

بلوغ المرام  
من أدلة الأحكام

852

حجر

'The Book of Fasting'

from

***"Buloogh al-Maraam"***

**al-Haafidh Ibn Hajar al-'Asqalaanee**

(Allah's Mercy Be Upon him)

Followed by Notes on

**Mustalah al-Hadeeth**

Compiled by Abu Muhammad Abdur-Ra'uf Shakir

## The Author's Introduction to the Book

Praise is to Allah for his apparent and concealed bounties at all times, and peace and blessings be upon His Prophet and Messenger Muhammad, his family and companions who strove steadfastly in the path of serving Allah's religion, and their followers who inherited the knowledge — for the 'Ulama are the heirs of the Prophets — and may they be honored, whether they be *Waarith* (those who inherit) or *Mawrooth* (those who are inherited from).

To proceed; this is a concise book comprising the *Hadith* evidence sources of the *Sharia* Rulings, which I have compiled meticulously, so that the one who memorizes it excels among his peers; it may assist the beginner student, and the learned one seeking more knowledge may find it indispensable.

I have indicated at the end of every *Hadith* the *Imâm* who collected it, in order to fulfill the trust to the (Muslim) *Ummah*. Therefore, *As-Sab'a* (the Seven) stands for Ahmad, Al-Bukhâri, Muslim, Abu Dâ'ud, An-Nasâ'i, At-Tirmidhi and Ibn Mâjah. *As-Sitta* (the Six)<sup>[1]</sup> stands for the rest excluding Ahmad. *Al-Khamsa* (the Five)<sup>[2]</sup> stands for the rest except Al-Bukhâri and Muslim, or I may say *Al-Arba'a* (the Four)<sup>[3]</sup> and Ahmad. I mean by *Al-Arba'a* (the Four) all except the first three (i.e. Ahmad, Al-Bukhâri and Muslim), and by *Ath-Thalâtha* (the Three)<sup>[4]</sup> I mean all except the first three and the last one. I mean by *Al-Muttafaq 'alaihi* (the Agreed upon)<sup>[5]</sup> Al-Bukhâri and Muslim, and I might not mention with them anyone else; and whatever is besides these (seven collectors) is clear [i.e. clearly mentioned by name].

I have named it (this book) *Bulûgh Al-Marâm min Adillat Al-Ahkâm* (Attainment of the Objective according to Evidence of the Ordinances); and I pray to Allah not to render, what we have learned, a calamity against us; but may He guide us to act according to what pleases Him - the Glorified and Exalted One.

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[1] By Six he means: Al-Bukhâri, Muslim, Abu Dâ'ud, An-Nasâ'i, At-Tirmidhi and Ibn Mâjah.

[2] By Five he means: Ahmad, Abu Dâ'ud, An-Nasâ'i, At-Tirmidhi and Ibn Mâjah.

[3] By Four he means: Abu Dâ'ud, An-Nasâ'i, At-Tirmidhi, and Ibn Mâjah.

[4] By Three he means: Abu Dâ'ud, An-Nasâ'i and At-Tirmidhi.

[5] By 'the Agreed upon' he means: *Ahadith* accepted and agreed to by both Imam Bukhâri and Imam Muslim.

The Most reliable *Hadith* is that one which has been narrated by Bukhâri and Muslim. Secondly is the *Hadith* which has been narrated only by Bukhâri. Third in reliability is that which has been narrated by Muslim alone. *Ahadith* narrated by An-Nasâ'i, At-Tirmidhi, Abu Dâ'ud, Ibn Mâjah and Muwatta' of Imâm Mâlik are graded thereafter in the line of reliability, and then comes the place of *Ahadith* mentioned in other books. This established order of reliability should be followed where there is a contention.

## THE AUTHOR'S BIOGRAPHY

The full name of the famous Imam **Al-Hâfiz Ibn Hajar Al-'Asqalâni** is Abul-Fadl, Shihâbuddin Ahmad bin 'Ali bin Muhammad bin Muhammad bin Ahmad Al-Kinâni Ash-Shâfi'i. Ibn Hajar Al-'Asqalâni was **born on the 10th of Sha'bân, 773 H.** in **Egypt**, where he also grew up. He *memorized the Qur'ân* at the age of **nine**. He also memorized *Al-Hâwi*, the book *Mukhtasar* of Ibn Al-Hajib, and other books. He traveled to **Makka** and listened to the teaching of its *'Ulama*. He admired the knowledge of *Hadith* and began to acquire it from the great *Sheikhs* in Hijâz, Ash-Shâm, Egypt and stayed with **Az-Zain Al-'Irâqi** for ten years. He also studied under Al-Balqeeni, Ibn Al-Mulaqqin and others. Many eminent *Sheikhs* of his time approved his knowledge and allowed him to give religious verdicts and teach.

He had learned the two sources (Qur'ân and *Hadith*) from **Al-'Izz bin Jamâ'a**, *al-Lughah* (the language) and *al-'Arabiyyah* (Arabic) from **Al-Majd Al-Fairooz Aabâdi** and **Al-'Amâri**, literature and poetry from Al-Badr Al-Mushtaki and writing from a group (of teachers). He also recited some parts of the Qur'ân in all the seven styles of recitation before At-Tanookhee.

He occupied himself with the promotion of the knowledge of *Hadith*, so he dwelt in its study, teaching, writing and giving *Fatawa* (religious verdicts). He also taught *Tafsîr* (interpretation of the Qur'ân), *Hadith*, *Fiqh* (jurisprudence) and preached at many places like *Al-Azhar*, *Jâmi' 'Amr* and others. He also dictated to his students from his memory. Many highly educated people and distinguished scholars traveled to him to acquire from his vast knowledge.

Ibn Hajar Al-'Asqalâni **authored more than 150 books** — most of them being in the studies of *Hadith* — which flourished during his lifetime, and the kings and princes exchanged them as gifts. His book most worthy of mentioning is *Fath Al-Bâri* — the commentary of *Sahih Al-Bukhâri*, which he **started in the beginning of 817 H.**, after finishing its introductory part in **813H.**, and completed the whole commentary in **Rajab 842 H.** After the completion of the commentary, he had a gathering attended by the Muslim dignitaries and spent 500 Dinar on it. Then some kings requested it and paid 300 Dinar.

Ibn Hajar became the *Qâdi of Egypt*, and then **Ash-Shâm** was also added to his jurisdiction which he held for more than **twenty-one years**. He was against holding the office of the *Qâdi* at first, until the Sultan assigned to him a special case. Then, he accepted to substitute for Al-Balqeeni, when he begged him very much to preside for him as *Qâdi*. Then, he substituted for others until he was assigned to hold the office of **Chief Qâdi** on 12 Muharram, **827 H.** He then left, but had to return to the office of the Chief *Qâdi* seven times until he left it finally in **852 H.** which is the year in which he **died**.

