

A decorative L-shaped frame in a light cream color, consisting of a vertical line on the left and a horizontal line on the top, with a corresponding vertical line on the right and a horizontal line on the bottom, framing the central text.

USOOL AL HADITH

By Shaykaah Younis

Hadith Linguistically Means:



Saying



Conversation



Secret

Hadith Technically Means:



Sayings of the Prophet Muhammed
(pbuh)

Hadith consists of two structures

Sanad

- Chain of narrators reporting the sayings/actions/approvals of the Prophet Muhammad (pbuh)

Matn

- Is the actual Hadith, the text of what the Prophet Muhammad (pbuh) actually said/did/approve.

Hadith – Isnad & Matn

Isnad

Chain of people who said
so and so informed us
from

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، قَالَ حَدَّثَنَا
سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ .
رَضِيَ اللَّهُ عَنْهُ . عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

Matn

Text; the actual words
said by the prophet
(pbuh)

The Prophet (ﷺ) said, "Faith (Belief) consists of more than sixty branches (i.e. parts). And Haya (This term "Haya" covers a large number of concepts which are to be taken together; amongst them are self respect, modesty, bashfulness, and scruple, etc.) is a part of faith."

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

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.

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 'Ismah 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.



SIX COLLECTION OF HADITHS

Muslim

Bukhari

Sunan at-Tirmidih

Sunan Ibn Majah

Sunan Abu Dawud

Sunan an-Nasa'i



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:

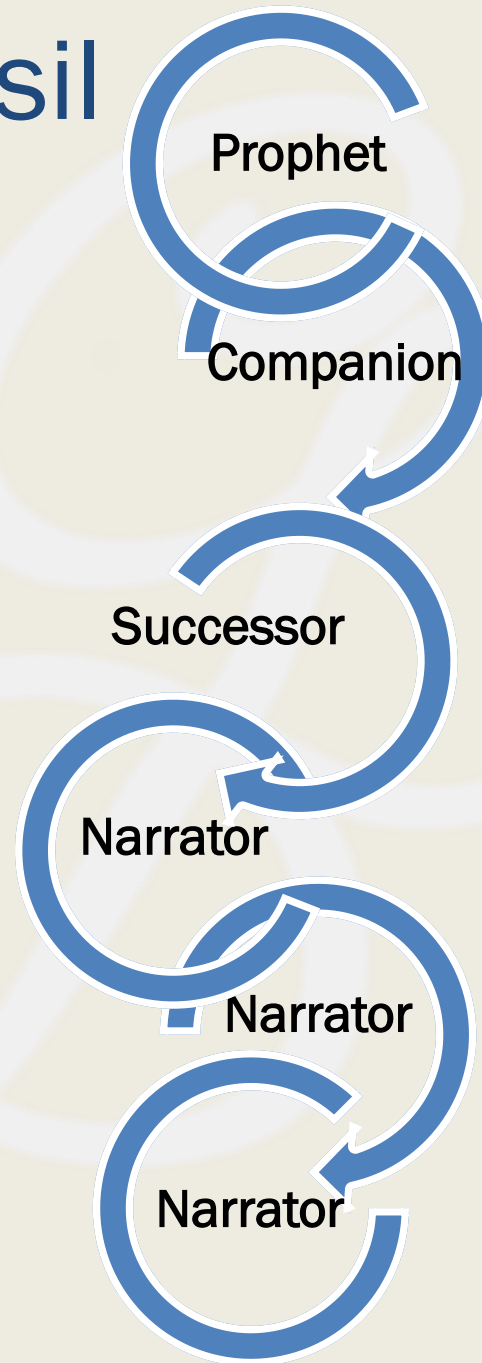
- There should be neither harming (darar) nor reciprocating harm (dirar).
- A hasan hadeeth related by Ibn Majah, ad-Daraqutnee and others as a musnad hadeeth.

