

# The Beneficial Elementary Principles in the Terminology of Hadith

Written by:

Shaikh Abu Abdurrahman  
Abdullah Ibn Ahmad al-Iryaani

Translated by:

Faisal Ibn Abdul Qadir Ibn Hassan  
Abu Sulaymaan

Edited by:

Zain Ibn Irfan  
Abu Abdil Baaree

دارالاصافي

المبادئ المفيدة  
في  
مصطلح الحديث

*The Beneficial Elementary Principles in the  
Terminology of Hadith<sup>1</sup>*

*Written by*

*Shaikh Abu Abdurrahman*

*Abdullah Ibn Ahmad al-Iryaani (حفظه الله)*

*Translated by*

*Faisal Ibn Abdul Qadir Ibn Hassan*

*Abu Sulaymaan*

---

<sup>1</sup> The original book in Arabic used for the translation was published by Maktabah Dar al-Hadith Dammaj in the year 1435/2014. All footnotes have been added by the Translator.



**Introduction by the Virtuous Shaikh Yahya ibn Ali al-Hajuri (may Allah preserve him)**

All praise is due to Allah and I bear witness that there is no God worthy of worship except Allah and I bear witness that Muhammad is the Servant of Allah and His Messenger. As for what proceeds:

I read this treatise entitled: “*The Beneficial Elementary Principles in the Terminology of Hadith*” of the Shaikh Abdullah ibn Ahmad al-Iryaani (may Allah preserve him). I saw [that] it was a beneficial, summarized treatise in its subject upon the form of *Nukhbatil-Fikr* of Hafidh Ibn Hajar (may Allah have mercy upon him) and with more material.

So we advise [the people] to benefit from this beneficial treatise, and with Allah is Tawfeeq (Divine Success).

Written by:

Yahya ibn Ali al-Hajuri

11 Rajab 1435 H

## Introduction

Allah praise is due to Allah, Lord of the Worlds, and may peace and blessings be upon His trustworthy Messenger. As for what follows:

This is a thin notebook and a beneficial summarization regarding the terminology of Hadith. I wrote it to make this noble science easy, and to make its conception nearer to the mind of the honorable, beginner student of knowledge. I added illustrations/diagrams to increase the clarity and easiness [of the text]. So this text has served the purpose, and all praise is due to Allah. This work also clarifies the poem *al-Bayqooniyyah* and even explains it because it contains all of its terminology.

I ask Allah to benefit Islam and the Muslims through it and its author,  
and all praise is due to Allah.

Written by:

Abdullah ibn Ahmad al-Iryaani

15 Jumaada al-Akhirah 1435 H

Magetan, Java, Indonesia

The review of the text was completed in Sha'baan 1435 H

Darul-Hadith lil-Uloom al-Islamiyyah in San'aa

## Knowledge of Hadith

Knowledge of Hadith divides into two types:

A. (علم الدراية)

B. (علم الرواية)

### (علم الدراية) The Knowledge of the Terminology of Hadith

It is the knowledge of the rules by which the conditions of the chain of transmission and matn (text) of the Hadith are known (Ibn Jama'ah).

The chain of transmission (السَّند): is the series of men that connect to the text.

The text (المتن): is the the end of the chain of transmission.

If you wish, you can say:

(علم الدراية): is the knowledge of the rules which lead to knowing the narrator and the narration (Ibn Hajar).

In [i.e. in this type]: the condition of the narrator, their routes in carrying and narrating the Hadith, and their types of narrations are known.

Also through it are known: the reality of what the narrators narrated from him (صلى الله عليه وسلم) in terms of narrations, their types - in terms of being connected and disconnected, and their rulings - in terms of acceptance and rejection.

## Knowledge of the Narrations (علم الرواية)

It is knowledge that is specific to the research of the Hadith of the Prophet (ﷺ) in most cases; it includes the Prophet's (ﷺ) statements, actions, approvals, characteristics, and also what is associated to that in terms of narration, memorization/accuracy, compilation, and understanding (fiqh) [of the Hadith].

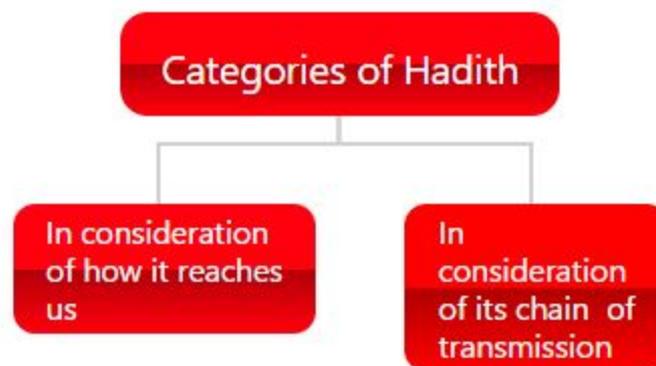


## Categories of Hadith

Ahaadith are divided into two categories, and that is according to two different considerations:

**First:** In consideration of how it is reaching us

**Second:** In consideration of its chain of transmission



**1. In consideration of how it reaches us:** divides into two categories:

1. Mutawaatir (مُتَوَاتِر)
2. Ahaad (أَحَاد)



**2. In consideration of its chain of transmission:** then it has three considerations:

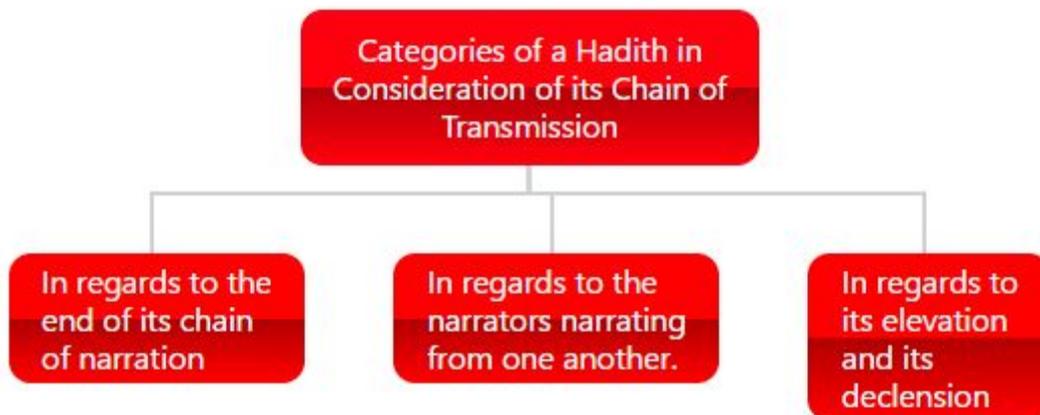
**A. In regards to the end of its chain of narration.** It divides into three types:

1. Marfoo' (مَرْفُوع)
2. Mawqoof (مَوْقُوف)
3. Maqtoo' (مَقْطُوع)

**B. In regards to its elevation and its declension**, it divides into two categories:

1. Elevated (عَال)
2. Descended (نَازِل)

**C. In regards to the narrators narrating from one another.** It has many categories. From them: the narration of a narrator from a contemporary, the narration of one contemporary from another, etc., as the clarification of that will come later on.



