

Select Concepts
in the
Terminology of Hadith Masters

نخبة الفكر

في مصطلح اهل الأثر

An Arabic-English Translation
by
Ustadh Abu Najm bin al-Iskandar

Nukhbat al-Fikar fī Muṣṭalaḥ ‘Ahl al-‘Athar

or

Select Concepts in the Terminology of Hadith Masters

by: Abūl-Faḍl ‘Aḥmad bin ‘Alī bin Muḥammad bin ‘Aḥmad bin Ḥajar al-‘Asqalānī (d.852AH)



Translation, Layout & Design by:
Ustadh Abu Najm bin al-Iskandar
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Introduction

Al-‘Imām, al-Hāfiẓ, ‘Aḥmad bin `Alī bin Ḥajar al-`Asqalānī, may Allah have mercy on him, said:

All praise is due to Allah who never ceases being knowledgeable and able; and may the prayers of Allah be upon our master Muhammad whom He sent to all mankind as a giver of glad tidings and as a warner; and [may the prayers of Allah be] upon the people of Muhammad and his Companions; and may many salutations [of Allah be upon them all].

As for what follows:

The works regarding the nomenclature of the experts of Prophetic narrations have been increased, expanded and abridged, so some of the brothers asked for me to summarize for them the important aspects of that. Thus, I answered their request hoping for inclusion in that road.





مَتْنُ نُخْبَةِ الْفِكْرِ

قَالَ الْإِمَامُ الْحَافِظُ: أَحْمَدُ بْنُ عَلِيٍّ بْنِ حَجَرٍ الْعَسْقَلَانِيُّ - يَرْحَمُهُ اللَّهُ تَعَالَى: الْحَمْدُ لِلَّهِ الَّذِي
لَمْ يَزَلْ عَلِيمًا قَدِيرًا ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ الَّذِي أَرْسَلَهُ إِلَى النَّاسِ بَشِيرًا وَنَذِيرًا ،
وَعَلَى آلِ مُحَمَّدٍ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا. أَمَّا بَعْدُ

فَإِنَّ التَّصَانِيفَ فِي اصْطِلَاحِ أَهْلِ الْحَدِيثِ قَدْ كَثُرَتْ ، وَبُسِطَتْ وَاخْتُصِرَتْ ، فَسَأَلَنِي بَعْضُ
الْإِخْوَانِ أَنْ أُلْخِصَ لَهُمُ الْمُهَمُّ مِنْ ذَلِكَ ، فَأَجَبْتُهُ إِلَى سُؤَالِهِ؛ رَجَاءَ الْإِنْدِرَاجِ فِي تِلْكَ الْمَسَالِكِ





I (Ibn Hajar) say:

Al-Khabar, or the Report

- 1) There can be an unspecified number of routes for it; or
- 2) A specific [number of routes] over two; or
- 3) Two [routes]; or
- 4) One [route].

First is *al-Mutawātir*, or the “report en masse”; the one which is useful for *al-ʿilm al-Yaqīn*, or “Definite Knowledge,” and fulfilling its conditions.

The second is *al-Mash’hūr*, or the “Famous Report”; and it is that which is wide-spread.

The third is *al-ʿAzīz*, or the “Strong Report”; and it is not a condition for authenticity, contrary to those who allege so.

The fourth is *al-Gharīb*, or the “Unique Report”.

Each of them, except the first [category] is considered *ʿĀḥad*, or a type of Singular Report.

Among them are accepted and rejected reports due to the requisite suspension of deriving conclusions from them pending investigation into the circumstances of their narrators- except for the first category that is. There can occur in them what amounts to *al-ʿilm an-Naẓrī*, or “Speculative Knowledge,” by means of external proofs, according to the preferred view.





فَأَقُولُ

الْخَبْرُ إِذَا أَنْ يَكُونَ لَهُ: طُرُقٌ بِلَا عَدَدٍ مُعَيَّنٍ ، أَوْ مَعَ حَصْرِ بَمَا فَوْقَ الْاِثْنَيْنِ، أَوْ بِهِمَا، أَوْ بِوَاحِدٍ
فَالْأَوَّلُ: الْمُتَوَاتِرُ: الْمُفِيدُ لِلْعِلْمِ الْيَقِينِيِّ بِشُرُوطِهِ

وَالثَّانِي: الْمَشْهُورُ، وَهُوَ الْمُسْتَفِيزُ عَلَى رَأْيٍ

وَالثَّالِثُ: : الْعَزِيزُ ، وَلَيْسَ شَرْطًا لِلصَّحِيحِ خِلَافًا لِمَنْ زَعَمَهُ

وَالرَّابِعُ: الْغَرِيبُ

وَكُلُّهَا - سِوَى الْأَوَّلِ - آحَادٌ

وَفِيهَا الْمَقْبُولُ وَالْمَرْدُودُ؛ لِتَوْقُفِ الْاِسْتِدْلَالِ بِهَا عَلَى الْبَحْثِ عَنْ أَحْوَالِ رَوَاتِهَا دُونَ الْأَوَّلِ
وَقَدْ يَقَعُ فِيهَا مَا يُفِيدُ الْعِلْمَ النَّظَرِيَّ بِالْقَرَائِنِ عَلَى الْمُخْتَارِ





Categories of Narrations

Al-Gharābah, “Uniqueness”

Then there is the *Gharābah*, or “Uniqueness”, which can be either in the root of the chain of narration or not.

The first [in the root of the chain] is called *al-Fard al-Muṭlaq*, or “Absolutely Unique” [chain of narration].

The second [not in the root of the chain] is called *al-Fard an-Nisbī*, or “Relatively Unique”; and the use of the term “unique” for this category is rare.

