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## The Precondition of Al-Hafiz Ibn Al-Jaroud in his Book "Al-Muntaqa"

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### Abstract

This research includes an explanation of important points that show the approach of Al-Hafiz Ibn Al-Jaroud in his book of "Al-Muntaqa", which is one of the books whose authors stipulated authenticity, such as Sahih Al-Bukhari and Sahih Muslim, but Ibn Al-Jaroud did not mention his condition in his book, so the researcher traced the work of the author on this book, and singled out the important points in order to show his method and technique therein, and disclosed them to the readers.

**Keywords:** Condition, Ibn Al-Jaroud, Al-Hafiz (Memorizer), Al-Muntaqa.

### Introduction

Many scholars collected the Sunnah starting with Al-Imam Al-Zuhri until the compilation of the Sunnah increased and spread, and among those who contributed to this field was Al-Imam Al-Hafiz Abdullah Ibn Al-Jaroud Al-Nisaburi, who died in 307 AH, he wrote his book "Al-Muntaqa", and selected it Hadiths and divided them into chapters, and this book of "Al-Muntaqa" despite its advancement, status and the position of its author - May God have mercy on him - and the many attempts to work on it, but it was not given the full care that befits it and its position.

### Preamble

The subject of this research relates to the book of "Al-Muntaqa" under the title: "The Precondition of Al-Hafiz Ibn Al-Jaroud in his book Al-Muntaqa". To study this book; the researcher's work was limited to explaining several points, as the author, Al-Hafiz Ibn Al-Jaroud, did not mention his condition in writing his Al-Muntaqa book, and no one quoted him as mentioning his condition in his book, which caused the researcher to state his condition, through tracking and extrapolating this book, as well as pondering on the opinions of scholars about the book. Through the foregoing, the researcher might be able to find things that would benefit the learner of the book to get to know it and to identify the method of its author in compiling it. Those things are as follows:

### **Clarifying the Book Status in terms of Authenticity and Weakness**

Although the author did not mention that he stipulated authenticity in his book, it appears from tracking and judging the book's Hadiths, and the scholars' acceptance of them that he stipulated authenticity therein, as evidenced by the following:

1- He named his book "Al-Muntaqa" meaning "the selected".

2- What Al-Suyuti communicated about him saying: "It is reported about Ibn Al-Jaroud that he said: (I churned the hadith for seven years until I extracted Al-Muntaqa from it)" (Al-Suyuti, 1999, 3/1174) that means the author worked hard to compile it thus he selected the best hadiths in his opinion.

3- Scholars' praise of his book in terms of quality of its chains of transmission and its text. Al-Hafiz Ibn Abdul Hadi, may God have mercy on him, said about Al-Muntaqa: it has clean chains of transmission (Ibn Abdul-Hadi, 1996, 2/469), and Al-Dhahabi said: "Al-Muntaqa in the Sunan is one volume of provisions, it is never ranked under Hassan meaning good, except in rare hadiths in which the jurisprudence of critics differs" (Al-Dhahabi, 1985, 14/39). A group of scholars like Ibn Hajar (Ibn Hajar, 1994, 1/159) and others named it Sahih, and Al-Sakhawi mentioned it among the approved books (Al-Sakhawi, 2003, 1/82). Also Al-Suyuti mentioned in the introduction to his book "Jamae Al-Jawamae" that it is one of the books to which attribution is a sign of authenticity (Al-Suyuti, 2005, 1/37) and the scholars also used to mention its hadiths, and followed them by saying: Ibn Al-Jaroud corrected it. This is the practice of a group of scholars, including Al-Hafiz Ibn Hajar (Ibn Hajar, 2014, pp. 354, 437, 467, 484, 485) and others.

4- Tracing the hadiths of the book and looking into its chains of transmission show the quality of its chains of transmission in general, and it has been shown that the hadiths of the book do not depart from the hadiths of the Six Books, except for twenty-five hadiths, and some of them have an origin among the authors of the Six Books. It also became clear that most of the hadiths in the book are from the two Sahihs or from one of them. The book of Al-Muntaqa contains 1154 hadiths, 774 of which are in Sahih Al-Bukhari and Muslim or in one of them. And as for the defective hadiths in the Book of Al-Muntaqa, they are very few totaling 77 hadith, some of them are possible to improve, and some of them are not rejected in their chapter but the author mentioned them for the validity of their meaning and some are mentioned by the author to explain their deficiency.

