Basic Principles of Hadith

An explanatory translation of:

Khairul Usool
Fi Hadithir Rasool

By: Moulana Khair Muhammad Jaalandhri
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Khairul Usool Fi Hadithir Rasool ﷺ

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Foreword

In this booklet, the respected author has encapsulated the more relevant terminologies of Hadith. As he has stated, it would be beneficial for beginners in the field of Hadith to memorise these terminologies. For this reason, I chose to keep it as a pocket size booklet. I wish to –Insha Allah- follow this up with a more detailed English work on this subject which would certainly assist one in progressing to the higher Arabic books in this field. Generally the students of Hadith in our country commence and
terminate their study in the science of Hadith with “Sharh Nukhbah”, the masterpiece of Haafidh Ibn Hajar (رحمه الله). An easier option would be to use some English book on this subject as a prelude. In fact, The Honourable Shaykh of Syria, Shaykh 'Abdullah Sirajuddeen¹ has compiled a simple Arabic book on Usul ul Hadith for beginners entitled: 
شرح المنظومة البيقودية Its inclusion in the curriculum is greatly needed. This will be

1 He is the ustaadh of the famous Muhaddith of Syria who is currently residing in Madinah Munawwarah: Al-Muhaddith Ash-Shaykh Muhammad 'Awwamah (حفظه الله)
an ideal supplement to Sharh Nukhbah.²

Lastly, I make du'a that Allah Ta'ala accepts this humble contribution of mine to the noble field of Hadith.

Note: After each term I have added a continuous number so that the total number of terms can be seen and easily referred to. Furthermore, no part of the original book was changed. All annotations have been placed in the footnotes or in brackets.

Muhammad Ibn Moulana Haroon Abasoomar

Madrasah In' aamiyyah, Camperdown

14 Rabi’u thani 1428 A.H (01 May 2007)

² My personal opinion is that Sharh Nukhbah should not be omitted from the curriculum.
In this booklet, a few terminologies of hadith have been translated. These were extracted from the reliable sources in this field. To create ease for the reader, the references have been placed in brackets at the end of each discussion. ³

It would be extremely beneficial for the beginners in the field of hadith to memorise this booklet before attempting

³ In this edition, all references have been inserted into the footnotes.
Note: Besides the references, all other footnotes are by the translator.
to study other works on this subject.

Moulana Khair Muhammad Jaalandhri
Rahimahullah.
16 Ramadhaan, 1344 A.H.
الحمد لله وكفى، وسلام على عباده الذين أصطفى، أما بعد:

Hereunder are a few briefly mentioned terminologies of hadith. May the Almighty Allah protect me from erring and may He accept it and make it a means of benefit for beginners in the field of hadith. (Ameen)
Definition of Usool-ul-Hadith
أصول الحديث
It is a science through which the status of Ahadith are recognized.

Object of Usool-ul-Hadith
After realising the status of the Ahadith, the object is to practice upon those that are maqbool (accepted) and to discard those that are mardood (rejected).

The Subject Matter of Usool-ul-Hadith
The Ahadith themselves. i.e, the chain and
text of the Hadith.

**Definition of Hadith**

Hadith refers to those sayings, actions and approvals\(^4\) that are attributed to Rasulullah ﷺ, the Sahabah or the Tabieen (رحمهم الله).\(^5\)

The words "Khabr" and "Athar" are

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\(^4\) Approvals (Taqriraat) refer to those actions that were done in the presence of Rasulullah ﷺ and he did not disapprove of them.

