

The Study of
Hadith Terminology

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Scientific Programatic Issues



In The Name Of Allah

The Most Beneficent, The Most Merciful

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“Hadith Terminology” is an independent science and a necessary introduction to anyone who is concerned with the study of Prophetic Tradition. It also represents the main way to understand terminologies of relaters and representatives of the knowledge of Hadith (i.e. those who study and know strong, weak Prophetic traditions). It also helps the student to know the theoretic and abstract science that combines between the roots, branches and supplementary of knowledges related to Prophetic traditions.

Among subjects of “Hadith Terminology” is differentiating between “Tradition” and “Hadith”. The tradition is a synonym to hadith, but it is more general. The Hadith is what was reported about the Prophet peace be upon him. The Tradition is what was reported about the Prophet and others. That is why a person who is concerned with studying histories is called a representative of the knowledge of traditions, and a person who is concerned with studying Prophetic traditions is called Al-Mohadeth (i.e. a relater or representative of the knowledge of Hadith).

The tradition has reached us in different ways; many or few transmitted chains. The transmitted chains deliver the text. The text is ultimate speech of the transmitted chain.

If there are many chains of transmission that give the affirmative knowledge, then it is called continuous tradition, otherwise it is called isolated tradition which is reported by few chains of transmission.

For example, Al-Bukhari said: Moses narrated to us that Abu A'wanah narrated to us, on authority of Abi Hussain, on authority of Abi Saleh, on authority of Abu Hurairah, he said, the Messenger of Allah peace be upon him said: **“Whoever tells lies about me intentionally, then let him take his seat in the Fire.”**



“**Al-Bukhari said:** Moses narrated to us” is the transmitted chain. “**The Messenger of Allah peace be upon him said**” is the Hadith or Prophetic tradition. “Whoever lies upon me.....” is the text.

Ibn Hagar said in his book ‘Al-Fath’: Al-Nawawi said that this Prophetic tradition was reported by two hundreds of Companions of the Prophet. As this tradition has many chains of transmission, it is called continuous tradition.



Isolated tradition may be authentic or unreliable. It has three divisions: **well-known, rare and strange.**

A well-known Prophetic tradition has three or more transmitted chains in each of its stages, but it does not reach the number of continuous tradition. For example, the Prophet said: “**Verily, Allah does not take away knowledge by snatching it from people**” (Agreed upon, Narrated by Al-Bukhari and Muslim) This Prophetic tradition was reported by four Companions of the Prophet: Abdullah bin Amr, Ziyad bin Lubaid, ‘Aisha and Abu Hurairah may Allah be pleased with them.

The well-known tradition also includes Prophetic traditions which are well-known for people, whether these traditions are authentic or unreliable, such as this hadith: “**The most hated of permissible things to Allah is divorce.**” (Narrated by Al-Hakim who graded it as Sahih ‘authentic’)

A rare Prophetic tradition is reported by only two transmitted chain in each stage. It may also be reported by more than two transmitted chains in some stages. For example, Al-Bukhari and others narrated that Abu Hurairah reported that and Anas reported that the Prophet said: “**None of you will have faith till he loves me more than his father**” Two men reported this hadith about Anas: Qatada and Abdelazeez bin Suhaib . Also two men reported it about Qatada: Shu’bah and Saeed. Two men reported it about Abdelazeez: Ismael bin U’laiah and Abdelwareth. Many people reported this hadith about both of them.

A strange tradition is reported by only one man in one stage or in all of its stages. For example, the Prophet said: “(The value of) an action depends on the intention behind it

Only Yahya bin Saeed Al-Ansari reported it on authority of Muhammad bin Ibrahim Altaimi, on authority of A’lqamah



bin Abi Waqas Al-Lithi, 'Umar bin Al-Khatab may Allah be pleased with him reported that the Prophet said.

Terminologies of both well-known and rare traditions have no great importance according to scientific side.



The strange or individual tradition is used too much. They have the same meaning. At-Tirmidhi narrated hadith that was only reported by Al-Waleed bin Shuga', on the authority of Al-Walled bin Muslim. This hadith is strange because it was reported by only one man of friends of Al-Waleed.

Ibn Hagar said that it is likely to name the tradition as individual in case of abstract individual, and to name it as strange in case of relative individual.

-So what is the difference between 'abstract individual' and relative individual'?

The abstract individual tradition is that which is reported by only one man without mentioning the Companion of the Prophet. The companion may also be mentioned when the terminology is meant literally.

The relative individual tradition has many kinds:

- Firstly, only one man reported about another man, or only one man reported a tradition because of his trust.
- Secondly, people of a country reported about one man. In this case, the tradition is not strange.
- Thirdly, people of a country or one of them reported about people of another country.

An example of the first kind: Abdelwahed bin Ayman reported, on the authority of his father, on the authority of Jabir bin Abdullah of the story of the big solid rock on the day of Al-Khandaq (the Trench)..... (Narrated by Al-Bukhari) Only Abdelwahed reported this hadith about his father.

An example of a trusty man: Muslim and others narrated: “The Prophet used to recite the Chapters of Qaf and the Moon in the prayers of ‘Eid Al-Adha (Festival of Sacrifice) and ‘Eid Al-Fitr (Festival of breaking fast).” Only Damrah bin Saeed reported this hadith, on the authority of ‘Ubaidellah bin Abdullah, on the authority of Abi Waqid Al-Laithy. No one of trusty men reported this hadith except Damrah bin Saeed.

An example of the second kind: The hadith, “Judges are of three types”. Only the people of Marw reported this hadith about Abdullah bin Buraidah, on the authority of his father).

An example of the third kind: Abu Dawood reported about Jabir of the story of the man who had a head injury, the Prophet said: “It would have been enough for him to perform Tayammum and wrap it with something” Ibn Abi Dawood reported about Al-Darqutney his saying: Only the people of Makkah reported this hadith and the people of Al-Jazirah reported it about them.

Another example of the third kind: Al-Nesa’i narrated this hadith: “Eat unripe dates with ripe one” Al-Hakim said: People of Basra reported it about people of Madani. Abu Zukair reported about Hashim.

