

1

2

3

4

5

نخبة الفكر في مصطلح أهل الأثر

للحافظ ابن حجر رحمه الله

Nukhbat al-Fikr fee Mustalah ahl al-athar

by Hafidh ibn Hajar

Arabic - English with notes



MADINAH
COLLEGE
LONDON

Introduction

Imam Hafidh: Ahmed b. Ali b. Hajar al-'asqalani- Allah have mercy on him said:
Praise be to Allah who never ceases being knowing and able.
May Allah bless and send complete salutations on Muhammad, whom he sent to mankind as a bearer of good tidings and a Warner, and upon his family and companions

مقدمة

قال الإمام الحافظ: أحمد بن علي بن حجر العسقلاني - يرحمه الله تعالى - :
الحمد لله الذي لم يزل عليماً قديراً وصلى الله على سيدنا محمد الذي أرسله إلى الناس كافةً بشيراً ونذيراً، وعلى آل محمد وصحبه وسلم تسليماً كثيراً.

To commence: many volumes have been written on the topic of hadith principles, some in great detail and others in brief. Some of my brothers requested that I summarise the more important aspects from these books. Accepting their requests, I present this work, by virtue of which I hope to be included among those who trod the scholars path.

أما بعد :
فإن التصانيف في اصطلاح أهل الحديث قد كثرت ، وبسطت
واختصرت ، فسألني بعض الإخوان أن أخلص له المهم من ذلك ،
فأجبتة إلى سؤاله رجاء الاندراج في تلك المسالك .

The paths of a **Khabar** (report) are:

1. Without a specific number
2. More than two paths
3. Two paths
4. One path

فأقول : الخبر إما أن يكون له :

* طرق بلا عدد معين .

* أو مع حصر بما فوق الاثنين .

* أو بهما .

* أو بواحد .

[illegible]

This image shows a full page of primary-ruled paper. It features ten sets of horizontal lines across the page. Each set consists of a solid black line at the top, a dashed black line in the middle, and another solid black line at the bottom, creating uniform writing spaces for practice. The paper is otherwise blank, with no margins or additional markings.

والثاني: المشهور وهو المستفيض على رأي. [ويطلق المشهور على ما اشتهر على الألسنة]

The third is **aziz** (rare) report. It is not a condition for a hadith to be sahih authentic, contrary to those who claim it is. The fourth is **ghareeb** (the singular report). Apart from the first one, all of the others are considered **ahad**.

والثالث: العزيز، وليس شرطاً للصحيح خلافاً لمن زعمه.
والرابع: الغريب.
وكلها - سوى الأول - آحاد.

Some **ahad narrations** are **al-maqbul** (accepted), whilst others are **al-mardud** (rejected). Extracting proofs from **ahad** are **mawquf** (dependant) on investigating the conditions of the narrators. This is not the case of the first category [**mutawatir**]. At times, due to some **qaraa'in** (external) indicators, they might contain what conveys **al-ilm al-nathari** (deductive knowledge), according to the chosen opinion.

وفيها المقبول [وهو ما يجب العمل به عند الجمهور] والمردود
لتوقف الاستدلال بها على البحث عن أحوال رواتها دون
الأول، وقد يقع فيها ما يفيد العلم النظري بالقرائن على الاختار
[كأن يخرج الخبر الشيخان في صحيحهما أو يكون مشهورا
وله طرق متباينة سالمة من ضعف الرواة والعلل أو يكون
مسلسلا بالأئمة الحفاظ المتقنين حيث لا يكون غريبا]

The **gharaba** (singularity report) is either in the beginning of the chain or lower down.

The first is **fard mutlaq** (the absolutely singular report). The second is **fard nisbi** (the relatively singular report). The word **fard** is very seldom used for the second.

ثُمَّ الْغَرَابَةُ: إِمَّا أَنْ تَكُونَ فِي أَصْلِ السَّنَدِ ، أَوْ لَا .

فَالْأَوَّلُ: الْفَرْدُ الْمُطْلَقُ . وَالثَّانِي: الْفَرْدُ النَّسْبِيُّ ، وَيَقِلُّ إِطْلَاقُ الْفَرْدِيَّةِ عَلَيْهِ .

The **ahad**, solitary, report transmitted by an upright ('**adl**), with an accurate memory (**tam al-dabt**) person with a continuous chain (**mutasil al-sanad**) that is not defective (**mu'allal**) nor anomalous (**shadhdh**) is called authentic in itself (**Sahih bi-dhatihi**).

Its level varies according to the variation in these conditions. Therefore, Salih Bukhari is given precedence over Sahih Muslim, and then whatever matches their (Bukhari and Muslim) criteria.

وَحَبْرُ الْأَحَادِ بِنَقْلِ عَدْلٍ تَامِ الضَّبْطِ ، مُتَّصِلِ السَّنَدِ ، غَيْرِ مُعَلَّلٍ وَلَا شَاذٍّ : هُوَ الصَّحِيحُ لِدَاثِهِ .

وَتَتَفَاوَتْ رُتَبُهُ بِتَفَاوُتِ هَذِهِ الْأَوْصَافِ .

