



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لا حول ولا قوة إلا بالله

## علم الحديث

## SCIENCE OF HADITH

### Science of Hadith (علم الحديث) – Compilation

#### What is the meaning of the science of hadith (ما معنى علم الحديث؟)

- It is to know the rules that will lead you to know ( معرفة القواعد التي يتوصل ) (بها الى معرفة):
  - The narrator (الراوي)
  - And what is being narrated (المروي)
- The scholars of hadith are verifying each person in the chain, they read about his biography and they would travel to know about the person, subhan Allah. Bukhari (may Allah have mercy on him) went to verify about one of the narrators, and he was just observing him and saw that he would place some food in front of a horse to get him moving, and when the horse moved, he did not give him the food. So Bukhari rejected taking anything from him because he said he is a liar, subhan Allah.

## Hadith (الحديث)

- A hadith consists of a:
  - Chain (السند): it literally means something you lean on, it is essential. It is a chain of narrators until you reach the narration of the Prophet (صلى الله عليه وسلم) (سلسلة الرجال الموصلة للمتن)
  - Narration/hadith (المتن): when the chain ends and hadith begins (ما انتهى اليه السند من كلام)

## What is considered a hadith?

- Anything that about the Prophet (صلى الله عليه وسلم) (ما جاء عن النبي صلى الله عليه وسلم), how?
  - By saying (قولا): the Prophet (صلى الله عليه وسلم) said it
  - By action (فعلا): for example, the companions saw the Prophet (صلى الله عليه وسلم) performing the action, 'pray as you see me pray'
  - He approved without saying or acting (تقريراً): some hadiths the Prophet (صلى الله عليه وسلم) didn't act or say, but someone else did or said something and he approved it. For example, the Prophet (صلى الله عليه وسلم) saw the companions eating something, but he didn't eat it from it and didn't say anything, so it means he approved eating this particular food.
  - Description (وصفاً): for example, he didn't say or act, but he was described by others.

## What is (خبر)?

- Anything that about the Prophet (صلى الله عليه وسلم), the companions, or the followers of the companions. ( ما جاء عن النبي صلى الله عليه و سلم و عن ( غيره من الصحابة أو التابعين).
- So a 'hadith' is exclusively for the Prophet (صلى الله عليه وسلم)

## What is (الآثر)?

- Anything that about the companions, or the followers of the companions, but not the Prophet (صلى الله عليه وسلم) ( ما جاء عن غير النبي او ( الصحابة أو التابعين).

## Types of hadith (أنواع الحديث)

- There are people who even make up hadiths about the Prophet (صلى الله عليه وسلم), though it shows it can easily be recognized because Allah (سبحانه وتعالى) protects this religion – the Qur'an and Sunnah. Otherwise why do we have these scholars to check all of these hadiths, subhan Allah.
- Accepted (مقبول): it means you can take these hadiths
  - Authentic (صحيح): there are conditions in order to labeled as (صحيح)
  - Good (حسن)
- Rejected (مردود): it means you do not take these hadiths
  - Probably weak (ضعفه محتمل): it is leaning more towards weak than authentic, so it is rejected.
  - Very weak (ضعفه شديد)

## Authentic Hadith (حديث صحيح)

- What are the conditions in order for the grade to be authentic (صحيح)?
  - It has a chain (مسنداً): it is attributed to the Prophet (صلى الله عليه ) by a chain of narrators (هو المنسوب الى النبي صلى الله عليه وسلم). The scholars of hadith know all of the narrators and their biographies, so when they memorize the hadith, they have all of the narrators memorized and we are struggling to just memorize the hadith itself.
  - Continuous chain (متصل السند): every person in the chain should listen from the other person (كل راوي سمع الحديث من شيخه), so there is no disconnect. For example, a student hears from his sheikh, who hears from his sheikh, who hears from his sheikh, and so forth until it reaches the Prophet (صلى الله عليه وسلم). If someone heard from his sheikh, the scholars of hadith will check and see when was the sheikh born and the student born, for example, if they check their births, it can't be that a student heard it at the age of 2, so they reject it. And the chain has to be continuous until it reaches the Prophet (صلى الله عليه وسلم), so there is nothing missing in the chain, subhan Allah. That is why you appreciate a hadith that is authentic, subhan Allah. There was a story that one of the students slept while the sheikh was speaking, so when he woke up, he asked another student what the sheikh said. So when the scholars of hadith researched, the other student told the scholar not to take it

since the student didn't hear it directly from the teacher, subhan Allah.

- The narrator has to be (ان يكون رواته):
  - Dignified in manners/just (عدول): every narrator needs to be muttaqi, subhan Allah. That is why the hadith was not taken from the one who tricked the horse, subhan Allah. They do not take it from people of bida'a, shirk, or apparent sins, like drinking, chasing girls in the market, etc.
  - Accurate (ضابطين): either they are good in memorizing it by heart or it is written. There are people who are able to do this and memorize immediately because they are focused.

