

The Bayqūnīyyah Poem

An Introduction to Hadith Terminology

Imām al-Bayqūnī & Shaykh Ḥasan al-Mashāṭ

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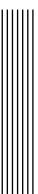
Translation of Poem: Translator unknown, alterations have been made to the online translation.

Arabic Text of Poem: Khalid al-Suwaifi Translation of Commentary: Abu Hashim

Diagrams: Abu Hashim Typesetting: Abu Hashim

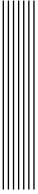
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"The narrating of a trustworthy person from another trustworthy person along with a continuous link until it reaches the Prophet (Allah bless him and give him peace) has been made unique to the Muslims, as opposed to the people of the other religions..."

Ibn Hazm





About This Book

The book before you is taken from a larger forthcoming publication on the science of hadith, and was initially used for a short course held in the blessed month of Ramadan 2015. Due to the interest expressed by a number of students and teachers it was thought beneficial to release this early draft which can be utilised in a classroom setting. This work consists of an abridged translation of Shaykh Ḥasan al-Mashāṭ's commentary on the <code>Bayqūniyyah</code> poem, interspersed with diagrams created by the translator to facilitate understanding of the concepts covered in the text. In addition, further reading is provided in the appendices which students may find beneficial.

An online translation of the $Bayq\bar{u}niyyah$ poem has been used in this edition with some minor alterations, the name of the translator not being known (May

2 Preface

God reward them abundantly for their effort). As for the Arabic edition of the *Bayqūniyyah* poem reproduced here, the version edited by Khalid al-Suwaifi based on two manuscripts and some printed editions was used. Course materials to be used alongside this book have also been prepared and organisations wishing for a course to be delivered can contact the translator at: info@daralhadith.org.uk. We pray that this work is found to be of benefit by teachers and students alike.

Imām al-Bayqūnī

The author if the poem is 'Umar bin Muḥammad bin Futūḥ al-Dimashqī al-Shāfi'ī.¹ He was from Damascus and it is mentioned his ethnic origin may have been from Azerbaijan,² his forefathers having settled in Damascus. There is no detailed biography of the author detailing his life, teachers and children as was stated by a number of commentators on the text, including those who lived close to the lifetime of the author.³

Shaykh Hasan al-Mashāt

The author of the explanatory notes was born in the sacred city of Mecca on the 3rd of Shawwal 1317 Hijri. He began his study of the Quran at an early age and in the year 1329 entered the <code>Ṣawlatiyyah</code> School where he studied until his graduation from the institution. During this time he also attended the circles of knowledge which took place in the Sacred Mosque, and some times in the homes of his teachers. It was noted that in his youth he would read extensively with his teachers, exerting himself to his studies with great devotion.

After being given permission to teach by his Shaykh's he began his teaching career in the Meccan sanctuary ($Haram\ al-Makk\bar{\iota}$), in the Sawlatiyyah School and his home, during which time many students studied with him. It is difficult to enumerate all of his students, as Shaykh Hasan continuously taught for over half a century. He had the unique honour of seeing his own students teach in the $Haram\ al-Makk\bar{\iota}$, and then the students of his students, all of this whilst he was

^{1.} Shaykh 'Aṭiyyah al-Ajhūrī (d.1190) in his marginal notes on Al-Zarqānī's commentary on the *Bayqūnīyyah* (p.6) said that, "It was found on the margins of the manuscript which contained the handwriting of the author that: his name is Shaykh 'Umar Ibn al-Shaykh Muḥammad bin Futūḥ al-Dimashqī al-Shāfi'ī." The authors name is therefore not Tāhā as stated by some scholars.

^{2.} Shaykh Badr al-Dīn al-Ḥasanī (d.1354) in his commentary *Durar al-Bahiyyah* mentioned that some have said Bayqūnī is attributed to Bayqūn, a village in the area of Azerbaijan in the vicinity of the Kurds.

^{3.} Such as al-Ḥamawī (d.1098); al-Zarqānī (d.1122) and al-Dimyātī (d.1140).

Preface 3

still himself teaching. Thus three generations of his students were engaged in teaching during his lifetime, and this is a blessing which Allah bestows on whom He wishes.

Towards the end of his life Shaykh Ḥasan al-Mashāṭ limited himself to the teaching of works on manners and purification of the heart, his habit being to read from 'Iḥyā' 'Ūlūm al-Dīn of Imām al-Ghazālī at his home on Friday mornings. Shaykh Ḥasan al-Mashāṭ passed away on Wednesday, 7th of Shawwāl in the year 1399 Ḥijrī after a brief illness. He was prayed over in the Masjid al-Ḥarām, then carried on the shoulders of his students and scholars, his funeral procession extending from the Noble Ḥaram to the Maʻlā graveyard where he was buried in the enclosure of the Bā 'Alawī Sayyids (Allah have mercy on all of them). He left behind a large library containing rare books in addition to more well-known works. This collection also contained a large number of rare manuscripts, the contents of which are now housed in the *Bayt al-Mawlid* in Mecca.



Introductory Words

By Shaykh Hasan al-Mashāt

In the Name of Allah, Most Merciful, Most Kind. Praise be to the one who illuminated the faces of the people of hadīth and made elevated their status both in the past and the present. I send salutations and blessings upon our Master Muḥammad, the possessor of a lofty rank, and upon his family and companions by means of whom he gave honour to Islam.

TO PROCEED: These are radiant notes (*Taqrīrāt al-Saniyyah*) which are a commentary on the *Bayquniyyah* poem on the terminology of ḥadīth. There was a need for its compilation for novice students of this age, not least the students of our *Ṣawlatiyyah* School, such that it be for them an aid in understanding that which is unclear and a clear pathway to that which is more advanced than it in terms of detailed works. I hope from Allāh (Most High) that he grants it acceptance and he makes it from the sincere actions which reach their intended goals.

Dear reader, that which you find in it to be correct, then it is from Allāh the Generous Bestower, and any mistakes are from shortcomings and I am prone to error. In Allāh is my trust and in Him I rely. The author, may Allāh have mercy on him said:

BASIC TERMINOLOGY

Chain of Narration Isnād or Sanad Al-Ḥumaydi 'Abdullāh bin al-Zubair narrated to us saying: Sufyān narrated to us saying; Yaḥyā bin Saʿīd al-Anṣārī narrated to us saying; Muḥammad bin Ibrāhīm al-Taymī informed me that he heard 'Alqamah bin Waqqās al-Laythī say, "I heard 'Umar bin al-Khaṭṭāb (Allah be pleased with him) whilst on the pulpit say; I heard the Messenger of Allāh (Allah bless him and give him peace) say:

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللهَّ بْنُ الزُّبْيْرِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا يَخْيَى بْنُ سَعِيدِ الأَنصَارِيُّ، قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ النَّيْمِيُّ، النَّيْمِيُّ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَاصِ اللَّبْقِيَّ، يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللهُ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَى المِنْبِ وَسَلَّمَ يَقُولُ: سَمِعْتُ رَسُولَ الله صَلَّى اللهُ عَلَى وَسَلَّمَ يَقُولُ:

Text *Matn* Indeed actions are by intention, and each person will have that which they intended. The one who migrated for financial reasons or to marry a woman, then their migration will be for that which they migrated ﴿إِنَّمَا الأَعْمَالُ بِالنَّيَاتِ، وَإِنَّمَا لِكُلِّ امْرِيْ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

