



USOOL AL HADITH

Level 3



WHAT IS USUL AL- HADIH?

Hadith Linguistically Means:



Saying



Conversation



Secret

Hadith Technically Means:



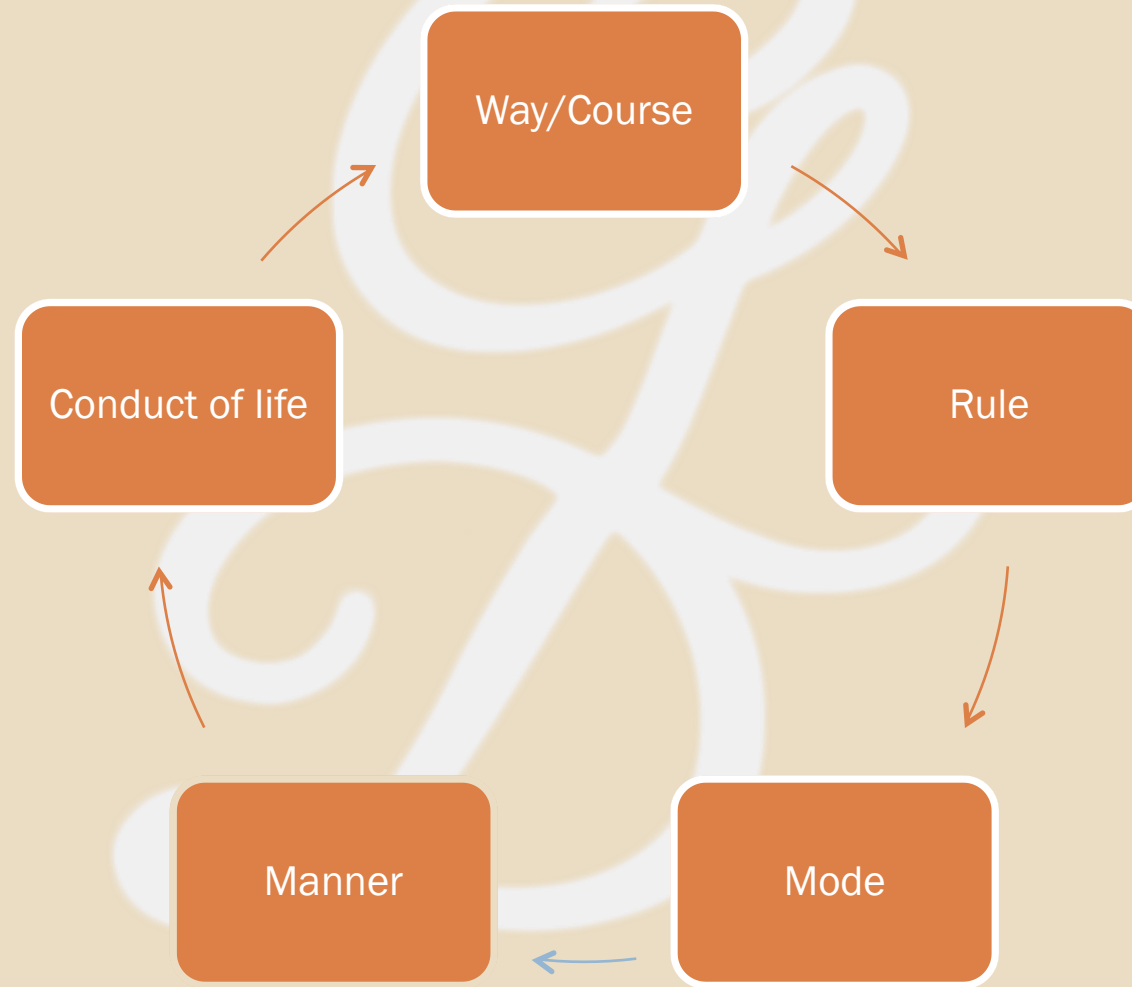
Sayings of the Prophet Muhammed
(pbuh)

Hadith Means

- According to Muhaddithin it stands for:
- What was transmitted on the authority of the Prophet
- His deeds
- Sayings
- Tacit approval
- Description of his sifat (features) meaning his physical appearance.

However, physical appearance of the Prophet is not included in the definition used by the jurists

Sunnah Means:



Prophet & Qur'an

The Prophet Muhammad and His Position According to the Qur'an

- **Expounder of the Qur'an** - The Qur'an commands—if we may take salat (prayer) as an example—the establishment of salat (prayer) in numerous verses, but does not prescribe the details for the method of praying. The Prophet's task was to demonstrate the forms of prayer practically as well as orally.
- **Legislator** - We find that the legislative authority is bestowed upon the Prophet in the Qur'an. So he acts as the society's law giver. The Prophet initiated certain things which were later mentioned by the Qur'an as the standardized practices of the community, e.g. the practice of Adhdu to which the Qur'an refers only as the 'existing practice'. This instance proves the legislative authority of the Prophet and that his deeds were sanctioned by Allah.
- **Model behaviour for Muslim Society** - Muslim Society must follow the Prophet in every walk of life. Al- mighty Allah did not leave the question open to debate. He explicitly or- dered total obedience to the Prophet,
- **Total obedience to the Prophet** - "Say, 'Obey Allah, and the Messenger.' (Al-Imran). It's clear that the commands of Allah as well as the proven commands of the Prophet are binding on a Muslim. He has equally to obey both of them. The Prophet's total life is a good example for all Muslims, and ought to be followed by them. A Muslim should not feel hesitant in carrying out the orders of the Prophet. Obedience here means full and not half-hearted submission.

Transmission of the Hadith of the Prophet

- **1. Verbal teaching** - The Prophet himself was the teacher of his sunna¹. To make memorizing and understanding easy he used to repeat important things thrice. After teaching the Companions he used to listen to what they had learnt.
- **2. Written medium (Dictation to scribes)** - All the letters of the Prophet to kings, rulers, chieftains, and Muslim governors can be included in the teaching of the sunna by written media. Some of those letters are very lengthy and contain legal matters concerning Zakat, taxation, forms of worship, etc.
- **3. Practical demonstration** - As far as practical demonstration is concerned, the Prophet taught the method of ablution, prayers, fasting and pilgrimage

The Companions & three methods of learning:

- **1. Memorization** - The Prophet himself was the teacher of his sunna. To make memorizing and understanding easy he used to repeat important things thrice. After teaching the Companions he used to listen to what they had learnt.
- **2. Through writing**- There were good numbers of Companions who recorded the ahadith of the Prophet via writing.
- **3. By practice**- It is essential to remember that the Companions put into practice what ever they learned by heart or by writing.

