



## 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:

**Praise to Allah who never ceases being know, able. May Allah  
bless our master Muhammad, whom He sent to humanity as a  
bearer of good tidings and a warner, and upon his family, and  
companions, many salutations.**

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## مَتْنُ نُخْبَةِ الْفِكْرِ



فَإِنَّ التَّصَانِيفَ فِي اصْطِلَاحِ أَهْلِ الْحَدِيثِ قَدْ كَثُرَتْ ، وَبُسِطَتْ وَاخْتَصِرَتْ ،  
فَسَأَلَنِي بَعْضُ الْإِخْوَانِ أَنْ أُلْخَصَ لَهُمُ الْمُهِّمُ مِنْ ذَلِكَ ، فَأَجَبْتُهُ إِلَى سُؤَالِهِ؛ رَجَاءَ  
الْإِثْبَرِاجِ فِي تِلْكَ الْمَسَالِكِ

**To commence: The books of the nomenclature of hadith specialists are many and were expanded and condensed. One of my brothers asked that I summarize for them what is important. I responded to his request seeking to be counted among those who trod the [scholarly] paths.**





## مَتْنُ نُخْبَةِ الْفِكْرِ

فَأَقُولُ: الْخَبَرُ إِذَا أُنْ يَكُونُ لَهُ: طَرُقٌ بِمَا عَدَدِ مُعَيَّنٍ ،  
أَوْ مَعَ حَصْرٍ بِمَا فَوْقَ الْإِثْنَيْنِ، أَوْ بِهِمَا، أَوْ بِوَاحِدٍ.

**So, I say: The paths of a report (*khbar*) are either: (1) without specific number, or (2) more than two paths, or (3) two paths, or (4) one path.**

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## مَتْنُ نُحْبَةِ الْفِكْرِ

فَالْأَوَّلُ: الْمُتَوَاتِرُ: الْمَفِيدُ لِلْعِلْمِ الْيَقِينِيِّ بِشُرُوطِهِ .

The first is the mass-transmitted report (*mutawatir*), and conveys sure knowledge (*'ilm yaqini*) when its conditions are met.

وَالثَّانِي: الْمَشْهُورُ، وَهُوَ الْمُسْتَفِيدُ عَلَى رَأْيٍ.

The second is the well-known report (*mashhur*) and it is also called the well-circulated report (*mustafid*) according to one opinion.

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## مَتْنُ نُخْبَةِ الْفِكْرِ

وَالثَّالِثُ: الْعَزِيزُ، وَلَيْسَ شَرْطًا لِلصَّحِيحِ خِلَافًا لِمَنْ زَعَمَهُ.

The third is the rare report ( 'aziz). It is not the [minimal] condition for authenticity, contrary to whoever claimed it.

وَالرَّابِعُ: الْغَرِيبُ. كُلُّهَا - سِوَى الْأَوَّلِ - آحَادٌ .

The fourth is the uncommon report (gharib). All of them except for the first are solitary reports (ahaad).

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## مَتْنُ نُخْبَةِ الْفِكْرِ

وَفِيهَا الْمَقْبُولُ وَالْمَرْدُودُ؛ لِتَوْقُفِ الْإِسْتِدْلَالِ بِهَا عَلَى الْبَحْثِ عَنْ أَحْوَالِ رَوَاتِبِهَا  
دُونَ الْأَوَّلِ. وَقَدْ يَقَعُ فِيهَا مَا يُغَيِّدُ الْعِلْمَ النَّظَرِيَّ بِالْقَرَائِنِ عَلَى الْمُخْتَارِ.

**They [=these reports] encompass the accepted and the 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 (*'ilm nazari*) with external indicators, according to the preferred opinion.**

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مَتْنُ نُحْبَةِ الْفِكْرِ

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

Then the uncommonness (*gharaba*) is either at the root of the chain (*sanad*) or not.

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## مَتْنُ نُخْبَةِ الْفِكْرِ

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

The first is the absolutely-unique report (*fard mutlaq*) [e.g. one-hadith narrator, one-compiler narrator, one-narrator hadith, one-locality narrations]. The second is the relatively-unique report (*fard nisbi*), and it is rare that the term 'unique' (*fard*) is used for it without qualification.

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## مَتْنُ نُخْبَةِ الْفِكْرِ

وَحَبْرُ الْإِحَادِ بِثَقَلِ عَدْلٍ تَامٍّ الصَّبْطِ ، مُتَّصِلِ السَّنَدِ ،  
غَيْرِ مُعَلَّلٍ وَلَا شَاذٍّ : هُوَ الصَّحِيحُ لِدَاثِهِ .

The solitary report (*ahad*) transmitted by: (1) an upright ('*adl*), (2) thoroughly accurate person (*tamm al-dabt*), (3) with a continuous chain (*sanad*), (4) that is not defective (*mu'allal*), (5) nor anomalous (*shadhdh*) is the sound-in-itself report (*Sahih li dhatihi*).

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## مَتْنُ نُخْبَةِ الْفِكْرِ

وَتَفَاوَتْ رُتْبُهُ بِتَفَاوُتِ هَذِهِ الْأَوْصَافِ .  
وَمِنْ ثَمَّ قُدِّمَ صَحِيحُ الْبُخَارِيِّ ، ثُمَّ مُسْلِمٍ ، ثُمَّ شَرَطُهُمَا .