There are two types of continuous Prophetic traditions:

- A literal continuous tradition. Its words and meaning have repeated for many times, such as hadith: “Whoever tells lies about me intentionally” So such tradition become among the most authentic traditions.
- An abstract continuous tradition. Its meaning has repeated, but its words have not, such as traditions of raising hands while making supplications.



The strange tradition, regarding its transmitted chain and text, has many divisions:

[1] A strange tradition in its transmitted chain and text

For example, Al-Hakim narrated that Khallad bin Yahia reported, **on the authority of Abu U'qail, on the authority of Muhammad bin Suqah, on the authority of Muhammed bin Al-Monkader, on the authority of Jabir, he said, the Messenger of Allah peace be upon him said:** "This religion is strong; therefore enter into it slightly. Do not make the worship of your Lord hateful for yourself, for the one who has fatigued his mount and is unable to continue his journey – that is, the one who is excessive – has neither a riding animal (i.e. he cannot reach his goal) nor can he travel (i.e. he cannot spare anyone)."

Al-Hakim said: The transmitted chain and the text of this Prophetic tradition are strange.

[2] A strange tradition in its transmitted chain, not in its text

For example, Abdelmajeed bin Abdelazeez bin Abi Dawood reported, on the authority of Malik, on the authority of Zaid bin Aslam, on the authority of 'Ata bin Yasser, on the authority of Abi Saeed Al-Khudri, he said, the Prophet said: **"(The value of) an act depends on the intention behind it**"

At-Tirmidhi said that this Prophetic tradition is strange **(in its transmitted chain).**

[3] A strange tradition in its text, not in its transmitted chain

Ibn Al-Salah said in his introductory: There is no Prophetic tradition which is strange in its text, without being strange in its transmitted chain, except when only one man reported it, and many others reported about him.

Thus this Prophetic tradition become strange and well-known; strange in its text, not strange in its transmitted chain, such as hadith: “(The value of) an action depends on the intention behind it” The son of the head of people affirmed this division absolutely.

[4] A strange tradition in some chains of its transmission

For example, Al-Tabrany reported a Prophetic tradition in his book ‘The Great Dictionary’. This tradition was narrated by Abdelazeez bin Muhammad Al-Darawredy and by A’bbad bin Mansour. Both of them reported, on the authority of Hisham bin ‘Urwah, on the authority of his brother Abdullah bin ‘Urwah, on the authority of ‘Aisha may Allah be pleased with her. Both Al-Bukhari and Muslim narrated this tradition.

Strangeness lies in a stage of the chain of transmission, but the tradition is authentic. There is no intermediate in the narration of Al-Tabrany, but it is affirmed in the narration of trusty people.

[5] A strange tradition in part of its text

For example, Al-Tabrany narrated a Prophetic tradition reported by Um Zara’. Abdelazeez and A’bbad made the whole text of this tradition as traceable, but only this part of the text: “I (the Prophet) am for you (‘Aisha) as Abu Zara’ was for Umm Zara’” is traceable. So this tradition is strange in part of its text only.



The ten Principles of the study of “Hadith Terminology”:

- **Its definition:** It is the rules, principles and terminologies through which the state of the text and the chain of transmission, regarding accepting or rejecting them and what depends upon both of them, are known.
- **Its subject:** The narrator and the narration regarding whether they are accepted or rejected.
- **Its benefit:** Worshipping of Allah Almighty through keeping Prophetic traditions so that no other traditions will be added to them.
- **Its purpose:** Knowing what is accepted of traceable and discontinued Prophetic traditions to be applied.
- **Its origin:** It is an independent, legal science that serves traditions of the Prophet peace be upon him, regarding whether they are accepted or rejected, strong or weak, and which of them is placed before the other. Thus this science is one of machine sciences which are not meant for their selves, but they are used for a purpose like understanding Prophetic traditions such as the science of “Hadith Terminology”.
- **Its favor:** It is one of the greatest and best sciences as it leads to keeping Prophetic traditions.
- **Its author:** The first one who classified this science as an independent science was Ar-Ramhurmozy (who died in 360 according to the Islamic calendar) in his book “The Distinguished Relater between the Narrator and the Conscious”.



- **Its name:** It is called Hadith Terminology, Sciences of Hadith, Principles of Hadith, and Knowing Prophetic Tradition.
- **Its origin:** It is taken from the relaters who are concerned with studying Prophetic traditions.
- **Its rule:** Learning it is a collective duty (i.e. if some people learn it, it would not be imposed on others).
- **Its objects:** It includes various knowledges that are related to studying the chain of transmission such as connected chain of transmission, and studying the text such as inserting the text.



The Prophetic tradition may be accepted or rejected. The accepted traditions have degrees, and the rejected traditions have lowest levels. The highest degree of the accepted tradition is the one which is authentic by its own virtue, and some of it are more authentic than the other according to their connections and their authentic characteristics. Also, the level of the rejected tradition is known by the same way.

The authentic hadith by its own virtue is the tradition which reached us through just and perfect precise narrator, which is connected in its chain of transmission, and which is not defective or eccentric.

The just narrator is the one who is straight in his religion, who is described with good manners and beautiful etiquettes, and who is honorable. There are degrees of this type of narrators.

Relaters who are concerned with Prophetic traditions sufficed us in looking for the justice of the narrator.

There are two types of perfect precise narrators: a narrator who memorizes the traditions and delivers them as he heard them, and a narrator who protects traditions which are written from being changed until he would deliver them.

The narrator should be perfect and precise. This refers that there are degrees of precision, and the narrator shall be on the highest degree.

The Connected Hadith is that which its transmitted chain is connected between the narrator and the one who is reported about. Each man of the transmitted chain heard the narration from the Elder Narrator.



The Defected Hadith is that which contains a hidden defect that degrades the authenticity of its chain of transmission or of its text, however, it appears like sound hadith.

The Irregular Hadith is a hadith narrated by a trustworthy narrator which contradicts the narration of a more trustworthy scholar.