A report of singular chains through a narrator of *ʿAdl*, or “integrity,” *Tām aḍ-Ḍabṭ*, or of “consummate precision,” *Muttaṣil as-Sanad*, or via a “continuously connected chain of narrators,” without hidden defect [lit. not *Muʿallal*] or abnormality [*Shādh-dh*], is a *Ṣaḥīḥ*, or “authentic report,” on its own merit, *bi-Dhātihi*. It differs in its grade by however much it differs from these characteristics.

Consequently, *Ṣaḥīḥ al-Bukhārī* takes precedence, then *Muslim*, then whatever meets both of their conditions.

If [a narrator’s] precision is less [than consummate], then [the narration] is *Ḥasan*, or “fair”, on its own merit, or *bi-Dhātihi*; and by means of a number of routes it can become authentic.

If the two [descriptions, i.e. *Ṣaḥīḥ* and *Ḥasan*] are combined, then it is due to indecision regarding the narrator whereof a singularity [takes place in the chain]; otherwise [the two descriptions are combined] with respect to two chains of narration.

The *Ziyādah*, or “addition” [to the text of the narration], by the narrators of either of the two [authentic or fair narration] is acceptable as long as [the addition] does not contradict someone more trustworthy.

If [the addition] is contradictory to [what] someone more preferred [transmitted], then the preferred [transmission] is termed *al-Maḥfūẓ*, or the “Preserved Report”; and its opposite is termed *ash-Shādh-dh*, or the “Abnormal Report”; and [if the contradictory addition] contains any weakness, then the preferred report is termed *al-Maʿrūf*, or the “Good Report”; while its opposite is termed *al-Munkar*, or the “Bad Report”.





ثُمَّ الْغَرَابَةُ: إِمَّا أَنْ تَكُونَ فِي أَصْلِ السَّنَدِ ، أَوْ لَا
فَالأَوَّلُ: الْفَرْدُ الْمُطْلَقُ . وَالثَّانِي: الْفَرْدُ النَّسَبِيُّ ، وَيَقِلُّ إِطْلَاقُ الْفَرْدِيَّةِ عَلَيْهِ
وَخَبَرُ الْآحَادِ يَنْقُلُ عَدْلٌ تَامَ الضَّبْطُ ، مُتَّصِلِ السَّنَدِ ، غَيْرِ مُعَلَّلٍ وَلَا شَاذٍّ : هُوَ الصَّحِيحُ لِذَاتِهِ .
وَتَتَفَاوَتْ رُتَبُهُ بِتَفَاوُتِ هَذِهِ الْأَوْصَافِ
وَمِنْ ثَمَّ قُدِّمَ صَحِيحُ الْبُخَارِيِّ ، ثُمَّ مُسْلِمٌ ، ثُمَّ شَرَطُهُمَا
فَإِنْ خَفَّ الضَّبْطُ: فَالْحَسَنُ لِذَاتِهِ ، وَبِكَثْرَةِ طُرُقِهِ يُصَحِّحُ
فَإِنْ جُمِعَا فَلِلتَّرَدُّدِ فِي النَّاقِلِ حَيْثُ التَّفَرُّدُ ، وَإِلَّا فَبِاعْتِبَارِ إِسْنَادَيْنِ
وَزِيَادَةِ رَاوِيهِمَا مَقْبُولَةً مَا لَمْ تَقَعْ مُنَافِيَةٌ لِمَنْ هُوَ أَوْثَقُ
فَإِنْ خُولِفَ بِأَرْجَحَ فَالرَّاجِحُ الْمَحْفُوظُ ، وَمُقَابِلُهُ الشَّاذُّ . وَمَعَ الضَّعْفِ فَالرَّاجِحُ الْمَعْرُوفُ ،
وَمُقَابِلُهُ الْمُنْكَرُ





Al-Fard an-Nisbī, or the Relatively Solitary Report

The relatively solitary report, if in agreement with another report, is termed *Mutā-bi'*, or a “Follow-Up Report.”

If another text [for the narration] is found that resembles it, then it is termed a *Shāhid*, or a “Testifying Report.”

Following up the routes for that [narration] is termed *al-'l`tibār*, or the “Consideration.”

Al-Maqbūl, or the Accepted Report

If the report is free from that which contradicts it, then it is termed *al-Muḥkam*, or “In Effect.” If [a report] is contradicted by something similar [in grade], if it is possible to reconcile [the conflicting reports], then it is termed *Mukhtalif al-Ḥadīth*, or “Variant Narrations.” If it is not [possible to reconcile the narrations] and the later report is established [as authentic], then it is termed *an-Nāsikh*, or the “Abrogating Report”; and the other is termed *al-Mansūkh*, or the “Abrogated Report.”

Otherwise, *Tarjīḥ*, or “scholarly preference” [is exercised between the two reports], then *Tawaqquf*, or “Suspension” [of acting upon either of the two reports].

Al-Mardūd, or the Rejected Report

The rejected report can be either due to someone dropped from the chain of narration or an impugment regarding a narrator.





وَالْفَرْدُ النَّسَبِيُّ: إِنَّ وَافَقَهُ غَيْرُهُ فَهُوَ الْمُتَابِعُ، وَإِنْ وُجِدَ مَتْنٌ يُشَبِّهُهُ فَهُوَ الشَّاهِدُ
وَتَتَّبِعُ الطَّرِيقَ لِذَلِكَ هُوَ الْإِعْتِبَارُ
ثُمَّ الْمَقْبُولُ: إِنَّ سَلِمَ مِنَ الْمُعَارَضَةِ فَهُوَ الْمُحْكَمُ
وَإِنْ عُورِضَ بِمِثْلِهِ : فَإِنْ أَمَكْنَ الْجَمْعُ فَمُخْتَلِفُ الْحَدِيثِ
أَوْ لَا ، وَثَبَّتَ الْمُتَأَخَّرُ فَهُوَ النَّاسِخُ ، وَالْآخِرُ الْمَنْسُوخُ ، وَإِلَّا فَالْتَّرْجِيحُ ، ثُمَّ التَّوَقُّفُ
ثُمَّ الْمَرْدُودُ: إِمَّا أَنْ يَكُونَ لِسَقْطٍ أَوْ طَعْنٍ





As-Saqṭ, or the Drop

The drop in a report can be from the beginning of the chain or from its end after the *Tābi`ī*, or something else.