### **His Method of Classification and Arrangement**

The reviewer of the Book of Al-Muntaqa will find that its author has arranged it on the jurisprudential chapters, with the mention of some hadiths in the chapter that were directly traceable to the Prophet, may God's prayers and peace be upon him, with a scarcity in mentioning the hadith mawquf: meaning (The hadith added to a companion, whether it was a word or a deed) - with mentioning of the reasons and differences in the narrations sometimes. Its author did not compile it according to the method of Al-Mustakharajat, extracts, except that Al-Hafiz Ibn Hajar - may God have mercy on him - said in the indexed dictionary: "This book is like the extract on Sahih Ibn Khuzaymah, limited to the origins of its hadiths" (Ibn Hajar, 1997, p. 45) and those who came after him, such as Al-Suyuti, followed him on this saying as in Al-Suyuti's book Al-Bahr (the sea) (Al-Suyuti, 1999, 1/903), and Al-Hafiz

Ibn Hajar was not preceded by anyone in this saying, as far as I know, and God knows best, and this statement is disputable for some reasons, which are as follows:

1- That the Book of Al-Muntaqa is not in the manner of extracts; where in the extract, the author embarks upon the book and reports hadiths with chains of transmission of his own other than the chains of transmission of the author of the book; he meets the author in his sheikh or above that, as in "Tadreeb Arrawi" (Al-Suyuti, 2009, 1/190). I have compared the hadiths of "Al-Muntaqa" by Ibn Al-Jaroud in full with the hadiths of Sahih Ibn Khuzaimah book, I did not find that Ibn Al-Jaroud extracted all the hadiths of Sahih Ibn Khuzaimah other than his way, but only for some hadiths.

2- In Al-Muntaqa, Ibn Al-Jaroud narrated hadiths according to the way of Sheikh of Sheikh of Ibn Khuzaimah or Sheikh of his sheikh, but in a different way, for example: Hadith No. (39) in Al-Muntaqa, where Ibn Al-Jaroud said: We were told by Muhammad Ibn Yahya and Abu Jaafar Al-Darami, who said: we were told by Rawh Ibn Ubadah ... the hadith, which is according to Ibn Khuzaimah in two places (75 and 77), but the first of them (75) is through Malik, on the authority of Al-Zuhri, on the authority of Abu Idris Al-Khulani, on the authority of Abu Hurayrah, and the second of them (77) is through the way of Rawh Ibn Ubadah, on the authority of Abu Amer Al-Khazzaz, on the authority of Ataa, on the authority of Abu Hurayrah, and this is not according to the extracts.

3- Ibn Al-Jaroud may repeat the hadith in Al-Muntaqa, and on the other hand the same Hadith is there in Ibn Khuzaimah – I have seen as such in his book - once.

4- The detailed classification differs in the book of Al-Muntaqa, and it is much less than that in the book of Ibn Khuzaimah, compared to the large number of sub-classification in Sahih Ibn Khuzaimah.

5- The order of hadiths in Al-Muntaqa differs from that in Ibn Khuzaimah's book.

6- From what has been previously reported, we find that Ibn Al-Jaroud purified hadith and then selected from it, but not made it as an extract (Al-Suyuti, 1999, 3/1174).

7- Ibn Al-Jaroud narrated in Al-Muntaqa some hadiths that were not narrated by Ibn Khuzaimah in his Sahih, such as the following hadiths in the Book of Purification: (7, 20, 21, 28, 34, 35, 40, 47, 53, 62, 71, 74, 77, 86, 89, 90, 92, 96, 102, 103, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 118, 119, 121, 123, 124, 131, 134, 140, 142, 143). Likewise, Ibn Khuzaimah verified and accepted many hadiths that Ibn Al-Jaroud did not do, including, but not limited to: (1, 4, 5, 6, 7, 9, 10, 15, 16, 24, 26, 28, 30). These are (14) hadiths out of (30) hadiths from the beginning of the book, i.e. nearly half. The basic principle is that the extractor extracts all the hadiths from his sheikh's book, other than his way. And we have as much as 3079 hadiths of Ibn Khuzaimah, which equals approximately a quarter of the book, and (1154) hadiths of Ibn Al-Jaroud.

8- Ibn Khuzaimah may repeat one hadith with different chains of transmission, and Ibn Al-Jaroud comes up with the same hadith once, like the first hadith in Al-Muntaqa, which corresponds to (13, 14, and 646) in Sahih Ibn Khuzaimah.

