

## **An Introduction to the Science of Hadeeth** **Shaykh Suhaib Hasan Abdul-Ghaffaar**

### **Lecture No. 1 - Introduction**

General overview of the Sciences of Hadeeth.

- 1) *al-Mutoon (Matn)* – The Texts of Ahaadeeth
- 2) *ash-Shurooh (Sharh)*– Explanations of the Ahaadeeth
- 3) *al-Mustalah* – Technical Classifications of the Hadeeth
- 4) *at-Takh-reej/ar-Rijaal* – Extraction and Identification of the Sources of Hadeeth;

Identification and Critical Classification of the Narrators of Hadeeth (*Rijaal*).

Preliminary Definitions:

#### **Ilm al-Mustalah**

The *knowledge* of the *principles* and *rules* by which the condition/state of the *Isnaad* (chain of narrators) and the *Matn* (Text) may be known, in reference to its acceptance or rejection.

#### **Its Subject Matter**

The *Sanad* (chain of narrators) and the *Matn* (Text) as regards its acceptance or rejection.

#### **Its Benefit**

The distinction between the hadeeth which are authentic and those which are weak.

#### **Al-Hadeeth**

- (1) Linguistically: Something new
- (2) Technically: That which is attributed to the Prophet – from his words, actions or approvals.

#### **Al-Khabar**

- (1) Linguistically: News/Information
- (2) Technically:
  - (a) It is the same as al-Hadeeth
  - (b) Something reported from other than the Prophet
  - (c) Including that which is reported from the Prophet or others

#### **Al-Athar**

- (1) Linguistically: Remains/Remnants of something
- (2) Technically:
  - (a) It is the same as al-Hadeeth
  - (b) The sayings and actions reported from the Sahaabah and Taabi'een.

#### **Al-Isnaad**

- (a) Attributing or ascribing the Hadeeth to the one who said it – by way of a chain or narrators
- (b) The actual *chain of narrators* which extends back to the text; and this meaning is the same as *Sanad*.

### **As-Sanad**

- (1) Linguistically: The Support/Prop (upon which something rests)
- (2) Technically: The actual *chain of narrators* which extends back to the text.

### **Al-Matn**

- (1) Linguistically: Something solid, which is raised up from the earth.
- (2) Technically: The actual *speech/words* which the chain of narrators ends with.

### **Al-Musnad**

- (1) Linguistically: That which has been attributed to someone.
- (2) Technically:
  - (a) Every book whose narrations are separately arranged according to the Sahaabee who reported it.
  - (b) That hadeeth which is traced back to the Prophet (*marfoo'*) with an unbroken chain (*muttasil*)
  - (c) It may also refer to the *Sanad (chain)*.

### **Al-Musnid**

The one who narrates the hadeeth with its chain of narrators.

### **Al-Muhaddith**

One who is engaged with the science of hadeeth – *Riwaayatan* (classification of the hadeeth and the narrators) and *Diraayatan* (the texts of the hadeeth and its explanations) – having knowledge of a great many texts of hadeeth and narrators.

### **Al-Haafidh**

- (a) The same as al-Muhaddith
- (b) One who is of a higher standard – such that what he knows at every level of narrators is more than what he does not know.

### **Al-Haakim**

He who has knowledge comprehending almost all of the ahaadeeth, whereas only a few might escape him.

## **Lecture No. 2**

1. *Mustalah* is one of the branches of Uloom al-Hadeeth. The others are:  
*Al-Mutoon* (Texts), *ash-Shurooh* (Explanations), *at-Takh-reej* (Identification of the Sources for a particular hadeeth), *ar-Rijaal* (Identification and grading of the narrators in a chain; Biographies).
2. Outline of what we will cover in *Mustalah*
  - Relating to the number of narrators/reporters at each level of the chain
    - a. Al-Khabar *al-Mutawaatir* (consecutive)
    - b. Al-Khabar *al-Ahaad* (single, isolated): *al-Mash-hoor* (famous), *al-Azeez* (rare, strong), *al-Ghareeb* (scarce, strange)
  - Relating to the Acceptance or Rejection of a particular hadeeth
    - a. al-Khabar *al-Maqbool* (acceptable reports):  
*as-Saheeh* (sound, authentic), *al-Hasan* (good);  
*Saheeh Li-Ghairi-hi* (due to the support of other narrations), *Hasan Li-Ghairi-hi* (due to the support of other narrations)
    - b. al-Khabar *al-Mar-dood* (rejected reports): *ad-Da'eef* (weak)...

