

الحمد لله الذي علم وأنعم، وهدانا بالقرآن للتي هي أقوم، وأشهد أن لا إله إلا
وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير. الله

وأشهد أن سيدنا محمدا عبد الله ورسوله، وصفيه من خلقه وخليفه، فاللهم صل
وسلم وبارك على سيدنا محمد وعلى آله وصحبه أجمعين، وعلى من تبعهم
بإحسان إلى يوم الدين.

Praise be to Allah, who taught us and bestowed upon us blessings, and guided us
with the Qur'an to that which is defined. I bear witness that there is no deity
worthy of worship, except for Him alone, without any partners or peers. To Him
belongs the dominion of the heavens and the earth and whatever is within them.
And He is over all things competent.

I also bear witness that our Master Muhammad is His Servant and Messenger, may
the peace and the blessings of Allah be upon him, his family, his companions and
all those who will follow them in righteousness till the Day of Judgment.



Qur'anic Injunction



وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

“And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought” (16:44)

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

“Nor does he speak from [his own] desire-inclination. It is not but a revelation revealed” (53:4-5)

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian” (15:9)



Legislation – Legislator



KEEP
CALM
AND
FOLLOW
THE SUNNAH

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

“O you who have believed, obey Allah and obey the Messenger”. (4:59)

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“And whatever the Messenger has given you - take; and what he has forbidden you - refrain from”. (59:7)

- Sunnah – Path/Behaviour: Deeds of Prophet
- Hadith – Event: Statements قول/Actions - فعل/Tacit Approval - تقرير of Prophet
- Hadith Entails: Chain of Narrators - سند / Text - متن

Some Classifications of Hadith

- 1. According To Acceptance Or Rejection
 - **Maqbul** (Accepted)
 - **Mardud** (Rejected)
- 2. According To The Muntaha Of The Sanad
 - **Qudsi** (Sacred – Allah)
 - **Marfu'** (Elevated – Prophet)
 - **Mauquf** (Stopped – Companion)
 - **Maqtu'** (Severed – Successor)
- 3. According To Contradiction
 - **Muhkam** (Perfect)
 - **Mukhtalif** (Disputed)
- 4. According To The Number Of Narrators
 - **Mutawatir** (Consecutive)
 - **Ahad** (Isolated)
 - **Mashhur** (Famous)
- 5. According To Soundness And Judgment
 - **Sahih** (Sound)
 - **Hasan** (Good)
 - **Da'eef** (Weak)
 - A. Regarded Weak Because Of A Break In The *Sanad*
 - B. Regarded Weak, Because Of The Disparaged Character Of The Narrator

Hadith Corpus



- Sahih al-Bukhari
- Sahih Muslim
- Muwatta al-Imam Malik
- Sunan Abu Dawud
- Sunan al-Tirmithi
- Sunan al-Nisa'i
- Sunan Ibn Majah
- Musnad Abu Hanifah
- The Musnad Ahmad bin Hanbal
- Abd bin Hunayd
- Harath bin Abu Usama
- Al-Bazri
- Abi Yala

- Abu Awana
- Sahih Isma'il
- Sahih Ibn-e-Habban
- Sahih Hateem
- Mustakharaj Abi Nuam
- Musnad Darmi
- Sunan Darkutmi
- Sunan Abi Muslim
- Musnad of Abdur-Razzaq
- Musnad of Sa'id bin Mansur
- Nawwawi

قَالَ رَسُولُ اللَّهِ ﷺ
مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا
فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

Principles of Hadith Corpus

Tadrib al-Rawi – Suyuti
Ikhtisar 'Uloom al-Hadith of Ibn Kathir
Al-Nukat of al-Zarkashi
Alfiyyah al-Hadith of al-'Iraqi

Alfiyyah al-Hadith of al-'Iraqi
Al-Iqtirah of Ibn Daqiq al-'Id
Nukhbah al-Fikr of Ibn Hajar al-'Asqalani
Alfiyyah al-Hadith of al-Suyuti