As for what mentioned by Dr. Muhammad Ibn Abdul-Karim (Abdul-Karim, 2005, p. 50: 52) that Al-Muntaqa is considered an extract on Sahih Ibn Khuzaimah, and that he reached this

conclusion after a comparison between the two books in the main titles of the book's topics, where it became clear to him that the objective unity of the two books is close, in terms of tabulation and the mention of hadiths and chains of transmission, which serve as evidence for the chapter's hadiths. The response to him is from his own words after when he says: "As for the hadiths and chapters of each book, Ibn Khuzaymah's book has a broader material than the Book of Al-Muntaqa" (Abdul Karim, 2005, p. 52), so how can it be extracted and it did not accommodate the hadiths of the book! So his selection of hadiths takes his book out of being an extract, then the resemblance of the chapters that he mentioned, is not correct, except in the general jurisprudential classification, which almost no book of hadiths with a jurisprudential classification misses!

### **Explanation of the state of the chains of transmission in the Book of Al-Muntaqa in terms of short chain of transmission and long chain of transmission:**

The Book of Al-Muntaqa by Ibn Al-Jaroud is characterized by short chain of transmission and few intermediaries between him and the Prophet, may God's prayers and peace be upon him. As the longest chain of transmission for him is the quadripartite, meaning: there are four intermediaries between him and the Prophet may God's prayers and peace be upon him. It is like that of Al-Imam Muslim Ibn Al-Hajjaj in his Sahih; where the longest chain of transmission he has is the quadripartite chain of narrators, and the reason for this is due to things, including: Ibn Al-Jaroud listened in his youth to adults and old people, as well as his trip to Hijaz, which enabled him to meet the great hadith scholars.

### **Explaining the method of the compiler in the narration of hadith, and this is evident through the following**

1- Forms of reporting: Ibn Al-Jaroud mentioned several forms in his book, such as: "----narrated" which is the most, then "We are told by" and "He said" once on the authority of his sheikh Muhammad Ibn Saeed Al-Attar after the hadith number (765), and "Wrote to me" once on the authority of his sheikh Jamil Ibn Al-Hassan (H 470).

2- Separating the chains of transmission: We found the word "shifting" in more than one place to separate the chains of transmission, and it is used to separate and shift between two chains of transmission, such as Hadith No.: (828).

3- Forms of tracing hadith: The reference to attributing the saying to the Prophet, May God bless him, is with the word "he said" or "says" and so on, and some words may be used, such as: "narration," "traces it," "convey it," "to inform about". The word "narration" is used in Al-Muntaqa as in hadith No. (340), as well as the word "reported" as in hadith No. (190).

4- Repetition of hadith: the hadith may be repeated for the benefit of clarification of a different wording, such as: hadith (260), where he said: We were told by Abu Saeed Al-Ashaj, he said: We were told by Abu Khaled, he said: We were told by Ubayd Allah, on the authority of Nafi', on the authority of Ibn Umar, that the Prophet, May peace and blessings of Allah be upon him, used to have a spear implanted for him to pray towards it on the day of Eid. Then he said: We were told by Abu Saeed Al-Ashaj again: He did not mention the day of Eid. Or in a different classification, such as Hadith No, (39), Muhammad Ibn Yahya and Abu Jaafar Al-Darami told us, they said: We were told by Rawh Ibn Ubadah, told by Malik, on the authority of Abi AZzinad, on the authority of Al-Araj, on the authority of Abu Hurayra, that the Messenger of God - May God's prayers and peace be upon him, said: If one of you performs ablution, let him put water in his nose... Hadith.

The compiler mentioned it under the chapter of: It is desirable to perform the witr (odd number) in cleansing, then he repeated some of it under the chapter of: The description of the ablution of the Messenger of God, May God's blessing and peace be upon him, and the description of what he commanded, No. (76) we were told by Ibn Al-Muqri and Abdurrahman Ibn Bishr, they said: We were told by Sufyan, on the authority of Abu AZzinad, on the authority of Al-Araj... the hadith.

5. Al-Hafiz Ibn Al-Jaroud focused on the narration of the traceable hadiths to the Prophet, peace be upon him, and he did not mention hadiths in his book except for two.

Fifth: Explanation of the compiler's method in mentioning the causes, the discrediting and endorsement of narrators, and this is evident through the following:

1. Explanation of difference and cause: Like hadith No. (94) we were told by Abdullah Ibn Hashim, he said: Yahya told us - i.e. Ibn Saeed – on the authority of Shu'ba, he said: Amr Ibn Mirra told me, on the authority of Abdullah Ibn Salama, who said: I came to Ali ... The hadith, and then he said after that: Yahya said: "Shu'ba used to say about this Hadith: We know and deny, that means Abdullah Ibn Salma had lived a long life until Amr caught up with him.

