

Dawrah Ilmiyyah

Ikhtisar Ulam al-Hadith



Name:



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Ikhtisār ‘Ulūm al-Hadīth By Ibn Kathīr (d.774H)

All praise be to Allāh and may peace be upon His chosen slave.

To proceed:

Verily the science of the prophetic narrations, in which a group of scholars – old and new – have taken an interest in speaking about; like al-Hākim, al-Khatīb, those who preceded them from the scholars and those who came after from the Hufāz of this nation.

It is from the most complete/important and beneficial sciences which I would love to comment on in a beneficial, comprehensive summarised manner to reach the benefits, and to make easy the obscure matters. The book that I relied upon to abridge is [by] al-Shaykh al-Imām al-Alāmah Abū Amr ibn al-Salāh – May Allāh encompass him with His mercy – from the well-known books amongst the students of this field, and maybe some of the skilful from the young have memorised it – treading behind him, to divide that which has been opened, to summarise that which has been explained, and to organise that which has preceded.

He has mentioned sixty-five categories of hadīth, he followed – in this regard – al-Hākim Abā Abdillāh al-Naysābūrī the Shaykh of the scholars of hadīth, and I – with the help of Allāh – will mention all of these whilst mentioning the benefits from the book of al-Hāfiẓ al-Kabīr Abī Bakr al-Bayhaqī, titled; ‘al-Madkhal ilā Kitāb al-Sunan’ in a summarised manner; without any deficiency or overstepping, and with Allāh I seek aid and upon him I place my reliance.

فَإِنْ عَلِمَ الْحَدِيثَ النَّبَوِيَّ^(٦) الَّذِي^(٧) أَعْتَى بِالْكَلَامِ فِيهِ جَمَاعَةً مِنَ الْحُفَاظِ قَدِيمًا وَحَدِيدًا؛ كَالْحَاكِمِ وَالْعَطَيْبِ، وَمَنْ قَبْلَهُمَا مِنَ الْأَئِمَّةِ، وَمَنْ بَعْدَهُمَا مِنْ حُفَاظِ الْأَمَّةِ. لَمَّا^(٨) كَانَ مِنْ أَتَمَ^(٩) الْعُلُومِ وَأَنْفَعَهَا أَخْبَيْتُ أَنْ أَعْلَقَ فِيهِ مُخْتَصِرًا نَافِعًا جَاءَنِي لِمَقَاصِدِ الْفَوَائِدِ، وَمَانِعًا مِنْ مُشْكِلَاتِ الْمَسَائِلِ الْفَرَائِدِ. وَلَمَّا^(١٠) كَانَ الْكِتَابُ^(٤) الَّذِي أَعْتَى بِتَقْدِيرِهِ الشَّيْخُ الْإِمَامُ الْعَلَمَاءُ أَبُو عَمْرُو بْنُ الصَّلَاحِ -تَعَمَّدَهُ اللَّهُ بِرَحْمَتِهِ- مِنَ الشَّاهِرِ الْمُضَنَّفَاتِ فِي ذَلِكَ بَيْنَ الظَّلَّةِ لَهَذَا الشَّأنِ، وَرُبَّمَا عُنِيَ بِحِفْظِهِ بَعْضُ الْمَهَرَةِ مِنَ الشُّبَانَ - سَلَكْتُ وَرَاءَهُ، وَأَخْتَدَيْتُ حِذَاءَهُ، وَأَخْتَصَرْتُ مَا بَسَطَهُ، وَنَظَمْتُ مَا فَرَطَهُ.

وَقَدْ ذَكَرَ مِنْ أَنْوَاعِ الْحَدِيثِ خَمْسَةً وَسِتِّينَ، وَتَبَعَ فِي ذَلِكَ الْحَاكِمَ أَبَا عَبْدِ اللَّهِ^(٥) الْنَّيْسَابُورِيَّ شَيْخِ الْمُحَدِّثِينَ، وَأَنَا -بِعِنْدِ اللَّهِ- أَذْكُرُ جَمِيعَ ذَلِكَ، مَعَ مَا أَضِيفُ إِلَيْهِ مِنْ الْفَوَائِدِ الْمُنْتَقَطَةِ مِنْ كِتَابِ الْحَافِظِ الْكَبِيرِ أَبِي بَكْرِ الْبَيْهَقِيِّ، الْمُسَمَّى بِالْمَذْكُولِ إِلَى كِتَابِ السُّنَّةِ، وَقَدْ اخْتَصَرْتُهُ أَيْضًا بِتَحْوِيَّ مِنْ هَذَا التَّمِيطِ، مِنْ غَيْرِ وَكِسِّ وَلَا شَطَطِ^(٦)، وَبِاللَّهِ الْمُسْتَعَانُ، وَعَلَيْهِ التَّكْلِانُ^(٧).

Mentioning the categories of Hadīth

Sahīh, Hasan, Musnad, Muttasil, Marfū, Mawqūf, Mursal, Munqati', Mu'dal, Mudallas, Shādh, Munkar, that which has a witness (Shāhid), the addition of a Thiqah, al-Afrād, al-Mu'allal, al-Mudtarib, al-Mudraj, al-Mawdū', al-Maqlūb, knowing whose narrations are acceptable, knowing how hadīth are narrated and heard, [knowing] the forms they are transmitted in e.g. Ijāza and other than it, knowing about the writing of hadīth and its memorisation, how to narrate hadīth and the conditions for it, the etiquettes of the Muḥaddith, the etiquettes of the student, knowing the short and long [chains], al-Mashūr, al-Gharīb, al-'Azīz, rare words in the hadīth, al-Musalsal (Enchained hadīth), abrogating and abrogated hadīth, al-Musahaf (misreadings) in the Isnād and texts of hadīth, contradictory hadīth, addition to cohesive Isnāds, Khafi al-Mursal, knowing the companions, knowing the Tābi'īn, older people transmitted hadīth from younger ones, al-Mudabbaj, and peers transmitting from one another, brothers and sisters among scholars and transmitters, the transmission by fathers from their sons, its opposite, those from whom two transmitters; one early and one late, both relate, those from whom only a single transmitter related hadīth, those who are referred to by different names of varying epithets, unique names, nicknames and Kunya, those betters known under their name rather than their Kunya, knowing nicknames, al-Mu'talif and al-Mukhtalif, al-Mutaffiq and al-Muftariq, a category composed of two previous categories, a category other than this, those whose lineage refers to someone other than their father, lineages which differ according apparent one which first comes to mind, ambiguous references, the dates of transmitters, reliable and weak transmitters of hadīth, reliable transmitters who confused their hadīth at the end of their life, the levels of transmitters and scholars, transmitters of hadīth and other scholars who were *Mawaali*, and the residences and lands of transmitters.

This is the categorisation and organisation of al-Shaykh Abī 'Amr – May Allāh have mercy upon him – who said: That this the last of the categories but it is not the last of what is possible in that regard. The science of hadīth can be divided into countless categories, since the states and characteristics of hadīth transmitters and the states and characteristics of hadīth texts are endless.

I say: And to all of this there is a look, rather the simplification of these categories into this number has a look to it, as it is possible for some to be joined with others, and this would be more appropriate then what has been mentioned, as some matters have been differentiated which are similar, and what would be more appropriate is for each category to be mentioned with that which is most similar.

And we will organise what is mentioned according to what is more appropriate, and sometimes we may join one with another, seeking that which is summarised and fitting, and to point out discussions which are necessary, with the will of Allāh – the most high -.

ذكر عداؤ أنواع الأحاديث^(١)

صَحِيقٌ، حَسَنٌ، ضَعِيفٌ، مُسْتَدَّ، مُتَبَلٌ، تَرْفُوعٌ، مَوْقُوفٌ، مَقْطُوعٌ، مُرْسَلٌ، مُنْقَطِعٌ، مُغَضَّلٌ، مُدَلَّسٌ، شَادٌ، مُنْكَرٌ، مَا لَهُ شَاهِدٌ، زِيَادَةُ النَّقَةِ، الْأَفْرَادُ، الْمُعَلَّلُ، الْمُضَطَّرُبُ، الْمُدَرَّجُ، الْمَوْضُوعُ، الْمَقْلُوبُ، مَعْرِفَةُ مَنْ تَقْبَلُ رِوَايَتُهُ، مَعْرِفَةُ كَيْفِيَّةِ سَمَاعِ الْحَدِيثِ وَإِسْتَمَاعِهِ، وَأَنْوَاعُ التَّحَمُّلِ مِنْ إِجَازَةٍ وَغَيْرِهَا، مَعْرِفَةُ كِتَابَةِ الْحَدِيثِ وَضَبْطِهِ، كَيْفِيَّةِ رِوَايَةِ الْحَدِيثِ وَشَرْطُهُ أَذَافِهِ، آدَابُ الْمُحَدِّثِ، مَعْرِفَةُ الْعَالِيِّ وَالْمُنْزَلِ، الْمُشَهُورُ، الْغَرِيبُ، الْغَرِيزُ، غَرِيبُ الْحَدِيثِ وَلُغَتُهُ، الْمُسْلَلُ، تَاسِخُ الْحَدِيثِ وَمَمْسُوحُهُ، الْمُصَحَّفُ إِسْنَادًا وَمَئِنَّا، مُحَكَّفُ الْحَدِيثِ، الْمَزِيدُ فِي الْأَسَانِيدِ، خَفِيُّ^(٢) الْمُرْسَلِ، مَعْرِفَةُ الصَّحَابَةِ، مَعْرِفَةُ التَّابِعِينَ، مَعْرِفَةُ أَكَابِرِ الرُّوَاةِ عَنِ الْأَسَاغِيرِ، الْمُدَبَّجُ وَرِوَايَةُ الْأَفْرَانِ، مَعْرِفَةُ الْإِخْرَاجِ وَالْأَخْرَواتِ، رِوَايَةُ الْآبَاءِ عَنِ الْأَبْنَاءِ، عَكْسُهُ، مَنْ رَوَى عَنْهُ اثْنَانِ: مُتَقَدِّمٌ وَمُتَأَخِّرٌ، مَنْ لَمْ يَرُوْ عَنْهُ إِلَّا وَاحِدٌ، مَنْ لَهُ أَسْمَاءٌ وَتَعُوتُ مُتَعَدِّدَةٌ، الْمُفَرَّدَاتُ مِنَ الْأَسْمَاءِ، مَعْرِفَةُ الْأَسْمَاءِ وَالْكُنْيَى، مَنْ عُرِفَ بِإِسْمٍ دُونَ كُنْيَتِهِ، مَعْرِفَةُ الْأَلْقَابِ، الْمُؤْتَلُفُ وَالْمُحَكَّفُ، الْمُتَقَنُ وَالْمُفَتَّقُ، تَنْوُعُ مُرْكَبٍ مِنَ الَّذِينَ قَبْلَهُ، تَنْوُعُ آخَرٌ مِنْ ذَلِكَ، مَنْ نُسِبَ إِلَى غَيْرِ أَبِيهِ، الْأَنْسَابُ الَّتِي يَحْتَلُّ طَاهِرُهُ وَبَاطِنُهُ، مَعْرِفَةُ الْمُبَهَّمَاتِ، تَوَارِيُّخُ الْوَقَيَّاتِ، مَعْرِفَةُ الشَّقَّاتِ وَالضَّعَقَاءِ، مَنْ خَلَّطَ فِي أَخِيرِ عُمُورِهِ، مَعْرِفَةُ^(٣) الْطَّبَقَاتِ، مَعْرِفَةُ الْمَوَالِيِّ مِنَ الْعَلَمَاءِ وَالرُّوَاةِ، مَعْرِفَةُ بِلَدَانِهِمْ وَأَوْطَانِهِمْ.

فَهَذَا^(٤) تَشْيِيعُ الشَّيْخِ أَبِي عَمْرٍ وَتَرْتِيبَهُ – رَحْمَةُ اللَّهِ – قَالَ: وَلَيْسَ بِآخرِ الْمُمْكِنِ فِي ذَلِكَ، فَإِنَّهُ قَابِلٌ لِلتَّشْيِيعِ إِلَى مَا لَا يُنْهَى؛ إِذَا لَا تَحْسِبُ أَخْرَالَ الرُّوَاةِ وَصِفَاتُهُمْ، وَأَخْرَالُ مُتُونِ الْحَدِيثِ وَصِفَاتُهُمْ.^(٥)

فُلُثُ: وَفِي هَذَا كُلُّهُ نَظَرٌ، بَلْ فِي بَسْطِهِ هَذِهِ الْأَنْوَاعِ إِلَى هَذَا العَدَدِ نَظَرٌ؛ إِذَا لَمْ يُمْكِنْ دَمْجُ^(٦) بَعْضُهَا فِي بَعْضٍ، وَكَانَ أَلْيَقُ مِمَّا ذَكَرَهُ، ثُمَّ إِنَّهُ قَدْ فَرَقَ بَيْنَ مُتَمَاثِلَاتِ مِنْهَا، بَعْضُهَا عَنْ بَعْضٍ، وَكَانَ الْأَلْيَقُ ذَكَرُ كُلُّ تَنْوُعٍ إِلَى جَانِبٍ مَا يُنَاسِبُهُ^(٧). وَتَحْمُلُ تُرَبَّبُ مَا نَذْكُرُهُ عَلَى مَا هُوَ الْأَنْسَبُ، وَرَبِّمَا أَدْمَجَنَا بَعْضُهَا فِي بَعْضٍ، طَلَبًا لِلَاخْتِصَارِ وَالْمُنَاسَبَةِ، وَنَبْهَةٌ عَلَى مُنَاقِشَاتٍ لَا بُدُّ مِنْهَا، إِنْ شَاءَ اللَّهُ تَعَالَى.

The first category: al-Sahīh

He said: (Know – May Allah teach me and you – that hadith, in the view of the scholars of this disciple, is divided into: Sahīh, Hasan and Da’īf.)

I say: This categorisation, if it is in relation to the reality of the matter, then there is none except Sahīh or Da’īf. However, if it is in accordance to the terminology of the scholars of hadith, then hadith are categorised according to them into more than this, as has been mentioned above and other than this as well.

He said: (As for the hadith which is sahīh, it is the hadith which has a connected chain of which coheres continuously through the transmission of one upright and accurate person from another up to its point of termination, neither anomalous nor defective.)

Then he went on to mention the benefits of its restrictions and that which is excluded from al-Mursal, al-Munqati’, al-Mu’dal, al-Shaadh, that which has a hidden defect and the one whose narrator has a criticism.

He said: (This is the hadith which is indisputably judged to be sound among the scholars of hadith. Sometimes the scholars of hadith differ over the soundness of certain hadith; either because of their disagreement over whether these characteristics are found in them or because of their disagreement in stipulating the necessity of some of these characteristics, as in the case of al-Mursal)

النوع^(١) الأول الصَّحِّحُ^(٢)

قَالَ^(٣) : أَعْلَمُ - عَلِمْتَ اللَّهُ وَإِنَّا^(٤) - أَنَّ الْحَدِيثَ عِنْدَ أَهْلِهِ يَتَقَسِّمُ إِلَى : صَحِّحٍ وَحَسْنٍ وَضَعِيفٍ^(٥) .

فُلِتُّ: هَذَا التَّقْسِيمُ إِنْ كَانَ بِالنِّسْبَةِ إِلَى مَا فِي نَفْسِ الْأَمْرِ، فَلَيْسَ إِلَّا صَحِّحٌ أَوْ ضَعِيفٌ، وَإِنْ كَانَ بِالنِّسْبَةِ إِلَى اضطِلَاحِ الْمُحَدِّثِينَ، فَالْحَدِيثُ يَتَقَسِّمُ عِنْدَهُمْ إِلَى أَكْثَرَ مِنْ ذَلِكَ، كَمَا قَدْ ذَكَرَهُ آنَّا هُوَ وَغَيْرُهُ أَيْضًا^(٦) .

قَالَ^(٧): «أَمَّا الْحَدِيثُ الصَّحِّحُ فَهُوَ الْحَدِيثُ الْمُسْتَدُّ الَّذِي يَتَّصِلُ إِسْنَادُهُ بِنَقلِ الْعَدْلِ الصَّابِطِ عَنِ الْعَدْلِ الصَّابِطِ إِلَى مُتْهَاهٍ، وَلَا يَكُونُ شَادًّا وَلَا مُعَلَّلًا»^(٨).

لَمْ أَحِدْ يُبَيِّنْ قَوَاعِدَ قُيُودِهِ^(٩) ، وَمَا اخْتَرَزَ بِهَا عَنِ الْمُرْسَلِ وَالْمُنْقَطِعِ وَالْمُغَضَّلِ وَالشَّادُ، وَمَا فِيهِ عَلَةٌ فَادِحَةٌ، وَمَا فِي رَاوِيهِ تَنْزُعُ جَرْحٍ.

قَالَ: «فَهَذَا^(١٠) هُوَ الْحَدِيثُ الَّذِي يُحْكَمُ لَهُ بِالصِّحَّةِ بِلَا خِلَافٍ بَيْنَ أَهْلِ الْحَدِيثِ^(١١) ، وَقَدْ يَخْتَلِفُونَ فِي بَعْضِ الْأَحَادِيثِ؛ لَا خِلَافٌ فِيهِمْ فِي وُجُودِهِنَّوْهُ الْأَوْصَافِ^(١٢) ، أَوْ فِي اشْتِرَاطِ بَعْضِهَا، كَمَا فِي الْمُرْسَلِ»^(١٣).

I say: In summary, the definition of al-Sahih is that which has a connected chain, transmitted from an upright and accurate person from another, until it reaches the Messenger of Allāh (ﷺ) or to its end; from the companions or one who is lower. It is neither a rejected anomaly or contains a hidden defect, and it may be Mashūr or Gharīb.

And it differs according to the observation of the Hufāz, therefore some of them mentioned the most authentic chains out of other chains. According to Ahmad and Ishāq, the most authentic is: al-Zuhri from Sālim, from his father. Alī ibn al-Madīnī and al-Fallās said: Muhammad ibn Sirīn from 'Abīdah from 'Alī. According to Yahyā ibn Ma'īn, the most authentic is: al-'Amash from Ibrāhīm from al-qamah from Ibn Mas'ūd. According to al-Bukhārī: Mālik, from al-Nāfi' from Ibn 'Umar. Some of them added to this: al-Shāfi'ī from Mālik; as he is from the most honourable of those who narrated from him.

Benefit: The first person who compiled a Sahīh (book) was Abū 'Abdillāh Muhammad ibn Isma'īl al-Bukhārī, and following his was his companion and student Abū al-Husayn Muslim ibn al-Hajjāj al-Naysābūrī. They are both the most authentic books of Hadīth, however, Bukhārī is superior, because he conditions in his choosing of hadīth in his book that the narrators were in the same time as their teacher, and established that they had heard directly from them, however, Muslim did not stipulate the latter, rather sufficed himself with the same time period alone. From this came the clarification for the dispute of giving superiority to Sahīh al-Bukhārī over Muslim, as is the statement of the majority, in opposition to Abī 'Alī al-Naysābūrī Shaykh al-Hākim, and a group of scholars from al-Maghrib.

Al-Bukhari and Muslim did not condition themselves to gather everything that they ruled to be Sahīh from the ahādīth, as they have authenticated narrations that are not in their books, as has been transmitted by al-Tirmidhi and other than him from al-Bukhārī which are not in his book, but rather in the Sunan and others.

فُلُثُ: فَخَالِصٌ حَدْ الصَّحِيفَةِ سَنَدُهُ يَنْقُلُ الْعَدْلُ الضَّابِطُ عَنْ مِثْلِهِ، حَتَّى يَنْتَهِي إِلَى رَسُولِ اللَّهِ ﷺ أَوْ إِلَى مُنْتَهِاهَا، مِنْ صَحَابَةِ أَوْ مَنْ دُونَهُ، وَلَا يَكُونُ شَادًا مَرْدُودًا^(۳)، وَلَا مُعَلَّا بِعِلْمٍ قَادِحَةٍ، وَقَدْ يَكُونُ مَشْهُورًا وَغَرِيبًا^(۴).

وَهُوَ مُنَقَاوِتٌ فِي نَظَرِ الْحُفَاظِ فِي مَحَالِهِ؛ وَلَهُذَا أَطْلَقَ بَعْضُهُمْ أَصْحَاحَ الْأَسَانِيدِ عَلَى بَعْضِهَا، فَعَنْ أَخْمَدَ^(۵) وَإِسْحَاقَ^(۶): أَصْحَاحُهَا: الرَّهْبَرِيُّ عَنْ سَالِمٍ عَنْ أَبِيهِ^(۷). وَقَالَ عَلَيْهِ بْنُ الْمَدِينِيُّ^(۸) وَالْفَلَاسُ^(۹): أَصْحَاحُهَا: مُحَمَّدُ بْنُ سَبِيرِينَ عَنْ عَبِيدَةَ^(۱۰) عَنْ عَلَيِّ^(۱۱). وَعَنْ يَحْيَى بْنِ مَعِينٍ^(۱۲): أَصْحَاحُهَا: الْأَعْمَشُ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ ابْنِ مَسْعُودٍ^(۱۳). وَعَنْ الْبُخَارِيِّ: مَالِكُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ^(۱۴). وَزَادَ بَعْضُهُمْ^(۱۵): الشَّافِعِيُّ عَنْ مَالِكٍ؛ إِذْ هُوَ أَجْلٌ مَنْ روَى عَنْهُ^(۱۶).

فَائِدَةُ: أَوْلُ مَنْ اغْتَنَى بِجَمْعِ الصَّحِيفَةِ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبُخَارِيِّ^(۱۷)، وَتَلَاهُ صَاحِبُهُ وَتَلَيْيَدُهُ أَبُو الحُسَيْنِ مُسْلِمُ بْنُ الْحَجَاجِ التَّسَابُورِيُّ، فَهُمَا أَصْحَاحُ كُتُبِ الْحَدِيثِ، وَالْبُخَارِيُّ أَرْبَعُ^(۱۸)؛ لَأَنَّهُ اشْتَرَطَ فِي إِخْرَاجِهِ الْحَدِيثِ فِي كِتَابِهِ هَذَا أَنْ يَكُونَ الرَّاوِي قَدْ عَاصَرَ شَيْخَهُ، وَتَبَثَّ عِنْدَهُ سَمَاعَهُ مِنْهُ، وَلَمْ يَشْتَرِطْ مُسْلِمُ الثَّانِيَّ، بَلْ اكْتَفَى بِمُجَرَّدِ الْمُعَاصِرَةِ، وَمِنْ هُنَّا يَنْقُلُ لَكَ التَّرَاعِيُّ فِي تَرْجِيحِ تَضْحِيَّ الْبُخَارِيِّ عَلَى مُسْلِمٍ، كَمَا هُوَ قَوْلُ الْجُمَهُورِ، خَلَافًا لِأَبِي عَلَيِّ التَّسَابُورِيِّ شَيْخِ الْحَاكِمِ، وَظَاهِفَةٌ مِنْ عُلَمَاءِ الْمَغْرِبِ^(۱۹).

ثُمَّ إِنَّ الْبُخَارِيَّ وَمُسْلِمًا لَمْ يَلْتَرِمَا بِإِخْرَاجِ جَمِيعِ مَا يُخْكِمُ بِصَحِحَتِهِ مِنَ الْأَحَادِيدِ، فَإِنَّهُمَا قَدْ صَحَّحَا أَحَادِيدَ لَيْسَتْ فِي كِتَابَيْهِمَا، كَمَا يَنْقُلُ التَّرْمِذِيُّ وَغَيْرُهُ عَنِ الْبُخَارِيِّ تَضْحِيَّ^(۲۰) أَحَادِيدَ لَيْسَتْ عِنْدَهُ، بَلْ فِي السُّنْنِ وَغَيْرِهَا^(۲۱).

Ibn Salāh said: (The total in the book of al-Bukhārī is 7,275 hadith, including some repeated hadith. It has been said that with the omission of the duplicates the total is four thousand. And all of what is found in Sahīh Muslim without repetition is four thousand)

And al-Hāfiẓ Abū ‘Abdillāh Muhammād ibn Ya’qub ibn al-Akhrām said: Few are the well-established hadith that escape bukhari and Muslim.

Ibn Salāh disputed regarding this, as al-Hākim added to this many narrations in his Mustadrak, even if an argument may be made against him regarding some of his hadith, many of his sound hadith remain untainted.

I say: This has a look to it, for it necessitates that they (i.e. al-Bukhari and Muslim) should have gathered a large amount of hadīth which they did not condition; due to the weakness of the narrators to them, or due to a defect, and Allāh knows best.

Many other books have been authored in a similar fashion to the Sahih’s, which may contain additional benefits and variant chains – like the Sahih of Abī ‘Awānah, Abu Bakr al-Ismā’īlī, Abu Bakr al-Barqānī, Abī Nu’aym al-Asbāhanī and other than them. Also other words where the authors conditions authenticity such as; Ibn Khuzaymah, Ibn Hibban, and they are much better than al-Mustadrak and purer chains and texts.

It is also found in the Musnad of Imam Ahmad numerous chains and texts, which are similar [in status] to the hadith in Muslim, and even in Bukhari, however, are not found in both of them, or either of them. Rather, none from the authors of the four books narrated them; and they are Abu Dawud, al-Tirmidhi, al-Nasā’ī and Ibn Mājah.

They are also found in the Ma’ājim of al-Tabarānī; al-Kabīr, al-Awsat. Musnad Abī Ya’lā, al-Bazzār and other than that from the chains, Ma’ājim, benefits and ajzaa, that which grounds the researcher in this field to authenticate many from amongst them, after observing the state of the narrators, and the absence of any defect. It is permissible for him to step forward and do this, even if a scholar has not preceded him in this. This is in line with al-Shaykh Abī Zakariyyah al-Nawāwī, and in opposition to al-Shaykh Abī ‘Amr.

al-Hafiz Diya al-Din Muhammad ibn ‘Abdul-Wahib al-Maqdisi compiled – in this regard – a book titled: al-Mukhtārah, which was not completed. Some of the Hufaz from the scholars preferred this over Mustadrak al-Haakim, and Allah knows best.

قال ابن الصلاح^(٤): فجُمِيعُ مَا في البُخَارِيِّ بِالْمُكَرَّرِ سَبْعَةُ آلَافٍ حَدِيثٌ وَمِنَانٌ وَخَمْسَةٌ وَسَبْعُونَ حَدِيثًا وَبِغَيْرِ تَكْرَارٍ^(٥) أَرْبَعَةُ آلَافٍ، وَجُمِيعُ مَا في صَحِحِ مُسْلِمٍ بِلَا تَكْرَارٍ نَحْوَ أَرْبَعَةِ آلَافٍ^(٦).

وَقَدْ قَالَ الْحَافِظُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يَعْقُوبَ بْنُ الْأَخْرَمَ^(٧): قَلَّ مَا يَفُوتُ الْبُخَارِيِّ وَمُسْلِمًا مِنَ الْأَحَادِيدِ الصَّحِيحَةِ^(٨).

وَقَدْ تَاقَشَّهُ أَبْنُ الصَّالِحِ فِي ذَلِكَ؛ فَإِنَّ الْحَاكِمَ قَدْ اسْتَدَرَكَ عَلَيْهِمَا فِي^(٩) أَحَادِيدَ كَثِيرَةٍ، وَإِنْ كَانَ فِي بَعْضِهَا مَقَالٌ، إِلَّا أَنَّهُ يَضْفُرُ لَهُ شَيْءٌ كَثِيرٌ^(١٠).

قُلْتُ^(١١): فِي هَذَا نَظَرٌ، فَإِنَّهُ يُلْزِمُهُمَا بِإِخْرَاجِ أَحَادِيدَ كَثِيرَةٍ^(٤) لَا تَلْزِمُهُمَا لِضَعْفِ رُوَايَتِهَا^(٥) عِنْدَهُمَا، أَوْ لِتَعْلِيلِهِمَا ذَلِكَ، وَاللَّهُ أَعْلَمُ.

وَقَدْ حُرِّجَتْ كُتُبُ كَثِيرَةٍ عَلَى الصَّحِيحَيْنِ، قَدْ^(٦) يُوجَدُ فِيهِمَا^(٦) زِيَادَاتٌ مُفَيَّدةٌ، وَأَسَانِيدٌ جَيْدَةٌ؛ كَصَحِحِ أَبِي عَوَانَةَ، وَأَبْوَيِ بَكْرٍ: الإِسْمَاعِيلِيُّ وَالبَرْقَانِيُّ^(٧)، وَأَبِي عُئْيَمَ الْأَسْبَاهَانِيِّ وَغَيْرِهِمْ. وَكُتُبُ أَخْرُ الْتَّرَمُضِ صَاحِبُهَا صَحِحَّهَا؛ كَابِنِ حَرَيْمَةَ، وَابْنِ جِبَانَ، وَهُمَا خَيْرٌ مِنَ الْمُسْتَدَرَكِ بِكَثِيرٍ، وَأَنْقَطَ أَسَانِيدَ وَمُؤْتَمِنًا.

وَكَذَلِكَ يُوجَدُ فِي مُسْنَدِ الْإِلَامِ أَخْمَدَ مِنَ الْأَسَانِيدِ وَالْمُتُونِ شَيْءٌ كَثِيرٌ، مِمَّا يُوازِي كَثِيرًا مِنْ أَحَادِيدِ مُسْلِمٍ، بَلْ وَالْبُخَارِيِّ أَيْضًا، وَلَيْسَتْ عِنْدَهُمَا، وَلَا عِنْدَ أَخْدِهِمَا، بَلْ وَلَمْ يُخْرِجْهُ أَحَدٌ مِنْ أَضْحَابِ الْكُتُبِ الْأَرْبَعَةِ؛ وَهُمْ أَبُو دَاؤِدَ، وَالْتَّرمِذِيُّ، وَالنَّسَائِيُّ، وَابْنُ مَاجَةَ.

وَكَذَلِكَ يُوجَدُ فِي مُعْجمِ^(٨) الطَّبرَانِيِّ (الْكَبِيرِ) وَ(الْأَوْسَطِ)، وَ(مُسْنَدِ^(٩) أَبِي يَعْلَمِي) وَ(البَرْقَارِ)، وَغَيْرِ ذَلِكَ مِنَ الْأَسَانِيدِ وَالْمَعَاجِمِ وَالْمَوَاهِدِ وَالْأَجْزَاءِ، مَا يَتَمَكَّنُ الْمُتَبَحِّرُ فِي هَذَا الشَّأنِ مِنَ الْحُكْمِ بِصَحَّةِ كَثِيرٍ مِنْهُ، بَعْدَ النَّظرِ فِي حَالِ رِجَالِهِ، وَسَلَامَتِهِ مِنَ التَّتَلَيلِ الْمُفَسِّدِ، وَيَجُوزُ لَهُ الْإِقْدَامُ عَلَى ذَلِكَ، وَإِنْ لَمْ يَتَعَصَّ عَلَى صَحِحِهِ حَافِظُ قَبْلَهُ، مُوَافَقَةً لِلشَّيْخِ أَبِي زَكْرِيَّا^(١١) التَّوَاوِي^(١٢)، وَخَلَاقًا لِلشَّيْخِ أَبِي عَفْرَو^(٣).

وَقَدْ جَمَعَ الْحَافِظُ ضِيَاءُ الدِّينِ مُحَمَّدُ بْنُ عَبْدِ الْوَاحِدِ الْمَقْدِسِيُّ فِي ذَلِكَ كِتَابًا سَمَّاهُ (الْمُخْتَارَة) وَلَمْ يَتِمَّ، كَانَ بَعْضُ الْحُفَاظِ مِنْ مَشَايخِنَا يُرَجِّحُهُ عَلَى مُسْتَدَرَكِ الْحَاكِمِ^(٤)، وَاللَّهُ أَعْلَمُ.

al-Shaykh Ibn Salah spoke regarding al-Hakim and his Mustadrak and said: He is lenient in interpreting the standard of the sound hadith and free in applying it. It is best that we take a moderate position regarding him. A hadith he reckons to be sound, if we do not find it regarded as sound by any other authority, is, even if it is not sound, a hasan hadith to be cited as a proof and acted upon, unless a defect positively determining its weakness appears in it.

I say: In this book are many from the categories of hadith, in it are al-Sahih al-Mustadrak and these are a little, then there are the Sahih which have been narrated by al-Bukhari and Muslim or either of them which al-Hakim did not realise, and in it are Hasan, Da'if and al-Mawdū'. This has been summarised by our Shaykh Abu Abdillah al-Dhababī, wherein he has clarified this all and compiled a large Juzz comprising what has been transmitted from the fabrication, and this reaches approximately one hundred hadith, and Allah knows best.

Note: The speech of al-Imam Muhammad ibn Idris al-Shafi'i: ((I do not know of a more correct book of religious knowledge in the world than the book of Mālik [that is, al-Muwatta])) was made by him before the books of Bukhari and Muslim came into existence. There were books that were authored regarding the Sunan in that time: by Ibn Jurayj, Ibn Ishaaq – other than the Sirah -, Abī Qurrah Musa ibn Taariq al-Zubaydi, al-Musannaf by Abdul-Razzaq ibn Hammam and other than these.

The book of Maalik – which is the Muwatta – is the most revered and vastest in benefit, even though some of them are greater in terms of the number of hadith. Al-Mansur requested from imam malik to gather the people upon his book, however, he did not agree. This is from his exquisite knowledge and justice. He said: ((The people have gathered upon and have read that which I have not come across)).

وَقَدْ تَكَلَّمَ الشَّيْخُ^(٥) أَبْنُ الصَّلَاحِ عَلَى الْحَاكِمِ فِي مُسْتَدْرِكِهِ، قَالَ: وَهُوَ وَاسِعٌ الْحَطْوِ فِي شَرْطِ^(٦) الصَّحِيفِ، مُسَاهِلٌ بِالْقَضَاءِ بِهِ، فَالْأَوَّلُ أَنْ يُتَوَسَّطَ فِي أُمْرِهِ؛ فَمَا لَمْ تَجِدْ فِيهِ تَصْحِيفًا لِغَيْرِهِ مِنَ الْأَئِمَّةِ، فَإِنْ لَمْ يَكُنْ صَحِيفًا، فَهُوَ حَسَنٌ يُحْتَجُّ بِهِ، إِلَّا أَنْ تَظَهَرَ فِيهِ عِلْمٌ تُوجِبُ ضَعْفَهُ^(٧).

فُلِتَ: فِي هَذَا الْكِتَابِ أَنْوَاعٌ مِنَ الْحَدِيثِ كَثِيرَةٌ، فِيهِ الصَّحِيفُ الْمُسْتَدْرِكُ وَهُوَ قَلِيلٌ، وَفِيهِ صَحِيفٌ قَدْ نَحَرَهُ الْبُخَارِيُّ وَمُسْلِمٌ أَوْ أَخْدُهُمَا، لَمْ يَغْلِمْ بِهِ الْحَاكِمُ، وَفِيهِ الْحَسَنُ وَالصَّعِيفُ وَالْمَوْضِعُ أَيْضًا، وَقَدْ اخْتَصَرَ شَيْخُنَا الْحَافِظُ^(٨) أَبُو عَبْدِ اللَّهِ الدَّهْبَيِّ، وَبَيْنَ هَذَا كُلُّهُ، وَجَمِيعَهُ^(٩) جُزْءًا كَبِيرًا مِمَّا وَقَعَ فِيهِ مِنَ الْمَوْضُوعَاتِ، وَذَلِكَ يَقْابِلُ مِائَةَ حَدِيثٍ، وَاللَّهُ أَعْلَمُ^(١٠).

ثُنْيَةً: قَوْلُ الْإِمَامِ مُحَمَّدِ بْنِ إِدْرِيسِ الشَّافِعِيِّ: «لَا أَعْلَمُ كِتَابًا فِي الْعِلْمِ أَكْثَرَ صَوَابًا مِنْ كِتَابِ مَالِكٍ»^(٤)، إِنَّمَا قَالَهُ قَبْلَ الْبُخَارِيِّ وَمُسْلِمٍ، وَقَدْ كَانَتْ كُتبُ^(٥) مُصَنَّفَةً فِي ذَلِكَ الْوَقْتِ فِي السُّنْنِ: لِابْنِ جُرَيْجٍ، وَابْنِ إِسْحَاقَ -غَيْرُ السِّيَرَةِ- وَلِأَبِي فُرَّةِ مُوسَى بْنِ طَارِيقِ الرَّبِيْدِيِّ، وَمُصَنَّفُ عَبْدِ الرَّازِقِ بْنِ حَمَّامٍ، وَغَيْرُ ذَلِكَ.

وَكَانَ كِتَابُ مَالِكٍ -وَهُوَ الْمُوَطَّأُ- أَجْلَهَا وَأَعْظَمَهَا ثَقَّا، وَإِنْ كَانَ بَعْضُهَا أَكْبَرَ حَجْمًا مِنْهُ وَأَكْبَرَ أَحَادِيثَ، وَقَدْ طَلَبَ الْمُنْصُورُ مِنَ الْإِمَامِ مَالِكٍ أَنْ يَجْمِعَ النَّاسَ عَلَى كِتَابِهِ، فَلَمْ يُجِهْ إِلَيْهِ ذَلِكَ، وَذَلِكَ^(١١) مِنْ تَنَامِ عِلْمِهِ وَأَتْصَافِهِ بِالْإِنْصَافِ، وَقَالَ: «إِنَّ النَّاسَ قَدْ جَمَعُوا وَأَطْلَمُوا عَلَى أَشْيَاءَ لَمْ تَقْلِعْ عَلَيْهَا»^(١٢).

The people have taken interest in the book ‘al-Muwatta’, and many have commented on the book and the best of them are ‘al-Tamheed’ and ‘al-Istdhkaar’ by al-Shaykh Abi ‘Umar ibn Abdil-Barr al-Namari al-Qurtubi – May Allah have mercy upon him – with regards to the hadith which are connected, al-Sahih, al-Mursal, al-Munqati’, and al-Balaaghah (eloquence) which is rarely found.

al-Hakim Abu Abdillah and al-Khatib al-Baghdaadi named the book of al-Tirmidhi as (al-Jami’ al-Sahih) and this was leniency from them, for in it are many hadith which are munkar. The statement of al-Hafiz Abi ‘Ali ibn Sakan and al-Khatib al-Baghdaadi regarding the book ‘al-Sunan’ by al-Nasa’i: it is Sahih. Then this has a look to it, and [it is stated] that it has more stringent conditions for the narrators than Muslim, however this is not safe from criticism; for verily in it are men who are unknown; either the person themselves or their status, in it are those who are criticised and ahadith which are; Da’if, Mu’allal, Munkar, as has been mentioned in ‘al-Ahkaam al-Kabeer’.

As for the statement of al-Hafiz Abi Musa Muhammad ibn Abi Bakr al-Maqdisi al-Madini regarding ‘Musnad Imam Ahmad’: it is Sahih. Then this is a weak statement, for within it are weak hadith, rather even fabricated ahadith like ahadith regarding the virtue of Marw and ‘Asqalaan, and *al-Barth al-Ahmar inda Hims*, and other than it, as has been pointed out by a group of Hufaz.

Then al-Imam Ahmad missed in his book – even though nothing equals his Musnad with its vastness and good organisation – many hadith, rather it is said: He did not mention a group from the companions, those who are mentioned in the two Sahihs, approximating 200.

This is similar to the statement of al-Hafiz Abi Tahir al-Silafi in ‘al-Usul al-Khamsah’ – meaning al-Bukhari, Muslim, Sunan Abi Dawud, al-Tirmidhi, and al-Nasa’i -: The scholars from the east and west have agreed upon its authenticity. Leniency from him, and has been rejected by Ibn al-Salah and others.

وكانَ كِتَابُ مَالِكٍ -وَهُوَ (الْمُوَظَّلُ)- أَجْلَهَا وَأَغْطَمَهَا نَعْمًا، وَإِنْ كَانَ بَعْضُهَا أَكْبَرَ حَجَمًا مِنْهُ وَأَكْبَرَ أَحَادِيثَهُ، وَقَدْ طَلَبَ الْمُنْصُورُ مِنَ الْإِمَامِ مَالِكٍ أَنْ يَجْمِعَ النَّاسَ عَلَى كِتَابِهِ، فَلَمْ يُجْعِنْ إِلَيْ ذَلِكَ، وَذَلِكَ^(١) مِنْ تَمَامِ عِلْمِهِ وَأَصْفَافِهِ بِالْإِنْصَافِ، وَقَالَ: «إِنَّ النَّاسَ قَدْ جَمَعُوا وَأَطَلَمُوا عَلَى أَشْيَاءَ لَمْ تَكُلِّغْ عَلَيْهَا»^(٢).

وَقَدْ اعْتَنَى النَّاسُ بِكِتَابِهِ (الْمُوَظَّلُ)، وَعَلَقُوا عَلَيْهِ كُتُبًا حَمَةً وَمِنْ أَجْوَادِ ذَلِكَ كِتَابًا (الْتَّهْمِيد)، وَ(الْاِسْتِدْكَار) لِلشَّيْخِ أَبِي عَمْرَ بْنِ عَبْدِ الرَّبِّ التَّمَرِيِّ الْفَزْلِيِّ -رَحْمَةُ اللَّهِ- هَذَا مَعَ مَا فِيهِ مِنَ الْأَحَادِيثِ الْمُنْصَلَّةِ الصَّحِيحَةِ وَالْمُرْسَلَةِ وَالْمُنْقَطَعَةِ، وَالْبَلَاغَاتِ الَّتِي^(٣) لَا تَكَادُ تُوْجَدُ مُسْنَدَةً إِلَّا عَلَى نُدُورِ^(٤).

وَكَانَ الْحَاكِمُ أَبُو عَبْدِ اللَّهِ^(٥) وَالْحَاطِبُ الْبَغْدَادِيُّ يُسَمِّيَانِ كِتَابَ التَّرْمِذِيِّ (الْجَامِعِ الصَّحِيحِ)، وَهَذَا تَسَاهُلٌ مِنْهُمَا، فَإِنْ فِيهِ أَحَادِيثَ كَثِيرَةً مُنْكَرَةً، وَقَوْنُ الْحَاطِبُ أَبِي عَلَيْ بْنِ السَّكِنِ، وَكَذَا الْحَاطِبُ الْبَغْدَادِيُّ فِي كِتَابِ (الْسُّنْنَةِ) لِلشَّائِيِّ: إِنَّهُ صَحِيقٌ. فِيهِ نَكَرٌ، وَإِنَّهُ شَرِطاً فِي الرِّجَالِ أَشَدُّ مِنْ شَرِطِ مُسْلِمٍ^(٦) غَيْرُ مُسْلِمٍ؛ فَإِنَّ فِيهِ رِجَالًا مَجْهُولِينَ، إِمَّا عَيْنَا أَوْ حَالًا، وَفِيهِمُ الْمَجْرُوحَ، وَفِيهِ الْأَحَادِيثُ ضَعِيفَةٌ وَمُعَلَّةٌ وَمُنْكَرَةٌ، كَمَا تَبَاهَنَا عَلَيْهِ فِي (الْأَحْكَامِ الْكَبِيرِ).

وَأَمَّا قَوْلُ الْحَاطِبِ أَبِي مُوسَى مُحَمَّدِ بْنِ أَبِي بَكْرِ الْمَقْدِسِيِّ^(٧) الْمَدِينِيِّ عَنْ (مُسْنَدِ الْإِيمَانِ أَخْمَدَ): إِنَّهُ صَحِيقٌ^(٨). فَقَوْلُ ضَرِيفَتِ، فَإِنَّ فِيهِ أَحَادِيثَ ضَعِيفَةً، بَلْ مَوْضُوعَةً^(٩)، كَأَحَادِيثِ فَضَائِلِ^(١٠) مَرْوَ وَعَسْقَلَانَ^(١١)، وَالْبَرْتُ الْأَحْمَرُ عِنْدَ حَمْصَ، وَغَيْرُ ذَلِكَ، كَمَا قَدْ تَبَاهَ عَلَيْهِ طَافِقَةً مِنَ الْحُفَاظِ^(١٢). ثُمَّ إِنَّ الْإِمَامَ أَخْمَدَ قَدْ قَاتَهُ فِي كِتَابِهِ هَذَا -مَعَ أَنَّهُ لَا يُوازِيهُ كِتَابَ^(١٣) مُسْنَدَ فِي كُثُرَتِهِ وَحُسْنِ سِيَاقَاتِهِ- أَحَادِيثُ كَثِيرَةً جِدًا، بَلْ قَدْ قِيلَ: إِنَّهُ لَمْ يَقْعُ لَهُ جَمَاعَةٌ مِنَ الصَّحَابَةِ الَّذِينَ فِي الصَّحِيحَيْنِ قَرِيبًا مِنْ مَا تَبَاهَنَ^(١٤).

وَهَذَا قَوْلُ الْحَاطِبِ أَبِي طَاهِيرِ السَّلْفِيِّ فِي الْأَصْوُلِ الْخَمْسَةِ -يَعْنِي الْبُخَارِيِّ وَمُسْلِمِهَا وَسُنْنَ أَبِي دَاوُدَ وَالْتَّرْمِذِيِّ وَالشَّائِيِّ-: إِنَّهُ اتَّفَقَ عَلَى صَحَّتِهَا عَلَمَاءُ الْمَشْرِقِ وَالْمَغْرِبِ. تَسَاهُلٌ مِنْهُ، وَقَدْ أَكْبَرَهُ أَبْنُ الصَّلَاحِ وَغَيْرُهُ^(١٥).

Ibn al-Salah said: With this the highest level from amongst the books which are al-Musnad are Musnad Abd ibn Humayd, al-Daarimi, Ahmad ibn Hanbal, Abi Ya'la, al-Bazaar, Abi Dawud al-Tayalasi, al-Hasan ibn Sufyaan, Ishaaq ibn Raahawayh, Ubaydullah ibn Musa, and other than them, because they mentioned what reached them from the hadith of every companion.

Shaykh Abu 'Amr spoke regarding the Mu'allaq hadith which are found in Sahih al-Bukhari and Muslim, however they are little. It is said: they are in fourteen places.

The conclusion of this matter: That which al-Bukhari mentions in a convicted manner is authentic to whom he has mentioned it to then it is observed after that. However, if it is an unconvincing manner then its authenticity cannot be established via this nor disproved, because it may be authentic, and sometimes it may be narrated by Muslim. That which has been narrated in the mu'allaq form is not from al-Sahih al-Musnad, as he named his book: 'al-Jami al-Musnad al-Sahih al-Mukhtasar min Umuri RasulAllah (ﷺ) wa Sunnanihi wa Ayyamih'.^١

If al-Bukhari says: 'It was said to us', or says: 'So-and So informed us regarding this', or 'he increased me' and similar to this, then it is connected according to the majority.

Ibn al-Salah transmitted regarding some of the [ahadith] which are gharib that there are also Mu'allaq, he mentioned this as support not alone, or it may be that he heard it in a sitting of revision.

Ibn al-Salah refuted al-Hafiz Aba Ja'far ibn Hamdan who said: If al-Bukhari says; 'so-and-so said to me' then it is from that which [al-bukhari] heard in the form of *ard* and *Munaawalah*.

Ibn al-Salah rejected what came from Ibn Hazm regarding the hadith of al-Malaahi; wherein al-Bukhari says: 'Hishaam ibn Ammar said'. He said: Ibn Hazm was mistaken from many angles, for it is established from the hadith of Hishaam ibn Ammar.

قال ابن الصلاح: أي^(١) مع ذلك أعلى رتبة من كتب المسانيد، كمسند عبد بن حميد^(٥)، والدارمي^(٦)، وأحمد بن حنبل^(٧)، وأبي يعلى، والبزار^(٨)، وأبي داود الطيلسي^(٩)، والحسن بن سليمان، وإسحاق بن راهويه^(٢)، وعبيد الله بن موسى^(٤)، وغيرهم؛ لأنهم يذكرون عن كل صحابي ما يقع لهم من خديثه. وتكلم الشیخ أبو عمرو^(١) على التعلیقات الواقعۃ في (صحيح البخاری)^(٢)، وفي (مسلم)^(٣) أيضًا، لكنها قليلة، قيل: إنها أربعة عشر موضعًا.^(٣)

وحاصل الأمر: أن ما علقه البخاري بصيغة الجزم فصحيح إلى من علقت عنه، ثم النظر فيما بعد ذلك، وما كان منها بصيغة التمريض فلا يستفاد منها^(٤) صحة، ولا تنافيها أيضًا؛ لأنّه قد^(٥) وقع من ذلك كذلك وهو صحيح، وربما رواه مسلم^(٦). وما كان من التعلیقات صحيحة فليس من^(٧) تمط الصحيح المستند فيه؛ لأنّه قد وسم بكتابه: «بالجامع المسند الصحيح المختصر من^(٨) أمور رسول الله ﷺ وسننه وآياته»^(٩).

فاما إذا قال البخاري: «قال لنا» أو قال: «أتيانا^(١) فلان^(٢) كذا»، أو «زأني» ونحو ذلك، فهو متصل عند الأئمّة.

وبحكم ابن الصلاح عن بعض المغاربة أنه تعلق أيضًا، يذكره للاستشهاد لا للأغتاب، ويكون قد سمعه في المذاكرة^(١).

وقد ردّ ابن الصلاح، أيضًا^(٢) بأن^(٣) الحافظ أبا جعفر بن حمدان قال: إذا قال البخاري: «وقال لي فلان» فهو مما سمعه عرضًا ومتواتلة^(٤)؛ وأنكر ابن الصلاح على ابن حزم ردّ حديث الملاهي؛ حيث قال فيه البخاري: «وقال هشام بن عمّار»^(٥) وقال: أخطأ ابن حزم من وجوهه، فإنه ثابت من حديث هشام بن عمّار^(٦).

I say: It has been narrated by Ahmad in his Musnad, Abu Dawud in his Sunan, narrated by al-Burqaani in his Sahih, and other than him, in a connected manner until Hishaam ibn 'Ammar and his teacher also, as has been clarified in the book 'al-Ahkaam', and all praise is for Allah.

Then he [i.e. ibn al-Salah] mentioned that the Ummah have taken these two books with acceptance, except for a few wordings which have been pointed out by some of the Hufaz like al-Daraqutni and other than him. They then extracted from this the certainty of the authenticity of the hadith found within them because the Ummah is safe from mistakes. That which is seen to be authentic is obligatory to be acted upon as long as it is authentic in this manner, and this is good.

Shaykh Muhyi al-Din al-Nawaawi differed in this issue and said: It does not benefit a certainty of authenticity.

I say: I am with ibn al-Salah regarding what he pointed out, and Allah knows best.

Footnotes: Then after this observe the statement of our Shaykh al-Alaamah ibn Taymiyyah, as he mentioned the certainty of ahadith that the ummah have taken and accepted, from a group of scholars, from them; al-Qadi AbdulWahhab al-Maaliki, Shaykh Abu Hamid al-Isfraayini, al-Qadi Abu Teeb al-Tabari, al-Shaykh Abu Ishaq al-Shiraazi from the Shafi'iyyah, Ibn Haamid, Abu Ya'la ibn al-Faraa, Abu Khattab, ibn al-Jaaghuni, and their likes from the Hanbalis, and the sun of the scholars al-Sarkhasi from the Hanafis said: It is the statement of the majority of the people of rhetoric from the Ashaa'irah and other than them such as Abi Ishaq al-Isfaarini and Ibn Fawrak, [also] said: It is the view of the people of hadith through all times, and the view of the Salaf generally.

This is what is meant by what was mentioned and extracted by Ibn al-Salah in agreement with these scholars.

قالت: وَقَدٌ^(١) رَوَاهُ أَخْمَدُ فِي مُسْنَدِهِ، وَأَبُو دَاوُدَ فِي سُنْنَتِهِ، وَخَرَجَهُ الْبَرْقَانِيُّ فِي صَحِيبِهِ، وَغَيْرُ وَاحِدٍ مُسْنَدًا مُتَصَلًا إِلَى هِشَامَ بْنِ عَمَّارٍ وَشَيْخِهِ أَيْضًا^(٢)، كَمَا يَبَثَّنَا فِي كِتَابِ (الْأَحْكَامِ)، وَلِلَّهِ الْحَمْدُ^(٣).

ثُمَّ حَكَى أَنَّ الْأُمَّةَ^(٤) تَلَقَّتْ هَذِينِ الْكِتَابَيْنِ بِالْقَبُولِ، سَوَى أَخْرُفِ يَسِيرَةٍ^(٥)، اتَّقَدَّهَا بَعْضُ الْحُفَاظَاتِ، كَالْدَارَقُطْنِيُّ وَغَيْرُهُ، ثُمَّ اسْتُنْتِطَ مِنْ ذَلِكَ الْقَطْعِ بِصَحَّةِ مَا فِيهِمَا مِنَ الْأَحَادِيثِ؛ لَأَنَّ الْأُمَّةَ^(٦) مَغْضُومَةٌ عَنِ الْحَطَاطِ، فَمَا ظَنَّتِ صِحَّةَ وَرَجَبَ الْعَمَلَ عَلَيْهَا يَهُ^(٧)، لَا بُدَّ وَأَنْ يَكُونَ صَحِيحًا فِي نَفْسِ الْأَمْرِ، وَهَذَا جَيْدٌ.

وَقَدْ خَالَفَ فِي هَذِهِ الْمَسْأَلَةِ الشَّيْخُ مُحَمَّدُ الدِّينِ التَّوَاوِيُّ، وَقَالَ: «لَا يُسْتَفَادُ بِالْقَطْعِ بِالصَّحَّةِ مِنْ ذَلِكَ»^(٨).

قُلْتُ: وَأَنَا مَعَ ابْنِ الصَّلَاحِ فِيمَا عَوَلَ عَلَيَّ وَأَرْسَدَ إِلَيَّهِ، وَاللَّهُ أَعْلَمُ.

حَاشِيَّةُ: ثُمَّ وَقَفَتْ بَعْدَ هَذَا عَلَى كَلَامِ لِشَيْخِنَا الْعَالَمِ ابْنِ تَمِيمَةَ، مَضْمُونُهُ أَنَّهُ نَقَلَ الْقَطْعَ بِالْحَدِيثِ الَّذِي تَلَقَّئَ الْأُمَّةُ بِالْقَبُولِ عَنْ جَمَاعَاتٍ مِنَ الْأُمَّةِ مِنْهُمْ: الْقَاضِي عَبْدُ الْوَهَابِ الْمَالِكِيُّ، وَالشَّيْخُ أَبُو حَامِدِ الْإِسْفَرَائِيُّ وَالْقَاضِي أَبُو الطَّيْبِ الطَّبَرِيُّ، وَالشَّيْخُ أَبُو إِسْحَاقِ الشَّيْرَازِيُّ مِنَ الشَّافِعِيَّةِ، وَابْنُ حَامِدٍ، وَأَبُو يَعْلَى بْنُ الْفَرَاءِ، وَأَبُو الْحَطَاطِ، وَابْنُ الرَّاغُونِيِّ، وَأَمْثَالُهُمْ مِنَ الْحَنَابِلَةِ، وَشَمْسُ الْأَئمَّةِ السَّرَّاجِيُّ مِنَ الْحَنَفِيَّةِ قَالَ: «وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْكَلَامِ مِنَ الْأَشْعَرِيَّةِ وَغَيْرِهِمْ، كَأَيِّ إِسْحَاقَ الْإِسْفَرَائِيِّيِّ وَابْنِ فُورَكَ» قَالَ: «وَهُوَ مَذَهَبُ أَهْلِ الْحَدِيثِ قَاطِبَةً، وَمَذَهَبُ السَّلْفِ عَامَّةً».

وَهُوَ مَعْنَى مَا ذَكَرَهُ ابْنُ الصَّلَاحِ اسْتِبْنَاطًا، فَوَافَقَ فِيهِ هُؤُلَاءِ الْأَئمَّةَ.

The second category: al-Hasan

In terms of evidence it is like al-Sahih according to the majority.

This category is found between al-Sahih and al-Da'if in the view of the observer, not in the essence of the matter, it is difficult to explain and to be precise [regarding this] for many from this field; as it is a matter which subjective, a thing which may be discredited by the Huffaz, and maybe they are obliged to make statements in regards to it.

Many have attempted to define it, al-Khattabi said: 'It is the hadith, the source of which is known and the transmitters of which are famous. Most hadith fall into this category and it is the category which most scholars accept and the generality of jurists employ'.

I say: Regarding his statement 'It is the hadith, the source of which is known and the transmitters of which are famous', then this is similar to the Sahih hadith and even the Da'if, even though the remainder of the speech is from the definition, therefore this is not safe from criticism; that the majority of hadith are Hasan, nor that it is the category which most scholars accept and the generality of jurists employ.

Ibn al-Salah said: It has been narrated from al-Tirmidhi that what is meant by Hasan is that; 'no-one in the chain of the hadith is accused of lying, that it is not an anomalous hadith and that something similar to it is related from more than one line of transmission'.

If this has been narrated from al-Tirmidhi then it which book did he say this? Where is its chain of narration? If it has been understood from his book 'al-Jami' then it is incorrect, for he says regarding many of the ahadith: 'it is a hadith which is hasan gharib, I do not know of it except from this angle'.

Shaykh Abu 'Amr ibn al-Salah – may allah have mercy upon him – said: and some of the later scholars said, Hasan is the hadith in which there is a slight but tolerable weakness. It is suitable to act upon.

النوع الثاني

الحسن^(١)

وَهُوَ فِي الْإِحْجَاجِ بِكَالصَّحِيفِ عِنْدَ الْجَمَهُورِ.

وَهَذَا النَّوْعُ لَمَّا كَانَ وَسَطًا بَيْنَ الصَّحِيفِ وَالضَّعِيفِ فِي نَظَرِ النَّاظِرِ، لَا فِي نَفْسِ الْأَمْرِ، عَسَرَ التَّعْبِيرُ عَنْهُ وَضَبْطُهُ عَلَى كَثِيرٍ مِّنْ أَهْلِ هَذِهِ الصُّنْنَاعَةِ؛ وَذَلِكَ لِأَنَّهُ أَمْرٌ نَّسِيَّ؛ شَيْءٌ يَتَقْرَبُ إِلَيْهِ عِنْدَ (٢) الْحَافِظِ، رُبَّمَا تَقْصُرُ عِبَارَتُهُ عَنْهُ.

وَقَدْ تَجَشَّمَ كَثِيرٌ مِّنْهُمْ حَدَّهُ، فَقَالَ الْحَطَابِيُّ: «هُوَ مَا عُرِفَ مَخْرَجُهُ وَاشْتَهِرَ بِرَجَالِهِ. قَالَ: وَعَلَيْهِ مَذَارُ أَكْثَرِ الْحَدِيثِ، وَهُوَ الَّذِي يَقْبَلُ أَكْثَرُ الْعُلَمَاءِ، وَيَسْتَغْمِلُهُ عَامَةُ الْفُقَهَاءِ»^(٣).

فَلَمَّا كَانَ الْمُعْرَفُ هُوَ قَوْلُهُ: «أَمَا عُرِفَ مَخْرَجُهُ، وَاشْتَهِرَ بِرَجَالِهِ»، فَالْحَدِيثُ الصَّحِيفُ كَذَلِكَ، بَلْ وَالضَّعِيفُ، وَإِنْ كَانَ بِقِيمَةِ الْكَلَامِ مِنْ تَمَامِ الْحَدِيثِ فَلَيَسَّرَ هَذَا الَّذِي ذَكَرَهُ مُسْلِمًا لَهُ؛ أَنَّ أَكْثَرَ الْحَدِيثِ مِنْ قِبَلِ الْجِيَانِ، وَلَا هُوَ الَّذِي يَقْبَلُ أَكْثَرُ الْعُلَمَاءِ، وَيَسْتَغْمِلُهُ عَامَةُ الْفُقَهَاءِ.

قَالَ ابْنُ الصَّلَاحِ^(٤) «وَرَوَيْنَا عَنِ التَّرْمِذِيِّ أَنَّهُ يُرِيدُ بِالْحَسَنِ أَلَا يَكُونَ فِي إِسْنَادِهِ مَنْ يَهْمِمُ بِالْكَذِبِ، وَلَا يَكُونَ حَدِيقَةً شَاذًا، وَيُرِوَى مِنْ غَيْرِ وَجْهٍ نَّحْوَ ذَلِكَ»^(٥).

وَهَذَا إِنْ^(٦) كَانَ قَدْ رُوِيَ عَنِ التَّرْمِذِيِّ أَنَّهُ قَالَ، فَقَدِ اتَّبَعَ أَيِّ كِتَابٍ لَهُ قَالَهُ؟ وَأَيْنَ إِسْنَادُهُ عَنْهُ؟ وَإِنْ كَانَ^(٧) فُهْمَ مِنْ اضطِلَالِهِ فِي كِتَابِهِ (الْجَامِع) فَلَيَسَّرَ ذَلِكَ بِصَحِيفَةٍ^(٨)، فَإِنَّهُ يَقُولُ فِي كَثِيرٍ مِّنَ الْأَحَادِيثِ: «هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ»^(٩).

قَالَ الشَّيْخُ أَبُو عَمْرُو بْنُ الصَّلَاحِ - رَحْمَةُ اللَّهِ -^(١٠): وَقَالَ بَعْضُ الْمُتَأْخِرِينَ^(١١): الْحَدِيثُ الَّذِي فِيهِ ضَعْفٌ قَرِيبٌ مُحْتَمَلٌ هُوَ الْحَدِيثُ الْحَسَنُ، وَيَضْلُّعُ الْعَمَلُ^(١٢) بِهِ.

Then the shaykh said: All of this is ambiguous and inadequate. Nothing in the definitions of al-Tirmidhi and al-Khattabi distinguishes the Hasan from the Sahih. I have examined and researched the questions of the Hasan hadith at length, and it became abundantly clear that there are two subcategories of the hasan hadith:

One: The hadith the chain of which includes an outwardly acceptable individual whose suitability has not been confirmed; yet, this individual is not careless, prone to mistakes in what he transmits nor accused of falsehood in hadith, it has been known that a text like that of the hadith or one similar to it has been transmitted through one or more different lines of transmission. In this way, the hadith is reinforced by the parallelism of someone else being in conformity with its transmitter with something like it or by another attestation to it; that is, the appearance of another hadith with a similar text. This way the possibility that it is anomalous or munkar is excluded. The remarks of al-Tirmidhi concern this subcategory of hasan hadith.

I say: It is not possible to place the remarks of al-Tirmidhi in this category due to what we have mentioned, and Allah knows best.

He said: The second category: The hadith the transmitter of which is someone famous for veracity and honesty who, however, did not attain the grade of the transmitters of the sahib hadith, because he fell short of them in retention and exactitude: despite that, his state is superior to that of the transmitter whose hadith are counted as *Fard* and *Munkar* and the text is not *Shaadh* or defected. It is said: That the remarks of al-Khattabi concern this subcategory. Through this we reconcile between both the statements.

ثُمَّ قَالَ الشَّيْخُ: وَكُلُّ هَذَا مُسْتَبِّهِمْ لَا يُشْفِي الْعَلِيلَ، وَلَيْسَ فِيمَا ذَكَرَهُ التَّرْمِذِيُّ وَالْحَطَابِيُّ مَا يَفْصِلُ الْحَسَنَ عَنِ^(٤) الصَّحِيحِ، وَقَدْ أَمْعَنْتُ^(٥) النَّظَرَ فِي ذَلِكَ وَالبَحْثِ، فَتَنَقَّحَ لِي وَانْتَسَحَ أَنَّ الْحَدِيثَ الْحَسَنَ قَسْمَيْنِ^(٦):

أَحَدُهُمَا: الَّذِي لَا يَخْلُو رِجَالُ إِسْنَادِهِ مِنْ مَسْتُورٍ لَمْ تَتَحَقَّقْ أَهْلِيَّتُهُ، عَيْرَ أَنَّهُ لَيْسَ مُغَلَّاً كَثِيرَ الْحَطَالَةِ، وَلَا هُوَ مُتَّهِمٌ بِالْكَذِبِ، وَيَكُونُ مِنْ الْحَدِيثِ قَدْ رُوِيَ مِثْلُهُ أَوْ نَحْوُهُ مِنْ وَجْهٍ آخَرَ، فَيُخْرُجُ^(٧) بِذَلِكَ عَنْ كَوْنِهِ شَادِّاً أَوْ مُنْكَرِاً، ثُمَّ قَالَ: وَكَلَامُ التَّرْمِذِيِّ عَلَى هَذَا الْقِسْمِ يَتَنَزَّلُ.

فُلِتُّ: لَا يُمْكِنُ تَنْزِيلُهُ لِمَا ذَكَرْنَاهُ عَنْهُ، وَاللَّهُ أَعْلَمُ.

قَالَ: الْقِسْمُ الثَّانِيُّ: أَنْ يَكُونَ رَاوِيهِ مِنَ الْمَشْهُورِيْنَ بِالصَّدْقِ وَالْأَمَانَةِ، وَلَمْ يَتَلْعَبْ ذَرَجَةَ رِجَالِ الصَّحِيحِ فِي الْحِفْظِ وَالإِثْقَانِ، وَلَا يُعَدُّ مَا يَنْفِرِدُ بِهِ مُنْكَرِاً، وَلَا يَكُونُ الْمَتْنُ شَادِّاً وَلَا مُعَلَّلاً، قَالَ: وَعَلَى هَذَا يَتَنَزَّلُ كَلَامُ الْحَطَابِيِّ. قَالَ: فَالَّذِي^(٨) ذَكَرْنَاهُ يَجْمِعُ بَيْنَ كَلَامِهِمَا.

Shaykh Abu 'Amr said: We find hadith judged as weak, despite their having been related with many chains through numerous lines of transmission, like the hadith, 'The ears are part of the heard,' and similar ones. There are also types of weakness which are not eliminated by something similar to that like the narrator who is accused of lying or is matruk and similar to it. Then there is a weakness which is eliminated by something similar to it, i.e. weakness which arises from some deficiency in the retention of its transmitter, or *Mursal*. In this case the weakness is eliminated because of something along these lines and moves from a *Da'if* hadith to that which is *Hasan* or *Sahih*, and Allah knows best.

He said: The book of al-Tirmidhi is a fundamental document for the recognition of a *Hasan* hadith. He is the one who referred to this category of hadith by this name, and it is also found in the statements of others from the scholars; like Ahmad, al-Bukhari and from those after them like al-Daraqutni.

He said: This designation also occurs in Sunan Abi Dawud that he said: I mentioned in my Sunan the *sahih* hadith are those similar and close to them. I have indicated those hadith in my book that contain a severe debility. The hadith I do not say anything about are *Salih*, and some are sounder than others. He said: It is narrated from him that he mentioned in every chapter from the most authentic which he knew.

I say: It has been narrated from him that he said: that which I was silent upon is *Hasan*.

Ibn al-Salah said: On this basis, the hadith which we find mentioned in his book without any designation – if they are not in either of the two *sahih*s and no scholar who discriminated between the *sahih* and *Hasan* designates them as *sahih* – we know to be *Hasan* in the opinion of Abu Dawud.

I say: The narrations from Abi Dawud regarding his book 'al-Sunan' are many, and present in some of these are statements, rather hadith which are not found in the other. Abi Ubayd al-Ajurri has questions which he asked him regarding criticism and praise, authenticating and finding defects a beneficial book, and regarding hadith and narrators that he mentioned in his Sunan. So the statement: That which he is silent upon is *Hasan*. Is this in his sunan alone? Or general? It is necessary that this is pointed out and be cautious about.

قال الشیخ أبو عمرو^(٣): ولا^(٤) يلزم من رُواد الحدیث من طریق مُتَعَدِّدة حَدیث: «الأذنأن من الرأس»^(٤) أَنْ یکُون حَسَناً؛ لَأَنَّ الضَّعِيف^(٥) يَتَقَوَّث، فَمِنْ مَا لَا یَزُولُ بِالْمُتَابَعَاتِ، یَعْنِي: لَا یُؤْتَرْ كَوْنَهُ تَابِعاً^(٦) أَوْ مُتَبَعَّاً، كَرْوَاتِهِ الْكَذَابَيْنَ أوَّلَ المَتَرْوِكَيْنَ^(١) وَتَحْوِهِمْ^(٢)، وَمِنْهُ ضَعْفٌ يَزُولُ بِالْمُتَابَعَةِ، كَمَا^(٣) إِذَا كَانَ يُسَيِّرُ زَاوِيَةُ الْجَفَظ^(٣)، أَوْ رَوَى الْحَدِيثَ مُرْسَلاً، فَإِنَّ الْمُتَابَعَةَ تَنْقَعُ^(٤) حِيلَّةً، وَيُرْفَعُ الْحَدِيثُ عَنْ حَضِيقِ الضَّعِيفِ إِلَى أَفْوَجِ الْحُسْنِ أَوِ الصَّحَّةِ، وَاللَّهُ أَعْلَمُ.

قال^(٥): وَكِتَابُ التَّرْمِذِيِّ أَصْلُ فِي مَعْرِفَةِ الْحَدِيثِ الْحَسَنِ، وَهُوَ الَّذِي نَوَّهَ بِذِكْرِهِ، وَبُوْجَدُ فِي كَلَامِ عَيْرِهِ مِنْ مَتَابِعِهِ؛ كَأَخْمَدَ وَالْبُخَارِيِّ، وَكَذَا مَنْ بَعْدَهُ؛ كَالْدَارَقُطْنِيِّ^(٦).

قال^(٧): وَمِنْ مَطَانِي^(٨) (سُنْنَ أَبِي دَاوُدَ)، رُوَيْنَا عَنْهُ أَنَّهُ قَالَ: ذَكَرْتُ الصَّحِيحَ وَمَا يُشْبِهُهُ وَيُقَارِبُهُ^(٩)، وَمَا كَانَ فِيهِ وَهُنْ شَيْدَ بَيْتَتِهِ^(١٠)، وَمَا لَمْ أَذْكُرْ فِيهِ شَيْئاً فَهُوَ صَالِحٌ، وَبَعْضُهَا أَصْحَحٌ مِنْ بَعْضِهِ، قَالَ: وَرُوِيَ عَنْهُ أَنَّهُ يَذْكُرُ فِي كُلِّ بَابٍ أَصْحَحَ مَا عَرَفَهُ فِيهِ.

فُلُثُ: وَبُرُوَيَ عَنْهُ^(٣) أَنَّهُ قَالَ: وَمَا سَكَتَ عَنْهُ فَهُوَ^(٤) حَسَنٌ.

قال ابن الصلاح^(٥): فَمَا وَجَدْنَاهُ فِي كِتَابِهِ مَذُكُورًا مُظْلَقاً وَلَيْسَ فِي وَاحِدٍ مِنَ الصَّحِيحِينِ، وَلَا نَصَّ عَلَى صَحَّتِهِ أَحَدٌ، فَهُوَ حَسَنٌ عَنْدَ أَبِي دَاوُدَ.

فُلُثُ: الرَّوَايَايَاتُ عَنْ أَبِي دَاوُدَ بِكتَابِهِ (السُّنْنَ) كَثِيرَةٌ جِدًا، وَبُوْجَدُ فِي بَعْضِهَا مِنَ الْكَلَامِ، بَلْ وَالْأَحَادِيبِ، مَا لَيْسَ فِي الْأُخْرَى، وَلَا يُبَيِّنُ الْأَجْرُّي عَنْهُ أَسْبَلَةُ فِي الْجَرْحِ وَالتَّعْذِيلِ، وَالتَّصْحِيحِ وَالتَّغْلِيلِ، كِتَابٌ مُفِيدٌ، وَمِنْ ذَلِكَ أَحَادِيبُ وَرِجَالُ قَدْ ذَكَرَهَا فِي سُنْنَهُ، فَقُولُهُ: وَمَا سَكَتَ عَنْهُ فَهُوَ حَسَنٌ. مَا سَكَتَ عَلَيْهِ فِي سُنْنَهُ فَقَطْ؟ أَوْ مُظْلَقاً؟ هَذَا مِمَّا يَبْنِي التَّبَيِّنُ عَلَيْهِ وَالتَّقْيِيْنُ لَهُ^(١).

He said: That which has been mentioned by al-Baghawi in his book ‘al-Masaabih’; the sahih hadith which are those appearing in one or both of the Sahihs, and the Hasan hadith those narrated by Abu Dawud, al-Tirmidhi, and what is similar, then this is a specific terminology which I do not know except for him, which Imam al-Nawaawi rejected; due to what is found in them from the Munkar hadith.

I say: Declaring a chain to be Sahih or Hasan does not necessitate the same for the text; as it can be shaadh or defected.

The statement of al-Tirmidhi: Hasan Sahih

He said: The statement of al-Tirmidhi this hadith is Hasan Sahih is problematic because the Hasan hadith is inferior to the found, as was explained above. The conjunction of these two states in a single hadith is the conjunction of the negation and assertion of this inferiority. This answer here is that the expressions concerns the chain. When a single hadith is related with two chains, one of them is Hasan and the other is Sahih.

I say: With regards to this and in response al-Tirmidhi says about some ahadith: this hadith is Hasan Sahih Gharib, I do not know of it except through this route.

And from them are those who say: It is Hasan in relation to the text and Sahih in relation to the chain. This also has a look to it, for he has said this with regards to ahadith about the description of hell, and the prescribed punishment, retribution and similar to this.

