

AN ANALYTICAL STUDY ON THE CONCEPT OF  
TADLIS (FRAUDULENT MISREPRESENTATION)  
*IN THE SCIENCE OF HADITH*

BY

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## DEDICATION

This work is dedicated to the soul of my late mother “Safiyyah Khalid Muhammad” and my father “Sheikh Muhammad Mai Tafsir Soba”.

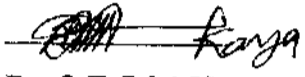
May Lord, have mercy upon them, as they brought me, when I was small, and reward them with Jannatul Firdaus.

**CERTIFICATION**

This thesis entitled "AN ANALYTICAL STUDY ON THE CONCEPT OF TADLIS (FRAUDULENT MISREPRESENTATION) IN THE SCIENCE OF HADITH" presented by Muhammad, Abdullahi Abdullahi has met the requirements governing the award of the degree of Master of Education (Islamic Studies) of Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

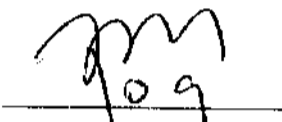
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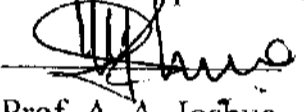
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## ABSTRACT

Tadlis is one of the defects that weaken Hadilh, and if Hadith is affected by Tadlis it is the one that is termed by Muhaddithun as Mudallas, and it is very difficult to trace. Because there is no enough books particularly on Tadlis, especially in English Language, while Mudallas is one of the most dangerous types of weak Hadith. Therefore, this research was undertaken to study the concept of Tadlis with regard to the science of Hadith. The clear meaning of Tadlis, its types, categories and the rule governing each category has been discussed. The characteristics of Mudallisun, their classes and the grade of their narrations have been analyzed. It was also explained that mistakenly Tadlis is attributed to some famous scholars, which the study confirmed it wrong to accuse such scholars of Practicing Tadlis, hence purifies them from any hidden defect not to talk on clear defect like Tadlis. The recommended commentaries of the glorious Qur'an, books of the Science of Hadith, critical judgment of specialists in the field of the science of Hadith, and their remarks were used as guide in reviewing, checking and scrutinizing the collected data, which was presented in analyzing the concept. The researcher succeeded in finding out that the issues of Tadlis, Mudallisun and Mudallas in the science of Hadith are very sensitive, which need accuracy, carefulness and patience in studying, because there are real and relative and each needs to be treated exclusively. It has also succeeded in bringing out, that Tadlis has different meanings and types with several forms, and each type or form has its own judgment particularly, and every Mudallis should be treated individually. Conclusion and recommendations were made.

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## ABBREVIATIONS

AH	-	After <u>Hijrah</u> (Migration of prophet Muhammad (S.A.W) from <u>Makkah</u> to <u>Madinah</u> )
A.S	-	Alaihiṣ-Salam (peace be on him)
C.E	-	Christian Era (the Gregorian Calendar)
D.	-	Died
N.D	-	No date
N.P	-	No Publisher
N.A	-	No Author
R.A	-	Radiyah-Lahu Anhu (May Allah be pleased with him)
S.A.W	-	Sallal-Lahu Alaihi wa Sallam (May peace and blessings of Allah be upon him)
S.W.T	-	Subhanahu wata'ala (the Exalted, the most High)
PL.	-	plural
Sing.	-	Singular
E.g	-	for example
e.t.c	-	and so forth
i.e	-	that is
Viz	-	namely
Lit	-	literally

TABLE OF TRANSLITERATION

Arabic letter or mark	Names	Symbol used in English text
ا	Alif	A
ب	Bā	B
ت	tā	T
ث	Thā	Th
ج	Jīm	J
ح	Hā	H
خ	Kha	Kh
د	Dāl	D
ذ	Dhāl	Dh
ر	Rā	R
ز	Zāy	Z
س	Sīn	S
ش	Shīn	Sh
ص	Ṣād	Ṣ
ض	Ḍād	Ḍ
ط	Ṭā	Ṭ
ظ	Ẓā	Ẓ
ع	'ayn	'A
غ	Ghayn	Gh
ف	Fā	F
ق	Qāf	Q
ك	Kāf	K
ل	Lām	L
م	Mīm	M
ن	Nūn	N
هـ	Hā	H
و	Wāw	W
ي	Yā	Y
ء	hamzah	,

ELONGATION LETTERS

ا	Alif	aa or ā
و	Wāw	ū
ي	yā	ee or ī

VOWELS

َ	fathah	a
ِ	Kasrah	i
ُ	Dammah	u
ّ	Shaddah	Doubled letter
◌	sukoon	Absence of vowel

## DEFINITION OF TERMS

1. Atbaut-Tabi'in: (اتباع التابعين), "sing. Tabiut-Tabiin (تابع التابعين). refers to the followers of the successors of the companions.
2. Akhbarana: (أخبرنا), "He informed us". mode of narration that indicates hearing of reporters.
3. Akhbarani: (أخبرني), "He informed me" mode of narration that indicates hearing of a reporter.
4. An (عن), "on the authority of" mode of narration that indicate not clear, direct transmission of the Hadith or otherwise.
5. al-Ananah: (العنينة), Reporting Hadith with the narration mode "on the authority of" (عن).
6. al-Balāghāt: (البلاغات), "sing. Balāgh (بلاغ), to reach. Refers to an Ahadith in which Imam Malik used to say when reporting "it reached me" (بلغني).
7. ad-Da'if: (الضعيف), weak. In the terminology of Hadith, every Hadith that lacks any of the essential conditions of Hadithul-Hasan.
8. Ḥadith: (حديث), "Pl. Aḥadith (أحاديث)" Refers to the record of the sayings, deeds or tacit approvals of the prophet (S.A.W).
9. Ḥasan: (حسن), Good or fair. Is a Hadith the chain of which is complete, transmitted by trust worthy narrators who possess good memory but not as sharp as the reporters of sahih.
10. al-Hijrah: (الهجرة), lit. Migration. Refers to the migration of the prophet (S.A.W) and his companions from Makkah to Madinah.

11. Ḥaddathanā: (حدثنا), “He narrated to us”. One of the modes of narration that is indicating hearing in person by reporter and his colleagues.
12. Ḥaddathani: (حدثني), “He narrated to me”. One of the modes of narration that is indicating hearing in person by reporter alone.
13. al-Illatul-Qādiḥah: (العلة القادحة), hidden defect. Refers to a defect found in a weak Hadith but very difficult to be identified.
14. Muṣṭalaḥul-Ḥadith: (مصطلح الحديث). The terminology of Hadith i.e the rules and criteria governing the study of Hadith.
15. al-Mawḍū’: (الموضوع). Fabricated or spurious. It is a kind of Hadith fabricated by a liar and then attributed to the prophet (S.A.W).
16. al-Muḥaddithūn: (المحدثون). “sing. al-Muḥaddith (المحدث),” traditionists. Refers to the representatives of the science of Hadith, of transmitters and narrators of the traditions of prophet (S.A.W).
17. Matn: (متن) Text of Hadith
18. Mudallas: (مُدَلَّس), concealed Hadith. Is one which is weak due to the uncertainty caused by Tadlis
19. Mudallis: (مُدَلِّس). A person who practices Tadlis
20. Mudallisūn: (مدلسون). Pl. of Mudallis
21. Mu’allaq: (معلق), “Pl. Muallaqāt (معلقات)” hanged or suspended tradition. Is the Hadith that one or more narrators were omitted from the beginning of its chain.



22. al-Mursal: (المرسل), Pl. Marāsil (مراسل),” hurried Hadith. Is the Hadith that the link between the successor and the Prophet (S.A.W) is missing.
23. al-Muta’akhhirun: (المتأخرون) later generation of traditionists
24. al-Mutaqaddimun: (المتقدمون) former generation of traditionists
25. al-Mukhadramun: (المُخَضَّرَمُونَ) “sing. al-Mukhadram (المُخَضَّرَم).” brought forward men. Refers to a person who accepted Islam during the life time of the Prophet (S.A.W) but he did not meet him;
26. al-Mu’an’an: (المُعْتَن). Is a Hadith that the reporters reported it with “on the authority of”
27. al-Mu’an’in: (المُعْتِن). A person who uses An’anah in his reporting.
28. al-Mu’annan: (المُؤَنَّ). Is a Hadith that the reporters reported it with “indeed or verily” (أَنْ أَوْ إِنْ)
29. al-Mutawātir: (المتواتر), Consecutive. Is a Hadith which is reported by such a large number of people that can not be expected to agree upon a lie, all of them together, and ensured by each stage of transmission.
30. al-Marfū’: (المرفوع), “elevated”. Every word, act, approval and merit that is attributed to the Prophet (S.A.W) either on the authority of a companion or a narrator succeeding him.
31. al-Mauqūf: (الموقوف), “suspended or stopped”. A Hadith the chain of transmission which can not be traced beyond a Companion.
32. al-Maqtū’: (المقطوع), “severed” A Hadith the chain of transmission which can not be traced beyond a successor.

33. al-Munqaṭi': (المنقطع), "broken". Is a type of Hadith in which either a link in the chain of transmission is found missing or an unknown narrator is found to join the links.
34. Riwāyatul-Ḥadith bil-Ma'anā: (رواية الحديث بالمعنى). Reporting Hadith by its meaning not verbatim.
35. ar-Rāwil-A'la: (الراوي الأعلى), top narrator. Refers to the companion of the Prophet (S.A.W).
36. as-Sunnah: (السنة). Lit, way or path. Refers to what is reported from the Prophet (S.A.W) of his sayings, deeds silent approval, physical and moral attitudes and his biography before or after receiving the first revelation.
37. aṣ-Ṣaḥābah: (الصحابة). The companions of the Prophet (S.A,W).
38. aṣ-Ṣaḥābī: (الصحابي). Singular of aṣ-Saḥabah
39. aṣ-Ṣaḥīḥ: (الصحيح), sound or authentic. The Hadith transmitted by a person of sound memory and noble and pure character on the authority of a person of similar qualities from the beginning to the end.
40. Ṣaḥīḥān: (الصحيحان). The two Hadith books of Imam Bukhari and Imam Muslim.
41. Silsilatudh-Dhahab: (سلسلة الذهب), Golden chain. Refers to the chain of narrators, which is on the authority of Malik from Nafi' from Abdullahi bn Umar.
42. Sanad: (سند). Chain of narrators
43. Sami'tu: (سمعت), "I heard". clear mode of narration that is indicating hearing in person.
44. Ṣiyaghul-Ada': (صيغ الأداء), "sing. Ṣiḡḡah (صيغة)." Modes of narration.

45. Shadh: (شاذ), Irregular. Reporting from the Prophet (S.A.W) contrary to what reliable sources have reported from him, of opposition by a lesser authority to a more reliable one.
46. at-Tabi'un: (التابعون), "sing. at-Tabi'iy (التابعي)". Refers to the successors of the companions.
47. Tajrih: (تجريح), disparaging. This refers to the discrediting of reporter by leading authorities in Hadith.
48. Ta'dil: (تعديل), Authenticating. This refers to the crediting of reporter by leading authorities in Hadith.
49. ath-Thiqah: (الثقة). Authentic narrator.
50. Tamamud-Dabt: (تمام الضبط), sound and retentive memory.
51. Turuqut-Tahammul: (طرق التحمل). The recommended ways by Muhaddithum of receiving Hadith between teachers and their Students.
52. Ulumul-Hadith: (علوم الحديث). The Science of the Prophetic traditions.

## CHAPTER ONE: INTRODUCTION

### 1.0 Introduction

It is unanimously agreed that, Sunnah of the Prophet (SAW) is the second source of Islamic law. Therefore, Allah (SWT) preserved the Sunnah by enabling the companions (الصحابية) and those that follow after them to memorise, write down and pass on the statements of the Prophet (SAW) and the descriptions of his ways.

During the lifetime of the Prophet (SAW), his companions used to refer to him directly, when quoting his sayings, and also after his death the successors (التابعون) followed suit, some of them used to quote the Prophet (SAW) through the companions, while others would omit the intermediate authority. It was found out, that the missing link between the successors and the Prophet (SAW) might be one person, (i.e a companion) or two people, the extra person being an older successor who heard the Hadith from the companion. This is an example of why the need for the verification of each Hadith. However, statements are continuously attributed to the Prophet (SAW), although the person quoting them may have no idea of what the people with the knowledge of Hadith have ruled regarding those Ahadith. That was what brought about the source of the Prophet's widely narrated stern warnings about attributing unsound statement to him.

As time passed, more reporters were involved in each Isnad, and so the situation demanded strict discipline in the acceptance of Ahadith. The rules regulating this discipline are known as Science of Hadith (علوم الحديث) or Classification/Terminology of Hadith (مصطلح الحديث). Therefore, the methodology of the expert scholars of Hadith in accessing the narrations and sorting out the genuine from the weak and fabricated Ahadith forms the subject matter of a wealth of material left to the Muslim Ummah by Muhaddithun.

This study is an effort, by the researcher to examine one among the defects that weaken Hadith, which is Tadlis. The reader will be fully motivated by the researcher, with regard to the topic of this research, through the explanation of the Background of the study, Statement of the problem, Significance of the study, Objectives of the study, Research questions and the Scope of the study.

### **1.1 Background of the Study**

The science of Hadith and the rules put by the experts in the field is something that must be considered by every student studying Hadith and its science, because this is the only way one will be able to differentiate between authentic and weak narrations, or acceptable and rejected reports.

However, Allah (SWT) protects the Glorious Qur'an from distortion, as in the following Qur'anic verse:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ الحجر: ٩

"Indeed, it is We who sent down the Message (i.e The Qur'an) and indeed, We will be its guardian" [Surah 15 - al-Hijr: 9]

Similarly, Allah (SWT) preserved the Hadith by enabling the companions and those that followed after them (R.A) to memorise, write down and pass on the statements of the Prophet (S.A.W). This is due to its position as the second source of Islamic law, and also the clarification of the glorious Qur'an, Allah (S.W.T) says

﴿فَإِذَا قُرَأَتْهُ فَاتَّبِعْ قُرْآنَهُ ثُمَّ إِنَّ عَلَيْنَا بَيِّنَاتَهُ﴾ القيامة: ١٨ - ١٩

"So when we have recited (through Gabriel) then follow its recitation. Then upon Us is its clarification (to you) " [Surah 75 - al-Qiyaamah:18-19]

In addition, what also shows the protection of Hadith clearly by the Almighty Allah is that there is no century that passed since from the period of the Prophet (SAW) to date, and to the end of this world, when there would be no individuals that devoted their times in protecting the Hadith through scrutinizing, checking, authenticating and disparaging it. Therefore, many scholars have written many books that are important to the science of Hadith, as discussed in the next chapter of this research.

It is pertinent to state that experts in the field of Hadith have tried their best to protect the Hadith, even though politics have played role in fabricating Ahadith (وضع الأحاديث).

Thus, with regard to what is mentioned above, many Islamic historical books criticized Traditionists on fraudulence in Hadith. These critics have even gone beyond those that are weak in narrating Hadith and those that their Ahadith are rejected, but also on those that are trusted scholars of Hadith. For example, Imam Malik bn Anas was accused of practicing Tadlis, despite the fact, that, he is one among the most famous and prominent scholars of Hadith, and authority of Islamic Law. For instance;

- i. Imam Malik was the first person, who compiled a complete book on Hadith, which was the first written book after the book of Allah (Qur'an) and the book was named al-Muwatta.
- ii. He is the leader of Maliki school of law (إمام مذهب المالكية)
- iii. He is the leader of the home of migration (إمام دار الهجرة)
- iv. He is the one that whom the "Golden Chain" (سلسلة الذهب) is attributed to with regard to Hadith narration.

Shakir (1994: 30) says that: "According to Bukhari, the most authentic chain is: "On the authority of Malik from Nafi' from Abdullahi

bn Umar". Moreover, Sufyan ath-Thauri, Sufyan bn Uyaynah and others were accused of practicing Tadlis.

## 1.2 Statement of the Problem

Weak Hadith (الحديث الضعيف) is classified into many classes, and these weaknesses are traced through the text (متن) or chain (سند) of the Hadith. However Tadlis it is one of the defects that weaken Hadith, and if Hadith is affected by Tadlis is the one that is termed by Muhaddithun, as Mudallas. And Mudallas is one of the categories of weak Hadith, but it is very difficult to trace because there is no enough books that specifically talk on Tadlis, especially in English Language, and this Mudallas is one of the most dangerous type of weak Hadith, it is even close to a "fabricated Hadith" (الحديث الموضوع) if compared with other types of weak Ahadith, such as "Hanged Hadith" (الحديث المعلق), "Hurried Hadith" (الحديث المرسل) etc.

al-Baghdadiy (1988: 356-357) says: "Hasan bn Ali said: I heard Abu-Usamah say: May Allah demolish the houses of Mudallisin, they are nothing before me except liars". Hammad bn Zaid said: "Tadlis is a lie". al-Baghdadiy (1988: 356) also states that "Shu'ubah bn al-Hajjaj said: Tadlis is more grievous than Zina, it is better for me to fall down from the sky than to do Tadlis. According to him "to commit adultery is more favourable to me than to report by the way of Tadlis". Though



ash-Shahrazuriy (n.d: 35) says: "This is an exaggeration from Shu'ubah in order to warn and discourage those that practice Tadlis.

It is expedient to point out that, some famous scholars were accused of practicing Tadlis, - as mentioned by Ibn Hajar in his book (طبقات المدلسين) including Shu'ubah himself, Imam Malik bn Anas, Imam Bukhari, Imam Muslim etc. Therefore, Tadlis with this ambiguous condition (i.e. criticizing it by Muhaddithun and attributing it to the most authentic compilers of Hadith) needs to be studied, in order to safeguard the purity of Sunnah and the reputation of the scholars of Hadith. Owing to the fact that Hadith is the main target of enemies or opposers to Islam, the ideas or views of the Orientalists on Hadith is a great attack on Islam, because their aim is to fight Islam openly and secretly by the use of pen and papers. They claim to have knowledge of Islam, and as such in an attempt to explain it, they damage it by providing false information about it. And this will be very dangerous even to the students studying Islamic studies, talk less of other Muslims studying various disciplines, especially in our higher institutions of learning. One may at one time or the other come across these sorts of criticism and condemnations made by the Orientalists through Tadlis.

