Uṣūl al-Ḥadīth

Mawlāna Oways al-Nagrāmī

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Foreword

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TO ZAHID: Don’t forget to thank the people. I would like to thank Ruba Fathima, Khalid Hussain, Zahra Lotfi, Ustādh Dr. Ibrahim Nuhu, etc.

# Ḥadīth

## Introduction

As per the terminology of *ḥadīth* scholars, the sayings, actions, and tacit approvals of the Seal of Prophethood, Muḥammad (صلى الله عليه وسلم), are known as *ḥadīth*.

What came from the tongue of Prophet Muḥammad (صلى الله عليه وسلم) as his blessed words are known as *aqwāl* (أَقْوَالٌ). The actions of the Prophet Muḥammad (صلى الله عليه وسلم) are known as *afʿāl* (أَفْعَالٌ). Tacit approvals include actions and words, which were done or spoken in the presence of the Prophet Muḥammad (صلى الله عليه وسلم) ‹or later relayed to him›, and he did not warn or speak against them.

### Examples

#### Saying

وَحَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا الْفَزَارِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ الأَصَمِّ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَىٰ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ.»

Qutaybah bin Saʿīd told me: al-Fazārī told us, from ʿUbayd Allāh bin al-Aṣamm: Yazīd bin al-Aṣamm told us, from Abū Hurayrah (رضي الله عنه), that the Messenger of Allāh (صلى الله عليه وسلم) said, «The curse of Allāh be upon the Jews and the Christians, for they have taken the graves of their prophets as places of worship.»[[1]](#footnote-1) 

#### Action

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: تَوَضَّأَ النَّبِيُّ صلى الله عليه وسلم مَرَّةً مَرَّةً‏.‏

Muḥammad bin Yūsuf told us: Sufyān told us, from Zayd bin Aslam, from ʿAṭāʾ bin Yasār, from Ibn ʿAbbās (رضي الله عنهما), who said that the Prophet (صلى الله عليه وسلم) performed ablution by washing the body parts only once.[[2]](#footnote-2) 

#### Approval through saying

حَدَّثَنَا حَمَّادُ بْنُ حُمَيْدٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَحْلِفُ بِاللَّهِ أَنَّ ابْنَ الصَّائِدِ الدَّجَّالُ، قُلْتُ تَحْلِفُ بِاللَّهِ‏،‏ قَالَ إِنِّي سَمِعْتُ عُمَرَ يَحْلِفُ عَلَىٰ ذَلِكَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم، فَلَمْ يُنْكِرْهُ النَّبِيُّ صلى الله عليه وسلم‏.‏

Ḥammād bin Ḥumayd told us: ʿUbayd Allāh bin Muʿādh told us: my father told us: Shuʿbah told us, from Saʿd bin Ibrāhīm, from Muḥammad bin al-Munkadir (رحمه الله تعالى), who said: I saw Jābir bin ʿAbd Allāh (رضي الله عنه) swearing by Allāh that Ibn al-Ṣāʾid was the Dajjāl. I said to Jābir (رضي الله عنه), “How can you swear by Allāh?” Jābir (رضي الله عنه) said,“I have heard ʿUmar (رضي الله عنه) swearing by Allāh regarding this matter in the presence of the Prophet (صلى الله عليه وسلم) and the Prophet (صلى الله عليه وسلم) did not disapprove of it.”[[3]](#footnote-3) 

#### Approval through action

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلِ بْنِ حُنَيْفٍ الأَنْصَارِيُّ، أَنَّ ابْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ خَالِدَ بْنَ الْوَلِيدِ – الَّذِي يُقَالُ لَهُ: سَيْفُ اللَّهِ – أَخْبَرَهُ، أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَىٰ مَيْمُونَةَ – وَهِيَ خَالَتُهُ وَخَالَةُ ابْنِ عَبَّاسٍ – فَوَجَدَ عِنْدَهَا ضَبًّا مَحْنُوذًا قَدِمَتْ بِهِ أُخْتُهَا حُفَيْدَةُ بِنْتُ الْحَارِثِ مِنْ نَجْدٍ، فَقَدَّمَتِ الضَّبَّ لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَ قَلَّمَا يُقَدِّمُ يَدَهُ لِطَعَامٍ حَتَّىٰ يُحَدَّثَ بِهِ وَيُسَمَّىٰ لَهُ، فَأَهْوَىٰ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ إِلَى الضَّبِّ، فَقَالَتِ امْرَأَةٌ مِنَ النِّسْوَةِ الْحُضُورِ: أَخْبِرْنَ رَسُولَ اللَّهِ صلى الله عليه وسلم مَا قَدَّمْتُنَّ لَهُ، هُوَ الضَّبُّ يَا رَسُولَ اللَّهِ،‏ فَرَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ عَنِ الضَّبِّ، فَقَالَ خَالِدُ بْنُ الْوَلِيدِ: أَحَرَامٌ الضَّبُّ يَا رَسُولَ اللَّهِ؟ قَالَ: «لاَ، وَلٰكِنْ لَمْ يَكُنْ بِأَرْضِ قَوْمِي فَأَجِدُنِي أَعَافُهُ.»‏ قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ فَأَكَلْتُهُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَنْظُرُ إِلَيَّ.

