A treatise explaining the definitions related to the science of Usoolul Hadeeth

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BIBLIOGRAPHY
This treatise explains a few definitions used in the subject of Usoolul Hadeeth.

USOOLUL HADEETH: This is a science through which a person becomes aware of the status of a Hadeeth.

THE PURPOSE OF USOOLUL HADEETH: To know the status of Hadeeth, to be able to practice on the accepted Hadeeth and avoid those that are not acceptable.

HADEETH: The words, actions and approval (Taqreer) of Rasulullah (Sallallaahu Alayhi wa Sallam), the Sahaabah Kiraam (Radhiyallaahu Anhum) and the Taabi’een (Alayhimur Rahmah). This is also sometimes termed Khabar and Athar.

Taqreer means that someone done or said something in front of Rasulullah (Sallallaahu Alayhi wa Sallam) and he did not comment on it or disapprove of it. In other words, his silence was a tacit approval. (As mentioned in Fat’hul Mulhim Sharah Muslim).
The chain of narrators is known as Tareeq and Sanad.

Example: Imam Bukhaari (Rahmatullaahi Alayh) records:

حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنَا يَزِيدُ بْنُ أَبِِ عُبَيْدٍ عَنْ سَلَمَةَ قَالَ

سَمَعْتُ النَّبِيَّ صَلَّّ اللََُّّ عَلَيْهِ وَسَلَّمَ يَقُولُ:

مَنْ يَقُلْ عَلَََّ مَا لَـمْ أَقُلْ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنْ النَّارِ

The Sanad or Tareeq is from the beginning till Salamah and the Matan is from من يقل till the end.
TYPES OF HADEETH

Hadeeth is of two types: (a) Khabar Mutawaatir and (b) Khabar Waahid.

MUTAWAATIR

A Hadeeth that has been narrated, from beginning to end, with many Asnaad and by so many Raawis in every era that it is logically not possible for all of them to lie.

There are five conditions for a Hadeeth to be classified as Mutawaatir:

1. There must be many Asnaad (Asnaad is the plural of Sanad) for the Riwaayat.

2. There are so many Raawis that it is impossible for all of them to be unanimous on a lie.

3. From the beginning till the end of the Sanad, there are many Raawis in every Tabqah.

4. The last Raawi relates something that he saw or heard (Amre Hissi).

5. Through the Riwaayat the listener receives Ilmul Yaqeen. Some have classified this point as a benefit of Mutawaatir and not a condition.

When the conditions mentioned above are found, then the narration will be classified as Mutawaatir.
NOTE: If although all the conditions are found but for some reason Ilmul Yaqeen (or Badeehi) is not obtained then this Riwaayat will fall under the category of MASH’HOOR.

The Hadeeth mentioned above is an example of Mutawaatir.

**KHABAR WAAHID**

خبر واحد

This Hadeeth does not have as many Raawis as in the above cases.

Khabar Waahid is divided into a few types.

With regard to its end, it is divided into three types:

1) **MARFOO’** مَرْفُوع

The Sanad of this Hadeeth goes right up to Rasulullah Sallallaahu Alayhi wa Sallam.

2) **MAUQOOF** مَوْقُوع

The Sanad of this Hadeeth ends on a Sahaabi.

3) **MAQTOO’** مَقْطُوع

The Sanad of this Hadeeth ends on a Tabi’ee.
The second division of Khabar Waahid is with regards to the amount of Raawis and is divided into three types:

1) **MASH’HOOR مشهور**: A Hadeeth Ghayr Mutawaatir; in every level (Tabqah) there are minimum three, or more Raawis. Some Muhadditheen call this Riwaayat ‘Mustafeedh’.

Example of a Mash’hoor Hadeeth:

قَوَالُ الَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُنَّ أَحْبَبِ إِلَيْهِ مِنَ وَلَدِيَّ مِنْ وَلَدِيَّ

2) **AZEEZ عزیز**: There are at least two Raawis in every category.

