

HIDDEN DEFECTS IN HADĪTH AS A BRANCH OF HADĪTH SCIENCES

Rafia Farooq

International Open University, The Gambia.

ABSTRACT

The religion of Islām is derived from two divine sources; Qur'ān and ḥadīth of the Prophet ﷺ. The second source, ḥadīth, has been meticulously preserved by scholars through various means that have been codified and organised and are well-known as ḥadīth sciences. This is an extensive field which requires one to have an abundance of knowledge in order to master it. One of the highest and most complicated of its branches is the knowledge of hidden defects, termed as 'ilal al ḥadīth. In this paper, the term 'ilal al ḥadīth is explained and its significance is brought to light. There have been a handful of classical scholars who mastered this art and have made an impact on this science. They will be mentioned with their accomplishments. The hidden defect can occur either in the text (matn) of the ḥadīth or its chain (sanad). This aspect is discussed in detail and examples of causes (ilal pl.) are explored in this paper.

KEYWORDS: 'Illah, Muḥaddith, Ma'lūl, Sanad, Matn

1. INTRODUCTION

Hadīth science is a meticulous field, which deals with authenticating the *Sunnah* of the Prophet Muḥammad ﷺ. The scholars used detailed criteria and principles to grade narrations (*aḥādīth*), thus, narrators (*muḥaddithīn*) have been able to categorize narrations into authentic (*ṣaḥīḥ*), sound (*ḥasan*) and weak (*ḍhaʿīf*). This helped preserve the knowledge and teachings of the Prophet ﷺ and allowed Muslims to use these narrations for deducing rulings, while filtering out any unauthentic and fabricated narrations. *ʿIlal al-ḥadīth* is a branch of this knowledge used for categorizing *aḥādīth*.

Defining *ʿilal al-Ḥadīth*

Linguistically *ʿillah* (singular of *ʿilal*) is derived from the root words *ʿayn, laam, laam* (ل ل ع). *ʿAlla ya ʿillu* means ‘to be or fall sick’ (Lane’s, n.d.). *ʿAlīl* is a sick person and *ʿillah* is sickness, disease, defect or deficiency (Wehr, n.d.). Technically in its general sense, it means any defect that affects the authenticity of a narration. A narration (*ḥadīth*) which has a defect (*ʿillah*) is called *Muʿallah* (Al-Bustāni, n.d.). According to narrators, there is a slight difference in the definition, they have a more specific definition: an obscure, hidden reason which blemishes the authenticity of a *ḥadīth* (aṭ-Ṭaḥḥān, 2004). In this study, we will use the term in its specific sense, as the narrators (*muḥaddithīn*) used it. Thus, for a *ḥadīth* to be *maʿlūl* it should fulfil two conditions:

- The defect should be hidden.
- It should affect the authenticity of the *ḥadīth*.

Ath-Thahabi رحمه الله defines *ʿillah* in a similar manner and excludes the narration from defective (*maʿlūl*) category if it is narrated by a weak narrator and in a different chain by a trustworthy narrator (*thiqah*). Since this weakness does not affect the final ruling of the narration, therefore it is not considered a defect (*ʿillah*) (Ath-Thahabi, 2001). Ḥākim رحمه الله defines the scope of this discipline and says that this science is applied on authentic narrations by trustworthy narrators, because clearly the inauthentic narrations (*mardūd aḥādīth*) do not need such detailed examination (Kamali, 2005). So, a *ḥadīth* which is apparently narrated by trustworthy sources (*thiqāt*), has an unbroken chain of transmission (*muttaṣil*) and can be passed as an authentic narration (*ṣaḥīḥ ḥadīth*) qualifies for further analysis for a hidden fault.

Significance

This is one of the most profound criteria which only the scholars of highest level can achieve after an exhaustive study of *aḥādīth*. It requires that one should be familiar with the language and style of the Prophet ﷺ, because a hidden defect – *ʿillah* – can occur in the text (*matn*) of the narration. Also, one should be an expert in the science of *jarḥ wa taʿdīl*, for an *ʿillah* can occur in the *sanad* (Al-Shahrazuri, 2011). Very few have mastered the science of *ʿilal* and are known as *nuqād*, amongst them are: ʿAlī ibn al-Madīni, Aḥmad bin Ḥanbal, Al-Bukhāri, Abi Ḥātim and ad-Daraqūṭni (aṭ-Ṭaḥḥān, 2004), Yaḥya bin Maʿīn, Ibn Shaybah, Abu Zurʿah and Al-Bazzār (Yusuf al-Jadī, 2003).

