

Çeviri Makale/ Translate

REVIEWING A HADITH MANUSCRIPT  
EQUATED TO ‘ALİ B. MA‘BAD AL-MİSRÎ  
(D. 218/833)

ALİ B. MA‘BED EL-MİSRÎ’YE (Ö. 218/833) NİSPET EDİLEN  
BİR HADİS EL YAZMASININ İNCELENMESİ

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## Reviewing a Hadith Manuscript Equated to

‘Ali b. Ma‘bad al-Misrī (d. 218/833)<sup>1</sup>

**Öz:** Hanafî bookman ‘Ali b. Ma‘bad b. Shaddād al-Rakkī al-Misrī (d. 218/833) from Raqqa who actualized the major scientific activities in Egypt was a little-known narrator and canonist in our day. ‘Ali b. Ma‘bad took lessons from teachers such as al-Layth b. Sa‘d (d. 175/791), İsmail ibn Ja‘far (d. 180/796), Muḥammad al-Shaybānī (d. 189/805) ‘Abd Allāh ibn Wahb (d. 197/813). Moreover, he was the narrator of Imam Muḥammad’s books called *al-Jāmi al-Kabīr* and *al-Jāmi al-Saghīr*. The book called *Kitāb al-tā‘at wa al-ma‘siya* that is the only text equated to him is still on the loose. We aimed to analyze the hadiths that are written on a papyrus recorded as “Mich.Pap.D.953” in Cambridge University. We have concluded by this papyrus that 13 numbered papyrus that N. Abbott analyzed in his book called *Studies in Arabic literary papyri II* is the two parts of the same book. In this regard, we also researched whether this papyrus belongs to the book we’ve mentioned about. However, this papyrus might be a part of his other book that we do not know. Our investigation of this book as a hadith fascicle that was directly written by the author will offer an insight to the reliability of narration of hadith books. Our goal is to contribute to arguments in this aspect.

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**Anahtar Sözcükler:** Ali Ibn Ma‘bad, *Kitāb al-tā‘at wa al-ma‘siya*, Papyrology, Manuscript, Narration of Hadith Books, Egypt.



Ali b. Ma‘bed el-Misrī‘ye (ö. 218/833) Nispet Edilen

Bir Hadis El Yazmasının İncelenmesi

**Abstract:** Rakkalı olmakla birlikte asıl ilmi faaliyetlerini Mısır’da gerçekleştirmiş olan Hanefî âlim Ali b. Ma‘bed b. Şeddād er-Rakkī el-Misrī (ö. 218/833) zamanımızda pek bilinmeyen bir muhaddis ve fakîhtir. Leys b. Sa‘d (ö. 175/791), İsmail b. Ca‘fer (ö. 180/796), İmam Muhammed eş-Şeybânî (ö. 189/805) Abdullah b. Vehb (ö. 197/813) gibi hocalardan ders alan Ali b. Ma‘bed, aynı zamanda İmam Muhammed’in *Câmi‘u’l-kebir* ve *Câmi‘u’s-saghir* adlı eserlerinin de râvisidir. Kendisine nispet edilen tek eseri olan *Kitābu’l-tā‘at ve’l-ma‘siye* adlı kitabı da kayıp durumdadır. İşte bu araştırmamızda ona ait olduğunu düşündüğümüz, Cambridge Üniversitesi Kütüphanesi’nde “Mich.Pap.D.953” olarak kayıtlı bulunan bir papirüs üzerine yazılmış olan

<sup>1</sup> This article has been published previously in Turkish: AKGÜN, Hüseyin. "Ali b. Ma‘bed el-Misrī‘ye (ö. 218/833) Nispet Edilen Bir Hadis El Yazmasının İncelenmesi". Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi / 45 (Aralık 2018): 35-60. <https://doi.org/10.17120/omuifd.463022>

hadisleri değişik açılardan incelemeyi amaçladık. Söz konusu bu papirüsle N. Abbott'un *Studies in Arabic literary papyri II* adlı kitabında incelediği 13 numaralı papirüsün aynı eserin iki parçası olduğu sonucuna vardık. Bu bağlamda bu papirüsün söz konusu eserine mi ait yoksa, adını bilmediğimiz başka bir eserin bir parçası mı olduğunu da araştırdık. Bir hadis cüzü/kıtabı olarak doğrudan müellifi tarafından yazdırılmış olan bu eseri incelememiz hadis kitaplarının naklindeki güvenilirliğe de ışık tutacak niteliktedir. Amacımız bu çalışmayla bu yöndeki tartışmalara bir katkıda bulunmaktır.

**Keywords:** Ali b. Ma'bed, *Kitâbu't-tâ'at ve'l-ma'siye*, Papiroloji, Yazma eser, Hadis Kitaplarının Nakli, Mısır.



## Introduction

The issues of composition, narration and codification of ḥadīths are of particular importance regarding the history of ḥadīth. Studies has been done on these matters both in the West and in the Islamic world.<sup>2</sup> However, the results in some of these studies require revision as new manuscripts and data have been found. Recently, new fields, such as the examinations on the first period architectural structures and stone inscriptions, have gained importance as they offer a helping hand to the studies in the history of ḥadīth. With the development of Papyrology in the West particularly, some researches have focused on ḥadīth fragments written on papyrus<sup>3</sup> as well as other manuscripts.<sup>4</sup> These new materials will facilitate

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<sup>2</sup> Some of those who have studied on this matter are I. Goldziher (d. 1924), J. Horowitz (d. 1931), J. Schacht (d. 1969), N. Abbott (d. 1981), M. Hamidullah (d. 2002), G.H.A. Juynboll (d. 2010), M. Mustafa al-A'zamī (d. 2017), F. Sezgin (d. 2018), H. Motzki (d. 2019), G. Schoeler.

<sup>3</sup> For information on papyri written in Arabic and their history, see Geoffrey Khan, *Bills, Letters, and Deeds: Arabic Papyri of the 7th to 11th Centuries*, (New York: Nour Foundation, 1993), 11-22; Lennart Sundelin, "Introduction: Papyrology and the Study of Early Islamic Egypt", *Papyrology And The History Of Early Islamic Egypt*, ed. Petra M. Sijpesteijn, (Leiden: Brill, 2004), 1-21. For another project on papyri in Arabic, see <http://www.apd.gwi.uni-muenchen.de:8080/apd/project.jsp>

<sup>4</sup> Nabia Abbott, *Studies in Arabic literary papyri: Qur'anic commentary and tradition* (Chicago: The University of Chicago, 1967); W. Matt Malczycki, "A Page from an Aspiring Muḥaddiṯ's Personal Notes, dated mid-late third/ninth century (P.Utah, Ar. inv. 443v)", *Documents et histoire: Islam, VIIe-XVIe siecle: actes premieres journees d'etude internationales*

the evaluation of the authenticity of our ḥadīth sources. This articles aims to analyze a digital papyrus on which ḥadīths are written and which were registered to be anonymous in the ḥadīth collection from multiple perspectives.

