

Muqaddamah fi Usūl al-Hadīth: An Introduction to Hadith Studies	
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About the work	Written as an introduction to <i>Mishkāt al-Maṣābīḥ</i> It's essentially a glossary of hadith terminology
Hadīth	The term hadith can be used in regards to the Prophet ﷺ (called marfū'), a Ṣahābī (called mawqūf) or a Tābi'ī (called maqtū')
Synonyms	Hadīth, khabar, sunnah, athar - <i>Sharḥ Ma'ānī al-Āthār</i> contains Prophetic hadith and mawqūf narrations
Implied Prophetic Hadīth مرفوع حكمي	Ex: A companion not known for narrating Isrā'īliyyāt who narrates knowledge only accessible to the Prophet ﷺ (such as about the Day of Judgment)
متصل / موصول	A connected chain with no narrators missing in the chain
Ta'līqāt al-Bukhārī	If mentioned in the active voice, then it is definitively ṣahīh according to Bukhari, while if mentioned in the passive voice, there is some doubt - Hadith scholars regard all the ta'līqāt of Bukhari as ṣahīh
Mursal ḥadīth	Hadith in which an omission occurs after the tābi'ī - Accepted by Abū Ḥanīfah and Mālik, not as readily accepted by Shāfi'ī
Argument for its acceptance	A reliable tābi'ī would not engage in irsāl if the omitted narrator was unreliable - If the tābi'ī is known to do irsāl of unreliable narrators then their mursal hadith is not accepted by consensus
Tadlīs	When a narrator uses ambiguous wording and does not name the shaykh from whom he in fact heard the hadith

Acceptance of mudallas ḥadīth	If the mudallis is known to only omit reliable transmitters, then the hadith is accepted, while the mudallis who is known to omit both strong and weak narrators, his hadith is not accepted unless he specifies who he heard it from
Muḍtarib	When discrepancy occurs between the narrators regarding the chain or text due to addition, omission or change of a narrator or a text  Discrepancy in the name of a narrator or his father or his attribution does not affect the soundness of the hadith
Mudraj	Refers to a hadith in which a narrator inserts his words or someone else's words like a Ṣahābī or Tābi'ī, as clarification or explanation
Riwayah bi-al-ma'nā	Refers to non-verbatim transmission; the majority were of the opinion that it was only allowed for someone knowledgeable of Arabic so that he did not err by changing the intended meaning  Non-verbatim transmission occurs in the kutub sittah as evidenced by the numerous hadith that mention the same incident but with various wording
Mu'an'an ḥadīth	Imam Muslim requires the narrators to have lived in the same era for the hadith to be accepted, while Imam Bukhari requires proof that the narrators actually met
Musnad ḥadīth	It's most popular usage is for a marfū' ḥadīth that is muttaṣil
Shādhah ḥadīth	Anomalous hadith; hadith that contradicts another hadith that is stronger (i.e. has more reliable narrators)  - The stronger ḥadīth is called maḥfūz  * Some scholars (e.g. al-Ḥākim) employed shādhah simply for that which a reliable narrator related independently without any accepted hadith in agreement with it
Munkar ḥadīth	Hadith that a weak narrator transmits in contradiction of a lesser weak narrator  - The hadith of the lesser weak narrator is called ma'rūf  * Some scholars labeled the hadith of the one discredited by fisq, excessive negligence and frequent mistakes as munkar
Mu'allal ḥadīth	Defective hadith; a chain that contains impairing defects and subtle reasons to degrade the authenticity of a hadith that are only discernible to experts  At times the expert is unable to articulate the exact reason

