The expert Abū Bakr al-Khaṭṭīb (God bless him) stated that the scholars of hadith hold the supported hadith to be the one with an isnād which coheres from the person transmitting it up to its point of termination. Most often the term is applied to the hadith which came from the Messenger of God (God be pleased with him), rather than the hadith which originated with the Companions and others.1 The expert Abū ʿUmar b. ʿAbd al-Barrī stated that supported hadith are exclusively those “raised” (rajīfa) to the Prophet (Peace be upon him). The isnād may be uninterrupted (mustaqīf) — like Mālik from Nāfiʿ from Ibn ʿUmar from the Messenger of God (Peace be upon him)2 — or it may be interrupted (munaqṣīf) — like Mālik from Zuhri from Ibn ʿAbbās from the Messenger of God (Peace be upon him).3 The second hadith is supported since its isnād goes to the Messenger of God (Peace be upon him) and it is interrupted because Zuhri did not hear hadith from Ibn ʿAbbās (God be pleased with them). Abū ʿUmar related from several scholars the view that the term “supported” applies only to the hadith with an uninterrupted isnād raised to the Prophet (Peace be upon him).4 The expert Abū ʿAbd Allāh al-Ḥākim (God bless him) stated that unambiguously and did not mention any other definition in his book.5 These are three differing interpretations. The first opinion is the most balanced and appropriate. God knows best.

1 Al-Kifāya fi ṣabīn al-ristiya (Hyderabad, 1357). 21.
2 Abū ʿUmar Yūsuf b. ʿAbd Allāh b. ʿAbd al-Barr al-Narmāri al-Qurtubī (368/978–462/1071) was an Andalusian Mālikī who wrote extensively on subjects related to the study of hadith. His Tamhīd, a commentary on the Musannaf of Mālik, may be his most important contribution to hadith scholarship and Ibn al-Salāḥ cited it often; Brockelmann, C.A., 1:453–4, Suppl., 1:628–9; EF, 3:674.
4 Tamhīd, 1:23.
5 Tamhīd, 1:25.
6 ʿUṣūl al-hadith, 17–19.
Category 5
UNINTERRUPTED HADITH
(Ma'rifat al-muttaṣil)

The uninterrupte ḥadith is also called “connected” (maṣṣūl). The term, when used without qualification, may be applied to both raised (maṣṣūl) and halted ḥadith (maṣṣūl). It is the ḥadith with an isnād which is uninterruptcd because each of its transmitters heard the ḥadith from the person above him up to its point of termination. An example of a raised uninterrupte ḥadith from the Maṣṣāṣa is “Malik from Ibn Shihāb [al-Zuhri] from Sālim b. ʿAbd Allah from his father [that is, ʿAbd Allah b. ʿUmar] from the Messenger of God (Peace be upon him).” An example of a halted uninterrupte ḥadith is “Malik from Nāfi from Ibn ʿUmar from ʿUmar: ʿUmar said ...” God knows best.

1 ʿUmar b. al-Khaṭṭāb was a close associate of the Prophet Muhammad and served as caliph from 13/634 until his assassination in 23/644; EI, 3/982-4.
Category 6
RAISED HADITH
(Ma‘rifat al-marfū‘)

The term “raised” applies exclusively to the hadith attributed to the Messenger of God (Peace be upon him) and it does not apply, when used without qualification, to anything else, just as the term “halted” (maqṣūf) is applied to the Companions and others [and not to the hadith of the Prophet]. The raised hadith may be uninterrupted (muṣṭaqqūl), interrupted (muṣqaṣṣūl), loose (muṣrūl) and the like. Some people regard the raised hadith and the supported (muṣmād) as being the same, arguing that both may be either interrupted or uninterrupted. Others maintain that they differ in that a raised hadith may be either interrupted or uninterrupted while the term “supported” applies only to the uninterrupted hadith attributed to the Messenger of God (Peace be upon him). The expert Abū Bakr b. Thābit [al-Khaṭīb al-Baghdādī] said, “The raised hadith is the one in which a Companion gives information about the words or deeds of the Messenger of God (Peace be upon him).” He restricted the term to the transmission of the Companions and thus the loose hadith of the Followers (muṣrāl al-Tāhī’i) from the Messenger of God (Peace be upon him) were excluded. The scholars of hadith who contrasted the raised hadith with the loose meant “uninterrupted” when they said “raised.” God knows best.

1 Kāfira, 21.
The halted hadith is the one which is transmitted from the Companions (God be pleased with them) concerning their words, deeds, and the like and which is stopped at them and is not carried past to the Messenger of God (Peace be upon him). If its isnād is cohesive to the Companion, it is called "connected halted" (al-mawqūf al-mansūb); and, if its isnād is not cohesive, it is called "unconnected halted" (al-mawqūf ghayr al-mansūb). This is similar to what is known to pertain to the hadith raised (marfi‘) to the Messenger of God (Peace be upon him). (God knows best.) If the term "halted" is used without any qualification, it refers exclusively, as we mentioned above, to a hadith of a Companion. The term is sometimes used with qualification for transmitters who were not Companions. It is said, "X halted (maqṣufa) such-and-such hadith at ‘Atā‘" – or "Tawūs" or someone similar. In the terminology of the Khurāsānī jurists, we find that the halted hadith is identified with the term "account" (uṣūr). One of them, Abu ‘l-Qasim al-Furānī, said in something of his we read, "The jurists say a ‘report’ (khabār) is what is related from the Prophet (Peace be upon him) and an ‘account’ is what is related from the Companions (God be pleased with them).

1 Abū Muhammad ‘Atīya b. Abū al-Rabūth Aslam (27/647-114/732) was the student of a large number of Companions; Sāfinah, GFS, 1:31.
2 Abū ‘Abd al-Rahmān Tawās b. Kayyān (d. 106/724), like ‘Atīya, was a prominent transmitter from the second generation of Muslims; Dhahabi, Siyar, 5:38-49.
The cut-off hadith is not the same as the interrupted (muqadd) which, God (He is exalted) willing, will be discussed later. Maqāṣid and maqāṣid are given as the plurals of maqāṣid. The cut-off hadith is a report concerning the words and deeds of the Followers, halted at them. The expert Abū Bakr al-Khaqāṣi said about the cut-off hadith in his Jāmi′ī: “The Cut-off Hadith: the cut-off hadith are those halted at the Followers.” I have also found the cut-off hadith interpreted as interrupted – that is, unconnected (ghayr muqadd) – in the remarks of Ibn Shāfī′ī, Abū ʿĪsā al-Ṭabarānī and others. God knows best.

Subsidiary Issues

1. The statement of a Companion, “We used to do such and such,” or “We used to say such and such,” falls into the category of halted hadith, if he does not ascribe it to the time of the Messenger of God (Peace be upon him). If he does ascribe it to the time of the Messenger of God (Peace be upon him), it belongs to the category of raised hadith (marfū′), as the expert Abū ʿAbd Allāh b. al-Bayyītī al-Ḥakim al-Nisābūrī, other scholars of hadith and others have unequivocally stated. I read that Abū Bakr al-Barqānī asked the authority Abū Bakr al-Isnādī about that and he denied that it constitutes a raised hadith. The claim that it is raised deserves credit since the obvious implication of [the statement that they used to say or do something during the lifetime of the Prophet] is that the Messenger of God (Peace be upon him) took cognizance of [what his Companions were saying or doing] and tacitly assented to it, and his tacit assent is one of the forms of raised sunnas. The categories of raised sunnas include the words of the Prophet (Peace be upon him), his deeds, and his tacit assent to and forbearance from rejecting [the statements and actions of his Companions] after becoming cognizant of them. Examples of this last kind of raised sunna are the statements of a Companion, “We did not use to think that there was anything wrong with such and such while the Messenger of God (Peace be upon him) was among us,” “Such and such used to be said during the Prophet’s lifetime,” or, “They used to do such and such during the life of the

1 Jāmi′ī, 356.
2 Abū ʿĪsā al-Ṭabarānī (260/873–360/971) was the author of a number of important works on hadith; Sorgin, G/AS, 1:195–7.
3 Qilīn al-hadith, 22.
4 A sunna is a practice endorsed by the precedent of an authoritative figure.
Prophet (Peace be upon him). All of these, and similar declarations, are considered supported raised hadith (marifat munad) and are included in the books of supported hadith.

In regard to the report we heard from al-Mughira b. Shu'ba,1 “The Companions of the Messenger of God (Peace be upon him) used to tap on his door with their fingernails,” Abu 'Abd Allah al-Hakim stated, “Those who are not versed in this craft mistakenly believe that this hadith is supported” – that is, raised – “on account of the mention of the Messenger of God (Peace be upon him) in it. It is not supported, but rather halted (mawqif).”2 Al-Khaṭṭāt said something similar to this in his fātim as well. Rather, it is, as stated above, raised. It is more appropriate that it be termed “raised” since it is more probable that the Prophet (Peace be upon him) was cognizant of the act described, and al-Hakim acknowledges that as constituting raised. We used to count this as one of the things we held against al-Ḥakim. Then we interpreted it, giving him the benefit of the doubt, to mean that he meant that this hadith is not explicitly supported, but rather it is literally halted, just as the rest of [the examples discussed] earlier were literally halted. We made it raised only on the basis of its source. God knows best.

4. The scholars of hadith view a Companion’s statement, “We were enjoined to do such and such,” or, “We were forbidden to do such and such,” as belonging to the category of the raised and the supported hadith. Indeed, this is the doctrine of most scholars. A certain group including Abū Bakr al-Isāmī3 disputed that. The first view is the correct one because such statements, when unqualified, by presumption go back to the one who possesses the right to enjoin and forbid and he is the Messenger of God (Peace be upon him). The same is true of the statement of a Companion, “Such and such is a sunna.” The sounder opinion is that this statement is a raised supported hadith, because the presumption is that the Companion means by this expression only the sunna of the Messenger of God (Peace be upon him) and following him is what is required. This is also true of the statement of Anas’ (God be pleased with him), “Bilāl’ was ordered to say the words of the call to prayer twice and the words of the iqāma once,” and other analogous statements. So there is no difference between Anas saying that in the time of the Messenger of God (Peace be upon him) or after him (Peace be upon him). God knows best.

