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Islaamic Sciences Made Easy

Dr. ‘Imaad ‘Alee Jum‘ah

Mustalah al-Hadeeth Made Easy

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بسم الله الرحمن الرحيم

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

أ	a	ض	d
ب	b	ط	t
ت	t	ظ	th
ث	th	ع	'
ج	j	غ	gh
ح	h	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	th	ل	l
ر	r	م	m
ز	z	ن	n
س	s	ه	h
ش	sh	و	w
ص	s	ي	y
		ء	'

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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

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمْ فَاسِقُۢ بِنَبَإٍ فَتَبَيَّنُوٓاْ ﴾

which means: **"O you who believe! If a *faasiq* (liar, evil person) comes to you with news, verify it"** al-Hujuraat (49):6 and the Messenger of Allaah (ﷺ) said what means, "May Allaah brighten the person who heard something from us, then conveyed it just as he heard it. Perhaps the one to whom it was conveyed understands more thoroughly than one who heard it." At-Tirmithee
Hence, the foregoing verse and *hadeeth* provide the basis for verifying narrations before accepting them, as well as accurately memorizing, preserving, and transmitting them. This is why the Companions (ﷺ) used to verify the transmission and acceptance of narrations; especially if they doubted the truthfulness of a narrator. Consequently, the topic of *al-Isnaad* (the chain of transmission) appeared, as well as its value in the area of accepting and rejecting narrations. Ibn Seereen stated what means, "Previously, they did not ask about the *isnaad*. However, when the *fitnah* (civil strife) occurred, they said, 'Name to us your men.' As such, the narrations of *Ahlus-Sunnah* (adherents to the Sunnah) were accepted, while those of *Ahul-Bid'ah* (adherents to innovation) were not accepted." Introduction of Saheeh Muslim

2- Based on the fact that a narration is unacceptable without knowing about its chain of transmission, the science of *al-jarh wat-ta'deel* (disparagement and validation) appeared, along with knowing the *muttasil* (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 verifying 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-Risaalah* and *al-Umm*, both by ash-Shaafi'ee d. 204.

5- In the fourth century after the Hijrah, the science of *Mustalah* became an independent discipline, and the first to devote a work exclusively to the subject was ar-Raamahurmuzee d.360 in *al-Muhaddith al-Faasil baynar-Raawee wal-Waa'ee*

Most Renowned Works

1- *Al-Muhaddith al-Faasil baynar-Raawee wal-Waa'ee*, by ar-Raamahurmuzee d.360, al-Hasan ibn 'Abdir-Rahmaan ibn Khallaad
2- *Ma'rifah 'Uloom al-Hadeeth*, by al-Haakim d.405, Muhammad ibn 'Abdillaah an-Naysaabooree
3- *Al-Mustakhraj 'alaa Ma'rifah 'Uloom al-Hadeeth*, by Aboo Nu'aym Ahmad ibn 'Abdillaah al-Asbahaanee d.430
4- *Al-Kifaayah fee 'Ilm ar-Riwaayah*, by Ahmad ibn 'Alee Thaabit al-Khateeb al-Baghdaadee d.463
5- *Al-Jaami' li-Akhlaaq ar-Raawee wa Aadaab as-Saami'*, by al-Khateeb al-Baghdaadee d.463
6- *Al-Ilmaa' 'alaa Ma'rifah Usool ar-Riwaayah wa Taqyeed as-Samaa'*, by al-Qaadee 'Iyaad ibn Moosaa al-Yahsubee d.544
7- *Maa laa Yasa'ul-Muhadditha Jahluhu*, by Aboo Hafs 'Umar ibn 'Abdil-Majeed al-Mayaanajee d.580
8- *'Uloom al-Hadeeth*, also known as *Muqaddimah Ibn as-Salaah* d.643, by Aboo 'Amr 'Uthmaan ibn 'Abdir-Rahmaan ash-Shahrazooree
   - Explanations of *Muqaddimah* include:
     - *Nukat al-Badr*, by az-Zarkashee d.794
     - *At-Taqyeed wal-Eedaah*, by 'Abdur-Raheem al-'Iraaqee d.806
     - *Al-Ifsaah*, by Ibn Hajar d.852
   - 9- Abridgements of *Muqaddimah* include:
     - *Al-Irshaad*, by Muhyud-Deen Yahyaa ibn Sharaf an-Nawawee d.676
     - *At-Taqreeb wat-Tayseer*, by an-Nawawee d.676
     - *Al-Baa'ith al-Hatheeth*, by Ibn Katheer d.774
   - 10- Poetic Adaptations of *Muqaddimah* include:
     - *Nathm ad-Durar fee 'Ilm al-Athar*, by al-'Iraaqee d.806
       - Explanations of *Nathm ad-Durar* include:
         - *At-Tabsirah wat-Tathkirah*, by al-'Iraaqee himself
         - *Fath al-Baaqee*, by Zakariyyaa al-Ansaaree d.926
         - *Fath al-Mugheeth fee Sharh Alfiyyah al-Hadeeth*, by Muhammad ibn 'Abdir-Rahmaan as-Sakhaawee d.902
9- *Nukhbah al-Fikar fee Mustalah Ahl al-Athar*, by ibn Hajar al-'Asqalaanee d.852
   - Explanations of *Nukhbah al-Fikar* include:
     - *Al-Yawaaqeet wad-Durar*, by al-Manaawee d.1031
   - 12- Poetic adaptations of *Nukhbah al-Fikar* include:
     - *Qasab as-Sukkar Nathm Nukhbah al-Fikar*, by as-San'aanee d.1182
13- *Tadreeb ar-Raawee fee Sharh Taqreeb an-Nawaawee*, by 'Abdur-Rahmaan ibn Abee Bakr as-Suyootee d.911
14- *Al-Manthoomah al-Bayqooniyyah*, by 'Umar ibn Muhammad al-Bayqoonee d.1080
15- *Qawaa'id at-Tahdeeth*, by Muhammad Jamaal ad-Deen al-Qaasimee d.1332

Jum'ah, *al-Maktabah al-Islaamiyyah*, 158; as-Suyootee, *Tadreeb ar-Raawee*, 1/52; at-Tahhaan, *Tayseer Mustalah al-Hadeeth*, 7

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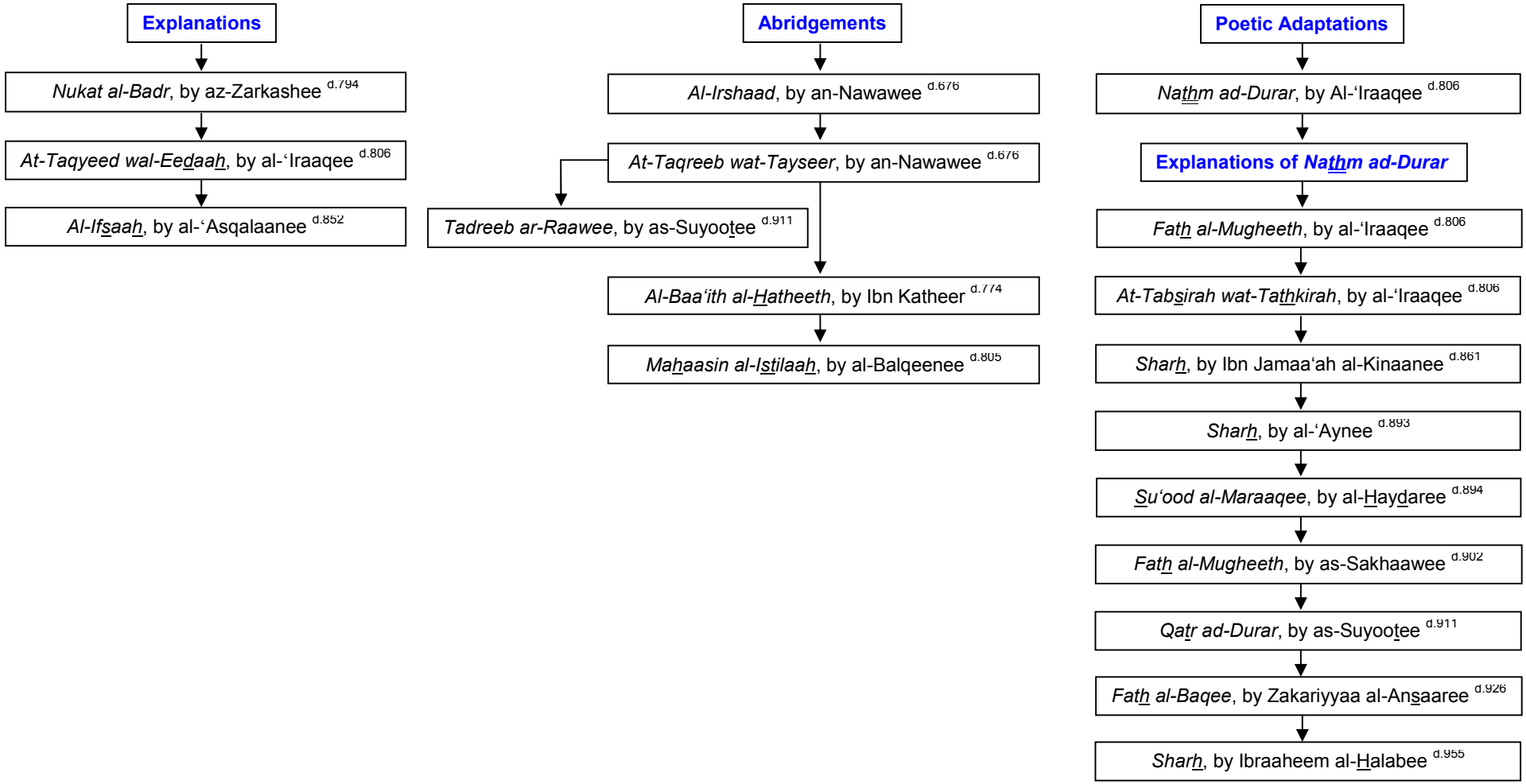
‘*Uloom al-Hadeeth* by Ibn as-Salaah d.643, commonly known as *Muqaddimah Ibn as-Salaah*



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Terminologies from the Science of *Hadeeth* and Titles Given to the Scholars of *Hadeeth*

Terminologies from the Science of *Hadeeth*

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

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

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

Khabar – Literally: report
– Technically: there are three opinions
a) synonymous with *hadeeth*
b) different from it; *hadeeth* is reported from the Prophet (ﷺ), while *khabar* is from others
c) more general than it; *hadeeth* 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 *hadeeth*
b) different from it; statements and actions ascribed to the *Sahaabah* (Companions) and *Taabi'een* (Followers; the generation after the Companions)

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

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

Titles Given to the Scholars of *Hadeeth*

1- *Muhaddith*: one who works extensively in the area of *hadeeth*, 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- *Haafith*: there are two opinions
a) synonymous with *Muhaddith* according to many scholars of *hadeeth*
b) an even higher degree than the *Muhaddith*, such that what he knows at every *tabaqah* (level of the chain) is more than what he doesn't know

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

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

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

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.

at-Tahhaan, 14-16; al-Khateeb, *Usool al-Hadeeth*, 477-478; as-Sabaagh, *al-Hadeeth an-Nabawee*, 298-300

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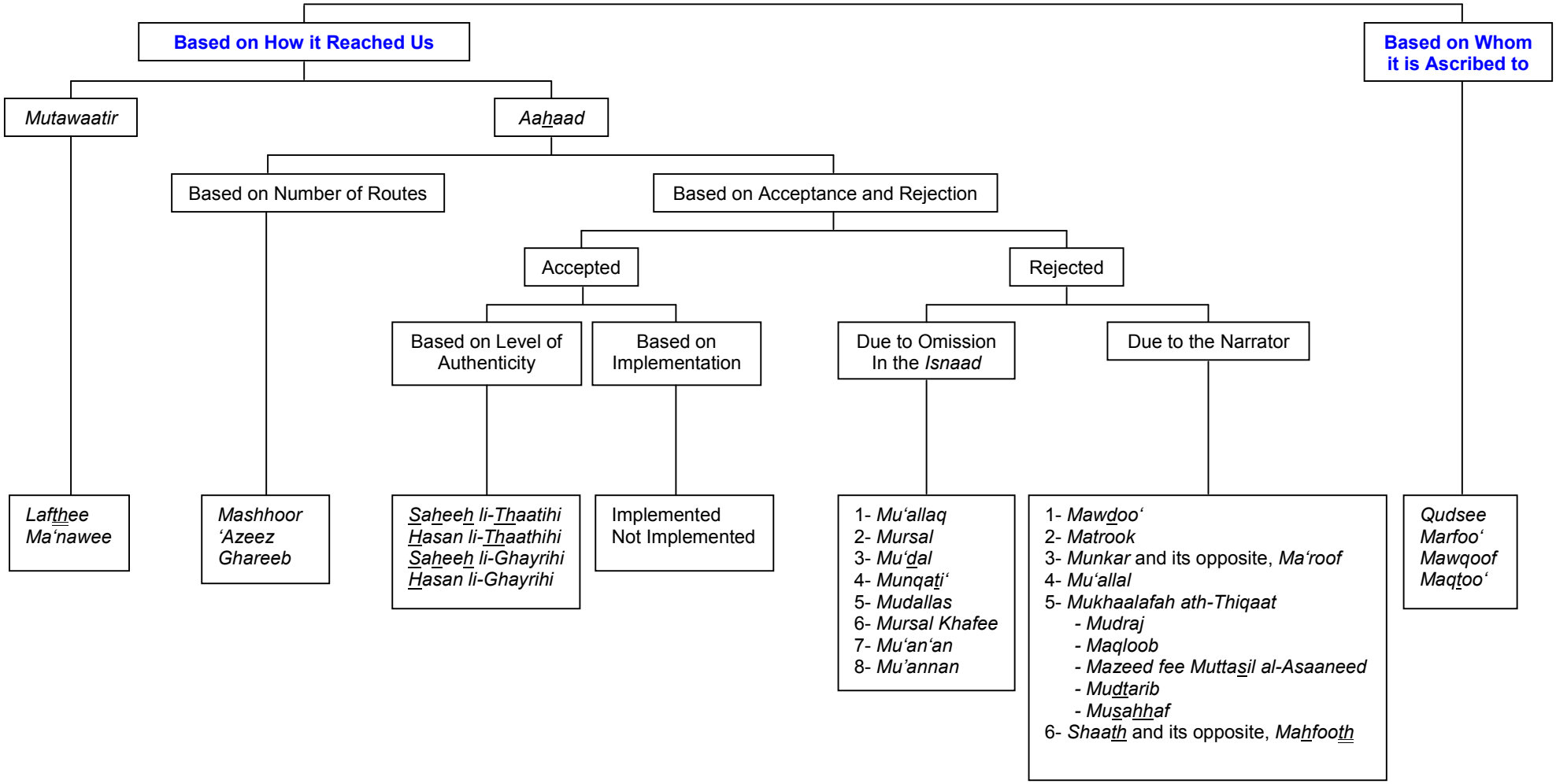
Categories of *Khabar* and *Hadeeth*



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Classification of *Khabar* Based on How it Reached Us

Mutawaatir

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

Ruling: it conveys *'ilm 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'nawee*: *mutawaatir* in meaning, but not wording
Example: the various narrations about raising the two hands while making *du'aa'*

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

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

Most Renowned Works on the Subject:
1- *Al-Azhaar al-Mutanaathirah fil-Akhbaar al-Mutawaatirah*, by as-Suyootee [d.911], organized by *abwaab* (topics)
2- *Qatf al-Azhaar*, by as-Suyootee [d.911]; an abridgement of the previous book
3- *Nathm al-Mutanaathir min al-Hadeeth al-Mutawaatir*, by Muhammad ibn Ja'far al-Kattaanee

Aahaad

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

Ruling: it conveys *'ilm 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 two sub-divisions:

1- Based on Level of Authenticity, which are four types:
a) *Saheeh li-Thaatihi* (on its own) b) *Hasan li-Thaatihi* (on its own)
c) *Saheeh li-Ghayrihi* (due to other factors) d) *Hasan li-Ghayrihi* (due to other factors)

2- Based on Implementation, which are two types
a) Implemented b) Not implemented

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

The accepted *hadeeth* which has *qaraa'in* (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 *saheeh* 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

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

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Mashhoor, *Mustafeed*, and the Non-Technical Meaning of *Mashhoor*

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

Introductory Points

Example of *Mashhoor*: "Indeed, Allaah will not remove knowledge by seizing it and taking it away all at once…" al-Bukhaaree, Muslim, at-Tirmithee, 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 (ﷺ) performed *qunoot* after *rukoo'* for one month, supplicating against the tribes of Ra'l 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-Haakim 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 of *Mashhoor*, and Most Renowned Works

Ruling: *Mashhoor*, both in the technical and non-technical sense, could be:
- *Saheeh*
- *Hasan*
- *Da'eef*
- *Mawdoo'*

Most Renowned Works on *Mashhoor* in the Non-Technical Sense:
1- *Al-La'aali' al-Manthoorah fil-Ahaadeeth al-Mashhoorah*, by Ibn Hajar d.852
2- Al-*Maqaasid al-Hasanah feemaa Ishtahara 'alaa al-Alsinah*, by as-Sakhaawee d.902
3- *ad-Durar al-Muntathirah fil-Ahaadeeth al-Mushtahirah*, by as-Suyootee d.911
4- *al-Badr al-Muneer fee Ahaadeeth al-Basheer an-Natheer*, by 'Abdul-Wahhaab ash-Sha'raanee d.937
5- *Tamyeez at-Tayyib min al-Khabeeth*, by 'Abdur-Rahmaan ibn ad-Deeba' ash-Shaybaanee d.944
6- *at-Tathkirah fil-Ahaadeeth al-Mushtahirah*, by Muhammad ibn 'Abdillaah az-Zarkashee d.974
7- *Itqaan maa Yahsun min al-Ahaadeeth ad-Daa'irah 'alaa al-Alsun*, by Muhammad al-Ghazzee d.985
8- *Tas-heel as-Sabeel ilaa Kashf al-Iltibaas*, by Muhammad al-Khaleelee d.1057
9- *Kashf al-Khafaa' wa Muzeel al-Ilbaas*, by al-'Ajloonee d.1162
10- *Asnaa al-Mataalib*, by Muhammad al-Hoot d.1276, collected by his son 'Abdur-Rahmaan

as-Sabbaagh, 289; at-Tahhaan, 22-24; as-Suyootee, 2/173, 180

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'Azeez

Literally: strong or intense

Technically: that there are no less than two narrators at every level of the *sanad*

Expanded Definition

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.