The Chain of Transmission & Text of a Hadith



The Bayqūnīyyah Poem

With explanatory footnotes selected from the *Taqrīrāt al-Saniyyah* of Shaykh Ḥasan al-Mashāṭ & Diagrams by Abu Hashim

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

 أَبْدَأُ بِالْحَمْدِ مُصَلِّياً عَلَى مُحَمَّدٍ خَيْرِ نَبِيٍّ أُرْسِلاً وَذِي مِنَ اقْسَامِ الْحَدِيثِ عِدَّهْ وَكُلُ وَاحِدٍ أَتَى وَحَدَّهْ(١) ٣. أَوَّهُمَا الصَّحِيحُ وَهْوَ مَا اتَّصَلْ إِسْنَادُهُ وَلَمْ يَشُوناً أَوْ يُعَلَّ ع. يَرْوِيهِ عَدْلٌ ضَابِطٌ عَنْ مِثْلِهِ مُعْتَمَدٌ فِي ضَبْطِهِ وَنَقْلِهِ وَالْحُسَنُ الْمَعْرُوفُ طُرْقاً رِجَالُهُ لاَ كَالصَّحِيحِ اشْتَهَرَتْ ٧. وَمَا أُضِيفَ لَلنَّبِي المرْفُوعُ وَمَا لِتَابِعِ هُوَ المِقْطُوعُ ٨. وَالْمُسْنَدُ المتَّصِلُ الإِسْنَادِ مِنْ رَاوِيهِ حَتَّى الْمُصْطَفَى وَلَمْ يَبِنْ ٩. وَمَا بِسَمْع كُلِّ رَاوٍ يَتَّصِلْ إِسْنَادُهُ لِلْمُصْطَفَى فَالْمُتَّصِلْ • ١. مُسَلْسَلٌ قُلْ مَا عَلَى وَصْفٍ مِثْلُ أَمَا وَاللهِ أَنْبَانِي الْفَتَى ١١. كَذَاكَ قَدْ حَدَّثَنِيهِ قَائِمًا أَوْ بَعْدَ أَنْ حَدَّثَنِي تَبَسَّما ١٢. عَزِيزُ مَرْوِي اثْنَيْنِ أَوْ ثَلاَئَةٌ مَشْهُورُ مَرْوِي فَوْقَ مَا ثَلاَئَةٌ ١٣. مُعَنْعَنٌ كَعَنْ سَعِيدٍ عَنْ كَرَمْ وَمُبْهَمٌ مَا فِيهِ رَاوٍ لَمْ يُسَمْ ١٤. وَكُلُّ مَا قَلَّتْ رِجَالُهُ عَلاَ وَضِدُهُ ذَاكَ الَّذِي قَدْ نَزَلاً • 1. وَمَا أَضَفْتَهُ إِلَى الأَصْحَابِ مِنْ قَوْلٍ وَفِعْلِ فَهُوَ مَوْقُوفٌ زُكِنْ ١٦. وَمُرْسَلٌ مِنْهُ الصَّحَابِيُّ سَقَطْ وَقُلْ غَرِيبٌ مَا رَوَى رَاوٍ فَقَطْ ١٧. وَكُلُّ مَا لَمْ يَتَّصِلْ بِحَالِ إسْنَادُهُ مُنْقَطِعُ الأَوْصَالِ

^(۱) في ب: وعده.

١٨. وَالْمُعْضَلُ السَّاقِطُ مِنْهُ اثْنَانِ وَمَا أَتَى مُدَلَّسًا نَوْعَانِ ١٩. الأَوَّلُ الإِسْقَاطُ لِلشَّيْخِ وَأَنْ يَنْقُلَ عَمَّنْ فَوْقَهُ بِعَنْ وَأَنْ • ٧. وَالثَّانِ لاَ يُسْقِطُهُ لَكِنْ يَصِفْ أَوْصَافَهُ بِمَا بِهِ لاَ يَنْعَرِفْ ٢١. وَمَا يُخَالِفُ ثِقَةٌ بِهِ المِلاَ فَالشَّاذُ والْمَقْلُوبُ قِسْمانِ تَلاَ ٢٢. إبْدَالُ رَاوِ مَا بِرَاوِ قِسْمُ وَقَلْبُ إسْنَادٍ لِمَتْنِ قِسْمُ ٢٣. وَالْفَرْدُ مَا قَيَّدتَّهُ بِثِقَةِ أَوْ جَمْعِ أَوْ قَصْرٍ عَلَى رِوَايَةِ ٢٤. وَمَا بِعِلَّةٍ غُمُوضٍ أَوْ خَفَا مُعَلَّلٌ عِنْدَهُمُ قَدْ عُرِفَا ٠٠. وَذُو اخْتِلافِ سَنَدٍ أَوْ مَتْنِ مُضْطَرِبٌ عِنْدَ أُهَيْلِ الْفَنِّ ٢٦. وَالْمُدُرَجَاتُ فِي الْحُدِيثِ مَا أَتَتْ مِنْ بَعْضِ أَلْفَاظِ الرُّواةِ اتَّصَلَتْ ٢٧. وَمَا رَوَى كُلُّ قَرِينِ عَنْ أَخِهْ مُدَّبَّجٌ فَاعْرِفْهُ حَقًّا وَانْتَخِهْ ٢٨. مُتَّفِقٌ لَفْظًا وَحَطًّا مُتَّفِقْ وَضِدُّهُ فِيمَا ذَكَرْنَا الْمُفْتَرَقْ ٢٩. مُؤْتَلِفٌ مُتَّفِقُ الْخَطِّ فَقَطْ وَضِدُّهُ مُخْتَلِفٌ فَاخْشَ الْعَلَطْ • ٣٠. وَالْمُنْكَرُ الْفَرْدُ بِهِ رَاوٍ غَدَا تَعْدِيلُهُ لاَ يَحْمِلُ التَّفَرُّدَا ٣١. مَتْرُوكُهُ مَا وَاحِدٌ بِهِ انْفَرَدْ وَأَجْمَعُوا لِضَعْفِهِ فَهُوَ كَرَدّ ٣٢. وَالْكَذِبُ الْمُحْتَلَقُ الْمَصْنُوعُ عَلَى النَّبِي فَذَلِكَ المُوْضُوعُ ٣٣. وَقَدْ أَتَتْ كَالْجُوْهَرِ الْمَكْنُونِ سَمَّيْتُهَا مَنْظُومَةَ الْبَيْقُونِي ٣٤. فَوْقَ الثَّلاَثِينَ بِأَرْبَعِ أَتَتْ أَبْيَاتُهَا^(٢)، ثُمُّ بِخَيْرٍ خُتِمَتْ

⁽٢) في المخطوطة أ: أقسامها، والمسطور: (أبياتما) من بعض المطبوعات، ينظر الجواهر السليمانية شرح المنظومة البيقونية، ص٣٩١.

- 1. I begin with $praise^1$ while invoking prayer upon Muḥammad, the best Prophet ever sent.
- 2. And these are a number of the divisions of $Had\bar{\imath}th$ While each one has come and its definition.²



Definition of a Hadith

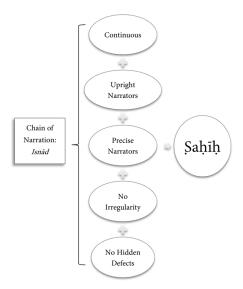
^{1.} With praise of Allah Most High, following the Noble Book and acting upon his (God bless him and give him peace) words, "Every matter which does not begin with the praise of Allah is cut off." This was reported by Abū Dāwūd and others and graded as Ḥasan by Ibn al-Ṣalāḥ.