Learning of Ahadith in Early Days

■ For learning of hadlth the following eight methods were in use:

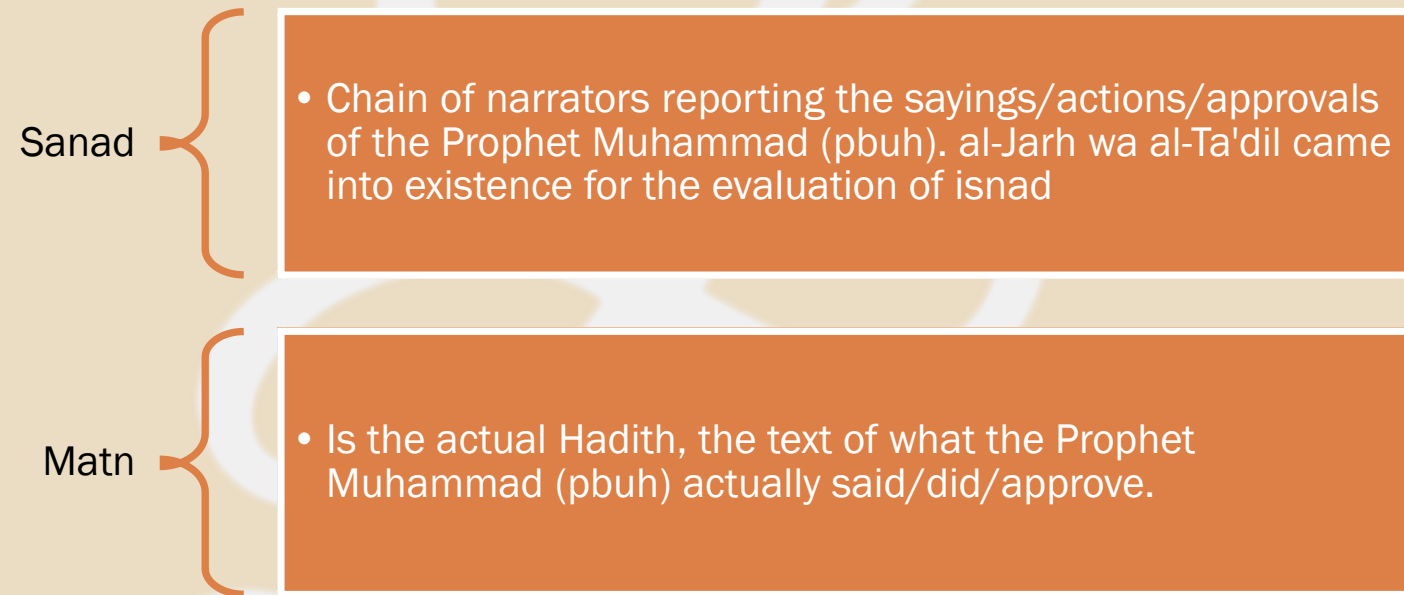
1. **Sama:** that is reading by the teacher to the students.
2. **'Ard:** reading by students to teachers.
3. **Ijazah:** to permit someone to transmit a hadlth or book on the authority of the scholar without reading by any one.
4. **Munawalah:** to hand someone the written material to transmit.
5. **Kitabah:** to write ahadith for someone.
6. **I'lam:** to inform someone that informer has permission to transmit certain material.
7. **Waslyah:** to entrust someone his books.
8. **Wajadah:** to find some books or ahadith written by someone just as we nowadays discover some manuscripts in a library or somewhere else

Prohibition of Writing Hadiths

Transmitted by Abu Sa'id al-Khudri:

- "Do not write from me anything except the Qur'an and whoever has written anything from me other than the Qur'an should erase it."
- This hadith, which is transmitted by Abu Sa'id al-Khudri on the authority of the Prophet is disputed among scholars.
- According to al-Bukhari and others, it is the statement of Abu Sa'id himself, that is erroneously attributed to the Prophet, and it actually meant that nothing should be written with the Qur'an on the same sheet as this might lead someone to conclude erroneously that sentences or words written in the margin or between lines belonged to the Qur'an.
- It should be remembered that this command was given when the Qur'an was being revealed and the text itself was incomplete. Otherwise there does not appear to be any sound reason to forbid the writing of ahadith.

Hadith consists of two Parts



Hadith Qudsi

- Some of the ahadith are narrated by the Prophet, saying that Almighty Allah says so and so.
- These ahadith are called **Hadith Qudsi**
- The meaning of these ahadith was revealed to the Prophet who put them in his own expression.
- The Holy Qur'an is the real word of Almighty Allah and the Prophet had only to receive it and then to teach it to the people, explain it and act accordingly.
- However, other ahadith are not called Qudsi



AUTHORITY IN ISNAD

Authority of Isnaad

Isnaad	Definition
Marfu	Chain goes back to the prophet; though may be broken somewhere
Musnad	The isnad of hadith is uninterrupted & goes back to the prophet
Mauquf	The isnad goes back to the companion only
Maqtu	A hadith goes back to the successor only

Hadith - Hisham ibn Urwa

- Yahya related to me from Malik from Hisham ibn Urwa that his father said, talking about spending the nights of Mina at Makka, "No- one must spend the night anywhere except Mina."

(Muwatta)

Hadith Maqtu

Hadith - Mawquf

Narrated Jabir (RA) in a Hadith which he attributed to the Prophet (ﷺ) regarding a pregnant (woman) whose husband died:

- "She has no maintenance rights." [al-Baihaqi reported it. Its narrators are reliable, but al-Baihaqi said, "The correct narration is that which is Mawquf (a saying of a Companion)"].

Hadith Mawquf

Hadith - Hisham ibn Urwa

Ibn 'Umar said:

- He who drank wine in the world and did not repent would be deprived of it (the pure drink) in the Hereafter. It was said to Malik: Is this hadith Marfu'? He said: Yes

(Muslim 2003)

Hadith Marfu

Hadith - Hisham ibn Urwa

On the authority of Abu Sa'eed al-Khudree (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said:

- There should be neither harming (darar) nor reciprocating harm (dirar).
- A hasan hadeeth related by Ibn Majah, ad-Daraqutnee and others as a musnad hadeeth.

Hadith Musnad

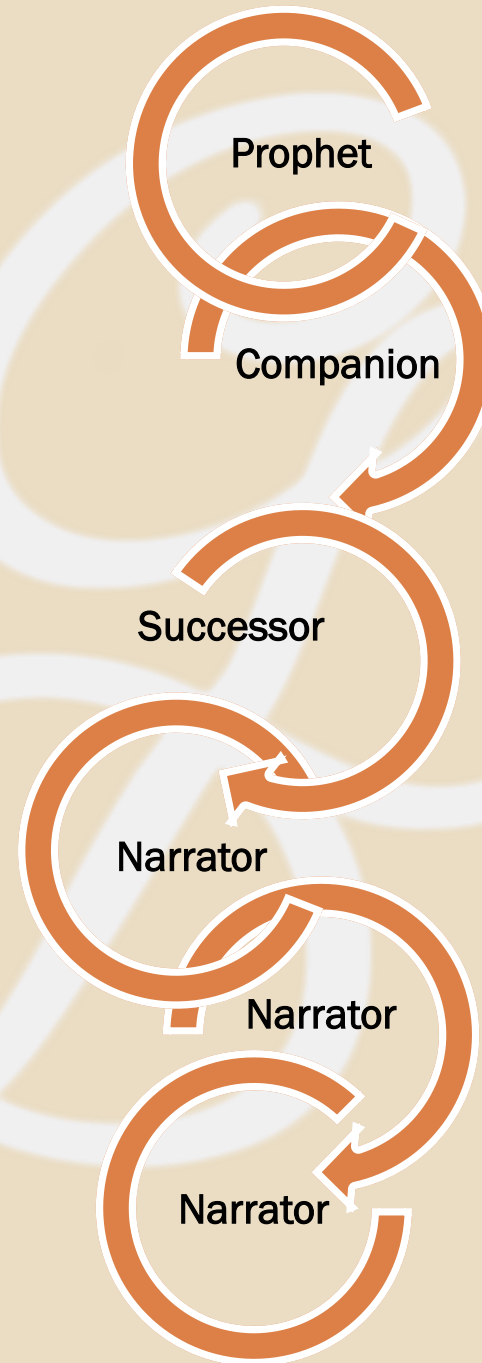
Isnad Weakness

- Weakness in Isnad owed to discontinuity of isnad like those of: **Mursal**, **Munqati'**, **Mu'dal**
- Some times **mauquf** and **maqtu** are also mentioned.
- But as these ahadith have others than the Prophet as final authority, they are not legally binding.