Muḥammad bin Muqātil Abū al-Ḥasan told us: ʿAbd Allāh informed us: Yūnus informed us, from al-Zuhrī, who said that Abū Umāmah bin Sahl bin Ḥunayf al-Anṣārī informed him, that Ibn ʿAbbās (رضي الله عنهما) informed him that Khālid bin al-Walīd (رضي الله عنه) went with Allāh’s Messenger (صلى الله عليه وسلم) to the house of Maymūnah (رضي الله عنها), who was his and Ibn ʿAbbas’ (رضي الله عنهما) aunt. He found with her a roasted mastigure which her sister Ḥufaydah bint al-Ḥārith (رضي الله عنها) had brought from Najd. Maymūnah (رضي الله عنها) presented the mastigure before Allāh’s Messenger (صلى الله عليه وسلم) who rarely started eating any (unfamiliar) food before it was described and named for him. (But that time) Allāh’s Messenger (صلى الله عليه وسلم) stretched his hand towards the (meat of the) mastigure whereupon a lady from among those who were present, said, “You should inform Allāh’s Messenger (صلى الله عليه وسلم) of what you have presented to him. O Allāh’s Messenger (صلى الله عليه وسلم)! It is the meat of a mastigure.” (On learning that) Allāh’s Messenger (صلى الله عليه وسلم) withdrew his hand from the meat of the mastigure. Khālid bin al-Walīd (رضي الله عنه) said, “O Allāh’s Messenger (صلى الله عليه وسلم)! Is this unlawful to eat?” Allāh’s Messenger (صلى الله عليه وسلم) replied, «No, but it is not found in the land of my people, so I do not like it.» Khālid (رضي الله عنه) said, “Then I pulled the mastigure (meat) towards me and ate it while Allāh’s Messenger (صلى الله عليه وسلم) was looking at me.”[[4]](#footnote-4) 

## Sanad – Chain of Narration

The people who narrate the *ḥadīth* or the chain of narrators through whom the *ḥadīth* is narrated and reaches us from the Prophet Muḥammad (صلى الله عليه وسلم) is known as *sanad*.

## Matn – Text of Narration

After the chain of narration ends, the body of the *ḥadīth* which is the actual narration of the Prophet (صلى الله عليه وسلم) is known as the *matn* of the *ḥadīth*. Example:

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، قَالَ حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «فَوَالَّذِي نَفْسِي بِيَدِهِ لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ.»

Abū al-Yamān told us: Shuʿayb informed us: Abū al-Zinād told us, from al-Aʿraj, from Abū Hurayrah (رضي الله عنه), that Allāh’s Messenger (صلى الله عليه وسلم) said, «By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children.»[[5]](#footnote-5)

In the Arabic, all that is from (حَدَّثَنَا) till (عَنْ أَبِي هُرَيْرَةَ) is the *sanad* of the *ḥadīth*. All that is from (أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم) till the end is the *matn* of the *ḥadīth*. ‹The phrase (رضي الله عنه) is an honorific and technically not part of the *sanad*.›

## Narrators

### Ṣaḥābī – A Companion of the Prophet (صلى الله عليه وسلم)

A *ṣaḥābī* (companion) is a person who met or was blessed to see Prophet Muḥammad (صلى الله عليه وسلم) in a state of *Īmān* and died upon the state of *Īmān*. All the Companions of Prophet Muḥammad (صلى الله عليه وسلم) are just (عَادِلٌ) which means that they are free from knowingly attributing anything wrong or attributing anything which the Prophet (صلى الله عليه وسلم) didn’t say. Its plural is *Ṣaḥābah* ‹or Aṣhāb (In Arabic, a word can have more than one plural).›

### Tābiʿī – A Successor of the Companions of the Prophet (صلى الله عليه وسلم)

A *tābiʿī* (successor) is a person who met or was blessed to see a Companion of Prophet Muḥammad (صلى الله عليه وسلم) in a state of *Īmān* and died upon the state of *Īmān*. By default, this means that they did not see or meet Prophet Muḥammad (صلى الله عليه وسلم). ‹Its plural is *Tābiʿūn*.›

#### Mukhaḍram (Mu-khaḍ-ram)

This is a level between the Companions of the Prophet (صلى الله عليه وسلم) and the Successors. They are those who saw the era of ignorance and also witnessed the era of Islam. They are those who were not able to meet the Prophet (صلى الله عليه وسلم) and express their testimony of faith in person. They have the highest station among the Successors as they believed in the Message of the Prophet (صلى الله عليه وسلم) during his time. E.g. Negus, the Emperor of Abyssinia, at the time of the Prophet (صلى الله عليه وسلم) and al-Aḥnaf bin Qays from the tribe of Banū Tamīm. ‹Other examples include:

* Al-Aḥnaf bin Qays Abū Baḥr al-Tamīmī (d. ah 67)
* ʿAmr bin Maymūn (d. ah 74 × 75)
* Jubayr bin Nufayr bin Mālik al-Haḍramī (d. ah 80)
* Suwayd bin Ghafalah (d. ah 81 × 82)
* Al-Aswad bin Hilāl Abū Sallām al-Muḥāribī (d. ah 84)
* Abū ʿAmr al-Shaybānī (d. ah 95)
* Abū ʿUthmān al-Nahdī (d. ah 95)
* Ribʿī bin Ḥirāsh bin Jahsh al-Ghaṭafānī (d. ah 100 × 101 × 104)

Its plural is *Mukhaḍramūn*.›

### Tābiʿ al-Tābiʿīn – A Successor of the Successors

A *tābiʿ al-Tābiʿīn* is a person who met or was blessed to see a Successor of the Companions of the Prophet (صلى الله عليه وسلم) in a state of *Īmān* and they died also in a state of *Īmān*. They are called the Successors of the Successors of the Companions of the Prophet (صلى الله عليه وسلم).

# Classification according to sanad cessation

The actions, speech, and tacit approvals of the Ṣaḥābah and the Tābiʿūn are also known as *ḥadīth* but this is with certain conditions and explanations which we will summarize as follows.