^{2.} Their number being thirty two, from them are those that deal with the text (matn) such as the $Marf\bar{u}$ '; those that deal with the chain (sanad) such al-' $Al\bar{\iota}$ and al- $N\bar{a}zil$, and those which deal with them both such as the $Sah\bar{\iota}h$ and Hasan. It is a science relating to the principles by which the state of the chain (sanad) and text (matn) are known in terms of it being $Sah\bar{\iota}h$, Hasan or $Da^{i}f$.

Its subject matter is: The narrator and that which is narrated from the point of acceptance and rejection.

The benefit of it is: Attaining knowledge of what is to be accepted and what is to be rejected.

- 3. The first of them is the $\dot{S}ah\bar{i}h$, and it is that which is connected Its chain³ does not contain irregularity⁴ nor weakness.
- 4. An upright⁵ and precise/accurate person narrates it from one like himself⁶ While being reliable in his preciseness⁷ and transmission.



The Sahīh Hadith

^{3.} Meaning the chain of narration linked to the text (*matn*) which is reported by each of its narrators, from his teacher from the beginning of the chain to its end.

^{4.} Irregularity $(shudh\bar{u}dh)$ is the differing of a reliable narrator with someone who is more trustworthy than him.

^{5.} In terms of narrating then it is a responsible Muslim who is free of openly sinning (fisq) and base minor sins.

^{6.} Meaning the upright precise person narrates from another upright person from the beginning of the chain to its end. The end of the chain is either the Prophet (God bless him and give him peace), a companion or follower ($T\bar{a}bi'\bar{i}$). Included in the $Sa\dot{h}\bar{i}\dot{h}$ narration are the $Marf\bar{u}'$, $Mawq\bar{u}f$ and $Maqt\bar{u}'$.

^{7.} Precision in terms of memorizing (*Dabt al-Ṣadr*) is the narrator preserving what he heard such that he is able to relate it when he wishes. Precision in terms of writing/recording (*Dabt al-Kitāb*) is the hadīth being preserved with the narrator from the day he heard that which is written and which he corrected, up to the point he relates from the written record.

- 5. The *Ḥasan* is the one whose chains of narration are known and there have come Its transmitters are well known, (but) not like (those of) the Ṣaḥīḥ⁸
- 6. And all of what falls short of the rank of goodness (*Husn*) Then it is Da'īf⁹. And it is of many types.¹⁰

Narrator	Grading
Imām Aḥmad	Both noteworthy Imams
Yaḥya bin Sa'īd (who is al-Qaṭṭān)	
Bahz bin Ḥakīm	He is truthful and was declared trustworthy 'Alī bin al-Madīnī, Yaḥyā bin Ma'īn, al-Nasā'ī and others. However some of the scholars found fault with some of his narrations such as Shu'ba bin al-Ḥajjāj. However this does not negate his attribute of precision, however it is felt that it is less than those of the Ṣaḥīḥ. ⁷⁸
His father Ḥakīm	He was declared trustworthy by al-'Ijlī, Ibn Ḥibbān and al-Nasāī said there is no harm in him.
Final Grading	Thus the hadīth is graded as Ḥasan, rather from the highest levels of Ḥasan

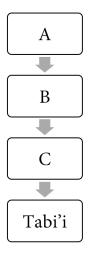
An example cited by Dr. Nur al-Din 'Itr

^{8.} Rather they are less well known than this level (of the $Sah\bar{\iota}h$ narrators). What is known from this is that the Hasan had Lasah the $Sah\bar{\iota}h$ the continuous chain, uprightness of its narrators and their precision, even though they may not reach the level of the narrators of the $Sah\bar{\iota}h$.

^{9.} It is also called *Mardūd* (rejected) because it is not relied upon in the rulings of sacred law.

^{10.} Some of them detailed them to be 381.

7. And what is attributed¹¹ to the Prophet¹² is (called) $Marf\bar{u}'^{13}$ - And what is (attributed) to the Successor is (called) $Maqt\bar{u}'^{14}$



The Magtū' Hadith

- 8. And the Musnad (tradition)¹⁵ is what is connected from Its narrator up to Mustafā and hasn't been severed.¹⁶
- 9. And what by every narrator hearing (it) connected is its chain to Muṣṭafā then it is Muttasil.¹⁷

^{11.} Whether it is attributed by a companion, follower (Tābi'ī) or someone who came after them.

^{12.} Whether it is a statement, action (and from the action is the tacit approval) whether its chain is continuous or not.

^{13.} It is named so because of its high rank due to being attributed to the Prophet (God bless him and give him peace).

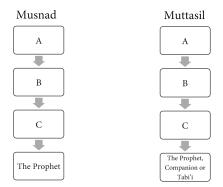
^{14.} $Maqt\bar{u}$ is the statement of the narrator relating from a $T\bar{a}bi\bar{\imath}$, "From the sunnah is such and such".

^{15.} According to the definition of al-Ḥākim

^{16.} It is not used except for the $Marf\bar{u}'$ Muttasil hadīth such as the chain of Mālik from Nāfi' from Ibn 'Umar on the authority of the Prophet (God bless him and give him peace).

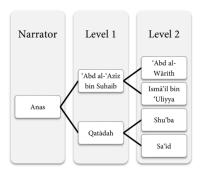
^{17.} Or to its person from whom it originates which is the *Muttasil*. It is also called *Mawsūl* and *Muttasil*. Thus the $Marf\bar{u}$ is included such as: Mālik from Nāfi' from Ibn 'Umar from the Prophet (God bless him and give him peace).

Likewise the *Mawqūf* such as: Mālik from Nāfi' from Ibn 'Umar. Know that the *Musnad* is more specific than the *Muttasil*, thus every *Musnad* is *Muttasil* but not the opposite.



A Comparison Between a Musnad & Muttasil Hadith

- 10. *Musalsal*, say: (it is) what has come upon a (particular) description Such as: "Oh! By Allah, the boy told me!" 18
 - 11. Likewise: "He told me it while standing" Or: "After he told me, he smiled."
- 12. $Az\bar{\imath}z$ is related by two or three $Mashh\bar{u}r$ is related by beyond what is three. ¹⁹

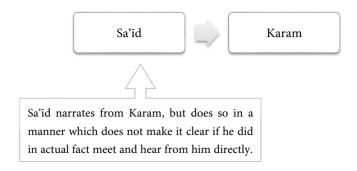


A Representation of One Chain of an 'Azīz Hadith

^{18.} Benefit: From the virtues of the *Musalsal* is its containing increased precision on the part of the narrators. Know that the best *Musalsal* is that which indicates towards the continuous hearing and absence of *tadlīs*. However it is rare for the *Musalsal* to be free of weakness in its description, not in the original ḥadīth. Al-Ḥāfiz said: The most authentic *Musalsal* which is related on earth is the *Musalsal* of the recitation of the *Sūrah al-Saff*.

^{19.} Meaning it $(Mashh\bar{u}r)$ is a hadīth which is narrated by more than three narrators. This understanding - namely that which is narrated by three is not $Mashh\bar{u}r$, and was classified as being $Az\bar{z}z$ - is in opposition to that which is relied upon and which was mentioned by al-Hafiz in al-Nukhbah. The $Az\bar{z}z$ is that which is narrated by two, the $Aushh\bar{u}r$ is that which is narrated by three or more; and the $Aushh\bar{u}r$ is that which is narrated by one narrator.

