

A TEXTBOOK FOR HIGH SCHOOL STUDENTS



HADITH



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Chapter

PROPHET MUHAMMAD'S STATUS
ACCORDING TO THE QUR'AN

PROPHET MUHAMMAD'S STATUS ACCORDING TO THE QUR'AN

LET'S GET READY FOR THE CHAPTER

1. Read verse 91 of Surah al-An'am from a translation of the Qur'an.
2. Contemplate on the main idea emphasized in verse 110 of Surah al-Kahf.
3. Learn the literal meanings of the words: tabligh, tabyin, and tashri.
4. Contemplate on the human aspect of Prophet Muhammad.
5. Contemplate on what it means to obey the Prophet.

1. Prophet Muhammad's Human Aspects

Allah (jj)* chose His prophets among mankind and conveyed His commandments to people through them. All of the prophets are selected people responsible for transmitting Allah's commands to their respective communities. Prophet Muhammad (saw)* who had all the features of a human is the last prophet (seal of the prophets) who conveyed the final Holy Book, the Noble Qur'an, to people. So, it is very important to understand the significance of Prophet Muhammad, who delivered the final divine message that calls people to the truth and to good, and is filled with much advice and many commands.

In the Qur'an, there are many verses that indicate his man-like features such as his being sad or happy, hurrying or enduring, making a mistake or deciding accurately. For example, in a verse it is said that:

LET'S SHARE

Find three examples that demonstrate the human features of the Prophet and share them with your friends.

* Jalla Jalaluhu: May His Majesty be exalted.

* Sallallahu Alaihi wa Sallam: "Peace be upon him" from now on will be abbreviated as (saw).

قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ وَمَا أَدْرَى مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا
 أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١﴾

“Say: I am not the first of the messengers, and I do not know what will be done with me or with you: I do not follow anything but that which is revealed to me, and I am nothing but a plain warner.”³

LET'S EVALUATE

“And they say: What is the matter with this messenger that he eats food and goes about in the markets; why has not an angel been sent down to him, so that he should have been a warner with him? Or (why is not) a treasure sent down to him, or he is made to have a garden from which he should eat? And the unjust say: You do not follow any but a man deprived of reason. See what likenesses do they apply to you, so they have gone astray, therefore they shall not be able to find a way. Blessed is He Who, if He please, will give you what is better than this, gardens beneath which rivers flow, and He will give you palaces. But they reject the hour, and We have prepared a burning fire for him who rejects the hour.”

(Furqan, 25: 7-11)

With reference to the translation of verses mentioned above, determine which characteristic of the Prophet is pointed out and evaluate it.

LET'S EVALUATE

“And nothing prevented people from believing when the guidance came to them except that they said: What! has Allah raised up a mortal to be a messenger? Say: Had there been in the earth angels walking about as settlers, We would certainly have sent down to them from the heaven an angel as a messenger.”

Isra, 17: 94-95.

“They say: ‘Why is not an angel sent down to him?’ If We did send down an angel, the matter would be settled at once, and no respite would be granted them. If We had made it an angel, We should have sent him as a man, and We should certainly have caused confusion in a matter which they have already covered with confusion.”

An'am, 6: 8-9.

Why are the prophets chosen among human beings rather than among the angels? Evaluate based on the verses given below.

³ Ahqaf, 46: 9.

Throughout history, whenever the prophets suggested a proposal that would reform their society, they were encountered with extraordinary demands such as performing miracles. Yet, in order to do what the prophets suggested, there was no justification for demanding extraordinary acts from them. The same is true for Prophet Muhammad (saw) as well. Concerned with such extraordinary demands, he always responded to such demands by absolving Allah. On this issue, it is said in chapter Surah al-Isra, verses 90-93: **“And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us. Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out. Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (with us). Or you should have a house of gold, or you should ascend into heaven, and we will not believe in your ascending until you bring down to us a book which we may read. Say: Glory be to my Lord; am I aught but a mortal messenger.”**

Prophets are humans just like other people. Despite this fact, pagans asserted that prophets should have been angels rather than mortal human beings. Narrations in the Qur'an about previously sent prophets constitute similar problems that the Prophet (saw) experienced with his own audience. For instance, the following is stated about the tribe of Noah in the Holy Qur'an: **“The chiefs of the unbelievers among his people said: ‘He is no more than a man like yourselves: his wish is to assert his superiority over you: if Allah had wished (to send messengers), He could sent down angels; never did we hear such a thing (as he says), from our ancestors of old.”**⁴ and thus their claims are stated. It is essential to take the prophets as our examples to put the Divine command into practice because imitating an angel is not possible.

The fact that the Prophet was a human is emphasized in the Qur'an. Besides, he himself also carefully dwelt on this issue. For instance, in a *hadith* transmitted from Umar, Allah's Messenger (saw) is reported saying that: “Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Messenger.”⁵ **In response to the misperception of the *ahl al-Kitab*** (people of the book), the Prophet warned his people and wanted to emphasize the fact that apart from him being Allah's Messenger, he was also His slave.

LET'S NOTE

The Prophet did not allow any excessiveness around him and behaved quite sensitively on this issue. To this end, it is narrated that he said the following about himself: *“I am Muhammad, son of Abdullah. I am a servant of God and His Messenger. I do not like you to exalt me from the status God has given me.”*

(*Bukhari, al-Tarikh al-Saghir, vol.1, p.11.*)

⁴ Mu'minun, 23: 24

⁵ Bukhari, Anbiya, 48.

LET'S
NOTE

Abu Mas'ud narrates:
"One day a man came
to Allah's Messenger
and talked to him.

During which the
poor man's shoulders
began shaking (in fear).

Thereupon Allah's
Messenger spoke:

"Calm down! Verily I
am not a king. I am only
the son of a woman who
ate kadid (meat dried in
the sun)."

Ibn Majah, At'imah, 30.

LET'S DISCUSS

Based on the verse given below, discuss the reasons the Qur'an introduces the Prophet as a person who eats, drinks, and walks in the marketplace.

"Say: I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me..."

An'am, 6: 50.

In the Qur'an, the Prophet is called upon to emphasize him being human with these words: "**Say: I am only a mortal like you...**"⁶ For example, he called the ones around him "my friend" and the Qur'an approved this.⁷ His fondness towards his companions reflects many examples of fidelity and friendship that a person can show.⁸ As a person who lived just as they did, the Prophet became the center of love and a confidant along with his companions. He cried and laughed with them. His companions took him as an example for themselves in many respects such as: being a leader, a commander, a head of a family, a father to his children, a nice neighbor, and a friend. The Prophet did not let any excessive expectations about himself develop. For example, in many narrations, the Prophet concluded his speeches beginning with: "O Fatima, O Safiya, O Quraysh, O son of so and so!" with "I cannot save you in the presence of Allah."⁹ In this way, he encouraged and led all of his companions, including his household, to fulfill their individual responsibilities and to act in a manner that they can answer when held accountable for those actions in the Hereafter.

LET'S
EVALUATE

Find some examples from the responses of the Qur'an given to people who wanted to see the prophets sent as extraordinary beings that never eat or drink. Then evaluate these responses.

2. Prophet Muhammad's Propethood Aspect

The basic characteristic that distinguishes the prophets from other people is that they received revelations. In this sense, Prophet Muhammad was not an ordinary human being. He possessed every good feature a human being may have. He was an honest person and someone in whom others could confide. His friends knew him as "*Muhammad al-Amin*" even when he was a boy. Owing to his personality, Allah chose him as His prophet and said: "**Muhammad is the Messenger of Allah...**"¹⁰

⁶ Fussilat, 41: 6.

⁷ Tawbah, 9: 40; Saba, 34: 46; Takwir, 81: 22; Najm, 53: 2; Nisa, 4: 69.

⁸ Tawbah, 9: 128.

⁹ Muslim, Iman, 350.

¹⁰ Fath, 48: 29.

Prophethood does not depend on people's own will and their choices. Prophets were chosen by Allah. It is said in the 11th verse of Surah Ibrahim that **"...Allah bestows (His) favors (prophethood) upon whom He pleases of His servants..."** Regarding the revelation they received, the prophets did not have any right of preference or rejection. In the Qur'an, the fact that the Prophet transmitted the divine commands revealed by Allah without making any alterations by concealing, subtracting, or adding is emphasized as follows: **"And if the messenger were to invent any sayings in Our name, We should certainly seize him by his right hand."**¹¹ The Prophet is a sign of Allah's mercy for humanity. He treated them justly and equally and he conveyed the revelations he received from Allah to people without making any alterations or selections among them. Regarding this issue, it is said in 109th verse of Surah al-Anbiya: **"I have proclaimed the Message to you all alike and in truth..."**

"(O Muhammad!)
We have not sent you
but as a mercy to the
worlds."

Anbiya, 21: 107.

LET'S DISCUSS

Discuss with your friends the questions below.

- According to the verses of the Qur'an, what is the most distinct characteristic of Prophet Muhammad that distinguishes him from other people?
- What kind of a relationship is there between Muhammad being a person who receives revelation and him being an example for other people?

In terms of being subject to Allah's commands, there is no difference between the prophets and other people. They were obliged to obey Allah's commandments as every other individual. The Qur'an highlights this point as follows: **"Most certainly then We will question those to whom (the messengers) were sent, and most certainly We will also question the messengers."**¹² As a result, it is emphasized that they have responsibilities and they will be called to account for their deeds. In this sense, with reference to the concept of being called to account, the Prophet (saw) always fulfilled his responsibilities and did not want others to treat him differently.

To accept Prophet Muhammad as one of Allah's Messengers is one of the basic principles of Islamic faith. By pronouncing, "I testify that Muhammad is Allah's servant and his Messenger," believers state that the Prophet (saw) delivered the message he received from Allah. The fact that the prophets

"...He is the
Messenger of Allah
and the Last of the
prophets..."

Ahzab, 33: 40.

¹¹ Haqqah, 69: 44-45.

¹² Araf, 7: 6.

transmitted Allah's message to everybody they could reach is expressed in the Qur'an as follows: **"Say: What thing is the weightiest in testimony? Say: Allah is witness between you and me; and this Qur'an has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other gods with Allah? Say: I do not bear witness. Say: He is only one Allah, and surely I am clear of that which you set up (with Him)."**¹³

3. Prophet Muhammad's Mission of *Tabligh* and *Tabyin*

Tabligh literally means to bear, to take to, to transmit, to deliver. *Tabligh* is one of the fundamental missions of the prophets. Allah charged the Prophet (saw) to deliver what He had conveyed to him. The Prophet (saw) fulfilled his duty in the best of ways and in his Farewell Sermon, he made people witnesses to the fact that he carried out the mission of *tabligh*. It is stated in the Qur'an: **"...The Messenger's duty is only to preach the clear (Message)."**¹⁴ Allah encouraged the Prophet to carry out this mission and He emphasized that He will save him from the dangers he will face as follows: **"O Messenger! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people."**¹⁵

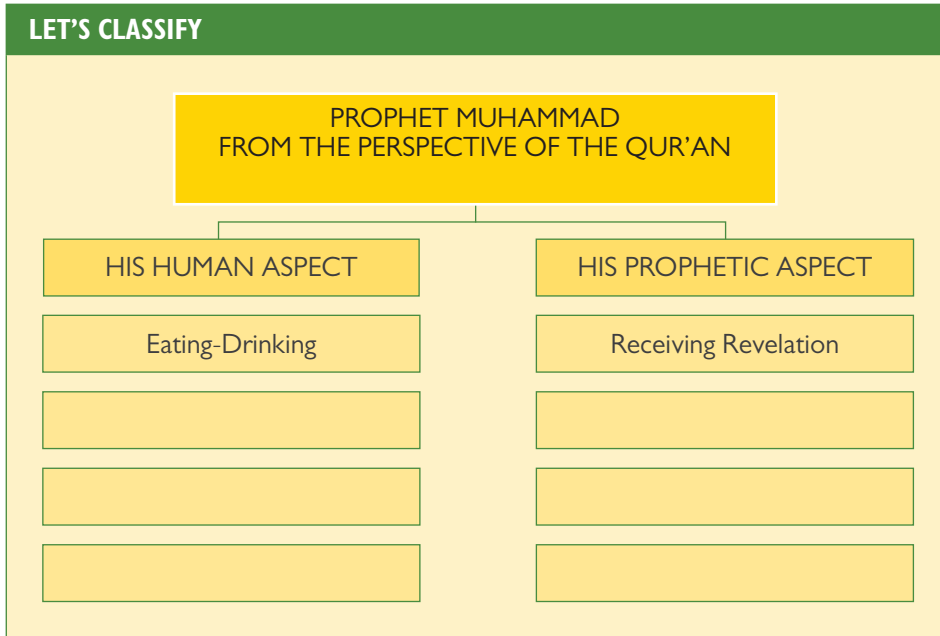
Prophet Muhammad expected a voluntary submission from his community. His duty was to preach and to advise, not to force or obligate. In the 40th verse of Surah al-Ra'd, it is remarked that the Prophet is only obliged to deliver the message of Islam as follows: **"...for only the delivery of the message is (incumbent) on you, while calling (them) to account is Our (business)."**

¹³ An'am, 5: 19.

¹⁴ Nur, 24: 54.

¹⁵ Ma'idah, 5: 67.

LET'S CLASSIFY



LET'S EVALUATE

Evaluate the given verses below in terms of the Prophet's method of *tabligh*.

“Therefore do remind, for you are only a reminder. You are not a watcher over them.”

Ghashiyah, 88: 21-22.

“We know best what they say, and you are not one to compel them; therefore remind him by means of the Qur'an who fears My threat.”

Qaf, 50: 45.

“But if they turn aside, We have not sent you as a watcher over them; on you is only to deliver (the message)…”

Shura, 42: 48.

Allah the Exalted supported and encouraged the Prophet throughout the transmission of His messages to the people. Thereby, the Prophet was able to confront every kind of obstacle and convey his *tabligh* to people without being daunted by those who were censuring him. In the Noble Qur'an, the prophets are introduced as: **“Those who deliver the messages of Allah and fear Him, and do not fear anyone but Allah.”**¹⁶ These characteristics enabled them to properly fulfill their responsibilities of *tabligh* and *tabyin*. Accordingly,

¹⁶ Ahzab, 33: 39.

LET'S
DISCUSS

Discuss with your friends about the importance of the relationship between *tabligh* and reliability in terms of conveying the revelation to people.

LET'S
EVALUATE

“The Prophet’s life was like a living Qur’an.” Evaluate the meaning of the above mentioned statement with your friends.

the Prophet’s reliable characteristics had an important place in his mission of *tabligh* and are emphasized in the 68th verse of Surah al-A‘raf: **“I deliver to you the messages of my Lord and I am a faithful adviser to you.”**

Tabyin is another mission of the prophets. *Tabyin* means to announce, to explain, to describe and to introduce the truth. All of the prophets carried this out through their words and behavior. Prophet Muhammad (saw) also gave some explanations when needed so that people could comprehend the content of the revelation he conveyed. He responded to the people’s question and helped them to understand the verses better by encouraging them to think. The most important reason why the verses were clearly understood was because of the behavior and practices carried out by the Prophet by personally living according to the verses. The life of Prophet Muhammad constituted a model that corresponded to the Qur’an. In this sense, it is remarked in the 44th verse of Surah al-Nahl: **“(We sent the prophets) with clear signs and scriptures. We have sent down the Reminder to you (O Muhammad), to enable you to make clear to mankind what has been sent down to them, so that they may reflect upon it.”**

Every prophet was selected from among his own community and the revelation was brought in the language spoken by the respective community. The reason for this was to enable the prophets to carry out their missions of “explaining” the revelation in the best way they could. Moreover, the prophets’ mission of delivering the message they received and explaining it was not just a transfer of information.¹⁷ It entails specific instructions and practice for the recipients of revelation. In the 164th verse of Surah Al-i Imran, it is expressed that Prophet Muhammad is a blessing to humankind from Allah: **“Certainly Allah conferred a benefit upon the believers when He raised among them a Messenger from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom...”** There is even a positive connection formed in the Qur’an between believing in what the Prophet brought and the forgiveness of sins.¹⁸

“*Tashri*” is another mission of the prophets. *Tashri* means to legislate and to enact. Prophets offered solutions to problems that arose in societies in which they lived. Along with their missions of *tabligh* and *tabyin*, prophets also had the responsibility of *tashri*. With regard to this issue, the following is stated in

¹⁷ Talaq, 65: 11.

¹⁸ Muhammad, 47: 2.

the 157th verse of Surah al-Araf: **“He (the Prophet) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful.”**

As other prophets, Prophet Muhammad never expected anything in return while fulfilling his duties and the responsibilities of prophethood. This characteristic is the clearest evidence of their honesty and sincerity. The fact that the Prophet sought only Allah’s pleasure while carrying out his missions of *tabligh*, *tabyin* and *tashri* is emphasized in the Noble Qur’an as follows: **“These are they whom Allah guided, (O Muhammad) therefore follow their guidance. Say: I do not ask you for any reward for it; it is (the Qur’an) nothing but a reminder to the nations.”**¹⁹

LET’S INTERPRET

“The response of the believers, when they are invited to Allah and His Messenger that he may judge between them, is only to say: We hear and we obey; and these it is that are the successful. And he who obeys Allah and His Messenger, and fears Allah, and is careful of (his duty to) Him, these it is that are the achievers.”

Nur, 24: 51-52.

Interpret the translation of the verses given above in terms of the Prophet’s mission of *tashri*.

LET’S INTERPRET

Interpret the verses given below in relation to respect for the Prophet.

“Only those are believers who believe in Allah and His Messenger, and when they are with him on a momentous affair they go not away until they have asked his permission... Do not hold the Messenger’s calling (you) among you to be like your calling one to the other; Allah indeed knows those who steal away from among you, concealing themselves; therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement.

Nur, 24: 62-63.

¹⁹ An’ām, 6: 90.

4. Obedience to Prophet Muhammad

Obedience to Allah can be fulfilled by obeying his commands and prohibitions. The following is remarked in the Qur'an: **"Whoever obeys the Messenger, he indeed obeys Allah..."**²⁰ For this was crucial to establish Prophet Muhammad's authority in order to make the verses have an effect on people and to organize the society under divine guidance. Therefore, obedience to Allah is considered the same as obedience to the Prophet; so believers are asked to obey him. This fact is stated in the Noble Qur'an as follows: **"The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His messengers; We make no difference between any of His messengers; and they say: 'We hear and obey our Lord! Your forgiveness (do we crave), and to You is the eventual course.'"**²¹ Allah the Exalted wanted the Prophet to be supported so that the sense of justice, freedom, and mercy formed as a result of his delivering the messages of Islam would continue. Continuity of the religion sent through him made this support inevitable.

Allah tied His mercy to people with obedience to His Prophet.²² The Qur'an laid particular stress on accepting the Prophet's invitation and showing respect to him. By emphasizing the fact that pleasing the Prophet is a reason of mercy to those who believe in him, people are warned about the unpleasant result of saddening and hurting him. The following is mentioned in the 61st verse of Surah al-Tawbah: **"He (Prophet Muhammad) listens to what is best for you: he believes in Allah, has faith in the Believers, and is a Mercy to those of you who believe. But those who molest the Messenger will have a grievous penalty."** In the continuation of these verses, Allah presents the pleasing of His Messenger as a requirement for true faith and He stresses the necessity of obedience to the Prophet by saying, **"...but it would be more fitting for them to please Allah and His Messenger, if they are believers."**²³ Obedience to the Prophet in the following generations means to care and to pay attention to the revelation brought by him. It is to respect the Qur'anic principles brought by him, believe in them and observe them with practice. Besides, to take his practices which are called "Sunnah" as a model and to copy them is also a requisition for obedience to him. Obeying Allah's Messenger is a significant responsibility for believers.

LET'S INTERPRET

Interpret the meaning of sending praises to the Prophet with reference to the verse given below: "Allah and His angels send blessings on the Prophet: O you that believe! Send your blessings on him, and salute him with all respect."

Ahzab, 33: 56.

²⁰ Nisa, 4: 80.

²¹ Baqarah, 2: 285.

²² Al-i Imran, 3: 132; Nur, 24: 56.

²³ Tawbah, 9: 62.

Allah demanded that love for Him be shown as a reflection of obedience towards the Prophet. Moreover, He made affection and reliance towards him a means for pardoning the sins of the people and said, **“Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful. Say: Obey Allah and the Messenger...”**²⁴ Allah encouraged obedience to His Messenger by remarking that He won't let this conduct be unrewarded.²⁵ Salvation and mercy is obtained through subjection to the Prophet. This case is emphasized in 13th verse of Surah al-Nisa as follows: **“...Whoever obeys Allah and His Messenger, He will cause him to enter gardens beneath which rivers flow, to abide in them; and this is the great achievement.”**

LET'S MAKE A LIST

“Why is obedience to the Prophet necessary?” Brainstorm with your friends focusing on the above mentioned question and make a list of the results you have reached.

1.
2.
3.

Obedience to the Prophet is stated as one of the important responsibilities of the believers in the Noble Qur'an. In this respect, Allah commands people to refrain from opposition towards His Messenger.²⁶ In the Qur'an, dissenting with Prophet Muhammad is considered as similar to denying the verses.²⁷ Verses revealed on this subject lay an emphasis on obedience to the Prophet. It is remarked in the 115th verse of Surah al-Nisa as: **“If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and land him in Hell. What an evil refuge!”** Thus human beings are warned about disobedience to the Prophet by explaining the results of this conduct.

²⁴ Al-i Imran, 3: 31-32.

²⁵ Hadid, 57: 28.

²⁶ Tawbah, 9: 63; Anfal, 8: 13; Nisa, 4: 14; Talaq, 65: 8.

²⁷ Mu'minun, 23: 44.

LET'S
EVALUATE

Evaluate the verse given below in terms of obedience to the Prophet.

“It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.”

Ahزاب, 33: 36.

The Noble Qur'an expresses that the Prophet is the source of solution to the disputes arose among the believers. A total submission is expected from them in this regard. This is remarked in 64th and the 65th verses of Surah al-Nisa: **“We did not send any messenger but that he should be obeyed by Allah’s permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had (also) asked forgiveness for them, they would have found Allah oft-returning (to mercy), Merciful. But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straightness in their hearts as to what you have decided and submit with entire submission.”**

LET'S INTERPRET

Interpret the verses given below and prepare a speech titled “Respect to the Prophet.”

“O you who believe! Be not forward in the presence of Allah and His Messenger, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing. O you who believe! Do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive. Surely those who lower their voices before Allah’s Messenger are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a great reward. (As for) those who call out to you from behind the private chambers, surely most of them do not understand. And if they wait patiently until you come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful.”

Hujurat 49: 1-5.

Reading Text: Ahadith About Faith

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ...
 «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ
 عَنْهُ»

1. ... Abdullah ibn Amr (may Allah be pleased with them) narrated that the Messenger of Allah (saw) said:

“A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden.”

Bukhari, Iman, 4.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ...
 «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ
 مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ
 أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ»

2. ... Anas ibn Malik (may Allah be pleased with him) narrated that the Prophet (saw) said:

“There are three qualities for which anyone who possesses them will relish the sweetness of faith: the one to whom Allah and His Messenger are dearer than all else; the one who loves a man for Allah’s sake alone; and the one who would hate to convert to unbelief after being rescued from it as he would hate to be thrown into the fire.”

Muslim, Iman, 67.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا، سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ»

3. ... Abdullah ibn Amr narrated that the Prophet (saw) said: One asked the Messenger of Allah: “What qualities of Islam are good?” Thereupon he replied: “To feed (the people) and greet those whom you know and whom you don’t know.”

Bukhari, Iman, 6.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَلْيُكْرِمْ صَنِيفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ»

4. ... Abu Hurairah narrated that the Prophet (saw) said:
“He who believes in Allah and the Last Day should treat his neighbor with kindness and he who believes in Allah and the Last Day should show hospitality to the guest and he who believes in Allah and the Last Day should either speak good or better remain silent.”

Muslim, Iman, 75.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ...
«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»

5. ... Anas (may Allah be pleased with him) narrated that the Prophet (saw) said:
“None of you will have faith till he wishes for his (Muslim) brother what he likes for himself.”
Bukhari, Iman, 7.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

- 6... Abu Said al-Khudri (may Allah be pleased with him) narrated that he heard the Prophet (saw) saying:
“Whoever among you sees something abominable should modify it with his hand; and if he is not able to do so, then he should do it with his tongue, and if he is not able to do so, (even) then he should (abhor it) from his heart, and that is the least of faith.”
(Muslim, Iman, 78)

LET'S EVALUATE THE CHAPTER

A. Answer the following open-ended questions.

1. List three characteristics that indicate the human side of the Prophet.
2. Give an example that indicates the prophetic aspect of the Prophet.
3. What is the purpose of placing emphasis on Prophet Muhammad's human aspect?
4. What does the Prophet's responsibility of tashri mean?
5. How are we supposed to understand the obedience to the Prophet? Explain.

B. Choose the correct answers to the following multiple-choice questions.

1. Which one of the following is not Prophet Muhammad's characteristics related to his prophethood?

A. Tablig	B. Trade	C. Tabyin
D. Tashri	E. Receiving revelation	

2. Which one of the following is a feature that would prevent people from taking the Prophet as a model?

A. His being an angel	B. His being a human	C. His being the head of a family
D. His being a friend	E. His being a neighbor	

3. Which one of the following is not one of the features of the Prophet's tabligh?
 - A. Expecting nothing in return
 - B. Explaining the verses
 - C. Not paying attention to the people who censured him
 - D. Not concealing the revelation
 - E. Forcing people to believe

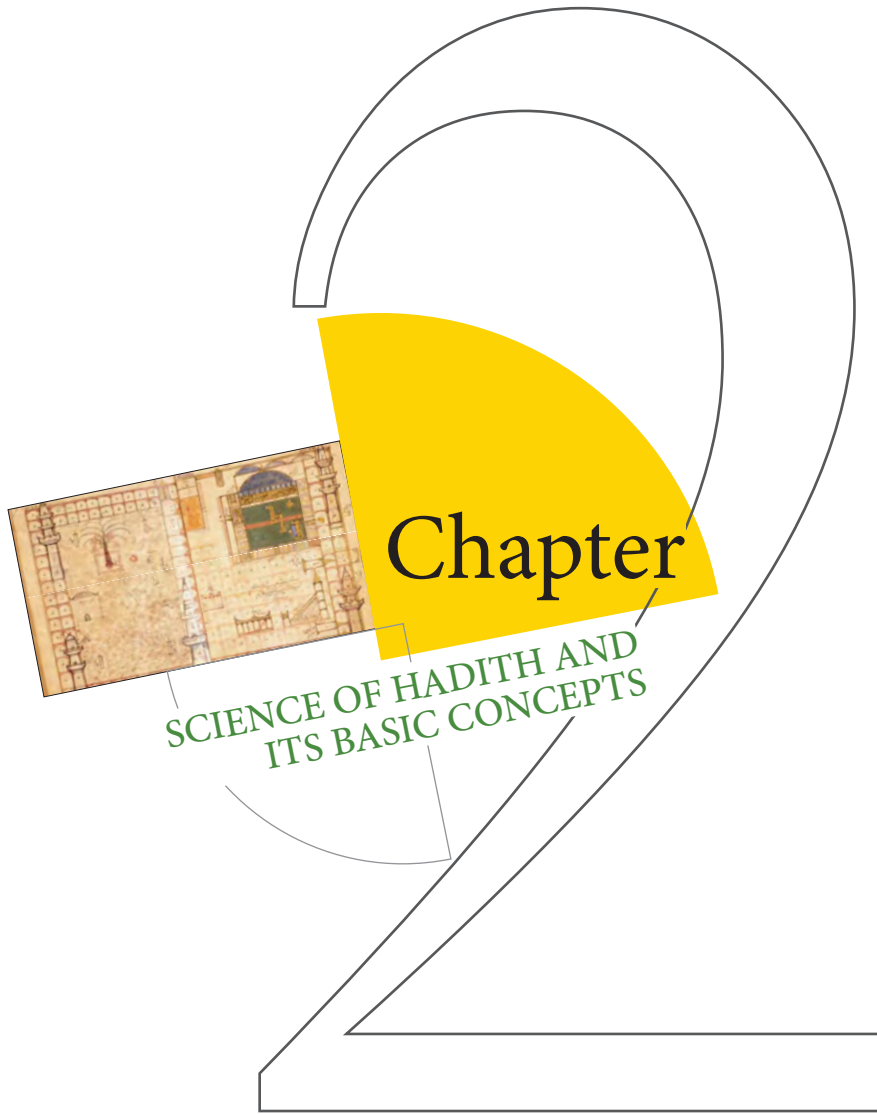
C. Fill in the blanks in the following sentences with the most suitable word from those given below.

(obedience, prophecy, mercy, revelation)

1. Allah, commanded people to show to the prophets.
2. Prophet Muhammad was sent as a to the world.
3. The most basic characteristic that differentiates the prophets from the rest of the people is their receiving

D. To consider that one cannot take a prophet as a model because one cannot reach the level of the prophethood is a significant problem. Briefly evaluate the following sentence:

“The gap between the ideal and the reality creates recklessness in a person.” by giving examples within this context.



Chapter

SCIENCE OF HADITH AND
ITS BASIC CONCEPTS

SCIENCE OF HADITH AND ITS BASIC CONCEPTS

LET'S GET READY FOR THE CHAPTER

1. Research the role of the science of hadith in learning the Prophet's sayings and practices.
2. Learn the meanings of the terms "hadith and sunnah."
3. Research how the words of Prophet Muhammad have reached us.
4. Find the literal meanings of the words: "Jarh and Ta'dil."
5. Think about the relationship between hadith and other basic Islamic sciences.

1. The Subject Matter of the Science of Hadith and Its Importance

The science of *hadith* is a scholarly discipline that examines narrations of the Prophet with respect to the chain of reports and the text. It evaluates the narrations with their variations and determines the method and principles for these evaluations. The aim of this field is to inform us about the words, actions, behavior, and attributes of the Prophet. In this context, it is also known by other names such as "*ilm al-riwayah*" (the science of narrations), "*ilm al-ahbar*" (the science of sayings), and "*ilm al-asar*" (the science of customs).¹ This discipline has several sub-branches known as "*hadith sciences*".

Science of *hadith* is composed of two sub-disciplines named "*riwayat al-hadith*" and "*dirayat al-hadith*". The field of *riwayat al-hadith* deals with the sayings, actions, and tacit approvals of the Prophet and their transfer to the following generations. These narrations are collected in hadith books such as *jami*, *sunan*, *musnad*, and *mu'jam*.

¹ Ismail Lütü Çakan, *Anahatlarıyla Hadis*, p. 39.

LET'S EVALUATE

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا

“Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much.”

Ahzab, 33: 21.

Evaluate the exemplary character of the Prophet by considering the verse given above.

As for the field of *dirayat al-hadith*, it establishes the rules for the examination of *hadith* text and determines whether the narration really belongs to the Prophet or not. The aim of this discipline, known also as *Hadith Methodology (Usul)*, is to ascertain the conditions and kinds of narrations, the transmitters required characteristics and to examine the *hadith* text.²

The objective of the science of *hadith* is to accurately determine the sayings, actions and approvals, morality, and characteristics of the Prophet and transfer them to the following generations. Due to this, the science of *hadith* offers a significant method of verification and is taken as a model of the Prophet, for knowing the Prophet also has an important place in terms of understanding the Qur'an correctly. This is because the Prophet was a living Qur'an. So, by introducing the Prophet, the science of *hadith* actually introduces the Noble Qur'an. The life of Prophet Muhammad (saw) is only the implementation of Qur'anic principles, thus the science of *hadith* undertook the mission of transmitting to us the first and the most reliable exegesis of the Noble Qur'an as well.

The science of *hadith* has helped the Prophet's sayings become widespread by transmitting them to following generations. Prophet Muhammad's duty was to deliver the message of Islam and provide explanations when needed, which he fulfilled during his lifetime in the best manner. The role of the Companions is especially important in the transmission of the Prophet's messages and explanations to the following generations because they took the initiative in

² Subhi Salih, *Hadis Ilimleri ve Hadis Istılahları*, p. 86, 87.

preserving the *hadith* by memorizing and writing down whatever they heard or saw from the Prophet (saw).

The Companions' transmission of the sayings of the Prophet generally took place in the form of oral reports. The reason for this is that in the beginning, the Prophet did not approve of his words being written by everyone because of concern about them being confused with the Qur'anic verses. However, when the revelation was recorded and over time the danger of confusion disappeared, some of the Companions were allowed to write down the *ahadith* they knew with the permission of the Prophet.

The effort of preservation and transmission of *ahadith* to the next generations continued in the following periods as well. The first applications of the rules of narrating *hadith* began after the first century of the Hijrah. However, these applications consisted only of examining the reliability of the narrators and were based on unrecorded oral regulations. Beginning with the early years of the second century after the Hijrah the task of *tadwin* (recording/writing down) began, and thus the *ahadith* were collected. Writing independent and comprehensive works on the methodology of *hadith* coincides with the beginning of the fourth century after the Hijrah.³ During this process, issues related to the narration of *hadith* developed and were systematized in time; thus "*hadith*" turned into a scholarly discipline.

In detecting fabricated narrations, that is sayings that do not belong to the Prophet but are attributed to him, the science of *hadith* has done a great service. After the death of Prophet Muhammad towards the middle of the first century of Hijrah, disputes and divisions took place among the Muslims and all parties appealed to *ahadith* in order to support their arguments. For this cause, some of the ill-intended people fabricated *ahadith* to support their views. Thus, fabricated *ahadith* started to become a serious threat for the *Sunnah* of the Prophet (saw), the second source in Islam after the Qur'an. Muslim scholars who saw this dangerous course of events established rules and regulations to ascertain whether or not the reported *ahadith* really belonged to the Prophet. The *ahadith* that did not conform with these regulations were not accepted as authentic. So, as early as the end of the first century of Hijrah, there emerged an "*isnad* system" that examined the *ahadith* from the aspect of the reliability of the chain of narrators (*isnad*). This system protected Islam from the threat of *hadith* fabrication.⁴

LET'S DISCUSS

Discuss the effects of the narration below on the formation of the science of *hadith*. Prophet Muhammad said:

"May Allah brighten the face of the person who hears what I say and retains it, then conveys it to others."

Tirmidhi, 'Ilm, 7;
Abu Dawud, 'Ilm, 10.

³ Talat Koçyiğit, *Hadis Usulü*, p. 4.

⁴ Subhi Salih, *Hadis İlimleri ve Hadis İstılahları*, p. 276, 277.

2. The Relationship of the Science of Hadith with Other Basic Islamic Sciences

Each of the Basic Islamic Sciences deals with the correct understanding of the Qur'an and ahadith. For instance, the science of *Fiqh* (Islamic law) examines legal verses from the practical perspective, while the science of Kalam deals with verses related to Islamic belief. While examining the verses, these disciplines appeal first of all to the explanations and applications of Prophet Muhammad. As for the science of *hadith*, by confirming the sayings, actions, and tacit approvals of the Prophet, it aims to establish the *Sunnah*, which is the first and most reliable source for understanding the Qur'an. With this characteristic, it is an indispensable source for the Islamic Sciences.

Regarding understanding and interpreting the Qur'an, the science of *hadith* serves as a source that examines the various aspects of the Qur'an and directly influences Islamic sciences. Another field related to hadith is *Fiqh*, which aims to derive the practical rulings of Islam from the Qur'an.⁵ While doing so, the science of *Fiqh* is, above all, obliged to check data derived from the science of *Hadith*, which demonstrates how the verses related to practice in the Noble Qur'an were applied by the Prophet. As a matter of fact, to search the ahadith for an issue that cannot be found in the Qur'an has been an established practice among Muslims since the time of the Companions. It is not acceptable to try to derive rulings by ignoring the ahadith. Therefore, *Fiqh* was at first developed based on the application of the *Sunnah* and then became an indispensable part of it.⁶

Given that the Prophet was the first and the most competent interpreter (*mufassir*) of the Qur'an, it is inevitable that the ahadith be the primary source appealed to by "the science of *Tafsir*", which deals with the interpretation of the Noble Qur'an. That's why, "*tafsir al-riwayah*" (narrative exegesis) developed as a type of interpretation of the verses only with the help of ahadith. In fact, narrative exegesis had been a part of the science of *hadith* before it became a separate discipline. That's why "*tafsir*" is one of the eight main sections that constitute the *Jami* type books, which are among the sources of the science of *hadith*.

DID YOU KNOW?

Four of the six famous *hadith* books that are called "*Kutub al-Sittah*" are "*sunan*" type books. "*Sunan*" type books are mainly sources that gather and classify the legal ahadith related to the science of *Fiqh*.

⁵ Abdülkerim Zeydan, *Fıkıh Usulü*, p. 28-31.

⁶ Subhi Salih, *Hadis İlimleri ve Hadis İstılahları*, p. 273-274.

“Kalam” is a discipline that examines the belief system of Islam. For issues related to creed, “*khabar ahad* (reports coming through a single source)” is not used as evidence. On the other hand, oral and practical *mutawatir* narrations (reports coming through a group of sources) that cite the sayings and applications of the Prophet regarding Islamic faith are important sources for the science of *Kalam*.

Hadith are not just related to the aforementioned disciplines. For example, it is directly related to the science of Rhetoric as well. Philologists benefited considerably from the Prophet’s sayings on matters regarding the etymological and semantic structure of words because the Prophet is regarded as among one of the most eloquent Arabs in his era. For this reason, using the Prophet’s sayings as a reference is a common practice among the philologists. Modern philologists especially use the data of the science of *hadith* as evidence (*shawahid*) on matters related to language.⁷

The science of *Hadith* is also a resource that relates directly to Islamic history and particularly to the life of Prophet Muhammad, who is the subject matter of the science of *Hadith*. Therefore, the Prophet’s sayings are the most reliable data for the history of his time and life. Thanks to the rules established by the science of *Hadith*, lies and fabricated reports are singled out and thus, for the historians, a valuable and reliable resource has emerged.