**Its ranks are commensurate to variation in these conditions.  
Hence al-Bukhari's Sahih was put first, then Muslim's, and  
then what matches their criteria (*shurut*).**

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## مَتْنُ نُحْبَةِ الْفِكْرِ

فَإِنْ خَفَّ الضُّبْتُ: فَالْحَسَنُ لِذَاتِهِ ، وَبِكَثْرَةِ طُرُقِهِ يُصَحِّحُ.

If the accuracy decreases then it is the fair-in-itself report (*hasan li dhatihi*); with multiple paths it is considered sound (*sahih*).

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

If the grading is composite [e.g. fair-sound (*hasan sahih*)] it is [either] because of indecision regarding the reporter when it [=his report] is unique [either fair or sound]; otherwise it is from examining two chains [one fair and one sound].

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## مَتْنُ نُخْبَةِ الْفِكْرِ

وَزِيَادَةُ رَاوِيهِمَا مَقْبُولَةٌ مَا لَمْ تَقَعْ مُنَافِيَةٌ لِمَنْ هُوَ أَوْثَقُ .

**An addition from a narrator of each of these two types of chains [the sound and the fair] is accepted as long as his addition does not negate [the report of] someone who is more trustworthy.**

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### مَتْنُ نُخْبَةِ الْفِكْرِ

فَإِنْ خُولِفَ بِأَرْجَحٍ فَالْأَرْجَحُ الْمَحْفُوظُ ، وَمُقَابِلُهُ الشَّاذُّ .  
وَمَعَ الضَّعْفِ فَالْأَرْجَحُ الْمَعْرُوفُ ، وَمُقَابِلُهُ الْمُنْكَرُ .

If the addition is contrary to something superior (*arjah*), the stronger is the well-preserved report (*mahfuz*), and its opposite is the anomalous report (*shadhdh*). If in addition to being contrary it is weak (*daif*), the stronger is the well-recognized (*ma'ruf*), and its opposite is the disclaimed report (*munkar*).

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## مَتْنُ نُحْبَةِ الْفِكْرِ

وَالْفَرْدُ النَّسْبِيُّ: إِنْ وَافَقَهُ غَيْرُهُ فَهُوَ الْمُتَابِعُ، وَإِنْ وُجِدَ مَتْنٌ يُشَبِّهُهُ فَهُوَ الشَّاهِدُ.

**When a report agrees with a relatively-unique report (fard nisbi) it is called a corroborative chain (*mutabi*). If a report's content (matn) is found that resembles it, then it is a witness-report (shahid).**

وَتَتَّبِعُ الطُّرُقَ لِذَلِكَ هُوَ الْإِعْتِبَارُ.

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



مَتْنُ نُحْبَةِ الْفِكْرِ

ثُمَّ الْمَقْبُولُ: إِنْ سَلِمَ مِنَ الْمُعَارَضَةِ فَهُوَ الْمُحْكَمُ.

That which is accepted (*maqbul*): if it is free from contradiction or objection (*mu'arada*), then it is decisive (*muhkam*).

وَإِنْ غُورِضَ بِمِثْلِهِ : فَإِنْ أُمُكِّنَ الْجَمْعُ فَمُخْتَلِفُ الْحَدِيثِ.

If it is contradicted by something equal to it [in soundness]: if reconciliation (*jam*) is possible, they are reconcilable reports (*mukhtalif al-hadith*);

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## مَتْنُ نُحْبَةِ الْفِكْرِ

أَوَّلًا ، وَثَبَتَ الْمُتَأَخِّرُ فَهُوَ النَّاسِخُ ، وَالْأَخَرُ الْمَنْسُوحُ ،  
وَالْأَوَّلُ فَالْأَوَّلُ فَالْأَوَّلُ ، ثُمَّ التَّوَقُّفُ .

if not and the later one is positively established (*thabit*), then  
one is the abrogating report (*nasikh*) and the other is the  
abrogated report (*mansukh*); if not, superiority is sought  
(*tarjih*); and lastly, neither one is confirmed or denied  
(*tawaqquf*).

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## مَتْنُ نُخْبَةِ الْفِكْرِ

ثُمَّ الْمَرْدُودُ: إِمَّا أَنْ يَكُونَ لِسَقْطٍ أَوْ طَعْنٍ

**Reports are rejected because of: (1) lacuna (*saqf*) or (2) aspersion (*ta'n*).**

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

**Lacunas are either: (1) at the beginning of the chain (*sanad*) on the part of the compiler, (2) at the end of the chain after the Successor, or (3) elsewhere.**



## مَتْنُ نُحْبَةِ الْفِكْرِ

فَالْأَوَّلُ: الْمُعَلَّقُ . وَالثَّانِي: لِمُرْسَلٍ . وَالثَّالِثُ: إِنْ كَانَ بِاثْنَيْنِ فَصَاعِدًا  
مَعَ التَّوَالِي فَهُوَ الْمُعْصَلُ ، وَإِلَّا فَالْمُنْقَطِعُ .

