

# Helpful tips for Webinar

- After you login, make sure that sound and presentation are clear
- If either the image or the presentation is not clear, check your computer and webinar settings for correction
- Remember that you have the choice to use either the speaker of your pc or the phone unless it is a hardship for you, phone is much more recommended for clarity than the speakers.
- To use the phone, click on phone on webinar and it will give you which # to dial and the access code
- If you have a question, then wait for Q & A session and then raise your hand. You could also email your questions to
- [info@islamiclearningfoundation.com](mailto:info@islamiclearningfoundation.com) and will answer it in due time in sha'a Allah



# **ASSALAMU ALAIKUM WELCOME TO ILF HADITH TERMINOLOGY COURSE**

# Important Announcement

- This course is offered for free at this time for the purpose of preserving Islamic Knowledge.
- It is, therefore, our hope and request that you would contribute financially to ILF and would encourage others to contribute.
- For those who want to obtain a certificate of completion for this course, they should email us at [info@islamiclearningfoundation.com](mailto:info@islamiclearningfoundation.com)
- They will be required to complete a take-home exam and pay a nominal fee in order to obtain the certificate

# Agenda

- 9:00-9:45 Introduction and welcome
- 9:45-10:45 Lecture 1
- 10:45-11:00 Q & A
- **11:00-11:15 Break**
- 11:15-12:30 Lecture 2
- 12:30-1:00 Q & A and conclusion

**2<sup>nd</sup> Lecture**  
**Hadith Terminology**

**By**

**Shaikh Ahmed Kobeisy**

**May Allah Forgive him and his parents**

# Some references

<http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/scienceofhadith/atit.html>

<http://www.google.com/search?hl=en&q=mustalah+of+hadith&aq=f&oq=>

[http://www.dar-us-salam.com/store/main.mvc?Screen=PROD&Product\\_Code=Ho8&Category\\_Code=eng\\_hadith](http://www.dar-us-salam.com/store/main.mvc?Screen=PROD&Product_Code=Ho8&Category_Code=eng_hadith)

## Rejected because of a missing link in the chain of narrators:

- Mu'allaq (Hanged on or left unsupported)
- Mursal : Sent
- Mu'dal: Ill
- Munqati'e: disconnected
- Mudallas: Misrepresented
- Mursal Khafi: Passed over or reporting indirect report in the form of direct one
- Mu'ana'n: indecisive in indicating the direct transmission ('an)
- Mu'annan: similar to the above (anna)

# Classification of Sunnah (Hadith)

Based upon the method of transmission

Based upon the strength of the narration (acceptability)

# Method of transmission

## Mutawatir

- Abundant number of narrators
- The number is in each generation
- It is impossible to conspire to lie
- The narration is based upon the five senses not reasoning
- It is all acceptable and Sahid
- Verbal or meaning

## Ahad (not mutawatir)

All ahadith that do not meet the criteria for mutwatir

Can be either acceptable or weak

# Mutwatir

Multiple narrators

The availability of this number in all levels of the hadith

The impossibility of lying either organized or coincidental

The basis of such report is senses rather than thoughts or feelings

# Mutwatir

## Mutawatir

- (abundantly narrated)
- Lafzi (verbal)
- Ma'anawi (by meaning only)



Mutwatir

Authentic  
and accepted

# Types and examples of Mutawatir

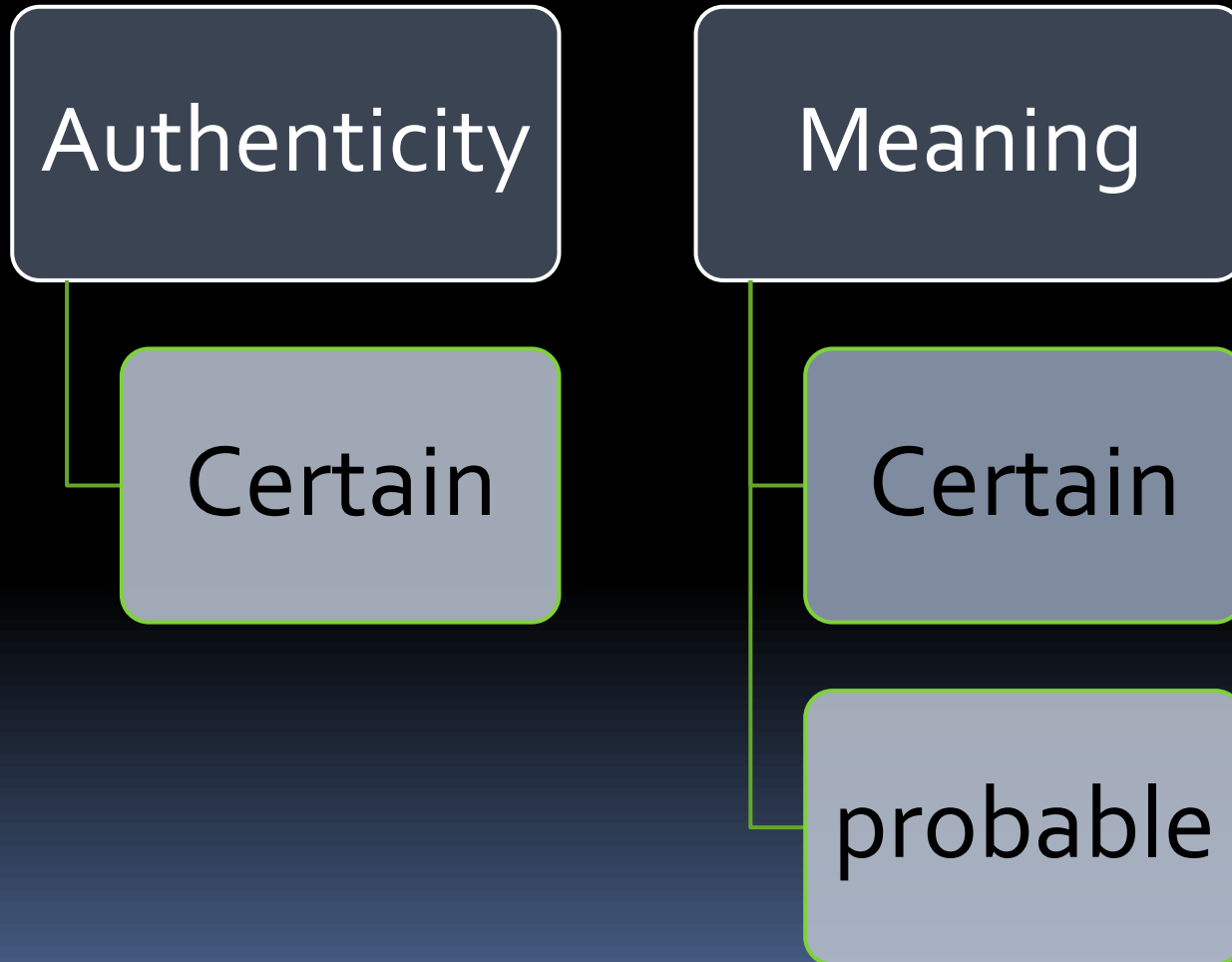
Tawatur  
(Mutawatir) lafthi  
(i.e.) verbal):

