

## **THE CHILDREN'S NARRATION ON THE AUTHORITY OF THE FATHERS IN THE HADITH TRADITION ACCORDING TO THE IMAMIYYA: AN ANALYTICAL STUDY**

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### **Abstract**

The narration of the sons on the authority of the fathers, which is that there is in the chain of narration of the hadith a son who narrates the hadith on the authority of his father, or on the authority of his father on the authority of his grandfather.

It is divided into two types:

The first type: the narrator's narration on the authority of his father only without the grandfather: and it is well-known and numerous, such as: the narration of Abi al-Ushra on the authority of his father.

The second type: the narrator's narration on the authority of his father on the authority of his grandfather and above, and its example: the narration of Amr bin Shuaib on the authority of his father on the authority of his grandfather.

Among its benefits:

- 1- Searching to find out the name of the father or grandfather if his name is not declared.
- 2- Explanation of what is meant by the grandfather, whether he is the grandfather of the son or the grandfather of the father.

Its most famous works

- 1- The children's narration on the authority of their fathers, by Abu Nasr Obaidullah bin Saeed Al-Waeli.
- 2- Part of what he narrated on the authority of his father, on the authority of his grandfather, by Ibn Abi Khaithama.
- 3- The book "Al-Washy Al-Muallim fi Whoever narrated from his father, from his grandfather, from the Prophet, may God bless him and grant him peace" by Al-Hafiz Al-Ala'i.

**Keywords:** Children's narration from fathers, in the modern heritage, lineage, Iraq

### **Introduction**

The children's story about the fathers

Abu Nasr al-Waeli has a book in it, and the most important of it is what the father and grandfather did not name in it. (Pg. 563 - Al-Wasit Book on the Science and Terminology of Hadith - Narration of Sons from Fathers - Modern Comprehensive Library)

And it is of two types: one is the narration of a man on the authority of his father only, and it is much like the narration of Abu al-Ashra al-Darimi on the authority of his father on the authority of the Messenger of God - may God's prayers and peace be upon him - and he is in the four Sunan, and he did not name his father and he differed in it 1.

And the second: which of the two types is the narration of a man on the authority of his father on the authority of his grandfather, then sometimes he means the grandfather of the father's father, and sometimes he means the great-grandfather.

Ibn al-Salah narrated with his chain of narrators on the authority of Abu al-Qasim al-Alawi that he said: "The chain of transmission is part of its dependence, and part of it is dependent, and the man's saying: My father told me on the authority of my grandfather from the excellency." His father, on the authority of his grandfather, on the authority of the Prophet - may God's prayers and peace be upon him - and divided it into sections, some of which the pronoun in his saying: "on the authority of his grandfather" refers to the narrator, and from it what the pronoun refers to his father... He said: "I have summarized his mentioned book and added to it very many translations. And most of what happened to him is what happened in the narration from the fathers by fourteen fathers."2 Examples of this type are:

1- Amr bin Shuaib on the authority of his father on the authority of his grandfather, and he has a large copy with this chain of narrators, most of which are jurists, and what is meant by the grandfather here is the highest, and he is Abdullah bin Amr bin Al-Aas, so he is the grandfather of the father. I saw Ahmed bin Hanbal, Ali bin Al-Madini, Ishaq bin Rahwayh, Abu Ubaidah and all of our companions.

2. Ibn al-Salah said: They differed about it. The most famous thing is that Abu al-Ashra is Osama bin Malik bin Qahtam. He said: It is in what I quoted from the line of al-Bayhaqi by breaking the qaf, and it was said Qathm with the neglected ha'. By moving them, and it was said: Ibn Balaz is blamed, and in his name, and his father's name is different from that, and God knows best.

3. You have seen the turning away from what Ibn Al-Salah, Al-Nawawi, Al-Iraqi, and Al-Suyuti mentioned in the sequence of the narration of the sons from the fathers as nine fathers, twelve fathers, and fourteen fathers; Because its chain of narrators is not devoid of ambiguities, speakers, and unknowns, so it is more appropriate for them to be neglected and not to be mentioned, and whoever wants to be sure should refer to what Al-Hafiz Salah Al-Din Al-Ala'i said in his book "Al-Washi Al-Muallim", and his generous words were quoted in his explanation of Al-Alfiya Al-Iraqi, vol.

Do you argue with his hadith, "No one of the Muslims left him." He added once: "And Al-Hamidi." He said: Who are the people after them? He once said: "Ali - meaning Ibn Al-Madini - and Yahya bin Mu'in, Ahmad and Abu Khaithama, and elders from the scholars, so they studied the hadith of Amr bin Shuaib and proved it." And they said it was an argument.