CONNECTED ISNAD

Connected – Muttasil

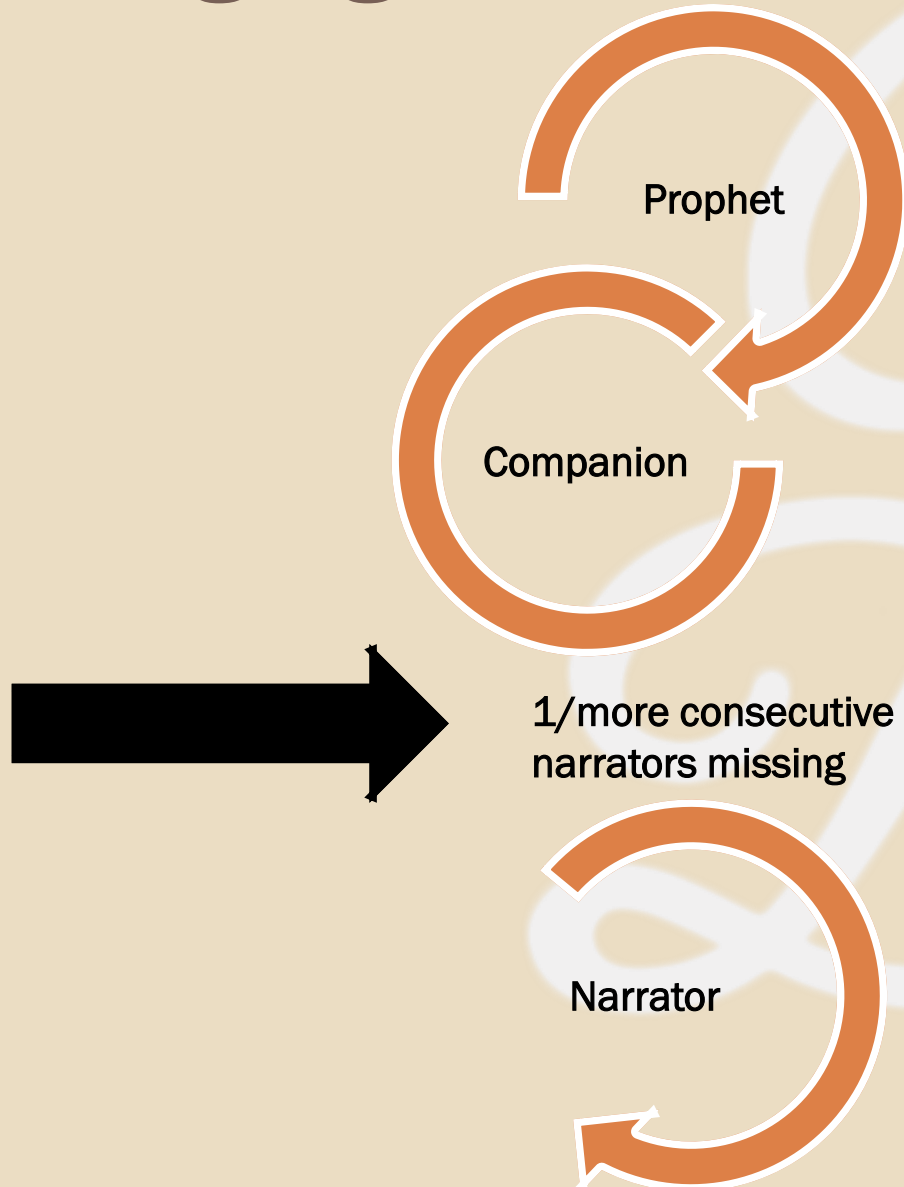


The isnad of the hadith is unbroken



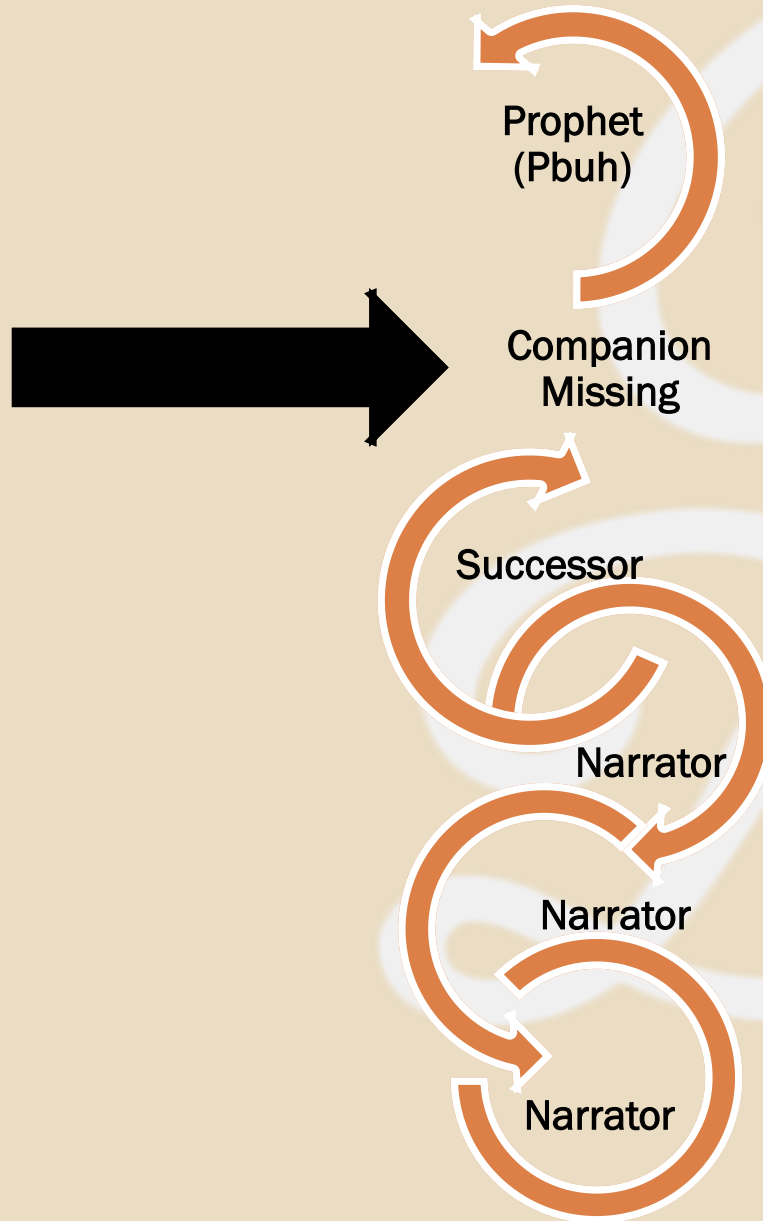
OBVIOUS BREAKS IN ISNAD

Hanging – Mu'allaq



One or more consecutive narrators deleted from the beginning. Bukhari mentions hadith starting from the companion directly, without identifying the full chain. Generally rejected, as classified as Da'if (weak) hadiths, unless mentioned as supportive evidences only & did not constitute to main proof of Islamic principles. Generally these are accepted if found in Sahih collections.