## Science of Hadith (علم الحديث) – Class #2

### Types of hadith (أنواع الحديث)

- Accepted (مقبول): it means you can take these hadiths
  - Authentic (صحيح): there are conditions in order to be labeled as (صحيح)
  - Good (حسن)
- Rejected (مردود): it means you do not take these hadiths
  - Probably weak (ضعفه محتمل): it is leaning more towards weak than authentic, so it is rejected.
  - Very weak (ضعفه شديد)

### Conditions for an Authentic Hadith (حديث صحيح)

- What are the conditions in order for the grade to be authentic (صحيح)?
  1. It has a chain (مسنداً): it is attributed to the Prophet (صلى الله عليه ) (هو المنسوب الى النبي صلى الله عليه و سلم) by a chain of narrators (وسلم).
  2. Continuous chain (متصل السند): every person in the chain should listen from the other person (كل راوي سمع الحديث من شيخه), so there is no disconnect.
  3. The narrator has to be (ان يكون رواته):
    - Dignified in manners/just (عدول): every narrator needs to be muttahi, subhan Allah.
    - Accurate (ضابطين): either they are good in memorizing it by heart or it is written.

4. There is nothing odd (أن لا يكون شاذاً): meaning it does not say something odd like to build a masjid over graves since the Prophet (صلى الله عليه وسلم) forbade this.
5. There should be no mistake in the material (أن لا يكون معللاً بعلّة تقدرح (في صحته

### First Collection of Hadiths

- At the time of the Prophet (صلى الله عليه وسلم), they did not write the hadith because they were afraid it would get mixed with the Qur'an. The hadith first became collected in 100 H. At the time of Umar bin Abdulaziz (may Allah have mercy on him) – he delegated Muhammad ibn Muslim ibn Ubaid Allah Az Zahriy Al Madaniy (محمد (ابن مسلم ابن عبيد الله الزهري المدني) to collect the hadiths.

### Conditions for a Good Hadith (حديث حسن)

- Both (صحيح) and (حسن) are accepted.
- What are the conditions in order for the grade to be authentic (حسن)? It is similar to the (صحيح), but only the third condition about the narrator might not be so accurate (ضابطين), for example one word might be different. But the narrator is still just.
  - It has a chain (مسنداً)
  - Continuous chain (متصل السند)
  - The narrator has to be (ان يكون رواته):
    - Dignified in manners/just (عدول)



- **Accurate (ضابطين):** those who collect the hadiths even categorize those who might not be so accurate with certain titles. And this is only after verifying for example:
  - Truthful, he's fine (صدق لا بأس به)
  - He's fine (ليس به بأس)
  - Trustworthy but can make a mistake (ثقة يخطئ)
  - Truthful but daydreams (صدق و له أوهام)
- There is nothing odd (أن لا يكون شاذا)
- There should be no mistake in the material (أن لا يكون معللا بعللة تقدح )  
(في صحته)

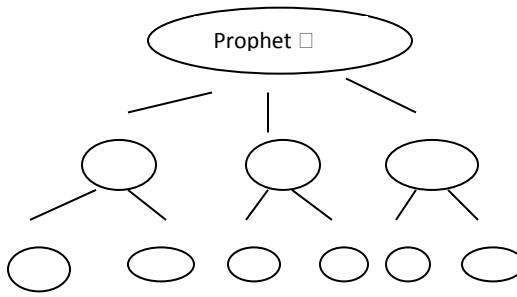
## Science of Hadith (علم الحديث) – Class #3

### Types of hadith (أنواع الحديث)

- Accepted (مقبول): it means you can take these hadiths
  - Authentic (صحيح): there are conditions in order to be labeled as (صحيح)
  - Authentic by itself (صحيح لذاته): which is what we have already done previously, if they say (صحيح) then it means (صحيح لذاته).
  - Authentic for something else (صحيح لغيره)
  - Good (حسن)
    - Good by itself (حسن لذاته): which is what we have already done previously, if they say (حسن) then it means (حسن لذاته).
    - Good for something else (حسن لغيره)
- Rejected (مردود): it means you do not take these hadiths
  - Probably weak (ضعفه محتمل): it is leaning more towards weak than authentic, so it is rejected.
  - Very weak (ضعفه شديد)

### Authentic Hadith – for something else (حديث صحيح لغيره)

- The Prophet (صلى الله عليه وسلم) will say something, and it can be more than one person who hears it, but at least one. So there can be different chains of narrators for the same hadith.



- A hadith might be (حسن لذاته) on its own, meaning there might be one narrator that is not entirely accurate, but if they find that other narrators narrated the same hadith, and the other chains are accurate, then it will be upgraded to (صحيح لغيره).

## Science of Hadith (علم الحديث) – Class #4

### Types of hadith (أنواع الحديث)

- Accepted (مقبول): it means you can take these hadiths
  - Authentic (صحيح): there are conditions in order to be labeled as (صحيح)
  - Authentic by itself (صحيح لذاته): which is what we have already done previously, if they say (صحيح) then it means (صحيح لذاته). This is the best.
  - Authentic for something else (صحيح لغيره). This is 2<sup>nd</sup> best.
  - Good (حسن)
    - Good by itself (حسن لذاته): which is what we have already done previously, if they say (حسن) then it means (حسن لذاته). This is 3<sup>rd</sup> best.
    - Good for something else (حسن لغيره). This is 4<sup>th</sup> best.
- Rejected (مردود): it means you do not take these hadiths
  - Probably weak (ضعفه محتمل): it is leaning more towards weak than authentic, so it is rejected.
  - Very weak (ضعفه شديد)

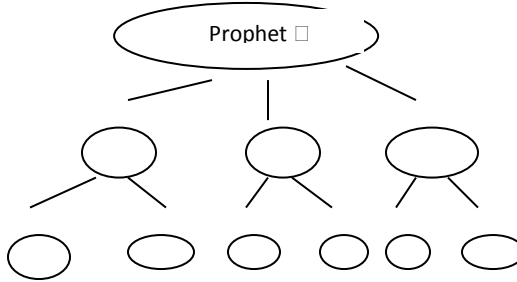
## Conditions for an Authentic Hadith (حديث صحيح)