\(^5\) A Tabi’e is one who met a Sahabi whilst in the state of iman.
synonyms for the word "Hadith".
Types of Ahadith

Ahadith are of two types:

1. Al-Khabar-ul-Mutawaatir (1)
   
   A Hadith which is transmitted by such a large number of narrators in each era, that it is impossible to think that they all conspired in fabricating it.⁶

2. Al-Khabar-ul-Waahid (2)
   
   A Hadith whose narrators are not as many as those of "Al-Khabar-ul-Mutawaatir".⁷

⁶ Such Ahadith are highly authentic.
⁷ Most of the discussions of Usool-ul-Hadith
1. Types of Al-Khabar-ul-Waahid depending on who it is attributed to

This is of three types:

1. Al- Marfoo' (3)

المَرْفوع

A text in which the sayings, actions and approvals are attributed to Rasulullah .

2. Al-Mawqoof (4)

المَوْقَوْف

A text in which the sayings, actions etc. are attributed to a Sahabi .

________________________

that pertain to authenticity are exclusive to Al-Khabar-ul-Waahid.
3. Al-Maqtoö’ (5) المَقْطُوَعُ

A text in which the sayings, actions etc.
are attributed to a Tabi’ee (رحمه الله).\(^8\)

\(^8\) Al-Maqtoo’ could also refer to the sayings etc. of those after the Tabi’un, Like the Tabi’ Tabi’een etc.
2. Types of Al-Khabar-ul-Waahid with regards to the number of narrators in the sanad (Chain)

This is of three types:

1. Al-Mash-hoor (6)

A Hadith in whose sanad, there are at least 3 narrators in each era.

2. Al-‘Azeez (7)

A Hadith in whose sanad, there are only 2 narrators in one of the eras and not less
than 2 in the other eras.

3. Al-Ghareeb (8)

الغرینب

A Hadith in whose sanad, there is only one narrator in any era regardless of their numbers in other eras.
3. Types of Al-Khabar-ul-Waahid concerning the reliability of its narrators

This is of sixteen types:

1. As-Sahih li zhaatihee (9)

A Hadith whose narrators are ‘aadil⁹ and they have perfectly sound memories, while its chain of narrators is "Muttasil" ¹⁰ (continuous) and it is not "mu’allal" ¹¹ nor

---

⁹ They are not sinners, and neither do they commit any shameless or disgraceful acts. (Sharh-Nukhbah pgs.31-32)

¹⁰ See term: 25.

¹¹ See term: 20.
"shaazh" 12.

2. Al-Hasan li-zhaati hee (10)

A Hadith which fulfills all the conditions of "As-sahih li zhaati hee" except that (one or more) of the narrator’s memory is not as perfect 13.

3. Al-Dha'eeef (11)

A Hadith in which any one of the conditions of "Al-sahih li zhaati hee" and

12 See term: 16.
13 This does not refer to the instance where the narrator’s memory is weak. That will be a weak chain instead.
"Al-Hasan li-zhaati hee" are not found.

4. As-Sahih li ghairi hee (12)

الصحيح لقيه

A Hadith whose sanad in actual fact is "Al-hasan li zhaathi hee" but because it is supported by another sanad just like it\(^{14}\), it gains strength and is now called "Al-sahih li ghairi hee".

5. Al-Hasan li ghairi hee (13)

\[14\] i.e, which is also hasan li zhaathi hee.

Note: this also applies if it is supported by a stronger chain, like Sahih li zhaatihi.
A Hadith whose sanad in actual fact is "dha'eef" (weak) but because it is supported by another weak sanad that is equal to it in weakness or stronger\textsuperscript{15} than it, it becomes "Al-hasan li ghairi hee".

6. Al-Mawdoo' (14)

A Hadith which is transmitted by a fabricator of Hadith, i.e. a Hadith which has been fabricated and falsely attributed to Rasulullah or the Sahabah\textsuperscript{16}.

\textsuperscript{15} i.e, better than it.

\textsuperscript{16} It is Haraam to narrate a fabricated Hadith except to show that it is fabricated. (\textit{Ibn Salaah}, pg.98)

Note: The Hadith which is very weak (Dha’eeef
7. Al-Matrook (15)
المتروك
A Hadith in whose sanad, one of the narrators is suspected of being a liar regarding the Ahadith of Rasulullah 17, or the contents of this hadith contradict something which has been soundly proven in Deen.

