نخبة الفكر في مصطلح أهل الأثر مطبوع ملحقا بكتاب سبل السلام المؤلف: أبو الفضل أحمد بن علي بن محمد بن أحمد بن حجر العسقلاني المتوفى: 852ه الناشر: دار إحياء التراث العربي بيروت عدد الأجزاء: 1 تنبيه: المتن مشكول والزيادات بين معكوفين هي تعليقات منتخبة من الشرح وليست من المتن ترقيم الكتاب موافق للمطبوع

نخبة الفكر في مصطلح أهل الأثر

المؤلف **:أبو الفضل أحمد بن علي بن محمد بن أحمد بن حجر العسقلاني**
المتوفى **:852 هـ**
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تنبيه **:المتن مشكول والزيادات بين معكوفين هي تعليقات منتخبة من الشرح وليست من المتن**.
ترقيم الكتاب موافق للمطبوع.

Chapter 1: Introduction to the Terminology of the People of Narration

In this chapter, the author elucidates the essential terminology used by scholars of Hadith and the significance of these terms within the Islamic tradition.

1. **Definition of Terms:**
   - **Hadith (حديث):** The sayings, actions, and approvals of the Prophet Muhammad (peace be upon him).
   - **Isnad (إسناد):** The chain of narrators through which a Hadith is transmitted.

2. **Importance of Authenticity:**
   - The classification of Hadith into categories such as **Sahih (صحيح)**, **Hasan (حسن)**, and **Da'if (ضعيف)** is crucial for determining the reliability of narrations.

Chapter 2: Classification of Hadith

The author categorizes Hadith based on their authenticity and provides examples for better understanding.

- **Sahih (صحيح):** A Hadith that has a continuous chain of trustworthy narrators.
- **Hasan (حسن):** A Hadith that is acceptable but may have minor weaknesses in its chain.
- **Da'if (ضعيف):** A Hadith that lacks reliability due to a break in the chain or untrustworthy narrators.

Chapter 3: The Role of Scholars

The chapter discusses the pivotal role scholars play in preserving and transmitting the teachings of Islam.

- **Muhaddith (محدث):** A scholar specializing in the science of Hadith.
- **Fiqh (فقه):** The understanding and interpretation of Islamic law derived from the Quran and Hadith.

Conclusion

The work serves as a fundamental reference for students and scholars alike, emphasizing the importance of understanding the terminology and classification of Hadith in the preservation of Islamic teachings.

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

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.

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

الخبر إما أن يكون له فأقول: الخبر إما أن يكون له: طرق بلا عدد معين. أو مع حصر بما فوق الاثنتين. أو بهما. أو بواحد. فالأول: المتواتر المفيد للعلم اليقيني بشروطه وهي عدد كثير أحالت العادة تواطؤهم على الكذاب رووا ذلك عن مثلهم من الابتداء إلى الانتهاء وكان مستند انتهائم الحسن وانضاف إلى ذلك أن يصحب خبرهم إفادة العلم لسامعه . والثاني: المشهور وهو المستفيض على رأي. ويطلق المشهور على ما اشتهر على الألسنة والثالث: العزيز وليس شرطاً للصحيح خلافاً لمن زعمه. والرابع: الغريب. وكلها سوى الأول آحاد. 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 المختار 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 .

Chapter 1: Types of Reports in Islamic Jurisprudence

The report can be classified into several categories:

1. **Unspecified Number of Chains**:
   - The first category is the **Mutawatir** (concurrent reports) that provide certain knowledge, subject to specific conditions. These conditions include:
     - A substantial number of narrators whose collaboration on a falsehood is deemed improbable by customary standards.

- The narrators transmit the report from their peers consistently from the beginning to the end.
- The report must be supported by sound evidence and should impart knowledge to the listener.

2. **Mashhoor (Famous)**:
   - The second category is the **Mashhoor**, which is widely recognized and accepted based on popular discourse. It is defined as what has become well-known among people.

3. **Aziz (Rare)**:
   - The third category is the **Aziz**, which is not a prerequisite for authenticity, contrary to what some may claim.

4. **Gharib (Strange)**:
   - The fourth category is the **Gharib**, which refers to reports that are singular in their transmission.

All categories, except the first, are considered **Ahad** (individual reports). Within these, there are two distinct classifications:

- **Accepted**: This refers to reports that must be acted upon according to the consensus of scholars.
- **Rejected**: These reports require further scrutiny into the conditions of their narrators before they can be utilized, unlike the Mutawatir.

There may also exist reports that provide theoretical knowledge through contextual evidence. For instance, if a report is found in the Sahih collections of Al-Bukhari and Muslim, or if it is famous with multiple authentic chains that are free from weaknesses in the narrators or defects, or if it is transmitted in a sequence by meticulous and reliable scholars, provided it is not classified as Gharib.

أنواع الحديث الغرابة ثُمَّ الْغَرَابَةُ: إِمَّا أَنْ تَكُونَ فِي أَصْلِ السَّنَدِ طرفه الذي فيه الصحابي من أول التابعى أوْ لَا. فالأول: الفرد المطلق. والثاني: الفرد النسبي ويقل إطلاق الفرد عليه كما ان أكثر ما يطلقون الغريب على الفرد النسبي . وَخَبَرُ الْآحَادِ بِنَقْلِ عَدْلٍ تَامِّ الضَّبْطِ مُتَّصِلِ السَّنَدِ غَيْرِ مُعَلَّلٍ وَلَا شَاذٍّ: هُوَ الصَّحِيحُ لِذَاتِهِ. والمراد بالعدل من له ملكة تحمله على ملازمة التقوى والمروءة والمراد بالتقوى اجتناب الأعمال السيئة من شرك أو فسق أو بدعة والضبط ضبط صدر وهو أن يثبت ما سمعه بحيث يتمكن من استحضاره متى شاء وضبط كتاب وهو صيانته لديه منذ سمع فيه إلى أن يؤدى منه وقيد بالتام إشارة إلى المرتبة العليا في ذلك والمتصل ما سلم إسناده من سقوط فيه بحيث يكون كل من رجاله سمع ذلك المروى من شيخه والمعلل ما فيه علة خفية قادحة والشاذ ما يخالف فيه الراوى من هو ارجح منه وَتَتَفَاوَتُ رُتَبُهُ بِتَفَاوُتِ هَذِهِ الْأَوْصَافِ. وَمِنْ ثَمَّ قُدِّمَ صَحِيحُ الْبُخَارِيّ ثُمَّ مُسِلِمٍ ثُمَّ شَرْطُهُمَا المراد به رواتهما مع باقي شروط الصحيح . فَإِنْ خَفَّ الضَّبْطُ مع بقية الشروط المتقدمة في الصحيح : فَالْحَسَنُ لِذَاتِهِ وَبِكَثْرَةِ طُرُقِهِ يُصَحَّحُ فيسمى الصحيح لغيره . فَإِنْ جُمِعَا كقول الترمذي حديث حسن صحيح فَلِلتَّرَدُّدِ فِي النَّاقِلِ حَيْثُ التَّفَرُّدُ وَإِلَّا فَبِاعْتِبَار إِسْنَادَيْنِ. وَزِيَادَةُ رَاوِيهِمَا أَي الصحيح والحسن مَقْبُولَةٌ مَا لَمْ تَقَعْ مُنَافِيَةً لِرواية مَنْ هُوَ أَوْثَقُ. فَإِنْ خُولِفَ بِأَرْجَحَ فَالرَّاجِحُ الْمَحْفُوظُ وَمُقَابِلُهُ الشَّاذُّ وَ إن وقعت المخالفة له مَعَ الضَّعْفِ فَالرَّاجِحُ الْمَعْرُوفُ وَمُقَابِلُهُ الْمُنْكَرُ.

