



AL-MUWQIZAH

SHAMS AL-DIN MUHAMMAD IBN AHMAD
AL-DHAHABI



Al-Isnad

Speaker Profile

Instructor: **Shaykh Ahsan Hanif**



Born and bred in Birmingham, UK, Shaykh Ahsan is well known in his community as the young Qari who memorised the Qur'an at the tender age of 13 and who delivered regular halaqaat in Birmingham.

In the year 2000, he gained a scholarship to enter the Islamic University of Madinah. After completing his Arabic diploma, he graduated from the Faculty of Shari'ah in 2006 with honours. He obtained ijazah in the Qur'an as well as studying under a number of well-known scholars, such as

Sh. Abdul Muhsin al-Abbad and Sh. Muhammad ibn Muhammad Mukhtar al-Shinqiti.

Upon his return to the UK he attained his PhD from the University of Birmingham. He is currently an imam at Green Lane Masjid, Birmingham as well as the head of the Qur'an & Hadith Studies Department for AlMaghrib Institute.

He has spoken at Islamic conferences in various countries, published translations of Arabic works and is a presenter of IslamQA for Islam Channel.



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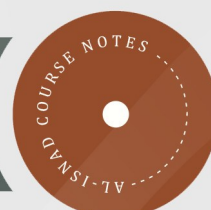
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الموقظة

Al-Muwqizah

الحافظ شمس الدين محمد بن أحمد بن عثمان الذهبي

ت 748 هـ))

Shams al-Din Muhammad ibn Ahmad al-Dhahabi

(d. 748 AH)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحديث الصحيح

Authentic Narrations

هو ما دارَ على: عَدْلٍ، مُتَّقِنٍ، وَأَتَّصَلَ سَنَدُهُ. فَإِنْ كَانَ مُرْسَلًا، ففِي الاحتجاج به اختلاف. وزاد أهلُ الحديث: سلامتهُ مِنَ الشُّدُوذِ، وَالْعِلَّةِ. وفيه نَظَرٌ عَلَى مُقْتَضَى نظر الفقهاء، فَإِنَّ كَثِيرًا مِنَ الْعِلَلِ يَأْبُوْنَهَا

It is that which revolves around a transmitter who is trustworthy and precise, and whose chain of transmission is continuous. If, however, it is *mursal* (with a missing link), there is disagreement regarding its acceptability as proof. The scholars of ḥadīth have added that it must also be free from irregularity (*shudhūdh*) and defect (*'illah*). This, however, is subject to scrutiny according to the approach of the jurists, for many of the defects acknowledged by the hadith specialists are not accepted by them.

فَالْمُجْمَعُ عَلَى صِحَّتِهِ إِذَا: الْمُتَّصِلُ، السَّلَامُ مِنَ الشُّدُوذِ، وَالْعِلَّةِ. وَأَنْ يَكُونَ رُوَاتُهُ: ذَوِي ضَبْطٍ، وَعَدَالَةٍ، وَعَدَمِ تَدْلِيْسٍ

Thus, that upon which there is consensus regarding its authenticity is the ḥadīth whose chain of transmission is continuous, free from irregularity (*shudhūdh*) and defect (*'illah*), and whose transmitters are persons of precision, integrity, and free from concealment (*tadlīs*).

فأعلى مراتبِ المجمع عليه:

-مالك، عن نافع، عن ابن عُمَرَ. أو:

-منصور، عن إبراهيم، عن علقمة، عن عبد الله.

أو: - الزهري، عن سالم، عن أبيه. أو:

-أبو الزناد، عن الأعرج، عن أبي هريرة.

The highest rank of what is unanimously accepted as authentic is...

Malik, narrating from Nafi' from Ibn Umar

Mansur, narrating from Ibrahim, from Alqamah from Abdullah

Al-Zuhri, narrating from Salim from his father

Abu Zinad, narrating from Al-A'raj from Abu Hurayrah

ثم بعدة:

- مَعْمَر، عن هَمَّام، عن أبي هريرة .أو:
- ابنُ أبي عَزْرُوبَة، عن قتادة، عن أنس .أو:
- ابنُ جُرَيج، عن عطاء، عن جابر، وأمثاله

Then next:

Ma'mar, narrating from Hammam from Abu Hurayrah
Or Ibn Abi Arubah, narrating from Qatadah from Anas
Ibn Jurayj, narrating from Ata' from Jabir, and their likes

ثم بعدة في المرتبة:

- الليثُ وزهير، عن أبي الرُّبَيْر، عن جابر .أو:
- سِمَاكُ، عن عِكْرَمَة، عن ابن عباس.
- أو: - أبو بكر بن عَيَّاش، عن أبي إسحاق، عن البراء .أو:
- العلاءُ بن عبد الرحمن، عن أبيه، عن أبي هريرة.
- ونحو ذلك من أفراد البخاريّ أو مسلم

Next in ranking comes:

Al-Layth and Zuhayr, narrating from Abu Zubayr from Jabir
Simak, narrating from Ikrimah from Ibn Abbas
Or Abu Bakr ibn Ayyash, narrating from Abu Ishaq from Al-Bara'
Al-Ala' ibn Abdir-Rahman, narrating from his father from Abu Hurayrah
And similar chains from the singular chains of Al-Bukhari and Muslim

الحسن

Acceptable

وفي تحرير معناه اضطراب. فقال الحطّابيّ رحمه الله: "هو ما عُرفَ مَخْرَجُهُ واشتَهَرَ رجالُهُ، وعليه مدارُ أكثرِ الحديث. وهو الذي يَقْبَلُهُ أكثرُ العلماء، وَيَسْتَعْمَلُهُ عامَّةُ الفقهاء. "وهذه عبارةٌ ليست على صناعة الحدودِ والتعريفات، إذُ الصحيحُ يَنْطَبِقُ ذلك عليه أيضاً! لكنْ مُرادُه: مما لم يَبْلُغْ درجةَ الصحيح

There is some divergence in defining its precise meaning. Al-Khaṭṭābī said: 'It is that whose origin is known, whose transmitters are well-known, and upon which the majority of ḥadīth revolves. It is that which most scholars accept and which the generality of jurists employ.' However, this expression does not conform to the strict technical formulation of definitions, for the description also applies to what is classified as *ṣaḥīḥ*. His intention, therefore, was to refer to that which does not reach the level of *ṣaḥīḥ*.

فأقول: الحسنُ ما ارتقى عن درجة الضعيف، ولم يَبْلُغْ درجةَ الصَّحَّة.

I would say, then, that the *ḥasan* ḥadīth is that which rises above the level of weakness but does not attain the rank of authenticity.

وإن شئت قلت: "الحسنُ ما سلِمَ من ضعفِ الرُّوَاة"، فهو حينئذٍ داخلٌ في قِسْمِ الصحيح. وحينئذٍ يكونُ الصحيحُ مراتب كما قدَّمناه، والحسنُ ذا رتبةٍ دُونَ تلك المراتب، فجاء الحسنُ مثلاً في آخرِ مراتب الصحيح

Or, if you prefer, you may say: 'The *ḥasan* ḥadīth is that which is free from weakness in its transmitters.' In that case, it would fall within the category of the *ṣaḥīḥ* (authentic). Accordingly, the *ṣaḥīḥ* would then comprise varying degrees of strength, as we have already indicated, with the *ḥasan* occupying a rank lower than those higher levels — thus coming, as it were, at the final degree of the *ṣaḥīḥ*.

وأما الترمذيُّ، فهو أوَّل مَنْ حَصَّ هذا النوع باسم (الحَسَن). (وذكر أنه يريدُ به: أن يَسَلَّمَ راوِيه من أن يكون مُتَّهَمًا، وأن يَسَلَّمَ من الشذوذ، وأن يُرَوَى نُحُوهُ من غير وجه. وهذا مشكلٌ أيضاً على ما يقولُ فيه: (حَسَنٌ، غريبٌ، لا نعرفه إلا من هذا الوجه)

As for al-Tirmidhī, he was the first to designate this category with the term *ḥasan*. He explained that by it he meant: that the transmitter should be free from accusation of falsehood, that the report should be free from irregularity (*shudhūdh*), and that it should be similarly transmitted through more than one chain. Yet this definition also presents a difficulty, given that he often says of a report, '*ḥasan, gharīb — we know it only through this chain,*' which appears at odds with his own description.

وقيل: الحَسَنُ ما ضَعْفُهُ مُحْتَمَلٌ، وَيَسْوَعُ الْعَمَلُ بِهِ. وهذا أيضاً ليس مضبوطاً بضابطٍ يَتَمَيَّزُ بِهِ الضَّعْفُ الْمُحْتَمَلُ.

It has also been said that the *ḥasan* ḥadīth is that whose weakness is possible, and which may be acted upon. Yet this, too, lacks a precise criterion by which such tolerable weakness might be clearly distinguished.

وقال ابن الصلاح رحمه الله: " إِنَّ الْحَسَنَ قِسْمَانِ:

أحدهما: ما لا يخلو سَنَدُهُ مِنْ مَسْتَوِرٍ لَمْ تَتَحَقَّقْ أَهْلِيَّتُهُ، لَكِنَّهُ غَيْرُ مُعَفَّلٍ، وَلَا خَطَأٍ، وَلَا مُتَّهَمٍ. ويكون المتنُّ مع ذلك عُرفٌ مثله أو نُحُوهُ مِنْ وَجْهِ آخَرَ اعْتَضَدَ بِهِ

Ibn al-Ṣalāḥ said: "The *ḥasan* (fair) ḥadīth is of two types:

The first is that whose chain (*isnād*) contains a transmitter whose qualifications are not fully verified, yet he is neither absent minded, nor prone to error, nor accused of dishonesty. Furthermore, in such a case, the text (*matn*) of the report is corroborated by a similar or analogous report transmitted through another chain.

وثانيهما: أن يكون راوِيه مشهوراً بالصدق والأمانة، لكنه لم يبلغ درجة رجالِ الصحيح، لقصوره عنهم في الحفظ والإتقان. وهو مع ذلك يرتفع عن حالٍ مَنْ يُعَدُّ تَفَرُّدُهُ مَنْكَرًا، مع عَدَمِ الشذوذِ والعِلَّةِ

The second type is that whose transmitter is well-known for truthfulness and integrity, but does not reach the standard of the transmitters of *ṣaḥīḥ* ḥadīth due to a deficiency in memory or precision. Even so, such a report rises above the level of one whose singularity would render it objectionable, provided it is free from irregularity (*shudhūdh*) and defect (*'illah*).

فهذا عليه مؤاخذات. وقد قلتُ لك: إِنَّ الحَسَنَ ما قَصُرَ سَنَدُهُ قليلاً عن رُتَبَةِ الصحيح، وسيظهر لك بأمثلة

This, however, is subject to certain criticisms. As I have mentioned to you, the *hasan* ḥadīth is one whose chain falls slightly short of the rank of *ṣaḥīḥ* (authentic). This will become clearer to you through examples.

ثم لا تَطْمَعُ بأنَّ للحَسَنِ قاعدةً تندرجُ كلُّ الأحاديثِ الحِسانِ فيها، فأنا على إياسٍ من ذلك! فَكَمَ من حديثٍ تردَّدَ فيه الحُقُوطُ: هل هو حَسَنٌ؟ أو ضعيفٌ؟ أو صحيحٌ؟ بل الحافظُ الواحدُ يتغيَّرُ اجتهادُه في الحديثِ الواحدِ: فيوماً يَصِفُه بالصحة، ويوماً يَصِفُه بالحُسنِ، وَكُرِّمًا اسْتَضْعَفَه!

Do not, however, assume that there exists a single rule under which all *hasan* ḥadīth may be categorized, for I have despaired of that! How many a report has left the scholars of ḥadīth in doubt: is it *hasan*, weak, or *ṣaḥīḥ*? Indeed, a single scholar's own judgment may vary regarding the same report: one day he may describe it as authentic, another day as *hasan*, and at times he may even consider it weak.

وهذا حقٌّ، فَإِنَّ الحديثَ الحَسَنَ يَسْتَضْعَفُه الحافظُ عن أن يُرَقِّبَه إلى رُتَبَةِ الصحيح. فبهذا الاعتبارِ فيه ضَعْفٌ مَّا، إذِ الحَسَنُ لا يَنْفَكُ عن ضَعْفٍ مَّا. ولو انْفَكَّ عن ذلك، لَصَحَّ باتِّفاق

This is indeed correct, for a *hasan* ḥadīth may be considered by a scholar as insufficiently strong to be elevated to the rank of *ṣaḥīḥ*. In this respect, it contains a slight weakness, for the *hasan* is never entirely free from some deficiency. Were it entirely free from such deficiency, it would be unanimously regarded as *ṣaḥīḥ*

وقولُ الترمذِيِّ: (هذا حديثٌ حَسَنٌ، صحيحٌ) (عليه إشكال: بأن الحَسَنَ قاصِرٌ عن الصحيح، ففي الجمع بين السَّمْتَيْنِ لحديثٍ واحدٍ مُجَادَبَةٌ! وأجيب عن هذا بشيء لا يَنْهَضُ أبداً، وهو أن ذلك راجعٌ إلى الإسناد: فيكون قد رُوي بإسنادٍ حَسَنٍ، وإسنادٍ صحيحٍ. وحينئذٍ لو قيل: (حَسَنٌ، صحيحٌ، لا نعرفه إلا من هذا الوجه) ، لَبَطَلَ هذا الجواب

Al-Tirmidhī's statement, 'This ḥadīth is *hasan*, *ṣaḥīḥ*,' presents a difficulty: the *hasan* is by definition below the level of *ṣaḥīḥ*, so to attribute both designations to a single report appears contradictory. One attempted explanation, which is ultimately unsatisfactory, is to attribute this to the chains of transmission: that it was transmitted once through a *hasan* chain and once through a *ṣaḥīḥ* chain. However, if one were to say, '*hasan*, *ṣaḥīḥ*, we know it only through this chain,' this explanation collapses.

وحقيقة ذلك - أن لو كان كذلك - أن يقال: (حديث حسنٌ وصحيح). (فكيف العملُ في حديثٍ يقول فيه) :
حسنٌ، صحيحٌ، لا نعرفه إلا من هذا الوجه) ؟ فهذا يُبطلُ قولَ من قال: أن يكون ذلك بإسنادين

The reality of the matter—if that were the case—is that one could simply say, ‘This is a *hasan* and *ṣaḥīḥ* ḥadīth.’ But how should one act regarding a report about which it is said, ‘*hasan*, *ṣaḥīḥ*, we know it only through this chain’? In such a case, the claim that the dual designation results from two chains becomes untenable.

ويُسوِّغُ أن يكون مُرادُه بالحَسَنِ: المعنى اللغويُّ لا الاصطلاحيُّ، وهو إقبالُ النفوسِ وإصغاءُ الأسماعِ إلى حُسْنِ مَتْنِهِ،
وَجَزَالَةِ لَفْظِهِ، وما فيه من الثوابِ والخيرِ. فكثيرٌ مِنَ المتونِ النبويةِ بهذه المثابة

It is also permissible that by *hasan* one may mean the linguistic, rather than the technical, sense: the attractiveness to the hearts and the appeal to the ears of its wording, the eloquence of its phrasing, and the goodness and reward it contains. Many of the Prophetic texts are of this kind.

قال شيخنا ابنُ وهب: فَعَلَى هذا، يَلزِمُ إطلاقُ الحَسَنِ على بعضِ الموضوعات! ولا قائلٌ بهذا. ثم قال: "فأقولُ: لا يُشترَطُ في الحَسَنِ قيدُ القُصورِ عن الصحيح، وإنما جاء القُصورُ إذا اقتصر على: حديث حَسَنٍ. (فالقُصورُ يأتيه من قيدِ الاقتصارِ، لا من حيث حقيقته وذاته".