What is apparent to me: Is that he joins the ruling of Sahih with Hasan, therefore it is higher to him than Hasan, but below Sahih, if he says Sahih alone then it is stronger than when he mentioned Sahih and Hasan together and Allah knows best.

فَالْأَنْ^(٢) : وَمَا يَذُكُّرُ الْبَعْوِيُّ فِي كِتَابِهِ (الْمَصَابِيحِ)^(٣) مِنْ أَنَّ الصَّحِيحَ مَا أُخْرَجَهُ أَوْ أَحْدُهُمَا، وَأَنَّ الْحَسَنَ مَا رَوَاهُ أَبُو دَاوُدَ وَالْتَّرمِذِيُّ وَأَشْبَاهُهُمَا، فَهُوَ اضْطِلَاحٌ خَاصٌّ، لَا يُعْرَفُ إِلَّا لَهُ، وَقَدْ أَنْكَرَ عَلَيْهِ التَّوَاوِيْهُ ذَلِكَ^(٤) ؛ لِمَا فِي بَعْضِهَا مِنَ الْأَحَادِيْثِ الْمُنْكَرَةِ^(٥).

فَالْأَنْ^(٦) : وَالْحُكْمُ بِالصَّحَّةِ أَوِ الْحَسَنِ عَلَى الْإِسْنَادِ لَا يَلْزَمُ مِنْهُ الْحُكْمُ بِذَلِكَ عَلَى الْمَتَنِ؛ إِذْ قَدْ يَكُونُ شَاذًا أَوْ مُعَلَّلًا.

قَوْلُ التَّرمِذِيِّ: «حَسَنٌ صَحِيحٌ» :

فَالْأَنْ^(٧) : وَأَمَّا قَوْلُ التَّرمِذِيِّ: «هَذَا حَدِيثُ حَسَنٌ صَحِيحٌ» فَمُشْكِلٌ؛ لِأَنَّ الْجَمْعَ بَيْنَهُمَا فِي حَدِيثٍ وَأَحِيدَ كَالْمُتَعَلَّمِ؛ فَمِنْهُمْ مَنْ قَالَ ذَلِكَ بِاغْتِيَارِ إِسْنَادِيْنِ: حَسَنٌ، وَصَحِيحٌ.

فَلِلْأَنْ^(٨) : وَهَذَا يُرِدُّهُ أَنَّهُ يَقُولُ فِي بَعْضِ الْأَحَادِيْثِ: «هَذَا حَدِيثُ حَسَنٌ صَحِيحٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ»^(٩).

وَمِنْهُمْ مَنْ يَقُولُ: هُوَ حَسَنٌ بِاغْتِيَارِ الْمَتَنِ، صَحِيحٌ بِاغْتِيَارِ الْإِسْنَادِ. وَفِي هَذَا نَظَرٌ أَيْضًا، فَإِنَّهُ يَقُولُ ذَلِكَ فِي أَحَادِيْثَ مَرْوِيَّةِ فِي صِفَةِ جَهَنَّمَ، وَفِي الْحُدُودِ وَالْقِصَاصِ، وَتَحْوِي ذَلِكَ.

وَالذِي يَظْهَرُ لِي: أَنَّهُ يُشَرِّبُ^(١٠) الْحُكْمَ بِالصَّحَّةِ عَلَى الْحَدِيثِ بِالْحُسْنِ كَمَا يُشَرِّبُ الْحُسْنَ بِالصَّحَّةِ، فَعَلَى هَذَا يَكُونُ مَا يَقُولُ فِيهِ: «حَسَنٌ صَحِيحٌ» أَعْلَى زُبْدَةِ عِنْدَهُ مِنَ الْحَسَنِ، وَدُونَ الصَّحِيحِ، وَيَكُونُ حُكْمُهُ عَلَى الْحَدِيثِ بِالصَّحَّةِ الْمَحْضَةِ أَقْوَى مِنْ حُكْمِهِ عَلَيْهِ بِالصَّحَّةِ مَعَ الْحُسْنِ، وَاللَّهُ أَعْلَمُ.

The third category: al-Da'if

He said: It is a hadith in which the traits of the Sahih hadith and the Hasan hadith mentioned above do not come together.

Then he spoke about its numbers and categories in relation to the number of characteristics of the Sahih which are absent; one, more or all.

He then divided it into al-Mawdu, al-Maqlub, al-Shaadh, al-Mu'allal, al-Mudtarib, al-Mursal, al-Munqati, al-Mu'dal and other than these.

النوع الثالث الضعيف^(١)

قال^(٢): وَهُوَ مَا لَمْ يَجْتَمِعْ فِيهِ صِفَاتُ الصَّحِيحِ، وَلَا صِفَاتُ الْخَسِنِ المَذُكُورَةِ فِيمَا^(٣) تَقَدَّمَ^(٤).

ثُمَّ تَكَلَّمُ عَلَى تَعْدَادِهِ وَتَنْوِيَّهِ، بِاعْتِبَارِ فَقْدِهِ وَاحِدَةً مِنْ صِفَاتِ الصَّحَّةِ أَوْ أَكْثَرَ أَوْ جَمِيعَهَا.

فَيَنْقَسِمُ حِينَئِذٍ^(٥) إِلَى الْمَوْضُوعِ، وَالْمَقْلُوبِ، وَالشَّاذِ، وَالْمُعَلَّلِ، وَالْمُضْطَرِبِ، وَالْمُرْسَلِ، وَالْمُنْقَطِعِ، وَالْمُعَضَّلِ، وَغَيْرِ ذَلِكَ.

The fourth category: al-Musnad

al-Hākim said: It is the chain which is connected to the Messenger of Allah (ﷺ)

and al-Khatib said: It is connected to the end.

It is transmitted by Ibn Abdil-Barr that it is what is narrated from the Prophet (ﷺ) regardless if al-Mutassil (connected) or al-Munqati (disconnected).

These are the three views.

النوع الرابع

المسند^(١)

قَالَ الْحَاكِمُ: هُوَ مَا اتَّصَلَ إِسْنَادُهُ إِلَى رَسُولِ اللَّهِ ﷺ^(١).

وَقَالَ الْخَطِيبُ: هُوَ مَا اتَّصَلَ إِلَى مُتَّهِاهٍ^(٢).

وَحَكَى أَبْنُ عَبْدِ الْبَرِّ أَنَّهُ الْمَرْوِيُّ عَنِ النَّبِيِّ ﷺ سَوَاءٌ كَانَ مُتَّصِلاً أَوْ مُنْقَطِعاً^(٣).

فَهُنَّ أَقْوَالٌ ثَلَاثَةٌ.

The fifth category: al-Mutassil

It is also called 'al-Mawsul' which negates al-Irsaal and al-Inqita' and entails that which is attributed either; al-Marfu' to the Prophet (ﷺ) and al-Mawquf to the companion or one below.

The sixth category: al-Marfu'

It is that which is attributed to the Prophet (ﷺ), either a speech from him or an action, whether it is al-Mutassil, Munqati' or Mursal. al-Khatib negated that it can be Mursal, and said: The Marfu hadith is the one in which a companions gives information about the Messenger (ﷺ).

The seventh category: al-Mawquf

When mentioned unrestrictedly it is specific for the companions, and it does not entail those below them except restrictedly. The chain may or may not be Mutassil. It is also what many of the scholars of Fiqh and Hadith call Aathaar. Ibn al-Salah attributed to the people from Khurasaan that they called that which was al-Mawquf 'Aathar'.

He said: It has reached us from Abu'l Qaasim al-Furani; the jurists say a khabar is what is related from the Prophet (ﷺ) and an Athar is what is related from the companion.

I say: And due to this many scholars called the books which compile these al-Sunan wa'l Aathaar like the two books 'al-Sunan wa'l

النوع السادس

(٦) المتصل

وَيُقَالُ لِهِ الْمَوْصُولُ^(٢) أَيْضًا، وَهُوَ يُنْفِي الْإِرْسَالَ وَالْأَنْقِطَاعَ، وَيُشَمِّلُ الْمَرْفُوعَ إِلَى النَّبِيِّ ﷺ وَالْمَوْقُوفَ عَلَى الصَّحَابَيِّ أَوْ مَنْ دُونَهُ.

النوع السادس

(٧) المرفوع

وَهُوَ مَا أُضِيفَ إِلَى النَّبِيِّ ﷺ قَوْلًا مِنْهُ أَوْ فِعْلًا عَنْهُ، وَسَوَاءٌ كَانَ مُتَّصِلاً أَوْ مُنْقَطِعاً أَوْ مُرْسَلًا، وَنَفَى الْحَكَمِيُّ أَنْ يَكُونَ مُرْسَلًا، فَقَالَ: هُوَ مَا أَخْبَرَ فِيهِ الصَّحَابَيِّ عَنْ رَسُولِ اللَّهِ ﷺ.^(٣)

النوع السابع

(٨) الموقف

وَمُظَلَّفُهُ يَخْتَصُّ بِالصَّحَابَيِّ، وَلَا يُسْتَعْمَلُ فِيمَنْ دُونَهُ إِلَّا مُقَيَّدًا^(٤)، وَقَدْ يَكُونُ إِسْنَادُهُ مُتَّصِلاً وَغَيْرَ مُتَّصِلاً، وَهُوَ الَّذِي يُسَمِّي كَثِيرٌ مِنَ الْفُقَاهَاءِ وَالْمُحَدِّثِينَ أَيْضًا أَثْرًا، وَعَرَاءُهُ ابْنُ الصَّلَاحِ^(٣) إِلَى الْحُرَاسَائِينَ أَنَّهُمْ يُسَمُّونَ الْمَوْقُوفَ أَثْرًا.^(٤)

قَالَ: وَبَلَغَنَا عَنْ أَبِي القَاسِمِ الْمُورَانِيِّ^(٥) أَنَّهُ قَالَ: الْحَبْرُ مَا كَانَ عَنِ النَّبِيِّ ﷺ وَالْأَكْثَرُ مَا كَانَ عَنِ الصَّحَابَةِ^(٦).

فُلُثُ: وَمِنْ هَذَا يُسَمِّي كَثِيرٌ مِنَ الْعُلَمَاءِ الْكِتَابَ الْجَامِعَ لِهَذَا وَهَذَا بِالسُّنْنِ^(١) وَالْأَثَارِ كِتَابِيِّ^(٢) (السُّنْنَ وَالْأَثَارِ) لِلْطَّحاوِيِّ وَالْيَهْقِيِّ وَغَيْرِهِمَا، وَاللَّهُ أَعْلَمُ.

Aathaar' by al-Tahawi, al-Bayhaqi and other than them, and Allah knows best.

The eighth category: al-Maqtu'

It is that which stops at the Tābi'in whether speech of actions, and it is other than al-Munqati'. It comes in the speech of al-Shāfi'i, and al-Tabarani the unrestricted use of al-Maqtu for the chain which is Munqati' and not al-Mawsul.

Al-Shaykh Abu 'Amr here discusses the statement of the companions: 'We used to do' or 'we used to say such-and-such' if he does not ascribe it to the time of the Messenger of Allah (ﷺ) then Abu Bakr al-Barqani stated from his Shaykh Abi Bakr al-Ismaa'ili: it is from the category of al-Mawquf, and al-Hakim al-Naysaburi judged it to be from the category of al-Marfu' as it indicates tacit approval, and this is what Ibn al-Salah strengthened.

He said: From this category is the statement of the companions: 'We did not use to think that there was anything wrong with such and such' or 'we used to do or say', or 'such and such used to be said during the Prophet's lifetime' are all from the category of al-Marfu'.

The statement of the companions; 'we were enjoined to do such and such' or 'we were forbidden to do such and such' belongs to the category of al-Marfu' and Musnad according to the people of Hadith, and it is the statement of the majority of the people of knowledge. From those who opposed them are: Abu Bakr al-Ismaa'ili. The same is true of the statement of a companion, 'such and such is a sunnah' and the statement of Anas 'Bilal was ordered to say the words of the call to prayer twice and the words of the Iqaamah once'.

He said: The assertion that the commentary of a companion constitutes the ruling of Marfu' hold true only in a case of a companion giving an interpretation concerning the reason of the revelation or similar to this.

As for the hadith in which it is said at the mention of the companion, 'he raises the hadith', 'he advances it', 'he reaches with it' then it is clearly al-Marfu', and Allah knows best.

النوع الثامن

المقطوع

وَهُوَ الْمَوْقُوفُ عَلَى التَّابِعِينَ قَوْلًا أَوْ فَعْلًا، وَهُوَ غَيْرُ الْمُنْقَطِعِ، وَقَدْ وَقَعَ فِي عِبَارَةِ الشَّافِعِيِّ وَالظَّبَرَانِيِّ إِظْلَاقُ الْمَقْطُوعِ عَلَى الْمُنْقَطِعِ الْإِسْنَادِ غَيْرِ الْمَوْضُولِ^(٣).

وَقَدْ تَكَلَّمَ الشَّيْخُ أَبُو عَمْرٍو هَمَّا^(٤) عَلَى قَوْلِ الصَّحَابِيِّ: «كُنَّا نَتَعَلَّلُ»، أَوْ «نَقُولُ كَذَّا»^(٤)، إِنْ لَمْ يُضفِّهُ إِلَى زَمَانِ النَّبِيِّ ﷺ، فَقَالَ أَبُو بَكْرٍ الْبَرْقَانِيُّ عَنْ شَيْخِهِ أَبِي بَكْرِ الْإِسْمَاعِيلِيِّ: إِنَّهُ مِنْ قَبْلِ الْمَوْقُوفِ، وَحَكَمَ الْحَاكِمُ^(٥) الْئَيْسَابُورِيُّ بِرَفِيعِهِ^(٦)؛ لِأَنَّهُ يَبْدُلُ عَلَى التَّقْرِيرِ، وَرَجَحَهُ ابْنُ الصَّلَاحِ^(٧).

قَالَ^(٨): وَمِنْ هَذَا الْقَبْلِ قَوْلُ الصَّحَابِيِّ: «كُنَّا لَا نَرَى بِكَذَّا»، أَوْ: «كَانُوا يَعْمَلُونَ أَوْ يَقُولُونَ»، أَوْ: «يَقُولُونَ كَذَّا فِي عَهْدِ رَسُولِ اللَّهِ ﷺ» إِنَّهُ مِنْ قَبْلِ الْمَرْفُوعِ.

وَقَوْلُ الصَّحَابِيِّ: «أَمْرَنَا بِكَذَّا»^(٩) أَوْ «نَهِيَنَا عَنْ كَذَّا» مَرْفُوعٌ مُسْتَدَّ عِنْدَ أَصْحَاحِ الْحَدِيثِ، وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ^(١٠) وَخَالَفَ فِي ذَلِكَ فَرِيقٌ، وَمِنْهُمْ: أَبُو بَكْرٍ الْإِسْمَاعِيلِيُّ^(٤) وَكَذَا الْكَلَامُ عَلَى قَوْلِهِ: «مِنَ السُّنْنَةِ كَذَّا»، وَقَوْلُ أَنَسٍ: «أَمْرٌ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُؤْتِرَ الْإِقَامَةَ^(٥)».

قَالَ^(٦) وَمَا قِيلَ مِنْ أَنَّ تَقْسِيرَ الصَّحَابِيِّ فِي حُكْمِ الْمَرْفُوعِ، فَإِنَّمَا ذَلِكَ فِيمَا كَانَ سَبَبَ نُزُولِهِ، أَوْ نَحْوَ ذَلِكَ^(٧).

أَمَّا إِذَا قَالَ الرَّاوِي عَنِ الصَّحَابِيِّ: «يَرْفَعُ الْحَدِيثَ» أَوْ «يَنْبِيِهِ»^(١) أَوْ «يَبْلُغُ بِهِ الْأَبْيَانَ»، فَهُوَ عِنْدَ أَهْلِ الْحَدِيثِ مِنْ قَبْلِ الْمَرْفُوعِ الْصَّرِيحِ فِي الرَّفِيعِ، وَاللَّهُ أَعْلَمُ.

The ninth category: al-Mursal

Ibn al-Salah said: The form of the Mursal about which there is no disagreement is the hadith of a major Tabi'I - like 'Ubayd Allah ibn 'Adi ibn al-Khayyar, then Sa'id ibn al-Musayyib and those like them who met a number of the companions and attended their classes – when he says, 'The Messenger of Allah (ﷺ) said'.

He said: The common view is that all of the Tabi'een are to be treated equally in that regard, and Ibn Abdil-Barr transmitted from some of them that the Mursal of the smaller tabi'een is not counted as Mursal.

Al-Hakim specified the Mursal for the Tabi'een, [whereas] the majority of the scholars of Fiqh and Usul generalise it for the Tabi'een and other than them.

I say: Abu 'Amr ibn al-Haajib said in 'Mukhtasarih Fi Usul al-Fiqh': al-Mursal is when other than a companion says; The Messenger of Allah (ﷺ) said.

This is what is connected to its understanding according to the scholars of hadith.

As for its position as an evidence in the religion, then this is connected to the science of al-Usul, and we have statements regarding this in our book 'al-Muqadimaat'.

Muslim mentioned in the introduction to his book: 'al-Mursal does not constitute a proof according to the principle of my doctrine and that of those knowledgeable about reports', and this was also transmitted by Ibn Abdil-Barr from a group of the people of hadith.

Ibn al-Salah said: The view which the majority of the exporters and critics of hadith have settled on is, as we mentioned above, that a Mursal hadith may not be cited as proof and is judged to be weak. They repeat this view often in their works.

He said: [However, on the other side] the view of Mālik and Abu Hanifa and their followers is that a Mursal hadith may be adduced as a proof, and Allah knows best.

I say: It is also attributed to Imam Ahmad ibn Hanbal through a narration.

النوع التاسع

المرسَلُ^(١)

قال ابن الصلاح: ^(٢) وصورة التي لا خلاف فيها حديث التابعي الكبير الذي قد ذكر جماعة من الصحابة وجالسهم؛ كعبيد الله بن عدي بن الخيار ^(٣)، ثم سعيد بن المسيب ^(٤)، وأمثالهما، إذا قال: «قال رسول الله ﷺ».

قال ^(٥): والمشهور التسوية بين التابعين أجمعين في ذلك ^(٦)، وحكي ابن عبد البر ^(٧) عن بعضهم أنه لا يعد إرسال صغار التابعين مرسلاً.

ثم إن الحاكم يخص المرسل بالتابعين ^(٨)، والجمهور من الفقهاء والأصوليين ^(٩) يعممون التابعين وغيرهم.

فُلُثْ: قال ^(١٠) أبو عمرو بن الحاج في (مختصره في أصول الفقه): المرسل قول غير الصحابي: قال رسول الله ^(١١).

هذا ما يتعلق بتضويرة ^(١٢) عند المحدثين.

وأما كونه حجة في الدين، فذاك ^(١٣) يتعلق بعلم الأصول، وقد أشبعنا الكلام في ذلك في كتابنا ^(١٤) (المقدمة).

وقد ذكر مسلم في مقدمة كتابه: «أن المرسل في أصل قوله وأقول أهل العلم بالأخبار ليس بحجة» ^(١٥) وكذا حكاه ابن عبد البر عن جماعة أصحاب الحديث ^(١٦).

وقال ابن الصلاح ^(١٧): وما ذكرناه من سقوط الاحتجاج بالمرسل والحكم بضعفه، هو الذي استقر عليه آراء جماعة حفاظ الحديث ونقاد الأثر ^(١٨)، وتداولوه في تصانيفهم.

قال ^(١٩): والاحتجاج به مذهب مالك وأبي حنيفة وأصحابهما في طائفه والله أعلم.

فُلُثْ: وهو مذكوري عن الإمام أحمد بن حنبل، في رواية ^(٢٠).

As for al-Shafi'i he stated that the Mursal of Sa'id ibn al-Musayyib are Hasan, he said: Supported versions of the same texts from other connected lines of transmission existed, and Allah knows best.

As for his speech in al-Risaalah: 'that the Mursal of the Kibaar al-Tabi'een is a proof if another chain of transmission is present, even if it is Mursal, or it is in line with the statement of a companion, or most of the scholars, or if he names the person missing in the chain elsewhere, he does not usually name except a reliable person. In these cases it becomes a proof, but it does not reach the level of that which is connected.'

al-Shafi'I said: As for the Mursal of other than the Kibaar al-Tabi'een then I do not know of anyone who accepted it.

Ibn al-Salah said: As for the Mursal of the companions such as Ibn Abbas and similar to him, it takes the ruling of al-Mawsul, since the young companions related from other companions. Ignorance of the identity of the specific companion does not impugn the validity of the transmission because all of the companions were upright, and allah knows best.

I say: Some transmitted a consensus of accepting the Mursal of the companions, however, Ibn al-Athir and other than him mentioned a difference, this view was transmitted from Ustadh Abi Ishaq al-Israayini which was taken from some of the Tabi'een.

The old narrating from the young, fathers from children also occurred as will come by the will of allah the most high.

Note: al-Hafiz al-Bayhaqi in his book 'al-Sunan al-Kabir' and other than it, named that which is narrated from a Tabi'I from a man from the companions as Mursal, if we state that this is not an evidence, it will necessitate that the Mursal of a companion is also not an evidence, and Allah knows best.

وَأَمَّا الشَّافِعِيُّ فَنَصَّ عَلَى أَنَّ مُرْسَلَاتِ سَعِيدِ بْنِ الْمُسَيْبِ حِسَانًا، قَالُوا: لَا إِنَّهُ تَكَبَّلَهَا فَوْجَدَهَا مُسْتَدَدَّةً، وَاللَّهُ أَعْلَمُ.

وَالَّذِي عَوَّلَ عَلَيْهِ كَلَامُهُ فِي الرُّسَالَةِ: (أَنَّ مَرَاسِيلَ كِبَارِ التَّابِعِينَ حُجَّةٌ إِنْ جَاءَتْ مِنْ وَجْهٍ آخَرَ، وَلَوْ مُرْسَلَةً، أَوْ اغْتَضَدَتْ بِقَوْلِ صَحَابَيْ أَوْ أَكْثَرِ الْعُلَمَاءِ، أَوْ كَانَ الْمُرْسَلُ لَوْ سَمِّيَ لَا يُسَمِّي (إِذَا سَمِّيَ) إِلَّا ثِقَةً، فَجَبَتِ الْمُرْسَلُ حُجَّةً، وَلَا يَتَهَمُ (إِلَى رُتْبَةِ الْمُتَنَصِّلِ).

قَالَ الشَّافِعِيُّ: (وَأَمَّا مَرَاسِيلُ غَيْرِ كِبَارِ التَّابِعِينَ فَلَا أَعْلَمُ أَحَدًا قَبْلَهَا).^(۳)

قَالَ ابْنُ الصَّلَاحِ^(۴): (وَأَمَّا مَرَاسِيلُ الصَّحَابَةِ كَابِنْ عَبَّاسٍ وَأَمْتَالِهِ، فَفِي حُكْمِ الْمُؤْضِلِ؛ لَأَنَّهُمْ إِنَّمَا يَرْوُونَ عَنِ الصَّحَابَةِ، وَكُلُّهُمْ عُدُولٌ^(۵)، فَجَهَّهُ الْمُؤْضِلُونَ لَا تَضُرُّ، وَاللَّهُ أَعْلَمُ).

فُلِتْ: قَدْ^(۶) حَكَى بَعْضُهُمُ الْإِجْمَاعَ عَلَى قَبُولِ مَرَاسِيلِ الصَّحَابَةِ، وَذَكَرَ ابْنُ الْأَثِيرِ وَغَيْرُهُ فِي ذَلِكَ خِلَاقًا، وَيُحَكِّى هَذَا الْمَذَهَبُ عَنِ الْأَسْنَادِ أَيْضًا إِسْحَاقَ الْإِسْفَارَائِيِّ^(۷)، لَا خِتَمَ الْتَّلَقِيَّهُمْ ذَلِكَ^(۸) عَنْ بَعْضِ التَّابِعِينَ.

وَقَدْ وَقَعَ رِوَايَةُ الْأَكَابِرِ عَنِ الْأَصَاغِرِ، وَالآبَاءُ عَنِ الْأَبْنَاءِ، كَمَا سَيَأْتِي إِنْ شَاءَ اللَّهُ تَعَالَى.

تَنْسِيَةُ: وَالْحَافِظُ الْبَيْهَقِيُّ فِي كِتَابِهِ (السُّنْنَ الْكَبِيرِ) وَغَيْرُهُ يُسَمِّي مَا رَوَاهُ التَّابِعِيُّ عَنْ رَجُلٍ مِنَ الصَّحَابَةِ مُرْسَلًا^(۹)، فَإِنْ كَانَ يَدْهُبُ مَعَ هَذَا إِلَى أَنَّهُ لَيْسَ بِحُجَّةٍ، فَيَلْزَمُهُ أَنْ يَكُونَ مُرْسَلُ الصَّحَابَةِ أَيْضًا لَيْسَ بِحُجَّةٍ، وَاللَّهُ أَعْلَمُ.

المقطوع^(١)

قال ابن الصلاح^(٢): وفيه وفي الفرق بينه وبين المرسل مذاهب.

قلت: فمنهم من قال: هو أن يسقط من الإسناد رجل، أو يذكر فيه رجل مبهم. ومثل ابن الصلاح للأول بما رواه عبد الرزاق عن الثوري، عن أبي إسحاق، عن زيد بن يتيغ^(٣)، عن حذيفة مرفوعاً: «إن ولاتهم أبا بكر فقيه أمين»^(٤). الحديث. قال: وفيه انقطاع في متضعين أحدهما أن عبد الرزاق لم يسمعه من الثوري، إنما رواه عن التعمان بن أبي شيبة الجندي^(١) عنه، والثاني: أن الثوري لم يسمعه من أبي إسحاق، إنما رواه عن شريك عنه^(٢).

ومثل الثاني بما رواه أبو العلاء بن عبد الله بن الشخير^(٣) عن رجليين^(٤)، عن شداد بن أوس، حديث: «اللهم إني أسألك النبات في الأمر».

ومنهم من قال^(١): المقطوع مثل المرسل^(٢)، وهو كل ما لا يتصل إسناده، غير أن المرسل أكثر ما يطلق على ما رواه التابعي عن رسول الله ﷺ.

قال ابن الصلاح^(٣): وهذا أقرب، وهو الذي صار إليه طرائق من الفقهاء وغيرهم، وهو الذي ذكره الخطيب البغدادي في كتابه.^(٤)

قال: وحكي الخطيب^(٥) عن بعضهم، أن المقطوع ما روی عن التابعی فمن دونه، موقعاً عليه من قوله أو فعله، وهذا بعيد غريب^(١)، والله أعلم.

The tenth category: al-Munqati'

Ibn al-Salah said: The view of the scholars of hadith and others are in disagreement over the Munqati' hadith and over the difference between it and the Mursal hadith.

I say: From them are those who say: When one removes an individual from the chain, or mentions a person in a vague manner.

Ibn al-Salah gave an example of the first with that which was narrated by AbdulRazzaq, from al-Thawri, from Abi Ishaq, from Zayd ibn Yuthay from Hudhayfa: 'The Messenger of Allah ﷺ said, 'If you appoint Abu Bakr as a leader, he is strong and honest...' He said: This is interrupted into two places, the first because AbdulRazzaq did not hear it directly from al-Thawri, rather he heard it from al-Nu'man ibn Abi Shayba al-Janabi from al-Thawri. The second; al-Thawri did not hear it from Abi Ishaq, he instead heard it from Shareek from Abi Ishaq.

The example for the second is the hadith which we heard from Abu'l 'Ala ibn Abdallah ibn al-Shikkir from "two men" from Shaddad ibn Aws from the Messenger of Allah ﷺ about the invocation in the prayer ritual, 'O Allah I ask for a firm resolve in the matter'.

From them are those who say: al-Munqati' is the same as al-Mursal, and it is everything which does not have a connected chain. However, most of the hadith which are described in actual usage as Mursal are hadith which a Tabi'I related directly from the Prophet ﷺ.

Ibn al-Salah said: This view is the most likely. Various groups of jurists and others have adopted it and it is the view that the al-Khatib al-Baghdadi gave in his Kifaayah.

He said: al-Khatib transmitted from some of them that the Munqati' hadith consists of an account of the words or deeds of a Tabi'I or someone lower, halted at him. This is peculiar and farfetched, and Allah knows best.

The eleventh category: al-Mu'dal

Al-Mudal is the hadith having a chain lacking two or more narrators in succession, it may be when a Tabi'I al-Tabi'I relates saying ‘the Messenger of Allah (ﷺ) said’ as Ibn al-Salah said. It is also when the authors from the Fuqaha say: ‘The Messenger of Allah (ﷺ) said’. Al-Khatib named this in some of his books as Mursal, and this is according to the methodology of those who name everything that is not Muttasil as Mursal.

Ibn al-Salah said: It was narrated from al-A'mash from Sha'bi in which he said, ‘On the day of judgement it will be said to each man, you did such and such and he will say I did not do that and his mouth will be sealed...’ al-A'mash narrated this as Mu'dal as Sha'bi elsewhere had the hadith ‘from Sha'bi from Anas from the Messenger of Allāh. He said: al-Sha'bi removed Anas and the Prophet (ﷺ) therefore it is called Mu'dal.

He said: The chain containing the word “from”, some people considered it Mursal or Munqati’.

He said: The correct view and that which is followed in practice is that it is a form of uninterrupted chain; if they were in the same era, and were free of tadlis.

Shaykh Abu 'Amr al-Daani al-Muqri' claimed a consensus of the people of transmission upon this and so did Ibn Abdil-Barr.

I say: This is what Muslim relied upon in his Sahih and mentioned in his sermon about those who condition being in the same era and meeting, until it was said: he intends al-Bukhari, however, what is apparent is that he intends 'Ali ibn al-Madini; for he conditioned this as a fundamental for the authenticity of a hadith, as for al-Bukhari he did not condition it as a fundamental for authenticity, however, he conditioned it for his book al-Sahih. It was also conditioned by Abu al-Muzaffar al-Sam'aani who said that a long acquaintance between the student and the teacher is stipulated.. And Abu 'Amr al-Daani said: If it is well-known that he narrates from him then the *An Ana* is accepted. Al-Qaabisi said: If he meets with a clear meeting.

النوع الحادى عشر المُعْصَلُ^(١)

وَهُوَ مَا سَقَطَ مِنْ إِسْنَادِهِ أَثْنَانٌ فَصَاعِدًا^(٢)، وَمِنْهُ مَا يُرْسَلُ تَابِعُ التَّابِعِيِّ قَالَ أَبْنُ الصَّلَاح^(٣) وَمِنْهُ قَوْلُ الْمُصَنَّفِينَ مِنَ الْفُقَهَاءِ: «قَالَ رَسُولُ اللَّهِ ﷺ» قَالَ^(٤) : وَقَدْ سَمَّاهُ الْحَكَمِيُّ فِي بَعْضِ مُصَنَّفَاتِهِ مُرْسَلًا، وَذَلِكَ عَلَى مَذْكُورٍ مِنْ يُسَمِّي كُلَّ مَا لَا يَتَّصلُ مُرْسَلًا.

قَالَ أَبْنُ الصَّلَاح: وَقَدْ رَوَى الأَعْمَشُ عَنِ الشَّعْبِيِّ قَالَ: «وَيُقَالُ لِلرَّجُلِ يَوْمَ الْقِيَامَةِ: عَمِلْتَ كَذَّا وَكَذَّا، فَيَقُولُ: لَا. فَيُخْتَمُ عَلَى فِيهِ الْحَدِيثُ»^(٥) ، قَالَ^(٦) : فَقَدْ أَغْصَلَهُ الْأَعْمَشُ؛ لِأَنَّ الشَّعْبِيَّ يُرِوِيُهُ عَنْ أَنَّسٍ عَنِ النَّبِيِّ ﷺ قَالَ: فَقَدْ أَسْقَطَهُ الْأَعْمَشُ أَنَّسًا وَالنَّبِيَّ ﷺ، فَنَاسَبَ أَنْ يُسَمِّي مُعْصَلًا.

قَالَ^(٧) : وَقَدْ حَاوَلَ بَعْضُهُمْ أَنْ يُظْلِقَ عَلَى الْإِسْنَادِ الْمُعْنَعِيِّ اسْمَ الْإِرْسَالِ أَوِ الْأَنْقَاطِ.

قَالَ: وَالصَّحِيحُ الَّذِي عَلَيْهِ الْعَمَلُ أَنَّهُ مُتَّصِلٌ مَحْمُولٌ عَلَى السَّمَاعِ^(٨) إِذَا تَعَاصَرُوا، مَعَ الْبَرَاءَةِ مِنْ وَضْمَةِ^(٩) التَّدْلِيسِ.

وَقَدِ ادَّعَى الشَّيْخُ أَبُو عَمْرو الدَّانِيُّ الْمُقْرِئُ إِجْمَاعَ أَهْلِ النَّقْلِ عَلَى ذَلِكَ^(١٠) ، وَكَادَ^(١١) أَبْنُ عَنْدَبَ الْبَرِّ أَنْ يَدَعِي ذَلِكَ أَيْضًا^(١٢).

قُلْتُ: وَهَذَا هُوَ الَّذِي اغْتَمَدَ مُسْلِمٌ فِي صَحِيحِهِ وَشَنَعَ فِي خُطْبَتِهِ^(١٣) عَلَى مَنْ يَشْتَرِطُ مَعَ الْمُعَاصِرَةِ الْلُّقِيِّ، حَتَّى قِيلَ: إِنَّهُ يُرِيدُ الْبُخَارِيَّ، وَالظَّاهِرُ أَنَّهُ يُرِيدُ عَلَيْهِ بَنَ الْمَدِينِيَّ؛ فَإِنَّهُ يَشْتَرِطُ ذَلِكَ فِي أَصْلِ صِحَّةِ الْحَدِيثِ، وَأَمَّا الْبُخَارِيُّ فَإِنَّهُ لَا يَشْتَرِطُهُ فِي أَصْلِ الصِّحَّةِ^(١٤)، وَلَكِنَّ التَّرَمُ ذَلِكَ فِي كِتَابِهِ الصَّحِيحِ وَقَدْ اسْتَرَطَ أَبُو الْمَظْفَرِ السَّمَعَانِيُّ مَعَ الْلُّقِيِّ^(١٥) طُولَ الصَّحَابَةِ^(١٦)، وَقَالَ أَبُو عَمْرو الدَّانِيُّ: إِنْ كَانَ مَعْرُوفًا بِالرَّوَايَةِ عَنْهُ^(١٧) قُلِّتِ الْعَنْتَةُ، وَقَالَ الْقَابِسِيُّ^(١٨) : إِنْ أَدْرَكَهُ إِذْرَاكًا بَيْنَا^(١٩).

The scholars differed regarding when a narrator says: So-and-so said. Is this the same as: from so-and-so. Is it taken as connected until the opposite is established? Or is the statement: so-and-so said lower than the statement: from so-and-so? As Ahmad ibn Hanbal, Ya'qub ibn Shaybah, and Abu Bakr al-Bardiji differentiated between them. Ruling from as connected and the statement: 'So and so said this' as disconnected until the opposite is established. The majority went towards the view that they are both the same in terms of being connected, and this was pointed out by Malik ibn Anas.

Ibn Abdil-Barr transmitted a consensus that the chain of narration is connected whether the companions says: 'from the Messenger of Allah' or 'The Messenger of Allah said', or 'I heard the Messenger of Allah (ﷺ)'

Here Shaykh Abu 'Amr researches regarding that which a narrator mentions a chain for which another mentions as Mursal, some may criticise [the narrators] integrity due to this, if they oppose in this one who has better memory or more in number, from those are those are strengthen due to number or memory, and from them are those who accept the Musnad unrestrictedly; if they are trustworthy and precise, it has been authenticated by al-Khatib, Ibn al-Salah, and attributed to the Fuqaha and Usuliyeen, and it is attributed to al-Bukhari that he said: The addition of a trustworthy is accepted.

وَقَدْ اخْتَلَفَ الائِمَّةُ فِيمَا إِذَا قَالَ الرَّاوِيُّ: إِنَّ فُلَانًا قَالَ. هَلْ هُوَ مِثْلُ قَوْلِهِ: عَنْ فُلَانٍ. فَيَكُونُ مَحْمُولاً عَلَى الاتِّصَالِ، حَتَّى يُثْبِتَ خِلَافُهُ؟ أَوْ يَكُونُ قَوْلُهُ: إِنَّ فُلَانًا قَالَ. دُونَ قَوْلِهِ: عَنْ فُلَانٍ؟ كَمَا فَرَقَ بَيْنَهُمَا أَحْمَدُ بْنُ حَنْبَلٍ^(١) وَيَعْقُوبُ بْنُ شَيْبَةَ^(٢) وَأَبُو بَكْرِ البرْدِيِّجِيِّ^(٤)، فَجَعَلُوا «عَنْ» صِيقَةَ اتِّصَالٍ. وَقَوْلُ^(٥): «إِنَّ فُلَانًا قَالَ كَذَّا» فِي حُكْمِ الْأَنْقِطَاعِ حَتَّى يُثْبِتَ خِلَافُهُ، وَذَهَبَ الْجُمَهُورُ إِلَى أَنَّهُمَا سَوَاءٌ فِي كَوْنِهِمَا مُتَّصِّلَيْنَ، قَالَهُ أَبْنُ عَبْدِ الْبَرِّ^(٦)، وَمِنْ نَصَّ عَلَى ذَلِكَ مَالِكُ بْنُ أَنَسٍ^(٧).

وَقَدْ حَكَى أَبْنُ عَبْدِ الْبَرِّ الْإِجْمَاعَ عَلَى أَنَّ الْإِسْنَادَ الْمُتَّصِّلُ بِالصَّحَابَيِّ، سَوَاءٌ فِيهِ أَنْ يَقُولَ: عَنْ رَسُولِ اللَّهِ^(٨). أَوْ^(٩): قَالَ رَسُولُ اللَّهِ^(١٠). أَوْ: سَمِعْتُ رَسُولَ اللَّهِ^(١١).

وَبَحَثَ الشَّيْخُ أَبُو عَمْرُو^(٢) هُنَّا مَا^(٣) إِذَا أَسْنَدَ الرَّاوِيُّ مَا أَرْسَلَهُ غَيْرُهُ؛ فَمِنْهُمْ مَنْ قَدَّحَ فِي عَدَالِيَّةِ بِسَبَبِ ذَلِكَ، إِذَا كَانَ الْمُحَاذِفُ لَهُ أَحْفَظَ مِنْهُ أَوْ أَكْثَرَ عَدَدًا، وَمِنْهُمْ مَنْ رَجَحَ بِالكُثْرَةِ أَوِ الْحِفْظِ، وَمِنْهُمْ مَنْ قَبْلَ الْمُشَنَّدِ مُظْلَقاً، إِذَا كَانَ عَدْلًا ضَابِطاً، وَصَحَّحَهُ الْحَكِيْبُ^(٤) وَابْنُ الصَّلَاحِ^(٥)، وَعَزَّاهُ إِلَى الْفُقَهَاءِ وَالْأُصُولِيِّينَ، وَحُكِيَ عَنِ الْبُخَارِيِّ أَنَّهُ قَالَ: الزِّيَادَةُ مِنَ التَّقْيَةِ مَقْبُولَةٌ^(٦).

The twelfth category: al-Mudallas

al-Tadlis is divided into two:

The first is when one narrates from a person one has met but did not hear [this narration] from, or from one who was in the same time as them, however, did not meet them, making it seem like he heard from him.

An illustration of that is the report we heard from 'Ali ibn Kashram in which he said, 'We were with ibn 'Uyaynah and he said, 'Zuhri said' someone asked him, 'did you hear it from Zuhri?' He said, 'Abdul-Razzaq related it to me from Ma'mar from Zuhri.'

A group of scholars mentioned this type of Tadlis and rebuked it, and Shu'bah was the most severest in this regard, and it has been narrated that he said: For me to commit fornication is more beloved to me than commit Tadlis.

Ibn al-Salah said: [Shu'bas] excessive zeal to suppress and deter tadlis carried him into hyperbole.

al-Shaf'i said: Tadlis is the brother of falsehood.

From the Hufaz are those who criticise one who is known to commit tadlis and do not accept it unrestrictedly; whether he makes clear that he heard it or not, or even if it is not known except on one occasion, as al-Shaf'i mentioned – May Allah have mercy upon him.

Ibn al-Salah said: The correct course is to make a distinction. The hadith a Mudallis relates with a clear transmission is accepted, and when there is an unclear transmission it is rejected.

He said: There are many hadith of this kind in the two sahihs and other well-respected books, like the two Sufyaan's, al-A'mash, Qataadah, Hushaym and other than them.

I say: The aim of Tadlis is that it is a category of Irsaal for what is established to the narrator, and they fear that if they clearly narrate from their teacher it will be rejected, and Allah knows best.

النوع الثاني عشر

المَدَلِّسُ^(١)

والتدليس^(٢) قسمان^(٣):

أحدُهُمَا أَنْ يَرْوِيْ عَمَّنْ لَقِيَهُ مَا لَمْ يَسْمَعْهُ مِنْهُ، أَوْ عَمَّنْ عَاصَرَهُ وَلَمْ يَلْقَهُ،
مُوهِمًا أَنَّهُ قَدْ سَمِعَ مِنْهُ^(٤).

وَمِنَ الْأَوَّلِ قَوْلُ عَلَيْهِ^(٢) بْنِ خَشْرَمَ^(٣): كُنَّا عِنْدَ سُعْيَانَ بْنِ عُيَيْنَةَ، فَقَالَ: «قَالَ الرُّثْفَرِيُّ كَذَّا»، فَقَيْلَ لَهُ: أَسْمَعْتَ^(٤) هَذَا مِنْهُ؟ قَالَ: «حَدَّثَنِي بِهِ عَبْدُ الرَّزَاقِ عَنْ
مَعْمَرِ عَنْهُ»^(٥).

وَقَدْ ذَكَرَ هَذَا الْقِسْمَ مِنَ التَّدَلِيسِ جَمَاعَةً مِنَ الْعُلَمَاءِ وَدَمْوَهُ، وَكَانَ شُعبَةً أَشَدَّ
النَّاسِ إِنْكَارًا لِذَلِكَ، وَيُرَوَى عَنْهُ أَنَّهُ قَالَ: «لَأَنَّ أَزْنِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَدْلُسَ»^(٦).

قَالَ ابْنُ الصَّلَاحِ^(٧): وَهَذَا مَحْمُولٌ عَلَى الْمُبَالَغَةِ وَالرَّجْرِيِّ^(٨).
وَقَالَ الشَّافِعِيُّ: التَّدَلِيسُ أَخْوُ الْكَذِبِ^(٩).

وَمِنَ الْحُفَاظَاتِ مِنْ جَرَحَ مَنْ عُرِفَ بِهَذَا التَّدَلِيسِ مِنَ الرُّوَاةِ، فَرَدَ رِوَايَتَهُ مُظْلَقاً،
وَإِنْ أَتَى بِلْفَظِ الْأَنْصَابِ، وَلَوْ لَمْ يُعْرَفْ أَنَّهُ دَلَّسَ إِلَّا مَرَّةً وَاحِدَةً، كَمَا قَدْ نَصَّ عَلَيْهِ
الشَّافِعِيُّ -رَحْمَةُ اللَّهِ^(١٠).

قَالَ ابْنُ الصَّلَاحِ^(١١): وَالصَّحِيحُ التَّقْصِيلُ بَيْنَ مَا صَرَحَ فِيهِ بِالسَّمَاعِ فَيُقْبَلُ، وَبَيْنَ
مَا أَتَى فِيهِ بِلْفَظِ مُحْتَمَلٍ، فَيُرَدَّ^(١٢).

قَالَ: وَفِي الصَّحِيحَيْنِ مِنْ حَدِيثِ جَمَاعَةِ مِنْ هَذَا الضَّرِبِ، كَالسُّفَيْانَيْنِ
وَالْأَعْمَشِ وَقَنَادِهِ وَهُشَيْمٍ^(١٣) وَغَيْرِهِمْ^(١٤).

فُلْتُ: وَغَایَةُ التَّدَلِيسِ أَنَّهُ نَوْعٌ مِنَ الإِرْسَالِ لِمَا ثَبَّتَ عِنْدَهُ، وَهُوَ يَخْشَى أَنْ
يُصْرَحَ بِشَيْخِهِ فَيُرَدَّ مِنْ أَجْلِهِ، وَاللَّهُ أَعْلَمُ.

As for the second category of Tadlis: It consists of concealing the name or Kunya of the shaykh with something that he is not well-known as, making it difficult for the person who seeks to know his state and suitability to discover his status. The degree of repugnance of that varies according to the motive for it. Sometimes it is disliked, if he is narrating from one who is younger in age, or with a longer chain, or similar to this. At other times it is prohibited, if narrating from one who is not reliable, so his status is not known, or it is assumed that he is a different person from the reliable due to the similarity in his name or Kunya.

An example of this is the story related about the authority Abu Bakr ibn Mujaahid al-Muqrī' to the effect that he related from Abu Bakr 'Abdullah ibn Abi Dawud al-Sijistani saying 'Abdullah ibn Abi Abdullah transmitted to us'. He also related from Abu Bakr Muhammad ibn al-Hasan al-Naqqash – the Qur'an commentator - saying 'Muhammad ibn Sanad transmitted to us' attributing him to his grandfather, and Allah knows best.

Abu 'Amr ibn al-Salah said: al-Khatib often did this type of tadlis in his works.

وَأَمَّا الْقِسْمُ الثَّانِي مِنَ التَّدْلِيسِ: فَهُوَ الإِلْتِبَارُ بِاسْمِ الشَّيْخِ أَوْ كُنْيَتِهِ عَلَى خِلَافِ الْمَشْهُورِ بِهِ؛ تَعْمِيَةً لِأَمْرِهِ، وَتَؤْبِرَا لِلْمُؤْفُوفِ عَلَى حَالِهِ^(١)، وَيَخْتَلِفُ ذَلِكَ بِالْجُنُوبِ الْمَفَاصِدِ؛ قَنَاتِرَةً يُخْرِجُهُ، كَمَا إِذَا كَانَ أَشْعَرَ سِنًا مِنْهُ، أَوْ تَازِلَ الرُّوَايَةَ، أَوْ تَنْحُوا^(٢) ذَلِكَ، وَتَارَةً يَحْرُمُ، كَمَا إِذَا كَانَ غَيْرَ يُقْتَدِرَ فَذَلِكَ سَهْلَةً؛ كَيْلًا^(٣) يُعْرَفُ حَالُهُ، أَوْ أَوْهَمَ^(٤) أَنَّهُ رَجُلٌ آخَرُ مِنَ الثَّقَابَ عَلَى وَقْتِ اسْمِهِ أَوْ كُنْيَتِهِ^(٥).

وَقَدْ رَوَى أَبُو بَكْرٍ بْنُ مُجَاهِدِ الْمُقْرِئِ عَنْ أَبِي بَكْرٍ بْنِ أَبِي دَاؤِدَ قَالَ: «حَدَّثَنَا عَنْدُ اللَّهِ بْنُ أَبِي عَبْدِ اللَّهِ»، وَعَنْ أَبِي بَكْرٍ مُحَمَّدِ بْنِ الْحَسَنِ التَّقَاشِ الْمُقْسِرِ قَالَ: «حَدَّثَنَا مُحَمَّدُ بْنُ سَنَدَ» تَسْبِيهٌ إِلَى جَدِّهِ، وَاللَّهُ أَعْلَمُ.

قَالَ الشَّيْخُ أَبُو عَمْرُو بْنُ الصَّلَاحِ^(٦):

وَقَدْ كَانَ الْحَطِيبُ لَهْجَا^(٧) بِهَذَا الْقِسْمَ مِنَ التَّدْلِيسِ^(٨) فِي مُصَنَّفَاتِهِ^(٩).

The thirteenth category: al-Shaadh

Al-Shafi'I said: The Shaadh hadith is one which a reliable transmitter relates and which is in conflict with what other people relate. It is not one which a single reliable transmitter relates and no one else does.

Abu Ya'la al-Khalili al-Qazwini also relates something similar from a number of people from al-Hijaaz.

He said: The view of the experts in hadith is that the shaadh hadith is one having only a single chain which a single teacher, reliable or not, is 'anomalous' in transmitting. One from a reliable transmitter is left in abeyance and may not be cited as proof. One related by an unreliable narrator is rejected.

Al-Hakim al-Naysaburi said: A Shaadh hadith is one in which a single reliable individual is alone in transmitting and lacks a mutaaba'ah. Ibn al-Salah said: There is some difficulties regarding the hadith: 'Actions are judged by intentions' as this is an isolated hadith which 'Umar alone transmitted and from him 'Alqamah, and from him Muhammad ibn Ibraheem al-Taymi, and from him Yahya ibn Sa'id al-Ansaari.

I say: [This narration] then becomes Tawaatur from Yahya ibn Sa'id. So it is said: That 200 narrated from him, and it is also said: more than that. Ibn Mandah mentioned *gharib* mutaaba'ah, however they are not authentic, as has been clarified in 'Musnad Umar' and 'al-Ahkaam al-Kabir'.

He said: Also the hadith of Abdullah ibn Dinar from Ibn 'Umar to the effect that the Prophet (ﷺ) forbade the sale and gifting of clientship.

And Malik was alone in narrating from al-Zuhri from Anas to the effect that the Prophet (ﷺ) entered Makkah with a helmet lining on his head. All these hadith are included in the two sahihs despite each having only a single chain of narration which a single reliable transmitter was alone in giving. Muslim said: Zuhri relates about ninety reports from the Prophet (ﷺ) which no-one else transmits with good chains.

This is what Muslim says regarding al-Zuhri, from his isolated matters which no one shares in narrating from the group of other narrators.

That which al-Shafi'I at the start mentioned is correct; if a trustworthy narrator narrates something which the people oppose then it is shaadh – meaning rejected – and it is not when the trustworthy narrates that which others do not narrate, rather this is accepted if he is reliable, precise and a Hafiz.

If this type of hadith was rejected then many ahadith would be rejected, and many issues would be stripped of their evidences, and Allah knows best.

If the one who is isolated in this regard is not a Hafiz, but is reliable and precise then their hadith is Hasan, and if none of these are met then it is rejected, and Allah knows best.

النوع الثالث عشر

الشاذ

قال الشافعی: وهو أن يرُوی الثقة حديثاً يخالف ما روى الناس، ولئن من ذلك أن يرُوی ما لم يرُو غيره^(١).

وقد حكاه الحافظ أبو يعلى الحليلي القرزيوني عن جماعة من الحجاجيين أيضاً^(٢).

قال: والذى عليه حفاظ الحديث أن الشاذ ما ليس له إلا إسناد واحد، يشذ بهثقة أو غير ثقة، فيتوقف فيما شذ به الثقة ولا يتحقق به، ويرد ما شذ به غير الثقة^(٣).
وقال الحاكم التيسابوري: هو الذي ينفرد به الثقة، ولئن له متابع^(٤). قال ابن الصلاح^(٥): ويشكل على هذا حديث: «الأعمال بالنيات»^(٦). فإنه تفرد به عمر، وعنه علامة، وعنه محمد بن إبراهيم الشعبي، وعنه يحيى بن سعيد الأنصاري^(٧).

قلت: ثم تواتر عن يحيى بن سعيد هذا، فيقال: إنه رواه عنه نحو من مائتين، وقيل: أزيد من ذلك، وقد ذكر له ابن مثنى متابعتين غرائب، ولا تصح، كما يسأله في (مسند عمر)، وفي (الأحكام الكبير). قال^(٨): وكذا حديث عبد الله بن دينار^(٩)، عن عبد الله بن عمر: أن رسول الله ﷺ نهى عن بيع الولاء وعن هبة^(١٠).
وتفرد مالك عن الزهرى^(١١) عن أنس: أن رسول الله ﷺ دخل مكة، وعلى رأسه المغفرة^(١٢).

وكل من هذه الأحاديث الثلاثة في الصحيحين من هذه الوجوه المذكورة فقط.
وقد قال مسلم: للزهرى يسعون حرقا لا يروها غيره^(١٣).
وهذا الذي قاله مسلم عن الزهرى، من تفرد بإشارة لا يروها غيره يشاركه في ظليرها جماعة من الرواة^(١٤).

فإذا الذي قاله الشافعى أولًا هو الصواب؛ أنه إذا روى الثقة شيئاً قد خالفه فيه الناس فهو الشاذ - يعني المردود - ولئن من ذلك أن يرُوي الثقة ما لم يرُو غيره، بل هو مقبول إذا كان عذلاً ضابطاً حافظاً.

فإن هذا لو رد لردت أحاديث كثيرة من هذا النمط، وتعطلت كثير من المسائل عن الدلائل، والله أعلم.

وأما إن كان المُنفرد به غير حافظ، وهو مع ذلك عذلاً ضابطاً فحديته حسنة فإن قد ذلك فمردود، والله أعلم^(١٥).

The fourteenth category: al-Munkar

It is like the Shaadh if it is opposed by the reliable narrator then it is Munkar and rejected. Similarly, if the narrator is not reliable or precise [and are isolated], even if not opposed then it is Munkar and rejected.

If the one who is alone in reporting is reliable, precise and a Hafiz it is accepted according to the Shari'ah, and it is not called: Munkar, even if it is stated lexically.

الثَّوْعُ الدَّارِيعَ عَشَرُ

الْمُنْكَرُ^(١)

وَهُوَ كَالشَّادُ إِنْ خَالَفَ رَأْوِيهِ الشُّفَقَاتِ فَمُنْكَرٌ مَرْدُودٌ، وَكَذَا إِنْ لَمْ يَكُنْ عَدْلًا
ضَابِطًا، وَإِنْ لَمْ يُخَالِفْ فَمُنْكَرٌ مَرْدُودٌ.
وَأَمَّا إِنْ كَانَ الَّذِي تَفَرَّدَ بِهِ عَدْلٌ ضَابِطٌ حَافِظٌ قُبْلَ شَرْعًا، وَلَا يُقَالُ لَهُ: مُنْكَرٌ،
وَإِنْ قِيلَ لَهُ ذَلِكَ لَعْنَةً^(٢).

The fifteenth category: al-I'tibaar, al-Mutaaba'ah and al-Shawaahid

Example:

Hammad ibn Salamah relates from Ayyub from Muhammad ibn Sirin from Abu Hurayrah a hadith. If other than Hammad narrates from Ayyub, or other than Ayyub from Muhammad [or other than Muhammad] from Abi Hurayrah or other than Abi Hurayrah from the Prophet ﷺ then this is considered a Mutaaba'ah.

If a similar meaning is narrated from a different route from a different companions then this is known as a Shaahid (witness) to its meaning.

If another hadith does not support its meaning then it is from the isolated reports.

Be aware that sometimes the relation of someone whose hadith should not be cited as proofs when he is by himself – indeed, he may be considered a weak transmitter – may sometimes be included for the sake of establishing mutaaba'ah or as a shaahid. Bukhari and Muslim in their books mention the hadith of a number of weak transmitters as mutaaba'ah or shawaahid. Not every weak transmitter is suitable for this. For that reason Daraqutni and others have said about weak narrators: “so and so, his transmission may be taken into consideration” and “so-and-so his transmission may not be taken into consideration”, and allah knows best.

النوع الخامس عشر في الأخبار^(١) والمتابعات^(٢) والشواهد^(٣)

من الله :

أَنْ يَرْوِيَ حَمَادُ بْنُ سَلَمَةَ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ بْنِ سَبِيلِينَ، عَنْ أَبِي هُرَيْرَةَ^(٤) حَدِيثَنَا، فَإِنْ رَوَاهُ عَيْرُ حَمَادٍ، عَنْ أَيُوبَ، أَوْ عَيْرُ أَيُوبَ، عَنْ مُحَمَّدٍ [أَوْ عَيْرُ مُحَمَّدٍ]^(٥)، عَنْ أَبِي هُرَيْرَةَ، أَوْ عَيْرُ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ فَهَذِهِ مُتَابعَاتٌ^(٦).

فَإِنْ رُوِيَ مَعْنَاهُ مِنْ طَرِيقٍ أُخْرَى عَنْ صَحَابَيِّ آخَرَ سُمِّيَ شَاهِدًا لِمَعْنَاهُ.
وَإِنْ لَمْ [يُرَوِّ] مَعْنَاهُ أَيْضًا حَدِيثً آخَرُ^(٧) فَهُوَ فَرَدٌ مِنَ الْأَفْرَادِ.

وَيُعْتَقَرُ فِي بَابِ الشَّوَاهِدِ وَالْمُتَابِعَاتِ مِنَ الرُّوَايَةِ عَنِ الْمُسْعِفِ الْقَرِيبِ الْمُسْعِفِ
مَا لَا يُعْتَقَرُ فِي الْأَصْوَلِ، كَمَا يَقُولُ فِي الصَّحِيحَيْنِ وَغَيْرِهِمَا^(٨) مِثْلُ ذَلِكَ، وَلَهُذَا يَقُولُ
الْذَّارَقُظَنِيُّ فِي بَعْضِ الْمُسْعِفَاتِ: يَضْلُّ لِلاغْتِيَارِ، أَوْ لَا يَضْلُّ أَنْ يُغْتَبَرِ بِهِ، وَاللَّهُ
أَعْلَمُ^(٩).

The sixteenth category: regarding *al-Ifraad*

It is of different types: at times it is when a narrator is alone in narrating from his teacher – as has preceeded –, or one is alone in narrating from a particular place, as it is said: the people of Shaam, or Iraaq, or hijaaz are alone in narrating this, and similar to this.

Al-Hafiz al-Daraqutni has a book regarding regarding *al-Ifraad* which has 100 chapters, no-one has come close to this. Al-Hafiz Muhammad ibn Taahir has gathered and organised it.

النوع السادس عشر في الأفراد^(١)

وَهُوَ أَقْسَامٌ: تَارَةً يَنْفَرِدُ بِهِ الرَّاوِي عَنْ شَيْخِهِ، كَمَا تَقْدَمَ، أَوْ يَنْفَرِدُ بِهِ أَهْلُ قُطْرٍ، كَمَا يُقَالُ: تَنْرَدَ بِهِ أَهْلُ الشَّامِ أَوِ الْعِرَاقِ أَوِ الْحِجَازِ^(٢) أَوْ نَحْوِ ذَلِكَ، وَقَدْ يَنْتَرِدُ بِهِ وَاحِدٌ مِنْهُمْ، فَيَجْتَمِعُ فِيهِ الْوَضْقَانِ^(٣)، وَاللَّهُ أَعْلَمُ.

وَلِلْحَافِظِ الدَّارِقُطْنِيِّ كِتَابٌ فِي الْأَفْرَادِ فِي مائةِ جُزْءٍ، وَلَمْ يُسْبِقْ إِلَيْهِ نَظِيرٌ، وَقَدْ جَمَعَهُ الْحَافِظُ مُحَمَّدُ بْنُ طَاهِيرٍ فِي أَطْرَافِ رَبِّهِ فِيهَا^(٤).

The seventeenth category: Regarding the addition of a reliable narrator

If a narrator is alone with an addition of a hadith which is not narrated from other people from his shaykh, this is what is called the addition of a reliable narration. Is this accepted or not? There is a famous difference; al-Khatib transmitted from the majority of Fuqaha that it is accepted. The majority of scholars of hadith rejected it.

From the people are those who say: If the place of hearing is unified it is not accepted, but if it is numbered then it is accepted. Others say: It is accepted if it is from other than the teacher of the narrator, in opposition to that which is thorough; it is mentioned sometimes and omitted at other times. Others say: If it opposes in terms of ruling to that which the remainder narrated then it is not accepted, and if not it is accepted. Similar to when one is alone is narrating a whole hadith then it is accepted, if one is: reliable, accurate or a *Hafiz* and al-Khatib mentioned a consensus in this regard.

Al-Shaykh Abu 'Amr provided an example for the addition of a reliable narrator; the hadith malik related from Nafi' from ibn umar 'that the messenger of Allah (ﷺ) placed the obligation of paying the alms tax of Ramadan on all men and women, free and slave, of the Muslims'. Abu Isa al-Tirmidhi said that Malik was alone among reliable transmitters in relating it with the addition of the words "of the Muslims". Abu 'Amr was silent regarding this, however, malik was not alone in narrating this, it was narrated by Muslim from the route of al-Dahhak ibn Uthman from Naafi' as was narrated by Malik, and so did al-Bukhari and Abu Dawud, an al-Nasa'I from the route of Umar ibn Nafi' from his father, similar to [the narration of] Malik.

He said: and from the examples of this: 'The earth was made a mosque for us and its soil was made a purifier for us'. Aby Malik Sa'd ibn Tariq al-Ashja'I was alone in giving the addition: 'and its soil was made a purifier', from Rabi' ibn Hiraash from Hudhayfah from the Prophet (ﷺ). Muslim, Ibn Khuzaymah, Abu 'Awaanah al-Isfrayini narrated in their Sahih's from the hadith...

And mentioned that the difference between al-*Wasl*, al-*Irsal* are different to accepting the additional of a reliable narrator.

النوع السابع عشر في زيادة الشفاعة

إذا تفرد الرأوي بزيادة في الحديث عن بقية الرواية عن شيخ لهم، وهذا الذي يعبر عنه بزيادة الشفاعة، فهل (٢) هي مقبولة أم لا؟ فيه خلاف مشهور؛ فحكى الخطيب عن أكثر الفقهاء قبولها (٣)، وردها أكثر المحدثين (٤).

ومن الناس من قال: إن التحدّى مجلس السماع لم تقبل، وإن تعدد قيلت (١). ومنهم من قال: تقبل الزيادة إذا كانت من غير شيخ (٥) الرأوي بخلاف ما إذا نشط، فرواها ثانية وأسقطتها أخرى (٦)، ومنهم من قال: إن كانت مخالفة في الحكم لاما رواه الباقيون لم تقبل، وإن قيلت (٧) كما لو تفرد بالحديث كله فإنه يقبل تفرده به، إذا كان يقنة ضابطاً أو حافظاً وقد حكم الخطيب على ذلك الإجماع، وقد مثل الشيخ أبو عمرو (٨) زيادة الشفاعة بحديث مالك (٩) عن نافع عن ابن عمر: «أن رسول الله ﷺ فرض زكاة الفطر من رمضان على كل حمر» أو عبيد، ذكر أو أثني من المسلمين. فقوله: «من المسلمين» من زيادات مالك عن نافع، وقد رعى الترمذى (١٠) أن مالكا تفرد بها، وسكت أبو عمرو على ذلك، ولم يتفرد بها مالك؛ فقد رواها مسلم (١١) من طريق الضحاك بن عثمان عن نافع، كما رواها مالك، وكذا رواها البخارى (١٢) وأبو داود (١٣) والنسائي (١٤) من طريق عمر بن نافع عن (١٥) أبيه كمالك.

قال: ومن أمثلة ذلك (١٦): «جعلت لي الأرض مسجداً وظهوراً» (١٧). تفرد أبو مالك سعد بن طارق الأشجعى بزيادة: «وأترتها ظهوراً»، عن ربيعى بن جراسى، عن حذيفة، عن النبي ﷺ. رواه مسلم (١٨) وابن حزيمة (١٩) وأبو عوانة (٢٠) الإسقرايني في صحاحهم من حديثه (٢١)،

وذكر أن الخلاف في الوصل والإرسال بخلاف (١) قبول زيادة الشفاعة.

The eighteenth category: Knowing the defective hadith

It is a field which is hidden to many of the scholars of hadith, to the extent that some of the Hufaz said: Our knowledge regarding this is like fortune-telling to the ignorant.

Those who fulfil the requirements of this field are the elite scholars, who sift between the authentic and weak, the crooked and the straight; as the well-acquainted cambist naturally distinguishes between the genuine and counterfeit, *Dinaars* and money, in a way which cannot be disputed. Similarly, this stops at those with the attributes that we have mentioned. Others have high speculation, and others without; depending on the level of their knowledge, taste, and reading of the ways of Hadith, and their taste for the sweetness of the statements of the Messenger of Allah (ﷺ), the one who no-one is similar to from the wordings of the people.

From the hadith that have been narrated with regards to *Anwaar al-Nubuwwah*, there are some whose wordings have been changed, or a false addition, or recklessness or similar to this. This is identified by the well-acquainted of this field.

It may be that a hidden defect is benefitted from the chain, mentioning examples for this will make it too long, and sometimes it may become apparent through action.

From the best books that has been authored in this field is the book *al-Illal* by 'Ali ibn al-Madini the teacher of al-Bukhari and all of the scholars of hadith after him in this field specifically, and the book *al-Illal* by AbdulRahman ibn Abi Haatim which is organised according to chapters of fiqh, and the book '*al-Illal*' by al-Khallal, it is mentioned in the *Musnad al-Hafiz Abi Bakr al-Bazzar* matters pertaining to hidden defects that is not found in any other *Musnad*. Al-Hafiz al-Kabir Abu al-Hasan al-Daraqutni has gathered what we have mentioned in his book in this field, and it is an honourable book, rather the best that I have seen authored in this field, and nothing is similar to it. One will become exhausted to come with similar to it – May Allah have mercy upon him and bless his abode – however there is something which is necessary, is for it to be chaptered; to become easier for the students, or the names of the companions should be ordered alphabetically; to make it easy to take from; for it can be very wasteful if a person cannot be easily guided to what he wants, and Allah is the one who grants success.

النوع الثامن عشر

معرفة المعلم من الحديث

وَهُوَ فِي حَفْيٍ^(٣) عَلَى كَثِيرٍ مِنْ عُلَمَاءِ الْحَدِيثِ، حَتَّى قَالَ بَعْضُ حُفَاظِهِمْ: «مَعْرِفَتُنَا بِهَذَا كَهَانَةً عِنْدَ الْجَاهِلِ»^(٤).

وَإِنَّمَا يَهْتَدِي إِلَى تَحْقِيقِ هَذَا الْفَنِ الْجَهَابِذَةِ التَّقَادُّ مِنْهُمْ، يُمَيِّزُونَ بَيْنَ صَحِيحِ الْحَدِيثِ وَسَقِيمِهِ، وَمُعَوِّجِهِ وَمُسْتَقِيمِهِ، كَمَا يُمَيِّزُ الصَّبِيرِ فِي الْبَصِيرِ بِصِنَاعَتِهِ بَيْنَ الْجِيَادِ وَالرُّزُوفِ، وَالدَّنَانِيرِ وَالْفُلُوسِ فَكَمَا لَا يَتَمَارِي هَذَا، كَذَلِكَ يَقْطُعُ ذَاكَ بِمَا ذَكَرْنَاهُ، وَمِنْهُمْ مَنْ يَعْنِي، وَمِنْهُمْ مَنْ يَقْرُأُ، يَحْسَبُ مَرَاتِبَ عُلُومِهِمْ وَجَذْقِهِمْ وَأَطْلَاعِهِمْ عَلَى طُرُقِ الْحَدِيثِ، وَذَوْقِهِمْ حَلَاوةَ عِبَارَاتِ^(٥) الرَّسُولِ ﷺ الَّتِي لَا يُشَبِّهُهَا غَيْرُهَا مِنْ أَلْفَاظِ النَّاسِ.

فَمِنَ الْأَحَادِيثِ الْمَرْوِيَّةِ مَا عَلَيْهِ أَنْوَارُ النُّبُوَّةِ، وَمِنْهَا مَا وَقَعَ فِيهَا^(٦) تَغْيِيرٌ لِفَظٍ، أَوْ زِيادةً بِأَطْلَالٍ أَوْ مُجَازَفَةً أَوْ نَحْوَ ذَلِكَ، يُنْدِرُكُهَا الْبَصِيرُ مِنْ أَهْلِ هَذِهِ الصَّنَاعَةِ. وَقَدْ يَكُونُ التَّعْلِيلُ مُسْتَقَادًا مِنَ الْإِسْنَادِ، وَبَسْطُ أَمْثَلَةِ ذَلِكَ يَطُولُ جِدًا، وَإِنَّمَا يَظْهُرُ بِالْعَمَلِ^(١).

وَمِنْ أَحْسَنِ كِتَابٍ وُضِعَ فِي ذَلِكَ وَأَجْلُهُ وَأَفْخَلُهُ^(٢) كِتَابُ الْعِلْلَى لِعَلِيِّ بْنِ الْمَدِينِيِّ شَيْخِ الْبُخَارِيِّ وَسَائِرِ الْمُحَدِّثِينَ بَعْدَهُ فِي هَذَا الشَّأنِ عَلَى الْحُصُوصِ، وَكَذَلِكَ كِتَابُ (الْعِلْلَى) لِعَبْدِ الرَّحْمَنِ بْنِ أَبِي حَاتِمٍ، وَهُوَ مُرَتَّبٌ عَلَى أَبْوَابِ الْفِقْهِ، وَكِتَابُ (الْعِلْلَى) لِلْخَالَلِ، وَيَقْعُدُ فِي مُسْنَدِ الْحَافِظِ أَبِي بَكْرِ الْبَزَارِ مِنَ التَّعَالِيلِ مَا لَا يُوجَدُ فِي غَيْرِهِ مِنَ الْمَسَانِيدِ، وَقَدْ جَمَعَ أَرْبَعَةً مَا ذَكَرْنَاهُ كُلُّهُ الْحَافِظُ الْكَبِيرُ أَبُو الْحَسَنِ الدَّارَقُطْنِيُّ فِي كِتَابِهِ فِي ذَلِكَ، وَهُوَ مِنْ أَجْلِ كِتَابٍ، بَلْ أَجْلُ مَا رَأَيْنَاهُ وُضِعَ فِي هَذَا الْفَنِ لَمْ يُسْبَقْ إِلَيْهِ مِثْلُهُ، وَقَدْ أَعْجَزَ مَنْ يُرِيدُ أَنْ يَأْتِي بِشَكْلِهِ^(٣) - فَرَحْمَةُ اللَّهُ وَأَكْرَمُ مَثْواهُ - وَلَكِنْ يُعَزُّزُ شَيْءٌ لَا بُدُّ مِنْهُ، وَهُوَ أَنْ يُرَتَّبَ عَلَى الْأَبْوَابِ؛ لِيَقْرُبَ تَنَاؤلُهُ لِلْطَّلَابِ، أَوْ أَنْ يَكُونَ أَسْمَاءُ الصَّحَابَةِ الَّذِينَ اشْتَمَلَ عَلَيْهِمْ مُرَتَّبٌ عَلَى حُرُوفِ الْمُعْجمِ؛ لِيُسْهَلَ الْأَخْذُ مِنْهُ؛ فَإِنَّهُ مُبَدِّدٌ جِدًا لَا يَكَادُ يَهْتَدِي الْإِنْسَانُ إِلَى مَظْلُوبِهِ مِنْ سُهُولَةِ، وَاللَّهُ الْمُوْفَّقُ.

The nineteenth category: *al-Mudtarib*

It is when one of its narrators relates it from his teacher in one way and another relates it a different way from the first. It is not possible to strengthen one over the other. It can sometimes occur with regards to the chain, and may occur in the text, and there are many examples which will be a lot to mention, and allah knows best.

The twentieth category: knowing *al-Mudraj*

This occurs when a narrators word are added to the text of a hadith, and the people who hear it assume that it is part of the hadith and therefore narrate it like that. This occurs a lot in the Sahih, Hasan Masaneed and other than it. al-Idraaj has also occurred in the chains, and there are many examples.

Al-Hafiz Abu Bakr al-Khatib authored in this a book titled: *Fasl al-Wasl lima adraaj fi al-Naql*. It is very beneficial.

النوع التاسع عشر المُضطَرِبُ^(١)

وَهُوَ أَنْ يَخْتَلِفَ الرَّوَاةُ فِيهِ عَلَى شَيْخٍ بَعْدِهِ، أَوْ مِنْ وُجُوهٍ أُخْرَى مُتَقَادِلَةً لَا يَتَرَجَّحُ بَعْضُهَا عَلَى بَعْضٍ، وَقَدْ يَكُونُ تَارِيْخُهُ فِي الْإِسْنَادِ، وَقَدْ يَكُونُ فِي الْمَتْنِ، وَلَهُ أَمْثَالٌ كَثِيرَةٌ يَطْوُلُ ذِكْرُهَا^(٢)، وَاللَّهُ أَعْلَمُ.

النوع العشرون مَعْرِفَةُ الْمُذَرَّجِ^(٣)

وَهُوَ أَنْ تُرَازَادَ^(٤) لَفْظَةً فِي مَتْنِ الْحَدِيثِ مِنْ كَلَامِ الرَّاوِيِّ، فَيُخَسِّبُهَا مَنْ يَسْمَعُهَا مِنْهُ مَرْفُوعَةً فِي الْحَدِيثِ، فَيَرَوُهَا كَذِيلَكَ، وَقَدْ وَقَعَ مِنْ ذَلِكَ كَثِيرٌ فِي الصَّحَاحِ وَالْحَسَانِ وَالْمَسَانِيدِ وَغَيْرِهَا، وَقَدْ وَقَعَ^(٥) الإِذْرَاجُ فِي الْأَسَانِيدِ^(٦)، وَلَذِلِكَ أَمْثَالٌ كَثِيرَةٌ^(٧).