وَمِنْ ثَمَّ قَدَّمَ صَحِيحَ الْبُخَارِيِّ ، ثُمَّ مُسْلِمٍ ، ثُمَّ شَرَطَهُمَا .

If the accuracy decreases then it is **hasan li-dhatihi** (good in itself); with multiple paths it is considered **sahih**, authentic.

If the grading is made up of both words (hasan sahih) it is either due to indecision of the narrator when it is solitary; otherwise it is from examining two chains (one sahih and the other hasan)

فَإِنْ خَفَّ الضَّبْطُ: فَالْحَسَنُ لِدَاتِهِ ، وَبِكَثْرَةِ طُرُقِهِ يُصَحِّحُ .
فَإِنْ جُمِعَا فَلِلتَّرَدُّدِ فِي النَّاقِلِ حَيْثُ التَّفَرُّدُ ، وَإِلَّا فَبِاعْتِبَارِ
إِسْنَادَيْنِ .

An addition from a narrator of a sahih or hasan hadith is accepted as long as his addition does not oppose somebody who is more trustworthy.

If the case of contradiction between two trustworthy narrators, the preferred view is called the preserved report, and its opposite is considered **shadh** (anomalous).

In the case of a **da'if** (weak) narrator contradicting a reliable narrator, the stronger is called **ma'ruf** (well-recognised), and its opposite is called **munkar** (disclaimed report).

When a report agrees with **fard al-nisbi** (a relatively-singular report), it is called **mutabi** (a corroborative chain).

If a reports **matn** (text), is found that resembles it, then it is **shahid** (a witness).

Investigating the paths of transmission for the above is called **i'tibar** (evaluation).

وَزِيَادَةُ رَاوِيهِمَا مَقْبُولَةٌ مَا لَمْ تَقَعْ مُنَافِيَةً لِمَنْ هُوَ أَوثَقُ .

فَإِنْ خُولِفَ بِأَرَجَحَ فَالرَّاجِحُ اخْفُوظُ ، وَمُقَابِلُهُ الشَّاذُّ . وَمَعَ

الضَّعْفِ فَالرَّاجِحُ الْمَعْرُوفُ ، وَمُقَابِلُهُ الْمُنْكَرُ .

وَالْفَرْدُ النَّسْبِيُّ : إِنْ وَافَقَهُ غَيْرُهُ فَهُوَ الْمَتَابِعُ ، وَإِنْ وَجَدَ مِثْلَ يَشْبِهُهُ فَهُوَ الشَّاهِدُ .

وَتَتَّبِعُ الطَّرِيقَ لِذَلِكَ هُوَ الْإِعْتِبَارُ .

When a report agrees with **fard al-nisbi** (a relatively-singular report), it is called **mutabi** (a corroborative chain).

If a reports **matn** (text), is found that resembles it, then it is **shahid** (a witness).

Investigating the paths of transmission for the above is called **i'tibar** (evaluation).

والفرد النسبي: إن وافقه غيره فهو المتابع، وإن وجد متن يشبهه فهو الشاهد.
وتتبع الطرق لذلك هو الاعتبار.

The **Maqbul** (accepted), hadith if it is free from **mu'arada** (contradiction), then it is called **muhkam** (decisive).

If a **maqbul** hadith is contradicted by something equal to it [in authenticity], and **jam'** (reconciliation) is possible, they are **mukhtalif al-hadith** (reconcilable reports).

If it is not possible, then the established hadith will be called **nasikh** (abrogating) and the other is the **mansukh** (abrogated), report. If we cannot combine both hadith, then we will use **tarjeeh** (give preference to one other the other). If this is not possible, then lastly, **tawaqquf** (neither one is confirmed or denied) - judgement is suspended.

ثُمَّ الْمَقْبُولُ: إِنْ سَلِمَ مِنَ الْمَعَارِضَةِ فَهُوَ الْمُحْكَمُ .
وَأِنْ عُرِضَ بِمِثْلِهِ : فَإِنْ أُمِكنَ الْجَمْعُ فَمُخْتَلَفُ الْحَدِيثِ .
أَوْ لَا ، وَتَبَيَّنَ الْمَتَأَخَّرُ فَهُوَ النَّاسِخُ ، وَالْآخِرُ الْمَنْسُوخُ ، وَإِلَّا
فَالْتَرَجِيحُ ، ثُمَّ التَّوَقُّفُ .

Then a **Mardud** (rejected) hadith, will be such either due to **saqt** (gap), or **ta'n** (criticism).

The gap is either at the beginning of the **sanad** (chain), on the part of the compiler or; at the end of the chain after the **tabi'ee** (successor), or elsewhere.

ثُمَّ الْمَرْدُودُ: إِمَّا أَنْ يَكُونَ لِسَقْطٍ أَوْ طَعْنٍ :
فَالسَّقْطُ: إِمَّا أَنْ يَكُونَ مِنْ مَبَادِي السَّنَدِ مِنْ مُصَنِّفٍ، أَوْ مِنْ
آخِرِهِ بَعْدَ التَّابِعِيِّ، أَوْ غَيْرِ ذَلِكَ .