## First: The Categories of Hadith in Consideration of How it Reached Us

As mentioned earlier, a Hadith divides into two categories in consideration of how it reached us:

1. **The Mutawaatir Hadith (مُتَوَاتِر)**: it is what has many routes without restriction to a specific number
2. **The Ahaad Hadith (أَحَاد)**: it is what has a restricted amount of routes and it does not meet the conditions of al-Mutawaatir

### [1] Hadith al-Mutawaatir [المُتَوَاتِر]

**Linguistically** (المُتَوَاتِر) means something that follows in succession. From [the phrase]:

تواتر المطر

The rain was (تواتر)

[Meaning:] when it falls in succession.

**Technically:** it is what a group reports from [another] group. It is impossible that they conspired to lie [regarding the narration they reported], so their report provides definitive knowledge due to the truthfulness of the report recorded from their path.

**Note:**

Likewise, the Hadith Ahaad (أَحَاد) provides definitive knowledge if it fulfills the conditions of authenticity. However, every time a Hadith increases in authentic routes, the Hadith increases in strength and the researcher increases in tranquility.

### [1] The Types of al-Mutawaatir Hadith

The Muatawaatir Hadith (مُتَوَاتِر) divides into two types:

1. Mutawaatir in wording (مُتَوَاتِر لَفْظِي)
2. Mutawaatir in meaning (مُتَوَاتِر مَعْنَوِي)

**Mutawaatir in wording (مُتَوَاتِر لَفْظِيّ)**: is what the narrators have agreed upon in narrating with one wording. Like the Hadith:

مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

Whoever lies upon me intentionally, then let him take his seat in the Fire.

And the Hadith:

مَنْ بَنَى بَيْتًا لِلَّهِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ

Whoever builds a house for Allah, Allah will build a house for him in Paradise.

**Mutawaatir in meaning (مُتَوَاتِر مَعْنَوِيّ)**: is what the narrators have agreed upon in terms of reporting in general, even if the expressions [of the Hadith] differ, or they differ in the incidents/occurrences. Like the Hadith about the Intercession, Hawd, and wiping over the leather socks during ablution:

مما تواتر حديث من كذب      ومن بنى لله بيتا واحتسب

From the Hadith that are Mutawaatir [in wording or meaning] is “Whoever lies upon...”  
And “Whoever builds a house for Allah and seeks reward”

ورؤية شفاعاة وحوض      ومسح خفين وهذي بعض

And also the Hadith about the Intercession, Hawd, and wiping over the leather socks, and these are some [of those Ahaadith]<sup>2</sup>



<sup>2</sup> These lines of poetry have been taken from *Nadhm ul-Mutanaathir Fil-Abaadith al-Mutawaatir* (pg. 12)

## [2] Hadith al-Ahaad (الأحاد)

**Linguistically** (الأحاد) is the plural of (أحد), which means one. The singular narration is what is narrated by one person.

**Technically:** it is what does not fulfill the conditions of al-Mutawaatir.

### The Categories of the Hadith al-Ahaad (أحاد)

The Hadith (الأحاد) divides into two categories, and that is according to two different considerations; classified under each of the [two] categories are different categories and types [of Hadith]:

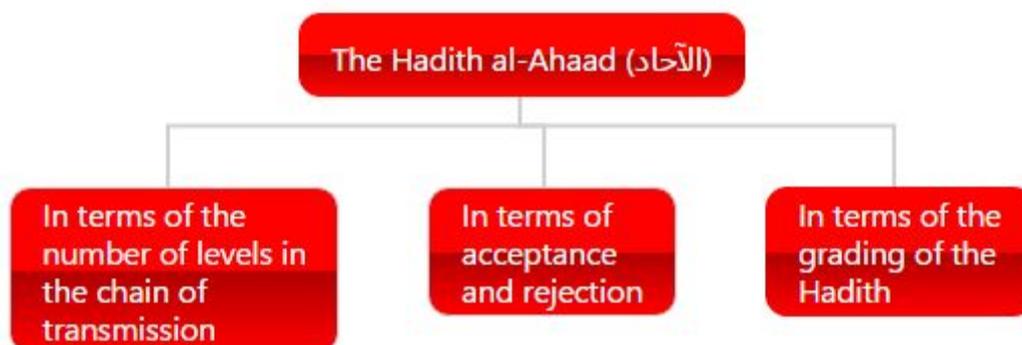
**(1) In terms of the number of levels in the chain of transmission**, it divides into three categories:

1. al-Mashoor (المشهور)
2. al-'Aziz (العزیز)
3. al-Ghareeb (الغريب)

**(2) In terms of acceptance and rejection**, it divides into two categories:

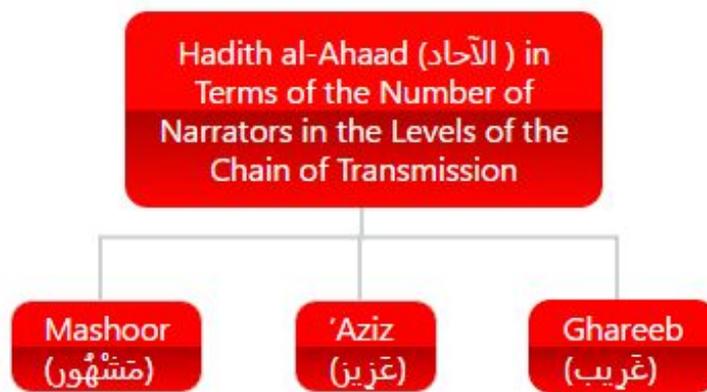
1. Accepted (المقبول)
2. Rejected (المردود)

**(3) In terms of the grading of the Hadith**, it has five categories as will come later



(1) The Categories of Hadith al-Ahaad (الأحاديث) in terms of the number of men [in] the levels of the chain of transmission

1. **The Mashoor Hadith:** It is that which has routes restricted to more than three; however, it does not reach the level of the Mutawaatir (there is no less than four narrators in each of its levels of transmission).
2. **The 'Aziz Hadith:** It is that which is not narrated by less than two or three narrators (there is no less than two or three narrators in each of its levels of transmission).
3. **The Ghareeb Hadith:** It is that which is singled out in its narration by one narrator only in any level from the levels of its chain of transmission (there is only one narrator in each chain of transmission)



**Note:** The singular narration (التفرد) divides into two types:

(تَفَرُّدٌ مُطْلَقٌ): It is that narration in which the singularity occurs in the origin of the chain of transmission and the singularity continues until the author of a book of Hadith (most often referred to as (الفرد)).