وَقَدْ صَنَفَ الْحَافِظُ أَبُو بَكْرِ الْحَاطِبُ فِي ذَلِكَ كِتَابًا حَافِلًا سَمَاءً (فَصْلُ الْوَضْلِ)، لِمَا أُذْرَجَ فِي النَّقلِ) وَهُوَ مُفِيدٌ جِدًا^(٨).

The twenty-first category: knowing *al-Mawdu'*

There are many ways for this to be known: by the acknowledgement of its forger from its wordings or state, from this are; feebleness of the words, evil meanings or reckless obscenity, or in opposition to that which is established in the book and authentic Sunnah. It is not permissible to narrate this to anyone from the people, except in a manner of criticising it to warn those who may be deceived by it from the ignorant, common and ordinary folk.

There are many different types of forgers of hadith: from them are the Zanaadiqah, from them are the worshippers who believe they are doing good and fabricate hadith to instil virtue and inspire fear and in the virtuosity of actions to act upon. These people are a group from the Karaamiyyah and other than them.

These people are the worst from amongst those who do this; from what occurs of their harm of causing those who believe in their righteousness to be mistaken, as they see them to be truthful, and they are worse than any liar in this chapter, and the scholars have criticised anyone who does this, obliterated their books as humiliation for anyone who fabricates in this world, and the fire and disgrace in the hereafter.

The Messenger of Allah (ﷺ) said: Who ever purposely lies upon me should take their seat in the hell-fire. This is transmitted in multitude narrations. Some of these ignorant people say: We do not lie upon him, we lie for him. This is from their complete ignorance, little intelligence, great wrongdoing and lies. For verily, he (ﷺ) is not in need of others to complete the shari'ah and its virtues. Al-Shaykh abu al-Faraj al-Jawzi authored a book regarding al-Mawdu'at. However, he entered some matters which should not be there, and missed some that deserved to be mentioned...it has been transmitted from some of the people of rhetoric the rejection of fabrications in totality, this person either negates it completely from its foundation, or is very far from the sciences of the shariah, some people stood to refute them as it has been narrated in a hadith that he (ﷺ) said: I will be lied upon. So, if this narration is authentic, then it is never permissible to lie upon him, even if the lie would lead to the [intended] goal. This was responded by the them by stating that it does not mean it will occur in this time; as there is a lot of time until the day of judgement where this may occur, this view, deduction and response is very weak according to the scholars and experts of hadith, those who play a role in memorising the authentic, and memorise its likes or the weak from the lies; our of fear that it may be spread to them or to anyone from the people, May Allah have mercy upon them and be pleased with them.

النوع الحادي والعشرون

معرفة الموضوع "المخالف المصنوع"

وَعَلَى ذَلِكَ شَوَّاهِدُ كَثِيرَةٌ مِنْهَا: إِفْرَارُ وَاضْعِيفَةٍ^(١) عَلَى نَفْسِهِ، قَالَ^(٢) أَوْ حَالًا^(٣)، وَمِنْ ذَلِكَ: رَكَائِكُ الْفَاظِ^(٤)، وَقَسَادُ مَعْنَاهُ، أَوْ مُجَازَفَةُ فَاحِشَةٌ، أَوْ مُخَالَفَةُ لِمَا تَبَأَتْ فِي الْكِتَابِ وَالسُّنْنَةِ الصَّحِيحَةِ، فَلَا تَجُزُّ رَوَايَتُهُ لِأَخْدِي مِنَ النَّاسِ، إِلَّا عَلَى سَبِيلِ الْقَدْحِ فِيهِ، لِيُحَذَّرَهُ مَنْ يَغْتَرُ بِهِ مِنَ الْجَهَلَةِ وَالْعَوَامِ وَالرَّعَاعِ.

وَالوَاضِعُونَ أَقْسَامٌ كَثِيرَةٌ^(٥)؛ مِنْهُمْ زَانِدَةٌ^(٦)، وَمِنْهُمْ مُتَعَبِّدُونَ يَحْسِبُونَ أَهْمُمْ يُحْسِنُونَ ضَعْنَا، يَضَعُونَ أَحَادِيثَ فِيهَا تَرْغِيبٌ وَتَرْهِيبٌ، وَفِي فَضَائِلِ الْأَعْمَالِ؛ لِيُعْتَلَ^(٧) بِهَا^(٨). وَهُولَاءِ طَافِئَةٌ مِنَ الْكَرَامَيَةِ^(٩) وَغَيْرِهِمْ.

وَهُمْ مِنْ أَشَرِّ مَنْ^(١٠) فَعَلَ هَذَا؛ لِمَا يَحْصُلُ بِضَرَرِهِمْ مِنَ الْغَرَةِ^(١١) عَلَى كَثِيرٍ مِنْهُمْ يُعْتَقَدُ صَلَاحُهُمْ، فَيُطْنَى صِدْقُهُمْ، وَهُمْ شَرٌّ مِنْ كُلِّ كَذَابٍ فِي هَذَا الْبَابِ، وَقَدْ انتَدَدَ الْأَئِمَّةُ كُلُّ شَيْءٍ فَعَلُوهُ مِنْ ذَلِكَ، وَسَطَرُوهُ عَلَيْهِمْ فِي زُبُرِهِمْ عَارًا عَلَى وَاضِعِي ذَلِكَ فِي الدُّنْيَا، وَنَارًا وَشَنَارًا فِي الْآخِرَةِ، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَذَبَ عَلَى مُتَّقَمِدًا فَلَيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ»^(١٢) وَهَذَا مُتَّقَرِّبٌ عَنْهُ. قَالَ بَعْضُ هُولَاءِ الْجَهَلَةِ: نَحْنُ مَا كَذَبَنَا عَلَيْهِ، إِنَّمَا كَذَبَنَا لَهُ. وَهَذَا مِنْ كَمَالِ جَهَلِهِمْ، وَقَلْلَةِ عَقْلِهِمْ، وَكَثْرَةِ فُجُورِهِمْ وَأَفْتَرِاهِمْ، فَإِنَّهُ لا يَحْتَاجُ فِي كَمَالِ شَرِيعَتِهِ وَفَضْلِهَا إِلَى غَيْرِهِ. وَقَدْ صَنَفَ الشَّيْخُ أَبُو الْفَرجِ بْنُ الْجَوَزِيِّ كِتَابًا حَافِلًا فِي الْمَوْضِعَاتِ، غَيْرَ أَنَّهُ أَدْخَلَ فِيهِ مَا لَيْسَ مِنْهُ، وَخَرَجَ عَنْهُ^(١٣) مَا كَانَ يَلْزَمُهُ ذَكْرُهُ، فَسَقَطَ عَلَيْهِ وَلَمْ يَهْتَدِ إِلَيْهِ ... وَقَدْ حُكِيَ عَنْ بَعْضِ الْمُتَكَلِّمِينَ إِنْكَارُ وُقُوعِ الْوَضْعِ بِالْكُلُّيَّةِ، وَهَذَا الْقَالِلُ إِنَّمَا أَنَّهُ لَا وُجُودَ لَهُ أَصْلًا، أَوْ أَنَّهُ فِي غَایَةِ الْبُعْدِ عَنْ مُمَارَسَةِ الْعِلُومِ الْشَّرِعِيَّةِ، وَقَدْ حَاوَلَ بَعْضُهُمُ الرَّدُّ عَلَيْهِ، فَإِنَّهُ قَدْ وَرَدَ فِي الْحَدِيثِ أَنَّهُ^(١٤) قَالَ: «إِنَّهُ سَيُكَذَّبُ عَلَيَّ».^(١٥) فَإِنَّ كَانَ هَذَا الْحَبْرَ صَحِيحًا فَسَيَقُعُ الْكَذَبُ عَلَيْهِ لَا مَحَالَةً، وَإِنْ كَانَ كَذِبًا فَقَدْ حَصَلَ الْمَقْصُودُ، فَأَجِيبُ عَنِ الْأَوَّلِ بِأَنَّهُ لَا يَلْزِمُ وُقُوعَهُ إِلَى الْآنِ؛ إِذْ قَدْ^(١٦) بَقَى إِلَى يَوْمِ الْقِيَامَةِ أَزْمَانٌ يُمْكِنُ أَنْ يَقْعُدَ فِيهَا مَا ذَكَرَهُ^(١٧)، وَهَذَا الْقَوْلُ وَالْإِسْتِدَالُ عَلَيْهِ وَالْجَوَابُ عَنْهُ مِنْ أَضْعَافِ الْأَسْيَاءِ عِنْدَ أَئِمَّةِ الْحَدِيثِ وَحُفَّاظِهِمْ، الَّذِينَ كَانُوا يَتَضَلَّلُونَ مِنْ حِفْظِ الصَّحَاحِ، وَيَتَحَفَّظُونَ^(١٨) أَمْتَالَهُمْ أَوْ أَصْعَافَهُمْ مِنَ الْمَكْذُوبَاتِ؛ مِنْ^(١٩) حَشِيشَةٍ أَنْ تَرُوجَ عَلَيْهِمْ أَوْ عَلَى أَخْدِي مِنَ النَّاسِ، رَحْمَهُمُ اللَّهُ وَرَضِيَ عَنْهُمْ.

The twenty-second category: *al-Maqlub*

It can occur in the chain; totally or partially. The first is the account we heard of al-Bukhari when he arrived in Baghdad. Where they placed the chain of one narration with a different text, and placed the text of a hadith with a different chain. Another example is a hadith which is related from Salim from Nafi', and it being related from Nafi' from Salim; this is from the second type. In this form there are approximately one hundred hadith or more, when they were read upon him he returned each hadith to its chain, and each chain to its text. They conceded his superiority – May Allah have mercy upon him and enter him into paradise -.

Shaykh Abu 'Amr pointed out here that it does not necessitate due to the weakness of the chain that the text is weak as it could have another chain, except if it is stated that it is only narrated through this route.

I say: It is sufficient to show the weakness of an argument, that the arguer starts and then changes; as the origin is absence of other than it, until it is established by another way, and Allah knows best.

He said: It is permissible to narrate – with exception of the fabrications – in the chapter of instilling virtue, inspiring fear, stories, reminders, and similar to this, except the characteristics of Allah the most high and legal rulings concerning the permitted and forbidden.

He said: And from those who provided this leeway in narrated weak hadith as we have mentioned are AbdulRahman ibn Mahdi and Ahmad ibn Hanbal.

He said: If you want to relate a hadith without an chain do not use 'the messenger of Allah said such and such' or similar phrases that definitively indicate that the Prophet (ﷺ) said the words. Instead, you should say it in an unconvincing manner. This is the same as the hadith in which you doubt its authenticity.

النوع الثاني والعشرون المقلوب^(١)

وَقَدْ يَكُونُ فِي الْإِسْنَادِ كُلُّهُ أَوْ بَعْضُهُ، فَالْأَوَّلُ كَمَا رَكَبَ مَهْرَةً مُحَدِّثَي بَعْدَادَ لِلْبُخَارِيِّ - حِينَ قَدِمَ عَلَيْهِمْ - إِسْنَادُ هَذَا الْحَدِيثِ عَلَى مَئْنَ حَدِيثٍ^(٢) آخَرَ، وَرَكَبُوا مَئْنَ هَذَا الْحَدِيثِ عَلَى إِسْنَادٍ آخَرَ، وَرَكَبُوا مِثْلَهُ^(٣) مَا هُوَ مِنْ حَدِيثِ سَالِمٍ عَنْ نَافِعٍ، وَمَا هُوَ مِنْ حَدِيثِ نَافِعٍ عَنْ سَالِمٍ، وَهُوَ مِنَ الْقَبِيلِ الثَّانِيِّ، وَصَنَعُوا ذَلِكَ فِي نَحْوِ مَائِةٍ حَدِيثٍ أَوْ أَزِيدَ، فَلَمَّا قَرَءُوهَا^(٤) عَلَيْهِ رَدَ كُلُّ حَدِيثٍ إِلَى إِسْنَادِهِ، وَكُلُّ إِسْنَادٍ إِلَى مَئِيقَهِ، وَلَمْ يَرْجِعْ^(٥) عَلَيْهِ مَوْضِعُ وَاحِدٍ مِمَّا قَرَبُوهُ وَرَكَبُوهُ، فَعُظِّمَ عِنْدَهُمْ جِدًا، وَعَرَفُوا مَنْزِلَتَهُ مِنْ هَذَا الشَّأنِ، - رَجَمَهُ^(٦) اللَّهُ وَأَذْخَلَهُ الْجَنَّةَ^(٧).

وَقَدْ نَبَّهَ الشَّيْخُ أَبُو عَمْرٍ وَهُنَا عَلَى أَنَّهُ لَا يَلِزمُ مِنَ الْحُكْمِ بِضَعْفِ سَنَدِ الْحَدِيثِ الْمُعِينِ الْحُكْمُ بِضَعْفِهِ فِي نَفْسِهِ؛ إِذْ قَدْ يَكُونُ لَهُ إِسْنَادٌ آخَرُ، إِلَّا أَنْ يُنْصَنَّ إِمَامٌ عَلَى أَنَّهُ لَا يُرَوَى إِلَّا مِنْ هَذَا الْوَجْهِ.^(٨)

فُلُتُّ: يَكْفِي^(٩) الْمُنَاظِرَةَ تَضْعِيفُ الطَّرِيقِ الَّتِي أَبْدَاهَا الْمُنَاظِرُ وَيَنْقُطُ؛ إِذْ الْأَصْلُ عَدْمُ مَا سِوَاهَا حَتَّى يَبْتَئِلَ طَرِيقَ أُخْرَى، وَاللَّهُ أَعْلَمُ.

قَالَ^(١٠): وَيَجُوزُ رِوَايَةُ مَا عَدَا الْمَوْضِعِ فِي بَابِ التَّرْغِيبِ وَالتَّرْهِيبِ وَالْقَصَصِ وَالْمَوَاعِظِ وَنَحْوِ ذَلِكَ إِلَّا فِي صِفَاتِ اللَّهِ تَعَالَى^(١١).

وَفِي بَابِ الْحَلَالِ وَالْحَرَامِ. قَالَ: وَمِمَّنْ يُرْخَصُ فِي رِوَايَةِ الضَّعِيفِ فِيمَا ذَكَرْنَاهُ ابْنُ مَهْدِيِّ^(١٢) وَأَحْمَدُ بْنُ حَنْبَلٍ^(١٣) - رَجَمَهُمَا اللَّهُ تَعَالَى^(١٤) - قَالَ^(١٥): إِذَا عَزَّزْنَاهُ إِلَى النَّبِيِّ ﷺ مِنْ عَيْرِ إِسْنَادٍ فَلَا تَقْرُلْ: ^(١٦) قَالَ: رَسُولُ اللَّهِ^(١٧) كَذَا وَكَذَا. وَمَا أَشْبَهَ ذَلِكَ مِنَ الْأَلْفَاظِ الْجَازِمَةِ، بِكُلِّ بِصِيَغَةِ التَّمْرِيزِ، وَكَذَا فِيمَا يُشَكُّ فِي صِحَّتِهِ أَيْضًا.^(١٨)

The twenty-third category: Knowing whose narration is accepted and unaccepted, and clarifying al-Jarh and al-Ta'deel

The accepted is the one who is *thiqah* (reliable) and accurate in what he relates. Muslim; adult; of sound mind; free of tendencies toward impiety and defects of character; alert not heedless, retentive, if he transmits from his memory; understanding if he transmits by meaning, if [the narrator] is absent from that which has been mentioned his narration is rejected.

The reliability of a narrator is established due to being well-known for goodness and praised, or by the praise of the scholars, or two of them, or one according to that which is correct, even if it is by transmitting one of his statements.

Ibn al-Salah said: The expert Ibn 'Abdil-Barr made a sweeping declaration: 'Every bearer of hadith known to be attentive in this matter is considered to be upright and his integrity is assumed indefinitely until a reason for his discreditation comes to light, because the Prophet (ﷺ) said, 'The upright people of each succeeding generation will bear this knowledge'. There is some unsatisfactory vagueness in what Ibn Abdil-Barr said, and Allah knows best.

A transmitter comes to be recognised as accurate by comparison of his transmissions with the transmissions of reliable scholars known for precision and exactitude; in wording or meaning. Praise is accepted without the mention of the reason; because it will be long to mention so it is accepted generally, in opposition to criticism. For it is not accepted unless it is explained; due to the differences of the people in it due to the reasons of wrong-doing, for the critic may believe that it is a matter that is wrong and weaken him, however it is not like this in reality, or to other than the critic; therefore it was conditioned to mention the reason of the criticism.

Shaykh Abu 'Amr said: And the majority of what is found in the books of praise and criticism; so-and-so is weak or Matruk and similar to this, so stipulating that the reason must be explained leads to the negation of [the value of their opinions] and to the invalidation of the discrediting in most cases? The answer to this is that, even if we do not rely on these kinds of declarations to assert discreditation and pass judgement, we refrain from accepting the hadith to be safe from any doubts.

النوع الثالث والعشرون

معرفة من قبل روایة ومن لا قبل وبیان الجرح والتعديل^(١)

المقبول الثقة الصابط لِمَا يَرْوِيهِ، وَهُوَ الْمُسْلِمُ (البالغ العاقل^(٢))، سَالِمًا مِنْ أَسْبَابِ الْفَسْقِيِّ وَخَواْرِمِ الْمُرُوْغَةِ^(٣)، وَأَنْ يَكُونَ مَعَ ذَلِكَ مُتَقْظَلًا عَيْرَ مُعْقَلِيًّا، حَافِظًا إِنْ حَدَثَ مِنْ حِفْظِهِ، فَاهِمًا إِنْ حَدَثَ عَلَى الْمَعْنَى، فَإِنْ اخْتَلَ شَرْطٌ مِمَّا ذَكَرْنَا رُدِّثَ رِوَايَتُهُ.
وَتَبَثَّتْ عَدَالَةُ الرَّاوِيِّ بِاشْتِهَارِهِ بِالْخَيْرِ وَالثَّنَاءِ الْجَمِيلِ عَلَيْهِ، أَوْ بِتَعْدِيلِ الْأَئْمَةِ، أَوْ أَثْنَيْنِ مِنْهُمْ لِهِ^(٤)، أَوْ وَاحِدٌ عَلَى الصَّحِيحِ، وَلَوْ بِرِوَايَتِهِ عَنْهُ فِي قَوْلٍ.

قَالَ أَبُنَ الصَّالِحِ^(٥) وَتَوَسَّعَ أَبُنُ عَبْدِ الْبَرِّ^(٦)، فَقَالَ: كُلُّ حَامِلٍ عِلْمًا مَعْرُوفُ الْعَنَائِيَّةِ يَهُ، فَهُوَ عَذْلٌ مَحْمُولٌ أَمْرًا عَلَى الْعَدَالَةِ حَتَّى يَتَبَيَّنَ جَرْحُهُ؛ لِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ^(٧): «يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ حَكْفٍ عَدُولَهُ»^(٨). قَالَ: وَفِيمَا قَالَهُ أَتَسَاعَ عَيْرَ مَرْضَى، وَاللَّهُ أَعْلَمُ.
فُلِّتْ: لَوْ صَحَّ مَا ذَكَرْهُ مِنَ الْحَدِيثِ لَكَانَ مَا ذَهَبَ إِلَيْهِ قَوْيًا، وَلَكِنْ فِي صِحَّتِهِ نَظَرٌ قَوْيٌ، وَالْأَغْلَبُ عَدَمُ صِحَّتِهِ، وَاللَّهُ أَعْلَمُ.

وَيُعْرَفُ ضَبْطُ الرَّاوِيِّ بِمُوَافَقَتِهِ^(٩) النُّقَاتُ لَفَظًا أوْ مَعْنَى، وَعَكْسُهُ عَكْسُهُ^(١٠)، وَالْتَّعْدِيلُ مَقْبُولٌ مِنْ عَيْرِ ذِكْرِ السَّبِّ^(١١)؛ لَأَنَّ تَعْدَادَهُ يَطُولُ، فَقُبْلَ إِظْلَاقِهِ^(١٢) بِخَلْفِ الْجَرْحِ؛ فَإِنَّهُ لَا يُقْبِلُ إِلَّا مُفَسَّرًا^(١٣)؛ لَا خِلَافٌ النَّاسُ فِيهِ^(١٤) فِي الْأَسْبَابِ الْمُفَسَّقَةِ، فَقُدْ يَعْتَقِدُ ذَلِكَ^(١٥) الْجَارِحُ شَيْئًا مُفَسَّقًا فِي ضَعْفِهِ، وَلَا يَكُونُ كَذِلِكَ فِي نَفْسِ الْأَمْرِ أَوْ عِنْدَ عَيْرِهِ؛ فِلَهُذَا اشْتَرِطَتْ بَيَانُ السَّبِّ فِي الْجَرْحِ^(١٦).
قَالَ الشَّيْخُ أَبُو عَمْرٍو^(١٧): وَأَكْثَرُ مَا يُوجَدُ فِي كُتُبِ الْجَرْحِ وَالْتَّعْدِيلِ: فُلَانٌ ضَعِيفٌ أَوْ مَتْرُوكٌ وَنَحْوُ ذَلِكَ، فَإِنْ لَمْ نَكْتَفِ بِهِ اسْنَدٌ بَابٌ كَبِيرٌ فِي ذَلِكَ. وَأَجَابَ: بِأَنَا إِذَا لَمْ نَكْتَفِ بِهِ تَوَقَّفْنَا فِي أَمْرِهِ لِحُصُولِ الرِّبَيْةِ عِنْدَنَا بِذَلِكَ.

I say: The statements of the scholars who are affiliated to this field, then it is necessary to take it even in absence of the mentioning of the reason; this is because of their knowledge [of this field], the reading, and expertise in this field, their sticking to justice, religiosity, insight and sincere advice, especially if they weaken a person, or state that he is matruk or a liar or similar to this. For verily the well-versed scholar of hadith will not In regards to these affairs due to their truthfulness, honestly and advice. Due to this al-Shafi'i said in many of his statements regarding hadith: it is not established amongst the people of hadith, they rejected it and did not rely upon it, due to this alone, and Allah knows best.

If both criticism and praise are present then it is necessary for the criticism to be explained, then is it prioritised? Or the criticism due to its number or precision? With regards to this there is a famous difference in Usul al-Fiqh and its sub-branches.

What is correct is that the criticism takes precedence if it is explained, and Allah knows best. Also, sufficient is the statement of one person with regards to praise or criticism according to that which is correct. As for the narration of a thiqah from his shaykh, then does this necessitate praise of this shaykh or not? There are three views: If they only narrate from reliable narrators then it is a praise, if not then it is not, and the correct view is that it is not a praise for them until that person is from those who state clearly that their teachers are reliable, even if he says: Narrated by a reliable person. It is not a praise for them according to the correct opinion; because he could be authenticate to him but not too other than him, and this is clear, all praise be to Allah.

He said: In the same way we may say that the action of a scholar of his issuance of a legal opinion in accordance with a particular hadith does not constitute a judgement from him that the hadith is sound.

I say: This has a look to it. If there is not found within this chapter other than this hadith, or it is opposed in relying upon it in legal ruling or judgement, or it is used as a witness for an actions, ibn Haajib said: the judgement of a judge conditioned with reliance is a praise with agreement. As for an imam turning away from a specific hadith then this is not a reason of criticism with consensus; because he praised that which he saw to be stronger while believing it is authentic.

فُلِتْ: أَمَا كَلَامُ هُولَاءِ الْأَئِمَّةِ الْمُتَصَبِّينَ لِهَذَا الشَّأنِ فَيَنْبَغِي أَنْ يُؤْخَذَ مُسْلِمًا مِنْ غَيْرِ ذِكْرِ أَسْبَابٍ؛ وَذَلِكَ لِلْعِلْمِ بِمَعْرِفَتِهِمْ وَاطْلَاعِهِمْ وَاضْطِلاعِهِمْ فِي هَذَا الشَّأنِ وَاتِّصافِهِمْ بِالْإِنْصَافِ وَالدِّيَانَةِ وَالْجَرْبَةِ وَالنُّضُحِ، لَا سِيمَّا إِذَا أَظْبَقُوا عَلَى تَضْعِيفِ الرَّجُلِ، أَوْ كَوْنِهِ مَثْرُوكًا أَوْ كَذَابًا (۱) أَوْ تَحْوِرًا (۲) ذَلِكَ. فَالْمُحَدِّثُ الْمَاهِرُ لَا يَتَحَالَّجُ فِي مِثْلِ هَذَا وَقْعَةً فِي مُوَافَقَتِهِمْ لِصِدْقِهِمْ وَأَمَانَتِهِمْ وَنُضْحِهِمْ، وَلِهَذَا يَقُولُ الشَّافِعِيُّ فِي كَثِيرٍ مِنْ كَلَامِهِ عَلَى الْأَحَادِيثِ: لَا يُشِّتِّهُ أَهْلُ الْعِلْمِ بِالْحَدِيثِ (۳) وَيَرُدُّهُ لَا يَحْتَاجُ بِهِ بِمُجْرِدِ ذَلِكَ، وَاللَّهُ أَعْلَمُ (۴).

أَمَّا إِذَا تَعَارَضَ جَرْحٌ وَتَعْدِيلٌ فَيَنْبَغِي أَنْ يَكُونَ الْجَرْحُ حِينَئِذٍ مُفْسَرًا، وَهُوَ الْمُقْدَمُ؟ أَوْ التَّرْجِيحُ بِالْكَثْرَةِ أَوْ الْأَحْفَاظُ؟ فِيهِ نِزَاعٌ مَشْهُورٌ فِي أَصُولِ الْفِقْهِ وَفُرُوعِهِ وَعِلْمِ الْحَدِيثِ (۵).

(۶) وَالصَّحِيحُ أَنَّ الْجَرْحَ مُقْدَمٌ مُظْلِقاً إِذَا كَانَ مُفْسَرًا^(۱)، وَاللَّهُ أَعْلَمُ. وَيَكْفِي قَوْلُ الْوَاحِدِ فِي التَّعْدِيلِ وَالتَّجْرِيجِ عَلَى الصَّحِيحِ (۲)، وَأَمَّا رِوَايَةُ الشَّفَعَيِّ عَنْ شَيْخِ، فَهُلْ يَنْضَمُنَ تَعْدِيلُهُ ذَلِكَ الشَّيْخَ أَمْ لَا؟ فِيهِ ثَلَاثَةُ أَفْوَالٍ ثَالِثُهُ: إِنْ كَانَ لَا يَرَوِي إِلَّا عَنْ ثَقَةٍ فَتَوْثِيقُ، إِلَّا فَلَا^(۳)، وَالصَّحِيحُ^(۴) لَا يَكُونُ تَوْثِيقًا لَهُ حَتَّى وَلَوْ كَانَ مِنْ يَنْصُ عَلَى عَدَالَةِ شَيْوُخِهِ، وَلَوْ قَالَ: حَدَّثَنِي الشَّفَعَيُّ. لَا يَكُونُ ذَلِكَ تَوْثِيقًا لَهُ عَلَى الصَّحِيحِ^(۵)؛ لَأَنَّهُ قدْ يَكُونُ ثَقَةً عِنْهُ لَا عِنْدَ غَيْرِهِ وَهَذَا وَاضِحٌ، وَلَلَّهُ الْحَمْدُ.

قَالُوا^(۶): وَكَذَلِكَ فُتُّنَا الْعَالَمِ أَوْ عَمَلُهُ عَلَى وَفْقِ حَدِيثٍ لَا يَسْتَلِمُ تَضْحِيَحَهُ لَهُ^(۷).

فُلِتْ: وَفِي هَذَا نَظَرٌ، إِذَا لَمْ يَكُنْ فِي الْبَابِ غَيْرُ ذَلِكَ الْحَدِيثِ، أَوْ تَعَرَّضَ لِلْأَنْتِيجَاجِ بِهِ فِي فُتُّنَاهُ أَوْ حُكْمِهِ، أَوْ اسْتَشَهَدَ بِهِ عِنْدَ الْعَمَلِ بِمُفْتَضَاهِ^(۸). قَالَ ابْنُ الْحَاجِ^(۹): وَحُكْمُ الْحَاكِمِ الْمُشَرَّطُ الْعَدَالَةَ تَعْدِيلٌ بِالْتَّفَاقِ. وَأَمَّا إِغْرَاصُ الْعَالَمِ عَنِ الْحَدِيثِ الْمُعِينِ بَعْدِ الْعِلْمِ بِهِ فَلَيْسَ قَادِحًا فِي الْحَدِيثِ بِالْتَّفَاقِ؛ لَأَنَّهُ قَدْ يَغْدِلُ عَنْهُ لِمَعَارِضٍ أَرْجَعَ عَنْهُ مَعَ اغْتِيَادِهِ صِحَّتُهُ.

Issue:

The one whose reliability is unknown – apparently and inwardly – their narration is not accepted according to the majority, and one whose reliability is unknown inwardly, however, they are reliable in the apparent, then they are concealed, those who stated their acceptance and some of the Shafi'iyyah, this was strengthened by Sulaym ibn Ayub al-Faqih, Ibn al-Salah agreed, and this is expanded on in a research with regards to this in 'al-Muqadimaat', and Allah knows best.

As for the ambiguous which has not been named, or the one who has been named but he is not known, then they are from those whose narrations are not accepted, however, if they are from the time of the Tabi'een and the generation whose goodness has been testified, then they can be narrated in places, as has occurred in the Musnad of Imam Ahmad and other than it who have narrated much from this category, and Allah knows best.

Al-Khatib al-Baghdadi and others said: al-Jahalah is uplifted by knowing his teachers, or two reliable people narrating from him, al-Khatib said: However, the verdict that he is upright is not established by their relation from him, and in line with this is Ibn Hibban and other than him, rather it was judged that they are reliable due to this situation alone, and Allah knows best. He said: From those whom the scholars do not know and whose hadith are only known from the line of transmission of a single student are 'Amr Dhu Murr, Jabbar al-Ta'l and Sa'id ibn Dhi Huddan, from whom only Abu Ishaq al-Sabi'l transmitted; al-Hazhaaz ibn Mayzan, from whom Sha'bī is the sole transmitter. Ibn al-Salah said: al-Thawri also transmitted from al-Hazhaaz.

Ibn al-Salah said: Bukhari narrated from Mirdaas al-Aslami from whom only Qays ibn Abi Haazim transmitted. Likewise, Muslim included the hadith of a number of people from whom only a single student transmitted, including Rabi'a ibn Ka'b al-Aslami, from whom only Abu Salamh ibn Abdulrahman transmitted. He said: [When Bukhari or Muslim include the hadith of a transmitter] he may leave the state he was in of being unknown and rejected because only a single student related from him. The opposing view on that follows the previously cited line of argumentation known to have been made against the view that the statement of a single critic is enough to accredit a transmitter.

I say: This is a beneficial point, however, al-Bukhari and Muslim relied upon these singular narrations alone, because these two were companions, and the unknowingness of a companion does not harm with regards to other people, and Allah knows best.

مجهول العدالة باطنًا وظاهرًا لا تقبل روايته عند الجماهير^(٢)، ومن جهل عدالته باطنًا، ولكن عدل في الظاهر، وهو المستور، فقد قال بقبوله بعض الشافعيين، ورجح ذلك سليم بن أثيوب الفقيه، وواقفه ابن الصلاح^(٣)، وقد حررت البحث في ذلك في (المقدمات)، والله أعلم.

فاما المنهم الذي لم يسم، أو من سمي ولا تعرف عينه، فهذا ممن لا يقبل روايته أحد علمناه، ولكن إذا كان في غضير^(٤) التابعين والقرون المشهود لهم بالخير، فإنه يشأنس بروايته ويستضاء بها في مواطن، وقد وقع في مسند الإمام أحمد وغيره من هذا القبيل كثير، والله أعلم.

قال الخطيب البغدادي^(٥) وغيره: وترتفع الجهة عن الرأوي بمعرفة العلماء له، أو برواية عذلين عنه. قال الخطيب: ولا^(٦) يثبت له حكم العدالة بروايتهم عنه، وعلى هذا النمط مشى ابن جبان وغيره، بل^(٧) حكم له بالعدالة بمجرد هذه الحال، والله أعلم. قالوا^(٨): فاما من لم يرو عنه سوى واحد مثل: عمرو ذي مر وجبار الطائي وسعيد بن ذي حدان^(٩) تفرد بالرواية عنهم أبو إسحاق السبيبي^(١٠)، وجاري^(١١) ابن كليب تفرد عنه قتادة، قال الخطيب: والهزار بن ميزان^(١٢) تفرد عنه الشعبي، قال ابن الصلاح^(١٣): وروى عنه الثوري^(١٤).

وقال ابن الصلاح: وقد روى البخاري لمرداس^(١٥) الأسلمي، ولم يرو عنه سوى قيس بن أبي حازم^(١٦)، ومسلم لربيعة بن كعب، ولم يرو عنه سوى أبي سلامة بن عبد الرحمن^(١٧) قال: وذلك مصير منهم إلى ارتفاع الجهة برواية واحد، وذلك متوجه كالخلاف في الإكتفاء بواحد في التعديل^(١٨).

قلت: توجيه جيد، لكن البخاري ومسلمما إنما اكتفيا في ذلك برواية الواحد فقط؛ لأن هذين صحابيان، وجهالة الصحابي لا تضر بخلاف غيره، والله أعلم.

Issue:

The innovator; if he commits disbelief due to his innovation then there is no complexity about rejecting their narration. However, if he does not commit disbelief; and permits lying then it is also rejected. If they do not permit lying then is it accepted or not? Or do we differentiate between the called and the one who does not call? With regards to this there is a dispute – old and new – what the majority are upon is differentiating between the caller and other than them. It has been transmitted from the words of al-Shaf'i, and ibn Hibban transmitted a consensus, and said: It is not permissible to be relied upon according to the scholars without exception, I do not know of a difference between them.

Ibn al-Salah said: This is the most just and the most preferable. The view of complete prohibition is unlikely and far from the one common among the authorities in hadith. Their books overflow with the transmissions from innovators who were not callers and there are many of their hadiths in the two sahihs, both as supporting attestations and primary texts, and Allah knows best.

I say: al-Shaf'i said: I accept the testimony of the people of desires except from the Khatabiyyah of the Raafidah; for they see [it permissible] to lie for that which agrees with them. In this statement al-Shaf'i did not differentiate between the caller and others, then what is the difference between them, and there is al-Bukhari who narrated from 'Imran ibn Hittan al-Kharaji – the praiser of AbdulRahman ibn Muljim, the killer of 'Ali – and this is the greatest of calling to his innovation, and Allah knows best.

وَالْمُبْتَدِئُ^(٥) إِنْ كَفَرَ بِإِذْعَيْهِ فَلَا إِشْكَانٌ فِي رَدِّ رِوَايَيْهِ، وَإِذَا لَمْ يُكَفَّرْ فَإِنْ اسْتَحْلَّ
الْكَذِبَ رُدَّ أَيْضًا، وَإِنْ لَمْ يَسْتَحْلِ^(٦) الْكَذِبَ فَهُلْ تُقْبَلُ^(٧) أَمْ^(٨) لَا، أَوْ يُفَرَّقُ بَيْنَ
كُوْنِهِ دَاعِيَةً أَوْ غَيْرَ دَاعِيَةً؟ فِي ذَلِكَ نِزَاعٌ قَدِيمٌ وَحَدِيدٌ، وَالَّذِي عَلَيْهِ الْأَكْثَرُونَ
الْتَّفَصِيلُ بَيْنَ الدَّاعِيَةِ وَغَيْرِهِ، وَقَدْ حُكِيَ^(٩) عَنْ نَصِ الشَّافِعِيِّ، وَقَدْ حَكَى ابْنُ حِبَّانَ
عَلَيْهِ الْاِنْفَاقُ، فَقَالَ: لَا يَجُوزُ الْاِحْتِجَاجُ بِهِ عِنْدَ أَئْمَاتِنَا قَاطِبَةً، لَا أَعْلَمُ بَيْنَهُمْ فِيهِ
خِلَاقًا^(١٠). قَالَ ابْنُ الصَّلَاحَ^(٢): وَهَذَا أَعْدَلُ الْأُقْوَالِ وَأَوْلَاهَا، وَالْقَوْلُ بِالْمَعْنَى مُطْلَقاً
بَعِيدٌ، مُبَاعِدٌ لِلشَّائِعِ عَنْ أَئْمَاتِ الْحَدِيدِ؛ فَإِنْ كُنُّهُمْ طَافِحَةٌ بِالرُّوَايَةِ عَنِ الْمُبْتَدِئِ غَيْرِ
الْدُّعَاءِ،^(٣) فَفِي الصَّحِيحَيْنِ مِنْ حَدِيثِهِمْ فِي الشَّوَّاهِدِ وَالْأَصْوَلِ كَثِيرٌ^(٤)، وَاللَّهُ أَعْلَمُ.
فُلِّتُ: وَقَدْ قَالَ الشَّافِعِيُّ^(٥): أَقْبَلُ شَهَادَةَ أَهْلِ^(٦) الْأَهْمَاءِ إِلَّا الْحَطَابِيَّةُ^(٧) مِنَ
الرَّأْفَاصَةِ؛ لَا^(٨) يَرَوْنَ شَهَادَةَ الرُّؤُورِ لِمُوَاقِفِيهِمْ^(٩). فَلَمْ يُفَرَّقْ الشَّافِعِيُّ فِي هَذَا النَّصِّ
بَيْنَ الدَّاعِيَةِ وَغَيْرِهِ، ثُمَّ مَا الْمَرْقُ فِي الْمَعْنَى بَيْنَهُمَا، وَهَذَا الْبُخَارِيُّ قَدْ خَرَجَ
لِعُمَرَانَ بْنِ حَطَّانَ الْخَارِجِيِّ؛ مَادِحٌ عَنْدَ الرَّحْمَنِ بْنِ مُلْجِمٍ قَاتِلِ عَلِيٍّ، وَهَذَا مِنْ أَكْبَرِ
الْدَّعَوَةِ^(٩) إِلَى الْبِدْعَةِ^(١٠)، وَاللَّهُ أَعْلَمُ.

Issue:

The transmitter who repents from telling lies in the hadith of the people is accepted from, in opposition to Abi Bakr al-Sayrafi. If they purposely lie regarding the hadith, then Ibn al-Salah transmitted from Ahmad ibn Hanbal and Abi Bakr al-Humaydi – the teacher of al-Bukhari – that they would never accept their narrations. And Abu al-Muzaffar al-Sam'aani said: all of the hadith which come from someone who lied in even a single report must be rejected.

I say: From the scholars are those who excommunicated the one who purposely lies regarding the prophetic traditions, and there are those who decreed their killing, and this has been expanded upon in 'al-Muqaddimaat'.

As for the one who is mistaken in a hadith, then the truth is clarified to them, if they do not return [to the truth], then Ibn al-Mubarak, Ahmad ibn Hanbal, and al-Humaydi said: There narrations are also not accepted. Others took a middle stance and said: If they do not return to the truth out of stubbornness, then this is taken as one who lies purposely, but other than this then no, and Allah knows best.

And from this it is necessary to abstain from lies as much as possible, do not narrate except from a source which is reliable, and stay away from the anomalous and Munkar narration, as al-Qadi Abu Yusuf said: who follows that which is strange from the hadith has lied. And in the athar: Enough for a person as a sin is to narrate everything one hears.

الثَّالِثُ مِنَ الْكَذِبِ فِي حَدِيثِ النَّاسِ تُقْبَلُ رِوَايَتُهُ خَلَافًا لِأَبِي بَكْرِ الصَّيْرَفِيِّ، فَأَمَّا إِنْ كَانَ قَدْ كَذَبَ فِي الْحَدِيثِ مُتَعَمِّدًا، فَنَقَلَ أَبْنُ الصَّلَاحِ^(١) عَنْ أَخْمَدَ بْنِ حَنْبَلِ^(٢) وَأَبِي بَكْرِ الْحُمَيْدِيِّ شَيْخِ الْبُخَارِيِّ^(٣) أَنَّهُ لَا تُقْبَلُ رِوَايَتُهُ أَبَدًا. وَقَالَ أَبُو الْمُظْفَرِ السَّمْعَانِيُّ: «مَنْ كَذَبَ فِي خَبْرٍ وَاجِدٌ وَجَبَ إِسْقَاطُ مَا تَقَدَّمَ مِنْ حَدِيثِهِ»^(٤).

فُلِتْ: وَمِنَ الْعُلَمَاءِ مَنْ كَفَرَ مُتَعَمِّدُ الْكَذِبِ فِي الْحَدِيثِ النَّبِيِّيِّ، وَمِنْهُمْ مَنْ يُحَمِّمُ قَتْلَهُ، وَقَدْ حَرَزَتْ ذَلِكَ فِي (الْمُقْدَمَاتِ).

وَأَمَّا مَنْ غَلَطَ فِي حَدِيثٍ، فَبَيْنَ لَهُ الصَّوَابُ، فَلَمْ يَرْجِعْ إِلَيْهِ، فَقَالَ أَبْنُ الْمُبَارَكِ^(٥) وَأَخْمَدُ بْنُ حَنْبَلِ^(٦) وَالْحُمَيْدِيُّ^(٧): لَا تُقْبَلُ رِوَايَتُهُ أَيْضًا. وَتَوَسَّطَ بَعْضُهُمْ، فَقَالَ: إِنْ كَانَ عَذَمْ رُجُوعُهُ إِلَى الصَّوَابِ عِنَادًا، فَهَذَا يَلْتَحِقُ بِمَنْ كَذَبَ عَمَدًا، وَإِلَّا فَلَا، وَاللَّهُ أَعْلَمُ.

وَمِنْ هَهَا يَنْبَغِي التَّحْرِزُ مِنَ الْكَذِبِ كُلَّمَا أَمَكَنَ، فَلَا يُحَدِّثُ إِلَّا مِنْ أَصْلِ مُعْتَمِدٍ، وَيَجْتَنِبُ الشَّوَادَ وَالْمُنْكَرَاتِ، فَقَدْ قَالَ الْقَاضِي أَبُو يُوسُفُ: مَنْ تَتَّبَعَ غَرَائِبَ الْحَدِيثِ كَذَبَ. وَفِي الْأَثَرِ: «كَفَى بِالْمُرْءِ إِثْمًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ»^(٨).

Issue:

When one reliable transmitter relates from another reliable transmitter a hadith and the [alleged] teacher of the hadith is consulted and he disavows it, then Ibn al-Salah stated that it is necessary to reject it. However, this does not discredit the reliability of the narrator in their other hadith. In opposition to if they say: I do not know of this hadith from what I have heard. Then the [narrators] narrations are accepted. If the [teacher] has forgotten, then the majority accept it. This is contrary to the view of the Hanafi's who hold that it must be rejected. Like the hadith of Sulayman ibn Musa from Zuhri from 'Urwa from 'A'isha from the Messenger of Allah (ﷺ): 'When a woman marries without the permission of her guardian, the marriage is invalid...' That is because Ibn Jurayj said, 'I met Zuhri and I asked him about this hadith and he did not know it.' Similar to this is the hadith of Rabi'ah al-Ra'y from Suhayl ibn Abi Salih from his father from Abu Hurayrah to the effect that the Prophet (ﷺ) ruled in a legal dispute on the basis of a single witness and an oath. 'AbdulAziz ibn Muhammad al-Daraawardi said; 'I met Suhayl. When I asked him about the hadith, he did not know it'

I say: This is more befitting to be accepted than the first, and al-Khatib collected these instances in his book 'Akhbaar man haddatha wa-nasiya'.

وَإِذَا^(٣) حَدَّثَ ثَقَةً عَنْ ثَقَةٍ بِحَدِيثٍ، فَأَنْكَرَ الشَّيْخُ سَمَاعَهُ لِذَلِكَ بِالْكُلِّيَّةِ، فَاخْتَارَ ابْنُ الصَّلَاحِ^(٤) أَنَّهُ لَا تُقْبَلُ رِوَايَتُهُ عَنْهُ؛ لِجَزِيمَهِ بِإِنْكَارِهِ، وَلَا يَقْدَحُ ذَلِكَ فِي عَدَالَةِ الرَّاوِي عَنْهُ فِيمَا عَدَاهُ، بِخَلْفِ مَا إِذَا قَالَ: لَا أَعْرِفُ هَذَا الْحَدِيثَ مِنْ سَمَاعِي. فَإِنَّهُ تُقْبَلُ رِوَايَتُهُ عَنْهُ، وَأَمَّا إِذَا نَسِيَهُ فَإِنَّ الْجُمُهُورَ يَقْبَلُونَهُ، وَرَدَهُ بَعْضُ الْحَنَفِيَّةِ^(٤)؛ كَحَدِيثِ سُلَيْمَانَ بْنِ مُوسَى عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: «أَيُّمَا امْرَأَةٌ نَكْحَثُ نَفْسَهَا»^(٥) يَعْبَرُ إِذْنُ وَلِيَّهَا فَيُنَكَّحُهَا بَاطِلًا^(٦). قَالَ ابْنُ جُرَيْجٍ: فَلَقِيتُ الزُّهْرِيَّ، فَسَأَلْتُهُ عَنْهُ فَلَمْ يَعْرِفْهُ^(٧). وَكَحَدِيثِ رَبِيعَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِيهِ: هُرَيْرَةَ: أَفَصَنَ بِالْشَّاهِدِ وَالْيَمِينِ^(٨). ثُمَّ نَسِيَ سُهَيْلٌ لَآفَةً حَصَّلَتْ لَهُ فَكَانَ يَقُولُ: حَدَّثَنِي رَبِيعَةُ عَنِي.

فُلُثُ: هَذَا أَوْلَى بِالْقُبُولِ مِنَ الْأَوَّلِ، وَقَدْ جَمَعَ الْخَطِيبُ الْبُغَدادِيُّ كِتَابًا فِيمَنْ حَدَّثَ بِحَدِيثِ ثُمَّ نَسِيَ^(٩).

Issue:

Those who take money for transmitting hadith; are their hadith accepted or not? It has been narrated from Ahmad, Ishaq, and Abi Haatim, that it is not accepted due to it going against the *khawaarim al-Muru'ah*. Abu Nuaym al-Fadl ibn Dukayn, Ali Ibn AbdilAzeez and others provided a concession, similar to the money that may be taken for teaching the Qur'an. It has been established in Sahih al-Bukhari: 'The thing for which you most deserve to take payment is the Book of Allaah'. Abu Ishaq al-Shirazi – the jurist of iraaq - issued a legal opinion permitting Abi al-Husayn ibn Naqqur to do so because the scholars of hadith were keeping him from earning funds to support his dependents.

وَمَنْ أَخْذَ عَلَى التَّحْدِيثِ أَجْرَةً، هَلْ تُقْبَلُ رِوَايَتُهُ أَمْ لَا؟ رُوِيَ عَنْ أَخْمَدَ وَإِسْحَاقَ وَأَبِي حَاتِمٍ^(۱) أَنَّهُ لَا يُكْتَبُ عَنْهُ لِمَا فِيهِ مِنْ حَرْمَ الْمُرُوعَةِ، وَيُرْجَحُ^(۲) فِيهِ^(۳) أَبُو نُعَيْمَ الْفَضْلُ بْنُ دُكَينَ وَعَلَيُّ بْنُ عَبْدِ الْعَزِيزِ^(۴) وَآخَرُونَ^(۵)، كَمَا تُؤْخَذُ الأَجْرَةُ عَلَى تَعْلِيمِ الْقُرْآنِ، وَقَدْ ثَبَّتَ فِي (صَحِيحِ البَخَارِيِّ)^(۶): «إِنَّ أَحَقَّ مَا أَخْلَقْنَا عَلَيْهِ أَجْرًا إِكْتَابُ اللَّهِ». وَقَدْ أَفْتَى الشَّيْخُ أَبُو إِسْحَاقَ الشِّيرَازِيَّ فَقِيهُ الْعِرَاقِ بِبَعْدَهُ أَبِي الْحُسَيْنِ بْنِ التَّهْوِيرِ بِأَخْذِ الْأَجْرَةِ لِشُغْلِ الْمُحَدِّثِينَ لَهُ عَنِ الْكَسْبِ^(۷) لِعِيَالِهِ^(۸).

Issue:

Al-Khatib al-Baghdadi said: The highest wordings for praise or criticism is for one to say: *Hujjah* or *Thiqah*. The worst is for one to say: *Kadhaab* (liar).

I say: Between these are many matters which are difficult to have precision in. Shaykh Abu 'Amr discussed these levels, and the terminology of specific scholars which are a must to observe.

From them: If al-Bukhari says about a man; they were silent about him or there is a look to him. Then this narrator is from the lowest level to him, however, his statements in criticism were gentle. So know this.

Ibn Ma'een said: When I say to you 'there is nothing wrong with him' then he is reliable. Ibn Abi Hatim said: If it is said that a transmitter is 'Saduq' (veracious) or 'his station is varacity' or there is nothing wrong with him, he is someone whose hadith may be written down and examined.

Ibn al-Salah narrated from Ahmad ibn Salih al-Misri that he said: A person is not left until everyone agrees to leave of their hadith.

Ibn al-Salah elucidated regarding this in his speech, the one who is aware of the statement of the people understand their intent; due to what they are aware from their statements most of the time, and external factors also indicate to this, and allah is the one who grants success.

Ibn al-Salah said: In our time, people have turned away from taking into consideration the totality of the standards [for the transmitters and teachers of hadith]. What remains is only the connection of the chain. Therefore, it is necessary that the teacher is not well-known for evil or its likes, and that the narrations are accurately taken from his teachers who are well-versed in this field, and Allah knows best.

فَالْخَطِيبُ^(١) الْبَعْدَادِيُّ: أَعْلَى الْعِبَارَاتِ فِي التَّعْدِيلِ وَالتَّجْرِيجِ أَنْ يُقَالَ: حُجَّةٌ أَوْ ثِقَةٌ. وَأَذْنَاهَا أَنْ يُقَالَ: كَذَابٌ.

فُلُتُّ: وَبَيْنَ ذَلِكَ أُمُورٌ كَثِيرَةٌ يَعْسُرُ ضَبْطُهَا، وَقَدْ تَكَلَّمَ الشَّيْخُ أَبُو عَمْرٍو^(٢) عَلَى مَرَاتِبِ مِنْهَا، وَنَمَّ اضْطِلاعَاتٍ لِأَشْخَاصٍ يَتَبَغِي التَّوْقِيفُ عَلَيْهَا.

مِنْ ذَلِكَ: أَنَّ الْبُخَارِيَّ إِذَا قَالَ فِي الرَّجُلِ: سَكَّتُوا عَنْهُ. أَوْ فِيهِ نَظَرٌ. فَإِنَّهُ يَكُونُ فِي أَذْنِي الْمَنَازِلِ وَأَرْدِنَاهَا^(٣) عِنْهُ، وَلَكِنَّهُ لَطِيفُ الْعِبَارَةِ فِي التَّجْرِيجِ، فَلَيُعْلَمْ ذَلِكُ^(٤).

وَقَالَ أَبْنُ مَعْنِينَ: إِذَا فُلُتُّ: لَيْسَ بِهِ بَأْسٌ، فَهُوَ ثِقَةٌ^(٥). قَالَ أَبْنُ أَبِي حَاتِمَ: إِذَا قِيلَ: صَدُوقٌ. أَوْ: مَحْلُّ الصِّدْقِ. أَوْ: لَا بَأْسَ بِهِ. فَهُوَ مِمَّنْ يُكَتَّبُ حَدِيثُهُ وَيُنْظَرُ فِيهِ^(٦).

وَرَوَى أَبْنُ الصَّلاحِ^(٧) عَنْ أَخْمَدَ بْنِ صَالِحِ الْمَصْرِيِّ أَنَّهُ قَالَ: لَا يُتَرَكُ الرَّجُلُ حَتَّى يَجْمِعَ الْجَمِيعَ عَلَى تَرْكِ حَدِيثِهِ^(٨).

وَقَدْ بَسَطَ أَبْنُ الصَّلاحِ الْكَلَامَ فِي ذَلِكَ، وَالْوَاقِفُ^(٩) عَلَى عِبَارَاتِ الْقَوْمِ يَقْهِمُ مَقَاصِدَهُمْ، بِمَا عَرَفَ مِنْ عِبَارَاتِهِمْ فِي غَالِبِ الْأَخْوَالِ، وَيَقْرَأُنَّ تُرْشِدُ إِلَى ذَلِكَ، وَاللَّهُ الْمُوْقِنُ.

فَالْأَبْنُ الصَّلاحُ^(٢): وَقَدْ فَقَدَ شَرْطَ الْأَهْلِيَّةِ فِي غَالِبِ أَهْلِ زَمَانِنَا، وَلَمْ يَقِنْ إِلَّا مُرَاعَاةً اتِّصَالِ السُّلْسِلَةِ فِي الْإِسْنَادِ، فَيَسِّبِّي أَنْ لَا يَكُونَ الشَّيْخُ^(٣) مَشْهُورًا بِالْفَسْقِ^(٤) وَنَحْوِهِ، وَأَنْ يَكُونَ ذَلِكَ مَأْخُوذًا عَنْ ضَبْطِ سَمَاعِهِ مِنْ مَشَايخِهِ مِنْ أَهْلِ الْخِبْرَةِ بِهَذَا الشَّأنِ، وَاللَّهُ أَعْلَمُ.

في ^(١) كيفية سماع أحاديث وتحمله وضبطه

يَصْحُّ تَحْمُلُ الصَّعَادِ الشَّهَادَةَ وَالْأَخْبَارَ^(٢)، وَكَذَلِكَ الْكُفَّارُ إِذَا أَدْوَا مَا حَمَلُوا
فِي حَالٍ كَمَالِهِمْ، وَهُوَ الْإِخْتِلَامُ وَالإِسْلَامُ.

وَيَنْبَغِي الْمُبَادَرَةُ^(٣) إِلَى إِسْمَاعِيلِ الْوَلِدَانِ الْحَدِيثَ النَّبَوِيَّ، وَالْعَادَةُ الْمُطَرِّدةُ فِي
أَهْلِ هَذِهِ الْأَعْصَارِ وَمَا قَبْلَهَا يَمْدُدُ مُنَظَّرًا أَنَّ الصَّغِيرَ يُكْتَبُ لَهُ حُضُورٌ إِلَى تَمَامِ
خَمْسِ سِنِينَ مِنْ عُمْرِهِ، ثُمَّ بَعْدَ ذَلِكَ يُسَمَّى سَمَاعًا، وَاسْتَأْنُسُوا فِي ذَلِكَ بِحَدِيثِ
مَحْمُودِ بْنِ الرَّبِيعِ: «أَنَّهُ عَقَلَ مَجَةً^(٤) مَجَاهَ رَسُولِ اللَّهِ ﷺ فِي وَجْهِهِ مِنْ ذَلِكَ فِي
دَارِهِمْ وَهُوَ ابْنُ خَمْسِ سِنِينَ». رَوَاهُ الْبُخَارِيُّ^(٥)، فَجَعَلُوهُ فَرْقًا بَيْنَ السَّمَاعِ
وَالْحُضُورِ، وَفِي رِوَايَةِ: «وَهُوَ ابْنُ أَرْبَعِ سِنِينَ»^(٦).

وَضَبَطَهُ بَعْضُ الْحُفَاظِ بِسِنِ التَّمِيزِ، وَقَالَ بَعْضُهُمْ: أَنْ يُفَرَّقَ بَيْنَ الدَّائِبَةِ
وَالْحَمَارِ^(٧). وَقَالَ بَعْضُ النَّاسِ: لَا يَنْبَغِي السَّمَاعُ إِلَّا بَعْدَ الْعِشْرِينَ سَنَةً^(٨). وَقَالَ
بَعْضُهُمْ: عَشْرُ. وَقَالَ آخَرُونَ: ثَلَاثُونَ^(٩). وَالْمَدَارُ فِي ذَلِكَ كُلُّهُ عَلَى التَّمِيزِ، فَمَمَّا كَانَ
الصَّبِيُّ يَعْقُلُ كُتُبَ لَهُ سَمَاعٌ.

قَالَ الشَّيْخُ أَبُو عَمْرٍو^(٤): وَبَلَغَنَا عَنْ إِبْرَاهِيمَ بْنِ سَعِيدِ الْجَوَهْرِيِّ أَنَّهُ قَالَ: رَأَيْتُ
صَبِيًّا ابْنَ أَرْبَعِ سِنِينَ قَدْ حُمِلَ إِلَى الْمُؤْمِنِ، فَدَقَّ قَرآنَ وَنَظَرَ فِي الرَّأْيِ، غَيْرَ أَنَّهُ
كَانَ^(٥) إِذَا جَاءَ يَبْكِي^(٦).

The twenty-fourth category: Knowing the methods of hearing and receiving hadith, and the matter of registering these

It is correct for the young to relate regarding testimonies and *akhbaar*, and similar to this is the disbeliever, if narrated in a state of excellence; and that is mature and al-Islaam.

It is necessary to know when the child can first listen to the prophetic traditions, the customs differ between the people of these times and those before them. The young person can be taken into the gatherings at the age of five, after this it is known as a hearing. This was taken from the hadith of Mahmud ibn al-Rabi' who said: I was cognizant of a jet of water the Prophet (ﷺ) spat in my face from a bucket when I was five years old. Narrated by al-Bukhari. Therefore, they differentiated between hearing and attending, and in a narration; at the age of four.

Other Hufaz with precision stated that the age should be that of discernment, some of them said: When one is able to distinguish between a riding animal and a cow. Some of the people said: It is not acceptable to hear except after the age of twenty. Some said: ten. Others said: thirty. All of this is dependent upon discernment; so whenever the child has this intellect it is written that they heard.

Shaykh Abu 'Amr said: It reached us that Ibrahim ibn Sa'id al-Jawhari said: I saw a boy of four years – and he had been brought to the caliph al-Ma'mun – who recited the Qur'an and looked into opinions. Yet, when he became hungry, he still cried.

The forms of relating hadith are eight:

The first category: Direct hearing, it is from the memorised wording of the one heard from, or from a book. Al-Qadi Abu Iyaadh said: There is no difference that in reference to this form of transmitting hadith the student can say; *Hadathana*, *Akbarana*, *Anba'ana*, *Sami'tu*, I heard so-and-so saying, and so-and-so mentioned to us. Al-Khatib said: The highest of these expressions is '*Sami'tu*' then '*Hadathana*' and '*Hadathani*'. He said: A number of scholars – including Hammad ibn Salamah, Ibn al-Mubarak, Hushaym, Yazid ibn Harun, AbdulRazzaq, Yahya ibn Yahya al-Tamimee, Ishaaq ibn Rahawayh and many others – almost never reported the hadith they heard from the speech of someone who transmitted to them with anything but the phrase '*Akhbarana*'. Ibn al-Salah said: It is necessary for it to me said; *Hadathana*, *Akhbarana* higher than, *Sami'tu*, because *Sami'tu* contains no indication that the teacher related the hadith *to the student* or addressed it *to him*, in opposition to the other, and Allah knows best.

Footnotes: I say: The highest wording is for one to say *Hadathani*. For if one says; *Hadathana* or *Akbarana* then the intent of the shaykh may not be that specific student, as it may be taken as the whole group, and Allah knows best.

وَأَنْوَاعُ تَحْمِلُ الْحَدِيثِ ثَمَانِيَّةٌ :

القسم^(١) الأوّل: السَّمَاعُ، وَبَأْنَ^(٢) يَكُونُ مِنْ لَفْظِ الْمُسْمِعِ حِفْظًا، أَوْ مِنْ كِتَابٍ. قَالَ الْقَاضِي عِيَاضٌ: فَلَا خِلَافٌ جِبْتَنِي أَنْ يَقُولَ السَّمَاعُ: حَدَّثَنَا، وَأَخْبَرَنَا، وَأَتَبَّنَا، وَسَمِعْتُ، وَقَالَ لَنَا، وَذَكَرَ لَنَا فُلَانٌ^(٣). وَقَالَ الْحَطِيبُ^(٤): أَرْفَعُ الْعِبَارَاتِ: سَمِعْتُ، حَدَّثَنَا، وَحَدَّثَنِي. قَالَ: وَقَدْ كَانَ جَمَاعَةً مِنْ أَهْلِ الْعِلْمِ لَا يَكَادُونَ يُخْبِرُونَ عَمَّا سَمِعُوهُ مِنَ الشَّيْخِ إِلَّا يَقُولُوهُمْ: أَخْبَرَنَا. مِنْهُمْ^(٥): حَمَّادُ بْنُ سَلَمَةَ وَابْنُ الْمُبَارَكِ وَهُشَيْمٌ^(٦)، وَبَيْزِيدُ بْنُ هَارُونَ وَعَبْدُ الرَّزَاقِ وَيَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَإِسْحَاقُ بْنُ رَاهْوَيْهَ وَآخَرُونَ كَثِيرُونَ. قَالَ ابْنُ الصَّلَاحِ^(٧): وَيَنْبَغِي أَنْ يَكُونَ: حَدَّثَنَا، وَأَخْبَرَنَا أَعْلَى مِنْ: سَمِعْتُ؛ لِأَنَّهُ قَدْ لَا يَقْصِدُهُ بِالْإِسْتِمَاعِ^(٨) بِخَلَافِ ذَكَرٍ^(٩)، وَاللَّهُ أَعْلَمُ.

حَاشِيَّةٌ: قُلْتُ: بَلِ الَّذِي يَنْبَغِي أَنْ يَكُونَ^(١٠) أَعْلَى الْعِبَارَاتِ عَلَى هَذَا أَنْ يَقُولَ: حَدَّثَنِي، فَإِنَّهُ إِذَا قَالَ: حَدَّثَنَا، أَوْ: أَخْبَرَنَا قَدْ لَا يَكُونُ قَصْدُهُ الشَّيْخُ بِذَلِكَ أَيْضًا؛ لَا خِتَّارًا أَنْ يَكُونَ فِي جَمِيعِ كَثِيرٍ، وَاللَّهُ أَعْلَمُ.

The second category: Recitation to the teacher from memory, or from a book. It is also known as *Ard* (presentation) to the majority. This narration is valid according to the scholars, except for a few anomalous individuals whose difference is not taken into account, the scholar's relied upon the hadith of Dimaam ibn Tha'labah which is found in the Sahih, it is below direct hearing from the wording of the teacher. According to Maalik, Abi Hanifah and Ibn Abi Dhi'b it is; superior.

It is said: That these two forms are equal and this is the view of most of the scholars of Hijaaz and Kufah. It is also attributed to Malik and his teachers from the people of Madinah. It is also the chosen view of al-Bukhari. However, the first view is correct and this is what the scholars of east are upon. When they narrate with this they say: *Qara'tu* or *Quri'a* (recited) upon so-and-so, and I heard it so I affirmed it or *Hadathana* or *Akhbarana* his reading upon [the teacher]. This is clear, and it permissible to be mentioned unrestrictedly according to Malik, Bukhari, Yahya ibn Sa'eed al-Qattan, al-Zuhri, Sufyaan ibn Uyaynah, the majority of people of Hijaz and Kufa, so of them stated that it is also valid to use; *Sami'tu*. However, this was not accepted by Ahmad, Nasa'I Ibn al-Mubarak and Yahya ibn Yahya al-Taymee.

The third view is that: It is permissible to use *Akhbarana* and impermissible to us *Hadathana*. This is the statement of al-Shafi'i, Muslim, al-Nasa'I, the majority of the scholars from the east, and has been transmitted as the view of most of the scholars of hadith. It is said: The first to differentiate between them was Ibn Wahb. Shaykh Abu 'Amr said: He was preceeded by Ibn Jurayj and Awza'i. He said: This view has become widespread, predominating among the scholars of hadith.

القسم الثاني: القراءة على الشيخ حفظاً، أو من كتاب؛ وهو العرض عند الجمهور، والرواية بها^(١) ساعة عند العلماء إلا عند شذلاً لا يعتد بخلافهم^(٢)، ومُسْتَنِدُ الْعَلَمَاءِ حَدِيثُ ضِمَامَ بْنِ ثَعَلْبَةَ وَهُوَ فِي الصَّحِيفَةِ^(٣)، وَهِيَ دُونَ السَّمَاعِ مِنْ لَفْظِ الشَّيْخِ، وَعَنْ مَالِكٍ^(٤) وَأَبِي حَيْنَةَ^(٥) وَابْنِ أَبِي ذَئْبٍ^(٦): أَنَّهَا أَقْوَى.

وقيل: هما سواه. ويعزى ذلك إلى أهل الحجاز والكونفه، وإلى مالك أيضاً وأشياخه من أهل المدينة، وإلى اختيار البخاري^(٧)، والصحيح الأول، وعليه علماء المشرق، فإذا حدث بها يقول: قرأنا. أو: قرئ على قلان وأنا أسمع فأقر به. أو: حدثنا. أو: أخبرنا^(٨) قراءة عليه. وهذا واضح^(٩)، فإن أطلق ذلك جاز عند مالك^(١٠) والبخاري^(١١)، ويحيى بن سعيد القطان^(١٢) والرهري^(١٣)، وسفيان بن عيينة^(١٤) ومعظم الحجازيين والكونفهين^(١٥)، حتى إن مِنْهُمْ مِنْ سَوْعَ: سمعت. أيضاً^(١٦)، ومنع من ذلك أَحْمَدُ^(١٧) والنَّسَائِيُّ^(٨) وابن المبارك^(٩) ويحيى بن يحيى التميمي^(١٠).

القسم الثالث^(١١): أنه^(١٢) يجوز: أخبرنا. ولا يجوز: حدثنا. وبه قال الشافعية^(١٣) ومسلم^(١٤) والنَّسَائِيُّ^(١٥) وأبيها^(١٦) أيضاً وجمهور المغارقة، بل نقل ذلك أكثر المحدثين، وقد قيل: إن أول من فرق بينهما ابن وهب. قال الشيخ أبو عمرو^(١٧): وقد سبقه إلى ذلك ابن جرير والأوزاعي^(١٨). قال: وهو الشائع الغالب على أهل الحديث.

فرع:

إذا قرئ على الشيخ من نسخة وهو يحفظ ذلك فجيد قوله، وإن لم يحفظ والنسخة غير موثق به فكل ذلك، على الصحيح المختار الراجح، ومنه من ذلك مانعون^(١)، وهو عسر؛ فإن لم تكن^(٢) نسخة إلا التي ييد القاريء وهو موثق به صحيح أيضا.

فرع:

ولا يشترط أن يقر الشیخ بما قرئ عليه نظراً، بل يمكنه سكته وإقراره عليه عند الجمود. وقال آخرون من الظاهريين وغيرهم: لا بد من استنطاقه بذلك. وبهقطع الشیخ أبو إسحاق^(٣) وأبن الصباغ وسلیم الرأزی، قال ابن الصباغ: إن لم يتلفظ لم تجز الروایة، ويجوز العمل بما سمع عليه^(٤).

فرع:

قال ابن وهب^(٥) والحاکم^(٦): يقول فيما قرأ عليه^(٧) الشیخ وهو وحده: «حدثني»، فإن كان معه غيره: «حدثنا»، وفيما^(٨) هو^(٩) على الشیخ وحده: «أخبرني»، فإن قرأ^(١٠) غيره: «أخبرنا». قال ابن الصلاح^(١١): وهذا حسن فائق، فإن شك أتى بالمحقق وهو الوحدة: حدثني، أو: أخبرني. عند ابن الصلاح والبيهقي، وعن يحيى بن سعيد القطان يأتي بالأذن، وهو: حدثنا، أو: أخبرنا. قال الخطيب^(١٢) البغدادي: وهذا الذي قاله ابن وهب مستحب، لا مستحب عند أهل العلم كافه.

Subsidiary issue:

If reciting to the teacher from a text which they have memorised then this is good and strong, if they have not memorised it and the text is in the hands of someone else who is reliable then this is similar; according to the correct, strongest opinion. Some have disagreed with this, however it is difficult. If the teachers test is in the hands of the reciter and he is someone who may be relied upon then it is also correct.

Subsidiary issue:

It is not conditioned that the teacher affirms that which has been recited upon him explicitly, rather their silence is sufficient and acts as an affirmation according to the majority. Some from the Dhaahiris and others said: It is a must to explicitly assent to it. This view was also stated unequivocally by Ibn Ishaq and Ibn al-Sibaagh and Saleem al-Raazi. Ibn al-Sibaagh said: If it is not stated explicitly then it is not permissible to narrate from, it is permissible to act upon that which was recited to him.

Subsidiary issue:

Ibn Wahb and al-Hakim said: In transmission, [the procedure I prefer and the one I saw most of my teachers and the authorities of my era adhering to] is for the student to say for the material he took verbally from the speech of the transmitter while he was alone, 'so-and-so transmitted to me', and for the material he took from his speech in the presence of others, 'so-and-so transmitted to us', For the material he personally recited to the transmitter, he should say, 'so-and-so informed me' and for what was recited while he was merely present, 'so-and-so informed us'. Ibn al-Salah said: It is extremely good. If a transmitted has doubt then let him say 'he transmitted to me' or 'he informed me' because the absence of others is presumed. According to Ibn al-Salah, al-Bayhaqi, and Yahya ibn Sa'eed al-Qattan; [the narrator] comes with what is lower, and that is: he transmitted to us or he informed us. Al-Khatib al-Baghdadi said: what ibn Wahb has said is desirable, and this view was from all of the scholars of hadith.

اختلفوا في صحة سماع من ينسخ أو استماعه^(٤)، فمنع من ذلك إبراهيم الحربي وأبن عدي^(٥) وأبو إسحاق الإسقرايني^(٦)، وكان^(٧) أبو بكر أحمد بن إسحاق الصبيحي^(٨) يقول: حضرت. ولا يقول: حدثنا، ولا أخبرنا. وجوزة موسى بن هارون^(٩) الحافظ، وكان ابن المبارك ينسخ وهو يقرأ عليه^(١٠)، وقال أبو حاتم^(١١): كتب عند عارم^(١٢) عارم^(١٣) وعمرو بن مرزوق^(١٤)، وحضر الدارقطني وهو شاب، فجلس^(١) إسماعيل الصفار وهو يملي والدارقطني ينسخ جزءاً، فقال له بعض الحاضرين: لا يصح سماعك وأنت تنسخ. فقال: فهو لي لإملاء بخلاف فهمك. فقال له: كم أثلى الشيخ حديثاً إلى الآن؟ فقال الدارقطني: ثمانية عشر حديثاً. ثم سردها كلها عن ظهر قلب يأسانيدها ومتونها فتعجب الناس منه^(٢)، والله أعلم^(٣).

فُلِّتْ: وكان شيخنا الحافظ أبو الحجاج المزي - تغمده الله برحمته - يكتب في مجلس السماع، وينسخ في بعض الأحيان، ويرد على القاريء ردًا جيدًا بينما واضحاً؛ بحيث يتعجب القاريء من نفسه أنه يغلط فيما في يده، وهو مستيقظ والشيخ نايسن وهو أبه منه، ذلك فضل الله يعطيه من يشاء. قال ابن الصلاح^(٤): وكذلك الشحدث في مجلس السماع، وما إذا كان القاريء سريع القراءة، أو كان السامع بعيداً من القاريء. ثم اختار أنه يعتذر اليسيير من ذلك، وأنه إذا كان يفهم ما يقرأ مع النسخ فالسماع صحيح. ويتبع أن يجير ذلك بالإجازة بعد ذلك كله.

فُلِّتْ^(٥): هذا هو الواقع في زماننا اليوم؛ أن^(٦) يحضر مجلس السماع من يفهم ومن لا يفهم، والبعيد من القاريء والناس والمحدث، والصبيان الذين لا يتضيّط أمرهم، بل يلعبون غالباً، ولا يستغلون لمجرد السماع، وكل هؤلاء قد كان يكتب لهم السماع بحضور شيخنا الحافظ أبي الحجاج المزي رحمة الله.

Subsidiary issue:

Scholars disagree over the soundness of the narration of someone who copies at the time of the recitation. It is reported that Ibrahim al-Harbi; ibn Adi; Abu Ishaq al-Isfaraayini and others rejected it. We heard that Abu Bakr Ahmad ibn Ishaq al-Sibghi said: 'He should say I attended and not he transmitted to us or he informed us. It is reported that Musa ibn Harun al-Hammal permitted copying during the narration. It is also reported that one text was recited to Ibn al-Mubarak while he copied another. Also, Abu Hatim al-Razi said: I wrote in 'Aarims class while he was reciting and I wrote in 'Amr ibn Marzuq's class while he was reciting. In his youth, al-Daraqutni attended the class of Isma'eel al-Saffar. He sat copying a volume in his possession while Isma'eel was dictating. One of those in attendance said to him 'Your listening is not valid while you copy'. Daraqutni replied; 'my comprehension of the dictation is different from yours' Then Daraqutni said to the man; 'Do you recall how many hadith the teacher has dictated until now'. He said no. Daraqutni said; 'He has dictated eighteen'. Then he mentioned all of them – from his memory – with their chains and text. This fascinated the people, and Allah knows best.

