

THE PRE-REQUISITE OF THE AUTHENTICATION OF HADITH

OR

EXPLAIN THE MEASURES THAT WERE PUT IN PLACE TO DETECT WEAK HADITH (DHAIF).

MEASURES OR METHODS.

1. If the hadith contained an exaggerated statement the prophet could not have made.
2. If it was opposed to recognize Historical facts.
3. If the reporters practice contradicts his reported hadith.
4. If the reporter was sectarian and the hadith was of the nature of an accusation against the companions of the prophet.
5. If it was reported by a single reporter a person and contradicts what others have reported (shadh)
6. If the time and circumstance of its narrator contained evidence of forgery.
7. If it was against reasoning that increase teaching of Islam.
8. If its subject matter or words were unsound and incorrect.
9. When the reporter contradicts a well known Sunnah of the prophet.
10. If the report contradicts with the teachings of the holly Quran,
11. If the construction of the hadith was internally inconsistency.
12. If it contained threatening of heavy punishments for ordinary sins or promised in mighty rewards for slight good deeds.
13. Bukhari and Muslim introduced a science of the study of the chain of reporters called (Asmaa Rijal)
14. Ibn Hajar the chief commentator on Bukhari's book wrote a book containing the biographies of the hadith reporters.
15. This made it easy for the hadith critics to establish a weak Link in the chain and declare the hadith unsound.
16. The categorization of hadith compilation into Sahih, musnad, Jamie e.t.c, helped to detect a hadith.
17. The recognition of some hadith scholars as reliable critics. I.e. Naqqa'd.
18. If a reporter narrated a hadith about an event which might have been known and acted upon by the Muslim and the reporter was isolated in narrating such a tradition.
19. If the hadith prescribed a very severe punishment for light faults.
20. If a reporter is known for having told lie in relating any tradition from the prophet.
21. If the reporter is accused of crimes or known to have been a liar was rejected.
22. If a reporter committed frequent mistakes and blunders.
23. If the reporter was irresponsible in religious matters.
24. If the reporter was reporting from imagination.
25. If the reporter was known of weak memory or his report was against the four rightly guided caliphs.
26. If the chain generators is unknown or doubted.

CONCL: For the Muhadithins to consider a hadith as rejected, they generally centered on the text (content of hadith), Isnaad (chain of narrators) and sometimes the character of the individual narrator.

a) EXAMINE THE CHARACTERISTICS OF SAHIH HADITH.

A Sahih Hadith is one which is accurate, spotless and sound. It is the most

authoritative and reliable group of Hadith.

Its characteristics include;

1. It should have a complete chain of narrators.
2. Its subject matter should be in line with the teachings of the Quran.
3. It should be traceable up to the Prophet.
4. Its narrators should have a high memorizing capacity i.e. over 80%.
5. It should be in line with historical facts.
6. It must have been plainly stated that the narration was done, said or silently approved by the Prophet.
7. The narrators of such Hadith must have met at least one person from whom he narrated.
8. The narrator must have stated that he was present or heard the tradition uttered by the Prophet, if he was a companion.
9. It must have been proved that each of the narrators was mature at the time he heard the report,
10. The reporter of Sahih Hadith must have been known for his piety, virtues and honesty.
11. Must have been reported by many if the message was meant for the public.
12. It does not consist of exaggerations i.e. Promising heavy punishments for minor sins or big rewards for simple good deeds.
13. The subject matter of a Sahih Hadith must be in line with commonsense or reason.
14. The phrasing or style of Hadith Sahih is in line with the Prophet's way of wording.
15. The report (Hadith) should be well known by the Muhaddithin.
16. The reporter must have guided his reports against forgery.

WHAT WAS THE IMPACT OF CLASSIFICATION OF HADITH?

- a. It led to identification of genuine Hadith to be used.
- b. It helped Muslims to know the source for consultation.
- c. Helped in eliminating forged Hadith.
- d. Helped in trapping the detractors of Islam.
- e. It gave rise to the science of Islamic jurisprudence.
- f. It led to omission of some good hadith.
- g. It reduced the scope of the broad source of Islamic law.
- h. It led to discontent among some compilers whose reports were rejected.

EXAMINE THE DETAILED CLASSIFICATION OF HADITH.