Ahmed bin Saeed Al-Darami said: Our companions argued with his hadith, Al-Nawawi said in "Sharh Al-Muhadhdhab": It is the chosen correct one on which the right of the people of hadith are correct, and they are the people of art and from them it is taken.

These people blamed his "grandfather" on Abdullah the Companion, without Muhammad al-Tabi'i, when he appeared to them in! He was fluent in that, and Shuaib heard from Abdullah bin Amr Thabet, and Al-Daraqutni and others invalidated the denial of Ibn Hibban, and Al-Hasan bin Sufyan narrated on the authority of Ishaq bin Rahwayh that he said: "If the narrator on the authority of Amr bin Shuaib on the authority of his father on the authority of his grandfather is trustworthy, then he is like Ayoub on the authority of Nafi' On the authority of Ibn Umar.

Al-Nawawi said: This analogy is the end of the majesty of the example of Ishaq.

Abu Hatim said: Amr on the authority of his father on the authority of his grandfather is dearer to me than Bahz bin Hakim on the authority of his father on the authority of his grandfather. Abd al-Rahman ibn Harmala narrated from him a hadith: "The rider is a devil, the two riders are two devils, and the three are riding." And some people went to abandon invoking it, and Al-Ajri narrated it on the authority of Abu Dawood, the author of "Al-Sunan", which is a narration on the authority of Ibn Mu'in who said: Because his narration from his father, on the authority of his grandfather, is a book and a verdict.

Ibn Uday said: His narration on the authority of his father on the authority of his grandfather is transmitted; Because his grandfather, Muhammad, does not have company, and Ibn Hibban said: If his grandfather wanted Abdullah, then Shuaib did not meet him, so he would be intermittent, and if Muhammad wanted, he had no company, so he would be sent.

Al-Dhahabi and others said: This saying is nothing, because Shuaiba was proven to have heard it from Abdullah, and he is the one who raised him until it was said: Muhammad died during the life of his father Abdullah, and Shuaiba sponsored his grandfather Abdullah, so if he says on the authority of his father on the authority of his grandfather, what he means is the pronoun in "his grandfather." It belongs to Shuaib.

It is also true that Shuaiba heard from Muawiyah - meaning Ibn Abi Sufyan - and Muawiyah died years before Abdullah bin Amr, so he does not deny him hearing from his grandfather, especially since he was the one who raised him and sponsored him.

This view was chosen by Sheikh Abu Ishaq Al-Shirazi in "Al-Lama'", but he used it as evidence in "Al-Muhadhdhab".

Al-Daraqutni went on to differentiate between when his grandfather discloses that he is Abdullah, then he uses it as evidence first.

Ibn Hibban went on to differentiate between accommodating the mention of his fathers in the narration, or limiting himself to his father on the authority of his grandfather. On the authority of his father, Abdullah bin Amr, on the authority of his father, with a chain of transmission traceable to the Prophet: "Shall I not tell you of the most beloved of you to me and the closest of you to me on the Day of Resurrection..." Hadith.

Al-Ala'i said: What is stated in the statement of Muhammad's narration on the authority of his father in the chain of narrators, it is rare and odd, and the correct and correct view is what the majority of hadith scholars believed, including senior imams, for whom there is no dust.

2- Examples of what is meant by the lesser grandfather are: Bahz bin Hakim bin Muawiyah bin Haidah 1 on the authority of his father, on the authority of his grandfather, who has such a good copy, and Muawiyah is a great companion.

It was authenticated by Ibn Mu'in and was cited by Al-Bukhari in Al-Sahih 2. Because it is an anomaly that does not follow him in it.

The scholars differed as to which of the two versions is more correct and more likely than the other: the narration of Amr bin Shuaib on the authority of his father, on the authority of his grandfather, or the narration of Bahz on the authority of his father on the authority of his grandfather?

Some of them preferred Bahz's narration on the authority of his father on the authority of his grandfather. Because Al-Bukhari cited some of them in his Sahih, commenting without them.

Others favored the narration of Amr bin Shuaib on the authority of his father on the authority of his grandfather, and it is correct as it is known from the books of men, and among them Abu Hatim Al-Razi said: Because Al-Bukhari corrected Amr's version, and it is stronger than his martyrdom with the copy of Bahz bin Hakim.

