

PalArch's Journal of Archaeology
of Egypt / Egyptology

Imam Taj al-Din al - Subki and his Method of Hadiths Authentication

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Sciences Department Of Hadith And Its Sciences , Palarch's Journal Of Archaeology
Egypt/Egyptology 17(6). ISSN 1567-214x.**

Research Summary:

Praise be to God, Lord of the Worlds, and peace and blessings be upon the Last Prophet, Muhammad, and upon all his family and companion. The subject of this research sheds the light on Imam Taj al-Din al – Subki's methodology in authenticating hadiths. The research plan falls into two sections with a couple of points for the first one.

The first section deals with the biography and career of Imam Taj al-Din Sobki. It includes two points: The first point is about al-Subki's personal life. The second point is his scientific life. The second section tackles al-Subki's approach to verify hadiths. The conclusion sums up the important findings of the research.

Introduction:

Praise be to Allah, Alone, He Who exalts in degrees those who have been granted knowledge; and Peace and Blessings of Allah be upon Prophet Muhammad after whom there is no other prophet; continuously for all the time that the heavens and the earth endure.

The science of hadith is one of the noblest, greatest, and most useful. It is a beneficial science since it sets the rules and provides measures for scholars to derive views related to Muslim's life from the prophet's hadiths. The distinguished imams have paid attention to hadiths narrators and ways of authentications. study of scholars' approaches in authenticating hadiths is one of the most important sections of knowledge. It is worthy of research and attention for scholars because such studies give the researcher a notion about the whereabouts of hadiths and how to extract hadiths, explain them and find out the most suitable views the deliver their sound judgments to give a response accepting or refusing.

Although Imam Taj al-Din Abd al-Wahhab bin Ali bin Abd al-Kafi Al-Subki is one of the most prominent scholars Principles of Islamic jurisprudence, he paid special attention to hadith science. The eighth-century AH, or rather the Mamālīk era, was one of the most brilliant historical periods. It flourished scientifically and culturally after the third century AH because of the big diversity of scholars at that time leaving a huge legacy in the various fields of knowledge for future generations. Al-Subki had a keen interest in authenticating hadith in such a remarkable way. Hadith science scholars admirably noted his approach.

Taj al-Din al - Sabki is considered a great scholar in various sciences because he lived in a solid scientific environment that influenced his academic achievements excellently. His special attention to the science of hadith. He contributed abundantly to the science of hadith as he wrote eight books in hadith. Therefore, researchers had to study these books carefully, to explore the personality of this unique scholar who produced all this scientific wealth.

The reason behind choosing this topic is:

1. The importance and the great status of al-Subki
2. His great interest in hadith despite being a fundamentalist.

Outline:

The research is divided into an introduction and two sections:

First section deals with the life of Imam Al-Subki's autobiography. It is subdivided into two points: The first point is about his personal life including his name, lineage, nickname, His birth, death, sect, and his era. The second point: his scientific career includes his upbringing, his request for knowledge, his sheiks, his disciples ,and his works.

The section deals with Al-Subki's methods of hadith verification. It includes, Firstly, verifying hadith according to narrators; Secondly, samples and comments on hadiths according to endorsement and discredit; thirdly, his views about some hadith narrators. Finally, the conclusion of sums up the results of the present research.

The first section:

First point: His personal life

Name, nickname, and lineage

His full name is the Imam Taj al-Din Abd al-Wahab ibn Ali ibn Abd al-Kafi bin Ali bin Tamam bin Swar al-Al-Subki (1) Al-Khazri Al-Ansari, Abu Nasr ,Judge of Judges, sheik of Islam and the eminent Mufti Al-Ash'ari with belief, Shafi'i is a doctrine(2)

His birth and death:

The date of Al-Subki's birth was controversial. Some said that he was born in Cairo in (727) AH (3) and it was said: (728 AH) (4) and it was said: (729 AH) (5), most scholars believed was that he was born in the year (728) AH. Imam Al-Subki did not live long, he passed away early because of plague on the seventh of Dhu al -Hijjah of the year (771 AH) (6)

Sect / class:

The Imam Al-Subki was, the twenty-eighth Shaafa'is imam. Originally, the imams belonged to the first twenty out of the ninth hundred. He was with senior scholars like Hafiz Mazzi, aldhahabi, and Sheikh Shams al-Din Ibn al - Naqib ,ibn alshahna, Younis Dabbousi , Ibn Sayyid al-Nas , and Salih bin Mukhtar. most of this fine class belonged to the Shafi'i school in terms of fatwa and the theological doctrine of Imam al-Ash'ari.

