

THE COMPILATION OF HADEETH

Shaykh Abdul Ghaffar Hassan Rehmaanee

Translated by
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INTRODUCTION

Indeed all praise is for Allaah, we praise Him and we seek His aid and we seek His forgiveness. And we seek refuge with Allaah from the evil of our souls and from our wicked deeds. Whomsoever Allaah guides, none can misguide, and whomsoever Allaah misguides, none can guide.

We further bear witness that none has the right to be worshipped except Allaah alone, without partner or associate, and we bear witness that Muhammad (sal-Allaahu ‘alayhe wa sallam) is His slave and Messenger.

This book is a translation of the introduction to the Urdu booklet “*Intikhaab-e-Hadeeth*” (The Compilation of Hadeeth) of Shaykh Abdul Ghaffar Hassan Rehmaanee.

In this treatise Shaykh Abdul Ghaffar Hassan deals with the topic of the compilation of hadeeth. The Shaykh explains various issues related to the preservation and compilation of hadeeth, including the method of preservation, the periods of compilation of hadeeth and the first books of hadeeth.

The Shaykh goes onto explain the different sciences of hadeeth that were developed to preserve and explain the ahaadeeth and other books written on various subjects over the centuries.

May Allaah reward the Shaykh for this booklet explaining the compilation of hadeeth.

We ask Allaah to accept this work as a sincere act and that He place it in our scale of good deeds on the Day of Judgement. And we ask that He benefit all the Muslims generally with it.

Ameen.

A BIOGRAPHY OF SHAYKH ABDUL GHAFFAR HASSAN REHMAANEE

His Birth:

His name is Abdul Ghaffaar Hasan the son of Shaykh Haafidh Abdus Sattaar Hasan, born in 1331H corresponding to 1913CE in Amrpoor; a district of Muzaffarnagar.

His Family:

He was from a family who were firm upon on the Qur'aan and Sunnah and his father, grandfather and other family members were major scholars of their time. Some of them were students of the great hadeeth teacher Shaykh ul-Qul fil-Qul Mian Nazeer Muhaddith Dehlawee.

His Education:

The Shaykh completed Dars Nizaamee from Daar ul-Hadeeth Rehmaania in Delhi in 1933. He then went to the universities of Lucknow and Punjab and graduated from there in 1935 and 1940 respectively.

He taught in various institutions during his life. He taught hadeeth, Arabic and its associated sciences in Madrassah Rehmaania for 7 years. He then taught in Madrassah Kawthar al-Uloom and other institutions around Pakistan; in Lahore, Sialkot, Rawalpindi, Faisalabad, Sahiwal and Karachi up until 1964.

In 1964 he was requested to teach in Jaami Islaamiyyah Madeenah Munawwarah; he taught there for 16 years. He delivered lectures on hadeeth, uloom al-hadeeth and on Islaamic beliefs. During this time he also delivered lectures in the faculties of Sharee'ah, Usool-ud-Deen and Kuliyyatul-Hadeeth.

Then between 1981 and 1985 he taught the monumental work, Saheeh al-Bukhaaree in the faculty of Islaamic Education in addition to other sciences.

His Efforts in Da'wah:

Post 1985 he worked with Daar ul-Iftaa Saudia and in this regard he travelled to various countries to establish the da'wah. Some of the countries he travelled to include:

- Uganda,
- Kenya,
- England,
- Bangladesh and
- India.

During his stay in Kenya, he established an institution by the name of Saaniwiyyah where he started to teach the various sciences of Islaam. On his return to Saudi Arabia he was sent to London, England to help with the da'wah efforts there. He established another institution in London by the name of The Qur'aan and Sunnah Society.

His Teachers:

His teachers were:

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- Shaykh ul-Hadeeth Shaykh Ahmadullaah
 - Shaykh ul-Hadeeth Ubaidullaah Mubaarakpooree (wa Rehmaanee)
 - Shaykh Nazeer Ahmad A'zamee
 - Shaykh ul-Hadeeth Shaykh Muhammad Soortee (Ustaadh Jaamia Rehmaania)
 - And for a short while he studied with the great hadeeth scholar Abdur Rahman Mubaarakpooree¹

His Students:

Some of his students are:

- Shaykh Abdul Ghafoor Multaanee (Maktab ad-Dawah as-Saudia)
- Shaykh Rabee Ibn Haadee al-Madkhalee
- Shaykh Abu Usaamah Ibn Eed al-Hilaalee
- 'Allaamah Ihsaan Ilaahee Dhaheer
- Shaykh Abdur-Rahmaan Azhar Madanee, Lahore.
- Shaykh Abdullaah, Jaamia Rasheediyah.
- Shaykh Mas'ood Alam, Graduate Madeenah University.
- Shaykh Abdul Hakeem, Jaami Masjid Ahlul-Hadeeth Rawalpindi.
- Shaykh Muhammad Basheer Siyaalkotee, Rector Daar ul-Ilm Islamabad.
- Shaykh Muhammad Abdullaah, Daar al-Quraan Faisalabad.
- Shaykh Haafidh Ahmadullaah, Shaykh ul-Hadeeth Jamia Salafiyah. Faisalabad.
- His three sons, all graduates of Madeenah University, Suhaib, Suhail and Raaghib Hasan.

