

# MIFTAAH HADITH INTENSIVE



Ustadh Tayseer Safi

## SESSION 3

### The Authenticity of Hadith

- The library of hadith and hadith studies books is one of the largest.
- This hadith corpus can be studied in many ways; you could simply read hadith, you could use it for fiqh, you could use it for Arabic grammar, etc.
- We are going to look specifically at Diraya.
  - It linguistically means to know, and in this context it's coming to know the authenticity of a given hadith.
  - Diraya is the study of the rules through which hadith scholars assess the truth/falsehood of the attribution of a given statement to its source.
- Tawatur is mass transmission: so many people have transmitted it that you know it like you know the existence of the sun.
  - The Quran is an example of something that is mutawatir.
  - There are a couple hadith that are mutawatir as well.
  - They are so clearly obvious that there is no need to investigate them.
  - They give us certainty without having to investigate.
  - Anything that is not mass transmitted is ahad.
  - Ahad over here doesn't mean singular, it just means it didn't reach mass transmission.

- Hadith scholars had two main classifications when it came to hadith: was the hadith accepted or was it rejected.
  - This rejection or acceptance had different lenses, specifically it was either accepted or rejected through the lens of Fiqh.
  - Hadith that may be rejected for fiqh could be acceptable for another lens such as aqeedah.
- There's a spectrum when it comes to the authenticity of hadith.
  - There aren't numerical values on this spectrum, rather there are categories (Saheeh, Hasan, Daeef, etc)
- Accepted hadith fall into the categories of either Sahih or Hasan.
- Rejected hadith fall into the categories of either weak or forgery.
  - This is regarding the lens of Fiqh (there is a much higher standard for fiqh because it determines halal and haram)
- These categories have a range within themselves; there is a range of sahih hadith, or hasan hadith.
  - There isn't one percentage or numerical values for these categories.
    - For example, all the hadith in Bukhari have a higher level of authenticity.
- What are the conditions of acceptability for hadith, how do Hadith scholars determine if the prophet actually said something?
  - There are 2 main ways:
    - Taking a look at the narrators: are they truthful, have a good memory, etc
    - Comparing and contrasting the hadith with other hadith that are similar from other transmitters and analyzing them in light of each other.
      - This is a subtle and difficult method.

## The Criteria of Authenticity

- There are 5 focal points of investigation that make up the method of hadith scholars
  - The contiguity of the chain of narrators
    - The connectedness of the chain.
    - If all the narrators that make up the chain are present or if there are missing links or omissions.
    - This is a problem because if we don't know who the missing link is, we have no way of knowing if they are truthful or not, if they are upright or not, or have good memory.
  - The uprightness of the narrators
    - The main thing that is focused on is the honesty of the narrator.
    - Hadith scholars looked for information on the moral and ethical qualities of each narrator--if a person ever violated the rulings of Allah, then the possibility of them lying about attributing something to the prophet (saw) goes up. The bar was extremely high.
  - The precision of the narrators
    - This is mostly about memory.
    - The stronger the memory of a narrator, the higher up they will be on the scale of authenticity.
    - Precision can change with age, so hadith scholars would also pay attention to what age the narrator was when he heard the specific hadith.
  - Lack of anomalies
  - Lack of hidden defects

- The first three points have to do solely with the transmitters of the hadith, and the last two fall into the second area of critique (comparing narrations to other hadith).
- The idea is that if something is analyzed in light of other paths of the same report, then we will end up knowing more about that initial report.
- Authentic (sahih) reports
  - Reports that have a contiguous testimonial chain, and the narrators that make up that chain are characterized by complete uprightness and complete precision, and the hadith is free of any anomalies or hidden defects.
- Fair (hasan) reports
  - Reports that have a contiguous chain, and the narrators in the chain have complete uprightness and precision, except that their precision (memory) is a little less than authentic, and the report is free from anomalies or hidden defects
- A weak hadith is if any of those 5 conditions are violated in any way.
  - For example, one of the narrators was forgetful, or a person is missing from the chain, or there are narrations that conflict with the report and that report was stronger.
- We only consider a hadith forged if there is evidence that it was forged.

## Hadith #1

- In deen there are things that will make complete sense and other things that will make no sense.
- We have to submit our brains and thoughts to the commands of Allah, whether or not it makes sense to us.
- There are different stages of the heart: dead, sick, full of sin, evil, and distracted.
  - Most of our hearts are distracted.
  - When our hearts are in that stage, it's hard for us to benefit from knowledge.
    - This is mostly because of the over enjoyment of dunya that takes the place of the sweetness of ibadah.
    - To help our hearts be more focused, we have to read more Quran, do more reflection and tadabbur, get up for tahajjud, not fill our stomachs, speak to Allah in the morning time, and spend time with righteous people.
- It's important to be cautious of the people you are around.
- It's very important to love people.
  - The heart that has the capacity to love people also can love the Prophet (SAW).
  - The moment you train your heart to hate someone, you open your heart up to hate.
  - Arguing can corrupt your heart
- Don't take knowledge from someone who divides people.