## Marfūʿ

A *ḥadīth* narration, whose *isnād* (chain of narration) reaches all the way to the Prophet (صلى الله عليه وسلم) is known as a *marfūʿ ḥadīth*. Many times, it is obvious that a *ḥadīth* is *marfūʿ*. Other times, even though a *ḥadīth* is not actually *marfūʿ*, it is considered *marfūʿ* due to its content. These are the statements of Ṣaḥābah and Tābiʿūn that they certainly could not narrate using *qiyās*, intellect, or *ijtihād*, but only through the Prophet (صلى الله عليه وسلم), e.g. Matters of the Unseen, Day of Judgment, etc.

### Examples

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللهِ بْنُ الزُّبَيْرِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الأَنْصَارِيُّ، قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رضى الله عنه عَلَىٰ الْمِنْبَرِ قَالَ: سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ: «إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَىٰ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَىٰ مَا هَاجَرَ إِلَيْهِ‏.»

Al-Ḥumaydī ʿAbd Allāh bin al-Zubayr told us: Sufyān told us: Yaḥyā bin Saʿīd al-Anṣārī told us: Muḥammad bin Ibrāhīm al-Taymī informed me that he heard ʿAlqamah bin Waqqāṣ al-Laythī saying: I heard ʿUmar bin al-Khaṭṭāb (رضي الله عنه) on the minbar say: I heard Allāh’s Messenger (صلى الله عليه وسلم) saying, «The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for.»[[6]](#footnote-6) 

حَدَّثَنَا سَعِيدُ بْنُ تَلِيدٍ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رضي الله تعالى عنه قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: «بَيْنَمَا كَلْبٌ يُطِيفُ بِرَكِيَّةٍ كَادَ يَقْتُلُهُ الْعَطَشُ، إِذْ رَأَتْهُ بَغِيٌّ مِنْ بَغَايَا بَنِي إِسْرَائِيْلَ، فَنَزَعَتْ مُوقَهَا فَسَقَتْهُ فَغُفِرَ لَهَا بِهِ.

Saʿīd bin Talīd told us: Ibn Wahb told us: Jarīr bin Ḥāzim informed me, from Ayyūb, from Muḥammad bin Sīrīn, from Abū Hurayrah (رضي الله عنه), that the Prophet (صلى الله عليه وسلم) said, «While a dog was going round a well and was about to die of thirst, a prostitute from Banī Isrāʾīl saw it and took off her shoe and gave it water. She was forgiven because of this.»[[7]](#footnote-7) 

حَدَّثنا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كُنَّا نَعْزِلُ عَلَىٰ عَهْدِ رَسُولِ اللهِ صلى الله عليه وسلم وَالْقُرْآنُ يَنْزِلُ.

Hārūn bin Isḥāq al-Hamdānī told us: Sufyān told us, from ʿAmr, from ʿAṭāʾ, from Jābir (رضي الله عنه) who said, “We used to practice coitus interruptus during the time of the Messenger of Allāh (صلى الله عليه وسلم) when the Quran was being revealed.”[[8]](#footnote-8)

## Mawqūf

A *ḥadīth* narration whose *isnād* (chain of narration) terminates at a *ṣaḥābī* is known as a *mawqūf ḥadīth*.

### Examples

وَقَالَ عَلِيُّ ابْنُ أَبِي طَالِبٍ: حَدِّثُواْ النَّاسَ بِمَا يَعْرِفُونَ، أَتُحِبُّونَ أَنْ يُكَذَّبَ اللهُ وَرَسُولُهُ؟!

حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ، عَنْ مَعْرُوفِ بْنِ خَرَّبُوذٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ عَلِيٍّ بِذَلِكَ.

ʿAlī bin Abū Ṭālib (رضي الله عنه) said, “Talk to the people according to what they know; Do you want them to reject Allāh and His Messenger?!”

ʿAbd Allāh bin Mūsā told us, from Maʿrūf bin Kharrabūdh, from Abū al-Ṭufayl, from ʿAlī bin Abū Ṭālib (رضي الله عنه) about this [report].[[9]](#footnote-9) 

## Maqṭūʿ

A *ḥadīth* narration whose *isnād* (chain of narration) terminates at a *tābiʿī* is known as a *maqṭūʿ ḥadīth*.

### Examples

حَدَّثَنَا أَبُو حَامِدِ بْنُ جَبَلَةَ، ثنا مُحَمَّدُ بْنُ إِسْحَاقَ، ثنا هَنَّادُ بْنُ السَّرِيِّ، ثنا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ مِسْعَرٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، قَالَ: «كَانَ مَسْرُوقٌ يُرْخِي السِّتْرَ بَيْنَهُ وَبَيْنَ أَهْلِهِ وَيُقْبِلُ عَلَى صَلَاتِهِ وَيُخَلِّيهِمْ وَدُنْيَاهُمْ.»

Abū Ḥāmid bin Jabalah told us: Muḥammad bin Isḥāq told us: Hannād bin al-Sarrī told us: Abū Khālid al-Aḥmar told us, from Misʿar, from Ibrāhīm bin Muḥammad bin al-Muntashir, who said, “Masrūq used to drop a veil between himself and his family and then get on with his prayer, abandoning them and their worldy life.”[[10]](#footnote-10) 

## Athar

The *aḥādīth* which are *mawqūf* and *maqṭūʿ* are known as *athar*. Sometimes even *marfūʿ aḥādīth* are considered *athar*. E.g. Supplications that are narrated through chains of narration are called *al-Adʿīyyah al-Maʾthūrah* (الأدعية المأثورة).

Just like that Imam al-Ṭaḥāwī named one of his book as *Maʿānī al-Āthār* (معاني الآثار) which contains many *marfūʿ* narrations also.

‹All *aḥādīth* are *athar* but not vice versa.›

## Khabar

According to most scholars of *ḥadīth*, *khabar* and *athar* mean the same thing and are often used interchangeably. *Khabar* is often used for *ḥadīth*.