Examples of the authentic hadith: Al-Bukhari and Muslim narrated: Al-Bukhari said: Abdullah bin Yusuf told us, on the authority of Malik bin Anas, on the authority of Ibn Shehab, on the authority of Salim bin Abdullah, on the authority of his father, he said, the Messenger of Allah peace be upon him said: "Leave him, for modesty is a part of faith."

Al-Bukhari said: Abdullah bin Yusuf told us, on the authority of Malik, on the authority of Nafi', on the authority of Abdullah bin Amr, he said, the Prophet peace be upon him said: "Prayer in congregation is better than the prayer of a man by himself by twenty-seven degrees."



Provisions of uprightness of the narrators, in details, are being: Muslim, adult, sane, pious, and generous. The uprightness is provided at the time of performance (delivering the tradition), not at the time of hearing it. It is right to take the narration of a disbeliever, a wicked person, a conscious boy, and ungenerous person. The narration of these people would be accepted if they delivered it after entering into Islam, being straight or being adult. Narrations of Jubair bin Muta'm that he heard while he was disbeliever, and narrations of Mahmoud bin Ar-Rabi' that he heard when he was of five years were unanimously accepted.

Wickedness that makes the narrator not be upright includes wickedness in thoughts and in actions. A wicked person is known with lie. The wickedness in thoughts is involved in saying heresies.

An example of accusation of uprightness is the saying of Al-Zahaby about Hagag bin Yusuf Al-Thaqafi: if he did not commit great sins and evils, his narration would be accepted.

As people leave hearing of him who is known for his ungenerosity, this does not mean that his hadith is rejected.

Shu'bah was asked: "Why you left hadith of so-and-so?" He said: "I saw him riding a workhorse." **Also Al-Hakam bin U'taibah was asked why he does not report about Razan. He said:** "He is a talkative man."

Ibn Hagar said in his book 'Al-Taqreeb': "Ahmed bin Al-Meqdam Abu Al-Asha'th Al-I'gly is a truthful man that has many narrations, but Abu Dawood doubted in his generosity."

Abi Al-A'liyah said: "I used to travel to a man for several days (to listen to his narration). The first thing that I looked for was his prayer. If I found him



performing it perfectly on its stated time, I would stay and listen to him. And if I found him missing his prayer, I would return without listening to him, saying if he misses his prayer, he would miss other things.”



The narrators differ in degree of precision. An example of the narrator who is known for his perfect precision is Ishaq bin Rahawaih. Al-Sha'by said: "I memorize all what I had written and what I heard." Ali bin Kashram said that he told Ishaq bin Rahawaih about the saying of Al-Sha'by. Ishaq said to Ali: **"Are you astonished with the state of Al-Sha'by?"** Ali replied: Yes. Then Ishaq said: "I memorize all what I had heard. I can memorize seventy thousands Prophetic traditions - or more - written in my books."

Abu Dawood Al-Khafaf said: "Ishaq dictated us eleven thousands hadith that he memorize, then he read them for us again without increasing or decreasing a letter."

Ishaq said: "I can memorize what I had heard, and I never forgot anything I memorized before. I commit seventy thousands hadith to memory."

Ahmed bin Salamah said: "I heard Abu Hatem Al-Razy saying: I told Abu Zur'ah about the faculty of Ishaq bin Rahawaih to memorize. Then Abu Zur'ah said: I see no one has the ability to memorize all these traditions like Ishaq. Abu Hatem said: It is also amazing that Ishaq précises all what he memorizes, and does not fall into fault." Then Ahmed bin Salamah said to Abu Hatem that Ishaq committed the interpretation to memory. Abu Hatem said: "That state is more amazing! Précising traceable hadith is easier than précising the transmitted chains of interpretation and its expressions."

Al-Hakim reported, on the authority of Ibrahim bin Abi Taleb, he asked Abu Qudamah about the degree of memorization of Al-Shafi'I, Ahmed, Ishaq, and Abu U'baid. Abu Qudamah said: "Ishaq is the best one to memorize among them."





Among just, pious and generous narrators are Imam Abu Hanifah and Imam Hammad bin Zaid, but they differ in the degree of their precision. Ahmed bin Abdullah Al-I'gly said: "Hammad bin Zaid is trustworthy. He narrated four thousands hadith, and he memorized all of them by heart. He did not write them down." Abdulrahman bin Kherash said: "Hammad bin Zaid did not commit any mistake of a hadith."

Regarding Abu Hanifah may Allah show mercy upon him, Ibn Hebban said about him: "Abu Hanifah was not specialized in narrating hadith. He narrated one hundred and thirty hadith only. He committed mistakes in one hundred and twenty hadith; he may either substitute the transmitted chain or change the text unintentionally. While his wrong hadith are more than his right ones, his hadith were not taken as proofs."



Chain of transmission becomes disconnected when one or more narrators are missed at the beginning of the transmitted chain, and this is called ‘Suspended Hadith’; when one narrator is missed in the transmitted chain at one stage or more, and this is called ‘Disconnected Hadith’; when two or more successive narrators are missed at the middle of the transmitted chain at one stage or more, and this is called ‘Perplexing Hadith’; when the successor has directly attributed to the Prophet without mentioning a companion, and this is called ‘Incompletely Transmitted Hadith’; and when the transmitted chain is doubted to be disconnected for the narrator has omitted a non-trustworthy narrator from the chain: If the narrator who omitted another narrator is known as trustworthy or if he gives a reasonable reason for omitting him, the chain will be connected.

An example of disconnected chain of transmission: At-Tirmidhi narrated that Ali bin Hagar told us, on the authority of Mua'mmar bin Soliman Al-Raqy, on the authority of Al-Hagag bin Artah, on the authority of Abdelgabbab bin Wael bin Huger, on the authority of his father, who said: **“A woman was coerced (i.e. raped) during the time of the Messenger of Allah peace be upon him. He waived the legal punishment for her”** **At-Tirmidhi said:** “This is a strange hadith, and its transmitted chain is disconnected as there is another chain of this hadith. I heard Muhammed saying that Abdelgabbab bin Wael bin Huger did not hear from his father and did not even realize him. It was said that Abdelgabbab was born after the death of his father within months.”

