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## Additional Topics

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All praise is due to Allaah, the Lord of Creation. May He send salaah and salaam upon the most noble of the Messengers, and upon his family and companions.

This book covers Mustalah al-Hadeeth (Hadeeth Terminology), the fourth in the series: Silsilah al-’Uloom al-Islaamiyyah al-Muyassarah (Islaamic Sciences Made Easy). It follows the same general pattern as the series which, by Allaah’s Favor, has been well-received by students of knowledge due to its simplified method. Work is also underway to produce more books in this format for the various Islaamic sciences, so as to allow students to learn from them with ease. I ask Allaah to graciously accept these works, and I also hope that the students of knowledge will not withhold their advice about the content and format of these books. May Allaah grant us all success in achieving good wherever it lies, and all praise is due to Allaah, Lord of the worlds.

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Translator’s Note:
- Unless otherwise noted, all dates mentioned in this book are according to the Hijree calendar
- The transliteration scheme followed in this book is shown at right
The Science of Mustalah al-Hadeeth

Principles determining the acceptance or rejection of the sanad (chain) and matn (text) of a hadith

Subject, Purpose, and History

**Subject:** the sanad (chain) and matn (text) of a hadith

**Purpose:** knowing the sound hadith from the unsound

**History and Origin:**
1. The origin for studying the transmission of narrations is found in the Noble Qur’an and the Prophetic Sunnah, Allaah, the Exalted, has said:

   "O you who believe! If a faasiq (liar, evil person) comes to you with news, verify it."

   - al-Bukhara

   which means: "You who believe! If a faasiq (liar, evil person) comes to you with news, verify it."

   - Al-Tirmidhee

   Hence, the foregoing verse and hadith provide the basis for verifying narrations before accepting them, as well as accurately memorizing, preserving, and transmitting them. This is why the Companions (ṣa) used to verify the transmission and acceptance of narrations; especially if they doubted the truthfulness of a narrator. Consequently, the topic of al-Insnaad (the chain of transmission) appeared, as well as its value in the area of accepting and rejecting narrations. Ibn Seereen said what means, "Previously, they did not ask about the sanad, but when the fitnah (civil strife) occurred, they said, ‘Name to us your men.’ As such, the narrations of Ahlus-Sunnah (adherents to the Sunnah) were accepted, while those of Ahul-Bid’ah (adherents to innovation) were not accepted."

2. Based on the fact that a narration is unacceptable without knowing about its chain of transmission, the science of al-jarh wat-ta’deel (disparagement and validation) appeared, along with knowing the muttaqil (connected) and munqaṭi’ (broken) chains, as well as recognizing hidden defects. Additionally, some statements of criticism did surface about certain narrators, though these were very few due to the scarcity of disparaged narrators early on.

3. Next began verbal transmission of many branches of knowledge related to verifying the soundness of hadith, the receiving and conveying of hadith, abrogating and abrogated hadith, obscure phrases, and others.

4. Afterwards, these branches of knowledge were documented in written form while being mixed with other disciplines like usool, fiqh, and hadith, such as can be found in ar-Risaalah and al-Umm, both by ash-Shaafie’ee.

5. In the fourth century after the Hijrah, the science of Mustalah al-Faasiq bayn-Raawee wal-Waa’ee became an independent discipline, and the first to devote a work exclusively to the subject was ar-Raamahurmuzee in al-Muhaddith al-Faasiq bayn-Raawee wal-Waa’ee.

Most Renowned Works

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Jum’sah, al-Maktabah al-Islamiyyah, 158; as-Suyootee, Tadreeb ar-Raawee, 1/52; at-Tahhaan, Tayseeer Mustalah al-Hadeeth, 7
‘Uloom al-Hadeeth by Ibn as-Salaah d.643, commonly known as Muqaddimah Ibn as-Salaah

Explanations
- Nukat al-Badr, by az-Zarkashee ح 年
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- Sharh, by Ibraaheem al-Halabee ح 年
Terminologies from the Science of Hadeeth and Titles Given to the Scholars of Hadeeth

Sanad – Literally: something depended upon for support
   – Technically: the chain of individuals connected to the matn (text), because the hadeth leans on it for support and relies on it for authority

Matn – Literally: hard, raised part of the ground
   – Technically: the text at which the sanad ends

Hadeeth – Literally: something new. Its plural is ahaadeeth
   – Technically: any statement, action, approval, or description ascribed to the Prophet (ﷺ).

Khabar – Literally: report
   – Technically: there are three opinions
     a) synonymous with hadeth
     b) different from it; hadeth is reported from the Prophet (ﷺ), while khabar is from others
     c) more general than it; hadeth is reported from the Prophet (ﷺ), while khabar is from him as well as others

Athar – Literally: remnant
   – Technically: there are two opinions
     a) synonymous with hadeth
     b) different from it; statements and actions ascribed to the Sahaabah (Companions) and Taabi’een (Followers; the generation after the Companions)

Isnaad – has two meanings
   a) attributing a statement to the one who made it
   b) the chain of individuals connected to the matn (text); same as sanad

Musnad – Literally: something that has been attributed to someone
   – Technically: it has three meanings:
     a) any book in which the narrations of each Sahaabee (Companion) are collected separately
     b) the marfoo’ hadeth with a muttasil (connected) sanad
     c) the same as sanad

1- Muhaddith: one who works extensively in the area of hadeth, studying its riwaayah (aspects related to the sanad) and diraayah (aspects related to the matn), and is well-acquainted with very many of the narrations, as well as the states of their narrators.

2- Haafi: there are two opinions
   a) synonymous with Muhaddith according to many scholars of hadeth
   b) an even higher degree than the Muhaddith, such that what he knows at every tabaqah (level of the chain) is more than what he doesn’t know

3- Haakim: one that has very thorough knowledge and familiarity with all of the ahaadeeth such that very little escapes him

4- Musnida: one who narrates the hadeth with its chain, regardless of whether he has knowledge of it or not

5- Hujjah: one whose knowledge encompasses 300,000 hadeth

6- Amer al-Mu’mineen fil-Hadeeth: renowned during his time for memorization, expertise, and thorough study; thus, placing him among the most distinguished authorities and leading scholars of his era.
Categories of Khabar and Hadith

- Based on How it Reached Us
  - Mutawaatir
  - Ahaad
    - Based on Number of Routes
      - Lahfeeh Ma'naaweey
      - Mashhoor
        - 'Azeez
        - Ghareeb
      - Saheeh li-Thaathii
      - Hasan li-Thaathii
      - Saheeh li-Ghayrihi
      - Hasan li-Ghayrihi
  - Based on Acceptance and Rejection
    - Accepted
      - Based on Level of Authenticity
      - Implemented
        - Not Implemented
      - Due to Omission in the Isnaad
    - Rejected
      - Due to the Narrator
      - Implementation
        - Implemented
        - Not Implemented
        - 1- Mu'allaq
        - 2- Mursal
        - 3- Mu'gall
        - 4- Munqatit
        - 5- Mudallas
        - 6- Mursal Khafee
        - 7- Mu'an'an
        - 8- Mu'annan
      - 1- Mawjoo'
      - 2- Matrook
      - 3- Munkar and its opposite, Ma'roof
      - 4- Mu'allal
      - 5- Mukhaalafah ath-Thiqaat
        - Mudraj
        - Maqloob
        - Mazeed fee Muttaqil al-Asaaneed
        - Mudtarib
        - Musahhaf
      - 6- Shaath and its opposite, Mabfouth

- Based on Whom it is Ascribed to
  - Qudsee
  - Marfoo'
  - Mawqoof
  - Maqtoob
**Classification of Khabar Based on How it Reached Us**

### Mutawaatir

**Definition:**

- Literally: derived from the word *tawaatur*, meaning to follow one another consecutively
- Technically: what has been narrated by such a large number that it is inconceivable that they collaborated to propagate a lie

**Ruling:** it conveys *ilm daroorree* (knowledge which is certain), such that one is obliged to decisively accept it, as if he witnessed the matter himself

**Categories:***

1. **Lafthee:** *mutawaatir* in both wording and meaning
   - *Example:* “Anyone who deliberately lies about me must take his seat in Hellfire.” This *hadeeth* was narrated by over seventy companions
2. **Ma’nawee:** *mutawaatir* in meaning, but not wording
   - *Example:* the various narrations about raising the two hands while making du’aa’

**Conditions:**

1. That a large number of people narrate it; there are several opinions about the minimum number required, and the opinion chosen here is ten individuals
2. This large number is present at all levels of the chain
3. It is inconceivable that they could have collaborated to propagate a lie
4. The report is based upon sense perception, such as them saying “we heard” or “we saw”

**Prevalence:**

There are a considerable number of *mutawaatir* narrations. However, it is small in comparison to the *aahaad* narrations.

**Most Renowned Works on the Subject:**

1. *Al-Azhaar al-Mutananaathirah fiil-Akhbaar al-Mutawaatirah*, by as-Suyootee d.911, organized by abwaab (topics)
2. *Qaaf al-Azhaar*, by as-Suyootee 911, an abridgement of the previous book

### Aahaad

**Definition:**

- Literally: the plural of *ahad*, meaning one
- Technically: a narration that does not fulfill the conditions of being *mutawaatir*

**Ruling:** it conveys *ilm na* (knowledge which must be investigated); meaning that its acceptance is conditional upon examination and evidence

**Categories Based on the Number of Routes:**


**Categories Based on Strength or Weakness:**

Firstly, accepted *hadeeth*, which has *qaraa’in* (supporting narrations) becomes stronger. Thus, if it conflicts with another acceptable *hadeeth* which does not have *qaraa’in*, the former outweighs the latter. Instances of such *qaraa’in* include:

1. What al-Bukhaaree and Muslim reported in the *Saheehayn* (their two *saheeh* collections) which do not reach the level of *mutawaatir*, and that is due to:
   a) The excellence of al-Bukhaaree and Muslim in this branch of knowledge
   b) Their expertise in distinguishing the *sabehh* narrations relative to other scholars
   c) Their two books being met with acceptance among the scholars
2. The *mashhoor* narration, as long as its routes are different and do not contain weak narrators and hidden defects
3. The report which is *musalsal* by way of scholars who are *haafith*, and is not *ghareeb*

Secondly, the rejected *hadeeth*, and there are two reasons for rejection:

1. Omission in the *isnaad* 2. Disparagement of a narrator
Mashhoor, Mustafeed, and the Non-Technical Meaning of Mashhoor

Mashhoor – Literally: publicized or announced. Technically: narrated by three or more at each tabaqah (level of the sanad), yet has not reached the level of mutawaatir.

Introductory Points

Example of Mashhoor: “Indeed, Allaah will not remove knowledge by seizing it and taking it away all at once…” – al-Bukhaaree, Muslim, al-Tirmi, Ibn Maajah, Ahmad

Mustafeed

– Literally: overflowing and spreading
– Technically: there are three different opinions as to its definition:
  1. Synonymous with mashhoor
  2. More specific than it; it is stipulated for the mustafeed that the two ends of the chain must be equal, while this is not stipulated for mashhoor
  3. More general than it; contrary to the second opinion

Non-Technical Meaning of Mashhoor: something that has become well-known among people without fulfilling any legitimate criteria. This includes narrations that have:

1. One isnaad
2. More than one isnaad
3. No isnaad at all

Types of the Non-Technical Mashhoor

1- Mashhoor among the scholars of hatteeth; such as the hateeth stating “the Messenger of Allaah (s) performed qunoo when a country.” – al-Bukhaaree, Muslim
2- Mashhoor among the scholars of hateeth, other scholars, and the masses in general; such as “The Muslim is one from whose tongue and hand other Muslims are safe.”
3- Mashhoor among the scholars of fiqh; such as “Among the permissible things, the most detested to Allaah is divorce” – al-Ibaas, by al-Bukhaaree, Muslim
4- Mashhoor among the scholars of usool; such as “My ummah will not be held to account for mistakes, forgetfulness, and coercion.”
5- Mashhoor among the scholars of nahu (Arabic grammar); such as “What an excellent person is Suhayb. His fear of Allaah prevented him from disobeying Him.”
6- Mashhoor among the general masses; such as “Hastiness is from shaytaan.”

Ruling: Mashhoor, both in the technical and non-technical sense, could be:

- Saheeh
- Hasan
- Da’eeef
- Mawdoo’

Most Renowned Works on Mashhoor in the Non-Technical Sense:

1. Al-La’aal’ al-Manhoorah fil-Ahaadeeth al-Mashhoorah, by Ibn Hajar d.892
2. Al-Maqaasid al-Hasanah feemaa Ishtahara ‘alaa al-Alsinah, by as-Sakhaawee d.902
3. ad-Durur al-Muntathirah fil-Ahaadeeth al-Mushtahireen, by as-Suyooti d.911
4. al-Badr al-Muneer fee Ahaadeeth al-Basheer an-Nathieer, by ‘Abdul-Wahhaab ash-Sha’raanieh d.937
5. Tamyeez al-Tayyib min al-Khabeeth, by ‘Abdur-Rahmaan ibn ad-Deeba’ ash-Shaybaanieh d.944
6. at-Tajheez fil-Ahaadeeth al-Mushtahireen, by Muhammad ibn ‘Abdillaah az-Zarkashee d.974
7. Itqaan maat Yaahsin min al-Ahaadeeth ad-Da’irah ‘alaa al-Alsun, by Muhammad al-Ghazzee d.985
8. Tas-heel as-Sabeel ilaas Kasf al-Ilbisah, by Muhammad al-Khaleelie d.1057
10. Asnaa al-Muta’laalib, by Muhammad al-Hoot d.1270, collected by his son ‘Abdur-Rahmaan

as-Sabbaagh, 289; at-Tahhaan, 22-24; as-Suyooti, 2/173, 180
At each level of the sanad, there are no less than two narrators, although there is no problem if some levels of the sanad contain three or more. However, this is with the condition that at least one level contains only two narrators, because consideration is given to the level with the least number of narrators.

Aboo Hurayrah (t) reported that the Messenger of Allaah (ﷺ) said, “None of you truly has eemaan until I am more beloved to him than his father, his son, and all of mankind.”

‘Azeez

Literally: strong or intense
Technically: that there are no less than two narrators at every level of the sanad
## Ghareeb

**Literally:** the person who is alone or far from his relatives  

**Technically:** what is reported by one narrator only

### 1- Ghareeb Mutlaq (absolute), also known as Fard Mutlaq.

It is ghareeb at the root of its sanad, meaning that only one person narrated it from the root of the sanad.

**Example:** The hadith “Indeed, all actions are only by intentions.” It was narrated only by 'Umar ibn al-Khattaab (r).

### 2- Ghareeb Nisbee (relative), also known as Fard Nisbee.

It is ghareeb at a later point in its sanad. This means more than one person narrated it at the root of its sanad, but then only one narrator reported it from that previous group.

**Example:** The hadith from Maalik, from az-Zuhree, from Anas that “the Prophet (ﷺ) entered Makkah wearing a migfar (type of helmet).” Al-Bukhaaree, Muslim Maalik was the only one who narrated it from az-Zuhree.

**Reason for the Name Ghareeb Nisbee:** it is ghareeb in relation to a specific person later on in the sanad.

### Categories

### Types of Ghareeb Nisbee

1. Only one thiqah (trustworthy narrator) narrates the hadith  
   **Example:** as indicated by the statement “No thiqah narrated it except Person A.”

2. Only one specific narrator reports it from another specific narrator  
   **Example:** “Only Person A narrated it from Person B”, even if it were narrated through other individuals and routes.

3. Only people from a particular place narrate it  
   **Example:** “Only people from Makkah or ash-Shaam narrated it.”

4. Only one set of people narrate it from another set  
   **Example:** “Only people from al-Basrah narrated it from those of al-Madeenah”; or “Only people from ash-Shaam narrated it from those of al-Hijaz.”

### Where Most Likely Found, and Renowned Works

**Most Likely Found In:**

1. Musnad al-Bazzaar  
2. Al-Mu'jam al-Awsat, by at-Tabaraanee  

**Most Renowned Works on the Subject:**

1. As-Sunan allatee Tafarrada bi Kulli Sunnat Minhaa Ahlu Baldah, by Aboo Daawood  
2. Gharaa'ib Maalik, by ad-Daraaqutnee  
3. Al-Afraad, by ad-Daraaqutnee  

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as-Sabbaagh, 287; at-Tahhaan, 27-30; as-Suyootee, 2/180
**Saheeh li-Thaatihi**

**Saheeh** - Literally: healthy or sound  
Technically: has a *sanad* connected from beginning to end, by way of narrators each of whom is ‘*adl* (upright) and *dabt* (retentive), without having any *shuthooth* or ‘*illah*

<table>
<thead>
<tr>
<th>Conditions</th>
<th>Example</th>
<th>Ruling</th>
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<tbody>
<tr>
<td><strong>1- Connected <em>Sanad</em></strong>: every narrator must have reported directly from the one prior to him, all through the <em>sanad</em> from beginning to end.</td>
<td>In his <em>Saheeh</em> collection, al-Bukhaaree said: ‘Abdullaah ibn Yoosuf narrated to us saying, Maalik informed us, ‘<em>an</em> (from) ibn Shiihaab, ‘<em>an</em> (from) Muhammad ibn Jubayr ibn Mu’tim, ‘an (from) his father who said, “I heard the Messenger of Allaah (ﷺ) recite Suroor <em>at-Toor</em> in the Maghrib prayer.” <em>at-Bukhaaree</em></td>
<td>Used as proof, and must be implemented based on the consensus of the scholars of hadeth, as well as the scholars of usool and fiqh whose opinions are dependable.</td>
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<tr>
<td><strong>2- ‘<em>Adaalah</em></strong>: every narrator is Muslim, <em>baaligh</em> (mature), ‘<em>aaqil</em> (of sound mind), not a faasiq (open sinner), and not makroom al-muroo’ah (compromising his overall integrity).</td>
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<td><strong>3- <em>Dabt</em></strong>: every narrator is <em>taamm ad-dabt</em> (completely retentive); whether it be <em>dabt as-sadr</em> (by heart), or <em>dabt al-kitaab</em> (by writing).</td>
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<td><strong>4- Absence of Shuthooth</strong> – <em>shuthooth</em> occurs when a <em>thiqah</em> (trustworthy narrator) contradicts an even more reliable narrator.</td>
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<td><strong>5- Absence of ‘<em>illah</em></strong> – an ‘<em>illah</em> is a hidden, obscure defect that impairs the authenticity of a <em>hadeeth</em>, although it appears to not have any such defect.</td>
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*’Itr, Manhaj an-Naqd fee ‘Uloom al-Hadeeth*, 241; *at-Tahhaan*, 33*
Other Matters Pertaining to Saheeh li-Thaatihi

Firstly

1- What is Meant by Grading a Hadeeth as being Saheeh: it fulfills the five conditions of the saheeh hadith. It does not mean that it is maqtoo’ bis-sithah (i.e. conclusively established as saheeh) such as the mutawaatir narration, for instance) since it is possible for a thiqah to err or forget.

2- What is meant by Grading a Hadeeth as not being Saheeh: it has not fulfilled some, or all, of the five conditions of the saheeh hadeeth. It does not necessarily mean that the narrator is a liar, since it is possible for someone who errs often to narrate correctly.

3- Stating a Certain Isnaad is Unrestrictedly Asaah al-Asaaneed (the Most Saheeh Isnaad there is): The view chosen here is that such cannot be conclusively stated, because the levels of authenticity vary in accordance with the extent to which the isnaad fulfills the conditions of being saheeh. Rarely does an isnaad satisfy each of the conditions at the very highest level possible. Hence, it is better to refrain from grading a particular isnaad as unrestrictedly being the most saheeh. Despite that, opinions regarding asaah al-asaneed have been reported from some scholars, and it appears that each one chose for himself what he deemed as being the strongest. Among those opinions are:
   a) az-Zuhree, from Saalim, from his father [Abdullaah ibn 'Umar ibn al-Khaṭṭāáb]; such is the opinion of Ishaaq ibn Raahawayh and Ahmad
   b) Ibn Seereen, from 'Abdeelah, from 'Alee [ibn Abbeel Taalib]; such is the opinion of Ibn al-Madeeneen and al-Falaaas
   c) al-'A'mash, from Ibraaheem, from 'Alqamaah, from 'Abdullaah [ibn Mas'oood]; such is the opinion of Ibn Ma'e'en
   d) az-Zuhree, from 'Alee ibn al-Husayn, from his father, from 'Alee; such is the opinion of Aboo Bakr ibn Abeel Sha'bi
   e) Maaalik, from Naafi', from Ibn 'Umar; such is the opinion of al-Bukhaaree

Some Collections of Saheeh Narrations

1- Saheeh al-Bukhaaree
2- Saheeh Muslim
3- Saheeh Ibn Khuzaymah
4- Saheeh Ibn Hibbaan
5- Mustadrak al-Haakim

1- Saheeh al-Bukhaaree: d.256
2- Saheeh Muslim: d.261
3- Saheeh Ibn Khuzaymah: d.311; higher in level of authenticity than Saheeh Ibn Hibbaan: d.354, since the author's scrutiny was so thorough that he would not grade a narration saheeh if there was even the least criticism of the isnaad.
4- Saheeh Ibn Hibbaan: d.354; its organization was unconventional, since it was not organized as abwaab (topics) or as masaa'eed (by individual narrators). Thus, he called it at-taqaseem wal-anwaar’ (divisions and types). Locating hadeeth in this book of his extremely difficult, but some of the later scholars have organized it into abwaab. Its author was lenient in grading hadeeth as being saheeh, but not as lenient as al-Haakim.
5- Mustadrak al-Haakim: d.405; a massive book of hadeeth comprising:
   - ahadeeth that are saheeh according to the criteria of al-Bukhaaree and Muslim
   - or the criteria of one of them, though neither of them collected it in their books
   - ahadeeth that al-Haakim considers saheeh, though they might not fulfill either of their criteria, which he refers to as saheehah al-isnaad
   - although he mentioned some ahadeeth which are not authentic, he pointed them out

Al-Haakim was lenient in grading narrations as being saheeh. Therefore, it is necessary to examine the ahadeeth and grade them appropriately. Al-Thahabee examined and graded most of the narrations, but the book still remains in need of further work and examination.

‘Itr, 258; al-Tahhaan, 33-43
**The Two *Saheeh* Collections of al-Bukhaaree and Muslim, as well as the *Mustakhrajaat* on Them**

<table>
<thead>
<tr>
<th>The Two <em>Saheeh</em> Collections of al-Bukhaaree and Muslim</th>
<th>Their <em>Mustakhrajaat</em></th>
</tr>
</thead>
</table>
| **In General:**                                         | **Content of a *Mustakhrajaat***: A compiler takes an existing book of *hadeeth* and reports the same narrations, but with his own *asanaed* which do not go through the route of the original author. Thus, he may meet with him at his *shaykh* or a further point in the *isnaad*.  
1. *Mustakhrajaat* of Aboo Bakr al-Ismaaeelee on al-Bukhaaree  
2. *Mustakhrajaat* of Aboo ‘Awaanah al-Isfaraayeenee on Muslim  
3. *Mustakhrajaat* of Aboo Nu ‘aym al-Asbahaaee on both al-Bukhaaree and Muslim  

**Most Renowned *Mustakhrajaat* on the *Saheehayn*:**  
1. *Mustakhrajaat* of Aboo Bakr al-Ismaaeelee on al-Bukhaaree  
2. *Mustakhrajaat* of Aboo ‘Awaanah al-Isfaraayeenee on Muslim  
3. *Mustakhrajaat* of Aboo Nu ‘aym al-Asbahaaee on both al-Bukhaaree and Muslim  

**Extent to which the Authors of *Mustakhrajaat* Complied with Wordings of the *Saheehayn*:** small discrepancies in some of the works occurred because they reported the *hadeeth* which reached them by way of their *shuyookh*. A similar instance to this what the classical authors collected in their own individual works such as al-Bayhaquee, al-Baghaaweey, and others like them, when they would say, "reported by al-Bukhaaree" or "reported by Muslim", although there was some discrepancy in meaning or wording.  

**Can We Cite a *Hadeeth* from *Mustakhrajaat* and Ascribe it to al-Bukhaaree and Muslim?** It is not allowed to cite a *hadeeth* from *mustakhrajaat* works, or books previously mentioned, while saying it is collected by al-Bukhaaree or Muslim unless:  
1. The *hadeeth* is compared with and found to match their narration  
2. The author of the *mustakhrajaat* says, "They reported it with this wording"  

**Some Purposes of *Mustakhrajaat* on the *Saheehayn*:**  
1. *Uluuww al-Isnaad* (having a shorter *isnaad*): for instance, if the author of the *mustakhrajaat* narrates a *hadeeth* from the route of al-Bukhaaree, it might be longer than the route he himself reports in the *mustakhrajaat*.  
2. Enriching the *Saheeh*: since the *mustakhrajaat* works may contain extra wordings and additions for some *ahadeeth*.  
3. Strength by Having Numerous Routes: the advantage of which is being able to give a narration preference over other conflicting narrations  

**Number of *Hadeeth* in al-Bukhaaree:** 7,275 with repetitions, and 4,000 without  
**Number of *Mustakhrajaat* in Muslim:** 12,000 with repetitions, and 4,000 without  

**Saheeh Hadeeth not collected by al-Bukhaaree and Muslim:** can be found in dependable sources such as:  
- *Saheeh* ibn Khuzayymah d.311  
- *Jaami* at-Tirmithee d.279  
- Sunan Abee Daawood d.204  
- Sunan an-Nasa’aee d.303  
- Sunan ad-Daarquteen d.385  
- Sunan al-Bayhaque d.458  

**Note:** The presence of *hadeeth* in these books is not sufficient to make them *sahih*. Their authenticity must expressed, except in a book where the compiler stipulated that he would only collect *sahih* narrations, such as Ibn Khuzayymah.  

**What is Graded *Saheeh* among the Narrations of al-Bukhaaree and Muslim**  
1. Whatever they reported with a connected *isnaad*  
2. *Mu’allaq* narration, which has one or more narrators omitted from the beginning of the *isnaad*. There are many of these in al-Bukhaaree in its chapter headings and introductions, but none in the main body of the book itself. As for Muslim, there is one such narration in the chapter on *tayyummum*.  

**Ruling on the *Mu’allaq*:**  
1. If it is reported in a way that conveys surety, such as "qaala" (he said), or "amara" (he ordered), then it is graded *sahih*  
2. If it is reported in a way that does not convey surety, such as "yurwaa" (it is reported), or "yuthkar" (it is said), then is not graded *sahih*.  

