

BIOGRAPHY AND CULTURE OF HADITH ACCORDING TO MUHAMMAD BAQIR AL-BAHBUDI

Assistant Prof. Dr. Noor Nizam Al-Din Najm Al-Din

Email: noor.k@ircoedu.uobaghdad.edu.iq

Mona Mohammed Said Hasan

University of Baghdad/ Department of Quran Sciences

Email: mona.mohammed1201o@ircoedu.uobaghdad.edu.iq

Abstract

The most truthful hadith is the Book of God and the best guidance is the guidance of Muhammad, the God of the pure, and his faithful companions:

It is no secret to us that scholars, ancient and modern, have taken care of the Noble Qur'an, as it is a source of the first legislation. Accordingly, we find that Islamic Sharia has built its rules on important foundations, namely reason and the Qur'an. The Qur'an is the second legislative source, as God Almighty says: (Whatever the Messenger gives you, accept it. And whatever he forbids you, abstain from it. And be mindful of Allah. If one of them is independent of the other, the Noble Qur'an invokes evidence, so we see the Almighty's saying (Say, "Produce your proof, if you are truthful). The proof is made evidence of truth and truthfulness, so the Sunnah brings news to clarify the Qur'an and that it has characteristics. Among these characteristics is that it combines the words of the Messenger (may God bless him and his family and grant them peace) and the wording in it is few, but the meaning is abundant) and the second: the blessed revelation, the Almighty saying (Nor does he speak out of desire. It is, but a revealed revelation) and from here it becomes clear to us the importance of (the science of hadith) and the need for it. Thus, we must know it and explore its evidence, starting from the stages that this science has passed through to what it has reached today.

1st Topic

BIOGRAPHY AND CULTURE OF HADITH ACCORDING TO MUHAMMAD BAQIR AL-BAHBUDI

First: Before we start with the biography of hadith and its culture according to Bahbudi, we will look a little at the biography of the codification of hadith among Muslims, as the Prophet's hadith has received great attention from Muslims, i.e., from both groups, because the Sunnah is the second legislative source after the Holy Qur'an. For this reason, we find that the scholars of hadith have given great attention to the hadith, and here is what the Qur'an affirmed in the Almighty's saying:

(Whatever the Messenger gives you, accept it. And whatever he forbids you, abstain from it).

Accordingly, we find that a group of the Messenger's companions had written his hadith during his life or after his death, and they did not find any contradiction in that, and that was only because of their interest in the

hadith of the Messenger, which they considered a source of Islamic legislation. But then the Caliphs forbade writing and transcribing hadith.

As for the hadith according to the Sunnis:

It was officially recorded in the second century of migration, at the end of the era of Banu Umayyah, and that it did not follow a fixed path, but rather fluctuated and passed through many different phases. It is included in a classified collector's work, and nothing has reached us of it, i.e. its "second phase."

Then writing took its "second phase" in an era when it was in the era of the Abbasids, so the scholars organized what was in these newspapers and arranged it, after adding the narration to it in this era, and categorized from all that books, the sayings of the Companions and the fatwas of the followers.

As for the conversation at the front:

As for the Imamiyyah, "It is mutawaatir among the Ahl al-Bayt that they permitted transcribing when Imam Ali (peace be upon him) wrote a newspaper on the authority of the Messenger of God, seventy cubits long, in the handwriting of the Messenger and its dictation".

"The imams used to inherit this newspaper, and they preserved it a lot. Al-Hasan bin Ali (peace be upon him) said: "Knowledge is in us, and we are its people, and we have it all in its entirety, and nothing happens until the Day of Resurrection, whether it is big or small, except that it is written with us. By the dictation of the Messenger of God and in the handwriting of Ali".

During the period in which blogging was prohibited, the imams (following the path of the Messenger, calling to guide people to the true belief, and teaching them the rulings of their religion). Their companions did not care about the prohibition, and they wrote down what they gave them of hadith.

The Imamate continued to record until the era of Imam al-Sadiq came, so the ummah came to him from every nook and cranny to drink from the source of his knowledge. Hadiths composed after this period, and many of them have survived to this time.

In the era of Imam al-Kazim, a group of Imamis used to attend his assembly carrying ebony boards and miles, so if Imam al-Kadhim spoke a word, or issued a fatwa on an issue, they wrote it down, and what they wrote of hadith from the time of the Commander of the Faithful to the era of Hassan al-Askari reached six thousand books.

In the era of Absence of Imamas, Imami scholars began writing comprehensive hadith records, which contained all of these books, and they did not call their books "Al-Sahah".

Because they do not narrate all of what was mentioned in it correct, because all they did was collect the hadith attributed to the Messenger and the imams (in order to preserve it from loss and extinction, and as for whether these hadiths are authentic or not? The scholars differed about it according to their different structures and works).

