

SECTION NINE

Famous Collections on Mustalahul-Hadīth (Hadīth Terminology)

Hāfiẓ Ibn Hajar Al-‘Asqalānī رحمته الله has stated¹⁸⁴ that from **among the first**¹⁸⁵ compilations of Mustalahul-Hadīth is the book entitled:

- المُحَدَّثُ الفاصِلُ بين الراوي وَالْوَاعِي of Al-Qādī Abū-Muḥammad Al-Rāmahurmuzī رحمته الله Demise: 360 A.H.¹⁸⁶
- Followed by: عُلُومُ الحديث of Imām Al-Hākim An-Naisāburī رحمته الله Demise: 405 A.H.¹⁸⁷ and a few other such compilations.

¹⁸⁴ See Sharḥun-Nukhbah pgs. 1-6

¹⁸⁵ It is common knowledge that Imāms Muslim رحمته الله in the introduction to his Ṣaḥīḥ and At-Tirmidhī رحمته الله in his “Kitābul-‘Ilal” at the end of his As-Sunan have also alluded to few discussions of ‘Ilmul-Mustalah (Hadīth Terminology). They lived a century earlier than Ar-Rāmahurmuzī. They were probably not cited by Hāfiẓ Ibn Hajar رحمته الله because the discussion is of those who dedicated complete booklets on this topic.

Note: My Honourable Shaykh, Al-Muḥaddith Muḥammad ‘Awwāmah رحمته الله has stated that Imām Yahyā ibn Sa’īd Al-Qattān رحمته الله was among the first to compile the field of ‘ilmul Hadīth Dirāyatan (demise: 198). **Footnote on Al-Mawāhibul Ladunniyyah, pg. 20.**

¹⁸⁶ Hāfiẓ Ibn Hajar رحمته الله says: “But he did not encompass all the terminologies” (Sharḥun-Nukhbah pg. 2)

➤ Then the era of *Imām Al-Khaṭīb Al-Baghdādī* رحمته الله - Demise: 463 A.H.- dawned. He authored works on practically every aspect of *Uṣūlul-Hadīth*¹⁸⁸. Of them two are most comprehensive and famous:

- 1) الكِيفِيَّةُ فِي عِلْمِ الرَّوَايَةِ
- 2) الْجَامِعُ لِأَخْلَاقِ الرَّوَايَةِ وَأَدَابِ السَّمَاعِ

Thereafter a few more *Muḥaddithūn* had compiled other such works.

In the 7th century, *Imām Taqiyud-Dīn, Abū ‘Amr ‘Uthmān Ibnus-Ṣalāh* رحمته الله (Demise: 642 A.H) had compiled his work entitled: علوم الحديث , which is commonly known as: مُقَدِّمَةُ ابْنِ الصَّلَاحِ .

This then became the most relied upon text in this field. Most of the books that followed had adopted the same style and sequence of “*Muqaddimah Ibnus-Ṣalāh*”.

¹⁸⁷ The author of *Al-Mustadrak ‘alās Ṣaḥīḥain*, see pg. 60. *Hāfīz Ibn Hajar* رحمته الله says: “He did not arrange it in the proper manner” (*Sharḥun-Nukhbah* pg. 2)

¹⁸⁸ He had written so extensively on this subject, that the ‘*Ulamā* have stated that everyone who compiled anything on this subject after him was dependant on his works. (*Sharḥun-Nukhbah* pg. 4)

These books are basically of four types:

1) Those that condensed *Muqaddimah Ibnus-Ṣalāh*:

- a) الإِرْشَادُ of *Imām An-Nawawī* رحمته الله Demise: 676 A.H.
- b) التَّقْرِيبُ وَالتَّيْسِيرُ also of *Imām An-Nawawī* رحمته الله which is in fact a concise version of الإِرْشَادُ¹⁸⁹.
- c) إِيْتِصَارُ عِلْمِ الْحَدِيثِ of *Hāfīz Ibn Kathīr* رحمته الله Demise: 774 A.H.

2) Those in which *Muqaddimah Ibnus-Ṣalāh* was rewritten in poetic form:

- a) أَلْفِيَّةُ الْعِرَاقِيِّ / أَلْفِيَّةُ الْحَدِيثِ of ‘*Allāmah Al-‘Irāqī* رحمته الله¹⁹⁰ Demise: 806 A.H.

¹⁸⁹ *Hāfīz Suyūtī* رحمته الله has written an extensive commentary on this book entitled:

تَدْرِيبُ الرَّوَايَةِ فِي شَرْحِ تَقْرِيبِ النَّوَاوِيِّ

¹⁹⁰ There are various commentaries on the *Alfiyyah* of ‘*Allāmah Al-‘Irāqī* رحمته الله. *Hāfīz As-Sakhāwī* رحمته الله has written a detailed one entitled:

فَتْحُ الْمُغِيثِ فِي شَرْحِ أَلْفِيَّةِ الْحَدِيثِ

- b) أَلْفِيَّةُ السُّيُوطِيِّ / أَلْفِيَّةُ الْحَدِيثِ of *Hāfiẓ As-Suyūṭī* رحمه الله¹⁹¹
Demise: 911 A.H.