(تَفَرُّدٌ نِسْبِيٌّ): It is that narration in which the singularity occurs during the chain of transmission. It is called (نِسْبِيٌّ) because the singularity occurs in relation to one specific person, even though the Hadith in its origin is well-known (most often referred to as (الغريب)).

## (2) The Categories of Hadith al-Ahaad (الأحاد) in Terms of Acceptance and Rejection

1. **The Accepted Hadith (المقبول)**: [It] is that [narration] which there is a strong probability of the truthfulness of the narrator of it, and it is thought [that] his report is most likely established.
2. **The Rejected Hadith (المردود)**: [It] is that [narration] which there is not a strong probability of the truthfulness of the narrator of it, and it is thought mostly not to be established (it does not meet the conditions of Saheeh or Hasan).



### (A) The Categories of the Accepted Hadith (المقبول)

1. **Saheeh Hadith (صحيح)**: It is that which has a connected chain of transmission through the narration of trustworthy [narrators] who possess complete memorization - or a little less than that if the narration is supported - free from irregularities and any hidden defects.
2. **Hasan Hadith (حسن)**: It is that which has a connected chain of transmission through the narration of trustworthy [narrators] who possess less [than complete] memorization - or are (ضعيف منجبر)<sup>3</sup> - free from irregularities and any hidden defects.

<sup>3</sup> A weak narrator(s) who are supported by other narrations or narrators



### The Categories of the Saheeh Hadith (صحيح)

- A. **Saheeh Li Dhatihi (صحيح لذاته)**: It is that which has a connected chain of transmission through the narration of trustworthy [narrators] who possess complete memorization, free from irregularities and any hidden defects.
- B. **Saheeh Li Ghairihi (صحيح لغيره)**: It is that which has a connected chain of transmission through the narration of trustworthy [narrators] who possess a less [than complete] memorization if [the narration] is supported, free from irregularities and hidden defects (it is Hasan Li Dhatihi<sup>4</sup> [without] the multiple routes or corroborating reports). It only takes the ruling of Saheeh because the weakness of the memorization/accuracy of a narrator is overridden by the many routes [that it was transmitted from]. So the trace of weakness does not remain at all.



The intent of trustworthiness (العَدْل) is one who has an aptitude that drives him to hold fast to Taqwa and manhood.

The intent of accuracy (الضَّبْط) is perfection in narration. It is of two types:

<sup>4</sup> See (pg. 14) for the definition of Hasan Li Dhatihi

**Accuracy of the chest (ضبط صدر):** It is that he affirms what he heard such that he is capable of bringing it forth [from memory] when he wishes.

**Accuracy of the book (ضبط كتاب):** It is that he maintains what is with him [of narrations in a book] since the time he heard them. Then he corrects [the Ahaadith in his book] until he relays from it.

### Categories of the Hasan Hadith (الحسن)

- A. **Hasan Li Dhatihi (حسن لذاته):** It is that which has a connected chain of transmission through the narration of trustworthy [narrators] who possess less [than complete] memorization, free from irregularities and hidden defects.
- B. **Hasan Li Ghairihi (حسن لغيره):** It is that which has weakness which is overridden by a follow-up narration (المتابعات) or a corroborating report (الشواهد) and is free from irregularities and hidden defects.



### (B) The Rejected Hadith (المردود)

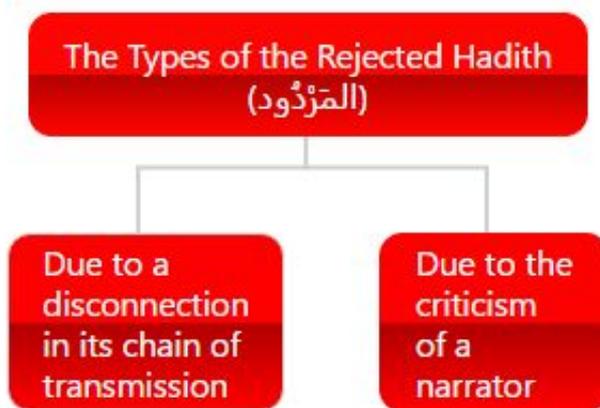
The reason for the rejection of the Rejected Hadith returns to two affairs:

**First:** A drop in its chain of transmission:

The intent is a disconnect in the chain of transmission by the dropping of one or more narrators, whether done intentionally by some narrators or unintentionally; this is whether the disconnect is in the beginning of the chain of transmission, at the end of it, in the middle of it, or whether the disconnect is apparent or hidden.

**Second:** Criticism of a narrator:

The intent of the criticism of a narrator is his disparagement by the tongue [of others] or being spoken against, whether that be from the angle of his trustworthiness and religion, or from the angle of his accuracy, memorization, and alertness.



### First: The Types of Disconnect in the Chain

[1] Clear Disconnect (سَقَطٌ وَاضِحٌ) and it is of four types:

**al-Mu'allaq (المُعَلَّق)**: It is that which is missing one narrator or more from the beginning of its chain of transmission, even if [the disconnect] continues until the end of its chain of transmission (so the disconnect is from the beginning of the chain of transmission).

**al-Mursal (المُرْسَل)**: Is that which a Tabi'ee attributes to the Prophet (صلى الله عليه وسلم) (so the disconnect is what is above/beyond the Tabi'ee).

**al-Mu'dal (المُعْضَل)**: It is that which has a disconnect in the chain of transmission of two or more narrators, however, [it is] in succession (so the disconnect is during the chain of transmission).

**al-Munqati' (الْمُنْقَطِع)**: It is that which has a disconnect in the chain of transmission in terms of one narrator or more, however it is not in succession (and the disconnect is during the chain of transmission).