Era:

The era of Al-Subki was one of the most outstanding periods in the Islamic nation. It was a period of knowledge and scholars. Mamālīk embraced this conservable class of scholars, especially in Egypt and the Levant were considered one state when the Mamālīk ruled during this period. The attention of the Mamālīk opened schools, mosques, and other establishments to make this state a destination for scholars, thinkers, and students to learn knowledge. If one made a review of these productions, he/she would see that them as "the title of a great challenge delivered by this nation to its enemies, as a reaction to the attempts of the Mongols and the Crusaders to obliterate the Islamic civilization.

Researchers felt that as if the sciences have been forgotten. Consequently, the people of this age began to collect, classify and circulate books of cultural integrity again. This effort helped preserve the nation's personality against the fiercest attacks (7).

¹ See: lineage to Sobak: It is a village from the works of Menoufia in Arab Egypt, and it was called Sobak Al-Ubaid .See: Al-Alam Al-Zarkali 4/184.

² See :wafi in wafiat Safadi (19/315) ,and wafiat ibn rafa' (2/362) ,and Manhal Ibn tghri Bardi (7/385)

³ See: Durar alkaminah Ibn Hajar (2/425), qalaid aljawheria Ibn Tulun (2/371), shathrat althahab ibn imad (6/419)

⁴ See: Al-Mu`jam al-Muqashas by al-Dhahabi (1/108), Al-Wafi Al-Fataliyat by Al-Safadi (19/315), Al-Wafaat by Ibn Rafi` (2/364), and Al-Manhal Al-Safi by Ibn Taghri Bardi (7/385)

⁵ See: taj alaroos (7/141), husn akmuhadara Assayuti (1/282)

⁶ See: alwafiat ibn rafa' (2/362), and tabaqat Shaafa'is Ibn Shahba, (3/140), and Durar alkaminah Ibn Hajar (2/429)

⁷ See: moqadimat althahqiq lisharih ill al - Tirmidhi ,Ibn Rajab (1/233).

Reading the lines of the books of biographies Al-Subki lived under the caring wing of marine Mamālīk for nearly seen some forty years, from one year (727 AH) to one year (771 AH), during the eighth century. Scientific activity flourished in Egypt during the Mamālīk era because Some Mamālīk Sultans encouraged scientist and scholars. They were keen to hold scientific and religious debates attended by senior scholars and jurists ⁽⁸⁾.

The second point: His scientific career

His upbringing and his request for knowledge:

Taj al-Din Al-Subki was born in a distinguished house and raised by a refined family. His father took special care of him since his earliest youth. It is not surprising that his father's nurturing was highly remarkable that it had a great influence on, his son Taj al-Din. The father gave Al-Subki the right directions and sound scientific guidance, hence, Taj al-Din was eager for knowledge early .He memorized the Qur'an in his tender youth. The distinguished Sheikh Taqi al-Din (9) taught him Arabic, doctrine, jurisprudence and its principles, and other sciences. His father's directives had the greatest impact on his distinction and early genius, as the father always instigated him to learn and seek knowledge. Al-Subki continued to obtain knowledge from his father and other scholars of his time ⁽¹⁰⁾

His sheiks:

A great number of Sheikhs educated Al- Al-Subki because he was keen on seeking and receiving knowledge. Those Sheikhs had a great impact on his genius and excellence. They polished his character and he kept close contact with them. They were, respectively, according to the date of their deaths:

1. His father, Taqi al -Din Abu al - Hassan bin Ali bin Abdul Kafi Tamam Bin Hammad bin Yahya bin Othman bin Ali bin siwar bin Salim Ansari. He was nicknamed sheik of al-Islam, and the judge of the judges. He brought Al-Subki up under his fatherly care. The son received refined education in many fields of knowledge, namely, principles of jurisprudence. The son mentioned the father's views in his books whether there was an agreement or not, especially in jama'a aljawami'a ⁽¹¹⁾.
2. Al-Hafiz Al-Mazi, Yusef bin Abdul Rahman bin Yusef, Abu Al-Hajjaj, Jamal Al-Din Ibn Al-Zaki Abi Muhammad Al-Qudai Al-Kalbi Al-Mazi. The spokesperson of the Levant in his era. He produced several writing Linguistics hadith and narrators, such as Tahdheeb Al-Kamal in Asma alrijal, tihfat alasjraf bi maarifat alatraf. He was one of is the most prominent sheikhs of Imam Sobki's for his knowledge of hadiths and narrators. AlAl-Subki learned from him or endorsement and discrediting. Al-Hafiz Al-Mazi died in 742 AH (12).