Types of Strange Hadith

The term "strangeness" can refer to either the origin of the chain of narration, specifically the part that includes the Companion of the Prophet, from the first generation of the followers (Tabi'in) or not.

1. **Absolute Individuality**: This refers to a narration that is unique in its chain.
2. **Relative Individuality**: This is less frequently referred to as individual, as the term "strange" is more commonly applied to relative individuality.

The report of a single narrator who is just, possesses complete accuracy, has an unbroken chain of narration, and is neither defective nor anomalous is considered **Sahih (authentic) by itself**.

- The term "just" refers to someone who has the quality that compels them to adhere to piety and integrity.
- "Piety" means avoiding sinful actions such as polytheism, immorality, or innovation.
- "Accuracy" can be categorized into:
  - **Memorization**: The ability to retain what one has heard so that it can be recalled at any time.
  - **Written Record**: The safeguarding of the material from the moment it is heard until it is conveyed.

The specification of "complete" indicates a high degree of accuracy. An "unbroken chain" means that the chain is free from any gaps, ensuring that each narrator has heard the narration from their predecessor.

- **Defective** refers to any hidden fault that invalidates the narration.
- **Anomalous** refers to a narration that contradicts a more reliable source.

The ranks of hadith vary based on these qualities. Consequently, **Sahih al-Bukhari** is prioritized, followed by **Sahih Muslim**, along with the conditions pertaining to their narrators and other requirements for authenticity.

If the accuracy diminishes while other conditions of authenticity remain, the hadith is classified as **Hasan (good) by itself**. When there are numerous chains, it may be regarded as **Sahih li-ghayrihi (authentic due to other reasons)**.

In cases where both classifications are presented, such as in the words of **al-Tirmidhi** stating "Hasan Sahih," this indicates uncertainty in the transmitter where there is uniqueness; otherwise, it is considered based on two chains.

Any addition by the narrators of the **Sahih** and **Hasan** is accepted as long as it does not contradict the narration of a more trustworthy source. If there is a conflict with a more reliable narration, the more reliable is considered preserved, while the opposite is termed **anomalous**. If the conflict arises with a weaker narration, the more reliable is termed **known**, while the opposite is labeled **unknown**.

الفرد النسبي وَالْفَرْدُ النِّسْبِيُّ: إِنْ وَافَقَهُ غَيْرُهُ فَهُوَ الْمُتَابِعُ والمتابعة مختصة بكونها من رواية ذلك الصحابي . وَإِنْ وُجِدَ مَتْنٌ يروى من حديث صحابى آخر يُشْبِهُهُ فَهُوَ الشَّاهِدُ. وَتَتَبُّعُ الطُّرُقِ من الجوامع والمسانيد والأجزاء لِذَلِكَ الحديث الذي يظن انه فرد هُوَ الاعْتِبَارُ.

الفرد النسبي

الفرد النسبي :**إذا وافقه غيره فهو المتابع، والمتابعة مختصة بكونها من رواية ذلك الصحابي .وإن وُجد متن يروى من حديث صحابي** آخر يُشبهه فهو الشاهد .وتتبّع الطرق من الجوامع والمسانيد والأجزاء لذلك الحديث الذي يُظن أنه فرد هو الاعتبار.

المقبول ثُمَّ الْمَقْبُولُ: إِنْ سَلِمَ مِنَ الْمُعَارَضَةِ فَهُوَ الْمُحْكَمُ. وَإِنْ عُورِضَ بِمِثْلِهِ: فَإِنْ أَمْكَنَ الْجَمْعُ بغير تعسف فَمُخْتَلِفُ الْحَدِيثِ. أَوْ لَا يعني: وإن لم يمكن الجمع وثَبَتَ الْمُتَأَخِّرُ عرف بالتاريخ فَهُوَ النَّاسِخُ وَالْآخَرُ الْمَنْسُوخُ. وَإِلَّا فَالتَّرْجِيحُ ثُمَّ التَّوَقُّفُ.

Chapter 1: The Accepted and the Rejected

The accepted (المقبول) and then the valid (المقبول): If it is free from opposition, it is considered definitive (المحكم). If it is opposed by something similar, then:

1. If reconciliation can be achieved without injustice, it is classified as differing narrations (مختلف الحديث).
2. If reconciliation is not possible and the later narration is established through historical evidence, it is deemed the abrogating (الناسخ) and the former is the abrogated (المنسوخ).
3. Otherwise, preference (ترجيح) is given, followed by suspension (توقف).

المردود ثُمَّ الْمَرْدُودُ: إِمَّا أَنْ يَكُونَ لِسَقْطٍ من إسناد أَوْ طَعْنٍ في راو .

المردود

The rejected narration (mardood) refers to a report that is deemed unacceptable due to either a deficiency in its chain of transmission (isnad) or an objection against one of its narrators (rawi).