# Classification according to number of narrators

Based on the number of narrators in the chain who narrate a *ḥadīth*, a *ḥadīth* can be classified into different categories.

## Mutawātir

Narrations that have a very large number of narrators at every level of the *isnād* (chain of narration), so much so that it is impossible for them to agree to come together to lie regarding a narration, are known as *mutawātir*.

Any information which is derived from a narration which meets all the criteria to be classified as *mutawātir* is to be taken with utmost certainty and conviction.

Once a narration is classified as *mutawātir*, then there is no need to waste time in investigating the people present in the chain of narration. ‹An example of such a narration is as follows.›

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الغُبَرِيُّ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ.»

Muḥammad bin ʿUbayd al-Ghubarī told us: Abū ʿAwānah told us, from Abū Ḥaṣīn, from Abū Ṣāliḥ, from Abū Hurayrah, that the Messenger of Allāh (صلى الله عليه وسلم) said, «Whoever lies upon me intentionally, let him take his seat in the Fire.»[[11]](#footnote-11) 

## Āḥād

### Mashhūr

Narrations that have at least three narrators at every level of the *isnād* (chain of narration) and fall short of meeting the conditions to be known as *mutawātir*, are classified as *mashhūr*. ‹If some levels of the chain has more than three narrators, then that is also acceptable.› Some scholars of *ḥadīth* have termed such narrations as *mustafīḍ*. ‹An example of a *mashhūr* narration is as follows.›

### ʿAzīz

Narrations that have at least two narrators at every level of the *isnād* (chain of narration) are known as *ʿazīz aḥādīth*. If any level of the chain has more than two narrators, then that is also acceptable. ‹An example of an *ʿaziz* narration is as follows.›

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ عَبْدِ العَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم. ح وَحَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ.»

(First chain) Yaʿqūb bin Ibrāhīm told us: Ibn ʿUlayyah told us, from ʿAbd al-ʿAzīz bin Ṣuhayb, from Anas [bin Mālik] (رضي الله عنه)…

(Second chain) Ādam told us: Shuʿbah told us, from Qatādah, from Anas [bin Mālik] (رضي الله عنه), that the Prophet (صلى الله عليه وسلم) said, «None of you will have faith till he loves me more than his father, his children, and all of mankind.»[[12]](#footnote-12) 

‹The reason for being *ʿazīz* is explained as follows.›

رَوَاهُ عَنْ رَسُولِ اللهِ صلى الله عليه وسلم اِثْنَانٌ: أَنَسٌ وَأَبُو هُرَيْرَةَ رضي الله تعالى عنهما. رَوَاهُ عَنْ أَنَسٍ اِثْنَانٌ: قَتَادَةُ وَعَبْدُ العَزِيزِ بْنُ صُهَيْبَ. وَرَوَاهُ عَنْ قَتَادَةَ: شُعْبَةُ وَحُسَيْنٌ المُعَلَّمُ. وَرَوَاهُ عَنْ عَبْدِ العَزِيزِ اِثْنَانٌ: إِسْمَاعِيلُ بْنُ عُلْيَةَ وَعَبْدُ الوَارِثِ بْنُ سَعِيدٍ. وَرَوَاهُ عَنْ كُلِّ وَاحِدٍ مِنْهُمْ جَمَاعَةٌ.

‹Two Companions (رضي الله عنهما) narrated it from the Prophet (صلى الله عليه وسلم): Anas and Abū Hurayrah.  
Two narrated it from Anas: Qatādah and ʿAbd al-ʿAzīz bin Ṣuhayb.  
Two narrated it from Qatādah: Shuʿbah and Ḥussayn.  
Two narrated it from ʿAbd al-ʿAzīz: Ismāʾīl and ʿAbd al-Wārith.  
And a group narrated it from each one of them.› 

### Gharīb

Narrations that have only one narrator at every level of the *isnād*. This is generally at the start of *isnād*; the number of narrators could increase at lower levels of the *isnād* (chain of narration) but the *ḥadīth* will still be classified as *gharīb*. *Gharīb aḥādīth* are also known as *fard aḥādīth*. Such narrations are further classified into two types:

#### Al-Fard al-Muṭlaq

Narrations in whose *isnād* there is only one person narrating from the *ṣaḥābī*. ‹It doesn’t matter if the narrators of other levels are alone in their level or not.› Sometimes, all the narrators, ‹or most of the narrators› in every level of the *isnād* for a *fard muṭlaq*, are alone in their level.

*Musnad al-Bazzār* and *al-Muʿjam al-Awsaṭ* of al-Ṭabarānī have recorded many examples of such. One such narration is:

عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم ‏أَنَّهُ نَهَى? عَنْ بَيْعِ الوَلَاءِ وَهِبَتِهِ‏.

From Ibn ʿUmar (رضي الله عنهما) that the Prophet (صلى الله عليه وسلم) forbade the selling of the *walāʾ* (of slaves) or gifting it.[[13]](#footnote-13)

Only ʿAbd Allāh bin Dīnār (رضي الله عنه) narrated this from Ibn ʿUmar (رضي الله عنهما).

#### Al-Fard al-Nisbī

Narrations in whose *isnād*, not the person narrating from the *ṣaḥābī*, but the one after him is alone in his level. *Fard muṭlaq* is generally referred to as *fard* whereas *fard nisbī* is generally referred to as *gharīb*.

*Al-Fard al-Nisbī* is further classified into two:

1. *Mutābiʿ*. A *fard nisbī* narration which has another similar *isnād* supporting it. Of its conditions is that both the narrations originate from the same narrator (i.e. same *ṣaḥābī*). If *mutābiʿ* occurs in wording and meaning both, then it is called *mithluhu* (مِثْلُهُ). If *mutābiʿ* occurs only in meaning, then it is called *naḥwuḥu* (نَحْوُهُ).
2. *Shāhid*. If there is a similar chain supporting the narration but it is narrated on the authority of another *ṣaḥābī*, then that is known as a *shāhid* narration.

