

THE 5TH EDITION



KEYS TO KNOWLEDGE

NUKHBATUL FIKR



DAWRAH
ILMIYYAH

NAME



Learn Islam in your language

KALEMAH ISLAMIC CENTER is a community center for all. Kalemah was founded in 2007 and is managed by a Board of Emirati Nationals, an Executive Committee and a staff of over a dozen full-time employees. We operate based on charitable donations from philanthropic individuals, organizations and governmental bodies.

We are a non profit organization officially registered under the Islamic Affairs and Charitable Activities Department (IACAD) Government of Dubai.

Our Mission: To propagate the pristine, unadulterated teachings of Islam to Muslims and non-Muslims in Dubai in the most effective and appropriate way.

Our Vision: The souls of a nation, connected to their Creator.

Nukhbat al-Fikr Fī Muṣṭalaḥ Ahl al-Athar

By al-Ḥāfiẓ Ibn Ḥajar (d.852H)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise be to Allāh who is always knowing and able, and may Allāh send salutations upon our master Muḥammad, whom He sent to mankind as a bearer of glad tidings and a warner, and upon his family and Companions many salutations.

To proceed:

The books regarding the terminologies of *Ahl al-Ḥadīth* are many and were expanded and condensed. Some of my brothers asked for me to summarise for them what is important from this. I responded to this request seeking to be counted among those who trod the [scholarly] path”

So I say:

The path of a report (*Khabar*) are either: [1] without specific number, [2] more than two paths, [3] two paths, [4] one path.”

The first: is *al-Mutawātir*, and conveys certain knowledge when its conditions are met.

The second: is *al-Mashhūr* and it is also called *al-Mustafīd* according to one opinion.

The third: is *al-‘Azīz*. It is not the [minimal] condition for authenticity, contrary to whoever claimed it.

The fourth: is *al-Gharīb*.

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَزَلْ عَالِمًا قَدِيرًا، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ الَّذِي أَرْسَلَهُ إِلَى النَّاسِ بَشِيرًا وَنَذِيرًا، وَعَلَى آلِ مُحَمَّدٍ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا.

أَمَّا بَعْدُ:

فَإِنَّ التَّصَانِيفَ فِي اضْطِلَاحِ أَهْلِ الْحَدِيثِ قَدْ كَثُرَتْ، وَبُسِطَتْ وَاخْتَصِرَتْ، فَسَأَلَنِي بَعْضُ الْإِخْوَانِ أَنْ أَلْخَصَّ لَهُ الْمُهَمَّ مِنْ ذَلِكَ؛ فَأَجَبْتُهُ إِلَى سُؤَالِهِ رَجَاءَ الْإِنْدِرَاجِ فِي تِلْكَ الْمَسَالِكِ، فَأَقُولُ:

الْحَبْرُ: إِمَّا أَنْ يَكُونَ لَهُ طَرُقٌ بِلَا عَدَدٍ مُعَيَّنٍ، أَوْ مَعَ حَضْرٍ بِمَا فَوْقَ الْاِثْنَيْنِ، أَوْ بِهِمَا، أَوْ بِوَاحِدٍ.

فَالْأَوَّلُ: الْمُتَوَاتِرُ الْمُفِيدُ لِلْعِلْمِ الْيَقِينِيِّ بِشُرُوطِهِ .

وَالثَّانِي: الْمَشْهُورُ، وَهُوَ الْمُسْتَفِيدُ عَلَى رَأْيٍ.

وَالثَّلَاثُ: الْعَزِيزُ، وَلَيْسَ شَرْطًا لِلصَّحِيحِ خِلَافًا لِمَنْ زَعَمَهُ.

وَالرَّابِعُ: الْغَرِيبُ.

All of them except for the first are *Āḥād*, and these encompass the accepted and rejected. Since using them as evidence hinges on investigating the status of the reporters, contrary to the first category. Yet they might contain what conveys inductive knowledge with external indicators, according to the preferred opinion”

Then the singularity is either: [1] at the beginning of the chain, [2] or not.

The first: is *al-Fard al-Muṭlaq*.

The second: is *al-Fard al-Nisbī*, and little do they use [the term] *Fard* unrestrictedly for it [i.e. *al-Fard al-Nisbī*].

The narration which is *Āḥād* when transmitted by an [1] integrity, [2] thoroughly precise [person], [3] with a connected chain, [4] that is not defective [5] nor opposition, is sound itself.

Its ranks are commensurate to variation in these conditions. Hence *Ṣaḥīḥ al-Bukhārī* was put first, then *Muslim*, and then what matches their conditions.

If the precision decreases: then it is *Ḥasan li-Dhātihi*, and with its many routes it becomes *Ṣaḥīḥ*.

If brought together [i.e. *Ṣaḥīḥ* and *Ḥasan*], if there is one chain; then it is due to being doubtful, and if there are two; then it applies to either chain [i.e. one is *Ṣaḥīḥ* and the other is *Ḥasan*].

And the addition of those narrators [i.e. *Ṣaḥīḥ* and *Ḥasan*] are accepted as long as it does not oppose one who is more trustworthy (*Thiqah*).