The first [case] is the suspended report (*mu'allaq*). The second is the expedient report (*mursal*). The third: If the lacuna consists in two or more narrators consecutively then it is the problematic report (*mu 'dal*), if not, then it is the broken-chained report (*munqati'*).

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## مَتْنُ نُخْبَةِ الْفِكْرِ

ثُمَّ قَدْ يَكُونُ وَاضِحًا أَوْ خَفِيًّا. فَأَلَّاوُلُ: يُدْرِكُ بَعْدَ التَّلَاقِي،  
وَمِنْ ثَمَّ احْتِيجَ إِلَى التَّارِيخِ.

The lacunas can be: (1) obvious or (2) hidden. The first is recognized by lack of meeting [between inter-connected reporters] . Hence the need for [biographical] history.

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## مَتْنُ نُحْبَةِ الْفِكْرِ

وَالثَّانِي: الْمُدَّلَّسُ وَيَرِدُ بِصِيغَةِ تَحْتَمِيلِ اللَّقْيِ : كَعَنْ ، وَقَالَ ،  
وَكَذَا الْمُرْسَلُ الْخَفِيُّ مِنْ مُعَاوِرٍ لَمْ يَلْقَ


The second is the camouflaged report (*mudallas*), a report related with a phrase which implies possible meeting, such as "From so-and-so", "He said...", ( *'an, qala*). Likewise, the hidden expedient report (*mursal khafi*) from a contemporary he did not meet.



## مَنْ نُخْبَةِ الْفِكْرِ

ثُمَّ الطَّعْنُ: إِذَا أُنْ كُنَّ لِكُذِّبِ الرَّأْيِ ، أَوْ تُهْمَتِهِ بِذَلِكَ ، أَوْ فُحْشِ غَلْطِهِ ، أَوْ غَفْلَتِهِ ، أَوْ فَسَقِهِ ، أَوْ وَهْمِهِ ، أَوْ مُخَالَفَتِهِ ، أَوْ جَهَالَتِهِ ، أَوْ بَدْعَتِهِ ، أَوْ سُوءِ حِفْظِهِ .

Aspersions (*ta'n*) is because of one of the following: (1) the narrator lying, (2) being accused of lying, (3) making enormous mistakes, (4) being heedless (*ghafla*), (5) being morally corrupt (*fasiq*), (6) being delusionary (*wahm*), (7) contradicting others (*mukhalafa*), (8) being unknown (*jahala*), (9) being an innovator, and (10) being chronically forgetful.



## مَتْنُ نُخْبَةِ الْفِكْرِ

فَالْأَوَّلُ: الْمَوْضُوعُ، وَالثَّانِي: الْمَتْرُوكُ، وَالثَّالِثُ: الْمُنْكَرُ عَلَى رَأْيٍ، وَكَذَا الرَّابِعُ وَالْخَامِسُ. ثُمَّ الْوَهْمُ: إِنْ أَطْلِعَ عَلَيْهِ بِالْقَرَائِنِ، وَجَمَعَ الطُّرُقَ: فَالْمَعْلَلُ.

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

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## مَتْنُ نُخْبَةِ الْفِكْرِ

ثُمَّ الْمُخَالَفَةُ: إِنْ كَانَتْ بِتَغْيِيرِ السِّيَاقِ: فَمُدْرَجُ الْإِسْنَادِ، أَوْ بِدَمْجِ مَوْقُوفٍ بِمَرْفُوعٍ: فَمُدْرَجُ الْمَتْنِ، أَوْ بِتَقْدِيمِ أَوْ تَأْخِيرٍ: فَالْمَقْلُوبُ،

As for contradicting others (*mukhalafa*), if it results from: changing the wording of the chain, it is the chain-interpolated report (*mudraj al-isnad*), conflating a halted Companion-report (*mawquf*) with a raised Prophetic-report (*marfu*) then it is the content-interpolated report (*mudraj al-matn*) or transposition, then the topsy-turvy report (*maqlub*)...

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## مَتْنُ نُخْبَةِ الْفِكْرِ

أَوْ بَرِيَادَةً رَأَوْ: فَالْمَزِيدُ فِي مُتَّصِلِ الْأَسَانِيدِ ، أَوْ بِإِبْدَالِهِ وَلَا مُرْجَحَ :  
فَالْمُضْطَرَّبُ .

...or inserting a narrator, then it is the insertion into an  
already-connected-chain report (*mazid fi muttasil al-masanid*)  
or it is substituting one narrator for another [without  
preponderance of one chain over the other], then it is the  
inconsistent report (*mudtarib*).

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## مَتْنُ نُخْبَةِ الْفِكْرِ

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

Substitution may occur intentionally for the sake of testing or alternating dots or vowels while orthography remains the same, then the dot-distorted report (*musahhaf*) and the vowel-distorted report (*muharraf*).

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## مَتْنُ نُخْبَةِ الْفِكْرِ

وَلَا يَجُوزُ تَعْمُدُ تَغْيِيرِ الْمَتْنِ بِالتَّقْصِ وَالْمُرَادِفِ إِلَّا لِعَالِمٍ بِمَا يُحِيلُ الْمَعْنَى.  
فَإِنْ خَفِيَ الْمَعْنَى اِجْتِيجَ إِلَى شَرْحِ الْغَرِيبِ ، وَبَيَانِ الْمُسْكَلِ.