8. Ash-Shaazh (16)
الشاذ
-Jiddan) has the same law as Al-Mawdoo'.
( Siyar A’lamin-Nubalaa, vol.8 pg.520; Al-Mūqizah, pg. 67)
17 This particular narrator is actually known to be a liar in other matters, hence the suspicion of him lying regarding Ahadith is applied.
A Hadith whose narrator is "thiqah" (reliable) i.e. he is ‘Aadil and he possesses a strong memory, but his narration contradicts a narration of one who is "awthaq" (more reliable) or it contradicts the narration of other "thiqaat" (plural of "thiqah").

9. Al-Mahfooz (17)

المَخْروظَةُ

The opposite of "Ash-Shaazh", (i.e. the Hadith of the "awthaq" (more reliable narrator) or "thiqaat" that has been contradicted by a "Shaazh" narration is termed as: “Al-Mahfooz”).

10. Al-Munkar (18)
A Hadith whose narrator is weak and his narration contradicts that of a "thiqah" or "thiqaat".

11. Al-Ma'roof (19)

The opposite of "Al-Munkar". (i.e. the Hadith of that thiqah -or thiqaat- which was contradicted by the Hadith of a weak narrator is termed as: "Al-Ma'roof").

12. Al-Mu'allal (20)

A Hadith which apparently fulfils all the conditions of "Al-Sahih", but it has an unclear, hidden defect that effectively
renders it as weak.\textsuperscript{18} This is also referred to as: "Al-Ma’lool".

13. Al-Mudtarib (21)
المُضْطَرِبُ

A Hadith in which there is such contradiction among the narrators (in the sanad/chain or matn/text) that neither tarj eeih (preference) nor tatbeeq (reconciliation) can be achieved.

14. Al-Maqloob (22)
المَقَلُوبُ

\textsuperscript{18} Such a defect is extremely difficult to detect, and is only apparent to an extreme master of Hadith. In fact, there were very few Muhadditheen of the past that were able to detect them. (\textit{Sharh-Nukhbah}, pg.83)
A Hadith in which a narrator mistakenly committed Taqdim/Ta'khir (alternation) in the names of the sanad (chain) or the wordings of the matn (text). In other words, he substitutes one name for another, or reverses the sequence of the words.

15. Al-Musahhaf (23)
المُصَحَّفُ

A Hadith in which the pronunciation of a certain word or name was changed. This could be due to different harakaat (diacritical marks) or different dots (diacritical points) being applied,
although the original form of the words remain unchanged\textsuperscript{19}.

16. Al-Mudraj (24)

A Hadith in which one of the narrators adds his own words into the text (for explanatory purposes) and others regard (and narrate) it as part of the Hadith.\textsuperscript{20}

\textsuperscript{19} If the reason for the change was the dots, it will be called: Al-Musahhaf e.g. حمزة is altered to; جمرة And if it was the harakaat, then it will be Al-Muharraf, e.g. سليم to سليم. (\textit{Sharh-Nukhbah}, pg.92)

\textsuperscript{20} It is Haraam to intentionally commit: Qalb, Tas-heef or Idraaj.
4. Types of Al-Khabar-ul-Waahid considering consistency and inconsistency in the chain

This is of seven types:

1. Al-Muttasil (25) المُتَصَّل

A Hadith in whose sanad, every narrator is mentioned. (i.e. none of the narrators are left out or omitted from that sanad).

2. Al-Musnad (26) المُسْتَنَد

A Hadith whose sanad is "Muttasil" (continuous) and Marfoo'.

21 See term: 3
Note: See term: 36 for another definition of
3. Al-Munqati’ (27)

المَنْقَطِعُ

A Hadith in whose sanad, a narrator has been omitted from the middle, (or more than one narrator has been omitted but not consecutively). 22

4. Al-Mu’allaq (28)

Al-Musnad.