As concerns his personality, Al-'Asqalâni was humble, tolerant, patient and enduring. He was also described as being steadfast, prudent, ascetic, selfless, generous, charitable and a person praying and fasting voluntarily. On the other hand, he was said to be used to making light jokes and telling of humorous rare stories. He also had good manners in dealing with all the *Imams*, of the earlier generations and later generations, and with all those who sat with him, whether old or young.

Ibn Hajar **died** after the *'Ishâ* prayer on Saturday, **8th Dhul-Hijja, 852 H.** May Allah reward him generously.

## THE BOOK OF FASTING

**527.** Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Do not fast for a day or two days before Ramadân except a person who is in the habit of observing a particular fast; he may fast on that day." [Agreed upon].

**528.** Narrated 'Ammâr bin Yâsir رضى الله عنهما: He who fasts on a day about which there is doubt (concerning the start of Ramadân) has disobeyed Abul-Qâsim صلى الله عليه وسلم [Al-Bukhârî reported it *Mu'allaq* (broken chain from his side), while *Al-Khamsa* reported it *Mausul* (unbroken chain) and Ibn Hibbân graded it *Sahih*].

**529.** Narrated Ibn 'Umar رضى الله عنهما: I heard Allâh's Messenger صلى الله عليه وسلم saying, "Fast when you see the new moon, and break your fast when you see it; but if the sky is cloudy, calculate (the month as 30 days)." [Agreed upon]. Muslim has: "If it is cloudy, calculate (the month as) thirty days." Al-Bukhârî has: "Complete the number (of days) as thirty." Al-Bukhari reported the *Hadith* of Abû Huraira رضى الله عنه: "Complete the number of (the month of) Sha'bân as thirty days."

**530.** Narrated Ibn 'Umar رضى الله عنهما: The people tried to sight the new moon, so I informed the Prophet صلى الله عليه وسلم that I had seen it, so he fasted and commanded the people to fast. [Abû Dâ'ud reported it and Al-Hâkim and Ibn Hibbân graded it *Sahih*].

**531.** Narrated Ibn 'Abbâs رضى الله عنهما: A bedouin came to the Prophet صلى الله عليه وسلم and said, "I have seen the new moon (of Ramadân)." He asked, "Do you testify that nothing is worthy of worship except Allâh?" He replied, "Yes." He then asked, "Do you testify that Muhammad is Allâh's Messenger?" He replied, "Yes." He then said, "Bilâl, announce to the people that they should fast tomorrow." [Reported by *Al-Khamsa*. Ibn Khuzaima and Ibn Hibbân graded it *Sahih*; An-Nasâ'i held that the stronger view is that it is *Mursal* (missing link after the *Taabi'i*)].

**532.** Narrated Hafsa رضى الله عنها, Mother of the Believers: The Prophet صلى الله عليه وسلم said, "The fast of one who does not make intention to fast before dawn is not accepted" [Reported by *Al-Khamsa*. At-Tirmidhi and An-Nasâ'i are inclined toward the opinion that it is *Mauquf* (a saying of Hafsa). Ibn Khuzaima and Ibn Hibban authenticated it as *Marfu'* (attributed to the Prophet)].

Ad-Dâraqutni has: "There is no fast for the one who does not make the intention to fast during the night."

**533.** Narrated 'Aisha رضى الله عنها: The Prophet صلى الله عليه وسلم came to visit me one day and asked, "Do you have anything (to eat)?" I said, "No." He said, "Then I am fasting." Then he came to me another day and I said, "I had been given a present of some *Hais* (a mixture of dates and ghee). He said, "Show it to me, for I had began the day fasting." Then he ate. [Reported by Muslim].

**534.** Narrated Sahl bin Sa‘d رضى الله عنه: Allah’s Messenger صلى الله عليه وسلم said, “The people will continue to be on the right path as long as they hasten in the breaking of the fast.” [Agreed upon].

At-Tirmidhi reports from the *Hadith* of Abû Huraira (رضى الله عنه) from the Prophet صلى الله عليه وسلم, who said that Allâh عزوجل said, “The most beloved to Me of my slaves is the one who hastens most in breaking the fast.”

**535.** Narrated Anas bin Mâlik رضى الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “Take a meal (just) before dawn, for there is a blessing in *Sahur* (taking a meal) at that time.” [Agreed upon].

**536.** Narrated Salmân bin ‘Aamir Ad-Dabbî رضى الله عنه: The Prophet صلى الله عليه وسلم said, “When one of you breaks his fast, he should do so with some dates; but if he can not get any, he should break his fast with water, for it is purifying.” [Reported by *Al-Khamsa*. Ibn Khuzaima, Ibn Hibbân and Al-Hâkim graded it *Sahih*].

**537.** Narrated Abû Huraira رضى الله عنه: Allâh’s Messenger صلى الله عليه وسلم forbade continuous fasting. A man from among the Muslims said, “You fast continuously, O Messenger of Allâh!” He replied, “Which one of you is like me? During the night my *Rabb* (**Allah**) gives me food and drink.” When they refused to stop the continuous fasting, he fasted with them for a day and then another. Then, they saw the moon. He then said, “If the new moon had not appeared, I would have made you fast more (in this way).” It is as though it would serve as a punishment for them, when they refused to stop. [Agreed upon].

**538.** Narrated (Abû Huraira) رضى الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “Whoever does not abandon falsehood and action in accordance with it and foolishness, Allâh has no need that he should abandon his food and drink.” [Reported by Al-Bukhâri, and Abû Dâ’ud and the wording is his].

**539.** Narrated ‘Aisha رضى الله عنها: Allâh’s Messenger صلى الله عليه وسلم used to kiss and fondle while he was fasting, but he was the one among you who had most control over his sexual desire. [Agreed upon]. The wording is Muslim’s, and in another narration, he has the addition: “during Ramadân.”

**540.** Narrated Ibn ‘Abbâs رضى الله عنهما: The Prophet صلى الله عليه وسلم had himself cupped when he was wearing the *Ihrâm* (during *Hajj* or *‘Umrah*) and had himself cupped when he was fasting. [Reported by al-Bukhari].

**541.** Narrated Shaddâd bin Aus رضى الله عنه: The Prophet صلى الله عليه وسلم came across a man in Al-Baqi‘ who was being cupped in Ramadân. He said, “The one who cups and the one who is cupped have broken their fast.” [Reported by *Al-Khamsa* except At-Tirmidhi. Ahmad, Ibn Khuzaima and Ibn Hibbân graded it *Sahih*].

**542.** Narrated Anas رضى الله عنه: The first time when cupping - for one who is fasting - was disapproved was when: Ja'far bin Abû-Tâlib had himself cupped while he was fasting; the Prophet صلى الله عليه وسلم came across him and said, "Both of these have broken their fast." Afterwards, the Prophet صلى الله عليه وسلم allowed cupping for one who is fasting. Anas used to have himself cupped when he was fasting. [Ad-Dâraqutni reported it and declared it to be strong].

