The Bayqūnīyyah Poem

An Introduction to Hadith Terminology

Imām al-Bayqūnī & Shaykh Ḥasan al-Mashāṭ
Dedication: For My Parents
<table>
<thead>
<tr>
<th>Contents</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>List of Figures</td>
<td>vi</td>
</tr>
<tr>
<td>1 Preface</td>
<td>1</td>
</tr>
<tr>
<td>2 Introductory Words</td>
<td>4</td>
</tr>
<tr>
<td>3 The Bayqūnīyyah Poem</td>
<td>6</td>
</tr>
<tr>
<td>4 The Ending: We Ask Allah (Most High) for the Best of It</td>
<td>24</td>
</tr>
<tr>
<td>5 Appendix: The Ḥadīth al-Qudsī</td>
<td>26</td>
</tr>
<tr>
<td>6 Appendix: That Which the Student of Hadith Should Begin With</td>
<td>28</td>
</tr>
</tbody>
</table>
# List of Figures

<table>
<thead>
<tr>
<th>Figure</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.1</td>
<td>The Chain of Transmission &amp; Text of a Hadith</td>
<td>5</td>
</tr>
<tr>
<td>3.1</td>
<td>Definition of a Hadith</td>
<td>9</td>
</tr>
<tr>
<td>3.2</td>
<td>The Şahīh Hadith</td>
<td>10</td>
</tr>
<tr>
<td>3.3</td>
<td>An example cited by Dr. Nur al-Din ’Itr</td>
<td>11</td>
</tr>
<tr>
<td>3.4</td>
<td>The Maqtū’ Hadith</td>
<td>12</td>
</tr>
<tr>
<td>3.5</td>
<td>A Comparison Between a Musnad &amp; Muttasil Hadith</td>
<td>13</td>
</tr>
<tr>
<td>3.6</td>
<td>A Representation of One Chain of an ’Azīz Hadith</td>
<td>13</td>
</tr>
<tr>
<td>3.7</td>
<td>The Mu’an’an Hadith</td>
<td>14</td>
</tr>
<tr>
<td>3.8</td>
<td>The ’Ālī Hadith</td>
<td>15</td>
</tr>
<tr>
<td>3.9</td>
<td>The definition of a Companion</td>
<td>16</td>
</tr>
<tr>
<td>3.10</td>
<td>The Mursal Hadith</td>
<td>16</td>
</tr>
<tr>
<td>3.11</td>
<td>The Munqaṭi’ Hadith</td>
<td>17</td>
</tr>
<tr>
<td>3.12</td>
<td>The Mu’dal Hadith</td>
<td>18</td>
</tr>
<tr>
<td>3.13</td>
<td>The Mudallas Hadith</td>
<td>19</td>
</tr>
<tr>
<td>3.14</td>
<td>The Shādh Hadith</td>
<td>19</td>
</tr>
<tr>
<td>3.15</td>
<td>The Muṭtarib Hadith in Terms of its Chain</td>
<td>21</td>
</tr>
<tr>
<td>3.16</td>
<td>The Muṭtarib Hadith in Terms of its Text</td>
<td>21</td>
</tr>
<tr>
<td>3.17</td>
<td>The Mudraj Hadith</td>
<td>22</td>
</tr>
</tbody>
</table>
“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 Bayqūniyyah 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 Bayqūniyyah poem has been used in this edition with some minor alterations, the name of the translator not being known (May
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 of the poem is ‘Umar bin Muḥammad bin Futūḥ al-Dimashqī al-Shāfi‘ī. He was from Damascus and it is mentioned his ethnic origin may have been from Azerbaijan, 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.

**Shaykh Ḥasan al-Mashāṭ**

The author of the explanatory notes was born in the sacred city of Mecca on the 3rd of Shawwal 1317 Hijrī. He began his study of the Quran at an early age and in the year 1329 entered the Ṣawlatiyyah 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 (Ḥaram al-Makkī), in the Ṣawlatiyyah School and his home, during which time many students studied with him. It is difficult to enumerate all of his students, as Shaykh Ḥasan continuously taught for over half a century. He had the unique honour of seeing his own students teach in the Ḥaram al-Makkī, and then the students of his students, all of this whilst he was...