## 1. Introduction to the Manuscript

The papyrus analyzed is registered as “Mich.Pap.D.953” in the “Michaelides Fragments”<sup>5</sup> collection in Cambridge University, and the following information is given:<sup>6</sup>

Origin: Egypt

Copyist/Author: Unknown

Date of Writing: 3rd century A.H./9th century A.D

Language: Arabic

568 Measurements: Single leaf, Leaf height: 19,5 cm, Width: 19 cm.

Material: Light brown papyrus

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Physical Condition: Papyrus has two small holes at the center and top left side is torn. There are inscriptions on both sides. The inscription on recto<sup>7</sup> is 20 lines written in black ink. The right half is nearly completely erased. Verso has 19 lines written in black ink.

Script features: Diacritical points are rarely used. (See Appendix-3). At first, it was determined that the ḥadīths on the papyrus were transmitted from a scholar/narrator named to ‘Alī b. Ma‘bad. As a result of examination considering the scholars to whom he addressed, we concluded that this person whose ḥadīths were narrated is to ‘Alī b. Ma‘bad b.

*ecole pratique des hautes etudes IVe section musee du Louvre, departement des Arts de l'Islam Paris 16 et 17 mai 2008* (Geneve: Librairie Droz, 2013), 241-261; Petra M. Sijpesteijn, “A Ḥadīth Fragment on Papyrus”, *Der Islam* 92/2 (14 Ocak 2015), 321-331.

<sup>5</sup> Cambridge University Library bought this collection from the inheritors of Georges Anastase Michaelides (d. 1973) in 1977.

<sup>6</sup> University of Cambridge, “Cambridge Digital Library”, Access Date: August 12th, 2018, <https://cudl.lib.cam.ac.uk/view/MS-MICH-PAP-D-00953/1>

<sup>7</sup> We think that recto and verso sides of the papyrus in Cambridge University Library are confused, as the side said to be the recto ends with the phrase “عن أبي أمامة”. In this case, the verso should start with a ḥadīth text. Therefore, we assume that the face with the half-erased text is the recto.

Shaddād ar-Raqqī al-Misrī (d. 218/833). As a matter of fact, in other examinations, we found out that another one of his papyri<sup>8</sup> was examined and published by Nabia Abbott (1897-1981).<sup>9</sup> Abbott also claimed that the papyrus she found belonged to the relevant scholar.<sup>10</sup> We assume that the single leaf manuscript that we obtained from the Cambridge University Library and the manuscript that Abbott examined in Michigan University are remaining two leaves of the same work because of the fact that the leaves match in every aspect, from style, number of lines, materials to origin and dating. (See Appendix 1-3). Moreover, all of the ḥadīths in both papyri, except one<sup>11</sup>, are about prayer (*salāt*). Upon examining the content, it was seen that the Michigan manuscript is continuation of the Cambridge manuscript.

We should also state that the dating of both manuscripts as the 3rd century A.H. is concurrent with the date of death of 'Alī b. Ma'bad. Thus, it can be said that these leaves, which we think are parts of a fascicle or a book, were transcribed by a student of 'Alī b. Ma'bad.

We now want to provide information on 'Alī b. Ma'bad, the scholar to whom the bases of narration of this ḥadīth page is attributed.

## 2. Information on the Author

His full name is Abu'l-Ḥasan 'Alī b. Ma'bad b. Shaddād al-Raqqī al-Misrī. Ibn Yūnus said that he was a Ḥanafī with descendance from Merv.<sup>12</sup> A *hāfiẓ* and a scribe, he was considered as one of the major imams. He made narrations from scholars outside of Hejaz, such as al-Layth b. Ṣa'd (d. 175/791), Ismā'īl b. Ja'far (d. 180/796), Ismā'īl b. Ayyāsh (d. 181/797), 'Abdallāh b. al-Mubārak (d. 181/797), Wakī b. al-Jarrāh (d. 197/812), 'Abdallāh b. Wahb (d. 197/813) and Sufyān b. 'Uyaynah (d. 198/814).

<sup>8</sup> It is registered with number 5608 (a) in Michigan University Library.

<sup>9</sup> Abbott, *Studies in Arabic literary papyri*, 262 ff. In this work, Abbott examines and evaluates four papyri related to *tafsir* and ḥadīth from the early period.

<sup>10</sup> See Abbott, *Studies in Arabic literary papyri*, 267-268.

<sup>11</sup> The eleventh ḥadīth is about ablution of *ghusl*.

<sup>12</sup> Abū Sa'īd 'Abd al-Rahmān b. Aḥmad b. Yūnus b. 'Abd al-A'lā al-Ṣadafī Ibn Yūnus, *Tārīkh Ibn Yūnus al-Ṣadafī: al-Qism al-awwal: Tārīkh al-Misriyyīn* (Beirut: Dār al-Kutub al-'Ilmiyya, 2000), 2: 155.

A student of Imam Muḥammad al-Shaybānī (d. 189/805), ‘Alī b. Ma‘bad transcribed two of his works, *al-Jāmi al-Kabīr* and *al-Jāmi al-Saghīr*. He had many students, such as Jaḥyā b. Ma‘īn (d. 233/848), Salama ibn Shabīb (d. 240/854?), Ḥushayṣ b. ‘Aṣram (d. 253/867), Ya‘qūb al-Fasavī (d. 277/890), and Abū Ḥātim al-Rāzī (d. 277/890).<sup>13</sup>

He moved from Raqqa to Egypt<sup>14</sup>, where he was offered qadiship, however, he did not accept it.<sup>15</sup>

Abū Ḥātim al-Rāzī said he was a reliable scholar<sup>16</sup> and Ibn Ḥibbān (d. 354/965) used the term “*mustaqīm al-hadīth*” to express that his ḥadīths were approvable.<sup>17</sup>

He died in the year 218/833 in Egypt.<sup>18</sup>

al-Tirmidhī (d. 279/892) and al-Nasā‘ī (d. 303/915) narrated only one ḥadīth each from ‘Alī b. Ma‘bad, although some other Egyptian scholars also narrated from him.<sup>19</sup> The scholar who narrated from him the most through his mentors was Abū Ja‘far al-Taḥāwī al-Misrī (d. 321/933), a Ḥanafī scholar who also lived in Egypt.<sup>20</sup>

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We see in our sources that there is a work attributed to ‘Alī b. Ma‘bad, *Kitāb al-tā‘at wa al-ma‘siya*.<sup>21</sup> Although no manuscript reached today from this work, it was recorded in *fahrasas* (indexes) and *mu‘jams*<sup>22</sup> belonging to the two scholars. One of them belong to Ibn Khayr al-Ishbilī (d. 575/1179). He reports that he read/cited this book from a scholar with

<sup>13</sup> Shams al-Dīn Muḥammad b. Aḥmad b. Uthmān al-Dhahabī, *Siyar a‘lām al-nubalā’*, ed. Shu‘ayb al-Arnā‘ūt (Beirut: Muassasah al-Resalah, 1985), 10: 631.

