

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

Obey Allah and Obey the Messenger

Bird's Eye View of Hadith

Session 3/7 –Classification of Hadith
& Hadith on Halal and Haram

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Important Note



- ❖ All praise is due to Allah, and any goodness or correctness found in these slides is solely from Him. However, any errors or shortcomings present are my own responsibility. If you happen to notice any mistakes in these slides, I kindly request that you notify me as soon as possible, enabling me to promptly rectify them.
- ❖ Email: mujtaba.shareef@gmail.com





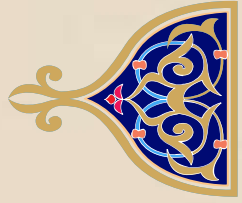
About the Sessions



Objectives



- ❖ Recognizing the Significance of Sunnah
 - Understand the profound importance of embracing the Sunnah enriching your understanding of Islamic teachings.
- ❖ Learning basic Hadith Terminology
 - Learn the essential terminology used in the field of Hadith, facilitating your engagement with this integral aspect of Islamic knowledge.
- ❖ Exploring Prominent Hadith Collections
 - Gain familiarity with the major books of Hadith that meticulously preserve authentic narrations, enhancing your ability to access and reference authoritative sources.
- ❖ Grasping Fundamental Principles for Hadith Interpretation
 - Develop foundational principles necessary for comprehending and contextualizing Hadith, enabling you to approach these teachings with a well-informed perspective.
- ❖ Immersing in Select Ahadith
 - Immerse yourself in a curated selection of Ahadith, allowing for a deeper exploration and understanding of their timeless wisdom and guidance.

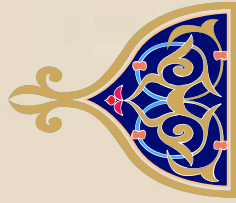


Sessions Overview

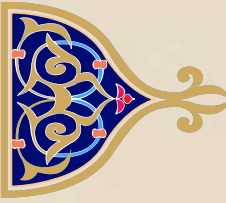


- ❖ This course comprises seven (7) distinct sessions, each offering a few essential aspects related to Hadith.
- ❖ Each session is structured to last approximately one hour.
- ❖ Every session will involve an in-depth analysis of a carefully selected Hadith, facilitating a profound understanding of its message and relevance.





Seven Sessions



- ❖ Session 1: Introduction and the Significance of Sunnah
 - In this initial session, we lay the foundation by understanding the importance of the Sunnah in conjunction with the Quran
- ❖ Session 2: Understanding Hadith
 - Session two delves into the concept of Hadith itself, providing a clear understanding of its nature and relevance
- ❖ Session 3: Classification of Hadith
 - In session three, we delve into the classification of Hadith, categorizing them based on their authenticity and significance
- ❖ Session 4: The Stages of Hadith
 - Session four guides us through the various stages in the transmission and documentation of Hadith, shedding light on their historical journey
- ❖ Session 5: Exploring Hadith Collections
 - In session five, we embark on an exploration of the rich tradition of Hadith collections, uncovering their role in preserving Islamic knowledge
- ❖ Session 6: Sahih Bukhari and Muslim: Pinnacle of Authenticity
 - Session six shines a spotlight on the renowned Sahih Bukhari and Muslim, elucidating their exceptional status as reliable Hadith collections
- ❖ Session 7: Manners of learning Hadith and Conclusion
 - Our final session, session seven, discusses the manners and etiquette of learning Hadith while culminating the course with a conclusion





Key Learnings Goals



- ❖ Understanding the significance of Sunnah
- ❖ Comprehending the nature of Hadith
- ❖ Knowing the Hadith classification
- ❖ Familiarity with Hadith collections
- ❖ Adopting proper etiquettes for learning Hadith
- ❖ Applying Hadith knowledge
- ❖ Engaging in informed discussions





Session 3a
Classification of
Hadith



Classification of Hadith



- ❖ Mass Transmitted and Non-Mass Transmitted
- ❖ End of the Chain
- ❖ Connectedness of the Chain
- ❖ Authenticity
- ❖ Unique of Solitary
- ❖ Narration based on meaning



Mass Transmitted and Non-Mass Transmitted

❖ Scholars have divided narrations into two:

- Mutawatir (mass transmitted)
- Ahaad (non mass transmitted)

❖ Mutawatir

- There are so many different routes of transmission and so many different narrators who narrate it in every generation that it is impossible for them to have made the same mistake or lied the same lie.