**It is not permissible to intentionally alter a hadith's content (matn) by omission or paraphrase, except for someone knowledgeable of what changes meanings. If the meaning is obscure, explaining odd words and clarifying the problematic is needed.**

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## مَتْنُ نُخْبَةِ الْفِكْرِ

ثُمَّ الْجَهَالَةُ: وَسَبَبُهَا أَنَّ الرَّاويَ قَدْ تَكَثَّرَ لُغَوْتُهُ فَيُذَكَّرُ بِغَيْرِ  
مَا اسْتُشْهِرَ بِهِ لِعَرَضٍ ، وَصَنَّفُوا فِيهِ الْمَوْصَحَ .

The causes for which a narrator is unknown (*jahala*) are: The narrator may have many names and he is mentioned with one that is not well-known, for a purpose. Concerning this they compiled the clarifier (*al-muwaddih*).

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## مَتْنُ نُخْبَةِ الْفِكْرِ



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 .

The narrator has few [narrations] and is not frequently taken from. Concerning this they wrote single-report narrators (*a/-wuhdan*). Or he may be left unnamed out of brevity. Concerning this [they compiled] the anonymous mentions (*mubhamat*). The anonymous narrator (*mubham*) is not accepted, even if he is mentioned anonymously with a grading of commendation (*ta'dil*), according to the soundest opinion.





## مَتْنُ نُخْبَةِ الْفِكْرِ

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

**If the narrator is named: If only one person related from him, then he is an unidentifiable reporter (*majhul al-'ayn*).  
If two or more related from him and he is not [explicitly] declared reliable, then he is a reporter of unknown status (*majhul al-hal*); and that is the veiled reporter (*mastur*).**

### مَتْنُ نُخْبَةِ الْفِكْرِ

ثُمَّ الْبِدْعَةُ : إِمَّا بِمُكْفَرٍ ، أَوْ بِمُفْسِدٍ . فَالْأَوَّلُ : لَا يَقْبَلُ صَاحِبُهَا الْجُمْهُورُ .  
وَالثَّانِي : يَقْبَلُ مَنْ لَمْ يَكُنْ دَاعِيَةً فِي الْأَصَحِّ ، إِلَّا أَنْ يُرْوِيَ مَا يُقَوِّي بِدْعَتَهُ فَيَرُدُّ  
عَلَى الْمُخْتَارِ ، وَبِهِ صَرَّحَ الْجَوَازِجَانِيُّ شَيْخُ النَّسَائِيِّ

**Innovation is of two types: (1) tantamount to apostasy, (2) or tantamount to moral corruption. As for the first: The vast majority do not accept any narrator thus described. As for the second: Someone who is not inviting people to it 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-Nasai's shaykh, al-Juzajani, explicitly said.**

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## مَتْنُ نُخْبَةِ الْفِكْرِ

ثُمَّ سُوءُ الْحِفْظِ: إِنْ كَانَ لَازِمًا فَهُوَ الشَّاذُّ عَلَى رَأْيٍ، أَوْ طَارِئًا فَالْمُخْتَلِطُ،  
وَمَتَّى تَوَيَّعَ سَيِّئُ الْحِفْظِ بِمُعْتَبَرٍ، وَكَذَا الْمُسْتَوْرُ، وَالْمُرْسَلُ،  
وَالْمُدَّلَّسُ: صَارَ حَدِيثُهُمْ حَسَنًا لَا لِذَاتِهِ، بَلْ بِالْمَجْمُوعِ.

Then poor memory: If it is chronic, then it is the anomalous report (*shadhdh*) according to one opinion or occasional, then the jumbled report (*mukhtalit*). Whenever a chronically-forgetful reporter is corroborated by a reporter worthy of consideration, the veiled reporter (*mastur*), the expedient reporter (*mursal*), and likewise the camouflager-reporter (*mudallas*), their hadith becomes the fair (*hasan*) report, not in itself, but on the whole (*la li-dhatihi bal bil-majmu'*)

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## مَتْنُ نُخْبَةِ الْفِكْرِ

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

**The chain's ascription (isnad) explicitly or implicitly goes to:**

**(1) the Prophet : consisting in his statements, or his actions, or his tacit approval.**

## مَنْ نُخْبَةِ الْفِكْرِ



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

...or (2) a Companion. He is whoever encountered the Prophet believing in him and died as a Muslim, even if [his Islam] was interrupted by apostasy according to the strongest opinion; or a (3) Successor, namely anyone who met one of the Companions.



## مَتْنُ نُحْبَةِ الْفِكْرِ

فَالْأَوَّلُ : الْمَرْفُوعُ ، وَالثَّانِي : الْمَوْقُوفُ ، وَالثَّلَاثُ : الْمَقْطُوعُ ، وَمَنْ دُونَ  
التَّابِعِي فِيهِ مِثْلُهُ ، وَيُقَالُ لِلْأَخِيرَيْنِ : الْأَثَرُ .