⁸ See :The Mamluk Era of Ashour(p 341.

⁹See: tabaqat Shaafa'is Sobki (10/199) ,and tabaqat Shaafa'is Lab n Shahba (3/140).

¹⁰ See: wafiat Rafi(2/363) ,and dail al abar ibn Iraqi (2/304)

¹¹ See: tabaqat Shafi'i Ibn Shahba (3/104) ,husn akmuhadara Assayuti (1/123)

¹² See: Shaafa'is tabaqat son Shahba (3/104), husn akmuhadara Assayuti (1/321)

3. Ibn Al-Naqib, Muhammad bin Abi Bakr bin Ibrahim bin Abd al-Rahman, Shams al-Din Ibn al-Naqib: an exegete, one of the Shafi'i judges, he wrote books like Umdat al-Salik, was idat alsalik and moqadimat altafsir. He was one of those who educated Al-Subki and permitted him to teach and deliver religious legal opinion (fatwa). Ibn Al-Naqib died in 745 AH ⁽¹³⁾.
4. Imam al-Dhahabi, Muhammad bin Ahmad bin Othman bin Qaymaz al-Dhahabi, Shams al-Din, dowal of Islam, al mushtabah fi alasma'a wa alansab, alkuna wal alaqab, tarikh alislam alkabeer, ser aalam al-nobla'a. Al-Sabki was close to him and learned a lot from him in hadith, history, etc. Imam al-Dhahabi died in 748 AH ⁽¹⁴⁾.

His disciples:

The high prestige of Al-Subki, his optimal knowledge, intellectual creativity, and his humility, and his way of teaching made him have a galaxy of students from all sects. The known students, respectively, according to their date of death, were:

1. Al -Jaljuli, Abu Musa Imran bin Idris bin Muammar al-Jaljuli, the Shafi'I reciter. He was a jurist and he studied readings with his teacher, al-Sabki. He was permitted to recite Quran. Al -Jaljuli died in 780 AH.⁽¹⁵⁾
2. Al-Ghazzi, Issa bin Othman bin Issa al-Ghazi, Sheikh Sharaf al-Din, came to Damascus and kept close contact with al-Sabki. He learned Al-Subki, and he produced many works. For instance, Sharh al Minhaj in different volumes (Kabeer, mutawasit and sagheer) and idab al qudat. He delivered the religious legal opinion in Umayyad Mosque. Al-Ghazzi died in 799 AH ⁽¹⁶⁾.
3. Ibn Khatib Mansuriyah, Yusuf bin Hassan bin Mohammed Hassan bin Masoud bin Ali bin Abdullah Al Jamal , Abu jamal Hamwi Shafie. He was born in 737 AH in Hama. He was one of al Subki's disciples. Al-Subki taught him, fundamentalism and jurisprudence. Ibn Khatib Mansuriyah wrote sharh ahkam Hadiths and sharh faraid Minhaj. He died in 809 AH ⁽¹⁷⁾.

Al-Subki productions:

Al-Subki made a considerably scientific wealth; his contributions were peerless. He gained the upper hand as one of the top authors. It was evident that he left rich compilations that revealed his knowledge. An instance about his works in the science of hadith:

¹³ See: Shaafa's tabaqat son Shahba judge (3/104), and alaalam for Zrcelli(6/55).

¹⁴ See :tawdeah al mushtaih Ibn Nasser(4/47-48)Durar alkamina Ibn Hajar (5/66) alaalam for Zrcelli (5/)and muajam almualifin kihalalah (8/289)

¹⁵ See: anbaa of Al-Ghamr by Ibn Hajar (1/177) ,and tawdeah al mushtaih Ibn Nasser Ibn Nasser (2/379).

¹⁶ See: durar al kamina Ibn Hajar (4/241), and Al-Badr Al-Tala` by Al-Shawkani (1/515.)