Besides the four general classes of sahih, Hasan, Dhaif and Mau'dhu, hadith is further classified in the following ways:-

Hadith was classified as follows:-

A) According to the final source:-

1. Hadith al Qudsi,
2. Hadith Nabawi.

B) According to the nature of Hadith:-

3. Qaul - saying,
4. Fiil - Practices,
5. Taqriir - silent.

C) According to degree of reliability and rank.

6. **Mutawatir** - reported by very many people at each stage of reporting

which makes its authority unquestionable.

- a. Mutawatir lafdh wal ma'ana - where the working and meaning .of Hadith remain the same.
 - b. **Mutawatir al ma'ana** where the working is different but meaning the same. In most cases, Mutawatir hadith are sahih.
7. **Ahad Hadith** - reported by few people at every stage making it vulnerable to forgery or criticism i.e. 1-3 people.
8. **It is subdivided into;**
- a. Ghariib - unfamiliar and rests on a single narrator at each stage.
 - b. Aziiz - strange and narrated by 2 people at a particular stage.
 - c. Mash'huur - well known and reported by 3 people.
 - d. A Hadith can assume any of the following classes depending on its authority :-
 - e. Mu'allaq where one of the narrators at the beginning of the chain is Unknown.
 - f. Mur'sal (defective) where one of the narrators at the end of the chain is , unknown or untraceable.
 - g. Munqat (broken); - a Hadith in whose chain one or two narrators are unknown at different stages.
 - h. Mu'azzal (problematic); one in whose chain two successive narrators are missing.
 - i. Mabruuk (abandoned) i.e. narrators blamed for telling lies or falsehood,
 - j. Shadhah - contradictory i.e. suspected of being forged.
 - k. Ma'aruuf -- (praised one); whose reporters are traced up to the Prophet without any defect.
 - l. Maqtu (Cut off) - chain stops at the successors of the comparisons.
 - m. Muffasil (joined); which has got successive narrators without any omission.
 - n. Mu'anan in whose issued- the term 'an'-has been used.
 - o. Musalsal - whose narrator had similar situation i.e. used the same terminology in narrating.

D) According to degree of accuracy i.e. based on both transmission and content;

9. **Sahih sound**
- i. lidhaatihi,
 - ii. lighayrihi.
10. **Hassan - good –**
- i. Lidhaatihi,
 - ii. Lighayrihi.

11. Dhaif - weak.

12. Mau'dhu - forged.

DISCUSS THE UNIQUE FEATURES OF SIHAH SITTA

1. These are the six authentic books of Hadith
2. All were authentic
3. Organized chapters
4. Had wide coverage
5. Straight chain / Isnad
6. Had biographics of the reporters
7. Had both sound and week classes of Hadith
8. Complied after preparation / ablution
9. All had good titles (Sahihi and Sunnan)
10. Existed in the same period Tabii tabihin in the fourth stage
11. All had good introductions with verses of the Quran
12. Had repeated traditions

13. Complied through related methods
14. Some are ranked higher than others Swahiih Bukhaar and Muslim
15. They had authentic traditions ranging between 3000 – 6000.
16. All of them are valid sources of Islamic law.

GIVE AN ACCOUNT OF MAUDHU HADITH

1. They are not consistent with reasons common sense
2. They have broken chains of narrative
3. They are not in time with historical
4. Their chains of narrators of Hadith
5. They have a lot of exaggeration i.e. promise mighty rewards for straight good deeds threatening heavy punishments for minor.
6. They are inconsistent with established Islamic teachings
7. They lack depth in meaning
8. They contradict with Quranic injunctions
9. The compatibility of such traditions is not most cases associated with sharia so as to attract people's attention
10. Traditions where narrations confessed having forged
11. The majority of such traditions were reported by people of weak memory.
12. The reports of many of such Hadith never lived in the same generation.
13. The reporters of many of such Hadith never seriously guarded Hadith against corruption.
14. Majority of forged Hadith are Nabawi and Ahad.

