

Sisters' Class - Hadith: Saheeh Muslim – An Introduction to Imam Muslim and his Book

An Introduction to Imam Muslim

His name & lineage

- Abul Husayn Muslim bin Al-Hajaaj bin Muslim bin Ward Al-Qushayree An-Naysaabooree
- The scholars disagreed about whether he was really Qushayree [Ibn Salaah, An-Nawawi], or he took their name when one of his family became Muslim because of them [Adh-Dhahabi]
- Born 206AH (and it was said 204AH)

His youth and his upbringing

- He started studying when he was very young
- He first studied from the scholars of his city
- The first time he started to study a hadith was 218AH, when he was 12 or 14 years old
- Then he began travelling all over the Muslim world to seek knowledge
- He travelled to Iraq, Shaam (according to Ibn 'Asaakir), Egypt, Hijaz (the region which encompasses Makkah and Madinah), and many other places

His return to Naysaaboore

- He returned to Naysaaboore as a great scholar, with vast knowledge of the Qur'aan & Sunnah (Ibn Hajar mentioned his knowledge of fiqh)
- Imaam Bukhari came to Naysaaboore 250AH, when Muslim was 44 or 46 years old, and Muslim learnt from him and benefitted in all aspects of the knowledge of hadith – especially the area of *Al-'Ilal* (hidden defects), which is the hardest and most technical form of hadith

His teachers

- He lived in a golden age of knowledge, especially for the science of hadith
- His first teacher was Yahyaa bin Yahyaa At-Tameeme An-Naysaabooree

- Ad-Dhahabi mentioned 220 teachers who Muslim narrated from in his Saheeh
- He had other teachers who he didn't narrate from in his Saheeh – such as Muhammad bin Yahyaa Adh-Dhuhalee
- From his teachers: Ahmad bin Muhammad bin Hanbal, Ishaq bin Ibraheem Al-Handhalee (known as Ibn Raahaweeh), Sa'eed bin Mansoor, Abdullah bin Maslamah Al-Qa'nabee, Harmalah bin Yahyaa (Student of Imaam Ash-Shaafi'ee), Ad-Daarimee

From his students

- Muhammad bin 'Eesaa At-Tirmidhi
- Abu Bakr Muhammad bin Ishaq bin Khuzaymah
- Abul-Fadl Ahmad bin Salamah An-Naysaabooree (His companion on his travels, and the reason why he wrote his book)
- Ibraheem bin Muhammad bin Sufyaan Al-Faqeeh (He is the narrator of Saheeh Muslim)
- Makee bin 'Abdaan
- AbdurRahman bin Abi Haatim Ar-Raazi

An example of what the scholars said about him

- "I saw Abaa Zur'a and Abaa Haatim prefer Muslim over the scholars of his time"
- Muhammad bin Basshaar said: "The great memorisers are four: Abu Zur'a, Muhammad bin Ismaa'eel, Ad-Daarmiee, and Muslim"

His aqeedah

- How do we know the aqeedah of Imaam Muslim?
 - From his book.
 - We find that he wrote chapters refuting the khawaarij, the mu'tazilah, the qadariyyah, and others. He mentioned the ahaadeeth about Allah's attributes without figuratively interpreting them.

His death

- He died 261AH
- A gathering of knowledge and revision was held for Abul-Husayn Muslim bin Al-Hajjaaj where a hadith that he did not know was mentioned.
- He went home and lit his lamp and said to those at home: "no one should enter the house (i.e. disturb me)." He was told, "We have been gifted a basket of dates." He said, "Put it out for me," so they served it to him. He started searching for the hadith and taking a date at a time until the morning, by which time the dates were

finished and he had finally found the hadith.

- Muhammad bin 'Abdillaah (one of the reporters of this narration) added, "A reliable companion of ours added that this was the cause of his death."

An Introduction to Saheeh Muslim

- The second most authentic book of hadith after the book of Al-Bukhari
- Praised and preferred over Bukhari for its excellent order, and lack of repetition (even though Bukhari's book has more general praise regarding it)
- Contains over 9000 hadith
- Upon completing his Saheeh Imaam Muslim presented it to Abu Zur'ah Ar-Raazi, a hadeeth scholar of great repute, for his comments. Abu Zur'ah inspected it closely, and Muslim deleted everything which Abu Zur'ah thought was defective, and retained only such traditions as were declared by him to be genuine.

The narrators of Muslim

- Firstly, there were those which had been related by narrators who were straight forward and steadfast in their narrations, did not differ much in them from other reliable narrators, and did not commit any palpable confusion in their reports.
- Secondly, there were traditions whose narrators were not distinguished for their retentive memory and steadfastness in narrations.
- Thirdly, there were the ahaadeeth narrated on the authority of people whom all or most hadeeth scholars declared were of questionable reliability. According to Imaam Muslim, the first group makes up the bulk of his book; the second is included as corroborative of the first, while the third is entirely rejected.