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Further Discussion About the *Saheeh Hadeeth*

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<th>Ranks of the <em>Saheeh</em></th>
<th>Miscellaneous</th>
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<tr>
<td><strong>Ranks of the <em>Saheeh Hadeeth</em> in Terms of Isnaad and Narrators:</strong></td>
<td></td>
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<tr>
<td>1- The highest rank is what has been narrated through one of <em>asaahh al-asaaneed</em> (the most <em>saheeh</em> chains), such as Maalik, from Naafi', from Ibn ‘Umar.</td>
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<td>2- A level below that is what is narrated from a route where the narrators are less reliable than those of the foregoing isnaad, such as the narration of Hammaad ibn Salamah, from Thaaabit, from Anas.</td>
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<tr>
<td>3- A level further below is the narration of those who fulfill the minimum requirements for being considered <em>thiqah</em>, such as narration of Suhayl ibn Abee Saalih, from his father, from Aboo Hurayrah</td>
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<tr>
<td><strong>In General, the Ranks of the <em>Saheeh Hadeeth</em> are Seven:</strong></td>
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<tr>
<td>1- Agreed upon by al-Bukhaaree and Muslim, which is the highest level</td>
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<td>2- Reported only by al-Bukhaaree</td>
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<td>3- Reported Only by Muslim</td>
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<tr>
<td>4- Fulfills the conditions of both al-Bukhaaree and Muslim, though they did not report it</td>
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<tr>
<td>5- Fulfills conditions of al-Bukhaaree, though he did not report it</td>
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<tr>
<td>6- Fulfills conditions of Muslim, though he did not report it</td>
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<tr>
<td>7- Considered <em>saheeh</em> according to other scholars, such as Ibn Khuzaymah, Ibn Hibbaan, and does not fulfill the conditions of either al-Bukhaaree or Muslim</td>
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<tr>
<td><strong>Conditions of al-Bukhaaree and Muslim:</strong> that the <em>hadeeth</em> be narrated through narrators of one or both of these books, while adhering to the method employed by al-Bukhaaree and Muslim in narrating from them.</td>
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<tr>
<td><strong>Meaning of “Muttafaqun ‘Alayhi” (Agreed Upon):</strong> Consensus of al-Bukhaaree and Muslim to it being <em>saheeh</em>, and not the consensus of all scholars. Ibn as-Salaah commented, “However, general scholarly consensus does result from that and is necessarily implied, since the scholars have unanimously accepted what the two of them agree upon.”</td>
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<td><strong>Is it Stipulated that a narration be ‘azeez, meaning that it have two isnaads, in order to be <em>saheeh</em></strong>? This is not a necessary condition, because there are <em>abuadeeth</em> in the <em>saheehayn</em>, and other books, which are <em>saheeh</em> despite being <em>ghareeb.</em></td>
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*at-Tahhaan, 42-43*
Hasan

Literally: beautiful
Technically: has a sanad connected from beginning to end, by way of narrators each of whom is 'adl (upright) though at a lesser degree of dabt, without having any shuthooth or 'illah

<table>
<thead>
<tr>
<th>Ruling, Ranks, and Example</th>
<th>Where Most Likely Found</th>
<th>Terms Used by at-Tirmitee and al-Baghuwee</th>
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<tbody>
<tr>
<td><strong>Ruling:</strong> Used as proof, just as the saheeh, despite not being as strong.</td>
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</tbody>
</table>
| **Ranks:**
| 1- Its highest rank: Bahz ibn Hakeem, from his father, from his grandfather; and 'Amr ibn Shu’ayb, from his father, from his grandfather; and Ibn Ishaq, from at-Taymee; and other similar narrations which are called saheeh, although they are from the very lowest ranks of saheeh. |
| 2- Next in rank is where there is difference over it being hasan or da’eef, such as the narrations of al-Haarith ibn Abdillaah, ‘Aagim ibn Damrah, and Haji Jaa ibn Ar’ja’, and others like them. |
| **Example:** what at-Tirmitee collected, saying: Qutaybah narrated to us saying, Ja’far ibn Sulaymaan ad-Duba’ee narrated to us, from Aboo ‘Imraan al-Jawnee, from Aboo Bakr ibn Abee Moosaa al-Ash’aaree who said, “I heard my father saying in the presence of the enemy, ‘The Messenger of Allaah (sa) said that the gates of Jannah are under the shade of swords...’” At-Tirmitee said, “This hadeeth is hasan ghaareeb, because the four narrators in its sanad are thiqaat except for Ja’far ibn Sulaymaan. He is sadooq (honest), and this is why the hadeeth is lowered from the rank of saheeh to hasan. |

There are no works specifically devoted to the hasan hadeeth. However, there are books in which it is abundantly found such as:

1- Jaami’ at-Tirmitee d.279, the source for identifying the hasan narration. In fact, he is the one who made it widely known. |
2- Sunan Abee Daawood d.204, if a hadeeth is found here without being identified as da’eef, and no dependable scholar graded it saheeh, then Aboo Daawood considers it as hasan. |
3- Sunan ad-Daaraqunee d.385; he listed many of them in his Sunan. |

Firstly, at-Tirmitee saying “hadeeth hasan saheeh”:
1- If the hadeeth has two or more isnaads, it means one isnaad is hasan and the other is saheeh. |
2- If it has only one isnaad, it means that some scholars consider it hasan while the others consider it saheeh. |

Secondly, al-Baghuwee saying “saheeh” in reference to hadeeth in the Sahihayn, or one of them, and “hasan” to those in the four sunan works: this does not conform with the general terminology of the scholars of hadeeth, because the four sunan collections contain narrations that are saheeh, hasan, da’eef and munkar. |

as-SaaliH, ‘Uloom al-Hadeeth, 156; at-Tahhaan, 44-49; as-Suyootee, 1/153, 165
### Among the Ranks of Accepted Narrations: *Saheeh li-Ghayrihi* and *Hasan li-Ghayrihi*

**Definition:** it is the *hasan li-thaatihi* narration when it is reported through another similar route or one even stronger. It is called *saheeh li-thaatihi* (*saheeh* due to other factors) because its being *saheeh* does not result from its own *sanad*. Rather, it only results from combining others with it.

**Rank:** above *hasan li-thaatihi*, but below *saheeh li-thaatihi*

**Example:** the hadith: Muhammad ibn ‘Amr, from Aboo Salamah, from Aboo Hurayrah, that the Messenger of Allaah (ﷺ) said, “Were it not that I feared hardship for my *ummah*, I would have ordered them to use the *siwaak* at each prayer.” Ibn as-Salaah stated, “Muhammad ibn ‘Amr ibn ‘Aqamaah is one of those well-known for *sidq* (honesty) and *amāanah* (truthfulness). However, he is not recognized as having *ilqaan* (a precise memory). In fact, some scholars have declared him *da’eef* due to his poor memory, while others declared him *thiqah* due to his honesty and excellence. Consequently, his *hadeeth* is *hasan*, but when combined with the fact that it is narrated from other routes, what we may have feared due to his poor memory is effectively removed. This rectifies the minor flaw, making the *isnaad saheeh*, and allowing the narration to reach the rank of *sahih*.”

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**Definition:** it is the *da’eef* narration when it has numerous routes, and the reason for it being *da’eef* is not *fisq* (open sinfulness) of a narrator, or *kathib* (lying). It can be understood from this definition that the *da’eef* ascends to the rank of *hasan li-ghayrihi* due to two factors:

1. It is reported through one or more other routes with the condition that they be similar or greater in strength.
2. That the reason for the *hadeeth* being *da’eef* is either the poor memory of a narrator, a break in the *sanad*, or *jaahalah* (not knowing) about a narrator.

**Rank:** lower than *hasan li-thaatihi*

**Ruling:** among the accepted narrations which are used as proof

**Example:** what was reported and declared *hasan* by at-Tirmithi, by way of Shu’bah, from ‘Aaajim ibn ‘Ubaydillaah, from ‘Abdullaah ibn ‘Aamir ibn Rabee’ah, from his father, that a woman from the tribe of Fazaarah received a pair of slippers as her marriage dowry. Then, the Messenger of Allaah (ﷺ) asked her, “Are you satisfied with a pair of slippers as her marriage dowry, while you have wealth?” to which she responded, “Yes.” So, he permitted it. ‘Aaajim is *da’eef* due to his poor memory, and at-Tirmithi declared this *hadeeth* from him to be *hasan* because it was reported through other routes.


**Muhkam and Mukhtalif al-Hadeeth; and Naasikh (Abrogating) and Mansookh (Abrogated)**

<table>
<thead>
<tr>
<th>Muhkam and Mukhtalif al-Hadeeth</th>
<th>Naasikh and Mansookh</th>
</tr>
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</table>

**Definition of al-Muhkam:**
- **Literally:** perfected
- **Technically:** the accepted "hadeeth" which does not conflict with one similar to it

**Definition of Mukhtalif al-Hadeeth:**
- **Literally:** inconsistent; the opposite of corresponding
- **Technically:** the accepted "hadeeth" – "sabaab" or "basan" – which conflicts with one similar to it, although it is still possible to reconcile between them

**Naasikh**
- **Literally:** removal, as in "nasakhat ash-shams ath-thil" meaning the sun removed the shade; also to copy, as in "nasakhtu al-kitaab", meaning I copied the book
- **Technically:** Allaah replacing a former ruling with a newer one

**Mansookh**
- **Literally:** negates, as in "aaibah ash-shams ath-thil" meaning the sun covered the shade; also to copy, as in "nasakhtu al-kitaab", meaning I copied the book
- **Technically:** Allaah replacing a former ruling with a newer one

**Importance, Complexity, and Most Renowned Scholars:**
It is one of the most complex topics, and az-Zuhaaree said, “Knowing the naasikh al-hadeeth from the mansookh has exhausted and incapacitated the scholars of fiqh.”

**Ways of Telling the Naasikh Apart from the Mansookh:**
1. Outright statement from the Messenger of Allaah (ﷺ), such as in the hadeeth of Buraydah in "Sabaab" Muslim, “In the past, I had prohibited you from visiting graves; but now you may visit them, because they remind one of the hereafter.”
2. Statement of a "Sabaabee", such as Jaabir ibn ‘Abdillaah (ﷺ) saying, “The last of the two orders of the Messenger of Allaah (ﷺ) was to not perform wudu’ after eating food cooked over fire.”
3. Knowing the time of occurrence, such as the hadeeth of Shadaddaah ibn Awss, “The person who has hijaamah (blood-letting) performed on him, as well as the one who performs it, both nullify their fast,” which was abrogated by the hadeeth of Ibn ‘Abbaas stating “the Prophet (ﷺ) had hijaamah performed on him while in a state of ihraam and fasting.”

**Example:**
1. “There is no ‘adwaa (contagion) and no tiyarah (omen from birds)” – Muslim
2. “Flee from the leper as you would flee from a lion.” – al-Bukhaaree

Both of these "hadeeth" are "sabaab" and they appear to conflict since the first one negates "‘adwaa" while the second one seems to affirm it.

**Method of Reconciling Between the Two Hadeeth:**
The scholars have reconciled between them in several ways, such as mentioning that ‘adwaa is negated in the Prophet’s (ﷺ) saying, “Nothing infects something else by contagion.”

**Example:**
_al-Bukhaaree, 4/450, Aaamir_ also, there is his (ﷺ) reply to the person who inquired about a mangy camel being among healthy ones which would then be infected, where he said, “Who caused the first one to be infected?”

The command to flee from the leper is a precautionary measure; this is in order to avoid interaction with the leper coinciding with contracting the disease – though due to qadar (divine decree), not due to contagion – lest he think that it resulted from interacting with the leper, and he believe in contagion, thus falling into sin.

**What to do When Two Hadeeth Appear to Conflict:**
1. If it is possible to reconcile between them, such must be done and both are to be implemented
2. If it is not possible to reconcile between them in any way:
   a) If one of them is naasikh, it is given precedence and implemented while the mansookh is left off
   b) If that is not known, one is chosen over the other using methods of tarjeeth (weighing and giving precedence), which are more than fifty, and is then implemented
   c) If one cannot be given precedence over the other, although this is very rare, neither is to be implemented until one is deemed to be more preferable

**Most Renowned Works on the Subject:**
1. _Ikhliilaaf al-Hadeeth_, by al-Imaam ash-Shaafi’ee
2. _Ta’weel Mukhtalaf al-Hadeeth_, by Ibn Qutaybah, ‘Abdullaah ibn Muslim
3. _Mushkil al-Hadeeth_, by al-Tahaawee, Aboo Jafar Ahmad ibn Salaamah
4. _Mushkil al-Mansookh_, by Aboo Daawood
5. _Jawzaa_ (general texts) apart from the _mufassar_ (particular texts), nor the naasikh al-hadeeth from the mansookh until we sat and learned from ash-Shaafi’ee.

**Most Renowned Works:**
1. _an-Naasikh wal-Mansookh_, by al-Imaam Ahmad
2. _Naasikh al-Hadeeth wa Mansookhuh_, by Aboo Bakr Ahmad ibn Muhammad al-Athram
3. _Naasikh al-Hadeeth wal-Mansookh_, by Ibn Shaheen
4. _Al-Haajadee_, by Umar Ahmad al-Baghdaadee
5. _al-Tiibaar fi Naasikh wal-Mansookh_, by Muhammad ibn Moosaal al-Haajazimee
6. _Tajreed al-Ahadeeth al-Mansookah_, by Ibn al-Jaweee

as-Suyootee, 2/189; _al-Tahaanaan_, 55-59
Categories of Da‘eef or Rejected Hadeeth

Due to Omission in the Isnaad

**Obvious Omission**
- There are several types of hadeeth having obvious omission:
  1. Mu‘allaq
  2. Mursal
  3. Mu‘dal
  4. Munqat‘

**Obscure Omission**
- There are two types of hadeeth having obscure omission:
  1. Mudallas
  2. Mursal Khafee
- Also included under this category:
  3. Mu‘an’an
  4. Mu‘annan

Due to Disparagement of ‘Adaab

**Disparagement of ‘Adaab**
- 1. Katheeb (lying)
  - narration of a liar is called Mawdoo’
- 2. at-Tuhmah bil-Katheeb (accusation of lying)
  - narration of someone accused of lying is called Matrook
- 3. Fisq (open sinfulness)
  - narration of a faasiq is called Munkar
- 4. Bid’ah (innovation)
  - narration of an innovator is called Da‘eef
- 5. Jahaalah (being unknown)
  - narration of an unknown person is called Da‘eef

Due to Disparagement of Dabt

**Disparagement of Dabt**
- 1. Fuqsh al-Ghalat (gross error)
  - his narration is known as Munkar
- 2. Soo‘ al-Hifth (poor memory)
  - his narration is known as Da‘eef
- 3. Ghaflah (negligence)
  - his narration is known as Munkar
- 4. Kithrah al-Awlaam (many mistakes)
  - his narration is known as Mu‘allaal
- 5. Mukhaalafah ath-Thiqaat (contradicting trustworthy narrators)
  - his narration is called:
    a) Mudraj, or
    b) Maqloob, or
    c) Mazeed fe Muqasil al-Asaaneed, or
    d) Mudtarib, or
    e) Musahhaf, or
    f) Shaath

*at-Tahhaan, 60-124*
The Rejected Report – *Da‘eef* – and the Primary Causes for its Rejection

It is the report where the honesty of the narrator cannot be confirmed due to one or more conditions of acceptance remaining unfulfilled. Reasons for rejection are as follows:

### Omission in the *Isnaad*

**What is Meant:** Break in the *isnaad* due to the omission of one or more narrators, whether deliberate or unintentional. This can be at the beginning, end, or anywhere along the *sanad*, and the omission could be obvious or obscure.

**Types of Omission:**

1. **Obvious Omission:** This can be recognized by both the experts as well as others among the scholars of *hadeeth*. It occurs from the narrator not having met the *shaykh* from who he narrates; either because he was not alive at the same time, or he was alive but did not actually meet him; and he does not have *ijaazah* (permission) or *wijaadah* (finding written material) from him. As such, the person researching the various *isnaads* must know the *taareekh* (chronology) of the narrators, because it includes their dates of birth, death, period of study, and travels.

   The scholars have given four names to obvious omissions according to the location or number of narrators omitted. They are:
   - a) *Mu‘allaq*
   - b) *Mursal*
   - c) *Mu‘dal*
   - d) *Munqa’i*

2. **Obscure Omission:** This is only recognized by the well-versed experts who have much knowledge about the routes of narration of *hadeeth*, as well as the hidden defects in the chains. It is given two names:
   - a) *Mudallas*
   - b) *Mursal Khafee*

### Disparagement of the Narrator

**What is Meant:** Disparagement and criticism in terms of his *‘adaalah* and religious commitment, or in terms of his *dabt*, memory and attentiveness.

**Reasons for Disparagement:**

1. Those related to *‘Adaalah*
   - a) *Kathib* (Lying)
   - b) *al-Tuhmah bil-Kathib* (Accusation of Lying)
   - c) *Fisq* (Open Sinfulness)
   - d) *Bid‘ah* (Innovation)
   - e) *Jahaalah* (Being Unknown)

2. Those related to *Dabt*
   - a) *Futsh al-Ghaalat* (Gross Error)
   - b) *Soo‘ al-Hiflth* (Poor Memory)
   - c) *Ghaflah* (Negligence)
   - d) *Kathrah al-Awhaam* (Many Mistakes)
   - e) *Mukhaalafah ath-Thiqaat* (Contradicting Trustworthy Narrators)
**Da‘eef**

**Literally:** weak; opposite of strong  
**Technically:** does not fulfill one or more conditions of being *hasan*.

### Ranks of Da‘eef

They vary according to the extent of weakness of the narrators, just as the ranks of *saheeh* narrations vary. Among the ranks of *da‘eef* are: *da‘eef*, *da‘eef jiddan*, *waahhee*, and *munkar*.

**Ranks of Da‘eef due to Disparagement of the Narrator**, according to the order given by Ibn Hajar (from weakest to strongest):
- *Mawdoo‘*  
- followed by *matrook*  
- then *munkar*  
- then *mu‘allaal*  
- then *mudraj*  
- then *maqloob*  
- then *mudarib*

**Ranks due to Omission in the Isnaad:**
- the worst is *mu‘dal*  
- then *munqaal*  
- then *mudallas*  
- then *mursal*

### Example

What was reported by at-Tirmihee by way of Hakeem al-Athram, from Aboo Tameemah al-Hujaymee, from Aboo Hurayrah, from the Prophet (ﷺ) that he said, “Whoever has intercourse with a menstruating woman; or has intercourse with a woman in her back passage; or approaches a soothsayer and believes what he is told, has disbeliefed in that which was revealed to Muhammad.”

At-Tirmihee said after reporting it, “We do not know this hadeeeth except from the narration of Hakeem al-Athram, from Aboo Tameemah al-Hujaymee, from Aboo Hurayrah.” He then said, “Muhammad (i.e. al-Bukhaaree) has graded this hadeeeth *da‘eef* due to its *isnaad*.”

I (at-Tahhaan) say that this is because the *isnaad* contains Hakeem al-Athram, whom the scholars consider *da‘eef*. Ibn Hajar said regarding him in *Taqreeb at-Tahheeb*: he has been (i.e. he is not given much weight).

### Ruling on Narrating It:

The scholars of hadeeeth permit narrating *da‘eef* ahadeeth, and being lenient with their asaaneed, without clarifying their weakness, but only when two conditions are fulfilled:
1. It is not related to ‘aqeedah (beliefs), such as the attributes of Allaah  
2. It does not contain explanation of any legal rulings pertaining to the permissible and impermissible

### Ruling on Implementing It:

It is desirable when it mentions the virtues of deeds, but with the following conditions:
1. The weakness is not severe  
2. The hadeeeth is governed by an already existing and implemented premise  
3. It is not believed to be an established practice, but rather it is done in a precautionary sense

### Ruling on Narrating the Mawdoo‘ Hadeeth:

Not allowed, except when its weakness is made clear

### Ruling on Implementing the Mawdoo‘ Hadeeth:

Not allowed

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**Works Mentioning Da‘eef Narrators:**
1. *Kitaab ad-Du‘afa‘*, by Ibn Hibbaan  
2. *Meezaan al-Iitidaal*, by at-Tahheeb

**Works on Specific Types of Da‘eef Narrations:**
1. *Al-Maraaseel*, by Aboo Daawood  
2. *Al-Illal*, by ad-Daraquqteen

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as-Suyooti, 1/179; at-Tahhaan, 62-65


**Mu’allaq**

**Literally:** hanging or tied  
**Technically:** where one or more consecutive narrators have been omitted from the beginning of the isnaad

### Forms of Mu’allaq Hadeeth:

1. Omitting the entire isnaad then saying, “The Messenger of Allaah (ﷺ) said…”
2. Omitting the entire isnaad with the exception of the Sahaabee, or the Sahaabee and Taabi’ee

### Example:

“And Aboo Moosaa said, ‘The Prophet (ﷺ) covered his knees when Uthmaan entered…” al-Bukhaaree  This is a mu’allaq hadeeth because al-Bukhaaree omitted all of its isnaad except the Sahaabee, Aboo Moosaa al-Ash’aree.

### General Ruling:

It is rejected since it does not fulfill one of the criteria of acceptance; namely, it does not have a connected isnaad. One or more narrators are omitted from the isnaad without us knowing details of those omitted.

### Ruling of Mu’allaq Hadeeth Appearing in the Saeehayn:

1. If reported in a way that conveys surety, such as “qala” (he said), “thakara” (he mentioned), or “hakaa” (he told), then it is graded as saheeh in relation to the person it is attributed to.
2. If reported in a way that does not convey surety, such as “qela” (it has been said), or “thukira” (it has been mentioned), or “hukiya” (it has been told), then that is not enough to determine if it can be graded as saheeh from the person it is attributed to. Such a report could be saheeh, hasan, or da’eef, but not wahee because it appears in a book titled “as-Saheeh”. The way of determining the saheeh narration from others is by researching its isnaad and giving it a suitable grading.

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as-Suyoo’tee, 1/219; at-Ta’haan, 68-73
Mursal

Form the Mursal Takes According to the Scholars of Hadeeth:

A Taabi‘ee, whether young or old, says, “The Messenger of Allaah (ﷺ) said...,“ or “...did...,“ or “...was done in his presence.”

Example: Muslim stated in his Sahheeh: Muhammad ibn Raafi‘ narrated to me saying, Juhayn narrated to us saying, al-Layth narrated to us, from ‘Uqayl, from Ibn Shihnaab, from Sa‘eed ibn al-Musayyib that the Messenger of Allaah (ﷺ) prohibited the practice of muzaabannah (sale of fresh dates on the tree for dry dates by measure).

Mursal is a senior Taabi‘ee who narrated this hadeth from the Prophet (ﷺ) without mentioning the intermediary between them. At the very least, the Sahheeh is omitted. However, it is possible that others are omitted with him, such as another Taabi‘ee, for instance.

Form the Mursal Takes According to the Scholars of Fiqh and Usool:

More general than the view of the scholars of hadeeth, in that every munqaat’ narration is mursal regardless of what form the breakage takes.

Mursal as-Sahheeh: where the Sahheeh narrates what the Messenger of Allaah (ﷺ) said or did without directly hearing or seeing it. This may have been due to young age, accepting Islaam later on, or not being present at the time. There are many ajaadeeth of this type from young Sahheeh such as Ibn ‘Abbaas, Ibn az-Zubayr, and others.

Ruling on Mursal as-Sahheeh: saheeh and used as proof. This is because it is rare to find the Sahheeh narrating from the Taabi‘een, and if they did narrate from the Taabi‘een, they made it clear. However, if they said, “The Messenger of Allaah (ﷺ) said...“ without clarification of whom they heard it from, the default is that they heard it from another Sahheeh, and omission of a Sahheeh in this case does no harm.

Its Use as Proof, Its Ranks, and Most Renowned Works:

- The general rule is that it is da‘eeef and rejected. However, there is difference of opinion regarding its authority as proof since the person omitted from the sanad is one of the Sahheehah in most cases, and they are all ‘udool (upright):
  1. Majority of the scholars of hadeeth, and many scholars of usool and fiqih: are of the opinion that it is rejected. Their reasoning is that the condition of the narrator omitted is unknown and he might not be a Sahheehah.
  2. Aboo Haneefah, Maalik, other scholars, and a widely known opinion of Ahmad: say it is saheeh and used as proof with the condition that the mursil (i.e. narrator of the mursal report) is a thiqah, and he only narrates from another thiqah. Their reasoning is that the Taabi‘ee who is a thiqah would not allow himself to say, "the Messenger of Allaah (ﷺ) said...“, unless he actually heard it from another thiqah.
  3. Ash-Shaafii and other scholars: said it is accepted with four conditions.

Three conditions pertain to the narrator, and they are:
- a) The mursil is among the senior Taabi‘een
- b) If he were to name whom he narrated from, he would name a thiqah
- c) His narration does not contradict narrations of the reliable buffaath (i.e. scholars at the level of haaafi‘ah) One condition pertains to the mursal narration itself, and it is one of the following four things:
  - a) It is narrated through a different route in musnad form (i.e. connected sanad reaching the Prophet (ﷺ))
  - b) It is narrated through a different route in mursal form, and its mursil studied under teachers different from those of the initial mursil
  - c) It conforms with the statement of a Sahheehah
  - d) That most of the scholars pass judgments in accordance with it

Only then are both a mursal narration and its supporting narration considered saheeh. In the case where a saheeh hadeth having one route of transmission contradicts the two of them and reconciliation is not possible, they are given preference over it because of the greater number of routes.

Its Ranks:

1. Highest is the mursal by a Sahheehah known to have heard from the Prophet (ﷺ)
2. then a saheehah who only saw the Prophet (ﷺ) and is not known to have heard from him
3. then the mukhadfram
4. then the mutqin (precise narrator), such as Sa‘eed ibn al-Musayyib
5. then the narrator who used to carefully select his shuyookh, such as ash-Sha‘bee and Mujaahid
6. then the mursal narrations of those who used to narrate from anyone, such as al-Hasan
7. as for the mursal from the younger Taabi‘een, such as Qataadah, az-Zuhrayr and Humayd at-Taweel, most of their narration is from other Taabi‘een

Most Renowned Works on the Subject:

1. al-Maraseel, by ‘Abdur-Raheem ibn Abee Haatim, d.237
2. al-Maraseel, by Aboo Daawood as-Sijzeenah, d.275

al-Qaasimee, Qawa‘id al-Tahdeeth, 133; al-Tahhaan, 68-73; as-Suyootee, 1/195
**Mu‘dal and Munqaṭi’**

**Mu‘dal** – Literally: incapacitated  
Technically: has two or more consecutive narrators omitted from its *isnaad*

**Munqaṭi’** – Literally: disconnected  
Technically: any break in the *isnaad*, regardless of the form it takes

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**Example**: what al-Haakim reported in *Ma‘rifah ‘Uloom al-Hadeeth* with his sanad going to al-Qa‘nabee, from Maalik who said it was conveyed to him that Aboo Hurayrah said, “the Messenger of Allaah (ﷺ) said, ‘the slave has the right to be fed and clothed in a decent manner, and that he not be burdened with a task beyond his capacity.’” Al-Haakim stated, “Maalik reported it in this fashion in *al-Muwatta’* and it is *mu‘dal* from him since two consecutive narrators are omitted between Maalik and Aboo Hurayrah. We know two consecutive narrators are missing by the narration of the hadeeth outside of *al-Muwatta’* where it says, ‘…from Maalik, from Muhammad ibn ‘Ajlaan, from his father, from Aboo Hurayrah.’”

**Ruling**: Da‘eef, and it is worse than mursal and munqaṭi’ due to having a greater number of people omitted from the *isnaad*. This is the ruling by scholarly consensus.