Such terminologies are flexible. For example, Al-Bukhari said in the chapter of washing from the urine: the Prophet peace be upon him said about the reason why the man in that grave was tortured: **“He did not safeguard himself from urine.”**

This hadith can be called suspended, disconnected, perplexing, and incompletely transmitted.

An example of weakening the Irregular Hadith, whether irregularity is in the chain of transmission or the text: Al-Bukhari narrated that Al-Humaidy told us, on the authority of Suffian, on the authority of Al-Zuhrey, on the authority of 'Ubaidellah bin Abdullah bin 'Utbah, he heard Ibn Abbas told about Maimunah (the Prophet's wife) that a mouse fell into some butter-fat of her and died. The Prophet was asked (about that) and he said: "Throw away the mouse and the portion of butter-fat around it, and eat the rest."

This hadith is memorized. Ma'mmar has also narrated it and he is trustworthy, but he differs in the chain and text of the hadith. Abu Isa said: This is a good and sound hadith. This hadith was also narrated from Al-Zuhrey, on the authority of 'Ubaidellah, on the authority of Ibn Abbas, he said the Prophet was asked, without mentioning Maimunah. The narration that mentioned Maimunah is sounder. Ma'mmar narrated, on the authority of Al-Zuhrey, on the authority of Saeed bin Al-Mosayeb, on the authority of Abu Hurairah, the Prophet was asked, but this hadith is not memorized. Abu Isa added: I heard Muhammad bin Ismail saying: Ma'mmar reported, on the authority of Al-Zuhrey, on the authority of Saeed bin Al-Mosayeb, on the authority of Abu Hurairah, he said, the Prophet was asked about the butter-fat in which a mouse fell and died, and said: "If it (the butter-fat) is solid, then throw it away, and whatever is around it. If it is liquid, then do not use it at all." This hadith is weak, and it is a mistake of Ma'mmar. The sound hadith is the narration of Al-Zuhrey, on the authority of 'Ubaidellah, on the authority of Ibn Abbas, on the authority of Maimunah.

Ibn Hagar said: At-Tirmidhi reported the saying of Al-Bukhari about the narration of Ma'mmar, as he said: it is a mistake. Ibn Abi Hatem reported the saying of his father about such narration, as he said: it is illusion. Al-Tirmidhi also indicated that it is irregular. Al-Zuhaly said: we preserve the two narrations, but the narration of Ibn Abbas from Maimunah is more well-known.

There are many examples of defects that might invalidate the hadith, until it becomes non-sound, or might invalidate the origin of the hadith. These defects may be in the chain of transmission, which is more common, or in the text.

There are examples of hidden defects that invalidate the hadith, as defects that do not invalidate the hadith do not affect its authenticity except if there is strangeness and denial of the text. **Al-Khalily said in his book ‘The Guidance’:** “Traditions that are narrated about the Prophet peace be upon him have many divisions: an authentic hadith that is agreed upon, an authentic hadith that is defective ... Regarding the authentic, defective hadith, the defect of the hadith is of countless reasons, such as when trustworthy narrators report an incompletely transmitted hadith and only trustworthy narrator report its transmitted chain. This transmitted chain is authentic, and it is not affected by the defect of being incompletely transmitted.”

The author mentioned only the hidden defect because express defects, such as non-trustworthiness of the narrator because of weakness of his religion or his precision or interruption of chain of transmission, appear clearly in the meaning of authentic hadith by its own virtue.

Yahia said: Muhammad bin ‘Ubaid Al-Tanafesy distorted this hadith which is narrated by Abdelmalik, on the authority of ‘Ataa: “Whoever recites a portion of the Qur’an;” meaning this hadith: “Whoever recite a letter of the Qur’an”



Note: Abu Abdullah Al-Hakim said that **studying sciences of Hadith** includes reporting the twentieth eighth type of these sciences.

This type includes identifying eccentric narrations, and it is non-defective. The defective hadith is that when text of a hadith is included in another text or when a narrator is misled. The eccentric hadith is that when only a trustworthy narrator reported it, but the hadith has no origin.

An example of the eccentric hadith: Abu Bakr Muhammad bin Ahmed bin Balwaih reported, on the authority of Moses bin Haroon, on the authority of Qutaibah bin Saeed, on the authority of Al-Laith, on the authority Yazeed bin Abi Habeeb, on the authority of Abi Al-Tufail, on the authority of **Mua'z bin Jabal, he said:** "While the Prophet was at the battle of Tabuk, if he wanted to depart before the sun's decline, he would delay Zuhr (the Noon) prayer so that he could pray it together with Asr (the Afternoon) prayer. If he wanted to depart after the sun's decline, he would hasten Asr to Zuhr, and pray Zuhr and Asr together, and then move. If he wanted to depart before Maghrib (the Sunset) prayer, he would delay Maghrib until he prayed it with Isha (the Night) prayer, and if he wanted to depart after Maghrib, he would hasten Isha so that he would pray it along with Maghrib."

Abu Abdullah said: "This hadith was reported by trustworthy narrators, but it is eccentric in its chain of transmission and in its text. However, we find no defect in it. If the hadith was narrated, on the authority of Al-Laith, on the authority of Abi Al-Zubair, on the authority of Abi Al-Tufail, this would be a defect. And if the hadith was narrated, on the authority of Yazeed bin Abi Habeeb, on the authority of Abi Al-Zubair, this also would be a defect. But as it is free from these two defects, it has not become a defective hadith. Then, we did not find that Yazeed bin Abi Habeeb narrated about Abi Al-Tufail. We also did not find such text narrated by any of friends of Abi Al-Tufail or by anyone who reported it about Mua'z bin Jabal, on the authority of Abi Al-Tufail. Thus we classified this hadith as eccentric."