Our teacher Ibn Wahb said: “Accordingly, one would be compelled to apply the term *hasan* indiscriminately to some fabricated reports, yet no one does this.” He then added: “I say: it is not a condition of a *hasan* ḥadīth that it fall short of *ṣaḥīḥ*; rather, the limitation arises only when one restricts oneself to the phrase ‘*ḥadīth ḥasan*.’ In such cases, the shortcoming is due to the restrictive usage, not to the inherent nature or essence of the report itself.

ثم قال: "فللرؤاىة صفاتٌ تقتضى قبول الرواية، ولتلك الصفاتِ درجَاتٌ بعضُها فوق بعض، كالتيقُظِ والحفظِ والإتقان. فوجودُ الدرَجَةِ الدنيا، كالصدقِ مثلاً وَعَدَمُ التُّهْمَةِ، لا ينافيه وجودُ ما هو أعلى منه من الإتقانِ والحفظ. فإذا وُجدتِ الدرَجَةُ العُلْيَا، لم يُنافِ ذلك وجودُ الدنيا كالحفظ مع الصدق. فَصَحَّ أن يقال: (حسنٌ) باعتبار الدنيا،) صحيحٌ (باعتبار العُلْيَا. ويلزُمُ على ذلك أن يكون كلُّ صحيحٍ حسناً، فيلترَمُ ذلك. وعليه عبارات المتقدمين، فإنهم يقولون فيما صحَّ: (هذا حديثٌ حسنٌ)"

He then said: "Transmitters possess qualities that warrant the acceptance of a report, and these qualities exist in degrees, some higher than others, such as alertness, memory, and precision. The presence of the lower degree—for example, truthfulness and freedom from accusation—does not preclude the presence of a higher degree, such as exceptional precision and memory. Thus, if the higher degree is present, this does not negate the existence of the lower, such as memory combined with truthfulness. Consequently, it is correct to say: '*hasan*' with regard to the lower degree and '*ṣaḥīḥ*' with regard to the higher. It follows from this that every *ṣaḥīḥ* is also *hasan*, and this is indeed the conclusion. Accordingly, the early scholars expressed this by saying of a report that is *ṣaḥīḥ*: 'This is a *hasan* ḥadīth.'

قلتُ: فأعلى مراتب الحسن:

-بَهْرُ بن حَكِيم، عن أبيه، عن جدّه .و:

-عَمْرُو بن شُعَيْب، عن أبيه، عن جدّه .و:

-محمد بن عَمْرُو، عن أبي سَلْمَةَ، عن أبي هريرة .و:

ابنُ إسحاق، عن محمد بن إبراهيم التَّيْمِي. وأمثال ذلك

I said: "Thus, the highest rank of the *hasan* ḥadīth is:

Bahz ibn Hakim, narrating from his father, from his grandfather

Amr ibn Shu'ayb, narrating from his father, from his grandfather

Muhammad ibn Amr, narrating from Abu Salamah from Abu Hurayrah

Ibn Ishaq, narrating from Muhammad ibn Ibrahim al-Taymi, and the likes

وهو قسمٌ مُتجاذِبٌ بين الصَّحَةِ والحُسْن. فَإِنَّ عِدَّةً من الحُقَّافِ يُصَحِّحون هذه الطُّرُقَ، ويعتونها بأنها من أدنى

مراتب الصحيح

It is a category that lies midway between *ṣaḥīḥ* and *hasan*. Many of the scholars of ḥadīth authenticate these chains, describing them as belonging to the lowest ranks of *ṣaḥīḥ*.

ثم بعد ذلك، أمثلة كثيرة يُتَنَازَعُ فيها: بعضهم يُحَسِّنُونَهَا، وآخَرُونَ يُضَعِّفُونَهَا. كحديث الحارث بن عبد الله، وعاصم بن ضَمْرَةَ، وحَجَّاج بن أَرْطَاة، وحُصَيْنِف، ودَرَّاج أبي السَّمْح، وخلقٍ سِوَاهُمْ

There follow many examples over which scholars differ: some classify them as *ḥasan*, while others regard them as weak. These include the reports of al-Ḥārith ibn ‘Abd Allāh, ‘Āsim ibn Ḍamrah, Ḥajjāj ibn Arṭāh, Khusayf, Darrāj Abū al-Samḥ, and others.

الضعيف

Weak

ما نَقَصَ عن درجة الحَسَن قليلاً. وَمِنْ ثَمَّ، تُرَدَّدُ فِي حَدِيثِ أَنَسٍ: هَلْ بَلَغَ حَدِيثُهُمْ إِلَى دَرَجَةِ الحَسَنِ أَمْ لَا؟ وَبِلا رَيْبٍ، فَخَلِقُ كَثِيرٌ مِنَ المَتَوَسِّطِينَ فِي الرِّوَايَةِ بِهَذِهِ المَثَابَةِ. فَآخِرُ مَرَاتِبِ الحَسَنِ هِيَ أَوَّلُ مَرَاتِبِ الضَّعِيفِ، أَعْنِي الضَّعِيفَ الَّذِي فِي "السُّنَنِ" وَفِي كِتَابِ الفُقَهَاءِ، وَرِوَايَتُهُ لَيْسُوا بِالمَتْرُوكِينَ: كَابْنِ كُهَيْبَةَ، وَعَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ أَسْلَمٍ، وَأَبِي بَكْرٍ بْنِ أَبِي مَرْيَمِ الحَمَصِيِّ، وَفَرَجِ بْنِ فَضَالَةَ، وَرِشْدِينَ، وَخَلِقٍ كَثِيرٍ

It falls slightly short of the rank of *ḥasan*. Hence, scholars often debate regarding a report: has it attained the level of *ḥasan* or not? Undoubtedly, many of the transmitters of intermediate reliability fall into this category. Thus, the lowest rank of *ḥasan* coincides with the highest rank of *ḍa‘īf* reports—that is, the weak reports found in the *Sunan* and in fiqh compendia—whose transmitters are not abandoned, such as Ibn Lahī‘ah, ‘Abd al-Raḥmān ibn Zayd ibn Aslam, Abū Bakr ibn Abī Maryam al-Ḥimṣī, Faraj ibn Faḍālah, Rishdīn, and many others.

المطروح

Rejected

ما انحطَّ عن رتبة الضعيف ويُروى في: بعض المسانيد الطَّوال، وفي الأجزاء، بل وفي "سُنن ابن ماجه" و "جامع أبي عيسى". مثل:

It falls below the rank of *ḍa'if* and is transmitted in some of the long *Masānid*, in various sections, and even in the *Sunan* of Ibn Mājah and the *Jāmi'* of Abū 'Īsā. Examples include:

- عَمْرُو بن شَمْر، عن جابر الجُعفي، عن الحارث، عن عليّ .وك:
- صَدَقَةُ الدَّقِيقِي، عن فَزَقَدِ السَّبَخِي، عن مُرَّةِ الطَّيِّب، عن أبي بَكْر .و:
- جُوَيْر، عن الضَّحَّاك، عن ابن عباس .و:
- حفص بن عَمْر العَدَنِي، عن الحَكَم بن أبان، عن عكرمة.
- وأشباهُ ذلك من المتروكين والهَلَكِي، وبعضهم أفضل من بعض

Amr ibn Shimr, narrating from Jabir al-Ju'fi, from Harith from Ali

Sadaqah al-Daqiqi, narrating from Farqad al-Sabakhi, from Murrah al-Tayyib from Abu Bakr

Juwaybir, narrating from Al-Dahhak from Ibn Abbas

Hafs ibn Umar al-Adani, narrating from Al-Hakam ibn Aban from Ikrimah

And similar reports from the abandoned (*matrūk*) and rejected (*halkā*) transmitters, some of whom are better than others

الموضوع

Fabricated

ما كان مَتْنُهُ مخالفاً للقواعد، وراويه كذاباً، ك: "الأربعين الوَدْعَائِيَّة"، وك: "نسخة عليّ الرِّضَا" المكذوبة عليه. وهو مراتب، منه:

Those whose text (*matn*) contradicts the established principles, and whose transmitters are liars—for example, the *Arba'in al-Wad'āniyah* and the forged *Nuskah 'Alī al-Riḍā*—are of this category. Within it, there are ranks, including:

ما اتفقوا على أنه كَذِب. ويُعرَفُ ذلك بإقرار واضعه، وبتجربة الكذب منه، ونحو ذلك

That which they unanimously agree is false. This is established through the admission of its fabricator, through becoming used to experiencing his falsehood, and by similar means.

ومنه: - ما الأكثرون على أنه موضوع. والآخرون يقولون: هو حديثٌ ساقطٌ مطروح، ولا نجسُرُ أن نُسَمِّيَه موضوعاً
Among these are: those which the majority consider fabricated, while others describe them as a rejected (*ṣāqit*) ḥadīth, and would not risk to label them as fabricated.

ومنه: ما الجمهورُ على وَهْنِه وسُقوطِه، والبعضُ على أنه كَذِب

Among these are: those which the majority consider weak and defective, while some hold them to be outright lies.

ولهم في نقد ذلك طُرُقٌ متعدّدة، وإدراكٌ قويٌّ تَضِيْقُ عنه عباراتهم. مِنْ جِنْسِ ما يُؤْتاه الصَّيْرُوثُ الجَهْدُ في نقدِ الذهب والفضة، أو الجوهريُّ لنقدِ الجواهرِ والفُصوصِ لتقومِها

They have multiple methods for critiquing this, with a degree of precision and rigor that their expressions barely encompass. It is of the same nature as the scrutiny applied by an expert goldsmith to gold and silver, or by a jeweller to gemstones and jewels, in order to assess and evaluate them.

فلكثرَ ممارستهم للألفاظ النبويّة، إذا جاءهم لفظٌ ركيكٌ - أعني مُخالفاً للقواعد - أو فيه المجازفة في الترغيب والترهيب، أو الفضائل، وكان بإسنادٍ مُظلم، أو إسنادٍ مُضيء كالشمس في أثنائه رجلٌ كذّابٌ أو وَصَّاعٌ: فيحْكُمون بأنّ هذا مختلق، ما قاله رسولُ الله - صلى الله عليه وسلم -، وتتواطأ أفواههم فيه على شيء واحد

Due to their extensive familiarity with the Prophetic wordings, when they encounter a weak wording—meaning one that contradicts the established rules, contains exaggeration in exhortation or warning, or in virtues—and it is transmitted through a dark chain (*isnād muḥlim*) or a bright chain (*isnād muḍī*) in which there appears a liar or fabricator, they rule that it is a fabricated report, not something the Messenger —peace be upon him—actually said. Their verdicts on such matters converge upon a single conclusion.

وقال شيخنا ابنُ دقيق العيد: "إقرارُ الراوي بالوضع في رَدِّه، ليس بقاطعٍ في كونه موضوعاً، لجوازِ أن يكذب في الإقرار". قلتُ: هذا فيه بعضٌ ما فيه، ونحن لو فتحنا بابَ التجويز والاحتمالِ البعيد، لوقعنا في الوسوسة والسفسطة نعم، كثيرٌ من الأحاديث التي وُصِّمَتْ بالوضع لا دليلَ على وضعها، كما أنّ كثيراً من الموضوعات لا ترتابُ في كونها موضوعة.

Our teacher Ibn Daqīq al-Īd said: "The admission of the transmitter to fabrication in rejecting a report is not decisive in establishing that it is fabricated, for it is possible that he lies in his admission. I said: "This is problematic. Were we to open the door to permissibility and distant possibility, we would fall into conjecture and sophistry. Indeed, many reports that have been labeled fabricated have no evidence for their fabrication, just as there are numerous reports we do not doubt to be truly fabricated.

المُرْسَل

Mursal

عَلَّمَ عَلَى مَا سَقَطَ ذِكْرُ الصَّحَابِيِّ مِنْ إِسْنَادِهِ، فَيَقُولُ التَّابِعِيُّ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - . وَيَقَعُ فِي الْمُرَاسِيلِ الْأَنْوَاعُ الْخَمْسَةُ الْمَاضِيَةُ.

It is a term applied to a report in which the mention of the Companion is omitted from the chain of transmission. Thus, a Successor (*tābīʿī*) says: “The Messenger — peace and blessings be upon him — said...”. The five previously mentioned categories of transmission may all occur within the *mursal* reports.

فَمِنْ صِحَاحِ الْمُرَاسِيلِ: مُرْسَلُ سَعِيدِ بْنِ الْمُسَيَّبِ .و:

-مُرْسَلُ مَسْرُوقٍ .و:

-مُرْسَلُ الصُّنَابِيحِيِّ .و:

-مُرْسَلُ قَيْسِ بْنِ أَبِي حَازِمٍ . وَنَحْوُ ذَلِكَ

From the most authentic *marasil* are the *mursal* of Sa'id ibn al-Musayyab

The *mursal* of Masruq

The *mursal* of Al-Sunabihi

The *mursal* of Qays ibn Abi Hazim and their likes.

فَإِنَّ الْمُرْسَلَ إِذَا صَحَّ إِلَى تَابِعِيٍّ كَبِيرٍ، فَهُوَ حُجَّةٌ عِنْدَ خَلْقٍ مِنَ الْفُقَهَاءِ. فَإِنْ كَانَ فِي الرُّوَاةِ ضَعِيفٌ إِلَى مِثْلِ ابْنِ

الْمُسَيَّبِ، ضَعُفَ الْحَدِيثُ مِنْ قِبَلِ ذَلِكَ الرَّجُلِ. وَإِنْ كَانَ مَتْرُوكًا أَوْ سَاقِطًا، وَهَنَّ الْحَدِيثُ وَطُرِحَ

When a *mursal* report is soundly transmitted from a major Successor, it is regarded as authoritative evidence (*hujjah*) by a number of jurists. However, if there is a weak transmitter in the chain leading up to such a Successor like Ibn al-Musayyab, the report is weakened on account of that narrator. And if the narrator is one who has been abandoned or deemed unreliable, the report becomes extremely weak and is to be rejected.

ويُوجدُ في المراسيلِ موضوعاتٌ. نعم، وإن صحَّ الإسنادُ إلى تابعيٍّ متوسِّطِ الطبقة، كمراسيلِ مجاهد، وإبراهيم،

والشعبي. فهو مُرسَلٌ جيّدٌ لا بأسَ به، يقبلُهُ قومٌ ويُرُدُّه آخرون

There are, indeed, fabricated reports among the *mursal* traditions. Yet, if the chain of transmission up to a Successor of the middle generation—such as the *mursal* of Mujāhid, Ibrāhīm al-Nakhaʿī, or al-Shaʿbī—is sound, then it is considered a good *mursal* report, unobjectionable in itself. Some scholars accept such a report, while others reject it.

ومن أوهى المراسيلِ عندهم: مراسيلُ الحَسَن. وأوهى من ذلك: مراسيلُ الزهري، وقتادة، ومُحمَّد الطويل، من صغار

التابعين. وغالبُ المحقِّقين يَعُدُّون مراسيلَ هؤلاء مُعْضَلاتٍ ومنقَطعاتٍ، فإنَّ غالبَ رواياتِ هؤلاء عن تابعيٍّ كبير،

عن صحابيٍّ. فالظنُّ بِمُرسِلِهِ أَنَّهُ أَسَقَطَ من إسنادهِ اثنين

Among the weakest forms of *mursal* reports, according to the scholars, are those transmitted by al-Ḥasan al-Baṣrī. Weaker still are the *mursal* reports of al-Zuhrī, Qatādah, and Ḥumayd al-Ṭawīl, who belonged to the younger generation of the Successors. Most of the critical scholars regard the *mursal* reports of such narrators as *muʿdal* or *munqatiʿ* (severely or partially broken chains), for in most cases these narrators relate from a major Successor, who in turn narrates from a Companion. It is therefore assumed that the *mursil* (the one omitting the link) has, in fact, omitted two transmitters from his chain.