3. The assertion that the commentary (tafṣīr) of a Companion constitutes a supported hadith holds true only in the case of a Companion giving an interpretation concerning the circumstance of the revelation of a verse of the Qurʾān and the like. For instance, the statement of Jabir4 (God be pleased with him), “The Jews used to say that the child of someone who has vaginal intercourse with his wife from the rear will be born squint-eyed. Then God (He is mighty and majestic) revealed the Qurʾānic verse [2:223], ‘Your women are a field for you …’” The other interpretations of the Companions which do not contain the ascription of anything to the Messenger of God (Peace be upon him) are counted as halted hadith. God knows best.
Category 9

Loose Ḥadīth

(Maṣ'īfiyat al-mursal)

The form of the loose hadith about which there is no disagreement is the hadith of an early Follower (al-Tābiʿī al-kahīr) – like ʿUbayd Allah b. Ṭāhir b. al-Khayyar, Saʿīd b. al-Musayyib and those like them who met a number of the Companions and attended their classes – when he says, “The Messenger of God (Peace be upon him) said.” The common view is that all of the Followers (God be pleased with them) are to be treated equally in that regard.

There are also other forms regarding which there is disagreement as to whether they are really loose or not.

1. When an isnād is interrupted before reaching the Follower because it contains the relation of a transmitter who did not hear hadith from the individual mentioned above him: the authority Abu ʿAbd Allah al-Ḥakīm and some other scholars of ḥadīth said definitively that this kind of ḥadīth is not to be called “loose” and that looseness (irsāl) appertains exclusively to the Followers. Rather, they maintain that if the mention of a single transmitter is omitted before it reaches the Follower it may only be called “interrupted” (mungaṭī) and that if more than one transmitter is omitted it is called “problematic” (muṣ QA al) – and the latter may also be termed “interrupted.” An example of that will be given further on, God (He is exalted) willing. It is well known that in the disciplines of positive and theoretical law all of these forms are called “loose.” The scholar of hadith Abu Bakr al-Khaṭṭāb subscribed to the latter view and gave definite statement to it. However, he did say, “Nevertheless, from the standpoint of usage most of the hadith described as being ‘loose’ are those a Follower related directly about the Prophet (Peace be upon him) and they call the hadith that a later individual (tābiʿī al-Tābiʿī) related directly from the Prophet (Peace be upon him) ‘problematic.’” God knows best.

2. When Zuhrī, Abu ʿAbd Allah al-Anṣārī and their colleagues among the later Followers (aṣāghir al-Tābiʿī) say, “The Messenger of God

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1 ʿUbayd Allah b. Ṭāhir was a Madīnan religious scholar who died around 91/710; Duhaybi, Siyar, 3:514–15.
2 Abu Muḥammad Saʿīd b. al-Musayyib al-Makhzūmī (13/624–94/713) was an active figure in a number of religious disciplines; Sezgin, G.45, 1:1276.
3 ʿUlam al-hadīth, 28.
4 Kifāya, 21.
5 Sulama b. Dinar al-Makhzūmī (d. ca. 140/757) was a judge in Medina; Sezgin, G.45, 1:634–5.
6 Abu Saʿīd Yahya b. Ṭāhir b. Qays al-Anṣārī was an early judge who died in 143/760; Sezgin, G.45, 1:407.
(Peace be upon him) said: “Ibn ʿAbd al-Barr related that some people do not call this form “loose,” but rather “interrupted,” because these late Followers met only one or two of the Companions and most of their transmission of ḥadīth is from other Followers. This view is derived from the doctrine of those who do not term as “loose” a ḥadīth interrupted before it reaches the level of the Follower. The common view, stated above, is that all of the Followers are to be treated equally in regard to the application of the term “loose.” God knows best.

3. When it is said in an isnād, “X from a man,” “From a teacher from X,” or the like: the view which al-Ḥakīm stated in his book Mawṣila ʿala al-ḥadīth (The Sciences of Ḥadīth) is that this form is not to be called “loose,” but rather “interrupted.” In some of the well-respected works on theoretical law this is counted as one of the types of loose ḥadīth. God knows best.

Be aware that a loose ḥadīth is treated as if it were weak unless its source is established as sound by the relation of the text through another line of transmission, as was explained in the Category on fair ḥadīth. Thus Shāfiʿī (God be pleased with him) added as proofs loose ḥadīth from Saʿūd b. al-Musayyib (God be pleased with them), because supported versions of the same texts from other lines of transmission existed. As we have seen, this in his view did not exclusively apply to the loose ḥadīth of Ibn al-Musayyib. To whoever denies that, claiming that in this case the supported version of the ḥadīth is actually being relied upon rather than the loose and that the loose version is itself null and useless, the response is that the soundness of the isnād containing the looseness becomes apparent by virtue of the supported version. So even though the isnād is loose, it is judged to be a sound isnād which can support a proof, as we established in Category 2. Only someone devoid of experience in this matter can deny this.

The doctrine which the majority of the experts and critics of ḥadīth has settled on is, as was mentioned above, that a loose ḥadīth may not be cited as a proof and is judged to be weak. They repeat this doctrine often in their works and in the introduction of the Šuhūṭ of Muslim we find the following: “The loose ḥadīth does not constitute a proof according to the principle of my doctrine and that of those knowledgeable about reports.” Ibn ʿAbd al-Barr – the expert of the West – is one of those who transmitted that view from a group of the scholars of ḥadīth. However, on the other side, the doctrine of Mālik and Abu Hanīfah’s followers is that a loose ḥadīth may be adduced as a proof. God knows best.

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7 Tāwaḥ, 1:22.
8 Pp. 27–8.
10 Tāwaḥ, 1:1–7.
11 Abu Hanīfa al-Nuʿmatān b. Thābit (d. ca.159/767) was the eponym of the Hansafite school of law; EF, 1:123–4; Sezgin, G.AS, 1:409–19; Efr, 1:295–301.
The doctrines of the scholars of hadith and others are in disagreement over the interrupted hadith and over the difference between it and the loose hadith (mursal). One opinion is the view from al-Ḥakim – the author of the book Maṣrīfut annal ‘ulam al-hadith – that was already given in the Category on the loose hadith to the effect that the term “loose” appertains exclusively to a Follower. In his view, one form of the interrupted is the isnād which contains, prior to reaching the level of the Follower, a transmitter who did not hear hadith from the transmitter above him while no mention, either specific or vague, is made of the individual who is omitted from between the two transmitters. Another form of the interrupted is the isnād in which one of the transmitters is designated by a vague expression, like “a man,” “a teacher” or other similar things.  

An example of the first form is the hadith we heard from ʿAbd al-Razzāq from Ṣufyān al-Thawrī from ʿAbd Ishaq from Zayd b. Yuthayī from Ḥudhayfah. “The Messenger of God (Peace be upon him) said, ‘If you appoint ʿAbd Bakr as a leader, he is strong and honest …’” When a hadithologist (ḥadīthi) examines this isnād, he finds its outward form to be that of an uninterrupted hadith (mustatil). Yet it is interrupted in two places, because ʿAbd al-Razzāq did not hear it directly from Thawrī. Rather he heard it from al-Nuʿmān b. Abī Shayba al-Janadī from Thawrī.

2 Abū Bakr ʿAbd al-Razzāq b. Ḥamām al-Ḥimyān (126/744–211/827) was a famous hadith scholar from the Yemen; Ṣaṣṣīn, G.4.8, I.99.
3 Abū ʿAbd Allāh Ṣufyān b. Saʿd al-Thawrī (ca. 95/713–161/778) was an extremely influential figure in a number of scholarly domains; EF, 9:750–72; Ṣaṣṣīn, G.4.8, I.518–19.
4 Abū Ishaq Ṭārir b. ʿAbd Allāh al-Sibṭī (32/653–128/746) was a resident of al-Kūfa famed for his piety and knowledge of hadith; Ṣaṣṣīn, G.4.8, I.283.
6 The Companion Abū ʿAbd Allāh Ḥudhayfah b. ʿAbd Yaḥyā (d. 35/656) served as the governor of al-Madīnā under the Caliphs ʿUmar and ʿUthmān; Ṣiyar, 2:361–9.
7 Abū Bakr al-Siddīq (d. 13/634) was a close friend of the Prophet who had the distinction of accompanying him on his migration to Mecca. He was the father of the Prophet’s most famous wife Ḥāna and succeeded him as the leader of the Muslim community; EF, 1:109–11.
Furthermore, Thawri did not hear it from Abū Ishaq. He instead heard it from Sharīk from Abū Ishaq.

An example of the second form is the ḥadīth which we heard from Abū ʿl-ʿĀlāʾ b. ʿAbd Allāh b. al-Shikhktir from “two men” from Shaddād b. Awwār from the Messenger of God (Peace be upon him) about the invocation in the prayer ritual, “God, I ask for a firm resolve in the matter...” God knows best.

Another interpretation of the interrupted ḥadīth is the statement of Ibn ʿAbd al-Barr (God bless him) to the effect that the term “loose” appertains exclusively to the Followers and the term “interrupted” includes loose and other kinds of ḥadīth with incohesive isnāds. His view is that the interrupted ḥadīth is “everything with an incohesive isnād, whether it is ascribed to the Prophet (Peace be upon him) or to someone else.”

Another opinion is that the interrupted ḥadīth is identical to the loose and both terms include everything that has an incohesive isnād. This view is the most likely. Various groups of jurists and others have adopted it and it is the view that the expert Abū Bakr al-Khaṭṭāb gave in his Kifāya.

However, most of the ḥadīth which are described in actual usage as “loose” are ḥadīth which a Follower related directly from the Prophet (Peace be upon him) and most of the ḥadīth that are described as “interrupted” are ḥadīth which someone below the level of the Followers related directly from the Companions, for instance “Mālik from Ibn ʿUmar” and the like. God knows best.

Another opinion is the one which Abū Bakr al-Khaṭṭāb related from a person knowledgeable in ḥadīth to the effect that the interrupted ḥadīth consists of an account of the words or deeds of a Follower or someone lower, halved at him. This last interpretation is peculiar and far fetched. God knows best.

Category 11

Problematic Ḥadīth

(Maʾrīfat al-muʿḍal)

“Problematic” is the name of a particular type of interrupted ḥadīth (munqaff). Every problematic ḥadīth is interrupted, but not every interrupted ḥadīth is problematic. Some people, as stated above, call interrupted ḥadīth “loose” (maʾāḍīl). The problematic ḥadīth consists of the ḥadīth having an isnād lacking two or more transmitters.