Generalised - Mursal



A Hadith, where the Companion has been deleted. Such a hadith is also considered Da'if, as it lacks continuity of chain, even if all the narrators till the successor are authentic. If this is the case it would be referred to as; "Sahih Mursal".

The leading Imaams, **Aboo Haneefah**, **Maalik** and **Ahmad** and others argued that the mursal narration was valid as evidence on condition that the Successor who narrated it was himself reliable and known to narrate from reliable sources.

Imam Shafi stipulated four conditions:

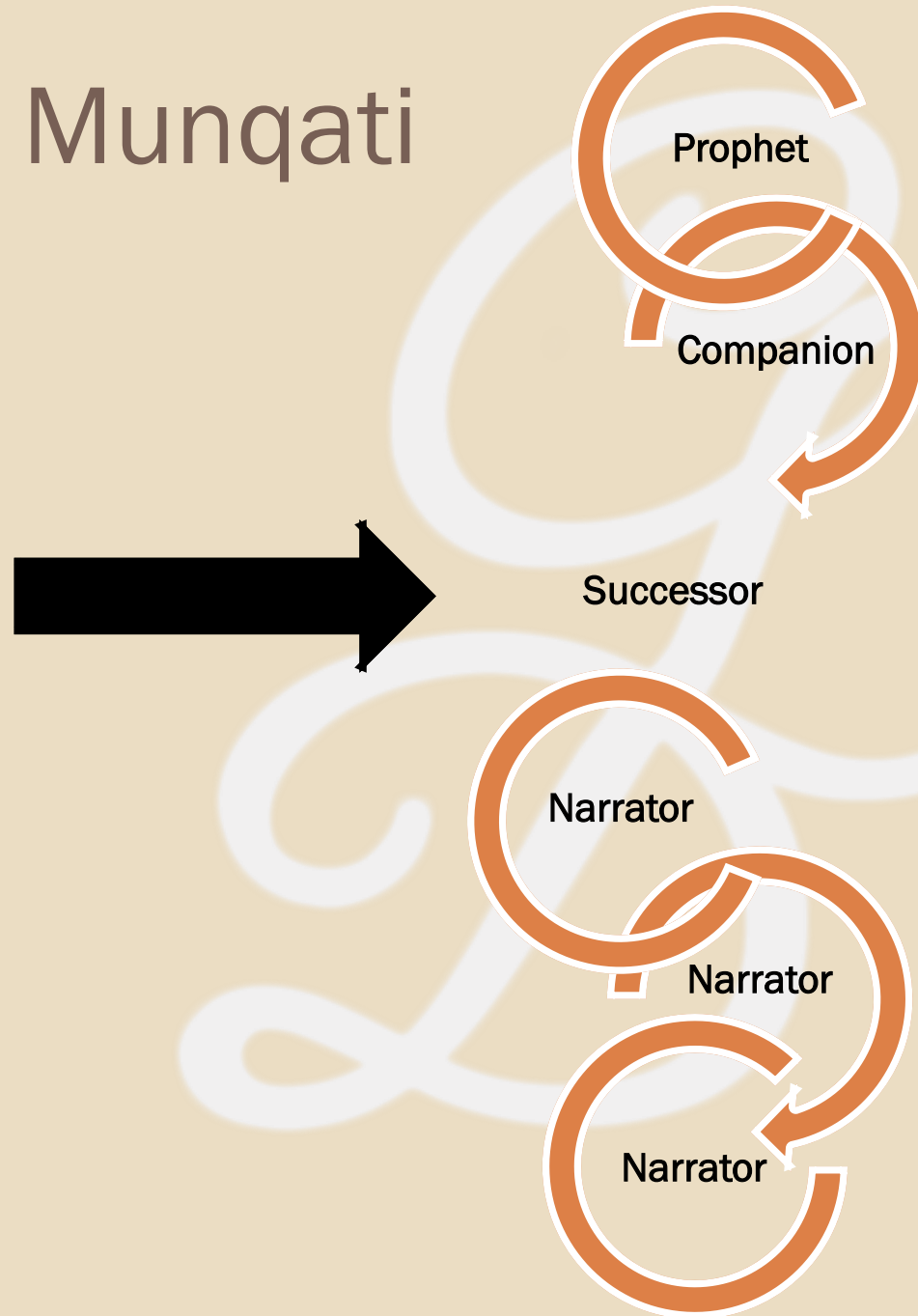
1. Successor was from among the major/senior successors
2. Successor be graded as reliable (thiqah)
3. Reliable scholars did not dispute its validity
4. Previous three conditions are reinforced by either another continuous narration/another mursal Hadith with a different chain that had statements of the Companions to the same effect

Mursal Hadith – E.g.

Sulaymaan ibn Daawood informed us [saying] Ibn Wahb informed us [saying] Haywah ibn Shurayh informed us from Saalim ibn Ghaylaan from Yazeed ibn Habeeb that the Messenger of Allaah (saw) passed by two women who were praying and said: **“Whenever you prostrate, huddle some of your flesh towards the ground for the woman is not like the man it that respect”**.
(Abu Dawud)

All of the narrators are reliable, however it is mursal because Yazeed ibn Abee Habeeb was a minor Successor. Consequently, it is saheeh al-Isnaad mursal but da'eef and thus cannot be used as independent legal evidence