- c. Reasons why a hadeeth may be rejected: ---A  
Break in the chain of narrators: *al-Mu'allaq* (hanging, suspended), *al-Mursal* (hurried), *al-Munqati'* (broken, cut off), *al-Mu'dal* (weakened)  
Critical remarks concerning the narrators [*Dabt* (accuracy) or '*Adaalah*(character)]:  
*al-Mawdoo'* (fabricated, forged), *al-Matrook* (abandoned), ...  
*Al-Jahaalah bi-l-Raawee* (A narrator whose credibility is not confirmed)

**-Relating to the Source or Authority from whom the Hadeeth is related**  
*al-Hadeeth al-Qudsee* (reported from Allah), *al-Marfoo'* (elevated, raised up), *al-Mawqoof* (stopped, suspended), *al-Maq-too'* (severed, cut off)

**-Other Categories of Hadeeth which may be Acceptable or Rejected**  
*al-Musnad* (supported); *al-Muttasil* (continuous)

### Lecture No. 3

#### Authors Introduction

Is the authentic Sunnah considered as Revelation?

The **Sunnah** (including the sayings, actions and approvals of the Prophet) is the second of the two revealed Fundamental Sources of Islam (along with the Qur'an).

What are the primary parts of a Hadeeth?

Every **Hadeeth** has two parts: **Matn** (text, or words which are reported) **Isnaad** (chain of narrators/reporters through whom the text is transmitted).

Why is the Isnaad Important?

"The **Isnaad** is part of the Deen; had it not been for the Isnaad, whoever wished to would have said whatever he liked." [Abdullah ibn al-Mubaarak (d. 181AH)]

Why is there a need for Verification of the Isnaad?

- (a) Due to *omission* of a reporter (link) in the chain (for one reason or another)
- (b) Due to *deliberate fabrication* of Ahaadeeth by various sects which appeared amongst the Muslims, in order to support their deviations.

*Acceptance or Rejection of a Hadeeth based upon its Narrators:*

"They would not ask about the Isnaad. But, when the fitnah (trouble, turmoil...) happened, they said: Name to us your men. So, the narrations of the **Ahlu-Sunnah** would be accepted, while those of the **Ahlu-l-Bid'ah** would not be accepted. [Muhammad Ibn Seereen (d. 110AH)]

#### **Brief History of Mustalah al-Hadeeth**

##### The First Stage (Oral Transmission)

As time passed, more reporters were involved in each *Isnaad*, and hence the need for a more systematic approach to the acceptance or rejection of Hadeeth. This *system* or *science* related to the rules and principles of *classification of Hadeeth* is what is known as *Mustalah al-Hadeeth*. In the initial stage this information was transmitted by the scholars **orally**.

##### The Second Stage (Scattered Writings)

Later these rules and principles were **written** down (systematically), but in scattered writings - along with other sciences such as *al-Fiqh*, *Usool al-Fiqh*, *Hadeeth*... - in such books as **ar-Risaalah** and **al-Umm** [Imaam ash-Shaafi'ee (d.204AH)], the Introduction to **Saheeh Muslim** [Imaam Muslim ibn al-Hajjaaj (d.261AH)], and **al-Jaami'** [Imaam at-Tirmidhee (279AH)]

### The Third Stage (Independent/Specialized Works)

As time went on and the various sciences developed - in the 4<sup>th</sup> Century of the Hijrah - the scholars began to author books for each science independently. One of the first to author a comprehensive book on the subject of *al-Mustalah* was Abu Muhammad al-Hasan ibn Abdur-Rahmaan **ar-Raama-hur-muzee** (d.360AH), with his book *al-Muhaddith al-Faasil baina ar-Raawee wa-l-Waa'ee*.