⁷ Ismail L. Çakan, *Anahatlarıyla Hadis*, p. 84.

LET'S FILL IN THE BLANKS

Let's write in the space below about the relationship of the Science of *hadith* with other sciences.

<p>Fiqh – Islamic Law Ahadith are the most reliable resource of fiqh on interpreting the verses about worship and transactions in the Qur'an.</p>	<p>Tafsir - Qur'anic Exegesis</p>	
<p>History of Islam Siyar</p>	<p>RELATIONSHIP OF THE SCIENCE OF HADITH WITH OTHER ISLAMIC STUDIES</p>	<p>Kalam - Theology</p>
<p>Linguistic Studies</p>		

The science of *Hadith* not only serves as a resource for scholarly and literary knowledge ranging from linguistic studies to *fiqh*, but also precedes them in terms of “methodology”. The methodology established by hadith scholars in order to determine authentic narrations are implemented by other Islamic sciences at different levels. Especially the system of *isnad* is adopted from the science of *hadith* to be used in other sciences. For this reason, there is no Islamic science that has not been directly or indirectly influenced by the science of *hadith*.⁸

The relationship of *Hadith* with other Islamic sciences is not a unilateral relationship. While the science of *Hadith* provides a resource for almost all of these fields, it also benefits from them. While the Prophet’s sayings are being evaluated and rulings are derived from them within the framework of the science of *hadith*, the data of related Islamic sciences are also consulted.

⁸ Subhi Salih, *Hadis İlimleri ve Hadis İstihlaları*, p. 273-278.

3. Basic Concepts of the Science of Hadith

The science of *hadith* has specific terms, as does every other scientific discipline. These terms are studied under the name of “the science of *hadith* terminology” (*ilm al-mustalah al-hadith*) and is a sub-branch of the methodology of *hadith*. Some of the basic terms used in the science of *hadith* are as follows:

3.1. Hadith

LET'S FIND

Let's find which meaning of the word “*hadith*” is used in the verses given below.

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٣٤﴾

“Then let them bring an announcement like it (the Qur'an) if they are truthful.”
Tur, 52: 34.

وَهَلْ آتَيْكَ حَدِيثُ مُوسَى ﴿٩﴾

“And has the story of Moses reached you?”
Ta-Ha, 20:9.

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

“And as for the favor of your Lord, do announce (it).”
Duha, 93:11.

The word “*hadith*” (حديث) lexically means “something new”, “something subsequent”, “saying” and “news”. Verbs derived from this word stand for meanings such as reporting something, remembering and telling.⁹

We observe that the word “*hadith*” in its lexical meaning also is used in the Qur'an.¹⁰ For example, the Holy Qur'an uses the phrase “*ahsan al-hadith*”, meaning “the most beautiful message” when it refers to itself.¹¹ We see the same usage in the Prophet's saying as well: “The best talk is Allah's Book.”¹²

DID YOU KNOW?

Before Islam, Arabs would use the word “ahadith”, which is the plural form of the word *hadith*, to express important days and incidents in the Age of Ignorance. (Subhi Salih, *Hadis Ilimleri ve Hadis Istilahlari*, p.1-2.)

⁹ Ibn Manzur, *Lisan al-Arab*, p. 131.

¹⁰ Ragib Isfahani, *Mufradat*, p. 222-223.

¹¹ Zumar, 39: 23.

¹² Bukhari, *Adab*, 70.

In early periods, the word “*hadith*” was used in the meaning of “the Prophet’s saying.” However, after *hadith* became a discipline, this term was defined as follows: “The sayings, actions, and tacit approvals of Prophet Muhammad.” Even the words and practices of the Companions and their successors are included within this term because of their closeness to the Prophet. In this sense, it is synonymous with the term *Sunnah*.¹³

3.2. Sunnah

“*Sunnah*” is defined as “way, course, status, manner, way of life, path, law” in its lexical sense. The plural form of the word *Sunnah* is “*sunan*”.¹⁴

LET'S FIND

Find which meanings the word “*Sunnah*” is used in the verses given below.

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١٣٧﴾

“There are many examples [of the communities] that have passed away before you: travel through the land, and see what the end of those who rejected the Truth was.”

Al-i Imran, 3: 137.

اسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتِ الْأَوَّلِينَ فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٣﴾

“And they behaved arrogantly in the land and plotted evil. But the plotting of evil only rebounds on those who plot. Are they but looking for the way the previous peoples (sinners) were dealt with? You will never find any change in the ways of God; nor will you ever find God’s decree averted.”

Fatir, 35: 43

During the age of ignorance before Islam, the word *Sunnah* was used to mean “the way, custom, and routine of the ancestors, their model practices.”¹⁵ *Sunnah*, however, is used in the Qur’an to mean “lifestyle, the custom of Allah, His unchanging regulation, and code.” These usages are closely related to the lexical meaning of the word. The word *Sunnah* is used in a *hadith* of the

¹³ Ismail L. Çakan, *Anahatlarıyla Hadis*, p. 19.

¹⁴ Ibn Manzur, *Lisan al-Arab*, p. 224-226.

¹⁵ Ibn Majah, *Muqaddimah*, vol.1, p.16.

Prophet as referring to “practice” as follows:

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْءٌ وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ»

“Whoever sets a good precedent (*Sunnah*) in Islam, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards; and whoever sets in Islam an evil precedent (*Sunnah*), upon him there is the burden of that, and the burden of him also who acted upon it subsequently, without any deduction from their burden.”¹⁶

LET'S EVALUATE

Evaluate the narrations below and indicate which kind of *Sunnah* they are in the blanks.

(.....) “None of you will be a mature believer till he wishes for his (Muslim) brother what he likes for himself.”

(Bukhari, Iman, 7)

(.....) “The Prophet saw children playing war game with spears in the masjid and didn't say anything.”

(Bukhari, Salat, 69)

(.....) “Allah's Messenger used to pray by saying: ‘O Allah! I surrender (my will) to You; I believe in You and depend on You. And repent to You, and with Your help I argue (with my opponents, the non-believers) and I take You as a judge (to judge between us). Please forgive me my previous and future sins; and whatever I concealed or revealed And You are the One who make (some people) forward and (some) backward. There is none to be worshipped but you.’”

(Bukhari, Tahajjud, 1)

The word “*Sunnah*” mentioned in this *hadith* is used as a general expression valid for both positive and negative customs and traditions. However, in time this word became a term used in reference to the Prophet only. In this regard,

¹⁶ Muslim, Zakat, 69.

it is necessary to mention the conceptualization process of the words “*Sunnah*” and “*hadith*”, which are sometimes used interchangeably and sometimes used as different meanings, because this process will help us understand similarities and differences between the meanings of these two terms.

The term “*Sunnah*” was used in the early years of Islam only for practices belonging to the Prophet and “*hadith*” was used to express the words of the Prophet. At that stage, there was a clear difference in meaning between *Sunnah* and *hadith*. In this sense, we can call “*Sunnah*” the Prophet’s way of life. As for *hadith*, it involved the narrations about the Prophet whether they were related to his practices or not. For instance, in spite of being a *hadith*, the following saying is not included in the scope of *Sunnah* because it is not about practice: “Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds.”¹⁷ After narrating a *hadith* about the pilgrimage, the famous *hadith* scholar Ahmad ibn Hanbal (d. 241 AH) said: “There are five *Sunnahs* (practices) in this *hadith*.” which is a good example of the differences between “*Sunnah*” and “*hadith*” during the early years.

During the process of *hadith* becoming a discipline, the words *Sunnah* and *hadith* turned into interchangeably synonymous terms. Thus, all words, behavior, and approved transmissions from the Prophet were called both *Sunnah* and *hadith*. Later, the physical features of the Prophet and his moral characteristics were included in this definition as well.¹⁸

Sunnah is composed of three subdivisions, namely: “*al-Sunnah al-Qawli*/ oral *Sunnah*”, which consists of the words of the Prophet; “*al-Sunnah al-fi’li*/ practical *Sunnah*”, which consists of acts of the Prophet and “*al-Sunnah al-taqriri*” that reflect his silence towards incidents he encountered.

3.3. Athar

The word “*athar*” lexically means “the thing brought forth, sign, mark, and indication” and “*athar*”¹⁹ is its plural form. In the following verse, the word “*athar*” is used in its lexical meaning: **“Look then at the signs of Allah’s mercy, how He gives life to the earth after its death, most surely He will raise the dead to life; and He has power over all things.”**²⁰

¹⁷ Muslim, *Birr*, 34.

¹⁸ Talat Koçyiğit, *Hadis Usulü*, p. 15.

¹⁹ Raghīb Isfahani, *Mufradat*, p. 62.

²⁰ Rum, 30: 50.

“*Athar*”, as a term of the science of hadith, is synonymous with “*hadith*”. This is the common use of the term since the beginning of its usage.²¹ The following saying of Imam al-Nawawi clarifies this common usage: “All *khbars* whether *marfu*, *mawkuf*, or *maktu* are *athar* in the eyes of the hadith scholars.”²² Yet in the second century after the Hijrah, Abu Hanifa’s (d. 150 AH) pupils Imam Yusuf (d. 182 AH) and Imam Muhammad (d. 189 AH) called the books “*al-Athar*”, in which they collected narrations belonging to the Prophet, Companions, and Successors. Likewise, many scholars also used the term “*athar*” when giving a title to the books they wrote on *hadith*. We can give the book, “*Nuhsbat al-Fikar fi Mustalahi ahl al-Athar*” of Ibn Khajar al-Askalani, as an example.

3.4. Khabar

Khabar lexically means “to announce an issue, to relay information about it.” Its plural is “*akhbar*”.²³ As a *hadith* term, the word *khabar* is used to refer to a few meanings. Its usage as a synonym of the term “*hadith*” is prevalent. In this manner, “*khabar*” is a synonym to the Prophet’s ahadith. *Khabar* is divided into two main categories, namely “*al-khabar al-mutawatir*” and “*al-khabar al-ahad*”, in accordance with the number of the narrators and the way of narration.

On the other hand, there have also been scholars who preferred using the terms “*khabar*” and “*athar*” for the sayings of the Companions and the Successors and the term “*hadith*” for the Prophet’s sayings.

3.5. Rawi

The person who tells and narrates a report is called a *rawi* linguistically, the plural of which is “*ruwat*”. “*Rawi*” refers to “the person who narrates the *hadith* in accordance with its chain of narration and methodology.” The scholar from whom the *hadith* is narrated is called a “sheikh”.

Authenticity of the narrated ahadith first of all depends on the *rawis* who narrate the ahadith. Rawis should possess certain characteristics. In order for a narration to be accepted, general conditions are sought in a *rawi* such as “*aql*, *dabt*, *adalah*” and “being a Muslim.”²⁴ *Aql* refers to a *rawi*’s ability of discretion; *dabt* refers to narrator’s ability to hear, comprehend, memorize, and preserve

²¹ Subhi Salih, *Hadis Ilimleri ve Hadis Istilahları*, p. 7-8.

²² Talat Koçyiğit, *Hadis Istilahları*, p. 101.

²³ Raghıb İsfahani, *Mufradat*, p. 273.

²⁴ Subhi Salih, *Hadis Ilimleri ve Hadis Istilahları*, p. 103.

the *hadith* without forgetting; and *adalah* means a narrator's being religious and obeying to the divine commands and prohibitions. It also means that he is a person who protects and observes other people's rights.

Deficiency in any of the above-mentioned conditions negatively affects the *rawi's* reliability. The ahadith narrated by unreliable *rawis* are not accepted, even though the ahadith in question may be authentic. These ahadith, however, are accepted if they are coming down by other reliable *rawis*. These principles established in relation to accepting and refusing ahadith from *rawis* demonstrate the fact that the science of *hadith* is built on a strong foundation. The primary objective in the development of these diligent principles is to obtain and transmit the *Sunnah*, the second source of Islam after the Qur'an, through reliable channels.

In the science of *hadith*, *rawis* are classified according to their characteristics and the periods in which they lived and are divided into degrees and classes. In addition, while making a preference between *rawis* who are equal in terms of *adalah* and *dhabt*, some scholars sought further qualifications. For instance, Abu Hanifa regarded a *rawi's* being a jurist a reason for preference in such cases.

LET'S EVALUATE

Evaluate the dialogue given below in relation to the sensitivity shown about the reliability of *rawis*.

Once a conversation took place between al-Awzai and Abu Hanifa on raising hands while going into ruku and straightening up after ruku.

When Abu Hanifa said to al-Awzai that he did not know any narration about raising hands, al-Awzai read a narration on raising hands while going into ruku' and straightening up after ruku' saying: "I heard from Zuhri, he heard from Salim, and Salim heard from his father Abdullah ibn Umar..." Thereupon, after stating the *rawis* as follows: "Hammad told me he took it from Ibrahim al-Nahai. And Nahai received it from Alqama and Aswad, both of whom listened to it from Abdullah ibn Mas'ud." Imam Azam related a narration remarking that the Prophet raised his hands only when he was reciting the opening takbir (takbir al-iftitah) during prayer.

When Awzai reminded Abu Hanifa that his narration chain was more acceptable (aali isnad), Abu Hanifa said that the hadith he used as evidence is more worthy of preference because its *rawis* were jurists (in other words they knew legal matters better). Upon Abu Hanifa's explanation, Awzai could not say anything.

(İbrahim Canan, *Kütüb-i Sitte Tercüme ve Şerhi*, vol. 7, p. 502-503.)

3. 6. Riwayah - Marwi

“*Riwayah*” lexically means “to narrate a *khobar*, to carry water.”²⁵ Terms used commonly in the science of *hadith* such as “*rawi-ruwat*”, and “*marwi-marwiyyat*” are derived from the root of “*riwayah*”. “*Riwayah*” as a term of the science of *hadith* means “to narrate, transmit the words, actions, and approvals of the Prophet.” The narrated *khobar* is called “*marwi*”. As to the expression, “*Riwayat al-Hadith*”, it is used to refer to the narration of ahadith in various ways.

LET’S READ AND INTERPRET

With regard to one of the meanings of the word “*riwayat*”, i.e. “to carry water”, there are some beautiful comparisons made in literary texts referring to the Prophet by using the saying “*ser-çeşme*”, which means “head of a spring or fountain head.” The fact that the Prophet is praised in the Noble Qur’an as both a “mercy to the worlds” and as a person of good morals, and that the “water” is colloquially used as a symbol of “mercy, cleanliness, and purity” has become a source of unending inspiration especially for poets. We should remember that the poem written by Fuzuli, a famed poet in 16th century Ottoman Empire, expresses his love for the Prophet in a poem titled “*Su Kasidesi* (eulogy for water).” The following are two couplets selected from one of the most beautiful examples of the “*naat* (poems praising Prophet Muhammad).” This poem is titled “*Su Kasidesi*” because the word “*su*” (water) is repeated at the end of each couplet:

“My friends! If I die with the desire of kissing his hand,
Make a bowl out of the earth of my grave and with it, serve water to the
beloved one.

By putting its heart on the path of the Prophet,
The water began to tell to all humanity how pure his creation is.”
(Fuzuli, “*Kaside Der Naat Hazret Nebevi*”)

Read the text above and interpret it in relation to love for the Prophet.

Riwayah is a term that can connote all of the similar or even synonymous terms such as *sunnah*, *hadith*, *athar*, and *khobar*. In fact, the word “*riwayah*” is often used to denote the meaning of *khobar* and *Sunnah* as well.

²⁵ Ibn Manzur, *Lisan al-Arab*, p. 345-346.

DID YOU KNOW?**A SAMPLE OF THE CHAIN OF NARRATION**

The sanad of the first hadith Bukhari gave in his book, Jami al-Sahih, is as follows:

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصِ اللَّيْثِيِّ، يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ...

The translation of the chain of narration (sanad):

Humaidi narrated to us. He said, “Sufyan told us.” He said, “Yahya ibn Said al-Ansari told us.” He said, “Muhammad ibn Ibrahim al-Tamimi reported to us.” And he heard Alqama ibn Waqqas al-Laysi say, “I heard Umar ibn al-Khattab say: ‘I heard the Messenger of Allah say...’”

(Bukhari, Bad' al-Wahy, I)

Riwayah can be either literal or in meaning. Literally *riwayah* is transmitting a *hadith* with the same wording as it was heard from the Prophet. It is known that some of the Companions were meticulous about the literal narration of the sayings of the Prophet. It was because they had concerns that the meanings of the sayings of the Prophet might digress from their original meaning if they were narrated literally. However, as it can be understood from the scarcity of *hadiths* narrated literally, the method of *hadith* transmission by meaning is something necessitated by the circumstances and is widely used. As a matter of fact, as long as something lawful is not made unlawful or something unlawful lawful, the Prophet gave permission to narrate his statements in meaning to a Companion who said that he was experiencing problems in remembering the *ahadith* with the same wording.²⁶

²⁶ İsmail L. Çakan, *Anahatlarıyla Hadis*, p. 63.

LET'S READ AND INTERPRET

Evaluate the text below in relation to the Companions' sensitivity about hadith narration.

According to the narration of Bukhari, when Abdullah ibn Zubair asked his father Zubair ibn Awwam why he did not narrate many hadith from the Prophet, his father told him: "Know that I almost never was apart from him, I was always beside him. However, I heard him say: 'Whoever tells a lie against me (intentionally), he will surely enter the Hell-fire.'" So I prefer to be silent.

(Bukhari, 'Ilm, p. 38)

Nevertheless, *hadith* scholars, because of their love of the Prophet, used cautious sentences as a custom while narrating the Prophet's sayings by their meaning. For example, while narrating a *hadith*, expressions similar to the following are used: "Qala Rasul Allah fima qala aw kama qale الله قال رسول الله (قال رسول الله فَمَا قَالَ أَوْ كَمَا قَالَ)" meaning "The Messenger of Allah said in this way or in a similar way."

3.7. Sanad-Isnad

Sanad lexically means "trusted, relied thing, or document."²⁷ As a *hadith* terminology, *sanad* refers to the chain of narrators who transmitted the *hadith*.

In this sense, *sanad* is the certificate proving that the saying actually belonged to the Prophet. In the *sanad* of a *hadith*, the following phrases are used as terminology for the chain of narration: "*haddathana*" (حَدَّثَنَا) (he narrated to us), "*akhbarana*" (أَخْبَرَنَا) (he informed us), "*anbaana*" (أَنْبَأَنَا) (he informed us), "*sami'tu*" (سَمِعْتُ) (I heard), "*anna*" (أَنَّ) (indeed), "*qala*" (قَالَ) (he said), and "*an*" (عَنْ) (from). However, sometimes parts of the *sanad* are abbreviated. In such cases, the word *qala* (قَالَ) is omitted from the *sanad* and some other wordings are written in abridged forms. It is essential to know these abridgements in order to read the *sanads* correctly.

²⁷ Ibn Manzur, *Lisan al-Arab*, p. 220-221.

The following are some of the abbreviations employed in the *sanads*: the word “*haddathana*” (حَدَّثَنَا), meaning “he narrated to us”, is abbreviated as “*thana*” (ثَنَا) and “*na*” (نَا) and the word “*haddathani*” (حَدَّثَنِي), meaning “he narrated to me”, is abbreviated as “*dathani*” (دَثَنِي) and “*thani*” (ثَنِي). As to the word “*akhbarana*” (أَخْبَرَنَا), it is abbreviated as “*anaa*” (أَنَا), and “*anbaana*” (أَنْبَأْنَا) also is abbreviated as “*anaa*” (أَنَا).

LET'S EXAMINE

An abbreviated *sanad* and the way to read it are given below.
Examine this *sanad*.

From Tirmidhi:

حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّلِقَانِيُّ قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ قَالَ: أَخْبَرَنَا حَمِيدُ
الطَّوِيلُ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ...

Tirmidhi, Iman, 2.

The way of reading this *sanad* is as follows: “Qala al-Tirmidhi haddathana Said ibn Ya’qub al-Taliqani qala, haddathana Ibn al-Mubarak qala, akhbarana Hamid al-Ta’wil, an Anas ibn Malih qala, qala Rasulallah (saw)...”

Attributing a statement to the Prophet through the chain of narrators mentioned in the *sanad* is called “*isnad*”. *Sanad* and *isnad* are interchangeable terms, and the word “*asanid*” is used as the plural form of both terms.

It is known that, at first, the Companions would not examine the *sanad* among themselves, and their Successors would not ask for the *sanad* from the Companions. However, as Ibn Sirin (d. 110/728) ascertained, towards the end of the first century after the Hijrah, when the conflict among Muslims increased and sedition arose, the *sanad* was requested from those who narrated the sayings of the Prophet. As a result of this, people traveled as far as necessary to acquire knowledge in order to acquire the ahadith from the first person who heard it. These journeys are called “*rihla*”. For instance, it is known that Abu Ayyub al-Ansari traveled from Madinah to Egypt just to listen to a *hadith*,

which he had already known, from Uqba ibn Amir, as he was the person who heard the *hadith* directly from the Prophet.²⁸

The system of *isnad* is an entrenched and scientific measure applied in *hadith* narration. It is a technique specific only to Muslims and its goal is to single out the fabricated *hadiths*. As Abdullah ibn Mubarak (d.181 AH) said: “*Isnad* is a part of the religion. If *isnad* did not exist, anyone would have said whatever he wished since there would have been no means of verifying it.” Therefore, *isnad* is accepted as the foundation of the science of *hadith*.

Isnad is classified into two categories according to its length: “*aali isnad*” and “*nazil isnad*.” To connect the *hadith* to the Prophet through as few narrators as possible without leaving any gap in the chain of the *hadith* is called “*aali isnad*”; to connect the *hadith* to the Prophet with more narrators is called “*nazil isnad*”. *Aali isnad* is preferred over *Nazil isnad*. This is because the least length between the time when the statement was made and the time it was narrated, the more reliable the narration becomes. Likewise, the fewer number of narrators reduces the probability of errors in the narration. However, preferring *aali isnad* to *nazil isnad* is only valid in cases when narrators are equal in terms of *adalah* and *dhabt*. Otherwise, fewness of the narrators in a *sanad* composed of narrators who are deficient in terms of *adalah* and *dhabt* is not a reason for preference alone.

LET'S WRITE

Let's determine the parts of *sanad* and *matn*, then write them on the blanks.

.....

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ:
حَدَّثَنِي أَبُو التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ:
«يَسِّرُوا وَلَا تُعَسِّرُوا، وَيَسِّرُوا وَلَا تُتَفِّرُوا»

.....

From Anas, Abu al-Tayyah, from Shu'ba, from Yahya, and from Muhammad ibn Bashshar narrated that the Prophet said:

“Make things easy for the people and do not make it difficult for them; give them good tidings, do not make them hate.”

(Bukhari, 'Ilm, I I.)

²⁸ İsmail L. Çakan, *Hadis Usulü*, p. 66-67.

3.8. Matn (The Text)

“*Matn*” is the part of the hadith that comes after the chain of narrators and includes the saying of the Prophet. In fact, *hadith* means the *matn*; and the *sanad* only helps us to determine whether the *matn* belongs to the Prophet or not.

Scholars of *hadith* and *fiqh* attached importance to the “*Fiqh al-hadith*”, which means understanding ahadith correctly and comprehending the Prophet’s objectives well. For this purpose, they examined the texts of *hadith* from different aspects, and various branches of science were developed in order to facilitate such examinations. In addition to checking their accordance with the Qur’an and authentic *Sunnah*, the texts of *hadiths* have also been subjected to evaluations from the point of their conflicts with rational principles and linguistic issues.

3.9. Tariq - Tabaqa

“*Tariq*” lexically means way. As a *hadith* term, the part in which the names of the narrators in the *sanad* are cited is called “*tariq*”. In this sense, it is synonymous with the terms *sanad* and *isnad*. However, as a different feature, sometimes the term *tariq* is used to express the different branches of the chain of narrators or the branches of the chain that parted after a certain narrator of the *sanad*. This is what was meant by the expressions in *hadith* books, such as: “This *hadith* is *hasan* from this *tariq*.” “*Wajih*” is another term used to refer to the same meaning.

As for the term “*tabaqa*”, it is the group that consists of narrators who lived during the same period and who were about the same age range. Such as: “*Tabaqa* of the Companions”, “*Tabaqa* of the Successors”, and “*Tabaqa* of Successors of the Successors”. Likewise, the *hadith* books also are classified in *tabaqas* according to their characteristics.

3.10. Jarh and Ta’dil

“*Jarh*” lexically means “to injure, to censure”. As a *hadith* term, “*jarh*” means identifying a narrator as a person whose narrations cannot be accepted because of a deficiency in terms of his/her *adalah* and *dhabt*. The narrator who is subject of *jarh* is called “*majruh*”.

The word “*ta’dil*”, on the other hand, means “to straighten up, to fix, to

announce someone's innocence and proclaim one's fairness." As a *hadith* term, it means to determine that the narrator possesses the qualifications of *adalah* and *dhabt*, and that his narrations are reliable. The narrator who is subject to *ta'dil* is referred to by favorable features, such as: *thika* (trustworthy), *thabt* (reliable) and *hujjah* (evidence). The science that examines the narrators through these aspects is called "*Jarh wa Ta'dil*". The science of *Jarh* and *Ta'dil* is one of the most significant issues of the science of *hadith*.

Al-Qur'an al-Karim wants us to investigate a report before accepting it and assess whether the person who reported it is trustworthy or not.²⁹ That's why the *hadith* scholars subjected the *hadith* narrators to a meticulous examination by means of the criteria of *jarh wa ta'dil* they developed through which they rejected the narrations of the people who were not reliable.

The science of *jarh wa ta'dil* arose as a result of a necessity during the period of collecting authentic reports from the Prophet. After the Prophet passed away, conflicts arose among Muslims and the conflicting parties used the sayings of the Prophet as evidence against each other. During this process, some people attempted to fabricate ahadith to prove the accuracy of their own views. In response to ascribing false reports to the Prophet, Muslim scholars subjected ahadith to a rigorous examination with respect to their chain and the text and formulated the criteria of *jarh wa ta'dil*.

The 10 defects that indicate the unreliability of a narrator in the science of *jarh wa ta'dil* are called "*matain ash'ara*" (10 points of accusation). Report of a narrator who has one or some of these defects is not accepted. Five of these defects relate to the narrator's *adalah* and the other five relate to his/her *dhabt*.

The following attributes of a narrator are listed as the points of criticism about his/her *adalah*: lying about matters related to *hadith* transmission, being accused of lying in matters of daily life, laxity in obeying commands and prohibitions of Islam, not being well-known, and being among the people of harmful innovation (*bid'ah*) in matters of religion.

The following characteristics are listed as points of criticism about the *dhabt* of a narrator: making a lot of mistakes in his/her transmissions, being careless about issues to which he/she was supposed to pay attention, making mistakes in the chain of narrators and the text of a hadith assuming that it was correct,

²⁹ Hujurat 49: 6.

LET'S
READ AND
INTERPRET

Interpret the verse given below in terms of necessity of *Jarh* and *Ta'dil*.

“O you who believe! If an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.”

Hujurat, 49: 6.

transmitting a report that conflicts with one of the *thiqa* (reliable) narrators, and having a weak memory.

LET'S EVALUATE

Evaluate the below-mentioned incident in terms of the importance of the science of *jarh wa ta'dil*.

When Yahya ibn Said al-Qattan (d. 198/814), one of the famous names in the science of *jarh wa ta'dil*, was asked the following question that was directed to him because of the people he criticized for their narrations:

“Are you not afraid that those people you criticized will confront you as enemies on the day of Judgment?”

He said:

“I am much more afraid of the Prophet confronting me as an enemy because of not protecting his sayings rather than being exposed to the enmity of those people.”

Ahmed Nâim, Tecrid-i Sarih Tercümesi, Mukaddime, p. 350.

Scholars of the science of *hadith* not only specified the principles and methodology of the science of *jarh wa ta'dil*, but also sought to see certain characteristics in the people who deal with the science of *jarh wa ta'dil*. The performance of *jarh wa ta'dil* by people who do not have these characteristics is not acceptable. For example, being truthful, keeping promises, and avoiding sins are considered to be among the most important characteristics of a person who deals with the science of *jarh wa ta'dil*.



Reading Text: Ahadith about Worship

سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِامْرِئٍ مِمَّا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهَاجَرَهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوَّجُهَا، فَهَاجَرَهُ إِلَى مَا هَاجَرَ إِلَيْهِ»

1. ... It is narrated from Umar (may Allah be pleased with him), who said that he heard Allah's Messenger (saw) saying:

“The reward of deeds is according to the intentions and every person has only what he or she has intended. So whoever emigrated for Allah and his Messenger, his or her emigration is for Allah and His Messenger. And whoever emigrated for worldly benefits or for a woman to marry, his emigration is for what he emigrated for.”

Bukhari, Bad' al-Wahy, I; Muslim, Imamah, 155.

عَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يُنْبِي الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ»

2. ... As narrated from Ibn Umar (may Allah be pleased with them), Allah's Messenger (saw) said:

“Islam is based on five principles: to testify that there is no god other than Allah and Muhammad is His slave and His Messenger, to offer the prayers, to pay Zakat (i.e. obligatory charity), to perform pilgrimage to the House of Allah (Ka'bah) and to fast during the month of Ramadan.”

Bukhari, Iman, 2; Muslim, Iman, 21

عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا، مَا تَقُولُ: ذَلِكَ يُبْقِي مِنْ دَرَنِهِ " قَالُوا: لَا يُبْقِي مِنْ دَرَنِهِ شَيْئًا، قَالَ: «فَذَلِكَ مِثْلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِ الْخَطَايَا»

3. ... It is narrated on the authority of Abu Hurairah (may Allah be pleased with him), who said that he heard the Messenger of Allah (saw) saying:

"What do you think, can any filth remain on the body of any one of you if there were a river at his door in which he washed himself five times daily?"

They said: "No filth will remain."

He said: "That is like the five prayers by which Allah obliterates sins."

Muslim, Masajid, 283.

عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ»

4. ... It is narrated on the authority of Uthman ibn Affan (may Allah be pleased with him). He said that he heard the Messenger of Allah (saw) saying:

"Whoever performs the night prayer in congregation, it is as if he prayed up to the midnight, and he whoever performs the morning prayer in congregation, it is as if he prayed the whole night."

Muslim, Masajid, 260.

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «كُلُّ مَعْرُوفٍ صَدَقَةٌ»

5.... It is narrated on the authority of Jabir (may Allah be pleased with him), who said that he heard the Messenger of Allah (saw) saying:

"All good deeds are sadaqah."

Bukhari, Adab, 33.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا قَالَ: «أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى وَلَا تُمَهِّلُ حَتَّى إِذَا بَلَغَتِ الْخُلُقُومَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا وَقَدْ كَانَ لِفُلَانٍ»

6... It is narrated that Abu Hurairah (may Allah be pleased with him) said: "A man came to the Prophet and said:

"O Allah's Messenger, which charity is the most superior in reward?" The Prophet (saw) said:

'The charity which you practice while you are healthy, niggardly and afraid of poverty and wish to become wealthy is more superior. Do not delay it to the time of approaching death and then say, "Give so much to so and so, and so much to so and so." For it had already belonged to so and so (as your inheritors).'"

Bukhari, Zakat, 11; Muslim, Zakat, 92.

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ».

7. ... As narrated from Ibn Umar (may Allah be pleased with them), the Prophet (saw) said:

"Envy is not justified except in the case of two persons: one who is given the Qur'an by Allah and busies oneself with it during the night and day, and a person who is given wealth by Allah and he/she spends it during the night and the day (seeking the pleasure of the Lord)."

Bukhari, Tawhid, 45; Muslim, Musafirin, 266.

LET'S EVALUATE THE CHAPTER

A. Answer the following open-minded questions.

1. What is the subject matter of the science of *hadith*? Explain.
2. Explain the aim of the science of *hadith*.
3. Write about the relationship of the science of *hadith* with other Islamic sciences.
4. Explain the importance of *Jarh wa Ta'dil* in the science of *hadith*.
5. Explain the difference between the terms *hadith* and *Sunnah*.

B. Choose the correct answers to the following multiple-choice questions.

1. Which one of the following is different from the others?
A. Matn B. Marwi C. Hadith D. Rawi E. Khabar
2. What is the name of the system *hadith* scholars used to assess the reliability of *ahadith*?
A. Isnad B. Rawi C. Asar D. Khabar E. Matn
3. Which of the following is the discipline in the *hadith* science that examines the reliability of narrators?
A. Riwayat al-Hadith B. Sunnah C. Jarh wa Ta'dil
D. Literal Narration E. Narrating by meaning
4. Which one of the following terms is different from the others?
A. Sanad B. Tariq C. Wajh D. Isnad E. Hadith
5. Which one of the following pairs is different from the others?
A. Hadith-Sunnah B. Riwayah-Khabar C. Rawi-Rijal
D. Tariq-Wajh E. Jarh-Ta'dil

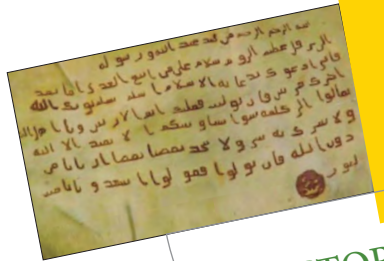
C. Fill in the blanks in the sentences with the most suitable word from those given below.

(the science of *hadith*, *matn*, *usul* (methodology), *sanad*, *ta'dil*, *jarh*)

1. The part of the sanad in which the different branches of the narrator chain is given is called.....
2. The part of the hadith in which the saying of the Prophet is found is called
3. The term refers to determining whether the narrator is deficient in terms of *adalah* and *dhbt*, and thus his/her narration is not accepted.
4. The term refers to determining whether the narrator is sufficient in terms of *adalah* and *dhbt*, and thus his/her narration is reliable.
5. The discipline that establishes the principles of examining the hadith's sanad and matn is called

Chapter

HISTORY OF HADITH



HISTORY OF HADITH

LET'S GET READY FOR THE CHAPTER

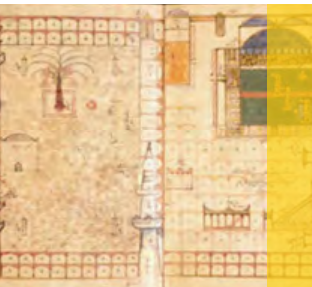
1. Find out which centuries the period of the Companions and the Successors encapsulates.
2. Explore the meanings of the terms “*tadwin*, *tasnif*, *sharh*” in the dictionaries of hadith terminology.
3. Gather information about Bukhari and Muslim.



1. Hadith in the Time of Prophet Muhammad

After the message of Islam started to be conveyed, Muslims not only learned the practices and explanations of the Prophet, but also put them into practice in their lives and handed them down to following generations. The Companions developed a system of taking turns between their work and *masjid* so that they

could follow the words and actions of the Prophet. They attended the circles of wisdom and discussed things they learned. Moreover, the education of Ashab al-Suffah also was a significant factor in the spread of *hadith* and *Sunnah*. The Prophet himself encouraged the asking of questions and the transmission of his advice and warnings to others. For example, the Prophet said in his Farewell Sermon that: “All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly.”¹

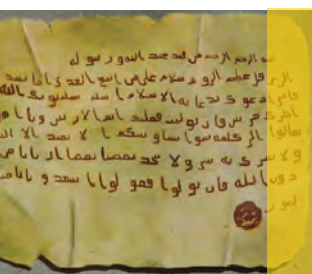


Miniature of the Masjid al-Nabawi, the place where Ashab al-Suffah were educated

Because of the prevalence of the oral culture during the time of the Prophet, the method of memorizing was crucial in preserving the sayings of the Prophet (saw). Because of the concern about the Prophet’s *hadith* being confused with Qur’anic verses, the Prophet did not allow his words to be written and he wanted those that had already been written to be destroyed.² On the other hand, the Prophet later allowed them to be recorded and he himself had some of his sayings written. Hence, Abdullah ibn Amr al-As (d. 65/684) asked permission from the Prophet to write down the ahadith, and he was granted his request.³ Therefore, Abu Hurairah said: “There is none among the Companions of the Prophet who narrated more ahadith than I did except for Abdullah ibn ‘Amr who used to write them down, and I never did.”⁴ Abu Shah from Yemen asked for the Farewell Sermon of the Prophet to be written down and given to him, and the Prophet ordered it to be done.⁵ These narrations indicate that there was neither a prohibition nor a command from the Prophet about writing his words down. Moreover, they prove that only the Companions who were literate and interested in knowledge had written some of his sayings. So, many of the Companions composed such *hadith* booklets.

Among the Companions who used to write the ahadith were Abdullah ibn Amr al-As (d. 65/684), Jabir ibn Abdullah (d. 78/697), and Ali ibn Abi Talib (d. 40/661).

The formal documents related to the Prophet’s activities in Madinah are very important in the identification of the sayings of the Prophet and his traditions. Among the documents that have survived since the time of the Prophet are various texts related to the political and social life.



The letters of invitation to Islam that were sent by the Prophet are among the first written sources of *hadith*.

¹ Bukhari, Hajj, 133.

² Muslim, Zuhd, 72; M. Mustafa Azami, *Ilk Devir Hadis Edebiyatı*, p. 22-25.

³ Abu Davud, ‘Ilm, 3.

⁴ Bukhari, ‘Ilm, 40; Tirmidhi, ‘Ilm, 12.

⁵ Bukhari, Lukata, 7; Tirmidhi, ‘Ilm, 12.