Besides, most of the Islamic studies students do not know what is the real Tadlis and its danger in destroying the authenticity of Hadith. The orientalist and enemies of Islam use Tadlis to tarnish the image of Islam as explained earlier, and also even some preachers can be deceived by a Hadith Mudallas.

With regard to what is said above, the researcher intends to fully explain the concept of Tadlis, and Mudallisin, but through its definition, classes, its relationship between the Ahadith that are close in nature, for example a "hidden-hurried Hadith" (الحديث المرسل الخفي), "to reach" (البلاغات) and so on. In addition, there are views of scholars on fraud and fraudulent (التدليس والمدلسون) in this research. Similarly, there is the explanation of the names of Mudallisin and their classes and the reason why Tadlis is sometimes attributed to some famous Traditionists and Scholars. This was highlighted to educate Muslim and non Muslim alike to know the actual Prophetic traditions (أحاديث الرسول) so as not to give way to any attempt in tarnishing the image of Hadith.

### **1.3 Objectives of the Study**

This study was conducted to explore the followings:

1. To show and explain clearly to the Islamic scholars and their students what actually Tadlis is, so that they will not be deceived by anyone.

2. To know the categories of Tadlis and the rules governing each category.
3. To know the Mudallisun (المدلسون) their nature and the grade of their narrations.
4. Make efforts to eradicate the misunderstanding that exists amongst the famous scholars of Islam, so that the enemies of Islam would not have a way of destroying the narration of these famous scholars.
5. To explain clearly the difficulties encountered regarding Tadlis on the Prophetic Hadith.

#### **1.4 Significance of the Study**

The Prophetic tradition is the second source of Shari'ah in Islam. Therefore, it is very important to know the ways by which, if followed, would protect the Hadith from any defect. That is why the topic of this study is very essential, since it focused on one area, through which weakness of Hadith was traced. However, as mentioned earlier, books that fully explain what Tadlis is all about are rare. Most of the time, in many books of the science of Hadith, it was just discussed briefly as a topic in the content of the book, particularly in books written in Arabic. But, books written in English Language on Tadlis are generally difficult to obtain, even a paper presented on Tadlis, not to talk of a book

written in English Language on Tadlis. Therefore, this research is of importance and an encouragement for students to be always making research on it, because of the position of Sunnah, as the second source of law in Islam. That is why, Orientalists and enemies of Islam always attack Islam through this process (Tadlis).

The research is also significant in the sense that it would help readers to understand the terminologies of Muhaddithun with regard to Tadlis. Furthermore, it is pertinent to know that Tadlis has different types and meanings, and each type has a rule governing it. Moreover, there are specific modes of narration, that were used by Mudallisun in practicing Tadlis.

More importantly, this research help in calling the attention of researchers in the field of Islamic studies to lay emphasis on the branches of the science of Hadith, especially the branch of weak Hadith. This is because it is extremely wide and difficult to understand by the English readers, due to the scarcity of the books written in this field.

Therefore, it is hoped that this research will serve as an encouragement to the students in order to make their contributions in preserving the Sunnah by undertaking researches in the field of Hadith

consecutively, regardless of the constraints and difficulties which might be encountered.

### 1.5 Research Questions

1. What are the difficulties encountered in knowing Tadlis which relate to Prophetic Hadith?
2. What are categories of Tadlis and the rules governing each?
3. Who are the Mudallisun, what is their nature and the grade of their narrations?
4. What are the ways by which misunderstanding that exist amongst the famous scholars could be removed?
5. What are the explanations to the Islamic scholars on the evils of Tadlis.

### 1.6 Scope of the Study

This refers to the area covered by the study. The delimitation of this research is to study only what is related to Tadlis, Mudallas and Mudallisun. The study explained what is Tadlis, its classes, characteristics, grade and how it is done. However, there is explanation on who are the Mudallisun, their classes, their characteristics and the grade of their narrations. Finally, Mudallas was explained, its categories, its characteristics and grade of the Hadith were all explained.

teacher of his teacher, or it is the Hadith in which the narrator has omitted the weak authority between two trustworthy authorities (Shaykhain), or the reporter concealed the identity of his teacher who is weak or has some apparent defects". However, some scholars were in accord with the definition above in their books such as: Abdul-Latif (n.d: 224), al-Mash-Shat (1993: 32) and Ulwan (1995: 129).

According to Khalifah (n.d: 132), al-Sakhawi (1996: 197), Uwaidah (1996: 197) and Shahin in al-Iraqi (1996: 79): "Tadlis: Is Literally defined as concealing the defect of a product, to a purchaser, because the Arabic word al-Dalas (الدلس), means darkness or mixture of darkness with light, and the Arabic word al-Dals (الدلس) means deceiving".

Suyutiy (1997: 340): States that "Tadlis is a title or term used by the scholars of the science of Hadith on any reporter who obscured some of his narrations, whether with good or bad intention".

According to Fahd (2000: 33): "Tadlis originated from Arabic word al-Dalas, which means darkness, but according to the traditionists it is absolute obscurity (مطلق الإبهام), that is, a narrator to report from another reporter without clearing the fact - intentionally or otherwise, - it is Tadlis. But, it has different types and meaning".

With reference to the above, all the definitions seem to be similar, except for some little changes concerning the usage of terminologies. Because all the definitions show that Tadlis means either concealing (الإخفاء) or obscurity (الإيهام) or deceiving (الخدعة). And these few differences in using the term have played a role in explaining the types of Tadlis by Muhaddithun, as it would be explained in due course.

## 2.2 Types of Tadlis:

Different types of Tadlis are described by the Muhaddithun such as Tadlisul-Isnad, Tadlisush-Shuyukh, Tadlisut-Taswiyah, Tadlisul- Atf, Tadlisus-Sukut, Tadlisul-Buldan, Tadlisul-Irsal, Tadlisul-Mutaba'ah, and Tadlisus-siyagh. for example Ibn as-Salah (n.d: 34); "Described two types of Tadlis as follows:

1. Tadlisul-Isnad: it is the one in which a reporter reports from his teacher whom he met, what he did not hear from him, or from a contemporary, whom he did not meet, in such a way as to create the impression that he heard the Hadith from him (the teacher) in person.

Abbud (1983: 38) explains further on Mudallisul-Isnad. and said: "it was an incident related by "ibn Khushrim" who said: "one day when we were sitting with "Sufyan bn 'Uyaynah' then he said: "on the

authority of az-Zuhri, suddenly he was asked before he continued, is it az- Zuhri, who narrated it to you? He kept silent without any answer, then he said: az-Zuhri said: again he was asked did you hear it from az-Zuhri? Then he said, no I did not hear it from az – Zuhri and I did not hear it even from who heard it from az – Zuhri, rather it was Abdur-Razaq who narrated to me on the authority of Ma'amar on the authority of az-Zuhri" Related by Hakim.

Jawish (1994: 105) states that the example of Tadlisul- Isnad is what was narrated by Abu Uwanah, on the authority of al –A'mash on the authority of Ibrahim at-Taymiy, on the authority of his father, on the authority of Abu dharr. Indeed the prophet (SAW) said: (A person in the hell crying "Oh Compassionate" Oh Bestower") Abu Uwanah said: then I asked al- A'mash did you hear this in person from Ibrahim? He said no, I did not, but Hakim bn Jubair narrated it to me, on the authority of Ibrahim. So, al'A'mash here did not hear this Hadith from Ibrahim. Therefore, his narration from Ibrahim is Tadlis, because he omitted the Hakim bn Jubair.

2. Tadlisush-Shuyukh: it is the one that the reporter mentions his teacher from whom he heard the Hadith, but uses a less well-



known name, nick name e.t.c. in order not to disclose his teacher's identity".

Abbud (1983: 38) says: "an example of Mudallisush- Shuyukh is the saying of Ibn Mujahid "Abdullahi bn Abi Abdullahi narrated to us". He means Abdullahi bn Abi Da'wud as-Sajastani -who is well-known by Abu Da'wud but he concealed his identity, because he is not reliable, according to some scholars".

al- Iraqiy (1996: 81) says: "it was narrated to us from Abi-bakr bn Mujahid al-Muqri" that Abubakr Abdullahi bn Abi Da'wud as- Sajastani narrated from him and said: Abdullahi bn Abi Abdullahi narrated to us, and narrated from Abi-bakr Muhammad bn al-Hasan an-Naqqash al-Mufassir al- Muqri, then he said narrated to us Muhammad bn Sanad, relating to his grandfather".

Sa'ad in Fahad (2000: 11) states that "Abu Hatim Ibn Hibban in his book "al-Majruhin" said: "A reporter like Walid bn Muslim, if he said; narrated to us Abu Amr, Indeed he meant by it Abdur-Rahman bn Yazid bn Tamim, but he created a false impression as he meant by it al-Awzae', because both of them (i.e. al- Awza', and Abdur-Rahman bn Yazid) heard from az-Zuhriy.

Murad et-al (1413 A.H: 29) and al-Mash-shat (1993: 33) are also of the view that Tadlis is of two types (i.e in accord with the description of ibn Salah), while Abbud (1983: 37) "disagrees and opines that there are three types of Tadlis.

- i. Tadlisul-Isnad
- ii. Tadlisush-Shuyukh
- iii. Tadlisut-Taswiyah: Is the one that the reporter is reporting from a weak authority between two authentic authorities, those that met each other, then he omits the intermediate weak authority and reports from the second trustworthy Shaikh by using the mode "on the authority" (عن) leaving it apparently consisting of reliable authorities".

Abbud (1983: 39) Says: "Ibn Abi Hatim explained the example of Tadlisut – Taswiyah in his book "al- Ilal" and said: I heard my father, and he mentioned the Hadith that Ishaq bn Rahawaihi narrated on the authority of Uqbah bn Walid, which he said, narrated to me Abu Wahab al- Asdiy on the authority of Nafi' on the authority of Ibn Umar the Hadith that says: (لا تحمدوا اسلام المرء حتى تعرفوا عقدة رأيه) Translation: "Do not recommend the Islam of a person till you know his creed or ideology" Ibn Abi Hatim said: my father said this Hadith has a hidden

defect, which is very difficult to understand because it was narrated by Ubaidul-Lah bn Amr on the authority of Ishaq bn Abi Farwah on the authority of Nafi', on the authority of Ibn Umar- and Ubaidul-Lah's nickname is Abu Wahab, and he belonged to Asad tribe, so, the reporter nicknamed him with his epithet and associated him to Asad tribe in order not to be realized if he omitted the Ishaq in the chain.

Khalifah (n.d.:134 –136) states "that there are other types of Tadlis, after he has mentioned the above three types, he added:

Tadlisul-Atf: It is a Hadith that the reporter says: "he narrated to us" (حدثنا) "So so person" (فلان) and "So so person" (وفلان), this is a situation whereby the Mudallis did not hear from second teacher, rather, he heard from the first teacher.

Fahd (2000: 17) Opines that it was mentioned in the book of "al-Illal" for Imam Ahmad an "incident narrated by Abdullahi bn Ahmad", which is in a good position to be an example for this type of Tadlis (i.e. Tadlisul- Atf), which Abdul-Lah said: "my father narrated to me, saying Hushaim narrated to us. Then said; and Ubaidullah bn Umar on the authority of Nafi', on the authority of Ibn Umar...' Abdul-Lahi said I heard my father say: Hushaim did not hear it from Ubaidul-Lah. And it had happened before this event, that Abdul-Lahi narrated from his

father saying, Hushaim narrated to us, al-Kalbiy informed us on the authority of Abi Salih, on the authority of Ibn Abbas..." then he said: Hushaim narrated to us he said: and Ubaidul-Lah bn Umar..."

Abdul-Latif (n.d: 229) "Explains what happened with Hushaim bn Bashir – and he used to do Tadlis. Therefore, one day his students required him to tell them a Hadith, which is free entirely from any element of Tadlis, so, he said take it, then he dictated to them the lesson, saying in every Hadith narrated to us "so, so person" then he steals the chain and text of any Hadith else, and after he has finished, then he said to his students did you observe any element of Tadlis? They answered, no, then he said: Certainly: every thing I have said: and "so, so person", indeed I did not hear it from him".

Tadlisus-Sukut: It is a Hadith in which the reporter says: "he narrated to us (حدثنا) or "I heard" (سمعت), then he would remain silent for some seconds, after then he would say: for example, "Hisham bn Urwah", creating impression that he heard from him, while he did not. However, according to Abdul Latif (n.d: 225) "some scholars of Hadith call this type of Tadlis (i.e Tadlisus – Sukut) above with different names. These are Tadlisul-qat' and Tadlisul-Hadhf.

An example of Tadlisus- Sukut could be seen in the following

Abdul-Latif (n.d: 226) explores that: "It was narrated by Ibn Addiy" that "Ma'amar", used to say he narrated to us, then he keeps silent for a moment with intention of breaking the chain. Then later says: Hisham bn Urwah", on the authority of his father, on the authority of "A'isha", in spite of the fact that between Hisham and him there was intermediate authority, but his silence, created an impression as he heard the Hadith in person from "Hisham", especially they were contemporaries(i.e Ma'amar and Hisham).

Suyuti (1997: 1: 347) Said: "It was mentioned by Muhammad bn Sa'id, that Abu Hafs, Umar bn al-Maqdamiy used to practice Tadlis drastically, because he used to say "I heard" (سمعت) and "he narrated to us" (حدثنا), then he keeps silent for a moment, then he says: Hisham bn Urwah or al- A'amash".

Shakir (1994: 78): adds, that there is another type of Tadlis, which is "Tadlisul-Buldan: It is a Hadith in which the reporter says: "It is narrated to us" by "So so person", in Andalus (presently Spain) pretending he has traveled to that place, while in fact he is referring to the city with a similar name in his homeland, or he says: "It is narrated to us" Min wara'in-Nahr (i.e Nahr Jaihun: River in Khurasan), while the reporter means River in Baghdad (نهر الفرات) or River Nile in Egypt (نهر النيل)" This additional type of Tadlis pointed out by Shakir is in

accord with the opinion of Ulwan (1995: 129) and Asqalani in Azab (1986: 25).

According to Sa'ad in Fahd (2000: 9), there are other types of Tadlis besides the ones mentioned above. They are:

- i. Tadlisul-Irsal: It is a Hadith that the reporter reports from the Shaikh, whom he did not meet, or he met him but he did not hear from him. This type of Tadlis, according to the later generations of traditionists (المتأخرون من المحدثين) it is termed as "Hidden Hurried" (المرسل الخفي).

Example of Tadlisul- Irsal:

Fahd (2000: 35) Says: "Imam Ahmad bn Hanbal states that 'Sa'id bn Urubah did not hear from al-Hakam, and not from al-A'amash, and not from Hammad, and not from Amr bn Dinar, and not from Hisham bn Urwah, and not from Isma'il bn Abi Khalid, and not from Ubaidul-Lah, bn Umar and not from Abi Bishr, and not from Ibn Aqil, and not from Zaid bn Aslam, and not from Umar bn Abi Salmah, and not from Abiz-Zinad, even though he narrated on the authority of all of them on Tadlis.

Abbud (1983: 40) explains that "Ibn Majah narrated a Hadith from the narrations of Umar bn Abdul-Aziz, on the authority of Uqbah bn Amir "elevated" (رحم الله حارس الحرس) Translation: "may the mercy of Allah be upon sentinel safeguard", and Umar bn Abdul- Aziz did not meet Uqbah as stated by al- Mizzi in his book (al-Atraf).

- ii. Tadlisul-Mutaba'ah: It is a Hadith that the reporter reports Hadith from two different authorities, or more among his teachers, and the narrations have some differences in wording or in chaining, but the reporter merges together and attributes it to one authority without explanation.

#### Example of Tadlisul – Mutaba'ah

Sa'ad in Fahad (2000: 17) Says: "Ibn Rajab in his book (al-Ilal: 506) States that Ahadith was narrated from Shu'aib bn Abi Hamzah, on the authority of Ibn al-Munkadir, such as Hadith of Ibn al-Munkadir, on the authority of Jabir "elevated" "he who said when hearing the calling of prayer...", this Hadith was related by Bukhari in his Sahih and for him, on mentioning it by Ibn Abi Hatim on the authority of his father. He said; this Hadith was challenged by some scholars, because Shu'aib has presented before Ibn al- Munkadir a book, then Ibn at-Munkadir asked him to recite, and after recitation of Shu'aib, then he acknowledged some of it and denied the rest. He said to his son, or his brother's son, write these Ahadith, and then Shu'aib write down his book. But there is no any prove that confirmed the narration of these Ahadith to people by Shu'aib himself.

Even though, some part of that book was presented to some traditionists, and it was similar with the narration of "Ishaq bn Abi Farwa". For example Shu'aib bn Abi Hamzah narrated from Ibn al-Munkadir, on the authority of Jabir Hadithul- Istiftah. In context with Hadith, which was narrated from "Ali bn Abi Talib". The Hadith was narrated on the authority of Shu'aib, on the authority of Ibn al-Munkadir, on the authority of al-A'raj, on the authority of Muhammad bn Maslamah. Thus, this Hadith refers to al-A'araj, and however, people narrated it, on the authority of al-A'araj, on the authority of Ubaidul-Lahi bn Abi Rafi'i, on the authority of Ali bn Abi Talib. Among the narrators of this Hadith, with this Isnad from al-A'araj, was Ishaq bn Abi Farwah, and it was said that he narrated it, on the authority of Abdul-Lahi bn al-Fadl, on the authority of al-A'araj. And it was narrated, on the authority of Muhammad bn Humair, on the authority of Shu'aib, on the authority of Ibn Abi Farwa, and Ibn al-Munkadir, on the authority of al-A'araj, on the authority of Muhammad bn Maslamah. He narrated this Hadith, Abu Mu'awiyah, on the authority of Shu'aib, on the authority of Ishaq, on the authority al-A'araj, on the authority of Ubaidul-Lah bn Abi Rafi'l, on the authority of Muhammad bn Maslamah. With this, it is obvious, that this Hadith is on the authority of Shu'aib, on the authority of Abi Farwah, and such stated by Abu Hatim



ar-Razy; This Hadith is one of the narrations of Ibn Abi Farwa, narrating it from him; Shu'aib.