- What are the conditions in order for the grade to be authentic (صحيح)?
  1. It has a chain (مسندا): it is attributed to the Prophet (صلى الله عليه ) by a chain of narrators (هو المنسوب الى النبي صلى الله عليه و سلم).
  2. Continuous chain (متصل السند): every person in the chain should listen from the other person (كل راوي سمع الحديث من شيخه), so there is no disconnect.
  3. The narrator has to be (ان يكون رواته):
    - a. Dignified in manners/just (عدول): every narrator needs to be muttahi, subhan Allah.
    - b. Accurate (ضابطين): either they are good in memorizing it by heart or it is written.
  4. There is nothing odd (أن لا يكون شاذا): meaning it does not say something odd like to build a masjid over graves since the Prophet (صلى الله عليه وسلم) forbade this.
  5. There should be no mistake in the material (أن لا يكون معطلا بعلة تقدرح ) (في صحته)

## Good Hadith – for something else (حديث حسن لغيره)

- The Prophet (صلى الله عليه وسلم) will say something, and it can be more than one person who hears it, but at least one. So there can be different chains of narrators for the same hadith.
- Good Hadith – for something else (حديث حسن لغيره) is a probably weak hadith (ضعفه محتمل), but it becomes upgraded to 'hadith hasan' (حديث)

(حسن لغيره) because there are many chains of narrators to support it (تعدد طرقه). It is hasan in the first place because there might be some inaccuracy.



## Science of Hadith (علم الحديث) – Class #5

### Types of hadith (أنواع الحديث)

- Accepted (مقبول): it means you can take these hadiths
  - Authentic (صحيح): there are conditions in order to be labeled as (صحيح)
  - Authentic by itself (صحيح لذاته): which is what we have already done previously, if they say (صحيح) then it means (صحيح لذاته). This is the best.
  - Authentic for something else (صحيح لغيره). This is 2<sup>nd</sup> best.
  - Good (حسن)
    - Good by itself (حسن لذاته): which is what we have already done previously, if they say (حسن) then it means (حسن لذاته). This is 3<sup>rd</sup> best.
    - Good for something else (حسن لغيره). This is 4<sup>th</sup> best.
- Rejected (مردود): it means you do not take these hadiths
  - Probably weak (ضعفه محتمل): it is leaning more towards weak than authentic, so it is rejected.
  - Very weak (ضعفه شديد)

### Weak Hadith (حديث ضعيف)

- Rejected (مردود): it means you do not take these hadiths
  - Probably weak (ضعفه محتمل): it is leaning more towards weak than authentic, so it is rejected.
  - Very weak (ضعفه شديد)

- It is a weak hadith that does not meet one of the criteria for an acceptable hadith – see below (الحديث الضعيف الذي لم يجمع صفات القبول). And there is a specific name for such hadiths depending on the condition that is missing.

### Conditions for an Authentic Hadith (حديث صحيح)

1. It has a chain (مسنداً): it is attributed to the Prophet (صلى الله عليه وسلم) by a chain of narrators (هو المنسوب الى النبي صلى الله عليه و سلم).
2. Continuous chain (متصل السند): every person in the chain should listen from the other person (كل راوي سمع الحديث من شيخه), so there is no disconnect.
3. The narrator has to be (ان يكون رواته):
  - i. Dignified in manners/just (عدول): every narrator needs to be muttahi, subhan Allah.
  - ii. Accurate (ضابطين): either they are good in memorizing it by heart or it is written.
4. There is nothing odd (أن لا يكون شاذاً): meaning it does not say something odd like to build a masjid over graves since the Prophet (صلى الله عليه وسلم) forbade this.
5. There should be no mistake in the material (أن لا يكون معللاً بعلّة تقدح في صحته)



## Types of Weak Hadith (أنواع الحديث الضعيف)

1. It is not attributed to the Prophet (صلى الله عليه وسلم) (لا ينسب الى النبي)
2. The **chain is broken**, meaning this person could not have narrated it to the other person because they did not live at the same time for example. **This is called (مرسل)** – there is a disconnect in the chain of narrators.
3. Background of the narrator
  - The verifier of the hadith must check the background and character of each narrator, are they doing bida'a, do they lie, are they immoral, etc? And this shows you the great work that verifiers of hadith go through, Allah (سبحانه وتعالى) has not only promised that the Qur'an would be protected, but the Sunnah as well. Surah Al Hajr 9: (إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ) (Verily We: It is We Who have sent down the Dhikr and surely, We will guard it). If there is **no justness** in the narrator of the hadith then **it is called (موضوع)**, 'placed' lies in it.
  - If the narrator is **not accurate**, did not memorize well, etc then **it is called (ضعيف)**, weak.
4. If there is anything **odd** about the hadith, then **it is called (شاذ) or (منكر)**.
5. If there is a **mistake** in the hadith, then **it is called (معلا)**.