---

1. Shaykh ʿAṭiyah al-Ajhūrī (d.1190) in his marginal notes on Al-Zarqānī’s commentary on the Bayqūniyyah (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 Ṭāhā as stated by some scholars.

2. Shaykh Badr al-Dīn al-Ḥasānī (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-Ḥamāwī (d.1098); al-Zarqānī (d.1122) and al-Dimyāṭī (d.1140).
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 'Ihyāʿ ‘Ulūm 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 Ḥiǧrī 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 Ma‘lā graveyard where he was buried in the enclosure of the Bā ʿAlawī 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 Ḥasan al-Mashāṭ

In the Name of Allah, Most Merciful, Most Kind. Praise be to the one who illuminated the faces of the people of ḥadīth 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 Sawlatiyyah 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:
The Chain of Transmission & Text of a Hadith
3 The Bayqūnīyyah Poem

With explanatory footnotes selected from the Taqrīrāt al-Saniyyah of Shaykh Ḥasan al-Mashāṭ & Diagrams by Abu Hashim
Poem 7

1. أَبَدًا ﺑَالْحَمْدِ ﺧَالِصًا عَلَى ﺑَقْدٍ ﺗَنِيَ ﻣُرْسَلًا

2. وَذِيٌّ ﻓِنَّا ﺧَاتَمُ ﺛَعْدٍ ﻗَلَّ ﻣَأَوْلِد़ أَنِّ ﻗَلَّة ١

3. أَوْلَمْ ﺛَعْدٍ ﻗَلَّ ﻓَهوَ ﻓَمَ أَنْقَصَ إِسْتَدَادٌ ﻗَلَّ ﻣَأَوْلِدُ ﻓَهِيْ ﻓَمَ ٢

4. ﺝَوْيَةَ ﻏَذَلَ ضَيْفًا ﻓَنِّ ﻋَلَّهُ ﺣَيْمَةً ﻓَمَأَوْلِدُ ﻓَوْلِدُهُ ﻗَلَّ ٢

5. ﺝَوْيَةَ ﻏَذَلَ ضَيْفًا ﻓَنِّ ﻋَلَّهُ ﺣَيْمَةً ﻓَمَأَوْلِدُ ﻓَوْلِدُهُ ﻗَلَّ ٣

6. وَذِيٌّ ﻓِنَّا ﺧَاتَمُ ﺛَعْدٍ ﻓَهَوْ ﻓَمَ أَنْقَصَ إِسْتَدَادٌ ﻗَلَّ ﻣَأَوْلِدُ ﻓَهِيْ ﻓَمَ ٢

7. وَذِيٌّ ﻓِنَّا ﺧَاتَمُ ﺛَعْدٍ ﻓَهَوْ ﻓَمَ أَنْقَصَ إِسْتَدَادٌ ﻗَلَّ ﻣَأَوْلِدُ ﻓَهِيْ ﻓَمَ ٢

8. وَذِيٌّ ﻓِنَّا ﺧَاتَمُ ﺛَعْدٍ ﻓَهَوْ ﻓَمَ أَنْقَصَ إِسْتَدَادٌ ﻗَلَّ ﻣَأَوْلِدُ ﻓَهِيْ ﻓَمَ ٢

9. وَذِيٌّ ﻓِنَّا ﺧَاتَمُ ﺛَعْدٍ ﻓَهَوْ ﻓَمَ أَنْقَصَ إِسْتَدَادٌ ﻗَلَّ ﻣَأَوْلِدُ ﻓَهِيْ ﻓَمَ ٢

10. وَذِيٌّ ﻓِنَّا ﺧَاتَمُ ﺛَعْدٍ ﻓَهَوْ ﻓَمَ أَنْقَصَ إِسْتَدَادٌ ﻗَلَّ ﻣَأَوْلِدُ ﻓَهِيْ ﻓَمَ ٢