3) **GHAREEB غَرِیب**: There is only one Raawi in a certain category. This is also called ‘Fard’.
The third division of Khabar Waahid is with regards to the qualities and conditions of the Raawi. This division has sixteen types:

1) **SAHEEH LIDHAATIH** صحيح لذاته:

All the Raawis are perfect and have complete Adaalat and Dhabt. Also, the Sanad is Muttasil and not Mu’allal or Shaaz.

Adaalat means they were people of Taqwa, truthfulness, did not commit major sins and if per chance they did then they resorted to Taubah, tried their best to stay away from minor sins, etc.

Dhabt means they were intelligent, possessed good memories, remembered the words of the narration without change, etc.

2) **HASAN LIDHAATIH** حسن لذاته:

Where the Raawi has a weakness in Dhabt only but the rest of the conditions of Saheeh Lidhaatih are found.

3) **DHA’EEF** ضعيف:

The conditions of Saheeh and Hasan are not found in the Raawi.
4) **SAHEEH LIGHAYRIH** صحيح لغيره:

A Hadeeth which is actually Hasan Lidhaatih but the Asnaad are so much that the weakness in the Hifth of the Raawi is not considered (not taken seriously).

5) **HASAN LIGHAYRIH** حسن لغيره:

It is that Dha’eef Hadeeth which has many Sanads.

6) **MAUDHOO’** موضوع:

A Hadeeth in which a Raawi has been branded as a liar, or fabricated and referred it to Rasulullah Sallallaahu Alayhi wa Sallam or a Sahaabi. He has attributed a fabricated Riwaayat to Rasulullah Sallallaahu Alayhi wa Sallam.

7) **MATROOK** متروك:

A Raawi is suspected of speaking lies, or the Riwaayat is contrary to the known and established laws of Deen.
8) **SHAAZ** شاذ:

The Raawi is reliable but it opposes a Jamaat who are more reliable than him.

9) **MAHFOOTH** محفوظ:

The Raawi is ‘Authaq’ (most reliable) but his narration is in conflict with another narration whose Raawi is less than him in Dhabt, etc.

10) **MUNKAR** منكر:

The Raawi is Dha’eef and his narration is in conflict with a Raawi who is stronger than him.

11) **MA’ROOF** معروف:

The Raawi is strong but his Riwaayat is in conflict with a Raawi who is weaker than him.

12) **MU’ALLAL** معالل:

A Hadeeth wherein there is a subtle weakness (Illat Khafiyyah) which weakens the Hadeeth and can only be found by an expert.
13) **MUDHTARIB** مضطرب:

A Hadeeth wherein there are contradictions in the Sanad and/or Matan (text) and it is not possible to make a decision on it.

14) **MAQLOOB** مقلوب:

A Hadeeth wherein a mix-up in the Sanad or Matan has taken place in error, or a name of a Raawi has been substituted with the name of another Raawi, also in error.

15) **MUSAHHAF** مصحّف:

The text in the Hadeeth is correct and in the correct sequence but an error has been made in the Harakaat (diacritical signs), Sakanaat or Niqaat.

16) **MUDRAJ** مدرج:

A Hadeeth wherein a Raawi adds his own Kalaam and now it is thought to be a part of the actual Hadeeth.
The fourth division of Khabar Waahid is related to the Raawis in the Sanad; sometimes a name can be dropped off or is mentioned:

1) **MUTTASIL متّصل:**

No Raawi is missing, from beginning to end.

2) **MUSNAD مسنَد:**

The Sanad reaches Rasulullah Sallallaahu Alayhi wa Sallam.

3) **MUNQATI’ منقطع:**

In this Sanad one or more Raawis are not mentioned and it can be in various parts of the Sanad, not necessarily in sequence.