**543.** Narrated 'Aisha رضى الله عنها: The Prophet صلى الله عليه وسلم applied kohl in Ramadân while he was fasting. [Reported by Ibn Mâjah through a weak chain of narrators]. At-Tirmidhi said, "There is nothing authentic on this subject."

**544.** Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever forgets while fasting and eats or drinks should complete his fast, for it is Allâh who has fed him and given him drink." [Agreed upon].

Al-Hâkim has, "Whoever breaks his fast forgetfully does not have to make-up for that fast (*al-Qadaa*), nor expiate (*al-Kaffaara*) for it." And the narration is authentic.

**545.** Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever has a sudden attack of vomiting (while fasting), does not have to make-up the fast (*al-Qadaa*), but whoever vomits intentionally must make up the day." [Reported by *Al-Khamsa*; Ahmad found it defective and Ad-Dâraqutni graded it strong].

**546.** Narrated Jâbir bin 'Abdullâh رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم departed to Makka in Ramadân in the year of the conquest. He and the people fasted till he came to Kurâ' Al-Ghamim. He then called for a cup of water which he raised till the people looked at it, and then he drank. He was told afterwards that some of the people had continued to fast, and he said, "Those are the disobedient ones; those are the disobedient ones."

In another narration : "It was said to him: The people have found the fast difficult, and are waiting for what you will do." He then called for a cup of water after the 'Asr prayer and drank. [Reported by Muslim].

**547.** Narrated Hamza bin 'Amr Al-Aslamî رضى الله عنه: He said, "O Allâh's Messenger! I find myself strong enough to fast while travelling, so is there any sin upon me (if I fast)?" Allâh's Messenger صلى الله عليه وسلم said, "It is a permission given by Allâh and whoever acts upon it has done well. And whoever desires to fast would not be guilty of sin." [Reported by Muslim. Its basic meaning is found in Al-Bukhâri and Muslim from 'Aisha's report that Hamza bin 'Amr had asked].

**548.** Narrated Ibn 'Abbâs رضى الله عنهما : Permission was given for an old man to break his fast (in Ramadân) and feed a poor for every day, and no make-up (*al-Qadaa*) is required of him. [Reported by Ad-Dâraqutni and Al-Hâkim both of whom authenticated it].

**549.** Narrated Abû Huraira رضى الله عنه: A man came to the Prophet صلى الله عليه وسلم and said, “O Messenger of Allâh, I am ruined.” He asked him, “What has ruined you?” He replied, “I had intercourse with my wife during Ramadân.” He then asked him, “Can you get a slave to free?” He said, “No.” He asked, “Can you fast two consecutive months?” He said, “No.” He asked, “Can you provide food for sixty poor people?” He said, “No.” He then sat down. Meanwhile an *Araq* [a basket] containing [30 Saa’ of] dates was brought to the Prophet صلى الله عليه وسلم. He said, “Give this as *Sadaqa*.” The man said, “Am I to give to one who is poorer than we are? There is no family – between the two mountains of al-Madina – more in need of it than mine.” The Prophet صلى الله عليه وسلم thereupon laughed till his premolar teeth appeared. He then said, “Go and feed your family with it.” [Reported by *As-Sab’a* and the wording is that of Muslim].

**550.** Narrated ‘Aisha and Umm Salama رضى الله عنهما: The Prophet صلى الله عليه وسلم used to get up at dawn while in a state of *Janâba* (sexual impurity). Then, he would take a bath and fast. [Agreed upon]. And Muslim added in the *Hadith* of Umm-Salama: “He would not make up (the fast).”

**551.** Narrated ‘Aisha رضى الله عنها: The Prophet صلى الله عليه وسلم said, “Whoever dies while some fast is due from him (which is unfulfilled), his heir must fast on his behalf.” [Agreed upon].

**Chapter 1**  
**THE VOLUNTARY FASTING AND THE DAYS FASTING HAS BEEN PROHIBITED**

**552.** Narrated Abû Qatâda Al-Ansâri رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم was asked about the fast on the day of 'Arafa, whereupon he said: "It expiates the sins of the preceding year and the coming year." And he was asked about fasting on the day of 'Ashurâ', whereupon he said: "It expiates the sins of the preceding year." He was then asked about fasting on Monday, whereupon he said: "That is the day on which I was born, on it I was commissioned with Prophethood, and on it (the Qur'ân) was revealed to me." [Reported by Muslim].

**553.** Narrated Abû Ayub Al-Ansâri رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "He who fasts Ramadân, then follows it with six (days of fasting) from Shawwal, it will be (in terms of rewards) as if he has fasted a whole year." [Reported by Muslim].

**554.** Narrated Abû Sa'îd Al-Khudri رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "No slave (of Allâh) will fast for a day while engaged in *Jihâd*, without Allâh removing the Hell-fire a distance of seventy years from his face for that day." [Agreed upon, and the wording is Muslim's].

**555.** Narrated 'Aisha رضى الله عنها: Allâh's Messenger صلى الله عليه وسلم used to fast to such an extent that we thought he would never break his fast, and he would go without fasting to such an extent that we thought he would never fast. I never saw Allâh's Messenger صلى الله عليه وسلم fast a complete month except in Ramadân, and I never saw him fast more in any month than in Sha'bân. [Agreed upon, and the wording is that of Muslim].

**556.** Narrated Abû Dhar رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم commanded us to fast three days in the month; on the thirteenth, the fourteenth and the fifteenth." [Reported by At-Tirmidhi and An-Nasâ'i; Ibn Hibbân graded it *Sahih*].

**557.** Narrated Abû Huraira رضى الله عنه: Allah's Messenger صلى الله عليه وسلم said: "It is not lawful for a woman to fast (optional fasting), when her husband is present, except with his permission. [Agreed upon; The wording is that of Al-Bukhâri]. Abû Dâ'ud added: "other than Ramadân."

**558.** Narrated Abû Sa'îd Al-Khudri رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم forbade fasting on two days, the day of *Al-Fitr* (breaking the fast of Ramadân) and the day of *Al-Adha* (offering sacrifices). [Agreed upon].

**559.** Narrated Nubaisha Al-Hudhali رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The days of *At-Tashrîq* are days of eating, drinking and the remembrance of Allâh, the Great and Glorious." [Reported by Muslim].