Know – may Allah protect you – that the science of Hadith Terminology is not abstract like mathematics science, which the results of its operations are firm and there is no need to use your mind to solve them. Regarding Hadith Terminology, it is a science that depends, after Allah’s aid, upon knowledge, cleverness, skillfulness, practice, and being patient while searching in order to form a faculty that would enable you to distinguish between right and wrong.

Ar-Rabi’ bin Khuthaim said: “Some hadith have a light like that of the day, through which we would distinguish it. Also, some hadith have darkness like that of the night, through which we would distinguish it.”

Another man said: “We can distinguish the authentic hadith by the light of Prophecy we notice through it.” **Al-Hakim said:** “A hadith becomes defective out of reasons that cannot be criticized.”

Ibn Ragab said: “Clever critics of those who memorize hadith because of practicing them too much, knowing the narrators, and hadith that every one of them has reported, they have a special way of understanding that enable them to know that such hadith is like the hadith of so-and-so, and is not like the hadith of so-and-so. They classify hadith by this way.”



We learned that perfect precession of the narrator is a provision of authenticity of hadith. Thus a narrator who is not precise completely, and who is unable to protect his book, his hadith will be exposed to confusion because of illusion, inattention, mistake, and forgetfulness, if he talk from his memory or from his book, he would fall into distortion, alteration, counterfeiting, changing, and substituting.

A perfect precise narrator is known for straightness of his talk, when agreeing with trustworthy narrators in word or in meaning, when a trustworthy Imam authenticated him, and when his talk is recommended.

It is common that a perfect precise and trustworthy narrator falls into little mistake.

Al-Zahaby said: “Those who are concerned with studying hadith felt strangeness in only one hadith of Ibn Rahawaih in spite of plenty of his knowledge. Regarding Ishaq who was clever in memorizing, and who used to speak out of his memory, he was misled in only two hadith out of seventy thousand hadith. If Ishaq fell into faults in thirty hadith, this would not decrease his degree of being taken as a proof. As there is only two mistakes in hadith of Ishaq, this refers that he was the best one to memorize at his age.”

Al-Sayoty said in his book ‘Training the Narrator’: “**Al-Hafez Abu Al-Hajaj Al-Mezy said:** Illusion sometimes fall into memorization, sometimes in saying and other times in writing.”

Al-Sayoty added: “Muslim narrated this hadith, “Do not curse my Companions,” on the authority of Yahia bin Yahia, on the authority of Abi Bakr, on the authority of Abi Kuraib. Each of those three narrators reported, on the authority of Abi Mua’wiyah, on the authority of Al-A’mash, on the authority of



Abi Saleh, on the authority of Abi Hurairah, but they fell into illusion in this chain of transmission. The right chain is that those three narrators reported, on the authority of Abi Mua'wiyah, on the authority of Al-A'mash, on the authority of Abi Saleh, on the authority of Abi Saeed. People followed this narration. Also Ibn Majah reported it about Abi Kuraib."

Al-Sayoty also added: "The evidence that the first chain is an illusion that Muslim fell in it through writing, not out of his memory, is that he mentioned first hadith of Abi Mua'wiyah, and then mentioned hadith of Jarir. Then he mentioned the text and the rest of chain, and added hadith of Wakei', then mentioned hadith of Shu'bah, without mentioning the text or the rest of the chain. But he reported about Al-A'mash, on the authority of Jarir and Abi Mua'wiyah. This shows that the chain of Jarir and Abi Mua'wiyah are same for him."



Precision in writing is like precision in memorizing, so narrators were also interested in protecting books. **Suffian said:** “Do not lend a book to anyone.” **Abu Qatn Amr bin Al-Haythem said:** “I never lent a book to anyone.” Some people used to add words in books of others, (so these people were afraid of lending books). Ibn Heban said: “I searched for traditions of Qais bin Ar-Rabi’, I found that he was truthful and trustworthy while he was young, but when he got old, his memorization became bad and he was afflicted with a bad boy who used to add wrong words to his father. Thus, traditions of Qais were denied.”

The same matter happened to Hammad bin Zaid with his foster son, to Suffian bin Wakei’ with Waraqah, to Abdullah bin Saleh with his neighbor, to Abdullah bin Rabi’ah Al-Qudami with his son, and to a group of Egyptian Sheikhs in that age with Khaled bin Nageeh Al-Madainy Al-Mesry.

Ahmed bin Saleh said: “Ibn Lahi’ah issued his books by dictating to people until they wrote his books and who precise his writing among them, his hadith become authentic. But Ibn Lahi’ah brought some people who précised writing, some who wrote without précising or correcting and others who heard only. After that, Ibn Lahi’ah did not issue a book, and his previous books were not seen. Whoever wanted to listen from him, he would reproduce a copy of what was written about him, and then read it upon him. Whoever found a sound copy, his hadith would be authentic; otherwise, there would be confusion in his hadith.”



Authentication and invalidation return to uprightness and precision. The upright narrator may be defamed because of his bad memory. Ibn Heban said: “The trustworthy Muhammad bin Khazem was a precise narrator with an ability to memorize, but he also used to fall into evil delay.”

Abu Al-Zenad reported, on the authority of his father, he said: “I found hundred one in Al-Madinah; all of them were trustworthy, but hadith were not taken from them. It was said that they were not eligible to narrate them.”

Imam Malik said: “I met seventy persons at that place; and he referred to Prophet’s Masjid. All of these people were narrating hadith about the Prophet, but I took nothing of any of them. If any of them was entrusted with a house of money, he would be loyal and protect it, but they are not eligible to narrate hadith. At the same time Muhammad bin Muslim bin ‘Ubaidillah bin Abdullah bin Shehab would come to us, while he was young, and we would crowd at his house (to listen to his narrations).”

Narrators should not be bias to relatives, and should not be prejudice against enemies. Also peers may disagree with each other.

Ali bin Al-Madiny was asked about his father. He said: “Ask anyone other than me.” People said that they already asked him. Ali kept silent for a while, and then said: “That matter is attributed to the religion, and my father is weak.”