**Commonality Between Mu‘dal and Some Instances of Mu‘allaq**:  
1- They share a common form when two consecutive narrators are omitted from the beginning of the *isnaad*, making it *mu‘dal* and *mu‘allaq* simultaneously  
2- They are distinct in two instances:  
   a) If two consecutive narrators are omitted from the middle of the *isnaad*, it is *mu‘dal*, but not *mu‘allaq*  
   b) If only one narrator is omitted from the beginning of the *isnaad*, it is *mu‘allaq* but not *mu‘dal*

**Where Most Likely Found:**  
- *Kitaab as-Sunan*, by Sa‘eed ibn Mansoor  
- Works by Ibn Abid-Dunyaa  

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**Expanded Definition**: any broken *isnaad*, regardless of where the breakage occurs; it could be at the beginning, end, or middle of the *isnaad*. Based on this, it includes *mursal*, *mu‘allaq* and *mu‘dal*. However, the later scholars of *mustalah* limited the use of the term munqaṭi’ to that which does not fit the definitions of *mursal*, *mu‘allaq*, or *mu‘dal*. and, in most cases, the early scholars also used it in similar sense. This is why an-Nawawee said, "Its most common usage is in describing the narration of anyone below a Taabi’ee who narrates from a Sahaabee, such as Maalik from Ibn ‘Umar.”

**Munqaṭi’ according to the Later Scholars of Hadeeth**: has a broken *isnaad*, and is not included by the definitions of *mu‘allaq*, *mursal*, or *mu‘dal*. In other words, munqaṭi’ is a general term for any type of breakage in the *sanad*, except for three specific forms:  
1- Omission at the beginning of the *isnaad*, as is the case with *mu‘allaq*  
2- Omission at end of the *isnaad*, as is the case with *mursal*  
3- Omission of two consecutive narrators from any place in the *isnaad*, as is the case with *mu‘dal*  
This was the view taken by Ibn Hajar in *an-Nukhbah* as well as its explanation. In addition, the breakage could be at one or more spots – for instance, two or three different ones.

**Example**: what ‘Abdur-Razzaaq reported from ath-Thawree, from Aboo Isbaaq, from Zayd ibn Yuthay’, from Huthayfah in *marfoo’* form, “If you entrust Aboo Bakr with it, then he shall be strong and trustworthy.” al-Haakim One person has been omitted from the middle of this *isnaad*, and that is Shareek who was omitted between ath-Thawree and Aboo Isbaaq, since ath-Thawree did not hear the hadeeth directly from Aboo Isbaaq. In fact, he only heard it directly from Shareek who, in turn, heard it from Aboo Isbaaq. This type of breakage does not fit the definitions of the terms *mursal*, *mu‘allaq*, or *mu‘dal*. Hence, it is called munqaṭi’.

**Ruling**: Da‘eef by scholarly consensus, due to not knowing the condition of the omitted narrator.
Mudallas

Literally: concealed in the dark; from the word *tadlees*  
Technically: concealing a flaw in the isnaad, and enhancing its external appearance

**Categories**

1. *Tadlees al-Isnnaad*: a narrator reports from someone he is known to have heard from; yet he narrates something which he did not hear directly from him. He does so by not saying that he heard it directly. It takes the form of a narrator reporting from a *shaykh* from whom he heard some *ahadeeth*; however, as for the *hadeeth* of which he is making *tadlees*, he did not actually hear it from him, but instead heard it from another *shaykh*. Hence, he omits the latter *shaykh* and narrates it from the former using a phrase that could imply direct hearing as well as the lack thereof, such as “*qaala*” (he said) or “*an*” (from), in order to give the impression that he did actually hear it directly. He does not make the outright claim that he heard it directly and refrains from using phrases like “*sami tu*” (I heard), or “*haddathanee*” (he narrated to me), so that he would not be lying. Furthermore, it is possible that he may have omitted one or even more people.

**Difference between Mudallas and Mursal Khafee:** both of them have the narrator reporting something from a *shaykh* which he did not actually hear from him, while using a phrase that could imply direct hearing as well as the lack thereof. However, the *mudallis* (i.e. narrator of the *mudallas* report) heard *ahadeeth* from the *shaykh* other than the *hadeeth* of which he is making *tadlees*. As for the *mursal* (i.e. narrator of the *mursal* report), he did not hear anything from the *shaykh* to begin with, but he was alive at the same time, and may have met him.

**Example:** Al-Haakim reported with his *sanad* to ‘Alee ibn Khashram who said, “*Ibn ‘Uayyinah* said to us, ‘*an* (from) az-Zuhree.’” He was asked, ‘Did you hear it from az-Zuhree?’ to which he replied, ‘No; neither from az-Zuhree, nor from the person who heard it from az-Zuhree. ‘Abdur-Razzaaq narrated to me, from Ma’mar, from az-Zuhree.’” Here, *Ibn ‘Uayyinah* omitted two narrators between himself and az-Zuhree.

**Ruling:** extremely undesirable, and most of the scholars have censured it. Shu’bah stated, “*Tadlees* is the brother of lying.”

**Motives:**
1. To give false impression of ‘*uluww al-Isnnaad*
2. Having missed *ahadeeth* from a *shaykh* whom he heard much from
3. The *shaykh* being *da’ eef*, or not *thiqah*
4. The *shaykh* living a long life, such that others heard from the *shaykh* along with him
5. The *shaykh* being younger than the one who narrates from him

**Tadlees at-Taswiyaah:** this is a type of *tadlees al-Isnnaad*, where a narrator reports from his *shaykh*, then omits a *da’ eef* narrator between two *thiqah* narrators, both of whom met each other. This means the narrator narrates a hadeeth from a *shaykh* who is *thiqah*. That *shaykh* narrated a hadeeth from a *da’ eef* narrator whom he heard much from. Hence, the *mudallis* who heard the *hadeeth* from the first *thiqah* omits the *da’ eef* narrator and links the *Isnnaad* to the *thiqah* *shaykh* of that omitted narrator using a phrase that could imply direct hearing. This makes the *Isnnaad* appear to contain only *thiqah*.

**Ruling:** even more disliked than *tadlees al-Isnnaad*. Al-Iraaqee stated, “It emanates from someone who did it deliberately.”

2. *Tadlees ash-Shuyookh*: a narrator reports a *hadeeth* from his *shaykh* which he heard from him directly, but names him using a name, *kunyah*, *nasab* (ascription), or he cannot recognize in order to conceal his identity.

**Example:** Aboo Bakr ibn Mujahid, one of the reciters, saying, “*Abdullaah ibn Abee ‘Abdillaah* narrated to us…” and saying that in reference to Aboo Bakr ibn Abee Daawood as-Sijistahnee.

**Ruling:** it is not as disliked as *tadlees al-Isnnaad*, because the *mudallis* did not omit anyone. The practice is only disliked due to losing track of the person from whom it was reported, and making it difficult for the person hearing to recognize him. Its severity varies based on the motive for which it was done.

**Motives:**
1. The *shaykh* being *da’ eef*, or not *thiqah*
2. The *shaykh* living a long life, such that others heard from the *shaykh* along with him
3. The *shaykh* being younger than the one who narrates from him
4. There being a multitude of narrations from him, so the narrator dislikes frequently mentioning his name in the same form

**Categories**

**There are Two Opinions about the Ruling on Narration of the Mudallas:**
1. - Rejecting it without exception, even if there is clarification of direct hearing, because *tadlees* itself is a form of disparagement.
2. - Considering details, which is the correct position:
   a) If there is a clear statement of direct hearing, the narration is accepted; meaning that if the narrator said “*sami tu*” (I heard), or something similar, his *hadeeth* is accepted.
   b) If there is no clear statement of direct hearing, the narration is not accepted; meaning that if the narrator said, “*an*” (from), or something similar, his *hadeeth* is not accepted.

**How is Tadlees Identified?**
1. - Admission of the *mudallis* himself, such as in a situation where he was asked about it.
2. - One of the authoritative scholars of *hadeeth* stating its occurrence, and knowing that based upon his research and investigation

**Reasons for Censuring the Mudallas:**
1. - Giving the false impression of hearing directly from someone whom he did not hear from
2. - Resorting to ambiguity instead of clarity
3. - Knowing that if he were to mention the person of whom he made *tadlees*, he would be disapproved.

**Most Renowned Works on the Subject:**
1. - At-Tabyeen li-Asmaa’ al-Mudalliseen, by al-Khateeb al-Baghdadaee d.463
2. - At-Tabyeen li-Asmaa’ Al-Mudalliseen, by Burhaan ad-Deen al-Halabee d.541
3. - Tabqaat al-Mudalliseen, by Ibn Hajar d.852
4. - Asmaa’ al-Mudalliseen, by as-Suyootee d.911
5. - Kasf al-Tadlees ‘an Qalb Ahl at-Tadlees, by as-Suyootee d.911
Mursal Khafee, Mu’an’an, and Mu’annan

**Definition:**
- **Mursal Khafee:** Literally: set free
- **Mu’an’an:** Technically: narrates from someone he met, or who was alive at same time, something he did not directly hear from him, using a phrase that could imply direct hearing, as well as the lack thereof, such as “qaala” (he said).
- **Mu’annan:** Technically: using a phrase that is just like the L. Allaah have mercy upon the Usaamah ibn...[rest of text]

**Example:** what Ibn Maajah reported by way of *Umar ibn ‘Abdil-‘Azeez, from ‘Uqbah ibn ‘Aamir in marfoo’ form, “May Allaah have mercy upon the sentry of the guards,” Ibn Maajah. *Umar did not meet ‘Uqbah, as stated by al-Mizzee in al-Atraaf.*

**How it is Identified:**
1. Scholars stating that a narrator did not meet the person he narrated from, or never heard anything from him
2. The narrator himself admitting that he did not meet the person he narrated from, or did not hear anything from him
3. The hadith coming from another route having an additional person between the narrator and the person whom he narrated from. There is some scholarly difference over this third point.

**Ruling:** *da’eeef* because it is a type of *munqaati’*

**Most Renowned Works:**
- *at-Tafseel Il-Mubah al-Maraaseel,* by al-Khaṭṭeeb al-Baghdaadee

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**Definition:**
- **Mu’an’an:** Literally: from the verb ‘an’ana, meaning to say “‘an...‘an...” (from...from...)
- **Mu’annan:** Technically: the narrator saying, “Person A ‘an Person B”

**Example:** what Ibn Maajah reported saying: ‘Uthmaan ibn Abe Shaybah narrated to us saying, Mu’aawiyyah ibn Hishaam narrated to us saying, Sufyaan narrated to us, ‘an (from) Usaa’mah ibn Zayd, ‘an (from) ’Uthmaan ibn ‘Urwaah, ‘an (from) ‘Urwaah, ‘an (from) Aa’ishah that she said, “the Messenger of Allaah (s) said, ‘Indeed, Allaah and His angels send salaat upon those who pray in the rightmost part of the row.’” Ibn Maajah

**Is it Considered Muttaasil or Munqaati’?**
1. There is an opinion that it is *munqaati’* until its being connected is clearly established
2. The correct view which is implemented, and that which is held by the majority of scholars of hadeeth, fiqh and usool, is that it is *muttaasil* if it fulfills certain conditions. They have agreed upon two of these conditions, and differed in stipulating others. As for the two conditions agreed upon as being necessary, and which Muslim views to be adequate, they are:
   a) The *mu’an’in* (i.e. person who used the term ‘an) is not *mu’dalilis*
   b) It is possible for the *mu’an’in* and the person from whom he narrated to have met

**Conditions which are differed over**
   a) Establishing that they met: the view of al-Bukhaaree, Ibn al-Madeenee and the and others
   b) Having accompanied each other for a long time: the opinion of Abul-Muthaffar as-Sam’anee
   c) Being known for narrating from him: opinion of Aboo ‘Amr ad-Daanee

**Ruling:**
1. According to Ahmad and a group of scholars, it is *munqaati’* until its being connected is established.
2. According to the majority, it is just like the *mu’an’an*, and is deemed to be direct hearing when the same aforementioned conditions are fulfilled.

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As-Suyoootee, 1/214, 217; al-Tahhaan, 84-86
**Mawdoo’**

**Literally:** placed down  
**Technically:** invented, fabricated lie attributed to the Messenger of Allah (ﷺ)

### Introductory Points

**Rank:** It is the worst type of *da’eeef hadith*. Some scholars classify it as an independent category, not belonging to the *da’eeef hadith*.

**Ruling on Narrating it:** impermissible by scholarly consensus, unless accompanied by clarification of it being *mawdoo’*. This is according to the *hadeeth* from Muslim, “Whoever narrates something from me which is known to be a lie, then he is one of the two liars.”

**Methods of Identifying Wad’ (Fabrication):**

1. **Admission of the *waqfi* (fabricator):** such as the confession of Aboo ‘Ismah Nooh ibn Abeel Maryam, who admitted to fabricating *ahadeeth* about the virtues of the chapters of the Qur’aan and attributing them to Ibn ‘Abbaas.
2. **Something that qualifies as admission:** such as someone narrating *hadeeth* from a *shaykh*, then being asked about his own date of birth; and he responds with a date showing that the *shaykh* had passed away before his birth, yet that *hadeeth* is not known from anyone except him.
3. **Certain quality of the narrator:** such as being a *Raafidhee*, and the *hadeeth* being about the virtues of Ahl al-Bayt.
4. **Certain quality of the narration:** such as being poorly worded, or being contrary to sense perception and the clear texts of the Qur’aan.

**Method of the Scholars in Combating Wad’ (Fabrication):**

1. **Adherence to the isnaad:** they adhered to it in the narration of *ahadeeth*, because the *sanad* is a report is like lineage to a human being; so much so that it became mandatory for the *muhaddith* to clearly state the lineage of what he narrated.
2. **Increase of scholarly activity and inquiry in the area of hadith:** such as traveling for their acquisition, investigation, verification, caution when narrating, spread of great scholars and authorities throughout the Islamic world, and clarification of rejected narrations from the accepted.
3. **Tracking of liars:** in order to combat story-tellers and liars, and warn people about them.
4. **Clarifying the conditions of narrators:** by scrutinizing their lives and knowing their conditions, they would criticize and validate them. This gave rise to the science of *al-Jaari wat-Ta’deel*.
5. **Defining principles for identifying mawdoo’ narrations:** in order to know the signs of fabrication in the *sanad* and *matn*, or what could be deduced from the condition of a narrator.

### Reasons Behind Wad’

- **1- Seeking nearness to Allaah:** by fabricating narrations encouraging people to do good, or discouraging from doing evil.
- **2- Supporting a *mathhab*:** especially that of a political faction such as the Khawaarrij, Sheree’ah, and others.
- **3- Defaming Islaam:** as done by the heretics, who were not able to scheme against Islaam openly.
- **4- Seeking favor with the rulers:** by fabricating *ahadeeth* suiting the deviance of the rulers.
- **5- Seeking wealth and livelihood:** such as some of the story tellers who would earn money by narrating to the people.
- **6- Seeking fame:** by inventing strange reports not found with the *shuyookh* of *hadeeth*; altering the sanad of the *hadeeth* to make it seem strange.

**Methods of the Karraamiyyah in Fabricating Hadeeth:** they say it is only permissible for *targheeb* (encouragement) and *tarheeb* (warning). They use as proof what has been narrated in some routes of the *hadeeth* “Whoever lies on me intentionally,” where there is the added sentence “in order to misguide people” which is an addition that is not established. Thus, some of them make the claim, “We are lying for him, not on him.”

This completely contradicts scholarly consensus, and al-Juwaynee was extremely strict in this regard, where he actually declared the *kufr* (disbelief) of the *wadda’a’een* (fabricators).

**Manners In Which the Wadda’een Would Formulate Hadeeth:**

1. Formulating a statement on their own, then fabricating an *isnaad* for it
2. Taking the speech of wise people and others, then fabricating an *isnaad* for it

**Some Scholars of Tafseer who Mentioned Mawdoo’ Hadeeth in their Books of Tafseer:**

1. *Tha’labee*  
2. *Waahidee*  
3. *Zamakhsheere*  
4. *Baydaawee*  
5. *Shawkaaanee*

**Most Renowned Works on the Subject:**

1. *Mawdoo’ aat*, by Aboo Sa’eed Muhammad ibn ‘Alee an-Naqaqaa al-Hanbaalee *d.414*  
3. *Mawdoo’ aat*, by Ibn al-Jawzee *d.597*  
5. *Munuf al-Munaeef al-Saheeh waad-Da’eef*, by Ibn al-Qayyaam *d.751*  
8. *Siisilaah al-Ahbaareet ad-Da’eefah waal-Mawdoo’ aat*, by Naasir ad-Deen al-Albaaneet *d.1420*  

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*al-Khateeb, 456-459; at-Tahaan, 88-92; Jum’ah, al-Maktabah al-Islamiyyah, 164-167*
### Matrook, Munkar and its Opposite, Ma’roof

**Matrook** – Literally: abandoned  
**Munkar** – Literally: disapproved

**Technically:** has in its isnaad a narrator accused of lying  
**Technically:** has in its isnaad a narrator who makes gross errors, is negligent, or is openly sinful; could also mean what a da’eeef narrator reports in contradiction to a thiqah

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**Reasons for Accusing a Narrator of Lying:**

1. The hadith is not reported except through him, and it contradicts well-known, established principles  
2. He is known for lying in his normal speech, though lying does not appear from him in the Prophetic hadith

**Example:** the hadith of ‘Amr ibn Shamir al-Ju’fee al-Koofee ash-Shee’ee, from Jaabir, from Abut-Tufayl, from ‘Alee and ‘Ammaar, that the two of them said, “The Prophet (ṣ) used to perform qunoot in the fajr prayer, and he would begin making the takbeer after the Ghadaah (i.e. Thuur) prayer on the day of ‘Arafah and stop at the ‘Aqr prayer on the last of the days of tashreeq”’. An-Nasaa’ee, ad-Daaraquqnee, and others, have said that ‘Amr ibn Shamir is matrook al-hadeeth (i.e. his hadiths are abandoned).

**Rank:** follows the mawdoo’ hadith

**Difference Between Mawdoo’ and Matrook:**

- **Mawdoo’:** an invented, fabricated narration which is worse than matrook  
- **Matrook:** hadith whose narrator is accused of lying, making many errors, open sinfulness, or negligence.

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**Difference Between it and Shaath**

**Shaath:** what an acceptable narrator reports, in contradiction to someone who is more reliable than him  
**Munkar:** what a da’eeef narrator reports in contradiction to a thiqah

Both share the common feature of contradicting others, but they differ in that the narrator of the shaath is acceptable, while the narrator of the munkar is da’eeef.

**Example:**

1. For the first definition: what was reported by an-Nasaa’ee and Ibn Maajah by way of Aboo Zukayr Yahyaa ibn Muhammad ibn Qays, from Hishaam ibn ‘Urwa, from his father, from ‘Aa’ishah in marfoo’ form: “Eat fresh dates with dried dates. Verily, if the son of Adam eats them, shaytaan becomes upset.”  
   An-Nasaa’ee said, “This is a munkar hadith. Aboo Zukayr was the only one to narrate it, and he was an acceptable shaykh. Muslim collected mutaaba’aat (supporting narrations) from him. However, his narrations did not reach the level of being accepted on their own.”

2. For the second definition: what was reported by Ibn Abee Haatim by way of Ḥubayyib ibn Habeeb az-Zayyaat, from Aboo Ishaaq, from al-Ayyzaar ibn Hurayth, from Ibn ‘Abbaas, from the Prophet (ṣ) that he said, “Whoever establishes the prayer, gives the Zakaah, performs Hajj, fasts Ramadaan, and honors his guest shall enter Jannah.” Aboo Haatim said, “It is munkar because other narrators who are thiqaat reported it in mawqoof form from Aboo Ishaaq, and that is the ma’roof narration.”

**Rank:** among the types of da’eeef jiddan, following matrook

**Definition of the Ma’roof Hadeeth:**

- **Literally:** recognized; the opposite of munkar (disapproved)  
- **Technically:** what is narrated by a thiqah in contradiction to what has been reported by a da’eeef narrator

**Example:** the second example mentioned above for the munkar, but by way of the thiqaat who reported it as mawqoof from Ibn ‘Abbaas, since Ibn Abee Haatim said, “It is munkar because other narrators who are thiqaat reported it in mawqoof form from Aboo Ishaaq, and that is the ma’roof narration.”
Mu‘allal

Literally: also mu‘al; defective  Technically: has a defect which impairs its authenticity, although it appears to be free from such a defect

Definition of ‘Illah: a concealed, obscure factor which impairs the authenticity of a hadith. It can be understood from this definition that, according the scholars of hadith, the ‘illah must fulfill two requirements:
1- It be concealed and obscure
2- It impair the authenticity of the hadith

Example: defective due to a narrator lying, being negligent, having poor memory, etc. In fact, al-Tirmidhi even called naskh (abrogation) ‘illah.

Non-Technical Meaning of ‘Illah: any criticism leveled at the hadith, even if the criticism is not concealed or impairing.

Instance of ‘Illah Which Does Not Impair Authenticity of the Hadith: making mursal a narration which is connected by a thiqah.

Based on this, some of the scholars have said that one of the types of saheeh hadith is the saheeh mu‘allal.

Its Prestige, and the Precision of Those Well-Versed in It: knowing the ilai of hadith is one of the most prestigious and precise areas of the sciences pertaining to hadith, because it calls for uncovering concealed and obscure defects which cannot be identified by anyone other than the experts among the scholars in this field. Those who are well-versed and able to recognize such defects are the scholars who possess firm memory, experience, and piercing insight. This is why only a few of the leading scholars delved into this area, such as Ibn al-Madeenee, al-Bukhaaree, Aboo Haatim, and ad-Daaraqunee.

Which Isnaad is Examined for ‘Illah?
The isnaad which appears to fulfill the conditions of being saheeh; the ga‘eef hadith is rejected and not implemented, so it does not require examination for ‘illah.

What Assists in Identifying the ‘Illah?
1- A narrator being alone in his narration
2- Other narrators contradicting him
3- Other factors

How to Identify the Mu‘allal: collecting the various routes of the hadith, investigating the discrepancies between the narrators, comparing their levels of gilab and precision, then judging which narration is defective.

Where Does ‘Illah Occur?
1- Most often in the isnaad; such as due to being mawqoof or mursal
2- Less often in the matn; such as the hadith negating recitation of the basmalah in prayer

Does ‘Illah in Isnaad Affect the Matn?
1- It may impair the matn in addition to affecting the isnaad, such as when the ‘illah is due to the narration being mursal.
2- It may impair the isnaad alone, while the matn remains saheeh.

Example: the hadith of Ya‘laa ibn Ubayd, from ath-Thawree, from ‘Amr ibn Deenaar, from Ibn ‘Umar in marfoo’ form, “The two parties involved in a transaction have the right to keep or return goods…”.

Ya‘laa erred in narrating from Sufyaan ath-Thawree by saying “‘Amr ibn Deenaar”, when it was in fact ‘Abdullaah ibn Deenaar. Thus, the matn is saheeh despite there being this ‘illah in the isnaad. Both ‘Amr and ‘Abdullaah ibn Deenaar are thiqah, and exchanging a thiqah for another thiqah does not affect the authenticity of the matn, even if such an error occurs in the isnaad.

Most Renowned Works

1- Al-‘illal, by ‘Alee ibn Abdillaah al-Madeenee
2- ‘Ila al-Hadeeth, by ‘Abdur-Rahmaan ibn Abee Haatim
3- Al-‘illal wa Ma‘rifah ar-Rijaal, by Ahmad ibn Hanbal
4- Al-‘illal, by Bukhaaree
5- Al-‘illal, by Muslim
6- Al-‘illal al-Kabeer, by Tirmidhi
7- Al-‘illal as-Sagheer, by Tirmidhi
8- Al-‘illal, by Aboo Bakr Ahmad ibn Muhammad al-Khallaal
9- Al-‘illal al-Wa’iridah fil-Ahadeeth an-Nabawiyyah, by Daaraqunee
10- az-Zahr al-Mat‘ool fil-Khabar al-Ma‘ool, by Ibn Hajar

as-Saalih, 179-186; at-Tahhaan, 98-101; as-Suyootee, 1/251
1- Mudraj al-Insnaad: the context of its isnaad has been modified
One of its forms: the narrator mentions the isnaad, but due to a temporary disturbance, he interjects a statement from himself. As a result, some of those who hear him think that his statement is the matn for that isnaad, and they narrate it from him that way.

Example: the story behind the narration of Thaabit ibn Moosaa az-Zaahid (i.e. pious, ascetic), "Whoever prays much at night, his face will appear beautiful during the day." It originated from Thaabit ibn Moosaa entering the gathering of Shareek ibn ‘Abdillaah al-Qaadee during his dictation while he was saying, “al-A’amash narrated to us, from Aboo Sufyaan, from Jaabir who said, ‘The Messenger of Allaah (ﷺ) said…’” and then he paused so that the mustanlee (assistant who repeats what is said) could write. He then looked towards Thaabit and said, “Whoever prays much at night, his face will appear beautiful during the day,” intending by that a reference to Thaabit and his pious disposition. However, Thaabit presumed it to be the matn for the foregoing isnaad, and he used to narrate it as such.

2- Mudraj al-Matn: where something was interjected into the matn which is not actually a part of it, and no distinction was made. The interjection could be at:

a) The beginning of the hadeeth. This does not happen often, but it is more common than occurring in the middle of the hadeeth. It occurs when the narrator makes a statement then immediately narrates a hadeeth, intending to use it as proof for his statement, but making no distinction between them. Consequently, the listener mistakenly presumes everything said to be a hadeeth. For example, al-Khaateeb reported by way of Aboo Qa’tan and Shabaabah – mentioning them separately – from Shu’bah, from Mu’ammad ibn Ziyaad, from Aboo Hurayrah who said, “The Messenger of Allaah (ﷺ) said, “Perform wudoo’ in a complete fashion. Woe to the heels from the Fire.”” The statement “Perform wudoo’ in a complete fashion” is mudraj from Aboo Hurayrah as is clear in the narration of al-Bukhaaree from Aadam, from Shu’bah, from Mu’ammad ibn Ziyaad, from Aboo Hurayrah who said, “Perform wudoo’ in a complete fashion”

b) The middle of the hadeeth. This is less frequent than the first. For example, the hadeeth of ‘Aa’ishah about the beginning of revelation, “The Prophet (ﷺ) used to yataabannath in the cave of Hira” – meaning ta’abbud (devoting himself to worship) – for a number of nights,” – al-Bukhaaree. The statement “meaning ta’abbud (devoting himself to worship)” is mudraj from az-Zuhree.

c) The end of the hadeeth. This is the most frequent. For example, the marfoo’ hadeeth of Aboo Hurayrah, “The pious slave has a double reward. By He in whose hand is my soul, I would have loved to die as a slave,” – al-Bukhaaree. The statement “By He in whose hand is my soul…” is the speech of Aboo Hurayrah because it is impossible for it to have emanated from the Prophet (ﷺ) since he could not have wished to be enslaved, and also since his mother was not alive for him to be dutiful to her.