13. *Mu'an'an* is like: "From Sa'īd from Karam"²⁰ - And *Mubham* is what has in it a narrator who hasn't been named.²¹

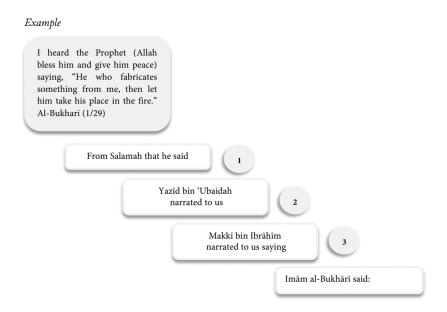


The Mu'an'an Hadith

^{20.} It is a hadīth which is reported with the word an' without a detailing of whether it was by way of $tahd\bar{t}th$, $ikhb\bar{a}r$ or $sam\bar{a}'$. The author sufficed himself with an example from defining it by saying, 'an $Sa\bar{t}d$ and 'an Karam. Its ruling according to the majority is that it is regarded as connected $(ittis\bar{a}l)$ along with two conditions: The use of 'an being free of $tadl\bar{t}s$, and the proof of a narrator meeting the one whom he narrates from with 'an according to al-Bukhārī in his $J\bar{a}mi'$. Muslim did not stipulate -meaning in his $Sah\bar{t}h$ - the second condition but sufficed with the evidence of the narrators being contemporaries.

^{21.} Meaning his name is not mentioned rather it is unknown or hidden, whether it is a man or woman, whether in the text (*matn*) or chain. The ruling for it is: Weakness if it is in the chain and not known due to it not being narrated via another route. As for it occurring in the text (*matn*) then it is of no harm.

14. And all of whose transmitters are few is elevated (in status) 22 - And its opposite is that one which has descended (in strength). 23



The 'Ālī Hadith

15. And whatever you have attributed to the Companions of - A statement²⁴ or action²⁵ then it is $Mawq\bar{u}f$. It is known.²⁶

^{22.} Meaning it is named al-' $\bar{A}l\bar{t}$ and is subdivided in to five categories:

^{1.} Proximity to the Messenger of Allah (God bless him and give him peace) with a *Saḥīḥ* chain which is called absolute closeness (*'uluw al-mutlaq*).

^{2.} Proximity to an Imām from the Imāms of ḥadīth possessing lofty traits such as memorization (*hifz*), precision and similar attributes resulting in preference. Examples are Imām Mālik and al-Shāfi'.

^{3.} Proximity to a book from the relied books of hadīth

^{4.} Proximity by the earlier death of a narrator from a Shaykh in comparison to the death of another narrator from that same Shaykh, even though they are identical in terms of the number of narrators.

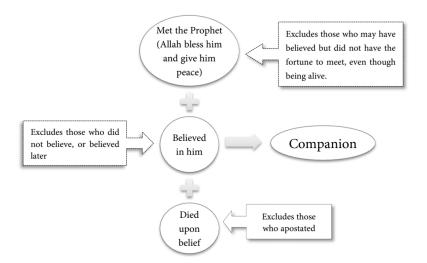
^{5.} Earlier hearing from a Shaykh, for he who has heard earlier from a Shaykh is more elevated than one who heard from that Shaykh himself afterwards.

^{23.} It is named *al-Nāzil* by them due to its distance from the Prophet (God bless him and give him peace), they subdivided it in to five types as well. Each of the types of *'uluww* has the opposite from its type of *Nuzūl* according to the correct view.

^{24.} Such as Ibn 'Umar said such and such.

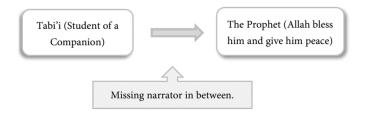
^{25.} Such as Ibn 'Umar performed the Witr prayer upon a riding animal during a journey.

^{26.} This is if it is free from a sign indicating to it being Marfū'. Thus if you were to find that



The definition of a Companion

16. And (in) *Mursal* the Companion falls from it²⁷ - And say: " $Ghar\bar{\imath}b$ is what only one narrator relates."²⁸



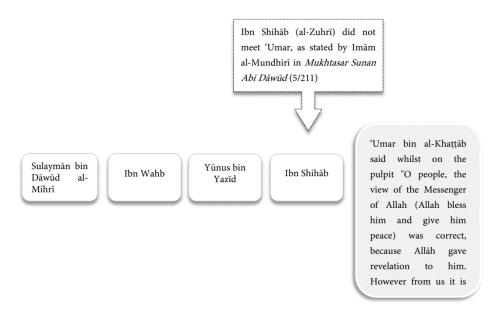
The Mursal Hadith

deductive reasoning ($ijtih\bar{a}d$) is not possible in it then it takes the ruling of $Marf\bar{u}$, such as in the narration of al-Bukhārī that Ibn 'Umar and Ibn 'Abbās would not fast and shorten their prayer when on journey of four Burd. Examples such as this cannot be from deductive reasoning ($ijtih\bar{a}d$).

^{27.} By the $T\bar{a}bi'\bar{\imath}$ relating from the Prophet (God bless him and give him peace) without mentioning the companion, this however differs from what the scholars of hadīth regard to be the correct view. If it was known that the missing narrator was a companion it would not be possible to disagree regarding the hadīth being an evidence, along with the majority holding it to be weak and not a proof. Therefore it is more correct to say: The *Mursal* is that which is raised by a $T\bar{a}bi'\bar{\imath}$ to the Prophet (God bless him and give him peace) whether the $T\bar{a}bi'\bar{\imath}$ was senior- such as the one whose narrating is predominantly from companions such as Sa'īd bin al-Musayyib - or a junior such as Muhammad bin Shihāb al-Zuhri and Yaḥyā bin Sa'īd al-Ansārī.

^{28.} Meaning alone in (narrating) the *matn* or chain with a matter which was not mentioned by other narrators.

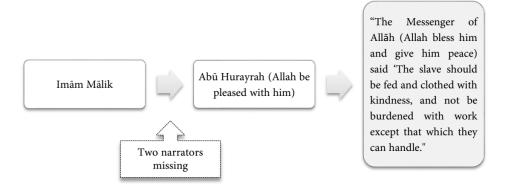
17. And all of what hasn't connected at all - Its chain is of severed ties (Munqati').²⁹



The Munqaṭi' Hadith

^{29.} The well-known (definition) is the chain from which a single narrator is absent before the companion at a single point, wherever it may be.

18. And the Mu'dal (tradition) is the one from which two are dropped³⁰ - And what comes as Mudallas is two types³¹



The Mu'dal Hadith

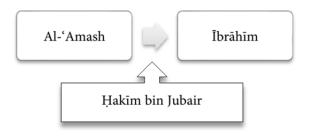
^{30.} Consecutively from any place, such as the dropping of the companion and $T\bar{a}bi\bar{\imath}$; or $T\bar{a}bi\bar{\imath}$ and the one who follows him; or two before them both, but with the condition of the consecutiveness of the dropped narrators. As for if one narrator is dropped between two narrators then in another place another narrator is dropped in the same chain then it is classified as $Munqa\dot{\imath}i$ in two places. Its ruling is that it is from the category of weak hadīth.

^{31.} First Type: *Tadlīs al-Isnād* which the narrator dropping the name of his Shaykh and linking to the Shaykh of his Shaykh, or who is above him from the contemporaries of that narrator. He links to him with a wording which does not necessitate connection (*ittisāl*) so it may not be lying such as his words, "*an* so and so". *Tadlīs* is that a person narrates from one whom he has not heard from without an explicit wording regarding hearing.