❖ Ahad

- Any hadith that is not mutawatir. It has some chains of transmission, but not enough to reach the level of mutawatir.

❖ Mutawatir ahadith are definitive and true without doubt.

❖ An example:

- the Prophet ﷺ saying, “Whoever lies about me, let him take his seat in the fire.”





Mass Transmitted and Non-Mass Transmitted



- ❖ Another example is the attribution of many hadith collections to their author like Sahih Bukhari to Imam Bukhari
- ❖ It is mutawatir because many students narrated and wrote from him, and many students narrated from them and so on until today.
- ❖ Mutawatir generally does not need classification (i.e., authentic or not) because they are considered authentic.

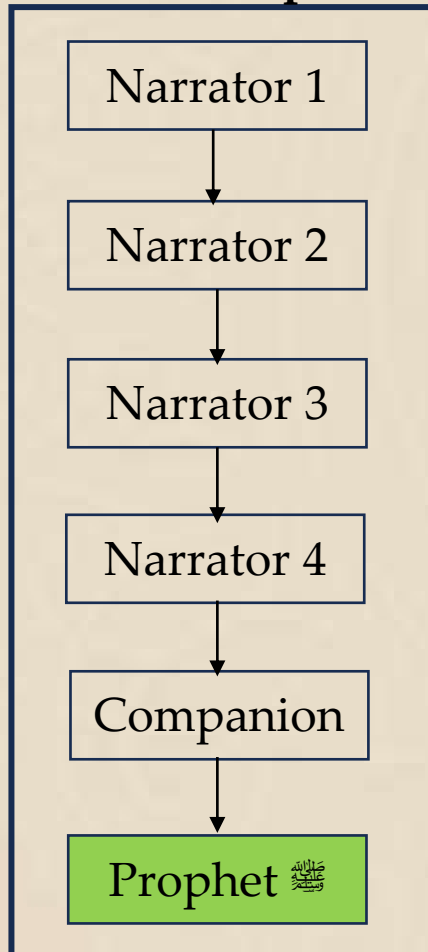


End of Chain

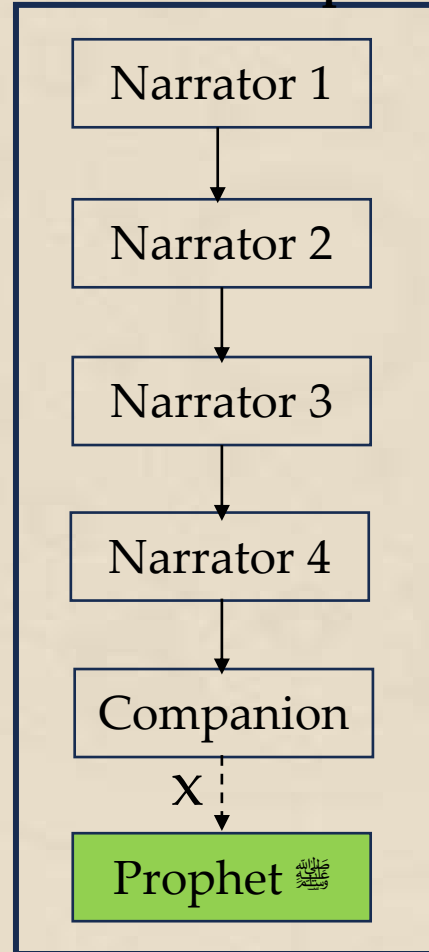
- ❖ The scholars of hadith divided a hadith according to the end of its chain into three:
 - Marfū': The doer or speaker at the end of the chain is the Prophet ﷺ.
 - Mawqūf: The doer or speaker at the end of the chain is a companion, and he does not attribute it to the Prophet ﷺ explicitly.
 - Maqtū': The doer or speaker at the end of the chain is someone lower than a companion.
- ❖ When we say Hadith, it generally means Marfu Hadith

