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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.

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

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

Subject, Purpose, and History

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

Purpose: knowing the sound hadeeth from the unsound

History and Origin:

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

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

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

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

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

Most Renowned Works

1. Al-Muhaddith al-Faaṣīl baynar-Raaweey wal-Wa’a-ee, by ar-Raamahurmuzee, al-Hasan ibn Abd-Raheem ibn Khallad
3. Al-Mustakhraj 'ala Ma rifa'ah 'Uloom al-Hadeeth, by Abbo Nu'aym Abdillah ibn Abdillah an-Abshahaneen
4. Al-Kifayah fee Ilm ar-Riwaayah, by Abhm ad ibn Ali Thaabit al-Khaateeb al-Baghdaadeen
5. Al-Jaami' li-Akhlaaq ar-Raaweey wa Aadaab as-Saami', by al-Khaateeb al-Baghdaadeen
6. Al-Ilmaa 'ala Ma rifa'ah Usool ar-Riwaayah wa Taqyeed as-Samaa', by al-Qaadee 'Iyaad ibn Moosaa al-Yahshubbee
8. 'Uloom al-Hadeeth, also known as Muqaddimah Ibn al-Salah, by Abbo Amr 'Uthmaan ibn Abdill-Raheem ash-Shahrarazoorree

Explanations of Muqaddimah include:
- Nukat al-Badr, by az-Zaaraakhee
- At-Taqyeed wal-Eeghaa, by 'Abdur-Raheem al-'Iraaqee
- Al-Ifgaag, by Ibn Hajar
- Al-Muwheeth fee Sharh al-Fiqh, by Ibn Kathieer

9. Abridgements of Muqaddimah include:
- Al-'Irshaad, by Muhuyd-Deen Yahaay ubn Sharaf an-Nawaway
- At-Taqweem wa-Tayyeeb, by an-Nawaway
- Al-Baa'ith al-Hajtheeth, by Ibn Kathieer

10. Poetic Explanations of Muqaddimah include:
- Natfah ad-Deer Fee 'IIm al-Atbar, by al-'Iraaqee

Explanations of Natfah ad-Deer include:
- At-Tabsirat wal-Talikhirah, by al-'Iraaqee himself
- Fath al-Mugheeth fee Sharh al-Fiqh, by Muhammed ibn Abdill-Raheem al-Sakhaawee

11. Nukhbaal-Fikar fee Mustalah Ahi al-Atbar, by Ibn Hajar Aqsaalaneen

Explanations of Nukhbaal-Fikar include:
- Al-Yawaaqueet wad-Duray, by an-Waaheed

12. Poetic Explanations of Nukhbaal-Fikar include:
- As-Sakkara Natfah Nukhbaal-Fikar, by as-San’i anee

13. Tadreeb ar-Raaweey Fee Sharh Taqweem an-Nawaway, by Abdill-Raheem ibn Abee Bakr al-Suyuteen


15. Qawaa'id al-Tahdheeth, by Muhammad Jamaal ad-Deen al-Qaasimeen

Jum‘ah, Al-Maktabah al-Islaamiyyah, 158; as-Suyutee, Tadreeb ar-Raaweey, 1/52; al-Tahbaan, 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.594^
- At-Taqyeed wal-Eedaah, by al-‘Iraaqee ^d.806^
- Al-Ifsaah, by al-‘Asqalaanee ^d.852^

Abridgements
- Al-Irshaad, by an-Nawawee ^d.679^
- At-Tagreeb wat-Tayseer, by an-Nawawee ^d.676^
- Tadreeb ar-Raawee, by as-Suyoo^t^ ^d.911^
- Al-Baa’ith al-Hatheeth, by Ibn Katheer ^d.674^
- Mahaasin al-Istilaah, by al-Baiqeenee ^d.805^

Poetic Adaptations
- Nathm ad-Durar, by al-‘Iraaqee ^d.806^
## Terminologies from the Science of *Hadith* and Titles Given to the Scholars of *Hadith*

### Terminologies from the Science of Hadith

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

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

- **Hadith**
  - Literally: something new. Its plural is *ahadeeth*
  - Technically: any statement, action, approval, or description ascribed to the Prophet (ﷺ).

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

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

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

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

### Titles Given to the Scholars of Hadith

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

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

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

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

5- **Hujjah**: one whose knowledge encompasses 300,000 *hadith*

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

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Categories of Khabar and Hadeth

Based on How it Reached Us

- Mutawaatir
- Ahaad

Based on Number of Routes

- Laftbee Ma‘nawee
- Mashhoor ‘Azeez
- Ghareeb

Based on Level of Authenticity

- Saheeh li-Thaathih
- Hasan li-Thaathih
- Saheeh li-Ghayrihi
- Hasan li-Ghayrihi

Based on Implementation

- Implemented
- Not Implemented

Based on Acceptance and Rejection

- Accepted
- Rejected

Due to Omission in the Isnaad

- 1- Mu’allaq
- 2- Mursal
- 3- Mu’gal
- 4- Munqati’
- 5- Mudallas
- 6- Mursal Khafee
- 7- Mu’an’an
- 8- Mu’annan

Due to the Narrator

- 1- Mawjoo’
- 2- Matrook
- 3- Munkar and its opposite, Ma’roof
- 4- Mu’alal
- 5- Mukhaalafah ath-Thiqaat
  - - Mudraj
  - - Maqloob
  - - Mazeed fee Muttaqil al-Asaneed
  - - Muttanib
  - - Musaabah
- 6- Shaath and its opposite, Mahfooth

Based on Whom it is Ascribed to

- Qudsee
- Marfoo’
- Qawoof
- Mawqoof
- Maqtoo’
Classification of Khabar Based on How it Reached Us

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**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 darooree* (knowledge which is certain), such that one is obliged to decisively accept it, as if he witnessed the matter himself

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

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

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

**Most Renowned Works on the Subject:**
1. *Al-Azhaar al-Mutanaathirah* fiil-Akthbaar al-Mutawaatirah, by as-Suyoootee*,d.911*, organized by abwaab (topics)
2. *Qaf al-Azhaar*, by as-Suyoootee*, 911*; an abridgement of the previous book

---

**Definition:**
- Literally: the plural of *ahad*, 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:**
1. *Mashhoor*
2. *'Azeez*
3. *Ghareeb*

**Categories Based on Strength or Weakness:**
Firstly, accepted *hadeeth*, which has *qaraa'in* (supporting narrations) becomes stronger. Thus, if it conflicts with another acceptable *hadeeth* which does not have *qaraa'in*, the former outweighs the latter. Instances of such *qaraa'in* include:
1. What al-Bukhaaree and Muslim reported in the *Saheehayn* (their two *saheeh* collections) which do not reach the level of *mutawaatir*, and that is due to:
   a) The excellence of al-Bukhaaree and Muslim in this branch of knowledge
   b) Their expertise in distinguishing the *sabeel* narrations relative to other scholars
   c) Their two books being met with acceptance among the scholars
2. The *mashhoor* narration, as long as its routes are different and do not contain weak narrators and hidden defects
3. The report which is *musalsal* by way of scholars who are *haafith*, and is not *ghareeb*

Secondly, the rejected *hadeeth*, and there are two reasons for rejection:
1. Omission in the *isnaad*  
2. Disparagement of a narrator
Mashhoor, Mustafeed, and the Non-Technical Meaning of Mashhoor

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

### Example of Mashhoor:
"Indeed, Allaah will not remove knowledge by seizing it and taking it away all at once..." — al-Bukhaaree, Muslim, at-Tirmidhee, Ibn Maajah, Ahmad

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

### Non-Technical Meaning of Mashhoor:
something that has become well-known among people without fulfilling any legitimate criteria. This includes narrations that have:  
1. One isnaad  
2. More than one isnaad  
3. No isnaad at all

### Types of the Non-Technical Mashhoor
1. **Mashhoor** among the scholars of hadeeth; such as the hadeeth stating “the Messenger of Allaah (s) performed qunoon after rukoo’ for one month, supplicating against the tribes of Ra’i and Thakwaan.” — al-Bukhaaree, Muslim  
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” — al-Shaakri declared it saheeh in al-Mustadrak  
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 nahw (Arabic grammar); such as, “What an excellent person is Suhayb. His fear of Allaah prevented him from disobeying Him.”  
6. **Mashhoor** among the general masses; such as, “Hastiness is from shaytaan.”

### Ruling: Mashhoor, both in the technical and non-technical sense, could be:
- **Saheeh**  
- **Hasan**  
- **Da’eeef**  
- **Mawdoo’**

### Most Renowned Works on Mashhoor in the Non-Technical Sense:
1. **Al-La’aali’ al-Manthoorah fil-Ahaadeeth al-Mashhoorah**, by Ibn Hajar  
2. **Al-Maqasid al-Hasanah feemaa Ishtahara’ alaa al-Asinah, by as-Sakhaawee**  
3. **ad-Durar al-Muntathirah fil-Ahaadeeth al-Mushtahirah, by as-Suyoooteey**  
4. **al-Badr al-Muneer fee Ahaadeeth al-Basheer an-Nathheer, by Abdul-Wahhaab ash-Shaarani**  
5. **Tamyeex at-Tayyib min al-Khabeeth, by Abdur-Rahmaan ibn ad-Deeba’ ash-Shaybaaneey**  
7. **Itqaan maah Yathsun min al-Ahaadeeth ad-Daar’irah alaa al-Aslan, by Muhammad al-Ghazzeey**  
8. **Tas-heel as-Sabeel ilaas Kashef al-Iltibaas, by Muhammad al-Khaleelieey**  
9. **Kashf al-Khafa’aw Muzeel al-Ibaas, by as-Soooneey**  
10. **Asnaa al-Mataalib, by Muhammad al-Hoot**

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

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

‘Azeez

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

as-Šabbaagh, 288; at-Tabhaan, 25-26; as-Suyootee, 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 Mu'tlaq (absolute),** also known as Fard Mu'tlaq. It is ghareeb at the root of its sanad, meaning that only one person narrated it from the root of the sanad.
   
   **Example:** The hadeeth “Indeed, all actions are only by intentions.” It was narrated only by 'Umar ibn al-Khattaab (t).

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 hadeeth from Maalik, from az-Zuhree, from Anas that “the Prophet \(\text{}\) entered Makkah wearing a mighfar (type of helmet).” Al-Bukhaaree, Muslim.

### Types of Ghareeb Nisbee

1. Only one thiqah (trustworthy narrator) narrates the hadeeth
   
   **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**
2. **Al-Mu'jam al-Awsat, by at-Tabaraanee**

**Most Renowned Works on the Subject:**

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

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

*Saheeh* - Literally: healthy or sound  
Technically: has a sanad connected from beginning to end, by way of narrators each of whom is ‘adl (upright) and daabi’t (retentive), without having any shuooth 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 makhrum al-muroo’ah (compromising his overall 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 Shuooth** – shuooth occurs when a thiqah (trustworthy narrator) contradicts an even more reliable narrator.

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

### 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 Mu’tim, ‘an (from) his father who said, “I heard the Messenger of Allaah (ﷺ) recite Soorah a-Toor in the Maghrib prayer.”

This hadeeth is *saheeh* because:

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

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

3. **Each narrator is daabi’t (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: imaan, haafith  
   c) Ibn Shihaab az-Zuhree: faqeeh, haafith; his excellence and precision are well established  
   d) Muhammad ibn Jubayr: thiqah  
   e) Jubayr ibn Mu’tim: sahaabee

4. **The hadeeth is not shuooth**: since no stronger report contradicts it

5. **The hadeeth has no ‘illah**

### Ruling

Used as proof, and must be implemented based on the consensus of the scholars of hadeeth, as well as the scholars of usool and fiqh whose opinions are dependable.

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*Itr, Manhaj an-Naqd fee ‘Uloom al-Hadeeth, 241; at-Tahhaan, 33*
Other Matters Pertaining to *Saheeh li-Thaatihi*

Firstly

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

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

3- Stating a Certain Isnaad is Unrestrictedly *Asaah* al-Asaaneeed (the Most *Saheeh* Isnaad there is): The view chosen here is that such cannot be conclusively stated, because the levels of authenticity vary in accordance with the extent to which the *isnaad* fulfills the conditions of being *saheeh*. Rarely does an *isnaad* satisfy each of the conditions at the very highest level possible. Hence, it is better to refrain from grading a particular *isnaad* as unrestrictedly being the most *saheeh*. Despite that, opinions regarding *asaah* al-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-Khaatib*]; such is the opinion of Ishaaq ibn Raahawayh and Aymad
b) Ibn Seereen, from `Abeedah, from `Alee [ibn Abee Taalib]; such is the opinion of Ibn al-Madeneen and al-Fallaas
c) al-A`mash, from Ibraaheem, from `Aqamah, from `Abdullaah [ibn Mas`ood]; such is the opinion of Ibn Ma`een
d) az-Zuhree, from `Alee ibn al-Husayn, from his father, from `Alee; such is the opinion of Aboo Bakr ibn Abee Shaybah
e) Maalik, from Naafi`, from Ibn `Umar; such is the opinion of al-Bukhaaree

Some Collections of *Saheeh* Narrations

1- *Saheeh al-Bukhaaree* [256]

2- *Saheeh Muslim* [261]

3- *Saheeh Ibn Khuzaymah* [311]; higher in level of authenticity than *Saheeh Ibn Hibbaan* [354]; since the author’s scrutiny was so thorough that he would not grade a narration *saheeh* if there was even the least criticism of the *isnaad*.

4- *Saheeh Ibn Hibbaan* [354]; its organization was unconventional, since it was not organized as *abwaab* (topics) or as *masaaneed* (by individual narrators). Thus, he called it *at-taqaseem wal-anwaa`* (divisions and types). Locating *hadeeth* in this book of his extremely difficult, but some of the later scholars have organized it into *abwaab*. Its author was lenient in grading *hadeeth* as being *saheeh*, but not as lenient as al-Haakim.