Most Renowned Works on the Subject:
1- al-Faqi lil-Wasla al-Mudraj fin-Naqil, by al-Khaateeb al-Baghdadee d.463
2- Tagreeb al-Manhaj bi-Tarteel al-Mudraj, by Ibn Hajar d.582 which is an abridgement of the book al-Faqi by al-Baghdadee
3- al-Madraj ilil-Mudraj, by as-Suyootee d.911 which is an abridgement of Ibn Hajar’s book

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**Mudraj**

**Literally:** placed into and made part of something else

**Technically:** context of its isnaad has been modified, or something was interjected into its matn which is not actually part of it, and no distinction was made

**Introductory Points**

**Reasons for Idraj (Interjection):**

1- Clarifying a legal ruling
2- Deducing a legal ruling from the hadeeth before finishing it
3- Explaining an obscure wording in the hadeeth

**How Idraj is Identified:**

1- Occurring separately in another narration
2- Scholars mentioning it as being such
3- The narrator admitting that he interjected the statement
4- The impossibility of the Prophet (ﷺ) saying it

**Ruling on Idraj:** prohibited, unless done to explain an obscure wording

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**Categories and Most Renowned Works**

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as-Suyootee, 1/268; at-Tahhaan, 101-105
Maqloob

Literally: reversed  
Technically: reversal or substitution of a word with another, either in the sanad or matn of a hadith

<table>
<thead>
<tr>
<th>Reasons for it and Ruling on What it Produces</th>
<th>Categories and Most Renowned Works</th>
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</thead>
<tbody>
<tr>
<td><strong>Reasons</strong></td>
<td><strong>Categories:</strong></td>
</tr>
<tr>
<td>1. A narrator intending to make his narration seem novel, thus encouraging people to narrate from him.</td>
<td><strong>Maqloob as-Sanad:</strong> reversal or substitution that occurs in the sanad, which has two forms:</td>
</tr>
<tr>
<td><strong>Ruling:</strong> impermissible, because it involves altering the hadith, as done by the waddaa’een (fabricators).</td>
<td>a) Reversing a narrator’s name and the name of his father; such as a hadith originally reported from “Ka’b ibn Murrah”, but the narrator reverses it and reports it from “Murrah ibn Ka’b.”</td>
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<tr>
<td>2. Done for the purpose of examining and confirming the memory and daby of the muhaddith.</td>
<td>b) Substituting a narrator’s name with another for the purpose of making the sanad seem novel, such as a mashhoor hadith from “Saalim” but the narrator reports it as being from “Naafi’.”</td>
</tr>
<tr>
<td><strong>Ruling:</strong> permissible for verifying the memory and qualification of the muhaddith, but with the condition that this objective is made clear before the conclusion of the sitting.</td>
<td><strong>Example:</strong> Hammaad ibn ‘Amr narrated from al-A’mash, from Aboo Saalihi, from his father, from Aboo Hurayrah.</td>
</tr>
<tr>
<td>3. Resulting from unintentional error.</td>
<td><strong>Reasons:</strong></td>
</tr>
<tr>
<td><strong>Ruling:</strong> someone who does so is excused, but if he does this often it takes away from his daby and renders him da’eeef.</td>
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<tr>
<td><strong>Ruling on the Maqloob Hadith:</strong> rejected</td>
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**Most Renowned Works on the Subject:**
- Raf’ al-Irtiyaab fil-Maqloob min al-Asmaa’ wal-Alqaab, by al-Khaṭeeb al-Baghdadi 463
## Al-Mazeed fee Muttaṣil al-Asaaneed

**Literally:** mazeed means added; muttaṣil is the opposite of munqaṭi‘; and asaaneed is the plural of isnaad  
**Technically:** the addition of a narrator somewhere in a sanad which appears to be connected

<table>
<thead>
<tr>
<th>Example and Most Renowned Works</th>
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</thead>
</table>
| What Ibn al-Mubaarak narrated saying: Sufyaan narrated to us, ‘Abdur-Rahmaan ibn Yazeed who said, Busr ibn ‘Ubaydillaah narrated to me saying, I heard Aboo Idris who said, I heard Waathilah saying, I heard Aboo Marthad saying, I heard the Messenger of Allaah (ﷺ) saying, “Do not sit on graves and do not pray towards them.”  

**The Addition in this Example:** it occurs in two spots. The first is the word “Sufyaan” and the second is “Aboo Idris.” The additions in these two spots were made by mistake.  
1- The addition of Sufyaan is a mistake made by whoever came after Ibn al-Mubaarak, because a number of thiqaat narrated this hadeeeth from Ibn al-Mubaarak, from ‘Abdur-Rahmaan ibn Yazeed. Some of them clearly stated that ikhbaar (i.e. being told directly) took place.  
2- The addition of Aboo Idris is a mistake made by Ibn al-Mubaarak, because a number of thiqaat narrated this hadeeeth from ‘Abdur-Rahmaan without making mention of Aboo Idris. Some of them clearly stated that Busr heard directly from Waathilah.  

**Most Renowned Works on the Subject:**  
- Tamyeez al-Mazeed fee Muttaṣil al-Asaaneed, by al-Khaṭeeb al-Baghdaadee, [d.462 AD]

<table>
<thead>
<tr>
<th>Conditions for Rejecting the Addition</th>
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</table>
| There are two conditions stipulated for rejecting the addition and deeming it to be a mistake:  
1- That the person who did not add anything be a more precise narrator than the one who made an addition  
2- That a clear statement of direct hearing replace the addition  

If one or both conditions are not fulfilled, the addition is given preference and accepted, while the isnaad without the addition is considered munqaṭi‘. However, its being munqaṭi‘ is somewhat obscure, and this is what is called mursal khafee.

<table>
<thead>
<tr>
<th>Objections Against Claiming There is an Addition</th>
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</table>
| 1- If the isnaad without the addition has the word “‘an” replacing the addition, then it is considered munqaṭi‘.  
2- If there is a clear statement of direct hearing, it is possible that the narrator heard it indirectly through the added person, and directly later on.  

The following replies can be made:  
1- The first objection remains, and cannot be answered.  
2- The scenario in the second objection is possible, but the scholars do not rule that the addition is a mistake except with evidence to indicate that.
**Mudtarib**

**Literally:** disrupted; from the word *idtiraab*  
**Technically:** narrated from various different routes, all of equal strength

<table>
<thead>
<tr>
<th><strong>Expanded Definition</strong></th>
<th><strong>Introductory Points</strong></th>
<th><strong>Categories</strong></th>
</tr>
</thead>
</table>
| It is the *hadeeth* which has been reported in ways conflicting with each other such that it is not at all possible to reconcile between them. Furthermore, all of those narrations are equal in strength from all angles, making it impossible to select one of them over the rest using any method of *tarjeeh* (weighing and giving precedence). | **Conditions Causing *Idtiraab***:  
1. Different narrations of the *hadeeth* such that reconciliation between them is not possible  
2. Equal strength of the narrations, such that it is not possible to give precedence to one over another  

**Idtiraab Can Stem From:**  
1. A single narrator who narrates the *hadeeth* in different ways  
2. A group, where each of them narrates the *hadeeth* in a way that contradicts the narration of others  

**Reason for Mudtarib being Da’eeef:**  
*Idtiraab* gives the sense that the narrators are lacking in *da’ab*.  

**Most Renowned Works:**  
- *al-Muqtarib fee Bayaan al-Mudtarib*, by Ibn Hajar d.852  

| **1-Mudtarib as-Sanad:**  
*Example:* the *hadeeth* of Aboo Bakr (r) where he said, “O Messenger of Allaah! I see your hair has become grey.” He replied, “(Sooarah) Hood and its sisters have made me grey.”  
Ad-Daaraqutnee stated, “This is *mudtarib*, since it is only narrated from the route of Aboo Isaaq, and it is reported in about ten different ways. Some narrated it as mursal; others as mawsool; others as *musnad* from Aboo Bakr; others as *musnad* from Sa’d; and others as *musnad* from ‘Aa’ishah… and its narrators are all *thiqaat*, making it impossible to give precedence to some of them over others, and reconciling between the narrations is not possible either.  

| **2-Mudtarib al-Matn:**  
*Example:* the *hadeeth* of Faatimah bint Qays (z) where she said, “The Messenger of Allaah (as) was asked about *zakaah*, and he said, ‘Property is liable rights other than *zakaah*.’”  
Al-‘Iraaqee stated, “This is an instance of *idtiraab* which cannot be interpreted.” | |  
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as-Suyooti, 1/262; at-Tahhaan, 111-112
Musahhaf and Muharraf

Literally: from tas-heef, which is a mistake in writing

Technically: altering a particular phrase, whether in wording or meaning, to something which was not narrated by thiqaat

Introductory Points

Its Importance: revealing mistakes committed by some narrators

Categories:
1- With respect to where it occurs, which has two subcategories:
   a) Tas-heef in the isnaad
      Example: the hadith of Shu‘bah from al-‘Awama ibn Muraajim. Ibn Ma‘een committed tas-heef saying, “from al-‘Awama ibn Muzaaţîm.”
   b) Tas-heef in the maţn
      Example: the hadith of Zayd ibn Thabit that the Prophet (ﷺ) ihtajara (made an enclosure for himself) in the masjid. Ibn Lahe‘ah committed tas-heef saying, “ihhtajama (had blood-letting performed on him) in the masjid.”

2- With respect to where it stems from, which has two subcategories:
   a) Tas-heef of eyesight: this is the more common type, where the writing is unclear to the sight of the reader, either due to poor handwriting or lack of dots.
      Example: “Whoever fasts Ramadan and follows it with sittan (six) from Shawwaal…” Aboo Bakr as-‘Soolee committed tas-heef saying, “Whoever fasts Ramadaan and follows it with Shay-an (something) from Shawwaal…”, changing “sittan” to “shay an.”
   b) Tas-heef of hearing: caused by poor hearing or the listener being at a distance, or something similar. Hence the words become unclear especially in the case where they follow the same pattern.
      Example: a hadith reported from ‘Aasim al-Ahwal, where some committed tas-heef saying from “Waasaţî al-Abd”

3- With respect to wording or meaning, which has two subcategories:
   a) Wording: this is more common, as in the previous examples.
   b) Meaning: the narrator retains the same wording, but he understands and interprets it differently from what is intended.
      Example: the statement of Aboo Moosaa al-Anaazee, “We are a people of excellence. We are from ‘Anazah, and the Messenger of Allaah (ﷺ) prayed towards us.” By this, he meant the hadith where the Prophet (ﷺ) prayed toward ‘anaazah, which actually means a spear placed as a barrier in front of a person who is praying. Hence, he mistakenly understood that the Prophet (ﷺ) prayed toward his tribe.

Differences, Reasons, and Renowned Works

Difference Between Musahhaf and Muharraf: the earlier scholars did not differentiate between them, but instead made them synonymous. However, some scholars distinguished between them as follows:

1- Musahhaf: altering the placement of dots on the letters, while the form of the letters remained intact
2- Muharraf: altering the vowelling of the letters, while retaining the form of the word.

Example: the hadith of Jaabir, “On the day of Aţzaab, Ubayy received the wound of an arrow in his medial arm vein, and the Messenger of Allaah (ﷺ) cauterised it.” Some committed tas-heef saying “Abee,” in reference to Jaabir’s father. However, the person actually intended was Ubayy ibn Ka‘b, since Jaabir’s father had already been martyred during the Battle of Uhud.

Tas-heef Impairing the Dabt of a Narrator:

1- If it happens from him rarely, it does no harm, because no one is free from small errors or minor tas-heef
2- If it happens from him often, it impairs his dabt, and indicates that he is unfit as a narrator.

Reasons for Tas-heef Occurring:

1- Primarily caused by taking hadith only from books and written material, rather than shuyookh. That is why the scholars cautioned against taking hadith from someone who was a “sahafee” (i.e. only took from books and papers), where they said, “Hadith are not to be taken from a sahafee.”
2- Poor hearing
3- Poor vision
4- Poor handwriting

Most Renowned Works on the Subject:

1- Tas-heefaat al-Muhadditheen, by Aboo Aţmaad al-Haasan ibn ‘Abdillaah al-‘Askaree 382
2- al-Tas-heef, by ‘Alee ibn ‘Umar ad-Daraquteen 385
3- Islaah Khata‘ al-Muhadditheen, by Aboo Sulaymaan Hamad ibn Muhammad al-Khattaabee al-Bustee 388

al-Khaţeeb, 397; al-Tahtaan, 113-116
**Shaath and its Opposite, Mahfooth**

**Definition:**
- Literally: to be solitary
- Technically: what an acceptable narrator reports in contradiction to someone more reliable than him

**Where Does Shuuthooth Occur?**
1. In the sanad
   **Example:** what at-Tirmiithe, an-Nasaa’ee, and ibn Maajah reported by way of Ibn ‘Uyaynah, from ‘Amr ibn Deenaaar, from ‘Awaasajah, from Ibn ‘Abbaas that “a man passed away during the lifetime of the Messenger of Allaah (ﷺ) leaving behind no one to inherit him except a mawlaa whom he had set free.” Ibn Jurayj and others also report it with a connected isnaad like Ibn ‘Uyaynah. However, Hammad ibn Zayd contradicted them, by reporting from ‘Amr ibn Deenaaar, from ‘Awaasajah, and he did not mention Ibn ‘Abbaas. This is why Aboo Haatim said, “The maheeeth hadeeth is that of Ibn ‘Uyaynah.” Hammad ibn Zayd is among the narrators who possess ‘adaalah and dabs, yet Aboo Haatim gave precedence to the narration of those who were greater than him in number.

2. In the matn
   **Example:** what Aboo Daawood and at-Tirmiithe reported by way of ‘Abdul-Waahid ibn Ziyaad, from al-A’mask, from Aboo Saalih, from Aboo Hurayrah in marfoo’ form, “If one of you performs the Fajr prayer, then he should lie on his right side.” Al-Bayhaqee stated that ‘Abdul-Waahid contradicted a large number of narrators about this, since they only reported it as an action of the Prophet (ﷺ), not as a statement of his. ‘Abdul-Waahid was the only thiqah among the students of al-A’mask to narrate it with this wording.

**Ruling on the Shaath Narration:** rejected

**The Opposite of Shaath is the Mahfooth Hadeeth:**

**Definition:** what a more reliable narrator reports in contradiction to a thiqah

**Example:**
1. What at-Tirmiithe, an-Nasaa’ee, and ibn Maajah reported by way of Ibn ‘Uyaynah, from ‘Amr ibn Deenaaar, from ‘Awaasajah, from Ibn ‘Abbaas that “a man passed away during the lifetime of the Messenger of Allaah (ﷺ) leaving behind no one to inherit him except a mawlaa whom he had set free.”
2. What Aboo Daawood and at-Tirmiithe reported by way of ‘Abdul-Waahid ibn Ziyaad, from al-A’mask, from Aboo Saalih, from Aboo Hurayrah in marfoo’ form, “If one of you performs the Fajr prayer, then he should lie on his right side.”

**Ruling on the Mahfooth Narration:** accepted

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as-Suyoote, 1/232, 234; al-Tahhaan, 116-118
### Jahaalah of a Narrator

**Literally:** from *jahl*, meaning ignorance  
**Technically:** not knowing who a narrator is, or not knowing or his condition

#### Reasons

1. **A narrator having many descriptions:** such as a name, *kunyah*, *laqab* or a profession. If he is recognized by one of them, but is then mentioned with a quality he is lesser known by for some reason, it may be thought that he is another narrator. **For example,** Muhammad ibn as-Saa’ib ibn Bishr al-Kalbee. Some ascribed him to his grandfather saying, “Muhammad ibn Bishr”, while others named him “Hammaad ibn as-Saa’ib”. Some have given him the *kunyah* “Abun-Naqr,” and others “Aboo Sa’eed,” and others “Aboo Hishaam”. It was presumed that he was a group of people, when he was in fact the same individual.

2. **Having a small number of narrations, and few people narrating from him:** such as “Abul-Usharaa’ ad-Darimee” who was one of the *Taabi’een*. No one narrated from him except Hammaad ibn Salamah.

3. **His name is not clearly stated:** such as a narrator saying “someone…,” or “a shaykh…”, or “a man informed me…,” or something similar.

#### Definition of Majhool

Someone who himself is unknown, or his condition is unknown.

- Either he himself is unknown  
- Or he is known, but his condition is not, meaning his ‘adaalah and *dabt*

#### Name of his Narration

It has no specific name, but it is among the types of *da’eef*.

#### Categories of Majhool

1. **Majhool al-’Ayn:** his name is mentioned, but only one narrator reports from him

   **Ruling on his narration:** Not accepted unless he is declared a *thiqah*.

   **How can he be declared a *thiqah*?**

   a) Either he is declared *thiqah* by someone who doesn’t narrate from him  
   b) Or he is declared *thiqah* by the narrator who reports from him, with the condition that the narrator be among the scholars of al-Jarh wa-Ta’deel.

2. **Majhool al-Haal,** also known as *mastoor*: has two or more people narrating from him, but was not declared a *thiqah*

   **Ruling on his narration:** rejected

3. **Mubham:** among the types of majhool; one whose name is not clearly stated in the *hadeeth*

   **Ruling on his Narration:** not accepted until the narrator clearly states his name, or he is identified by way of another narration where he is clearly mentioned by name.

   **Reason for Rejecting his Narration:** he himself is unknown, since someone whose name is not mentioned cannot be identified. It follows that his ‘adaalah is left unknown as well. Hence, his narration is not accepted.

   If left unknown and referred to using a word indicating *ta’deel* (validation), is his narration accepted? No it is not, because he may be considered a *thiqah* to some while not so to others.

#### Types of Majhool

- **Majhool al-Ayn:**
  - His name is mentioned, but only one narrator reports from him
  - **Ruling on his narration:** Not accepted unless he is declared a *thiqah*.
  - **How can he be declared a *thiqah*?**
    - Either he is declared *thiqah* by someone who doesn’t narrate from him
    - Or he is declared *thiqah* by the narrator who reports from him, with the condition that the narrator be among the scholars of al-Jarh wa-Ta’deel.

- **Majhool al-Haal,** also known as *mastoor*: has two or more people narrating from him, but was not declared a *thiqah*
  - **Ruling on his narration:** rejected

- **Mubham:** among the types of majhool; one whose name is not clearly stated in the *hadeeth*
  - **Ruling on his Narration:** not accepted until the narrator clearly states his name, or he is identified by way of another narration where he is clearly mentioned by name.
  - **Reason for Rejecting his Narration:** he himself is unknown, since someone whose name is not mentioned cannot be identified. It follows that his ‘adaalah is left unknown as well. Hence, his narration is not accepted.

- If left unknown and referred to using a word indicating *ta’deel* (validation), is his narration accepted? No it is not, because he may be considered a *thiqah* to some while not so to others.
*Bid‘ah and Soo‘ al-Hifth*

**Bid‘ah** – Literally: innovation  
Technically: anything newly invented after the Prophet (ﷺ), such as inclinations and actions

**Sayyi’ al-Hifth** – the person who errs more often than not

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**Types:**

1. **Bid‘ah Mukaffirah**: renders the person who commits it a *kaafir*, such as holding a belief that necessitates *kufr*. Narrations are rejected from someone who denies a well-established matter from the religion, or holds a belief contrary to it.

2. **Bid‘ah Mufassiqah**: renders the person who commits it a *faasiq*, but not a *kaafir*.

**Ruling on the Narration of a Mubtadi’ (Innovator):**

1. If his *bid‘ah* is *mukaffirah*, his narration is rejected
2. If his *bid‘ah* is *mufassiqah*, the correct view, held by the majority of the scholars, is that his narration is accepted with two conditions:
   a) He does not promote his *bid‘ah*
   b) He does not narrate anything that promotes his *bid‘ah*

**Does the Narration of a Mubtadi’ have a Specific Name?** No: his *hadeeth* is among the types which are rejected unless the foregoing conditions are fulfilled.

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**Types:**

1. Someone who has poor memory from childhood, and it remains so throughout the stages of his life. His narration is called *shaath*, according to the opinion of some scholars of *hadeeth*.
   **Ruling on His Narration**: rejected

2. Poor memory resulting from old age, blindness, or books being burnt. He is also called *mukhtali* (i.e. confuses things and mixes between them)
   **Ruling on His Narration**: conditional based on the following details:
   a) What he is known to have narrated before *ikhtilaat* (confusion; mix-up) took place is accepted
   b) What he narrated after *ikhtilaat* is rejected
   c) If it is unclear whether the narration took place before or after *ikhtilaat*, no ruling is made until such can be distinguished

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at-Tahhaan, 122-124
Types of Narrations Which Could be Either Accepted or Rejected

Based on Whom it is Ascribed to

- Qudsee
- Marfoo`
- Mawqoof
- Maqtoon

Other Types

- Musnad
- Muttaasil
- Ziyaadah ath-Thiqaat
- Itbaar, Mutaabi`, and Shaahid

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**Qudsee and Marfoo’**

**Qudsee** – Literally: from “quds”, meaning purity

Technically: any narration from the Prophet (ﷺ) with its isnaad reaching Allah

**Marfoo’** – Literally: raised

Technically: any statement, action, approval, or description attributed to the Prophet (ﷺ)

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**Difference Between it and the Qur’aan:**

1- The Qur’aan is from Allah in both wording and meaning, while the qudsee hadeeth is from Allah in meaning and from the Prophet (ﷺ) in wording
2- Recitation of the Qur’aan is an act of worship in itself, while recital of the qudsee hadeeth is not
3- Authenticity of the Qur’aan is established by mutawaatir narration only, while the qudsee hadeeth could be authentic without being mutawaatir

**Difference Between it and Nabawee Hadeeth:**

The qudsee hadeeth is from Allah in meaning and from the Prophet (ﷺ) in wording, while the nabawee hadeeth is from the Prophet (ﷺ) in both wording and meaning.

**Number of Qudsee Hadeeth:** more than two hundred

**Example:** The hadeeth of Aboo Tharr (r) where the Prophet (ﷺ) said while narrating from Allah (tabaaraaka wa la ‘aalaa) that He said, “O My servants, I have prohibited oppression upon Myself and have prohibited it between you, so do not oppress each other.” - Muslim

**Wordings Used for Narrating:**

1- The Messenger of Allah (ﷺ) said, while narrating from his Lord (تاабع)
2- Allah (ta’ala) said, in what His Messenger (ﷺ) narrated from Him

**Most Renowned Works on the Subject:**

- Al-Ithaafaat as-Saniyyah bil-Ahadeeth al-Qudsiyyah, by ‘Abdur-Ra’oof al-Manaawee

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**Expanded Definition:** any statement, action, approval, or description attributed to the Prophet (ﷺ), whether the attributer is a Sahaabee or someone from later generations, and regardless of whether the isnaad is muttaasil or munqa’ti’. Hence, the classification marfoo’ can apply to narrations which are mawgool, mursal, muttaasil, and munqa’ti’.

**Types:**

1- Marfoo’ Qawlee (Statement): such as when the Sahaabee or someone else says, “The Messenger of Allah (ﷺ) said…”
2- Marfoo’ Fi’lee (Action): such as when the Sahaabee or someone else says, “The Messenger of Allah (ﷺ) did…”
3- Marfoo’ Taqreeee (Approval): such as when the Sahaabee or someone else says, “…was done in the presence of the Prophet (ﷺ)” and he does not narrate any disapproval for what was done.
4- Marfoo’ Wa’qfee (Description): such as when the Sahaabee or someone else says, “The Messenger of Allah (ﷺ) was the best of people in character.”

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as-Suyootee, 1/183; at-Tahhaan, 126-128
## Mawqoof

**Literally:** stopped

**Technically:** any statement, action, or approval attributed to a Sahaabee

### Expanded Definition

Any statement, action, or approval attributed to a Sahaabee, or group of Sahaabah, whether the sanad is muttaqil or munqaṭi’.

**Examples:**
1. **Mawqoof Qawlee:** such as the narrator saying, “‘Alee ibn Abeeb Taalib (ت) said, ‘Speak to the people in a way they can comprehend. Do you want Allaah and His Messenger to be belied’?”, al-Bukhaaree
2. **Mawqoof Fi‘lee:** such as al-Bukhaaree’s statement, “Ibn ‘Abbaas led the prayer after having performed tayammum.”, Al-Bukhaaree
3. **Mawqoof Taqreeere:** such as one of the Taabi’een saying, “I did (a certain action) in front of one of the Sahaabah and he did not express disapproval.”

### Categories of Mawqoof in Wording, but Marfoo’ Hukman

1. **A Sahaabee** not known for narrating from Ahlul-Kitaab (People of the Book) says something having no room for independent interpretation, and no connection to explaining the language, or clarifying an obscure term. For example:
   a) Narrations about past events, such as the beginning of creation
   b) Narrations about future events, such as fierce wars, tribulations, and events on the Day of Judgement
   c) Narrations about specific rewards or punishments resulting from certain actions
2. A Sahaabee does something having no room for independent interpretation. For example, ‘Alee (ع) praying Salaah al-Kusoof (prayer during a solar eclipse) and performing more than two rukoo’ (bowings) in every rak’ah.
3. **A Sahaabee** reporting that they used to say or do certain things, or that they saw nothing wrong with certain things
   a) If he indicated that occurred during the lifetime of the Messenger of Allaah (ص), the correct view is that it is considered marfoo’ , such as the statement of Jaabir, “We used to practice ‘azl (withdrawal) during the lifetime of the Messenger of Allaah (ص).”, al-Bukhaaree, Muslim
   b) If he did not indicate that, the majority of the scholars consider it mawqoof, such as the statement of Jaabir, “When we used to ascend, we would say ‘Allaahu Akbar’, and when descending we would say ‘SubhaanaAllaah’”, al-Bukhaaree
4. **A Sahaabee** saying, “we were commanded to...”, or “we were prohibited from...”. For example:
   a) The statement of some of the Sahaabah, “Bilaal was ordered to call out the athbaan in even numbers, and the iqamah in odd numbers”.
   b) The statement of Umm ‘Attiyyah, “‘We were prohibited from following funeral processions, but not strictly’”, al-Bukhaaree, Muslim
   c) The statement of Aboo Qilaabah from Anas, “From the sunnah is that if someone is already married, and then marries a virgin, he should spend seven days with her.”
5. The narrator says one of the following four words in the hadeeth, when mentioning the Sahaabee: “yara‘ uhu,” or “yanneehi,” or “yablughu bihi,” or “riwaayatan.” For example: the narration of al-A’raj, from Aboo Hurayrah – riwaayatan – that he said, “You will fight a people having small eyes...”.

### Ruling and Using as Proof

**Ruling:** a mawqoof narration could be
- Saheeh
- Hasan
- Da’eef

**Usage as Proof if Saheeh**
1. Generally speaking, mawqoof reports are not used as a proof, because they are statements and actions of Sahaabah. However, if proven saheeh, they lend strength to some da’eef hadeeth.
2. The marfoo’ hukman is used as proof, just as marfoo’.

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*Terms Used by Scholars of Fiqh from Khurasaan*

- **Marfoo’**: they know it as khabar
- **Mawqoof**: they know it as athar

**Marfoo’ Hukman (in Ruling):** the mawqoof narration given the ruling of being marfoo’ from the Prophet (ص), due the impossibility of it being from the Sahaabee.

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*as-Suyootee, 1/184; at-Tahhaan, 129-132*
\textbf{Maqto\textsuperscript{\textdegree}}

\textbf{Literally:} severed \hspace{2cm} \textbf{Technically:} any statement or action attributed to a \textit{Taabi\textsuperscript{\textdegree}ee}, or anyone afterwards

\textbf{Expanded Definition:} any statement or action ascribed or attributed to a \textit{Taabi\textsuperscript{\textdegree}ee}, or \textit{Taabi\textsuperscript{\textdegree}} at-Taabi\textsuperscript{\textdegree}ee (the generation after the \textit{Taabi\textsuperscript{\textdegree}een}), or anyone from a later generation.