Classification of Hadith – End of Chain

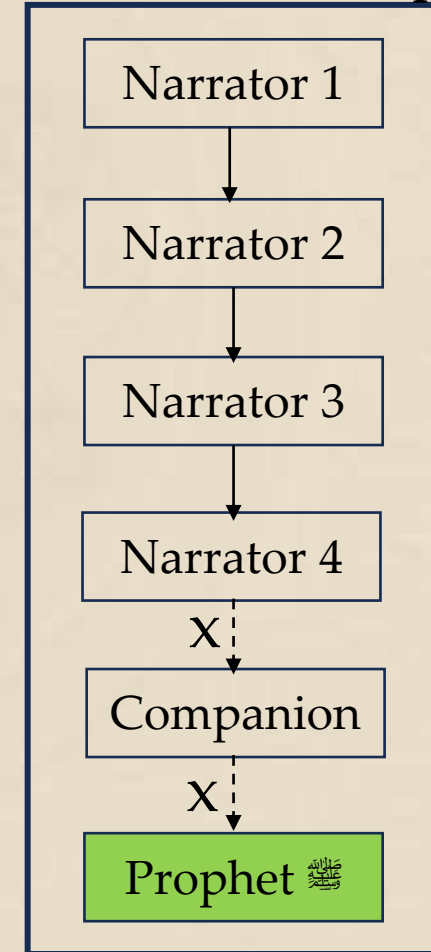
Marfu – End of the chain is the Prophet ﷺ



Mawquf - End of the chain is a companion

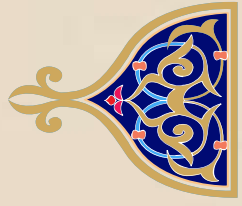


Maqtu – End of the chain is someone lower than a companion

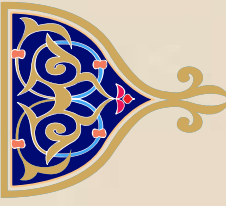


Connectedness of the Chain

- ❖ Hadith divided according to the connectedness of its chain
 - Mawsūl: The chain is connected with no breaks in it.
 - Munqati': The chain is broken, with some people missing in the middle.
- ❖ A special category of munqati' is mursal: When a tabi'i narrates from the Prophet ﷺ directly without mentioning his source.



Authenticity



- ❖ The scholars divided a hadith in terms of its authenticity into three:
 - Sahih (authentic)
 - Hasan (fair) and
 - Da'eef (weak).



Authenticity

Sahih (Authentic)

- The chain is connected
- Every narrator in the chain have moral uprightness and honesty
- Every narrator in the chain have reliability and accuracy in transmission
- It does not contradict the narration of someone more authentic.
- Does not have any subtle defects

Hasan (Fair)

- Fulfills the same criteria as the Sahih except
 - one of the narrators is not in the high reliability and accuracy as compared to Sahih

Dha'eef (Weak)

- Some disconnect in the chain
- One of the narrators have heavy problem in moral uprightness, honesty reliability and accuracy



Unique or Solitary

- ❖ Also called as Ghareeb
- ❖ Being ghareeb refers to being unique or solitary in some sense.
- ❖ An example of ghareeb is if someone is the only one to narrate a hadith from the Prophet ﷺ.
- ❖ Ghareeb ahadith are not automatically weak.
- ❖ As long as the narrators are strong and there is no reason to doubt the narration, it can be considered sahih.



Narration based on Meaning

- ❖ It is called 'Riwayah bil-Ma'na'
- ❖ Someone narrates a hadith according to meaning rather than exact wording.
- ❖ This can be by changing the sentence structure slightly, using synonyms, summarizing, or changing the order of things.





Session 33
Hadith -
Protecting the Heart

Hadith – Protecting the Heart

On the authority of Abu 'Abdullah al-Nu'man bin Bashir (ra) who said: I heard the Messenger of Allah(sas) say:

"The halal is clear and the haram is clear, and between them are matters unclear that are unknown to most people. Whoever is wary of these unclear matters has absolved his religion and honor. And whoever indulges in them has indulged in the haram. It is like a shepherd who herds his sheep too close to preserved sanctuary, and they will eventually graze in it. Every king has a sanctuary, and the sanctuary of Allah is what He has made haram. There lies within the body a piece of flesh. If it is sound, the whole body is sound; and if it is corrupted, the whole body is corrupted. Verily this piece is the heart."