11. ﻣَأَوْلِدُ ﻓَهِيْ ﻓَمَ أَنْقَصَ إِسْتَدَادٌ ﻗَلَّ ﻣَأَوْلِدُ ﻓَهِيْ ﻓَمَ ٢

12. ﻣَأَوْلِدُ ﻓَهِيْ ﻓَمَ أَنْقَصَ إِسْتَدَادٌ ﻗَلَّ ﻣَأَوْلِدُ ﻓَهِيْ ﻓَمَ ٢

13. ﻣَأَوْلِدُ ﻓَهِيْ ﻓَمَ أَنْقَصَ إِسْتَدَادٌ ﻗَلَّ ﻣَأَوْلِدُ ﻓَهِيْ ﻓَمَ ٢

14. ﻣَأَوْلِدُ ﻓَهِيْ ﻓَمَ أَنْقَصَ إِسْتَدَادٌ ﻗَلَّ ﻣَأَوْلِدُ ﻓَهِيْ ﻓَمَ ٢

15. ﻣَأَوْلِدُ ﻓَهِيْ ﻓَمَ أَنْقَصَ إِسْتَدَادٌ ﻗَلَّ ﻣَأَوْلِدُ ﻓَهِيْ ﻓَمَ ٢

16. ﻣَأَوْلِدُ ﻓَهِيْ ﻓَمَ أَنْقَصَ إِسْتَدَادٌ ﻗَلَّ ﻣَأَوْلِدُ ﻓَهِيْ ﻓَمَ ٢
16. والمععلة السفاقط مَنْهَ اَللَّهُمَّا وَما أَنَى مُدْلَسَا تُؤْعَانَ 
19. الأول الإسقاط لِمِنْشَحَ وَأَنْ يَنْظَلَ عَمَّنْ قُوَّةُ يَعْنَ وَأَنَّ 
20. وَالْثَّانِي لَا يَسقَطُهُ لَكِنْ يُصِفُ أَوْضَاقَهُ بِمَا يَا لَا يَنْتَفَعُ 
21. وَمَا يَتَجَالِفُ بَيْنَا بِهِ المَلاُ فَالْبَذَّازُ وَالْمُقْلُوبُ قَيْسَمَانِ تَلاَ 
22. وَمَا يَتَجَالِفُ بَيْنَا بِهِ المَلاُ 
23. إِبْدَالُ زَآوِ مَا يَزَالُ قَيْسَمُ وَقَلْبِ إِسْنَادُ لَيْمِهِ قَيْسَمُ 
24. وَالْفَرْدُ مَا قَيْدَةُ بَيْنِهِ أَوْ جَمِيعُ أوْ قَضِيَّ عَلَى رَوَائِهِ 
25. وَمَا يُعْتَبَرُ عُمَوْسُ أوْ حَقَا مَعَلَّمُ عِنْدَهُمْ قَدْ غَرُوا 
26. وَدُوَّرُ الْخِيَالِفُ سَابِعِ أوْ مِنْ مَعَ مُضَطَّرِبُ عِنْدَ أُهِلِ الفَنَّ 
27. وَالْمَدْرِجَاتُ فِي الْحُدُثِ مَا أَنْتُ مِنْ بَعْضِ الْمَقَاطِرِ الْرُّوايَةَ اِلْجَلَّلُ 
28. وَمَا رَوَى فِي رَبِّ قَلْبِ عَلَى أَحْجُرُ مَدِينَ فَاقْرِعُهُ خَفَقًا وَانْتَجِهُ 
29. مُتَّبَعُ لِفُصْلًا وَخَطَا مُتَّبَعُ وَضُعَّةُ مَذَكَّرُهُ وَمَا ذَكَّرُ الأَمْفَرُ 
30. مَؤَلِفُ مُتَّبَعُ المَخْطَ قَطْعُ وَضُعَّةُ مَذَكَّرُهُ فَاحْسُنُ الْغَلْطُ 
31. وَالْمُنْكَرُ الْفَرْدُ مَا يَا لَا غَدًا تَعْدَيْلَةُ لَا يَجْهَلُ الْمَنْفَدَا 
32. مَشْوَكَةُ مَا وَاحِدَ يَا لَا اَلْفَرْدُ وَأَحْجُوَهُ لَيْسَ لَهُ فَهُوَ كَرَدَ 
33. وَالْكَذِبُ الْمَخْتَلِفُ المَصْنُوْغُ عَلَى الْبَيْنِ فَذَلِكُ المتَّضِمُّ 
34. وَقَدْ أَنْتَ كَلْهُؤُمُ المَكْتُوبُ سَمِيَّهَا مَنْتَظِمَةٌ الَّبِيْقَوْيُ 