After this introduction on the history of hadith, we come to the biography of the hadith, which was publicly spoken by al-Bahbudi, which is that the Holy Qur'an is the highest document that Muslims have received, and it was revealed from God the Wise.

When the fame of Islam spread and Muslims took over the nations of the East and West, and the light of the Qur'an and the Sunnah shone in their mosques, it attracted their educated men, so they were excited to delve into the secrets of the Qur'an and its knowledge, to stand on the landmarks of the Sunnah, and to agree on its Sharia ruling on hearts. So, they resolved at first to learn the Arabic language and understand the language of

the Arabs with its origins and origins, so God guided them to the controls and rules of the language, and they excelled in literature, morphology, and grammar.

Al-Bahboudi mentioned that the course of the history of the emergence of hadith science among Muslims was when intellectuals began to reveal the secrets of rhetoric and the approach of eloquence in order to know the aspects of the miracles of the Qur'an. It is natural that in their culture they derive from what was narrated in the Sunnah and biography of the Prophet, from the days of his youth to the days of his mission and vocation, to the days of his emigration, his government, his conquests and his conquests.

Terminologies of the Science of Hadith

1-Content/ text (Matn):

Definition linguistically: It has several meanings, including:

A- Content.

b - What was crucified and rose from the ground.

As for the terminology, it is (the wording of the hadith with which its meaning is based).

Or (it is what ends up in the bond of speech).

Therefore, the meaning of the modernists from the Content/ text (Matn) is (the words of the hadith themselves without being surrounded by introductions or comments).

2- The Sunnah of the Prophet:

Linguistically: it is the biography, the path, or the way, all of which have one meaning. Al-Fayoum said: The biography, whether it is good or bad.

And from the saying of the Most High: (You will find no change in Allah's Sunnah).

Ibn Hajar defined it as: (what came from the Prophet, peace and blessings be upon him, of his words, actions, acknowledgment, and what they intended to do).

Another definition: (The saying of someone who is not allowed to lie and make mistakes, and his action and his approval is not from the Qur'an).

The origin of this terminology is the Prophet's command to follow his Sunnah.

3- Hadith:

Linguistically: (it is the antithesis of the old, and the occurrence is the antithesis of the old).

Idiomatically: (The definition of the scholars of the two groups did not come out as being the words, actions, declarations, and conditions of the Prophet, with the difference that the Imamate included the imams with infallibility, which leads to the fact that their hadith is the hadith of the Prophet).

The Sunnis defined it as: (the knowledge by which the sayings, actions and conditions of the Messenger are known).

4- The Narration:

Linguistically: (It is what is transmitted from others).

Idiomatically: it can be determined by the difference between it and the hadith in which the dispute occurred on statements, including:

They are synonymous with one meaning: (which is the saying of every infallible person, whether or not, and Ibn Hajar transmitted it on the authority of Alaa al-Fan), (and the second martyr described this saying as being the most famous in use, and the most appropriate for its general linguistic meaning).

5- Transmission:

Linguistically: it is (transmission), it is said: I said the hadith, that is, I transmitted it.

Idiomatically: it is (the hadith), then it was said to those who work with the (archaeological) hadith.

Or: The transmission is equal to the Narration.

Or: (It is more general than the saying of the Prophet, the Imam, the Companion, or the Follower, and what is in its meaning from their actions and their determination, so it includes the transmitted for the infallible and the suspended for what is below it).

Sections of the talk as it reaches us:

A - The hadith is divided according to the number of narrators that transmitted it into two parts:

Section One: The Consecutive Hadith:

First: A - Defining it linguistically: It is derived from *tawatur* meaning succession. He said: camels are frequent and everything, if some of them come in batches and they do not come at once.

b - idiomatically: (that the multitude reach a limit that prevents the habit of their collusion and their agreement to lie).

And he also knew: (It is the news of a group of many who usually believe in their complicity in lying, and knowledge is obtained through their news, even if the news supplies have an input in the benefit of that abundance of knowledge).

(And if his chains in each layer reach a limit from which they are safe from their complicity in lying, then it is Consecutive).

Second: Sections of Consecutive Hadith:

The well-known is divided into two parts, but some investigators have added other sections to it, which are as follows:

1- Verbal Consecutive Hadith: (It is the union of narrators to transmit the hadith in a single verbal form, so the word and its meaning are repeated).

Or: It is what the narrators agreed on its wording and meaning.

An example of this is the saying of the Prophet: (may God bless him and his family and grant them peace) (Whoever lies about me deliberately, let him take his seat in the Fire).

This hadith has been neglected by the great number of narrators and companions.

2- Moral Consecutive Hadith: (It is that which means *mutawatir* without its utterance, i.e., that a group of people whose complicity in lying is impossible transmit different facts that share a matter, in which that common destiny is *mutatis mutandis*).