Example

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

as-Sabbaagh, 288; at-Tahhaan, 25-26; as-Suyootee, 2/180

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Ghareeb

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

Technically: what is reported by one narrator only

Categories

1- *Ghareeb Mutlaq* (absolute), also known as *Fard Mutlaq*. It is *ghareeb* at the root of its *sanad*, meaning that only one person narrated it from the root of the *sanad*.
Example: The *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 (ﷺ) entered Makkah wearing a *mighfar* (type of helmet)." Al-Bukhaaree, Muslim
Maalik was the only one who narrated it from az-Zuhree.

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

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* d. 292
2- *Al-Mu'jam al-Awsat*, by at-Tabaraanee d.360

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

as-Sabbaagh, 287; at-Tahhaan, 27-30; as-Suyootee, 2/180

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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 *dabit* (retentive), without having any *shuthooth* or *'illah*

Conditions

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

2- *'Adaalah*: every narrator is Muslim, *baaligh* (mature), *'aaqil* (of sound mind), not a *faasiq* (open sinner), and not *makhroom al-muroo'ah* (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 *Shuthooth* – *shuthooth* occurs when a *thiqah* (trustworthy narrator) contradicts an even more reliable narrator.

5- Absence of *'Illah* – 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 Mut'im, *'an* (from) his father who said, "I heard the Messenger of Allaah (ﷺ) recite *Soorah at-Toor* in the Maghrib prayer." al-Bukhaaree

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 *dabit* (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: *imaam*, *haafith*

c) Ibn Shihaab az-Zuhree: *faqeeh*, *haafith*; his excellence and precision are well established

d) Muhammad ibn Jubayr: *thiqah*

e) Jubayr ibn Mut'im: *sahaabee*

4- The *hadeeth* is not *shaath*: 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

'Itr, *Manhaj an-Naqd fee 'Uloom al-Hadeeth*, 241; at-Tahhaan, 33

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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' bis-sihhah* (i.e. conclusively established as *saheeh*, such as the *mutawaatir* narration, for instance) since it is possible for a *thiqah* to err or forget.

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

3- Stating a Certain Isnaad is Unrestrictedly *Asahh al-Asaaneed* (the Most *Saheeh Isnaad* there is): The view chosen here is that such cannot be conclusively stated, because the levels of authenticity vary in accordance with the extent to which the *isnaad* fulfills the conditions of being *saheeh*. Rarely does an *isnaad* satisfy each of the conditions at the very highest level possible. Hence, it is better to refrain from grading a particular *isnaad* as unrestrictedly being the most *saheeh*. Despite that, opinions regarding *asahh al-asaaneed* have been reported from some scholars, and it appears that each one chose for himself what he deemed as being the strongest. Among those opinions are:

a) az-Zuhree, from Saalim, from his father [‘Abdullaah ibn ‘Umar ibn al-Khattaab]; such is the opinion of Ishaaq ibn Raahawayh and Ahmad
b) Ibn Seereen, from ‘Abeedah, from ‘Alee [ibn Abee Taalib]; such is the opinion of Ibn al-Madeenee and al-Fallaas
c) al-A‘mash, from Ibraaheem, from ‘Alqamah, 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* [d.256]

2- *Saheeh Muslim* [d.261]

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

4- *Saheeh ibn Hibbaan* [d. 354]**:** its organization was unconventional, since it was not organized as *abwaab* (topics) or as *masaaneed* (by individual narrators). Thus, he called it *at-taqaaseem 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* [d. 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. Ath-Thahabee examined and graded most of the narrations, but the book still remains in need of further work and examination.

‘Itr, 258; at-Tahhaan, 33-43

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The Two *Saheeh* Collections of al-Bukhaaree and Muslim, as well as the *Mustakhrajaat* on Them

The Two *Saheeh* Collections of al-Bukhaaree and Muslim

In General:

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

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' at-Tirmithee* d.279
- *Sunan Abee Daawood* d.204
- *Sunan an-Nasaa'ee* d.303
- *Sunan al-Bayhaqee* d.458
- *Saheeh ibn Hibbaan* d.354
- *Mustadrak al-Haakim* d.405
- *Sunan Ibn Maajah* d.273
- *Sunan ad-Daaraqutnee* d.385

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.

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 *tayammum*.

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*

Their *Mustakhrajaat*

Content of a *Mustakhraj*: a compiler takes an existing book of *hadeeth* and reports the same narrations, but with his own *asaaneed* which do not go through the route of the original author. Thus, he may meet with him at his *shaykh* or a further point in the *isnaad*.

Most Renowned *Mustakhrajaat* on the *Saheehayn*:

1- *Mustakhraj* of Aboo Bakr al-Ismaa'eelee d.371 on al-Bukhaaree d.256
2- *Mustakhraj* of Aboo 'Awaanah al-Isfaraayeenee d.310 on Muslim d.261
3- *Mustakhraj* of Aboo Nu 'aym al-Asbahaanee d.430 on both al-Bukhaaree and Muslim

Extent to which the Authors of *Mustakhrajaat* Complied with Wordings of the *Saheehayn*: small discrepancies in some of the wordings occurred because they reported the wordings which reached them by way of their *shuyookh*. A similar instance to this what the classical authors collected in their own individual works such as al-Bayhaqee, al-Baghawee, 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.

Can We Cite a *Hadeeth* from *Mustakhrajaat* and Ascribe it to al-Bukhaaree and Muslim? It is not allowed to cite a *hadeeth* from *mustakhraj* works, or books previously mentioned, while saying it is collected by al-Bukhaaree or Muslim unless:

1- The *hadeeth* is compared with and found to match their narration
2- The author of the *mustakhraj* says, "They reported it with this wording"

Some Purposes of *Mustakhrajaat* on the *Saheehayn*:

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

as-Suyootee, 1/102, 104, 114; at-Tahhaan, 36-43; al-'Uthaymeen, *Mustalah al-Hadeeth*, 53

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Further Discussion About the *Saheeh Hadeeth*

Ranks of the *Saheeh*

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-asaaneed* (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

Miscellaneous

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-Salaah commented, "However, general scholarly consensus does result from that and is necessarily implied, since the scholars have unanimously accepted what the two of them agree upon."

Is it Stipulated that a narration be *'azeez*, meaning that it have two *isnaads*, in order to be *saheeh*? This is not a necessary condition, because there are *ahaadeeth* in the *saheehayn*, and other books, which are *saheeh* despite being *ghareeb*.

at-Tahhaan, 42-43

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Hasan

Literally: beautiful

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

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 Ishaaq, from at-Taymee; and other similar narrations which are called *saheeh*, although they are from the very lowest ranks of *saheeh*.

2- Next in rank is where there is difference over it being *hasan* or *da'eef*, such as the narrations of al-Haarith ibn 'Abdillaah, 'Aasim ibn Damrah, and Hajjaaj ibn Arta'ah, and others like them.

Example: what at-Tirmithee collected, saying: Qutaybah narrated to us saying, Ja'far ibn Sulaymaan ad-Duba'ee narrated to us, from Aboo 'Imraan al-Jawnee, from Aboo Bakr ibn Abee Moosaa al-Ash'aree who said, "I heard my father saying in the presence of the enemy, 'The Messenger of Allaah (ﷺ) said that the gates of Jannah are under the shade of swords…'" At-Tirmithee said, "This *hadeeth* is *hasan ghareeb*, because the four narrators in its *sanad* are *thiqaat* except for Ja'far ibn Sulaymaan. He is *sadooq* (honest), and this is why the *hadeeth* is lowered from the rank of *saheeh* to *hasan*.

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-Tirmithee* [d.279]; the source for identifying the *hasan* narration. In fact, he is the one who made it widely known.

2- *Sunan Abee Daawood* [d.204]; if a *hadeeth* is found here without being identified as *da'eef*, and no dependable scholar graded it *saheeh*, then Aboo Daawood considers it as *hasan*.

3- *Sunan ad-Daaraqutnee* [d.385]; he listed many of them in his *Sunan*.

Terms Used by at-Tirmithee and al-Baghawee

Firstly, at-Tirmithee saying "*hadeeth hasan saheeh*":

1- If the *hadeeth* has two or more *isnaads*, it means one *isnaad* is *hasan* and the other is *saheeh*.

2- If it has only one *isnaad*, it means that some scholars consider it *hasan* while the others consider it *saheeh*.

Secondly, al-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'eef* and *munkar*.

as-Saalih, *'Uloom al-Hadeeth*, 156; at-Tahhaan, 44-49; as-Suyootee, 1/153, 165

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Among the Ranks of Accepted Narrations: *Saheeh li-Ghayrihi* and *Hasan li-Ghayrihi*

Saheeh 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 *hadeeth*: 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” at-Tirmithee. Ibn as-Salaah stated, “Muhammad ibn ‘Amr ibn ‘Alqamah is one of those well-known for *sidq* (honesty) and *amaanah* (truthfulness). However, he is not recognized as having *itqaan* (a precise memory). In fact, some scholars have declared him *da‘eef* due to his poor memory, while others declared him *thiqah* due to his honesty and excellence. Consequently, his *hadeeth* is *hasan*, but when combined with the fact that it is narrated from other routes, what we may have feared due to his poor memory is effectively removed. This rectifies the minor flaw, making the *isnaad saheeh*, and allowing the narration to reach the rank of *saheeh*.”

Hasan li-Ghayrihi

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

1- It is reported through one or more other routes with the condition that they be similar or greater in strength.
2- That the reason for the *hadeeth* being *da‘eef* is either the poor memory of a narrator, a break in the *sanad*, or *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-Tirmithee, by way of Shu‘bah, from ‘Aasim ibn ‘Ubaydillaah, from ‘Abdullaah ibn ‘Aamir ibn Rabee‘ah, from his father, that a woman from the tribe of Fazaarah received a pair of slippers as her marriage dowry. Then, the Messenger of Allaah (ﷺ) asked her, “Are you satisfied with a pair of slippers in exchange for yourself, while you have wealth,” to which she responded, “Yes.” So, he permitted it. ‘Aasim is *da‘eef* due to his poor memory, and at-Tirmithee declared this *hadeeth* from him to be *hasan* because it was reported through other routes.

at-Tahhaan, 50-52

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

Muhkam and *Mukhtalif al-Hadeeth*

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

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

Example:

1- "There is no *'adwaa* (contagion) and no *tiyarah* (omen from birds)…" [Muslim]
2- "Flee from the leper as you would flee from a lion." [al-Bukhaaree]

Both of these *hadeeth* are *saheeh* and they appear to conflict since the first one negates *'adwaa* while the second one seems to affirm it.

Method of Reconciling Between the Two *Hadeeth*:

The scholars have reconciled between them in several ways, such as mentioning that *'adwaa* is negated in the Prophet's (ﷺ) saying, "Nothing infects something else by contagion." [at-Tirmithee 4/450, Ahmad] Also, there is his (ﷺ) reply to the person who inquired about a mangy camel being among healthy ones which would then be infected, where he said, "Who caused the first one to be infected?" [al-Bukhaaree 10/171, Muslim, Aboo Daawood, Ahmad] The command to flee from the leper is a precautionary measure; this is in order to avoid interaction with the leper coinciding with contracting the disease – though due to *qadar* (divine decree), not due to contagion – lest he think that it resulted from interacting with the leper, and he believe in contagion, thus falling into sin.

What to do When Two *Hadeeth* Appear to Conflict:

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

Most Renowned Works on the Subject:

1- *Ikhtilaaf al-Hadeeth*, by al-Imaam ash-Shaafi'ee [d.204]
2- *Ta'weel Mukhtalif al-Hadeeth*, by Ibn Qutaybah, 'Abdullaah ibn Muslim
3- *Mushkil al-Hadeeth*, by at-Tahaawee, Aboo Ja'far Ahmad ibn Salaamah

Naasikh and Mansookh

***Naskh*:**
- 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-Shaafi'ee, 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-Shaafi'ee."

Ways of Telling the *Naasikh* Apart from the *Mansookh*:

1- Outright statement from the Messenger of Allaah (ﷺ), such as in the *hadeeth* of Buraydah in *Saheeh* Muslim, "In the past, I had prohibited you from visiting graves; but now you may visit them, because they remind one of the hereafter." [Muslim]
2- Statement of a *Sahaabee*, such as Jaabir ibn 'Abdillaah (t) saying, "The last of the two orders of the Messenger of Allaah (ﷺ) was to not perform *wudoo'* after eating food cooked over fire." [Ashaab as-Sunan]
3- Knowing the time of occurrence, such as the *hadeeth* of Shaddaad ibn Aws, "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 *hadeeth* of Ibn 'Abbaas stating "the Prophet (ﷺ) 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 'Abbaas accompanied the Prophet (ﷺ) during the Farewell *Hajj*.
4- Scholarly consensus, such as the *hadeeth*, "If someone consumes alcoholic drink, then lash him. If he returns to it a fourth time, then he must be killed." [Aboo Daawood, at-Tirmithee.] 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 [d.241]
2- *Naasikh al-Hadeeth wa Mansookhuh*, by Aboo Bakr Ahmad ibn Muhammad al-Athram [d.261]
3- *Naasikh al-Hadeeth wa Mansookhuh*, by Ibn Shaaheen [d.385], Umar Ahmad al-Baghdaadee
4- *Al-I'tibaar fin-Naasikh wal-Mansookh*, by Muhammad ibn Moosaa al-Haazimee [d.548]
5- *Tajreed al-Ahaadeeth al-Mansookhah*, by Ibn al-Jawzee [d.597]

as-Suyootee, 2/189; at-Tahhaan, 55-59

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Categories of *Da'eef* or Rejected *Hadeeth*

Due to Omission in the *Isnaad*

Obvious Omission

There are several types of *hadeeth* having obvious omission:

1- *Mu'allaq*
2- *Mursal*
3- *Mu'dal*
4- *Munqati'*

Obscure Omission

There are two types of *hadeeth* having obscure omission:

1- *Mudallas*
2- *Mursal Khafee*

Also included under this category:

3- *Mu'an'an*
4- *Mu'annan*

Due to Disparagement of the Narrator

Disparagement of *'Adaalah*

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

Disparagement of *Dabt*

1- *Fuhsh al-Ghalat* (gross error)
– his narration is known as *Munkar*
2- *Soo' al-Hifth* (poor memory)
– his narration is known as *Da'eef*
3- *Ghaflah* (negligence)
– his narration is known as *Munkar*
4- *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 Muttasil al-Asaaneed*, or
d) *Mudtarib*, or
e) *Musahhaf*, or
f) *Shaath*

at-Tahhaan, 60-124

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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) *Munqati'*

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) *at-Tuhmah bil-Kathib* (Accusation of Lying)
c) *Fisq* (Open Sinfulness)
d) *Bid'ah* (Innovation)
e) *Jahaalah* (Being Unknown)

2- Those related to *Dabt*

a) *Fuhsh al-Ghalat* (Gross Error)
b) *Soo' al-Hifth* (Poor Memory)
c) *Ghaflah* (Negligence)
d) *Kathrah al-Awhaam* (Many Mistakes)
e) *Mukhaalafah ath-Thiqaat* (Contradicting Trustworthy Narrators)

at-Tahhaan, 61, 87

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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 *sahees* 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 *mudtarib*

Ranks due to Omission in the Isnaad:

- the worst is *mu'dal*
- then *munqati'*
- then *mudallas*
- then *mursal*

Example

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

At-Tirmithee said after reporting it, "We do not know this *hadeeth* except from the narration of Hakeem al-Athram, from Aboo Tameemah al-Hujaymee, from Aboo Hurayrah." He then said, "Muhammad (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-Tahtheeb*: he has *leen* (i.e. he is not given much weight)

Narrating and Implementing

Ruling on Narrating It: the scholars of *hadeeth* permit narrating *da'eef ahaadeeth*, and being lenient with their *asaaneed*, without clarifying their weakness, but only when two conditions are fulfilled:

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

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

1- The weakness is not severe
2- The *hadeeth* is governed by an already existing and implemented premise
3- It is not believed to be an established practice, but rather it is done in a precautionary sense

Ruling on Narrating the *Mawdoo' Hadeeth*: Not allowed, except when its weakness is made clear

Ruling on Implementing the *Mawdoo' Hadeeth*: Not allowed

Most Renowned Works

Works Mentioning *Da'eef* Narrators:

1- *Kitaab ad-Du'afaa'*, by Ibn Hibbaan d.354
2- *Meezaan al-I'tidaal*, by ath-Thahabee d.748

Works on Specific Types of *Da'eef* Narrations:

1- *Al-Maraaseel*, by Aboo Daawood d.204
2- *Al-'Ilal*, by ad-Daaraqutnee d.385

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

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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 *Sahee*hayn*:

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 *sahee*h 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 *sahee*h from the person it is attributed to. Such a report could be *sahee*h, *hasan*, or *da'eef*, but not *waahee* because it appears in a book titled "*as-Sahee*h". The way of determining the *sahee*h narration from others is by researching its *isnaad* and giving it a suitable grading.

as-Suyootee, 1/219; at-Tahhaan, 68-73

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Mursal

Literally: something that has been set free

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

Forms and Example

Form the *Mursal* Takes According to the Scholars of *Hadeeth*:
A *Taabi'ee*, whether young or old, says, "The Messenger of Allaah (ﷺ) said…," or "…did…," or "…was done in his presence."