As a matter of fact, that Hadithul – Istiftah narrated it Shu'aib, on the authority of Ishaq bn Abi Farwah, and Ibn al-Munkadir. Therefore, some reporters neglected the Ishaq and mentioned Ibn al-Munkadir, and some of them hid him and said, on the authority of Ibn al-Munkadir and others, as occurred in the book of sunan, for an-Nasa'i, which is not allowed in narration of Hadith, (i.e, a situation whereby the reporter narrated from two different authorities, weak and authentic, then he neglects the weak and mentions the authentic).

Furthermore, Sa'ad in Fahd (2000: 22) stated that Abu Ya'ala al-Khalil in his book (al-Irshad) said: There was a discussion that took place between me and some famous scholars of Hadith, then I said: Bukhari did not relate from Hammad bn Salamah in his Sahih and Hammad is pious and authentic, Then they said: because he combined the chains of the reporters from Anas, thus he says, narrated to us Qatadah and Thabit and Abdul-Aziz bn Suhaib, and perhaps violates somewhat of this. Then I said: is it not a consensus, that Ibn Wahab combined between the chains. Thus he says: narrated to us Malik and Amr bn al-Harith and al-Laith bn Sa'ad al-Awza'i with Ahadith and also he combines between others, then they said: "Ibn Wahab is more reliable than Hammad about what he narrates!

What this means is, if a reporter combines between different chains of narrators and narrates it with a single chain, and their

wordings of that particular Hadith are different, this combination is not accepted, except in a situation, whereby the reporter has a retentive memory, and was very careful in his narrations. And he should know the reliability of his teachers one by one and also know the differences between them. Like az-Zuhriy, who used to combine between his teachers in his narration of Hadithul- Ifk and some other Ahadith.

- iii. Tadlisus-Siyagh: (Modes of Narrations): It is a Hadith, which is supposed to be reported with the mode of "permission" (الإجازة), but the narrator uses the mode of "narration" (تحديث), or "information" (إخبار) in order to confuse, as he heard the Hadith in person".

Example of Tadlisus- Siyagh:

Azab (1986: 28) States that: "Abu Na'im Ahmad bn Abdullahi bn Ahmad bn Ishaq al- Asbahaniy' used to do this type of Tadlis, because it happened, that he had "permission" (الإجازة) from his contemporaries, but he did not meet them. When he was narrating their Ahadith, he used the mode of "he informed us" (أخبرنا), and without explanation, that it was "permission", not hearing in person. However, when he was narrating, what he heard in person, he used the mode of "he narrated to us" (حدثنا), without differentiating whether it was "Recitation" (قراءة), or

“hearing” (سماعاً). This method was initially adopted by Abu Na’im and by some scholars, and there was element of Tadlis for those that are not expert in the science of Hadith.

Khatib in Azab (1986:29) states that “I viewed with Abu Na’im leniency in many things such as; using the mode of “he informed us” in narrating “permission”, and without explanation. And az-Azahbiy said; this was an ideology beheld by Abu Na’im, and it is a type of Tadlis and indeed he was followed by some reporters”.

### **2.3 The Rules Governing Hadithul- Mudallas:**

Tadlis is blameworthy generally, and he who practices it intentionally is a sinner, because he has spoiled the narration, and it is not extended in the proper way that the listener or a reader could be convinced.

Shakir (1994: 77): Says: “That Hadithul - Mudallas has different judgment, depending upon the intention of the narrator, according to him sometimes it is repulsive (مكروه), if the narrator conceals his teacher, because the Sheikh was younger than him, or his narration (i.e his Sheikh) has lower chain (الإسناد النازل). And sometime it is prohibited (حرام), if the reporter, conceals the un-authentic authority”.

Abdul-Lateef (n.d: 228): states "that Tadlisut-Taswiyah is a defect, which affects the reporter if he is practicing it, and renders his narrations unacceptable, because by practicing Tadlisut-Taswiyah, it means concealing the weak authority, which is prohibition, fraud and deception. And Tadlisul-Isnad is repulsive, while Tadlisush-Shuyukh depends on the intention of the narrator. At another end it is repulsive, while sometimes it is prohibited".

Shakir (1934: 20) states that "Tadlis is generally dispraised absolutely (مذموم على الإطلاق), and some of the Muhaddithun are of the view that any reporter, who is known as a Mudallis, all his narrations should be rejected unconditionally. But, according to the majority of traditionists, if the narrator (i.e Mudallis) reports with the mode that shows clearly he heard in person such as "I heard", "he narrated to us" etc. his narration would be accepted. However if he reports with the mode that can denote either "hearing in person" or "through another reporter", like "on the authority of" the narration should be rejected. All the views above, are in respect of the authentic narrator (الثقة), but in a situation, whereby a reporter practices Tadlis, in order to conceal the weak authority (الضعيف), this Tadlis becomes a defect on him and his narrations".

#### 2.4: Ways of identifying Mudallisin:

The famous scholars of Hadith in their books, explanations and verdicts have shown their concern in order to identify those that practice Tadlis. They pointed out that there are two ways by which Mudallisin could be identified as follows:

A. **Primary Source:** According to Fahd (2000:41) this refers to the books of former generations (المتقدمون) that contain detail explanation on how to identify Mudallisin such as: Tawarikh for Bukhari, "Masa'il" and "Ilal" both for Imam Ahmad, "Ilal" and "Su'alat" both for Ibn al-Madiniy, "Su'alat" for Ibn Mu'in, Ibn Hatim's books, "Ilal" ad-Dar Qutniy, Ibn Hibban's books, "Kamil" for Ibn Addiy, "Du afa" for al-uqailiy etc, and also the fundamental books of Sunnah like Sihah".

B. **Secondary Source:** According to Fahd (2000:42) this refers to the books of later generations (المتأخرون), that discussed on the biography of narrators (علم الرجال) and Tadlis. For instance, Tahdhibul-Kamal for Jamaluddeen al-Mizzi, Tahdhibut-Tahdhib and Taqribut-Tahdhib both for ibn Hajar al-Asqalan, Kashif, for

adh-Dhahabiy, Mudallisin for al-Ala'i, ibn Hajar sibt ibn al-Ajamiy, Suyuti and others.

#### **2.4.1 Names of some famous Mudallisin:**

One of the most important aspect in studying Tadlis, Mudallis and mudallas is detecting the names of Mudallisin. So, there are many books written in this regard, starting from the period of old generations to the period of new generation of traditionists.

Asqalani in Azab (1986: 22-24): States that, with regard to the former generations of traditionists (المقدمون من المحدثين), the first written book on the names of Mudallisin was by al-Husain bn Aliy Karabisiy, then followed by "an-Nasa'i" then "ad-Dar Qutniy". However, "Shamsuddeen adh-Dhahabiy" collected the works of these three prominent scholars and arranged the names in forms of poet. After then one of Dhahabiy's students in person of "Abu Mahmud bn Ibrahim al-Maqqasiy" re-arranged the work of his teacher (adh-Dhahabiy).

After all the works above, "al-Ala'i" wrote a new book, which he added more names if compared with that of "adh-Dhahabiy" and his student. So, "Ala'i's" book became, at that period, the most comprehensive book on the names of Mudallisin. Even though, "al-Hafiz Abul-Fadl bn al-Husain" added some names in a nutshell on "Ala'i's" work. Then the son of Abul Fadl (i.e waliyyuddeen Abu Zar'ah) joined his father's work and Ala'i's work, and added other few names.

The later generations (المتأخرون), also wrote many books about the names of Mudallisin, the first book was written by "Burhanuddeen al-Halabiy", he did not restrict himself to Ala'i's book. Indeed, "Ala'i's" book contained (68) names of Mudallisin, then "Waliyyuddeen" (i.e Ibn Abu-Fadl) added (13) names on them, and after them, "al-Halabiy, pointed

out other (32) names. After all, Asqalani identified other (37) names and put them in his book (Tabaqatul-Mudallisin). Therefore, the total names in Asqalani's book are (152) names of Mudallisin.

The explanation above by al-Asqalani shows that his book (i.e. Tabaqatul-Mudallisin) contains the highest number of Mudallisin more than any book else. These names have been listed under the classes of Mudallisin herein.

Even though, Imam Suyuti, who came after Asqalani, wrote a book specifically on the names of Mudallisin and titled it "Asma'ul Mudallisin". Imam Suyuti in Azab (1986 -93-108). States that, "this is a guide, treatise containing the names of Mudallisin, among the transmitters of Hadith, and I arranged them in alphabetical order (i.e. Arabic Alphabet), so, that it would be easier to trace the Mudallisin, as follows": (see appendix A).

#### **2.4.2 Classes of Mudallisin**

It is worthy to note that Mudallisin are not of the same class, rather some of them are reliable and their narrations are authentic and acceptable, while others are unreliable and their narrations are weak and even rejected.

al-Asqalani in Azab (1986: 22) *Classifies those who practised Tadlis into five categories.*

**First Category:** Those who are known to have done it occasionally, such as Yahya bn Sa'id al-Ansari. (See appendix B)

**Second Category:** Those who are accepted by the traditionists, either because of their good reputation and relatively few cases of Tadlis e.g Sufyan ath-Thauriy, or because they reported from authentic authorities only e.g. Sufyan bn Uyaynah. (See appendix C)

**Third Category:** Those who practised it a great deal and the traditionists have accepted such Ahadith from them, which were reported with a clear mention of hearing directly. Among these are Abul-zubair al-Makkiy. Opinions differ regarding whether they are acceptable or not. (See appendix D)

**Fourth Category:** Similar to the previous category (i.e. third category), but the traditionists agree that Ahadith are to be rejected unless they clearly admit of their hearing, such as by saying "I heard" an example of this category is Baqiyyah bn al-walid. (See appendix E).



**Fifth Category:** Those who are disparaged due to another reason apart from Tadlis, their Ahadith are rejected, even though they admit of hearing them directly. An example of such reporters is: Ibn Lahi'ah, but his weakness is found to be of a lesser degree. (See appendix F)

#### **2.4.3: Cities of Mudallisin**

The knowledge of the homeland and home towns of reporters in the science of Hadith, is very important, because it helps in collecting, scrutinizing and assessing Hadith. Therefore, revealing the cities of Mudallisin is essential in tracing Tadlis, and Mudallisin.

Suyutiy (1997: 1.357) states that Hakim said; "Citizens of Hijaz, al-Haramain, Misr, al-Awaliy, Khurasan, al-Jibal, Asbahan, Bilad Faris, Khuzistan and Mawara'an-Nahr, no one among their scholars was known to have practised Tadlis, most of those that practice it (i.e Tadlis) were found at Kufa, and very few from Basrah. However, the scholars of Baghdad were not found with Tadlis, except Abubakr Muhammad bn Muhammad bn Sulaiman al-Baghandiy al-Wasitiy, who was the first scholar to innovate Tadlis in Baghdad. Whoever, was found with Tadlis in this area came after him".

## 2.5: The Rules Governing the Narrations of Mudallisin:

*Mudh*

There are different views of scholars with regard to Tadlisul-Isnad and those that practiced it as follows:

**The First View:** This is one which says, their Hadith should be totally rejected, whether the linkage of the chain is explained or not, whether the Tadlis is done on a trustworthy or blameworthy authority, so also whether the practise of the Tadlis is little or much. Jawish (1994:107) "states that Ibn Salah reported that this is the view of some jurists and traditionists. Among those who supported this view were those that agreed with the validity of Hadithul-Mursal. However, Tadlis itself is an injury (جرح), because of the accusation (التهمة) and cheating (الغش) in it".

**The Second View:** This is one which says, their Hadith should be totally accepted, as a view offered by some scholars that accepted Hadithul-Mursal.

**The Third View:** This is one which says if the Tadlis is done on a trustworthy Sheikh, like the one which Sufyan bn Uyaynah used to do on a trustworthy narrator, then the Hadith is accepted, but, if otherwise, the Hadith is rejected. Jawish (1994:107) "states that

Bazzar mentions that he who practises Tadlis on trustworthy, his Tadlis is regarded acceptable by knowledgeable scholars. However, if the Tadlis is practised on blameworthy the Hadith is rejected, except if he uses the mode "He narrated to me" (حدثني) or "I heard" (سمعت).

**The Fourth View:** This is one which says, if the Tadlis is done occasionally, the Hadith, is accepted, but if contrary, it is rejected.

**The Fifth View:** This is one which says, the judgment should be through verification, if the authentic narrator mentioned the linkage of the chain openly. For instance, if he says, "I heard" (سمعت), "He narrated to us" (حدثنا) and "He informed us" (أخبرنا), then the report is accepted. If it is mentioned with a mode that is not clear, for example "on the authority of" (عن) and "indeed" (أن), then the Hadith is graded as a Hadithul-Mursal, because the Tadlis is not of telling lie. According to Jawish (1994:107) "this is the view of the majority of the traditionists, Jurists and scholars of the Principles of Islamic Jurisprudence (الأصوليون). It is also the view of Imam ash-Shafi'i, Yahya bn Mu'in and Ibn al-Madiniy. al-Khatib and bn Salah authenticated an attribution of this view to the scholars mentoined above".

However, Jawish (1994: 106) states in Tadlisush-Shuyukh, that there is a mode of hiddenness, disgrace to both his Shaikh and the Hadith itself, and he made the Hadith become rejected, because this act of Tadlis has made the chain of the Hadith become unknown (مجهول).

## 2.6 The Criticism of Tadlis by Traditionists (Muhaddithun)

Most of the scholars are of the view that Tadlis in Hadith is repulsive (مكروه). Some scholars even criticized the act of Tadlis intensively to the extent that they abstained from him (Mudallis) and the Hadith (Mudallas). Among those that criticized and blame it are as follows:

al-Baghdadiy (1988: 355–356), states that, "We were informed" by "Ali bn Muhammad bn Abdullahi bn Bushran al-Mu'adal, said "we were informed" by Ali bin Muhammad bn Ahmad al-Misriy said "it is narrated to us by Umar bn Abdul-Aziz bn Miqlas said: I heard my father saying: I heard Shafi'i saying: Shu'ubah bn al-Hajjaj said: "Tadlis is the brother of lying". And Ghandar said: I heard Shu'ubah bn al-Hajjaj saying "Tadlis is more grievous than Zina, it is better for me to fall down from the sky than to do Tadlis". al-Mu'afa says: I heard Shu'ubah saying: "To commit

adultery is more favourable to me than to report by the way of Tadlis". But, ash-Shahrazuriy (n.d. 35) says: "This is an exaggeration from Shu'ubah in order to warn and discourage those that practice Tadlis".

Furthermore al-Baghdadiy (1988: 356 – 357) says: Hasan bn Ali said: I heard Abu Usamah saying: "May Allah demolish the houses of Mudallisin, they are nothing before me except liars". And Hammad bin Zaid said: "Tadlis is a lie". And Muhammad bn Musa as-Sawwaq said: Ibn ash-Shazakuniy used to say at the end of his life: "I thank Almighty Allah I have not falsely accused chaste and I have not practised Tadlis. Abbas ad-Duriy says: one of our companions narrated to us saying Abdur-Razzaq said: "I reached Makkah and stayed for three days, there was no any student of Hadith that visited me, then I went to Ka'bah, circle it and lay on it and I prayed, O' Allah what's happen to me? am I a liar? am I a Mudallis? then I came back home, and the students visited me.

#### ***2.6.1 The Views of Muhaddithun in Attributing Tadlis to Some Famous Scholars.***

Majority of Muhaddithun are of the view which is against some of historical books that accuse some famous scholars of practicing Tadlis in order to safeguard the purity of Hadith and the reputation of the transmitters and compilers of the sunnah, especially, the most authentic compilers were included in such accusation like Imam Malik, Imam Bukhari, Imam Muslim e.t.c

Azab (1986: 8) states that: "most of the historical books accuse some traditionists with regard to Tadlis. Among these books were the books of "Suyuti" and "Asqalani". To cite an example of these accused traditionists were Imam Malik bn Anas, because it was said that he practised Tadlis, which was not accepted even by common sense, because of the following reasons:

- i. Imam Malik was the compiler of Muwatta, which was the first compiled book written on Hadith after the book of Allah (Qur'an).
- ii. He is the founder of Maliki school of Law.
- iii. The leader of the home of Migration (Madinah).

Moreover, Sufyan ath-Thauriy, Sufyan bn Uyaynah and others were accused of practicing Tadlis".

As a matter of fact, scholars of Hadith confirmed – as discussed in this research-that, Imam Malik, Sufyan ath-Thauriy, Sufyan bn Uyaynah and those that, are of the same class and quality with them, were not Mudallisun, because a thorough research exonerated them from any type of Tadlis. And the explanation above by Azab, also highlighted the position of Imam Malik, in the field of Hadith and Islamic Law.

Ja'afar, in Azab (1986: 88) says: "why should Tadlis be expected from Shu'ubah, while he was the one who said "It is better for me to fall down from the sky than to narrate Hadith from somebody, whom I did not hear from" and says,: "To commit adultery is more favourable to me than to report by the way of Tadlis."

## 2.7 Relationship between Tadlis and Some weak Ahadith

### That are Close in Nature with Mudallas.

Usually, the weakness is one of discontinuity in the isnad, in which case the Hadith could be Mursal, Mu'allaq, Mudallas, Munqati' or Mu'dhal, according to the precise nature of the discontinuity, or one of a reporter having a disparaged character, such as due to his telling lies, excessive mistakes, opposition to the narration of more reliable sources, involvement in innovation, or ambiguity surrounding his person.

According to Abbud (1983: 32): "Hadith based on its reliability for legal judgment is divided into two, accepted and rejected. And Hadith might be rejected for one of the following reasons. Either omission on the "Chain of narrators" (السند), or defect affecting the "text of Hadith" (متن) or the personality of narrator (شخصية الراوي).