If it opposes [i.e. the *Ziyādah al-Thiqah*] by what is more stronger, then the stronger is: *al-Maḥfūz*, and the opposite is: *al-Shādh*, and [if it occurs] with a weak [narrator] then the stronger is: *al-Ma'rūf*, and the opposite is: *al-Munkar*.

وَكُلُّهَا - سِوَى الْأَوَّلِ - آحَادٌ، وَفِيهَا الْمَقْبُولُ وَالْمَرْدُودُ؛
لِتَوْقُفِ الاستِدْلَالِ بِهَا عَلَى الْبَحْثِ عَنْ أَحْوَالِ رُؤَاتِهَا دُونَ الْأَوَّلِ،
وَقَدْ يَقَعُ فِيهَا مَا يُفِيدُ الْعِلْمَ النَّظْرِيَّ بِالْقَرَائِنِ عَلَى الْمُخْتَارِ.

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

فَالأَوَّلُ: الْفَرْدُ الْمُطْلَقُ.

وَالثَّانِي: الْفَرْدُ النَّسْبِيُّ، وَيَقْلُ إِطْلَاقُ الْفَرْدِيَّةِ عَلَيْهِ.

وَحَبْرُ الْآحَادِ يَنْقَلُ عَدْلٍ تَامٌ الضَّبْطُ، مُتَّصِلَ السَّنَدِ، غَيْرَ مُعَلَّلٍ
وَلَا شَادًّا؛ هُوَ الصَّحِيحُ لِذَاتِهِ.

وَتَتَفَاوَتْ رُتْبُهُ بِتَفَاوُتِ هَذِهِ الْأَوْصَافِ؛ وَمِنْ ثَمَّ قُدِّمَ صَحِيحُ
الْبُخَارِيِّ، ثُمَّ مُسْلِمٍ، ثُمَّ شَرَطَهُمَا.

فَإِنْ خَفَّ الضَّبْطُ؛ فَالْحَسَنُ لِذَاتِهِ، وَبِكَثْرَةِ طُرُقِهِ يُصَحِّحُ.

فَإِنْ جُمِعَا فَلِلتَّرَدُّدِ فِي النَّاقِلِ حَيْثُ التَّفَرُّدُ، وَإِلَّا فَبِاعْتِبَارِ
إِسْنَادَيْنِ.

وَزِيَادَةُ رَاوِيهِمَا مَقْبُولَةٌ مَا لَمْ تَقَعْ مُنَافِيَةً لِمَنْ هُوَ أَوْثَقُ.

فَإِنْ خُولِفَ بِأَرْجَحَ فَالرَّاجِحُ: الْمَحْفُوظُ، وَمُقَابِلُهُ: الشَّادُّ،
وَمَعَ الضَّعْفِ الرَّاجِحُ: الْمَعْرُوفُ، وَمُقَابِلُهُ: الْمُنْكَرُ.

and [with regards to] *al-Fard al-Nisbī*; If other than it supports it then it is called a *Mutābi'*. And if there is a text which is similar, then it is: a *Shāhid*. And following up the chains for it is known as: *al-l'tibār*.

Then the *Maqbūl*: If it is saved from opposition then it is *al-Muḥkam*, and if it opposes [a narration] that is similar: if [1] reconciliation is possible, it is *Mukhtalif al-Ḥadīth*. If not and that which came after is established then it is [2] *al-Nāsikh*, and the other is: *al-Mansūkh*. If not, then [3] *al-Tarjīh*, [if not] then [4] *al-Tawaqquf*.

Then *al-Mardūd*: It is due to either a disconnection [in the chain] or criticism [of a narrator].

So the disconnection: is either from the beginning of the chain from the author, or from its ending after the *Tābi'*, or other than it.

The first: *al-Mu'allaq*.

The second: *al-Mursal*.

The third: If two [narrators] consecutively [are dropped] then it is *Mu'dal*, otherwise it is *al-Munqaṭi'*.

Then it [the disconnection] can be apparent or hidden.

The first [apparent] is recognised by lack of meeting [between narrators], hence the need for [biographical] history.

The second is: *al-Mudallas*, a report related with a phrase which implied possible meeting, such as "From so-and-so", "He said..." Likewise, *al-Mursal al-Khafī* [which is] from a contemporary he did not meet.

وَالْفَرْدُ النَّسْبِيُّ إِنْ وَافَقَهُ غَيْرُهُ فَهُوَ الْمُتَابِعُ، وَإِنْ وُجِدَ مَثَرٌ يُشَبِّهُهُ فَهُوَ الشَّاهِدُ، وَتَتَّبَعُ الطَّرِيقَ لِذَلِكَ هُوَ الِاعْتِبَارُ.

ثُمَّ الْمَقْبُولُ إِنْ سَلِمَ مِنَ الْمَعَارِضَةِ فَهُوَ الْمُحْكَمُ، وَإِنْ عَوِضَ بِمِثْلِهِ؛ فَإِنْ أَمَكَنَّ الْجَمْعُ فَهُوَ مُخْتَلِفٌ الْحَدِيثِ، أَوْ ثَبَتَ الْمُتَأَخَّرُ فَهُوَ النَّاسِخُ وَالْآخِرُ: الْمَنْسُوحُ، وَإِلَّا فَالْتَرَجِيحُ، ثُمَّ التَّوَقُّفُ.