I say: Our Shaykh al-Hafiz al-Hajjaj al-Mizzi – may allah encompass him in His mercy – would write in the sittings of hearing [i.e hadith], sometimes he would fall asleep, he would refute the reader a clear, beautiful refutation; in a manner that the reader would be fascinated themselves, that he was mistaken in what he was reading from that which is in his own hands, and he is awake, and the shaykh is drowsy and he is more aware than him. This is a virtue from allah that he gives to whomever he wills. Ibn al-Salah said: The distinction which we described in regard to copying applies equally to the cases when the teacher of the narrator is holding a conversation, or the reciter speaks to quickly, or the listener is too far from the recited [and similar cases]. Then he chose that in these cases, missing a small amount may be excused. Also, if he understands that which is recited while copying then his hearing is correct. It is necessary to assist this with an *Ijaaza* after all.

I say: This is the reality of our time today; one attends the sittings of listening, those who understand and those who don't, those who are far from the reader, the sleeping and the *Mutahaddith*, the child whose affair has not been established; rather most of the time they play, and they do not busy themselves to listening. It is written for all of these people that they have heard from the gathering of our Shaykh al-Hafiz Abi al-Hajjaj al-Mizzi – May Allah have mercy upon him.

It has reached us that someone prevented the children in the gatherings of al-Qadhi Taqi al-Din Sulaymaan al-Maqdisi to play, so he said: do not prevent them; verily, they do not hear, except similar to us.

It was narrated from Imam AbdulRahman ibn Mahdi that he said: Smelling a hadith is enough for you, and this was stated by more than one from the Hufaz. The gatherings in baghdaad and other places used to be very large. Repetitors (*mustalmun*) conveyed the hadith from the teachers to the crowds so the students actually wrote the hadith down from the teachers through the intermediary of the conveyance of the assistants. A'mash mentioned that they were in the circle of Ibraheem, if they did not clearly hear a word they would understand it from their neighbour.

I say: This occurred in some of the hadith from 'Uqbah ibn 'Aamir, Jaabir ibn Samurah and others. These are the most rectified of people, even though those after were cautious and harsh regarding this, and this is *Qiyaas*, and Allah knows best.

وَيَلْعَنِي عَنِ الْقَاضِي تَقِيُ الدِّين سُلَيْمَانَ الْمَقْدِسِيِّ أَنَّهُ رُجِرَ فِي مَجْلِسِهِ الصَّبِيَّانُ عَنِ اللَّعْبِ، فَقَالَ: لَا تَزَجِرُوهُمْ؛ فَإِنَّا إِنَّمَا سَوَّعْنَا مِثْلَهُمْ. وَقَدْ رُوِيَ عَنِ الْإِمَامِ الْعَلَمِيِّ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ، أَنَّهُ قَالَ: يَكْفِيكَ مِنَ الْحَدِيثِ شَمْهُ^(١). وَكَذَا قَالَ عَيْرُ وَاحِدٌ مِنَ الْحُفَاظِ، وَقَدْ كَانَتِ الْمَجَالِسُ تُعَقَّدُ يَعْدَادَ وَيَعْيَرُهَا مِنَ الْبِلَادِ، فَيَجْمَعُ الْفَقَامُ مِنَ النَّاسِ، بَلِ الْأَلْوَافُ الْمُؤْلَفَةُ، وَيَضَعُ الْمُسْتَمْلِي عَلَى الْأَمَانِ الْمُرْتَبَعَةِ^(٢)، وَيَلْعَنُونَ عَنِ الْمَشَايِخِ مَا يُمْلُونَ، فَيُحَدِّثُ النَّاسُ عَنْهُمْ بِذَلِكَ، مَعَ مَا يَقْعُ في مِثْلِ هَذِهِ الْمَجَامِعِ^(٣) مِنَ النَّفَطِ وَالْكَلَامِ. وَحَكَى الأَعْمَشُ أَنَّهُمْ كَانُوا فِي حَلْقَةِ إِبْرَاهِيمَ إِذَا لَمْ يَسْمَعُ أَحَدُهُمْ بِالْكَلِمَةِ جَيْدًا اسْتَهْمَمُهَا مِنْ جَارِهِ^(٤).

فُلِتُ^(٥)؛ وَقَدْ وَقَعَ هَذَا فِي بَعْضِ الْأَحَادِيثِ عَنْ عُقَبَةَ بْنِ عَامِرٍ وَجَابِرِ بْنِ سَمْرَةَ وَعَيْرِهِمَا فَهَذَا^(٦) هُوَ الْأَصْلُحُ لِلنَّاسِ وَإِنْ كَانَ^(٧) قَدْ تَوَرَّعَ آخَرُونَ وَسَدَّدُوا فِي ذَلِكَ وَهُوَ الْقِيَاسُ، وَاللَّهُ أَعْلَمُ.

فرع^(٨):

وَيَجُوزُ السَّمَاعُ مِنْ وَرَاءِ حِجَابٍ^(٩)، كَمَا كَانَ السَّلَفُ يَرْوُونَ عَنْ أَمَهَاتِ الْمُؤْمِنِينَ، وَاحْتَاجَ بَعْضُهُمْ^(١٠) بِحَدِيثٍ: «حَتَّىٰ يُنَادِي ابْنُ أُمٍّ مَكْثُومٍ»^(١١)، وَقَالَ بَعْضُهُمْ^(١) عَنْ شَعْبَةَ: إِذَا حَدَّثَكَ مَنْ لَا تَرَىٰ شَخْصَهُ فَلَا تَرُوْهُ عَنْهُ؛ فَلَعْلَهُ شَيْطَانٌ قَدْ تَصَوَّرَ فِي صُورَتِهِ، فَيَقُولُ: حَدَّثَنَا، أَخْبَرَنَا. وَهَذَا عَجِيبٌ غَرِيبٌ جِدًا.

فرع^(٢):

إِذَا حَدَّثَهُ بِحَدِيثٍ ثُمَّ قَالَ: لَا تَرُوْهُ عَنْهُ. أَوْ: رَجَعْتُ عَنِ اسْتِمَاعِكَ. وَتَحْوِي ذَلِكَ، وَلَمْ يُدْعُ مُسْتَنَدًا بِسَوَى الْمَتْنِ الْتَّابِسِ^(٣)، أَوْ أَشْمَعَ قَوْمًا فَحَصَّ بَعْضُهُمْ، وَقَالَ: لَا أَجِيزُ لِفَلَانٍ أَنْ يَرَوِيَ عَنِّي شَيْئًا^(٤). فَإِنَّهُ لَا يَمْنَعُ مِنْ صِحَّةِ الرُّوَايَةِ عَنْهُ، وَلَا الْفَيَاتُ إِلَى قَوْلِهِ^(٥)، وَقَدْ حَدَّثَ النَّسَائِيُّ عَنِ الْحَارِثِ بْنِ مِسْكِينٍ، وَالحَالَةُ هَذِهُ، وَأَفْتَى الشَّيْخُ أَبُو إِسْحَاقِ الإِسْفَراِينِيِّ بِذَلِكَ^(٦).

Subsidiary issue:

Listening from someone behind a barrier is valid, as the *Salaf* would narrated from the mother of the believers. Some of them relied upon the hadith: Until Ibn Umm Maktum calls out. Some of them said from Shu'bah: When someone transmits hadith to you and you do not see his face, do not relate from him. Perhaps it is a devil who has taken his shape, saying 'He transmitted to us' and 'He informed us'. This is very fascinating and strange.

Subsidiary issue:

When a student hears a hadith from a teacher and the teacher then says, 'do not relate it from me' or 'I recant from my informing you of it' or similar to this, without his ascribing that to his having made an error in the hadith, or a group hear and he specifies some, and he says: I do not give permission to so-and-so to narrate from me. This does not prevent the correctness of his narration from him, or to be inclined to [the teachers] statement. Al-Nasa'i narrated from al-Haarith ibn Miskeen, and this was his state. Also, Abu Ishaq al-Isfrayini gave a fatwa in this regard.

The third category:

al-Ijaazah (licensing): Narrating with this is permissible to the majority, and al-Qadi Abu Waleed al-Baaji mentioned a consensus regarding this. Ibn al-Salah discredited this with what is narrated by al-Rabi' from al-Shafi'i that he did not allow its narration. This was stated unequivocally by al-Mawardi, and others from the shafi'i school. Similarly, it was unequivocally prohibited by al-Qadi Husayn ibn Muhammad al-Marwarudhi – the authir of *al-Ta'leeqah* – and all of them said: If licensing were licit, travelling to collect hadith would become pointless. Similar to this was narrated by Shu'bah ibn al-Hajjaj and others from the scholars of hadith and Hufaz. Ibrahim al-Harbi, Abu Shaykh Muhammad ibn Abdillah al-Asbahaani, Abu Nasr al-Wa'ili al-Sijzi which he mentioned from a group of people he met, were among those who regarded licensing as invalid.

These are of types:

The first: Licensing from a specific person to a specific person in a specific text, for instance, the teacher says; 'I hereby license you to narrate from me book X or these books'. This is transference of the text (*munaawala*), this is permissible according to the majority even the Dhahiris, however the opposed in acting upon it; because to them it is considered as *Mursal* if the hearing is not made clear.

The second: Licensing an unspecific text to a specific person; for instance, the teacher says, 'I hereby license for you to narrate everything I narrate' or 'what is correctly attributed to me from what I heard and written'. This is also permitted by the majority in terms of narrating and acting upon.

The third: Licensing an unspecific person, for instance, the teacher says, 'I hereby license the Muslims', or 'those who are present' or the one who says; 'there is no deity worthy of worship in truth except Allah'. This is known as a global licensing (*al-Ijaaza al-'Amma*). This has been analysed by a group from the Hufaz and scholars, from them are those who permitted it such as al-Khatib al-Baghdadi, who transmitted it from his teacher al-Qadi Abi al-Teeb al-Tabari. Abu Bakr al-Haazimi transmitted it from his teacher Abi al-'Ala' al-Hamdaani al-Hafiz, and other than them from the scholars of hadith of the west, may allah have mercy upon them.

القسم^(٧) الثالث: الإجازة: والرواية بها جائزة عند الجمهور، وأدعى القاضي أبو الوليد الباجي الإجماع على ذلك^(٨)، ونقضه ابن الصلاح^(٩) بما رواه الربيع عن الشافعى، الله منع من الرواية بها^(١٠)، وبذلك قطع الماوردي^(١١)، وعزا إلى مذهب الشافعى، وكذلك قطع بالمنع القاضى حسین^(١) بن محمد المزرووى صاحب التعلقة، وقالا جميعا: لو جازت الرواية بالإجازة لبطلت الرحمة. وكذا روى عن شعبة^(٢) بن الحجاج وغيره من أئمة الحديث وحافظه، وممن أطلقها إبراهيم الحاربى وأبو الشيخ محمد بن عبد الله الأصفهانى^(٣) وأبو نصر الوائلي السنجري^(٤)، وحکى ذلك عن جماعة ممن لقيهم، ثم هي أقسام:

أحدُها^(٥): إجازة من معين لمعين في معين، يأن يقول: أجزتك أن تروي عنى هذا الكتاب أو هذه الكتب. وهي المناولة، فهذه جائزة عند الجماهير حتى الظاهرية، لكن خالفوا في العمل بها؛ لأنها في معنى المرسل عندهم إذ لم يتصل السمع.

الثاني: إجازة لمعين في غير معين، مثل أن يقول: أجزت لك أن تروي عنى ما أرؤيه، أو ما صرحت عندهك من مسموعاتي ومصنفاتي. وهذا مما يجوزه الجمهور أيضاً رواية وعملاً^(٦).

الثالث: الإجازة لغير معين مثل أن يقول: أجزت للمسلمين، أو للمزجودين^(٧)، أو لمن قال: لا إله إلا الله. وتسمى الإجازة العامة، وقد اعتبرها طائفة من الحفاظ والعلماء، فممن جوزها الخطيب البغدادى^(٨)، ونقلها عن شيخو القاضى أبي الطيب الطبرى^(٩)، ونقلها أبو بكر الحازمى^(١٠) عن شيخه أبي العلاء الهمذانى^(١١) الحافظ، وغيرهم من محلى المغاربة، رحمهم الله.

As for licensing an unknown person or licensing by an unknown person then it is invalid. What is not included in this is when there is a specific gathering and the licensor does not specifically know the licensed, or does not know their lineage or number; this is valid. Similar to the listener who cannot recall the lineages or number of those who were present in the gather.

If one says: I permit the one who loves to narrate from me to narrate this book. This was found in the writing of Abu'l Fath Muhammad ibn al-Husayn al-Azdi. This was permitted by other than him and seen as valid by Ibn al-Salah, and similar if one says: I license you, your sons and your descendants for as long as they continue to reproduce. Then a group of people have permitted this: Abu Bakr ibn Abi Dawud [one of the early hadith scholars who performed this kind of licensing] said: I hereby license you, your children and the offspring of the offspring. Al-khatib deemed it permissible to license a yet-to-be-born individual in the first instance without any link to a living person, as he heard Abu Ya'la ibn al-Farra al-Hanbali and Abu'l Fadl ibn Umrus al-Maliki permitting that. Ibn Sabbagh transmitted from a group, and then weakened it, and said: This is the opinion only to those who believe that licensing is the granting of permission (*idhin*) to transmit or an instance of face-to-face communication (*muhaadatha*). Similarly, it was weakened by Ibn al-Salah, the licensing of a young child whose narration is not valid. Al-Khatib said; One of our colleagues said, licensing is not valid for those whose listening is not valid, he said, sometimes it is valid for the teacher to license someone who is absent while that persons listening would not be valid. Al-Khatib strengthened the validity of licensing a child, and said: In accordance with this, we saw all of our teachers licensing children who were absent, without inquiring about their age and level of discernment, and Allah knows best. If it is said: I give you permission to narrate from me that which is authentic to you from that which you have heard and that which you will hear. The first is good, the second is invalid. Ibn al-Salah mentioned that the *Ijaaza* is permission similar to ownership, and due to this if one says: I give you ownership in a transaction over that which I will give you to own. In opposition.

وأَمَّا^(٥) الإِجَازَةُ لِلْمُجْهُولِ، أَوْ^(٦) بِالْمُجْهُولِ فَقَاسِدَةُ، وَلَيْسَ مِنْهَا مَا يَقُعُ مِنِ الإِسْتِدَاعِ لِجَمَاعَةِ مُسَمِّينَ لَا يَعْرِفُهُمُ الْمُجِيزُ، أَوْ لَا يَتَصَدَّقُ اتِّسَابُهُمْ وَلَا عِدَّهُمْ، فَإِنَّ هَذَا سَائِعٌ شَائِعٌ، كَمَا لَا يَسْتَحْضِرُ الْمُشْبِعُ اتِّسَابَ مَنْ يَخْضُرُ مَجْلِسَهُ وَلَا عِدَّهُمْ، وَاللَّهُ أَعْلَمُ. وَلَوْ قَالَ: أَجَزَّتُ رِوَايَةَ هَذَا الْكِتَابِ لِمَنْ أَحَبَّ رِوَايَتَهُ عَنِي. فَقَدْ كَتَبَهُ أَبُو الْفَتْحِ مُحَمَّدُ بْنُ الْحُسْنَى الْأَزْدِي^(٧)، وَسَوْعَةُ غَيْرِهِ وَقَوْاءُ ابْنُ الصَّلَاحِ^(٨)، وَكَذَلِكَ لَوْ قَالَ: أَجَزَّتُكَ، وَلَوْلَيْكَ وَنَسْلَكَ وَعَقِبَكَ رِوَايَةَ هَذَا الْكِتَابِ، أَوْ مَا يَحْجُرُ لِي رِوَايَتُهُ. فَقَدْ جَوَزَهَا جَمَاعَةُ مِنْهُمْ: أَبُو بَكْرٍ بْنُ أَبِي دَاوُدَ، قَالَ لِرَجُلٍ: أَجَزَّتُ لَكَ وَلَا لَدَكَ وَلِحَبْلِ الْحَبَلَةِ^(٩). وَأَمَّا لَوْ قَالَ: أَجَزَّتُ لِمَنْ يُوجَدُ مِنْ بَنِي فُلَانٍ. فَقَدْ حَكَى الْخَطِيبُ جَوَازَهَا عَنِ الْقَاضِي أَبِي يَعْلَى بْنِ الْفَرَاءِ الْحَنْبَلِيِّ، وَأَبِي الْفَضْلِ بْنِ عَمْرُو سِنِيِّ الْمَالِكِيِّ^(١٠)، وَحَكَاهَا ابْنُ الصَّبَاغِ^(١١) عَنْ طَائِفَةٍ، ثُمَّ ضَعَفَ ذَلِكَ، وَقَالَ: هَذَا يَمْنَى^(١٢) عَلَى أَنَّ الْإِجَازَةَ إِذْنٌ أَوْ مُحَادَثَةً، وَكَذَلِكَ ضَعَفَهَا ابْنُ الصَّلَاحِ^(٢)، وَأَوْرَدَ الْإِجَازَةَ لِلْطَّفْلِ الصَّغِيرِ الَّذِي لَا يُحَاكِطُ مِثْلَهُ، وَدَكَرَ الْخَطِيبُ أَنَّهُ قَالَ لِلْقَاضِي أَبِي الطَّيِّبِ: إِنَّ بَعْضَ أَصْحَابِنَا قَالَ: لَا تَصْحُ الْإِجَازَةُ إِلَّا^(٣) لِمَنْ لَا يَصْحُ سَمَاعَهُ. فَقَالَ: قَدْ يُخَبِّرُ^(٤) الْغَافِبُ عَنْهُ، وَلَا يَصْحُ سَمَاعَهُ مِنْهُ^(٥). ثُمَّ رَجَحَ الْخَطِيبُ صِحَّةَ الْإِجَازَةَ لِلصَّغِيرِ، قَالَ: وَهُوَ الَّذِي رَأَيْنَا كَافَةً شُيُوخَنَا يَقْعُلُونَهُ؛ يُجِيزُونَ لِلْأَطْفَالِ مِنْ عَيْنِ أَنْ يَسْأَلُوا عَنْ أَعْمَارِهِمْ، وَلَمْ تَرْهُمْ أَجَازُوا لِمَنْ لَمْ يَكُنْ مَؤْجُودًا فِي الْحَالِ، وَاللَّهُ أَعْلَمُ^(٦). وَلَوْ قَالَ: أَجَزَّتُ لَكَ أَنْ تَرْوِيَ عَنِي مَا صَحَّ عِنْدَكَ مِمَّا سَمِعْتَهُ وَمَا سَأَسْمَعْتُهُ. فَالْأَوَّلُ جَيِّدٌ، وَالثَّانِي فَاسِدٌ. وَقَدْ حَاوَلَ ابْنُ الصَّلَاحِ^(٧) تَحْرِيجهُ عَلَى أَنَّ الْإِجَازَةَ إِذْنُ كَالْوَكَالَةِ، وَفِيمَا لَوْ قَالَ: وَكَلْتُكَ فِي بَيْعٍ مَا سَأَمِلِكُهُ. خَلَافٌ.

As for licensing previously licensed material, that which the majority are upon is that it is permissible. One who clearly stated this was al-Daraqutni, his teacher Abu al-Abbas ibn 'Uqbah, Hafiz Abu Nu'aym al-Asbahaani, al-Khatib and more than one from amongst the scholars. Ibn al-Salah said: Some modern scholars whose views are not taken into consideration have forbidden this. The correct view – and the one which is followed in practice – is that it is permissible. It is similar to the issue of *Tawkeel al-Wakeel* (the representative being delegated)

وَأَمَّا الإِجَازَةُ فِيمَا يَرْوِيهِ إِجَازَةً، فَالَّذِي عَلَيْهِ الْجُمُهُورُ الرَّوَايَةُ بِالإِجَازَةِ عَلَى الإِجَازَةِ وَإِنْ تَعَدَّدَتْ، وَمِنْ^(٨) نَصٍّ عَلَى ذَلِكَ الدَّارَقُطْنِيُّ، وَشَيْخُهُ أَبُو الْعَبَّاسِ بْنُ غُنْدَةَ، وَالْحَافِظُ أَبُو نُعَيْمَ الْأَصْبَهَانِيُّ، وَالْخَطِيبُ، وَغَيْرُ وَاحِدٍ مِنَ الْعُلَمَاءِ^(٩). قَالَ ابْنُ الصَّلَاحَ^(١٠): وَمَنْعَ مِنْ ذَلِكَ بَعْضُ^(١١) مَنْ لَا^(١٢) يُعْتَدُ بِهِ مِنَ الْمُتَّخِرِّينَ^(١٣)، وَالصَّحِيفُ الَّذِي عَلَيْهِ الْعَمَلُ جَوَازٌ^(١)، وَشَهَدُوا ذَلِكَ بِتَوْكِيلِ الْوَكِيلِ.

The fourth category:

Transference (*Munaawala*), if it is coupled with licensing such as, a teacher handing the student the original text of what he has heard and says to him: narrate this from me, or I grant you ownership of this, or take it, copy it, and then return it to me, or a student brings the teacher a book or personal collection of his hadith and presents it to him, then he says: narrate this from me. This is known as presentation (*ard*) by transference. Al-Haakim related from many of the early scholars that the aforementioned ‘presentation by transference’ is equal to direct-hearing, from them; Malik, al-Zuhri, Rabi’ah, Yahya ibn Sa’eed al-Ansaari from the people of Madinah, Mujaahid, Abi al-Zubayr, Sufyaan ibn ‘Uyaynah from the people of Makkah, ‘Alqamah, Ibraheem, Sha’bi from Kufah, Qataadah, Abi al-Aaliyah, Abi al-Mutawakil al-Naaji from Basrah, Ibn Wahb, Ibn al-Qaasim, Ashab from Egypt, and other than them from the people of Shaam and Iraaq. He also transmitted it from a group of our teachers. Ibn al-Salah said: There is some confusion [in al-Hakims] discussion because he has confounded remarks regarding ‘presentation by recitation’ with comments on ‘presentation by transference’.

Then al-Hakim said: The jurists of Islam who gave opinions over the permissible and the forbidden did not regard it as equal to direct hearing. Shafi’l, Abu Hanifa, Ahmad, Isaaq, Thawri, al-Awzaa’l, ibn al-Mubarak, Yahya ibn Yahya, al-Buwayti, al-Muzani, our authorities adhered and subscribed to it and we do too, and Allah knows best. If the student does not give ownership of his book [to the student] then this form falls short [in comparison to] the previously mentioned ones. Until from them are those who say: this is from amongst that which has no benefit, and it is a license alone.

I say: If the book is well-known, like al-Bukhari or Muslim, or any other famous book, then it is like it is in his possession and Allah knows best. If transference is alone and not supplemented with permission to narrate then what is famous is that it is not permissible to narrate with it. al-Khatib has narrated from some that it is permissible. Ibn al-Salah said: There are those who permitted transmission on the basis of the teacher’s mere declaration (*I’laam*) to the student that a particular book is what he heard, and Allah knows best.

The narrator transmitting with a license may say: *Anba’ana*. If it is then said: *Ijaazatan* [by license] then this is better. It is related that some early scholars permitted the unqualified application of *Anba’ana* or *Hadathana*. It is in accordance with the view of all of the scholars cited above who made ‘presentation by transference’ coupled with licensing equivalent to direct hearing. These people say: *Hadathana*, *Akbarana* without any difficulty, and that which the majority of scholars – old and new – are upon is that it is not permissible to say unrestrictedly: *Hadathana* or *Akbarana*, rather it is said restrictedly. Al-Awzaa’l designated licensing by saying, ‘he apprised us’ (*Khabbaranaa*) with firmness.

القسم الرابع: المُناولَة: فَإِنْ كَانَ مَعَهَا إِجَازَةً مِثْلُ: أَنْ يُتَوَلَّ الشَّيْخُ الطَّالِبُ^(٢) كِتابًا مِنْ سَمَاعِهِ، وَيَقُولُ لَهُ: ارْزُوْ هَذَا عَنِّي. أَوْ يُمْلِكُهُ إِيَّاهُ، أَوْ يُعِيرُهُ لِيَسْخَحَهُ ثُمَّ يَرْوَهُ^(٣) إِلَيْهِ، أَوْ يَأْتِيهُ الطَّالِبُ بِكِتابٍ مِنْ سَمَاعِهِ فِي تَامَلٍ، ثُمَّ يَقُولُ: ارْزُوْ عَنِّي هَذَا^(٤). وَيُسَمِّي هَذَا عَرْضَ الْمُنَاوَلَةِ^(٥)، وَقَدْ قَالَ الْحَاكِيمُ^(٦): إِنَّ هَذَا سَمَاعٌ^(٧) عِنْ دَكَّشِيرِ مِنَ الْمُتَقَدِّمِينَ. وَحَكَوْهُ^(٨) عَنْ مَالِكٍ نَفْسِهِ، وَالرُّهْبَرِيِّ، وَرَبِيعَةَ، وَيَحْيَى بْنِ سَعِيدِ الْأَنْصَارِيِّ مِنْ أَهْلِ الْمَدِينَةِ، وَمُجَاهِدِ، وَأَبِي الرَّبِيعِ، وَسُفْيَانَ بْنَ عُيَيْنَةَ مِنَ الْمَكْيَيْنِ، وَعَلْقَمَةَ، وَإِبْرَاهِيمَ وَالشَّعْبِيَّ مِنَ الْكُوفَةِ، وَقَنَادِةَ، وَأَبِي الْعَالِيَّةِ، وَأَبِي الْمُتَوَكِّلِ النَّاجِيِّ مِنَ الْبَصَرَةِ، وَابْنِ وَهْبٍ وَابْنِ الْقَاسِمِ، وَأَشَهَبَ مِنْ أَهْلِ مِصْرَ، وَغَيْرِهِمْ مِنْ أَهْلِ الشَّامِ وَالْعِرَاقِ، وَتَقَلَّهُ عَنْ جَمَاعَةِ مِنْ مَشَايخِنَا. قَالَ ابْنُ الصَّلَاحِ^(٩): «وَقَدْ خَلَطَ فِي كَلَامِهِ عَرْضَ الْمُنَاوَلَةِ بِعَرْضِ الْقِرَاءَةِ».

ثُمَّ قَالَ الْحَاكِيمُ^(١٠): «وَالَّذِي عَلَيْهِ جُمْهُورُ فُقَهَاءِ الْإِسْلَامِ الَّذِينَ، أَفْتَوُ فِي الْحَلَالِ وَالْحَرَامِ^(١١) أَنَّهُمْ لَمْ يَرْوُهُ سَمَاعًا، وَبِهِ قَالَ الشَّافِعِيُّ، وَأَبُو حَنِيفَةَ، وَأَحْمَدُ، وَإِسْحَاقُ وَالثُّورِيُّ، وَالْأَوْزَاعِيُّ، وَابْنُ الْمُبَارَكِ، وَيَحْيَى بْنُ يَحْيَى، وَالْبُوَيْنِيُّ، وَالْمُزَنِيُّ، وَعَلَيْهِ عَهْدَنَا أَتَمَّنَا، وَإِلَيْهِ ذَهَبُوا، وَإِلَيْهِ نَدَهُبُ، وَاللَّهُ أَعْلَمُ. وَأَمَّا إِذَا لَمْ يُمْلِكُهُ الشَّيْخُ الْكِتَابَ، وَلَمْ يُعْرِهِ إِيَّاهُ فَإِنَّهُ مُنْحَظٌ عَمَّا قَبْلَهُ، حَتَّى إِنَّ مِنْهُمْ مَنْ يَقُولُ: هَذَا مِمَّا لَا فَائِدَةَ فِيهِ، وَتَبَقَّى مُجَرَّدٌ إِجَازَةً».

فَلْتُ: أَمَّا إِذَا كَانَ الْكِتَابُ مَشْهُورًا كَالْبُخَارِيِّ أَوْ مُسْلِمٍ^(١)، أَوْ شَيْئًا مِنَ الْكُتُبِ الْمَشْهُورَةِ فَهُوَ كَمَا لَوْ مَلَكَهُ، أَوْ أَعْلَارَهُ إِيَّاهُ، وَاللَّهُ أَعْلَمُ. وَلَوْ تَجَرَّدَتِ الْمُنَاوَلَةُ عَنِ الْإِذْنِ فِي الرُّوَايَةِ فَالْمَشْهُورُ أَنَّهُ لَا تَجُوزُ الرُّوَايَةُ بِهَا. وَحَكَى الْحَطَبِيُّ^(٢) عَنْ بَعْضِهِمْ جِوازَهَا. قَالَ ابْنُ الصَّلَاحِ^(٣): «وَمِنَ النَّاسِ مَنْ جَوَزَ الرُّوَايَةَ بِمُجَرَّدِ إِغْلَامِ الشَّيْخِ لِلْطَّالِبِ أَنَّ هَذَا سَمَاعًا، وَاللَّهُ أَعْلَمُ. وَيَقُولُ الرَّاوِي بِالْإِجَازَةِ: أَتَبَأْنَا. فَإِنْ قَالَ: إِجَازَةً. فَهُوَ أَخْسَنُ، وَيَحْمُرُ: أَتَبَأْنَا، وَحَدَّثَنَا، عِنْ جَمَاعَةِ مِنَ الْمُتَقَدِّمِينَ^(٤)، وَقَدْ سَلَفَ^(٥) النَّقْلُ عَنْ جَمَاعَةِ أَنَّهُمْ جَعَلُوا عَرْضَ الْمُنَاوَلَةِ الْمَقْرُونَ بِالْإِجَازَةِ بِمَنْزِلَةِ السَّمَاعِ، فَهُؤُلَاءِ يَقُولُونَ: حَدَّثَنَا، وَأَخْبَرَنَا. بِلَا إِشْكَالٍ، وَالَّذِي عَلَيْهِ جُمْهُورُ الْمُحَدِّثِينَ قَدِيمًا وَحَديثًا: أَنَّهُ لَا يَجُوزُ إِظْلَاقُ: حَدَّثَنَا، وَلَا أَخْبَرَنَا. بِلْ مُقَيَّداً، وَكَانَ الْأَوْزَاعِيُّ يُحَصِّنُ الْإِجَازَةَ بِقَوْلِهِ: حَبَّرَنَا. بِالشَّهِيدِيْدِ^(٧).

The fifth category: Correspondence (*Mukaataba*); is when [the teacher] writes to [a student] some of his hadith, if he gives permission [for the student] to narrate, then it is similar to transference which is connected to license. However, if it is not with licensing, then it has been permitted to narrate by Ayyub, Mansur, al-Layth, and more than one from the Shafi'i jurists and Usuliyeen, and this is famous, and they have placed this as stronger than permission alone. It was stated unequivocally by al-Maawardi that it is not permissible, and Allah knows best.

It was permitted by al-Layth, Mansur regarding correspondence that one may say: *Akbarana, Hadathana* unrestrictedly. What is better is that it is restricted by mentioning Correspondence (*Mukaataba*).

The sixth category: The declaration of the teacher to the student that a particular book is what he heard from so-and-so, merely saying it without giving permission to narrate from him. Some of the scholars of hadith and jurists permitted narrating with this, from them; Ibn Jurayj. Abu Nasr ibn al-Sabbagh stated it unequivocally, and it was preferred by more than one of the latecomers, to the extent that some of the dhahiris said: [if his teacher were to say to him] This is my narration, but do not transmit it from me, he could still transmit it from him. Just as it would not affect him if he were to hear a hadith from him and afterwards he said to him; do not transmit it from me.

The seventh category: Bequests; when one bequests to someone a book which he narrates. It is related that some of the *Salaf* permitted the legatee to transmit such material from the bequeathing transmitter on that basis. They saw it similar to transference and the teacher's mere declaration (*I'lamaam*) of narrating. Ibn al-Salah said: This is highly implausible. It is either a lapse on the part of those scholars or interpreted to mean that they were referring to transmission by way of discovery (*Wijaadah*), and Allah knows best.

القسم الخامس: المكابية: يأن يكتب إليه بشيء من حديثه، فإن أذن له في روایته عنه فهو كالمناولة المفترضة بالإجازة، وإن لم يكن معها إجازة، فقد جواز الروایة بها أيوب^(١) ومتصور^(٢) واللیث^(٣)، وغير واحد من الفقهاء الشافعية^(٤) والأصوليين^(٥)، وهو المشهور، وجعلوا ذلك أقوى من الإجازة المجردة، وقطع المأوزدي^(٦) بمنع ذلك، والله أعلم.

وجواز اللیث ومتصور في المكابية أن يقول: أخبرنا، وحدتنا. مطلقاً^(٧)، والأحسن الألیق تقیده بالمكابية.

القسم السادس: إعلام الشيخ أن هذا الكتاب سماعه من فلان، من غير أن يأذن له في روایته عنه، فقد سوّغ الروایة بمجرد ذلك طوائف من المحدثين والفقهاء؛ منهم ابن جریج^(٨)، وقطع به ابن الصباغ^(٩)، وأختاره غير واحد من المتأخرين، حتى قال بعض الظاهرية^(١٠): لو أعلمه بذلك، ونهاه عن روایته عنه فله روایته، كما لونتها عن روایة^(١١) ما سمعه منه.

القسم السابع: الوصيّة: يأن يوصي بكتاب له^(١) كان يرويه لشخص، فقد ترخص بعض السلف في روایة الموصى له ذلك^(٢) الكتاب عن الموصي، وشبهوا ذلك بالمناولة وبالإعلام بالرواية. قال ابن الصلاح^(٣): وهذا بعيد، وهو إمام زلة عالم أو متأول، إلا أن يكون أراد بذلك روایته عنه^(٤) بالوجادة^(٥)، والله أعلم.

The eighth category: Discovery (*Wijaadah*): It is when a hadith or book is found written by an individual with their chain, then it is narrated from it in a manner of attribution, so it is said: I found in the handwriting of so-and-so, that they narrated from so-and-so, and then mentions the chain. This occurs many times in the Musnad of Imam Ahmad wherein his son Abdullah says: I found in the handwriting of my father: so-and-so narrated to us. And mentioned the hadith and said: so-and-so said. If there is not within this *tadlees* that resembles meeting. Ibn al-Salah said: Some people speak carelessly and unqualifiedly apply '*Hadathana*' or '*Akhbarana*' to instances of discovery, whoever does that opens himself up for criticism. When the student finds a hadith in someone's composition and the composition is not in the handwriting of that individual he should say, so-and-so mentioned, or so-and-so said, or said: it has reached me from so-and-so, this is when the person is not sure whether it is from his authorship or his book, and allah knows best.

I say: discovery is not from the chapter of narrations, rather it is transmitting what has been found in the book, as for acting upon it, then a large group – or most - from the jurists, scholars of hadith have prohibited this. It has been transmitted from al-Shafi'i a group from his school that have permitted acting upon it. Ibn al-Salah said: One of the thorough Shafi'i scholars in theoretical law unequivocally ruled in favour of the necessity of acting upon the material once confidence in the ascription is attained. Ibn al-Salah said: The opinion he unequivocally gave in favour of it is the only one possible in later ages. If putting a view into practice did depend on its proper transmission, it would become impossible to act on transmitted material, because of the infeasibility of meeting the standards of transmission in our time, meaning what will be left is discovery alone.

I say: It has been narrated in the hadith from the Prophet (ﷺ) that he said: Which creation has fascinated you the most in terms of faith. He said: the angles. It was said: how do you not believe while they are with their lord. Then the Prophets were mentioned, he said: how do you believe while revelation descends upon them. They said: we do. He said: how do you not believe and I am apparent amongst you. They said: Who O Messenger of Allah? He said: A people who will come after you, they will find a scripture and will believe what is in it... We have mentioned this hadeeth with its chain and wordings in '*Sharh al-Bukhari*' – and All praise is for Allah – from that which is taken is praise for those who acted upon the previous books due to merely finding it, and Allah knows best.

القسم الثامن: الوجادة: وصورتها أن يجد حديثاً أو كتاباً يخط شخصاً بإسناده، فله أن يرويه عنه على سبيل الحكاية، فيقول: وجدت بخطٍ^(٦) فلان: حدثنا^(٧) فلان. ويسندُهُ، ويقع هذا كثيراً في مسند الإمام أحمد يقول ابنه عبد الله: وجدت^(٨) بخط أبي: حدثنا فلان. ويسوق الحديث، والله أن يقول: قال فلان. إذا لم يكن فيه تذليل يوهم اللقي. قال ابن الصلاح^(٩): وجاءت بعضهم^(١٠)، فأطلق فيهم: حدثنا أو أخبرنا^(١١). وأنقذ ذلك على فاعله، والله أن يقول فيما وجد من تصنيفه بغير خطه: ذكر فلان، وقال فلان. أنتما، ويقول: بلغني عن فلان. فيما لم يتحقق أنه من تصنيفه أو مقابلة كتابه، والله أعلم.

فُلُث: الوجادة^(٢) ليست من باب الرواية، وإنما هي حكاية عما وجد في الكتاب، وأما العمل بها، فمنع منه طائفة كثيرة من الفقهاء والمحذفين أو أكثرهم، فيما حكاه بعضهم^(٣)، وتقل عن الشافعية وطائفة من أصحابه جواز العمل بها^(٤). قال ابن الصلاح^(٥): وقطع بعض المحققين^(٦) من أصحابه في الأصول بوجوب العمل بها عند حصول^(٧) الثقة به. قال ابن الصلاح^(٨): وهذا هو الذي لا يتوجه غيره في الأغصان المتأخرة؛ لتعذر شرط^(٩) الرواية في هذا الزمان. يعني: فلم يبق إلا مجرد وجادات.

فُلُث: وقد ورد في الحديث عن النبي ﷺ، أنه قال: «أيُّ الخلق أغرب إليكم إيماناً». قالوا: الملائكة. قال: «وكيف لا يؤمنون وهم عند ربِّهم». وذكروا الأنبياء، قال^(١): «وكيف لا يؤمنون والوحى ينزل عليهم». قالوا: فنحن. قال: «وكيف لا يؤمنون وأنا بين أظهركم». قالوا: فمن يا رسول الله؟ قال: «قوم يأتون من بعدكم يجدون صحفاً يؤمنون بما فيها...». ^(٢) وقد ذكرنا الحديث بإسناده ولعله في (*شرح البخاري*) – ولله الحمد – فيؤخذ منه مدح من عمل بالكتب المقدمة لمجرد^(٣) الوجادة لها، والله أعلم^(٤).

The twenty-fifth category: Regarding the writing of hadith, its memorisation and capturing.

It has been mentioned in Sahih Muslim from Abi Sa'eed Marfu'an: Whoever has written from me other than the Qur'an should wipe it.

Ibn al-Salah said: It has been narrated from 'Umar, Ibn Mas'ud, Zayd ibn Thaabit, Abu Musa, Abu Sa'id and others from the companions and tabi'een that it is disliked.

He said: Its permissibility – in statement or action - is narrated from 'Ali, his son Hasan, Anas, Abdullah ibn 'Amr ibn al-Aas, and a group from the companions and the tabi'een.

I say: It has been established in the two sahihs that the Messenger of Allah (ﷺ) said: write for Abi Shaah. I have expounded upon this in the beginning of our book 'al-Muqaddimaat', and all praise be to Allah.

al-Bayhqaqi, Ibn al-Salah, and more than one [of the scholars] said: They may have been prohibited from this at the time when it was feared that it would be mixed with the Qur'an, and its permissibility is when this will not occur, and Allah knows best.

A consensus from the scholars who came in the later times has been established on the permissibility of writing hadith, and this is a beneficial matter, apparent, wide-spread without any disapproval.

If this is established then it is necessary to write hadith, or other than it from the sciences, to retain that which is difficult from it, or is difficult for some of the students, in a book, in terms of pronunciation, script and wording, with the terminology that is known about the people, even if it is mentioned in the footnotes, it is good.

It is necessary to write clearly, and it is disliked to write small in a book without a reason, Imam Ahmad said to his cousin Hanbal – and he saw him writing small -: Do not do that. The thing you need the most will betray you.

Ibn al-Salah said: The student should place a circle between two hadith to separate and distinguish between them. It has reached us that Abu'l Zinad, Ahmad ibn Hanbal, Ibrahim ibn Ishaq al-Harbi and Muhammad ibn Jarir al-Tabari were among the authorities who did that.

I say: I have seen this in the writing of Imam Ahmad ibn Hanbal – May Allah the most high have mercy upon him.

النوع الخامس والعشرون

قد ورد في (صحيح مسلم)^(٢) عن أبي سعيد مرفوعاً: «مَنْ كَتَبَ عَنِّي شَيْئاً سِوَى الْقُرْآنَ فَلِيُمْحَهُ».

قال ابن الصلاح^(٣) وَمِنْ رُوَيْتَا عَنْ كَرَاهَةِ ذَلِكَ: عُمَرٌ^(٤) وَابْنُ مَسْعُودٍ، وَزَيْدٌ ابْنُ ثَابِتٍ، وَأَبُو مُوسَى وَأَبُو سَعِيدٍ^(٥)، فِي جَمَاعَةِ آخَرِينَ مِنَ الصَّحَابَةِ وَالثَّالِثِينَ.

..... قال: وممَنْ رُوِيَّا عَنْهُ إِيَّاهُ ذَلِكَ أَوْ فِعْلَهُ: عَلَيْهِ^(٦)
وَابْنُهُ الْحَسَنُ^(١)، وَأَنَسُ^(٢) وَعَبْدُ اللَّهِ بْنُ عَمْرُو بْنُ الْعَاصِ^(٣)، فِي جَمْعِ مِنَ الصَّحَابَةِ

فُلْتُ: وَبَثَتِي فِي الصَّحِيحَيْنِ أَنَّ رَسُولَ اللَّهِ قَالَ: «اَكْتُبُوا لِأَبِي شَاؤَ»^(٤)،
وَقَدْ تَحَرَّرَ هَذَا الْفَضْلُ فِي أَوَانِ كَاتِبَنَا (الْمُقْلِمَاتِ)، وَلَلَّهِ الْحَمْدُ.

قالَ الْبَيْهَقِيُّ وَابْنُ الصَّلَاحِ وَغَيْرُهُ وَاحِدٌ: لَعَلَّ النَّهَيَ عَنْ ذَلِكَ كَانَ حِينَ يُحَاوِفُ^(٥)
الشَّائِعَةِ بِالْقُرْآنِ، وَالآذْنُ فِيهِ حِينَ أَمِنَّ ذَلِكَ، وَاللَّهُ أَعْلَمُ^(٦).

وَقَدْ حُكِيَ إِجْمَاعُ الْعُلَمَاءِ فِي الْأَعْصَارِ الْمُتَّاخِرَةِ عَلَى تَسْوِيْغِ كِتَابَةِ الْحَدِيثِ،
وَهَذَا أَمْرٌ مُسْتَقِيْضٌ، شَائِعٌ ذَائِعٌ، مِنْ غَيْرِ نِكْبِيرٍ.

فَإِذَا تَقْرَرَ هَذَا فَيُبَتَّغِي لِكَاتِبِ الْحَدِيثِ، أَوْ غَيْرِهِ مِنَ الْعُلُومِ أَنْ يَضْطِطَ مَا يُشَكِّلُ
مِنْهُ، أَوْ فَدِيَشَكِلَ عَلَى بَعْضِ الْأَطْلَابَةِ، فِي أَصْلِ الْكِتَابِ نَقْطَاً وَشَكْلًا وَإِعْرَابًا، إِمَّا^(١)
هُوَ الْمُضْطَلُعُ عَلَيْهِ بَيْنَ النَّاسِ، وَلَوْ قِيلَ^(٢) فِي الْحَادِثَةِ لِكَانَ حَسَنًا.

وَيَسْبِغِي تَوْضِيْحُهُ، وَيُكْرِهُ الدَّقِيقُ^(٣) وَالْتَّعْلِيقُ^(٤) فِي الْكِتَابِ لِغَيْرِ عُذْرٍ، فَالإِمامُ أَخْمَدُ لَابْنِ عَمِّهِ حَبْلَيْ - وَقَدْ رَأَهُ يَكْتُبُ دَقِيقًا - : لَا تَفْعَلْ؛ فَإِنَّهُ يَحُونُكَ أَخْرَجَ مَا تَكُونُ إِلَيْهِ^(٥) :

قال ابن الصلاح^(٦) وينبغي أن يجعل بين كل حديثين دائرة^(٧)، وممّن بلغنا عنه^(٨) ذلك: أبو الرناد^(٩)، وأحمد بن حنبل وإبراهيم الحربي وأبن جرير^(١٠).

فُلْكُ: فَدْ رَأَيْتُهُ فِي خَطْرِ الْإِمَامِ أَخْمَدَ بْنِ حَبْيَلٍ، رَحْمَةُ اللَّهِ تَعَالَى.

Al-Khatib al-Baghdadi said: It is necessary to leave the circle hollow, when the text is collated he put a dot in the circle.

Ibn al-Salah said: It is reprehensible for someone to write a name like 'Abdullah ibn so-and-so, with Abd at the end of a line and the rest at the beginning of the next line. Rather, it should be written in one line.

He said: one should persevere in praising Allah, and sending salutations upon the Messenger of Allah, even if it repeated then one should not tire, as in this is a lot of goodness.

He said: That which is found in the writing of Imam Ahmad without sending salutations, then it may be that he limited himself to narrate the text [as it appeared].

Al-Khatib said: I read that he used to invoke blessings on the Prophet (ﷺ) verbally rather than in writing.

Ibn al-Salah said: The peace and blessings should be written in full not abbreviated, i.e. it should be written clearly and completely.

He said: And the collation of the student should be compared to a reliable original [text] by himself or other than himself from those who are trustworthy and precise. He said: There are those who are isolated and say; the student's collation with anyone but himself is not valid. He said: This is an abandoned view.

Shaykh Abu 'Amr spoke about that which is connected to *al-Takhreej*, *al-Tadbeeb*, *al-Tasheeh* and other than this from the various specific terminologies, which would be too long to mention.

He also spoke about the writing of (ح) between two chains, and that (ح) can vary from transitioning from one chain to another or it indicates 'al-hadith'.

I say: From the people are those who mistakenly think that it is *Khaa al-Mu'jamah* i.e. another chain, and what is famous is the first, and some have transmitted a consensus upon this.

قال الحطيب البغدادي^(١): «وبنعني أن يترك دائرة غفلاً، فإذا قابلها نظر فيها نقطة».

قال ابن الصلاح^(٢): ويكره أن يكتب: عبد الله بن فلان. فيجعل (عبد) في آخر سطر، والجلالة في أول السطر، بل يكتبهما في سطر واحد^(٣).

قال: وللحافظ على الثناء على الله، والصلوة والسلام^(٤) على رسول الله، وإن تكرر فلابسأم^(٥)، فإن فيه خيراً كثيراً^(٦).

قال: وما وجد من خط الإمام أحمد من غير صلاة، فمحول على أنه أراد الرواية^(٧).

قال الحطيب: وبنعني أنه كان يصلى على النبي ﷺ نظفاً لا خطأ^(٨).

قال ابن الصلاح^(٩): وللبحث الصلاة والتسليم مجلسة لا رمزاً قال: ولا يقتصر على قوله: عليه السلام. يعني: وللبحث: ﷺ وأصحة كاملة.

قال: وللقابل^(١٠) أصله بأصل معمتمد^(١) مع^(٢) نفس أو^(٤) غيره من^(٥) موثوق به ضابط. قال: ومن الناس من شدد وقال: لا يقابل إلا مع نفسه، قال: وهذا مرفوض^(٦). مردود^(٧).

وقد تكلم الشيخ أبو عمرو على ما يتعلق بالتحريج والتضييق والتضريح، وغير ذلك من الأصطلاحات المطردة والخاصة، ما أطال الكلام فيه جداً^(٨).

ونكلم على كتابة (ح) بين الإسنادين، وأنها (ح) مهملة، من التحويل أو الحال بين الإسنادين، أو عبارة عن قوله الحديث.

قلت: ومن الناس من يتوهم أنها خاء ممعجمة، أي إسناد آخر، والمشهور الأول، وحكي بعضهم الإجماع عليه.

The twenty-sixth category: On the manner of relating hadith

Ibn al-Salah said: Some people are excessively strict in relating hadith, some have conditions that the narration should be from the narrator's memory or recollection. That is related from Mālik, Abū Hanifah, Abi Bakr al-Saydalaani, and al-Marwazi.

The others sufficed with – and they are the majority – that the hearing of a narrator is established from the one he heard from; even if it is in someone else's handwriting, or his text was out of his possession, if it is most probable that it will be safe from exchange and change.

Others have laxity with regards to narrating from a text which has not been compared, and with the statement of the student alone: "This is from your narrations", without any investigation, or looking at the text, or without benefitting from the levels of the narrators.

He said: al-Hakim includes those people in the ranks of the criticised transmitters.

Subsidiary issue:

Al-Khatib al-Baghdadi said: Narration from blind or sighted illiterate person, if it is established that it is from the writing or statement of someone else, then there is a difference of opinion between the people. From the scholars are those who prohibit narrating from them, and from them are those who allow it.

Another subsidiary issue: If one narrates a book like al-Bukhari to a shaykh, then a text is found which is not in corroboration to the original from his shaykh, or he does not find the original of what he heard within it, however he finds no qualms about its authenticity. Then it has been transmitted from al-Khatib that the majority of the people of hadith have prohibited this type of narration. From them are; shaykh Abu Nasr ibn al-Sabbagh al-Faqih. It has been transmitted from Ayyub and Muhammad ibn Bakr al-Bursaani that they gave concession with regards to this.

I say: I lean towards this and Allah knows best.

Shaykh Taqi al-Din Ibn al-Salaah is in the middle wherein he said: If the student has from his teacher permission which permits reciting from him (i.e. a general license), then this is the situation.

النوع السادس والعشرون

في صفة رواية الحديث

قال ابن الصلاح^(٣): شدّدَ قَوْمٌ فِي الرُّوَايَةِ، فَأَشْرَطَ بَعْضُهُمْ أَنْ تَكُونَ الرُّوَايَةُ مِنْ حَفْظِ الرَّاوِي أَوْ تَذَكْرِهِ، وَحَكَاهُ عَنْ مَالِكٍ^(٤)، وَأَبِي حَنِيفَةَ^(٥)، وَأَبِي بَكْرِ الصَّدِيقِ الْأَنْبِيَّ^(٦) الْمَرْوَزِيَّ^(٧).

وَأَكْثَرُهُمْ آخَرُونَ -وَهُمُ الْجُمَهُورُ- يُتَبَوَّبُ سَمَاعِ الرَّاوِي لِذَلِكَ الَّذِي يَسْمَعُ عَلَيْهِ، وَإِنْ كَانَ يَحْكُمُ عَيْرَهُ، وَإِنْ غَابَتْ عَنْهُ الشُّكْرَةُ، إِذَا كَانَ الْغَالِبُ عَلَى الظَّنِّ سَلَامَتَهَا مِنَ التَّبْدِيلِ وَالتَّغْيِيرِ^(٨).

وَتَسَاهَلَ آخَرُونَ فِي الرُّوَايَةِ مِنْ نُسْخَةٍ لَمْ تُقَابِلْ، وَبِمُجَرَّدِ قَوْلِ الطَّالِبِ: هَذَا مِنْ رَوَايَتِكَ، مِنْ عَيْرِ تَبَثِّتٍ، وَلَا نَظَرٍ فِي الشُّكْرَةِ، وَلَا تَقْدِيدٍ طَبْقَةً سَمَاعِهِ.

قال^(١) وَقَدْ عَدَهُمُ الْحَاكِمُ فِي طَبَقَاتِ الْمَجْرُوحِينَ.

فَرَعْ :

قال الحطيط البغدادي: والسماع على الصريح أو البصیر الأعمى، إذا كان مثيناً بخط غيره أو قوله، فيه خلاف بين الناس^(٩)، فمن العلماء من منع الرواية عنهم، ومنهم من أحرازها.

فَرَعْ آخر: إذا روى كتاباً كالبخاري مثلاً عن شيخ، ثم وجد نسخة به ليست مصادلة على أصل شيخه، أو لم يجد أصل سماعيه فيها عليه، لكنه تشken نفسه إلى صحيحها، فحكم الحطيط عن عامة أهل الحديث أنهم منعوا من الرواية بذلك^(١٠)، ومنهم الشيخ أبو نصر^(١١) بن الصباغ الفقيه، وحكمي عن أيوب ومحمد بن بكر البرساني أنهم رخصاً في ذلك^(١٢).

فُلْكُ : وَإِلَى هَذَا أَجْنَحُ ، وَاللَّهُ أَعْلَمُ.

وَقَدْ تَوَسَّطَ الشَّيْخُ تَقْيُ الدِّينُ بْنُ الصَّلَاحِ فَقَالَ: إِنْ كَانَتْ لَهُ مِنْ شَيْخٍ إِحْجَازَةٌ جَازَتْ رِوَايَتُهُ، وَالحَالَةُ هَذِهِ^(١٣).

فَرْعُ آخْرُ:

إِذَا اخْتَلَفَ حَفْظُ^(٢) الْحَافِظِ وَكِتَابُهُ، فَإِنْ كَانَ اغْتِمَادُهُ فِي حِفْظِهِ عَلَى كِتَابِهِ فَلْيُرْجِعْ إِلَيْهِ، وَإِنْ كَانَ مِنْ غَيْرِهِ فَلْيُرْجِعْ إِلَى حِفْظِهِ، وَحَسَنٌ أَنْ يُتَبَّهَ عَلَى مَا فِي الْكِتَابِ مَعَ ذَلِكَ، كَمَا رُوِيَ عَنْ شُعْبَةَ^(٣)، وَكَذَلِكَ إِذَا تَحَالَّهُ غَيْرُهُ مِنَ الْحُفَاظِ، فَلْيُتَبَّهَ عَلَى^(٤) ذَلِكَ عِنْدَ رِوَايَتِهِ، كَمَا فَعَلَ سُفْيَانُ الثَّوْرِيُّ^(٥)، وَاللَّهُ أَعْلَمُ.

فَرْعُ آخْرُ:

لَوْ وَجَدَ طَبَقَةً سَمَاعَهُ فِي كِتَابٍ: إِمَّا بِحَطْهُ، أَوْ حَطْ مِنْ يَقِنُّ بِهِ، وَلَمْ يَتَذَكَّرْ سَمَاعَهُ لِذَلِكَ؛ فَقَدْ حُكِيَ عَنْ أَبِي حِينَفَةَ وَعَضِ الشَّافِعِيَّةِ أَنَّهُ لَا يَجُوزُ لَهُ الْإِقْدَامُ عَلَى الرِّوَايَةِ^(٦). وَالْجَادَةُ مِنْ مَذَهَبِ الشَّافِعِيِّ - وَبِهِ يَقُولُ مُحَمَّدُ بْنُ الْحَسَنِ وَأَبُو يُوسُفَ - الْجَوَازُ^(٧)، اغْتِمَادًا عَلَى مَا غَلَبَ عَلَى ظَنِّهِ، وَكَمَا أَنَّهُ لَا يُشَرِّطُ أَنْ يَتَذَكَّرْ سَمَاعَهُ لِكُلِّ حَدِيثِ^(٨) أَوْ ضَبْطِهِ، كَذَلِكَ لَا يُشَرِّطُ تَذَكُّرُهُ لِأَصْلِ سَمَاعِهِ.

فَلْتُ: وَهَذَا يُشَبِّهُ مَا إِذَا نَسِيَ الرَّاوِي سَمَاعَهُ، فَإِنَّهُ تَجُوزُ رِوَايَتُهُ عَنْهُ لِمَنْ سَمِعَهُ مِنْهُ، وَلَا يَضُرُّ نِسْيَانُهُ، وَاللَّهُ أَعْلَمُ.^(٩)

Another subsidiary issue: When someone who has memorised a text finds in his book something in conflict with what he memorised, the matter is examined. If he memorised the text from that book, then let him go back to what is in his book. If he memorised it from others, let him rely on his memory. And it is a good idea for him to also mention the narration in his book; as it has been narrated from Shu'bah. Likewise, when another person who memorised the text contradicts him regarding what he memorised, then this should be mentioned in his narration as Sufyaan al-Thawri did, and Allah knows best.

Another subsidiary issue: When a narrator finds a narration in his book; either in his handwriting or in the handwriting of one he trusts, however, he does not remember having heard it: it is reported that Abu Hanifah and some of the followers of Shafi'i did not permit it to be narrated. The view of Shafi'i and most of his followers – and what has been stated by Muhammad ibn al-Hasan and Abu Yusuf – is that it is permitted. They relied upon the overwhelming likelihood, and that it is not a condition that one remembers every hadith that they heard or is accurate in it. Similar to this it is not a condition that one remembers the original hearing.

I say: This is similar to when a narrator forgets that which he has narrated, then it is permissible for it to be narrated from one who heard it, and the narrators forgetfulness does not harm it, and Allah knows best.

فَرْعَ آخرُ:

وَأَمَّا رِوَايَتُهُ الْحَدِيثُ بِالْمَعْنَى، فَإِنْ كَانَ الرَّاوِي غَيْرَ عَالِمٍ وَلَا عَارِفٌ بِمَا يُجَيِّبُ
الْمَعْنَى فَلَا خِلَافٌ أَنَّهُ لَا تَجُوزُ لَهُ رِوَايَةُ^(۲) الْحَدِيثِ بِهَذِهِ الصُّفَةِ^(۳)، وَأَمَّا إِنْ كَانَ
عَالِمًا بِذَلِكَ، بَصِيرًا بِالْأَقْوَاطِ وَمَذْلُولًا إِلَيْهَا وَبِالْمُتَرَادِ فِي الْأَقْوَاطِ وَتَحْوِي ذَلِكَ، فَقَدْ
جَوَزَ ذَلِكَ جُمُهُورُ النَّاسِ سَلْفًا وَخَلْفًا^(۴)، وَعَلَيْهِ الْعَمَلُ كَمَا هُوَ الْمُشَاهَدُ فِي
الْأَحَادِيثِ الصَّحَاحِ وَغَيْرِهَا.

فَإِنَّ الْوَاقِعَةَ تَكُونُ وَاحِدَةً، وَتَجِيءُ بِالْأَقْوَاطِ مُتَعَدِّدَةٍ مِنْ وُجُوهٍ مُخْتَلِفَةٍ مُتَبَايِنَةٍ،
وَلَمَّا كَانَ هَذَا قَدْ يُوقَعُ فِي تَعْبِيرِ بَعْضِ الْأَحَادِيثِ مَنْعَ مِنَ الرِّوَايَةِ بِالْمَعْنَى طَائِفَةٍ مِنَ
الْمُحَدِّثِينَ وَالْفُقَهَاءِ وَالْأُصُولِيِّينَ، وَشَدَّدُوا فِي ذَلِكَ أَكْدَ التَّشْدِيدِ، وَكَانَ يَنْبَغِي أَنْ
يَكُونَ هَذَا هُوَ الْوَاقِعُ، وَلَكِنْ لَمْ يَتَقْبَلُ ذَلِكَ، وَاللَّهُ أَعْلَمُ.

وَقَدْ كَانَ ابْنُ مَسْعُودٍ^(۵) وَأَبُو الدَّرَداءِ^(۶) وَأَنَسُ^(۷) يَقُولُونَ إِذَا
رَوُوا^(۱) الْحَدِيثَ: أُو نَحْوُ هَذَا، أُو شَيْهَهُ، أُو فَرِيَا مِنْهُ.

فَرْعَ آخرُ:

وَهُلْ يَجُوزُ اخْتِصَارُ الْحَدِيثِ، فَيُحَذَّفُ بَعْضُهُ إِذَا لَمْ يَكُنِ الْمَحْذُوفُ مُتَعَلِّقاً
بِالْمَذْكُورِ؟ عَلَى قَوْلَيْنِ^(۲): فَالَّذِي عَلَيْهِ صَنِيعُ أَبِي عَبْدِ اللَّهِ الْبُخَارِيِّ اخْتِصَارُ
الْأَحَادِيثِ فِي كَثِيرٍ مِنَ الْأَمَاكِنِ، وَأَمَّا مُسْلِمٌ فَإِنَّهُ يَسُوقُ الْحَدِيثَ بِتَامَاهٍ وَلَا يَقْطَعُهُ،
وَلِهَذَا رَجَحَةُ كَثِيرٍ مِنْ حُفَاظِ الْمَعَارِبَةِ، وَاسْتَرْوَحَ إِلَى شَرْحِهِ آخَرُونَ؛ لِسُهُولَةِ ذَلِكَ
بِالنَّسْبَةِ إِلَى صَحِيحِ الْبُخَارِيِّ، وَتَقْرِيقِهِ الْحَدِيثِ فِي أَمَاكِنٍ مُتَعَدِّدَةٍ بِحَسْبِ حَاجَيِهِ إِلَيْهِ،
وَعَلَى هَذَا الْمَذْهَبِ جُمُهُورُ النَّاسِ قَدِيمًا وَحَدِيثًا. قَالَ ابْنُ الْحَاجِبِ فِي مُخْتَصِرِهِ:
مَسَأَلَةٌ حَذْفُ بَعْضِ الْحَبْرِ جَائزٌ عِنْدَ الْأَكْثَرِ إِلَّا فِي الْعَائِيَةِ وَالْإِسْتِبَانَاءِ وَتَحْوِرِهِ. فَأَمَّا^(۳) إِذَا
حَذَفَ الرِّيَادَةَ لِكَوْنِهِ شَكًّا فِيهَا فَهَذَا سَائِعٌ؛ كَانَ مَالِكُ -رَحْمَةُ اللَّهِ^(۴)- يَفْعَلُ ذَلِكَ
كَثِيرًا تَرَوْعًا^(۵)، بَلْ كَانَ يَقْطَعُ إِسْنَادَ الْحَدِيثِ إِذَا شَكَ فِي وَضِلِّهِ^(۶). وَقَالَ مُجَاهِدُ
انْقُصُ الْحَدِيثَ وَلَا تَرْدِ فِيهِ^(۷).

Another subsidiary issue: As for narrating a hadith based upon meaning, if the narrator is not a scholar who is knowledgeable in words and what they mean, then there is no difference that it is not permitted to narrate hadith in this manner. As for if he is knowledgeable with regards to this, has insight into the wordings and its indications, [knows about] synonyms and the likes of these affairs, then it is permissible – according to the majority of the people, predecessors and late-comers – and this is what has been acted upon as can be witnessed by the authentic hadith and other than it.

For in reality is is one. And when it lead to the changing of certain hadith then narrating by meaning was prohibited by a group from the scholars of hadith, Usul and jurists. They became severe in this manner with upmost severity. It is necessary to know that this is what occurred, however, they did not agree with regards to this, and Allah knows best.

Ibn Mas'ud, Abu al-Darda, and Anas used to say when they were to narrate: "Or similar to this", "Or like this", "or close to this".

Another subsidiary issue: Is it permissible to abridge a hadith and transmit only part of it if it is not connected to another? There are two opinions: There are those who are upon the way of Abu Abdillah al-Bukhari, who shortened hadith in many places. As for Muslim, then he would bring the hadith completely and would not cut it, because of this many of the scholars of the west strengthened this. Others allows it and attributed it to Sahih al-Bukhari, and his separating of hadith in many places due to the need of that, and this is the view of the majority of people – old and new -. Ibn Haajib said in *Muktasar*: The issue of taking part of ahadith is permitted according to most except in *al-Ghaayah* and *al-Istithnaa*. As for if one removes an addition due to having doubt in it then this is valid; Malik would do this a lot out of cautiousness, rather, he would omit part of the chain of hadith if he had doubt in it. Mujahid said: "Leave out whatever you want from a hadith but never add anything to it"

فَرْعَ آخرُ :

يَتَبَغِي لِظَالِبِ الْحَدِيثِ أَنْ يَكُونَ عَارِفًا بِالْعَرَبِيَّةِ، قَالَ الْأَضْمَعُي^(٨) : أَخْسَى عَلَيْهِ إِذَا لَمْ يَعْرِفِ الْعَرَبِيَّةَ أَنْ يَدْخُلَ فِي قَوْلِهِ : «مَنْ كَذَبَ عَلَيَّ مُتَّمِدًا فَلَيَبْتَوَأْ مَقْعَدَهُ مِنَ النَّارِ»^(١) ؛ فَإِنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ يَلْحَنْ^(٢) . وَأَمَّا التَّضْحِيفُ فَدَوَاؤُهُ أَنْ يَتَلَقَّاهُ مِنْ أَفْوَاءِ الْمَشَايخِ الصَّابِطِينَ، وَاللَّهُ الْمُوْقِنُ.

وَأَمَّا إِذَا لَحَنَ الشَّيْخُ، فَالصَّوَابُ^(٤) أَنْ يَرْوِيهِ السَّامِعُ عَلَى الصَّوَابِ وَهُوَ مَحْكُمٌ عَنِ الْأَوْرَاعِيِّ^(٥) وَابْنِ الْمُبَارَكِ^(٦) وَالْجُمْهُورِ^(٧) ، وَحُكْمِيَّ عَنْ مُحَمَّدِ بْنِ سِيرِينَ وَأَبِي مَعْمَرِ عَبْدِ اللَّهِ بْنِ سَخِيرَةِ أَنَّهُمَا قَالَا : يَرْوِيهِ كَمَا سَمِعَهُ مِنَ الشَّيْخِ مَلْحُونًا^(٨) . قَالَ ابْنُ الصَّلَاحِ^(٩) : وَهَذَا غُلُوًّا فِي مَذْهَبِ اتِّبَاعِ الْلَّفْظِ . وَعَنِ الْقَاضِي عِيَاضِ^(١٠) : أَنَّ الَّذِي اسْتَمَرَ عَلَيْهِ عَمْلُ أَكْثَرِ الْأَشْيَاطِ أَنْ يَنْتَلَقُوا الرُّوَايَةَ كَمَا وَصَلَّتْ إِلَيْهِمْ، وَلَا يُغَيِّرُوهَا فِي كُتُبِهِمْ، حَتَّىٰ فِي أَخْرُوفِ مِنَ الْقُرْآنِ اسْتَمَرَتِ الرُّوَايَةُ فِيهَا عَلَىٰ خِلَافِ التَّلَاوَةِ، وَمِنْ غَيْرِ أَنْ يَجِيءَ ذَلِكَ فِي الشَّوَّادِ، كَمَا وَقَعَ فِي الصَّحِيحَيْنِ وَالْمُوْطَأِ، لِكِنَّ أَهْلَ الْمَعْرِفَةِ مِنْهُمْ يَنْهَوْنَ عَلَىٰ ذَلِكَ عِنْدَ السَّمَاعِ وَفِي الْحَوَاشِيِّ . وَمِنْهُمْ مَنْ جَسَرَ عَلَىٰ تَغْيِيرِ الْكُتُبِ وَإِصْلَاجِهَا، مِنْهُمْ : أَبُو الْوَلِيدِ هِشَامُ بْنُ أَخْمَدَ الْكِنَانِيِّ الْوَقْشَيِّ^(١)؛ لِكَثْرَةِ مُطَالَعَتِهِ وَأَفْتَانِهِ . قَالَ : وَقَدْ غَلَطَ فِي أُشْيَاءِ مِنْ ذَلِكَ، وَكَذَلِكَ غَيْرُهُ وَمِنْ سَلْكِ مَسْلَكِهِ . قَالَ : وَالْأَوَّلَى سُدُّ بَابِ التَّغْيِيرِ وَالْإِصْلَاحِ؛ لِئَلَّا يَجْسُرَ عَلَىٰ ذَلِكَ مَنْ لَا يُخْسِنُ، وَيَبْتَهِ عَلَىٰ ذَلِكَ عِنْدَ السَّمَاعِ^(٢) .

وَعَنْ عَبْدِ اللَّهِ بْنِ أَخْمَدَ بْنِ حَنْبَلٍ أَنَّ أَبَاهُ كَانَ يُصْلِحُ الْلَّهُنَّ الْفَاجِشَ وَيَسْكُنُ عَلَىٰ الْخَفِيِّ السَّهْلِ^(٣) .

قُلْتُ : وَمِنَ النَّاسِ مَنْ إِذَا سَمِعَ الْحَدِيثَ مَلْحُونًا عَنِ الشَّيْخِ تَرَكَ رِوَايَتَهُ عَنْهُ^(٤)؛ لَأَنَّهُ إِنْ تَبَعَهُ فِي ذَلِكَ فَالنَّبِيُّ ﷺ لَمْ يَكُنْ يَلْحَنْ فِي كَلَامِهِ، وَإِنْ رَوَاهُ عَنْهُ عَلَىٰ الصَّوَابِ فَلَمْ يَسْمَعْهُ مِنْهُ^(٥) كَذَلِكَ.

Another subsidiary issue: It is necessary for the student of hadith to be well-versed in Arabic. Al-Asma'i said: What I fear most for the one that does not know the Arabic language is that they fall under the statement (of the Prophet): whoever purposely lies upon me then let them take their seat in the hell-fire; as the Prophet (ﷺ) was not one who made grammatical mistakes. As for the cure to misreading is to take hadith from the mouth of the people possessing knowledge and accuracy, and Allah guides to success.

As for the grammatical mistakes of a teacher, then the correct view is that it is narrated it in its correct form. This has been attributed to al-Awza'ee, Ibn al-Mubarak, and the majority. It has been attributed to Muhammad ibn Sireen, Abi Ma'mar Abdillah ibn Sakhbarah that they said: It is narrated as they heard from their teacher with the grammatical mistake. Ibn al-Salah said: This is an extreme manifestation of the view of adhering to the exact wording of the recitation. al-Qadhi 'Iyyadh said: That which has been established from the majority of Shaykh's is that the narration should be transmitted as it reached them (i.e. the student) and that they should not change what is in their books. Even the variant readings of the Qur'an continue to be transmitted in books – without being considered anomalous – in conflict with the recitation. Some of that also occurs in the two Sahihs, and the Muwatta'. However, the people of understanding from amongst them point out these errors when the text is heard and recited and in the margins of the books. From them are those who had the audacity of change and correct the books, from them: Abu al-Walid Hishaam ibn Ahmad al-Kinaani al-Waqqashi due to his wide reading and his mastery of several disciplines. He said: He ventured to make corrections and he did make mistakes in some instances. The same is true of others who did the same thing. He said: The best way is to close the door to alteration and correction so that someone who is not competent will not venture to do it, and it can be pointed out when it is being narrated and heard.

Abdillah ibn Ahmad ibn Hanbal narrated that when his father came across a major error, he correct it. However, when it was a minor mistake, he left it.

I say: From the people are those who when they heard a grammatical mistake in a hadith from their teacher they leave off narrating from him; because if they follow in this regard then the Prophet (ﷺ) was not one who made grammatical mistakes in his speech, and if they narrate from him and correct the mistake, then this is not [exactly] what they heard.

فرع:

وإذا سقط من السندي أو المتن ما هو معلوم فلا بأس بالحاقه وكذلک إذا اندرس بعض الكتاب فلا بأس بتجديده على الصواب، وقد قال الله تعالى: ﴿ وَاللَّهُ يَعْلَمُ الْمُفْسَدَ مِنَ الْمُصْلَحٍ ﴾^(٦). فرع آخر:

وإذا روی الحديث عن شیخین فأثیر، وبين الفاظهم تباین، فإن ركب السیاق من الجمیع، كما فعل الرُّهْرِی^(١) في حديث الإلک، حين رواه عن سعید بن المُسَبِّب وعروة وغيرهما عن عائشة، وقال: «كُلُّ قَدْ^(٢) حَدَّثَنِی طَائِفَةٌ مِنَ الْحَدِیثِ، فَدَخَلَ حَلِیثُ بَعْضُهُمْ فِی بَعْضٍ»^(٣). وَسَاقَهُ بِتَامِیهِ، فَهَذَا سَائِعٌ، فَإِنَّ الْأَئِمَّةَ قَدْ تَلَقَّوْهُ مِنْهُ^(٤) بالقبول، وَخَرَجُوهُ فِي تُکِّیہِ الصَّحَاحِ وَغَیرِهَا.

وللراوی أن يمیز روایة کل واحد منهما^(٥) عن الأخرى، وينذكر ما فيها من زیادة ونقصان، وتحديث وإخبار وإنباء، وهذا مما يعني به مسلم في (صحیحه)، وبیالغ فیه، وأمام البخاری فلا يعرج غالبا^(٦) على ذلك، ولا يلتفت إلیه، وربما تعاظم في بعض الأخاین^(٧) وهو نادر، والله أعلم^(٨).

فرع:

وتتجوز الزیادة في نسب الرأوی، إذا بين أن الزیادة من عنده وهذا محکی عن أحمد بن حنبل وجمهور المحدثین، والله أعلم^(٩).

A subsidiary issue: If it has been omitted from the chain or text that which is known then there is no harm in adding it. Similarly, if part of a book is studied then there is no harm in changing it to that which is correct, and Allah, the most high, said: ((And Allah knows the corrupter from the amender)).

Another subsidiary issue: When the narrator has a hadith from two or more teachers and there is a different in the wording between their narrations, then if all of their contexts can be put together, as al-Zuhri did with regards to the hadith of Ifk, wherein he narrated from Sa'eed ibn al-Musayyib, 'Urwah and other than them from 'A'ishah and said: Everyone told me a part from the hadith so I entered parts of them in other parts. He then transmitted it completely, then this is valid, because the scholars accepted this from him, and transmitted it in their books of Sahih and others.

It is for the narrator to distinguish between one of them from the other, and to mention what it contains from omission, addition, news and information. This is what Muslim did in his Sahih extensively. As for al-Bukhari, then he did not regularly do this and turn to this, however, maybe he did it in some places, and this is are, and Allah knows best.

