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مجلة دورية علمية محكمة، تُعنى بنشر بحوث الدراسات القرآنية والسنة النبوية وما يتعلق بهما

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في بلد الرسول الكريم ﷺ

# مَجَلَّةُ تَعْظِيمِ الْوَحْيَيْنِ

مجلة دورية علمية محكمة

تُعنى بنشر بحوث الدراسات القرآنية والسنة النبوية وما يتعلق بهما

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ترخيص وزارة الثقافة والإعلام - الرياض، المملكة العربية السعودية

برقم: (٨٠٤٤)، وتاريخ: ١٤/٤/١٤٣٦ هـ  
رقم الإيداع: ٩٩٣٩ / ١٤٣٨  
تاريخ: ٢٨ / ١ / ١٤٣٨  
ردم: X ٧٧٤ - ١٦٥٨

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مَجَلَّةُ تَعْظِيمِ الْوَحْيَيْنِ، وقف تعظيم الوحيين،

حي الهدا - المدينة المنورة: ص. ب: ٥١٩٩٣، الرمز البريدي: ٤١٥٥٣،  
المملكة العربية السعودية.

هاتف المجلة: ٠٠٩٦٦١٤٨٤٩٣٠٠٩

جوال المجلة وواتساب: +٩٦٦ ٥٣٥٥٢٢١٣٠

تويتر: [@mjallahwqf](https://twitter.com/mjallahwqf)

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المواد العلمية المنشورة في المجلة تُعبّر عن وجهة نظر أصحابها وآرائهم

مَجْلَدُ تَعْظِيمِ الْوَحْيَيْنِ

Kingdom of Saudi Arabia,  
Madina, Endowment for Cherishing  
the Two Glorious Revelations,  
Serving the Glorious Quran and the Elevated Sunnah  
in the Illumed City of the Prophet ﷺ



# Journal of Cherishing the Two Glorious Revelations

**A scholarly, refereed periodical journal,  
specializing in research related to the Glorious  
Qur'an and the Elevated Prophetic Sunnah**

Vol. 16, Issue 8, 1446 AH - 2025 AD



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the Two Glorious Revelations

**Ministry of Culture and Information license  
No. 8044, dated 14/4/1436AH**

**ISBN 1438/9939**

**28/1/1438AH**

**ISSN 1658-774X**

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Journal of cherishing the Two Glorious Revelations, Endowment of Cherishing

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## Number (1)

### Al-Ajwibah al-Jaliyyah ‘an al-As’ilah al-Khafiyyah

### A Critical Edition of the Sections on Sūrat al-Mumtaḥanah and Sūrat al-ṣaff

‘Alī ibn Muḥammad al-Miṣrī (d. ca. 1127 AH)

Edited and Annotated by

**Dr. Yasser ibn ‘Ubayd Allāh ibn Najm al-Asslānī**

### Abstract

This paper presents a critical study and scholarly edition of the commentary on Sūrat al-Mumtaḥanah and Sūrat al-ṣaff as found in Al-Ajwibah al-Jaliyyah ‘an al-As’ilah al-Khafiyyah (“Manifest Answers to Hidden Questions”), authored by the Egyptian scholar ‘Alī ibn Muḥammad al-Miṣrī (d. ca. 1127 AH). The study aims to preserve the intellectual and exegetical contribution of this work through a methodologically sound process of collation, authentication, and annotation.

### Objectives

The central goal of this research is to produce a verified edition that reflects the author’s intent and renders the text accessible to scholars of Qur’anic exegesis. By situating the work within its historical and doctrinal context, the edition also aims to highlight its pedagogical value and relevance to contemporary tafsīr studies.

### Methodology

The edition is based on a comparative examination of three extant manuscript copies. The text was transcribed, then collated against the other witnesses, with all significant variants recorded. Qur’anic verses are cited according to the Ḥafṣ ‘an ‘Āṣim tradition. Ḥadīths referenced in the text were traced to their primary sources and authenticated. The author’s citations of alternate recitations, juristic and theological positions, and exegetical traditions were thoroughly documented. Obscure and ambiguous expressions were clarified, and in cases of interpretative divergence, the prevailing scholarly opinions were indicated.