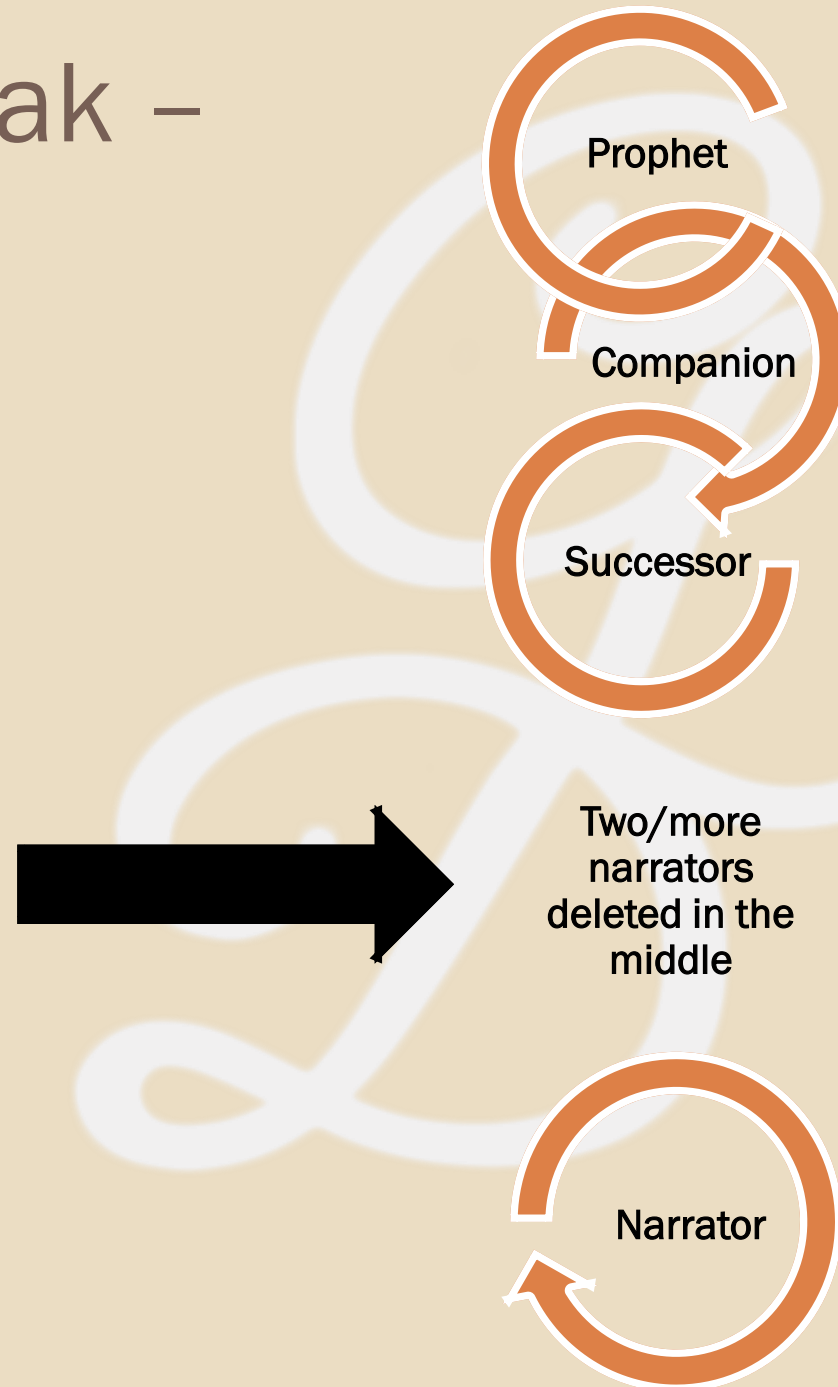
Broken - Munqati



Technically it refers to a hadeeth in which one or more narrators have been deleted at random from the middle of the chain of narrators.

Scholars defined it as a break between the Successors and the Companion. Ibn Hajar preferred this definition and added that the break could occur at more than one place in the chain

Dobble Break – Mu'dal



Technically it refers to a hadeeth in which two or more consecutive narrators are deleted in the middle or the end of the chain. If two or more narrators are deleted from the beginning its called mu'allaq. scholars defined it as a break between the Successors and the Companion.

Scholars of hadeeth unanimously considered the mu'dal as weaker and more defective than the mursal and the munqati' due to excessive omissions in its chain.

Isnad Summarisation

- **Marfu':** That is isnad of the hadith goes back to the Prophet, though it might be broken somewhere.
- **Musnad:** That is isnad of the hadith is uninterrupted and goes back to the Prophet.
- **Muttasil:** That is isnad of the hadith is unbroken.
- **Mauquf:** The isnad of hadith goes back to the Companion only.
- **Maqtu':** A hadith going back to the Successor only.
- **Mursal:** Transmission of a Successor from the Prophet directly dropping the Companion from the Isnad.
- **Mu'allaq:** An isnad in which one or more authorities from the beginning (from the author or book) is omitted.
- **Munqati':** An isnad having a single link missing somewhere in the middle, in one place or more.
- **Mu'dal:** An isnad in which two continuous links are missing in one or more than one places.
- **Mu'an'an:** In the isnad, in transmitting the material the term 'an has been used, which is not explicit in describing the method of receiving the hadith.
- **Musalsal:** Is a hadith all of whose narrators had a similar situation. For example all of them used same terminology in narration such as Sami'tu. Or all of them belong to one region or one occupation. Or they narrated the hadith with the same action, e.g. all the narrators smiled while narrating a hadith because the Prophet had smiled while saying it



HIDDEN BREAKS IN ISNAD

Counterfeit – Mudallas

The word Mudallas comes from the verb “dallasa” which literally means to hide the defects in goods from a buyer. Technically it refers to the hiding of a defect in the sanad and the beautification of its outer appearance. It may be further subdivided into two other groups:

[a] **Tadlees as-Sanad** - a narrator, narrates something which he did not hear from someone whom he studied under. A person does not openly claim to have heard it from his teacher but only implies it by using the phrase “*He said*” or “*from*”. using the phrase ‘an’ (from). narrates from his teacher deleting from the chain a weak narrator between two strong narrators who met each other by using ambiguous terminology. This form of tadlees is also called *Tadlees at-Taswiyah* and is the worst form of tadlees. Any scholar involved in *Tadlees at-Taswiyah* will be dismissed as weak

[b] **Tadlees ashShuyookh** - This is the case in which a narrator relates a hadeeth from one of his teachers (shuyookh) but refers to him by an unknown name, nick name or characteristic. This form of tadlees was less detested since no omission took place in the chain as a result of it. It was disliked because the distortion of the narrator’s identity complicated tracing his grading, and the overall grading of the hadeeth.

Some hadeeth scholars held that narrators who practiced any form of tadlees would be rejected as weak and untrustworthy. Others held that the narrations of the mudallis would be considered if openly declared that he heard the narration by using terms like ‘*sami’tu*’ (I heard), and they would be rejected if ambiguous terms like ‘*an*’ (from) were used.

Hidden Generalization – Mursal Khafee

Technically means that someone narrates something he did not hear from someone whom he met or who was his contemporary using terminology implying that he heard it from him. The difference between *Mursal Khafiy* and *Tadlees as-Sanad* is that in the case of Mursal, he narrates from someone whom he did not study under whereas in Tadlees he narrates from his teacher.

It is fundamentally a weak narration due to an obscured missing link. Once the omission is clearly identified the narration is considered *munqati*

Mu'an'an and Mu'annan

The Mu'an'an is a hadeeth in which the narrator relates it using the preposition “an” عن meaning “from” without specifying that he was directly informed حَدَّثَنَا

According to the majority of hadeeth, Fiqh and Usool scholars, the *Mu'an'an* is considered *muttasal* (connected) if it fulfils the following conditions:

- (1) That the narrator who relates the chain in the 'an'an form not be a mudallis.
- (2) That all the transmitters connected by 'an (from) were contemporaries.
- (3) Imaam al-Bukhaaree, 'Alee ibn al-Madeeneh and other eminent scholars added the third condition that meetings between the narrator and his teacher be conclusively established. Other scholars considered such narrations as broken until proven otherwise.