<sup>14</sup> Ibn Yūnus, *Tārīkh Ibn Yūnus al-Ṣadafi*, 2: 155.

<sup>15</sup> al-Dhahabī, *Siyar a‘lām al-nubalā’*, 10: 631.

<sup>16</sup> Abū Muḥammad Abd al-Raḥmān b. Muḥammad b. Idrīs al-Rāzī Ibn Abū Ḥātim, *al-Jarḥ wa al-ta‘dīl* (Beirut: Dār al-Iḥyā al-Turāth al-‘Arabī, 1952), 6: 205.

<sup>17</sup> Abū Ḥātim Muḥammad b. Ḥibbān b. Aḥmad al-Tamīmī al-Bustī Ibn Ḥibbān, *Kitāb al-Thiqāt*, (Hyderabad: Dāirat al-Ma‘ārif al-‘Uthmaniyah, 1973), 7: 467.

<sup>18</sup> Ibn Yūnus, *Tārīkh Ibn Yūnus al-Ṣadafi*, 2: 105; al-Dhahabī, *Siyar a‘lām al-nubalā’*, 10: 632.

<sup>19</sup> Tirmidhī, “Da‘wāt”, 63 (3474); al-Nasā‘ī, “Manāsik”, 229 (3082).

<sup>20</sup> See works of Taḥāwī such as *Sharḥ al-Ma‘āni al-‘Āthār* and *Sharḥ Mushkil al-‘Āthār*.

<sup>21</sup> See Abū Muḥammad Jamāladdin ‘Abd Allāh b. Yūsuf b. Muḥammad al-Zayla‘ī, *Takhrīj al-ahādīth al-āthār al-wāqia fi Tafsīr al-Kasshāf al-Zamakhsharī* (Riyad: Dār Ibn Khuzaymah, 1414), 1: 213; 2: 442; 4: 43, 110; Abū al-Faḍl Shihābuddīn Aḥmad b. ‘Alī b. Muḥammad al-‘Asqalānī Ibn Hajar, *Fathḥ al-Bārī fi Sharḥ Ṣaḥīḥ al-Bukhārī*, (Beirut: Dār al-Ma‘ārif, 1959), 9: 330; 13: 9.

<sup>22</sup> See M. Yaşar Kandemir, “Fehrese”, *Turkish Religion Foundation Islam Encyclopedia* (Ankara: TDV Publications, 1995), 12: 297-299.

two different pedigrees (*silsila*):<sup>23</sup> First of these pedigrees traces back to Abū al-Faṭḥ Naṣr b. Mardhūk al-Misrī (d. 261/875), the second to Abū 'Amr Miqdām b. Dāwūd b. 'Isā b. Talīd al-Ru'aynī al-Misrī (d. 283/896). Ibn Hajar al-Asqalānī (d. 852/1448) studied with his mentor just the narration from Miqdām b. Dāwūd.<sup>24</sup> Therefore, it is understood that the relevant work was narrated by these two students of 'Alī b. Ma'bad.

We are not able to determine if these manuscripts are parts of this book. In an attempt to do this, we compared the narratives in the manuscripts with those in the ḥadīth sources. However, none of the ḥadīths in the manuscripts were included among the ḥadīths that were transmitted by making reference to the book in question,<sup>25</sup> preventing us from reaching to a conclusion.

### 3. Text of the Manuscript

#### Recto

- |  |   |        |
|--|---|--------|
| (1) O [...]  | 1 | 571    |
| عبد العزيز بن عبيد حدثنا علي بن معبد قال حدثنا إسماعيل بن عياش عن عبد العزيز بن عبيد     | 2 | OMÜİFD |
| الله <sup>26</sup> قال قلت] لوهب بن كيسان يا أبا نعيم ما لك لا تمكن جبهتك وأنتك من الأرض | 3 | 3      |
| [قال ذلك] إني سمعت جابر بن عبد الله يقول رأيت رسول الله يسجد في أعلى [جبهته] على         |   |        |

The first ḥadīth was narrated by Ibn Abū Shaybah (d. 235/849) transmitted from Ismā'īl b. Ayyāsh.<sup>27</sup> The text of the ḥadīth is the same with the narration of 'Alī b. Ma'bad.

- 4 [قصاص] الشعرة (2) حدثنا علي بن معبد قال حدثنا وكيع عن داود بن سوار<sup>28</sup>

<sup>23</sup> Abū Bakr Muḥammad b. Khayr b. 'Umar al-Ishbilī Ibn Khayr, *Fahrasah Ibn Khayr al-Ishbilī* (Tūnis: Dār al-Gharb al-Islāmī, 2009), 337-338.

<sup>24</sup> Abū al-Faḍl Shihābuddīn Aḥmad b. 'Alī b. Muḥammad al-'Asqalānī Ibn Hajar, *al-Mu'cam al-mufahras = Tajrīd esānīd al-kutub al-mashhūrah wa al-ajzā' al-manthūrah* (Beirut: Muassasah al-Resalah, 1998), 92.

<sup>25</sup> For some attributions to the ḥadīths in this book, see Abū al-Ḥasan 'Alī b. Ḥalaf, Ibn Baṭṭāl, *Sharhu Ṣaḥīh al-Bukhārī*, ed. Abū Tamīm Yāsir b. Ibrāhīm (Riyad: Maktabah al-Rushd, 2003), 5: 126; Ibn Hajar, *Faṭḥ al-Bārī*, 9: 330, 11: 368; al-Zayla ī, *Takhrij al-ahādīth*, 1: 213, 2: 442, 4: 43, 112; Abū al-Faḍl Zain al-Dīn al-'Irāqī, *al-Mughnī 'an ḥamli al-asfār fi al-asfār fi takhriji mā fi al-Iḥyā' min al-akhbār* (Lebanon: Dār Ibn Ḥazm, 2005), 178, 783, 787.