## Results

The edition reveals the exegetical richness of al-Miṣrī's work and its didactic method, particularly the question-and-answer structure that characterizes the text. The study affirms the scholarly merit of the commentary and recommends its further integration into the academic discourse on pre-modern tafsīr literature.

## Keywords

Qur'anic exegesis; manuscript studies; Sūrat al-Mumtaḥanah; Sūrat al-ṣaff; classical tafsīr; 'Alī al-Miṣrī; textual verification; Islamic scholarship.



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## Number (2)

### The Care of the Most Merciful for the Hearts of the People of Faith in the Qur'an

Dr. Bandar ibn Sālim ʿĪd al-ʿAzzām al-Sharārī

#### Abstract

This study presents a thematic analysis of selected Qur'anic verses that underscore Allāh's divine care and protection for the hearts of the believers. It aims to demonstrate how the Qur'ān affirms this care in various contexts and how it functions as both spiritual reassurance and theological insight into the nature of divine-human interaction.

#### Objectives

The research is driven by three central objectives:

1. to compile Qur'anic verses that explicitly or implicitly reflect Allāh's care for the hearts of the faithful,
2. to inductively derive the manifestations of this care, and
3. to spiritually reconnect the hearts of believers to Allāh, the Lord of the Worlds, through reflective engagement with His words.

#### Methodology

The study adopts an inductive and analytical approach. It begins by identifying and compiling relevant Qur'anic verses that reference Allāh's attention to the inner states of believers. Each verse is then analyzed both linguistically and contextually to elucidate the dimensions of divine care. Titles and thematic summaries are assigned to each verse to highlight the semantic aspects of Allāh's mercy as expressed through them.

#### Results

Among the key findings is the distinction between qalb and fu'ād in Qur'anic usage and Arabic linguistics—an important nuance in understanding the heart's spiritual functions. The study also reveals that the Qur'ān frequently

links the heart to the agency of believers, emphasizing it as the principal site of divine concern. The overarching conclusion affirms that, were it not for Allāh's continual mercy and safeguarding, even the hearts of the believers would have been prone to deviation like those of others.

### **Keywords**

Divine care; Qur'anic themes; hearts; believers; spiritual protection; qalb and fu'ād.



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## Number(3)

# The Supreme Method in Structuring the Qur'anic Sūrah Based on Allāh's Most Beautiful Names

## Sūrat al-Baqarah as a Model

Dr. Tawfiq 'Alī 'Alī Murād Zubādī

### Abstract

This study explores the structural composition of the Qur'anic sūrah through the lens of the recurring mention of Allāh's Most Beautiful Names (al-asmā' al-ḥusnā) and His Supreme Attributes. It argues that the repetition and distribution of these divine names across the thematic layers of a sūrah is not incidental, but deliberate and meaningful—inviting reflection on how the spiritual tenor of the sūrah is anchored in these names. The study focuses on Sūrat al-Baqarah as a paradigmatic case.

### Objectives

The primary objective is to demonstrate how the Qur'anic sūrah is constructed around the effects and implications of Allāh's Most Beautiful Names and Attributes, and how these elements shape the theological and ethical trajectory of the text.

### Significance

1. The Qur'ān introduces Allāh to His servants through the repeated invocation of His names and their manifest effects within the suwar, enabling believers to know Him and worship Him accordingly.
2. To the researcher's knowledge, no prior study has approached the structuring of Qur'anic suwar through this methodological framework.

### Research Challenges

Sūrat al-Baqarah contains a particularly dense recurrence of the divine name al-'Alīm (The All-Knowing), permeating its themes and legislative framework. This presents a methodological challenge that requires rigorous and systematic analysis.

## Methodology

The study integrates inductive and analytical approaches. The inductive phase involved systematically identifying and cataloguing the verses in Sūrat al-Baqarah that contain the divine names. The analytical phase involved interpreting these verses to uncover the semantic, theological, and structural roles played by the divine names in shaping the sūrah's overall message.

## Key Recommendations

1. Further studies should be conducted on the structural role of recurring divine names in other suwar, such as Sūrat al-Shu'arā'.
2. Investigations should also be directed toward understanding how the opening names of a sūrah set its thematic tone, as in Sūrat Ghāfir and Sūrat al-Jumu'ah.