And many more...

His Works:

The Shaykh is an excellent writer and his mastery over the language is evident from his works. During his life the Shaykh authored a number of books but more so he wrote a great number of articles for the various Ahlul-Hadeeth magazines in India and Pakistan. His answers to various issues, ranging from rebuttals, refutations and clarifications, would be filled with knowledge and firm adherence to the way of the Salaf.

He has authored many treatises in refutation of the Qaadiyaanee's; he also wrote a book called *Qasas al-Qur'aan* for the Saudi government which was sent to Africa.

Some of his other well known works include:

- A Selection of Hadeeth²
- The Status of Women In Islaam
- The Reality of Du'aa
- Exaggeration in the Religion
- The Greatness of Hadeeth³

¹ He is the author of Tuhfatul Ahwadhee.

² This is a compilation of about 400 ahaadeeth with brief explanations.

³ This book is a great treasure in the field of hadeeth; it provides answers to the doubts and allegations of people who reject ahaadeeth.

The Shaykh, hafidhahullaah, is alive but very feeble and weak at the age of 90. He resides in Pakistan.

We make du'aa to Allaah to grant him a high station in Paradise for his services to Islaam and his life that he spent in defence of the Prophetic Sunnah.

Ameen.

TEXT OF THE BOOK

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The protection and preservation of ahaadeeth came about in three ways :

1. The Ummah acting upon the ahaadeeth
2. Memorisation and writing.
3. Narrating and teaching ahaadeeth in study circles.

Using these methods the gathering, compilation, classification, formation and writing of ahaadeeth over time can be classified into four periods. They are:

THE FIRST PERIOD

This era extended from the lifetime of the Messenger of Allaah (sal-Allaahu alayhe wa sallam) up until the first century Hijrah. In this period ahaadeeth were gathered by memorisation, teaching and compilations. The details of this are:

Famous Memorizers of Hadeeth

The Sahaabah (Companions)

1. Abu Hurairah (Abdur-Rahmaan) (radi-Allaahu ‘anhu) d.59H at the age of 78; he narrated 5374 ahaadeeth. The number of his students reaches 800
2. Abdullaah Ibn Abbaas (radi-Allaahu ‘anhu) d.68H at the age of 71; he narrated 2660 ahaadeeth
3. Aa’ishah Siddeeqa (radi-Allaahu ‘anhaa) d.58H at the age of 67; she narrated 2210 ahaadeeth
4. Abdullaah Ibn Umar (radi-Allaahu ‘anhu) d.73H at the age of 84; he narrated 1630 ahaadeeth
5. Jaabir Ibn Abdullaah (radi-Allaahu ‘anhu) d.78H at the age of 94; he narrated 1560 ahaadeeth
6. Anas Ibn Maalik (radi-Allaahu ‘anhu) d.93H at the age of 103; he narrated 1286 ahaadeeth and
7. Abu Sa’eed al-Khudree (radi-Allaahu ‘anhu) d.74H at the age of 84; he narrated 1170 ahaadeeth

These Companions were amongst those who had memorised more than 1000 ahaadeeth.

Furthermore:

8. Abdullaah Ibn Amr Ibn al-Aas (radi-Allaahu ‘anhu) d.63H
9. Alee Ibn Abee Taalib (radi-Allaahu ‘anhu) d.40H and
10. Umar Ibn al-Khattaab (radi-Allaahu ‘anhu) d.33H

Are amongst those Companions who narrated between 500 and 1000 ahaadeeth. Likewise:

11. Abu Bakr as-Siddeeq (radi-Allaahu ‘anhu) d.13H
12. Uthmaan Ibn Affaan Dhun-Noorain (radi-Allaahu ‘anhu) d.36H
13. Umm Salamah (radi-Allaahu ‘anhaa) d.59H
14. Abu Moosaa al-Asha'aree (radi-Allaahu ‘anhu) d.52H
15. Abu Dharr al-Ghaffaree (radi-Allaahu ‘anhu) d.32H
16. Abu Ayyoob al-Ansaaree (radi-Allaahu ‘anhu) d.51H
17. Ubayy Ibn Ka’ab (radi-Allaahu ‘anhu) d.19H and
18. Mu’aadh Ibn Jabal (radi-Allaahu ‘anhu) d.81H

Are amongst those Companions who narrated more than 100 but less than 500 ahaadeeth.