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

Form the *Mursal* Takes According to the Scholars of *Fiqh* and *Usool*:
More general than the view of the scholars of *hadeeth*, in that every *munqati'* 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 *ahaadeeth* 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.

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

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):

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-Shaafi'ee 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 *huffaath* (i.e. scholars at the level of *haafith*)

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) or it is narrated through a different route in *mursal* form, and its *mursil* studied under teachers different from those of the initial *mursil*
- c) or it conforms with the statement of a *Sahaabee*
- d) or 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 hadeeth* having one route of transmission contradicts the two of them and reconciliation is not possible, they are given preference over it because of the greater number of routes.

Its Ranks:
1- Highest is the *mursal* by a 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 *shuyookh*, such as ash-Sha'bee and Mujaahid
6- then the *mursal* narrations of those who used to narrate from anyone, such as *al-Hasan*
7- as for the *mursal* from the younger *Taabi'een*, such as Qataadah, az-Zuhree and Humayd at-Taweel, most of their narration is from other *Taabi'een*

Most Renowned Works on the Subject:
1- *al-Maraaseel*, by 'Abdur-Rahmaan ibn Abee Haatim [d.237]
2- *al-Maraaseel*, by Aboo Daawood as-Sijistaanee [d.275]
3- *Jaami' at-Tahseel fee Ahkaam al-Maraaseel*, by Salaah ad-Deen Aboo Sa'eed ibn Khaleel ibn Kaykaldee al-'Alaa'ee [d.761]
4- *Tuhfah at-Tahseel fee Thikr Ruwaat al-Maraaseel*, by Aboo Zur'ah Ahmad 'Abdur-Raheem al-'Iraaqee [d.826]

al-Qaasimee, *Qawaa'id at-Tahdeeth*, 133; at-Tahhaan, 68-73; as-Suyootee, 1/195

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Mu'dal and *Munqati'*

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

Munqati' – Literally: disconnected — Technically: any break in the *isnaad*, regardless of the form it takes

Mu'dal

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

Ruling: *Da'eef*; and it is worse than *mursal* and *munqati'* 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 [d.247]
- Works by Ibn Abid-Dunyaa [d.281]

Munqati'

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

***Munqati'* 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, *munqati'* is a general term for any type of breakage in the *sanad*, except for three specific forms:

1- Omission at the beginning of the *isnaad*, as is the case with *mu'allaq*

2- Omission at end of the *isnaad*, as is the case with *mursal*

3- Omission of two consecutive narrators from any place in the *isnaad*, as is the case with *mu'dal*

This was the view taken by Ibn Hajar in *an-Nukhbah* as well as its explanation. In addition, the breakage could be at one or more spots – for instance, two or three different ones.

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

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

al-Qaasimee, 130; at-Tahhaan, 74-77; as-Suyootee, 1/208, 211

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Mudallas

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

Categories

1- *Tadlees al-Isnaad*: a narrator reports from someone he is known to have heard from; yet he narrates something which he did not hear directly from him, doing so without saying that he heard it directly. It takes the form of a narrator reporting from a *shaykh* from whom he heard some *ahaadeeth*; however, as for the *hadeeth* of which he is making *tadlees*, he did not actually hear it from him, but instead heard it from another *shaykh*. Hence, he omits the latter *shaykh* and narrates it from the former using a phrase that could imply direct hearing as well as the lack thereof, such as "*qaala*" (he said) or "*'an*" (from), in order to give the impression that he did actually hear it directly. He does not make the outright claim that he heard it directly and refrains from using phrases like "*sami'tu*" (I heard), or "*haddathanee*" (he narrated to me), so that he would not be lying. Furthermore, it is possible that he may have omitted one or even more people.

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

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

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

Motives:

1- To give false impression of *'uluww al-isnaad*
2- Having missed *ahaadeeth* 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-Taswiyah*:** this is a type of *tadlees al-isnaad*, where a narrator reports from his *shaykh*, then omits a *da'eef* narrator between two *thiqah* narrators, both of whom met each other. This means the narrator narrates a hadeeth from a shaykh who is *thiqah*. That shaykh narrated from a *da'eef* narrator who narrated from another *thiqah*, and the two *thiqah* narrators met one another. Hence, the *mudallis* who heard the *hadeeth* from the first *thiqah* omits the *da'eef* narrator and links the *isnaad* to the *thiqah shaykh* of that omitted narrator using a phrase that could imply direct hearing. This makes the *isnaad* appear to contain only *thiqaat*.

Ruling: even more disliked than *tadlees al-isnaad*. Al-'Iraaqee stated, "It emanates from someone who did it deliberately."

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

Example: Aboo Bakr ibn Mujaahid, one of the reciters, saying, "'Abdullaah ibn Abee 'Abdillaah narrated to us…" and saying that in reference to Aboo Bakr ibn Abee Daawood as-Sijistaanee.

Ruling: it is not as disliked as *tadlees al-isnaad*, 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

Ruling, How Identified, Renowned Works

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

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

How is *Tadlees* Identified?

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

Reasons for Censuring the 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 be disapproved

Most Renowned Works on the Subject:

1- *At-Tabyeen li-Asmaa' al-Mudalliseen*, by al-Khateeb al-Baghdaadee [d.463]
2- *At-Tabyeen li-Asmaa' Al-Mudalliseen*, by Burhaan ad-Deen al-Halabee [d.841]
3- *Tabaqaat al-Mudalliseen*, by Ibn Hajar [d.852]
4- *Asmaa' al-Mudalliseen*, by as-Suyootee [d.911]
5- *Kashf at-Tadlees 'an Qalb Ahl at-Tadlees*, by as-Suyootee [d.911]

al-Qaasimee, 132; at-Tahhaan, 78-84; as-Suyootee, 1/223; al-Husnee, *al-Manhal al-Lateef*, 108

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Mursal Khafee, Mu'an'an, and Mu'annan

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 *hadeeth* 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'eef* because it is a type of *munqati'*

Most Renowned Works:
- *at-Tafseel li-Mubham al-Maraaseel*, by al-Khateeb al-Baghdaadee [d.463]

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 Abee Shaybah narrated to us saying, Mu'aawiyah ibn Hishaam narrated to us saying, Sufyaan narrated to us, *'an* (from) Usaamah ibn Zayd, *'an* (from) 'Uthmaan ibn 'Urwah, *'an* (from) 'Urwah, *'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 *Muttasil* 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 *hadeeth*, *fiqh* and *usool*, is that it is *muttasil* if it fulfills certain conditions. They have agreed upon two of these conditions, and differed in stipulating others. As for the two conditions agreed upon as being necessary, and which Muslim views to be adequate, they are:
   a) The *mu'an'in* (i.e. person who used the term *'an*) is not *mudallis*
   b) It is possible for the *mu'an'in* and the person from whom he narrated to have met

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

Mu'annan

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

Ruling:
1- According to Ahmad and a group of scholars, it is *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.

as-Suyootee, 1/214, 217; at-Tahhaan, 84-86

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Mawdoo‘

Literally: placed down

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

Introductory Points

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

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

1- Adherence to the isnaad: they adhered to it in the narration of *ahaadeeth*, because the *sanad* to a report is like lineage to a human being; so much so that it became mandatory for the *muhaddith* to clearly state the lineage of what he narrated.

2- Increase of scholastic activity and inquiry in the area of *hadeeth*: such as traveling for their acquisition, investigation, verification, caution when narrating, spread of great scholars and authorities throughout the Islaamic 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-Jarh wat-Ta‘deel*.

5- Defining principles for identifying *mawdoo‘* narrations: in order to know the signs of fabrication in the *sanad* and *matn*, or what could be deduced from the condition of a narrator.

Reasons Behind *Wad‘*, 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 *Khawaarij*, *Shee‘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 *ahaadeeth* suiting the deviance of the rulers.

5- Seeking wealth and livelihood: such as some of the story tellers who would earn money by narrating to the people.

6- Seeking fame: by inventing strange reports not found with the *shuyookh* of *hadeeth*; altering the *sanad* of the *hadeeth* to make it seem strange.

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

1- ath-Tha‘labee d.427
2- al-Waahidee
3- az-Zamakhsharee d.538
4- al-Baydaawee d.691
5- ash-Shawkaanee d.1250

Most Renowned Works on the Subject:

1- *Al-Mawdoo‘aat*, by Aboo Sa‘eed Muhammad ibn ‘Alee an-Naqqaash al-Hanbalee d.414

2- *At-Tathkirah fil-Ahaadeeth al-Mawdoo‘aat*, by Ibn al-Qaysaraanee, Muhammad ibn Taahir d.507

3- *Al-Mawdoo‘aat*, by Ibn al-Jawzee d.597

4- *Mukhtasar al-Abaateel wal-Mawdoo‘aat*, collected by al-Imaam ath-Thahabee d.748

5- *Al-Manaar al-Muneef fis-Saheeh wad-Da‘eef*, by Ibn al-Qayyim d.751

6- *Al-La’aali’ al-Masnoo‘ah fil-Ahaadeeth al-Mawdoo‘ah*, by as-Suyootee d.911

7- *Tanzeeh ash-Sharee‘ah al-Marfoo‘ah ‘an al-Ahaadeeth ash-Shanee‘ah al-Mawdoo‘ah*, by Ibn ‘Iraaq al-Kinaanee d.963

8- *Silsilah al-Ahaadeeth ad-Da‘eefah wal-Mawdoo‘ah*, by Naasir ad-Deen al-Albaanee d.1420

al-Khateeb, 456-459; at-Tahhaan, 88-92; Jum‘ah, *al-Maktabah al-Islaamiyyah*, 164-167

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Matrook, *Munkar* and its Opposite, *Ma'roof*

Matrook – Literally: abandoned
Technically: has in its *isnaad* a narrator accused of lying

Munkar – Literally: disapproved
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*

Matrook

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-Shee'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 *'Asr* prayer on the last of the days of *tashreeq*". An-Nasaa'ee, ad-Daaraqutnee, and others, have said that 'Amr ibn Shamir is *matrook al-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.

Munkar and its Opposite, *Ma'roof*

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 'Urwah, 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 hadeeth*. Aboo Zukayr was the only one to narrate it, and he was an acceptable *shaykh*. Muslim collected *mutaaba'aat* (supporting narrations) from him. However, his narrations did not reach the level of being accepted on their own."
2- For the second definition: what was reported by Ibn Abee Haatim by way of Hubayyib ibn Habeeb az-Zayyaat, from Aboo Ishaaq, from al-'Ayzaar ibn Hurayth, from Ibn 'Abbaas, from the Prophet (ﷺ) that he said, "Whoever establishes the prayer, gives the *Zakaah*, performs *Hajj*, fasts *Ramadaan*, and honors his guest shall enter Jannah." Aboo Haatim said, "It is *munkar* because other narrators who are *thiqaat* reported it in *mawqoof* form from Aboo 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."

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

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Mu'allal

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

Introductory Points

Definition of *'Illah*: a concealed, obscure factor which impairs the authenticity of a *hadeeth*. It can be understood from this definition that, according the scholars of *hadeeth*, the *'illah* must fulfill two requirements:

1- It be concealed and obscure
2- It impair the authenticity of the *hadeeth*

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

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

Instance of 'Illah Which Does Not Impair Authenticity of the *Hadeeth*: 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 hadeeth* is the *saheeh mu'allal*.

Its Prestige, and the Precision of Those Well-Versed in It: knowing the *'ilal* of *hadeeth* is one of the most prestigious and precise areas of the sciences pertaining to *hadeeth*, 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-Daaraqutnee.

Which *Isnaad* is Examined for *'Illah*?

The *isnaad* which appears to fulfill the conditions of being *saheeh*; the *da'eef hadeeth* is rejected and not implemented, so it does not require examination for *'illah*.

What Assists in Identifying the *'Illah*?

1- a narrator being alone in his narration
2- other narrators contradicting him
3- other factors

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

Where Does *'Illah* Occur?

1- Most often in the *isnaad*; such as due to being *mawqoof* or *mursal*
2- Less often in the *matn*; such as the *hadeeth* negating recitation of the *basmalah* in prayer

Does *'Illah* in *Isnaad* Affect the *Matn*?

1- It may impair the *matn* in addition to affecting the *isnaad*, such as when the *'illah* is due to the narration being *mursal*.

2- It may impair the *isnaad* alone, while the *matn* remains *saheeh*.

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

Most Renowned Works

1- *Al-'Ilal*, by 'Alee ibn 'Abdillaah al-Madeenee [d.234]
2- *'Ilal al-Hadeeth*, by 'Abdur-Rahmaan ibn Abee Haatim [d.327]
3- *Al-'Ilal wa Ma'rifah ar-Rijaal*, by Ahmad ibn Hanbal [d.241]
4- *Al-'Ilal*, by al-Bukhaaree [d.256]
5- *Al-'Ilal*, by Muslim [d.261]
6- *Al-'Ilal al-Kabeer*, by at-Tirmithee [d.279]
7- *Al-'Ilal as-Sagheer*, by at-Tirmithee [d.279]
8- *Al-'Ilal*, by Aboo Bakr Ahmad ibn Muhammad al-Khallaal [d.311]
9- *Al-'Ilal al-Waaridah fil-Ahaadeeth an-Nabawiyyah*, by ad-Daaraqutnee [d.385]
10- *az-Zahr al-Matlool fil-Khabar al-Ma'lool*, by Ibn Hajar [d.852]

as-Saalih, 179-186; at-Tahhaan, 98-101; as-Suyootee, 1/251

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Mudraj

Literally: placed into and made part of something else

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

Introductory Points

Reasons for *Idraaj* (Interjection):

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

How *Idraaj* is Identified:

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

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

Categories and Most Renowned Works

1- *Mudraj al-Isnaad*: 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 Maajah] 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 *mustamlee* (assistant who repeats what is said) could write. He then looked towards Thaabit and said, "Whoever prays much at night, his face will appear beautiful during the day," intending by that a reference to Thaabit and his pious disposition. However, Thaabit presumed it to be the *matn* for the foregoing *isnaad*, and he used to narrate it as such.

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

a) The beginning of the *hadeeth*. This does not happen often, but it is more common than occurring in the middle of the *hadeeth*. It occurs when the narrator makes a statement then immediately narrates a *hadeeth*, intending to use it as proof for his statement, but making no distinction between them. Consequently, the listener mistakenly presumes everything said to be a *hadeeth*. For example, al-Khateeb reported by way of Aboo Qatan and Shabaabah – mentioning them separately – from Shu'bah, from Muhammad 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' *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 Muhammad 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 *hadeeth*. This is less frequent than the first. For example, the *hadeeth* of 'Aa'ishah about the beginning of revelation, "The Prophet (ﷺ) used to *yatahannath* in the cave of Hiraa' – meaning *ta'abbud* (devoting himself to worship) – for a number of nights." [al-Bukhaaree] The statement "meaning *ta'abbud* (devoting himself to worship)" is *mudraj* from az-Zuhree.

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

Most Renowned Works on the Subject:

1- *al-Fasl lil-Wasl al-Mudraj fin-Naql*, by al-Khateeb al-Baghdaadee [d.463]
2- *Taqreeb al-Manhaj bi-Tarteeb al-Mudraj*, by Ibn Hajar [d.852] which is an abridgement of the book *al-Fasl* by al-Baghdaadee
3- *al-Madraj ilal-Mudraj*, by as-Suyootee [d.911] which is an abridgement of Ibn Hajar's book

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

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Maqloob

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

Reasons, and Ruling on What it Produces

Reasons for it and Ruling on What it Produces:

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 *waddaa'een* (fabricators).

2- Done for the purpose of examining and confirming the memory and *dabt* of the *muhaddith*.
Ruling: permissible for verifying the memory and qualification of the *muhaddith*, but with the condition that this objective is made clear before the conclusion of the sitting.

3- Resulting from unintentional error.
Ruling: someone who does so is excused, but if he does this often it takes away from his *dabt* and renders him *da'eef*.