Hadith Musnad

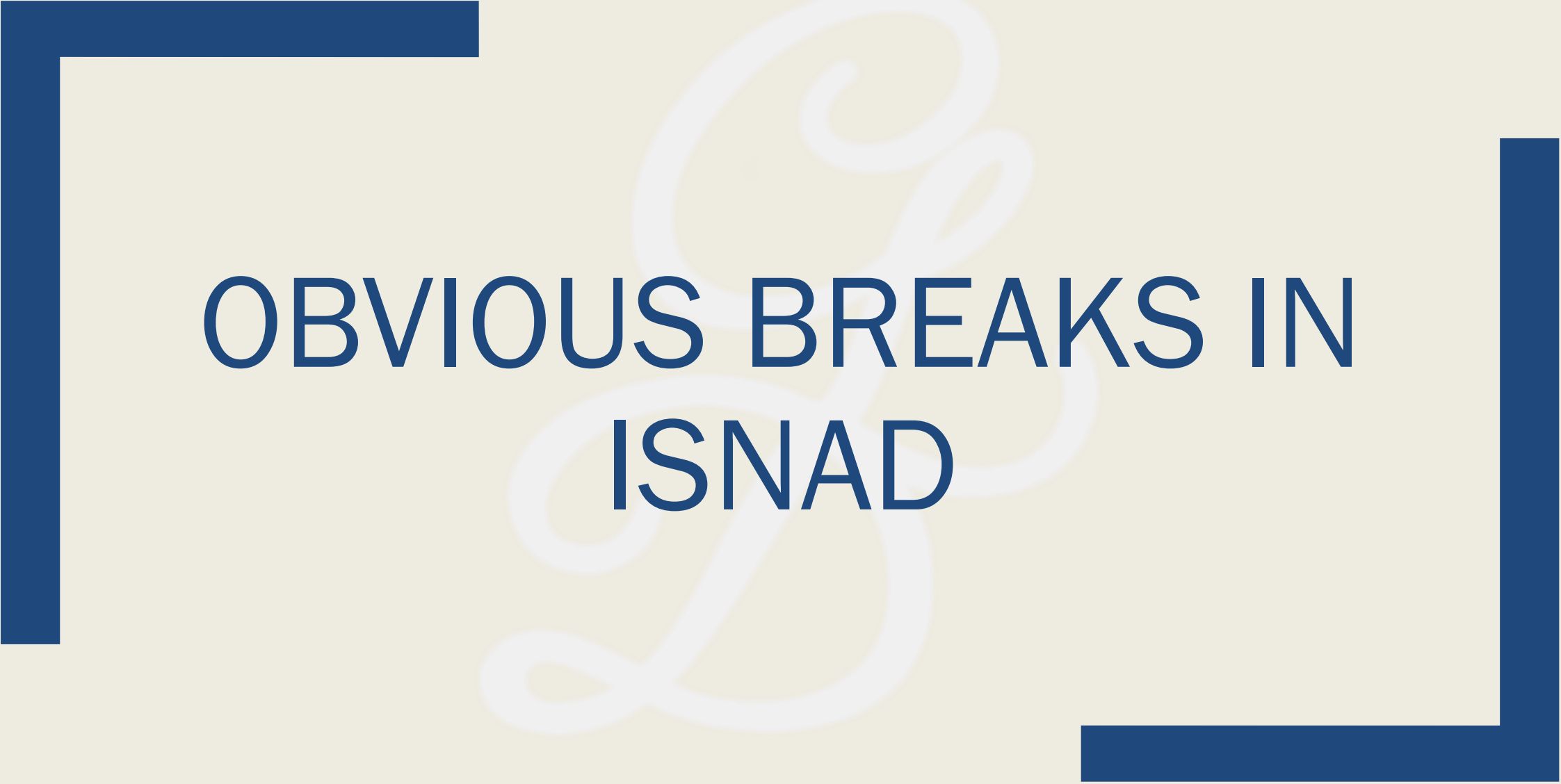


CONNECTED ISNAD

Connected - Muttasil

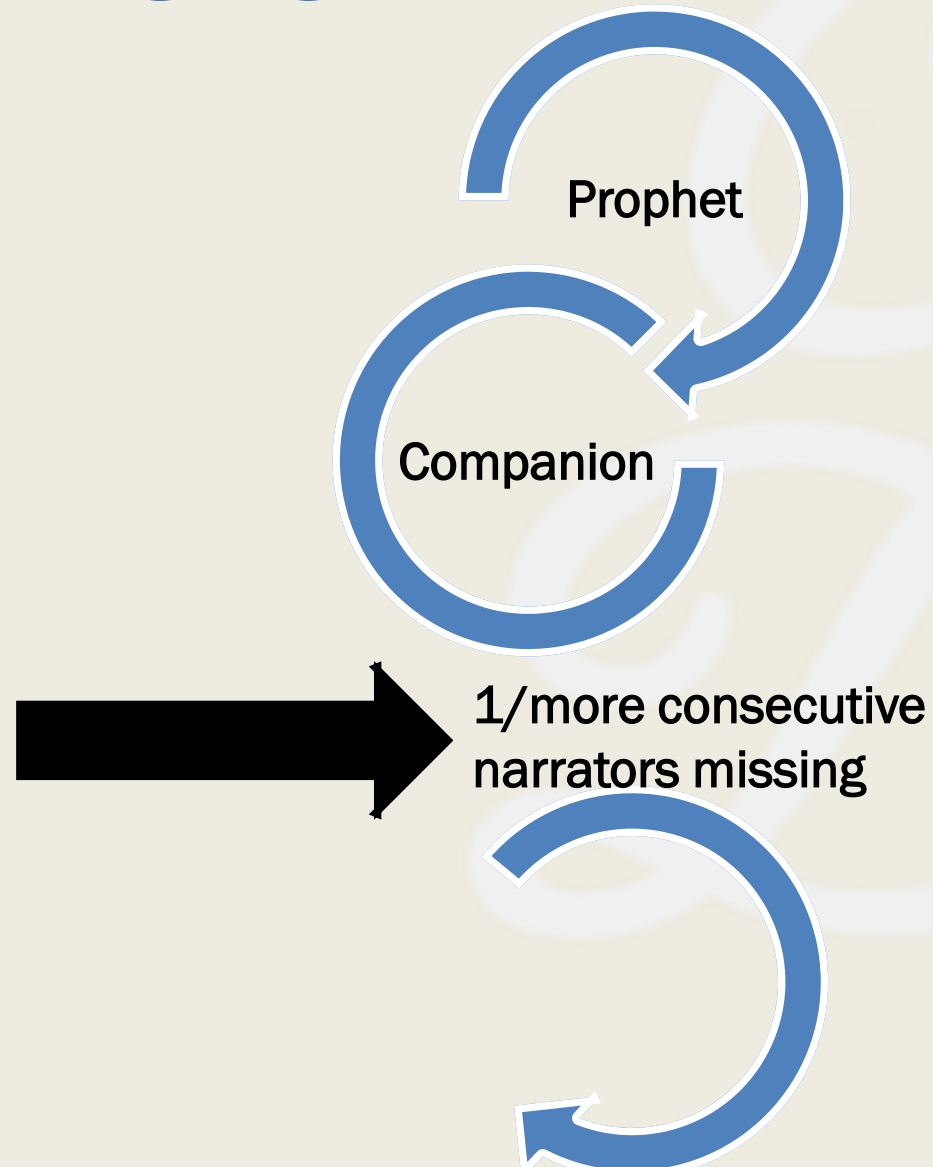