The Taabi'een (Successors)

And we cannot forget the major Taabi'een (Successors) who, after endless striving, gathered the treasures of the Sunnah so the Ummah of Muhammad (sal-Allaahu 'alayhe wa sallam) could become enriched with it forever; from amongst them are:

1) Sa'eed Ibn al-Mussayab

He was born in the second year of the reign of Umar (radi-Allaahu 'anhu) in Madeenah and died in 105H. He learnt ahaadeeth and its knowledge from Uthmaan, Aa'ishah, Abu Hurairah and Zaid Ibn Thaabit (radi-Allaahu 'anhum).

2) Urwah Ibn Zubair

He was counted from amongst the great people of knowledge from Madeenah and he was the nephew of Aa'ishah (radi-Allaahu 'anhaa). He narrated mostly from his aunt. He had the pleasure of being the student of Abu Hurairah (radi-Allaahu 'anhu) and Zaid Ibn Thaabit (radi-Allaahu 'anhu). Saalih Ibn Kiysaan and Imaam az-Zuhree are counted from amongst his students. He died in the year 94H.

3) Saalim Ibn Abdullaah Ibn Umar

He was from the 7 famous Jurists of Madeenah; he learnt ahaadeeth from his father Abdullaah Ibn Umar (radi-Allaahu 'anhu) and other Companions. Naaf'i, az-Zuhree and other famous Successors were from his students. He died in 106H.

4) Naaf'i

He was the servant of Abdullaah⁴ (radi-Allaahu 'anhu). He was his special student and the teacher of Imaam Maalik (rahimahullaah). Maalik from Naaf'i from Abdullaah Ibn Umar from the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) is known amongst the scholars of hadeeth as the golden chain. Naaf'i died in 117H.

⁴ i.e. Ibn Umar (radi-Allaahu 'anhu)

The Written Works of the First Period

1. Saaheefa Saadiqaa

This has been attributed to Abdullaah Ibn Amr al-Aas (d.63H at the age of 77). He had a great love for writing and making notes and whatever he heard from the Prophet Muhammad (sal-Allaahu ‘alayhe wa sallam), he would write down. He personally had permission from the Messenger of Allaah (sal-Allaahu ‘alayhe wa sallam).⁵ This treatise is composed of about 1000 ahaadeeth. It remained secure and preserved within his family for a long time. All of it can be found in the Musnad of Imaam Ahmad (rahimahullaah).

2. Saaheefa Saheehaa

This is attributed to Humaam Ibn Munabbih (rahimahullaah) (d.101H). He was from the famous students of Abu Hurairah (radi-Allaahu ‘anhu); he wrote all the ahaadeeth from his teacher. Copies of this manuscript are available from libraries in Berlin (Germany) and Damascus (Syria); Imaam Ahmad Ibn Hanbal (rahimahullaah) has categorised all of this Saaheefa in his Musnad, under Abu Hurairah (radi-Allaahu ‘anhu).⁶ This treatise, after considerable effort by Dr. Hameedullaah, has been printed and distributed from Hyderabad (Deccan). It contains 138 narrations. This *Saaheefa* is a part of the ahaadeeth narrated from Abu Hurairah, most of its narration’s are in Bukhaaree and Muslim; the words of the ahaadeeth are extremely similar and there are no major differences between them.

3. Saaheefa Basheer Ibn Naheek

He was the student of Abu Hurairah (radi-Allaahu ‘anhu). He also gathered and wrote a treatise of ahaadeeth which he read to Abu Hurairah (radi-Allaahu ‘anhu), before they departed, and he verified it.⁷

4. Musnad Abu Hurairah (radi-Allaahu ‘anhu)

It was written during the time of the Companions. Its copy was with the father of Umar Ibn Abdul Azeez (radi-Allaahu ‘anhu), Abdul Azeez Ibn Marwaan, the Governor of Misr who died in 86H. He wrote to Katheer Ibn Murrah instructing him to write down all the hadeeth he heard from the Companions and to send them to him. Along with this command, he told him not to send the ahaadeeth of Abu Hurairah as he already had them.⁸

And the Musnad of Abu Hurairah (radi-Allaahu ‘anhu) was hand-written by Ibn Taymiyyah (rahimahullaah). It is available in a library in Germany.⁹

5. Saaheefa Alee (radi-Allaahu ‘anhu)

We find from Imaam Bukhaaree’s checking that this collection was quite voluminous and it had in it issues of zakah, and from the actions that were permissible or

⁵ See *Mukhtasar Jaami Bayaan al-Ilm* (pp. 36-37).

⁶ For further details see *Saaheefa Humaam* of Dr. Hameedullaah and *Musnad Ahmad* (2/312-318).

⁷ See *Jaami al-Bayaan* (1/72) and *Tahdheeb at-Tahdheeb* (1/470)

⁸ See *Saaheefa Humaam* (p.50) and *Tabaqaat Ibn Sa’ad* (7/157)

⁹ *Muqqadimah Tuhfatul-Ahwadhee Sharh Jaami Tirmidhee* (p.165)