Abu Dawood said: “My son Abdullah is a liar.” Al-Zahaby said: “This saying of Abu Dawood regarding his son – if it is right – may be in his accent not in narrating hadith.”



Jarir bin Hameed said about his brother Anas: “No one should write his saying because he tells lies about people’s speech.”

Yahia bin Mue’in said about Muhammad bin Sulaim: “By Allah, he is our friend, and he loves us, but he has not the ability of behaving in hard matters. I see no one guide to him or to write his saying.”

Al-Khateeb Al-Baghdady said: “No one of scholars of hadith is bias to his father, his brother or his son, regarding narrating hadith.”

Al-Zahaby said: “We do not claim that Imams of arrangement and precision are saved from falling into rare faults or from speaking acutely with people they disagree with them. It is known that speech of peers about each other is of no importance, especially if a man is authenticated by a trustworthy group.”



Some narrators are precise in reporting Hadith absolutely such as Saeed bin Al-Mosayeb, and others; their precision is restricted with a book, a person, a country, a time, or a state. An example of this other type, Ahmed bin Hanbal said: “**Abu Bakr bin ‘Ayash falls into faults too much, but his books are completely free from faults.**” **Abdelazeez bin Al-Drawerdy said:** “Abu Bakr bin ‘Ayash almost falls into confusion if he speaks out of his memory, but his talk is acceptable if he speaks out of his book.”

Ibn Abdelbar said: “Scholars agree that Abi Mua’wyah Muhammad bin Khazem was the most one who memorized hadith narrated by Al-’Amash, and he does not even miss a letter.” Imam Ahmed bin Hanbal said: “Abu Mua’wyah memorizes all hadith of Al-’Amash, but he falls into confusion in memorizing hadith of others.”

Imam Ahmed said: “All hadith narrated by Ga’far bin Burqan Al-Juzarey are accepted, except hadith that he reported about Al-Zuhrey.” Al-Zahaby reported: “Ismail bin ‘Ayash, the Relater in Al-Sham, narrated about many people from Hejaz and Iraq. He falls into faults too much other than his narration about people of his country; he memorizes their hadith.”

Ibn Al-Madiny said: “Hadith narrated by Abdulrahman bin Abi Al-Zenad in Al-Madinah approach the right, but his hadith in Iraq is confused.”

Ibn Heban said: “Qais bin Ar-Rabi’ was truthful and trustworthy while he was young, but faults fell into his memorization after he got old.”

Ibn Hagar said: “Ali bin Musher is trustworthy, but there is some strangeness in his hadith.”

Trustworthy narrators, after Companions of the Prophet, are of ranks. Also, authentication has degrees.

Al-Nesai said: “Companions of Nafi’ proved that (trustworthy narrators are arranged as follows): Malik, Ayoub, ‘Ubaidallah, Yahia bin Saeed, Ibn ‘Awn, Saleh bin Kaysan, Moses bin ‘Uqbah, Ibn Juraih, Kathir bin Farqad, and then Al-Laith bin Sa’d.”

Ibn Hagar said: “Narration of Muhammad bin Sireen, on the authority of ‘ubaidah Al-Salamany, on the authority of Ali bin Abi Taleb is of high rank. The narration of Hammad bin Salamah, on the authority of Thabet Al-Bunany, on the authority of Anas comes after it in rank. The narration that follows this is that of Suhail bin Abi Saleh, on the authority of his father, on the authority of Abu Hurairah. And the last narration among these in rank is the narration of him that when he narrates a hadith alone, it would become a good hadith such as the narration of Amr bin Shu’aib, on the authority of his father, on the authority of his grandfather.”

Degrees of authentication are like: the most authentic narrator among people, an authentic and trustworthy narrator, an authentic narrator with a faculty of memorization, and others. Degrees that follow these are like: an authentic narrator, a precise narrator, a just narrator, and so on. After that come these degrees: a truthful narrator, an acceptable narrator, and so on.

Knowing ranks of trustworthy narrators serves in preferring some of them to others, in case of disagreement in connection, incompletely transmission, intractableness, traceableness, increasing, substitution, and so on.

Does any Hadith is judged to be the most authentic Hadith?

It is likely that this expression ‘the most authentic hadith’ is not used, but it is said ‘among the most authentic hadith’. Regarding chain of transmission, it is said: “It is likely that chain of so-and-so is the most authentic chain absolutely.” And to restrict, it is said ‘the most authentic chain of so-and-so and the most authentic chain of a (limited) country, and so on’.

For example, Al-Bukhari said: “The most authentic chain of transmission is that of Malik, on the authority of Nafi’, on the authority of Ibn ‘Umar. The most authentic chain of Abi Hurairah is that of Abi Al-Zenad, on the authority of Al-A’rag, on the authority of Abi Hurairah.”

Al-Hakim said: “The most authentic chain of people of Makkah is that of Suffian bin ‘Uyainah, on the authority of Amr bin Dinar, on the authority of Jabir.”

All chains of transmission that are ranked as the most authentic chains absolutely or restrictedly were gathered.

If the Nation agreed upon authenticity of a hadith or accepted it, and worked upon it, such hadith is truly authentic as the Nation does not agree on error. The same case is when the Nation agreed that a hadith is unreliable and does not work upon it. While some scholars say that: This is an authentic hadith, it means that its chain of transmission is connected with other mentioned provisions of authenticity of hadith, and it does not mean that it is disconnected. And if they say that: This is an unreliable hadith, it is not necessary that the hadith is a lie, as it may be right. This means that if the transmitted chain is not right as provided, the precise and upright narrator may fall in mistakes, and the narrator whose faculty of memorization is

bad may be right, the deceived narrator may not deceive in this chain even if he narrated its transmission literally, or the omitted and unknown narrators may be trustworthy. And Allah knows best.

Relaters of hadith disagree in authenticating, weakening, adjusting, and invalidating hadith because they disagree in provisions and characteristics that should be provided. They also disagree in judging who is strict, who is moderate and who is mild. They differ in sciences of transmitted Prophetic tradition and knowing Prophetic tradition, in the knowledge of men, reasons and history, and in who is experienced and who is more experienced. Imam may fall into mistakes, as all sons of Adam commit mistakes.