Therefore, the rejected Ahadith due to the omission on its chain are: "Hanged Hadith" (الحديث المعلق), "Hurried Hadith" (الحديث المرسل), "Perplexing Hadith" (الحديث المعضل), "Broken Hadith" (الحديث المنقطع), "Concealed Hadith" (الحديث المدلس) and "Hidden Hurried Hadith" (حديث المرسل الخفي).

### 2.7.1 *Relationship between Tadlis and Irsal*

Hadithul- Mursal is the Hadith whereby the link between the successor and the prophet (S.A.W) is missing, e.g. when a successor says: "the prophet (S.A.W) Said "Such and such", or did, "Such and such", or something was done in his presence. For example it was narrated by Muslim in Kitabul- Buyu' who said; Narrated to me Muhammad bn Nafi', narrated to us Jahan, narrated to us al- Laith, "on the authority of" Aqil, "on the authority of" Ibn Shihab "on the authority of" Sa'id bn al- Musayyib. Indeed the prophet (S.A.W) prohibited al- Muzabanah (i.e. the sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure). Therefore, a reporter was omitted at the end of the chain, who is a companion, because Sa'id bn al-Musayyib was not a companion, but successor.

Abdul-Lateef (nd: 202- 205) Said: "al- Mursal: originated from Arabic word (الإرسال) which literally means "sending", and the plural of



it, is ( مراسيل or مراسل ). This origination with regard to Hadithul –Mursal refers to different indications concerning the literal meaning such as:

i- It originated from Arabic word (الإرسال) which indicates the meaning of an Arabic word (الإطلاق), which means releasing without restriction or prevention. For example, “I released the bird” (ارسلت الطائر), if you set it free and you are no more caging it, as in the Glorious Qur’an “إنا أرسلنا الشياطين على الكافرين”.

Translation: “We have sent the devils upon the disbelievers...” (Surah: 19 Maryam: 83).

Therefore, with regard to the above, this type of Hadith is called al-Mursal, because the reporter set the chain free without restricting it to any narrator among his teachers.

ii- It originated from Arabic word (الإرسال) which indicates the meaning of an Arabic word (الإسراع) which means hurrying. For example “a hastening she – camel” (ناقة مرسال).

And with regard to this meaning, this type of Hadith is called al-Mursal because the reporter was in haste to reach “the text of Hadith” (متن) therefore, he omitted some reporters from the chain.

iii- It originated from Arabic word (الإرسال) which indicates the meaning of an Arabic word (القطع والتجزئة), which means cutting and fragmentation. For example, "the people arrived separately"

(جاء القوم أرسالا) if they came bit by bit, and this is due to the interval between each group and others.

In this regard, this type of Hadith is called al- Mursal because the chain (الإسناد) was broken due to the omission by reporter, which creates the gap between the beginning and the ending of the chain.

iv- It originated from Arabic word (الإسترسال), which indicates the meaning of an Arabic word (الإطمئنان), which means "tranquility", for example: the saying of prophet (S.A.W)

(على رسلكما إنها صافية "أي إطمئنا ولا تسرعا)

*Translation:* "be in contentment she is my wife, Safiyyah" (i.e. be tranquil, do not be in hurry).

Therefore, as regards the above, this type of Hadith is called al- Mursal , because the reporter reassured the authenticity of the omitted authorities in the chain. Thus, he reported by the way of Irsal regardless of whether the listener has contentment of that in his mind or not.

Furthermore, Abdul-Lateef (n.d 206-207) explains the meaning of Hadithul- Mursal technically, and says: opinions varied according to the definition of Hadithul-Mursal technically into four schools of Muhaddithun:

**The First school** defines Hadithul- Mursal as a Hadith in which a younger or elder successor elevates to the prophet (S.A.W) like he says: The prophet (S.A.W) said..."

In respect to this opinion, Hadithul- Mursal, therefore, is a situation whereby the link is missing between successor and the prophet (S.A.W), which is indicated by necessity, the omission of companion. And this is the popular meaning of Hadithul- Mursal. This is technically according to the majority of Muhaddithun and some of scholars of Islamic law (الفقهاء), as well as scholars of principles of Islamic Jurisprudence (الأصوليون).

**The Second school** defines Hadithul- Mursal as a Hadith which an elder successor elevates to prophet (S.A.W). And this definition has reached the consensus of Muhaddithun as stated by Imam bn Salah and Ibn Abdul-Barr.

With regard to this opinion, if a Hadith is elevated to Prophet (S.A.W) by younger successor, it is not called al-Mursal, but al-

Mungati, because the younger successor met only one or two companions. In addition to that the majority of their narrations are from their colleagues (i.e. successors). Therefore, this school limits the Hadithul- Mursal to an elder successor only.

**The Third school** defines Hadithul- Mursal as a Hadith in which the link of chain is missing by omitting one or more narrators in the beginning, middle or end of the chain. Therefore, this definition includes Hadithul- Mu'allaq, Hadithul- Mungati, and Hadithul- Mu'dhal, because its literal meaning of Irsal is considered. This means occurrence of the omitted reporter in the chain.

With regard to the above, Irsal is divided into two types:- i) Manifest Hurrying (الإرسال الظاهر) ii) Hidden Hurrying (الإرسال الخفي). The first means a situation, whereby the reporter narrates from whom that was not his contemporary, not to talk of hearing from him in person. While the latter means a situation in which the reporter narrates from his contemporary, whom he did not meet. In which Tadlis also is included. This means a reporter reports from his teacher whom he met what he did not hear from him, in such a way as to create the impression that he heard the Hadith in person.

The Forth school defines Hadithul- Mursal as a Hadith, in which the reporter neglects the chain entirely and says: "The Prophet (S.A.W) said" (i.e. without mentioning the chain).

And this definition belongs to the extremists among the late followers of Hanafi school of law, and some few of Usuliyyun, like Ibn Hajib and Ibn Qattan.

Jawish (1994: 102) "describes two types of Mursal, 1) Mursal of successor (مرسل التابعي) is the Hadith that the successor says: "the Prophet (S.A.W) said "without mentioning the companion that he heard the Hadith from.

2) Mursal of companion (مرسل الصحابي), which means a Hadith that the companion narrates from the prophet (S.A.W), what he did not hear from him in person, rather he heard it from another companion, like he says "The prophet (S.A.W) said" this type of Hadith was very common amidst the younger companions, because they collected very few Ahadith from the Prophet (S.A.W) directly, while majority of their Ahadith were from elder companions".

Abdul-Lateef (n.d: 208) explains the rule governing the validity of Hadithul- Mursal in legal judgement, who said "There has been a great deal of discussion among the scholars regarding the reliability and

unreliability of Hadithul- Mursal in legal judgement. Imam Suyuti summarizes it briefly into ten views as follows:

- 1- Hadithul- Mursal is accepted as proof unconditionally.
- 2- Hadithul- Mursal is rejected unconditionally.
- 3- Hadithul- Mursal is even better than Hadithul- Musnad.
- 4- Only Mursal of companion is acceptable as proof.
- 5- The Mursal of the people of three pious centuries is also acceptable as proof.
- 6- The Hadithul- Mursal is acceptable as proof if it is known that the reporter does so. (i.e. Irsal) from reliable authorities only.
- 7- The Hadithul- Mursal is acceptable if it comes through Sa'id bn al-Musayyib.
- 8- The Hadithul- Mursal is acceptable if supported by another Hadith.
- 9- The Hadithul- Mursal is acceptable if Hadithul –Musnad is not found regarding a particular issue.
- 10- The Hadithul- Mursal is acceptable only in the matters of "Virtues of various acts of worship" (فضائل الأعمال).

Therefore, the rule governing the validity of Hadithul- Mursal according to the sources mentioned above is possibly extracting into three fundamental groups of scholar as follows:

- 1- Acceptability of Hadithul- Mursal as proof
- 2- Unacceptability of Hadithul- Mursal as proof.
- 3- Verification and investigation before determining whether to be accepted or rejected.

Suyuti (1997: 1: 342) “explains the relation between Tadlis and Irsal, and said: ‘Khatib states that, ‘Tadlis is just like Irsal, because as link is missing in Irsal, is also missing in Tadlis. But Tadlis is different from Irsal due to obscurity in Tadlis, in which a reporter (i.e. Mudallis) creates an impression as he heard the Hadith in person, while he did not. Therefore, Tadlis by necessity contains Irsal, while Irsal did not contain Tadlis, because Irsal is free from obscurity and cheating. With this, some scholars do not criticize Irsal, but criticize Tadlis!

Therefore, it is evident that the famous scholars of Hadith are differentiating between the Hadithul- Mudallas and Hadithul- Mursal, by establishing the meeting between the reporter (i.e. Mudallis) and his teacher. In line with the above, they have applied that the narratives of “brought- forward men” (المخضرمين), like “Qais bn Abi Hazim” and “Abi Uthman an-Nahdi” and others from the Prophet (S.A.W) as a form of

Hadithul- Mursal not Mudallas. And even Khatib himself states in his book (al-Kifayah), that consensus had been reached among the Muhaddithun, that Irsal is different from Tadlis".

### 2.7.2 Relationship between Tadlis and Ta'aliq

Hadithul- Mu'allaq is a Hadith, in which the reporter omitted one or more narrators consecutively from the beginning of the chain, clearly.

Jawish (1994: 97- 98) Stated that al- Mu'allaq originated from Arabic word (علق) which literally means "hanging", and Hadithul- Mu'allaq has linkage chain from the top and broken from the bottom. And technically is a Hadith that one or more reporters have been omitted consecutively from the beginning of the chain, with remaining part of the chain. Beginning of the chain means from the bottom reporter to the successor. Thus, Hadithul- Mu'allaq has two condition as follows:

1-Being the omission from the beginning of the chain, and not from the part of the top narrator (الراوي الأعلى) which is a companion (الصحابي) because if the omission occurs from the middle of the chain, then this defect is termed either "breaking" (الإنقطاع), "Hurrying" (الإرسال) or "perplexing" (الإعصال).



2-Using the determined mode of narrations like "he said" (قال) "he did" (فعل) and "he instructed" (أمر), because undetermined mode is not applicable in Hadithul- Mu'allaq like "it was narrated on the authority of so, so person" (يُروى عن فلان) or "it was said (يقال) or "it was mentioned" (يُذكر). An example of Mu'allaq, in which one reporter has been omitted is the saying of Imam Bukhari, az-Zuhriy, who said: on the authority of Abu Salmah, on the authority of Abu Hurairah from the Prophet (S.A.W) (لاتفاضلوا بين الأنبياء).

*Translation:* "You make no distinction between any of the prophets". Therefore, a narrator between Bukhari and az-Zuhriy is missing, because Bukhari did not narrate directly from az-Zuhriy. Another example of Mu'allaq, in which all the chain has been omitted except a companion is also the saying of Bukhari: "Aisha (R.A) said:

(كان النبي صلى الله عليه وسلم يذكر الله على كل أحواله).

*Translation:* "The prophet (S.A.W) remembers Allah in all his conditions".

However, Hadithul-Mu'allaq is considered as authentic if narrated with "determined mode" (صيغة الجزم), or compiled in one of the authentic books of Hadith. But, if otherwise, like narrating with weakening mode (صيغة التضعيف), then the Hadith is weak.

Abdul-Lateef (n.d: 188- 189) States that "There are different forms of "hanging" (التعليق) which encapsulate the following:

1- Omission of all the chain, like the saying of a reporter "the Prophet (S.A.W) said "so and so" (كذا)

2- Omission of all the chain except a companion, like the saying of the reporter "Ibn Abbas said "so and so".

3- Omission of all the chain except a successor and a companion, like the saying of the reporter "Sa'id bn al-Musayyib, who said, on the authority of Abu Hurairah" or az-Zuhri said, on the authority of Abu Salmah, on the authority of Abu Hurairah, from the prophet (S.A.W) who said, so so and so" - neglecting the chain entirely – in spite of the link between the reporter and the prophet (S.A.W), a companion and successor, more than one narrator.

4- Omission of the immediate teacher of the reporter. But opinions vary regarding this type. Some considered it Mu'allaq, while others considered it Mudallas, but the authenticated view says: "it should be verified first. If the reporter is described by Muhaddithun as Mudallis then the Hadith is Mudallas, but if the reporter is not Mudallis, then the Hadith is Mu'allaq".

Furthermore, Abdul-Latif (n.d: 190) explains the position of Mu'allaq in the authentic book of Bukhari (صحيح البخاري) and the authentic book of Muslim (صحيح مسلم) and said: "The Mu'allaqat, in the book of Bukhari is more than that in the book of Muslim, because "Ibn Hajar" has counted it and stated that it has reached one thousand three hundred and forty one (1341). Some of them reported with determined mode, while others with weakening mode. However, "Imam Bukhari" himself linked the majority of them in other places in his book, whose number reached up to one thousand two hundred and eighty one (1281). Imam Bukhari reported it "hanged" initially, in order to summarize, and to avoid too much repetition of Isnad. Thus, he already mentioned in places in the book with chain and "linked" (متصلا), yet, one hundred and sixty (160) was not linked by Bukhari, but Imam Ibn Hajar linked it in a small book which he wrote specifically for this purpose. The title of the book, is (التوفيق), and he also has a book on all "hangings" (التعليقات), "follow- up" (المتابعات) and "stopped" (الموقوفات), in which he mentioned all the Isnad and titled the book (تغليق التعليق), and after then, he summarized this book, (i.e تغليق التعليق) in another book which he brought Ahadith without Isnad and titled it. (التشويق إلى وصل المهم من التعليق).

On the other hand, the Mu'allaqat, which in the book of Imam Muslim has linked all by Imam Muslim himself. Thus, it is only one

place in the chapters of Hudud and Buyu'u and also fourteen different places in various chapters, which he related all the Ahadith linked, and then supported each with saying "and so, so person also narrated it.

### 2.7.3 *Relationship between Tadlis and Inqita'*

Hadithul-Munqati' is the one in which the link is missing any where before the successor. This applies even if there is an apparent link, e.g an Isnad seems to be "continuous" (المتصل), but one of the reporters is known to have never heard Ahadith from his immediate authority, even though he may be his contemporary. The term Munqati' is also applied, by some scholars, to a narration such as where a reporter says, "a man narrated to me..." without naming this authority

Ulwan (1995: 100-102) States that: al-Munqati' originated from Arabic word (قطع), which literally means "to break". And "breaking" (الانقطاع) is the "opposite of linking" (نقيض الاتصال). This meaning is applicable to both material and immaterial, such as the saying of Allah (S.W.T)

(وتقطعت بهم الأسباب).

*Translation:* "... and cut off from them are the ties (of relationship)" surah: 2: al-Baqara: 166) and His saying (فتقطعوا أمرهم بينهم زبرا).

*Translation:* "But they (i.e. the people) divided their religion among them into portions (i.e., sects) (Surah: 23: al-Muminun: 53).

Technically, Hadithul-Munqati' is a Hadith in which the link is missing in the middle of Isnad, by omitting or obscuring one or more reporters, but not consecutively, rather in different places before companion. This definition is the most popular definition of Hadithul-Munqati', because with this definition, the following types of Ahadith would be extracted:

i) Mu'allaq, because the omission in Hadithul-Mu'allaq must be from the beginning of Isnad.

ii) Mursal, because Hadithul-Mursal is a Hadith, whereby the missing is between the prophet (S.A.W) and successor (i.e. omission of companion).

iii) Mu'dal this is because of the fact that Hadithul-Mu'dal is a Hadith in which two or more reporters have been omitted consecutively.

However, according to some Fuqaha'u and "Khatib", and Ibn Abdul-Barr: Hadithul-Munqati' is a Hadith, in which the linkage of the chain is missing, either from the beginning, or in the middle, or at the end.

Jawish (1994: 100) "States two examples of Hadithul- Mungati', and gives example of Mungati' in which one reporter is missing. A Hadith narrated by Abu Da'wud, on the authority of Yunus bn Yazid, on the authority of Ibn Shihab, that Umar bn al-khattab (R.A) said; while standing on the pulpit "oh people! the right and correct view however is what that came from the prophet (S.A.W), because the almighty Allah inspired to him, and however our own is just an assumption and bothering". Thus, Ibn Shihab did not hear this Hadith from Umar bn Khattab, because he did not meet him, rather he heard from the narrator that narrated from Umar. Therefore, this Hadith is "broken in one place" (منقطع في موضع).

Similarly an example of Hadithul-Mungati' is given, where a reporter obscured in the chain, is what was narrated by Abu al-A'ala bn ash-Shikhkhir, on the authority of two men from Banu Hanzalah, on the authority of Shaddad bn Aws from the prophet (S.A.W) used to say in his supplication in prayer (اللهم إني أسألك الثبات في الأمر والعزيمة على الرشد)

*Translation:* "Oh Allah I ask you stability in matter and determination on right guidance" Related by Ahmad. Therefore, the saying of a reporter "on the authority of two men" (عن رجلين); is an obscurity that declares

the breaking of Hadith, except if the obscured reporter was known through other chain".

Shakir (1994: 70) explains an example of Hadithul-Munqati' in a situation whereby the breakage happened in two different places in the chain, and said: "Ibn Salah gave an example with a Hadith narrated by Abdur-Razzaq, on the authority of ath-Thauriy, on the authority of Abu Ishaq on the authority of Zaid bn Yuthai'in on the authority of Hudhaifah from the Prophet (S.A.W) who says: (إن وليتموها أبابكر فقوي أمين).

*Translation:* "If you appoint Abubakr for it, then he is strong willed and honest". Then he said (i.e. Ibn Salah) there is "breaking" in two places, firstly Abdur-Razzaq did not hear from ath-Thauriy, rather he narrated it on the authority of an-Nu'uman bn Abi Shaibah al-Janadiy from ath-thauriy. Secondly; ath-Thauriy also did not hear it from Abu Ishaq, Thus, he narrated it on the authority of Sharikin on the authority of Abu Ishaq".