Second Type: *Tadlīs al-Shuyūkh* which is to name his Shaykh whom he heard from with other than his well-known name or to describe him with that which he is not well known from a *kunyah*, *lagab*, attribution to a land, tribe in order that it be difficult for others to identify the chain.

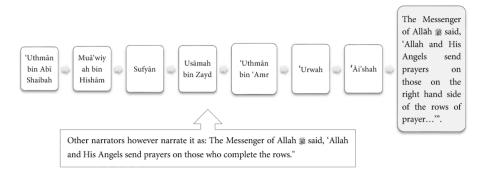
The ruling of the *Tadlīs al-Shuyūkh* differs according to the reason for its employment. If it was due to the weakness of the Shaykh being narrated from - so he practised *tadlīs* so his narrating from the weak narrators does not become apparent - then it is unlawful due to it containing deception and treachery and his narration is not accepted.

- 19. The first is the dropping of the Shaikh and to relate from he who is above him while using "From..." and "...that."
- 20. And the second, he doesn't leave him out. Rather he describes his characteristics with that by which he isn't known.



The Mudallas Hadith

21. And what by which a trustworthy one contravenes the majority³² - Then (it is) $Sh\bar{a}dh$.³³ And $Maql\bar{u}b$ is two divisions that follow:



The Shādh Hadith

^{32.} Meaning a group of trustworthy narrators in that which they narrate, or from one who has a better memory, or is more accurate. This is along with it not being possible to reconcile between them; such that the acceptance of one narration would necessitate the rejection of the other.

^{33.} Meaning it is called *Shādh*, if however reconciling is possible then it is not *Shādh* and the ḥadīth of a trustworthy person will be accepted. The opposite of *Shādh* is *Mahfuz*, the ruling of the first being weakness as opposed to the *Mahfuz* which is regarded as acceptable, due to it containing the attributes which necessitate preference such as a large number, strength of memory or precision.

- 22. Substituting a narrator for what has (a different) narrator is a division³⁴ and inverting a chain to a (different) text is a division.³⁵
- 23. And the *Fard* (tradition) is what you have bound, one who is trustworthy or a group³⁶ or a region, to a (single) narration³⁷.³⁸
- 24. And whatever has an obscure or subtle weakness³⁹ is *Mu'allal*. With them it is known.⁴⁰

The second is: The Fard Muqayyad which is unique from a specific aspect, which is a hadīth which a person is alone in narrating amongst the trustworthy narrators, such as the hadīth that the Prophet (God bless him and give him peace) would recite in al-Aḍḥa and al-Fiṭr 'Qaf' and 'Aqtarabt al-Sa'ah'. It was not narrated by a trustworthy person except Damrah. It is unique from a specific aspect of a trustworthy narrator due to Abdullāh bin Lahīyah narrating it who is graded as weak by the majority.

^{34.} The hadīth may be well known by means of a particular narrator, however in his place another narrator from his contemporaries is replaced, such as a hadīth well known as being narrated by Sālim is changed to Nāfi' and vice versa.

^{35.} The second is the inversion of the chain of a *matn* with the chain of another *matn*, this is done to discover the level of the hadīth specialist (*Muḥaddith*), the example of which is that which took place with the people of Baghdād with Imam al-Bukhārī. When he came to them they gathered one hundred ḥadīth and inverted the chains and *matns* with each other and presented them to him. He returned each *matn* to its *isnād* and each *isnād* to its *matn* such that people acknowledged his *Hifz* and excellence. Its ruling is that it is not permitted except to test the memorization after which the inverted ḥadīth should be returned to what they were.

^{36.} Meaning a group from a particular land such as their statement: The people of Makkah are alone in narrating this.

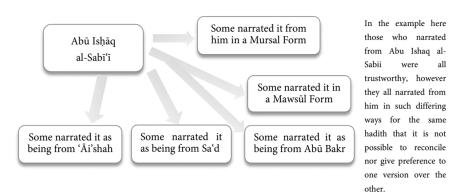
^{37.} It is of two types, the Absolute Fard which is a hadīth which a narrator is alone in narrating or alone in narrating a particular chain. Its ruling is that it is $Sah\bar{h}$ if that which is narrated is transmitted via a narrator who is fully accurate and does not contradict another narrator who is stronger than him. It is regarded as irregular $(sh\bar{a}dh)$ if the narrator contradicts with another narrator who is stronger than him despite his himself being trustworthy. It is Munkar if he contradicts another narrator who is stronger than him whilst he himself is weak and $Matr\bar{u}k$ if he does not contradict others but is accused of being a liar and its like. Remember this and you will be successful.

^{38.} A particular narrator such as your saying: X is alone in narrating it from Y, and it is narrated from other routes from other than him. Such as the hadīth of Ibn 'Uyaynah from Wā'il from his son Bakr bin Wā'il from al-Zuhrī from Anas that the Prophet (God bless him and give him peace) conducted the Walīma for Ṣafiyyah with $saw\bar{l}q$ and dates. This was not narrated from Bakr except by Wā'il and not narrated from Wā'il except by Ibn 'Uyaynah, and the ḥadīth is $Sah\bar{l}h$.

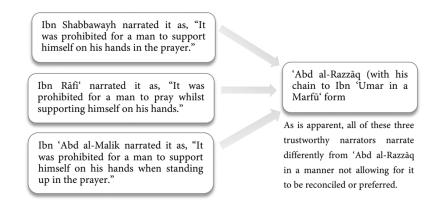
^{39.} With the outward appearance of it being sound.

^{40.} It is also called $Ma'l\bar{u}l$, the summary of which is that it is a hadīth which contains a subtle defect which becomes apparent to experts after their researching the routes of transmission of the hadīth. The subtle defect is named: 'Illah.

25. And the possessor of discrepancy in a (shared) chain or (shared) text is - *Mudtarib* according to the People of the Art.⁴¹



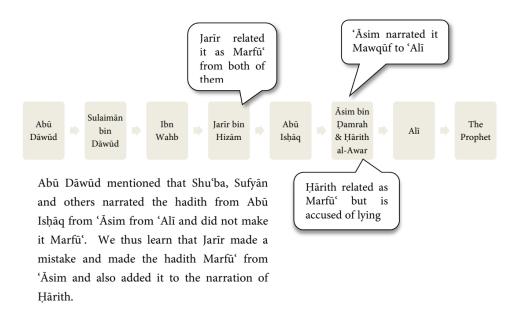
The Mudtarib Hadith in Terms of its Chain



The Mudtarib Hadith in Terms of its Text

^{41.} It (the *idtirāb*) maybe from one narrator that he narrates it in a particular way and then at another time narrates it in another way; or from more such that all of the group narrate it in a way which contradicts the other narrations in such a way that it is not possible to reconcile between them.

26. And matters interpolated (*Mudrajāt*) in ḥadīths are what have come - from some of the words, of the narrators⁴², that are connected.⁴³



The Mudraj Hadith

- 27. And what each peer narrates on the authority of his brother is *Mudabbaj*. Know it properly, and be proud!⁴⁴
- 28. (A name) agreeing (with another) in pronunciation and spelling is (called) *Muttafiq* And its opposite in what we've mentioned is (called) *Muftariq*. ⁴⁵

^{42.} That which has come from the words of some of the narrators, whether they were companions or others, whether the words were from themselves or from others. This however is with the condition that the hadīth reaches them without a clarification that what has been interpolated is not from the hadīth.

^{43.} The Mudraj is of two types, Mudraj in the chain and Mudraj in the text (matn).

