Mustalah al-Hadeeth Made Easy
by 'Imaam 'Alee Jum’ah

Translated by Aboo Shaybah

For the most part, this book contains the same content as Tayseer Mustalah al-Hadeeth, a popular book by Mahmood at-Tahhaan used by students at the introductory level. At-Tahhaan stated in his introduction, “I do not consider this book [Tayseer Mustalah al-Hadeeth] to be a replacement for the works of classical scholars in this field. My only intent was for this book to be a key to those works, a reminder of their content, and a tool to make understanding their meanings easier.” In terms of the contents of his book and their order, he added, “With respect to the chapters and their organization, I gleaned benefit from the approach used by al-Haafiz ibn Hajar in Nukhbah [al-Fikar] and its explanation [Nuzhah an-Nathar], as it is the best organization which has been devised, may Allaah have mercy upon him; and for the core subject matter I relied, for the most part, on ‘Uloom al-Hadeeth by ibn as-Salaah, as well as its abridgement by an-Nawawee [entitled at-Taqreeb waat-Tayseer] and its explanation by as-Suyooti [entitled Tadreeb ar-Raawee].”

The book before the reader by 'Imaad 'Alee Jum'ah, translated into English under the title Mustalah al-Hadeeth Made Easy, essentially presents the material from at-Tahhaan's book in a sort of chart form, as well as summarizes some of the content in places, and adds a bit of additional information at some points from a few other books. I translated this book in 1429h (2008) while still studying in the Arabic Language Institute at Umm al-Qura University in Makkah and the translation was previously circulated on the internet by others. I had not scrutinized the translation again since completing that first final version, but after having taught the book completely during August 2012, some inconsistencies came to light between this book by Jum'ah and the original by at-Tahhaan, as well as some additional inaccuracies in the original Arabic book and mistakes in the translation which were not amended in the first final version (1429h/2008).

This revised version was prepared in June 2013 (Sha'baan 1434h). It is hoped that it rectifies all of the inconsistencies and inaccuracies in the previously circulated version, which should no longer be used. Understanding the majority of this book's content in its current form requires reading it with a qualified teacher in order clarify concepts and explain some variant views in a few places which may be more accurate than the ones presented by the author. I ask Allaah to allow this translation to be a useful resource for anyone who wishes to have an introductory look at all major topics in Mustalah al-Hadeeth.

Aboo Shaybah
Makkah al-Mukarramah
Sha'baan 7, 1434h (June 16, 2013)
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Introduction

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.

Dr. 'Imaad Jum‘ah
Faculty of Education, Women’s Division; al-Bukayriyyah
Al-Qageem, Kingdom of Saudi Arabia
Phone: 3361289 / 6 Mobile: 0507867536

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 have Eemaan! If a faasiq comes to you with news, verify it,”

   (Sura At-Turaj, 99:18) and the Messenger of Allaah ( ﷺ) said what means, “May Allaah make make radiant the person who heard something from us, then conveyed it just as he heard it. Perhaps the one to whom it was conveyed understands more thoroughly than one who heard it.”

   Hence, the foregoing aayah 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 ( ﷺ) would verify the transmission of narrations before accepting them, especially if they doubted the truthfulness of a narrator. Consequently, the concept of the Isnaad (the chain of transmission) appeared, as well as its value in the area of accepting and rejecting narrations. Ibn Seereen stated what means, “Previously, they did not ask about the Isnaad. However, 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 Ahlul-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 muttagil (connected) and munqat (broken) chains, as well as recognizing inconspicuous defects. Also, 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 accurately preserving 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, fiqih, and hadith, such as can be found in ar-Risaalah and ar-Umm, both by ash-Shaafi’ee ( ﷺ).

5. In the fourth century after the Hijrah, the science of Mustalah became an independent discipline, and the first to devote a work exclusively to the subject was ar-Raamahurmuzee ( ﷺ) in al-Muhaddith al-Faaqil baynar-Raawi-ee waal-Waa’ee.

Most Renowned Works

4. Al-Kifaayah fee Ilm ar-Riwaayah, by al-Haakim ( ﷺ), Muhammad ibn ‘Alee ibn Thaabit al-Khateeb al-Baghdaadee ( ﷺ)
5. Al-Ilmaa’ilaa Ma’ool ar-Riwaayah wa Taqyeed as-Samaa’, by al-Qaadee ‘Iyaaad ibn Moosaa al-Yahsubee ( ﷺ)
7. ‘Uloom al-Hadeeth, also known as Muqaddimah Ibn as-Haakim, Muhammad ibn ‘Abdur-Rahmaan ash-Shahrazooree ( ﷺ)
8. Ilm al-Athar, by ibn Katheer ( ﷺ), Ahmad Jamaal ad-Deen al-Qaasimee ( ﷺ)
9. Conclusion of Muqaddimah Ibn as-Haakim, by Muhammad Jamaal ad-Deen al-Qaasimee ( ﷺ)
10. Al-Yawaaqeet waad-Durar, by Ibn Katheer ( ﷺ), Ahmad Jamaal ad-Deen al-Qaasimee ( ﷺ)
15. Qawaa’id at-Tabaheeth, by Muhammad Jamaal ad-Deen al-Qaasimee ( ﷺ)

Jum’ah, al-Maktabah al-Islaamiyyah, 158; as-Suyootee, Tadreeb ar-Raawee, 1/52; at-Tahhaan, Tayseer 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 d.794
- Al-Taqyeed wa-Eegaah, by al-Iraqee d.806
- Al-Ifsaah, by al-Asqalaanee d.854

Abridgements

- Al-Irshaad, by an-Nawawee d.676
- At-Taqreeb wat-Tayseer, by an-Nawawee d.676
- Tadreeb ar-Raawee, by as-Suyooti d.911
- Al-Baai’ith al-Hatheeth, by Ibn Katheer d.774
- Mahaasin al-Istilaah, by al-Balqueeni d.850

Poetic Adaptations

- Nathm ad-Durar, by Al-Iraqee d.806
- At-Tabsirah wa-Tathkiraah, by Al-Iraqee d.806
- Sharh, by Ibn Jamaa’ah al-Kinaane d.861
- Sharh, by al-Aynee d.993
- Su’ood al-Maraaqee, by al-Haydaree d.934
- Fath al-Mugheeth, by as-Sakhaawee d.902
- Qaṭr ad-Durar, by as-Suyooti d.911
- Fath al-Baqee, by Zakariyyaa al-Ansaaree d.926
- Sharh, by Ibraaheem al-Halabee d.950
### Terminologies from the Science of *Hadeeth* and Titles Given to the Scholars of *Hadeeth*

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<td><strong>Sanad</strong></td>
<td>1- <strong>Muhaddith</strong>: one who works extensively in the area of <em>hadeeth</em>, studying its <em>riwaayah</em> (aspects related to the <em>sanad</em>) and <em>diraayah</em> (aspects related to the <em>matn</em>), and is well-acquainted with very many of the narrations, as well as the states of their narrators.</td>
</tr>
<tr>
<td>Literally: something depended upon for support</td>
<td></td>
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<tr>
<td>Technically: the chain of individuals leading to the <em>matn</em> (text), because the <em>hadeeth</em> leans on it for support and relies on it for authority</td>
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<td><strong>Matn</strong></td>
<td>2- <strong>Haafith</strong>: there are two opinions</td>
</tr>
<tr>
<td>Literally: hard, raised part of the ground</td>
<td>a) synonymous with <em>Muhaddith</em> according to many scholars of <em>hadeeth</em></td>
</tr>
<tr>
<td>Technically: the text at which the <em>sanad</em> ends</td>
<td>b) an even higher degree than the <em>Muhaddith</em>, such that what he knows at every <em>tabaqah</em> is more than what he doesn’t know</td>
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<td><strong>Hadeeth</strong></td>
<td>3- <strong>Haakim</strong>: one that has very thorough knowledge and familiarity with all of the <em>ahaadeeth</em> such that very little escapes him</td>
</tr>
<tr>
<td>Literally: something new. Its plural is <em>ahaadeeth</em></td>
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<tr>
<td>Technically: any statement, action, approval, or description ascribed to the Prophet (سَلاَـ اللهُ عَلَيْهِ وَآَلِهِ وسلم)</td>
<td>4- <strong>Musnid</strong>: one who narrates the <em>hadeeth</em> with its chain, regardless of whether he has knowledge about it or not</td>
</tr>
<tr>
<td><strong>Khabar</strong></td>
<td>5- <strong>Hujjah</strong>: one whose knowledge encompasses 300,000 <em>hadeeth</em></td>
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<tr>
<td>Literally: report</td>
<td></td>
</tr>
<tr>
<td>Technically: there are three opinions</td>
<td>6- <strong>Ameer al-Mu’mineen fil-Hadeeth</strong>: renowned during his time for memorization, expertise, and thorough study; thus, placing him among the most distinguished authorities and leading scholars of his era.</td>
</tr>
<tr>
<td>a) synonymous with <em>hadeeth</em></td>
<td></td>
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<tr>
<td>b) distinct from it: <em>hadeeth</em> is reported from the Prophet (سَلاَـ اللهُ عَلَيْهِ وَآَلِهِ وسلم), while <em>khabar</em> is from others</td>
<td></td>
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<td>c) more general than it: <em>hadeeth</em> is reported from the Prophet (سَلاَـ اللهُ عَلَيْهِ وَآَلِهِ وسلم), while <em>khabar</em> is from him as well as others</td>
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<td><strong>Athar</strong></td>
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<tr>
<td>Literally: remnant</td>
<td>1- <strong>Khabar</strong>:</td>
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<tr>
<td>Technically: there are two opinions</td>
<td>a) synonymous with <em>hadeeth</em></td>
</tr>
<tr>
<td>a) synonymous with <em>hadeeth</em></td>
<td>b) distinct from it: statements and actions ascribed to the <em>Sahabah</em> (Companions) and <em>Taabi’een</em> (Followers; the generation after the Companions)</td>
</tr>
<tr>
<td>b) distinct from it: statements and actions ascribed to the <em>Sahabah</em> (Companions) and <em>Taabi’een</em> (Followers; the generation after the Companions)</td>
<td>c) more general than it: <em>khabar</em> is from him as well as others</td>
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<td><strong>Isnaad</strong></td>
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<td>has two meanings</td>
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<td>a) attributing a statement to the one who made it</td>
<td>2- <strong>Hujjah</strong>:</td>
</tr>
<tr>
<td>b) the chain of individuals leading to the <em>matn</em> (text); same as <em>sanad</em></td>
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<tr>
<td><strong>Musnad</strong></td>
<td>3- <strong>Haakim</strong>: one that has very thorough knowledge and familiarity with all of the <em>ahaadeeth</em> such that very little escapes him</td>
</tr>
<tr>
<td>Literally: something that has been attributed to someone</td>
<td>4- <strong>Musnid</strong>: one who narrates the <em>hadeeth</em> with its chain, regardless of whether he has knowledge about it or not</td>
</tr>
<tr>
<td>Technically: it has three meanings:</td>
<td></td>
</tr>
<tr>
<td>a) any book in which the narrations of each <em>Sahabee</em> (Companion) are collected separately</td>
<td>5- <strong>Hujjah</strong>: one whose knowledge encompasses 300,000 <em>hadeeth</em></td>
</tr>
<tr>
<td>b) the <em>marfoo’</em> <em>hadeeth</em> with a <em>muttasil</em> (connected) <em>sanad</em></td>
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</tr>
<tr>
<td>c) the same as <em>sanad</em></td>
<td>6- <strong>Ameer al-Mu’mineen fil-Hadeeth</strong>: renowned during his time for memorization, expertise, and thorough study; thus, placing him among the most distinguished authorities and leading scholars of his era.</td>
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Categories of Khabar and Hadeeth

Based on How it Reached Us

- Mutawaatir
- Aahaad

Based on Number of Routes

- Laffsee Ma'naawee
- Mashhoor 'Azeez Ghareeb
- Saheeh li-Thaathi Hasan li-Thaathi
- Saheeh li-Ghayrihi Hasan li-Ghayrihi

Based on Acceptance and Rejection

- Implemented
  - Based on Level of Authenticity
  - Based on Implementation
- Not Implemented
  - Due to Omission In the Isnaad
  - Due to the Narrator

Based on Acceptance and Rejection

- Accepted
- Rejected

- 1- Mau'doo
- 2- Mursal
- 3- Mu'gal
- 4- Munqati'
- 5- Mudallas
- 6- Mursal Khafee
- 7- Mu'an'an
- 8- Mu'annan

- 1- Mau'doo'
- 2- Matrook
- 3- Munkar and its opposite, Ma'roof
- 4- Mu'allal
- 5- Mukhaalafah ath-Thiqaat
  - Mudraj
  - Maqloob
  - Mazeed fee Muttaasil al-Asaaneed
  - Mudtarib
  - Musahhaf
- 6- Shaath and its opposite, Mahfooth

Based on Whom it is Ascribed to

- Qudsee Marfoo' Mawqoof Maqt
- Mutawaatir
- Aahaad
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. *Laathee*: *mutawaatir* in both wording and meaning
   - Example: “Anyone who deliberately lies about me must take his seat in Hellfire.” This hadeth 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 *sanad*
3. It is inconceivable that they could have collaborated to propagate a lie
4. The report is based upon perception with the senses, 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-Mutananaathira fil-Akhbaar al-Mutawaatirah*, by as-Suyootee d.911, organized by *abwaab* (topics)
2. *Qaaf al-Azhaar*, by as-Suyootee d.911; an abridgement of the previous book

**Aahaad**

**Definition:**
– Literally: the plural of *abad*, meaning one
– Technically: a narration that does not fulfill the conditions of being *mutawaatir*

**Ruling:** It conveys ‘ilm natharee (knowledge that 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 two sub-divisions:
1. Based on Level of Authenticity, which are four types:
   a) *Saheeh* *li-Thaathihi* (on its own)
   b) *Hasan* *li-Thaathihi* (on its own)
   c) *Saheeh* *li-Ghayrihi* (due to other factors)
   d) *Hasan* *li-Ghayrihi* (due to other factors)
2. Based on Implementation, which are two types
   a) Implemented
   b) Not implemented

Classifying *hadeeth* into those which are implemented and those which are not implemented further leads to the topics of
a) *Muhkam* and *Mukhtalif Hadeeth*
   b) *Naasikh* and *Mansookh Hadeeth*

The accepted *hadeeth* which has *qaraa’in* (additional supporting factors) becomes stronger. Thus, if it conflicts with another acceptable *hadeeth* which does not have such *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 *saheeh* narrations relative to other scholars
   c) The scholars unanimously accepting their two books
2. The *mashhoor* narration, as long as its routes are different and do not contain weak narrators and inconspicuous defects
3. The report which is *musalsal* by way of scholars who are all *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

as-Suyootee, 2/176; at-Tahhaan, 19-21
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

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

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 isnaad 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 hadeeth; such as the hadeeth stating “the Messenger of Allaah (sa) performed qunoot after ruku’” for one month, supplicating against the tribes of Ril and Thakwaan.  
2- Mashhoor among the scholars of hadeeth, 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.”
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. Even if he were not afraid of Allaah, he would still not disobey 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’eef
- Mawdood

Most Renowned Works on Mashhoor in the Non-Technical Sense:
1- Al-La’aali’ al-Manthoorah fil-Ahadeeth al-Mashhoorah, by Ibn Hajar d.852
2- Al-Maqaasid al-Hasanah feemaa Ishtahara ‘alaaa al-Asinah, by as-Sahawee d.902
3- ad-Durar al-Muntathirah fil-Asma’ee al-Mushtahirah, by as-Suyootee d.911
4- al-Badr al-Muneer fee Abu’Abeed al-Basheer an-Nahee, by ‘Abdul-Wahhaab ash-Sha’raanee d.937
5- Tamyezz at-Tayyib min al-Khabeeth, by ‘Abdur-Rahmaan ibn ad-Dayba’ ash-Shaybaanee d.944
6- at-Tafkikah fil-Asma’ee al-Mushtahirah, by Muhammad ibn ‘Abdillaah az-Zarkashee d.974
7- Itqaan maa Yahsun min al-Asma’ee ad-Daar‘iir ‘alaal al-Asinah, by Muhammad al-Ghazzee d.985
8- Tas-heel as-Sabeel ilaa Kashf al-Iltibaas, by Muhammad al-Khaleeliee d.1057
9- Kashf al-Khafa’ wa Muzeel al-Ilbaas, by al-Ajloonee d.1162
10- Asnaa al-Mataalib, by Muhammad al-Hoot d.1276 , put together by his son ‘Abdur-Rahmaan

Introductory Points

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

Aboo Hurayrah (ra) reported that the Messenger of Allaah (saww) 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 rare]  
Technically: that there are no less than two narrators at every tabaqah of the sanad

---
as-Sabbaagh, 288; at-Tahhaan, 25-26; as-Suyooťee, 2/180
## Ghareeb

**Literally:** the person who is alone or far from his relatives  
**Technically:** what is reported by one narrator only

### Categories

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 hadeth “Indeed, all actions are only by intentions.” It was narrated only by ‘Umar ibn al-Khattaab (اله).  

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 hadeth from Maalik, from az-Zuhree, from Anas that “the Prophet (ﷺ) entered Makkah wearing a mighfar (type of helmet).” Aboo Daawood, Muslim  

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

### Types of Ghareeb Nisbee

1. Only one thiqah narrates the hadeth  
   **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-Hijaaz.”

### Where Most Likely Found, and Renowned Works

#### Most Likely Found In:
1. Musnad al-Bazzaar, d.292  
2. Al-Mu‘jam al-Awsat, by at-Tabaraanee, d.360

#### Most Renowned Works on the Subject:
1. As-Sunan allatee Tafarrada bi Kulli Sunnatin Minhaa Ahlu Baldah, by Aboo Daawood, d.275  
2. Gharaa’ib Maalik, by ad-Daaraqutnee, d.385  
3. Al-Afraad, by ad-Daaraqutnee, 238

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

Technically: what is reported by one narrator only

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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* and *daabit*, without having any *shuthooth* or ‘*illah*

---

### Conditions

1. **Connected Sanad**: every narrator must have reported directly from the one prior to him, all through the *sanad* from beginning to end.