Abdul-Lateef (nd: 196) states that "Hadithul-Munqati' is weak, because the missing authority in the chain is unknown, but if the missing or obscured authority is well-known, and he was "just" (عدل), has "retentive memory" (تمام الضبط), and the Hadith was also free from

any “hidden defect” (علة قاذحة) and not “irregular” (شاذ), then the Hadith became acceptable and valid as proof for legal judgment.

Furthermore, Abdul-Latif (n.d:196) explains the position of Hadithul-Munqati' in the authentic books of Buhari and Muslim (الصحيحين) and says: the number of Munqatiat in the sahih of Muslim is ten to nineteen Ahadith, and ar-Rashid al-Attar answered them all, and explained their linkage through other ways, as stated by Suyuti in his book (تدريب الراوي), while Munqatiat in the Sahih of Bukhari are very few, who were criticized by Imam ad-Daraqutni. But, Imam bn Hajar answered them and explained their linkage in his book (هدى الساري), which was an introduction of his popular book (فتح الباري).

#### ***2.7.4 Relationship between Tadlis and I'dal***

Hadithul-Mu'dal is the Hadith that two or more reporters have been omitted in the chain consecutively, regardless whether the omission happened from the beginning, or in the middle, or at the end.

Jawish (1994: 101) States that "Hadithul-Mu'dal is the Hadith in which the number of consecutive missing reporters in the Isnad exceeds one, from the beginning, or in the middle, or at the end".



Abbud (1983: 36) States that "an example of Hadithul-Mu'dal is the saying of Imam Malik in his book (الموطأ), "it reached me" on the authority of Abu Hurairah from the Prophet (S.A.W) who said:

(للمملوك طعامه وكسوته بالمعروف ولا يكلف من العمل إلا ما يطيق).

*Translation:* "for, a slave deserved from his master feeding and clothing on reasonable basis and burdens not to him a work beyond his ability". Thus, Imam Malik linked this Hadith, but outside Muwatta on the authority of Muhammad bn Ajlan' from his father, on the authority of Abu Hurairah". Therefore, we knew with this narration that there is missing of two reporters consecutively in his narration of this hadith in Muwatta".

Shakir (1994: 72) states that; "Hadithul-Mu'dal is the Hadith that two or more reporters have been omitted in the chain consecutively, such as the saying of the follower of the successor (تابع التابعي), the prophet (S.A.W) said: ..." Ibn Salah states that, another type of Hadithul-Mu'dal is the saying of Islamic law writers. The prophet (S.A.W) said..." But Khatib considered this type of Hadith in some of his books as Mursal".

According to Jawish (1994: 101) "Hadithul-Mu'dal is a weak Hadith due to the omission in its Isnad, which was attributed to Ibn aj-Jawziy. The saying of "Hadithul-Mu'dal has worse condition than Munqati', while Munqati' is much worse than Mursal".

Abdul-Latif (nd: 201) explains that, "Hadithul-Mu'dal is a weak Hadith, because the linkage of Isnad is missing and the omitted reporters are unknown, but if the missing and the omitted reporters have been identified through other ways and they are "just" accompanied with "retentive memory", and the Hadith fulfils the remaining requirements of authentic Hadith, then it becomes authentic, acceptable and valid for legal judgment".

#### 2.7.5 Tadlis and "to reach" (البلاغات)

"To reach" is a term used by Imam Malik in narrating some Ahadith, in his book al-Muwatta. For example, some times says " it reached me that the prophet (S.A.W) said..." though some of the Muhaddithun were did not differentiate it from Hadithul-Mu'allag

According to al-Kattani (1995: 10) "Balaghat" means an Ahadith in which Imam Malik used to say, when reporting it "it, reached me" (بلغني).

According to Jawish (1994: 101) "There were many Ahadith reported in Muwatta which are Mu'dhal, Mursal and Munqati; but Ibn Abdul-Barr wrote a book in which he linked all interrupted Hadith that are found in Muwatta, including those that Malik used to say "it reached me from authentic authority" (بلغني عن الثقة), and his saying of "it reached me" (بلغني), except four Ahadith which are unknown".

Suyuti (1997: 318) states that "Ibn Abdul- Barr wrote a book particularly for linking all the interrupted Ahadith in Muwatta, such as Munqati, Mursal and Mu'dhal and even those that Malik used to say "it reached me" or "it reached me from authentic reporter". However, all the above types of Ahadith are only sixty one (61) Ahadith to be found in Muwatta have been linked all through other ways except four Ahadith which are unknown. These Ahadith are as follows:

- ١- (إني لا أنسى ولكن أنسى لأسن)
- ٢- (أن رسول الله صلى الله عليه وسلم أرى أعمار الناس قبله أو ما شاء الله تعالى من ذلك فكأنه تقاصر أعمار أمته)
- ٣- (قول معاذ: "آخر ما أوصاني به رسول الله صلى الله عليه وسلم، وقد وضعت رجلي في الغرز أن قال "حسن خلقك للناس").

al-Kattaniy (1995: 10-12) states that according to Sheikh Salih al-Fulani: Balaghat of Imam Malik in al-Muwatta and Muallaqat of Imam Bukhari in Sahih Bukhari are alike. But Ibn Hajar disowns this view and differentiates between Sahih Buhari and Muwatta and says Imam Malik reported it initially without chain unlike Imam Bukhari, and also Marasil in Muwatta only Imam Malik and his followers consider its validity as proof. But al-Fulani argues, and says, what Ibn Hajar said about Muwatta is not postulate, because if sometimes Imam Malik narrates with Balaghat – like in the collection of Yahya – you might see him in other ways narrated with its chain fully, and with regard to Marasil in Muwatta it is not only valid as proof according to the Malik and his followers –as states by Ibn hajar- but it's also valid as proof according to Imam Shafi'i and scholars of Hadith. This is because it was proved that all Marasil in Muwatta has come through a Musnad route, as stated by Ibn Abdul-Barr, Suyuti and others. Futhermore, Ibn Abdul-Barr states that all the Balaghat, Marasil and Munqatiat in Muwatta were linked in other reliable ways, and even those four Ahadith which mentioned earlier that some scholars declared it as unknown it was linked by "Ibn salah" in a small book separately. Therefore, with the explanation above it's cleared that there is no any difference between Muwatta and Sahih Bukhari in terms of authenticity. So, Imam Malik was the first compiler to compile a book containg only sound Ahadith, not Imam Bukhari as mentioned by Ibn Arabi and others.

Therefore, all interrupted Ahadith to be found in Muwatta were linked, including Balaghat, which some scholars confused on, and described it as Tadlis.

#### 2.7.6 Tadlis and Interpolated (المدرج)

Hadithul-Mudraj is a Hadith in which a reporter added something to its text that is not the saying of prophet (S.A.W).

Suyuti (1997: 1.358) Explains that: "Imam Sakhawi states in his book (فتح المغيـث) that Ibn Hajar classifies Mudallisun into five categories in his essay (طبقات المدلسين).

- 1- Those who are known to do it occatoinally, such as Qattan and Yazid bn Harun.
- 2- Those who have very few cases of Tadlis and also have good reputation and they reported from authentic authority only, such as Sufyan ath-Thauri and Sufyan bn Uyaynah.
- 3- Those who practiced it a great deal without restricting themselves with authentic authorities only.
- 4- Those who practiced it a great deal and majority of their Tadlis is on weak and unknown authorities.

5- Those who are disparaged due to other reason apart from Tadlis.

After then he commented and said: Indeed all the Tadlis mentioned above are Tadlisul-Isnad, while Tadlisul-Matn precisely is nothing but "interpolation" (إدراج), and practicing it intentionally is forbidden. However, some of the traditionists like ar-Rawyani, al-Mawardi and San'ani interpreted this act as changing a word from its right place, forwarding it or back warding, that will cause the violation of meaning in the Hadith which is also too forbidden".

According to Fahd (2000: 23) "as regards Tadlisul-Matn indeed Abul-Mizfar al-Sani'ani mentions it in his book (قواطع الأدلة) vol: 2: p232, which he says: "a reporter that is practicing Tadlis in Matn, his Hadith is rejected because he is not reliable due to his changing of a word from its right place. In the Hadith, therefore, he is alike with liars and his narrative is unacceptable. I said if Abul-Mizfar means by changing the text of Hadith from the reporter intentionally or changing (the chain of Hadith to another text). Thus, this forgery, if the reporter does it intentionally, is not termed as Tadlis. And if he means those reporters, who might have done so forgetfully and mistakenly, this also is not termed as Tadlis, but weak memory.

And the reviewer of the book (قواطع الأدلة) states that Tadlisul-Matn is termed according to traditionists as Mudraj. I said if that what he means then it is not Tadlis but "interpolation" (إدراج).

Shakir (1934: 38) States that Hadithul- Mudraj is a Hadith in which a reporter added something to its text that is not the saying of Prophet (S.A.W). Idraj is mostly found in the matn, although a few examples show that such additions are found rarely in the Isnad. This is a situation whereby the reporter grafts a part of one Isnad into another".

Such an addition may be found in the beginning, in the middle, or at the end, often in explanation of a term used. For example, al-Khatib relates via Abu Qattan and Shababah, on the authority of Shu'ubah, on the authority of Muhammad bn Ziyad, on the authority of Abu Hurairah, who said the prophet (S.A.W) said "perform the ablution fully, woe to the heels from the fire!"

"The statement "perform the ablution fully" is made by Abu Hurairah, while the statement afterwards, "woe to the heels from the fire!" Is that of the prophet (S.A.W). The distinction between the two is understood from the narration of Bukhari, on the authority of Adam, on the authority of Shu'ubah, on the authority of Muhammad bn Ziyad, on

the authority of Abu' Hurairah, who said "complete the ablution, for Abul- Qasim (S.A.W) said "Woe to the heels from the fire".

al-Khatib then remarks and says it is an illusion of Abu Qattan and Shababah in their narration; on the authority of Shu'ubah, as it is mentioned above. This is because many reporters are in consonance with the narration of Adam, as it's also stated in the book of Imam Suyuti (تدريب الراوي).

Furthermore, Shakir (1934: 41) States that, "a reporter found to be in the habit of intentional ldraj is generally unacceptable and considered a liar. However, the traditionists are more lenient towards those reporters who may do so forgetfully or in order to explain a difficult word".

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## CHAPTER THREE: METHODOLOGY

### 3.0 Introduction

Methodology means ways or procedures to be adopted by a researcher in collecting data, analyzing and presenting. Aminu (2000: 88) Quoted Afolabi (1993) "It is an operational blue print which the researcher plans to employ in accomplishing the objectives. It deals with how the research is conducted"

Shika (2006: 83) states that:

It is important to note that there is a distinction between the nature of research in the western system of education and the research in the field of Islamic studies. This is because a research in the field of Islamic Studies cannot experiment to explain divine scriptures to arrive at certain decisions, so it is not within the jurisdiction of natural sciences. Similarly, a researcher in the field of Islamic studies cannot base his decision purely on observation without making references to legal interpretations and so it is not within the domain of social sciences. It is also irrational for a researcher in the field of Islamic studies to use philosophical approach to pass any judgment on any religious act without making reference to legal provisions which will make us to understand the will of Allah.

Therefore, the method adopted in this research is purely Islamic Research Methodology, because it is the only method that goes with the nature of the topic of this research (An analytical Study on the Concept of Tadlis "Fraudulent Misrepresentation" in the science of

Hadith), as it will be cleared later in this chapter, while explaining the population, sample and sampling procedure, research instrument, etc.

### **3.1 Research Design**

It is a plan, strategy or structure for collecting data for research purposes. The design should reflect what kind of research plan to be undertaken by the researcher.

Akanbi (2002: 37) states that Seltiz et-al (1976) summarizes research design to be "the arrangement of conditions for the collection and analysis of data in a manner that aims to combine relevance of the research purposes with economy of procedure." However, there are some types of research design that seem to be suitable to this research, such as:

- i. **Survey Research Design:** According to Audi (2004: 57) who has quoted Nworgu (1991: 55) "a survey research, is one in which a group of people or items is studied by collecting and analyzing data from only a few people or items considered to be representative of the entire group."
- ii. **Historical Research Design:** According to Aminu (2000: 89) and Afolabi (1993) "historical research design deals with determination, evaluation and expounding the events which have

happened or taken place in the past, which greatly help in understanding the present time.”

- iii. **Content Analysis Research Design:** According to Siddique (2000: 41) “is the study of the meaning and significance of documents and records. It is concerned with themes and contents.”

All the types of design mentioned above are some how applicable for this research. But the most appropriate design for this research is Hadith research design, which means the study of the traditions of the prophet (S.A.W), checking and scrutinizing so that it will present with the quality of reporting, reliability of authority and validity for legal judgment.

According to Shika (2006: 88) “it is interesting to note that Muslim scholars like al-Ghazali (d. 505 AH) and Ibn Khaldun (d.808 AH) seem to generally classify the major areas of research in Islamic studies into three:

- i. Jurisprudence (fiqh and Usulul-Fiqh),
- ii. Theology (Usulud-Deen);
- iii. Hadith and civilization (al-Hadarah).”

Furthermore, Shika (2006: 89-90) states that "it is very easy for one to comprehend that the only methodology relevant for a research in the field of Islamic studies is the one designed and developed by the Islamic Studies scholars themselves."

Therefore, the method adopted by Muhaddithun in research on the field of Hadith, is the studying of the traditions of the prophet, checking and scrutinizing, in order to safeguard the purity of Sunnah and to present it with the quality of reporting, reliability of authority and validity for legal judgment.

According to Shika (2006: 92):

The methodology valid for this area (i.e Hadith and civilization) is the methodology for the scholars of Hadith. These scholars are not interpreters of Qur'an and Hadith, but they use guiding principles of Qur'an and Hadith and the authority they know to report the Hadith of the prophet (SAW). They lay emphasis on the quality of reporting, reliability of authority and validity for legal judgment. This method is meant for the transmission of heritage, document of wisdom or improving quality of production in civilization consistent with the spirit and objectives of Muslims and Islamic Ummah.

### **3.2 Research Instrument**

To accomplish the task in this study, a variety of sources will be used up to the completion of this research such as:

1. The Glorious Qur'an and recommended Qur'an commentaries.
2. Books of Hadith, Hadith sciences and other literatures that are related to Tadlis.
3. Interpreting and analyzing data from various published and unpublished sources. These will be obtained in the libraries of Universities, Institutions and Colleges of Education. And also Public and Individuals, libraries.

### **3.3 Validity and Reliability of the Research Instrument:**

Validity and reliability are very important to the effectiveness of any data collecting instrument. In order to find out the content validity of the instrument that is going to be used in this research, critical judgment of specialists in the field of the science of Hadith is considered after examining each item, their remarks will be used as a guide in reviewing the instrument before administration to the subject.

### 3.4 Method of Data Analysis

Analysis of data and the discussions of the data with a view of coming out with findings and or recommendations is essential. Therefore, the researcher after collecting the relevant data from the reliable sources and carefully analyzed the data in a manner acceptable to the methodology of research in the field of Islamic studies. Then, the researcher brought out, the true meaning of the concept of Tadlis in the science of Hadith, and full explanation that showed the clear features of Mudallis and Mudallas, also some terminologies of Muhaddithin with regard to Tadlis were explained, so that it helps the reader who is not a specialist in the field of science of Hadith to understand Tadlis, Mudallis, and Mudallas. This was followed by summary and recommendations.

so that, it would be given a single judgement, rather it has various meanings which would be known through their verdicts.

#### **4.1.1 Explanation of “Real Tadlis” (التدليس الحقيقي)**

The real Tadlis is the one that exhibits all the signs of Tadlis which are three: Obscurity (الإيهام), deceiving (الخدعة) and Cheating (الغش). Thus with regard to the above, the only two types of Tadlis were listed under the real Tadlis viz: i) Tadlisul-Isnad ii) Tadlisush- Shuyukh. However, the remaining types could be embodied in it, but relatively.

Suyuti (1997: 1: 343) States that, “Ibn Salah has divided Tadlis into two types. Tadlisul- Isnad and Tadlisush- Shuyukh. Therefore, if Tadlisut-Taswiyah could be possibly considered as Tadlis, it should be under the first type (i.e. Tadlisul- Isnad)”.

Abbud (1983: 39) States that some of the Muhaddithun are of the view, which says the investigation confirmed that Tadlis is of only two types Tadlisul-Isnad and Tadlisush- Shuyukh, however, Tadlisut-Taswiya falls under them, because sometimes the reporter mentions his Sheikh with less well-known name or nickname –which is difficult to be identified- but without omission. Then, comes Taswiyatush-Shuyukh in which sometimes the reporter omitted weak authority in the chain.

Then it becomes Taswiyatus-Sanad. Therefore, it is obvious that this view is a predominant view regarding the types of Tadlis, since the Tadlisut- Taswiyah is possibly grouped under those two types”.

Hence, Tadlis has many types and each has its own judgment particularly, amongst which are real Tadlis and relative Tadlis. Therefore, it is very important and mandatory if a reporter was accused of practicing Tadlis to observe the following before laying judgment on him:

- 1- To be sure of it, this means investigation and verification in order to find out whether it is a Tadlis or not.

According to Sa'ad in Fahd (2000: 9) "It is not withstanding that every reporter is accused of practicing Tadlis, is definitely used to doing it. Therefore, if a reporter was described as Mudallis, it should be proved. For example: "Shu'ubah bn al-Hajjaj" is described as Mudallis by Abu al-Faraj an-Nahrawani, while he is not, and also "Umar bn Ubaid at-Tanafusi" is mentioned as Mudallis by "Ibn hajar" in his book (النكت).

Furthermore, Sa'ad in Fahd (2000: 10) States that: "as for "Umar bn Ubaid at-Tanafusi" I know no one described him, as Mudallis at first except "Ibn Hajar" in his book (النكت). And no any one listed him in the



classes of Mudallisin, even "Ibn Hajar" himself did not mention him in his book "Classes of Mudallisin" (طبقات المدلسين). This shows clearly that "Ibn Hajar" made a mistake by describing him as Mudallis".

With regard to the above explanation, therefore, investigation and verification are essential on a reporter accused of Tadlis before passing judgement on him.