5- *Mustadrak al-Haakim* [405]; a massive book of hadeeth comprising:

- *ahaadeeth* that are *saheeh* according to the criteria of al-Bukhaaree and Muslim
- or the criteria of one of them, though neither of them collected it in their books
- *ahaadeeth* that al-Haakim considers *saheeh*, though they might not fulfill either of their criteria, which he refers to as *saheehah al-isnaad*
- although he mentioned some *ahaadeeth* which are not authentic, he pointed them out

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

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

<table>
<thead>
<tr>
<th>The Two Saheeh Collections of al-Bukhaaree and Muslim</th>
<th>Their Mustakhrajaat</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>In General:</strong></td>
<td><strong>Content of a Mustakhraaj:</strong> a compiler takes an existing book of <strong>hadeeth</strong> and reports the same narrations, but with his own <em>asanaeed</em> which do not go through the route of the original author. Thus, he may meet with him at his <em>shaykh</em> or a further point in the <em>isnaad</em>.</td>
</tr>
<tr>
<td>1- <strong>Saheeh al-Bukhaaree</strong> is more authentic and has more benefit because:</td>
<td><strong>Most Renowned Mustakhrajaat on the Saheehayn:</strong> 1- Mustakhraj of Aboo Bakr al-Isma’eel 2 on al-Bukhaaree 2.256 2- Mustakhraj of Aboo ‘Awaanah al-Isfaraayeenee 3 on Muslim 3- Mustakhraj of Aboo Nu ‘aym al-Asbatee 4.430 on both al-Bukhaaree and Muslim</td>
</tr>
<tr>
<td>a) The connections between the narrators are stronger</td>
<td><strong>Extent to which the Authors of Mustakhrajaat Complied with Wordings of the Saheehayn:</strong> small discrepancies in some of the wordings occurred because they reported the wordings which reached them by way of their <em>shuyoookh</em>. A similar instance to this what the classical authors collected in their own individual works such as al-Bayhaqee, al-Baghaawee, 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 the basis of the narration.</td>
</tr>
<tr>
<td>b) The narrators in its chains are more reliable</td>
<td><strong>Can We Cite a Hadeeth from Mustakhrajaat and Ascribe it to al-Bukhaaree and Muslim?</strong> It is not allowed to cite a <em>hadeeth</em> from <em>mustakhraj</em> works, or books previously mentioned, while saying it is collected by al-Bukhaaree or Muslim unless:</td>
</tr>
<tr>
<td>c) It contains more <em>fiqih</em> (legal) deductions</td>
<td>1- The <em>hadeeth</em> is compared with and found to match their narration 2- The author of the <em>mustakhraj</em> says, “They reported it with this wording”</td>
</tr>
<tr>
<td>2- <strong>Saheeh Muslim</strong> may contain <em>hadeeth</em> stronger than some of those found in al-Bukhaaree</td>
<td><strong>Some Purposes of Mustakhrajaat on the Saheehayn:</strong> 1- <em>Uluww al-Isnaad</em> (having a shorter isnaad): for instance, if the author of the <em>mustakhraj</em> narrates a <em>hadeeth</em> from the route of al-Bukhaaree, it might be longer than the route he himself reports in the <em>mustakhraj</em>.</td>
</tr>
<tr>
<td>3- Did the two of them encompass all <em>saheeh</em> narrations? No they did not. In fact, there are many <em>saheeh</em> hadith which they did not collect. Al-Bukhaaree said, “I did not include in my book, al-Jaami’, anything except that which is <em>saheeh</em>. However, the <em>saheeh</em> hadith which I left out are greater in number.” He also said, “I have memorized one hundred thousand <em>saheeh</em> hadith, and two hundred thousand <em>hadeeth</em> which are not <em>saheeh</em>.” Muslim said, “I did not include here everything which I consider <em>saheeh</em>. I only included what they (i.e. the scholars) have agreed upon.”</td>
<td></td>
</tr>
</tbody>
</table>

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

**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 dependable sources such as:

- Saheeh ibn Khuzaymah d.311
- Jaami’ al-Tirmithi d.279
- Sunan Abee Daawood d.204
- Sunan an-Nasa`ee d.303
- Sunan ad-Daraqutnee d.385
- Sunan al-Bayhaqee d.458

**Note:**

- Saheeh ibn Hibbaan d.354
- Mustadrak al-Hakim d.405
- Sunan Ibn Maajah d.273
- Sunan ad-Daraqutnee d.385
- Sunan al-Bayhaqee d.458

**What is Graded Saheeh among the Narrations of al-Bukhaaree and Muslim**

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

**Ruling on the Mu’allaq:**

1- if it is reported in a way that conveys surety, such as “*qaala*” (he said), or “*amara*” (he ordered), then it is graded *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 is not graded *saheeh*
Further Discussion About the *Saheeh Hadeeth*

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

1. The highest rank is what has been narrated through one of *asahh* al-asaaaneed (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 Hammaad 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 narration of Suhayl ibn Abee Saalih, from his father, from Aboo Hurayrah.

**In General, the Ranks of the *Saheeh* Hadeeth are Seven:**

1. Agreed upon by al-Bukhaaree and Muslim, which is the highest level
2. Reported only by al-Bukhaaree
3. Reported Only by Muslim
4. Fulfills the conditions of both al-Bukhaaree and Muslim, though they did not report it
5. Fulfills conditions of al-Bukhaaree, though he did not report it
6. Fulfills conditions of Muslim, though he did not report it
7. Considered *saheeh* according to other scholars, such as Ibn Khuzaymah, Ibn Hibbaan, and does not fulfill the conditions of either al-Bukhaaree or Muslim

**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 to it being *saheeh*, and not the consensus of all scholars. Ibn as-Salah 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 *abhaadeeth* 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* (upright) though at a lesser degree of *dabt*, without having any *shuuthoot* or ‘*illah*

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### Ruling, Ranks, and Example

**Ruling:** Used as proof, just as the *saheeh*, despite not being as strong.

**Ranks:**
1. Its highest rank: Bahz ibn Hakeem, from his father, from his grandfather; and ‘Amr ibn Shu‘ayb, from his father, from his grandfather; and Ibn Ishaq, from at-Taymee; and other similar narrations which are called *saheeh*, although they are from the very lowest ranks of *saheeh*.
2. Next in rank is where there is difference over it being *hasan* or *da‘eeef*, such as the narrations of al-Haarith ibn ‘Abdillaah, ‘Aasim ibn Da‘mrah, and Hajjaaj ibn A’rta‘ah, and others like them.

**Example:** what at-Tirmiizee 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 Mooaaal al-Ash‘aree who said, “I heard my father saying in the presence of the enemy, ‘The Messenger of Allaah (ﷺ) said that the gates of Jannah are under the shade of swords…” At-Tirmiizee said, “This *hadeeth* is *hasan* ghareeb, because the four narrators in its *sanad* are thiqaat except for Ja‘far ibn Sulaymaan. He is *sadoog* (honest), and this is why the *hadeeth* is lowered from the rank of *saheeh* to *hasan*.

### Where Most Likely Found

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-Tirmiizee, 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‘eeef*, and no dependable scholar graded it *saheeh*, then Aboo Daawood considers it as *hasan*.
3. Sunan ad-Daraqutni, d.385; he listed many of them in his *Sunan*.

### Terms Used by at-Tirmiizee and al-Baghawee

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

**Secondly,** al-Baghawee 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‘eeef* and *munkar*.

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

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

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

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

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

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

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

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

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

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

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

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

Both of these hadith are saheeh and they appear to conflict since the first one negates adwaah while the second one seems to affirm it.

**Method of Reconciling Between the Two Hadith:**
The scholars have reconciled between them in several ways, such as mentioning that adwaah is negated in the Prophet’s (peace be upon him) saying, “Nothing infects something else by contagion.” — Bukhaaree
Also, there is his (peace be upon him) 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?” — Bukhaaree

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 Hadith 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. Ikhilaaf al-Hadeeth, by al-Imaam ash-Shaafiee
2. Ta’weel Mukhtalif al-Hadeeth, by Ibn Qutaybah
3. Mushkil al-Hadeeth, by al-Tahaawee

**Naasikh:**
- Literally: removal, as in “nasakhat ash-shams ath-thill,” 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-hadeeth from the mansookh has exhausted and incapacitated the scholars of fiqh.”

The most renowned scholar in this field was ash-Shaafiee, about whom al-Imaam Ahmad commented, “We did not know the mujmal (general texts) apart from the mufassar (particular texts), nor the naasikh al-hadeeth from the mansookh until we sat and learned from ash-Shaafiee.”

**Ways of Telling the Naasikh Apart from the Mansookh:**
1. Outright statement from the Messenger of Allaah (peace be upon him), such as in the hadith of Buraydah in Saeheeh 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 Sahabab, such as Jaabir ibn ‘Abdillaah (may Allaah be pleased with him) saying, “The last of the two orders of the Messenger of Allaah (peace be upon him) was to not perform wudu’ after eating food cooked over fire.” — Ashaab as-Sunn
3. Knowing the time of occurrence, such as the hadith of Shaddaad ibn Awws, “The person who has hijaamah (blood-letting) performed on him, as well as the one who performs it, both nullify their fast,” — Aboo Daawood which was abrogated by the hadith of Ibn ‘Abbas stating “the Prophet (peace be upon him) had hijaamah performed on him while in a state of ihraam and fasting.” — Muslim

Some narrations from Shaddaad mention it took place at the time of the conquest of Makkah, whereas Ibn ‘Abbas accompanied the Prophet (peace be upon him) during the Farewell Hajj.

4. Scholarly consensus, such as the hadith, “If someone consumes alcoholic drink, then lash him. If he returns to it a fourth time, then he must be killed.” — Aboo Daawood, al-Tirmihee

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 Ahmad
2. Naasikh al-Hadeeth wa Mansookhuh, by Aboo Bakr Ahmad ibn Muhammad al-Athram
3. Naasikh al-Hadeeth wa Mansookhuh, by Ibn Shaheen
4. al-Fihd-nasik wal-Mansookh, by Muhammad ibn Moosaal al-Haajimee
5. Tajreeed al-Ahadith al-Mansookhah, by Ibn al-Jawzea

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as-Suyooti, 2/189; at-Tahaan, 55-59
Categories of Da‘eeef or Rejected Hadeeth

Due to Omission in the Isnaad

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

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

Due to Disparagement of the Narrator

Disparagement of ‘Adaab
- 1. Kathib (lying) – narration of a liar is called Mawdoo‘
- 2. at-Tuhmah bi-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

Disparagement of Dabt
- 1. Fubsh al-Ghalat (gross error) – his narration is known as Munkar
- 2. Soo‘ al-Hifth (poor memory) – his narration is known as Da‘eeef
- 3. Ghaffah (negligence) – his narration is known as Munkar
- 4. Kathrah al-Awhaam (many mistakes) – his narration is known as Mu‘allal
- 5. Mukhaalafah ath-Thiqaat (contradicting trustworthy narrators) – his narration is called:
  a) Mudraj, or
  b) Maqloob, or
  c) Mazeed fee Muttaasil al-Asaaneed, or
  d) Muddarib, or
  e) Musahhaf, or
  f) Shaath

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

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

### Omission in the *Isnaad*

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

**Types of Omission:**

1. **Obvious Omission:** This can be recognized by both the experts as well as others among the scholars of *hadeeth*. It occurs from the narrator not having met the *shaykh* from who he narrates; either because he was not alive at the same time, or he was alive but did not actually meet him; and he does not have *ijaazah* (permission) or *wijaadah* (finding written material) from him. As such, the person researching the various *isnaads* must know the *taareekh* (chronology) of the narrators, because it includes their dates of birth, death, period of study, and travels. The scholars have given four names to obvious omissions according to the location or number of narrators omitted. They are:
   a) *Mu‘allaq*
   b) *Mursal*
   c) *Mu‘dal*
   d) *Munqa‘i*

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

### Disparagement of the Narrator

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

**Reasons for Disparagement:**

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

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

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

### Ranks of Da‘eef

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

#### Ranks of Da‘eef due to Disparagement of the Narrator

According to the order given by Ibn Hajar (from weakest to strongest):

- *Mawdoo’*
- *followed by* matrook
- *then munkar*
- *then mu‘allal*
- *then mudraj*
- *then maqloob*
- *then mugtarib*

#### Ranks due to Omission in the Isnaad

- the worst is *mu‘dal*
- *then munqa’i*
- *then mudallas*
- *then mursal*

### Example

What was reported by at-Tirmithi 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 Muhammmad.”

At-Tirmithi 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, “Muḥammad (i.e. 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-Tahheeb:* he has leen (i.e. he is not given much weight)

### Ruling on Narrating It

The scholars of *hadeeth* permit narrating *da‘eef* *ahadeeth,* and being lenient with their *asaaneed,* without clarifying their weakness, but only when two conditions are fulfilled:

1. It is not related to *‘aqeedah* (beliefs), such as the attributes of Allaah  
2. It does not contain explanation of any legal rulings pertaining to the permissible and impermissible

### Ruling on Implementing It

It is desirable when it mentions the virtues of deeds, but with the following conditions:

1. The weakness is not severe  
2. The *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

### Ruling on Narrating the Mawdoo’ Hadeeth

**Hadeeth:** Not allowed, except when its weakness is made clear

### Ruling on Implementing the Mawdoo’ Hadeeth

**Hadeeth:** Not allowed

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

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

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*as-Suyootee, 1/179; at-Tahhaan, 62-65*
Mu‘allaq

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

Forms of Mu‘allaq Hadeeth:
1- Omitting the entire isnaad then saying, “The Messenger of Allaah (ﷺ) said…”
2- Omitting the entire isnaad with the exception of the Sahaabee, or the Sahaabee and Taabi’ee

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

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

Ruling of Mu‘allaq Hadeeth Appearing in the 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 in relation to the person it is attributed to.
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), then that is not enough to determine if it can be graded as saheeh from the person it is attributed to. Such a report could be saheeh, hasan, or da’eef, but not wahee because it appears in a book titled “as-Saheeh”. The way of determining the saheeh narration from others is by researching its isnaad and giving it a suitable grading.

as-Suyoo‘ee, 1/219; at-Ta‘haan, 68-73
**Mursal**

**Literally:** something that has been set free

**Technically:** omission of anyone after the Taabi’ee at the end of the isnaad

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<table>
<thead>
<tr>
<th>Form the Mursal Takes According to the Scholars of Hadeeth:</th>
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</thead>
<tbody>
<tr>
<td>A Taabi’ee, whether young or old, says, “The Messenger of Allaah (ﷺ) said...,” or “...did...,” or “...was done in his presence.”</td>
</tr>
</tbody>
</table>

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

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

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

**Use as Proof:** the general rule is that it is da’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 ‘udool (upright):

1. Majority of the scholars of hadeeth, 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.
2. Aboo Haneefah, Maalik, other scholars, and a widely known opinion of Ahmad: say it is saheeh and used as proof with the condition that the mursil (i.e. narrator of the mursal report) is a thiqah, and he only narrates from another thiqah. Their reasoning is that the Taabi’ee who is a thiqah would not allow himself to say, "the Messenger of Allaah (ﷺ) said...,” unless he actually heard it from another thiqah.
3. Ash-Shaafie on and other scholars: said it is accepted with four conditions.

Three conditions pertain to the narrator, and they are:

- a) The mursil is among the senior Taabi’een
- b) If he were to name whom he narrated from, he would name a thiqah
- c) His narration does not contradict narrations of the reliable buffaath (i.e. scholars at the level of haa’ith)

One condition pertains to the mursal narration itself, and it is one of the following four things:

- a) It is narrated through a different route in musnad form (i.e. connected isnaad reaching the Prophet (ﷺ))
- b) It is narrated through a different route in mursal form, and its mursil studied under teachers different from those of the initial mursil
- c) It conforms with the statement of a Sahaabee
- d) That most of the scholars pass judgments in accordance with it

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

**Ranks:**

1. Highest is the mursal by a Sahaabee known to have heard from the Prophet (ﷺ)
2. then a sahaabee who only saw the Prophet (ﷺ) and is not known to have heard from him
3. then the mukhadram
4. then the mutqin (precise narrator), such as Sa’eed ibn al-Musayyib
5. then the narrator who used to carefully select his shyookh, such as ash-Sha’bee and Mujaahid
6. then the mursal narrations of those who used to narrate from anyone, such as al-Hasan
7. the mursal narrations of those who were not one of the initial narrations, for example, such as the narrations of the younger Taabi’een, such as Qataadah, az-Zuhree and Humayd at-Taweel, most of their narrations 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-Sijistani
3. Jaami’ at-Tahdeeb see Abkaam al-Maraaseel, by Saladh ad-Deen Aboo Sa’eed ibn Khaleel ibn Kaykaldee al-‘Aal’ee
4. Tufhaat at-Tahseel see Thikr Ruwaat al-Maraaseel, by Aboo Zur’ah Ahmad ‘Abdur-Raheem al-‘Iraaqee

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

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

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

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

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| **Form the Mursal Takes According to the Scholars of Hadeeth:** | **Its Use as Proof:** the general rule is that it is da’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 ‘udool (upright):
| A Taabi’ee, whether young or old, says, “The Messenger of Allaah (ﷺ) said...,” or “...did...,” or “...was done in his presence.” | 1- Majority of the scholars of hadeeth, 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.
| **Example:** Muslim stated in his Saheeh: Muhammad ibn Raafi’ narrated to me saying, Juhayn narrated to us, from ‘Uqayl, from Ibn Shinaab, from Sa’eed ibn al-Musayyib that the Messenger of Allaah (ﷺ) prohibited the practice of muzaabah (sale of fresh dates on the tree for dry dates by measure). Muslim Sa’eed is a senior Taabi’ee who narrated this hadeth from the Prophet (ﷺ) without mentioning the intermediary between them. At the very least, the Saheeh is omitted. However, it is possible that others are omitted with him, such as another Taabi’ee, for instance. | 2- Aboo Haneefah, Maalik, other scholars, and a widely known opinion of Ahmad: say it is saheeh and used as proof with the condition that the mursil (i.e. narrator of the mursal report) is a thiqah, and he only narrates from another thiqah. Their reasoning is that the Taabi’ee who is a thiqah would not allow himself to say, “the Messenger of Allaah (ﷺ) said...,” unless he actually heard it from another thiqah.
| **Example:** | 3- Ash-Shaafie on and other scholars: said it is accepted with four conditions.
| More general than the view of the scholars of hadeeth, in that every munqah narration is mursal regardless of what form the breakage takes. | Three conditions pertain to the narrator, and they are:
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| | c) His narration does not contradict narrations of the reliable buffaath (i.e. scholars at the level of haa’ith)
| | One condition pertains to the mursal narration itself, and it is one of the following four things:
| | a) It is narrated through a different route in musnad form (i.e. connected isnaad reaching the Prophet (ﷺ))
| | b) It is narrated through a different route in mursal form, and its mursil studied under teachers different from those of the initial mursil
| | c) It conforms with the statement of a Sahaabee
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| **Form the Mursal Takes According to the Scholars of Fiqh and Usool:** | Only then are both a mursal narration and its supporting narration considered saheeh. In the case where a saheeh hadeth having one route of transmission contradicts the two of them and reconciliation is not possible, they are given preference over it because of the greater number of routes.
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| **Ruling on Mursal as-Sahaabee:** saheeh and used as proof. This is because it is rare to find the Sahaabah narrating from the Taabi’een, and if they did narrate from the Taabi’een, they made it clear. However, if they said, “the Messenger of Allaah (ﷺ) said...,” without clarification of whom they heard it from, the default is that they heard it from another Sahaabee, and omission of a Sahaabee in this case does no harm. | 2- then a sahaabee who only saw the Prophet (ﷺ) and is not known to have heard from him
| | 3- then the mukhadram
| | 4- then the mutqin (precise narrator), such as Sa’eed ibn al-Musayyib
| | 5- then the narrator who used to carefully select his shyookh, such as ash-Sha’bee and Mujaahid
| | 6- then the mursal narrations of those who used to narrate from anyone, such as al-Hasan
| | 7- as for the mursal from the younger Taabi’een, such as Qataadah, az-Zuhree and Humayd at-Taweel, most of their narration is from other Taabi’een

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**Mu‘dal and Munqatī’**

**Mu‘dal** – Literally: incapacitated

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

**Munqatī’** – Literally: disconnected

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

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

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

**Commonality Between Mu‘dal and Some Instances of Mu‘allaq**:

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

**Where Most Likely Found**:
- Kitaab as-Sunan, by Sa‘eed ibn Mansoor ⁶ ²⁴⁷
- Works by Ibn Abid-Dunyaa ⁶ ²⁸¹

**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 *munqatī’* 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 a 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.”