The first [category of drop] is termed *al-Mu`allaq*, or the “Suspended Chain.”

The second [category of drop] is termed *al-Mursal*, or the “Expedited Chain.”

The third [category of drop] is when there are two or more narrators dropped in succession, then it is termed *al-Mu`ḍal*, or the “Narrowed Chain”; otherwise it is termed *al-Munqaṭi`*, or the “Cut-Off Chain.”

The [drop] can be either clear or concealed.

The first [clear drop] can be perceived by means of a lack of *Talāqī*, or “meeting” [between the narrators], and [it can be perceived] through referring to the history [of narrators].

The second [concealed drop] is termed *al-Mudallas*, or the “Forged Chain”; and [a narration] is reported by means a form suggesting that [the two narrators] meeting is possible, such as using the term *`An*, or “on authority of so-and-so”, and *Qāla*, or “so-and-so said”; likewise is *al-Mursal al-Khafī*, or the “Hidden Expedited Chain,” from a contemporary who did not meet the one he is narrating from.





فَالسَّقْطُ: إِمَّا أَنْ يَكُونَ مِنْ مَبَادِي السَّنَدِ مِنْ مُصَنَّفٍ، أَوْ مِنْ آخِرِهِ بَعْدَ التَّابِعِيِّ، أَوْ غَيْرِ ذَلِكَ
فَالْأَوَّلُ: الْمُعَلَّقُ

وَالثَّانِي: الْمُرْسَلُ

وَالثَّلَاثُ: إِنْ كَانَ بَاثْنَيْنِ فَصَاعِدًا مَعَ التَّوَالِي فَهُوَ الْمُعْضَلُ، وَإِلَّا فَالْمُنْقَطَعُ
ثُمَّ قَدْ يَكُونُ وَاضِحًا أَوْ خَفِيًّا

فَالْأَوَّلُ: يُدْرِكُ بَعْدَ التَّلَاقِي، وَمِنْ ثَمَّ احْتِيجَ إِلَى التَّأْرِخِ

وَالثَّانِي: الْمُدَلَّسُ وَيَرِدُ بِصِيغَةِ تَحْتَمِلُ اللَّقْيَ: كَعَنْ، وَقَالَ، وَكَذَا الْمُرْسَلُ الْخَفِيُّ مِنْ مُعَاصِرٍ
لَمْ يَلْقَ





***Aṭ-Ṭa`n*, or the Impugnement**

Then is the impugnement which can be due to a narrator:

- 1) Lying;
- 2) Being accused of [lying];
- 3) Excessiveness of errors;
- 4) Carelessness;
- 5) Sinfulness;
- 6) Embellishments;
- 7) Contradictions;
- 8) Anonymity;
- 9) Innovations; or
- 10) Poor memory.

First is *al-Mawḍū`*, or the “Fabricated Narration.”

Second is *al-Matrūk*, or the “Abandoned Narration.”

Third is *al-Munkar*, or the “Abominable Narration.”

Likewise is the fourth and fifth.

***Al-Wahm*, or the Embellishment**

Then [sixth] is the embellishment which, if one only becomes aware of it by means of external proofs and gathering the various chains of narration, then it is termed to be *Mu`allal*, or a “Concealed Defect.”





ثُمَّ الطَّعْنُ

إِمَّا أَنْ يَكُونَ

لِكَذِبِ الرَّأْيِ ، أَوْ

تُهِمَّتِهِ بِذَلِكَ

أَوْ فُحْشِ غَلَطِهِ

أَوْ غَفْلَتِهِ

أَوْ فِسْقِهِ

أَوْ وَهْمِهِ

أَوْ مُخَالَفَتِهِ

أَوْ جَهَالَتِهِ

أَوْ بَدْعَتِهِ

أَوْ سُوءِ حِفْظِهِ

فَالْأَوَّلُ: الْمَوْضُوعُ وَالثَّانِي: الْمَتْرُوكُ وَالثَّالِثُ: الْمُنْكَرُ عَلَى رَأْيٍ وَكَذَا الرَّابِعُ وَالْخَامِسُ

ثُمَّ الْوَهْمُ: إِنْ أَطْلَعَ عَلَيْهِ بِالْقِرَائِنِ، وَجَمَعَ الطَّرِيقَ : فَالْمُعَلَّلُ





Al-Mukhālafah, or the Contradiction

Then [seventh] is the contradiction which, if it takes place by means of an alteration to the chain of narration, then it is termed *Mudraj al-‘Isnād*, or “Insertion into the Chain of Narration”; or

If [the contradiction] is by means of incorporation of [the words] of the narrator with whom one is narrating from, then it is termed *Mudraj al-Matn*, or “Insertion into the Text of the Narration”; or

If [the contradiction] is by means of advancing or delaying something, then it is termed *al-Maqlūb*, or “Inversion”; or

If [the contradiction] is by means of an addition of a narrator then this is termed *al-Mazīd*, or the “Addition” [for the purpose of] connecting the chain of narration; or

If [the contradiction] is by means of exchanging one chain for another while [the exchanged chain] is not more likely [to be authentic than the other] and it is done intentionally, then it is termed *al-Muḍṭarib*, or “Confused”; or

If [the contradiction] is by means of alteration despite the remaining integrity of the chain, then it is termed *al-Muṣaḥḥaf*, or the “Misspelling” [in Dots], and *al-Muḥarraf*, or the “Misspelling” [in vowels].

It is not permissible to intentionally alter a text by removing text or using synonyms except for the one who is knowledgeable about what impedes the meaning, [in case] the meaning is not clear and requires an explanation and clarification of unusual and problematic terms.