## Science of Hadith (علم الحديث) – Class #6

### Conditions for an Authentic Hadith (حديث صحيح)

1. It has a chain (مسنداً): it is attributed to the Prophet (صلى الله عليه وسلم) by a chain of narrators (هو المنسوب الى النبي صلى الله عليه و سلم).
2. Continuous chain (متصل السند): every person in the chain should listen from the other person (كل راوي سمع الحديث من شيخه), so there is no disconnect.
3. The narrator has to be (ان يكون رواته):
  - i. Dignified in manners/just (عدول): every narrator needs to be muttaji, subhan Allah.
  - ii. Accurate (ضابطين): either they are good in memorizing it by heart or it is written.
4. There is nothing odd (أن لا يكون شاذاً): meaning it does not say something odd like to build a masjid over graves since the Prophet (صلى الله عليه وسلم) forbade this.
5. There should be no mistake in the material (أن لا يكون معطلا بعلة تقدرح في صحته)

## Types of Weak Hadith (أنواع الحديث الضعيف)

1. It is not attributed to the Prophet (صلى الله عليه وسلم) (لا ينسب الى النبي)
2. The **chain is broken**, meaning this person could not have narrated it to the other person because they did not live at the same time for example. **This is called (مرسل)** – there is a disconnect in the chain of narrators.
3. Background of the narrator
  - i. If there is **no justness** in the narrator of the hadith then **it is called (موضوع)**, 'placed' lies in it.
  - ii. If the narrator is **not accurate**, did not memorize well, etc then **it is called (ضعيف)**, weak.
4. If there is anything **odd** about the hadith, then **it is called (شاذ) or (منكر)**.
5. If there is a **mistake** in the hadith, then **it is called (معطلا)**.

## Weak Hadith (حديث ضعيف)

- Rejected (مردود): it means you do not take these hadiths
  - Weak in the chain of narrators (ضعيف في السند): normally, a chain should be from the Prophet (صلى الله عليه وسلم) (النبي), then a companion (صحابي) (someone who saw the Prophet (صلى الله عليه وسلم) and believed in him), then a tabi'ee (تابعي) (followers, they accompanied the companions), w=etc. It becomes weak when there is a disconnect in this chain, this is called (مرسل). How? It goes from the Prophet (صلى الله عليه وسلم) (النبي) then a tabi'ee (تابعي), thus it has skipped the companion (صحابي), and

this makes the hadith weak (مرسل). As if the tabi'ee said, the Prophet (صلى الله عليه وسلم) said, without mentioning the companion.

- Weak in the content of the hadith (ضعيف في المتن):

## Science of Hadith (علم الحديث) – Class #7

### Weak Hadith (حديث ضعيف)

- Rejected (مردود): it means you do not take these hadiths
  - Weak in the chain of narrators (ضعيف في السند):
    - (الحديث المرسل): How? It goes from the Prophet (صلى الله عليه وسلم) then a tabi'ee (تابعي), thus it has skipped the companion (صحابي) in between, and this makes the hadith weak (مرسل).
    - 'Cut Hadith' (الحديث المنقطع): this is when a tabi'ee or someone after him as been skipped, without succession (هو الحديث الذي (في اسناده انقطاع فيما دون الصحابي بدون توالي). This happens when you look at the chain, and the link between two people could not have happened since they were in different time periods, or one was not alive at the time of the other, so how could it have been communicated, subhan Allah.
    - 'Handing Hadith' (الحديث المعلق): this is the similar to the above, but there is succession. Meaning two or more narrators in succession are skipped (ما سقط من اسناده راويان او أكثر بشرط التوالي). So two people, one after the other, are missing in the chain, subhan Allah.
  - Weak in the content of the hadith (ضعيف في المتن):

## Science of Hadith (علم الحديث) – Class #8

### A Forgotten Sunnah: Time when to say ( سبحانك اللهم و بحمدك ، أشهد أن لا إله إلا ) (أنت ، أستغفرك و أتوب إليك

After a study circle: من قال : سبحان الله و بحمده ، سبحانك اللهم و بحمدك ، أشهد أن لا إله إلا ) أنت ، أستغفرك و أتوب إليك ، كانت كالطابع يُطَبَعُ عليه ، و من قالها في مجلسٍ - (لغوٍ ، كانت كفارةً له

خلاصة , الراوي: جبير بن مطعم المحدث: الألباني - المصدر: صحيح الجامع- الصفحة أو الرقم: 6430  
حكم المحدث: صحيح

Whoever says (سبحانك اللهم و بحمدك ، أشهد أن لا إله إلا أنت ، أستغفرك و أتوب إليك) , then it is an expiations for any vain talk during a gathering and these words (سبحانك اللهم و بحمدك ، أشهد أن لا إله إلا أنت ، أستغفرك و أتوب إليك) will be stamped – as if they will bear witness.

After a gathering where there is vain talk: من جلس مجلسًا كثرَ فيه لَعَطُهُ ؛ فقال قَبِلَ ) أن يقومَ من مجلسه ذلك : سبحانك اللهم و بحمدك ، أشهد أن لا إله إلا أنت ، أستغفرك و أتوب إليك ؛ إلا غفر (الله له ما كان في مجلسه ذلك

خلاصة حكم المحدث: صحيح الراوي: أبو هريرة المحدث: الألباني - المصدر: صحيح الترغيب- الصفحة  
أو الرقم: 1516

Whoever says (سبحانك اللهم و بحمدك ، أشهد أن لا إله إلا أنت ، أستغفرك و أتوب إليك) after a gathering where there is vain talk, then his sins will be expiated. And this reminds us that not only after study circles, but when we meet each other, or after phone calls, etc, subhan Allah.

After wudhu: مَنْ تَوَضَّأَ ثُمَّ قَالَ : سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَآتُوبُ إِلَيْكَ ، ( كُتِبَ فِي رَقٍّ ، ثُمَّ طُبِعَ بِطَابَعٍ ، فَلَمْ يُكْسَرْ إِلَى يَوْمِ الْقِيَامَةِ )

خلاصة الراوي: أبو سعيد الخدري بالمحدث: الألباني - المصدر: السلسلة الصحيحة- الصفحة أو الرقم: 2333  
حكم المحدث: صحيح بمجموع طرقه

Whoever says (سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَآتُوبُ إِلَيْكَ) after wudhu, then it will be stamped and it will not break to the Day of Judgement.