For example, Al-Mughirah bin Shu'bah reported that: “The Messenger of Allah peace be upon him performed ablution and wiped over his socks and his sandals.” (Narrated by At-Tirmidhi who, with other narrators, graded it as authentic)

Men of chain of transmission are trustworthy, but this hadith is defective for its eccentricity as it disagree with the narration of Abi Qais who is a trustworthy narrator. What is reported about Al-Mughirah is that the Prophet wiped over shoes.

This hadith was denied by Ahmed, Suffian, Ibn Mahdi, Ibn Al-Madiny, Ibn Ma'een, Muslim, and Al-Nesai.

Al-Nawawi said: “Every one of these men (who denied the hadith), if he is alone, is preferred to At-Tirmidhi. However, invalidation is preferred to adjustment.” He added: “Those who memorize hadith agree that this is an unreliable hadith.”

Abi Umamah reported that the Prophet said: “Whoever recites Ayat Al-Kursi after every obligatory prayer, nothing will be between him and entering Paradise except death.” (Narrated by Al-Nesai and others)



Ibn Kathir said: “The chain of transmission of this hadith is upon provision of Al-Bukhari.” Al-Monzery graded this hadith as authentic and said: “Our Sheikh Abu Al-Hasan said that the chain of this hadith is upon provision of Al-Bukhari.” Ibn Al-Gawzey also mentioned this hadith in his book ‘The Subjects’, and this is a contrast.

Ibn Al-Qayem said: “This hadith was narrated about Abi Umamah, Ali bin Abi Taleb, Abdullah bin ‘Umar, Al-Mughirah bin Shu’bah, Jabir bin Abdullah, and Anas bin Malik. But narrations of all of them are unreliable. But if all of them join together in spite of contrast of their chains, this shows that the hadith has an origin, and it is not a forged tradition.

Regarding hadith of the bird, Al-Hakim said: “This hadith is reported on the provision of Al-Bukhari and Muslim”, but scholars disagree with him. They denied the chain and text of the hadith, and some graded it as forged.



Example of difference of the Relaters' opinions is their attitude towards chain of Amr bin Shu'aib, on the authority of his father, on the authority of his grandfather. Ibn Rahawaih graded it as one of the most authentic chains, **he said:** "If the narrator who reported about Amr bin Shu'aib, on the authority of his father, on the authority of his grandfather is trustworthy, then he is like the narrator who reported about Ayoub, on the authority of Nafi', on the authority of Ibn 'Umar."

Al-Zahaby said: "We do not say that his (Amr bin Shu'aib) hadith are among the most authentic ones, but they are graded as good."

Ahmed said: "I write his hadith. Sometimes we take them as proofs. But sometimes I got confused about them."

Ibn 'Uday regarded hadith of Amr bin Shu'aib as forged hadith.

Abu Dawood was asked: "Do you take narration of Amr bin Shu'aib, on the authority of his father, on the authority of his grandfather as a proof?" He replied: "No, it is not a proof, or even a half proof."

Ibn Ma'een said: "Narration of Amr bin Shu'aib, on the authority of his father, on the authority of his grandfather is not a proof. His hadith are not connected, but they are unreliable as they are incompletely transmitted. Shu'aib found books of Abdullah bin Amr, and then he narrated them about his grandfather. However, they originally reported by Abdullah bin Amr, but Shu'aib did not hear them from him."

Examples of differences of the Relaters in approach, Ibn Khazimah and Ibn Heban see that the narrator of the preferred ages shall be upright, but invalidation is accidental. Upon this opinion, they authenticated hadith that have unknown chains.



Al-Bukhari used to look for upright narrators, and to choose hadith of trustworthy narrators. He also stressed that hadith shall be connected, more than Muslim. Also, Muslim was more stressed in looking for and choosing trustworthy narrators than those who authored 'Authentic Books' such as Ibn Khazimah, Ibn Heban, Al-Deyaa', Al-Hakim, and others.

Thus, the origin is to advance what Al-Bukhari and Muslim narrated, then what Al-Bukhari narrated, and then what Muslim narrated. After that we would follow hadith on the provisions of both of them, then on the provision of Al-Bukhari, and then on the provision of Muslim. Then the authentic hadith on its own virtue is advanced, and comes after it the authentic hadith by virtue of another hadith, then good hadith on its own virtue, and after it good hadith by virtue of another hadith. Finally we would take sound hadith that is unobjectionable.



Example of differences among Relaters of Hadith is judging upon men. Some of these men were judged to be strict like Yahia Al-Qatan, Ibn Ma'een, Abi Hatem, Ibn Kherash, Shu'bah, Al-Thwery, Al-Nesai, Abi Al-Fath Al-Zdey, Ibn Hazm, and others.

Some of these men were judged to be simple like At-Tirmidhi, Ibn Khuzimah, Ibn Heban, Al-Igely, Al-Hakim, Al-Darmey, And Al-Baihaqy. They may become strict and moderate at some times.

Some of these men were judged to be moderate like Imam Ahmed, Muslim, Ibn A'dy, Al-Darqutney, and others.

Regarding invalidation and adjustment of the Relaters, the student should search, verify, understand their approaches and provisions, apply rules of invalidation, and turn to what Al-Zahaby and Ibn Hagar reached in judging upon men.

Among differences of the Relaters is their contrasted attitudes regarding some sciences of Hadith, such as deceit, increasing trustworthy men and being alone (in narrating hadith in one stage or more).

An example of this contrast: the increase in the narration of Ali bin Abdullah Al-Barqie, on the authority of Ibn 'Umar, the Prophet peace be upon him said: "(Voluntary) prayer in both the day and night is two at a time." (Narrated by five trustworthy men) Abu Dawood, Al-Nesai, Al-Darqutney, Ibn Abdelbar, and others denied the increase of the word 'the day' as Ali Al-Barqie disagree with trustworthy companions of Ibn 'Umar.