22 The Hadith that are Munqati’, Mu’allaq, Mu’dal, Mursal or Mudallas cannot be classified as Sahih due to the interruption in the chain.

Note: The Mu’allqaat of Sahih Bukhari have a different ruling. See: Tadribur Rawi, vol.1 pg. 160-168.
A Hadith in whose sanad, one or many narrators have been omitted (successively) from the beginning (i.e. from the side of the author).

5. Al-Mu'dal (29)

A Hadith in the middle of whose sanad, more than one narrator has been omitted consecutively.

6. Al-Mursal (30)

A Hadith in whose sanad, someone has been omitted at the end. (i.e. after the
Tabi’ee.\textsuperscript{23}

7. Al-Mudallas\textsuperscript{(31)}

A Hadith wherein one of the narrators has the habit of concealing the identity of his

\textsuperscript{23} It is incorrect to say: “\textit{Mursal is where the Sahabi has been omitted}” due to the fact that the Sahabi is not the only one omitted. There could be another Tabi’ee missing too.
Sheikh, or his Shaykh's Shaykh. 24

24 This is a very brief and partial definition of Al-Mudallas. Refer to Tadreebur-rawi, vol.1 pgs.352-366 (Darul 'Asimah) for a detailed discussion.
5. Types of Al-Khabar-ul-Waahid considering the words of narrating

This is of two types:

1. Al-Mu'an'an (32)

المُعَانَانٍ

A sanad in which the word: 'an (عَنِ) is used. This is also called 'An'anah.

2. Al-Musalsal (33)

المُسَالَسَلِ

A Hadith in whose sanad, the words of narrating the Hadith or the conditions or qualities of all the narrators are the same.

The Words of Narrating

The Muhadditheen often use one of the
following words when narrating a hadith:

حَدِيثَ، أَخْبَرْنِي، أَنْبَاتُني، حَدَّثَنَا، أَخْبَرْنَا، أَنْبَاتَا، قَرَأَتَ قَالَ لِيَ قَالَنَ، ذُكِرَ لِيَ قَالَنَ، رَوَى لِيَ قَالَنَ، كَتَبَ إِلَيْنَ قَالَنَ، عَنْ قَالَنَ، قَالَ فَلَانَ، ذُكِرَ فَلَانَ، رَوَى فَلَانَ، كَتَبَ فَلَانَ.

The Difference Between Haddathanee (حداثة ني ) and Akhbaranee (أخبار ني )

The Mutaqaddimeen (earlier scholars) consider these terms as synonyms. According to the Muta'akhireen (latter day scholars), حَدِيثَنِي is used when the teacher recites and the student listens
individually. If there are several students, the plural حددنتا is used. الأخبرني is used when the student alone recites and the teacher listens. If there are others present in the gathering, then the term: أخبرنا is used.

**The collections of Hadith**²⁵

The collections of Hadith can be divided into two types.

A. According to the sequence followed in the book itself.

B. According to the authenticity of the

²⁵ It would be beneficial for the student to look up each of the books mentioned in this section so as to familiarize himself with them.
narrations found therein.

According to the sequence in the book

These are (of many types, of which) 9 famous types are discussed hereunder:

1. Al-Jaami' (34) الجامع

A book that consists of the following chapters:

1. التفسير (Commentary of the Holy Quraan)
2. العقائد (Beliefs)
3. الأحكام (Divine law)
4. التاريخ (History / Biography of Rasulullah)
(Etiquette)
(Spiritual guidance)
(Virtues of the Sahabah etc.)
(Corruption and the signs of Qiyaamah)

Example: Sahih Al-Bukhari and Jami’ut-Tirmidhi. 26

2. As-Sunan (35)

A book wherein the ahadith of ahkaam

26 Sahih Muslim is also a Jami’. The author probably did not cite it as an example due to a difference of opinion on the matter. Refer to: Muqaddimah Fathul Mulhim, vol.1 pg.293.
(injunctions) are arranged according to the sequence of the chapters of Fiqh (jurisprudence).