3) Commentaries on *Muqaddimah Ibnuṣ-Ṣalāh*:

- a) The commentary of 'Allāmah Al-'Irāqī رحمه الله Demise: 806 A.H.
b) The commentary of 'Allāmah Al-Zarkashī رحمه الله Demise: 794 A.H.
c) The commentary of *Hāfiẓ Ibn Hajar* رحمه الله Demise: 852 A.H.

All of these are known as: أَلْفِيَّةُ عَلِيِّ بْنِ الصَّلَاحِ . The commentary of 'Allāmah Al-'Irāqī is also entitled: التَّقْيِيدُ وَالْإِبْصَاحُ

¹⁹¹ 'Allāmah As-Suyūṭī رحمه الله has written an outstanding commentary on this entitled: الْبَحْرُ الَّذِي زَخَرَ فِي شَرْحِ أَلْفِيَّةِ الْأَثَرِ

4) Those that expounded to the discussion in *Muqaddimah Ibnuṣ-Ṣalāh*:

- a) مَحَاسِنُ الْإِصْطِلَاحِ of *Hāfiẓ al-Bulqīnī* رحمه الله Demise: 805 A.H.
b) إِصْلَاحُ ابْنِ الصَّلَاحِ of *Hāfiẓ Al-Mugh laṭāy* رحمه الله Demise: 762 A.H.

Other latter day compilations

Besides these, there were other authors who chose not to follow the sequence of *Imām Ibnuṣ-Ṣalāh* رحمه الله . Hereunder is a brief list of a few important such works:

- 1) الْمُخْتَصَرُ of *Imām Al-Jurjānī* رحمه الله Demise: 816 A.H. also known as:

مُخْتَصَرُ الْجُرْجَانِيِّ ¹⁹²

¹⁹² *Maulānā 'Abdul-Hay Al-Lakhnawī* رحمه الله has written a very comprehensive commentary of this book entitled: ظَفَرُ الْأَمَانِيِّ فِي مُخْتَصَرِ الْجُرْجَانِيِّ

2) نُخْبَةُ الْفِكْرِ فِي مُصْطَلَحِ أَهْلِ الْأَثَرِ and نُزْهَةُ النَّظَرِ فِي شَرْحِ نُخْبَةِ الْفِكْرِ both of *Hāfiz Ibn Hajar Al-‘Asqalānī* , the latter being a commentary of the former.¹⁹³

3) تَوْجِيهُ النَّظَرِ إِلَى أَصُولِ الْأَثَرِ of ‘*Allāmah Iāhir Al-Jazāirī* Demise: 1338 A.H.

4) قَوَاعِدُ فِي عُلُومِ الْحَدِيثِ of *Maulānā Zafar Aḥmad At-Tahānawī* ¹⁹⁴ Demise: 1394 A.H, also known as:

¹⁹³ There are many commentaries of نزهة النظر Some of them are:

1. شَرْحُ شَرْحِ نُخْبَةِ الْفِكْرِ of *Mullā ‘Alī Al-Qārī* ,
2. شَرْحُ نُخْبَةِ ابْنِ حَجَرٍ وَالْيَوَاقِيتُ وَالذُّرَرُ فِي شَرْحِ شَرْحِ نُخْبَةِ ابْنِ حَجَرٍ of ‘*Allāmah Al-Munāwī* ,
3. إِمْعَانُ النَّظَرِ شَرْحُ شَرْحِ نُخْبَةِ الْفِكْرِ of *Akram Al-Sindī* ,

According to *Maulānā ‘Abdul-Ḥay Al-Lakhnawī* , the last one is best of all. (see: *Ar-Raf’u wat-takmīl*, pg.97)

¹⁹⁴ *Shaykh ‘Abdul-Fattāḥ Abū Ghuddah* has added extensive footnotes to it.

إِنْهَاءُ السَّكَنِ إِلَى مَنْ يُطَالَعُ إِعْلَاءُ السُّنَنِ which is infact an introduction to his monumental book: إِعْلَاءُ السُّنَنِ .

5) مَبَادِي عِلْمِ الْحَدِيثِ وَأَصُولِهِ of *Maulānā Shabbīr Aḥmad Al-‘Uthmānī* ¹⁹⁵ (Demise: 1369 A.H) This is the introduction to his commentary of *Ṣaḥīḥ Muslim* entitled: فَتْحُ الْمُطَّلَعِ فِي شَرْحِ صَحِيحِ مُسْلِمِ

6) شَرْحُ الْمَنْظُومَةِ الْبَيْقُونِيَّةِ of *Al-‘Ālimur-Rabbānī Shaykh ‘Abdullāh Sirājuddīn* (Demise: 1422 A.H) which is a commentary of:

الْمَنْظُومَةُ الْبَيْقُونِيَّةِ a popular collection of 34 lines of poetry which discusses certain common terminologies.¹⁹⁶

¹⁹⁵ *Shaykh ‘Abdul-Fattāḥ Abū Ghuddah* has added extensive footnotes to it.

¹⁹⁶ This is only one – albeit the most comprehensive - of the many commentaries of الْمَنْظُومَةُ الْبَيْقُونِيَّةِ