Ruling on the *Maqloob Hadeeth*: rejected

Categories and Most Renowned Works

Categories:

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 hadeeth* from "Saalim" but the narrator reports it as being from "Naafi'."
Example: Hammaad ibn 'Amr an-Naseebee narrated from al-A'mash, from Aboo Saalih, from Aboo Hurayrah, in *marfoo'* form, "If you meet the polytheists along the road, do not initiate the greeting of *salaam* with them." This is a *maqloob hadeeth*. Hammaad performed the substitution by reporting it from al-A 'mash, whereas it was actually from Suhayl ibn Abee Saalih, from his father, from Aboo Hurayrah.

2- *Maqloob al-Matn*: reversal or substitution that occurs in the *matn*, which has two forms:

a) Reversing the order of words in a portion of the *matn*
Example: The *hadeeth* of Aboo Hurayrah collected by Muslim about the seven people to whom Allaah will give His Shade on the day when there will be no shade but His. It contains the passage, "A man who gives charity and conceals it such that his right hand does not know what his left hand has spent." In this particular passage, some narrators have reversed the order of words. It is supposed to read, "Such that his left hand does not know what his right hand has spent." al-Bukhaaree

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:

- *Raf' al-Irtiyaab fil-Maqloob min al-Asmaa' wal-Alqaab*, by al-Khateeb al-Baghdaadee d.463

as-Suyootee, 1/291; at-Tahhaan, 106-108

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Al-Mazeed fee Muttasil al-Asaaneed

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

Example and Most Renowned Works

What Ibn al-Mubaarak narrated saying: Sufyaan narrated to us, from 'Abdur-Rahmaan ibn Yazeed who said, Busr ibn 'Ubaydillaah narrated to me saying, I heard Aboo Idrees who said, I heard Waathilah saying, I heard Aboo Marthad saying, I heard the Messenger of Allaah (ﷺ) saying, "Do not sit on graves and do not pray towards them."

The Addition in this Example: it occurs in two spots. The first is the word "Sufyaan" and the second is "Aboo Idrees." The additions in these two spots were made by mistake.

1- The addition of Sufyaan is a mistake made by whoever came after Ibn al-Mubaarak, because a number of *thiqaat* narrated this *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 them clearly stated that Busr heard directly from Waathilah.

Most Renowned Works on the Subject:
- *Tamyeez al-Mazeed fee Muttasil al-Asaaneed*, by al-Khateeb al-Baghdaadee d.462

Conditions for Rejecting the Addition

There are two conditions stipulated for rejecting the addition and deeming it to be a mistake:

1- That the person who did not add anything be a more precise narrator than the one who made an addition
2- That a clear statement of direct hearing replace the addition

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

Objections Against Claiming There is an Addition

1- If the *isnaad* without the addition has the word "*'an*" replacing the addition, then it is considered *munqati'*.
2- If there is a clear statement of direct hearing, it is possible that the narrator heard it indirectly through the added person, and directly later on.

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

at-Tahhaan, 109-110

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Mudtarib

Literally: disrupted; from the word *idtiraab*

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

Expanded Definition

It is the *hadeeth* which has been reported in ways conflicting with each other such that it is not at all possible to reconcile between them. Furthermore, all of those narrations are equal in strength from all angles, making it impossible to select one of them over the rest using any method of *tarjeeh* (weighing and giving precedence).

Introductory Points

Conditions Causing *Idtiraab*:

1- Different narrations of the *hadeeth* such that reconciliation between them is not possible
2- Equal strength of the narrations, such that it is not possible to give precedence to one over another

***Idtiraab* Can Stem From:**

1- A single narrator who narrates the *hadeeth* in different ways
2- A group, where each of them narrates the *hadeeth* in a way that contradicts the narration of others

Reason for *Mudtarib* being *Da'eef*:

Idtiraab gives the sense that the narrators are lacking in *dabt*.

Most Renowned Works:

- *al-Muqtarib fee Bayaan al-Mudtarib*, by Ibn Hajar [d.852]

Categories

1-*Mudtarib as-Sanad*:

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

2-*Mudtarib al-Matn*:

Example: the *hadeeth* of Faatimah bint Qays (z) where she said, "The Messenger of Allaah (ﷺ) was asked about *zakaah*, and he said, 'Property is liable rights other than *zakaah*.'" [at-Tirmithee] It was also reported from the same route with the wording, "Property is not liable to any right except *zakaah*." [Ibn Maajah]
Al-'Iraaqee stated, "This is an instance of *idtiraab* which cannot be interpreted."

as-Suyootee, 1/262; at-Tahhaan, 111-112

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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. Ibn Ma'een committed *tas-heef* saying, "from al-'Awwam ibn Muzaahim."

b) *Tas-heef* in the *matn*

Example: the *hadeeth* of Zayd ibn Thaabit that the Prophet (ﷺ) *ihtajara* (made an enclosure for himself) in the masjid. Ibn Lahee'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-Soolee committed *tas-heef* saying, "Whoever fasts *Ramadaan* and follows it with *shay'an* (something) from Shawwaal…", changing "*sittan*" to "*shay'an*."

b) *Tas-heef* of hearing: caused by poor hearing or the listener being at a distance, or something similar. Hence the words become unclear especially in the case where they follow the same pattern.

Example: a *hadeeth* reported from 'Aasim al-Ahwal, where some committed *tas-heef* saying from "Waasil al-Ahdab"

3- With respect to wording or meaning, which has two subcategories:

a) Wording: this is more common, as in the previous examples.

b) Meaning: the narrator retains the same wording, but he understands and interprets it differently from what is intended.

Example: the statement of Aboo Moosaa al-'Anazee, "We are a people of excellence. We are from 'Anazah, and the Messenger of Allaah (ﷺ) prayed towards us." By this, he meant the *hadeeth* where the Prophet (ﷺ) prayed toward *'anazah*, which actually means a spear placed as a barrier in front of a person who is praying. Hence, he mistakenly understood that the Prophet (ﷺ) prayed toward his tribe.

Differences, Reasons, and Renowned Works

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

1- *Musahhaf*: altering the placement of dots on the letters, while the form of the letters remained intact

2- *Muharraf*: altering the vowelling of the letters, while retaining the form of the word. For instance, the *hadeeth* of Jaabir, "On the day of Ahzaab, 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:

1- *Tas-heefaat al-Muhadditheen*, by Aboo Ahmad al-Hasan ibn 'Abdillaah al-'Askaree [d.382]

2- *at-Tas-heef*, by 'Alee ibn 'Umar ad-Daaraqutnee [d.385]

3- *Islaah Khata' al-Muhadditheen*, by Aboo Sulaymaan Hamad ibn Muhammad al-Khattaabee al-Bustee [d.388]

al-Khateeb, 397; at-Tahhaan, 113-116

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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 *Shuthooth* Occur?

1- In the *sanad*

Example: what at-Tirmithee, an-Nasaa'ee, and ibn Maajah reported by way of Ibn 'Uyaynah, from 'Amr ibn Deenaar, from 'Awsajah, from Ibn 'Abbaas that "a man passed away during the lifetime of the Messenger of Allaah (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 *'adaalah* and *dabt*, 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-Tirmithee reported by way of 'Abdul-Waahid ibn Ziyaad, from al-A'mash, from Aboo Saalih, from Aboo Hurayrah in *marfoo'* form, "If one of you performs the *Fajr* prayer, then he should lie on his right side." Al-Bayhaqee stated that 'Abdul-Waahid contradicted a large number of narrators about this, since they only reported it as an action of the Prophet (ﷺ), not as a statement of his. 'Abdul-Waahid was the only *thiqah* among the students of al-A'mash to narrate it with this wording.

Ruling on the *Shaath* Narration: rejected

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

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

Example:

1- What at-Tirmithee, an-Nasaa'ee, and ibn Maajah reported by way of Ibn 'Uyaynah, from 'Amr ibn Deenaar, from 'Awsajah, from Ibn 'Abbaas that "a man passed away during the lifetime of the Messenger of Allaah (ﷺ) leaving behind no one to inherit him except a *mawlaa* whom he had set free."

2- What Aboo Daawood and at-Tirmithee reported by way of 'Abdul-Waahid ibn Ziyaad, from al-A'mash, from Aboo Saalih, from Aboo Hurayrah in *marfoo'* form, "If one of you performs the *Fajr* prayer, then he should lie on his right side."

Ruling on the *Mahfooth* Narration: accepted

as-Suyootee, 1/232, 234; at-Tahhaan, 116-118

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Jahaalah of a Narrator

Literally: from *jahl*, meaning ignorance

Technically: not knowing who a narrator is, or not knowing or his condition

Reasons

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

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

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

Types of *Majhool*

Definition of *Majhool*: someone who himself is unknown, or his condition is unknown

- either he himself is unknown
- or he is known, but his condition is not, meaning his *'adaalah* and *dabt*

Name of his Narration: it has no specific name, but it is among the types of *da'eef*

Categories of *Majhool*:

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

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

How can he be declared a *thiqah*?

a) Either he is declared *thiqah* by someone who doesn't narrate from him

b) Or he is declared *thiqah* by the narrator who reports from him, with the condition that the narrator be among the scholars of *al-Jarh wat-Ta'deel*

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

Ruling on His narration: rejected

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

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

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

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

Most Renowned Works on the Subject

1- *Al-Wuhdaan*, by al-Imaam Muslim [d.261]
2- *Moodih Awhaam al-Jam' wat-Tafreeq*, by al-Khateeb al-Baghdaadee [d.463]
3- *Al-Asmaa' al-Mubhamah fil-Anbaa' al-Muhkamah*, by al-Khateeb al-Baghdaadee [d.463]
4- *Al-Mustafaad min Mubhamaat al-Matn wal-Isnaad*, by al-'Iraaqee [d.826]

at-Tahhaan, 118-121

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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

Bid'ah

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.

Soo' al-Hifth

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 *mukhtalit* (i.e. confuses things and mixes between them)

Ruling on His Narration: conditional based on the following details:

a) What he is known to have narrated before *ikhtilaat* (confusion; mix-up) took place is accepted

b) What he narrated after *ikhtilaat* is rejected

c) If it is unclear whether the narration took place before or after *ikhtilaat*, no ruling is made until such can be distinguished

at-Tahhaan, 122-124

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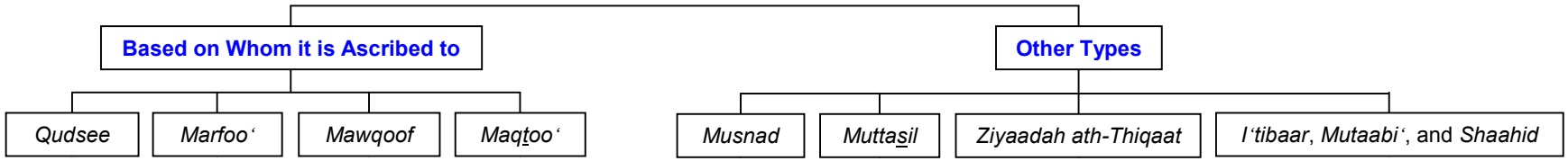
Types of Narrations Which Could be Either Accepted or Rejected



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Qudsee and *Marfoo‘*

Qudsee – Literally: from “*quds*”, meaning purity — Technically: any narration from the Prophet (ﷺ) with its *isnaad* reaching Allaah

Marfoo‘ – Literally: raised — Technically: any statement, action, approval, or description attributed to the Prophet (ﷺ)

Qudsee

Difference Between it and the Qur’aan:

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

Difference Between it and *Nabawee Hadeeth*:
The *qudsee hadeeth* is from Allaah in meaning and from the Prophet (ﷺ) in wording, while the *nabawee hadeeth* is from the Prophet (ﷺ) in both wording and meaning.

Number of *Qudsee Hadeeth*: more than two hundred

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

Wordings Used for Narrating:

1- The Messenger of Allaah (ﷺ) said, while narrating from his Lord (U),…
2- Allaah (*ta‘aalaa*) said, in what His Messenger (ﷺ) narrated from Him,…

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

Marfoo‘

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

Types:

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

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

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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 *muttasil* or *munqati'*.

Examples:

1- *Mawqoof Qawlee*: such as the narrator saying, "'Alee ibn Abee Taalib (t) 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 Taqreeree*: 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 *hadeeth* 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 (ﷺ), 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 (t) 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 '*Subhaanallaah*'" 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 *athaan* in even numbers, and the *iqaamah* in odd numbers" al-Bukhaaree, Muslim

b) The statement of Umm 'Atiyyah, "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." al-Bukhaaree, Muslim

5- The narrator says one of the following four words in the *hadeeth*, when mentioning the *Sahaabee*: "*yarfa'uhu*," or "*yanmeehi*," or "*yablughu bihi*," or "*riwaayatan*." For example: the narration of al-A'raj, from Aboo Hurayrah – *riwaayatan* – that he said, "You will fight a people having small eyes." 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 hadeeth*.

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

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

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Maqtoo'

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

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 *Maqtoo'* and *Munqati'*:

Maqtoo' is used in reference to the *matn*, and means any statement attributed to a *Taabi'ee* or someone afterwards

Munqati' is used in reference to the *isnaad*, and means that the *isnaad* of the narration is not *muttasil* (connected); thus placing it among the categories of *da'eef hadeeth*

Examples:

1- *Maqtoo' Qawlee*: the statement of Al-Hasan Al-Basree regarding praying behind an innovator, "You can pray, while he will be guilty of his *bid'ah*." al-Bukhaaree

2- *Maqtoo' Fi'lee*: the statement of Ibraaheem ibn Muhammad ibn al-Muntashir, "Masrooq used to let down the curtain between himself and his family, then direct his attention toward his prayer, while leaving them to their worldly affairs."

Its Use as Proof:

The *maqtoo'* narration cannot be used as a proof for any legal ruling, even if it is authentically attributed to the person who said it, since it is the saying or action of one of the Muslims. However, if there is a *qareenah* (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 *Maqtoo'* Most Likely Found In:**

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

as-Suyootee, 1/184; at-Tahhaan, 132-134

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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*

Musnad

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 *hadeeth* whose *sanad* is connected from beginning to end, and it is *marfoo'* to the Prophet (ﷺ).

Muttasil

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 *maqtoo'*, and unrestrictedly calling them *muttasil* would be describing one thing with two contradictory terms."

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

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Ziyaadaat ath-Thiqaat

Ziyaadaat: plural of *ziyaadah*

Thiqaat: plural of *thiqah*, the narrator who possesses *'adl* and *dabt*

Ziyaadah ath-Thiqah: 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-Aboo Bakr 'Abdullaah ibn Muhammad ibn Ziyaad an-Naysaabooree
2-Aboo Nu'aym al-Jurjaanee
3-Abul-Waleed Hassaan ibn Muhammad al-Qurashee

Where They Occur

1-In the *isnaad*: by making a *mawqoof* narration *marfoo'*, or making a *mursal* narration *mawsool*. The addition in the *isnaad* produces two main things which often take place:

a) Discrepancy between *mawsool* and *mursal*
b) Discrepancy between *marfoo'* and *mawqoof*

The scholars have devoted specific research to the remaining forms of additions in the *isnaad*, for example *al-Mazeed fee Muttasil al-Asaaneed*. There are four scholarly opinions about accepting or rejecting the addition:

a) Ruling in favor of the one who makes it *mawsool* or *marfoo'*. In other words, accepting the addition. This is the opinion held by the majority of scholars of *fiqh* and *usool*.
b) Ruling in favor of the one who left it *mursal* or *mawqoof*. In other words, rejecting the addition. This is the opinion of most of the scholars of *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 Yoonus ibn Abee Ishaaq as-Sabee'ee, and his son Israa'eel, and Qays ibn ar-Rabee', from Aboo Ishaaq as *musnad* and *muttasil*. It was also reported by Sufyaan ath-Thawree and Shu'bah ibn al-Hajjaaj, from Aboo Ishaaq 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*

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 *thiqah* among a group of *thiqaat*.

Example: What was reported by Muslim by way of 'Alee ibn Mus-hir, from al-A'mash, from Aboo Razeen and Aboo Saalih, from Aboo Hurayrah (t), with the addition of the wording "then let him empty it out" in the *hadeeth* about a dog drinking from the vessel. The other *huffath* amongst the students of al-A'mash did not mention it, but instead narrated it as, "If a dog puts his tongue into the drinking vessel of any one of you, then let him wash it seven times." The addition here is similar to a narration reported only by 'Alee ibn Mus-hir, who is a *thiqah*. Thus, the addition is accepted in this case.

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

Example: The addition "The day of 'Arafah" in the *hadeeth* "The day of 'Arafah, the day of an-Nahr (i.e. the 10th of Thul-Hijjah), and the days of *tashreeq* (i.e. the 11th to 13th of Thul-Hijjah) are our celebration, the people of Islaam; and they are days of eating and drinking." No routes of narration for the *hadeeth* have the addition. The person who made it was Moosaa ibn 'Alee ibn Rabaah, from his father, from 'Uqbah ibn 'Aamir, and it is collected by at-Tirmithee, 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-Ashja'ee, from Rib'ee, from Huthayfah who said, "the Messenger of Allaah (ﷺ) 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-Ashja'ee 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."

as-Suyootee, 1/245; at-Tahhaan, 136-138

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I'tibaar, *Mutaabi'*, and *Shaahid*

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

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

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

Introductory Points

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

Another Technical Usage of *Mutaabi'* and *Shaahid*:
1- *Taabi'*: agrees with the wording of the *fard hadeeth*, whether narrated from the same *Sahaabee* or not.
2- *Shaahid*: agrees with the meaning of the *fard hadeeth*, whether narrated from the same *Sahaabee* or not.
These terms are sometimes used interchangeably.