^{44.} Meaning their contemporary who is level with them in terms of chain (sanad) - meaning in terms of taking from scholars and in age, whether they are from the companions such as the narrating of 'Aīshah and Abū Hurayrah (Allah be pleased with them) from each other, or from the $T\bar{a}bi'\bar{l}n$ such as al-Zuhrī and 'Umar bin 'Abd al-'Azīz narrating from each other or other than them such as Mālik and Layth narrating from each other.

^{45.} An example is Ḥammād, we do not know whether it is referring to Ibn Zayd or Ibn Salamah? Likewise Abdullāh if used generally. Salamah bin Sulaimān said: If it is said Abdullāh in Makkah then Ibn al-Zubair is meant, in Madīnah then it is Ibn 'Umar, in Kūfah it is Ibn Mas'ūd, in Baṣrah it is Ibn 'Abbās and in al-Khurasān it is Ibn al-Mubārak. The benefits of this are the avoidance of

- 29. *Mu'-talif* agrees in spelling alone And its opposite is *Mukhtalif*. So beware of erring!⁴⁶
- 30. And the *Munkar* (tradition) is the *Fard* (tradition) that one narrator has come with His vindication cannot strengthen the lone-narration.⁴⁷
- 31. The $Matr\bar{u}k$ of it is what one is alone with and they have unanimously agreed upon his weakness. So it is like a spurious (tradition).⁴⁸
- 32. And the lie that is concocted and manufactured upon the Prophet, that is the $Mawd\bar{u}$ ' (narration).⁴⁹
 - 33. And it has come like the hidden pearl I entitled it *Manzhūmat Al-Bayqūni*.
- 34. Beyond Thirty-by-Four thus have come their divisions, finished. With goodness, they are sealed. 50

thinking a number of people are one person or to think a trustworthy person is weak, or a weak narrator is trustworthy.

46. The benefit of it is the avoiding of errors in script (taṣḥīf) which are mistakes in the letters with diacritical dots.

47. Meaning that this particular narrator does not reach in terms of uprightness and precision to the level of one whose solitary narration is accepted, rather they fall short of this level. The opposite of *Munkar* is the term *Ma'rūf*, which is where a stronger narrator differs with a weak narrator. Know that which is relied upon is that the *Munkar* and Shādh narrations share the aspect of being narrated differently, they however differ in that the *Munkar* is where there is a weak or hidden narrator, and the Shadh is where there is a trustworthy or truthful narrator.

48. It is the hadith that a person is alone in narrating from another which no one else narrates except him, and they are in agreement - meaning the scholars of hadith - that he is weak due to his being accused of lying or that he is known to utter lies in other than hadith and thus is not trusted to be truthful regarding hadith. Likewise it is his being accused, being impious, forgetful or making mistakes.

49. A fabricated narration is known by a number of means, from them being: The narrator admitting to it or poor grammar, for Prophetic words contain illumination, light and eloquence.

The causes behind fabrication are:

- 1. Lack of belief like the heretics (Zanādiqah), it is said they fabricated 14,000 hadith
- 2. To support a school of thought,
- 3. Following the vain desires of some leaders,
- 4. The preponderance of ignorance thinking that reward could be gained, as is reported that it was said to Abi Asmah known as *al-Jāmi*' (The Compiler) Meaning of all things except the truth- "How do you narrate from Ikrimah from Ibn 'Abbās regarding the merits of chapters of the Quran, and these narrations are not known by the companions of Ikrimah? He replied: I saw people had been busied from the Quran with the fiqh of Abu Hanifah and the *Maghāzi* of Ibn Ishaq, so I fabricated them *Hisbah*.

The ruling of it is:

It is unlawful to narrate nor practice upon it unequivocally, except in the scenario of it being narrated with an explanation, such that it is said when narrated for example: This is false, so people may be protected for its harm, in which case it is permitted.

50. We ask Allah (Most High) for complete protection, sound steadfastness and guidance, and to include us and the author under the banner of the one whom was perfected in terms of character and physical form (Allah bless him and give him peace).



The Ending: We Ask Allah (Most High) for the Best of It

Regarding the Manners of the Shaykh & the Student So That Both May Practice Them

THAT WHICH APPLIES TO BOTH OF THEM IS:

Sincerity of intention, such that the goal not be a worldly objective nor leadership, for He (Allah bless him and give him peace) said, "Indeed actions are by intentions, and each person will have what they intended." It is also narrated that, "Whomever increases in knowledge but does not increase in piety only increases in distance from Allah."

THAT WHICH APPLIES TO THE SHAYKH ALONE IS THAT:

He not narrate in a place where there exists someone better than him.

That he be in a state of purity and sit in a dignified manner.

That he not narrate standing up nor in the road.

That he begin with the *basmalah*, praise and salutations and blessings upon the giver of glad tidings and the warner (Allah bless him and give him peace).

That he does not stand for anyone whilst narrating, for if he stands it is written as a mistake as narrated by one of them.

^{1.} That which will aid you in sincerity is to reflect on his (Allah bless him and give peace) words, "From those who will receive the severest punishment on the day of judgement will be a scholar whom Allah did not benefit from his knowledge." or similar wording. We beseech Allah for safety and salvation by means of His Generosity and Kindness. *Amin*.

And that he adhere to saying, "I do not know" for that which he is ignorant of That which applies specifically to the student is:

To respect his Shaykh and honour him, for in the proportion of the respect shown will the student benefit. It is related from al-Tirmidhi in Marfu' form, "He is not from us who does not honour our elders, nor show mercy to our young ones, and give our learned one his due."

That he practice upon every narration he hears in relation to virtuous actions, for action aids in memorization. Al-Waki' said, "If you wish to memorize a hadith, then act upon it."²

That he not be shy [for shyness such as this is not sanctioned in the Sacred Law, for shyness which is legislated is that Your Lord not see you where he has forbidden you and not find you absent from where he has ordered you to be] nor arrogance, for Mujahid said, "The shy person and the arrogant person will not attain knowledge."

He should busy himself with noting down, verifying and memorizing. For they have said: There is no good in knowledge which does not involve traversing a valley or taking from those in his vicinity.

It is incumbent that he understands that which he has memorized, otherwise he will be like a donkey that carries books, and has experienced exhaustion without accruing any real benefit.

That he review that which he has memorized so that it may be firmly ingrained in his mind, for it is reported from Ibn Masud (Allah Most High be pleased with him): Review the hadith, for its life is its being reviewed. Meaning: Its death is its being left. Ibn Abbas (Allah be pleased with him) said, "The review of hadith for an hour is superior than engaging the whole night in worship."

Allah (Most High) is Most Knowledgeable of that which is correct and to him is our return. This is what Allah (Most High) enabled me to compile as notes upon this fine poem, seeking from Allah the Most Generous to benefit me and the students by means of it, and that he forgive me, my parents, teachers and that it be a means to Paradise. All praise is due to Allah who guided us to this, and we would not have been guided had Allah not guided us. O Allah send salutations and blessings upon our Master Muhammad and upon the family of our Master Muhammad all the times those who make mention of him mention him, and those who do not mention him do not mention him.

And all praise is for Allah the Lord of the Worlds. Amin. This is in the year 1345.

^{2.} Umar al-Malai' said, "If something of the good reached you then act upon it, even if just once and you will be from its people."



Appendix: The Ḥadīth al-Qudsī

Definition and How it Differs From the Qurān

The Ḥadīth al-Qudsī (also called Ḥadīth al-Ilāhī or Rabbānī by some scholars)¹ is defined as that which is attributed to the Messenger of Allah (God bless him and give him peace) who in turn relates what he says directly to Allah (Most High). An example is:

"God Most High said: O My servants! I have forbidden injustice unto myself and also prohibited it to you. So do not be unjust amongst yourselves."