## [2] Hidden Disconnect (سَقَطٌ خَفِيٌّ), like Tadlees.

Tadlees has two types, so be aware.

**First: Tadlees ul-Isnaad (تَدْلِيْسُ الْإِسْنَادِ):** It is when a narrator narrates something from one whom he met - or is his contemporary but he did not meet him - however he did not hear this [narration] from him. He deceives [others] that he heard from him by using a wording that is carried to mean that heard [from him directly].

**It has types:**

**Tadlees al-Qati' (تَدْلِيْسُ الْقَطْعِ):** That a narrator narrates, then stops his speech, then mentions his Shaikh, and then mentions his Hadith without any mention of an [additional] wording of narration.

**Tadlees as-Sukoot (تَدْلِيْسُ السُّكُوتِ):** He mentions the wording of narration: "I heard" or "so and so narrated to us" then he keeps silent, then he mentions his Shaikh. So it is mistakenly thought that he narrated from him.

**Tadlees al-'Ataf (تَدْلِيْسُ الْعَطْفِ):** As if he narrates from his Shaikh with a clear wording from him and then adds another [narrator] whom he did not hear from, then he narrates the Hadith. So it is mistakenly thought that he heard from the other narrator when he only heard [it] from the first.

**Tadlees at-Taswiyah (تَدْلِيْسُ التَّسْوِيَةِ):** It is when a narrator is dropped between two trustworthy narrators - one of the narrators heard from the other - and a wording is used to assume that the first narrator heard from the other. In reality, the affair is that he did not hear from him [but instead from the narrator who was dropped].



**Second: Tadlees as-Shuyookh (تَدْلِيْسُ الشُّيُوكْخِ):** It is when the narrator describes his Shaikh in a manner which it is not known [who he is].

However, this is type of Tadlees [above] is not a disconnect in the chain of transmission, as the clear Tadlees is.

### Second: Criticism of the Narrator

Criticism of the narrator has types and each type returns to the reason for criticism. The reasons for criticism are ten. Five are associated with trustworthiness and five are associated with memory/accuracy.

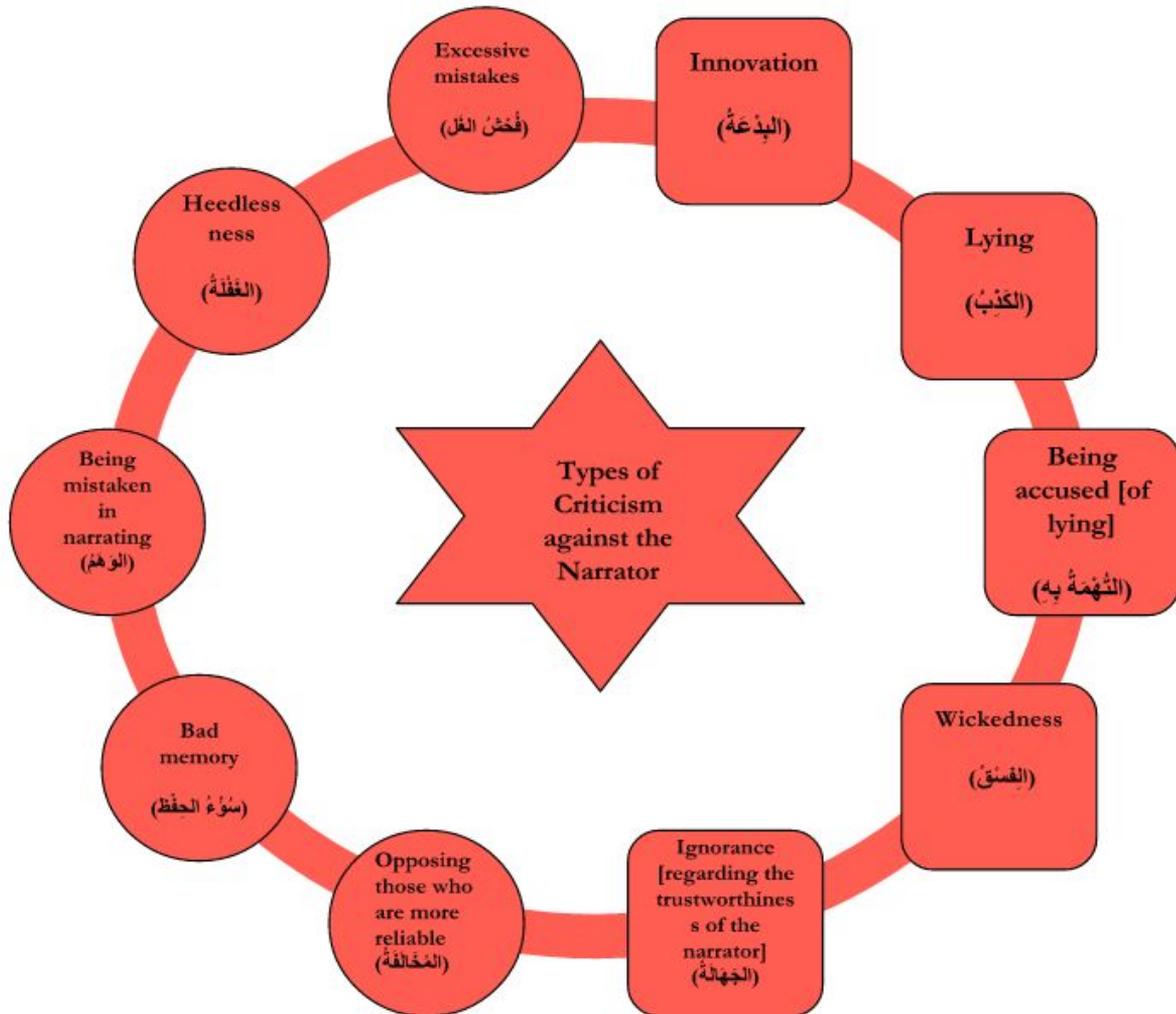
#### A. As for that which associated with trustworthiness (الْعَدَالَةُ), they are:

1. Innovation (الْبِدْعَةُ)
2. Lying (الْكَذِبُ)
3. Being accused [of lying] (التُّهْمَةُ بِهِ)
4. Wickedness (الْفِسْقُ)
5. Ignorance [regarding the trustworthiness of the narrator] (الْجَهَالَةُ)