## Keywords

Qur'anic structure; Sūrah composition; divine names; al-asmā' al-ḥusnā; thematic analysis.



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## Number (4)

# Rationing Food Waste in Light of the Qur'an and the Sunnah: A Sharī'ah-Based Economic Study

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## Abstract

This study investigates the phenomenon of food waste through the lens of Islamic revelation, examining its nature, causes, and impacts in light of the Qur'an and the Sunnah. It provides a comparative analysis of how Islamic economic principles and conventional economic models address the issue of wastefulness. In doing so, the study offers practical and faith-based solutions grounded in Sharī'ah principles to curb this growing global challenge.

## Objectives

3. To compile key evidentiary texts from the Qur'an and Sunnah that regulate consumption within Islamic economic thought.
4. To underscore the necessity of returning to divine guidance when addressing economic problems and crises.
5. To demonstrate the comprehensive nature of Islamic law in governing both spiritual and material aspects of life, including resource management.

## Research Challenge

Food waste presents a multifaceted challenge with significant economic, ethical, and environmental implications. Islam, as a system that promotes moderation and prohibits extravagance, views such wastefulness as a violation of divine guidance. This study responds to the urgency of rising local and global food waste by analyzing its dimensions from a Sharī'ah-compliant perspective and offering solutions rooted in Islamic values.

## Methodology

This research adopts a qualitative analytical approach grounded in textual evidence. It draws from primary Islamic sources to identify normative prin-

ciples related to food consumption, then compares these with contemporary economic frameworks. The study integrates both doctrinal analysis and policy recommendations for contemporary implementation.

### Key Findings

1. Islamic teachings on food security are rooted in fixed moral and legal principles that prohibit extravagance and protect divine blessings.
2. The Qur'an and the Sunnah collectively emphasize the sanctity of food and explicitly denounce wastefulness.
3. The research identifies key economic and social drivers of food waste.
4. Food waste entails both worldly consequences—such as financial loss and resource depletion—and eschatological consequences, including divine condemnation of the wasteful.
5. Preserving food is both a moral and communal duty, combining spiritual consciousness with practical action in the Islamic economic worldview.
6. Governments and institutions bear responsibility for enacting and enforcing regulatory frameworks that promote food conservation and discourage waste.

### Keywords

Food waste; Islamic economics; rationing; consumption ethics; food security; Qur'an and Sunnah.



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## Number (5)

# Protection of Wealth in Light of the Qur'an and the Sunnah: A Developmental Perspective

Dr. Usāmah ibn ʿĪd al-Ḥujaylī

### Abstract

This study explores the principles of wealth protection as outlined in the Qur'an and the Sunnah and investigates their role in advancing economic and social development within the framework of Islamic law (Sharī'ah). It seeks to bridge the gap between traditional Islamic economic ethics and the challenges of modern financial systems by articulating how Islamic legal norms can guide sustainable, equitable growth.

### Objectives

7. To identify Qur'anic verses and Prophetic ḥadīths that address the protection and preservation of wealth, and to examine their practical applicability across diverse economic contexts.
8. To analyze the developmental impacts of wealth protection as mandated by Sharī'ah, particularly on social welfare and financial equity.
9. To emphasize the foundational role of moral and ethical values in Islamic financial transactions.

### Research Challenge

Despite the clarity of Islamic legal frameworks regarding wealth protection, modern financial systems often fall short in implementation. This disjunction contributes to economic exploitation, financial corruption, and widening inequality. The study addresses key questions: How do Islamic teachings on wealth protection contribute to social justice and economic growth? And how can these principles be effectively integrated into contemporary financial practices?

## Methodology

The study employs a qualitative analytical approach rooted in textual analysis of Qur'anic and Prophetic sources. It also evaluates real-world applications of Islamic financial instruments and governance models that reflect Shari'ah-compliant wealth protection.

## Key Findings

1. Shari'ah texts prohibit usury, fraud, and deception, while obligating zakāt and promoting charity—thereby ensuring fair wealth distribution and improving socioeconomic conditions for the poor and marginalized.
2. Islamic financial instruments based on equity-sharing and risk distribution (e.g., muḍārabah, mushārah) foster sustainable development and strengthen public trust in Islamic finance.
3. Strengthening Shari'ah supervisory boards within financial institutions is essential to ensure compliance, improve governance, and enhance regulatory adaptability in light of evolving financial practices.