2- If confirmed that the accused reporter is convicted (i.e. is really Mudallis) what ought to be done after then is specification of the type of Tadlis. This is because as mentioned earlier Tadlis has many types, and Muhaddithun have different views concerning types of Tadlis, even though many times in many places they just described the reporter as Mudallis without specification or explanation of the type. Thus, sometimes they may explain the type of Tadlis or some of them describe a reporter as Mudallis without specification or explanation, while another scholar come and describes same reporter with specification of the type of Tadlis.

According to Sa'ad in Fahd (2000: 10-11) "for example "Abdullahi bn Wahab al- Misry" is mentioned by "Ibn Sa'ad" in his book (الطبقات) and says he is a knowledgeable person and also authentic if he used the mode "he narrated to us" (حدثنا) but he used to do Tadlis.

In his comment with regard to the above statement by Ibn Sa'ad: "Sa'ad says: "I do not know any one who described "Ibn Wahab" with Tadlis except "Ibn Sa'ad", it might assumed from the statement of "Ibn Sa'ad" that "Ibn Wahab" used to do Tadlisul- Isnad, while in fact he did not do this type of Tadlis (i.e. Tadlisul- Isnad) which means omission of reporter in the Isnad or jumping his teacher, rather he used to do Tadlisul- Siyagh or sometimes he has shortcoming in his receiving of Hadith from his teachers.

as-Saji says on him "trust-worthy, authentic, and among good servants, but sometimes he is lenient in his receiving because the school of Muhaddithun in his city considering "permission" (الإجازة) as "hearing" (السماع), so he says when reporting "so, so person narrated to me" (حدثني فلان).

Therefore, it is clear that "Ibn Sa'ad" in his above statement does not mean that "Ibn Wahab" is omitting his teacher. Another example is "Walid bn Muslim" who is also described with Tadlis and without specifying its type in many places, while some famous traditionists explained in their books that "Walid bn Muslim" used to do three types of Tadlis; Tadlisul –Isnad, Tadlisul- Shuyukh and Tadlisut-Taswiyah.

Sa'ad in Fahd (2000: 11) States that "Abu Hatim Ibn Hibban in his book (المجروحين) says: "If "Walid bn Muslim" said "narrated to us" Abu Amr" he meant with him " Abdur- Rahman bn Yazid bn Tamim", however, the reporter from him or listener will assume that he meant "al-Awza'i", because he is more popular with this nickname than Abdur-

Rahman, and both of them (i.e. al-Awza' and Abdur- Rahman) narrated from "az-Zuhri."

Therefore, the type of Tadleis must be specified before judgement, because as mentioned earlier, each type of Tadleis has its own specific judgement.

3- After specifying the type of Tadleis which a reporter is described with, if that Tadleis is Tadleisul – Isnad, what should be done is verification through the following inquiries:

- i) Does he practice it to a great deal or occasionally?
- ii) Does he meet whom he narrated from and heard from him or not?
- iii) Does he do Tadleis with particular reporters or without restriction?
- vi) And after then it should be investigated whether there is any defect apart from Tadleis or not.

Sa'ad in Fahd (2000: 12- 15) States that if the type of Tadleis is been specified, what to be done is to verify if it is practice to a great deal or occasionally. Because if he has only few cases of this type of Tadleis (i.e. Tadleisul- Isnad), thus he should be treated differently with those who practice it a great deal. According to "Ya'aqub bn Shaibah as-Sudusiy" who says: "I asked "Ali bn al- Madiniy" about a reporter who is known as Mudallis would he be authentic if he narrated with indefinite mode of narrations? He

answered if he used to do Tadlis in a great deal the answer is no, till he mentions the clear mode like "he narrated to us (حدثنا).

However, if the Mudallis used to do Tadlisut-Taswiyah, what he should do before his Hadith becomes accepted is clarification by using the clear mode of narration like (حدثنا) which indicates that he heard the Hadith in person from his immediate Sheikh, because Tadlisut-Taswiyah is omission of weak authority in between two authentic authorities in the Sanad. On the other hand, if he used to practice Tadlisus-Shuyukh which means mentioning the less well-known name or nickname of Sheikh, in order not to disclose the identity of Sheikh – as it exactly happened to "Muhammad bn Sa'id ash-Shaniy al-Maslub". Ibn Hajar states that his name has been changed by reporters into hundred faces in order not to be disclosed". In such situation what ought to be done is specifying the real name of the narrator and confirming it".

#### 4.1.2 *Explanation of "Relative Tadlis" (التدليس النسبي)*

Relative Tadlis is the one which has no full-scale of the signs of real Tadlis (i.e. cheating, deceiving and obscurity), rather it has an element of Tadlis which will not render it to be a real Tadlis. In fact, this relative Tadlis has its own definition when it comes to analysis, especially according to old generations of Muhaddithun, therefore, according to them if a reporter has been described as Mudallis does not mean his narration should be rejected unconditionally, but the type of Tadlis should be identified first before passing judgement.

Furthermore, the remaining types of Tadlis which are called relatively Tadlis, such as: Tadlisul- Irsal, Tadlisul –Buldan, Tadlisus-Siyagh, Tadlisul- Mutaba'ah, Tadlisus- Sukut e.t.c are not but another type of weak Ahadith. Thus, it is very important to understand that it is essential to differentiate between real and relative Tadlis when judging the narratives of Mudallisun in order not to invalidate an authentic Hadith unintentionally, in trying to safeguard the purity of Sunnah and protect it from any falsity. For example some scholars consider the Muallaqat of Imam Bukhari as Tadlis and Imam Bukhari as Mudallis. Despite the fact that "Ibn Hajar" linked all his Muallaqat, and also Balaghat of Imam Malik are considered by some scholars as Tadlis, Imam Malik as Mudallis, although Imam Ibn Abdul- Barr linked it, and others among the Muhaddithun those accused of practicing Tadlis, while in fact they are not.

Therefore, the issue of Tadlis, Mudallis and Mudallas in the science of Hadith is very sensitive, which needs accuracy, carefulness and patience in studying. This is because there is real and relative, and each has been treated particularly with special consideration.

#### 4.2- Method Adopted by the former generation of Traditionists (المتقدمون) in tracing Tadlis, Mudallis and Mudallas.

The former generation, according to Muhaddithun means those outstanding individuals of incredible memory-ability and analytical expertise, who travelled tirelessly to collect hundreds of thousands of narrations and distinguished the true words of precious wisdom of the Prophet (S.A.W) from those corrupted by weak memories, from forgeries by unscrupulous liars, and from the statements of the enormous number of scholars. Those are the companions and those who followed their way, who had taught in various centres of learning and helped to transmit the legacy of Prophet (S.A.W) such as: Ibn Sirin, Shu'ubah, Ahmad bn Hanbal, Ibn Mu'in, Imam Malik, Bukhari e.t.c.

According to Fahd (2000: 27-28) "The knowledge of a hidden defect found in the Isnad or Matn of a Hadith is a very delicate branch of the science of Hadith. Only few well-known traditionists have acquainted knowledge on it. The first scholar popularly used to talk about the criticism and reviewing of narrations was "Ibn Sirin" then followed by "Ayyub as-Sukhtiyani" and learned from him "Shu'ubah" and from "Shu'ubah" "Yahya al-Qattan" and "Ibn Mahdiy" and from

them "Ahmad bn Hanbal", "Ali bn al-Madini", and "Ibn Mu'in" and from them "Imam Bukhari", "Abu Dawud", "Abu Zar'ah" and "Abi Hatim". After them, were some famous scholars like "an-Nasa'i", "al-Uqaili", "Ibn Addiy" and "Darul – Qutniy". However, after the scholars mentioned above it became very difficult to find a Muhaddith, who was proficient in the knowledge of this branch".

However, their method in scrutinizing Hadith generally and Tadlis particularly (i.e. Mutaqaddimun) was based fundamentally on wide research, pursuing, examining and comparison, along with long time working in the field of Hadith and its sciences, memorizing it, deliberating and studying it with famous scholars.

On the basis of the method of Mutaqaddimun, explained above, the following conditions have been considered in tracing and judging Tadlis. Tadlis has several forms, and each form has its own judgement particularly, yet each Mudallis has his own judgement particularly. Because there is Tadlis which is supposed to be attached to Irsal, and there is Tadlis in which the mode of narration is not to be considered as way of identifying it, such as Tadlisush- Shuyukh and Akhaz Minassahifah. There is also Tadlis which is general, and there is one which is specific on the narratives, of a particular reporter. Similarly,

there are narratives which are cleared from any obscurity of Tadlis, because they are the narrations of Mudallis from a particular reporters or narratives of Mudallis related by some particular reporters. All the conditions mentioned above would be understood through the studying of nature and characteristics of Mudallis, or declaration of reliable scholars of Hadith, those that scrutinized his narrations.

As such, the modes of narration are subject to changes, because most of the time the reporters changed them, when reporting. For instance, narration with (العنعنة) majority is not by Mudallis, but by those who reported from him. Therefore, it is wrong to conclude that the Hadith narrated with (العنعنة) is Mudallas. And also wrong too to conclude that the linked Hadith, which was narrated with clear mode like (حدثنا) is sound without verification. Therefore, each Hadith needs to be studied accurately before final judgement over it is passed.

#### **4.3 Method Adopted by the “Later generation of Traditionists” (المتأخرون) in tracing Tadlis, Mudallisin and Mudallas.**

The later generation according to the traditionists refer to those scholars, who came after the period of recording and compilation of the Hadith, and then devoted their times and paid all their attention in studying the great heritage left by Mutaqaddimun. Examples of



Muta'akhkhirun are Imam an-Nawawi, az-Zahbi, Ibn Hajar and others. However, their method is in terms of rules and regulations laid down by experts of Muhaddithun. They adopted the following terminologies "classification of Hadith" (مصطلح الحديث), or "Science of Hadith" (علوم الحديث).

Fahd (2000: 28) states that among the legacy of Mutaqaddimun, is that they critically studied the Ahadith, narrated to them and then passed judgement on such tradition accordingly. Muta'akhkhirun studied the method of Mutaqaddimun in this regard and tried to deduce the general criteria, they used so that the matter of assessing the chain and text of Ahadith would become easier for them. Thus, these criteria initially were laid down in order to bring the science of Hadith close to the intellect of the students of Hadith, and to explain the methodology of ancestors in handling the authentication of Ahadith.

Thus, the method of Muta'akhkhirun seemed to be part of the method of Mutaqaddimun. However, one of the defects inherent in the methodology of the Muta'akhkhirun was "Impatience of pursue" (قلة التتبع) and lack of "continuity of comparison between Ahadith" (عدم مواصلة المقارنات بين الأحاديث) before passing such judgement on the tradition rather, they had reliance on the Terminology of Hadith in their

passing of judgement on Ahadith, which sometimes led to rejecting the authentic Hadith mistakenly due to the possibility of imperfection of such terminologies because this method would not be perfect hundred percent, even though they took the method of Mutaqaddimun as an example. It is necessary for a researcher in matters of Hadith, and especially the issue of Tadlis, to use both the methods, because the first method was more accurate, while the second was much easier. Fahd (2000: 28) admits that, "the terminologies of Hadith established by the eminent scholars of Hadith, like an-Nawawi, adh-Dhahabi, Ibn Hajar, al-Iraqi, as-Sakhawi and others is not the knowledge, which is contrary to the legacy of Mutaqaddimun, because of the fact that they laid down those rules and regulations, even though they are still in line with Mutaqaddimun. This is because they were not contradicting or fencing them with such terminologies, for example, they did not authenticate the Hadith, which was weak according to Mutaqaddimun, because of the great position of them (i.e Mutaqaddimun) was clear and also their strength in scrutinizing Hadith, was deep and precise research, which by necessity made them leaders of the field of Hadith that should be imitated, and their way be followed.

#### 4.4 The "Reporting modes" (صيغ الأداء) used by Mudallisun in practicing Tadlis

Verify the usage modes of narration by Mudallisun were "indeterminate modes" (الصيغ المحتملة) like "on the authority of" (عن) and "indeed or verily" (أَنَّ أو إِنْ): those modes were the popular and common modes in practicing Tadlis. For this reason Muhaddithun put concern on it in a great deal when reporting Ahadith, with it, to the extent, that there is Hadith termed by Muhaddithun as (المعنعن). This, if narrated with the mode (عن) and also Hadith (المونن) if narrated with the modes (أَنَّ أو إِنْ).

##### 4.4.1 The "Ways of Receiving Hadith and the Modes of Narration"

(طرق تحمل الحديث وصيغ الأداء)

Eight ways had been recommended by Muhaddithun as the procedure of receiving Hadith from the teachers. Each methodology has its own particular mode of narration which should be reported with. These ways and their modes of narration are as follows:

- 1- "Hearing" (السمع) which means listening to the words of Sheikh in person, through dictation, or any other form. This way was considered by Muhaddithun as the higher way of receiving Hadith.

And the reporter says: when reporting "I heard" (سمعت), or "he narrated to me" (حدثني).

2- "Recitation" (القراءة) which means reciting by the student before Sheikh, memorized, or from a book, (i.e. compiled), and this way is also called "Presentation" (العرض). It is the same, whether the recipient recited, or his colleague, before the sheikh, but if he recited by himself, then he says, when reporting "he informed me" (أخبرني) or "I recited before him" (قرأت عليه). However, if it is recited by his colleague, then he says; when reporting, "It was recited before sheikh, and I am listening" (قرأ عليه وأنا أسمع).

3- "Permission" (الإجازة) which means permission from sheikh to his student with narration. It has different types such as:

A) Permission of sheikh's part of his narratives specifying to a particular student (إجازة معين لمعين) like the saying of Sheikh to a particular student "I authorized you for the narration of the book of Bukhari (أجزتك لكتاب البخاري).

B) Permission of sheikh of all his narrations to a particular students

(إجازة معين في غير معين), like the saying of sheikh to a particular student "I authorized you for the narration of all my hearings or my narratives" (أجزتك مسموعاتي أو مروياتي).

C) "Unrestricted permission" (إجازة العموم), like the saying of sheikh "I permitted the entire Muslim or all my contemporaries"

(أجزت للمسلمين أو لمن أدرك زماتي) to narrate it from me.

D) Permission to nonexistent (إجازة المعدوم) like the saying of sheikh "I permitted who will be born to so, so person"

(أجزت لمن يولد لفلان). However, receiving Hadith with the first three of the types of permission mentioned above is allowed by Muhaddithun, while the last one is not. Therefore, if the permission was verbal, then he says: when reporting "he permitted me verbally" (شافهني بالإجازة), and if the permission was in writing then he says: when reporting, "He permitted me in writing" (كتب إلي بالإجازة).

4- Handing Over (المناولة). It is conditioned that this way should be along with permission. And its form is a situation whereby a sheikh hands over his book - which contains all, or parts of his narrations- permanently or temporarily, with the saying "these are my hearings and

narratives "on the authority of so, so person" narrate it on my behalf" (هذه سماعي وروايتي عن فلان، فاروه عني). Another form of Munawalah is a situation whereby a student heard the dictation of his sheikh, and then submitted it to the sheikh for approval. After careful scrutiny by the sheikh, he takes it back to this student and says: "this is my narrative or hearing, narrate it on my behalf" (هذا حديثي أو سماعي، فاروه عني). This form is also called "Presentation, handing over" (عرض المناولة). Therefore, he who collected Hadith by the way of Munawalah says: when reporting "he has handed over to me" (ناولني) or "he narrated to me through Munawalah and with permission" (حدثني مناولة وإجازة).

5- "Inscription" (المكاتبة). This means the writing of sheikh, some of his narratives to his present student or send it to his absent student. It is to be the same with sheikh's handwriting or one of his students, but with his recommendation. And it is enough for the recipient to know the handwriting of sheikh, or of the writer, on behalf of the sheikh, but on condition, that the recipient should know the authenticity of the writer. By and large, the reporter with this way of Mukatabah says when reporting "so, so person wrote to me" (كتب إلي فلان) or "so, so person narrated to me on script" (حدثني فلان مكاتبة).

6- "Information" (الإعلام). This is a situation whereby a sheikh informs his student, that this Hadith or this book I heard it from "so, so person", but without a permission to his student for narration on his behalf, or his authority. However, this way is not allowed, due to the possibility of hidden defect, known by the sheikh, concerning that particular authority, despite that he heard from him.

7- "Bequest" (الوصية): This means a will by a sheikh –close to his death or when he intends to travel- with a book narrating for a person. This way is also not allowed, as from the sheikh, because there is no permission of narration.

8- "Coming across" (الوجادة): This is a situation whereby a student comes upon a Hadith with the handwriting of a sheikh, and with its Isnad. This way is allowed by Muhaddithun to be narrated with, but in form of story (الحكاية). Therefore, he says when reporting: "I have come across in the handwriting of so, so person narrated to us so, so person" (وجدت بخط فلان حدثنا فلان). This is from the beginning to the end of the chain. Narration in this way numerously happened in the book of Imam Ahmad bn Hanbal (المسند). Abdullahi, the son of Imam Ahmad used to say "I have come across in the handwriting of my father "Narrated to us so, so person..."

Therefore, the ways of receiving Hadith mentioned above are the only ones approved by Muhaddithun and each way has its own mode of narration and judgment, particularly, as explained above. It is clear that the modes (عن، أن أو إن) were not attributed to any one of the ways above. This is because –as explained earlier – these types of modes (i. e. عن، أن أو إن) have their own consideration, particularly when reporting with them. Therefore, there is the need to shed more light on them and also to be treated separately.

#### 4.4.2 Hadith Narrated by the way of "On the authority of" and "Indeed" (الحديث المعنعن والمؤنن)

Jawish (1994: 110-111) States that: "al-Mu'an'an is the Hadith that was saying in its chain "so, so, person on the authority of so, so person" (فلان عن فلان). For example "Malik, on the authority of Nafi'i, on the authority of Ibn Umar" (مالك عن نافع عن ابن عمر). This considered by the majority of Muhaddithun as "linkage" (إتصال), but it must fulfill the following conditions:

- 1- To acquit Mu'an'in from Tadlis (براءة المعنعن من التدليس).
- 2- To confirm the meeting of the reporters in the chain reported with An'annah. This is according to Imam Bukhari while according to



Muslim is enough for the reporters to be contemporaries to each other.