3- The Cumulative Consecutive Hadith: (there are several narrations that differ in meaning and pronunciation, but they agree on the content in general, as if one narrates that the report of the believer is an evidence, another that the report of trust is an argument, and a third that the report of the just person is an argument, they differ in meaning and pronunciation, but they agree on the authority Some news in general, and Al-Akhund Al-Khorasani is the first to mention it, and that is in the study of the story of the one, then other scholars began to discuss it, so there is a difference in his argument ()).

4- Consecutive Hadith of Class: (Like the Consecutive Hadith of the Noble Qur'an, it was repeated on the plain, east and west, studying, reciting, memorizing, and reading).

5- Consecutive Hadith of inheritance work (which is that it is implemented in every century from the era of the owner of the Sharia until this day, a large number of workers, so that it is usually impossible for them to

collude in a lie or a mistake, such as the toothpicks and the five daily prayers).

6- The Sixth Type of Consecutive Hadith: (Which is extrapolated from the sum of presumptive evidences indicating one meaning until it was definitive, because the meeting has strength that does not separate, and he said that it is similar to Moral Consecutive Hadith).

The second section: Hadith Al-Ahaad

Definition linguistically: Al-Ahaad is the plural of one with one meaning, and one is the individual and is an adjective for the predicate.

As for idiomatically: (it is all Hadith that did not reach the level of tawatur, no matter how many narrators it is).

Or: (It is something other than Consecutive, meaning that which falls short of the attribute of mutawatir, and the action did not take place with it even if it was narrated by a group).

The roads are divided into three sections:

Mashhur (Famous), Aziz, and Gharib.

1 - Al-Mashhur (Famous): What was narrated by three or more, and did not reach the level of mutawatir.

Example: His saying, may God's prayers and peace be upon him: (Narrated 'Abdullah bin 'Amr:

The Prophet (ﷺ) said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden.").

2 - Al-Aziz: What only two narrated.

Example: His saying, may God's prayers and peace be upon him: (It is reported on the authority of Anas that the Messenger of Allah (peace be upon him) said:

No bondsman believes, and, in the hadith narrated by Abdul Warith, no person believes, till I am dearer to him than the members of his household, his wealth and the whole of mankind).

3 - Al-Gharib: (which is what was narrated by a single individual, whether in all layers, or in some of them, and whether at the beginning of the chain of transmission, in the middle or at the end).

Example: His saying, may God's prayers and peace be upon him and his family: (Al-Humaidi Abdullah bin Al-Zubayr told us, he said, Sufyan told us, he said, Yahya bin Saeed Al-Ansari told us, he said, Muhammad bin Ibrahim Al-Taymi told me that he heard Alqamah bin Waqas Al-Laithi say: I heard Omar bin Al-Khattab, may God be pleased with him, on the pulpit, he said, "I heard the Messenger of God, may God's prayers and peace be upon him and his family, says, "Actions are but by intentions, and each person will have but that which he intended. Thus, he whose emigration was for the sake of Allah and His Messenger, his emigration was for the sake of Allah and His Messenger, and he whose emigration was to achieve some worldly gain or to take some woman in marriage, his emigration was for that for which he emigrated."

Al-Bahboudi mentioned: (Sheikh Al-Mufid Abu Abdullah, the leader and leader (d. 413) wanted to remove all the ills of Al-Ahaad with one strike, and accordingly Sheikh Al-Mufid said: "A single piece of news is not an argument, whether it is authentic or defective. Beliefs, opinions, medicine, issues of horizons and selves, and no work in the chapters of jurisprudence and morals from the statutes, Sunnahs and etiquette unless it is fraught with evidence that testifies to the fact that the report is true and truthful." But this struggle and confrontation did not succeed, as Al-Mufid's claim was rejected from its origin on the pretext of the biography of the wise and the unanimity of the modernists to accept the news of the one.

b- The hadith is divided in terms of the case of the narrators into four categories:

The Hadith is divided according to the front line, the story of the Ahaad, considering the condition of the narrators into true and incorrect according to the earlier ones, and the authentic, good, reliable and weak according to the later ones.

The second martyr and Bahaa al-Din al-Amili and those who followed them, such as: Sayyid Hassan al-Sadr, added another category to him, which is al-Hadith al-Qawwi (The Strong).

As for the hadith scholars of the Sunnis, they divided the Hadith according to a number that I transferred into three categories (the Consecutive, the Mashhur (Famous), the Ahaad, and this is what Ibn Hajar and Al-Suyuti followed, and the Hadith the Mashhur (Famous) according to them is what was narrated by more than two and it does not mediate between the Consecutive and the Consecutive narrations. Al-Ahaad, on the other hand, Al-Suyuti and Ibn Al-Salah mentioned that the Consecutive is from Al-Mashhur (Famous).