## Keywords

Wealth protection; Islamic finance; economic development; Shari'ah compliance; financial ethics.



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## Number (6)

### Zahw al-Thamar fī Muṣṭalaḥ Ahl al-Athar

#### (The Glory of the Fruit in the Terminology of the People of Ḥadīth)

By Shaykh Muḥammad Saʿīd ibn Sayyid Aḥmad al-Ḥaḍrawī

Edited and Introduced by Dr. Badawī ibn ʿAlī ibn Muḥammad al-Kinānī al-Zahrānī

### Abstract

This study presents a critical edition and scholarly analysis of Zahw al-Thamar fī Muṣṭalaḥ Ahl al-Athar (The Glory of the Fruit in the Terminology of the People of Ḥadīth), a previously unpublished manuscript by Shaykh Muḥammad Saʿīd ibn Sayyid Aḥmad al-Ḥaḍrawī. The work contributes to the field of ḥadīth sciences by compiling and briefly defining 37 distinct technical terms central to the discipline, thereby offering a valuable pedagogical tool for students and scholars of Islamic tradition.

### Significance

To date, this manuscript appears to be the only known scholarly work authored by al-Ḥaḍrawī. Its rarity and comprehensiveness enhance its academic importance, particularly in the context of cataloging and preserving lesser-known contributions to the science of ḥadīth.

### Objectives

The primary aim of the research is to enrich the hadith studies corpus by critically editing and verifying the manuscript according to rigorous academic standards, and to ensure its accessibility to contemporary scholars and students.

### Research Challenge

Despite its concise form, the manuscript encompasses a wide array of technical terms within the field of ḥadīth. Its scholarly depth presents both an opportunity and a challenge, particularly in ensuring accurate attribution and differentiation between the author and other similarly named figures, such as his uncle.

## Key Findings

1. The biographical identity of the author was clarified through cross-referencing historical sources, correcting previous confusions with his uncle due to overlapping names.
2. The work systematically presents 37 categories or types within the science of ḥadīth, indicating the author's deep engagement with and command of the discipline.
3. The manuscript is notable for its clarity, brevity, and well-organized structure, qualities that make it a model of concise scholarly writing in hadith terminology.

## Keywords

Critical edition; ḥadīth sciences; muṣṭalaḥ al-ḥadīth; al-Ḥaḍrawī; manuscript verification; Zahw al-Thamar.



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- 34.ad-Dārimī, Abū Muḥammad ‘Abd Allāh ibn ‘Abd ar-Raḥmān at-Tamīmī as-Samarqandī (died:255H), **Sunan ad-Dārimī**, taḥqīq: Ḥusayn Salīm Asad ad-Dārānī, al-Mamlakah al-‘Arabiyyah as-Su’ūdiyyah: Dār al-Mughnī, ṭab’ah: al-ūlā, 1412AH – 2000AD.