(1) في المخطوطة: أقسامها، والمطروح: (أياما) من بعض المấnوعات، بِنَظِرِ الجِواهر السِيلِيْمِانِيَةُ سَرْحُ 

المنتظمة البيقوية، ص ٣٩.
The Bayqûnîyyah Poem

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 Ḥadīth - While each one has come and its definition.\(^2\)

\[\text{Diagram: Definition of a Ḥadīth}\]

---

\(^1\) 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 \textit{Marfū‘}; those that deal with the chain (sanad) such \textit{al-‘Alī} and \textit{al-Nāzīl}, and those which deal with them both such as the \textit{Ṣahīḥ} and \textit{Ḥasan}. 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 \textit{Ṣahīḥ}, \textit{Ḥasan} or \textit{Da‘īf}.

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 Ṣaḥīḥ, and it is that which is connected. Its chain does not contain irregularity nor weakness.

4. An upright and precise/accurate person narrates it from one like himself. While being reliable in his preciseness and transmission.

---

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 (shudhūd) 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 (Tābi’ī). Included in the Ṣaḥīḥ narration are the Marfū’, Mawqūf and Maqtū’. 

7. Precision in terms of memorizing (Ḍabt 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 (Ḍabt al-Kitāb) is the hadith 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 Ṣaḥīḥ.
6. And all of what falls short of the rank of goodness (Ḥusn) - Then it is Daʿīf. And it is of many types.

<table>
<thead>
<tr>
<th>Narrator</th>
<th>Grading</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imām Aḥmad</td>
<td>Both noteworthy Imāms</td>
</tr>
<tr>
<td>Yahya bin Saʿīd (who is al-Qtāṭān)</td>
<td></td>
</tr>
<tr>
<td>Bahz bin Ḥakim</td>
<td>He is truthful and was declared trustworthy ʿAlī bin al-Madīnī, Yahyā bin Maʿīn, al-Nasāʿī and others. However some of the scholars found fault with some of his narrations such as Shuʿba 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.</td>
</tr>
<tr>
<td>His father Ḥakim</td>
<td>He was declared trustworthy by al-ʿIjīl, Ibn Ḥibbān and al-Nasāʿī said there is no harm in him.</td>
</tr>
<tr>
<td>Final Grading</td>
<td>Thus the ḥadīth is graded as Ḥasan, rather from the highest levels of Ḥasan</td>
</tr>
</tbody>
</table>

---

8. Rather they are less well known than this level (of the Ṣaḥīḥ narrators). What is known from this is that the Ḥasan ḥadīth shares with the Ṣaḥīḥ the continuous chain, uprightness of its narrators and their precision, even though they may not reach the level of the narrators of the Ṣaḥīḥ.
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 attributed\(^{11}\) to the Prophet\(^ {12}\) is (called) *Marfu‘*\(^ {13}\). And what is (attributed) to the Successor is (called) *Maqtū‘*\(^ {14}\).

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).

\(^{14}\) *Maqtū‘* is the statement of the narrator relating from a *Tābi‘ī*, "From the *sunnah* is such and such".

\(^{15}\) According to the definition of al-Ḥākim

\(^{16}\) It is not used except for the *Marfu‘ Muttasil* ḥadith 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 *Marfu‘* 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.
The Bayqūniyyah Poem

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. 'Azīz is related by two or three - *Mashhūr* is related by beyond what is three.¹⁹

---

A Comparison Between a Musnad & Muttasil 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 *tadlis*. However it is rare for the *Musalsal* to be free of weakness in its description, not in the original ḥadīth. Al-Ḥafiz said: The most authentic *Musalsal* which is related on earth is the *Musalsal* of the recitation of the Sūrah al-Ṣaff.

19. Meaning it (*Mashhūr*) is a ḥadīth which is narrated by more than three narrators. This understanding - namely that which is narrated by three is not *Mashhūr*, and was classified as being 'Azīz - is in opposition to that which is relied upon and which was mentioned by al-Ḥafiz in *al-Nukhbah*. The 'Azīz is that which is narrated by two, the Mashhūr is that which is narrated by three or more; and the *Gharīb* is that which is narrated by one narrator.