السقط فَالسَّقْطُ: إِمَّا أَنْ يَكُونَ مِنْ مَبَادِئ السَّنَدِ مِنْ تصرف أَوْ مِنْ آخِرِه بَعْدَ التَّابِعِيّ أَوْ غَيْر ذَلِكَ. فَالْأَوَّلُ: الْمُعَلَّقُ. قال ابن الصلاح إن وقع الحذف في كتاب التزمت صحته كالبخاري فما أتى فيه بالجزم دل على انه ثبت إسناده عنده وإنما حذف لغرض من 723 الأغراض وما أتى فيه بغير الجزم ففيه مقال . وَالثَّاني: هُوَ الْمُرْسَلُ. وَالثَّالِثُ: إِنْ كَانَ بِاثْنَيْنِ فَصَاعِدًا مَعَ التَّوَالِي فَهُوَ الْمُعْضَلُ وَإِلَّا فَالْمُنْقَطِعُ. ثُمَّ إن السقط من الإسناد قَدْ يَكُونُ وَاضِحًا أَوْ خَفِيًّا. فَالْأَوَّلُ: يُدْرَكُ بِعَدَم التَّلَاقِي وَمِنْ ثَمَّ احْتِيجَ إِلَى التَّأْرِيخِ.. والثاني: المدلس سمى بذلك لكون الراوى لم يسم من حدثه واوهم سماعه للحديث ممن لم يحدثه به ويرد بصيغة تحتمل وقوع اللقي: كعن وقال فإن وقع بصيغة صريحة لا تجوز فيها كان كذبا وكذا المرسل الخفي من معاصر لم يلق من حدث عنه فالفرق بين المدلس والمرسل الخفى أن التدليس يختص بمن روى عمن لقاءه إياه فأما إن عاصره ولم يعرف انه لقيه فهو المرسل الخفى .

Chapter: The Concept of Al-Saqṭ (Omission)

Al-Saqṭ: Omission may occur from the beginning of the chain of narration due to alteration or from the end after the Tabi'i (successor) or otherwise.

1. **The First Type: Al-Mu'allaq (Suspended)**
   Ibn Al-Salah stated that if the omission occurs in a book that is considered authentic, such as Sahih Al-Bukhari, then whatever is presented with certainty indicates that its chain of narration is established with him, and the omission was for one of many purposes. However, what is presented without certainty is subject to scrutiny.

2. **The Second Type: Al-Mursal (Sent)**

3. **The Third Type: Al-Mu'ḍal (Difficult)**
   If the omission includes two or more narrators in succession, it is termed Al-Mu'ḍal; otherwise, it is called Al-Munqaṭiʿ (Disconnected).

Furthermore, the omission from the chain of narration can be either apparent or obscure.

- **The Apparent Omission**: This can be recognized by the lack of meeting between narrators, thus

necessitating historical context.

- **The Obscure Omission**: This is termed Al-Mudallis, named so because the narrator does not mention whom he heard from and misleads others into believing he heard the hadith from someone he did not. It can be expressed in a manner that allows for the possibility of meeting, such as using "from" or "said." If it is stated in an explicit manner where meeting is not permissible, it is considered false. Similarly, an obscure mursal from a contemporary who did not meet the one he narrated from is also included.

The distinction between Al-Mudallis and Al-Mursal Al-Khafî (the obscure mursal) is that the former specifically pertains to one who narrates from someone he met, while the latter refers to one who was contemporaneous but whose meeting is unverified.

الطعن ثُمَّ الطَّعْنُ: إِمَّا أَنْ يَكُونَ لِكَذِبِ الرَّاوِي أَوْ تُهَمَتِهِ بِذَلِكَ أَوْ فُحْشِ غَلَطِهِ أَوْ غَفْلَتِهِ عن الإتقان أَوْ فِسْقِهِ أَوْ وَهْمِهِ بِأن يروى على سبيل التوهم أَوْ مُخَالَفَتِهِ للثقات أَوْ جَهَالَتِهِ أَوْ بِدْعَتِهِ أَوْ سُوءِ حِفْظِهِ بِأن يكون غلطه أَقل من إصابته . فَالْأَوَّلُ: الْمَوْضُوعُ وَالثَّانِي: الْمَتْرُوكُ. وَالثَّالِثُ: الْمُنْكَرُ عَلَى رَأْيٍ مَن لا يشترط في المنكر قيد المخالفة . وَكَذَا الرَّابِعُ وَالْخَامِسُ.

Chapter 1: Types of Criticism in Narration

The term "ta'hn" (criticism) refers to the act of questioning the reliability of a narrator. This can arise from various factors:

1. **Lying of the Narrator**: If the narrator is known to have lied.
2. **Accusation**: If the narrator is accused of dishonesty.
3. **Severe Error**: If there is a significant mistake in their narration.
4. **Negligence**: If the narrator shows a lack of diligence in their transmission.
5. **Corruption**: If the narrator is known for immoral behavior.
6. **Misunderstanding**: If the narration is reported based on a misunderstanding.
7. **Contradiction**: If the narration contradicts established trustworthy narrators.
8. **Ignorance**: If the narrator is deemed ignorant of the subject matter.
9. **Innovation**: If the narrator engages in practices that are considered bid'ah (innovation).
10. **Poor Memorization**: If their errors in narration are not fewer than their accurate reports.

The classifications are as follows:

- **First Type**: Fabricated (Mawdu').
- **Second Type**: Abandoned (Matrook).
- **Third Type**: Denied (Munkar), according to the opinion of those who do not require a contradiction for something to be considered denied.
- **Fourth and Fifth Types**: Similar in nature to the previous classifications.

الوهم ثُمَّ الْوَهْمُ: إِن اطُّلِعَ عَلَيْهِ بِالْقَرَائِنِ وَجَمْعِ الطُّرُقِ: فَ هو الْمُعَلَّلُ.

Chapter 1: The Nature of Illusion

Translation:

Illusion, then illusion: if it is perceived through evidence and the aggregation of methods, then it is considered rationally justified.

المخالفة ثُمَّ الْمُخَالَفَةُ: إِنْ كَانَتْ بِتَغْيِيرِ السِّيَاقِ سياق الإسناد : فَمُدْرَجُ الْإِسْنَادِ. أَوْ بِدَمْجِ مَوْقُوفٍ بِمَرْفُوعٍ: فَمُدْرَجُ الْمَتْنِ. أَوْ بِتَقْدِيمٍ أَوْ تَأْخِيرٍ في الأسماء كمرة بن كعب وكعب بن مرة : فَالْمَقْلُوبُ. أَوْ بِزِيَادَةِ رَاوٍ: فَالْمَزِيدُ فِي مُتَّصِلِ الْأَسَانِيدِ. أَوْ بِإِبْدَالِهِ وَلَا مُرَجَّحَ: فَالْمُضْطَرِبُ وَقَدْ يَقَعُ الْإِبْدَالُ عَمْدًا امْتِحَانًا أَوْ بِتَغْيِيرٍ حروف مَعَ بَقَاءِ صورة الخط في لسِّيَاقٍ: فَالْمُصَحَّفُ في النقط وَالْمُحَرَّفُ في الشكل . وَلَا يَجُوزُ تَعَمُّدُ تَغْيِيرِ الْمَتْنِ بِالنَّقْصِ وَالْمُرَادِفِ إِلَّا لِعَالِمٍ بِمَا يُحِيلُ الْمَعَانِي ومن ثم فَإِنْ خَفِيَ الْمَعْنَى احْتِيجَ إِلَى شَرْحِ الْغَرِيبِ وَبَيَانِ الْمُشْكِلِ.