Example: Sunan Abi Dawood, Sunan Nasaaai and Sunan Ibn Majah.

3. Al-Musnad (36)

A book wherein the Ahadith are arranged according to the names of the Sahabah i.e. the ahadith of each Sahabi are mentioned in one place. The names of the Sahabah are then arranged either according to their status, their precedence in Islam, or in alphabetical order.

Example: Musnad Ahmad
4. \textbf{Al-Mu'jam} (37)

\textit{المُعجمُ}

A book wherein the ahadith of each shaykh (teacher) are mentioned in one place. \textbf{Example}: Al-Mu'jam of Imaam Tabarani (رحمه الله)

5. \textbf{Al-Juz'} (38)

\textit{الجزءُ}

A book wherein the ahadith of one specific topic are gathered. 

\textbf{Example}: "Juz'ul qira'ah" and "Juz'-u-Raf'il yadayn" of Imaam Al-Bukhari (رحمه الله) as well as: "Juz'ul Qira'ah" of Imaam Al Baihaqi (رحمه الله).

6. \textbf{Al-Mufrad} (39)

\textit{المُفرَدُ}
A book wherein all the narrations of one specific person are quoted.

7. Al-Gharib (40) 
الْغَرِيبُ
A book that contains the narrations of a certain narrator which he alone narrates from a particular Shaykh.27

8. Al-Mustakhraj (41) 
المُسْتَخْرَجُ
A book wherein the author mentions all the Ahadith of one particular book of Hadith with his own asaaneed (plural of sanad).

Example: Mustakhraj-Abi ‘Awaanah.

27 Al-Ujalatu-Naa fi’ah pg.14; ‘Arfu Shazhiy
9. Al-Mustadrak

A book wherein the author mentions hadiths that fulfill the conditions of a particular book but were not included in it.

**Example**: Al-Mustadrak ‘Ala Sahihain of Imaam Al-Haakim Al-Nisaaburi (رحمه الله).28

B. According to the authenticity of the narrations found in the Books of

28 Al Hittah fi zikhri Sihaah Sittah
Hadith

These are of five types:

1. Books wherein all the Ahadith are sahih (authentic).
   **Examples**: Muwatta’ Imam Maalik, Sahih Al Bukhari, Sahih Muslim, Sahih Ibn Khuzaimah, Sahih Ibn Hibban, Mustadrak Al Haakim, Al-Mukhtarah of Imaam Diyau Deen Al-Maqdisi (رحمه الله), Sahih Abi ‘Awaanah (رحمه الله), Sahih Ibnus Sakan, Muntaqa Ibnil Jarud.

2. Books which consist of Ahadith that are sahih, hasan and dha’eeef (weak).

29 This section highlights the fact that: not every Hadith in every book is authentic...
However, the dha’eeef Ahadith in these books are close to hasan.

**Examples:** Sunan Abi-Dawood, Sunan Nasaai, Sunan Tirmidhi and Musnad-Imaam Ahmad.

3. Books which contain Ahadith that are Hasan, Dha’eeef (weak), Munkar (very weak) and all other types.

**Examples:** Sunan Ibn Majah, Musnad Abi Dawud Al-Tayalisi, Ziyadaat Ibn Ahmad Ibn Hambal, Musnad 'Abdur-Razzaq\(^\text{30}\), Musnad Sa’eed Ibn Mansur\(^\text{31}\), Musannaf

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30 Imaam 'Abdur Razzaq (رحمه الله) is known to have a "Musannaf" and not a "Musnad.