A subsidiary issue: It is permissible to add the lineage of a narrator, if it is known that the addition comes from him, as has been attributed to Ahmad ibn Hanbal and the majority of the scholars of hadith, and Allah knows best.

فَرْعَ

جَرَثَ عَادَةُ الْمُحَدِّثِينَ إِذَا قَرَأُوا يَقُولُونَ: أَخْبَرَكَ^(٢) فُلَانُ، قَالَ: أَنْبَأَنَا^(٣) فُلَانُ، قَالَ: أَخْبَرَنَا فُلَانُ. وَمِنْهُمْ مَنْ يَحْذِفُ لَفْظَةَ قَالَ^(٤)، وَهُوَ سَائِعٌ عِنْدَ الْأَكْثَرِينَ^(٥).

وَمَا كَانَ مِنَ الْأَحَادِيثِ بِإِسْنَادٍ وَاحِدٍ، كُتُشَخَةَ عَبْدِ الرَّزَاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَامَ، عَنْ أَبِي هُرَيْرَةَ. وَمُحَمَّدُ بْنُ عَمْرُو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ. وَعَمْرُو بْنُ شَعِيبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ. وَبَهْرَ بْنُ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ. وَنَحْوِ^(٦) ذَلِكَ، فَلَهُ إِغَادَةُ الْإِسْنَادِ عِنْدَ كُلِّ حَدِيثٍ، وَلَهُ أَنْ يَذْكُرُ الْإِسْنَادَ عِنْدَ أَوْلَى حَدِيثِهِ مِنْهَا، ثُمَّ يَقُولُ: وَبِالْإِسْنَادِ -أَوْ بِهِ- أَنَّ^(٧) رَسُولُ اللَّهِ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} قَالَ كَذَا وَكَذَا. ثُمَّ لَهُ أَنْ يَرْوِيهِ كَمَا سَمِعَهُ، وَلَهُ أَنْ يَذْكُرُ عِنْدَ كُلِّ حَدِيثِ الْإِسْنَادِ^(٨).

فُلْتُ: وَالْأَمْرُ فِي هَذَا قَرِيبُ سَهْلٍ يَسِيرٍ، وَاللَّهُ أَعْلَمُ. وَأَمَّا إِذَا قَدِمَ ذَكْرُ الْمُثْنِي عَلَى الْإِسْنَادِ كَمَا إِذَا قَالَ: قَالَ رَسُولُ اللَّهِ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} كَذَا وَكَذَا، ثُمَّ قَالَ: أَخْبَرَنَا بِهِ، وَأَسْنَدَهُ. فَهُلْ لِلرَّاوِي عَنْهُ أَنْ يُقْدِمَ الْإِسْنَادَ أَوْلًا، وَيُتَبَعِّهُ بِذَكْرِ مَثْنِي الْحَدِيثِ؟ فِيهِ خِلَافٌ ذَكْرُهُ الْحَطِيبُ^(٩) وَابْنُ^(١٠) الصَّلَاح^(١١)، وَالْأَشْبَهُ عِنْدِي جَوَازُ ذَلِكَ، وَاللَّهُ أَعْلَمُ. وَلَهُذَا يُعِيدُ مُحَدِّثُو رَمَانِتَا إِسْنَادَ الشَّيْخِ بَعْدَ فَرَاغِ الْحَبْرِ؛ لَأَنَّ مِنَ النَّاسِ مَنْ يَسْمَعُ مِنْ أَنْتَائِهِ يَقُولُ، فَيَتَصِلُّ لَهُ سَمَاعُ ذَلِكَ مِنَ الشَّيْخِ، وَلَهُ رِوَايَةٌ عَنْهُ كَمَا يَشَاءُ مِنْ تَقْدِيمِ إِسْنَادِهِ وَتَأْخِيرِهِ، وَاللَّهُ أَعْلَمُ.

A subsidiary issue: The customs of the scholars of hadith is that when they recite they say: so-and-so informed me, *He said*: so-and-so informed us, *He said*: so-and-so informed us. From them are [also] those who remove the word *He said*, and this is valid according to the majority.

The famous manuscripts containing a number of hadith with a single chain, like Abdurrazzaq from Ma'mar, from Hammam, from Abi Hurayrah. Also, Muhammad ibn 'Amr, from Abi Salamat, from Abi Hurayrah. And 'Amr ibn Shu'ayb from his father, from his grandfather. And Bahz ibn Hakeem, from his father, from his grandfather, and the likes of these. Some people mentioned the chain anew at the beginning of each hadith, others are satisfied to mention the chain at the beginning of the text with the first hadith and then say: "With the same chain" or "With it" from the Messenger of Allah that he said: X and Y. Then it is for him to mention it how he heard it, and mention with each hadith the chain.

I say: The affair with regards to this is easy, and Allah knows best. As for if the text is mentioned before the chain of narration, like it is said: The Messenger of Allah said such-and-such, then it is said: We were informed by and the chain is mentioned. Is it then for the narrator to mention the chain first and to follow [the teacher] in how the text was mentioned? There is a difference of opinion as mentioned by al-Khatib and Ibn al-Salah, and to me it seems permitted, and Allah knows best. Due to this, the scholars of hadith in our time repeat the chain of the shaykh after the passing of information, because from the people are those who heard from a distance, therefore the hearing of this is transmitted to them from the Shaykh, then [the student] can narrate from him as he likes, whether mentioning the chain first or after, and Allah knows best.

A subsidiary issue: When a transmitter relates a hadith with a chain, follows it with another chain and says at the end of that chain, “A text like the previous one” or “similar to the previous one”, and he was accurate then is it permissible to narrate the wording of the first hadith with the chain of the second? Shu’bah said: No. al-Thawri said: Yes, and this was transmitted by Waki’. Yahya ibn Ma’een said: It is permissible for “a text like the previous one” but not for “a text similar to the previous one”. Al-Khatib said: According to the view of those who permit narration by meaning, there is no difference between ‘a text like the previous one’ and ‘a text similar to the previous one’. With all this the view of Ibn Ma’een was chosen, and Allah knows best.

As for when a teacher gives the chain of a hadith, provides only the beginning of its text and then says, “[And the teacher mentioned the rest of] The hadith”, or “The complete hadith”, or “in its complete form”, or “until its end”, as is the norms of many of the narrators. Then is it for the one who hears the hadeeth to cite the hadith in its complete form upon this hadith? Some of the scholars gave this concession, and others prohibited this. From them: al-Ustadh Abu Ishaq al-Isfrayeeni – the jurist and Usuli -, and Abu Bakr al-Burqaani asked his teacher Abu Bakr al-Ismaa’eeli regarding this, and he said: When the narrator and the reciter know the hadith, I hope it will be permitted. However, clarification is best.

Ibn al-Salah said: I say: When we permit this, the reasoning is that the portion which the teacher did not mention is being transmitted by a strong licensing.

I say: It is necessary for him to clarify and say: I heard the indicated hadith before from my shaykh, in this gathering or other than it, then narrating is permissible, as one is pointing to that whose clarity has preceded, and listening has been established, and Allah knows best.

A subsidiary issue: Changing the word from Messenger to Prophet, or from Prophet to messenger. Ibn al-Salah said: From the apparent is that this is not permissible to do, even though it is permissible to narrate by meaning, because of the difference in its meaning. It has been narrated by Abdillah ibn Ahmad from his father that he was very strict regarding this. If it was written in a book “The Prophet”, and the scholar of hadith wrote “The Messenger of Allah (ﷺ)”, he would strike out “The Messenger” and write “The Prophet”. Al-Khatib said: This from him is good; however, he was of the view of provide a concession with regards to this. Salih said: I asked my father regarding this, so he said: I hope that there will be nothing wrong with it. It has been narrated that Hammad ibn Salamah was transmitting hadith while ‘Affan and Bahz were doing this before him. He said to them: As for you two them you will never understand.

إِنَّمَا إِذَا رَوَى حَدِيثًا بِسَنَدِهِ، ثُمَّ أَتَبَعَهُ بِإِسْنَادٍ لَهُ آخَرَ، وَقَالَ فِي آخِرِهِ: مِثْلُهُ أَوْ: تَحْوِهُ. وَهُوَ ضَابطٌ مُحَرَّرٌ، فَهُلْ يَجُوزُ رِوَايَةُ^(١) لَفْظِ الْحَدِيثِ الْأَوَّلِ بِإِسْنَادِ الْثَانِي؟ قَالَ شُعْبَةُ: لَا. وَقَالَ الشُّورِيُّ: نَعَمْ. حَكَاهُ عَنْهُمَا وَكَيْعُ^(٢)، وَقَالَ يَحْيَى بْنُ مَعْنَى: يَجُوزُ فِي قَوْلِهِ: مِثْلُهُ، وَلَا يَجُوزُ فِي: تَحْوِهِ.^(٣) قَالَ الْخَطِيبُ^(٤): إِذَا قَبِيلَ بِالرِّوَايَةِ عَلَى^(٥) الْمَعْنَى فَلَا فَرْقَ بَيْنَ قَوْلِهِ: مِثْلُهُ، أَوْ: تَحْوِهُ. وَمَعَ هَذَا اخْتَارَ قَوْلَ ابْنِ مَعْنَى، وَاللَّهُ أَعْلَمُ.

أَمَّا إِذَا أَوْرَدَ السَّنَدَ، وَذَكَرَ بَعْضَ الْحَدِيثِ، ثُمَّ قَالَ: الْحَدِيثُ يَتَّسَامِهُ. أَوْ: يُطْلُوْهُ. أَوْ: إِلَى آخِرِهِ. كَمَا جَرَتْ^(٦) عَادَةً كَثِيرًا مِنَ الرِّوَايَةِ، فَهُلْ لِلسَّامِعِ أَنْ يَسُوقَ الْحَدِيثَ يَتَّسَامِهِ عَلَى هَذَا الْإِسْنَادِ؟ رَجُسْ فِي ذَلِكَ بَعْضُهُمْ، وَمَمَّنْ مِنْهُمْ آخَرُونَ، وَمِنْهُمْ: الْأَسْنَادُ أَبُو إِسْحَاقَ الْإِسْفَارِيِّيِّ الْفَقِيهِ الْأَصْلُوِيِّ^(٧)، وَسَأَلَ أَبُو بَكْرِ الْبَرْقَانِيِّ شِيْخَهُ أَبَا بَكْرِ الْإِسْمَاعِيلِيِّ عَنْ ذَلِكَ، فَقَالَ: إِنْ كَانَ الشَّيْخُ وَالْقَارِئُ يَعْرِفَانِ الْحَدِيثَ فَأَرْجُو أَنْ يَجُوزَ ذَلِكَ، وَالْيَقَانُ أَوْلَى^(٨).

قَالَ ابْنُ الصَّلَاحِ^(٩): قُلْتُ: وَإِذَا جَوَزْنَا ذَلِكَ فَالْتَّحْقِيقُ أَنَّهُ يَكُونُ بِطَرِيقِ الإِجَازَةِ الْأَكِيدَةِ الْمُغْرِيَةِ.

قُلْتُ أَنَا^(١٠): وَيَنْتَغِي أَنْ يُفْصَلَ فَيَقُولَ: إِنْ كَانَ قَدْ سَمِعَ الْحَدِيثَ الْمُشَارِ إِلَيْهِ قَبْلَ^(١١) ذَلِكَ عَلَى الشَّيْخِ، فِي ذَلِكَ الْمَجْلِسِ أَوْ فِي غَيْرِهِ، فَتَجُوزُ الرِّوَايَةُ، وَتَكُونُ الْإِشَارَةُ إِلَى شَيْءٍ قَدْ^(١٢) سَلَفَ يَيَّاهُ، وَتَحْقَقَ سَمَاعُهُ، وَاللَّهُ أَعْلَمُ.

فَرْعُ^(١٣):

إِنَّدَلْ لَفْظُ الرَّسُولِ بِالْتَّبَّيِّنِ، أَوِ التَّبَّيِّنِ بِالرَّسُولِ. قَالَ ابْنُ الصَّلَاحِ: الظَّاهِرُ أَنَّهُ لَا يَجُوزُ ذَلِكَ، وَإِنْ جَازَتِ الرِّوَايَةُ بِالْمَعْنَى^(١٤)، يَعْنِي لَا خِتْلَافٌ مَعْنَيَّهُمَا، وَنُقْلَ عَنْ^(١٥) عَبْدِ اللَّهِ بْنِ أَخْمَدَ، أَنَّ أَبَاهُ كَانَ يَسْتَدِّ فِي ذَلِكَ، فَإِذَا كَانَ فِي الْكِتَابِ: التَّبَّيِّنِ، فَكَتَبَ الْمُحَدِّثُ: رَسُولُ اللَّهِ^(١٦). ضَرَبَ عَلَى: رَسُولُ. وَكَتَبَ: التَّبَّيِّنِ^(١٧). قَالَ الْخَطِيبُ: وَهَذَا مِنْهُ أَسْتِحْبَابٌ؛ فَإِنَّ مَذَهَبَهُ التَّرْكُوسُ^(١٨) فِي ذَلِكَ^(١٩). قَالَ صَالِحُ:

سَأَلْتُ أَبِي عَنْ ذَلِكَ، فَقَالَ: أَرْجُو أَنَّهُ لَا يَأْسِ بِهِ^(٢٠). وَرُوِيَ عَنْ حَمَادَ بْنِ سَلَمَةَ، أَنَّ عَفَّانَ وَبَهْرَأَ كَانَا يَعْلَمَانِ ذَلِكَ بَيْنَ يَدَيْهِمَا، فَقَالَ لَهُمَا: أَمَّا أَنْتُمَا فَلَا تَفْقَهَانِ أَبَدًا^(٢١).

فرع^(٣):

الرِّوَايَةُ فِي حَالِ الْمُذَكَّرَةِ، هَلْ تَجُوزُ الرِّوَايَةُ بِهَا؟ حَكَى ابْنُ الصَّلاَحَ عَنْ ابْنِ مَهْدِيٍّ وَابْنِ الْمُبَارَكِ وَأَبِي رُزْعَةَ التَّنْعَ من التَّحْدِيدِ بِهَا؛ لِمَا يَقُولُ فِيهَا مِنَ الْمُسَاهَّةِ، وَالْحِفْظُ خَوَانٌ^(٤). قَالَ ابْنُ الصَّلاَحَ: وَلِهَذَا امْتَنَعَ جَمَاعَةً مِنْ أَعْلَامِ الْحُفَاظِ مِنْ رِوَايَةَ مَا يَخْفَفُونَهُ إِلَّا مِنْ كُتُبِهِمْ، مِنْهُمْ أَخْمَدُ بْنُ حَنْبَلٍ^(٥). قَالَ: فَإِذَا حَدَّثَ بِهَا فَلَيْقُلُّ: حَدَّثَنَا فُلَانٌ مُذَكَّرٌ. أَوْ: فِي الْمُذَكَّرَةِ. وَلَا يُطْلَقُ ذَلِكَ فَيَقُولُ فِي نَوْعٍ مِنَ التَّدْلِيسِ^(٦)، وَاللَّهُ أَعْلَمُ.

فرع^(٧):

وَإِذَا كَانَ الْحَدِيثُ عَنْ اثْنَيْنِ جَازَ ذِكْرُ ثَقَةِ مِنْهُمَا وَإِسْقَاطُ الْآخِرِ؛ ثَقَةً كَانَ أَوْ ضَعِيفًا، وَهَذَا صَبَيْعُ مُسْلِمٍ فِي ابْنِ لَهِيَةَ غَالِبًا^(٨)، وَأَمَّا أَخْمَدُ بْنُ حَنْبَلٍ فَلَا يُشْقَطُهُ، بَلْ يَذْكُرُهُ^(٩)، وَاللَّهُ أَعْلَمُ^(١٠).

A subsidiary issue: Is it permissible to narrate with the narrations [mentioned] in the revision/informal session? Ibn al-Salah mentioned from Ibn Mahdi, Ibn al-Mubarak, and Abi Zur'ah used to forbid narrating with this. That is because of the laxity which prevails in an informal session, coupled with the fact that the human memory is treacherous. Ibn al-Salah said: For this reason, a number of prominent experts, including Ahmad ibn Hanbal, used their books to transmit the material they had memorised. He said: In that case, let the transmitter say, "X transmitted to us as a part of an informal session", or "X transmitted to us in the course of an informal session". It should not be narrated unrestrictedly [without mentioning the informal session] so one does not fall into a type of *tadlees*, and Allah knows best.

A subsidiary issue: If a hadith is from two narrators, it is permissible to mention the reliable from them and omit the other; whether reliable or weak. This is the way of Muslim and Ibn Lahiyyah predominately. As for Ahmad ibn Hanbal then he would not omit it and would mention it, and Allah knows best.

في آداب المحدث

وَقَدْ أَلْفَ الْحَطِيبُ الْبَعْدَادِيُّ فِي ذَلِكَ كِتَابًا سَمَّاهُ (الْجَامِعُ لِآدَابِ الرَّاوِي^(٢) وَالسَّامِعِ^(٣)).

وَقَدْ تَقَدَّمَ مِنْ ذَلِكَ مُهَمَّاتٍ فِي عُبُونِ الْأَنْوَاعِ الْمَذُكُورَةِ.

قَالَ ابْنُ حَلَادٍ وَغَيْرُهُ: يَبْغِي لِلشَّيْخِ أَلَا يَتَصَدَّى لِلتَّحْدِيثِ إِلَّا بَعْدَ اسْتِكْمَالِ خَمْسِينَ سَنَةً^(٤). وَقَالَ غَيْرُهُ: أَرْبَعينَ سَنَةً^(٤): وَقَدْ أَنْكَرَ الْقَاضِي عِيَاضُ ذَلِكَ، بِأَنَّ أَفْوَاتِهَا حَدَثُوا قَبْلَ الْأَرْبَعينَ، بَلْ قَبْلَ^(٥) الثَّلَاثِينَ مِنْهُمْ مَالِكُ بْنُ أَنَسٍ، ازْدَحَمَ النَّاسُ عَلَيْهِ، وَكَثِيرٌ مِنْ مَشَايِخِهِ أَحْيَاهُ^(٦).

قَالَ ابْنُ حَلَادٍ: فَإِذَا بَلَغَ الثَّمَانِينَ أَحْبَبَتْ لَهُ^(٧) أَنْ يُمْسِكَ حَشْيَةَ أَنْ يَكُونَ قَدْ اخْتَلطَ^(٨).

وَقَدْ اسْتَدَرَكُوا عَلَيْهِ بِأَنَّ جَمَاعَةَ مِنَ الصَّحَابَةِ وَغَيْرِهِمْ حَدَثُوا بَعْدَ هَذِهِ السُّنْنِ، مِنْهُمْ: أَنَسُ بْنُ مَالِكٍ، وَسَهْلُ بْنُ سَعْدٍ، وَعَبْدُ اللَّهِ بْنُ أَبِي أُوفَى، وَخَلْقٌ مِنْ بَعْدِهِمْ، وَقَدْ حَدَثَ آخَرُونَ بَعْدَ اسْتِكْمَالِ مِائَةِ سَنَةٍ، مِنْهُمْ: الْحَسَنُ بْنُ عَرَفةَ، وَأَبُو الْقَاسِمِ الْبَغْوَى، وَأَبُو إِسْحَاقِ الْهُجَيْنِيِّ^(٩)، وَالْقَاضِي أَبُو الطَّلِيبِ الطَّبَرِيُّ، أَحدُ أَئِمَّةِ الشَّافِعِيَّةِ.

فُلُثُ^(١٠): وَجَمَاعَةُ كَثِيرُونَ^(١١).

لَكِنْ إِذَا كَانَ الْاعْتِمَادُ عَلَى حِفْظِ الشَّيْخِ الرَّاوِيِّ، فَيَبْغِي الْأَحْتِرَازُ مِنِ الْخِتَالِ طَرِيقَهُ إِذَا طَعَنَ فِي السُّنْنِ.

The twenty-seventh category: Regarding the mannerisms of the scholar of hadith

Al-Khatib al-Baghdadi authored a book in this regard titled: (A compilation of the etiquettes of the narrator and the listener).

In this he compiled the most important of matters with regards to what will be mentioned. Ibn Khallad and others said: It is necessary for a shaykh to not teach hadith until the age of fifty years. Others said: forty years. Al-Qadi 'Iyyadh rejected this, as there are a group of people that narrated before this, rather before thirty and from them are: Malik ibn Anas, and the people in his class were numerous, and this was while his own teachers were still alive.

Ibn Khallad said: What pleases me the most is that he desist at eighty, fearing that he will mix up.

This was argued against because a group from the companions and other than them narrated after this age, from them: Anas ibn Malik, Sahl ibn Sa'd, Abdullah ibn Abi Awfa, and others from after them, others narrated after reaching one-hundred years, from them: al-Hasan ibn 'Arafah, Abu al-Qasim al-Baghawi, Abu Ishaq al-Hujaymi, al-Qadi Abu al-Tib al-Tabari – one of the Shafi'i scholars -.

I say: And a large group.

However, if the reliance is upon the memory of the teacher of the narrator, then it is necessary to display caution from mixing up, if they have been criticised due to their age.

As for if the reliance is upon the memory, accuracy and precision of someone else, then in this case, whenever the age is older, the people are more willing to listen. As occurred with our Shaykh Abi al-Abbas Ahmad ibn Abi Taalib al-Hajjar, as he passed one-hundred and he was unlettered. He heard Sahih al-Bukhari from al-Zabidi in the year 163AH, and it was heard from him in the year 173AH. He was an unlettered old man and was not precise in anything, neither was he able to understand many of the apparent meanings. However, with all this, the people would still come to listen to his narration from him as he was alone in narrating from al-Zabidi. So those that heard from him were one hundred thousand or more. He said: It is necessary for the scholar of hadith to have beautiful mannerisms, a good way, a correct intention, if ones intention is far from good then they should hear. As knowledge will guide them. Some of the salaf said: We sought knowledge for other than Allah, however, it refused to be for other than Allah. He said: It is not befitting for one to narrate in the presence [one who is more befitting then them] due to age or hearing [more hadith], rather some of them disliked narrating in a land where someone was more deserving. It is necessary for them to tell [the student] about that person and guide him to him as giving good advice is part of the religion. He said: It is necessary to stick firmly to the gatherings of hadith. The one listening should be in the best of states, as was the case with Malik – May Allah have mercy upon him – if he would enter a gathering of hadith he would make ablution, and sometimes he would ritually bathe. He would perfume himself, wear his best garments, display gravity and reverence, sit up straight and would scold one who would raise his voice.

It is befitting to open these gathers with recitation of a portion of the Qur'an; seeking blessing and goodness from its recitation. After this, praising [Allah] is good and complete. Sending salutations upon the Messenger of Allah (ﷺ). The reciter should have a beautiful voice, good diction, eloquent wordings, and every time he mentions the Prophet (ﷺ). Al-Khatib said: He raises his voice with this, if he passes by [the mention of] a companion, he asks Allah to be pleased with them. It is good to praise his teacher, as 'Ataa would say: The sea [of knowledge] Ibn 'Abbas narrated to us. Wakee' used to say: Sufyaan al-Thawri – the leader of the believers in hadith – narrated to me. It is not befitting to mention someone with a nickname that they dislike, however, if it is a nickname to distinguish then there is no issue.

وَأَمَّا إِذَا كَانَ الْإِغْنِيَّا مَعَهُ حَفْظٌ غَيْرِهِ وَخَطْهُ وَصَبْطُهُ، فَهُمْ كُلُّمَا كَانَ السُّنْ
عَالِيًا كَانَ النَّاسُ أَرْغَبَ فِي السَّمَاعِ عَلَيْهِ، كَمَا اتَّفَقَ لِشِيخَنَا أَبِي العَبَّاسِ أَخْمَدَ بْنِ
أَبِي طَالِبٍ الْحَجَّارِ، فَإِنَّهُ جَازَ الْمِائَةَ مُحَقَّقًا، وَكَانَ عَامِيًّا^(٤)، سَمِعَ عَلَى الرَّبِيدِيِّ
سَنَةَ ثَلَاثِينَ وَسِتَّمِائَةَ (صَحِيحُ الْبَخَارِيِّ)، وَأَسْمَعَهُ فِي سَنَةِ ثَلَاثِينَ وَسَبْعِمِائَةَ^(٥)، وَكَانَ
شِيخًا كَبِيرًا عَامِيًّا لَا يَضِيقُ شَيْئًا، وَلَا يَتَعَقَّلُ كَثِيرًا مِنَ الْمَعَانِي الظَّاهِرَةَ، وَمَعَ هَذَا
تَدَاعَى النَّاسُ إِلَى السَّمَاعِ مِنْهُ عِنْدَ تَفَرُّدِهِ عَنِ الرَّبِيدِيِّ، فَسَمِعَ مِنْهُ تَحْوُ مِنْ مِائَةِ أَلْفِ
أَوْ يَزِيدُونَ^(٦). قَالُوا: وَيَنْبَغِي أَنْ يَكُونَ الْمُحَدِّثُ جَمِيلُ الْأَخْلَاقِ، حَسَنُ الطَّرِيقَةِ،
صَحِيحُ النَّيْةِ، فَإِنْ عَزَّبَتْ نِيَّتُهُ فِي الْخَيْرِ فَلَيُسْمَعَ؛ فَإِنَّ الْعِلْمَ يُرْشِدُ إِلَيْهِ^(٧). قَالَ بَعْضُ
السَّلَفِ^(٨): طَلَبَنَا الْعِلْمَ لِغَيْرِ اللَّهِ، فَأَبَى أَنْ يَكُونَ إِلَّا لِلَّهِ^(٩). قَالُوا^(١٠): وَلَا^(٤) يَنْبَغِي
أَنْ يُحَدِّثَ بِحَضْرَةِ [مَنْ هُوَ أَوْلَى مِنْهُ]^(٥)، سِنَا أَوْ سَمَاعًا^(١١)، بَلْ كَرَةَ بَعْضُهُمُ
الْتَّحْدِيثِ لِمَنْ فِي الْبَلَدِ أَحَقُّ مِنْهُ، وَيَنْبَغِي لَهُ أَنْ يَدْلُلَ عَلَيْهِ وَيُرْشِدَ إِلَيْهِ؛ فَإِنَّ الدِّينَ
الصَّحِيقَةَ^(٧). قَالُوا: وَيَنْبَغِي^(٨) عَقْدُ مَجْلِسِ التَّحْدِيثِ، وَلْيُكَنْ الْمُسْمِعُ^(٩) عَلَى أَكْمَلِ
الْهَيَّاتِ كَمَا كَانَ مَالِكُ - رَحْمَةُ اللَّهِ - إِذَا حَضَرَ مَجْلِسَ الْحَدِيثِ تَوْضَأَ، وَرَبِّيَّا اغْتَسَلَ
وَتَطَبَّ، وَلَيْسَ أَحْسَنَ نِيَّاتِهِ، وَعَلَاهُ الْوَقَارُ وَالْهَيَّةُ، وَتَمَكَّنَ فِي جُلُوسِهِ وَرَبَّرَ مَنْ يَرْفَعُ
صَوْنَهُ^(١٠).

وَيَنْبَغِي افْتَاحُ ذِلِّكَ بِقِرَاءَةِ شَيْءٍ مِنَ الْقُرْآنِ^(١١) تَبَرُّعًا وَيَمْتَنَاعُ بِتَلَاقِهِ، ثُمَّ بَعْدَهُ
الْتَّحْمِيدُ الْحَسَنُ النَّامُ، وَالصَّلَاةُ عَلَى رَسُولِ اللَّهِ ﷺ. وَلْيُكَنْ الْقَارِئُ حَسَنُ الصَّوْتِ،
جَيِّدُ الْأَدَاءِ، فَصِيحُ الْعِبَارَةِ، وَكُلُّمَا مَرَّ بِذِكْرِ النَّبِيِّ^(١٢) تَوَسِّلُ^(١٣) قَالَ الْحَاطِبُ^(١٤):
وَيَرْفَعُ صَوْتَهُ بِذِلِّكَ، وَإِذَا مَرَّ بِصَحَابَيِّ تَرَضَّى عَنْهُ، وَحَسْنَ أَنْ يُتَشَبَّهَ عَلَى شَيْخِهِ، كَمَا
كَانَ عَطَاءً يَقُولُ: حَدَّثَنِي الْحَبْرُ الْبَخْرُ ابْنُ عَبَّاسٍ^(١). وَكَانَ وَكِيعُ يَقُولُ: حَدَّثَنِي سُفْيَانُ
الثَّوْرِيُّ أَمِيرُ الْمُؤْمِنِينَ فِي الْحَدِيثِ^(٢). وَيَنْبَغِي أَلَا يَذْكُرَ أَحَدًا بِلَقْبٍ يُكَرِّهُهُ، فَأَمَّا لَقْبٌ
يَتَمَيَّزُ بِهِ فَلَا بَأْسَ.

The twenty-eighth category: Regarding the mannerisms of the student of hadith

It is befitting for the student, rather obligatory upon him to have a sincere intention for the sake of Allah, and his intent should not be for some worldly benefit. We have mentioned in 'al-Muqaddimaat' a severe warning, and a reinforced threat regarding this.

To occupy oneself in listening from the teacher in his city with the highest chain, once this has been achieved then one can move to the closest of lands to them, or to the highest chain that can be found from the lands, and this is known as travelling.

We have mentioned in 'al-Muqaddimaat' the legislation of this, Ibraaheem ibn Adham – May Allah have mercy upon him – said: Allah deflects adversity from this *Ummah* through the travelling of the scholars of hadith.

He said: It is befitting for the student to act upon what he can from the hadith in regards to virtuous actions.

Bishr ibn al-Haarith al-Haafi said: O people of hadith, give the tithe of hadith: For every two hundred hadith, put five into practice. 'Amr ibn Qays al-Mulaai'i said: When you read about something good, do it. Even if you do it only once, you will be a practitioner of it. Wakee' said: If you want to memorise hadith, put them into practice. He said: He should not lengthen the listening of hadith so much that he becomes annoyed. Al-Zuhri said: When the class goes on too long, the Devil takes part in it.

They should benefit others from the students, and not hide anything from knowledge as a warning has come with regards to this.

He said: [The student] should not feel sufficed from writing from those who are below them in narration and understanding.

Wakee' said: A scholar of hadith does not become noble until he writes from someone superior to him, some of the same rank and someone inferior to him. Ibn al-Salah said: Someone who wastes any of his time trying to study with many teachers merely to acquire the reputation of having had many teachers and the fame that comes with that will not be successful. He said: The words of Ibn Abi Haatim al-Razi do not refer to this; that is "When you write hadith, take everything. When you transmit, be selective".

Ibn al-Salah said: It is not befitting for the student of hadith to limit himself to hearing hadith and writing them down, without trying to gain knowledge from them and understand them. Then he would have worn himself out without accomplishing anything.

Then he should be enthusiastic about hearing beneficial books from the *Masaneed*, *Sunan* and other than them.

في أدب طالب الحديث^(١)

يَنْبَغِي لَهُ، بَلْ يَجُبُ عَلَيْهِ إِخْلَاصُ النِّيَّةِ لِلَّهِ هُوَ فِيمَا يُحَاوِلُهُ مِنْ ذَلِكَ، وَلَا يَكُنْ قَصْدُهُ عَرَضًا مِنَ الدُّنْيَا، فَقَدْ ذَكَرْنَا فِي (الْمُقْدَمَاتِ)^(٤) الرَّجْرُ الشَّدِيدُ، وَالْتَّهْدِيدُ الْأَكِيدُ عَلَى ذَلِكَ.

وَلْيُبَيِّنَ إِلَى سَمَاعِ الْعَالَمِ فِي بَلْدَوِهِ، فَإِذَا اسْتَوْعَبَ ذَلِكَ انتَقَلَ إِلَى أَقْرَبِ الْبِلَادِ إِلَيْهِ، أَوْ إِلَى أَغْلَى مَا يُوجَدُ مِنَ الْبَلْدَانِ، وَهُوَ الرُّخْلَةُ.

وَقَدْ ذَكَرْنَا فِي (الْمُقْدَمَاتِ)^(٥) مَشْرُوعِيَّةَ ذَلِكَ، قَالَ إِبْرَاهِيمُ بْنُ أَذْهَمَ رَحْمَهُ اللَّهُ^(٦): إِنَّ اللَّهَ لِيَدْفَعُ الْبَلَاءَ عَنْ هَذِهِ الْأُمَّةِ بِرُحْلَةِ أَصْحَابِ الْحَدِيثِ^(٧). قَالُوا: وَيَنْبَغِي لَهُ أَنْ يَسْتَغْوِلَ مَا يُسْكِنُهُ مِنْ فَضَائِلِ الْأَعْمَالِ الْوَارِدَةِ فِي الْأَخَادِيثِ.

كَانَ يَشْرُبُ بْنُ الْحَارِثِ الْحَافِي يَقُولُ: يَا أَصْحَابَ الْحَدِيثِ، أَدْوَا زَكَاتَ الْحَدِيثِ: مِنْ كُلِّ مَا تَئْتَى حَدِيثٌ خَمْسَةً أَحَادِيثَ^(٨). وَقَالَ عَمْرُو بْنُ قَيْسِ الْمُلَائِمِ: «إِذَا بَأَلْعَكَ شَيْءٌ مِنَ الْخَيْرِ فَاعْمَلْ بِهِ، وَلَوْ مَرَّةٌ تَكُنْ مِنْ أَهْلِهِ»^(٩)، وَقَالَ^(٢) وَكِبِيعُ: «إِذَا أَرَدْتَ حِفْظَ الْحَدِيثِ فَاعْمَلْ بِهِ»^(٤). قَالُوا: وَلَا يُطْوُلُ فِي السَّمَاعِ عَلَى الشَّيْخِ^(٥) حَتَّى يُضْجِرَهُ. قَالَ الرُّهْرِيُّ: «إِذَا طَالَ الْمَجْلِسُ كَانَ لِلشَّيْطَانِ فِيهِ نَصِيبٌ»^(٦).

وَلَيُقْدِنَ عَيْرَةً مِنَ الْطَّلَبَةِ، وَلَا يَكُنْ شَيْئًا مِنَ الْعِلْمِ، فَقَدْ جَاءَ الرَّجْرُ عَنْ ذَلِكَ. قَالُوا: وَلَا يَسْتَكِفُ أَنْ يَكْتَبَ عَمَّنْ هُوَ دُونَهُ فِي الرُّوَايَةِ وَالدُّرَائِيةِ.

قَالَ وَكِبِيعُ: «لَا يَبْتَلِ الرَّجُلُ حَتَّى يَكْتُبَ عَمَّنْ هُوَ فَوْقَهُ، وَمَنْ هُوَ مِثْلُهُ، وَمَنْ هُوَ دُونَهُ»^(٨)، قَالَ ابْنُ الصَّلَاحِ: «وَلَيْسَ بِمُؤْفِقٍ مَنْ ضَيَعَ شَيْئًا مِنْ وَقْتِهِ فِي الْإِسْتِكْنَارِ مِنَ الشَّيْخِ، لِمُجَرَّدِ الْكَثْرَةِ وَصَيْبَتِهَا». قَالَ: وَلَيْسَ مِنْ ذَلِكَ قَوْلُ أَبِي حَاتِمِ الرَّازِيِّ: «إِذَا كَتَبْتَ فَقْمَشَ^(٩)، وَإِذَا حَدَّثْتَ فَقْنَشَ»^(١٠).

قَالَ ابْنُ الصَّلَاحِ: «لَمْ يَنْبَغِي لِطَالِبِ الْحَدِيثِ أَنْ يَقْتَصِرَ عَلَى مُجَرَّدِ سَمَاعِهِ وَكَتْبِهِ، مِنْ غَيْرِ فَهْمِهِ وَمَعْرِفَتِهِ، فَيَكُونُ فَدَأْتَعَبَ نَفْسَهُ، وَلَمْ يَطْلُبْ بِطَالِيِّ»^(١١).

لَمْ حَثَ عَلَى سَمَاعِ الْكُتُبِ الْمُفَيَّدَةِ مِنَ الْمَسَانِيدِ^(٢) وَالسُّنَّةِ وَغَيْرَهَا.

The twenty-ninth category: Knowing the elevated and low chains.

In this first place, the principle of the chain is a unique characteristic of this *Ummah*, and because of this there is no nation from amongst the nations that can have a connected chain from their prophet except this nation; therefore seeking the elevated chain is hoped for, as Imam Ahmad ibn Hanbal said: Seeking an elevated chain is a *Sunnah* from those who preceded.

It was said to Yahya ibn Ma'een in his final illness; "What do you desire?" He replied: "An empty house and an elevated chain."

Due to this, the desire of many exquisite scholars, and esteemed *Huffaz* called them to travel to the nearest land, seeking an elevated chain, even when some ignorant worshippers people prohibited the permissibility of travelling, as was mentioned by al-Raamahurmuzi in his book 'al-Faasil'.

The elevated chain is further from mistake and hidden defects in its transmission.

Some of the people of philosophical rhetoric said: As the chain becomes longer the observation of biographies, appraising and discrediting becomes more. The reward is in accordance to the hardship, and this does not oppose what we have mentioned, and Allah knows best.

The most honourable of the categories of elevation is: that which is closest to the Messenger of Allah (ﷺ). As for elevation to be near to an precise Imam, author, the first to hear, then this is in view of its proximity to that authority, al-Shaykh Abu 'Amr spoke regarding agreement; and this is when the chain comes to you from the teacher who transmitted it to Muslim, for instance.

Substitution: When it comes from the teacher of his teacher, or similar to his teacher.

Equivalence: Your chain is similar to the chain of the author.

Hand-shaking (*Musaafaha*): This is a phrase of you being at a lower level. It is like you are shaking your hand and hearing it from him.

النوع التاسع والعشرون معرفة الأسناد العالية والنازلة

ولمَا كان الإسناد من خصائص هذه الأمة^(٢)، وذلِكَ أَنَّهُ لَيْسَ أَمَّةً مِنَ الْأَمَمِ يُمْكِنُهَا أَنْ تُسْنِدَ عَنْ تَبَيَّنِهَا إِسْنَادًا مُتَّصِلًا غَيْرَ هَذِهِ الْأَمَّةِ؛ فَلِهَذَا كَانَ طَلْبُ الإِسْنَادِ الْعَالِيِّ مُرْغَبًا فِيهِ، كَمَا قَالَ الْإِمَامُ أَحْمَدُ بْنُ حَنْبَلٍ: الإِسْنَادُ الْعَالِيُّ سُنَّةً عَمِّنْ سَلَّفَتْ^(٣).

وَقَبْلَ لِيَحْيَى بْنِ مَعْبِينَ فِي مَرَضِ مَوْتِهِ: مَا تَسْتَهِي؟ قَالَ: بَيْتٌ خَالِ، وَإِسْنَادٌ عَالِيٌّ^(٤).

ولِهَذَا تَدَاعَتْ رَغَبَاتُ كَثِيرٍ مِنَ الْأَئِمَّةِ النَّقَادِ، وَالْجَهَانِيَّةُ الْحَفَاظِ إِلَى الرُّحْلَةِ إِلَى أَفْطَارِ الْبِلَادِ، طَلَبَا لِعُلُوِّ الْإِسْنَادِ، وَإِنْ كَانَ قَدْ مَعَ مِنْ جَوَازِ الرُّحْلَةِ بَعْضُ الْجَهَانِيَّةِ مِنَ الْأَعْبَادِ، كَمَا^(١) حَكَاهُ الرَّاجِهُرُومُزْنِيُّ فِي كِتَابِهِ (*الْفَاقِلِ*)^(٥).

ثُمَّ إِنَّ عُلُوِّ الْإِسْنَادِ أَبْعَدُ^(٦) مِنَ الْحَفَاظِ وَالْعِلْمِ مِنْ نُزُولِهِ.

وَقَالَ بَعْضُ الْمُتَكَلِّمِينَ: كُلُّمَا طَالَ الْإِسْنَادُ كَانَ التَّظَرُّفُ فِي التَّرَاجِمِ وَالْجَرِحِ وَالتَّعْدِيلِ أَثْنَرَ، فَيَكُونُ الْأَجْرُ عَلَى قَنْدِ الْمَسْقَفِ^(٧)، وَهَذَا لَا يَقَابلُ مَا ذَكَرَنَا، وَاللَّهُ أَعْلَمُ.

وَأَشَرَّفَ أَنْوَاعُ الْمُلُوُّ: مَا كَانَ قَرِيبًا إِلَى رَسُولِ اللَّهِ ﷺ. فَأَمَّا الْعُلُوُّ لِقُرْبِهِ إِلَى إِمَامٍ حَافِظٍ، أَوْ مُصَنِّفٍ، أَوْ مُتَقدِّمٍ^(٨) السَّمَاعِ، فَتِلْكَ أُمُورٌ نَسِيَّةٌ، وَقَدْ تَكَلَّمَ الشَّيْخُ أَبُو عَمْرُو هُنَا^(٩) عَلَى الْمُوَافَقَةِ: وَهِيَ اِنْتِهَاةُ الْإِسْنَادِ إِلَى شَيْخٍ مُسْلِمٍ مَثَلًا.

وَالْبَدْلُ: وَهُوَ اِنْتِهَاةُ إِلَى شَيْخٍ شَيْخُهُ أَوْ مِثْلِ شَيْخِهِ.

وَالْمُسَاواةُ: وَهُوَ أَنْ تُسَاوِيَ فِي إِسْنَادِهِ الْحَدِيثَ لِمُصَنِّفِهِ.

وَالْمُصَافَحةُ: وَهِيَ عِبَارَةٌ عَنْ نُزُولِكَ عَنْهُ بِدَرَجَةٍ حَتَّى كَأَنَّهُ صَافَحَكَ بِهِ وَسِمعَتَهُ^(١٠).

This sciences are found a lot in the speech of al-Khatib al-Baghdadi, and those who did similar to him. Al-Hafiz ibn ‘Asaakir authored volumes in this regard. To me this is one of the small categories in relation to the remaining sciences. As for the one who says: The elevated from the chains is that whose chain is authentic even if its men are many. Then this terminology is specific. What would this person say in relation to two authentic chains, however, one has less men? This statement is attributed to al-Wazir Nidhaam al-Mulk, al-Hafiz al-Silafi. As for lowness then it is the opposite of elevation. It is less virtuous in relation to elevation. O Allah, except when the people in the lower chain are more virtuous than the people in the elevated chain, even if all of them are reliable. As Wakee' said to his companions: which of these are more beloved to you: al-A'mash from Abi Wa'il from Ibn Mas'ood or Sufyan from Mansur from Ibraheem from 'Alqamah from Ibn Mas'ood? They said: The first. He said: al-A'mash from Abi Wa'il is a Shaykh from a Shaykh, as for Sufyan from Mansur from Ibraheem from 'Alqamah from Ibn Mas'ood, is a jurist from a jurist. The hadeeth which is transmitted by jurists is more beloved to me than that which is transmitted by Shaykhs.

وَهُنْوَ الْفُتُونُ تُوجَدُ كَثِيرًا فِي كَلَامِ الْحَقِيبِ الْبَعْدَادِيِّ، وَمَنْ تَحَا نَحْوَهُ، وَقَدْ^(٨)
صَنَفَ الْحَافِظُ ابْنُ عَسَاكِرَ فِي ذَلِكَ مُجَلَّدَاتٍ، وَعَنِي أَنَّهُ نَوَعٌ قَلِيلٌ الْجَذُورِ بِالشُّبَّهِ
إِلَى بَقِيَّةِ الْفُتُونِ. فَأَمَّا مَنْ قَالَ: إِنَّ الْعَالِيَ مِنَ الْإِسْنَادِ مَا صَحَّ سَنَدُهُ وَإِنَّ كَثُرَتْ رِجَالُهُ.
فَهُنَّا اضْطِلاعٌ خَاصٌ، وَمَاذَا يَقُولُ هُنَّا الْقَائِلُ فِيمَا إِذَا صَحَّ الْإِسْنَادُانِ، لَكِنْ هَذَا^(٩)
أَقْرَبُ رِجَالًا؟ وَهُنَّا الْقَوْلُ مَحْكُمٌ عَنِ الْوَزِيرِ نِظَامِ الْمُلْكِ، وَعَنِ الْحَافِظِ السُّلْفَنِيِّ^(١٠).
وَأَمَّا التَّرْزُولُ فَهُوَ ضِدُّ الْعُلُوِّ، وَهُوَ مَفْضُولٌ بِالشُّبَّهِ إِلَى الْعُلُوِّ، اللَّهُمَّ إِلَّا أَنْ يَكُونَ
رِجَالُ الْإِسْنَادِ النَّازِلُ أَجَلٌ مِنْ رِجَالِ الْعَالِيِّ، وَإِنْ كَانَ الْجَمِيعُ ثَقَاتٍ. كَمَا قَالَ وَكَيْعُ
لِأَصْحَابِهِ: أَيْمَّا أَحَبُّ إِلَيْكُمْ: الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ ابْنِ مَسْعُودٍ. أَوْ سُقِيَانُ
عَنْ مَنْصُورٍ، عَنْ^(١١) إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ ابْنِ مَسْعُودٍ؟ فَقَالُوا: الْأَوَّلُ. فَقَالَ:
الْأَعْمَشُ عَنْ أَبِي وَائِلٍ: شَيْخٌ عَنْ شَيْخٍ. وَسُقِيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ
عَلْقَمَةَ، عَنْ ابْنِ مَسْعُودٍ: فَقِيهٌ عَنْ فَقِيهٍ. وَحَدِيثٌ يَتَدَأَوْلُهُ الْفُقَهَاءُ أَحَبُّ إِلَيْنَا مِمَّا
يَتَدَأَوْلُهُ الشَّيْوخُ^(١٢).

The thirtieth category: Knowing that which is famous.

Fame is a subjective matter; a matter may be famous or *Mutawaatir* to the people of hadith, however, it is absolutely absent from other than them.

Then the famous hadith may be *Mutawaatir* or *Mustafeed*; and it is that which has more than three narrators.

It has been related from al-Qaadi al-Maawardi that *al-Mustafeed* is stronger than *al-Mutawaatir*. This is a terminology from him.

The famous hadith may be *Saheeh*; like the hadeeth 'Actions are by their intentions' and *Hasan*.

Hadith which have no basis may become spread among the people, or that which is completely fabricated, and this occurs a lot. Whoever looks into the book 'al-Mawdu'aat' by Abi al-Faraj ibn al-Jawzi will recognise this, and it has been narrated from Imam Ahmad that he said: There are four hadith circulating in the marketplaces which have no basis, 'Whoever gives me the glad tidings of the departure of the month of Adhar I will give glad tidings of heaven', 'On the day of resurrection, I will be the enemy of whoever harms a protected non-muslim', 'Your sacrifice is the day of your face', 'The supplicant has a right [to alms], even if he comes riding on a horse'.

Footnotes: The fourth hadeeth and it is the statement: The supplicant has a right [to alms], even if he comes riding on a horse. It has been narrated by Abu Dawud in his Sunan, even if there is something to say regarding its chain.

النوع الثالثون

معرفة المشهور

والشهرة أمرٌ نسبيٌ، فقد يشتهرُ عند أهل الحديث أو يتواترُ ما ليسَ عند غيرهم بالكلية^(٢).

ثم قد يكون المشهور متواتراً أو مستفيضاً، وهو ما زاد نقلته على ثلاثة.

وعن القاضي الماوردي أن المستفيض أقوى من المتواتر. وهذا اصطلاح منه.

وقد يكون المشهور صحيحاً، كحديث: «الأعمال بالنيات»^(٣) وحسناً.

وقد تشتهر^(٤) بين الناس أحاديث لا أصل لها، أو هي موضوعة بالكلية، وهذا

كثير جداً، ومن نظر في كتاب (الموضوعات) لأبي الفرج بن الجوزي عرف ذلك،

وقد روي عن الإمام أحمد^(١) أنه قال: أربعة أحاديث تدور بين الناس في الأسواق

لا أصل لها: «من بشّرني بخروج آذار بشّرته بالجنّة»^(٢) و«من آذى ذمياً فأنّا حضمه

يوم القيمة»^(٣) و«نحركم يوم صومكم»^(٤) و«للسائل حقٌ، وإن جاءَ على فرس»^(٥).

حاشية^(٦): الحديث الرابع وهو قوله: «للسائل حقٌ، وإن جاءَ على فرس».

رواه أبو داود في (ستين)^(٧)، وإن كان في إسناده مقال^(٨).

The thirty-first category: Knowing the *Ghareeb* and *Azeez*

As for *al-Gharaabah* (singleness) it can occur in the text, as it comes alone from one narrator, or in some of it, like if one mentions something that another does not say. The speech regarding the addition of a trustworthy has preceded.

al-Gharaabah can also occur in the chain. As occurs if the origin of the chain is preserved from a different way/s, but as for this chain then it is *Ghareeb*.

Al-Ghareeb is that in which one is alone in; whether reliable or weak, and each have their ruling.

If two or three come together in narrating from a teacher then it becomes known as 'Azeez', and if many narrate from him it becomes known as 'Famous' (*Mashur*), as has preceded, and Allah knows best.

النوع الحادي والثلاثون

معرفة الغريب والعزيز^(١)

أما الغرابة فقد تكون في المتن، بأن يتفرد بروايتها راو واحد، أو في بعضه، كما إذا زاد فيه واحد زيادة لم يقلها غيره، وقد تقدم الكلام في زيادة القصة.

وقد تكون الغرابة في الإسناد، كما إذا كان أصل الحديث محفوظاً من وجوه آخر أو وجوه، وكثيراً بهدا الإسناد غريب.

فالغريب ما تفرد به واحد، وقد يكون ثقة، وقد يكون ضعيفاً، ولكل حكم.

فإذا اشترك اثنان أو ثلاثة في رواية^(٢) عن الشیخ، سمي «عزيزاً»، فإن رواه عنه جماعة، سمي «مشهوراً»^(٣)، كما تقدم، والله أعلم^(٤).

The thirty-second category: Knowing the strange words in the hadith

It is from the important matters which are connected to the wording of the hadith; in terms of understanding and acting by it. Not in relation to matters of the chain and that which is connected to it.

al-Hakim said: The first to compose a work on strange words was al-Nadr ibn Shumayl. Others said: Abu 'Ubayah Ma'mar ibn al-Muthanna.

The best that has been placed in this regard is the book by Abi 'Ubayd al-Qaasim ibn Sallaam, even though Ibn Qutaybah has made some remarks about certain things, al-Khattabi responded to both, and mentioned additions. Others who have authored are: Ibn al-'Anbaari al-Mutaqaddim, Sulaym al-Raazi, and many more. The best book found in this regard is 'al-Sihaah' by al-Jawhari, and 'al-Nihaayah' by Ibn al-Athir, may Allah the most high have mercy upon them both.

The thirty-third category: Knowing the enchainment of the hadith

It may be a characteristic of narrating, if each of them say: 'I heard' or 'He narrated to us', or 'He informed us' and similar to this. It may be a characteristic of the narrator, it is said: In the state of narrating this speech the shaykh said to him, or the narrator does an action which the shaykh did.

Then this is enchainment in the hadith from the beginning to the end, some are disconnected from the beginning or the end.

The benefit of the enchainment of the hadith is that it is further from *al-Tadlees* and disconnection, and even with this there are few authentic enchainments of ahadith, and Allah knows best.

النوع الثاني والثلاثون

معرفة غريب الفاظ الحديث^(١)

وَهُوَ مِنَ الْمُهِمَّاتِ الْمُتَعَلِّقَةِ بِلَفْظِ^(٢) الْحَدِيثِ وَالْعِلْمِ وَالْعَمَلِ بِهِ، لَا يَمْعِرَفُهُ صِنَاعَةُ الْإِسْنَادِ وَمَا يَتَعَلَّقُ بِهِ.

قَالَ الْحَاكِمُ: أَوَّلُ مَنْ صَنَّفَ فِي ذَلِكَ النَّصْرِ^(٣) بْنُ شَمِيلٍ^(٤). وَقَالَ عَيْرَةُ: أَبُو عَيْدَةَ مَعْمَرُ بْنُ الْمُتَّقِيِّ^(٥).

وَأَخْسَنُ شَيْءٍ وُضِعَ فِي ذَلِكَ كِتَابُ أَبِي عَبْيَدِ الْفَاسِمِ بْنِ سَلَامَ، وَقَدْ اسْتَدْرَكَ عَلَيْهِ أَبُنْ قُتْبَيَةَ أَشْيَاءً^(٦)، وَتَعَقَّبَهُمَا الْحَطَابِيُّ، فَأَوْرَدَ زِيَادَاتٍ. وَقَدْ صَنَّفَ أَبُنْ الْأَبْنَارِيُّ الْمُتَقَدِّمُ^(٧) وَسُلَيْمَانُ الرَّازِيُّ وَعَيْرَةُ وَاجِدٌ فِي ذَلِكَ كُتُبًا^(٨)، وَأَجَلُ كِتَابٍ بُوْجَدُ فِيهِ مَجَامِعُ ذَلِكَ كِتَابٍ (الصَّحَاحِ) لِلْجَوْهَرِيُّ، وَكِتَابٍ (النَّهَايَةِ) لِابْنِ الْأَثِيرِ، رَحْمَهُمُ اللَّهُ تَعَالَى^(٩).

النوع الثالث والثلاثون

معرفة المسأل

وَقَدْ يَكُونُ فِي صِفَةِ الرِّوَايَةِ، كَمَا إِذَا قَالَ كُلُّ مِنْهُمْ: سَوْغَتُ. أَوْ: حَدَّثَنَا. أَوْ: أَخْبَرَنَا. وَتَحْوِي ذَلِكَ، أَوْ فِي صِفَةِ الرَّاوِيِّ، بِأَنْ يَقُولَ: حَالَةُ الرِّوَايَةِ قَوْلًا قَدْ قَالَهُ شَيْخُهُ لَهُ، أَوْ يَقْعُلُ فَعْلًا فَعَلَ شَيْخُهُ مِثْلًا.

ثُمَّ قَدْ يَسْسَلُ الْحَدِيثُ مِنْ أَوْلَاهُ إِلَى آخِرِهِ، وَقَدْ يَنْقُطُعُ بَعْضُهُ مِنْ أَوْلَاهُ أَوْ آخِرِهِ. وَفَائِدَةُ التَّسْسِلُ بِعْدُهُ مِنَ التَّذَلِّيسِ وَالْأَنْقِطَاعِ، وَمَعَ هَذَا قَلَّمَا يَصْحُحُ حَدِيثٌ بِطَرِيقِ مُسْسِلٍ، وَاللَّهُ أَعْلَمُ.

The thirty-fourth category: Knowing the abrogating and abrogated hadith

This science is not unique to this book, however, it is found in Usul al-Fiqh.

Many people have authored many beneficial books, from the best and most beneficial is the book of al-Hafiz, the jurist, Abi Bakar al-Haazimi – May Allah have mercy upon him.

al-Shafi'i – May Allah have mercy upon him – has a big hand in this, as Imam Ahmad ibn Hanbal attributed to him. The abrogated is known from the Messenger of Allah (ﷺ): 'I had forbidden you to visit graves. Now visit them!' and similar to this. It is known from history and the knowledge of the *Sirah*; and this is one of the most helpful in this regard, as al-Shafi'i did with the hadith: 'The copper and the copper break their fast', this was in the time of the conquest, regarding the affair of Ja'far ibn Abi Taalib, and he had been killed before the Fath by a couple of months. The statement of Ibn 'Abbas: 'He was cupped while fasting and *Muhrim*', then Ibn 'Abbas and his father accepted Islam at the time of the conquest. As for the statement of a companions: 'this abrogates this', then many of the Usuliyeen did not accept this; because it returns to a type of personal deduction, which may be mistaken. These statements are accepted: this happened before this; as it is a transmission, and they are reliable and their narrations are accepted.

النوع الرابع والثلاثون

معرفة ناسخ أحاديث ومنسوخه^(١)

وَهَذَا الْفَنُ لَيْسَ مِنْ حَصَائِصِ هَذَا الْكِتَابِ، بَلْ هُوَ بِأَصُولِ الْفِقْهِ أَشَبَّهُ.
وَقَدْ صَنَّفَ النَّاسُ فِي هَذَا^(٢) كُتُبًا كَثِيرَةً مُفْعِدَةً، مِنْ أَجْلِهَا وَأَنْفَعُهَا^(٣) كِتَابُ
الْحَافِظِ الْفَقِيقِ أَبِي بَكْرِ الْحَازِمِيِّ، رَحْمَةُ اللَّهِ.

وَقَدْ كَانَتْ لِلشَّافِعِيِّ -رَحْمَةُ اللَّهِ- فِي ذَلِكَ الْيَدِ الْطُّولِيِّ، كَمَا وَصَفَهُ بِهِ الْإِمَامُ
أَحْمَدُ بْنُ حَنْبَلَ^(٤)، ثُمَّ النَّاسُ يَعْرَفُ مِنْ رَسُولِ اللَّهِ كَمَوْلَهُ: «كُنْتُ نَهِيَّكُمْ عَنْ
زِيَارَةِ الْقُبُوْرِ فَزَوْرُوهَا».^(٥) وَتَحْوِي ذَلِكَ، وَقَدْ يُعْرَفُ ذَلِكَ بِالتَّارِيْخِ وَعَلَمِ السَّيِّرَةِ، وَهُوَ
مِنْ أَكْبَرِ الْعَوْنَى عَلَى ذَلِكَ، كَمَا سَلَكَهُ الشَّافِعِيُّ فِي حَدِيْثِ: «أَفْطَرَ الْحَاجِمُ
وَالْمَخْبُومُ»^(٦) وَذَلِكَ^(٧) فِي زَمِنِ الْفَتْحِ^(٨)، فِي شَانِ جَعْفَرِ بْنِ أَبِي طَالِبٍ، وَقَدْ قُبِلَ
بِمُؤْتَهَ قَبْلَ الْفَتْحِ بِأشْهُرٍ. وَقَوْلُ ابْنِ عَبَّاسٍ: «اخْتَجَمَ وَهُوَ صَائِمٌ مُعْرِمٌ»^(٩)، وَإِنَّمَا
أَسْلَمَ ابْنُ عَبَّاسٍ مَعَ أَبِيهِ فِي الْفَتْحِ. فَأَمَّا قَوْلُ الصَّحَابِيِّ: هَذَا نَاسِخُ هَذَا^(١٠). فَلَمْ يَقُلْ
كَثِيرٌ مِنَ الْأَصْوَلِيِّينَ^(١١)؛ لِأَنَّهُ يَرْجِعُ إِلَى تَوْعَةِ الْإِجْنِيَادِ، وَقَدْ يُخْطِئُ فِيهِ، وَقَيْلُوا
قَوْلَهُ: هَذَا كَانَ قَبْلَ هَذَا، لَأَنَّهُ تَاقِلٌ، وَهُوَ ثَقَةٌ مَقْبُولُ الرُّوَايَةِ^(١٢).

The thirty-fifth category: Knowing the accurate wordings of the hadith; text or chain, and being cautious with regards to misreading.

This has occurred a lot from a large group of Huffaz and other than them, those who examine the way of hadith, however are not from amongst them. Al-'Askari has authored a large volume with regards to this.

This occurs mostly from one who takes from pages, and does not have an accurate shaykh who will correct him upon this.

Many people transmit from 'Uthmaan ibn Abi Shaybah, that he would misread when reciting the Qur'an, then this is very strange, as he has a book in exegesis, and that which has been transmitted regarding him is that which would not be mentioned about a child in elementary school, as has been mentioned by some of them that he was gathering the chains of the hadith: 'O Abu 'Umair what happened with al-Nughayr?' Then he narrated this in a gathering where the people were present, and said: O Abu Umair what happened with *al-Ba'eer*? It became clear to them and they left from him. Similar occurred to some of those studying in Baghdaad that the first sitting to narrate the hadeeth: *Salaah Fi Ithri Salaatin Kitaabun Fi 'Illiyeen*. It was said: *Ka Naar fi Ghalas*. The people present did not understand what was said, until they were informed that there was a misreading. This occurs a lot. Ibn al-Salah has mentioned a lot with regards to this.

Our great Shaykh Abu al-Hajjaj al-Mizzi – May Allah encompass him in His mercy – was from the furthest away from this. He was from the best in transmitting the chain and text, rather, there is no-one on the face of this earth – that I know – similar to him in this regard. If someone was seen strange to him in a narration, that which some of the explainers of hadith have said in opposition to what is famous to him, he would say: This is from the misreading that this person came with from reading papers and taking it from there.

النوع الخامس والثلاثون

معرفة ضبط الفاظ أحاديث متناً وإسناداً والاعتراض من التصحيف فيما

فَقَدْ وَقَعَ مِنْ ذَلِكَ شَيْءٌ كَثِيرٌ لِجَمَاعَةٍ مِنَ الْحُفَاظَ وَغَيْرِهِمْ، مِمَّنْ تَوَسَّمُ^(٤)
بِسَنَاعَةِ الْحَدِيثِ وَلَيْسَ مِنْهُمْ، وَقَدْ^(٥) صَنَفَ الْعَسْكَرِيُّ فِي ذَلِكَ مُجْلِدًا كَبِيرًا^(٦).
وَأَكْثَرُ مَا يَقْعُدُ ذَلِكَ لِمَنْ أَخَذَ مِنَ الصُّحْفِ، وَلَمْ يَكُنْ لَهُ شَيْخٌ حَافِظٌ يُوقَفُهُ^(٧)
عَلَى ذَلِكَ.

وَمَا يَنْقُلُهُ كَثِيرٌ مِنَ النَّاسِ عَنْ عُثْمَانَ بْنِ أَبِي شَيْبَةَ، أَنَّهُ كَانَ يُصْحِّفُ فِي^(٨) قِرَاءَةِ
الْقُرْآنِ فَقَرِيبُ جِدًا، لِأَنَّهُ كَتَابًا فِي التَّقْسِيرِ، وَقَدْ نُقلَ عَنْهُ أَشْيَاءٌ لَا تَضَدُّرُ عَنْ
صِبَّيَانِ الْمَكَاتِبِ، وَأَمَا مَا وَقَعَ لِيَغْضِبِ الْمُحَدِّثِينَ مِنْ ذَلِكَ، فَمِنْهُ مَا يَكَادُ اللَّيْبُ
يَضْحَكُ مِنْهُ، كَمَا حُكِيَ عَنْ بَعْضِهِمْ أَنَّهُ جَمَعَ طُرُقَ حَدِيثٍ: «يَا أَبَا عُمَيْرٍ مَا فَعَلَ
الْعَيْرِ؟»^(٩) ثُمَّ أَمْلَأَهُ فِي مَجْلِسِهِ عَلَى مَنْ حَضَرَهُ مِنَ النَّاسِ، فَجَعَلَ يَقُولُ: يَا أَبَا عُمَيْرٍ
مَا فَعَلَ الْبَيْعِيرُ؟ فَأَفَتَضَحَّ عِنْدَهُمْ وَأَرْجُوهُمْ عَنْهُ. وَكَذَا اتَّقَنَ لِيَغْضِبِ مُدَرِّسِي النَّظَامِيَّةِ
يَسْعَدَاهُ أَنَّهُ أَوْلَى يَوْمٍ إِنْجَلِيسِيَّهُ أَوْرَدَ الْحَدِيثَ: «صَلَّةٌ فِي إِثْرٍ صَلَّةٌ كِتَابٌ فِي عَلَيْنِ»^(١٠)
فَقَالَ: كِتَابٌ^(١١) فِي عَلَيْنِ. فَلَمْ يَفْهَمُ الْحَاضِرُونَ مَا يَقُولُ، حَتَّى أَخْبَرَهُمْ بِأَنَّهُ
يَصْحِّفُ عَلَيْهِ مِنْ^(١٢): «كِتَابٌ فِي عَلَيْنِ». وَهَذَا كَثِيرٌ جِدًا. وَقَدْ أَوْرَدَ ابْنُ الصَّلَاحَ^(١٣)
أَشْيَاءَ كَثِيرَةَ هَهَا^(١٤).

وَقَدْ كَانَ شَيْخُنَا الْحَافِظُ الْكَبِيرُ الْجِهَبُدُ أَبُو الْحَجَاجِ الْمَوْزِيُّ - تَعَمَّدَهُ اللَّهُ
يَرْحَمَهُ - مِنْ أَعْدَى النَّاسِ عَنْ هَذَا الْمَقَامِ، وَمِنْ أَخْسَنِ النَّاسِ أَدَاءً لِإِسْنَادِ وَالْمَقْرِنِ،
بَلْ لَمْ يَكُنْ عَلَى وَجْهِ الْأَرْضِ - فِيمَا تَعْلَمُ - مِثْلُهُ فِي هَذَا الشَّأنِ أَيْضًا. وَكَانَ إِذَا
تَغَرَّبَ عَلَيْهِ أَحَدٌ بِرَوَايَةٍ^(١٥)، مِمَّا يَذْكُرُهُ بَعْضُ شَرَّاحِ^(١٦) الْحَدِيثِ^(١٧) عَلَى خِلَافِ
الْمَسْهُورِ عَنْهُ يَقُولُ: هَذَا مِنَ التَّصْحِيفِ الَّذِي لَمْ يَقْفَ صَاحِبُهُ إِلَّا عَلَى مُجَرَّدِ
الصُّحْفِ وَالْأَخَذِ مِنْهَا.

The thirty-sixth category: Knowing the contradictory hadith

al-Shafi'i has authored regarding this in a *Fasl* of his book 'al-Umm' around a volume, Ibn Qutaybah also has a beneficial volume; in it is that which is poor, and this is in accordance to that which he has of knowledge. Contradiction between two hadith; then there are those that cannot be reconciled through the manners of reconciliation like, the abrogating and abrogated. Then one goes to the abrogating and leaves the abrogated. It may be from the angle that it is possible to reconcile, however, it is not apparent to some of the *Mujtahideen*, then they stop at it until one of the types of strengthening becomes apparent to them, or one is brought down and a verdict is given in favour of one from them, or a verdict is given to apply one during a certain time and the other during a certain time, as Ahmad did with regards to the narrations from the companions. al-Imam Abu Bakr ibn Khuzaymah said: I am not aware that two [genuinely] antithetical hadith from all angles. Whoever has [seemingly contradictory hadith], let him bring them to me for me to harmonise.

النوع الـ٣٦ والثلاثون

معرفة مختلف أحاديث

وَقَدْ صَنَفَ فِيهِ الشَّافِعِيُّ فَصْلًا طَوِيلًا مِنْ كِتَابِهِ (الْأَمْ) نَحْرَا مِنْ مُجَلَّدٍ، وَكَذَلِكَ ابْنُ قُتَيْبَةَ لَهُ فِيهِ مُجَلَّدٌ مُفَيْدٌ، وَفِيهِ مَا هُوَ غَثٌ، وَذَلِكَ بِحَسْبِ مَا عِنْدَهُ مِنَ الْعِلْمِ. وَالتَّعَارُضُ بَيْنَ الْحَدِيثَيْنِ قَدْ يَكُونُ بِحِيثُ لَا يُمْكِنُ الْجَمْعُ بَيْنَهُمَا بِوَجْهِ الْكَاتَبِ وَالْمَنْسُوخِ، فَيُصَارُ إِلَى النَّاسِخِ، وَيُرَكَّبُ الْمَنْسُوخُ، وَقَدْ يَكُونُ بِحِيثُ يُمْكِنُ الْجَمْعُ، وَلِكِنْ لَا يَظْهَرُ لِيَعْضُ الْمُجْتَهِدِيْنَ، فَيَتَوَقَّفُ حَتَّى يَظْهَرَ لَهُ وَجْهُ التَّرْجِيحِ بِنَوْعِهِ أَشْسَامِهِ^(٢)، أَوْ يَهْجُمُ فَيُقْتَلُ بِوَاحِدٍ مِنْهُمَا، أَوْ يُقْتَلُ بِهَذَا فِي وَقْتٍ وَبِهَذَا فِي وَقْتٍ، كَمَا يَقُولُ أَخْمَدُ فِي الرَّوَايَاتِ عَنِ الصَّحَابَةِ، وَقَدْ كَانَ الْإِمَامُ أَبُو بَكْرُ بْنُ خُزَيْمَةَ يَقُولُ: لَيْسَ ثُمَّ حَدِيثَيْنِ مُتَعَارِضَيْنِ مِنْ كُلِّ وَجْهٍ، وَمَنْ وَجَدَ شَيْئًا مِنْ ذَلِكَ فَلْيَأْتِنِي لِأُؤْلَفَ لَهُ بَيْنَهُمَا^(١).

The thirty-seventh category: Knowing the additions to chains.

This is when a narrators add to the chain a person that others do not mention. This occurs a lot in various hadith, and al-Khatib al-Baghdadi authored a rich book with regards to this, Ibn al-Salah said: There is a look regarding some of what he discussed. Ibn al-Salah provided an example of this by that which some of them narrate from Abdullah ibn al-Mubarak, from Sufyaan, from Ibn Yazeed ibn Jaabir, who said: Yusur ibn Abdillah narrated to me, who said: I heard Aba Idris say: I heard Waathilah ibn al-Asqa' say: I heard Abaa Marthad al-Ghanawi say: I heard the Messenger of Allah (ﷺ) say: Do not sit on graves and do not pray towards them. Others narrated from Ibn al-Mubarak and did not mention Sufyaan. Abu Hatim al-Raazi said: Ibn al-Mubarak was confused in adding Abu Idris in the narration. These two are both additions.

النوع الـ٣٧ والثلاثون

مَعْرِفَةُ الْمُزِيدِ فِي الْأَسَانِدِ

(٢) (١)

وَهُوَ أَنْ يَزِيدَ رَأِيُّ فِي الْإِسْنَادِ رَجُلًا لَمْ يَذْكُرْهُ عَيْرُهُ، وَهَذَا يَقُولُ كَثِيرًا فِي أَحَادِيثِ
مُتَعَدِّدَةِ، وَقَدْ صَنَفَ الْحَافِظُ الْخَطِيبُ الْبَغْدَادِيُّ فِي ذَلِكَ كِتَابًا حَافِلًا^(٣)، قَالَ ابْنُ
الصَّلَاحِ: وَفِي بَعْضِ مَا ذَكَرَهُ نَظَرٌ^(٤). وَمَثَلُ ابْنِ الصَّلَاحِ هَذَا النَّوْعُ بِمَا رَوَاهُ بَعْضُهُمْ
عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنْ سُفْيَانَ، عَنْ ابْنِ^(٥) يَزِيدَ بْنِ جَابِرٍ، قَالَ: حَدَّثَنِي
بُشْرُ بْنُ عَبْدِ^(٦) اللَّهِ، قَالَ: سَمِعْتُ أَبَا إِدْرِيسَ يَقُولُ: سَمِعْتُ وَائِلَةَ بْنَ الْأَسْقَعَ، قَالَ:
سَمِعْتُ أَبَا مَرْئِيْدَ الْعَنَوَيِّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ^ﷺ يَقُولُ^(٧): «لَا تَجْلِسُوا عَلَى
الْقُبُوْرِ وَلَا تُصْلِلُو إِلَيْهَا». وَرَوَاهُ آخَرُونَ عَنْ ابْنِ الْمُبَارَكِ، لَمْ يَذْكُرُوا سُفْيَانَ^(٨)، وَقَالَ:
أَبُو حَاتِمِ الرَّازِيُّ: وَهُمْ ابْنُ الْمُبَارَكِ فِي إِذْخَالِهِ أَبَا إِدْرِيسَ فِي الْإِسْنَادِ^(٩). فَهَاتَانِ
رِيَادَتَانِ.

The thirty-eighth category: Knowing the
Mursal al-Khafi

This also includes the *Munqati'* and the *Mu'dal*. al-Khatib al-Baghdadi authored a book with regards to this titled: 'al-Tafsil li Mubham al-Maraseel'.

This category is known by those deeply rooted in hadith, and the experts – old and new – and our Shaykh al-Hafiz al-Mizzi was an Imam in this, and a fascination, may Allah have mercy upon him, and forgive him.

If a chain was to be presented to many scholars; those who do not know the reliable and weak men, or *I'daal*, or *Irsaal* because they are not able to distinguish a companion from a follower, and Allah is the one who guides to success. Ibn al-Salah gave an example in this regard with that which is narrated by al-'Awwam ibn Hawshab from Abdillah ibn Abi Awfaa who said: When Bilal said, 'It is time to pray!' the Prophet (ﷺ) rose and said, 'God is great!' Imam Ahmad said: Al-'Awwam did not meet Ibn Abi Awfaa, meaning: there is a disconnection between them therefore weakening the hadith; due to the reason that it may have been taken from a weak narration, and Allah knows best.

النوع الشامن والثلاثون

معرفة أخفى من المراسيل^(١)

وهو يعم المقطوع والمغضل أيضا، وقد صنف الخطيب البغدادي في ذلك كتاباً المسماً (التصصيل لمبهم المراسيل)^(٢).