Chapter: Types of Alteration

The term "alteration" refers to various forms of modification that may occur in the transmission of narrations (Hadith). These alterations can be classified as follows:

1. **Change in Context (Isnad)**:
   - If the alteration is due to a change in the context of the chain of transmission, it is termed as **Mudaraj al-Isnad** (مدرج الإسناد).

2. **Merging of Narrations**:
   - If there is a merging of a suspended narration (Maqfūf) with an elevated one (Marfū'), it is known as **Mudaraj al-Matn** (مدرج المتن).

3. **Reordering of Names**:
   - When there is a rearrangement in the names, such as in the cases of **Kamar ibn Kab** and **Kab ibn Kamar**, this is referred to as **Al-Maqloob** (المقلوب).

4. **Addition of a Narrator**:
   - An increase in the number of narrators in a connected chain is called **Al-Mazeed fi Muttasil al-Asanid** (المزيد في متصل الأسانيد).

5. **Substitution without Preference**:
   - If there is a substitution without any distinguishing factor, it is termed **Al-Mudtarib** (المضطرب). This substitution may occur intentionally for testing purposes or through changes in letters while maintaining the appearance of the text, referred to as **Al-Musahhaf** (المصحف) in terms of dots and **Al-Muharraf** (المحرف) in terms of shape.

6. **Prohibition of Intentional Alteration**:
   - It is impermissible to intentionally alter the text through omission or substitution unless one is a scholar aware of the implications on meanings. Therefore, if the meaning is unclear, it necessitates an explanation of the unfamiliar terms and clarification of the problematic aspects.

الجهالة ثُمَّ الْجَهَالَةُ: وَسَبَبُهَا: أَنَّ الرَّاوِيَ قَدْ تَكْثُرُ نُعُوتُهُ من اسم او كنية أو لقب أو حرفة الخ فَيُذْكَرُ بِغَيْرِ مَا اشْتُهِرَ بِهِ لِغَرَضٍ وَصَنَّفُوا فِيهِ الْمُوَضِّحَ. وَقَدْ يَكُونُ مُقِلًّا فَلَا يَكْثُرُ الْأَخْذُ عَنْهُ وَصَنَّفُوا فِيهِ الوِحْدَانَ وهو من لم يرو عنه إلا واحدٌ وَ لَا يُسَمَّى اخْتِصَارًا وَفِيهِ الْمُبْهَمَاتُ وَلَا يُ۔قْبَلُ الْمُبْهَمُ وَلَوْ أُبهِمَ بِلَفْظِ التَّعْدِيلِ عَلَى الْأَصَحّ. فَإِنْ سُمِّيَ وَانْفَرَدَ عَنْهُ واحدٌ فَمَجْهُولُ الْعَيْنِ أَوِ اثْنَانِ فَصَاعِدًا وَلَمْ يُوَثَّقْ: فَمَجْهُولُ الْحَالِ وَهُوَ الْمَسْتُورُ. ثُمَّ الْبِدْعَةُ: إِمَّا بِمُكَفِّرٍ أَوْ

بِمُفَسِّقٍ. فَالْأَوَّلُ: لَا يَقْبَلُ صَاحِبَهَا الْجُمْهُورُ والتحقيق أنه لا يرد كل مكفر ببدعته لأن كل طائفة تدعى أن مخالفيها مبتدعة وقد تبالغ فتكفر مخالفها فالمعتمد 724 أن الذي ترد روايته من أنكر أثرا متواترا من الشرع معلوما من الدين بالضرورة وكذا من اعتقد عكسه . والثاني: يقبل من لم يكن داعية إلى بدعته في الأصح إلا إن روى ما يقوي بدعته فيرد على المختار وبه صرح الجوزقاني شيخ النسائي.

Chapter 1: Ignorance and Its Types

Ignorance, then ignorance: Its cause is that the narrator may have numerous descriptors, such as a name, nickname, title, or profession, and may be mentioned by something other than what he is commonly known for, for a specific purpose. Scholars have classified this into various categories.

1. **The Rare Narrator**:
   - This refers to one from whom very few narrations are taken, and scholars have categorized him as "the solitary" (الوحيد), which indicates that only one person has narrated from him.
   - This does not fall under the category of abbreviation (اختصار).
   - In this category, there are ambiguities (المبهمات), and ambiguous narrations are not accepted, even if they are mentioned with the term of modification (التعديل) according to the most correct view.

2. **The Unknown Narrator**:
   - If a singular individual or two individuals narrate from him without being authenticated, he is considered an unknown in terms of his identity (مجهول العين) or status (مجهول الحال), which refers to one who is concealed.

3. **Innovation (بدعة)**:
   - Innovations can either be those that lead to disbelief (مكفر) or those that lead to sinfulness (مفسق).
   - The first type: The majority does not accept the narration of its proponent, and the established view is that not every innovator is rejected due to his innovation, as each group claims that its opponents are innovators and may exaggerate to declare their opponents as disbelievers.
   - The accepted principle is that the narration is rejected from anyone who denies a widely known and established religious text (أثر متواتر) or who believes the opposite.

4. **The Second Type**:
   - The narration is accepted from one who is not an advocate of his innovation, unless he narrates something that supports his innovation, which would then lead to its rejection according to the preferred view, as stated by Al-Jawzaqani, the teacher of Al-Nasa'i.

سوء الحفظ ثُمَّ سُوءُ الْحِفْظِ: إِنْ كَانَ لَازِمًا للراوى في جميع حالاته فَهُوَ الشَّاذُّ عَلَى رَأْيٍ أَوْ طَارِئًا فَالْمُخْتَلِطُ وَمَتَى تُوبِعَ سَـئِيُّ الْحِفْظِ بِمُعْتَبَرٍ كَأن يكون فوقه أو مثله لا دونه وَكَذَا الْمَسْتُورُ وَالْمُرْسَلُ وَالْمُدلَّسُ: صَارَ حَدِيثُهُمْ حَسَنًا لَا لِذَاتِهِ بَلْ بِ اعتبار الْمَجْمُوعِ.