Tawatur in  
meaning:

Examples:

- Lying against the Prophet
- Wiping over the leather socks
- Intercession
- The Hawd (lake of the Prophet SAWS)
- Prohibition of taking the graves as masajid
- Addajjal (the false Messiah)
- The return of Isa (Jesus) SAWS

# Proof-value of Mutwatir



# According to acceptability

## Maqboul (acceptable)

### Sahih (authentic)

- Mutawatir
- Ahad

Hasan (sound)

## Mardoud (rejected)

Dhaeef (weak): the weakness could be either in the chain of narrators or in the text or in both.

- Shath (abnormal)

Fabricated

# Ahad narrations

The Plural of one  
(wahid)

All narrations that do  
not satisfy the  
requirements of  
mutwatir

Are classified into

**Mash-hour** (well-known or wide spread): 3 or more in all level

**Aziz** (less available or glorious): two

**Gharib** (strange): one in any

# Criticism to Ahad Narratives

It is not reliable

It can be accepted in less important things but not in Aqidah (belief, Ibadat and Halal and haram)

How could you trust reports of lone narrators

# Response

Ahad (several) is different from wahid (one)

The authenticity is guaranteed by:

Reliability of narrators (a'dalah and accuracy)

Lack of contradictions with other ahadith

Lack of contradiction with the Quran

# as-saheeh - الصَّحِيحُ

- Linguistically: Sound/healthy
- Technically: That whose isnaad is connected through “just” (‘adl) and precise (daabit) narrators from beginning to end, not being shaadhdh (abnormal) or having a hidden defect (‘illah).
- Sahih in Isnad (chain of narrators)
- Sahih in Matn (text)

**حدثنا** إسحاق بن إبراهيم وعبد بن حميد **قالا أخبرنا** عبد الرزاق أخبرنا معمر **ح** وحدثنا حسن الحلواني وعبد بن حميد **قالا حدثنا** يعقوب وهو ابن إبراهيم بن سعد قال حدثني أبي عن **صالح كلاههما** عن الزهري بهذا الإسناد مثله غير أن حديث **صالح انتهى عند قوله** فأنزل الله عز وجل فيه ولم يذكر الآتين وقال في حديثه ويعودان في تلك المقالة وفي حدث معمر مكان هذه الكلمة فلم يزالا به

# The five conditions :

- 1) **ittisaalus- sanad** - **إِتِّصَالُ السَّنَدِ** - That its isnaad is connected. That every one of its narrators heard it directly from the person he is narrating from, from the start of the isnaad to the end.
- 2) **al-'adaalah** - **الْعَدَالَةُ** - That all of its narrators are 'adl (just); i.e. Muslim, Of age (baaligh), Sane ('aaqil), Not an open sinner (faasiq), and not having bad manners and habits (makhroomul maroo.ah).

### 3) That all of its narrators are daabit (precise),

which is of two kinds:

- **dabtus-sadr** - ضَبْطُ الصَّدْرِ (precision of the heart)  
- that he memorizes it correctly and transmits it as he heard it and that he understands it if he is reporting its meaning.
- **dabtul kitaab** - ضَبْطُ الْكِتَابِ (precision of writing)  
- that he correctly writes it down, preserves it and makes sure that it is passed on correctly.

- 4) **'adamu-sh-shuthooth - عَدَمُ الشُّذُودِ** - That it is not shaadhhdh. And the shaadhhdh is when the reliable narrators contradicting those who are more reliable than him.
- 5) **'adamul 'illah - عَدَمُ الْعِلَّةِ** - That it does not contain ('illah) hidden weakness. The 'illah is a non-apparent factor which affects the authenticity of the hadeeth, whilst the isnaad appears to be free from it, e.g. a hidden gap in the isnaad.

Al Hasan -

Linguistically: Sound/healthy

Technically: That whose isnaad is connected through “just” (‘adl) and less precise (daabit) narrators from beginning to end, not being shaadhdh (abnormal) or having a hidden defect (‘illah).