وهذا النوع إنما يدركه نقاد الحديث وجهابذته قديماً وحديثاً، وقد كان شيئاً الحافظ المزعي إماماً في ذلك، وعجاً من العجب، فترجمة الله، وبأي بالمعفورة ثرثراً. فإن الإنسان إذا عرض على كثير من العلماء، ومن لم يدرك ثبات الرجال وضعفاءهم، قد يعتذر بظاهره، ويرى رجاله ثقات، فيحکم بصحبه، ولا يهتم بما فيه من الانقطاع، أو الإغضاب، أو الإرسال؛ لأنّه قد لا يميز الصحابي من التابعي، والله الملهم للصواب. ومثل هذا النوع ابن الصلاح بما روى العوام بن حوشب، عن عبد الله بن أبي أوفى قال: «كان رسول الله ﷺ إذا قال بلالاً: قد قامت الصلاة. نهض وكبر»^(٤). قال الإمام أحمد: «لم يلق العوام ابن أبي أوفى»^(٥)، يعني: فيكون مقطعاً بينهما فيضعف الحديث؛ لاختتما أنه رواه عن رجل ضعيف عنه، والله أعلم.

The thirty-ninth category: Knowing the Companions, May Allah be pleased with them all.

The companion: one who saw the Messenger of Allah (ﷺ) in the state of Islam, even if his companionship was not for a long period, even if he did not narrate anything from him, this is the statement of the majority of the scholars – early and later -.

It has been clearly stated that merely seeing the Prophet is sufficient to place the label of companionship, this has been said by; al-Bukhari, Abu Zur'ah and more than one from those who have authored books regarding the names of the companions, like Ibn AbdilBarr, Ibn Mandah, Abi Musa al-Madini, Ibn al-Athir in his book 'al-Ghaabah fi Ma'rifah al-Sahaabah'; it is the most comprehensive and contains the most benefits. May Allah reward them all.

Ibn al-Salah said: Ibn AbdilBarr includes a large amount of material concerning the disputes between the companions in his book 'al-Isti'aab' from the secular historians and other than them.

Others said: It is a must for the title of companionship to be said unrestrictedly for one to have seen and narrated from him [The Prophet (ﷺ)] one of two hadith.

Sa'eed ibn al-Musayyib said: It is a must for them to have stayed [with the Messenger] for at least a year or two or fought with him on one or two campaigns. It has been narrated by Shu'bah from Musa al-Sablaani – and he was highly spoken of – that he said: I went to Anas ibn Malik and said, Are any of the companions of the Messenger of Allah beside you still alive? He said, Some Bedouins who saw him are still alive. As for those who associated with him, no. Muslim narrated this in the presence of Abu Zur'ah. In this he negated a specific companionship, and did not negate the terminology that is used by the majority that merely seeing is enough for one to be unrestrictedly known as a companion; due to the nobility of the Messenger of Allah, and his honourable status and the status of those who saw him from the Muslims; therefore it has come in the wording of authentic hadith: There will be a campaign and it will be said: Is there any among you who have seen the Messenger of Allah, they will say: Yes. Then they will be granted victory, until he mentioned those who saw those who met the Messenger of Allah, mentioning the hadith completely. Some of them said in regards to Mu'awiyah and 'Umar ibn AbdilAzeez: The day Mu'awiyah was killed with the Messenger of Allah is better than 'Umar ibn AbdilAzeez and his family.

النوع التاسع والثلاثون معرفة الصحابة رضي الله عنهم أجمعين^(١)

والصحابي: مَنْ رَأَى رَسُولَ اللَّهِ فِي حَالٍ إِسْلَامٍ الرَّائِي^(٢)، وَإِنْ لَمْ تَطْلُنْ صُخْبَتُهُ لَهُ، وَإِنْ لَمْ يَرَوْعِهُ شَيْئًا، هَذَا قَوْلُ جُمْهُورِ الْعُلَمَاءِ سَلْفًا وَحَلَقًا^(٣).

وَقَدْ نَصَّ عَلَى أَنَّ مُجَرَّدَ الرُّؤْيَا كَافٍ فِي إِطْلَاقِ الصُّحْبَةِ الْبُخَارِيِّ^(٤) وَأَبُو زُرْعَةَ وَغَيْرُهُ وَاحِدٌ، وَمِنْ صَنْفِهِ فِي أَسْمَاءِ الصَّحَابَةِ؛ كَابِنِ عَبْدِ الْبَرِّ^(٥)، وَابْنِ مَنْدَهُ وَأَبِي مُوسَى الْمَدِينِيِّ، وَابْنِ الْأَثِيرِ فِي كِتَابِهِ (الْغَابَةُ فِي مَعْرِفَةِ الصَّحَابَةِ)^(٦)، وَهُوَ أَجْمَعُهُمَا وَأَكْثُرُهُمَا فَوَّايدَ وَأَوْسَعُهُمَا، أَتَابُهُمُ اللَّهُ أَجْمَعِينَ.

قَالَ ابْنُ الصَّلَاحِ^(٧): وَقَدْ شَانَ ابْنُ عَبْدِ الْبَرِّ كِتَابَهُ (الْاسْتِيَاعَابَ) بِذِكْرِهِ مَا شَجَرَ بَيْنَ الصَّحَابَةِ، مِمَّا تَلَقَّاهُ مِنْ كُتُبِ الْأَخْبَارِيِّينَ وَغَيْرِهِمْ.

وَقَالَ آخَرُونَ: لَا بُدُّ فِي إِطْلَاقِ الصُّحْبَةِ مَعَ الرُّؤْيَا أَنْ يَرَوْيَ عَنْهُ^(٨) حَدِيثًا أَوْ حَدِيثَيْنِ.

وَعَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ: لَا بُدُّ مِنْ أَنْ يَصْبَحَهُ سَنَةً أَوْ سَنَتَيْنِ، أَوْ يَعْزُزُ مَعَهُ عَرْزَوَةً أَوْ عَرْزَوَتَيْنِ^(٩). وَرَوَى شُعْبَةُ عَنْ مُوسَى السَّبْلَانِيِّ^(١٠) -وَأَتَنِي عَلَيْهِ خَيْرًا- قَالَ: قُلْتُ لِأَنَسَّ بْنَ مَالِكَ: هَلْ يَقْعِي مِنْ أَصْحَابِ رَسُولِ اللَّهِ أَحَدُ عَيْرُوكَ؟ قَالَ: بَقَيَ^(١١) نَاسٌ مِنَ الْأَغْرِيَبِ رَأَوْهُ، فَأَمَّا مِنْ صَحْبَةِ فَلَا^(١٢). رَوَاهُ مُسْلِمٌ بِحَضْرَةِ أَبِي زُرْعَةَ، وَهَذَا إِنَّمَا نَقَّى فِي الصُّحْبَةِ الْخَاصَّةِ، وَلَا يَنْفِي مَا اصْطَلَحَ عَلَيْهِ الْجُمْهُورُ مِنْ أَنَّ مُجَرَّدَ الرُّؤْيَا^(١٣) كَافٍ فِي إِطْلَاقِ الصُّحْبَةِ؛ لِشَرْفِ رَسُولِ اللَّهِ، وَجَلَالَةِ قَدْرِهِ وَقُلْبِرِ مَنْ رَأَهُ مِنَ الْمُسْلِمِينَ؛ وَلَهَذَا جَاءَ فِي يَعْضِ الْفَنَاطِ الْحَدِيثِ الْصَّحِيحِ^(١٤): «تَغْرُونَ فَيُقَالُ: هَلْ فِيْكُمْ مَنْ رَأَى رَسُولَ اللَّهِ؟ فَيَقُولُونَ: نَعَمْ. فَيَقْتُلُنَّ لَكُمْ، حَتَّى ذَكَرَ مَنْ رَأَى مَنْ رَأَى رَسُولَ اللَّهِ». الْحَدِيثُ بِتَمَامِهِ^(١٥)، وَقَالَ بَعْضُهُمْ^(١٦) فِي مُعَاوِيَةِ وَعُمَرَ بْنِ عَبْدِ الْعَزِيزِ: لَيَوْمَ شَهَدَهُ مُعَاوِيَةُ مَعَ رَسُولِ اللَّهِ خَيْرٌ مِنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ وَأَهْلِ بَيْتِهِ.

A Subsidiary issue: All of the companions are reliable to Ahl al-Sunnah wa'l-Jamaa'ah; due to the praise of Allah for them in his great book, and what the prophetic traditions have transmitted in praise of them; in their mannerisms, actions, that which they gave in terms of wealth and life in front of the Messenger of Allah (ﷺ), hoping for what is with Allah of reward. As for what occurred between them after him, then from it is that which occurred without an intent like the day of *Jamal*, that which occurred due to personal deduction like the day of *Siffleen*, and personal deduction can be mistaken or correct, although its people are overlooked – even if they are mistaken – they are rewarded, and if they are correct they receive two rewards. 'Ali and his companions were closer to the truth than Mu'awiyah and his companions, May Allah be pleased with them all.

The statement of the *Mu'tazilah*: The companions are reliable except those who fought 'Ali. This is a false statement which is rejected. It has been established in *Sahih al-Bukhari* from the Messenger of Allah that he said – in regards to al-Hasan ibn 'Ali – and he was with him on the pulpit: This son of mine is a chief, and Allah will reconcile, through him, two great groups of the Muslims.

The truthfulness of this is al-Hasan giving leadership to Mu'aawiyah, after the death of his father 'Ali. The word became united upon Mu'aawiyah, and it became known as the year of unity, and this occurred in 40AH. Both were titled Muslims, and Allah said: ((If two groups from the believers fight then seek reconciliation between them...)). They were called believers in the context of fighting. Those from the companions who were with Mu'aawiyah, it is said that: There were not one hundred from the companions, and from Ahmad: Not even thirty, and Allah knows best.

All of the companions are reliable, as for the groups of the Rafidah, their ignorance, little intellect and claims that the companions disbelieved except seventeen named companions, then it is from that which is irrational without evidence, and the evidence of its opposition is more apparent and famous, for what is known of following them after him, their opening of lands and faraway places, and their passing on the book and the Sunnah, and guiding the people to the path of Jannah, and their firmness on the prayer, charity and other acts of closeness [to Allah], in all times and places, with courage, cleverness, generosity and selflessness. Beautiful mannerisms that were not found in any of the previous nations, and no-one after them is similar to them in this regard, may Allah be pleased with them all, and may Allah curse the ones who accuse the truthful and trust the liars, O Allah accept this, O lord of the worlds.

وَالصَّحَابَةُ كُلُّهُمْ عُدُولٌ عِنْدَ أَهْلِ السُّنْتِ وَالْجَمَاعَةِ، لِمَا أَنْتَى اللَّهُ عَلَيْهِمْ فِي كِتَابِهِ الْعَزِيزِ، وَبِمَا نَطَقَتْ بِهِ السُّنْنَةُ النَّبُوَّيَّةُ مِنَ^(۲) الْمَدْحُ لَهُمْ فِي جَمِيعِ أَخْلَاقِهِمْ وَأَفْعَالِهِمْ، وَمَا بَذَلُوهُ مِنَ الْأَمْوَالِ وَالْأَرْوَاحِ بَيْنَ يَدَيِ رَسُولِ اللَّهِ^ﷺ; رَغْبَةً فِيمَا عِنْدَ اللَّهِ مِنَ التَّوَابِ الْجَزِيلِ وَالْجَزَاءِ الْجَمِيلِ^(۴)، وَأَمَّا مَا شَجَرَ بَيْنَهُمْ بَعْدَهُ عَلَيْهِ السَّلَامُ^(۵)، فَمِنْهُ مَا وَقَعَ عَنْ غَيْرِ قَضِيدَ كَيْوُمِ الْجَمَلِ، وَمِنْهُ مَا كَانَ عَلَى اجْتِهَادِ كَيْوُمِ صِفَّينَ، وَالْإِجْتِهَادُ^(۶) يُنْهَى عَنِ الْجَنَاحِ^(۷) وَيُصْبَطُ، وَلَكِنْ صَاحِبَهُ مَعْذُورٌ - وَإِنْ أَخْطَأَ - وَمَاجُورٌ أَيْضًا، وَأَمَّا الْمُصِيبُ فَلَهُ أَجْرَانٌ أَثْنَانٌ. وَكَانَ عَلَيَّ وَاصْحَابِهِ أَقْرَبَ إِلَى الْحَقِّ مِنْ مُعَاوِيَةَ وَاصْحَابِهِ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ.

وَقَوْلُ الْمُعْتَزِلَةِ: الصَّحَابَةُ عُدُولٌ إِلَّا مَنْ قَاتَلَ عَلَيْهَا. قَوْلُ بَاطِلٍ مَرْدُودٍ، فَقَدْ ثَبَّتَ فِي (*صَحِيفَةِ الْبُخَارِيِّ*)^(۱) عَنْ رَسُولِ اللَّهِ^ﷺ أَنَّهُ قَالَ عَنْ ابْنِ ابْنِهِ الْحَسَنِ بْنِ عَلَيِّ - وَكَانَ مَعَهُ عَلَى الْمِنْبَرِ - : «إِنَّ ابْنِي هَذَا سَيِّدٌ، وَسَيُضْلِلُ اللَّهُ بِهِ بَيْنَ فَتَّانِينَ عَظِيمَتِينِ مِنَ الْمُسْلِمِينَ».

وَظَاهِرٌ مِضَادُ ذَلِكَ فِي نُزُولِ الْحَسَنِ لِمُعَاوِيَةَ عَنِ الْأَمْرِ^(۲) بَعْدَ مَوْتِ أَبِيهِ عَلَيِّ، فَاجْتَمَعَتْ^(۳) الْكَلِمَةُ عَلَى مُعَاوِيَةَ، وَسُمِّيَّ عَامَ الْجَمَاعَةِ، وَذَلِكَ سَنَةُ أَرْبَعِينَ مِنَ الْهِجْرَةِ، فَسُمِّيَّ الْجَمِيعُ مُسْلِمِينَ، وَقَالَ تَعَالَى : «فَلَمْ طَلَبْنَا مِنَ الْمُؤْمِنِينَ أَنْ تَنْتَلِعُوا فَأَمْلَحُوا بِنَهَائِهَا...»^(۴)، فَسَمَّاهُمْ مُؤْمِنِينَ مَعَ الْإِقْتِنَالِ، وَمَنْ كَانَ مِنَ الصَّحَابَةِ مَعَ مُعَاوِيَةَ يُقَالُ : لَمْ يَكُنْ فِي الْفَرِيقَيْنِ مِائَةً مِنَ الصَّحَابَةِ. وَعَنْ أَحْمَدَ: وَلَا ثَلَاثُونَ^(۵)، وَاللَّهُ أَعْلَمُ.

وَجَمِيعُهُمْ صَحَابَةُ فَهُمْ عُدُولٌ كُلُّهُمْ، وَأَمَّا طَوَافُ الرَّوَافِضِ وَجَهْلُهُمْ وَقَتْلُهُمْ وَدَعْوَاهُمْ^(۶): أَنَّ الصَّحَابَةَ كَفَرُوا إِلَّا سَيْنَةَ عَشَرَ صَحَابِيَا وَسَمَّوْهُمْ، فَهُوَ مِنَ الْهَذَيَانِ بِلَا ذَلِيلٍ، إِلَّا مُجَرَّدَ الرَّأْيِ الْفَاسِدِ عَنْ ذَهْنِ بَارِدٍ وَهَوَى مُتَّبِعٍ، وَهُوَ أَقْلُ مِنْ أَنْ يُرَدَّ عَلَيْهِ^(۷)، وَالْبُرْهَانُ عَلَى خَلَافِهِ أَظْهَرَ وَأَشْهَرَ، بِمَا عُلِمَ مِنْ امْتِنَالِهِمْ أَوْ اِمْرَأَةٌ بَعْدَهُ^(۸)، وَقَتْلُهُمُ الْأَقْالِيمُ وَالْأَفَاقُ، وَتَبْلِيغُهُمْ عَنْهُ الْكِتَابُ وَالسُّنْنَةُ، وَهَذَا يَهُمُ النَّاسُ إِلَى طَرِيقِ الْجَنَّةِ، وَمُوَاظِبَتِهِمْ^(۹) عَلَى الصَّلَوَاتِ وَالرَّكْوَاتِ وَأَنْوَاعِ الْقُرْبَاتِ، فِي سَائِرِ الْأَخْيَانِ وَالْأَوْقَاتِ، مَعَ الشَّجَاعَةِ وَالْبَرَاعَةِ وَالْكَرَمِ وَالْإِيتَارِ، وَالْأَخْلَاقِ الْجَمِيلَةِ الَّتِي لَمْ تَكُنْ فِي^(۱۰) أُمَّةٍ مِنَ الْأُمُّ الْمُتَقَدِّمَةِ، وَلَا يَكُونُ أَحَدٌ بَعْدَهُمْ مِثْلُهُمْ فِي ذَلِكَ رَضِيَ^(۱۱) اللَّهُ عَنْهُمْ أَجْمَعِينَ، وَلَعَنَ اللَّهُ مَنْ يَتَهَمُ الصَّادِقَ وَيُسْدِدُ الْكَاذِبَ، أَوْبَأَنَّ يَارَبَّ الْعَالَمِينَ.

The most virtuous of the companions, rather the most virtuous of the creation after the Prophets (ﷺ), Abu Bakr Abdullah Ibn Uthmaan al-Taymi, the *Khalifah* of the Mesenger of Allah, he was titled *al-Siddiq* (the truthful) due to attesting in the truthfulness of the Messenger before all of people. The Messenger of Allah said: I did not call anyone to believe except that they had to think over it, except for Abu Bakr for he accepted it without any hesitation. His life and virtues have been mentioned in his *Musnad*, and his verdicts are in a volume alone, and all praise is for Allah.

Then after him is 'Umar ibn al-Khattab, then 'Uthmaan ibn Affan, then 'Ali ibn Abi Taalib. This is the view of the Muhajireen and Ansaar. Then the affair after 'Umar was a consortium between six, then 'Uthmaan and 'Ali were chosen. Between them, 'Abd al-Rahman ibn Awf strived for three days and nights, until he asked the women in their dwellings, children in elementary, then he saw no-one give precedence to anyone over 'Uthmaan, so he preceded 'Ali, and he took charge of the affairs before him. Due to this al-Daraqutni said: Whoever gives preference to 'Ali over Uthmaan, then he has degraded the Muhajireen and the 'Ansaar. He has spoken the truth, may Allah be pleased with them, and reward them, and make paradise their abode. It is fascinating that some of the people of Sunnah in Kufah placed 'Ali before 'Uthmaan. This has been attributed to Sufyan al-Thawri, however it is said: that he recanted from this. Similar has been transmitted from Wakee' ibn al-Jarrah, Nasarah ibn Khuzaymah and al-Khattabi, this is weak and rejected as we have seen from that which has preceded. Next [in virtue] are the remaining ten [promised paradise], then the people of Badr, then the people of Uhud, then the people who pledged allegiance in al-Ridwaan on the day of Hudaybiyyah, as for *al-Sabiqoon al-Awwaloona*, it is said: It is those who prayed towards both Qiblahs. It is also said: The people of Badr. It is said: The people who pledged allegiance in al-Ridwaan, other than this has also been said, and Allah knows best.

وأفضل الصحابة، بل أفضل الخلق بعد الأنبياء عليهم السلام أبو بكر عبد الله ابن عثمان^(٤) الشامي، خليفة رسول الله ﷺ، وسمى بالصديق لمبادرته إلى تصديق الرسول عليه الصلاة والسلام^(٥) قبل الناس كُلُّهم. قال رسول الله ﷺ: «ما دعوت أحداً إلى الإيمان إلا كانت له كبوة إلا آبا بكر فإنه لم يتلهم»^(٦). وقد ذكرت سيرته وأصحابه في مسنديه^(٧)، والفتاوی عنده في مجلد على جملة ولله الحمد.

ثم من بعده عمر بن الخطاب، ثم عثمان بن عفان، ثم علي بن أبي طالب. هذا رأي المهاجرين والأنصار، حتى^(٨) جعل عمر الأمر من بعده شورى بين ستة، فانحصر في عثمان وعلي، واجتهد فيما عبد الرحمن بن عوف ثلاثة أيام بلياليها، حتى سأله النساء في حدورها^(٩) والصبيان في المكابر، فلم يرهم يغدوون بعثمان أحداً، فقدمه على علي، ووالله الأمر قبله، وبهذا قال الدارقطني: من قدم علياً على عثمان فقد أزرى بالمهاجرين والأنصار^(١٠). وصدق رضي الله عنه، وأكرم مثواه، وجعل جنة الفردوس مأواه، والعجب أنه قد^(٢) ذهب بغض أهل الكوفة من أهل السنة إلى تقديم علي على عثمان، ويُحكى عن سفيان الثوري، لكن يقال: إنه رجع عنه^(٣). ونقل مثله عن وكيع بن الجراح، ونصرة ابن خزيمة والخطابي^(٤)، وهو ضعيف مردود بما تقدم، ثم بقية العشرة، ثم أهل بدر، ثم أهل أحد، ثم أهل بيعة الرضوان يوم الحدبية^(٥)، وأمام الساقيون الأوّلون، فقيل: هم من صلّى^(٦) القبلتين^(٧). وقيل: أهل بدر^(٨): وقيل: أهل^(٩) بيعة الرضوان^(١٠). وقيل غير ذلك، والله أعلم^(١١).

فَرْعَةُ :

قَالَ الشَّافِعِيُّ : رَوَى عَنْ رَسُولِ اللَّهِ وَرَآهُ مِنَ الْمُسْلِمِينَ تَحْوِي مِنْ سِتِّينَ أَلْفًا . وَقَالَ أَبُو زُرْعَةَ الرَّازِيُّ^(١) : شَهِدَ مَعَهُ حَجَّةَ الْوَدَاعِ أَرْبَعُونَ أَلْفًا ، وَكَانَ مَعَهُ بَتْبُوكَ سَبْعُونَ أَلْفًا ، وَقِبْضَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ^(٢) عَنْ مَا تَهُ أَلْفٌ وَأَرْبَعَةَ عَشَرَ أَلْفًا^(٣) مِنَ الصَّحَابَةِ^(٤) . قَالَ أَخْمَدُ بْنُ حَنْبَلٍ : وَأَكْثَرُهُمْ رِوَايَةُ سَيِّدَهُ : أَنْسُ وَجَابِرُ وَابْنُ عَبَّاسٍ وَابْنُ عُمَرَ وَأَبُو هُرَيْرَةَ وَعَائِشَةَ^(٥) .

فَلْتُ : وَعَبْدُ اللَّهِ بْنُ عَمْرِو وَأَبُو سَعِيدٍ وَابْنُ مَسْعُودٍ ، وَكَثِيرٌ تُؤْكِي قَدِيمًا ، وَلَهُذَا لَمْ يَعْدَهُ أَخْمَدُ بْنُ حَنْبَلٍ فِي الْعَبَادِيَّةِ ، بَلْ قَالَ : الْعَبَادِيَّةُ أَرْبَعَةُ عَبْدُ اللَّهِ بْنُ الزُّبَيرِ وَابْنُ عَبَّاسٍ وَابْنُ عُمَرَ وَعَبْدُ اللَّهِ بْنُ عَمْرِو بْنُ الْعَاصِ^(٦) .

فَرْعَةُ :

وَأَوَّلُ مَنْ أَسْلَمَ مِنَ الرِّجَالِ الْأُخْرَارُ أَبُو بَكْرِ الصَّدِيقِ ، وَقِيلَ : إِنَّهُ أَوَّلُ مَنْ أَسْلَمَ مُظْلَقاً^(٧) . وَمِنَ الْوَلَدَانِ عَلَيْهِ ، وَقِيلَ : إِنَّهُ أَوَّلُ مَنْ أَسْلَمَ مُظْلَقاً^(٨) . وَلَا دَلِيلٌ عَلَيْهِ مِنْ وَجْهٍ يَصْحُ . وَمِنَ الْمَوَالِيِّ رَبِيعُ بْنُ حَارَثَةَ ، وَمِنَ الْأَرْقَاءِ بِلَالُ ، وَمِنَ النِّسَاءِ خَدِيجَةُ ، وَقِيلَ : إِنَّهَا أَوَّلُ مَنْ أَسْلَمَ مُظْلَقاً . وَهُوَ ظَاهِرُ السُّيَاقَاتِ فِي أَوَّلِ الْيَعْنَى ، وَهُوَ مَحْكُىٰ عَنِ ابْنِ عَبَّاسٍ ، وَالزُّهْرِيِّ وَقَنَادَةَ وَمُحَمَّدِ بْنِ إِسْحَاقِ بْنِ يَسَارٍ صَاحِبِ الْمَعَازِيِّ ، وَجَمَائِعَهُ^(٩) ، وَادْعَى التَّغْلِيُّ الْمُفَسَّرُ عَلَى ذَلِكَ الْإِجْمَاعَ ، قَالَ : وَإِنَّا بِالْخِلَافِ فِيمَنْ أَسْلَمَ بَعْدَهَا^(١٠) .

A Subsidiary issue:

al-Shafi'i said: Approximately sixty-thousand narrated from the Messenger of Allah (ﷺ) that has been seen by the Muslims. Abu Zur'ah al-Raazi said: Forty thousand witnessed the farewell pilgrimage and seventy thousand witnessed Tabuk with him. Through his death the Prophet was taken from 114,000 Companions. Ahmad ibn Hanbal said: Those who narrated the most are six; Anas, Jaabir, Ibn 'Abbas, Ibn 'Umar, Abu Hurayrah, and A'ishah.

I say: And Abdullah ibn 'Amr, Abu Sa'eed, Ibn Mas'ood, however he passed away early, and therefore they were not counted by Ahmad ibn Hanbal amongst the *Abaadilah*. Rather he said: The *Abaadilah* are four: Abdullah ibn Zubayr, Ibn Abbas, Ibn 'Umar and Abdullah ibn 'Amr ibn al-'Aas.

A Subsidiary issue:

The first from the free-men to accept Islam was Abu Bakr al-Siddeeq. It is also said: He was the first – unrestrictedly - to accept Islam. From the children [it was] 'Ali, and it is said: He was the first – unrestrictedly – to accept Islam. However, there is no evidence coming from an authentic way. From the slaves [it was] Zayd ibn Haarithah, from the released slaves [it was] Bilaal, from the women [it was] Khadeejah, and it is said: she was the first – unrestrictedly – to accept Islam. This is the most apparent from the context of the beginning of prophethood, and it is attributed to Ibn 'Abbas, al-Zuhri, Qataadah, Muhammad ibn Ishaq ibn Yasaar – the author of *al-Maghzaazi* -, a large group, and al-Tha'labi – the commentator of the Qur'an – claims a consensus in this. He said: The dispute is regarding the one who accept Islam after her.

فَرْعَةُ :

وآخر الصحابة على الإطلاق^(٣) موتاً أنس بن مالك، ثم أبو الطفيلي عامر بن وائلة الئبي^(٤). قال عليه بن المديني: وكانت وفاته بمكة^(٥). فعلى هذا هو آخر من مات بها من الصحابة^(٦). ويقال: آخر من مات بمكة ابن عمر. وقيل: جابر. وال صحيح أن جابرا مات بالمدينة، وكان آخر من مات بها^(٧). وقيل: سهل بن سعد^(٨). وقيل: السائب بن يزيد^(٩). وبالبصارة أنس^(١٠)، وبالكونية عبد الله بن أبي أوفى^(١)، وبالشام عبد الله بن بشر^(٢) بمحضه، وبدمشق وائلة بن الأشعى^(٣)، وبحضر عبد الله بن الحارث بن جزء الرئيسي^(٤)، وباليمامة الهرماس بن زياد^(٦)، وبالجزيرة الغرس بن عميرة^(٧)، وبأفريقية رفيع بن ثابت^(٩)، وبالبادية سلمة بن الأكوع^(١٠).

فَرْعَةُ :

وتعرف صحبة الصحابة تارةً بالتوارد، وتارةً بأخبار مستفيضة، وتارةً بشهادة غيره من الصحابة له، وتارةً برواياته عن النبي ﷺ سماها أو مشاهدة مع المعاصرة^(١)، فاما إذا قال المعاصر العدل: أنا صاحب. فقد قال ابن الحاجب في مختصره: احتمل الخلاف. يعني لأنّه يخبر عن حكم شرعى، كما لو قال في الناسخ: هذا ناسخ لهذا لا يحتمل خطأه في ذلك. أما لو قال: سمعت رسول الله ﷺ قال كذا. أو: رأيته فعل كذا. أو: كنا عند رسول الله ﷺ. ونحو هذا فهو مقبول لا محالة، إذا صحت السنّة إليه، وهو من عاصره^(٢).

A Subsidiary issue:

The last of the companions to die was Anas ibn Maalik, then Abu al-Tufayl 'Aamir ibn Waathilah al-Laythi. Ali ibn al-Madini said: His death was in Makkah. Then upon this he was the last to die from the companions. It is also said: The last to die in Makkah was Ibn 'Umar, it is also said: Jaabir. What is correct is that Jaabir died in Madinah, and he was the last who died there. It is said: Sahl ibn Sa'd. It is also said: al-Saa'ib ibn Yazeed. [The last] in Basrah was Anas, [the last] in Kufah was Abdullah ibn Abi Awfaa, and [the last] in Shaam was Abdullah ibn Yusr in Homs, and in Damascus was Waathilal ibn al-Asqa', and in Egypt Abdullah ibn al-Haarith ibn Jaz' al-Zabidi, and in Yamaamah al-Himaas ibn Ziyaad, and in Jazeerah al-Urs ibn 'Ameerah, and in Africa Ruwafi' ibn Thaabit, and in the Baadiyah Salamah ibn al-Akwaa' (ﷺ).

A Subsidiary issue:

The establishment of companionship for a companion is sometimes through *Mutawaatir*, sometimes *Mustafeez*, sometimes from the testimony of someone else from the companions, sometimes that this person narrated from the Prophet (ﷺ) based on what he heard or saw in his time. If a reliable person in his time said: I am a companion. Then Ibn al-Haajib – in his *Mukhtasar* – said: It can accept a difference, meaning, because he is informing about a legislative ruling, as someone may say about something which abrogates; ‘this abrogates this’ and this has the possibility of being wrong. As for if one says: I heard the Messenger of Allah (ﷺ) say: such-and-such. Or I saw him do such, or I was with the Messenger of Allah (ﷺ) and the likes of these. Then this is accepted without doubt, if the chain is authentically attributed to him, and he is one who was in his time (ﷺ).

معرفة التابعية^(١)

قال الحطيب^(٢): التابعي من صحبة الصحابة^(٣). وفي كلام الحاكم ما يقتضي إطلاق التابعي على من لقى الصحابة وروى عنه، وإن لم يصحبه^(٤).

فلث: ولم يكتفوا بمحجر رؤيته الصحابة، كما اكتفوا في إطلاق اسم الصحابة على من رأاه^(٥)، والفرق عظمة شرف^(٦) رؤيته^(٧).

وقد قسم الحاكم طبقات التابعين إلى خمس عشرة طبقة^(٨)، فذكر أن أغلاهم من روى عن العترة، وذكر منهم سعيد بن المسيب، وقيس بن أبي حازم، وقيس بن عباد، وأبا عثمان النهدي، وأبا وايل، وأبا رجاء العطاري، وأبا ساسان الحسين بن المتندر^(٩) وغيرهم، وعلمه في هذا الكلام دخل كثير؛ فقد قيل: إنه لم يربو عن العترة^(١٠) سوى قيس بن أبي حازم. قال ابن خراش^(١١). وقال أبو بكر بن أبي داود^(١٢): لم يسمع من عبد الرحمن بن عوف، والله أعلم.

وأما سعيد بن المسيب فلم يدرك الصديق، قوله واحدا؛ لأن ولده في خلافة عمر لستين مصضا أو بقيتا؛ ولهذا اختلف في سماعه من عمر^(١٣). قال الحاكم: أدرك عمر، فمن بعده من العترة^(٧).

وقيل: إنه لم يسمع من أحد من العترة سوى سعيد بن أبي وفاص، وكان آخرهم وفاة^(١)، والله أعلم.

The fortieth category: Knowing the Taabi'een.

al-Khatib said: A Tabi'ee is someone who had companionship with a Companion. In the speech of al-Haakim that one who is befitting of being titled a Tabi'ee – unrestrictedly - is the one who met a companion and narrated from him, even if he did not have companionship with him.

I say: It is not sufficient to merely see a companion, as is with the case of the title of being a companion for the one who sees him^(٩), and this is because of the difference in the nobility of seeing him^(١٠).

al-Haakim divided the Tabi'een until fifteen levels. He mentioned that the highest of them are those who narrated from the ten [given glad tidings of paradise], from them; Sa'eed ibn al-Musayyib, Qays ibn Abi Haazim, Qayz ibn 'Ubaad, Aba Uthmaan al-Nahdi, Aba Wa'il, Aba Rajaa al-'Utaaridi, Abaa Saasaan al-Hudayn ibn al-Mundhir and other than them, in this he entered many; It has been said: They have not narrated from the ten except Qays ibn Abi Haazim, this was stated by Ibn Khiraas. Abu Bakr ibn Abi Dawud said: He [i.e. Qays ibn Abi Haazim] did not relate from 'Abd al-Rahman ibn 'Awf, and Allah knows best.

As for Sa'eed ibn al-Musayyib then he did not meet *al-Siddeeq*, this is one view; because he was born in the caliphate of 'Umar; two years before or after, and because of this there is a difference of opinion in his hearing from 'Umar. al-Haakim said: He met him, and it is said: He did not hear from anyone from amongst the ten except for Sa'd ibn Abi Waqqas, and he was the last one to die from amongst them, and Allah knows best.

al-Haakim said: After those Tabi'een come the children of the companions who were born during the lifetime of the Messenger of Allah (ﷺ) like Abdullah ibn Abi Talhah, Abi Umaamah As'ad Sahl ibn Hunayf and Abi Idrees al-Khawlaani.

I say: As for Abdullah ibn Abi Talhah, when he was born his uncle Anas ibn Malik took him to the Messenger of Allah (ﷺ), he performed *Tahneek*, prayed for blessing, and named him Abdullah. The likes of this is befitting to be known as the young from the companions due to merely seeing. Counted from amongst them are Muhammad ibn Abi Bakr al-Siddeeq, for he was born by a tree in the time of *Ihraam* during the farewell pilgrimage around the age of one hundred days he does not remember that he met the Prophet (ﷺ) or saw him, therefore Abdullah ibn Abi Talhah takes precedence to be counted from amongst the young companions in comparison to Muhammad ibn Abi Bakr, and Allah knows best.

Al-Haakim mentioned: al-Nu'maan and Suwayd Ibn Muqrin amongst the Tabi'een and both of them are companions.

As for the *Mukhadramoon*; they are those accepted Islam in the life of the Prophet (ﷺ) but did not see him. *al-Khadram*: that is ‘were cut off’ from his peers who attains companionship. Muslim mentioned them and counted twenty of them, from them: Abu 'Amr al-Shaybaani, Suwayd ibn Ghaflah, 'Amr ibn Maymoon, Abu Uthmaan al-Nahdi, Abu al-Halaal al-Ataki, Abd Khayr ibn Yazeed al-Khaywaani, and Rabi'ah ibn Zuraah. Ibn al-Salah said: From those that Muslim did not mention are: Abu Muslim al-Khawlaani Abdullah ibn Thawb.

I say: Also Abdullah ibn 'Ukaym and al-Ahnaf ibn Qays.

قالَ الْحَاكِمُ : وَبَلِيٌّ^(١) هُؤُلَاءِ التَّابِعِينَ^(٢) الَّذِينَ وُلِدُوا فِي حَيَاةِ النَّبِيِّ ﷺ مِنْ أَبْنَاءِ الصَّحَابَةِ ؛ كَعَبْدُ اللَّهِ بْنُ أَبِي طَلْحَةَ وَأَبِي أُمَامَةَ أَسْعَدَ بْنَ سَهْلٍ بْنَ حُتَّيْفٍ وَأَبِي إِدْرِيسَ الْخَوْلَانِيِّ^(٣) .

قُلْتُ : وَأَمَّا عَبْدُ اللَّهِ بْنُ أَبِي طَلْحَةَ فَلَمَّا وُلِدَ ذَهَبَ إِلَيْهِ أَخْوَهُ لِأَمْهُ أَنْسُ بْنُ مَالِكٍ إِلَى رَسُولِ اللَّهِ ﷺ ، فَحَنَّكَهُ وَبَرَّكَ عَلَيْهِ، وَسَمَّاهُ عَبْدُ اللَّهِ^(٤) ، وَمِثْلُ هَذَا يَتَبَغِي أَنْ يُعْدَ في^(٥) صِيَارِ الصَّحَابَةِ لِمُجَرَّدِ الرُّؤْيَا، وَقَدْ عَدُوا فِيهِمْ مُحَمَّدَ بْنَ أَبِي بَكْرِ الصَّدِيقِ، وَأَنَّمَا وُلِدَ عِنْدَ الشَّجَرَةِ وَقَتَ الْإِحْرَامِ بِحَجَّةِ الْوَدَاعِ ، فَلَمْ يُدْرِكْ مِنْ حَيَاةِ النَّبِيِّ ﷺ إِلَّا تَحْوَى مِنْ مِائَةِ يَوْمٍ ، وَلَمْ يُذَكَّرْ^(٦) أَنَّهُ أَخْضَرَ عِنْدَ النَّبِيِّ ﷺ وَلَا رَأَهُ ، فَعَبْدُ اللَّهِ بْنُ أَبِي طَلْحَةَ أُولَئِي أَنْ يُعْدَ مِنْ^(٧) صِيَارِ الصَّحَابَةِ مِنْ مُحَمَّدَ بْنَ أَبِي بَكْرٍ^(٨) ، وَاللَّهُ أَعْلَمُ .

وَقَدْ ذَكَرَ الْحَاكِمُ : الْغُمَانَ وَسُوَيْدَ ابْنَيْ مُقْرَنِ^(٩) فِي التَّابِعِينَ^(١٠) وَهُمَا صَحَابَيَانِ . وَقَدْ ذَكَرَ الْحَاكِمُ : الْغُمَانَ وَسُوَيْدَ ابْنَيْ مُقْرَنِ^(١١) فِي التَّابِعِينَ^(١٢) وَهُمَا صَحَابَيَانِ . وَأَمَّا الْمُخْضَرَمُونَ : وَهُمُ الَّذِينَ أَسْلَمُوا فِي حَيَاةِ النَّبِيِّ ﷺ وَلَمْ يَرَوْهُ . وَالْمُخْضَرَمُونَ : الْقَطْلُعَ ، فَكَانُوكُمْ قُطْلُعُوا عَنْ نُظَرَانِهِمْ مِنَ الصَّحَابَةِ^(١٣) ، وَقَدْ عَدَ مِنْهُمْ مُسْلِمٌ تَحْوَى مِنْ عَشْرِينَ تَقْسِيَّاً^(١٤) ، مِنْهُمْ : أَبُو عَمْرٍو الشَّيْبَانِيُّ^(١٥) ، وَسُوَيْدُ بْنُ عَفَّةَ ، وَعَمْرُو بْنُ مَيْمُونٍ ، وَأَبُو عُثْمَانَ النَّهَدِيُّ ، وَأَبُو الْحَلَالِ الْعَتَكِيُّ ، وَعَبْدُ خَيْرٍ بْنُ يَزِيدَ الْحَيْوَانِيُّ ، وَرَبِيعَةُ بْنُ زَرَّاَةَ . قَالَ ابْنُ الصَّلَاحِ : وَمِمَّنْ لَمْ يُذَكُّرْ مُسْلِمٌ : أَبُو مُسْلِمٍ الْخَوْلَانِيُّ عَبْدُ اللَّهِ بْنُ ثُوبَ^(١٦) .

قُلْتُ : وَعَبْدُ اللَّهِ بْنُ عَكِيمٍ وَالْأَحْقَفُ بْنُ قَيْسٍ^(١٧) .

The most virtuous from the Tabi'een has been differed about, what is famous is that it is Sa'eed ibn al-Musayyib, this has been said by Ahmad ibn Hanbal and others. The people of al-Basrah said: al-Hasan. The people of Kufah said: 'Alqamah and al-Aswad. Some of them said: Aways al-Qarni. Some of the people of Makkah said: 'Ataa ibn Abi Rabaah. The leaders of the women from the Tabi'een are: Hafsa bint Sireen, 'Amrah bint Abd al-Rahman, Umm al-Darda al-Sughraa, may Allah be pleased with them all. From the leaders of the Tabi'een are the seven jurists of Madeenah, and they are: Sa'eed ibn al-Musayyib, al-Qaasim ibn Muhammad, Khaarijah ibn Zayd, 'Urwah ibn Zubayr, Sulaymaan ibn Yasaar, Abdullaah ibn Abdullaah ibn Utbah, and the seventh is Saalim ibn Abdullaah ibn Umar, and it is said: Abu Salamah ibn Abd al-Rahman ibn Awf, and it is said: Abu Bakr ibn Abd al-Rahman ibn al-Haarith ibn Hishaam. Some have entered amongst the tabi'een those who are not from them, as others have mentioned and counted them in them, similarly as some have mentioned from amongst the companions those who are not from them, as some have counted a group of the companions as those they assume to be from the Tabi'een, and this is in accordance to what has reached them of knowledge, and Allah is the one who guides to that which is correct.

وَقَدِ اخْتَلَفُوا فِي أَفْضَلِ التَّابِعِينَ مِنْهُو، فَالْمَسْهُورُ أَنَّهُ سَعِيدُ بْنُ الْمُسَيْبِ، قَالَ أَحْمَدُ بْنُ حَنْبَلٍ^(٣) وَغَيْرُهُ^(٤)؛ وَقَالَ أَهْلُ الْبَصْرَةِ: الْحَسَنُ. وَقَالَ أَهْلُ الْكُوفَةِ: عَلْقَمَةُ وَالْأَسْوَدُ. وَقَالَ بَعْضُهُمْ: أُويسُ الْقَرَنِيُّ. وَقَالَ بَعْضُ^(٥) أَهْلِ مَكَّةَ: عَطَاءُ بْنُ أَبِي رَبَاحٍ^(٦)، وَسَيِّدَاتُ النِّسَاءِ مِنَ التَّابِعِينَ: حَفْصَةُ بْنَتُ سِيرِينَ وَعَمْرَةُ بْنَتُ عَبْدِ الرَّحْمَنِ وَأُمُّ الدَّرَداءِ الصُّغْرَى رَضِيَ اللَّهُ عَنْهُمْ جَمِيعَهُمْ^(١)، وَمِنْ سَادَاتِ التَّابِعِينَ الْفُقَهَاءِ السَّبْعَةِ بِالْحِجَازِ وَهُمْ: سَعِيدُ بْنُ الْمُسَيْبِ، وَالْقَاسِمُ بْنُ مُحَمَّدٍ، وَخَارِجَةُ بْنُ زَيْدٍ، وَعُرْوَةُ بْنُ الزَّبِيرِ، وَسُلَيْمَانُ بْنُ يَسَارٍ، وَعَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، وَالسَّابِعُ سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ^(٢)، وَقَبْلَهُ: أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْنَفٍ^(٣)، وَقَبْلَهُ: أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ^(٤)، وَقَدْ أَذْخَلَ بَعْضُهُمْ^(٥) فِي التَّابِعِينَ مَنْ لَيْسَ مِنْهُمْ، كَمَا أَخْرَجَ أَخْرُونَ مِنْهُمْ مَنْ هُوَ مَعْدُودٌ فِيهِمْ، وَكَذَلِكَ ذَكَرُوا فِي الصَّحَابَةِ مَنْ لَيْسَ صَحَابِيًّا، كَمَا عَدُوا جَمَاعَةً مِنَ الصَّحَابَةِ فِيمَنْ ظَنُوا تَابِعِيًّا، وَذَلِكَ بِحَسْبِ مَبْلَغِهِمْ مِنَ الْعِلْمِ، وَاللَّهُ الْمُؤْمِنُ لِلصَّوَابِ.

في^(١) معرفة روایة الأکابر عن الأصغر^(٢)

فَذِيَرُويَ الْكَبِيرُ الْقَدْرُ أَوِ السَّنْ أَوْ هُمَا عَمَّنْ هُوَ^(٣) دُونَهُ فِي كُلِّ مِنْهُمَا أَوْ فِيهِمَا.
وَمِنْ أَجْلِ مَا يُذَكَّرُ فِي هَذَا الْأَبْابِ مَا ذَكَرَ رَسُولُ اللَّهِ^ﷺ فِي حُطْبَيْهِ عَنْ تَبَّعِ
الْدَّارِيِّ، مَا^(٤) أَخْبَرَهُ بِهِ عَنْ رُوَايَتِهِ^(٥) الدَّجَاجَ فِي تِلْكَ الْجَزِيرَةِ الَّتِي فِي الْبَحْرِ،
وَالْحَدِيثُ فِي^(٦) الصَّحِيفَ^(٧).

وَكَذَلِكَ فِي (صَحِيفَ الْبُخَارِيِّ)^(٨) رِوَايَةُ مُعاوِيَةَ بْنِ أَبِي سُفْيَانَ عَنْ مَالِكِ بْنِ
يُحَامِرَ، عَنْ مُعَاذِ، وَهُمْ بِالشَّامِ، فِي حَدِيثٍ: «لَا تَرَالُ طَافِفَةً مِنْ أُمَّتِي ظَاهِرِينَ عَلَى
الْحَقِّ»^(٩).

قَالَ ابْنُ الصَّلَاحِ^(١٠): وَقَدْ رَوَى الْعَبَادُلَةُ عَنْ كَعْبِ الْأَحْجَارِ.

قُلْتُ: وَقَدْ حَكَى عَنْهُ عُمَرُ وَعَلِيُّ، وَأَبُو هُرَيْرَةَ^(١١) وَجَمَاعَةُ مِنَ الصَّحَابَةِ^(١٢)، وَقَدْ
رَوَى الزُّهْرِيُّ وَيَحْيَى بْنُ سَعِيدِ الْأَنْصَارِيِّ عَنْ مَالِكٍ، وَهُمَا مِنْ شَيوخِهِ، وَكَذَلِكَ رَوَى
عَنْ عُمَرٍ وَبْنِ شَعِيبٍ جَمَاعَةُ مِنَ التَّائِبِينَ^(١٣)، قِيلَ: إِنَّهُمْ نَفْقَ وَعَشْرُونَ^(١٤). وَيُقَالُ:
يُضْعَفُ وَيُشَعُّونَ^(١٥). وَاللَّهُ أَعْلَمُ.

وَلَوْ سَرَدْنَا جَمِيعَ مَا وَقَعَ مِنْ هَذَا لَطَالَ الْفَضْلُ جِدًا، قَالَ ابْنُ الصَّلَاحِ: وَفِي
التَّبَّيِّهِ عَلَى ذَلِكَ مِنَ الْفَائِدَةِ مَعْرِفَةُ قَدْرِ^(١٦) الرَّأْوِيِّ عَلَى المَرْوِيِّ عَنْهُ، قَالَ: وَقَدْ صَحَّ
عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّهَا قَالَتْ: أَمَرْنَا رَسُولُ اللَّهِ^ﷺ أَنْ تُنْزَلَ النَّاسَ
مَنَازِلَهُمْ^(١٧).

The forty-first category: Knowing that which older people transmitter from younger ones.

A greater person – in status or age – may narrate from someone who is lower than him with all or some of what is with him.

From the greatest of that which has been mentioned in this chapter is that which has been mentioned by the Messenger of Allah (ﷺ) in his sermon from Tameem al-Daari; in which he informed [the prophet] about what he saw of al-Dajjal in the island which was in the sea, and the hadith is in the Sahih.

Also, in Sahih al-Bukhari is the narration of Mu'aawiyah ibn Abi Sufyaan from Maalik ibn Yukhaamir, from Muaadh, and they were in Shaam, in the narration: There will always remain a group of my nation apparent upon the truth.

Ibn al-Salah said: The *Abaadillah* narrated from Ka'b al-Ahbar.

I say: It has been transmitted from 'Umar, 'Ali, Abu Hurayrah, and a group from the companions. al-Zuhri and Yahya ibn Sa'eed al-Ansaari narrated from Malik, and they are from his teachers. Similarly, many of the Tabi'een narrated from 'Amr ibn Shuayb, it is said they were: twenty or more. It is also said: Ninety or so, and Allah knows best.

If we were to mention everything in this regard then it will become very large, Ibn al-Salah said: One benefit is that it will not be mistakenly assumed that the person being transmitted from is older than or superior to the person transmitting. He said: It has been authentically attributed to 'A'ishah – May Allah be pleased with her – that she said: The Messenger of Allah ordered us to put people in their proper place.

The forty-second category: Knowing the
Mudabbaj

It is the narration from peers who are alike in regards to age and [their relative position] in the chains of narration. al-Haakim sufficed himself with their being alike in regards to the chain, even if there ages differed. Whenever one of them narrates from the author it is called: *Mudabbaj*. Like Abu Hurayrah and 'A'ishah, al-Zuhri and 'Umar ibn AbdilAzeez, Maalik and al-Awzaa'ee, Ahmad ibn Hanbal and 'Ali ibn al-Madini. When one does not narrate from the other then it is not called *Mudabbaj* and Allah knows best.

النوع الشاني والأربعونَ
مَعْرِفَةُ الْمَدَبَّجِ^(١)

وَهُوَ رِوَايَةُ الْأَقْرَانِ سِنًا وَسَنَدًا، وَأَكْتَفَى الْحَاكِمُ بِالْمُقَارَنَةِ فِي السَّنَدِ، وَإِنْ تَفَاقَتِ الْأَسْنَانُ^(٢)، فَمَتَّى رَوَى كُلُّ مِنْهُمَا^(٣) عَنِ الْآخَرِ سُمِّيَ: «مُدَبَّجًا»؛ كَأَبِي هُرَيْرَةَ وَعَائِشَةَ، وَالزُّهْرِيِّ وَعُمَرَ بْنِ عَنْدِ الْعَزِيزِ، وَمَالِكَ وَالْأَوْزَاعِيِّ، وَأَحْمَدَ بْنَ حَنْبَلِ وَعَلِيِّ بْنِ الْمَدِينِيِّ^(٤)، فَمَا لَمْ يَرُو كُلُّ^(٥) عَنِ الْآخَرِ لَا يُسَمَّى «مُدَبَّجًا»، وَاللَّهُ أَعْلَمُ.

The forty-third category: Knowing the brothers and sisters among the narrators

Books have been written in this regard from many, from them: 'Ali ibn al-Madini and Abu Abd al-Rahman al-Nasaa'i.

From the examples of brothers [from the companions]: Abdullah ibn Mas'ood and his brother 'Utbah, 'Amr ibn al-'Aas and his brother Hishaam, Zayd ibn Thaabit and his brother Yazeed.

From the Tabi'een: 'Amr ibn Shurhabeel Abu Maysarah and his brother Arqam both from the students of Ibn Mas'ood, and from his students also is Huzayl ibn Shurahbeel and his brother Arqam.

Examples of three brothers are: Sahl, 'Ubaad and 'Uthmaan from the children of Hunayf. 'Amr ibn Shuayb, and his two brothers; Umar and Shu'ayb. Abd al-Rahman ibn Zayd ibn Aslam and his two brothers; Usaamah and Abdullah.

Example of four brothers are: Suhayl ibn Abi Saalih and his brothers; Abdullah - who was also called 'Abbad – Muhammad and Saalih.

Examples of five brothers are: Sufyaan ibn 'Uyaynah and his brothers; Ibraheem, Aadam, 'Imraan, and Muhammad. Al-Haakim said: I heard the expert Abu Ali al-Husayn ibn Ali – meaning al-Naysaburi – saying: all of them transmitted hadith.

Examples of six: Muhammad ibn Sireen and his siblings: Anas, Ma'bad, Yahyaa, Hafsaah, and Kareemah, this is what was mentioned by al-Nasaa'i, and Yahya ibn Ma'een, but al-Haafiz Abu 'Ali al-Naysaburi did not mention Kareemah, then this would fall in the previous category. Verily, Ma'bad was the olders and Hafsaah was the youngest. Muhammad ibn Sireen narrated from his brother Yahya from his brother Anas from their *Mawlaa* Anas ibn Maalik, that the Messenger of Allah (ﷺ) said: God, we respond in all sincerity, subservient like slaves! And like this.

Example of seven siblings: al-Nu'maan ibn Muqarrin and his siblings: Sinaan, Suwayd, Abd al-Rahman, 'Uqayl, Ma'qil, and the seventh was not mentioned. They emigrated and accompanied the Messenger of Allah (ﷺ), and it has been said that all of them were present at the Battle of the Trench.

Ibn AbdilBarr and other than him said: No one else shared this excellent distinction with them.

النوع الثالث والأربعون

معرفة الإخوة والأخوات من الرواية

وقد صنف في ذلك جماعة منهم: علي بن المديني، وأبو عبد الرحمن النسائي^(١).

فيمن أمثلة الأخوين: عبد الله بن مسعود وأخوه عتبة، عمرو بن العاص وأخوه هشام، زيد بن ثابت وأخوه يزيد^(٢).

ومن التابعين: عمرو بن شرحبيل أبو ميسرة وأخوه أرقه كلاماً من أصحاب ابن مسعود، ومن أصحابه أيضاً هزيل بن شرحبيل وأخوه أرقه^(٣).

ثلاثة إخوة: سهل وعباد وعثمان، بنو حبيب^(٤): عمرو بن شعيب وأخواه عمر وشعيب. عبد الرحمن بن زيد بن أسلم وأخواه أسامة وعبد الله. أربعة إخوة: سهيل بن أبي صالح وإخوته^(٥): عبد الله الذي يقال له عباد ومحمد وصالح.

خمسة إخوة: سفيان بن عيينة وإخوته الأربعة: إبراهيم وآدم وعمران ومحمد^(٦). قال الحاكم: سمعت الحافظ أبا علي الحسين بن علي - يعني التيسابوري - يقول: كلهم حديثاً^(٧).

ستة إخوة: وهم محمد بن سيرين وإخوته: أنس وعبد ويعين وحفصة وكريمة^(٨) كما ذكرهم النسائي ويحيى بن معين أيضاً^(٩)، ولم يذكر الحافظ أبو علي التيسابوري فيهم كريمة^(١٠)، فعلى هذا يكونون من القسم الذي قبله^(١١)، وكان عبداً كثيراً وحفصة أصغرهم، وقد روى محمد بن سيرين عن أخيه يحيى عن أخيه أنس عن مؤلام أنس بن مالك، أن رسول الله ﷺ قال: «لَيْكَ حَقًا حَقًا تَعْبُدُ وَرِقًا»^(١٢). ومتاله^(١٣).

سبعة إخوة: النعمان بن مقرن، وإخوته: سنان وسويد وعبد الرحمن وعقيل وعقل، ولم يسم السابع^(١٤)، هاجروا وصجروا رسول الله ﷺ، ويقال: إنهم شهدوا الحندق كلهم^(١٥).

قال ابن عبد البر وغير واحد: لم يشار لهم أحد في هذه المكرمة^(١٦).

I say: After them, seven of the siblings from the companions, all of them witnessed Badr, and there mother is; 'Afraa bint 'Ubayd who married al-Haarith ibn Rifaa'ah al-Ansaari, and gave birth to Mu'aadh and Mu'awwad, then she married al-Bukayr ibn Abd Yaleel ibn Naashib after she divorced. They gave birth to Iyaas, Khaalid, 'Aaqil, 'Aamir, then she returned to al-Haarith, and gave birth to 'Awf. Four of them are *Ashiqqah* and they are: Banu al-Kubayr, and three of them are *Ashiqqah*: they are Banu al-Haarith, seven of them witnessed Badr with the Messenger of Allah (ﷺ), Mu'aadh and Mu'awwad are the two who brought down Aba Jahl 'Amr ibn Hishaam al-Makzumi, then came to his head Abdullah ibn Mas'ood al-Hundhali.

فُلِتْ : وَمَّ سَبْعَةُ أَخْوَةٌ صَحَابَةٌ، شَهِدُوا كُلُّهُمْ بَدْرًا، لِكُنَّهُمْ لِأُمٍّ وَهِيَ عَفْرَاءُ بِنْ عُبَيْدٍ، تَزَوَّجَتْ أُولَئِكَ بْنَ رِقَاعَةَ الْأَنْصَارِيِّ، فَأَوْلَادُهَا مُعاَدًا وَمُعَوِّذًا، ثُمَّ تَزَوَّجَتْ بَعْدَ طَلاقِهِ لَهَا بْنُ الْبَكْرِيِّ بْنُ عَبْدِ يَالِيلَ بْنِ نَاشِبٍ، فَأَوْلَادُهَا إِيَاسًا وَخَالِدًا وَعَاقِلًا وَعَامِرًا، ثُمَّ عَادَتْ إِلَى الْحَارِثِ، فَأَوْلَادُهَا عَوْفًا^(١)، فَأَرْبَعَةُ مِنْهُمْ أَشْقَاءٌ وَهُمْ بْنُو الْبَكْرِيِّ، وَثَلَاثَةُ أَشْقَاءٌ وَهُمْ بْنُو الْحَارِثِ، وَسَبْعُهُمْ شَهِدُوا بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ، وَمُعاَدًا وَمُعَوِّذًا أَبْنَا عَفْرَاءَ هُمَا اللَّذَانِ أَثْبَتَا أَبَا جَهْلٍ عَمْرَو بْنَ هَشَامَ الْمَخْرُومِيَّ^(٢)، ثُمَّ اخْتَرَ رَأْسَهُ وَهُوَ طَرِيقُ عَبْدِ اللَّهِ بْنِ مَسْعُودَ الْمُهَذَّلِيَّ^(٣).

The forty-fourth category: Knowing the narrations by fathers from their sons

al-Khatib has a book on this, and Shaykh Abu al-Faraj ibn al-Jawzi mentioned in some of his books that Abu Bakr al-Siddeeq narrated from his daughter 'A'ishah, her mother Umm Rumaan also did the same.

He said: al-'Abbas narrated from his two sons; Abdullaah and Fadl.

He said: Sulaymaan ibn Tarkhaan al-Taymi narrated from his son al-Mu'tamir ibn Sulaymaan, and Abu Dawud narrated from his son Abi Bakr ibn Abi Dawud, and Shaykh Abu 'Amr ibn al-Salah said: Sufyaan ibn Uyaynah narrated from Waa'il ibn Dawud from his son Bakr from Zuhri from Sa'eed ibn al-Musayyib from Abu Hurayrah that the Messenger of Allah said: Delay your religious duties, our hands are suspended and our feet tied.

al-Khatib said: This has not been related except through this way. He said: Abu 'Umar Hafs ibn Umar al-Duri al-Muqr'i narrated from his son Abi Ja'far Muhammad around sixteen hadith, and that is the most we heard a father narrate from his son. Al-Shaykh Abu 'Amr narrated from Abi al-Muzaffar Abd al-Rahim ibn al-Hafiz Abi Sa'd, from his father, from his son Abi Muzaffar with his chain, from Abi Umaamah, in *Marfu'* form: Supply your table with cabbage for it drives away the devil when '*Bismillah*' is spoken. Shaykh Abu 'Amr was silent regarding this, and it has been mentioned by Abu al-Faraj ibn al-Jawzi in '*al-Mawdu'at*', and I see it to be like this. Then Ibn al-Salah said: As for the hadith which have been narrated from Abu Bakr al-Siddeeq, from 'A'ishah, from the Messenger of Allah that he said: In the black seed is a cure for every disease, then this is an error [from one who narrated it]. Rather, it was narrated by Abu Bakr Abdullaah ibn Abi 'Ataab Muhammad ibn Abd al-Rahim ibn Abi Bakr al-Siddeeq from 'A'ishah. He said: We do not know of four – they and their descendants – except these four; Muhammad ibn Abd al-Rahman ibn Abi Bakr ibn Abi Quhaafah, this was stated by Ibn al-Jawzi and more than one from the scholars.

I say: Those who are nearly attached to them are Abdullaah ibn Zubayr, his mother Asmaa bint Abi Bakr ibn Abi Quhaafah, and he was older and more famous amongst the companions then Muhammad ibn Abd al-Rahman ibn Abi Bakr, and Allah knows best. Ibn al-Jawzi said: Hamza and al-Abbas – may Allah be pleased with them both – narrated from the son of their brother, the Messenger of Allah. Mus'ab al-Zubayri narrated from the son of his brother, al-Zubayr ibn Bakkaar. Ishaaq ibn Hanbal narrated from the son of his brother Ahmad ibn Muhammad ibn Hanbal. Maalik narrated from the son of his sister, Ismaa'eel ibn Abdullaah ibn Abi Uways.

النوع الرابع والأربعون

معرفة روایة الآباء عن الأبناء^(١)

وَقَدْ صَنَفَ فِيهِ الْخَطِيبُ الْبَغْدَادِيُّ كِتَابًا^(٢)، وَقَدْ ذَكَرَ الشَّيْخُ أَبُو الْفَرَجِ بْنُ الْجَوْزِيِّ فِي بَعْضِ كُتُبِهِ^(٣) أَنَّ أَبَا بَكْرَ الصَّدِيقَ رَوَى عَنِ ابْنِتِهِ عَائِشَةَ، وَرَوَثَ عَنْهَا أُمُّهَا أُمُّ رُومَانَ أَيْضًا^(٤).

قَالَ: وَرَوَى العَبَاسُ عَنِ ابْنِتِهِ عَبْدِ اللَّهِ وَالْفَضْلِ^(٥).

قَالَ^(٦): وَرَوَى سُلَيْمَانُ بْنُ طَرْخَانَ التَّيْمِيَّ عَنِ ابْنِهِ الْمُعْتَمِرِ بْنِ سُلَيْمَانَ^(٧)، وَرَوَى أَبُو دَاوُدَ عَنِ ابْنِهِ أَبِي بَكْرٍ بْنِ أَبِي دَاوُدَ^(٨)، وَقَالَ الشَّيْخُ أَبُو عَمْرِو بْنُ الصَّلَاحِ: وَرَوَى سُفْيَانُ بْنُ عَيْنَتَةَ عَنْ وَائِلِ بْنِ دَاوُدَ، عَنِ ابْنِهِ بَكْرٍ بْنِ وَائِلٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}: أَخْرُوا الْأَحْمَالَ، فَإِنَّ الْيَدَ مُفْلَقَةٌ وَالرَّجْلُ مُوْتَقَةٌ^(٩).

قَالَ الْخَطِيبُ: لَا يُعْرَفُ إِلَّا مِنْ هَذَا الْوَجْهِ^(١٠). قَالَ: وَرَوَى أَبُو عَمْرَ حَفْصُ بْنُ عَمْرَ الدُّورِيِّ الْمُقْرِئِ عَنِ ابْنِهِ أَبِي جَعْفَرٍ مُحَمَّدٍ سِتَّةَ عَشَرَ حَدِيثًا أَوْ نَحوَهَا، وَذَلِكَ أَكْثَرُ مَا وَقَعَ مِنْ رِوَايَةِ أَبِي سَعْدٍ، عَنِ ابْنِهِ، ثُمَّ رَوَى الشَّيْخُ أَبُو عَمْرٍو عَنِ أَبِي الْمُظَفِّرِ عَبْدِ الرَّحْمَنِ ابْنِ الْحَافِظِ أَبِي سَعْدٍ، عَنِ أَبِيهِ، عَنِ ابْنِهِ أَبِي الْمُظَفِّرِ بْنِ سَيِّدِهِ، عَنِ أَبِي عَمَامَةَ مَرْفُوعًا: أَخْضُرُوا مَوَادَكُمُ الْبَلَلَ، فَإِنَّهُ مَطْرَدٌ لِلشَّيْطَانِ مَعَ الشَّجَبَيْةِ^(١١). سَكَّتَ عَلَيْهِ الشَّيْخُ أَبُو عَمْرٍو، وَقَدْ ذَكَرَهُ أَبُو الْفَرَجِ بْنُ الْجَوْزِيِّ فِي (*الْمَوْضُوعَاتِ*)^(١٢)، وَأَخْلَقَ بِهِ أَنْ يَكُونَ كَنْلِكَ، ثُمَّ قَالَ ابْنُ الصَّلَاحِ: وَأَمَّا الْحَدِيثُ الَّذِي رُوَيْنَا عَنْ أَبِي بَكْرِ الصَّدِيقِ، عَنْ عَائِشَةَ، عَنْ رَسُولِ اللَّهِ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} أَنَّهُ قَالَ: فِي الْحَجَةِ السُّودَاءِ شِفَاءٌ مِنْ كُلِّ دَاءٍ^(١٣). فَهُوَ غَلَطٌ، إِنَّمَا رَوَاهُ أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ أَبِي عَيْنَيْقَنِ مُحَمَّدٌ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرِ الصَّدِيقِ عَنْ عَائِشَةَ^(١٤). قَالَ: وَلَا نَعْرِفُ أَرْبَعَةَ مِنَ الصَّحَابَةِ عَلَى نَسَقِ سَوَى هُؤُلَاءِ: مُحَمَّدٌ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ بْنِ أَبِي قُحَافَةَ^(١٥)، وَكَذَّا^(١٦) قَالَ ابْنُ الْجَوْزِيِّ^(١٧) وَغَيْرُهُ وَاحِدٌ مِنَ الْأَئِمَّةِ.

ثُلُثٌ: وَيَلْتَحِقُ بِهِمْ تَقْرِيبًا عَبْدُ اللَّهِ بْنُ الرَّبِيعِ، أَمْهُ أَسْمَاءُ بْنُتُ أَبِي بَكْرٍ بْنِ أَبِي قُحَافَةَ، وَهُوَ أَسْنُ وَأَشَهُرُ فِي الصَّحَابَةِ مِنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، وَاللَّهُ أَعْلَمُ^(١٨). قَالَ ابْنُ الْجَوْزِيِّ: وَقَدْ رَوَى حَمْزَةُ وَالْعَبَاسُ رَضِيَ اللَّهُ عَنْهُمَا عَنِ ابْنِ أَخِيهِمَا رَسُولِ اللَّهِ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}^(١٩)، وَرَوَى مُضَعَّبُ الرَّبِيعِيُّ عَنِ ابْنِ أَخِيهِ الرَّبِيعِ بْنِ بَكَارٍ، وَإِسْحَاقُ بْنُ حَنْبَلٍ عَنِ ابْنِ أَخِيهِ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ حَنْبَلٍ، وَرَوَى مَالِكٌ عَنِ ابْنِ أَخِيهِ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي أَوْيِسٍ^(٢٠).

The forty-fifth category: Regarding the narrations of sons from their fathers.

This occurs very frequently. Also, narrations from a son, from his father, from his grandfather occur a lot. However, it is less than the first. It is like, 'Amr ibn Shu'ayb ibn Muhammad ibn Abdillah ibn 'Amr from his father – who is Shu'ayb – from his grandfather – Abdillah ibn 'Amr ibn al-Aas – this is what is correct, not other than this. This has been spoken about in some parts of the book 'al-Takmeel' and 'al-Ahkaam al-Kabeer' and 'al-Sagheer'.

Similar to this is Bahz ibn Hakim ibn Mu'aawiyah ibn Hadah al-Qushayri from his father from his grandfather – Mu'aawiyah. A further example is; Talhah ibn Musarrif from his father from his grandfather – 'Amr ibn Ka'b or Ka'b ibn 'Amr. Mentioning these examples will become too long.

The expert Abu Nasr al-Waa'ili has writing a rich book in this regard, and some of the late-comers have added to it beneficial points, and it occurs in some chains of narrations: so-and-so from his father, from his father, from his father. And more than this, even though it is little and few are authentic from them, and Allah knows best.

النوع الخامس والأربعون في رواية الأبناء عن الآباء^(١)

وَذَلِكَ كَثِيرٌ جِدًا، أَمَّا^(٢) رِوَايَةُ الْأَبْنَى عَنْ أَبِيهِ عَنْ جَدِّهِ، فَكَثِيرٌ^(٣) أَيْضًا، وَلِكَنَّهُ^(٤) دُونَ الْأَوَّلِ، وَهَذَا كَعْمَرُو بْنُ شَعِيبٍ بْنُ مُحَمَّدٍ بْنِ^(٥) عَبْدِ اللَّهِ بْنِ عَمْرِو عَنْ أَبِيهِ، وَهُوَ شَعِيبٌ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، هَذَا هُوَ الصَّوابُ، لَا مَا عَدَاهُ، وَقَدْ تَكَلَّمَنَا عَلَى ذَلِكَ فِي مَوَاضِعٍ فِي كِتَابِنَا (الْتَّكْمِيلُ)، وَفِي (الْأَخْكَامُ الْكَبِيرُ)
وَ(الصَّغِيرُ)^(٦).

وَمِثْلُ بَهْرِ بْنِ حَكِيمٍ بْنِ مُعاوِيَةَ بْنِ حَيْدَةَ الْقُشَيْرِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ مُعاوِيَةَ^(٧)، وَمِثْلُ ظَلْحَةَ بْنِ مُصْرِفٍ^(٨)، عَنْ أَبِيهِ، عَنْ جَدِّهِ، وَهُوَ عَمْرُو بْنُ كَعْبٍ، وَقَبْلَ كَعْبٍ بْنُ عَمْرِو^(٩)، وَاسْتِفْضَاءَ ذَلِكَ يَطُولُ.

وَقَدْ صَنَفَ فِيهِ الْحَافِظُ أَبُو نَصِيرِ الْوَائِلِيِّ كِتَابًا حَافِلًا^(١٠)، وَزَادَ عَلَيْهِ بَعْضُ الْمُتَأْخِرِينَ أُشْيَاءً مُهِمَّةً نَفِيسَةً، وَلَدَّ يَقْعُ في بَعْضِ الْأَسَانِيدِ: فُلَانٌ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ أَبِيهِ. وَأَكْثَرُ مِنْ ذَلِكَ^(١١)، وَلِكَنَّهُ قَلِيلٌ وَقَلِيلٌ مَا يَصْحُّ مِنْهُ، وَاللَّهُ أَعْلَمُ.

The forty-sixth category: Knowing the first and last narrations.

al-Khatib wrote a book solely in regards to this. It occurs through narrations of the older from the younger, then someone later narrates from the one who narrates.

As al-Zuhri narrated from his student Malik ibn Anas, and al-Zuhri passed away in the year 124AH, and from those who narrated from Malik is Zakariyyah ibn Duwayd al-Kindi, and he died after the death of al-Zuhri by a span of 137 years or more. Ibn al-Salah said: An example of this is Bukhari who narrated from Muhammad ibn Ishaaq al-Sarraj, and Abu'l-Husayn Ahmad ibn Muhammad al-Khaffaf al-Naysaburi narrated from him, and between their deaths is a span of 137 years or more. For Bukhari died in 256AH and al-Khaffaf died in either 393AH, 394AH, or 395AH, as was stated by Ibn al-Salah.

I say: One who would present this was our Shaykh, the great *Hafiz* Abu al-Hajjaj al-Mizzi in his book '*al-Tahdheeb*', and it is that which many of the scholars of hadith are distinguished with, and it is not from the most important matters.

النوع السادس والأربعون في معرفة رواية السابق واللاحق^(١)

وَقَدْ أَفْرَدَ لِهِ الْخَطِيبُ كِتَابًا^(٢)، وَهَذَا إِنَّمَا يَقْعُدُ عِنْدَ رِوَايَةِ الْأَكَابِيرِ عَنِ الْأَصَاغِرِ،
ثُمَّ يَرْوِي عَنِ الْمَرْوِيِّ عَنْهُ مُتَّخِرًّا.

كَمَا رَوَى الرُّهْرِيُّ عَنْ تَلْمِيذهِ مَالِكَ بْنِ أَنَسٍ، وَقَدْ تُوفِيَ الرُّهْرِيُّ سَنَةً أَرْبَعَ
وَعَشْرِينَ وَمِائَةً، وَمِمَّنْ رَوَى عَنْ مَالِكٍ زَكَرِيَّاً بْنَ دُوَيْدَ الْكِنْدِيَّ^(٣)، وَكَانَتْ وَفَاتُهُ بَعْدَ
وَفَاءِ الرُّهْرِيِّ بِمِائَةٍ وَسَبْعِينَ وَثَلَاثِينَ سَنَةً أَوْ أَكْثَرَ، قَالَهُ ابْنُ الصَّلَاحِ^(٤).

وَهَكَذَا رَوَى الْبُخَارِيُّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ السَّرَّاجِ، وَرَوَى عَنِ السَّرَّاجِ
أُبُو الْحُسَيْنِ^(٥) أَخْمَدَ بْنَ مُحَمَّدِ الْخَفَافِ^(٦) التَّسِيَّابُورِيُّ، وَبَيْنَ وَفَائِيهِمَا مِائَةً وَسَبْعِينَ
وَثَلَاثُونَ سَنَةً؛ فَإِنَّ الْبُخَارِيَّ تُوفِيَ سَنَةً سِتُّ وَخَمْسِينَ وَمِائَتِينَ، وَتُوفِيَ الْخَفَافُ سَنَةً
أَرْبَعَ أَوْ خَمْسِينَ وَتَسْعِينَ وَثَلَاثِيَّمَائَةً^(٧)؛ كَذَّا قَالَ ابْنُ الصَّلَاحِ^(٨).