- 560.** Narrated ‘Aisha and Ibn ‘Umar رضى الله عنهم: Nobody was allowed to fast on the days of *At-Tashriq* except those who could not afford the *Al-Hady* (sacrifices). [Reported by Al-Bukhâri].
- 561.** Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, “Do not single out the night (preceding) Friday –from among the nights - for prayer; and do not single out Friday -from among the days - for fasting, unless it occurs during a day of fasting, which one of you normally observes.” [Reported by Muslim].
- 562.** Narrated (Abû Huraira) رضى الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “None of you should fast on Friday, unless he fasts (it together with) a day before it or a day after it.” [Agreed upon].
- 563.** Narrated (Abû Huraira) رضى الله عنه: Allah’s Messenger صلى الله عليه وسلم said: “When the (month of) Sha‘bân is halfway through, do not fast.” [Reported by *Al-Khamsa*. Ahmad considered it *Munkar* (rejected)].
- 564.** Narrated As-Sammâ’ bint Busr رضى الله عنها: Allâh’s Messenger صلى الله عليه وسلم said, “Do not fast on a Saturday except what has been made obligatory on you; and if one of you can get nothing but a grape-skin or a twig from a tree, he should chew it.” [Reported by *Al-Khamsa*, and its narrators are reliable, but it is *Mudtarib* (narrated with irreconcilable contradictions in the chain). Mâlik rejected it and Abû Dâ’ud said, ‘It is *Mansûkh* (abrogated).’]
- 565.** Narrated Umm Salama رضى الله عنها: Allâh’s Messenger صلى الله عليه وسلم used to fast mostly on Saturday and Sunday, and he used to say, “They are festival days for the polytheists, and I want to act contrary to them.” [Reported by An-Nasâ’i. Ibn Khuzaima graded it *Sahih* and this is his wording].
- 566.** Narrated Abû Huraira رضى الله عنه: the Prophet صلى الله عليه وسلم prohibited fasting on the day of ‘*Arafa* at ‘*Arafât*. [Reported by *Al-Khamsa* except At-Tirmidhi; Ibn Khuzaima and Al-Hâkim authenticated it, and Al-‘Uqaili rejected it].
- 567.** Narrated ‘Abdullah bin ‘Umar رضى الله عنهما: Allah’s Messenger صلى الله عليه وسلم said, “He who observes perpetual fasting, has not fasted.” [Agreed upon]. Muslim reported it from Abû Qatada with the wording: “He has not fasted nor broken his fast.”

**Chapter 2**  
**AL-I-TIKAF AND OFFERING OF PRAYERS DURING THE NIGHTS OF  
RAMADAN**

**568.** Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "He who prays during the night in Ramadân with faith and seeking his reward from Allâh will have his past sins forgiven." [Agreed upon].

**569.** Narrated 'Aisha رضى الله عنها: When the last ten days of Ramadân began, Allah's Messenger صلى الله عليه وسلم used to tighten his waist belt (i.e. occupy himself with the worship of Allâh), stay awake all night, and awaken his family (for night prayers). [Agreed upon].

**570.** Narrated ('Aisha رضى الله عنها: When the Prophet صلى الله عليه وسلم intended *I'tikaf* (seclusion in the mosque for worship), he prayed the dawn prayer and then entered his place of seclusion. [Agreed upon].

**571.** Narrated ('Aisha رضى الله عنها: The Prophet صلى الله عليه وسلم used to engage in *I'tikaf* (seclusion in the mosque for worship) during the last ten days of Ramadân till Allâh, Who is Great and Glorious took his soul (to His Mercy). Then, his wives engaged in *I'tikaf* after him (i.e. after his death). [Agreed upon].

**572.** Narrated ('Aisha رضى الله عنها: Allâh's Messenger صلى الله عليه وسلم would put his head in my room - while he was in the mosque - and I would then comb it. And he would never enter the house except for a need, if he was in *I'tikaf* (seclusion). [Agreed upon; the wording is Al-Bukhâri's].

**573.** Narrated ('Aisha رضى الله عنها: The *Sunna* for one who is observing *I'tikaf* (seclusion in a mosque for worship) is not to visit a sick person, nor attend a funeral, nor touch nor fondle a woman (one's wife), nor go out for any need, except for that which is an absolute necessity. There is no *I'tikaf* without fasting, and no *I'tikaf* except in a congregational mosque. [Abû Dâ'ud reported it, and its narrators are acceptable, except that the strongest opinion is that the end of it (the last sentence) is *Mawqûf* (saying of a companion, i.e. 'Aisha)].

**574.** Narrated Ibn ‘Abbâs رضى الله عنهما: The Prophet صلى الله عليه وسلم said: “Fasting is not incumbent on one engaged in *I’tikaf* (seclusion in the mosque for worship) unless he imposes it on himself.” [Reported by Ad-Dâraqutni and Al-Hâkim. The strongest opinion is that it is also *Mawqûf* (saying of a companion, i.e. Ibn ‘Abbas)].

**575.** Narrated Ibn ‘Umar رضى الله عنهما: Some of the Prophet’s صلى الله عليه وسلم companions saw in their dreams that *Lailat-ul-Qadr* was among the last seven nights (of Ramadân). Hence, Allâh’s Messenger صلى الله عليه وسلم said, “I see that your dreams agree regarding the last seven nights. Therefore, whoever is to seek it, should do so during the last seven nights.” [Agreed upon].

**576.** Narrated Mu‘âwiya bin Abû Sufyân رضى الله عنهما: With regard to *Lailat-ul-Qadr*, the Prophet صلى الله عليه وسلم said, “It is the twenty-seventh night.” [Reported by Abû Dâ’ud. The strongest opinion is that it is *Mawqûf* (saying of a companion, i.e. Mu’awiya)].

Forty different sayings were mentioned regarding the exact night of *Lailat-ul-Qadr* and I mentioned them in *Fath Al-Bâri* [Explanation of *Sahih al-Bukhari*, by al-Hafiz Ibn Hajar].

**577.** Narrated ‘Aisha رضى الله عنها: I said, “O Allâh’s Messenger, tell me, if I know which night is *Lailat-ul-Qadr*, what (supplication) should I say in it?” He said, “Say, O Allâh, You are forgiving and love forgiveness, so forgive me.” [Reported by the *Al-Khamsa* except Abû Dâ’ud; At-Tirmidhi and Al-Hâkim authenticated it].

**578.** Narrated Abû Sa‘îd Al-Khudri رضى الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “Do not set out on a journey except to three mosques; i.e., *Al-Masjid Al-Harâm* (at Makka), my *Masjid* (at Al-Madîna) and *Al-Masjid Al-Aqsâ* (Mosque of Jerusalem).” [Agreed upon].

## Supplementary Notes

### An Introduction to the Mustalah al-Hadeeth

#### The Importance of this Study!

Is the authentic Sunnah considered as Revelation?

The **Sunnah** (including the sayings, actions and approvals of the Prophet) is the second of the two revealed Fundamental Sources of Islam (along with the Qur'an).

What are the primary parts of a Hadeeth?

Every **Hadeeth** has two parts: **Matn** (text, or words which are reported) **Isnaad** (chain of narrators/reporters through whom the text is transmitted).

Why is the Isnaad Important?

*"The **Isnaad** is part of the Deen; had it not been for the Isnaad, whoever wished to would have said whatever he liked."* [Abdullah ibn al-Mubaarak (d. 181AH)]

Why is there a need for Verification of the *Isnaad*?

- (a) Due to *omission* of a reporter (link) in the chain (for one reason or another)
- (b) Due to *deliberate fabrication* of Ahaadeeth by various sects which appeared amongst the Muslims, in order to support their deviations.