#### B. As for that which is associated with memory/accuracy (الضَّبْطُ), they are:

1. Excessive mistakes (فُحْشُ الْغَلَطِ)
2. Heedlessness (الْغَفْلَةُ)
3. Being mistaken in narrating (الْوَهْمُ)
4. Bad memory (سُوءُ الْحِفْظِ)

5. Opposing those who are more reliable (المُخَالَفَةُ)



**A. Criticism Regarding the Trustworthiness of the Narrator**

1. **Due to the reason of innovation:** the companion of major innovation is rejected altogether. As for the one who is a companion of minor innovation, then his trustworthiness and memorization/accuracy are considered with two conditions:

**First:** that he is not a caller to innovation

**Second:** that he does not report what promotes his innovation

2. **Due to the reason of lying:** this narrator's hadith are fabricated (مَوْضُوعٌ)

3. **Due to the reason of being accused of lying:** this narrator's Hadith is abandoned (مَشْرُوكٌ)

4. **Due to the reason of wickedness (disobedience which is less than disbelief):** this narrator's Hadith is detestable, rejected (مُنْكَرٌ مَطْرُوحٌ)

5. **Due to the reason of ignorance about the narrator's condition:** he is not known to have a specific praise or specific disparagement. It is of two types:

■ **Specific Ignorance (الْجَهَالَةُ عَيْنٌ):** He is one who only one narrator narrates from, but a considerable Scholar did not declare him reliable.

■ **Ignorance of Condition (الْجَهَالَةُ حَالٌ):** He is one who two or more narrators narrate from, but a considerable Scholar did not declare him reliable.

Worse than the condition of the first type (الْجَهَالَةُ عَيْنٌ) is the one who is not named at all. He is called obscure (الْمُبْهَمُ).

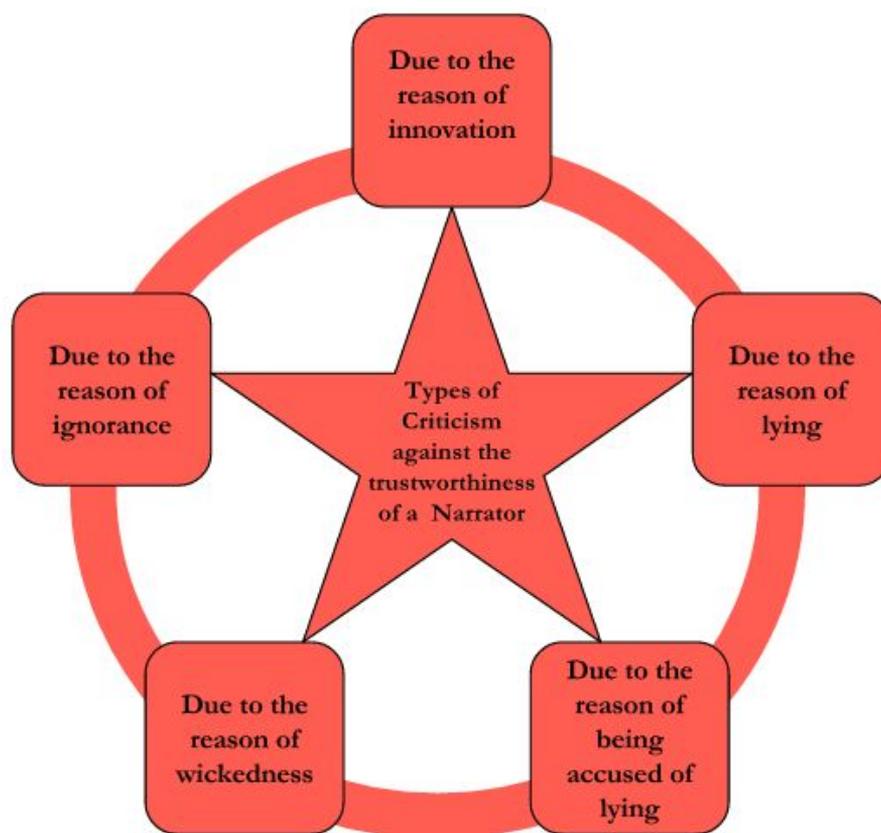
Better than the second type (الْجَهَالَةُ حَالٌ) is the one whose apparent religion/religiosity is known due to the absence of wickedness; however, his internal affairs are hidden. So he is hidden (الْمَسْتُورُ).



Hadith are not accepted from a liar, one who is accused of lying, and a wicked one, nor are their reports fit to be used as corroborating reports (الشُّوَاهِدُ) or follow-up reports (الْمُتَابِعَاتُ).

The Hadith of the one who is unknown is not accepted. However, the Hadith of one whose condition is unknown (مَجْهُولٌ حَالٌ) and one who is hidden (الْمَسْتُورُ) is fit to be used as corroborating reports and follow-up reports.

As for the narration of one who is obscure (الْمُبْهَمُ) and specifically unknown (مَجْهُولٌ عَيْنٌ), then it is not fit for that. As for the innovator, then the details regarding his narrations have already preceded.



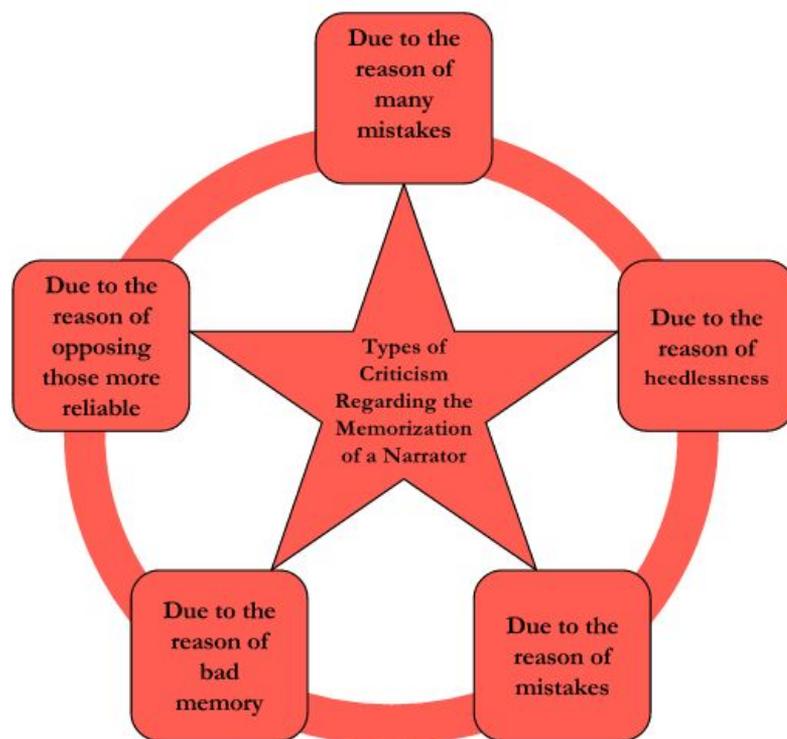
### [B] Criticism Regarding the Memory/Accuracy of the Narrator