Many important books were written during this stage, including the books of *al-Haakim an-Naisaaboree* (d.405H), *al-Khateeb al-Baghdaadee* (d.463H), *al-Qaadee 'Iyaadh* (d.544H), etc. Then, in the 7<sup>th</sup> Century of the Hijrah, a book was written which came to be the standard reference for thousands of scholars and students of Hadeeth until today: ***Uloom al-Hadeeth*** (which is known today as ***Muqaddimah Ibn Salaah***) by Abu 'Amr 'Uthmaan ibn Abdur-Rahmaan ash-Shah-razooree [known as *Ibn Salaah* (d.643H)]

Many notable works were produced later - based upon the *Muqaddimah* of *Ibn Salaah* Including: ***Taqreeb an-Nawaawee*** [*an-Nawawee* (d.676H)]; ***Tadreeb ar-Raawee*** [*as-Suyootee* (d.911H)]; ***Ikhtisaar Uloom al-Hadeeth*** [*Ibn Katheer* (d.774)]; ***at-Taqyeed wa-l-Eedaah*** [*al-'Iraaqee* (d.806H)]; ***an-Nukat ala Kitaab Ibn Salaah*** [*Ibn Hajar al-Asqalaanee* (d.852H)];

### **Mustalah al-Hadeeth**

The various book of al-Mustalah primarily deal with the classification of Hadeeth based upon various considerations, including:

Reference to a Particular Authority: [Marfoo' - Mawqoof -Maqtoo']

Reference to the Links in the Isnaad: [Muttasil, Munqati', Mu'allaq...]

Reference to the number of reporters in every stage: [Mutawaatir, Aahaad]

Reference to the manner in which the Hadeeth is reported: ['An, Haddathanaa..]

Reference to the Nature of the *Text* or *Chain*: [Ziyaadah ath-Thiqah, Shaadh, Mudraj]

Reference to the Hidden Defects in the *Text* or *Chain*: [Mu'allal: Maqloob, Mudtarib]

Reference to the Reliability and Memory of the Reporters: [Saheeh, Hasan, Da'eef...]

### **Lecture No. 4**

#### **Rijaal al-Hadeeth**

*Ilm ar-Rijaal* deals with examination, inspection and scrutinizing the Biographies of the reporters/narrators of Hadeeth for authenticating/favorable remarks (***Ta'deel***), or disparaging/unfavorable remarks (***Jarh***) about the character (***Adaalah***) of the narrators and their accuracy (***Dabt***) in reporting - in order to determine the *reliability* and *acceptability* of what they have reported from the Prophet.

Examples of such remarks, in descending order of authentication, are:

<i>Imaam</i> (leader), <i>Haafiz</i> (preserver)	(Saheeh - Authentic)
<i>Thabt - Thiqah</i> (reliable, trustworthy)	(Saheeh - Authentic)
<i>Yukh-tee</i> (makes mistakes)	(Da'eef or Hasan Li-Ghairi-hi -...)
<i>Da'eef</i> (weak)	(Da'eef - Weak)
<i>Matrook</i> (abandoned by the scholars of Hadeeth)	(Da'eef Jiddan - Very Weak)
<i>Khadh-dhaab</i> (liar, used to fabricate ahaadeeth)	(Mawdoo' - Fabricated)

**Note:** In the case of conflicting remarks – from the same scholar or from two or more different scholars – all remarks have to be reviewed carefully with consideration of: the *reason* given for the unfavorable remark; the *seriousness* of the particular criticism; the *authenticity of the chain* by which the critical remarks are transmitted; the *eras of the critics* whose remarks conflict; *differences in the usage* of the various technical terms by different

scholars; the *strictness or leniency* of the scholar or scholars whose comments are under consideration...etc.

The scholars have been classified into three general categories here: ***Muta'annit***, ***Muta-thabbit*** (extremely critical, strict) ***Mu'tadil***, ***Munsif*** (balanced, fair) ***Mutasaahil*** (lenient, easy going).

#### Classification of Hadeeth With Reference to a Particular Authority

##### ***Marfoo'***

Linguistically: Raised up, Elevated

Technically: That which has been ascribed or attributed to the *Prophet*

##### ***Mawqoof***

Linguistically: Stopped, suspended

Technically: That which has been ascribed or attributed to the *Sahaabah*; it may also be used to refer to those after the *Sahaabah*, if restricted by such saying as: *Mawqoof az-Zuhree* (a saying of Ibn Shihaab az-Zuhree).

Some types of narrations appear to be *mawqoof*, while, in fact, they take the ruling of *marfoo'* [raised up to the Prophet].

##### ***Maqtoo'***

Linguistically: Severed, cut off

Technically: That which has been ascribed or attributed to the *Taabi'een* or those who came after them.