¹⁷ See: anbaaa al ghamer Ibn Hajar(2/376) , and al bader al talia Shoukany(2/352)

1. A part about business transactions with annulling (confirm /cancel) option Al-Subki mentioned it to himself in At-Tabaqat ⁽¹⁸⁾. This part is still included in this manuscript.
2. Part about the plague, attributed to Al-Subki by Safadi in Al-Wafi (19).
3. Part of the hadiths narrated by Umar bin Muhammad bin Abdul Hakam, mentioned by Al-Subki in Al-Tabaqat ⁽²⁰⁾, and Al-Safadi in Aayan alaser ⁽²¹⁾
4. Mentioning the hard- to- authenticate hadiths it from the hadiths of sharh al kabeer , there is a copy manuscript preserved in the Sulaymaniyah Library in Turkey , number 9672.
5. Mentioning the hadiths of ((Al-Ihya) that the researcher did not follow its chain of transmission. Al-Subki included these hadiths' entirety in At-Tabaqat ⁽²²⁾.
6. He responded to his father's book on the hadith of i'tikaaf, and its attribution to him was mentioned in the Department of Knowledge for Bustani(9/464)
7. A rule in endorsement and discrediting a rule in historians, he mentioned in Al-Tabaqat ⁽²³⁾ It was printed alone with the investigation of Sheikh Abd al-Fattah Abi Ghaddha, in 1388 AH / 1968 CE at the House of Consciousness in Aleppo.
8. Book of Arbaeen Fi Hadith, mentioned in Al-Tabaqat. ⁽²⁴⁾
- 9- An traditional supplications, mentioned by Tash Kabira Zadeh in miftah al saa'dah⁽²⁵⁾.

The second section: Authenticating hadiths methodology:

Al-Subki was not just a fundamentalist. He had great skill in varied fields including hadiths. Besides being a fundamentalist, was a spokesperson, narrator, and critic ,and shows through his view of the hadiths and the ways he authenticated hadiths endorsing or discrediting the narrators in the chain of transmission. The reader could see him gave credit or impeach some of his disciples according to the extent of his trust.

Al-Subki followed that in all his writings, including his writings in the fundamentals of jurisprudence. Al-Subki was more distinguished than other commentators who, in their fundamentalism books, overlooked hadith extraction and authenticity. Unlike fundamentalist scholars, Al-Subki did not pass any hadith without authenticating and commenting. Urging his disciples to apply this approach in the introduction of his Rafaa Alhajib, Al-Subki declared, "hadith commentary and authentication require care for representation to what are souls eager to listen to what we have extracted from hadith jurisprudence and controversial issuers, etc. you, god willing, will see" ⁽²⁶⁾.

To elucidate, there are three sets of samples:

¹⁸ See :tabaqat Shaafa'is's Al-Subki (10/191).

¹⁹ tabaqat Shaafa'is's Al-Subki (10/191).

²⁰ Shaafa'is tabaqat Al-Subki (10/373).

²¹ Aayan alaser al -Safadi(3/657)

²² Shaafa'is tabaqat Al-Subki(6/287-389)

²³ Shaafa'is tabaqat of Al-Subki . (2/9)

²⁴ Ibid (9/171)

²⁵ Tash Kabira Zadeh in miftah al saa'dah (3/153).

²⁶ See :Rafaa Alhajib Taj al-Din al-Subki (1/239).

Firstly: Authenticating hadiths according to Provenance

1. The point of nodding is in Masallk Alilah with examples of nodding. Firstly, it means to ask a question with the description of the problem in the form. Prophet Mohammad refrained from entering a house where there was a dog. The residents told the prophet that "you enter upon the sons of so-and-so and they have a cat". The prophet replied {It is not unclean, but is one of those who intermingle with you.}. Al-Subki commentated (Reported by Al-Arba'a) i.e. narrated by the four authors of Sunan ⁽²⁷⁾⁽²⁸⁾
2. The issue of synonyms is true. More precisely, in contrast to what the commentators understood. The general rulings are reported by the legislation. This comment is in response to what is mentioned in Sunan of Ibn Majah ⁽²⁹⁾, Abu Dawood ⁽³⁰⁾, and al-Tirmidhi ⁽³¹⁾. Al-Abbas ibn AbdulMuttalib Narrated that "I was sitting in al-Batha with a company among whom the Messenger of Allah was sitting when a cloud passed above them. The prophet looked at it and said what do you call this? They said Sahab. He said and muzn? They said and muzn. He said and anan? They said and anan ⁽³²⁾. In these examples, Al-Taj Al-Sabki was satisfied with the chain of transmission. He did not explain the extent of their validity or weakness to him.