المُعْضَل

Al-Muʿdal

هو ما سَقَطَ من إسنادهِ اثنانِ فصاعداً. وكذلك

It is the narration that has had two more dropped from its chain. Similarly is the:

المنقَطع

Al-Munqatiʿ

فهذا النوعُ قلَّ من احتجَّ به.

This type of narration is rarely used as evidence by anyone.

وأجودُ ذلك ما قال فيه مالكُ: "بَلَّغَنِي أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: كَذَا وَكَذَا". فَإِنَّ مَالِكاً

مُتَشَبِّهٌ، فَعَلَّ بِبَلَاغَاتِهِ أَقْوَى مِنْ مَرَايِلِ مِثْل: حُمَيْدٍ، وَقَتَادَةَ

The soundest of such *examples* are those of the type in which Mālik says, "It has reached me that the Messenger of Allah (peace be upon him) said such-and-such." For Mālik was known for his great precision and caution, and it is therefore likely that his *balāghāt* carry greater weight than the *mursal* reports of narrators such as Ḥumayd and Qatādah.

الموقوف

Mawquf

هو ما أُسْنِدَ إِلَى صَحَابِيٍّ مِنْ قَوْلِهِ أَوْ فِعْلِهِ. وَمُقَابِلُهُ

This is what is attributed to a Companion by way of speech or action. Its opposite is:

المرفوع

Marfu'

وهو ما نُسِبَ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ قَوْلِهِ أَوْ فِعْلِهِ

This is what is attributed to the Prophet (ﷺ) by way of speech or action.

المتصل

Al-Muttasil

ما اتَّصَلَ سَنَدُهُ، وَسَلِمَ مِنَ الانْقِطَاعِ. وَيَصْدُقُ ذَلِكَ عَلَى الْمَرْفُوعِ، وَالْمَوْقُوفِ

It is the report that is connected and free of broken links. This can be true of both a marfu' and mawquf narration.

المُسْنَدُ

Al-Musnad

هو ما اتَّصَلَ سَنَدُهُ بِذِكْرِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -. وَقِيلَ: يَدْخُلُ فِي الْمُسْنَدِ كُلُّ مَا ذُكِرَ فِيهِ النَّبِيُّ - صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ - وَإِنْ كَانَ فِي أَثْنَاءِ سَنَدِهِ انْقِطَاعٌ

It is a report whose chain of transmission is continuous up to the mention of the Prophet (ﷺ). It has also been said that everything in which the Prophet (ﷺ) is mentioned may be included in the *Musnad*, even if there is a break (*inqiṭā*) somewhere within its chain.

الشاذّ

Shadh

هو ما خالفَ راويه الثقات، أو ما انفردَ به من لا يَحْتَمِلُ حاله قبولَ تفرُّده

It is a report that contradicts trustworthy transmitters, or what is reported solely by someone whose reliability does not permit the acceptance of their solitary narration.

المُنْكَر

Munkar

وهو ما انفرد الراوي الضعيفُ به. وقد يُعَدُّ مُفْرَدُ الصَّدُوقِ منْكَراً

It is that which a weak narrator reports on their own. A solitary report of a truthful narrator (*ṣadūq*) may, in such a case, be considered *munkar* (objectionable).

الغريب

Gharib

ضِدُّ المشهور. فتارةً ترجعُ غرابته إلى المتن، وتارةً إلى السَّنَد. ... والغريبُ صادقٌ على ما صحَّ، وعلى ما لم يصحَّ. والتفرُّدُ يكونُ لِمَا انفردَ به الراوي إسناداً أو متنأً، ويكونُ لِمَا تفرَّدَ به عن شيخٍ معيَّن. كما يقال: "لم يروِه عن سفيان إلا ابنُ مَهْدِيٍّ"، و: "لم يروِه عن ابن جريج إلا ابنُ المبارك"

It is the opposite of (*mash-hur*) well-known. At times, its *gharbah* (strangeness) lies in the text (*matn*), and at other times in the chain (*isnād*). The term *gharīb* may be applied whether the report is authentic or not. Solitary reports (*tafarud*) occur either in what a narrator alone reports in the chain or text, or in what is uniquely transmitted from a particular teacher. For example: "No one narrated it from Sufyān except Ibn Mahdī," or "No one narrated it from Ibn Jurayj except Ibn al-Mubārak.

المُسَلْسَل

Musalsal

ما كان سَنَدُهُ على صِفَةٍ واحدةٍ في طبقاته، كما سُلسِلَ بـ "سَمِعْتُ"، أو كما سُلسِلَ بالأولِيَّةِ إلى سُفْيَانَ

It is where the chain follows a uniform pattern in its tiers, as when it is connected through the formula "I heard" (*sami'tu*), or as when it is linked through the first transmitters to Sufyān.

وعامةُ المسلسلاتِ واهيةٌ، وأكثرها باطلةٌ، لكذبِ رُواتها. وأقواها:

-المسلسلُ بقراءة سورة الصَّفِّ، و:

-المسلسلُ بالدمشقيين، و:

-المسلسلُ بالمصريين، و:

-المسلسلُ بالمحمّدين إلى ابن شهاب

Most of these chains of musalsal are very weak, and many invalid due to the untruthfulness of its narrators. The strongest ones are:

The -musalsal of Surah al-Saff

The musalsal of the Damascenes

The musalsal of the Egyptians

The musalsal of those with the name Muhammad to Ibn Shihab

المُعْنَن

Mu'an'an

ما إسنادُهُ فلانٌ عن فلانٍ. فَمِنَ الناسِ مَنْ قال: لا يَتَّبَعُ حتى يَصِحَّ لقاءُ الراوي بشيخه يوماً ماً. وَمِنهم مَنْ اكتَفَى

بمُجَرَّدِ إمكانِ اللَّقِي، وهو مذهبُ مُسلم، وقد بالغَ في الرِّدِّ على مخالِفه

Its chain is of the form: "So-and-so from so-and-so." Some scholars hold that it cannot be considered sound until it is verified that the narrator actually met their teacher on a given day. Others are satisfied with the mere possibility of such a meeting, which is the approach of Muslim, though he was considered to have been strict in rejecting opposing views.

ثم بتقدير تيقن اللقاء، يُشترط أن لا يكون الراوي عن شيخه مُدَلِّساً. فإن لم يكن، حملناه على الاتصال. فإن كان مُدَلِّساً، فالأظهر أنه لا يُحمل على السماع

When the meeting (*liqāʿ*) is considered certain, it is required that the narrator not be one who engages in *tadlīs* (deliberate omission or ambiguity in transmission). If the narrator is not a *mudallis*, we regard the report as connected. If, however, the narrator is a *mudallis*, it is more likely that the report cannot be treated as a direct hearing (*samaʿ*).

ثم إن كان المدلس عن شيخه ذا تدليس عن الثقات، فلا بأس. وإن كان ذا تدليس عن الضعفاء، فمردود.

If the *mudallis* transmits from his teacher while engaging in *tadlīs* only concerning trustworthy narrators (*thiqāt*), this poses no objection. However, if his *tadlīs* involves weak narrators, the report is to be rejected.

فإذا قال الوليد أو بَقِيَّةُ: "عن الأوزاعي"، فواهِ، فإنهما يُدَلِّسان كثيراً عن الهلكي. ولهذا يتتقى أصحاب "الصحاب" حديث الوليد. فما جاء إسناده بصيغة: "عن ابن جريج"، أو: "عن الأوزاعي"، تجنبوه.

When al-Walīd or Baqiyyah say, "from al-Awzāʿī," it is unreliable, for they engaged in considerable *tadlīs* with regard to narrators of dubious reliability (*al-halkāʿ*). For this reason, the compilers of the *Ṣiḥāḥ* avoided the reports of al-Walīd. Whenever his chain is presented in the form of, "from Ibn Jurayj" or "from al-Awzāʿī," they refrained from including it.

وهذا في زماننا يَعْسُرُ نقده على المحدث، فإن أولئك الأئمة - كالبخاري وأبي حاتم وأبي داود - عاينوا الأصول، وعرفوا عللها. وأمّا نحن، فطالَّت علينا الأسانيد، وفقدت العبارات المتيقنة. وبمثل هذا ونحوه، دخل الدخْل على الحاكم في تصريفه في "المستدرک".

In our time, it has become difficult for the ḥadīth scholar to critique such reports, for those eminent imams—like al-Bukhārī, Abū Ḥātim, and Abū Dāwūd—examined the sources firsthand and were fully aware of their defects (*ʿilal*). As for us, the chains have grown exceedingly long, and the precise formulations have been lost. It is against this backdrop, and others like it, that al-Ḥākim exercised discretion in compiling his *al-Mustadrak*.

المُدَلَّس

Al-Mudallas

ما رواه الرجل عن آخر، ولم يسمعه منه، أو لم يُدرکه. فإن صرَّح بالاتصال وقال: "حدَّثنا"، فهذا كذاب. وإن قال: "عن"، احتُمِلَ ذلك، ونُظِرَ في طبقتِهِ: هل يُدرِكُ مَنْ هو فوقُهُ؟ فإن كان لقيته، فقد قرَّناهُ. وإن لم يكن لقيته، فأمكن أن يكون مُعاصِرَهُ، فهو محلُّ تردُّد. وإن لم يُمكن، فمنقطع. ك: قتادة عن أبي هريرة

This concerns a man who reports from another without having heard directly from him, or without having met him. If he explicitly claims a connected chain, saying, "Haddathnā" (he narrated to us), he is considered a liar. If he says "an" (from), it may be possible, and one then examines his tier: could he have met the person above him? If he did meet him, we accept the report. If he did not meet him, but it is possible that they were contemporaries, in this case the matter remains doubtful. If it is impossible, the report is disconnected (*munqaṭi*). An example is Qatādah reporting from Abū Hurayrah.

وحُكِّمُ: "قال"، حُكِّمُ: "عن". وَهَمَّ فِي ذَلِكَ أَعْرَاضُ:

—فإن كان لو صرَّح بمن حدَّثه عن المسمَّى، لعرف ضَعْفُهُ: فهذا عَرَضٌ مذموم، وجِنَايَةٌ على السُّنَّة. ومَنْ يُعاني ذلك، جُرِّحَ به، فإنَّ الدينَ النصيحة.

The ruling on *qāla* (he said) is the same as on 'an (from). They have various reasons for doing this:

If a narrator, by explicitly stating whom he heard from, would expose the weakness of the chain, this is considered a blameworthy motive and an offence against the Sunnah. Whoever suffers from this is criticized, for religion is founded upon sincere advice.

وإن فَعَلَهُ طَلَبًا للعلو فقط، أو إيهامًا بتكثير الشيوخ، بأن يُسمِّي الشيخَ مرَّةً ويُكِنِّيهِ أخرى، وَيُنسِبُهُ إلى صَنَعَةٍ أو بَلَدٍ لا يَكادُ يُعْرَفُ به، وأمثال ذلك - كما تقول: "حدَّثنا البُخَّاري"، وتَقصِدُ به من يُبَحِّرُ الناسَ، أو: "حدَّثنا عَلِيُّ بما وراءَ النهر"، وتعني به نهرًا، أو: "حدَّثنا بَزِيد"، وتُرِيدُ موضعًا بَقُوص، أو: "حدَّثنا بِحْران"، وتُرِيدُ قَرِيَةَ المَرْج - فهذا مُحْتَمَلٌ، والوَرَعُ تَرْكُهُ

If a narrator does this to elevate his own narration, or to give the impression of having many teachers—by naming a teacher once and giving him a *kunya* another time, or by attributing him to a craft or region with which he is scarcely associated, and similar practices—, examples include: "Haddathnā al-Bukhārī" meaning one who gives *bukhur*, or "Haddathnā 'Alī beyond the river" when he meant a particular river, or "Haddathnā bi-Zabīd" intending a location near Qūṣ, or "Haddathnā bi-Harrān" meaning the village of al-Marj. All of this is possible but, in such cases,, piety (*wara'*) dictates refraining from this.

ومن أمثلة التدليس: الحسنُ عن أبي هريرة. وجمهورهم على أنه منقطع، لم يلقه . وقد رُوِيَ عن الحسنِ قال: " حدَّثنا أبو هريرة". فقيل: عني بـ " حدَّثنا": أهل بلده.

Among examples of *tadlīs* is al-Ḥasan reporting from Abū Hurayrah. The majority hold that it is *munqaṭiʿ* (disconnected), for he did not actually meet him. It has been reported that al-Ḥasan said, "*Ḥaddathnā Abū Hurayrah*"; it was explained that by "*Ḥaddathnā*" he meant the people of his town.

وقد يؤدّي تدليس الأسماء إلى جهالة الراوي الثقة، فيُرَدُّ خبره الصحيح! فهذه مفسّدة، ولكنها في غير "جامع البخاري" ونحوه، الذي تفرّز أنّ موضوعه للصحاح. فإنّ الرجل قد قال في جامعه: " حدَّثنا عبدُ الله"، وأراد به: ابنُ صالح المصري. وقال: " حدَّثنا يعقوب"، وأراد به: ابنُ كاسب. وفيهما لين. وبكل حال: التدليس منافع للإخلاص، لِمَا فِيهِ مِنَ التَّرْتِيبِ

The *tadlīs* of names can lead to the narrator's reliability being called into question, even causing an otherwise authentic report to be rejected. This is harmful (*mafsadah*), but it occurs outside works like al-Bukhārī's *Jāmiʿ*, where it has been established that his reports are considered authentic (*ṣaḥāḥ*). For example, a narrator might say in his collection, "*Ḥaddathnā ʿAbdullāh*," intending Ibn Ṣāliḥ al-Miṣrī, or "*Ḥaddathnā Yaʿqūb*," intending Ibn Kāsib, and both have slight weakness. In any event, *tadlīs* is contrary to sincerity (*ikhlaṣ*) because of the embellishment it introduces.

المضطرب والمُعَلَّل

Al-Mudtarab and Al-Mu'allal

ما رُوِيَ على أوجهٍ مختلفة، فيعتلّ الحديث.

When a report is transmitted in varying forms, the ḥadīth becomes defective.

فإن كانت العلة غير مؤثرة، بأن يرويه الثَّبتُ على وجهٍ، ويُخالِفه واهٍ: فليس بمعلول. وقد ساق الدارقطني كثيراً من هذا النمط في كتاب "العِلل" فلم يُصِب، لأنَّ الحُكْمَ للثَّبتِ. فإن كان الثَّبتُ أرسله مثلاً والواهي وصله، فلا عبرة بوصله لأمرين: لضعفِ روايه، ولأنه معلولٌ بإرسال الثَّبتِ له

If the defect (*'illah*) is not consequential—for example, when the reliable narrator reports one version and a weak narrator reports a differing version—the report is not considered defective (*ma'lūl*). Al-Dāraqtanī cited many such cases in his *Kitāb al-ʿIlal*, but his judgments were often mistaken, for the ruling follows the reliable report (*thabāt*). For instance, if the reliable narrator transmits a report *mursal* and the weak narrator adds a connecting chain, the addition carries no weight for two reasons: the weakness of the narrator and the fact that it is rendered defective by the *mursal* transmission of the reliable narrator.