3- And not to use this mode (i.e. An'anah) in an event that the reporter (i.e. Mu'an'in) did not hear or see it in person. Some of the Muhaddithun added that he should be accompanied with his teacher for longtime, while others added that he should be well-known by the scholar that he was narrating from him (i.e. his teacher to whom he used the mode of An'anah on).

And Mu'annan is the Hadith that it is said in its chain "Narrated to us so, so person, indeed, so, so person" (حدثنا فلان أن فلانا). For instance Hadith Mu'az is a clear example of both Hadithul-Mu'an'an and Mu'annan which Imam Muslim related with its chain." On the authority of Waki', on the authority of Ibn Abbas, indeed Mu'az said: "The apostle of Allah (S.A.W) delegated me to Yamen..."

(عن وكيع عن ابن عباس أن معاذًا قال: بعثني رسول الله صلى الله عليه وسلم - أي إلى اليمن...)

However, Hadithul- Mu'annan is just like Mu'an'an in terms of linkage and conditions, but some of the Muhaddithun are of the view that Mu'annan is a broken Hadith (الحديث المنقطع) till the hearing (السماع) of this specific Hadith is declared through another way, but the majority of

Muhaddithun are in accord with the first view, except if there is clear proof that the Hadith is Mursal or Mudallas or Munqati'.

Therefore, Hadithul- Mu'an'an and Hadithul Mu'anan center between authenticity (الصحة), goodness (الحسن) and weakness (الضعف).

#### 4.4.3 ***Narration of Mudallis and the issue of 'An'annah***

(رواية المدلس والغنعة)

Due to the important role of reporting with An'annah in determining the authenticity of the narrations of Mudallisin, the discussion of the issue of An'annah with regard to the reporting of Mudallis is essential. This is because some of the Mutaqaddimun are of the view that An'annah is not the act of Mudallis or reporters, rather it is the act of those after them.

Fahd (2000: 77) states that: there are two positions in proving the view that says, the An'annah is not the saying of Mudallis or reporter.

**First position:** To know the form of Mudallis or reporter when narrating what he did not hear in person. This comes out clearly from the saying of Mutaqaddimun when they have mentioned the way of reporting in their narration what they did not hear. Indeed, there are many

indeterminate words used by Mudallisun that denote the possibility of hearing (محمّلة للسمع) among which is An'anah but it is mentioned rarely such in the following words:

1- The saying of a reporter "so, so person said" (قال فلان). This form is common and plenty amidst of Mudallisun such reporters are concerned with, when reporting what they did not hear. For example, the saying of "Yahya bn Sa'id al-Qattan" "Ibn Juraij" was a trust worthy authority. Thus, if he said "he narrated to me" (حدثني) is hearing (سمع) and if he said: "he informed us" (أخبرنا) or "he informed me" (أخبرني) is "recitation", (قراءة) while if he said: "he said" (قال) "this is just like wind" (فهو شبه الريح).

And Ahmad bn Hanbal States that: "if Ibn Juraij said: "so, so person said" and "so, so person says" and "I was informed"

(قال فلان وقال فلان وأخبرت), definitely the following text of Hadith will be weak, and if he says "he informed me" and "I heard (أخبرني وسمعت) then the Hadith will be reliable". And Ahmad again says: "Ibn Ishaq used to do Tadlis, but the book of "Ibrahim bn Sa'ad" explained that if it was hearing, he uses the mode "he narrated to me" (حدثني) and if it was not hearing he uses the mode "he said" (قال).

2- Another form is the saying of the reporter, when reporting what he did not hear "so, so person narrated" (حدث فلان). Example of this form is the saying of Shu'ubah, "I used to look to the mouth of Qatadah, if he says "I heard" (سمعت) or "he narrated to us" (حدثنا) I memorize it, while if he says "so, so person narrated" (حدث فلان) I ignore it. And his saying "I observed from Qatadah another form of his narration, that if he was narrating what he heard, he said "narrated to us" Sa'id bn al-Musayyib", and "narrated to us" "Anas", and "narrated to us" Hasan", and "narrated to us" Mitraf", but if he is narrating what he did not hear, he says "Suleiman bn Yassar narrated" and "Abu Qilabah narrated" (i.e. without mentioning "to us, or to me").

3- Another form is the saying of the reporter, when reporting what he did not hear, he says "so, so person mentioned" (ذكر فلان). An example of this, is the saying of "Ali bn al-Madini" I did not find with Ibn Ishaq" denounced Hadith (حديث المنكر) except two Ahadith. First: A Hadith narrated on the authority of "Nafi'i" from Ibn Umar" from the prophet (S.A.W) (إذا نعت أحدكم يوم الجمعة...). Secondly: A Hadith narrated on the authority of az-Zuhri" from "Urwah" from "Zaid bn Khalid" (إذا مس أحدكم فرجه). Indeed he did not narrate these two

Ahadith from any one of the authorities mentioned above. He uses the mode "he narrated to us," which indicates his hearing in person. While in the other Ahadith similar to these two, he used to say when reporting it "so, so person mentioned" (ذكر فلان).

- 4- Another form is the saying of the reporter "so, so person" (فلان) without saying anything before. An example of this is the saying of "Imam Ahmad" "Every Hadith Ibn Juraij says: "Ata said" or "Ata". Verily he did not hear it from "Ata".
- 5- Another form is the saying of the reporter "he narrated to us and I heard" (حدثنا وسمعنا), then he kept silent after then he said: "so, so person" (فلان) without aiming that the second statement is completion of first statement. An example of this is what was reported from Imam Ahmad", who mentioned "Umar bn Ali" and described him as pious, and then said "he used to do Tadlis, because he says "Hajjaj I heard him" (حجاج سمعته) – he meant in another Hadith-. This is his way of doing Tadlis. And "Ibn Sa'ad" also said about him "he used to do Tadlis in a great deal, because he was saying "he narrated to us and I heard" then he kept silent after then he says "Hisham bn Urwah" from "al-A'amash".

6- Another form is the saying of a reporter "on the authority of so, so person" (عن فلان). The example of this is the saying of "an-Nasa'i", on "Baqiyya bn Walid" (if he says "he informed us or he narrated to us" so, his source is authentic, but if he says "on the authority of", this Hadith is weak.

As regards the above explanation it has become clear that the majority of Mudallisun were not using An'anah in doing Tadlis, rather they used other forms – as explained earlier- such as so' so person said" (قال فلان), "so, so person mentioned" (ذكر فلان), e.t.c. Therefore, mentioning form of An'anah between Mudallis and his teacher does not mean that the Mudallis is the one that mentioned it, so also if An'anah is found in the chain; it is not precise to conclude that the Hadith is Mudallas.

**Second position:** To know that the An'anah in most cases is not the practice of reporters, when reporting from their Sheikhs, it is not usually the saying of the reporter's sheikhs, because, whoever pursued the narratives of scholars and their behaviors and then examined the chains, he would find clearly that An'anah in most of the time is the behaviour of the reporter below Mudallis. And the method of verification in this matter depends on gathering different views and

issues surrounding the chains and reporters, and so on. For instance, it may happen that the narration mode used by Mudallis or narrators generally was "he narrated to us" (حدثنا) or "he informed us" (أخبرنا) or "he said" (قال). Then, the reporters from them changed it into An'annah, and this behaviour was very common amidst authentic authorities and those below them, for example, if 'Hamam' says "narrated to us Qatadah", "on the authority of Anas" (حدثنا قتادة عن أنس), thus the word (عن) is from "Hamam" because it should be related to Haddathana, which is the saying of "Hamam", due to this, most of the compilers of Hadith in their books put (قال) in their chaining of Hadith before (حدثنا وأخبرنا). For example, the saying of Imam Bukhari Haddathana "al-Hamidiy" Qala-Haddathana Sufyan" Qala Haddathana "Yahya bn Sa'id".

Therefore, this shows that the saying of "Hamam" "Narrated to us Qatadah, on the authority of Anas" (حدثنا قتادة عن أنس), was unknown in what way Qatadah said, because it was possible that he said: "narrated to me Anas" (حدثني أنس), or "Anas said" (قال أنس), or "Anas narrated"

(حدث أنس), or "Anas mentioned" (ذكر أنس), or "I heard Anas" (سمعت أنس), or any other narration mode, "determinate", or "indeterminate mode".

However, it is not possible to be he said "it reached me on the authority of Anas" (بلغني عن أنس), because if he says this (i.e. Qatadah said "بلغني عن أنس") therefore, it is incumbent on "Hammam" to report the wording, or meaning of the Hadith in a form of story like he says "narrated to me Qatadah about what reached him from Anas," (حدثني قتادة عن بلغه عن أنس). But if otherwise, then "Hammam" would be considered as Mudallis Tadlees- Taswiyah, which is a defect and repulsive.

And Ya'aqub bn Sufyan al-Faswiyy" says: "I heard Abdur-Rahman bn Duhaiman" say "Narrated to us Walid bn Muslim" says "when "al-Awza' was narrating to us, says "Haddathana "Yahya" Qala Haddathan "so, so person" to the end of the chain, and "Walid" said "may be I narrated as he narrated to us and may be I said "on the authority of" on the authority of" (عن عن) for the purpose of reducing the weight of Hadith. Therefore, it is clear that the reporter from "al-Awza'i, - who is Walid –is the one that reported with 'An'annah which clearly indicated the hearing of his teacher and the teacher of his teacher by using determinate mode (حدثنا).

al- Khatib al- Baghdadi says: "however, the compilers of Hadith permitted the narration with 'An'annah simply because, firstly, it is



repeating too much. Secondly, their need for books of Hadith that contain total of Ahadith with one Isnad. Therefore, the repetition by the reporter by saying for example "narrated to us so, so person from his hearing from so, so, ' person" (حدثنا فلان عن سماعه من فلان) will be very difficult and burden some".

With regard to the above, the following facts would be deduced:

- 1- 'An'annah in most of the time is the behaviour of the reporters from Mudallis not the saying of Mudallis. Therefore, to judge that the 'An'annah is from Mudallis absolutely; is wrong.
- 2- And also judging that the Mudallis or reporters generally, if indicated openly the hearing, the Hadith is linked and authentic without further investigation; is wrong.

Therefore, the issue of scrutinizing, verification and checking of Ahadith needs a deep study of Isnad and reporters, and also careful consideration should be given. The criterion and regulator should not be uniformed at all absolutely.

Futhermore, the explanation above confirms that considering only criterion, without studying the ways of narration and chains, and also without considering the narrations itself and comparing it with

others, is wrong. This is especially, when judging the narrations of Mudallisun.

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## CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

### 5.1 Summary

This chapter gave highlights of the major findings of this study, it also gave inferences drawn from the findings, and suggested recommendations for solving the problems identified, as well as areas for further research

It is unanimously agreed that, Hadith is the second source of Islamic law. Therefore, Allah (S.W.T) preserved it by enabling the companions and those that follow after them to memorize, write down and pass on the practice of the prophet (S.A.W) and descriptions of his ways accurately. But, as time passed, more reporters were involved in each Isnad, then the need for the verification of each isnad arose. The situation demanded strict discipline in the acceptance of Ahadith; the rule underlying this discipline is known as "science of Hadith"

(علوم الحديث) or "Terminology of Hadith" (مصطلح الحديث), or "Principle of Hadith" (اصول الحديث)

Therefore, the science of Hadith is something that must be considered by every student of Hadith and its science. This is because

it is the only way one will be able to differentiate between authentic narration and weak, or acceptable and rejected reports.

Despite the fact that experts in the field of Hadith have tried their best to protect the Hadith, even though politics has played role in fabricating Ahadith. However, Tadlis is one of the defects that weaken Hadith, and if Hadith is injured by Tadlis, it is the one that is termed by Muhaddithun as Mudallas. Mudallas is one of the categories of weak Hadith, but it is very difficult to trace, because there are no enough books that specifically talk on Tadlis, particularly in English Language. Mudallas is one of the most dangerous types of weak Hadith. It is even close to a fabricated Hadith, if compared with other types of weak Ahadith, such as hanged Hadith, Hurried Hadith e.t.c.

al-Baghdadiy (1988: 356) says "Hasan bn Ali said: I heard Abu-Usamah say: May Allah demolish the houses of Mudallisin, they are nothing before me except liars". Shu'ubah bn al- Hajjaj said; "Tadlis is more grievous than Zina". It is better for me to fall down from the sky than to do Tadlis.

Some famous scholars were accused of practicing Tadlis, including Shu'ubah himself, Imam Malik bn Anas, Imam Bukhari, Imam Muslim etc. Therefore, Tadlis in this ambiguous condition (i.e.

criticizing it by Muhaddithun and attributing it to the most authentic compilers of Hadith) needs to be studied, in order to safeguard the purity of Sunnah and the reputation of the scholars of Hadith.

Therefore, it is very important to know the ways that if followed will protect the Hadith from any defect, especially Tadlis, since most of the Islamic studies student do not know what is the real Tadlis and its danger in destroying the authenticity of Hadith. Some orientalist and enemies of Islam can use Tadlis to tarnish the image of Islam as explained earlier, so also are some preachers can be deceived with Hadithul- Mudallas.

Therefore, this study has made some major contributions to the Islamic education by explaining the concept of Tadlis in the science of Hadith. This is through explanation of the meaning of Tadlis, as well as its types, such as: i) Tadlisul- Isnad ii) Tadlisush- Shuyukh iii) Tadlisut- Taswiyyah iv) Tadlisul- Atf v) Tadlisus- Sukut vi) Tadlisul- Buldan vii) Tadlisul- Irsal viii) Tadlisul -Mutaba'ah ix) Tadlisus- Siyagh, the rules governing Hadithul Mudallas, ways of identifying Mudallisin, such as: i) Primary source ii) Secondary source iii) Names of Mudallisin, iv) categories of Mudallisin v) Cities of Mudallisin, the rules governing the

narrations of Mudallisin, the criticism of Tadlis by Muhaddithun and the view of Muhaddithun in attributing Tadlis to some compilers of Hadith.

In this research, the researcher adopted the Islamic studies method of research this is because it is the only method that goes with the nature of the topic of this research (An analytical study on the concept of Tadlis "fraudulent misrepresentation" in the science of Hadith). The Research Design used by the researcher for this study is Hadith Research Design, which means "studying the traditions of the prophet (S.A.W), checking and scrutinizing in order to safeguard the purity of Sunnah and to present it with the quality of reporting, reliability of authority and validity for legal judgement".

In this research, a variety of sources were used by the researcher as Research Instrument such as:

- 1- The Glorious Qur'an and recommended commentaries of Qur'an.
- 2- Books of Hadith, Hadith Science and other literatures that are related to Tadlis.
- 3- Interpreting and analyzing data from variously published and unpublished sources.

And critical judgment of specialists in the field of the science of Hadith was considered after examining each item, and their remarks

were used as a guide in reviewing the instrument before administration to the study

#### **5.1.1 Major Findings**

1- It has been discovered in this research that Tadlis has different meanings and types with several forms, and each type or form has its own judgement particularly, and every Mudallis should be treated individually.

2- It has also been realized that it is not withstanding that every reporter accused of practicing Tadlis, is definitely used to doing Tadlis, even though some are not, as explained earlier.

3- It is also clearly understood that due to the different types of Tadlis with different meanings, forms and judgement, and also categories of Mudallisin, it should be divided into two, "Real Tadlis", which means the one that contains all the features of Tadlis, which are obscurity, deceiving and cheating, and "relative Tadlis", which has no full- scale of the signs of Tadlis, rather it has an element of Tadlis, which will not render it to be a real Tadlis.

4- It has also been discovered that the issues of Tadlis, Mudallis and Mudallas in the science of Hadith are very sensitive, which need accuracy, carefulness and patience in studying. This is because there

is real and relative and each need to be treated particularly with special consideration. Therefore, Muhaddithun are divided into two different generations in their method while discussions were offered on the matter of Tadlis. (Former and later generations).

5- It has also been discovered that attributing Tadlis to some famous scholars is unacceptable. Because it is wrong. Even though, it may happen mistakenly; For example, some scholars consider the Muallaqat of Imam Bukhari as Tadlis and Imam Bukhari as Mudallis, in spite of the fact that "Ibn Hajar" linked all his Muallaqat. Similarly Balaghat of Imam Malik are considered by some scholars as Tadlis and Imam Malik as Mudallis. Where as Imam Abdul- Barr linked all his Balaghat, and others among the Muhaddithun those were accused of practicing Tadlis, while in fact they were not.

6- It has been discovered that reliance totally on the criteria laid down by Muta'akhhirun (i.e Terminology of Hadith) in accepting or rejecting Hadith are wrong. This is because sometimes there is possibility of imperfection of these rules, which will lead to rejecting the authentic Hadith or authenticating the weak one. Hence, there is necessity for a researcher in the matters of Hadith, especially issue of Tadlis to use both two methods, (i. e. method of former and later



generations). This is due to the fact that the first method is more accurate and the second is more easier.

7- It was also brought to light that Mudallisun usually uses the indeterminate mode such as "on the authority of", "indeed", "verily", "he said" etc. In order to conceal the reality about the Isnad.

8- It has been discovered that Hadithul- Mu'an'an and Hadithul – Mu'annan are considered by the majority of Muhaddithun as linked Ahadith, except if there is clear proof that the Hadith is Mudallas, or Munqati.

9- The study made it clear that there are weak Ahadith that are very close in nature to Mudallas. They are deeply related to the extent that some of the scholars are confused and consider them as equal, such as "Hanged Hadith" (الحديث المعلق), "Hurried Hadith" (الحديث المرسل), "Perplexing Hadith" (الحديث المعضل), "Broken Hadith" (الحديث المنقطع), "Hidden Hurried Hadith" (الحديث المرسل الخفي), "To reach" (البلاغات) and "Interpolated" (المدرج).