b) EXPLAIN THE PRE-REQUISITE TO THE EMERGENCE OF MAUDHU

The question asks factors for forged Hadith

INTERNATIONAL FACTORS

- a. Desire to destroy Islam by some people
- b. Good intentions to win back the hearts of the people to Quran i.e. Abu Umar and Al-Marwan.
- c. Desire to seek popularity from rulers.
- d. Need to become a focus of learning i.e. preaching purposes.
- e. Emergence of nationalism
- f. Economic interests or selfish desires
- g. Need for popularity e.g. "Abu Hanifa is light among my followers"
- h. Un international factors
- i. Change of Isnaad by mistake
- j. Maturity without record i.e. learnt hadith from books and did not record them down
- k. Mistake made in transmission
- l. Mixed information from teachers and their students
- m. Weak memory
- n. Loss of records
- o. Death of the prophet who was the real source
- p. Death of senior companions or memories of Quran and hadith
- q. Some sayings of wisdom was later taken as hadith

DISCUSS THE FEATURES OF MUTAWATIR AND AHAD TRADITIONS

MUTAWATIRI

1. Mutawaatir Hadith means a report whose narrators are very many at every stage and whose agreement upon a lie is inconceivable.
2. It is a highly acceptable and reliable source of information
3. It is subdivided into three
4. Mutawatir by words (Lafdhan)

5. Mutawatir by meaning (Ma'anah)
6. Mutawatir by both meaning and wording (Lafdhan wa Manah)
7. One of the sources of Mutawatir must have seen the prophet
8. It cannot easily be forged because of the chain
9. It is ranked above Ahad majority of Mutawatir Hadith are Sahih
10. Muanan the tradition whose Isnad the term has been used is part both Mutawatir and Ahad
11. Also Musalsal – whose narrator had similar situation i.e. used the same terminology in narrating is part of both Mutawatir and Ahad
12. Muttaswil (joined) which has got successive narrators without any omission is part of Mutawatir.
13. Each of the narrators in the chain of Mutawatir Hadith should be known for his learning so as to be safe.
14. Authenticity of Mutawatir hadith are traced up to the prophet p.b.u.h
15. The chain of narrators of a Mutawatir hadith should consist of trustworthy narrators
16. Most Mutawatir Hadith have consistency in their narration
17. Mutawatir traditions are many as compared to Ahad

THE FEATURES OF AHAD TRADITIONS

- a. Ahad means isolated or reported by few
- b. It is reported by less than three people at every stage
- c. It is less reliable than Mutawatir
- d. Ahad were divided in to mash-huur (well known) and reported by three at every Azizi (strong) reported by at least two people at each stage of reporting
- e. Ghariib (strange or unfamiliar) reported by one person at any stage
- f. Most of Dhaif traditions are part Ahad
- g. Ahad hadith are less popular compared to Mutawaatir hadith
- h. They have a short chain of narrators
- i. They accommodate most of the Qudsi hadith
- j. They can early be forged
- k. Ahad Hadiths shored have sound subject matter
- l. Each of the narrators in the chain of Ahad Hadith should b known for his learning so as to be safe.
- m. The chain of narrators of Ahad hadith consist of trustworthy narrators
- n. Authentic Ahad hadith are linguistically correct.
- o. The following classes do fall under Ahad traditions
- p. Mu'allaq where one of the narrators at the beginning of the chain is un known
- q. Mursal (defective) where one of the narrator at the end of the chain i.e. companion is un known or un traceable.
- r. Munqat (broken) hadith in whose chain one or two narrators are un known at different stages
- s. Mu'azzal (problematic) one in whose chain two successive narrators missing
- t. Matrak (abandoned) i.e. narrators blamed for telling lies or falsehood.
- u. Shadhah – contradictory a suspected of being forged
- v. Manqatwi'e (cut off) chain stops at the successor of the companions.

b) EXPLAIN THE IMPORTANCE OF CLASSIFICATION AND EVALUATION OF HADITH

- a. Used to identify the forged Hadith from the genuine ones.
- b. Used to determine the strength of a given Hadith
- c. Used to identify the chain of narrators
- d. Used to determine the real source of Hadith
- e. Helps in ranking of Hadith according to their value
- f. Helps in identifying and analyzing the subject made of Hadith

- g. Helps to get rid of forged Hadith
- h. Simplified the teaching of Islam
- i. Helps in the administration of Hadith as a subject
- j. Helps to identify those Hadith whose reporter had weakness in memory
- k. Helps to distinguish Qudsi and Nabawi Hadith.
- l. It emphasized hadith as the practice of the prophet.
- m. It eased the teaching of hadith and Islam.
- n. Helps in identifying weakness of hadith and use them to protect the pure ones.
- o. It is used to identify the chain of narrators which is important in determining which hadith is better.