ثم اعلم أنَّ أكثرَ المتكلمِ فيهم ما ضعَّفهم الحُفَّاظُ إلا لمخالفتهم للأثبات. وإن كان الحديثُ قد رَوَاهُ الثَّبتُ بإسنادٍ، أو وَقَّفه، أو أرسله، ورفقاؤه الأثباتُ يُخالفونه: فالعبرةُ بما اجتمع عليه الثقاتُ، فإنَّ الواحدَ قد يغلط. وهنا قد ترجَّح ظهورُ غلطه، فلا تعليل، والعبرةُ بالجماعة

You should know that most of the disputants were weakened by the ḥuffāz only because they contradicted the reliable narrators. If a report was transmitted by a trustworthy narrator (*thabāt*) with a chain, or left as *waqf*, or transmitted *mursal*, and his equally reliable contemporaries contradict him, the decisive factor is what the majority of the trustworthy narrators agree upon, for a single narrator may err. In such cases, the appearance of error in the individual is likely, so no reasoning (*ta'līl*) is required—the judgment rests with the consensus of the group.

وإن تساوى العدَدُ، واختلَفَ الحافظانِ، ولم يترجَّح الحُكْمُ لأحدهما على الآخر: فهذا الضَّرْبُ يَسوقُ البخاريُّ ومسلمٌ الوجهينِ منه في كتابيهما. وبالأولى سَوَّقُهُما لما اختلفا في لفظه إذا أمكن جَمْعُ معناه.

If the numbers are equal, and the two ḥuffāz differ, with no reason to prefer one over the other, this is the type of case in which al-Bukhārī and Muslim present both versions in their collections. A fortiori, both versions should be reported when they differ in wording, provided that it is possible to reconcile their meaning.

ومن أمثلة اختلاف الحافظين: أن يُسمِّي أحدهما في الإسناد ثقةً، ويُبدله الآخرُ بثقةٍ آخر. أو يقول أحدهما: "عن رجل"، ويقول الآخرُ: "عن فلان" فيسمِّي ذلك المبهم. فهذا لا يضرُّ في الصحة

Among examples of differences between two ḥuffāz is when one names a particular trustworthy narrator in the chain, while the other replaces him with a different trustworthy narrator. Or when one says "from a man" (*'an rajul*), and the other specifies "from so-and-so" (*'an fulān*), thereby identifying the previously ambiguous narrator. Such variations do not harm the authenticity of the report.

فَأَمَّا إِذَا اِخْتَلَفَ جَمَاعَةٌ فِيهِ، وَأَتَوْا بِهِ عَلَى أَقْوَالٍ عَدَّةٍ: فَهَذَا يُوهِنُ الْحَدِيثَ، وَيَدُلُّ عَلَى أَنَّ رَاوِيَهُ لَمْ يُتَقِنَهُ. نَعَمْ، لَوْ حَدَّثَ بِهِ عَلَى ثَلَاثَةِ أَوْجِهٍ تَرَجُّعٌ إِلَى وَجْهِ وَاحِدٍ، فَهَذَا لَيْسَ بِمُعْتَلٍّ. كَأَنَّ يَقُولُ مَالِكٌ: "عَنِ الرَّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنِ أَبِي هُرَيْرَةَ". وَيَقُولُ عُقَيْلٌ: "عَنِ الرَّهْرِيِّ، عَنِ أَبِي سَلَمَةَ". وَيُرْوَاهُ ابْنُ عَيْنَةَ: "عَنِ الرَّهْرِيِّ، عَنِ سَعِيدِ وَ أَبِي سَلَمَةَ" مَعًا

As for the case where a group transmits it in several differing ways, this weakens the ḥadīth and indicates that the narrator did not transmit it with precision. However, if it is transmitted in three forms that can all be traced back to a single original version, it is not considered defective. For example, Mālik might report: "from al-Zuhrī, from Ibn al-Musayyib, from Abū Hurayrah"; and 'Uqayl says: "from al-Zuhrī, from Abū Salamah"; and Ibn 'Uyaynah narates: "from al-Zuhrī, from Sa'īd and Abū Salamah" together.

المُدْرَج

Al-Mudraj

هي ألفاظٌ تقع من بعض الرواة متصلةً بالمثنى، لا يبيِّنُ للسامع إلا أنها من صُلْبِ الحديث. ويدلُّ دليلٌ على أنها من لفظِ راوٍ، بأن يأتي الحديث من بعض الطرق بعبارةٍ تَفْصِلُ هذا من هذا. وهذا طريقٌ ظنيٌّ. فإنَّ ضَعْفَ، تَوَقُّفْنَا، أَوْ رَجَّحْنَا أنها من المتن. وَيَبْعُدُ الإِدْرَاجُ فِي وَسْطِ الْمَتْنِ، كَمَا لَوْ قَالَ: "مَنْ مَسَّ أُنْثِيَّتَيْهِ وَذَكَرَهُ فَلْيَتَوَضَّأْ". وَقَدْ صَنَّفَ فِيهِ الْخَطِيبُ تَصْنِيفًا، وَكَثِيرٌ مِنْهُ غَيْرُ مُسَلَّمٍ لَهُ إِدْرَاجُهُ

These are words that some narrators transmit as connected to the main text (*matn*), so that the listener perceives them as integral to the ḥadīth. Evidence that they originate from a narrator can be inferred when the ḥadīth is transmitted through other chains with a phrasing that separates this part from the rest. This is a probabilistic (*zannī*) method: if the probability is weak, we suspend judgment, or we prefer to attribute it to the main text. Insertion into the middle of the text is unlikely—for example, "Whoever touches his testicles and penis, let him perform wudu". Al-Khaṭīb authored a work on this, though not all that he mentions in this regard is necessarily accepted.

ألفاظُ الأداء

Terms of Transmission

ف "حَدَّثْنَا" و "سَمِعْتُ" لِمَا سَمِعَ من لفظ الشيخ. واصطُلِحَ عَلَى أَنَّ "حَدَّثَنِي" لِمَا سَمِعْتَ مِنْهُ وَحَدَّكَ، و "حَدَّثْنَا" لِمَا سَمِعْتَهُ مَعَ غَيْرِكَ. وَبَعْضُهُمْ سَوَّغَ "حَدَّثْنَا" فِيمَا قَرَأَهُ هُوَ عَلَى الشَّيْخِ

The expressions *ḥaddathnā* and *sami'tu* indicate what was heard from the teacher. By convention, *ḥaddathanī* refers to what one heard personally from the teacher alone, while *ḥaddathnā* refers to what one heard along with others. Some scholars even permitted the use of *ḥaddathnā* for what the narrator himself recited to the teacher.

وَأَمَّا "أَخْبَرْنَا"، فَصَادِقَةٌ عَلَى مَا سَمِعَ من لفظ الشيخ، أَوْ قَرَأَهُ هُوَ، أَوْ قَرَأَهُ آخَرٌ عَلَى الشَّيْخِ وَهُوَ يَسْمَعُ. فَلَفْظُ الْإِخْبَارِ أَعْمُ مِنَ التَّحْدِيثِ. وَ"أَخْبَرَنِي" لِلْمَنْفَرِدِ. وَسَوَّى الْمُحَقِّقُونَ - كَمَالِكُ وَابْنُ خَالٍ - بَيْنَ "حَدَّثْنَا" وَ"أَخْبَرْنَا" وَ"سَمِعْتُ"، وَالْأَمْرُ فِي ذَلِكَ وَاسِعٌ

As for *akhbara-nā* ("he informed us"), it indicates what was heard from the teacher's wording, or what the teacher himself recited, or what someone else read to the teacher in his presence. The term *ikhbār* is broader than *taḥdīth*. *Akhbaranī* ("he informed me") is used for an individual transmission. The experts, such as Mālik and al-Bukhārī, treated *ḥaddathnā*, *akhbaranā*, and *sami'tu* equivalently, and the matter is quite flexible.

فَأَمَّا "أَنْبَأْنَا" وَ"أَنَا"، فَكَذَلِكَ، لَكِنَّهَا غَلَبَتْ فِي عُرْفِ الْمُتَأَخِّرِينَ عَلَى الْإِجَازَةِ. وَقَوْلُهُ تَعَالَى: { قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِي الْعَلِيمُ الْحَبِيرُ } دَالٌّ عَلَى التَّسَاوِيِّ. فَالْحَدِيثُ وَالْخَبْرُ وَالنَّبَأُ مُتَرَادِفَاتٌ. وَأَمَّا الْمَغَارِبَةُ فَيُطَلِّقُونَ: "أَخْبَرْنَا"، عَلَى مَا هُوَ إِجَازَةٌ، حَتَّى إِنَّ بَعْضَهُمْ يُطَلِّقُ فِي الْإِجَازَةِ: "حَدَّثْنَا"! وَهَذَا تَدْلِيلٌ. وَمِنَ النَّاسِ مَنْ عَدَّ "قَالَ لَنَا" إِجَازَةً وَمُنَاوَلَةً

As for *anba'anā* and *anā*, their usage is similar, but among later scholars they became predominantly associated with *ijāzah* (authorization to transmit). The Qur'anic verse, "She said, 'Who informed you of this?' He said, 'The All-Knowing, All-Aware informed me'" (Q. 27:40), indicates equivalence, showing that *ḥadīth*, *khbar*, and *naba'* are synonymous. Among the Western scholars, *akhbaranā* is generally used to indicate *ijāzah*, and some even use *ḥaddathnā* in this sense—this is considered a form of *tadlīs*. Some also considered *qāla lanā* ("he said to us") to indicate authorization or permission to transmit.

ومن التدليس أن يقول المحدث عن الشيخ الذي سمعه، و في أماكن لم يسمعها: "قُرئَ عَلَيَّ فلان: أَخْبَرَكَ فلان".
 فرمما فَعَلَ ذلك الدارقطني، يقول: "قُرئَ عَلَيَّ أَبِي القاسم البغوي: أَخْبَرَكَ فلان". وقال أبو نُعَيْم: "قُرئَ عَلَيَّ عبد الله
 بن جعفر بن فارس: حدثنا هارون بن سليمان". ومن ذلك: "أخبرنا فلانٌ من كتابه"، ورأيتُ ابنَ مُسَيَّبٍ يفعله!
 وهذا لا ينبغي، فإنه تدليس، والصواب قولك: "في كتابه"

An example of *tadlīs* occurs when a narrator attributes to a teacher what he did not hear in certain instances, for example saying, "It was read to so-and-so: X informed you". Al-Daraqutnī is reported to have done this: "It was read to Abū al-Qāsim al-Baghawī: X informed you". Abū Nu‘aym also reports: "It was read to ‘Abd Allāh ibn Ja‘far ibn Fāris: Ḥaddathnā Hārūn ibn Sulaymān". Similarly, expressions like "X informed us from his book" were even used by Ibn al-Musayyib. This practice is improper, as it constitutes *tadlīs*. The correct phrasing is simply: "in his book".

ومن التدليس أن يكون قد حضر طِفْلاً على شيخٍ وهو ابنُ سنتين أو ثلاث، فيقول: "أنبأنا فلان"، ولم يقل: "وأنا حاضر". فهذا الحضور العَرِيٌّ عن إذنِ المسموع لا يُفيد اتصالاً، بل هو دون الإجازة، فإن الإجازة نوعُ اتصالٍ عند أئمة

Another form of *tadlīs* occurs when a child, having been present with a teacher at the age of two or three, says, "Anba'anā so-and-so" without stating, "I was present". Such bare attendance, without the teacher's permission, does not establish actual *ittiṣāl* (connected transmission). It falls short of *ijāzah*, since *ijāzah* is considered a form of connection by the classical authorities.

وحضورُ ابنِ عامٍ أو عامين إذا لم يقترن بإجازةٍ كلاً شيء، إلا أن يكون حضوره على شيخٍ حافظٍ أو محدِّثٍ وهو يَفْهَمُ ما يُحَدِّثُهُ . فيكون إقراره بكتابة اسم الطفل بمنزلة الإذن منه له في الرواية

The presence of a child of one or two years carries no weight unless it is accompanied by an *ijāzah*, except in the case where the child is with a teacher who is a ḥāfiẓ or a muḥaddith and who understands what the child is being taught. In such a situation, the teacher's acknowledgment by writing the child's name serves as a form of permission for the child to transmit.

ومن صور الأداء: "حدَّثنا حَجَّاجُ بن محمد قال: قال ابن جُرَيْجٍ". فصيغةُ "قال" لا تدلُّ على اتصال.

Among the terms of transmission is the expression: "Ḥajjāj ibn Muḥammad narrated to us that Ibn Jurayj said...". The use of "he said" here does not indicate connected transmission.

وقد اغْتَفِرَتْ فِي الصَّحَابَةِ، كَقَوْلِ الصَّحَابِيِّ: " قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . - "فَحُكْمُهَا الْإِتِّصَالُ، إِذَا كَانَ مِمَّنْ تُبَيِّنُ سَمَاعَهُ مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - . فَإِنْ كَانَ لَمْ يَكُنْ لَهُ إِلَّا مُجَرَّدُ رُؤْيَا، فَقَوْلُهُ: " قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " -مَحْمُولٌ عَلَى الْإِرْسَالِ . ك: مُحَمَّدُ بْنُ الرَّبِيعِ، وَأَبِي أَمَامَةَ بْنِ سَهْلٍ، وَأَبِي الطُّفَيْلِ، وَمُرْوَانَ

Such expressions were excused among the Companions. For instance, when a Companion says, "The Messenger of Allah ((ﷺ said", it is taken as *ittiṣāl* (connected transmission) if it comes from someone whose hearing from the Prophet ((ﷺ is certain. If, however, the Companion had only mere sight of the Prophet ((ﷺ, then the statement "The Messenger of Allah ((ﷺ said" is understood as *mursal* (disconnected). Examples include: Maḥmūd ibn al-Rabīʿ, Abū Umāmah ibn Sahl, Abū al-Ṭufayl, and Marwān.

وكذلك "قال" من التابعي المعروف بقاء ذلك الصحابي، كقول عروة: " قالت عائشة"، وكقول ابن سيرين: " قال أبو هريرة". فحُكْمُهُ الْإِتِّصَالُ.

Similarly, when a Tabiʿī (successor) who is known to have met a particular Companion, such as 'Urwah saying, "Qālat 'Ā'ishah" or Ibn Sirin saying, "Qāla Abū Hurayrah", the ruling is that the statement counts as *ittiṣāl* (connected transmission).

وَأَرْفَعُ مِنْ لَفْظَةِ "قَالَ": لَفْظَةُ "عَنْ". وَأَرْفَعُ مِنْ "عَنْ": "أَخْبَرْنَا"، وَ"ذَكَرْنَا"، وَ"أَنْبَأْنَا". وَأَرْفَعُ مِنْ ذَلِكَ: "حَدَّثَنَا"، وَ"سَمِعْتُ". وَأَمَّا فِي اصْطِلَاحِ الْمُتَأَخِّرِينَ، فَ"أَنْبَأْنَا"، وَ"عَنْ"، وَ"كَتَبَ إِلَيْنَا": وَاحِدٌ.

Among the terms of transmission, *qāla* ("he said") ranks lower than 'an ("from"). Above 'an come expressions such as *akhbarnā* ("he informed us"), *dhakara lanā* ("he mentioned to us"), and *anba'anā* ("he notified us"). Higher still are *ḥaddathnā* ("he narrated to us") and *sami'tu* ("I heard"). In the terminology of later scholars, however, expressions like *anba'anā*, 'an, and *kataba ilaynā* ("he wrote to us") are treated as equivalent.