The scholars of ḥadīth say, “He transmitted the ḥadīth as problematic (aḍḍalah),” so the form of the term is maʾāḍīl. The derivation of this term is obscure from the standpoint of lexicography. I investigated the matter and found the phrase, anāʾiʿ aḍḍīl, that is, “an extremely difficult affair.” Pay no attention to the form maʾāḍīl, even if it is like aḍḍīl in sense.

An example of a problematic ḥadīth is one which a student of a Follower (tabīʿī al-Tabīʿī) relates saying, “The Messenger of God (Peace be upon him) said.” Another example is a ḥadīth which someone lower than the students of the Followers relates directly from the Messenger of God (Peace be upon him) or from Abū Bakr, ʿUmar or others, without mentioning the intermediaries between that individual and himself. Abū Naṣr al-Sīṣārī brought up the case of a transmitter saying, “It reached me” (halagānt) — like Mālik’s saying, “It reached me from Abū Hurayra that the Messenger of God (Peace be upon him) said, ‘The slave is due his food and clothing...’” — and said, “The scholars of ḥadīth call that problematic.” Therefore, all of the instances when the jurists and others write in their books, “The Messenger of God (Peace be upon him) said such and such,” and the like are considered problematic. The expert Abū Bakr al-Khaṭṭāb at one point called this kind of ḥadīth “loose” and that is in conformity with the doctrine of those who call all ḥadīth with incohesive isnāds “loose,” as was discussed above.

Abū ʿAbd Allāh al-Ḥākim made a type of problematic ḥadīth the instances when a student of a Follower relates from that Follower a ḥadīth halted at him while it is uninterrupted and supported (munaqaff muʿāḍāl) up to the Messenger of God (Peace be upon him) [from another student of the Follower]. An example is the ḥadīth we heard from al-ʿĀthārī from Shahrabī in which he said, “On the
Day of Judgement it will be said to each man, ‘You did such and such’ and he will say, ‘I did not do that,’ and his mouth will be sealed ...’ Al-ʿAʾmar ibn ʿAbd al-Razzāq the narrators elsewhere had the hadith “from Shaʿbūr ibn Anas from the Messenger of God (Peace be upon him),” that is, as uninterrupted and supported. This is an excellent point, because interruption through the omission of one transmitter comes under the heading of being halted (waqf). This particular hadith contains an interruption to the extent of two transmitters; that is, the Companion [that is, Anas] and the Messenger of God (Peace be upon him). Therefore, it is more appropriately termed “problematic.” God knows best.

Subsidiary Issues

1. The isnād containing the word “from” (al-isnād al-mawṣuʿa) in this isnād in which “X from (san) Y” said. Some people consider it loose and interrupted, until the cohesion of its isnād becomes clear through another [more explicit version of the isnād]. The correct view and that which is followed in practice is that it is a form of uninterrupted isnād. The majority of hadith authorities and others have adopted this view and those who exclusively stipulate sound hadith include hadith with “from” in the isnād in their compilations and accept them. The expert in the hadith and Quṣayrān ibn ʿUmar ibn ʿAbd al-Barr came close to claiming there was a consensus of the hadith experts on that and Abu Amr al-Dāmil al-Muqriʿ did claim that there was a consensus of transmitters on it. This holds true on the condition that it is established that those to whom the transmission by “from” (sanʿa) is ascribed met each other and were free of the taint of misrepresentation (tafalāt). In that case it is interpreted in accordance with its apparent cohesion, unless something contradicting that comes to light.

In our time and in the recent past the use of “from” in licensing (ijāza) has become common among those who consider themselves to be scholars of hadith. When one of them says, “I recited to X from Y” (yaraqatu sawa fulan min fulan), or something like that, it is understood from this that X related from Y by license and it is obvious that this does not keep it from being uninterrupted. God knows best.

2. There is disagreement over the interpretation of a transmitter saying, “that (annā) X said such and such.” Does it have the same status as “from” in regard to rendering the isnād cohesive, when it is established that the two transmitters

4 In fact, Ibn ʿAbd al-Barr says that there was a consensus; Tāḥīd, 1:12.
5 Abu Amr ʿUmar ibn Saʿd al-Dāmil al-Muqriʿ (371/981-444/1053) was a renowned Andalusian scholar who began reading hadith at the age of fifteen and pursued his studies on a journey to the East. On his return, he composed a number of books and was considered to be especially expert in the Qurʾān, Brockelmann, G.H., 1:516–17, Suppl., 1:719–20; EJ, 2:109–10.
6 For a discussion of this means of textual transmission, see below, Category 24.

met each other, that is, until evidence that there is an interruption in it comes to light? An example of this is “Mālik from Zuhrīr that Saʿd b. al-Musayyab said such and such.” We heard that Mālik (God be pleased with him) used to regard “from X” and “that X” as equal and that ʿAbd al-Barr (God be pleased with him) regarded them as different. Ibn ʿAbd al-Barr related from a large number of scholars that “from” and “that” are equal and that it is not a question of particles and words but rather of the transmitters meeting, attending class, having audition and seeing each other; that is, first granting freedom from misrepresentation. If the audition of the one from the other can be established, the hadith of the one from the other is considered cohesive regardless of which term is used, until evidence of interruption appears. Ibn ʿAbd al-Barr related from Abū Bakr al-Bardījī that the particle “that” is interpreted as an instance of interruption, until evidence of audition appears for that very report from another line of transmission. Ibn ʿAbd al-Barr said, “In my opinion this is nonsense because of the consensus of scholars that an isnād connected with a Companion is the same, whether that Companion says in it, ‘The Messenger of God (Peace be upon him) said,’ or ‘That the Messenger of God (Peace be upon him) said,’ or ‘From the Messenger of God (Peace be upon him) that he said,’ or ‘I heard the Messenger of God (Peace be upon him) saying.’” God knows best.

In the superlative Masnad of the superlative Yaʿqūb b. Shābāḥ, I found something similar to what Ibn ʿAbd al-Barr related from the expert Abū Bakr al-Bardījī. Yaʿqūb b. Shābāḥ mentioned the hadith Abū ʿIzāzār related from Ibn ʿAbd al-Hāfiẓ b. Abū Ṭālib from which Abū ʿUmar said, “I went to the Prophet (Peace be upon him) while he was praying and I greeted him and he returned the greeting to me,” and Yaʿqūb b. Shābāḥ made it a supported hadith (masnad mutaṣīl). Yaʿqūb b. Shābāḥ also mentioned the relation of that hadith by Qays b. Saʿd from Abū ʿUmar b. ʿAbd al-Barr. ʿAbd al-Barr, ʿAbdun b. Ḥārīm al-Bardījī al-Bardāʾī (ca. 230/845–301/914) was a well-regarded transmitter of hadith; Sezgin, G.A.S., 1:166–7.

7 Tāḥīd, 1:26.
8 Abū ʿUmar Yaʿqūb b. Shābāḥ al-Decūsī (ca. 180/796–262/875) was a follower of the doctrine of Mālik who eventually settled in Baghda; Sezgin, G.A.S., 1:144.
10 Muḥammad (fl.637–81/700), the son of the Caliph ʿAlī b. ʿAbd al-Nūrī, was called Ibn al-Ḥāfiẓ on account of his mother who was a member of the Banū Ḥāfiẓ. After the death of his father the caliph ʿAbd al-Malik ibn ʿAbd al-Azīz, and the retirement of a descendant of his, Ibn al-Ḥāfiẓ became the rallying point for the opposition to the Umayyad regime, although he seems not to have personally played any active role; EJ, 7:402–3.
11 Abū ʿUṣayrīn Amr b. ʿUṣayrīn Muḥammad b. Yāsir al-ʿAṣmī al-Makkī was one of the earliest converts to Islam and a participant at the Battle of Badr. He died at the age of ninety-three while fighting at the Battle of Siffin in 37/657, Dāhah, Suppl., 1:406–28.
b. Abū Rāḥif from Ibn al-Ḥanafiyya that Ṭā‘ammār passed the Prophet (Peace be upon him) while he was praying, and he considered this version loose because Ibn al-Ḥanafiyya said, “that Ṭā‘ammār did something” and did not say, “from Ṭā‘ammār.” (God knows best.) Al-Khaṭṭābī in treating this question cites as an example the hadith, “Nāfi’ from Ibn ʿUmar from ʿUmar that he asked the Messenger of God (Peace be upon him), ‘Is one of us allowed to go to sleep while he is in a state of ritual impurity ...’” In another transmission it reads, “From Nāfi’ from Ibn ʿUmar that ʿUmar said, ‘Messenger of God ...’” He says, “The outward form of the first relation necessitates that it be considered one of the supported hadith of ʿUmar from the Prophet (Peace be upon him) and the outward form of the second necessitates that it be considered one of the supported hadith of Ibn ʿUmar from the Prophet (Peace be upon him).” This example is not relevant to what concerns us here, because in this matter – according to the doctrine of a great number of scholars – judging cohesion depends exclusively on meeting and contemporaneousness [that is, rather than on the terminology appearing in the isnād], and in this hadith these were mutual and repeated because of Ibn ʿUmar’s connection to the Prophet (Peace be upon him) and to ʿUmar (God be pleased with him), in addition to the transmitter Ibn ʿUmar’s status as a companion of both of them. Al-Khaṭṭābī’s interpretation would require, on the basis of the one line of transmission [that is, the second], that Ibn ʿUmar related the hadith from the Prophet (Peace be upon him) and, on the basis of the other, that Ibn ʿUmar related it from ʿUmar from the Messenger of God (Peace be upon him). God knows best.

3. We have mentioned the remarks Ibn ʿAbd al-Barr related concerning the general application of the judgement of cohesion to the hadith which a transmitter gives from someone whom he met, regardless of the term used [in the isnād]. Similarly, Abū Bakr al-Shāfīʿī al-Ṣayrāfī gave a general statement of that and said, “The transmission of every student who is known to have heard hadith from an individual and transmitted from him is considered to be a case of audition, until it becomes known that the student did not hear from him [the particular hadith] he related. The same is also true of the transmission of every student who is known to have met an individual and transmitted hadith from him.” Abū Bakr al-Shāfīʿī said that regarding only those from whom no misrepresentation came to light. One argument for that – which is also applicable to the entire subject – is that if the student had not heard the hadith from his alleged teacher, he would become a misrepresenter by unqualifiedly relating the hadith from that individual without mentioning the intermediary between them. Freedom from the taint of misrepresentation is presumed and the remarks apply to someone who is not known to have committed misrepresentation.