Bad Memorization

Bad memorization: If it is inherent to the narrator in all circumstances, it is considered an anomaly according to one opinion or an exception. The mixed-up narrator, when followed by someone with an acceptable level of memorization—whether that person is superior or equal in their memory, but not inferior—along with the unknown narrator, the transmitted (mursal), and the concealed (mudallas): their narrations become good, not due to their intrinsic quality, but by virtue of the collective assessment.

الاسناد ثُمَّ الْإِسْنَادُ وهو الطريق لموصلة إلى المتن والمتن هو غاية ما ينتهى إليه الإسناد من الكلام : إمَّا أَنْ يَنْتَهِيَ إِلَى النَّبِيّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسِلَّمَ تَصْرِيحًا أَوْ حُكْمًا: مِنْ قَوْلِهِ أَوْ فِعْلِهِ أَوْ تَقْرِيرِهِ. أَوْ إِلَى الصَّحَابِيّ كَذَلِكَ وَهُوَ: مَنْ لَقِيَ النَّبِيَّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ مُؤْمِنًا بِهِ وَمَاتَ عَلَى الْإِسْلَامِ وَلَوْ تَخَلَّلَتْ رِدَّةٌ فِي الْأَصَحّ لا خفاء في رجحان رتبة من لازمه صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وقاتل معه أو قتل تحت رايته على من لم يلازمه أو لم 1
231 يحضر معه مشهدا أو على من كلمه يسيرا أو ماشاه قليلا أو رآه على بعد أو في حل الطفولية وإن كان شرف الصحبة حاصلا للجميع ومن ليس له منهم سماع منه فحديثه مرسل من حيث الرواية ويعرف كون الشخص صحابيا بالتواتر أو الاستفاضة أو الشهة أو باخبار بعض الصحابة أو بعض ثقات التابعين أو باخباره عن نفسه بأنه صحابي إذا كان دعواه ذلك تدخل تحت الإمكان . أَوْ إِلَى التَّابِعِيّ: وَهُوَ مَنْ لَقِيَ الصَّحَابِيّ كَذَلِكَ . فَالْأَوَّلُ: الْمَرْفُوعُ وَالثَّانِي: الْمَوْقُوفُ وَالثَّالِثُ: الْمَقْطُوعُ وَمَنْ دُونَ التَّابِعِيّ فِيهِ مِثْلُهُ. وَيُقَالُ لِلْأَخِيرَيْنِ: الْأَثَرُ. وَالْمُسْنَدُ: مَرْفُوعُ صَحَابِيّ بِسَنَدٍ ظَاهِرُهُ الِاتِّصَالُ. فَإِنْ قَلَّ عَدَدُهُ أي عدد رجال السند : إِمَّا أَنْ يَنْتَهِيَ إِلَى النَّبِيّ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ أَوْ إِلَى إِمَامٍ ذِي صِفَةٍ عَلِيَّةٍ كالحفظ والفقه والضبط والتصنيف كَشُعْبَةَ ومالك والشافعي والثوري والبخارى ومسلم ونحوهم . فَالْأَوَّلُ: الْعُلُوُّ الْمُطْلَقُ. وَالثَّانِي: النِّسْبِيُّ. وَفِيهِ الْمُوَافَقَةُ: وَهِيَ الْوُصُولُ إِلَى شَيْخِ أَحَدِ الْمُصَنِّفِينَ مِنْ غَيْرِ طَرِيقِهِ. وَفِيهِ الْبَدَلُ: وَهُوَ الْوُصُولُ إِلَى شَيْخِ شَيْخِهِ كَذَلِكَ. وَفِيهِ الْمُسَاوَاةُ: وَهِيَ اسْتِوَاءُ عَدَدِ الْإِسْنَادِ مِنَ الرَّاوِي إِلَى آخِرِهِ آخر 725 الإسناد مَعَ إِسْنَادِ أَحَدِ الْمُصَنِّفِينَ. وفيه المصافحة: وهي الاستواء مع تلميذ ذلك المصنف على الوجه المشروح في المساواة . ويقابل العلو بأقسامه النزول. فَإِنْ تَشَارَكَ الرَّاوِي وَمَنْ رَوَى عَنْهُ فِي السِّنِّ وَاللُّقِيّ الأخذ عن المشايخ فَهُوَ رواية الْأَقْرَانُ. كُلٌّ مِنْهُمَا عَنِ الْآخَر: فَالْمُدْبَجُ وَإِنْ رَوَى عَمَّنْ دُونَهُ في السن أو في المقدار : فَالْأَكَابِرُ عَنِ الْأَصَاغِر وَمِنْهُ الْآبَاءُ عَنِ الْأَبْنَاء والصحابة عن التابعين والشيخ عن تلميذه وَفِي عَكْسِهِ كَثْرَةً وَمِنْهُ مَنْ رَوَى عَنْ أَبِيهِ عَنْ جَدِّهِ . وَإِنِ اشْتَرَكَ اثْنَانِ عَنْ شَيْخٍ وَتَقَدَّمَ مَوْتُ أَحَدِهِمَا فَهُوَ: السَّابِقُ وَاللَّاحِقُ . وَإِنْ رَوَى عَنِ اثْنَيْنِ مُتَّفِقِي الْاسْمِ أو مع اسم الأب أو مع الجد أو مع النسبة ولم يتميزا وَلَمْ يَتَمَيَّزَا فَبِاخْتِصَاصِهِ بِأَحَدِهِمَا يَتَبَيَّنُ الْمُهْمَلُ. وَإِنْ جَحَدَ مَرْوِيَّهُ جَزْمًا: رُدَّ أَوْ احْتَمَالًا: قُيِّلَ فِي الْأَصَحّ. وَفِيهِ: من حدث ونسي. وَإِنِ اتَّفَقَ الرُّوَاةُ فِي صِيَغِ الْأَدَاء كسمعت فلانا قال سمعت فلانا الخ وَ غَيْرَهَا مِنَ الْحَالَاتِ كسمعت فلانا يقول أشهد بالله لقد حدثنى فلان الخ فَهُوَ الْمُسَلْسَلُ.

Chapter 1: The Chain of Narration (Isnad)

Then, the Isnad is the pathway that leads to the Matn, which is the ultimate content that the Isnad conveys. The Matn may end either with the Prophet Muhammad (peace be upon him) explicitly or implicitly through his sayings, actions, or approvals. Alternatively, it may end with a Companion (Sahabi), defined as one who met the Prophet (peace be upon him) in faith and died as a Muslim, even if there was an apostasy in between, according to the most reliable opinion. There is no doubt that the rank of one who accompanied the Prophet (peace be upon him) and fought alongside him or was killed under his banner is superior to one who did not accompany him, did not attend a gathering with him, spoke to him briefly, or saw him from a distance, even if the honor of companionship is shared among all.