ثُمَّ الْمَرْدُودُ: إِمَّا أَنْ يَكُونَ لِسَقَطٍ، أَوْ طَعْنٍ.

فَالسَّقَطُ: إِمَّا أَنْ يَكُونَ مِنْ مَبَادِي السَّنَدِ مِنْ مُصَنَّفٍ، أَوْ مِنْ آخِرِهِ بَعْدَ التَّابِعِيِّ، أَوْ غَيْرِ ذَلِكَ.

فَالأَوَّلُ: الْمُعْلَقُ.

وَالثَّانِي: الْمُرْسَلُ.

وَالثَّالِثُ: إِنْ كَانَ بِأَثْنَيْنِ فَصَاعِدًا مَعَ التَّوَالِي فَهُوَ الْمُعْضَلُ،

وَإِلَّا فَالْمُنْقَطِعُ.

ثُمَّ قَدْ يَكُونُ وَاضِحًا أَوْ خَفِيًّا:

فَالأَوَّلُ يُدْرِكُ بَعْدَ التَّلَاقِي؛ وَمِنْ ثَمَّ اِخْتِيَجَ إِلَى التَّارِيخِ.

وَالثَّانِي: الْمُدَلَّسُ، وَيَرِدُ بِصِيغَةٍ تَحْتَمِلُ اللَّقِيَّ؛ كَ(عَنْ)،

وَ(قَالَ)، وَكَذَا الْمُرْسَلُ الْخَفِيُّ مِنْ مُعَاصِرٍ لَمْ يَلْتَقَ.

Then criticism: occurs due to the narrator lying, or being accused of lying, or making enormous mistakes, or being heedless, or being corrupt, or being delusory, or opposing others, or being unknown, or being an innovator, or having poor memory.

The first: is *al-Mawḏū'*.

The second: is *al-Matrūk*.

The third is: *al-Munkar*, according to an opinion.

As are the fourth and fifth.

When delusion is discovered through external indications and fathering the paths of transmission, then it is; *al-Mu'allal*.

Then opposition: if it results from changing the wording of the chain it is *Mudraj al-Isnād*, or if conflating a *Mawqūf* [report] with a *Marfū'*, then it is *Mudraj al-Matn*, or transposition then it is *al-Maqlūb*, or inserting a narration, then it is *al-Mazīd fī Mutṭaṣil al-Masānīd*, or it is substituting [one narrator for another] without strengthening then it is: *Muḏṭarib* – and substitution may occur intentionally for the sake of testing -, or alternating dots or vowels while the orthography remains the same, then it is *al-Muṣaḥḥaf* and *al-Muḥarraf*.

It is not permissible to intentionally alter the text by omission or paraphrase, except for someone knowledgeable of what changes the meaning. If the meaning is obscure, explaining *al-Gharīb* and clarifying *al-Mushkil* is required.

ثُمَّ الطَّغْنُ: إِمَّا أَنْ يَكُونَ لِكَذِبِ الرَّاوي، أَوْ تَهَمَّتِهِ بِذَلِكَ، أَوْ
فُحْشِ غَلَطِهِ، أَوْ غَفْلَتِهِ، أَوْ فِسْقِهِ، أَوْ وَهْمِهِ، أَوْ مُخَالَفَتِهِ، أَوْ
جَهَالَتِهِ، أَوْ بَدْعَتِهِ، أَوْ سُوءِ حِفْظِهِ.

فَالأَوَّلُ: المَوْضُوعُ.

وَالثَّانِي: المَتْرُوكُ.

وَالثَّالِثُ: المُنْكَرُ عَلَى رَأْيٍ .

وَكَذَا الرَّابِعُ وَالْخَامِسُ .

ثُمَّ الوَهْمُ إِنْ أَطْلِعَ عَلَيْهِ بِالقَرَائِنِ وَجَمْعِ الطَّرِيقِ؛ فَالمُعَلَّلُ.

ثُمَّ المُخَالَفَةُ: إِنْ كَانَتْ بِتَغْيِيرِ السِّيَاقِ قَمُدْرَجِ الإِسْنَادِ، أَوْ
بِدَمْجِ مَوْقُوفٍ بِمَرْفُوعٍ قَمُدْرَجِ المَثْنِ، أَوْ بِتَقْدِيمِ أَوْ تَأْخِيرِ
فَالمَقْلُوبِ، أَوْ بِزِيَادَةِ رَاوٍ فَالمَزِيدُ فِي مُتَّصِلِ الأَسَانِيدِ، أَوْ بِإِبْدَالِهِ
وَلَا مُرْجَحَ فَالمُضْطَرِبُ - وَقَدْ يَقَعُ الإِبْدَالُ عَمْدًا امْتِحَانًا -، أَوْ
بِتَغْيِيرِ حُرُوفٍ مَعَ بَقَاءِ السِّيَاقِ فَالمُصَحَّفُ وَالمُحَرَّفُ.

