



The Sunnah is a part of Dhikr (revelation) that will be preserved until the last day...

*Allah subhanahu wa ta'ala says: "And we have also sent down unto you the reminder and the advice, that you may explain clearly to men what is sent down to them, and that they may give thought. [16:44]*

*And Allah (Ar-Raqeeb) says: "Verily, it is We who have sent down the Dhikr (revelation), and surely We will guard it. [15:9]*

Ammaa ba'd:

My beloved young Muslims, again we shall embark upon a subject that should be dear to each and every one of us, learning about Ahadeeth. And it includes fulfilling one of the conditions of (Usooluth Thalaatha)

The 3 Fundamental Principles. Knowing the Messenger of Allah ﷺ and for this lesson you must lend a listening ear! Focus upon its depths and correctness even to the smallest of details inshaAllah. May Allah be with us as we embark upon this path of obtaining knowledge, and May he make us of those who act upon the knowledge ameen

#### **What are the resources used for this worksheet:**

Alhamdulillah, Allah granted the people before our generations the hikmah (understanding) of this deen. And from them we can benefit from monumental works such as the ones used here. You will find many examples, however we have used the following text for today's lesson:

- The Hadith is Proof Itself in Belief & Laws by Sheikh Nasir Ad-Din Al-Albani

#### **What is meant by Sunnah?**

Generally, when the scholars of Ahadeeth refer to the word Sunnah it means all matters that are wajib (obligatory) or Mandub (recommended). However, scholars of Fiqh (Islamic Jurisprudence) say that Sunnah only refers to the Mandub and whatever is lesser than wajib.

#### **Is Sunnah the same as Hadith?**

The "Ahaadith (traditions) of Prophet Muhammad ﷺ are his sayings, deeds, and approvals which were memorized, recorded and transmitted by the companions and their followers."

The majority of the scholars decided that both Sunnah and Ahaadith are synonyms of one another.

#### **What does Khabar mean?**

Hadith is used to refer to the speech of the Prophet ﷺ, yet Khabar can be used when referring to Hadiths of the prophet ﷺ or other people's speech. So, every ahaadith is a Khabar, but not every Khabar is a hadith.

#### **What does Muhaadith mean?**

A Muhaadith is a person who studies the Sunnah.

#### **The Meaning of Athar:**

Athar means whatever has been recorded from ancestry. It contains whatever proceeded from the Prophet ﷺ and from other than the Prophet ﷺ. In this aspect it is like Khabar. The scholars say, "Whatever proceeded from our Salaf (righteous ancestors) of the companions, and the taabi'oon, and the atbaa at-taabi'oon is Athar."

### What are the two distinct parts of Ahaadith?

All the hadith that have been recorded in books fall within two categories:

1. Sanad or Isnad (is the chain of narrators that leads to the Matn text of the hadith.) This begins by identifying all those who narrated the text, starting with the last narrator who is recording the hadith in the book, and ending with the Prophet ﷺ
2. Matn (is the words that compose the text).

**Scholars do not accept any hadith that does not come with a Sanad.**

“Scholars study the Isnad of every hadith. They accept the Hadith only if it’s Isnad is held to be Sahih (Correct). All members of the chain of narrators must be known as truthful, having good memory, no historical gaps between them, no hidden (weaknesses) or (contradictions) with other more established narrated and accurate (chain of narrators).”

There are rules and regulations for the Sanad and Matn in order for the Hadith to be accepted. It is regulated by “Ilm Mustalah Al-Hadith” Knowledge of the terminology of hadith. See “Ikhtisar ‘Ulum Al-Hadith” a book written by Ibn Kathir for more details.

### What are the two major categories of Sunnah regarding the chain of narrators?

Both categories here fall under Mutawatir and Ahad hadiths.

1. Mutawatir is a hadith that is narrated by a group of people who would never conspire to falsify a hadith, because they are numerous and truthful themselves. This group narrates a hadith that they heard or witnessed from a similar group, who in turn heard it from a similar group, till the chain ends with a hadith, an action, or approval of an action by the Messenger of Allah ﷺ, witnessed or heard by a group of companions. Therefore the Mutawatir has a group of righteous people in every part of the chain of narrators.

The Mutawatir must satisfy four (4) conditions:

- The narrators must have trust and firm confidence in whatever they are narrating. No doubts.
  - The hadith they are narrating must have been witnessed or heard.
  - The number of each group in the chain of narrators must reach such numeration that their collaboration to fabricate a Hadith would be impossible. And this number may vary from group to group according to their truthfulness and good recollection of the Hadith.
  - The numeration must be maintained throughout the chain of narrators, in the beginning, the middle and the end of the chain. The hadith may be Mutawatir in either wording or in meaning. However, both the wording and the meaning must be accepted with certainty and the belief in its truthfulness and validity must be firm.
2. Hadith al Ahad is a hadith that does not satisfy the conditions required in the Mutawatir Hadith.
    - If it is narrated by one person the hadith is called (Gharib) –strange.
    - Two or more persons narrate a hadith it is called (Aziz) –precious.
    - A group of persons narrate a hadith, and it becomes popular is called (Mustafidh) widespread or popular (Mash-hur).

Mash-hur or Mustafidh hadiths are from the Al-Ahad hadiths as mentioned previously. However, they are divided into three grades: Sahih (correct); Hasan (good & accepted), and Dha’eef (weak).