After reciting Qur'an: ما جلس رسول الله - صلى الله عليه وعلى آله وسلم - مجلسا ، ولا تلى ( قرآن ، ولا صلى صلاة ، إلا ختم ذلك بكلمات ، قالت : فقلت : يا رسول الله أراك ما تجلس مجلسا ولا تتلو قرآنا ، ولا تصلى صلاة ، إلا ختمت بهؤلاء الكلمات قال : نعم ، من قال خيرا ختم له طابع على ذلك الخير ) ، ومن قال شرا ، كن له كفارة : سبحانك وبحمدك ، لا إله إلا أنت ، أستغفرك وأتوب إليك

الراوي: عائشة أم المؤمنين بالمحدث: الوادعي - المصدر: الصحيح المسند- الصفحة أو الرقم: 1619  
خلاصة حكم المحدث: صحيح

Aishah (may Allah be pleased with her) would find the Prophet ( صلى ) (سبحانك وبحمدك ، لا إله إلا أنت ، أستغفرك وأتوب إليك) saying (الله عليه وسلم) after a gathering, reciting Qur'an and prayer.

After prayer: عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا جَلَسَ مَجْلِسًا أَوْ صَلَّى تَكَلَّمَ ( بِكَلِمَاتٍ فَسَأَلَتْهُ عَائِشَةُ عَنِ الْكَلِمَاتِ فَقَالَ " إِنْ تَكَلَّمَ بِخَيْرٍ كَانَ طَابِعًا عَلَيْهِنَّ إِلَى يَوْمِ الْقِيَامَةِ وَإِنْ تَكَلَّمَ بِغَيْرِ ذَلِكَ ) (It was narrated from Aishah that: When the Messenger of Allah ( صلى الله عليه وسلم ) sat in a gathering or prayed, he said some words, and 'Aishah asked him about those words. He said: "If he has spoken some good words (and he says this statement of remembrance), it will be a seal for them to preserve

them until the Day of Resurrection, and if he has said something other than that, it (these words) will be an expiation for him: 'Subhanak Allahumma wa bihamdika, astaghfiruka wa atubu ilayk (Glory and praise be to You, O Allah, I seek Your forgiveness and I repent to You.)"' - Sunan an-Nasa'i 1344



## Types of Weak Hadith (حديث ضعيف)

- Rejected (مردود): it means you do not take these hadiths
  - Weak in the chain of narrators (ضعيف في السند):
    - (الحديث المرسل): How? It goes from the Prophet (صلى الله عليه وسلم) then a tabi'ee (تابعي), thus it has skipped the companion (صحابي) in between, and this makes the hadith weak (مرسل).
    - 'Cut Hadith' (الحديث المنقطع): this is when a tabi'ee or someone after him as been skipped, without succession (هو الحديث الذي (في اسناده انقطاع فيما دون الصحابي بدون توالي). This happens when you look at the chain, and the link between two people could not have happened since they were in different time periods, or one was not alive at the time of the other, so how could it have been communicated, subhan Allah.
    - 'Hanging Hadith' (الحديث المعلق): the initial narrators of the Prophet (صلى الله عليه وسلم), the companions, tabieen are there, but the recent narrators are missing, (ما حذف من مبتدأ اسناده راو أو), (أكثر و لو آخر الاسناد).
    - (الحديث المعضل): when two or more narrators in succession are missing, and it can be from the beginning or end of the isnad (ما سقط في اسناده روايان او أكثر بشرط التوالي), it is different from the one above because it can be from the beginning or end of the isnad, whereas the one above must be missing from the recent narrators.
  - Weak in the content of the hadith (ضعيف في المتن):

## Science of Hadith (علم الحديث) – Class #9

### Types of Weak Hadith (حديث ضعيف)

- Rejected (مردود): it means you do not take these hadiths
  - Weak in the chain of narrators (ضعيف في السند):
    - (الحديث المرسل): How? It goes from the Prophet (صلى الله عليه وسلم) then a tabi'ee (تابعي), thus it has skipped the companion (صحابي) in between, and this makes the hadith weak (مرسل).
    - 'Cut Hadith' (الحديث المنقطع): this is when a tabi'ee or someone after him as been skipped, without succession (هو الحديث الذي (في اسناده انقطاع فيما دون الصحابي بدون توالي). This happens when you look at the chain, and the link between two people could not have happened since they were in different time periods, or one was not alive at the time of the other, so how could it have been communicated, subhan Allah.
    - 'Hanging Hadith' (الحديث المعلق): the initial narrators of the Prophet (صلى الله عليه وسلم), the companions, tabieen are there, but the recent narrators are missing, (ما حذف من مبتدأ اسناده راو أو), (أكثر و لو آخر الاسناد).
    - (الحديث المعضل): when two or more narrators in succession are missing, and it can be from the beginning or end of the isnad (ما سقط في اسناده روايان او أكثر بشرط التوالي), it is different from the one above because it can be from the beginning or

end of the isnad, whereas the one above must be missing from the recent narrators.