---

A Representation of One Chain of an 'Azīz Hadith
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.\(^{21}\)

\[\text{Sa‘īd} \rightarrow \text{Karam}\]

\[\text{Sa‘īd narrates from Karam, but does so in a manner which does not make it clear if he did in actual fact meet and hear from him directly.}\]

**The Mu'an'an Hadith**

---

20. It is a hadith which is reported with the word *an*’ without a detailing of whether it was by way of *tahdīth*, *ikhbār* or *samā‘*. The author sufficed himself with an example from defining it by saying, 'an Sa‘īd and 'an Karam. Its ruling according to the majority is that it is regarded as connected (*ittisāl*) along with two conditions: The use of *an* being free of *tadlīs*, and the proof of a narrator meeting the one whom he narrates from with *an* according to al-Bukhārī in his *Jāmi‘*. Muslim did not stipulate -meaning in his *Sahīh* - 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)\textsuperscript{22} - And its opposite is that one which has descended (in strength).\textsuperscript{23}

\textit{Example}

I heard the Prophet (Allah bless him and give him peace) saying, "He who fabricates something from me, then let him take his place in the fire." Al-Bukhari (1/29)

\begin{itemize}
\item From Salamah that he said
\item Yazid bin 'Ubaidah narrated to us
\item Makki bin Ibrāhīm narrated to us saying
\item Imam al-Bukhari said:
\end{itemize}

\textit{The 'Alī Hadith}

15. And whatever you have attributed to the Companions of - A statement\textsuperscript{24} or action\textsuperscript{25} then it is \textit{Mawqūf}. It is known.\textsuperscript{26}

\textsuperscript{22} Meaning it is named \textit{al-ʿĀlī} and is subdivided in to five categories:
1. Proximity to the Messenger of Allah (God bless him and give him peace) with a \textit{Sahīh} chain which is called absolute closeness (\textit{uluw al-mutlaq}).
2. Proximity to an Imām from the Imāms of ḥadīth possessing lofty traits such as memorization (\textit{hifz}), precision and similar attributes resulting in preference. Examples are Imām Mālik and al-Shāfi'i.
3. Proximity to a book from the relied books of ḥadīth
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.

\textsuperscript{23} It is named \textit{al-Nāzīl} 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 \textit{uluw} has the opposite from its type of \textit{Nuzūl} according to the correct view.

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

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

\textsuperscript{26} This is if it is free from a sign indicating to it being \textit{Marfū'}. Thus if you were to find that
The definition of a Companion

16. And (in) Mursal the Companion falls from it - And say: "Gharīb is what only one narrator relates." 

The Mursal Hadith

deductive reasoning (*ijtiḥād*) is not possible in it then it takes the ruling of *Marfū’*, 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 (*ijtiḥād*).

27. By the Ṭābi‘ī relating from the Prophet (God bless him and give him peace) without mentioning the companion, this however differs from what the scholars of ḥadīth 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 ḥadīth 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 Ṭābi‘ī to the Prophet (God bless him and give him peace) whether the Ṭābi‘ī 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 Yāḥyā bin Sa‘īd al-Anṣārī.

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 (Munqatī’).\(^{29}\)

\[\text{The Munqatī' Hadith}\]

---

\(^{29}\) 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 dropped\(^{30}\) - And what comes as *Mudallas* is two types\(^{31}\)

---

\(^{30}\) Consecutively from any place, such as the dropping of the companion and *Tābi‘ī*; or *Tābi‘ī* 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 *Munqatī‘* in two places. Its ruling is that it is from the category of weak ḥadith.

\(^{31}\) 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*, *laqab*, 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.

21. And what by which a trustworthy one contravenes the majority\textsuperscript{32} - Then (it is) \textit{Shādh}.\textsuperscript{33} And \textit{Maqlūb} is two divisions that follow:

\textbf{The Mudallas Hadith}

\textbf{The Shādh Hadith}

\textsuperscript{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.