The isnad of the hadith is unbroken



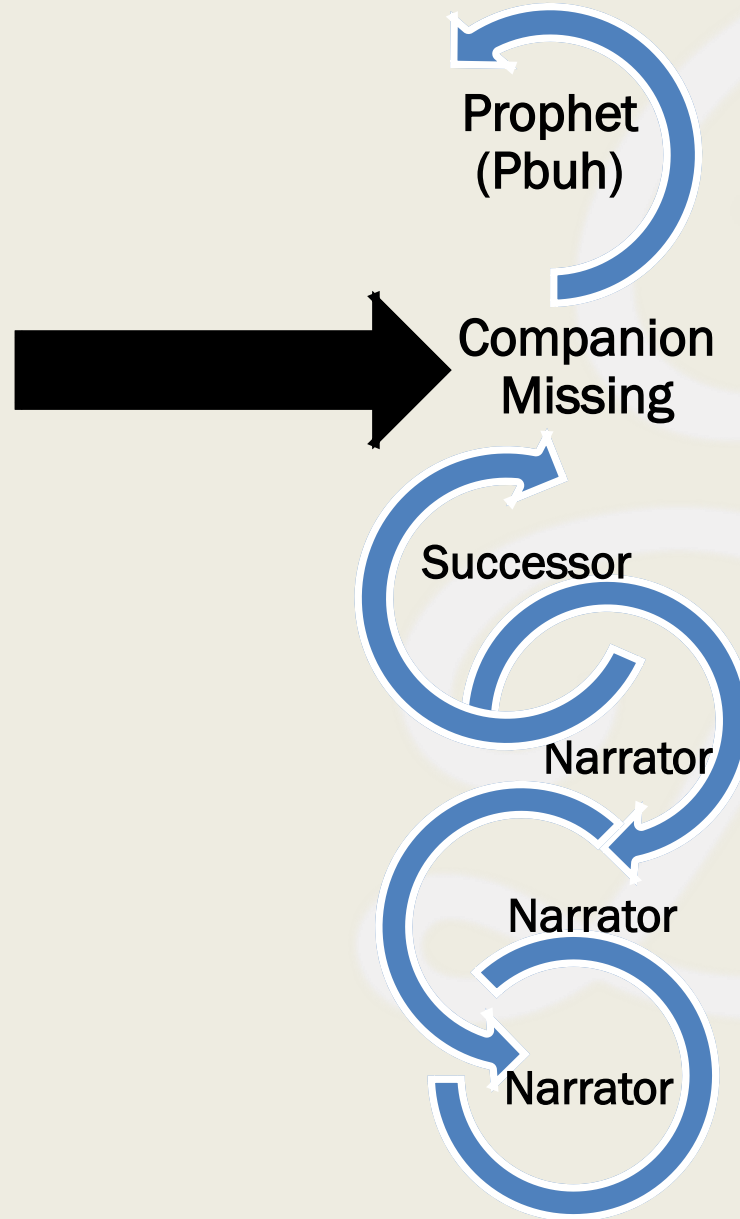
OBVIOUS BREAKS IN ISNAD

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