The reason for its being called $Quds\bar{\iota}$ (Sacred) is the sanctity of these hadith by their being linked to Allah (Most High) directly.

^{1.} Manhaj al-Naqd, p.323

Difference between the Hadīth al-Qudsī and the Qurān

The difference between the Ḥadīth al-Qudsī and the Qurān is an area of much debate between scholars, Dr. Nur al-Din Itar regards the strongest view on this to be that which was expounded by Abū al-Baqā' al-Akbarī and al-Ṭībī. Abu al-Baqā' said:

"The Qurān is that whose wording and meaning is from Allāh by means of manifest revelation. As for the Ḥadīth al-Qudsī is that whose wording is from the Messenger and its meaning is from Allāh by means of inspiration (ilham) or in sleep."

The Quran uniquely differs from Hadīth al-Qudsī in that:

- The Qurān is of an inimitable miraculous nature
- The wording of the Qurān cannot be changed whilst the wording of hadīth is reported in various ways according to the memory of the narrators.
- The Qurān is used in recitation during acts of worship, it is not permitted for it to be touched by a person in ritual impurity nor for it to be recited by a person in a state of major ritual impurity²
- The text of the Qurān is mass transmitted (*tawatur*), whereas the *Hadith al-Qudsi* are not all mass transmitted. Some of them have been weakened due to their chain of narration by hadith experts.
- Some of the scholars have such as Aḥmad bin Ḥanbal have forbidden the sale of copies of the Qurān whilst al-Shāfiʿī regarded it as disliked. This differs with the books of hadīth.
- A set portion of the Qurān is divided in to verses and chapters whilst this is not the case with the ḥadīth literature.³

^{2.} This is the view of the vast majority of Sunni legal scholarship, with the exception of some minority views.

^{3. &#}x27;Alawī al-Shinqītī, Hadī al-Abrār, p.52-58



Appendix: That Which the Student of Hadith Should Begin With

BY SHAYKH MUHAMMAD BIN JA'FAR AL-KATTĀNĪ¹

They are the foundational books of hadīth, their core and well known ones, which are six:

1. Şahīh al-Bukhārī

The Ṣaḥīh of Imām Abū 'Abdullāh Muḥammad bin Ismā'īl bin al-Mughīrah bin Bardizbah, al-Bukhārī by way of homeland. Hailing from Bukhāra, a city in Transoxania, between it and Samarqand is the distance of eight days. He was al-Ja'fī by way of allegiance, as his grandfather al-Mughīrah accepted Islam at the hands of Yamān bin Akhnas al-Ja'fī the ruler of Bukhāra. He was Persian by way of lineage being from the offspring of Persians. He died in Khartang, a village on the outskirts of Samarqand, at a distance of three farsakhs from it, and it is said two farsakhs, in the year 256. It is the most authentic of the books after the Book of Allāh that we have before us.

^{1.} Taken from the Risālah al-Mustatrifah

2. Sahīh Muslim

The Ṣaḥīḥ of Abū al-Hussain Muslim bin al-Ḥajjāj al-Qushayrī, linked to Banī Qushayr, a well-known tribe of the Arabs; al-Nisabūrī, linked to Nisabūr, a well-known city in Khurasān. It is from its finest cities and most comprehensive for knowledge and good. He died there in the year 261.

3. Sunan Abū Dāwūd

The *Sunan* of Abū Dāwūd Sulaimān bin al-Asha'th al-Azdī, linked to al-Azd, a tribe in Yemen, Sijistanī hailing from Sijistān, also referred to as al-Sijzī, a city in Khurasān. He died in Baṣrah in the year 275. It is said he was the first who authored the *Sunan* genre, this however is not accurate and will be clarified further on.

4. Jāmi' al-Tirmidhī

The *Jāmi* of Abū 'Īsa Muḥammad bin 'Īsa Sawrah bin Musā bin al-Daḥak al-Sulamī, linked to Banī Sulaym, a well known tribe. Al-Tirmidhī hailing from al-Tirmidh, an ancient city on the banks of the Balkh River named Bayhūn, the blind. He died in Tirmidh or Buyūgh, which a village of Tirmidh at a distance of six farsakhs from it, in the year 279 and it is said 275. His work is also called the *Sunan* as well - as opposed to those who think they are two separate books - and *Jāmi* 'al-Kabīr.

5. Sunan al-Nasā'ī

The *Sunan* of Abū 'Abd al-Raḥmān Aḥmad bin Shua'yb bin 'Alī bin Sinān bin Baḥr al-Nasā'ī, hailing from Nasā, a city in Khurasān. It is said that it is one of the villages of Nisabūr. He died in Ramlah in the city of Palestine from the lands of al-Sham, and was buried there. It is said he was carried to Makkah and buried there between al-Safā and al-Marwā, it is also said that he died in Makkah and was buried there in the year 303. He was the last to pass away of the five who have been mentioned and lived the longest out of all of them. What is meant (by the *Sunan*) is *al-Sughrā*, which is counted amongst the mother texts upon which people have authored indices (*atrāf*) and researched its narrators, and not *al-Kubrā*, in difference to those who say that it is what is meant.

6. Sunan Ibn Mājah

The *Sunan* of Abū 'Abdullāh Muḥammad bin Yazīd, better known as Ibn Mājah, which is a *laqab* of his father and not his grandfather nor his mother's name as opposed to the one who claims this. He was al-Rabī'ī attributed to their master Rabī'a, al-Qazwīnī hailing from Qazwīn, a well-known city in the non-Arab area of 'Irāq. He died in Qazwīn in the year 273 or 275.

This work completes the six books and four Sunan after the two Ṣaḥīḥs. Hafiz Ibn 'Asākir compiled their indices, and after him al-Mizzī adding to its narrators. Ibn al-Ṣalāḥ and al-Nawawī did not mention the date of his death, just as they did not regard Sunan Ibn Mājah as being from the source texts, rather they regarded it to be five only following the earlier scholars of ḥadīth (*ahl al-athar*) and many of the verifying later scholars. When some of them saw that his book was beneficial and of great value in fiqh, and its numerous additions to that which is in the *Muwaṭṭā*', they included it based upon its contents in to the core texts and regarded them as six in number.