*Acceptance or Rejection* of a Hadeeth based upon its *Narrators*:

*"They would not ask about the Isnaad. But, when the fitnah (trouble, turmoil...) happened, they said: Name to us your men. So, the narrations of the **Ahlu-Sunnah** would be accepted, while those of the **Ahlu-l-Bid'ah** would not be accepted."* [Muhammad Ibn Seereen (d. 110AH)]

#### General overview of the Sciences of Hadeeth.

- a. *al-Mutoon (Matn)* – The Texts of Ahaadeeth
- b. *ash-Shurooh (Sharh)*– Explanations of the Ahaadeeth
- c. *al-Mustalah* – Technical Classifications of the Hadeeth
- d. *at-Takh-reej/ar-Rijaal* – Extraction and Identification of the Sources of Hadeeth; Identification and Critical Classification of the Narrators of Hadeeth (*Rijaal*).

## **Brief History of Mustalah al-Hadeeth**

### The First Stage (Oral Transmission)

As time passed, more reporters were involved in each *Isnaad*, and hence the need for a more systematic approach to the acceptance or rejection of Hadeeth. This *system* or *science* related to the rules and principles of classification of Hadeeth is what is known as *Mustalah al-Hadeeth*. In the initial stage this information was transmitted by the scholars **orally**.

### The Second Stage (Scattered Writtings)

Later these rules and principles were **written** down (systematically), but in scattered writings - along with other sciences such as *al-Fiqh*, *Usool al-Fiqh*, *Hadeeth*... - in such books as ***ar-Risaalah*** and ***al-Umm*** [Imaam ash-Shaafi'ee (d.204AH)], the Introduction to ***Saheeh Muslim*** [Imaam Muslim ibn al-Hajjaaj (d.261AH)], and ***al-Jaami'*** [Imaam at-Tirmidhee (279AH)]

### The Third Stage (Independent/Specialized Works)

As time went on and the various sciences developed - in the 4<sup>th</sup> Century of the Hijrah - the scholars began to author books for each science independently. One of the first to author a comprehensive book on the subject of *al-Mustalah* was Abu Muhammad al-Hasan ibn Abdur-Rahmaan **ar-Raama-hur-muzee** (d.360AH), with his book *al-Muhaddith al-Faasil baina ar-Raawee wa-l-Waa'ee*.

Many important books were written during this stage, including the books of *al-Haakim an-Naisaaboree* (d.405H), *al-Khateeb al-Baghdaadee* (d.463H), *al-Qaadee 'Iyaadh* (d.544H), etc. Then, in the 7<sup>th</sup> Century of the Hijrah, a book was written which came to be the standard reference for thousands of scholars and students of Hadeeth until today: ***Uloom al-Hadeeth*** (which is known today as ***Muqaddimah Ibn Salaah***) by Abu 'Amr 'Uthmaan ibn Abdur-Rahmaan ash-Shah-razooree [known as *Ibn Salaah* (d.643H)]

Many notable works were produced later - based upon the *Muqaddimah* of *Ibn Salaah*

Including: ***Taqreeb an-Nawaawee*** [*an-Nawawee* (d.676H)]; ***Tadreeb ar-Raawee*** [*as-Suyootee* (d.911H)]; ***Ikhtisaar Uloom al-Hadeeth*** [*Ibn Katheer* (d.774)]; ***at-Taqyeed wa-l-Eedaah*** [*al-'Iraaqee* (d.806H)]; ***an-Nukat ala Kitaab Ibn Salaah*** [*Ibn Hajar al-Asqalaanee* (d.852H)];

## **Mustalah al-Hadeeth**

The various books of al-Mustalah primarily deal with the classification of Hadeeth based upon various considerations, including:

Reference to a Particular Authority: [Marfoo' - Mawqoof -Maqtoo']

Reference to the Links in the Isnaad: [Muttasil, Munqati', Mu'allaq...]

Reference to the number of reporters in every stage: [Mutawaatir, Aahaad]

Reference to the manner in which the Hadeeth is reported: ['An, Haddathanaa..]

Reference to the Nature of the *Text* or *Chain*: [Ziyaadah ath-Thiqah, Shaadh, Mudraj]

Reference to the Hidden Defects in the *Text* or *Chain*: [Mu'allal: Maqloob, Mudtarib]

Reference to the Reliability and Memory of the Reporters: [Saheeh, Hasan, Da'eef...]

## Preliminary Definitions:

### **Ilm al-Mustalah**

The *knowledge* of the *principles* and *rules* by which the condition/state of the *Isnaad* (chain of narrators) and the *Matn* (Text) may be known, in reference to its acceptance or rejection.

### **Its Subject Matter**

The *Sanad* (chain of narrators) and the *Matn* (Text) as regards its acceptance or rejection.

### **Its Benefit**

The distinction between the *Ahadeeth* which are authentic and those which are weak.

### **Al-Hadeeth**

- (1) Linguistically: Something new
- (2) Technically: That which is attributed to the Prophet – from his words, actions or approvals.

### **Al-Khabar**

- (1) Linguistically: News/Information
- (2) Technically:
  - (a) It is the same as al-Hadeeth
  - (b) Something reported from other than the Prophet
  - (c) Including that which is reported from the Prophet or others

### **Al-Athar**

- (1) Linguistically: Remains/Remnants of something
- (2) Technically:
  - (a) It is the same as al-Hadeeth
  - (b) The sayings and actions reported from the Sahaabah and Taabi'een.

### **Al-Isnaad**

- (a) Attributing or ascribing the Hadeeth to the one who said it – by way of a chain of narrators
- (b) The actual *chain of narrators* that extends back to the text; and this meaning is the same as *Sanad*.

### **As-Sanad**

- (1) Linguistically: The Support/Prop (upon which something rests)
- (2) Technically: The actual *chain of narrators* that extends back to the text.

### **Al-Matn**

- (1) Linguistically: Something solid, which is raised up from the earth.
- (2) Technically: The actual *speech/words* that the chain of narrators ends with.

### **Al-Musnad**

- (1) Linguistically: That which has been attributed to someone.
- (2) Technically:
  - (a) Every book whose narrations are separately arranged according to the *Sahaabee* who reported it.
  - (b) That hadeeth which is traced back to the Prophet (*marfoo'*) with an unbroken chain (*muttasil*).
  - (c) It may also refer to the *Sanad* (chain).

### **Al-Musnid**

The one who narrates the hadeeth with its chain of narrators.

**Al-Muhaddith**

One who is engaged with the science of hadeeth – *Riwaayatan* (classification of the hadeeth and the narrators) and *Diraayatan* (the texts of the hadeeth and its explanations) – having knowledge of a great many texts of hadeeth and narrators.

**Al-Haafidh**

- (a) The same as al-Muhaddith
- (b) One who is of a higher standard – such that what he knows at every level of narrators is more than what he does not know.

**Al-Haakim**

He who has knowledge comprehending almost all of the ahaadeeth, whereas only a few might escape him.

