

# MIFTAAH HADITH

## INTENSIVE - DAY 4



**Mufti Aasim Rashid**

### Classification According to Number of Narrators

- This classification is based on the number of narrators at different levels of the chain.
- Three broad categories:
  - Mutawatir
  - Mashhur
  - Ahad
- Mutawatir
  - It is an authentic narration that is unequivocally accepted
  - Narrated by a large number of narrators
  - It is inconceivable that the narrators would perpetuate a lie
  - It has the power to make something fard/wajib or haram
  - Four conditions of mutawatir:
    - Numerous narrators
      - It must be narrated by ten or more narrators in every generation; or more than three narrators in every generation
    - The large number of narrators must exist at each level of the chain
    - The impossibility of all narrators agreeing upon a lie
      - The large number of narrators and the localities of the narrators are important

- The basis of the report is sensory perception and not rational thought
  - The report should say: "I heard", "I saw", "I found" etc.
  - When it comes to Companions it does not make a difference, but for the latter generations it is a concern
- Two types of mutawatir:
  - In wording – the words do not change
  - In meaning – the words may differ but the meaning is the same
- Mashhur
  - It is a famous narration
  - Two or three narrators in every generation. The chains will need to be reviewed.
  - It can be accepted at every level as long as one of the chains is sahih.
- Ahad
  - It is a solitary hadith; also known as Khabar al-Wahid
  - It does not fulfill the conditions of a mutawatir narration.
  - One narration in every generation.
  - It can be used to derive rulings of fiqh but it cannot be used for matters of aqidah.
  - It is classified based on:
    - The number of narrators
    - Mashhur – three narrators
    - Aziz – two narrators
    - Gharib – one narrator
  - The strength or weakness (acceptance of hadith)
    - Sahih – can be used throughout
    - Hasan – can be used throughout
    - Daif – can be used in virtues and deeds

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### Conditions of Using Weak Hadith

- The different usages of weak hadith:
  - It can only be used for the categories of da'if mentioned above
  - It can be used to verify something that is impermissible
    - Every aspect of the context must be carefully studied
  - It cannot be mawdu'
  - It must be established in the Qur'an and sahih
    - It can be used as a supplementary but cannot be used if there is no foundational proof
  - A person narrating a weak hadith must be aware of its category and letting people know about it
    - Knowing that it has the potential to be wrong
  - When it is established, it cannot be used against sahih
    - It cannot contradict the general principles of deen (maqasid shariah)
    - We cannot prioritize a da'if sunnah more than sahih sunnah, as this is where it can become a bid'ah