Remit – Presentation

- Da'eef – Weak
- Mawdoo' – Fabricated



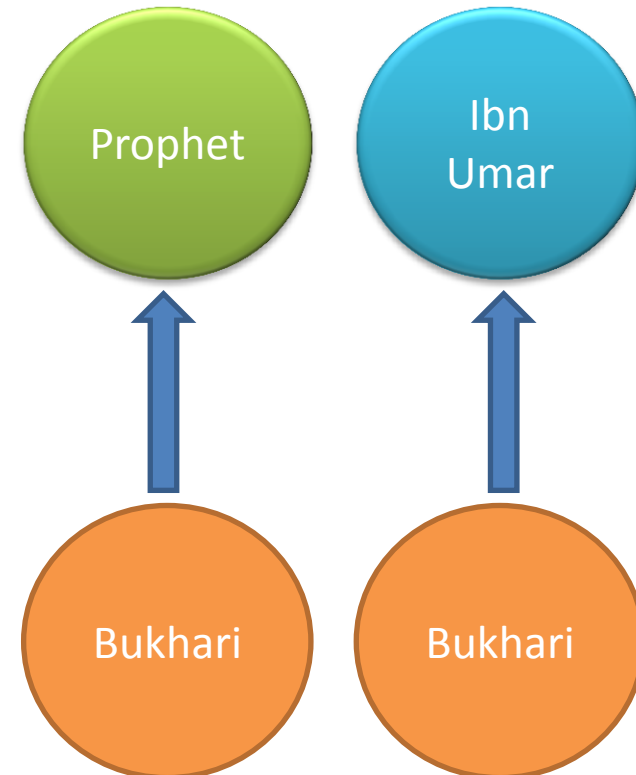
Da'eef : ضَعِيف - Weak

Not fulfilling the conditions of Hasan/Sahih
Ibn Hajar "Either due to discontinuity in the chain of narrators or due to some criticism of a narrator." – Chain – Not Text

Categories Of Da'eef - Discontinuity

Mu'allaq – مَعْلَق - Suspended

- Discontinuity in the beginning of the *isnaad*, from the end of the collector of that *hadith*, is referred to as *mu'allaq*.
- *Mu'allaq* refers to the omission of one or more narrators. It also refers to the omission of the entire *isnaad*
- Eg. An author saying : "The Prophet said..."
- In addition, this includes the omission of the *isnaad* except for the companion, or the companion and successor together



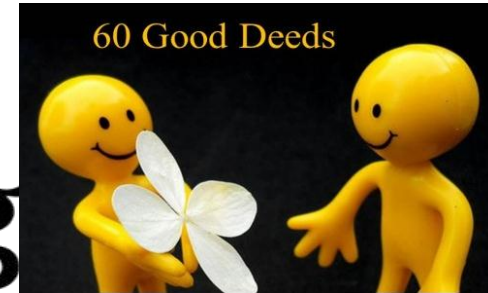
Application of Weak Hadith

- Consensus of the Ulama that weak hadiths can be narrated and put into practice in Islam. Ibn `Abd al-Barr, al-Nawawi, Ibn Taymiyya, al-Qari, and `Alawî ibn `Abbas al-Maliki, Ibn al-Salah, al-Nawawi and al-`Iraqi – conditions of application

(1) The Hadith Be Related To Good Deeds
Without Bearing On Legal Rulings And Doctrine

(2) The Hadith Not Be Forged

Praising



- Ibn al-Mubarak said: "One may narrate from [a weak narrator] to a certain extent or those hadiths pertaining to good conduct (*adab*), admonition (*maw`iza*), and simple living(*zuhd*)."
- This conditional use rule for *fada'il al-a`mal* as opposed to *`aqidah* or the rulings pertaining to *halal and haram*. This is stated or practiced by Sufyan al-Thawri, Ibn `Uyayna, `Ali ibn al-Madini, Yah.ya ibn Ma`in, Ahmad, `Abd al-Rahman ibn Mahdi, Ibn Abi Hatim, al-Bukhari in *al-Adab al-Mufrad*, al-Tirmidhi, and many others
- It is allowed to lower the standards in the transmission chains and to narrate all kinds of weak hadith other than the forgeries without attention to showing that they are weak except with regard to the Divine Attributes and the rulings of the Law.