The first is the raised-chain (Prophetic) report (*marfu*). The  
second is the halted-chain (Companion) report (*mawquf*). The  
third is the severed-chain (sub-Companion) report (*maqtu*).  
It is the same for anyone subsequent to the Successor. The  
last two are said to be non-Prophetic reports (*athar*).

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## مَتْنُ نُخْبَةِ الْفِكْرِ



وَالْمُسْتَدُّ: مَرْفُوعٌ صَحَابِيٌّ بِسَنَدٍ ظَاهِرُهُ الْاِتِّصَالُ. فَإِنْ قَلَّ عَدَدُهُ : فِيمَا أَنْ  
يَنْتَهِيَ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ ، -  
أَوْ إِلَى إِمَامٍ ذِي صِفَةٍ عَلَيْهِ كَشُوعْبَةٍ .

A grounded report (*musnad*) is a report that a Companion raised to the Prophet with a chain that has the outward appearance of being connected. If its numbers [of narrators in the chain] are few, either it ends with: (1) the Prophet, (2) or an Imam with a distinguished description, like Shu'ba.




## مَتْنُ نُحْبَةِ الْفِكْرِ

فَالْأَوَّلُ: الْعُلُوُّ الْمُطْلَقُ . وَالثَّانِي: النَّسْبِيُّ .

The first is absolute elevation ( 'uluw mutlaq). The second is relative elevation ( 'uluw nisbi).

وَفِيهِ الْمُوَافَقَةُ: وَهِيَ الْوُصُولُ إِلَى شَيْخٍ أَحَدِ الْمُصَنِّفَيْنِ مِنْ غَيْرِ طَرِيقِهِ.

It includes: concurrent chain (muwafaqa) which arrives at the shaykh of one of the compilers without using the compiler's path;



## مَتْنُ نُخْبَةِ الْفِكْرِ

وَفِيهِ الْبَدَلُ : وَهُوَ الْوُصُولُ إِلَى شَيْخٍ شَيْخِهِ كَذَلِكَ.

**convergent chain (*badal*) which arrives at the shaykh's shaykh in the same way;**

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

**parity (*musawat*) which is the number of narrator-links in the chain from the narrator to the end equaling [the length of] the chains of one of the compilers;**

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### مَتْنُ نُخْبَةِ الْفِكْرِ

وَفِيهِ الْمُصَافَحَةُ: وَهِيَ الْأَسْتِوَاءُ مَعَ تَلْمِيزِ ذَلِكَ الْمُصَنَّفِ ،  
وَيُقَابِلُ الْعُلُوَّ بِأَقْسَامِهِ : التَّزُولُ .

and handshaking (*musafaha*) which equals the chain of that  
compiler's student. Descent (*nuzul*) corresponds to elevation  
(*'uluw*) in all of its categories.

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## مَتْنُ نُحْبَةِ الْفِكْرِ

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

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

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## مَتْنُ نُخْبَةِ الْفِكْرِ

وَإِنْ رَوَى عَنْ دُونِهِ : فَالْكَابِرُ عَنِ الْأَصَاغِرِ ، وَمِنْهُ الْأَبَاءُ عَنِ الْإِبْنَاءِ ، وَفِي عَكْسِهِ كَثْرَةٌ ، وَمِنْهُ مَنْ رَوَى عَنْ أَبِيهِ عَنْ جَدِّهِ .

If he relates from someone inferior [in age, teachers or knowledge] him, then it is seniors-from-juniors narration (*akabir 'an asaghir*). It includes: fathers-from-sons narration (*al-aba' 'an al-abna'*); its opposite is frequent. It includes son-from-father or grandfather narration (*'an abihī 'an jaddihī*).

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### مَتْنُ نُحْبَةِ الْفِكْرِ

وَإِنْ اشْتَرَكَ اثْنَانِ عَنْ شَيْخٍ ، وَتَقَدَّمَ مَوْتُ أَحَدِهِمَا ، فَهُوَ : السَّابِقُ وَاللَّاحِقُ

**If two share the same shaykh and one's death precedes, then it is predecessor-successor narration (*sabiq wa-lahiq*).**

وَإِنْ رَوَى عَنْ اثْنَيْنِ مُتَّفَقِي الْأَسْمِ ، وَلَمْ يَتَمَيَّزَا ،  
فِيَاخْتِصَاعِهِ بِأَحَدِهِمَا يَتَبَيَّنُ الْمُهِمَلُ.

**If he relates from two shaykhs whose names match and cannot be differentiated, then the fact that he specializes in narrations from one of them is a sign that the other one is irrelevant.**

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## مَتْنُ نُخْبَةِ الْفِكْرِ

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

If he denies what is related from him, categorically, the report is rejected or possibly, then it is accepted according to the soundest opinion. Concerning this is the genre of those-who-narrated-and-forgot (*man haddatha wa nasiya*).



## مَتْنُ نُخْبَةِ الْفِكْرِ

وإن اتَّفَقَ الرُّوَاةُ فِي صِيغِ الْأَدَاءِ ، أَوْ غَيْرَهَا مِنَ الْحَالَاتِ ، فَهُوَ الْمُسَلَّسُ .