DISCUSS THE CONTROVERSIES FROM SCHOLARS ABOUT DHAIF

DHAIF MEANS WEAK

1. Its weakness lies in the chain of reporters which has defects
2. Ahmed bin Hambal, cannot disagree with Dhaif as true sources of references
3. All Imam Malik traditions are Mursal and therefore they are under Dhaif
4. Followers of Imam Malik prefers his work than those to other scholars, therefore they re pro Dhaif traditions
5. Only about 70 out of 100 Dhaif hadith are doubtable, so the balance of 30 remains authentic.
6. A group of Dhaif leads to Hassan, so Dhaif can be good or second to Sahih
7. A group of Hassan lead to Sahih therefore Dhaif qualifies to be Sahih
8. Reporters of Dhaif are doubtable but not necessarily weak and un faithful
9. Ahmed bin Hanbal accepted the use of Dhaif in field of command and prohibition the
10. Other jurists rejected Dhaif but accepted it in the area of devotion since does no harm
11. The Muhadithins like Abu, Dauda, agree that a number of Dhaif constitute Hassan lighairihi.
12. Dhaif can be weak but not seriously weak and this makes it reliable
13. Scholars argue that even in Sahih there those hadith which are sound and those approximately sound and Dhaif can be part of the later.

THE MEASURES USED BY THE MUHADITHINS IN DETERMINING THE AUTHENTICITY OF THE HADITH

These measures include

- i) Isnaad (chain of narrators)
- ii) Matin (subject matter)
- iii) Personality
- iv) Comparisons.

ON ISNAAD

1. The chain must Sink up to the prophet
2. The first reporter (Rawi) must be a companion to the prophet.
3. The number of narrators was very much emphasized.
4. Reporters must have had a strong memorizing power.
5. Narrators must have had a clear record of work and biography
6. Narrators must have been pious and practicing Muslims.
7. The language of the narrators must have cleared not

ambiguous.

ON MATIN

- a. Comparing live texts given by the different narrators on the same hadith.
- b. Comparing the statements of the narrator after passage of time.
- c. Comparing the written and memorized texts.
- d. Comparing hadith and Quranic verses
- e. It should not have been opposed to the recognized historical facts.
- f. It should not have been against reason.
- g. It should not have been against teaching of Islam.
- h. The report should have been given by a large number of people at different stages.
- i. A reporter should not have promised so much rewards for so little done and vice versa and threatened heavily for the little committed.
- j. If the narrator confessed forgery/rejected.
- k. If the report spoke of rewards from the prophet.
- l. It shouldn't be against a particular group of people.
- m. Must have a continuous chain of narrators.
- n. Being in agreement with Quran and hadith.
- o. Being in agreement with all Mutawaatir hadith.
- p. It should be well known and reported by many people.
- q. Must not lower the position and personality of the prophet.
- r. Must be in agreement with the well-established facts of Islam.
- s. Must not have any hidden weakness or defect.
- t. Must be having narrator of high memorizing capacity i.e. of 99 %

THE SIX SOUND COMPILERS OF HADITH WERE BUKHARI, MUSLIM, ABU DAUDA, IBN MAJAH,

1. Tirmidhi and AL- Nasaae.
2. Hadith must be traced back to the prophet.
3. Chain of narrators must be continuous.
4. Hadith which was currently to accept teaching of the prophet was rejected.
5. Hadith reporting an incident which ought to have been known but is reporting it alone was rejected.
6. Trust worthy of the narrator was emphasized.
7. There must be no breakage in the chain of narrators.
8. The subject matter must not be opposed to a well established fact of Islam.
9. If a reporter was Shia and accusing the Sunni was rejected.
10. If the time and circumstance of its narrator contained evidence of forgery was rejected.
11. If the text was unsound and in correct.
12. If the promised heavy punishment for ordinary sins and light punishment forgave sins who rejected.
13. If the promised rewards are from God,

THE CIRCUMSTANCES UNDER WHICH HADITH IS CLASSIFIED AS HASSAN.