Some of these documents contain only a few lines, while others extended up to several pages. These documents can be listed as follows:

a. The Constitution of Madinah: The Prophet had a constitution prepared that regulated the relations between Muslims, who had migrated from Mecca and who were residents of Madinah, and Jews and other social formations in Madinah. With the constitution of Madinah, Muslims and other religious and social groups were guaranteed their fundamental rights and freedoms, and their responsibilities were also specified. In this sense, the constitution of Medina was a legal document not only for the Muslims, but also represented a historical precedence. Moreover, articles from this document are stated in various historical sources.⁶

b. Letters of Invitation to Islam: In the seventh year of the Hijrah, the Prophet sent letters to leaders of the neighboring states inviting them to embrace the religion of Islam. The originals of such letters, especially those sent to Byzantine, Persia, Abyssinia, Egypt, and other places, have survived until today,⁷ and some others are reported in the hadith books.⁸

c. Various Kinds of Political Documents: There were also several types of political documents, such as letters sent to the commanders, peace settlements, promises of safety, army records, and population censuses written down during the time of the Prophet.⁹

d. Religious and Legal Notifications: The Prophet sent letters about obligatory alms, tithes, and the *hadds* (the punishments) to various Muslim tribes.¹⁰ There are also some written documents about sale contracts dictated by the Prophet.¹¹

e. Correspondences with Religious Groups: From time to time, the Prophet sent letters to Jews and other religious groups treating various issues and received letters from them as well.¹²

Despite all of these written documents and the booklets of *hadith* (*sahifas*, which literally means pages) compiled by certain Companions, it is not possible



The letters of invitation to Islam that were sent by the Prophet are among the first written sources of hadith.

⁶ Muhammed Hamidullah, *Islam Peygamberi*, v.1, p.202-210.

⁷ Muhammed Hamidullah, *Hiz. Peygamber'in Altı Orijinal Diplomatik Mektubu*, p. 73.

⁸ Bukhari, *Jihad wa Siyar*, 98, 101, 121; Maghazi, 84; Libas, 50-52; Akhbar al-Ahad.

⁹ Bukhari, 'Ilm, 8; Shurut, 15; Zakat, 55.

¹⁰ Nasa'i, *Qasama*, 43; Bukhari, *Humus*, 5; Zakat, 34-36, 38-40.

¹¹ Tirmidhi, *Buyu'*, 8; Bukhari, *Buyu'*, 19.

¹² Bukhari, *Ahkam*, 15; *Isti'zan*, 24.

to talk about systematic and organized recording of *hadiths* during the time of the Prophet. Therefore, the great majority of the sayings of the Prophet was preserved by means of memorization and was verbally passed down to the following generations.

THE LAST COMPANION ABU AL-TUFAIL (d. 100/719)

Abu al-Tufail Amir al-Laithi is known to be the last Companion to die. He was born in the year that the battle of Uhud was fought (3 AH/625 AD). He stated that he saw the Prophet in person while circumambulating the Ka'bah during the Farewell Pilgrimage. Being well-known for his affinity and affection for Ali, Abu al-Tufail fought by his side in battles and lived in Mecca after his death. The *hadiths* he transmitted were reported in many *hadith* books, especially in al-Kutub al-Sitta. Abu al-Tafail, who lived until the rule of Umar ibn Abdulaziz, passed away in 100 AH in Mecca, and is known to be the last one of the Companions to die.

(*Türkiye Diyanet Vakfı İslam Ansiklopedisi*, vol. 10, p. 345-346.)

2. Hadith in the Time of the Companions

The period in which the Prophet lived and the period beginning with his death until the death of the last Companion is called the period of the Companions. During the lifetime of the Prophet, the Companions who listened to him (saw) and learned from his explanations on faith, morals, worship, and transactions, used to ask him about the problems they faced in their lives. By this means, they learned the solutions from him. The Companions were always with the Prophet and thus they witnessed both his times of sickness and health, his life in his house and in the mosque, his practices when shopping in the market, and his interactions with other people. In this regard, the Companions had the opportunity to witness how to conduct their social lives, establish new institutions, and carry out wars by personally attending them as well as maintain the peace. They were able to listen to the words of the Prophet and observe his practices. Because the Prophet is the source of *hadith* and *Sunnah*, their purest form belongs to the Prophet's lifetime. In this period, the Companions listened to the *hadiths* directly from the Prophet and transmitted them to each other. When it was necessary, they corrected any misconceptions by gaining confirmation from the Prophet.

After the death of the Prophet, the need for *hadiths* and *Sunnah* increased significantly because the Prophet's actions and behaviors had to be known in order to solve the problems caused by the expansion of the Muslim land. On the other hand, the desire for learning *hadiths* and the *Sunnah* of the second Muslim generation that did not get the chance to hear the *hadiths* and to witness the *Sunnah* led the Companions to identify the *hadiths* and the *Sunnah*.

LET'S READ AND LEARN

The Companions who narrated more than 1,000 ahadith are called Muqsrin, which means those who narrate a lot. The Companions admitted as being among the Muqsrin are determined according to the number of the hadiths they narrated as follows: Abu Hurairah, Abdullah ibn Umar, Anas ibn Malik, Aisha, Abdullah ibn Abbas, Jabir ibn Abdullah, and Abu Said al-Khudri.

The following are the Companions who have more than 500 narrations: Abdullah ibn Masud, Abdullah ibn Amr, Umar and Ali.

LET'S THINK AND SHARE

Think about the role of the Companions in transmitting the sayings of the Prophet to the present day. Share your thoughts with your friends.

The Companions were meticulous when accepting the narrations attributed to the Prophet; the first four caliphs in particular accepted the narrations only when they were supported by witnesses. For example, Abu Bakr accepted a narration related to the Prophet's ruling about inheritance only when another Companion expressed that he had witnessed that narration. Umar acted similarly with regard to narrations he did not know and required people not to narrate reports unsystematically to prevent the Prophet's sayings from being misused by people who lacked the necessary expertise. Umar contributed to the development of the science of *hadith* methodology as well, by investigating the authenticity of the ahadith (or establishing whether they really belonged to the Prophet (*tahqiq*) and by limiting the *hadith* narration (*tahdit*). On the other hand, with the influence of the *hadith*, "Whoever ascribes (intentionally) to me what I have not said then let him occupy his seat in Hell-fire."¹³ some companions completely abandoned the *hadith* narration. Although they also were very careful and diligent, many others did not hesitate in the narration of *hadith* because they trusted their memory and made sure that the Prophet's sayings were protected in their original forms because they wrote them down.

¹³ Bukhari, 'Ilm, 39.

Recording the sayings of the Prophet that started during the Prophet's lifetime with his consent continued during the time of the Companions with increased efforts. As a result of these activities, it is recorded that the number of companions who dictated *hadiths* to their pupils reached 50 in the first century after Hijrah.¹⁴ Among them, Amr ibn Hazm (d. 53/673), whom the Prophet appointed governor of Yemen, preserved the administrative and political instructions of the Prophet, including the religious commands and prohibitions, *zakat* (alms), blood money, and punishments. Similarly, the Companion Jabir ibn Abdullah (d. 78/697) compiled the sayings and practices of the Prophet about the pilgrimage.

Samura ibn Jundab (d. 59/678), Abdullah ibn Abbas (d. 68/688), Abdullah ibn Umar (d. 73/692), and Anas ibn Malik (d. 93/711) are mentioned in the sources among the Companions who wrote *ahadith* down.¹⁵ It is known that there existed a number of *hadith* treatises (*sahifas*) in this period when the first written texts of *hadiths* started to appear. However, the earliest *hadith* journal has survived until today in its original form is *al-Sahifa al-Sahihah* of Himmam ibn Munabbih (d. 101/710) who compiled 138 *hadiths* dictated to him by Abu Hurairah. This booklet, which was reported through his pupil Mamar ibn Rashid (d. 153/770), is compiled in the middle of the first century after Hijrah.¹⁶

It is natural that the Companions who were with the Prophet during all stages of his life occupy a significant place in the collection and transmission of his sayings and behavior to us. Moreover, among the tens of thousands of Companions, only about 1,300 of them were reported to have narrated in the sources of *hadith*.

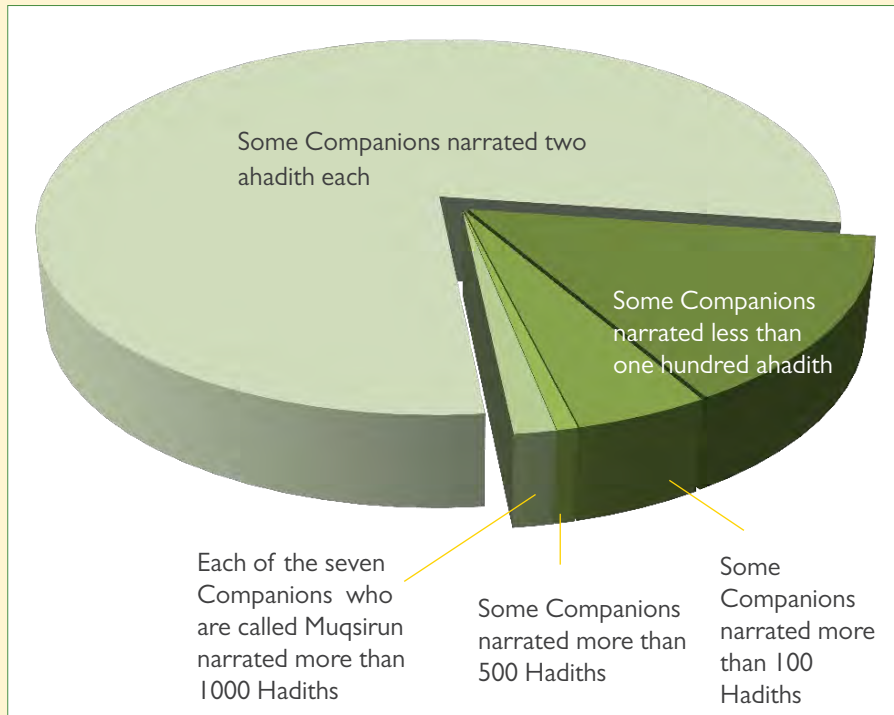
¹⁴ "Hadis," TDV Islam Ansiklopedisi, v. 15, p. 30; "Kitabet," TDV Islam Ansiklopedisi, v. 26, p. 83.

¹⁵ M. Mustafa Azami, *Ilk Devir Hadis Edebiyatı*, p. 34-58; Talat Koçyiğit, *Hadis Tarihi*.

¹⁶ Muhammad Hamidullah, *Muhtasar Hadis Tarihi ve Sahife-i Himmam ibn Munebbih*, p. 56, 83-132.

LET'S THINK

The Classification of the Companions according to the number of the ahadith they narrated.



Think about the reasons why most of the Companions narrated very few sayings of the Prophet.

3. Hadith in the Time of the Successors

The second Muslim generation who met the Companions and gained knowledge from them are called the Successors (Tabiin), meaning the ones who came after the generation of the Companions and followed them. This period in which most of the Islamic sciences emerged also played an important role in the spread of *hadith* and the *Sunnah*.

The diligence of the Companions in verifying *hadith* narration led them to onerous journeys to various places to learn the *hadiths* directly from their sources.¹⁷ As a part of this meticulousness, on the one hand, the examination of the chains of the narrators (*isnad*) gained currency against the attempts at

¹⁷ Bukhari, 'Ilm, 20.

hadith fabrication¹⁸ and, on the other, the journeys in search of knowledge increased from the middle of the first century after the Hijrah. These journeys in search of knowledge (*al-rihla fi talabi al-ilim*) resulted in learning new *hadiths*, getting to know narrators, hearing a *hadith* from a narrator closest to the Prophet, and eliminating uncertainties. Dissatisfied with the information that they received from their Companions in their respective regions, the Successors traveled to Madinah, the cradle of the *Sunnah*, and other centers of learning where the Companions were known to reside.

LET'S REFLECT

One of the prominent Successors, Hushaim ibn Bashir (d. 183/779) related his journey in search of knowledge as follows: “Whenever I heard that a *hadith* was being narrated in Basra when I was in Kufa, I would go to Basra at once. When I heard of a *hadith* being narrated in Kufa when I was in Basra, I would immediately set out on a journey to Kufa and listen to the *hadith* from its source.” (The distance between Kufa and Basra is 350 km.)

İbrahim Canan, *Kütüb-i Sitte Tercüme ve Şerhi*, v. 1, p. 136.

The different approaches to *hadith* narration through memorizing or writing continued during the time of the Successors as well. Some of the Successors objected to writing the sayings of the Prophet because they were concerned about the fact that it might weaken the only means of protecting oral culture, i.e. memorizing. They also feared that documenting *hadiths* might cause memories to weaken and that the culture of the people of the book might permeate into the Islamic culture. Others however, wrote down *ahadith* with the intent that it would help with memorization and after memorizing them, they destroyed what they had written.

¹⁸ Muslim, *Muqaddimah*, 5.

INFORMATION BOX

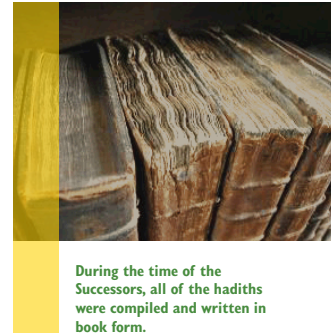
One of the methods of learning hadith was imla'. Imla' is a method of hadith reporting that means a hadith scholar dictates the hadith to his pupil .



Certain Successors who wanted to learn ahadith by reading them and to prevent them from being forgotten, wrote ahadith down. Upon the death of the scholars of hadith, the fear of losing the sayings of the Prophet worried the Successors. Therefore, the Successors who had opposed the writing of ahadith started to record them in writing and in time played an active role in the compilation of the ahadith (*tadwin*).

Prominent Successors such as Said ibn al-Musayyib (d. 94/713), Said ibn Jubair (d. 95/714), and Sha'bi (d. 104/722) wrote ahadith and encouraged their spread via writing. For example, as Said ibn al-Musayyib permitted writing ahadith, Said ibn Jubair used to write what he heard from Ibn Abbas. Similarly, Sha'bi used to say: "Writing is recording knowledge." Hasan al-Basri (d. 119/728), another prominent name among the Successors, mentioned that some journals were passed from hand to hand among the scholars.¹⁹ These examples demonstrate that the generation of the Successors endeavored to preserve the *hadiths*, and their documentation had become quite widespread at the end of the first century and the beginning of the second century after the Hijrah.

The journeys of the generation of the Successors in search of knowledge and all their activities through either writing or memorizing *hadiths* contributed to the spread and preservation of ahadith. The greatest contribution of the Successors to the science of *hadith* has been their role in compilation and classification of the sayings of the Prophet.



During the time of the Successors, all of the hadiths were compiled and written in book form.

¹⁹ Ibrahim Canan, *Kütüb-i Sitté*, vol.1, p. 97-99.

4. Compilation (Tadwin) and Classification (Tasnif) of Hadiths

LET'S TALK AND FIND

The Caliph Umar ibn Abdulaziz wrote to Abu Bakr ibn Hazm (the governor of Madinah) as follows: “Look! Write whatever you have related of hadith knowledge, because I’m afraid that religious knowledge will vanish and religious learned men will pass away. Do not accept anything other than the sayings of the Prophet...”

Bukhari, ‘Ilm, 35.

Talk about the contribution of the above mentioned incident to the survival of hadiths until today.

4.1. Activities of Compilation and Classification

The lexical meaning of the word *tadwin* is to compile, to gather, and to collect certain information into book form. Since the time of the Prophet, many people among the Companions and the Successors had compiled several pages of sayings of the Prophet for their personal use. During the time of the Successors, the efforts to collect all of the sayings of the Prophet increased. Gathering hadith from either written or verbal sources and compiling them into book form in this period is called *tadwin* of the hadiths.

Since the time of the Prophet (saw), many Companions and their pupils wrote *hadiths* for their personal use. This activity of writing *hadiths*, which is called “Composition of hadiths (*kitab al-ahadith*),” did not include all of the sayings of the Prophet but only the ones related to certain matters. And these also were written for individual use. Some of these written pages were used to assist memorizing. Sectarian factions that formed in early Muslim community rejected hadiths that did not conform their views fabricated narrations supporting their own arguments. To prevent this corruption, the method of *isnad* became popular, and the conviction about the need for the compilation of ahadith became widespread among the prominent Successors.

A WOMAN'S CONTRIBUTION TO TADWIN: AMRA BINT ABDURRAHMAN

(d. 106/724)

Female Companions like Aisha had also made great contributions to the compilation and preservation of the sayings of the Prophet. One of these women was Amra bint Abdurrahman. Amra was a woman who was raised under Aisha's nurture. So, being one of the people who were familiar with the reports of Aisha, she narrated ahadith from her and from many other Companions. These reports of hers are included especially in *al-Kutub al-Sittah* as well as in many other *hadith* books. Scholars like al-Zuhri learned Aisha's reports by asking Amra. Hence, the Caliph Umar ibn Abdulaziz told Ibn Hazm, the Governor of Madinah, to write Amra's narrations in particular. Amra died at the age of 77 in Madinah in 106 AH.

(Summarized from *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, v. 3, p. 95-96.)

When a conviction emerged about the preservation of *hadiths* by documenting them in writing towards the end of the first century after the Hijrah, the Umayyad Caliph Umar ibn Abdulaziz ordered the collection of the sayings of the Prophet to the governors, the famous scholars, the people of Madinah, and the governor of Madinah Abu Bakr ibn Hazm (d. 120/738). In this order, the Caliph expressed that he was concerned about the disappearance of the *hadith* as a result of the death of the scholars, and for this reason he wanted the ahadith of the Prophet to be confirmed and written.²⁰

Ibn Shihab al-Zuhri (d. 124/742) and other scholars compiled the *hadiths*, composed them in journals, and presented them to Umar ibn Abdulaziz. It is also reported that Umar ibn Abdulaziz himself became a part of the practice of compilation with a notebook in his hand and also controlled such activities. Ibn Shihab al-Zuhri, who was the first person to carry out the order of the Caliph and played a significant role in *hadith* compilation, spoke as follows: “Umar ibn Abdulaziz ordered us to collect the Sunnah. We wrote them in notebooks. And he sent a copy of these notebooks to every land under his control.”²¹ Apart from Umar ibn Abdulaziz and Ibn Shihab al-Zuhri, Said ibn al-Musayyib and Shu’ba ibn al-Hajjaj were also among the scholars of *hadith* who had made important contributions to the activities of *tadwin*.

After the compilation of *hadiths*, the process of *tasnif* began. *Tasnif* literally means to classify, to separate something into groups. As the common term for studies related to *hadith* after compilation, *tasnif* means classifying the *hadith* material that had been compiled and written, without attention to their authenticity and context. *Tasnif* also entails systematizing the material according to their transmitters or the subject matter in order to facilitate their usage.

After the process of compilation, beginning in the second century after Hijrah, collecting ahadith in systematic books and developing methods that enabled people to find *hadiths* gained importance. Ibn Juraij (d. 150/767) in Mecca, Said ibn Abi Aruba (d. 156/773) and Hammad ibn Salama (d. 167/784) in Basra, Sufyan ibn al-Thawri (d. 161/778) in Kufa, Abdullah ibn Mubarak (d. 181/797) in Khurasan and Marw, Jarir ibn Abdulhamid (d. 188/804) in Rey, and Walid ibn Muslim (d. 195/811) in Damascus were ranked among

²⁰ Bukhari, ‘Ilm, 35.

²¹ Talat Koçyiğit, *Hadis Tarihi*, p.204.

the first scholars who worked on the classification of the ahadith.²² In their classifications, some scholars assorted the *hadiths* according to their subjects and thus wrote *hadith* books called *jami*, *sunan*, and *musannaf*. Others assorted the sayings of the Prophet and some others wrote certain type of books titled “*musnad*” according to the name of the Companion who was the first transmitter.

For example, in books that classify hadiths by subject, the *hadiths* about faith were written under the title of “*Kitab al-Iman*”, and those about performing prayer were collected under the title of “*Kitab al-Salah*”.

The earliest *hadith* journal to survive until today from the period of classification is a book titled “*al-Jami*” of Ma’mar ibn Rashid (d. 153/770) from Yemen. In this book, about 1,600 narrations transmitted from the Companions and the Successors were arranged according to their subjects. Another one of the earliest *hadith* journals is *al-Jami al-Sahih* of Rabi’ ibn Habib al-Basri (d. 170/787), who compiled about 1,000 narrations according to their subject matters.

The book *al-Muwatta*, compiled by the founder of the Maliki School of law, Imam Malik (d. 179/795), is one of the books compiled in this period. This book, in which there are approximately 1,700 narrations reported from the Companions and the Successors, is considered the first example of the *musannaf* type.

Two other books called *Kitab al-Asar*, which show the basis of Abu Hanifa’s (d. 150/767) views and were compiled by his two pupils, namely Abu Yusuf (d. 182/798) and Imam Muhammad (d. 189/805), were classified in this period as well.²³

The compilation of the hadith the end of the second century after the Hijrah sought to include all available narrations. Thus came into being Abdurrazzak ibn Hammam’s (d. 211/826) and Abu Bakr ibn Abi Shaiba’s (d. 235/849) books called *al-Musannaf*, which comprise about 2,000 narrations.

In the *musnad* type of books, which classify the Prophet’s sayings according to the names of the first Companions who narrated them, *hadiths* narrated from Abu Bakr, Umar, and other Companions are arranged according to their narrators regardless of their subject matter. The earliest *hadith* book compiled

²² Izmirli Ismail Hakki, *Hadis Tarihi*, p. 64-65; Talat Kocuyigit, *Hadis Tarihi*, p. 206.

²³ Ismail Hakki Unal, *Imam Hatip Liseleri Hadis Ders Kitabi*, p. 31-32.

in this way is *al-Musnad* of Abu Dawud al-Tayalisi (d. 204/819). Among many *musnad* books like Abdullah ibn Zubair al-Humaidi's (d. 219/834) *al-Musnad*, Ahmad ibn Hanbal's (d. 241/855) *al-Musnad* is the most comprehensive and the most significant one. This book compiles approximately 30,000 narrations under the names of 900 Companions. As for the *mu'jam* type of *hadith* books, the most well-known are Tabarani's (d. 360/971) three books that he wrote under the title of *al-Mu'jam* in small, medium and large sizes.

THE METHODS OF THE BOOKS THAT CLASSIFY HADITHS

Classification according to the transmitters (Ala' al-Rijal)	Classification according to the title of the subject-matter (Ala' al-Abwab)
<p>1. Jami: The most inclusive hadith books comprising narrations related to faith, worship, morals, manners, Qur'anic exegesis, history, the virtue of the places and people, etc.</p>	<p>1. Musnad Books classifying hadiths according to their narrators. The Companions are classified according to their virtues and the hadiths they narrated are written under their names.</p>
<p>2. Musannaf: Books that classify all the narrations about rulings coming from the Prophet, the Companions and the Successors according to subjects of Islamic Law.</p>	<p>2. Mu'jam Hadiths in this type of book are arranged according to the name of the narrators, the place where they lived, and their tribes or the names of the authors' teachers.</p>
<p>3. Sunan: Books that arrange the narrations about rulings from the Prophet only. Sunan books generally begin with issues related to purity, followed by worship, transactions and punishments.</p>	

INFORMATION BOX

Hadiths in Ahmad ibn Hanbal's *al-Musnad* are classified in following order of narrators: first, the narrations from Ashara al-Mubashara according to the dates they embraced Islam, then Ahl al-Bayt, Banu Hashim, the Meccans, Madinans, Kufans, Basrans, Syrian Companions, and, last, the female Companions.

4.2. Classification of Basic Hadith Sources

One of the important factors that led to the compilation and classification of *hadiths* was the fact that various sectarian factions in Muslim societies fabricated sayings and then attributed them to the Prophet in order to support their own views. Therefore, the activity of classification that began in the second century after Hijrah continued in the studies of the great *hadith* scholars who were raised in the third century after Hijrah. Among many *hadith* collections that appeared in this context, six of them that classify the authentic *hadiths* according to the subject matters have become known by the title of “*al-Kutub al-Sittah*” (The Six Books). The books known as *al-Kutub al-Sittah* and their authors are as follows:

1. *al-Jami al-Sahih*: Muhammad ibn Ismail al-Bukhari (d. 256/870)
2. *al-Jami al-Sahih*: Muslim ibn Hajjaj al-Kushairi (d. 261/874)
3. *al-Sunan*: Abu Dawud Sulaiman ibn Ash'as al-Sijistani (d. 275/888)
4. *al-Sunan*: Muhammad ibn Isa al-Tirmidhi (d. 279/892)
5. *al-Sunan*: Ahmad ibn Shuayb al-Nasa'i (d. 303/915)
6. *al-Sunan*: Ibn Majah, Muhammad ibn Yazid al-Kazwini (d. 273/886)

The books of Bukhari and Muslim titled *al-Jami al-Sahih* are called “*Sahihayn*”, together meaning two authentic book, for they aimed to compile the authentic *hadiths*, and thus they are the most famous *hadith* books in the Islamic world. As for the other four books of *al-Kutub al-Sittah*, which are *sunan* type books, they organize the *hadiths* related to the legal rulings according to the subjects of Islamic Law.

Just as the levels of authenticity of the *hadiths* in *al-Kutub al-Sittah* vary, it is also possible to find *hadiths* of differing levels of authenticity within the same book. Because Bukhari required the narrators to meet with each other as one of the conditions, in addition to the rest of the requirements of the procedure of *jarh wa tadil*, his book is accepted as the most reliable source of *hadith*.²⁴ In order to express that the *hadiths* they gathered were authentic and reliable, Bukhari and Muslim titled their books “*al-Jami al-Sahih*” (that which gathers the authentic *hadiths*). Other authors of *al-Kutub al-Sittah* also stated their aim of collecting authentic *hadiths*. They examined the narrations that

²⁴ Ibrahim Canan, *Kütüb-i Sittah*, vol. 1, p.173; İsmail Lütfü Çakan, *Hadis Usulü*, p. 126.

came to them from the Prophet and incorporated the narrations they decided were authentic according to the criteria they established in their books. Their sincere endeavor in identifying the authentic narrations is appreciated by all Muslims. However, one should not forget that since they were human, they might have erred while choosing and evaluating some narrations.²⁵

These six books compiled in the third century after the Hijrah, which was accepted as the golden age of *tasnif*, were later considered as the most reliable *hadith* books by the scholars of the following generations. These books are considered among the most significant sources of *hadith* in transferring the practices of the Prophet and his Companions as well.

5. The Formative Period of Hadith Methodology

While *hadith* and *Sunnah* were transferred by the Companions either verbally or in written form to the following generations after the time of the Prophet, there was no need for any rules. However, civil strife and political struggles observed in Muslim societies beginning from the middle of the first century after the Hijrah led some malevolent people to fabricate *hadiths* in order to support their views. Thereupon, the leading Companions, especially Abu Bakr, Umar, and Ali, began to investigate the reliability of the individuals who narrated *hadith*. For instance, Aisha corrected the mistakes in the reports of nearly 20 Companions that resulted from misunderstanding.

The diligence of the close friends of the Prophet in transmitting *hadith* and *Sunnah* later became the basis for criticism of the narrators. So, beginning with the end of the first century after Hijrah, the names and reliability of *hadith* narrators came under scrutiny. As a result of these examinations, called *isnad*, many principles emerged. Among the scholars who are famous for examining the narrators, Ibn Abbas (d. 68/688) and Anas ibn Malik (d. 93/711) from the Companions; and Sha'bi (d. 104/722), Ibn Sirin (d. 110/729), A'mash (d. 148/765), Shu'ba (d. 160/777), Malik ibn Anas (d. 179/795), Abdullah ibn al-Mubarak (d. 181/797), Sufyan ibn Uyayna (d. 197/812), and Ahmad ibn Hanbal (d. 241/855) are worth mentioning.

Moreover, it was during this period that *hadiths* were classified according to their sources and the number of narrators. In the subsequent centuries, the types of weak *hadith* were specified according to the defects in the chain

DID YOU KNOW?

Some scholars added Imam Malik's *al-Muwatta*, Imam Ahmad ibn Hanbal's *al-Musnad*, and Darimi's *al-Sunan*, to *al-Kutub al-Sittah* because of their proficiency in acquiring authentic *hadith*. Thus, the name "*al-Kutub al-Tis'a* (the nine books)" was given to all the books that gathered authentic *hadiths*.

²⁵ İsmail Hakki Unal, *İmam Hatip Liseleri Hadis Ders Kitabı*, p. 33.

of *hadith* narrators and certain conditions were developed to determine the reliability of the narrators. So the phrase “*mustalah al-hadith*” (hadith terms) started to be used in reference to *hadith* terminology emphasizing these subjects. Consequently, examining the narrative aspect of *hadith*, and at the same time looking into the aspects of *sanad* (chain of narrators) and *matn* (text), became a very common method.

In order to separate the examination of the narrative itself and the examination of the narrators and the text, hadith scholars divided the science of *hadith* into two groups, namely *Riwayat al-hadith* and *Dirayat al-hadith*:

a. Riwayat al-Hadith: This part that examines the hadith from their narrative aspects deals with knowing, recording, and narrating the words, acts and behaviors attributed to the Prophet. This was the most common *hadith* activity in the first two centuries of hadith history.

b. Dirayat al-Hadith: This part, which examines *hadith* from the aspect of *dirayah* (competence), is the discipline investigating the conditions, types, rulings, the status of narrators, the classes of the narrations and the books that consist of such issues. This methodological science dealing with the rules of explaining and evaluating *hadith* in terms of their sources, the number and reliability of the narrators, and their *sanad* is called “*usul al-hadith*” (the methodology of *hadith*).

The science of the methodology of *hadith*, which aimed to preserve the hadith and the Sunnah against fabrication, emerged in the middle of the first century after Hijrah. The examination of the chain of the narrators and the text of *hadith*, developed in the second and third centuries and finally bore fruits in the form of independent books in the fourth century after Hijrah. Considering that the development of the science of *usul al-hadith* took a long period of time, its literature also grew in time.

The earliest rulings about the methodology of *hadith* can be found in the books of Islamic Jurisprudence. There are several terms related to *hadith* and the science of *hadith* found in various parts of the books of Abu Hanifa’s pupils Imam Abu Yusuf and Imam Muhammad. Such terms and definitions can be found in Imam Shafii’s (d. 204/819) *al-Risala* and *Ikhtilaf al-Hadith* much more compactly. It is possible to see a brief section about the rules of *hadith* methodology in the introduction of Muslim’s *al-Jami al-Sahih* and at the end of Tirmidhi’s *al-Sunan*. The books of Ahmad ibn Hanbal, Bukhari, and

Muslim that examine the narrators can be evaluated within this framework. Similarly, Ali ibn al-Madini's (d. 234/849) *Kitab al-Ilal*, Ibn Abi Hatim al-Razi's (d. 327/938) *Taqdimat al-Jarh wa al-Ta'dil* can be ranked among the earliest books that dealt with certain topics of *hadith* methodology.

The first systematic and self-contained book on the methodology of *hadith* is *al-Muhaddis al-Fasil Bayna al-Rawi wa al-Vai* by Hasan ibn Abdurrahman al-Ramehurmuzi. Thereafter comes Hakim Neysaburi's (d. 405/1014) *Marifat Ulum al-Hadith* and Hatib al-Baghdadi's (d. 463/1071) *al-Kifaya fi Ilm al-Riwaya*, respectively. The common points of these three books are that they cover all of the topics of the methodology of *hadith* and examine their topics together with their evidence. Some of the books written using the methodology of *hadith* during the later periods include:

- Qadi Iyaz (d. 544/1149): *al-Ilma'*
- Osman ibn Abdurrahman al-Shahrazuri (d. 643/1245): *Ulum al-hadith (Muqaddima Ibn Salah)*
- Sharafuddin al-Nawawi (d. 676/1277): *al-Taqrib wa al-Teysir*
- Ibn Hajar al-Askalani (d. 852/1448): *Nuhat al-Fikar fi Mustalahi Ahl al-Athar*
- Jalaladdin al-Suyuti (d. 911/1505): *Tadrib al-Rawi*
- Jamaladdin al-Kasimi (d. 1332/1914): *Qawaid al-Tahdith*
- Tahir al-Jazairi (d. 1338/1920): *Tawjih al-Nazar*

In addition to these books, today there also are various studies dealing with and explaining many topics written for religious high schools and divinity faculties.²⁶

²⁶ Ismail Lütfü Çakan, *Hadis Usulü*, p. 16-22.

6. The Period of Sharh and Interpretation of Hadith

INFORMATION BOX

ONE HADITH - ONE COMMENTARY

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ»

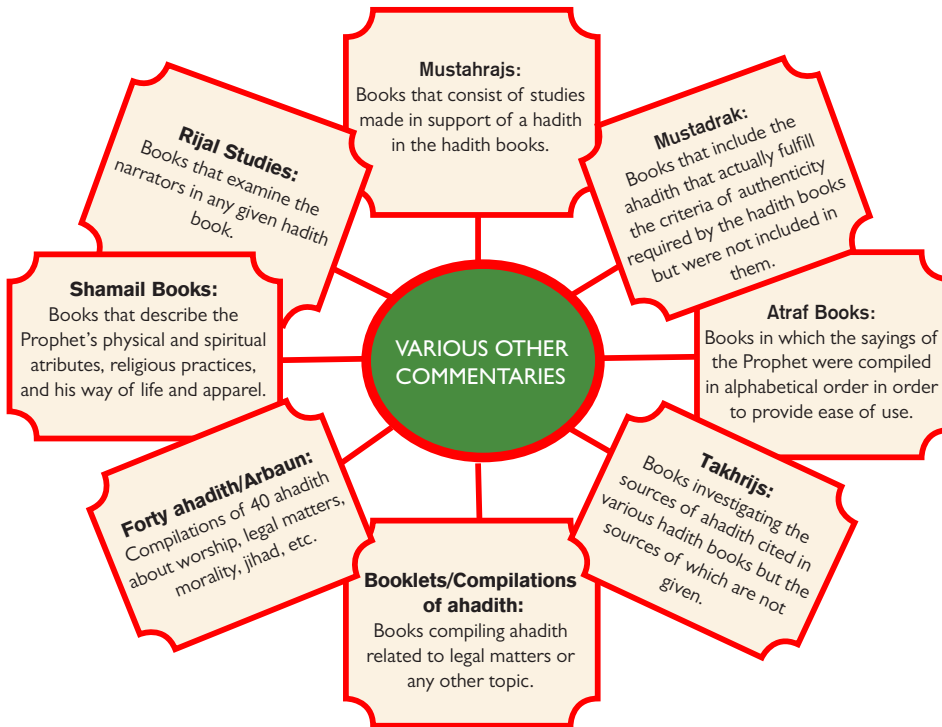
The Prophet (saw) said: “A good word is sadaqah (voluntary charity).” (Bukhari, Adab, 34.)

“This muallaq (hanging) narration is part of a hadith cited by Bukhari with a muttasil (contiguous) chain in Kitab al-Sulh and Kitab al-Jihad. Some explanations were included. Ibn Battal interprets the fact that a good word is sadaqah as follows: By virtue of bestowing charity, the heart of the person who receives it is filled with happiness and the negative thoughts in his/her heart disappear. So, in this regard the good word resembles sadaqah.”

(Bedreddin Ayni (d. 855/145), *Umdat al-Qari fi Sharh Sahih al-Bukhari*, v. 22, p. 113.)

Sharh means to unravel, explain, expand, and interpret something. Books written on other Islamic sciences, especially the ones written on the sciences of Qur'an and *hadith*, have been interpreted when necessary. While books interpreting the Qur'an are called *tafsir* (Qur'anic exegesis), the ones explaining the sayings of the Prophet from various aspects are referred as *hadith* commentaries.

In the third century after the Hijrah, the narrations that originated from the Prophet were compiled in various types of books, such as *jamis*, *sunans*, *musannafs*, and *musnads*. The ahadith with stronger authenticity in these compilations were selected and classified in the *Kutub al-Sittah* (the six books) and other authentic *hadith* books. At the end of the fourth century after Hijrah, *sharh* studies aimed at understanding the ahadith included in these books began. The main subjects of these commentaries were related to determining the strength and credibility of the chain of narrators within the context of the science of *jarh wa ta'dil*; about explaining the meaning of the entire *hadith* including the strange or seemingly contradicting words; and about deducing rulings from ahadith.



The earliest separate sharh studies began with Hattabi's (d. 388/998) *Ma'alimu al-Sunan* in the fourth century after Hijrah. Many commentaries followed this commentary written on Abu Dawud's *al-Sunan*, especially the ones written on Bukhari's and Muslim's *al-Jami al-Sahih*. On Bukhari's book alone, almost 100 commentaries were written. Ibn Hajar al-Askalani's (d. 852/1449) commentary on Bukhari's *Jami*, titled *Fath al-Bari* and Imam Nawawi's (d. 676/1277) commentary on Muslim's *Jami*, titled *al-Minhaj fi Sharh Sahih al-Muslim ibn Hajjaj* are the most famous sharh studies.

The commentaries were not the only type of studies done during this period. Among them, *mustadraks* include sayings of the Prophet that actually fulfill the criteria of authenticity required by the *hadith* books but were not included in them. *Mustahrajs* consist of the studies made in support of a *hadith* in the hadith books. *Atrafs* contain the sayings of the Prophet compiled in alphabetical order in order to provide ease of use. Likewise, the *takhrijs*, *hadith* booklets, compilations of 40 *hadith* and *shamail* books (books about the features of the Prophet) are among the different genres of *hadith* written in this period.

The period of commentary and interpretation is the final stage of the history of *hadith*, because the history of *hadith* refers to the period beginning with the life of the Prophet, including the identification, narrative, writing, compilation

in books their classification, and later, the periods of commentary and interpretation of ahadith. Within the framework of understanding the *hadith* and the *Sunnah*, many studies about the commentary and interpretation of the sayings of the Prophet are conducted today. These studies gather the ahadith related to various fields ranging from the Prophet's exemplary moral character to his practices in social life and make commentaries on them. Thus, these studies play a crucial role in understanding the words and practices of the Prophet and in transmitting them to the following generations.

THE STAGES OF DEVELOPMENT IN THE HISTORY OF HADITH

Tasbit al-Sunnah

(The establishment of the *Hadith* and the *Sunnah*)

It means the establishment of the *Sunnah* by memorizing or writing. As for the date of this period, it is the first century after the Hijrah including the time of the Prophet and the Companions.