Corroborating ḥadīth	If a hadith corroborates another hadith that comes through the same companion it is called <i>mutābi‘</i>
Mutāba‘ah tāmmah	Ex 1: Chain 1: A → B → C → D (Prophet SAW) Mutābi‘ : Z → B → C → D
Mutāba‘ah qāṣirah	Ex 2: Chain 1: A → B → C → D (Prophet SAW) Mutābi‘ : Z → Y → C → D
	If a hadith corroborates another hadith through a different companion it is called <i>shāhid</i>  * Sometimes <i>shāhid</i> and <i>mutābi‘</i> are used synonymously
مُثَبَّتٌ	Used when the corroboration is in wording and meaning
نَحْوٌ	Used when the corroboration is only in meaning
I‘tibār	Process of investigating the paths of transmission of a hadith and its multiple chains to discover a <i>mutābi‘</i> or <i>shāhid</i>
Division of hadith by grade	Ṣaḥīḥ ḥadīth - that which is established by the transmission of upright and accurate persons and is neither defective nor anomalous - Ṣaḥīḥ li-dhātihi : that hadith in which the attributes of being upright, accurate and without anomaly or subtle defects are complete - Ṣaḥīḥ li-ghayrihi : that hadith in which there is some inadequacy in these attributes but there are corroborating hadiths  - Ḥasan li-dhātihi : the sahih hadith in which the attribute of accuracy is diminished and there are no corroborating hadiths - Ḥasan li-ghayrihi : ḏa‘if hadith corroborated by multiple paths of transmission, when the weakness is not due to kidhb, accusation of kidhb, or excessive error  * The qualities of ṣaḥīḥ and ḥasan subsume multiple graded levels of authenticity, such that a narration may be more or less ṣaḥīḥ or ḥasan than another. The same applies to ḏa‘if  - ḏa‘if ḥadīth - hadith that don't meet any of the above threshold
‘Adālah	Integrity; faculty that induces one to adhere to <i>taqwā</i> (God-consciousness) and <i>murū’ah</i> (sense of honor) - Avoiding minor sins is not a condition but persistence upon them is a cause of aspersion since such persistence is a major sin

<p>Causes of aspersion in 'adālah</p>	<p>1) Kidhb (falsehood) - a narrator's lying is established either through the liar's own acknowledgment or through external evidences; such a narrator's hadiths are all rejected even if he repented and such a hadith is termed <i>mawdū'</i>  * Thus a hadith is labeled <i>mawdū'</i> due to the mere presence of a liar in the chain and not necessarily due to the falsehood of the text itself  ** This is a prime example of the extreme caution exercised in the authentication of hadith</p> <p>2) <i>Ittihām bi-al-kidhb</i> (accusation of falsehood) - a narrator is known to lie habitually but not in hadith or narrates that which contradicts the known principles of Islamic law; such a hadith is called <i>matrūk</i>. If such a narrator repents sincerely then his hadith will be accepted</p> <p>3) <i>Fisq</i> (moral corruption)</p> <p>4) <i>Jahālah</i> (being unknown) - the unknown narrator is called <i>mubham</i> and the hadith of the <i>mubham</i> is unacceptable unless he is a Companion  * If the narrator relating from a <i>mubham</i> uses words that indicate integrity – “an upright person informed me” – then there is a difference of opinion</p> <p>5) <i>Bid'ah</i> (innovation) - belief in an innovation, as a result of false interpretation, that opposes what is well-known in the religion and what has been related from the Messenger SAW  * An action is not classified as a reprehensible innovation which does not contradict an established principle of the <i>Shari'ah</i> or a clear legal text</p>
<p>Groups with creedal innovation (<i>bid'ah</i>)</p>	<p><i>Khawārij</i> - considered the first to have innovated when they refused to obey the Caliph Ali RA and believed that major sins negate faith</p> <p><i>Qadariyyah</i> - denied that Allah creates evil and claimed that Allah is not aware of the actions of man until they do them</p> <p><i>Rāfiqīs</i> - despised and did <i>takfir</i> of the first three Caliphs; they are sometimes called <i>Shi'ah</i> although some <i>Shi'ah</i> merely considered 'Alī superior to Abu Bakr and 'Umar and did not despise them</p> <p><i>Nāṣibīs</i> - expressed animosity towards 'Alī and the <i>Ahl al-Bayt</i></p> <p><i>Murji'ah</i> - defined faith as simply conviction of the heart and confirmation by the tongue</p> <p><i>Jahmiyyah</i> - pure fatalists (a person does not have free will and is forced into their actions) and rejected the eternal divine attributes</p> <p><i>Wāqifah</i> - those who sat on the fence in the debate between the</p>

