

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

Obey Allah and Obey the Messenger



# Bird's Eye View of Hadith

Session 4/7 –Stages of Hadith  
& Hadith about the Means of Goodness

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# Important Note



- ❖ All praise is due to Allah, and any goodness or correctness found in these slides is solely from Him. However, any errors or shortcomings present are my own responsibility. If you happen to notice any mistakes in these slides, I kindly request that you notify me as soon as possible, enabling me to promptly rectify them.
- ❖ Email: [mujtaba.shareef@gmail.com](mailto:mujtaba.shareef@gmail.com)





# About the Sessions



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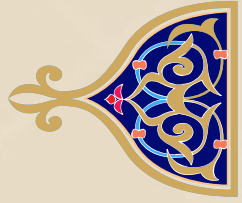


# Objectives



- ❖ Recognizing the Significance of Sunnah
  - Understand the profound importance of embracing the Sunnah enriching your understanding of Islamic teachings.
- ❖ Learning basic Hadith Terminology
  - Learn the essential terminology used in the field of Hadith, facilitating your engagement with this integral aspect of Islamic knowledge.
- ❖ Exploring Prominent Hadith Collections
  - Gain familiarity with the major books of Hadith that meticulously preserve authentic narrations, enhancing your ability to access and reference authoritative sources.
- ❖ Grasping Fundamental Principles for Hadith Interpretation
  - Develop foundational principles necessary for comprehending and contextualizing Hadith, enabling you to approach these teachings with a well-informed perspective.
- ❖ Immersing in Select Ahadith
  - Immerse yourself in a curated selection of Ahadith, allowing for a deeper exploration and understanding of their timeless wisdom and guidance.



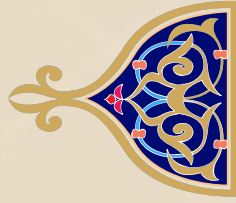


# Sessions Overview



- ❖ This course comprises seven (7) distinct sessions, each offering a few essential aspects related to Hadith.
- ❖ Each session is structured to last approximately one hour.
- ❖ Every session will involve an in-depth analysis of a carefully selected Hadith, facilitating a profound understanding of its message and relevance.





# Seven Sessions



- ❖ Session 1: Introduction and the Significance of Sunnah
  - In this initial session, we lay the foundation by understanding the importance of the Sunnah in conjunction with the Quran
- ❖ Session 2: Understanding Hadith
  - Session two delves into the concept of Hadith itself, providing a clear understanding of its nature and relevance
- ❖ Session 3: Classification of Hadith
  - In session three, we delve into the classification of Hadith, categorizing them based on their authenticity and significance
- ❖ Session 4: The Stages of Hadith
  - Session four guides us through the various stages in the transmission and documentation of Hadith, shedding light on their historical journey
- ❖ Session 5: Exploring Hadith Collections
  - In session five, we embark on an exploration of the rich tradition of Hadith collections, uncovering their role in preserving Islamic knowledge
- ❖ Session 6: Sahih Bukhari and Muslim: Pinnacle of Authenticity
  - Session six shines a spotlight on the renowned Sahih Bukhari and Muslim, elucidating their exceptional status as reliable Hadith collections
- ❖ Session 7: Manners of learning Hadith and Conclusion
  - Our final session, session seven, discusses the manners and etiquette of learning Hadith while culminating the course with a conclusion





# Key Learnings Goals



- ❖ Understanding the significance of Sunnah
- ❖ Comprehending the nature of Hadith
- ❖ Knowing the Hadith classification
- ❖ Familiarity with Hadith collections
- ❖ Adopting proper etiquettes for learning Hadith
- ❖ Applying Hadith knowledge
- ❖ Engaging in informed discussions





Session 4a  
Stages of Hadith



# Stages of Hadith

- ❖ Stage 1: Lifetime of the Prophet ﷺ
- ❖ Stage 2: Khulafa Rashidun
- ❖ Stage 3: Second Generation
- ❖ Stage 4: Third and Fourth Generations
- ❖ Stage 5: Era of Hadith Criticism and Musnads
- ❖ Stage 6: Era of Sunans