**Munqatī’ 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, *munqatī’* 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-Nukhbaa* as well as its explanation. In addition, the breakage could be at one or more spots – for instance, two or three different ones.

**Example**: what ‘Abdur-Razzaaq reported from ath-Thawree, from Aboo Isbaaq, from Zayd ibn Yuthay’, from Huthayfah in *marfoo’* form, “If you entrust Aboo Bakr with it, then he shall be strong and trustworthy.” Al-Haakim ⁷ One person has been omitted from the middle of this *isnaad*, and that is Shareek who was omitted between ath-Thawree and Aboo Isbaaq, since ath-Thawree did not hear the *hadeeth* directly from Aboo Isbaaq. In fact, he only heard it directly from Shareek who, in turn, heard it from Aboo Isbaaq. This type of breakage does not fit the definitions of the terms *mursal*, *mu‘allaq*, or *mu‘gal*. Hence, it is called *munqatī’*.

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

**Literally:** concealed in the dark; from the word *tadlees*

**Technically:** concealing a flaw in the iṣnaad, and enhancing its external appearance

<table>
<thead>
<tr>
<th><strong>Categories</strong></th>
<th><strong>Ruling, How Identified, Renowned Works</strong></th>
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</table>
| **1- *Tadlees al-Iṣnaad***: a narrator reports from someone he is known to have heard from; yet he narrates something which he did not hear directly from him. He takes the form of a narrator reporting from a *shaykh* whom he heard some aḥādīth; however, as for the *ḥadeeth* of which he is making *tadlees*, he did not actually hear it from him, but instead heard it from another *shaykh*. Hence, he omits the latter *shaykh* and narrates it from the former using a phrase that could imply direct hearing as well as the lack thereof, such as “*qaala*” (he said) or “*‘an*” (from), in order to give the impression that he did actually hear it directly. He does not make the outright claim that he heard it directly and refrains from using phrases like “*sami ‘tu*” (I heard), or “*ḥaddathanae*” (he narrated to me), so that he would not be lying. Furthermore, it is possible that he may have omitted one or even more people.  

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

**Example:*** al-Ḥaakim reported with his *sanad* to ‘Ālee ibn Khashrām who said, “‘ībū ‘Uayynah said to us, ‘*‘an*’ (from) az-Zuhrēe.’ He was asked, ‘Did you hear it from az-Zuhrēe?’ to which he replied, ‘No; neither from az-Zuhrēe, nor from the person who heard it from az-Zuhrēe. ‘Abdūr-Rażzaaq narrated to me, from Ma’amar, from az-Zuhrēe.’” Here, ‘ībū ‘Uayynah omitted two narrators between himself and az-Zuhrēe.  

**Ruling:** extremely undesirable, and most of the scholars have censured it.  

**Motives:**

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

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

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

2- *Tadlees ash-Shu‘uoykh:* a narrator reports a *ḥadeeth* from his *shaykh* which he heard from him directly, but names him using a name, *kunyah*, *nasab* (ascription), or he cannot be recognized in order to conceal his identity.  

**Example:** Aboo Bakr ibn Mujaahid, one of the reciters, saying, “‘Abdūlraḥmaan ibn ‘Abbae ‘Abdillāh narrated to us…” and saying that in reference to Aboo Bakr ibn ‘Abbae Daawood as-Sijistiāneen.  

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

**Motives:**

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

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There are Two Opinions about the Ruling on Narration of the Mudallas:

1- Rejecting it without exception, even if there is clarification of direct hearing, because *tadlees* itself is a form of disparagement.  

2- Considering details, which is the correct position:  

a) If there is a clear statement of direct hearing, the narration is accepted; meaning that if the narrator said “*sami ‘tu*” (I heard), or something similar, his *ḥadeeth* is accepted.  

b) If there is no clear statement of direct hearing, the narration is not accepted; meaning that if the narrator said, “*‘an*” (from), or something similar, his *ḥadeeth* is not accepted.  

**How is Tadlees Identified?**

1- Admission of the *mudallis* himself, such as in a situation where he was asked about it.  

2- One of the authoritative scholars of *ḥadeeth* stating its occurrence, and knowing that based upon his research and investigation.  

**Reasons for Censuring the Mudallis:**

1- Giving the false impression of hearing directly from someone whom he did not hear from  

2- Resorting to ambiguity instead of clarity  

3- Knowing that if he were to mention the person of whom he made *tadlees*, he would not be approved.  

**Most Renowned Works on the Subject:**

1- *At-Tabyeen li-Asma‘ al-Mudalliseen*, by al-Khateebe al-Baghdadeedī d.463  

2- *At-Tabyeen li-Asma‘ Al-Mudalliseen*, by Burhaan ad-Deen al-Halaabeeg d.581  

3- *Taaqaat al-Mudalliseen*, by Ibn Hajar d.952  

4- *Asma‘ al-Mudalliseen*, by as-Suyoooteeg d.911  

5- *Kashf al-Tadlees* ‘an Qalb Ahl al-Tadlees, by as-Suyoooteeg d.911

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al-Qaasimee, 132; at-Tahhaan, 78-84; as-Suyoooteeg, 1/223; al-Husnee, al-Manhal al-Lateef, 108
### Mursal Khafee

**Definition:**
- Literally: set free
- Technically: narrates from someone he met, or who was alive at same time, something he did not directly hear from him, using a phrase that could imply direct hearing, as well as the lack thereof, such as “qaala” (he said).

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

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

**Ruling:** da‘eeef because it is a type of munqati

**Most Renowned Works:**
- *al-Tafseel il-Mubah al-Maraaseel*, by al-Khaateebee al-Baghaadeedee

### Mu’an’an

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

**Example:** what Ibn Maajah reported saying: ‘Uthmaan ibn Abe Shaybah narrated to us saying, Mu’awiyyah ibn Hisaam narrated to us saying, Sufyaan narrated to us, ‘an (from) Usamaan ibn Zayd, ‘an (from) ‘Uthmaan ibn ‘Urwa, ‘an (from) ‘Urwa, ‘an (from) ‘Aa’ishah that she said, “the Messenger of Allaah (ﷺ) said, ‘Indeed, Allaah and His angels send salaah upon those who pray in the rightmost part of the row.” Ibn Maajah

**Is it Considered Muttaṣīl or Munqati’?**
1. There is an opinion that it is munqati’ 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 hadith, fiqh and usool, is that it is muttaṣīl if it fulfills certain conditions. They have agreed upon two of these conditions, and differed in stipulating others. As for the two conditions agreed upon as being necessary, and which Muslim views to be adequate, they are:
   a) The mu’an’in (i.e. person who used the term ‘an) is not muddalils
   b) It is possible for the mu’an’in and the person from whom he narrated to have met

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

### Mu’annan

**Definition:**
- Literally: from 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 munqati’ 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-Suyoootee*, 1/214, 217; *at-Tahhaan*, 84-86
**Mawdoo’**

**Literally:** placed down

**Technically:** invented, fabricated lie attributed to the Messenger of Allaah (ﷺ)

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**Introductory Points**

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

**Ruling on Narrating it:** impermissible by scholarly consensus, unless accompanied by clarification of it being mawdoo’. This is according to the hadith from Muslim, “Whoever narrates anything from me which is known to be a lie, then he is one of the two liars.” **Introduction to Sharee Muslim, with explanation of an-Nawawee**

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

1. **Admission of the waadi’ (fabricator):** such as the confession of Aboo ‘Ismah Nooh ibn Abee Maryam, who admitted to fabricating *ahaadeeth* about the virtues of the chapters of the Qur’aan and attributing them to Ibn ‘Abbaas.
2. **Something that qualifies as admission:** such as someone narrating 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, yet that *hadeeth* is not known from anyone except him.
3. **Certain quality of the narrator:** such as being a Raafidhee, and the *hadeeth* being about the virtues of Ahl al-Bayt
4. **Certain quality of the narration:** such as being poorly worded, or being contrary to sense perception and the clear texts of the Qur’aan

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

1. **Adherence to the isnaad:** they adhered to it in the narration of *ahaaadeeth*, 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 hadith:** such as traveling for their acquisition, investigation, verification, caution when narrating, spread of great scholars and authorities throughout the Islamic world, and clarification of rejected narrations from the accepted.
3. **Tracking of liars:** in order to combat story-tellers and liars, and warn people about them
4. **Clarifying the conditions of narrators:** by scrutinizing their lives and knowing their conditions, they would criticize and validate them. This gave rise to the science of al-Jaar wat-Ta’deel.
5. **Defining principles for identifying mawdoo’ narrations:** in order to know the signs of fabrication in the *sanad* and *matn*, or what could be deduced from the condition of a narrator.

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

**Reasons Behind Wad’:**

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

**Methods of the Karraamiyyah in Fabricating Hadeeth:** they say it is only permissible for tarheeb (encouragement) and tarheeb (warning). They use as proof what has been narrated in some routes of the *hadeeth* “Whoever lies on me intentionally,” where there is the added sentence “in order to misguide people” which is an addition that is not established. Thus, some of them make the claim, “We are lying for him, not on him.” This completely contradicts scholarly consensus, and al-Juwaynee was extremely strict in this regard, where he actually declared the *kufr* (disbelief) of the waddaa’een (fabricators).

**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:**

- AH-th-Th læbeeg
- S-l-Waahidee
- Aa-Zamakhsheer

**Most Renowned Works on the Subject:**

2. Al-Takkīrî fil-Ahâadeeth al-Mawdoo’ aat... by Ibn al-Qaysaraaneed, Muhammad ibn Taahir.
### 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 *thiqah*

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

1. The *hadeeth* 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 *hadeeth*.

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

**Rank:** follows the *mawdoo’* *hadeeth*

#### Difference Between Mawdoo’ and Matrook:

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

*Matrook:* *hadeeth* 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 *thiqah*

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

**Example:**

1. For the first definition: what was reported by an-Nasaa’ee and Ibn Maajah by way of Aboo Zukayr Yahyaa ibn Muhammad ibn Qays, from Hishaam ibn ‘Urwa, from his father, from ‘Aa’ishah in *marfoo* form: “Eat fresh dates with dried dates. Verily, if the son of Aadam eats them, *shaytaan* becomes upset.”
   
   An-Nasaa’ee said, “This is a *munkar hadeth*. Aboo Zukayr was the only one to narrate it, and he was an acceptable *shaykh*. Muslim collected *mutsaaba* ‘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 ‘Ubayyib ibn Habeeb al-Zayyaat, from Aboo Ishaaq, from al-‘Ayzaar ibn Hurayth, from Ibn ‘Abbaas, from the Prophet (ﷺ) that said, “Whoever establishes the prayer, gives the *Zakaah*, performs *Hajj*, fasts *Ramadaan*, and honors his guest shall enter Jannah.” Aboo Haatim said, “It is *munkar* because other narrators who are *thiqaat* reported it in *mawqoof* form from Aboo Ishaaq, and that is the *ma’roof* narration.”

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

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

- Literally: recognized; the opposite of *munkar* (disapproved)
- Technically: what is narrated by a *thiqah* in contradiction to what has been reported by a *da’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 Ishaaq, and that is the *ma’roof* narration.”

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*as-Suyooti, 1/240, 274, 295; at-Tahhaan, 93-97*
**Mu‘allal**

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

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

1. It is concealed and obscure  
2. It impairs the authenticity of the hadith

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

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

**Instance of ‘Ilal Which Does Not Impair Authenticity of the Hadith:** making mursal a narration which is connected by a thiqah. Based on this, some of the scholars have said that one of the types of saheeh hadith is the saheeh mu‘allal.

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

#### Which Isnaad is Examined for ‘Ilal?

The isnaad which appears to fulfill the conditions of being saheeh; the *ga‘al hadith* is rejected and not implemented, so it does not require examination for ‘illah.

**What Assists in Identifying the ‘Ilal?**

1. A narrator being alone in his narration  
2. Other narrators contradicting him  
3. Other factors

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

**Where Does ‘Ilal Occur?**

1. Most often in the isnaad; such as due to being mawqoof or mursal  
2. Less often in the matn; such as the hadith neglecting recitation of the basmalah in prayer

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

**Example:** the hadith of Ya‘laa ibn Ubayd, from ath-Thawree, from ‘Amr ibn Deenaar, from Ibn ‘Umar in marfoo form, “The two parties involved in a transaction have the right to keep or return goods…”. Ya‘laa erred in narrating from Sufyaan ath-Thawree by saying “‘Amr ibn Deenaar”, when it was in fact ‘Abdullaah ibn Deenaar. Thus, the matn is saheeh despite there being this ‘illah in the isnaad. Both ‘Amr and ‘Abdullaah ibn Deenaar are thiqah, and exchanging a thiqah for another thiqah does not affect the authenticity of the matn, even if such an error occurs in the isnaad.

3. ‘Ilal wa Ma‘rifah ar-Rijaal, by Ahmad ibn Hanbal.
4. ‘Ilal, by Bukhaaree.
5. ‘Ilal, by Muslim.
7. ‘Ilal as-Sagheer, by Tirmithi.
8. ‘Ilal, by Aboo Bakr Ahmad ibn Muhammad al-Khalil.

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<th>Source</th>
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<td>al-Madeen, al-Bukhaaree, Aboo Haatim, ad-Daraacuutnee</td>
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**Mudraj**

<table>
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<th>Literally: placed into and made part of something else</th>
<th>Technically: context of its isnaad has been modified, or something was interjected into its matn which is not actually part of it, and no distinction was made</th>
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### Introductory Points

**Reasons for Idraaj (Interjection):**
1. Clarifying a legal ruling
2. Deducing a legal ruling from the hadeth before finishing it
3. Explaining an obscure wording in the hadeth

**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: the context of its isnaad has been modified

One of its forms: the narrator mentions the isnaad, but due to a temporary disturbance, he interjects a statement from himself. As a result, some of those who hear him think that his statement is the matn for that isnaad, and they narrate it from him that way.