**If the narrators conform in the phrasing used to convey or in some other manner, then it is pattern-chained narration (*musalsal*).**

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## مَتْنُ نُحْبَةِ الْفِكْرِ

وَصَيَّحُ الْأَذَاءِ: سَمِعْتُ وَحَدَّثَنِي ، ثُمَّ أَخْبَرَنِي ، وَقَرَأْتُ عَلَيْهِ ، ثُمَّ قُرِئَ عَلَيْهِ وَأَنَا  
أَسْمَعُ ، ثُمَّ أَتْبَأَنِي ، ثُمَّ نَأْوَلَنِي ، ثُمَّ شَافَهَنِي. ثُمَّ كَتَبَ إِلَيَّ ، ثُمَّ عَنَ ، وَنَحَوَهَا .

The forms of conveyance are: (1) "*sami'tu*" (I heard), (2) and "*haddathani*" (he narrated to me), (3) then "*akhbaran*" (he reported to me), (4) and "*qara'tu 'alayhi*" (I read to him), (5) then "*quri'a 'alayhi wa-ana asma'u*" (it was read to him while I heard), (6) then "*anba'ani*" (he informed me), (7) then "*nawalani*" (he put into my hands), (8) then "*shafahani*" (he told me verbally), (9) then "*kataba ilayya*" (he wrote to me), (10) then "from" ("*an*") and the like.



## مَتْنُ نُخْبَةِ الْفِكْرِ

فَالْأَوَّلَانِ : لِمَنْ سَمِعَ وَحْدَهُ مِنْ لَفْظِ الشَّيْخِ ، فَإِنْ جَمَعَ قَمَعَ غَيْرِهِ ،  
وَأَوَّلُهَا : أَصْرَحُهَا وَأَرْفَعُهَا فِي الْإِمْلَاءِ .

**The first two are for someone who heard the shaykh verbatim one-on-one. If pluralized then [he heard] with someone else.**

**The first is the most explicit and is the highest-ranked in hadith dictation.**

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## مَتْنُ نُخْبَةِ الْفِكْرِ

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

The third and fourth are for someone who read [to the shaykh] while alone. If the plural is used it is like the fifth.

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## مَتْنُ نُخْبَةِ الْفِكْرِ

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

Informing [the sixth] is synonymous with reporting [the third]. However, in the custom of the later generations it is for authorization (ijaza), like 'an [from]. The indecisive-transmission terminology ['an'ana, i.e. "from so-and-so, from so-and- so"] of contemporaries is understood to be direct audition unless from a camouflaging reporter (mudallis). It is said that a condition is that the meeting of the said contemporaries be positively proven, even if only once; it is the preferred opinion (mukhtar).



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## مَتْنُ نُحْبَةِ الْفِكْرِ

وَأَطْلَقُوا الْمُشَافَهَةَ فِي الْإِجَازَةِ الْمُتَلَفَّظُ بِهَا، وَالْمَكَاتِبَةُ فِي الْإِجَازَةِ الْمَكْتُوبِ بِهَا ،  
وَاشْتَرَطُوا فِي صِحَّةِ الْمُنَاوَلَةِ اقْتِرَائَهَا بِالِإِذْنِ بِالرُّوَايَةِ ، وَهِيَ أَرْفَعُ أَنْوَاعِ  
الْإِجَازَةِ .

**They used *mushafaha* for an oral authorization and mukataba for a written authorization [with the late scholars]. For the authenticity of munawala, they stipulated that it be accompanied by permission to relate; it is the highest type of authorization (*ijaza*).**

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## مَتْنُ نُخْبَةِ الْفِكْرِ

وَكَذَا اشْتَرَطُوا الْإِذْنَ فِي الْوِجَادَةِ ، وَالْوَصِيَّةِ بِالْكِتَابِ وَفِي الْإِعْلَامِ ، وَإِلَّا فَلَا  
عِبْرَةَ بِذَلِكَ كَالِإِجَازَةِ الْعَامَّةِ ، وَلِلْمَجْهُولِ ، وَلِلْمَعْدُومِ ، عَلَى الْأَصَحِّ فِي جَمِيعِ  
ذَلِكَ .

They also stipulated permission for a report found (*wijada* i.e. "something found in a book"), likewise a book bequeathed (*wasiyya bi-l-kitab*), and in a shaykh's public announcement that he narrates something (*i'lam*), otherwise it is of no consequence; as is an authorization that is universal or to someone unknown [to us], or to someone nonexistent — according to the soundest opinion concerning all of the above.

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### مَتْنُ نُحْبَةِ الْفِكْرِ

ثُمَّ الرُّوَاةُ إِنْ اتَّفَقَتْ أَسْمَاؤُهُمْ ، وَأَسْمَاءُ آبَائِهِمْ فَصَاعِدًا ، وَاخْتَلَفَتْ أَشْخَاصُهُمْ :  
فَهُوَ الْمُتَّفِقُ وَالْمُتَّفِرُّ ، وَإِنْ اتَّفَقَتْ الْأَسْمَاءُ خَطًّا ،  
وَاخْتَلَفَتْ نُطْقًا : فَهُوَ الْمُؤْتَلِفُ وَالْمُخْتَلِفُ .