, **Abuu 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

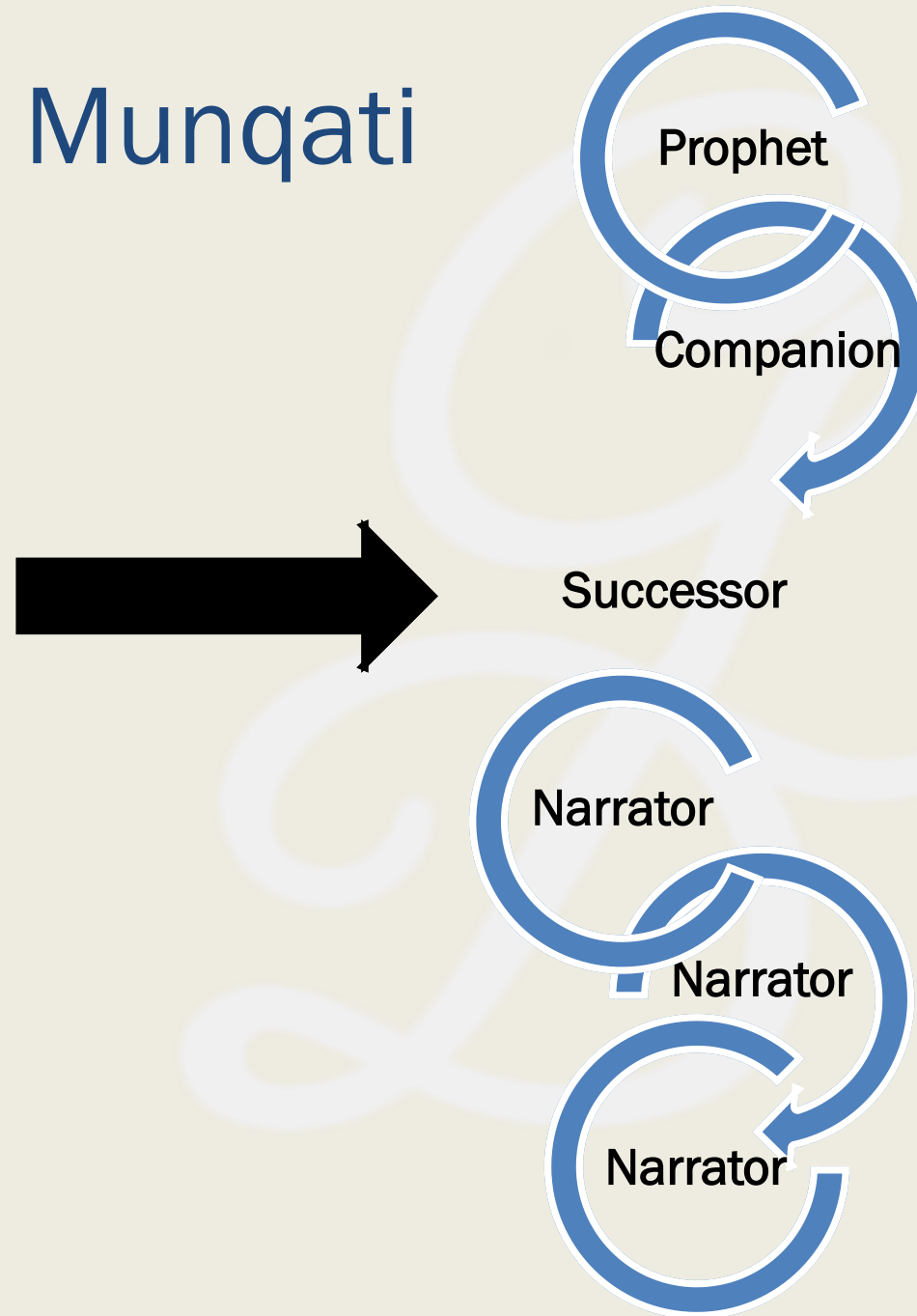
Mursal Hadith – E.g.