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

**Ibn Majah** It originated from Thaabit ibn Moosaa entering the gathering of Shareek ibn ‘Abdillaah al-Qaadee 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 mustanlee (assistant who repeats what is said) could write. He then looked towards Thaabit and said, “Whoever prays much at night, his face will appear beautiful during the day,” intending by that a reference to Thaabit and his pious disposition. However, Thaabit presumed it to be the matn for the foregoing isnaad, and he used to narrate it as such.

#### 2- Mudraj al-Matin: where something was interjected into the matn which is not actually a part of it, and no distinction was made

The interjection could be at:

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

b) The middle of the hadeth. This is less frequent than the first. For example, the hadeth of ‘Aa’ishah about the beginning of revelation, “The Prophet (ﷺ) used to yawthannath in the cave of Hira’ – meaning ta ‘abbud (devoting himself to worship) – for a number of nights.”  

**Ibn Abbas** The statement “meaning ta ‘abbud (devoting himself to worship)” is mudraj from az-Zuhree.

c) The end of the hadeth. This is the most frequent. For example, the marfoo’ hadeth of Aboo Hurayrah, “The pious slave has a double reward. By He in whose hand is my soul, were it not for striving in the path of Allaah, Hajj, and being dutiful to my mother, I would have loved to die as a slave.”  

**Ibn Sabeeh** The statement “By He in whose hand is my soul…” is the speech of Aboo Hurayrah because it is impossible for it to have emanated from the Prophet (ﷺ) since he could not have wished to be enslaved, and also since his mother was not alive for him to be dutiful to her.

#### Most Renowned Works on the Subject:

1. al-Faqi lil-Wasli al-Mudraj fin-Naqil, by al-Khaateeb al-Baghdadee 

2. Tagreeeb al-Manhaj bi-Tarteeb al-Mudraj, by Ibn Hajar d.852 which is an abridgement of the book al-Faqi by al-Baghdadee

3. al-Madraj ilal-Mudraj, by as-Suyootee d.911 which is an abridgement of Ibn Hajar’s book

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

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

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<tr>
<th>Reasons for it and Ruling on What it Produces</th>
<th>Categories and Most Renowned Works</th>
</tr>
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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 *wa'da'a een* (fabricators).  
**2-** Done for the purpose of examining and confirming the memory and *dabt* of the *muhadith*.  
**Ruling:** permissible for verifying the memory and qualification of the *muhadith*, 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 *dabt* and renders him *da'eeef*. | **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 *mashhoor hadeth* from “Saalim” but the narrator reports it as being from “Naafi’.”  
**Example:** Hammaad ibn ‘Amr an-Nageebee narrated from al-‘Amash, from Aboo Saali, from Aboo Hurayrah, in *marfoo’* form, “If you meet the polytheists along the road, do not initiate the greeting of *salaam* with them.” This is a *maqloob hadeth*. Hammaad performed the substitution by reporting it from al-‘Amash, whereas it was actually from Suhayl ibn Abee Saali, 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 left hand does not know what his right hand has spent.” In this particular passage, some narrators have reversed the order of words. It is supposed to read, “Such that his right hand does not know what his left 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 Baghdaad 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:**  

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

**Literally:** mazeed means added; muttaṣil is the opposite of munqaṭi'; and asaaneed is the plural of isnaad

**Technically:** the addition of a narrator somewhere in a sanad which appears to be connected

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| What Ibn al-Mubaarak narrated saying: Sufyaaan narrated to us, ‘Abdur-Rahmaan ibn Yazeed who said, Busr ibn ‘Ubaydillaah narrated to me saying, I heard Aboo Idrees who said, I heard Waathilah 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 munqaṭi’.  
2- If there is a clear statement of direct hearing, it is possible that the narrator heard it indirectly through the added person, and directly later on. |
| The Addition in this Example: it occurs in two spots. The first is the word “Sufyaaan” and the second is “Aboo Idrees.” The additions in these two spots were made by mistake.  
1- The addition of Sufyaaan is a mistake made by whoever came after Ibn al-Mubaarak, because a number of thiqaat narrated this hadeeth 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 from Ibn al-Mubaarak, because a number of thiqaat narrated this hadeeth from ‘Abdur-Rahmaan without making mention of Aboo Idrees. Some of them clearly stated that Busr heard directly from Waathilah. | If one or both conditions are not fulfilled, the addition is given preference and accepted, while the isnaad without the addition is considered munqaṭi’. However, its being munqaṭi’ is somewhat obscure, and this is what is called mursal khafee. | 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. |

**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 *idayraab**  
**Technically:** narrated from various different routes, all of equal strength

#### Expanded Definition

It is the *hadith* 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 *tarjeerah* (weighing and giving precedence).

#### Introductory Points

**Conditions Causing *idayraab***:  
1- Different narrations of the *hadith* 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

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

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

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

#### Categories

1- **Mudtarib as-Sanad**:  
**Example:** the *hadith* of Aboo Bakr (r) where he said, “O Messenger of Allaah! I see your hair has become grey.” He replied, “(Sooarah) Hood and its sisters have made me grey.”  
  
Ad-Daraaqutnee stated, “This is *mudtarib*, 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 *hadith* of Faatimah bint Qays (r) where she said, “The Messenger of Allaah (s) was asked about *zakaah*, and he said, ‘Property is liable rights other than *zakaah*.’”  
  
It was also reported from the same route with the wording, “Property is not liable to any right except *zakaah*.” Ibn Maajah  
  
Al-Iraqee stated, “This is an instance of *idayraab* which cannot be interpreted.”

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*as-Suyooti, 1/262; at-Tahhaan, 111-112*
Musahhaf and Muharraf

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

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

**Introductory Points**

**Its Importance:** revealing mistakes committed by some narrators

**Categories:**

1- With respect to where it occurs, which has two subcategories:

   a) *Tas-heef* in the *isnaad*
   
   Example: the hadeeth of Shu`bah from al-`Awwaam ibn Muraajim. Ib'n Ma'e'en committed *tas-heef* saying, “from al-'Awwam ibn Muzaa'jim.”

   b) *Tas-heef* in the *matn*
   
   Example: the hadith of Zayd ibn Thabit that the Prophet (ﷺ) *ihtajara* (made an enclosure for himself) in the masjid. Ibn Lahe'e'ah committed *tas-heef* saying, “*ihtajama* (had blood-letting performed on him) in the masjid.”

2- With respect to where it stems from, which has two subcategories:

   a) *Tas-heef* of eyesight: this is the more common type, where the writing is unclear to the sight of the reader, either due to poor handwriting or lack of dots.
   
   Example: “Whoever fasts *Ramadaan* and follows it with *sittan* (six) from Shawwaal…” Aboo Bakr as-`Soo'eel committed *tas-heef* saying, “Whoever fasts *Ramadaan* and follows it with *shay an* (something) from Shawwaal…”, changing *“sittan”* to *“shay an.”*

   b) *Tas-heef* of hearing: caused by poor hearing or the listener being at a distance, or something similar. Hence the words become unclear especially in the case where they follow the same pattern.
   
   Example: a hadith reported from ‘Aaasim al-Abwal, where some committed *tas-heef* saying from “*Waaqiil al-Abdab*”

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 wording of the letters, while retaining the form of the word.

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

**Tas-heef Impairing the *Dabt* of a Narrator:**

1- If it happens from him rarely, it does no harm, because no one is free from small errors or minor *tas-heef*

2- If it happens from him often, it impairs his *dabt*, and indicates that he is unfit as a narrator.

**Reasons for *Tas-heef* Occurring:**

1- Primarily caused by taking *hadeeth* only from books and written material, rather than *shuyookh*. That is why the scholars cautioned against taking *hadeeth* from someone who was a “*sahafee*” (i.e. only took from books and papers), where they said, “*Hadeeth* are not to be taken from a *sahafee*.”

2- Poor hearing

3- Poor vision

4- Poor handwriting

**Most Renowned Works on the Subject:**


2- *al-Tas-heef*, by ‘Alee ibn ‘Umar ad-Daararqutee١٣٨٥

3- *Ilaah Khata’ al-Muhadditheen*, by Aboo Sulaymaan Hamad ibn Muhammad al-Khaatibee al-Bustee١٣٨٨

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al-Khaṭṭāb, 397; al-Taḥtaan, 113-116
**Shaath and its Opposite, Mahfooth**

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

**Where Does Shu’ooth Occur?**

1. In the sanad
   - Example: what at-Tirmithi, an-Nasā’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 (ﷺ) leaving behind no one to inherit him except a mawlaa whom he had set free.” Ibn Jurayj and others also report it with a connected isnaad like Ibn ‘Uyaynah. However, 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 hadeeth is that of Ibn ‘Uyaynah.” Hammaad ibn Zayd is among the narrators who possess ‘adalah and dabbt, 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-Tirmithi, an-Nasā’ee, and ibn Maajah reported by way of ‘Abdul-Waahih 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-Waahih contradicted a large number of narrators about this, since they only reported it as an action of the Prophet (ﷺ), not as a statement of his. ‘Abdul-Waahih 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-Tirmithi, an-Nasā’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 (ﷺ) leaving behind no one to inherit him except a mawlaa whom he had set free.”

2. What Aboo Daawood and at-Tirmithi, an-Nasā’ee, and ibn Maajah reported by way of ‘Abdul-Waahih 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.”

**Ruling on the Mahfooth Narration:** accepted

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

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

Reasons

1- A narrator having many descriptions: such as a name, kunyah, laqab or a profession. If he is recognized by one of them, but is then mentioned with a quality he is lesser known by for some reason, it may be thought that he is another narrator. For example, Muhammad ibn as-Saa’ib ibn Bishr al-Kalbee. Some ascribed him to his grandfather saying, “Muhammad ibn Bishr”, while others named him “Hammamaib ibn as-Sa’a’ib”. Some have given him the kunyah “Abun-Nagub,” 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 Hammamaib 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.

Definitions of Majhool:

someone who himself is unknown, or his condition is unknown
- either he himself is unknown
- or he is known, but his condition is not, meaning his ‘adaalah and dabt

Name of his Narration: it has no specific name, but it is among the types of da’ef

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-Tadeel

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

3- Mubham: among the types of majhool, one whose name is not clearly stated in the hadeeth
Ruling on His Narration: not accepted until the narrator clearly states his name, or he is identified by way of another narration where he is clearly mentioned by name.
Reason for Rejecting his Narration: he himself is unknown, since someone whose name is not mentioned cannot be identified. It follows that his ‘adaalah is left unknown as well. Hence, his narration is not accepted.
If left unknown and referred to using a word indicating ta‘deel (validation), is his narration accepted? No. It is not, because he may be considered a thiqah to some while not so to others.

1- Al-Wuhaan, by al-Imaam Muslim, d.261
2- Muqddat Awaama al-Jam’ wat-Tafreeq, by al-Khaatib al-Baghdadee, d.463
3- Al-Asmaa’ al-Mubhamah fil-Anbaa’ al-Muhkamah, by al-Khaatib al-Baghdadee, d.463
4- Al-Mustafaad min Mubhamaat al-Matn wal-Isnaad, by al-Iraaqee, d.526

Most Renowned Works on the Subject
Bid‘ah and Soo’ al-Hifth

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

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

Types:
1- Bid’ah Mukaffirah: renders the person who commits it a kaafir, such as holding a belief that necessitates kufr. Narrations are rejected from someone who denies a well-established matter from the religion, or holds a belief contrary to it.
2- Bid’ah Mufassiqah: renders the person who commits it a faasiq, but not a kaafir.

Ruling on the Narration of a Mubtadi’ (Innovator):
1- If his bid’ah is mukaffirah, his narration is rejected
2- If his bid’ah is mufassiqah, the correct view, held by the majority of the scholars, is that his narration is accepted with two conditions:
   a) He does not promote his bid’ah
   b) He does not narrate anything that promotes his bid’ah

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

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

2- Poor memory resulting from old age, blindness, or books being burnt. He is also called mukhtalt (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 ikhtilaaf (confusion; mix-up) took place is accepted
   b) What he narrated after ikhtilaaf is rejected
   c) If it is unclear whether the narration took place before or after ikhtilaaf, no ruling is made until such can be distinguished

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

- Based on Whom it is Ascribed to:
  - Qudsee
  - Marfoo‘
  - Mawqoof
  - Maqtoo‘

- Other Types:
  - Musnad
  - Muttaṣil
  - Ziyaadah ath-Thiqaat
  - ‘I’tibaar, Mutaabi‘, and Shaahid
**Qudsee and Marfoo’**

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

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

**Marfoo’** – Literally: raised

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

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

### Difference Between it and Nabawee Hadith:
The qudsee hadith is from Allah in meaning and from the Prophet (ﷺ) in wording, while the nabawee hadith is from the Prophet (ﷺ) in both wording and meaning.

### Number of Qudsee Hadith:
more than two hundred

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

### Wordings Used for Narrating:
1. The Messenger of Allah (ﷺ) said, while narrating from his Lord (t),…
2. Allah (ta ‘alaah) said, in what His Messenger (ﷺ) narrated from Him,…

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

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

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

#### Expanded Definition

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

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

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

**Terms Used by Scholars of Fiqh from Khuraasaan**
- Marfoo’: they know it as khabar
- Mawqoof: they know it as athar

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

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

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

#### Ruling and Using as Proof

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

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

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as-Suyootee, 1/184; at-Tahhaan, 129-132
**Maqtoɔ**

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

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**Expanded Definition:** any statement or action ascribed or attributed to a Taabi'ee, or Taabi' at-Taabi'ee (the generation after the Taabi'een), or anyone from a later generation.

**Difference between Maqtoɔ and Munqaṭi:**
- Maqtoɔ is used in reference to the matn, and means that the statement attributed to a Taabi'ee or someone afterwards
- Munqaṭi is used in reference to the isnaad, and means that the isnaad of the narration is not muttaṣil (connected); thus placing it among the categories of da'eef hadeeth

**Examples:**
1. **Maqtoɔ Qawlee:** the statement of Al-Hasan Al-Asqee regarding praying behind an innovator, “You can pray, while he will be guilty of his bid’ah,” al-Bukhaaree
2. **Maqtoɔ Fi'lee:** the statement of Ibrahaam 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.”

**Its Use as Proof:**
The maqtoɔ narration cannot be used as a proof for any legal ruling, even if it is authentically attributed to the person who said it, since it is the saying or action of one of the Muslims. However, if there is a qareenah (supporting evidence) indicating that it is marfoo', 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 Maqtoɔ Most Likely Found In:**
1. Musannaf of Ibn Abee Shaybah 2.335
2. Musannaf of ‘Abdur-Razzaaq 2.211
3. Tafseer of Ibn Jareer 3.310
4. Tafseer of Ibn Abee Haatim 4.327
5. Tafseer of Ibn al-Munthir

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as-Suyooti, 1/184; at-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 mawsool
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 hadith whose sanad is connected from beginning to end, and it is marfoo’ to the Prophet (ﷺ).

**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 (chains of narration) are connected – they are not to be called muttasil unconditionally. However, if qualified, this is allowed and can be found in the comments of the scholars, such as, ‘This report is muttasil to Sa’eed ibn al-Musayyib, or az-Zuhree, or Maalik, etc.’ The reason is because such reports are called maqfoo’, and unrestrictedly calling them muttasil would be describing one thing with two contradictory terms.”

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

Ziyaadaat: plural of ziyadah
Thiqaat: plural of thiqa, the narrator who possesses ‘adi and dabi
Ziyaadah ath-Thiqaat: wordings in the narration of some thiqaat for a particular hadeeth which are additional to the narration of other thiqaat for the same hadeeth

Introductory Points

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

Where They Occur
1-In the isnaad: by making a mawqoof narration marfoo‘, or making a mursal narration mawsool. The addition in the isnaad produces two main things which often take place:
   a) Discrepancy between mawsool and mursal
   b) Discrepancy between marfoo‘ and mawqoof
   The scholars have devoted specific research to the remaining forms of additions in the isnaad, for example al-Maezeed fee Muttagil 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 fiqah and usool.
   b) Ruling in favor of the one who left it mursal or mawqoof. In other words, rejecting the addition. This is the opinion of most of the scholars of hadeeth.
   c) Ruling in favor of the majority. This is an opinion held by some scholars of hadeeth.
   d) Ruling in favor of the more precise. This is an opinion held by some scholars of hadeeth.