31 Imaam Sa’eed Ibn Mansur is known to
4. Books where most of the Ahadith are weak.

have a "Sunan", a part of which is printed. و
الله أعلم

32 This is how the Muhaddithun pronounce such names.
Examples: Nawaadirul Usool of Hakeem Tirmidhi (رحمه الله), Tareekhul Khulafaa of 'Allamah Suyuti (رحمه الله), Tareekh Ibn Najjaar, Musnadul Firdaws of Imaam Al-Dailami (رحمه الله), Kitaabu Du'afaa of Imaam Al-'Uqaili (رحمه الله), Al-Zaamil of Ibn 'Adiy (رحمه الله), Tareekh of Khateeb Baghdadi (رحمه الله), Tareekh Ibn 'Asaakir (رحمه الله).

5. Books which gather fabricated Ahadith only.

Examples: Mawdu'at Ibnul Jawzi(^33) (رحمه الله) is known to be very stern in this regard. Therefore, he has classified many acceptable narrations as fabrications! One should always verify his rulings by referring to other works on this
subject, specifically: Al-La-alil Masnoo’ah of ‘Allamah As-Suyuti (رحمه الله) and Tanzihush-Shari’ah of Imam Ibn ‘Arraaq (رحمه الله) 34 Maa Yajibu Hifdhu hu li Naadhir of Shah Waliullah Muhaddith Dehlawi (رحمه الله)
The Sihaah-Sittah

الصحاب ستة

Among all the collections of hadith, there are six that are more famous. They are:

1. Sahih Al-Bukhari 35
2. Sahih Muslim 36
3. Sunan-Tirmidhi 37


36 Of Imaam Abul-Husain, Muslim ibn Hajjaaj ibn Muslim, born in 204 A.H. and passed away in Rajab 261 A.H. (Ibid, vol.12 pgs.557-580)

4. Sunan Abi Dawood 38
5. Sunan-Nasaaai 39
6. Sunan Ibn Maajah 40

- Some Ulama have counted

Note: There are 2 Sunan-Nasaaai; the bigger one is: Al-Sunan-ul-Kubraa and the other: Al-Mujtabaas. The latter is the more common of the two.
Muwatta’ Imam Malik in place of Sunan Ibn Maajah.

- Others say that Sunan Al-Darimi should be part of the Sihaah-sittah (instead of Sunan Ibn Maajah).

**Note:** These kitaabs are called the Sihaah-sittah *Majaazan* (metaphorically)\(^{41}\), because only Sahih al Bukhari and Sahih Muslim are in actual fact Sahih.\(^{42}\)

**The Levels of Merit of the Sihaah**

\(^{41}\) *Mugaddimah Mishkaat; Al-‘ujaalatu-Naafi’ah*

\(^{42}\) That is, all their narrations are Sahih (authentic). The others have narrations that vary in being Sahih, Hasan, Dha’eeef etc.
Sittah

1. Sahih Al-Bukhari
2. Sahih Muslim
3. Sunan Abi Dawood
4. Sunan - Nasaai

43 Moulana Anwar Shah Al-Kashmiri (رحمه الله) has stated that “Sharhu-Ma’anil Aathaar” of Imaam At-Tahawi (رحمه الله) is close to Sunan Abi Dawood in regards to the level of reliability of the narrators. (Muqaddimah Faidhul-Baari pg.57) Imaam Ibn Hazm Az-Zahiri (رحمه الله) has also mentioned the work of Imaam At-Tahawi (رحمه الله) with Sunan Abi Dawood. (Siyar A’lamin-Nubalaa, vol.18 pg.202)

44 Several ‘Ulama have preferred Sunan Nasaai over Sunan Abi Dawud. Among them is: Moulana Anwar Shah Al-Kashmiri (رحمه الله)
5. Sunan-Tirmidhi
6. Sunan Ibn Maajah
The Mazhaahib (schools of thought) of the Authors of the Sihaah-Sittah

1. Imaam Al-Bukhari (رحمه الله)
   According to some, he was a mujtahid. Others claim that he was a Shafi'ee.

2. Imaam Muslim (رحمه الله)
   According to the famous view, he was a

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45 There are various conflicting claims regarding this issue. The author has restricted to the views he prefers.
46 Al-Nafiul Kabeer; Kashful Hijaab
47 Tabaqaatush Shafiyyah vol.2 pg.2; Al-Hittah pg.121
Shafi’ee.  