‹An example of a *shāhid* narration is as follows.›

حَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ حَيْوَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي عَبْدِ اللهِ مَوْلَىٰ شَدَّادِ بْنِ الهَادِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي المَسْجِدِ، فَلْيَقُلْ: لَا رَدَّهَا اللهُ عَلَيْكَ؛ فَإِنَّ المَسَاجِدَ لَمْ تُبْنَ لِهَذَا.»

Abū al-Ṭāhir Aḥmad bin ʿAmr told us: Ibn Wahb told us, from Ḥaywah, from Muḥammad bin ʿAbd al-Raḥmān, from Abū ʿAbd Allāh, Mawlā of Shaddād bin al-Hād, that he heard Abū Hurayrah (رضي الله عنه) saying that the Messenger of Allāh (صلى الله عليه وسلم) said, «If anyone hears a man crying out in the mosque about something he has lost, he should say: May Allāh not restore it to you, for the mosques were not built for this.»[[14]](#footnote-14) 

حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا الثَّوْرِيُّ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَجُلًا نَشَدَ فِي المَسْجِدِ، فَقَالَ: مَنْ دَعَا إِلَى الجَمَلِ الأَحْمَرِ؟ فَقَالَ النَّبِيُّ صلى الله عليه وسلم: «لَا وَجَدْتَ؛ إِنَّمَا بُنِيَتِ المَسَاجِدُ لِمَا بُنِيَتْ لَهُ.»

Ḥajjāj bin al-Shāʾir told me: ʿAbd al-Razzāq told us: Al-Thawrī informed us, from ʿAlqamah bin Marthad, from Sulaymān bin Buraydah, from his father [i.e. Buraydah bin al-Ḥaṣīb], that when the Messenger of Allāh (صلى الله عليه وسلم) had finished praying, a man stood up and said, “Who called for a red camel?” (Upon this) the Messenger of Allāh (صلى الله عليه وسلم) said, «May it not be restored to you! The mosques are built for what they are meant.»[[15]](#footnote-15) 

‹This *ḥadīth* (مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ: لَا رَدَّهَا اللَّهُ عَلَيْكَ، فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا) is narrated by two Companions, Abū Hurayrah and Buraydah bin al-Ḥaṣīb (رضي الله عنهما), ascribed to the Prophet (صلى الله عليه وسلم). Thus, each *ḥadīth* is a *shāhid* to the other.›

# Āḥād Aḥādīth – Types of Maqbūl

*Mashhūr*, *ʿazīz*, and *gharīb*, with the exception of *khabar mutawātir*, are known as *āḥād aḥādīth* and each is separately known as *khabar wāḥid*.

*Āḥād aḥādīth* are of two types:

1. *Maqbūl* (accepted)
2. *Mardūd* (rejected)

This chapter will deal with the four types of *maqbūl*:

1. *Muḥkam*
2. *Mukhtalif al-Ḥadīth*
3. *Nāsikh* (abrogating) and *Mansūkh* (abrogated)
4. *Tarjīḥ* and *Tawaqquf*

*Muḥkam*: Those *aḥādīth* which don’t have a *maqbūl* narration opposing them. Such *aḥādīth* are mandatory to be acted upon. A plethora of such *aḥādīth* can be found in the *Ṣaḥīḥayn* (Al-Bukhārī and Muslim) and other major books of *ḥadīth*. ‹An example of a *muḥkam* narration is as follows.›

وَحَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ الْعَسْكَرِيُّ، قَالَ: حَدَّثَنَا يَحْيَىٰ بْنُ زَكَرِيَّاءَ، قَالَ: حَدَّثَنَا سَعْدُ بْنُ طَارِقٍ، قَالَ: حَدَّثَنِي سَعْدُ بْنُ عُبَيْدَةَ السُّلَمِيُّ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «بُنِيَ الإِسْلاَمُ عَلَىٰ خَمْسٍ: عَلَىٰ أَنْ يُعْبَدَ اللَّهُ، وَيُكْفَرَ بِمَا دُونَهُ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ.»

Sahl bin ʿUthmān al-ʿAskarī told us: Yaḥyā bin Zakarīyyāʾ told us: Saʿd bin Ṭāriq told us: Saʿd bin ʿUbaydah al-Sulamī told me, from Ibn ʿUmar (رضي الله عنهما), that the Prophet (صلى الله عليه وسلم) said, «Islam is based on five (cornerstones): [i.e.] that Allāh (alone) should be worshipped, and [that all other gods] beside Him should be [categorically] denied, establishment of *Ṣalāh*, the payment of *Zakāh*, *Ḥajj* to the House, and the fast of Ramaḍān.»[[16]](#footnote-16) 

*Mukhtalif al-Ḥadīth*: Those *aḥādīth* which have other *aḥādīth* opposing them but reconciliation is possible between them. This is known as *ʿIlm Mukhtalif al-Ḥadīth*. Many books have been authored in this branch. Imam al-Ṭaḥāwī’s *Mushkil al-Āthār* and Ibn Qutaybah’s *Mukhtalif al-Ḥadīth* are some of the famous ones to name a few. ‹An instance of *mukhtalif al-Ḥadīth* is as follows.›

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَىٰ، قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ: «لاَ عَدْوَىٰ وَلاَ طِيَرَةَ، وَيُعْجِبُنِي الْفَأْلُ؛ الْكَلِمَةُ الْحَسَنَةُ الْكَلِمَةُ الطَّيِّبَةُ.»