	Mu‘tazilah and the Ahl al-Sunnah over the Quran’s createdness
Using hadiths of innovators	<p>* According to the majority of scholars the hadith of the innovator in creed is rejected but some scholars accepted their hadith if they were known to be truthful in speech</p> <p>** The preferred opinion is if he propagates his innovation then he is rejected but if he doesn’t then he is accepted except in the cases he narrates something in support of his innovation</p>
DAQIQA Dabṭ Types of ḏabṭ	<p>Accuracy; ability to memorize and recall what one hears</p> <ol style="list-style-type: none"> <li>1) Accuracy in memory</li> <li>2) Accuracy in writing</li> </ol>
Causes of aspersion related to ḏabṭ	<p>Farṭ al-ghaflah (excessive heedlessness) - relates to hearing and retaining the hadith</p> <p>Kathrat al-ghalaṭ (frequent error) - relates to narration and transmission</p> <p>Mukhālafat al-thiqāt (contradiction of the reliable narrators) - relates to the sanad or matn</p> <p>Wahm (delusion) - relates to delusion and forgetfulness by which a narrator falls into error in narration; this involves detecting ‘ilal and is reserved for experts</p> <p>Sū’ al-hifẓ (poor memory) - applies when a narrator’s mistakes in transmission exceed or equal his accuracy</p> <p>* In cases of ikhtilāṭ (memory loss) if the hadiths before ikhtilāṭ can be identified then they are accepted but if they are unidentifiable then the ruling is withheld</p> <p>** If mutābi‘āt and shawāhid exist for this type of hadith then the ruling improves from rejection to acceptance</p>
Division of hadith by chains	<p>Gharīb/fard - hadith transmitted by a single narrator at any level of the chain</p> <p>* Gharīb is sometimes used to mean shādhah and vice-versa, this means sometimes gharīb indicates an aspersion in a hadith and sometimes shādhah does not indicate an aspersion</p> <p>‘Azīz - if the narrators are two at any level of the chain</p> <p>Mashhūr/mustafid - if the narrators are more than two at each level of the chain</p> <p>Mutawātir - if the narrators reach such abundance at each level of the chain that a collective conspiracy is deemed impossible</p>

Soundest chain	<p>Some say it is Mālik from Nāfi‘ from Ibn ‘Umar      Others say it is Zuhrī from Sālim from Ibn ‘Umar</p> <p>* In reality, it is not possible to declare a chain as being universally the soundest</p>
Terminology of Tirmidhī as explained by Nūr al-Dīn ‘Itr	<p>Hasan Ṣahīh - implies that the chains of the hadith are so numerous that they have reached the level of ṣahīh</p> <p>Hasan Gharīb - means that the hadith is ḥasan li-dhātihi</p> <p>Hasan Ṣahīh Gharīb - if the hadith is gharīb in either the text or the chain, then ‘ḥasan’ implies that other chains have been narrated that support the meaning of the hadith</p> <p>* It is also used to imply doubt between the status of the hadith as ṣahīh or ḥasan due to uncertainty or differences of scholars on it</p>
Using ḏa‘īf ḥadīth	<p>A ḏa‘īf ḥadīth is reliable in respect to the virtues of actions (faḍā’il al-a‘māl)</p> <p>Conditions</p> <p>There are three requirements for using a ḏa‘īf ḥadīth:</p> <ol style="list-style-type: none"> <li>1) The weakness cannot be severe</li> <li>2) One should not believe it to be sound; act upon it with caution</li> <li>3) Does not violate any Islamic principle or rule</li> </ol>
Rank of hadith collections	<p>Ṣahīh al-Bukhārī is said to be the most sahih book after the Book of Allah</p> <p>* Before the Ṣahīh, Mālik’s <i>Muwaṭṭa’</i> was considered the soundest</p> <p>Some Maghribī scholars preferred Ṣahīh Muslim over Ṣahīh al-Bukhārī</p> <p>Other scholars equated the rank of both books, such as Ibn Taymiyyah and Shāh Wālī Allah</p>
Distinct features of each of the Ṣahīhayn	<p>Ṣahīh al-Bukhārī is unique (from Ṣahīh Muslim) in its:</p> <ol style="list-style-type: none"> <li>1) Chapter headings and the depth of knowledge and legal rulings in them</li> <li>2) Repetition of hadith due to their applicability to multiple chapters</li> <li>3) Omissions of portions of certain hadith</li> </ol> <p>Ṣahīh Muslim is unique in that it:</p> <ol style="list-style-type: none"> <li>1) Accumulates more chains for each hadith and their divergent wording</li> <li>2) Does not interrupt the hadith with chapter headings</li> <li>3) Does not abridge the hadith and mentions them in their entirety</li> </ol>