\textbf{Difference between Maqto\textsuperscript{\textdegree} and Munqa\textsuperscript{\textdegree}:}
Maqto\textsuperscript{\textdegree} is used in reference to the \textit{matn}, and means that any statement attributed to a \textit{Taabi\textsuperscript{\textdegree}ee} or someone afterwards
Munqa\textsuperscript{\textdegree} is used in reference to the isnaad, and means that the isnaad of the narration is not muttas\textsuperscript{\textdegree}il (connected); thus placing it among the categories of \textit{da\textsuperscript{\textdegree}eef hadeeth}

\textbf{Examples:}
1- Maqto\textsuperscript{\textdegree} Qawlee: the statement of Al-Hasan Al-Bagree regarding praying behind an innovator, “You can pray, while he will be guilty of his bid\textsuperscript{\textdegree}ah!,” al-Bukhaaree
2- Maqto\textsuperscript{\textdegree} Fi\textsuperscript{\textdegree}lee: the statement of Ibraaheem ibn Muhammad ibn al-Muntashir, “Masrooq used to let down the curtain between himself and his family, then direct his attention toward his prayer, while leaving them to their worldly affairs.”

\textbf{Its Use as Proof:}
The maqto\textsuperscript{\textdegree} narration cannot be used as a proof for any legal ruling, even if it is authentically attributed to the person who said it, since it is the saying or action of one of the Muslims. However, if there is a qareenah (supporting evidence) indicating that it is marfoo\textsuperscript{\textdegree}; such as some of the narrators saying “yarfa\textsuperscript{\textdegree}uhu” when mentioning a \textit{Taabi\textsuperscript{\textdegree}ee}, it is then given the ruling of being marfoo\textsuperscript{\textdegree} mursal.

\textbf{Mawqoof and Maqto\textsuperscript{\textdegree} Most Likely Found In:}
1- Musannaf of Ibn Abee Shaybah \textsuperscript{d.235}
2- Musannaf of ‘Abdur-Razzaaq \textsuperscript{d.211}
3- Tafseer of Ibn Jareer \textsuperscript{d.310}
4- Tafseer of Ibn Abee Haatim \textsuperscript{d.327}
5- Tafseer of Ibn al-Munthir

\textbf{as-Suyooti\textsuperscript{\textdegree}}, 1/184; at-Tahhaan, 132-134
**Musnad and Muttaṣil**

**Musnad** – Literally: ascribed or attributed

Technically: having a connected sanad that is marfoo’ to the Prophet (ﷺ)

**Muttaṣil** – Literally: connected; also called mawṣool

Technically: having a connected sanad whether it be marfoo’ or mawqoof

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**Example:** what al-Bukhaaree reported saying: ‘Abdullaah ibn Yoosuf narrated to us, from Maalik, from Abuz-Zinaad, from al-A’raj, from Aboo Hurayrah, who said that the Messenger of Allaah (ﷺ) said, “If a dog drinks from a vessel belonging to any of you, then he must wash it seven times.” al-Bukhaaree. This is a hadeth whose sanad is connected from beginning to end, and it is marfoo’ to the Prophet (ﷺ).

**Examples:**

1. **Muttaṣil Marfoo’:** Maalik, from ibn Shihaab, from Saalim ibn ‘Abdillaah, from his father, from the Messenger of Allaah (ﷺ), that he said…
2. **Muttaṣil Mawqoof:** Maalik, from Naafi’, from Ibn ‘Umar, that he said…

**Calling the Report of a Taabi’ee Muttaṣil:** al-‘Iraaqee has said, “As for reports from the Taabi’een – provided their asaaneed (chains of narration) are connected – they are not to be called muttasil unconditionally. However, if qualified, this is allowed and can be found in the comments of the scholars, such as, ‘This report is muttasil to Sa’eed ibn al-Musayyib, or az-Zuhree, or Maalik, etc.’ The reason is because such reports are called maqfoo’, and unrestrictedly calling them muttasil would be describing one thing with two contradictory terms.”

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as-Suyootee, 1/182, 183; at-Tahhaan, 134-136
Ziyaadaat ath-Thiqaat

Ziyaadaat: plural of ziyaadah

Thiqaat: plural of thiqa, the narrator who possesses 'adl and dabal

Ziyaadah ath-Thiqaht: wordings in the narration of some thiqaat for a particular hadith which are additional to the narration of other thiqaat for the same hadith

Introductory Points

Most Renowned Scholars on the Subject:
1-Abubakr ‘Abdullaah ibn Muhammad ibn Ziyaad an-Naysaabooree
2-Abubu Nu’aym al-Jurjaanee
3-Abul-Waleed Hassaan ibn Muhammad al-Quraahnee

Where They Occur
1-In the isnaad: by making a mawqoof narration marfoo’, or making a mursal narration mawsool. The addition in the isnaad produces two main things which often take place:
   a) Discrepancy between mawsool and mursal
   b) Discrepancy between marfoo’ and mawqoof

The scholars have devoted specific research to the remaining forms of additions in the isnaad, for example al-Mazeed fee Muttasqil al-Asaaneed. There are four scholarly opinions about accepting or rejecting the addition:
   a) Ruling in favor of the one who makes it mawsool or marfoo’. In other words, accepting the addition. This is the opinion held by the majority of scholars of fiqh and usool.
   b) Ruling in favor of the one who left it mursal or mawqoof. In other words, rejecting the addition. This is the opinion of most of the scholars of hadith.
   c) Ruling in favor of the majority. This is an opinion held by some scholars of hadith.
   d) Ruling in favor of the more precise. This is an opinion held by some scholars of hadith.

Example: The hadith “Marriage is not valid without a guardian.” It was narrated by Yoonus ibn Abee Ishaq as-Sabe’ee, and his son Israa’eel, and Qays ibn ar-Rabee’, from Abubu Ishaq as musnad and muttsa’il. It was also reported by Sufyaan ath-Thawree and Shu’bah ibn al-Hajjaaj, from Abubu Ishaq as mursal.

2- In the matn: by adding a word or phrase. There are three opinions as to the ruling it takes:
   a) Some scholars accepted it unrestrictedly
   b) Some reject it unrestrictedly
   c) Some reject the addition from the narrator who reported it initially without the addition, while they accept it from others

Ibn as-Salaah’s Classification of Ziyaadah according to Acceptance and Rejection:
1- An addition which does not contradict the narration of thiqaat or a more reliable narrator: It is accepted because it is like the hadith which has a statement narrated by only one thiqaat among a group of thiqaat.

Example: What was reported by Muslim by way of ‘Alee ibn Mus-hir, from al-A’meen, from Abubu Razzeen and Abubu Saalih, from Abubu Hurayrah (r), with the addition of the wording “then let him empty it out” in the hadith about a dog drinking from the vessel. The other huffath amongst the students of al-A’meen did not mention it, but instead narrated it as, “if a dog puts his tongue into the drinking vessel of any one of you, then let him wash it seven times.” The addition here is similar to a narration reported only by ‘Alee ibn Mus-hir, who is a thiqaat. Thus, the addition is accepted in this case.

2- An addition which contradicts the narration of thiqaat or a more reliable narrator: It is rejected as has preceded in the explanation of shaath.

Example: The addition “The day of ‘Arafah” in the hadith “The day of ‘Arafah, the day of an-Nahar (i.e. the 10th of Thul-Hijjah), and the days of tashreeq (i.e. the 11th to 13th of Thul-Hijjah) are our celebration, the people of Islaam; and they are days of eating and drinking.” No routes of narration for the hadith have the addition. The person who made it was Moosaa ibn ‘Alee ibn Rabaab, from his father, from ‘Uqbah ibn ‘Amir, and it is collected by at-Tirmitee, Abubu Daaawood, and others.

3- An addition which contains some form of contradiction to the narration of thiqaat, or a more reliable narrator. This contradiction can be summed up as being one of two things:
   a) Qualifying something absolute
   b) Specifying something general

Example: What Muslim reported by way of Abubu Maalik al-As-hee, from Rib’ee, from Huttayyah who said, “the Messenger of Allaah (s.a.w) said, “… and all of the Earth has been made for us as a place of prostration; and its soil has been made as purification for us,” Abubu Maalik al-As-hee is the only one to narrate the addition “its soil”, and no other narrators made mention of it. The hadith has only been narrated as “…and all of the Earth has been made for us as a place of prostration, and as purification.”
### I’tibaar, Mutaabi’, and Shaahid

**I’tibaar**
- Literally: investigating matters and using them to know about other things of a similar nature
- Technically: scrutinizing the routes of a hadith which was only narrated by a single narrator, in order to know if anyone else narrated it as well

**Mutaabi’**
- Literally: agreeing; also called taabi’
- Technically: hadith that agrees with both wording and meaning, or meaning only, of a fard hadith, and is narrated from the same Sahabee

**Shaahid**
- Literally: witness; serves as a witness that the fard hadith has a basis, and strengthens it just a witness strengthens and supports a claim that is made
- Technically: hadith that agrees with both wording and meaning, or meaning only, of a fard hadith, and is narrated from a different Sahabee

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**Introductory Points**

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<th>Mutaaba’ah</th>
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<td>1. Taammah: agreement exists from the beginning of the isnaad</td>
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<td>2. Qaa’siyah</td>
<td>2. Qaa’siyah: agreement exists from a later point during the isnaad</td>
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**Examples**

What ash-Shaafi’ee narrated in his book, *al-Umm*, from Maalik, from ‘Abdullaah ibn Deenaaar, from Ibn ‘Umar, that the Messenger of Allaah (ﷺ) said, “A month is twenty-nine days, so do not fast until you see the new moon and do not break your fast until you see it. If it is cloudy, then complete the duration of thirty.”

Some thought that only ash-Shaafi’ee narrated the hadith with this wording from Maalik, and considered it among the ghareeb narrations of ash-Shaafi’ee. This is so because the students of Maalik narrated it with the same isnaad, but with the wording “if it is cloudy, then calculate by counting.”

However, after the process of i’tibaar, we find for ash-Shaafi’ee a mutaaba’ah taammah, mutaaba’ah qaa’siyah, and a shaahid:

1. **Mutaaba’ah Taammah**: what has been reported by al-Bukhaaree, from ‘Abdullaah ibn Maslamah al-Qa’nabee, from Maalik with the same isnaad, with the wording, “if it is cloudy, then complete the duration of thirty.”

2. **Mutaaba’ah Qaa’siyah**: what has been narrated by Ibn Khuzaymah, from ‘Aasim ibn Muhammad, from his father Muhammad bin Zayd, from his grandfather ‘Abdullaah ibn ‘Umar, with the wording “then complete thirty.”

3. **Shaahid**: what has been narrated by an-Nasaa’ee, by way of Muhammad ibn Hunayn, from Ibn ‘Abbaas, from the Prophet (ﷺ), with the wording, “if it is cloudy, then complete the duration of thirty.”

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*as-Suyooṭee, 1/241; al-Tahhaan, 140-142*
The Narrator of *Hadeeth*

**Conditions For Acceptance of Narrator**

1- **Adaalah**: that the narrator be:
   a) Muslim
   b) Baaligh (Mature)
   c) ‘Aaqil (Of sound mind)
   d) Free from things leading to fisq (open sinfulness)
   e) Free from khawaarim al-muroo’ah (anything that compromises overall integrity)

**Ways of Determining ‘Adaalah’:**
1- Statement to that effect: made by one or more scholars of ta ’deel (validation)
2- Prominent reputation: someone whose ‘adaalah’ is well-established with scholars, and is highly acclaimed, such as the Four Imaams, the two Suyfaans, and al-Awzaa’ee

2- **Dabt**: that the narrator:
   a) Not contradict the thiqaat
   b) Not be sayyi’ al-hifzah (having poor memory)
   c) Not be faaith al-ghaflat (committing gross error)
   d) Not be known for ghaffah (negligence)
   e) Not be khaiteer al-awhaam (making many mistakes)

**Ways of Determining Dabt**: that the narrator agree with the thiqaat most of the time. Differing from them on the rare occasion is of no detriment.

**Narration of the ʿAdl Narrator from Someone**:
   According to most of the scholars, this does not amount to ta ’deel for that person (i.e. does not make him ʿadl as well)

**A Scholar Implementing and Using a Hadeeth to Issue Verdicts**: does not necessarily make it sabeeh

**The Action of a Scholar in Contradiction to a Hadeeth**: does not impair the authenticity of the _hadeeth_ nor its narrators

**Ruling on the Narration of Someone Who Repented from Fisq**:
1- The narration of someone who repented from fisq is accepted
2- The narration of someone who repented from kathib (lying) in the _hadeeth_ of the Messenger of Allaah (ﷺ) is not accepted

**Ruling on the Narration of Someone Who Took a Salary for Narrating**:
1- Not accepted, according to some scholars such as Aboo Nu’aym al-Faghi ibn Dukayn
2- Accepted, according to other scholars such as Aboo Nu’aym al-Faghi ibn Dukayn
3- In the case of someone who is prevented from earning a living due to narrating _hadeeth_, it is permissible for him to take a salary

**Ruling on the Narration of Someone Who is Careless in Hearing or Narrating**:
   not accepted, such as the case of someone who does not mind falling asleep at the time of listening

**Ruling on the Narration of Someone Known for Accepting Talqeen, where he is told something, and he narrates it thereafter without actually knowing if it is one of his own hadeeth**:
   not accepted

**Ruling on the Narration of Someone Who Often Forgets When Narrating**:
   not accepted

**Definition of “Man Haddatha wa Nasiya”**: The shaykh cannot remember narrating what his students narrate from him

**Ruling on His Narration**:
   1- Rejected if he completely negates the fact that he narrated it by saying, “I did not narrate it”
   2- Accepted if he expressed reluctance in his negation, such as saying, “I don’t know it” or “I don’t recall it”

Does rejection of a hadeeth impair one of the two (i.e. the narrator and the shaykh)? No; because one of them is not more deserving of criticism than the other.

**Example**: at-Tirmihee and ibn Maajah reported by way of Rabee’ah ibn Abee ‘Abdir-Rahmaan, from Suhayl ibn Abee Saalihe, from his father, from Aboo Hurayrah that the Messenger of Allaah (ﷺ) ruled in favor of a claimant who took an oath and had a witness.” “Abdul-‘Azeez ibn Muhammaad ad-Daraawaardee said, “Rabee’ah ibn Abee ‘Abdir-Rahmaan narrated to me, from Suhayl. So, I went to meet Suhayl, and asked him about it, but he did not know of it. So I said, ‘Rabee’ah narrated to me from you…’ After that, Suhayl began to say ‘Abdul-‘Azeez narrated to me from Rabee’ah, from me that I narrated to him, from Aboo Hurayrah in marfoo’ form…”

**Most Renowned Works on the Subject**:
General Overview of the Books on al-Jarh wat-Ta'deel

Accepting Jarh (Disparagement) and Ta’deel (Validation) Without Explanation:
1. According to the most correct view, ta’deel is accepted without explanation, because its reasons are many, thus making it difficult to enumerate them.
2. Jarh is not accepted unless explained, because it is not difficult to mention the reasons behind it. Also, there are different reasons for disparagement, and someone may be undeservingly disparaged on grounds which are not valid.

Legitimacy of Jarh and Ta’deel Made by One Individual: the correct view is that it is legitimate.

If There are Both Jarh and Ta’deel for One Narrator: Jarh is given precedence as long as it is explained.

Categories of Books on al-Jarh wat-Ta’deel:
1. Those which deal specifically with thiqaat (trustworthy) narrators
2. Those which deal specifically with du’afaa’ (weak) and majrooheen (disparaged) narrators
3. Those which are general and deal with thiqaat and du’afaa’
4. Those which deal only with narrators of specific books of hadith

Most Renowned Works on al-Jarh wat-Ta’deel

1. At-Taareekh al-Kabeer, by al-Bukhaaree which is general, dealing with both thiqaat and du’afaa’
2. Al-Jarhwat-Ta’deel, by Ibn Abee Haatim which is general, dealing with both thiqaat and du’afaa’
3. Ath-Thiqaat, by Ibn Hibbaan which deals specifically with thiqaat
4. Al-Kaamil fid-Du’afaa’, by Ibn ‘Adee which deals specifically with du’afaa’
5. Al-Kamaal fee Asmaa ar-Rijaal, by ‘Abdul-Ghanee al-Maqdisi which deals specifically with the narrators found in the six books of hadith
6. Meezaan al-I’tidaal, by ath-Thahabee which deals specifically with du’afaa’ and matrookeen (abandoned narrators)
7. Tahtheeb at-Tahtheeb, by Ibn Hajar which is one of the adaptations and abridgements of the book al-Kamaal

Ibn Katheer, al-Baa’ith al-Hatheeth, 95; at-Tahhaan, 149-150; an-Naysaaboor, Ma’rifah ‘Uloom al-Hadeeth, 52
### Grades of *Jarh* and *Ta‘deel* along With Their Rulings

#### Grades of *Ta‘deel*

Gradings of *ta‘deel* underwent stages of development and finally settled on the following six:

1. Superlative form indicating trustworthiness and reliability
   - Example: *athbat an-naas* (the firmest of people); or *awthaq* (most trustworthy); or he is the *awthaq* person I have encountered.
2. Emphasis by using one or two descriptions indicating reliability
   - Example: *thiqatun thiqah* (reliable and trustworthy); or *thiqatun thabt* (trustworthy and of proven record); or *thabtun hujah* (of proven record, and a proof); or *thiqatun ma‘moon* (trustworthy and reliable)
3. Indicates reliability, but without emphasis
   - Example: *thiqah*; or *hujjah* (proof); or *thabt* (of proven record); or he is like a *mug-ta‘f;* or ‘*adlan gha‘bit* (upright and retentive)
4. Indicates *ta‘deel* (validation), but without the sense of *gabt*
   - Example: *sadoq* (honest); or *mahallu hu s-idiq* (generally truthful); or *laa ba‘sa bihi* (no objection to him)
5. Indicates neither reliability nor disparagement
   - Example: *shaykh*; or people have narrated from him; or *ilaa as-sidiq maa huwa* (inclined to truthfulness); or *wasaa‘* (acceptable); or *shaykhun wasa‘* (acceptable)
6. Indicates a sense of being near disparagement
   - Example: *saali‘h al-hadeeth* (fit to report *hadeeth*); or *yuktaba hadeethahu* (his *hadeeth* are written); or *yu‘tabaru bihi* (given consideration); or *muqaarib al-hadeeth* (average); or *saali‘h* (fair)

#### Rulings on These Gradings:

1. **The first three:** their narrations are used as proof, although some are stronger than others
2. **Fourth and fifth:** their narrations are not used as proof. However, their *hadeeth* are collected and examined, although those at the fifth level are lower than those at the fourth
3. **Sixth:** their narrations are not used as proof. However, their *hadeeth* are written, not to be examined, but rather for the purpose of *i‘tibaar*. This results from their apparent lack of *gabt*.

#### Grades of *Jarh*

Gradings of *jarh* underwent stages of development and finally settled on the following six:

1. Indicates carelessness, and is the lightest grade of *jarh*
   - Example: *layyin al-hadeeth* (of little weight); or *feehi maqaal* (statements have been leveled at him); or *fee hadeethihi ga‘f* (his narrations contain weakness); or *laysa bi-thaq* (not of high standing); or *laysa bi-ma‘moon* (unreliable)
2. Clearly indicates that he cannot be used as proof, or other similar remarks
   - Example: *laa yuqtabi bihi* (not used as a proof); or *da‘eef;* or *lahu manaakeer* (has munkar reports); or *waahin* (feeble); or *da‘afa‘* (they declared him weak)
3. Clearly indicates his *hadeeth* are not to be written
   - Example: *laa yuktabu bihi* (his *hadeeth* are not to be written); or *laa tabii’u ar-riwaayah ‘anhu* (not permissible to report from him); or *da‘eef jiddan* (very weak); or *waahin bi-maarrah* (extremely feeble); or *ta’hoo hadeethahu* (they discarded his *hadeeth*)
4. Indicates that he has been accused of lying
   - Example: *mutthahamun bil-kathib* (accused of fabrication); or *yasir al-hadeeth* (steals *hadeeth*); or *saqit* (notorious); or *laysa bi-thiqah* (not trustworthy)
5. Indicates he has been characterized as a liar
   - Example: *kahtiba ab* (established liar); or *daajaal* (impostor); or *waalda‘* (established fabricator); or *yakhib* (tells lies); or *yada‘* (fabricates)
6. Superlative form indicating lying
   - Example: *akhtab an-naas* (the most dishonest of people); or *iiyih al-muntaahaa fil-kathib aw al-wad‘* (lying or fabrication gets no worse than him); or *rukna al-kathib* (the cornerstone of lying); or *ma’ din al-kathib* (inherent liar)

#### Rulings on These Gradings:

1. **First and second:** their narration cannot be used as proof. However, their *hadeeth* can be written for the purpose of *i‘tibaar* only, although those in the second level are lower than those in the first.
2. **The last four:** their narrations cannot be used as proof, nor should they be written, nor are they to be used for the purpose of *i‘tibaar*, because such narrations are not fit to be strengthened nor lend support to others.
### The Manner of Samaa', Tahammul, and Dabd of Hadeeth

#### Manner of Samaa' al-Hadeeth (Hearing Hadeeth):
This refers to clarifying what is necessary and stipulated for one who wants to hear hadeeth from the shuyookh. It also refers to hearing a narration and receiving it in order to convey it to others later on.

**Recommended Age to Begin Samaa’ al-Hadeeth:**
- 1- From the age of thirty; the scholars of ash-Shaam follow this opinion
- 2- From the age of twenty; the scholars of al-Koofah follow this opinion
- 3- From the age of ten; the scholars of al-Bagrah follow this opinion
- 4- The most correct view, adopted in later times, is to begin at a young age as soon as one’s samaa’ (hearing) is deemed correct, because the ahadeeth are accurately preserved in books.

**Is there a Specific age for the Samaa’ of a Child to be Deemed Correct?**
- 1- Some of the scholars specified it as being five years of age, and the scholars of hadeeth have implemented this view.
- 2- Others have said that the most correct view is to take the discernment of the child into consideration. If he can comprehend what is said and reply to questions asked, then he is discerning and his samaa’ is deemed correct; otherwise his samaa’ is not correct.

#### Tahammul al-Hadeeth:
Methods of receiving hadeeth from the shuyookh.

#### Dabd of Hadeeth:
How the student verifies the accuracy of the hadeeth he received in such a way that would qualify him to narrate it to others in a reliable fashion.

#### Are Islaam and Maturity Conditions for Tahammul al-Hadeeth?
Islaam and maturity are not necessary conditions for tahammul of hadeeth, although they are stipulated for adaa’ (conveying hadeeth to others). Hence, the narration of a mature Muslim which he received prior to him accepting Islaam, or prior to him being mature, is accepted. However, discernment is necessary for one who has not attained the age of maturity.

#### Methods of Tahammul al-Hadeeth:
1- Samaa’ min lafth ash-shaykh (hearing directly from the words of the shaykh)
2- Qiraa’ah ’alaa ash-shaykh (reading to the shaykh); also called ‘Ard
3- Ijaazah (permission)
4- Munaawalah (presentation)
5- Kitaabah (written correspondence)
6- Ilaam (declaration)
7- Wasiiyiah (bequest)
8- Wijaadah (finding)

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at-Tahhaan, 155
Methods of Taḥammul al-Hadeeth

**Samaa’ min Laftah ash-Shaykh**

**Definition:** The shaykh reads, whether from memory or his book, and the student listens, whether he writes or not.

**Rank:** the highest method of taḥammul according to the majority of scholars.

**Phrases of Adaa’** (Conveying):

1. Before it was common practice to use specific phrases for each method of taḥammul, it was permissible for one who heard directly from the words of the shaykh to say at the time of adaa’: *sami’tu* (I heard), *haddathanee* (he narrated to me), *akhbaranee* (he reported to me), or *thakara lee* (he mentioned to me).

2. After it became common practice to use specific phrases for each method of taḥammul, the phrases of adaa’ became the following:
   a) For *samaa’* (hearing directly): *sami’tu* or *haddathanee*
   b) For *qira’ah* (reading): *akhbaranee* (he reported to me)
   c) For *ijaazah* (permission): *anba’aneee* (he informed me)
   d) For *samaa’ al-muthaakarakah* (informal hearing): *qala’ lee* (he said to me), or *thakara lee* (he told me)

**Qira’ah’ alaah ash-Shaykh; or ‘Ard**

**Definition:** A student reads and the shaykh listens. This applies if student himself reads, or he listens while someone else reads. It also applies whether the reading is from memory or book. The shaykh follows along with the reader from memory or while holding his own book, or while another *thiqah* is holding his book.

**Ruling on Narrating What is Received:** Undisputably accepted

**Rank:** there are three opinions

1. Equal to *Samaa* (the opinion of Maalik, al-Bukhaaree, and the majority of scholars from al-Hijazah and al-Koofah).

2. Lower than *Samaa*: held by the majority of scholars of the eastern regions; and it is the most correct view.

3. Better than *Samaa*: held by Aboon Haneefah d.150 and Ibn Abee Thibib d.159, and an opinion narrated from Maalik d.179

**Phrases of Adaa’**: Safeest form: *qara’tu ‘alaah fulaan* (I read to Person A); or *qun’i ‘alayhi wa anaa’ asma’a fa aqarra bihi* (it was read to him while I was listening, and he approved of what was read)

Permitted form: it is permitted to use phrases of samaa’ if they are qualified denoting *qira’ah* (reading), such as *haddathanaa qira’at an laayyi* (he narrated to us using the method of *qira’ah*)

Most common form adopted by many scholars of hadeeth: Using only the phrase *akhbaranee* (he reported to us), and not any other

**Ijaazah**

**Definition:** Verbal or written permission to narrate

**Its Form:** The shaykh saying to the student, "I permit you to narrate Saheeh al-Bukhaaree from me," for instance.

**Types:**

1. The shaykh gives *ijaazah* for a specific thing to a specific person; such as, "I permit you to narrate Saheeh al-Bukhaaree." This is the highest level of *ijaazah* which does not include munaawalah.

2. An unspecified thing to a specific person; such as, "I permit you to narrate all you heard from me."

3. An unspecified thing to an unspecified person; such as, "I permit the people of my time to narrate all they heard from me."

4. For an ambiguous thing, or to an ambiguous person; such as, "I permit you to narrate the book as-Sunan!" while the shaykh narrates several of the Sunan works; or "I permit Mu’hammad ibn Khalid ad-Dimashqee..." while there are several people sharing that name.

5. To a non-existent person; either a living person along with those who ensue from him, such as, "I permit Person A and all his offspring..."; or the non-existent person independent, such as "I permit the offspring of Person A..."

**Ruling on Narrating What is Received:**

The first type: The correct view is that its narration and implementation are permissible. The remaining types: there is contention over their permissibility

**Phrases of Adaa’**: Better is to say *naawalanee* (he presented to me), or *naawalanee wa ajaaza lee* (he presented it to me and permitted me)

Permissible: using qualified phrases of samaa’ and *qira’ah* such as *haddathanaa munaawalatan*, or *akhbaranee munaawalatan* *wa ajaaza lee* (he reported to us, with munaawalah and *ijaazah*)

**Munaawalah**

**Definition:** The phrases of scholars.

**Types:**

1. With *ijaazah*: the absolute highest level of *ijaazah*. A form it takes is where the shaykh gives his book to the student and says to him, "These are my narrations from Person A, so narrate them from me." He then leaves his book with him, either to keep or borrow for the purpose of copying.

**Ruling on Narrating What is Received:** Permissible, and it ranks lower than samaa’ and *qira’ah alaah ash-shaykh*.

2. Without *ijaazah*: the shaykh gives his book to the student, while only telling him, "These are the narrations I have heard."