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- 36.al-Bayhaqī, Abū Bakr Aḥmad ibn al-Ḥusayn (died:458H), **as-Sunan al-Kubrā**, Ḥaydar Ābād: Majlis Dā'irat al-Ma'ārif an-Naẓāmiyyah, ṭab'ah: al-ūlá, 1344AH.
- 37.an-Nasā'ī, Aḥmad ibn Shu'ayb ibn 'Alī (died:303H), **as-Sunan al-Kubrā**, taḥqīq: Ḥasan 'Abd al-Mun'im Shalabī, tashrīf: Shu'ayb al-Arna'ūt, Bayrūt: Mu'assasat ar-Risālah, ṭab'ah: al-ūlá, 1421AH – 2001AD.
- 38.al-Abnāsī, Burhān ad-Dīn Ibrāhīm ibn Mūsá ibn Ayyūb al-Qāhirī ash-Shāfi'ī (died:802H), **ash-Shadhá al-Fayyāḥ min 'Ulūm Ibn aṣ-ṣalāḥ**, taḥqīq: ṣalāḥ Fathī Hallal, ar-Riyāḍ: Maktabat ar-Rushd, ṭab'ah: al-ūlá, 1418AH – 1998AD.
- 39.al-'Irāqī, Abū al-Faḍl 'Abd ar-Raḥīm ibn al-Ḥusayn (died:806H), **Sharḥ at-Tabsirah wa-at-Tadhkirah**, taḥqīq: 'Abd al-Laṭīf al-Humaym wa-Māhir al-Faḥḥāl, Bayrūt: Dār al-Kutub al-'Ilmiyyah, ṭab'ah: al-ūlá, 1423AH – 2002AD.
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- 42.al-Qārī, Nūr ad-Dīn al-Mullā 'Alī ibn Muḥammad al-Harawī (died:1014H), **Sharḥ Nukhabat al-Fikar**, taḥqīq: Muḥammad wa-Haytham Nizār Tamīm, Bayrūt: Dār al-Arqam.
- 43.al-Bayhaqī, Abū Bakr Aḥmad ibn al-Ḥusayn (died:458H), **Shu'ab al-Īmān**, taḥqīq: 'Abd al-'Alī 'Abd al-Ḥamīd Ḥāmid, ar-Riyāḍ – Būmbay: Maktabat ar-Rushd – ad-Dār as-Salafiyyah, ṭab'ah: al-ūlá, 1423AH – 2003AD.

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- 45.Ibn ḥibbān, Abū Ḥātim Muḥammad ibn ḥibbān al-Bustī (died:354H), **ṣaḥīḥ Ibn ḥibbān**, taḥqīq: Shuʿayb al-Arnaʿūt, Bayrūt: Muʿassasat ar-Risālah, ṭabʿah: ath-thāniyah, 1414AH – 1993AD.
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- 47.al-Bukhārī, Muḥammad ibn Ismāʿīl al-Juʿfī, **ṣaḥīḥ al-Bukhārī**, taḥqīq: Muḥammad Zuhayr an-Nāṣir, Dār Ṭawq an-Najāh, ṭabʿah: al-ūlá, 1422AH.
- 48.al-Albānī, Muḥammad Nāṣir ad-Dīn (died:1420H), **ṣaḥīḥ Sunan Abī Dāwūd**, al-Kuwayt: Muʿassasat Ghirās, ṭabʿah: al-ūlá, 1423AH – 2002AD.
- 49.Muslim ibn al-Ḥajjāj al-Qushayrī an-Naysābūrī (died:261H), **ṣaḥīḥ Muslim**, Bayrūt: Dār al-Jīl.
- 50.al-Budayrī ad-Dimyāṭī, Muḥammad ibn Muḥammad ibn Muḥammad ibn Aḥmad (died:1140H), **ṣafwat al-Mulaḥ bi-Sharḥ Manẓūmat al-Bayqūnī fī Fann al-Muṣṭalah**, taḥqīq: Muḥammad ibn Ḥāmid ibn ʿAbd al-Waḥḥāb, al-Qāhirah: al-Maktab al-Islāmī li-Iḥyāʾ at-Turāth, ṭabʿah: al-ūlá, 1425AH – 2005AD.
- 51.al-ʿUqaylī, Abū Jaʿfar Muḥammad ibn ʿAmr ibn Mūsá (died:322H), **al-ḍuʿafāʾ al-Kabīr**, taḥqīq: Māzin al-Sarsāwī, Dār Ibn ʿAbbās – Miṣr, ṭabʿah: 2, 2008AD.
- 52.al-Dāraquṭnī, Abū al-Ḥasan ʿAlī ibn ʿUmar (died:385H), **al-ʿIlal al-Wāridah fī al-Aḥādīth al-Nabawiyyah**, taḥqīq: Maḥfūz al-Raḥmān Zayn Allāh al-Salafī, Dār Ṭayyibah – al-Riyāḍ, ṭabʿah: 1, 1405AH – 1985AD.
- 53.al-Rāzī, Abū Muḥammad ʿAbd al-Raḥmān ibn Muḥammad ibn Idrīs (died:327H), **al-ʿIlal li-Ibn Abī Ḥātim**, taḥqīq: farīq min al-bāḥithīn bi-ish-rāf Saʿd al-Ḥumayyid wa-Khālīd al-Juraysī, Maṭābiʿ al-Ḥumayyid, ṭabʿah: 1,

1427AH – 2006AD.