المقلوب

Al-Maqlub

هو ما رواه الشيخ بإسنادٍ لم يكن كذلك، فينقلب عليه وينطُّ من إسنادٍ حديثٍ إلى متنٍ آخر بعده. أو: أن ينقلب عليه اسمُ راوٍ، مثل مُرَّة بن كعب بن كعب بن مُرَّة، وسعد بن سنان بن سنان بن سعد. فَمَنْ فَعَلَ ذلك خطأً، فقريب. ومَنْ تَعَمَّد ذلك ورَكَّب متناً على إسنادٍ ليس له، فهو سارقُ الحديث، وهو الذي يقال في حَقِّه: "فلانٌ يَسْرِقُ الحديث"

This occurs when a teacher narrates a ḥadīth with an isnād that was not originally so, it then becomes altered, or when the chain shifts from one text to the one after. It can also occur when a narrator's name is mistakenly inverted, as in *Murrā ibn Ka'b* becoming *Ka'b ibn Murrā*, or *Sa'd ibn Sinān* becoming *Sinān ibn Sa'd*. If such changes are made unintentionally, they are considered minor errors. But if done deliberately, constructing a text upon an isnād to which it does not belong, the person is deemed a thief of the ḥadīth; this is what is meant by saying: "So-and-so steals ḥadīth."

ومن ذلك: أن يَسْرِقَ حديثاً ما سَمِعَهُ، فيدَّعي سَماعَهُ من رجل. وإن سَرَق، فأَتى بإسنادٍ ضعيفٍ لمتنٍ لم يَثْبُت سَنَدُهُ، فهو أخفُّ جُرمًا مِمَّن سَرَقَ حديثاً لم يَصِحَّ متْنُهُ، ورَكَّب له إسناداً صحيحاً، فإن هذا نوعٌ من الوضع والافتراء. فإن كان ذلك في متون الحلال والحرام، فهو أعظمُ إثماً، وقد تَبَوَّأ بيتاً في جهنم

Among such cases is when a person steals a ḥadīth he has heard and falsely claims to have received it from another. If he does so using a weak isnād for a text whose chain was never established, this is considered a lesser offense than stealing a ḥadīth whose text is inauthentic but attaching to it an authentic isnād. The latter constitutes a form of deliberate fabrication and falsehood. If such actions concern matters of lawful or unlawful rulings, the sin is even graver, and the perpetrator has claimed a place in Hell.

وأَمَّا سَرَقَةُ السَّماعِ وادِّعاء ما لم يَسْمَعِ من الكتب والأجزاء، فهذا كذبٌ مجرَّد، ليس من الكذب على الرسول - صلى الله عليه وسلم -، بل من الكذب على الشيوخ. ولن يُفْلِحَ مَنْ تَعاناه، وَقَلَّ مَنْ سَتَرَ اللهُ عَلَيْهِ مِنْهُمْ! فَمِنْهُمْ مَنْ يَفْتَضِحُ فِي حَيَاتِهِ، وَمِنْهُمْ مَنْ يَفْتَضِحُ بَعْدَ وَفَاتِهِ. فَنَسْأَلُ اللهُ السَّتْرَ وَالْعَفْوَ

As for the theft of hearing—claiming to have heard what one did not—from books or manuscript collections, this is just lying. It is not classified as lying against the Messenger ﷺ but rather as lying against one's teachers. Whoever engages in this will not prosper, and few are those whom Allah conceals. Some are exposed in their lifetime, and others are exposed after death. We ask Allah for concealment and pardon.

فصل

Section

لا تُشترطُ العدالةُ حالةَ التحمُّلِ، بل حالةُ الأداء. فيصِحُّ سماعُهُ كافرًا، وفاجرًا، وصبيًّا. فقد رَوَى جُبَيْرُ بْنُ مُطْعِمٍ - رضي الله عنه - أنه سَمِعَ النَّبِيَّ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - يقرأ في المغرب بـ "الطُّور"، فسَمِعَ ذلكَ حالَ شِرْكِهِ، ورَوَاهُ مُؤْمِنًا

Justice ('*adālah*') is not a prerequisite for bearing the narration, but rather for transmitting it. Thus, a narration may be valid even if heard from a disbeliever, a sinner, or a child. For example, Jubayr ibn Muṭ'im reported that he heard the Prophet ﷺ reciting in al-Maghrīb "al-Ṭūr", while he was in a state of polytheism, yet he transmitted it as a believer.

واصطلح المحدثون على جعلهم سَمَاعَ ابنِ خمسِ سنين: سَمَاعًا، وما دونها: حُضُورًا. واستأنسوا بأنَّ محموداً عَقَلَ حِجَّةً، ولا دليلَ فيه. والمعتَبَرُ فيه إنما هو أهليَّةُ الفهم والتمييز.

The scholars of ḥadīth have conventionally classified the hearing (*samā'*) of a child of five years as valid *samā'*, while younger than that is considered mere presence. They relied on the example of Mahmūd's comprehension of water thrown in his face, though there is no firm evidence for this. What truly matters is the child's capacity for understanding and discernment.

مسألة

A point

يَسُوغُ التصرُّفُ في الإسناد بالمعنى إلى صاحب الكتابِ أو الجزء. وكرهَ بعضهم أن يزيدَ في ألقابِ الرواةِ في ذلك، وأن يزيدَ تاريخَ سماعِهم، وبقراءةٍ من سَمِعُوا، لأنه قَدَّرَ زائدٌ عَلَى المعنى

It is permissible to render the isnād according to its meaning when referring to the author of a book or a section. Some scholars, however, disliked adding to the full titles of narrators, specifying the date of hearing, or noting from whom they read, as these are considered extraneous details beyond the essential meaning.

ولا يَسُوغُ، إذا وَصَلْتَ إلى الكتاب أو الجزء، أن تَتَصَرَّفَ في تَغْيِيرِ أَسَانِيدِهِ وَمُتُونِهِ. ولهذا قال شيخنا ابنُ وهب: "ينبغي أن يُنظَرُ فيه: هل يَجِبُ؟ أو هو مُسْتَحْسَنٌ؟ وَفَوَى بَعْضُهُمِ الْوَجُوبَ، مع تجويزهم الرواية بالمعنى، وقالوا: ما لَهُ أن يُغَيَّرَ التَّصْنِيفَ. " وهذا كَلَامٌ فِيهِ ضَعْفٌ

Once you have reached the book or section itself, it is not permissible to alter its isnāds or matāns. Accordingly, our teacher Ibn Wahb stated: "One must consider whether it is obligatory or merely recommended." Some scholars emphasized its obligation while still permitting transmission according to the meaning, but they insisted that one should not change the arrangement of the text. This view, however, is somewhat weak.

أَمَّا إِذَا نَقَلْنَا مِنْ "الجزء" شَيْئاً إِلَى تَصَانِيفِنَا وَتَخَارِيجِنَا، فَإِنَّهُ لَيْسَ فِي ذَلِكَ تَغْيِيرٌ لِلتَّصْنِيفِ الْأَوَّلِ. قُلْتُ: وَلَا يَسُوغُ تَغْيِيرُ ذَلِكَ إِلَّا فِي تَقْطِيعِ حَدِيثٍ، أَوْ فِي جَمْعِ أَحَادِيثٍ مَفْرَقَةٍ إِسْنَادُهَا وَاحِدٌ. فَيُقَالُ فِيهِ: "وَبِهِ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

As for transmitting something from a "section" into our own compilations and critical annotations, this does not constitute a change to the original classification. I add that it is not permissible to alter it except when dividing a ḥadīth into parts or when combining separate ḥadīths with the same isnād. In such cases, one may indicate: "And through this chain to the Prophet ﷺ."

مسألة

A point

تَسْمَحُ بَعْضُهُمْ أَنْ يَقُولَ: "سَمِعْتُ فَلاناً" فِيمَا قَرَأَهُ عَلَيْهِ، أَوْ يَقْرُؤُهُ عَلَيْهِ الْغَيْرُ. وَهَذَا خِلَافُ الْإِصْطِلَاحِ، أَوْ مِنْ بَابِ الرِّوَايَةِ بِالْمَعْنَى. وَمِنْهُ قَوْلُ الْمُؤَرِّخِينَ "سَمِعَ فَلاناً وَفَلاناً"

Some have permitted themselves to say, "I heard so-and-so," regarding what was read to them, or what others read to them. This departs from the established technical usage and falls under what is called *narration by meaning* (*al-riwāyah bi'l-ma'nā*). Similarly, historians might write, "So-and-so heard from so-and-so and so-and-so."

مسألة

A point

إذا أفرَدَ حديثاً من مثل "نسخة هَمَّام"، أو "نسخة أبي مُسَهِّرٍ": فإنَّ حافِظَ على العبارة، جاز وفاقاً، كما يقول مسلم: "فذكر أحاديث، منها: وقال رسولُ - صلى الله عليه وسلم . - وإلا فالحقِّقون على الترخيص في التصريف السائغ

If someone transmits a singular *ḥadīth* from a manuscript, such as the *Hammām* manuscript or the manuscript of Abū Mus-hir, then if he preserves the exact wording, it is permissible in accordance with standard practice. This is as Muslim says: "He mentioned *ḥadīths*, among them: the Messenger of Allah (ﷺ) said...". Otherwise, the scholars permit a degree of discretionary adaptations.

مسألة

A point

اختصارُ الحديث وتقطيعه جائزٌ إذا لم يُخلَّ معنى. ومن الترخيصِ تقديمُ مَتْنٍ سَمِعَهُ على الإسناد، وبالعكس . كأن يقول: "قال رسولُ الله - صلى الله عليه وسلم (-: التَّوْبَةُ تَوْبَةٌ) . أَخْبَرَنَا بِهِ: فلان، عن فلان".

It is permissible to abbreviate or segment a *ḥadīth*, provided that its meaning is not compromised. It is also allowed, as a matter of discretion, to present the *matn* (text) before the *isnād* (chain), or vice versa. For example, one might write: "The Messenger of Allah (ﷺ) said: 'Regret is repentance.' It was reported to us by so-and-so, from so-and-so."

مسألة

A point

إذا ساقَ حديثاً بإسنادٍ، ثم أتبعه بإسنادٍ آخَرَ وقال: "مِثْلُهُ"، فهذا يجوزُ للحافظ المميِّز للألفاظ. فإن اختلف اللفظُ، قال: "نحوه"، أو قال: "بمعناه"، أو "بنحوٍ منه".

If a *ḥadīth* is presented with one chain of transmission, and the transmitter then follows it with another chain and says, "The same," this is permissible for a *ḥāfiẓ* who can differentiate in wording. If the wording differs, he should indicate this by saying: "Similar," or "In its meaning," or "In a way like it."

مسألة

A point

إذا قال: "حدَّثنا فلانٌ مذاكرةً"، دلَّ على وَهْنٍ مَّا، إذْ المذاكرةُ يُتَسَمَّحُ فيها. وِمن التساهلِ السَّماعُ من غيرِ مقابلة: فإن كان كثيرَ العَلَطِ، لم يُجْز. وإن جَوَّزنا ذلك، فيصَحُّ فيما صحَّ من الغلطِ دون المغلوط. وإن نَدَرَ العَلَطُ، فمُحْتَمَلٌ. لكن لا يجوزُ له فيما بعدُ أن يُحدِّث من أصلِ شيخه.

If someone says, "So-and-so transmitted to us through *mudhākara* (mutual revision)," this indicates some weakness, since *mudhākara* is less reliable. Likewise, transmission (*samā*) without direct meeting is less reliable: if the transmitter is prone to frequent mistakes, it is not permissible; if we allow it, it is valid only for the correct portions, not the erroneous. If mistakes are rare, it may be acceptable. However, it is not permissible for the transmitter thereafter to narrate directly from his teacher's copy.

آدابُ المحدث

The Etiquettes of the Muhaddith

تصحيحُ النيةِ من طالب العلم متعيَّنٌ. فَمَنْ طَلَبَ الحديثَ للمكاثرة، أو المفاخرة، أو ليروي، أو ليتناولَ الوظائفَ، أو ليُنْتَفَى عليه وعلى معرفته: فقد حَسِر. وإن طَلَبَهُ اللهُ، وللعملِ به، وللقريةِ بكثرة الصلاة على نبيِّه - صلى اللهُ عليه وسلم-، ولنفعِ الناس: فقد فاز. وإن كانت النيةُ ممزوجةً بالأمرين: فالحكمُ للغالب

The sincere intention of the student of knowledge is incumbent. Whoever seeks hadith for the sake of gathering, for vanity, to be counted among transmitters, to obtain positions, or to earn praise for himself and his knowledge—such a person has lost, and his effort is wasted. Whoever seeks it sincerely for Allah alone, for acting upon it, for worship through acts such as frequent prayers upon the Prophet —ﷺ—and for benefiting others, that person has succeeded. If the intention is mixed, containing elements of both sincerity and self-interest, then the judgment is made according to the prevailing motive.

وإن كان طلبه لفرط المحبة فيه، مع قطع النظر عن الأجر، وعن بني آدم: فهذا كثيراً ما يعتري طلبه العلوم، فلعل النية أن يرزقها الله بعد. وأيضاً فمن طلب العلم للآخرة: كسأه العلم خشية الله، واستكان وتواضع. ومن طلبه للدنيا: تكبر به وتكثر وتجر، وازدري بالمسلمين العامة، وكان عاقبة أمره إلى سفال وحقارة

If one seeks knowledge out of excessive love for it, setting aside thoughts of reward and ignoring human approval, this is a state that often affects students of knowledge. Perhaps Allah will grant them the right intention in due course. Similarly, whoever seeks knowledge for the sake of the Hereafter is adorned by it with God-consciousness, humility, and submission. But whoever seeks it for worldly gain becomes arrogant, boastful, oppressive, and disdainful toward the generality of the believers; his end, is degradation and abasement.

فليحتسب المحدث بحديثه، رجاء الدخول في قوله - صلى الله عليه وسلم - (نصّر الله امرءاً سمع مقالتي فوعاها، ثم أداها إلى من لم يسمعها) (وليبذل نفسه للطلبة الأخيار، لا سيما إذا تفرد. وليمتنع مع الهرم وتغير الدهن. وليعهد إلى أهله وإخوانه حال صحته: أنكم متى رأيتموني تغيرت، فامنعوني من الرواية

Let the ḥadīth scholar seek to be included in the narration of Prophet's, (ﷺ: "May Allah brighten the face of the one who hears my words, commits them to memory, and conveys them to those who have not heard them." He should devote himself to the best students, especially if he is among the few transmitters of a report. But when old age and the weakening of his mind begin to show, he should cease narrating. And while still in sound health, he ought to instruct his family and companions: "If ever you notice that I have changed, then prevent me from transmitting ḥadīth."

فمن تغير بسوء حفظ، وله أحاديث معدودة قد اتقن روايتها: فلا بأس بتحديثه بها زمن تغيره. ولا بأس بأن يجيز مروياته حال تغيره، فإن أصوله مضبوطة ما تغيرت، وهو فقد وعى ما أجاز. فإن اختلط وخرّف، امتنع من أخذ الإجازة منه.

If a narrator's memory has declined but he possesses a few ḥadīth that he had mastered with precision, there is no harm in his transmitting those particular reports even during his period of weakness. Nor is there any objection to his granting authorization (ijāzah) for his narrations while in that state, for his written originals remain sound and unchanged, and he is still aware of what he is authorizing. However, once his mind becomes confused or senile, it becomes impermissible to take ijāzah from him thereafter.