<sup>26</sup> See about Ḥamzah al-Ḥimṣī's being a ḍa'īf rāwī (narrator) Abū Aḥmad 'Abd Allāh Ibn 'Adī al-Jurjānī, *al-Kāmil fi ḍu'afā' al-rijāl*, ed. 'Ādil Aḥmad 'Abd al-Mawjūd, (Beirut: al-Kutub al-'Ilmiyya, 1997), 6: 498-500.

<sup>27</sup> Abū Bakr 'Abd Allāh b. Muḥammad Ibn Abū Shaybah, *al-Kitāb al-Muṣannaf fi al-ḥadīth wa al-āthār*, ed. Kamāl Yūsuf el-Hūt, (Riyad: Maktabah al-Rushd, 1409), 1: 235 (2697).

5 [ عن عمرو ] بن شعيب عن أبيه عن جده قال قال رسول الله إذا زوج أحدكم عبده أو أجيريه

6 [ فلا ينظر إلى ] ما دون السرة وفوق الركبة فإن ما فوق الركبة ودون السرة من

The second ḥadīth is narrated by Abū Dāwūd (d. 275/889) from Wakī. The only difference between the texts is the addition of a synonymous word (خَائِمَه).<sup>29</sup> There is also the addition of the phrase “...فإن ما فوق الركبة” differently from the narration of Abū Dāwūd. However, this addition was also narrated by others.<sup>30</sup>

The words “صلاة = Salāt” is cited in both manuscripts, one of which was studied by us and the other by Abbott, across each ḥadīth in light black ink in the same style with the manuscript. This states the subject matter. However, unlike the other one, the manuscript studied by us have the phrases “Janā'iz and Salāt”, “Nikāh” and “Wudū” in three different places (See Appendix 1-3). As a matter of fact, the word “كاح” written to the right of this second ḥadīth, unlike the others. The ḥadīth is in fact about marriage. In addition, the ḥadīth must have been added here as it is also related to the covering of intimate parts (*satr al-‘awrat*). al-Bayhaqī narrated this ḥadīth also with regard to the matter of prayer.<sup>31</sup>

7 [ العورة ] O (3) حدثنا علي بن معبد قال حدثنا عبيد الله بن عمرو<sup>32</sup> عن أيوب عن أبي قلابة

8 [ عن أنس بن ] مالك أن رسول الله صلى [ الظهر ] بالمدينة أربعاً وصلى العصر بذي الحليفة

The third ḥadīth was narrated in the manuscripts referenced to Ayyūb al-Sakhtiyānī (d. 131/749). The text is the same as the narration of Bukhārī. The only difference is the *waw* attribution used instead of the word “ثم”.<sup>33</sup> In another narration, there is a statement of doubt (*shakk*) regarding the

<sup>28</sup> Wakī mentioned this narrator’s name incorrectly. The correct name is Sawwār b. Dāwūd. See Abū Dāwūd, “Libās”, 37 (4114).

<sup>29</sup> See Abū Dāwūd, “Libās”, 37 (4114).

<sup>30</sup> See Abū Bakr Aḥmad b. al-Husayn al-Bayhaqī, *al-Sunan al-kubrā*, ed. Muḥammad ‘Abd al-Qādir ‘Atā’, (Beirut: Dār al-Kūtūb al-‘Ilmiyya, 2003), 2: 323-324 (3233-3237).

<sup>31</sup> al-Bayhaqī, *al-Sunan al-kubrā*, 2: 320 (3220).

<sup>32</sup> ‘Ubayd Allāh b. ‘Amr b. Abū al-Walīd al-Asadī al-Raqqī (d. 180/796). For information on the narrator, see al-Dhahabī, *Siyar a‘lām al-nubalā’*, 8: 310.

<sup>33</sup> Bukhārī, “Hacc”, 27 (1551).



phrase “*وَبَاتَ بِهَا حَتَّى أَصْبِحَ*”.<sup>34</sup> Muslim did not cite this addition in his narrations.<sup>35</sup>

- 9 [رَكَعَتَيْنِ] وَبَاتَ بِهَا حَتَّى أَصْبِحَ ۝ (4) حَدَّثَنَا عَلِيُّ بْنُ مَعْبُدٍ قَالَ حَدَّثَنَا بَشْرُ بْنُ بَكْرِ عَنْ عَبْدِ  
10 [الرَّحْمَنِ] بْنِ يَزِيدَ بْنِ جَابِرٍ عَنْ بَسْرِ بْنِ عُبَيْدِ اللَّهِ قَالَ سَمِعْتُ بِنَ الْأَسْفَعِ يَقُولُ سَمِعْتُ رَسُولَ

The fourth ḥadīth was narrated in the manuscripts referenced to ‘Abd al-Rahmān b. Yazīd b. Jābir.<sup>36</sup> The texts of the ḥadīths are identical; however, the name of Abū Marthad al-Ghanavī (d. 12/634), the great companion from whom Wāsila b. al-Asqā’ (d. 85/704) narrated the ḥadīth, was removed in these manuscripts and cited as a companion of the Prophet. The phrase “*جَنَّائِزٌ وَصَلَاةٌ*” is noted across in light black ink.

- 11 [اللَّهِ] لَا تَجْلِسُوا عَلَى الْقُبُورِ وَلَا تَصَلُّوا إِلَيْهَا ۝ (5) حَدَّثَنَا عَلِيُّ بْنُ مَعْبُدٍ قَالَ حَدَّثَنَا  
12 [عِبَادُ] بَنَ الْعَوَامِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو حَدَّثَنَا سَعِيدُ بْنُ الْحَارِثِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ كُنْتُ  
13 [أَصْلِي] مَعَ رَسُولِ اللَّهِ [الظَّهْرِ] فَأَخَذَ قَبْضَةً مِنَ الْحَصْبَاءِ فَأَجْعَلُهَا فِي كَفِّي ثُمَّ أَحْوَلُهَا فِي

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The fifth ḥadīth was narrated by Ibn Abū Shayba as well from the mentor of ‘Alī b. Ma’ād with some small differences.<sup>37</sup>

- 14 [الكف] الأخرى حتى تبرد ثم أضعها لجبيني حين أسجد من شدة الحر ۝ (6) حَدَّثَنَا عَلِيُّ بْنُ مَعْبُدٍ  
15 [حَدَّثَنَا] مُوسَى بْنُ أَعْيَنَ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ انْكَسَفَتْ  
16 [الشمس على] عهد رسول الله فقام وقمنا معه فلم يكد يركع ثم ركع فلم يكد أن يرفع  
17 [رأسه ثم] رفع رأسه ثم [...] فلم يكد أن يسجد ثم سجد فلم يكد أن يرفع ثم رفع رأسه  
18 [ثم سجد] فلم يكد أن يسجد [ثم سجد] ثم فعل في الركعة الثانية كما فعل في الأولى  
19 [وجعل يبكي] وهو ساجد وينفخ وسمعناه يقول رب لم تعطني هذا وأنا فيهم ولم تعطني هذا  
20 [ونحن] نستغفرك قال رفع رأسه وقد تجلت فلما فرغ من الصلاة قام فحمد الله وأثنى عليه

<sup>34</sup> Bukhārī, “Hacc”, 24 (1547).