Secondly: Comments deeming some hadiths as sound (sahih) or weak (daief)

1. Naim bin Hammad al - Khuzai narrated from Abd Rahim bin Zaid blindness from his father from Sa'eed ibn Musayyib Umar, Prophet Mohammad said, "I asked Allah about the issues that can be controversial to my companions. Allah revealed to me "O Mohammad! your companions are like stars in the sky. Each one is brighter than the other. He who takes from anyone of them is well-guided and on the right path" " ⁽³³⁾. Al-Subki commented on this hadith, in which said Ahmed :not true, the chain is uninterrupted .Ibn Musayyib did not hear from Omar ⁽³⁴⁾. In this example, Al-Taj Al-

²⁷ Sunan Ibn Majah , The Book of Purity and Its Sunnah, Chapter on Ablution with the leftover of the water drunk by Cat, and the Permit in That(1/131) (367) ,Sunan Abi Dawood, The Book of Purification, Chapter on the Cat, (1/20) (75), and Sunan Al-Tirmidhi T. Bashar The chapters of purity ,chapter on leftover of the water drunk by Cat (1/151) (92), and Sunan al-Nasa'i, the book of purity, the chapter leftover of the water drunk by Cat, (1/178) (340).

²⁸ See: Al -Abhaj in fi sharh Al-Minhaj by Taj Al-Din Al-Subki(3/50).

²⁹ Sunan Ibn Majah, Opening of the Book on Faith and the Virtues of the Companions and Knowledge, Chapter on What Denied Jahmiyyah, 1/69(193).

³⁰ Sunan Abi Dawood, The Book of the Sunnah, Chapter in Al-Jahmiyyah(4723)4/231.

³¹ Sunan al-Tirmidhi, Chapters on Interpretation of the Qur'an, Chapter and from Surah al-Haqqah, 5/424 (3320), and he said about him: "This is a fair (hasan) and a strange (gharib) hadith".

³² rafa al hajib Al-Subki (1/364-366)

³³ Al-Firdaws bi maathor of al-Khattab (2/310)(3400) ,and Fayd al-Qadeer (4/76).

³⁴ Alibhaj fi sharh Minhaj by Taj Al-Din Al-Subki (2/378).

Subki showed us the inauthenticity of the hadith, according to Imam Ahmad, because of the disconnection between Ibn Al-Musayyib and Omar.

2. The point of nodding is in Masallk Alilah with examples of nodding. Mentioning examples of nodding, Abu Dawud ⁽³⁵⁾ and Alnasaai ⁽³⁶⁾ Narrated that Omar "I have done a big deed; I kissed while I was fasting. He (prophet) said: What do you think if you rinse your mouth with water while you are fasting. The narrator Isa ibn Hammad said in his version: I said to him: There is no harm in it. Then both of them agreed on the version: He said: Then what? Alnasaai said ,“untrue”, ⁽³⁷⁾ and Ahmad ibn Hanbal said “weak” ⁽³⁸⁾

Al-Subki is very exact in this regard; as a hadith was narrated without a verified chain of transmission, he added a concluding comment on the hadith” The difference of my nation is mercy”³⁹. This hadith is unknown, no narrator mentioned it except Al-Bayhaqi in his letter to the Sheikh ameed ammalik because of Al-Ash'ari. It was presented by Al-Hafiz Ibn Asakir in Al-Tabiyyin ⁽⁴⁰⁾. However, Al-Bayhaqi did not mention a chain of narrators for him. Rather, Al-Bayhaqi said that the Prophet said so ⁽⁴¹⁾

Al-Subki commented on the hadith: (Take a part of your religion on the authority of the Humayrah[little rosy one]⁽⁴²⁾). This hadith is not known. Sheikh Abu Al-Hajjaj Al-Mazzi, said: Every hadith, in which the word Hamiraa is mentioned, is untrue except one hadith in Al-Nasa'i ⁽⁴³⁾.

Al-Subki was so accurate reconsidering fundamentalists who commented on some hadiths to verify, commenting on Imam Jouini in alburhan, that Mu'aadh hadith about individual judgment is sahih and verified ⁽⁴⁴⁾ . I said [Al-Subki]: This is strange of the Imam of the Two Holy Sanctuaries; Abu Abdullah Al-Bukhari said this hadith is untrue, and Al-Tirmidhi said” chain of transmission is interrupted”⁽⁴⁵⁾

Thirdly: Samples about endorsing or discrediting some narrators.

