

## Week 1 Notes for Introduction to Hadith Terminology

by Abu Najm Muhammad

Every gathering should begin with sending greetings and blessings upon the Prophet Muhammad SAWS due to the Ayah:

{إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا}

***“Indeed Allah and His angels send blessings upon the Prophet, oh you who believe, send blessings upon him and salute him with greetings” [al-Ahzab: 56].***

The science of Hadith is a path among the paths of knowledge and so persevering on it is the path to success in the next life due to his SAWS statement:

وَمَنْ سَلَكَ طَرِيقًا يَطْلُبُ بِهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ

***“And whoever follows a path seeking knowledge, Allah shall make easy for him a path to Paradise”.***

[From *Sahih al-Bukhari* in the Chapter of ‘Knowledge before Speech and Action’ p. 119, vol. 1]

Among the aims of the science of Hadith is to authentically attribute statements and actions from our way of life to the Prophet SAWS, and al-Qurtubee said in his Tafsir:

فإنه يقال: من بركة العلم أن يضاف القول الى قائله

***“Thus indeed it is said: ‘From the ‘Barakah’ of knowledge is that a statement is attributed to its speaker”.***

[Tafsir al-Qurtubi p. 3 vol. 1]

Indeed if a statement or actions is not found to be in accordance with those of the Prophet SAWS or the blessed 3 generations, then it is to be rejected according to his SAWS saying:

مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ

**“Whoever introduces into this affair of ours that which is not of it, then it is rejected.”**

[Sahih al-Bukhari #2499]

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

**“Whoever does an act for which there is no command of ours then it is rejected.”**

[Muslim #1718 and Ahmad #25171]

The first category and the highest level for a narration is Sahih (صحيح) or ‘authentic’. Among its condition are:

The 1<sup>st</sup> condition for Sahih is that the chain be *Ittasal* (اتصل) means ‘continuous’ or ‘uninterrupted in the chain of narrators’.

The 2<sup>nd</sup> condition for Sahih is that the chain and the text not have any *Shathth* (شاذ).

The 3<sup>rd</sup> condition for Sahih is that the chain and text not have any hidden weakness or *Illah* (علة).

The 4<sup>th</sup> condition for a Hukm of Sahih is that all the narrators be *Adaalah* (عدالة)

The 5<sup>th</sup> and final condition for a narration to be Sahih is that all narrators be *Dhaabt* (ضابط).