<sup>35</sup> Muslim, “Salāt al-Musāfirīn”, 10-11 (689).

<sup>36</sup> See Muslim, “Janāiz”, 97 (972); Abū Dāwūd, “Janāiz”, 77 (3229).

<sup>37</sup> See Ibn Abū Shayba, *Muṣannaf*, 1: 286 (3275). See also Abū Dāwūd, “Salāt”, 4 (399); al-Nasā’ī, “Tatbīk”, 32 (1081).

The sixth ḥadīth was also narrated with some others sanads intersecting at ‘Atā’ b. al-Sāib (d. 136/753). Although the texts are almost identical,<sup>38</sup> there are some differences in terms of forwarding and delaying possibly due to the length of the text. This is an evidence showing that, in addition to written sources, ‘Alī b. Ma‘bad received ḥadīths verbally as well.

### Verso

- [..... (7) O... ] 1  
 [..... على ..... حتى..... ] 2  
 [..... على الله ..... أكتبها حسنة..... ] 3  
 [حدثنا علي بن معبد قال] حدثنا..... عن مبارك عن الحسن عن أبي بكره قال 4  
 [انكسفت الشمس على عهد رسول الله ونحن عنده..... ] 5

574 The eighth ḥadīth, which is about prayer as we understand from the note to the right, is illegible and there is only one ḥadīth related to *Salāt al-Khusūf* (prayer during the eclipses) in the current literature.<sup>39</sup> This gave us the impression that this narration was one tariq (path) of the ḥadīth. We can say that the fact that Mubāarak b. Fuḍāla b. Abū Umayya al-Basrī (d. 166/782) was a weak (ḍa‘īf) narrator<sup>40</sup> played a role in that this tariq was not favored by other authors. Likewise, this ḥadīth has numerous authentic foundations.<sup>41</sup>

- [..... ] 6  
 [حدثنا علي بن معبد قال حدثنا يعقوب بن الوليد  
 عن عبد الله بن عمر عن ناف] ع عن بن عمر عن النبي قال أول الوقت [ضوان الله] 7

<sup>38</sup> See Aḥmad b. Hanbal al-Shaybānī, *al-Musnad*, ed. Shu‘ayb al-Arnā‘ūt (Beirut: Muassasah al-Resalah, 2001), 11: 21 (6483); Abū Dāwūd, “Salāt”, 266 (1194); al-Nasā‘ī, “Kusūf”, 14 (1482).

<sup>39</sup> Aḥmad, *Mūsneḍ*, 34: 33 (20391).

<sup>40</sup> See Ibn Adī, *al-Kāmil*, 8: 23-24.

<sup>41</sup> See Bukhārī, “Kusūf”, 1-19 (1040-1066); Mūsliḥ, “Kusūf”, 1 (901-902).

The ninth ḥadīth, which is about performing salat in the earliest time, was narrated by Tirmidhī from Ya‘qūb b. Walīd al-Madanī,<sup>42</sup> who is the mutual narrator of the ḥadīth. The text is as follows: “الْوَقْتُ الْأَوَّلُ مِنَ الصَّلَاةِ”<sup>43</sup> As seen, this ḥadīth was also narrated by meaning, not from a written text.

8 [وآخر الوقت عفو الله] O (10) حدثنا علي بن معبد قال حدثنا يعقوب بن الوليد عن

9 [عبيد الله بن عمر عن نافع] عن ابن عمر عن النبي خير الأعمال الصلاة في أول

The tenth ḥadīth was narrated by al-Dāraqutnī (d. 385/995) and al-Hākim al-Nīshāpūrī (d. 405/1014) through ‘Alī b. Ma‘bad in the same manner as before.<sup>44</sup> Comparing the narration texts, we see that they are identical. From this, we can deduce that it was narrated based a written text, meaning that the ḥadīth was narrated using the work of ‘Alī b. Ma‘bad. For that matter, Yahyā b. ‘Uthmān al-Sahmī (d. 282/895) of Egypt, the narrator of this ḥadīth, was criticized for he made narrations from works of others.<sup>45</sup>

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10 وقتها O (11) حدثنا علي بن معبد قال حدثنا عيسى بن يونس عن حريث بن أبي مطر<sup>46</sup> عن الشعبي

11 عن مسروق عن عائشة، قالت: كان رسول الله يغتسل من الجنابة ثم يأتيني و[أنا جنب]

The eleventh ḥadīth was narrated also by Ishāq b. Rāhūyah (d. 238/853) from Isa b. Yūnus, mentor of ‘Alī b. Ma‘bad, from the same source.<sup>47</sup> The

<sup>42</sup> Ya‘kūb b. Walīd al-Madanī who narrated the ḥadīth is a weak narrator. See Ibn Adī, *al-Kāmil*, 8: 469-473.

<sup>43</sup> Tirmidhī, “Salāt”, 13 (172).

<sup>44</sup> See Abū al-Ḥasan ‘Alī b. ‘Umar b. Aḥmad al-Dāraqutnī, *al-Sunan al-Dāraqutnī* (Beirut: Muassasah al-Resalah, 2004), 1: 463; Abū ‘Abd Allāh Ibn al-Bay‘ Muḥammad al-Hākim al-Nīshāpūrī, *al-Mustadrak alā al-Ṣaḥīḥayn* (Beirut: Dār al-Kūtūb al-‘Ilmiyya, 1990), 1: 301. al-Hākim describes Ya‘kūb b. Walīd, who is cited in the isnād of the ḥadīth, as *kadhdhāb* (a great liar).

<sup>45</sup> Abū ‘Abd Allāh ‘Alā’ al-Dīn Mughultāy b. Kīlīdj, *Iknālu Tahdhīb al-kamāl fi asnā’ al-rijāl*, ed. Abū ‘Abd al-Raḥmān ‘Ādil b. Muḥammad, (Cairo: al-Fārūq al-Hadītha li-al-Ṭibā’ah wa-al-Nashr, 2001), 12: 347.