Tadwin al-Sunnah

(Gathering the *Hadith* and the *Sunnah* and compiling them in Books)

This means recording all the ahadith and the *Sunnah* on paper. It corresponds to the first half of the second century after the Hijrah, which includes the period of the Successors.



Tasnif al-Sunnah

(Classification of the *Hadith* and the *Sunnah* according to their characteristic)

It is to separate the hadith, which were written in a disorderly manner, and organize them by subject or some other criteria. This period extends from the middle of the second century through the third century after the Hijrah.



Tahdhib al-Sunnah

(Embellishment of the *Hadith* Material)

During this period, which includes the period of commentary and interpretation of hadith, there was an effort to make ahadith more comprehensible by means of commentaries and interpretations including methodological studies on the narrators and the hadith texts. This refers to the period of time from the fourth century to the present day.

7. Authors of al-Kutub al-Sittah

The authors of *al-Kutub al-Sittah* grew up in different regions of Central Asia, traveled around the centers of knowledge in the Muslim world to learn *hadith*, compiled them beginning from a young age, and spent their lives in this cause. The books, which consist of the ahadith selected and compiled by these scholars from among tens of thousands of ahadith, have been the primary sources that Muslims benefited in religious sciences. These scholars of *hadith* who compiled and classified these six books are called “*al-Aimma al-Sittah*,” which literally means the six Imams. The brief accounts of the lives of these six Imams are given below:

LET'S READ AND LEARN

When al-Bukhari came to Baghdad, scholars of *hadith* wanted to test him in an assembly of scholars with 100 ahadith whose texts and chain of narrators had been scrambled. Al-Bukhari told the scholars in the assembly that he knew none of the ahadith as they had told them and rather began to read the texts correctly and the chains of narration in the correct order. This incident shows both how strong his memory was and how broad his *hadith* culture was.

Muhammad ibn Ismail al-Bukhari (d. 256/870): Al-Bukhari, whose birth name is Muhammad, was born in Bukhara in 194 AH. His father Ismail died when al-Bukhari was still an infant and his books on *hadith* were inherited by his son. Al-Bukhari started to learn *hadith* at the age of 10, and in the early years of his education, he attracted attention by correcting the mistakes made by his master, Dakhili, during narration. He went to the pilgrimage with his mother and sister, and stayed in Mecca to learn *hadith*. In addition to Mecca, he traveled to cities such as Basra, Kufa, Damascus, Homs, Egypt, Samarqand, Bukhara, Marv, Balkh and Nishapur many times to learn ahadith. He obtained ahadith from scholars and gave lectures on ahadith to his pupils in those cities. He carried his books with him everywhere he went and he established a large library just from the ahadith he compiled during his travels. He was not content to just write down ahadith, but he also memorized them. *Hadith* scholars such as Tirmidhi, Muslim, and Abu Hatim were among the students who learned *hadith* from al-Bukhari. He died on the night of the Eid of Ramadan in the year 256 AH, in the town of Hartenk near Samarqand.



The authors of *al-Kutub al-Sittah* embarked on long and perilous journeys (*al-Rihla fi talab al-Hadith*) in order to collect *ahadith*.

In addition to his most famous book, “*Al-Jami al-Sahih*”, he wrote many other books in the fields of history and *hadith*. Bukhari’s *al-Jami al-Sahih* consists of approximately 4,000 *ahadith* excluding repetitions. In addition to his commitment to history and *hadith*, al-Bukhari was also interested in sports such as horseback riding and archery and in arts such as poetry.

Muslim ibn Hajjaj al-Kushairi (d. 261/874): Muslim ibn Hajjaj was born in Nishapur in 204 AH. His father, Hajjaj, also was one of the scholars engaged in *hadith* narration. Muslim spent all his life learning *hadith* like his master, Bukhari. He continued his *hadith* education, which began at a young age by visiting many cities in Hijaz, Syria, and Egypt. In these visits, he took lessons from Bukhari and other masters while educating many *hadith* scholars including Tirmidhi. Muslim, who earned his livelihood through trade, died in Nishapur in 261 AH. In addition to his famous book *al-Jami al-Sahih*, which consists of approximately 3,000 *ahadith* without repetitions, Muslim wrote many books on *hadith* and history.

DID YOU KNOW?

The *ahadith* narrated by Bukhari and Muslim on a subject from the same Companion are called “*muttafaqun alayh*” meaning “agreed upon”.

LET'S READ AND LEARN

Hadith scholars state that Abu Dawud was a scholar who acted according to his knowledge. His knowledge in *hadith*, memorization, comprehension, *fiqh*, and his soundness in the Islamic sciences all were expressed by the scholars. Because of his strong knowledge in *hadith* texts and chains of narration, it was said about Abu Dawud that: “*Hadith* is softened for Abu Dawud just like iron was softened for the Prophet Dawud.”

Abu Dawud Sulaiman ibn Ash'as al-Sijistani (d. 75/888): He was born in Sijistan in 212 AH. He originally came from a wealthy family who had established charitable foundations from the Azd tribe of Yemen. Beginning his education in Sijistan, Abu Dawud traveled to Baghdad, Basra, Mecca, Kufa, Aleppo, Homs, Damascus, Egypt, Khurasan, Balkh, and Herat to learn and teach *hadith* after the age of eight. He lived in Tarsus for 20 years. He raised his son as a scholar in *hadith* by taking him along on his travels. He studied jurisprudence from Ahmad ibn Hanbal and recorded his learning in a book. During his travels, Abu Dawud benefited from a good deal of scholars, many of whom were among the masters of Bukhari and Muslim as well. Tirmidhi and Nasa'i, who are among the authors of *al-Kutub al-Sittah*, were among his pupils. He died in Basra, where he lived towards the end of his life in 275 AH. He was buried next to the tomb of the famous *hadith* scholar and sufi Sufyan al-Thawri.

Renowned for his ascetic life style, Abu Dawud is also known to have written nearly 20 books on various fields of religious sciences in addition to his most famous book, *al-Sunan*, which comprises 4,800 ahadith.

Muhammad ibn Isa al-Tirmidhi (d. 279/892): Tirmidhi was born in Tirmidh, a city in Central Asia, in 209 AH. After receiving basic religious education, he specialized in the science of hadith. He traveled to Khurasan, Iraq, and the Hijaz to learn *hadith*. He took lessons from the scholars of *hadith* such as Bukhari, Muslim, and Abu Dawud. He is one of the few people who has the title of hafiz of *hadith*, special to those who reached the highest level in the science of *hadith*. Tirmidhi, who lost his eyes towards the end of his life, was known for his asceticism and piety. He died in the city of Tirmidh in 279 AH.

The most famous book of Tirmidhi, who wrote many books on history and *hadith*, is *al-Jami al-Sahih*, which is also known as *al-Sunan*, which contains 1,962 ahadith.

LET'S READ AND LEARN

Tirmidhi talked about the completion of his book *al-Jami al-Sahih*, also known as *al-Sunan* and introducing it to scholarly circles, as follows:

“When I finished writing this book, *Jami Kabir*, first I presented it to the scholars of the Hijaz. They all appreciated it. Later I brought it to the scholars of Iraq. They also approvingly praised it. And finally I presented it to the scholars in the land of Khurasan. They were also contented. Afterward, I presented it to the world of knowledge. In whoever’s house this book exists, there is a Prophet speaking.

Shah Waliyyullah Dihlawi, *Bustan al-Muhaddithin*, p. 197.

Ahmad ibn Shuayb al-Nasa'i (d. 303/915): Nasa'i was born in the year 214 AH, in the city of Nasa in the region of Khurasan. He began his education at a very young age and focused on the science of *hadith* when he was only 15 years old. As was the custom during his time, he went on long journeys with the intent of learning ahadith the way every great *hadith* scholar of his age did. These journeys he made to learn and teach hadith continued without interruption until his death. He traveled around cities such as Mecca, Madinah, Tarsus, Homs, and Ramle, and lands such as Egypt, Damascus, and Jazirah for this purpose. He attended the battles of Muslim armies and gave lectures on *hadith* to the soldiers who participated in those battles.

Nasa'i, who also worked as a Qadi, was subjected to persecution because he did not surrender pressures to fabricate ahadith. In the year 303 AH, he died in Mecca and was buried there. Apart from *al-Mujtaba*, which is known as *al-Sunan*, Nasa'i authored many books in the field of *hadith*.

LET'S NOTE

Some characteristics of al-Nasa'i:

Imam Nasa'i was an imposing, beautiful faced and healthy person. He was courageous and strong. He attended many conquests with the Muslim armies. He used to perform the fast of the Prophet David. He would not abstain from worshipping at night. During the time when he was the Qadi of Homs, people were pleased with him due to his justice.

Ibn Majah, Muhammad ibn Yazid al-Qazwini (d. 273/887): Ibn Majah was born in Qazvin in 209 AH. Observing the custom, he started to memorize ahadith at the age of 15 in Qazvin. Later, visiting the centers of knowledge,

he learned ahadith and gave lectures about them. These centers of knowledge included Kufa, Basra, Damascus, Baghdad, Homs, Egypt, Mecca, Madinah, Rey, and Nishapur. Ibn Majah passed away in 273 AH.

In addition to his best-known book, *al-Sunan*, Ibn Majah, a scholar of *hadith* with a strong memory, wrote other books in the field of history as well.

Reading Text: Ahadith About Morals

عَنْ مَالِكٍ أَنَّهُ قَدْ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: « بُعِثْتُ لِأَتَمِّمَ
حُسْنَ الْأَخْلَاقِ.»

According to the news that reached Malik, Allah's Messenger said:

"I was sent to perfect good character."

(Muwatta, Khusn al-Khulq, I.)

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَنِ الْبِرِّ وَالْإِثْمِ فَقَالَ: «الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ
يَطَّلَعَ عَلَيْهِ النَّاسُ.»

Nawwas ibn Sam'an narrated:

I asked Allah's Messenger about virtue and vice. He said:

"Virtue is a high morality and vice is what rankles in your heart and what you don't want other people to come to know."

(Muslim, Birr, I4.)

عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا».

Abdullah narrated that Allah's Messenger said:

"Truthfulness is obligatory for you. For truth leads to virtue and virtue leads to Paradise. The person who continues to speak the truth and endeavors to tell the truth is eventually recorded as the most truthful with Allah. And beware of telling a lie. For telling of a lie leads to iniquity and iniquity leads to Hell-Fire. The person who keeps telling lies and endeavors to tell a lie is recorded as a liar with Allah."

(Muslim, Birr, 105.)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

Abu Hurairah narrated that Allah's Messenger said:

"The powerful is not the one who overcomes the people by his strength, but the powerful is the one who controls himself when angry."

(Bukhari, Adab, 76; Muslim, Birr, 107.)

عَنْ عَبْدِ اللَّهِ بْنِ مُعَقَّلٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ وَيُعْطِي عَلَيْهِ مَا لَا يُعْطِي عَلَى الْعُنْفِ».

Abdullah ibn Mughaffal narrated that Allah's Messenger said:

"Allah is gentle, likes gentleness and dignity, and gives for gentleness and dignity what he doesn't give for harshness and asperity."

(Abu Dawud, Adab, 10.)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«إِيَّاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ».

...Abu Hurairah narrated that Allah's Messenger said:

"Avoid envy, for envy devours good deeds just as fire devours fuel."

(Abu Dawud, Adab, 44.)

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ».

Abu Dharr narrated that Allah's Messenger said:

"Live with the sense of responsibility towards Allah wherever you are. Follow an evil deed with a good one to wipe it out. And treat people gently."

(Tirmidhi, Birr, 55.)

LET'S EVALUATE THE CHAPTER

A. Answer the following open-ended questions.

1. What are the initial hadith texts written during the time of the Prophet? Mention briefly.
2. What is the role of the Companions on transmission of hadith to the following generations? Indicate briefly.
3. What are the reasons behind the journeys in search of knowledge that became widespread during the Successors' period? List them.
4. What is the meaning of the word *tasnif*? What principles are taken into account while classifying a hadith?
5. What are the basic features of *musannaf*, *jami*, and *musnad* type of hadith books? Mention them briefly.
6. What does "Dirayat al-hadith" mean?

B. Choose the correct answers to the following multiple-choice questions.

1. Which one of the following is the earliest hadith journal that has survived until the present day?
 - A. Hammam ibn Munabbih: *Sahifah Sahiha*
 - B. Ma'mar ibn Rashid: *al-Jami'*
 - C. Abdurrazzak ibn Hammam: *Musannaf*
 - D. Rabi' ibn Habib al-Basri: *al-Jamiu al-Sahih*
 - E. Rama Hurmuzni: *al-Muhaddis al-Fastl Beyne al-Rawi wa al-Wai*
2. Which one of the following is not one of the six books or al-Kutub al-Sittah?
 - A. Sunan, Abu Dawud
 - B. Sunan, al-Tirmidhi
 - C. Musnad, Ahmad ibn Hanbal
 - D. Sunan, al-Nasa'i
 - E. Sunan, Ibn Majah

3. Which one of the following is one of the last activities performed in relation to the science of hadith?
- Formation of the methodology of the science of hadith
 - Narration of the *hadith* and *Sunnah*
 - Compilation of the *hadith* and *Sunnah*
 - Classification of the *hadith* and *Sunnah*
 - Classification of the primary *hadith* sources

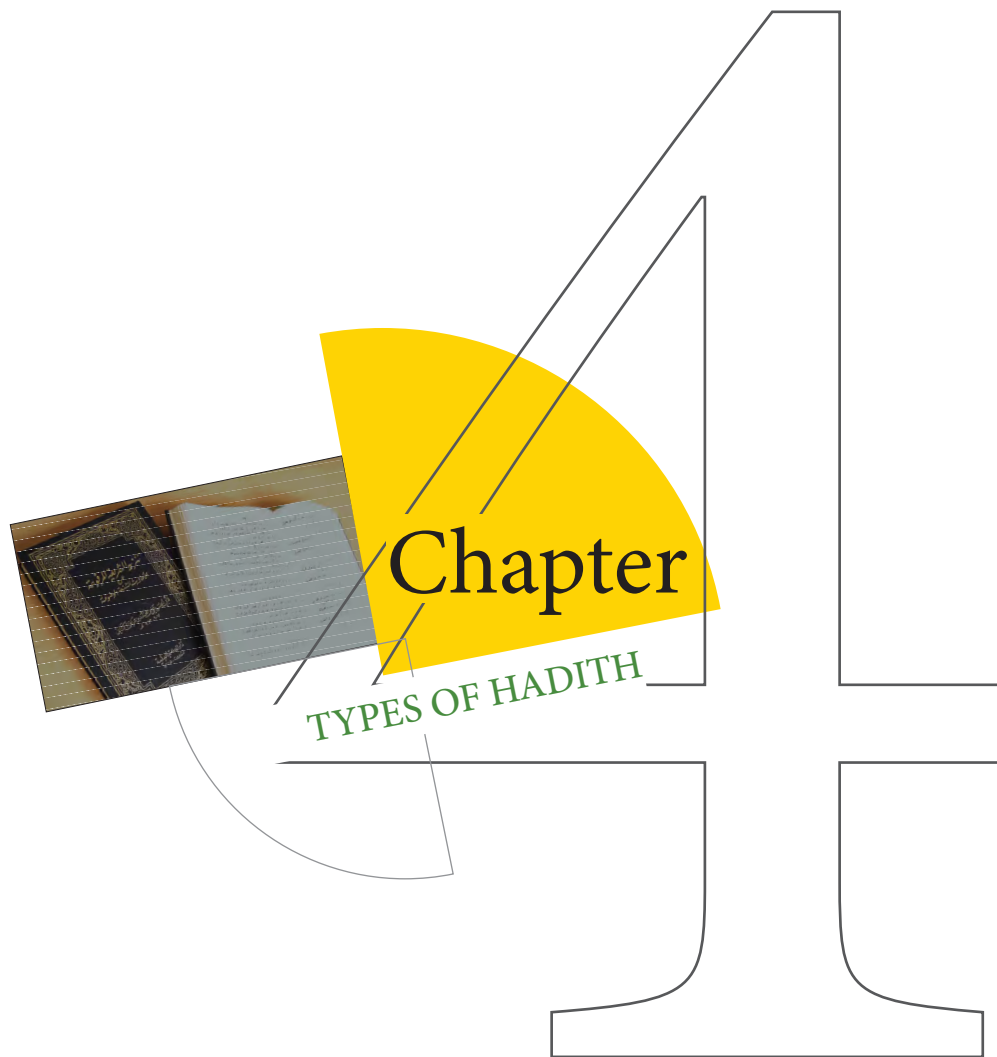
C. Write “T” for true and “F” for false for the following sentences.

- (.....) Bukhari and Muslim’s books, al-Jami al-Sahih, are called “Sahihayn.”
- (.....) The books that classify narrations about legal matters related solely from the Prophet according to subjects of Islamic law are called musnad books.
- (.....) Abu al-Tufail Amir al-Laithi, who died in 100 after Hijra, is considered to be the last Companion.

D. Fill in the blanks in the following questions with the most suitable words from those given below.

Ibn Shihab al-Zuhri - al-Kutub al-Tis’a - hadith - Abdullah ibn Amr - al-aimmah al-sittah - shamail

- The books that provide information about the Prophet’s spiritual and physical beauty are called books of.....
- The most prominent Companion in regard to the activity of compilation in the era of the Umayyad Caliph Umar ibn Abdulaziz is.....
- Authors of al-Kutub al-Sittah are called....., which means “the six imams.”



Chapter

TYPES OF HADITH

TYPES OF HADITH

LET'S GET READY FOR THE CHAPTER

1. Research the meaning of *Qudsi* and *Marfu* hadith.
2. Find the meaning of the following concepts from the dictionaries of hadith terminology and write them down: “*sahih, hasan, daif.*”
3. From the books of methodology of the science of hadith and the books of the History of Hadith, investigate the reasons why people fabricated ahadith using the name of the Prophet.
4. Discuss with your friends the harm that hadith fabrication can cause to Islam.

1. Types of Hadith According to Their Sources

In order to show from whom the *hadiths* originated, they are classified based on their sources. These are: *qudsi*, *marfu*, *mawquf*, and *maqtu* hadith. A *hadith* is called *qudsi* if it is attributed directly to Allah; if it is attributed to the Prophet, it is called *mawquf*, and it is called *maqtu* if it is attributed to someone from the Successors' generation.

1.1. Qudsi Hadith

Qudsi hadith is a type of *hadith* whose meaning comes from Allah while its wording belongs to the Prophet. It is the Prophet's manifestation of the thought inspired to his heart from Allah with his own words. This type of *hadith* is also called “divine” *hadith*.

LET'S READ AND EXAMINE

Read the *Qudsi hadith* below and examine it.

Anas narrated that Allah the Exalted said in a *Qudsi hadith* transmitted by the Prophet that: “If my servant comes one span nearer to Me, I go nearer to him by a cubit. If he comes nearer to Me by a cubit, I go nearer to him by an arm span. If he comes nearer to Me by walking, I go nearer to him by running.”

Bukhari, Tawbah, 50; Muslim, Dhikr, 2, 3, 20-22; Tawbah, 1; Tirmidhi, Da'awat, 131.

A *qudsi hadith* is different from the verses of the Qur'an in all aspects. As for the verses of the Qur'an, both their meaning and wording come from Allah and they are under divine protection. Because of such miraculous features of the verses, no human being can express statements similar to the verses of the Qur'an. However, one cannot claim the existence of this same miraculous aspect in *qudsi hadiths*. This is why one is not allowed to recite *qudsi hadiths* instead of Qur'anic verses while performing the acts of worship. In spite of being described with adjectives like “*qudsi* (sacred)” and “divine”, this type of *ahadith* is considered to be part of the *hadith* literature.

Just like the structure of a Prophetic *hadith* (*hadith al-nabawi*), a *qudsi hadith* also consists of a chain of narrators and a text. However, while narrating a *qudsi hadith*, special expressions are employed, for example:

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فِيمَا يَزُوِيهِ عَنِ رَبِّهِ» (Allah's Messenger - peace be upon him - narrated from his Lord that...), «عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ، «اللَّهُ عَزَّ وَجَلَّ» (narrated from the Prophet - peace be upon him - that Allah the Exalted said...). While *qudsi hadiths* are attributed to Allah, *nabawi hadiths* are attributed to the Prophet. Both types of *hadiths* have sub-classifications such as authentic, weak, and fabricated. *Qudsi ahadith* generally deal with Allah's greatness, immensity of His mercy, uniqueness of His power, and abundance of His beneficence and blessings. In short, they deal with the attributes of Allah. They do not establish any juristic rulings. It is normal for the Prophet

LET'S NOTE

There are many separate books written on *Qudsi ahadith* such as Ali al-Qari's “*al-ahadith al-Qudsiyyah*” and al-Munavi's “*al-Ithafat al-Saniyyah bi al-ahadith al-Qudsiyyah*”.

(saw) to use expressions like “Allah the Almighty said that...” while explaining a doctrine of the Qur’an in his own words.¹

1.2. Marfu’ Hadith

Every saying, action, and the approval of the Prophet which is directly attributed to him is called *marfu’ hadith*. As a matter of fact, even though all narrations attributed to the Prophet are referred to as “*hadith*”, the reason for using the term *marfu’* as an adjective is to distinguish them from the sayings of the Companions and the Successors.²

Ahadith narrated by the Companions saying: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: “I heard Allah’s Messenger (saw), he said such,” or قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: “Allah’s Messenger (saw) said that,” or كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُ: “Allah’s Messenger (saw) used to do such,” or رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُ: “I saw him doing...” or فَعَلْنَا بِحَضْرَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: “I/we act such in the presence of Allah’s Messenger (saw)”, are all *marfu’*.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: “إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ.”

Abu Hurairah narrated that Allah’s Messenger said: “Verily Allah does not look to your faces and your wealth but He looks to your hearts and to your deeds.”

Ali Yardim, Hadis I, p. 37.

Narrations of the Companions related to issues that cannot possibly be based on their personal views or opinions such as the accounts of earlier prophets, predictions for the future, or actions and behavior that require spiritual rewards or punishments also are considered *marfu’ hadith*. These kinds of ahadith are called “*marfu’* by default”. Even if the Companion did not verbalize that he or she had heard the report from the Prophet, because of the intrinsic

¹ İsmail Hakki Ünal, *İmam Hatip Liseleri Ders Kitabı*, p. 44.

² Ali Yardim, *Hadis I*, p. 37.

characteristics of such issues, it is considered that he or she had heard it from him or at least from another Companion who had learned it from him. The Companion who transmitted the reports should not be a person who narrates reports from *isra'iliyyat*. Otherwise it is possible that the information reported by him or her might be from a source other than the Prophet.³

LET'S EVALUATE

Evaluate the *hadith* given below in terms of the characteristics of *marfu'* *hadith*.

As narrated from Abu Said and Abu Hurairah, Allah's Messenger said:

"No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were a prick he receives from a thorn, but that Allah expiates some of his sins."

Bukhari, Mardha, I.

Reports and explanations of the Companions indicating the time of the Prophet and what he had done and said, by using expressions like: "We are ordered to do that", "We are forbidden to do that", "We would say such in the presence of the Prophet", "We would see no harm in doing so", "The Sunnah is thus", "This is from the Sunnah", also are accepted as *marfu' hadith* by the vast majority of scholars.⁴

1.3. Mawquf Hadith

These are the saying, acts, or approvals that are narrated from the Companions. Therefore, the reports transmitted by a *rawi* by using expressions like: "A Companion said so; did so; or did not say anything when such an event happened" are considered *mawquf*. The reason for calling such reports *mawquf* is because their narrators' chain ends with a Companion. However, one should not forget that every report with a narrators' chain that ends with a Companion cannot be called *mawquf*, because some of them are *marfu'* by default.

Mawquf *ahadith* are not used as positive proofs in matters related to religious doctrine. The ones that are in accordance with the Qur'an and the *Sunnah* can be used in sermons or to give advice or to demonstrate the Companion's

³ Ismail Lütfü Çakan, *Hadis Usulü*, p. 102.

⁴ A. Naim, *Tecrid Tercümesi*, Mukaddime, p. 137-139.

high morals and manners. For example, the following saying by Abdullah ibn Mas'ud is crucial with regards to learning the opinions of the Companions: "The person who goes to a soothsayer or a fortune teller and accepts whatever they say proves that he or she denied what was revealed to Prophet Muhammad."⁵

Mawquf ahadith, just like the *marfu'*, can be authentic, weak, or even forged in terms of their narrators and the chains of narration.

1.4. Maqtu Hadith

Reports narrated as the sayings, acts, and approvals of the *tabiin* (Successors), also known as the generation following the Companions, are called *maqtu* ahadith. Like *mawquf hadith*, *maqtu* ahadith are not used as proofs in matters related to religious rules.⁶

2. Types of Hadith According to the Number of the Narrators

According to the number of their narrators, ahadith are divided into two types as *mutawatir* and *ahad*.

2.1. Mutawatir Hadith

The term *mutawatir* is used for the ahadith that are based on reports that the Companions heard or were eyewitness to, and which were narrated by a large number of narrators in every generation, so vast that it is impossible for them to have united upon a lie. The method by which a *mutawatir hadith* is established is called *tawatur* (by general admission). The abundance of the number of the narrators is vital for the transmitters to be deemed to possess the characteristic of not being able to unite upon a lie and fabricate a narration. As for the method of narration, *mutawatir* ahadith are divided into two types: the ones transmitted literally and the ones transmitted in meaning.

a) Literally Mutawatir: They are the ones that everybody in the chain of hadith narrators in every generation narrated with the same words. When the term *mutawatir* is used in the absolute sense, it refers literally to *mutawatir*. *Mutawatir hadith* of this type are very few in number. The following *hadith*

LET'S NOTE

As Abdurrazzak ibn Hama narrated from Ma'mar ibn Rashid and he narrated from Ibn Shihab al-Zuhri: Ma'mar asked Zuhri about eating while leaning on something. Zuhri answered me: "There is no harm."

İsmail Lütfi Çakan,
Hadis Usulü, p. 104

Analyze the hadith given below in relation to the features of *maqtu hadith*.

⁵ Suphi es-Salih, *Hadis İlimleri ve Hadis İstılahları*, p. 176.

⁶ A. Naim, *Tecrid Tercümesi*, Mukaddime, p.135.

can be given as an example for this kind: “Whoever attributes to me a lie intentionally, let him prepare for himself a place in Hell.”⁷

b) Mutawatir in Meaning: They are the narrations that express the same meaning even though they are narrated with different wording. In this kind of *mutawatir* ahadith, the narrators agree upon a common meaning. Ahadith that are *mutawatir* in meaning are much greater in number than those that are literally *mutawatir*. The *hadith* about raising of the hands while saying invocations can be given as an example of this kind of *mutawatir* hadith, for there are many narrations reported confirming that the Prophet raised his hands while saying prayers. However, these narrations are transmitted based on various events, in different ways, and with different expressions. The common meaning upon which all narrators agreed was that the hands should be raised during prayers. The ways of performing acts of worship such as prayer, fasting, almsgiving, and pilgrimage also can be mentioned as examples of *mutawatir Sunnah*.

2.2. Ahad Hadith

Ahad as a terminology in the science of *hadith* means the hadith that does not possess the features of *mutawatir hadith*. This kind of narration is also called *khabar wahid* and *khabar ahad*. Even if the number of narrators reaches the level of *mutawatir* in some generations, if it falls below the level of *mutawatir* in another generation, the conditions of being a *mutawatir* becomes invalid and the narration becomes an *ahad* one. The number of *mutawatir* ahadith is few and the great majority of the sayings transmitted from the Prophet are *ahad* hadiths. The following ahadith can be cited as an example of this kind:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

“The rewards of deeds are according to the intention, and everybody will be rewarded for what he intended. So whoever emigrated for Allah’s and His Messenger sake, his emigration is for Allah and His Messenger; and whoever

⁷ Bukhari, 'IIm, 38; Muslim, Zuhd, 82.

emigrated for worldly benefits, or to marry a woman, then his emigration was for the thing for what he emigrated.”⁸

The above mentioned *hadith* was narrated only by Umar from the Prophet, only Alqama narrated it from Umar; only Muhammad ibn Ibrahim narrated it from Alqamah; and only Yahya ibn Said narrated it from Muhammad ibn Ibrahim. So, despite being authentic, this *hadith* is considered an *ahad* *hadith*.⁹

Ahad *ahadith* are divided into three groups based on the number of its narrators in each generation as *mashhur*, *aziz*, and *gharib*.

2.2.1. Mashhur

The word *mashhur* literally means to be famous and well-known among people. So, in accordance with the lexical meaning, *ahadith* which became well-known among people are called *mashhur*. As for the terminological meaning, *mashhur* is defined as “The *ahadith* that are transmitted by at least three narrators in every generation.” In other words, if a *hadith* has only three narrators in any generation, even though the number of narrators in all other generations reaches the number of a *mutawatir* *hadith*, this *hadith* is still considered a *mashhur* *hadith*. The following saying is an example of a *mashhur* *hadith*:¹⁰ “Allah will not take away knowledge from His servants by removing it from their brains, but it is taken away as the men of knowledge are taken away. When there is no single man of knowledge left, people will choose an ignorant man as their leader; they will be asked about something and they give answers without any knowledge. Thus, both they themselves go astray and lead others astray as well.”¹¹

2.2.2. Aziz

Aziz hadith is the one whose number of narrators decreases to at least two in any of the generations that reported it. A *hadith* that has three or more narrators in some of its generations of narrators is considered to be a *mashhur hadith*, but it changes into an *aziz hadith* if the number of its narrators decreases to two in the following generations.

⁸ Bukhari, *Bad' al-Wahy*, 1, Iman, 41, Nikah 5; Muslim, *Imara*, 155.

⁹ A. Naim, *Tecrid-i Sarih Tercemesi*, Mukaddime, p. 104.

¹⁰ Suphi es-Salih, *Hadis İlimleri ve Hadis İstılahları*, p. 176.

¹¹ Bukhari, *İlm*, 34; Muslim, *İlm*, 13.

2.2.3. Gharib

The term *gharib*, which literally means single, alone, and unattended, is used in the *hadith* terminology for the ahadith that have only one narrator in any of its chain of reporters. *Gharib* hadith is also referred to as “*fard*”, which indicates that these two terms can be used synonymously.

Mashhur, *aziz*, or *gharib* ahadith can be either authentic or weak. That’s why one should not think that a *mashhur hadith* with at least three narrators is more authentic than the *gharib* hadith that has only a single narrator, for there are conditions required for the authenticity of a *hadith* and only those that meet these requirements can be regarded as authentic.¹²

LET'S EXAMINE

Examine the *aziz* and *gharib* ahadith given below and pay attention to the difference between them.

“None of you will have faith till he loves me more than his father, his children, and all mankind.” (Bukhari, Iman, 8; Muslim, Iman, 70.)

This hadith is narrated from the Prophet by Anas and Abu Hurairah; from Anas by Qatada and Abdulaziz ibn Suhayb; from Qatadah by Shu’ba and Said; from Abdulaziz by Ismail ibn Ulayya and Abdulwarith; and from each of them by more than two narrators.

The following hadith, narrated by Umar from the Prophet is *mashhur gharib*: “Actions are according to intentions.” (Bukhari, Bad’ al-Wahy, 1; Muslim, Iman, 155.)

Although this hadith is narrated from Umar only by Alqamah ibn Waqqas, from Alqamah by Muhammad ibn Ibrahim, from Muhammad only by Yahya ibn Sa’d al-Ansari, it became a *mashhur hadith* after Yahya’s generation because it was narrated from Yahya by many narrators.

3. Types of Hadith According to their Degree of Authenticity

Identifying the degree of authenticity of the ahadith that constitute the second source of Islam is a requisite both to respect the Prophet and to understand the religion correctly. This is why Muslim scholars expressed the significance of

¹² Talat Koçyiğit, Mücteba Uğur, İ. Hakkı Ünal, *İmam-Hatip Liseleri için Hadis 2*, p. 69.

this matter and classified the ahadith into three categories in terms of the level of their authenticity.

3.1. Sahih Hadith

This is the type of *hadith* upon which there is no doubt that its origins go back to the Prophet and thus is accepted to be authentic. *Sahih hadith* is the one that is not *shadhdh* (a hadith with irregularities) and *muallal* (a hadith with hidden flaws) but transmitted by narrators who meet the requirements of *adalah* (trustworthiness) and *dhabt* (the ability to preserve the narration) with an uninterrupted chain of narrators.

Imam Bukhari (d. 256 AH) and his pupil Imam Muslim (d. 261) were the first scholars who compiled the *sahih* ahadith and classified them.¹³ According to the consensus of Muslim scholars, it is obligatory to act in accordance with *sahih* ahadith.¹⁴

LET'S EVALUATE

Are Sahih Hadiths found only in al-Kutub al-Sittah?

Ahadith are usually investigated by asking questions like “Does this hadith exist in al-Kutub al-Sittah?” or “Did Bukhari and Muslim narrate that?” Such questions are based on the perception that sahih ahadith are found only in al-Kutub al-Sittah or al-Jami al-Sahih of Bukhari and Muslim, and that all the other hadith books are not reliable. This resembles the fact that some people search for the answer to everything in the Qur’an. Since it is a wrong attitude to search for everything in the Qur’an, trying to find every hadith in the books of Bukhari or Muslim, or in other books of al-Kutub al-Sittah, is similarly wrong. This opinion should not be adhered to. For neither Bukhari nor Muslim wrote their books with the aim of “compiling all of the authentic ahadith”. They just focused on the ahadith that they included in their books as being sahih according to their own requirements. They did not intend to gather all of the authentic ahadith.

Apart from Bukhari and Muslim, there are sahih ahadith in other books of al-Kutub al-Sittah as well. Yet, scholars agree on the fact that the ahadith that both Bukhari and Muslim included in their books (*muttafun alayh*) are the most reliable sahih ahadith.

(Adapted from M. Yaşar Kandemir, İ. Lütfi Çakan, Raşit Küçük, Riyazü’s-Salihin Terc. ve Şerhi, v. I, p. 42.)

¹³ Talat Koçyiğit, *Hadis Usulü*, p. 92.

¹⁴ Talat Koçyiğit, *Hadis İstılahları*, p. 389.

LET'S NOTE

CHARACTERISTICS OF SAHIH HADITH

Rawis of Sahih hadith are adil (trustworthy), which means that the Rawi fulfills the conditions of *adalah* (trustworthiness). And *adalah* is a characteristic that makes someone pious. A narrator who possesses this characteristic obeys Allah's and His Messenger's commands and prohibitions, and avoids sins, including words and behavior that may harm his character.

Rawis of sahih hadith have the ability of *dhabt*. *Dhabt* is the ability to remember the things that someone heard just as he heard them for the first time without forgetting or making any changes in wording in spite of the long years that have passed.

A sahih hadith has a *muttasil* chain of transmitters, which means that its chain is uninterrupted beginning from the first rawi to the last one. In other words, every rawi in the chain met his/her master and got the narration directly from him/her in person.

Sahih hadith is not a *shadhdh* narration. In the science of hadith, the term *shadhdh* is used for a rawi's inconsistencies in a narration compared to other rawis' narrations and to be the only one in that narration. Even though this rawi is reliable, because of the fact that the narration of numerous other reliable rawis will be preferred, the narration of the rawi who is alone is ranked as *shadhdh* (irregular) and is abandoned. The abandoned hadith is weak.

Sahih hadith is not a *muallal* one. The hadith that has a hidden flaw ('illah) is called *muallal*. Even though it appears to be a sahih hadith, it has hidden defects that can only be recognized by experts on the subject. Because of such defects, the narration is accepted as weak.

3.2. Hasan Hadith

This is the type of *hadith* that is between *sahih* and weak but is closer to *sahih*. The term *hasan* was used for the first time by Tirmidhi (d. 279 AH). It refers to the *hadiths* that meet the requirements of authenticity although narrated by *rawis* who did not reach the level of reliability in terms of *dhabt*. The only aspect that differentiates *hasan hadith* from *sahih hadith* is that its narrator(s) is found deficient in terms of his/her ability of *dhabt*.

The following *hadith* can be given as an example of *hasan hadith* narrated by the imams of *hadith* including Tirmidhi:

“If I was not afraid that it would be a hardship for my ummah (or men), I would order them to clean their teeth with miswaq at every prayer time.”¹⁵ Muhammad ibn Amr, one of the transmitters in the *sanad* of this *hadith*, is considered deficient in terms of his memory and *dhabt*, and is criticized.¹⁶

With respect to acting in accordance with *hasan hadiths*, most *hadith* imams think that they can be used as proofs.

3.3. Da'if (Weak) Hadith

Da'if hadith are those that do not meet the conditions of *sahih* and *hasan hadith* but cannot be named as fabrication either. Weakness takes place when there is a gap in the chain of transmitters, a problem about a transmitter's trustworthiness (*adalah*) and ability to preserve the *hadith*, or when the text is an irregular one (*shadhhdh*), or has some hidden flaws. Some types of weak *hadith* are the result of the gaps in its chain of narrators, and some others arose due to the deficiencies of a transmitter.

3.3.1. Weakness Resulting from Gaps in the Chain of Transmitters (Isnad)

The gap in *isnad* occurs when one or more transmitters are omitted from the chain of narrators. The *hadith* is called *mursal*, *munqati*, *mu'dal*, *muallaq*, and *mudallas* according to both the place of omission, which can be either in the beginning, middle, or at the end of *isnad*, and to the number of omitted narrators, which can be one or more.

1. Mursal Hadith: A *hadith* narrated by the Successors by skipping the name of the Companion with expressions such as “The Prophet (saw) said so and so” or “he did so and so” is called *mursal hadith*. The weakness of a *mursal hadith* is due to the gap in the chain of narrators in which the name of the Companion is omitted. As seen in the chart below,¹⁷ while transmitting the *hadith*, the name of the narrator Companion in the chain is omitted.

¹⁵ Bukhari, Jumu'ah, 8; Muslim, Taharah, 42; Tirmidhi, Taharah, 18.

¹⁶ A.Naim, Tecrid-i Sahih Tercemesi, Mukaddime, p. 201.