The first case is called **mu'allaq**, (suspended report). The second case is called **mursal** (expedient report). The third case, when the gap consists of two or more narrators consecutively, then it is called **mu'dal**, (problematic report). If not, then it is called **munqati**, (broken chain report).

The **saqt** (gap), can be either apparent or hidden. The first is known by lack of meeting [between reporters]. Hence the need for biographical history [date of birth and death]. The second is known as **mudallas**, (camouflaged report), which is where the hadith is narrated with a word which indicates the possibility of meeting each other, using words such as 'from so and so... he said'. Likewise, **mursal khafi** (the hidden expedient report), which is narrated from a contemporary that he did not meet.

فَالْأَوَّلُ: الْمَعْلُقُ . وَالثَّانِي : الْمُرْسَلُ . وَالثَّلَاثُ : إِنْ كَانَ بَاقَيْنِ
فَصَاعِدًا مَعَ التَّوَالِي فَهُوَ الْمُعْضَلُ ، وَإِلَّا فَالْمُنْقَطِعُ .
ثُمَّ قَدْ يَكُونُ وَاضِحًا أَوْ خَفِيًّا . فَالْأَوَّلُ : يُدْرِكُ بَعْدَ التَّلَاقِي ،
وَمِنْ ثَمَّ احْتِيجَ إِلَى التَّأْرِيخِ .
وَالثَّانِي : الْمُدَلَّسُ وَيَرُدُّ بِصِغَةٍ تَحْتَمِلُ اللَّقْيَ : كَعَنْ ، وَقَالَ ،
وَكَذَا الْمُرْسَلُ الْخَفِيُّ مِنْ مُعَاَصِرٍ لَمْ يَلْقَ

The **saqt** (gap), can be either apparent or hidden. The first is known by lack of meeting [between reporters]. Hence the need for biographical history [date of birth and death].

The second is known as **mudallas** (camouflaged report), which is where the hadith is narrated with a word which indicates the possibility of meeting each other, using words such as 'from so and so...he said'. Likewise, **mursal khafi** (the hidden expedient report), which is narrated from a contemporary that he did not meet.

ثُمَّ قَدْ يَكُونُ وَاضِحًا أَوْ خَفِيًّا . فَأَلَوَّلُ : يُدْرِكُ بَعْدَ التَّلَاقِ ،
وَمِنْ ثَمَّ احْتِيجَ إِلَى التَّأْرِيخِ .
وَالثَّانِي : الْمُدَلَّسُ وَيَرِدُ بِصِيغَةٍ تَحْتَمِلُ اللَّقْيَ : كَعَنْ ، وَقَالَ ،
وَكَذَا الْمُرْسَلُ الْخَفِيُّ مِنْ مُعَاَصِرٍ لَمْ يَلْقَ

Ta'n (criticism), is either because of the narrator lying, being accused of lying, making severe mistakes, being careless, being morally corrupt [transgression the boundaries of the deen], confusion (**wahm**), contradicting others (**mukhalafa**) , being unknown (**jahala**), being an innovator, or having a weak memory.

The first is **muwdu'** report. The second is **matruk** (discarded report). The third is **munkar** (disclaimed report), according to one opinion, as are the fourth and the fifth. When **wahm** (confusion), is discovered through **qara'in** (external signs), and gathering the paths of transmission, then it is **mu'allal** (defective report).

ثُمَّ الطَّعْنُ : إِمَّا أَنْ يَكُونَ لِكَذِبِ الرَّأْيِ ، أَوْ تَهَمُّتِهِ بِذَلِكَ ، أَوْ
فُحْشِ غَلَطِهِ ، أَوْ غَفْلَتِهِ ، أَوْ فَسْقِهِ ، أَوْ وَهْمِهِ ، أَوْ مُخَالَفَتِهِ ، أَوْ
جَهَالَتِهِ ، أَوْ بَدْعَتِهِ ، أَوْ سُوءِ حِفْظِهِ .
فَالأَوَّلُ : الْمَوْضُوعُ ، وَالثَّانِي : الْمَتْرُوكُ ، وَالثَّالِثُ : الْمُنْكَرُ عَلَى رَأْيٍ ،
وَكَذَا الرَّابِعُ وَالْخَامِسُ .
ثُمَّ الْوَهْمُ : إِنْ أَطْلَعَ عَلَيْهِ بِالْقَرَائِنِ ، وَجَمَعَ الطَّرِيقَ : فَاْلْعَلَّلُ .

As for **mukhalafa** (contradicting others), if it results from changing the wording of the chain, it is **mudraj al-isnad** (interpolation of the chain). If it results from mixing a **mawquf** (stops at a companion), with a **marfu'** (raised to the prophet), then it is **mudraj al-matn** (interpolation of the text). If it is due to taqdem or ta'kheer, then it is called **maqlub**.