ʿAlī ibn al-Madīni said that it might be after 40 years of studying a *ḥadīth* that he finds an *ʿillah* in it. (Al- Muṭayri, n.d.) Baghdādi, Ḥākim and Ibn Ṣalāḥ said it is the most noble of all the various *ḥadīth* sciences. ʿAbdur-Raḥmān bin Mahdi compared the knowledge of *ʿilal* with inspiration due to its undetectable and subtle nature and said, “Our knowledge of this science seems like divination to the ignorant people.” (Mosleh, 2014). Ibn Rajab رحمه الله lists the scholars who perfected

this knowledge, the first who excelled was Ibn Sirīn ^{رحمته}, and he says there were very few scholars who reached this level throughout history. Finally, he quotes Ibn al-Qayyim ^{رحمته} who wrote in his book *Al-Mawḍūʿāt*: there are very few who understand this, rather, it has become non-existent (Al-Muṭayri, n.d.).

Yusuf al-Jadīʿ (2003) quotes ‘Abdur-Rahmān bin Mahdi that knowing an ‘illah of a ḥadīth is more beloved to me than writing down twenty *aḥādīth* which I do not have. As mentioned above, there are few scholars who mastered this knowledge mainly for the reasons summarized below:

1. ‘Illah is a hidden fault and does not appear except after profound study for a very long time.
2. It requires meticulousness and subtle understanding. Ibn Daqīq ^{رحمته} said this knowledge, unlike what people think, requires more than just memorizing and narrating.
3. One should possess a vast amount of memorized information.
4. Knowledge of trustworthy narrators and levels within them, and in the event of conflict, be able to prioritize one above the other based on sound knowledge of their background.

Furthermore, the subject of ‘illah itself is complicated because there are various reasons a ḥadīth can have a hidden defect and these cannot be listed as a checklist. Al-Ḥafiz Abū Ya‘la al-Khalīlī said that ‘illah occurs in the ḥadīth in various forms and it is not possible to enumerate and limit it (Yusuf al-Jadīʿ, 2003).

This field is also noteworthy in proving the falseness of the claims made by Orientalists that *aḥādīth* of the Prophet ^{صلی اللہ علیہ وسلم} cannot be used as a source because they were not preserved, rather, were lost over the years. In fact, the scholars went to great lengths to preserve them and successfully sifted out even the minutest or the most concealed form of discrepancy. Secondly, another false claim is made that scholars only checked the *isnād* and did not pay heed to the *matn*. This will be disproved with examples given for ‘illah found in the *matn* to the extent that any additional words which were not part of the original narration were pointed out.

2. REVIEW OF LITERATURE

Mostly an ‘illah occurs in the chain. Its various forms can be: by making a *mawqūf ḥadīth marfūʿ*, making *mursal muttaṣil* or due to various forms of *tadlīs*. Ibn Ṣalāḥ ^{رحمته} concludes that ‘illah can affect the text of the ḥadīth but sometimes it does not. In the *matn* it can occur in the form of *idrāj* (addition made by one of the narrators) and is not indicated that it is not part of the saying of the Prophet ^{صلی اللہ علیہ وسلم}, or slight changing of the original words or mixing up words of two different *aḥādīth*.

Yusuf al-Jadīʿ (2003) eliminates two types of terminologies often wrongly referred to as ‘illah; *nāsikh wa mansūkh* and *mushkil al-aḥādīth*. Whereas Ibn Ṣalāḥ ^{رحمته} expands the use of this term to even include *ṣaḥīḥ ma‘lūl* as used by some scholars and he mentions that At-Tirmithi ^{رحمته} uses the word ‘illah to refer to *naskh* too. There is a slight variation between scholars on the usage of this word in a wider sense, therefore, one would have to check the scholar’s style before understanding the context he used it in.