Accordingly, Al-Bahbudi mentioned these divisions in his book (The Diseases of Al-Hadith), saying: (At the end of the seventh century AD, the authenticity of the Hadith was not considered except from the point of view of the Hadith, and accordingly, some others divided the Hadiths into five sections: (Sahih, Hasan, authenticated, Strong, weak), that is, they added (strong) to it, and as a result, the Hadiths were transferred from the dictionaries of the Hadiths to the jurisprudence books so that the jurists could discuss the text of the Hadiths and put them in the appropriate place for them, and refine them in terms of text and context, and any Hadith issued on the basis of taqiyya invalidates ().

These sections are:

1- The correct hadith:

According to the Imamiyyah: (He is the Hadith whose chain of transmission is related to the infallible, and that all of his narrators are among the trustworthy in the Hadith, i.e. that he is from the Imamiyyah, and some scholars have added restrictions to it, which is the absence of anomalies in the Hadith, and the absence of defects which are not clear defects that require weakness of the Hadith, whether they are in the content/ text (Matn) or in the chain of narrators, but this is known to the people of experience with the Hadith and his methods).

Al-Bahboudi defined the correct hadith, saying: (He is the Hadith whose chain of transmission is free of abandoned men and its chain of transmission is free of illusion, confusion and confusion).

As for the ranks of the Sahih hadith at the front, they are on three levels:

The highest: He is the Hadith. All his narrators are characterized by authenticity, and the authenticity of the narrators is known through science and knowledge, or the testimony of just people.

Al-Awsat: Those whose narrators were characterized by authenticity, and their authenticity is known by means of a single just saying that indicates a reliable conjecture.

The lowest: what all the narrators were described as correct by way of jurisprudential conjecture, as well as if some of them were true according to that, and others were based on reliable conjecture, knowledge or the testimony of two just men.

As for the categories of authenticity according to the Sunnis:

Narrated by Al-Bukhari and Muslim.

Which Al-Bukhari singled out on the authority of Muslim.

Which is unique to Muslim on the authority of Al-Bukhari.

What was the condition of Muslim and Al-Bukhari, but they did not take it out.

On the condition of Al-Bukhari only and did not take it out.

It is authentic according to the conditions of Muslim, and he did not extract it.

It is true when other than them and not on the condition of one of them.

2- Al-Hadith Al-Hassan:

According to the Imamiyyah: He is the Hadith whose chain of transmission is linked to Imam Mamdouh, without a text on his justice, in all his ranks, or in some of them, with the rest being from the men of the Sahih. The Imamiyyah did not divide al-Hadith al-Hassan, but they have one section that is branched from the one chain of transmission, and it has three ranks: (higher, middle, and lower), such as the authentic and authenticated.

As for the Sunnis:

Al-Hadith Al-Hassan: (It is all the Hadith that does not include in its chain of transmission those who are accused of lying, and the Al-Hadith is not abnormal, and it is narrated without a similar route, then it is good).

The first section: (And he is the Hadith, his chain of transmission is not free from a hidden one whose qualification has not been verified, but he is not a fool who makes a lot of mistakes in what he narrates, nor is he accused of lying in the Hadith, but it does not appear from him that he deliberately lying in the Hadith, and there is no other reason that is a transgressor, and the Content/text (Matn) Al-Hadith, however, has been known that the like of him or the like was narrated from another angle, or more, until it was supported by the follow-up of the one who followed his narrator on the like of him, or by what he had of witness, which is another Hadith about it).

The second section: (And it is the Hadith whose narrators are from the Mashhur (Famous) with honesty and trustworthiness, but he did not reach the level of the authentic men, because he falls short

About them in memorization and perfection).

3- Al-Hadith Al-Muttaqir: (What came on his path from the text of the companions on his authenticity, despite the corruption of his belief, and the rest of it did not include weak).

Its Levels:

There are three levels of authenticated hadith, such as the authentic and the good:

The documented high hadith (the highest).

The Middle Documentary Hadith (Middle).

The proximate (inferior) documented Hadith.

Its types are: al-Muwathaq like al-Sahih, al-Muwathaq like al-Mutawaq (the strong one).

4- The weak hadith:

According to the Imamiyyah: (And it is the Hadith in which the conditions of the three sections do not meet: Al-Sahih, Al-Hasan, and Al-Muwathaq).

Al-Bahbudi defined the weak Hadith: (Every Hadith contains exaggerated, corrupt, and abandoned men, and the Content/ text (Matn) e contains confusion, distortion, and delusion).

Its divisions: A-The weak one because it is not connected to the bond:

Al-Mawqoof: (It is narrated on the authority of the infallible companion, whether in words or actions, whether the chain of transmission is connected or interrupted)

Al-Maqtou': (This is what came from the followers and those who are in their rulings in terms of sayings and

actions, so that it is restricted to them).

The pronoun: (which is what removes the name of the infallible, and replaces his name with a pronoun, as if he says: I heard him.., and I asked him.. and he lacks authenticity because it is not possible to know the owner of the pronoun, he may be infallible, but if there is evidence that the pronoun is the imam. Then the Hadith is a proof.