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

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## مَنْ نُحْبَةِ الْفِكْرِ

وَإِنْ اتَّفَقَتِ الْأَسْمَاءُ وَاخْتَلَفَتِ الْأَبَاءُ ، أَوْ بِالْعَكْسِ : فَهُوَ الْمُتَشَابِهُ ، وَكَذَا إِنْ وَقَعَ الِاتِّفَاقُ فِي الْأَسْمِ وَأَسْمِ الْأَبِ ، وَالِاخْتِلَافُ فِي النَّسَبَةِ ، وَيَتَرَكَّبُ مِنْهُ وَمِمَّا قَبْلَهُ أَنْوَاعٌ : مِنْهَا أَنْ يَخْصُلَ الِاتِّفَاقُ أَوْ الِاشْتِبَاهُ إِلَّا فِي حَرْفٍ أَوْ حَرْفَيْنِ . أَوْ بِالتَّقْدِيمِ وَالتَّأْخِيرِ أَوْ نَحْوِ ذَلِكَ .

If the names match but differ in their fathers, or the opposite, it is same-name different-father-or-son narrators (*mutashabih*), and likewise if the similarity occurred in the name and the name of the father while there is a difference in the affiliation (*nisba*). This and the previous can form various combinations, including: similarity or difference occurring except in one or two letters or transposition or the like.

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## مَتْنُ نُخْبَةِ الْفِكْرِ

خَاتِمَةٌ  
وَمِنْ الْمُهِّمِّ : مَعْرِفَةُ طَبَقَاتِ الرُّوَاةِ وَمَوَالِيدِهِمْ ، وَوَفَاتِهِمْ ، وَبُلْدَانِهِمْ ،  
وَأَحْوَالِهِمْ تَعْدِيلًا وَتَجْرِيجًا وَجَهَالَةً

**Conclusion**  
It is also important to know: (1) the synchronous layers (*tabaqat*) of narrators, (2) the dates of their birth and death, (3) their lands and regions. (4) and their conditions: commendation (*ta'dil*), discreditation (*jarh*), and being unknown (*jahala*).

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## مَتْنُ نُخْبَةِ الْفِكْرِ

وَمَرَاتِبُ الْجَرَحِ : وَأَسْوُؤُهَا الْوَصْفُ بِأَفْعَلٍ ، كَأَكْذَبِ النَّاسِ ، ثُمَّ دَجَّالٍ ،  
أَوْ وَضَّاعٍ ، أَوْ كَذَّابٍ . وَأَسْهَلُهَا : لَيِّنٌ ، أَوْ سَيِّئُ الْجَفْظِ ، أَوْ فِيهِ مَقَالٌ .

The categories of discreditation (*jarh*) are [from worst to slight]: (1) To be described with the superlative (*af'al*), e.g. "greatest of all liars" ("*akdhab al-nas*"), (2) "Arch-imposter", "arch-fabricator", "arch-liar" ("*dajjal*", "*wadda*", or "*kadhhab*"), (3) The slightest is "malleable", "chronically forgetful", and "he leaves something to be desired" ("*layyin*", "*sayyi'al-hifd*", and "*fihi maqal*").

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## مَتْنُ نُحْبَةِ الْفِكْرِ



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

And the ranks of commendation (*ta'dil*) are [from highest to lowest]: (1) To be described with the superlative (*af'al*), e.g., "most trustworthy of people" ("*awthaq al-nas*"), (2) What is emphasized with one attribute or two, e.g., "trustworthy-trustworthy", "trustworthy and memorizer" ("*thiqa thiqa*" or "*thiqa hafidh*"), (3) Something that suggests proximity to the slightest levels of discreditation, e.g., "honest layman", ("shaykh").

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مَتْنُ نُحْبَةِ الْفِكْرِ

وَتُقْبَلُ التَّزْكِيَةُ مِنْ عَارِفٍ بِأَسْبَابِهَا ، وَلَوْ مِنْ وَاحِدٍ عَلَى الْأَصَحِّ .

**Attesting someone's good record (*tazkiya*) is accepted from someone knowledgeable in its criteria, even if from a single person according to the soundest opinion (*asahh*).**

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## مَتْنُ نُخْبَةِ الْفِكْرِ

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

**Discreditation (*jarh*) takes precedence over commendation (*ta'dil*) if it comes in detail from someone knowledgeable in its criteria. When lacking commendation, discreditation is accepted without specifics, according to the preferred opinion (*mukhtar*).**



## مَتْنُ نُحْبَةِ الْفِكْرِ

### فصل

وَمِنْ الْمُهِّمِّ مَعْرِفَةُ كُنَى الْمُسَمَّيْنَ ، وَأَسْمَاءِ الْمُكَنَّى ، وَمِنْ أَسْمَاءِ كُنْيَتِهِ ، وَمِنْ  
اِخْتِلَافٍ فِي كُنْيَتِهِ ، وَمِنْ كَثَرَتِ كُنَاهُ أَوْ لَعْنَتُهُ ، وَمِنْ وَاظَفَتْ كُنْيَتُهُ اسْمَ أَبِيهِ ،  
أَوْ بِالْعَكْسِ ، أَوْ كُنْيَتُهُ زَوْجِيَّتِهِ ،

It is also important to know: agnomens (*kuna*, sing, *kunya*) 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; the one whose agnomen matches his father's name, or vice-versa; or his agnomen [matches] his wife's agnomen;