ثُمَّ الْمُخَالَفَةُ: إِنْ كَانَتْ بِتَغْيِيرِ السِّيَاقِ: فَمُدْرَجُ الْإِسْنَادِ، أَوْ بِدَمَجِ مَوْقُوفٍ بِمَرْفُوعٍ: فَمُدْرَجُ
الْمَتْنِ، أَوْ بِتَقْدِيمِ أَوْ تَأْخِيرٍ: فَالْمَقْلُوبُ، أَوْ بِزِيَادَةِ رَأَوْ: فَالْمَزِيدُ فِي مُتَّصِلِ الْأَسَانِيدِ، أَوْ
بِإِبْدَالِهِ وَلَا مُرْجَحَ: فَالْمُضْطَرَّبُ

وَقَدْ يَقَعُ الْإِبْدَالُ عَمْدًا امْتِحَانًا، أَوْ بِتَغْيِيرِ مَعَ بَقَاءِ السِّيَاقِ: فَالْمُصَحَّفُ وَالْمُحَرَّفُ

وَلَا يَجُوزُ تَعَمُّدُ تَغْيِيرِ الْمَتْنِ بِالنَّقْصِ وَالْمُرَادِفِ إِلَّا لِعَالِمٍ بِمَا يُحِيلُ الْمَعَانِي

فَإِنْ خَفِيَ الْمَعْنَى اخْتِيجَ إِلَى شَرْحِ الْغَرِيبِ، وَبَيَانِ الْمُشْكِلِ





Al-Jahālah, or Anonymity

Then [eighth] is anonymity. The reason for it is that a narrator has a large number of epithets and then he is mentioned by one he is not famous for on purpose and [the scholars] compiled works about [this topic] called *al-Muwaḍḍiḥ*.

There is also [the anonymity resulting from] very little narrating such that very few have taken narrations from the narrator; and [scholars] have also compiled works about it called *al-Wuḥdān*; [there are also those who are anonymous due to] not being named due to abbreviation, and [the works compiled about this topic are called] *al-Mubhamāt*, or “obscurities,” which can be in any number of ways, even if a term of praise [is used instead of the name of a narrator] according to the soundest view.

If [the narrator] is named and there is only a single narration from him, then he is termed *Majhūl al-Ayn*, or “Intrinsically Anonymous”; if there are two or more [narrations from a narrator and no one declared him trustworthy, then he is termed as *Majhūl al-Ḥāl*, or “Circumstantially Anonymous,” and also *al-Mastūr*, or [a narrator whose condition is] “Hidden.”

Then [ninth is the impugnement due to] innovation which can be something that makes them a Disbeliever or sinful.

As for the first type, its adherent cannot be accepted according to the majority.

As for the second type, the soundest view is that those who do not call to their innovation can be accepted, except in cases when he transmits something that strengthens his innovation. In that case he is rejected [as a narrator] according to the preferred view. This is what al-Jawzqani, a *Shaykh* of an-Nasā’ī, allowed for.





ثُمَّ الْجَهَالَةُ: وَسَبَبُهَا أَنَّ الرَّاويَ قَدْ تَكَثَّرَ نُعُوْتُهُ فَيَذْكُرُ بِغَيْرِ مَا اشْتَهَرَ بِهِ لِغَرَضٍ ، وَصَنَّفُوا فِيهِ الْمَوْضَحَ

وَقَدْ يَكُونُ مُقَلًّا فَلَا يَكْثُرُ الْأَخْذُ عَنْهُ ، وَصَنَّفُوا فِيهِ الْوُحْدَانَ ، أَوْ لَا يُسَمَّى اخْتِصَارًا ، وَفِيهِ الْمُبْهَمَاتُ ، وَلَا يُقْبَلُ الْمُبْهَمُ وَلَوْ أَبْهَمَ بِلَفْظِ التَّعْدِيلِ عَلَى الْأَصَحِّ

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

ثُمَّ الْبِدْعَةُ : إِمَّا مُكْفِّرٌ ، أَوْ مُفْسِقٌ

فَالأَوَّلُ : لَا يَقْبَلُ صَاحِبُهَا الْجُمْهُورُ . وَالثَّانِي: يُقْبَلُ مَنْ لَمْ يَكُنْ دَاعِيَةً فِي الْأَصَحِّ ، إِلَّا أَنْ يَرَوِيَ مَا يُقَوِّي بَدْعَتَهُ فَيُرَدُّ عَلَى الْمُخْتَارِ ، وَبِهِ صَرَّحَ الْجَوْزَجَانِيُّ شَيْخُ النَّسَائِيِّ





Sūw' al-Ḥifz, or Poor Memory

Then [tenth] is poor memory: if [the condition] is persistent, then he is termed *ash-Shadhdh*, or “Abnormal,” in one view; or if it came upon suddenly and then [he is termed] *al-Mukhtaliṭ*, or “One who mixes things up.” When the one with poor memory is followed-up [with a corroborating report] by means of something considered; likewise is the *Mastūr*, or [narrator with a] “Hidden” [condition], the *Mursal*, or “Expediter,” and the *Mudallis*, or “Forger” [of chains]: their narrations can reach a grade of fair however not “per se” [*li-Dhātihī*], rather by means of overall consideration.

Al-‘Isnād, or the Chain of Narration

Then is the chain of narration: it can either end at the Prophet ﷺ in a clear manner or be ruled as such [dealing with] his statements, actions or silent approval; or

[The chain of narration can end at] the Companion in a similar manner. [A Companion] is someone who met the Prophet ﷺ as a believer in him and died as a Muslim, even if apostasy came in between [his belief and his death], according to the soundest view; or

[The chain of narration can end at] the *Tābi`ī*, or “Successor.” [A Successor] is someone who met a Companion in a similar manner.