[Bukhari & Muslim]

عَنْ أَبِي عَبْدِ اللَّهِ النَّعْمَانَ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا،
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
إِنَّ الْخَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ
لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ
اسْتَبْرَأَ لِدِينِهِ وَعِزِّهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي
الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْجِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ،
أَلَا وَإِنَّ لِكُلِّ مَلِكٍ جِمَى، أَلَا وَإِنَّ جِمَى اللَّهِ مَحَارِمُهُ، أَلَا
وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ،
وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ .
[وَمُسْلِمٌ] ، [رَوَاهُ الْبُخَارِيُّ]



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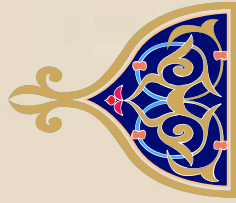


Hadith – Protecting the Heart

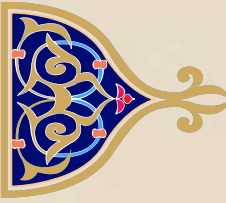
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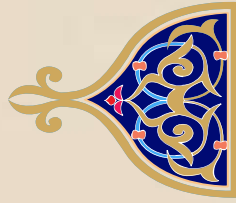


The Halal is Clear

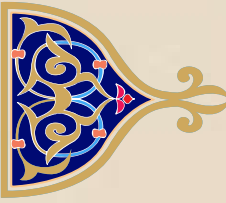


- ❖ Whatever Allah has established to be permissible in a text, then it is the 'clear' Halal.
- ❖ Example:
 - This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. [al-Maa'idah 5:5]
- ❖ Halal is what we seek when dealing with our relationship with Allah
 - when we are dealing with understanding Islam and
 - when we are dealing with how to build and improve our community.
- ❖ The halal is clear. It is what is clearly allowed, and there is no doubt about it.





The Haram is Clear



- ❖ The 'clear' haram is whatever is clearly established in the Islamic sources, such as the statement of Allah
- ❖ Example
 - Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters... [4:23]
- ❖ The clear haram is what is clearly prohibited, and everybody knows that it is prohibited and there is no difference of opinion about it.
- ❖ Examples:
 - Drugs, alcohol, stealing etc.
 - Evil lusts and desires
- ❖ Every matter that Allah associated with a punishment, or a threat is also included amongst the 'clear' haram.





The Doubtful Matters



- ❖ Doubtful matters are
 - Those that scholars disagree about their permissibility
 - Example: Music
 - Mix between halal and haram
- ❖ General rule is to stay away from them
- ❖ ‘Blocking the means’ rule
 - Stop doing any action which might lead to haram



The Heart



- ❖ Heart is the central entity
- ❖ If it is spoiled, then the entire body is spoiled
 - Shirk, hypocrisy, following unlawful desires, arrogance, envy, showing off etc.
- ❖ If it is good, then the entire body is good
 - Tawheed, following the hudud of Allah, dhikr, performing obligatory, compassion, sacrifice etc.