The Mu'annan is a hadeeth in which the conjunction اَنَّ (that) is used throughout the sanad. The Mu'annan is classified in the same way as the mu'an'an.

Mu'an'an fall in the category of weakness in isnad, if the narrator who used this term was famous for tadlls. In his case it would be counted as a broken chain.

But if the narrator was not known for practicing tadlls, and he had learned from the authority from whom he narrated though we do not know that he learned that particular hadith from him, or in case we have no positive proof of his learning, but there was a possibility of his learning as both lived in one city in one period, then it would be counted as an unbroken isnad.



ISNAAD SUMMARISATION

Obvious Breaks in Isnaad

Isnaad – Obvious Breaks	Definition
Mursal	Transmission of a successor directly from the Prophet (pbuh) dropping the companion
Mu'allaq	One/more authorities omitted/entire chain deleted.
Munqati	A single link missing in the middle in one place, or more.
Mu'dal	Two continuous links missing in one, or more places.

Isnaad – Hidden Breaks	Definition
Mudallas	<p>Hidden defect in isnad;</p> <p>Tadlees as-Sanad - A person does not openly claim to have heard it from his teacher but only implies it by using the phrase “<i>He said</i>” or “<i>from</i>”. Also, deleting from the chain a weak narrator between two strong narrators</p> <p>Tadlees ashShuyookh - Narrator relates a hadeeth from one of his teachers (shuyookh) but refers to him by an unknown name, nick name or characteristic. This form of tadlees was less detested since no omission took place in the chain as a result of it. It was disliked.</p>
Mursal Khafee	<p>Someone narrates something he did not hear from someone whom he met or who was his contemporary. <i>Mursal Khafiy</i> and <i>Tadlees as-Sanad</i> - difference is that in the case of Mursal, he narrates from someone whom he did not study under whereas in Tadlees he narrates from his teacher with ambiguity.</p>
Mu’an’an	<p>Using the term ‘an’/’inna’ not explicitly stating how the hadith was received.</p>



HADITH CRITICISM

Methodology of Hadith Criticism

There were several methods, but almost all of these methods may be brought under the broad heading of '**comparison**' or **cross question** and **cross reference**.

1. Comparison between the Ahadith of different students of one scholar.
2. Comparison between the statements of a single scholar at different times.
3. Comparison between oral recitation and written documents.
4. Comparison between the hadlth and the related text of the Qur'an.

Adl – Righteous Conduct

- The method of criticism helped the scholars in finding out the degree of accuracy of a particular transmitter of hadith, resulting in his grading in the light of his literary achievement.
- However the MuhaddithIn did not consider this sufficient for accepting the transmitted material no matter how accurate the scholars might be.
- There were some further requirements which must be met by the transmitter so that his narration may be acceptable.
- To accept a hadith according to the criteria of hadith critics, it is not sufficient that the statement be authentic in itself.
- Besides this, the narrator must be 'Adl,' i.e. of righteous conduct. In other words his character must be Islamically acceptable.

Accepted Narrators

- The narrator must be a person who:
- Prays in congregation
- Does not drink Nabldh (which could cause intoxication if kept for long period of time.)
- Does not tell a lie and does not suffer from any mental disqualification

Grading of Narrators – Earlier Scholars

- Two faculties; moral character or 'Adl, and the highest literary accuracy, both combined in a person, he was called **thiqa** (trustworthy), whose narrations are generally accepted by MuhaddithIn
- If a scholar's personal character was acceptable but his literary accuracy was not of the highest grade, and he was the scholar of the second grade, he was called **saduq** (truthful). His narration would be accepted as a genuine one except in a case where he differed from an authority of higher accuracy than him
- a scholar whose character was agreeable but his literary achievement was very limited and he committed many mistakes. He was called **saduq yahim**
- a scholar was charged with indecency in his character, material transmitted by him was not accepted no matter how big a scholar he might have been
- Those scholars who have been awarded the highest marks, known as thiqatun thabiun, or awthaqun-nas, meaning the most truthful and accurate scholars.

Grading of Narrators – Latter Scholars

- Those who have been awarded good grades without being given superlative degree, such as **thiqatun** (trustworthy) **mutqinun** (accurate) etc.
- Those whose position is less than grade three, and have been awarded a good grade, such as **saduq** (truthful)
- Those whose grading is lower than No. 4 and given a grade like **saduq yahim**. (truthful, but committing mistakes sometimes)
- The one who transmitted a little knowledge, and there is no proof of his being unreliable, nor do we have any positive proof of his high accuracy, is called **maqbul** (acceptable). If his narration is verified by some other scholars' statements he would be named layyin (mild)
- One who has more than one student who transmitted ahadith from him, but scholars did not (tauthiq) declare him authentic is called **majhul al-hal** (meaning one whose integrity is not verified) , in other words one whose reliability is externally evident, but about whose reliability nothing is known.
- One who has not credit from any scholar on his behalf and some of the scholars have spoken against him, is called **d'alf** (weak)
- One who is not known in literary circles at all except through narration of a single scholar, and has not credit of scholars for him is called **majhul** (unknown) .
- One who has no certificate of credit at all from the scholars and they have spoken against him giving reasons for their statements, one who committed many mistakes or he was a **fasiq**, did not meet the legal requirement of righteousness, or was stupid
- One who was charged with or blamed for forgery, is called **mullaham bil kadhib**
- One who was named **Kadhdhdb** (liar) **wadda** (forgerer)

Weak Narrators

- A man who committed many mistakes in transmitting the hadith was called 'weak'
- If he narrated a hadith alone and no other scholar could verify his narration, then the hadith cannot be accepted, for it is suspected of having a mistake in its transmission.
- But if another scholar though himself a weak narrator in his literary achievement, transmitted a hadith which agrees in the meaning and the sense of the early hadith, then it would be accepted, though it would be placed in a very low grade,

DEFECTS IN THE NARRATOR

- Defects in the transmitter are a result of 10 factors, five of which are connected to ‘Adaalah (justice/righteousness/trust/worthiness) and five to Dabt (accuracy).
- **The factors related to ‘Adaalah for fabricated hadith are if a narrator is:**
 1. A liar
 2. Accused of lying
 3. Immoral (drinking, gambling, lying)
 4. An innovator in religious principles
 5. Obscure.
- **The factors related to Dabt for a weak hadith are if a narrator is:**
 1. Excessive in his errors
 2. Weak of memory
 3. Negligent
 4. Known for a lot of misinterpretations
 5. Known to contradict reliable reporters

The following are the rejected hadeeth due to the above-mentioned defects in the narrators starting with the most serious defects.



