

IN THE NAME OF  
**ALLAH**  
THE ALL-COMPASSIONATE, ALL-MERCIFUL



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Transliteration Chart

Foreword

Section One

DEFINITIONS

COMPILATION

Section Three

TRANSMISSION

Section Four

CLASSIFICATION

Section Five

CONFLICT

Section Six

LITERATURE

Section Eight

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## LIST OF CONTENTS

Symbols used in this Book.....	07
Transliteration Chart.....	08
Foreword.....	11
Section One DEFINITIONS.....	13
Section Two COMPILATION.....	21
Section Three TRANSMISSION.....	37
Section Four CLASSIFICATION.....	51
Section Five CONFLICT.....	111
Section Six CRITICISM.....	117
Section Seven GRADING.....	131
Section Eight LITERATURE.....	157
Section Nine BIOGRAPHIES.....	201

Section Ten  
 WOMEN SCHOLARS.....219

Section Eleven  
 APPENDIX ONE..... 231

Section Twelve  
 APPENDIX TWO.....239

Section Thirteen  
 Bibliography.....243

## SYMBOLS USED IN THIS BOOK

- (ﷻ): *Subhānahu wa Ta‘āla* — ‘The Exalted’
- (ﷺ): *Ṣallā-Allāhu ‘Alayhi wa Sallam* — ‘Blessings and peace be upon him’
- (ﷺ): *‘Alayhis-Salām* — ‘May peace be upon him’
- (ﷻ): *Raḍia Allāhu ‘Anhu* — ‘May Allah be pleased with him’
- (ﷻ): *Raḍia Allāhu ‘Anha* — ‘May Allah be pleased with her’

dh		
ṭ		(Omitted in initial position)
z		
ā	Fāḥah	a
ih	Kasrah	i
ū	Dammah	u
ḥ	Shaddah	Double letter
!	Sukoon	Absence of vowel

## FOREWORD

This text was compiled as a part of a Doon-Intensive series of courses delivered at the Islamic Information Centre \ Discover Islam — Dubai, in May 2001. It represents the fifth level of the series that began in the summer of 2000.

Subsequently, the text was revised and it became the class text for hadith I course offered in the BAIS (Bachelors of Arts in Islamic Studies) at Preston University, Ajman. The Islamic Studies Department was established in the Fall of 2002.

The contents are a combination of material from various existing texts in English as well as translated materials from Arabic texts on the subject. The Science of Hadith is a thoroughly developed field leaving very little room for additional new work. Most of what has been added in this century has been in the sphere of the use of modern technology to make hadith information more easily accessible. Also, a number of obscure texts have been edited and printed and authentication of earlier works have been done.

The goal of this text is to provide a detailed basic foundation for BA level students in the Islamic Studies Department. It builds on the introduction to the Science of Hadith found in the Islamic Fundamentals II first semester course.

Dr. Abu Ameenah Bilal Philips

## Section One

### DEFINITIONS

The Arabic word *ḥadeeth* basically means ‘an item of news, conversation, a tale, a story or a report,’ whether historical or legendary, true or false, relating to the present or the past. Its secondary meaning as an adjective is ‘new’ as opposed to *qadeem*, ‘old’. However, like other Arabic words (e.g. *ṣalâh*, *zakah*), its meaning changed in Islam. From the time of the Prophet (ﷺ), his stories and communications dominated all other forms of communication. Consequently, the term *ḥadeeth* began to be used almost exclusively for reports that spoke of his actions and sayings.<sup>1</sup>

### Usage of the Word *ḥadeeth*

The term hadith has been used in both the Qur’an<sup>2</sup> and the prophetic traditions according to all of its linguistic meanings. The following three categories are the most notable usages. It has been used to mean:

<sup>1</sup> *Hadith Literature*, p. 1 and *Studies in Hadith Methodology and Literature*, Pp. 1-3.

<sup>2</sup> The term hadith is mentioned 23 times in the Qur’an.