# Stage 1: Lifetime of the Prophet

- ❖ During the lifetime of the Prophet ﷺ, the companions refrained from writing his statements to avoid confusion with the Quran.
- ❖ The Prophet ﷺ permitted narration but prohibited writing non-Quranic content from him.
- ❖ Companions considered the Prophet ﷺ's statements as revelations alongside the Quran.
- ❖ After the risk of confusion with the Quran diminished, the ban on writing was lifted by the Prophet ﷺ.
- ❖ Many companions, including Abdullah ibn Amr ibn al-Aas and Jabir ibn Abdullah, wrote his ahadith.
- ❖ Abu Hurairah primarily memorized but wrote after the Prophet ﷺ's death.
- ❖ Most companions' writings were later combined into other works, except the Sahifah of Hammam, which remains an independent work from a companion.





## Stage 2: Khulafa Rashidun



- ❖ During the rule of the first four Caliphs, the state of hadith was similar to the time of the Prophet ﷺ.
- ❖ Concerns about the Quran's sanctity led senior companions to hesitate in writing hadith.
- ❖ The early generation's aversion to writing hadith was to prioritize the Quran over other writings.
- ❖ Companions sought to prevent the Quran from being overshadowed, ensuring its mass transmission.
- ❖ Despite this, they continued to narrate and learn hadith and acknowledged the significance of the Prophet ﷺ 's teachings.
- ❖ Companions passed on hadith to their students, often close associates like family, servants, and friends.



## Stage 3: Second Generation

- ❖ Earlier tabi'i scholars were hesitant to write, but later tabi'i scholars commonly wrote to aid in remembering ahadith.
- ❖ As the number of students and gatherings increased, tabi'i scholars often taught students from the same region.
- ❖ Saeed ibn Musayyab and Zuhri emerged as prominent hadith scholars in the second generation.



## Stage 4: Third and Fourth Generations

- ❖ In the third and fourth generations, hadith gatherings expanded significantly, with scholars attracting students from diverse regions, and people traveled to obtain hadith.
- ❖ Imam Malik compiled the Muwatta, gathering narrations from various Madinah scholars, while other collections like Abdur-Razzaq's Musannaf emerged.
- ❖ Notable hadith scholars in this era included Sufyan ibn Uyaynah, Shubah, and Yahya ibn Saeed.





## Stage 5: Era of Hadith Criticisms and Musnads

- ❖ Scholars like Ibn al-Mubarak, Ibn al-Madini, Ibn Ma'een, Ahmad ibn Hanbal, and Ishaq ibn Rahawaih emerged, specializing in hadith narration and narrator biographies.
- ❖ The reliability of narrators was often assessed based on the criticisms or praise provided by these scholars.
- ❖ Imam Ahmad compiled his Musnad, and this era witnessed the creation of various Musnads, gathering ahadith from different regions into unified collections.
- ❖ Musnad collections organize ahadith according to narrators.





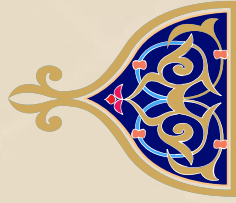
## Stage 6: Era of Sunans



- ❖ Notable scholars of this period included Bukhari, Abu Hatim, Abu Dawud, Muslim, Nasai, and Ibn Khuzaimah, who studied under various hadith narrators and compiled hadith collections.
- ❖ Many collections were written during this era, with the aim of not only gathering but also ensuring the reliability of the collected hadith and categorizing them by topic.
- ❖ Sunan collections were developed to categorize ahadith by subject matter.
- ❖ Scholars such as Bukhari, Muslim, and Ibn Khuzaimah authored Sahih collections, which exclusively included authentic narrations.



Session 4b  
Means of Goodness



# Means of Goodness



On the authority of Muadh bin Jabal (may Allah be please with him) who said:

I said, 'O Messenger of Allah, tell me of an act which will take me into Paradise and will keep me away from the Hellfire.' He (peace be upon him) said, 'You have asked me about a great matter, yet it is easy for him for whom Allah makes it easy. Worship Allah without associating any partners with Him; establish the prayer; pay the Zakah; fast in Ramadan; and make the pilgrimage to the House.'