ثُمَّ الْخَالَفَةُ: إِنْ كَانَتْ بِتَغْيِيرِ السِّيَاقِ: فَمُدْرَجُ الْإِسْنَادِ، أَوْ بِدَمَجِ مَوْقُوفٍ بِمَرْفُوعٍ: فَمُدْرَجُ الْمَتْنِ، أَوْ بِتَقْدِيمٍ أَوْ تَأْخِيرٍ: فَالْمَقْلُوبُ،

If it is due to an addition of a narrator in the chain, it will be called **mazid fi muttasil al-masanid** (addition in an already connected chain). If it is due to changing a narrator for another and there is no way of giving **Tarjeeh** (preponderance), it will be called **mudtarib** (inconsistent report).

The changing of a narrator is sometimes intentional by way of testing. If the **mukhalafat** is due to a change in letters while the chain of transmission is in the correct order, it will be called **musahhaf** (the letter distorted report) and **muharraf** (vowel distorted report).

أَوْ بِيَزَادَةَ رَآوٍ: فَالْمَزِيدُ فِي مُتَّصِلِ الْأَسَانِيدِ ، أَوْ بِإِبْدَالِهِ وَلَا مُرْجَحَ
فَالْمُضْطَرَّبُ .
وَقَدْ يَقَعُ الْإِبْدَالُ عَمْدًا أَمْتِحَانًا ، أَوْ بِتَغْيِيرٍ مَعَ بَقَاءِ السِّيَاقِ :
فَالْمُصَحَّفُ وَالْمُحَرَّفُ .

[illegible]

Page 20

The causes for **jahala** (a narrator is unknown), could be any of the following: the narrator may have many names and he is mentioned with one that is not well-known for a reason. Concerning this the scholars of hadith compiled **al-muwadiah** (the clarifier).

ثُمَّ الْجَهَالَةُ: وَسَبَبُهَا أَنَّ الرَّاويَ قَدْ تَكَثَّرَ نَعْوَتُهُ فَيُذَكَّرُ بِغَيْرِ مَا
اشْتَهَرَ بِهِ لَغَرَضٍ، وَصَنَّفُوا فِيهِ الْمَوْضِحَ.

Or the narrator has only a few hadith and is not frequently taken from, concerning this the scholars of hadith wrote **al-wuhdan**, (single-report narrators). Or he may be left unnamed out of brevity, about which they wrote **mubhamat** (anonymous mentions). The anonymous narrator is not accepted, even even though a word of **ta'deel** (commendation), is used for him according to the soundest opinion.

وَقَدْ يَكُونُ مَقْلًا فَلَا يَكْثُرُ الْأَخْذُ عَنْهُ ، وَصَنَّفُوا فِيهِ الْوُحْدَانَ ، أَوْ
لَا يُسَمَّى اخْتِصَارًا ، وَفِيهِ الْمُبْهَمَاتُ ، وَلَا يَقْبَلُ الْمُبْهَمُ وَلَوْ أُبْهِمَ
بِلَفْظِ التَّعْدِيلِ عَلَى الْأَصَحِّ .

If the narrator is named and only one person narrated from him, then he is **majhul al-‘ayn** (unidentifiable narrator). If two or more narrated from him and he is not declared reliable, then he is **majhul al-haal**, (reporter of unknown status); and that is **mastur** (the veiled report).

فَإِنْ سُمِّيَ وَانْفَرَدَ وَاحِدٌ عَنْهُ : فَمَجْهُولُ الْعَيْنِ ، أَوْ اثْنَانِ فَصَاعِدًا ، وَلَمْ يُوثَّقْ : فَمَجْهُولُ الْحَالِ ، وَهُوَ الْمَسْتُورُ .

Bid'ah (innovation), is either **kufr** (apostasy) or **fisq**, (moral corruption).

As for the first, they vast majority do not accept any narrator thus described.

As for the second, someone who is not inviting people to his innovation is accepted according to the soundest opinion, unless he related something supporting his innovation; in which case he is rejected according to the preferred opinion. This is what al-Nisa'is Shaykh, al-Juzajani, stated.

ثُمَّ الْبِدْعَةُ : إِمَّا بِمُكْفَرٍ ، أَوْ بِمُفْسِقٍ .

فَالْأَوَّلُ : لَا يَقْبَلُ صَاحِبُهَا الْجَمْعُ . وَالثَّانِي : يَقْبَلُ مَنْ لَمْ يَكُنْ دَاعِيَةً فِي الْأَصَحِّ ، إِلَّا أَنْ يَرُوِيَ مَا يُقْوِي بِدْعَتَهُ فَيُرَدُّ عَلَى الْخُتَارِ ، وَبِهِ صَرَحَ الْجُزْجَانِيُّ شَيْخُ النَّسَائِيِّ .

Then **su-ul hifdh** (weak memory), if it is chronic, then the hadith is **shadh**, (anomalous report), according to one opinion. If occasional, then it is **mukhtalat**, (jumbled report).