Examples of 'ilal in chain

The learned *muḥaddithīn* know the narrators, their background, and their character, thus are able to identify a strong *sanad* from a weak one. The experts of 'ilal can tell if there is any hidden defect in the *sanad* from the above-mentioned ones. They can even recognize the styles of various narrators. An example of this is mentioned by Ibn Rajab رحمته about a narrator named Sinān bin Sa'd رضي الله عنه, who is said to report from Anas bin Mālik رضي الله عنه. Imām Aḥmad رحمته says that he left narrating from the said narrator because his narrations resemble sayings of Ḥasan al-Baṣri رحمته rather than the *aḥādīth* of the Prophet صلى الله عليه وسلم.

To identify an 'illah in a chain, Ibn al-Madīni رحمته says that all the *isnād* of that particular *ḥadīth* have to be analyzed. He collected all the *ruwāt* for each Companion, then pointed out a discrepancy that occurs commonly in *aḥādīth* famously quoted by Sufis as being narrated from Ḥasan al-Baṣri رحمته who narrated directly from 'Ali رضي الله عنه. Whereas Ibn al-Madīni رحمته pointed out that Ḥasan al-Baṣri رحمته did not meet 'Ali رضي الله عنه, and there is a small possibility that they might have met in Madīnah when Ḥasan رحمته was a child. (Islāmic-awareness.org, n.d.)

Sometimes, the narrator quotes his contemporary whom he has met, but the narrator has not actually heard that particular *ḥadīth* from him. For example, Yaḥya bin Kathir رحمته met Anas bin Mālik رضي الله عنه and therefore he narrated from Anas رضي الله عنه:

"When the Messenger of Allāh صلى الله عليه وسلم broke his fast in someone's house, he would say: may those who fast break their fast with you and eat your pure food and the angels pray for you (or peace descends on you)."

After a thorough study it was revealed that though Yaḥya was the contemporary of Anas رضي الله عنه and did meet him, yet, he never heard this particular *ḥadīth* from him. Therefore, despite the *sanad* appearing to be sound there is a discrepancy there. (Kamali, 2005)

An example of an 'illah which does not discredit the *matn* is when a trustworthy narrator (*thiqah rāwi*) is replaced by another *thiqah rāwi* as indicated in the coming example (Muḥammad 'Abbās, 2004). It was narrated from Sufyān رحمته, from 'Abdullāh bin Dīnār رحمته, from Ibn 'Umar رضي الله عنه, from the Prophet صلى الله عليه وسلم who said: "Two traders have the choice as long as they have not separated..." reported by an-Nasā'i and others. However, another narrator – Ya'la bin 'Ubayd رحمته – mistakenly replaced the name of 'Abdullāh bin Dīnār رحمته by 'Amr bin Dīnār رحمته. Upon investigation it was found that both Dīnārs are trustworthy (*thiqah*) and therefore the text (*matn*) remains unblemished and the *ma'lūl* chain of Ya'la does not affect it.

On the contrary, if a weak narrator is mistaken for a *thiqah* then the 'illah discredits the chain and the text. Abdur-Raḥmān bin Yazid bin Jābir and Abdur-Raḥmān bin Yazid bin Tamīm are two narrators from Shām who came to Kufah. The former is trustworthy (*thiqah*) while the latter is a weak narrator. Ḥammād bin 'Usāmah met the latter and heard from him and upon asking his name he was told Abdur-Raḥmān bin Yazid. Ḥammād bin 'Usāmah assumed it was Ibn Jābir. Apparently, a *thiqah* – Ḥammād bin 'Usāmah – is narrating from another *thiqah* – Abdur-Raḥmān

bin Yazid bin Jābir – and the *sanad* seems solid. However, the minute, hidden discrepancy was pointed out by Al-Bukhāri ^{رحمته} and Abū Hātim ^{رحمته} and the chain with its text was discredited.