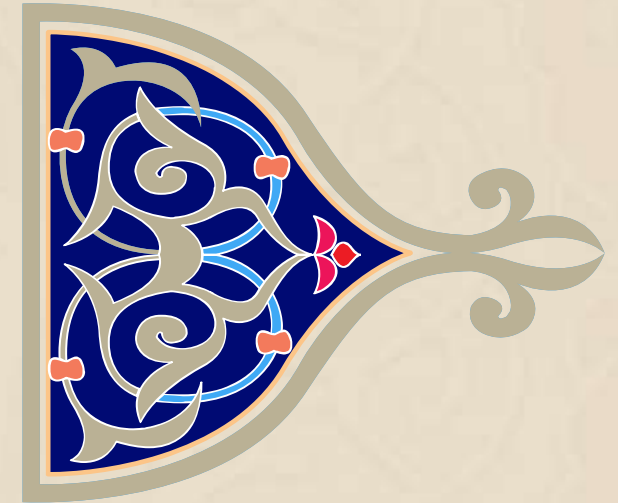
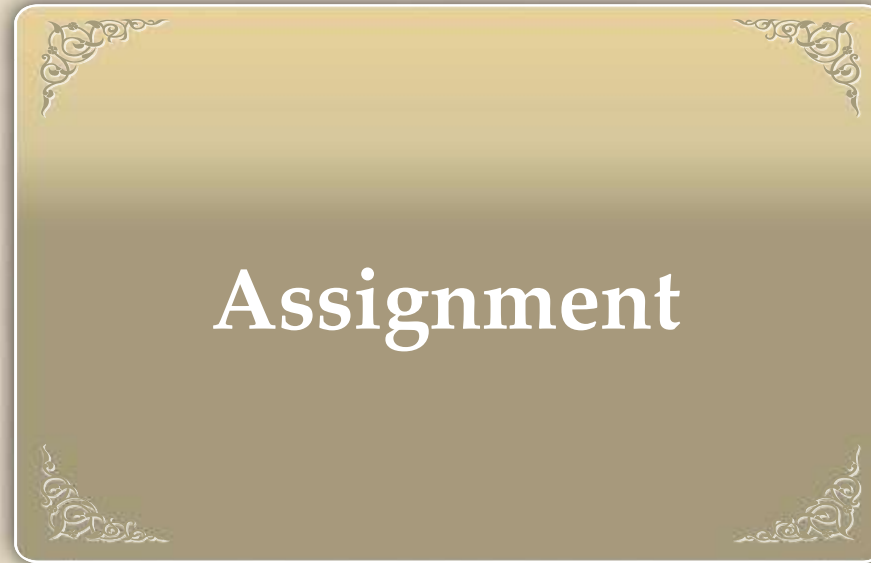
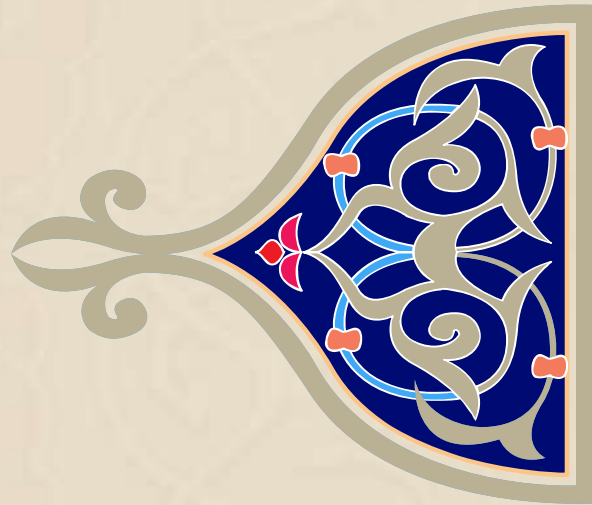


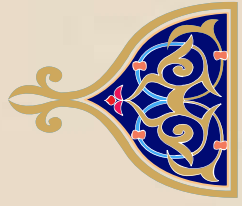
How do we nurture a good Heart



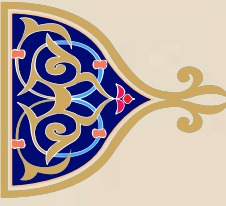
- ❖ Attach to the Quran
- ❖ Dhikr and Dua
- ❖ Taking accountability
- ❖ Seeking forgiveness and repentance
- ❖ Acts of obedience in private
- ❖ Sincerity in good deeds







Purify Heart



❖ Take account of your heart.

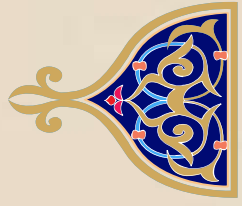




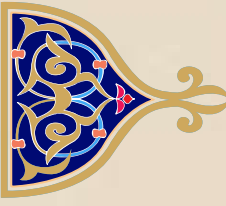
Next week



- ❖ Session 4: Stages of Hadith
 - Session four guides us through the various stages in the transmission and documentation of Hadith, shedding light on their historical journey
 - Learn in depth a selected Hadith



References



- ❖ <http://blog.fussilat.com/introduction-to-hadith/>



سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ،
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Glory is to You, O Allah, and praise is
to You. I bear witness that there is
none worthy of worship but You. I
seek Your forgiveness and repent to
You.



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