For those who did not hear directly from the Prophet, their narration is termed "Mursal" (unattributed). The identification of a person as a Sahabi is established through consensus (Tawatur), widespread acknowledgment (Istifada), credible testimony, or self-reporting, provided that the claim is plausible.

The next category is the Tabi'i, defined as one who met a Companion in a similar manner. There are three types of narrations:

1. **Marfu'**: Narration that reaches the Prophet (peace be upon him).
2. **Maquf**: Narration that stops at the Companion.
3. **Maqtu'**: Narration that terminates at the Tabi'i or lower.

The latter two are referred to as "Athar". An Isnad is termed "Musnad" when it is a raised narration from a Companion with an apparent connected chain.

If the number of narrators in the Isnad decreases, it may either end with the Prophet (peace be upon him) or with an Imam possessing high attributes such as memorization, jurisprudence, accuracy, and

classification, like Al-Shu'bi, Malik, Al-Shafi'i, Al-Thawri, Al-Bukhari, Muslim, and others.

- The first is termed **Al-'Uluww Al-Mutlaq** (absolute elevation).
- The second is **Al-Nisbi** (relative elevation).

In relative elevation, there are two subcategories:
- **Mutabaqa**: Reaching a teacher of one of the compilers through a different route.
- **Badal**: Reaching the teacher of his teacher similarly.

There is also **Musaawa**: which indicates the equality in the number of narrators from the reporter to the last in the chain compared to the chain of one of the compilers.

Chapter 2: Types of Narration

In this context, there is **Al-Musahafah**: which means equality with a student of that compiler in the manner explained in Musaawa.

The opposite of elevation in its various forms is **Nazul** (descent). If a narrator and the one he narrates from share in age and the meeting with the teachers, it is termed **Riwayat Al-Aqran** (contemporary narration). Each narrates from the other.

- **Al-Mudbaj**: If one narrates from someone younger in age or in stature, such as elders narrating from juniors, and this includes fathers narrating from sons, Companions narrating from Tabi'in, and a teacher narrating from his student.

In contrast, there is a prevalence of narrations where one narrates from his father from his grandfather. If two individuals narrate from a teacher and one of them dies before the other, he is termed the **Sabiq** (predecessor) and the other is the **Lahiq** (successor).

If one narrates from two individuals with the same name, or with the name of their father or grandfather, and they are indistinguishable, then distinguishing between them is achieved by specifying one of them.

If one denies his narration outright, it is rejected; if there is room for doubt, it is accepted according to the most reliable opinion. It also includes cases where a narrator forgets what he has narrated.

If the narrators agree on the forms of narration, such as "I heard so-and-so say" or "I heard so-and-so narrate," and other similar phrases, it is termed **Al-Musalsal** (the chained narration).

صيغ الأداء 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. من الصيغ المحتملة للسماع والإجازة ولعدم السماع أيضا هذا مثل قال وذكر وروى . فَالْأَوَّلُان سمعت وحدثني : لِمَنْ سَمِعَ وَحْدَهُ مِنْ لَفْظِ الشَّيْخ فَإِنْ جَمَعَ فَمَعَ غَيْرِه وقد تكون النون للعظمة لكن بقلة 1 232 وأولها: وَأَوَّلُهَا: أَصْرَحُهَا وَأَرْفَعُهَا مقدارا ما يقع في الْإِمْلَاءِ وَالثَّالِثُ أخبرني وَالرَّابِعُ قرأت : لِمَنْ قَرَأَ بِنَفْسِهِ فَإِنْ جَمَعَ: فَكَالْخَامِسِ. وَالْإِنْبَاءُ: بِمَعْنَى الْإِخْبَارُ. إلَّا فِي عُرْفِ الْمُتَأَخِرِينَ فَهُوَ لِلْإِجَازَةِ كَعَنْ وَعَنْعَنَةُ الْمُعَاصِرِ مَحْمُولَةٌ عَلَى السَّمَاع إلَّا مِنْ مُدَلِّسٍ وَقِيلَ: يُشْتَرَطُ ثُبُوتُ لِقَائِهِمَا وَلَوْ مَرَّةً وَهُوَ الْمُخْتَارُ وَأَطْلَقُوا الْمُشَافَهَةَ فِي الْإِجَازَةِ الْمُتَلَفَّظُ بِهَا و كذا الْمُكَاتَبَةُ فِي الْإِجَازَةِ الْمَكْتُوبِ بِهَا وَاشْتَرَطُوا فِي صِحَّةِ الْمُنَاوَلَةِ اقْتِرَانُهَا بِالْإِذْن بِالرِّوَايَةِ وَهِيَ أَرْفَعُ أَنْوَاع الْإِجَازَةِ. وكذا اشترطوا الإذن في الوجادة والوصية بالكتاب وفي الإعلام أن يعلم الشيخ أحد الطلبة بأنني أروى الكتاب الفلاني عن فلان وإلا فلا عبرة بذلك كالإجازة العامة وللمجهول وللمعدوم على الأصح في جميع ذلك.

Chapter: Forms of Narration

صيغ الأداء وَصِيَغُ الْأَدَاءِ:

1. **Forms of Narration:**
   - سَمِعْتُ (I heard)
   - حَدَّثَنِي (He informed me)
   - أَخْبَرَنِي (He told me)
   - قَرَأْتُ عَلَيْهِ (I read to him)
   - قُرِئَ عَلَيْهِ (It was read to him)
   - أَنَا أَسْمَعُ (I was listening)
   - أَنْبَأَنِي (He informed me)
   - نَاوَلَنِي (He handed to me)
   - شَافَهَنِي (He spoke to me)
   - كَتَبَ إِلَيَّ (He wrote to me)
   - عَنْ (About) and similar expressions.

These are potential expressions for hearing and permission, as well as for cases where hearing did not occur, such as "قال" (he said), "ذكر" (he mentioned), and "روى" (he narrated).

2. **Clarifications:**
   - The first two forms, "سمعت" and "حدثني," are for those who heard directly from the Sheikh's words. If they combine with others, it may indicate a broader context, and the use of "ن" may imply respect, though it is rare.
   - The first form is the most explicit and elevated in terms of authority in narration.
   - The third form, "أخبرني," is for those who received information.
   - The fourth form, "قرأت," is for those who read by themselves, and if combined, it is akin to the fifth form.