- (الحديث المدلس): this means to hide a mistake (اخفاء العيب) and cheating (تزوير), for example, instead of saying he heard the hadith from the sheikh directly, he will say 'about the sheikh' (عن). This means he didn't hear it, and he must hear it (يوري الراوي عن شيخه ما لم يسمع عنه). If you hear it from the sheikh, then it is stronger. There are different types of mistakes which will be discussed next class in sha'a Allah.
- Weak in the content of the hadith (ضعيف في المتن):

## Science of Hadith (علم الحديث) – Class #10

### Types of Weak Hadith (حديث ضعيف)

- Rejected (مردود): it means you do not take these hadiths
  - Weak in the chain of narrators (ضعيف في السند):
    - (الحديث المرسل): How? It goes from the Prophet (صلى الله عليه وسلم) then a tabi'ee (تابعي), thus it has skipped the companion (صحابي) in between, and this makes the hadith weak (مرسل).
    - 'Cut Hadith' (الحديث المنقطع): this is when a tabi'ee or someone after him as been skipped, without succession (هو الحديث الذي (في اسناده انقطاع فيما دون الصحابي بدون توالي). This happens when you look at the chain, and the link between two people could not have happened since they were in different time periods, or one was not alive at the time of the other, so how could it have been communicated, subhan Allah.
    - 'Hanging Hadith' (الحديث المعلق): the initial narrators of the Prophet (صلى الله عليه وسلم), the companions, tabieen are there, but the recent narrators are missing, (ما حذف من مبتدأ اسناده راو أو), (أكثر و لو آخر الاسناد).
    - (الحديث المعضل): when two or more narrators in succession are missing, and it can be from the beginning or end of the isnad (ما سقط في اسناده روايان او أكثر بشرط التوالي), it is different from the one above because it can be from the beginning or

end of the isnad, whereas the one above must be missing from the recent narrators.

- (الحديث المدلس): this means to hide a mistake (اخفاء العيب) and cheating (تزوير), for example, instead of saying he heard the hadith from the sheikh directly, he will say 'about the sheikh' (عن). This means he didn't hear it, and he must hear it (يوري الراوي عن شيخه ما لم يسمع عنه). If you hear it from the sheikh, then it is stronger. There are different types of mistakes:

- Hiding mistakes in the chain (تدليس الاسناد): the narrator will narrate about something he didn't hear from his sheikh, but he will assume that's what he said or another student will tell him what was said (أن يروي (الراوي عن منه ما لم يسمع منه). For example, the sheikh is telling the hadith, and the student that day wasn't present – so he narrates what he assumes he said. Or the student would have fallen asleep and missed what the sheikh said and hears from another student like him. Why would someone say something he didn't hear? To increase the level/state of the chain (يوهم علو (الاسناد) – that is was heard from a sheikh, and not a student. If he wants to be truthful, he has to write that he heard it from the student, but it lowers the level, subhan Allah.
- Hiding mistakes in the narrators (تدليس الشيوخ): the narrator will narrate from a sheikh he heard from, but

the sheikh is younger than the student (narrator) for example, and he is embarrassed to write that specific sheikh's name, so he will give a name that the sheikh is not known by ( يروي الراوي عن شيخ حديثاً سمعه منه فيسميه او يكنيه ) (باسم او كنية لم يعرف بها son, subhan Allah. Why would someone do this?

- The sheikh is younger in age than the narrator (صغر سنه). Imagine your child says words of wisdom and you are so impressed by it. So when you talk about it, you say 'someone told me...' – you will not say my son, subhan Allah.
  - The sheikh is weak or not very trustworthy (ضعف الشيخ او غير ثقة)
  - There are so many narrators that have narrated according to this sheikh, so he wants to be unique and will give a different name (كثرة الرواية عنه)
- Weak in the content of the hadith (ضعيف في المتن):

## Science of Hadith (علم الحديث) – Class #11

### Types of Weak Hadith (حديث ضعيف)

- Rejected (مردود): it means you do not take these hadiths
  - Rejected because of the chain (المردود بسبب طعن في السند):
    - (الحديث المرسل): How? It goes from the Prophet (صلى الله عليه وسلم) then a tabi'ee (تابعي), thus it has skipped the companion (صحابي) in between, and this makes the hadith weak (مرسل).
    - 'Cut Hadith' (الحديث المنقطع): this is when a tabi'ee or someone after him as been skipped, without succession (هو الحديث الذي (في اسناده انقطاع فيما دون الصحابي بدون توالي).
    - 'Hanging Hadith' (الحديث المعلق): the initial narrators of the Prophet (صلى الله عليه وسلم), the companions, tabieen are there, but the recent narrators are missing, (ما حذف من مبتدأ اسناده راو أو), (أكثر و لو آخر الاسناد).
    - (الحديث المعضل): when two or more narrators in succession are missing, and it can be from the beginning or end of the isnad (ما سقط في اسناده روايان او أكثر بشرط التوالي), it is different from the one above because it can be from the beginning or end of the isnad, whereas the one above must be missing from the recent narrators.
    - (الحديث المدلس): means to hide a mistake (اخفاء العيب) and cheating (تزوير). There are different types of mistakes:
      - Hiding mistakes in the chain (تدليس الاسناد)

- Hiding mistakes in the narrators (تدليس الشيوخ)
- Rejected because of the narrator (المردود بسبب طعن في الراوي): there is a fault in his:
  - Justice (طعن في العدالة): if the person lies or is even accused of lying, then it is rejected. Even if the person lies to animals, it is rejected. Recall the one who placed a carrot in front of the horse and never gave it to him.
  - Accuracy (طعن في الضبط): does this person have good memory, does he write, is he making up things, doing contrary to what the sheikh says, or adding.