Examples of *‘illah* in text

In some instances, a chain (*sanad*) can be solid with no weakness, but the text (*matn*) is either criticized due to its content or language or its style being different than the speaking style of the Prophet ^{صلی اللہ علیہ وسلم}. The following *ḥadīth* was criticized for its *matn* due to its content:

"Allāh created the land on Saturday; He created the mountains on Sunday; He created the trees on Monday; He created the things entailing labour on Tuesday; He created the light (or fish) on Wednesday; He scattered the beasts in it (the earth) on Thursday; and He created Adam after the afternoon of Friday, the last creation at the last hour of the hours of Friday, between the afternoon and night." (Ṣaḥīḥ Muslim, *Hadīth* 2149)

Ibn Taymiyyah ^{رحمته} said: “Men more knowledgeable than Muslim, such as al-Bukhari ^{رحمته} and Yahya b. Ma’in ^{رحمته}, have criticized it. Al-Bukhari ^{رحمته} said, “This saying is not that of the Prophet ^{صلی اللہ علیہ وسلم}, but one of Ka’b al-Ahbar’.” The authenticity of this *ḥadīth* is debated. Ibn Al-Jawzi ^{رحمته} agrees with Muslim ^{رحمته} while Bayhaqi ^{رحمته} sides with Al-Bukhāri ^{رحمته}. Al-Bukhāri’s own two teachers differed over this *ḥadīth*, Ibn Maḍīni ^{رحمته} did not find fault with it while Ibn Ma’īn ^{رحمته} did. The *‘illah* which compromised the authenticity of the text (*matn*) is said to be the contradiction with the Qur’ānic texts which mention that creation of the heavens and the earth was in six days, each of which may be like a thousand years. The *ḥadīth* only indicates creation of the earth, in days which are shorter than those referred to in the Qur’ān. (Islāmic-awareness.org, n.d.)

It is also possible for an *‘illah* in the *matn* to not affect the authenticity of the *ḥadīth*. If a narration is narrated with slight difference of words but all of the words mean the same, then this *‘illah* does not weaken the *sanad* or the *matn*. Whereas, in the following example it makes a difference because the words have different meanings, and a mistake was made due to similar sounding words.

On one occasion, *jizyah* was collected from Bahrain, the Prophet ^{صلی اللہ علیہ وسلم} addressed the people after *fajr* and said:

“By Allāh, I do not fear poverty for you, rather I fear that you will enjoy ease and plenty like those who came before you, and that you will compete with one another as they did, and you will be destroyed as they were.” (Ibn Mājah, *Book* 36, *hadīth* 72)

The last words were reported as: *fa-tulhikum kamā alhakahum* (it will distract you just as it distracted them.) while the authenticated words are: *fa-tuhlikukum kamā ahlakahum* (it will destroy you as it destroyed them). Slight difference occurred in the wording because the words sound similar and thus an error was made in narrating. (Kamali, 2005)

If different wordings were narrated due to a misunderstanding on part of the narrator, then the *sanad* and the *matn* is discredited. It is narrated by Al-Bukhāri:

Narrated Anas bin Malik: The Prophet ^{صلی اللہ علیہ وسلم}, Abu Bakr and `Umar used to start the prayer with "Al ḥamdu lil-lāhi Rabbi l-`ālamīn". (Al-Bukhāri, *Book* 10, *Hadīth* 137)

In one of the narrations, it says:

“They did not recite *bismillāh ir-raḥmān ir-raḥīm* neither in the beginning of the recitation nor at the end of it.”

This is a misinterpretation of the original *ḥadīth* and makes it *ma'lūl*. In another version, it is reported that:

Anas b. Malik رضي الله عنه had narrated to him: I observed prayer behind the Messenger of Allah صلى الله عليه وسلم and Abu Bakr and Umar and 'Uthman. They started (loud recitation) with: *Al-hamdu lillahi Rabb al-'Alamin* and did not recite *Bismillah ir- Rahman-ir-Rahim*.

Later, it was established that the part about not reciting *basmalah* was an addition to the rest of the authentic narration. (Kamali, 2005) This is an example of *'illah* due to *idrāj*.

Examples of *'ilal* in text and chain

The following *ḥadīth* has a defect in *sanad* and *matn*, narrated by Yūnus, from Zuhri, from Sālim, from Ibn 'Umar رضي الله عنه, from the Prophet صلى الله عليه وسلم:

“One who captures one unit of the Friday or other prayers, has captured the whole.”