3. **Definitions:**
   - **الإنباء** (Informed) means to notify, but in the terminology of later scholars, it refers to permission, similar to "عن" (about).
   - **عنعنة** (Chain of narration) from contemporaries is generally accepted as valid unless from a mudallis (one who conceals a defect in the chain).
   - It is said that it is required to establish a meeting at least once, which is the preferred view.

4. **Conditions:**
   - They have stated that "المشافهة" (face-to-face communication) in permission must be articulated, as well as "المكاتبة" (written communication) in written permission.
   - For the validity of "المناولة" (handing over), it must be accompanied by permission to narrate, and this is the highest form of permission.
   - They also required permission in "الوجادة" (finding a manuscript) and in testamentary instructions regarding a book.
   - Additionally, the Sheikh must inform a student that he narrates a particular book from a specific

individual; otherwise, it holds no value, similar to general permission for unknown or non-existent sources, which is the most accurate view in all these matters.

الرواة ثُمَّ الرُّواةُ إِنِ اتَّفَقَتْ أَسْمَاؤُهُمْ وَأَسْمَاءُ آبَائِهِمْ فَصَاعِدًا وَاخْتَلَفَتْ أَشْخَاصُهُمْ: فَهُوَ الْمُتَّفِقُ وَالْمُفْتَرِقُ وَإِنِ اتَّفَقَتِ الْأَسْمَاءُ خَطًّا وَاخْتَلَفَتْ نُطْقًا: فَهُوَ الْمُؤْتَلِفُ وَالْمُخْتَلِفُ. وَإِنِ اتَّفَقَتِ الْأَسْمَاءُ وَاخْتَلَفَتِ الْآبَاءُ أَوْ بِالْعَكْسِ: فَهُوَ الْمُتَشَابِهُ وَكَذَا إِنْ وَقَعَ ذَلِكَ 726 الِاتِّفَاقُ فِي الِاسْمِ وَاسْمِ الْأَبِ وَالِاخْتِلَافُ فِي النِّسْبَةِ وَيَتَرَكَّبُ مِنْهُ وَمِمَّا قَبْلَهُ أَنْوَاعٌ: مِنْهَا أَنْ يَحْصُلَ الِاتِّفَاقُ أَوِ الِاشْتِبَاهُ إِلَّا فِي حَرْفٍ أَوْ حَرْفَيْنِ كمحمد بن سنان ومحمد بن سيار وعبد الله بن زيد وعبد الله بن يزيد . أَوْ بِالتَّقْدِيمِ وَالتَّأْخِيرِ أَوْ نَحْوَ ذَلِكَ كالأسود بن يزيد ويزيد بن الأسود وأيوب بن سيار وأيوب بن يسار .

Chapter: Classification of Narrators

The narrators, then, if their names and the names of their fathers are identical while their identities differ, are classified as the "Muttafiq" (agreed) and "Muftariq" (divided). If the names are the same in writing but differ in pronunciation, they are termed "Mu'talif" (similar) and "Mukhtalif" (different). If the names are the same but the fathers differ, or vice versa, they are referred to as "Mutashabih" (similar). Likewise, if there is agreement in the name and the father's name while the lineage differs, this also falls under the category of similarity and difference.

From this classification, various types arise, including cases where there is agreement or resemblance except for one or two letters, such as Muhammad ibn Sinan, Muhammad ibn Siyyar, Abdullah ibn Zaid, and Abdullah ibn Yazid. Additionally, instances may involve differences in order or similar variations, exemplified by Al-Aswad ibn Yazid and Yazid ibn Al-Aswad, as well as Ayyub ibn Siyyar and Ayyub ibn Yasaar.

خاتمة وَمِنَ الْمُهِمِّ: مَعْرِفَةُ طَبَقَاتِ الرُّوَاةِ الطبقة في اصطلاحهم عبارة عن جماعة اشتركوا في السن ولقاء المشايخ وَمَوَالِيدِهِمْ وَوَفِيَاتِهِمْ وَبُلْدَانِهِمْ وَأَحْوَالِهِمْ تَعْدِيلًا وَتَجْرِيحًا وَجَهَالَةً. وَمَرَاتِبُ الْجَرْحِ: وَأَسْوَؤُهَا الْوَصْفُ بِأَفْعَلَ كَأَكْذَبِ النَّاسِ ثُمَّ دَجَّالٍ أَوْ وَضَّاعٍ أَوْ كَذَّابٍ. وَأَسْهَلُهَا: لَيِّنٌ أَوْ سَيِّئُ الْحِفْظِ أَوْ فِيهِ مَقَالٌ. وَمَرَاتِبُ التَّعْدِيلِ: وَأَرْفَعُهَا الْوَصْفُ بِأَفْعَلَ: 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 مُبَيَّنًا مِنْ عَارِفٍ بِأَسْبَابِهِ فَإِنْ خَلَا عَنِ التَّعْدِيلِ قُبِلَ مُجْمَلًا عَلَى الْمُخْتَارِ.

Conclusion

It is essential to understand the classifications of narrators. A "class" in their terminology refers to a group of individuals who share similarities in age, encounters with scholars, their birth years, deaths, origins, and their conditions concerning modification, criticism, and ignorance.

Degrees of Criticism:
1. The most severe form of criticism is described with superlative adjectives, such as "the most deceitful of people," followed by terms like "imposter," "fabricator," or "liar."
2. The mildest form of criticism includes terms like "lenient," "poor memorization," or "there is a remark against him."

Degrees of Modification:
1. The highest form of modification is described with superlative adjectives, such as "the most trustworthy of people," followed by confirmed attributes or two attributes like "trustworthy" and "memorizer."
2. The lowest form of modification indicates proximity to the mildest criticism, such as "sheikh," and a recommendation from someone knowledgeable about the reasons for this, even if it comes from one

person, is deemed acceptable according to the most accurate understanding.

Criticism takes precedence over modification if it is explicitly stated by someone knowledgeable about its reasons. If it lacks modification, it is generally accepted based on the preferred choice.