2. **‘Adaalah**: every narrator is Muslim, *baaligh* (mature), *’aaqil* (of sound mind), not a *faasiq* (open sinner), and not *makhroom al-muroo’ah* (of compromised integrity).

3. **Dabt**: every narrator is *taamm ad-dabt* (completely retentive); whether it be *dabt as-sadr* (by heart), or *dabt al kitaab* (by writing).

4. **Absence of Shuthooth** – *shuthooth* occurs when a *thiqah* contradicts an even more reliable narrator.

5. **Absence of ‘Illah** – an ‘*illah* is an inconspicuous obscure defect that impairs the authenticity of a hadith, although it appears to not have any such defect.

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### Example

In his *Saheeh* collection, al-Bukhaaree said: ‘Abdullaah ibn Yoosuf narrated to us saying, Maalik informed us, ‘*an* (from) Ibn Shihaab, ‘*an* (from) Muhammad ibn Jubayr ibn Mut’im, ‘*an* (from) his father who said, “I heard the Messenger of Allaah (salla2) recite *Soorah at-Toor* in the Maghrib prayer.” *al-Bukhaaree*

This hadith is *saheeh* because:

1. The *sanad* is connected: Every narrator heard it directly from his shaykh. As it relates to the ‘*an’anah* of Maalik, Ibn Shihaab, and Ibn Jubayr, it is still considered connected because they were not *mudallis* narrators.

2. Each narrator is ‘*adl* (i.e. fulfills conditions of ‘*adaalah*).

3. Each narrator is *daabit* (i.e. fulfills conditions of *dabt*).

   Descriptions of the narrators from the scholars of *al-Jarh wat-Ta’deel* (disparagement and validation) which indicate their ‘*adaalah* and *dabt*:

   a) ‘Abdullaah ibn Yoosuf: *thiqah, mutqin* (precise)

   b) Maalik ibn Anas: *imama, haafith*

   c) Ibn Shihaab az-Zuhree: *faqeeth, haafith*; his excellence and precision are unanimously agreed upon

   d) Muhammad ibn Jubayr: *thiqah*

   e) Jubayr ibn Mut’im: *sabaabee*

4. The hadith is not *shaath*; since no stronger report contradicts it.

5. The hadith has no ‘*illah*.

---

*‘It, Manhaj an-Naqd fee ‘Uloom al-Hadeeth, 241; at-Tahaan, 33*
Other Matters Pertaining to \textit{Saheeh li-Thaatihi}

1- \textbf{What is Meant by Grading a Hadeeth as being \textit{Saheeh}:} it fulfills the five conditions of the \textit{saheeh hadeeth}. It does not mean that it is \textit{maqtoo' bi-sihhah} (i.e. conclusively established as \textit{saheeh}) since it is possible for a \textit{thiqah} to err or forget.

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

3- \textbf{Stating a Certain Isnaad is Unrestrictedly \textit{Asahh al-Asaaneed} (the Most \textit{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 \textit{isnaad} fulfills the conditions of being \textit{saheeh}. Rarely does an \textit{isnaad} satisfy each of the conditions at the very highest possible level. Hence, it is better to refrain from grading a particular \textit{isnaad} as unrestrictedly being the most \textit{saheeh}. Despite that, opinions regarding \textit{agahh al-asaaneed} 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-Khattaab]; such is the opinion of Ishaaq ibn Raahawayh and Ahmad
   b) Ibn Seereen, from 'Abuedah, from 'Alee [ibn Abeed Taalib]; such is the opinion of Ibn al-Madeenee and al-Faliaas
   c) al-A'mash, from Israaeel, from 'Alqamah, 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 Abeed Shaybah
   e) Maalik, from Naafi', from Ibn 'Umar; such is the opinion of al-Bukhaaree

\begin{table}
\begin{tabular}{|l|}
\hline
1- \textbf{\textit{Saheeh} al-Bukhaaree} $^{d.256}$
\hline
2- \textbf{\textit{Saheeh} Muslim} $^{d.251}$
\hline
3- \textbf{\textit{Saheeh} ibn Khuzaymah} $^{d.311}$; higher in level of authenticity than \textit{Saheeh} ibn Hibbaan $^{d.354}$ since the author's scrutiny was so thorough that he would not grade a narration \textit{saheeh} if there was even the least criticism of the \textit{isnaad}.
\hline
4- \textbf{\textit{Saheeh} ibn Hibbaan} $^{d.354}$; its organization was unconventional, since it was not organized as \textit{abwaab} (topics) or as \textit{masaaneed} (by individual narrators). Thus, he called it \textit{at-taqaaseem wal-anwaa'}. Locating \textit{hadeeth} in this book of his is extremely difficult, but some of the later scholars organized it into \textit{abwaab}. Its author was lenient in grading \textit{hadeeth} as being \textit{saheeh}, but not as lenient as al-Haaakim.
\hline
5- \textbf{Mustadrak al-Haaakim} $^{d.405}$; a massive book of \textit{hadeeth} comprising:
   a) \textit{ahaadeeth} that are \textit{saheeh} according to the criteria of al-Bukhaaree and Muslim
   b) \textit{ahaadeeth} that al-Haaakim considers \textit{saheeh}, though they might not fulfill either of their criteria, and he refers to these as \textit{saheehhah al-isaanah}
   c) although he mentioned some \textit{ahaadeeth} which are not \textit{saheeh}, he pointed them out
\hline
Al-Haaakim was lenient in grading narrations as being \textit{saheeh}. Therefore, it is necessary to examine the \textit{ahaadeeth} and grade them appropriately. Ath-Thahabee examined and graded most of the narrations, but the book still remains in need of further work and examination.
\hline
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\textbf{Some Collections of \textit{Saheeh} Narrations}

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

**In General:**

1. *Saheeh al-Bukhaaree* is more authentic and has more benefit because:
   a) The connections between the narrators are stronger
   b) The narrators in its chains are more reliable
   c) It contains more *riqih* (legal) deductions
2. *Saheeh Muslim* may contain *hadeeth* stronger than some of those found in *al-Bukhaaree*
3. Did the two of them encompass all *saheeh* narrations? No they did not. In fact, there are many *saheeh* *hadeeth* which they did not collect. Al-Bukhaaree said, “I did not include in my book, *al-Jaami‘at-Tirmithi*, anything except that which is *saheeh*. However, the *saheeh* narrations which I left out are greater in number.” He also said, “I have memorized one hundred thousand *saheeh* *hadeeth*, and two hundred thousand *hadeeth* which are not *saheeh*.”

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

**Number of *Hadeeth in Muslim*:** 12,000 with repetitions, and 4,000 without

*Saheeh Hadeeth not collected by al-Bukhaaree and Muslim*: can be found in authoritative sources such as:

- *Saheeh ibn Khuzaymah* d.311
- *Jaami‘at-Tirmithi* d.279
- *Sunan Abee Dawood* d.275
- *Sunan an-Nasa’ee* d.303
- *Sunan al-Bayhaqee* d.458

**Note:** The presence of *hadeeth* in these books is not sufficient to make them *saheeh*. There must be statements from scholars about them being *saheeh* except in a book where the compiler stipulated that he would only collect *saheeh* narrations, such as Ibn Khuzaymah.

**What is Graded *Saheeh* among the Narrations of al-Bukhaaree and Muslim:**
Whatever they reported with a connected *isnaad*

**Ruling on Mu‘allaq Narrations:**
A *mu‘allaq* narration has one or more narrators omitted from the beginning of the *isnaad*. There are many of these in the headings and introductions of chapters in *al-Bukhaaree*, but none in the main body of the book itself. As for *Muslim*, there is one such narration in the chapter on *tayammum*. The ruling on such narrations is:

1. If it is reported in a way that conveys surety, such as “*qaala*” (he said), or “*amara*” (he ordered), then it is graded *saheeh*
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 it is not graded *saheeh*

**Content of a Mustakhrajaat:** 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*.

**Most Renowned Mustakhrajaat on the Saheehayn:**
1. *Mustakhraj of Aboo Bakr al-Ismaa‘eelee* d.371 on *al-Bukhaaree* d.256
2. *Mustakhraj of Aboo ‘Awaanah al-Isfaraayeenee* d.310 on *Muslim* d.261
3. *Mustakhraj of Aboo Nu‘aym al-Asbaahaanee* d.430 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 workings occurred because they reported the workings 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-Bayhaqee, al-Baghaawe, 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. By saying “reported by al-Bukhaaree and Muslim,” they meant that the two of them reported it.

**Can We Cite a Hadeeth from Mustakhrajaat and Ascribe it to al-Bukhaaree and Muslim?** It is not allowed to cite a *hadeeth* from *mustakhraj* 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 *mustakhraj* says, “They reported it with this wording”

**Some Purposes of Mustakhrajaat on the Saheehayn:**
1. *‘Uluww al-Isnaa‘ad* (having a shorter *isnaad*): for instance, if the author of the *mustakhraj* narrates a *hadeeth* from the route of al-Bukhaaree, it would be longer than the route he reports in his *mustakhraj*.
2. Enriching the *Saheeh*: since the *mustakhraj* works may contain extra workings and additions for some *ahadeeth*.
3. Strength by Having Numerous Routes: the advantage of which is being able to give a narration preference should it conflict with other narrations

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*as-Suyooti, 1/102, 104, 114; al-Tahhaan, 36-43; al-Uthaymeen, Mustalah al-Hadeeth, 53*
Further Discussion About the *Saheeh Hadeeth*

### Ranks of the *Saheeh* in Terms of *Isnaad* and Narrators:

1. The highest rank is what has been narrated through one of *asahh al-asaneed* (the most *saheeh* chains), such as Maalik, from Naafi', from Ibn 'Umar.
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 Hammad ibn Salamah, from Thaabit, from Anas.
3. A level further below is the narration of those who fulfill the minimum requirements for being considered *thiqah*, such as the narration of Suhayl ibn Abee Saa'ih, from his father, from Aboo Hurayrah

### Conditions of al-Bukhaaree and Muslim:

- that the *hadeeth* 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.

### Meaning of “*Muttafaqun ‘Alayhi*” (Agreed Upon):

Consensus of al-Bukhaaree and Muslim about it being *saheeh*, 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.”

### Is it stipulated that a narration be ‘*azeez*, meaning that it have two *isnaads*, in order to be *saheeh*? 

This is not a necessary condition, because there are *ahadeeth* in the *saheehayn*, and other books, which are *saheeh* despite being *ghareeb*.
Hasan

Literally: beautiful    Technically: has a sanad connected from beginning to end, by way of narrators each of whom is ‘adl, at a lesser degree of gablo, without having any shuthooth or ‘illah

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<tbody>
<tr>
<td><strong>Ruling:</strong> Used as proof, just as the saheeh, despite not being as strong.</td>
<td>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-Tirmiithe 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-Daaraqutnee d.385, he listed many of them in his Sunan.</td>
<td>Firstly, at-Tirmiithe 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-Baghwee saying “saheeh” in reference to hadeeth in the Saheehayn, 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.</td>
</tr>
<tr>
<td><strong>Ranks:</strong> 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 istaqaq, from at-Taymee; and other similar narrations which were said to be saheeh, although they are from the very lowest ranks of saheeh.</td>
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<td><strong>Example:</strong> what at-Tirmiithe 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’aree who said, “I heard my father saying in the presence of the enemy, ‘The Messenger of Allaah (saw) said that the gates of Jannah are under the shade of swords…” At-Tirmiithe said, “This hadeeth is hasan ghareeb.” This is because the four narrators in its sanad are thiqaat except for Ja’far ibn Sulaymaan. He is sadooq, and this is why the hadeeth is lowered from the rank of saheeh to hasan.</td>
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</table>

as-Saalih, ‘Uloom al-Hadeeth, 156; at-Ta’haan, 44-49; as-Suyooti, 1/153, 165
Among the Ranks of Accepted Narrations: \textit{Saheeh li-Ghayrihi} and \textit{Hasan li-Ghayrihi}

\textbf{Saheeh li-Ghayrihi}

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

\textbf{Rank:} Above \textit{hasan li-thaatihi}, but below \textit{saheeh li-thaatihi}

\textbf{Example:} The hadeeth: Muhammad ibn ‘Amr, from Aboo Salamah, from Aboo Hurayrah, that the Messenger of Allaah (s) 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 ‘Aqiqah is one of those well-known for \\textit{sidq} (honesty) and \textit{siyaanah} (virtue). However, he is not recognized as having \textit{itqaan} (a precise memory). In fact, some scholars have declared him \textit{da’eef} due to his poor memory, while others declared him \textit{thiqah} due to his honesty and excellence. Consequently, his \textit{hadeeth} is \textit{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 \textit{isnaad} \textit{saheeh}, and allowing the narration to reach the rank of \textit{saheeh}.”

\textbf{Hasan li-Ghayrihi}

\textbf{Definition:} It is the \textit{da’eef} narration when it has numerous routes, and the reason for it being \textit{da’eef} is not \textit{fisq} (open sinfulness) of a narrator, or \textit{kathib} (lying). It can be understood from this definition that the \textit{da’eef} ascends to the rank of \textit{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 \textit{hadeeth} being \textit{da’eef} is either the poor memory of a narrator, a break in the sanad, or \textit{jahaalah} (not knowing) about a narrator.

\textbf{Rank:} Lower than \textit{hasan li-thaatihi}

\textbf{Ruling:} Among the accepted narrations which are used as proof

\textbf{Example:} What was reported and declared \textit{hasan} by at-Tirmithee, by way of Shu’bah, from ‘Aamir ibn ‘Abdullaah ‘Abdullaah, from ‘Aamir ibn Rabee’ah, from his father, that a woman from the tribe of Fazaarah received a pair of sandals as her marriage dowry. Then, the Messenger of Allaah (s) asked her, “Are you satisfied with a pair of sandals in exchange for yourself, although you have wealth” to which she responded, “Yes.” So, he permitted it. ‘Aamir is \textit{da’eef} due to his poor memory, and at-Tirmithee declared this \textit{hadeeth} from him to be \textit{hasan} because it was reported through other routes.
Muḥkam and Mukhtalif al-Ḥadeeth; and Naasikh (Abrogating) and Mansookh (Abrogated)

Definition of Muḥkam:
- Literally: perfected
- Technically: the accepted ḥadeeth which does not conflict with one similar to it

Definition of Mukhtalif al-Ḥadeeth:
- Literally: inconsistent
- Technically: the accepted ḥadeeth – saheeh or hasan – which conflicts with one similar to it, although it is still possible to reconcile between them

Example:
1. “There is no ‘adwaa (contagion) and no tiyarah (omen from birds)…” a Muslim
2. “Flee from the leper as you would flee from a lion.” a al-Bukhaare
Both of these ḥadeeth are saheeh 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 Ḥadeeth:
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.” al-Ṭirmithi, Ahmād. 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?” a al-Bukhaare, Muslim, Abū Daawood, Ahmād.
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 Ḥadeeth 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 tarjeeh (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. Ikhtilaaf al-Ḥadeeth, by al-Imaam ash-Shaafi’ee d.204
2. Ta’weel Mukhtalif al-Ḥadeeth, by Ibn Qutaybah, ‘Abdullaah ibn Muslim
3. Mushkil al-Ḥadeeth, by at-Tahawee, Abū Ja’far Ahmād ibn Salaamah

Naskh:
- Literally: removal, as in “nasakhat ash-shams ath-thilīl”, 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

Importance, Complexity, and Most Renowned Scholars:
It is one of the most complex topics, and az-Zuhree said, “Knowing the naasikh al-ḥadeeth from the mansookh has exhausted and incapacitated the scholars of fiqh.” The most renowned scholar in this field was ash-Shaafi’ee, about whom al-Imaam Ahmād commented, “We did not know the mujmal (general texts) apart from the mujmal (detailed texts), or the mansookh has exhausted and incapacitated the scholars of fiqh.”

Way of Telling the Naasikh Apart from the Mansookh:
1. Outright statement from the Messenger of Allaah (ﷺ), such as in the ḥadeeth of Buraydah in Sāheeh 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 Sāhaabee, such as Jaabir ibn ‘Abdillaah (ﷺ) saying, “The last of the two orders of the Messenger of Allaah (ﷺ) was to not perform wudoo’ after eating food cooked over fire.” Abū Dhahab as-Sunnah
3. Knowing the time of occurrence, such as the ḥadeeth of Shaddaad mentioning it took place at the time of the conquest of Makkah, whereas Ibn ‘Abbas accompanied the Prophet (ﷺ) during the Farewell Ḥajj.
4. Scholarly consensus, such as the ḥadeeth, “If someone consumes an intoxicant, lash him. If he returns to it a fourth time, he faces capital punishment.” Abū Daawood, al-Ṭirmithi.

An-Nawawee stated, “Scholarly consensus points to its abrogation.” Such consensus in and of itself does not abrogate, nor can it be abrogated. Rather, it indicates the existence of a naasikh (abrogating factor).