B - The weak because of the fall from the bond:

The sender: (which is what was narrated from the infallible, but he did not realize it and without an intermediary, whether he forgot it or left it on purpose, or vaguely said it, and there is no evidence in it unless he knows that the one who was sent does not narrate except with trust).

The Muntaqa': (The Hawal of the Hadith, whose chain of transmission is dropped by one narrator and is before the Companion in one place or multiple places, provided that the one who has fallen in each of them does not exceed one, and that the one who has fallen is not at the beginning of the chain of transmission).

The dilemma: (It is what one or more narrators have dropped from its middle).

As for the weak hadith according to the Sunnis:

The weak Hadith according to the Sunnis has many divisions, which amounted according to their guidelines to more than forty-five divisions, we mention some of them:

The section of the interrupted, the abnormal, the mursal, the turbulent, and many other types.

2nd Topic

Imbedded Meaning methods, formulas, and performance according to Al-Bahboudi

Al-Bahboudi mentioned that in the second round of publishing and transcribing Al-Hadith, there was a group of companions who set conditions to verify the authenticity of the Hadith, to be taken from the methods of endurance and performance formulas that were circulated among the Sunnis, and accepting the news with them was a matter of testimonies and confessions. Just as the testimony is only valid in the presence of witnesses, so the Hadith is valid only if there are ways to prove the authenticity of these Hadiths. There are also conditions that must be met by the narrator who carries these methods, which is that he be an adult, knowing the meaning of the Hadith and its significance, especially in what Concerning ambiguous issues in the chapters of jurisprudence and others.

Al-Bahboudi also mentioned that there are principles and compositions that none of the Companions can take from the Hadiths by means of endurance methods and performance formulas.

Al-Bahboudi seemed to apply these methods, saying: When the narrator takes the original copy of its author and writes a valid copy of it for himself, it is called the handling, or the Sheikh who authorizes the author reads from his copy and the narrator writes and is called Samaa. Or for the narrator to take the original from its owner on the basis of such a gift, or buy it from him, or inherit it from his father, grandfather or friend by will, but all of this must be recorded on the back, for example: it is a copy and the handwriting of so-and-so, or transmitted from so-and-so read on so-and-so narrates it from so-and-so. . Or it was taken from so-and-so through trusteeship, inheritance, or purchase, so that there is proof of the narrator as well as his remembrance of it to others after him.

This biography was taken by the oldest scholars, and we have lost the books of each of them, their own index, in which his speakers were recorded, his origins, his writings, and the copies contained in his library.

There are eight ways to carry the Hadith, which are: listening from the pronunciation of the sheikh, reciting

the sheikh, permitting, handling, writing, informing, will, and wajadah.

Forms of performance are: the pronunciation I heard, or told me to indicate hearing from the word “told me” to indicate the reading to the Sheikh, the word “anbani” denotes permission, the word he said to me, or he mentioned to me.

If it became clear to me that the ways of performance: are the images or forms that the narrator of the Hadith takes.

As for the formulas: they are the sentences used by the narrator of the Hadith on the authority of Sheikha who narrates from him and then he puts them to his students, such as (Tell me, I heard and others).

Al-Bahbudi mentioned the forms of performance: It is if they say: “So-and-so told us,” Meaning the Hadith according to them from hearing. And their saying: “So-and-so told us,” Meaning the Hadith, according to them is reported. Also, their saying: “So-and-so said” and “So-and-so mentioned” and “We found it in the book of so-and-so” means the hadith they have from his book without listening and permission. And their saying: “So-and-so on behalf of so-and-so” means the mother is not clear and known to them.

Al-Bahboudi also mentioned his ways of endurance, which are as follows:

1- Will: It is for the sheikh to recommend a book of his that he narrates to a student in the event of his death or if he is on a journey. An example is:

Abu Amr al-Kashi said: Hamdawayh told me on the authority of his elders that Muhammad ibn Ismail ibn Bazi' and Ahmed ibn Hamza ibn Bazi' were among the ministers, and Ali ibn al-Nu'man had recommended his books to Muhammad ibn Ismail ibn Bazi'. Good Fadel. He is the uncle of Al-Hassan bin Ali bin Al-Nu'man. He recommended his books to Muhammad bin Ismail bin Bazi'.

Ibn Al-Najashi said: “Dawud bin Al-Nu'man: Mawla of Banu Hashim, brother of Ali bin Al-Nu'man and Dawood Al-Akbar.

2- Al-Sama`a: Al-Bahboudi divided it into:

1- The novel in childhood: As Al-Bahboudi mentioned an example of this:

Abu Amr al-Kashi said: Nasr ibn al-Sabah said: I heard our companions that beloved Abu Hassan ibn Mahboub used to give al-Hasan with all the Hadith he wrote on the authority of Ali ibn Reaab one dirham.