GRADING OF HADITHS

Mutawaatir

- It is the report of a large number of narrators whose agreement on a lie is inconceivable on all levels of the isnaad from the beginning until the end.
- According to the majority of scholars, the authority of the mutawaatir hadeeth is equivalent to that of the Qur'aan. It creates certainty (yaqeen) and the knowledge it produces is equivalent to knowledge acquired through sense perception.
- In the view of Muslim scholars any hadith i-Inch has been transmitted by **tawatur** and whose reporters based their reports on direct, unambiguous, perception unmixed with rationalization would produce knowledge with certainty.
- The mutawaatir may be further subdivided into two other groups: **mutawaatir bil-lafz** (recurrent wording) and **mutawaatir bil-ma'naa** (recurrent meaning)
- **Mutawaatir bil-lafz** - All narrations must have identical wording. This type of mutawaatir hadeeth is extremely rare. There is a disagreement among scholars as to the exact number of verbally recurrent hadeeths. It is generally suggested that it does not exceed ten
- **Mutawaatir bil-ma'naa** - The conceptual mutawaatir wherein a large number of hadeeth transmitters concur in the meaning but differ in wording or in form is quite frequent. For example, the rituals of formal prayer, Hajj, fasting, quantities of zakaah, qisaas rules, etc. were witnessed by a large number of companions and were transmitted by multitudes down through the ages.

Aahaad (Solitary)

- Also known as the khabar al-waahid (the narration of an individual) is a hadeeth in which the numbers of narrators at any level of the isnaad do not reach anywhere near the minimum number for mutawaatir hadeeths.
- Most scholars hold that it is a hadeeth that does not impart accurate knowledge (established evidence), unless supported by extraneous circumstance/circumstantial evidence.
- Majority of jurists, however, agree that aahaad may establish a rule of law provided that it is related by a reliable narrator and the contents of the report are not repugnant to reason.
- Many scholars have held that aahaad produces speculative knowledge (zann) Non-substantial evidence & acting upon which is only preferable.
- However, according to the majority of the scholars of the four schools of law, acting upon aahaad is obligatory even if aahaad fails to create positive knowledge
- Regarding the use of hadeeth as evidence, the Egyptian Jurist, Aboo Zahrah, claimed that according to the majority of scholars the aahaad should not be relied upon as the basis of belief ('aqeedah). However, the texts of the Qur'aan and the Sunnah, the way of the Companions and the sayings of scholars are all clear evidence to the necessity of accepting hadeeth aahaad in all matters of religion, whether laws or 'aqeedah.

Mash'hoor (well-known)

- A narration that has a minimum of three or more transmitters in every level. The following hadeeth
- The mash'hoor is further explained as a hadeeth which is originally reported by one or more companions but has later become well-known and transmitted by an indefinite number of people. It is necessary that the diffusion (spreading) of the report should have taken place during the first or the second generation (i.e. during the period of the Companions and the Successors) after the Prophet's death.
- For Aboo Haneefah and his followers, the mash'hoor hadeeth imparts positive knowledge (yaaqeen), though of a lesser degree of certainty than the mutawaatir.
- But the majority of other jurists consider the mash'hoor to be included in the category of aahaad imparting only speculative knowledge (zann). According to Hanafites, acting on the mash'hoor is obligatory but its denial does not amount to disbelief

Azeez (strong/rare)

- A narration that has at least two transmitters in every level. Some scholars did not distinguish between mash'hoor and 'Azeez
- Scholars did not produce any works dedicated to compiling 'azeez narrations primarily because there was no significant benefit from such a compilation.

Ghareeb (strange):

- A narration which has a single transmitter at any point in the isnaad after the Companion – narrator; subdivided into two categories: **Ghareeb Mutlaq** and **Ghareeb Nisbee**.
- **Ghareeb Mutlaq** (Absolutely Single). This category is also known as Fard Mutlaq and it refers to a hadeeth in which the single narrator is at the beginning of the sanad, that is, the hadeeth is narrated by a single Companion from the Prophet (r). An example of such a narration is the well-known hadeeth of ‘*Umar ibn al-Khattaab* in which he quoted the Messenger of Allaah (r) as saying “*Indeed deeds are judged according to their intentions*”
- **Ghareeb Nisbee** (Relatively Single). This category refers to a hadeeth which has a single narrator in the generations after the Companions. In other words, more than one Companion narrated it, but in a least one generation of narrators, it was related by a single narrator.
- The category of Ghareeb Nisbee may be applied to a hadeeth for a variety of other reasons.
 - a) A single narrator who is graded Thiqah (reliable)
 - b) A specific single narrator from another specific single narrator. Hadeeth scholars say: So-and-so is the sole narrator from so-and-so.
 - c) Single narrations from people of a specific town or region. Hadeeth scholars say: The sole narrators of this hadeeth are the people of Makkah or Syria.
 - d) Narrations by people of a specific area from other people of a specific area. The most well-known text written on Ghareeb hadeeths is that of Imaam ad Daaraqutnee called Gharaa’ib Maalik.

Classification of Hadith – Number of narrators

Mutawatir	Ahad	Mashoor	Aziz	Ghareeb
Large number of narrators Mutawatir by words Mutawatir by meanings	Narrators not reaching Mutawatir level	Three/more narrators in every level/stage	At least two narrators in each generation	Single narrator in any point of isnad after the companion, either throughout the chain/or any stage of the chain

Grading of Hadiths

- Hadith can be graded into two groups: **Accepted (maqbul)** and **rejected (mardud)**
- The accepted ones may be divided into two groups:
 - **Sahih** (authentic)
 - **Hasan** (agreeable)
- Both groups are sub-divided into two sub-groups:
 - Authentic by itself. (**Sahih li dhdtihi**)
 - Authentic owing to presence of others. (**Sahih-li ghairhi**)
 - **Hasan li dhdtihi** (agreeable by itself)
 - **Hasan li ghairhi** (agreeable owing to the existence of others)

Classification of Hadith

Narrators are truthful.
Have good memory/have
recorded what was said.
Should have met each
other

Sahih
Authentic



Narrators are truthful.
Have fair memory.
Connected chain;
meaning have heard the
hadith from those
reporting from.

Hasan
Good/Fair



Narrators lack accuracy.
Bad memories.
Not met those
supposedly narrating
from. Cannot use as
proof for Islamic Law.

Da'if
Weak



Narrator/s are liar/s.
False chain; meaning not
heard the hadith from
those reporting from. Text
not in-line with
Quran/Sunnah.

Mawdu
Fabricated



Classification of Hadith

Sahih	Hassn	Daif	Mawdu
Continuity of chain (isnad)	Continuity of chain (isnad)	Discontinuity of chain	False chain
Should not contradict other hadiths, whose numbers are higher.	Should not contradict other hadiths, whose numbers are higher.	Should not contradict other authentic hadith	Goes against authentic hadith/Qur'an/indecent content
No hidden defect	No hidden defect	Hidden defects	Obvious/hidden defects
Narrators Truthful	Narrator/s are Truthful	Narrators Truthful/unreliable	Narrator/s liars
Good memory	Fair memory	Weak memory	Falsified memory
Should have met those reporting from	Should have heard from those reporting from	Not met those supposedly reporting from	Not heard the hadith at all



SIX COLLECTION OF HADITHS

Muslim

Bukhari

Sunan at-Tirmidih

Sunan Ibn Majah

Sunan Abu Dawud

Sunan an-Nasa'i



FABRICATION



Fabricated- Mawdoo

- If the defect in the narrator is that he is known to lie on the Prophet (pbuh), his hadeeths are classified as Mawdoo'. Technically, a mawdoo' narration is not a hadeeth at all, but a lie attributed to The Prophet (pbuh). It is referred to as a hadeeth figuratively.
- The Ruling Concerning Its Narration It is the consensus of opinion of the scholar that it is not permissible to narrate such a "hadeeth" without pointing out that it is fabricated.