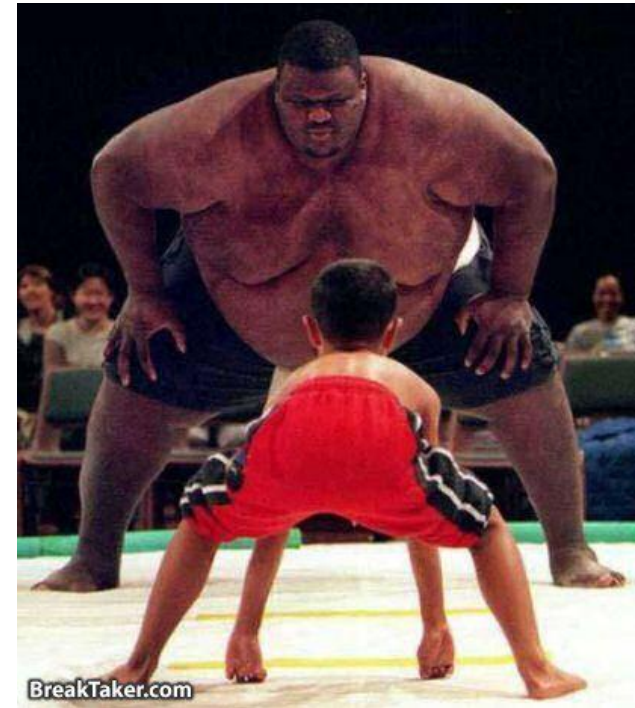
- Many of the great *hadith* collections contain weak *hadiths*. This is the case with *Sunan al-Tirmidhi*, *Ibn Majah*, *al-Bayhaqi*, *al-Mustadrak* of Imam Hakim, *Mishkat al-Masabih*, *al-Targhib wa 'l-Tarhib*, etc.
- Imam Bukhari, his other works such as *al-Adab al-Mufrad* and *Juz' al-Qira'ah Khalf al-Imam* contains many weak narrations.
- Great *hadith* experts such as Imam Ahmad ibn Hanbal, Ibn al-Mahdi, 'Abd Allah ibn al-Mubarak said:

“When we narrate in regards to the lawful (*halal*) and unlawful (*haram*) we exercise extreme strictness and when we narrate in regards to virtues and the like (stories and narratives) then we are more lenient.
(Suyuti's *Tadrib al-Rawi*).



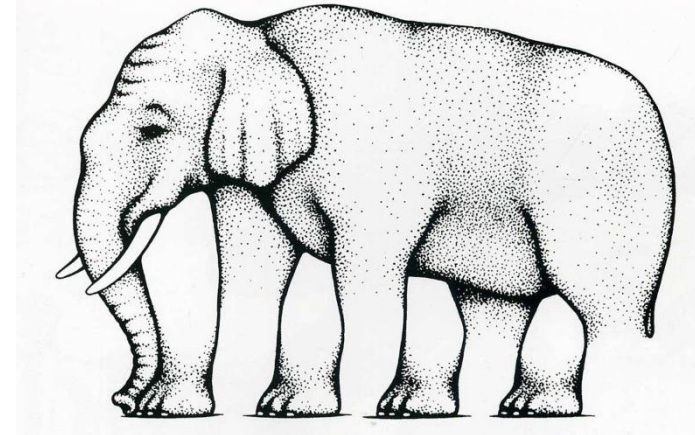
A Sahih Hadith May Be Considered Da'if In Later Times

- At times, it is possible that an earlier scholar – like Imam Abu Hanifah – finds a particular hadith to be completely authentic when it reaches him through the Companions (*Sahabah*) and those succeeding them (*Tabi'un*).
- However, a weakness in the chain of narration could have appeared as it progresses past this Imam. In such an instance, it would be wrong to accuse the earlier Imam of using a weak hadith if it was perceivably *Sahih* in his time but *Da'eef* later on.
- Therefore, a hadith which was regarded as *Da'eef* in Imam Bukhari's time, for example, was not necessarily as such at the time of the earlier scholars.