The first type is termed *al-Marfū`*, or a “Raised Chain”; the second is termed *al-Mawqūf*, or a “Stopped Chain”; and the third is termed *al-Maqṭū`*, or a “Cut-Off Chain.” Any [report whose chain ends at someone] other than a Successor is the same [as them]. The rest are termed as *al-‘Athar*, or “Traditions.”

Al-Musnad, or the “Supported Chain” is the chain which is raised by a Companion and which appears to be continuously connected by each narrator.

If the number [of narrators in the chain] are few, whether it ends at the Prophet ﷺ or a preeminent scholar who possesses a lofty attribute like Shu`bah, then the first type is termed as possessing *al-‘Ulūw al-Muṭlaq*, or “Absolute Elevation.” The second type is termed as possessing *al-‘Ulūw an-Nisbī*, or “Relative Elevation.”

[In Relative Elevation] is something termed *al-Muwāfaqah*, or the “Agreeing Transmission,” which is the connection [of a chain] to a narrator of one of the compilers [of narrations] from a different route.





ثُمَّ سُوءُ الْحِفْظِ: إِنْ كَانَ لَازِمًا فَهُوَ الشَّاذُّ عَلَى رَأْيٍ، أَوْ طَارِئًا فَالْمُخْتَلِطُ ، وَمَتَى تُوْبِعَ سَيِّئُ
الْحِفْظِ بِمُعْتَبَرٍ، وَكَذَا الْمُسْتَوْرُ ، وَالْمُرْسَلُ ، وَالْمُدَلَّسُ: صَارَ حَدِيثُهُمْ حَسَنًا لَا لِذَاتِهِ ، بَلْ
بِالْمَجْمُوعِ

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 رِدَّةٌ فِي الْأَصَحِّ

أَوْ إِلَى التَّابِعِيِّ : وَهُوَ مَنْ لَقِيَ الصَّحَابِيَّ كَذَلِكَ

فَالْأَوَّلُ : الْمَرْفُوعُ ، وَالثَّانِي : الْمَوْقُوفُ ، وَالثَّلَاثُ : الْمَقْطُوعُ ، وَمَنْ دُونَ التَّابِعِيِّ فِيهِ مِثْلُهُ،
وَيُقَالُ لِلْآخِرَيْنِ : الْآثَرُ

وَالْمُسْنَدُ: مَرْفُوعٌ صَحَابِيٌّ بِسَنَدٍ ظَاهِرُهُ الْإِتِّصَالُ

فَإِنْ قَلَّ عَدَدُهُ : فَإِمَّا أَنْ يَنْتَهِيَ إِلَى النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ- ، أَوْ إِلَى إِمَامٍ ذِي
صِفَةٍ عَلَيْهِ كَشُعْبَةٌ . فَالْأَوَّلُ : الْعُلُوُّ الْمَطْلُوقُ . وَالثَّانِي : النَّسَبِيُّ

وَفِيهِ الْمُوَافَقَةُ : وَهِيَ الْوُصُولُ إِلَى شَيْخٍ أَحَدِ الْمُصَنِّفِينَ مِنْ غَيْرِ طَرِيقِهِ



[In Relative Elevation] is something termed *al-Badal*, or the “Exchanged Transmission,” which is the connection [of a chain] to a narrator from which a compiler narrated in a similar manner.

[In Relative Elevation] is something termed *al-Musāwāh*, or an “Equivalent Transmission,” which is an equivalence in the number [of narrators] in a chain from the transmitter to the end [of the chain] in comparison with the chain of one of the compilers [of narrations].

[In Relative Elevation] is something termed *al-Muṣāfaḥah*, or the “Handshake Transmission,” which is an equivalence [in the number of narrators in a chain] in comparison with a student of the aforementioned compiler [of narrations].

For each category of *al-ʿUlūw*, or the “Elevated Chain,” is a corresponding category for its opposite, *an-Nuzūl*, or the “Lowered Chain.”

If the transmitter and the one he transmits from share the same generation and have met the same narrators, then [this type of link between narrators] is termed *al-ʿAqrān*, or of the “Same Generation.”

When each of the two narrators of the same generation [*ʿAqrān*] narrate from one another, it is termed *al-Mudabbaj*, or the “Adorned Transmission.”

If [a transmitter] transmits from anyone below him, then it is termed *al-ʿAkābir ʿan al-ʿAṣāghir*, or “The Greater from the Lesser”; likewise is when fathers transmit from sons- while its reverse is the majority of instances; and from [that category, i.e. *al-ʿAṣāghir ʿan al-ʿAkābir*] are those who transmit from their father from their grandfather.

If two [transmitters] share a narrator and one of them precedes the other in death, then it is termed *as-Sābiq wal-Lāḥiq*, or “The Forerunner and the Follower.”

If [a transmitter] transmits from two [narrators] who share the same name and they cannot be distinguished from each other, then by means of [the transmitter’s] specification of one of them, what was neglected is clarified.

If the one who is transmitted from denies [a transmission] in resolute fashion, [the transmission] is rejected; [if he does so] as a possibility, it is accepted according to the soundest view. In [this category is also] those who narrate and then forget [that they narrated something].

If the transmitters share the same manner of transmission and other aspects of the circumstances [of transmission], then it is termed *al-Musalsal*, or the “Concatenated Chain.”