فُلُثُّ: وَقَدْ أَكْثَرَ مِنَ التَّعَرُضِ لِذَلِكَ شَيْخُنَا الْحَافِظُ الْكَبِيرُ أُبُو الْحَجَاجِ الْمَزِيِّ
فِي كِتَابِهِ (*التَّهْوِيْبِ*)^(٩)، وَهُوَ مِمَّا يَتَحَلَّ لِهِ كَثِيرٌ مِنَ الْمُحَدِّثِينَ، وَلَيْسَ مِنَ الْمُهَمَّاتِ
فِيهِ.

The forty-seventh category: Knowing from whom only one narrator transmitted; from the companions, tabi'een and others.

Muslim ibn al-Hajjaj has a book in this regard.

The isolated report of 'Aamir al-Sha'bi from many of the companions, from them: 'Aamir ibn Shahr, 'Urwah ibn Mudarris, Muhammad [ibn] Safwaan al-Ansaari, Muhammad ibn Sayfi al-Ansaari, and it has been said: They are one, and what is correct is that they are two [separate people]. [Also] Wahb ibn Khanbash, and it has also been said: Harim ibn Khanbash, and Allah knows best.

Sa'eed ibn al-Musayyib ibn Hazn is alone in narrating from his father, and similarly Hakim ibn Mu'aawiyah ibn Haydah from his father, and similarly Shutayr ibn Shakal ibn Humayd from his father, and Abd al-Rahman ibn Abi Layla from his father. Similarly, Qays ibn Abi Haazim, is alone in narrating from his father, from Dukayn ibn Sa'eed al-Muzani, Sunaabih ibn al-A'sar, Mirdaas ibn Maalik al-Aslami, and all of these are companions.

Ibn al-Salah said: al-Hakim claimed in 'al-Ikleel' that al-Bukhari and Muslim did not narrate any of this sort in their Saheeh.

He said: He was criticised for that claim and it is refuted by what al-Bukhari and Muslim narrated from Sa'eed ibn al-Musayyib from his father, and no-one else related this – regarding the death of Abu Taalib. Al-Bukhari also narrated from the route of Qays ibn Abi Haazim from Mirdaas al-Aslami, the hadith: The righteous will disappear one by one. It is also refuted by the narration of al-Hasan from 'Amr ibn Taghab, and no-one else related this hadeeth: I give to a man and the one I omit is dearer to me.

Muslim narrated the hadith of al-Agharr al-Muzani: My heart is covered, and no-one narrated this from him except Abi Bardah. Also, the narration of Rifa'ah ibn 'Amr, and no-one else narrated from him except Abdillah ibn al-Saamit. Also, the hadith of Abi Rifaa'ah; no-one narrated from him except Humayd ibn Hilaal al-'Adwi, and many other types in their books. Then ibn al-Salah said: That indicates their view that a narrator sometimes emerges from being unknown through the relation of a single person from him.

النوع الـ١٧ والأربعون

معرفة من لم يرو عنه إلا راوٍ واحدٍ^(١) من صحابي وتابعٍ وغيرهم^(٢)

ولمسلم بن الحجاج مصنف^(٣) في ذلك^(٤).

تفرد عاشر الشعبي عن جماعة من الصحابة، منهم: عامر بن شهر^(٥)، وعروة بن مضرس^(٦)، ومحمد بن[^(٧)] صفوان الأنصاري، ومحمد بن صيفي الأنصاري^(٨)، وقد قيل: إنهموا واحد^(٩)، وال الصحيح أنهما اثنان^(١٠)، ووهد بن خنبش^(١١)، ويقال: هرم بن خنبش^(١٢) أيضا^(١٣)، والله أعلم.

وتفرد سعيد بن المسيب بن حزون^(١٤) بالرواية عن أبيه، وكذاك حكيم بن معاوية بن حيندة عن أبيه^(١٥)، وكذاك شتير بن شكل بن حميد عن أبيه، وعبد الرحمن بن أبي ليلى عن أبيه.

وكذاك قيس بن أبي حازم، تفرد بالرواية عن أبيه، وعن دكين بن سعيد^(١٦) المزني، وضابع^(١٧) بن الأغسر، ومردايس بن مالك الأسليمي، وكل هؤلاء صحابة. قال ابن الصلاح^(١٨) «وقد أدعى الحاكم في (الإكيليل)^(١٩) أن البخاري ومسلماً لم يخرجَا في صحيحِيهِما شيئاً من هذا القبيل».

قال: وقد أنكر ذلك عليه، وتفضي بما رواه البخاري^(٢٠) ومسلم^(٢١) عن سعيد بن المسيب عن أبيه، ولم يرو^(٢٢) عنه غيره في وفاة أبي طالب، وروى البخاري من طريق قيس بن أبي حازم، عن مردايس الأسليمي حديث: «يذهب الصالحون؛ الأول فالأول»^(٢٣). وبرواية الحسن عن عمرو بن تغلب، ولم يرو عنه غيره حديث: «إني لأعطي الرجل، وغيره أحب إلى منه»^(٢٤) وروى مسلم^(٢٥) حديث الأغر المزني: «إنه ليئن على قلبي». ولم يرو عنه غير أبي بودة، وحديث رفاعة بن عمرو، ولم يرو عنه غير عبد الله بن الصامت^(٢٦)، وحديث أبي رفاعة، ولم يرو عنه غير حميد بن هلال العدوي^(٢٧)، وغير ذلك عندهما، ثم قال ابن الصلاح: «وهذا مصيرِ منهما إلى أنه ترتفع الجهةَ عن الرواية وأجد عنه»^(٢٨).

I say: As for the narration of a reliable from his teacher, then is this an appraisal or not? There is a well-known difference in this regard. Thirdly: If [a student] conditions reliability of his teachers; like Malik and similar to him then this is an appraisal, but if this is not the case, then it is not. If an appraisal is not transmitted from them, then there is no issue with a companion being unknown; because they are all reliable, which is not the case for those other than them. Then this point of Shaykh Abu 'Amr – May Allah have mercy upon him – is not correct as all those who have preceded are companions, and Allah knows best.

As for the Tabi'een, then a group of them transmitted from an isolated Ibn Salamah from Abi al-'Ushaara al-Daarimi, from his father with his hadith: Is slaughtering only established in the upper chest? He said: If you stab it in its thigh that will suffice you. It is said: al-Zuhri is alone in narrating twenty or so Tabi'een. Similarly, alone are 'Amr ibn Dinar, Hishaam ibn 'Urwah, Ishaaq al-Sabee'i, Yahya ibn Sa'eed al-Ansaari from a group of the Tabi'een.

al-Haakim said: Malik was the only one who narrated from about ten of the teachers of Madinah, no-one else narrated from them.

فُلْثُ: أَمَا رِوَايَةُ الْعَدْلِ عَنْ شَيْخٍ، فَهَلْ هِيَ تَعْدِيلٌ أَمْ لَا؟ فِي ذَلِكَ خِلَافٌ مَسْهُورٌ. ثَالِثُهَا: إِنِّي اشْتَرَطَ الْعَدْلَةَ فِي شِيُوخِهِ؛ كَمَالِكَ وَنَحْوِهِ فَتَعْدِيلٌ، وَإِلَّا فَلَا، وَإِذَا لَمْ تَعْلَمْ إِنَّهَا تَعْدِيلٌ فَلَا تَضُرُّ جَهَالَةَ الصَّحَابَى؛ لِأَنَّهُمْ كُلُّهُمْ غُدُولٌ بِخَلَافٍ عَيْرِهِمْ، فَلَا يَصِحُّ مَا اسْتَدَرَكَ بِهِ الشَّيْخُ أَبُو عَمْرُو، رَحْمَةُ اللَّهِ؛ لِأَنَّهُ جَمِيعُ مَنْ تَقَدَّمَ بِذِكْرِهِمْ صَحَابَةً، وَاللَّهُ أَعْلَمُ.

وَأَمَّا التَّابِعُونَ فَقَدْ تَفَرَّدَ جَمَاعَةٌ فِي ابْنِ سَلَمَةَ عَنْ أَبِي الْعُشَرَاءِ^(٥) الدَّارِمِيِّ، عَنْ أَبِيهِ بَحْدِيشَةِ^(٦) : «أَمَا تَكُونُ الدَّكَاهُ إِلَّا فِي الْبَهْرَةِ؟ قَالَ: أَمَا لَوْ طُعِنْتُ فِي فِخْذِهَا لَأَجِزَّ أَعْنَكَ»^(٧). وَيُقَالُ: إِنَّ الرُّهْرِيَّ تَفَرَّدَ عَنْ تَيْفَ وَعَشْرِينَ تَابِعِيَا، وَكَذَلِكَ تَفَرَّدَ عَمْرُو بْنَ دِينَارٍ وَهِشَامَ بْنَ عُرْوَةَ، وَأَبُو إِسْحَاقَ السَّبِيعِيَّ وَتَعْمِيَ بْنَ سَعِيدِ الْأَنْصَارِيِّ عَنْ جَمَاعَةِ مِنَ التَّابِعِيِّينَ^(٨).

قَالَ الْحَاكِمُ: وَتَفَرَّدَ مَالِكٌ عَنْ زُهَاءِ عَشَرَةَ مِنْ شِيُوخِ الْمَدِينَةِ، لَمْ يَرُو عَنْهُمْ عَيْرَهُ^(٩).

The forty-eighth category: Knowing those who are known by various names.

Through this people will assume that they are different people, or they are mentioned in part, or by their *Kunya*, and due to this someone – with no insight – will believe that it referring to someone else.

The majority of this occurred from those who committed *Tadlees*, to hide [the person] from the people, so they would narrate from a person by a name he is not well-known by, or by his *Kunya*, to conceal it from the one who does not know, and this is a lot.

Al-Hafiz Abd al-Ghani ibn Sa'eed al-Misri authored a book in this regard, and people have authored book on *Kunya*, and in it is guidance to solve the biographies in this chapter.

Examples of this are:

Muhammad ibn al-Saa'ib al-Kalbi – who is weak; however is very knowledge with regards to the commentary of the Qur'an – then from them are those who mention this name of his, and from them are those who say: Hammad ibn al-Saa'ib. From them are those who mention his *Kunya* Abi al-Nadr, and others who mention the *Kunya* Abi Sa'eed. Ibn al-Salah said: This is what is mentioned when 'Atiyyah al-'Awfi narrates from him regarding *al-Tafsir*, giving the false impression that he was Abu Sa'eed al-Khudri.

Similarly, Saalim Abu Abdillah al-Madani – well known as Sabalaan -, the one who transmitted from Abu Hurayrah, and his *Wilaayah* is attributed in different ways, and this occurs a lot, and the types of *Tadlees* are many, as has preceded, and Allah knows best.

النوع الشامن والأربعون

معرفة من له أسماء متعددة^(١)

فَيُطْلَعُ بَعْضُ النَّاسِ أَنَّهُمْ أَشْخَاصٌ عِدَّةٌ^(٢)، أَوْ يُذَكَّرُ بِعِصْبَاهَا، أَوْ بِكُنْيَتِهِ، فَيَقْتَدِدُ مَنْ لَا يَحْرُثُ لَهُ أَنَّهُ غَيْرُهُ.

وَأَكْثَرُ مَا يَقْعُدُ ذَلِكَ مِنَ الْمُذَلَّسِينَ، يَتَغَرَّبُونَ^(٣) عَلَى النَّاسِ، فَيَذْكُرُونَ الرَّجُلَ بِإِسْمِ لَيْسَ هُوَ مَشْهُورًا بِهِ، أَوْ يُكَوِّنُهُ، لِيُتَهِمُوهُ^(٤) عَلَى مَنْ لَا يَعْرِفُهَا^(٥)، وَذَلِكَ كَثِيرٌ. وَقَدْ صَنَفَ الْحَافِظُ عَبْدُ الْعَنْيَيْنُ بْنُ سَعِيدِ الْمِضْرِيِّ فِي ذَلِكَ كِتَابًا^(٦)، وَصَنَفَ النَّاسُ كُتُبَ الْكُتُبِ، وَفِيهَا إِرْشَادٌ إِلَى حَلِّ مُتَزَجِّمٍ هَذَا الْبَابِ^(٧).

وَمِنْ أَمْثلَةِ ذَلِكَ:

مُحَمَّدُ بْنُ السَّائِبِ الْكَلْبِيِّ، وَهُوَ ضَعِيفٌ، لِكِنَّهُ عَالِمٌ بِالتَّقْسِيرِ وَبِالْأَخْبَارِ، فَمِنْهُمْ مَنْ يُصْرَحُ بِإِسْمِهِ هَذَا، وَمِنْهُمْ مَنْ يَقُولُ: حَمَّادٌ^(٨) بْنُ السَّائِبِ^(٩). وَمِنْهُمْ مَنْ يُكَوِّنُهُ بِأَبِي النَّضْرِ^(١٠)، وَمِنْهُمْ مَنْ يُكَوِّنُهُ بِأَبِي سَعِيدٍ، قَالَ ابْنُ الصَّلَاحِ: «وَهُوَ الَّذِي يَرْوِي عَنْ عَطِيَّةَ الْعَوْفِيِّ التَّقْسِيرَ، مُوْهِمًا أَنَّهُ أَبُو سَعِيدِ الْخُدْرِيِّ»^(١١).

وَكَذَلِكَ سَالِمُ أَبُو عَبْدِ اللَّهِ الْمَدَنِيُّ الْمَعْرُوفُ بِسَبَلَانَ، الَّذِي يَرْوِي عَنْ أَبِي هُرَيْرَةَ، يَسْبِبُونَهُ فِي وَلَائِهِ إِلَى جِهَاتٍ مُتَعَدِّدةٍ، وَهَذَا كَثِيرٌ جِدًا، وَالْمُذَلَّسُ أَقْسَامٌ كَثِيرَةٌ، كَمَا تَقَدَّمَ، وَاللَّهُ أَعْلَمُ.

The forty-ninth category: Knowing the unique names and *Kunya*, which cannot be anyone else.

The expert, Ahmad ibn Harun al-Bardiji and other than him authored a book in this regard, and it can also be found a lot in the book of 'al-Jarh wa al-Ta'deel' by ibn Abi Haatim and other than him, and in the book 'al-Ikmaal' by Abi Nasr ibn Maakulaa.

Shaykh Abu 'Amr ibn al-Salah mentions a group of people with unique names, from them:

- Ajmad – with a *Jeem* – ibn 'Ujayyaan, in the phonetics of "Ulayaan". Ibn al-Salah said: I saw in the handwriting of Ibn al-Furaat in the phonetic of 'Sufyaan'. He was a companion whom Ibn Yunus mentioned.
- Awsat ibn 'Amr al-Bajali: A Tabi'ee
- Tadum ibn Subh al-Kulaa'i, from Tubi' al-Himyari ibn the wife of Ka'b al-Ahbaar.
- Jubayn – with a *Jeem* – ibn al-Haarith, a companion
- Dujayn ibn Thaabit Abu al-Ghusn, it is said: That he was well-known as Juhaa. Ibn al-Salah said: What is more correct is that it was somebody else.
- Zirr ibn Hubaysh
- Su'ayr ibn al-Khims
- Sandar al-Khasi, the slave of Zinbaa'i al-Judhaami, he was a companion.
- Shakal ibn Humayd, a companion.
- Shamghun ibn Zayd Abu Rayhaanah, a companion – with a *Sheen* and a *Ghayn* together – and from them are those who say it with an *Ayn al-Muhmalah*.
- Suddi ibn 'Ajlaan Abu Umaamah, a companion
- Sunaabih ibn al-A'sar
- Durayb ibn Nuqayr
- Abu al-Saleel al-Adawi al-Basri, narrated from Mu'aadhah.
- 'Azwaan – with *Ayn al-Muhmalah* – ibn Zayd al-Raqashi, one of the ascetics – a Tabi'ee.
- Kaladah ibn al-Hanbal, a companion.
- Lubayu ibn Lanaa, a companion.
- Ibn Ba'kak labid Rabihi Abu al-Sanaabil, a companion.
- Limaazah ibn Zabbaar, a Tabi'ee.

النوع التاسع والأربعون معرفة الأسماء المفردة والكلئي التي لا يكون منها في كل حرف سواه

وَقَدْ صَنَفَ فِي ذَلِكَ الْحَافِظُ أَحْمَدُ بْنُ هَارُونَ الْبَرْدِيجِيُّ^(٢) وَغَيْرُهُ، وَيُوجَدُ ذَلِكَ كَثِيرًا فِي كِتَابِ (الْجَرْحُ وَالتَّعْبِيلُ) لِابْنِ أَبِي حَاتِمٍ وَغَيْرِهِ، وَفِي كِتَابِ (الْإِكْمَالِ)^(٣) لِأَبِي نَصْرِ بْنِ مَاكُولَا كَثِيرًا.

- وَقَدْ ذَكَرَ الشَّيْخُ أَبُو عَمْرُو بْنُ الصَّلَاحِ^(٤) طَائِفَةً مِنَ الْأَسْمَاءِ الْمُفَرَّدَةِ، وَمِنْهُمْ :
- أَجْمَدُ - بِالْجِيمِ - بْنُ «عُجَيْانَ» عَلَى وَزْنِ «عُلَيَّانَ»، قَالَ ابْنُ الصَّلَاحِ^(٤) : وَرَأَيْتُهُ يُخْطِطُ ابْنَ الْفَرَّاتِ^(٥) مُخْفِقًا عَلَى وَزْنِ «سُفَيْانَ». ذَكَرَهُ ابْنُ يُونُسَ فِي الصَّحَابَةِ.
- أَوْسَطُ بْنُ عَمْرُو الْبَجَلِيُّ، تَابِعِيٌّ.
- تَدُومُ بْنُ صُبْحِ^(٦) الْكُلَاعِيُّ، عَنْ تَبْيَعِ الْجِمِيرِيِّ ابْنِ امْرَأَةِ كَعْبِ الْأَحْجَارِ.
- جُيَيْبُ - بِالْجِيمِ -^(٧) بْنُ الْحَارِثِ، صَحَابِيٌّ.
- حِيلَانُ بْنُ فَرْوَةَ أَبُو الْجَدْلِ^(٨)، الْأَخْبَارِيُّ تَابِعِيٌّ.
- دُجَيْنُ^(٩) بْنُ ثَابِتٍ أَبُو الْعَصْنِ، يُقَالُ: إِنَّهُ جُحَا. قَالَ ابْنُ الصَّلَاحِ^(١٠) : وَالْأَصَحُّ أَنَّهُ غَيْرَهُ^(١١).
- زَرُّ بْنُ حُبِيشِ^(١٢).
- سَعِيرُ^(١٣) بْنُ الْجَمْسِ.
- سَنَدَرُ الْحَصِيُّ، مَوْلَى زَبَّاعِ الْجَدَامِيِّ، لَهُ صُحْبَةٌ^(١٤).
- شَكَلُ بْنُ حَمْيِدٍ، صَحَابِيٌّ^(١٥).
- شَمْعُونُ بْنُ زَيْدٍ أَبُو رَيْحَانَةَ، صَحَابِيٌّ - بِالشَّيْنِ وَالْعَيْنِ الْمُعْجَمَتَيْنِ^(١٦) - وَمِنْهُمْ مَنْ يَقُولُ بِالْعَيْنِ الْمُهَمَّلَةِ.
- صَدَىٰثُ بْنُ عَجْلَانَ أَبُو أُمَّامَةَ، صَحَابِيٌّ.
- صَنَاعُ بْنُ الْأَعْسَرِ.
- ضُرَيْبُ بْنُ مُقْبِرٍ.
- أَبُو السَّلَلِ^(١٧) الْقَدَوِيُّ^(١٨) الْبَصْرِيُّ^(١٩)، يَرْوِي عَنْ مُعَاذَةَ.
- عَزْوَانُ - بِالْعَيْنِ الْمُهَمَّلَةِ - بْنُ زَيْدِ الرَّقَاشِيِّ، أَحَدُ الزُّهَادِ، تَابِعِيٌّ^(٢٠).
- كَلَدَةُ بْنُ الْحَنْبَلِ^(٢١)، صَحَابِيٌّ.
- لُبَيْيُ بْنُ لَبَا، صَحَابِيٌّ.
- ابْنُ بَعْكَكَ لَبِيدَ رَبِيٍّ^(٢٢) أَبُو السَّنَابِلِ صَحَابِيٌّ.
- لَمَازَةُ بْنُ زَيَّارٍ تَابِعِيٌّ.

- Mustamir ibn al-Rayyan, who saw Anas.
- Nubayshah al-Khayr, a companion.
- Nawf al-Bikaali, a Tabi'ee.
- Waabisah ibn Ma'bad, a companion.
- Hubayb ibn Maghfal
- Hamdaan, the agent of 'Umar ibn al-Khattab, with *Daal al-Muhmalah*, and it is said: al-Mu'jamah.

Ibn al-Jawzi says in some of his works: An issue: Do you know a person from the scholars of hadith who there is no-one similar to in the name of their father? The response is: Musaddad ibn Musarhad ibn Musarbal ibn Mugharbal ibn Mutarbal ibn Arandal ibn 'Arandal ibn Maasik al-Asadi.

Ibn al-Salah said: Some unique *Kunya* are:

- Abu al-'Ubaydayn, and his name is Mu'aawiyah ibn Sabrah from the students of Ibn Mas'ood.
- Abu al-'Ushara al-Daarimi, as has preceded.
- Abu al-Mudillah, from the teachers of al-A'mash and others, his name is not known, it is claimed by Abu Nu'aym al-Asbahani that his name is 'Ubaydullah ibn Abdillah al-Madani.
- Abu Muraayah al-'Ijli, Abdullah ibn 'Amr, a Tabi'ee
- Abu Muayd Hafs ibn Ghaylaan al-Dimashqi, who narrates from Mahkool.

I say: Around ten people narrated from him, and with this Ibn Hazm still says: He is unknown. As he has not read about him and those who have narrated from him. So he pronounced him to be unknown before having knowledge in regards to this, as he pronounced al-Tirmidhi – the author of the *Jaami'* – to be unknown, and said: And who is Muhammad ibn 'Isa ibn Sawrah?

From the *Kunya* which are unique are Abu al-Sanaabil Labid Rabih ibn Bakak, a man from Bani Abd al-Dar, a companions, his name, the name of his father and his *Kunya* are from that which are unique.

Ibn al-Salah said: As for unique nicknames, like the companion Safeenah, whose name is Mihraan, and other [names] have been stated.

- Mindal ibn 'Ali al-'Anazi and their name is 'Amr
- Sahnoon ibn Sa'eed – the author of the *Mudawwanah* – whose name is Abd al-Salaam
- Mutayyan
- Muskudaanah al-Ju'fi, there are also many others, whom will be mentioned in the category of nicknames, if Allah the most high wills, and he is the most knowledgeable.

- مُسْتَمِرُ بْنُ الرَّيَانَ، رَأَى أَنَّهَا^(١).
- نَبِيَّشَةُ الْحَبَرِ^(٢)، صَحَابَيَّةٌ.
- نَوْفُ الْكَالَيِّ^(٣)، تَابِعَيَّةٌ.
- وَابِصَّةُ بْنُ مَعْبُدٍ، صَحَابَيَّةٌ.
- هُبَيْبُ بْنُ مُعْقِلٍ.
- هَمْدَانُ، بَرِيدُ عُمَرَ بْنِ الْخَطَّابِ، بَالْدَائِي الْمُهَمَّلَةُ، وَقِيلَ: الْمُعْجَمَةُ.

وَقَالَ ابْنُ الْجَوَزِيُّ فِي بَعْضِ مُصْنَفَاتِهِ: مَسَأَلَهُ: هَلْ تَعْرِفُونَ رَجُلًا مِنَ الْمُحَدِّثِينَ لَا يُوجَدُ مِثْلُ أَسْمَاءِ أَبَائِهِ؟ فَالْجَوابُ أَنَّهُ مُسَدَّدُ بْنُ مُسَرْهِدٍ بْنِ مُعَرِّبٍ بْنِ مُظْرِبٍ بْنِ أَرْنَدِلٍ بْنِ عَرَنَدِلٍ بْنِ مَاسِكٍ الْأَسَدِيُّ.

فَالْأَنْ ابْنُ الصَّلَاحُ: وَأَمَّا الْكُنْتَى الْمُفَرَّدَةُ فِيمَنْهَا:

- أَبُو الْعَبِيدَيْنَ وَاسْمُهُ مُعَاوِيَةُ بْنُ سَبْرَةَ^(٤) مِنْ أَصْحَابِ ابْنِ مَسْعُودٍ.
- أَبُو الْعَشَرَاءِ الدَّارِمِيُّ^(٥)، تَقَدَّمَ.

أَبُو الْمُدِيلَةَ^(٦)، مِنْ شُيوخِ الْأَعْمَشِ وَغَيْرِهِ، لَا يُعْرَفُ اسْمُهُ، وَرَأَمَ أَبُو ثَعِيمَ الْأَصْبَهَانِيَّ أَنَّ اسْمَهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ الْمَدْنَيِّ^(٧).

أَبُو مُرَايَةَ الْعَجْلَيِّ، عَبْدُ اللَّهِ بْنُ عَمْرُو تَابِعَيَّةٌ.

أَبُو مُعَيْدٍ حَفْصُ بْنُ عَيْلَانَ الدَّمَشْقِيُّ عَنْ مَكْحُولٍ^(٨).

فُلْتُ: وَقَدْ رَوَى عَنْهُ تَحْوِرٌ مِنْ عَشَرَةَ، وَمَعَهُ هَذَا قَالَ ابْنُ حَزْمٍ: هُوَ مَجْهُولٌ. لَا إِنَّهُ لَمْ يَطْلُبْ عَلَى مَعْرِفَتِهِ وَمَنْ رَوَى عَنْهُ، فَحَكَمَ عَلَيْهِ بِالْجَهَالَةِ قَبْلَ الْعِلْمِ بِهِ، كَمَا جَهَلَ التَّرْمِذِيُّ صَاحِبَ الْجَامِعِ، فَقَالَ: وَمَنْ مُحَمَّدُ بْنُ عَيْسَى بْنُ سَوْرَةَ؟

وَمِنَ الْكُنْتَى الْمُفَرَّدَةِ أَبُو السَّنَابِلِ لَبِيدُ رَبِّهِ^(٩) بْنُ بَعْكَكَ، رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ، صَحَابَيَّةٌ، اسْمُهُ وَاسْمُ أَبِيهِ وَكُنْتِيَّةٌ مِنَ الْأَفْرَادِ.

فَالْأَنْ ابْنُ الصَّلَاحُ: وَأَمَّا الْأَفْرَادُ مِنَ الْأَلْقَابِ، فَمِثْلُ: سَفِينَةِ الصَّحَابَيَّةِ، اسْمُهُ مَهْرَانٌ، وَقِيلَ غَيْرُ ذَلِكَ.

مَنْدَلُ^(١٠) بْنُ عَلَيِّ الْعَنَزِيِّ وَاسْمُهُ عَمْرُو.

سَحْنُونُ بْنُ سَعِيدٍ، صَاحِبُ الْمُدَوْنَةِ اسْمُهُ عَبْدُ السَّلَامِ.

مُطَئِّنٌ^(١١).

مُشْكَدَانَهُ^(١٢) الْجُعْفَوِيُّ، فِي جَمَاعَةِ آخَرِينَ، سَنَدُكُرُهُمْ فِي تَرْوِيَةِ الْأَلْقَابِ إِنْ شَاءَ اللَّهُ تَعَالَى، وَهُوَ أَعْلَمُ^(١٣).

The fiftieth category: Knowing the names and *Kunya*.

Many of the experts have authored in this regard, from them: 'Ali ibn al-Madini, Muslim, al-Nasaa'i, al-Dulaabi, ibn Mandah, al-Haakim Abu Ahmad the expert, and his book in this regard is very beneficial.

This methodology is to mention the *Kunya* and then mention the name of the person, and from them are those whose name is not known, and there are those whose [name] is differed upon.

Shaykh Abu 'Amr ibn al-Salah divided them into various categories:

The first: One who does not have a name except for his *Kunya*: Like Abi Bakr ibn Abd al-Rahman ibn al-Haarith ibn Hishaam al-Mukhzumi al-Madani, one of the seven jurists, and his *Kunya* is also Abi Abd al-Rahman. This is also the same with Abu Bakr ibn Muhammad ibn 'Amr ibn Hazm al-Madani, for this *Kunya* is Abi Muhammad. Al-Khatib al-Baghdadi said: That there were no others like these two in that regard. It has also been said that Ibn Hazm has no *Kunya* other than the one which was his name.

And from them are those who do not have a name except for their *Kunya* alone: Abu Bilaal al-Ash'ari who narrated from Shareek and other than him. Similarly, it used to be said: My name is my *Kunya*. Also, Abu Husayn ibn Yahya ibn Sulaymaan al-Raazi, the teacher of Abi Haatim and others.

The second category: One who is not known by other than his *Kunya*, and their name is not stopped at, from them:

- Abu Unaas – with a *noon* – a companion.
- Abu Muwayhibah a companion
- Abu Shaybah al-Kudri, who was killed in the conquest of Constantinople, and was buried there, may Allah have mercy upon him.
- Abu al-Abiyad who narrated from Anas.
- Abu Bakr ibn Naafi', the teacher of Malik.
- Abu al-Najeeb – with an open *noon* – and from them are those who say: with *Ta al-Muthanna from above the Madmoomah*, and it is the *Mawlaa* of Abdillah ibn 'Amr.
- Abu Harb ibn Abi al-Aswad
- Abu Hareez al-Mawqifi, the teacher of Ibn Wahb, and al-Mawqif is a place in Egypt.

النوع ^(١) المُوقِي خَمْسَيَنَ

معرفة الأسماء والكنى ^(٢)

وَقَدْ صَنَفَ فِي ذَلِكَ جَمَاعَةً مِنَ الْحُفَاظَ، مِنْهُمْ: عَلَيُّ بْنُ الْمَدِينِيِّ، وَمُسْلِمٌ، وَالشَّنَائِيِّ، وَالدُّولَائِيِّ، وَابْنُ مَنْدَهُ، وَالْحَاكِمُ أَبُو أَحْمَدَ الْحَافِظُ، وَكِتَابُهُ فِي ذَلِكَ مُفِيدٌ جِدًا، كَثِيرُ التَّقْعِ ^(٣).

وَطَرِيقُهُمْ أَنْ يَذْكُرُوا الْكُنْيَةَ وَيُنَهَا عَلَى اسْمِ صَاحِبِهَا، وَمِنْهُمْ مَنْ لَا يُعْرَفُ اسْمُهُ، وَمِنْهُمْ مَنْ يُخْتَلِفُ فِيهِ.

وَقَدْ قَسَمُوهُمُ الشَّيْخُ أَبُو عَمْرُو بْنُ الصَّلاحِ إِلَى أَفْسَامٍ عَدَّةٍ ^(٤):

أَحَدُهُمْ: مَنْ لَيْسَ لَهُ اسْمٌ سَوَى الْكُنْيَةِ: كَأَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ ^(٥) بْنِ الْحَارِثِ بْنِ هِشَامِ الْمَخْزُومِيِّ الْمَدِينِيِّ، أَحَدُ الْفُقَهَاءِ السَّبْعَةِ، وَيُكْنَى بِأَبِي عَبْدِ الرَّحْمَنِ أَيْضًا، وَهَكُذا أَبُو بَكْرٍ بْنُ مُحَمَّدٍ بْنِ عَمْرُو بْنِ حَزْمٍ الْمَدِينِيِّ، وَيُكْنَى بِأَبِي مُحَمَّدٍ أَيْضًا ^(٦). قَالَ الْحَاطِبُ الْبَغْدَادِيُّ:

وَلَا نَظِيرٌ لَهُمَا فِي ذَلِكَ، وَقَدْ ^(٧) قِيلَ: لَا كُنْيَةَ لَابْنِ حَزْمٍ هَذَا.

وَمِنْ لَيْسَ لَهُ اسْمٌ سَوَى كُنْيَةَ فَقَطْ: أَبُو بِلَالِ الْأَشْعَرِيِّ عَنْ شَرِيكٍ وَغَيْرِهِ وَكَذَلِكَ كَانَ يَقُولُ: اسْمِي كُنْيَتِي ^(٨)، وَأَبُو حُصَيْنٍ بْنُ يَحْيَى بْنِ سَيِّدَنَا الرَّازِيِّ، شَيْخُ أَبِي حَاتِمٍ ^(٩) وَغَيْرِهِ.

القِسْمُ الثَّانِي: مَنْ لَا يُعْرَفُ بِعَيْرِ كُنْيَتِهِ ^(١٠) وَلَمْ يُوقَتْ عَلَى اسْمِهِ، مِنْهُمْ:

- أَبُو أَنَّاسٍ - بِالْثُوْنِ - صَحَابِيٌّ.

- أَبُو مُؤَيْهَبَةَ صَحَابِيٌّ.

- أَبُو شَيْبَةَ الْخُدْرِيِّ، الَّذِي ^(١١) قُتِلَ فِي مُحَاصَرَةِ ^(١٢) الْفُسْطَانِيَّةِ، وَدُفِنَ هُنَاكَ، رَحْمَهُ اللَّهُ.

- أَبُو الْأَيْضِنِ عَنْ أَنَّسٍ ^(١٣).

- أَبُو بَكْرٍ بْنُ نَافِعٍ شَيْخُ مَالِكٍ.

- أَبُو النَّجِيبِ - بِالْثُوْنِ الْمَفْتُوحَةِ - وَمِنْهُمْ مَنْ يَقُولُ: بِالْتَّاءِ الْمُنْتَأَةِ مِنْ قَوْقَعَ مَضْمُومَةً ^(١٤)، وَهُوَ مَوْلَى عَبْدِ اللَّهِ بْنِ عَمْرُو.

- أَبُو حَرَبَ بْنَ أَبِي الْأَسْوَدِ ^(١٥).

- أَبُو حَرَبَ الْمَوْقِي ^(١٦) شَيْخُ ابْنِ وَهْبٍ، وَالْمَوْقُوفُ مَحَلَّةُ بِوْصَرٍ.

The third: Those who have two *Kunya*; one of them is a nickname, for example:

- 'Ali ibn Abi Taalib, his *Kunya* is Abu al-Hasan, and he is called: Abu Turaab as a nickname.
- Abu al-Zinaad Abdullaah ibn Dhakwaan, his *Kunya* was Abi Abd al-Rahman, and his nickname was *Abu Zinaad*, until it was said: He was angered by this.
- Abu al-Rijaal Muhammaad ibn Abd al-Rahman, his *Kunya* was Abi Abd al-Rahman, and Abu al-Rijaal was his nickname; because he used to have ten male children.
- Abu Tumaylah Yahya ibn Waadih, his *Kunya* was Abu Muhammaad.
- Abu al-Aadhaan, the expert, 'Umar ibn Ibraaheem, his *Kunya* was Abi Bakr, and his nickname was Abu al-Aadhaan due to his big ears.
- Abu al-Shaykh al-Asbahaani the expert, and he is Abdullaah, and his *Kunya* is Abu Muhammaad, and Abu al-Shaykh is his nickname.
- Abu Haazim al-'Anbari, the expert, 'Umar ibn Ahmad, his *Kunya* was Abu Hafs and Abu Haazim was his nickname, this was stated by al-Falaki in '*al-Alqaab*'.

The fourth: Those who have two *Kunyas* like Ibn Jurayj; his *Kunya* were Abi Khaalid and Abi al-Waleed. Abdullaah al-'Umari's *Kunya* were Abi al-Qaasim, however, he rejected this and sufficed with Abi Abd al-Rahman.

I say: al-Suhayli had a *Kunya* of Abi al-Qaasim and Abi Abd al-Rahman.

Ibn al-Salah said: Our teacher Mansur ibn Abi'l Ma'aali al-Naysaburi, the grandson of Furaawi, had three *Kunyas*: Abu Bakr, Abu'l-Fath and Abu'l-Qaasim, and Allah knows best.

الثالث: مَنْ لَهُ كُنْيَتَانِ إِخْدَاهُمَا لَقَبٌ، مِثَالُهُ:

- عَلَيُّ بْنُ أَبِي طَالِبٍ كُنْيَتُهُ أَبُو الْحَسَنِ، وَيُقَالُ لَهُ: أَبُو تُرَابٍ لَقَبًا.
 - أَبُو الزَّنَادِ عَبْدُ اللَّهِ بْنُ ذَكْوَانَ، يُكَنَّى بِأَبِي عَبْدِ الرَّحْمَنِ، وَأَبُو الزَّنَادِ لَقَبٌ، حَتَّى قِيلَ: إِنَّهُ كَانَ يَعْضُبُ مِنْ ذَلِكَ^(۲).
 - أَبُو الرِّجَالِ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ، يُكَنَّى بِأَبِي عَبْدِ الرَّحْمَنِ، وَأَبُو الرِّجَالِ لَقَبٌ^(۳)؛ لَأَنَّهُ كَانَ لَهُ عَشَرَةُ أَوْلَادٍ رِجَالٌ.
 - أَبُو ثَمَيْلَةَ يَحْمَى بْنُ وَاضِيعَ، كُنْيَتُهُ أَبُو مُحَمَّدٍ.
 - أَبُو الْآذَانِ الْحَافِظُ عَمْرُ بْنُ إِبْرَاهِيمَ، يُكَنَّى بِأَبِي بَكْرٍ، وَلَقَبٌ بِأَبِي الْآذَانِ لِكَبِيرِ آذَنِهِ.
 - أَبُو الشَّيْخِ الْأَصْبَهَانِيِّ الْحَافِظُ، هُوَ عَبْدُ اللَّهِ، وَكُنْيَتُهُ أَبُو مُحَمَّدٍ، وَأَبُو الشَّيْخِ لَقَبٌ.
 - أَبُو حَازِمِ الْعَبْدَرِيِّ^(۴) الْحَافِظُ عَمْرُ بْنُ أَحْمَدَ، كُنْيَتُهُ أَبُو حَفْصٍ، وَأَبُو حَازِمٍ لَقَبٌ، قَالَهُ الْفَلَكِيُّ فِي (الْأَلْقَابِ)^(۵).
- الرابع:** مَنْ لَهُ كُنْيَتَانِ كَابِنِ جُرْنِيجَ، كَانَ يُكَنَّى بِأَبِي خَالِدٍ وَبِأَبِي الْوَلِيدِ، وَكَانَ عَبْدُ اللَّهِ الْعُمَرِيُّ يُكَنَّى بِأَبِي الْقَاسِمِ، وَتَرَكَهَا وَأَكْتَفَى بِأَبِي عَبْدِ الرَّحْمَنِ.
- اللَّفْتُ:** وَكَانَ السُّهَيْلِيُّ يُكَنَّى بِأَبِي الْقَاسِمِ وَبِأَبِي عَبْدِ الرَّحْمَنِ.
- قَالَ أَبْنُ الصَّلَاح: وَكَانَ لِشَيْخِنَا مَنْصُورُ بْنُ أَبِي الْمَعَالِيِّ النَّيْسَابُورِيُّ حَفَيْدُ الْفَرَوَى ثَلَاثَ كَنَّى: أَبُو بَكْرٍ وَأَبُو الْفَتْحِ وَأَبُو الْقَاسِمِ، وَاللَّهُ أَعْلَمُ^(۶).

The fifth: One who has a well-known name, however his *Kunya* is disputed, so that two or more different *Kunya* are given for them. For example; Zayd ibn Haarithah the slave of the Messenger of Allah (ﷺ), his *Kunya* is differed upon, it is said: Abu Khaarijah, it is also said: Abu Zayd, it is also said: Abu Abdillah, it is also said: Abu Muhamad. This occurs a lot and it will become too long if mentioned.

The sixth category: One whose *Kunya* is known but his name is differed upon, like Abi Hurayrah, they differed regarding his name and the name of his father into more than twenty views. What was chosen by Ibn Ishaaq is that it is Abd al-Rahman ibn Sakhr, and this was the view of Abu Ahmad al-Haakim, and this occurs a lot in the companions and those after them.

- Abu Bakr ibn Ayyash, they differed with regards to his name in eleven views. Abu Zur'ah and Ibn AbdilBarr strengthened that his name is Shu'bah, it is also said: That his name is his *Kunya*. This was strengthened by Ibn al-Salah. He said: Because it is related from him that he used to say this.

The seventh: The on whose name and *Kunya* is differed upon, and this is little, like Safeenah, it is said: their name is Mihraam, and it is said: 'Umayr, and it is said: Saalih. It is said regarding the *Kunya*: Abu Abd al-Rahman. It is also said: Abu Bakhtari.

The eighth: Those who are well-known for their name and *Kunya* like the four *Imaams*: Abu Abdillah Malik and al-Shaf'i and Ahmad ibn Hanbal, and Abu Hanifah al-Nu'maan ibn Thaabit, and this occurs frequently.

The ninth: One who is famous for his *Kunya* over his name, which is specific and known, like Abi Idrees al-Khawlaani, 'Aa'idhillah ibn Abdillah

- Abu Muslim al-Khawlaani Abdullaah ibn Thawb
- Abu Ishaq al-Sabee'i, 'Amr ibn Abdillah
- Abu al-Duhaa, Muslim ibn Subayh
- Abu al-Ash'ath al-San'aani, Sharaheel ibn Aadah

Abu Haazim, Salamaah ibn Dinaar, and like this are many others.

الخامسُ: مَنْ لَهُ اسْمٌ مَعْرُوفٌ، وَلَكِنْ اخْتَلَفَ فِي كُنْيَتِهِ، فَاجْتَمَعَ لَهُ كُنْيَتَانٌ، وَأَكْثَرُ مِثَالِهِ زَيْدُ بْنُ حَارِثَةَ^(٢) مَوْلَى رَسُولِ اللَّهِ ﷺ، وَقَدْ اخْتَلَفَ فِي كُنْيَتِهِ، فَقَيْلَ: أَبُو حَارِجَةَ، وَقَيْلَ: أَبُو زَيْدَ، وَقَيْلَ: أَبُو عَبْدِ اللَّهِ، وَقَيْلَ: أَبُو مُحَمَّدٍ، وَهَذَا كَثِيرٌ يَطْلُوُ اسْتِقْصَاؤُهُ.

الْقَسْمُ^(٣) السَّادِسُ: مَنْ عَرَفْتُ كُنْيَتَهُ وَاخْتَلَفَ فِي اسْمِهِ، كَأَيِّ هُرَيْرَةَ^(١)، اخْتَلَفَ فِي اسْمِهِ وَاسْمِ أَبِيهِ عَلَى أَرْبَدِ مِنْ عَشَرِينَ قَوْلًا^(٤)، وَاخْتَارَ ابْنُ إِسْحَاقَ أَنَّهُ عَبْدُ الرَّحْمَنِ بْنُ صَحْرٍ، وَصَحَّحَ ذَلِكَ أَبُو أَخْمَدُ الْحَاكِمُ^(٥)، وَهَذَا كَثِيرٌ فِي الصَّحَابَةِ فَمَنْ بَعْدُهُمْ.

- أَبُو بَكْرٍ بْنُ عَيَّاشٍ اخْتَلَفَ فِي اسْمِهِ عَلَى أَحَدِ عَشَرَ قَوْلًا، وَصَحَّحَ أَبُو رُزْعَةَ وَابْنُ عَبْدِ الْبَرِّ أَنَّ اسْمَهُ شَعْبَةُ، وَيُقَالُ: إِنَّ اسْمَهُ كُنْيَتُهُ^(٦)، وَرَجَحَهُ ابْنُ الصَّلَاحِ قَالَ: «لَا تَرُوَيَ عَنْهُ أَنَّهُ كَانَ يَقُولُ ذَلِكَ»^(٧).

السَّابِعُ: مَنْ اخْتَلَفَ فِي اسْمِهِ وَفِي كُنْيَتِهِ، وَهُوَ قَلِيلٌ كَسَفَيْنَةُ، قَيْلَ: اسْمُهُ مَهْرَانُ. وَقَيْلَ: عَمَيْرٌ. وَقَيْلَ: صَالِحٌ. وَكُنْيَتُهُ قَيْلَ: أَبُو عَبْدِ الرَّحْمَنِ. وَقَيْلَ: أَبُو الْبَخْرِيٍّ.

الثَّامِنُ: مَنْ اشْتَهَرَ بِاسْمِهِ وَكُنْيَتِهِ كَالْأَئِمَّةِ الْأَرْبَعَةِ: أَبُو عَبْدِ اللَّهِ مَالِكُ وَالشَّافِعِيُّ وَأَخْمَدُ بْنُ حَنْبَلٍ وَأَبُو حَنِيفَةَ التَّعْمَانِ بْنُ ثَابِتٍ، وَهَذَا كَثِيرٌ.

النَّاسِعُ: مَنْ اشْتَهَرَ بِكُنْيَتِهِ دُونَ اسْمِهِ، وَإِنَّ كَانَ^(٨) اسْمًا مُعَيَّنًا مَعْرُوفًا، كَأَيِّ إِدْرِيسَ الْخَوْلَانِيَّ^(٩) عَائِدُ اللَّهِ بْنُ عَبْدِ اللَّهِ.

- أَبُو مُسْلِمَ الْخَوْلَانِيَّ عَبْدُ اللَّهِ بْنُ ثُوبَ^(٤).

- أَبُو إِسْحَاقَ السَّبِيعِيَّ عَمْرُو^(٥) بْنُ عَبْدِ اللَّهِ.

- أَبُو الصَّحَى مُسْلِمُ بْنُ صُبَيْحٍ.

- أَبُو الْأَشْعَثِ الصَّنْعَانِيِّ شَرَاجِيلُ بْنُ آدَةَ.

- أَبُو حَازِمٍ سَلَمَةُ بْنُ دِينَارٍ، وَهَذَا كَثِيرٌ جِدًّا.

The fifty-first category: Knowing those who are famous for their name over their *Kunya*

This is very common, Shaykh Abu 'Amr mentions a group from the companions who have the *Kunya* Abi Muhammad, from them: al-Ash'ath ibn Qays, Thaabit ibn Qays, Jubayr ibn Mut'im, al-Hasan ibn 'Ali, Huwaytib ibn Abd al-Uzzah, Talhah ibn 'Ubaydullah, Abdullah ibn Buhaynah, Abdullah ibn Ja'far, Abdullah ibn Tha'labah ibn Su'ayr, Abdullah ibn Zayd – the person of the *Adhaan*, Abdullah ibn 'Amr, Abd al-Rahman ibn 'Awf, Ka'b ibn Malik, Ma'qal ibn Sinaan, and it is said: Yasaar.

He also mentions those who have the *Kunya* Abi Abdillah and Abi Abd al-Rahman.

If this is too be mentioned then the section will become too long, it is befitting that this is tenth part of the preceding chapter.

The fifty-second category: Knowing the nicknames

More than one person has authored regarding this, from them: Abu Bakr Ahmad ibn Abd al-Rahman al-Shiraazi, and his book in this regard is very beneficial, then Abu al-Fadl ibn al-Falaki – the expert.

The benefit is pointing this out so one does not assume that the person with the nickname is someone else other than the one with the name.

If the nickname is disliked by the person being called it, then the scholars of hadith would mention it in the manner of recognising and distinguishing, not in a manner of critique or discrediting, and Allah is the one who guides to that which is correct.

النوع الحادي وخمسون

معرفة من شَهِرَ بالاسم دون الكنية

وَهَذَا كَثِيرٌ جِدًا، وَقَدْ ذَكَرَ الشَّيْخُ أَبُو عَمْرٍو مِنْ يُكْنَى بِأَبِيهِ مُحَمَّدٍ جَمَاعَةً مِنَ الصَّحَابَةِ، مِنْهُمْ: الْأَشْعَثُ بْنُ قَيْسٍ، وَثَابِتُ بْنُ قَيْسٍ، وَجُبَيْرُ بْنُ مُطَعْمٍ، وَالْحَسَنُ بْنُ عَلَيْهِ، وَحُوَيْبَطُ بْنُ عَبْدِ الْعَزَّى، وَظَلْحَةُ بْنُ عَبْدِ اللَّهِ، وَعَبْدُ اللَّهِ بْنُ بُحَيْنَةَ، وَعَبْدُ اللَّهِ بْنُ جَعْفَرَ، وَعَبْدُ اللَّهِ بْنُ ثَعْلَبَةَ بْنِ ضَعْيَفَرَ، وَعَبْدُ اللَّهِ بْنُ زَيْدٍ صَاحِبِ الْأَذَانِ^(١)، وَعَبْدُ اللَّهِ بْنُ عَمْرٍو، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَكَعْبُ بْنُ مَالِكٍ، وَمَعْقِلُ بْنُ سِنَانٍ^(٢)، (وَقَيلٌ: يَسَارٌ^(٣)).

وَذَكَرَ مَنْ يُكْنَى مِنْهُمْ بِأَبِيهِ عَبْدُ اللَّهِ وَبِأَبِيهِ عَبْدُ الرَّحْمَنِ.

وَلَوْ تَعَصَّبْنَا ذَلِكَ لِطَالَ الْفَضْلُ جِدًا، وَكَانَ يَنْبَغِي أَنْ يَكُونَ هَذَا النَّوْعُ قِسْمًا عَاشِرًا مِنَ الْأَقْسَامِ الْمُتَقَدِّمَةِ فِي النَّوْعِ قَبْلَهُ.

النوع الثاني وخمسون

معرفة الألقاب

وَقَدْ صَنَفَ فِي ذَلِكَ غَيْرُ وَاحِدٍ، مِنْهُمْ: أَبُو بَكْرٍ أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ الشِّيرَازِيُّ، وَكَاتِبُهُ فِي ذَلِكَ مُفِيدٌ كَثِيرُ التَّقْعِيمِ، ثُمَّ أَبُو الْفَضْلِ بْنُ الْفَلَكِيِّ الْحَافِظُ.

وَفَائِدَةُ التَّشِيهِ عَلَى ذَلِكَ أَلَا يُظْنَ أَنَّ هَذَا الْلَّقَبَ لِغَيْرِ صَاحِبِ الْإِسْمِ.

وَإِذَا كَانَ الْلَّقَبُ مَكْرُوهًا إِلَى صَاحِبِهِ، فَإِنَّمَا يَذْكُرُهُ أَئِمَّةُ الْحَدِيثِ عَلَى سَبِيلِ التَّعْرِيفِ وَالتَّبْيَيزِ، لَا عَلَى وَجْهِ الدَّمْ وَاللَّمْزِ وَالثَّنَابِ، وَاللَّهُ الْمُوْقَنُ لِلصَّوَابِ.

The expert Abd al-Ghani ibn Sa'eed al-Misri said: Two distinguished men to whom ugly nicknames stuck were Mu'aawiyah ibn 'Abd al-Karim al-Dall (the misguided) – he went astray on the road to Makkah – and Abdullah ibn Muhammad al-Da'if (the weak) – he was only physically weak and not weak in hadith.

Ibn al-Salah said: A third is 'Aarim (vicious) Abu al-Nu'man Muhammad ibn al-Fadl al-Sadusi and he was a pious man who was far from vicious. The 'Aarim: is the evil corrupter.

Ghundar (troublemaker) was the nickname of Muhammad ibn Ja'far al-Basri, who narrated from Shu'bah. [Also] for Muhammad ibn Ja'far al-Raazi, who narrated from Abi Haatim al-Raazi. [Also] for Muhammad ibn Ja'far al-Baghdaadi, the widely travelled expert. [Also] for the Shaykh of the expert Abi Nu'aym al-Asbahaani and others. For Muhammad ibn Ja'far ibn Duraan al-Baghdaadi, who narrated from Abi Khaleefah al-Jumayhi and other than them.

Ghunjaar (Rouge) was the nickname of 'Isa ibn Musa al-Tamimi, Abi Muhammad al-Bukhari; this was due to his rosy cheeks. He narrated from Malik, al-Thawri and other than them.

Another *Ghunjaar* was a later transmitter, and he is Abu Abdullah Muhammad ibn Ahmad al-Bukhari the expert – authot of the book, the history of Bukhaara, who died in the year 412AH.

Saa'iqah (thunderbolt): It was the nickname of Muhammad ibn Abd al-Raheem – the teacher of al-Bukhari -; due to the strength of his memory and the good revision.

Shabaab (youthfulness), and it was Khaleefah ibn Khayyat – the historian.

Zunayj (little black man), Muhammad ibn 'Amr al-Raazi – the teacher of Muslim.

Rustah (Sprout), Abd al-Rahman ibn 'Umar

Sunayd, he is al-Hasan ibn Dawud – the commentator of the Qur'an

Bundaar (wholesaler), Muhammad ibn Bashaar – the teacher of many; because he was the "wholesaler" of hadith.

Qaysar (Caesar) was the nickname of Abi al-Nadr Hishaam ibn al-Qaasim – the teacher of Imam Ahmad ibn Hanbal.

قال الحافظ عبد الغني بن سعيد المصري: رجلان جليلان لزمهما لقبان
قيحان: معاویة بن عبد الكریم الصالح^(٢)، وإنما ضل في طريق مکة، وعبد الله بن
محمد الصعیف^(٣)، وإنما كان ضعيفاً في جسمه، لا في حديثه^(٤).

قال ابن الصلاح^(٢) وثالث، وهو عارم^(٣) أبو النعمان محمد بن الفضل
السدوسی^(٤)، وكان عبداً صالحاً بعيداً من العرامة^(٥)، والقارم: الشرير المفسد.

عندر^(٦)، لقب لمحمد بن جعفر البصري الرأوي عن شعبة، ولمحمد بن جعفر
الرأزي، روى عن أبي حاتم الرأزي، ولمحمد بن جعفر البعدادي الحافظ الجوال،
شيخ الحافظ أبي نعيم الأصبهاني وغيره^(٧)، ولمحمد بن جعفر بن دران^(٨)
البعدادي، روى عن أبي خليفة الجوني ولغيرهم.

عنجر^(٩)، لقب ليعسى بن موسى التميمي أبي محمد^(١٠) البخاري؛ وذلك
للمهمة وجنتيه^(١)، روى عن مالك والثوري وغيرهما.

عنجر آخر متاخر، وهو أبو عبد الله محمد بن أحمد البخاري الحافظ
صاحب (تاريخ بخاري)، توفي سنة ثنتين عشرة وأربعينات.
صاعقة، لقب به محمد بن عبد الرحيم شيخ البخاري؛ لقوته حفظه وحسن
مذاكرته.

شباب^(٢)، هو خليفة بن خياط المؤرخ.

زيج^(٣)، محمد بن عمرو الرأزي شيخ مسلم.

رسنة^(٤)، عبد الرحمن بن عمر.

سنيد^(٥)، هو الحسين بن داود المفسر.

بندار^(٦)، محمد بن بشار شيخ الجماعة؛ لأنَّه كان بندار الحديث^(٧).
فيصر، لقب أبي النضر هاشم بن القاسم شيخ الإمام أحمد بن حنبل.

al-Akhfash (dim-eyes) was a nickname for many of them, from them: Ahmad ibn 'Imraan al-Basri – the grammarian, who narrated from Zayb ibn Hubaab who has a book called *Gharib al-Muwatta'*. Ibn al-Salah said: There were three famous *Akhfash* who were grammarians. The earliest was Abu al-Khattab 'Abd al-Hamid ibn 'Abd al-Majid and he was the one Sibawayh mentioned in his famous *Kitaab*. The second was Abu al-Hasan Sa'eed ibn Mas'ada and he is the one who related *Kitaab Sibawayh*. The third is Abu al-Hasan 'Ali ibn Sulayman, the student of the two grammarians bearing the *Kunya* Abu al-Abbas, namely Ahmad ibn Yahya al-Tha'lab and Muhammad ibn Yazid al-Mubarrad.

Murabba' (man with bushy eyebrows) was the nickname of the expert Muhammad ibn Ibraheem al-Baghdaadi.

Jazarah (carratos), The expert Salih ibn Muhammad al-Baghdaadi

Kilajah (a unit of weight equalling about five-and-three-quarter pounds), the expert Muhammad ibn Salih al-Baghdaadi.

Maa Ghammahu (he – or it? – did not sadden him), the expert 'Ali ibn Abd al-Samad al-Baghdaadi, it is also said: so-and-so *Maa Ghammahu*, combining the two nicknames.

'Ubayd al-'ijl (little believer, the calf) was the nickname of the expert, Abi Abdillah al-Husayn ibn Muhammad ibn Haatim al-Baghdaadi. Ibn al-Salah said: We heard that Yahya ibn Ma'een gave these five Baghdadis their nicknames and they were early students of his and experts in hadith.

Sajjadah (prayer rug), al-Hasan ibn Hammad from the students of Wakee', and al-Husayn ibn Ahmad – the teacher of Ibn 'Adi.

Abdaan (two Abds) is the nickname of a number of narrators, from them Abdullah ibn Uthmaan – the teacher of al-Bukhari. These are from the people that Shaykh Abu 'Amr mentioned, and to mention it all will cause it to become too long, and Allah knows best.

الأَخْفَشُ، لَقْبُ لِجَمَاعَةٍ مِنْهُمْ أَخْمَدُ بْنُ عِمْرَانَ الْبَصْرِيُّ التَّحْوِيُّ، رَوَى^(١) عَنْ زَيْدِ بْنِ حُبَابٍ وَلَهُ (غَرِيبُ الْمُوَظَّلَا). قَالَ ابْنُ الصَّلَاح^(٢): وَفِي النَّحْوِينَ أَخْفَشُ ثَلَاثَةٌ مَشْهُورُونَ: أَكْبَرُهُمْ أَبُو الْحَطَابِ عَنْدَ الْحَمِيدِ بْنِ عَبْدِ الْمَجِيدِ، وَهُوَ الَّذِي ذَكَرَهُ سَيِّدُهُ فِي كِتَابِهِ الشَّهُورِيِّ. وَالثَّانِي: أَبُو الْحَسَنِ سَعِيدُ بْنِ مَسْعَدَةَ رَاوِيِّ كِتَابِ سَيِّدِهِ عَنْهُ. وَالثَّالِثُ: أَبُو الْحَسَنِ عَلَيُّ بْنِ سُلَيْمَانَ تَلَمِيذُ أَبُوِي الْعَبَّاسِ: أَخْمَدُ بْنُ يَحْيَى ثَلَبٍ، وَمُحَمَّدُ بْنُ يَزِيدَ الْمُبَرِّدَ^(٣).

مُرِبِّ^(٤)، لَقْبُ لِمُحَمَّدٍ بْنِ إِبْرَاهِيمَ الْحَافِظِ الْبَغْدَادِيِّ.

جَزَرَةُ^(٥)، صَالِحُ بْنُ مُحَمَّدٍ الْحَافِظِ الْبَغْدَادِيِّ.

كَيلَاجَةُ^(٦)، مُحَمَّدُ بْنُ صَالِحٍ الْحَافِظِ الْبَغْدَادِيِّ أَيْضًا.

مَاغَمَةُ^(٧)، عَلَيُّ بْنُ عَبْدِ الصَّمَدِ الْبَغْدَادِيِّ الْحَافِظُ، وَيُقَالُ: عَلَانُ مَاغَمَةُ، فَيُجْمَعُ لَهُ بَيْنَ لَقَبَيْنِ.

عُبَيْدُ الْعَجْلِ^(٨)، لَقْبُ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ حَاتِمِ الْبَغْدَادِيِّ الْحَافِظِ أَيْضًا. قَالَ ابْنُ الصَّلَاح^(٩): وَهُؤُلَاءِ الْخَمْسَةِ الْبَغْدَادِيِّينَ الْحَفَاظُ كُلُّهُمْ مِنْ تَلَامِيذَ يَحْيَى بْنِ مَعْنَى، وَهُوَ الَّذِي لَقَبُوهُمْ بِذَلِكَ^(١٠).

سَجَادَةُ، الْحَسَنُ بْنُ حَمَادٍ مِنْ أَصْحَابِ وَكِيعٍ، وَالْحُسَيْنُ بْنُ أَخْمَدَ شَيْخُ ابْنِ عَدِيٍّ.

عَبَدَانُ، لَقْبُ جَمَاعَةٍ، مِنْهُمْ^(٤) عَبْدُ اللَّهِ بْنُ عُثْمَانَ شَيْخُ الْبُخَارِيُّ، فَهُؤُلَاءِ مِنْ ذَكَرَهُ الشَّيْخُ أَبُو عَمْرُو، وَأَسْتِقْصَاءُ ذَلِكَ يَمْلُؤُ جِدًا، وَاللَّهُ أَعْلَمُ.

The fifty-third category: Knowing *al-Mu'talif* and *al-Mukhtalif* in the names, lineages and what resembles this.

From this is that which is the same in writing, however the pronunciation is different.

Ibn al-Salah said: This is an exalted discipline and those from the scholars of hadith who are ignorant of it stumble often and never want for someone to make them feel shame. Many useful books have been written on this category, from the most complete is '*al-Ikmaal*' by Ibn Maakoola despite its shortcomings.

I say: The expert Ibn Nuqtah has pointed out some issues in his book similar to '*al-Ikmaal*' which contains numerous benefits. Also, the expert Abi Abdillah al-Bukhari – from the later shaykhs – has a beneficial book in this chapter. From the examples of this is: *Sallaam* and *Salaam*. *'Umaarah*, *'Imaarah*. *Hizaam*, *Haraam*. *Abbaas*, *Ayyaash*. *Ghannaam*, *'Athaam*. *Bashaar*, *Yasaar*. *Bishr*, *Yusr*. *Basheer*, *Yusayr*, *Nusayr*. *Haarithah*, *Jaariyah*. *Jareer*, *Hareez*. *Hibbaan*, *Hayyaan*. *Riyaah*, *Rabaah*. *Surayj*, *Shurayh*. *'Abbaad*, *'Ubaad*. And similar to this.

As it is said: *al-Ansi*, and *al-Ayshi* and *al-Absi*. *al-Hammaal*, and *Jammaal*. *Al-Khayyaat*, and *al-Hannaat*, and *al-Khabbaat*. *al-Bazaar*, and *al-Bazzaz*. *Al-Ubuli*, and *al-Ayli*. *Al-Basri* and *al-Nasri*. *Al-Thawri*, and *al-Tawwazi*. *al-Jurayri*, and *al-Jareeri*, and *al-Hareeri*. *al-Sulami*, and *al-Salami*. *al-Hamdaani*, and *al-Hamadhaani*, what resembles this and there is a lot. These are to be memorised accurately, and Allah is the one who assists and makes easy, and to him we seek his aid.

النوع الثالث وأخمسون

معرفة المؤلف والمخالف في الأسماء والأنساب وما أشبهه ذلك^(١)

ومنهم ما تتفق في الخطّ صورته، وتفترق في اللفظ صيغته.

قال ابن الصلاح^(٢): وهو فنٌ جليل، من لم يعرّفه من المحدثين كثُر عتاره، ولم يعدم مَحْجَلاً، وقد صنف فيه كُتب مفيدة، من أكملها (*الإكمال*) لابن ماكولا على إغواز فيه.

فُلِتْ: وقد استدرك عليه الحافظ ابن نُفَطَة^(٤) كتاباً قرِيباً من (*الإكمال*), فيه فوائد كثيرة^(٥). وللحافظ أبي عبد الله البخاري من المذايَخ المتأخرَين كتاباً مفيدةً أيضاً في هذا الباب. ومن أمثلة ذلك: *«سَلَامٌ وَسَلَامٌ»*, *«عَمَارَةٌ»*, *«جِزَامٌ*, *«حَرَامٌ»*, *«عَبَاسٌ، عَيَّاشٌ»*, *«غَنَامٌ، عَثَانٌ»*, *«بَشَارٌ، يَسَارٌ»*, *«بِشَرٌ، بُشَرٌ»*, *«بَشِيرٌ، يُسَيْرٌ»*, *«حَارِثَةٌ، جَارِيَةٌ»*, *«جَرِيرٌ، حَرِيزٌ»*, *«جِبَانٌ، حَيَانٌ»*, *«رِيَاحٌ، رَيَاحٌ»*, *«شُرِيجٌ، شَرِيجٌ»*, *«عَبَادٌ، عَبَادٌ»* ونحو ذلك.

وكما يقال: *«التنسيي والعيشي والعبسي»*, *«الحَمَانُ وَالجَمَانُ»*, *«الحَيَاطُ وَالحَنَاطُ وَالحَبَاطُ»*, *«البَزَارُ وَالبَزَارُ»*, *«الأَبَلُي وَالأَبَلُي»*, *«البَصْرِيُّ وَالنَّصْرِيُّ»*, *«الثَّوْرِيُّ وَالثَّوْرِيُّ»*, *«الجَرِيرِيُّ وَالجَرِيرِيُّ وَالحَرِيرِيُّ»*, *«السُّلَمِيُّ وَالسَّلَمِيُّ»*, *«الْهَمْدَانِيُّ وَالْهَمْدَانِيُّ»*, وما أشبه ذلك وهو كثير، وهذا إنما ينضوي^(٦) بالحفظ محرراً في مواضعه، والله تعالى المعين الميسّر، وبه^(٧) المستعان.

The fifty-fourth category: Knowing the *Mutaffiq* and the *Muftariq* with regards to names and lineages.

al-Khatib has authored – in this regard – a fruitful book.

Shaykh Abu 'Amr mentions various categories:

The first: Different people who share the same name and whose fathers share the same name: and example of this is al-Khaleel ibn Ahmad, and there are six:

The first of them was the Basran grammarian and the one who placed prosody. He said: If someone searched, he would not find anyone, after our Prophet whose name was 'Ahmad' before the father of al-Khaleel ibn Ahmad, except Aba al-Safar Sa'eed ibn Ahmad, according to the view of Ibn Ma'een, and others said: Sa'eed ibn Yuhmad, and Allah knows best.

The second was Abu Bishr al-Muzani, also a Basran. He narrated from al-Mustanir ibn Akhdar from Mu'aawiyah. Al-'Anbari and a number of others narrated from him.

The third was an Isfahani who related hadith from Rawh ibn 'Ubaadah and others.

The fourth was Abu Sa'eed al-Sijzi, a famous Hanafi judge and jurist in Khurasaan, who narrated Ibn Khuzaymah and those of his level.

The fifth was Abu Sa'eed al-Busti – the judge – he narrated from those before him, and al-Bayhaqi narrated from him.

The sixth was also Abu Sa'eed al-Busti – a Shafi'i – who took from Shaykh Abi Haamid al-Isfraayeeni, and entered the land of Andalus.

The second category: Ahmad ibn Ja'far ibn Hamdaan, and there were four: al-Qat'i, al-Basri, al-Deenawari, and al-Tarasusi. Muhammad ibn Yusuf, there were two from Naysabur who were Shafi'i: Abu al-Abbas al-Asam, and Abu Abdillah ibn al-Akhram.

The third: Abu Imraan al-Jawni, there are two: the tabi'ee Abd al-Malik ibn Habeeb, and Musa ibn Sahl who is a narrator from Hishaam ibn 'Urwah. Abu Bakr ibn Ayyash, there are three: the famous reciter, al-Sulami al-Baajaddaa'i, the author of '*Gharib al-Hadith*', who died in the year 204AH. The other is from Homs and is unknown.

The fourth: Saalih ibn Abi Saalih are four.

The fifth: Muhammad ibn Abdillah al-Ansaari, there are two: The first is the famous author of the *Juzz*, and he is the Shaykh of al-Bukhari, the second is weak with the *Kunya* Abi Salama, and this is a large chapter with many branches, it requires action and time.

النوع الرابع وأخْمَسُونَ

معرفة المتفق والمتفق من الأسماء والأنسابِ

وقد صنف فيه الخطيب كتاباً حافلاً.

وقد ذكره الشيخ أبو عمرو أقساماً^(٢):

أحدُهَا: أَن يَتَقَرَّبَ إِلَيْهِ الْأَنْسَابُ أَوْ أَكْثَرُ فِي الاسمِ، وَاسْمِ الْأَبِ، مِثَالُ الْخَلِيلِ بْنُ أَحْمَدَ^(٣):

أَحَدُهُمُ: النَّحْوِيُّ الْبَصْرِيُّ، وَهُوَ أَوَّلُ مَنْ وَضَعَ عِلْمَ الْعَرْوَضِ، قَالُوا: وَلَمْ يُسَمَّ أَحَدٌ بَعْدَ النَّبِيِّ ﷺ بِأَحْمَدَ قَبْلَ أَبِي الْخَلِيلِ بْنَ أَحْمَدَ، إِلَّا أَبَا السَّفَرِ سَعِيدَ بْنَ أَحْمَدَ، فِي قَوْلِ ابْنِ مَعْنَى، وَقَالَ عَيْرَةُ: سَعِيدُ بْنُ يُحْمَدَ^(٤)، قَالَ اللَّهُ أَعْلَمُ.

الثَّانِي: أَبُو بِشَرِّ الْمُزَبْنِيُّ، بَصْرِيٌّ أَيْضًا، رَوَى عَنِ الْمُسْتَنِبِرِ بْنِ أَخْضَرَ عَنْ مُعاوِيَةَ، وَعَنْهُ عَبَاسُ الْعَتَبِرِيُّ وَجَمَاعَةً.

وَالثَّالِثُ: أَصْبَاهَانِيُّ، رَوَى^(١) عَنْ رَوْحِ بْنِ عَبَادَةَ وَغَيْرِهِ.

الرَّابِعُ: أَبُو سَعِيدِ الْسَّجْرِيُّ، الْقَاضِيُّ الْفَقِيهُ الْحَنْفِيُّ الْمَشْهُورُ بِخَرَاسَانَ رَوَى عَنِ ابْنِ خَرَيْمَةَ وَطَبَقَتِهِ.

الخَامِسُ: أَبُو سَعِيدِ الْبُشْتِيِّ الْقَاضِيُّ، حَدَّثَ عَنِ الْمَذْكُورِ قَبْلَهُ، وَرَوَى عَنْهُ الْبَيْهِقِيُّ.

السَّادِسُ: أَبُو سَعِيدِ الْبُشْتِيِّ أَيْضًا، شَافِعِيُّ، أَحَدُ عَنِ الشَّيْخِ أَبِي حَامِدِ الْإِسْفَراَيْنِيِّ، وَدَخَلَ بِلَادَ الْأَنْدُلُسِ.

الثَّالِثُ: أَخْمَدُ بْنُ جَعْفَرِ بْنِ حَمْدَانَ أَرْبَعَةُ: الْقَطْبِيُّ^(٤)، وَالْبَصْرِيُّ وَالْدِينَوَرِيُّ وَالطَّرَسُوسيُّ. مُحَمَّدُ بْنُ يَعْوُبَ بْنِ يُوسُفَ، إِلَيْهِ أَنْتَهَى الْمَسْأَبُورَ شَافِيَّيَانَ^(٥): أَبُو الْعَبَاسِ الْأَصْمَمُ، وَأَبُو عَبْدِ اللَّهِ بْنِ الْأَخْرَمِ.

الثَّالِثُ: أَبُو عَمْرَانَ الْجَوْنِيُّ اثْنَانِ: عَبْدُ الْمَلِكِ بْنُ حَبِيبِ تَابِعِيُّ، وَمُوسَى بْنُ سَهْلٍ يَرْوِي عَنْ هِشَامِ بْنِ عُرْوَةَ. أَبُو بَكْرٍ بْنُ عَيَّاشٍ ثَلَاثَةُ: الْفَارِئُ الْمَشْهُورُ، وَالسُّلَيْمَيُّ الْبَاجِدَائِيُّ^(١) صَاحِبُ (*غَرِيبُ الْحَدِيثِ*)^(٢)، تُوفِيَّ سَنةً أَرْبَعَ وَمَائَتَيْنِ، وَآخَرُ حَمْصِيٌّ مَجْهُولٌ.

الرَّابِعُ: صَالِحُ بْنُ أَبِي صَالِحٍ أَرْبَعَةُ^(٣).

الخَامِسُ: مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ^(٤) اثْنَانِ: أَحَدُهُمَا الْمَشْهُورُ صَاحِبُ الْجُزْءِ، وَهُوَ شَيْخُ الْبُخَارِيِّ، وَالآخَرُ ضَعِيفٌ يُكْنَى بِأَبِي سَلَمَةَ، وَهَذَا بَابٌ وَاسِعٌ كَبِيرٌ كَثِيرُ الشُّعُبِ، يَتَحَرَّرُ بِالْعَمَلِ وَالْكَشْفِ عَنِ الشَّيْءِ فِي أَوْقَاتِهِ.

The fifty-fifth category: A category composed of the two previous categories.

al-Khatib al-Baghdadi has a book which he titled '*Takhlees al-Mutashaabih fi al-Rasm'*, like: there are many with Musa ibn 'Ali – with a *Fatha* on the *Ayn*, and Musa ibn 'Ulayy – with a *Dhamma* – is an Egyptian who narrated from the Tabi'een. From them are *al-Mukharrami* and *al-Makhrami*. From them are *Thawr ibn Yazeed al-Himsi*, and *Thawr ibn Zayd al-Deeli al-Hijaazi*. *Abu 'Amr al-Shaybaani* – the grammarian – *Ishaq ibn Miraar*, and *Yahyaa ibn Abi 'Amr al-Saybaani*, *Amr ibn Zuraarah al-Naysaburi* – the teacher of Muslim – and *'Umaru ibn Zuraarah al-Hadathi*, whom Abu al-Qaasim al-Baghawi narrates from.

The fifty-sixth category: The last form from that which has preceded of those who are similar in name and lineage with differences in their generation, one being one way and the other being backwards.