The first of those to add it to the five by making it six was Abūl Fadl Muhammad bin Tāhir bin 'Alī al-Maqdisī in his Atrāf Kutub al-Sittah and Shurūt al-A'immah al-Sittah. Then after him Hafiz 'Abd al-Ghanī bin 'Abd al-Wāhid ibn 'Alī bin Surūr al-Maqdisī in Al-Kāmil fī Asmā' al-Rijāl, which are the narrators of the six books which was refined by Hafiz Jamāl al-Dīn Abūl Hajjāj Yusūf bin 'Abd al-Rahmān al-Mizzī, hailing from Mizzah, a village near Damascus. They were both followed in this by the authors of indices, narrators and people. There were those who made the sixth work the Muwattā', such as Razīn bin Muā'wiyah al-Abdarī in al-Tajrīd, and Athīr al-Dīn Abī al-Sa'dāt al-Mubārak bin Muhammad, better known as Ibn al-Athīr al-Jazarī al-Shafī'ī in Jāmi' al-Usūl. A group of the Huffaz, amongst them being Ibn al-Salāh, al-Nawawī, Salāh al-Dīn al-'Alā'ī and Hafiz Ibn Hajar said that if the Musnad of al-Dārimī had been made the sixth book it would have been better. There were those who made the core texts seven, adding to the five the Muwattā' and Ibn Mājah, and those who removed the Muwattā' and replaced it with Sunan al-Dārimī, and Allah knows best. Amongst them are the works of the four Imams, the Arbab of the followed madhabs

1. Muwattā' Imām Mālik

It is the *Muwaṭṭā'* of the star of guidance, the scholar of Madīnah, Abū 'Abdullāh Mālik bin Anas bin Mālik bin Abi 'Āmir al-Aṣbaḥī, attributed to Dhī Aṣbaḥ, from the Kings of Yemen, al-Madanī, who died there in the year 179. In rank it comes after Muslim according to the correct view, it is mentioned that all of its legal issues are 3000 in number and its ḥadīth are 700. There are numerous narrations of it from the author, the most well-known and finest being the transmission of Yaḥyā bin Yaḥyā bin Kathīr al-Laythī al-Andalusī. In these times if the *Muwaṭṭā'* of Mālik is mentioned generally then it is meant. The largest in terms of transmission is by Abdullāh bin Maslamah al-Qaʻnabī, and from the largest and most in terms of additions is the transmission of Abū Musaʻb Aḥmad bin Abī Bakr al-Qurashī al-Zuhrī, the Qadi of Madīnah. Included amongst its transmissions is that of Muḥammad bin al-Ḥasan al-Shaybānī, the companions of Abū Ḥanīfah. His *Muwaṭṭā'* contains a small number of ḥadīth which he relates from other than Mālik, and the others are additional to the well-known transmissions. It also lacks a number of ḥadīth which are established in all other transmissions.

2. Musnad Imam Abū Hanīfah

The Musnad of the Imām of the Imāms, the pillar of Islam: Abū Hanīfah al-Nu'mān bin Thābit al-Farisī al-Kūfī, the jurist (faqīh) of Iraq. He died in Baghdād in year 150 or 151. He has fifteen Musnads which were counted up to seventeen Musnads by Imām Abū al-Sabr Ayyūb al-Khalwatī in his Thabat. All of them are attributed to him due to their being his hadīth even if they are not authored by him. Abū al-Mua'yyad Muhammad bin Mahmūd bin Muhammad bin al-Hasan al-Khatīb al-Khawarzimī -hailing from Khawarzim the well-known place- who died in the year 655 joined between fifteen of them in his book which he named Jāmi' al-Masānīd. He organised it according to the order of the books of fiqh with the omission of repetitions and repeating the chain. Some of them relied upon that which was compiled by Abū Muhammad 'Abdullāh bin Muhammad bin Yaʻqūb bin al-Hārith Ibn Khalīl al-Kalabādhī al-Hārithī al-Sabadhmūnī, attributed to Sabadhmūn, one of the villages of Bukhāra at the distance of half a farsakh. He was well known as 'Abdullāh al-Ustādh and he died in the year 340. That which was relied upon by Hafiz Ibn Hajar in his book Ta'jīl al-Manfa'ah bi Zawāi'd Rijāl al-Arba'ah is that which was compiled by Imām al-Zakī al-Hafiz Abū 'Abdullāh al-Hussain bin Muhammad bin Khusrū al-Balkhī. He died in 523.

3. Musnad Imam al-Shāfi'ī

The *Musnad* of the scholar of Quraysh, and the Mujaddid at the head of two hundred years, one of the *Aqtāb* and *Awtād* of the world, Abū 'Abdullāh Muḥammad bin Idrīs bin 'Abbās bin 'Uthmān bin Shāfi'ī al-Qurashī al-Muṭṭalibī al-Makkī. He took up residence in Egypt and died there in the year 204. This work is also not authored by him, but rather it is the ḥadīth he related in a Marfū' and Mawqūf form which were heard by Abūl 'Abbās Muḥammad bin Ya'qūb bin Yūsuf bin Ma'qal bin Sinān al-Asam al-Umawī, al-Ma'qalī al-Naisābūrī; from Rabī' bin Sulaimān bin 'Abd al-Jabbār bin Kāmil al-Murādī, al-Mu'adhin al-Misrī, the companion of al-Shāfi'ī, and the narration of his books such as *al-Umm* and *al-Mabsūṭ* of al-Shafi'ī, except for four ḥadīth reported by Rabī' from al-Buwayṭī from al-Shafi'ī.

4. Musnad Imam Aḥmad bin Ḥanbal

The Musnad of the unique Imam, the reviver of the sunnah, Abū 'Abdullāh Ahmad bin Muhammad bin Hanbal al-Shaybānī al-Marwazī, then al-Baghdādī. He died in the year 241 and had memorised 1 000 000 hadīth. This musnad is composed of eighteen musnads, the first is the musnad of the ten and that which is with it. It contains additions of his son 'Abdullāh and a little from the additions of Abū Bakr al-Qatī'ī the narrator from 'Abdullah. It has become well known amongst people that it is 40,000 hadīth, Abū Musa al-Madīni said: I continued to hear this from people until I read it to Abū Mansūr bin Rāziq. This was likewise mentioned by Hafiz Shams al-Dīn Muhammad bin 'Alī al-Hussainī in al-Tadhkirah who said: The number of hadīth is 40,000 with repetitions. Ibn al-Munādī said: It is 30,000, and reliance placed upon his word as opposed to the others. He selected them from more than 750,000 narrations and did not include except that which was relied upon according to him. Ibn al-Ṣalāḥ's giving preference to the Sunan works above it has been criticized, others exaggerated and used the term of Sahīh for it. The truth is that it contains numerous weak hadīth, some of which are weaker than others, such that Ibn al-Jawzī included many of them in his $Mawd\bar{u}$ ' $\bar{a}t$. However he was challenged regarding some of them by Hafiz Abūl Fadl al-'Irāqī, and in all of them by Hafiz Ibn Hajar in Qawl al-Musaddad fi Dhab 'an Musnad Ahmad; and al-Suyūtī in his notes Dhayl al-Mumahad 'ala Qawl al-Musaddad. The first of these negated there being any fabricated narrations in it, and that it was better in terms of selection and authorship/compilation than books which do not stipulate only Sahīh narrations. He said: The additional hadīth in it to the two Sahīhs are no more weaker than the additional hadīth in Sunan Abū Dāwūd and al-Tirmidhī.

Others said: Those of its ḥadīth which are weak are better than that which has been graded Ṣaḥīḥ by many of the later scholars. It was organised according to chapters by some of the Huffaz from Asbahān, likewise Hafiz Nāṣir al-Dīn bin Rāziq and likewise by some who came after him. It was organised in alphabetical order...by Hafiz Abū Bakr bin al-Muḥib.

His son Abū 'Abd al-Raḥmān 'Abdullāh bin Aḥmad bin Ḥanbal al-Baghdādī, al-Hafiz who died in the year 290 has the work <code>Zawā'id</code> of the Musnad which is approximately a quarter of the size, it is said it consists of 10,000 ḥadīth. He also added his <code>Zawā'id</code> to the <code>Kitāb al-Zuhd</code> of his father. Imām Hafiz Abū Bakr Muḥammad bin Hafiz Abū Muḥammad bin 'Abdullah al-Maqdisī al-Ḥanbalī has arranged all of this <code>Musnad</code> of Ahmad in alphabetical order. These are the books of the four Imāms in addition to the first six by which the ten books which are the foundation of Islam and around which the religion revolves.