وَفِيهِ الْبَدَلُ : وَهُوَ الْوُصُولُ إِلَى شَيْخٍ شَيْخِهِ كَذَلِكَ

وَفِيهِ الْمُسَاوَاةُ : وَهِيَ اسْتِوَاءُ عَدَدِ الْإِسْنَادِ مِنَ الرَّاوي إِلَى آخِرِهِ ، مَعَ إِسْنَادِ أَحَدِ الْمُصَنِّفِينَ

وَفِيهِ الْمُصَافَحَةُ : وَهِيَ الْاسْتِوَاءُ مَعَ تَلْمِيزِ ذَلِكَ الْمُصَنِّفِ ، وَيُقَابِلُ الْعُلُوَّ بِأَقْسَامِهِ : النَّزُولُ

فَإِنْ تَشَارَكَ الرَّاوي وَمَنْ رَوَى عَنْهُ فِي السَّنِّ وَاللُّقْيِ فَهُوَ الْأَقْرَانُ . وَإِنْ رَوَى كُلُّ مِنْهُمَا عَنِ الْآخَرِ : فَالْمُدْبَجُ

وَإِنْ رَوَى عَمَّنْ دُونَهُ : فَالْأَكَابِرُ 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

وَإِنْ رَوَى عَنْ اثْنَيْنِ مُتَّفَقِي الْأَسْمِ ، وَلَمْ يَتَمَيَّزَا ، فَبِاخْتِصَاصِهِ بِأَحَدِهِمَا يَتَبَيَّنُ الْمُهْمَلُ

وَإِنْ جَحَدَ مَرْوِيَّهُ جَزْمًا : رُدٌّ ، أَوْ احْتِمَالًا : قُبَلٌ فِي الْأَصَحِّ . وَفِيهِ : ”مَنْ حَدَّثَ وَنَسِيَ

وَإِنْ اتَّفَقَ الرَّوَاةُ فِي صِيغِ الْأَدَاءِ ، أَوْ غَيْرَهَا مِنْ الْحَالَاتِ ، فَهُوَ الْمُسْلَسَلُ





Ṣīgh al-‘Adā’, or The Form of Transmission

And the form of transmission can be:

- 1) *Sami`tu*, or “I heard,” and *Ḥaddathanī*, or “He narrated to me,” then
- 2) *‘Akhbaranī*, or “He informed me,” and *Qara’tu `Alayhi*, or “I recited to him,” then
- 3) *Quri’a `Alayhi*, or “It was read to him,” and *‘Anā ‘Asma`u*, or “I listened,” then
- 4) *‘Anba’nī*, or “He notified me,” then
- 5) *Nāwalanī*, or “He passed to me,” then
- 6) *Shāfahanī*, or “He said directly to me,” then
- 7) *Kataba ‘llayya*, or “He wrote to me,” then
- 8) *`An*, or “on authority of,” and similar ways [of transmission].

The first two [forms] are for those who heard individually from the utterance of the narrator. If [the transmitter] pluralizes [the form of transmission] then others were with him [at the time of hearing from the narrator]. The first of [the forms] is the most declarative and highest [form] in terms of dictation.

The third and fourth forms are for those who recited [the narration] themselves; if they pluralize [the form], then it is like the fifth form.

“To notify” [from the fourth form] means “to inform” [from the second form] except in the terminology of the later scholars in which case it is for granting authorization, like the term “on authority of.” The term “on authority of” from a contemporary leaves open the possibility of the narrator having heard it except in the case of a forger [*Mudallis*]. It is said that a confirmation of the two having met is stipulated- even if once- and it is the preferred opinion.





وَصِيغُ الْأَدَاءِ

سَمِعْتُ وَحَدَّثَنِي

ثُمَّ أَخْبَرَنِي وَقَرَأْتُ عَلَيْهِ

ثُمَّ قُرِئَ عَلَيْهِ وَأَنَا أَسْمَعُ

ثُمَّ أَنْبَأَنِي

ثُمَّ نَاوَلَنِي

ثُمَّ شَافَهَنِي

ثُمَّ كَتَبَ إِلَيَّ

ثُمَّ عَنْ ، وَنَحْوَهَا

فَالأَوَّلَانِ : لِمَنْ سَمِعَ وَحَدَّهُ مِنْ لَفْظِ الشَّيْخِ ، فَإِنْ جَمَعَ فَمَعَ غَيْرِهِ ، وَأَوَّلُهَا : أَصْرَحُهَا وَأَرْفَعُهَا
فِي الْإِمْلَاءِ

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

وَالْإِنْبَاءُ : بِمَعْنَى الْإِخْبَارِ. إِلَّا فِي عُرْفِ الْمُتَأَخِّرِينَ فَهُوَ لِلْإِجَازَةِ كَعَنْ ، وَعَنْعَنْهُ الْمُعَاصِرِ
مَحْمُولُهُ عَلَى السَّمَاعِ إِلَّا مِنْ الْمُدَلِّسِ وَقِيلَ : يُشْتَرَطُ ثُبُوتُ لِقَائِهِمَا -وَلَوْ مَرَّةً- ، وَهُوَ الْمُخْتَارُ





[The later scholars] would declare direct verbal communication in an authorization based on the mere pronouncement of it [in the chain by the narrator], as well as direct written correspondence in an authorization with the mere writing of it. [The early scholars] stipulated the coupling of the permission with the transmission for the soundness of the delivery [of a narration]. It is the most elevated among the types of authorization.

Likewise, [scholars] stipulated [the requirement of] permission in the case of *al-Wijādah*, or written works which one comes across; *al-Waṣīyah*, or inherited works; and *al-ʿlām*, or when a narrator knows that one of the transmitters narrates a compilation on his authority; if [permission does not exist] then there is no consideration for it, like in the case of the general authorization, [authorization] for the unknown, as well as the absent person, according to the soundest opinion regarding all of that.

Ar-Rūwāh, or the Transmitters

Then are the transmitters:

If their names are the same, the names of their fathers, or those further in the lineage, however the narrators are different, then it is termed *al-Muttafiq wal-Muftariq*, or the “Coincidental Names and Separate [Individuals].”

If the names [of transmitters] are spelled with the same letters yet differ in their requisite dots, then it is termed *al-Muʿtalif wal-Mukhtalif*, or the “Names of Similar Appearance and Different [Consonant Points].”