"Then he (peace be upon him) said, 'Shall I not guide you towards the means of goodness? Fasting is a shield, charity wipes away sin as water extinguishes fire, and the praying of a man in the depths of the night.' Then he (peace be upon him) recited: '[Those] who forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do' [as-Sajdah, 16-17].

"Then he (peace be upon him) said, 'Shall I not inform you of the head of the matter, its pillar and its peak?' I said, 'Yes, O Messenger of Allah.' He (peace be upon him) said, 'The head of the matter is Islam, its pillar is the prayer and its peak is jihad.' Then he (peace be upon him) said, 'Shall I not tell you of the foundation of all of that?' I said, 'Yes, O Messenger of Allah.' So he took hold of his tongue and said, 'Restrain this.' I said, 'O Prophet of Allah, will we be taken to account for what we say with it?' He (peace be upon him) said, 'May your mother be bereaved of you, O Muadh! Is there anything that throws people into the Hellfire upon their faces, or on their noses, except the harvests of their tongues?'

[Tirmidhi]

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

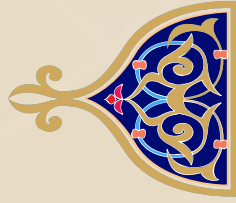
قُلْتُ يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ، قَالَ: "لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ، وَإِنَّهُ لَيْسَ بِشَيْءٍ عَلَى مَنْ يَسْرَهُ اللَّهُ عَلَيْهِ: تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتُحُجُّ الْبَيْتَ، ثُمَّ قَالَ: أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جَنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ، ثُمَّ تَلَا: "تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ " حَتَّى بَلَغَ "يَعْمَلُونَ"، [32 سورة السجدة / الأيتان : 16 و 17 ] ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَدُرُوزِهِ سَتَامِهِ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَدُرُوزُهُ سَتَامِهِ الْجِهَادُ، ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِمَلَكٍ ذَلِكُ كُلِّهِ؟ فَقُلْتُ: بَلَى يَا رَسُولَ اللَّهِ ! فَأَخَذَ بِلِسَانِهِ وَقَالَ: كُفَّ عَلَيْكَ هَذَا. قُلْتُ: يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخِذُونَ بِمَا تَتَكَلَّمُ بِهِ؟ فَقَالَ: تَكَلِّتُكَ أُمَّكَ وَهَلْ يَكْتُبُ النَّاسُ عَلَى وُجُوهِهِمْ - أَوْ قَالَ عَلَى . " ! مَتَاخِرِهِمْ - إِلَّا خَصَائِدُ أَلْسِنَتِهِمْ؟

رَوَاهُ التِّرْمِذِيُّ [رقم: 2616] وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ



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# Means of Goodness



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# Means of Goodness

- ❖ Mu'adh: "O Messenger of Allah, tell me of an act which will take me into Paradise and will keep me away from the Hellfire"
- ❖ The Prophet ﷺ : "Worship Allah without associating any partners with Allah; establish the prayer; pay the Zakah; fast in Ramadan; and make the pilgrimage to the House"
- ❖ The Prophet ﷺ : "'Shall I not guide you towards the means of goodness?"
  - Fasting is a shield, charity wipes away sin as water extinguishes fire, and the praying of a man in the depths of the night.'
  - Then he (peace be upon him) recited: '[Those] who forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do' [as-Sajdah, 16-17].



# Means of Goodness

- ❖ The Prophet ﷺ : “Shall I not inform you of the head of the matter, its pillar and its peak?”
  - The head of the matter - Islam
  - Pillar - Prayer
  - Peak - Jihad
- ❖ The Prophet ﷺ : “Shall I not tell you of the foundation of all of that?”
  - He took hold of his tongue and said, 'Restrain this.'
- ❖ Mu'adh: “O Prophet of Allah, will we be taken to account for what we say with it?”
- ❖ The Prophet ﷺ : “May your mother be bereaved of you, O Muadh! Is there anything that throws people into the Hellfire upon their faces, or on their noses, except the harvests of their tongues?”