Whenever a chronically-forgetful narrator is corroborated by a narrator worthy of consideration, the **mastur**, (the veiled) narrator, the **mursal**, (expedient reporter), and likewise the **mudallis**, (camouflager reporter), the hadith becomes **hasan**, (good), not in itself, but on account of the collective strength of these narrators **la li-dhatihi bal bil-majmu**;

ثُمَّ سُوءُ الْحِفْظِ: إِنْ كَانَ لَا زِمًا فَهُوَ الشَّاذُّ عَلَى رَأْيِي، أَوْ طَارِئًا
فَاخْتَلَطَ، وَمَتَّى تَوْبَعَ سَيِّئُ الْحِفْظِ بِمَعْتَبَرٍ، وَكَذَا الْمُسْتَوْرُ،
وَالْمُرْسَلُ، وَالْمُدَلِّسُ: صَارَ حَدِيثُهُمْ حَسَنًا لَا لِذَاتِهِ، بَلْ
بِالْمَجْمُوعِ.

The **isnad** (chain of transmission), either goes to the Prophet explicitly (**tasrih**) or implicitly (**hukman**), consisting of his sayings, actions or approvals.

Or to a **sahabi** (companion), which is whoever encountered the Prophet believing in him and died as a muslim, even if his islam was interrupted by apostasy according to the correct view.

Or a **tabi'ee** (successor), namely anyone who met one of the companions.

The first is **marfu'** (raised chain). The second is **mawquf** (halted chain). The third is **maqtu** (severed chain). It is the same for anyone subsequent to the successor. The last two are also called **athar** (non-prophetic reports).

ثُمَّ الْإِسْنَادُ : إِمَّا أَنْ يَنْتَهِيَ إِلَى النَّبِيِّ - صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ - ، تَصْرِيحًا ، أَوْ حُكْمًا : مِنْ قَوْلِهِ ، أَوْ فِعْلِهِ ، أَوْ تَقْرِيرِهِ .

أَوْ إِلَى الصَّحَابِيِّ كَذَلِكَ وَهُوَ : مَنْ لَقِيَ النَّبِيَّ - صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ - مُؤْمِنًا بِهِ ، وَمَاتَ عَلَى الْإِسْلَامِ ، وَلَوْ تَخَلَّلَتْ رَدَّةٌ فِي الْأَصَحِّ .
أَوْ إِلَى التَّابِعِيِّ : وَهُوَ مَنْ لَقِيَ الصَّحَابِيَّ كَذَلِكَ .

فَالْأَوَّلُ : الْمَرْفُوعُ ، وَالثَّانِي : الْمَوْقُوفُ ، وَالثَّالِثُ : الْمَقْطُوعُ ،
وَمَنْ دُونَ التَّابِعِيِّ فِيهِ مِثْلُهُ ، وَيُقَالُ لِلْآخِرِينَ : الْأَثَرُ .

وَالْمُسْتَدُّ: مَرْفُوعٌ صَحَابِيٌّ بِسَنَدٍ ظَاهِرِهِ الْإِتِّصَالُ. فَإِنْ قُلَّ عَدَدُهُ: فِيمَا أَنْ يَنْتَهِيَ إِلَى النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ-، أَوْ إِلَى إِمَامٍ ذِي صِفَةٍ عَلَيْهِ كَشْعِبَةٌ. فَالْأَوَّلُ: الْعُلُوُّ الْمَطْلُوقُ. وَالثَّانِي: النَّسَبِيُّ.

It includes **muwafaqa** (concurrent chain), which arrives at the shaykh of one of the compilers without using the compilers path. Or **badal** (convergent chain), which arrives at the shaykh of one of the compilers path. Or **musawat** (parity), which is the number of narrator links in the chain from the narrator to the end equaling the chains of one of the compilers. And **musafaha** (handshaking) which equals the chain of the compilers student. **Nuzul** (descent) is the opposite to 'uluw (elevation) in all of its categories.

وَفِيهِ الْمَوَافَقَةُ : وَهِيَ الْوُصُولُ إِلَى شَيْخٍ أَحَدِ الْمُصَنِّفَيْنِ مِنْ غَيْرِ طَرِيقِهِ .
وَفِيهِ الْبَدَلُ : وَهُوَ الْوُصُولُ إِلَى شَيْخٍ شَيْخَهُ كَذَلِكَ .
وَفِيهِ الْمَسَاوَاةُ : وَهِيَ اسْتِوَاءُ عَدَدِ الْإِسْنَادِ مِنَ الرَّأْيِ إِلَى آخِرِهِ ، مَعَ إِسْنَادِ أَحَدِ الْمُصَنِّفَيْنِ .
وَفِيهِ الْمَصَافَحَةُ : وَهِيَ الْإِسْتِوَاءُ مَعَ تَلْمِيزِ ذَلِكَ الْمُصَنِّفِ ، وَيُقَابِلُ الْعُلُوَّ بِأَقْسَامِهِ : النَّزُولُ .

If the narrator is the same age as someone who narrates from him and they met, then it is **aqran** (peer narration). If each of them related from each other then it is **mudabbaj**, (reciprocal narration). If he related from someone inferior to him, then it is **akabir**

‘an asaghir (seniors from juniors). It includes: fathers-from-sons narration; its opposite is frequent. It includes son-from-father or grandfather narration.