وَمِنَ الْأَدَبِ أَنْ لَا يُحَدِّثَ مَعَ وَجُودِ مَنْ هُوَ أَوْلَىٰ مِنْهُ، لِسِنِّهِ وَإِتْقَانِهِ. وَأَنْ لَا يُحَدِّثَ بِشَيْءٍ يَرُويهِ غَيْرُهُ أَعْلَىٰ مِنْهُ. وَأَنْ لَا يَعْشَّ الْمُبْتَدِئِينَ، بَلْ يَدُلَّهُمْ عَلَى الْمَهْمِ، فَالَّذِينَ النَّصِيحَةَ. فَإِنْ دَلَّهُمْ عَلَى مُعَمَّرٍ عَامِيٍّ، وَعَلِمَ قُصُورَهُمْ فِي إِقَامَةِ مَرْوِيَّاتِ الْعَامِيٍّ، نَصَحَهُمْ وَدَلَّهُمْ عَلَى عَارِفٍ يَسْمَعُونَ بِقِرَاءَتِهِ، أَوْ حَضَرَ مَعَ الْعَامِيٍّ وَرَوَىٰ بِنُزُولٍ، جَمْعًا بَيْنَ الْفَوَائِدِ

It is part of proper conduct that a scholar should not narrate ḥadīth in the presence of someone more qualified—whether by virtue of greater age or stronger mastery of the discipline. Nor should he narrate anything for which another possesses a higher chain of transmission. He must also avoid misleading beginners, and instead direct them to what is most beneficial, for *religion is sincere counsel*. If he guides them to an elder of simple background, knowing that they are incapable of properly handling what such a person transmits, then true advice requires that he guide them to one more knowledgeable, from whom they may hear the ḥadīth with proper transmission. Alternatively, he may attend with them when listening to that elder and transmit at a lower level (by descent in isnād), thus combining both benefit and integrity.

وَرُوي أَنَّ مَالِكًا رَحِمَهُ اللَّهُ كَانَ يَغْتَسِلُ لِلتَّحْدِيثِ، وَيَتَبَخَّرُ، وَيَتَطَيَّبُ، وَيَلْبَسُ ثِيَابَهُ الْحَسَنَةَ، وَيَلْزِمُ الْوَقَارَ وَالسَّكِينَةَ، وَيَزُيِّرُ مَنْ يَرْفَعُ صَوْتَهُ، وَيُرْتَلُّ الْحَدِيثَ

It is related that Imām Mālik, would bathe before narrating ḥadīth, apply perfume and incense, and wear his finest clothes. He would conduct himself with dignity and composure, rebuking anyone who raised his voice in the gathering, and he would recite the ḥadīth deliberately and with a measured tune.

وَقَدْ تَسَمَّحَ النَّاسُ فِي هَذِهِ الْأَعْصَارِ بِالْإِسْرَاعِ الْمَذْمُومِ، الَّذِي يَخْفَىٰ مَعَهُ بَعْضُ الْأَلْفَاظِ. وَالسَّمَاعُ هَكَذَا لَا مِيزَةَ لَهُ عَلَى الْإِجَازَةِ، بَلِ الْإِجَازَةُ صِدْقٌ. وَقَوْلُكَ: "سَمِعْتُ" - أَوْ قَرَأْتُ - هَذَا الْجُزْءَ كُلَّهُ "مَعَ التَّمْتِمَةِ وَدَمْجِ بَعْضِ الْكَلِمَاتِ: كَذِبٌ

In these later generations, people have allowed themselves to fall into blameworthy haste in transmission, in which some words are obscured or lost. Listening in this hurried manner does not carry the same merit as an ijāzah (formal authorization), for the ijāzah guarantees truthfulness. To say, "I heard—or read—all of this passage" while mumbling or merging words is considered falsehood.

وَقَدْ قَالَ النَّسَائِيُّ فِي عِدَّةٍ أَمَاكِنَ مِنْ صَحِيحِهِ: "وَذَكَرَ كَلِمَةً مَعْنَاهَا: كَذَا وَكَذَا". وَكَانَ الْحُقَاطُ يَعْقِدُونَ مَجَالِسَ لِلْإِمْلَاءِ، وَهَذَا قَدْ عُدِمَ الْيَوْمَ. وَالسَّمَاعُ بِالْإِمْلَاءِ يَكُونُ مُحَقَّقًا بَيَانِ الْأَلْفَاظِ لِلْمُسْمَعِ وَالسَّامِعِ.

An-Nasā'ī mentioned in several places of his Ṣaḥīḥ: "He mentioned a word, its meaning being such and such." The scholars of ḥadīth would hold sessions for dictation (imlā'), a practice that has largely disappeared today. Listening through dictation ensures precision, as it makes the words explicit for both the one dictating and the one hearing.

وَلِيَجْتَنِبَ رِوَايَةَ الْمَشْكَلَاتِ، مِمَّا لَا تَحْمِلُهُ قُلُوبُ الْعَامَّةِ. فَإِنْ رَوَى ذَلِكَ، فَلْيَكُنْ فِي مَجَالِسٍ خَاصَّةٍ. وَيَحْرُمُ عَلَيْهِ رِوَايَةُ الْمَوْضُوعِ، وَرِوَايَةَ الْمَطْرُوحِ، إِلَّا أَنْ يُبَيِّنَهُ لِلنَّاسِ لِيَحْتَدِرُوهُ

He should avoid narrating problematic matters that the general public cannot properly comprehend. If he must transmit such material, it should be in private sessions. It is forbidden for him to narrate fabricate or rejected ḥadīths, unless he clearly explains to the audience that they are to be avoided.

الثقة

The Trustworthy Narrator

تُشْتَرَطُ الْعَدَالَةُ فِي الرَّوَايِ، كَالشَّاهِدِ. وَيَمْتَازُ الثَّقَةُ بِالضَّبْطِ وَالْإِتْقَانِ. فَإِنْ انْضَافَ إِلَى ذَلِكَ الْمَعْرِفَةَ وَالْإِكْتِنَانَ، فَهُوَ حَافِظٌ

Justice (‘adālah) is a prerequisite for the narrator, just as it is for a witness. Reliability is distinguished by accuracy and precision. If, in addition, the narrator possesses knowledge and transmits abundantly, he is considered a ḥāfiẓ — one who has mastered the ḥadīth.

والْحَفَاطُ طَبَقَات:

- ١ - فِي ذُرُوتِهَا: أَبُو هَرِيرَةَ - رَضِيَ اللَّهُ عَنْهُ.
- ٢ - وَفِي التَّابِعِينَ ك: ابْنِ الْمَسِيَّبِ.
- ٣ - وَفِي صِغَارِهِمْ ك: الزُّهْرِيِّ.
- ٤ - وَفِي أَتْبَاعِهِمْ ك: سَفِيَانَ، وَشُعْبَةَ، وَمَالِكَ. ثُمَّ:
- ٥ - ابْنِ الْمُبَارَكِ، وَبِحِجِّي بْنِ سَعِيدٍ، وَوَكَيْعٍ، وَابْنِ مَهْدِي. ثُمَّ:
- ٦ - كَأَصْحَابِ هَؤُلَاءِ، ك: ابْنِ الْمَدِينِيِّ، وَابْنِ مَعِينٍ، وَأَحْمَدَ، وَإِسْحَاقَ، وَخَلْقَ. ثُمَّ:
- ٧ - الْبَخَارِيِّ، وَأَبِي زُرْعَةَ، وَأَبِي حَاتِمٍ، وَأَبِي دَاوُدَ، وَمُسْلِمَ. ثُمَّ:
- ٨ - النَّسَائِيَّ، وَمُوسَى بْنَ هَارُونَ، وَصَالِحَ جَزْرَةَ، وَابْنَ حُزَيْمَةَ. ثُمَّ:
- ٩ - ابْنَ الشَّرْقِيِّ.
- وَمَنْ يُوصَفُ بِالْحَفِظِ وَالْإِتْقَانِ، جَمَاعَةٌ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ.
- ١٠ - ثُمَّ: عُبَيْدُ اللَّهِ بْنُ عَمْرٍ، وَابْنُ عَوْنٍ، وَمِسْعَرٌ. ثُمَّ:
- ١١ - زَائِدَةُ، وَاللَيْثُ، وَحَمَّادُ بْنُ زَيْدٍ. ثُمَّ:
- ١٢ - يَزِيدُ بْنُ هَارُونَ، وَأَبُو أَسَامَةَ، وَابْنُ وَهْبٍ. ثُمَّ:
- ١٣ - أَبُو خَيْثَمَةَ، وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ، وَابْنُ ثُمَيْرٍ، وَأَحْمَدُ بْنُ صَالِحٍ. ثُمَّ:
- ١٤ - عَبَّاسُ الدُّورِيِّ، وَابْنُ وَاوَةَ، وَالتَّرْمِذِيُّ، وَأَحْمَدُ بْنُ أَبِي حَيْثَمَةَ، وَعَبْدُ اللَّهِ بْنُ أَحْمَدَ. ثُمَّ:
- ١٥ - ابْنُ صَاعِدٍ، وَابْنُ زِيَادِ النَّيْسَابُورِيِّ، وَابْنُ جَوْصَا، وَابْنُ الْأَحْرَمِ. ثُمَّ:
- ١٦ - أَبُو بَكْرٍ الْإِسْمَاعِيلِيُّ، وَابْنُ عَدِيٍّ، وَأَبُو أَحْمَدَ الْحَاكِمِ. ثُمَّ:
- ١٧ - ابْنُ مَنْدَه، وَنُحْوَه. ثُمَّ:
- ١٨ - الْبَرْقَانِيُّ، وَأَبُو حَازِمِ الْعَبْدَوِيِّ. ثُمَّ:
- ١٩ - الْبَيْهَقِيُّ، وَابْنُ عَبْدِ الْبَرِّ. ثُمَّ:
- ٢٠ - الْحَمِيدِيُّ، وَابْنُ طَاهِرٍ. ثُمَّ:
- ٢١ - السِّنْفِيُّ، وَابْنُ السَّمْعَانِيِّ. ثُمَّ:
- ٢٢ - عَبْدِ الْقَادِرِ، وَالْحَازِمِيُّ. ثُمَّ:
- ٢٣ - الْحَافِظُ الضِّيَاءُ، وَابْنُ سَيِّدِ النَّاسِ خَطِيبُ تُونِسَ. ثُمَّ:
- ٢٤ - حَفِيدَه حَافِظُ وَقْتِه أَبُو الْفَتْحِ

The Huffaz of are of levels. At their height is:

Abu Hurayrah

Amongst the tabi'un, the likes of Ibn al-Mussayab

Amongst the junior tabi'un, the likes of Al-Zuhri

Amongst their students, the likes of Sufyan, Shu'bah and Malik

Then Ibn al-Mubarak, Yahya ibn Sa'id, Waki' and Ibn Mahdi

Then their students, like Ibn al-Madini, Ibn Ma'in, Ahmad, Ishaq and others

Then Al-Bukhari, Abu Zur'ah, Abu Hatim, Abu Dawud and Muslim

Then Al-Nasa'i, Musa ibn Harun, Salih Jazarah, and Ibn Khuzaymah

Then Ibn al-Sharqi

Amongst those who are attributed with memorization and precision are many other Companions and Tabi'un.

Then Ubaydullah ibn Umar, Ibn 'Awn and Mis'ar

Then Za'idah, Layth and Hammad ibn Zayd

Then Yazid ibn Harun, Abu Usamah, Ghundar and Ibn Wahb

Then Abu Khaythamah, Abu Bakr ibn Abi Shaybah, Ibn Numayr and Ahmad ibn Salih

Then Abbas al-Duri, Ibn Warah, Al-Tirmidhi, Ahmad ibn Abi Khaythamah and Abdullah ibn Ahmad

Then Ibn Sa'id, Ibn Ziyad al-Naysaburi, Ibn Jawsa and Ibn al-Akhrām

Then Abu Bakr al-Isma'ili, Ibn 'Adiyy and Abu Ahmad al-Hakim

Then Ibn Mandah and his likes

Then Al-Barqani and Abu Hazim al-'Abdawi

Then Al-Bayhaqi and Ibn Abdul-Barr

Then Al-Humaydi and Ibn Tahir

Then Al-Silafi and Ibn al-Sam'ani

Then Abdul Qadir and Al-Hazimi

Then Al-Hafiz Al-Diya' and Ibn Sayyid an-Nas, the khatib of Tunis

Then his grandson, the hafiz of his era, Abul-Fath

وَمَنْ يَعِدُ مِنَ الْحَفَازِ فِي الطَّبَقَةِ الثَّلَاثَةِ: عَدَدٌ مِنَ الصَّحَابَةِ وَخَلْقٌ مِنَ التَّابِعِينَ وَتَابِعِيهِمْ، وَهَلُمَّ جَرًّا إِلَى الْيَوْمِ

Among those who are considered from the third tier of ḥuffāz are a number of **Companions, and** many of the **Tābi'īn and Tābi' al-Tābi'īn**, and so on in succession down to the present day.

فَمِثْلُ يَحْيَى الْقَطَانِ يُقَالُ فِيهِ:

١ - إِمَامٌ، وَحُجَّةٌ، وَتَبَّتْ، وَجِهْبُدٌ، وَثِقَةٌ ثِقَةٌ. ثم:

٢ - ثِقَةٌ، حَافِظٌ. ثم:

٣ - ثِقَةٌ، مُتَقِنٌ. ثم:

٤ - ثِقَةٌ عَارِفٌ، وَحَافِظٌ صَدُوقٌ، وَنَحْوُ ذَلِكَ

Thus, the likes of Yahya al-Qattan are described with terms such as: Imam, proof, steadfast, expert and best example of trustworthiness
Then comes trustworthy, hafiz
Then trustworthy, precise
Then trustworthy and knowledgeable, and an honest hafiz, etc.

فهؤلاء الحفّاظُ الثقات: إذا انفردَ الرجلُ منهم من التابعين، فحديثُهُ: (صحيحٌ) . وإن كان من الأتباع، قيل: (صحيحٌ، غريبٌ) . وإن كان من أصحاب الأتباع، قيل: (غريبٌ، فَرْدٌ) . وَيُنْدَرُ تَفَرُّدُهُمْ، فتجدُ الإمامَ منهم عندَ مئتا ألف حديث، لا يكادُ ينفردُ بحديثينِ أو ثلاثة! ومَن كان بعدهم: فأين ما ينفردُ به؟ ما عَلِمْتُهُ، وقد يُوجد

So, among these trustworthy ḥuffaz:

- If a man from them is a tābi'ī, his narration is classified as authentic.
- If he is from the students of the tābi'īn, it is said to be ṣaḥīḥ, gharīb (rare or singular). If he is from the students of the followers of the tābi'īn, it is termed singular, isolated. Their individual narrations are rare; one finds that an Imām among them may have memorized two hundred thousand ḥadīths, yet scarcely narrates two or three uniquely. For those who come after them, where would their singular narrations come from? I don't know of this, though they may exist.

ثم ننتقلُ إلى:

اليَقِظ، الثقة، المتوسِّطِ المعرفةِ والطلبِ

فهو الذي يُطَلَّقُ عليه أنه: "ثقة"، وهُمُ جُمهُورُ رجالِ "الصحيحين". فتابعيهِم إذا انفردَ بالمؤمن، حُرِّجَ حديثُهُ ذلك في الصحاح. وقد يتوقَّفُ كثيرٌ من النقاد في إطلاق "الغرابية" مع "الصحة" في حديث أتباع الثقات. وقد يُوجدُ بعضُ ذلك في الصحاح دون بعض

Next, we turn to the wakeful, trustworthy, moderately knowledgeable and diligent narrators. Such a person is generally termed trustworthy, and they constitute the majority of the narrators of the two Ṣaḥīḥs. If one of their students narrates a ḥadīth on his own, it is usually compiled in the Ṣaḥīḥ collections. Many critics hesitate to label the narration of the followers of trustworthy narrators as both "gharīb (singular/rare)" and authentic simultaneously. Some instances of this may appear in the Ṣaḥīḥ collections, while others may not.