One of the examples of that is the transmitter saying, “X said such and such,” like Nāfi’ saying, “Ibn ʿUmar said.” The same would apply if Nāfi’ had said regarding him, “Ibn ʿUmar mentioned,” “Ibn ʿUmar did,” “Ibn ʿUmar transmitted,” “Ibn ʿUmar used to say such and such,” or other similar phrases. All of that is interpreted presumptively as indicating cohesion and that the student received the hadith from the teacher without any intermediary between them, whenever the fact that he met him is established in general.

For the fulfillment of this condition which is stipulated in these cases and similar ones, there are some who confine themselves to the actual occurrence of a meeting or audition, as we related above. Abū ʿAmr al-Dānī al-Muṣāfī said in this regard, “If the student is known to have transmitted from the teacher, [it is enough].” On this issue Abū ʿIyās al-Qibisi said, “If it is clear that the student was a contemporary of the person from whom he transmitted.” Concerning transmission by “from,” Abū ʿIyās al-Muṣāfī [Mansūr] al-Saḥmānī said that a long acquaintance between the student and the teacher is stipulated. In the introduction to his Sahīḥ, Muslim b. al-Ḥalajj reproached one of his contemporaries for stipulating the confirmation of a meeting or coming together taking place in the case of a transmission by “from.” He claimed that it was a made-up doctrine which was unprecedented and that the doctrine common and accepted among the scholars knowledgeable in reports in early and modern times was that confirmation that the student and his alleged teacher lived at the same time was enough in this regard, even if no evidence in any report ever surfaced indicating that they met and spoke to each other. There is some doubt about Muslim’s remarks. It was said that the doctrine which he rejected was that of the authorities of this science, ʿAbī b. al-Madīnī, Bukhārī and others. (God knows best.) I do not think that this judgement [that is, the one ascribed to ʿAbī b. al-Madīnī and Bukhārī] lasted past the era of the ancients, since authors say in their books in regard to the material they quote from their teachers, “X mentioned,” “X said” and the like [that is, rather than “I heard X saying,” and so forth]. So try to understand that, for it is important and valuable. God knows best.

4. The suspension (ṣaḥīḥ) which Abū ʿAbd Allāḥ ʿAlī b. al-Ḥumayd – the author of al- Ḥanfī hadīn al-Ṣaḥīḥān – and other North Africans mention in regard to some of the hadith in the Sahīḥ of Bukhārī with cut-off isnāds (ṣaḥīḥa isnādāhā):

14 Kīfayā, 407.
Dāraquṭnī had earlier used the term. The isnād of the suspended ḥadīth is interrupted in form, but it is not treated in the same way and the ḥadīth containing the suspension does not go from being sound to weak. This is because of what is known of Bukhārī’s standard and his treatment [of the suspended ḥadīth], as we pointed out in the sixth note of Category 1.

No attention is to be paid to the Zāhirite Abū Muhammad b. Ḥazm’s18 rejection of the ḥadīth of Abū ʿAmīr – or as he is also known “Abū Mālik” – al-ʿAshārī19 from the Messenger of God (Peace be upon him) which Bukhārī included: “Verily, there will be in my Community peoples who regard silk, wine and string instruments as licit…”20 on the basis that Bukhārī cited it saying, “Iṣhām b. ʿAmrī21 said,” and gave it with Iṣhām’s isnād. Ibn Ḥazm claimed that it is interrupted in its transmission between Bukhārī and Iṣhām and made that an argument against citing it as a proof for the banning of string instruments. In doing that, Ibn Ḥazm erred in several respects. The ḥadīth is sound and is known to be uninterrupted according to the sound ḥadīth. Bukhārī (God bless him) sometimes does something like this because the ḥadīth is well known from several trustworthy transmitters from the individual from whom he suspended it. Other times he does this because he has mentioned the ḥadīth in another place in his book in a supported and uninterrupted form. He also occasionally does this for other reasons unrelated to the fault of interruption. God knows best.

The verdict we mentioned concerning the aforementioned suspension refers to the ḥadīth Bukhārī included as the principal part and substance of the text of his book, and not to the suspended ḥadīth he included for reference citation. Included among the citations are ḥadīth—both suspended and connected—which do not meet the standard of the sound ḥadīth. I found the term “suspension” used for the ḥadīth lacking one transmitter or more from the beginning of its isnād and some even use it for the omission of the entire isnād, for instance, Bukhārī saying, “The Messenger of God (Peace be upon him) said such and such,” “Ibn ʿAbbās said such and such,” “Abū Hurayra related such and such,” “Saʿd b. al-Muṣṭafāyi said from Abū Hurayra: such and such,” and “Zuhri said from Abū Salama” from Abū Hurayra from the Prophet (Peace be upon him) such and such.” This applies to the transmitters of the generations earlier than that of Bukhārī’s teachers. The ḥadīth he gave from his own teachers in this fashion are of the type of ḥadīth we just mentioned in the third of these Subsidiary Issues.

I read that one of the later North African scholars made [the instances in which Bukhārī writes regarding one of his teachers, “X said,” “X related,” and so forth] a second subcategory of suspension and also added to this subcategory the several instances where Bukhārī says in his book, “X said to me” and “X related to us.” The North African characterized all of that as suspension which is uninterrupted from the standpoint of outward form and incohesive (munnāfī) from the standpoint of sense. He said, “When you see Bukhārī saying, ‘X said to me’ and ‘X said to us’,” be aware that it is an isnād which he does not mention for citation as a proof and he mentioned it only for reference. Transmitters of ḥadīth often use these phrases [for example, “X said to me” and “X related to us”] to indicate those ḥadīth which pass between them in study sessions and competitions. They rarely cite as proofs the ḥadīth mentioned in study sessions.” The allegation he makes against Bukhārī is contrary to what a scholar who is earlier and more knowledgeable in Bukhārī—namely the pious servant of God, Abū Jaʿfar b. Ḥamād al-Naṣīḥī22—said. We heard that he said, “Whenever Bukhārī says, ‘X said to me,’ it is presentation (ʿard) and transference (munnāfī).”23

I have not come across any instances of the term “suspension” being used for ḥadīth in which some of the men of the isnād are omitted from its middle or its end or for phrases like, “It is related from X” (yurrān ʿan fulān), “It is mentioned from X” (yuddhkaru ʿan fulān) and similar expressions lacking any definite indication that the transmitter to whom the ḥadīth is ascribed actually said or mentioned it.

It appears that this usage of the term “suspension” is derived from the “suspension” of a wall [by removing the earth from underneath a section of it], the “suspension” of a divorce [by stipulating a hitherto unmet condition for it] and the like, on account of the common element of the rupture of cohesion present in each of them. God knows best.24

19 ʿAbī Ḥayyān b. ʿAbī l-Salām (or Wahib) al-ʿAshārī was the uncle of the famous Companion Abū ʿAbd Allāh al-ʿAshārī. He served as a lieutenant of the Prophet before being killed in action in the year 8/669; Ibn ʿAbī l-Barr, Istīʿāf, 4:1704–5.
21 Abū ʿAbd Allāh Iṣhām b. ʿAmrī al-Ṣalāmī, the ḥārūf of Damascus, was born in 153/770 and died in 245/859; Dāhahū, Sīyar, 11:420–35.
22 Abū Salama b. Abū al-Rahmān al-Zuḥīrī (ca. 20/641–947/113) was a famous Medinese transmitter of ḥadīth from the generation of the Followers. His son is disputed; Dāhahū, Sīyar, 4:287–92.
23 Abū Jaʿfar Ahmad b. Ḥamād al-Naṣīḥī (ca. 240/854–311/924) was a devoted scholar of ḥadīth who traveled extensively; Dāhahū, Sīyar, 14:299–303.
24 For the discussion of these two means of transmission, see below, Section 24.
5. The hadith that one reliable transmitter relates as loose and another reliable transmitter relates as uninterrupted: the scholars of hadith differ over the question of whether it should be counted as connected or loose. For instance, “No marriage without a guardian.” 'Isrā'īl b. Yūnus—among others—related it in supported form from his grandfather 'Abū Iṣaḥāq al-Suhbātī from 'Abū Burda from his father 'Abū Mūsā al-Ash'ārī from the Messenger of God (Peace be upon him); that is, as uninterrupted. Saʿūdī al-Thawrī and Shu'bra related it from 'Abū Iṣaḥāq from 'Abū Burda from the Prophet (Peace be upon him); that is, as loose. The expert al-Khaṭṭāb said that in this case and similar ones most of the scholars of hadith rule in favor of the loose form. However, it is also related from some of the scholars of hadith that the verdict is to be given in favor of the form given by the majority of transmitters. From others it is related that the judgement goes to the better-documented version. That is, if the person who transmits it as loose was superior in regard to retention to the person who transmits it as connected, the judgement is in favor of the transmitter who gives it as loose. Some say that this does not impugn the integrity or qualifications of the transmitter who gives the hadith as connected. Others do say that the integrity and acceptability of the person who gives the hadith in supported form—as well as his supported version of the hadith—are impugned when the experts give it as loose. Others say the verdict is in favor of the transmitter who gives it as supported; if he is upright and accurate, his report is accepted, even if one or several transmitters contradict him. Al-Khaṭṭāb said that this last view is the correct one. What he regarded as correct is the correct doctrine for the fields of positive law and legal theory. Furthermore, Bukhārī was asked about the previously mentioned hadith, “No marriage without a guardian,” and he passed judgement in favor of those who transmitted it as connected, saying, “An addition from a reliable transmitter (al-ziyāda min al-thālp) is accepted.” Bukhārī said this despite the fact that Shu’ba and Saʿūdī [al-Thawrī] gave it as loose and they were towering figures possessing the highest degree of retention and exactitude.

Connected with this is the question which arises when the transmitter who gives a hadith as connected is also the one who gives it as loose, transmitting it as connected at one time and loose at another. Also related to this is the case when a transmitter raises (rafā‘a) a hadith to the Prophet (Peace be upon him) and someone else halts (waqafā) it at a Companion; or a single transmitter gives it as raised at one time and also gives it as halted at another. As well as can be determined, the verdict in all of these cases is in favor of what the reliable transmitter adds in terms of connectedness (waqf) and raising (raf), because he positively affirms [the presence of the intervening transmitter] while the other transmitter is merely silent. If the other had been positively negating, the one who affirms would still take precedence over him because he may have some information unknown to the other. This present segment has a connection to the section on the addition of a reliable transmitter to a hadith [that is, Category 16] and that will come later, God (He is exalted) willing. God knows best.