Haddāb bin Khālid told us: Hammām bin Yaḥyā told us: Qatādah told us, from Anas (رضي الله عنه), that the Prophet (صلى الله عليه وسلم) said, «There is no transitive disease, no divination, but good omen pleases me, i.e. the good word or a kind word.»[[17]](#footnote-17) 

قَالَ عَفَّانُ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ، حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «لاَ عَدْوَىٰ وَلاَ طِيَرَةَ وَلاَ هَامَةَ وَلاَ صَفَرَ، وَفِرَّ مِنَ الْمَجْذُومِ كَمَا تَفِرُّ مِنَ الأَسَدِ.»

ʿAffān said: Salīm bin Ḥayyān told us: Saʿīd bin Mīnāʾ told us: I heard Abū Hurayrah (رضي الله عنه) saying, that the Messenger of Allāh (صلى الله عليه وسلم) said, «(There is) no *ʿadwā* (i.e. no contagious disease is conveyed without Allāh’s permission), nor is there any bad omen (from birds), nor is there any *hamāh*, nor is there any bad omen in (the month of) Ṣafar, and one should run away from the leper as one runs away from a lion.»[[18]](#footnote-18) 

*Nāsikh* (abrogating) and *Mansūkh* (abrogated): If two *maqbūl aḥādīth* oppose or contradict each other and reconciliation is not possible between them and it becomes known as to which *ḥadīth* came first and which *ḥadīth* came second, then the first *ḥadīth* is known as *mansūkh* and the second is known as *nāsikh*. ‹The *nāsikh* will be acted upon, not the *mansūkh*.› On this chapter, ʿAllāmah Ḥāzimī’s *Kitāb al-Iʿtibār* deserves a special mention.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى – وَاللَّفْظُ لأَبِي بَكْرٍ وَابْنِ نُمَيْرٍ، قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي سِنَانٍ، وَهُوَ: ضِرَارُ بْنُ مُرَّةَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم:‏ «نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا، وَنَهَيْتُكُمْ عَنْ لُحُومِ الأَضَاحِيِّ فَوْقَ ثَلاَثٍ، فَأَمْسِكُوا مَا بَدَا لَكُمْ، وَنَهَيْتُكُمْ عَنِ النَّبِيذِ إِلاَّ فِي سِقَاءٍ، فَاشْرَبُوا فِي الأَسْقِيَةِ كُلِّهَا، وَلاَ تَشْرَبُوا مُسْكِرًا.»‏

قَالَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ: عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ.

Abū Bakr bin Abū Shaybah, Muḥammad bin ʿAbd Allāh bin Numayr, and Muḥammad bin al-Muthannā told us, and the wording [of the narration] is of Abū Bakr and Ibn Numayr: Muḥammad bin Fuḍayl told us, from Abū Sinān, who is Ḍirār bin Murrah, from Muḥārib bin Dithār, from Ibn Buraydah, from his father [i.e. Buraydah bin al-Ḥaṣīb] (رضي الله عنه), that the Messenger of Allāh (صلى الله عليه وسلم) said, «I forbade you to visit graves, but you may now visit them; I forbade you to eat the flesh of sacrificial animals after three days, but you may now keep it as along as you feel inclined; and I forbade you *nabīdh* except in a water-skin, you may now drink it from all kinds of water-skins, but you must not drink anything intoxicating.»[[19]](#footnote-19)

Ibn Numayr said in his narration: …from ʿAbd Allāh bin Buraydah, from his father… 

*Tarjīḥ* and *Tawaqquf*: If both *aḥādīth* being mentioned are *ṣaḥīḥ* but they contradict each other, reconciliation is also not possible between them, and it also cannot be determined which of them came first but one can be given preference over the other, then that will be acted upon. If even preference cannot be given between the two, then *tawaqquf* takes place.

# Āḥād Aḥādīth – Forms of Maqbūl

*Maqbūl aḥādīth* occur in various forms.

1. *Ṣaḥīḥ li-dhātihi*

* *Aḥādīth* whose narrators are *ʿādil* and *kāmil al-ḍabṭ*, whose chain is *muttaṣil*, which have no *ʿilal*, and are not *shādh*.
* *ʿĀdil*. A person who saves himself from falling into major sins and such small matters that stain his sense of *taqwā*.
* *Kāmil al-ḍabṭ*. A person who has memorized the narration very well and can narrate it without any difficulty, delay, or hesitation.
* *Muttaṣil*. If none of the narrators from the chain of the *ḥadīth* are left out and are known then this is called a *muttaṣil* (connected) chain.
* *Muʿallal*. The narrator who did some *taghayyur* (changes) in the narration based on his speculation.
* *Shādh*. When a narrator opposes another narrator who is more known and trusted than him.

1. *Ṣaḥīḥ li-ghayrihi*

* *Aḥādīth* that do not meet all the conditions of *ṣaḥīḥ li-dhātihi* but these conditions have been fulfilled or supported by other chains of narration.

1. *Ḥasan li-dhātihi*

* *Aḥādīth* in which only the precision of memory of the narrator is problematic, but it satisfies all the other conditions of being *ṣaḥīḥ li-dhātihi*.

1. *Ḥasan li-ghayrihi*

* If the weakness in a weak *ḥadīth* can be removed or reduced by other narrations, then such a narration is *ḥasan li-ghayrihi*. ‹All types of weaknesses cannot be removed by other narrations.›

1. *Ḍaʿīf*

* *Aḥādīth* which do not satisfy one or more of the conditions that are needed for a *ḥadīth* to be graded as *ṣaḥīḥ* or *ḥasan*.

‹An example of a *ṣaḥīḥ li-dhātihi* narration is as follows.›

حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم قَرَأَ فِي المَغْرِبِ بِالطُّورِ.