وقد يُسمِّي جماعةٌ من الحفاظ الحديث الذي ينفرد به مثلُ هُشَيْمٍ وحفص بن غياث: (منكرًا) . فإن كان المنفردُ من طبقة مشيخة الأئمة، أطلقوا النكارَةَ عَلَى ما انفردَ به مثلُ عثمان بن أبي شيبة، وأبي سلمة التَّبُودَكِيِّ، وقالوا: (هذا منكر

Some of the ḥuffāz label a ḥadīth narrated singularly by a narrator — such as Hushaym or Ḥaḥṣ ibn Ghiyāth—as "munkar" (rejected). If the narrator is from the generation of the teachers of the imams, they still apply the term munkar to what he reports singularly. Examples include 'Uthmān ibn Abī Shaybah and Abū Salamah al-Tabūdhakī, for whom isolated reports are also deemed munkar.

فإن رَوَى أحاديث من الأفراد المنكرة، غَمَزُوهُ وَلَيَّنُوا حَدِيثَهُ، وتوقفوا في توثيقه. فإن رَجَعَ عنها، وامتنع من روايتها، وجَوَّزَ على نفسه الوَهَمَ: فهو خيرٌ له، وأرجحُ لعدالته. وليس من حَدِّ الثَّقةِ أَنَّهُ لا يَغْلَطُ ولا يُحْطِئُ، فَمَنْ الذي يَسْلَمُ من ذلك غيرُ المعصوم الذي لا يُقَرُّ على خطأ

If a narrator reports ḥadīths from singularly rejected (munkar) narrators, the scholars would cast doubt on him, temper his report, and hesitate to fully authenticate him. If he refrains from narrating such reports, and exercises caution regarding doubtful chains, this is better for him and strengthens his claim to ‘adālah (integrity). Being considered trustworthy does not mean he is free from error; indeed, no one is entirely free from mistakes except the Infallible whose errors were corrected.

فصل

Section

الثقة: مَنْ وثَّقه كثيرٌ، ولم يُضعَّف. ودُونُه: مَنْ لم يُوثَّق ولا ضَعَّف. فإن خُرِّجَ حديثٌ هذا في "الصحيحين"، فهو مُوثَّقٌ بذلك. وإن صَحَّحَ له مثلُ الترمذِيِّ وابنِ خزيمة، فجيِّدٌ أيضاً. وإن صَحَّحَ له كالدارقطنيِّ والحاكم، فأقلُّ أحواله: حُسْنُ حديثه

The trustworthy narrator is considered so, if many scholars have affirmed his reliability and none have declared him weak. Below this level are those neither explicitly affirmed nor declared weak. If a narrator’s ḥadīth appears in the Ṣaḥīḥayn, he is automatically considered thiqah by that precedent. If scholars like al-Tirmidhī or Ibn Khuzaymah authenticate him, his reliability is also well-established. If authenticated by later scholars such as al-Daraqutnī or al-Hākim, then the lowest assessment of his ḥadīth would be that it is ḥasan.

وقد اشتهر عند طوائف من المتأخرين إطلاقُ اسم "الثقة" على: مَنْ لم يُجرح، مع ارتفاع الجهالة عنه. وهذا يُسمَّى: "مستوراً"، ويُسمَّى: "محلُّ الصدق"، ويقال فيه: "شيخ"

Among later scholars, it became common to call a narrator “**thiqah**” even if he has not been explicitly praised, provided that he is known. Such a narrator is also called *mastur* (hidden), likely truthful and shaykh.

وقولهم: "مجهول"، لا يلزم منه جهالة عينه. فإن جهل عينه وحاله، فأولى أن لا يحتجوا به. وإن كان المنفرد عنه من كبار الأثبات، فأقوى لحاله، ويحتج بمثله جماعة كالنسائي وابن حبان. وينبوع معرفة الثقات: تاريخ البخاري، وابن أبي حاتم، وابن حبان، وكتاب "تهذيب الكمال".

When scholars say a narrator is "majhūl" (unknown), it does not necessarily mean that he is personally unknown. If both his identity and his condition are truly unknown, then it is better not to rely on him. However, if the narrator from him comes through a well-established authority among the upright and reliable, then his case is stronger, and some scholars—like al-Nasā'ī and Ibn Ḥibbān—do permit using him as evidence. The primary sources for identifying trustworthy narrators include:

- Al-Bukhārī's *Tārīkh*,
 - Ibn Abī Ḥātim,
 - Ibn Ḥibbān, and
- The book *Tahdhīb al-Kamāl*.

فصل

Section

مَنْ أَخْرَجَ لَهُ الشَّيْخَانُ عَلَيَّ قَسْمِينَ:

-أحدهما: ما احتجنا به في الأصول.

-وثانيهما: مَنْ خَرَّجَا لَهُ مَتَابَعَةً وَشَهَادَةً وَاعْتِبَارًا.

A narrator whom al-Bukhārī and Muslim have transmitted can be classified into two categories:

1. Those whose narrations were relied upon in the main body of their narrations
Those whom they transmitted for continuity, corroboration, and consideration

فَمَنْ احْتَجَّ بِهِ - أَوْ أَحَدُهُمَا - وَلَمْ يُوثَّقْ، وَلَا عُمِّرَ: فَهُوَ ثِقَةٌ، حَدِيثُهُ قَوِيٌّ.

وَمَنْ احْتَجَّ بِهِ - أَوْ أَحَدُهُمَا - وَتُكَلِّمَ فِيهِ:

فِتَارَةٌ يَكُونُ الْكَلَامُ فِيهِ تَعْنَتًا، وَالْجَمْهُورُ عَلَى تَوْثِيقِهِ، فَهَذَا حَدِيثُهُ قَوِيٌّ أَيْضًا . وَتَارَةٌ يَكُونُ الْكَلَامُ فِي تَلْيِينِهِ وَحِفْظِهِ،

لَهُ اعْتِبَارٌ، فَهَذَا حَدِيثُهُ لَا يَنْحَطُّ عَنْ مَرْتَبَةِ (الْحَسَنِ) الَّتِي قَدْ نُسِمِيهَا): مِنْ أَدْنَى دَرَجَاتِ الصَّحِيحِ) . فَمَا

فِي "الْكِتَابِينَ" بِحَمْدِ اللَّهِ رَجُلٌ احْتَجَّ بِهِ الْبُخَارِيُّ أَوْ مُسْلِمٌ فِي الْأَصُولِ وَرَوَايَاتُهُ ضَعِيفَةٌ، بَلْ حَسَنَةٌ أَوْ صَحِيحَةٌ.

So, regarding narrators cited by al-Bukhārī and Muslim:

- If they relied upon a narrator—or even one of them did—without questioning his reliability or casting doubt, then he is considered trustworthy, and his hadith is strong.

- If they discussed or scrutinized the narrator, this can take two forms:

1. Strict scrutiny: The majority affirm his trustworthiness; in this case, his hadith is still strong.

Mild concern regarding memory or precision: Here, the hadith does not fall below the rank of ḥasan, which can be considered among the lowest degrees of ṣaḥīḥ.

Thus, in the two Ṣaḥīḥ collections, praise be to Allah, there is no narrator whom al-Bukhārī or Muslim relied upon in the uṣūl whose narration is weak; rather, it is either ḥasan or ṣaḥīḥ.

ومن خَرَجَ له البخاريُّ أو مسلمٌ في الشواهد والمتابعات، ففيهم مَنْ في حِفْظِهِ شيءٌ، وفي توثيقه تردُّدٌ. فكلُّ مَنْ خَرَجَ له في "الصحيحين"، فقد قَفَرَ القنطرة. فلا مَعْدِلَ عنه، إلا ببرهانٍ بَيِّنٍ

As for those whom al-Bukhārī or Muslim cited in the shawāhid (supporting narrations) or in follow-up chains (mutāba‘āt): Among them are narrators whose memory may have minor lapses, or whose reliability is somewhat debated. Nevertheless, anyone cited in the Ṣaḥīḥayn has “crossed the bridge”—meaning they have reached a threshold of acceptance—and there is no reason for dismissing them except by clear and decisive evidence.

نعم، الصحيح مراتب، والثقات طبقات: فليس مَنْ وُثِّقَ مطلقاً كَمَنْ تُكَلِّمُ فيه، وليس مَنْ تُكَلِّمُ في سوءِ حفظه

واجتهاده في الطلب كَمَنْ ضَعَّفوه، ولا مَنْ ضَعَّفوه ورَوَوْا له كَمَنْ تركوه، ولا مَنْ تركوه كَمَنْ أتهموه وكذبوه. فالترجيح

يَدْخُلُ عند تعارضِ الروايات. وَحَصَرُ الثقاتِ في مصَنَّفِ كالمُتَعَدِّرِ، وَضَبْطُ عَدَدِ المجهولين مستحيل!

فأما مَنْ ضَعَّفَ، أو قيل فيه أدنى شيءٍ: فهذا قد أَلْفَتْ فيه مختصراً سَمِيئته بـ "المغني"، وبَسَطْتُ فيه مؤلفاً سَمِيئته

بـ "الميزان".

Indeed, ṣaḥīḥ is of levels, and the trustworthy have their ranks:

- One who is universally vouched for is not like one whose reliability is debated
- One whose memory or diligence in seeking knowledge was questioned is not like one who was declared as weak

One who was ignored is not like one who was accused or openly called a liar

Thus, preference comes into play when reports conflict, and limiting the trustworthy in a compilation is almost impossible, while pinning down the number of unknown narrators is unfeasible. As for those who were weakened or criticized in the least of ways, I have compiled a concise work called “al-Mughni”, and expanded it into a full treatise named “al-Mizān”.

فصل

Section

ومن الثقات الذين لم يُجرح لهم في "الصحيحين" خلُقٌ، منهم:

- من صحَّح لهم الترمذي، وابن خزيمة. ثم:

- من روى لهم النسائي، وابن حبان، وغيرهما. ثم:

- من لم يُضعفهم أحدٌ، واحتج هؤلاء المصنفون بروايتهم.

Among the trustworthy narrators who were not cited in the *Ṣaḥīḥayn*, there are:

- Those authenticated by al-Tirmidhī and Ibn Khuzaymah.
- Those narrated by al-Nasā'ī, Ibn Ḥibbān, and others.
- Those whom no one has deemed weak, and whose narrations were relied upon by these compilers.

وقد قيل في بعضهم: "فلان ثقة"، "فلان صدوق"، "فلان لا بأس به"، "فلان ليس به بأس"، "فلان محله

الصدق"، "فلان شيخ"، "فلان مستور"، "فلان روى عنه شعبة، أو مالك، أو يحيى". وأمثال ذلك، ك: "فلان

حسن الحديث"، "فلان صالح الحديث"، "فلان صدوق إن شاء الله"

It has been said of some of them:

- "So-and-so is trustworthy."
- "So-and-so is truthful (ṣadūq)."
- "So-and-so is acceptable (lā ba'sa bihi)."
- "So-and-so has no flaw (mā fihi ba's)."
- "So-and-so's place is truthfulness (maḥalluhu al-ṣidq)."
- "So-and-so is a scholar (shaykh)."
- "So-and-so is hidden (mastūr)."

"So-and-so narrated from Shu'bah, or Mālik, or Yaḥyā."

Other expressions of similar meaning include:

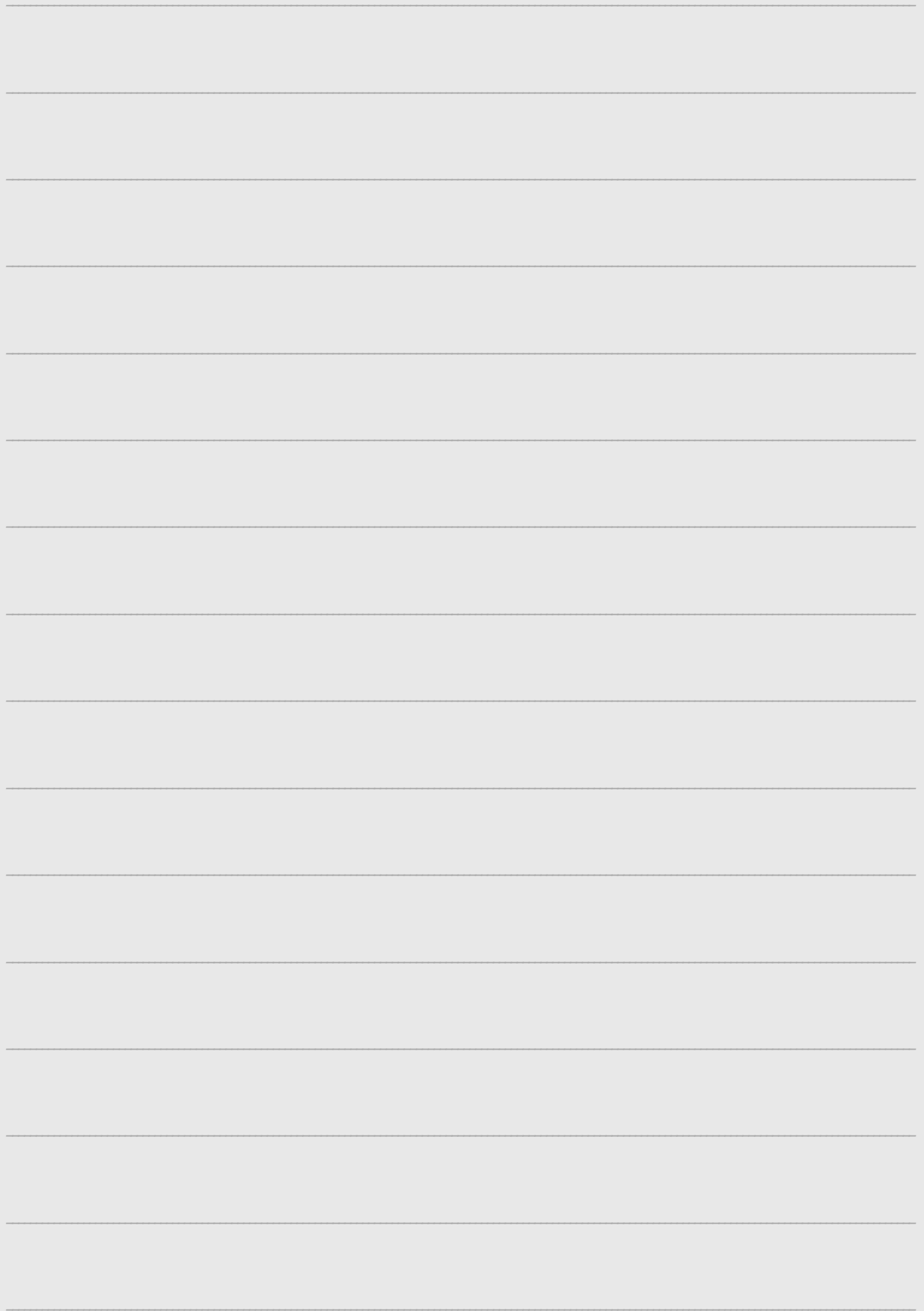
- "So-and-so has good ḥadīth (ḥasan al-ḥadīth)."
- "So-and-so is sound in ḥadīth (ṣāliḥ al-ḥadīth)."
- "So-and-so is truthful, Allah willing (ṣidūq, in shā' Allāh)."

فهذه العبارات كلها جيّدة، ليست مُضعفةً لحال الشيخ. نعم، ولا مُرقبةً لحديثه إلى درجة الصّحة الكاملة المتفق

عليها، لكن كثيرٌ ممن دكرنا مُتجادبٌ بين الاحتجاج به وعدمه.

All of these expressions are commendable; they do not diminish the standing of the scholar. Indeed, they do not elevate the ḥadīth to the level of fully agreed-upon ṣaḥīḥ, yet many of those we have mentioned occupy a position oscillating between being relied upon and not being relied upon.