فَإِنْ تَشَارَكَ الرَّاوي وَمَنْ رَوَى عَنْهُ فِي السَّنِّ وَاللَّقِي فَهُوَ الْأَقْرَانُ . وَإِنْ رَوَى كُلُّ مَنِهْمَا عَنِ الْآخَرِ : فَالْمُدَبَّجُ .
وَإِنْ رَوَى عَمَّنْ دُونَهُ : فَالْأَكْبَرُ عَنِ الْأَصَاغِرِ ، وَمِنْهُ الْأَبَاءُ عَنِ الْأَبْنَاءِ ، وَفِي عَكْسِهِ كَثْرَةٌ ، وَمِنْهُ مَنْ رَوَى عَنْ أَبِيهِ عَنْ جَدِّهِ .
وَإِنْ اشْتَرَكَ اثْنَانِ عَنْ شَيْخٍ ، وَتَقَدَّمَ مَوْتُ أَحَدِهِمَا ، فَهُوَ : السَّابِقُ وَاللَّاحِقُ .

If two share the same shaykh and one's death precedes, then it is predecessor-successor narration. If he relates from two shaykhs whose names match and cannot be differentiated, then the fact that he specialises in narrations from one of them is a sign that the other one is irrelevant. If he denies what is related from him categorically, the hadith is rejected. Or if he is in doubt, then it is accepted according to the soundest opinion. Concerning this is the genre of those who narrated and forgot. If the narrators conform in the phrasing used to convey or in some other manner, then it is **musalsal** narration.

وَأِنْ رَوَى عَنْ اثْنَيْنِ مُتَّفَقِي الْأَسْمَاءِ ، وَلَمْ يَتَمَيَّزَا ، فَبِاخْتِصَاصِهِ بِأَحَدِهِمَا يَتَبَيَّنُ الْمُهْمَلُ .
وَأِنْ جَحَدَ مَرُوءَهُ جَزْمًا : رُدٌّ ، أَوْ احْتِمَالًا : قُبُلٌ فِي الْأَصَحِّ . وَفِيهِ : " مَنْ حَدَّثَ وَنَسِيَ . وَإِنْ اتَّفَقَ الرَّوَاةُ فِي صِيغِ الْأَدَاءِ ، أَوْ غَيْرَهَا مِنْ الْحَالَاتِ ، فَهُوَ الْمُسَلْسَلُ .

This image shows a blank sheet of white paper with ten horizontal dashed lines, typical of primary-ruled notebook paper. The lines are evenly spaced and extend across the width of the page. There is no handwriting or other markings on the paper.

Page 31

This image shows a full page of white paper with ten horizontal dashed lines, typical of primary school handwriting practice paper. The lines are evenly spaced and extend across the entire width of the page. There is no text or other markings on the paper.

وَالثَّالِثُ، وَالرَّابِعُ: لِمَنْ قَرَأَ بِنَفْسِهِ، فَإِنْ جَمَعَ: فَكَالْخَامِسِ.

Informing is synonymous with reporting. However, in the custom of the later generations it is for authorisation (**ijaza**) , like **'an** (from). The indecisive transmission terminology (**'an'ana** i.e. from so and so, from so and so) of contemporaries is understood to be direct hearing unless from a **mudallis**, (camouflaging reporter) , which is excluded. Some scholars placed as a condition that the meeting of the said contemporaries be positively proven, even if only once, and it is the **mukhtar** (preferred opinion).

وَالْإِنْبَاءُ : بِمَعْنَى الْإِخْبَارِ . إِلَّا فِي عُرْفِ الْمُتَأَخِّرِينَ فَهُوَ لِلْإِجَازَةِ
كَعَنْ ، وَعَنْعَنْهُ الْمَعَاصِرِ مَحْمُولَةٌ عَلَى السَّمَاعِ إِلَّا مِنَ الْمُدَلِّسِ
وَقِيلَ : يَشْتَرَطُ ثُبُوتُ لِقَائِهِمَا - وَلَوْ مَرَّةً - ، وَهُوَ الْمُخْتَارُ .

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

They used **mushafaha** for an oral authorisation and **mukataba** for a written authorisation. For the authenticity of **munawala** (when the shaykh gives his book to a person) they stipulated that it be accompanied by the permission to relate; it [manawala] is the highest type of **ijaza** (authorisation).

وَأُطْلِقُوا الْمُشَافَهَةَ فِي الْإِجَازَةِ الْمُتَلَفَظُ بِهَا، وَالْمُكَاتَبَةُ فِي الْإِجَازَةِ
الْمَكْتُوبِ بِهَا، وَاشْتَرَطُوا فِي صِحَّةِ الْمُنَاوَلَةِ اقْتِرَانُهَا بِالِإِذْنِ
بِالرَّوَايَةِ، وَهِيَ أَرْفَعُ أَنْوَاعِ الْإِجَازَةِ.

[illegible][illegible]

If the names of the narrators correspond with the names of their fathers and further up although they are different individuals, then it is **muttafiq wa -muftariq** (same name and different identity narrator). If the names match in writing but differ in pronunciation, then it is **mu'talif wa-mukhtalif** (homographic-heterophonic).