### Other types of hadith

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- These are not necessarily weak, they might be correct, but they have a certain characteristic in their chain.
  - (المعنعن): the word (عن), (عن), (عن) is used many times, so extra verification needs to be made.
  - (المؤنن): the word (أن), (أن), (أن) is used many times, so you don't know if it's been heard or said, etc. so it requires more work for verification.



## Science of Hadith (علم الحديث) – Class #12

### Types of Weak Hadith (حديث ضعيف)

- Rejected (مردود): it means you do not take these hadiths
  - Rejected because of the chain (المردود بسبب طعن في السند)
  - Rejected because of the narrator (المردود بسبب طعن في الراوي): there is a fault in his:
    - Justice (طعن في العدالة): he is either a liar or he is even accused of being lying (الكذب و المتهم بالكذب). This shows us that you really need to take from someone 'clean'. Or he is doing apparent actions that are outside the boundaries of Islam (الفسق). Or he is committing bida'a, and this is apparent (البدعة).
    - Accuracy (طعن في الضبط): he might be weak in memory (سوء الحفظ). He makes major mistake, for example to say the wrong words (فحش الغلط). Or he is heedless (الغفلة) or has too many illusions (كثرة الاوهام) – he might say, maybe I saw you or not. This shows us how much goes into verifying the hadiths, subhan Allah.

## Science of Hadith (علم الحديث) – Class #13

### Types of Weak Hadith (حديث ضعيف)

- Rejected (مردود): it means you do not take these hadiths
  - Rejected because of the chain (المردود بسبب طعن في السند)
  - Rejected because of the narrator (المردود بسبب طعن في الراوي): there names associated to the fault found in the narrator.
  - (موضوع): because of a fault in the narrator, it makes the hadith 'low'. Types of faults:
    - Lying against the Prophet (صلى الله عليه وسلم), to fabricate something and say that the Prophet (صلى الله عليه وسلم) said it, istaghfar Allah (إذا كان السبب هو الكذب على رسول الله): There is one narrator who is known to fabricate, his name is (ميسره) – (ابن عبد الرب) – he was a righteous man and he was living in a town where people do not read the Qur'an. In order to make them read the Qur'an, he made up hadiths. He said if you read Surah Ya Seen, you will get this, if you want a son, read Surah Yusuf, etc, and he attributed this to the Prophet (صلى الله عليه وسلم), istaghfar Allah. When they asked him why are you doing this? He said I am lying for the Prophet (صلى الله عليه وسلم), istaghfar Allah. Another reason why someone might fabricate is for business reasons, for example someone wants to sell lentils and he makes up a hadith and says it's good for your health, etc, istaghfar Allah. Another reason for fabricating is for

desire in order to draw closer to those in a higher position.

- The scholars consider these types of hadiths as the most evil and ugliest (شر الاحاديث المردودة و أقبحها). How can someone fabricate against the Prophet (صلى الله عليه وسلم)? If you want to encourage the people to do something, encourage them with the virtues already mentioned in the Qur'an and Sunnah.
- Hadith: عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ ( " مَنْ ) " (كَذَبَ عَلَيَّ مُنْعَمًا فَلْيُنَبِّئُوا مَفْعَدَهُ مِنَ النَّارِ " (Narrated 'Abdullah [bin Mas'ud]: that the Messenger of Allah (صلى الله عليه وسلم) said: "Whoever lies upon me, then let him take his seat in the Fire.") - Jami` at-Tirmidhi 2659

## Science of Hadith (علم الحديث) – Class #14

### Types of Weak Hadith (حديث ضعيف)

- Rejected (مردود): it means you do not take these hadiths
  - Rejected because of the chain (المردود بسبب طعن في السند)
  - Rejected because of the narrator (المردود بسبب طعن في الراوي):
  - (موضوع): because of a fault in the narrator, it makes the hadith 'low'. Types of faults:
    - Lying against the Prophet (صلى الله عليه وسلم), to fabricate something and say that the Prophet (صلى الله عليه وسلم) said it, istaghar Allah (إذا كان السبب هو الكذب على رسول الله)
    - How do people fabricate a hadith ( طرق الوضاعين في صياغة ) (الحديث)؟
      - To say words of their own and then put their own isnad (الكلام من عنده ثم يضع له اسنادا).
      - To take words of wise persons and put their own isnad (يأخذ كلاما ما لأحد الحكماء و يضع له اسنادا).
    - Why do people fabricate hadiths? (دواعي الوضع)
      - To draw closer to Allah (التقرب الى الله) (سبحانه وتعالى) but you cannot do something wrong in order to draw closer to Allah (سبحانه وتعالى). They would try to encourage people or scare them in order for them to change (وضع احاديث ترغب الناس و ترهبهم) but you cannot encourage people with lies. Also with children, you shouldn't tell them lies or make up

stories in order to teach them a lesson – you should tell them true stories. You don't need to nurture by lies. The warnings and glad tidings that we have in the Qur'an are exactly what we need. People who make up hadiths go to an extreme that it makes people lose hope.