\textsuperscript{33} Meaning it is called \textit{Shādh}, if however reconciling is possible then it is not \textit{Shādh} and the hadith of a trustworthy person will be accepted. The opposite of \textit{Shādh} is \textit{Mahfuz}, the ruling of the first being weakness as opposed to the \textit{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 division and inverting a chain to a (different) text is a division.

23. And the Fard (tradition) is what you have bound, one who is trustworthy - or a group or a region, to a (single) narration.

24. And whatever has an obscure or subtle weakness is - Mu’allal. With them it is known.

34. The hadith may be well known by means of a particular narrator, however in his place another narrator from his contemporaries is replaced, such as a hadith well known as being narrated by Sālim is changed to Nāfī’ 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 hadith specialist (Muhaddith), 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 hadith and inverted the chains and mats 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 hadith 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 hadith which a narrator is alone in narrating or alone in narrating a particular chain. Its ruling is that it is Sahīh 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 (shādh) 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 Matrūk if he does not contradict others but is accused of being a liar and its like. Remember this and you will be successful.

The second is: The Fard Muqayyad which is unique from a specific aspect, which is a hadith which a person is alone in narrating amongst the trustworthy narrators, such as the hadith that the Prophet (God bless him and give him peace) would recite in al-Adha and al-Fitr ‘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 Abdullah bin Lahiyyah narrating it who is graded as weak by the majority.

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 hadith of Ibn ‘Uyaynah from Wā’il from his son Bakr bin Wā’il from al-Zuhri from Anas that the Prophet (God bless him and give him peace) conducted the Walima for Saffiyah with sawiq and dates. This was not narrated from Bakr except by Wā’il and not narrated from Wā’il except by Ibn ‘Uyaynah, and the hadith is Sahīh.

39. With the outward appearance of it being sound.

40. It is also called Ma’il, the summary of which is that it is a hadith which contains a subtle defect which becomes apparent to experts after their researching the routes of transmission of the hadith. The subtle defect is named: ‘Illah.
25. And the possessor of discrepancy in a (shared) chain or (shared) text is - \textit{Muṣṭarib} according to the People of the Art.\textsuperscript{41}

\[\text{Abū Ishqāq al-Sabī'i} \quad \text{Some narrated it from him in a Mursal Form} \quad \text{Some narrated it in a Mawsūl Form} \quad \text{Some narrated it as being from ʿĀlīshah} \quad \text{Some narrated it as being from ʿAḍ d} \quad \text{Some narrated it as being from Abū Bakr} \]

\[\text{Ibn Shabwawayh narrated it as, “It was prohibited for a man to support himself on his hands in the prayer.”} \quad \text{‘Abd al-Razzāq (with his chain to Ibn ʿUmar in a Marfūʿ form)} \]

\[\text{Ibn Rāfiʿ narrated it as, “It was prohibited for a man to pray whilst supporting himself on his hands.”} \quad \text{As is apparent, all of these three trustworthy narrators narrate differently from ʿAbd al-Razzāq in a manner not allowing for it to be reconciled or preferred.} \]

\[\text{Ibn ʿAbd al-Malik narrated it as, “It was prohibited for a man to support himself on his hands when standing up in the prayer.”} \]

\textit{The Muṣṭarib Hadith in Terms of its Chain}

\[\text{The Muṣṭarib Hadith in Terms of its Text} \]

\[\text{41. It (the idṭirāb) maybe from one narrator that he narrates it in a particular way and then at another time narrates it in another way; or from more such that all of the group narrate it in a way which contradicts the other narrations in such a way that it is not possible to reconcile between them.} \]
26. And matters interpolated (Mudrajāt) in ḥadiths are what have come - from some of the words, of the narrators, that are connected.

Abū Dāwūd mentioned that Shu‘bā, Sufyān and others narrated the hadith from Abū Ishāq from Āsim from ‘Alī and did not make it Marfū’. We thus learn that Jarīr made a mistake and made the hadith Marfū’ from Āsim and also added it to the narration of Ḥārith.