Rāzi رحمته stated that the correct chain is: Zuhri رحمته, from Abū Salama رحمته, from Abū Hurayrah رضي الله عنه, from the Prophet صلى الله عليه وسلم. Secondly, the word ‘Friday’ is extra. The original wording was:

“Whoever captures one *rak'ah* of a prayer has captured it.” (Kamali, 2005)

Many scholars have written books dedicated to the topic of *'ilal al-ḥadīth*. One of such collections is *Kitāb ul-'ilal* by Ibn Abī Ḥātim رحمته which lists *ma'lūl aḥādīth* according to *fiqh* topics. It collects comments of Ibn Abī Ḥātim's father, *ḥadīth* critic (*nāqid*) Abū Zur'ah رحمته and other scholars (Abū Ḥātim, 2006). It is a useful resource in locating *aḥādīth* related to specific chapters of *fiqh* and getting the perspective of Abū Zur'ah رحمته, a well esteemed scholar specialized in the field of *'ilal*. An-Naḥḥās رحمته (2009) has collected the opinions of Imām Aḥmad bin Ḥanbal رحمته on various *aḥādīth* in *Al-Jāmi' li-'Ulūm al-Imām Aḥmad-'ilal al-ḥadīth*. These were collected from a wide range of books and sources and include the *aḥādīth* he deemed to be *ma'lūl*.

Another comprehensive compilation of *'ilal al-ḥadīth* is *'Ilal Ad-Daraqūṭani-al-'Ilal al-Wāridah fīl-Aḥādīth an-Nabawīyah*. It is distinguished because it categorized *aḥādīth* based on the Companion who narrated them, similar to a *musnad*. Zayn-ullāh (1985) lists some of the qualities of ad-Daraqūṭni's book such as: he presents more chains for a certain *ḥadīth* than Ibn Maḍīni's رحمته compilation on *'ilal*, he focuses more on the *'ilal* while the book *Kitāb al-'Ilal wa Ma'rifa ur-Rijāl* of Imām Aḥmad رحمته goes into detail about biography and *jarḥ wa-ta'dīl* of narrators rather than explain the *'ilal* and *Al-'Ilal al-Kabīr li-Tirmithi* quotes other scholars and their views of a particular *ḥadīth* while ad-Daraqūṭni رحمته gives various the chains and points out the *'illah*. The advantage that the book of ad-Daraqūṭni رحمته has over many other collections is the number of chains he has collected for each *ḥadīth*.

Ibn al-Madīni ^{رحمته} (1980) compiled *Al-ʿIlal* where he lists *aḥādīth* according to the last narrator who collected the *ḥadīth* and explains the chains and where the discrepancy occurs. In the end he lists the *aḥādīth* and labels them by their content. It is a scholarly work and a detailed reference.

Ibn Rajab ^{رحمته} (1987) wrote a *Sharḥ* of *ʿIlal at-Tirmidhi*. This a very diverse book comprising of Imām At-Tirmidhi's work and categorization of *aḥādīth*, explanation of terms used by him, a vast resource of *maʿlūl aḥādīth* collected by him, information on *isnād*, *jarḥ wa taʿdīl* of narrators listed by their names. Ibn Rajab further adds to the list of commentary on narrators. In the end he derives a set of nineteen rules based on the study of narrators to easily identify discrepancies in the *isnād* as mentioned by scholars.

Amongst the contemporary books is *Tahrīr ʿUlūm al-Ḥadīth* by Yusuf al-Jadī (2003) which is a simple yet detailed explanation of the guidelines of this science. He has a complete chapter dedicated to the types of *ʿilal* as defined by the *nuqūd* and he gathers all possible *ʿilal* to his best ability. He covers the art of *ʿilal* and the method of application in a separate chapter which is very useful for understanding how the scholars reached their conclusions. Another very famous contemporary book is *Muqaddimah Ibn Ṣalāḥ* (1986) which defined *ʿillah*.

3. RESEARCH METHODOLOGY

Initially, the importance and significance of the field *ʿilal al-ḥadīth* was researched from classical and contemporary books. Basic terminologies of the science of hidden defects in *aḥādīth* were outlined and defined. The subtle nature of this science was outlined with the fact that there were very few scholars who mastered this art. These names were listed, and their works were discussed in the literature review of the paper. Then, its application was discussed with examples taken from various sources to help point out the different types of *ʿilal* that can possibly occur.