ثُمَّ الرَّوَاةُ إِنْ اتَّفَقَتْ أَسْمَاؤُهُمْ ، وَأَسْمَاءُ آبَائِهِمْ فَصَاعِدًا ،
وَاخْتَلَفَتْ أَشْخَاصُهُمْ : فَهُوَ الْمُتَّفِقُ وَالْمُفْتَرِقُ ، وَإِنْ اتَّفَقَتْ
الْأَسْمَاءُ خَطًّا ، وَاخْتَلَفَتْ نَظْمًا : فَهُوَ الْمُؤْتَلِفُ وَالْمُخْتَلِفُ .

If the names of the narrators are the same and their fathers name are different, or vice versa, it is **mutashabih** (same name different father or son narrators) and likewise if the similarity if the names are the same and there is a difference in the **nisba** (affiliation).

These types can give rise to more types, including similarity or difference occurring except in one or two letters, or transposition, or the like.

وإن اتَّفقتِ الأسماءُ واختلفتِ الآباءُ ، أو بالعكس : فهو
 المتشابهُ ، وكذا إن وقعَ الاتفاقُ في الاسمِ واسمِ الأبِ ،
 والاختلافُ في النسبةِ ، ويتركَّبُ منه ومما قبله أنواعٌ : منها أنْ
 يحصلَ الاتفاقُ أو الاشتباهُ إلّا في حرفٍ أو حرفين . أو بالتَّقديمِ
 والتَّأخيرِ أو نحو ذلك .

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

Conclusion

It is also important to know the **tabaqat**, (ranks of the narrators), the dates of their birth and death, the cities they resided in and travelled to, and their conditions: **ta'dil**, commendation, **jarh** (criticism) and **jahala**, (being unknown).

خاتمة

وَمِنْ أَمْرٍ : مَعْرِفَةُ طَبَقَاتِ الرُّوَاةِ وَمَوَالِيدِهِمْ ، وَوَفَايَاتِهِمْ ،
وَبُلْدَانِهِمْ ، وَأَحْوَالِهِمْ تَعْدِيلًا وَتَجْرِيحًا وَجَهَالَةً .

The categories of jarh are:

1. to be described with the superlative (af'al), e.g. "greatest of all liars"
2. "arch imposter, arch-fabricator, arch-liar, (dajjal, wadda, or kadhdhab.
3. The slightest is 'malleable', 'chronically forgetful', and 'he leaves something to be desired', (layyin, sayyi-al-hifz, and Fiji maqal)

وَمَرَاتِبُ الْجَرْحِ : وَأَسْوَرُهَا الْوَصْفُ بِأَفْعَلٍ ، كَأَكْذَبِ النَّاسِ ، ثُمَّ
دَجَّالٍ ، أَوْ وَضَّاعٍ ، أَوْ كَذَّابٍ .
وَأَسْهَلُهَا : لَيِّنٌ ، أَوْ سَيِّئُ الْحِفْظِ ، أَوْ فِيهِ مَقَالٌ .

And the **ta'dil**, ranks of commendation, are:

- 1.To be described with the superlative
(af'al), most trustworthy of people **awthaq al-nas**)

- 2.What is emphasised with one attribute or two, e.g. "trustworthy-trustworthy, trustworthy and memoriser", **thiqa- thiqa, thiqa- hafiz**

- 3.Something that suggests proximity to the slightest levels of discreditation, e.g shaykh.

وَمَرَاتِبُ التَّعْدِيلِ : وَارْفَعُهَا الْوَصْفُ بِأَفْعَلٍ : كَأَوْثَقِ النَّاسِ ، ثُمَّ
مَا تَأَكَّدَ بِصِفَةٍ أَوْ صِفَتَيْنِ كَثَقَّةٍ ثِقَةٍ ، أَوْ ثِقَةٍ حَافِظٍ وَأَدْنَاهَا مَا
أَشْعَرَ بِالْقُرْبِ مِنْ أَسْهَلِ التَّجْرِيعِ : كَشَيْخٍ ،

Attesting to someones good record (tazkiya) is accepted from someone knowledgeable in its criteria, even if from a

وَتَقْبَلُ التَّزْكِيَّةُ مِنْ عَارِفٍ بِأَسْبَابِهَا ، وَلَوْ مِنْ وَاحِدٍ عَلَى الْأَصَحِّ .

single person according to the soundest opinion.

وَالْجَرْحُ مُقَدَّمٌ عَلَى التَّعْدِيلِ إِنْ صَدَرَ مُبَيَّنًا مِنْ عَارِفٍ بِأَسْبَابِهِ ، فَإِنْ خَلَا عَنِ التَّعْدِيلِ : قُبِلَ مُجْمَلًا عَلَى الْخْتَارِ

Jarh (discreditation), takes precedence over **ta'dil** (commendation) if it comes in detail from someone knowledgeable in its criteria. When lacking commendation, discreditation [of a accused narrator] is accepted without specifics, according to the preferred opinion.