The Mudraj Hadith

27. And what each peer narrates on the authority of his brother - is Mudabbaj. Know it properly, and be proud!

28. (A name) agreeing (with another) in pronunciation and spelling is (called) Muttafiq - And its opposite in what we’ve mentioned is (called) Muftariq.
29. *Mu’talif* agrees in spelling alone - And its opposite is *Mukhtalif*. So beware of erring!  
30. And the *Munkar* (tradition) is the *Fard* (tradition) that one narrator has come with - His vindication cannot strengthen the lone-narration.  
31. The *Matrūk* of it is what one is alone with - and they have unanimously agreed upon his weakness. So it is like a spurious (tradition).  
32. And the lie that is concocted and manufactured - upon the Prophet, that is the *Mawdū‘* (narration).  
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.

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 (*tasḥīf*) 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 Shādh 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 (*Zanādisqah*), 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 Abī Asmah known as *al-Jāmī* (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 *Hisbāh*.

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).
4 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."\(^1\)

**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."  

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."
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 Qudsī (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 Ḥadīth 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-Ṭibī. 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 Qurān uniquely differs from Ḥadīth al-Qudsī in that:

• The Qurān is of an inimitable miraculous nature

• The wording of the Qurān cannot be changed whilst the wording of ḥadīth 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 impurity.

• The text of the Qurān is mass transmitted (tawatur), whereas the Hadīth 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-Shāfī’ī regarded it as disliked. This differs with the books of ḥadīth.

• 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. ‘Alawī al-Shinqūṭī, Hadī al-Abrār, p.52-58
6 Appendix: That Which the Student of Hadith Should Begin With

by Shaykh Muḥammad bin Jaʿfar al-Kattānī1

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

1. Ṣaḥīḥ al-Bukhārī

The Ṣaḥīḥ of Imām Abū ‘Abdullāh Muḥammad bin Ismāʿīl 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-Jaʿfi by way of allegiance, as his grandfather al-Mughīrah accepted Islam at the hands of Yamān bin Akhnas al-Jaʿfi 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-Muṣṭatrīfah
2. Ṣaḥīḥ 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-Ashaṭh al-Azdī, linked to al-Azd, a tribe in Yemen, Sijistanī hailing from Sijistān, also referred to as al-Sījī, 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. Jāmiʿ al-Tirmidhī

The Jāmiʿ of Abū ʿĪsa Muḥammad bin Ḫisā 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 Buγugh, 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 Jāmiʿ al-Kabīr.

5. Sunan al-Nasāʿī

The Sunan of Abū ʿĀbd al-Raḥmān Ahmād bin Shuaʿyb bin ʿAlī bin Sinān bin Baḥr al-Nasāʿī, 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 ʿAbdullāh 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-Rabīʿī attributed to their master Rabīʿa, al-Qazwīnī hailing from Qazwīn, a well-known city in the non-Arab area of ʿIrāq. He died in Qazwīn in the year 273 or 275.

This work completes the six books and four Sunan after the two ʿṢahīḥs. Hafiz Ibn ʿAsākir 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 *Muwattā’*, 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 Muḥammad bin Ṭāhir bin ʿAlī al-Maqdīsī in his *Aṭrāf Kutub al-Sittah* and *Shurūṭ al-Aʾimmah al-Sittah*. Then after him Hafiz ʿAbd al-Ghanī bin ʿAbd al-Wāhid ibn ʿAlī bin Surūr al-Maqdīsī in *Al-Kāmil fī Asmāʾ al-Riḥāl*, which are the narrators of the six books which was refined by Hafiz Jamāl al-Dīn Abūl Ḥajjāj Yusūf bin ʿAbd 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 Muʿāwiyyah al-Abdārī in al-Tajrīd, and Athīr al-Dīn Abī al-Saʿdāt al-Mubārak bin Muḥammad, better known as Ibn al-Athīr al-Jazarī al-Shafiʿī in *Jāmiʿ al-Usūl*. A group of the Huffaz, amongst them being Ibn al-Ṣalāḥ, al-Nawawī, Ṣalāḥ al-Dīn al-ʿAlāʾī and Hafiz Ibn Ḥajjar 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.
Appendix: That Which the Student of Hadith Should Begin With