2. Explanation of narrating the hadith alone with no other narrators involve in: Like the hadith No. (996): we were told by Muhammad Ibn Yahia, Abdul Razzaq told me between time of sunset and evening on the light of the lamp at the night of farewell, Muammar told us, on the authority of Al-Thawry, on the authority of Yahya Ibn Saeed, on the authority of Abi Bakr Ibn Muhammad, on the authority of Abi Salama, on the authority of Abi Hurayra, the Messenger of God said - Peace be upon him - : If a judge issues a ruling, having tried his best to decide correctly .... the Hadith, then said: We do not know anyone who narrated this Hadith on the authority of Al-Thawry other than Muammar.

3. Reference to Al-ilāl (defect): such as Hadith (44) Muhammad Ibn Uthman Al-Warraaq, Hajjaj Ibn Hamza Al-Razi, and Abu Yahya Muhammad Ibn Saeed Al-Attar reported, they said: Abu Usama reported on the authority of Alwaleed Ibn Katheer, on the authority of Muhammad Ibn Abbad Ibn Jaafar, on the authority of Abdullah Ibn Abdullah Ibn Umar, on the authority of his father, he said: The Prophet, peace be upon him was asked ...the Hadith, then he said: Issa Ibn Younis reported: on the authority of Al-Waleed, on the authority of Muhammad Ibn Jaafar Ibn Al-Zubair, on the authority of Obaidullah Ibn Abdullah Ibn Umar, on the authority of his father. Muhammad Ibn Ishaq said: on the authority of Muhammad Ibn Jaafar Ibn Al-Zubair, on the authority of Obaidullah Ibn Abdullah Ibn Umar, on the authority of his father as well. He mentioned the two narrations as suspended indicating disapproval of saying Obaidullah, and the correct one was Abdullah in this way, and that the mention of Abdullah is correct, but in another hadith, that is hadith No. 46, and Allah Almighty knows best.

4- Mentioning the saying of some Imams regarding discrediting and endorsement of narrators (Al-Jarh and Al-Ta'deel): such as the hadith (500) that Amr Ibn Abdullah Al-Awdi and Abdullah Ibn Hashim reported, they said: Waki' told us, on the authority of Shu'bah, on the authority of Al-Nu'man Ibn Salem, Ibn Hashim added by saying: He was trustworthy.

### **Explanation of the Author's Method in his Jurisprudential Classification and the Jurisprudence of his chapters**

Ibn Al-Jaroud arranged his book in a doctrinal arrangement, but there were few titles of books and chapters, and his book began with the well-known doctrinal arrangement; Starting with the section of worship, then transactions, and he started the acts of worship with purity, then prayer, then zakat, then fasting, then Hajj, and he put the funeral book at the end of the section of the acts of worship, unlike most of the authors who classified according to chapters; where they put it at the end of the prayer book; perhaps this indicates that it is the last act of worship required from the Muslim, and God knows best, and in this regard he was similar to Al-Imam At-Tirmidhi in his Sunan.

He started the transactions section with the Book of Sales and Trade, then the Book of Marriage and the Book of Divorce, and after that he did not mention a classification of the books, but he classified according to the chapters. So he mentioned what is related to blood money and punishment, then drinks and foods and what related to them in terms of sacrifices, hunting, and Aqeeqah. Then what related to faith and vows then the religious obligations, and what follows as provisions of the wills and provisions of manumission, then what related to the book of gifts, then the judiciary and he called it the provisions, then mentioning what is related to the book of jihad, he started it by talking about immigration, and ended it by talking about the spoils and the ways they are given out. The author focused on the wordings of the narrations according to the classification he made, and the hadith may be repeated in two or more places due to the need to cite the hadith.

### **Conclusion**

Through research, the position of Al-Hafiz Ibn Al-Jaroud and his book of Al-Muntaqa have become very clear to us; as he improved his book in terms of chains of transmission and texts, where he chose the best of them, he stipulated authenticity in his hadiths, and chose from the shortest chains of transmission, he improved his book in terms of arrangement and classification, where he divided it into jurisprudential chapters. His book also included a variety of sayings on discrediting and endorsement of narrators (Al-Jarh and Al-Ta'deel): and revelation of the ambiguous narrators. The book needs more studies about it.

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