For example:

The companion Yazeed ibn al-Aswad Khuzaa'ee, and Yazeed ibn al-Aswad al-Jurshi, who was born in pre-Islamic times, and lived in Syria. He is the one whom Mu'aawiyah asked to pray for rain.

As for al-Aswad ibn Yazeed, then this is a Tabi'ee from the students of ibn Mas'ood.

al-Waleed ibn Muslim al-Dimashqi – the student of al-Awzaa'ee, and the teacher of Imam Ahmad – are also an example of this. al-Bukhari was mistaken in naming him in his '*Tarikh*' by al-Waleed ibn Muslim and Allah knows best.

I say: Our Shaykh, al-Hafiz al-Mizzi clarified this in his *Tahdheeb*, and distinguished well between those whose names are back-to-front, and I have added to it in my book '*al-Takmeel*', and All praise is for Allah.

النوع الخامس من الحسنون

نوع يُركب من النوعين قبله^(١)

وللخطيب البغدادي فيه كتابه الذي وسمه بـ*بيان خصائص المتشابه في الرسم*^(٢)، مثاله: موسى بن عليٍّ - يفتح العين^(٣) جماعة، وموسى^(٤) بن عليٍّ - يضمها^(٥)، مصربيٌ يروي عن التابعين. ومنه المحرمي والمحرمي. ومنه ثور بن يزيد الحفصي^(٦) وثور بن زيد الديلي الججازي. وأبو عمرو^(٧) الشيباني التخوي إسحاق بن مرار، وبخيٌ بن أبي عمرو الشيباني، عمرو بن زرارة النسابوري شيخ مسلم^(٨) وعم^(٩) ابن زرارة الحذبي^(٩) يروي عنه أبو القاسم البغوي.

النوع السادس من الحسنون

في صنف آخر ماء لهم

ويسكونه في المتشابهين في الاسم واسم الاب أو النسبة، مع المفارقة في المغازة، هذا ماء لهم وهذا ماء آخر^(١٠)

مثاله:

يزيد بن الأسود خزاعي صحابي، ويزيد بن الأسود الجوشي، أدرك الجاهلية وسكن الشام، وهو الذي اشتُقَّ به معاوية^(١١).

وأما الأسود بن يزيد، فذاك تابعيٌ من أصحاب ابن مسعود.

الوليد بن مسلم الدمشقي، تلميذ الأوزاعي، وشيخ الإمام أحمد، ولهم آخر بصريٌ تابعيٌ.

فاما مسلم بن^(١٢) الوليد بن رياح فذاك مدني، يروي عنه الدراروذى وغيره، وقد وهم البخاري في تسميته له في تاريخه^(١٣) بالوليد بن مسلم^(١٤)، والله أعلم.

قلت: وقد اغتنى شيخنا الحافظ الجزي في تهديفه بيان ذلك، وبيّن بين المتفقّد والمتأخر بياناً حسناً، وقد زدت عليه أشياء في كتابي (*التكمل*)، ولله الحمد.

The fifty-seventh category: Knowing those whose lineage is attributed to other than their father.

There are several varieties of this:

The first: Those who are attributed to their mother; like Mu'aadh and Mu'awwidh, the children of 'Afraa. They are the two whom Abu Jahl attributed on the day of Badr, their mother is Afraa bint 'Ubayd, their father is al-Haarith ibn Rifaa'ah al-Ansaari, and they have another called 'Awdh, and it is said: 'Awn and it is said: 'Awf, and Allah knows best.

Bilaal ibn Hamaamah – the caller to prayer – his father is Rabaah.

Ibn Umm Maktoom – the blind caller to prayer – and he would at times become hidden from the Messenger of Allah in his absence, it is said: His name is Abdullaah ibn Zaa'idah. It is said: 'Amr ibn Qays. Other than this is also said.

Abdullaah ibn al-Lutbi, and it is said: the companions Ibn al-Utbiiyah.

Suhayl ibn Baydaa and his brothers, from them: Sahl, Safwaan. The name of Baydaa: Da'd, and the name of their father was: Wahb.

Shurahbeel ibn Hasanah – one of the rulers over the companions in Shaam – she was his mother, and Abu Abdullaah ibn al-Mutaa'i al-Kindi was his father.

Abdullaah ibn Buhaynah, and she was his mother, and his father was: Malik ibn al-Qishb al-Asadi.

Sa'd ibn Habtah, and she was his mother, his father was: Bujayr ibn Mu'aawiyah.

From the Tabi'een and those after them:

Muhammad ibn al-Hanafiyyah, and her name was Khawlah, and his father was the leader of the believers 'Ali ibn Abi Taalib.

Isma'eel ibn 'Ulayyah, and she was his mother, his father was Ibraheem, and he was one of the scholars of hadith and Fiqh, and one of the great righteous people.

I say: As for Ibn 'Ulayyah that many of the Fuqaha attribute to, then it is Ibraheem ibn Isma'eel, and he was an innovator due to the view that the Qur'an is created.

النوع السِّلْعُ وَالْخَمْسُونَ

معرفة المنسوبين إلى غير آباءِهم^(١)

وَهُمْ أَقْسَامٌ:

أَحَدُهَا: الْمَنْسُوبُونَ إِلَى أُمَّهَاتِهِمْ؛ كَمُعاذٍ وَمُعَوِّذٍ، ابْنَيْ عَفْرَاءَ، وَهُمَا اللَّذَانِ أَتَبْنَاهُ أَبَا جَهْلٍ يَوْمَ بَدْرٍ، وَأَمْهُمْ هُذَا عَفْرَاءُ بْنُ عَبِيدٍ، وَأَبُوهُمُ الْحَارِثُ بْنُ رِفَاعَةَ الْأَنْصَارِيُّ، وَلَهُمَا^(٢) آخَرُ شَقِيقٍ لَهُمَا وَهُوَ عَوْذٌ، وَيُقَالُ: عَوْنُّ، وَقَيلَ: عَوْنٌ^(٣). وَاللَّهُ^(٤) أَعْلَمُ.

إِلَالُ ابْنِ حَمَامَةَ الْمُؤَذْنِ، أَبُوهُ رَبَاحٌ.

ابْنُ أُمٍّ مَكْتُومُ الْأَعْمَى^(٥) الْمُؤَذْنُ أَيْضًا، وَقَدْ كَانَ يَوْمُ أَخْيَانًا عَنْ رَسُولِ اللَّهِ^ﷺ فِي^(٦) عَيْبَتِهِ، قَيلَ: اسْمُهُ عَبْدُ اللَّهِ بْنُ زَائِدَةَ. وَقَيلَ: عَمْرُو بْنُ قَيْسٍ. وَقَيلَ غَيْرُ ذَلِكَ^(٧).

عَبْدُ اللَّهِ ابْنُ اللَّثِيَّةِ^(٨)، وَيُقَالُ: ابْنُ^(٩) الْأَنْثِيَّةِ صَحَابِيٌّ.

سَهْيَلُ ابْنُ بَيْضَاءَ وَأَخْوَاهُ مِنْهَا سَهْلٌ وَصَفْوَانُ، وَاسْمُ بَيْضَاءَ: دَعْدُ، وَاسْمُ أَيْمَهُمْ: وَهْبٌ.

شَرَحِيلُ ابْنُ حَسَنَةَ أَحَدُ أَمْرَاءِ الصَّحَابَةِ عَلَى الشَّامِ، هِيَ أُمُّهُ، وَأَبُوهُ عَبْدُ اللَّهِ ابْنُ^(١٠) الْمُطَاعِ الْكَنْدِيُّ.

عَبْدُ اللَّهِ ابْنُ بُحَيْنَةَ وَهِيَ أُمُّهُ، وَأَبُوهُ^(٤) مَالِكُ بْنُ الْقَشِّ^(٥) الْأَسَدِيُّ.

سَعْدُ ابْنُ حَبَّةَ وَهِيَ أُمُّهُ، وَأَبُوهُ بُجَيْرُ بْنُ مَعَاوِيَةَ.

وَمِنَ التَّابِعِينَ قَمَنْ بَدَهُمْ:

مُحَمَّدُ ابْنُ الْحَفَيْفَةَ، وَاسْمُهَا خَوْلَةُ، وَأَبُوهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيُّ بْنُ أَبِي طَالِبٍ. إِسْمَاعِيلُ ابْنُ عُلَيَّةَ هِيَ أُمُّهُ، وَأَبُوهُ إِبْرَاهِيمُ، وَهُوَ أَحَدُ أَئِمَّةِ الْحَدِيثِ وَالْفِقْهِ وَمِنْ كِبَارِ الصَّالِحِينَ.

فُلْثُ: فَأَمَّا ابْنُ عُلَيَّةَ الَّذِي يَعْرُو إِلَيْهِ كَثِيرٌ مِنَ الْفَقَهَاءِ فَهُوَ إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ^(٦) هَذَا وَقَدْ كَانَ مُبْتَدِعًا يَقُولُ بِخَلْقِ الْقُرْآنِ^(٧).

Ibn Haraasah: It is Abu Ishaq Ibraheem ibn Haraasah, the expert Abd al-Ghani ibn Sa'eed al-Mirsi said: She is his mother, and the name of his father is Salamah.

From them are those who have been attributed to their grandmothers, like Ya'laa ibn Munyah. Zubayr ibn Bakkar said: She is the mother of his father, and his father was Umayyah.

Also, Basheer ibn al-Khasaasiyyah, the name of his father is Ma'bad, and al-Khasaasiyyah is the name of the mother of one of his great-great-grandfather. Shaykh Ibn al-Salah said: A more recent example of that was our teacher Abu Ahmad 'Abd al-Wahhab ibn 'Ali al-Baghdaadi, who was known as 'Ibn Sukanya' she was his grandmother on his father's side.

I say: Also, our Shaykh, al-Allamah, Abu al-'Abbas ibn Taymiyyah, it is the mother of one of his great grandfathers and it is Ahmad ibn Abd al-Haleem ibn Abd al-Salaam ibn Abi al-Qaasim ibn Muhammad ibn Taymiyyah al-Harraani.

From them are those who are attributed to their grandfathers, as the Prophet said on the day of Hunyan...:

I am a prophet not a liar *** I am the son of 'Abd al-Muttalib

He is the Messenger of Allah, Muhammad ibn Abdillah ibn Abd al-Muttalib. Similarly, Abi 'Ubaydah ibn al-Jarrah, and he is 'Aamir ibn 'Abdillah ibn al-Jarrah al-Fihri – one of the ten [promised paradise], he was the first to be nicknamed *al-Amir al-Umarah* in Shaam, and his leadership was after Khaalid ibn al-Waleed – May Allah be pleased with them both.

Mujami' ibn Jaariyyah, and he is Mujami' ibn Yazeed ibn Jaariyyah.

Ibn Jurayj, and he is Abd al-Malik ibn Abd al-Aziz ibn Jurayj

Ibn Abi Dhi'b, Muhammad ibn Abd al-Rahman ibn Abi Dhi'b.

Ahmad ibn Hanbal, and he is Ahmad ibn Muhammad ibn Hanbal al-Shaybaani, one of the Imaams.

Abu Bakr ibn Abi Shaybah, he is Abdullah ibn Muhammad ibn Abi Shaybah – Ibraheem ibn Uthmaan – al-'Absi, and he is the author of the '*Musannaf*'. Similarly, his brothers, the expert 'Uthmaan and al-Qaasim.

Abu Sa'eed ibn Yunus – author of '*Tarikh Misr*', he is Abd al-Rahman ibn Ahmad ibn Yunus ibn Abd al-A'laa al-Sadafi.

Also, from those who are attributed to other than their father: al-Miqdaad ibn al-Aswad, he is al-Miqdaad ibn 'Amr ibn Tha'labah al-Kindi al-Bhraani. He was one of the kin of al-Aswad ibn 'Abd Yaghuth al-Zuhri, who adopted him, so [al-Miqdaads] lineage refers to him.

al-Hasan ibn Dinaar: he is al-Hasan ibn Waasil and Dinaar was the husband of his mother. Ibn Abi Haatim said: al-Hasan ibn Dinaar ibn Waasil.

ابن هراسة: هو أبو إسحاق إبراهيم بن هراسة، قال الحافظ عبد الغني بن سعيد المضري: هي أمه، وأشم أبيه سلامة.

ومن هؤلاء من قد ينسب إلى جدته كيغللى ابن منية، قال الزبير بن بكار: هي أم أبيه أمية^(١).

ويشير ابن الحصاصية، اسم أبيه معبد، والخاصية أم جدو الثالث. قال الشيخ أبو عمرو^(٢): من^(٣) أحدث ذلك عهداً شيخنا أبو أحمد عبد الوهاب بن علي البعنادي يُعرف بابن سكينة وهي أم أبيه.

فُلُتْ: وكذلك شيخنا العلامة أبو العباس ابن تيمية هي أم أحد أجداده الأبعدين وهو أحمد بن عبد الحليم بن عبد السلام بن أبي القاسم بن محمد ابن تيمية الحراني.

ومنهم من ينسب إلى جده كما قال النبي ﷺ يوم حنين وهو رايك على النعلة يركضها إلى نحو العدد وهو ينوه باسمه يقول:

أنا ابن عبد المطلب^(٤)
وهو رسول الله محمد بن عبد الله بن عبد المطلب، وكأبي عبيدة بن الجراح، وهو عامر بن عبد الله بن الجراح الفهري أحد العشرة، وأول من لقب بـأمير الأمراء بالشام، وكانت ولايته بعد خالد بن الوليد - رضي الله عنهما.
مجمع^(٥) بن جارية، وهو مجمع بن يزيد بن جارية.
ابن جريج، هو عبد الملك بن عبد العزيز بن جريج.
ابن أبي ذئب، محمد بن عبد الرحمن بن أبي ذئب.

أحمد بن حنبل هو أحد بن محمد بن حنبل الشيباني أحد الأئمة.
أبو بكر بن أبي شيبة هو عبد الله بن محمد بن أبي شيبة - إبراهيم بن عثمان -
العبيسي وهو صاحب المصنف، وكذا أخواه عثمان الحافظ والقاسم.

أبو سعيد بن يونس صاحب (*تاريخ مصر*), هو عبد الرحمن بن أحمد بن يونس
ابن عبد الأعلى الصدفي.

وممن نسب إلى غير أبيه: المقداد بن الأسود، هو المقداد بن عمرو بن ثعلبة الكندي البهري، والأسود هو ابن عبد يغوث الزهري، وكان زوج أمه وهو زبيدة، فبناته فضيبي إليه.

الحسن بن دينار، هو الحسن بن واصل، ودينار زوج أمه، وقال ابن أبي
حاتيم: الحسن بن دينار بن^(٦) واصل^(٧).

The fifty-eighth category: Regarding the lineages that oppose that which is apparent.

This is like Abi Mas'ood 'Uqbah ibn 'Amr al-Badri – al-Bukhari claimed that he witnessed Badr – and the majority opposed him and said: He resided in Badr and therefore was attributed to it.

Sulaymaan ibn Tarkhaan al-Taymi was not from amongst them, however he lived with them, and therefore was attributed to them, he was from the *Mawaali* of Bani Murrah.

Abu Khaalid al-Daalaani, it is assumed that he is from Hamdaan, he also lived amongst them, however, he was from the *Mawaali* of Bani Assad.

Ibraheem ibn Yazeed al-Khuza'i, he lived on the pass of al-Khuuz in Makkah.

Abd al-Malik ibn Abi Sulaymaan al-Arzami: It is assumed that he is from Fazaarah, he lived in the cementary of the 'Arzam in al-Kufah.

Muhammad ibn Sinaan al-'Awaqi: It is assumed that he is from 'Abd al-Qays, he was a Baahili who lived among the al-'Awaqa in Basrah.

Ahmad ibn Yusuf al-Sulami: The teacher of Muslim, he is Azdi, however he is attributed to the tribe of his mother. Similarly, with Abu 'Amr [Ismaa'eel] ibn Nujayd al-Sulami and Abu Abd al-Rahman al-Sulami al-Sufi.

Similar to this are: Miqsam, *Mawlaa* ibn 'Abbas: he was actual the *Mawlaa* of Abdullah ibn al-Haarith ibn Nawfal. He was inseperable from Ibn Abbas and was called 'Mawlaa ibn Abbas' because of this association with him.

Khaalid al-Hadhdhaa (the cobbler): he was not a cobbler and he was called that because he sat among the shoemakers.

Yazeed al-Faqeer (the poor): he was called that because he had been wounded in the spine.

النوع الثامن في الحمسون

في النسب التي هي على خلاف ظاهرها^(١)

وَذَلِكَ كَأَيْ مَسْعُودٍ عَقْبَةُ بْنِ عَمْرِو الْبَدْرِيِّ^(٢) رَأَيْمَ الْبَخَارِيُّ أَنَّهُ مِمْنُ شَهِيدَ بَدْرًا^(٣)، وَخَالَفَهُ الْجُمْهُورُ^(٤)، فَقَالُوا: إِنَّمَا سَكَنَ بَدْرًا فَسُبِّبَ إِلَيْهَا.

سُلَيْمَانُ بْنُ طَرْخَانَ التَّيْمِيُّ لَمْ يَكُنْ مِنْهُمْ، وَإِنَّمَا نَزَلَ فِيهِمْ، فَسُبِّبَ إِلَيْهِمْ^(٥)، وَقَدْ كَانَ مِنْ مَوَالِي بَنِي مُرَّةٍ.

أَبُو خَالِدِ الدَّلَائِي^(٦) بَطَنَ مِنْ هَمْدَانَ، نَزَلَ فِيهِمْ أَيْضًا، وَإِنَّمَا كَانَ مِنْ مَوَالِي بَنِي أَسَدٍ.

إِبْرَاهِيمُ بْنُ يَزِيدَ الْحُوَزِيُّ^(٧) إِنَّمَا نَزَلَ شَعْبَ الْحُوَزِ بِمَكَّةَ.

عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ الْعَرْزَمِيُّ^(٨): وَهُمْ بَطَنُ مِنْ فَرَارَةَ، نَزَلَ فِي جَيَانَتِهِمْ^(٩) بِالْكُوفَةِ.

مُحَمَّدُ بْنُ سِنَانِ الْعَوْقَيِّ^(١٠): بَطَنُ مِنْ عَبْدِ الْقَيْسِ، وَهُوَ بَاهْلِيٌّ، لَكِنَّهُ نَزَلَ عِنْهُمْ بِالْبَصَرَةِ.

أَحْمَدُ بْنُ يُوسُفَ السُّلَيْمِيُّ: شَيْخُ مُسْلِمٍ، هُوَ أَزْدِيٌّ، وَلَكِنَّهُ تُسَبِّبَ إِلَى قَبِيلَةِ أَمْمَهُ^(١١)، وَكَذَلِكَ حَفِيدُهُ أَبُو عَمْرِو أَخْمَدُ^(١٢) بْنُ نُجَيْدِ السُّلَيْمِيِّ، وَحَفِيدُهُ^(١٣) هَذَا أَبُو عَبْدِ الرَّحْمَنِ السُّلَيْمِيِّ الصُّورِيِّ^(١٤).

وَمِنْ ذَلِكَ مَقْسُمٌ مَؤْلَى ابْنِ عَبَّاسٍ لِلْتُّرْوِمَةِ لَهُ، وَإِنَّمَا هُوَ مَؤْلَى لِعَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ^(١٥).

وَخَالِدُ الْحَذَاءُ^(١٦)؛ إِنَّمَا قِيلَ لَهُ ذَلِكَ لِجُلوِسِهِ عِنْهُمْ^(١٧).

وَيَزِيدُ الْفَقِيرُ^(١٨)؛ لِأَنَّهُ كَانَ يَأْلَمُ مِنْ فَقَارَ ظَهِيرَهُ.

The fifty-ninth category: Knowing the one whose name is unknown from the men and women.

Al-Hafiz, Abd al-Ghani ibn Sa'eed al-Misri, al-Khatib al-Baghdadi and others have authored in regards to this.

The benefit of this is that the identity of the obscure individual becomes known through the appearance of the name in other versions of the hadith. Like the Hadith of Ibn Abbas: A man said, Messenger of Allah, does the pilgrimage take place every year? This man was al-Aqra' ibn Haabis. Ibn 'Abbas identified him in another version of the hadith. Also, the hadith of Abi Sa'eed: We passed by a tribe and their leader was stung, One of them – from amongst them – recited. He was Abu Sa'eed himself. There are many similar to this and it will become too long if we mention it.

Ibn al-Athir placed emphasis on this in the end of his book 'Jaami al-Usool' by mentioning it in details, and Shaykh Muhyideen al-Nawaawi summarised a book of al-Khatib in this regard.

This is a science which has little in relation to placing a ruling upon the hadith, but it is a matter which many of the scholars of hadith and others have mentioned.

The most important from this is that the ambiguity is uplifted from the chain, as if it is narrated in a chain: from so-and-so ibn so-and-so, or from his father, or uncle, or mother. Then the name of this ambiguous [person] can be clarified through a different route; if he reliable, weak or one whose affairs needs to be looked into. Then this is what is most beneficial from this category.

النوع التاسع وأخْمَسُونَ في معرفة المُبَهَّمَاتِ مِنْ أَسْمَاءِ الرِّجَالِ وَالنِّسَاءِ^(١)

وَقَدْ صَنَفَ فِي ذَلِكَ الْحَافِظُ عَبْدُ الْغَنَّيِّ بْنُ سَعِيدِ الْمَضْرِيِّ^(٢)، وَالْخَطِيبُ
الْأَبْعَدَادِيُّ^(٣)، وَغَيْرُهُمَا^(٤).

وَهَذَا إِنَّمَا يُسْتَفَادُ مِنْ رِوَايَةِ أُخْرَى مِنْ طَرِيقِ الْحَدِيثِ^(٥)، كَحَدِيثِ ابْنِ عَبَّاسٍ:
«أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ: الْحَجُّ كُلُّ عَامٍ؟»^(٦). الْأَقْرَعُ^(٧) بْنُ حَابِّيْسَ كَمَا جَاءَ فِي
رِوَايَةِ أُخْرَى^(٨)، وَحَدِيثِ أَبِي سَعِيدٍ: «أَنَّهُمْ مَرْوَا بِحَيٍّ فَقَدْ لُدَغَ سَيْدُهُمْ، فَرَفَاهُ رَجُلٌ
مِنْهُمْ»^(٩). هُوَ أَبُو سَعِيدٍ نَفْسُهُ^(١٠)، فِي أَشْبَاهِهِ كَثِيرٌ^(١١) يَطْلُوْ ذَكْرُهَا^(١٢).

وَقَدْ اغْتَنَى ابْنُ الْأَثِيرِ فِي أَوَّلِ خِرْبَرِهِ (جَامِعِ الْأَصْوَلِ) بِتَحْرِيرِهَا، وَاخْتَصَرَ
الشَّيْخُ مُحْبِي الدِّينِ التَّوَاوِيُّ بِكِتَابِ الْخَطِيبِ فِي ذَلِكَ.

وَهُوَ فَنُّ قَلِيلُ الْجَذْوَى بِالنِّسْبَةِ إِلَى مَعْرِفَةِ الْحُكْمِ مِنَ الْحَدِيثِ، وَلَكِنَّهُ شَيْءٌ
يَتَحَلَّ بِهِ كَثِيرٌ مِنَ الْمُحَدِّثِينَ وَغَيْرِهِمْ.

وَأَهْمُّ مَا فِيهِ مَا رَأَعَ إِلَيْهِمَا فِي إِسْنَادِهِ، كَمَا إِذَا وَرَدَ فِي سَنَدِهِ: عَنْ فُلانِ بْنِ
فُلانٍ، أَوْ عَنْ أَبِيهِ، أَوْ عَمِّهِ، أَوْ أُمِّهِ. فَوَرَدَ تَسْنِيَةً هَذَا الْمُبَهَّمِ مِنْ طَرِيقِ أُخْرَى، فَإِذَا
هُوَ ثَقِيقٌ أَوْ ضَعِيفٌ أَوْ مِنْ يُنْظَرُ فِي أَمْرِهِ فَهَذَا أَقْرَعُ مَا فِي هَذَا النَّوْعِ.

The sixtieth category: Knowing the death, birth, and age of the narrators.

To know who met them from those who did not meet them; from the liars and those who commit *Tadlees*. The connected and the disconnected can be distinguished, and other than this.

Sufyaan al-Thawri said: When narrators started lying, we employ history against them.

Hafs ibn Ghiyaath said: When you have suspicions about a teacher, settle his account by years.

al-Hakim said: When Muhammad ibn Haatim al-Kashshi came to us and transmitted hadith from Abd ibn Humayd, I asked him about the year of his birth. He said that he was born in 260AH. I said to our fellows, this teacher heard hadith from 'Abd ibn Humayd thirteen years after his death.

Ibn al-Salah said: Two Companions lived [about] sixty years in pre-Islamic times and [about] sixty years in Islam and they are; Haakim ibn Hizaam and Hassaan ibn Thaabit – May Allah be pleased with them both – it has been attributed to Ibn Ishaaq, that Hassaan ibn Thaabit ibn al-Mundhir ibn Haraam lived one hundred and twenty years. Al-Hafiz Abu Nu'aym said: I did not know the like of this among the Arabs.

I say: The ages of a group of the Arab is older than this. His intent was to state that four of them lived for 120 years and this has not occurred in other than them. As for Salmaan al-FaarisI, then it has been attributed by al-Abbas ibn Yazeed al-Bahraani that there is a consensus that he lived for 250 years, and this differs with those who add to this and say 350 years.

النوع المُوْيِّفِ بِسَتِّينَ

مَعْرِفَةٌ وَفِيَاتُ الرُّوَاةِ وَمَوَالِيْهِمْ وَمَقْدَارِ أَعْمَالِهِمْ^(١)

لِيُعْرَفَ مَنْ أَذْرَكَهُمْ مِمْنَ لَمْ يُذْرِكُهُمْ مِنْ كَذَابٍ أَوْ مُدَلِّسٍ، فَيَتَحَرَّرُ الْمُنْتَقِطُ وَالْمُنْتَصِلُ^(٢) وَغَيْرُ ذَلِكَ.

قَالَ سُفْيَانُ التَّوْرِيُّ: لَمَّا اسْتَعْمَلَ الرُّوَاةُ الْكَذِبَ اسْتَعْمَلَنَا لَهُمُ التَّارِيخَ^(٣).

وَقَالَ حَفْصُ بْنُ عَيَّاثَ: إِذَا أَنْهَمْتُ الشَّيْخَ فَحَاسِبُوهُ بِالسَّنَيْنِ^(٤).

وَقَالَ الْحَاكِمُ: لَمَّا قَدِيمَ عَلَيْنَا مُحَمَّدُ بْنُ حَاتِمِ الْكَشْيِ^(٥)، فَحَدَّثَ عَنْ عَبْدِ بْنِ حُمَيْدٍ، سَأَلْتُهُ عَنْ مَوْلِيهِ، فَذَكَرَ أَنَّهُ وُلِدَ سَنَةً سِتِّينَ وَمَائَيْنِ، فَقُلْتُ لِأَصْحَابِنَا: إِنَّهُ يَزْعُمُ أَنَّهُ سَوْعَ مِنْهُ بَعْدَ مَوْلِيهِ بِثَلَاثَ عَشْرَةَ سَنَةً^(٦).

قَالَ أَبْنُ الصَّلاحِ^(٧) شَخْصَانِ مِنَ الصَّحَابَةِ عَاشَ كُلُّ مِنْهُمَا سِتِّينَ سَنَةً فِي الْجَاهِلِيَّةِ وَسِتِّينَ فِي الْإِسْلَامِ، وَهُمَا حَكِيمُ بْنُ جَرَامَ^(٨)، وَحَسَانُ بْنُ ثَابِتٍ^(٩) -رَضِيَ اللَّهُ عَنْهُمَا- وَحُكَيَّ عَنْ أَبْنِ إِسْحَاقَ، أَنَّ حَسَانَ بْنَ ثَابِتَ بْنِ الْمُنْذِرِ بْنِ حَرَامَ^(١٠) عَاشَ كُلُّ مِنْهُمْ مائَةً وَعِشْرِينَ سَنَةً^(١١)، قَالَ الْحَافِظُ أَبُو نُعَيْمٍ: وَلَا يُعْرَفُ هَذَا لِغَيْرِهِمْ مِنَ الْعَرَبِ^(١٢).

قُلْتُ: قَدْ عُمِّرَ جَمَاعَةٌ مِنَ الْعَرَبِ أَكْثَرُ مِنْ هَذَا، وَإِنَّمَا أَرَادَ أَنَّ أَرْبَعَةَ سَنَقًا يَعِيشُ كُلُّ مِنْهُمْ مائَةً وَعِشْرِينَ سَنَةً، لَمْ يَتَعَقَّدْ هَذَا فِي غَيْرِهِمْ. وَأَمَّا سَلْمَانَ الْفَارِسِيَّ فَقَدْ حَكَى الْعَبَّاسُ بْنُ يَزِيدَ الْبَهْرَانِيَّ الْجَمَاعَ عَلَى أَنَّهُ عَاشَ مائَيْنِ وَخَمْسِينَ سَنَةً، وَاخْتَلَفُوا فِيمَا زَادَ عَلَى ذَلِكَ إِلَى ثَلَاثِيَّةٍ وَخَمْسِينَ سَنَةً^(١٣).

Shaykh Abu 'Amr ibn al-Salah transmits the [date of] deaths of important people:

The Messenger of Allah (ﷺ) passed away at the age of sixty-three – according to that which is well-known – on a Monday, the 12th of Rabi' al-Awwal, of the year 11 after the Emigration.

Abu Bakr also passed away at the age of sixty-three in Jumaadaa al-Ula of the year 13.

'Umar also died at the age of sixty-three in Dhu al-Hijjah of the year 23.

I say: 'Umar was the first to place the Islamic calendar, in accordance to the Prophet's migration from Makkah to Madinah, as we have expounded on in the Sirah, and in our book *al-Tarikh*, this was in the year 16AH.

'Uthmaan was killed and he had passed eighty, and it is said: He had reached 90 in Dhu al-Hijjah in the year 35AH.

'Ali died in the month of Ramadan of the year 40AH at the age of sixty-three according to a view.

Talhah and al-Zubayr both were killed on the day of Jamal in the year 36AH.

al-Haakim said: Both of their ages were the same age, sixty-four years.

Sa'd died at the age of seventy-three in the year 55AH. The last to die from the ten [promised paradise] was Sa'eed ibn Zayd who died in the year 51AH at the age of seventy-three or seventy-four. Abd al-Rahman ibn 'Awf died in the year 32 at the age of seventy-five. Abu 'Ubayah died in the year 18 at the age of fifty-eight. May Allah be pleased with them all.

I say: As for the '*Abaadillah*, then 'Abdullah ibn 'Abbas died in the year 68, Ibn 'Umar and Ibn Zubayr died in the year 73, Abdullah ibn 'Amr died in the year 67, as for Abdullah ibn Mas'ood then he is not from amongst them. This is what Ahmad ibn Hanbal said, in opposition to al-Jawhari; who counted him from amongst them, his death was in the year 31.

وَقَدْ أَوْرَدَ الشَّيْخُ أَبُو عَمْرُو بْنُ الصَّلَاحِ - رَحْمَةُ اللَّهِ - وَقَيَّاتِ أَعْيَانِ مِنَ النَّاسِ :
رَسُولُ اللَّهِ تُوفِيَ وَهُوَ ابْنُ ثَلَاثَةِ وَسِتِّينَ سَنَةً عَلَى الْمَسْهُورِ يَوْمَ الْاَثْنَيْنِ
الثَّانِي عَشَرَ مِنْ رَبِيعِ الْأَوَّلِ سَنَةً إِحدَى عَشْرَةَ مِنَ الْهِجْرَةِ .

وَأَبُو بَكْرٍ عَنْ ثَلَاثَةِ وَسِتِّينَ أَيْضًا فِي جُمَادَى (١) سَنَةً ثَلَاثَ عَشَرَةَ .
وَعُمَرُ عَنْ ثَلَاثَةِ وَسِتِّينَ أَيْضًا فِي ذِي الْحِجَّةِ سَنَةً ثَلَاثَ وَعِشْرِينَ (٢) .
فُلِتْ : وَكَانَ عُمَرُ أَوَّلَ مَنْ أَرَخَ التَّارِيخَ الْإِسْلَامِيَّ بِالْهِجْرَةِ النَّبِيَّةِ مِنْ مَكَّةَ إِلَى
الْمَدِينَةِ، كَمَا بَسَطَنَا ذَلِكَ فِي سِيرَتِهِ، وَفِي كِتَابِنَا التَّارِيخِ (٣)، وَكَانَ أَمْرُهُ بِذَلِكَ فِي سَنَةَ
سِتَّ عَشَرَةَ مِنَ الْهِجْرَةِ .

وَقُتِلَ عُمَّانُ (٤)، وَقَدْ جَاءَوْزَ الثَّمَانِينَ، وَقَبْلَ : بَلَغَ السَّعْيَنَ فِي ذِي الْحِجَّةِ سَنَةَ
خَمْسَ وَثَلَاثِينَ (٥) .

وَعَلَيْهِ فِي رَمَضَانَ سَنَةَ أَرْبَعِينَ عَنْ ثَلَاثَةِ وَسِتِّينَ فِي قَوْلِ (٦) .
وَظَلَّخَةُ وَالرَّبِّيرُ قُتِلَا يَوْمَ الْجَمِيلِ سَنَةَ سِتَّ وَثَلَاثِينَ (٧) .
قَالَ الْحَاكِمُ (٨) : وَسِنُّ كُلُّ مِنْهُمَا أَرْبَعُ وَسِتُّونَ سَنَةً، وَتُؤْتَى سَعْدُ عَنْ ثَلَاثَةِ
وَسِبْعِينَ، سَنَةَ خَمْسَ وَحَمْسِينَ (٩)، وَكَانَ آخِرُ مَنْ تُؤْتَى مِنَ الْعَشَرَةِ، وَسَعِيدُ بْنُ زَيْدِ
سَنَةَ إِحدَى وَحَمْسِينَ، وَلَهُ ثَلَاثَ أَوْ أَرْبَعُ وَسَبْعُونَ (١٠)، وَعَبْدُ الرَّحْمَنِ بْنُ بَنْ عَوْفِ عَنْ
خَمْسَ وَسِبْعِينَ، سَنَةَ ثَنَتِينَ وَثَلَاثِينَ (١١)، وَأَبُو عَبِيدَةَ سَنَةَ ثَمَانِيَّةَ عَشَرَةَ (١٢) وَلَهُ ثَمَانِ
وَحَمْسُونَ، رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ .

فُلِتْ : وَأَمَّا الْعَبَادِلَةُ فَعَبَدُ اللَّهُ بْنُ عَبَّاسِ سَنَةَ ثَمَانِ وَسِتِّينَ (١٣)، وَابْنُ عَمَرَ
وَابْنُ الرَّبِّيرِ فِي سَنَةِ ثَلَاثَةِ وَسِبْعِينَ (١٤)، وَعَبَدُ اللَّهُ بْنُ عَمْرُو سَنَةَ سِنِعَ وَسِتِّينَ (١٥)، وَأَمَّا
عَبَدُ اللَّهُ بْنُ مُسْعُودَ فَلَيْسَ مِنْهُمْ. قَالَهُ أَخْمَدُ بْنُ حَنْبَلٍ (١٦) خِلَافًا لِلْجَوْهِرِيِّ؛ حِينَئِذِ
مِنْهُمْ، وَقَدْ كَانَتْ وَفَاتُهُ سَنَةَ إِحدَى وَثَلَاثِينَ (١٧) .

Ibn al-Salah said: The third: The people of the five followed schools: Sufyaan al-Thawri died in al-Basrah in the year 161 and he was sixty-four years old. Malik ibn Anas died in Madinah in the year 179, and he had passed eighty. Abu Hanifah died in Baghdad in the year 150 at the age of seventy. al-Shaf'i, Muhammad ibn Idrees died in Egypt in the year 204 at the age of fifty-four. Ahmad ibn Hanbal died in Baghdad in the year 241AH at the age of seventy-seven.

I say: The people of Shaam are upon the methodology of al-Awzaa'ee, and his death was in the year 157 in beirut on the outskirts of Shaam, he was sixty-odd years old. This is similar to Ishaaq ibn Rahawayh, he was an Imam who was followed, there was a group that would blindly follow him and would strive upon his way, they are known as: al-Ishaaqiyah, his death was in the year 238 at the age of seventy-odd.

Ibn al-Salah said: The fourth: The author of the five books of hadith: al-Bukhari was born in the year 194, and he died on the night of 'Eid al-Fitr in the year 256, in Khartank. Muslim ibn al-Hajjaj died in the year 261 at the age of fifty-five. Abu Dawud died in the year 275, al-Tirmidhi died four years after in the year 279. Abu Abd al-Rahman al-Nasaa'i died in the year 303.

I say: Also, Abu Abdillah Muhammad ibn Yazeed ibn Maajah al-Qazwini, the author of the Sunan, that through which the six books of hadith is completed. Four after the two Sahihs, that which was relied upon Ibn 'Asaakir, and similarly al-Hafiz al-Mizzi in its men and *atraaf*, and it is a beneficial book, consisting of strong chapters in Fiqh. His death was in the year 273AH, May Allah have mercy upon them all.

He said: The fifth is Seven later experts who composed excellent books which have proved useful in our times. Abu al-Hasan al-Daaraqutni who died in the year 385 at the age of seventy-nine.

Al-Hakim Abu Abdillah al-Naysaburi who died in Safar in the year 405, and he had passed eighty.

'Abd al-Ghani ibn Sa'eed al-Misri in Safar in the year 409, in Egypt at the age of seventy-seven.

Al-Hafiz Abu Nu'aym al-Asbahaani died in the year 430, at the age of ninety-six.

قال ابن الصلاح: الثالث: أصحاب المذاهب الخمسة المتبوعة^(١): سفيان التورى توفي بالبصرة سنة إحدى وسبعين ومائة وله أربعين وسبعين سنة^(٢)، وتوفي مالك بن أنس بالمدينتين سنة تسعين وسبعين ومائة، وقد جاور الشماليين^(٣)، أبو حنيفة بعدها سنة خمسين ومائة وله سبعون سنة^(٤)، الشافعى^(٥) محمد بن إدريس بمصر سنة أربعين ومائتين عن أربعين وخمسين سنة^(٦)، أخوه^(٧) بن حنبل بعدها سنة إحدى وأربعين ومائتين عن سبعين وسبعين سنة^(٨).

فُلِتْ: وقد كان أهل الشام على مذهب الأوزاعي نحوه من مائتي سنة، وكانت وفاته سنة سبع وخمسين ومائة ببروت من ساجل الشام، وله من العمر بضع وسبعين^(٩)، وكذلك إسحاق بن راهويه^(١٠)، قد كان إماماً مُتبعاً، له طائفة يقلدونه ويجهدون على مسلكه يقال لهم الإسحاقيّة، وقد كانت وفاته سنة ثمان وثلاثين ومائتين عن بضع وسبعين سنة^(١١).

قال ابن الصلاح: الرابع: أصحاب كتب الحديث الخمسة: البخاري مؤلده^(١٢) سنة أربع وسبعين ومائة، ومات ليلة عيد الفطر سنة سبعة وخمسين ومائتين^(١٣) بقرية يقال لها خربة^(١٤)، ومسلم بن الحجاج توفي سنة إحدى وسبعين ومائتين عن خمسين وخمسين سنة^(١٥)، أبو داود سنة خمس وسبعين ومائتين^(١٦)، والترمذى بعده بأربعين سنتين، سنة تسع وسبعين^(١٧)، أبو عبد الرحمن السعائى سنة ثلاث وثلاثين^(١٨).

فُلِتْ: وأبو عبد الله محمد بن يزيد بن ماجه القزويني، صاحب السنن التي كمل بها الكتب السنّة والسنن^(١٩) الأربع بعد الصحّيحيّن، التي اعتنى بأطرايفها الحافظ ابن عساكر، وكذلك^(٢٠) شيخنا الحافظ المزري اعتنى بيرجالها وأطرايفها، وموه كتاب مفيد قويٌ التّوبي في الفقه، وقد كانت وفاته سنة ثلاث وسبعين ومائتين^(٢١)، رحمهم الله.

قال: الخامس سبعة من الحفاظ اتفق بتصانيفهم في أصحابنا: أبو الحسن الدارقطنی توفي سنة خمس وثمانين وثلاثمائة عن تسع وسبعين سنة^(٢٢).

الحاکم أبو عبد الله النسائي توفي في صفر سنة خمس وأربعين مائة، وقد جاور الشماليين^(٢٣).

عبد الغنی بن سعید المضري في صفر سنة تسع وأربعين مائة بمضمار عن سبع وسبعين سنة^(٢٤).

الحافظ أبو نعيم الأصبهاني سنة ثلاثين وأربعين مائة، وله سبعة وعشرون سنة^(٢٥).

In another generation there was Shaykh Abu 'Umar ibn AbdilBarr al-Namiri who died in the year 463, at the age of ninety-five. Then Abu Bakr Ahmad ibn al-Husayn al-Bayhaqi, who died in Naysabur in the year 458, at the age of seventy-four. Then Abu Bakr Ahmad ibn 'Ali al-Khatib al-Baghdadi, who died in the year 463, at the age of seventy-one years.

I say: It is befitting to mention amongst this group, those whose books have spread among the people, and they are from the people of hadith, like al-Tabaraani – the author of the three *Ma'aajim* and other than it -, al-Hafiz Abi Ya'laa al-Musali, al-Hafiz Abi Bakr al-Bazzar, the leader of the Imaams Muhammad ibn Ishaaq ibn Khuzaymah – the author of the *Sahih* – and similarly, Abu Haatim Muhammad ibn Hibban al-Busti – also the author of the *Sahih* -, and al-Hafiz Abu Ahmad ibn 'Adi – the author of *al-Kaamil*.

وَمِنَ الطَّبَقَةِ الْأُخْرَى الشَّيْخُ أَبُو عُمَرٍ^(٤) بْنُ عَبْدِ الْبَرِّ^(٤) التَّمِيرِيُّ، تُوفِيَ سَنةً ثَلَاثَةِ وَسَيِّنَ وَأَرْبَعَمَائِةٍ عَنْ حَمْسِ وَتَسْعِينَ سَنَةً^(٥)، ثُمَّ أَبُو بَكْرٍ أَحْمَدُ بْنُ الْحُسَيْنِ الْبَهْقِيُّ، تُوفِيَ بِتَسْبِيْرَوْرَ سَنةً ثَمَانِيَّةِ وَحَمْسِينَ وَأَرْبَعَمَائِةٍ عَنْ أَرْبَعِ وَسَبْعِينَ سَنَةً^(٦)، ثُمَّ أَبُو بَكْرٍ أَحْمَدُ بْنُ عَلَيِّ الْحَطِيبِ الْبَعْدَادِيُّ، تُوفِيَ سَنةً ثَلَاثَةِ وَسَيِّنَ وَأَرْبَعَمَائِةٍ^(٧) عَنْ إِحدَى وَسَبْعِينَ سَنَةً^(٨).

فُلُثُ: وَقَدْ كَانَ يَنْبَغِي أَنْ يَذْكُرَ مَعَ هَؤُلَاءِ جَمَاعَةً اشْتَهَرَتْ تَصَايِفُهُمْ بَيْنَ النَّاسِ، وَلَا سِيمَاءً عِنْدَ أَهْلِ الْحَدِيثِ^(٩).....

كَالْطَّبَرَانِيُّ^(١) صَاحِبِ^(٢) الْمَعَاجِمِ الْثَلَاثَةِ وَغَيْرِهَا، وَالْحَافِظُ أَبِي يَعْلَى^(٣) الْمَوْصِلِيُّ^(٤)، وَالْحَافِظُ أَبِي بَكْرٍ^(٥) الْبَرَارِ^(٦)، وَإِمامُ الْأَئِمَّةِ مُحَمَّدُ بْنُ إِسْحَاقَ بْنَ خُزَيْمَةَ^(٧) صَاحِبِ الصَّحِيفَ^(٨)، وَكَذَلِكَ أَبُو حَاتِمٍ مُحَمَّدُ بْنُ جَيَّانَ الْبُسْتَيِّ^(٩) صَاحِبِ الصَّحِيفَ^(١٠) أَيْضًا، وَالْحَافِظُ أَبُو أَحْمَدَ^(١١) بْنُ عَدَى^(١٢) صَاحِبِ الْكَامِلِ^(١٣)؟

The sixty-first category: Knowing the reliable, weak and other types of narrators.

This disciple is from the most important, highest and beneficial sciences; by it one knows the authentic and weak chains of hadith.

And many – from old and new – have authored in this regard. From the most beneficial are the book of Ibn Abi Haatim. Ibn Hibbaan has two beneficial books; one regarding the reliable narrators, and the other regarding the weak. Also, 'al-Kaamil' by Ibn 'Adi.

Also, [works] famous in regards to history, from the most honourable 'Tarikh Baghdaad' by al-Hafiz Abi Bakr Ahmad ibn 'Ali al-Khatib, 'Tarikh Dimashq' by al-Hafiz Abi al-Qaasim ibn 'Asaakir, 'Tahdheeb' by our Shaykh al-Hafiz Abi al-Hajjaj al-Mizzi, 'Mizaan' by our Shaykh al-Hafiz Abi 'Abdillah al-Dhahabi, they have combined between themselves, and have added in detail the criticism and appraisal in their books, and have titled it: 'al-Takmeel Fi Ma'rifah al-Thiqaat wa al-Du'aafaa wa al-Majaheel', and this is from the most beneficial books of the jurist, and similarly for the scholar of hadith. The discrediting of men, with the intention of sincere advice to Allah, His Messenger, His books and the believers is not considered backbiting, rather, the one criticising will be rewarded if he has this intent, it was said to Yahya ibn Sa'eed al-Qattan: Are you not afraid that those people whose hadith you have rejected will become your adversaries on the day of judgement? He said: I prefer having them as my adversaries to having the Messenger of Allah as my adversary on that day. Abu Turaab al-Nakhshabi heard some remarks critical of transmitters from Ahmad ibn Hanbal and said to him, 'Do you backbite the scholars?' Ahmad ibn Hanbal replied, 'Woe to you! This is good advice, not backbiting'.

It is said: The first person to talk about hadith narrators was Shu'bah ibn al-Hajjaj, following him was Yahya ibn Sa'eed al-Qattan, then his students; Ahmad ibn Hanbal, 'Ali ibn al-Madini, Yahya ibn Ma'een, 'Amr ibn 'Ali al-Fallaas and other than them. Malik, Hishaam ibn 'Urwah, and a group from the pious predecessors have spoken regarding this. The Prophet said: The religion is sincere advice.

Some of them spoke about others, however it was not taken into account; due to what was between them of known enmity, examples that have been mentioned in this regard are; the statement of Muhammad ibn Ishaaq about Imam Malik, and vice-versa. Al-Suhayli also has a statement in regards to this when he was prevented from attending lessons. Similarly, the statement of al-Nasaa'i with regards to Ahmad ibn Salih al-Misri.

النوع الحادى والستون

في معرفة الشفاف والضعفاء من الرواية غيرهم^(١)

وهذا الفن من أهم العلوم وأعلاها وأنفعها؛ إذ به تُعرَف صحة سند الحديث من ضعيفه.

وقد صنف الناس في ذلك قديماً وحديثاً كثيرة، من أنفعها كتاب ابن أبي حاتم، ولابن جبأنا كتابان نافعان: أحدهما في الثقات، والأخر في الضعفاء، وكتاب (الكامل) لابن عدي.

والتراث المشهور، ومن أجلها (تاریخ بغداد) للحافظ أبي بكر أحمد بن علي الحطیب، و(تاریخ دمشق) للحافظ أبي القاسم بن عساکر^(٢)، وتهذیب شیخنا الحافظ أبي الحجاج المزّی، ومیراث شیخنا الحافظ أبي عبد الله الذہبی، وقد جمعت بينهما، وزد في تحریر الجرح والتغذیل علیهما في كتاب، وسمیته (التحکیم) في معرفة الثقات والضعفاء والمجاهيل)، وهو من أنفع شيء للفقيه البارع، وكذلك للمحدث، وليس الكلام في جرح الرجال على وجوب النصيحة لله ولرسوله ولكتابه وللمؤمنين^(٣) بغيته، بل يتاب متعاطي ذلك إذا فسد به ذلك، وقد قبل ليحيى بن سعید القطان: أما تخشى أن يكون هؤلاء الدين تركت حديثهم خصماء يوم القيمة؟ فقال: لئن يكُونوا خصماء أحب إلى من أن يكون رسول الله^ﷺ خصمي يومئذ^(٤). وقد سمع أبو تراب التخشنی أَحْمَدَ بْنَ حَنْبَلَ وَهُوَ يَتَكَلَّمُ فِي بَعْضِ الرُّوَاةِ، فَقَالَ لَهُ: أَتَعْنَابُ الْعُلَمَاءَ؟ فَقَالَ لَهُ: وَيَحْكُمُ هَذَا نَصِيحةً، لَيْسَ هَذَا غَيْرَهُ^(٥).

ويقال: إن أول من تصدى للكلام في الرواية شعبة بن الحجاج، وتبعد يحيى بن سعید القطان، ثم تلاميذه أَحْمَدُ بْنُ حَنْبَلَ وَعَلَيْهِ بْنُ الْمَدِينِيِّ وَيَحْيَى بْنُ مَعْنِينَ وَعَمْرُو بْنُ عَلَيْهِ^(٦) الْفَلَاس^(٧) وَغَيْرُهُمْ، وقد تكلم في ذلك مالك وہشام بن عروفة وجماعة من السلف الصالح^(٨). وقد قال^ﷺ: «الَّذِينَ النَّصِيحةُ»^(٩). وقد تكلم بعضهم في غيره، فلم يتعبر؛ لما ينتهي من العداوة المعلومة، وقد ذكروا^(١٠) من أمثلة ذلك كلام مُحَمَّدٍ بْنَ إِسْحَاقَ فِي الْإِمَامِ مَالِكٍ، وكذا كلام مالك فيه. وقد وسع السهيلي القول في ذلك حين منعه من حضور مجلسه، وكذا كلام النساء في أَحْمَدَ بْنَ صَالِحِ الْمَصْرِيِّ^(١١).

في معرفة من اختلط في آخر عمره

إما لحوظ أو ضرر أو مرض أو عرض؛ كعبد الله بن لميعة، لما ذهب ثكيبة اختلط في غسله، فمن سمع من هؤلاء قبل اختلاطهم قيل روايتهم، ومن سمع بعد ذلك أو شك في ذلك لم تقبل.

وممَّن اختلط بأخرَة: عطاء بن السائب^(١)، وأبو إسحاق السباعي^(٢)، قال الحافظ أبو يعلى الحليلي: وإنما سمع ابن عبيته منه بعد ذلك^(٣). وسعيد بن أبي عروبة، وكان سماع وكيع والمعافى بن عمراً منه بعد اخْتلاطِه^(٤)، والمسعودي^(٥)، وزبيدة^(٦)، وصالح مؤلِّي المؤمة^(٧)، ومحصين بن عبد الرحمن. قاله النسائي^(٨)، وسفيان بن عبيته موثق^(٩). قاله يحيى القطان^(٩)، وعبد الوهاب التقي^(١٠). قاله ابن معين^(١١)، وعبد الرزاق بن همام، قال أَخْمَدُ بْنُ حَنْبَلٍ: اختلط بعدَمَا عَمِيَ، فكان يلقن فيتلقن، فمن سمع منه بعدَمَا عَمِيَ فَلَا شَيْءَ^(١٢).

قال ابن الصلاح^(١) وقد وجئت فيما رواه الطبراني عن إسحاق بن إبراهيم الدبري^(٢)، عن عبد الرزاق أحاديث منكرة، فلعل سماعه كان منه بعد اخْتلاطِه، وذكر إبراهيم الحربي أنَّ الدبري كان عمره حين مات عبد الرزاق ستاً أو سبعين، وعارِمُ الاختلط بأخرَة^(٣)، وممَّن اختلط ممَّن بعد هؤلاء أبو قلابة الرقاشي^(٤)، وأبو أَخْمَدَ الغطريفي^(٥)، وأبو بكر بن مالك القطبي^(٦) خرف، حتى كان لا يدري ما يقرأ عليه^(٧).

The sixty-second category: Knowing those who became mixed-up in their final years.

Either due to; fear, blindness, illness or change in mental condition; like Abdillah ibn Lahiyah, his books became mixed up in his head. Those who heard from the likes of these before they became mixed-up then their narrations are accepted. As for those who heard after this, or has doubt regarding this then it is not accepted.

From those who became mixed-up in their final years: 'Ataa ibn al-Saa'ib, Abu Ishaq al-Sabi'ee, al-Hafiz Abu Ya'la al-Khalili said: Ibn 'Uyaynah heard from him after this. Sa'eed ibn Abi 'Arubah, Wakee' and Mu'aafa ibn 'Imraan are among those who are known to have heard hadith from him after he became mixed-up. Al-Mas'oodi, Rabi'ah, Saalih Mawlaa al-Taw'amah, Husayn ibn Abd al-Rahman as stated by al-Nasaa'i, Sufyaan ibn 'Uyaynah about two years before his death, this was stated by Yahya al-Qattan. Abd al-Wahhab al-Thaqafi, this was stated by Ibn Ma'een. Abd al-Razzaq ibn Hammam, Ahmad ibn Hanbal said: He became mixed-up after he became blind. He used to be prompted and he responded to it, the one who heard from him after his blindness then it is worthless.

Ibn al-Salah said: I have found in that which al-Tabaraani narrated from Ishaq ibn Ibraheem al-Dabari, from Abd al-Razzaq, hadith which are *Munkar*, maybe he heard them after he became mixed up. Ibraheem al-Harbi mentioned that when 'Abd al-Razzaq died, Dabari was six or seven years old. 'Aarim also became mixed-up later on. Those who became mixed up after these people are: Abu Qilaabah al-Raqqashi, Abu Ahmad al-Ghitrif, Abu Bakr ibn Malik al-Qati'i declined at the end of his life and became senile to the extent that he could not recognise anything that was recited to him.

The sixty-third category: Knowing the levels.

This is a matter of terminology. From the people are those who see the companions on one level, then the Tabi'een, [then those after them, then those] after them and like this. They use as evidence in this regard the statement [of the Messenger]: The best of generation is my generation, then those who follow, then those who follow. He mentioned after his generation; two or three.

From the people are those who divide the companions until levels, and likewise the Tabi'een and those after them. There are those who make every forty years a generation.

The best book in this regard is '*Tabaqaat Muhammad ibn Sa'd*' the book of al-Waaqidi. Also, the book '*al-Tarikh*' by our teacher al-Allamah Abi Abdillah al-Dhahabi – May Allah have mercy upon him – in his book '*Tabaqaat al-Huffaz*', it is also very beneficial.

النوع الثالث والستون مَعْرِفَةُ الْطَّبَقَاتِ^(١)

وَذَلِكَ أَمْرٌ اضطلاعِيٌّ، فَمِنَ النَّاسِ مَنْ يَرَى^(٢) الصَّحَابَةَ كُلَّهُمْ طَبَقَةً وَاحِدَةً، ثُمَّ التَّابِعُونَ [بَعْدَهُمْ أُخْرَى، ثُمَّ مِنْ]^(٣) بَعْدَهُمْ كَذَلِكَ، وَقَدْ يَسْتَشْهِدُ^(٤) عَلَى هَذَا بِقَوْلِهِ: «خَيْرُ الْقَرْوَنَ قَرْنِي، ثُمَّ الَّذِينَ يَلْوَنُهُمْ، ثُمَّ الَّذِينَ يَلْوَنُهُمْ»^(٥). فَذَكَرَ بَعْدَ قَرْنِي قَرْنَيْنِ أَوْ ثَلَاثَةَ.

وَمِنَ النَّاسِ مَنْ يُقْسِمُ الصَّحَابَةَ إِلَى طَبَقَاتٍ، وَكَذَلِكَ التَّابِعِينَ فَمَنْ بَعْدُهُمْ. وَمِنْهُمْ مَنْ يَجْعَلُ كُلَّ قَرْنٍ أَرْبَعَنَ سَنةً.

وَمِنْ أَجْلِ الْكُتُبِ فِي هَذَا طَبَقَاتِ مُحَمَّدُ بْنُ سَعْدٍ كَاتِبُ الْوَاقِدِيِّ، وَكَذَلِكَ كِتَابُ (التَّارِيخِ) لِشَيْخِنَا الْعَلَمَةِ أَبِي عَبْدِ اللَّهِ الدَّحَابِيِّ - رَحْمَةُ اللَّهِ - وَلَهُ كِتَابُ (طَبَقَاتِ الْحُفَاظِ)، مُفْيِدٌ^(٦) أَيْضًا جَدًا.

The sixty-fourth category: Knowing the *Mawaali* of the narrators and the scholars

This is from that which is important. Maybe one is attributed to his tribe, then the listener believes that he is from their blood. However, he is from their *Mawaali*, so one can distinguish between this and know. Even though it has been narrated in an authentic hadith: Whoever is a *Mawaali* of a people is from amongst them.

From amongst them are Abu al-Bakhtari al-Taa'ee, and he is Sa'eed ibn Fayruz, and he is their *Mawlaa*. Similarly, Abu al-'Aaliyah al-Riyaah, al-Layth ibn Sa'd al-Fahmi, Abdullah ibn Wahb al-Qurashi, who is the *Maqlaa* of Abdillah ibn Saalih – the writer for layth, and like this are many more.

As for what has been mentioned in the biography of al-Bukhari, that he is the *Mawlaa* of the *Jufi's*, then it is due to the acceptance of Islam of his grandfather at the hands of some of *Jufi's*.

Similarly, al-Hasan ibn 'Isa al-Maasarjisi, he was attributed as a *Mawlaa* of Abdillah ibn al-Mubarak; due to accepting Islam at his hands, he was a Christian.

al-Walaa can also be due to an agreement, as is said regarding the lineage of Malik ibn Anas: *Mawlaa al-Taymiyeen*, and he is *Himyari* in terms of blood. However, the grandfather Malik ibn Abi 'Aamir came to an agreement with them, and he was an 'Asif (hired hand) of Talhah ibn UbaydAllah al-Taymi, therefore due to this he was attributed to them.

النوع الرابع والستون

في معرفة المولى^(١) من الرواية والعلماء^(٢)

وَهُوَ مِنَ الْمُهَمَّاتِ، فَرِبِّمَا تُسَبِّبُ أَحَدُهُمْ إِلَى الْأَقْبِيلَةِ، فَيَعْتَقِدُ السَّامِعُ أَنَّهُ مِنْهُمْ صَلِيبِيَّةً^(٣)، وَإِنَّمَا هُوَ مِنْ مَوَالِيهِمْ، فَيُبَيِّنُ ذَلِكَ لِيُعْلَمَ، وَإِنْ كَانَ قَدْ وَرَدَ فِي الْحَدِيثِ الصَّحِيحِ^(٤) : «مَوْلَى الْقَوْمِ مِنْ أَنفُسِهِمْ»^(٥).

وَمِنْ ذَلِكَ أَبُو الْبَخْرَى^(٦) الطَّائِئُ، وَهُوَ سَعِيدُ بْنُ فَيْرُوزَ، وَهُوَ مَوْلَاهُمْ، وَكَذَلِكَ أَبُو الْعَالِيَّةِ الرِّيَاحِيُّ^(٧)، وَكَذَلِكَ الْلَّيْثُ بْنُ سَعِيدِ الْفَهْمِيِّ^(٨)، وَكَذَلِكَ عَبْدُ اللَّهِ بْنُ وَهْبِ الْقُرْشِيِّ، وَهُوَ مَوْلَى لِعَبْدِ اللَّهِ بْنِ صَالِحٍ كَاتِبِ الْلَّيْثِ، وَهَذَا كَثِيرٌ^(٩).

فَأَمَّا مَا يُذَكَّرُ فِي تَرْجِمَةِ الْبُخَارِيِّ أَنَّهُ مَوْلَى الْجُعْفَرِيِّينَ؛ فَلِإِسْلَامِ جَدُّهُ^(١٠) الْأَعْلَى عَلَى يَدِهِ بَعْضُ الْجُعْفَرِيِّينَ.

وَكَذَلِكَ الْحَسَنُ بْنُ عِيسَى الْمَاسِرِجِيُّ^(١١) يُسَبِّبُ إِلَى وَلَاءِ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ؛ لِأَنَّهُ أَسْلَمَ عَلَى يَدِهِ، وَكَانَ تَصْرِيَّاً.

وَقَدْ يَكُونُ الْوَلَاءُ^(١٢) بِالْحَلْفِ، كَمَا يُقَالُ فِي نَسَبِ الْإِمَامِ مَالِكِ بْنِ أَنَسٍ: مَوْلَى التَّشِيفِينَ، وَهُوَ جَمِيرِيُّ أَصْبَحِيُّ صَلِيبِيَّةً^(١٣)، وَكَنْ كَانَ جَدُّهُ مَالِكُ بْنُ أَبِي عَامِرٍ حَلِيفًا لَّهُمْ، وَقَدْ كَانَ عَسِيفًا^(١٤) عِنْدَ طَلْحَةَ بْنِ عَبَيْدِ اللَّهِ التَّوْبِيِّيِّ^(١٥) أَيْضًا، فَنُسَبَ إِلَيْهِمْ لِذَلِكَ.

Many people from the heads of the scholars in the time of the predecessors are from *Mawaali*, and Muslim narrated in his Sahih: That when 'Umar ibn al-Khattab met the one he put charge of Makkah on the outskirts of the route to Hajj or 'Umrah, he said to him: Who did you place in charge of the people of *Waadi*? He said: Ibn Abzaa, he said: Who is Ibn Abzaa? He said: A man from *al-Mawaali*. He said: As for me I heard your prophet say: Allah raises a people with this knowledge and degrades another.

al-Zuhri mentions that Hishaam ibn Abd al-Malik said to him: Whom did you leave in charge of Makkah? He replied: 'Ataa. He said: For the people of Yemen? He replied: Taawus. For the people of Shaam? He replied: Mahkool. He said: For the people of Egypt? He replied: Yazeed ibn Abi Habeeb. He said: For the people of Jazeerah? He replied: Maymoon ibn Mehraan. He said: For the people of Khurasaan? He replied: al-Dahhak ibn Muzaahim. He said: For the people of Basrah? He replied: al-Hasan ibn Abi al-Hasan. He said: For the people of Kufah? He replied: Ibraheem al-Nakha'i. For each one he would ask, is he an Arab or a *Mawaali*. He would reply: He is a *Mawaali*. When he finished he said: O Zuhri, by Allah the *Mawaali* are leading the Arab, they are giving sermon on the minbar, and the Arab are below them. I said: O leader of the believers: This is only due to Allah and his religion, whoever preserves it becomes a leader, and whoever forsakes it becomes low.

I say: Some of the Bedouins asked regarding some men from the people of Basrah, it was said: who is the leader of this land? It was said: al-Hasan ibn Abi al-Hasan al-Basri. He said: Is he a *Mawlaa*. He replied: Yes. He said: Then how does he lead them? He replied: Due to their need of his knowledge, and he is not in need of their worldly affairs. The Bedouin said: This is the affair of your father he is the leader.

وَقَدْ كَانَ جَمَاعَةً مِنْ سَادَاتِ الْعُلَمَاءِ فِي زَمَنِ السَّلَفِ مِنَ الْمَوَالِيِّ، وَقَدْ رَوَى
مُسْلِمٌ فِي صَحِيبِهِ^(٥): أَنَّ عُمَرَ بْنَ الْخَطَّابِ لَمَّا تَلَقَاهُ نَائِبُ مَكَّةَ إِلَى^(٦) أَثْنَاءِ الطَّرِيقِ
فِي حَجَّ أَوْ غُمْرَةً، قَالَ لَهُ: مَنْ اسْتَحْلَفْتَ عَلَى أَهْلِ الْوَادِيِّ؟ قَالَ: ابْنُ أَبِرْزَى، قَالَ:
وَمَنْ ابْنُ أَبِرْزَى؟ قَالَ: رَجُلٌ مِنَ الْمَوَالِيِّ. فَقَالَ: أَمَا إِنِّي سَمِعْتُ نَبِيَّكُمْ يَقُولُ:
إِنَّ اللَّهَ يَرَعُ بِهَذَا الْعِلْمِ أَقْوَامًا وَيَضْعُ بِهِ أَخْرَينَ.

وَذَكَرَ الرُّهْرِيُّ أَنَّ هِشَامَ بْنَ عَبْدِ الْمَلِكِ قَالَ لَهُ: مَنْ يَسُودُ أَهْلَ^(٧) مَكَّةَ؟ فَقُلْتُ:
عَظَاءً. قَالَ: فَأَهْلُ الْيَمَنِ؟ فُلْتُ: طَاؤُسُ. قَالَ: فَأَهْلُ الشَّامِ؟ فُلْتُ: مَكْحُولُ. قَالَ:
فَأَهْلُ مِصْرَ؟ فُلْتُ: يَزِيدُ بْنُ أَبِي حَبِيبٍ. قَالَ: فَأَهْلُ الْجَزِيرَةِ؟ فُلْتُ: مَيْمُونُ بْنُ
مَهْرَانَ. قَالَ: فَأَهْلُ خُرَاسَانَ؟ فُلْتُ: الصَّحَافُ بْنُ مُرَاجِمٍ. قَالَ: فَأَهْلُ الْبَصْرَةِ؟
فُلْتُ: الْحَسَنُ بْنُ أَبِي الْحَسَنِ. قَالَ: فَأَهْلُ الْكُوفَةِ؟ فُلْتُ: إِبْرَاهِيمُ النَّحْعَانِيُّ. وَذَكَرَ
أَنَّهُ يَقُولُ لَهُ عِنْدَ كُلِّ وَاحِدٍ: أَمِنَ الْعَرَبُ أَمْ مِنَ الْمَوَالِيِّ؟ فَيَقُولُ: مِنَ الْمَوَالِيِّ. فَلَمَّا
أَنْتَهَى قَالَ: يَا زُهْرِيُّ، وَاللَّهِ لِتُسُودَنَ الْمَوَالِيَ عَلَى الْعَرَبِ، حَتَّى يُخْطَبَ لَهَا عَلَى
الْمَنَابِرِ، وَالْعَرَبُ تَحْتَهَا. فَقُلْتُ يَا أَبِيرَ الْمُؤْمِنِينَ: إِنَّمَا هُوَ أَمْرُ اللَّهِ وَدِينُهُ، فَمَنْ حَفِظَهُ
سَادَ، وَمَنْ ضَيَّعَهُ سَقَطَ^(٨).

فُلْتُ: وَسَأَلَ بَعْضُ الْأَغْرَابِ لِرَجُلٍ^(٩) مِنْ أَهْلِ الْبَصْرَةِ، فَقَالَ: مَنْ هُوَ سَيِّدُ هَذِهِ
الْبَلْدَةِ؟ فَقَالَ^(١٠): الْحَسَنُ بْنُ أَبِي الْحَسَنِ الْبَصْرِيُّ. قَالَ: أَمْوَالِيُّ هُوَ؟ قَالَ: نَعَمْ. قَالَ:
فَمَمْ سَادُهُمْ؟ فَقَالَ: يَحْاجِتُهُمْ إِلَى عِلْمِهِ، وَعَدَمِ اخْتِيَاجِهِ إِلَى دُنْيَاهُمْ. فَقَالَ الْأَغْرَابِيُّ:
هَذَا لَعْمُ أَبِيكَ هُوَ السُّودُ.

The sixty-fifth category: Knowing the residences and lands of the narrators

This is one of the matters which the scholars of hadith need to know for many of their activities, and maybe they come across many important benefits. From them; knowing the teacher of a narrator, for they may become confused with other than them, if we know his land then we can usually know the people of that land, and this is very important.

The Arab will either be attributed to a tribe, or al-'Amaa'ir, or al-Ashaa'ir or al-Buyut. The non-Arab to his people and *Rasaatiqiha* and his land. Banu Isra'eel to *Asbaatiha*. When Islam came then the people spread wide, they attributed themselves to it, the village or the town.

Whoever is from a city then they should attribute themselves to it as it is, and to their city – If Allah wills – or *Iqleemiha*. One who is from a land and then moves to different land may attribute to which he wills. What is best is that he mentions both, so he says, for example: From Shaam then from al-'Iraaq, or From Damascus then from Egypt, and similar to this.

Some of them said: It is valid for someone to attribute themselves to their land if they have stayed there for forty years or more, and there is a look to this, and Allah – the most high – knows that which is correct.

This is the last of what Allah – the most high – has made easy for me from the science of Hadith.

The author says – May Allah allow him to benefit from his life – this is the last of that which Allah – the most high – has made easy for me from *Iktisaar 'Ulum al-Hadith*, and this has been completed in the night of 28 Shawwal in the year 752, written by Ismaa'eel ibn Kathir al-Qurashi al-Hawraani al-Busrawi then al-Dimasqi, may Allah forgive him, and all praise is due to Allah alone, and may peace and salutations – frequently and continuously - be upon Muhammad, his family, and his companions.

النوع الخامس والستون

معرفة أوطان الرواة وبلدانهم

وَهُوَ مِمَّا يَعْتَنِي بِهِ كَثِيرٌ مِّنْ عُلَمَاءِ الْحَدِيثِ، وَرَبِّمَا تَرَأَّبَ عَلَيْهِ قَوَافِدُ مُهِمَّةٌ.
مِنْهَا مَعْرِفَةُ شَيْخِ الرَّاوِيِّ، فَرَبِّمَا اشْتَبَهَ بِعَيْرِهِ، فَإِذَا عَرَفْنَا بِلَدَهُ تَعَيَّنَ بِلَدِيهِ عَالِيًا،
وَهَذَا مُهِمٌ جَلِيلٌ.

وَقَدْ كَانَتِ الْعَرَبُ إِنَّمَا يَتَسَبَّبُونَ^(٢) إِلَى الْقَبَائِلِ وَالْعَمَائِرِ وَالْعَشَائِرِ وَالْبُيُوتِ،
وَالْعَجْمُ إِلَى شَعُوبِهَا وَرَسَاتِيقِهَا وَبَلْدَانِهَا، وَبَنُو إِسْرَائِيلَ إِلَى أَسْبَاطِهَا، فَلَمَّا جَاءَ
الْإِسْلَامُ وَأَنْتَشَرَ النَّاسُ فِي الْأَقْالِيمِ، نُسِبُوا إِلَيْهَا، أَوْ إِلَى مُدُنِّهَا أَوْ قُرَاهَا.

فَمَنْ كَانَ مِنْ قَرْيَةٍ فَلَهُ الْأَنْتِسَابُ إِلَيْهَا بِعِينِهَا، وَإِلَى مَدِينَتِهَا - إِنْ شَاءَ اللَّهُ -
أَوْ إِقْلِيمِهَا، وَمَنْ كَانَ مِنْ بَلْدَةٍ ثُمَّ انتَقَلَ مِنْهَا إِلَى غَيْرِهَا فَلَهُ الْأَنْتِسَابُ إِلَى أَيِّهَا شَاءَ،
وَالْأَخْسَنُ أَنْ يَذْكُرَهُمَا، فَيَقُولُ مَثَلًا: الشَّامِيُّ ثُمَّ الْعَرَاقِيُّ، أَوْ الدَّمْشَقِيُّ ثُمَّ
الْمُضْرِبِيُّ^(٣)، وَتَنْهُوُ ذَلِكَ^(٤).

وَقَالَ بَعْضُهُمْ: إِنَّمَا يَسُوَّغُ الْأَنْتِسَابُ إِلَى الْبَلَدِ إِذَا أَقَامَ فِيهِ أَرْبَعَ سِنِينَ فَأَكْتَرَ،
وَفِي هَذَا نَظَرُ اللَّهِ - سُبْحَانَهُ وَتَعَالَى - أَعْلَمُ بِالصَّوَابِ.

وَهَذَا آخِرُ مَا يَسِّرَهُ اللَّهُ - تَعَالَى - مِنْ *(عُلُومِ)^(١) الْحَدِيثِ*.

قَالَ مُصْفَفُهُ - أَمْتَنَعَ اللَّهُ بِحَيَاةِهِ: وَهَذَا آخِرُ مَا يَسِّرَهُ اللَّهُ تَعَالَى مِنْ اخْتِصارِ *عُلُومِ*
الْحَدِيثِ، وَأَنْفَقَ ذَلِكَ فِي الْلَّيْلَةِ الَّتِي يُسْفِرُ صَبَاحُهَا عَنِ النَّاثِمِ وَالْعَشِيرِ مِنْ شَوَّالٍ
سَنَةِ ثَتَّينَ وَحَمْسِينَ وَسَبْعِمِائَةِ، كَتَبَهُ إِسْمَاعِيلُ بْنُ كَثِيرَ الْقُرْشَيِّ الْحَوَارَانِيِّ الْبُصَرَوَيِّ ثُمَّ
الْدَّمْشَقِيُّ، عَفَا اللَّهُ عَنْهُ وَالْحَمْدُ لِلَّهِ وَحْدَهُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ
تَسْلِيمًا كَثِيرًا دَائِمًا.

Dawrah Iłmiyyah 2