# Tongue

- ❖ Tongue is indeed a great blessing from Allah.
- ❖ Sahl ibn Sa'ad (may Allah be pleased with him) conveyed a profound message from the Messenger of Allah: "Whoever safeguards the words that pass between their lips and their actions, I shall assure them a place in paradise." [Saheeh al-Bukhari]





# Tongue



- ❖ Unfortunately, there are numerous improper uses of this divine gift:
  - **Backbiting and slander:** Speaking ill of others behind their backs or spreading false information is a grave misuse of the tongue.
  - **Lying:** Untruthfulness damages one's own integrity and undermines trust in society.
  - **Foul language:** The use of offensive or vulgar words tarnishes one's character and creates negativity.
  - **Verbal abuse:** Harming others through harsh words inflicts pain and suffering.



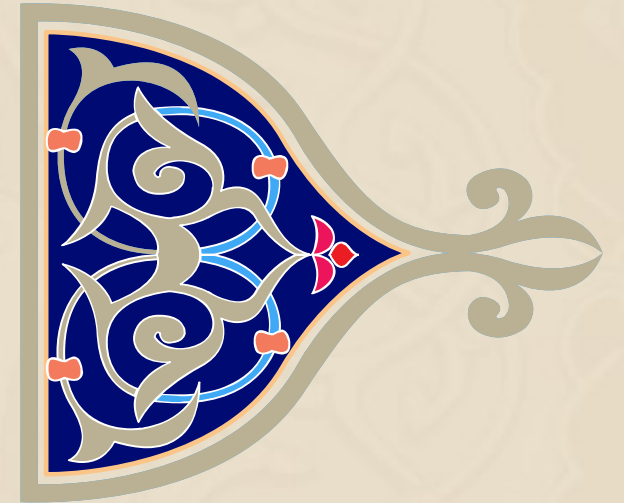
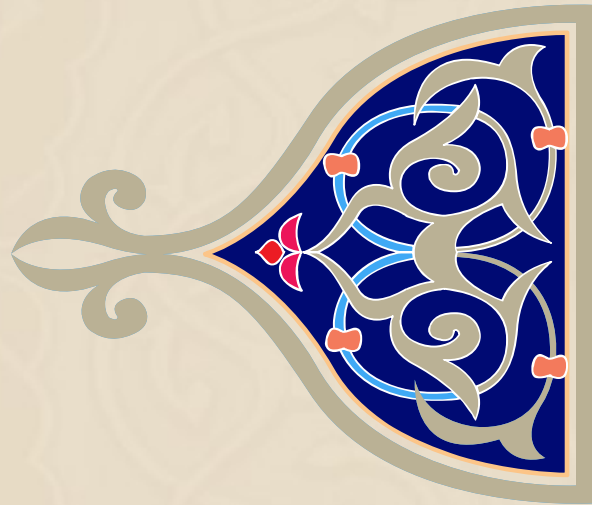
# Tongue



- ❖ There are virtuous and righteous ways to utilize our tongues:
  - **Recite the Quran:** Engaging in the recitation of the Quran is a source of immense spiritual growth and guidance.
  - **Teach beneficial knowledge:** Share your knowledge with others, as knowledge is a gift that keeps on giving.
  - **Enjoin good and forbid evil:** Use your words to encourage righteousness and discourage wrongdoing within your capacity.
  - **Express love for the sake of Allah:** Convey your love and affection to others, not for personal gain, but as a means to strengthen bonds and exhibit kindness.
  - **Practice moderation in speech:** Avoid excessive talking and cultivate the habit of silence. Silence often brings wisdom and tranquility









# Controlling Tongue



- ❖ What are additional ways in which we can employ our tongues for noble and virtuous purposes?





# Next week



## ❖ Session 5: Hadith Collections

- In session five, we embark on an exploration of the rich tradition of Hadith collections, uncovering their role in preserving Islamic knowledge
- Learn in depth a selected Hadith





# References



- ❖ <http://blog.fussilat.com/introduction-to-hadith/>
- ❖ <https://understandquran.com/mind-your-tongue-how-to-tame-a-tiger-and-make-it-work-for-good/>
- ❖ <https://40hadithnawawi.com/hadith/29-means-of-goodness>

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ،  
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Glory is to You, O Allah, and praise is  
to You. I bear witness that there is  
none worthy of worship but You. I  
seek Your forgiveness and repent to  
You.



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