26 'Abū Yūnus 'Isrā'īl b. Yūnus al-Suhbātī al-Kufī (100/719—ca. 160/777) was best known for transmitting from his grandfather; Dhahabī, Syar, 7:355–61.
27 'Abū Burda Harīrī (or 'Amīr) al-Ash'ārī (d. ca. 100/719) served as the qaṭī of al-Kūfah during the governorship of al-Hajjāj; E.F., 1:693–4.
28 'Abū Mūsā 'Abd Allāh b. Qays al-Ash'ārī was one of the most prolific transmitters from the Prophet. He served as the governor of al-Hṣaṣṣa and al-Kūfah during the reign of 'Umar, 'Uthmān, and 'Abd al-Malik, acting as 'Ali's arbiter at Siffin in 37/657. He died in al-Kūfah around the year 42/662; E.F., 1:695.
29 'Abū Bāzām Shu'ba b. al-Hajjāj (82/701–160/776) was one of the most prominent transmitters of hadith in al-Hṣaṣṣa; E.F., 9:494–2; Sīginī, G, 43, 1:92.
30 Kifāya, 411.
31 Kifāya, 411.
Category 12

MISREPRESENTATION AND THE TREATMENT OF MISREPRESENTED ḤADĪTH
(Maṣrīfah al-tadlīs wa-ḥukm al-mudālīs)

There are two subcategories of misrepresentation. The first is misrepresentation in the isnād (tadlīs al- isnād). This consists either of a transmitter relating from someone he met ḥadīth he did not hear from him, giving the erroneous impression that he heard the ḥadīth from him; or of a transmitter relating ḥadīth from someone who lived at the same time as he whom he did not meet, promoting the false notion that he met him and heard the ḥadīth from him. There may be a single individual intervening between the transmitter and his alleged teacher or there may be more. The transmitter should not say in these instances, “I informed us” (akhbāranā fulān), “I transmitted to us” (ḥaddathānā fulān) or similar expressions. The transmitter should only say, “I said” (qala fulān), “From X” (taʿn fulān) and the like. An illustration of that is the report we heard from Abū ‘Alī b. Khashramī in which he said, “We were with [Ṣufyān] b. ʿUṣayna and he said, ‘Zuhrī said.’ Someone asked him, ‘Zuhrī transmitted to you?’ He fell silent and then said, Zuhrī said. Then someone asked him, ‘Did you hear it from Zuhrī?’ He said, ‘No, I did not hear it from Zuhrī, nor did I hear it from someone who heard it from Zuhrī.’ Abū al-Razzāq related it to me from Maʿmarī from Zuhrī.”

The second subcategory of misrepresentation is the misrepresentation of teachers (tadlīs al-shayʾiyyah). This consists of a transmitter relating from a teacher a ḥadīth he did hear from him and referring to him by an unfamiliar name, païdonymic, gentilic or a description to conceal his identity. An example of this is the story related to us about the authority Abū Bakr b. Ṭumām al-Muṭaqī to the effect that he related from Abū Bakr ʿAbd Allāh b. Abī Dāwūd al-Siṣṭānī, saying, “ʿAbd Allāh b. Abī ʿAbd Allāh transmitted to us.” He also related from Abū Bakr Muḥammad b. al-Ḥasan al-Naqqāšī – the Quʾān commentator

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1 The ḥadīth expert Abū ʾl-Ḥasan ʿAlī b. Khashram al-Mawardi was born in 160/776 and died 257/871; Duhābī, Siyār, 11:552–3.
2 Abū ʿUrwā Muʿāmar b. Ṭashīd (606/714–154/770) was a early expert in ḥadīth and Prophetic biography; Sāqānī, G.45, 1:296–91.
3 Abū Bakr Aḥmad b. Mīnā b. al-ʿAbīb b. Muḥammad al-Baghdādī (245/859–324/936) was an expert on the variant readings of the Quʾān and author of the famous text on the subject, Kāḥib al-Sabīʿī fi ṭanżaql al-qurʾān; Sāqānī, G.45, 1:14.
4 Abū Bakr ʿAbd Allāh b. Abī Dāwūd al-Siṣṭānī (230/844–316/929) was the son of Abī Dāwūd al-Siṣṭānī, the compiler of the famous hadith collection Kāḥib al-Sabīʿī; Sāqānī, G.45, 1:174–5.
5 Abū Bakr Muḥammad b. al-Ḥasan al-Naqqāšī (266/880–351/962) was a celebrated expert in the various recensions of the Quʾān; Sāqānī, G.45, 1:144–5. According to the nasab al-Khūṭb al-Baghdādī in Ṭarīkh Baghdaḍī (2.201), Sanad was Muḥammad’s great, great, great, great-grandfather.
and reciter—saying, "Muhammad b. Sanad transmitted to us," naming as Muhammad's father one of his more remote ancestors. God knows best.

The first subcategory of misrepresentation is extremely detestable and the majority of scholars condemn it. Shu'ab was one of the most severe in condemnation of it. We heard from the imam Shafi’i that Shu'ab said, "Misrepresentation is the brother of falsehood." We also heard that Shu'ab said, "I would rather commit adultery than misrepresentation." Shu'ab's excessive zeal to suppress and deter misrepresentation carried him into hyperbole. Scholars differ over the question of whether one may accept the transmission of someone known for this kind of misrepresentation. One faction of hadith scholars and legal experts discredits the misrepresenter, saying, "His transmission is not to be accepted under any circumstance, whether he makes clear that he heard a particular hadith from his teacher or not." The correct course is to make a distinction. The hadith a misrepresenter relates with an equivocal expression which does not make clear the audition and cohesion of the hadith is treated like the various types of loose hadith (mursal). The hadith he relates with an expression that clearly indicates cohesion—like "I heard" (sam‘u), "He transmitted to us" (hadathanaa), "He informed us" (akharanaa) and similar ones—may be accepted and employed as a proof. There are many hadith of this kind in the two Sahihs and other well-respected books, like the transmissions of Qatida, al-A‘mash, the two Sufyans (that is, Sufyan al-Thawri and Sufyan b. Uyayna), Hushaybm b. Bashir and others. This is because misrepresentation is not falsehood; rather it is a kind of deliberate obsfuscation through use of an equivocal expression. The correct approach is not to accept a hadith from someone known to have misrepresented until he makes clear [that he actually heard it from his teacher by using a definitive expression]. Indeed, Shafi’i (God be pleased with him) applied this rule to those we know to have committed misrepresentation only a single time. God knows best.

The second subcategory of misrepresentation is less serious. It consists of the [virtual] omission of the person transmitted from and making it difficult for the person who seeks to know his state and suitability to discover his identity. The degree of repugnance of that varies according to the motive for it. Sometimes the transmitter misrepresents the name of his teacher because he was unreliable. At other times the teacher was someone who lived until relatively recent times and many students younger than the transmitter also heard hadith from him, or the teacher himself may have been younger than the transmitter. In other instances the student may transmit many hadith from a particular teacher and he may not like to mention him so many times under a single form of his name. A number of transmitters who wrote books permitted this last kind of misrepresentation, including Abū Bakr al-Khaṭṭāb. He did it often in his works. God knows best.

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1 Abū Māsim Yūnis b. ʿAbd al-Aʿlā al-Šaθūfī al-Miṣṭa (710/787–864/877) was a famous student of the imam Shafi’i, Dhahabi, Siyar, 12:348–51.
2 ʿAbd al-Aʿlā al-Khaṭṭāb b. ʿAbd Allah al-Khaṭṭāb al-Qawṣūnī (d. 446/1055) was one of the greatest hadith scholars of his day. His Kitāb al-Ishāḥ fi muṣrīf ilāmāt ʿalā ḥadīth (ed. Muhammad Sa‘īd b. ʿUmar al-Idrisī, 5 vols., Riyadh, 1498/1989) has recently been published. He also wrote a Tārīkh Qawṣūn and a work on the Followers, both of which seem to be lost; Brodbeck, G.H., 1:446, Suppl., 1618.
3 Ishāḥ, 1:176.
4 ʿUmm al-ḥadīth, 119.
5 Al-Qāma b. Waqṣāq al-Laythi was a poorly known Medina transmitter of hadith who died around 75/694; Dhahabi, Siyar, 4:61–2.
6 ʿAbd Allah Muḥammad b. Ibrāhīm b. al-Harith al-Tawmī (d. ca. 120/738) was considered one of the great scholars of Medina; Dhahabi, Siyar, 5:294–6.

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6 Abū T-Khaṭṭāb Qatībī b. Dīyāna al-Sardīnī (60/679–718/736) was one of the most important early transmitters of hadith in the Basin, EF, 4:748; Szejny, G.A.S, 1:31–2.
7 Abū Muḥiyya Hushaybm b. Bashīr al-Sulamī (104/722–183/799) was a famous Qur’ān commentator from Baghdad; Szejny, G.A.S, 1:38.
Ibrahim, according to what the scholars of hadith regard as correct. A clearer instance of an anomalous hadith than this is the hadith of 'Abd Allah b. Dinâr from Ibn 'Umar to the effect that the Prophet (Peace be upon him) forbade the sale and gifting of clientship. 'Abd Allah b. Dinâr alone transmitted it. Another case is the hadith of Malik from Zuhri from Anas to the effect that the Prophet (Peace be upon him) entered Mecca with a helmet lining on his head. Malik was alone in transmitting it from Zuhri. All of these hadith are included in the two Sahâbas despite each having only a single isnâd which a single reliable transmitter was alone in giving. There are more than a few similar cases of this in the book Gharib al-sahih (Rare Sound Hadith). Indeed, Muslim b. al-Hajjâj said, “Zuhri relates about ninety reports (kurban) from the Prophet (Peace be upon him) which no one else transmits with good isnâds.” God knows best.