Mutaaba'ah

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 *hadeeth* with this wording from Maalik, and considered it among the *ghareeb* narrations of ash-Shaafi'ee. This is so because the students of Maalik narrated it with the same *isnaad*, but with the wording "and if it is cloudy, then calculate by counting."

However, after the process of *i'tibaar*, we find for ash-Shaafi'ee a *mutaaba'ah taammah*, *mutaaba'ah qaasirah*, and a *shaahid*:

1- *Mutaaba'ah Taammah*: what has been reported by al-Bukhaaree, from 'Abdullaah ibn Maslamah al-Qa'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-Suyootee, 1/241; at-Tahhaan, 140-142

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The Narrator of *Hadeeth*

Conditions For Acceptance of Narrator

1-*'Adaalah*: that the narrator be:

a) Muslim
b) *Baaligh* (Mature)
c) *'Aaqil* (Of sound mind)
d) Free from things leading to *fisq* (open sinfulness)
e) Free from *khawaarim al-muroo'ah* (anything that compromises overall integrity)

Ways of Determining *'Adaalah*:

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

2- *Dabt*: that the narrator:

a) Not contradict the *thiqaat*
b) Not be *sayyi' al-hifth* (having poor memory)
c) Not be *faahish al-ghalat* (committing gross error)
d) Not be known for *ghaflah* (negligence)
e) Not be *katheer al-awhaam* (making many mistakes)

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

Miscellaneous Rulings

Narration of the *'Adl* Narrator from Someone: according to most of the scholars, this does not amount to *ta'deel* for that person (i.e. does not make him 'adl as well).

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

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

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

1- The narration of someone who repented from *fisq* is accepted
2- The narration of someone who repented from *kathib* (lying) in the *hadeeth* of the Messenger of Allaah (ﷺ) is not accepted

Ruling on the Narration of Someone Who Took a Salary for Narrating:

1- Not accepted, according to some scholars such as Ahmad, Ishaaq, and Aboo Haatim
2- Accepted, according to other scholars such as Aboo Nu'aym al-Fadl 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-Tirmithee 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-'Azeez ibn Muhammad 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-'Azeez narrated to me from Rabee'ah, from me that I narrated to him, from Aboo Hurayrah, in *marfoo'* form…'"

Most Renowned Works on the Subject:

- *Akhbaar man Haddatha wa Nasiya*, by al-Khateeb al-Baghdaadee [d.463]

at-Tahhaan, 144-148

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General Overview of the Books on *al-Jarh wat-Ta'deel*

Jarh, *Ta'deel*, and Overview of Books on the Subject

Accepting *Jarh* (Disparagement) and *Ta'deel* (Validation) Without Explanation:

1- According to the most correct view, *ta'deel* is accepted without explanation, because its reasons are many, thus making it difficult to enumerate them.
2- *Jarh* is not accepted unless explained, because it is not difficult to mention the reasons behind it. Also, there are different reasons for disparagement, and someone may be undeservingly disparaged on grounds which are not valid.

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

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

Categories of Books on *al-Jarh wat-Ta'deel*:

1- Those which deal specifically with *thiqaat* (trustworthy) narrators
2- Those which deal specifically with *du'afaa'* (weak) and *majrooheen* (disparaged) narrators
3- Those which are general and deal with *thiqaat* and *du'afaa'*
4- Those which deal only with narrators of specific books of *hadeeth*

Most Renowned Works on *al-Jarh wat-Ta'deel*

1- *At-Taareekh al-Kabeer*, by al-Bukhaaree [d.256] which is general, dealing with both *thiqaat* and *du'afaa'*
2- *Al-Jarh wat-Ta'deel*, by Ibn Abee Haatim which is general, dealing with both *thiqaat* and *du'afaa'*
3- *Ath-Thiqaat*, by Ibn Hibbaan [d.354] which deals specifically with *thiqaat*
4- *Al-Kaamil fid-Du'afaa'*, by Ibn 'Adee which deals specifically with *du'afaa'*
5- *Al-Kamaal fee Asmaa ar-Rijaal*, by 'Abdul-Ghanee al-Maqdisee [d.600] which deals specifically with the narrators found in the six books of *hadeeth*
6- *Meezaan al-I'tidaal*, by ath-Thahabee [d.748] which deals specifically with *du'afaa'* 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*

Ibn Katheer, *al-Baa'ith al-Hatheeth*, 95; at-Tahhaan, 149-150; an-Naysaabooree, *Ma'rifah 'Uloom al-Hadeeth*, 52

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Grades of *Jarh* and *Ta'deel* along With Their Rulings

Grades of *Ta'deel*

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

1- Superlative form indicating trustworthiness and reliability
Example: *athbat an-naas* (the firmest of people); or *awthaq* (most trustworthy); or he is the *awthaq* person I have encountered.
2- Emphasis by using one or two descriptions indicating reliability
Example: *thiqatun thiqah* (reliable and trustworthy); or *thiqatun thabt* (trustworthy and of proven record); or *thabtun 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 *mus-haf*; or *'adlun daabit* (upright and retentive)
4- Indicates *ta'deel* (validation), but without the sense of *dabt*
Example: *sadooq* (honest); or *mahalluhu as-sidq* (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-sidqi maa huwa* (inclined to truthfulness); or *wasat* (acceptable); or *shaykhun wasat*
6- Indicates a sense of being near disparagement
Example: *saalih al-hadeeth* (fit to report *hadeeth*); or *yuktabu hadeethuhu* (his *hadeeth* are written); or *yu'tabaru bihi* (given consideration); or *muqaarib al-hadeeth* (average); or *saalih* (fair)

Rulings on These Gradings:

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

Grades of *Jarh*

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

1- Indicates carelessness, and is the lightest grade of *jarh*
Example: *layyin al-hadeeth* (of little weight); or *feehi maqaal* (statements have been leveled at him); or *fee hadeethihi da'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 yuhtajju bihi* (not used as a proof); or *da'eef*; or *lahu manaakeer* (has *munkar* reports); or *waahin* (feeble); or *da''afahu* (they declared him weak)
3- Clearly indicates his *hadeeth* are not to be written
Example: *laa yuktabu hadeethuhu* (his *hadeeth* are not to be written); or *laa tahillu ar-riwaayah 'anhu* (not permissible to report from him); or *da'eef jiddan* (very weak); or *waahin bi-marrah* (extremely feeble); or *tarahoo hadeethahu* (they discarded his *hadeeth*)
4- Indicates that he has been accused of lying
Example: *muttahamun bil-kathib* (accused of lying); or *muttahamun bil-wad'* (accused of fabrication); or *yasriq al-hadeeth* (steals *hadeeth*); or *saaqit* (notorious); or *laysa bi-thiqah* (not trustworthy)
5- Indicates he has been characterized as a liar
Example: *kaththaab* (established liar); or *dajjaal* (impostor); or *waddaa'* (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 al-wad'* (lying or fabrication gets no worse than him); or *rukn al-kathib* (the cornerstone of lying); or *ma'din al-kathib* (inherent liar)

Rulings on These Gradings:

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

at-Tahhaan, *Usool at-Takhreej*, 143; 'Abdul-Mawjood Muhammad 'Abdul-Lateef, *Kashf al-Lithaam*, 2/340

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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-Basrah 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 *ahaadeeth* 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 and *Dabt* of *Hadeeth*

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

***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* of *al-Hadeeth*:

1- *Samaa' min lafth ash-shaykh* (hearing directly from the words of the *shaykh*)
2- *Qiraa'ah 'alaa ash-shaykh* (reading to the *shaykh*); also called *'Ard*
3- *Ijaazah* (permission)
4- *Munaawalah* (presentation)
5- *Kitaabah* (written correspondence)
6- *I'laam* (declaration)
7- *Wasiyyah* (bequest)
8- *Wijaadah* (finding)

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Methods of *Tahammul al-Hadeeth*

Samaa' min Lafth ash-Shaykh

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

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

Phrases of *Adaa'* (Conveying):

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

2- After it became common practice to use specific phrases for each method of *tahammul*, the phrases of *adaa'* became the following:

a) For *samaa'* (hearing directly): *sami'tu* or *haddathanee*

b) For *qiraa'ah* (reading): *akhbaranee* (he reported to me)

c) For *ijaazah* (permission): *anba'anee* (he informed me)

d) For *samaa' al-muthaakarah* (informal hearing): *qaala lee* (he said to me), or *thakara lee* (he told me)

Qiraa'ah 'alaa ash-Shaykh; or 'Ard

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

Ruling on Narrating What is Received: Undisputably accepted

Rank: there are three opinions

1- Equal to *Samaa'*: the opinion of Maalik, al-Bukhaaree, and the majority of scholars from al-Hijaaz and al-Koofah.

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

3- Better than *Samaa'*: held by Aboo Haneefah [d.150], and Ibn Abee Thi'b [d.158], and an opinion narrated from Maalik [d.179]

Phrases of *Adaa'*:

Safest form: *qara'tu 'alaa fulaan* (I read to Person A); or *quri'a 'alayhi wa anaa asma'u fa aqarra bihi* (it was read to him while I was listening, and he approved of what was read)

Permitted form: it is permitted to use phrases of *samaa'* if they are qualified denoting *qiraa'ah* (reading), such as *haddathanaa qiraa'atan alayhi* (he narrated to us using the method of *qiraa'ah*)

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

Ijaazah

Definition: Verbal or written permission to narrate

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

Types:

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

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

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

4- For an ambiguous thing, or to an ambiguous person; such as, "I permit you to narrate the book *as-Sunan*" while the *shaykh* narrates several of the *Sunan* works; or "I permit 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: *ajaaza 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'anaa* (he informed me)

Munaawalah

Types:

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

Ruling on Narrating What is Received: Permissible, and it ranks lower than *samaa'* and *qiraa'ah alaa ash-shaykh*.

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

Ruling on Narrating What is Received: Impermissible

Phrases of *Adaa'*:

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

Permissible: using qualified phrases of *samaa'* and *qiraa'ah* such as *haddathanaa munaawalatan*, or *akhbaranaa munaawalatan wa ijaazatan* (he reported to us, with *munaawalah* and *ijaazah*)

Tahhaan, 157-161

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Methods of *Tahammul al-Hadeeth*

Kitaabah

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

Types:

1- With *ijaazah*: I permit you to narrate what I have written for you or to you.
Ruling on Narrating What is Received: Correct; and it is like *munaawalah* with *ijaazah* in authenticity and strength.

2- Without *ijaazah*: as in the case where he writes some *ahaadeeth* and sends them to him, but does not grant him *ijaazah* to narrate them.
Ruling on Narrating What is Received: It is permissible according to the scholars of *hadeeth*, with the understanding of *ijaazah*.

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 *Adaa'*:

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 kitaabatan* (he narrated to me using the method of *kitaabah*)

I'laam

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

Ruling on Narrating What is Received: There are two opinions:

1- Permissible: according to many scholars of *hadeeth*, *fiqh*, and *usool*

2- Impermissible: according to a number of scholars of *hadeeth*, which is the correct view, because the *shaykh* may declare a certain *hadeeth* to be one of his narrations, but it is not permissible to narrate it due to a defect it contains. However, if he permits others to narrate it, then they are allowed to do so.

Phrases of *Adaa'*:

A'lamanee shaykhee bi-kathaa (my *shaykh* declared to me…)

Wasiyyah

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

Ruling on Narrating What is Received:

1- Impermissible: the more preferred view

2- Permissible: the less preferred view, because the *shaykh* bequeathed a book to the student without granting him permission to narrate it

Phrases of *Adaa'*:

Awsaa ilayya fulaanun bi-kathaa (Person A bequeathed to me…); or *haddathanee fulaanun wasiyyatan* (he narrated to me using the method of *wasiyyah*)

Wijaadah

Its Form: A 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: Among the types of *munqati'*, despite there being a connection of some nature.

Phrases of *Adaa'*:

Wajadtu bi-khatti fulaan (I found in the handwriting of Person A…); or *qara'tu bi-khatti fulaanin kathaa* (I read in the handwriting of Person A…), and then

at-Tahhaan, 162-164

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Written Documentation of *Hadeeth*, and Traveling to Acquire *Hadeeth*

Ruling on the Written Documentation of Hadeeth

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

Reason for Difference of Opinion Concerning Written Documentation: conflicting *ahaadeeth* about permission and prohibition

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 *mansookh* (abrogated).

Duties of Someone who Writes *Hadeeth*:

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

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

How *Muqaabalah* 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- حدثنا *haddathanaa*: ثنا (*thanaa*) or نا (*naa*)
2- أخبرنا *akhbaranaa*: أنا (*anaa*) or أرنا (*aranaa*)
3- *Tahweel* (switching) from one isnaad to another: ح pronounced *haa*
4- If a word is omitted in writing for the purpose of brevity: If “*qaala* (he said)” or something similar is omitted between individuals of the isnaad, the reader should still pronounce it. For instance, in “*haddathanaa* ‘Abdullaah ibn Yoosuf *akhbaranaa* Maalik,” we would say “*qaala 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 Hurayrah *qaala*” we say “*annahu qaala*.” This is done to make the statement conform to the rules of Arabic grammar.

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

at-Tahhaan, 164-174

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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 *nahw* (grammar) and Arabic language

2- Relying only on books and written materials, and not learning from *shuyookh*

al-Qaasimee, 225; at-Tahhaan, 164-174

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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.

1- *Jawaami‘*: among the earliest of them was the *Jaami‘* of Ma‘mar [d.153]
2- *Muwatta’aat*: among the earliest was the *Muwatta’* of Muhammad ibn Abee Thi‘b [d.158]
3- *Musannafaat*: among the earliest was the *Musannaf* of Hammaad ibn Salamah al-Basree [d.167]
4- *Ajzaa’*: among the earliest was *Juz’ maa Rawaahu Aboo Haneefah ‘an as-Sahaabah*, by Aboo Ma‘shar [d.178]
5- *Masaaneed*: among the earliest was the *Musnad* of Abee Dawood at-Tayaalisee [d.204]
6- *Sunan*: among the earliest was the *Sunan* of Muhammad ibn Idrees ash-Shaaf‘iee [d.204]
7- *Sihaah*: among the earliest was Saheeh al-Bukhaaree [d.256]
8- *Ma‘aajim*: among the earliest was *Mu‘jam as-Sahaabah*, by Ahmad ibn ‘Alee al-Mawsilee [d.307]
9- *Mustakhrajaat*: among the earliest was the *Mustakhraj* of Aboo ‘Awaanah al-Isfaraayeenee [d.310]
10- *Atraaf*: among the earliest was *Atraaf as-Saheehayn*, by Ibraaheem ad-Dimashqee [d.401]
11- *Mustadrakaat ‘alaa al-Jawaami‘*: among the earliest was the *Mustadrak* of al-Haakim [d.405]
12- *Majaamee‘*: among the earliest was *al-Jam‘ Bayna as-Saheehayn*, by Muhammad al-Humaydee [d.488]
13- *Zawaa’id*: among the earliest was *Misbaah az-Zujaajah fee Zawaa’id ibn Maajah*, by al-Booseeree [d.840]

Jum‘ah, *Usool at-Takhreej*, 18, 95

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Methods of *Tasneef*

Jawaami‘

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

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

Muwatta’aat

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

Difference Between *Muwatta’* and *Musannaf*: only in name

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

Most Renowned:
1- *Muwatta’* of Muhammad ibn Abee Thi’b [d.158]
2- *Muwatta’* of Maalik ibn Anas al-Madanee [d.179]
3- *Muwatta’* of ‘Abdullaah al-Marwazee [d.293]

Musannafaat

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

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

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

Jum‘ah, *Usool at-Takhreej*, 18, 95

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Methods of *Tasneef*

Ajzaa'

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

1- A collection of *ahaadeeth* narrated from one individual, whether of the *Sahaabah* or those afterwards, such as *Juz' maa Rawaahu Aboo Haneefah min as-Sahaabah*, by Aboo Ma'shar 'Abdul-Kareem at-Tabaree d.178

2- A collection of *ahaadeeth* serving as a thorough examination of one topic such as:

a) *Juz' Raf' al-Yadayn fis-Salaah*, by al-Bukhaaree d.256

b) *Juz' al-Qiraa'ah Khalf al-Imaam*, by al-Bukhaaree d.256

Masaaneed

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 d.204
2- *Musnad* of Asad ibn Moosaa al-Umawee d.212
3- *Musnad* of 'Ubaydullaah ibn Moosaa al-'Absee d.213
4- *Musnad* of 'Abdullaah ibn az-Zubayr al-Humaydee d.219
5- *Musnad* of Musaddad ibn Musarhad al-Basree d.228
6- *Musnad* of Aboo Khaythamah Zuhayr ibn Harb d.234
7- *Musnad* of Ahmad ibn Hanbal d.241
8- *Musnad* of 'Abd ibn Humayd d.249
9- *Musnad* of Nu'yam ibn Hammaad d.288
10- *Musnad* of Aboo Ya'laa Ahmad al-Mawsilee d.307

Sunan

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

Most Renowned:

1- *Sunan* of ash-Shaafi'ee d.204
2- *Sunan* of ad-Daarimee d.255
3- *Sunan* of Ibn Maajah d.273
4- *Sunan* of Aboo Daawood as-Sijistaanee d.275
5- *Sunan* of Ahmad an-Nasaa'ee d.303
6- *Sunan* of ad-Daaraqutnee d.385
7- *Sunan* of al-Bayhaqee d.458

Jum'ah, *Usool at-Takhreej*, 6, 21

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Methods of *Tasneef*

Sihaah

Saheeh al-Bukhaaree [d.256]
Saheeh Muslim [d.261]
Saheeh Ibn Khuzaymah [d.311]
Saheeh Ibn Hibbaan [d.354]

Ma'aajim

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

1- *Masaaneed 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-Mawsilee [d.307]
2- *Al-Mu'jam al-Kabeer*, by Sulaymaan ibn Ahmad at-Tabaraanee [d.360], arranged according to *masaaneed as-sahaabah*, in alphabetical order, except the musnad of Aboo Hurayrah which was placed by itself as a *musannaf*. It contains 60,000 *ahaadeeth*.
3- *Al-Mu'jam al-Awsat*, by at-Tabaraanee [d.360], arranged according to the names of his *shuyookh*. It contains 30,000 *ahaadeeth*.
4- *Al-Mu'jam as-Sagheer*, by at-Tabaraanee [d.360], wherein he collected narrations from one thousand of his *shuyookh*; in most cases each of whom had one *hadeeth*.
5- *Mu'jam as-Sahaabah*, by Ahmad ibn 'Alee ibn Laal al-Hamathaanee [d.398]

Mustakhrajaat

Definition: Plural of *mustakhraj*, 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 *'uluww* (i.e. a shorter *isnaad*) or an important addition. In the case where the compiler cannot find a satisfactory *isnaad* of his own for a particular narration, he may either omit that narration or mention it through the route of the original author.

