

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه أجمعين



Tadrīb al-Rāwī Lesson 5 Overview

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Tadrīb al-Rāwī – Lesson 5

Introduction

In this lesson, the Shaykh focused on the **interplay between the scholars of fiqh (فقهاء) and hadith (مُحَدِّثُونَ)**, the nature of **qawā'id (قواعد)** in ilm al-mustalāḥ (علم المصطلح), and the historical development of how **Ihtijāj bil-Marāsil (احتجاج بالمرسل)** was applied.

Key outcomes of the lesson include:

- Understanding the **Shāfi'ī school's development** through its prominent scholars, particularly **Imām al-Bayhaqī (الإمام البيهقي)**.
- Exploring the **flexibility and logic in the science of mustalāḥ**.
- Recognizing the **differences in the application of Marāsil as proof** among early scholars.

The Madhhab of Imām al-Shāfi'ī and Its Development

Early Students and Transmission

- Imām al-Shāfi'ī (الإمام الشافعي) compiled many works in **Uṣūl al-Fiqh (أصول الفقه)** and **Hadith**.
- His immediate students, such as **al-Muzanī (المزني)**, transmitted his works.
- These early students played a key role in **preserving and fortifying the Shāfi'ī madhhab**.

The Role of Al-Bayhaqī

- Al-Bayhaqī (البيهقي) is recognized as one of the **most significant scholars of the Shāfi‘ī madhhab**.
- He **solidified the school of thought** by compiling Hadith to support Shāfi‘ī fiqh rulings.
- He is described as **Mut‘āṣib Shāfi‘ī (متعصب شافعي)**, which means **grounded in his madhhab**, not rigid or extreme.

“Al-Imām al-Bayhaqī r.a. they say every Shāfi‘ī has Iḥsān upon every single Shāfi‘ī. Other than Al-Bayhaqī, he is the one who has Āminah upon Imām al-Shāfi‘ī.”

Understanding Qawā‘id in Ilm al-Mustalāḥ

Two Essential Considerations

When determining a **qā‘idah (قاعدة)** in Hadith studies, two elements are essential:

1. **Application by Scholars of Hadith (تطبيق العلماء)**
 - Review how early scholars applied these rules.
 - Focus on **2nd and 3rd-century Hadith scholars** for foundational understanding.
2. **Nature and Essence of the Qawā‘id (طبيعة القواعد)**

- Are they **Naqliyyah (نقلية)** – textual-based, or ‘**Aqlīyah (عقلية)** – rational/logical?
- Understanding the nature determines the **scope and flexibility** in applying the rule.

Example: Ihtijāj bil-Marāsil

- Early scholars accepted **Marāsil (مرسلة)** as proof (**Hujjah**).
- Scholars like **Abū Dāwūd (أبو داود)** and **Ibn Jirr al-Ṭabarī (ابن جرير الطبري)** confirmed this practice.
- Later scholars, including **Ibn Ḥajar (ابن حجر)**, argued against **universal application**, but **examples from earlier scholars** show there was **diversity in practice**.

Historical Context of Marāsil Usage

Before Imām al-Shāfi‘ī

- Scholars of Hadith widely used **Marāsil as hujjah**, evident in collections like:
 - **Muwatta’ Imām Mālik (الموطأ)** – more **munkati‘āt** than **muttasilāt**.
 - **Musannaf works (المصنفات)** of earlier Hadith scholars.

- This demonstrates that **Ihtijāj bil-Marāsil was common**, not unique to a specific madhhab.

Influence of Imām al-Shāfi‘ī

- Shāfi‘ī introduced **logical proofs and structured debate** into fiqh discussions.
- Scholars of Hadith, influenced by Shāfi‘ī, began to **follow his outlook**, modifying the application of Marāsil.
- This resulted in a **shift in practice**, especially among later generations of Muhaddithīn.

“The scholars of Hadith used to all do ihtijāj bil-mursal until a Shāfi‘ī came along.”

Determining Correct Application

Objective Research

- To determine the **strength and correctness** of a rule:
 1. Examine **application of scholars** historically.
 2. Analyze **essence and type of the Qawā‘id** – rational or textual.

Flexibility in Tashīḥ and Tad‘īf



- Authentication (Tashīḥ, تصحيح) and Weakening (Tadʿīf, ضعف) are **not absolute**.
- The process is **Ijtihādī** (اجتهادي), allowing for **multiple valid interpretations**.
- Example: A Hadith may be **sahīḥ for Shāfiʿī followers** but **daʿīf for others**, depending on the **methodology applied**.

Case Studies

Imām Muḥammad al-Shaybānī (الإمام محمد الشيباني)

- Hanafi scholar who **accepted Marāsil as hujjah**.
- This demonstrates the **diversity of practice across madhhabs**.
- Scholars like **Shaykh Hatim al-Awnī (الشيخ حاتم العوني)** analyzed this to highlight **misrepresentations** in asserting universal agreement.

Early vs Later Scholars

- Early scholars were **more flexible**, accepting Marāsil widely.
- Later scholars sometimes **rigidly followed Shāfiʿī methods**, leading to the perception that there was **consensus**, though historical evidence shows **plurality existed**.

Research and Academic Integrity

Types of Research

1. Research of the Text (بحث النص)

- Examining the manuscript itself, its variants, and authenticity.

2. Research of the Science (بحث العلم)

- Investigating how scholars applied the rules, debated, and interpreted the text.
- Both types are necessary for **accurate understanding** of the Hadith sciences.

Contributions of Shaykh Muḥammad ‘Awāma (الشيخ محمد عوّامة)

- His **Taqrīqāt (تحقيقات)** are considered **most comprehensive** in Hadith studies.
- He combines **textual analysis** with the **science of mustalāḥ**, providing a **model for modern academic research**.

“May Allah preserve him and reward him; he brings pearls and gems of knowledge and presents them clearly.”

Practical Takeaways

- **Understanding Madhhab Outlooks:** Always consider **application of early scholars**, not only theoretical positions.
- **Flexibility in Ilm al-Mustalāḥ:** Rules of authentication are **logical and adaptable**.
- **Plurality of Opinions:** Avoid assuming **one interpretation was universally accepted**.
- **Research Methods:** Use both **textual and scientific inquiry** for comprehensive understanding.
- **Appreciation for Scholarship:** Recognize and value contributions like those of **Shaykh Muḥammad ‘Awāma**.

Conclusion

Lesson 4 emphasizes that **Hadith science (علم الحديث)** and **fiqh are interlinked**, and that **historical application and logical reasoning** are essential in determining the strength of narrations and rules.

Key points:

- **Al-Bayhaqī** strengthened the Shāfi‘ī school with Hadith evidence.
- **Ihtijāj bil-Marāsīl** was common historically but evolved with the Shāfi‘ī methodology.



- The **essence of ilm al-mustalāḥ** is **logical, flexible, and ijtihādī**.
- Proper research involves **both textual study and scientific evaluation**.

This lesson prepares students to approach **Tadreeb al-Rāwī** with **critical thinking, historical perspective**, and an appreciation for **scholarly nuance**.