Example: The hadeeth “Marriage is not valid without a guardian.” It was narrated by Yoounus ibn Abae Ishaq as-Sab`ee’e, and his son Israa‘eel, and Qays ibn ar-Rabee‘, from Aboo Ishaq as musnad and muttasiq. It was also reported by Sufyaaan ath-Thawree and Shu‘bah ibn al-Hajjaaj, from Aboo Ishaq as mursal.

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

Ibn as-Salaah’s Classification of Ziyaadah according to Acceptance and Rejection:
1-An addition which does not contradict the narration of thiqaat or a more reliable narrator: It is accepted because it is like the hadeeth which has a statement narrated by only one thiqaat among a group of thiqaat.
   Example: What was reported by Muslim by way of ‘Alee ibn Mus-hir, from al-A‘maash, from Aboo Razzeen and Aboo ‘Saalihi, from Aboo Hurayrah (^), with the addition of the wording “then let him empty it out” in the hadeeth about a dog drinking from the vessel. The other huffaath amongst the students of al-A‘maash did not mention it, but instead narrated it as, “if a dog puts his tongue into the drinking vessel of any one of you, then let him wash it seven times.” The addition here is similar to a narration reported only by ‘Alee ibn Mus-hir, who is a thiqaat. Thus, the addition is accepted in this case.

2-An addition which contradicts the narration of thiqaat or a more reliable narrator: It is rejected as has preceded in the explanation of shaath.
   Example: The addition “The day of ‘Arafaah” in the hadeeth “The day of ‘Arafaah, the day of an-Nahr (i.e. the 10th of Thul-Hijjah), and the days of tasheerq (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 hadeeth have the addition. The person who made it was Moosaa ibn ‘Alee ibn Rabaab, from his father, from `Uqbah ibn `Aamir, and it is collected by at-Tirmitteeh, 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-Asheeqee, from Rib’e, from Huttayfah who said, “the Messenger of Allaah (^) 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-Asheeqee is the only one to narrate the addition “its soil”, and no other narrators made mention of it. The hadeeth has only been narrated as “…and all of the Earth has been made for us as a place of prostration, and as purification.”
I’tibaar, Mutaabi’, and Shaahid

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

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

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

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’: agrees with the wording of the fard hadith, whether narrated from the same Sahabaee or not.
2- Shaahid: agrees with the meaning of the fard hadith, whether narrated from the same Sahabaee or not.

These terms are sometimes used interchangeably.

Types:
1- Taammah: agreement exists from the beginning of the isnaad
2- Qaasirah: agreement exists from a later point during the isnaad

Examples

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

Some thought that only ash-Shaafi’ee narrated the hadith with this wording from Maalik, and considered it among the ghareeb narrations of ash-Shaafi’ee. This is so because the students of Maalik narrated it with the same isnaad, but with the wording “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 qaaasirah, and a shaahid:

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

2- Mutaaba’ah 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.”

as-Suyooti, 1/241; at-Tahhaan, 140-142
# The Narrator of Hadeeth

## Conditions For Acceptance of Narrator

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

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

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

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

## 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 sabeeh

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

#### Ruling on the Narration of Someone Who Repented from Fisq:
1. The narration of someone who repented from fisq is accepted
2. The narration of someone who repented from kathaab (lying) in the hadeeth of the Messenger of Allaah (ﷺ) is not accepted

#### Ruling on the Narration of Someone Who Took a Salary for Narrating:
1. Not accepted, according to some scholars such as Ahmad, Ishaaq, and Aboo Haatim
2. Accepted, according to other scholars such as Aboo Nu‘aym al-Faqi1 ibn Dukayn
3. In the case of someone who is prevented from earning a living due to narrating _hadeeth_, it is permissible for him to take a salary

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

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

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

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

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

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

#### Example:
at-Tirmiteeh and ibn Maajah reported by way of Rabee‘ah ibn Abee ‘Abdir-Rahmaan, 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-Azees ibn Muhammed ad-Daraawardee said, “Rabee‘ah ibn Abee ‘Abdir-Rahmaan narrated to me, from Suhayl. So, I went to meet Suhayl, and asked him about it, but he did not know of it. So I said, ‘Rabee‘ah narrated to me from you…’ After that, Suhayl began to say ‘‘Abdul-Azees 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:
- Akbaar man _Haddatha wa Nasiya_, by al-Khaatib al-Baghdadee 

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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, there are different reasons for disparagement, and someone may be undeservingly disparaged on grounds which are not valid.

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

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

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

Most Renowned Works on al-Jarh wat-Ta’deel
1. Al-Taareekh al-Kabeer, by al-Bukhaaree d.296 which is general, dealing with both thiqaat and du’afa’
2. Al-Jarh wat-Ta’deel, by Ibn Abee Haatim which is general, dealing with both thiqaat and du’afa’
3. Ath-Thiqaat, by Ibn Hibbaan d.354 which deals specifically with thiqaat
4. Al-Kaamil fid-Du’afa’, by Ibn ‘Adee which deals specifically with du’afa’
5. Al-Kamaal fee Asmaa ar-Rijaal, by ’Abdul-Ghanee al-Maqdisee d.780 which deals specifically with the narrators found in the six books of hadith
6. Meezaan al-l’tidaal, by ath-Thahabee d.748 which deals specifically with du’afa’ and matrookeen (abandoned narrators)
7. Tahtheeb at-Tahtheeb, by Ibn Hajar d.852, which is one of the adaptations and abridgements of the book al-Kamaal

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

#### Grades of Ta‘deel

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

1. **Superlative form indicating trustworthiness and reliability**
   - Example: *athbat an-naas* (the firmest of people); or *awthaq* (most trustworthy); or he is the *awthaq* person I have encountered.

2. **Emphasis by using one or two descriptions indicating reliability**
   - Example: *thiqatun thiqah* (reliable and trustworthy); or *thiqatun thabt* (trustworthy and of proven record); or *thabtu hujjah* (of proven record, and a proof); or *thiqatun ma‘moon* (trustworthy and reliable).

3. **Indicates reliability, but without emphasis**
   - Example: *thiqah*; or *hujjah* (proof); or *thabt* (of proven record); or he is like a *mug-taf*, or *‘adlun gaabit* (upright and retentive).

4. **Indicates ta‘deel (validation), but without the sense of ḍabṭ**
   - Example: *sadooq* (honest); or *maḥalluhu as-sidiq* (generally truthful); or *laa ba‘sa bihi* (no objection to him).

5. **Indicates neither reliability nor disparagement**
   - Example: *shaykh*; or people have narrated from him; or *ilaa as-sidiqi maa huwa* (inclined to truthfulness); or *wasat* (acceptable); or *shaykhun wasat*.

6. **Indicates a sense of being near disparagement**
   - Example: *saalib al-hadeeth* (fit to report hadeeth); or *yuktabu haddithuhu* (his hadeeth are written); or *yu’tabar bihi* (given consideration); or *muqaarib al-hadeeth* (average); or *saalib* (fair).

#### Rulings on These Gradings:

1. **The first three**: their narrations are used as proof, although some are stronger than others.
2. **Fourth and fifth**: their narrations are not used as proof. However, their hadeth 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 ḍabṭ.

#### Grades of Jarh

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

1. **Indicates carelessness, and is the lightest grade of jarh**
   - Example: *layyin al-hadeeth* (of little weight); or *feehi maqaal* (statements have been leveled at him); or *feehi ḥadeethi ga‘f* (his narrations contain weakness); or *laysa bi-thaak* (not of high standing); or *laysa bi-ma‘moon* (unreliable).

2. **Clearly indicates that he cannot be used as proof, or other similar remarks**
   - Example: *laa yuktabu bihi* (not used as a proof); or *da‘eef*; or *laahu ma‘nakeer* (has munkar reports); or *waahin* (feeble); or *da‘‘a‘fahu* (they declared him weak).

3. **Indicates that Jarh is not to be written**
   - Example: *laa yuktabu bihi* (his hadeeth are not to be written); or *laa tabilii ar-rwaayah ‘anhahu* (not permissible to report from him); or *da‘eef jiddan* (very weak); or *waahin bi-marrah* (extremely feeble); or *taraboo haddithahu* (they discarded his hadeeth).

4. **Indicates that he has been accused of lying**
   - Example: *mutthahamun bil-kathib* (accused of fabrication); or *yasirr al-hadeeth* (steals hadeeth); or *saqit* (notorious); or *laysa bi-thiqah* (not trustworthy).

5. **Indicates he has been characterized as a liar**
   - Example: *kaththab (established liar)*; or *daajjaal (impostor)*; or *waadan* (established fabricator); or *yakthib* (tells lies); or *yada‘* (fabricates).

6. **Superlative form indicating lying**
   - Example: *akthab an-naas* (the most dishonest of people); or *ilayhi al-muntahaa fil-kathib* (aw wa‘ad‘) (lying or fabrication gets no worse than him); or *rukn al-kathib* (the cornerstone of lying); or *ma‘adin al-kathib* (inherent liar).

#### Rulings on These Gradings:

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

***Samaa’ al-Hadeeth***

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

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

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

***Tahammul al-Hadeeth***

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

***Dabt of Hadeeth***

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

***Are Islaam and Maturity Conditions for Tahammul al-Hadeeth?***

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

***Methods of Tahammul al-Hadeeth:***

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

<table>
<thead>
<tr>
<th>Samaa’ min Laftah ash-Shaykh</th>
<th>Qiraa’ah ‘alaalaa ash-Shaykh; or ‘Ard</th>
<th>Ijaazah</th>
<th>Munaawalah</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Definition:</strong></td>
<td>The shaykh reads, whether from memory or his book, and the student listens, whether he writes or not.</td>
<td><strong>Definition:</strong> A student reads and the shaykh listens. This applies if the student himself reads, or he listens while someone else reads. It also applies whether the reading is from memory or book. The shaykh follows along with the reader from memory or while holding his own book, or while another thiqah is holding his book.</td>
<td><strong>Types:</strong> 1- With ijaazah: the absolute highest level of ijaazah. A form it takes is where the shaykh gives his book to the student and says to him, “These are my narrations from Person A, so narrate them from me.” He then leaves his book with him, either to keep or borrow for the purpose of copying. <strong>Ruling on Narrating What is Received:</strong> Permissible, and it ranks lower than samaa’ and qiraa’ah alaa al-shaykh. 2- Without ijaazah: the shaykh gives his book to the student, while only telling him, “These are the narrations I have heard.” <strong>Ruling on Narrating What is Received:</strong> Impermissible. <strong>Phrases of Adaa’:</strong> Better is to say naawalanee (he presented to me), or naawalanee wa ajazaa lee (he presented it to me and permitted me). <strong>Permissible:</strong> using qualified phrases of samaa’ and qiraa’ah such as haddathanaa, munaawalatan, or akhbaranee munaawalatan wa ijaazatan (he reported to us, with munaawalah and ijaazah).</td>
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</table>
| **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), haddathanaee (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 haddathanaee b) For qiraa’ah (reading): akhbaranee (he reported to me) c) For ijaazah (permission): anba’aanee (he informed me) d) For samaa’ al-muthaakaraa (informal hearing): qaala lee (he said to me), or thakara lee (he told me) | **Its Form:** The shaykh saying to the student, “I permit you to narrateSaheeh al-Bukhaaree from me,” for instance. **Types:** 1- The shaykh gives ijaazah for a specific thing to a specific person; such as, “I permit you to narrate Saheeh al-Bukhaaree.” This is the highest level of ijaazah which does not include munaawalah. 2- An unspecified thing to a specific person; such as, “I permit you to narrate all you heard from me.” 3- An unspecified thing to an unspecified person; such as, “I permit the people of my time to narrate all they heard from me.” 4- For an ambiguous thing, or to an ambiguous person; such as, “I permit you to narrate the book as-Sunan” while the shaykh narrates several of the Sunan works; or “I permit Muhammad ibn Khaalid ad-Dimashqee…” while there are several people sharing that name. 5- To a non-existent person; either a living person along with those who ensue from him, such as, “I permit Person A and all his offspring…”; or the non-existent person independently, such as “I permit the offspring of Person A…” **Ruling on Narrating What is Received:** The first type: The correct view is that its narration and implementation are permissible. The remaining types: there is contention over their permissibility. **Phrases of Adaa’:** Best form: ajazaa lee fulaan (he permitted me) **Permitted form:** using qualified phrases of samaa’ and qiraa’ah, such as haddathanaa, ijaazatan (he narrated to us using the method of ijaazah). **Later times:** anba’aanee (he informed me) | | **Types:** | **Phrases of Adaa’**: 1) For samaa’ (hearing directly): sami’tu (I heard), haddathanaee (he narrated to me), akhbaranee (he reported to me), or thakara lee (he mentioned to me). 2) For qiraa’ah (reading): akhbaranee (he reported to me) 3) For ijaazah (permission): anba’aanee (he informed me) 4) For samaa’ al-muthaakaraa (informal hearing): qaala lee (he said to me), or thakara lee (he told me) 5) For ijaazah (reading): by Aboo Haneefah (d.150) and Ibn Abee Thi’b (d.158), and an opinion narrated from Maalik (d.179). |}

Tahhaan, 157-161
### Methods of Tahammul al-Hadeeth

<table>
<thead>
<tr>
<th>Kitaabah</th>
<th>I‘laam</th>
<th>Wasliyyah</th>
<th>Wijaadah</th>
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<tbody>
<tr>
<td><strong>Its Form:</strong> The shaykh writes his narrations for someone present or absent, by writing them himself or asking someone else to write.</td>
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<td><strong>Types:</strong></td>
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<tr>
<td>1- With ijaazah: I permit you to narrate what I have written for you or to you.</td>
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<tr>
<td>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.</td>
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<tr>
<td><strong>Ruling on Narrating What is Received:</strong> There are two opinions:</td>
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<td></td>
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<tr>
<td>1- Permissible: according to many scholars of hadeeth, fiqh, and usool</td>
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<tr>
<td>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.</td>
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<tr>
<td><strong>Phrases of Aadaa:</strong></td>
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<tr>
<td>A‘lamanee shaykhee bi-kathaa (my shaykh declared to me)</td>
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</tbody>
</table>

| **Its Form:** The student finds ahaadeeth in the handwriting of a shaykh who used to narrate those ahaadeeth. The student knew that shaykh but did not hear from him, nor did he have ijaazah from him. |
| **Ruling on Narrating What is Received:** |
| 1- Impermissible: the more preferred view |
| 2- Permissible: the less preferred view, because the shaykh bequeathed a book to the student without granting him permission to narrate it. |
| **Phrases of Aadaa:** |
| Awsaa ilayya fulaanun bi-kathaa (Person A bequeathed to me…) or haddathanee fulaanun wasiyyatan (he narrated to me using the method of 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:** |
| 1- Impermissible: the more preferred view |
| 2- Permissible: the less preferred view, because the shaykh bequeathed a book to the student without granting him permission to narrate it. |
| **Phrases of Aadaa:** |
| Awsaa ilayya fulaanun bi-kathaa (Person A bequeathed to me…) or haddathanee fulaanun wasiyyatan (he narrated to me using the method of wasiyyah) |

| **Is proof necessary to confirm the handwriting?** |
| 1- Some scholars have stipulated proof to confirm handwriting, claiming that some handwriting can be confused. |
| 2- 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 qiraa‘ah qualified, such as haddathanee fulaan aw akhbaranee kitaabatun (he narrated to me using the method of kitaabah) |

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

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

Duties of Someone who Writes Hadeeth:
1- Ensuring the precision and accuracy of vowel signs and dots in order to remove confusion; and placing vowel signs on proper nouns, since they cannot be determined by what comes before or after them
2- Writing clearly and conforming with the established rules which govern handwriting
3- Not devising and using special terminology or symbols which others do not know
4- Praising Allaah ( ﷺ), using terms such as اَلْحَمْدَلله (al-hamde lillah); the Most Mighty and Sublime
5- Including salaam and salaam upon the Prophet ( ﷺ) each time he is mentioned, and not becoming weary due to repetition. It is undesirable to mention only salaah, or only salaam, or to use symbols such as صلى ﷺ عليه وسلم (Sallallaahu ‘alaihi wasallam), while the prohibition was for someone who would not forget, and it was feared he would completely rely upon written documentation if he were to write.
6- Invoking Allaah’s pleasure and mercy upon the Sahaabah and scholars

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

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

Technical Terms Used when Writing Phrases of Adaa’ as well as Others:
1- بتلاخ (thanaa) or ﴿ (naa)
2- ﴿ (anaa) or ﴿ (aranaa)
3- MBAEEEL (switching) from one isnaad to another: ﴿ pronounced haa
4- If a word is omitted in writing for the purpose of brevity: If qala (he said) or something similar is omitted between individuals of the isnaad, the reader should still pronounce it. For instance, in “haddathanaa ‘Abdullaah ibn Yoosuf akhbaranaa Maalik,” we would say “qala akhbaranaa Maalik.” Also, if the word “annahu (that he)” is omitted at the end of the isnaad, one should pronounce it. For instance, in “an Abee Hurayraa qala” we say “annahu qala.” This is done to make the statement conform to the rules of Arabic grammar.