How we study the books of hadith

- An introduction to the author
- An introduction to the book
- For every hadith
 - Its narrators
 - Any words which are unclear
 - The fiqh of the hadith
 - Points of benefit from the hadith
 - The relation of the hadith to the chapter

An example hadith from the chapter of Imaan – The hadith of Jibreel (peace be upon him), with a brief explanation

1. The book of Imaan

Imaan in the Arabic language is more than mere 'belief'. Its meaning encompasses belief that is based upon certainty and tranquility. Imaan encompasses what we hold in our hearts, from the statement of the two shahaadahs, up to the actions of the heart, such as fear, hope, love, and hate. It also encompasses what we say with our tongues, and what we do with our limbs. Imaan increases and decreases – it increases with good action, and it decreases with sin and transgression. It may decrease until nothing remains of it.

Abu Khaythamah Zuhayr bin Harb narrated to us,

He is Abu Khaythamah, Zuhair bin Harb bin Shaddaad An-Nasaa'ee, He died 234 years after the hijrah. All of the six books of hadith narrated his ahaadeeth, with the exception of At-Tirmidhi. He was thiqah (from the highest level of reliability).

that Wakee' narrated,

He is Wakee' bin Al-Jarraah bin Maleeh Ar-Ru'aasee Al-Koofee. He died 196 or 197 after the hijrah. All of the six books of hadith narrated his ahaadeeth, and he was thiqah, from the great imams of hadith.

on the authority of Kahmas,

He is Abul-Hasan Kahmas bin Al-Hasan At-Tameemee Al-Basree, He died in 149AH and he was thiqah. All of the six major books of hadith narrated his ahaadeeth.

on the authority of Abdullah bin Buraydah,

He is Abdullah bin Buraydah bin Al-Husayb Al-Aslamee. He died in 105 after the hijrah (or 115). All of the six books of hadith narrated his ahaadeeth. He was thiqah. His father was a noble companion of the Prophet (peace be upon him): Buraydah bin Al-Husayb (may Allah be pleased with him).

on the authority of Yahyaa bin Ya'mur

He is the narrator of the story. He is Yahyaa bin Ya'mur Al-Basree. He died 100 after the hijrah, or after that. He was thiqah, and all of the six books of hadith narrated his ahaadeeth. There is an interesting point here; Abdullah bin buraydah is narrating from someone on his own level – as he and Yahyaa are both from the taabi'een.

that the first man who discussed about Qadr (Divine Decree) in Basra was Ma'bad al-Juhani.

The meaning of “discussed about Qadr” is that he was the first man to deny it, as we find explained later on in the hadith. Qadr has four pillars:

1. The belief that Allah knows everything that happened, everything that will happen, and everything that hasn't happened, how it would be if it happened
2. That Allah wrote all of this in the Preserved Tablet (Al-Lawh Al-Mahfoodh)
3. That everything that happens, good or bad, is from the will of Allah
4. That Allah is the creator of us and everything that we do is created.

Ma'bad Al-Juhani, He is Ma'bad bin Khaalid Al-Juhani. He was the first to deny that events were predestined. He was killed by Al-Hajjaaj bin Yusuf.

I along with Humayd bin 'Abdur-Rahman Al-Himyari set out for Hajj- or for 'Umrah- and said: Should it so happen that we come into contact with one of the Companions of the Messenger of Allah (peace be upon him) we shall ask him about what these people say about Qadr.

Humayd bin Abdur-Rahman Al-Himyari Al-Basree. He was thiqah, from the taabi'een. All six of the books of hadith narrated his ahaadeeth. Ibn Seereen said about him: “He was the most knowledgeable in fiqh from the people of Basra”

“Set out for Hajj – or for 'Umrah” This doubt is not from Yahyaa, the narrator of the hadith, as he would have known whether he went for Hajj or Umrah. Rather the doubt is from one of the narrators who come before Yahyaa in the chain.

This part of the hadith also shows the great status of the companions in the eyes of the taab'ieen, and their reluctance to speak without knowledge, and their referring of important issues back to the scholars, despite the fact that they themselves were both from the foremost scholars of Islam.

We came across Abdullah ibn Umar bin al-Khattab, while he was entering the mosque.

He is the noble companion Abu Abdir-Rahman, Abdullah bin 'Umar bin Al-Khattaab Al-'Adawee Al-Qurashee (may Allah be pleased with them both). He is from the seven companions who narrated the most hadith from the Prophet (peace be upon him), and from the seven who gave the most fataawaa. He died in 73 or 74 AH. All six of the books of hadith narrated his ahaadeeth.

The mosque mentioned is the Prophet's mosque in Madinah.

My companion and I surrounded him. One of us (stood) on his right and the other stood on his left. I expected that my companion would authorize me to speak.

This is from the noble manners of the taab'ieen, even to the point that they let the more senior of them ask the question.

I therefore said: Abaa Abdir-Rahman! there have appeared some people in our land who recite the Holy Qur'an and pursue knowledge. And then after talking about their affairs, added: They (such people) claim that there is no such thing as Divine Decree and events are not predestined.