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

They are Numerous, and the Most Renowned are:

1- *Mustakhrajaat* on *al-Bukhaaree*:
   a) *Mustakhraj* of al-Ismaa'eelee [d.371]
   b) *Mustakhraj* of al-Ghitreefee [d.377]
   c) *Mustakhraj* of ibn Abee Thuhal [d.378]
2- *Mustakhrajaat* on *Muslim*:
   a) *Mustakhraj* Abee 'Awaanah al-Isfaraayeenee [d.310]
   b) *Mustakhraj* of al-Heeree [d.311]
   c) *Mustakhraj* of Aboo Haamid al-Harawee [d.355]
3- *Mustakhrajaat* on *al-Bukhaaree* and *Muslim* together:
   a) *Mustakhraj* of Ibn al-Akhram [d.344]
   b) *Mustakhraj* of Aboo Bakr al-Barqaanee [d.425]
   c) *Mustakhraj* of Aboo Nu'aym al-Asbahaanee [d.430]
4- *Mustakhrajaat* on the *Sunan* works
   a) *Mustakhraj* on *Sunan Abee Daawood* [d.275], by Qaasim ibn Asbagh [d.340]

Jum'ah, *Usool at-Takhreej*, 6, 18, 21; Biqaa'ee, 150

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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 *Sahaabah* 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-Afraad*, by ad-Daaraqutnee, arranged by Muhammad ibn Taahir al-Maqdisee d.507
   b) *Al-Kashshaaf fee Ma'rifah al-Atraaf*[1], by Muhammad ibn 'Alee al-Husaynee d.765

Purposes: The books of *atraaf* are helpful in finding:

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

Note:

1- Books on *atraaf* do not provide the complete *matn* of the *hadeeth*
2- They do not give the exact same wording of the *hadeeth*, but instead provide the meaning. Someone who wishes to find the *hadeeth* with its exact wording must consult the original sources referred to in the book of *atraaf* which act as a guide to the location of the *hadeeth*. This is contrary to *musnad* works which provide the exact wording.

Most Renowned Works on the Subject:

1- *Atraaf as-Saheehayn*, by Aboo Mas'ood Ibraaheem ibn Muhammad ad-Dimashqee d.401
2- *Atraaf as-Saheehayn*, by Aboo Muhammad Khalaf ibn Muhammad al-Waasitee d.401
3- *Al-Ishraaf 'alaa Ma'rifah al-Atraaf*[2], by Ibn 'Asaakir Abul-Qaasim 'Alee ibn al-Hasan d.571
4- *Tuhfah al-Ashraaf bi-Ma'rifah al-Atraaf*[1], by Abul-Hajjaaj Yusuf 'Abdur-Rahmaan al-Mizzee d.742
5- *Atraaf al-Masaaneed al-'Asharah*[3], by Abul-'Abbaas Ahmad ibn Muhammad al-Booseeree d.840
6- *Ithaaf al-Maharah bi-Atraaf al-'Asharah*[4], by Ahmad ibn 'Alee ibn Hajar al-'Asqalaanee d.852
7- *Thakhaa'ir al-Mawaareeth fid-Dalaalah 'alaa Mawaadi' al-Hadeeth*[5], by 'Abdul-Ghanee an-Naabulsee d.1143

Mustadrakaat 'alaa al-Jawaami'

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

Example:

Al-Mustadrak 'alaa as-Saheehayn, in 4 volumes, by al-Haakim d.405

The *Ahaadeeth* of Mustadrak al-Haakim are of Three Types:

1- *Saheeh* according to the criteria of al-Bukhaaree and Muslim, or one of them, though neither of them collected it in their books.
2- *Saheeh* according to al-Haakim himself, though not necessarily fulfilling the criteria of al-Bukhaaree or Muslim. Al-Haakim refers to these as *saheehah al-isnaad*.
3- *Ahaadeeth* which he did not consider to be *saheeh*, but he pointed them out.

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

Jum'ah, *Usool at-Takhreej*, 6

1) Refers to the *atraaf* of the Six Books. 2) Refers to the *atraaf* of the four sunan works. 3) Refers to the *musnad* works of: Aboo Daawood at-Tayaalisee, Aboo Bakr al-Humaydee, Musaddad ibn Musarhad, Muhammad ibn Yahyaa al-'Adanee, Ishaaq ibn Raahawayh, Aboo Bakr ibn Abee Shaybah, Ahmad ibn Manee', 'Abd ibn Humayd, al-Haarith ibn Muhammad ibn Abee Usaamah, and Aboo Ya'laa al-Mawsilee. 4) Refers to *al-Muwatta'*, *Musnad ash-Shaafi'ee*, *Musnad Ahmad*, *Musnad ad-Daarimee*, *Saheeh ibn Khuzaymah*, *Muntaqaa ibn al-Jaarood*, *Saheeh ibn Hibban*, *Mustadrak al-Haakim*, *Mustakhraj Abee 'Awaanah*, *Sharh Ma'aanee al-Aathaar* by at-Tahaawee, and *Sunan ad-Daaraqutnee*. The reason eleven books are mentioned instead of ten is because only a quarter of *Saheeh ibn Khuzaymah* was available. See *Lahth al-Alhaath Thayl Tathkirat al-Huffaath*, p. 333. 5) Refers to the Six Books and *Muwatta' Maalik*

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Methods of *Tasneef*

Majaamee'

Definition: Plural of *majma'*, which is any book where the compiler collected the *ahaadeeth* 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 [d.488]
2- *At-Tajreed lis-Sihaah was-Sunan* [1], by Ruzayn ibn Mu'aawiyah [d.535]
3- *Jaami' al-Usool min Ahaadeeth ar-Rasool* [2], by Ibn al-Atheer [d.606]
4- *Mashaariq al-Anwaar an-Nabawiyyah min Sihaah al-Akhbaar al-Mustafawiyyah* [3], by as-Saaghaanee [d.650]
5- *Jam' al-Fawaa'id min Jaami' al-Usool wa Majma' az-Zawaa'id*, by Muhammad ibn Muhammad ibn Sulaymaan al-Maghribee [d.1094]. It contained fourteen books of *hadeeth*:
   - *Saheeh al-Bukhaaree* [d.256]
   - *Saheeh Muslim* [d.261]
   - *Muwatta' Maalik* [d.179]
   - *Sunan at-Tirmithee* [d.279]
   - *Sunan an-Nasaa'ee* [d.303]
   - *Sunan Abee Daawood* [d.275]
   - *Sunan Ibn Maajah* [d.273]
   - *Musnad Ahmad* [d.241]
   - *Musnad ad-Daarimee* [d.255]
   - *Musnad Abee Bakr Ahmad ibn 'Umar al-Bazzaar* [d.292]
   - *Musnad Abee Ya'laa* [d.307]
   - *al-Mu'jam al-Kabeer*, by at-Tabaraanee [d.360]
   - *al-Mu'jam al-Awsat*, by at-Tabaraanee [d.360]
   - *al-Mu'jam as-Sagheer*, by at-Tabaraanee [d.360]

Zawaa'id

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

Examples:

1- *Misbaah az-Zujaajah fee Zawaa'id Ibn Maajah*, by Ahmad ibn Muhammad al-Booseeree [d.840], which contains *zawaa'id* of Sunan Ibn Maajah (i.e. the additional narrations it has) not found in the five other books [4].
2- *Fawaa'id al-Muntaqee li-Zawaa'id al-Bayhaqee*, by al-Booseeree [d.840], which contains the *zawaa'id* of *Sunan al-Bayhaqee al-Kubraa* not found in the Six Books [1].
3- *Ithaaf as-Saadah al-Maharah al-Khiyarah bi-Zawaa'id al-'Asharah*, by al-Booseeree, which contains the *zawaa'id* of *al-'Asharah* (the ten *musnad* works) not found in the Six Books [1]. The ten *musnad* works are:
   - *Musnad Abee Daawood at-Tayaalisee* [d.204]
   - *Musnad al-Humaydee* [d.219]
   - *Musnad Musaddad ibn Musarhad* [d.228]
   - *Musnad Abee Bakr ibn Abee Shaybah* [d.235]
   - *Musnad Ishaaq ibn Raahawayh* [d.238]
   - *Musnad Muhammad ibn Yahyaa al-'Adanee* [d.243]
   - *Musnad Ahmad ibn Manee'* [d.244]
   - *Musnad 'Abd ibn Humayd* [d.249]
   - *Musnad al-Haarith ibn Abee Usaamah* [d.282]
   - *Musnad Abee Ya'laa al-Mawsilee* [d.307]
4- *Al-Matalib al-'Aaliyah bi-Zawaa'id al-Masaaneed ath-Thamaaniyah*, by Ibn Hajar al-'Asqalaanee [d.852] which contains the *zawaa'id* of *al-Masaaneed ath-Thamaaniyah* (the eight *musnad* works) not found in the Six Books [1] and *Musnad Ahmad*. The *musnad* works referred to in this case are the ten mentioned above except for *Musnad Abee Ya'laa al-Mawsilee* and *Musnad Ishaaq ibn Raahawayh*.
5- *Majma' az-Zawaa'id wa Manba' al-Fawaa'id*, by al-Haafith 'Alee ibn Abee Bakr al-Haythamee [d.807], containing the *zawaa'id* of the works listed below not found in the Six Books [1]:
   - *Musnad Ahmad* [d.241]
   - *Musnad Abee Bakr al-Bazzaar* [d.292]
   - *Musnad Abee Ya'laa al-Mawsilee* [d.307]
   - *al-Mu'jam al-Kabeer*, by at-Tabaraanee [d.360]
   - *al-Mu'jam al-Awsat*, by at-Tabaraanee [d.360]
   - *al-Mu'jam as-Sagheer*, by at-Tabaraanee [d.360]

Jum'ah, *Usool at-Takhreej*, 18-19

1) The Six Books: al-Bukhaaree, Muslim, at-Tirmithee, an-Nasaa'ee, Aboo Daawood, and Ibn Maajah
2) al-Bukhaaree, Muslim, al-Muwatta', at-Tirmithee, an-Nasaa'ee, and Aboo Daawood
3) Combined between *Saheeh al-Bukhaaree* and *Muslim*.
4) *al-Bukhaaree*, *Muslim*, *Sunan at-Tirmithee*, *Sunan Abee Daawood*, *Sunan an-Nasaa'ee*

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Ghareeb al-Hadeeth and its Sources

Ghareeb – Literally: obscure and difficult to understand

Technically: obscure wordings that occur in the *matn* of a *hadeeth*

Most Renowned Works on the Subject

From the beginning of *tadween* (i.e. formal collection and mass documentation), the scholars became active in compiling works on *ghareeb al-hadeeth*. Among the first compilations was *Ghareeb al-Hadeeth*, by An-Nadr ibn Shumayl. [d.203] Thereafter, tens of works appeared in succession between the years 210 and 600. Among the most renowned are:

1- *Ghareeb al-Hadeeth*, by An-Nadr ibn Shumayl [d.203]
2- *Ghareeb al-Aathaar*, by Qurtub [d.206]
3- *Kitaab fil-Ghareeb*, by Ma'mar ibn al-Muthannaa al-Basree [d.210]
4- *Kitaab fil-Ghareeb*, by 'Abdul-Malik ibn Qurayb al-Asma'ee [d.216]
5- *Ghareeb al-Hadeeth*, by Aboo 'Ubayd al-Qaasim ibn Sallaam [d.224]
6- *Ghareeb al-Hadeeth*, by 'Abdullaah ibn Muslim ibn Qutaybah [d.266]
7- *Ghareeb al-Hadeeth*, by Ibraaheem ibn Ishaaq al-Harbee [d.285]
8- *Ghareeb al-Hadeeth*, by al-Mubarrad Muhammad ibn Yazeed ath-Thamaalee [d.285]
9- *Ghareeb al-Hadeeth*, by Ahmad ibn Yahyaa, commonly known as Tha'lab [d.291]
10- A book by Aboo Bakr Muhammad ibn al-Qaasim al-Anbaaree [d.321]
11- *Ghareeb al-Hadeeth alaa Musnad Ahmad*, by Muhammad az-Zaahid [d.345]
12- *Ghareeb al-Hadeeth*, by Aboo Sulaymaan al-Khattaabee al-Bustee [d.388]
13- *Al-Ghareebayn (Ghareeb al-Qur'aan was-Sunnah)*, by Ahmad al-Harawee [d.401]
14- *Al-Mugheeth*, by Muhammad ibn Abee Bakr al-Asbahaanee [d.581], in which he completed *al-Ghareebayn*
15- *Al-Faa'iq fee Ghareeb al-Hadeeth*, by Muhammad ibn 'Umar az-Zamakhsharee [d.583]
16- *Ghareeb al-Hadeeth*, by 'Abdur-Rahmaan ibn al-Jawzee [d.597]
17- *An-Nihaayah fee Ghareeb al-Hadeeth wal-Athar*, by Ibn al-Atheer [d.606]
18- *Kitaab fil-Ghareeb*, by 'Abdul-Lateef al-Baghdaadee [d.629]
19- *Kitaab fil-Ghareeb*, by Ibn al-Haajib [d.646]

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

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

Methodology Followed by the Author: he did not limit himself to just linguistic aspects when explaining the *ghareeb* terms in the *hadeeth* of the Messenger of Allaah (ﷺ) and the *aathaar* of the *Sahaabah* and *Taabi'een*. He discussed topics of *fiqh*, raised issues concerning *sarf*, and attempted to reconcile *ahaadeeth* that appeared to be conflicting. After Ibn al-Atheer, 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' Ismaa'eel ibn Muhammad al-Ba'lee al-Hanbalee al-Haafith [d.785] composed a poetic adaptation of *an-Nihaayah* in his book *al-Kifaayah fee Nathm an-Nihaayah*. Among the most renowned abridgements and appendices to *an-Nihaayah* are:

1- An appendix by Safee ad-Deen Mahmood ibn Abee Bakr al-Armawee [d.723]
2- An abridgement by as-Suyootee entitled *Ad-Durr an-Natheer Talkhees Nihaayah ibn al-Atheer*
3- *At-Tathyeel wat-Tathneeb 'alaa Nihaayah al-Ghareeb*, also by as-Suyootee [d.911]
4- An abridgement by 'Eesaa ibn Muhammad as-Safawee [d.953]
5- An abridgement by 'Alee ibn Husaam ad-Deen al-Hindee [d.975]

Jum'ah, 135; at-Tahhaan, 173

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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' li Akhlaaq ar-Raawee wa Aadaab as-Saami'*, by al-Khateeb al-Baghdaadee [d.463]
2- *Jaami' Bayaan al-'Ilm wa Fadlihi wa maa Yanbaghee fee Riwaayatihi wa Hamlih*, by Ibn 'Abdil-Barr [d.463]

Manners of the Student of *Hadeeth*

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- Imploring Allaah for success, accuracy, ease, and assistance in correctly preserving and understanding the *hadeeth*
2- Fully dedicating himself to it and devoting his effort to its attainment
3- Beginning by hearing from the prominent *shuyookh* of his region in terms of *isnaad*, knowledge, and religious commitment
4- Revering his *shaykh*, the one he hears from, respecting him, striving to 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 *Sahee hayn*
   - *Sunan Abee Daawood* [d.275], *at-Tirmithee* [d.279], and *an-Nasaa'ee* [d.303]
   - *as-Sunan al-Kubraa*, by Bayhaqee [d.458]

Then looking into the following books whenever the need arises:
   - *Masaaneed*, such as the *Musnad* of Ahmad [d.241]
   - *Muwatta'aat*, such as the *Muwatta'* of Maalik [d.179]
   - Among books of *'Ilal*: *'Ilal* of ad-Daaraqutnee [d.385]
   - For names of narrators: *at-Taareekh al-Kabeer*, by al-Bukhaaree, and *al-Jarh wat-Ta'deel*, by Ibn Abee Haatim [d.327]
   - For verifying names: the book of Ibn Maakoolaa
   - For *ghareeb al-hadeeth*: *an-Nihaayah*, by Ibn al-Atheer [d.606]

at-Tahhaan, 177-178; Zuwayn, 170

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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.'" [al-Haakim] 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 as-Saff*. It is *musalsal* due to every one of its narrators saying, "(Person A) recited it like this."

b) Physical Feature: such as narrators all having the same name, like the *musalsal* by the *Muhammadeen*; or having the same area of expertise, such as the *musalsal* of *fuqahaa'* (scholars of *fiqh*), or the *huffaath*; or having ascription to same place, such as all being from *Dimashq* (Damascus), or all from *Misr* (Egypt).