Hadith is classified as according to the chain of narrators or transmitters mainly. But it can also be classified in accordance with the Matin (text).

Transmitters are expected to satisfy certain standards of integrity, trustworthiness, ability! memorize, knowledge and piety.

- a. Hassan hadith must satisfy all the conditions of Sahih hadith but the only difference has in a

- degree of trustfulness and strength in memory.
- b. Narrators of Hassan hadith should have a memorizing power between 80-90%.
 - c. The Isnaad should be connected and traced back to the prophet.
 - d. The last report in the chain must be a companion of the prophet.
 - e. The Sanad should consist of only pious and trustworthy reporters.
 - f. The narrators should have used clear straight forward language i.e. Should avoid dubious terms,
 - g. The chain should consist of narrators whose biographies are well documented.
 - h. The Matin (text) should be consistent with established traditions
 - i. It should not promise big rewards for a small good deed or a big punishment for a small crime committed.
 - j. It should not differ from a similar group of hadith,
 - k. Should have internal consistency i.e. should make sense and shouldn't contradict one's self.
 - l. It should be consistent with common sense.
 - m. The hadith shouldn't degrade the personality of the prophet.
 - n. Whenever a Swahiih hadith is disqualified i.e. doubted, it can become Hassan or Dhaif.
 - o. There are two types of Hassan hadith:
 - i) Hassan Lidhaatihi
 - ii) Hassan lighairihi
 - p. Hassan Lidhaatihi means has clear meaning of its noun. And Hassan lighairihi means n supported by another for clear understanding.
 - q. A group of Dhaif hadith constitutes Hassan lighairihi.
 - r. Scholars may disagree on the status and others may declare it Hassan.

DHAIF IS THE MOST FLEXIBLE OF ALL CLASSES OF HADITH. DISCUSS

Dhaif is the third class of Hadith.

1. It is the dustbin of the Hadith scholars into which all Hadith with different types of defects are thrown.
2. Hadith that do not qualify as Sahih or Hasan are labeled Dhaif.
3. The most popular defects affecting Hadith are those affecting the chain of authority these
4. include: Shaaz, inconsistent with other reports.
5. Mursal, the Swahabi is dropped from the chain
6. Munqati, an authority is dropped from the chain.
7. A narrator who has no reputation undermines the strength of the Hadith.
8. A Hadith that does not agree with generally accepted Islamic principles is regarded as weak or even fabricated even if such Hadith may have a strong chain.
9. Some scholars accepted Dhaif under certain circumstances whereas others reject it completely.
10. Ahmed bin Hambal prefers a weak Hadith to Qiyas.
11. Dhaif is accepted by Ulama if they have no legal implication and they just encourage good virtues.
12. According to Ibn Taimiya a weak Hadith in matters of all Targhib was Tarhiib is acceptable.
13. Ibn Taimiya also accepts Israiliyyat so long as there are not lies.
14. Suyuti has a principle in which he differs with other Muhadithins.
15. He believes that an Isnaad containing a very weak Hadith or narrator accused of fabrication can be strengthened by other chains of authorities and upgraded to the rank of Hasan lighairihi.
16. Other Muhaddithin throw such chain in the bin.
17. It is for this reason that Suyuti quite often declared a Hadith Hasan or Swahiih which others have declared Dhaif or Maudhu'u.
18. Suyuti classifies a weak Hadith into two classes, a weak due to bad memory, broken chain or camouflage, the second one is a weak whose chain contains a lair.
19. The first one can be upgraded by a single other confirmatory chain whereas the second one can only be upgraded by a multitude of like chains.