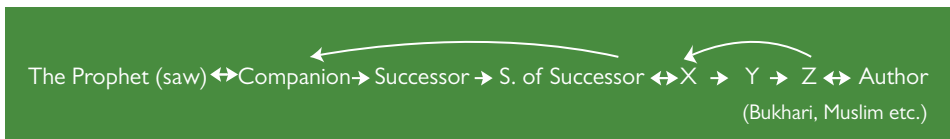
¹⁷ Ismail Hakki Ünal, *İmam-Hatip Liseleri Ders Kitabı*, p. 49, 50.



2. Munqati’ Hadith: A *hadith* narrated by the Successors of the Successors from the Companions that omits the name of the Successor is called *munqati hadith*. It is also described as the *hadith* in the middle of the chain in which more than one narrator is omitted – but not successively. A *hadith* with an unknown (*mubham*) *rawi* in its *sanad* also is considered as *munqati’*. However, *munqati’ ahadith* are not used as a proof in deriving legal rulings.



The name of the transmitting Successor is omitted from the chain.



Along with the name of the transmitting Successor, *rawi* Y from another generation is also omitted.

3. Mu’dal Hadith: This is the type of *hadith* in whose chain of transmitters two or more consecutive *rawis* are omitted and is therefore ranked as weak. This type of *hadith* cannot be used as a proof in legal rulings, either.

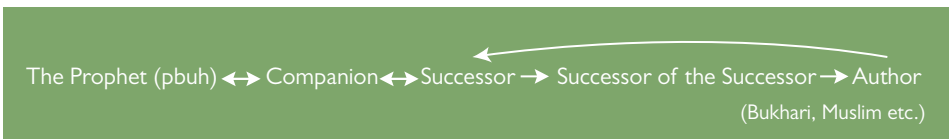


As seen in the chart above, the Companion and the Successors are omitted consecutively.

4. Muallaq Hadith: If the *hadith* is narrated without mentioning one or more of all the *rawis* in the beginning of the *sanad*, this *hadith* is called *muallaq*.

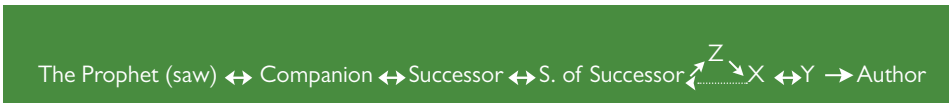


In the chart above, the compiler omitted the whole isnad and narrated the hadith directly from the Prophet.



As indicated in the chart above, even though the compiler of the hadith book was supposed to have narrated the hadith from the Successor of the Successor in the beginning of the sanad, he omitted him/her and narrated the hadith directly from the Successor.

5. Mudallas Hadith: The word *mudallas* is derived from *tadlis*, which lexically means a salesman covering up his goods' defects and deceiving his customer in the market. In *hadith* terminology, *mudallas* is defined as the *hadith* narrated by a transmitter who claims that he/she personally heard it from a contemporary sheikh whom the transmitter met, but in fact he did not hear any *hadith* from the sheikh. It also refers to the *hadith* of a narration of a *rawi* who acts as if he heard the *hadith* from a sheikh who was a contemporary of his but whom he actually never met. Here, the *rawi* is concealing the real person from whom he got the report, thus he both deceived people and concealed the defect in the narration. Therefore, the narration cannot be used as evidence in legal rulings.



The chart above shows that even though the person X received the narration from the person Z, he conceals Z because of his weakness or because of some other reason and pretends to have heard the narration from a Successor of the Successors. However, X heard the narration instead of the real sheikh (the Successor of the Successors) from another rawi (Z), who in fact received the narration from the Successor of Successor, but X hid this fact.¹⁸

LET'S NOTE

The ahadith in contemporary *hadith* books narrated only by mentioning the transmitting Companion also can be classified under the *muallaq* type of *hadith*. However, because of the fact that the contiguous chains of these ahadith are given in the original sources, their authenticity is not weakened.

¹⁸ İsmail Hakkı Ünal, *İmam Hatip Liseleri Hadis Ders Kitabı*, p. 51.

3.3.2. Weakness Resulting from the Deficiencies of the Rawi

These are the ahadith that are considered weak because the *rawi* has one or more deficiencies relating to the points of criticism in *hadith's* transmission.

1. **Munkar Hadith:** It refers to the narration of a weak *rawi* which contradicts the narration of a reliable *rawi* or *rawis* and is the only one to do so. In this case, the report of the weak *rawi* is abandoned and the reliable *rawi's* report is preferred.

2. **Matruk Hadith:** It is a *hadith* narrated by a *rawi* who is accused of lying and has a deficiency such as making mistakes, sinning, or heedlessness, or the like. Even though there is no lie detected in a particular narration of such a *rawi*, it is enough for his narration to be considered *matruk* if he became known for his lying or groundless fears and carelessness.¹⁹ *Matruk* ahadith are so weak that they are never considered authentic.

3. **Muallal Hadith:** It is a *hadith* that appears to be authentic but contains a hidden deficiency that compromises its authenticity. The deficiency that poses an obstacle to the authenticity of a *hadith* can be found either in the *sanad* or in the *matn* of the *hadith*. In both cases, because the defects are hidden, it is hard to recognize them. *Muallal hadith* is not used in deriving legal rulings.

4. **Mudraj Hadith:** It refers to a *hadith* to which other people's statements or words are mistakenly or intentionally added in order to explain a part of the *hadith* or to derive a judgment. No matter with what intention the addition is made to the text or the chain of a *hadith* by a narrator, his/her addition to the *hadith* is called *idraj* and his/her *hadith* is called *mudraj*. As it is clear in the definition, *idraj* can be made both in the chain (*sanad*) and the text (*matn*) of the *hadith*.

5. **Mawdhu Hadith:** It is the saying of a *rawi* who had been criticized for attributing fabricated reports to the Prophet. It is better to call this type of saying a fabrication rather than a *hadith* as it is not from the sayings of the Prophet. However, the term *hadith* is used because people who fabricated these reports attributed them to the Prophet and called them ahadith.

Provided that they are not related to matters of faith or juristic rulings, it is possible to act in accordance with the contents of weak ahadith related to

¹⁹ Suphi es-Salih, *Hadis İlimleri ve Hadis İstılahları*, p. 174.

matters of the virtues of deeds, preaching, morals, and parables as long as they do not contradict the principles of the Qur'an and *Sunnah*.

4. Fabricated (Mawdhu) Hadith

Mawdhu hadiths are the sayings attributed to the Prophet based on several reasons even though he did not actually say them. This is why it is not accurate to call these sayings *hadith*. Just like the texts of these sayings, their chain of transmitters is also a fabrication. Sometimes even the sincere desire to serve Islam can be among the reasons for fabricating such sayings in addition to other causes such as political expectations, group interest, enmity against Islam, and people's self-interests.

4.1. The Reasons for the Emergence of Mawdhu Hadith

It cannot be claimed that the practice of fabricating *hadith* emerged in the time of the Prophet. The fear that the Prophet would immediately refute the lies of such slanderers was the most significant reason the opponents of Islam would not dare to forge any sayings and attribute them to the Prophet in his lifetime. It is known that the Companions were not the source of *mawdhu* ahadith, either. Moreover, it cannot be assumed that the Companions, known for their strong loyalty to the Prophet and by their utmost efforts in spreading the message of the Qur'an and *Sunnah*, had been a part of such an endeavor. Furthermore, the Companions heard the following statement directly from the Prophet: "Ascribing false things to me is not like ascribing false things to anyone else. Whosoever tells a lie about me intentionally, then surely let him occupy his seat in Hell-Fire."²⁰

When the Companions, who were well aware of the Prophet's stand regarding this matter, heard a saying narrated as a *hadith* that they had not heard from the Prophet, they investigated its source and did not allow such baseless reports to spread. As an example of this, we can mention the practice of the Rightly Guided Caliphs who asked for witnesses when they met people who narrated reports from the Prophet that the Caliphs had not directly heard from him (saw). They even wanted these people to swear an oath to confirm the veracity of their reports. Thus, this meticulous approach led the *hadith* transmitters to be more sensitive about their reports and prevented the formation of a convenient basis for the fabrication of *hadith*.

INFORMATION BOX

Special books on the biographies of weak *rawis*: Bukhari (d. 256 AH), Nasa'i (d. 303 AH) and Daraqutni (d. 385 AH) wrote books on this subject with the same title:

"*Kitab al-Duafa wa al-Matrukin*."

(Salahattin Polat, Habil Nazlıgöl, Süleyman Doğan, *Hadis Araştırma ve Tenkit Kılavuzu*, p. 103-104; 186-192.)

²⁰ Bukhari, *Janaiz*, 33.

The emergence of fabricated ahadith is closely related to the first great controversies that began after the martyrdom of the third Caliph Uthman, which was later referred to as “fitna (disorder).” During this period, a group called Kharijites emerged and accused Ali of being an unbeliever and slandered Abu Bakr and Umar. As a result of this, the movement of fabricating ahadith began and developed at such a crisis time at the end of the period of the Companions and the beginning of the period of the older Successors.²¹ Thus, upon the emergence and development of political, creedal, and judicial controversies among the Muslims, religious parties began fabricating sayings in order to support their own views and thoughts and, more importantly, to attract supporters.

When Ali succeeded Uthman as Caliph, the unity of early Muslim community was broken. The supporters of both Ali and Muawiya fabricated *hadiths* to claim that they were right, to support their views, and to discredit their opponents. For instance, the following report is a fabrication: “Ali ibn Abi Talib is my bequest, my confidant, the representative in my family after me and the best among the people I leave behind.”²² The Prophet did not appoint anybody in his place after him, so other reports similar to the one above, referring to bequests to Ali, are fabricated as well.²³ Reports fabricated about Muawiya ibn Abi Sufyan also resemble those. Both the report purporting that Muawiya will be a just ruler after the Prophet and the one that stated that Muawiya should be killed when he was seen on the pulpit of the Prophet are examples of sayings fabricated for political reasons. Ishaq ibn Rahuyah (d. 238 AH) remarks that “none of the reports attributed to the Prophet about the Muawiya ibn Abi Sufyan’s virtue are authentic.”²⁴

²¹ *Diyanet İslam Ansiklopedisi*, vol. 29, p. 493.

²² Ajluni, *Kashf al-Hafa*, vol. 2, p. 335.

²³ Aliyyu'l-Kari, *Uyduurma Olduğuna İttifak Edilen Hadisler*, p. 323.

²⁴ Ibn al-Qayyim al-Jawziyya, *Uyduurma Hadisleri Tanıma Yolları*, p. 293.

LET'S READ AND TALK

Various sects that emerged after the martyrdom of Uthman resorted to two sources, the Qur'an and ahadith, in order to spread their views.

What they did was to interpret the Qur'an according to their own views, to spread ahadith supporting their opinions, to make farfetched interpretations about ahadith that did not conform their views and, finally, if there was no *hadith* corresponding to their opinion, to fabricate some...

(Adapted from: Mücteba Uğur, *Ansiklopedik Hadis Terimleri Sözlüğü*, p. 228.)

Considering the text above, discuss with your friends the reasons for *hadith* fabrication.

Later, the problem of *hadith* fabrication continued on an increasing basis. In the meantime, the reasons for *hadith* fabrication also multiplied. While initially, *hadiths* were fabricated only for political reasons, in later periods fabrications include the merits of nations, languages, countries, parties, sects, and imams of sects as well.

Even though ahadith were not in accordance with the principles of the Qur'an and *Sunnah*, as a result of ethnic consciousness, people fabricated ahadith praising their own lineages, languages, and countries, and reviling those of others. There are examples of fabricated ahadith in which Arabs are remarked to be the best of human kind,²⁵ in which the Persian language was reviled,²⁶ and about certain places such as Mecca, Madinah, Jerusalem, Yemen, Damascus, Egypt, Antioch, Nusaybin, Askalan, Khurasan, Marw, Qazwin, and Morocco.²⁷ For instance, the so-called *hadiths* that "Cizra²⁸ is a garden from Gardens of Paradise." and that "Egypt is Allah's treasure on the face of earth."²⁹ were fabricated.

One of the reasons for *hadith* fabrication was enmity towards Islam. Due to the spread of Islam in such a short time after the Hijrah, and due to the realization that the Muslims could not be vanquished, some individuals and groups who could not stand living under the authority of Muslims and wanted to gain their old fame were convinced that they could achieve this by creating

²⁵ Ibn al-Arrak, *Tanzih al-Sharia*, vol. 2, p. 36.

²⁶ Ibn al-Arrak, *Tanzih al-Sharia*, vol. 1, p. 136.

²⁷ Ibn al-Arrak, *Tanzih al-Sharia*, vol. 2, p. 46-65.

²⁸ Cizra is a village along the river Nile near Cairo. Today it is connected to Cairo.

²⁹ Aliyyu'l-Kari, *Uyduurma Olduğuna İttifak Edilen Hadisler*, p. 122.

trouble and disorder among the Muslims. Aware that they would not be able to achieve their goals through the Holy Qur'an, they began fabricating ahadith, pretending that they were Muslims. Their purpose had been to manipulate the religion and create doubts in the hearts of the believers. In addition to fabricating ahadith on Allah's essential (*dhati*) and positive (*thubuti*) attributes, these people introduced many sayings that made the enemies of Islam happy and caused people to have doubts about Islam.³⁰

Another reason for *hadith* fabrication was to encourage the believers to fulfill their religious duties. As an example, ahadith were forged by preachers who desired to make their speeches in mosques and masjids more influential and rouse people. In their opinion, by this means people's attention to religion practice could be increased. On the other hand, ignorant storytellers, lacking in knowledge of the Islamic sciences and lack of the subtleties of the science of *hadith* and *hadith* narration tried similar ways to make their stories gain currency among the people.

The gain of personal benefit is another reason for fabricating *hadith*. Some scholars, for example, gave *fatwas* in accordance with the demands of governors by fabricating *hadiths* that justify the lifestyles of governors. The most well-known example of this is when Qiyas ibn Ibrahim saw the Caliph Mahdi involved in pigeon racing, he (Qiyas ibn Ibrahim) cited a fabricated *sanad* reaching to the Prophet and narrated on the spot that: "It is not *halal* to win rewards other than the ones won in arrow competitions, camel, horse, and pigeon racing." Mahdi was pleased to hear this and gave him 10,000 dirhams as a gift. Later, it was established that the *hadith* didn't actually include the word "pigeon."³¹

³⁰ M. Yaşar Kandemir, *Mevzu Hadisler*, p. 52-54.

³¹ M. Yaşar Kandemir, *Mevzu Hadisler*, p. 61.

LET'S EXAMINE

While Ahmad ibn Hanbal and Yahya ibn Main were performing prayer in Rusafa Masjid in Baghdad, a storyteller stood up and said, "Ahmad ibn Hanbal and Yahya ibn Main told us." He then cited a chain of transmitters going back to the Prophet (saw) and told a long story saying, "Whoever says 'La ilaha illa Allah', from each word, Allah creates a bird the beak of which is made of gold and the feathers of which are from coral..." In their astonishment, Ahmad ibn Hanbal and Yahya ibn Main felt the need to tell each other that they didn't narrate such a hadith. When their astonishment has passed, Yahya ibn Main called the storyteller who was busy collecting gratuity from the audience. To this so-called preacher who came to them with the hope of worldly good, Yahya ibn Main asked: "Who narrated this hadith to you?" He responded: "Ahmad ibn Hanbal and Yahya ibn Main." Thereupon, when Yahya ibn Main reprehended him by saying: "I am Yahya ibn Main and this is Ahmad ibn Hanbal. However, we didn't hear anything like this in the hadith of the Prophet (saw). If you really need to lie, don't involve our names to this." The storyteller spoke: "For a long time I had heard that Yahya ibn Main was a fool. Now I know that this is correct. You speak as if there were no other Ahmad ibn Hanbal and Yahya ibn Main in the world. I wrote ahadith from 17 people known as Ahmad ibn Hanbal." then he left them.

(Abbreviated from Ahmed Naim, *Tecrid-i sarih Tercümesi, Mukaddime*, p. 290)

Evaluate the above given text with your friends in relation to the reasons for fabricating hadith.

Similarly, ahadith fabricated with the intention of attracting attention to various cities, goods, and types of foods are closely related to personal interests. While praising or reviling cities can be done for political and commercial reasons, reports on food were made for commercial gain. A narration about eggplants, "With whatever intention an eggplant is eaten, it will come true." must be fabricated by people who sell this vegetable.³²

4.2. The Ways to Identify Mawdu Hadith

Even though there are certain defects hidden in mawdu ahadith that enable us to detect and identify such *hadiths*, scholars presented the following signs for more specific identification:

1. Confessions of Fabricators of Ahadith: Knowledge that a saying is fabricated can be gained from the confessions of the person who fabricated

³² Ali al-Qari, *Uyduurma Oldugunda İttifak Edilen Hadisler*, p.101.

it. Confessions arose from either the force of the law or feeling of regret. For example, Abu'l Ajwa, who was about to be punished, confessed fabricating four ahadith. Similarly, when an old man who was crying while circumambulating around the Ka'bah was asked why he was crying, he confessed that he fabricated 50 ahadith, attributed them to the Prophet, and spread them among the people. Denouncements of relatives, friends of the person who fabricated ahadith, or those who know that the person did such a thing also helped in identifying them.

LET'S NOTE

When the history of *hadith* is examined, it can be seen that there were many liars who tried to use deceptive methods to spread the sayings they fabricated as ahadith, influenced by various movements and their own ambitions. By looking into various *Tabaqat* books (biographical dictionaries), in the beginning of his book *Tanzih al-Shariati al-Marfu'a 'an al-Ahadith al-Shaniat al-Mawdhua'*, Ibn Arrak (d. 963 AH) identified 1,840 transmitters known to be liars or accused of lying.

(Ibn Arrak, *Tanzih al-Sharia*, Vol. I, p. 19-133; M.Yaşar Kandemir, *Mevzu Hadisler*, p.75.)

2. Narrators Whose Lies were Identified by the Scholars of Hadith: Hadith scholars accepted the narrations of the *rawis* who lied and fabricated sayings as forged ahadith, and they identified those who fabricated them by means of the methods of *Jarh wa Tādil*.

3. Inconsistency with al-Qur'an al-Karim: The Prophet (saw) not only conveyed the message of the Qur'an to Muslims, but he also explained and practiced its rules and regulations. All of his words and behavior were in accordance with the Qur'an. So, if a narration is inconsistent with the Qur'an, it is ruled that it is a fabrication. For instance, the following narration: "The lifetime of the earth is seven thousand years and we are in the seven thousandth year."³³ contrasts with the verse: "**They ask you, about the Hour: when is its arrival? Say, 'Its knowledge is only with my Lord...'**"³⁴ Similarly, the saying, "Bad character is an unforgivable sin." contradicts the following verse: "**Surely, Allah will not forgive the ascribing of partners to Him. He forgives whoever He will for anything other than that...**"³⁵

³³ Ibn Qayyim al-Jawzi, *Uyduurma Hadisleri Tanıma Yolları*, p. 215.

³⁴ A'raf, 7: 187.

³⁵ Nisa, 4: 116.

4. Inconsistency with the Sunnah: *Mawdhu* ahadith also are inconsistent with authentic ahadith narrated from the Prophet (saw). Expressions that praise mischief, oppression, false beliefs, or useless things can be listed as examples of this kind of falsification. Sayings claiming that “Allah will not put people whose names are Ahmad and Muhammad into Hell; He will not punish people with a beautiful face and black eyes...” are inconsistent with the meaning of the following authentic *hadith*: “Verily Allah does not look to your bodies nor to your faces but He looks to your hearts.”³⁶

LET'S EXAMINE

Evaluate the event given below in relation to its consistency with historical facts.

Reportedly, a group of Jews brought a letter and stated that it was a letter from Prophet Muhammad in which he commanded not to take *jizya* from the Jews of Khaybar. It was also claimed that Muawiya ibn Abi Sufyan and Sa'd ibn Mu'adh were witnesses to the letter. The famous muhaddith al-Khatib al-Baghdadi took a glance at the letter and said: “This letter is forged, because it talks about the testimony of Muawiya and Sa'd ibn Mu'adh. However, Muawiya became a Muslim in the eighth year of the Hijrah, which was the year of Conquest. And Sa'd ibn Mu'adh died in the Battle of the Trench. So, none of them were present at the Battle of Khaybar. Thus, they could not have been witnesses to such a letter from the Prophet.”

(Talat Koçyiğit, Mücteba Uğur, İ. Hakkı Ünal, İmam Hatip Liseleri için Hadis 12. Sınıf, p. 50, 51.)

5. Inconsistency with Reason, Common Sense, and Knowledge Acquired through Experience: It is impossible to think that sayings that really belonged to the Prophet could contradict reason, common sense, and knowledge acquired through experience. Therefore, these kinds of sayings do not originate from him. For instance, the reports about the circumambulation of the Noah's Ark around the Ka'bah seven times and then its performance of two-cycle prayer; and the one mentioning that Allah created Himself out of the sweat of a horse cannot possibly be correlated with reason and logic. Similarly, the saying that “Allah has no need for those born after the date 600/1203.” is contrary to reason, logic, and historical facts. One cannot consider that the Prophet said something to the effect that eggplant is a cure for all kinds of diseases, for it is contrary to experience and scientific findings.³⁷

³⁶ Muslim, Birr, 33.

³⁷ Mehmet Yaşar Kandemir, *Mevzu Hadisler*, p. 181-184.

6. Inconsistency with Historical Events: If a saying that is claimed to be a *hadith* is not in accordance with historical facts, it is considered as fabricated. These kinds of fabrications easily can be identified with the help of historical knowledge. So, it is not possible that the Prophet (saw) expressed such a saying: “Beware of the cold, for your brother Abu al-Darda died because of the cold.”³⁸ This cannot be authentic because, Abu al-Darda died 22 years after the death of the Prophet in the 32nd year of the Hijrah, and it is not known whether he died because of cold or not.

7. Not being Found in Reliable Hadith Books: Ahadith narrated from the Prophet were collected towards the end of the fourth century after the Hijrah and were compiled in books using various methods. Accordingly, those ahadith that are not found in reliable *hadith* books written in the period of Compilation and Classification are considered fabrications. Suyuti stated that: “We come across some ahadith that are not found in the reliable *hadith* books, do not have a contiguous chain of transmitters, and are written only in books of exegesis, biographies of the Prophet, and historical accounts. Most of these sayings that were not available during the time of the Imams of *hadith* of the early years of Islam were fabricated at a later date.”³⁹

8. Narration of an Event Witnessed by Only One Person but should have been Witnessed by Many People: Among the *mawdhu* ahadith, are those that are claimed to be told in the presence of many Companions but have only one *rawi*. This is a clear sign of its being fabricated, for a *hadith* asserted to be heard by many Companions is expected to be narrated by several Companions at least. An example of this is a report claiming that on the return journey from the Farewell Pilgrimage, the Prophet stopped at a place called “Ghadir Khumm” and appointed Ali to be the Caliph after him, yet the Companions concealed this incident. This fabrication does not have an authentic chain of narrators. Moreover, if the Prophet had made such an announcement about appointing Ali as Caliph, the Companions should have mentioned it in those days when many conflicts arose surrounding the Caliphate. However, there were no Companions who narrated that the claimed statement was made in the presence of thousands of Companions.⁴⁰

³⁸ Ali al-Qari, *Uyduurma Olduğuna İttifak Edilen Hadisler*, p. 64.

³⁹ Mehmet Yaşar Kandemir, *Mevzu Hadisler*, p. 180.

⁴⁰ Mücteba Uğur, *Ansiklopedik Hadis Terimleri Sözlüğü*, p. 233.

9. Flaws in Wording and Meaning: Prophet Muhammad (saw) was certainly the most eloquent speaker among the Arabs. The beauty in his speeches is proper to the principles of the Arabic language in terms of structure, clarity, and aesthetics. This is why *hadith* scholars regarded the statements consisting of exaggeration in wording and meaning that contradict the principles of language as fabrications. For instance, in sayings fabricated to encourage people to do good deeds, there are excessiveness and exaggeration especially in some sayings about good deeds and punishments, such as promising great rewards for a minor good deed or a severe punishment for a simple mistake.

4.3. Harms Caused by Mawdhu Ahadith

The Holy Qur'an and the Prophetic traditions are the main sources of Islam. For this reason, it is crucial to learn these sources properly in order to understand the religion as revealed. If not detected, fabricated ahadith could corrupt the Prophet's messages and practice. Even if it is done with good intention, fabricating sayings that were not uttered by the Prophet himself as *hadith* means altering Islam. Islam does not need to be supported with lies and forged words.

The most substantial distortion caused by forged ahadith for Islam and Muslim is attributing false rulings to the Prophet in support of competing views among different political and sectarian groups. Moreover, fabrications that increased a sense of tribalism, factionalism, and ethnicity harmed the unity of Muslims. Yet, Islam is not a religion that evaluates people according to their race and lineage. In the Holy Qur'an, it is stated that Islam does not accept any criteria of virtue other than piety.

Ahadith forged by some enemies of Islam, which may have been claimed to be part of religion, gave rise to false beliefs that do not suit Islam. Moreover, such ill-intended people who illicitly opposed the principles laid down by the Qur'an and the *Sunnah* aimed to lead the believers astray by causing them feel fearful and desperate exaggerated promises or threats.

Mawdhu hadith also contributed the spread of doubt, ignorance, and negligence among Muslims. People who believe in obtaining the reward of lifelong worship by just performing a two-cycle prayer would probably prefer the latter. That's why Muslim preachers should be extremely careful about *mawdhu* ahadith.

4.4. Measures Taken against Hadith Fabrication:

The movement of fabricating ahadith that began during the early Islamic period made the scholars of *hadith* fight against the fabricators of ahadith. A serious struggle was made against people who spread forged sayings as if they were ahadith. This struggle also shows the extent of the efforts to preserve the ahadith that really belong to the Prophet.

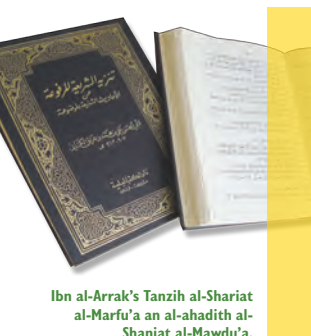
When the fabrication of ahadith considerably increased, stating the chain of transmitters became obligatory in order to prevent people narrating anything they heard as a *hadith*. To stop people narrating a saying as a *hadith*, the question, “Who narrated this to you?” was asked. In this way, hadith fabrication was prevented to a certain extent. Muhammad ibn Sirin (d. 110 AH) emphasized the importance of *isnad* by expressing that *hadith* meant religion, and therefore one should be very careful about from whom the religion was taken.⁴¹ During the historical process, Muslim scholars began to investigate *rawis*. Beginning in the third century after the Hijrah, *rijal* books titled “*al-Jarh wa al-Taḍīl*” and “*Tarikh al-Ruwat*”, which examine the narrators from the aspects of *Jarh* and *Taḍīl*, were written. *Isnad* and *sanad* criticism lead to the development of sciences related to *hadith* such as “*al-Jarh wa al-Taḍīl*” and “*Tarikh al-Ruwat*”, which are contributions of Muslim scholars to the scholarly world.

Not satisfied with measures like *isnad* and *rawi* criticism that were established to determine whether the narrated ahadith really belonged to the Prophet, *hadith* scholars also critiqued the texts of the ahadith; because, those who fabricated ahadith did not hesitate in attaching the strongest *isnads* to their forged sayings. In such cases, *isnad* is not enough to regard a *hadith* as authentic and accepted. In other words, in order to accept a *hadith* as authentic, *hadith* scholars were not satisfied with authenticity of the *isnad* alone, but they also analyzed the text of the *hadith*. Moreover, while the text was criticized, besides the requirement of not contradicting reason, other criteria such as consistency in expressions, consistency with the Qur’an and *sahih sunnah* and historical data were also used.

As part of the campaign against forgery, *hadith* compiled *mawduhat* books in which they gathered forged sayings considered to be ahadith. Thanks to these books, people who are not *hadith* critics also were able to recognize the forged ahadith.



Ali al-Qari's book in which he collected mawduhu ahadith: *al-Asrar al-Marfu'a fi al-Ahbar al-Mawdu'a*, which is also known as *Mawduat al-Kubra*.

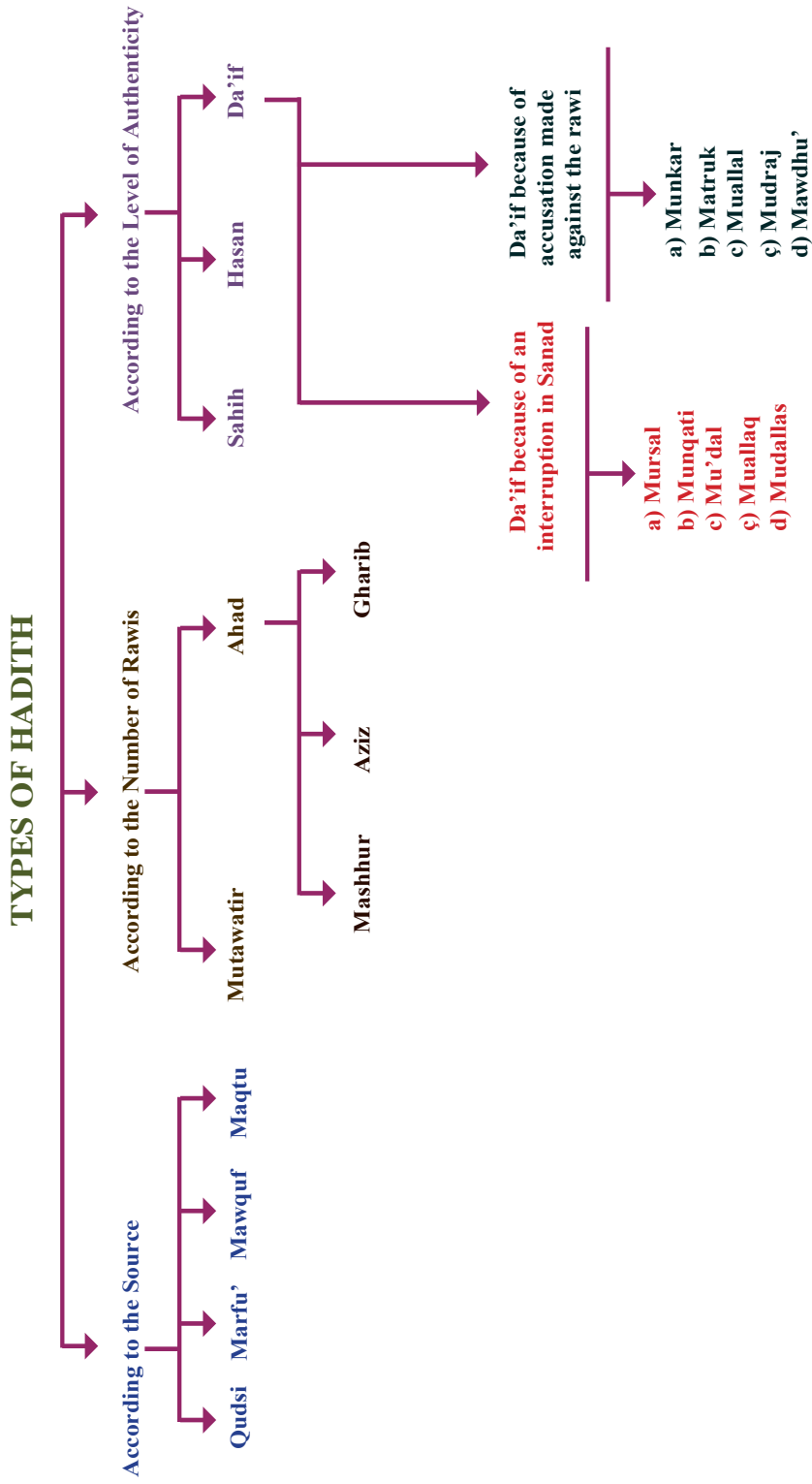


Ibn al-Arrak's *Tanzih al-Shariat al-Marfu'a an al-ahadith al-Shaniat al-Mawdu'a*.

⁴¹ Muslim, *Sahih*, vol. 1, p. 14.

LET'S EXAMINE

Examine the types of Hadith from the terminology map given below.



Reading Text: Ahadith about Social Relations

عَنِ الثُّعْمَانَ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ
عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَى»

1. ...As reported from Nu'man ibn Bishr, the Prophet (saw) said:

“The resemblance of believers in terms of mutual love, affection, protecting each other is that of one body; when any of its limbs get sick, the whole body feels sleeplessness and fever because of it.”

(Bukhari, Adab, 27; Muslim, Birr, 66.)

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
«لَا تَخْفِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْقَى أَحَاكَ بِوَجْهِ طَلْقٍ»

2. ...Abu Dharr narrated: the Prophet (saw) said to me:

“Don't consider anything insignificant in good things, even if it is to meet your brother with a cheerful countenance.”

(Muslim, Birr, 144.)

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا. وَشَبَّكَ بَيْنَ أَصَابِعِهِ».

3. ...As narrated from Abu Musa, Allah's Messenger (saw) said:

“A believer to another believer is like a building, one part of which clasps and grips the other part.” Then Allah's Messenger clasped his hands with his fingers interlaced.

(Bukhari, Salat, 88, Madhalim, 5; Muslim, Birr, 65.)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
«إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فَضَّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ، فَلْيَنْظُرْ إِلَى مَنْ هُوَ
أَسْفَلَ مِنْهُ»

4. ...Abu Hurairah narrated that Allah's Messenger said:

"If anyone of you looks at a person who is superior to him in wealth and character, then he should also look at the one who is inferior to him."

(Bukhari, Riqaq, 30.)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ «الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ
كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتِ يَوْمِ
الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ»

5. ...Abdullah ibn Umar narrated Allah's Messenger as saying:

"A Muslim is the brother of another Muslim, so he doesn't oppress him, doesn't do injustice to him and doesn't leave him alone. Whoever fulfilled the needs of his brother, Allah will fulfill his needs. Whoever distracted his brother from a sorrow, Allah will distract him from one of the sorrows of the Day of Resurrection, and whoever hides a mistake of a Muslim, Allah will hide his mistake on the Day of Resurrection."

(Bukhari, Mazalim, 3; Muslim, Birr, 58.)

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
«لَا تَبَاغَضُوا وَلَا تَحَاسَدُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا وَلَا يَجُلُ لِمُسْلِمٍ أَنْ
يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ»

6. ...Anas ibn Malik narrated that Allah's Messenger (saw) said:

"Do not hate one another, and do not be jealous of one another. Do not turn your back on each other. O, Allah's servants! Be brothers. It is not permissible for any Muslim to be cross with his Muslim brother for more than three days."

(Bukhari, Adab, 62; Muslim, Birr, 23.)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
«كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ تَعْدِلُ بَيْنَ الْإِثْنَيْنِ
صَدَقَةٌ وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ
وَالكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خَطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ وَتُؤَمِّطُ الْأَدَى عَنِ
الطَّرِيقِ صَدَقَةٌ»

7. ... Abu Hurairah narrated that Allah's Messenger said:

“Sadaqah is due on every joint of a person, every day the sun rises. Administering justice between two men is also sadaqah. And assisting a man to mount his beast, or help him load his luggage upon it, is sadaqah; and a good word is sadaqah; and every step that you take toward prayer is sadaqah, and removing of harmful things from a path is sadaqah.”

(Bukhari, Sulh, 11, Jihad, 72, 128; Muslim, Zakat, 56.)

LET'S EVALUATE THE CHAPTER

A. Answer the following open-ended questions.

1. What are the types of *hadith* according to its source? List them.
2. What are the features of *sahih hadith*? Explain.
3. What are the reasons behind emergence of fabricated ahadith? Describe them.
4. What are the harms caused by forged ahadith?
5. What are the precautions taken against *hadith* fabrication? Explain.

B. Choose the correct answers to the following multiple-choice questions.

1. Which one of the following terms refers to the type of *hadith* the source of which was Prophet in terms of saying, action, or approval?

A. Maqtu hadith	B. Mawquf hadith	C. Marfu' hadith
D. Mawdhu hadith	E. Qudsi hadith	

2. Which one of the following terms is used for the hadith the meaning of which belongs to Allah and the wording of which was expressed by the Prophet?