Most Renowned Works:
1. an-Naasikh wal-Mansookh, by al-Imaam Ahmād d.241
2. Naasikh al-Ḥadeeth wa Mansookhahl, by Abū Bakr Ahmād ibn Muhammad al-Athram d.261
3. Naasikh al-Ḥadeeth wa Mansookhah, by Ibn Shaheeen d.385; Umar Ahmād al-Baghdadee
5. Tajreed al-Ḥaadeeth al-Mansookhah, by Ibn al-Jawzee d.597

as-Suyootee, 2/189; at-Tahhaan, 55-59
Categories of Da‘eeef 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. Mu‘qiqa‘

Obscure Omission

There are two types of hadeeth having obscure omission:
1. Mu‘dallas
2. Mursal Khafee
Also included under this category:
3. Mu‘an‘an
4. Mu‘annan

1. Kathib (lying)
   – narration of a liar is called Mawdoo‘
2. at-Tuhmah bil-Kathib (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‘eeef
5. Jahaalah (being unknown)
   – narration of an unknown person is called Da‘eeef

Due to Disparagement of the Narrator

Disparagement of ‘Adaalah

1. Fuḥsh al-Ghalat (gross error)
   – his narration is known as Munkar
2. Soo’ al-Hifth (poor memory)
   – his narration is known as Da‘eeef
3. Ghafalah (negligence)
   – his narration is known as Munkar
4. Kathraah al-Awhaam (many mistakes)
   – his narration is known as Mu‘alal
5. Mukhaalafah ath-Thiqaat
   – his narration is called:
     a) Mudraj
     b) Maqloob
     c) Mazeed fee Muttasil al-Asaaneed
     d) Mudtarib
     e) Musahhaf
     f) Shaath

Disparagement of Dabt

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

It is the report whose validity 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 is identified by the narrator not having met the *shaykh* from whom he narrates – either because he was not alive at the same time, or he was alive but did not actually meet him – and not having *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, periods 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) *Munqat‘*

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 inconspicuous 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 *deen*, or in terms of his *dabt*, memory and attentiveness.

**Reasons for Disparagement:**

1. Those related to *‘Adaalah*
   a) *Kathib* (Lying)
   b) *at-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-Ghalat* (Gross Error)
   b) *Soo’ al-Hifth* (Poor Memory)
   c) *Ghaflah* (Negligence)
   d) *Kathrah al-Awhaam* (Many Mistakes)
   e) *Mukhaalafah ath-Thiqaat* (Contradicting Narrators who are *Thiqah*)

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at-Tahhaan, 61, 87
**Da‘eef**

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

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**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:
- *mawdoo‘*
- *matrook*
- *munkar*
- *mu‘allal*
- *mudraj*
- *maqloob*
- *mudtarib*

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

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**Example**

What was reported by at-Tirmithee 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 disbelieved in that which was revealed to Muhammad.”

At-Tirmithee said after reporting it, “We do not know this *hadeeth* except from the narration of Hakeem al-Athram, from Aboo Tameemah al-Hujaymee, from Aboo Hurayrah.” He then said, “Muhammad [al-Bukhaaree] has graded this *hadeeth* *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-Tahhaan: he has *leen* [a disparaging remark indicating a weakness].

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**Narrating and Implementing**

**Ruling on Narrating It:** the scholars of hadeeth permit narrating *da‘eef* ahaadeeth, 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 *hadeeth* 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

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**Works Mentioning Da‘eef Narrators:**
1. *Kitaab ad-Du‘afaa*, by Ibn Hibbaan  
2. *Meezaan al-I’tidaal*, by ath-Thahabee

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

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**Ruling on Narrating the Mawdoo‘ Hadeeth**

*Hadeeth:* Not allowed, except when the fact is it fabricated is made clear

**Ruling on Implementing the Mawdoo‘ Hadeeth**

Not allowed

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as-Suyoo‘tee, 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 the credibility of those omitted.

**Ruling of Mu’allaq Hadeeth Appearing in the Saheehayn:**

1. If reported in a way that conveys surety, such as “qaala” (he said), “thakara” (he mentioned), or “hakaa” (he told), then it is graded as saheeh from the person to whom it is ascribed.
2. If reported in a way that does not convey surety, such as “qeela” (it has been said), or “thukira” (it has been mentioned), or “hukiya” (it has been told), that is not sufficient to grade it as saheeh from the person to whom it is ascribed. 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; al-Tahhaan, 68-73
**Mursal**

| Literally: something that has been set free | Technically: omission of anyone after the Taabi’ee at the end of the isnaad |

**Form the Mursal Takes According to the Scholars of Hadith:**

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 Saheeh: Muhammad ibn Raafi’i narrated to me saying, Juhayn narrated to us from ‘Uqayl, from Ibn Shihab, from Sa’eed ibn al-Musayyib that the Messenger of Allaah (ﷺ) prohibited the practice of muzaabanah (sale of fresh dates on the tree for dry dates by measure). Muslim Sa’eed is a senior Taabi’ee who narrated this hadith from the Prophet (ﷺ) without mentioning the intermediary between them. He omitted the ending of the isnaad from this hadith, that being the person after the Taabi’ee. At the very least, the Sahaabah is omitted. However, it is possible that others are omitted with him, such as another Taabi’ee, for instance.

**Forms and Example**

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

| Forms and Example |

- **Mursal**
  - the general rule is that it is ga’eef and rejected. However, there is difference of opinion regarding its authority as proof since the person omitted from the sanad is one of the Sahaabah in most cases, and they are all ‘adil.
  - Majority of the scholars of hadith, and many scholars of usool and fiqh: 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 Sahaabee.
  - 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 consider it permissible for himself to say, “The Messenger of Allaah (ﷺ) said…” unless he actually heard it from another thiqah.
  - Ash-Shaafi’ee and some 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 hufaath
    - 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 [connected isnaad reaching the Prophet (ﷺ)]
      - b) It is narrated through a different route in mursal form, and its mursal studied with teachers different from those of the initial mursal
      - c) It conforms with the statement of a Sahaabee
      - d) That most of the scholars pass rulings in accordance with it
  - Only then are both a mursal narration and its supporting narration considered saheeh. In the case where a saheeh hadith 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:**

- Highest is the mursal by a Sahaabee known to have heard from the Prophet (ﷺ)
- Then a saheeh who only saw the Prophet (ﷺ) and is not known to have heard from him
- Then the mukhagram
- Then the mutugin (precise narrator), such as Sa’eed ibn al-Musayyib
- Then the narrator who used to carefully select his shuyookh, such as ash-Sha’bee and Mujaahid
- Then the mursal narrations of those who used to narrate from anyone, such as al-Hasan
- As for the mursal from the younger Taabi’een, such as Qaataadah, az-Zuhree and Humayd at-Taweel, most of their narration is from other Taabi’een

**Most Renowned Works on the Subject:**

1. al-Maraaseel, by ‘Abdur-Rahmaan ibn Abee Haatim
2. al-Maraaseel, by Aboo Daawood as-Sijistaanee
3. Jaami’ at-Tahseel il-Ahkaam al-Maraaseel, by Salaah ad-Deen Aboo Sa’eed Khaleel ibn Kaykadee
5. al-Qaasimee, Qawaa'id at-Tahdeeth, 133; at-Tahhaan, 68-73; as-Suyootee, 1/195
**Mu’dal**

- **Literally:** incapacitated
- **Technically:** has two or more consecutive narrators omitted from its *isnaad*

**Munqat**

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

### 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 *munqati’* 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.”

### Munqat’ 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, *munqat’* 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 Ishaq, 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 Ishaq, since ath-Thawree did not hear the *hadeeth* directly from Aboo Ishaq. In fact, he only heard it directly from Shareek who, in turn, heard it from Aboo Ishaq. This type of breakage does not fit the definitions of *mursal*, *mu’allaq*, or *mu’dal*. Hence, it is called *munqat’*.

### Ruling: Da’eeef

**Da’eeef** by scholarly consensus, due to not knowing the condition of the omitted narrator.
Mudallas

Literally: from the word dalas, meaning darkness  
Technically: concealing a flaw in the isnaad, and enhancing its appearance

Categories

Ruling, How Identified, Renowned Works

<table>
<thead>
<tr>
<th>1- Tadlees al-isnaad:</th>
<th>1- Rejected it without exception, even if there is clarification of direct hearing, because tadlees itself is a form of jarh (disparagement)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A narrator reports from someone who is known to have heard from; yet he narrates something which he did not hear directly from him, doing so without saying that he heard it directly. It takes the form of a narrator reporting from a shaykh from whom he heard some hadeeth; however, as for the hadeeth of which he is making tadlees, he did not actually hear it from him, but instead heard it through another person from his initial shaykh. Hence, he omits that person and narrates it from his initial shaykh using a phrase that could imply direct hearing as well as the lack thereof, such as “qaala” (he said) or “ari” (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 “hadathanne” (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.</td>
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<tr>
<td>2- Considering specific details, which is the correct position:</td>
<td>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.</td>
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<td>Difference between Mudallas and Mursal Khafee:</td>
<td>b) If there is no clear statement of direct hearing, the narration is not accepted; meaning that if the narrator said, “ari” (from), or something similar, his hadeeth is not accepted.</td>
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<tr>
<td>both of them have the narrator reporting something from a shaykh which he did not actually hear from him, using a phrase that could imply direct hearing as well as the lack thereof. However, the mudallas [narrator of the mudallas report] heard ahaadeeth from the shaykh other than the hadeeth of which he is making tadlees. As for the mursal [narrator of the mursal report], he did not hear anything from the shaykh at all, but he was alive at the same time, and may have met him.</td>
<td>How is Tadlees Identified?</td>
</tr>
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<td>Example: al-Haakim reported with his sanad to ‘Alee ibn Khashram who said, “Ibn ‘Uyaynah 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 ‘Uyaynah omitted two narrators between himself and az-Zuhree.</td>
<td>1- Admission of the mudallas himself, such as in a situation where he was asked about it.</td>
</tr>
<tr>
<td>Ruling: extremely undesirable, and most of the scholars have censured it. Shu‘bah stated, “Tadlees is the brother of lying.” Motives:</td>
<td>2- One of the authoritative scholars of hadeeth stating its occurrence, and knowing that based upon his research and investigation</td>
</tr>
<tr>
<td>1- To give false impression of ‘uluw wa al-isnaad</td>
<td>Reasons for Censuring the Mudallas:</td>
</tr>
<tr>
<td>2- Having missed ahaadeeth from a shaykh whom he heard much from</td>
<td>1- Giving the false impression of hearing directly from someone whom he did not hear</td>
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<td>3- The omitted shaykh being qa‘eef, or not thiqah</td>
<td>2- Resorting to ambiguity instead of clarity</td>
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<td>4- The omitted shaykh living a long life, such that students younger than the narrator heard from the shaykh along with him</td>
<td>3- Knowing that if he were to mention the person of whom he made tadlees, he would not be acceptable</td>
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<tr>
<td>5- The omitted shaykh being younger than the narrator from him</td>
<td>Most Renowned Works on the Subject:</td>
</tr>
<tr>
<td>Tadlees at-Taswiyah: this is a type of tadlees al-isnaad, where a narrator reports from his shaykh, then omits a qa‘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 thiqah narrated from a qa‘eef narrator who narrated from another thiqah, and the two thiqah narrators met one another. Hence, the mudallas who heard the hadeeth from the first thiqah omits the qa‘eef narrator and then links the isnaad from his shaykh – the first thiqah – to the second thiqah, using a phrase that could imply direct hearing. This makes the isnaad appear to contain only thiqaat.</td>
<td>1- At-Tabyeen li-Asmaa’ al-Mudalliseen, by al-Khateeb al-Baghdadee 3463</td>
</tr>
<tr>
<td>Ruling: even more disliked than tadlees al-isnaad. Al-‘Iraaquee stated, “It emanates from someone who did it deliberately.”</td>
<td>2- At-Tabyeen li-Asmaa’ Al-Mudalliseen, by Burhaan ad-Deen al-Halabee 3541</td>
</tr>
<tr>
<td>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 description by which he cannot be recognized in order to conceal his identity.</td>
<td>3- Tabaqaat al-Mudalliseen, by Ibn Hajaaj d852</td>
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<td>Example: Aboo Bakr ibn Mujaahid, one of the reciters, saying, “Abdullaah ibn Abee Abdiillaah narrated to us…” and saying that in reference to Aboo Bakr ibn Abee Dauwood as-Sijistaaneen.</td>
<td>4- Asmaa’ al-Mudalliseen, by as-Suyootee d911</td>
</tr>
<tr>
<td>Ruling: it is not as disliked as tadlees al-isnaad, because the mudallas 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.</td>
<td>5- Kasht at-Tabees ‘an Qabi Ahl at-Tadlees, by as-Suyootee d911</td>
</tr>
<tr>
<td>Motives:</td>
<td></td>
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Mursal Khafee, Mu’an’an, and Mu’annan

**Mursal Khafee**

**Definition:**
- Literally: *mursal* - set free; *khafee* - concealed
- Technically: a narrator reporting from someone he met, or who was alive at the same time, something he did not directly hear from him, using a phrase that may or may not imply direct hearing, such as “*qaala*” (he said).

**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-Attaaf*.

**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 *hadeeth* coming from another route having an additional person between the narrator and the person from whom he narrated. There is some scholarly difference over this third point.

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

**Most Renowned Works:**
- *at-Ta’seel li-Mubham al-Maraaseel*, by al-Khaateeb al-Baghdaadee d.463

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**Mu’an’an**

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

**Example:** what ibn Maajah reported saying: ‘Uthmaan ibn Abee Shaybah narrated to us saying, Mu’aawiyah ibn Hishaam narrated to us saying, Sufyaan narrated to us saying, Usamaah ibn Zayd, ‘*an* (from) ‘Uthmaan ibn ‘Urwa, ‘*an* (from) ‘Urwa, ‘*an* (from) ‘Aa’ishah that she said, “the Messenger of Allaah (s.a.w) said, ‘Indeed, Allaah and His angels send *salaah* upon those who pray on the right side of the rows…” Ibn Maajah.

**Is it Considered *Muttaqil* 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 *muttasil* 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’an* [who used the term ‘*ana*’] is not *mudallis*
   b) It is possible for the *mu’an’an* and the person from whom he narrated to have met

**Conditions about which there is contention:**
   a) Establishing that they met: the view of al-Bukhaaree, Ibn al-Madeenee, and the *muhaqqiqueen* (i.e. scholars known for careful scrutiny and examination)
   b) Having accompanied each other for a long time: the opinion of Abul-Muthaffar as-Sam’aanee
   c) Being known for narrating from him: opinion of Aboo ‘Amr ad-Daaneee

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**Mu’annan**

**Definition:**
- Literally: from the verb *annana*, meaning to say “*anna…anna…*” (that…that…)
- Technically: the narrator saying, “Person A narrated to us *anna* Person B said…”

**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.

**Most Renowned Works:**
- *as-Suyooti*, 1/214, 217; *al-Tahhaan*, 84-86
### Mawdoo’

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

### Introductory Points

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

**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 he deems to be a lie, then he is one of the two liars.” - Introduction to Sæedd Muslim, with explanation of an-Nawawee

### Reasons Behind Wad’, Ways Used, Most Renowned Works

#### Methods of Identifying Wad' (Fabrication):

1. **Admission of the waad** (fabricator): such as the confession of Aboo ‘Ismah Nooh ibn Abee Maryam, who admitted to fabricating ahaadeeth about the virtues of every soorah of the Qur’aan and attributing them to Ibn ‘Abbaas.
2. **Something that qualifies as admission:** such as someone narrating a 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, and that hadeeth is not known from anyone except him.
3. **Certain quality of the narrator:** such as being a Raafidee, and the hadeeth being about the virtues of Ahi 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 Combatting Wad’ (Fabrication):

1. **Adherence to the isnaad:** they adhered to it in the narration of ahaadeeth, because the sanad to 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 scholastic activity and inquiry in the area of hadeeth:** such as travelling for their acquisition, investigation, and 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 their conditions, they would criticize and validate them. This gave rise to the science of al-Jarah wata’-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 Allah:** by fabricating narrations encouraging people to do good, or discouraging from doing evil.
2. **Supporting a mathhab:** especially that of a political sectarian faction such as the Khwawarrij, Shee’ah, and others.
3. **Defaming Islaam:** as done by the heretics, who were not able toscheme against Islaam openly.
4. **Seeking favor with the rulers:** by fabricating ahaadeeth suitting the deviance of the rulers.
5. **Seeking wealth and livelihood:** such as some of the story-tellers who would earn money by speaking to the people.
6. **Seeking fame:** by inventing peculiar reports not found with the scholars 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 tafseer, especially that of a political sectarian faction such as the Raafideh, and others.

#### Manners in Which the Waddaa’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. ath-Tha’labee d.427  
2. al-Waahhabe d.538  
3. az-Zamakhsharee d.597  
4. al-Baydaawee d.691  
5. ash-Shawkaanee d.1250

#### Most Renowned Works on the Subject:

1. Al-Mawdoo’ aat, by Aboo Sa’eed Muhammad ibn ‘Alee an-Naqqaash al-Hanbalee d.414
2. At-Tathkhiril-Ahadeeth al-Mawdoo’ aat, by Ibn al-Qaysaraanee, Muhammad ibn Ibraahim d.597
3. Al-Mawdoo’ aat, by Ibn al-Jawzee d.597
4. Muqhtaar al-Abaaqee al-Mawdoo’ aat, collected by al-Imaam ath-Tha’labee d.748
5. Al-Manaar al-Munoof fi-Saheeh wad-Da’eef, by Ibn al-Qaysaraanee d.748
6. Al-La’aal’ al-Magnoonih fil-Ahadeeth al-Mawdoo’ ah, by as-Suyouooti d.911
8. Silsilah al-Ahadeeth ad-Da’eefa wal-Mawdoo’ ah, by Naasir ad-Deen al-Albaanee d.1420

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al-Khaṭeeb, 456-459; at-Tahhaan, 88-92; Jum’ah, al-Maktabah al-Islaamiyah, 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’eef narrator reports in contradiction to a thiqa

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

1. The hadeth 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 hadeth

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

**Rank:** follows the mawdoo’ hadeth

**Difference Between Mawdoo’ and Matrook:**

Mawdoo’: an invented, fabricated narration which is worse than matrook

Matrook: hadeth 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’eef narrator reports in contradiction to a thiqa

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’eef.

**Example:**

1. For the first definition: what was reported by an-Nasaa’ee and ibn Maajah by way of Aboo Zukayr Yabhyaa ibn Muhammad ibn Qays, from Hishaam ibn ‘Uwah, from his father, from ‘Aa’ishah in marfoo’ form: “Eat fresh dates with dried dates. Verily, if the son of Aadam eats them...” An-Nasaa’ee said, “This is a munkar hadeth. Aboo Zukayr was the only one to narrate it, and he was a saalih 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 Hubayyib ibn Habeeb az-Zayyaat, from Aboo Ishaq, from al-Ayyaazr ibn Hurayth, from Ibn ‘Abbaas, from the Prophet (ﷺ) 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 Ishaq, and that is the ma’roof narration.”