THE COMPANIONS OF THE PROPHET TRANSMITTED HADITH OUT OF COMMITMENT TO FAITH BUT NOT OUT OF NECESSITY. DISCUSS

Such companions were Abu Hurairah, Muadh bin Jabal, Uthuman bin Thabit, Amr bin A's

1. The transmission was out of both commitment and necessity.
2. Companions had strong faith and these committed themselves to the prophet's traditions
3. They loved the prophet dearly and even sacrificed a lot for the sake of religion loyalty
4. They memorized hadith as a necessity to use them following the prophet's encouragement they became devoted
5. The permission given to some companions with poor memory to record hadith made them committed e.g. Abdallah ibn Amir ibn Al-as.
6. They transmitted hadith on prophet's encouragement as a sign of commitment. However besides transmission based on commitment, companions also transmitted hadith out of necessity
7. Death of fellow companions who had memorized these traditions made it a necessity
8. Influx of many people into Islam made it a necessity
9. The wonderful success that Islam had attained made it a necessity
10. The increasing needs of the rapidly growing Muslim community also made it a necessity
The need to administer by prophet's example
11. The need to use hadith in the interpretation of the Quran
12. The emergence of forged hadith also made it a necessity
13. The value attached to the propagation of Islam
14. Those who attended sessions with him or were in his company were encouraged to pass on the information to those who were absent.
15. Ending of Quran revelations so there was no fear of mixing Quran and hadith
16. Availability of suitable writing materials
17. Desire to use hadith as a source of Islamic law in the different areas
18. Availability of enough time.

a. DESPITE ITS WEAKNESS, DHAIF CLASS OF HADITH IS OF GREAT VALUE TO THE SCHOLARS OF HADITH.

- Dhaif is the third class of hadith

- b. It is the dustbin of the hadith scholars into which all hadith with different types of defects are thrown
- c. Hadith that do not qualify as sahih or Hassan are labeled as Dhaif
- d. The most popular defects affecting hadith are those affecting the chain of authority, they include
- e. Shaaiz, inconsistent with other reporters
- f. Mursal, the Swahabi is dropped from the chain
- g. Munqati, an authority is dropped from the chain
- h. A weak hadith also refers to the regulation of narrators.
- i. A narrator who has no reputation undermines the strength of the hadith
- j. A hadith that does not agree with generally accepted Islamic principles is regarded as weak as even fabricated even of such hadith may have a strong chain.
- k. Some scholars accept Dhaif under certain conditions whereas others reject it totally
- l. Ahmed bin Hambali prefers a weak hadith to Qiyas
- m. Dhaif are accepted by Ulama if they have no legal implication and just encourage virtues.
According to ibn Taimiyya, a weak hadith in matters of Attarighiib wa Tarhiib is accepted
- n. Ibn Taimiya also accepted Israiliyyat so long as they are not lies
- o. Sayut has a principle in which he differs with other Muhaditheen, he believes that an Isnaad containing a very weak hadith or narrator accused of fabrication can be strengthened by other chains of authorities and upgraded to the rank of Hassan Lighairibi
- p. It is for these reasons that Suyut quite often declares a hadith Hassan or sahih which others have declared Dhaif or Maudhu
- q. Suyut classifies a weak hadith into two classes a weak due to bad memory, broken chain or camouflage, the second one is a weak chain that contains a liar
- r. The first one can be upgraded by a single other confirmatory chain whereas the second one can

only be upgraded by a multitude of like chains.

THE CHARACTERISTICS OF HADITH SAHIH

What was the impact of hadith classification?

A Sahih Hadith is one which is one is spotless and sound. It is the most authoritative and reliable group of Hadith. Its characters include the following

1. Should have a chain of narrators
2. Its subject matter should be in line with the teachings of the Quran
3. It should be traceable up to the prophet
4. Its narrators should have a high a high memorizing power i.e. over 80%
5. It should be in line with the historical facts
6. It must have been plainly stated the narration was done, said or salicntly approved by the prophet.
7. The narrator of the Hadith met at least one person from whom he narrated.
8. The narrator must have stated that he was present or heard the tradition uttered by the prophet if he was a companion.
9. It must have been proved that each of the narrators was mature at the time he had the report.
10. The report of the Sahih Hadith must have been known for his piety, virtue and honesty.
11. It does not consist of exaggerations i.e. promising heavy punishments for minor deeds or big rewards for simple good deeds
12. The subject matter of a Sahih Hadith must be in line with common sense or reasoning.
13. The phraseology or style of Hadith Sahih is in line with prophet's way of wording.
The report (Hadith) should be well known by the Muhadithins.
14. The report must have guarded his reports against forgery.