1. **Due to the reason of a lot of mistakes:** it is said that his Hadith are detested (مُنْكَرٌ)
2. **Due to the reason of heedlessness:** the narrator does not have alertness nor proficiency to distinguish between what is correct from what is a mistake in terms of narrations. His Hadith are referred to as detestable (مُنْكَرٌ)
3. **Due to mistakes:** He narrates by way of doubt and there is one who is reliable (تَقَّةً) or other than him [who also narrates the Hadith]. So if it is known that the narrator made a mistake in the narration, then it is defective (المُعَلُّ)
4. **Due to the reason of bad memory:** that is: his mistakes [and what he is correct in reporting] are equal or most of his narrations are mistakes
  - If that is continuous from a narrator, then when he is alone in narrating a narration, he is considered detestable in Hadith (مُنْكَرُ الْحَدِيثِ)
  - If his bad memory is temporary such as due to old age, for example, then he is mixed-up (المُخْتَلَطُ)

**5. Due to opposing reliable narrators:** it has types:

- A.** An acceptable narrator opposes a narrator who is more deserving of him, whether in characteristic or number [of narrations]. His Hadith is called: contradictory (الشَّادُّ) and the Hadith that opposes the (الشَّادُّ) Hadith is called preserved (المَحْفُوظُ)
- B.** A weak narrator opposes a narrator who is more deserving than him. This narration is called detestable (المُنْكَرُ) and the narration that opposes the Hadith (المُنْكَرُ) is called well-known (المَعْرُوفُ)
- C.** A narrator opposes [other narrators] by narrating a Hadith in a particular form along with the presence of other different forms of the Hadith which are equal in strength. It is not possible to combine between these [different] forms of the Hadith, so this [opposing] Hadith is called distributed (المُضْطَرِبُ)
- D.** A narrator opposes [those who are more reliable] by mentioning an addition during the chain of transmission by mistake or doubt, while those who are more reliable than him narrate the Hadith without this addition, along with clearly hearing the place in the Hadith where the addition occurred. This is (an addition to the connected chains of transmission). It can be authentic and it can be defective
- E.** An opposition of a narrator by interjecting in the text of the Hadith or its chain of transmission [what is not part of it]. This narration is: interjected (المُدْرَجُ)
- F.** An opposition that occurs from a narrator by mixing up the text of a Hadith and the chain of transmission. This narration is inverted (المَقْلُوبُ)
- G.** A narrator opposing what is in his book either by changing a letter or letters along with a copy of the original handwriting in context. If the change is in the

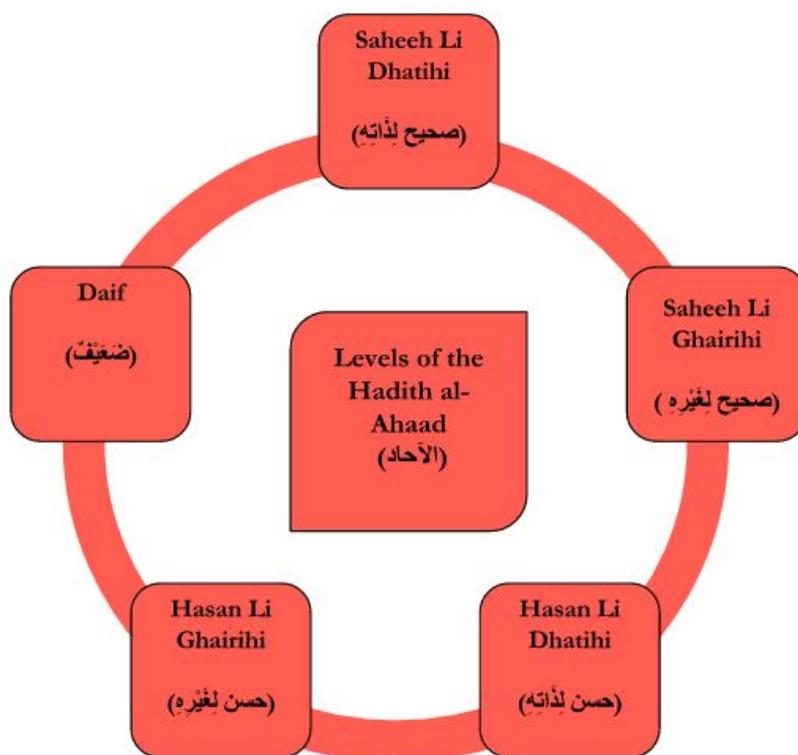
punctuation, then it is called distorted (المُصَحَّف), and if it is in the form [i.e. an entire letter], it is called altered (المُحَرَّف)



### [3] Types of the Hadith al-Ahaad (الأحاد) in terms of Grading

It is clear from what has preceded that the Hadith al-Ahaad (الأحاد) has five levels:

1. Saheeh Li Dhatihi (صحيح لذاته)
2. Saheeh Li Ghairihi (صحيح لغيره)
3. Hasan Li Dhatihi (حسن لذاته)
4. Hasan Li Ghairihi (حسن لغيره)
5. Daif (ضعيف)



As for Mutawaatir (مُتَوَاتِر), it does not have except the grade of Saheeh.