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

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

– Literally: recognized; the opposite of munkar (disapproved)

– Technically: what is narrated by a thiqa in contradiction to what has been reported by a da’eef 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 Ishaq, and that is the ma’roof narration.”

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as-Suyootee, 1/240, 274, 295; at-Tahhaan, 93-97
Mu‘āllal

Literally: also mu‘āl; defective

Technically: has a defect which impairs its authenticity, although it appears to be free from such a defect

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**Definition of ‘Ilal:** an inconspicuous obscure factor which impairs the authenticity of a hadith. It can be understood from this definition that, according the scholars of hadith, the ‘Ilal must fulfill two requirements:

1. It be inconspicuous and obscure
2. It impair the authenticity of the hadith

**Non-Technical Meaning of ‘Ilal:** any criticism leveled at the hadith's authenticity of the hadith. It can be understood from this definition that, affecting the isnaad ‘Ilal, the hadith must fulfill two requirements:

1. It be inconspicuous and obscure
2. It impair the authenticity of the hadith

**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 hadith is saheeh despite there being this ‘Ilal 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 hadith, even when such an error occurs in the isnaad.

**Where Does ‘Ilal Occur?**

1. Most often in the isnaad, such as due to being mawqooof or mursal
2. Less often in the matn, such as the hadith negating recitation of the basmalah in prayer

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as-Saai‘i, 179-186; at-Tahaana, 98-101; as-Suyoote, 1/251
**Mudraj**

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

**Technically:** where the wording of the isnaad was modified, or something was interjected into the matn which was not actually part of it, and no distinction was made

### Introductory Points

**Reasons for Idraaj (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 Idraaj 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 Idraaj:** prohibited, unless done to explain an obscure wording

### Categories and Most Renowned Works

#### 1. Mudraj al-Isnaad

**One of its forms:** the narrator mentions the isnaad, but due to a temporary disturbance, he interjects a statement from the narrator's own words, without a distinction between them. Consequently, the listener mistakenly presumes everything said to be a hadith. For example, al-Khatib reported by way of Abubakr b. al-Aswad, Aboo Bakr b. az-Zaid, from Anas b. Malik, from the Prophet (ﷺ) said, “Perform wudoo’ in a complete fashion because Wayl to the heels from the Fire.”

**Example:** the story behind the narration of Thaabit b. Moosaa az-Zaahid (i.e. a pious person), “Whoever prays much at night, his face will appear beautiful during the day.”

**Example:** Ibn Majah, from Thaabit b. Moosaa entering the gathering of Shareeek b. Abdilrahmaan al-Qadiri during his dictation while he was saying, “Al-A‘mash narrated to us, from Aboo Sufyaan, from Jaabir who said, “The Messenger of Allaah (ﷺ) said…” and then he paused so that the mustamlee (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.

**Example:** Shareeek b. Moosaa ‘Abdilrahmaan al-Qadiri, from Aboo Sufyaan, from Jaabir who said, “The Messenger of Allaah (ﷺ) said…” and then he paused so that the mustamlee (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

**One of its forms:** the narrator mentions the matn, but due to a temporary disturbance, he interjects a statement from him that way.

**Example:** al-Bukhaaree reported by way of Aadam, from az-Zuhree. The statement “Wayl to the heels from the Fire.”

**Example:** Ibn Majah, from Thaabit b. Moosaa entering the gathering of Shareeek b. Abdilrahmaan al-Qadiri during his dictation while he was saying, “Al-A‘mash narrated to us, from Aboo Sufyaan, from Jaabir who said, “The Messenger of Allaah (ﷺ) said…” and then he paused so that the mustamlee (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.

#### 3. Mudraj al-Fadl

**One of its forms:** the narrator makes a statement then immediately narrates a hadith, but making no distinction between them. Consequently, the listener mistakenly presumes everything said to be a hadith. For example, al-Khatib reported by way of Aboo Qaasim, from Aboo Hurayrah who said, “The Messenger of Allaah (ﷺ) used to yatahannath in the cave of Hira‘ – meaning ta‘sub (devoting himself to worship) – for a number of nights.”

**Example:** the hadith of Abul-Qaasim (Abu Qasim), from Aboo Hurayrah as is clear in the narration of al-Bukhaaree from Aadam, from Shareeek b. Moosaa ‘Abdilrahmaan al-Qadiri, from Aboo Sufyaan, from Jaabir who said, “The Messenger of Allaah (ﷺ) said…” and then he paused so that the mustamlee (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.

**Example:** Shareeek b. Moosaa ‘Abdilrahmaan al-Qadiri, from Aboo Sufyaan, from Jaabir who said, “The Messenger of Allaah (ﷺ) said…” and then he paused so that the mustamlee (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.

**Example:** Shareeek b. Moosaa ‘Abdilrahmaan al-Qadiri, from Aboo Sufyaan, from Jaabir who said, “The Messenger of Allaah (ﷺ) said…” and then he paused so that the mustamlee (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.

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### Most Renowned Works on the Subject:

2. Taqreeb al-Manhaj bi-Tarteeb al-Mudraj, by Ibn Haajar d.5852 which is an abridgement of the book al-Fasıl by al-Baghdādī along with additions
3. al-Madraj ila-Mudraj, by as-Suyūṭī d.513 which is an abridgement of Ibn Haajar’s book

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as-Suyūṭī, 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 hadeeeth

<table>
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<tr>
<th>Reasons for Qalb and Ruling on What it Produces:</th>
<th>Categories and Most Renowned Works</th>
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</table>
| 1- A narrator intending to make his narration seem novel, thus encouraging people to narrate from him.  
Ruling: impermissible, because it involves altering the hadeeth, as done by the waddaaqeen (fabricators).  
2- Done for the purpose of examining and confirming the memory and dâbât of the muhaddith.  
Ruling: 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.  
3- Resulting from unintentional error.  
Ruling: someone who does so is excused, but if he does this often it takes away from his dâbât and renders him da’eeef. |

Ruling on the Maqloob Hadeeth: rejected

Reasons, and Ruling on What it Produces:

<table>
<thead>
<tr>
<th>Categories:</th>
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</table>
| 1- Maqloob as-Sanad: reversal or substitution that occurs in the sanad, which has two forms:  
a) Reversing a narrator’s name and the name of his father; such as a hadeeth originally reported from “Ka'b ibn Murrah”, but the narrator reverses it and reports it from “Murrah ibn Ka'b.”  
b) Substituting a narrator’s name with another for the purpose of making the sanad seem novel, such as a hadeeth well-known to be from “Saalim” but the narrator reports it as being from “Naafi'.”  
Example: Hammaad ibn ‘Amr an-Naseebee narrated from al-A'mash, from Aboo Saalih, from Aboo Hurayrah, in marfoo’ form, “If you meet the mushrikeen along the road, do not initiate the greeting of salaam with them.” This is a maqloob hadeeth. Hammaad performed the substitution by reporting it from al-A'mash, whereas it was actually from Suhayl ibn Abeed Saalih, from his father, from Aboo Hurayrah.  
2- Maqloob al-Matn: reversal or substitution that occurs in the matn, which has two forms:  
a) Reversing the order of words in a portion of the matn  
Example: The hadeeth of Aboo Hurayrah collected by Muslim about the seven people to whom Allaah will give His Shade on the day when there will be no shade but His. It contains the passage, “A man who gives charity and conceals it such that his right hand does not know what his left hand has spent.” Some narrators reversed the order of the words in this passage which is supposed to read, “Such that his left hand does not know what his right hand has spent.”  
b) Giving the matn of one hadeeth the isnaad of another, and giving its isnaad to the matn of another, and so on, for examination and other purposes.  
Example: What the people of Baghdad did with al-Imaam al-Bukhaaree, when they intentionally made one hundred hadeeth maqloob, and asked him about them to test his memory. Upon being questioned, he restored them to their initial state, prior to being rendered maqloob, not making a single mistake. |

Most Renowned Works on the Subject:
- Raafî’ al-Irtiyaab fil-Maqloob min al-Asmaa wal-’Aqaab, by al-Khaateeb al-Baghdadeed d.463

as-Suyootee, 1/291; at-Tahhaan, 106-108
**Al-Mazeed fee Muttaṣil al-Asaaneed**

**Literally:** mazeed means added; muttaṣil is the opposite of munqati'; 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>
<th>Conditions for Rejecting the Addition</th>
<th>Objections Against [al-Khaṭeeb’s Examples]</th>
</tr>
</thead>
</table>
| What Ibn al-Mubaarak narrated saying: Sufyaan narrated to us, from ‘Abdur-Rahmaan ibn Yazeed who said, Busr ibn ‘Ubaydillaa narrated to me saying, I heard Aboo Idrees who said, I heard Waathilah saying, I heard Aboo Marthad saying, I heard the Messenger of Allaah (salla2) saying, “Do not sit on graves and do not pray towards them.” | 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 | 1- If the isnaad without the addition has the word “‘an” replacing the addition, then it is considered munqati’.  
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. |

**The Addition in this Example:** it occurs in two spots. The first is the word “Sufyaan” and the second is “Aboo Idrees.” 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 Idrees is a mistake made by Ibn al-Mubaarak, because a number of thiqaat narrated this hadeeeth from ‘Abdur-Rahmaan without making mention of Aboo Idrees. 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-Baghdadee  

at-Tahhaan, 109-110
**Mudtarib**

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

<table>
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<tr>
<th>Expanded Definition</th>
<th>Introductory Points</th>
<th>Categories</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'eef***:  
*Idtiraab* gives the sense that the narrators are lacking in *dabt*.

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

1- **Mudtarib as-Sanad:**  
**Example:** the *hadeeth* of Aboo Bakr (r) where he said, “Messenger of Allaah, I see your hair has become grey.” He replied, “[Sooerah] Hood and its sisters have made me grey.” at-Tirmithee  
Ad-Daaraaqutee stated, “This is *mudtariib*, since it is only narrated from the route of Aboo Ishaq, 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 (r) where she said, “The Messenger of Allaah (saw) was asked about *zakaah*, and he said, ‘Property is liable to rights other than *zakaah*,’” at-Tirmithee  
It was also reported from the same route with the wording, “Property is not liable to any right except *zakaah*.” Ibn Maajah  
Al-‘Iraaqee stated, “This is an instance of *idtiraab* which cannot be reconciled.”

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as-Suyoo’tee, 1/262; at-Tahhaan, 111-112
**Musahhaf and Muharraf**

**Literally:** from tag-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) Tag-heef in the isnaad
   b) Tag-heef in the matn
      - Example: the hadeeth of Zayd ibn Thaabit that the Prophet (ﷺ) Hajaja (made an enclosure for himself) in the masjid. Ibn Lahe‘ah committed tag-heef saying, “Hajaja (had blood-letting performed on him) in the masjid.”

2. With respect to what it stems from, which has two subcategories:
   a) Tag-heef of sight: 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 Ramadaan and follows it with sittan (six) from Shawwaal...” Aboo Bakr as-Sooleeh committed tag-heef saying, “Whoever fasts Ramadaan and follows it with shay an (something) from Shawwaal...”, changing “sittan” to “shay an.”
   b) Tag-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 hadeeth reported from ‘Aaasim al-Ahwal, where some committed tag-heef saying from “Waasiil al-Ahdb”

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-Anazee, “We are a people of excellence. We are from ‘Anazah, and the Messenger of Allaah (ﷺ) prayed towards us.” By this, he meant the hadeeth where the Prophet (ﷺ) prayed toward ‘anazah, 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.

**Reasons for Tag-heef Occurring:**

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

**Most Renowned Works on the Subject:**

Shaath and its Opposite, Mahfooth

Definition of Shaath:
– Literally: to be solitary
– Technically: what an acceptable narrator reports in contradiction to someone more reliable than him

Where Does Shuthooth Occur?
1- In the sanad
Example: what at-Tirmithie, an-Nasaa’ee, and ibn Maajah reported by way of Ibn ‘Uyaynah, from ‘Amr ibn Deenaar, from ‘Awsajah, from Ibn ‘Abbaas that “a man passed away during the lifetime of the Messenger of Allaah (salla2) 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, Hammaad ibn Zayd contradicted them, by reporting from ‘Amr ibn Deenaar, from ‘ Awsajah, and he did not mention Ibn ‘Abbaas. This is why Aboo Haatim said, “The mahfooth hadeth is that of Ibn ‘Uyaynah.” Hammaad ibn Zayd is among the narrators who possess ‘adaalah and qabt, 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-Tirmithie reported by way of ‘Abdul-Waahid ibn Ziyaad, from al-A’mash, 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 (s), not as a statement of his. ‘Abdul-Waahid was the only thiqah among the students of al-A’mash 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-Tirmithee, an-Nasaa’ee, and ibn Maajah reported by way of Ibn ‘Uyaynah, from ‘Amr ibn Deenaar, from ‘ Awsajah, from Ibn ‘Abbaas that “a man passed away during the lifetime of the Messenger of Allaah (sala2) leaving behind no one to inherit him except a mawlaa whom he had set free.”

Ruling on the Mahfooth Narration: accepted

as-Suyoojee, 1/232, 234; at-Tahhaan, 116-118
Jahaalah of a Narrator

Literally: from *jahl*, meaning ignorance

Technically: not knowing who a narrator is, or not knowing 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-Nadr,” 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-Daarimee 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.

**Types of Majhool**

**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 *ga’ee*

**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 wat-Taqreeb

2- **Majhool al-Haal**: also known as *mstoor*: 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 explicitly 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.

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1- Al-Wuhdaan, by al-Imaam Muslim
2- Mooghih Awhaam al-Jam’ wat-Taqreeb, by al-Khaateeb al-Baghdadee
3- Al-Asmaa’ al-Mubhamah fil-Anbaa’ al-Muhkamah, by al-Khaateeb al-Baghdadee
4- Al-Mustafaad min Mubahaat al-Matn wal-Imsaan, by al-Iraaqee

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*at-Tahhaan, 118-121*
**Bid‘ah and Soo‘ al-Hifth**

**Bid‘ah** – Literally: innovation
   Technically: anything newly invented after the Prophet (ﷺ) and ascribed to the religion, whether inclinations or actions

**Soo‘ al-Hifth** – the person who errs more often than not

### Types:

- **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.

- **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 hadeeeth is among the types which are rejected unless the foregoing conditions are fulfilled.

### Types:

- **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 hadeeeth.
  
  **Ruling on His Narration**: rejected

- **Poor memory later in life resulting from factors such as old age, blindness, or books being burnt.** He is also called mukhtalit (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
Types of Narrations Which Could be Either Accepted or Rejected

- **Based on Whom it is Ascribed to**
  - Qudsee
  - Marfoo'
  - Mawqoof
  - Maqtoo'

- **Other Types**
  - Musnad
  - Muttasil
  - Ziyaadah ath-Thiqaat
  - Mutaabi', and Shaahid
**Qudsee and Marfoo’**

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

**Marfoo’** – Literally: raised

Technically:
- Qudsee: any narration from the Prophet (ﷺ) with its isnaad reaching Allaah
- Marfoo’: any statement, action, approval, or description attributed to the Prophet (ﷺ)

**Difference Between it and the Qur’aan:**
1. The Qur’aan is from Allaah in both wording and meaning, while the qudsee hadeeth is from Allaah 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 Allaah 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 (radhwaanu ‘ala ‘aayatullaah) where the Prophet (ﷺ) said while narrating from Allaah (tabaaraka wa ta’aala) 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 Allaah (ﷺ) said while narrating from Allaah (tabaaraka wa ta’aala) that He said, “… was done in the presence of the Prophet (ﷺ) and he does not narrate any disapproval for what was done.
2. Allaah (ta’aala) said, in what His Messenger (ﷺ) narrated from Him, “The Messenger of Allaah (ﷺ) was the best of people in character.”

**Most Renowned Works on the Subject:**
- Al-Ithaafaat as-Saniyyah bil-Ahadeeth al-Qudsiyyah, by ‘Abdur-Ra’oof al-Manaaawee d.1031
  in which he collected 272 ahadeeth

**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 muttaqi or munqaﬁ’. Hence, the classification marfoo’ can apply to narrations which are mawgool, mursal, muttagil, and munqaﬁ’.

**Types:**
1. Marfoo’ Qawlee (Statement): such as when the Sahaabee or someone else says, “The Messenger of Allaah (ﷺ) said…”
2. Marfoo’ Fi’lee (Action): such as when the Sahaabee or someone else says, “The Messenger of Allaah (ﷺ) did…”
3. Marfoo’ Taqreeree (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’ Wajfee (Description): such as when the Sahaabee or someone else says, “The Messenger of Allaah (ﷺ) was the best of people in character.”

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

**Literally:** stopped  **Technically:** any statement, action, or approval attributed to a *Saahaabee*

### Expanded Definition

Any statement, action, or approval attributed to a *Saahaabee*, or group of *Saahaabah*, whether the *sanad* is *muttassil* or *munqat*.

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

1. A *Saahaabee* not known for narrating from *Ahlul-Kitaab* says something having no room for independent interpretation, and no connection to explaining the language, or clarifying an obscure term. For example:
   - Narrations about past events, such as the beginning of creation
   - Narrations about future events, such as fierce wars, tribulations, and events on the Day of Judgement
   - Narrations about specific rewards or punishments resulting from certain actions

2. A *Saahaabee* doing something having no room for independent interpretation. For example, ‘Alee (ﷺ) praying *Salaah al-Kusoof* (prayer during a solar eclipse) and performing more than two *rukoo*’ in every *rak ah*.  