³⁵ Sunan Abi Dawood, The Book of Fasting, Chapter kissing during Fasting, 2/311 (2385).

³⁶) Al-Sunan Al-Kubra by Al-Nasa'i, The Book of Fasting, Chapter on rinsing the fasting person (3/293)(3036).

³⁷ Ibid

³⁸ See: Al -Abhaj fi sharh Al-Minhaj by Taj Al-Din Al-Subki (3/51).

³⁹ Jamaa alosool (1/182).

⁴⁰ See: tabeen kathib al moftari, inb sasker (1/106).

⁴¹ lbhaj fi sharh al minhaj by Taj Al-Din Al-Subki (3/18).

⁴² No such hadith

⁴³ Rafaa alhajib Taj Al-Din Al-Subki (2/201).

⁴⁴ Alburhan Joyney(2/17).

⁴⁵) lbhaj fi sharh Minhaj by Taj Al-Din Al-Sobky (3/12).

His comment about refusing the narration of the unknown, If it was said: You have accepted the unknown, and that is that Abd al-Rahman bin waalah al-Masri, an unknown man, and it was narrated on the authority of Ibn Abbas that the Prophet Mohammad said” Any skin that is tanned, it becomes purified”(46) It was reported that Ahmad bin Hanbal said bin waalah is not unknown: he is credited.

Zaid bin Aslam, Yahya bin Saeed and others, Ibn Maeen, al-Ajli and al-Nasa'i, and Muslim and the four narrated it to him (47)(48). Al-Subki commented on imams from Quraish, Narrated by Ahmad(49) and Al-Nasa'i(50). Bakir bin Wahb Al-Jazari on the authority of Anas; Bakir is unknown (Majhoul)(51). Only Abi Al-Aswad Ali narrated about Bakir, Al-Azdi said in it: He is not verified, but Al-Nasa'i narrated to him. Scholars of the hadith see merely the narration of Al-Nasa'i for him is more predominant than being deemed weak by Al-Azdi. Al-Haytham bin Kulaib Al-Shaashi and Al-Tabarani narrated it from Abu Sadiq On the authority of Rabi'a bin Najid - in Nuun, al-Jim, and al-Mujamah - on the authority of Ali bin Abi Talib, on the authority of a chain of transmission, Al-Daraqutni spoke about him in ((Al-Ehla)) ... I said [Al-Subki]: and Rabi'a bin Najid is unknown (52) because only Abu Sadiq narrated from him, and Ibn Majah narrated to him(53). These are the most important features of his authentication of the hadiths, but it should be noted that Al-Taj Al-Subki did not adhere to that method in all the hadiths he cites. However, He left a good number of hadiths, which he mentioned ... and he did not comment about anything about it, whether ascribing it to its narrators or so,

In his book manaa al-mawana, it was not common to authenticate some hadiths like “If any woman marries without the consent of her guardian her marriage is void” is mentioned in alibhaj (54). He did not comment about anything. The researcher said, Abu Dawud in his Sunan narrated the hadith (55). In the Book of Marriage, Chapter in the Wali No. 2082, Ahmad narrated it in Al-Musnad (56) No. 25840. The hadith “no infection and no evil omen,” was mentioned by Al-Taj

⁴⁶ Sahih Muslim, book menstruation, the purity of the tanning skins, (1/277)(366) with the wording «: If it is tanned skin is clean, » and Sunan Ibn Majah, book dress, the section wearing tanned are pure, (2/1193)(3609), the wording «: tanned skin is clean, » and Sunan Tirmidhi, book dress, tanned skin is clean, (3/273)(1728) the same word Imam Ibn Majah and Sunan Women, a book branch, tanned skin, 7 / 173(4241) with the same word of Imam Ibn Majah also.

⁴⁷ Mizan al-ithad al-hababi (4/325)

⁴⁸ ibhaj fi sharh Minhaj by Taj Al-Din Al-Sobky (2/319-320).

⁴⁹ Musnad Ahmad, sanad Al-mukhtarin min sahabah, masnad Anas bin Malik (19/318)(12307)

⁵⁰ Al-Sunan Al-Kubra Al-Nasa'i, Chapter (5/405)(5909)

⁵¹ See: Tahdhib al-Kamal al-Mazzi (4/255).