3- *Musalsal* by Features of the Narration: its features are related to the phrases of *adaa'* (conveying), time, or location, as follows:

a) *Musalsal* by Phrase of *Adaa'*: such as a *hadeeth* that is *musalsal* by every one of its narrators saying "*sami'tu*" or "*akhbaranaa*"

b) *Musalsal* based on Time of the Narration: such as a *hadeeth* that is *musalsal* by being narrated on the day of *'Eed*

c) *Musalsal* based on Location of the Narration: such as a *hadeeth* about supplication being answered, which is *musalsal* by being narrated at the *multazam* (spot beneath the door of the ka'bah)

One of its Purposes: indicates added *dabt* on the part of the narrators

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

There is no connection between being *musalsal* and being *sahee*h: 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 *sahee*h from a route which is not *musalsal*.

The best type of *musalsal*: that which indicates it is connected by way of direct hearing without any occurrence of *tadlees*.

Additional Note: As-Suyootee stated that *Shaykh al-Islaam* (i.e. Ibn Taymiyyah) said one of the best *musalsal* narrations that exists is the one concerning recitation of *Soorah as-Saff*. As-Suyootee commented saying that the *musalsal* narrations by way of *huffaath* and *fuqahaa'* are likewise. In fact, it is mentioned in *Sharh an-Nukhbah* that the *musalsal* by way of *huffaath* conveys knowledge which is certain.

Most Renowned Works on the Subject:

1- *al-Musalsalaat al-Kubraa*, by as-Suyootee [d. 911], which includes 85 *ahaadeeth*

2- *al-Manaahil as-Silsilah fil-Ahaadeeth al-Musalsalah*, by Muhammad 'Abdul-Baaqee al-Ayyoobee, which includes 212 *ahaadeeth*

as-Suyootee, 2/187; at-Tahhaan, 184-187

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Narration of *Akaabir* from *Asaaghir*

Literally: *akaabir* 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 *akaabir* from *asaaghir*.

Types and Examples:

1- The narrator is older in age and more senior in *tabaqah* than the person whom he narrates from, as well as possessing knowledge and memorization
2- The narrator is of greater prestige, but younger than the person from whom he narrates; such as a scholar who is a *haafith* narrating from a prominent *shaykh* who is not a *haafith*
Example: narration of Maalik from 'Abdullaah ibn Deenaar
3- The narrator is greater in age and prestige than the person whom he narrates from; in other words, older and more knowledgeable than him.
Example: narration of al-Barqaanee from al-Khateeb

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 *akaabir*

Most Renowned Works on the Subject:

- *Maa Rawaahu al-Kibaar 'an as-Sighaar wal-Aabaa' 'anil-Abnaa'*, by Ishaaq ibn Ibraaheem al-Warraaq [d.403]

as-Suyootee, 2/243; at-Tahhaan, 188-190

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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

Narrations of Fathers from Sons

Example: *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:
- *Riwaayah al-Aabaa' 'anil-Abnaa*, by al-Khateeb al-Baghdaadee [d.463]

Narrations of Sons from Fathers

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:
1- *Riwaayah al-Abnaa' 'an Aabaa'ihim*, by Aboo Nasr 'Ubaydullaah ibn Sa'eed al-Waa'ilee
2- *Juz' man Rawaa' 'an Abeehi 'an Jaddihi*, by Ibn Abee Khaythamah
3- *Al-Washy al-Mu'allim fee man Rawaa 'an Abeehi 'an Jaddihi 'an an-Nabee* (ﷺ), by al-'Alaa'ee [d.761]

as-Suyootee, 2/254; at-Tahhaan, 190-192

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Mudabbaj, the Narration of *Aqraan*, and *as-Saabiq wal-Laahiq*

Mudabbaj – Literally: beautified — Technically: two contemporaries each of whom narrates from the other
Aqraan – Literally: plural of *qareen*, meaning a contemporary — Technically: one of two contemporaries narrates from the other
Saabiq – Literally: coming earlier; ***Laahiq***: coming later — Technically: two people, whose times of death were far apart, share in narrating from one *shaykh*

Mudabbaj

Examples of *Mudabbaj*:

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

Purposes of Knowing it:

1- Avoiding the presumption that there is an addition in the *isnaad*
2- Avoiding the presumption that the word “*‘an*” has been substituted by a “*waaw*” (and)

Most Renowned Works on the Subject:

- *Al-Mudabbaj*, by ad-Daaraqutnee [d.385]

Narration of *Aqraan*

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

Most Renowned Works on the Subject:

- *Riwaayah al-Aqraan*, by Abush-Shaykh al-Asbahaanee [d.369]

As-Saabiq wal-Laahiq

Examples:

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

Purposes of Knowing it:

1- Underscoring the significance of *‘uluww al-isnaad*
2- Avoiding the presumption that there is a break in the *sanad* of the *laahiq*

as-Suyootee, 2/246; at-Tahhaan, 192-195

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'Aalee and *Naazil Isnaad*

'Aalee – Literally: elevated; from the word *'uluww* (elevation) Technically: has fewer narrators relative to another *sanad* of a given *hadeeth*
Naazil – Literally: descended; from the word *nuzool* (descent) Technically: has more narrators relative to another *sanad* of a given *hadeeth*

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 *hadeeth*: 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 *musaafahah*.
   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-Nukhbah*, Ibn Hajar stated, "al-Bukhaaree reported a *hadeeth* 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 *hadeeth* using the route of Abul-'Abbaas as-Siraaj from Qutaybah, for instance, there would only be seven people between us and Qutaybah. In that way, we would have achieved *muwaafaqah* with al-Bukhaaree, by coinciding with his *shaykh* and also having achieved *'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 to 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 compliers
   Example: Ibn Hajar said, "Such as if an-Nasaa'ee, for instance, reported a *hadeeth* 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) *Musaafahah* (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 *hadeeth*
2- *Nuzool* could be better if there is a certain distinguishing feature that stands out in the *isnaad*

Most Renowned Works on the Subject:

1- *Thulaathiyyaat al-Bukhaaree*, by Ibn Hajar [d.852]
2- *Thulaathiyyaat* of Ahmad ibn Hanbal [d.241]

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

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Knowing the *Sahaabah*

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

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

Its Importance and Purpose: telling the *muttasil* 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 (y)
2- Established repute: like Dimaam ibn Tha‘labah, and ‘Ukkaashah ibn Mihsan (y)
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

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

What Their *‘Adaalah* 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 *‘adaalah*. 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 (y).

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:
Ibn ‘Abbaas, and then the six senior scholars among them: ‘Umar, ‘Alee, Ubayy ibn Ka‘b, Zayd ibn Thaabit, Abud-Dardaa’, and Ibn Mas‘ood (y).

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 (y).

Numbers, *‘Abaadilah*, *Tabaqaat*, Islaam, Deaths, Renowned Works

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

The *‘Abaadilah*:

1- ‘Abdullaah ibn ‘Umar (t)
2- ‘Abdullaah ibn ‘Abbaas (t)
3- ‘Abdullaah ibn az-Zubayr (t)
4- ‘Abdullaah ibn ‘Amr ibn al-‘Aas (t)

Number of *Tabaqaat* (levels):

1- Ibn Sa‘d classified them into 5 *tabaqaat*
2- al-Haakim classified them into 12 *tabaqaat*

First to Accept Islaam Among:

1- Free Men: Aboo Bakr as-Siddeeq (t)
2- Children: ‘Alee ibn Abee Taalib (t)
3- Women: Khadeejah, the Mother of the Believers (z)
4- *Mawaalee*: Zayd ibn Haarithah (t)
5- Slaves: Bilaal ibn Rabaah (t)

Last to Pass Away: Abut-Tufayl ‘Aamir ibn Waathilah al-Laythee [d.100] in Makkah, and Anas ibn Maalik [d.93] before him

Most Renowned Works on the Subject:

1- *Ma‘rifah man Nazala min as-Sahaabah Saa’ir al-Buldaan*, 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-Istee‘aab fee Ma‘rifah al-As-haab*, by Ibn ‘Abdil-Barr [d.461]
5- *Usd al-Ghaabah fee Ma‘rifah Asmaa’ as-Sahaabah*, in 5 volumes, by Ibn al-Atheer [d.630]
6- *Tajreed Asmaa’ as-Sahaabah*, by ath-Thahabee [d.748]
7- *Al-Isaabah fee Tamyeez as-Sahaabah*, by Ibn Hajar [d.852]
8- *Ar-Riyaad al-Mustataabah fee Jumlah man Rawaa fis-Saheehayn min as-Sahaabah*, by al-‘Aamiree [d.893]
9- *Durr as-Sahaabah fee man Dakhala Misr min as-Sahaabah*, as-Suyootee [d.911]
10- *Al-Badr al-Muneer fee Sahaabah al-Basheer an-Natheer*, by as-Sindee [d. after 1145]

as-Suyootee, 2/214-225; at-Tahhaan, 197-200

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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

Knowing the *Taabi'een*

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

***Tabaqaat* of the *Taabi'een*:**

1- Muslim classified them into three
2- Ibn Sa'd classified them into four
3- al-Haakim classified them into fifteen, the first being those who met the Ten among the *Sahaabah*

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

***Al-Fuqahaa' as-Sab'ah* (The Seven *Fuqahaa'*)**

1- 'Urwah ibn az-Zubayr d.93
2- Sa'eed ibn al-Musayyib d.94
3- Aboo Bakr ibn 'Abdir-Rahmaan ibn al-Haarith ibn Hishaam d.94
4- 'Ubaydullaah ibn 'Abdillaah ibn 'Utbah ibn Mas'ood d.98
5- Khaarijah ibn Zayd ibn Thaabit d.99
6- al-Qaasim ibn Muhammad ibn Abee Bakr as-Siddeeq d.107
7- Sulaymaan ibn Yasaar d.107

Best of the *Taabi'een*:

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

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

Most Renowned Works on the Subject:
- *Ma'rifah at-Taabi'een*, by Abul-Mutarrif ibn Futays al-Andalusee

Knowing Siblings

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 Saalih, the sons of Aboo Saalih
Five: among *Atbaa' at-Taabi'een*, Sufyaan, Aadam, 'Imraan, Muhammad, and Ibraaheem, the sons of 'Uyaynah
Six: among the *Taabi'een*, Muhammad, Anas, Yahyaa, Ma'bad, Hafsah, and Kareemah, the children of Seereen
Seven: among the *Sahaabah*, an-Nu'maan, Ma'qil, 'Aqeel, Suwayd, Sinaan, 'Abdur-Rahmaan, and 'Abdullaah, the sons of Muqarrin

Most Renowned Works on the Subject:
1- *Al-Ikhwah*, by Abul-Mutarrif ibn Futays al-Andalusee
2- *Al-Ikhwah*, by Abul-'Abbaas as-Siraaj

as-Suyootee, 2/224; at-Tahhaan, 201-204

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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

Al-Muttafiq wal-Muftariq

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

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

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

Most Renowned Works on the Subject:
1- *Al-Muttafiq wal-Muftariq*, by al-Khateeb al-Baghdaadee [d.463]
2- *Al-Ansaab al-Muttafiqah*, by al-Haafith Muhammad ibn Taahir [d.507]

Al-Mu'talif wal-Mukhtalif

Examples:
1- Salaam and Sallaam
2- Miswar and Musawwar
3- al-Bazzaaz and al-Bazzaar
4- ath-Thawree and at-Tawwazee

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 يسار in the *Saheehayn* and Muwatta' is "Yasaar", except in the case of Muhammad ibn Bashshaar.
b) A general rule not limited to specific book(s): such as any occurrence of 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

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

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Mutashaabih and *Muhmal*

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

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

Mutashaabih

Examples:

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

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

Other Types of *Mutashaabih*:

1- Coinciding of own name and father's name, except one or two letters, such as Muhammad ibn Hunayn and Muhammad ibn Jubayr
2- Coinciding of own name and father's name in writing and pronunciation, but in different order
   a) Either two entire names: al-Aswad ibn Yazeed and Yazeed ibn al-Aswad
   b) Or just some letters: Ayyoob ibn Sayyaar and Ayyoob ibn Yasaar

Most Renowned Works on the Subject:

1- *Talkhees al-Mutashaabih fir-Rasm*, by al-Khateeb al-Baghdaadee [d.463]
2- *Taalee at-Talkhees*, by al-Khateeb al-Baghdaadee [d.463]

Muhmal

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 *hadeeth* would be *da'eef*. However, if both narrators are *thiqah*, then *ihmaal* does not affect the authenticity of the *hadeeth*, because it remains *saheeh* if narrated from either of them.

Examples:

1- If they are both *thiqah*: what occurred with al-Bukhaaree in his narration from Ahmad, from Ibn Wahb. It could be either Ahmad ibn Saalih or Ahmad ibn 'Eesaa, 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-Khawlaanee, he is *thiqah*, but if it is al-Yamaanee, 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-Khateeb al-Baghdaadee [d.463]

as-Suyootee, 2/329; at-Tahhaan, 201-204

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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

Knowing *Mubhamaat*

Some of its Purposes:

1- If ambiguity is in the *sanad*: knowing if the narrator is *thiqah* or not, in order to grade the authenticity of the *hadeeth.*

2- If ambiguity is in the *matn*: identifying the person or questioner involved. If the *hadeeth* contains a good quality of his, then his virtue becomes known. However, if it contains the contrary, none of the other virtuous *Sahaabah* are to be viewed in a negative light.

Identifying the *Mubham*:

1- Being named in other narrations

2- Biographers having identified many of them

Categories of *Mubham* According to Degree of Ambiguity are Four:

1- A Man or Woman: such as the *hadeeth* of Ibn ‘Abbaas that a man said, “O Messenger of Allaah! 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 *hadeeth* of Umm ‘Atiyyah regarding the washing the body of the daughter of the Prophet (ﷺ) body with water and *sidr*. The daughter is Zaynab (ز).

3- Uncle or aunt, paternal and maternal, as well as cousins: such as the *hadeeth* of Raafi‘ ibn Khadeej which he has narrated from his uncle regarding the prohibition of *mukhaabarah* (sharecropping). His uncle’s name is Thuhayr ibn Raafi‘. Also, the *hadeeth* of the aunt of Jaabir, who wept over the death of his father in Uhud. His aunt’s name is Faatimah bint ‘Amr.

4- Husband or wife: such as the *hadeeth* narrated in the *Sahee*hayn regarding the death of the husband of Subay‘ah. Her husband’s name is Sa‘d ibn Khawlah. Also, the hadeeth about the wife of ‘Abdur-Rahmaan ibn az-Zubayr, previously married to Rifaa‘ah al-Qurathee who later divorced her. Her name is Tameemah bint Wahb.

Most Renowned Works on the Subject:

- *Al-Mustafaad min Mubhamaat al-Matn wal-Isnaad*, by Walee ad-Deen al-‘Iraaqee [d.826]

Knowing *Wuhdaan*

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

Examples:

1- Among the *Sahaabah*: ‘Urwah ibn Mudarris from whom no one narrated except ash-Sha‘bee. Also, al-Musayyib ibn Hazn from whom no one narrated except his son, Sa‘eed.

2- Among the *Taabi‘een*: Aboo al-‘Usharaa’ from whom no one narrated except Hammaad ibn Salamah.

Did al-Bukhaaree and Muslim collect narrations from *Wuhdaan* in the *Sahee*hayn?

1- al-Haakim mentioned in *al-Madkhal* that they did not do so at all.

2- The majority of scholars of *hadeeth* said there are many *ahaadeeth* in the *Sahee*hayn from *wuhdaan* among the *Sahaabah*, such as:

a) The *hadeeth* of al-Musayyib regarding the death of Aboo Taalib, collected by both al-Bukhaaree and Muslim.

b) The *hadeeth* of Qays ibn Abee Haazim from Mirdaas al-Aslamee, stating that “The righteous people will die in succession, one after the other.” [al-Bukhaaree] No one narrated from Mirdaas except Qays.