As for the saying of the first two: because al-Bukhari ... etc., it is rejected. Because Al-Bukhari also cited the hadith of Amr, he extracted a hadith suspended in the book of dress from his Sahih, and Al-Hafiz Ibn Hajar included it from the path of Amr bin Shuaib. And he said: He did not see in Al-Bukhari a reference to the hadith of Amr other than this hadith, so it remains that Al-Bukhari had corrected Amr's copy, and it is stronger than his martyrdom with a copy of "Bahz" that is likely to be said by those on the saying of the ancients, and it is the truth 1. (Al-Tadreeb from p. 433-436, Ibn al-Salah's science of hadith with the explanation of al-Iraqi, p. 347-349, the abbreviation of hadith science from pg. 202-204, and Tahdheeb al-Tahdheeb part 8 from pg. 48-55.)

The narration of the fathers on the authority of the sons: In the chain of transmission of the hadith there is a father who narrates the hadith on the authority of his son.

The importance of knowing this type: controlling it for safety from misrepresentation arising from the son being a father. Or to think that there is a revolution or a mistake in the bond.

And the preacher has a book in it (The Narration of Fathers on the Sons), for example: what was narrated by Al-Abbas, on the authority of his son Al-Fadl, may God be pleased with them: "The Messenger of God, may God bless him and grant him peace, combined the two prayers at Muzdalifah."4

A number of types may be gathered in the chain of narrators, for example: Narrated by: Mu'tamir bin Suleiman Al-Taymi, he said: My father told me, he said: You told me on my authority, on the authority of Ayyub, on the authority of Al-Hasan, he said: Waheeh is a word of mercy.

Pg: 315 The forty-fifth type: Knowing the children's narration from their fathers

And Abu Nasr Al-Waili Al-Hafiz in that book. ?

The Science of Hadith by Ibn Al-Salah

Ibn al-Salah - Abu Amr Othman bin Abd al-Rahman al-Shahrazuri

The most important of which is that the father or grandfather is not named, and it is of two types:

One is the narration of the son on the authority of the father on the authority of the grandfather towards Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, and he has a large copy with this chain of transmission, most of which is the jurisprudence of horses, and Shuaib is the son of Muhammad bin Abdullah bin Amr bin Al-Aas, and most of the hadith scholars argued With his hadith, they carried the absolute seriousness about the companion Abdullah bin Amr without his son Muhammad, the father of Shuaib, when it appeared to them that he released that. And towards: Bahz bin Hakim, on the authority of his father, on the authority of his grandfather, this chain of transmission was narrated in a large and good version, and his grandfather is Muawiyah bin Haidah Al-Qushayri. ?

and Talha bin Masraf, on the authority of his father, on the authority of his grandfather, and his grandfather Amr bin Kaab [p.: 316] Al-Yami, and it is said: Kaab bin Amr.



4 Science of Hadith by Ibn Al-Salah: 281, Fath Al-Mughith: 3/171.

Care in the Science of Knowledge (Hadith) - The Second Martyr - Page 356

The fourth issue in: the narration of the sons from the fathers (1) and more., the opposite is the narration of the sons from the fathers., because it is the dominant path (2) and it is of two types: The first section is in: The narration of the son on the authority of a father only, i.e. (3): the narration of the son on the authority of his father without his grandfather.

It is not limited to (4).

(1) This title., not from the original copy: folio 86, plate A, line 6., and no, Razavi.

(2) Al-Mamqani said: As for the opposite. It is the narration of the sons from the fathers, because of its abundance and commonness, and its agreement with the dominant behavior, and it is absolutely free of strangeness, “it is not named by a name., and it has many sections as well”, given the multiplicity of the father narrated from him., ( Miqbas al-Hidaya: pp. 54-55).

(3) From the title (first section and to the word A), not from the original version: Folio 86, Panel A, Line 8, nor Razaviah.

(4) Al-Harithi said: Then the narration may be from his father only, and it is many and cannot be counted., and it may rise in the grandparents.

And I say: Its example is the narration of the most senior, venerable Sheikh, Ahmed bin Muhammad bin Khalid Al-Barqi, in his book (Al-Mahasin). On the authority of his father, the most honorable Sheikh, the most senior, trustworthy, Muhammad bin Khalid Al-Barqi. Where he narrates from him a lot “and a lot” very much. About that the House of Al-Barqi was the house of knowledge and jurisprudence and hadith in particular.

As for his narrations on the authority of his father, in most cases, he narrated them from him during his lifetime. Moreover, some few of them narrated from him after his death, where he has mercy on him when he is mentioned., as in Al-Mahasin: pp. 137, 150, 156, 184., He said in all of them: “On the authority of his father, may God have mercy on him...