ʿAbd Allāh bin Yūsuf told us: Mālik informed us, from Ibn Shihāb, from Muḥammad bin Jubayr bin Muṭʿim, from his father (رضي الله عنه), who said that he heard the Messenger of Allāh (صلى الله عليه وسلم) recite [*Sūrah*] *al-Ṭūr* in the Maghrib [*ṣalāh*].[[20]](#footnote-20) 

‹Where the weakness of a *haṣan li-thātihi* narration is removed by another narration similar to it. The first of the following two examples is strengthened by the second.›

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: أَخْبَرَنَا حَرْمَلَةُ بْنُ عَبْدِ العَزِيزِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ الجُهَنِيُّ، عَنْ عَمِّهِ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «عَلِّمُوا الصَّبِيَّ الصَّلاَةَ ابْنَ سَبْعِ سِنِينَ، وَاضْرِبُوا عَلَيْهَا ابْنَ عَشْرٍ.»

ʿAlī bin Ḥujr told us: Ḥarmalah bin ʿAbd al-ʿAzīz bin al-Rabīʿ bin Sabrah al-Juhanī informed us, from his paternal uncle, ʿAbd al-Malik bin al-Rabīʿ bin Sabrah, from his father, from his grandfather, that the Messenger of Allāh (صلى الله عليه وسلم) said, «Teach boys the *Ṣalāh* when they are seven years old, and beat them (if they don’t perform it) when they are ten.»[[21]](#footnote-21) 

حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ، يَعْنِي: الْيَشْكُرِيَّ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ سَوَّارٍ أَبِي حَمْزَةَ، قَالَ أَبُو دَاوُدَ: وَهُوَ سَوَّارُ بْنُ دَاوُدَ أَبُو حَمْزَةَ الْمُزَنِيُّ الصَّيْرَفِيُّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مُرُواْ أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرٍ، وَفَرِّقُواْ بَيْنَهُمْ فِي الْمَضَاجِعِ.»

Muʾammal bin Hishām, i.e. al-Yashkurī told us: Ismāʾīl told us, from Sawwār Abū Ḥamzah, [Abū Dāwūd said, “he is Sawwār bin Dāwūd Abū Ḥamzah al-Muzanī al-Ṣayrafī,”] from ʿAmr bin Shuʿayb, from his father, from his grandfather, that the Messenger of Allāh (صلى الله عليه وسلم) said, «Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately.»[[22]](#footnote-22) 

‹The following is an example of a *haṣan li-thātihi* narration whose weakness is removed by a narration stronger than it.›

حَدَّثَنَا أَبُو كُرَيْبٍ، قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «لَوْلاَ أَنْ أَشُقَّ عَلَىٰ أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلاَةٍ.»

Abū Kurayb told us: ʿAbdah bin Sulaymān told us, from Muḥammad bin ʿAmr, from Abū Salamah, from Abū Hurayrah (رضي الله عنه), that the Messenger of Allāh (صلى الله عليه وسلم) said, «If it were not that it would be difficult on my *Ummah*, I would have ordered them to use the *siwāk* for every prayer.»[[23]](#footnote-23) 

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: «لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي – أَوْ عَلَى النَّاسِ – لَأَمَرْتُهُمْ بِالسِّوَاكِ مَعَ كُلِّ صَلاَةٍ.»

ʿAbd Allāh bin Yūsuf told us: Mālik informed us, from Abū al-Zinād, from al-Aʿraj, from Abū Hurayrah (رضي الله عنه), that the Messenger of Allāh (صلى الله عليه وسلم) said, «If it were not that it would be difficult on my *Ummah* – or on the people – I would have ordered them to use the *siwāk* with every *ṣalāh*.»[[24]](#footnote-24) 

# Āḥād Aḥādīth – Types of Mardūd

Until now we have explained the types of *maqbūl aḥādīth*. Now, we take a look and try to understand the types of *mardūd aḥādīth*.

For a *ḥadīth* to be considered *mardūd* or not acceptable to act upon, it needs to have two conditions:

1. *Saqṭ*: The narrator from the chain has been removed or deleted.
2. *Munqatiʿ*: If one or more narrators are missing in different levels of the chain, then such a chain is known as a disconnected chain.

One of the types of disconnection is *Mudallis*.

*Mudallis*: In this chain, the narrator skips or doesn’t mention the name of his *shaykh* (the person he is narrating from, i.e. his teacher) and rather mentions the name of the person above his teacher in the chain. Even though the narrator hasn’t heard the *ḥadīth* from the teacher’s teacher, he uses terminology such that it gives the impression that he did so.

Ruling on *Tadlīs*: If it is established that a person is known for doing *tadlīs*, then his narrations are not *maqbūl*. But if the narrator is known to be *thiqah* (trustworthy), then his narration can be *maqbūl*.

*Muʿallaq*: If the narrator has been dropped at the beginning of the chain.

Ruling on *Muʿallaq*: Scholars of *ḥadīth* who generally narrate authentic *aḥādīth*, narrate with full conviction, then this *taʿlīq* is considered *maqbūl*. But if the certainty factor is not there, or the scholars are known to mix up authentic and weak narrations, then this narration is not considered *maqbūl*.

*Mursal*: The narration in which the name of the *ṣaḥābī* has been dropped, i.e. a *tābiʿī* narrates, “The Prophet (صلى الله عليه وسلم) said…”

Ruling on *Mursal*: A *tābiʿī* may or may not be *thiqah*. That is why *mursal* narrations need further investigation. ‹According to some scholars,› *thiqah* narrations of Tābiʿīn like Imam Mālik are without a doubt accepted ‹as their regard for authenticity and the Sunnah is well known.›

*Muʿḍal*: A narration in whose chain two or more than two narrators are dropped consecutively.

# Chapter Seven

Another reason for a *ḥadīth* to be rejected or to be deemed unacceptable is *taʿn*.