The doctrines of the hadith authorities which we mentioned and those which we did not should make it plain to you that the question of the anomalous hadith is not as clear cut as Abû Ya' lå [al-Kalâbî] and al-Hâkim represent it. Rather, the question requires making the distinction which we will explain. We maintain that when a transmitter is alone in relating something, it should be examined. If the hadith he alone transmitted is in conflict with what someone superior to him in retentiveness of that material and accuracy related, the hadith he was alone in relating is a rejected anomalous hadith. If there is in his transmission no conflict with what someone else transmitted – and it is something he and no one else related – then the transmitter who is alone in relating it is examined. If he is upright and retentive and his exactitude and precision may be trusted, the hadith he is alone in transmitting is accepted and his being alone in transmitting the hadith does not impugn it, as was true in the case of the previous examples. If he was one of those whose retention and exactitude in transmission may not be trusted for those hadith which he is alone in transmitting, then his being alone in transmitting the hadith pierces it and tears it from the domain of sound hadith.

Beyond that, the anomalous hadith oscillate between various levels according to the state they are in. If the transmitter who was alone in relating the anomalous hadith is not far from the level of the retentive and precise transmitter whose unparalleled transmissions are accepted, we regard that hadith of his as fair and we do not put it in the category of weak hadith. If he falls far short of that level, we reject the hadith he alone transmits and it is considered an unfamiliar anomalous hadith (al-shâhîd al-munkar). From that, it may be deduced that there are two subcategories of the rejected anomalous hadith. One is the contradictory isolated hadith (al-fard al-mukhâlif). The second is the isolated hadith the transmitter of which does not possess sufficient reliability and precision to counteract the unfamiliarity and weakness that isolation and anomaly engender, God knows best.

1 The term munkar is problematic and translators have differed in their rendering of it. The difficulty results from a shift in its significance over time. The earliest writers on hadith used it as a synonym of general terms like alâ'î and marifd. See, for instance, O.H.A. Jusufzâli’s “Muslim's Introduction,” 260, where it is justifiably translated “rejected.” Later Muslim authors attached a more specific meaning to the word, usually one close, as here, to that of shahîd; see the remarks of W. Marçais in his translation of Nawawî’s Tadhîl, 56, n. 3. There can be no doubt that the usage of later writers ultimately derived from the definitions of the munkar hadith provided by earlier scholars. However, where the earlier authors were describing the general characteristics of the broad class of hadith they found unacceptable, the later ones interpreted these descriptions as referring to one specific type of unsatisfactory hadith.

2 'Umar (Bukhârî, al-Turîkh al-kabûr, 3.2:178) and his brother 'Amm (Dhahabi, Siyâr, 4:353) were best known for being transmitters from their father, the third caliph 'Uthmân b. Affân (r. 23/644-35/666).

3 Usama b. Zayd (d. ca. 60/680) was a favorite of the Prophet and at the age of eighteen was made the commander of the Muslim forces invading Syria; Dhahabi, Siyâr, 2:496-507.

4 Muslim’s Kitâb al-Tamyez has not reached us wholly intact and I have not succeeded in locating this passage in either the edition of Muhammâd Mustâfâ al-‘Aymâr (Riyadh, n.d.) or that of Muhammâd Sabîût (Hasan Hallâq (Alexandria, n.d.)).
Malik used to point to the house of Umar b. Uthmān with his hand, as if he was aware that the other transmitters disagreed with him. ‘Amr and ‘Umar were both sons of Uthmān. However, this hadith comes only from ‘Amr, Muslim and others adjudged Malik to have erred in it. God knows best.

An example of the second subcategory of the unfamiliar hadith—that is, the isolated hadith (fard) the transmitter of which does not possess reliability and exactitude sufficient to allow him to transmit it by himself—is the hadith we heard from Abī Zukayr Yahya b. Muḥammad b. Qays from Hisbām b. ‘Urwa, from his father from ‘A‘isha (God be pleased with her) that the Messenger of God (Peace be upon him) said, “Eat fresh dates with dried dates. When Satan sees that, it angers him and he says, ‘The son of Adam lived until he ate the new with the shabby.’” Abī Zukayr was alone in transmitting it. He was a pious teacher whose hadith Muslim included in his book. However, he did not attain the stature of those whose unique transmissions are suffered. God knows best.

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5 Abū Zukayr (d. 200/816) was generally considered to be an unreliable transmitter; Dihabib, Syarī, 9:296–9.
6 Hisbām b. ‘Urwa b. al-Zubayr (ca. 61/669–146/763) was a respected scholar of hadith and law; Sezgin, G. Is., 1:88–9.
7 ‘Urwa b. al-Zubayr b. al-Awātim (ca. 25/646–ca. 95/714) was considered one of the great jurists of the city of Medina; EP, 4:1047; Sezgin, G. Is., 1:278–9.
8 ‘A‘isha (d. 58/678) was the daughter of the future caliph Abū Bakr and one of the favorite wives of the Prophet; EP, 1:307–8.

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These are matters which scholars take up in their examination of the condition of a hadith: was its transmitter alone in transmitting it or not? Is it well known or not? The expert Abū Ḥātim Muḥammad b. Ḥibbān al-Tamīmī (God—He is exalted—bless him) gave an example of the procedure for analyzing reports.

Hāmīd b. Salama relates an unparalleled hadith (hadith lam yuttābū ʿalayhī) from Ayyūb [al-Sakhtiyān] from [Muḥammad] b. Sirīn from Abū Hurayra from the Prophet (Peace be upon him). It is examined: did a reliable transmitter other than Ayyūb relate it from Ibn Sirīn? If that is found, it is known that the report has an original version (ṣafī) to which it goes back. If that is not found, then does a reliable transmitter other than Ibn Sirīn relate it from Abū Hurayra? If not, does a Companion other than Abū Hurayra relate it from the Prophet (Peace be upon him)? If any of that is found, it is thereby known that the hadith has an original version to which it goes back. If it is not found, the hadith does not have one.

An example of parallelism would be that someone other than Hāmīd relates that very same hadith from Ayyūb. This is “complete parallelism” (al-muttaḥāʾ al-tāmma). If no one but Hāmīd relates it from Ayyūb, but someone else relates it from Ibn Sirīn or from Abū Hurayra, or if someone other than Abū Hurayra relates it from the Messenger of God (Peace be upon him); that also is sometimes termed “parallelism” without qualification. But it is inferior to the first kind of parallelism to the extent it falls short of it. It may also be called an “attestation” (shāhid).

If that hadith is not related at all from one of the aforementioned lines of transmission, but another hadith having the same meaning is related; that is an attestation without parallelism. If another hadith with the same meaning is not related, then the absolute uniqueness (al-taʃarūd al-muʃlaq) of the hadith is established. Hadith of this kind are divided into the rejected unfamiliar hadith (mardid munkar) and the unrejected, as stated above. When they say regarding something like this, “Abū Hurayra was alone in transmitting it [from the Prophet], Ibn Sirīn was alone in transmitting it from Abū Hurayra, Ayyūb was alone in transmitting it from Ibn Sirīn and Hāmīd b. Salama was alone in transmitting...

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1 Abū Salama Hāmīd b. Salama b. Dintar al-Università (d. 167/783) was one of the most famous transmitters of hadith of his age; Dihabib, Syarī, 7:444–57.
it from Ayyūb;" there is an indication in that of the nonexistence of lines of transmission for parallels of the hadith.

Be aware that sometimes the relation of someone whose hadith should not be cited as proofs when he is by himself — indeed, he may be considered a weak transmitter — may sometimes be included for the sake of establishing parallelism or as the citation of an attestation. Bukhārī and Muslim in their books mention the hadith of a number of weak transmitters as parallels and attestations. Not every weak transmitter is suitable for this. For that reason Dāraqūṭnī and others have said about weak transmitters, "X, his transmissions may be taken into consideration" (fu'lān ya$tahāru bihi) and "Y, his transmissions may not be taken into consideration." Something like this was pointed out above. God knows best.

The following is an example of a parallel and attestation: We heard the hadith of Sufyān b. ‘Uyayna from ‘Amr b. Dīnār from ‘Abd b. Rabī‘ from Ibn ‘Abbās in which the Prophet (Peace be upon him) said, "If they had taken its hide and tanned it, they would have derived some benefit from it." Ibn Jurayj related the hadith from ‘Amr from ‘Abd and he did not mention the tanning. The expert Ahmad al-Bayhaqī gave a parallel version and attestation of the hadith of Ibn ‘Uyayna. Usama b. Zayd transmitted a parallel version from ‘Abd. Ahmad al-Bayhaqī related with his isnād from Usama from ‘Abd from Ibn ‘Abbās this version in which the Messenger of God (Peace be upon him) said, "Did you not strip its hide off and tan it, so that you could enjoy it?" Ahmad al-Bayhaqī gave as an attestation the hadith of ‘Abd al-Rahmān b. Wa‘il from Ibn ‘Abbās, "He said, 'The Messenger of God (Peace be upon him') said, "Any hide that is tanned becomes ritually clean.'" God knows best.

Category 16
ADDITIONS OF RELIABLE TRANSMITTERS AND THE TREATMENT OF THEM
(Ma’rifat ziyādat al-thiqa’t wa-hukmiha)

This is a sublime discipline which deserves careful attention. The authorities Abū Bakr b. Ziyād al-Nisabūrī, Abū Nu‘aym al-Jurjānī, and Abu ‘l-Walīd al-Qurashi have been mentioned for their knowledge of the textual additions relevant to the study of law in certain hadith. According to what Abū Bakr al-Khaṭib related, the doctrine of the majority of the scholars of law and hadith is that an addition to a reliable transmitter is acceptable when he is alone in transmitting it, irrespective of whether that addition is from a single individual who related the hadith once without the addition and another time with it or whether the addition is from someone other than the transmitter who related the hadith without the addition.3 This is contrary to the view of those scholars of hadith who reject additions without exception and the view of those who reject additions from the original transmitter but accept them from someone else. We cited above al-Khaṭib al-Baghdādī’s relation from the majority of hadith experts to the effect that if some people give a hadith with a cohesive isnād (waṣaṣa l‘-hadith) and others give it as loose (arṣalaḥū), the verdict is in favor of those who transmit it as loose, even if the addition rendering it cohesive is from a reliable transmitter. I have arrived at the opinion that the material a reliable transmitter is alone in relating falls into three subcategories.

1. It contradicts and is incompatible with what the rest of the reliable transmitters related. The verdict on this kind is rejection, as was previously stated in the Category on anomalous hadith.

2. It contains absolutely no incompatibility with or contradiction of what others related, like the hadith the totality of which a reliable transmitter is alone in relating and through which he does not come into conflict at all with what others relates. This kind is acceptable and al-Khaṭib has indeed claimed that scholars agree on that. Something similar was discussed above in the Category on anomalous hadith.