Likewise, in his narration from him, he mentions him with the pronoun of his paternity a lot.”, by saying as on p. 10, 13, 25, 26, 29, 30, 31, 35, 39, 41, 50, 51, 54, 55, and so on to dozens of narrations. , by saying in all of them: “On him, on the authority of his father...

Then he narrates from him as well under the title of his city., by saying as on p. 82 - al-Barqi, p. 83 - his father al-Barqi, p. 83 - al-Barqi’s father, p. 107 - al-Barqi, p. 117 - his father al-Barqi, p. 119 - his father al-Barqi, p. 122 - Abi Al-Barqi, p. 123 - Abi Al-Barqi, and so on to the end of the book.

Not only that., but in some of the narrations, he comes to his father with his nickname. On pg. 108, for example, “he says: on the authority of his father Abi Abdullah al-Barqi, p. 215 he says: on his authority, on the authority of Abi Abdullah, and so on in other pages...

2943 - Care in the science of knowledge (hadith) - the second martyr (340: Ahmed bin Muhammad bin Khalid Al-Barqi),

The second section is in: The son’s narration from two or more parents, i.e.: his narration from more than one of his fathers, and in it:

The fields of the first field in: The son’s narration on the authority of two parents only (1) His narration on the authority of two parents, I mean: on the authority of his father, on the authority of his grandfather (2).

And it is also a lot.” (3), including:

1 - In Ras al-Isnad: the narration of Zain al-Abidin (peace be upon him), on the authority of his father al-Husayn, on the authority of his father Ali, on the authority of the Prophet (may God bless him and his family) (4)

Add to that., He explicitly mentions him by his name.” As on pages 192 and 199, by saying: on his authority, on the authority of Muhammad bin Khalid.

Rather, we find him. Just as he narrates most of his stories about him independently, it is also in another group of them, narrating from him with one or more narrators.

For example, “. On page 133 he says: on his authority, on the authority of his father and Ibn Abi Najran. On page 147 by saying: on him, on the authority of his father and Muhammad bin Isa., and on page 180 by saying: on his authority, on the authority of his father and Al-Hasan bin Ali bin Faddal all.” And on page 225 by saying: On him, on the authority of his father and Musa bin Al-Qasim. And on page 259 by saying: On him, on the authority of his father and Muhammad bin Isa Al-Yaqtini. And on page 303 by saying: on the authority of his father and Muhammad bin Ali. And on page 329 by saying: On him from His father and Yaqoub bin Yazid all together.” And on page 499 by saying: on his authority, on the authority of his father and Abdullah bin al-Mughirah. And on page 537 by saying: on his authority, on the authority of his father and Bakr bin Saleh. And on page 539 by saying: on his authority, on the authority of his father and Bakr bin Saleh all together. ”.

(1) From the title of (Second Section and to Only), not from the original copy: Folio 86, Panel A, line 10., No, Razavi. But we added it for methodological reasons. Yes, in its place was the phrase: (And his narration is on the authority of more than him).

(2) Abu al-Qasim Mansour bin Muhammad said to Alawi: (The chain of transmission is part of it dependence, and part of it is dependent. And the man's saying: My father told me on the authority of my grandfather, from the Ma'ali. See: Al-Ba'ath Al-Hathith: p. 202 - The margin, and the sciences of hadith by Ibn Al-Salah - Verified by Eter – : pp. 316-317.

(3) Al-Mamqani said: (Fatara) he narrates on the authority of his father, and he is on the authority of his father.

And others increase the number., and it has been said: It is possible from it - and from the forms of its existence, in the chest, tail, middle, or compound of two or three., as well as from images that permeate the different narrations of the son from the father, such as the narration of a son on the authority of his father, which is from a foreigner. And it is on the authority of his father to others that it is close to the difficulty of controlling.” (Miqbas Al-Hedaya: p. 55).

(4) This. And the narration of the son on the authority of his father on the authority of his grandfather, according to the imams of Ahl al-Bayt (peace be upon them) is many, including for example.

Care in the science of knowledge (hadith) - the second martyr (42: Imam Zain al-Abidin), (63: Al-Sajjad, peace be upon him), (97: Ali bin Al-Hussein, peace be upon him), (221: Ali bin Al-Hussein - peace be upon them), (341: Zain al-Abidin (peace be upon him)), (362: Ali ibn al-Husayn (peace be upon him)),

2 - On the path of jurists (1):

Infinite example:

1 - And on the authority of al-Husayn, on the authority of his father, on the authority of his grandfather, the Messenger of God (may God bless him and his family), as in “The Proof of Guidance”: Part 1 p. 180.