3. A *Saahaabee* reporting that they used to say or do certain things, or that they saw nothing wrong with certain things
   - If he indicated that occurred during the lifetime of the Messenger of Allaah (ﷺ), 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 (ﷺ)”, *al-Bukhaaree*, *Muslim*
   - 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 ‘Subhaanallaah’”, *al-Bukhaaree*

4. A *Saahaabee* saying, “we were commanded to...”, or “we were prohibited from...”, or “...is from the *sunnah*”. For example:
   - The statement of some of the *Saahaabah*, “*Bilaal was ordered to call out the athaan in even numbers, and the iqamaah in odd numbers*”, *al-Bukhaaree*, *Muslim*
   - The statement of *Umm Atiyah*, “We were prohibited from following funeral processions, but not strictly”, *al-Bukhaaree*, *Muslim*
   - 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.”, *al-Bukhaaree*, *Muslim*

5. The narrator says one of the following four words in the *hadeeth*, when mentioning the *Saahaabee*: “*yafra’ uhu,*” or “*yanneehi,*” or “*yablughu bihi,*” or “*riwaayatan.*” For example: the narration of al-’Araj, from Aboo Hurayrah – *riwaayatan* – that he said, “*You will fight a people having small eyes.*”, *al-Bukhaaree*

### Ruling and Implementation

**Ruling:** a mawqoof narration could be:
- *Sahee*  
- *Hasan*  
- *Da’eeef*

**Implementation if Sahee**

1. Generally speaking, it is not obligatory to implement mawqoof reports, because they are statements and actions of *Saahaabah*. However, if proven *sahee*, they lend strength to some *da’eeef* hadeeth.

2. The marfoo’ *hukman* is used as proof, just as marfoo’.

### Alternative Usage of Mawqoof

used in reference to what has been reported from other than the *Saahaabah*, but only when qualified, such as saying, “This *hadeeth* was narrated as *mawqoof* from az-Zuhree”, or “*mawqoof* from ‘Ataa”, and so on.

### Terms Used by Scholars of Fiqh from Khurasaan

- *Marfoo’* : they refer to it as *khabar*
- *Mawqoof* : they refer to it as *athar*

### Marfoo’ Hukman (in Ruling)

the *mawqoof* narration given the ruling of being marfoo’ from the Prophet (ﷺ), due the impossibility of it being from the *Saahaabee*.  

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*as-Suyootee, 1/184; at-Ta’haan, 129-132*
**Maqtoo'**

**Literally:** severed  
**Technically:** any statement or action attributed to a *Taabi‘ee*, or anyone afterwards

<table>
<thead>
<tr>
<th>Expanded Definition</th>
<th>any statement or action ascribed or attributed to a <em>Taabi‘ee</em>, or <em>Taabi‘i</em> at-Taabi‘ee (the generation after the Taabi‘een), or anyone from a later generation.</th>
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</table>

**Difference between Maqtoo' and Munqati’:**

- *Maqtoo’* is used in reference to the *matn*, and means any statement attributed to a *Taabi‘ee* or someone afterwards
- *Munqati’* is used in reference to the *isnaad*, and means that the *isnaad* of the narration is not muttasil (connected); thus placing it among the categories of da‘eeef

**Examples:**

1. *Maqtoo’ Qawlee:* the statement of Al-Hasan Al-Basree regarding praying behind an innovator, “You pray. He will be guilty of his *bid‘ah*.”  
   - al-Bukhaaree
2. *Maqtoo’ Fi’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.”
   - al-Bukhaaree

**Its Use as Proof:**

The *maqtoo’* 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* (additional supporting factor) indicating that it is *marfoo’*, such as some of the narrators saying “yarfa‘uhu” when mentioning a *Taabi‘ee*, it is then given the ruling of being *marfoo’* mursal.

**Mawqoof and Maqtoo’ Most Likely Found In:**

1. Musannaf of Ibn Abee Shaybah, d.235
2. Musannaf of ‘Abdur-Razzaaq, d.211
3. Tafseer of Ibn Jareer, d.310
4. Tafseer of Ibn Abee Haatim, d.327
5. Tafseer of Ibn al-Munthir

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as-Suyoootee, 1/184; al-Tahhaan, 132-134
**Musnad and Muttasil**

**Musnad** – Literally: ascribed or attributed
Technically: having a connected sanad that is marfoo' to the Prophet (ﷺ)

**Muttasil** – Literally: connected; also called mawqoof
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).

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

**Calling the Report of a Taabi'ee Muttasil**: al-'Iraaqee has said, “As for reports from the Taabi'een – provided their asaaneed 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 muttagil to Sa'eed ibn al-Musayyib, or az-Zuhree, or Maalik, etc.’ The reason is because such reports are called maqt’oo’, and unrestrictedly calling them muttagil 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 thiqah, the narrator who possesses ‘adl and dabb
Ziyaadah ath-Thiqah: wordings in the narration of some thiqat for a particular hadeeth which are additional to the narration of other thiqat for the same hadeeth

Introductory Points

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

Where They Occur
1- In the isnaad: by making a mawsool 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 mawsoof

The scholars have devoted specific research to the remaining forms of additions in the isnaad, for example al-Mazeed fee Muttaqil 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 mawsoof. 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 Isbaaq as-Sab'e'ee, and his son Israa’eeel, and Qays ibn ar-Rabee', from Aboo Isbaaq as-musnad and muttaqil. It was also reported by Sufyaan ath-Thawree and Shu’bah ibn al-Hajjaaj, from Aboo Isbaaq 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 accept 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 thiqah among a group of thiqat.

Example: What was reported by Muslim by way of ‘Alee ibn Mus-hir, from al-A'mash, from Aboo Razeen and Aboo Saalih, from Aboo Hurayrah (as), 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’mash 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 thiqah. 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-Nahij (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 Rabaaah, from his father, from ‘Uqbah ibn ‘Aamir, and it is collected by at-Tirmithi, Aboo Daawood, 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 Aboo Maalik al-Asja’e, from Rib’e, from Huthayfah who said, “the Messenger of Allaah (as) 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.” Aboo Maalik al-Asja’e 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 *hadeeth* 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: a *hadeeth* whose narrators agree in wording, or meaning only, with narrators of a *fard hadeeth*, and is narrated from the same *Sahaabee*

**Shaahid**  
- Literally: witness; serves as a witness that the *fard hadeeth* has a basis, and strengthens it just a witness strengthens and supports a claim that is made  
- Technically: a *hadeeth* whose narrators agree in wording, or meaning only, with narrators of a *fard hadeeth*, and is narrated from a different *Sahaabee*

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**Introductory Points**

I’tibaar is not a category like mutaabi’ and shaahid. Rather, it is the process used in order to arrive at them. In other words, it is the method of research and investigation for finding the *taabi’* and *shaahid*.

**Another Technical Usage of Mutaabi’ and Shaahid:**

1. *Taabi’*: wording agrees with the narrators of the *fard hadeeth*, whether narrated from the same *Sahaabee* or not.
2. *Shaahid*: meaning agrees with the narrators of the *fard hadeeth*, whether narrated from the same *Sahaabee* or not.

These terms are sometimes used interchangeably.

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**Types:**

1. **Taammah**: agreement with the narrator exists from the beginning of the *isnaad*
2. **Qaasirah**: agreement with the narrator exists from a later point during the *isnaad*

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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 *hadeeth* 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 “and 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 qaasirah*, and a *shaahid*:

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

2. **Mutaaba’ah Qaasirah**: 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-Suyoote, 1/241; at-Tahhaan, 140-142
The Narrator of Hadeeth

### Conditions for Acceptance of a Narrator

1. **Adaabah**: that the narrator be:
   - Muslim
   - **Baaligh** (Mature)
   - **‘Aaqil** (Of sound mind)
   - Free from things leading to *fisq* (open sinfulness)
   - Free from *khawaarim al-muroo‘ah* (anything that compromises overall integrity)

### Ways of Determining *Adaabah*:

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

### Miscellaneous Rulings

#### Narration of the ‘Adl 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 ‘adl as well).

**A Scholar Implementing and Using a Hadeeth to Issue Verdicts**

- Does not necessarily make it *saheeh* according to most of the scholars. This does not amount to *fisq* for that person (i.e. does not make him *adl* as well).

- **Baaligh**
- **‘Aaqil** (Of sound mind)

#### The Action of a Scholar in Contradiction to a Hadeeth

- Does not impair the authenticity of the hadeeth or its narrators.

- Free from things leading to *fisq* (open sinfulness)
- Free from *khawaarim al-muroo‘ah* (anything that compromises overall integrity)

#### Ruling on the Narration of Someone Who Repented from *Fisq*

- The narration of someone who repented from *fisq* is accepted.

#### Ruling on the Narration of Someone Who was Paid for Narrating

- **Statement to that effect**: made by one or more scholars of *ta’deel* (validation)
  - Not accepted, according to some scholars such as Ahmad, Isaaq, and Aboo Haatim
  - Accepted, according to other scholars such as Aboo Nu‘aym al-Fadl ibn Dukayn

#### Ruling on the Narration of Someone Known for Accepting *Talqeen*

- Where he is told he narrated something, and he then narrates it thereafter without actually knowing if it is one of his own hadeeth:
  - 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* disparage 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-Tirmithi and Ibn Maajah reported by way of Rabee‘ah ibn Abee ‘Abdir-Raajmaan, from Suhayl ibn Abee Saalih, 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 Muhammad ad-Daraawardee said**, “Rabee‘ah ibn Abee ‘Abdir-Raajmaan 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**:
  - *Akhbaar man Haddatha wa Nasiya*, by al-Khaajee al-Baghdadaadee

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*at-Tahhaan, 144-148*
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, people differ in their reasons for disparaging others, 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
2. Those which deal specifically with du‘afaa’ 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 hadeeth

Most Renowned Works on al-Jarh wat-Ta‘deel
1. At-Taareekh al-Kabeer, by al-Bukhaaree (d.256) which is general, dealing with both thiqaat and du‘afaa’
2. Al-Jarh wat-Ta‘deel, by Ibn Abee Haatim which is general, dealing with both thiqaat and du‘afaa’
3. Ath-Thiqaat, by Ibn Hibbaan (d.354) 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-Maqdisee (d.955) which deals specifically with the narrators found in the six books of hadeeth
6. Meezaan al-I’tidaal, by ath-Thahabee (d.745) which deals specifically with [narrators who have been disparaged, even if the disparagement is not accepted]
7. Tahtheeb at-Tahtheeb, by Ibn Hajar (d.952), which is one of the adaptations of the book al-Kamaal

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

Grading of Ta’deel underwent stages of development and finally settled on the following six:
1- Superlative form indicating narrator is thiqah
   Example: layin al-hadeeth; or thawi maqaal; or thawi hadeethi da’if; or laysa bi-thaak; or laysa bi-ma’a moon
2- Emphasis by using one or two descriptions indicating narrator is thiqah
   Example: laa yuhw$tajju bihi; or da’eef; or lahu manaakeer; or waahin; or da’af uthi
3- Indicate narrator is thiqah, but without emphasis
   Example: thiqah; or layyin al-thiqah; or thawi hadeethi da’if; or laysa bi-ma’a moon
4- Indicates that he has been accused of lying
   Example: akthaab an-naas; or ilayhi al-muntahaa fil-kath; or yadda; or yathib; or yad
5- Neither indicates the narrator is thiqah nor disparages him
   Example: shaykh; or rawaa an-hadeeth; or thawi hadeethi da’if; or laysa bi-ma’a moon
6- Indicates being near disparagement
   Example: saalih al-hadeeth; or yuktabu hadeethuhu; or yu’tabar bihi; or muqaarib al-hadeeth; or saalih

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 gabi.

Grades of Jarh underwent stages of development and finally settled on the following six:
1- Indicates lean, and is the lightest grade of jarh
   Example: athbat an-naas; or thawi hadeethi da’if; or laysa bi-ma’a moon
2- Clearly indicates that he cannot be used as proof, or other similar remarks
   Example: laa yuhw$tajju bihi; or da’eef; or lahu manaakeer; or waahin; or da’af uthi
3- Clearly indicates his hadeeth are not to be written
   Example: laa yuktabu hadeethuhu; or da’aaf; or laa tahillu ar-riwaayatu anhu; or da’eeef
4- Indicates that he has been accused of lying
   Example: mutahamun bil-kath; or mutahamun bil-wad; or yasriq al-hadeeth; or saaqit; or laysa bi-thiqah
5- Indicates he has been characterized as a liar
   Example: kaththaab; or daajaal; or wadda; or yakhthib; or yada
6- Superlative form indicating lying
   Example: akthaab an-naas; or ilayhi al-muntahaa fil-kath; or rukn al-kath; or ma’din al-kath

Rulings on These Gradings:
1- First and second: their narration cannot be used as proof. However, their hadeeth may 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 can neither be used as proof, nor should they be written, not to be examined, but rather for the purpose of i’tibaar, because such narrations are not fit to be strengthened or lend support to others.

at-Tahhaan, Usool at-Takhreej, 143; Abdul-Mawjood Muhammad ‘Abdul-Lateef, Kashf al-Lithaam, 2/340
The Manner of Samaa‘, Taḥammul, and Dabt 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, hearing the narrations formally as a method of taḥammul, in order to convey them 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-Baghrah 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 ahāadeeth 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.

Taḥammul al-Hadeeth: methods of receiving hadeeth from the shuyookh

Dabt of Hadeeth: how the student verifies the accuracy of the hadeeth he received and maintains it in such a way that would qualify him to narrate it to others in a reliable fashion

Are Islaam and Maturity Conditions for Taḥammul al-Hadeeth?
Islaam and maturity are not necessary conditions for taḥammul 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 Taḥammul of 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 (handing over)
5- kitaabah (written correspondence)
6- Ilaam (declaration)
7- Wasiyah (bequest)
8- Wijaadah (finding)
### Methods of Tahammul al-Hadeeth

#### Samaa’ min Lafi’ 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 tahammul according to the majority of scholars.

**Phrases of Adaa’ (Conveying):**
1. Before it was common practice to use specific phrases for each method of tahammul, 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 tahammul, 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 ijazah (permission): anba’anee (he informed me)
   d) For samaa’ al-muthaakarah (informal hearing): qala lee (he said to me), or thakara lee (he told me)

#### Qira’ah ‘alaal 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 the shaykh’s 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-Hijaaq and al-Koofah.
2. Lower than Samaa’: held by the majority of scholars, and al-Dimmashqee.
3. Better than Samaa’: held by Aboo Haneefah, and Ibn Abee Thair, and an opinion narrated by Maalik.

**Phrases of Adaa’:**
- Safest form: qara’tu ‘alaal fulaan (I read to Person A); or qura’i ‘alayhi wa anaa asma’u 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 haddathanee, qura’atan alayhi (he narrated to us using the method of qira’ah)
- Most common form adopted by many scholars hadheeth: Using only the phrase akhbaranee (he reported to us), and not any other

#### Ijazah

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

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

**Types:**
1. The shaykh gives ijazah for a specific thing; such as, "I permit you to narrate Sahheeh al-Bukhaaree.”
2. Without ijazah the shaykh hands over 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.
3. An unspecified thing to an unspecified person; such as, “I permit you to narrate all you heard from me.”
4. For an ambiguous thing, or to an ambiguous person; such as, “I permit the offspring of Person A…”
5. To a non-existent person; the first type: The correct view is that its narration and implementation are permissible.
   a) For samaa’ (hearing directly): sami’tu or haddathanee
   b) For qira’ah (reading): akhbaranee (he reported to me)
   c) For ijazah (permission): anba’anee (he informed me)
   d) For samaa’ al-muthaakarah (informal hearing): qala lee (he said to me), or thakara lee (he told me)

**Phrases of Adaa’:**
- Safest form: qara’tu ‘alaal fulaan (I read to Person A); or qura’i ‘alayhi wa anaa asma’u 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 haddathanee, qura’atan alayhi (he narrated to us using the method of qira’ah)
- Most common form adopted by many scholars hadheeth: Using only the phrase akhbaranee (he reported to us), and not any other

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

**Types:**
1. With ijazah: the absolute highest level of ijazah. A form it takes is where the shaykh hands over his book to the student and says to him, “These are my narrations from Person A, so narrate them from me.”
2. Without ijazah: the shaykh hands over his book to the student, while only telling him, “These are the narrations I have heard.”

**Phrases of Adaa’:**
- Safest form: qara’tu ‘alaal fulaan (I read to Person A); or qura’i ‘alayhi wa anaa asma’u 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 haddathanee, qura’atan alayhi (he narrated to us using the method of qira’ah)

#### Munaawalah

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

**Phrases of Adaa’ (Conveying):**
1. Before it was common practice to use specific phrases for each method of tahammul, 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 tahammul, 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 ijazah (permission): anba’anee (he informed me)
   d) For samaa’ al-muthaakarah (informal hearing): qala lee (he said to me), or thakara lee (he told me)

**Phrases of Adaa’:**
- Safest form: qara’tu ‘alaal fulaan (I read to Person A); or qura’i ‘alayhi wa anaa asma’u 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 haddathanee, qura’atan alayhi (he narrated to us using the method of qira’ah)
- Most common form adopted by many scholars hadheeth: Using only the phrase akhbaranee (he reported to us), and not any other

**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.
Methods of Taḥammul al-Hadeeth

**Kitaabah**

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 ijaazah: I permit you to narrate what I have written for you or to you.
2. Without ijaazah: as in the case where he writes some ahaadeeth and sends them to him, but does not grant him ijaazah to narrate them.

Ruling on Narrating What is Received:
- Correct; and it is like munaawalah with ijaazah in authenticity and strength.
- Permissible according to the scholars of hadeeth, due to it implying a sense of ijaazah.

Is proof necessary to confirm the handwriting?
- Some scholars have stipulated the presence of proof to confirm handwriting, claiming that some handwriting can be confused.
- The correct view is it suffices that the recipient recognizes the handwriting of the sender, because a person’s handwriting cannot be confused with someone else’s.

Phrases of Aadaa’:
1. Clear statement of kitaabah, such as kataba ilayya fulaan (he wrote to me)
2. Phrases of samaa’ and qira’ah qualified, such as hadaddanee fulaan aw akhbaranee kitaabatan (he narrated to me using the method of wagiyyah)

**‘Ilam**

Its Form: The shaykh declares to the student that he heard a certain hadeeth or book from someone else.