- They were righteous people (قوم صالحون) who were fabricating the hadiths, subhan Allah. And they are the worst of those who fabricate (شر) (الوضاعين) because they are righteous people respected by others (لان الناس تقبلهم). Hadith: ( عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ كَذَبَ عَلَيَّ (مُنْعَمًا فَلْيُنَبِّئُوا مَفْعَدَهُ مِنَ النَّارِ " (Narrated 'Abdullah [bin Mas'ud]: that the Messenger of Allah (صلى الله عليه) (وسلم) said: "Whoever lies upon me, then let him take his seat in the Fire.") - Jami` at-Tirmidhi 2659

## Science of Hadith (علم الحديث) – Class #15

### Types of Weak Hadith (حديث ضعيف)

- Rejected (مردود): it means you do not take these hadiths
  - Rejected because of the chain (المردود بسبب طعن في السند)
  - Rejected because of the narrator (المردود بسبب طعن في الراوي):
  - (موضوع): because of a fault in the narrator, it makes the hadith 'low'. Types of faults:
    - Lying against the Prophet (صلى الله عليه وسلم), to fabricate something and say that the Prophet (صلى الله عليه وسلم) said it, istaghar Allah (إذا كان السبب هو الكذب على رسول الله)
    - Why do people fabricate hadiths? (دواعي الوضع)
      - To draw closer to Allah (التقرب الى الله) (سبحانه وتعالى)
      - To give victory to their way (الانتصار للمذهب): Problems emerged from followers of a certain madhab or sect who took only their madhab way and no other – and this is the way of jahiliya – of ignorance. Hadiths were fabricated because they wanted people to follow them. Keep in mind the four madhabs all have the same belief, just some differences in fiqh, and the imams never said follow me. It was the followers who instigated this. Your loyalty should be to Allah (سبحانه وتعالى), you don't want to create fitna between the ummah.

- To draw closer to the leaders (التقرب للحكام): they will take a hadith and add something to it to make the leader happy. For example, there was a person of hadith who saw the leader enjoying birds, so he said a correct hadith, but added birds to it as well. When the leader knew about this, he was very firm with him. Those who are doing such things show very weak faith.
- To earn money (التكسب و طلب الرزق): they didn't have TV back then, so they had (قصاصين) – narrators who tell stories, so people made up hadiths to earn money, subhan Allah. They are lying against the Prophet (صلى الله عليه وسلم) all for duniya reasons. Or someone will make up a hadith to promote their business, for example they are selling lentils and they make up a hadith attributing it to the Prophet (صلى الله عليه وسلم), istaghfar Allah.
- To be famous (الشهرة): they want people to be amazed by them so they fabricate hadiths.
- Attack Islam (الطعن في الاسلام): they fabricate hadiths that don't make sense and contradict Islam to make people question Islam, istaghfar Allah. They are indirectly attacking Islam.

## Science of Hadith (علم الحديث) – Class #16

### Types of Weak Hadith (حديث ضعيف)

- Rejected (مردود): it means you do not take these hadiths
  - Rejected because of the chain (المردود بسبب طعن في السند)
  - Rejected because of the narrator (المردود بسبب طعن في الراوي):
    - Fabricated (موضوع): he fabricates hadiths against the Prophet (صلى الله عليه وسلم) and this is the worst type of hadiths.
    - Left (متورك): the narrator is accused of lying (التهمة بالكذب). One of the verifiers of hadith, Al Bukhari, saw a narrator trying to lure a horse with food, and when he got what he wanted, he didn't give the horse food, so Al Bukhari didn't take hadiths from him, subhan Allah.
  - Denied (منكر): reasons for not taking this hadith:
    - Apparent mistakes (فحش الغلط): everyone makes mistakes, but they're very apparent – like mistakes in speech, actions, with people.
    - Always heedless (كثرة الغفلة): he's not alert or cautious, so verifiers of hadith would not take from him because he might hear something differently or miss something.
    - Apparent faults (كثرة الفسق): for example, he might drink, smoke, etc – a narrator of hadith carries a certain identity.



## Science of Hadith (علم الحديث) – Class #17

### Division of news according to whom said it (تقسيم الخبر بالنسبة الى من أسند اليه)

1. Divine Hadith (الحديث القدسي): it is narrated by the Prophet (صلى الله عليه ) but the meaning is from Allah (سبحانه وتعالى) (ما نقل الينا عن النبي صلى الله ) (عليه و سلم مع اسناده الى ربه).

Divine Hadith (الحديث القدسي)	Qur'an (القرآن)
It's meaning is from Allah (سبحانه ) (وتعالى) while it's said by the Prophet (صلى الله عليه وسلم) (الله و لفظه من النبي صلى الله عليه و سلم)	It's speech and meaning is from Allah (سبحانه وتعالى) (لفظه و ) (معناه من الله)
It's not a worship when you recite it, you don't get rewarded for it (لا يتعبد بتلاوته)	Reciting the Qur'an is a worship, you get rewarded for it (يتعبد بتلاوته)

2. Anything related to the Prophet (صلى الله عليه وسلم) (الحديث المرفوع): anything about the Prophet (صلى الله عليه وسلم) according to what he said, did, agreed upon, and how someone described him (ما اضيف ) (الى النبي صلى الله عليه و سلم قولاً، فعلاً، تقريراً، صفة).
3. Anything related to the Companions (الحديث الموقوف): anything said, done, or agreed upon by the Companions (ما اضيف الى الصحابي قولاً و ) (فعلاً و تقريراً).

4. Anything related to the Tabi'ee (الحديث المقطوع): anything said by the Tabi'ee (ما أضيف الى التابعي قولاً)

Of these four, you take the first and second as evidence – divine hadith (الحديث القدسي) and anything related to the Prophet (صلى الله عليه وسلم) (الحديث المرفوع). The others can be taken as lessons, but not evidence.

#### ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

THIS IS OPEN TO BOTH WOMEN AND MEN

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