وَلَا يَجُوزُ تَعَمُّدُ تَغْيِيرِ المَثْنِ بِالنَّقْصِ وَالمُرَادِفِ؛ إِلا لِعَالِمٍ
بِمَا يُحِيلُ المَعَانِي، فَإِنْ خَفِيَ المَعْنَى اِحتِيجَ إِلَى شَرْحِ الغَرِيبِ،
وَيَبَيَانِ المُشْكِلِ.



The causes for which a narrator is unknown are: the narrator may have many names and he is mentioned with one that is not well-known, for a purpose. Concerning this they authored regarding *al-Mūḍih*. It may be because the narrator has few [narrations] and is not frequently taken from, concerning this they wrote regarding *al-Wuḥdān*. Or he may be left unnamed out of brevity. Concerning this [they compiled] *al-Mubhamāt*. The anonymous narrator is not accepted; even if he is mentioned anonymously with a grading of commendation, according to the soundest opinion.

If the narrator is named and only one person related from him, then he is: *Majhūl al-ʿAyn*, or if two or more related from him and he is not [explicitly] declared reliable, then he is: *Majhūl al-Ḥāl*, and that is *al-Mastūr*.

Then innovation, it is either: disbelief, or sinfulness.

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

As for the second: Someone who is not inviting people to it [the innovation] is accepted according to the soundest opinion, unless he related something supporting his innovation; in that case he is rejected according to the preferred opinion. This is what *al-Nasāʾi's Shaykh, al-Jūzajānī*, explicitly said.

Then poor memory: If it is chronic, then it is *Shādh* according to an opinion, or occasional then [it is] *al-Mukhtaliṭ*.

Whenever a [narrator] with poor memory is corroborated by a reported worthy of consideration, or [the narrations which are] *al-Mastūr*, *al-Mursal*, and *al-Mudallas* = the narrations become *Ḥasan* not due to itself, but on the whole.

Then the chain either ends at the Prophet explicitly or by ruling; from his speech, or actions, or tacit approval. Or it ends at a companion in the same way, and [the companion is] the one who met the prophet believing in him and died as a Muslim – even if [his Islam] was interrupted by apostasy according to the strongest opinion -,

ثُمَّ الْجَهَالَةُ، وَسَبَبُهَا: أَنَّ الرَّاويَ قَدْ تَكَثَّرَ نَعْوَتُهُ؛ فَيَذْكَرُ بِغَيْرِ مَا اسْتَشْهَرَ بِهِ لِعَرَضٍ، وَصَنَّفُوا فِيهِ الْمُؤَضِّحَ، وَقَدْ يَكُونُ مَقَالًا فَلَا يَكْثُرُ الْأَخْذُ عَنْهُ، وَفِيهِ الْوُحْدَانُ، أَوْ لَا يُسَمَّى اخْتِصَارًا وَفِيهِ الْمُبْهَمَاتُ، وَلَا يَقْبَلُ الْمُبْهَمُ؛ وَلَوْ أَبْهَمَ بِلَفْظِ التَّعْدِيلِ عَلَى الْأَصْحَحِ. فَإِنْ سُمِّيَ وَانْفَرَدَ وَاحِدًا عَنْهُ؛ فَمَجْهُولُ الْعَيْنِ، أَوْ اثْنَانِ فَصَاعِدًا وَلَمْ يُوثَّقْ؛ فَمَجْهُولُ الْحَالِ، وَهُوَ الْمَسْتُورُ.

ثُمَّ الْبِدْعَةُ: إِمَّا بِمُكْفَرٍ، أَوْ بِمُفْسِقٍ .

فَالْأَوَّلُ لَا يَقْبَلُ صَاحِبَهَا الْجُمْهُورُ.

وَالثَّانِي يَقْبَلُ مَنْ لَمْ يَكُنْ دَاعِيَةً فِي الْأَصْحَحِ؛ إِلَّا إِنْ رَوَى مَا يُقْوِي بَدْعَتَهُ، فَيُرَدُّ عَلَى الْمُخْتَارِ، وَبِهِ صَرَحَ الْجُوزْجَانِيُّ - شَيْخُ النَّسَائِيِّ.

ثُمَّ سُوءُ الْحِفْظِ: إِنْ كَانَ لَا زِمًا فَالْشَّادُّ عَلَى رَأْيِ، أَوْ طَارِتًا فَالْمُخْتَلِطُ.

وَمَتَى تَوَبَّعَ سَيِّئُ الْحِفْظِ بِمُعْتَبَرٍ، وَكَذَا الْمَسْتُورُ، وَالْمُرْسَلُ، وَالْمُدَّلَّسُ = صَارَ حَدِيثُهُمْ حَسَنًا لَا لِذَاتِهِ؛ بَلْ بِالْمَجْمُوعِ.

ثُمَّ الْإِسْنَادُ إِمَّا أَنْ يَنْتَهِيَ إِلَى النَّبِيِّ تَضْرِيحًا أَوْ حُكْمًا؛ مِنْ قَوْلِهِ، أَوْ فِعْلِهِ، أَوْ تَقْرِيرِهِ، أَوْ إِلَى الصَّحَابِيِّ كَذَلِكَ، وَهُوَ مَنْ لَقِيَ

or to a *Tābi'ī*, and it is anyone who met one of the companions.