<sup>46</sup> Hurayth b. Abū Maṭar was confuted as ḍa‘īf and derelict rāwī. See Ibn Adī, *al-Kāmil*, 2: 474-475.

word “يأتيني” used by Ibn Rāhūyah is replaced with “ليجيء”, which does not change the meaning. There are some other minor additions and removals.

The phrase “وضوا” is written at the end of the ḥadīth, to the right in light black ink, as an indication that it is about full ablution.

12 فيستدفئ بي [O (12) حدثنا علي بن معبد قال حدثنا عيسى بن يونس عن الأعمش عن أبي سفيان]

13 [عن جابر بن عبد الله قال جاء سليلك الغطفاني يوم الجمعة ورسول الله.....]

14 [..... يوم الجمعة.....]

15 [.....] 48 [O (13) حدثنا علي بن معبد قال حدثنا .....

16 [عن..... الجمعة ورسول الله...]

17 [.....] 49 [O (14) حدثنا علي بن معبد قال حدثنا عباد بن...]

18 [O ..... رسول الله ..... الله الجمعة .....]

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OMÜİFD The twelfth, thirteenth and fourteenth ḥadīths have a note reading “صلاة” to their rights in light black ink to indicate that they are about salat.

19 [ (15) حدثنا علي بن معبد..... عن أبي أمامة.....]

The phrase “الأسماء” is written to the right of the 19th line in light black ink.

The fact that none of the honorific phrases were used in sanads. The reason is possibly the fact that such tradition had not been established yet in Egypt in the 3rd century.<sup>50</sup>

#### 4. Discussion and Conclusion

Although it is clear that both these sahifes (pages) examined by Abbott and by us are parts of a fascicle or a book, it was not possible for us to make a statement regarding whether they are parts of *Kitāb al-tā'at wa al-*

<sup>47</sup> See Abū Ya'kūb Ishāq b. Ibrāhīm al-Marwazī Ibn Rāhūyah, *al-Musnad Ishāq b. Rāhūyah*, ed. 'Abd al-Ghafūr b. 'Abd al-Ḥakk al-Balūshī, (Medina: al-Maktabah al-Imān, 1991), 3: 798. Cf. al-Bayhaqī, *al-Sunan al-kubrā*, 1: 289 (889).

<sup>48</sup> Cf. Muslim, “Jum'a”, 59 (875).

<sup>49</sup> Cf. Muslim, “Jum'a”, 56 (875).

<sup>50</sup> For the manuscript of another Egyptian scholar who lived in the 3rd century, see Abbott, *Studies in Arabic literary papyri*, 269-271.

*ma'siya*, as we could not establish in our research a relationship between the few ḥadīths attributed to this book and these pages. Thus, we can think of them as notes of a student in a ḥadīth teaching assembly. However, it can be said that these pages refer to a fascicle or a book by 'Alī b. Ma'bad because of the fact that the ḥadīths on both pages are about the subject of prayer, even if they are notes taken by a student.<sup>51</sup>

Although some parts cannot be read, it is understood that there are 15 to 16 ḥadīths in the manuscript. The readable ones of these ḥadīths are contiguous. Nevertheless, the narrations of 'Alī b. Ma'bad, who has tens of ḥadīths and against whom there is no known rebuttal,<sup>52</sup> were not included in Kutub al-Sittah, except two of them. It can be attributed to two reasons. First of these is that, although he was a reliable narrator, the narrators from whom he narrated the abovementioned ḥadīths were weak (*da'if*).<sup>53</sup> A second and at least as important as the first reason is that he lived in Egypt, away from the centers of knowledge such as Hejaz and Iraq where many scholars preferred to go to study. It is possible that the fact that 'Alī b. Ma'bad was Hanafi also affected this matter. On the other hand, the reason why Taḥāwī (d. 321/933) narrated from him most was whether he was also from Egypt or he was of the same sect can be a topic of further research.

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The issue that we want to draw attention to about this inscription is not the authenticity of the ḥadīths, but the fact that this ḥadīth page written in the 3rd century have reached today.

Apparently, we do not have the authorial versions of Kutub al-Sittah works just as the classical works belonging to Confucius (551-479

<sup>51</sup> Abbott also stated her opinion that the page that she examined is a part of an organized ḥadīth collection (*ḥadīth mubawwab*). See Abbott, *Studies in Arabic literary papyri*, 268.

<sup>52</sup> For example, Taḥāwī alone has 129 in his work, *Sharḥ al-Ma'āni al-Āthār*.

<sup>53</sup> We think that the fact that these ḥadīths, which we have obtained through various sources, are not narrated by Ali ibn Ma'bad in the books that we have is related to this case of reputation.

B.C.),<sup>54</sup> Aristoteles (384-322 B.C.)<sup>55</sup> and other famous persons from different civilizations. Thus, all these works have been brought to the present day with their copies, sometimes with translations of their translations, as in Ancient Greek classics. As for our fundamental ḥadīth books, these differ from other classics in some ways. This is because the Islamic literature in various fields have numerous ḥadīths and these people, who lived in different geographies and were unaware of each other, attributed their ḥadīths to the Prophet with different isnāds. Therefore, the control of the transmission and authenticity of ḥadīth books and the textual critique of them upon comparison to the literature are facilitated by this means. As a result, we achieve the following results when we evaluate this document with this fact in mind:

578 First, all of the ḥadīths on the page are included in the same way in the complete ḥadīth works, although with some minor differences. Thus, it is a document of proof that the relevant ḥadīths written on a papyrus in the 3rd century A.H. are authentic. In addition, these ḥadīths coincide in terms of text and overlap in one or two layers in terms of isnāds as well. Moreover, they do not show any sign of ḥadīth theft/copying in terms of both text and isnāds.

OMÜİFD On the other hand, the condition of the ḥadīths in terms of the text and especially the differences in presentation, style and meaning in the sixth and ninth ḥadīths give the impression that ‘Alī b. Ma‘bad received at least some of the ḥadīths verbally. It can be said that verbal narrative culture of Egypt was still in existence in the beginning of the 3rd century A.H., although written narrative was getting stronger as it is seen in this book that we have obtained from ‘Alī b. Ma‘bad in writing.

<sup>54</sup> Confucius, *Confucius analects: with selection from traditional commentaries*, Trans. Edward G. Slingerland (Indianapolis: Hackett Pub. Co., 2003), (Introduction) XIV.

<sup>55</sup> For example, see for the dates of the manuscripts attributed to Aristoteles, Teuchos – Zentrum für Handschriften- und Textforschung, Access Date: September 10th, 2018, <http://www.teuchos.uni-hamburg.de/index.html>.

In conclusion, our study shows that there are many types of ḥadīth narration that are still unknown and waiting to be discovered.