We see from the description of these people that they were people of knowledge. And we learn from this that we should not be fooled by a person's apparent worship.

"After talking about their affairs" means that Yahyaa mentioned some more things about them and their characteristics.

The last part of this sentence explains the meaning of "the first to discuss about Qadr" that is mentioned at the beginning of the hadith.

He (Abdullah ibn Umar) said: When you happen to meet such people tell them that I am free from them and they are free from me.

This is the Abdullah bin 'Umar's declaration that he is free from those people. This is what Allah has made obligatory with regard to deviant groups. As Allah said: "Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: 'Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allah Alone'..." [Al-Mumtahanah 60:4]

By the One who Abdullah Ibn 'Umar swears by, If any one of them had with him gold equal to the bulk of (the mountain) Uhud and then spent it (in the way of Allah), Allah would not accept it unless he believed in Qadr.

Abdullah ibn 'Umar swears by Allah that the deeds of the people who reject Qadr will not be accepted. That is because belief Qadr is a pillar of Imaan, and without it there is no Imaan whatsoever.

He further said: My father, Umar ibn al-Khattab, told me:

Now Ibn Umar (may Allah be pleased with them both) goes on to mention the proof for the fatwa that he gave. This is one of the ways in which you can give a fatwa – to mention the ruling followed by the proof. He mentions the entire hadith for the sake of mentioning that belief in Qadr is a part of imaan. The hadith that he narrates from his father (may Allah be pleased with him), is known as the hadith of Jibreel.

One day we were sitting in the company of Allah's Messenger (peace be upon him) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him.

Some of the scholars mention the benefit in the strange things that they saw was that they would pay attention to what was to follow.

At last he sat with the Messenger (peace be upon him) He knelt before him placed his palms on his thighs and said: O Muhammad, inform me about Islam.

The scholars disagree about whether the questioner put his hands on the Prophet's thighs or his own, and the second is more likely – Allah knows best.

The Messenger of Allah (peace be upon him) said: Islam is that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are capable enough (to bear the expense of) the journey.

These are the pillars of Islam. The prayer is the most important of the acts of worship which relate to the body, The zakah is the most important of the acts of worship which relate to wealth. These pillars, along with the pillars of imaan deserve their own series of lectures, so I have sufficed with mentioning a couple of general points.

He (the inquirer) said: You have told the truth. He (Umar ibn al-Khattab) said: It amazed us that he would put the question and then he would himself verify the truth.

This is another example of the strange things that they saw, which encouraged them to pay even more attention to the answer.

He (the inquirer) said: Inform me about Iman (faith). He (the Prophet) replied: That you affirm your faith in Allah, in His angels, in His Books, in His Messengers, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil. He (the inquirer) said: You have told the truth.

These are the six pillars of imaan. It is for the sake of mentioning the divine decree that Ibn 'Umar narrated the hadith.

He (the inquirer) again said: Inform me about Ihsan . He (the Prophet) said: That you worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you.

This is the highest level of imaan. The most basic level of Imaan is what enters you into Islam. The middle level of Imaan is doing what Allah obligated, and keeping away from what Allah forbade. The highest level is to do all of the recommended deeds and keep away from all of the disliked deeds, as well as some permissible things, in order to please Allah. In reality, people differ from time to time, and from action to action, but we should always try to strive for the highest level of Imaan.

He (the enquirer) again said: Inform me about the hour (of the Doom). He (the Prophet) remarked: One who is asked knows no more than the one who is inquiring (about it).

The scholars remark that at this point, we know that the Prophet (peace be upon him) knew that the inquirer was Jibreel (peace be upon him). Before this, it is not clear whether he knew or

not. One interesting point of benefit about that is the great patience that the Prophet (peace be upon him) showed in answering the questions put before him. We also benefit from this that the Prophet and Jibreel (peace be upon them both) do not know the unseen, and that the time of the Day of Judgment is from the knowledge that only Allah knows.

He (the inquirer) said: Tell me some of its indications. He (the Prophet) said: That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herds vying with one another in the construction of tall buildings.

There are many interpretations of the first sign. One of the strongest of the interpretations may be that it refers to the relationship between parent and child, and that it will become as though the child was the master of the parents, and that they were the slaves. We see this now in the UK – and many of us treat our parents as though they are our slaves. We seek Allah’s refuge and we ask for His help in correcting our actions.

He (the narrator, Umar ibn al-Khattab) said: Then he (the inquirer) went on his way but I stayed for a while. The Prophet (peace be upon him) then said to me: O Umar, do you know who the inquirer was? I replied: Allah and His Messenger knows best. He (the Holy Prophet) remarked: He was Jibreel. He came to you in order to instruct you in matters of religion.

There are several wordings of the last part of the hadith. One is that ‘Umar left early and met the Prophet (peace be upon him) after a number of days. Allah knows best.

Once again we see an example of excellent manners in the statement of ‘Umar: “Allah and His Messenger know best.”

The last line shows us how important this hadith is, and that it represents the fundamentals of Islam. For this reason, Imaam Muslim began his book with this hadith.

And Allah knows best.