2 -... On the authority of Ali Bin Al Hussein, on the authority of his father, on the authority of his grandfather, he said: The Messenger of God (may God bless him and his family and grant them peace) said..., as in Ithbat al-Huda: Part 1 pg. 295. See also: 1 / 365.

3 - ... on the authority of Abu Jaafar Muhammad bin Ali al-Baqir, on the authority of his father, on the authority of his grandfather, al-Husayn bin Ali (peace be upon him), he said:..., as in the proof of guidance: 1 / 507. Also see: 2 / 36, 2 / 490.

4 -... On the authority of Abdullah, on the authority of Shabrama, who said: I do not remember a hadith: “I heard it from Jaafar bin Muhammad, except that my heart almost broke.

He said: My father said, on the authority of my grandfather, on the authority of the Messenger of God (may God bless him and his family).

- Ibn Shabrama said: I swear by God. His father did not lie to his grandfather, nor did his grandfather lie to the Messenger of God, may God’s prayers and peace be upon him. He said: The Messenger (peace and blessings of God be upon him and his family) said: He who works according to standards, he and his family perished. And the abrogated, the exact, and the similar, he perished and was destroyed. As in Al-Mahasin al-Barqi: pg. 206. See other examples on: pg. 16, 53, 293, 427, 446, 477, 574. Also see: Proof of guidance: 1/259-260 , 1/308, 1/309, 1/466, 1/467.

5-... On the authority of Abu al-Hasan Musa, on the authority of his father, on the authority of his grandfather (peace be upon him)...., as in al-Mahasin: p. 356. Also see: pg. 364, 374, 485, 504, 521, 593.

6 -... Al-Ridha (peace be upon him) said: My father told me, on the authority of my grandfather, on the authority of his fathers..., as in the proof of guidance: Part 1 pg. 481.

7-... He said: Muhammad ibn Khalid al-Barqi told us, he said: My master Abu Jaafar Muhammad ibn Ali told me, on the authority of his father Ali ibn Musa al-Ridha, on the authority of his father, Musa ibn Jaafar..., as in Ethbat al-Hadaa, vol. 2, p. 26.

(1) This. The examples of this type of narration according to the jurists are many and very numerous.” Among them:

1 -... On the authority of Abdullah bin Jaafar, on the authority of his father, on the authority of his grandfather (peace be upon him)...., as in Al-Mahasin: pg 47.

2 -... On the authority of Yahya bin Ibrahim bin Abi Al-Balad, on the authority of his father, on the authority of his grandfather..., as in Al-Mahasin: p. 135. See also: pg. 202, 203, 266.

3 -... On the authority of Muhammad Bin Issa, on the authority of his father, on the authority of his grandfather..., as in Al-Mahasin: pg. 481.

4 -... On his authority, on the authority of Abu Abdullah al-Barqi, on the authority of his father..., as in al-Mahasin: pg. 586.

5-... On the authority of Al Hassan bin Abdullah, on the authority of his father, on the authority of his grandfather Al Hassan bin Ali bin Abi Talib (peace be upon him). As in the proof of guidance: 1/180.

6 -... On the authority of Abd al-Rahman ibn Zayd ibn Aslam, on the authority of his father, on the authority of his grandfather..., as in the proof of guidance: 1/196.

7 -... On the authority of Jaafar bin Ali, on the authority of his father, on the authority of his grandfather Abdullah bin al-Mughirah..., as in the same source: 1/196.

8 -... On the authority of Muhammad ibn al-Munkadir, on the authority of his father, on the authority of his grandfather..., same source: 1/200.

(A-) The narration of Sheikh Fakhr Al-Din - Muhammad bin Al-Hasan Yusuf bin Al-Mutahhar - on the authority of his father, Sheikh Jamal Al-Din Al-Hassan, on the authority of his grandfather, Sadid Al-Din Yusef (1).

(B -) Likewise: Sheikh Najm Al-Din, the investigator, Jaafar bin Al-Hassan bin Yahya bin Saeed -. He also narrates "on the authority of his father, on the authority of his grandfather Yahya.

And he narrates (2) on the authority of Arabi bin Musafir Al-Abadi, on the authority of Elias bin Hisham Al-Hairi, on the authority of Abi Ali bin Al-Sheikh, on the authority of his father, Sheikh Abi Jaafar Al-Tusi (3).

9 -... On the authority of Issa bin Abdullah, on the authority of his father, on the authority of his grandfather..., same source: 1/258.

