

Sisters' Class 4 – Post Class Notes

Important Announcements

- There was a concern raised by one of the sisters about the use of video in the class, and that this may contradict Islamic principles, particularly since the sisters look at the teacher's video image. After much thought and deliberation, I still believe that the use of video is appropriate in this kind of environment. If anyone still has concerns, they can contact an IDC member (or email sisters@idc-online.org), and we can look into the issue further. May Allah reward the sister for giving us sincere advice – this is a great example for everyone to follow.

What you should have learned

- The science of hadith is from those types of knowledge which are tools to help us understand something else
- The essence of the science of hadith, is that it lets us distinguish between those ahaadeeth which are authentic, and those which are not
- The science of hadith has many virtues, and its people are from the best of this ummah
- Studying hadith makes you close to the Prophet (peace be upon him), and gets you as close as possible to being a companion of the Prophet (peace be upon him)
- Allah has ordered us to take everything the Messenger of Allah (peace be upon him) gave us and avoid everything he forbade us from. There is no way to achieve this without the science of hadith
- The Sunnah is the statements, actions, approval, and description of the Messenger of Allah (both the description of his personality and his physical description)
- A single narration of a part of the sunnah is called a "hadith" - The plural is "Ahaadeeth"
- A hadith has two components: a chain of narrators, and a text
- The ahaadeeth are recorded in books; most of which were written down between 200-300 years after the hijrah, however the authentic hadith are perfectly preserved by Allah The Most High.
- The "six books of hadith" (Al-kutub-us-sitta) are: The Saheeh of Imaam Al-Bukhari, The Saheeh of Imaam Muslim (known collectively as "the two saheehs (*As-Saheehayn*), and the four 'Sunan': Sunan At-Tirmidhi, Sunan Abi Dawood, Sunan An-Nasaa'i, Sunan Ibn Maajah
- Not all of the hadith in the four sunan are authentic
- There are many more important books of hadith, which contain authentic hadith not found in the six books.
- An important part of the science of hadith is knowing about the narrators of the chain

- Discussing the narrators – even their faults – is not backbiting because it is a necessity by which we distinguish between the authentic and the unauthentic
- Narrators are judged in two main areas:
 - Their religion
 - Their reliability
- The aspect of religion covers:
 - Their truthfulness – with regard to the Prophet (peace be upon him) and with regard to their dealings with the people
 - Their adhering to the religion
 - Their manners
- The aspect of reliability covers their ability to memorise and pass on ahaadeeth, either in written or verbal form
- All weaknesses can be general or specific. Specific weaknesses can relate to a particular teacher, or a particular place, or a particular time
- We judge narrators by gathering together all of the opinions of the scholars of hadith, and evaluating them
- Not every scholar of hadith is equal – some are harsh (like Shu’bah) and some are very lenient (like Ibn Hibbaan)
- *Saheeh* (Authentic) is the highest level of authenticity
- Saheeh has many different levels, as follows:
 - The best of which is what we find in both Bukhari & Muslim
 - Then what Bukhari narrated
 - Then what Muslim narrated
 - Then what is on the condition of both Bukhari and Muslim
 - Then what is on the condition of Bukhari
 - Then what is on the condition of Muslim
 - Then what fulfills the basic conditions of authenticity
- The basic conditions of Saheeh:
 - The chain must be connected, from the first person to the last
 - All of the narrators must be of strong memorisation (i.e. *Thiqah* – reliable)
 - Note that there are different levels, even amongst the reliable narrators. For example, Maalik -> Naafi’ -> Ibn ‘Umar, is considered the best of all chains
 - All of the narrators must be trustworthy
 - This memorisation and trustworthiness must be extremely high
 - The chain must be free from *shudhood* (*shaadh* is a form of weakness normally related to contradicting a person or group who are more reliable)
 - The chain must be free from *‘ilal* (an *‘illah* is a hidden weaknesses)
 - The science of hidden weaknesses is the hardest science in Islam – only the greatest of the great Imaams understood it
- Many Imaams adapted these basic conditions, adding conditions of their own.
- Imaam Muslim did not take from every ‘reliable’ narrator, he only took from the higher levels of reliable narrators, in general