**Ruling on Narrating What is Received:** Impermissible

**Phrases of Adaa’**: Better is to say *naawalanee* (he presented to me), or *naawalanee wa ajaaza lee* (he presented it to me and permitted me)

Permissible: using qualified phrases of samaa’ and *qira’ah* such as *haddathanaa munaawalatan*, or *akhbaranee munaawalatan* *wa ajaaza lee* (he reported to us, with munaawalah and *ijaazah*)
Methods of Tabarrur al-Hadeeth

**Its Form:** The shaykh writes his narrations for someone present or absent, by writing them himself or asking someone else to write.

**Types:**
1. **With ijaaazah:** I permit you to narrate what I have written for you or to you.
2. **Without ijaaazah:** as in the case where he writes some ahadeeth and sends them to him, but does not grant him ijaaazah to narrate them.

**Ruling on Narrating What is Received:**
1. Permissible: according to many scholars of hadith, fiqh, and usool
2. Impermissible: according to some scholars of hadith, which is the correct view, because the shaykh may declare a certain hadith to be one of his narrations, but it is not permissible to narrate it due to a defect it contains. However, if he permits others to narrate it, then they are allowed to do so.

**Phrases of Adaa':**
1. Alamanee shaykhee bi-kathaa (my shaykh declared to me…)
2. Awsaa ilaya fulaanun bi-kathaa (Person A bequeathed to me…); or haddathaneel fulaanun waajiyatan (he narrated to me using the method of waajiyah).

**Its Form:** A student finds ahadeeth in the handwriting of a shaykh who used to narrate those ahadeeth. The student knew that shaykh but did not hear from him, nor did he have ijaaazah from him.

**Ruling on Narrating What is Received:**
1. Impermissible: the more preferred view
2. Permissible: the less preferred view, because the shaykh bequeathed a book to the student without granting him permission to narrate it.

**Phrases of Adaa':**
1. Wajadtu bi-khaattii fulaan (I found in the handwriting of Person A…); or qara 'tu bi-khaattii fulaanin kathaa (I read in the handwriting of Person A…), and then...
Written Documentation of Hadeeth, and Traveling to Acquire Hadeeth

Ruling on the Written Documentation of Hadeeth:
1- Undesirable according to some, such as Ibn ‘Umar, Ibn Mas‘ood, and Zayd ibn Thaabit
2- Permissible according to some, such as ‘Abdullaah ibn ‘Amr, Anas, ‘Umar ibn ‘Abdil-‘Azeez, and most of the Sahaabah
3- Later on, they all agreed to its permissibility, putting an end to the difference of opinion

Reason for Difference of Opinion Concerning Written Documentation:
1- Hadeeth of prohibition: the Messenger of Allaah (ﷺ) said, “Do not write anything from me except the Qur’aan. Anyone who has written something other than the Qur’aan from me must erase it.” Muslim
2- Hadeeth of permission: the Messenger of Allaah (ﷺ) said, “Write it (my words) for Aboo Shaah,” al-Bukhaaree, Muslim and there are others, such as one permitting ‘Abdullaah ibn ‘Amr to write

Reconciling between the Alhadeeth of Permission and Prohibition:
1- The permission to write was for someone vulnerable to forgetting the hadeeth, while the prohibition was for someone who would not forget, and it was feared he would completely rely upon written documentation if he were to write.
2- The prohibition came at a time when it was feared that the hadeeth would be confused with the Qur’aan. Then, when that was no longer feared, there came the permission to write. Based upon this, the prohibition is mansookh (abrogated).

Duties of Someone who Writes Hadeeth:
1- Ensuring the precision and accuracy of vowel signs and dots in order to remove confusion; and placing vowel signs on proper nouns, since they cannot be determined by what comes before or after them
2- Writing clearly and conforming with the established rules which govern handwriting
3- Not devising and using special terminology or symbols which others do not know
4- Praising Allaah (ﷺ), using terms such as (‘aza wa jaalla; the Most Mighty and Sublime)
5- Including salaah and salaam upon the Prophet (ﷺ) each time he is mentioned, and not becoming weary due to repetition. It is undesirable to mention only salaah, or only salaam, or to use symbols such as صل و سلم, or صل و سلم
6- Invoicing Allaah’s pleasure and mercy upon the Sahaabah and scholars

Mugaabalah (Comparison): after completing his writing, he must compare it with the original book of his shaykh, even if he obtained the narrations from him by way of ijaazah.

How Mugaabalah is Performed: the writer recites from his book, while both he and his shaykh have their respective books open before them. It suffices that another thiqah compare with him at any time, whether at the time of reciting or afterwards. It also suffices for him to compare with a copy already compared with the original of the shaykh.

Technical Terms Used when Writing Phrases of Adaa’ as well as Others:
1- حددثانا (haddathana) or (thanaa) or (naa)
2- أخبرانا (akhbarana) or (anaa) or (aranaa)
3- تبجع (Tabjeel) (switching) from one isnaad to another: pronounced haa
4- If a word is omitted in writing for the purpose of brevity: If “qaala (he said)” or something similar is omitted between individuals of the isnaad, the reader should still pronounce it. For instance, in “haddathana Abdullaah Ibn Yoosuf akhbarana Maalik,” we would say “qaala akhbarana Maalik.” Also, if the word “annahu (that he)” is omitted at the end of the isnaad, one should pronounce it. For instance, in “an Abbe Hurayrah qaala” we say “annahu qaala.” This is done to make the statement conform to the rules of Arabic grammar.

Travelling to Acquire Hadeeth: The scholars exercised unparalleled care and concern in collecting and verifying the hadeeth. As a result, they expended astounding effort and time accomplishing this task. After one of them would collect all the hadeeth of the scholars in his locality, he would travel to any other land, whether near or far, if he heard there was a shaykh there who narrated the hadeeth of the Messenger of Allaah (ﷺ). He would do so bearing hardships along the way which no one knows of except Allaah (ﷻ), and there are exhilarating accounts of such experiences. In his book, Ar-Riqaah fee Talab al-Hadeeth, al-Khatib al-Baghdadee collected some of these accounts from the Sahaabah, Taabi’een, and those after them concerning the acquisition of the noble hadeeth.
**Riwaayah of Hadeeth**

**What is Meant:** the manner in which a hadith is narrated, the etiquette to be observed, and other related matters

**Is it permissible for a narrator to narrate from his book if he has not memorized what it contains?**

<table>
<thead>
<tr>
<th>1- Stringent View:</th>
<th>consideration is not given except to what has been narrated from memory; this view has been reported from Maalik, Aboo Haneefah, and Aboo Bakr as-Saydalaanee</th>
</tr>
</thead>
<tbody>
<tr>
<td>2- Lenient View:</td>
<td>some individuals narrated from copies which were not compared with their originals, and among them is Ibn Lahee‘ah</td>
</tr>
<tr>
<td>3- Moderate View:</td>
<td>if tahammul (receiving) and muqaabalah (comparison) of the narrations are performed based on the criteria that have preceded, it is permissible for him to narrate from his book, even if his book is not at hand, since it is highly unlikely that he would make any alterations or substitutions – especially if he typically recognizes such alterations. This is the view of the majority of scholars.</td>
</tr>
</tbody>
</table>

**Ruling on the narration of a blind person who did not memorize what he heard:** if he sought help from a thiqah in writing the narrations which he heard, verifying their accuracy, and maintaining his book; and if he is careful when the narrations are read to him, such that he is largely convinced there are no alterations, his narration is acceptable according to the majority of scholars, and he is considered just as an illiterate person who is able to see, but does not memorize.

**Ruling on narrating hadith by meaning, and conditions for doing so:**

| 1- Some scholars of hadith, fiqh, and usool prohibited it; among them were Ibn Seereen and Aboo Bakr ar-Raazee |
| 2- Most scholars of hadith, fiqh and usool permitted it, including the four Imaams, provided the narrator precisely conveys the entire meaning and fulfills conditions including: |
| a) He knows the wordings and what is intended by them |
| b) He is fully aware of what could alter the meaning |
| This is excludes written compilations, as it is not permissible to narrate any part of them by meaning, or to alter the wordings which are found in them, even if they convey the same meaning. This is because the permissibility of narrating by meaning is due to necessity only. |

**Reasons for making lahn (mistakes of grammar or pronunciation) in hadith, which a student must avoid:**

| 1- Not learning nahw (grammar) and Arabic language |
| 2- Relying only on books and written materials, and not learning from shuyookh |

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al-Qaasimee, 225; at-Tahhaan, 164-174
Methods of Tasneef (Compiling Hadeeth)

The methods of compiling hadeth are numerous, and they do not follow one specific form due to a number of factors. The following are the most prominent of these methods, organized according to chronological development.

1- Jawaami': among the earliest of them was the Jaami' of Ma'mar d.153
2- Muwaatta'aat: among the earliest was the Muwaatta' of Muhammad ibn Abee Thaib d.158
3- Musannafaat: among the earliest was the Musannaf of Hammaad ibn Salamah al-Basree d.167
4- Ajzaa': among the earliest was Juz' ma'a Rawaahu Aboo Hanefah 'an as-Sa'ababah, by Aboo Ma'shar d.178
5- Masaaneed: among the earliest was the Musnad of Abee Dawood at-Tayyaliseed d.204
6- Sunan: among the earliest was the Sunan of Muhammad ibn Idrees ash-Shaaf'iee d.204
7- Sihah: among the earliest was Sihah al-Bukhaaree d.266
8- Ma'aajim: among the earliest was Mu'jam as-Sa'ababah, by Ahmad ibn 'Alee al-Mawsilee d.307
9- Mustakhrjaat: among the earliest was the Mustakhraj of Aboo 'Awaanah al-Isfaraayeneen d.310
10- Atraaf: among the earliest was Atraf as-Sa'eehaayn, by Ibraaheem ad-Dinashqee d.401
11- Mustadrakaat 'ala al-Jawaami': among the earliest was the Mustadrak of al-Haakim d.405
12- Majaamee': among the earliest was al-Jami' Bayna as-Sa'eehaayn, by Muhammad al-Humaydee d.488
13- Zawaa'id: among the earliest was Migbaah az-Zuajajah fee Zawaa'id ibn Maajah, by al-Boogeeereep d.840

Jum'ah, Usool at-Takhreej, 18, 95
Methods of Tasneef

**Jawaami**

Definition: Plural of *Jaami*. It refers to any book of hadeeth containing narrations about all necessary topics, such as 'aqeedah (beliefs), ahkaam (legal rulings) raqaa'iq (softening the heart); manners of eating and drinking, travelling, and residence; also things related to tafsir (interpretation of the Qur’aan), history, biographies, fitan (trials), manaaqib (virtues of individuals), mathaalib (dispraise of individuals), etc.

Most Renowned:
1. *Jaami* of Ma’mar d.153
2. *Jaami* of ath-Thawree d.161
3. *Jaami* of Ibn ‘Uyaynah d.198
4. *Jaami* of ‘Abdur-Razzaaq d.211
5. *Jaami* of as-Saheeh, by Bukhaaree d.256
6. *Jaami* of as-Saheeh, by Muslim d.261
7. *Jaami* of at-Tirmithbee d.279

**Muwatta’aat**

Definition: Books of hadeeth which are organized according to *fiqh* chapters. They include *hadeeth* which are marfoo’, mawqoof, and maqtoo’.

Difference Between Muwatta’ and Muṣannafaat:
- Muwatta’: contains marfoo’, mawqoof, and maqtoo’ narrations
- Sunan: confined to marfoo’ hadeeth, with rare exception

Most Renowned:
1. *Muwatta* of Muhammad ibn Abee Thi’b d.158
2. *Muwatta* of Maalik ibn Anas al-Madane d.179
3. *Muwatta* of ‘Abdullaah al-Marwaze d.253

**Muṣannafaat**

Definition: Books of *hadeeth* which are organized according to *fiqh* chapters. They include *hadeeth* which are marfoo’, mawqoof, and maqtoo’.

Difference Between Muṣannaf and Sunan: Muṣannaf works contain marfoo’, mawqoof, and maqtoo’, while Sunan works are confined to marfoo’ hadeeth, with rare exception.

Most Renowned:
1. *Muṣannaf* of Aboo Salamah Hammaad ibn Salamah d.167
2. *Muṣannaf* of Aboo Sufyaan Wakee’ ibn al-Jarraah d.196
3. *Muṣannaf* of Abdur-Razzaaq ibn Hammaam as-Saan’aanee d.211
4. *Muṣannaf* of Abdullaah ibn Muhammad ibn Abee Shaybah d.235
5. *Muṣannaf* of Baqee ibn Makhlad al-Qurṭubi d.276


Jum’ah, Usool at-Takhreej, 18, 95
**Methods of Tasneef**

<table>
<thead>
<tr>
<th><strong>Ajzaa’</strong></th>
<th><strong>Masaaneed</strong></th>
<th><strong>Sunan</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Definition:</strong> Plural of Juz’. It is a small book containing one of two things: 1- A collection of ahadeeth narrated from one individual, whether of the Sahaabah or those afterwards, such as Juz’ maa Rawaaahu Aboo Haneefah min aq-Sahaabah, by Aboo Ma’shar ‘Abdul-Kareem at-Tabaree. 2- A collection of ahadeeth serving as a thorough examination of one topic such as: a) Juz’ Raf’ al-Yadayn fis-Salaah, by al-Bukhaaree. b) Juz’ al-Qiraa’ ah Khalf al-Imaam, by al-Bukhaaree.</td>
<td><strong>Definition:</strong> Books of hadith classified according to the names of Sahaabah, such that the ahadeeth narrated by each Sahaabee are collected individually. <strong>Arrangement of Names of Sahaabah in a Musnad Can be According to:</strong> 1- Alphabetical order 2- Precedence in acceptance of Islam 3- Tribes 4- Geographical regions 5- Other categories</td>
<td><strong>Definition:</strong> Books containing marfoo’ hadith arranged according to fiqh chapters. <strong>Most Renowned:</strong> 1- Sunan of ash-Shaafiee d.204 2- Sunan of ad-Daarimee d.255 3- Sunan of Ibn Maajah d.273 4- Sunan of Aboo Daawood as-Sijistaanee d.275 5- Sunan of Ahmad an-Nasaa’ee d.303 6- Sunan of ad-Daaraquatnee d.385 7- Sunan of al-Bayhaqee d.408</td>
</tr>
</tbody>
</table>

| **Masaaneed Number Close to One Hundred, and the Most Renowned are:** | | |
| 1- Musnad of Aboo Daawood Sulaymaan at-Tayaalisee d.204 | 2- Musnad of Asad ibn Moosaa al-Umawee d.212 | 3- Musnad of Ubaydullaah ibn Moosaa al-Absee d.213 |
| 4- Musnad of ‘Abdullaah ibn az-Zubayr al-Humaydee d.219 | 5- Musnad of Musaddad ibn Musarhad al-Bagree d.228 | 6- Musnad of Aboo Khaythamah Zuhayr ibn Harb d.234 |
| 7- Musnad of Ahmad ibn Hanbal d.241 | 8- Musnad of ‘Abd ibn Humayd d.249 | 9- Musnad of Nu’yam ibn Hammaad d.288 |
| 10- Musnad of Aboo Ya’laa Ahmad al-Mawgilee d.307 | | |

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Jum’ah, Usool at-Takhreej, 6, 21
Methods of Tasneeef

**Sihaah**

- *Seheeh al-Bukhaaree* d.296
- *Seheeh Muslim* d.261
- *Seheeh Ibn Khuzaymah* d.311
- *Seheeh Ibn Hibbaan* d.354

**Ma‘aajim**

**Definition:** Books whose *ahaadeeth* are arranged according to:

1. *Masaaneed as-Saahabah*
2. *or Shuyookh (teachers)*
3. *or Buldaan (geographical regions)*
4. *Others*

In most cases, names are arranged in alphabetical order.

**Ma‘aajim are many, and the Most Renowned are:**

2. *Al-Mu‘jam al-Kabeer,* by Sulaymaan ibn Ahmmad at-Tabaraaneen d.360, arranged according to *masaaneed as-saahabah,* in alphabetical order, except the musnad of Aboo Hurayrah which was placed by itself as a *muusannaf.* It contains 60,000 *ahaadeeth.*
3. *Al-Mu‘jam al-Awzaat,* by al-Tabaraanee d.360, arranged according to the names of his *shuyookh.* It contains 30,000 *ahaadeeth.*
4. *Al-Mu‘jam as-Saheer,* by al-Tabaraanee d.360, wherein he collected narrations from one thousand of his *shuyookh;* in most cases each of whom has one *hadeeth.*

**Mustakhraajat**

**Definition:** Plural of *mustakhraaj,* where a compiler takes an existing book of *hadeeth* and reports the same narrations, but with his own *asaaneed* which do not go through the route of the original author. Thus, he may meet with him at his *shaykh* or a further point in the *isnaad,* even at the level of a *Saahabee.* However, it is stipulated that he only meet with him at a further point if he does not have an *isnaad* leading to a closer one. Exception is made for *‘uluww* (i.e. a shorter *isnaad*) or an important addition. In the case where the compiler cannot find a satisfactory *isnaad* of his own for a particular narration, he may either omit that narration or mention it through the route of the original author.

**Organization:** arranged in the same fashion as the original work.

**They are Numerous, and the Most Renowned are:**

1. *Mustakhraajat on al-Bukhaaree:*  
   a) *Mustakhraaj of al-Ismaa‘eelee* d.344  
   b) *Mustakhraaj of al-Ghitreeefee* d.377  
   c) *Mustakhraaj of Ibn Abee Thuhaal* d.378

2. *Mustakhraajat on Muslim:*  
   a) *Mustakhraaj Abee ‘Awaanaah al-Isfaraayeenee* d.310  
   b) *Mustakhraaj of al-Heeree* d.311  
   c) *Mustakhraaj of Aboo Haamil al-Haraawe* d.345

3. *Mustakhraajat on al-Bukhaaree and Muslim together:*  
   a) *Mustakhraaj of Ibn al-Akhram* d.344  
   b) *Mustakhraaj of Aboo Bakr al-Barqaaneen* d.425  
   c) *Mustakhraaj of Aboo Nu‘aym al-Aqbaahaaanee* d.430

4. *Mustakhraajat on the Sunan works:*  
   a) *Mustakhraaj on Sunan Abee Daawood* d.275, by Qaasim ibn Asbagh d.340
**Methods of Tasneef**

### Books of Atraaf

**Definition:** A book of atraaf is a collection of hadeeth in which the compiler limits himself to mentioning the taraf (small portion, usually the beginning) of the hadeeth which serves as an indication to the remainder of it. Then, the compiler lists the asaaneed through which that matn is transmitted. This may be done in a comprehensive manner, or only relative to specific books. Some compilers list the asaaneed for a given matn in their entirety, while others only mention the shaykh of the original author.

**Organization:**
1. Most are arranged to masaeed of names of the Sahaabah in alphabetical order
2. In rare cases, they are arranged alphabetically to the beginning of the matn, as in:
   a) Atraaf al-Gharaa’ ib wal-Afraad, by ad-Daraarqumee, arranged by Muhammad ibn Taahir al-Maqrisee.\(^5\)07
   b) Al-Kashshaaf fee Ma’raf al-Atraaf, by Muhammad ibn ‘Alee al-Husaynee.\(^7\)85

**Purposes:**
1. Whether a given hadeeth is ghareeb, ‘azeez, or mashhoor, because its various asaaneed are all collected in one place.
2. Which author of the original books collected a hadeeth, and in which chapter.
3. The number of hadeeth narrated by each Sahaabee in the books covered by works of atraaf

**Note:**
1. Books on atraaf do not provide the complete matn of the hadeeth
2. They do not give the exact same wording of the hadeeth, but instead provide the meaning.

**Most Renowned Works on the Subject:**
1. Atraaf as-Saheehayn, by Aboo Mas’ood Ibraaheem ibn Muhammad ad-Dimashqee.\(^4\)01
2. Atraaf as-Saheehayn, by Aboo Muhammad Khalaf ibn Muhammad al-Waasitee.\(^4\)01
5. Atraaf al-Masaaneed al-‘Asharah, by Abu–Abbaas ‘Abym ibn Muhammad al-Booseereen.\(^8\)40

### Mustadrakaat ‘alaal al-Jawaami’

**Definition:** Plural of mustadrak, which is a book where the author collects ahaadeeth by which he supplements an existing book based on its criteria (i.e. of the original author), though its original author did not include them.

**Example:**
Al-Mustadrak ‘ala As-Saheehayn, in 4 volumes, by al-Haakim.\(^4\)05

**The Ahaadeeth of Mustadrak al-Haakim are of Three Types:**
1. Saheeh according to the criteria of al-Bukhaaree and Muslim, or one of them, though neither of them collected it in their books.
2. Saheeh according to al-Haakim himself, though not necessarily fulfilling the criteria of al-Bukhaaree or Muslim.
3. Ahaadeeth which he did not consider to be saheeh, but he pointed them out.

**Note:** Al-Haakim was lenient in grading narrations as being saheeh. Al-Thababee examined the narrations, and he approved some of what al-Haakim graded saheeh, differed with him at times, and remained silent on things which required further research.

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4) Refers to one of Muwatta’. 5) Refers to the Six Books and Muwatta’ Maalik. 6) Refers to the Six Books of Salih ibn Kaab, Musnad al-Haakim, Mustakhrjib Abee A’waanah, Sha右f Ma’anee al-A’theer by al-Tahabsee, and Sunan ad-Daraarqumee. The reason eleven books are mentioned instead of ten is because only a quarter of Saleeb ibn Khuzaymah was available. See Laith al-A’Sahaath, Tayyif Taabhirat al-Hufsaath, p. 333.
Methods of Tasnee

**Majaamee’**

*Definition:* Plural of majma’, which is any book where the compiler collected the ahadeeth contained in a number of other works, arranging them in the same way as their originals.

*Examples:*
1. *Al-Jam’ Bayna as-Saheehayn,* by Muhammad al-Humaydee
2. *Al-Tajreed ig-Saheeh was-Sunan,* by Ruzayn ibn Mu’awiyah.

*It contained fourteen books of hadeeeth:*
- *Saheeh al-Bukhaaree*
- *Saheeh Muslim*
- *Muawja Maalik*
- *Sunan al-Tirmithi*
- *Sunan an-Nasaa’ee*
- *Sunan Abee Daawood*
- *Sunan Ibn Maajah*
- *Musnad Ahmad*
- *Musnad ad-Daarawnee*
- *Musnad Abee Bakr Ahmad ibn Umar al-Bazzaar*
- *Musnad Abee Ya’laa*
- *al-Mu’jam al-Kabeer, by at-Tabaraanee*
- *al-Mu’jam al-Awsat, by at-Tabaraanee*
- *al-Mu’jam as-Sagheer, by at-Tabaraanee*

**Zawaa’id**

*Definition:* Works in which the compiler collects ahadeeth from certain books which are additional to those found in other books.

*Examples:*
1. *Misbaah az-Zuaajah fee Zawaa’id Ibn Maajah,* by Ahmad ibn Muhammad al-Boogheree, which contains zawaa’id of Sunan Ibn Maajah (i.e. the additional narrations it has) not found in the five other books.
3. *Ittaaj as-Saadah al-MAhararah bi-Zawaa’id al-‘Asharah,* by al-Boogheree, which contains the zawaa’id of al-‘Asharah (the ten musnad works) not found in the Six Books.

*The ten musnad works are:*
- *Musnad Abee Daawood at-Tayyaliisee*
- *Musnad al-Humaydee*
- *Musnad Musaddad Ibn Musarhad*
- *Musnad Abee Bakr Ibn Abee Shaybah*
- *Musnad Istaqaq Ibn Raahawayh*
- *Musnad Muhammaad Ibn Yatyaq al-‘Adanee*
- *Musnad Abyyad Ibn Mamee*
- *Musnad Abd Ibn Humaya*
- *Musnad al-Haarifh Ibn Abee Usamaan*
- *Musnad Abee Ya’laa al-Mawslii*

*4- Al-Mutaaalib al-‘Aaliyah bi-Zawaa’id al-Masaaneeed ath-Thamaaniiyah,* by Ibne Hajar al-Asqalaanee, which contains the zawaa’id of al-Masaaneeed ath-Thamaaniiyah (the eight musnad works) not found in the Six Books and Musnad Ahmad. The musnad works referred to in this case are the ten mentioned above except for Musnad Abee Ya’laa al-Mawslii and Musnad Istaqaq Ibn Raahawayh.

5. *Majma’ az-Zawaa’id wa Manba’ al-Fawaa’id,* by al-Haafith “Alee ibn Abee Bakr al-Haythamee,” containing the zawaa’id of the works listed below not found in the Six Books:
- *Musnad Abyyad*
- *Musnad Abee Bakr al-Bazzaar*
- *Musnad Abee Ya’laa al-Mawslii*
- *al-Mu’jam al-Kabeer, by at-Tabaraanee*
- *al-Mu’jam al-Awsat, by at-Tabaraanee*
- *al-Mu’jam as-Sagheer, by at-Tabaraanee*

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**Jum’ah, Usool at-Takhreej, 18-19**

1. The Six Books: al-Bukhaaree, Muslim, at-Tirmithi, an-Nasaa’ee, Aboo Daawood, and Ibn Maajah
2. al-Bukhaaree, Muslim, al-Muwatta’, at-Tirmithi, an-Nasaa’ee, and Aboo Daawood
3. Combined between *Saheeh al-Bukhaaree* and *Muslim.*
4. al-Bukhaaree, Muslim, Sunan at-Tirmithi, Sunan Abee Daawood, Sunan an-Nasaa’ee
**Ghareeb al-Hadeeth and its Sources**

**Ghareeb** – Literally: obscure and difficult to understand  
Technically: obscure wordings that occur in the *matn* of a *hadeeth*

### Most Renowned Works on the Subject

<table>
<thead>
<tr>
<th>Work</th>
<th>Author</th>
<th>Volume</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ghareeb al-Hadeeth</td>
<td>An-Nadr ibn Shumayl</td>
<td>2,031</td>
</tr>
<tr>
<td>Kitab il-Ghareeb</td>
<td>Ma'mar ibn al-Muthanna al-Bagree</td>
<td>2,101</td>
</tr>
<tr>
<td>Kitab il-Ghareeb</td>
<td>'Abdul-Malik ibn Qurayb al-Asmaee</td>
<td>2,216</td>
</tr>
<tr>
<td>Ghareeb al-Hadeeth</td>
<td>Aboo Ubayd al-Qaasim ibn Sallam</td>
<td>2,244</td>
</tr>
<tr>
<td>Ghareeb al-Hadeeth</td>
<td>'Abdullaah ibn 'Abdulrahman al-Qutaybah</td>
<td>2,266</td>
</tr>
<tr>
<td>Ghareeb al-Hadeeth</td>
<td>'Ubaa al-Harbee</td>
<td>2,285</td>
</tr>
<tr>
<td>Ghareeb al-Hadeeth</td>
<td>Al-Mubarrad</td>
<td>2,394</td>
</tr>
<tr>
<td>Ghareeb al-Hadeeth</td>
<td>Al-Banhee al-Athari</td>
<td>2,394</td>
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<tr>
<td>Ghareeb al-Hadeeth</td>
<td>Ahmad ibn Yatiyaa, commonly known as Thalab</td>
<td>2,394</td>
</tr>
<tr>
<td>Ghareeb al-Hadeeth</td>
<td>'Abdul-Hadi Al-Ba' sindars</td>
<td>2,521</td>
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<tr>
<td>Ghareeb al-Hadeeth</td>
<td>Usama ibn Musa</td>
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<td>Ghareeb al-Hadeeth</td>
<td>'Abdul-Malik ibn 'Abdulrahman al-Jawzee</td>
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<td>'Abdul-Malik ibn 'Abdulrahman al-Jawzee</td>
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<tr>
<td>Ghareeb al-Hadeeth</td>
<td>'Abdul-Malik ibn 'Abdulrahman al-Jawzee</td>
<td>2,616</td>
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<tr>
<td>Ghareeb al-Hadeeth</td>
<td>'Abdul-Malik ibn 'Abdulrahman al-Jawzee</td>
<td>2,629</td>
</tr>
</tbody>
</table>

### An-Nihaayah fee Ghareeb al-Hadeeth wal-Athar, by Ibn al-Attheer

<table>
<thead>
<tr>
<th>Book</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Al-Nihaayah fee Ghareeb al-Hadeeth wal-Athar</td>
<td>Ibn al-Attheer</td>
</tr>
</tbody>
</table>

### The book consists of five volumes: Ibn al-Atheer acquired much knowledge in the area of explaining ghareeb al-hadeeth. Thus, he imparted that and augmented it with detailed independent research, so much so that his book is considered the utmost authority in this discipline. Only a few ahaadeeth escaped him, and as-Suyooti discussed them in *ad-Durr an-Nathir* as well as *al-Tahtheel wat-Tahtheel* ‘ala a Nihaayah al-Ghareeb.