10 -... On the authority of Zaid bin Ali, on the authority of his father, on the authority of his grandfather..., same source: 1/278, 279, 604.

11 -... We were told by Ali bin Ahmed bin Abdullah bin Ahmed bin Abi Abdullah Al-Barqi, on the authority of his father, on the authority of his grandfather Ahmed bin Abi Abdullah Al-Barqi..., same source: 283/1. Also see: 2/51, 289, 749.

12 -... On the authority of Awn Bin Abdullah, on the authority of his father, on the authority of his grandfather Abi Rafi'..., same source: 1/300.

13 -... On the authority of Muhammad Bin Omar Bin Ali, on the authority of his father, on the authority of his grandfather..., the same source 1/300.

14 -... On the authority of Ismail bin Iyas bin Afif, on the authority of his father, on the authority of his grandfather, Afif..., the same source 1/350.

15 -... On the authority of Bishr bin Abdullah Amr Al-Muzani, he said: My father told me on the authority of his father..., same source: 1/353.

16 -... On the authority of Ahmad bin Muhammad bin Abdullah Al Omari, on the authority of his father, on the authority of his grandfather..., same source: 1/440.

17 -... Ahmed Bin Ali Bin Ibrahim Bin Hashem told us, he said: My father told us, on the authority of my grandfather... The same source: 1/484. See: p. 531.

18 -... On the authority of Abd al-Malik ibn Harun ibn Anbar, on the authority of his father, on the authority of his grandfather..., same source: 495/1.

19 -... On the authority of Abd al-Malik, on the authority of Amr al-Shaibani, on the authority of his father, on the authority of his grandfather..., same source: 1/529.

20 -... On the authority of Saeed bin al-Musayyab, on the authority of his father, on the authority of his grandfather..., same source 1/574.

21 -... On the authority of Imran bin Muhammad bin Saeed, on the authority of his father, on the authority of his grandfather..., same source: 1/575.

22 -... On the authority of Abu Ubaidah bin Muhammad bin Ammar, on the authority of his father, on the authority of his grandfather Ammar..., same source: 1/586.

23 -... On the authority of Zaid Bin Musa, on the authority of his father, Musa Bin Jaafar, on the authority of his father..., same source: 2/73.

24 -... On the authority of Muhammad Bin Al Hussein, on the authority of his father, on the authority of his grandfather..., same source: 2/134.

25 -... On the authority of Bahz bin Hakim, on the authority of his father, on the authority of his grandfather... The same source: 2/247. And in it it has been transmitted to Bahrin Halim. And the active motive: p. 204 - margin.

26 -... On the authority of Rifa'a bin Iyas al-Dhabi, on the authority of his father, on the authority of his grandfather..., Evidence of guidance: 2/250.

27 -... On the authority of al-Husayn ibn al-Fadl ibn al-Rabi`, on the authority of his father, on the authority of his grandfather..., Evidence of Guidance: 3 / 98.

(1) See: Awali Al-Layali: Part 1, p. 21.

(2) i.e., his grandfather Yahya bin Saeed narrates...

(3) See: Rijal Ibn Dawood - Najaf Edition 1392 AH: p. 26.

The second field is in: the son's narration from three fathers, successively" (1) and his narration from three: Like the narration of Muhammad bin Sheikh Najib al-Din - Yahya bin Ahmed bin Yahya al-Akbar Ibn Saeed - he narrates: on the authority of his father Yahya, on the authority of his father Ahmed, on the authority of his father Yahya al-Akbar ( 2).

The third field in: The son's narration from four fathers, successively." (3) It was agreed upon: 1 - (A) The narration of Al-Sayyid Al-Zahid Radhi Al-Din - Muhammad bin Muhammad bin Muhammad bin Zaid bin Al-Da'i

(1) This title., not from the original copy: folio 86, plate B, line 5., and no, Razavi.

(2) See: Miqbas Al-Hedaya: p. 55.

As for the translation of Muhammad bin Sheikh Najib Al-Din Yahya bin Ahmed. See: Amal Al-Amal: Volume 2 pg. 313. As for the translation of Yahya bin Ahmed bin Yahya Al-Akbar. See: Amal Al-Amal: Volume 2 pp. 346-347. As for the translation of Yahya Al-Akbar., See: Amal Al-Amal: Volume 2, p. 345.