Methods of Recognition:

1. Confession of the fabricator himself as in the case of Aboo 'Ismaah Nooh ibn Abee Maryam who confessed that he fabricated hadeeths about the virtues of each soorah of Qur'aan and attributed them to Ibn 'Abbaas.
2. Indirect confession as in the case of one who narrates from a teacher and when asked about his own date of birth mentions a date after the death of his teacher. If the hadeeth is only related by him it is classified automatically as being mawdoo'.
3. Circumstantial factors about the narrator as in the case where the narrator is a shi'ite and the hadeeth he is reporting is about the virtues of the Prophet's descendants.
4. Circumstantial factors in the hadeeth as in the case where the wording is grammatically weak or its text contradicts the basic senses or the obvious meaning of the Qur'aan.

Fabricated Hadiths

- The attribution of false statements to the Prophet may be divided into two categories:
 1. Intentional fabrication of hadlth. That is usually called **hadlth maudu** - those who committed this great sin belong to different categories. Among them were Zindlqs who could not fight Islam openly, and took shelter under the cloak of scholarship.
 2. Unintentional attribution of a false hadlth to the Prophet by mis take despite due care or due to carelessness. That is usually called **hadlth Batil** - There were some weak-minded people who fabricated ahadith with good intentions in their mind.

Intentional Fabricated Hadiths

1. Abo 'Umara al-Marwazi says that Abfi 'Isma was asked, "Where did you get from 'Ikrima from Ibn Abbas ahadlth about the --excellence of the Qur'an sura by sura, when 'Ikrima's students do not possess this?" It ought to be noticed how the scholars were making cross references to detect the fault and falsehood. He replied, **"I saw that people had turned away from the Qur'an and occupid themselves with the Fiqh of Abu Hanifa and the Maghazi of Muhammad b. Ishaq, so I forged these ahadlth seeking reward in the next world."**
2. There were some story tellers who used to stand in the market places or in the mosques and used to attribute ahadlth falsely to the Prophet. Scholars mention a class of fabricators who used to fabricate for the sake of rulers.
3. There were certain religious men who fabricated to support their sectarian attitude, either in law or in theology, or in politics or due to their prejudice for race or country or certain people, or those who fabricated for their personal interest.

Unintentional Fabricated Hadiths

There are however, other people who committed mistakes though they did not fabricate the statement itself

1. Those who took a well known hadith and gave it a new isnad for the sake of novelty, so that they might become a focus for learning.
2. Those scholars who committed mistakes in transmission, e.g. while isnad was ended with the Companion or Successors only, he erroneously attributed statements to the Prophet which were as a matter of fact the sayings of the Companions or Successors.
3. Pious people who did not take the trouble to be exact, and did not give the time and attention required for the study of hadith, and were very busy in their 'ibddah (worship) committed many mistakes in transmitting ah-adith.
4. Scholars who learned ahddith from certain shaikhs, and later discovered that there were some other ahddith transmitted by the same shaikhs which they had missed. Instead of being content with what they learnt directly from the authorities or being precise about differentiating what they learnt directly and what they did indirectly, they transmitted all, pretending that they learnt them.
5. Those who learnt books from authorities but did not copy what they learnt at that time. When they grew old and were asked ahddith by students, their ignorance and desire to appear scholars lead them to transmit ahddith from copies of the same book which they acquired, but it did not contain notes certifying their learning.
6. People lacked the necessary qualifications for teaching of hadith, that is a sharp memory, alertness or a correct book. Then a student came and read ah-haddith to them which were not transmitted by them but they ignorantly confirmed them.
7. Scholars who travelled in search of hadith and were recognized muhaddithin, but lost their books. Later on when they taught students they used copies other than their own, without bearing in mind that there might be some differences between two copies of the same work. Or they transmitted from their defective memories. On this account they resorted to guesswork (takhmin) . No doubt the value of what they taught depended on whether their book was sound or not.

Detecting Fabricated Hadiths

- If the hadith contains an exaggerated statement that the Prophet could not have made.
- For example a false hadith attributed to the Prophet that when one pronounces 'La ildha ill Allah' God creates from this sentence a bird with seventy thousand tongues.
- Experiment rejects it.
- Ridiculous kind of attribution.
- Contradicts a well known Sunna.
- Attributes a statement to the Prophet which was supposed to have been made in the presence of a thousand Companions but all of them supposedly concealed it.
- The statement has no resemblance to other statements of the Prophet.
- Sounds like the saying of mystics or medical practitioners.
- Contradicts the clear and obvious meanings of the Qur'an.
- Inadequate in its style.
- Besides these general rules, the entire system of isnad was applied to detect the fabrication.

Fabricated Hadiths

- Muhammed b. Sa'id ash-Shaml who was crucified reported from Humaid from Anas from the Prophet saying: **"I am the seal of the Prophets, there will be no prophet after me unless Allah wills."**
- He forged this exception to support the heresy and infidelity to which he summoned people and to buttress his claim to be a prophet.

Fabricated Hadiths

- “He who visits the grave of his parents every Jumu’ah and recites Surah Ya-Sin over them or one of them, shall have his sins forgiven by the number of each verse or each letter” (Graded fabricated by Ibn Adee – devoid of isnad).
- “I am a city of knowledge and Ali is the gate by which you pass to obtain that knowledge”. (Classified fabricated by Imam Bukhari)
- “Differences among my followers is a Mercy from Allah”. (Ibn Hazm said this is not a hadith)
- “If it weren’t for women, Allah would have been worshipped properly” (Related by Ibn Adee – a man in the isnad is deemed a liar)
- “Seek knowledge even as far as China” (Classified fabricated by Ibn Jawzee and Ibn Hibbaan)
- “Bury your dead in the graveyards of the pious people, for verily the dead is hurt by a bad neighbour the same manner in which a living person suffers from a bad neighbour”. (Classified fabricated by Ibn Jawzee)
- “Marry and do not divorce for verily Allah’s Throne shakes whenever a divorce occurs” (Classified fabricated by Ibn Jawzee)
- “He who begets a son and names him Muhammad for the sake of blessing, both he and his son will be in Jannah” (Classified fabricated by Ibn Jawzee)
- “To love your country is a part of Imaan” (Classified fabricated by Saghaani)
- “Allah Shall Call people by their mother’s names on teh Day of Judgement in order to cover for them” (Classified fabricated by Ibn Jawzee)
- “Verily for everything there is a heart and the heart of teh Qur’an is Surah Ya-Sin. He who reads it once will have the reward of reading the Qur’an 10 times” (Classified fabricated by Ibn Abee Haatim)
- “It is the sunnah that one should not perform more than one salaah with tayammum; instead he should make a fresh tayammum for each and every salaah” (Classified fabricated by Ahmad Ibn Hanbal)
- “Madinah is holier than Makkah” (Classified fabricated by Adh-Dhahabee)
- “Necessity knows no law” (Classified fabricated by Adh-Dhahabee)



CLD

THE END