#### Lecture No. 5

#### Classification of Hadeeth With Reference to the *Links in the Isnaad*

[In consideration of whether the chain is *broken (munqati')* or *unbroken (muttasil)*]

##### ***Musnad***

Linguistically: That which has been attributed to someone.

Technically:

- (a) That hadeeth which is traced back to the Prophet (***marfoo'***) with an unbroken chain (***muttasil***).
- (b) Every book whose narrations are separately arranged according to the *Sahaabee* who reported it.

It's Ruling (Hukm): It could be *Saheeh*, and it could be *Da'eef*.

##### ***Munqati'***

Linguistically: Cut off, detached, non continuous

Technically: The (hadeeth) whose *Isnaad* is *not connected* (non-continuous), without consideration of *how* or *where* the break(s) occurs. This definition includes *all types* of broken chains. However, many of the scholars use it to refer specifically to broken chains other than: *Mursal* (a break at the end), *Mu'allaq* (a break at the beginning) or *Mu'dal* (two consecutive missing links) [full definitions follow].

It's Ruling (Hukm): It is ***Da'eef*** (weak).

##### ***Mursal***

Linguistically: Set free, hurried

Technically: The (hadeeth) whose narrator(s) is missing – at the *end* of the *Isnaad*, after the *Taabi'ee*; for example, a *Taabi'ee* says: '*Qaala Rasoolu-llah...*'

It's Ruling (Hukm): There are three (3) opinions:

- (a) **Da'eef Mardood** (weak, rejected). This is the opinion of the majority of scholars or Hadeeth, as well as many of the scholars of *Fiqh* (Jurisprudence) and *Usool* (Fundamentals of Jurisprudence) - due ignorance of the status of the missing link who could very well be other than a Sahaabee (companion).
- (b) **Saheeh Hujjah** (authentic, proof), with the condition that the narrator who reports from the Prophet (at the point of the missing link) is *Thiqah* (reliable), and that he is known not to leave out the person he reports from except that the missing person is *Thiqah* (reliable) also. This is the opinion of Abu Haneefah, Maalik, and the more well known opinion of Ahmad. They say that it is not possible that a reliable *Taabi'ee* would attribute something to the Prophet unless they heard it from a reliable source.
- (c) **Maqbool** (acceptable), if *supported* by other factors [The opinion of ash-Shaafi'ee ..]

Factors Related to the Narrator (Raawee)

- That he is one of the Major *Taabi'een* (who only narrated from *Sahaabah*)
- Whenever he identifies the missing link, it is a reliable person (*thiqah*)
- Whenever the Trusted Memorizers (*Huffaadh*) of Hadeeth share with him in reporting a hadeeth, they do not contradict what he has reported

Factors Related to the Narration (Marwee)

- It should be reported through a *different chain* which is connected (*musnad*)
- It should be reported through a *different chain* which is broken (*mursal*)
- It is in agreement with the saying of a *Sahaabee* (companion)
- Most of the scholars make a *fatwa* (legal ruling) in accordance with its meaning.

**Mursal as-Sahaabee**

It is the ahaadeeth reported from the Companions, which they have not heard directly from the Prophet nor witnessed – due to their young age, late acceptance of Islam, or being absent from the Prophet.

It's Ruling (Hukm): **Saheeh Hujjah** (authentic, proof), according to the majority of scholars – since a *Sahaabee* rarely narrates from other than another *Sahaabee*, and if they narrated from a *Taabi'ee* they would say so clearly; otherwise, the failure to mention the name of the *Sahaabee* whom he heard from is not detrimental since all of the *Sahaabah* are reliable trustworthy reporters.

**Mu'allaq**

Linguistically: Hanging, suspended

Technically: The (hadeeth) which has one or more *consecutive* narrators deleted from the *beginning* of its *Isnaad* (chain) [from the point of the collector, like al-Bukhaaree, etc.].

It's Ruling (Hukm): **Mardood** (rejected), since it is missing one of the conditions of *Qubool* (acceptance), i.e. a *connected chain* of narrators (*ittisaa' as-sanad*), due to the deletion of one or more narrators, whose condition (or reliability) is unknown.

**Mu'dal**

Linguistically: Perplexing, weakened, disabled

Technically: The (hadeeth) which has *two* or more *consecutive* narrators deleted from its *Isnaad* (chain of narrators) – at any point of the chain, except the beginning (*Mu'allaq*) or the end (*Mursal*).

