

Sciences of Hadeeth

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Introduction:

Bismillah, wasalatu wassalamu 3alah rasulillah

First and foremost, I would like to thank our brother Moosa Richardson for coming from Saudi Arabia, and taking from his personal time to benefit the brothers with what turned out to be an excellent course, wal-hamdulillah.

I felt that the hadeeth classes were very beneficial, so I decided to write up my notes for the brothers who could not attend.

Side note:

- The numbers 2 and 3 are to be pronounced as hamzah and ain, respectively.
- When I say he, I mean he or she, since obviously women narrate hadeeth as well.

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Chapter 1

The mutawatir ahadeeth are not great in number and are all authentic, therefore they do not need investigation, and we will only study the ahad ahadeeth, which are ahadeeth that are not mutawatir.

The goal for these classes is to conclude whether a hadeeth is acceptable to use or unacceptable.

Saheeh Hadeeth

(authentic)

5 conditions for a saheeh hadeeth:

1. The narrators must have 3adalah, or they must be 3adil. Which means that they must be upright.

5 conditions for a person to be 3adil:

1. Must be a muslim
 2. Must have reached the age of puberty when he narrates the hadeeth, but it is not a must to have reached that age when he hears it. He may have heard the hadeeth before puberty and narrate it after. An example of this is when Abu Abbas Abdullah Ibn Abbas (may Allah be pleased with him) was only 4 years old, said: One day I was behind the Prophet (may the blessings and peace of Allah be upon him) and he said to me: Young man, I shall teach you some words [of advice]: Be mindful of Allah, and Allah will protect you...". Al-Tirmidhi relates this and says it is a good hadeeth.
 3. Must be sane.
 4. That he is not a fasiq (open sinner).
A fasiq is someone who either:
 1. commits major sins
 2. commits minor sins continuously
 3. is an open sinner.
 5. Must have muru2a, which means that he is not strange/weird in his behaviour, and does not oppose the culture of his people. An example that Moosa Richardson used was that a person going out in public in his bathing robe is not someone we would take our hadeeth from.
2. The narrators must have dobt, precision.
2 types of dobt:
 1. dobt-assadr (precision of the chest, meaning from memory).
 2. dobt-alkitab (precision of the book).

A person who has both 3adalah and dobt then he is considered thiqah (trustworthy/strong in narrating).

3. The chain must have ittisal, or it must be muttasil, meaning it must be connected, without any breaks in it.
4. There can not be any shudhudh (contradictions/strangeness) in the hadeeth. Moosa Richardson explains 2 ways that a hadeeth can be shadh:
 1. When a hadeeth comes by way of many authentic chains and there is 1 hadeeth, which has something (strange) that the other ahadeeth do not have, then this part of the hadeeth is shadh.
 2. A hadeeth which teaches a fundamental part in the deen, but was related through 1 chain only, and maybe the narrators in the chain are not of the big imams.
5. The last condition is that the hadeeth can not have any form of 3illah (hidden defect) in it. And this is the most difficult condition to check for, since it needs deep knowledge into the science of hadeeth.

Side Notes:

- Dirayah - Technical aspects of the hadeeth.
Riwayah - The hadeeth itself.
- Anas Ibn Malik died in the year 94 h., one of the last companions to die, the last companion to die in basrah.

Hasan Hadeeth

(good)

- Has the same 5 conditions as the saheeh hadeeth except 1 or more of the narrator's dobt (precision) is a little weak. So the narrator has some weakness in his memory, and he is called saduq (trustworthy) and not thiqah.
- So for a hadeeth to be hasan; all the narrators must be upright, some weakness in 1 or more of the narrator's precision, chain must be connected, there can not be any contradiction/strangeness, and there can not be any hidden defects.
- Moosa Richardson explains here that just because a narrator makes a few errors that does not make him saduq rather than thiqah. And he gives the example of Imam Malik who was a great imam and was thiqah but had some errors.

Side Notes:

- Saheeh-Bukhari and Saheeh-Muslim are not books which only contain saheeh ahadeeth, but rather contain both hasan and saheeh ahadeeth. The reason for this was that back then this grading system did not exist. What concerned them was whether hadeeth was acceptable to use or not.
- At-Tirmidhi was unlike other compilers of hadeeth in that he would speak about the authenticity of the hadeeth. An example would be him grading a hadeeth hasan-saheeh or saheeh-hasan, and the scholars have explained the meanings of these terms.

Da3eef Hadeeth

(weak)

- A hadeeth which does not meet the 5 conditions of either a saheeh hadeeth or a hasan hadeeth.
- This is a hadeeth which would be written down, and not thrown away or ignored.
- Some da3eef ahadeeth can be proven to be acceptable and others can not. Since sometimes, weak narrators get it right, but we do not trust them unless there is another chain which strengthens it, as we will see later.

Da3eef Jiddan Hadeeth

(very weak)

- This is a very weak hadeeth which would not be written down or paid any attention to.
- This hadeeth can not be strengthened and can not be used to strengthen another hadeeth.

Mawdu3 hadeeth

(fabricated)

- A hadeeth which has in it a fabricator or a liar, or someone who steals the narrations of others (from their books and narrates it as if it was his hadeeth).
- Would never use it to strengthen another hadeeth.

Hasan Lighayrihi

(good by other than it)

- It is a da3eef hadeeth on its own, but is strengthened from another chain.
- If two different chains of the same hadeeth have the same weakness, then this can not be strengthened. For a weak hadeeth to strengthen another weak hadeeth, then they can not have the same weakness (i.e. the same weak narrator).

Saheeh Lighayrihi

(authentic by other than it)

- It is a hasan hadeeth on its own.
- It is strengthened to saheeh lighayrihi by other chains.