How Authentic Is A Sahih Hadith, And Do We Leave Da'if Hadiths Altogether?

- Imam ibn al-Salah, states in his *Muqaddima* that just because a hadith is given the status of being *sahih*, it does not necessitate that in actual fact it is undeniably *sahih*. It merely means that from a technical aspect in terms of fulfilling the five conditions.
- A hadith considered as *Sahih* may not actually be as such, since a reliable narrator (known as *Thiqah*) can also make a mistake. But this “possibility” is not given any credit unless there are indications and strong proofs elsewhere (such as the hadith opposing a clear Qur’anic verse or other more authentic hadiths) suggesting that a mistake may have been made by a narrator of this *Sahih* hadith. If such strong proofs are found, it is perfectly acceptable to not act upon this *Sahih* hadith.
- Likewise, just because a hadith has been given the status of being *Da’eef*, it does not necessitate that in actual fact it is undeniably incorrect. It merely means that from a technical aspect the hadith is *Da’eef* and therefore it is most likely that it will be *Da’eef* in actual terms as well.
- However, there remains a possibility that a non-authentic narrator has narrated the hadith correctly; nobody is wrong every time. But just like with the *Sahih* hadith, it is necessary to have strong indications and proofs to suggest that this hadith is acceptable. If such strong proofs are found, it is perfectly acceptable to act upon this *Da’eef* hadith.



A Da'eef Hadith Is Accepted If Supported By The Actions Of The Sahabah And Tabi'un

- Many hadith experts and scholars of principles of Islamic jurisprudence (*Usul*) assert that if a hadith is *Da'eef* in its chain of narration, but the ruling given in it was acted upon by the Companions (*Sahabah*) and those who followed them (*Tabi'un*), it can be used as a proof, despite being *Da'eef*. An example of this is the ruling of a slave girl's divorce and waiting period. In a *Da'eef* hadith it is narrated to be two divorces and two menstrual cycles.
- In spite of it being *Da'eef*, this was still found to be the common understanding of the *Sahabah* and *Tabi'un*. This is the very same principle which Imam Abu Hanifah uses in many of his rulings. He accepts certain narrations technically considered as *Da'eef* today, yet the *Sahabah* acknowledged their correctness through their actions.
- Furthermore, a sound (*Hasan*) hadith can be used to derive rulings just like *Sahih* hadiths. So it's important to know that a *Da'eef* narration may be elevated to the level of a sound (*Hasan*) hadith if there are several chains of narration for it. This type of sound (*Hasan*) hadith is known as *Hasan li Ghayrihi* (meaning "sound due to the support of other narrations").



Mu'dal - Problematic

- **مُعْضَل** The omission of two or more consecutive narrators from the *isnaad*.

Munqati' - Broken/Severed

- **مُنْقَطِع** One in which the chain of people reporting the *hadith* the *isnaad* is disconnected at any point.
- The *isnaad* of a *hadith* that appears to be *muttasil* but one of the reporters is known to have never heard *hadith* from his immediate authority, even though they lived at the same time, is *munqati'*.



Munkar – denounced

- **مُنْكَر** According to Ibn Hajar, if a narration which goes against another authentic *hadith* is reported by a weak narrator, it is known as *Munkar*. Traditionalists as late as Ahmad used to simply label any *hadith* of a weak reporter as *Munkar*.



Shaadhah – Anomalous

- **شاذّ** According to al-Shafi'i, a *Shaadhah* *hadith* is one which is reported by a trustworthy person who contradicts the narration of a person more reliable than he is. It does not include a *hadith* which is unique in its *Matn* and is not narrated by someone else.