Al-Bahbudi followed, saying: Al-Hassan bin Mahboub was a boy at that time, and despite his youngness, his companions took everything he narrated from Ali bin Reaab without challenging his hearing.

B- The narration from the book: Al-Tusi mentioned: If one of the narrators narrates by listening and reading, and the other narrates an ijazah, then the narrator of the listener should be given precedence over the narration of the seeker. Oh God, unless the one who requested it narrates with his permission a well-known or compiled Mashhur (Famous) source, then the weighting falls.

Al-Bahboudi followed, saying: If the original in the book is known as Mashhur (Famous) and its copies are in circulation, and there is no deception or forgery, here it is possible to take from the book.

It was taken by a large number of Sunni scholars and their hadiths, for example:

Ibn Qutayba mentioned and said: Abdul Rahman bin Abi Al-Zinad told us, he said: I witnessed Ibn Juraij. He came to Hisham bin Urwah and said: O Abu Al-Mundhir. The newspaper you gave so-and-so, is it yours? He said: Yes, I heard Ibn Jurayj after this say: (Hisham bin Urwah told us) what I cannot count.

Al-Tirmidhi narrated and said: Al-Jarud bin Muadh told us, Anas bin Iyad told us about Ubaid Allah bin Omar, he said: I brought Al-Zuhri a book and I said to him: This is from your Hadith, which I narrated from you? He

said: Yes.

C- Follow the books:

Ibn Al-Najashi mentioned and said: Ali bin Muhammad bin Yusuf bin Mahjour, Abu Al-Hasan Al-Farsi, known as Ibn Khalawiya, is a sheikh of our companions. The confidence of hearing the Hadith and more. Send more scribes about whom several of our companions have told us.

He also said: Ali bin Abdul Rahman bin Issa Urwa bin Al-Jarrah Al-Qanani Abu Al-Hasan Al-Katib. It was sound belief. Many hadiths are true narration. He sent from his books a piece in the house of Abi Talib bin Al-Mahashim, a sheikh from among the faces of our companions.

After Al-Bahboudi, he said: (I mean by buying books is to mention the performance formulas and what each formula means, for example: Sheikh Ahmed bin Al-Abbas was following the biography of the Baghdadis. He informed us of Ijazah.” And if it was from hearing he said, “Tell us.” And with this, he indexed it on the authority of al-Tusi as well.

d- Hearing the Sheikh and his transcription:

Ibn Al-Najashi said: I used to go to the Pearl Mosque while he was in the Naftawiya Al-Nahwi mosque, reading the Qur'an to the owner of the mosque and a group of our companions reading the book Al-Kafi Ali Abi Al-Hussain Ahmed bin Ahmed Al-Kufi: (Muhammad bin Yaqoub Al-Kulayni told you).

He also said: “Al-Hussain bin Ubaidullah said: I came with Al-Muntakhabat to Abu Al-Qasim Ibn Quluwayh to recite it to him. And I have not heard from Sa'd except the Hadith.” And he said in the translation of Ziyad bin Abi Al-Khallal: It was read to Abu Abdullah Al-Hussain bin Ubaid Allah and I hear: Ahmad bin Jaafar told you, Hamid bin Ziyad told us, Muhammad bin Abdullah Ghalib told us, Muhammad bin Al-Walid told us, Ziyad told us in his book.

Also, he mentioned in the translation of Abdullah Ahmad Amer: Ibn Roy on the authority of his father on the authority of Al-Rida (pbuh) a copy, meaning Al-Rida newspaper (peace be upon him). p).

And he said in the translation of Yahya bin Imran Al-Halabi: I read on Abi Al-Abbas Ahmed bin: Al-Hassan bin Hamza told you on the authority of Ali bin Hashem, Abi Ibn Abi Umair told us on the authority of Yahya bin Imran in his book.

Al-Khatib Ibn al-Mag hazali mentioned that he said: Abu al-Hasan Ali Ibn Omar Ibn Abdullah Ibn Shawdhab told us in the year four hundred and thirty-eight, and I said to him: Your father, Abu Ahmed Omar Bin Abdullah Bin Shaudb, told us, Muhammad Bin Al Hassan Bin Ziyad told us, Abu Al Abbas Hanan Al Bazzar told us, Kathir Bin Yahya Abu Malik told us, Ziyad Bin Abdullah Al Ameri, Abu Awana and Abu Saeed Bin Abdul Karim, on the authority of Al Amash Uday Bin Thabet, on the authority of Zer Bin Hobeish, on the authority of Ali (peace be upon him) said: By the one who split the grain and healed the soul, in the era of the illiterate Prophet, only a believer will love you and only a hypocrite will despise you.

And listening in childhood:

Ibn Al-Najashi said: (Ali bin Al-Hassan bin Faddal Abu Al-Hasan was the jurist of our companions in Kufa and their trust, and knew them about the Hadith, and his words were heard in him. He told his father something, he said: I used to meet him and I was eighteen years old with his books, and I do not understand at that time the narrations and it is not permissible for me to narrate them from him, and he narrated on the authority of his two brothers on the authority of their father.