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- 55.Abū ‘Ubayd al-Harawī, al-Qāsim ibn Sallām ibn ‘Abd Allāh (died:224H), **Gharīb al-Ḥadīth**, taḥqīq: Muḥammad Khān, Maṭba‘at Dā‘irat al-Ma‘ārif al-‘Uthmāniyyah – Ḥaydar Ābād al-Dakkan, ṭab‘ah: 1, 1384AH – 1964AD.
- 56.Ibn Ḥajar, Aḥmad ibn ‘Alī al-‘Asqalānī al-Shāfi‘ī (died:852H), **Fath al-Bārī Sharḥ ṣaḥīḥ al-Bukhārī**, Dār al-Ma‘rifah – Bayrūt, 1379AH.
- 57.Ibn Rajab, ‘Abd al-Raḥmān ibn Aḥmad ibn Rajab al-Salāmī al-Ḥanbalī (died:795H), **Fath al-Bārī Sharḥ ṣaḥīḥ al-Bukhārī**, taḥqīq: Maḥmūd ibn Sha‘bān wa-jamā‘ah, Maktabat al-Ghurabā’ al-Athariyyah – Dār al-Ḥaramayn, al-Madīnah al-Nabawiyyah – al-Qāhirah, ṭab‘ah: 1, 1417AH – 1996AD.
- 58.al-Sanikī, Abū Yaḥyá Zakarīyā ibn Muḥammad, **Fath al-Bāqī bi-Sharḥ Alfiyyat al-‘Irāqī** (died:926H), taḥqīq: ‘Abd al-Laṭīf Humaym wa-Māhir al-Faḥl, Dār al-Kutub al-‘Ilmiyyah, ṭab‘ah: 1, 1422AH – 2002AD.
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- 60.al-Khaṭīb al-Baghdādī, Abū Bakr Aḥmad ibn ‘Alī ibn Thābit (died:463H), **al-Faṣl li-al-Waṣl al-Mudraj fī al-Naql**, taḥqīq: Muḥammad ibn Maṭar al-Zahrānī, Dār al-Hijrah, ṭab‘ah: 1, 1418AH – 1997AD.
- 61.majmū‘at min al-mu‘allifīn, **al-Fiqh al-Muyassar fī ḍaw’ al-Kitāb wa-al-Sunnah**, Majma‘ al-Malik Fahd li-ṭibā‘at al-Muṣṣhaf al-Sharīf, 1424AH.
- 62.al-Kattānī, Muḥammad ‘Abd al-Ḥayy ibn ‘Abd al-Kabīr al-Ḥasanī al-Idrīsī (died:1382H), **Fihris al-Fahāris wa-al-Athbāt wa-Mu‘jam al-Ma‘ājim**

**wa-al-Mashyakāt wa-al-Musalsalāt**, taḥqīq: Iḥsān ‘Abbās, Dār al-Gharb al-Islāmī – Bayrūt, ṭab‘ah: 2, 1982AD.

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67.Ibn Manẓūr, Jamāl al-Dīn Muḥammad ibn Mukarram al-Anṣārī al-Ifriqī (died:711H), **Lisān al-‘Arab**, Dār ṣādir – Bayrūt, ṭab‘ah: 3, 1414AH.

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qī (died:761H), **al-Musalsalāt al-Mukhtaṣarah al-Muqaddamah Amām al-Majālis al-Mubtakirah**, dirāsah wa-taḥqīq: Aḥmad Ayyūb Muḥammad al-Fayyāḍ, al-Kutub al-‘Ilmiyyah – Bayrūt, ṭab‘ah: 1, 1424AH – 2003AD.

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79. Khaṭṭāla, ‘Umar Riḍā, **Mu‘jam al-Mu‘allifin: Tarājim Muṣannifī al-Kutub al-‘Arabiyyah**, Maktabat al-Muthanná – Dār Iḥyā’ al-Turāth al-‘Arabī – Bayrūt.