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Appendix 1

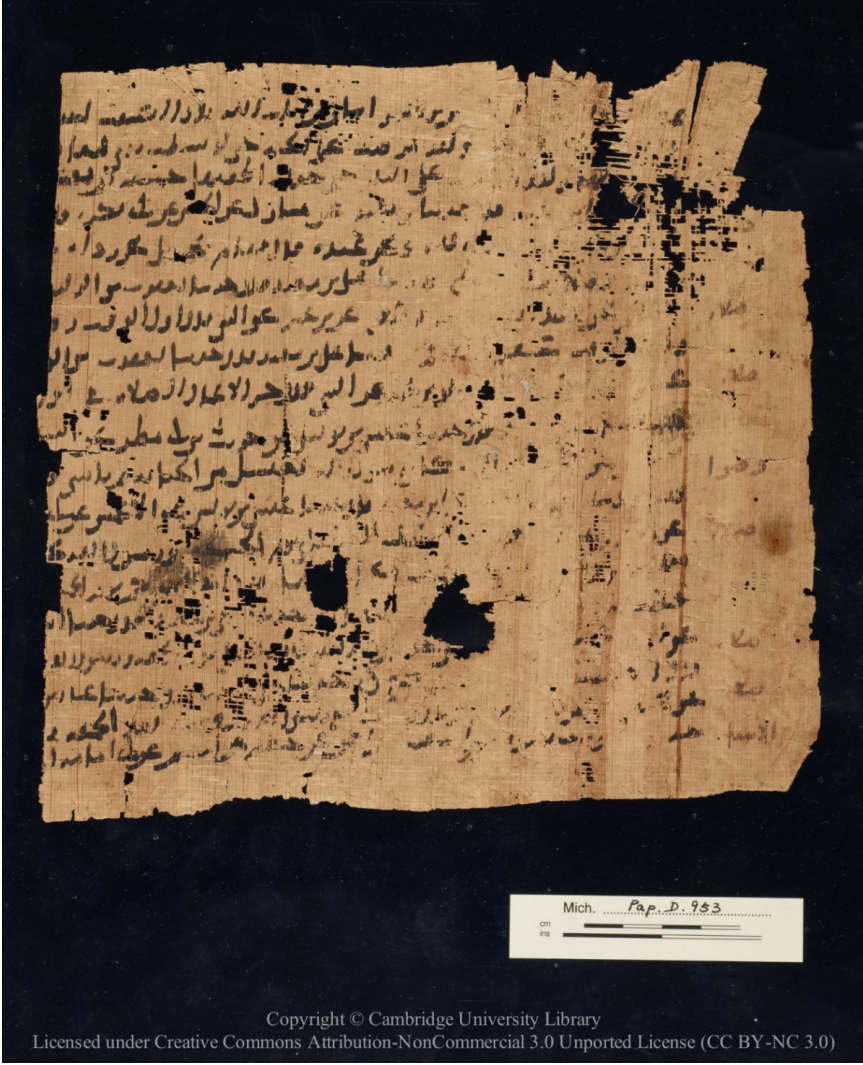


581

OMÜİFD

Cambridge University, Mich. Pap. D. 953 (recto)

Appendix 2



582

OMÜİFD

Cambridge University, Mich. Pap. D. 953 (verso)

Appendix 3



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OMÜİFD

Michigan University Library, 5608 (a) (recto)

## Appendix 4

## 1. Transcription:

## Recto

- 1 [...] O (1) حدثنا علي بن معبد قال حدثنا إسماعيل بن عياش عن عبد العزيز بن عبيد
- 2 [الله قال قلت] لوهب بن كيسان يا أبا نعيم ما لك لا تمكن جبهتك وأ[نفك] من الأرض
- 3 [قال ذلك] إني سمعت جابر بن عبد الله يقول رأيت رسول الله يسجد في أعلى [جبهته] على
- 4 [قصاص] الشعر O (2) حدثنا علي بن معبد قال حدثنا وكيع عن داود بن سوار
- 5 [عن عمرو] بن شعيب عن أبيه عن جده قال قال رسول الله إذا زوج أحدكم عبده أو أجيريه
- 6 [فلا ينظر إلى] ما دون السرة وفوق الركبة فإن ما فوق الركبة ودون السرة من
- 7 [العورة] O (3) حدثنا علي بن معبد قال حدثنا عبيد الله بن عمرو عن أيوب عن أبي قلابة
- 8 [عن أنس بن] مالك أن رسول الله صلى [الظهر] بالمدينة أربعاً وصلى العصر بذي الحليفة
- 9 [ركعتين] وبات بها حتى أصبح O (4) حدثنا علي بن معبد قال حدثنا بشر بن بكر عن عبد
- 10 [الرحمن] بن يزيد بن جابر عن بسر بن عبيد الله قال سمعت بن الأسقع يقول سمعت رسول
- 11 [الله] لا تجلسوا على القبور ولا تصلوا إليها O (5) حدثنا علي بن معبد قال حدثنا
- 12 [عباد] بن العوام عن محمد بن عمرو حدثنا سعيد بن الحارث عن جابر بن عبد الله قال كنت
- 13 [أصلي] مع رسول الله [الظهر] فأخذ قبضة من الحصباء فأجعلها في كفي ثم أحولها في
- 14 [الكف] الأخرى حتى تبرد ثم أضعها لجبيني حين أسجد من شدة الحر O (6) حدثنا علي بن معبد
- 15 [حدثنا] موسى بن أعين عن عطاء بن السائب عن أبيه عن عبد الله بن عمرو قال انكسفت
- 16 [الشمس] على عهد رسول الله فقام وقمنا معه فلم يكذب ثم ركع فلم يكذب أن يرفع
- 17 [رأسه] ثم رفع رأسه ثم [...] فلم يكذب أن يسجد ثم سجد فلم يكذب أن يرفع ثم رفع رأسه
- 18 [ثم سجد] فلم يكذب أن يسجد [ثم سجد] ثم فعل في الركعة الثانية كما فعل في الأولى
- 19 [وجعل يبكي] وهو ساجد وينفخ وسمعناه يقول رب لم تعدني هذا وأنا فيهم ولم تعدني هذا
- 20 [ونحن] نستغفرك قال رفع رأسه وقد تجلت فلما فرغ من الصلاة قام فحمد الله وأثنى عليه