Travelling to Acquire Hadeeth: The scholars exercised unparalleled care and concern in collecting and verifying the hadeeth. As a result, they expended astounding effort and time accomplishing this task. After one of them would collect all the hadeeth of the scholars in his locality, he would travel to any other land, whether near or far, if he heard there was a shaykh there who narrated the hadeeth of the Messenger of Allaah ( ﷺ). He would do so bearing hardships along the way which no one knows of except Allaah ( ﷺ), and there are exhilarating accounts of such experiences. In his book, Ar-Riyah 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 the noble 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-Saydalaanee
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 are performed based on the criteria that have preceded, it is permissible for him to narrate from his book, even if his book is not at hand, since it is highly unlikely that he would make any alterations or substitutions – especially if he typically recognizes such alterations. This is the view of the majority of scholars.

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 is due to necessity only.

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

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

al-Qaasimee, 225; at-Tahhaan, 164-174
Methods of Tasneef (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.

<table>
<thead>
<tr>
<th>Method</th>
<th>Earliest Compiler</th>
</tr>
</thead>
<tbody>
<tr>
<td>1- Jawaami'</td>
<td>among the earliest was the Jaami' of Ma'mar</td>
</tr>
<tr>
<td>2- Muwatta'aat</td>
<td>among the earliest was the Muwatta' of Muhammad ibn Abe</td>
</tr>
<tr>
<td>3- Musannafaat</td>
<td>among the earliest was the Musannaf of Hammaad ibn Salamah al-Basree</td>
</tr>
<tr>
<td>4- Ajzaa'</td>
<td>among the earliest was Juz' maq Rawaahu Aboo Haneefah 'an as-Sahaabah, by Aboo Ma'shar</td>
</tr>
<tr>
<td>5- Masaaneed</td>
<td>among the earliest was the Musnad of Abee Dawood at-Tayaaliseed</td>
</tr>
<tr>
<td>6- Sunan</td>
<td>among the earliest was the Sunan of Muhammad ibn Idrees ash-Shaafiie</td>
</tr>
<tr>
<td>7- Sihaah</td>
<td>among the earliest was Saheeh al-Bukhaaree</td>
</tr>
<tr>
<td>8- Ma'aajim</td>
<td>among the earliest was Mu'jam as-Sahaabah, by Ahmad ibn `Alee al-Mawsilee</td>
</tr>
<tr>
<td>9- Mustakhrjaat</td>
<td>among the earliest was the Mustakhraj of Aboo 'Awaanah al-Isfaraayene</td>
</tr>
<tr>
<td>10- Atraaf</td>
<td>among the earliest was Atraaf as-Saeheehayn, by Ibraahaem ad-Dimashqee</td>
</tr>
<tr>
<td>11- Mustadrakaat ala al-Jawaami'</td>
<td>among the earliest was the Mustadrak of al-Haakim</td>
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<tr>
<td>12- Majaamee'</td>
<td>among the earliest was al-Jam' Bayna as-Saeheehayn, by Muhammad al-Humayde</td>
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<tr>
<td>13- Zawaa'id</td>
<td>among the earliest was Mijaah az-Zujaajah fee Zawaa'id ibn Maajah, by al-Booqeere</td>
</tr>
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</table>
Methods of *Ta'neef*

<table>
<thead>
<tr>
<th>Jawaami'</th>
<th>Muwaatta'aat</th>
<th>Muṣannafaat</th>
</tr>
</thead>
</table>

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

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

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

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

**Most Renowned:**
1. *Muwaatta’* of Muhammad ibn Abee Thib d.158
2. *Muwaatta’* of Maalik ibn Anas al-Madane d.179
3. *Muwaatta’* of Abdullah al-Marwaze d.235
4. *Muṣannafaat* of Qa’ee ibn Makhlad al-Qurtubee d.276

**Definition:** Only in name

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

**Most Renowned:**
1. *Muṣannafaat* of Aboo Salah Hammaad ibn Salama d.167
5. *Muṣannafaat* of Qa’ee ibn Makhlad al-Qurtubee d.276

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

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</thead>
<tbody>
<tr>
<td><strong>Aijza’</strong></td>
<td><strong>Masaaneed</strong></td>
</tr>
</tbody>
</table>

**Definition:** Plural of Juz’. It is a small book containing one of two things:

1- A collection of ahaadeeth narrated from one individual, whether of the Sahaabah or those afterwards, such as Juz’ maa Rawaa’hu Aboo Haneefah min aq-Sahaabah, by Aboo Ma’shar ‘Abdul-Kareem at-Tabaree.

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.

**Definition:** Books of hadeeth 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.
4- Musnad of ‘Abdullaah ibn az-Zubayr al-Humaydeen.
5- Musnad of Musaddad ibn Musarhad al-Bagree.
6- Musnad of Aboo Khaythamah Zuhayr ibn Harb.
7- Musnad of Ahmad ibn Hanbal.
8- Musnad of ‘Abd ibn Humayd.
9- Musnad of Nu’yam ibn Hammaad.
10- Musnad of Aboo Ya‘laa Ahmад al-Mawgile.

**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 al-Bayhaqee.
6- Sunan of ad-Daraquathee.
7- Sunan of al-Bayhaqee.

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

<table>
<thead>
<tr>
<th>Sihaah</th>
<th>Ma‘aajim</th>
<th>Mustakhrajaat</th>
</tr>
</thead>
</table>
| **Definition:** Books whose ahaadeeth are arranged according to:  
1- Masaaneeed as-Sahaabah  
2- or Shuyookh (teachers)  
3- or Buldaan (geographical regions)  
4- Others  
In most cases, names are arranged in alphabetical order.  
Ma‘aajim are many, and the Most Renowned are:  
1- Mu‘jam as-Sahaabah, by Ahmad ibn ‘Alee al-Mawsileeh  
2- Al-Mu‘jam al-Kabeer, by Sulaymaan ibn Abymad at-Tabaraanee  
3- Al-Mu‘jam al-Awqat, by at-Tabaraanee  
4- Al-Mu‘jam as-Saqaheer, by at-Tabaraanee, wherein he collected narrations from one thousand of his shuyookh; in most cases each of whom had one hadaath.  
5- Mu‘jam as-Sahaabah, by Ahmad ibn ‘Alee ibn Laal al-Hamathaaanee |

**Definition:** Plural of mustakhraaj, where a compiler takes an existing book of hadeeth and reports the same narrations, but with his own asaaneed which do not go through the route of the original author.  
Thus, he may meet with him at his shaykh or a further point in the isnaad; even at the level of a Sahaabee. 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 ‘uluuw (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- Mustakhraaj on al-Bukhaareee:  
a) Mustakhraaj of al-Ismaeeeeleeh  
b) Mustakhraaj of al-Gheerreeee  
c) Mustakhraaj of Ibn Abee Thuahee  
2- Mustakhraaj on Muslim:  
a) Mustakhraaj Abee ‘Awaanah al-Isfaraayeenee  
b) Mustakhraaj of al-Heeree  
c) Mustakhraaj of Aboo Haamiid al-Haraawe  
3- Mustakhraaj on al-Bukhaaree and Muslim together:  
a) Mustakhraaj of Ibn al-Akhram  
b) Mustakhraaj of Aboo Bakr al-Barqaaneen  
c) Mustakhraaj of Aboo Nu‘aym al-Qasbaaneen  
4- Mustakhraaj on the Sunan works  
a) Mustakhraaj on Sunan Abee Daawood  
by Qaasim ibn Asbaagh |
Methods of Tasneef

**Books of Atraaf**

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

**Organization:**
1. Most are arranged to masaaneed of names of the Sabaabah in alphabetical order
2. In rare cases, they are arranged alphabetically according to the beginning of the matn, as in:
   a) Atraaf al-Gharaa 'ib wal-Atraaf, by ad-Daraarqumee, arranged by Muhammad ibn Taaahir al-Maqdisi
   b) Al-Kashshaaf fee Ma’rafeh al-Atraaf, by Muhammad ibn ‘Alee al-Husaynee
3. The number of hadeeth narrated by each Sabaabah in the books covered by works of atraaf

**Purposes:** The books of atraaf are helpful in finding:
1. Whether a given hadeeth is ghareeb, ‘azeem, 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 Sabaabah in the books covered by works of atraaf

**Note:**
1. Books on atraaf do not provide the complete matn of the hadeeth
2. They do not give the exact same wording of the hadeeth, but instead provide the meaning.
   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 Ibraheem ibn Muhammad ad-Dimashqee
2. Atraaf as-Saheehayn, by Aboo Muhammad Khalaf ibn Muhammad al-Waasitee
5. Atraaf al-Masaaneed al-Asharah, by Abul-‘Abbaas ‘Abd ibn Muhammad al-Booseeree

**Mustadrakaat ‘ala al-Jawaami’**

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

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

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

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

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1) Refers to the atraaf of the Six Books.
2) Refers to the atraaf of the four sunan works.
4) Refers to the Muwaatta’ of Abee ‘Alee al-Mawqilee.
5) Refers to the six Books and Muwaatta’ Maalik.
Methods of Tasnee

### Majaamee

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

**Examples:**
1. Al-Jam’ Bayna as-Saheehayn, by Muhammad al-Humaydee
2. Al-Tajreed lis-Saheeh was-Sunan
3. Jaami’ al-Usool min Alaaadeth ar-Rasool
4. Mashaariq al-Anwaar an-Nabawiyiyyah min Shihaah al-Akhbaar al-Mustafawiyiyyah
5. Jam’ al-Fawaa’id min Jaami’ al-Usool wa Majma’ az-Zawaa’id, by Muhammad ibn Muhammad ibn Sulaymaan al-Maghribee

- Saheeh al-Bukhaaree
- Saheeh Muslim
- Muwatta Maalik
- Sunan al-Tirmithi
- Sunan an-Nasaa’ee
- Sunan Abbe Daawood
- Sunan Ibn Maajah
- Musnad Ahmad
- Musnad ad-Daaramee
- Musnad Abbe Bakr Ahmad ibn Umar al-Bazzaar
- Musnad Abbe Ya’laa
- Al-Mu’jam al-Kabeer, by at-Tabaaraanee
- Al-Mu’jam al-Awsat, by at-Tabaaraanee
- Al-Mu’jam as-Sagheer, by at-Tabaaraanee

### Zawaa’id

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

**Examples:**
1. Miisbaah az-Zuajajah fee Zawaa’id Ibn Maajah, by Ahmad ibn Muhammad al-Booseereee
2. Fawaa’id Al-Muntaaqee li-Zawaa’id al-Bayhaqee, by al-Booseereee
3. Al-Jam al-Mu’jam bi-Zawaa’id al-Asbath, by al-Booseereee

- Musnad Abe Daawood at-Tayaalisee
- Musnad al-Humaydee
- Musnad Musaddad Ibn Musarhad
- Musnad Abbe Bakr ibn Abbe Shayaheh
- Musnad Isaaq ibn Raahawayh
- Musnad Muhammad ibn Yahya al-Adanee
- Musnad Ahmaad ibn Manee
- Musnad Abi Ibn Humayd
- Musnad al-Haarifh ibn Abe Ussamaan
- Musnad Abbe Ya’laa al-Mawsilee
- Musnad Usamaan al-Masaaneed ath-Thamaaniyah
- Musnad Usamaan al-Masaaneed ath-Thamaaniyah
- Musnad Ahmaad
- Al-Ma’taalib Al-Aliyah bi-Zawaa’id al-Masaaneed ath-Thamaaniyah, by Ibn Hajar al-Aasqalaaneen
- Al-Ma’taalib Al-Aliyah bi-Zawaa’id al-Masaaneed ath-Thamaaniyah


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### Jum’ah, Usool at-Takhreej, 18-19

1. The Six Books: al-Bukhaaree, Muslim, at-Tirmithi, an-Nasaa’ee, Abbe Daawood, and Ibn Maajah
2. al-Bukhaaree, Muslim, al-Muwaatta’, at-Tirmithi, an-Nasaa’ee, and Abbe Daawood
3. Combined between Saheeh al-Bukhaaree and Muslim
4. al-Bukhaaree, Muslim, Sunan at-Tirmithi, Sunan Abe 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*

<table>
<thead>
<tr>
<th>Most Renowned Works on the Subject</th>
<th>An-Nihaayah fee Ghareeb al-Hadeeth wal-Athar, by Ibn al-Attheer</th>
</tr>
</thead>
<tbody>
<tr>
<td>From the beginning of <em>tadween</em> (i.e. formal collection and mass documentation), the scholars became active in compiling works on <em>ghareeb al-hadeeth</em>. Among the first compilations was <em>Ghareeb al-Hadeeth</em>, by An-Nadr ibn Shumayl. d.203 Thereafter, tens of works appeared in succession between the years 210 and 600. Among the most renowned are:</td>
<td></td>
</tr>
<tr>
<td>1. <strong>Ghareeb al-Hadeeth</strong>, by An-Nadr ibn Shumayl d.203</td>
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<tr>
<td>2. <strong>Ghareeb al-Aathaar</strong>, by Qurtyub d.205</td>
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<td>3. <strong>Kitaab fil-Ghareeb</strong>, by Ma'mar ibn al-Muthanna al-Bagree d.210</td>
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<tr>
<td>4. <strong>Kitaab fil-Ghareeb</strong>, by 'Abdul-Malik ibn Qurayb al-Asmaee d.216</td>
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<tr>
<td>5. <strong>Ghareeb al-Hadeeth</strong>, by Aboo 'Ubayd al-Qasim ibn Sallaam d.224</td>
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<tr>
<td>6. <strong>Ghareeb al-Hadeeth</strong>, by 'Abdullaah ibn Muslim ibn Qataybah d.266</td>
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<td>9. <strong>Ghareeb al-Hadeeth</strong>, by Ahmad ibn Yatlaa, commonly known as Tha'lab d.291</td>
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<td>11. <strong>Ghareeb al-Hadeeth alaa Musnad Ahmadd</strong>, by Muhammad az-Zaahid d.345</td>
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<td>13. <strong>Al-Ghareebayn (Ghareeb al-Qur'aan was-Sunnah)</strong>, by Ahmad al-Harawee d.401</td>
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<td>14. <strong>Al-Mugheeth</strong>, by Muhammad ibn Abee Bakr al-Ashbahanee d.581, in which he completed al-Ghareebayn</td>
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<td>15. <strong>Al-Faa'il fee Ghareeb al-Hadeeth</strong>, by Muhammadd ibn 'Umar az-Zamakhsharee d.583</td>
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<td>18. <strong>Kitaab fil-Ghareeb</strong>, by 'Abdul-Lateef al-Baghdaadee d.629</td>
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<td>19. <strong>Kitaab fil-Ghareeb</strong>, by Ibn al-Haajib d.646</td>
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**The book consists of five volumes:** Ibn al-Attheer acquired much knowledge in the area of explaining *ghareeb al-hadeeth*. Thus, he imparted that and augmented it with detailed independent research, so much so that his book is considered the utmost authority in this discipline. Only a few *ahadeeth* escaped him, and as-Suyootee discussed them in *ad-Durr an-Naatheer* as well as *al-Tahteeb wat-Tahteeb ‘alaal Nihaayah al-Ghareeb*.  