It's Ruling (Hukm): **Da'eef** (weak). It is weaker than the *Mursal* and *Munqati'* - due to the increase in the number of missing narrators from the *Isnaad*.

## **Lecture No. 6**

### Classification of Hadeeth According to the Number of Reporters at each Stage of the Chain

#### ***Mutawaatir***

Linguistically: That which is consecutive, or comes in succession.

Technically: That which is reported by such a large number of people that it would be impossible – under normal conditions – to conspire to forge or fabricate it.

#### Its Conditions (Shuroot):

- (a) That it be reported by a very large number of people (which is not agreed upon)
- (b) That large number of reporters is found in every level of the chain
- (c) That under normal circumstances, it would be impossible to conspire to forge the report
- (d) That its basis be derived from something known by the senses: sight, hearing, feeling...

It's Ruling (Hukm): *al-Ilm ad-Darooree (Yaqeenee)* Certain knowledge is derived from it, about which a person is obligated to accept just as if he/she had actually witnessed it. There is no need to seek out the status of the chain of reporters.

#### Its Divisions (Aqsaam):

- (a) ***al-Mutawaatir al-Lafzee*** (in the actual wording); the one whose *wording* and *meaning* are Mutawaatir,
- (b) ***Al-Mutawaatir al-Ma'nawee*** (in the meaning only); like the hadeeth of raising the hands in supplication, punishment in the grave, the fountain of the Prophet on the Day of Resurrection, building a *masjid* for the sake of Allah...

#### ***Khabar al-Aahaad***

Linguistically: It is the plural of one (*ahad*)

Technically: That which does not fulfill all the conditions of the *Mutawaatir*.

Its Ruling (Hukm) *al-Ilm an-Nadharee* Knowledge which requires investigation [to confirm its authenticity or its indications].

#### **Al-Mash-hoor:**

Linguistically: Well-known, famous

Technically: That which is reported by three or more people at every level in the chain, while not fulfilling the conditions for *Mutawaatir*.

Its Ruling (Hukm): Neither of the two types of Mash-hoor is necessarily described as *Saheeh* (authentic) or *Da'eef* (weak); it may be *Saheeh*, *Hasan*, *Da'eef* or even *Mawdoo'*

#### **al-Azeez**

Linguistically: Rare or Strong

Technically: That which is reported by no less than two narrators at every level of the chain [even if it exceeds two at some of the levels in the chain or narrators]. An example of a Hadeeth Azeez: *None of you is a believer (perfectly) until I am more beloved to him than his father, his child and all of mankind. [Bukhaaree, Muslim].*

Its Ruling (Hukm): It is not necessarily described as *Saheeh* (authentic) or *Da'eef* (weak); it may be *Saheeh*, *Hasan*, *Da'eef* or even *Mawdoo'*

## **Ghareeb**

Linguistically: Single, Alone; or far from one's relatives

Technically: That which has been reported by a *single* narrator at one or more levels of the chain or narrators. Another Name or the *Ghareeb* Hadeeth is ***al-Fard***

Its Ruling (Hukm): It could be Saheeh or Da'eef, though more often than not, it is *weak*.

## **Lecture No. 7**

### Classification of Hadeeth According to the Manner In Which the Hadeeth is Reported

#### ***At-Mudallas***

Linguistically: It is derived from ***at-Tadlees***, i.e.: hiding the *defect* of a product from the purchaser.

Technically: Hiding the *defect* in the chain of narrators to *improve its appearance*.

- (a) **Tadlees al-Isnaad:** It has a number of definitions from the earlier scholars, including:
- The narrator reports from his teacher [whom he *has heard* some hadeeth from] *other hadeeth* which he has *not heard directly* from his teacher; but he has actually heard it through a third party – and he uses an expression (such as *Qaala: he said* or '*An:from*) which gives the impression – without actually saying it – that he has heard it *directly* from his teacher.
  
  - The narrator reports from a *contemporary scholar* [whom he may or may not have met] Hadeeth which he *did not hear* from him, Using an expression (such as *Qaala: he said* or '*An: from so-and- so*) Giving the impression – without actually saying it – That he has actually heard it *directly* from that contemporary scholar. [Some scholars view this second definition as ***al-Mursal al-Khafee***]

**Tadlees at-Tasweeyah:** It is a sub-type, of Tadlees al-Isnaad.

It is when a narrator reports a hadeeth from a **weak reporter** – who is the link in the chain between **two reliable reporters**, and both of the reliable reporters have met each other [leaving open the possibility of one of them narrating from the other]. Here, the first narrator *deletes* the **weak reporter** – who is in between the two reliable ones – and reports the hadeeth as though one of the reliable reporters heard it directly from other, which gives the appearance that the chain of narrators is *Saheeh*. While in fact, the **reliable** reporter heard it from a **weak** reporter, who in turn heard it from a **reliable** reporter. Therefore, the chain would be considered *Da'eef*.