A. Maqtu hadith	B. Mawquf hadith	C. Matruk hadith
D. Qudsi hadith	E. Marfu' hadith	

3. Which one of the following is not one of the types of ahadith classified according to their sources?

A. Mutawatir hadith	B. Mawquf hadith	C. Maqtu hadith
D. Marfu' hadith	E. Qudsi hadith	

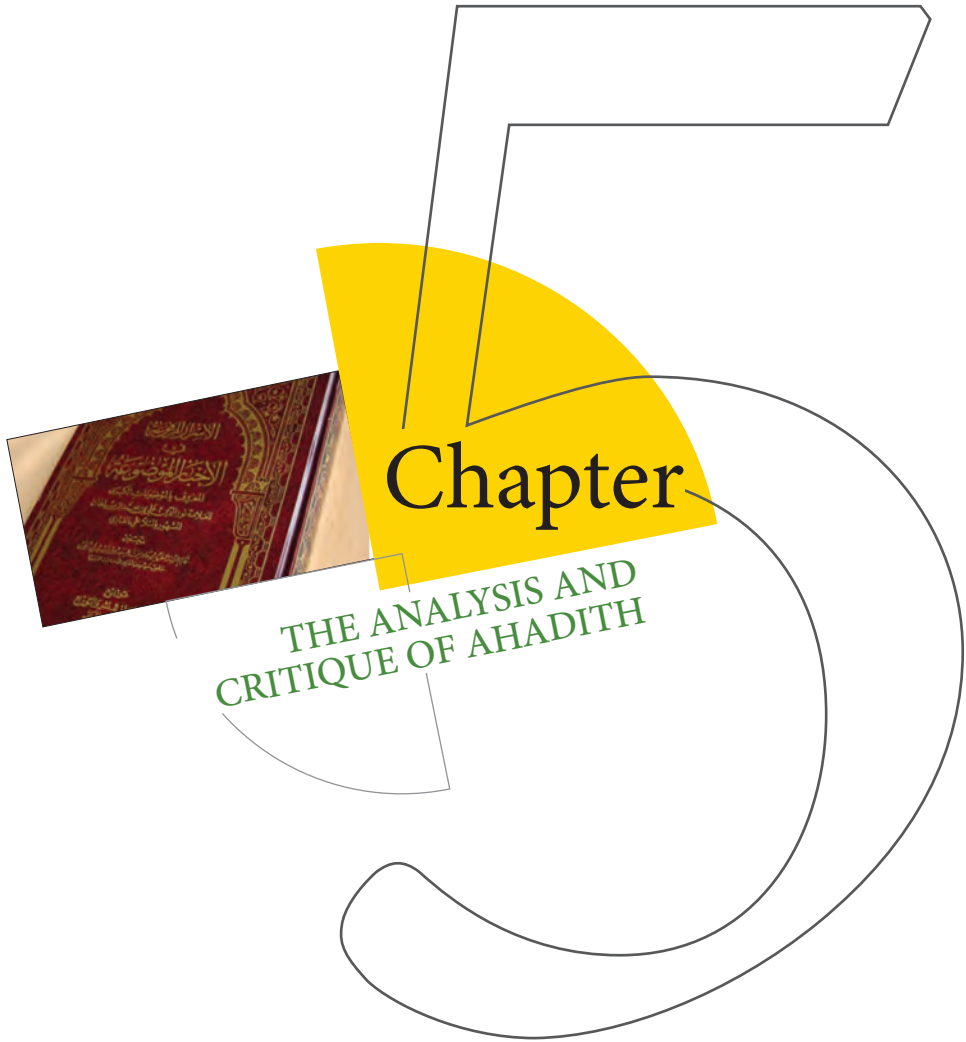
4. Which one of the following is not one of the types of ahadith classified according to the gaps in the sanad?

A. Mudallas hadith	B. Muallal hadith	C. Muallaq hadith
D. Mu'dal hadith	E. Mursal hadith	

C. Fill in the blanks in the following questions with the most suitable words from those given below.

(sahih, al-Mawdu'at al-Kubra, munqati' hadith, ahad, Ibn al-Arrak)

1. Ahadith that belong to the Companions as sayings, acts, and tacit approvals are called
2. Ahadith that do not meet the conditions of mutawatir ahadith are called
3. is the hadith that is narrated by rawis who are flawless in terms of adalah and dhabt and is not shadhhdh or muallal.
4. The name of the book by Ali al-Qari in which he compiled fabricated ahadith is
5. Tanzih al-Shariat al-Marfu'a is a book of



Chapter

THE ANALYSIS AND
CRITIQUE OF AHADITH

THE ANALYSIS AND CRITIQUE OF AHADITH

LET'S GET READY FOR THE CHAPTER

1. Learn the meaning of the words “tahlil” and “tankind”.
2. Why is it important for hadith texts to be reasonable? Research.
3. Think about the role of historical facts in obtaining correct knowledge.
4. In the relationship between the Qur'an and hadith, what does the “decisiveness of the Qur'an” mean? Research.

1. Criteria of Isnad Criticism

Hadith is the second most important source of Islam after the Holy Qur'an. Therefore, the examination of the authenticity of ahadith is very important. “Hadith criticism” refers to a critical analysis of narrations that are attributed to the Prophet for the purpose of establishing their authenticity. In addition, sayings and practices of the Successors and Companions also are included in the scope of this critique. A *hadith* consists of two parts: *sanad* (chain of narrators) and *matn* (text). The *sanad* has a significant place in *hadith* narration. A narration without a *sanad* has no value at all. The *sanad* of a *hadith* plays a crucial role in verifying its authenticity. The reliability of the text of a *hadith* is ensured with *isnad*.¹ It is the term used for the chain of narrators who transmit the text of the *hadith* to us. This chain is a document that shows us by whom the *hadith* was transmitted to us and from whom he/she got it.²

LET'S NOTE

“It is enough of a lie for a man to narrate everything he hears.”

(Muslim, Muqaddimah, 5.)

¹ Ali Osman Koçkuzu, *Hadis İlimleri ve Hadis Tarihi*, p. 72.

² İsmail Lütfi Çakan, *Hadis Usulü*, p. 29.

LET'S
EVALUATE

Is it enough for a hadith to have a *sanad* in order to be authentic?

Discuss with your friends.

Even though the growth of *hadith* into a branch of science became a reality in later periods, the practice of analysis and criticism of ahadith goes back to the period of the Companions. Even then, many Companions, Umar in particular, used to ask questions to those who had narrated a saying from the Prophet in order to determine the authenticity of the report. When they were convinced by the answers they received, they accepted the narration. This sensitivity about accepting reports was developed even more in the following periods, which led to the emergence of various criteria for the analysis and criticism of the ahadith attributed to the Prophet.

The examination on the *rawis* of ahadith is called *sanad/isnad* criticism. This method is developed with the intention of preventing manipulation by people who desired to attribute their own thoughts to the Prophet. Studies on *isnad* criticism and the criteria established for this subject gave rise to a vast literature. Furthermore, *hadith* scholars dealt meticulously with this matter and produced hundreds of books. There is no other example of this kind of original literature in the world. This effort presents the importance attached by the *hadith* scholars to the transmission of the ahadith and *Sunnah*, to the following generations. When *isnad* criticism is applied, what is first studied is whether there is a gap in the chain of narrators. Then, each *rawi* is personally examined, which is the most important part of *isnad* criticism. In order for the report of a *rawi* to be accepted, two qualities are sought in this *rawi*: *adalah* and *dhabt*.

LET'S NOTE

Today, the *sanad* is replaced by written sources. Whereas yesterday, it was asked: "From whom did you hear it?" Today the question: "What is its source?" is asked. Today, citing the name of the reference book in which the *hadith* is given with its *sanad* is like the *sanad* for us.

(Ali Yardim, *Hadis*, vol. 1, p. 164.)

1. 1. Adalah of the Rawi

Reliability of the person who narrates the *hadith* is called *adalah*. An *adil* (reliable) *rawi* must fulfill some conditions such as reaching puberty, being mentally healthy, and being pious.³ A *hadith* narrator is supposed to be respectful and obedient to the commands and prohibitions of Allah. More importantly, a *rawi* should show care to avoid sinning and to avoid speech and behavior not approved within the community. It is accepted that such a *rawi* does not lie about ahadith he narrated. *Hadith* scholars did not take any narration from those who did not obey the commands and prohibitions of Islam in their lives.

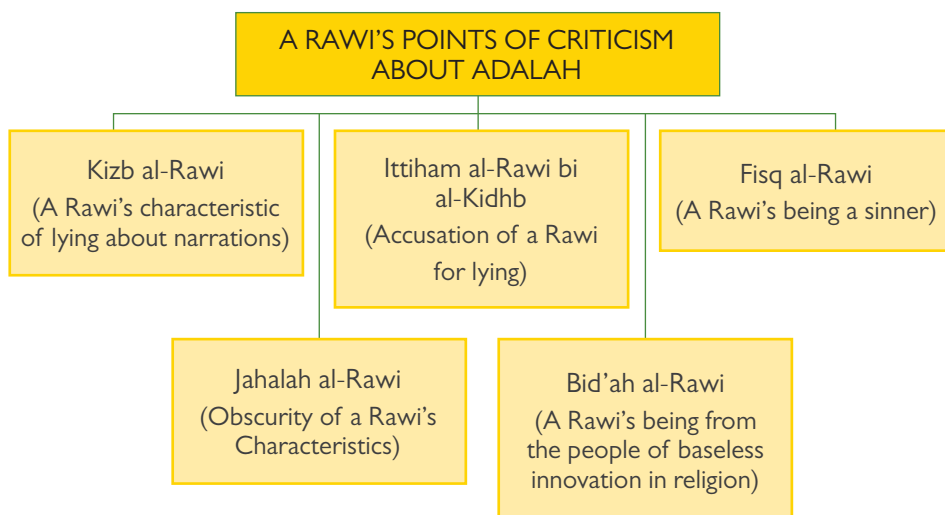
Abu Hanifa says:

“If one says: ‘I believe in everything the Prophet said, he never speaks wrongfully nor contradicts the Qur’an...’, this shows that this person affirms (belief in) the Prophet and absolves him from contradicting the Qur’an... In this case, to refute a person who narrated a *hadith* from the Prophet which is contrary to the Qur’an does not mean refusing the Prophet or refuting him. On the contrary, it means refuting the person who narrated a false report from the Prophet.”

(Abu Hanifa, *Al-Alim wa al-Mutaallim*, p. 24, 25.)

The 10 defects that indicate the unreliability of a *rawi* are called “*Matain Ashara*” (10 points of accusation). Five of these defects are about *adalah* of the *rawi*. ***Kizb al-Rawi***: Disclosure of a *rawi* lying both in his daily life and in *hadith* narration. This accusation is a gross fault of a *rawi*. ***Ittihad al-Rawi***: The possibility that a *rawi* is known to have been lying in his daily life and also in *hadith* narration as well. ***Fisq al-Rawi***: *Rawi*’s not avoiding sinning and being neglectful to the commands and prohibitions of the religion. ***Bid’ah al-Rawi***: *Rawi*’s asserting ideas that are contrary to the general principles of Islam. ***Jahalah al-Rawi***: The case in which the qualities of the *rawi* regarding *Jarh* and *Tadil* is not known.

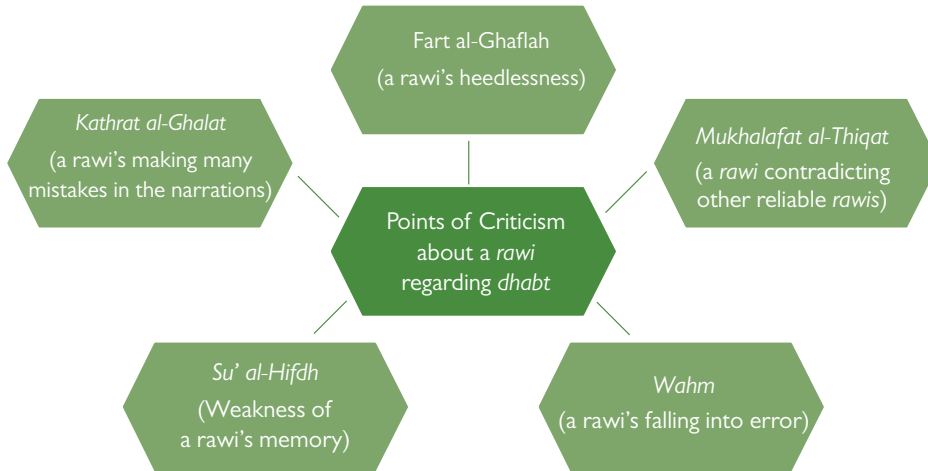
³ Ismail Lutfi Çakan, *Hadis Usulü*, p. 77, 78.



1. 2. Dhabt of the Rawi

Dhabt means the ability of a *rawi* to preserve the *hadith* he heard perfectly until he narrated it to another *rawi*. In this sense, a *rawi* is supposed to be a person to hear a saying properly, sufficiently understand what it means and memorize what he understood completely. A *rawi* with *dhabt* must be intelligent; memorize the text well enough if he/she narrated it from the memory; preserve the text duly if he/she narrates it from a text and know the elements that distort the meaning if he/she narrated it in meaning. *Hadith* scholars did not accept *hadiths* from people who forget or made mistakes about what they heard due to not possessing the required characteristics. When the conditions of *adalah* and *dhabt* are combined in a *rawi*, he is considered strongly reliable “*thiqa*”. In such cases, to rely on a *rawi* means to rely on his narrations as well.

The other five of the 10 defects, called *matain ashara*, are about the *rawi's dhabt*. ***Kathrat al-Ghalat***: A *rawi's* making many mistakes while narrating a *hadith*. ***Fart al-Ghaflah***: A *rawi's* making many errors while receiving and transmitting *hadith*. ***Su' al-Hifdh***: When a *rawi's* mistakes are more than his/her accuracies because of his/her incomplete memorization or memorizing too many *ahadith* and forgetting them quickly due to the weakness of his memory. ***Wahm***: A *rawi's* making mistakes that cause confusions in the *sanad* and *matn* of the *hadith* that he narrates often. ***Mukhalafat al-Thiqat***: A *rawi's* contradicting a reliable *rawi* in his narration.



2. Criteria for Matn Criticism

LET'S INTERPRET

Interpret the text below in terms of making the ahadith subject to textual criticism.

“The mind that accepts anything without making any discrimination is like a sponge. The criteria for *matn* criticism are supposed to be like a filter in order to separate the right from the wrong.”

(Summarized from M. Hayri Kirbaşođlu, *Alternatif Hadis Metodolođisi*, p. 39.)

Matn is the main part of a *hadith* where the *sanad* comes to an end. *Isnad* is the “instrument” by which the main element is reached, while *matn* is the “aim” that is intended to be reached. Throughout the history of *hadith*, *isnad* criticism is given great importance; however, this did not prevent weak and forged narrations from entering *hadith* books. Therefore, it becomes necessary to subject the *hadith* to textual criticism.⁴ *Matn* critique is the attempt to establish the original saying of the Prophet to the extent possible based on the variant narrations of *hadith*; while *matn* criticism is the examination of the text in order to determine whether it belongs to the Prophet or not.⁵

In order to properly understand the religion, authentic ahadith are needed to be distinguished from those that are not. Therefore, analysis of *hadith* in terms of the text should not be disregarded and studies on this should continue. And refuting the *Sunnah* is not an accurate approach. The primary condition for

⁴ Mehmet Hayri Kirbaşođlu, *İslam düşünçesinde Sünnet*, p. 99, 100.

⁵ Mehmet Hayri Kirbaşođlu, *Alternatif Hadis Metodolođisi*, p. 171.

LET'S
DISCUSS

What would you do if you had doubts about sayings that you heard as *hadiths*?

Discuss with your friends.

LET'S
DISCUSS

Why do you think that comprehensibility and consistency in a text is important, and what is the contribution of them in internalizing the text by its addressees?

Discuss with your friends.

being respectful to the Prophet is to protect the *ahadith* and *Sunnah* from lies and slander by combing out fabricated narrations.

The sayings and practices attributed to the Prophet should be examined not only in respect to their form and appearance but also in terms of their meaning and wisdom. So, there arose the need for sound *matn* criticism that helps us to know the correct meaning. Therefore, in *matn* criticism, various criteria are taken into consideration, such as consistency among the expressions of the text, its consistency with the Qur'an, not contradicting *sahih Sunnah* or historical data.

2. 1. Language (Consistency in Expressions)

All narrated texts are the meanings that have rolled into the words.⁶ These texts are closely related to the features of the language that reveals this meaning. Therefore, the text of a *hadith* must be consistent in its expressions. Moreover, the text to be narrated is supposed to be comprehensible. Defects in the meaning or wording of a report are proof of its being fabricated.⁷ Discordance, contradiction with the rules of the language, and incoherency of the text indicate that it did not originate from the Prophet. Such awkward sayings as “Whoever cuts his nails not in sequence but by skipping one finger does not feel any pain in his eyes.”⁸ and “Playing with pigeons causes poverty.”⁹ cannot possibly be ascribed to the Prophet.

Tabligh, or delivering the divine message to humanity, surely is the most important duty of every Prophet. Prophets are distinguished people who provided communication between Allah and mankind, and because Prophet Muhammad is the last one, Allah completed His religion with him. By playing such an important role, the issue of how Prophet Muhammad conveyed Islam, how he called people to obey Allah and convinced them to believe in his message become a prominent matter. The answer to these questions reveals itself within the *ahadith*.

The Prophet influenced people not only by his behavior, but also through his speeches. And even today, they continue to influence people. In addition to conveying Allah's verses to people, the Prophet also demonstrated how to practice them through his acts and speeches. He became the perfect role

⁶ Emin Özafşar, *Hadisi Yeniden Düşünmek*, p. 282.

⁷ Sadık Cihan, *Uydurma Hadislerin Doğuşu ve Sosyo-Politik Olaylarla İlgisi*, p. 15.

⁸ Ali al-Qari, *Uydurma Olduğunda İttifak Edilen Hadisler*, p. 268.

⁹ Ali al-Qari, *Uydurma Olduğunda İttifak Edilen Hadisler*, p. 205.

model for mankind in all aspects of life. The rhetoric and fluency of the Qur'an permeated his speech. What was important for the Prophet was to be correctly understood. That's why he would use the most appropriate words and preferred expressions that were suitable for the level of his audience.

Since the Prophet avoided vain talk and did not speak of irrelevant things, the sayings attributed to him must also have had the same features. For instance, the Prophet explained arrogance in a way that anybody could understand:¹⁰ "Arrogance is to disaffirm the truth and to despise other people."¹¹ Therefore, reports that could not be understood by everyone, those that did not correspond to the rules of the Arabic language and resemble such language are refused.

LET'S EVALUATE

Evaluate the reports given below in relation to inconsistency in their language and expressions.

- "Prayer with a ring is equal to a seventy-cycle prayer performed without a ring."
- "Allah nullifies the (good) deeds of a person who talks about worldly things in a Masjid (mosque) for a span of forty years."
(Ali al-Qari, *Uyduurma Olduğunda İttifak Edilen Hadisler*, p. 165, 254.)

The concepts within the text of the *hadith* are supposed to reflect the meaning of the period in which they were put into words. The terms *qadar* and *irja'* are extended and gained political or denominational significance in the periods after the Prophet. For instance, a narration reads: "There are two classes in my ummah, neither of them have a share of Islam; Murjia and Qadariyya."¹² However, the group called Qadariyya emerged much later than the time in which the Prophet was alive. So, it might be misleading to reach conclusions without building a proper relationship between the meaning of the words and the concepts they expressed in those days and the meanings they have today. In this sense, sayings that praise a certain place, time, name, person, denomination, or group with reference to some concepts cannot have come from the Prophet.¹³ He is reported to have said that: "Whoever has the opportunity to die in Madinah should do so, for I will intercede for those who

LET'S NOTE

"People who exaggeratedly tell unfounded things in order to attract ignorant people's attention are called "storytellers". They used to tell stories filled with lies in a way that people like to hear and then benefit from this.

(M. Yaşar Kandemir, *Mevzu Hadisler*, p. 83–91.)

LET'S DISCUSS

Why do you think scholars concentrate on textual criticism in *hadith* examination today?

Discuss the reasons with your friends.

¹⁰ Shatibi, *al-Muwafaqat*, v.1, p.48.

¹¹ Muslim, *Iman*, 147.

¹² Tirmidhi, *Qadar*, 13; Ali al-Qari, *Uyduurma Olduğunda İttifak Edilen Hadisler*, p. 149; Ibn al-Jawzi, *al-Mawduat*, vol. 1, p. 275.

¹³ Ibn al-Jawzi, *al-Mawduat*, vol. 1, p. 154-158, 303-422.

die there.”¹⁴ Yet, it is not true to derive the conclusion that living and dying in a certain place could be beneficial to a person, so this saying cannot be attributed to the Prophet.

The Prophet was careful to avoid excessiveness and exaggeration. Thus, reports promising great rewards to small goods or heavy punishments to simple misdeeds are considered to be forged. Similarly, because of incoherency within the text, the exaggerated expressions about promised rewards in return for the recitation of certain verses or chapters in the Qur’an are not accepted either.¹⁵ *Hadith* texts including excessive praise or satire contradict the Prophet’s personality. Likewise, there are many forged ahadith narrated with the intention of inciting good deeds and discouraging bad ones. The exaggeration in the following saying, for example, indicates its being fabricated: “Allah nullifies the (good) deeds of a person who talks about worldly things in a Masjid (mosque) for a span of forty years.”¹⁶

For people’s comprehension, Prophet Muhammad elaborated the comparisons he made, the examples he gave, and the wording he used. Therefore, it is not appropriate to attribute unappealing and obscure language to the Prophet. Similarly, the statements that praise evil and oppression, deal with useless things, approve false beliefs, or revile justice cannot belong to the Prophet.

2. 2. Coherence with the Qur’an

The Holy Qur’an, the last Divine Book that was sent to Prophet Muhammad by Allah, has remained until today without any change or alterations, which is why it is the most reliable source of Islam. This quality is not the case for any other source. Therefore, the Qur’an has been both a reference guide and measure of accuracy for conflicts that have arisen in other sources of religion. Reports contradicting the Qur’an cannot belong to the Prophet. Thus, one of the most crucial characteristics sought within narrated texts is their consistency with the Qur’an.

The *Sunnah* of the Prophet is the explained/practiced form of the Qur’an.¹⁷ For, Allah expresses that His Messenger followed the principles of the Qur’an as follows:

قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي ۚ

“Say: I only follow what is revealed to me from my Lord...”¹⁸

LET'S DISCUSS

“Looking at a beautiful face is an act of worship.”

Ali al-Qari,
Uyduurma Olduğunda İttifak Edilen Hadisler, p. 282.

Compare the fabricated report given above with the common saying used among the Turkish people:

“There are spiritual rewards in looking at a beautiful person.”

¹⁴ Tirmidhi, *Manaqib*, 68.

¹⁵ Ibn al-Jawzi, *al-Mawduat*, vol. 1, p. 239-250.

¹⁶ Ali al-Qari, *Uyduurma Olduğunda İttifak Edilen Hadisler*, p. 254.

¹⁷ Shafii, *al-Risala*, p. 92.

¹⁸ Araf, 7: 203.

In this case, it is not possible for the Prophet to utter a saying or perform an action contrary to the principles of the Qur'an that he was supposed to be following. For instance, the Prophet known for his high moral standing could not have said something like: "Kiss the hand of your enemy if you are not able to bend it."¹⁹

LET'S INTERPRET

Ahadith must be consistent with the Qur'an. Considering this principle, try to understand the criticism made against the report below.

Criticism of a hadith:

"Love the Arabs for three reasons: I am an Arab, the Qur'an is in Arabic, and the language of the people of Paradise is Arabic."

(Ibn al-Jawzi, *al-Mawduat*, vol. 2, p. 41.)

The criticism of this narration is done as follows:

- The narration contradicts 13th verse of Surah al-Hujurat: "Indeed, the most noble of you in the sight of Allah is the most righteous of you..."
- In the Qur'an, instead of using phrases such as "O Arabs," or "O Turks" for addressing the nations, Allah the Almighty addresses people in general terms such as "O mankind", or "O sons of Adam". As seen in the following verses, in the Qur'an there is no discrimination in terms of race and no person is favored: "And We have certainly honored the children of Adam..." (Isra, 7: 70), "We have certainly created man in the best of stature..." (Tin, 95: 4)
- There is no address to the Prophet as "O Arab Messenger".
- The Prophet said: "Allah does not look to your appearances nor to your wealth, but he looks to your hearts and behaviors." (Muslim, Birr, 33.)
- The reason the Qur'an is revealed in Arabic is to enable the Arabs, who were its first recipients, to comprehend it more thoroughly. The following verses can be mentioned as example of this: Zumar, 39: 28; Fussilat, 41: 3, 44; and Shura, 42: 7.
- Discriminating among people He created based on their race and language does not accord with Allah's justice.

The Prophet prohibited people from using his sayings as a means to wrongful ends. He is narrated as saying: "I swear by Allah, that none of you should cling to anything on behalf of me (by using me as an excuse)."²⁰ In this respect, whatever the reason might be, making a saying more influential by attributing it to the Prophet, even though he did not say it, is a clear misappropriation.

¹⁹ Ali al-Qari, *Uydurma Olduğunda İttifak Edilen Hadisler*, p. 302.

²⁰ Abu Yusuf, *al-Rad ala Siyar al-Awzai*, p. 31 (from I. Hakkı Ünal, *İmam Ebu Hanife'nin Hadis Anlayışı ve Hanefi Mezhebinin Hadis Metodu*, p. 85.)

LET'S NOTE

It is crucial to compare certain narrations - no matter how recognized their references are and how reliable their *isnads* are - that have influenced Islamic thought and scholarly disciplines, such as *tafsir*, *hadith*, *fiqh*, *kalam* and *Sufism*, with the verses in the Qur'an. It can even be said that this matter is of vital importance.

(M. Hayri Kırbaoğlu, *Alternatif Hadis Metodolojisi*, p. 189.)

Narrations that precede his birth or claim that everything is created because of him such as: "I was a Prophet when Adam was in between the water and the earth."²¹ serve as an example of misappropriation.²²

The family and friends of the Prophet were pretty meticulous about confirming sayings attributed to him. It is obvious that based on their sensitivity, there is the condition of compatibility with the Qur'an. For example, Aisha refused the following narration: "The deceased is tortured for the weeping of his relatives."²³ by stating that "...Allah's guidance is enough for you in this matter, no bearer of burden shall bear the burden of another."²⁴ In another example, regarding the issue of alimony and housing of a divorced woman, a woman called Fatima bint Qays said: "My husband divorced me three times; I consulted with the Messenger of Allah, he did not make him give me alimony or a dwelling." Referring to the first verse of Surah al-Talaq: "...Do not turn them out of their (husbands') houses, nor should they (themselves) leave (during the waiting period)...", Umar refused this narration by saying, "We cannot leave the Book of our Lord and the *Sunnah* of our Prophet by considering words of a woman whom we don't know (whether she is telling the truth or not)."²⁵

2.3. Coherence with the Sahih Sunnah

Because they are transmitted from generation to generation through observation and applications of many people, *sahih Sunnah*, which means the sayings and practices of the Prophet, are more reliable than oral reports. Therefore, for determining the authenticity of ahadith, they are required to be coherent with the *sahih Sunnah*. *Sunnah* is the form of the *hadith* that is reflected in real life through practice. Every authentic *Sunnah* found a response both in the consciences and lives of the society. This is the underlying basis of the Maliki School of Law, which applied the principle "the practice of the people of Madinah" to solve legal problems. Similarly, it was the reason for the Hanafi jurists' application of "*Mashhur Sunnah*", while using their personal judgment to find solutions for legal problems.²⁶ In addition to the sources of *hadith*, the life of Prophet Muhammad is elaborately cited in *siyar*, history, and

²¹ Ali al-Qari, *Uydurma olduğunda İttifak Edilen Hadisler*, p. 202.

²² Ali al-Qari, *Uydurma olduğunda İttifak Edilen Hadisler*, p. 212.

²³ Bukhari, *Janaiz*, 32; Muslim, *Janaiz*, 17; Muwatta, *Janaiz*, 12.

²⁴ Mehmet Said Hatipoğlu, *Müslüman Kültürü Üzerine*, p. 17.

²⁵ Muslim, *Talaq*, 36; Abu Dawud, *Talaq*, 39.

²⁶ Mehmet Görmez, *İslami Araştırmalar*, p. 41.

tabaqat books (biographical dictionaries) as well. In this sense, it is established that reports that do not reflect the life of the Prophet properly cannot belong to him. For instance, it is not possible to imagine that Prophet Muhammad, who spent his entire life doing good and encouraging others to do good, had said: “Beware of the misdeeds of the people for whom you did a favor.”²⁷ In the same vein, when the Prophet’s trustworthy and faithful character and his exemplary attitude in his family life are taken into consideration, it is impossible to attribute the following saying to him: “Consult with your wives, but do not follow their opinions.”²⁸

The Prophet’s wife, Aisha, is known by her meticulousness in verifying the sayings attributed to the Prophet and her interference in cases in which she found inconsistencies in the reports. For example, when she heard the narration that “the prayer of a person is invalidated when a woman, a donkey, or a dog passes in front of him,” Aisha responded saying: “You have compared us to donkeys and dogs. By Allah! I saw the Prophet praying while I used to lie in front of him on (my) bed.”²⁹ Thus, she criticized the narration, remarking that it contradicted the practice (*Sunnah*) of the Prophet.

Affection and tolerance constitute the core of the Prophet’s *Sunnah*. So, it is not possible for narrations consisting of ill treatment, rudeness, and senseless violence to belong to the Prophet. For instance, a *hadith* instructing to beat children at the age of 10 if they do not perform prayer is against the authentic *Sunnah*,³⁰ because neither the Prophet nor his Companions are known to have followed such a practice. Moreover, it is not possible to think that a Prophet known for his mercy could suggest the use of a method that includes violence towards children. Moreover, it is worthy to note that Anas ibn Malik, who lived with the Prophet for many years, remarked that he was never, not even once, rebuked by the Prophet even when he did not do what the Prophet had asked him to do. The narrations advising to keep children away from masjids can be given as similar examples of this matter.³¹ The practice of the Prophet, however, had been the exact opposite of the meaning of such narrations. It is known that the Prophet’s grandsons would climb on him while he was performing prayer and he would have them sit on his lap while he was giving

LET'S GIVE EXAMPLES

Give examples for practices that did not exist during the time of the Prophet but gained currency later.

²⁷ Ali al-Qari, *Uyduurma Oldugunda Ittifak Edilen Hadisler*, p. 63.

²⁸ Ali al-Qari, *Uyduurma Oldugunda Ittifak Edilen Hadisler*, p. 158.

²⁹ Muslim, *Salat*, 266, 270.

³⁰ Tirmidhi, *Salat*, 182.

³¹ Ibn Majah, *Masajid*, 5.

a sermon. There are even authentic narrations that indicate that he led the prayer while he was holding his daughter Zaynab's child in his arms³² and that there were women and children praying in the rear rows in masjids. All of these practices are proof enough of the fact that children should not be kept away from masjids.

DID YOU KNOW?

Abu Yusuf says:

“When the number of narrations increased, narrations appeared that were unknown to everyone, (especially) to the people engaged in fiqh, and that were not in consistence with the Qur'an and the Sunnah. Therefore, avoid from shadh (not widely known or irregular) ahadith. Take those which are known (accepted) by the scholars of hadith and fiqh and are in accordance with the principles of Qur'an and the Sunnah, and compare the rest with them....”

(İ. Hakkı Ünal, *İmam Ebu Hanife'nin Hadis Anlayışı ve Hanefi Mezhebinin Hadis Metodu*, p. 85.) (from Abu Yusuf, *al-Redd ala Siyar al-Avzai*, p. 31.)

From the perspective of historical data, there are supposed to be many more narrations about the issues concerning everybody on common matters. Such narrations must be rejected if they are not in accordance with the authentic *Sunnah*. For example, narrations saying that those who eat meat roasted by fire or carry a coffin should perform ablution are not accepted because of they are not widespread enough.³³

LET'S INTERPRET

Interpret the narrations below with regard to their consistency with the authentic *Sunnah*.

- “Allah transferred the taste of wealthy people's food to poor people's food.”
- “It is a sign of Allah's protection of you that you don't have financial means.”
- “Poverty is my pride. I am proud of poverty.”

(Ali al-Qari, *Uydurma Olduğunda İttifak Edilen Hadisler*, p. 87, 96, 183)

³² Muslim, *Masajid*, 41.

³³ Mehmet Hayri Kırbaçoğlu, *Alternatif Hadis Metodolojisi*, p. 222.

2.4. Coherence with Reason

LET'S INTERPRET

Evaluate the narrations below in terms of reasonability.

- “Cold is the enemy of religion.”
- “Being fat eliminates the intellect.”
- “Salvation is to live alone.”

(Ali al-Qari, *Uydurma Olduğunda İttifak Edilen Hadisler*, p. 104, 105, 155.)

Reason is a divine grace and blessing bestowed upon human beings by Allah. Allah the Almighty valued reason and praised those who use it. It is the prerequisite of all kinds of responsibilities, as through it comes the ability to distinguish between right and wrong. The existence of hundreds of verses that promote using reason in the best way indicates how much importance the Qur'an attaches to reason. Using reason is an indispensable necessity for people. Therefore, sayings attributed to the Prophet should not contradict reason. For instance, the following report is refused because it contradicts reason: “A white rose is created from the skin of the Prophet, a red rose from the skin of Jibreel, and a yellow rose is from the skin of Buraq.”³⁴ It is not right to attribute things to the Prophet that are beyond human power, not comprehensible by reason, and not possible to be put into action under normal circumstances. For example, reports that purport that entering into Paradise or Hell was not the result of one's own actions and behavior are irrational.³⁵

The Prophet possessed superior characteristics with regard to his reason and intellect as well as to his high morality. At the same time, he was a person who attached importance to reason and reasoning, therefore sayings attributed to him must reflect this characteristic. This is why it is impossible to consider that sayings contradicting reason belonged to the Prophet. For instance, the inconsistency of the following report with reason is obvious: “Whoever goes to the dawn prayer, he goes to it with the flag of faith, whereas whoever goes out to the marketplace, he goes to it with the flag of Devil.”³⁶ It is not appropriate

LET'S DISCUSS

Evaluate the narration given below regarding the principle of not contradicting reason. Discuss with your friends.

“Whoever sleeps after late-afternoon prayer and loses his mind should not blame any other person.”

(Ibn al-Jawzi, *al-Mawduat*, vol. 3, p. 69)

³⁴ Ali al-Qari, *Uydurma Olduğunda İttifak Edilen Hadisler*, p. 286.

³⁵ Mehmet Hayri Kirbaşoğlu, *Alternatif Hadis Metodolojisi*, p. 202, 265, 266.

³⁶ Ibn Majah, *Tijarat*, 40.

to describe a marketplace where the commercial activities were held as such, for it was also the occupation of the Prophet.³⁷

Abu Hanifa, also was cautious about the matter of rationality in narrations. For example, despite the existence of a narration that reads: “There is one share for cavalry and two for his horse.” he said that “I cannot put an animal before a human being.”³⁸ and expressed that two of them are supposed to be given one share each.

In all centuries in all societies, certain things, such as days, places, or some individuals had been considered ominous. That was the case in Arab societies as well. It is narrated that once a woman came to the Prophet and said: “O Allah’s Messenger, we have a house in which we live. Our inhabitants were many and our wealth was much. But now, our inhabitants decreased and the wealth was destroyed.” Thereupon, the Prophet was narrated as having told her to leave that house because he thought it to be inauspicious.³⁹ Such claims that were adopted from the pre-Islamic Age was personally refuted by Aisha. For instance, she objected to those who considered marriage between two festivals unlucky by citing the practice of the Prophet.⁴⁰

Reports that contradicted reason might be taken from different cultures. Many elements from other cultures leaked into Islamic culture in different ways especially from Judaism and Christianity. Such reports are called *Israiliyyat-Masihyyat*. Deliberately or not, new converts to Islam, especially from Judaism or Christianity, transferred their own previous beliefs and cultures into Muslim society. Most of such information is incorporated into Islamic culture, not directly and openly but under the name “*hadith*”. Muslim scholars, especially *hadith* scholars, perceived this as a serious threat and strived to reveal and correct it. However, in spite of all the effort spent, many of these reports remained and maintained their existence within the books written on the Qur’anic exegesis, *hadith*, and history.⁴¹ For example, according to a narration, the Prophet held Abu Hurairah’s hand and said: “Allah created the soil (on earth) on Saturday, the mountains on it on Sunday, the plants on Monday, the unpleasant things on Tuesday, and the light on Wednesday. He spread animals over it on Thursday, and created Adam after late-afternoon on

LET'S NOTE

Regarding the requirement of the *hadith* texts not to contradict reason, one should avoid subjective approaches. It is necessary that the contradiction should be observed by many people and objective measures should be taken into account when criticizing.

(Yavuz Ünal, *Hadisleri Tespitte Yöntem Sorunu*, p. 26.)

³⁷ Mehmet Hayri Kırbasoğlu, *Alternatif Hadis Metodolojisi*, p. 209, 210.

³⁸ İ. Hakkı Ünal, *İmam Ebu Hanîfe'nin Hadis Anlayışı ve Hanefî Mezhebinin Hadis Metodu*, p. 96.

³⁹ Muwatta, *Isti'zan*, 8.

⁴⁰ Mehmet Said Hatiboğlu, *Müslüman Kültürü Üzerine*, p. 18.

⁴¹ Mehmet Hayri Kırbasoğlu, *Alternatif Hadis Metodolojisi*, p. 247.

Friday in the last hour of Friday between the late afternoon and the night.”⁴² It is mentioned by Bukhari in his *al-Tarikh al-Kabir* that this saying belongs to a Jewish scholar named Qa’b al-Ahbar who converted to Islam after the death of the Prophet.⁴³

LET’S NOTE

“The reason for mistakes made by historians, *mufassirs*, and *muhaddiths* was usually due to their reliance just upon narrations on a particular matter without paying attention to whether they were weak or authentic and not comparing them to original and similar ones. This approach was caused by their neglect about wisdom, their lack of comprehension about the realities of natural events in the universe, and their examination of the reports without appointing the reason and perception as a judge for their conclusions. This is why they went astray from the truth and wandered dazed in the desert of error and illusions.

(İbn Haldun, *Mukaddime*, p. 209.)

2. 5. Consistency with Historical Data

LET’S NOTE

“One should be careful about attributing to the Prophet such narrations that cause qualms and which are about matters not directly related to acts of worship and daily transactions. They are particularly related to matters within topics like *fitan* (mischiefs), *malahim* (great incidents and wars), signs of doomsday, *fadail* (virtues) *zuhd* (asceticism), *raqaiq* (issues related to elegance), and *manaqib* (anecdotes). The ones that seem related to the later historical developments experienced after the Prophet’s period might be the products fabricated under the influence of those periods.”

(İ. Hakkı Ünal, *Seçmece ve Eleştirel Yaklaşım veya Hz. Peygamberi Anlamak*, p. 55.)

Another method applied in the analysis and criticism of *hadith* texts was to investigate whether or not they were consistent with the historical data. Accordingly, a report transmitted about any matter should not contradict the data related to an event that took place in history. Those reports contradicting historical data are not accepted as authentic. For example, the report stating that “The Prophet will not stay one thousand years under the earth.”⁴⁴ and

⁴² Muslim, *Sifat al-Munafiqin*, 27.