## 5.2 Conclusion

In this research concerted efforts has been made to identify the concept of Tadlis through explanation of Tadlis, Mudallis and Mudallas. The study explained what is Tadlis, its classes, characteristics, grade

and how it is committed. It further explained who are the Mudallisun, their categories, their nature and the grades of their narrations. Moreover, the study explained Mudallas, its categories, its characteristics, and the rule governing it. Furthermore, the terminologies of Muhaddithun with regard to Tadlis were fully explained.

It was discovered that Tadlis has different meanings and types with several forms and each type or form has its own judgement particularly. Similarly, every Mudallis should be treated individually, and it is not withstanding that every reporter, who was accused of practicing Tadlis, is definitely doing it. It is also concluded that the issues of Tadlis, Mudallis and Mudallas in the science of Hadith are very sensitive that need accuracy, carefulness and patience in studying, because there is Real and Relative Tadlis.

By and large, it was explained that mistakenly Tadlis is attributed to some famous scholars, which the study confirmed as wrong; hence, purified them from any hidden defect not to talk of clear defect like Tadlis.

Finally, it is important, as well as mandatory to verify and clarify if a reporter is described as Mudallis in order to be assuring before

ascribing it to him. And if it is confirmed that the accused reporter is really Mudallis, then the type of Tadlis should be specified because – as explained earlier - Tadlis has many types, and Muhaddithun have different views concerning the types of Tadlis. After specifying the type of Tadlis, then it should be checked whether a reporter does Tadlis in a great deal or occasionally. And whether he met the person he narrated or heard from or not. Is he doing Tadlis on particular reporters or without restriction? And then is there any defect with him apart from Tadlis or not? All these salient questions must be answered.

### **5.3 Recommendations**

The researcher recommends the following, with the hope that if fully implemented would solve the problems identified.

1. The students of Islamic studies should as much as possible put more efforts in acquiring knowledge on the branches of Mustalahul –Hadith. Similarly, the authorities of Islamic Studies in Nigerian Universities should encourage them; this is by devoting themselves to translate the main sources of the science of Hadith, due to the scarcity of these books being translated into English, especially in Nigeria, where English Language is the main language of studying Islamic Studies in most of the Nigerian Universities.

2- The researchers in the field of Islamic Studies need to lay emphasis on the branches of the science of Hadith, especially the branch of weak Hadith. This is because it is extremely wide and difficult to understand by the English readers, due to the scarcity of the books written in English in this field. For example, Hadithul-Mursal, Hadithul- Mu'allaq, Hadithul – Mungati, Hadithul- Mu'dal, Hadithul – Mudraj and Balaghat, need to be studied. Tadlis has many portions that need further studies such as: the categories of Mudallisin, Detecting Mudallisin, Biographies and cities of Mudallisin and validating the narrations of Mudallisin.

Therefore, it is hoped that this research will serve as encouragement to the students in order to make their contributions in preserving the Sunnah, by undertaking researches in the field of Hadith and its sciences, consecutively, regardless of the constraints and difficulties to encounter.

3-Students of Islamic Studies, as well as Islamic preachers should be very careful in quoting and interpreting Ahadith in their referencing and or preaching, not to quote Ahadith blindly or to accept it from any source unreliable, especially if they are not specialists in the field of the science of Hadith. This is because

sometimes Hadith may appear to be sound, but a thorough research reveals some disparaging factors, such factors can be:

1. Declaring a Hadith Musnad when it is in fact Mudallas or Mursal.
2. Showing a reporter to narrate from his Sheikh when in fact he did not meet the latter, or attributing a Hadith to one companion when in fact it came through another.

Suyuti (1997: 2. 490) States that: "ash- Shafi'i states the following requirements in order for a Hadith which is not "consecutive" (متواتر) to be acceptable:

"Each reporter should be trustworthy in his religion. He should be known to be truthful in his narrating, to understand what he narrates, to know how different expressions can alter the meaning, and report the wording of the Hadith verbatim, not only its meaning. This is because if he does not know how different expressions can change the whole meaning, he will not know if he has changed what is lawful into what is prohibited. Hence, if he reports the Hadith according to its wording, no change of meaning will be found at all. Moreover, he should be a good memorizer if he happens to report from his memory or a good preserver of his writings if he happens to report from them. He should agree with the narrations of the leading authorities in Hadith (الحفاظ), if he reports something which they do also. He should not be a Mudallis, who narrates from someone he met something he did not hear, nor should he report from the Prophet (S.A.W) contrary to what reliable sources have reported from him. In addition, the one who is above him in the Isnad should be of the same quality, and so on, until the Hadith goes back uninterrupted to the Prophet (S.A.W) or any authority below him.

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## Appendix A

### Names of Mudallisin

1. Abdullahi bn Abi Najih al-Bajliy
2. Abdullahi bn Abi Zayyad al-Ifriqiy
3. Abdullahi bn Lahi'ah
4. Abdullahi bn Zaid al-Jarmiy Abu Qalabah
5. Abdul-Majid bn Abdul-Aziz Abi Da'wud
6. Abdul-Malik bin Juraij
7. Abdulwahhab bn Ata al-Khallaf
8. Abdur-Rahman bn Muhammad al-Muharabiy
9. Abduullahi bn Umair
10. Abu Sa'id al-Baqqal Sa'id bn al-Mirzaban
11. Ali bin Awwab Abul-Hasan al-Kufiy
12. al-Mubarak bn Fudalah
13. al-Walid bn Muslim
14. Amr bin Abdullahi Abu Ishaq
15. Habib bn Abi Thabit
16. Hafs bn Ghayyath al-Kufiy
17. Hajjaj bn Artah
18. Hakm bn Utaibah
19. Hamid at-Tawil

20. Hammad bn Usamah
21. Hasan bn Abi Dhakwan al-Misriy,
22. Hisham bn Hassan
23. Hisham bn Kathir
24. Hisham bn Urwah
25. Husaini bn Waqid al-Mirwaziy
26. Ibrahim bn Yazid an-Nakh'iy
27. Ikrimah bin Ammar
28. Isa bn Musa An-jar
29. Isma'il bn Abi Yahya
30. Isma'il bn al-Walid
31. Isma'il bn Khalid
32. Jabir al-Ju'ufiy
33. Ma'amar bn Rashid
34. Maimun bn Musa al-Marra'iy
35. Marwan bn Mu'awiyah al-Dariy
36. Muhammad bn Abdurrahman al-Zaffariy
37. Muhammad bn Ajlan al-Madniy
38. Muhammad bn Amr bn Alqamah
39. Muhammad bn Hazim Abu Mu'awiya
40. Muhammad bn Isa al-Tabba'

41. Muhammad bn Isa bn Sami'
42. Muhammad bn Ishaq
43. Muhammad bn Sadaqah al-Waliy
44. Muhammad bn Shihab az-Zuhuriy
45. Muhammmad bn Muslim Abu Zubair
46. Muqirah bn Na'im al-Madir
47. Musa bn Atabah
48. Qatadah
49. Sa'id bn Abi Urubah
50. Salim bn Abi al-Jawwad
51. Sharik bn Abdullahi al-Nakh'iy
52. Shibbak al-Dabbiy
53. Shu'aibu bn Ayyub
54. Sufyan ath-Thauriy
55. Sufyan bin Uyaynah
56. Sulaiman al-A'amash
57. Sulaiman at-Tamimiy
58. Talhah bn Naafi'i bn Sufyan
59. Talib bn Sulaiman al-Kufiy
60. Tawus bn Kaisan al-Yamaniy
61. Ubadah bn Mansur

62. Umar bin Ali al-Maqdisiy
63. Yahya bn Abi Hamid Abu Hibban
64. Yahya bn Abi Kathir
65. Yahya bn Sa'id al-Ansariy
66. Yazid bn Abi Malik al-Hamdaniy
67. Yazid bn Abi Zayyad
68. Yazid bn Sa'id-al-Haddaniy
69. Yunus bn Ubaid
70. Zakariyyah bn Abi Za'idah

## Appendix B

### Names of first category

1. Ahmad bn Abdullahi bn Ahmad bn Ishaq al-Asbahaniy
2. Ahmad bn Muhammad bn Ibrahim bn Hazim al-Samarqandiy
3. Ahmad bn Muhammad bn Yahya bn Hamzah ad-Dimishqiy al-Qadiy
4. Ishaq bn Rashid al-Jazariy
5. Ayyub bn Abi Tamimah al-Sakhtiyaniy
6. Ayyub bn an-Najjar al-Yamaniy
7. Jarir bn Hazim al-Azdiy
8. al-Husain bn Waqid al-Mirwazi
9. Hafs bn Gayyath al-Kufiy al-Qadiy
10. Khalid bn Mahran al-Hiza'l
11. Zainud-Deen Aslamul-Umariy Maulahum
12. Salamata bn Tammam al-Shaqriy
13. Shibbak al-Dabbiy

- 14 Tawus bn Kaisan al-Yamaniy
- 15 Abdullahi bn Zaid al-Jarmiy Abu Qilabah
16. Abdullahi bn Ata at-Taifiy
17. Abdullahi bn Wahab al-Misriy
18. Abdurabbu bn Nafi' Abu Shihab al-Hannat
19. Ali bn Umar bn Mahdiy al-Darqutniy
20. Amr bn Dinar al-Makkiy
21. Fadl bn Zakin bn Zuhair Abu Na'im al-Kufiy
22. Malik bn Anas
23. Muhammad bn Isma'il bn Ibrahim bn al-Mughirah Bukhari
24. Muhammad bn Umraan bn Musa al-Mirzabaniy
25. Muhammad bn Yazid bn Khanis al-Abid
- 26 Muhammad bn Yusuf bn Masdiy al-Hafiz al-Andalusiy
- 27 Makhrimah bn Bakir bn Abdullahi bn Ashaj
28. Muslim bn al-Hajjaj al-Qushairi an-Naisaburiy
29. Musa bn Uqbah al-Madniy

30. Hisham bn Urwah bn az-Zubair bn al-Awwam
31. Lahiq bn Hamid Abu Majliz al-Basriy
32. Yahya bn Sa'id bn Fahd bn Qais al-Ansariy al-Madniy
33. Yazid bn Harun al-Wasitiy.



## Appendix C

### Names of Second Category

1. Ibrahim bn Sulaiman al-Aftas al-Dimishqiy
2. Ibrahim bn Yazid an-Nakhiy
3. Isma'il bn Abi Khalid al-Kufiy
4. Ash'ath bn Abdulmalik al-Hamraniy Basriy
5. Bashir bn al-Muhajir al-Ghanawiy Kufiy
6. Jubair bn Nafir al-Hadramiy
7. Hasan bn Abi Hasan al-Basriy
8. Hasan bn al-Tamimiy Abu Ali al-Madhab
9. Hasan bn Mas'ud Abu Ali al-Dimishqiy bn al-Wazir
10. Hakam bn Utaibah
11. Hammad bn Usamah Abu Usamah al-Kufiy
12. Hammad bn Abi Sulaiman al-Kufiy
13. Khalid bn Mi'idan ash-Shamiy
14. Zakariyya bn Abi Za'idah al-Kufiy

15. Salim bn Abil-Ja'ad al-Kufiy
16. Sa'id bn Abdul-Aziz al-Dimashqiy
17. Sa'id bn Abi Urubah al-Basriy
18. Sufyan bn Sa'id ath-Thauriy
19. Sufyan bn Uyaynah al-Hilaliy al-Kufiy al-Makkiy
20. Sulaiman bn Dawud al-Tayalisiy Abu Dawud
21. Sulaiman bn Tarkhan al-Tamimiy
22. Sulaiman bn Mahran al-Aamash
23. Sharik bn Abdullahi an-Nakh'iy
24. Shu'aibu bn Muhammad bn Abdullahi bn Amr bn al-As
25. Abdur-Razaq bn Hammam al-San'aniy
26. Ikramah bn Sa'id bn al-As bn Hisham al-Makhzumiy
27. Amr bn Shu'aibu bn Muhammad bn Abdullahi bn Amr bn al-As al-Sahmiy.
28. Muhammad bn Hazim al-Kufiy
29. Muhammad bn Hammad at-Tahraniy

30. Yahya bn Abi Kathir al-Yamaniy
31. Yunus bn Ubaid al-Basriy
32. Yunus bn Abdul A'ala al-Sadfiy al-Misriy
33. Yunus bn Abi Ishaq Amr bn Abdullahi al-Subai'i Kufiy.

## Appendix D

### Names of Third Category

1. Ahmad bn Abduj-Jabbar al-Ataridiy al-Kufiy
2. Isma'il bn Ayyash Abu Atabah al-Ansiy
3. Habib bn Abi Thabit al-Kufiy
4. Hasan bn Dhakwan
5. Hamid at-Tawil
6. Shu'aibu bn Ayyub al-Sarifiniy
7. Shu'aib bn Abdullahi
8. Safwan bn Salih bn Dinar al-Dimashqiy Abu Abdul-Malik
9. Talhah bn Nafi'i al-Wasitiy
10. Abdullahi bn Marwan Abu Shaikh al-Harraniy
11. Abdullahi bn Abi Najjih al-Makkiy al-Mufassir
12. Abdul-Jalil bn Atiyyah al-Qaysiy Abu Salih al-Basriy
13. Abdur-Rahman bn Abdullahi bn Mas'ud
14. Abdurrahman bn Muhammad al-Muharabiy

15. Abdul-Aziz bn Abdullahi al-Qurashiy al-Basriy Abu Wahab al-Haraniy
16. AbdulMajid bn Abdul Aziz bn Abi Dawud al-Makkiy
17. Abdulmalik bn Abdul-Aziz bn Juraij al-Makkiy
18. Abdul-Malik bn Umair al-Kufiy
19. Abdul-Wahab bn Ata al-Khaffaf al-Basriy
20. Ubaidah bn al-Aswad bn Sa'id al-Hamdaniy
21. Uthman bn Umar al-Hanafiyy
22. Ikramah bn Ammar al-Yamaniy
23. Ali bn Gharrab al-Kufiy al-Qadiy
24. Umar bn Ali bn Ahmad bn al-Laith al-Bukhari al-Laithiy
25. Amr bn Abdullahi al-Subai'iy al-Kufiy
26. Qatadah bn Da'amah al-Sudusiy al-Basriy
27. Mubarak bn Fudalah al-Basriy 28-Muhammad bn al-Bukhari 29. Muhammad bn Sadaqah al-Fadkiy
30. Muhammad bn Abdur-Rahman al-Tafawiy
31. Muhammad bn Abdulmalik al-Wasitiy al-Kabir Abu Isma'il

32. Muhammad bn Ajlan al-Madniy
33. Muhammad bn Isa bn Najih Abu Ja'afar bn al-Tabba
34. Muhammad bn Muhammad bn sulaiman al-Baghandiy ai-Hafiz  
al-Baghdadiy Abubakr
35. Muhammad bn Muslim bn Tadrus al-Makkiy Abuz-Zubair
36. Muhammad bn Muslim bn Ubaidul-Lahi bn Shihab az-Zuhriy; 37.  
Muhammad bn Mustafa
38. Mahraz bn Abdullahi Abu Raja al-Jazariy
39. Marwan bn Mu'awiyah al-Ghazariy
40. Mus'ab bn Sa'id Abu Khathmah al-Masisiy
41. al-Mughirah bn Muqsim al-Dabbiy al-Kufiy
42. Mak'hul ash-Shamiy
43. Maimun bn Musa al-Maraiy
44. Hisham bn Hassan al-Basriy
45. Hushaim bn Bishir al-Wasifiy
46. Yazid bn Abi Ziyad al-Kufiy
47. Yazid bn Abdur-Rahman Abu khalid al-Dalaniy

48. Yazid bn Abdurrahman bn Abi Malik al-Hamdaniy al-Dimishqiyy
49. Abu Hurrah al-Raqqashiy al-Basriy
50. Abu Ubaidah bn Abdullahi bn Mas'ud.

## Appendix E

### Names of Fourth Category

1. Baqiyyah bn al-Walid al-Himsiy
2. Hajjaj bn Artah
3. Hamid bn al-Rabi al-Kufiy al-Khazar al-Lakhrniy
4. Suwaid bn Sa'id al-Hadathaniy
5. Ubbad bn Mansur al-Bajiy al-Basriy
6. Atiyyah bn sai'd al-Aufiy al-Kufiy
7. Umar bn Ali al-Maqqamiy
8. Isa bn Musa al-Bukhari
9. Muhammad bn Ishaq bn Yassar al-Matlabiy al-Madniy
10. Muhammad bn Isa bn al-Qasim bn sami
11. al-Walid bn Muslim al-Dimashqiy
12. Ya'aqub bn Ata bn Abi Rabah.



## Appendix F

### Names of Fifth Category

1. Ibrahim bn Muhammad bn Abi Yahya al-Aslamiy
2. Isma'il bn abi Khalifah Abu Isra'il al-Mala'i
3. Bashir bn Zadan
4. Talid bn Sulaiman al-Mahaziliy al-Kufiy
5. Hassan bn Yazid al-Ju'ufiy
6. Hasan bn Umarah al-Kufiy Abu Muhammad
7. Husain bn Ata bn Yassar al-Madniy
8. Kharijah bn Mus'ab al-Khurasaniy
9. Sa'id bn al-Mirzaban Abu Sa'id Baqqal
10. Salih bn Abi al-Akhdar
11. Abdullahi bn Zayyad bn Sam'an al-Madniy
12. Abdullahi bn Lahi'ah al-Hadramiy Qadiy Misr
13. Abdullahi bn Mu'awiyah bn Asim bn al-Mundhir bn az-Zubair bn al-Awwam.

14. Abdullahi bn waqid Abu Qatadah al-Harraniy
15. Abdur-Rahman bn Zayyad bn Anam
16. Abdul-Aziz bn Abdullahi bn Wahab al-Kula'iy
17. Abdul-Wahab bn Mujahid bn Jabbar
18. Uthman bn Abdur-Rahman al-Tarayifiy
19. Ali bn Ghalib al-Misriy
20. Amr bn Hukkam
21. Malik bn Sulaiman al-Harawiy Qadiy Harrah
22. Muhammad bn Kathir al-San'aniy
23. Haitham bn Addiy al-Taiy
- 24- Yahya bn Abi Hayyah al-Kalbiy.