- (b) **Tadlees ash-Shuyookh**

This is when a narrator reports a hadeeth which he as actually heard from his teacher, then mentions his teacher with a name, *Kunyah*, title, description which he is not well known by, in order to hide his true identity.

### The Ruling (Hukm) Concerning the Reports from those who practiced at-Tadlees:

First Opinion: All of their narrations are **rejected**, even if they make it clear that they heard that particular hadeeth from the teacher whom they are reporting from.

Second Opinion: There should be a **distinction** made between the reports or narrations which the *Mudallis* makes clear that he has heard it from his teacher [to be **accepted**]; and those

which he uses expressions which do not make it clear [to be **rejected**]. This is the correct opinion.

## **Lecture No. 8**

### Classification of Hadeeth According to the Nature of the Text and Isnaad

#### ***Shaadhah*** [see also ***Mah-fooz***]

Linguistically: it means *infiraad*: the odd one in the group

Technically: That which is narrated by a *reliable (maqbool)* narrator, in contradiction to what is narrated by those who are *more reliable* than him.

Its Ruling (Hukm): It is classified as a weak hadeeth – rejected.

Its opposite is ***Mahfooz*** (the preserved or correctly memorized narration), that which is narrated by a *more reliable* narrator in contradiction to a *less reliable* narrator.

#### ***Munkar*** [see also ***Ma'roof***]

Linguistically: That which is rejected or repudiated, as opposed to that which is accepted.

Technically: It has been defined in a number of ways. The following are two:

- (a) The hadeeth whose chain of narrators contains a *narrator* who makes serious mistakes (*Fah-sha al-Ghalat*), innumerable instances of unmindfulness (*Kath-ratu al-Ghaf-lah*), or openly displays evil or immoral behavior (*Zuhoor al-Fisq*).
- (b) The hadeeth which is reported by a weak (*da'eef*) narrator – in contradiction to that which is reported by a reliable narrator (*thiqah*).

Its Ruling (Hukm): It is classified as a very weak hadeeth (*da'eef jiddan*) – rejected.

Its opposite is ***Ma'roof*** (the approved or accepted narration), that which is narrated by a reliable (*thiqah*) narrator in contradiction to what is narrated by a weak (*da'eef*) narrator.

#### ***Mudraj***

Linguistically: that which has been entered into something else and joined to it.

Technically: That *isnaad* (chain of narrators) whose order has been changed; or the *matn* (text) which has had something added to it - which is not part of it - without any indication of separation.

Its Ruling (Hukm): It is forbidden to do it (*Idraaj*), except in the case of explaining a word as az-Zuhri used to do.

## **Lecture No. 9**

### Classification of Hadeeth According to a Hidden Defect in the Isnaad or Text of a Hadeeth

#### ***Mud-tarib***

Linguistically: it is derived from *id-tiraab*: *disturbance (of a system), disorder, confusion; shaking*.

Technically: That which has been reported in (a) *contradictory* narrations [which do not allow for reconciliation], while each narration is (b) of *equal strength* [such that no one of them can be given preference over the other(s)]. Both of these factors must be present for a hadeeth to be considered *Mud-tarib*.

#### ***Maq-loob***

Linguistically: reversed, turned upside down

Technically: Exchanging an expression for another in the *isnaad* or *matn*, by *advancing or putting back*.

## Lecture No. 10

### Classification of Hadeeth According to the Reliability and Memory of the Reporters

#### **Saheeh**

Linguistically: The opposite of sick/defective: Healthy, Sound.

Technically: That which has been reported with (1) a connected chain of narrators (*Ittisaal as-sanad*); through narrators – from the beginning of the chain until the end - who are known to be (2) trustworthy/of good character ('*Adl*) and (3) accurate/precise memory (*Daabit*); being free of (4) contradicting those who are more reliable (*Shaadhah*); and free of any (5) hidden defect ('*Illah Qaadihah*) which affects the authenticity of the hadeeth - though it appears to be free of any defect.