Most Renowned Works on the Subject:

- *Al-Mufradaat wal-Wuhdaan*, by Muslim [d.261]

as-Suyootee, 2/342; at-Tahhaan, 201-204

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

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

Knowing Those Mentioned by Different Names

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

Some of its Purposes:

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

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

Most Renowned Works on the Subject:
1- *Eedaah al-Ishkaal*, by 'Abdul-Ghanee ibn Sa'eed
2- *Moodih Awhaam al-Jam' wat-Tafreeq*, by al-Khateeb al-Baghdaadee [d.463]

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

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

Examples:

Name:
a) Among the *Sahaabah*: Ahmad ibn 'Ujyaan, as in Sufyaan or 'Ulayyaan. Also, Sandar, on same pattern as Ja'far.
b) Others: Awsat ibn 'Amr, and Durayb ibn Nuqayr ibn Sumayr

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

Laqab:
a) Among the *Sahaabah*: Safeenah, a *mawlaa* of the Messenger of Allaah (ﷺ), whose name is Mihraan.
b) Others: Mandal, whose name is 'Amr ibn 'Alee al-Ghazzee al-Koofee

Most Renowned Works on the Subject:
1- *Al-Asmaa' al-Mufradah*, by Ahmad ibn Haaroon al-Bardeejee
2- Can be found at the end of biographical books about narrators, such as *Taqreeb at-Tahtheeb*, by Ibn Hajar

at-Tahhaan, 201-204

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Knowing Names of Those Recognized by their *Kunyah*, and Knowing About *Alqaab*

Knowing Names of Those Recognized by Their *Kunyah*

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 Ishaaq is listed and then his name would be mentioned. In the chapter of the letter *baa*, Aboo Bishr is listed and then his name would be mentioned, and so on.

An Individual and His *Kunyah*:

1- His name is his *kunyah* and he has no other name, such as Aboo Bilaal al-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 Unaas.
3- He is given a *laqab* taking the form of a *kunyah*, while he has a name and another kunyah, such as Aboo Turaab, the *laqab* give to ‘Alee, whose *kunyah* is Abul-Hasan.
4- He has more than one *kunyah*, such as Ibn Jurayj who was given the *kunyah* Abul-Waleed as well as Aboo Khaalid.
5- There are different opinions about his *kunyah*, such as Usaamah ibn Zayd. It is said that his *kunyah* is Aboo Muhammad, or Aboo ‘Abdillaah, or Aboo Khaarijah.
6- His *kunyah* is known but there is difference about his actual name, such as Aboo Hurayrah. There are thirty different opinions concerning his name and his father’s name, the most well-known of which is ‘Abdur-Rahmaan ibn Sakhr.
7- There is difference about both his name and *kunyah*, such as Safeenah. It is said that his name is ‘Umayr, Saalih, or Mihraan. 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, Muhammad ibn Idrees ash-Shaafi‘ee, and Ahmad ibn Hanbal. Also, Aboo Haneefah an-Nu‘maan ibn Thaabit.
9- He is widely recognized by his *kunyah* although his name is known, such as Aboo Idrees al-Khawlaanee, whose name is ‘Aa’ithullaah.
10- He is recognized by his name although his *kunyah* is known, such as Talhah ibn ‘Ubaydillaah at-Taymee, ‘Abdur-Rahmaan ibn ‘Awf, and al-Hasan ibn ‘Alee ibn Abee Taalib; each one of whom has the kunyah Aboo Muhammad.

Most Renowned Works on the Subject:

1- Works by ‘Alee al-Madeenee [d.234], Muslim [d.261], and an-Nasaa’ee [d.303]
2- *al-Kunaa wal-Asmaa’*, by ad-Doolaabee, Aboo Basheer Muhammad ibn Ahmad [d.310]

Knowing About *Alqaab*

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

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

Purpose:

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

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‘aawiyah ibn ‘Abdul-Kareem ad-Daall. He was known as such because he got lost (*dalla*) along the path to Makkah.
2- *ad-Da‘eef* (weak): *laqab* of ‘Abdullaah ibn Muhammad, because he was weak (da‘eef) physically, not in his narration.
3- *Ghundar*: *laqab* of Shu‘bah’s companion Muhammad ibn Ja‘far al-Basree. It means a troublemaker according to the dialect spoken in al-Hijaaz.
4- *Ghunjaar*: *laqab* of ‘Eesaa ibn Moosaa at-Taymee, due to the redness of his cheeks.
5-*Saa‘iqah* (lightning bolt): *laqab* of Muhammad ibn Ibraaheem al-Haafith; he was given this laqab due to his exceptional memorization and diligence in revision.
6- *Mushkudaanah*: *laqab* of ‘Abdullaah ibn ‘Umar al-Umawee, which means a piece of musk.
7- *Mutayyan* (made muddy): given to Aboo Ja’far al-Hadramee; 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 [d.852]

As-Suyootee, 2/271; Tahhaan, 220-221

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Knowing those who are not Ascribed to their Fathers; and Knowing Ascriptions that Differ from what may be Apparent

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‘aath, Mu‘awwith, and ‘Awth, the sons of ‘Afraa’, while their father is al-Haarith
   b) Bilaal ibn Hamaamah, while his father is Rabaah
   c) Muhammad ibn al-Hanafiyyah, while his father is ‘Alee ibn Abee Taalib
2- Those ascribed to their grandmothers, immediate or ancestral, such as:
   a) Ya‘laa ibn Munyah. Munyah is the mother of his father, Umayyah
   b) Basheer ibn al-Khasaasiyyah. She is the mother of his great, great grandfather; while his father is Ma‘bad
3- Those ascribed to their grandfathers, such as:
   a) Aboo ‘Ubaydah ibn al-Jarraah. His name is ‘Aamir ibn ‘Abdillaah ibn al-Jarraah
   b) Ahmad ibn Hanbal. His name is Ahmad ibn Muhammad 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.

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-Haththaa’*: was not a *haththaa’* (shoemaker), but he used to sit in their company

Most Renowned Works on the Subject:

1- *Al-Ansaab*, by as-Sam‘aanee
2- *Al-Lubaab fee Tahtheeb al-Ansaab*, by Ibn al-Atheer [d.606]

as-Suyootee, 2/336; at-Tahhaan, 222-224

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Knowing *Tawaareekh* of Narrators, and Knowing the *Thiqaat* Affected by *Ikhtilaat*

Tawaareekh – Literally: dates; plural of *taareekh* Technically: knowing dates which accurately identify events, such as birth, death, important occurrences, etc.
Ikhtilaat – Literally: corruption of the intellect Technically: corruption of intellect, and confused statements due to senility, blindness, books being burnt, etc.

Knowing the *Tawaareekh* of Narrators

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

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

Examples:

1- According to the most correct opinion, the Prophet (ﷺ) and his two companions, Aboo Bakr and 'Umar, died at the age of 63.
2- The Prophet (ﷺ) died on the forenoon of Monday, 12th of Rabee' al-Awwal in the year 11.
3- Aboo Bakr died during Jumaadaa al-Oolaa in the year 13.
4- 'Umar died during Thul-Hijjah in the year 23.
5- 'Uthmaan was killed during Thul-Hijjah in the year 35, at the age of 82 or 90.
6- 'Alee was killed during Ramadaan in the year 40, at the age of 63.
7- Hakeem ibn Hizaam and Hassaan ibn Thaabit both lived for 60 years in Jaahiliyyah, and 60 years in Islaam. They both died in Madeenah during the year 54.

Founders of the Four *Mathaahib*:

1- an-Nu'maan ibn Thaabit, Aboo Haneefah d.150	born in the year 80
2- Maalik ibn Anas d.179	born in the year 93
3- Muhammad ibn Idrees ash-Shaafi'ee d.204	born in the year 150
4- Ahmad ibn Hanbal d.241	born in the year 164

Compilers of the Six Famous Books of *Hadeeth*:

1- Muhammad ibn Ismaa'eel al-Bukhaaree d.256	born in the year 194
2- Muslim ibn Hajjaaj an-Naysaabooree d.261	born in the year 204
3- Aboo Daawood as-Sijistaanee d.275	born in the year 202
4- Aboo 'Eesaa at-Tirmithee d.279	born in the year 209
5- Ahmad ibn Shu'ayb an-Nasaa'ee d.303	born in the year 214
6- Ibn Maajah al-Qazweenee d.275	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-Kattaanee, al-Akfaanee, al-'Iraaqee, and others.

Knowing the *Thiqaat* Affected by *Ikhtilaat*

Causes of *Ikhtilaat* Among Narrators:

1- Senility: such as 'Ataa' ibn as-Saa'ib ath-Thaqafee al-Koofee
2- Loss of eyesight: such as 'Abdur-Razzaaq ibn Hammaam as-San'aanee
3- Other factors: such as 'Abdullaah ibn Lahee'ah al-Misree 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 *Sahee hayn* from *thiqaat* affected by *ikhtilaat*?

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

Most Renowned Works on the Subject:

- *Al-Ightibaat biman Rumiya bil-Ikhtilaat*, by Ibraaheem ibn Muhammad d.841, Sibt ibn al-'Ajamee.

at-Tahhaan, 201-204

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Knowing the *Tabaqaat* of Scholars and Narrators, as well as the *Mawaalee* Among Them

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

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

Knowing the *Tabaqaat* of Scholars and Narrators

Some of its Purposes:

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

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

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

Most Renowned Works on the Subject:

1- *At-Tabaqaat al-Kubraa*, by Ibn Sa'd [d.235]
2- *Tabaqaat al-Qurraa'*, by Aboo 'Amr ad-Daanee
3- *Tabaqaat ash-Shaafi'iyyah al-Kubraa*, by 'Abdul-Wahhaab as-Subkee [d.771]
4- *Tathkirah al-Huffaath*, by ath-Thahabee [d.748]

Knowing the *Mawaalee* Among Scholars and Narrators

Types of Mawaalee:

1- *Mawlaa* of Alliance: such as al-Imaam Maalik ibn Anas al-Asbahee at-Taymee. He is originally from the tribe of Asbah, yet he is also considered Taymee due to the alliance of his tribe, Asbah, with the branch of Quraysh called Taym.
2- *Mawlaa* 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- *Mawlaa* of Islaam: such as Muhammad ibn Ismaa'eel al-Bukhaaree al-Ju'fee. His grandfather, al-Mugheerah, was a Magian who accepted Islaam at the hands of al-Yamaan ibn Akhnas al-Ju'fee; as a result, he was ascribed to that tribe.

One of its Purposes:

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

Most Renowned Works on the Subject:

- A compilation by Aboo 'Umar al-Kindee, covering those from Egypt

at-Tahhaan, 227-229

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Knowing the *Thiqaat* and *Du'afaa'* Among Narrators

Thiqah – Literally: trustworthy — Technically: the narrator who is *'adl* (upright) and *daabit* (retentive)

Da'eef – Literally: weak, whether physical or abstract — Technically: the narrator who has been criticized for his *dabt* or *'adaalah*

Importance and Purpose: the *sahees hadeeth* can be told apart from the *da'eef* by knowing the narrators

Works Solely Devoted to Either *Thiqaat* or *Du'afaa'*

Works Solely Devoted to *Thiqaat* Include:

1- *Ath-Thiqaat*, by Abul-Hasan Ahmad ibn 'Abdillaah ibn Saalih al-'Ijlee [d.261]
2- *Al-Jam' Bayna Rijaal as-Sahees hayn*, by Aboo Nasr al-Kalaabaathee [d.318]
3- *Al-Hidaayah wal-Irshaad fee Ahl ath-Thiqah was-Sadaad*, by al-Kalaabaathee [d.318]
4- *Ath-Thiqaat*, by Muhammad ibn Ahmad ibn Hibbaan al-Bustee [d.354]
5- *Taareekh Asmaa' ath-Thiqaat*, by 'Umar ibn Ahmad ibn Shaaheen [d.385]
6- *Thikr Asmaa' at-Taabi'een wa Man Ba'dahum*, by ad-Daaraqutnee [d.385]
7- *Rijaal as-Sahees*, by Ibn Manjooyah Ahmad ibn 'Alee al-Asfahaanee [d.428]
8- *Al-Jam' Bayna Rijaal as-Sahees hayn*, by Abul-Fadl al-Qaysaraanee [d.507]
9- *Tathkirah al-Huffaath*, by Aboo 'Abdillaah ath-Thahabee [d.748]
10- *Lahth al-Alhaath bi Thayl Tabaqaat al-Huffaath*, by Muhammad ibn Fahd al-Makkee [d.787]

Works Solely Devoted to *Du'afaa'* Include:

1- *Ad-Du'afaa' min Rijaal al-Hadeeth*, by Abul-Hasan al-Madeenee [d.234]
2- *Ad-Du'afaa' al-Kabeer*, by al-Bukhaaree [d.256]
3- *Ad-Du'afaa' as-Sagheer*, by al-Bukhaaree [d.256]
4- *Ad-Du'afaa' wal-Matrookoon*, by Aboo 'Abdir-Rahmaan an-Nasaa'ee [d.303]
5- *Ad-Du'afaa'*, by Aboo Ja'far Muhammad ibn 'Amr al-'Uqaylee [d.323]
6- *Ma'rifah al-Majroohees min al-Muhadditheen*, by Ibn Hibbaan al-Bustee [d.354]
7- *Al-Kaamil fee Du'afaa' ar-Rijaal*, by 'Abdullaah ibn 'Adee al-Jurjaanee [d.365]
8- *Ad-Du'afaa' wal-Matrookoon*, by 'Alee ibn 'Umar ad-Daaraqutnee [d.385]
9- *Al-Majroohoon*, by Abul-Fath Muhammad ibn al-Husayn al-Azdee [d.390]
10- *Asmaa' ad-Du'afaa' wal-Waddaa'een*, by Ibn al-Jawzee [d.597]
11- *Asmaa' ad-Du'afaa' wal-Matrookeen*, by Ibn al-Jawzee [d.597]
12- *Al-Mughnee fid-Du'afaa'*, by ath-Thahabee [d.748]
13- *Meezaan al-I'tidaal*, by ath-Thahabee [d.748]
14- *Lisaan al-Meezaan*, by Ahmad ibn 'Alee ibn Hajar al-'Asqalaanee [d.852]

Works Containing Both *Thiqaat* and *Du'afaa'*

Works not Particular to Narrators of Specific Books:

1- *At-Taareekh al-Kabeer*, by al-Bukhaaree [d.256]
2- *At-Taareekh al-Awsat*, by al-Bukhaaree [d.256]
3- *At-Taareekh as-Sagheer*, by al-Bukhaaree [d.256]
4- *Ahwaal ar-Rijaal*, by Ibraaheem ibn Ya'qoob al-Joozajaanee [d.259]
5- *Taareekh Daarayyaa*, by 'Abdul-Jabbaar ibn 'Abdillaah ad-Daaraanee [d.270]
6- *Taareekh Waasit*, by Aslam ibn Sahl al-Waasitee [d.288]
7- *Al-Kunaa wal-Asmaa'*, by ad-Doolaabee [d.310]
8- *Al-Jarh wat-Ta'deel*, by Ar-Raazee [d.327]
9- *Taareekh ar-Raqqah*, by Muhammad ibn Sa'eed al-Qushayree [d.334]
10- *Taareekh Asmaa' ath-Thiqaat*, by 'Umar ibn Ahmad ibn Shaaheen [d.385]
11- *At-Ta'reef bi-Rijaal al-Muwatta'*, by Muhammad ibn Yahyaa al-Haththaa' [d.416]
12- *Taareekh Jurjaan*, by Hamzah ibn Yusuf as-Sahmee [d.427]

Works Containing Only Narrators of Specific Books:

1- *Al-Kamaal fee Asmaa' ar-Rijaal*, by 'Abdul-Ghanee al-Maqdisee [d.600]
2- *Tahtheeb al-Kamaal*, by Yusuf ibn Zakee al-Mizzee [d.742]
3- *Tahtheeb at-Tahtheeb*, by ath-Thahabee [d.748]
4- *Ikmaal Tahtheeb al-Kamaal*, by 'Alaa' ad-Deen Mughaltaay [d.726]
5- *Tahtheeb at-Tahtheeb*, by Ibn Hajar al-'Asqalaanee [d.852]
6- *Taqreeb at-Tahtheeb*, by Ibn Hajar al-'Asqalaanee [d.852]
7- *Khulaasah Tahtheeb at-Tahtheeb*, by Ahmad al-Khazrajee [d.923]
8- *Al-Mughnee fee Dabt ar-Rijaal*, by Muhammad Taahir al-Hindee [d.986]

as-Suyootee, 2/368; at-Tahhaan, 201-204

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Knowing the *Awṯaan* and *Buldaan* of Narrators

What is meant by *Waṯan* and *Balad*: *Awṯaan* is the plural of *waṯan*, 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 Ḥalab (Aleppo), and Ḥalab is located in ash-Shaam, then he can say that he is *al-Baabee*, or *al-Ḥalabee*, 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'aanee

2- *Aṯ-Ṯabaqaat al-Kubraa*, by Ibn Sa'd [d.235]

aṯ-Ṯahhaan, 201-204

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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.