- Imaam Bukhari was even stricter about the narrators which he took from, and he added a further condition: - the need for proof that every narrator met his shaykh
- 'Hasan' means Fair/Good. It is a hadith which fulfils all of the conditions of 'saheeh', except that it is allowed for the reliability of the narrator to be slightly less than the reliability of the narrators of 'saheeh' hadith. It must still be of a good standard though.
- Saheeh li-ghayrihi & Hasan li-ghayrihi
 - A hadith which has reached the level of saheeh or hasan, not because of itself, but because of other narrations which lift it up to that level
 - In the case of hasan li-ghayrihi this can be a number of weak narrations (with **minor weaknesses**) which come together
- Da'eef
 - Has many different types and reasons, some of which are minor weaknesses and some of which are major weaknesses
- We act upon every kind of hadith which is not da'eef (i.e Saheeh, Hasan, Saheeh li-ghayrihi, and Hasan li-ghayrihi)
- Hadith can be classified in a number of ways
 - According to their end:
 - *Musnad* – that which ends at the Prophet
 - *Mursal* – that which ends at a taabi'ee
 - *Mawqoof* – that which ends before a taabi'ee
 - According to the number of different chains:
 - *Mutawaatir* – a hadith which has so many chains, from so many different places, it would have been impossible for their to have been a mistake – this can be according to the exact wording, or according to the general meaning
 - *Mashoor* – a hadith which has more than one chain of narration but hasn't reached the level of *mutawaatir*
 - *Ahaad* – a hadith which has only a single chain of narration
 - According to who is being narrated from:
 - *Hadith Qudusee* – a hadith which the Prophet narrates from Allah
 - How is this different from the Qur'aan?
 - The Qur'aan is the speech of Allah which we are rewarded for reciting. The Hadith Qudusee is when the Prophet (peace be upon him) narrates from Allah, and it is not part of the Qur'aan and we are not rewarded for reciting it.
 - *Hadith (Nabawi)* – A hadith which is narrated from the Prophet
 - *Athar* – A hadith which is from other than the Prophet
- There are many different types of break that can happen in the chain of narrators, but any break is a weakness
- The break can be:
 - At the beginning of the chain: *Mu'allaq*
 - In the middle of the chain: *Munqati'*, *Mu'dal*
 - At the end of the chain: *Mursal*

- Tadlees is basically a form of deception, where a narrator conceals a fault in the chain, making it appear to be sound
- A narrator who does this regularly may be rejected
- Jahaalah refers to the chain containing one or more people who are 'majhool' (unknown)
- These people can be split into two types:
 - People who we know exist, but we don't know if they are reliable or not. We know they exist because at least two different people narrate from them. This type of person is called: "majhool-al-haal"
 - People who we do not even know if they exist, or if they're names are a mistake from one of the narrators. They only have a single person who narrated from them. They are called: "majhool-al-'ayn"
- Weakness in one or more of the narrators can be severe, or it can be mild
- The worst kind of weakness, is the kind which relates to the religion, such as someone who is a known liar, or even worse, is known to have lied about the Messenger of Allah, followed by people who commit open sin
- The scholars of hadith had a number of ways to distinguish between reliable and unreliable narrators:
 - If they met the narrator, he could be tested.
 - Otherwise they could compare his narrations to the narrations of other reliable people. This became very common in later years
- The most common description of 'Shaadh' is:
 - Contradicting a person, or group, who is more reliable
- This can mean contradicting a major student of the Shaykh, a famous narrator, or contradicting a large group of people
- An 'Illah is a hidden weakness
- Only the greatest of the imaams were able to discover it, because the chain appears to be sound
- The only way to find these hidden defects is to group together all of the chains for a particular hadith
- Only by grouping together all of the chains can you evaluate whether a hadith is authentic or not
- The early scholars are the key to understanding whether a hadith is authentic, and they had an insight which the later scholars did not have
- Having said that, the later scholars, especially those who are well known for their knowledge in the field, can help us to understand the position of the early scholars