The first is: *al-Marfū'*.

The second is: *al-Mawqūf*.

The third is: *al-Maqṭū'*, it is the same for anyone subsequent to the *Tābi'ī*.

And it is said regarding the last two: *al-Athar*.

And *al-Musnad*: is a report that a companion raised to the Prophet with a chain that has the outward appearance of being connected.

If the numbers [of narrators]; either it ends with the Prophet, or an *Imām* with a distinguished description, like *Shu'bah*.

The first is: *al-'Ulūw al-Muṭlaq*.

The second is: *al-Nisbī*.

In [*al-Nisbī*] it includes *al-Muwāfaqah*, which arrives at the *Shaykh* of one of the authors without using the authors path.

It also includes *al-Badal*, which arrives at the *Shaykh's Shaykh* in the same way.

It also includes *al-Musāwāt*, which is the number of narrator-links in the chain from the narrator to the end equalling [the length of] the chains of one of the authors.

النَّبِيِّ مُؤْمِنًا بِهِ وَمَاتَ عَلَى الْإِسْلَامِ - وَلَوْ تَحَلَّلَتْ رِدَّةً فِي الْأَصْح -
أَوْ إِلَى التَّابِعِيِّ، وَهُوَ مَنْ لَقِيَ الصَّحَابِيَّ كَذَلِكَ.

فَالأَوَّلُ: الْمَرْفُوعُ.

وَالثَّانِي: الْمَوْقُوفُ.

وَالثَّالِثُ: الْمَقْطُوعُ، وَمَنْ دُونَ التَّابِعِيِّ فِيهِ مِثْلُهُ .

وَيُقَالُ لِلْأَخِيرَيْنِ: الْأَثَرُ.

وَالْمُسْنَدُ: مَرْفُوعٌ صَحَابِيٌّ بِسَنَدٍ ظَاهِرُهُ الْاِتِّصَالُ.

فَإِنْ قَلَّ عَدَدُهُ؛ فَإِمَّا أَنْ يَنْتَهِيَ إِلَى النَّبِيِّ، أَوْ إِلَى إِمَامٍ ذِي
صِفَةٍ عَلَيْهِ؛ كَشُعْبَةَ .

فَالأَوَّلُ: الْعُلُوهُ الْمُطْلَقُ.

وَالثَّانِي: النَّسْبِيُّ.

وَفِيهِ الْمُوَافَقَةُ، وَهِيَ الْوُصُولُ إِلَى شَيْخٍ أَحَدِ الْمُصَنِّفِينَ مِنْ
غَيْرِ طَرِيقِهِ .

وَفِيهِ الْبَدَلُ، وَهُوَ الْوُصُولُ إِلَى شَيْخٍ شَيْخِهِ كَذَلِكَ .

وَفِيهِ الْمُسَاوَاةُ، وَهِيَ اسْتِوَاءُ عَدَدِ الْإِسْنَادِ مِنَ الرَّاويِ إِلَى
آخِرِهِ مَعَ إِسْنَادِ أَحَدِ الْمُصَنِّفِينَ .

It also includes *al-Muṣāfaḥa*, which equals the chain of that authors student. *Nuzūl* corresponds to *Ulūw* in all its categories.

If the narrator is the same age as someone who narrates from him and they met, then it is [known as] *al-Aqrān*.

If each of them related from each other then it is [known as] *al-Mudabbaj*.

If he relates from someone younger; then it is [known as] *al-Akābir* 'an *al-Aṣāghir*. It includes: fathers-from-sons narration; its opposite is frequent. It includes son-from-father-from-grandfather narration.

If two share the same *Shaykh* and one's death precedes, then it is [known as] *al-Sābiq wa al-Lāhiq*.

If he relates from two *Shaykhs* whose names match and cannot be differentiated, then the face the 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 report is rejected. If [he denies it] indecisively, then it is accepted according to the soundest opinion, concerning this [is the title] *Man Ḥaddatha wa Nasiya*.

If the narrators conform in the phrasing used to convey or in some other manner, then it is *al-Musalsal*.

The forms of conveyance are: ((I heard and he narrated to me)), then ((I presented to him and I read to him)), then ((it was read to him while I heard)), then ((he informed me [after presenting])), then ((he put into my hands [i.e. the book])),

وَفِيهِ الْمُصَافِحَةُ، وَهِيَ الْاِسْتِوَاءُ مَعَ تَلْمِيذِ ذَلِكَ الْمُصَنِّفِ.
وَيُقَابِلُ الْعُلُوَّ بِأَقْسَامِهِ التَّرْوُلُ.

فَإِنْ تَشَارَكَ الرَّاوي وَمَنْ رَوَى عَنْهُ فِي السَّنِّ وَاللَّقْبِيِّ فَهُوَ
الْأَقْرَانُ.

وَإِنْ رَوَى كُلُّ مِنْهُمَا عَنِ الْآخَرِ؛ فَالْمُدَبَّجُ.

وَإِنْ رَوَى عَمَّنْ دُونَهُ؛ فَالْأَكْبَابُ عَنِ الْأَصَاغِرِ، وَمِنْهُ الْأَبَاءُ عَنِ
الْأَبْنَاءِ، وَفِي عَكْسِهِ كَثْرَةٌ، وَمِنْهُ مَنْ رَوَى عَنْ أَبِيهِ عَنْ جَدِّهِ.