**Methodology Followed by the Author:** He did not limit himself to just linguistic aspects when explaining the *ghareeb* terms in the *hadeeth* of the Messenger of Allaah ( ﷺ ) and the *aathaar* of the *Saahabah* and *Taabi’een*. He discussed topics of *fiqh*, raised issues concerning *sarf*, and attempted to reconcile *ahadeeth* that appeared to be conflicting. After Ibn al-Attheer, almost no one wrote on the topic except Ibn al-Haajib d.646 and scholarly endeavors concentrated on making appendices and abridgements of *an-Nihaayah*. ‘Imaad ad-Deen Abul-Fidaa’ Ismaael ibn Muhammad al-Ba’lee al-Hanbaalee al-Haafith d.786 composed a poetic adaptation of *an-Nihaayah* in his book *al-Kifaayah fee Nat’tum 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 d.723 |
| 2. An abridgement by as-Suyootee entitled *Ad-Durr an-Naatheer Talkhees Nihaayah Ibn al-Attheer* |
| 3. **At-Tahteeb wat-Tahteeb ‘alaal Nihaayah al-Ghareeb**, also by as-Suyootee d.911 |
| 4. An abridgement by ‘Eesa ibn Muhammad as-Safawee d.953 |
| 5. An abridgement by ‘Alee ibn Husaaam ad-Deen al-Hindee d.975 |

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**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

**Manners of the Muhaddith:**

1. Sincerity of intention and purifying the heart from worldly gains, such as seeking authority and fame
2. Making his greatest priority spreading **ahaadeeth** and conveying them from the Messenger of Allaah (ﷺ), hoping for the reward from Allaah
3. Not narrating in the presence of someone more worthy than him, due to age
4. If asked for a **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 **riwaayah** (narration)

**Recommendations for Attending a Gathering for Dictation:**

1. Being clean, applying perfume, and combing the beard
2. Sitting in a composed, dignified manner, 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’ ii Akhlaaq ar-Raawee wa Aadaab as-Saami’,** by al-Khaeteeb al-Baghdaadee
2. **Jaami’ Bayaan al-’Ibm wa Fadlihi wa maa Yanbaghlee fee Riwayaythi wa Hamlih**, by Ibn ‘Abdil-Barr

#### Manners Shared With the Muhaddith:

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

#### Manners Unique to the Student

1. Imploiring 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 please him, and patiently bearing any harshness should that occur
5. Informing his peers of beneficial points which he comes across and not withholding them, since the objective of seeking knowledge is to spread it
6. Not allowing modesty or pride to impede him from seeking knowledge, even if it be from someone lower than him in age or status
7. Not confining himself to merely hearing and writing the **hadeeth** without understanding them, lest he tire himself out without any end result
8. Striving to hear and understand the following books in this order:
   - the **Saheehayn**
   - Sunan Abee Daawood, by Bayhaqee
   - Sunan al-Kubraa, by Bukhaaree
   - Sunan al-Madina, by Abee Daawood
   - Sunan at-Tirmithee, and **Muzaahim raat**
   - Sunan of Aboo Hurayrah

Then looking into the following books whenever the need arises:

- **Masaaneed**, such as the Musnad of Ahmad
- **Muwatta’ al-‘Ilaal**, such as the **Muwatta’** of Maalik
- Among books of **‘Ilaal**: ‘Ilaal of ad-Daraquteenii
- For names of narrators: at-Taareekh al-Kabeeb, by al-Bukhaaree, and al-Jaamia wa Ta’deel, by Ibn Abee Haatim
- For verifying names: the book of Ibn Maakoolaa
- For shuyookh **hadeeth**: an-Nihaayah, by Ibn al-Atheer

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

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

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

**Types of Musalsal:**
1. **Musalsal** by Circumstances of the Narrators
   a) Verbal Circumstance: for instance the hadeeth of Mu’aath ibn Jabal that the Prophet (ﷺ) said to him, “O Mu’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. Thus, say…”
   b) Physical Circumstance: such as the *hadeeth* of Aboo Hurayrah where he said, “Abul-Qaasim (ﷺ) interlaced his hand with mine and said, ‘Allaah created the Earth on a Saturday.”” *It is musalsal* due to every one of its narrators interlacing his hand with the hand of the person who narrated from him.
   c) Verbal and Physical Circumstances Together: such as the *hadeeth* of Anas where he said the Messenger of Allaah (ﷺ) said, ‘The servant will not find the sweetness of eemaan until he has eemaan in al-Qadar – its good and evil; its sweet and the bitter.’ He (ﷺ) grasped his beard and said, ‘I have eemaan in al-Qadar – its good and evil; its sweet and bitter.’” *It is musalsal* due to every one of its narrators grasping his beard and saying, “I have eemaan in al-Qadar; its good and evil, its sweet and bitter.”
2. **Musalsal** by Features of the Narrators
   a) Verbal Feature: such as the *musalsal* *hadeeth* about recitation of *Soorah al-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* by the Muhammedeen; or having the same area of expertise, such as the *musalsal* of *fuqahaa* (scholars of fiqh), or the *huffaath*; or having ascription to same place, such as all being from Dimashq (Damascus), or all from Mısır (Egypt).
3. **Musalsal** by Features of the Narration: its features are related to the phrases of *adab* (conveying), time, or location, as follows:
   a) *Musalsal* by Phrase of *Adaa*: such as a *hadeeth* that is *musalsal* by every one of its narrators saying “*sami’tu*” or “*akhbaranu*”
   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 *sahih* 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-Suyoootee stated that Shaykh al-Islam (i.e. Ibn Taymiyyah) said one of the best *musalsal* narrations that exists is the one concerning recitation of *Soorah al-Saff*. As-Suyoootee commented saying that the *musalsal* narrations by way of *huffaath* and *fuqahaa* are likewise. In fact, it is mentioned in Sharh an-Nukhba that the *musalsal* by way of *huffaath* conveys knowledge which is certain.

**Most Renowned Works on the Subject:**
1. *Musalsalaat al-Kubraa*, by as-Suyoootee d. 911, which includes 85 *ahaadeeth*
2. *Al-Manaahiil as-Silsilah fil-Ahaadeeth al-Musalsalah*, by Muhammed ‘Abdul-Baqee al-Ayyuooobee, which includes 212 *ahaadeeth*
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 (level); 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 at a senior in tabaqah, but 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.
Example: narration of Maalik from ‘Abdullaah ibn Deenaaar
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 al-Barqaanee from al-Khaateeb
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-Ansaaree 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 Ishaaq ibn Ibraaheem al-Warraaq 403

as-Suyootee, 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.

#### Example

*A hadeeth* narrated by al-'Abbaas ibn ‘Abdil-Muttalib, from his son, al-Fadl, that the Messenger of Allaah (ﷺ) combined two prayers while at Muzdalifah.

#### Purpose of Knowing it

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

#### Most Renowned Works on the Subject


#### Most Significant Component

Where neither father nor grandfather are named, because investigation must be done in order to determine the name.

#### Types

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

#### 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.

#### Most Renowned Works on the Subject

Mudabbaj, the Narration of Aqraan, and as-Saabiq wa-l-Laa’iq

**Mudabbaj** – Literally: beautified

**Technically:** two contemporaries each of whom narrates from the other

**Narration of Aqraan** – Literally: plural of qareen, meaning a contemporary

**Technically:** one of two contemporaries narrates from the other

**Saabiq** – Literally: coming earlier; **Laa’iq:** coming later

**Technically:** two people, whose times of death were far apart, share in narrating from one shaykh

Examples of Mudabbaj:
1. Among the Sahabaah: 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

Examples of M沙dabbaj:
1. Among the Sahabaah: 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

Examples: 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:
- Al-Mudabbaj, by ad-Daraqqnee 385

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

Most Renowned Works on the Subject:
- Al-Mudabbaj, by ad-Daraqqnee 385

Examples:
1. Muhammad ibn Ishaq as-Siraaj: 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 akabir 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 saabiq (earlier) narrator would be a shaykh to the person being narrated from, while the laa’iq (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 ‘uloom al-isnaad
2. Avoiding the presumption that there is a break in the sanad of the laa’iq

as-Suyoo’tee, 2/246; at-Ta’haan, 192-195
`Aaalee and Naazil Isnaad

`Aaalee – Literally: elevated; from the word `uluww (elevation)  
Technically: has fewer narrators relative to another sanad of a given hadeth

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

Categories of `Uluww and its Opposite, Nuzool:

1- Near the Messenger of Allaah (ﷺ) by way of an unblemished saheeh isnaad: this is absolute `uluww, and it is the best category.
2- Near one of the leading scholars of hadeth: even if, after him, the number of narrators increases towards the Messenger of Allaah (ﷺ). For example, being near to al-A’mash, Ibn Jurayj, Maalik, or others, while also being saheeh and having an unblemished isnaad.
3- Being near with respect to the narration of a dependable book, such as the six books: this is where many of the later scholars have devoted much attention, in terms of muwaafaqah, badal, musaawaah and musaafaah.
   a) Muwaafaqah (coinciding): coinciding with the shaykh of one of the compilers, but using a route different from his and having less narrators
      Example: in Sharh an-Nukhbaah, Ibn Hajar stated, “al-Bukhaaree reported a hadeth 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 hadeth using the route of Abul-‘Abbas as-Siraaj from Qutaybah, for instance, there would only be seven people between us and Qutaybah. In that way, we would have achieved muwaafaqah with al-Bukhaaree, by coinciding with his shaykh and also having achieved `uluww al-isnaad.
   b) Badal (substitution): coinciding with the shaykh of the shaykh of one of the compilers, but using a route different from his and having less narrators
      Example: Ibn Hajar said, “Such as if we were to use the very same isnaad (i.e. as above), but from another route going up to al-Qa’nabee, from Maalik. In this case, al-Qa’nabee would be badal for Qutaybah.
   c) Musaawaah (equality): using an isnaad containing a number of people equal to the number in the isnaad of one of the compilers
      Example: Ibn Hajar said, “Such as if an-nasaa’ee, for instance, reported a hadeth where there were eleven individuals between him and the Prophet (ﷺ); and then we were to [use a different route of narration containing a number] equal to that of an-Nasaa’ee.”
   d) Musaafaah (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- `Uluww 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 Aboo Bakr ibn Khalaf, from al-Haakim, due to the earlier death of al-Bayhaqee.”
5- `Uluww 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 mistake occurring in the hadeth
2- Nuzool could be better if there is a certain distinguishing feature that stands out in the isnaad

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

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

Importance, Method, ‘Adaabah, Narrations, Verdicts, and Best of Them

Numbers, ‘Abaadilah, Tabqaat, Islaam, Deaths, Renowned Works

Its Importance and Purpose: telling the muttaqil apart from the mursal

How to Know a Sahaabee Fits the Definition:
1- Mutawaatir report: like Aboo Bakr, ‘Umar, and the Ten given tidings of Jannah (γ)
2- Established repute: like Dimzaam ibn Tha’labah, and ‘Ukkaashah ibn Mihsan (γ)
3- Another Sahaabee saying so
4- Thiqaat among the Taabi’een saying so
5- He himself saying so: provided he was ‘adl and his claim was plausible

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

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

Most Prolific Narrators:
1- Aboo Hurayrah: narrated 5374 hadeeth, and over 300 people narrated from him
2- Ibn ‘Umar: narrated 2630 hadeeth
3- Anas ibn Maalik: narrated 2286 hadeeth
4- ‘Aa’ishah, the Mother of Believers: narrated 2210 hadeeth
5- Ibn ‘Abbaas: narrated 1660 hadeeth
6- Jaabir ibn ‘Abdillaah: narrated 1540 hadeeth

Most to Issue Legal Verdicts:

The Best of Them:
Aboo Bakr, then ‘Umar, by the consensus of 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 (γ).

The Number of Sahaabah: more than 100,000

The ‘Abaadilah:
1- ‘Abdullaah ibn ‘Umar (γ)
2- ‘Abdullaah ibn ‘Abbaas (γ)
3- ‘Abdullaah ibn az-Zubayr (γ)
4- ‘Abdullaah ibn ‘Aamr ibn al-‘Aaq (γ)

Number of Tabqaat (levels):
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-Sideeq (γ)
2- Children: ‘Alee ibn ‘Abbaas Taalib (γ)
3- Women: Khadeeja, the Mother of the Believers (γ)
4- Mawaaleeq: Zayd ibn Haarithah (γ)
5- Slaves: Bilaal ibn Rabaa (γ)

Last to Pass Away: Abu-Tufayl ‘Aamir ibn Waathilah al-Laythee d.100 in Makkah, and Anas ibn Maalik 5.83 before him

Most Renowned Works on the Subject:
1- Ma’rifah man Nazalaa min as-Sahaabah Saa’ir al-Bulaaan, in 5 volumes, by al-Madeenee d.234
2- Kitaab al-Ma’rifah, by al-Marwazee d.293
3- Kitaab as-Sahaabah, in 5 volumes, by Ibn Hibbaan, Aboo Haatim al-Bustee d.354
4- al-Isteer ‘aab fee Ma’rifah al-Aq-haab, by Ibn ‘Abdil-Barr
5- Usd al-Qaabaab fee Ma’rifah Asmaa’ as-Sahaabah, in 5 volumes, by Ibn al-Atheer d.630
6- Tajreeed Asmaa’ as-Sahaabah, by aTh-Thahabee d.748
7- Al-Iasaabah fee Tamyeex al-Sahaabah, by Ibn Hajar d.852
8- Ar-Riyaad al-Mustattaabah fee Jumla man Rawaa fis-Saheehayn min as-Sahaabah, by al-Aamiree d.893
9- Durr as-Sahaabah fee man Dakhala Misr min as-Sahaabah, by as-Suyoootee d.911
10- Al-Badr al-Moneer fee Sahaabah al-Basheer an-NaTheer, by as-Sindee d.972 after 1145

as-Suyoootee, 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: 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, Muhammad, and Saailih, the sons of Aboo Saailih

Five: among Atbaa’ at-Taabi’een, Sufyaan, Aadam, ‘Imraan, Muhammad, and ‘Ubaydullaah, the sons of ‘Ubaydullaah

Six: among the Taabi’een, Muhammad, Anas, Yahyaa, Ma’bad, Hafsaah, and Kareemah, the children of Sooreen

Seven: among the Sahaabah, an-Nu’maan, Ma’qil, ‘Aqeel, Suwayd, Sinaan, ‘Abdur-Rahmaan, and ‘Abdullaah, the sons of Muqarrin

Best of the Taabi’een:

1- The scholars of al-Madeenah say: Sa’eed ibn al-Musayyib
2- The scholars of al-Koofah say: Uways al-Qarnee
3- The scholars of al-Basrah say: al-Hasan al-Basree

Best of the Taabi’iyyaat (i.e. the female Taabi’een):

Hafsaah bint Seereen and ‘Amrah bint ‘Abd-Rahmaan, then Umm ad-Dardaa’

Most Renowned Works on the Subject:

1- Al-Ikhwah, by Abul-Mujarrif ibn Fujaays al-Andalusee
2- Al-Ikhwah, by Abul-‘Abbaas as-Siraaj

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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 (ascription), are the same.