4) **MU’ALLAQ معلّق:**

When one or more Raawis are missing from the beginning part of the Sanad and omitted by the compiler.
5) **MU’DHAL** معضل:

Is when two or more Raawis are missing in the middle of the Sanad, in sequence, whether omitted by the compiler (Musannif) or not.

6) **MURSAL** مرسل:

When a Raawi is missing towards the end of the Sanad, after a Taabi’ee. Example: A Taabi’ee says:

قال رسول الله صلى الله عليه وسلم

7) **MUDALLAS** مدلّس:

The Raawi has the habit of omitting the name of his Shaykh or the Shaykh’s Shaykh.

NOTE: If all the Raawis are Thiqah then that is a Maqbool (accepted) Riwaayat. If all the Raawis are not Thiqah then that is a Mardood (rejected) Riwaayat.

A Hadeeth in itself is never Mardood. It is termed as Mardood because of a Raawi being unreliable, etc.
The fifth division of Khabar Waahid is related to the words used when narrating the Hadeeth and this is of two types:

1) **MU’AN’AN** معنعن:

The word ‘An’ is used in this Hadeeth, also referred to as An’an عَنْعَنْ.

2) **MUSALSAL** مسلسل:

A Hadeeth in which the words of narration or wordings of the Sanad are the same throughout.

**THE COMMON WORDS USED:**

The Muhadditheen usually use the following words:

حَدَثَنِيْنِيْنِ، أَخْبَرَنِيْنِ، أَنْبَأَنِيْنِ، أَخْبَرَنَا، أَنْبَأَنَا، قَرَأْتُ، قَالَ لِيُ، فَلَانَّ، ذَكَرَ لِيُ فَلَانَّ، رَوَى لِيُ فَلَانَّ، كَتَبَ إِلَيْ فَلَانَّ، عَنْ فَلَانٍ، قَالَ، فَلَانَّ، ذَكَرَ فَلَانَّ، رَوَى فَلَانَّ، كَتَبَ فَلَانَّ،
DIFFERENCE BETWEEN HADDATHANEE AND AKHBARANEE

According to the Mutaqaddimeen (former scholars) there is no difference between the two. According to the Muta’akh-khireen (latter scholars) there is the following difference:

If the Ustadh recites and the student listens then the student will narrate with the word Haddathanee. If there is more than one student then the word Haddathanaa is used.

If the student recites and the Ustadh listens then the student will use the word Akhabaranee and if more than one student then Akhbaranaa is used.
THE BOOKS OF HADEETH

The first division related to formation and sequence is divided into nine types:

1) **JAAMI'**  جامع:

This book contains Tafseer, Aqaa'id, Aadaab, Manaaqib, Siyar, Fitan, signs of Qiyaamah, etc. Examples: Bukhaari, Tirmidhi.

2) **SUNAN**  سنن:

The chapters in this book are according to the Abwaab of Fiqh. Examples: Sunan Abu Dawood, Sunan Nasa’i, Sunan ibni Maajah.

3) **MUSNAD**  مسند:

The book is arranged according to the status of the Sahaabah, or according to the sequence of the Huroof (alphabets), or according to their respective times of acceptance of Islam. Examples: Musnad Ahmad, Musnad Daarimi.
4) **MU’JAM معجم**:

The sequence is according to Ustadhs. Example Mu’jam Tabraani.

5: **JUZ’ جزء**:

Ahaadeeth related to a single topic are in this book. Examples: Juz’ul Qiraa’ah, Juz’ Rafa’ Yadayn of Imam Bukhaari, Juz’ul Qiraa’ah of Imam Bayhaqi.

6. **MUFRAD مفرد**:

In this book all the narrations belong to one person.

7. **GHAREEB غريب**:

The narrations of one Muhaddith are recorded in it and they are the Mutafarridaat of the Shaykh from a single Shaykh.