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- 81.al-Ḥākīm, Abū ‘Abd Allāh Muḥammad ibn ‘Abd Allāh al-Naysābūrī al-ma‘rūf bi-Ibn al-Bayyī’ (died:405H), **Ma‘rifat ‘Ulūm al-Ḥadīth**, taḥqīq: al-Sayyid A‘zam Ḥusayn, Dār al-Kutub al-‘Ilmiyyah – Bayrūt, ṭab‘ah: 2, 1397AH – 1977AD.
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- 83.Ibn Jamā‘ah, Badr al-Dīn Muḥammad ibn Ibrāhīm al-Kinānī (died:733H), **al-Manhal al-Rawī fī Mukhtaṣar ‘Ulūm al-Ḥadīth al-Nabawī**, taḥqīq: Muḥyī al-Dīn Ramaḍān, Dār al-Fikr – Dimashq, ṭab‘ah: 2, 1406AH.
- 84.Mālik ibn Anas, Mālik ibn Anas al-Aṣbaḥī (died:733H), **Muwaṭṭa’ Mālik ri-wāyat Yahyá al-Laythī**, taḥqīq: Bashshār Ma‘rūf, Dār al-Gharb al-Islāmī – Bayrūt, ṭab‘ah: 2, 1417AH – 1997AD.
- 85.Ibn Ḥajar, Aḥmad ibn ‘Alī al-‘Asqalānī (died:852H), **Natā’ij al-Afkār fī Takhrīj Aḥādīth al-Adhkār**, taḥqīq: Ḥamdī al-Salafī, Dār Ibn Kathīr, ṭab‘ah: 2, 1429AH – 2008AD.
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- 88.al-Biqā‘ī, Burhān al-Dīn Ibrāhīm ibn ‘Umar, **al-Nukat al-Wafiyyah bimā fī Sharḥ al-Alfiyyah**, taḥqīq: Māhir al-Faḥḥāl, Maktabat al-Rushd – Nāshirūn, ṭab‘ah: 1, 1428AH – 2007AD.
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**Ibn al-ṣalāḥ**, taḥqīq: Rabī' ibn Hādī, Dār al-Rāyah – al-Riyāḍ – Jiddah, ṭab'ah: 4, 1417AH.

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## Number (7)

### Supplement to the Journal, Graduate Students Research:

### The Meaning of the Term “Lā Yu‘raf” (“Not Known”) and Similar Expressions According to Imām al-Bazzār in His Book Al-Musnad

Compiled and Studied by: Bayān bint ‘Abd Allāh Ghunaym al-Ḥarbī

#### Abstract

This study examines the usage and implications of the term lā yu‘raf (“not known”) and related expressions in the ḥadīth judgments of Imām al-Bazzār in his Musnad. The research focuses on identifying the narrators to whom these terms were applied and investigating the criteria and intent behind al-Bazzār’s use of such descriptors, particularly in comparison with other prominent ḥadīth critics.

#### Research Challenge

The central challenge lies in interpreting al-Bazzār’s application of lā yu‘raf, especially when his evaluation appears to differ from the consensus of earlier or contemporary scholars. The study further explores the extent to which his terminology corresponds with the technical designations of majhūl al-‘ayn (unknown by identity) and majhūl al-ḥāl (unknown in reliability).

#### Objectives

- To compile a list of narrators described by al-Bazzār as lā yu‘raf or with similar terminology.
- To analyze what al-Bazzār intended by these expressions in various contexts.
- To assess the degree of agreement or divergence between al-Bazzār’s assessments and those of other ḥadīth authorities.

## Key Findings

4. The interpretation of narrator status in al-Bazzār's work must take contextual indicators (qarā'in) into account.
5. Al-Bazzār uses the terms *lā yu'raf* and *majhūl* interchangeably in most instances.
6. In some cases, *lā yu'raf* indicates that the narrator is *majhūl al-'ayn*.
7. In other instances, it reflects a judgment of *majhūl al-ḥāl*.
8. Al-Bazzār occasionally diverges from the views of other ḥadīth critics in his assessment of a narrator's reliability or recognition.

## Keywords

al-Bazzār; Musnad; *lā yu'raf*; unknown narrators; *majhūl*; ḥadīth criticism; narrator evaluation.



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