*Taʿn* is of few types:

1. *Kadhib*: To knowingly attribute a false narration to Prophet Muḥammad (صلى الله عليه وسلم). The narrations of someone who is known for attributing false narrations to the Prophet are known as *Mawḍūʿ*.
2. *Tuhmah bi al-Kadhib*: A narration which contradicts the teachings or principles of the Sharīʿah or is proven to be false based on other narrations. Narrators of such *aḥādīth* are called *Matrūk*.
3. *Jahālah al-Rāwī*: Not knowing the condition of the narrator; whether he is reliable or not. If the name itself of the narrator is unknown, then such a *ḥadīth* is not acceptable. Even if the narrator’s name is known but only a lone narration is taken upon his authority then such a narration is also not acceptable. If other scholars have deemed the narrator to be reliable then the narration could be accepted as valid. But if other *aḥādīth* are narrated upon his authority by name, then as per the majority of the scholars, such a narration would not be accepted as *maqbūl* unless he has been properly validated and granted the station of *thiqah*.
4. *Bidʿah*: Innovating a matter in the religion which has no basis from the Quran or the Sunnah of the Prophet (صلى الله عليه وسلم) is *bidʿah*. If the narrator’s innovation is such that it falls under the ruling of *kufr* ‹(*bidʿah mukaffirah*). E.g. believing Ālī (رضي الله عنه) is God›, then the narrations from such a person are not accepted. If the narrator’s innovation is such that it falls under the ruling of evil ‹(*bidʿah mufassiqah*)›, then the narration can be accepted on the condition that his innovation is not apparent from the narration and that it doesn’t give him acceptance and strength.
5. *Fuḥsh al-Ghalaṭ*: The wrong narrations of a narrator outnumber his authentic narrations.
6. *Kathrah al-Ghaflah*: The narrator is usually lost or heedless in listening to the narration.
7. *Fisq*: Being open to the possibility of major sins and indulgent in minor sins. A narrator in whom the above three qualities are present, then his narrations are deemed as *munkar*.
8. *Wahm*: Making changes in the chain or the text of the narration based on doubt.
9. *Mukhālifah al-Thiqāt*: To narrate in opposition to a *thiqah* (trustworthy) narrator.

* Opposing a trustworthy narrator can take many forms. Two of the main forms are:
  1. The narrator adds something to the text of the narration in such a manner that the very foundation and its following examples change in meaning. (Check again). To do so knowingly is *ḥarām* and this is known as *Idrāj*.
  2. The narrator adds something to the text or the chain of the narration in such a manner that preference cannot be given to one of them. This is known as *Iḍṭirāb*.
* If preference or reconciliation is possible then *rājiḥ* becomes *maqbūl* and *marjūḥ* takes the ruling on non-*maqbūl*.

1. *Suʾ al-Ḥifẓ*: A wrong narration based on the mistake of a *ḥāfiẓ*, if it is more than or equal to his correct narrations then such a narrator is considered as *shādh*.

* If this *Suʾ al-Ḥifẓ* remains in all conditions, then such a narration is known as *mukhtalaṭ* and the narrations before his *Suʾ al-Ḥifẓ* are *maqbūl* and the ones after that are not.
* *Shādh* can also be explained as a narrator who narrates against a more trustworthy narrator than him.

# Conveyance Terms

When a person singularly hears the text of the *ḥadīth* from his Shaykh, then he uses words such as سَمِعْتُ وَ حَدَّثَنِىْ to narrate it.

When the Shaykh narrates the *ḥadīth* to a few people then the terms, سَمِعْنَا وَ حَدَّثَنَا, is used.

When a person singularly reads the narration to his Shaykh then the term, اَجْبَرَنِىْ, is used.

When from among a group of people, one of them reads to the Shaykh and the rest listen to him then the term, اَخْبَرَنَا, is used to indicate that.

# Ḥadīth Compilations

*Al-Ṣiḥāḥ al-Sittah* (The Authentic Six): Out of all the books of *aḥādīth* to be compiled, these books were deemed to be the most authentic in terms of their narrations.

1. Al-Jāmiʿ al-Ṣaḥīḥ li al-Bukhārī
2. Al-Jāmiʿ al-Ṣaḥīḥ li Muslim
3. Sunan Imām al-Tirmidhī
4. Sunan Abī Dāwūd
5. Sunan al-Nasāʾī
6. Sunan Ibn Mājah

In these six books, narrations ranging from *ṣaḥīḥ*, *ḥasan*, *ḍaʿīf*, etc. are all present which the scholars of *ḥadīth* have made very apparent by grading them. It is out of this knowledge of their grading that they are generally referred to as *Al-Ṣiḥāḥ al-Sittah*.

It is not to be understood that authentic narrations are to be found only in the *Al-Ṣiḥāḥ al-Sittah*. Rather they are to be found in many other books of *ḥadīth* as well. As per *Uṣūl al-Ḥadīth*, no matter where the narration is found, as long as it satisfies the conditions it is accepted as a valid *ḥadīth* or rejected as a weak *ḥadīth*.

*Ṣaḥīḥayn*: The books of Imams al-Bukhārī and Muslim together are known as *Ṣaḥīḥayn*.

*Muttafaq ʿalayhi*: Narrations which are agreed upon by both Imam al-Bukhārī and Imam Muslim. The total number of such narrations is 2326.

*Al-Sunan al-Arbaʿah*: Other than the *Ṣaḥīḥayn*, the other four books, namely al-Tirmidhī, Abū Dāwūd, al-Nasāʾī, and Ibn Mājah are referred to as *Al-Sunan al-Arbaʿah*.

*Hāfiẓ*: A person who has memorized 100,000 narrations.

*Ḥujjah*: A person who has memorized 300,000 narrations.

*Ḥākim*: A person who knows all the narrations including its text, chain of narration, history, and its respective critique.

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