## Rijaal al-Hadeeth

'*Ilm ar-Rijaal* deals with examination, inspection and scrutinizing the Biographies of the reporters/narrators of Hadeeth for authenticating/favorable remarks (**Ta'deel**), or disparaging/unfavorable remarks (**Jarh**) about the character ('**Adaalah**) of the narrators and their accuracy (**Dabt**) in reporting - in order to determine the reliability and acceptability of what they have reported from the Prophet.

Examples of such remarks, in descending order of authentication, are:

<i>Imaam</i> (leader), <i>Haafiz</i> (preserver)	(Saheeh - Authentic)
<i>Thabt - Thiqaah</i> (reliable, trustworthy)	(Saheeh - Authentic)
<i>Yukh-tee</i> (makes mistakes)	(Da'eef or Hasan Li-Ghairi-hi -...)
<i>Da'eef</i> (weak)	(Da'eef - Weak)
<i>Matrook</i> (abandoned by the scholars of Hadeeth)	(Da'eef Jiddan - Very Weak)
<i>Khadh-dhaab</i> (liar, used to fabricate ahaadeeth)	(Mawdoo' - Fabricated)

**Note:** In the case of conflicting remarks – from the same scholar or from two or more different scholars – all remarks have to be reviewed carefully with consideration of: the *reason* given for the unfavorable remark; the *seriousness* of the particular criticism; the *authenticity of the chain* by which the critical remarks are transmitted; the *eras of the critics* whose remarks conflict; *differences in the usage* of the various technical terms by different scholars; the *strictness or leniency* of the scholar or scholars whose comments are under consideration...etc.

The scholars have been classified into three general categories here: **Muta'annit**, **Muta-thabbit** (extremely critical, strict) **Mu'tadil**, **Munsif** (balanced, fair) **Mutasaahil** (lenient, easy going).

Outline of the general categories of Hadeeth

### -Relating to the number of narrators/reporters at each level of the chain

- Al-Khabar **al-Mutawaatir** (consecutive)
- Al-Khabar **al-Aahaad** (single, isolated): *al-Mash-hoor* (famous), *al-Azeez* (rare, strong), *al-Ghareeb* (scarce, strange)

### -Relating to the Acceptance or Rejection of a particular hadeeth

- al-Khabar **al-Maqbool** (acceptable reports):  
*as-Saheeh* (sound, authentic), *al-Hasan* (good); *Saheeh Li-Ghairi-hi* (due to the support of other narrations), *Hasan Li-Ghairi-hi* (due to the support of other narrations)
- al-Khabar **al-Mar-dood** (rejected reports): *ad-Da'eef* (weak)...
- Reasons why a hadeeth may be rejected:  
---A Break in the chain of narrators: *al-Mu'allaq* (hanging, suspended), *al-Mursal* (hurried), *al-Munqati'* (broken, cut off), *al-Mu'dal* (weakened)  
Critical remarks concerning the narrators [*Dabt* (accuracy) or '*Adaalah*(character)]: *al-Mawdoo'* (fabricated, forged), *al-Matrook* (abandoned), ...  
*Al-Jahaalah bi-l-Raawee* (A narrator whose credibility is not confirmed)

### -Relating to the Source or Authority from whom the Hadeeth is related

*al-Hadeeth al-Qudsee* (reported from Allah), *al-Marfoo'* (elevated, raised up), *al-Mawqoof* (stopped, suspended), *al-Maq-too'* (severed, cut off)

### -Other Categories of Hadeeth which may be Acceptable or Rejected

*al-Musnad* (supported); *al-Muttasil* (continuous)

## Classification of Hadeeth With Reference to a Particular Authority

### **Marfoo'**

Linguistically: Raised up, Elevated

Technically: That which has been ascribed or attributed to the *Prophet*

### **Mawqoof**

Linguistically: Stopped, suspended

Technically: That which has been ascribed or attributed to the *Sahaabah*; it may also be used to refer to those after the *Sahaabah*, if restricted by such saying as: *Mawqoof az-Zuhree* (a saying of Ibn Shihaab az-Zuhree).

Some types of narrations appear to be *mawqoof*, while, in fact, they take the ruling of *marfoo'* [raised up to the Prophet].

### **Maqtoo'**

Linguistically: Severed, cut off

Technically: That which has been ascribed or attributed to the *Taabi'een* or those who came after them.

## Classification of Hadeeth With Reference to the Links in the Isnaad

[In consideration of whether the chain is *broken (munqati')* or *unbroken (muttasil)*]

### **Musnad**

Linguistically: That which has been attributed to someone.

Technically:

- (a) That hadeeth which is traced back to the Prophet (*marfoo'*) with an unbroken chain (*muttasil*).
- (b) Every book whose narrations are separately arranged according to the *Sahaabee* who reported it.

It's Ruling (Hukm): It could be *Saheeh*, and it could be *Da'eef*.

### **Munqati'**

Linguistically: Cut off, detached, non continuous

Technically: The (hadeeth) whose Isnaad is *not connected* (non-continuous), without consideration of *how* or *where* the break(s) occurs. This definition includes *all types* of broken chains. However, many of the scholars use it to refer specifically to broken chains other than: *Mursal* (a break at the end), *Mu'allaq* (a break at the beginning) or *Mu'dal* (two consecutive missing links) [full definitions follow].

It's Ruling (Hukm): It is *Da'eef* (weak).

### **Mursal**

Linguistically: Set free, hurried

Technically: The (hadeeth) whose narrator(s) is missing – at the *end* of the *Isnaad*, after the *Taabi'ee*; for example, a *Taabi'ee* says: '*Qaala Rasoolu-llah...*'

It's Ruling (Hukm): There are three (3) opinions:

- (a) ***Da'eef Mardood*** (weak, rejected). This is the opinion of the majority of scholars of Hadeeth, as well as many of the scholars of *Fiqh* (Jurisprudence) and *Usool* (Fundamentals of Jurisprudence) - due to ignorance of the status of the missing link who could very well be other than a *Sahaabee* (companion).
- (b) ***Saheeh Hujjah*** (authentic, proof), with the condition that the narrator who reports from the Prophet (at the point of the missing link) is *Thiqah* (reliable), and that he is known not to leave out the person he reports from except that the missing person is *Thiqah* (reliable) also. This is the opinion of Abu Haneefah, Maalik, and the more well known opinion of Ahmad. They say that it is not possible that a reliable *Taabi'ee* would attribute something to the Prophet unless he heard it from a reliable source.
- (c) ***Maqbool*** (acceptable), if *supported* by other factors [The opinion of ash-Shaafi'ee ..]

### ***Mursal as-Sahaabee***

It is the ahaadeeth reported from the Companions, which they have not heard directly from the Prophet nor witnessed – due to their young age, late acceptance of Islam, or being absent from the Prophet.