وَإِنْ اشْتَرَكَ اثْنَانِ عَنِ شَيْخٍ وَتَقَدَّمَ مَوْتُ أَحَدِهِمَا؛ فَهُوَ السَّابِقُ
وَاللَّاحِقُ.

وَإِنْ رَوَى عَنِ اثْنَيْنِ مُتَّفَقِي الْأَسْمِ وَلَمْ يَتَمَيَّزَا؛ فَبِاخْتِصَاصِهِ
بِأَحَدِهِمَا يَتَبَيَّنُ الْمُهْمَلُ.

وَإِنْ جَحَدَ الشَّيْخُ مَرْوِيَهُ جَزْمًا رُدًّا، أَوْ اِحْتِمَالًا قَبْلَ فِي
الْأَصَحِّ، وَفِيهِ مَنْ حَدَّثَ وَنَسِيَ.

وَإِنْ اتَّفَقَ الرُّوَاةُ فِي صِيغِ الْأَدَاءِ أَوْ غَيْرِهَا مِنَ الْحَالَاتِ؛ فَهُوَ
الْمُسَلْسَلُ.

وَصِيغُ الْأَدَاءِ: «سَمِعْتُ وَحَدَّثَنِي»، ثُمَّ «أَخْبَرَنِي وَقَرَأْتُ
عَلَيْهِ»، ثُمَّ «قُرِئَ عَلَيْهِ وَأَنَا أَسْمَعُ»، ثُمَّ «أُنْبَأَنِي»، ثُمَّ «نَاوَلَنِي»، ثُمَّ

Lined paper template with 24 horizontal lines.

then ((he allowed me verbally)), then ((he wrote to me)), then ((from)) and the like.

The first two are for someone who heard the *Shaykh* verbatim. If pluralised then [he heard] with someone else. The first: is the most explicit and is the highest ranked in dictation.

The third and fourth are for someone who read [to the *Shaykh*] himself. If the plural is used it is like the fifth.

Informing [the sixth] is synonymous with reporting [the third]. However, in the custom of the later generations it is for authorisation (*Ijāzah*), like 'an [from].

The indecisive-transmission terminology of contemporaries is understood to be direct unless from a narrator who is a *Mudallis*. It is said that a condition that is the meeting of the contemporaries has to be proven - even if only once -, this is the preferred opinion.

The used *Mushāfaha* for an oral authorisation and *Mukātabah* for a written authorisation.

For the authenticity of *Munāwala*, they stipulated that it be accompanied by permission to relate; it is the highest type of authorisation.

They also stipulated permission for a report found [i.e. within a book], likewise a book bequeathed, and in a *Shaykh's* public announcement that he narrates something, otherwise it is of no weight; as in an authorisation that is universal or to someone unknown [to us], or to someone non-existent - according to the soundest opinion concerning all of the above.

If the names of the narrators and the names of their fathers and upwards match although they are different individuals, then it is [known as] *al-Muttafiq wa al-Muftariq*.

«شَافَهَنِي»، ثُمَّ «كَتَبَ إِلَيَّ»، ثُمَّ «عَنْ» وَنَحْوَهَا.

فَالأَوَّلَانِ لِمَنْ سَمِعَ وَحَدَهُ مِنْ لَفْظِ الشَّيْخِ، فَإِنْ جَمَعَ فَمَعَ غَيْرِهِ، وَأَوَّلَهَا: أَضْرَحُهَا وَأَرْفَعُهَا فِي الْإِمْلَاءِ.

وَالثَّالِثُ وَالرَّابِعُ لِمَنْ قَرَأَ بِنَفْسِهِ.

فَإِنْ جَمَعَ فَهُوَ كَالْحَامِسِ.

وَالْإِنْبَاءُ بِمَعْنَى الْإِخْبَارِ؛ إِلَّا فِي عُرْفِ الْمُتَأَخِّرِينَ فَهُوَ

لِلْإِجَازَةِ؛ كَدَعْنُ).

وَعَنْعَنَةُ الْمُعَاصِرِ مَحْمُولَةٌ عَلَى السَّمَاعِ؛ إِلَّا مِنَ الْمُدَلِّسِ،

وَقِيلَ: يُشْتَرَطُ ثُبُوتُ لِقَائِهِمَا - وَلَوْ مَرَّةً -، وَهُوَ الْمُخْتَارُ.

وَأُظْلِفُوا الْمُشَافَهَةَ فِي الْإِجَازَةِ الْمُتَلَفِّظِ بِهَا، وَالْمُكَاتَبَةَ فِي

الْإِجَازَةِ الْمَكْتُوبِ بِهَا، وَاشْتَرَطُوا فِي صِحَّةِ الْمُنَاوَلَةِ اقْتِرَانَهَا بِالْإِذْنِ

بِالرُّوَايَةِ، وَهِيَ أَرْفَعُ أَنْوَاعِ الْإِجَازَةِ.