3. Imaam Abu Dawood (رحمه الله)
According to some he was a Hambali, whilst others say he was a Shaafi’ee.

4. Imaam An-Nasaai (رحمه الله)
He was a Shaafi’ee.

5. Imaam At-Tirmizhi (رحمه الله)
He was a Shaafi’ee.

48 Al-Yaani’ul Jani pg.49
49 Al-Hittah pg.125
50 Tabaqatu Shafi’yyah vol.6 pg.48
51 Al-Hittah pg.127
52 Al ‘Arfush Shazee
6. Imaam Ibn-Majah (رحمه الله)
He was a Shafi'ee.\footnote{Al 'Arfush Shazee}
The Muhaditheen use special terms when grading the narrators. These terms are of varying levels; some being superior to others.

These terms are mentioned hereunder according to the levels of merit, from the
highest to the lowest.

The Words of Ta' deel (Justification): 

The Words of Jarh (criticism) \(^{55}\):

These are listed from the worst to the lightest.
Acceptance and Non Acceptance of Jarh and Ta’deel

The Jarh (Criticism) or Ta’deel (Justification) that is explained (Mufassar) is unanimously accepted. However, there is a difference of opinion concerning the
validity of thatJarh or Ta’deel that is ambiguous (mubham). The correct view is that the ambiguous Jarh is unacceptable but Ta’deel that is ambiguous is valid. This is the view of the following Imaams: Bukhari (رحمه الله), Muslim (رحمه الله), Tirmidhi (رحمه الله), Abu Dawud (رحمه الله), Nasaai (رحمه الله), Ibn Maajah (رحمه الله) and the majority of the Muhadditheen (رحمهم الله) as well as the Hanafi Fuqahaa (رحمهم الله).

**Conditions for Accepting Jarh and Ta’deel**

The following qualities have to be found in the person who is issuing Jarh and
Ta'deel.

1. Knowledge of this field.
2. Piety
3. Abstinence
4. Truthfulness
5. Adam-e-Ta'assub (he must not be prejudiced).
6. He should know the reasons for Jarh and Ta'deel.
7. The Jaarih (one issuing jarh) must be free of Ta'annut (obstinacy) and Tashaddud (extremism).

**Examples** of those who were Muta'assib (prejudiced) in jarh: Khatib Baghdadi (رحمه الله) and Imaam Daaraqutni (رحمه الله).
Examples of those who were Muta'annit (obstinate): Imaams: Ibnul Jawzi (رحمه الله), Umar Ibn Badr Al-Mawsily (رحمه الله), Radiy Al-Jouzaqani (رحمه الله), Ibn Taymiyah (رحمه الله) and Majdudeen Al-Lughawi – author of Al-Qamus.

Examples of those who were Mutashaddid (proponent of a stern viewpoint) are Imaams: Abu Haathim, Nasaai, Yahya ibn Ma’een, Ibnul Qattan, Yahya Ibn Qattan, Ibn Hibban (رحمهم الله)
Contradictions in Jarh and Ta’deel

In the event of a contradiction in Jarh and Ta’deel concerning one particular narrator, there can only be four scenarios:

1) The Jarh and the Ta’deel are ambiguous.
2) The Jarh is ambiguous, but the Ta’deel is explained.
3) The Jarh is explained but the Ta’deel is ambiguous.
4) The Jarh and the Ta’deel are both explained.

In the first two cases, the Ta’deel will be
preferred. And in the remaining two cases, the Jarh will be accepted on condition that the Jaarih (the one issuing the Jarh) is not mut’assib, mutashaddid or muta’annit.