It's Ruling (Hukm): ***Saheeh Hujjah*** (authentic, proof), according to the majority of scholars – since a *Sahaabee* rarely narrates from other than another *Sahaabee*, and if they narrated from a *Taabi'ee* they would say so clearly; otherwise, the failure to mention the name of the *Sahaabee* whom he heard from is not detrimental since all of the *Sahaabah* are reliable trustworthy reporters.

### ***Mu'allaq***

Linguistically: Hanging, suspended

Technically: The (hadeeth) which has one or more *consecutive* narrators deleted from the *beginning* of it's *Isnaad* (chain) [from the point of the collector, like al-Bukhaaree, etc.].

It's Ruling (Hukm): ***Mardood*** (rejected), since it is missing one of the conditions of *Qubool* (acceptance), i.e. a *connected chain* of narrators (*ittisaal as-sanad*), due to the deletion of one or more narrators, whose condition (or reliability) is unknown.

### ***Mu'dal***

Linguistically: Perplexing, weakened, disabled

Technically: The (hadeeth) which has *two* or more *consecutive* narrators deleted from it *Isnaad* (chain of narrators) – at any point of the chain, except the beginning (*Mu'allaq*) or the end (*Mursal*).

It's Ruling (Hukm): ***Da'eef*** (weak). It is weaker than the *Mursal* and *Munqati'* - due to the increase in the number of missing narrators from the *Isnaad*.

## **Classification of Hadeeth According to the Number of Reporters at each Stage of the Chain**

### ***Mutawaatir***

Linguistically: That which is consecutive, or comes in succession.

Technically: That which is reported by such a large number of people that it would be impossible – under normal conditions – to conspire to forge or fabricate it.

Its Conditions (Shuroot):

- (a) That it be reported by a very *large number* of people (which is not agreed upon)
- (b) That its large number of reporters is found in every level of the chain
- (c) That under normal circumstances, it would be impossible to conspire to forge the report
- (d) That its basis be derived from something known by the senses: sight, hearing, touching...

Its Ruling (Hukm): *al-Ilm ad-Darooree (Yaqeenee)* Certain knowledge is derived from it, which a person is obligated to accept just as if he/she had actually witnessed it. There is no need to seek out the status of the chain of reporters.

Its Divisions (Aqsaam):

- (a) *al-Mutawaatir al-Lafzee* (in the actual wording); the one whose *wording* and *meaning* are Mutawaatir,
- (b) *Al-Mutawaatir al-Ma'nawee* (in the meaning only); like the hadeeth of raising the hands in supplication, punishment in the grave, the fountain of the Prophet on the Day of Resurrection, building a *masjid* for the sake of Allah...

### ***Khabar al-Aahaad***

Linguistically: It is the plural of one (*ahad*)

Technically: That which does not fulfill all the conditions of the *Mutawaatir*.

Its Ruling (Hukm) *al-Ilm an-Nadharee* Knowledge which requires investigation [to confirm its authenticity or its indications].

### ***Al-Mash-hoor***

Linguistically: Well-known, famous

Technically: That which is reported by three or more people at every level in the chain, while not fulfilling the conditions for *Mutawaatir*.

Its Ruling (Hukm): Neither of the two types of Mash-hoor is necessarily described as *Saheeh* (authentic) or *Da'eef* (weak); it may be *Saheeh*, *Hasan*, *Da'eef* or even *Mawdoo'*

### ***al-Azeez***

Linguistically: Rare or Strong

Technically: That which is reported by no less than *two* narrators at every level of the chain [even if it exceeds two at some of the levels in the chain of narrators]. An example of a Hadeeth Azeez: *None of you is a believer (perfectly) until I am more beloved to him than his father, his child and all of mankind.* [Bukhaaree, Muslim].

Its Ruling (Hukm): It is not necessarily described as *Saheeh* (authentic) or *Da'eef* (weak); it may be *Saheeh*, *Hasan*, *Da'eef* or even *Mawdoo'*

### **Ghareeb**

Linguistically: Single, Alone; or far from one's relatives

Technically: That which has been reported by a *single* narrator at one or more levels of the chain of narrators. Another Name for the *Ghareeb* Hadeeth is ***al-Fard***

Its Ruling (Hukm): It could be *Saheeh* or *Da'eef*, though more often than not, it is *weak*.

### **Classification of Hadeeth According to the Manner In Which the Hadeeth is Reported**

#### ***Al-Mudallas***

Linguistically: It is derived from ***at-Tadlees***, i.e.: hiding the *defect* of a product from the purchaser.

Technically: Hiding the *defect* in the chain of narrators to *improve its appearance*.

(a) **Tadlees al-Isnaad**: It has a number of definitions from the earlier scholars, including:

--The narrator reports from his teacher [whom he *has heard* some hadeeth from] *other hadeeth* which he has *not heard directly* from his teacher; but he has actually heard it through a third party – and he uses an expression (such as *Qaala: he said* or '*An: from*) which gives the impression – without actually saying it – that he has heard it *directly* from his teacher.

--The narrator reports from a *contemporary scholar* [whom he may or may not have met] Hadeeth which he *did not hear* from him, Using an expression (such as *Qaala: he said* or '*An: from so-and- so*) Giving the impression – without actually saying it – That he has actually heard it *directly* from that contemporary scholar. [Some scholars view this second definition as ***al-Mursal al-Khafee***]

**Tadlees at-Tasweeyah**: It is a sub-type, of *Tadlees al-Isnaad*.

It is when a narrator reports a hadeeth from a **weak reporter** – who is the link in the chain between **two reliable reporters**, and both of the reliable reporters have met each other [leaving open the possibility of one of them narrating from the other]. Here, the first narrator *deletes* the **weak reporter** – who is in between the two reliable ones – and reports the hadeeth as though one of the reliable reporters heard it directly from other, which gives the appearance that the chain of narrators is *Saheeh*. While in fact, the **reliable** reporter heard it from a **weak** reporter, who in turn heard it from a **reliable** reporter. Therefore, the chain would be considered *Da'eef*.

(b) **Tadlees ash-Shuyookh**

This is when a narrator reports a hadeeth which he has actually heard from his teacher, then mentions his teacher with a name, *Kunyah*, title, description which he is not well known by, in order to hide his true identity.

The Ruling (Hukm) Concerning the Reports from those who practiced at-Tadlees:

*First Opinion*: All of their narrations are **rejected**, even if they make it clear that they heard that particular hadeeth from the teacher whom they are reporting from.

*Second Opinion:* There should be a **distinction** made between the reports or narrations that the *Mudallis* makes clear that he has heard it from his teacher [to be **accepted**]; and those for which he uses expressions that do not make it clear [to be **rejected**]. This is the correct opinion.

## Classification of Hadeeth According to the Nature of the Text and Isnaad

### **Shaadhah [see also Mah-fooz]**

Linguistically: it means *infiraad*: the odd one in the group

Technically: That which is narrated by a *reliable* (*maqbool*) narrator, in contradiction to what is narrated by those who are *more reliable* than him.

Its Ruling (*Hukm*): It is classified as a weak hadeeth – rejected.