Ahmed bin Hanbal said: (I saw Abda bin Suleiman al-Kalabi with a boy who was dictated to him by the Hadith

in the oasis. When he finished, he said to him: Read, but he did not improve. He said to him: Erase it. Then he dictated it to him until he read it more correctly. He said: Sufyan bin Uyaynah told us on the authority of Muhammad bin Abd al-Rahman Ibn Sa'd Ibn Zurara said Sufyan: I sat with him when I was fifteen years old and I did not understand the Hadith very well.

3- Handing and listening to the book:

divided into two parts:

A- Submission coupled with permission: It is when something is presented to his student a book. These are my narrations on the authority of (so-and-so), so they narrate it on my behalf, whether he handed it over as a matter of ownership or just lending it. An example of that:

Ibn Al-Najashi mentioned that he said: (Ibn Shazan told us, Ahmad bin Muhammad bin Yahya told us, on the authority of Saad, on the authority of Muhammad bin Isa, he said: I went out to Kufa to seek Al-Hadith Ahmed bin, and I met Al-Hasan bin Ali Al-Washa with her. Al-Ahmar took them out to me. I said to him: I would like you to allow them for me. He said to me: May God have mercy on you, and what is your hurry? Go and write them down and listen afterwards. I said: I am not safe from the two events. This mosque, nine hundred sheikhs each say Jaafar bin Muhammad (peace be upon him) told me.

This Sheikh was one of the eyes of this sect, and he wrote books, including: The reward of Hajj, rituals, and anecdotes, Ibn Shadhan told us, on the authority of Ahmed bin Muhammad bin Yahya, on the authority of Ahmed bin Idris, on the authority of Muhammad bin Ahmed bin Yahya, on the authority of Ya`qub bin Yazid, on the authority of Al-Washa. by his writing. And he has issues of satisfaction (pbuh), Ibn Shathan told us, on the authority of Ali ibn Hatim, on the authority of Ahmad ibn Idris, on the authority of Ahmed ibn Muhammad ibn Isa, on the authority of al-Hasan ibn Ali al-Washa in his book Issues of Reza, p. And the Sheikh said: Al-Hassan bin Ali Al-Washa Al-Kufi, and he is called Al-Khazzaz, and he is called Ibn Bint Elias.

After Al-Bahboudi: It appears that our Sheikh, Abu Jaafar Al-Ash'ari, had the correct copy of the book of Aban and a correct copy of the book of Al-Ala, so he matched his copy with the copy of Al-Washa and narrated from him with permission.

He also said: Ali bin Muhammad bin Abdullah Abu Al-Hassan Al-Qazwini, the judge. One of the faces of our trustworthy companions in Al-Hadith came to Baghdad in the year 356 AH, and with him was one of the books of Al-Ayyashi.

Al-Kashi said: "Abu Amr said: I asked Aba al-Nadr Muhammad ibn Masoud about Ishaq ibn Muhammad al-Basri, and he said: Abu Ya`qub Ishaq ibn Muhammad al-Basri was expensive, and I came to him to Baghdad to write on his behalf, and I asked him for a book that he copied, so he brought out to me from the Hadiths of Mufaddal ibn Umar in the delegation, I didn't want it. So, bring to me the Hadiths copied from the trustworthy ones."

Ibn Al-Najashi mentioned and Al-Kashi mentioned: On the authority of Al-Fadl bin Shathan who said: I went to Al-Hassan bin Ali bin Fadhal to Kufa, and I heard from him the book of Ibn Bakir, and others who were carrying his book and came to the room and read it by Ali.

b- Communion that is abstract from the leave: It is that the Sheikh gives his student a writing and tells him this is my hearing, an example of that:

(On the authority of Al-Hasan bin Muhammad bin Shamaa, he said: He gave Safwan a book by Musa bin Bakr,

and he said to me: This is my hearing from Musa bin Bakr. Abu Abdullah and on the authority of Abi Jaafar, except that they were asked about a woman who left her husband, mother and two daughters. He said: The husband has a quarter, the mother trampled, and the two daughters what remains: because if they were two men, they would have nothing but what remains. The deceased is me or a father, a woman and a daughter, for the obligation is twenty-four shares for the woman, one-eighth three shares from twenty-four, one of the parents one-sixth four shares, and the half-daughter twelve shares. The remaining five shares are paid back to the daughter's shares and one of the parents is equal to their shares. Nothing is returned to the woman. If he leaves two parents, a woman and a daughter, then it is also from twenty-four shares: the sixth parents have eight shares, each of them has four shares. The woman has three shares. The half daughter has twelve shares. One share was left for the daughter and the parents, according to their shares. The woman does not respond to anything. And if he leaves a father, a husband, and a daughter, the father shall have two shares out of twelve. The quarter spouse has three shares of twelve. And the half-year daughter shares of twelve. One share was left for the daughter and the father to the extent of their shares. The husband does not respond to anything. And none of God's creation inherits with the child except the parents, the husband and the wife. If there is no son, and the son's son is male or female, then they are in the same position as the son: the sons are born in the same status as the sons, they inherit the inheritance of the sons. Girls born in the same way as girls inherit the inheritance of girls. And they withhold the parents, the husband and the wife from their arrows the most. And if they have two or three lower abdomens or more, they inherit what the backbone son inherits, and they withhold what veils the son of the backbone.