NOTES

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وقد قيل في جماعاتٍ: "ليس بالقويّ، واحتجّ به". وهذا النسائيّ قد قال في عدّةٍ: "ليس بالقويّ"، ويُخرّج لهم في كتابه. قال: "قولنا: (ليس بالقوي) ليس بجرّحٍ مُفسدٍ"

It has also been said of certain groups: "He is not strong, yet he has been acted upon." An-Nasā'ī, in several instances, remarks "not strong" and yet cites them in his book. He explains: "Our statement 'not strong' is not a criticism that invalidates [the report]."

والكلامُ في الرّوايةِ يَحْتَاجُ إلى وَرَعٍ تامٍّ، وبراءةٍ مِنَ الهوى والميل، وخبرةٍ كاملةٍ بالحديث، وعِلْمِهِ، ورجاله. ثم نحن نفتقِرُ إلى تحرير عباراتِ التعديلِ والجرحِ، وما بين ذلك مِنَ العباراتِ المَتَجَادِبَةِ. ثم أهمُّ مِنْ ذلك، أن نَعْلَمَ بالاستقراءِ التامِّ عُرْفَ ذلك الإمامِ الجُهَيْدِ، واصطلاحه، ومقاصده، بعباراته الكثيرة

Discussion of the narrators requires complete piety, freedom from personal bias or inclination, and thorough experience with the ḥadīth, its defects, and its transmitters. Moreover, we require a definitive compilation of the phrases used for *ta'dīl* (commendation) and *jarḥ* (criticism), and of the expressions that lie between them. Most importantly, we must attain a full understanding—through careful study—of the conventions, terminology, and intentions of that leading scholar, as reflected in his numerous statements.

أما قولُ البخاري: "سكتوا عنه"، فظاهرها أنهم ما تعرّضوا له بجرّحٍ ولا تعديلٍ. وعَلِمْنَا مقصده بها بالاستقراء، أنها بمعنى: "تركوه". وكذا عادته إذا قال: "فيه نظر"، بمعنى أنه: "مُتَّهَمٌ"، أو: "ليس بثقة". فهو عنده أسوأُ حالاً من: "الضعيف". وبلاستقراء، إذا قال أبو حاتم: "ليس بالقويّ"، يُريد بها: أن هذا الشيخ لم يبلُغْ درجةَ القويّ الثبّت. والبخاريُّ قد يُطلقُ على الشيخ: "ليس بالقويّ"، ويريد أنه: "ضعيف"

As for al-Bukhārī's statement, "They were silent about him" (*sakatū 'anhu*), its apparent meaning is that they neither praised nor criticized him. Through careful examination, however, we understand that his intent was: "they left him alone". Similarly, when he says, "It requires consideration" (*fīhi naẓar*), he means that the narrator is "suspect" or "not reliable". In Bukhārī's view, this is worse than "weak". By systematic study, we see that when Abū Ḥātim says, "not strong", he intends that the narrator did not reach the level of a strong, reliable transmitter. Likewise, when Bukhārī describes a narrator as "not strong," he means: weak.

ومن ثمّ، قيل تجبُ حكاية الجرح والتعديل: "فَمِنْهُمْ مَنْ نَفْسُهُ حَادٌّ فِي الْجَرَحِ، وَمِنْهُمْ مَنْ هُوَ مُعْتَدِلٌ، وَمِنْهُمْ مَنْ هُوَ مُتْسَاهِلٌ". فالحادُّ فيهم: يحيى بن سعيد، وابن معين، وأبو حاتم، وابن خراش، وغيرهم. والمعتدلُ فيهم: أحمد بن حنبل، والبخاريّ، وأبو زُرْعَةَ. والمتساهلُ ك: الترمذيّ، والحاكم، والدارقطنيّ في بعض الأوقات

Hence, it has been said that the narration of criticism and accreditation is obligatory. Among the scholars, there are those whose approach is strict in *jarḥ*, those who are moderate, and those who are lenient. The strict scholars include Yahyā ibn Sa'īd, Ibn Ma'īn, Abū Ḥātim, Ibn Khirāsh, and others. The moderate are Aḥmad ibn Ḥanbal, al-Bukhārī, and Abū Zur'ah. The lenient, for example, are al-Tirmidhī, al-Ḥākim, and al-Daraqutnī in certain instances.

وقد يكون نَفْسُ الإمام — فيما وافق مذهبه، أو في حالِ شيخه — أَلطَفَ منه فيما كان بخلاف ذلك. والعِصْمَةُ
للأنبياءِ والصدّيقين وحُكَّامِ القِسْطِ

It may also be that the temperament of an Imam—whether in accordance with his own methodological approach or in the context of his teacher—is more gentle in some matters than in others. True infallibility, however, belongs only to the Prophets, the truthful, and the just rulers.

ولكنَّ هذا الدينَ مؤيَّدٌ محفوظٌ من الله تعالى، لم يجتمع علماءؤه على ضلالة، لا عمدًا ولا خطأ. فلا يجتمع اثنانِ على توثيقِ ضعيف، ولا على تضعيفِ ثقة. وإنما يقع اختلافُهم في مراتبِ القُوَّةِ أو مراتبِ الضعف. والحاكمُ منهم يتكلَّمُ بحسبِ اجتهاده، وقُوَّةِ معارفه. فإن قُدِّرَ خطؤه في نقده، فله أجرٌ واحدٌ، والله الموفق.

But this religion is divinely supported and preserved by Allah. Its scholars have never collectively erred in misguidance—neither intentionally nor by mistake. No two scholars ever unite in declaring a weak narrator reliable, nor in declaring a trustworthy one weak. Differences arise only in the degrees of strength or weakness. Each expert speaks according to his own effort (*ijtihad*) and the extent of his knowledge. And if an error occurs in his criticism, he receives a single reward—and Allah grants success.

وهذا فيما إذا تكلموا في نقدِ شيخ، ورَدَ شيءٌ في حِفْظِهِ وَعَاطِهِ. فإن كان كلامُهم فيه من جهةٍ مُعْتَقَدِهِ، فهو على مراتب: فمنهم:

-مَنْ بَدَعْتُهُ غَلِيظَةً. ومنهم:

-مَنْ بَدَعْتُهُ دُونَ ذَلِكَ ومنهم:

-الداعي إلى بدعته. ومنهم:

-الكافُّ، وما بَيْنَ ذَلِكَ

And this applies when they speak in evaluating a teacher, pointing out some flaw in his memory or transmission. If their critique stems from their creed, it falls into several levels:

- Some whose innovation is severe
- Some are less severe
- Some call to their innovation

Some do not, and there are degrees between this

فمتى جَمَعَ العِلَظَ والدعوة، تُجَنَّبُ الأخذُ عنه. ومتى جَمَعَ الحِفَّةَ والكفَّ، أخذوا عنه وقَبِلُوهُ. فالعِلَظُ ك: غُلَاةُ الخوارج، والجهمية، والرافضة. والحِفَّةُ ك: التشيع، والإرجاء. وأمَّا مَنْ استحلَّ الكذبَ نَصْرًا لِرَأْيِهِ كالحِطَّائِيَّةِ، فبالأولى رُدُّ حديثه.

Thus, when severity is combined with innovation, one should avoid taking knowledge from him. Conversely, when lightness is combined with restraint, his transmission is generally accepted and relied upon. Severity is exemplified by the extremists among the Khawarij, the Jahmiyyah, and the Rafidhah. Lightness is exemplified by followers of Shi'ism or the Murji'ah. As for those who justify lying to support their view, such as the Khattabiyyah, their hadiths are to be rejected outright.

قال شيخنا ابنُ وَهْبٍ: العقائدُ أوجبَتِ تكفيرَ البعضِ للبعض، أو التبديع، وأوجبَتِ العَصِيَّةَ. ونشأ من ذلك الطعنُ بالتكفيرِ والتبديع، وهو كثيرٌ في الطبقةِ المتوسِّطةِ من المتقدمين. والذي تَقَرَّرَ عندنا: أنه لا تُعْتَبَرُ المذاهبُ في الرواية، ولا تُكْفَرُ أهلُ القبلة، إلا بإنكارٍ مُتواترٍ من الشريعة. فإذا اعتَبَرْنَا ذلك، وانضمَّ إليه الورعُ والضبطُ والتقوى: فقد حَصَلَ مُعْتَمَدُ الرواية. وهذا مذهبُ الشافعيِّ - رضي الله عنه - ، حيث يقول: "أقبلُ شهادةَ أهلِ الأهواءِ، إلا الحِطَّائِيَّةَ من الرِّوَاْفِضِ"

Our teacher Ibn Wahb said: Theologies have led some to declare others unbelievers or innovators, and have given rise to partisanship. From this arose much criticism of disbelief and innovation.

This is especially found in the middle generations of the predecessors. What we have established is that sects or doctrinal positions are not to be considered in evaluating narration, nor is one to declare the people of the Qiblah unbelievers, except in the case of a denial of a well-known injunction of the Sharia. If this principle is combined with piety, accuracy, and God-consciousness, then the narration becomes reliable and authoritative. This reflects the madhhab of al-Shafi'i, who said: *"I accept the testimony of people of differing views, except for the Khatibiyya among the Rāwafid."*

قال شيخنا: وهل تُقبَلُ روايةُ المبتدِعِ فيما يؤيِّدُ به مذهبه؟ فَمَنْ رأى رَدَّ الشهادةِ بِالثُّهْمَةِ، لم يَقْبَل. ومَنْ كان داعيةً مُتْجَاهِرًا بِبدعته، فَلْيَتْرِكْ إهانةً له، وإخماداً لمذهبه. اللهم إلا أن يكون عنده أثرٌ تفرَّدَ به، فنُقَدِّمُ سَمَاعَهُ منه. ينبغي أن تُتَفَقَّدَ حالُ الجراحِ مع مَنْ تكلَّم فيه باعتبار الأهواء: فإن لآخ لك انحرافُ الجراح، ووجدت توثيقَ الجروح من جهةٍ أخرى، فلا تُحْفِلْ بالمنحرفِ وبعَمْرِهِ المبهَم. وإن لم تجد توثيقَ المغموز، فتأنَّ وترَفَّقْ

Our teacher said: "And should the narration of an innovator be accepted when it supports his own sectarian views? Whoever considers the testimony of such a one nullified by mere accusation does not accept it. Whoever is a flagrant promoter of his innovation should be left aside, to belittle him and to suppress his sectarian influence. Except, of course, if he possesses a unique report transmitted from him, in which case his hearing (samā') may be given precedence.

It is essential to carefully examine the condition of the one criticized alongside those who have spoken about him, taking sectarian inclinations into account. If you observe the critic's deviation but find corroboration from another source for the criticized narrator, then do not give weight to the biased or ambiguous critique. If no corroboration exists, proceed with caution and gentleness."

قال شيخنا ابنُ وَهْبٍ رحمه الله:

ومن ذلك: الاختلافُ الواقعُ بين المتصوِّفةِ وأهلِ العلمِ الظاهرِ، فقد وَقَعَ بينهم تناهُرٌ أوجبَ كلامَ بعضهم في بعض. وهذه عَمْرَةٌ لا يَخْلُصُ منها إلا العالمُ الوافي بشواهدِ الشريعة. ولا أَحْصُرُ ذلك في العلمِ بالفروع، فإنَّ كثيراً من أحوالِ المحقِّقين من الصوفية لا يَفِي بتمييزِ حَقِّه من باطله علمُ الفروع. بل لا بُدَّ من معرفةِ القواعدِ الأصوليةِ، والتمييزِ بين الواجبِ والجائزِ، والمستحيلِ عقلاً، والمستحيلِ عادةً

Our teacher, Ibn Wahb, said: "And among this is the difference that occurred between the Sufis and the literalists. Disagreements arose between them, which led some to speak critically of others. This is a state of confusion from which only a scholar fully versed in the evidences of the Sharia can emerge safely. And I do not confine this to knowledge of the detailed legal rulings, for many of the conditions of the pious Sufis cannot be properly distinguished in terms of truth or falsehood by knowledge of the *furū'* alone. Rather, it is necessary to know the fundamental principles and to distinguish between what is obligatory and what is permissible, between what is impossible logically and what is impossible by customary norms."

وهو مقامٌ حَظِر، إذ القادِحُ في مُحَقِّقِ الصُّوفيةِ داخلٌ في حديث: (مَنْ عَادَى لي وَلِيًّا، فقد بارَزَني بالمِحارِبَةِ). والتاركُ لِإنكارِ الباطلِ مِمَّا سَمِعَهُ مِنْ بعضهم تاركٌ للأمرِ بالمعروفِ والنهي عن المنكر.

This is a perilous station, for one who criticizes a devout Sufi enters into the meaning of the Prophet's saying: "Whoever shows enmity to My waliyy, has indeed declared war against Me." And the one who refrains from denouncing falsehood among what he has heard from some of them, he is neglectful of the duty of enjoining what is right and forbidding what is wrong.

ومن ذلك: الكلامُ بسبب الجهل بمراتب العلوم، فيحتاجُ إليه في المتأخرين أكثر. فقد انتشرت علومُ للأوائل وفيها حقٌّ: كالحسابِ والهندسةِ والطبِّ، وباطلٌ: كالقولِ في الطبيعياتِ وكثيرٍ من الإلهياتِ وأحكامِ النجوم. فيحتاجُ القادحُ أن يكون مُميّزاً بين الحقِّ والباطلِ، فلا يُكفّرَ مَنْ ليس بكافرٍ، أو يقبلَ رواية الكافر

And from this: criticism arises due to ignorance of ranking of sciences, and this is needed more for the later generations. Certain sciences were widespread among the early scholars, containing truth, such as arithmetic, geometry, and medicine, and falsehood, such as speculations in natural philosophy, much of metaphysics, and astrological rulings. Hence, the critic must be discerning between truth and falsehood, so that he neither declares a non-believer one who is not nor accepts the narration of a disbeliever indiscriminately.

ومنه: الخللُ الواقعُ بسببِ عدمِ الورعِ، والأخذِ بالتوهمِ، والقرائنِ التي قد تتخلفُ . قال - صلى الله عليه وسلم) :-
الظنُّ أكذبُ الحديثِ) . فلا بُدُّ من العلمِ والتقوى في الجرحِ. فلصعوبةِ اجتماعِ هذهِ الشرائطِ في المزكّين، عَظُمَ خَطَرُ
الجرحِ والتعديلِ

And from this: the flaw that arises due to lack of piety, reliance on conjecture, and on indications that may be misleading. The Prophet ﷺ said: "Assumption is the most false of speech." Therefore, knowledge and piety are essential in criticizing a narrator. Because it is difficult to find these conditions combined in the those who praise, the risk inherent in evaluating narrators is great.

المؤتلف والمختلف

Al-Mu'talaf & Al-Mukhtalaf

فَنُ وَاَسْعُ مُهْمٌ، وَأَهْمُهُ مَا تَكَرَّرَ وَكَثُرَ. وَقَدْ يَنْدُرُ ك: أَجْمَدُ بْنُ عُجَيَانَ، وَأَبِي اللَّحْمِ، وَابْنِ أَتَشِ الصَّنْعَائِيِّ، وَمُحَمَّدُ بْنُ عَبَادَةَ الْوَاسِطِيِّ الْعِجْلِيِّ، وَمُحَمَّدُ بْنُ حُبَّانِ الْبَاهِلِيِّ، وَشُعَيْثُ بْنُ مُحَرَّرٍ. وَاللَّهُ أَعْلَمُ.

This is a broad and important discipline, the most significant of which are those narrations who are repeatedly mentioned and widely cited. Rare examples include: Ajmad ibn 'Ujyān, Aabī al-Laḥm, Ibn 'Atash al-Ṣan'ānī, Muḥammad ibn 'Abādah al-Wāsiṭī al-'Ijlī, Muḥammad ibn Ḥubbān al-Bāhilī, and Shu'ayth ibn Muḥarrar. And Allah knows best.