⁴³ M. Said Hatiboğlu, *Müslüman Kültürü Üzerine*, p. 219, 220.

⁴⁴ Ali al-Qari, *Uydurma Olduğunda İttifak Edilen Hadisler*, p. 281.

indicating that the Hour will come within the first thousand years after the death of the Prophet is meaningless when it is compared to historical reality. The clearest evidence for the groundlessness of this saying is that even though the time mentioned in the narration is over, the Hour has not come yet. Similar narrations that do not cohere with historical data cannot belong to the Prophet.⁴⁵ For example, the meaning expressed in the following narration contradicts historical facts: “My Ummah will pass through five stages. For forty years they will be people of righteousness and piety. Then those who follow them in the next one hundred and twenty years will be people who show mercy to one another and uphold ties with one another. Then those who follow them in the next one hundred and sixty years will be people who will turn their backs on one another and sever ties with one another. Then there will be massacres and conflicts...”⁴⁶

According to a report narrated by Aisha, the wives of the Prophet asked him: “Who will be the one among us to join you first (in the Hereafter)?” Thereupon, the Prophet responded: “The one with the longest arm.” Then the wives of the Prophet measured their arms. The longest arm was that of Sawda. Later, they figured out that what the Prophet meant by the longest arm was the one who gives charity the most, because Sawda was the one among them who gave charity the most. At the end of the text, Aisha is narrated as saying: “Sawda was the first to join the Prophet.”;⁴⁷ although Sawda bint Zam’a (d. 54/674), the wife of the Prophet and the mother of believers, died at an old age. Historical reality show that the one who died first among the wives of the Prophet was not Sawda but was Zaynab ibn Jahsh (d. 13/634). And, in another related narration reported by Muslim not Sawda but Zaynab was mentioned.⁴⁸ Hence, this narration contradicts historical facts.

⁴⁵ Yavuz Ünal, *Hadisleri Tespitte Yöntem Sorunu*, p. 21.

⁴⁶ Ibn Majah, *Fitan*, 28 (for similar narrations see. Ibn al-Javzi, *al-Mawduat*, vol. 3, p. 196.)

⁴⁷ Bukhari, *Zakat*, 11.

⁴⁸ M. Said Hatiboğlu, *Müslüman Kültürü Üzerine*, p. 221; Mehmet Görmez, *Sünnet ve Hadis'in Anlaşılabilir Yorumlanmasında Metodoloji Sorunu*, p. 260.

LET'S NOTE

In understanding the ahadith, historical data has an important place that cannot be ignored. Examine the narration criticism given below from this perspective.

“In matters of good and evil, people should follow the tribe of Quraysh. (Quraysh will be their governors until the Hour) (Muslim, Imara, 33.)

While criticizing this narration, the following three points can be taken into consideration:

- Because of the fact that after the Abbasids authority in Islamic history was taken from Arabs and passed onto other nations such as Turks, this narration is not coherent with historical incidents.
- According to a Qur’anic verse, it is not possible for the Prophet to prophesize about what will happen in the future unless it was revealed to him by Allah. The following verses can be mentioned as examples pointing to this fact. An’am, 6: 50; A’raf, 7: 188; Yunus, 10: 20; Jinn, 72: 26.
- If this narration is based on revelation sent by Allah, it is impossible for it to consist of an error. If not, Allah’s Messenger couldn’t have spoken about a matter that is outside of his knowledge.

Another example that can be given for textual criticism is about incidents that will happen in the future. Reports indicating that the coming times will be worse than the preceding ones continuing until Doomsday are criticized because they lead humanity to pessimism. Moreover, there are narrations describing the developments of periods that came after the Prophet and that he did not witness. It is clear that reports attributed to him for several reasons such as: “In the end of the world, the cold of Rome will pass to Damascus and the cold of Damascus will pass to Egypt.”⁴⁹ are obviously forged because it is stated in the Qur’an that the Prophet does not know about the future.⁵⁰ It is possible for the Prophet to make some predictions and warnings about incidents he didn’t witness. However, to mention with certainty about some political, social, and cultural incidents, which had no signs in his own life and didn’t develop until later under certain conditions, is not possible for him. There are numerous narrations stating that the Prophet revealed information about the future, such as: the battles of the Camel (35 AH) and Siffin (36 AH), the Harra Incident (63 AH), the Martyrdom of Ali and Husayn, the fact that the caliphate will continue for 30 years then the dynasty will begin, the emergence of theological schools such as Qadariyya and Murjia, the case that the Hour

LET'S EVALUATE

“The Prophet will not stay one thousand year under the earth.”

(Aliyyu’l-Kari, *Uydurma Olduğunda İttifak Edilen Hadisler*, p. 281.)

Evaluate the narration given above in the light of the historical facts.

⁴⁹ Ali al-Qari, *Uydurma Olduğunda İttifak Edilen Hadisler*, p. 184.

⁵⁰ An’am, 6: 50; A’raf, 7: 188; Yunus, 10: 20; Yusuf, 12: 81.

won't come before Arabs fight with Turks.⁵¹ Reports about the Mahdi, Dajjal, Khidr,⁵² and the coming of the Prophet Isa are also of this kind,⁵³ as is the narration that reads: "Uwais is the best among the Successors..."⁵⁴ It is clear that some of these and many other narrations were forged as a result of the social and political conditions of the times.

The Prophet's ahadith are extremely important in order to properly understand the religion and live accordingly. For that reason, it is necessary to engage in studies in order to distinguish between the sayings and practices that belong to Prophet and those that do not. In this sense, *isnad* and *matn* criticism aims to reveal the exemplary character of the Prophet by means of the authentic texts revealed as a result of such criticisms and evaluations.

Reading Text: Ahadith about Knowledge and Learning

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

«مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ»

1. From Ibn Abbas: Allah's Messenger (saw) said:

"For whomever Allah wants good, He bestows upon him deep understanding of the religion."

(Bukhari, l'tisam, 10, 'Ilm, 13; Muslim, Imara, 175; Tirmidhi, 'Ilm, 1.)

عَنْ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ

«مَنْ يَقُلْ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَتَّبِعْهُ مَقْعَدَهُ مِنَ النَّارِ».

2. Salamah narrated the Prophet (saw) as saying:

"Whoever ascribes to me what I have not said, let him prepare his place in Hell-fire."

(Bukhari, 'Ilm, 38.)

⁵¹ İ.Hakkı Ünal, Hadis, p. 75.

⁵² Ibn al-Jawzi, al-Mawduat, vol. 1, p. 195-199, 226

⁵³ M. Hayri Kırbaşoğlu, Alternatif Hadis Metodolojisi, p. 255.

⁵⁴ Muslim, Fedâilü's-Sahabe, 224, (See for a similar report İbnu'l Cevzi, El-Mevzuat, Vol. 2, p. 43.)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَ عَلَيْهِ هَلَكْتَهُ فِي الْحَقِّ، وَرَجُلٌ
 آتَاهُ اللَّهُ الْحِكْمَةَ، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا».

3. From 'Abdullah ibn Mas'ud: Allah's Messenger (saw) said:

"It is not permissible to wish to be like anyone except in two cases. A person whom Allah has given wealth and he spends it righteously; and a person whom Allah has given wisdom and he acts accordingly and teaches it to others."

(Bukhari, 'Ilm, 15.)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 «مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ».

4. Abu Hurairah narrated that Allah's Messenger said:

"Whoever takes a road to obtain knowledge, Allah makes the road to Paradise easy for him."

(Tirmidhi, 'Ilm, 2.)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
 «إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ
 يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ».

5. Abu Hurairah narrated Allah's Messenger saying:

"When a man dies, his acts come to an end, except for three of them, continuous charity, knowledge from which people benefit, or a pious son who prays for him.

(Muslim, Wasiiyah, 14.)

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
«مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ».

6. Anas ibn Malik narrated that Allah's Messenger (saw) said:

“Whoever goes out seeking knowledge, is (engaged) in Allah's cause until he returns.”

(Tirmidhi, 'Ilm, 2.)

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَشِّرُوا وَلَا تُنْفِرُوا».

7. Anas ibn Malik narrated from Allah's Messenger (saw):

“Make things easy for the people, and do not make it difficult for them; give them good tidings and do not make them run away.”

(Bukhari, 'Ilm, 11.)

LET'S EVALUATE THE CHAPTER

A. Answer the following open-ended questions.

1. What are the criteria for textual criticism? Write them down.
2. What does a narration's coherence with the Qur'an mean?
3. How is reason used in the evaluation of ahadith? Explain.
4. What does a hadith's coherence with historical data mean? State.
5. What is the difference between criticizing and refuting a hadith? Explain.

B. Choose the correct answers to the following multiple-choice questions.

1. Which one of the following is *not* one of the characteristics sought in an *adil rawi*?

A. Reaching puberty	B. Being Muslim	C. Being intelligent
D. Being pious	E. Being powerful	

2. Which one of the following is a feature required for a rawi?

A. Dressing well	B. Being wealthy	C. Being funny
D. Being talkative	E. Having a strong memory	

3. Which one of the following contradicts the principle of "consistency within the language of the hadith text"?

A. Comprehensibility of the text
B. Rationality of the text
C. Exaggeration in the text
D. Fluency of the text
E. Consistency with the rules of grammar

4. Which one of the following is not one of the practices that determine the authenticity of a hadith?

- A. Memorizing
- B. Questioning by reason
- C. Checking with the Qur'an
- D. Controlling with historical data
- E. Looking for coherence with the sahih Sunnah

C. Fill in the blanks in the following sentences with the most suitable word from those given below.

(adalah, sanad, dhabt, matn)

1. The term used for the reliability of the person who narrates a hadith is.....
.....

2. means a rawi's ability to preserve the saying he heard in a good way.

3. means the main section of a hadith that comes after the sanad.

D. Evaluate the necessity for textual criticism today with examples.



Chapter

UNDERSTANDING THE HADITH AND THE SUNNAH

UNDERSTANDING THE HADITH AND THE SUNNAH

LET'S GET READY FOR THE CHAPTER

1. Explore the meanings of the terms “gharib al-hadith” and “mukhtalif al-hadith” in the dictionaries for the terminology of the science of hadith.
2. Explore how knowing the reasons behind the emergence of an incident would contribute to understanding it.
3. Think of a hadith that we frequently use in our daily lives and in what context we use it.
4. Gather information about the meaning of the concepts “locality” and “universality”.
5. Think about the difference between the concepts “taking as an example” and “imitating”.

1. The Traditional Sciences of Hadith that Deal with Understanding the Hadith and Sunnah

The *hadith* and *Sunnah* have a crucial place in the proper understanding and interpretation of Islam. As there are certain basic principles that enable us to understand the Noble Qur'an, which is the main source of Islam, there are also some principles and methods for better understanding the ahadith as well. There are some traditional sciences dealing with the understanding and interpretation of the texts of ahadith. The general purpose of these sciences is to accurately determine the meanings of the vocabulary of the *hadith* text and the message that it aims to convey.

In order to comprehend the ahadith and *Sunnah* that consist of sayings and practices of the Prophet, it is necessary to be knowledgeable about the historical and cultural environment of that time. This is necessary because the social habits, cultural elements, and social and economic systems change substantially depending on the factors of time and place. Therefore, in order to understand the reasons a *hadith* about an issue that is unknown today was valid for the time in which it was told, one should know the social and cultural environment of that era. It is necessary to benefit from certain disciplines to understand the ahadith in a better way. So, the disciplines such as “*gharib al-hadith*”, “*mukhtalif al-hadith*”, “*fiqh al-hadith*”, and “*asbab al-wurud al-hadith*” are important to facilitate the interpretation and understanding of the *hadith* and *Sunnah*.

1.1. Gharib al-Hadith

While preaching Islam to many people from different parts of the Arabian Peninsula and speaking in various dialects, the Prophet used all literary subtleties of the Arabic language. When some words, idioms, or examples that he used were not properly understood by the Companions, he would satisfy their curiosity by explaining and interpreting what he had said. However, after the death of the Prophet, the number of words within *hadith* texts that needed to be explained increased, because of the expansion of the Muslim lands and conversion to Islam of people speaking various languages and dialects. Thus, the need arose for clarifying words and concepts of which the meanings were unknown to the new converts. The difficulty in understanding a word in a *hadith* varies from person to person. For example, there is a difference in comprehension of a word within a *hadith* text between an Arab and a non-Arab or people who lived at the time of the Prophet and those who lived in later periods. After the *hadith* texts began to be clarified, the words and concepts that were hard to understand were also explained in a way that corresponded to the needs of those days. Many scholars worked the *hadith* literature with the intention of clarifying the frequently used obscure words in the ahadith. So, the science of *gharib al-hadith* was born as a discipline that served to clarify the obscure words and concepts in *hadith* texts.

LET'S NOTE

Hattabi says:

“With the death of hadith scholars after the third century after the Hijrah, the time has changed. Non-Arabs began to be intensively engaged in ahadith studies. The number of people who narrated ahadith in a literal way only increased, whereas those who narrated the ahadith in meaning decreased. Thus linguistic errors became widespread and hadith texts were exposed to a great danger. Therefore, considerate scholars, who did not want any foreign elements to be mixed in with the Prophet’s ahadith, considered revealing the meanings of *gharib* wordings in ahadith, explaining inappropriate meanings and correcting the mistakes caused by the narrators as a requirement of sincerity towards believers and sensitivity in religious issues.

(Hattabi, *Gharib al-Hadith*, vol. I, p. 47)

From the second century after Hijrah, there have been some books written particularly in this field in order to better contribute to the understanding of *hadith* and *Sunnah*. In *Gharib al-Hadith* books, obscure wordings used in *hadith* texts were detected and explained. Besides the lexical meaning of the word being explained, other usages in Arabic language and literature also were included. Thus, by placing stress on different meanings of the word, the meaning of the word within the hadith was highlighted. For instance, Hattabi, who wrote a book in this field, gathered and defined the meaning of all *gharib* words in *hadiths*. He explained in detail the ahadith in which those words were used. Moreover, he tried to determine in which meaning the Prophet had used the specific words with reference to their usage in the Qur’an.¹

¹ Mehmet Görmez, *Sünnet ve Hadisin Anlaşılması ve Yorumlanmasında Metodoloji Sorunu*, p. 114.

DID YOU KNOW?

The following are some of the books written on gharib al-hadith:

1. Abu Ubaid Qasim ibn Sallam (d. 224 AH), Gharib al-Hadith
2. Ibn Qutayba (d. 276 AH), Gharib al-Hadith
3. Hattabi (d. 388 AH), Gharib al-Hadith
4. Zamakhshari (d. 538 AH), al-Faik fi Gharib al-Hadith
5. Ibnu'l-Jawzi (d. 597 H), Gharib al-Hadith
6. Ibn al-Athir al-Jazari (d. 606 AH), al-Nihaya fi Gharib al-Hadith wa al-Athar

The following example can be mentioned for a *gharib* word in ahadith and its explanation: When the Prophet saw a woman in a yellow dress, he expressed his liking by using the words “سِنَّةٌ سِنَّةٌ” which means “it is nice”.² The fact that this Abyssinian word was equivalent to the Arabic word “حسنة” was stated in *gharib al-hadith* books.

1.2. Mukhtalif al-Hadith

Ahadith that seemingly contradict each other but are in fact compatible upon close examination are called *mukhtalif al-hadith*. The field that explains the actual state of the ahadith that seem to be in contradiction and try to reconcile them by resolving the contradiction between them is called *ta'wil mukhtalif al-hadith*.

The Prophet put the verses revealed to him throughout his 23-year prophethood into practice and explained them. His sayings and actions varied in accordance with changing incidents, conditions, and audiences. These differentiations also were reflected in *hadith* books. The Holy Qur'an was not revealed all at once but gradually, piece by piece. Accordingly, the Prophet followed this same method in his sayings and actions. Allah's Messenger acted depending on the place, time, and environment he was in and gave rulings or advice in accordance with the situation of his addressee. Moreover, when he preached to a community, he always took the conditions of that community into consideration and gave his messages accordingly. Muhammad (saw), who lived as a prophet, a teacher, a community leader, a commander, and a preacher, paid attention to the perception and needs of the people he was



Duha, 93:7
Calligraphy: Ihsan Efendi

² Bukhari, Adab, 17.

addressing. Thus, he used varying expressions and gave different commands, rulings, and advices as demanded by changing circumstances.³ All these matters necessitated his sayings and actions to differ according to the state of his audiences, and this was reflected in the ahadith that carried his sayings and practices.

Most of the contradictions seen in ahadith are due to the *rawis* who narrated them. Because they were human, *rawis* were not void of defects such as forgetting and erring. Thus, it is possible that the narrator heard and transferred the *hadith* incompletely or even added some of his own words. In addition, many *rawis* narrated the *hadith* not with the exact wording he had heard, but transmitted whatever he had understood from it in his own words. In such cases, it is possible that the *rawi* might have wrongly or incompletely understood what he had heard, or he might have differently understood the intention of the Prophet because the Prophet sometimes used symbolic and metaphorical phrases. Likewise, it is possible that the meaning of the speech was differently understood by the audience and reflected differently in the texts of the ahadith.⁴

In order to solve the problem of seeming contradiction between ahadith, Muslim scholars adopted the following methods:

- a. First, the contradicting ahadith should be reconciled. If reconciliation is possible, it is concluded that both ahadith are authentic.
- b. If these ahadith cannot be reconciled, the dates of their *wurud*, or the date when the Prophet said them, are checked. When these dates are established, the principle of abrogation is applied between these two sayings. By accepting that the *hadith* that was said at a later date abrogated the one that had been said earlier, the conflict between them was resolved.
- c. If the dates are not established, the *isnad* and *matn* of ahadith are examined and, according to certain principles of preference, one of them is preferred over the other.
- d. When it is not possible to make any preference between the ahadith, no exact decision can be given, so one cannot act upon either of them.

LET'S NOTE

One of the contradicting ahadith might not belong to the Prophet. If one of the ahadith is inconsistent with the Qur'an, Sunnah, common sense, and historical facts, one does not need to try to reconcile between those ahadith and the hadith that was not accepted as authentic.

³ İsmail L. Çakan, *Hadislerde Görülen İhtilaflar ve Çözüm Yolları*, p. 142.

⁴ Mehmet Görmez, *Sünnet ve Hadisin Anlaşılması ve Yorumlanmasında Metodoloji Sorunu*, p. 118.

LET'S NOTE

The main reasons that gave impetus to the emergence of the science of *mukhtalif al-hadith* in the early period are the relationship between the sciences of hadith, Islamic law, and Islamic theology and the debates of the scholars who were engaged in these sciences. In addition, those factors include scholarly efforts, such as those to refute the objections against *hadith* and hadith scholars and to present the internal consistency of the *Sunnah*. The earliest book in this field belongs to Imam Shafii (d. 204 AH) and the second one to Ibn Qutaybah (d. 276 AH), who was not a professional *hadith* scholar. While Imam Shafii evaluated the ahadith from their judicial aspects and dealt with the contradiction among ahadith related to legal matters in his book titled *Ikhtilaf al-Hadith*, Ibn Qutaybah responded to the criticisms of theologians against the ahadith that are considered to be in contradiction.

(Mehmet Görmez, *Sünnet ve Hadisin Anlaşılması ve Yorumlanmasında Metodoloji Sorunu*, p. 118–121.)

An example of the reconciliation of two ahadith that appeared to contradict one another can be demonstrated by two different reports narrated from the Prophet. These ahadith are about two different ways in which the Prophet drank water. In one of them, the Prophet is narrated as prohibiting drinking water while standing,⁵ however, in another hadith, Abdullah ibn Umar narrated that “the Prophet drank water while he was standing.”⁶ As it is understood from these two ahadith, although the Prophet preferred drinking water while sitting, he sometimes drank water while he was standing when needed, and he did not see any harm in doing so. Thus, it can be understood that there is no contradiction between these two ahadith.

The contrast between two different ahadith narrated about fasting while traveling is also resolved by using the same method. When Allah’s Messenger was asked about fasting during travels, he responded as follows: “You may fast if you wish, and you may not fast if you wish.”⁷ In another hadith, however, he said: “Fasting during travel is similar to not fasting when someone is not in a traveler.”⁸ The first one of these two hadiths, which seem to contradict one another, indicates that it is permissible to fast for those who do not feel any hardship from fasting during travel, whereas the latter reflects that those who are on an onerous journey should not fast. The Prophet demonstrated the

⁵ Ibn Hanbal, III, 277.

⁶ Bukhari, Ashriba, 16.

⁷ Bukhari, Sawm, 33.

⁸ Nasa’i, Siyam, 53.

practical application of the permission mentioned in the Qur'an to not fast on a journey. These narrations, which seem to be contradictory, were said under different circumstances and based on different reasons, so there is in fact no contradiction between them.

1.3. Fiqh al-Hadith

Fiqh al-hadith means to comprehend the intention of the Prophet by understanding the *hadith* and the *Sunnah* in a proper way. And the science that aims to comprehend the Prophet's *ahadith* and make necessary deductions from them is called the science of *fiqh al-hadith*. The statements the Prophet made during his speech in the Khaif Masjid in Mina are significant in terms of understanding the *ahadith* and comprehending their real intention. After the Prophet prayed for those who heard, memorized, and transmitted the sayings of the Prophet to others, he pointed out that the real intention is to comprehend these sayings as follows: "There are many people who convey the knowledge of *fiqh* who do not have the ability to comprehend. And there are many people who convey the knowledge they have to those who can comprehend it more than they do."⁹

Interpreting the *hadith* and the *Sunnah* in a way consistent with their purposes is the first condition in order to properly understand them. The Prophet usually preferred simplicity and direct expressions in his speeches so that his audience was able to understand. Yet, occasionally, he used indirect expressions such as metaphors, comparisons, and symbols, which led to some of the addressees having difficulties in understanding. For example, Abu Said al-Khudri, one of the Companions, wore his new clothes when he was extremely sick. When he was asked about the reason for doing so, he responded by saying that Allah's Messenger (saw) had said that "the deceased will be raised in the clothes in which he died."¹⁰ But it can be understood from Aisha's explanation that what the Prophet meant by "*thiyab*" (clothing) was, in fact, deeds. In other words, he intended to say: "The deceased will be raised by the deeds which he did in this world."¹¹

To know what the Prophet said and why he said so or which practice he did and the reason he did so, are crucial in correctly understanding his statements and actions. The following incident narrated by Aisha demonstrates how

⁹ Abu Dawud, 'Ilm, 10.

¹⁰ Abu Dawud, Janaiz, 18.

¹¹ Bedruddin Zerkeşi, *Hz. Aişe'nin Sahabeye Yöneltilmiş Eleştiriler*, p. 160.

important this issue is: “The Prophet would wake up for *tahajjud* prayer at the end of the night and after the *adhan* for dawn prayer was recited, he would perform the required two *Sunnah* cycles. If I was awake, he would converse with me and if I wasn’t, he would lie down on his right side.”¹² The Prophet’s natural behavior was narrated by some *rawis* as advice and some scholars asserted that lying on the right side after the *Sunnah* of Dawn Prayer is a *Sunnah* of the Prophet. As understood from this example as well, when the reason for an act of the Prophet is not questioned, it can be misunderstood and presumed to be a religious obligation.

Companions such as Umar, Aisha, Abdullah ibn Mas’ud and Abdullah ibn Abbas were the first to properly understand the Prophet’s sayings and actions. When they tried to understand a *hadith*, they sought what the Prophet meant rather than what he said. That’s why they did not accept any report exactly the way it was said and they did not consider the Prophet’s every action to reflect his *Sunnah*. Grounded on proper understanding and comprehension, these Companions paid attention to making the ahadith understood in the light of the basic principles of the Qur’an and the *Sunnah*.¹³

Due to the fact that *hadith* scholars generally focused on narrating reports and aimed to narrate authentic ahadith without considering the context, it was the scholars of Islamic law who dealt with understanding and deriving rulings from these ahadith. However, in the classification period of the ahadith, certain scholars of *hadith*, like Bukhari, did not just compile ahadith but they also reflected on the judicial aspects of the ahadith by classifying them under certain titles according to their subject matter. It was after the 4th century AH when *hadith* commentators presented the methods of how to understand the ahadith in their books.¹⁴ Moreover, there are various books written on *fiqh al-hadith* based on specific schools of Islamic law. While Imam al-Tahawi (d. 321 AH) wrote “*Sharkh Ma’ani al-Athar*” based on the Hanafi school of law (*madhhab*), Imam al-Bayhaqi (d. 384 AH) wrote his book “*Kitab al-Sunan al-Kabir*” on the Shafii school of law.



"Take benefit from five things before five things come: your youth before your old age, your health before your sickness, your free time before being occupied, and your life before your death, your wealth before your poverty."

Calligraphy: Saim Özel

¹² Bukhari, Tahajjud, 23.

¹³ Mehmet Görmez, Sünnet ve Hadisin Anlaşılması ve Yorumlanmasında Metodoloji Sorunu, p. 47.

¹⁴ İsmail Hakkı Ünal, Hadis, p. 84.

1.4. Asbab Wurud al-Hadith

For a better understanding of the Prophet's sayings and actions, it is necessary to determine the historical and social context, and aspects of locality and universality of these sayings and actions. It is the knowledge of *asbab wurud al-hadith* that deal with the proper context of a given hadith. The science of *asbab wurud al-hadith*, which deals with the reasons why the ahadith were uttered, also investigates the causes upon which the Prophet based his sayings and actions. As the knowledge of *asbab nuzul* (reasons of revelation) is vital in understanding the Qur'an, *asbab wurud* similarly is crucial to understanding the ahadith.

In order to be able to understand the real intention of the Prophet's sayings and actions, the reason for their utterances must be known, because the Prophet acted by taking the historical and social conditions into consideration. This is why our knowledge about the time, environment, and reason of utterance of ahadith enables us to comprehend them better. If a *hadith* is understood and interpreted by disregarding the reason for its utterance, it is possible to come to a wrong conclusion that is inconsistent with the general aim of the *hadith*. The clearest example for this is the interpretations on a *hadith* instructing believers to have a bath on Fridays and rulings derived from it. Based on these ahadith, some scholars debated on whether it is *fardh* (obligatory) to have a bath on Fridays or not. However, if all other narrations on this subject are examined and their reasons are taken into consideration, it can be seen that this *hadith* is given as advice. In a *hadith* narrated by Abu Said al-Khudri about this issue, the Prophet said: "Taking a bath on Friday is *wajib* (compulsory) for every Muslim who has attained the age of puberty."¹⁵ It is not right to ignore the reason behind the utterance of this *hadith* and to stick to the wording only, for the Prophet saw people coming from vineyards and orchards to Friday Prayer when the time came while they were working. Because of the hot weather, people sweated and their clothes smelled bad, which disturbed people around them. So, as a result, the Prophet advised people to clean themselves.¹⁶ Hence, this narration provides a better understanding of this *hadith* and indicates why it was told: "As Anas and Ibn Abbas reported, there is no obligation to have a bath on Friday. People would wear clothes of wool made in Yemen and come to the masjid. Their bad smell was felt. Thereupon, the Prophet said: "Whoever comes to Friday prayer, let him have a bath and put on perfume if he has it."¹⁷

¹⁵ Muslim, *Jumu'ah*, 1.

¹⁶ Mehmet Emin Özafşar, *Hadisi Yeniden Düşünmek*, p. 280–281.

¹⁷ Muhammed ibn Hasan al-Shaibani, *Kitab al-Hujja ala Ahl al-Madina*, vol. 1, p. 281.

LET'S NOTE

The following are some of the books written on asbab wurud al-hadith:

1. Suyuti, *Asbab Wurud al-Hadith*
2. Ibn Hamza al-Husayni, *al-Bayan wa al-Ta'rif fi Asbab Wurud al-Hadith al-Sharif*
3. Ramazan Ayvalı, *Esbabu Vurudi'l Hadis ve Bunun İslam Teşrindeki Yeri ve Önemi*

Another example that shows that it is essential to understand the ahadith by taking the reason they were said into account is the first *hadith* of Sahih al-Bukhari: "Actions are according to intentions." When the Muslims migrated to Madinah, a man in Mecca wanted to marry a woman named Umm Qais among those who were migrating. But the woman said that she would marry him only if he migrated along with her to Madinah. The man accepted this condition, migrated to Madinah, and married her. After this event, the man in question was called "the migrant of Umm Qais."¹⁸ The whole of the *hadith* that was based upon this incident is as follows: "Actions are according to intentions and every person will be rewarded according to what he has intended. So whoever emigrated for Allah and His Messenger, his emigration is for Allah and His Messenger. And whoever emigrated for worldly benefits or to marry a woman, his emigration was for what he emigrated for."¹⁹

LET'S NOTE

ONE HADITH ONE COMMENT

Abu Said al-Khudri narrated the Prophet (saw) as saying: "The nation will not be sublime in which the weak do not get their rights without trouble." (Ibn Majah, Sadaqat, 17.)

This hadith also can be translated with a meaning of invocation and prayer as: "May that nation not be sublimed in which the weak cannot get their rights without being handled roughly." In the first meaning, it stands as an establishment of the fact, and in the second one as a prayer and a warning.

In order to fully understand the hadith, it is useful to see the narration as a whole. The essence of the matter, which is told with small differences in the sources, is as follows: A bedouin who gave a camel to the Prophet as a loan came to the Prophet and asked him to pay his debt back. But as he was a bedouin, he treated the Prophet rudely and harshly. He made threats saying, "You have no other way to repay me." This rudeness offended the Companions present. They rebuked him and said, "Do you know to whom you are talking? Woe to you." The man said, "I am only asking for what is my right." Thereupon, the Prophet warned the Companions around him saying, "Why do you not defend the one who has a right?" Then he took dried dates from Khawlah bint Qais as a loan with the intention of paying them back later, and gave them to the man and fed him. ... The bedouin indicated his contentment by saying: "You have paid me in full, may Allah pay you in full as well." Upon this incident the Prophet spoke as follows: "The nation will not be sublime in which the weak cannot get their rights without facing any trouble."

(İsmail L. Çakan, *Hadislerle Gerçekler* 3, p. 140, 141)

¹⁸ Ibn Hajar al-Askalani, *Fath al-Bari Sharkh Sahih al-Bukhari*, vol. 1, p. 13.

¹⁹ Bukhari, *Bad' al-Wahy*, 1.

The reason a *hadith* was said also can be known by the information given by the Companions. Although some ahadith are uttered based on certain reasons, it is not necessary to seek the reason of *wurud* for every *hadith* as many ahadith are sayings of the Prophet within the context of his preaching and advice. The reason the sayings are said and actions are done cannot be known for sure, but every saying and action has a certain purpose. It is possible that the *sabab al-wurud* of some ahadith are not reported or might even have been fabricated. However, *sahih* reports narrated about *asbab al-wurud* have a crucial place for understanding ahadith in a proper way.²⁰

2. The Contributions of the Modern Sciences to Understanding the Hadith and the Sunnah

After the period of establishing the sayings and actions of the Prophet and writing them down, the period of explanation and interpretation began. Islamic scholars benefited from the sciences available at the time they lived for understanding the *hadith* and the *Sunnah*. For example, while the sciences of Kalam and Aqidah dealt with the types of ahadith and the *Sunnah* that are related to faith, the science of Fiqh handled the ones about acts of worship and daily transactions. In addition to them, other fields like History, Tafsir, and Siyar also contributed to the understanding and interpretation of ahadith.

One should keep in mind that it is necessary to benefit from social and humanitarian sciences in order to understand and interpret the culture of the ahadith and the *Sunnah* that has come down from the Prophet until today in an accurate way. Sciences that place man at the center help us to evaluate the sayings and practices used by the members of a certain society in the past in the context of political, social, economic, and cultural conditions of that day. For instance, to detect the elements passed from pre-Islamic religions and cultures to hadith and *Sunnah* narrations, we need to benefit from the sciences of history of religions, ethnography, anthropology, archaeology, and history. Similarly, as we need the science of sociology in order to follow the society in which the Prophet lived, its development, and its process of change, we benefit from certain fields, such as social psychology, to examine the social and cultural behavior of individuals who lived in that society.²¹

²⁰ İsmail Hakki Ünal, *Hadis*, p. 86.

²¹ İsmail Hakki Ünal, *Hadis*, p. 86.

History and geography also have important places in understanding the Qur'an and the *Sunnah*. It is necessary to benefit from the science of history to determine the historical context of the sayings that the Prophet uttered and actions he took throughout his lifetime. The historical context of *hadith* and *Sunnah* consists of social relationships of that time, the thoughts and opinions of the adherents of other religions who lived in the Arabian Peninsula, and pre-Islamic beliefs and customs of Arabs. One must have knowledge about the history of that period in order to learn the historical context. On the other hand, most of the fabricated ahadith are about historical incidents. It is possible to learn the authenticity of these events through the science of history and identify the forged ahadith. Moreover, biographical and chronological knowledge also plays a considerable role in the identification of the narrators of *hadith*.

In order to determine the place and the region mentioned in the *hadith* we benefit from geography, cultural anthropology, and folklore to understand the narrations that describe the cultural features of the Arab society of that time. While analyzing the narrations with economic and political content, we benefit from the science of economy and politics. The variations in the Prophet's advice and suggestions, depending on the special conditions and states of the people around him, indicate his consideration towards individual differences. This case shows how important the psychological environment is for gaining an understanding of the ahadith.²²

It is important to understand the advice on medicine and health mentioned in the ahadith of the Prophet properly. That's why one needs to be knowledgeable about the history of medicine and preventive medicine in order to learn the actual aspects of medicine and medical concepts of those times.

It is also necessary to benefit from the data of philology and literature in order to identify the meanings of many words and concepts mentioned in *hadith* texts, how they were used in those days, and the change these meanings underwent throughout history. Modern studies on semantics also have a significant place in understanding the *hadith* texts in a proper and relevant way.

²² İsmail Hakkı Ünal, *Hadis*, p. 86.

LET'S READ AND INTERPRET

It is necessary to benefit from various disciplines other than the science of hadith, by making interdisciplinary studies in order to have Sunnah become a world view addressing the people of the age. ... Today, both the Islamic world and other societies encounter various problems that need solutions such as human rights, environmental problems, income inequality, banking (interest), labor rights, women's rights, etc. For presenting the kind of principles the Sunnah introduced to us concerning the solution of these problems, one needs to have knowledge of modern science and culture. Likewise, in order to be able to derive certain principles from the Sunnah, enabling [us] to produce solutions for medical-moral problems like transplantation of organ and tissues, vitro fertilization, organ donation, genetic engineering, etc., it is imperative to make use of contemporary cumulation in medicine and genetic engineering.

(M. Hayri Kirbaşođlu, İslam Düşüncesinde Sünnet, p. 127.)

3. The Significance of Hadith and Sunnah as One of the Main Sources of the Religion

Al-Qur'an al-Karim is the most fundamental source of Islam. It is, however, Prophet Muhammad who conveyed the message of the Qur'an to people just as he received it from Allah and explained it through his words and actions. Hence the ahadith and the *Sunnah* consisting of his sayings and actions have an important place as a source of Islam. The Qur'an proclaims that the Prophet is the best example for Muslims as follows:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا ﴿١٣﴾

“Surely there is a good example for you in the Messenger of Allah, for all those who look forward to Allah and the Last Day and remember Allah much.”²³

While performing his divine duty that was bestowed on him by Allah in a perfect way, the Prophet showed the best manner and became a model for every person through his moral character and his principled, consistent, determined, tolerant, and devoted conduct.

In the life of Prophet Muhammad, there are objectives, guidelines, and principles directing our individual and social lives. So, accordingly, the *hadith*

²³ Ahzab 33: 21.

and the Sunnah are required to be regarded as sources that produced solutions for problems within the context of the developing and changing conditions of the time.

LET'S NOTE

Muslim scholars classified ahadith and the Sunnah in respect to their role in understanding and interpreting religion into three groups:

1. Sunnah that introduces provisions in accordance with the Qur'an and confirms its provisions.
2. Sunnah that explains the Qur'an.
3. Sunnah that introduces new provisions within the framework of the Qur'an.

3.1. The Binding Aspect of Hadith and the Sunnah

The Prophet conveyed the provisions in the Qur'an to people and ordered them to abide by them. He warned them about issues like associating a partner to Allah, lying, disobedience to one's parents, alcohol, and gambling. Ahadith and the *Sunnah* explain the commands in the Qur'an. In addition to this, they bring some new provisions under the light of Qur'anic principles related to matters that are important for Muslims. So, because of the fact that the warnings and commandments the Prophet gave to the Companions on various matters are based on the Qur'an, they are binding. For example, in accordance with the Qur'anic verse stating, "**Believers, do not wrongfully consume each other's wealth.**"²⁴ the Prophet expressed that it is not lawful for someone to take the property of another person without the latter's consent²⁵. His statement is as binding as the provision expressed in the verse.

A significant part of Prophetic traditions and the Sunnah are related to the explanation and interpretation of the Qur'an. This duty of explanation and interpretation is given to him by Allah Himself. In the 44th verse of Surah al-Nahl in the Qur'an, the Prophet's responsibility to clarify and explain is pointed out as follows: "**We have sent down the Reminder to you, to enable you to make clear to mankind what has been sent down to them, so that they may reflect upon it.**" In relation to how the acts of worship that are commanded in the Qur'an should be performed, the Prophet's practices are binding. As an example, it is stated in the Qur'an: "**Perform prayer..**"²⁶ However, it does not explain how to perform prayer and how many cycles the prayer is. The Prophet said: "Perform the prayer the way you see from me."²⁷ and he practically demonstrated how the prayer is performed and which supplications are to be recited during prayer. Although the Qur'an notified that *zakat* is obligatory and to whom it is to be given,²⁸ there are no details regarding its proportion based on wealth and type of property as well as to whom it should be given. All this information about *zakat* is explained by the Prophet. Pilgrimage also is

²⁴ Nisa, 4: 29.

²⁵ Ibn Hanbal, VI, 72.

²⁶ Baqarah, 2: 43.

²⁷ Bukhari, Adhan, 18.