Its Ruling: It is Obligatory to act upon it according to the consensus of the scholars ...

#### **Hasan**

Linguistically: Good, handsome, beautiful.

Technically: That which fulfills the five (5) conditions of a Saheeh Hadeeth, i.e.: (1) *Ittisaal as-sanad*; (2) '*Adl* and (3) *Daabit*; not being (4) *Shaadhah*; nor having any (5) '*Illah Qaadihah* - except that the **accuracy/precision** of one or more of its narrators is of a **lesser standard** than the narrators of a *Saheeh Hadeeth*.

Its Ruling: It is the same as for the *Saheeh*, except that it is *less* than the *Saheeh* in *strength*.

## Lecture No. 11

The Sub-divisions of Saheeh and Hasan

*As-Saheeh li-Ghairi-hi* (Raised up to *Saheeh*, due to support from other narrations)

This is a hadeeth which is *Hasan* on its own merit, and then is reported by another chain of narrators similar to it in strength – or stronger – which supports it and raises it to the level of Saheeh.

Its Ruling It may be used as a proof in religious matters.

*Al-Hasn li-Ghairi-hi* (Raised up to *Hasan*, due to support from other narrations)

This is a hadeeth which is originally *Da'eef*, but due to other chains of narrators reporting the same *matn* (text) literally or in meaning – it is strengthened and considered *Hasan li-Ghairi-hi*.

Its Ruling It may be used as a proof in religious matters.

#### **Da'eef**

Linguistically: Opposite of the strong: Weak

Technically: That which does not fulfill the conditions of the *Saheeh* nor the *Hasan* hadeeth – due to the absence of one or more of its conditions. And just as there are levels of the Saheeh, there are levels of the weak – the weaker the narrators, the weaker it becomes, ranging through: *Da'eef* (Weak), *Da'eef Jiddan* (Very Weak), *Waahee* (Baseless) *Munkar* (Weak and contradicting something more authentic), *Mawdoo'* (Fabricated), the worst of the rejected reports.

Its Ruling: Some of the great scholars, amongst them Imaams al-Bukhaaree, Muslim, Ibn Ma'een and Ibn Hazm, hold that the weak hadeeth is rejected outright and not to be acted upon as it is not knowledge.

--Others hold that it may be acted upon if conditions are met – and then only with regards to encouragement for doing good or avoiding evil. The conditions, as explained by Ibn Hajr are:

- (a) That its weakness is not severe
- (b) That it falls under something general already established in the Sharee'ah, and
- (c) That it is not considered to be something established or as having come from the Prophet

## **Lecture No. 12**

### Classification of Hadeeth According to the Reliability and Memory of the Reporters (cont'd)

#### ***Mawdooh***

Linguistically: That which is put down. It is named as such due to its lowly status.

Technically: It is *Kadhib* (a lie), *Mukh-talaq* (invented), *Mas-nooh* (manufactured) which is then attributed to the Prophet.

Its Ruling: Scholars have agreed that it is *not permissible* to narrate it except that it is accompanied with *clear mention* of it being a *fabrication*. This is due to the hadeeth reported by Muslim in the introduction to his book (*Saheeh Muslim*): *Whoever narrates from me that which he thinks (knows) that it may be a lie, then he is one of the two liars* [one has fabricated it, and the other passes it on to others].

#### How is the Fabricated Hadeeth Known?

- (a) *Al-Iqraar*: Confession
- (b) That which is equivalent to a confession:
- (c) *Qareenah fi ar-Raawee*: An indication in the Narrator
- (d) *Qareenah fi al-Marwee*: An indication in the narration

#### Reasons For Fabrication and the Types of People Who Did It

- (a) Seeking Nearness to Allah (*at-Taqarrub ila Allah*) [and His Reward].
- (b) To Support their Madh-hab (*al-Intisaar lil-Madh-hab*) (School of Thought).
- (c) To Disgrace/Attack Islaam (*at-Ta'an fi al-Islaam*).
- (d) Seeking to Flatter/Earn the Favor of the Rulers (*at-Tazalluf ila al-Hukkaam*).
- (e) Seeking to Earn a Living (*at-Takassub wa Talab ar-Rizq*) (Livelihood).
- (f) Seeking Fame, Notoriety (*Qasd ash-Shuh-rah*).