1. Muwatta’ Imam Malik

It is the Muwatta’ of the star of guidance, the scholar of Madinah, Abū ‘Abdullāh Mālik bin Anas bin Mālik bin Abī ‘Āmir al-‘Aṣbaḥī, attributed to Dhī ‘Aṣbaḥ, from the Kings of Yemen, al-Madānī, 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 ḥadith 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 Muwatta’ of Mālik is mentioned generally then it is meant. The largest in terms of transmission is by Abdullāh bin Maslamah al-Qa‘nabī, and from the largest and most in terms of additions is the transmission of Abū Musa‘b Ahmad bin Abī Bakr al-Qurashī al-Zuhrī, the Qadi of Madinah. Included amongst its transmissions is that of Muḥammad bin al-Hasan al-Shaybānī, the companions of Abū Ḥanīfah. His Muwatta’ contains a small number of ḥadith which he relates from other than Mālik, and the others are additional to the well-known transmissions. It also lacks a number of ḥadith which are established in all other transmissions.

2. Musnad Imam Abū Ḥanīfah

The Musnad of the Imām of the Imāms, the pillar of Islam: Abū Ḥanīfah al-Nu‘mān bin Thābit al-Farisi al-Kūfī, the jurist (faqih) 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-Ṣabr Ayyūb al-Khalwatī in his Thabat. All of them are attributed to him due to their being his ḥadith even if they are not authored by him. Abū al-Mu‘ayyad Muḥammad bin Maḥmūd bin Muḥammad bin al-Hasan al-Khaṭīb 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 Muḥammad ‘Abdullāh bin Muḥammad bin Ya’qūb bin al-Ḥārith Ibn Khalīl al-Kalabādīḥī al-Ḥārīthī 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 Ḥajjar in his book Ta’jīl al-Manfa‘ah bi Zawā‘īd Rijāl al-Arba‘ah is that which was compiled by Imām al-Zakī al-Hafiz Abū ‘Abdullāh al-Hussain bin Muḥammad 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 ʿAbdullāh Muḥammad bin Idrīs bin Ṭabābur 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 Marfūʿ and Mawqūf form which were heard by Abū ʿAbdūrrahmān bin Yaʿqūb bin Ṭabarī al-Qurashī al-Maṣāḥehī, from Rabīʿ bin Sulaimān bin ʿAbd al-Jabbār bin Kāmil al-Murādī, the companion of al-Shāfi‘ī, and the narration of his books such as al-Umm and al-Mabsūṭ of al-Shafī‘ī, except for four ḥadīth reported by Rabīʿ from al-Buwayṭī from al-Shafī‘ī.

4. Musnad Imam Aḥmad bin Ḥanbal

The Musnad of the unique Imam, the reviver of the sunnah, Abū ʿAbdullāh Aḥmad bin Muḥammad bin Ḥanbal al-Shaybānī al-Marwāzī, then al-Baghdādī. He died in the year 241 and had memorised 1,000,000 ḥadīth. 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 ʿAbdullāh and a little from the additions of Abū Bakr al-Qatī‘ī the narrator from ʿAbdullāh. It has become well known amongst people that it is 40,000 ḥadīth, Abū Musa al-Madīnī 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 Muḥammad bin ʿAlī al-Hussainī in al-Tadhkirah who said: The number of ḥadīth 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-Šalāḥ’s giving preference to the Sunan works above it has been criticized, others exaggerated and used the term of Sahih for it. The truth is that it contains numerous weak ḥadīth, some of which are weaker than others, such that Ibn al-Jawzī included many of them in his Mawdū‘. However he was challenged regarding some of them by Hafiz Abūl Faḍl al-ʻIrāqī, and in all of them by Hafiz Ibn Ḥajar in Qawl al-Musaddad fi Dhab ‘an Musnad Aḥmad; and al-Suyūṭī in his notes Dhayl al-Mumahād ‘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 Sahih narrations. He said: The additional ḥadīth in it to the two Sahihīs are no more weaker than the additional ḥadīth in Sunan Abū Dāwūd and al-Tirmidhī.
Appendix: That Which the Student of Hadith Should Begin With

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 Zawā‘īd of the Musnad which is approximately a quarter of the size, it is said it consists of 10,000 ḥadīth. He also added his Zawā‘īd to the Kitāb al-Zuhd of his father. Imām Hafiz Abū Bakr Muḥammad bin Hafiz Abū Muḥammad bin ‘Abdullāh al-Maqdisī al-Ḥanbalī has arranged all of this Musnad 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.