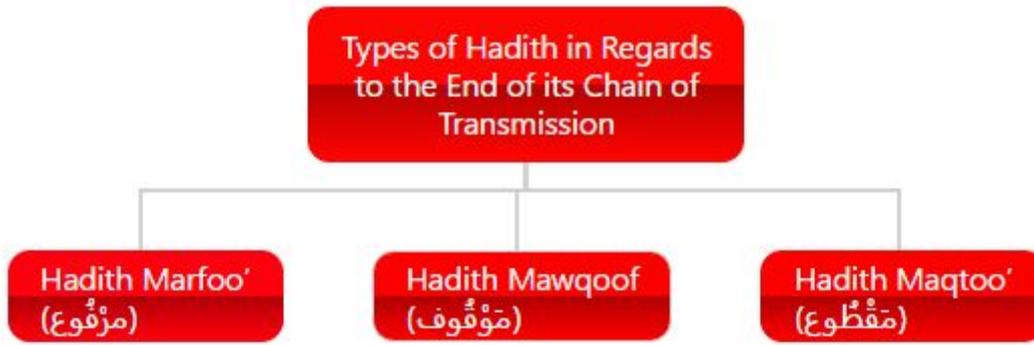
## Second: Types of Hadith in Consideration of its Chain of Transmission

In consideration of the chain of transmission, Ahaadith divide into three considerations, as has preceded:

- A. In regards to the end of its chain of narration
- B. In regards to its elevation and its declension
- C. In regards to the narrators narrating from one another

### [1] Types of Hadith in Regards to the End of its Chain of Transmission

1. **Hadith Marfoo'** (مَرْفُوع): It is what is attributed to the Prophet (صلى الله عليه وسلم) in terms of speech, action, approval, physical characteristic, or mannerism
2. **Hadith Mawqoof** (مَوْقُوف): It is what is attributed to a Companion (may Allah be pleased with him) in terms of speech or action
3. **Hadith Maqtoo'** (مَقْطُوع): It is what is attributed to a Tabi'ee from speech or action



Marfoo' (مَرْفُوع) ends at the Prophet (صلى الله عليه وسلم), Mawqoof (مَوْقُوف) ends at a Companion, and Maqtoo' (مَقْطُوع) ends at a Tabi'ee. It is not a condition for any of these to be authentic. A Hadith can be Marfoo' (مَرْفُوع), Mawqoof (مَوْقُوف), or Maqtoo' (مَقْطُوع), and be Saheeh, Hasan, or Daif



If the Hadith is authentic to the Prophet (صلى الله عليه وسلم) specifically, then the Hadith is called supported (الْمُسْنَدُ). Whatever is connected, whether it ends at the Prophet (صلى الله عليه وسلم) or other than him, then the Hadith is called connected (الْمُتَّصِلُ)

وَمَا بِسَمْعِ كُلِّ رَاوٍ يَتَّصِلُ ... إِسْنَادُهُ لِلْمُصْطَفَى فَأَلْتَمَّصِلُ

Whatever is heard by all narrators with a connected  
Chain of transmission to the Chosen One is called connected (الْمُتَّصِلُ)<sup>5</sup>

<sup>5</sup> These lines of Poetry are from the Hadith poem *al-Bayqooniyyah* line (no. 9)

## Benefit:

A Companion (الصَّحَابِيُّ): is one who met the Prophet (صلى الله عليه وسلم), believed in him, and died upon that belief.

A Tabi'ee (التَّابِعِيُّ): is one who met a Companion and died upon Islam.

## [2] Types of Hadith in Regards to its Elevation and its Declension

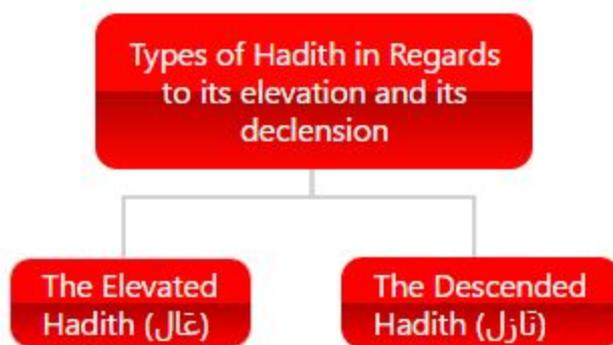
**The Elevated Hadith (عَال):** is what has a small number of men in its chain of transmission

**The Descended Hadith (نَازِل):** is what has a large number of men in its chain of transmission

وَكُلُّ مَا قَلَّتْ رِجَالُهُ عَالًا ... وَضِدُّهُ ذَاكَ الَّذِي قَدْ نَزَلَ

And every time the men are few it is elevated (عَال)

And the opposite is that which is descended (نَازِل)<sup>6</sup>



The Elevated Hadith (عَال) divides into two types:

**General Elevated Hadith (عُلُوٌّ مُطْلَقٌ):** it is what is near to the Prophet (صلى الله عليه وسلم) due to the small number of men in the chain of transmission

**The Relatively Elevated Hadith (عُلُوٌّ نِسْبِيٌّ):** it is what is near in relation to a specific Imam from the Scholars of Hadith due to the small number of men to him [i.e. the Imam]

<sup>6</sup> These lines of Poetry are from the Hadith poem *al-Bayqooniyyah* line (no. 14)



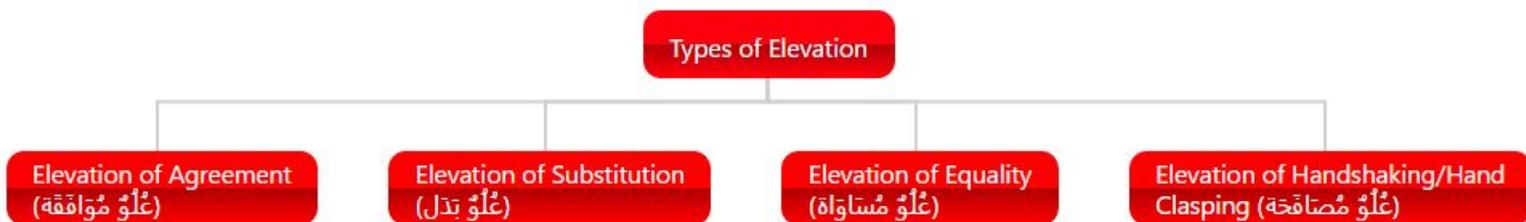
The Elevated Hadith (عَال) has four types:

**First:** Elevation of Agreement (عُلُوُّ مُوَافَقَةٌ): It is to reach a Shaikh of one of the authors [of a Hadith book] through a route other than the author's and with a smaller number of narrators than if the Hadith was narrated from the author himself.

**Second:** Elevation of Substitution (عُلُوُّ بَدَلٌ): It is to reach the Shaikh of the Shaikh of one of the authors [of a Hadith book] in a specific narration of a Hadith, with a smaller number of narrators than if the Hadith was narrated from the author himself.