**Methodology Followed by the Author:** He did not limit himself to just linguistic aspects when explaining the ghareeb terms in the *hadeeth* of the Messenger of Allaah ( ﷺ) and the aathaar of the Sahaabah and Taabi’een. He discussed topics of *fiqh*, raised issues concerning *sarf*, and attempted to reconcile *a hadeeth* that appeared to be conflicting. After Ibn al-Attheer, almost no one wrote on the topic except Ibn al-Haajib, and scholarly endeavors concentrated on making appendices and abridgements of an-Nihaayah. ‘Imaid ad-Deen Aboole-Fidaa’ Imsaa’ee ibn Muhammad al-Ba’lee al-Hanbalee al-Haajib compiled a poetic adaptation of an-Nihaayah in his book *al-Kifaayah fee Natjim an-Nihaayah*. Among the most renowned abridgements and appendices to an-Nihaayah are:

<table>
<thead>
<tr>
<th>Volume</th>
<th>Author</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>An appendix by Safi ad-Deen Mahmood Ibn Abee Bakr al-Armaway</td>
</tr>
<tr>
<td>2</td>
<td>An abridgement by as-Suyooti entitled <em>Ad-Durr an-Nathir Talkhees Nihaayah Ibn al-Attheer</em></td>
</tr>
<tr>
<td>3</td>
<td><em>Al-Tahtheel Wat-Tahtheel</em> ‘ala Nihaayah al-Ghareeb, also as-Suyooti</td>
</tr>
<tr>
<td>4</td>
<td>An abridgement by Eesaa ibn Muhammad as-Safawee</td>
</tr>
<tr>
<td>5</td>
<td>An abridgement by ‘Alee ibn Husaam ad-Deen al-Hindee</td>
</tr>
</tbody>
</table>

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**Jum'ah, 135; at-Tahhaan, 173**
### Manners of the Muhaddith and Student of Hadeeth

#### Manners of the Muhaddith:
1. Sincerity of intention and purifying the heart from worldly gains, such as seeking authority and fame.
2. Making his greatest priority spreading ahadeeth and conveying them from the Messenger of Allaah (ﷺ), hoping for the reward from Allaah.
3. Not narrating in the presence of someone more worthy than him, due to age.
4. If asked for a hadeth which he knows someone else has, he directs the questioner to that person.
5. Not refraining from narrating to someone whose intention may be unsound, because it is hoped that it would be rectified.
6. Convening a gathering for dictation and teaching of hadeth if he is qualified, since this is the highest rank of riwaayah (narration).

#### Recommendations for Attending a Gathering for Dictation:
1. Being clean, applying perfume, and combing the beard.
2. Sitting in a composed, dignified manner, without the beard.
3. Giving attention to all those present, and not devoting his attention to some while excluding others.
4. Commencing and concluding his gathering by praising Allaah and sending salaah on the Prophet (ﷺ) and making a suitable supplication.
5. Avoiding narration of hadeth which those present cannot comprehend or grasp.
6. Concluding the dictation with stories and anecdotes to refresh the heart and eliminate boredom.

#### Age at Which the Muhaddith Should Begin Narrating:
1. Some say fifty, others say forty, and there are other opinions as well.
2. The correct opinion is that he narrates when he becomes qualified and there is a need for his knowledge, whatever age he may be.

#### Most Renowned Works on the Subject:
2. Jaami’ Bayaan al-‘Ilm wa Fadlihi wa maa Yanbaghee fee Riwayaythi wa Hamlih, by Ibn ‘Abdil-Barr.

#### Manners Shared With the Muhaddith:
1. Rectifying the intention and making it sincerely for Allaah.
2. Not making worldly gains the objective of his learning, in line with the narration from Abu Hurayrah who said, the Messenger of Allaah (ﷺ) said, “Whoever acquires knowledge by which face of Allaah is sought, yet he acquires it only for worldly gains, he will not find the scent of Jannah on the Day of Judgment.”
3. Implementing the hadeth which he hears.

#### Manners Unique to the Student:
1. Imploiring Allaah for success, accuracy, ease, and assistance in correctly preserving and understanding the hadeth.
2. Fully dedicating himself to it and devoting his efforts to its attainment.
3. Beginning by hearing from the prominent shuyookh of his region in terms of isnaad, knowledge, and religious commitment.
4. Revering his shaykh, the one he hears from, respecting him, striving to please him, and patiently bearing any harshness should that occur.
5. Informing his peers of beneficial points which he comes across and not withholding them, since the objective of seeking knowledge is to spread it.
6. Not allowing modesty or pride to impede him from seeking knowledge, even if it be from someone lower than him in age or status.
7. Not confining himself to merely hearing and writing the hadeth without understanding them, lest he tire himself out without any end result.
8. Striving to hear and understand the following books in this order:
   - the Saheehayn
   - Sunan Abee Daawood, by Ibn Abee Daawood.
   - Sunan Tubbaa, by Bukhaaree, and an-Nasaa’ee by Ibn Naayim.
   - as-Sunan al-Kubraa, by Bayhaqee.
   - Al-Musnad, by Ibn Abee Daawood.
   - Al-Tirmithi, by Taarikh al-Madhahib.
   - Al-Daaraqutnee, by At-Tawheed.
   - Al-Jam’ at-Tasweereen, by Ibn Naayim.

Then looking into the following books whenever the need arises:
- Masaaneed, such as the Musnad of Ahmad.
- Muwatta’at, such as the Muwatta of Maalik.
- For names of narrators: at-Taareekh al-Kabeer, by Bukhaaree, and al-Jaami’ wa-Ta’deel, by Ibn Abee Haatim.
- For verifying names: the book of Ibn Maakoolaa.
- For ghareeb al-hadeeth: an-Nihaayah, by Ibn Al-Atheer.

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At-Tahhaan, 177-178; Zuwayn, 170
### Musalsal

**Literally:** connected to something else; such as an iron *silsilah* (chain)

**Technically:** succession of the narrators in its *isnaad* having a specific circumstance or feature. This sometimes applies to the narrators, and sometimes to the narration itself.

#### Types of Musalsal:

1. **Musalsal by Circumstances of the Narrators**
   - a) **Verbal Circumstance:** for instance the *hadeeth* of Mu’aath ibn Jabal that the Prophet (ﷺ) said to him, “O Mu’aaath! I indeed love you. Thus, say at the end of every prayer, ‘O Allaah, assist me in remembering You, being grateful to You, and perfecting Your worship.’” It is *musalsal* due to every one of its narrators saying, “And I love you. Thus, say...”
   - b) **Physical Circumstance:** such as the *hadeeth* of Aboo Hurayrah where he said, “Abul-Qaasim (ﷺ) interlaced his hand with mine and said, ‘Allaah created the Earth on a Saturday.’” It is *musalsal* due to every one of its narrators interlacing his hand with the hand of the person who narrated from him.
   - c) **Verbal and Physical Circumstances Together:** such as the *hadeeth* of Anas where he said the Messenger of Allaah (ﷺ) said, “The servant will not find the sweetness of *eemaan* until he has *eemaan* in al-Qadar – its good and evil; its sweet and bitter.” He (ﷺ) grasped his beard and said, “I have *eemaan* in al-Qadar – its good and evil; its sweet and bitter.” It is *musalsal* due to every one of its narrators grasping his beard and saying, “I have *eemaan* in al-Qadar; its good and evil, its sweet and bitter.”

2. **Musalsal by Features of the Narrators**
   - a) **Verbal Feature:** such as the *musalsal* *hadeeth* about recitation of Soorah al-‘A’mah. It is *musalsal* due to every one of its narrators saying, “(Person A) recited it like this.”
   - b) **Physical Feature:** such as narrators all having the same name, like the *musalsal* of the Muhammed (ﷺ); or having the same area of expertise, such as the *musalsal* of fuqahaa (scholars of *fiqh*), or the *huffaath*; or having ascription to same place, such as all being from Dimashq (Damascus), or all from *Misr* (Egypt).

3. **Musalsal by Features of the Narration:** its features are related to the phrases of *adaa* (conveying), time, or location, as follows:
   - a) **Musalsal by Phrase of Adaa:** such as a *hadeeth* that is *musalsal* by every one of its narrators saying “*sami’tu*” or “*akhbarananaa*”
   - b) **Musalsal based on Time of the Narration:** such as a *hadeeth* that is *musalsal* by being narrated on the day of ‘Eed
   - c) **Musalsal based on Location of the Narration:** such as a *hadeeth* about supplication being answered, which is *musalsal* by being narrated at the *multazam* (spot beneath the door of the ka’bah)

#### One of its Purposes:

Indicates added *da’bt* on the part of the narrators.

#### Must the entire *isnaad* be *musalsal*?

It is not necessary, since that quality may stop in the middle or at the end. In that case, it is said to be *musalsal* up to a certain person.

#### There is no connection between being *musalsal* and being *saheeh*:

It is rare to find a *musalsal* narration free of faults. These can either be in the very quality itself which makes it *musalsal*, or weakness in the narration even if its basis is *saheeh* from a route which is not *musalsal*.

#### The best type of *musalsal*:

That which indicates it is connected by way of direct hearing without any occurrence of *tadlees*.

#### Additional Note:

As-Suyootee stated that Shaykh al-Islam (i.e. Ibn Taymiyyah) said one of the best *musalsal* narrations that exists is the one concerning recitation of Soorah al-‘A’mah. As-Suyootee commented saying that the *musalsal* narrations by way of *huffaath* and fuqahaa are likewise. In fact, it is mentioned in Sharh an-Nukhbaah that the *musalsal* by way of *huffaath* conveys knowledge which is certain.

#### Most Renowned Works on the Subject:

1. **al-Musalsalaat al-Kubraa,** by as-Suyootee, which includes 85 *ahaadeeth*  
2. **al-Manaahil as-Silsilah fil-Ahaadeeth al-Musalsalah,** by Muhammad ‘Abdul-Baaqee al-Ayyooobee, which includes 212 *ahaadeeth*

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as-Suyootee, 2/187; al-Tahhaan, 184-187
### Narration of Akaabir from Aṣaaghir

**Literally:** *akaabir* is plural of *akbar* (elder) and *aṣaaghir* is plural of *asghar* (younger)

**Technically:** An individual narrating from someone who is less than him in age and *tabaqah* (level); or less in knowledge and memorization.

<table>
<thead>
<tr>
<th>What is Meant:</th>
<th>A narrator reporting from someone younger than him or at a lower <em>tabaqah</em>, an example of which is the <em>Sahaabah</em> narrating from the <em>Taabi’een</em>. Also included is narrating from someone with less knowledge and memorization, such as a scholar who is a <em>haafith</em> narrating from a <em>shaykh</em>, even if that <em>shaykh</em> is elder in age. It must also be pointed out that someone merely being older in age or at a senior in <em>tabaqah</em>, but without being equal in knowledge to the person he narrates from, is not enough to be classified as narration of <em>akaabir</em> from <em>aṣaaghir</em>.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Types and Examples:</td>
<td>1. The narrator is older in age and more senior in <em>tabaqah</em> than the person whom he narrates from, as well as possessing knowledge and memorization. 2. The narrator is of greater prestige, but younger than the person from whom he narrates; such as a scholar who is a <em>haafith</em> narrating from a prominent <em>shaykh</em> who is not a <em>haafith</em>.</td>
</tr>
<tr>
<td>Example:</td>
<td>Narration of Maalik from `Abdullaah ibn Deenaar</td>
</tr>
<tr>
<td>Types and Examples:</td>
<td>3. The narrator is greater in age and prestige than the person whom he narrates from; in other words, older and more knowledgeable than him.</td>
</tr>
<tr>
<td>Example:</td>
<td>Narration of al-Barqaanee from al-Khaṭeeb</td>
</tr>
<tr>
<td>Some Narrations of Akaabir from Aṣaaghir:</td>
<td>1. Narration of <em>Sahaabah</em> from <em>Taabi’een</em> such as the <em>‘Abaadilah</em> and others narrating from Ka’b al-Aḥbaar. 2. Narration of a <em>Taabi’ee</em> from someone of the succeeding generation: such as Yahyaa ibn Sa’eed al-Anṣaaree narrating from Maalik</td>
</tr>
<tr>
<td>Purposes of Knowing it:</td>
<td>1. Avoiding erroneously thinking that the person narrated from is older and more prestigious than the narrator, despite this being the case most of the time. 2. Avoiding the presumption that there is a reversal in the sanad, since <em>aṣaaghir</em> usually narrate from <em>akaabir</em></td>
</tr>
</tbody>
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`as-Suyooṭee, 2/243; at-Taḥhaan, 188-190`
Narrations of Fathers from Sons, and Narrations of Sons from Fathers

Narrations of Fathers from Sons: at some point in the sanad, a father narrates the hadith from his son

Narrations of Sons from Fathers: at some point in the sanad, a son narrates the hadith from his father; or narrates from his father, from his grandfather

Example: hadith narrated by al-’Abbaas ibn ‘Abdil-Muttalib, from his son, al-Fadl, that the Messenger of Allaah (ﷺ) combined two prayers while at Muzdalifah.

Purpose of Knowing it: Avoiding the presumption that there is a reversal or mistake in the sanad, since the son usually narrates from his father. Furthermore, this indicates the humility of the scholars, since they would take knowledge from others who were less than them in age and prestige, as in the narration of akaabir from aṣaāghir.

Most Renowned Works on the Subject:
- Riwaayah al-Aabaa’ an-Abnaa’, by al-Khaṭīb al-Baghdadee

Most Significant Component: where neither father nor grandfather are named, because investigation must be done in order to determine the name

Types:
1- Someone narrating only from his father, but not from his grandfather, and this occurs often. Example: narration of Abul-‘Usharaa’ from his father
2- Someone narrating from his father, from his grandfather, and possibly even further beyond that. Example: narration of ‘Amr ibn Shu‘ayb, from his father, from his grandfather

Purpose of Knowing it:
1- Investigating in order to determine the name of the father, or grandfather, in the case where his name is not clearly stated
2- Understanding what is meant by the grandfather – whether it is the grandfather of the son, or the grandfather of the father

Most Renowned Works on the Subject:
1- Riwaayah al-Abnaa’ an Aabaa’i’him, by Aboo Nasr ‘Ubaydullaah ibn Sa‘eed al-Waa’ilee
2- Juz’ man Rawaa’ an Abeehi an Jaddihi, by Ibn Abee Khaythamah
3- Al-Washy al-Mu’al’im fee man Rawaa’ an Abeehi an Jaddihi an an-Nabee (ﷺ), by al-‘Alaa’ee

as-Suyootee, 2/254; at-Tahhaan, 190-192
### Mudabbaj, the Narration of Aqraan, and as-Saabiq wa-l-Laahiq

**Mudabbaj** – Literally: beautified  
Technically: two contemporaries each of whom narrates from the other  

**Aqraan** – Literally: plural of qareen, meaning a contemporary  
Technically: one of two contemporaries narrates from the other  

**Saabiq** – Literally: coming earlier; **Laahiq**: coming later  
Technically: two people, whose times of death were far apart, share in narrating from one shaykh

#### Examples of Mudabbaj:
1. Among the **Sahaabah**: The narration of ‘Aa’ishah from Aboo Hurayrah, and the narration of Aboo Hurayrah from ‘Aa’ishah  
2. Among the **Taabi’een**: The narration of az-Zuhree from ‘Umar ibn ‘Abdil-Azeez, and the narration of ‘Umar ibn ‘Abdil-Azeez from az-Zuhree  
3. Among the **Atbaa’at-Taabi’een** (the generation following the Taabi’een): The narration of Maalik from al-Awzaa’ee, and the narration of al-Awzaa’ee from Maalik

#### Purposes of Knowing it:
1. Avoiding the presumption that there is an addition in the isnaad  
2. Avoiding the presumption that the word “‘an” has been substituted by a “waaw” (and)

#### Most Renowned Works on the Subject:
- **Al-Mudabbaj**, by ad-Daarquuntee

#### Example:
The narration of Sulaymaan at-Taymee from Mis’ar ibn Kidaam. The two of them were contemporaries, but we do not know of Mis’ar having narrated from at-Taymee.

#### Most Renowned Works on the Subject:
- **Riwaayah al-Aqraan**, by Abush-Shaykh al-Aghaahane  

#### As-Saabiq wa-l-Laahiq

**Examples:**
1. Muhammad ibn Ishaq as-Saaraaj: both al-Bukhaaree and al-Khaffaaf shared in narrating from him, and there were over 137 years between their dates of death  
2. al-Imaam Maalik: both az-Zuhree and Ahmad ibn Ismaa’eel as-Sahmee narrated from him, and there were 135 years between their deaths. The explanation for this is az-Zuhree was older than Maalik, since he was one of the Taabi’een, while Maalik was among the Atbaa’at-Taabi’een. Hence, the narration of az-Zuhree from Maalik is considered an instance of akaabir narrating from asaaghir. On the other hand, as-Sahmee was younger than Maalik. In addition, as-Sahmee lived a long life up to about 100 years of age, and this is why there is such a large gap between his death and that of az-Zuhree. More precisely, the saabiq (earlier) narrator would be a shaykh to the person being narrated from, while the laahiq (later) narrator would be a student of his, and this student lives for a long time.

#### Purposes of Knowing it:
1. Underscoring the significance of ‘uluww al-isnaad  
2. Avoiding the presumption that there is a break in the sanad of the laahiq

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as-Suyoo’tee, 2/246; at-Tahhaan, 192-195
Categories of ‘Ulww and its Opposite, Nuzool:

1. Near the Messenger of Allah (ﷺ) by way of an unblemished saheeh isnaad: this is absolute ‘ulww, and it is the best category.
2. One of the leading scholars of hadith: even if, after him, the number of narrators increases towards the Messenger of Allah (ﷺ). For example, being near to al-A’mash, Ibn Jurayj, Maalik, or others, while also being saheeb and having an unblemished isnaad.
3. Being near with respect to the narration of a dependable book, such as the six books: this is where many of the later scholars have devoted much attention, in terms of muwaafaqah, balad, musaawaah and musaaafah.
   a) Muwaafaqah (coinciding): coinciding with the shaykh of one of the compilers, but using a route different from his and having less narrators
      Example: in Sharh an-Nukhba, Ibn Hajar stated, “al-Bukhaaree reported a hadith from Qutaybah, from Maalik. If we were to narrate it from his route, there would be eight people between us and Qutaybah. However, if we were to narrate that very same hadith using the route of Abul-‘Abbaas as-Siraaj from Qutaybah, for instance, there would only be seven people between us and Qutaybah. In that way, we would have achieved muwaafaqah with al-Bukhaaree, by coinciding with his shaykh and also having achieved ‘ulww al-isnaad.
   b) Badal (substitution): coinciding with the shaykh of the shaykh of one of the compilers, but using a route different from his and having less narrators
      Example: Ibn Hajar said, “Such as if we were to use the very same isnaad (i.e. as above), but from another route going up to al-Qa’nabee, from Maalik. In this case, al-Qa’nabee would be balad for Qutaybah.
   c) Musaawaah (equality): using an isnaad containing a number of people equal to the number in the isnaad of one of the compilers
      Example: Ibn Hajar said, “Such as if an-Nasaa’ee, for instance, reported a hadith where there were eleven individuals between him and the Prophet (ﷺ); and then we would have [use a different route of narration containing a number] equal to that of an-Nasaa’ee.”
   d) Musaaafah (meeting): using an isnaad containing a number of people equal to the number in the isnaad of a student of one of the compilers
4. ‘Ulww resulting from the narrator passing away at an earlier date: for instance, an-Nawawee said, “Whatever I narrate through three individuals, from al-Bayhaqee, from al-Haakim possesses more ‘ulww than what I narrate through three individuals from Aboo Bakr ibn Khalaf, from al-Haakim, due to the earlier death of al-Bayhaqee.”
5. ‘Ulww resulting from earlier hearing: this refers to hearing from a shaykh at an earlier time. Hence, the isnaad of someone who heard from him earlier would possess more ‘ulww than someone else who heard from him later on.
   Example: two individuals hear from a shaykh. One of them heard sixty years ago, while the other heard forty years ago, and the number leading to each of them is the same. In this case, the former possesses more ‘ulww than the latter. This is this is especially vital in the case where the shaykh began to confuse narrations or became senile.

Is ‘Ulww better than Nuzool?
1. The correct view, which is held by the majority, is that ‘ulww is better since it reduces the likelihood of any mistake occurring in the hadith
2. Nuzool could be better if there is a certain distinguishing feature that stands out in the isnaad

Most Renowned Works on the Subject:
1. Thulaathiyyaat al-Bukhaaree, by Ibn Hajar d.852
2. Thulaathiyyaat of Ahmad ibn Hanbal d.241

as-Suyootee, 2/159; al-Tahhaan, 180-183; al-Mashshaat, 12

‘Aaalee and Naazil Isnaad

‘Aaalee – Literally: elevated; from the word ‘ulww (elevation)
Technically: has fewer narrators relative to another sanad of a given hadith

Naazil – Literally: descended; from the word nuzool (descent)
Technically: has more narrators relative to another sanad of a given hadith
Knowing the Sahaabah

**Sahaabah** – Literally: indicates companionship  Technically: met the Prophet (ﷺ), while believing in him, and died as a Muslim, even if he apostatized at some point

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**Its Importance and Purpose:** telling the muttasil' apart from the mursal

**How to Know a Sahaabee Fits the Definition:**
2. Established repute: like Dimaam ibn Tha’labah, and ‘Ukkaashah ibn Mihsan (γ)
3. Another Sahaabee saying so
4. Thiqaat among the Taabi’een saying so
5. He himself saying so: provided he was ‘adl and his claim was plausible

‘Adaabah of the Sahaabah: they are all ‘udoool (i.e. each of them has ‘adl), regardless of whether or not they had contact with any civil strife that took place

**What Their ‘Adaabah Implies:** avoiding intentional lying when narrating, or being involved anything that would jeopardize the acceptance of their narrations. Hence, their reports are accepted without any investigation into their ‘adaabah. Any contact one them may have had with civil strife is considered as a product of independent judgment for which they would be rewarded. This is most in line with holding them in high esteem, since they were the conveyors of the religion, and were the best generation (γ).

**Most Prolific Narrators:**
1. Aboo Hurayrah: narrated 5374 hadeeth, and over 300 people narrated from him (γ)
2. Ibn ‘Umar: narrated 2630 hadeeth
3. Anas ibn Malik: narrated 2286 hadeeth
4. ‘Aa’ishah, the Mother of Believers: narrated 2210 hadeeth
5. Ibn ‘Abbaas: narrated 1680 hadeeth
6. Jaabir ibn ‘Abdillaah: narrated 1540 hadeeth

**Most to Issue Legal Verdicts:**

**The Best of Them:**
Aboo Bakr, then ‘Umar, by the consensus of Ahiis-Sunnah, then ‘Uthmaan, then ‘Alee, then the remainder of the Ten, then those who attended the battle of Badr, then those who attended the battle of Uhud, then those who participated in the Pledge of ar-Ridwaan (γ).
Knowing the Taabi’een and Siblings

**Taabi’een** – Literally: plural of taabi’; someone who walks behind

**Technically:** whoever met a Sahaabe, while being Muslim, and died upon Islaam

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**One of its Purposes:** telling the mursal apart from muttaaqil

**Tabaqat of the Taabi’een:**
1. Muslim classified them into three
2. Ibn Sa’d classified them into four
3. al-Haakim classified them into fifteen, the first being those who met the Ten among the Sahaabah

**Mukhadrak:** the person who lived during the period of Jaahiliyyah (pre-Islamic ignorance), as well as the time of the Prophet ( ﷺ), accepted Islaam, but did not meet the Prophet ( ﷺ). According to the correct view, the mukhadrak is considered one of the Taabi’een and there are about twenty such individuals.

**Al-Fuqahaa’ as-Sab’ah (The Seven Fuqahaa’)**
1. ‘Urwah ibn az-Zubayr 
2. Sa’eed ibn al-Musayyib  
3. Aboo Bakr ibn ‘Abdil-Rahmaan ibn al-Haarith ibn Hishaam  
4. ‘Ubaydullaah ibn ‘Abdillaah ibn ‘Utbaah ibn Mas’ood 
5. Khaarijah ibn Zayd ibn Thaabit 
6. al-Qaasim ibn Muhammad ibn Abee Bakr as-Sideeq 
7. Sulaymaan ibn Yasaar

**Best of the Taabi’een:**
1. The scholars of al-Madeenah say: Sa’eed ibn al-Musayyib
2. The scholars of al-Koofah say: Uways al-Qarnee
3. The scholars of al-Basrah say: al-Hasan al-Basree

**Best of the Taabi’iyyat (i.e. the female Taabi’een):**
Hafsa bint Seereen and ‘Amrah bint ‘Abdir-Rahmaan, then Umm ad-Dardaa`

**Most Renowned Works on the Subject:**
- *Ma’rifah al-Taabi’een*, by Abul-Mujarrif ibn Fujaay al-Andalusee

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**One of its Purposes:** Avoiding the presumption that two people whose fathers share the same name are siblings when, in fact, they are not. For instance, ‘Abdullaah ibn Deenaaar and ‘Amr ibn Deenaaar; someone may mistakenly think that the two of them are brothers, when in reality they are not.

**Examples of Siblings:**
Two: among the Sahaabah, ‘Umar and Zayd, both sons of al-Khattaab
Three: among the Sahaabah, ‘Alee, Ja’far, and ‘Aqeel, the sons of Aboo Taalib
Four: among Atbaa’ at-Taabi’een, Suhayl, ‘Abdullaah, Muhammad, and Saalih, the sons of Aboo Saalih
Five: among Atbaa’ at-Taabi’een, Sufyaan, Aadam, ‘Imraan, Muhammad, and Ibnaaheem, the sons of ‘Uyaynah
Six: among the Taabi’een, Muhammad, Anas, Yahyaa, Ma’bad, Hafsa, and Kareemah, the children of Seereen
Seven: among the Sahaabah, al-Nu’maan, Ma’qil, ‘Aqeel, Suwayd, Sinaan, ‘Abdur-Rahmaan, and ‘Abdullaah, the sons of Muqarrin

**Most Renowned Works on the Subject:**
1. *Al-Ikhwah*, by Abul-Mujarrif ibn Fujaay al-Andalusee
2. *Al-Ikhwah*, by Abul-‘Abbaas as-Siraaj

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as-Suyoo’tee, 2/224; at-Tahbaan, 201-204
**Al-Muttafiq wal-Muftariq, and Al-Mu’talif wal-Mukhtalif**

**Muttafiq** – Literally: agreeing; the opposite of **Mutariq** (disagreeing)
- Technically: names of narrators are identical, as well as the names of their fathers and possibly previous generations, in both writing and pronunciation, while they are actually different people. Also included are instances where their names and kunyah, or names and nasab (ascription), are the same.