Its opposite is **Mahfooz** (the preserved or correctly memorized narration), that which is narrated by a *more reliable* narrator in contradiction to a *less reliable* narrator.

### **Munkar [see also Ma'roof]**

Linguistically: That which is rejected or repudiated, as opposed to that which is accepted.

Technically: It has been defined in a number of ways. The following are two:

- (a) The hadeeth whose chain of narrators contains a *narrator* who makes serious mistakes (*Fahsha al-Ghalat*), innumerable instances of unmindfulness (*Kath-ratu al-Ghaf-lah*), or openly displays evil or immoral behavior (*Zuhoor al-Fisq*).
- (b) The hadeeth which is reported by a weak (*da'eef*) narrator – in contradiction to that which is reported by a reliable narrator (*thiqah*).

Its Ruling (*Hukm*): It is classified as a very weak hadeeth (*da'eef jiddan*) – rejected.

Its opposite is **Ma'roof** (the approved or accepted narration), that which is narrated by a reliable (*thiqah*) narrator in contradiction to what is narrated by a weak (*da'eef*) narrator.

### **Mudraj**

Linguistically: that which has been entered into something else and joined to it.

Technically: That *isnaad* (chain of narrators) whose order has been changed; or the *matn* (text) which has had something added to it - which is not part of it - without any indication of separation.

Its Ruling (*Hukm*): It is forbidden to do it (*Idraaj*), except in the case of explaining a word as az-Zuhri used to do.

## Classification of Hadeeth According to a Hidden Defect in the Isnaad or Text of a Hadeeth

### **Mud-tarib**

Linguistically: it is derived from *id-tiraab*: *disturbance (of a system), disorder, confusion; shaking*.

Technically: That which has been reported in (a) *contradictory* narrations [which do not allow for reconciliation], while each narration is (b) of *equal strength* [such that no one of them can be given preference over the other(s)]. Both of these factors must be present for a hadeeth to be considered *Mud-tarib*.

### **Maq-loob**

Linguistically: reversed, turned upside down

Technically: Exchanging an expression for another in the *isnaad* or *matn*, by *advancing or putting back*.

## Classification of Hadeeth According to the *Reliability and Memory of the Reporters*

### **Saheeh**

Linguistically: The opposite of sick/defective: Healthy, Sound.

Technically: That which has been reported with (1) a connected chain of narrators (*Ittisaal as-sanad*); through narrators – from the beginning of the chain until the end - who are known to be (2) trustworthy/of good character ('*Adl*) and (3) accurate/precise memory (*Daabit*); being free of (4) contradicting those who are more reliable (*Shaadhdh*); and free of any (5) hidden defect ('*Illah Qaadahah*) which affects the authenticity of the hadeeth - though it appears to be free of any defect.

Its Ruling: It is Obligatory to act upon it according to the consensus of the scholars ...

### **Hasan**

Linguistically: Good, handsome, beautiful.

Technically: That which fulfills the five (5) conditions of a Saheeh Hadeeth, i.e.:(1) *Ittisaal as-sanad*; (2) '*Adl* and (3) *Daabit*; not being (4) *Shaadhdh*; nor having any (5) '*Illah Qaadahah* - except that the **accuracy/precision** of one or more of its narrators is of a **lesser standard** than the narrators of a *Saheeh Hadeeth*.

Its Ruling: It is the same as for the *Saheeh*, except that it is *less* than the *Saheeh* in *strength*.

The Sub-divisions of Saheeh and Hasan

**As-Saheeh li-Ghairi-hi** (Raised up to *Saheeh*, due to support from other narrations)

This is a hadeeth which is *Hasan* on its own merit, and then is reported by another chain of narrators similar to it in strength – or stronger – which supports it and raises it to the level of *Saheeh*.

Its Ruling It may be used as a proof in religious matters.

**Al-Hasan li-Ghairi-hi** (Raised up to *Hasan*, due to support from other narrations)

This is a hadeeth which is originally *Da'eef*, but due to other chains of narrators reporting the same *matn* (text) literally or in meaning – it is strengthened and considered *Hasan li-Ghairi-hi*.

Its Ruling It may be used as a proof in religious matters.

### **Da'eef**

Linguistically: Opposite of the strong: Weak

Technically: That which does not fulfill the conditions of the *Saheeh* nor the *Hasan* hadeeth – due to the absence of one or more of its conditions. And just as there are levels of the *Saheeh*, there are levels of the weak – the weaker the narrators, the weaker it becomes, ranging through: *Da'eef* (Weak), *Da'eef Jiddan* (Very Weak), *Waahee* (Baseless) *Munkar* (Weak and contradicting something more authentic), and *Mawdoo'* (Fabricated), the worst of the rejected reports.

Its Ruling: Some of the great scholars, amongst them Imaams al-Bukhaaree, Muslim, Ibn Ma'een and Ibn Hazm, hold that the weak hadeeth is rejected outright and not to be acted upon as it is not knowledge.

--Others hold that it may be acted upon if conditions are met – and then only with regards to encouragement for doing good or avoiding evil. The conditions, as explained by Ibn Hajr are:

- (a) That its weakness is not severe
- (b) That it falls under something general already established in the *Sharee'ah*, and
- (c) That it is not considered to be something established or as having come from the Prophet

## Classification of Hadeeth According to the Reliability and Memory of the Reporters (cont'd)

### **Mawdoo'**

Linguistically: That which is put down. It is named as such due to its lowly status.

Technically: It is *Kadhib* (a lie), *Mukh-talaq* (invented), *Mas-noo'* (manufactured) which is then attributed to the Prophet.

Its Ruling: Scholars have agreed that it is *not permissible* to narrate it except that it is accompanied with *clear mention* of it being a *fabrication*. This is due to the hadeeth reported by Muslim in the introduction to his book (*Saheeh Muslim*): *Whoever narrates from me that which he thinks (knows) that it may be a lie, then he is one of the two liars* [one has fabricated it, and the other passes it on to others].

### How is the Fabricated Hadeeth Known?

- (a) *Al-Iqraar*: Confession
- (b) That which is equivalent to a confession:
- (c) *Qareenah fi ar-Raawee*: An indication in the Narrator
- (d) *Qareenah fi al-Marwee*: An indication in the narration

### Reasons For Fabrication and the Types of People Who Did It

- (a) Seeking Nearness to Allah (*at-Taqarrub ila Allah*) [and His Reward].
- (b) To Support their Madh-hab (*al-Intisaar lil-Madh-hab*)(School of Thought).
- (c) To Disgrace/Attack Islaam (*at-Ta'an fi al-Islaam*).
- (d) Seeking to Flatter/Earn the Favor of the Rulers (*at-Tazalluf ila al-Hukkaam*).
- (e) Seeking to Earn a Living (*at-Takassub wa Talab ar-Rizq*) (Livelihood).
- (f) Seeking Fame, Notoriety (*Qasd ash-Shuh-rah*).