وَكَذَا اشْتَرَطُوا الْإِذْنَ فِي الْوِجَادَةِ، وَالْوَصِيَّةِ بِالْكِتَابِ،

وَالْإِعْلَامِ، 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.

If the names match in writing but differ in pronunciation, then it is *al-Mu'talif wa al-Mukhtalif*.

If the names match but the fathers differ, or the opposite, it is *al-Mutashābih*, and likewise if the similarity occurred in the name and the name of the father while there is difference in the affiliation. This and the previous can form various combinations including; similarity or difference occurring except in one or two letters, or transposition, and the like.

وَإِنْ اتَّفَقَتِ الْأَسْمَاءُ حَطًّا، وَاخْتَلَفَتْ نُطْقًا؛ فَهُوَ الْمُؤْتَلِفُ
وَالْمُخْتَلِفُ.

وَإِنْ اتَّفَقَتِ الْأَسْمَاءُ وَاخْتَلَفَتِ الْأَبَاءُ، أَوْ بِالْعَكْسِ فَهُوَ
الْمُتَشَابِهُ، وَكَذَا إِنْ وَقَعَ ذَلِكَ الْإِتِّفَاقُ فِي اسْمٍ وَاسْمِ أَبِي
وَإِلْخْتِلَافٌ فِي النُّسْبَةِ، وَيَتَرَكَّبُ مِنْهُ وَمِمَّا قَبْلَهُ أَنْوَاعٌ؛ مِنْهَا أَنْ
يَحْضَلَ الْإِتِّفَاقُ أَوْ الْإِشْتِبَاهُ إِلَّا فِي حَرْفٍ أَوْ حَرْفَيْنِ، أَوْ بِالتَّقْدِيمِ
وَالتَّأْخِيرِ، وَنَحْوِ ذَلِكَ.

Lined page template with 20 horizontal lines for writing.

Conclusion

It is also important to know: the synchronous layers of narrators, the dates of their birth and death, their lands and regions, their conditions; praise, criticism, and anonymity.

The categories of criticism, the worst: to be described with the superlative; like ((greatest of all liars)), then ((*Dajjāl*)), or ((fabricator)), or ((liar)), the least is ((soft/malleable)), or ((poor memory)) or ((there is something about him)).

And the ranks of praise, from the highest: to be described with the superlative; like ((most trustworthy of people)), then what is emphasised with one attribute or two; like ((trustworthy-trustworthy)) or ((trustworthy-precise)), and the least: something that suggests proximity to the slightst level of criticism; like ((*Shaykh*)).

The praise [of an individual] is accepted from one who is knowledgeable in its criteria; even if from a single person according to the soundest opinion.

Criticism takes precedence over praise if it comes in detail from someone knowledgeable regarding its criteria. When lacking praise, criticism is accepted without specifics according to the preferred opinion.

It is also important to know: agnomens (*Kunā*) of the people referred to by [first] name, the names of people referred to by agnomen, those whose agnomen and name are one and the same, those with multiple agnomens or multiple titles,

خَاتِمَةٌ

وَمِنَ الْمُهِمِّ مَعْرِفَةُ طَبَقَاتِ الرُّوَاةِ، وَمَوَالِيدِهِمْ، وَوَفَايَاتِهِمْ،
وَبُلْدَانِهِمْ، وَأَحْوَالِهِمْ؛ تَعْدِيلًا وَتَجْرِيحًا وَجَهَالَةً.

وَمَرَاتِبِ الْجَرَحِ، وَأَسْوَأَهَا: الْوَصْفُ بِ(أَفْعَلٍ)؛ كـ«أَكْذَبُ
النَّاسِ»، ثُمَّ (دَجَّالٌ) أَوْ (وَضَاعٌ) أَوْ (كَذَّابٌ)، وَأَسْهَلُهَا: (لَيْنٌ)،
أَوْ (سَيِّئُ الْحِفْظِ)، أَوْ (فِيهِ أَدْنَى مَقَالٍ).

وَمَرَاتِبِ التَّعْدِيلِ، وَأَرْفَعُهَا: الْوَصْفُ بِ(أَفْعَلٍ)؛ كـ«أَوْثَقُ
النَّاسِ»، ثُمَّ مَا تَأَكَّدَ بِصِفَةٍ أَوْ صِفَتَيْنِ؛ كـ«ثِقَّةٌ ثِقَّةٌ» أَوْ «ثِقَّةٌ حَافِظٌ»،
وَأَدْنَاهَا: مَا أَشْعَرَ بِالْقُرْبِ مِنْ أَسْهَلِ التَّجْرِيحِ؛ كـ«شَيْخٌ».

وَتُقْبَلُ التَّرَكِّيَّةُ مِنْ عَارِفٍ بِأَسْبَابِهَا؛ وَلَوْ مِنْ وَاحِدٍ عَلَى
الْأَصَحِّ.

وَالْجَرَحُ مُقَدَّمٌ عَلَى التَّعْدِيلِ إِنْ صَدَرَ مُبَيَّنًا مِنْ عَارِفٍ بِأَسْبَابِهِ،
فَإِنْ خَلَا عَنِ التَّعْدِيلِ؛ قَبْلَ مُجْمَلًا عَلَى الْمُخْتَارِ.