⁵² Ibid (3/228)

⁵³ Rafea' al-hajib Taj al-Din al-Subki (3/75-77).

⁵⁴ Al-Abhaj sharh Minhaj by Taj Al-Din Al-Subki (3/231).

⁵⁵ Sunan Abi Dawood, The Book of Marriage, chapter on Al-Wali, (2/229)(2083)

⁵⁶ Musnad of Ahmad i Al-Risala, Musnad for Women, Musnad of Siddiqah Aisha bint Al-Siddiq, (40/435)(24372).

Al-Sabki in rafa' al hajib ⁽⁵⁷⁾. Thus, he did not comment on it. It is mentioned in Al-Bukhari ⁽⁵⁸⁾ ,and Muslim ⁽⁵⁹⁾.

Al-Subki mentioned Hadith of "If people were given whatever they claimed (in disputes), some people would claim the lives and wealth of others; but the oath (of denial) must be taken by the defendant." In nama' al mawana with no comments (60).

The researcher said: It is authenticated in the two Sahihs. Al-Bukhari narrated it ⁽⁶¹⁾ ,and Muslim⁽⁶²⁾.

Conclusion:

Praise be to Allah by Whose grace good deeds are complete, ends are fulfilled and graces are obtained, nobody claims the perfection. Suffuses to the researcher is that he did his best. Allah is the Arbiter of Success. He supplicates to Allah to guide him to the right path and keep him away from the paths of Satan.

The most important findings of this research are:

1. Al-Subki is one of the figures of the eighth century, and a known Shafi'i scholar and Ash'ari verbal school. He produced a great number of works in various fields of science
2. Al-Subki was an encyclopedic person, especially in the grammar, and the rules of fundamentalism, and logic, and hadith
3. The research was based on an explanation of the approach of Imam al-Subki, and his method of authenticating hadiths according to the title of each section or demand.
4. Al-Subki's religious style was characterized by comprehensive materials and clear presentation to ensure coverage of all aspects of the scientific material.

The researcher

Sources and references

The Holy Quran

⁵⁷ Rafa' al hajib Taj al-Din al-Subki (3/159).

⁵⁸ Sahih al-Bukhari ,Kitab al -Tibb, Bab al-Tira (7/135)(5753).

⁵⁹ Sahih Muslim, The Book of Peace ,Chapter There is no infection, no bad omen.... , 4/17.

⁶⁰ nama' al mawana Al-Subki(1/158)

⁶¹ Sahih Bukhari ,in the interpretation of the Koran, the section of those who buy the covenant of Allah and their oaths a small price (6/35) (4552).

⁶² Sahih Muslim , Book of Al -Aqdiyyah , Chapter on the Right of the Defendant (3/1336)(1711).