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3 Abū Muhammad ‘Amr b. Dīnār (ca. 46/666–126/743) was a legal expert in Mecca; Dhabāhi, Sijar, 5:380–7.
4 Abū Khalīfah (or Abu ‘l-Walīd) Abū al-Malik b. Abū al-Arzeh b. Jurayj (80/699–150/765 or 151) was one of the most prominent Hejazian scholars of hadith of his day; Szewin, G. S., 1:91.
5 Kitāb al-Sunan al-Bukhāri, 1:16 (K. al-‘Tahāra, B. Taharat jild al-mayyīta bi-‘l-šubūr).
6 Ibn Abī Ḥātim, Ḥarām, 2(2):296.
3. The cases which fall between these two levels, like the addition of a word in a hadith which the rest of those who related the hadith do not give. An example is the hadith Malik related from Nafi' from Ibn 'Umar "that the Messenger of God (Peace be upon him) placed the obligation of paying the alms tax of Ramadān on all men and women, free and slave, of the Muslims." (ṣa'da kull hawr an 'abd dhikar aw unthā nnu al-muslimin). Abū ʿAbd al-Tirmidhī said that Malik was alone among transmitters in relating it with the addition of the words "of the Muslims." ʿUbayd Allah b. 'Umar,2 Ayyūb [al-Sakhhtiyān] and others related this hadith from Nafi' from Ibn ʿUmar without this addition. More than one expert, including Shāfiʿī and Ahmad [b. Ḥanbal] (God be pleased with them) adopted the addition and cited it as a proof. God knows best.

Another example of that is the hadith, "The Earth was made a mosque for us and its soil was made a purifier for us." Abū Malik Sa'd b. Ṭāriq al-Ashtāqī was alone in giving this addition and the wording of the rest of the transmissions of the hadith is, "The Earth was made a mosque and a purifier for us." This hadith and similar ones resemble the first subcategory of addition in the respect that the version the group relates is general and the version the individual with the addition relates is specific. It contains an accidental difference and a species of contradiction which causes the legal rulings contained in the two versions to vary. It is also like the second subcategory in that there is no fundamental incompatibility between the two versions.

In the case of the addition which makes the loose hadith cohesive (ṣiyādat al-waqāl maṣaʿa l-'isaʿal), there is a contradiction similar to the one we mentioned above, between cohesion and looseness. That question grows in importance because looseness is a form of impugment in a hadith. Preference for the cohesive form and giving precedence to it is like giving a discrediting evaluation of a transmitter (jārī) precedence over an accrediting one (tādīlī). It is justified on the basis that discrediting is given precedence because it contains an "addition" of knowledge and the addition here belongs to the transmitter who gives the hadith as cohesive.4 God knows best.

The significant aspects of this Category have already been discussed in the immediately preceding Categories. Nevertheless, I have given this topic its own chapter, just as Abū ʿAbd Allah al-Ḥakīm did. To cover what remains to be discussed on this topic, we say: isolated hadith fall into the subcategories of absolutely isolated and isolated in relation to a particular aspect.

1. The first kind is the hadith a single transmitter and no one else relates. Its subcategories and treatment have just been covered.

2. The second kind is isolated in a relative sense. For instance, the hadith that a single reliable transmitter and no other reliable transmitter relates. This is virtually the same as the first subcategory. Other examples of this are the hadith about which the following are said: "This is a hadith which the Meccans" – or "the Syrians," or "the Kūfīs" or "the Khurāsānīs" – "and no one else relates;" or, "No one related it from X except Y," – even if it was related through several lines of transmission from people other than X – or, "The Baṣra were alone in transmitting it from the Medinees;" or, "The Khurāsānīs were alone in transmitting it from the Meccans," and the like. We will not cite examples of this subcategory at length since the matter can be understood without them. Nothing along these lines necessitates that the hadith be judged as weak, unless someone applies the statements, "The Meccans were alone in transmitting it" – or, "The Baṣra were alone in transmitting it" – "from the Medinees;" or something like that, to a hadith that only a single Meccan – or a single Baṣra, and so forth – related, ascribing the hadith to [the scholars of the city as a group], in the way the deed of a single tribesman may be ascribed figuratively to the entire tribe. Indeed, Abū ʿAbd Allah al-Ḥakīm did this in the matter we are addressing.2 [If this is the case,] the hadith is treated in the same fashion as those in the first subcategory. God knows best.

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7 Abū ʿUthmān ʿUbayd Allah b. ʿUmar b. Hafs al-ʿUmari (d. 144/761 or 145 or 147) was a descendant of the caliph ʿUmar b. al-Khattāb and an important transmitter of hadith in Medina; Sceini, G.I.S, 1:89.
8 Abū Malik al-Ashtāqī was a Kūfī scholar of hadith who seems to be only poorly known. He took part in the transmission from the Follower Rābīʿ b. ʿIrāsh (d. ca. 90/709); Dhahabi, Siyās, 6:184-5.
9 That is, the discrediting critic is presumed to possess information impugning the transmitter's reliability unknown to his colleagues while the individual giving the hadith in cohesive form knows the identity of the additional transmitter whose inclusion renders the hadith whole.
10 Ulūm al-hadith, 96-102.
11 According to Ibn Hajar, in all of al-Ḥakīm's examples it is a question of a single inhabitant of one city transmitting from a single inhabitant of another city, although al-Ḥakīm described the transmission as, for instance, "the Baṣra from the Kūfīs;" Nukat, 2:702.
The scholars of ḥadīth call this kind of ḥadīth mašhul. They use that construction, as do the jurists in reference to the subject of legal analogy: “the cause and the effect” (al-aqīfa wa-l-mašhul). The specialists in the Arabic language and lexicography disapprove of the construction mašhul.

Be aware that the subject of the defects (aql) of ḥadīth is one of the most exalted, precise, and noble of the sciences of ḥadīth. Only those possessing retention, experience, and penetrating intelligence can become proficient in it. The defects consist of the hidden causes of impugnation in ḥadīth. A defective ḥadīth is one in which a defect impugning its soundness is detected, although it outwardly appears to be free of the defect. That may apply to an isnad made up of reliable transmitters which outwardly seems to fulfill the conditions of soundness.

Someone being alone in transmitting the ḥadīth as well as others contradicting him aid in catching the defect. Additionally, certain associated circumstances alert the expert in this matter to an occurrence of looseness in a connected ḥadīth (irṣāl fi l-maṣṣal), of halting in a raised ḥadīth (waqf fi l-maṣṣal), of the interpolation of one ḥadīth into another or of the commission of some other kind of mistake by someone. On the basis of these associated circumstances, the expert becomes suspicious about the ḥadīth and he either passes judgement [against it] because of them or hesitates, suspending judgement about the ḥadīth. All of these things, so long as they are present in a ḥadīth, prevent declaring it sound. Often they declare a connected ḥadīth to be defective on the basis of looseness. For instance, the ḥadīth appears with a connected isnad and it also appears with an interrupted isnad which is stronger [that is, better documented, and so forth] than the isnad of the connected version. For this reason, the books on the defects of ḥadīth include all of the chains of transmission of a ḥadīth. Abū Bakr al-Khaṭṭāb said, “The way to discover the defect of a ḥadīth is to collect the lines of transmission, examine the differences of its transmitters and examine their position in regard to retention and their status in regard to exactitude and precision.” It is related that Ṣāliḥ b. al-Madini said, “Chapter: If the lines of transmission of the ḥadīth are not gathered, its error will not become apparent.”

Sometimes – and this is more common – the defect occurs in the isnad and sometimes it occurs in the text. Sometimes the defect occurring in the isnad impugns the soundness of both the isnad and the text, as is the case when the defect of looseness and halting is detected. Sometimes the defect in the isnad impugns only the soundness of the isnad without impugning
the soundness of the text. The hadith which the reliable transmitter Ya'âb b. 'Ubayd related from Sufyân al-Thawrî from 'Amr b. Dinâr from Ibn 'Umar from the Prophet (Peace be upon him), “Both of the parties in a sale have the option of refusal ...” is an example of a hadith containing a defect in its isnâd which does not impugn the soundness of the text. This is an isnâd uninterrupted through the relation of one upright transmitter from another, yet it is defective and unsound. The text is in any case sound. The defect in the transmission is in Ya'âb b. 'Ubayd saying, “from 'Amr b. Dinâr.” In fact, the hadith is from 'Abd Allâh b. Dinâr from Ibn 'Umar. The authoritative students of Sufyân al-Thawrî related it this way from him. Ya'âb b. 'Ubayd made a mistake, saying “'Amr b. Dinâr” instead of “'Abd Allâh b. Dinâr,” both of whom are reliable.

An illustration of a defect in a text is the phrase making explicit the prohibition of reciting “In the name of God, the Merciful and Compassionate,” which Muslim was alone in including in the hadith of Anas.1 Some people regarded the relation of the aforementioned phrase as defective when they saw that the majority of transmitters merely said, “They used to commence their recitation with, ‘Praise be to God, the Lord of the Worlds,’” without any [explicit] objection to saying, “In the name of God, the Merciful and Compassionate,” and this is what Bukhârî and Muslim were in agreement on including in their Sahîh. These people believed that the transmitter who related the hadith with the aforementioned phrase [prohibiting the recitation of “In the name of God, and so forth”] paraphrased the text according to his understanding of it, and he understood Anas’ words, “They used to commence with ‘Praise be to God,’” to mean that they did not pronounce “In the name of God, the Merciful and Compassionate” and so the transmitter related the hadith in the way he understood it. The person who did that erred, because the meaning of the hadith is that the sûra [that is, chapter of the Qur'an] they used to begin with was the Fātiha and the [original] text of the hadith contains no objection to saying, “In the name of God, the Merciful and Compassionate.” A number of other matters are relevant to that, including the fact that it is established that Anas was asked about commencing with “In the name of God, the Merciful and Compassionate” and he said that he did not have anything from the Messenger of God (Peace be upon him) on that topic. God knows best.