وَمَعْرِفَةُ كُنَى الْمُسَمَّيْنَ، وَأَسْمَاءِ الْمُكَنِّيْنَ، وَمَنْ اسْمُهُ كُنْيَتُهُ،
وَمَنْ اخْتَلَفَ فِي كُنْيَتِهِ، وَمَنْ كَثُرَتْ كُنَاهُ أَوْ نَعْوَتُهُ، وَمَنْ وَافَقَتْ

the one whose agnomen matches his father's name, or vice-versa, or his agnomen [matches] his wife's agnomen; and whoever is affiliated to someone than his father or to something that does not immediately come to mind; and whose name matches the name of his father and grandfather, or his *Shaykh's* name and the *Shaykh's Shaykh*, and on up; and whose name matches the *Shaykh's* name and the person narrating from him.

And to know the basic names of narrators; and the names exclusive to one person, and the agnomens and nicknames, and affiliations i.e. to tribes, homelands, countries, localities, roads and alleys, proximity, crafts and professions. It gives rise to similarities and confusions, as with names; and affiliations sometimes take place as nicknames. And the reasons for these [because it may be contrary to the obvious]. To know the *Mawālī*: topwise [patrons and maters], and bottomwise [clients and freedmen], male and female siblings, and the etiquette of the *Shaykh* and the student. It includes the age of procurement and conveyance, the manner of writing *Ḥadīth*, reading back to the *Shaykh*, audition, recital and travelling for *Ḥadīth*. One should also know how *Ḥadīth* is compiled: according to chains of narrators, subject matter, defects, or keywords; and knowing the historical context for the *Ḥadīth*. One of the *Shaykhs* of *al-Qāḍī Abū Ya'lā Ibn al-Farrā'* 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.

Allāh is the One Who grants success and guides, there is no deity worthy of worship except Him.

كُنْيَتُهُ اسْمَ أَبِيهِ أَوْ الْعَكْسِ، أَوْ كُنْيَتُهُ كُنْيَةَ زَوْجَتِهِ، وَمَنْ نَسِبَ إِلَى غَيْرِ أَبِيهِ، أَوْ إِلَى غَيْرِ مَا يَسْبِقُ لِفَهْمِهِمْ، وَمَنْ اتَّفَقَ اسْمُهُ وَاسْمُ أَبِيهِ وَجَدُّهُ، أَوْ اسْمُ شَيْخِهِ وَشَيْخِ فَصَاعِدًا، وَمَنْ اتَّفَقَ اسْمُ شَيْخِهِ وَالرَّأَوِي عَنْهُ.

وَمَعْرِفَةُ الْأَسْمَاءِ الْمُجَرَّدَةِ، وَالْمُفْرَدَةِ، وَكَذَا الْكُنْيَا، وَالْأَلْقَابُ، وَالْأَنْسَابُ، وَتَقَعُ إِلَى الْقَبَائِلِ وَالْأَوْطَانِ: بِلَادًا، أَوْ ضِيَاعًا، أَوْ سِكَكًا، أَوْ مُجَاوِرَةً، وَإِلَى الصَّنَائِعِ وَالْحِرَفِ، وَيَقَعُ فِيهَا الْإِتِّفَاقُ وَالِاشْتِيَاءُ؛ كَالْأَسْمَاءِ، وَقَدْ تَقَعُ الْأَقَابَا، وَمَعْرِفَةُ أَسْبَابِ ذَلِكَ، وَمَعْرِفَةُ الْمَوَالِي مِنْ أَعْلَى وَمِنْ أَسْفَلَ بِالرَّقِّ أَوْ بِالْحِلْفِ، وَمَعْرِفَةُ الْإِخْوَةِ وَالْأَخْوَاتِ، وَمَعْرِفَةُ آدَابِ الشَّيْخِ وَالطَّالِبِ، وَسِنَّ التَّحْمُلِ وَالْأَدَاءِ، وَصِفَةُ كِتَابَةِ الْحَدِيثِ، وَعَرْضِيهِ، وَسَمَاعِيهِ، وَإِسْمَاعِيهِ، وَالرَّحْلَةَ فِيهِ، وَتَضْيِيفِيهِ: عَلَى الْمَسَانِيدِ، أَوْ الْأَبْوَابِ، أَوْ الْعِلَلِ، أَوْ الْأَطْرَافِ، وَمَعْرِفَةُ سَبَبِ الْحَدِيثِ، وَقَدْ صَنَّفَ فِيهِ بَعْضُ شُيُوخِ الْقَاضِي أَبِي يَعْلَى ابْنِ الْفَرَّاءِ .

وَصَنَّفُوا فِي غَالِبِ هَذِهِ الْأَنْوَاعِ، وَهِيَ نَقْلٌ مَحْضٌ، ظَاهِرَةٌ التَّعْرِيفِ، مُسْتَعْنِيَةٌ عَنِ التَّمْثِيلِ، وَحَضْرُهَا مُتَعَسِّرٌ، فَلْتَرَجَعَ لَهَا مَبْسُوطَاتُهَا، وَاللَّهُ الْمُؤَفَّقُ وَالْهَادِي، لَا إِلَهَ إِلَّا هُوَ.