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 in 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

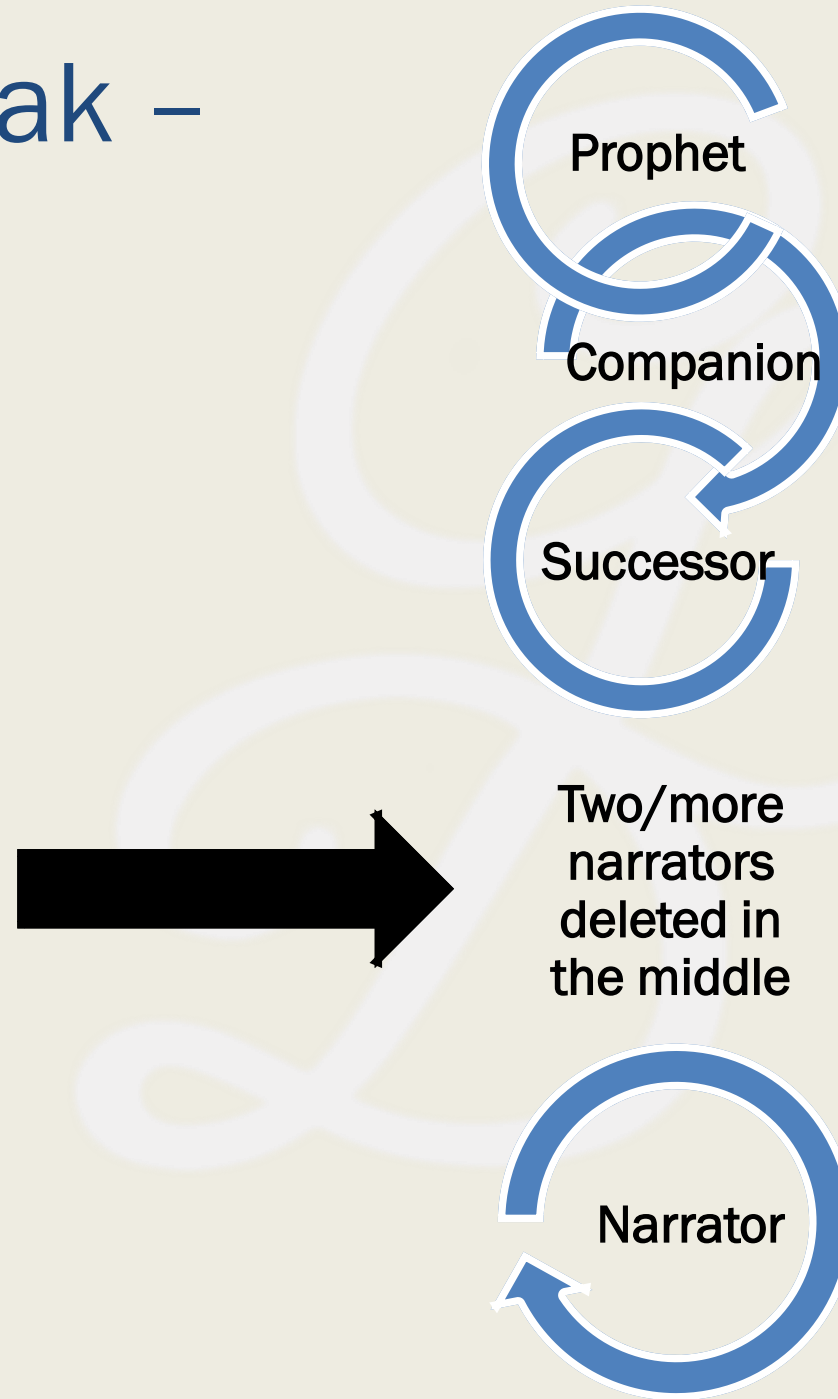
Broken - Munqati



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.