If the names are the same yet the names of their fathers differ, or the reverse, then it is termed *al-Mutashābih*, or the “Resembling Names”; likewise are termed the names in which both the transmitter and his father’s name is the same as another, yet the different transmitters differ in their region-based epithet. Also, other categories derived from it and the previous one are when names are the same or similar except for a single letter or two; [another similar category is when] there is an advance or delay [of names] or similar [differences].





وَأَطْلَقُوا الْمُشَافَهَةَ فِي الْإِجَازَةِ الْمُتَلَفِّظُ بِهَا، وَالْمُكَاتَبَةُ فِي الْإِجَازَةِ الْمَكْتُوبِ بِهَا، وَاشْتَرَطُوا فِي
صِحَّةِ الْمُنَاوَلَةِ اقْتِرَانَهَا بِالْإِذْنِ بِالرَّوَايَةِ، وَهِيَ أَرْفَعُ أَنْوَاعِ الْإِجَازَةِ
وَكَذَا اشْتَرَطُوا الْإِذْنَ فِي الْوِجَادَةِ، وَالْوَصِيَّةِ بِالْكِتَابِ وَفِي الْإِعْلَامِ، وَإِلَّا فَلَا عِبْرَةَ بِذَلِكَ كَالْإِجَازَةِ
الْعَامَّةِ، وَلِلْمَجْهُولِ، وَلِلْمَعْدُومِ، عَلَى الْأَصَحِّ فِي جَمِيعِ ذَلِكَ
ثُمَّ الرُّوَاةُ

إِنْ اتَّفَقَتْ أَسْمَاؤُهُمْ، وَأَسْمَاءُ آبَائِهِمْ فَصَاعِدًا، وَاخْتَلَفَتْ أَشْخَاصُهُمْ : فَهُوَ الْمُتَّفِقُ وَالْمُفْتَرِقُ
وَإِنْ اتَّفَقَتْ الْأَسْمَاءُ خَطًّا، وَاخْتَلَفَتْ نُطْقًا : فَهُوَ الْمُؤْتَلِفُ وَالْمُخْتَلِفُ
وَإِنْ اتَّفَقَتْ الْأَسْمَاءُ وَاخْتَلَفَتْ الْأَبَاءُ، أَوْ بِالْعَكْسِ : فَهُوَ الْمُتَشَابِهُ، وَكَذَا إِنْ وَقَعَ الِاتِّفَاقُ
فِي الْأَسْمِ وَأَسْمِ الْأَبِ، وَالِاخْتِلَافُ فِي النَّسَبَةِ، وَيَتَرَكَّبُ مِنْهُ وَمِمَّا قَبْلَهُ أَنْوَاعٌ : مِنْهَا أَنْ يَحْصَلَ
الِاتِّفَاقُ أَوْ الِاشْتِبَاهُ إِلَّا فِي حَرْفٍ أَوْ حَرْفَيْنِ. أَوْ بِالتَّقْدِيمِ وَالتَّأْخِيرِ أَوْ نَحْوِ ذَلِكَ





Epilogue

Among the important aspects is knowledge of the various generations of the transmitters, their dates of birth and death, regions, conditions whether praised or criticized, and anonymity.

Also [important] are the levels of criticism and [that] the description by means of the superlative is the worst, like *ʿAkdhab an-Nās*, or “the most dishonest of people”, then *Dajjāl*, or “Anti-Christ,” or *Waḍḍāʿ*, or “fabricator”, or *Kadhhdhāb*, or “liar.”

The least [of the worst descriptions] is *Layn*, or “flexible,” or *Sūw` al-Ḥifẓ*, or “poor memory,” or *Fīhi Maqāl*, or “there is something said about him.”

The levels of praise, [beginning with] the highest of them, is the description by means of the superlative, like *ʿAwthaq an-Nās*, or “the most trustworthy of people,” then attributes which are emphasized or [when] two attributes [are mentioned] like *Thiqah, Thiqah*, or “trustworthy, trustworthy,” or *Thiqah, Ḥāfiẓ*, or “trustworthy, memorizer.” The lowest [of praise] is what notifies one of a being close to the lightest of praise are [terms] like *Shaykh*, and praise [of the narrator] is accepted from someone aware of its reasons, even if from a single individual, based on the soundest view.

Criticism takes precedence over praise if [the reasons] are given clearly from one who is aware of the reasons [for the criticism]. If there is no praise, then [criticism] is accepted in summarized form, based on the preferred opinion.





خَاتَمَةٌ

وَمِنْ الْمُهَمِّ : مَعْرِفَةُ طَبَقَاتِ الرُّوَاةِ وَمَوَالِيدِهِمْ ، وَوَفَيَاتِهِمْ ، وَبُلْدَانِهِمْ ، وَأَحْوَالِهِمْ تَعْدِيلًا
وَتَجْرِيحًا وَجَهَالَةً

وَمَرَاتِبُ الْجَرْحِ : وَأَسْوُوُّهَا الْوَصْفُ بِأَفْعَلٍ ، كَأَكْذَبِ النَّاسِ ، ثُمَّ دَجَالٍ ، أَوْ وَضَاعٍ ، أَوْ كَذَابٍ
وَأَسْهَلُهَا : لَيْنٌ ، أَوْ سَيِّئُ الْحِفْظِ ، أَوْ فِيهِ مَقَالٌ

وَمَرَاتِبُ التَّعْدِيلِ : وَأَرْفَعُهَا الْوَصْفُ بِأَفْعَلٍ : كَأَوْثَقِ النَّاسِ ، ثُمَّ مَا تَأَكَّدَ بِصِفَةٍ أَوْ صِفَتَيْنِ
كَثِقَةٍ ثِقَةٍ ، أَوْ ثِقَةٍ حَافِظٍ وَأَدْنَاهَا مَا أَشْعَرَ بِالْقُرْبِ مِنْ أَسْهَلِ التَّجْرِيحِ : كَشَيْخٍ ، وَتُقْبَلُ
التَّزْكِيَةُ مِنْ عَارِفٍ بِأَسْبَابِهَا ، وَلَوْ مِنْ وَاحِدٍ عَلَى الْأَصَحِّ