## مَتْنُ نُحْبَةِ الْفِكْرِ



وَمَنْ نُسِبَ إِلَى غَيْرِ أَبِيهِ ، أَوْ إِلَى غَيْرِ مَا يَسْبِقُ إِلَى الْفَهْمِ ، وَمَنْ اتَّفَقَ اسْمُهُ وَاسْمُ  
أَبِيهِ وَجَدَّهِ ، أَوْ اسْمُ شَيْخِهِ وَشَيْخِ شَيْخِهِ فَصَاعِدًا ، وَمَنْ اتَّفَقَ اسْمُ شَيْخِهِ وَالرَّأَوِي  
عَنْهُ .

and whoever is affiliated to someone other than his father or is  
affiliated to his mother, or to something that does not  
immediately come to mind; and whose name matches the  
name of his father and his grandfather, or 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;



## مَتْنُ نُحْبَةِ الْفِكْرِ

وَمَعْرِفَةُ الْأَسْمَاءِ الْمُجَرَّدَةِ ، وَالْمُفْرَدَةِ ، وَالْكُنَى ، وَالْأَلْقَابِ ، وَالْأَنْسَابِ ، وَتَقَعُ إِلَى الْقَبَائِلِ وَالْأَوْطَانِ ، بِلَادًا ، أَوْ ضَيَاعًا أَوْ سِكَكًا ، أَوْ مُجَاوِرَةً . وَإِلَى الصَّنَائِعِ وَالْحِرَفِ ، وَيَقَعُ فِيهَا الْإِتْفَاقُ وَالْإِشْتِبَاهُ كَالْأَسْمَاءِ ، وَقَدْ تَقَعُ الْأَقَابَا .

and the basic names of narrators; and the names exclusive to one person (*mufrada*), and agnomens and nicknames. [It is also important to know:] Affiliations, i.e. to tribes, homelands, countries, localities, roads and alleys, proximity; to crafts and professions. It gives rise to similarities (*ittifaq*) and confusions (*ishtibah*), as with names; and affiliations sometimes take place as nicknames.

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مَتْنُ نُخْبَةِ الْفِكْرِ

وَمَعْرِفَةُ أَسْبَابِ ذَلِكَ ، وَمَعْرِفَةُ الْمَوَالِي مِنْ أَعْلَى ، وَمِنْ أَسْفَلٍ ، بِالرَّقِ ،  
أَوْ بِالْحِلْفِ ، وَمَعْرِفَةُ الْإِخْوَةِ وَالْأَخَوَاتِ .

and the reasons for these [because it may be contrary to the  
obvious]. The mawali: topwise [patrons and masters], and  
bottomwise [clients and freedmen], male and female siblings.

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### مَتْنُ نُحْبَةِ الْفِكْرِ

وَمَعْرِفَةُ آدَابِ الشَّيْخِ وَالطَّالِبِ ، وَسِنِّ التَّحْمِيلِ وَالْإِذَاءِ ، وَصِفَةِ كِتَابَةِ الْحَدِيثِ  
وَعَرْضِهِ ، وَسَمَاعِهِ ، وَإِسْمَاعِهِ ، وَالرَّحْلَةَ فِيهِ ، وَتَصْنِيفِهِ ، إِمَّا عَلَى الْمَسَانِيدِ ، أَوْ  
الْأَنْبَابِ ، أَوْ الْعِلَلِ ، أَوْ الْأَطْرَافِ .

**And the etiquette of the shaykh and the student, and the age  
of procurement and conveyance; the manner of writing hadith,  
reading [the shaykh's own narrations] back to the shaykh,  
audition, recital, and traveling for hadith; One should also  
know hadith is compiled: according to chains of narrators  
(*masanid*), subject matter (*abwab*), defects ('*ilal*), or  
keywords (*atrafi*);**

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## مَتْنُ نُخْبَةِ الْفِكْرِ

وَمَعْرِفَةُ سَبَبِ الْحَدِيثِ ، وَقَدْ صَنَّفَ فِيهِ بَعْضُ شُيُوخِ الْقَاضِي أَبِي يَعْلَى بْنِ الْفَرَّاءِ  
، وَصَنَّفُوا فِي غَالِبِ هَذِهِ الْأَنْوَاعِ ، وَهِيَ نَقْلٌ مُحَضَّرٌ، طَاهِرَةٌ التَّعْرِيفِ،  
مُسْتَعِينَةٌ عَنِ التَّمَثِيلِ،

and knowing the historical context for the hadith. Some of the shaykhs of al-Qadi Abu Ya'la b. al-Farra' wrote about it. They have written books in most of these genres. This is a basic list

mentioning definitions without examples.

مَتْنُ نُخْبَةِ الْفِكْرِ

وَحَصْرُهَا مُتَعَسِّرٌ ، فَلْتُرَاجِعْ لَهَا مَبْسُوطَاتِهَا .  
**It is difficult to be thorough, so consult the longer books.**

وَاللَّهُ الْمُؤَفِّقُ وَالْهَادِي ، لَا إِلَهَ إِلَّا هُوَ .  
**Allah is the One Who grants success. He is the Guider. There is no god except He.**