## Verso

- 1 [..... (7) O...]
- 2 [..... على ..... حتى.....]
- 3 [..... على الله ..... أكتننها حسنة.....]
- 4 [O (8) حدثنا علي بن معبد قال] حدثنا..... عن مبارك عن الحسن عن أبي بكره قال
- 5 [انكسفت الشمس على عهد رسول] الله ونحن عنده.....]
- 6 [..... O (9) حدثنا علي بن معبد قال حدثنا يعقوب بن الوليد
- 7 عن [عبد الله بن عمر عن ناف] ع عن بن عمر عن النبي قال أول الوقت ر[ضوان الله]
- 8 [وأخر الوقت عفو الله] O (10) حدثنا علي بن معبد قال حدثنا يعقوب بن الوليد عن
- 9 [عبيد الله بن عمر عن نافع] عن بن عمر عن النبي خير الأعمال الصلاة في أول
- 10 وقتها O (11) حدثنا علي بن معبد قال حدثنا عيسى بن يونس عن حريث بن أبي مطر عن الشعبي
- 11 عن مسروق عن عائشة ، قالت : كان رسول الله يغتسل من الجنابة ثم يأتيني [وأنا جنب
- 12 فيستدفي بي] O (12) حدثنا علي بن معبد قال حدثنا عيسى بن يونس عن الأعمش عن أبي [سفيان]
- 13 [عن جابر بن عبد الله قال جاء سليك الغطفاني يوم الجمعة ورسول الله.....]
- 14 [..... يوم الجمعة...]
- 15 [..... O (13) حدثنا علي] بن معبد قال حدثنا .....
- 16 [عن..... الجمعة ورسول الله...]
- 17 [..... اركع O (14) حدثنا علي بن معبد قال حدثنا عباد بن.....]
- 18 [..... رسول الله ..... الله الجمعة ..... O.....]
- 19 [O (15) حدثنا علي بن معبد..... عن أبي أمامة.....]

## 2. Translation and Source Localization:

### Recto

- 1 (1) ‘Alī b. Ma‘bad – Ismā‘īl b. Ayyāsh – ‘Abd al-Azīz b. ‘Ubayd
- 2 Allāh: I said to Wahb b. Qaysān: “O, Abū Naym! Why don’t place your face in a manner that your nose is touching the ground (in *sujūd*)?”
- 3 He said: “The reason for this is a ḥadīth that I have heard from Jābir b. ‘Abdallāh: “I saw Rasūl Allāh prostrate in a manner that
- 4 the upper part of his forehead and his hairline is touching the ground.”
- (2) ‘Alī b. Ma‘bad – Wakī – Dāvūd b. Sevvār –
- 5 ‘Amr ibn Shu‘ayb – His father – His grandfather – Rasūl Allāh said: “If one of you get his *jariya* (odalisque) or his servant marry a man
- 6 he shall not look at the area below her waist and above her knees, because the area below her waist and above her knees
- 7 are parts of *awrah* (intimate parts).” (3) ‘Alī b. Ma‘bad – ‘Ubayd Allāh b. ‘Amr – Ayyūb – Abū Qilāba
- 8 – Anas b. Mālik: “Rasūl Allāh performed noon a four-rak‘ah salah in Medīna, and in Dhū al-Ḥulayfa for afternoon prayer
- 9 performed two-rak‘ah salah. He stayed there overnight until morning.
- (4) ‘Alī b. Ma‘bad – Bishr b. Bakr – Abd
- 10 al-Rahmān b. Yazīd ibn Jābir – Busr b. ‘Ubayd Allāh – Ibn al-Asqā‘, said from Rasūl
- 11 Allāh: “You shall not sit on *qabrs* (grave)! You shall not perform salat in their direction too!” (5) ‘Alī b. Ma‘bad –
- 12 Abbād b. al-‘Avvām – Muḥammad b. ‘Amr – Sa‘īd b. al-Ḥāris – Cābir b. ‘Abdallāh said:
- 13 “I was performing noon salat with Rasūl Allāh. He took a handful of pebbles from the ground and put them in my hand.
- 14 Then I passed them to my other hand so that they cool down. Then I put them (under) my forehead while I prostrate in order to protect myself from the severity of the heat”. (6) ‘Alī b. Ma‘bad –

15 Mūsā b. A'yan – 'Atā' b. al-Sāib – His Father – From 'Abdallāh b. Amr: "The sun eclipsed

16 in the time of Rasūl Allāh. He started to perform salat and we joined him. He waited so long as if he would not bow (*ruku'*), then he bowed. Then he waited so long as if he would not lift his head,

17 then he lifted his head. Then (...) He waited so long as if he would not prostrate. Then he prostrated. He waited as if he would not lift his head, then he lifted his head.

18 Then, he prostrated again. Then, he repeated in the second rak'ah what he did in the first rak'ah.

19 He started to weep and respire heavily. Then we heard that he said this: "O, My Lord! You did not promise me this (fate) when I am among them.

20 You did not promise me this although we were praying for forgiveness." Later, he lifted his head. The sun came in sight (the eclipse ended). He stood up after he finished salat and expressed his thanks to Allāh."

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**Verso:**

1 (7) .....

2 .....

3 .....to Allāh ..... I record his good deeds .....

4 (8) 'Alī b. Ma'bad – ..... – Mubārak – Ḥasan – from Abū Bakr:

5 "The sun eclipsed when we were with Rasūl Allāh .....

6 ..... (9) 'Alī b. Ma'bad – Ya'qūb b. al-Walīd –

7 'Abdallāh b. 'Umar – Nāfi' – from Ibn 'Umar, from the Prophet: "Performing salat in the earliest time calls Allāh's consent,

8 whereas performing salat in the latest time calls His mercy." (10) 'Alī b. Ma'bad – Ya'qūb ibn al-Walīd –

9 Ubayd Allāh b. 'Umar – Nāfi' – Ibn 'Umar – from the Prophet: "The most favorable deed is to perform

10 salat in the earliest time.” (11) ‘Alī b. Ma‘bad – ‘Isā b. Yūnus – Ḥurayth b. Abū Maṭar – Sha‘bī –

11 Masrūq – from ‘Aisha: “Rasūl Allāh would ablute (*ghusl*) from uncleanness (*junub*), then would come to me although I was *junub*,

12 and would get warmed with me.” (12) ‘Alī b. Ma‘bad – ‘Isā b. Yūnus – al-A‘mash – Abu Sufyan –

13 from Jābir ibn Abd Allāh: “On Friday, Sulayk al-Ghaṭafānī came while Rasūl Allāh was (on *minbar*)...

14 ..... on Friday  
...

15 ..... (13) ‘Alī b. Ma‘bad – .....

16 - .....Friday and Rasūl Allāh .....

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17 ..... bow. (14) ‘Alī b. Ma‘bad – Abbād .....

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18 ..... Rasūl Allāh .....Friday .....  
(15)

19 ‘Alī b. Ma‘bad – ..... – ‘Abu Umāma .....