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





Knowledge of Epithets and Other Matters

Among the important [aspects of the science of narrations] is knowledge of paternal epithets of the named [transmitters], the actual names of those who are known by paternal epithets, those whose names are their paternal epithets, those who have different paternal epithets, those who have a great number of paternal epithets and descriptive names, and those whose paternal epithet is the same as the name of their father; or the reverse [those whose name concurs with the paternal epithet of their father]; or those whose paternal epithet is the same as the maternal epithet of his wife; those whose lineage leads to someone other than their father, to their mother, or to something that one would not readily associate [the narrator] with; those whose name is the same as their father and their grandfather; or [whose name is the same] as his *Shaykh* and his *Shaykh's Shaykh*, etc; and those who have the same name as the one they narrate from and the one that narrates from him.

[Also there is] knowledge of the *Mujarradah*, or “bare” and *Mufradah*, or “rare names,” the names which consist of only a *Kunyah*, or “paternal epithet,” *al-'Alqāb*, or “nicknames,” *al-'Ansāb*, or “lineages”; [those names which] refer to tribes, hometowns, cities, villages, roads, or neighborhoods; and [those names which] refer to vocations and trades. Sameness and resemblance take place in [the aforementioned categories] just like in names as well as in nicknames. [Among the important aspects of the science of narrations] is knowledge of the reasons for [nicknames and attributions].

[Among the important aspects of the science of narrations] is knowledge of the *Mawālī*, or “manumitters/freed slaves”- those who freed others and those who are freed- whether through slavery, oaths or becoming Muslim; and knowledge of [narrators who are] brothers and sisters.





فصل

وَمِنْ الْمُهِمِّ مَعْرِفَةُ كُنَى الْمُسَمَّيْنَ ، وَأَسْمَاءِ الْمُكَنَّيْنَ ، وَمِنْ اسْمِهِ كُنْيَتُهُ ، وَمِنْ اخْتِلَافٍ فِي
كُنْيَتِهِ ، وَمِنْ كَثَرَتِ كُنَاهُ أَوْ نُعُوْتُهُ ، وَمِنْ وَاَفَقَتْ كُنْيَتُهُ 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 وَجَدَّهُ ، أَوْ اسْمُ شَيْخِهِ وَشَيْخِ فَصَاعِدًا ، وَمِنْ اتَّفَقَ اسْمُ شَيْخِهِ وَالرَّأَوِي عَنْهُ
وَمَعْرِفَةُ الْأَسْمَاءِ الْمُجَرَّدَةِ ، وَالْمُفْرَدَةِ ، وَالْكُنَى ، وَالْأَلْقَابِ ، وَالْأَنْسَابِ ، وَتَقَعُ إِلَى الْقَبَائِلِ
وَالْأَوْطَانِ ، بِلَادًا ، أَوْ ضِيَاعًا أَوْ سَكَا ، أَوْ مُجَاوِرَةً. وَإِلَى الصَّنَائِعِ وَالْحِرَفِ ، وَيَقَعُ فِيهَا
الِاتِّفَاقُ وَالِاشْتِبَاهُ كَالْأَسْمَاءِ ، وَقَدْ تَقَعُ أَلْقَابًا
وَمَعْرِفَةُ أَسْبَابِ ذَلِكَ ، وَمَعْرِفَةُ الْمَوَالِي مِنْ أَعْلَى ، وَمِنْ أَسْفَلِ ، بِالرَّقِ ، أَوْ بِالْحَلِفِ ، وَمَعْرِفَةُ
الْإِخْوَةِ وَالْأَخَوَاتِ





[Among the important aspects of the science of narrations] is knowledge of the manners of the *Shaykh* and the one seeking narrations, the age [of the narrator upon] hearing and narrating of narrations; the characteristics of [a narrator's] writing of narrations, [characteristics of] his audiences [with the *Shaykh*], [characteristics of] his [behavior while] hearing [narrations], as well as [the *Shaykh's* behavior while] listening to [a student]; [knowledge of] the travel undertaken in [seeking narrations]; [knowledge of a *Muḥaddith's*] compilation-whether it is organized according the name/status of the narrators, chapters of jurisprudence or subject, hidden defects, or abbreviated forms of the narrations which include only the beginning.

[Among the important aspects of the science of narrations] is knowledge of the circumstances surrounding the narration. Some of the teachers of *al-Qāḍī* Abu Ya`lā bin al-Farrā' have written works on the subject and they most likely compiled works about these [aforementioned] categories. [The categories just mentioned] are stated plainly, apparent in their definition, and free from the need for examples; enumerating [the examples/categories] would be difficult, so refer to them in the more detailed works in order to become better acquainted with their details.

Allah is the one who grants success and the one who guides- there is no god except Him.





وَمَعْرِفَةُ آدَابِ الشَّيْخِ وَالطَّالِبِ ، وَسِنُّ التَّحْمُلِ وَالْأَدَاءِ ، وَصِفَةُ كِتَابَةِ الْحَدِيثِ وَعَرْضِهِ ،
وَسَمَاعِهِ ، وَإِسْمَاعِهِ ، وَالرَّحْلَةَ فِيهِ ، وَتَصْنِيفِهِ ، إِمَّا عَلَى الْمَسَانِيدِ ، أَوْ الْأَبْوَابِ ، أَوْ الْعِلَلِ ، أَوْ
الْأَطْرَافِ

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 ،
وَحَصْرُهَا مُتَعَسِّرٌ ، فَلْتُرَاجِعْ لَهَا مَبْسُوطَاتِهَا
وَاللَّهُ الْمُوفقُ وَالْهَادِي ، لَا إِلَهَ إِلَّا هُوَ