Note: The Jarh that is levelled against Imaam Abu Hanifah (رحمه الله) in the books of some of his antagonists is totally unacceptable for two basic reasons:

1) Imaam Abu Hanifah’s (رحمه الله) Ta’deel (reliability/credibility) is more evident than the sun in broad daylight, (i.e. known to one and all).

2) These criticisms are either ambiguous, or the critics themselves are muta’assib (prejudiced), mutashaddid (too stern) or muta’annit (obstinate).
In the light of the principles mentioned above, such criticisms cannot be preferred above any Ta’deel.\textsuperscript{56}

10 Ramadaan 1344 A.H.
(Moulana) Khair Muhammad Jaalandhri
(رحمه الله)

\textbf{Test Yourself:}
1. Define the following and put the i’raab on each:

المدلس:
المضطرب:

\textsuperscript{56} \textit{Al-Raf’u Wat takmeel}
Define, put the i’raab and provide examples for the following:

المصحف والمحرف
الجامع
السنن
المعجم

3. Define Al-Jarh Wat-Ta’deel, provide 3 examples for the words used for them. Also write one example each of a: Muta’annit, Mutashaddid and Muta’assib:

4. Why are the six famous books of Hadith labelled as: “The Sihaah sittah”? 
5. What is the ruling of the following?

الموضوع:
المتروك:
الخبر المتوتر:

Mawdu’at of Ibnul Jawzi (r.a.):
Muwatta Imam Malik:
Sunan Ibn Majah Nawaadirul Usool of Hakeem Tirmidhi (r.a.)
The Jarh that is leveled against Imam Abu Hanifah (r.a.)?

6. State whether the following are true or false:
<table>
<thead>
<tr>
<th>Term:</th>
<th>Definition:</th>
<th>T/F:</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻝَﺳﺮُﻤﻟﺍ</td>
<td>A chain in which the Sahabi is omitted</td>
<td></td>
</tr>
<tr>
<td>المقطوع</td>
<td>The statement, action etc. of a Tabi’e</td>
<td></td>
</tr>
<tr>
<td>المتمكن</td>
<td>The narration of a thiqah (reliable narrator) which contradicts that of the awthaq (more reliable) or thikaat (Plural of thiqah)</td>
<td></td>
</tr>
<tr>
<td>Musnad Ahmad</td>
<td>All it’s narrations are sahih (Authentic)</td>
<td></td>
</tr>
<tr>
<td>Imam Tirmidhi</td>
<td>W as a Shafi’e</td>
<td></td>
</tr>
</tbody>
</table>
Further reading material:

English:

1. Glimpses into the field of hadith terminology, by the Translator. (M Abasoomer).
3. Studies in Hadith Methodology and literature, by Dr Mustapha A’zami.

Arabic:

1. شرح المنظومة البيقونية، لفضيلة
الشيخ عبد الله سراج الدين رحمه الله
2. كوثر النبي، للشيخ عبد العزيز الفرهاوي
رحمه الله
3. مبادئ علم الحديث وأصوله، للعلامة
شبير أحمد العثماني رحمه الله
About the Author

Moulana Khair Muhammad Jaalandhri (رحمه الله) was born in Jaalandhar, India in the year 1895. He learnt the Quraan under the tutorship of his maternal uncle, Shah Muhammad (رحمه الله). He obtained his certificate of Hadith from Moulana Muhammad Yaasin Sirhindi (رحمه الله). After teaching for many years, he had a great urge to establish a madrasah. He mentioned his intention to Moulana Ashraf ‘Ali Thanwi (رحمه الله) who approved of it. Consequently he placed his trust in Allah and established a madrasah on 19 Shawwaal 1349 A.H. (1931) in Jaalandhar. After immigrating to Pakistan in 1947, he re-established the institute:
"Khairul Madaaris" in his newly adopted city of Multan. Thousands of people benefited from his discourses and writings, and he finally met his Creator in Sha’baan, 1390 A.H. (October 1970)⁵⁷

Excerpt from 57 "Eminent ‘Ulama", pg.165