Mudtarib – Shaky

- **مُضْطَرِب** According to Ibn Kathir, if reporters disagree about a particular Shaykh, or about some other points in the *Isnaad* or the *Matn*, in such a way that none of the opinions can be preferred over the others, and thus there is irreconcilable uncertainty, such a *hadith* is called *Mudtarib*.
- "O Messenger of Allah! I see you getting older?" He replied, "What made me old are Surah Hud and its sister surahs." The *Hadith* scholar Al-Daraqutni commented: "This is an example of a *Mudtarib hadith*. It is reported through Abu Ishaq, but as many as ten different opinions are held regarding this *Isnaad*. Some report it as *Mursal*, others as *Muttasil*; some take it as a narration of Abu Bakr, others as one of Sa'd or `A'ishah." Since all these reports are comparable in weight, it is difficult to prefer one above another. Hence, the *hadith* is termed as *Mudtarib*".



Mawḍū' - Fabricated

- **مَوْضُوع** is one determined to be fabricated and cannot be attributed to its origin. Al-Dhahabi defines *mawḍū'* as a *hadith* the text of which contradicts established norms of the Prophet's sayings, or its reporters include a liar



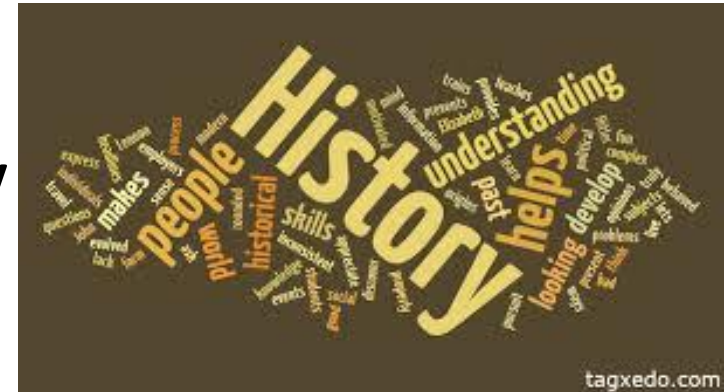
Recognising Fabricated Hadith

- Muhammad ibn Sa'id al-Maslub used to say, "It is not wrong to fabricate an *isnād* for a sound statement." Another notorious inventor, `Abd al-Karim Abu 'l-Auja, who was killed and crucified by Muhammad ibn Sulaiman ibn `Ali, governor of Basra, admitted that he had fabricated four thousand *hadith* declaring lawful the prohibited and vice-versa.



History of Fabrication

- **Not in the time of the Prophet**
- **There is no evidence concerning the forgery during the eras of Abu Bakr or Umar**



Causes Of Fabrication

- **Political Differences;**
- **Factions Based On Issues Of Creed;**
- **Fabrications By Heretics;**
- **Fabrications By Story-tellers;**
- **Fabrications By Ignorant Ascetics;**
- **Prejudice In Favour Of Town, Race Or A Particular Leader;**
- **Inventions For Personal Motives;**
- **Promote Proverbs Into *Hadith*.**