Then with regard to the narration from three fathers, successively, according to the Imams (peace be upon them). For example - as Al-Saduq narrated:

(And he said: We were told by Ahmed bin Ziyad bin Jaafar Al-Hamdani, he said: Ali bin Ibrahim bin Hashem told us, on the authority of his father, on the authority of Muhammad bin Abi Umair, on the authority of Ghiyath bin Ibrahim, on the authority of Al-Sadiq Jaafar bin Muhammad (peace be upon him), on the authority of his father Muhammad bin Ali On the authority of his father, Ali Bin Al Hussein, on the authority of his father, Hussein Bin Ali (peace be upon him), he said:

The Commander of the Faithful (peace be upon him) was asked about the meaning of the saying of the Messenger of God (may God bless him and his family and grant them peace): I leave among you the two weighty things: The Book of God and my family, my family, from my progeny?

He said: I, Al-Hassan, Al-Hussain and the imams are nine from the children of Al-Hussain.

And Al-Saduq also "narrated and said: (...on the authority of Musa Bin Jaafar., on the authority of his father, on the authority of his grandfather, on the authority of Ali Bin Al Hussein (peace be upon them), he said: The Imam among us is only infallible." Likewise, it is only stipulated" (Hadith). Proof of guidance: Part 1 pg. 493.

Then with regard to the narration from three fathers, successively, according to the jurists of Ahl al-Bayt (peace be upon him). For example - as Al-Barqi the son said: (... on the authority of Musa bin Abdullah bin Omar bin Ali bin Abi Talib., on the authority of his father, On the authority of his grandfather, on the authority of Ali (peace be upon him), he said: Water is the master of drink in this world and the hereafter). Al-Mahasin: pg. 570.

And - as Al-Hurr Al-Amili transmitted: (... on the authority of Al-Hasan bin Isa bin Muhammad bin Ali bin Jaafar, on the authority of his father, on the authority of his grandfather, on the authority of Ali bin Jaafar...).

(3) This title., not from the original version: Folio 86, Plate B, line 7.

Yes, in its place was the phrase: (and about four).

Al-Muammar Al-Husseini - ., on the authority of his father Muhammad, on the authority of his father Muhammad, on the authority of his father Zaid, on the authority of his father Al-Da'i.

And he narrates on the authority of (1) Sheikh Abi Jaafar Al-Tusi, Al-Sayyid Al-Murtada, and others.

(B.) and Sayyid Radhi Al-Din Al-Mazeedi, on the authority of Sheikh Muhammad bin Ahmed bin Salih Al-Seibi, on the authority of him.

2 - And similarly in the narration on the authority of four fathers:

(A.) The narration of Sheikh Jalal al-Din - Al-Hassan bin Ahmed bin Najib Al-Din Muhammad bin Jaafar bin Hebat Allah bin Nama - on the authority of his father, on the authority of his father, on the authority of his father, on the authority of his father Hebat Allah bin Nama.

And he narrates on the authority of (2): Al-Hussein bin Tahal Al-Miqdadi, on the authority of Sheikh Abi Ali, on the authority of his father, Sheikh Abi Jaafar Al-Tusi.

(B.) This is Sheikh Jalal Al-Din Al-Hassan. Our martyr Sheikh narrates from him without an intermediary (3).

The fourth field is in: The son's narration on the authority of five fathers, successively." (4) It was agreed upon by us: the narration of the great Sheikh Babawayh bin Saad bin Muhammad bin Al Hassan bin Al Hussein bin Ali bin Al Hussein bin Babawayh, on the authority of his father Saad, on the authority of his father Muhammad, on the authority of his father Al Hassan, On the authority of his father Al-Hussein - and he is the brother of Sheikh Al-Saduq Abi Jaafar - on the authority of his father Ali bin Babawayh (5).

(1) i.e., his calling father narrates on the authority of...

(2) That is: His father, Hibatullah bin Nama, narrates on the authority of...

(3) See: Miqbas Al-Hedaya: p. 55.

Then with regard to the narration on the authority of four fathers in succession, according to the Imams (peace be upon them). For example - as Al-Hurr Al-Amili narrated: (... on the authority of Abi Abdullah Jaafar bin Muhammad, on the authority of his father Al-Baqir, on the authority of his father, Dhul-Thafnat, Sayyid Al-Abidin On the authority of his father, al-Husayn, the pure and martyr, on the authority of his father, the Commander of the Faithful (peace be upon them), he said:..).

And according to the jurists of the Ahl al-Bayt (peace be upon him), for example - as Al-Hurr narrated: (... Ismael., on the authority of his father, al-Husayn ibn Ali (peace be upon them)...) Evidence of guidance: Part 1 p. 485.

(4) This title: not from the original copy: folio 87, plate A, line 6., and no, Razavi.