8) **MUSTAKHRAJ مستخرج**:

The ‘extras’ or Zawaa’id, meaning; additional Hadeeth to supplement the current work of a Hadeeth book are recorded here, with extra Sanads. Example: Mustakhraj Abu Uwaanah.
9. **MUSTADRAK**

A compilation of Ahaadeeth based on the same Shuroot (conditions) as stipulated by another compiler of Hadeeth and the additional narrations of that compilation are in this one. Example: Mustadrak Haakim. This is based on the same Shuroot as used by Imam Bukhaari and Imam Muslim.

**The second division is based on acceptance and non-acceptance and is divided into five types:**

1) **THE FIRST TYPE**: All the Ahaadeeth in this compilation are Saheeh. Examples: Mu’attaa Imam Maalik, Saheeh Bukhaari, Saheeh Muslim, Saheeh ibni Hibbaan, Saheeh Haakim, Saheeh ibni Khuzaymah, Saheeh ibni Uwaanah, Saheeh ibni Sukan, etc.

2) **THE SECOND TYPE**: This compilation has all types of narrations; Saheeh, Hasan, Dha’eef, but can be used for Hujjat because the Dha’eef Riwaayaat in this compilation are close to Hasan. Examples: Sunan Abu Dawood, Jaami’ Tirmidhi, Sunan Nasa’i, Musnad Ahmad.

3) **THE THIRD TYPE**: A compilation with all categories of narrations; Hasan, Saalih, Munkar, etc. Examples: Sunan ibni Maajah, Musnad Abu Dawood Tayaalisi, Ziyaadaat ibni Ahmad ibni Hambal, Musnad Abdur Razzaaq, Musnad Sa’eed ibni Mansoor, Musannaf Abu Bakr ibni Shaybah, Musnad Abu Ya’laa Mausali, Musnad Bazzaar, Musnad ibni Jareer, Tahzeeb ibni Jareer, Ta’reekh ibni Mardawayh, Tafseer ibni Mardawayh,
Al Mu’jamul Kabeer of Imam Tabraani, and his Al Mu’jamul Awsat and Al Mu’jamus Sagheer, Daaru Qutni, Gharaa’ib Daaru Qutni, Hulyah of Abu Nu’aym, Sunan Bayhaqi and also his Shu’abul Imaan.

4) **THE FOURTH TYPE**: All the Riwaayaat in this compilation are Dha’eef, except for a few. Examples: Nawaadirul Usool Hakeem Tirmidhi, Ta’reekhul Khulafaa Suyuti, Ta’reekh ibni Najjaar, Musnadul Firdaus Daylami, Kitaabudh Dhu’afa’ Uqayli, Kaamil ibni Adi, Ta’reekh Khateeb Baghdadi, Ta’reekh ibni Asaakir.

5) **THE FIFTH TYPE**: A compilation with Maudhoo’ narrations. Examples: Maudhoo’aat ibni Jauzi, Maudhoo’aat Mohammed Taahir Neharwaani, Risaalah feemaa yajibu hifzu hu lin naazir of Shah Waliyullah Dehlawi.

**THE SIHAAH SITTAH**

The Sihaah Sittah are six Hadeeth compilations;

1. Saheeh Bukhaari,
2. Saheeh Muslim,
3. Jaami’ Tirmidhi,
4. Sunan Nasa’i,
5. Sunan Abu Dawood

Some Muhadditheen have counted Mu’attaa Imam Maalik in place of ibni Maajah and some have counted Musnad Daarimi in its place.

THE SEQUENCE OF THE SIHAH SITTAH
First is Bukhaari, second Muslim, third Abu Dawood, fourth Nasa’i, fifth Tirmidhi and sixth ibni Maajah.

THE MADHAHIB OF THE COMPILERS

Imam Bukhaari was a Mujtahid with leanings towards the Shaafi’ee Madhab.

Imam Muslim was a Shaafi’ee.

Imam Abu Dawood was a Hambali. Some have said Shaafi’ee.

Imam Nasa’i was Shaafi’ee.