فصل معرفة الكنى وغيرها وَمِنَ الْمُهِمِّ مَعْرِفَةُ كُنَى الْمُسَمِّينَ وَأَسْمَاءِ الْمُكَنِّينَ وَمَنِ اسْمُهُ كُنْيَتُهُ وَمَنِ اخْتُلِفَ في كُنْيَتِهِ وَمَنْ كَثُرَتْ كُنَاهُ أَوْ نُعُوتُهُ وَمَنْ وَافَقَتْ كُنْيَتُهُ اسْمَ أَبِيهِ كَأبي إِسحاق إبراهيم بن إسحاق . أَوْ بِالْعَكْسِ كَإسحاق بن ابي إِسحاق أَوْ كُنْيَتُهُ كُنْيَةُ زَوْجَتِهِ كَأبي أيوب وأم أيوب وَمَنْ نُسِبَ إِلَى غَيْرِ أَبِيهِ أَوْ إِلَى أُمِّهِ أَوْ إِلَى غَيْرِ مَا يَسْبِقُ إِلَى الْفَهْمِ كالحداد نسب إلى الحدادة لأنه كان يجالس الحدادين وَمَنِ اتَّفَقَ اسْمُهُ وَاسْمُ أَبِيهِ وَجَدِّهِ أَوِ اسمه و اسْمُ شَيْخِهِ وَشَيْخِ شَيْخِهِ فَصَاعِدًا وَمَنِ اتَّفَقَ اسْمُ شَيْخِهِ وَالرَّاوِي عَنْهُ كالبخاري روى عن مسلم بن إبراهيم وروى عنه مسلم بن الحجاج . وَمَعْرِفَةُ الْأَسْمَاءِ الْمُجَرَّدَةِ وَالْمُفْرَدَةِ التي لم يسم بها إلا واحد وَالْكُنَى المجردة وَالْأَلْقَابِ وَالْأَنْسَابِ وَتَقَعُ إِلَى الْقَبَائِلَ وَالْأَوْطَان بِلَادًا أَوْ ضَيَاعًا أَوْ سِكَكًا أَوْ مُجَاوَرَةً. وَإِلَى الصَّنائعَ وَالْحِرَفِ وَيَقَعُ فِيهَا الْاتِّفَاقُ وَالْاشْتَبَاهُ كَالْأَسْمَاءِ وَقَدْ تَقَعُ أَلْقَابًا. كخالد بن محمد القطواني كان كوفيا ويلقب القطواني وكان يغضب منها . وَمَعْرِفَةُ أَسْبَابِ ذَلِكَ وَمَعْرِفَةُ الْمَوَالِي مِنْ أَعْلَى وَمِنْ أَسْفَلِ بِالرِّقِ أَوْ بِالْحَلِفِ أَو بالاسلام وَمَعْرِفَةُ الْإِخْوَةِ وَالْأَخَوَاتِ. وَمَعْرِفَةُ آدَابِ الشَّيْخِ وَالطَّالِبِ وَسِنِّ التَّحَمُّلِ وَالْأَدَاء الأصح اعتبار سن التحمل بالتمييز وسن الأداء يقدر بالاحتياج والتأهيل 727 لذلك وَصِفَةِ كِتَابَةِ الْحَدِيثِ وَعَرْضِهِ وَسَمَاعِهِ وَإِسْمَاعِهِ والرّحْلَةِ فِيهِ وَتَصْنِيفِهِ إِمَّا عَلَى الْمَسَانِيد أَوِ الْأَبْوَابِ أَوِ الْعِلَلِ فيذكر المتن وطرقه وبيان اختلاف نقلته أَوِ الْأَطْرَافِ فيذكر طرف الحديث الدال على بقيته ويجمع أسانيده إما مستوعبا وإما مقيدا بكتب مخصوصة . وَمَعْرِفَةُ سَبَبِ الْحَدِيثِ وَقَدْ صَنَّفَ فِيهِ بَعْضُ شُيُوخ القَاضِي أبي يَعْلَى بْن الْفُرَّاءِ وصَنَّفُوا فِي غَالِبِ هَذِهِ الْأَنْوَاعِ. وَهِيَ نَقْلٌ مَحْضٌ ظَاهِرَةُ التَّعْرِيفِ مُسْتَغْنِيَةٌ عَنِ التَّمْثِيلِ وَحَصْرُهَا مُتَعَسِّرٌ فَلْتُرَاجِعْ لَهَا مَبْسُوطَاتِهَا. وَاللهُ الْمُوَفِّقُ وَالْهَادِي لَا إِلَهَ إِلَّا هُوَ. .

Chapter: Knowledge of Kunyas and Others

It is essential to know the kunyas of those who are named, the names of those who are known by their kunyas, who has a kunya corresponding to their name, and who has differing opinions regarding their kunya. Additionally, one should recognize those who have multiple kunyas or titles, as well as those whose kunya matches their father's name, such as Abu Ishaq Ibrahim ibn Ishaq, or conversely, Ishaq ibn Abu Ishaq. There are also those whose kunya is that of their wife, like Abu Ayyub and Umm Ayyub, and those attributed to someone other than their father or mother, or to something that is not immediately comprehensible, such as Al-Haddad, who was called so because he associated with blacksmiths.

Furthermore, it is significant to identify individuals whose names match those of their father and grandfather, or their names and the names of their shaykh and the shaykh of their shaykh, and so forth. There are also those whose shaykh's name coincides with that of the narrator, such as Al-Bukhari, who narrated from Muslim ibn Ibrahim, and from whom Muslim ibn Al-Hajjaj narrated.

Knowledge of unique and singular names that have only been attributed to one individual, as well as abstract kunyas, titles, and lineages, is crucial. These may relate to tribes and regions, whether they be cities, villages, or neighborhoods, as well as to crafts and professions. In this regard, there may be occurrences of agreement and confusion similar to that found in names, and titles may also occur, such as Khalid ibn Muhammad Al-Qatwani, who was from Kufa and was known by the title Al-Qatwani, which he found displeasing.

Understanding the reasons behind these names and kunyas, as well as recognizing the mawali (freedmen) from both high and low statuses, whether through servitude, allegiance, or Islam, is imperative. Additionally, knowledge of siblings and their relationships is vital.

Awareness of the etiquette between the shaykh and the student, as well as the age of transmission and

performance, is also important. The age of transmission is typically considered at the stage of discernment, while the age of performance is assessed based on necessity and qualification. The description of writing hadith, presenting it, hearing it, and conveying it, along with travel for this purpose, and its classification—either by musanid (chains of narrators), chapters, or reasons—should also be noted. The text and its various transmissions should be mentioned, highlighting differences among narrators, or the segments of hadith that indicate the rest, consolidating its chains of narration, either comprehensively or restricted to specific books.

Knowledge of the reasons behind the hadith is crucial, and some scholars, such as Qadi Abu Ya'la ibn Al-Farra, have compiled works on this topic, covering most of these categories. This is a purely transcriptive endeavor, evident in its definition, and is independent of examples, although its enumeration may be challenging. For further reference, consult its extensive discussions.

And Allah is the Grantor of Success and Guidance; there is no deity except Him.