Muttafaq 'alayh	A hadith mentioned in both <i>Şahīhs</i> with the condition that it is by the same Companion
Grading of hadiths of the <i>Şahīhayn</i>	The soundness of all their contents is universally accepted and objections of past critics such as Dāraqutnī in <i>al-Iltizāmāt wa al-tatabbu'</i> are considered sufficiently dispelled by the likes of Ibn Hajar in <i>Hady al-Sārī</i> , the introduction to his <i>Fath al-Bārī</i>
Narrators of Bukhārī and Muslim	* It is not enough for a narrator's hadiths to be mentioned by Bukhārī or Muslim to indicate that all of that narrator's hadiths are sound. Some narrators are only included in the <i>Şahīhs</i> on the basis of narrating from a specific shaykh and not from others
<i>Al-Mustadrak</i>	Authored by al-Hākim in order to collect hadith that met the conditions of either Bukhārī or Muslim but were not included in their <i>Şahīhs</i> . However, he mistakenly included a number of da'if, munkar and mawdu' narrations. This indicates that he was mutasāhil (lenient in grading)
Conditions of Bukhārī and Muslim	* This means that the narrators of a hadith should possess the attributes possessed by the narrators of Bukhārī and Muslim in terms of accuracy, integrity, and absence of anomaly, unfamiliarity and heedlessness
Other <i>Şahīh</i> collections	<p><i>Şahīh Ibn Khuzaymah</i>  <i>Şahīh Ibn Hibbān</i>  <i>Al-Mukhtārah</i> of al-Maqdisī</p> <p>* All three <i>Şahīhs</i> are said to be of a higher status than <i>al-Mustadrak</i>, with <i>Şahīh Ibn Khuzaymah</i> higher than <i>Şahīh Ibn Hibbān</i></p> <p><i>Şahīh</i> of Ibn 'Awānah  <i>Şahīh</i> of Ibn al-Sakan  <i>al-Muntaqā</i> of Ibn al-Jārūd</p> <p>* It is generally agreed upon that the hadith of books beside the <i>Şahīhayn</i> are not uncritically accepted as <i>şahīh</i> i.e. their hadith are to be further scrutinized</p>
<i>Şihāh Sitt</i>	<p>Some replace <i>Sunan Ibn Mājah</i> with <i>Muwaṭṭa'</i> or <i>Sunan al-Dārimī</i></p> <p>In <i>Jāmi' al-Tirmidhī</i>, <i>Sunan Abī Dāwūd</i>, <i>Sunan al-Nasā'ī</i> and <i>Sunan Ibn Mājah</i> there are <i>şahīh</i>, <i>ḥasan</i> and <i>da'if</i> hadith. The term <i>Şihāh Sitt</i> is used for them due to the predominance of <i>şahīh</i> hadith in them</p>