Ruling on Narrating What is Received:
- There are two opinions:
  1. Permissible: according to many scholars of hadeeth, fiqh, and usool
  2. Impermissible: according to a number of scholars of hadeeth, which is the correct view, because the shaykh may declare a certain hadeeth 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 Aadaa’:
- A’lamee shaykhee bi-kathaa (my shaykh declared to me…)

**Wasiyyah**

Its Form: At the time of his death or travel, the shaykh bequeaths to someone one of the books which he narrates.

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

Phrases of Aadaa’:
- Awsa ilayya fulaanun bi-kathaa (Person A bequeathed to me…); or hadaddanee fulaanun wasiyyatan (he narrated to me using the method of wagiyyah)

**Wijaadah**

Its Form: A student finds ahaadeeth in the handwriting of a shaykh who used to narrate those ahaadeeth. The student recognizes the handwriting but neither heard from that shaykh, nor had ijaazah from him.

Ruling on Narrating What is Received: Among the types of munqat’, although there is still some form of connection.

Phrases of Aadaa’:
- Wajadtu bi-khatti fulaan (I found in the handwriting of Person A…); or qara’tu bi-khatti fulaanin kathaa (I read in the handwriting of Person A…), and then mentioning the isnaad and matn.

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at-Tahhaan, 162-164
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:** conflicting ahadeeth about permission and prohibition

1. Hadeeth of prohibition: the Messenger of Allaah (saw) 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 (saw) said, “Write [my speech] for Aboo Shaah,” and there are others, such as one permitting ‘Abdullaah ibn ‘Amr to write

**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 (azza wa jalla), using terms such as :zz (‘azza wa jalla; the Most Mighty and Sublime)
5. Including salaah and salaam upon the Prophet (saw) 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 ﷺ(salam), or (s), or (saws), or (pbuh)]
6. Invoking Allaah’s pleasure and mercy upon the Sahaabah and scholars

**muqaabalah (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 ijazah.

**How Muqaabalah is Performed:** both the narrator and his shaykh hold their respective books and follow along as the narrations are being read aloud. It suffices that another thiqah carry out muqaabalah for that narrator’s book at any time, either while being read aloud to the shaykh or afterwards. It also suffices for the narrator to compare his book against a copy which has already been compared with the original of the shaykh.

**Abbreviations Used when Writing Phrases of Adaa’ as well as Others:**

1. haddathanaa: ิน (thanaa) or ین (naa)
2. akhbaranaa: ین (anaa) or ینس (aranaa)
3. Tahweel (switching) from one isnaad to another: pronounced haa
4. Omitting writing certain words for the purpose of brevity: When “Qaala (he said)” or something similar is not written between individuals of the isnaad, the reader should still say it. For instance, in “haddathanaa ‘Abdullaah ibn Yoosuf akhbaranaa Maalik,” the reader should say “qaala akhbaranaa Maalik.” Also, if the word “annahu (that he)” is omitted at the end of the isnaad, one should still say it. For instance, in “an Abee Hurayrah qaaala” the reader should say “annahu qaaala.” 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 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 (saw). He would do so bearing hardships along the way which no one knows of except Allaah (azza wa jalla), and there are exhilarating accounts of such experiences. In his book, *Ar-Rithlah fee Talab al-Hadeeth*, al-Khateeb al-Baghdadee collected some of these accounts from the Sahaabah, Taabi’een, and those after them concerning the acquisition of Hadeeth.
Riwaayah of Hadeeth

What is Meant: the manner in which a hadeeth 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?
   1- Stringent View: 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-Saydaalaneey
   2- Lenient View: some individuals narrated from copies which were not compared with their originals, and among them is Ibn Lahee’ah
   3- Moderate View: if tahammul (receiving) and muqaabalah (comparison) of the narrations were performed based on the criteria that have preceded, it is permissible for him to narrate from his book. This holds even in the case where he lent his book to someone else, provided he is quite sure no alterations or substitutions were made, and especially so if he typically recognizes such alterations. This is the view of the majority of scholars.

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 hadeeth by meaning, and conditions for doing so:
   1- Some scholars of hadeeth, fiqh, and usool prohibited it; among them were Ibn Seereen and Aboo Bakr ar-Raazee
   2- Most scholars of hadeeth, 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 was due to necessity only.

Reasons for making lahn (mistakes of grammar or pronunciation) in hadeeth, 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

al-Qaasimee, 225; at-Tabhaan, 164-174
Methods of Tasneeef (Compiling Hadeeth)

The methods of compiling hadeeth 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. Muwatta’aat: among the earliest was the Muwatta’ of Muhammad ibn Abee Thib 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’ maa Rawaahu Aboo Haneefah ‘an as-Saahaabah, by Aboo Ma’shar d.178
5. Masaaneed: among the earliest was the Musnad of Aboo Dawood al-Tayyalise d.204
6. Sunan: among the earliest was the Sunan of Muhammad ibn Idrees ash-Shaaf’iee d.204
7. Sihaah: among the earliest was Seheeh al-Bukhaaree
8. Ma’aajim: among the earliest was Mujjam as-Saahaabah, by Ahmad ibn Alee al-Mawslee d.307
9. Mustakhraaajat: among the earliest was the Mustakhraj of Aboo ‘Awaanah al-Isfaraayeenee d.310
10. Atraaf: among the earliest was Atraaf as-Saheehayn, by Ibraaheem ad-Dimashqee 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-Jam’ Bayna as-Saheehayn, by Muhammad al-Humaydee d.488
13. Zawaad: among the earliest was Mi’baah az-Zujaajah fee Zawaad’ ibn Maajah, by al-Booseeree d.840
## Methods of Tasneef

### Jawaami’

**Definition:** Plural of Jaami’. It refers to any book of hadith 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 tafseer (interpretation of the Qur’aan), history, biographies, fitan (tribulations), 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. al-Jaami’ as-Sahheeh, by al-Bukhaaree d.256
6. al-Jaami’ as-Sahheeh, by Muslim d.261
7. Jaami’ of at-Tirmithi d.279

### Muwatta’aat

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

**Difference Between Muwatta’ and Musannaf:**
- Muwatta’ contains marfoo’, mawqoof, and maqtoo’ narrations
- Musannaf is confined to marfoo’ hadith, with rare exception

**Most Renowned:**
1. Muwatta’ of Muhammad ibn Abee Thib d.158
2. Muwatta’ of Maalik ibn Anas al-Madaneed d.179
3. Muwatta’ of ‘Abdullaah al-Marwazee d.293

### Musannafaat

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

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

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

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

**Ajzaa’**

Definition: Plural of Juz’. It is a small book containing one of two things:
1. A collection of ahaadeeth narrated from one individual, whether a Sahaabee or someone afterwards, such as Juz’ maa Rawaahu Aboo Haneefah ‘an aq-Sahaabah, by Aboo Ma’shar ‘Abdul-Kareem at-Tabree.
2. A collection of ahaadeeth serving as a thorough examination of one topic such as:
   b) Juz’ al-Qiraa’ah Khalf al-Imaam, by al-Bukhaaree.

**Masaaneed**

Definition: Books of hadith classified according to the names of Sahaabah, such that the ahaadeeth narrated by each Sahaabee are collected individually.

Arrangement of Names of Sahaabah in a Musnad Can be According to:
1. Alphabetical order
2. Precedence in acceptance of Islaam
3. Tribes
4. Geographical regions
5. Other categories

Masaaneed Number Close to One Hundred, and the Most Renowned are:
1. Musnad of Aboo Daawood Sulaymaan at-Tayaalisee
2. Musnad of Asad ibn Moosaa al-Umawee
3. Musnad of Ubaydullaah ibn Moosaa al-‘Absee
5. Musnad of Musaddad ibn Musarhad al-Basree
6. Musnad of Aboo Khaythamah Zuhayr ibn Harb
7. Musnad of Ahmad ibn Hanbay
8. Musnad of ‘Abd ibn Humaay
9. Musnad of Nu’yam ibn Hammaad
10. Musnad of Aboo Ya’lal Ahmad al-Mawsilee

**Sunan**

Definition: Books containing marfoo’ hadeeth arranged according to fiqh chapters.

Most Renowned:
1. Sunan of ash-Shaafi’ee
2. Sunan of ad-Daarimee
3. Sunan of Ibn Maajah
4. Sunan of Aboo Daawood as-Sijistaanee
5. Sunan of Ahmad an-Nasaa’ee
6. Sunan of ad-Daaraqutnee
7. Sunan of al-Bayhaqee

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

**Sihaah**

- **Saheeh al-Bukhaaree** d.256
- **Saheeh Muslim** d.290
- **Saheeh Ibn Khuzaymah** d.311
- **Saheeh Ibn Hibbaan** d.354

**Definition:** Books whose *ahaadeeth* are arranged according to:
1. *Masaaneed as-Saheehah*
2. *Shuyookh* (teachers)
3. *Buldaan* (geographical regions)
4. Others

In most cases, names are arranged in alphabetical order.

**Ma’ajim**

- **Ma’ajim as-Saheehah**, by Ahmad ibn ‘Aleeh al-Mawgilee d.307
- **Al-Ma’ajim al-Kabeer**, by Sulaymaan ibn Ahmad at-Tabaraaane d.360, arranged according to *masaaneed as-Saheehah*, in alphabetical order, except the musnad of Aboo Hurayrah which was compiled as an individual book on its own. It contains 60,000 *ahaadeeth*.
- **Al-Ma’ajim al-Awsat**, by at-Tabaraaane d.360, arranged according to the names of his *shuyookh*. It contains 30,000 *ahaadeeth*.
- **Al-Ma’ajim as-Sagheer**, by at-Tabaraaane d.360, wherein he collected narrations from one thousand of his *shuyookh*; citing only one *hadith* from each of them in most cases.
- **Ma’ajim as-Saheehah**, by Ahmad ibn ‘Aleeh ibn Laal al-Hamathaaane d.398

**Mustakhraajaat**

- **Mustakhraj of al-Bukhaaree**
  a. Mustakhraj of al-Ismaee’ee d.371
  b. Mustakhraj of al-Ghiteerfee d.377
  c. Mustakhraj of Aboo Nu’aym al-Ashaabaanee d.430
- **Mustakhraj of al-Bukhaaree and Muslim together**
  a. Mustakhraj of Ibn al-Akhrama d.344
  b. Mustakhraj of Aboo Bakr al-Barqaanee d.425
  c. Mustakhraj of Aboo Nu’aym al-Ashaabaanee d.430
- **Mustakhraj of the Sunan works**
  a. Mustakhraj on *Sunan Abee Daawood* d.276, by Qaasim ibn Ashbagh d.340

**Definition:** Plural of *mustakhraj*, where a compiler takes an existing book of *ahaadeeth* 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 *Saheeh*. 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. **Mustakhraj of al-Bukhaaree**
   a. Mustakhraj of al-Ismaee’ee d.371
   b. Mustakhraj of al-Ghiteerfee d.377
   c. Mustakhraj of Aboo Nu’aym al-Ashaabaanee d.430
2. **Mustakhraj of Muslim:**
   a. Mustakhraj of Aboo ‘Aawaanah al-Isfaaryee d.310
   b. Mustakhraj of al-Heeree d.311
   c. Mustakhraj of Aboo Haamid al-Harawee d.355
3. **Mustakhraj of al-Bukhaaree and Muslim together:**
   a. Mustakhraj of Ibn al-Akhrama d.344
   b. Mustakhraj of Aboo Bakr al-Barqaanee d.425
   c. Mustakhraj of Aboo Nu’aym al-Ashaabaanee d.430
4. **Mustakhraj of the Sunan works**
   a. Mustakhraj on *Sunan Abee Daawood* d.276, by Qaasim ibn Ashbagh 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 a guide 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 according to *masaaneed* of names of the *Sahaabah* in alphabetical order.
2. In rare cases, they are arranged alphabetically according to the beginning of the *matn*, as in:

**Purposes:** The books of *atraaf* are helpful in finding:
1. Whether a given *hadeeth* is ghareeb, ‘azeer, 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 on *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. Someone who wishes to find the *hadeeth* with its exact wording must consult the original sources referred to in the book of *atraaf* which act as a guide to the location of the *hadeeth*. This is contrary to *musnad* works which provide the exact wording.

**Most Renowned Works on the Subject:**
1. *Atraaf as-Saheehayn*, by Aboo Mas’ood Ibraaheem ibn Muhammed ad-Dimashqee.

**Mustadrakaat ‘ala al-Jawaami’**

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

**Example:**
Al-Mustadrak ‘ala as-Saheehayn, in 4 volumes, by al-Haakim.

**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. Al-Haakim refers to these as *saheeh al-isnaad*.
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*. Ath-Thahabee examined the narrations, and he approved some of what al-Haakim graded, differed with him at times, and remained silent on things which required further research.

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Jum'ah, Usool at-Takhreej, 6

1) Refers to the *atraaf* of the Six Books.
2) Refers to the *atraaf* of the four sunan works.
4) Refers to al-Muwatta’, Musnad ash-Shaaafi’ee, Musnad Ahmad, Musnad ad-Daarimee, *Saheeh* ibn Khuzaymaan, Muntaqaa ibn al-Jaarooood, *Saheeh* ibn Hibban, Mustadrak al-Haakim, Mustakhraj Abee ‘Awaanah, Sharh Ma‘aannee al-Aaathaar by al-Tahawi, and *Sunan* ad-Daaraaquteen. The reason eleven books are mentioned instead of ten is because only a quarter of *Saheeh* ibn Khuzaymah is extant. See Lahthi al-‘Ahfaath Thayl Taffikrat at-Hujufaath, p. 333.
5) Refers to the Six Books and Muwatta’ Maalik.
Methods of Tasneef

**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 origins.

**Examples:**
1. Al-Jam’ Bayna as-Sabeethayn, by Muhammad al-Humaydeed.488
2. At-Tajreed lis-Sa’haah was-Sunani, by Razan Ibn Mu’aawiyah d.535
3. Jama’ al-Usool min Ahadeeth ar-Rasool, by Ibn al-Atheer d.606
4. Mashaarriq al-Anwaar an-Nabawiyyah min Sihnah al-Akhbaar al-Mustafawiyyah, by as-Sa’abaanee d.650

It contained fourteen books of hadheet:
- Sabeeth al-Bukhaareed d.256
- Sabeeth Muslim d.261
- Muwaffa’a Maalik d.179
- Sunan at-Tirmithi d.279
- Sunan an-Nasaa’d d.275
- Sunan Abee Daawood d.273
- Sunan Ibn Maajah d.241
- Mushnad Abee’d d.244
- Mushnad ad-Daarimeed d.255
- Mushnad Abee Bakr Ahmad ibn ‘Umar al-Bazzaar d.292
- Mushnad Abee Ya’laa d.307
- al-Mu’jam al-Kaabeer, by at-Tabaraneed d.360
- al-Mu’jam al-Awsat, by at-Tabaraneed d.360
- al-Mu’jam al-Sagheer, by at-Tabaraneed d.360

**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-Zuaa’id fee Zawaa’id Ibn Maajah, by Ahmad Ibn Muhammad al-Booseereedu d.840, which contains zawaa’id of Sunan Ibn Maajah (i.e. the additional narrations it has) not found in the five other books.
3. Ithnaa as-Saadah al-Maharah al-Khiyarah bi-Zawaa’id al-Ashaarah, by al-Booseereedu, which contains the zawaa’id of al-Ashaarah (the ten musnad works) not found in the Six Books.
4. Al-Ma’alib al-Asqaq ibn Raahawayh d.850, containing the zawaa’id of the works listed below not found in the Six Books.

1) The Six Books: al-Bukhaareed, Muslim, al-Tirmithi, an-Nasaa’ee, Aboo Daawood, and Ibn Maajah
2) al-Bukhaareed, Muslim, al-Muwatta’, al-Tirmithi, an-Nasaa’ee, and Aboo Daawood
3) Combined between Sabeeth al-Bukhaareed and Muslim.
4) al-Bukhaareed, Muslim, Sunan at-Tirmithi, Sunan Aboo Daawood, Sunan an-Nasaa’ee

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**Jum’ah, Usool al-Takhreej, 18-19**

1) The Six Books: al-Bukhaareed, Muslim, al-Tirmithi, an-Nasaa’ee, Aboo Daawood, and Ibn Maajah
2) al-Bukhaareed, Muslim, al-Muwatta’, al-Tirmithi, an-Nasaa’ee, and Aboo Daawood
3) Combined between Sabeeth al-Bukhaareed and Muslim.
4) al-Bukhaareed, Muslim, Sunan at-Tirmithi, Sunan Aboo 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

From the beginning of tadween (i.e. formal collection and mass documentation), the scholars became active in compiling works on ghareeb al-hadeeth. Among the first compilations was Ghareeb al-Hadeeth, by An-Nadr ibn Shumayl. Thereafter, tens of works appeared in succession between the years 210 and 600. Among the most renowned are:

1. Ghareeb al-Hadeeth, by An-Nadr ibn Shumayl
2. Ghareeb al-Aathaar, by Qutrub
3. A book by Ma'mar ibn al-Muthanna al-Basree
4. A book by 'Abdul-Malik ibn Qurayb al-Asmae
5. Ghareeb al-Hadeeth, by Aboo 'Ubayd al-Qasim ibn Sallaam
6. Ghareeb al-Hadeeth, by 'Abdullaah ibn Muslim ibn Qutaybah
7. Ghareeb al-Hadeeth, by Ibraaheem ibn Ishaaq al-Hadeeth
9. Ghareeb al-Hadeeth, by Ahmad ibn Yahyaa, commonly known as Thalab
10. A book by Aboo Bakr Muhammib ibn al-Qasim al-Anbaaree
11. Ghareeb al-Hadeeth 'alaa Musnad Ahmad, by Muhammib al-Zaahid
13. Al-Ghareebayn (Ghareeb al-Quraan was-Sunnah), by Ahmad al-Harawee
15. Al-Faa'iq fee Ghareeb al-Hadeeth, by Muhammib ibn 'Umar az-Zamakhsharee
17. An-Nihaayah fee Ghareeb al-Hadeeth wal-Athar, by Ibn al-Atheer
19. A book by Ibn al-Haajib

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

The book consists of five volumes: Ibn al-Atheer had access to numerous previous works in the area of explaining ghareeb al-hadeeth. Thus, he utilized and built upon them, striving to ensure his book be as comprehensive as possible; so much so that his book is considered the utmost authority in this discipline. Only a few ahadeeth escaped him, and as-Suyootee discussed them in ad-Durr an-Nathfeer as well as al-Tathyeel waTathneeb 'alaa Nihaayah al-Ghareeb.