**Mu’talif** – Literally: meeting; the opposite of **Mukhtalif** (differing)
- Technically: the name, laqab, kunyah, or nasab of narrators are written the same way, yet pronounced differently.

**Examples:**
1. al-Khaleel ibn Abmad: six individuals shared this name, the first of whom is the teacher of Seebawayh
2. Ahmad ibn Ja’far ibn Hamdaan: four individuals in one era
3. ‘Umar ibn al-Khattaab: six individuals

**Importance and Purpose of Knowing it:**
1. Not mistaking those who share the same name to be one person while they are actually a group of people. This is the opposite of **muhmal** where one person may be presumed to be two distinct people.
2. Distinguishing between those who share the same name. One of them may be thiqah while another may be da’eeef, rendering the saheeh as da’eeef or vice versa.

**When must attention be drawn to it?** When two or more narrators share the same name, are contemporaries, and also share some of the same shuyookh or individuals who narrate from them. However, if they are in different time periods, their identical names do not pose a problem.

**Most Renowned Works on the Subject:**
1. Al-Muttafiq wal-Muftariq, by al-Khaateeb al-Baghdadee
2. Al-Ansaab al-Muttafiqah, by al-Haafith Muhammad ibn Taahir

**Al-Muttafiq wal-Muftariq**

<table>
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**Al-Mu’talif wal-Mukhtalif**

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<td>2. Miswar and Musawwar</td>
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<td>3. al-Bazzaaz and al-Bazzaar</td>
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<td>4. ath-Thawree and at-Tawwazee</td>
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**Is there a Rule for Differentiation?**
1. In most cases there is no general rule due to its prevalence. Rather, each name is memorized as it is.
2. Some are governed by a general rule, and they fall into two categories:
   a) A rule governing specific book(s): such as any occurrence of ﯽسﺎم in the Sabeelbayn and Muwatta’ is “Yasaar”, except in the case of Muhammad ibn Bashshaar.
   b) A general rule not limited to specific book(s): such as any occurrence of ﯽسﺎل is “Sallaam,” for all except five people, and then those five are mentioned.

**Purpose of Knowing it:** avoiding mistakes

**Most Renowned Works on the Subject:**
1. Al-Mu’talif wal-Mukhtalif, by ‘Abdul-Ghanee ibn Sa’eed
2. Al-Ikmaal, by Ibn Maakoolaa

as-Suyootee, 2/316; al-Tahhaan, 205-208
Mutashaabih and Muhmal

**Mutashaabih** – Literally: confused; from tashaabuh (similarity)

- Technically: the names of narrators coincide in pronunciation and writing, but the names of their fathers are different in pronunciation but not writing; or vice versa

**Muhmal** – Literally: neglected; from ihmaal (neglect)

- Technically: when a narrator reports from two people whose own names coincide, or both their names and fathers’ names coincide, and they cannot be distinguished from each other.

**Examples:**
1. Muhammad ibn ‘Aqeel and Muhammad ibn ‘Uqayl, where the narrators’ names coincide, while their fathers’ names are different.
2. Shurayh ibn an-Nu’maan and Surayj ibn an-Nu’maan, where the narrators’ names are different, while their fathers’ names coincide.

**Purpose of Knowing it:** accurately determining the names of the narrators, avoiding confusion in their pronunciation, and avoiding tas-heef and errors.

**Other Types of Mutashaabih:**
1. Coinciding of own name and father’s name, except one or two letters, such as Muhammad ibn ‘Umayr and Muhammad ibn Jubayr.
2. Coinciding of own name and father’s name in writing and pronunciation, but in different order
   a) Either two entire names: al-Awsad ibn Yazeed and Yazeed ibn al-Aswad
   b) Or just some letters: Ayyoob ibn Sayyaar and Ayyoob ibn Yasaar

**Most Renowned Works on the Subject:**
2. Taalee at-Talkhees, by al-Khaṭeeb al-Baghdaadee.

**When is Ihmaal Harmful?**
Ihmaal is harmful if one of the narrators is thiqah and the other is da’eeef. This is because we cannot identify which of them was narrated from in that case; and if it were the da’eeef narrator, then the hadeeth would be da’eeef. However, if both narrators are thiqah, then ihmaal does not affect the authenticity of the hadeeth, because it remains saheeh if narrated from either of them.

**Examples:**
1. If they are both thiqah: what occurred with al-Bukhaaree in his narration from Aḥmad, from Ibn Wahb. It could be either Aḥmad ibn Saaliḥ or Aḥmad ibn ‘Eesaa, both of whom are thiqah.
2. If one is thiqah and the other is da’eeef: two named Sulaymaan ibn Daawood. If it is al-Khawlaanee, he is thiqah, but if it is al-Yamaanee, he is da’eeef.

**Difference between Muhmal and Mubham:** the name of the muhmal is mentioned but the person to whom the name refers remains ambiguous; while the name of the mubham is not mentioned at all.

**Most Renowned Works on the Subject:**

as-Suyooti, 2/329; at-Tahhaan, 201-204
Knowing Mubahamaat and Wuhdaan

Mubahamaat – Literally: plural of mubham, meaning ambiguous
- Technically: someone whose name is left ambiguous in the matn or isnada, whether the narrator or someone involved in the narration

Wuhdaan – Literally: plural of waheid (one)
- Technically: narrators from whom only one person has narrated

Some of its Purposes:
1- If ambiguity is in the sanad: knowing if the narrator is thiqah or not, in order to grade the authenticity of the hadith.
2- If ambiguity is in the matn: identifying the person or questioner involved. If the hadith contains a good quality of his, then his virtue becomes known. However, if it contains the contrary, none of the other virtuous Sahaabah are to be viewed in a negative light.

Identifying the Mubaham:
1- Being named in other narrations
2- Biographers having identified many of them

Categories of Mubaham According to Degree of Ambiguity are Four:
1- A Man or Woman: such as the hadith of Ibn ‘Abbaas that a man said, “O Messenger of Allah! Is Hajj to be performed each year?” The man is al-Aqra’ ibn Haabis.
2- Son or daughter: and the same applies to a brother, sister, nephew, and niece: such as the hadith of Umm ‘Aa’ishah regarding the washing the body of the daughter of the Prophet (sa) body with water and sidr. The daughter is Zaynab (z). 3- Uncle or aunt, paternal and maternal, as well as cousins: such as the hadith of Raafî’ ibn Khadeej which he has narrated from his uncle regarding the prohibition of mukhaabarah (sharecropping). His uncle’s name is Thuhayr ibn Raafî’. Also, the hadith of the aunt of Jaabir, who wept over the death of his father in Uhud. His aunt’s name is Faatimah bint ‘Amr.
4- Husband or wife: such as the hadith narrated in the Sahheehayn regarding the death of the husband of Subay’ah. Her husband’s name is Sa’d ibn Khawlah. Also, the hadith about the wife of ‘Abdur-Rahmaan ibn az-Zubayr, previously married to Rifaa’ah al-Qurathbee who later divorced her. Her name is Tameemah bint Wahb.

Most Renowned Works on the Subject:
- Al-Mustafaad min Mubahamaat al-Matn wal-Isnad, by Walee ad-Deen al-Iraaqee

Purpose: identifying someone who is majhool al-‘ayn and rejecting his narration if he is not a Sahaabee.

Examples:
1- Among the Sahaabah: ‘Urwah ibn Mujaar from whom no one narrated except ash-Sha’bee. Also, al-Musayyib ibn Hazn from whom no one narrated except his son, Sa’eed.
2- Among the Taabi’een: Aboo al-‘Usharaa’ from whom no one narrated except Hammaad ibn Salamah.

Did al-Bukhaaree and Muslim collect narrations from Wuhdaan in the Sahheehayn?
1- al-Haakim mentioned in al-Madhkhah that they did not do so at all.
2- The majority of scholars of hadith said there are many abadaadeth in the Sahheehayn from wuhdaan among the Sahaabah, such as:
   a) The hadith of al-Musayyib regarding the death of Aboo Taalib, collected by both al-Bukhaaree and Muslim.
   b) The hadith of Qays ibn Abee Hazim from Mirdaa al-Aslamee, stating that “The righteous people will die in succession, one after the other.” al-Bukhaaree: No one narrated from Mirdaa except Qays.

Most Renowned Works on the Subject:
- Al-Mufraadaat wal-Wuhdaan, by Muslim

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Knowing Those Mentioned by Different Names or Descriptions, and Knowing *Mufradaat* of a Name, *Kunyah*, and *Laqab*

**Those mentioned by different names or descriptions** – narrator described with more than one name, *laqab*, or *kunyah*; applies to individuals or groups

**Mufradaat** – an individual – whether a *Sahabee*, narrator, or scholar – having a name, *kunyah*, or *laqab* which no other narrator or scholar shares with him. In most cases, such *mufradaat* (wordings) are unfamiliar and difficult to pronounce.

**Example:** Muhammad ibn as-Saa‘ib al-Kalbee; some called him Abun-Naďr, some called him Hammaad ibn as-Saa‘ib, and some called him Aboo Sa‘eed.

**Some of its Purposes:**
1. Avoiding confusion of variant names for the same individual and not presuming him to be several different people.
2. Revealing instances of *tadlees ash-shuyookh*

**Al-Khateeb Used This Frequently With His Shuyookh:**
For example, in his books he narrates from Abul-Qaasim al-Azharee, ‘Ubaydullaah ibn Abil-Fath al-Faraisee, and ‘Ubaydullaah ibn Abīm a ‘Uthmaan as-Sayrafee – all of which refer to the same person.

**Most Renowned Works on the Subject:**
2. *Mooghh Awhaam al-Jam’ wat-Tafreeq*, by al-Khateeb al-Baghdadee

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**Knowing Those Mentioned by Different Names**

**Purpose:** Not committing *tas-heef* or *taheef* of names having unfamiliar wordings.

**Examples:**
- Name:
  a) Among the *Sahabah*: Aḥmad ibn ‘Uhyaan, as in Sufyaan or ‘Ulayaan. Also, Sandar, on same pattern as Ja‘far.
  b) Others: Awsaṭ ibn ‘Amr, and Durayb ibn Nuqayr ibn Sumayr
- Kunyah:
  a) Among the *Sahabah*: Abul-Hamraa’ Hilaal ibn al-Haarith, a *mawlaa* of the Messenger of Allaah (ﷺ), whose name is Mihraan.
  b) Others: Mandel, whose name is ‘Amr ibn ‘Alee al-Ghazze al-Koofee
- Laqab:
  a) Among the *Sahabah*: Safeenah, a *mawlaa* of the Messenger of Allaah (ﷺ), whose name is Mihaan.
  b) Others: Mandel, whose name is ‘Amr ibn ‘Alee al-Ghazze al-Koofee

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**Knowing the Mufradaat of Names, Kunaa, and Alqaab**

**Most Renowned Works on the Subject:**
1. *Al-Asmaa’ al-Mufradah*, by Aḥmad ibn Haarooon al-Bardeeej
2. Can be found at the end of biographical books about narrators, such as *Taqeeb at-Taheeb*, by Ibn Hajar

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at-Tahhaan, 201-204
Knowing Names of Those Recognized by their Kunyah, and Knowing About Alqaab

What is Meant: Researching names of those who are widely recognized by their kunyah in order to know the name by which they are not commonly known.

One of its Purposes: So that one person is not presumed to be two people. He may be mentioned in one instance under his real name, which is not widely known, and in another instanceunder his kunyah by which he is widely recognized. Hence, someone unaware of this might confuse the two.

Organization of Works on the Subject: Done in alphabetical order by kunyah, after which the real name of the person is mentioned. For example, in the chapter of the letter hamzah, Aboo Ishaaq is listed and then his name would be mentioned. In the chapter of the letter baa, Aboo Bishr is listed and then his name would be mentioned, and so on.

An Individual and His Kunyah:
1- His name is his kunyah and he has no other name, such as Aboo Bilaal al-As’aree.
2- He is widely known by his kunyah, and whether he had another name or not is unclear, such as the Sahabaee, Aboo Unaas.
3- He is given a laqab taking the form of a kunyah, while he has a name and another kunyah, such as Aboo Turaab, the laqab give to ‘Alee, whose kunyah is Abul-Hasan.
4- He has more than one kunyah, such as Ibn Jurayj who was given the kunyah Abul-Waleed as well as Aboo Khalaad.
5- There are different opinions about his kunyah, such as Usamah ibn Zayd. ‘It is said that his kunyah is Aboo Mu’ammad, or Aboo ‘Abdillaah, or Aboo Khaarijah.
6- His kunyah is known but there is difference about his actual name, such as Aboo Huruyrah. There are thirty different opinions concerning his name and his father’s name, the most well-known of which is ‘Abdur-Rahmaan ibn Sakhr.
7- There is difference between both his name and kunyah, such as Safeenah. It is said that his name is ‘Umayr, Saalin, or Mihran. It is also said that his kunyah is ‘Aboo ‘Abdir-Rahmaan, or Abul-Bakhtaree.
8- He is widely recognized by his name and kunyah together, such as Aboo ‘Abdillaah which is common to Sufyaan ath-Thawree, Maalik, Mu’ammad ibn Idrees ash-Shaaﬁ’ee, and Ahmad ibn Hambal. Also, Aboo Haneefah’s kunyah is ‘Alee, and he is the most well-known of which is ‘Aa’ithullaah.
9- He is widely recognized by his kunyah although his name is known, such as Aboo Idrees al-Khawaanee, whose name is ‘Aa’ithullaah.
10- He is recognized by his name although his kunyah is known, such as Talha ibn ‘Ubaydillaah at-Taymee, ‘Abdur-Rahmaan ibn ‘Afw, and al-Hasan ibn ‘Alee ibn Abee Taalib; each one of whom has the kunyah Aboo Mu’ammad.

Most Renowned Works on the Subject:
1- Works by ‘Alee al-Madeenee, Muslim, and an-Nasaa’ee.
2- al-Kunaal wal-Asmaa, by ad-Dooalaabee, Aboo Basheer Mu’ammad ibn Ahmad.

Definition of Alqaab: Alqaab is the plural of laqab, which is any description conveying the sense of either excellence or inferiority.

What is Meant: Researching and accurately verifying the alqaab of scholars and narrators of hadeeth.

Purpose:
1- Avoiding the presumption that alqaab are actual names, and considering someone mentioned by his name in one instance and his laqab in another as two people while he is in fact one.
2- Knowing the reason behind the laqab, which may have a meaning different from what is apparent.

Types:
1- Impermissible: where the person given the laqab dislikes it
2- Permissible: where the person given the laqab does not dislike it

Examples:
1- ad-Daali (astray): laqab of Mu’aaawiyah ibn ‘Abdul-Kareem at-Daali. He was known as such because he got lost (galla) along the path to Makkah.
2- ad-Da’eeef (weak): laqab of ‘Abdullaah ibn Mu’ammad, because he was weak (da’eeef) physically, not in his narration.
3- Ghundar: laqab of Shu’bah’s companion Mu’ammad ibn Ja’far al-Basree. It means a troublemaker according to the dialect spoken in al-Hijaaz.
4- Ghunjaar: laqab of ‘Eesa ibn Moosaa at-Taymee, due to the redness of his cheeks.
5- Sa’a’iqah (lightning bolt): laqab of Mu’ammad ibn Ibraaheem al-Haaleef; he was given this laqab due to his exceptional memorization and diligence in revision.
6- Mushkudanaah: laqab of ‘Abdullaah ibn ‘Umar al-Umawee, which means a piece of musk.
7- Mu’tayyan (made muddy): given to Aboo Ja’far al-Haajamee; he used to play with the other children when he was young and they put mud (teen) on his back.

As-Suyoojtee, 2/271; Tahhaan, 220-221
Knowing those who are not Ascribed to their Fathers; and Knowing Ascriptions that Differ from what may be Apparent

What is Meant: Knowing someone recognized by ascription to other than his father, whether a blood relative, such as a mother or grandfather, or a non-relatives, such as a caregiver; as well as knowing the name of his father.

Purpose: To avoid mistakenly thinking that the same person, when ascribed to his father, is someone else.

Categories and Examples:
1- Those ascribed to their mothers, such as:
   a) Mu'aath, Mu'awwah, and 'Ath, the sons of 'Afraa', while their father is al-Haarith
   b) Bilaal ibn Hamaamah, while his father is Rabaaah
   c) Muhammad ibn al-Hanafiyyah, while his father is 'Alee ibn Abbe Taalib
2- Those ascribed to their grandmothers, immediate or ancestral, such as:
   a) Ya'laa ibn Munyah. Munyah is the mother of his father, Umayyah
   b) Basheer ibn al-Khagaagiyyah. She is the mother of his great, great grandfather; while his father is Ma'bad
3- Those ascribed to their grandfathers, such as:
   a) Aboo 'Ubaydah ibn al-Jarrah. His name is 'Aamir ibn 'Abdillaah ibn al-Jarrahah
   b) Abhmad ibn Hanbal. His name is Abhmad ibn Muhammad ibn Hanbal
4- Those ascribed to non-relatives, such as:
   Al-Miqaadd ibn 'Amr al-Kindee. He is known as al-Miqaadd ibn al-Aswad, due to his being under the care of al-Aswad ibn 'Abd Yaghooth, who later adopted him.

Purpose: Knowing ascriptions which do not reflect their apparent meaning, and knowing the reason or irregularity behind the ascription.

Examples:
1- Aboo Mas'oood al-Badree: did not attend the battle of Badr, but he lived at Badr and was, thus, ascribed to it
2- Yazeed al-Faqeer: was not a faqeer (poor person), but he received an injury to his faqaar (spinal cord)
3- Khaalid al-Haththa: was not a haththa' (shoemaker), but he used to sit in their company

Most Renowned Works on the Subject:
1- Al-Ansaaab, by as-Samaanee
2- Al-Lubaab fee Tahtheeb al-Ansaaab, by Ibn al-Atheer

as-Suyootee, 2/336; at-Tahhaan, 222-224
Knowing Tawaareekh of Narrators, and Knowing the Thiqaat Affected by Ikhtilaat

**Tawaareekh** – Literally: dates; plural of taareekh

**Technically:** knowing dates which accurately identify events, such as birth, death, important occurrences, etc.

**Ikhtilaat** – Literally: corruption of the intellect

**Technically:** corruption of intellect, and confused statements due to senility, blindness, books being burnt, etc.

**What is Meant:** knowing narrators’ dates of birth and death, when they heard from scholars, and when they arrived in certain places.

**Importance and Purpose:** determining whether the isnaad is connected or broken.

**Examples:**
1. According to the most correct opinion, the Prophet (ﷺ) and his two companions, Aboo Bakr and ‘Umar, died at the age of 63.
2. The Prophet (ﷺ) died on the forenoon of Monday, 12th of Rabee’ al-Awwal in the year 11.
4. ‘Umar died during Thul-Hijjah in the year 23.
5. ‘Uthmaan was killed during Thul-Hijjah in the year 35, at the age of 82 or 90.
6. ‘Aliee was killed during Ramadaan in the year 40, at the age of 63.
7. Hakeem ibn Hizam and Hassaan ibn Thaabit both lived for 60 years in Jaahiliyyah, and 60 years in Islaam. They both died in Madeenah during the year 54.

**Founders of the Four Mathaahib:**
1. an-Nu’maan ibn Thaabit, Aboo Haneefah born in the year 80
2. Maalik ibn Anas born in the year 93
3. Muhammad ibn Idris ash-Shaafi’ee born in the year 150
4. Ahmad ibn Hanbal born in the year 164

**Compilers of the Six Famous Books of Hadeeth:**
1. Muhammad ibn Ismaa’eel al-Bukhaaree born in the year 194
2. Muslim ibn Hajjaaj an-Naysaaaboorree born in the year 204
3. Aboo Daawood as-Sijistaaneee born in the year 202
4. Aboo ‘Eesaat al-Tirmitehee born in the year 209
5. Ayyaam ibn Shu’ayb an-Nasaa’ee born in the year 214
6. Ibn Maajah al-Qazweenee born in the year 207

**Most Renowned Works on the Subject:**
1. Al-Wafayaat, by Muhammad ibn Ubaydillaah ar-Raba’ee
2. Appendices to the previous book written by al-Kattaneel, al-Akfaanee, al-‘Iraaqee, and others.

**Causes of Ikhtilaat Among Narrators:**
1. Senility: such as ‘Ataa’ ibn as-Saa’ib ath-Thaqafee al-Koofee
2. Loss of eyesight: such as ‘Abdur-Razzaaq ibn Hammaam as-Saan’aanee
3. Other factors: such as ‘Abdullaah ibn Lahee’ah al-Migree whose books were burnt

**Ruling on Narrating from Someone Affected by Ikhtilaat:**
1. Narrations from him prior to his ikhtilaat are accepted
2. Narrations from him after his ikhtilaat are rejected; and so are those about which doubt exists regarding whether they were before or after the ikhtilaat.

**Importance and Purpose:** distinguishing reports from a thiqah which occurred after his ikhtilaat so as to reject them

**Did al-Bukhaaree and Muslim collect narrations in the Saheehayn from thiqaat affected by ikhtilaat?**
Yes. However, the narrations included are those which are known to have been narrated prior to ikhtilaat.

**Most Renowned Works on the Subject:**
- Al-‘Ightibaat bimun Rumiya bi-l-Ikhtilaat, by Ibraheem ibn Muhammad, d.841, Sib’ ibn al-‘Ajamee.
Knowing the *Tabqaat* of Scholars and Narrators, as well as the *Mawaalee* Among Them

**Tabqaah** – Literally: a group of people similar to each other
Technically: people similar in both age and level of *isnaad*, or level of *isnaad* alone

denotes either master or slave, and freer or freed

**Mawlaa** – Literally: carries contrary meanings;
Technically: an ally, a freed slave, or one who embraced Islaam through another person
denotes either master or slave, and freer or freed

### Types of Mawaalee:
1. **Mawaal of Alliance**: such as al-Imaam Maalik ibn Anas al-Asbahaat al-Taymee. He is originally from the tribe of Asbah, yet he is also considered Taymee due to the alliance of his tribe, Asbah, with the branch of Quraysh called Taym.
2. **Mawaal of Manumission**: such as the Taabi’ee, Abul-Bakhtaree at-Taa’ee, whose name is Sa’eed ibn Fayrooz. His master, from the tribe of Tay’, set him free thus making him a *mawlaa* of that tribe.
3. **Mawaal of Islaam**: such as Muhammad ibn Ismaa’eel al-Bukhaaree al-Ju’ee. His grandfather, al-Mugheerah, was a Magian who accepted Islaam at the hands of al-Yamaan ibn Akhnas al-Ju’ee; as a result, he was ascribed to that tribe.

### Some of its Purposes:
1. Avoiding confusion of those with a similar name, kunyah, etc. Knowing the *tabqaah* allows for distinguishing between two people who might be confused for each other due to having the same name.
2. Determining the real motive behind an instance of ‘*an’anah*.

### Two narrators may belong to the same *tabqaah* from one angle, and different ones from another angle:
For instance, from one angle, Anas ibn Maalik and other young *Sahaabah* like him belong to the same *tabqaah* as the Ten (promised Jannah), since they are all grouped under the *tabqaah* of being *Sahaabah*. However, when considering the order in which they accepted Islaam, the *Sahaabah* are divided into more than ten *tabaaqaat*. In this case, Anas and his peers do not belong to the same *tabqaah* as the Ten.

### What it Requires:
being knowledgeable about narrators’ dates of birth and death, as well as whom they narrated from, and those who narrated from them.

### Most Renowned Works on the Subject:
1. *At-Tabqaat al-Kubraa*, by Ibn Sa’d
2. *Tabqaat al-Qurraa*, by Aboo ‘Amr ad-Daaneey
4. *Tathkiraat al-Huffaath*, by ath-Thahabee d.748

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## Knowing the Thiqaat and Du’aafa’ Among Narrators

**Thiqah** – Literally: trustworthy

**Da’eeef** – Literally: weak, whether physical or abstract

**Importance and Purpose:** The *saaheeh hadeeth* can be told apart from the *da’eeef* by knowing the narrators

### Works Solely Devoted to Either Thiqaat or Du’aafa’

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<td>Ibn Manjoozyah Ahmad ibn ‘Alee al-Afsaanaee</td>
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### Works Containing Both Thiqaat and Du’aafa’

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**as-Suyooti, 2/368; at-Tahhaan, 201-204**
## Knowing the Ḥawtaan and Buṭdaan of Narrators

### What is meant by Ṭawṭan and Balad:
Awtaan is the plural of ṭawṭan, and it is the area or region in which a person is born or resides. Buṭdaan is the plural of ḏalaṭ, and it is the city or village in which a person is born or resides.

### One of its Purposes:
Distinguishing between two individuals with the same name, if they were from two different places.

### Ascriptions of the Arabs and the ‘Ajam (non-Arabs):
1. Since ancient times, the Arabs ascribed themselves to their tribes because most of them were traveling nomads. Hence, their connection to the tribe was stronger than their connection to the land they were in. However, after Islaam, they predominantly lived in cities and villages and, thus, ascribed themselves to them.
2. The ‘Ajam ascribed themselves to their cities and villages since ancient times.

### Ascription of Someone who Relocated from One Land to Another:
1. If he desires to combine both places, he begins with the first then the second. It is also preferable to use the word “thumma” (then) before the name of the second place.
   For instance, a person who was born in Dimashq (Damascus) and later moved to Makkah would say he is “ad-Dimashqee thumma al-Makkee”, and this is the method that is most prevalent.
2. If combining is not desired, he ascribes himself to whichever of the two he wishes; and this is not often done.

### Ascription of Someone from a Subsidiary Village of a Larger Town or City:
1. He may ascribe himself to that village.
2. He may ascribe himself to the town of which that village is a subsidiary.
3. He may ascribe himself to the general region where that city is located.
   Example: if someone is from a place called “al-Baab” which is a subsidiary of the city Ḥalab (Aleppo), and Ḥalab is located in ash-Shaam, then he can say that he is al-Baabee, or al-Halabee, or ash-Shaamee.

### The duration which someone must reside in a place in order to be ascribed to it:
Four years, according to the opinion of Ibn al-Mubaarak.

### Most Renowned Works on the Subject:
There is no specific work on the subject. However, there are references in which such information is found such as
1. Al-Anṣaab, by as-Sam‘ānee
2. Al-Ṭabaqaat al-Kubraa, by Ibn Sa‘d

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*a-Tahhaan, 201-204*
Important References

In Closing

With the help and guidance of Allaah, this work has been successfully completed and produced in this format, and I ask Allaah to allow all to benefit from it. It must be pointed out that this work, though it may contain a wide spectrum of topics, does not do away with consulting the original references. This work was put together with the objectives of abridgment, organizing ideas, and simplicity; it was not put together for the purposes of elucidation and giving an extensive, detailed treatment.

And the last of our prayers is that all praise is to due to Allaah, Lord of the worlds.