4. RESULTS AND DISCUSSION

The *aḥādīth* of the Prophet ^{صلى الله عليه وسلم} hold an extremely crucial and central position in the religion of Islām. To purify this source of knowledge from any alteration or fabrication, one of the tools used is the identification of *ʿilal* found in them. This service has been done by great scholars in the past. Since it is a very challenging art, very few have reached the level of defining *ʿilal in aḥādīth*.

It is a very valuable and vital science, and many books are dedicated to define the rules and regulations of this field. Many books have been compiled to separate the weak, *maʿlūl aḥādīth*, for future reference and for the benefit of the public. Yet, most of the literature is only available in Arabic.

5. CONCLUSION

Finding *ʿilal in aḥādīth* is a very difficult task and has been done by the most knowledgeable scholars in the past. Only the *aḥādīth* categorized as *ṣaḥīḥ* are qualified for this minute inspection because weak or rejected *aḥādīth* do not need to be further investigated and the ruling about them is clear. There are various types of *ʿilal* which can be found in the *matn* or the *sanad* of a *ḥadīth*. Depending upon the type of the *ʿillah*, it might weaken a *ḥadīth* which seems as authentic at first glance or might not affect the authenticity after all. For finding out whether a *ḥadīth* has an *ʿillah*

or not, there are plenty of classical and contemporary books which can be used for investigating the ruling regarding a particular *ḥadīth*. These books have collected the comments of *nuqād*, like Abū Zur‘ah, Ibn Ma‘īn, Bukhāri Ibn al-Maḍīni, Aḥmad bin Ḥanbal, Abi Ḥātim, ad-Daraqūṭni and others to give a complete picture of a given *ḥadīth* and its ranking. They are very resourceful for Arabic speakers and provide in-depth insight into *aḥādīth* related to *fiqhi* and *aqīdah* matters.

Finally, this science in its detailed form is a refutation of the incorrect claims made by Orientalists trying to attack one of the major sources of Islāmic knowledge.