Al-Bukhari, Ibn Khuzaimah, Ibn Heban, Al-Hakim, Al-Baihaqy, and others graded this hadith as authentic.

Among matters that is disagreed upon whether it is eccentric or not is when a narrator reported something about his Sheikh, and then a narrator who has more ability to memorize, who narrated more hadith, and who is more adherent than that narrator. **For example, Saleh Gazarah reported:** “Abdulrahman bin Abi Al-Zenad narrated hadith about his father, and no one other than him narrated them.” Malik also mentioned that Abdulrahman narrated the book of ‘Seven Jurists’ about his father, and said: “We are too little beside.” However, Imam Malik was more adherent to the father of Abdulrahman than him.

It is likely that - Allah Knows best – judge returns to proofs, rank of the narrators, and probability of being the only narrator or not.

Scholars agreed that narrations that Yahia bin Saeed Al-Ansari reported alone, on the authority of Muhammad bin Ibrahim Al-Taimy, on the authority of A’lqamah bin Abi Waqas Al-Leithy, on the authority of **‘Umar bin Al-Khatab, he heard the Prophet saying:** “Value of actions depend upon the intention” (Agreed upon)

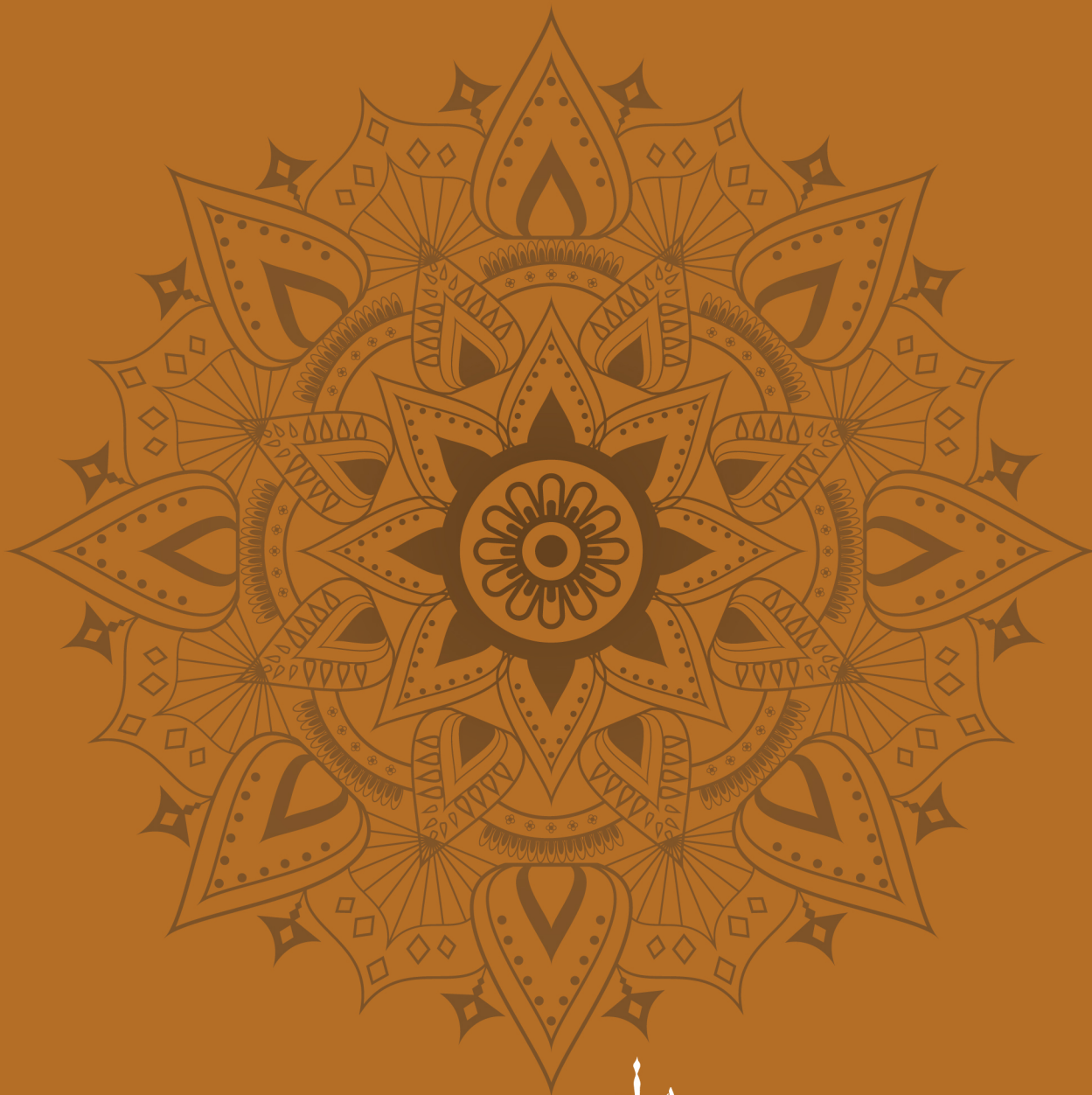
Among matters that is disagreed upon whether it is confused or not, when an upright and precise narrator reports a hadith, on the authority of Tabi’y, on the authority of a Companion of the Prophet, and other upright and precise narrator reports the same hadith, on the authority of Tabi’y, on the authority of another Companion of the Prophet. Most Relaters see that the Tabi’y may hear the same hadith from two Companions, if there is no objection, and if there is a proof for him. Al-Bukhari and Muslim narrated many hadith like this state. All Relaters agree that justification is acceptable if any of the two is weak. Some Relaters reject the hadith if it is defective even if this defect does not invalidate the hadith.



Shortly, many defects are disagreed upon, whether they are defect or not; and whether they invalidate the hadith or not; and whether this specific transmitted chain or text is defective or not.

After studying “Hadith Terminology”, it is appeared that science of Hadith is a great science that acquires cognition, practice and practical experience. It is not enough that a student judges upon hadith and prefers rules of the Relaters to the others with only memorizing academic terminologies which are away from applications.





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