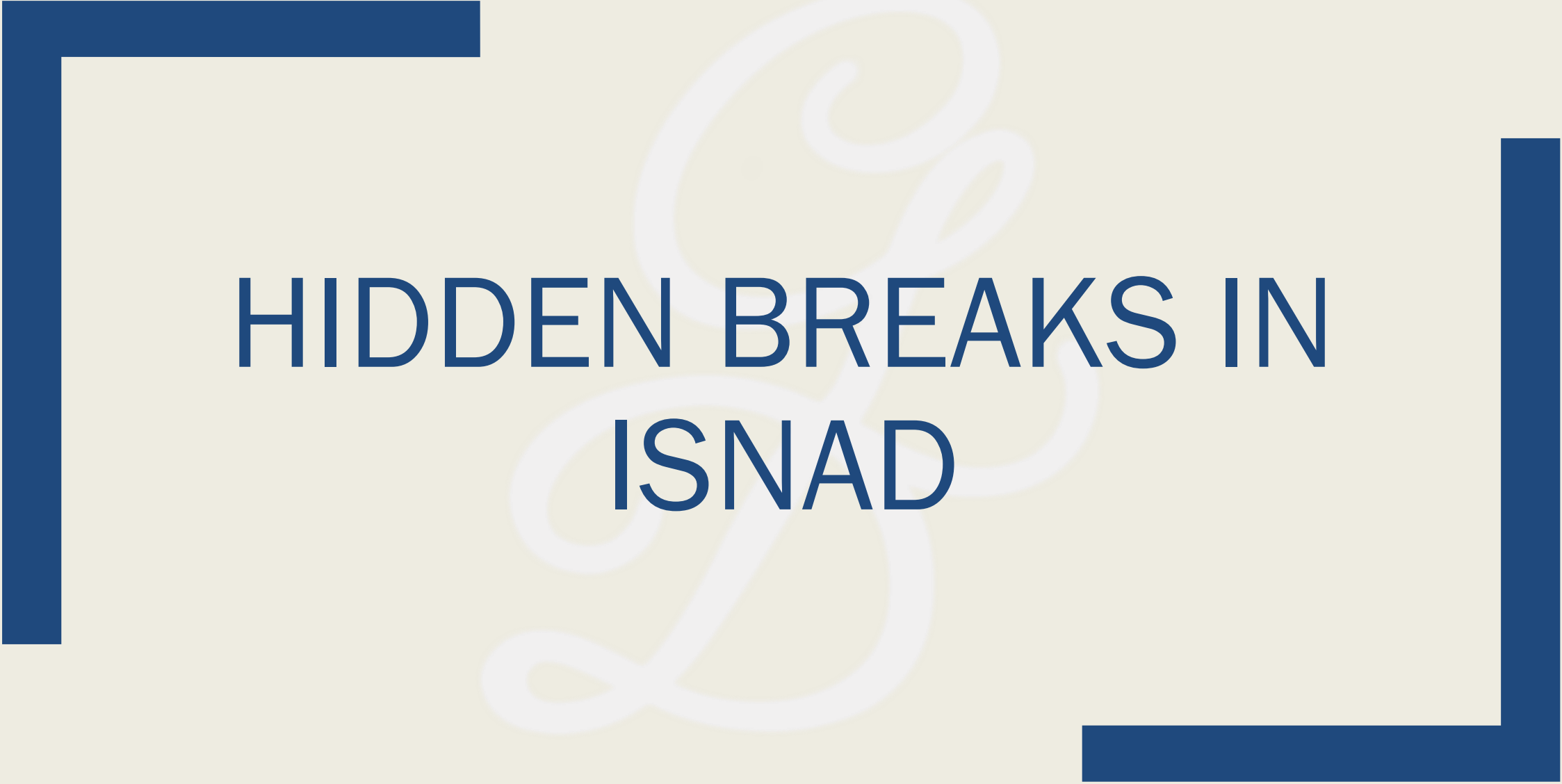
Scholars defined it as a break between the Successors and the Companion. Ibn Hajar preferred this definition and added that the break could occur at more than one place in the chain

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.



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 ash-Shuyookh** - 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 أَنَّ (anna) (that) is used throughout the sanad. The Mu'annan is classified in the same way as the mu'an'an.



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	Hidden defect in isnad; 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 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.
Mursal Khafee	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.
Mu’an’an	Using the term ‘an’/’inna’ not explicitly stating how the hadith was received.



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.
- 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 (yaqeen), 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

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THANK YOU

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