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

### Examples:
1. al-Khaleel ibn Ahm: 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 munmal where one person may be presumed to be two distinct people.
2. Distinguishing between those who share the same name. One of them may be thiqah while another may be da’eef, rendering the saheeb 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-Khaathee al-Baghdaadee
2. Al-Ansaab al-Muttafiqah, by al-Haafith Muhammed ibn Taahir

### 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 ﯿ in the Sabeebayn and Muwatta’ is “Yasaar”, except in the case of Muhammed ibn Bashshaar.
   b) A general rule not limited to specific book(s): such as any occurrence of سلام 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

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

**Mutashaabih** – Literally: confused; from *tashaabuḥ* (similarity)
- Technically: the names of narrators coincide in pronunciation and writing, but the names of their fathers are different in pronunciation but not writing; or vice versa

**Muhmal** – Literally: neglected; from *ihmaal* (neglect)
- Technically: when a narrator reports from two people whose own names coincide, or both their names and fathers’ names coincide, and they cannot be distinguished from each other

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

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

**Other Types of Mutashaabih:**
1. Coinciding of own name and father’s name, except one or two letters, such as Muhammad ibn Ḥunayn 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:**

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

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

**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-Khaṭeeb al-Baghdadee

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as-Suyooṭee, 2/329; at-Tahhaan, 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

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

Identifying the *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 *hadith* of Ibn ‘Abbaas that a man said, “O Messenger of Allah! Is Hajj to be performed each year?” The man is al-Aqra’ ibn Haabis.
2- Son or daughter: and the same applies to a brother, sister, nephew, and niece: such as the *hadith* of Umme ‘Atiyah regarding the washing the body of the daughter of the Prophet (ﷺ) body with water and *sidr*. The daughter is Zaynab bint Zayd. 
3- Uncle or aunt, paternal and maternal, as well as cousins: such as the *hadith* of Raafi’ ibn Khadeej which he has narrated from his uncle regarding the prohibition of *mukhaabarah* (sharecropping). His uncle’s name is Thuhayr ibn Raafi’. Also, the *hadith* of the aunt of Jaabir, who wept over the death of his father in Uhud. His aunt’s name is Faatimah bint Amr.
4- Husband or wife: such as the *hadith* narrated in the *Sahih* regarding the death of the husband of Subay’ah. Her husband’s name is Sa’d ibn Khawlah. Also, the *hadith* about the wife of ‘Abdur-Rahmaan ibn az-Zubayr, previously married to Rifaa’ah al-Qurاثي who later divorced her. Her name is Tameemah bint Wahab.

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Knowing Mubhamaat

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

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

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

Most Renowned Works on the Subject:
1- Al-Mufraadaat wal-Wuhdaan, by Muslimictory
2- Al-Muhaddithun, by al-Munawwaar
3- As-Suyooti, 2/342; at-Tahtaan, 201-204

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Knowing Wuhdaan

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Most Renowned Works on the Subject:
- Al-Mustafaad min Mubhamaat al-Matn wal-Isnaad, by Walee ad-Deen al-’Iraaqee
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 (wordings) are unfamiliar and difficult to pronounce.

Example: Muhammad ibn as-Sa’ib al-Kalbee; some called him Abun-Nadfr, some called him Hammaad ibn as-Sa’eib, and some called him Aboo Sa’eed.

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

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

Most Renowned Works on the Subject:
1. Eedaah al-Ishkaal, by ‘Abdul-Ghaneen ibn Sa’eed
2. Mooghh Awhaam al-Jam` wat-Tafreeq, by al-Khaateeb al-Baghdadee

Example: 

Purpose: Not committing tasbeef or tahreef of names having unfamiliar wordings.

Examples:

<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Among the Sahaabah: Ahrmad ibn ‘Uluyaan, as in Sufyaan or ‘Uluyaan. Also, Sandar, on same pattern as Ja’far.</td>
<td></td>
</tr>
<tr>
<td>b) Others: Awsat ibn ‘Amr, and Durayb ibn Nuqayr ibn Sumayr</td>
<td></td>
</tr>
</tbody>
</table>

Kunyah:

<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Among the Sahaabah: Abul-Hamraa’ Hilaal ibn al-Haarith, a mawlaa of the Messenger of Allaah (ﷺ), whose name is Miirmaan.</td>
<td></td>
</tr>
<tr>
<td>b) Others: Abul-‘Ubaydayn, whose name is Mu’aawiyah ibn Sabrah</td>
<td></td>
</tr>
</tbody>
</table>

Laqab:

<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Among the Sahaabah: Safeenah, a mawlaa of the Messenger of Allaah (ﷺ), whose name is Miirmaan.</td>
<td></td>
</tr>
<tr>
<td>b) Others: Mandal, whose name is ‘Amr ibn ‘Alee al-Ghazzee al-Koofee</td>
<td></td>
</tr>
</tbody>
</table>

Most Renowned Works on the Subject:
1. Al-Asma` al-Mufradah, by Ahrmad ibn Haaroon al-Bardejee
2. Can be found at the end of biographical books about narrators, such as Taqreeb at-Tahtheeb, by Ibn Hajar

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

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

**One of its Purposes:**
So that one person is not presumed to be two people. He may be mentioned in one instance under his real name, which is not widely known, and in another 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 of the letter hamzah, Aboo Isbaaq is listed and then his name would be mentioned. In the chapter of the letter baa, Aboo Bishr is listed and then his name would be mentioned, and so on.

**An Individual and His Kunyah:**
1. His name is his kunyah and he has no other name, such as Aboo Bilaal al-Ash’aree.
2. He is widely known by his kunyah, and whether he had another name or not is unclear, such as the Sahaabee, 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 give to ‘Alee, whose kunyah is Abul-Hasan.
4. He has more than one kunyah, such as Ibn Jurayj who was given the kunyah Abul-Waleed as well as Abul Khaalid.
5. There are different opinions about his kunyah, such as Usamah ibn Zayd. It is said that his kunyah is Aboo Mu’ammad, or Aboo ‘Abdillaah, or Aboo Khaarijah.
6. His kunyah is known but there is difference about his actual name, such as Aboo Hurayraa. There are thirty different opinions concerning his name and his father’s name, the most well-known of which is ‘Abdur-Raheemaan ibn Sakhir.
7. There is difference about both his name and kunyah, such as Safeenah. It is said that his name is ‘Umar, Saa’ih, or Mihranaa. It is also said that his kunyah is ‘Aboo ‘Abdir-Rahmaan, or Abul-Bakhtaree.
8. He is widely recognized by his name and kunyah together, such as Aboo ‘Abdillaah which is common to Sufyaan ath-Thawree, Maalik, Muhammed ibn Idrees ash-Shaafi’ee, and Ahmad ibn Hanbal. Also, Aboo Haneefaa an-Nu’maan ibn Thaabit.
9. He is widely recognized by his kunyah although his name is known, such as Aboo Idrees al-Khawaalanees, whose name is ‘Aa’ithullaah.
10. He is recognized by his name although his kunyah is known, such as Taalibah ibn ‘Ubaydillaah at-Taymee, ‘Abdur-Rahmaan ibn ‘Afw, and al-Hasan ibn ‘Aleee ibn Abee Taalib; each one of whom has the kunyah Aboo Mu’ammad.

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

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

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

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

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

**Examples:**
1. ad-Daall (astray): laqab of Mu’aaawiyah ibn ‘Abdul-Kareem ad-Daall. He was known as such because he got lost (galaa) along the path to Makka.
2. ad-Da’eef (weak): laqab of ‘Abdullaah ibn Mu’ammad, because he was weak (da’eef) physically, not in his narration.
3. Ghundar: laqab of Shu’bah’s companion Muhammed ibn Ja’far al-Basree. It means a troublemaker according to the dialect spoken in al-Hijaz.
4. Ghunjaar: laqab of ‘Eeesaa ibn Moosaa at-Taymee, due to the redness of his cheeks.
5. Sa’aa’iqah (lightning bolt): laqab of Muhammed ibn Ibraaheem al-Haafith, he was given this laqab due to his exceptional memorization and diligence in revision.
7. Mutayyan (made muddy): given to Aboo Ja’far al-Hafraseemee; 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:**
- Nuzhah al-Albaab, by Ibn Hajar.
**Knowing Those Not Ascribed to Their Fathers**

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

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

**Categories and Examples:**

1. **Those ascribed to their mothers, such as:**
   - a) Mu’ath, Mu’awwam, and ‘Ath, the sons of ‘Afraa, while their father is al-Haarith
   - b) Bilaal ibn Hamaamah, while his father is Rabaaah
   - c) Muhammad ibn al-Hanafiyyah, while his father is ‘Alee ibn 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-Khagaaligiyah. She is the mother of his great, great grandfather; while his father is Ma’bad
3. **Those ascribed to their grandfathers, such as:**
   - a) Aboo ‘Ubaydah ibn al-Jarrah. His name is ‘Aamir ibn ‘Abdillaah ibn al-Jarrah
   - b) Aḥmad ibn Hanbal. His name is Aḥmad ibn Muḥammad 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 or irregularity 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-Faqeer:** was not a faqeer (poor person), but he received an injury to his faqaar (spinal cord)
3. **Khaalid al-Haththa:** was not a haththa’ (shoemaker), but he used to sit in their company

**Most Renowned Works on the Subject:**

1. **Al-Ansaab,** by as-Sam’aane
2. **Al-Lubaab fee Tahtheeb al-Ansaab,** by Ibn al-Atheer 608

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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.

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

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

**Examples:**
1. According to the most correct opinion, the Prophet (ṣallallaahu ‘alii ‘alayhi wasallam) and his two companions, Aboo Bakr and ‘Umar, died at the age of 63.
2. The Prophet (ṣallallaahu ‘alii ‘alayhi wasallam) 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 Hassan ibn Thaabit both lived for 60 years in Jaahiliyyah, and 60 years in Islaam. They both died in Madaenah 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. Atmad 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.236
   - born in the year 194
2. Musliim ibn Hajaaj an-Naysaaboori d.261
   - born in the year 204
3. Aboo Daawood as-Sijistaanie d.275
   - born in the year 202
4. Aboo ‘Eesaa at-Tirmitehee d.278
   - born in the year 209
5. Atmad ibn Shu‘ayb an-Nasaa’ee d.303
   - born in the year 214
6. Ibn Maajah al-Qazweenee d.276
   - born in the year 207

**Most Renowned Works on the Subject:**
1. Al-Wafayaat, by Muhammad ibn Ubaydillaah ar-Raba’ee d.379
2. Appendices to the previous book written by al-Kattaaneel, al-Akfaanee, al-‘Iraaqee, and others.

**Causes of Ikhtilaat Among Narrators:**
1. Senility: such as `Aa’i’sa ibn as-Saa’ib ath-Thaqafeel al-Koofee
2. Loss of eyesight: such as Abdur-Razzaaq ibn Hammaam as-San’aanee
3. Other factors: such as ‘Abdullaah ibn Lahayee’ah al-Migree whose books were burnt

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

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

**Did al-Bukhaaree and Muslim collect narrations in the Saheehayn from thiqaat affected by ikhtilaat?**

Yes. However, the narrations included are those which are known to have been narrated prior to ikhtilaat.

**Most Renowned Works on the Subject:**
- Al-Ightibaat bima-n Rumiya bil-Ikhtilaat, by Ibraaheem ibn Muhammad d.841, Sibi ibn al-Ajameel.
Knowing the **Tabqaat** of Scholars and Narrators, as well as the **Mawaalee** Among Them

**Tabqaat** – Literally: a group of people similar to each other

- Technically: people similar in both age and level of *isnaad*, or level of *isnaad* alone
- **Mawaalee** – Literally: carries contrary meanings;
- Technically: an ally, a freed slave, or one who embraced Islam through another person

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**Some of its Purposes:**

1. Avoiding confusion of those with a similar name, kunyah, etc. Knowing the *tabqaq* 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 tabqaq from one angle, and different ones from another angle:**

For instance, from one angle, Anas ibn Maalik and other young *Sahabah* like him belong to the same *tabqaq* as the Ten (promised Jannah), since they are all grouped under the *tabqaq* of being *Sahabah*. However, when considering the order in which they accepted Islam, the *Sahabah* are divided into more than ten *tabqaq*at. In this case, Anas and his peers do not belong to the same *tabqaq* 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.

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**Types of Mawaalee:**

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

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**One of its Purposes:**

Avoiding confusion between individuals ascribed to a tribe by *nasab* (lineage) or *waala*’ (being an ally, manumitted slave, or accepting Islam through a member of that tribe), especially in the case where they share the same name.

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**Most Renowned Works on the Subject:**

1. *At-Tabqaat al-Kubraa*, by Ibn Sa’d 227-229
2. *Tabqaat al-Qurraa*, by Aboo ‘Amr ad-Daaneer
4. *Tathkirah al-Huffaath*, by ath-Thahabee 748

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**at-Tahaan, 227-229**
Knowing the Thiqaat and Du‘aafa’ Among Narrators

**Thiqah** – Literally: trustworthy

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

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

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

1. **Ad-Du‘aafa’ min Rijaal al-Hadeeth**, by Abul-Hasan Al-Madeeneen
2. **Ad-Du‘aafa’ al-Kabeer**, by Al-Bukhaaree
3. **Ad-Du‘aafa’ as-Saheeha**, by Al-Bukhaaree
4. **Ad-Du‘aafa’ wa-Matulookoon**, by Aboo Abd-Allaah al-Mas‘uee
5. **Ma rifah al-Majrooqeel min al-Muhadditheen**, by Ibn Hibaan al-Bustee
6. **Al-Kaamil fee Du‘aafa’ ar-Rijaal**, by Abdoorul-Ah steel al-Jurjaanee
7. **Ad-Du‘aafa’ wa-Matulookoon**, by Al-Aee ibn Al-Daaraanee
10. **Asma‘ ad-Du‘aafa’ wa-Matulookoon**, by Ibn Al-Jawzeye
11. **Al-Mughnee fid-Du‘aafa’**, by Al-Thahabee
12. **Meezaan al-l-tidaal**, by Al-Thahabee
13. **Lisaaan al-Meezaan**, by Ahmad ibn Al-Hajr al-Aagheer

### Works Containing Both Thiqaat and Du‘aafa’

1. **Al-Taareekh al-Kabeer**, by Al-Bukhaaree
2. **Al-Taareekh al-Awsat**, by Al-Bukhaaree
3. **Al-Taareekh as-Saheeha**, by Al-Bukhaaree
4. **Ahwaal ar-Rijaal**, by Ibrahim ibn Yaaqoob al-Jureejeen
5. **Taareekh Daararyyaa**, by ‘Abdul-Jaabbaar ibn Abdullaah al-Daaraanee
6. **Taareekh Waasfed**, by Ashmaan ibn Al-Waaasittee
7. **Al-Kunaat al-Asma‘a**, by Al-Dooalaabee
8. **Al-Jaah wat-Ta’deel**, by Al-Raaziibeen
9. **Taareekh ar-Raqqah**, by Muhammed ibn Sa‘eed al-Oshhaaree
10. **Taareekh Asma‘a‘ thiqaat**, by ‘Abdul Al-Maahid ibn Al-Sa‘eed
11. **At-Taarif bi-Rijaal al-Muwatta’**, by Muhammed ibn Yahyaa al-Hatthaqee
12. **Taareekh Jurjaan**, by Haamza ibn Yusuf as-Saheen

### Works Not Particular to Narrators of Specific Books:

1. **Al-Kamaal fee Asma‘ ar-Rijaal**, by ‘Abduul-Ghanee al-Maqdeeese
2. **Tahteeb al-Kamaal**, by Yusuf ibn Zakae al-Mizzeen
3. **Tahteeb al-Tahteeb**, by Al-Thahabee
4. **Ikhmaal Tahteeb al-Kamaal**, by ‘Ala‘a al-Daeeeen Mughaltheen
5. **Tahteeb al-Tahteeb**, by Ibn Hajar al-Asqalaanee
6. **Taqweem al-Tahteeb**, by Ibn Hajar al-Aasqalaanee
7. **Khulaasah Tahteeb al-Tahteeb**, by Ahmad al-Khazaajee
8. **Al-Mughnee fee Daabt ar-Rijaal**, by Muhammed Taahir al-Hindee
Knowing the *Awtaan* and *Buldaan* of Narrators

**What is meant by *Waṭan* and *Balad***: *Awtaan* is the plural of *waṭan*, 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 Islaam, they predominantly lived in cities and villages and, thus, ascribed themselves to them.
2. The 'Ajam ascribed themselves to their cities and villages since ancient times.

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

**Ascription of Someone from a Subsidiary Village of a Larger Town or City:**
1. He may ascribe himself to that village.
2. He may ascribe himself to the town of which that village is a subsidiary.
3. He may ascribe himself to the general region where that city is located.

**Example**: if someone is from a place called “al-Baab” which is a subsidiary of the city *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 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`a`anee
2. *At-Tabaqaat al-Kubraa*, by Ibn Sa`d d.

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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.