Yes., in its place is the phrase: (And about five fathers).

(5) See: Miqbas Al-Hidaya: p. 55.

The fifth field in: the son's narration on the authority of six fathers, successively "(1) (a.) It also happened to us from it: the narration of Sheikh Muntajab Al-Din Abi Al-Hassan Ali Bin Obaid Allah Bin Al-Hassan Bin Al-Hussain Bin Al-Hassan Bin Al-Hussein Bin Ali Bin Al-Hussain Bin Babawayh. It also tells:

On the authority of his father, Ali bin Al-Hussein Al-Saduq bin Babawayh (2).

(B.) This Sheikh Muntajab al-Din has many narrations with wide paths, on the authority of his fathers, relatives, and ancestors.

(H.) And he narrates on the authority of his cousin, Sheikh Babawayh Al-Advanced, without an intermediary.

(D.) And I have a narration on the authority of Sheikh Muntajab al-Din in several ways, mentioned in the ways I put in the Ijaz (3).

(1) This title., not from the original copy: folio 87, plate A, line 10., and no, Razavi.

Yes., in its place is the phrase: (And about six fathers).

(2) See: Miqbas Al-Hedaya: p. 55.

Then with regard to the narration from six fathers, successively, according to the imams (0, peace be upon them). For example - as Al-Hurr Al-Amili narrated: (... on the authority of Muhammad bin Ali bin Musa, on the authority of his father Ali bin Musa, on the authority of his father Musa bin Musa Jafar, on the authority of his father Jaafar bin Muhammad, on the authority of his father Muhammad bin Ali, on the authority of his father Ali bin Al Hussein, on the authority of his father Al Hussein bin Ali bin Abi Talib (peace be upon them), he said: I entered upon the Messenger of God (may God bless him and his family) and Ubai bin Ka'b was with him. Then he mentioned a "long" hadith about him..., he said: By Him who sent me with the truth as a prophet: "Al-Hussein bin Ali is greater in the heavens than he is on the earth...). From the same part of the proof.

Also see: Al-Ridha newspaper (pbuh): p. 78 - Edition of the Mahdi Foundation (pbuh) - (3)

This, and Al-Masudi transmitted a narration from eight fathers, taken "from the narration of Abu Daamah, on the authority of Ali al-Hadi (peace be upon him), on the authority of his forefathers the imams (Peace be upon them). At the same time, it is serialized with the phrase (He said: My father told me).

Al-Masoudi said in Muruj al-Dhahab: 4/85:

And Muhammad bin Al-Faraj told me in the city of Gorgan - in the area known as Bir Abi Anan - he said: Abu Daamah told me, he said:

I came to Ali bin Muhammad bin Ali bin Musa, returning "in his illness from which his death was in this year.

When I was about to leave, he said to me: O Abu Daamah, your right is due. Shall I not tell you a hadith that you would be pleased with?

He said: I said to him: What do you need me to do, O son of the Messenger of God?

He said: My father Muhammad bin Ali told me, he said: My father Ali bin Musa told me, he said: Abi Musa bin Jaafar told me, he said:



The narration of the son on the authority of his father without the grandfather, and that is a broad chapter, and it is similar to the narration of Abu al-Ashra al-Darimi, on the authority of his father, on the authority of the Messenger of God - may God's prayers and peace be upon him - and his hadith is well-known. And they differed about it, so the most famous thing is that the father of Al-Ashra is Osama bin Malik bin Qahtam, and he is what I quoted from the line of Al-Bayhaqi and others by breaking the qaf. Also, and it was said: Ibn Belz is blamed, and in his name and his father's name there is a difference of opinion other than that, and God knows best. ?

The Commander of the Faithful (peace be upon him) was asked about the meaning of the saying of the Messenger of God (may God bless him and his family and grant them peace): I leave among you the two weighty things: The Book of God and my family, my family, from my progeny?

He said: I, Al-Hassan, Al-Hussain and the imams are nine from the children of Al-Hussain, the ninth is their Mahdi and their leader, they do not separate from the Book of God and do not separate from them until they return to the Messenger of God (may God bless him and his pure House) at the Basin.

With regard to the narration on the authority of three fathers, successively, according to the jurists of Ahl al-Bayt (peace be upon him). For example - as Al-Barqi the son said: (... on the authority of Musa bin Abdullah bin Omar bin Ali bin Abi Talib., on the authority of his father, on the authority of his grandfather, On the authority of Ali (peace be upon him), he said: Water is the master of the drink in this world and the hereafter.

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