Chapter 2

Different types of weak ahadeeth

- Breaks in the chain can come in different ways.
- When we say 1 break we mean 1 person missing in the chain.

Munqati3 Hadeeth

(cut off)

- Is used in 2 different ways:
 1. General: any break in the chain. Meaning 1 narrator did not meet another whom he supposedly narrated from.
 2. Specific: a) a hadeeth which has 1 break in it.
b) a hadeeth which has multiple breaks but never 2 in a row.

Mu3dhal Hadeeth

(?)

- Similar to a munqati3 hadeeth, but more than 1 narrator missing successively.
- It is a hadeeth which is severely disconnected, having 2 or more narrators missing successively.

Mursal Hadeeth

(transmitted)

- Is used in 2 different ways:
 1. General: same as the general for a munqati3 hadeeth (any break in the chain).
 2. Specific: when the tabi3ee narrates straight from the prophet (sallallahu aleyhi wasalam).
- The mursal hadeeth is the best of the weak narrations since it is only missing a sahabee.

Side notes:

- The criteria for a person to be a tabi3ee is the same as the criteria for a person to be a sahabee except switch the prophet (sallallahu aleyhi wasalam) with the sahabee. So the tabi3ee must have met a sahabee, believed in islam and died upon islam.
- Mubham is the description given to someone who is mentioned from a group instead of his name. For example saying “on the authority of a sheikh from Egypt”. Usually sheikh is used when the narrator is weak.

Mu3allaq Hadeeth

(hanging)

- When there is a break in the beginning of the chain. By beginning of the chain we mean, starting at the compiler of the hadeeth. Some of the scholars differed which is the beginning and which is the end of a chain.
- An example would be Bukhari or Muslim narrating from the prophet (sallallahu aleyhi wasalam) or from the sahabah. One of the reasons they would do this, is when they would mention the hadeeth in their chapter title knowing that the hadeeth has weakness in it.

Mudallas Hadeeth

(deceiving)

- A hadeeth where there is a mudallis in the chain. Pay attention to the difference in tashkeel, mudallas is the hadeeth and mudallis is the narrator.
- A mudallis is someone who intentionally uses '3an 3anah', as in he says "on the authority of so and so" for a hidden purpose. Rather than saying "I heard" or "he said" he would say 3an, hiding the fact that he did not hear it from that person, but there is someone in-between. Using '3an 3anah' is only a problem if the person is known to be a mudallis.
- Tasreeh is when the narrator is clear that he heard it from who he narrates from. So he might say 'I heard from so and so' or "so and so told me" and so on.
- There are different reasons for a mudallis to do 2idlas. One being that he wants to hide a weak narrator in the chain, so as to keep the chain strong. Another is if he learns from his sheikh everyday, but one day he is absent and his friend narrates to him, so he feels embarrassed to mention his friends name, or feels there is no need to mention his friends name, so he narrates straight from his sheikh.

Chapter 3

- These are only descriptions of ahadeeth, and do not say anything about the authenticity of them!!!

Marfoo3 Hadeeth

(raised)

- A hadeeth that connects or is raised to the prophet (sallallahu aleyhi wasalam).
- This could either be done by the prophet (sallallahu aleyhi wasalam) saying/doing/approving of something, or even the companions doing something that can be related back to the prophet (sallallahu aleyhi wasalam).

Mawqoof Hadeeth

(stopped)

- A hadeeth which stops at the sahabee.
- So these action, statements, or approvals are by the sahabah, and can not be related back to the prophet (sallallahu aleyhi wasalam).

Maqtoo3 Hadeeth

(cut off)

- A hadeeth which stops at the tabi3ee.

3alee Hadeeth

(lofty)

- A chain which is high in status with the scholars, and there are 2 types:
 - a) A very short chain relative to the time period. For example a 3alee hadeeth at the time of Imaam Muslim was 3 narrators in the chain, but a 3alee hadeeth in the time At-Tabaranee could be 4 narrators.
 - b) A chain with all the narrators extremely strong.
- Important point here, is that even if the hadeeth is 3alee, it does not mean it is authentic. It is only a description of the hadeeth.

Naazil Hadeeth

(lowly)

- A chain which is low in status, and its 2 types are the opposite of the 2 types of a 3alee hadeeth.

Musalsal Hadeeth

(connected)

- This is when, every time a narrator narrates a hadeeth he would do the same thing as the one who narrated it to him did. For example, your sheikh narrates a hadeeth to you and he stands up and says that so and so narrated the hadeeth to him standing up.
- Moosa Richardson points out here that we find most of the musalsal ahadeeth to be weak. But a musalsal hadeeth does not affect the authenticity of the hadeeth.

Naskh

(abrogation)

- Abrogation is to do away with a previous fiqh ruling with something new that must be followed, due to a proof from the quran or sunnah.
- For naskh to take place, we must know which text came first. If we can not prove which text came first, then there is no naskh.
- Nasikh: The text which abrogates the other text.
- Mansookh: The text which was abrogated.

Final benefits:

Musnad: Is a hadeeth collection organized by narrator.

Jami3 or Sunan: Is a hadeeth collection organized by fiqh topics.

Kutubus-Sittah	
Name	Death
Imaam Bukhari	256 H
Imaam Muslim	261 H
Ibn Majah	273 H
Aboo Dawood	275 H
At-Tirmidhi	279 H
An-Nissaa2i	303 H

- ❖ Imaam Malik died in the year 179 H, and Imaam Ahmed died in the year 241 H.

The End

I ask Allah the most forgiving to forgive me for any mistakes I made, and I thank Him for letting me benefit from this course.

Walhamdulillah, wasallallahu wasalam 3ala nabiyyinah Muhammad.