Methodology Employed 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 (salla2) and the Taabi'een. He endeavored to reconcile almost no one wrote on the topic except Ibn al-Haajib and scholarly endeavors concentrated on making appendices and abridgements of an-Nihaayah. 'Imaad ad-Deen Abul-Fidaa, in which he composed a poetic adaptation of an-Nihaayah in his book al-Kifaayah fee Nathfeen an-Nihaayah. Among the most renowned abridgements and appendices to an-Nihaayah are:

1. An appendix by Safee ad-Deen Mahmoood ibn Abee Bakr al-Armawee
2. An abridgement by as-Suyootee entitled Ad-Durr an-Nathfeer Talkhees Nihaayah ibn al-Atheer
3. At-Tathyeel waTathneeb 'alaa Nihaayah al-Ghareeb, also by as-Suyootee
4. An abridgement by 'Eesaa ibn Muhammib as-Safawee
5. An abridgement by 'Alee ibn Husaam ad-Deen al-Hindee

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

**Manners of the Muhaddith, When to Start Narrating, and Most Renowned Works**

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, in terms of age or knowledge
4. If asked for a *hadeeth* 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 *hadeeth* if he is qualified, since this is the highest rank of *riwayah* (narration)

**Recommendations for Attending a Gathering for Dictation:**
1. Being clean, applying perfume, and combing the beard
2. Sitting in a composed, dignified manner, out of respect for the *hadeeth* of the Messenger of Allaah (ﷺ)
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 *hadeeth* 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:**
1. Al-Jaami’ *li Ahklaaq ar-Raawee wa Aadaab as-Saami’,* by al-Khateeb al-Baghdaadee d.463
2. Jaami’ *Bayaan al-Im wa Fadihi wa maa Yanbaghee fee Riwaayathi wa Hamlihi, by Ibn ‘Abdil-Bari* d.463

**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 Aboo Hurayrah who said, the Messenger of Allaah (ﷺ) said, “Whoever acquires knowledge by which the 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.” Aboo Dawood, Ibn Maajah
3. Implementing the *ahadeeth* which he hears

**Manners Specific to the Student**
1. Imploring Allaah for success, accuracy, ease, and assistance in correctly preserving and understanding the *hadeeth*
2. Fully dedicating himself to it and devoting his effort 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 is hoped that it would be rectified
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 timidity 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 *hadeeth* without understanding them, lest he tire himself without any end result
8. Striving to hear and understand the following books in this order:
   - the *Saheehayn*
   - *Sunan Abee Daawood* d.275, *at-Tirmithee* d.279, and *an-Nasaa’e* d.303
   - *as-Sunan al-Kubraa*, by Bayhaqee d.436

Then looking into some of the most important works in the following areas:
- among *Masaaneed*, such as the *Musnad of Ahmad* d.261
- among *Muwatta’aat*, such as the *Muwatta’ of Maalik* d.179
- among books of *‘Ilma’ *‘Ilma* of ad-Daaraqutnee d.385
- names of narrators: *at-Taareekh al-Kabeer*, by al-Bukhaaree, and *al-Jath wat-Ta deel*, by Ibn Abee Haatim d.327
- spelling and pronunciation of names: the book of Ibn Maakoolaa
- ghareeb al-*hadeeth*: *an-Nihaayah*, by Ibn al-Atheer d.606

**at-Tahhaan, 177-178; Zuwayn, 170**
**Musalsal**

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

Technically: succession of narrators in its *isnaad* sharing 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’aath! 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…”
   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 as-Saff*. 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* from Muhammadeen; or having the same area of expertise, such as the *musalsal* of *fuqahaa* (scholars of fiqih); or having ascription to the same place, such as all being from *Dimashq* (Damascus), or all from *Migr* (Egypt).

3. **Musalsal by Features of the Narration**:
   a) **Musalsal by Phrase of *Adaa’***: such as a *hadeeth* that is *musalsal* by every one of its narrators saying “*sami tu*” or “*akhbaranaa*”
   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 *dabt* 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-Suyooti stated that Shaykh al-Islaam [ibn Hajar] said one of the best *musalsal* narrations that exists is the one concerning recitation of *Soorah as-Saff*. As-Suyooti commented saying that the *musalsal* narrations by way of *huffaath* and *fuqahaa* are likewise. In fact, [ibn Hajar] mentioned in *Sharh an-Nukhbah* that the *musalsal* by way of *huffaath* conveys knowledge which is *qaf ee* (i.e. certain).

**Most Renowned Works on the Subject:**
2. *al-Manaalih as-Salsalah fil-Ahaadeeth al-Musalsalah*, by Muhammad ‘Abdul-Baqee al-Ayyoobee, which includes 212 *ahaadeeth*

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as-Suyooti, 2/187; as-Tahhaan, 184-187
Narration of Akaabir from Asaaghir

Literally: aakaabir is plural of akbar (elder) and asaaghir is plural of asghar (younger)
Technically: an individual narrating from someone who is less than him in age and tabaqah; or less in knowledge and memorization

What is Meant: A narrator reporting from someone younger than him or at a lower tabaqah, an example of which is the Sahaabah narrating from the Taabi’een. Also included is narrating from someone with less knowledge and memorization, such as a scholar who is a haafith narrating from a shaykh, even if that shaykh is elder in age. It must also be pointed out that someone merely being older in age or senior in tabaqah, without being equal in knowledge to the person he narrates from, is not enough to be classified as narration of aakaabir from asaaghir.

Types and Examples:
1. The narrator is older in age and more senior in tabaqah 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 haafith narrating from a prominent shaykh who is not a haafith
   Example: narration of Maalik from ‘Abdullaah ibn Deenaar
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.
   Example: narration of al-Barqaanee from al-Khaateeb

Some Narrations of Akaabir from Asaaghir:
1. Narration of Sahaabah from Taabi’een: such as the ‘Abaadilah and others narrating from Ka’b al-Ahbaar
2. Narration of a Taabi’ee from someone of the succeeding generation: such as Yahyaa ibn Sa’eed al-Ansaaaree narrating from Maalik

Purposes of Knowing it:
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 asaaghir usually narrate from aakaabir

Most Renowned Works on the Subject:
- Maa Rawaahu al-Kibaar ‘an as-Sighaar wal-Aabaa’ ‘anil-Abnaa’, by Ishaq ibn Ibraheem al-Warraaq d.403

as-Suyooti, 2/243; at-Tahhaan, 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 *hadeeth* from his son. 

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

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<tr>
<th>Narrations of Fathers from Sons</th>
<th>Narrations of Sons from Fathers</th>
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<tbody>
<tr>
<td><strong>Example:</strong> <em>hadeeth</em> narrated by al-ʿAbbaas ibn ʿAbdil-Muttalib, from his son, al-Fadl, that the Messenger of Allaah (ﷺ) combined the two prayers while at Muzdalifah.</td>
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**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 *agaaghir*.

**Most Renowned Works on the Subject:**

<table>
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<th>Most Important Instance:</th>
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<tr>
<td>where neither father nor grandfather are named, because investigation must be done in order to determine their names</td>
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**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 ʿAmr ibn Shu‘ayb, from his father, from his grandfather

**Purposes 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

<table>
<thead>
<tr>
<th>Most Renowned Works on the Subject:</th>
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</thead>
<tbody>
<tr>
<td>1- <em>Riwaayah al-Abnaa‘ an Aabaa</em>, by Aboo Nasr ‘Ubaydullaah ibn Sa‘eed al-Wa‘ilee</td>
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<tr>
<td>2- <em>Juz’ man Rawaa‘ an Abeehi ‘an Jaddihi</em>, by Ibn Abee Khaythamah</td>
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<tr>
<td>3- <em>Al-Washy al-Mu‘allam fee man Rawaa‘ an Abeehi ‘an Jaddihi ‘an an-Nabee (ﷺ)</em>, by al-ʿAlaa‘ee d.761</td>
</tr>
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As-Suyooti, 2/254; at-Tahhaan, 190-192
Mudabbaj, the Narration of Aqraan, and as-Saabil wal-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

Saabil – Literally: coming earlier; Laahiq: coming later
Technically: two people, whose years 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
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 “‘ari” (from) must be substituted by a “waaw” (and)

Most Renowned Works on the Subject:
- Al-Mudabbaj, by ad-Daraaqutnee

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-Asbaaaneel

Examples:
1- Muhammad ibn Ishaaq as-Sarraj: both al-Bukhaaree and al-Khaffaaaf 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 agaaghir. 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 saabil (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

as-Suyootee, 2/246; at-Tahbaan, 192-195
‘Aalee and Naazil Isnaad

‘Aalee – Literally: elevated; from the word ‘uluww (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

Categories of ‘Uluww and its Opposite, Nuzool:

1- Reaching the Messenger of Allaah (ṣallallaahu 'alayhi wa sallam) by way of an unblemished saheeh isnaad: this is absolute ‘uluww, and it is the best category.
2- Reaching one of the leading scholars of hadith: even if, after him, the number of narrators increases towards the Messenger of Allaah (ṣallallaahu 'alayhi wa sallam). For example, being near to al-'A`mash, Ibn Jurayj, Maalik, or others, while also being saheeh and having an unblemished isnaad.
3- Reaching a 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, badal, musaaawaah and musaafaahah.
   a) Muwaafaqah (coinciding): reaching the shaykh of one of the compilers, but using a route different from his and having less narrators. Example: in Sharh an-Nukhbaah, 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-Sarraj 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 using an isnaad shorter than one attained by narrating through [al-Bukhaaree].”
   b) Badal (substitution): reaching 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 narrate the very same isnaad [as above], but through another route, from al-Qa`nabee from Maalik. In this case, al-Qa`nabee would be a substitute for Qutaybah.”
   c) Musaaawaah (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 (ṣallallaahu 'alayhi wa sallam); and then we were to narrate the very same hadith using a different isnaad having eleven individuals between us and the Prophet (ṣallallaahu 'alayhi wa sallam). In this case, there would be equality between us and an-Nasaa`ee in terms of the number.”
   d) Musaafaahah (handshake at time of 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- 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 ‘uluww than what I narrate through three individuals from Abbo Bakr ibn Khalaf, from al-Haakim, due to the earlier death of al-Bayhaqee.”

5- 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 ‘uluww 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 ‘uluww than the latter. This is this is especially vital in the case where the shaykh began to confuse narrations or became senile.

Is ‘Uluww better than Nuzool?

1- The correct view, which is held by the majority, is that ‘uluww is better since it reduces the likelihood of any defect occurring in the hadith. For example, being near to al-'A`mash, Ibn Jurayj, Maalik, or others, while also being saheeh and having an unblemished isnaad.

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- Sharh Thulaathiyyaat Ahmad ibn Hanbal, by as-Saffaareenee d.1188

as-Suyooti, 2/159; at-Tahhaan, 180-183; al-Mashhaarat, 12
Knowing the **Sahaabah**

**Sahaabah** – Literally: indicates companionship  
Technically: met the Prophet (ﷺ), believing in him, and died a Muslim, even if apostasy took place at some point

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**Its Importance and Purpose:** telling the muttaṣīl apart from the mursal

**How to Know a **Sahaabee** Fits the Definition:**

2. Being well-known: like Dimaam ibn Tha’labah, and ‘Ukkaashah ibn Miḥsan
3. Another **Sahaabee** saying so
4. *Thiqaat* among the Taabi’een saying so
5. He himself saying so: provided he was ‘ādīl and his claim was plausible

‘**Aadaalah of the Sahaabah:** each and every one of them is ‘ādīl, regardless of contact with any civil strife that took place

**What Their ‘Aadaalah 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 ‘aadaalah. Any contact one of 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 (ﷺ).

**Most Prolific Narrators:**

1. Aboo Hurayrah: narrated 5374 hadith, and over 300 people narrated from him
2. Ibn ‘Umar: narrated 2630 hadith
3. Anas ibn Maalik: narrated 2286 hadith
4. ‘Aa’ishah, Mother of the Mu’simeen: narrated 2210 hadith
5. Ibn ‘Abbaas: narrated 1660 hadith
6. Jaabir ibn ‘Abdillaah: narrated 1540 hadith

**Most to Issue Legal Verdicts:**


**The Best of Them:**

Aboo Bakr, then ‘Umar, by the consensus of Ahlus-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 (ﷺ).

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**The Number of **Sahaabah:** more than 100,000

**The ‘Abaadilah:**

1. ‘Abdullaah ibn ‘Umar (ﷺ)  
2. ‘Abdullaah ibn ‘Abbaas (ﷺ)  
3. ‘Abdullaah ibn az-Zubayr (ﷺ)  
4. ‘Abdullaah ibn ‘Amir ibn al-‘Aag (ﷺ)

**Number of Tabqaat:**

1. Ibn Sa’d classified them into 5 tabqaat  
2. al-Haakim classified them into 12 tabqaat

**First to Accept Islaam Among:**

1. *Free Men:* Aboo Bakr as-Siddeeq (ﷺ)
3. *Women:* Khadeejah, Mother of the Mu’mineen (ﷺ)
4. *Mawaalee:* Zayd ibn Haarithah (ﷺ)
5. *Slaves:* Bilaal ibn Rabaah (ﷺ)

**Last to Pass Away:** Abut-Tufayl ‘Aamir ibn Waathilah al-Laythee d.100 in Makkah, and Anas ibn Maalik d.53 before him

**Most Renowned Works on the Subject:**

1. *Ma’rifah man Nazala min as-Sahaabah Saa’ir al-Buldaan,* in 5 volumes, by Ibn al-Madeenee d.234  
2. *Kitaab al-Ma’rifah,* by al-Marwazee d.293  
3. *Kitaab as-Sahaabah,* in 5 volumes, by Ibn Hibaan d.354  
4. *al-Istee’aaab fee Ma’rifah al-As-haab,* by Ibn ‘Abdil-Barr d.417  
5. *Usd al-Ghaabah fee Ma’rifah Asmaa’as-Sahaabah,* in 5 volumes, by Ibn al-Atheer d.630  
6. *Tajreed Asmaa’ as-Sahaabah,* by ath-Thanabee d.748  
7. *Al-Iqaabah fee Tameez az-Sahaabah,* by Ibn Hajar d.852  
8. *Ar-Riyaad al-Mustataabah fee Jumlah man Rawaa fis-Sahaabah,* by al-Aamiree d.893  
9. *Durr as-Sahaabah fee man Dakhala Misr min as-Sahaabah,* by as-Sindee d.911  
10. *Al-Badr al-Muneer fee Sahaabah al-Basheer an-Natheer,* by as-Sindee d. after 1145

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as-Suyoo’tee, 2/214-225; at-Tahhaan, 197-200
Knowing the Taabi’een and Siblings

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

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

One of its Purposes: telling the mursal apart from muttasil

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

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

Al-Fuqaha’ as-Sab’ah (The Seven Fuqahaa’):
1. ‘Urwah ibn az-Zubayr d.93
2. Sa’eed ibn al-Musayyib d.94
3. Aboo Bakr ibn ‘Abdir-Rahmaan ibn al-Haarith ibn Hishaam d.94
4. ‘Utiba d.98
5. Khaarijah ibn Zayd ibn Thaabit 119
6. al-Qaasim ibn Muhammad ibn Abee Bakr as-Siddeeq d.107
7. Sulaymaan ibn Yasaar d.107

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-Bagrah say: al-Hasan al-Bagree

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

Most Renowned Works on the Subject:
1. Al-Ikhwah, by Abul-Mutarrif ibn Fu’ays al-Andalusee
2. Al-Ikhwah, by Abul-‘Abbaas as-Sarraaj

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 Deenaar and ‘Amr ibn Deenaar; 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, Muhammed, and Saalih, the sons of Aboo Saalih
Five: among Atbaa’ at-Taabi’een, Sufyaan, Aadam, ‘Imraan, Muhammed, and Ibrahaeeem, the sons of ‘Uyaynah
Six: among the Taabi’een, Muhammed, Anas, Yahyaa, Ma’bad, Haafsah, and Kareemah, the children of Seereen
Seven: among the Sahaabah, an-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-Mu’tarrif ibn Fu’ays al-Andalusee
2. Al-Ikhwah, by ‘Abul-‘Abbaas as-Sarraaj

as-Suyoootee, 2/224; at-Tahhaan, 201-204
Al-Muttafiq wal-Muftariq, and Al-Mu'talif wal-Mukhtalif

**Muttafiq** – Literally: agreeing; the opposite of Muftariq (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 (scription), 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 Ahmad: 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 the other may be da'eef, rendering the saheeh as da'eef 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-Khateeb al-Baghdadee d.463
2. Al-Ansaab al-Muttafiqah, by al-Haafith Muhammad ibn Taahir d.507

Is there a Rule for Differentiation?
1. In most cases there is no general rule due to its prevalence. Rather, each name is memorized it 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 /uni0631/uni0627.fina/uni0633.init/uni064A.init in the Saheehayn and Muwatta’ is “Yasaar”, except in the case of Muhammad ibn Bashshar.
   b) A general rule not limited to specific book(s): such as any occurrence of /uni0645/uni06440627.fina/uni0633.init 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
**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

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### Examples:

1. Muhammad ibn ‘Aqeeel 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-h-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 Hunayn 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-Aswad 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-Khatheeb al-Baghdaadee

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### 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*: the narration of al-Bukhaaree from Ahmad, from ibn Wahb. It could be either Ahmad ibn Saalih or Ahmad ibn ‘Eesa, 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-Yamaamee, 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:

- Al-*Mukmal fee Bayaan al-Muhmal*, by al-Khatheeb al-Baghdaadee

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as-Suyooti, 2/329; al-*Tabhaan*, 201-204
Knowing Mubhamaat and Wuhdaan

Mubhamaat – Literally: plural of mubham, meaning ambiguous
– Technically: someone whose name is left ambiguous in the matn or isnaad, whether the narrator or someone involved in the narration
Wuhdaan – Literally: plural of waahid (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 hadeeth.
2- If ambiguity is in the matn: identifying the person or questioner involved. If the hadeeth 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 Mubham:
1- Being named in other narrations
2- Biographers having identified many of them

Categories of Mubham According to Degree of Ambiguity are Four:
1- A Man or Woman: such as the hadeeth of Ibn ‘Abbaas that a man said, “Messenger of Allaah, is Hajj to be performed each year?” The man is al-Aqra’ ibn Haaabis.
2- Son or daughter; and the same applies to a brother, sister, nephew, and niece: such as the hadeeth of Umm ‘Atiyah regarding washing the body of the deceased daughter of the Prophet (ﷺ) with water and sidr. The daughter is Zaynab (ר),
3- Uncle or aunt, paternal and maternal, as well as cousins: such as the hadeeth of Raafi’ ibn Khadeej which he has narrated from his uncle regarding the prohibition of mukhaabarah (i.e. a type of sharecropping). His uncle’s name is Thuhayr ibn Raafi’. Also, the hadeeth 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 hadeeth narrated in the Saheehayn regarding the death of the husband of Subay’ah. Her husband’s name is Sa’d ibn Khawlah. Also, the hadeeth about the wife of Abdur-Rahmaan ibn az-Zubayr, previously married to Rifa’ah al-Qurathbee who later divorced her. Her name is Taneemah bint Wahb.