4- Writing:

Dictate and hear the hadith:

Al-Bahboudi said: It means the writing of the sheikhs and then they listen to the attendees, and their writing was widespread, especially in the travels, and an example of this is: Sheikh Al-Saduq. Who dictated in Mashhad to a group of the companions of the hadith:

And his students received a lot of his audiobooks and narrations, so they wrote about him in many councils, including on Friday for twelve nights, which remained from sixty and three hundred, and the last, which was the ninety-seventh on Thursday, for eleven nights that remained from Sha'ban in the year three hundred and sixty-eight. These hadiths were printed in four hundred pages, the number of the Hadiths to 870 Hadith.

Likewise, the dictates of Sheikh al-Tusi: who in Najaf dictated to his companions many of his listenings and narrations. Among those who wrote these councils is (Abu Ali al-Mufid, his son). The number of councils is forty-five, and the number of the Hadiths is one thousand five hundred Hadith.

Al-Bahboudi commented: It appears that some of the councils of Al-Tusi said that the testimony was a communion and a reading to him, not a dictation or a hearing from him, meaning that it was intended to be a communication rather than a writing.

References

1. See: Bahaa Al-Din Al-Amili, Al-Wajeez fi Ilm Al-Daraya: Part 5, pg. 4, The Second Martyr, Al-Ra'iyah fi Al-Ilm Al-Dariah: p. 62, Al-Mamqani, Miqbas Al-Hedaya: Part 1, p. 8.
2. Al-Wajeez's review: Part 5/6, Al-Ra'aya fi Al-Dariah: p. 85, Al-Sayed Hassan Al-Sadr, End of Ad-Daraa: p. 263.

3. Ibn Hajar, Explanation of Elite Thought, p. 5, Al-Suyuti, Training of the Narrator, Part 1, p. 62.
4. La-Suyuti, Training the Narrator, Volume 2, p. 179 + Ibn Al-Salah, Science of Hadith: p. 267.
5. See: University of Islamic Religions website. - <https://rasekhoon.net/article/show/164735/>
6. Ibn Salah, Introduction to Ibn Salah 28: Al-Bahboudi, Knowledge of Hadith: p. 30.
7. The Second Martyr, The Beginning in the Science of Knowledge: p. 23.
8. Al-Mamqani, Miqbas Al-Hidaya, Volume 1, p. 139.
9. Al-Tirmidhi, Sunan Al-Tirmidhi: Part 5, pg. 413.
10. Ibn al-Salah, Introduction to Ibn al-Salah: pp. 30-32.
11. The Second Martyr, The Beginning in the Science of Knowledge: pp. 23-24.
12. Shahid al-Thani, The Beginning in the Science of Ad-Dariah: p. 24, - Al-Mamqani, Miqbas al-Hidaya: vol. 1, p. 146.
13. The Second Martyr, The Beginning in the Science of Knowledge: pg. 24, Al-Mamqani, Miqbas al-Hidaya: Part 1, p. 146.
14. See: Talah Muhammad, Nuzhat al-Nazr, Sharh Nukhbat al-Fikr: p. 412, Introduction by Ibn al-Salah: p. 144, al-Tahhan, and Taysir Termin al-Hadith: p. 95.
15. The Beginning in the Science of Knowledge, The Second Martyr Al-Amili: pp. 34-39.
16. See: Hussain Sami, Methodological Rules for Criticizing the Hadith Content/ Text (Matn): p. 27.
17. See: The reasons for the hadith or the reasons for the hadith, and <https://rasekhoon.net/article/show/164735/>
18. Al-Tirmidhi, Al-Sunan: Part 5, pg. 408, and Fuad Sezgin, History of the Arab Heritage: Part 1, p. 230-240, Al-Bahboudi: Knowledge of Hadith: pg. 64.
19. Ahmad Ibn Hanbal, Illal: Part 1, p. 239, Al-Bahboudi, Knowledge of Hadith: p. 71.
20. - See: Al-Bahboudi, Ilal Al-Hadith, <https://www.gisoom.com/book/1168723>
21. Al-Hurr Al-Amili, Wasa'il Al-Shi'a, Gates of the Shrine and its Companions: Part 10/167, Hadith 8.
22. See: Al-Bahboudi, Illul Al-Hadith, <https://www.gisoom.com/book/1168723>