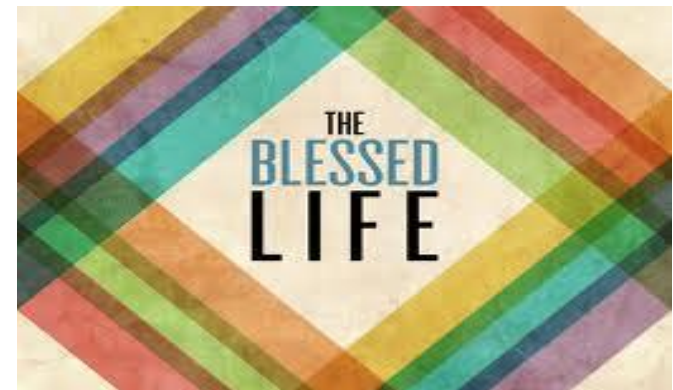
In the Desire to Serve Islam

- ***Batil*** ahadith which were fabricated to encourage Muslims to commit good deeds, to give to charity and to avoid behaviour which was not approved of by the religion make up a large proportion of *Mawdu'* ahadith.
- Those who forged ahadith that were not based on any evidence with the intention of performing a good deed in the presence of Allah included ascetics, mystics and people who acted in similar ways.
- They created a large number of formulas for worship. We can find the following expression in nearly all of them: "One who performs this amount of prayer on such day and recites so many verses this many times will be given this much reward in the Hereafter."



Seeking Blessings

- Those who saw no harm in using sublime concepts to support their despicable purposes will be examined under this category.
- Some opportunists, who wanted to make the best of this world, invented ahadith in keeping with the desires or lifestyles of some powerful people, thus receiving recompense for this endeavour.
- Moreover, some people invented new ahadith that would give them spiritual weight, allowing them to take up the position of a respectable savant. This desire to achieve a reputation had different characteristics. Some people would give an answer when asked a question that was supported by a hadith that they had just fabricated.



- Prayers being performed on a specific day or night of the year or week
- Virtue of the month of Rajab and fasting performed in this month
- Declaring that the signs of the Day of Judgment will occur in certain months
- Disparaging Turks, Ethiopians or the Sudanese
- Disparaging or praising Imam Abu Hanifah or Imam al-Shafii by name
- Murjia, Jahmiyya, Qadariyyah, or Asariyyah sects
- Disparaging or praising places like Alexandria, Damietta, Basra, Baghdad, Kazveen, Jordan, Abadan, Jeddah, Askalan, Nusaybeen, Antakya, Khorasan, Merv, Bukhara, Samarqand, Tus, Herat, Kairouan, or Morocco,
- Virtues of meat and ahadith prohibiting eating outdoors or cutting meat with a knife
- Disparaging having children
- Praising celibacy
- Virtues of rings made of cornelian

Signs Of Mawdū' Ahadith And The Ways To Recognize Them

- Al-Haafiz al-Dhahabi mentioned that Haaroon al-Rasheed was about to execute a *zindeeq* (heretic), and the *zindeeq* said: “What are you going to do about the one thousand ahaadeeth I have fabricated?” Al-Rasheed said: “What are you going to do, O enemy of Allaah, about Abu Ishaq al-Fazaari and ‘Abd-Allaah ibn al-Mubaarak, who will sift through those ahaadeeth and examine them letter by letter?”
- Confession of the forger,
- Deficiency in the words or meaning of the hadith,
- Lack of reliable hadith books,
- Only one witness of an event that many people could have witnessed,
- Contradiction of the hadith in the Quran or authenticated Sunnah practice,
- Being opposed to logic, sense or observation,
- Contradiction by historical events.

Mawdoo' Hadith Corpus

- ***Al-Mawdu`at*** by Abul-Faraj Ibn Al-Jawzi
- ***Kitab al-Abatil*** by al-Jauzaqani
- ***Al-La'ali al- Masnu'ah fi 'l-Ahadith al-Mawdu`ah*** by al-Suyuti
- ***Al-Mawdu`at*** by Ali al-Qari
- ***Al-Fawaid al-Majmu'ah fi al-Ahaadeeth al-Mawdu'ah*** by Muhammad ash-Shawkani

اللهم إنا نسألك علما نافعا، ورزقا واسعا وعملا متقبلا ونسألك الجنة وما قرب إليها من قول أو عمل، ونعوذ بك من النار وما قرب إليها من قول أو عمل،

اللهم إنا نسألك الجنة لنا ولوالدينا، ولمن له حق علينا، وللمسلمين أجمعين.

أقول قولي هذا وأستغفر الله لي ولكم، فاستغفروه إنه هو الغفور الرحيم

Jazaka-Allahu Khayran