Imam Tirmidhi was Shaafi’ee

Imam ibni Maajah was Shaafi’ee.
**JARH AND TA’DEEL**

الـجرح و التَّعديل

This is the science of the critical analysis and screening of the narrators. Various words are used by the Muhadditheen in this science.

Ta’deel refers to words used to praise a narrator and substantiating his authenticity.

Jarh refers to words used to criticise a narrator or declare him as unreliable in the narration of Hadeeth.

**A FEW EXAMPLES OF THE WORDS OF TA’DEEL**

ثبت حجة ، ثبت حافظ ، ثقة متقن ، ثقة ثبت ، ثقة ، صدوق ، لا

بأس به ، ليس بأس ، محله الصدق ، جيد الحديث ، صالح

الحديث ، شيخ وسط ، شيخ حسن الحديث ، صدوق انشاء الله ،

صويلح ، وغيرها ،

**A FEW EXAMPLES OF THE WORDS OF JARH**

دجال ، كاذاب ، وضع يضع الحديث ، متهم بالكذب ، متفق على

تركه ، متروك ، ليس بثقة ، سكتوا عنه ، ذاهب الحديث ، فيه نظر ،
TYPES OF JARH AND TA’DEEL
There are two types; Mubham and Mufassar.

Mubham is when the fault of the Raawi is not mentioned.

Mufassar is when the fault of the Raawi is mentioned.

ACCEPTANCE AND NON ACCEPTANCE OF JARH AND TA’DEEL
Jarh Mufassar and Ta’deel Mufassar, both are unanimously accepted.

Although there is a difference of opinion on the acceptance of Mubham, the stronger opinion is that Jarh Mubham is not accepted and Ta’deel Mubham is accepted. This is the ruling of Imam Bukhaari, Imam Muslim, Imam Tirmidhi Imam Abu Dawood, Imam Nasa’i, Imam ibni Maajah and the accepted
opinion among the majority of the Muhadditheen and Fuqahaa Hanafiyyah.

**THE CONDITIONS OF ACCEPTANCE OF JARH AND TA’DEEL**

Acceptance of Ta’deel Mufassar and Jarh Mufassar are based on the following conditions: Ilm, Taqwa, Wara’, Sidq, not being bias (Muta’assib), understanding the causes (reasons) of Jarh and Ta’deel. Two other conditions for Jarh Mufassar besides not being bias are: he should not be Muta’annit (exceed the limits) and Mutashaddid (harsh and severe) in his criticism.

**A FEW MUHADDITHEEN WHO WERE MUTA’ASSIB**
Daaru Qutni and Khateeb Baghdadi.

**A FEW WHO WERE MUTA’ANNIT**
Ibni Jauzi, Umar ibni Badr Mausali, Radhi Sighaani Baghawi, Juzqaani author of Kitaabul Abaateel, Shaykh ibni Taymiyyah Harraani, Mujaddiduddeen Lughwi author of Qaamoos.

**A FEW MUHADDITHEEN WHO WERE MUTASHADDID**
Abu Haatim, Nasa’i, Ibni Ma’een, Ibni Qattaan, Yahya Qattaan, Ibni Hibbaan.
WHEN THERE IS A CLASH (TA’AARUDH) BETWEEN JARH AND TA’DEEL

There are four scenarios:

1. Jarh Mubham and Ta’deel Mubham
2. Jarh Mubham and Ta’deel Mufassar
3. Jarh Mufassar and Ta’deel Mubham
4. Jarh Mufassar and Ta’deel Mufassar

In the first two the Jarh is rejected and Ta’deel is accepted. In the second two the Jarh is accepted and the Ta’deel is rejected, on condition that the Jarh is not from a person who is Mutashaddid, Muta’assib or Muta’annit.

May Allah Ta’aala shower His special mercies and favours upon all those who strived in compiling, protecting, propagating and preserving Hadeeth, Aameen.
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