²⁸ Tawbah, 9: 60.

commanded in the Qur'an. Some of the conditions are cited in the Qur'an, but how to perform this act of worship is not clearly manifested. This is explained by the Prophet and with his practice it became much more clear. The *Sunnah* is considered to be binding because of its guiding role with respect to the way in which the acts of worship are performed.

In some cases, the Prophet introduced new rules about matters that are not dealt with in the Qur'an. When no revelation related to some incidents came, even though some time had passed, the Prophet acted upon his personal views and judicial opinions.²⁹ The Qur'an does not contain everything in detail; rather, many matters are only expressed in the form of general principles. For instance, there are general principles about social life such as like securing the justice, principle of consultation, crime and punishment, illegitimacy of undeserved gain, and commitment to agreements. In short, the Qur'an established the essential rules for life and left the specifics to the Prophet and his followers.

Prophet Muhammad's explanations and practices on matters such as *fardh* prayer, fasting, pilgrimage, *zakat*, and so on have a binding character. If issues that require specialization, such as trade, agriculture, treatment of illnesses, and art, do not carry a divine message, they do not necessitate any religious ruling.³⁰ Namely, there is no specific religious ruling on every possible human act. Rather, as long as one acts by observing what is specifically established by religion, there is freedom to have differences in opinion and act. It is possible to deduce this approach from the life of the Prophet himself. When he saw people of Madinah grafting dates, he advised them not to do so. They followed his advice and stopped grafting them. But that year, the fruits fell off before ripening and perished. When the Prophet saw this, he said: "What I have said was just a personal opinion of mine; if there is any use in it, then you do it. I am only a human like you; my personal opinion can be both right and wrong. But when I say to you anything on behalf of Allah, then do accept it, for I do not attribute lies to Allah, the Exalted and Glorious."³¹

²⁹ Mehmet Erdoğan, *Akıl- Vahiy Dengesi Açısından Sünnet*, p.158.

³⁰ Zekiyuddin Şaban, *İslam Hukuk İlminin Esasları*, p. 87.

³¹ Muslim, *Fadhail*, 141; Ibn Majah, *Ruhun*, 15.

DID YOU KNOW?

Prophet Muhammad didn't eat some foods that the Companions would eat, but he didn't prevent them from eating them. He didn't see any harm in his friends' eating something that was offered to him that he didn't like or was not familiar with. For instance, the Prophet didn't like lizard, garlic, and the smell of a spice called *maghafir*. On the other hand, he liked squash, desserts, honey, and fragrance. Things that our Prophet didn't like do not become unlawful for us; just as not liking the things he liked cannot be considered as opposing him.

The Qur'an portrayed Prophet Muhammad in this way: **“He is the Messenger of Allah and the Last of the prophets...”**³² While the Qur'an touches upon the Prophet's high moral character and humanistic virtues, it does not mention his physical properties and his actions as a human being, such as eating, drinking, dressing, sleeping, etc.³³ The Qur'an demands that people obey Allah's Messenger by pointing out his prophetic mission and cited him as an example by pointing out his moral virtues. For example, in the Qur'an, he is referred to as “a great moral character”³⁴, “deeply concerned for your welfare, and full of kindness and mercy toward the believers”³⁵, and “gentle with them”³⁶.

3.2. Observing Integrity when Understanding the Hadith and Sunnah

Because observing the contextual integrity in understanding and interpreting the Qur'an is important, approaching the *hadith* and *Sunnah* with contextual integrity is similarly important. One needs to observe integrity in the sayings and practices of the Prophet in order to understand the *hadith* and *Sunnah* in a proper way. For this, all ahadith on a certain subject should be gathered and evaluated together and the level of his addresses should be taken into consideration, because the Prophet said different things on the same issue and displayed different acts, depending on the circumstances of the time and place which he was in. The differences among various schools of law about similar issues that emerged after the death of the Prophet highlight this aspect.

³² Ahzab, 33: 40.

³³ Zekiyuddin Şa'ban, *İslam Hukuk İlminin Esasları*, p. 86.

³⁴ Qalam, 68: 4.

³⁵ Tawbah, 9:128.

³⁶ Al-i Imran, 3: 159.

LET'S FIND SOME PRINCIPLES

Read the ahadith given below and find some principles by evaluating them under the light of contextual integrity.

1. "The resemblance of believers in terms of mutual love, affection, guarding each other is that of one body; when any limb of it gets sick, the whole body feels sleeplessness and fever." (Bukhari, Adab, 27.)
2. "A Muslim is the brother of a Muslim. He neither betrays him nor lies to him nor leaves him in difficulty. A Muslim's honor, wealth, and blood is unlawful for another Muslim. The piety is here (in the heart). It is enough evil for one to look down on his Muslim brother." (Bukhari, Mazalim, 3; Muslim, Birr, 58, 72; Tirmidhi, Birr, 18.)
3. "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfills the needs of his brother, Allah will fulfill his needs; whoever brings his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever covers up a fault of a Muslim, Allah will cover up his fault on the Day of Resurrection." (Bukhari, Mazalim, 3; Muslim, Birr, 58.)
4. "A believer is an affable person. And there is no good in a person who doesn't get along with people and is not easy to be got along with. (Ibn Hanbal, II, 400.)

In order to accurately comprehend the meaning intended in the sayings and actions of the Prophet, all of the ahadith on the same matter should be evaluated together and the coherence in these ahadith should be observed. For example, once, while the Prophet was talking about the necessity of faith, he said, "You shall not enter Paradise unless you believe and you will not become believers unless you love one another."³⁷ This *hadith* underscores the fact that it is only possible to enter the Paradise if one believes, and believing is possible only by loving each other. It is not correct to approach this *hadith* by disregarding other ahadith on the same matter and afterward come to the conclusion that belief in itself without doing anything else is enough and to consider that faith consists of love alone.

When different people at different times asked the Prophet questions such as "Which sin is the greatest?" "Which deed is most virtuous?" and "What deed leads to Paradise?", he responded by taking their situation into consideration. To evaluate the answers to such questions within a particular context makes

³⁷ Muslim, Iman, 93.

a significant contribution in proper understanding the ahadith and the *Sunnah*.

If all narrations on a certain subject that meet the requirements of authenticity are not evaluated according to their integrity, the message of the Prophet cannot be understood accurately. Therefore, while making comments on a *hadith*, scholars took into consideration all the other reports that could be related to that *hadith*. Matters like resolving the contradictions among ahadith, determining the reason of their utterance, and deducing necessary messages from them, also have an important role in observing the integrity.

3.3. The Concepts of Locality and Universality in Hadith

Locality in *hadith* means that the Prophet's sayings, actions, and conduct in relation to social and geographical fields refer only to the period in which he lived. As to universality, it means that the *hadith* and the *Sunnah* include a message for all humanity without being limited to a specific time. So, a *hadith* can have both a local and a universal dimension. While a *hadith* may address a local issue, in time its message may be universal, valid for all times, unless the message is specified for the time it was conveyed.

It is not possible to extend the local elements of a *hadith* to a universal capacity by divorcing it from the date and geography in which it was told, the individuals and societies whom it was specifically addressed, and the custom and tradition they observed. Whereas, the universal messages of the *hadith* and *Sunnah* can be reflected into today's modern world because they are binding. For instance, while eating together, the Prophet advised everyone to eat with two fingers and from the plate directly in front of them. This points out to a culture in which people ate with their hands from the same plate. To eat from the same plate using hands demonstrates the local aspects of the *hadith*; it has nothing to do with the universal *Sunnah*. On the other hand, not to disturb anyone while eating, to respect their rights, and to eat from one's own side of the plate reflect the universal aspects of the *Sunnah*.³⁸ Besides, the Prophet advised to wash one's hands before and after eating³⁹ and not to fill one's stomach completely.⁴⁰ These advices are still valid today. The Prophet's ahadith and *Sunnah* on faith, acts of worship, and morals are universal for



³⁸ İsmail Hakkı Ünal, *Hadis*, p. 95.

³⁹ Tirmidhi, *A'imah*, 39.

⁴⁰ Tirmidhi, *Zuhd*, 47.

Muslims because they are shared values. The Qur'an remarks in many verses that Prophet Muhammad was sent to the world as a warner and bearer of glad tidings for all mankind. One of these verses reads, **"We have sent you as a bearer of glad tidings and as a warner for the whole of mankind, but most people have no knowledge."**⁴¹ As it is stated in this verse, the universality of the Prophet's *Sunnah* results from his being a Messenger sent to all humankind.

DID YOU KNOW?

There are numerous reports in the sources of hadith narrated from the Prophet on medicine. Some of these are practical precautions about public health, while others are prescribed treatment methods for various illnesses. Certainly, the Prophet was neither a doctor nor did he claim to know everything. On the contrary, he would advise the Companions who fell sick to go to the most knowledgeable doctors. He obtained knowledge about medicine from both those doctors and the accumulation of experience from his society.

Most of the advice and techniques proposed by the Prophet for the treatment of illnesses have lost their significance today and have been replaced with new treatment methods and techniques. For example, the method of cauterizing wounds with hot iron is abandoned, and the old bloodletting method is replaced with new techniques. Thus, while the local elements reflecting the knowledge and understanding of medicine in those days are open to change, his conduct of ordering treatment and going to the best doctors is a universal message that is never subject to change.

(Ismail Hakki Ünal, *Hadis*, p. 97)

It is necessary to give prominence to the main purposes the ahadith carry. For example, purity in daily life is a matter that Islam cares about. Minor ablution, major ablution, and cleaning the mouth and teeth are the most important ones. The Prophet pointed to cleaning the mouth and teeth by saying: **"If I was not afraid that it would be a hardship for my ummah, I would order them to clean their teeth with the *miswaq* at every prayer time."**⁴² The most suitable tool used for teeth cleaning in those times was the *miswaq*, which is a kind of brush obtained from the branches or roots of a tree called *araq*. Today there are other improved instruments used for brushing teeth. In this *hadith*, what the Prophet urged and emphasized was cleaning the mouth and teeth. In this kind of ahadith, the important thing is the intention of their words. It is natural that the instruments may change with the changing of the

⁴¹ Saba, 34: 28.

⁴² Bukhari, *Jumu'ah*, 8.

times, geography, and technical developments. Thus, local elements within the ahadith and the *Sunnah* may change, whereas the universal message given does not. The *Sunnah* of the Prophet about cleaning the mouth and teeth is a universal message that always will maintain its value and will concern every person.

In the months of Ramadan and Shawwal, in order to determine the beginning and end of fasting, the Prophet wanted the crescent moon to be observed; because the easiest way known to ascertain the beginning and end of a month was to observe the crescent moon. Today, thanks to the developments in the science of astronomy, however, the movements of the moon, the sun, and other planets can be predicted months and even years in advance. So, there is no need to observe the crescent moon with methods used during those days to begin the fast and the feast. To follow the moon in the sky without benefiting from dates based on scientific methods just because it is stated in the *hadith* that: “When you see the crescent start fasting, and when you see the crescent stop fasting.”⁴³ does not accord with the message the Prophet intended to give.

Prophet Muhammad has many universal messages for all mankind. For instance, the Prophet instructed: “Be truthful and lead to the truthfulness.”⁴⁴ This is a message valid for every man and woman, believer and non-believer; every person from any race and color all over the world. In another *hadith*, the Prophet is narrated as saying: “Avoid suspicion, for suspicion is the gravest lie in talk. And do not be inquisitive about one another. Do not spy upon one another and do not feel envy with the other. Do not dislike one another. Do not turn your back to one another. O Allah’s servants, be brothers.”⁴⁵ Behavior like thinking evil about someone, being inquisitive about others, spying on private life, holding grudges, feeling hate and hostility against someone, and turning one’s back on someone are generally not something people would approve. These are universal messages concerning every individual.

Consequently, the Prophet shed light on all humanity with his messages about matters like morals, truthfulness, and being beneficial to people. These messages at the same time are in accordance with the main teachings of the Qur’an and valid for all humankind. In order to understand and put them into practice, it is essential to be able to comprehend the message intended

⁴³ Bukhari, *Sawm*, 11.

⁴⁴ Ibn Hanbal, *IV*, 231.

⁴⁵ Muslim, *Birr*, 28.

by the ahadith of the Prophet. If they are approached just formally without comprehending their message, the universal message of the *Sunnah* will become ignored.

4. The Difference between the Concepts of “Taking as an Example” and “Imitation”

In order to understand the principles of faith, acts of worship, and morals brought by Prophet Muhammad, who is the Prophet of a religion that appeals to all mankind in a universal manner, it is necessary to understand him properly. Prophet Muhammad is a model person for all Muslims. So, it is important to know the difference between taking him as an example and imitating him. Taking him as an example is to act in a conscious way. It is to embrace behavior that should be taken as an example by knowing them and believing in their benefits. As for imitation, it is a conduct that is done unconsciously. People who imitate something are not always aware of why they do it. While taking things as an example gives rise to radical changes in one’s character and behavior, imitation causes only a superficial change in one’s conduct.

It is important to consider the differences between modeling and imitating in order to comprehend the Prophet’s *Sunnah* and his model character, because the Qur’an places stress on taking the Prophet as an example, not on imitating him. In verse 21 of Surah al-Ahzab, the Prophet’s being a good example is emphasized as follows: **“You have indeed in the Prophet of God a good example for those of you who look to God and the Last Day, and remember God always.”** Moreover, via many sayings and practices, the Prophet wanted people not to imitate behavior blindly, but he emphasized the importance of following him as an example in a conscious way by demanding them to care about intention rather than the form and appearance. For instance, once when the Prophet was performing prayer with his Companions, he took his slippers off. When he saw that the Companions next to him were also taking off their slippers, the Prophet asked them why. When he found out that they had done so just because the Prophet did, he pointed out that they should have paid attention to his intention by saying: “I took my slippers off because I realized that there was dirt on them.”⁴⁶ On the other hand, the Prophet’s other actions, such as consulting with his Companions on various issues and considering their warnings, indicate that he wouldn’t like to be unconsciously imitated.

⁴⁶ Ibn Hanbal, III, 92.



"Whoever fulfills the needs of his brother, Allah will fulfill his needs."

Calligraphy: Hasan Çelebi

To take the Prophet as a model is to embrace his sayings and actions by comprehending their intention sincerely and putting them into practice by internalizing them. All his sayings and actions that bear a universal character, along with the real intentions of much of his behavior are examples for us. For instance, trying to imitate the customs and traditions, personal and social habits, and practices reflecting the historical and geographical attitudes of the Prophet's time is not to understand his messages in an accurate way. This is because imitation of such issues means to give priority to formalism, which alienates us from properly comprehending the *hadith* and the *Sunnah*. Instead of imitation, we always need to take notice of his exemplariness in the light of the principles we obtain from the Prophet's *Sunnah* as a whole with an approach that observes the intention and wisdom of his sayings and actions.

We conclude from both the Qur'an and the practices of the Prophet that imitation is not approved in the religion, but rather man is required to follow the provisions of the religion by knowing, understanding, thinking about them, and drawing lessons from them. Therefore, even in the domain of faith, instead of belief through emulation, belief through investigation is advised. Imitation can only be matter of the formal dimension of the acts of worship. How to perform the prayer or how to do pilgrimage could only be learned by observing the practice of the Prophet. Because of the fact that the formal aspects of the acts of worship cannot be obtained by reason, imitation takes precedence. However, their wisdom and intentions should be understood through reason. In order to make the *Sunnah* of the Prophet functional for today and to pass down to the following generations, we ought to identify the aims behind his sayings and conduct in a competent way and be conscious of why we are taking him as a model.⁴⁷

⁴⁷ İsmail Hakkı Ünal, *Hadis*, p. 100.

Reading Text: Ahadith About Trade

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا ذَكَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ يُخَدَعُ فِي الْبَيْعِ فَقَالَ: «مَنْ بَايَعْتَ فَقُلْ لَا خِلَابَةَ».

1. ...As narrated from Abdullah ibn Umar, a man who was deceived while trading was mentioned by the Prophet. And he (saw) said:

“When you enter into a transaction, say: There should be no attempt to deceive.”

(Bukhari, Buyu', 48; Muslim, Buyu', 48.)

... عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «الْحَلْفُ مَنَفَقَةٌ لِلسَّلْعَةِ مَمْحَقَةٌ لِلْبَرَكَاتِ».

2. ...Abu Hurairah narrated that the Prophet said:

“Swearing produces a ready sale for a commodity, but blots out the blessing.”

(Bukhari, Buyu', 26; Muslim, MUSAQAH, 31.)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِرَجُلٍ يَبِيعُ طَعَامًا فَسَأَلَهُ كَيْفَ تَبِيعُ فَأَخْبَرَهُ فَأَوْحَى إِلَيْهِ أَنْ أَدْخِلْ يَدَكَ فِيهِ فَأَدْخَلَ يَدَهُ فَإِذَا هُوَ مَبْلُورٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ مِنَّا مَنْ غَشَّ».

3. ...Abu Hurairah narrated that one day the Prophet (saw) stopped by a man selling food and drink. He asked the man: “How do you sell?” and the man told him. At that moment, the Prophet (saw) put his hand into a food that was to be sold and realized that it was wet. Thereupon, he said:

“Whoever cheats is not one of us.”

(Abu Dawud, Buyu', 52.)

...عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
«لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاشِيَّ وَالْمُرْتَشِيَّ».

4. ... Abdullah ibn Amr narrated that the Prophet (saw) said,
“The Messenger of Allah (saw) cursed the one who bribes and the one who takes a bribe.”
(Tirmidhi, Ahkam, 9; Abu Dawud, Aqdiyyah, 4.)

...عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ».

5. ...Abu Said al-Khudri narrated Allah's Messenger saying,
“A truthful and reliable merchant is with the prophets, siddiqs (truthful people) and martyrs.”
(Tirmidhi, Buyu', 4.)

... عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا افْتَضَى».

5. Jabir ibn Abdullah narrated that Allah's Messenger (saw) said,
“May Allah's mercy be upon him who is lenient in his buying, selling, and in demanding back his money.”
(Bukhari, Buyu', 16; Ibn Majah, Tijarat, 28.)

LET'S EVALUATE THE CHAPTER

A. Choose the correct answers to the following multiple-choice questions.

1. Which one of the following is *not* a traditional science of *hadith* that deals with understanding the *hadith* and the *Sunnah*?
 - A. The field of Mukhtalif al-hadith
 - B. The field of Asbab Wurud al-hadith
 - C. The field of Fiqh al-hadith
 - D. The field of Mawdhu hadith
 - E. The field of Gharib al-hadith

2. Which one of the following characteristics of Prophet Muhammad is not mentioned in the Qur'an?
 - A. His high moral character
 - B. His mercifulness toward believers
 - C. His politeness and soft-heartedness
 - D. His way of eating, drinking, and dressing
 - E. His being chosen among people

3. Which one of the following is the proper way of taking the Prophet as a model?
 - A. Only to dress the way he did
 - B. Only to eat the things he ate
 - C. To act in accordance with the intentions of his sayings and actions
 - D. Only to sit the way he sat
 - E. To visit the places in which he lived

4. Which one of the following ahadith has a local message?
 - A. "The strong person is not the one who overcomes the people by his strength, but the strong person is the one who controls himself when in anger." (Muslim, Birr, 108.)
 - B. "The worst among the people is the two-faced one; he comes to some people with one face and to others with the other face." (Muslim, Birr, 98.)
 - C. "Do not dislike one another. Do not feel envy of other. Do not turn your back to one another. O Allah's servants, be brothers..." (Bukhari, Adab, 57.)
 - D. "Virtue is high morality and vice is what rankles in your heart and what you don't want other people to come to know." (Muslim, Birr, 14.)
 - E. "None of you should lie on his back and place one of his feet upon the other." (Muslim, Libas, 74.)

B. Fill in the blanks in the following sentences with the most suitable word from those given below.

(Asbab Wurud al-hadith, Gharib al-hadith, Sabab al-hadith, Fiqh al-hadith, Mukhtalif al-hadith)

1. Words and concepts that are hard to be understood because they are rarely used in hadith texts and need to be explained are called
2. There are ahadith that seem to contradict each other. But when they are examined carefully, it is understood that actually they do not. Such ahadith are called
3. is to comprehend the intention of the Prophet by understanding the hadith and the Sunnah in a proper way.
4. The field that investigates the causes upon which the sayings and behavior of the Prophet are based is, which means the reasons the Prophet said a hadith.

C. Write “T” for true and “F” for false for the following sentences.

- (.....) The Sunnah consists of eating what the Prophet used to eat.
- (.....) Prophet Muhammad cannot establish a rule contrary to the Qur’an.
- (.....) When the Prophet could not find a solution to some matters in the revelation and no new revelation had descended, even though he had waited for a certain amount of time, he used to act upon his own opinion.
- (.....) It is permissible to establish new rules according to changing and developing circumstances.

GLOSSARY

A

- Adalah** : Justice; being just; a narrator's being religious and observant of divine commands and prohibitions; paying attention what is right and just.
- Ahadith** : The plural form of hadith; The sayings, acts, and behavior of Prophet Muhammad and the science that examines these sayings; it is also used in English as hadiths.
- Ahd al-Atiq** : Torah, Old Testament
- Ahl al-Kitab** : People of the Book; a term used for Jews and Christians in Islamic literature.
- Akhirah** : Afterlife, when the acts performed in this world will be evaluated; the Hereafter.
- Amal al-Salih** : Sincere and modest actions; acceptable deeds according to religion.
- Amal** : Work, deed; everything done to fulfill the commands and to avoid the prohibition of religion.
- Amantu** : Literally means "I believed" and it is the beginning sentence of a text that comprises the basic tenets of Islamic faith. This text reads as follows: "Amantu billahi wa malaikatihī wa kutubihī wa rusulihī wal-yawm al-akhiri wa bil-qadari khayrihi wa sharrihi minallahi taala wal-ba'thu ba'd al-mawti haqqun ashhadu an la ilaha illallah wa ashhadu anna Muhammadan abduhu wa rasuluh." meaning "I believed in the existence and oneness of Allah, and in His angels, and in His books, and in His prophets, and in the Day of Judgment, and in the destiny that as good or evil are from Allah, and resurrection after

death is true; I witness that there is no god but Allah and I witness that Muhammad is his slave and messenger.”

- Anbiya : Prophets; the plural form of the word nabi
- Anthropology : The science that examines the origins, evolution, biological characteristics, social and cultural aspects of human beings; the study of humankind
- Archeology : The science that analyses the historical material through excavation of artifacts and remains
- Asbab al-Nuzul: The reasons for the revelation of the verses of the Qur'an
- Ashab : Companions; the plural form of the term Sahabah
- Asma al-Husna: Most beautiful names of Allah
- Astrology : The study of celestial bodies in relation to their effects on human beings and nature
- Astronomy : The science of the celestial bodies and the universe as a whole
- Ayah : A verse in the Qur'an; sign

B-C

- Ba's : Resurrection
- Bab : Chapter, section
- Balaghah : Eloquence; rhetoric
- Baptism : A Christian sacrament signifying spiritual cleansing of the newborn or new convert from the original sin
- Basmala : The short version of the sentence “bismillahirrahmanirrahim,” meaning “In the name of Allah, the Beneficent, the Merciful”
- Bid'ah : Innovation; heresy; principles, rulings and acts innovated after the time of Prophet Muhammad and considered as part of Islam
- Botanic : Science related to plants
- Chronology : The science of recording the events in the order of their occurrence
- Cosmic : Related to the characteristic and the order of the universe
- Cosmology : The science of the universe

Culture : All of the material and spiritual values created throughout the historical process by a social group or organization and everything used as vehicle in creation of these values

D-E-F

Dhikr : Remembrance, chanting, talking about; chanting and reciting the names of Allah

Esthetic : The branch of philosophy concerning or characterized by an appreciation of beauty or good taste

Ethnology : The branch of science that deals with the division of humankind into different groups of people with special characteristics

Extraordinary : Beyond what is ordinary or usual; highly unusual or exceptional or remarkable

Fadail : The plural form of the word fadilah meaning virtue; the hadiths related to the virtues and superiority of the deeds

Fardh : Obligatory; an act that is established by a decisive text whose meaning is certain and not open to the possibility of interpretation

Fasahah : Purity of speech, eloquence

Fatwa : Opinion on legal matter issued by a mufti related to a religious issue and the document explaining that opinion

Fiqh : Muslim jurisprudence; the science related to the code of conduct

Fitan : The hadith related to the end of the world and important incidents such as social disorders and wars that are predicted to happen in the future

Fitnah : Disorder; mischief

Fitrah : People's characteristics coming from birth; inherent, innate characteristics

G-H

Ghazi : One who participates in raids for the faith

Genetics : The branch of biology that studies heredity, variations, and changes in humans, animals, and plants

Ghibah	: backbiting, speaking about someone's faults and deficiencies without his/her knowledge
Hadith	: The sayings, acts, and behavior of Prophet Muhammad and the science that examines these sayings; singular form of ahadith
Hafiz	: One who memorizes the whole text of the Qur'an
Haham	: Rabbi, Jewish religious teacher and scholar
Halal	: Lawful; licit; something that is in accordance with the rules of the religion of Islam; the opposite of haram
Haram	: unlawful; illicit; prohibited; something that is against the rules of the religion of Islam
Hashiyah	: marginal notes and commentary on a text; footnote, gloss; commentary
Hawari	: the name used for the 12 disciples of Jesus (pbuh) who were appointed by Jesus to deliver the messages he brought from Allah
Hawas	: The elite members of a society; intellectuals
Haya	: Shame; modesty; bashfulness
Hebrew	: A Semitic language of Hebrews
Hidayah	: Straight path, the true path, Islam
Hijrah	: Migration of Prophet Muhammad from Mecca to Madinah in the year 622, which is accepted as the beginning of Muslim calendar
Hizb	: Every five pages of the Qur'an
Hurafah	: Superstitions and the false belief entered into religion
Hushu'	: Modesty; obedience to the orders of Allah; the state of heart being filled with fear and reverence of Allah

I

I'jaz	: Saying a great deal in a few words; miraculous
Ibadah	: Worship; the acts of worship performed to show the reverence to Allah
Idol	: Something living or an inanimate object that is believed to have extraordinary powers and worshipped because of that

Iffah	: Chastity
Ihram	: Seamless garment worn by Muslim pilgrims in Mecca; the special spiritual state in which pilgrims wear two white sheets of unstitched cloth and abstain from certain things in order to perform the major pilgrimage (Hajj) or the minor pilgrimage (Umrah). A pilgrim must enter into this state before crossing the pilgrimage boundary.
Ihsan	: Doing goodness; treating with goodness; donating or giving something
Ijma	: Collecting, gathering; the consensus of the Muslim scholars on a religious matter
Ijtihad	: Opinion, personal opinion; comprehension
Ikhtilaf	: Differences of opinion; conflict; dispute
Ilham	: Thoughts and feelings related to spiritual world that are revealed by God into the hearts of the Prophets; inspiration
Incense	: A substance that is burned in religious services in order to produce a fragrant odor
Infaq	: To give something to someone in order to provide his/her maintenance
Iqrar	: To speak the truth openly without hiding truth; to approve, to accept, and to acknowledge something
Iqtisad	: Economics and issues related to it
Islah	: Correction and improvement
Israiliyyat	: Parables and interpretations that originate from the Bible
Itiqad	: Faith, belief; creed
J-K	
Jahannam	: The place where those who do not believe in Islam and those who commit sins will be punished; hell
Jannah	: Paradise; heaven.
Jibreel	: The Angel who brings the revelation of Allah to His prophets
Juz'	: A few pages-long booklet of hadiths that are narrated by a single person or on a certain topic

Ka'bah	: The sacred monument in Mecca visited by Muslims throughout the year and circumambulated
Kaffarah	: Atonement; the charity given or fasting performed as atonement for a sin
Kalam	: Speech; word; the study of the unity and oneness of Allah and the Truth of the religion of Islam; Islamic theology
Kawn	: The creation of human beings and the universe
Khalifah	: The person who is in charge of the Muslim community in general and of the protection of Islam as the vicegerent of Prophet Muhammad; caliph.
Khitabah	: Oratory; the art of commanding words
Khutbah	: Sermon delivered on Fridays or on Eids after or before prayer
Kibr	: Arrogance, vanity, to regard oneself superior than others; to belittle others
Kitab al-Muqaddas	: The common term used for Torah, Psalms, and the Bible
Kulliyyah	: A complex of facilities built around a mosque such as soup kitchen, library, hospital, and the like.
Lutf	: Blessings, goodness, help, benevolence

L-M

Madaniyyah	: Civilization
Madhhab	: School of thought emerged based on different interpretations of a religion
Madrasa	: A school where usually Islamic sciences are taught; college, seminary
Mahram	: Some of the close relatives to whom one cannot get married because of prohibition; private; secret
Mahshar	: The place where all people will be gathered on the Day of Judgment to account for their deeds; big crowd
Majaz	: Metaphor, figure of speech
Malahim	: Great events and wars that are predicted to happen in the future.

Manaqib	: As a term of the science of hadith, it means the chapters related to the deeds, behavior, and superiorities of Prophet Muhammad, his Companions, and other prophets
Masal	: Story; tale
Mashru‘	: Lawful, appropriate
Masjid	: Small mosque; prayer house; mosque
Ma‘al	: Meaning; translation; concept
Mihrab	: The place in a mosque that shows the direction of Mecca and where the imam leads the prayers; the prayer niche
Minbar	: The high place in a mosque where the imam delivers sermons
Muallaq	: A hadith that is narrated without mentioning one or more or all rawis in the beginning of the chain of transmitters
Muallif	: Author of a book
Muballigh	: One who delivers a message
Mubham	: Vague; indefinite; dubious
Mufassal	: Detailed
Muhatab	: The person spoken to by another; addressee
Muhkam	: Strong; one that is clear in meaning and does not need interpretation
Muhtalif	: Various; different
Mujiza	: Miracle: the extraordinary events and behavior shown by a prophet with the permission of Allah in order to prove his prophecy
Mujizaat	: Miracles; the plural form of the word Mujiza
Muqaddimah	: Introduction, Prologue
Munafiq	: One who does not believe in religion but pretends to believe in it; hypocrite
Munazzah	: Clean, chaste
Mundarajat	: Contents
Mushaf	: A book consisting of several pages; the special term used for the Holy Qur’an.
Mushrik	: One who associate partners to Allah
Musibah	: Calamity, tribulation that appears unexpectedly

Mutasawwif : One who follows a Sufi order; Sufi

Mutmain : Satisfied; assured; certain

N-O

Naat : A type of poetry that praises Prophet Muhammad

Nabi : A prophet who did not receive a sacred book from Allah

Nahw : Arabic syntax

Nass : Certainty, decisive, definitive; the definitive statements of the Qur'an that are not open to interpretation

Nazm al-Jalil : The Eminent Word; the Holy Qur'an

P-Q

Paygambar : A Persian word meaning prophet; messenger who invites people to religion and informs them about the messages of religion

Philology : Study of language and literature from the aspects of history and linguistics; study of the culture of a society by means of language

Proverb : A condensed but memorable saying embodying some important fact of experience that is taken as true by many people

Qadi : Judge; head of a court

Qawm : Peoples, folk, nation; people who are connected to each other through the same ancestry

Qiraah : Reading; recitation of the Qur'an in accordance of certain rules of recitation

Qissah : Parable; story giving moral lessons

Qiyamah : End of the world; the day when all the dead will be resurrected and be questioned about their deeds; the Judgment Day

Qudrah : One of the attributes of Allah; omnipotence

R

- Rafraf : The last one of the four rides of Prophet Muhammad on the night of Mi'raj (ascension to heavens)
- Rahim : One of the names of Allah meaning the Most Beneficent, Compassionate
- Rahmah : To show mercy and forgiveness; metaphor for rain in Turkish culture
- Rahman : One of the names of Allah meaning most Merciful toward all creation
- Rakah : Each cycle of a prayer that consists of standing, one bowing down, and two prostrations
- Ramadan : The ninth month of the lunar year in which Muslims fast from dawn until sunset; the last one of the lunar months called "the three months" namely Rajab, Shaban, and Ramadan.
- Raqaiq : The title of the main chapter of the hadith books that consists of sayings related to pious asceticism
- Rasul : Prophet, messenger who invites people to religion and informs them about the messages of religion
- Reincarnation (tanasukh) : Migration of the soul into another human body or into another being; rebirth
- Ritual : Religious service
- Riwayah : To report an incident or news

S

- Sabil : Water that is given as charity
- Sacred : Something that is related to religion
- Sahaba (pl. Ashab) : Those who saw Prophet Muhammad, converted to Islam, were present at his congregations, and became his friends during his lifetime; Companions of Prophet Muhammad.
- Salah : Ritual prayer in Islam

Salawat	: The supplication recited to praise and show respect to Prophet Muhammad (pbuh), especially after saying his name
Sarf	: Morphology; Arabic grammar
Sarih	: Clear, evident
Sawab	: Spiritual rewards that will be awarded by Allah in the Hereafter for the good deeds done in this world
Seclusion (Inziwa)	: To cut all ties with the community and to hide in a place to contemplate Allah; to hide from society
Shahid	: Martyr; a believer who is killed for the sake of Allah and Islam
Sharh	: Interpretation of a book; an explaining, expounding; explanation; commentary
Shirk	: The belief there is more than one god; to associate partners to Allah
Sihr	: The general name given to the belief in magical spells that harness evil spirits to produce unnatural effects in the world; black magic, sorcery
Sin	: An action or a behavior regarded as inappropriate and prohibited by religion
Suhuf	: The leaflets that were revealed to the prophets except the four major books, namely Torah, Psalms, Bible and the Qur'an
Sunnah	: Sayings, acts, and tacit approvals of Prophet Muhammad; his customs
Superstition	: An irrational belief arising from ignorance or fear
Sur	: The instrument (or horn) whose features are unknown to human beings and will be blown by Angel Israfil on the Day of Judgment
Surah	: The term used for each one of the 114 parts of the Holy Qur'an; chapter.
Synagogue	: The place of worship for a Jewish congregation

T

Taassub	: Being a zealot; a bigot in religion; bigotry, fanaticism
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- Tabau't tabiin : The generation who met and came after the Successors; Successors of the Successors
- Tabiin : The generation who met and came after the Companions of Prophet Muhammad; Successors
- Tabligh : Inviting people to religion; informing and delivering the message of Islam
- Tadwin : Gathering together; compilation
- Tafakkur : Contemplation, deep thinking
- Tahrif : Changing; a corruption or distortion of the orthography of a word; distortion
- Tajwid : To adorn and beautify something, the rules that need to be followed in order to read the Qur'an aesthetically
- Talkin : Indoctrinate an opinion or ideology; to recite kalimat tawhid aloud next to someone in a death bed in order to remind him/her the existence of Allah and His messenger Muhammad (saw).
- Taqrir : Tacit approvals of Prophet Muhammad
- Taqwa : Fear from God; to avoid what is forbidden and to do what is commanded by Islam
- Tariqah : Path, way, different understandings of religion
- Tasawwuf : Sufism; Islamic Mysticism
- Tasawwur : A picturing to oneself, a forming an idea; idea; conception; an imagining; imagination
- Tashbih : Comparison; parable
- Tashih : Correction; rectification; adjustment
- Tasnif : Classification, separating into classes
- Taswib : Approval
- Tawakkul : Doing everything we can and then putting our trust in Allah's plan
- Tawhid : Belief in Allah's unity and oneness; unification
- Ta'wil : Interpretation, explanation
- Tadhhib : Illumination of books with gold
- Thawab : The spiritual reward that will be given by Allah for the good deeds

- The Day of Arafah : The day before an Eid
- Tilawah : Recitation of the Qur'an in accordance with proper rules
- Tawbah : Repentance and regret from a sin and resolution not to do it again

U-V-W

- Ulama : Scholars of Islam
- Ummah : The entire Muslim community who believe in Prophet Muhammad and follow his commands and prohibitions
- Urf : Customary things that are not determined by law but by the continuous application of the community; tradition
- Usul : Methodology; way and method; essential principles and rules
- Wa'z : Religious advices delivered in the mosques; preaching; sermon, advice
- Wahy : The revelation sent down by Allah to His prophets
- Wahy Scribe : Those Companions who recorded the revelations of Allah
- Wajib : Things that are compulsory to be done according to Islam
- Wasiyyah : Someone's will and requests to be fulfilled after his/her death; testament

Y-Z

- Yoga : A system of exercises practiced as part of the Hindu discipline to promote control of the body and mind
- Zahid : Piously abstemious, ascetic
- Zahir : External; self-evident; visible
- Zakat : Almsgiving; one of the five pillars of Islam
- Zoology : The science that studies animals
- Zuhd : Pious asceticism
- Zulm : Oppression; the cruel treatment by someone powerful to those less powerful against the law and conscience.

ANSWER KEY

CHAPTER 1

B.1. B

B.2. A

B.3. E

C.1. Obedience

C.2. Mercy

C.3. Revelation

CHAPTER 2

B.1. D

B.2.A

B.3. C

B.4. E

B.5. E

C.1. Isnad

C.2. Matn

C.3. Jarh

C.4. Adalah

C.5. Usul

CHAPTER 3

B.1.A

B.2. C

B.3. A

C.1. T

C.2. F

C.3. T

D.1. Shamail

D.2. Ibn Shihab Al-Zuhri

D.3. Aimmah Sittah

CHAPTER 4

B.1. C

B.2. D

B.3. A

B.4. B

C.1. Mawquf hadith

C.2. Ahad hadith

C.3. Sahih

C.4. al-Mawdu'at al-Kubra

C.5. Ibn al-Arrak

CHAPTER 5

B.1. D

B.2. E

B.3. C

B.4. A

C.1. Adalah

C.2. Dhabt

C.3. Matn

CHAPTER 6

A.1. D

A.2. D

A.3. C

A.4. E

B.1. Gharib al-hadith

B.2. Mukhtalif al-hadith

B.3. Fiqh al-hadith

B.4. Asbab Wurud al-hadith

C.1. F

C.2. T

C.3. T

C.4. T

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