BIBLIOGRAPHY

- Abū Hātim, A. (2006). العلل لابن ابي حاتم [eBook] (1st ed.). Mataabi' al-Humydi. Retrieved from <http://shamela.ws/browse.php/book-1350>
- Ad-Daraqutni, 'A. (1985). العلل الواردة في الأحاديث النبوية [eBook] (1st ed., pp. 1-140). Riyadh: Dar-Tayyibah. Retrieved from <http://shamela.ws/browse.php/book-9082>
- Al-Bustāni, B. (n.d.). ع ل ل . Muḥīṭ al-Muḥīṭ (p. 628). Retrieved from <http://ejtaal.net/aa/#ulq=1241,hw4=756,ll=2227,ls=5,vi=264,la=3082,sg=740,ha=507,br=660,pr=107,aan=430,mgf=619,uqw=1120,umr=746,ums=632,umj=555,uqa=303,uqq=251,bdw=h612,amr=445,asb=674,auh=h1099,dhq=h384,mht=633,msb=h169,tla=h77,amj=h547,ens=h17,mis=h1506,mr=448,kz=1751,mn=965>
- Al-Muṭayri, 'Ali. (n.d.). جهود المحدثين في بيان علل الحديث [eBook] Majma' Malik Fahd. Available at: <http://shamela.ws/browse.php/book-11140> [Accessed 13 Apr. 2018].
- Al-Shahrazuri, I. (2011). An Introduction to the Science of the Hadith. [ebook] Garnet Publishing, pp.67 - 70. Available at: <https://Islāmfuture.files.wordpress.com/2011/05/an-introduction-to-the-science-of-hadith-by-ibn-al-salah-al-shahrazuri.pdf> [Accessed 12 Apr. 2018].
- An-Naḥḥās, I. (2009). علل الحديث - الجامع لعلوم الإمام أحمد - علل الحديث [eBook] (1st ed., Volume 14). Egypt: Dār al-Falāḥ lil baḥṡ al-'ilmi wa taḥqīq at-turāth. Retrieved from <http://shamela.ws/browse.php/book-20868>
- Dhahabi, S. (2001). الموقظة في علم مصطلح الحديث [eBook] Maktaba al-Matbu'at al-Islāmiyyah bi-Halb, pp.51- 53. Available at: <http://shamela.ws/browse.php/book-8195> [Accessed 13 Apr. 2018].
- Ibn al-Madīni, 'A. (1980). العلل [eBook] (2nd ed., pp. 73-112). Beirut: Al-Maktab al-Islāmi. Retrieved from <http://shamela.ws/browse.php/book-6038>
- Ibn Rajab, Z. (1987). شرح علل الترمذي [eBook] (1st ed.). Jordan: Al-Manaar. Retrieved from <http://shamela.ws/browse.php/book-9552>
- Islāmic-awareness.org. (n.d.). An Introduction To The Science Of Hadith: The Classification Of Hadith According To A Hidden Defect Found In The Isnad Or Text Of A Hadīth. [online] Available at: <http://www.Islāmic-awareness.org/Hadith/Ulum/asb6.html> [Accessed 14 Apr. 2018].
- Kamali, M. (2005). A Textbook of Hadith Studies. [eBook] The Islāmic Foundation, pp.95 - 107. Available at: <https://www.kalamullah.com/Books/A%20Textbook%20of%20Hadith%20Studies.pdf> [Accessed 14 Apr. 2018].
- Ibn Ṣalāḥ, 'U. (1986). مقدمة ابن الصلاح (معرفة أنواع علوم الحديث [eBook] (pp. 89-94). Beirut: Dār al-Fikr. Retrieved from <http://shamela.ws/browse.php/book-22870>
- Lane, E. ع ل ل . Arabic-English Lexicon (p. 2175). Retrieved from <http://ejtaal.net/aa/#ulq=1240,hw4=754,ll=2212,ls=5,vi=264,la=3063,sg=737,ha=504,br=659,pr=107,aan=429,mgf=619,uqw=1116,umr=746,ums=629,umj=552,uqa=303,uqq=251,bdw=h610,amr=h444,asb=h672,auh=h1098,dhq=h384,mht=h629,msb=h168,tla=h77,amj=h544,ens=h17,mis=h1506,mr=446,kz=1736,mn=961>

- Mosleh, K. (2014). Issues in the science of the defects of hadith. [online] Almosleh.com. Available at: <https://almosleh.com/ar/index-en-show-18177.html> [Accessed 13 Apr. 2018].
- Muhammad 'Abbās, W. (2004). علم علل الحديث و دوره في حفظ السنة النبوية. [eBook] Majma' Malik Fahd. Available at: <http://shamela.ws/browse.php/book-11300> [Accessed 14 Apr. 2018].
- Tahhān, A. (2004). تيسير مصطلح الحديث. [eBook] Al-Ma'ārif lil-nashr wat-tawzī', pp.96 - 128. Available at: <http://shamela.ws/browse.php/book-8681> [Accessed 12 Apr. 2018].
- Wehr, H. ع ل ل. A Dictionary of Modern Written Arabic (4th ed., p. 741). Retrieved from <http://ejtaal.net/aa/#ulq=1240,hw4=754,ll=2212,ls=5,vi=264,la=3063,sg=737,ha=504,br=659,pr=107,aan=429,mgf=619,uqw=1116,umr=746,ums=629,umj=552,uqa=303,uqq=251,bdw=h610,amr=h444,asb=h672,auh=h1098,dhq=h384,mht=h629,msb=h168,tla=h77,amj=h544,ens=h17,mis=h1506,mr=446,kz=1736,mn=961>
- Yusuf al-Jadī', A. (2003). تحرير علوم الحديث [eBook] (1st ed., pp. 637-784). Beirut: Mu'sassa ar-Rayyān. Retrieved from <http://shamela.ws/browse.php/book-1416#page-616>

AKNOWLEDGMENT

I would like to thank *Ustadha* Ayesha Basheer whose guidance benefited me greatly, *Ustadh* Muhammad Ahmad for his mentoring and appreciation that encouraged me to write this paper and Iftekhar A. Khan for his valuable advice which moulded me into a better writer.