It is also important to know the **kunya** (titles) that go with the names and the names that go with the **kunya**. Then those whose names are their **kunya**, those in whose **kunya** there is **Ikhtilaaf** (difference of opinion), those with multiple **kunya** or qualities, the one whose **kunya** matches his fathers name, or vice versa, or his **kunya** matches his wife's **kunya**, and whoever is affiliated to someone other than his father or is affiliated to his mother, or to something that does not immediately come to mind, and whose name matches the name of his father and his grandfather, or where the student, his shaykh's name and the **shaykh's shuyukh** all have the same names, and whose name matches the shaykh's name and the person narrating from him,

وَمِنْ الْمَهْمِ مَعْرِفَةُ كُنَى الْمُسَمَّيْنَ ، وَأَسْمَاءِ الْمَكْنَيْنِ ، وَمِنْ أَسْمِهِ كُنْيَتِهِ ، وَمِنْ اخْتِلَافٍ فِي كُنْيَتِهِ ، وَمِنْ كَثَرَتِ كُنَاهُ أَوْ نَعْوَتِهِ ، وَمِنْ وَافَقَتْ كُنْيَتَهُ اسْمَ أَبِيهِ ، أَوْ بِالْعَكْسِ ، أَوْ كُنْيَتُهُ كُنْيَةُ زَوْجَتِهِ ، وَمِنْ نُسَبَ إِلَى غَيْرِ أَبِيهِ ، أَوْ إِلَى غَيْرِ مَا يَسْبِقُ إِلَى الْفَهْمِ ، وَمِنْ اتَّفَقَ اسْمُهُ وَاسْمُ أَبِيهِ وَجَدِّهِ ، أَوْ اسْمُ شَيْخِهِ وَشَيْخِ شَيْخِهِ فَصَاعِدًا ، وَمِنْ اتَّفَقَ اسْمُ شَيْخِهِ وَالرَّأَوِي عَنْهُ .

and the basic names of narrators, and the names exclusive to one person, and **kunyas** and nicknames. It is also important to know: affiliations, i.e. to tribes, homelands, countries, localities, roads and alleys, proximity, crafts and professions. It gives rise to **ittifaq** (similarities) and **ishtibah**, (confusions) as with names and a liations sometimes take place as nicknames. Also the reasons for these (because it may be contrary to the obvious) is necessary for the student of hadith. Also to know the **mawali**: whether they are from the top or bottom and whether it is due to slavery or alliance; and to know brothers and sisters to one another.

وَمَعْرِفَةُ الْأَسْمَاءِ الْجُرَدَةِ ، وَالْمُفْرَدَةِ ، وَالْكُنَى ، وَالْأَلْقَابِ ،
وَالْأَنْسَابِ ، وَتَقَعُ إِلَى الْقَبَائِلِ وَالْأَوْطَانِ ، بِلَادًا ، أَوْ ضِيَاعًا أَوْ
سِكَكًا ، أَوْ مُجَاوِرَةً . وَإِلَى الصَّنَائِعِ وَالْحِرَفِ ، وَيَقَعُ فِيهَا الْإِتِّفَاقُ
وَالْإِشْتِبَاهُ كَالْأَسْمَاءِ ، وَقَدْ تَقَعُ الْقَابَا .

وَمَعْرِفَةُ أَسْبَابِ ذَلِكَ ، وَمَعْرِفَةُ الْمَوَالِي مِنْ أَعْلَى ، وَمِنْ أَسْفَلٍ ،
بِالرَّقِّ ، أَوْ بِالْحُلْفِ ، وَمَعْرِفَةُ الْإِخْوَةِ وَالْأَخَوَاتِ .

[illegible]

وَمَعْرِفَةُ آدَابِ الشَّيْخِ وَالطَّالِبِ ، وَسِنَّ التَّحَمُّلِ وَالْأُدَاءِ ، وَصِفَةُ
كِتَابَةِ الْحَدِيثِ وَعَرْضِهِ ، وَسَمَاعِهِ ، وَإِسْمَاعِهِ ، وَالرَّحْلَةَ فِيهِ ،
وَتَصْنِيفِهِ ، إِمَّا عَلَى الْمُسَانِيدِ ، أَوْ الْأَبْوَابِ ، أَوْ الْعِلَلِ ، أَوْ
الْأَطْرَافِ .

and knowing the historical context for the hadith. One of the shuyukh of al-Qadi Abu Ya'la ibn al-Farra wrote about it.

They have written books in most of these genres. This is a basic list mentioning definitions without examples. It is difficult to be thorough, so consult the longer books. Allah is the One who grants success. He is the Guider. There is no God except He.

وَمَعْرِفَةُ سَبَبِ الْحَدِيثِ ، وَقَدْ صَنَّفَ فِيهِ بَعْضُ شُيُوخِ الْقَاضِي
أَبِي يَعْلَى بْنِ الْفَرَّاءِ ، وَصَنَّفُوا فِي غَالِبِ هَذِهِ الْأَنْوَاعِ ، وَهِيَ نَقْلٌ
مَحْضٌ ، ظَاهِرَةُ التَّعْرِيفِ ، مُسْتَغْنِيَةٌ عَنِ التَّمَثِيلِ ، وَحَصَرَهَا
مُتَعَسِّرٌ ، فَلْتَرَجِعْ لَهَا مَبْسُوطَاتِهَا .
وَاللَّهُ الْمَوْفِقُ وَالْهَادِي ، لَا إِلَهَ إِلَّا هُوَ .