

علم مصطلح الحديث

# *Hadeeth* Classification And Nomenclature

Summary Notes

Part One

1428/2007

Based upon

Our Sh. Muhammad bin Saalih Al-'Uthaimeen's (*rahimahullaah*)

Explanation of

Al-Haafidh Ibn Hajar's *Nuzhahatun Nathar*, a commentary on his Classical  
*Nukhbatul Fikar* in Hadeeth Classification.

Notes from "Class on *Hadeeth* Classification & Nomenclature" in "Understanding Islam" Room on Paltalk

By Dr. Saleh As-Saleh.

Originally transcribed from audio by sis Nabilah Ahmad Al-Bireetaaniyyah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### In the Name of Allaah, the Beneficent, the Most Merciful

**Mustalahul Hadeeth** (Classification of *Hadeeth*) deals with the principles and foundations that determine the acceptance or rejection of the conditions of the transmitters and the transmitted.

**Subject Matter:** *Hadeeth* acceptance or rejection

**Benefit:** Distinguishing the authentic from the weak *Hadeeth*.

<b>HADEETH</b>				
A transmission from the Prophet (ﷺ) relating a saying, action, approval or quality (description).				
	<b>Saying</b>	<b>Action</b>	<b>Approval</b>	<b>Quality</b>
<b>Examples</b>	Sahih Bukhari <i>Volume 1, Book 1, Number 1:</i>	Sahih Bukhari <i>Volume 1, Book 5, Number 286:</i>	Sahih Bukhari <i>Volume 7, Book 65, Number 314:</i>	Sahih Bukhari <i>Volume 4, Book 56, Number 748:</i>
	Narrated 'Umar bin Al-Khattab:  I heard Allah's Apostle saying, "The reward of deeds depends upon the intentions..."	Narrated 'Aisha:  Whenever the Prophet intended to sleep while he was Junub, he used to wash his private parts and perform ablution like that for the prayer.	Narrated Ibn 'Abbas:  My aunt presented (roasted) mastigures, Iqt and milk to the Prophet. The mastigures were put on his dining sheet, and if it was unlawful to eat, it would not have been put there. The Prophet drank the milk and ate the Iqt only.	Narrated Anas:  Allah's Apostle was neither very tall nor short, neither absolutely white nor deep brown. His hair was neither curly nor lank...

*al-Khabar*

(The Report)

**Meaning**

**Linguistically:** What is related and what the people say. **The people of *Balaghah*** (Rhetoric) state: “It is every saying whether it is true or false, irrespective of who said it.”

**Technically:** Scholars of *hadeeth* gave three meanings to *al-Khabar*:

(1) *al-Khabar* is synonymous with *hadeeth*.

(2) *al-Khabar* is different from *hadeeth* with the latter being transmitted from Prophet Muhammad (ﷺ) whereas the former being transmitted from other than the Prophet (ﷺ)

(3) *al-Khabar* is more general than the *hadeeth*. The *hadeeth* is transmitted from Prophet Muhammad (ﷺ) whereas *al-Khabar* is transmitted from Prophet Muhammad (ﷺ) and others.

**The Paths of Report Transmission**

**Mutawatir:**

Linguistically: From *ta-wa-tur* which means consecutiveness.

Technically: mass-transmitted report, without specific number: reached us by so many channels of transmission, generation from generation, such that it is impossible that all have conspired to fabricate it, or that it concurred by mere coincidence, thus necessitating unquestionable certain knowledge. The reporting of this type is based upon physical perception (we heard, we saw, etc...)

**Aahaad:** Linguistically: Singular. Technically: Reports related by fewer than the paths of the Mutawatir. If the specified number of paths of transmission exceed two then it is known as *Mashhur* (well-known report), and if it has two paths then it is known as '*Aziz* (rare), and if one path only then it is known as *Ghareeb* (the singular report).