**Third:** Elevation of Equality (عُلُوُّ مُسَاوَاةٌ): It is a narration of a Hadith with an equal number of narrators in the chain of transmission as in the chain of transmission of one of the authors [of a Hadith book]

**Four:** Elevation of Handshaking/Hand Clasp (عُلُوُّ مُصَافِحَةٌ): It is a narration of a Hadith that has an equal number of men in the chain of transmission as in the chain of transmission of the student of one of the authors [of a Hadith book]



**Note:**

Every type from the types of the Elevated Hadith has a corresponding type in the category of the Descending Hadith

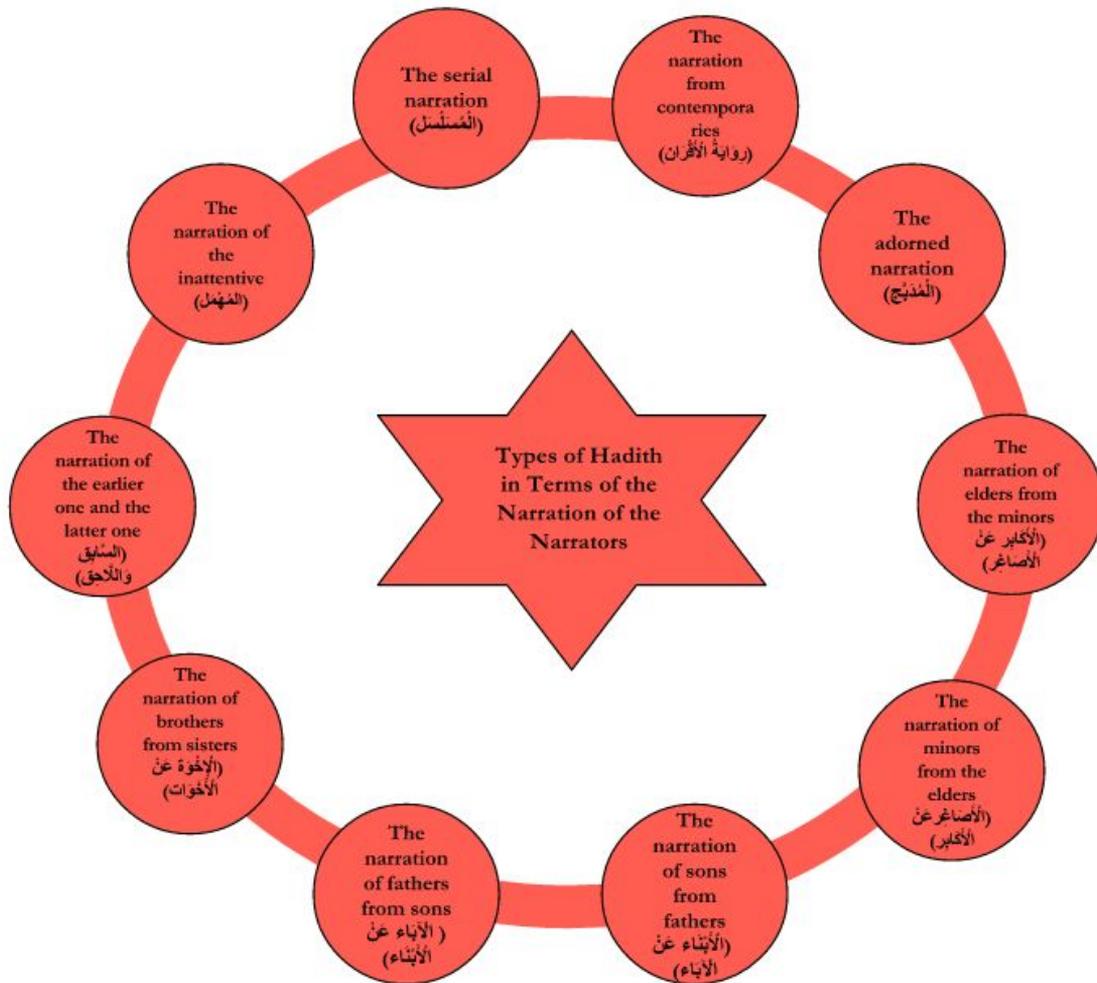
### [3] Types of Hadith in Terms of the Narration of the Narrators

1. **The Narration from Contemporaries (رَوَايَةُ الْأَقْرَانِ)**: It is the narration of a narrator from another who is close to him in age, chain of transmission, and meetings [with other Narrators]
2. **The Adorned Narration (الْمُدَبَّج)**: It is the narration of a Hadith from both contemporaries, one from the other
3. **The Narration of the Elders from the Minors (الْأَكْبَارُ عَنِ الْأَصَاغِرِ)**: It is the narration of a narrator from one who is less than him in age, meetings [with other narrators], or status
4. **The Narration of the Minors from the Elders (الْأَصَاغِرُ عَنِ الْأَكْبَارِ)**: It is the opposite of the above
5. **The Narration of Sons from Fathers (الْأَبْنَاءُ عَنِ الْأَبَاءِ)**: It is included in general in the narration of minors from the elders
6. **The Narration of Fathers from Sons (الْأَبَاءُ عَنِ الْأَبْنَاءِ)**: It is included in general in the narration of elders from the minors
7. **The Narration of Brothers from Sisters (الْإِخْوَةَ عَنِ الْأَخَوَاتِ)**: or the opposite
8. **The Narration of the Earlier One and the Latter One (السَّابِقِ وَاللَّاحِقِ)**: It is two narrators sharing in the narration from one Shaikh. There is a very big difference between the deaths of these two narrators
9. **The Narration of the Inattentive (الْمُهْمَلِ)**: It is the narration of a narrator from his Shaikh who shares the same name as himself and without distinguishing one from the other

#### Note:

The agreement of the names of the narrators and their fathers and so on, along with the difference in their identities, is called: Agreed and separate (الْمُتَّفِقِ وَالْمُفْتَرِقِ). As for if their names are the same due to a mistake and [are] different in spelling, then it is called: Close and Different (الْمُؤْتَلِفِ وَالْمُخْتَلِفِ). The agreement in the names of the narrators while there is a difference in the names of their fathers or the opposite is called: Similar/alike (الْمُتَشَابِهِ).

**10. The Serial Narration (المُسْتَسْلِل):** It is the agreement of the men in the chain of transmission in a narration of a Hadith upon a certain characteristic, situation, or particular wording, such as their serial reporting of the narration using the term (عن) [a term used in Hadith meaning from or on the authority of] which makes the Hadith become (المُعْتَمَد).



\*\*\*\*\* End of Text \*\*\*\*\*

دارالاصافي