Most Renowned Works on the Subject:
- Al-Munfaridaat wal-Wuhdaan, by Muslim d.261
- Al-Mustafaad min Mubhamaat al-Matn wal-Isnaad, by Walee ad-Deen al-‘Iraaqee d.826
- Al-Taabheer: Abul-‘Usharaa’ from whom no one narrated except Hammaad ibn Salamah.

Most Renowned Works on the Subject:
- Al-Munfaridaat wal-Wuhdaan, by Muslim d.261
- Al-Mustafaad min Mubhamaat al-Matn wal-Isnaad, by Walee ad-Deen al-‘Iraaqee d.826

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 Mu‘arris 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 Taabheer: Abul-‘Usharaa’ from whom no one narrated except Hammaad ibn Salamah.

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

as-Suyootee, 2/342; al-Tahhaan, 201-204
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 Sahaabee, narrator, or scholar – having a name, kunyah, or laqab which no other narrator or scholar shares with him. In most cases, such mufradaat are unfamiliar and difficult to pronounce.

Example: Muhammad ibn as-Saa’ib al-Kalbee; some called him Abun-Nadir, 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-Khaṭeeb Used This Frequently With His Shuyookh:
For example, in his books he narrates from Abul-Qaasim al-Azharee, ‘Ubaydullaah ibn Abil-Fath al-Faarisee, and ‘Ubaydullaah ibn Ahmad ibn ‘Uthmaan as-Sayrafee – all of which refer to the same person.

Most Renowned Works on the Subject:
1. Eedaah al-Ishkaal, by ‘Abdul-Ghanee ibn Sa’eed
2. Moodh Awhaan al-Jam’ wat-Tafreeq, by al-Khaṭeeb al-Baghdadee 

Purpose: Not committing tas-heef or tahreef of these unusual names.

Examples:
Name:
- Among the Sahaaba: Ahmad ibn ‘Ujyaan, as in Sufyaan or ‘Ulalyaan. Also, Sandar, on same pattern as Ja’far.
- Others: Awsaat ibn ‘Amr, and Durayb ibn Nuqayr ibn Sumayr

Kunyah:
- Among the Sahaaba: Abul-Hamraa’ Hilaal ibn al-Haarith, a mawlaa of the Messenger of Allaah (ﷺ)
- Others: Abul-‘Ubaydayn, whose name is Mu’aawiyah ibn Sabrah

Laqab:
- Among the Sahaaba: Safeenah, a mawlaa of the Messenger of Allaah (ﷺ), whose name is Mihaan.
- Others: Mandal, whose name is ‘Amr ibn ‘Alee al-Ghazzee al-Koofee

Most Renowned Works on the Subject:
1. Al-Asmaa’ al-Mufradah, by Ahmad ibn Haaroon al-Bardeeej
2. Can be found at the end of biographical books about narrators, such as Taqreeb at-Tahtheeb, by Ibn Haajar
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 instance under 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 for the letter hamzah, Aboo Ishaaq is listed and then his name would be mentioned. In the chapter for 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-Ash'aaree.

2- He is widely known by his kunyah, and whether he had another name or not is unclear, such as the Saheeb, Aboo Unaaas.

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 given to ‘Alee, whose kunyah is Abul-Hasan.

4- He has more than one kunyah, such as Ibn Jurajj who was given the kunyah Abul-Waleed as well as Aboo Khaalid.

5- There are different opinions about his kunyah, such as Usamah ibn Zayd. It is said that his kunyah is Aboo Muhammed, or Aboo ‘Abdillaah, or Aboo Khaarijah.

6- His kunyah is known but there is difference about his actual name, such as Aboo Hurayrah. 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 about both his name and kunyah, such as Safeenah. It is said that his name is ‘Umayr, Saalih, or Mihran. It is also said that his kunyah is Aboo ‘Abdir-Rahmaan, of Abul-Bakhtaree.

8- He is widely recognized by his name and kunyah together, such as Aboo ‘Abdillah which is common to Sufyaan ath-Thawree, Maalik, Muhammed ibn Idees al-Saali and Ahmad ibn Hanbal. Also, Aboo Haneefah an-Nu’maan ibn Thaabit.

9- He is widely recognized by his kunyah although his name is known, such as Aboo Idees al-Khawlaanee, whose name is ‘Aa’ithulaaah.

10- He is recognized by his name although his kunyah is known, such as Tahlah ibn ‘Ubaydillaah at-Taymee, ‘Abdur-Rahmaan ibn ‘Awf, and al-Hasan ibn ‘Alee ibn Abee Taalib; each one of whom has the kunyah Aboo Muhammed.

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-Daal (astray): laqab of Mu‘aawiyah ibn ‘Abdil-Kareem ad- Daal. He was known as such because he got lost (dallaa) along the path to Makkah.

2- Daee (weak): laqab of ‘Abdullaah ibn Muhammed, because he was weak (da’ee) physically, not in his narration.

3- Ghandar: laqab of Shu‘bah’s companion Muhammed ibn Ja‘far al-Bagheer. It means a troublemaker according to the dialect spoken in al-Hijaz.

4- Ghanjaar: laqab of ‘Eesaa ibn Moosaa at-Taymee, due to the redness of his cheeks.

5- Saa’i (lightning bolt): laqab of Muhammed ibn Ibraheem al-Haadith; he was given this laqab due to his exceptional memorization and diligence in revision.

6- Mushkudaanah: laqab of ‘Abduallaah ibn ‘Umar al-Umawee, which means a piece of music.

7- Mutayyan (made muddy): given to Aboo Ja‘far al-Hadrangee; he used to play with the other children when he was young and they put mud (teen) on his back.

Most Renowned Works on the Subject:

1- Works by ‘Alee ibn al-Madeenee d.233, Muslim d.261, and an-Nasaa‘ee d.303
2- al-Kunaa wal-Asmaa, by ad-Doolaabee, Aboo Bishr Muhammed ibn Ahmad d.310

Knowing About Alqaab

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.

Most Renowned Works on the Subject:

- Nuzhah al-Albaab, by Ibn Hajar d.852

As-Suyooqee, 2/271; Tahlhaan, 220-222
### Knowing Those Not Ascribed to Their Fathers

**What is Meant:** Knowing someone recognized by ascription to other than his father, whether blood relatives, such as a mother or grandfather; or non-relatives, such as a caregiver or others. It also includes determining 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‘awwith, and ‘Awh, the sons of ‘Afraa’, while their father is al-Haarith
   - b) Bilaal ibn Hamaamah, while his father is Rabaah
   - c) Muhammad ibn al-Hanafiyyah, while his father is ‘Alee ibn Abee 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-Khasaasiyyah. 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-Jarraah. His name is ‘Aamir ibn ‘Abdillaah ibn al-Jarraah
   - b) Ahmad ibn Hanbal. His name is Ahmad ibn Mu‘hammad ibn Hanbal

4. **Those ascribed to non-relatives, such as:**
   - Al-Miqdaad ibn ‘Amr al-Kindee. He is known as al-Miqdaad ibn al-Aswad, due to his being under the care of al-Aswad ibn ‘Abd Yaghooth, who later adopted him.

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### Knowing Ascriptions That Differ from What May be Apparent

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

**Examples:**

1. **Aboo Mas‘ood al-Badree:** did not attend the battle of Badr, but he lived at Badr and was, thus, ascribed to it
2. **Yazeed al-Faqaer:** was not a faqaer (poor person), but he received an injury to his faqaar (spinal cord)
3. **Khaalid al-Haththaa:** was not a haththaa (shoemaker), but he used to sit in their company

**Most Renowned Works on the Subject:**

1. **Al-Ansaab**, by as-Sam‘aanee
2. **Al-Lubaab fee Tahthheeb al-Ansaab**, by Ibn al-Atheer

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`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.

### Knowing the Tawaareekh of Narrators

**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 *muttasil* or *munqat*.

**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. ‘Alee was killed during Ramadaan in the year 40, at the age of 63.
7. Hakeem ibn Hizaam 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 d.150  
   born in the year 80
2. Maalik ibn Anas d.179  
   born in the year 93
3. Muhammad ibn Idrees ash-Shaaﬁ’ee d.204  
   born in the year 150
4. Ahmad ibn Hanbal d.241  
   born in the year 164

### Compilers of the Six Famous Books of Hadeeth:
1. Muhammad ibn Ismaa’eel al-Bukhaaree d.256  
   born in the year 194
2. Muslim ibn al-Hajjaaj an-Naysaabooree d.261  
   born in the year 204
3. Aboo Daawood as-Sijistaanee d.275  
   born in the year 202
4. Aboo ‘Eesaa al-Tirmithi d.279  
   born in the year 209
5. Ahmad ibn Shu’ayb an-Nasaa’ee d.303  
   born in the year 214
6. Ibn Maajah al-Qazweenee d.375  
   born in the year 207

### Most Renowned Works on the Subject:
1. *Al-Wafayaat*, by Muhammad ibn ‘Ubaydillaah ar-Raba‘ee d.378
2. Appendices to the previous book written by al-Kattaanee, al-Akfaanee, al-‘Iraaqee, and others.

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**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 Hammam as-San’aanee
3. Other factors: such as ‘Abdullaah ibn Lahee 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 biman Rumiya bil-Ikhtilaat*, by Ibraaheem ibn Muhammad d.841, Sibt 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  
**Mawlaa** – Literally: carries contrary meanings; denotes either master or slave, and emancipator or emancipated  

**Technically:** people similar in both age and level of *isnaad*, or level of *isnaad* alone  
**Technically:** an ally, a freed slave, or one who embraced Islam through another person

### 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 perspective, and different ones from another perspective:
For instance, from one perspective, Anas ibn Maalik and other young *Sahaaabah* like him belong to the same *tabqaah* as the Ten [given glad tidings of Jannah], since they are all grouped under the *tabqaah* of being *Sahaaabah*. However, when considering the order in which they accepted Islam, the *Sahaaabah* are divided into more than ten *tabqaat*. 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-Daanee  

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

### One of its Purposes:
Avoiding confusion between individuals ascribed to a tribe by *nasab* (lineage) as opposed to *walaa* (being an ally, manumitted slave, or accepting Islam through a member of that tribe), especially in the case where they share the same name.

### Most Renowned Works on the Subject:
- A compilation by Aboo ‘Umar al-Kindee, covering those from Egypt
Knowing the Thiqaat and Du‘afa‘ Among Narrators

**Thiqaat** – Literally: trustworthy

**Du‘eef** – Literally: weak, whether physical or abstract

**Importance and Purpose:** the saheeh hadeeth can be told apart from the ga‘eef by knowing the narrators

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**Works Solely Devoted to Either Thiqaat or Du‘afa‘**

1. **At-Thiqaat,** by Abul-Hasan Ahmad ibn ‘Abdillaha ibn Saalih al-Halemme d.261
2. **Al-Ja‘eeb,** by Abu Nasr al-Kalaabathee d.318
3. **Al-Hidaayah wal-Irshaad fee Ahl ath-Thiqaat was-Sadaad,** by al-Kalaabathee d.354
4. **Ad-Thiqaat,** by Muhammad ibn Ahmad ibn Hibaan al-Bussee d.385
5. **Taareekh Asmaa’ ath-Thiqaat,** by ‘Umar ibn Ahmad ibn Shaheene d.385
6. **Thikr Asmaa’ at-Taabi‘een wa Man Ba’dahum,** by ad-Daaraqutnee d.394
7. **Rajaal as-Saheeeb,** by Ibn Manjooyah Ahmad ibn ‘Alee al-Afsahaneen d.421
8. **Al-Jama‘ Bayna Rijaal al-Ma‘ruun,** by Abul-Fadl al-Qaysaraneen d.507
9. **Tahtheeb al-Huyaaf,** by Abou ‘Abdillah ath-Thaheeb d.748
10. **Lathth al-Aljmaaah bi Thayl Tabqaat al-Huyaaf,** by Muhammad ibn Fahd al-Makeen d.787

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**Works Solely Devoted to Du‘afa‘ Include:**

1. **Ad-Du‘afa‘ min Rijaal al-Hadeeth,** by Abul-Hasan ibn al-Madeeneen d.234
2. **Ad-Du‘afa‘ al-Kabeer,** by al-Bukhaaree d.256
3. **Ad-Du‘afa‘ as-Sagheer,** by al-Bukhaaree d.256
4. **Ad-Du‘afa‘ al-Maturookoon,** by Abou ‘Abdir-Rahmaan an-Nassae d.303
5. **Ad-Du‘afa‘,** by Abou Jafar Muhammad ibn ‘Ar-Rahmaan ibn ‘Uqaylee d.333
6. **Ma‘rifah al-Majrooheen min al-Muhadditheen,** by Ibn Hibaan al-Bussee d.354
9. **Al-Majrooheen,** by Abul-Fath Muhammad ibn al-Husayn al-Ashlee d.390
10. **Asmaa’ al-Du‘afa‘ waad-Waddaaii,** by Ibn al-Jawzee d.597
11. **Asmaa’ al-Du‘afa‘ waad-Maturooko,** by Ibn al-Jawzee d.597
12. **Al-Mughnee fi Du‘afa‘,** by ath-Thaheeb d.748
13. **Meezaan al-Irtidaal,** by ath-Thaheeb d.748
14. **Lisaan al-Meezaan,** by Ahmad ibn ‘Alee ibn Hajar al-Ashqaalaniee d.852

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**Works Containing Both Thiqaat and Du‘afa‘ Include:**

1. **Al-Kamaal fee Asmaa’ ar-Rajaal,** by ‘Abdul-Ghanee al-Maqdiseen d.600
2. **Tahteeb al-Kamaal,** by Yusuf ibn Zakee al-Mizzeen d.742
3. **Tahteeb al-Thahteeb,** by ath-Thaheeb d.748
4. **Ikmaal Tahteeb al-Kamaal,** by ‘Alaa ad-Deen Mughaltaa d.726
5. **Tahteeb al-Thahteeb,** by Ibn Hajar al-Ashqaalanieen d.852
6. **Tahteeb al-Thahteeb,** by Ibn Hajar al-Ashqaalanieen d.852
7. **Khulaaseh Tahteeb al-Thahteeb,** by Ahmad al-Khazrajee d.923
8. **Al-Mughnee fee Dabt ar-Rijaal,** by Muhammad Taahir al-Hindee d.986

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**Works not Particular to Narrators of Specific Books:**

1. **At-Taareekh al-Kabeer,** by al-Bukhaaree d.256
2. **At-Taareekh al-Awsat,** by al-Bukhaaree d.256
3. **At-Taareekh al-Sagheer,** by al-Bukhaaree d.256
4. **At-Taareekh al-Rajaal,** by Ibn Hibaan ibn Ya‘qub al-Joozaajaneen d.259
5. **Taareekh Darayyaa,** by ‘Abdul-Jabbaar ibn ‘Abdillah ad-Daraaneen d.270
6. **Taareekh Wasit,** by Aslam ibn Sahl al-Wasitee d.288
7. **Al-Kuana wal-Aisma,** by ad-Doolaaheen d.310
8. **Al-Jama‘ Bayna Rijaal as-Saheeth,** by Abul-Fadl al-Qaysaraneen d.394
10. **Al-Majrooheen,** by Abul-Fath Muhammad ibn al-Husayn al-Ashlee d.390
11. **Asmaa’ al-Du‘afa‘ waad-Waddaaii,** by Ibn al-Jawzee d.597
12. **Al-Mughnee fi Du‘afa‘,** by ath-Thaheeb d.748
13. **Meezaan al-Irtidaal,** by ath-Thaheeb d.748
14. **Lisaan al-Meezaan,** by Ahmad ibn ‘Alee ibn Hajar al-Ashqaalanieen d.852

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**Works Containing Only Narrators of Specific Books:**

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as-Suyoottee, 2/368; at-Tahhaan, 201-204
Knowing the *Awṭaan* and *Buldaan* of Narrators

**What is meant by Watan and Balad:** *Awṭaan* is the plural of *watān*, and it is the area or region in which a person is born or resides. *Buldaan* is the plural of *balad*, 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 Islam, 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 *Halab* (Aleppo), and *Halab* is located in ash-Shaam, then he can say that he is *al-Baabee*, or *al-Halabee*, or *ash-Shaamee*.

**The duration for 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-Ansaab*, by as-Sam‘aane
2. *At-Tabaqat al-Kubraa*, by Ibn Sa‘d

at-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.