Be aware that the term “defect,” contrary to its original sense, is sometimes applied without qualification to the rest of the causes of impugnment—other

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1 Ya'âb b. 'Ubayd (d. 209/825) was a well-respected Kufan transmitter of hadith; Dâhâbi, Suyûr, 4:476-7.
2 Al-Jâmî’ al-ṣâhîh, 2:12 (K. al-Sâlî). The additional passage which Muslim supplies is “la yudhkuruhum bihii lâ li-Rahmân al-Rahim fi aswâl gibrîl sa-lâ fi akhirhâ.”
4 Fâtiha is the name of the first sûra of the Qur'an. The second verse of the Fâtiha is “Praise be to God, and so forth.” Reference to the second verse serves to distinguish the Fâtiha from the other sûras, because all but one of the sûras (the ninth) begin with “In the name of God, and so forth.”

5 'Irâqî in Taqyîd (p. 124) identified this individual as Abû Ya'âb al-Khalîtî, who in fact did these things in his Irshâd, 1:157, 160 ff.
Category 19

DISRUPTED HADITH

(Ma‘rifat al-mu'ṭarib min al-hadith)

A disrupted hadith is one transmitted in different forms. One of its transmitters relates it one way and another relates it a different way from the first. We call it “disrupted” only when the two transmissions are equal. If one of the two relations is preferable to the extent that the other can no longer stand up against it because its transmitter is more retentive, studied with the teacher longer or there exists some other cogent reason for favoring it, then the verdict is in favor of the preferable transmission. In that case, the hadith may not be characterized as “disrupted” without qualification and it is not treated in the same way. Sometimes the disruption occurs in the text of the hadith and sometimes in the isnad. Sometimes it comes from a single transmitter and sometimes it occurs among a number of its transmitters. Disruption makes a hadith weak, since it indicates that it was not accurately preserved. God knows best.

An example of this is the hadith we heard from Ismā‘il b. Umayyā from Abū ‘Amr b. Mu‘āammad b. Ḥuraythī from his grandfather Ḥuraythī from Abū Hurayra from the Messenger of God (Peace be upon him) concerning someone who wants to pray: “If he does not find a stick to plant in the ground in front of himself, let him draw a line on the ground.” Bishr b. al-Mufaḍḍalī and Rawḥ b. al-Qāsimī related it from Ismā‘il that way. Sufyān al-Thawrī related it from Ismā‘il from Abū ‘Amr b. Ḥuraythī from his father from Abū Hurayra. Ḥumaydī b. al-‘Aswādī related it from Ismā‘il from Abū ‘Amr b. Mu‘āammad b. Ḥuraythī b. Salīm from his father from Abū Hurayra. Wuhaybī and ‘Abd al-Walīthī related it from Ismā‘il from Abū ‘Amr b. Ḥuraythī from his grandfather Ḥuraythī. ‘Abd al-Razzāqī said, “Ibn Jurayjī said, ‘Ismā‘il”

1. Ismā‘il b. Umayyā b. ‘Amr al-Qaraṣṭī (d. 139/756) was considered to be a reliable transmitter of hadith; Bukhārī, al-Tārīkh al-kabīr, 1(1):345–6; Ibn Abī Ḥātimī, Jāmī, 1(1):159.
2. I did not succeed in finding any information about this individual in the sources I consulted.
4. Abī Ismā‘il Bishr b. al-Mufaḍḍal al-Raqīṣī was a prominent Baṣran transmitter who died in 186/802 at over eighty years of age; Dhumaydī, Siyār, 9:36–9.
5. Abī Ghaythī Rawḥ b. al-Qāsimī al-Tarnīmī al-‘Ansārī was a Baṣran transmitter who died around 150/767; Dhumaydī, Siyār, 6:404.
heard ḥadīth from ʿUrayth b. ʿAmrār from Abū Hurayra.‘ This ḥadīth actually contains even more disruption than we have mentioned. God knows best.

There are several subcategories of interpolated material. One consists of the remarks of one of the transmitters of a ḥadīth of the Messenger of God (Peace be upon him) being interpolated into the ḥadīth itself. This happens because the Companion or someone later offered some of his own comments immediately after relating the ḥadīth and later transmitters related those comments as a continuation of the ḥadīth, without separating them by identifying the speaker. The matter is confusing for someone who does not know the reality of the situation and that person may erroneously believe that the entire text is from the Messenger of God (Peace be upon him).

A famous example of this is the ḥadīth we heard regarding the declaration of faith (tashahhud) from Abū Khaythama Zuhayr b. Muʿāwiya from al-ʿHasan b. al-ʿHurr from al-Qasim b. Mukhaymir from ʿAlqama b. Qays from ʿAbd Allāh b. Masʿūd to the effect that the Messenger of God (Peace be upon him) taught him the way to make the declaration of faith in prayer. The Prophet said, "Say, 'Greetings to God,'" and he gave the testimony of faith, concluding with, "I testify that there is no God but God and I testify that Muḥammad is the Messenger of God." When you say this, you have completed your prayer. If you would like to get up, do so. If you would like to remain seated, do so." Abū Khaythama related it that way from al-ʿHasan b. al-ʿHurr and he interpolated into the ḥadīth itself the remarks, "When you say this, and so forth." These are in fact the words of Ibn Masʿūd and not the words of the Messenger of God (Peace be upon him). One of the indications of this is that the reliable and ascetic transmitter ʿAbd al-ʿRahmān b. Thabit b. Thawbān related it that way [that is, with an indication that the concluding remarks belonged to Ibn Masʿūd] from his transmitter al-ʿHasan b. al-ʿHurr. Husayn al-Juʿfi,
Ibn ‘Aṭā‘ī and others concur in their relation from al-Ḥasan b. al-Ḥurr on leaving out these remarks at the end of the hadith. There is also agreement on this from all of those who related the declaration of faith from ‘Aqīma and others from Ibn Mas‘ūd. Shāhāba related it from Abū Khayr ibn ‘Abd al-Malik and he also separated [the Prophet’s words from those of Ibn Mas‘ūd].

Another subcategory of interpolated material is created when a transmitter has the text of a hadith with a certain isnād, with the exception of a portion of the text which he has under another isnād, and his student interpolates the second portion of the text under the first isnād and omits the second isnād, relating all of it with the first isnād.

An illustration of this is the hadith of [Sufyān] b. ‘Uwaynā and Zā‘īdā b. Qudmāmā from ʿAṣim b. Kullāy from his father from Wālib b. Ḥujjīr concerning the description of the prayer of the Messenger of God (Peace be upon him), at the end of which we find: “He came in the winter and saw them raising their hands under their cloaks.” The correct version is the transmission of those who related from ‘Aṣim b. Kullāy under this isnād the description of the prayer by itself and kept separate from it the reference to their raising their hands. They related [the second part] from ‘Aṣim from Abū al-Jabbār b. Wālib from one of the members of his family from Wālib b. Ḥujjīr.

Another kind of interpolated material is created when part of the text of a hadith is interpolated into the text of another hadith with a different isnād.

An illustration of this is the relation of Sa‘d b. Abī Maryam from Mālik from Zuhrī from Anas in which the Messenger of God (Peace be upon him) said, “Do not hate one another, do not envy one another, do not oppose one another and do not compete against one another ...” Ibn Abī Maryam interpolated into it the words, “do not compete against one another,” from the text of another hadith which Mālik related from Abū ‘l-Zīnād from Abū l-‘Arraj from Abū Hurayra containing, “Do not snoop, do not pry, do not compete against one another and do not envy one another.” God knows best.

Another kind of interpolated material is created when a transmitter relates a hadith from a number of teachers who give different isnāds for it, and does not mention the difference, instead putting the isnāds together as a single isnād.


Be aware that it is not permissible to practice any form of the aforementioned interpolation deliberately. Abū Bakr al-Khaṭīb has written a book entitled al-Faṣl li-l-maṣla al-mudraj fi l-nuq’s (The Separation of Ḥadīth Combined through Interpolation in the Course of Transmission) on this category of hadith, which adequately covers the subject. God knows best.

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6 The reliability of Abī ʿAbd Allāh Muḥammad b. ʿAbd al-Qasim (ca. 75/694–75/698) was disputed; Dhabahib, Sīyār, 6:317–22.
7 Abī ʿAmma Shalīha b. Sawsār al-Fazārī (ca. 130/748–206/822) was a transmitter of Ḥadīth who died in Mecca; Dhabahib, Sīyār, 9:513–16.
9 Abī ʿAbd Allāh Shalīha b. Qudmāmā al-Ḥusaynī al-Kūfī (d. 161/777) was a Ḥadīth scholar who died while campaigning against the Byzantines; Dhabahib, Sīyār, 3:375–8.
12 Abī Hunayn Wālib b. Ḥujjīr b. Sa‘d was a Companion of the Prophet who settled in Iraq; Dhabahib, Sīyār, 2:572–4.
13 ‘Abd al-Jabhār b. Wālib b. Ḥujjīr is said to have transmitted from his father through the intermediary of his brother ‘Aqīma; Buhārī, al-Tārīkh al-kabīr, 3:2:106–7; Ibn Abī Ḥātim, Tarīkh, 3:1:30–1.
14 Abī Muḥammad Sa‘d b. Abī Maryam al-Ḥakam al-Miṣrī (144/761–224/839) was considered one of the finest of the Egyptian transmitters of his era; Dhabahib, Sīyār, 10:327–30.

15 Abī ʿAbd Allāh al-Raṣūn b. al-Mahdī (135/752–198/813) was a ʿAbbāsī expert in Ḥadīth; Dhabahib, Sīyār, 9:192–209.
16 Abī ʿAbd Allāh Muḥammad b. Kathīr al-ʿAbārī al-Baṣrī appears to be only poorly known. He is said to have died in 223/838, at about the age of 90; Dhabahib, Sīyār, 10:385–4.
17 Abī ʿAbd Allāh Mānṣūr b. al-Murāram al-Sulaimānī (d. 132/748) was an important transmitter of Ḥadīth in al-Kūfī; Dhabahib, Sīyār, 5:492–12.
18 Wāṣil b. Ḥusayn al-Asadī al-Adhābī was a Kūfī who died in 120/738; Bukhārī, al-Tārīkh al-kabīr, 4:2:171; Ibn Abī Ḥātim, Tarīkh, 4:2:29–30.
19 Abī Wālib Ṣa‘īqā b. Sulaiman al-Asadī (d. 122/738) was said to have been the greatest Kūfī expert in the Ḥadīth of Ibn Mas‘ūd; Dhabahib, Sīyār, 4:161–6.
20 Abī Maysa’r ʿAmr b. Shurahbīl al-Ḥamdānī was a respected transmitter of Ḥadīth who died around 70/689; Dhabahib, Sīyār, 4:135–6.