- 1- alebhaj fy shrh almnhaj 'ela mnhaj alwswl ela 'elm alaswl llbydawy 'ely bn 'ebd alkafy, thqyq: jma'eh mn al'elma', dar alktb al'elmyh - byrwt, t1 1404h.
- 2- ala'elam, khyr aldyn bn mhmwd bn mhmd bn 'ely bn fars, alzrkly aldmshqy, (t 1396h), dar al'elm llmlayyn, t15, 2002 m.
- 3- anba' alghmr babna' al'emr, abw alfdl ahmd bn 'ely bn mhmd bn ahmd bn hjr al'esqlany, (t 852 h), thqyq: d hsn hbshy almjls ala'ela llsh'ewn aleslamy - llnh ehya' altrath aleslamy, msr 1389h, 1969m.
- 4- albdrr altal'e bmhasn mn b'ed alqrn alsab'e, mhmd bn 'ely bn mhmd bn 'ebd allh alshwkany, t 1250h, dar alm'erfh – byrwt.
- 5- albrhan fy aswl alfqh, abw alm'ealy 'ebd almlk bn 'ebd allh aljwyny, 'elq 'elyh: slah mhmd 'ewydh, dar alktb al'elmyh, byrwt, t 1, 1418h, 1997m.
- 6- taj al'erws mn jwahr alqamws: mhmd bn mhmd bn 'ebd alrzaq alhsyny, abw alfyd, almlqb bmrtda, alz' bydy (t: 1205h), thqyq: mjmw'eh mn almhqqyn, dar alhdayh.
- 7- tbyyn kdb almftry fy fyma nsb ela alemam aby alhsn alash'ery, 'ely bn alhsn bn hbh allh alm'erwf babn 'esakr, t (571h), alktab al'erby – byrwt, t3, 1404.
- 8- thdyb alkmal fy asma' alrjal, abw alhaj jmal aldyn ywsf 'ebd alrhmn almzy, (t742h), thqyq: d. bshar 'ewad m'erwf, m'essh alrsalh, byrwt, 1982m.
- 9- twdyh almshtbh fy dbt asma' alrwah wansabhm walqabhm wknahm, abn nasr aldyn mhmd bn 'ebd allh aby bkr abn ahmd bn mjahd aldmshqy, (t 842h), thqyq: mhmd n'eym al'erqswsy, m'essh alrsalh- byrwt, t1, 1993m.
- 10- aljam'e almsnd alshyh almkhtsr mn amwr rswl allh sla allh 'elyh wslm wsnnh wayamh, mhmd bn esma'eyl bn ebrahym bn almghyrh albkary, abw 'ebd allh, thqyq: mhmd zhyr bn nasr alnasr, dar twq alnjah, t1 1422h
- 11- hsn almhadrh fy tarykh msr walqahrh, 'ebd alrhmn bn aby bkr jlal aldyn alsywy (t 911h), thqyq: mhmd abw alfdl, dar ehya' alktb al'erbyh - 'eysa albaby alhlby wshrkah – msr, t1, 1387 h - 1967m.
- 12- aldr alkanh fy a'eyan alma'eh althamnh, abw alfdl ahmd bn 'ely bn mhmd bn ahmd bn hjr al'esqlany t (852h) thqyq: mhmd dan, da'erh alm'earf al'ethmanyh – hydr abad/ alhnd, t2, 1392h/ 1972m,
- 13- rf'e alhajb 'en mkhtsr abn alhajb, taj aldyn 'ebd alwhab bn tqy aldyn alsbky, (t771h) thqyq: 'ely m'ewd, 'eadl 'ebd almwjwd, 'ealm alktb, lbnan- byrwt, t1 1999m - 1419h
- 14- snn abn majh, abn majh abw 'ebd allh mhmd bn yzyd alqzwyny, (t 273h), thqyq: mhmd f'ead 'ebd albaqy, dar ehya' alktb al'erbyh - fysl 'eysa albaby alhlby.

- 15- snn aby dawd, abw dawd slyman bn alash'eth bn eshaq bn bshyr bn shdad bn 'emrw alazdy alsó, jó, só tany (t 275h), thqyq: mhmd mhyy aldyn 'ebd alhmyd, almktbh al'esryh, syda-byrwt.
- 16- snn altrmdy, mhmd bn 'eysa bn só' wó rh bn mwsa bn aldhak, altrmdy, abw 'eysa (t 279h) thqyq wt'elyq: ahmd mhmd shakr (j 1, 2), wmhmd f'ead 'ebd albaqy (j 3), webrahym 'etwh 'ewd almdrs fy alazhr alshryf (j 4, 5), shrkh mktbh wmtb'eh mstfa albaby alhlby - msr, t2, 1395 h - 1975 m.
- 17- alsnn alkbra, ahmd bn sh'eyb bn 'ely alnsa'ey (t303h), thqyq: hsn 'ebd almn'em shlby, eshraf sh'eyb alarn'ewt- m'essh alrsalh-byrwt, t1-2001m.
- 18- shdrat aldhb fy akhbar mn dhb, 'ebd alhy bn ahmd bn mhmd abn al'emad alhnbly, t(1089h), thqyq: mhmwd alarna'ewt, khry ahadythh: 'ebd alqadr alarna'ewt, dar abn kthyr, dmshq-byrwt, t1, 1406 h - 1986 m
- 19- shrh 'ell altrmdy, zyn aldyn 'ebd alrhmn bn ahmd bn rjb albghdady, t (795h), thqyq: d. hmam s'eyd, mktbh almnar, alzrqa', alardn , t2, 1407h - 1987.
- 20- tbqat alshaf'eyh alkbra, taj aldyn 'ebd alwhab bn tqy aldyn alsbky, (t771h), thqyq: d. mhmwd altnahy, d. 'ebd alftah alhlw, hjr, t2, 1413h.
- 21- tbqat alshaf'eyh, abw bkr bn ahmd bn mhmd bn 'emr aldmsdqy, abn qady shhbh (t851h), thqyq: d. alhafz 'ebd al'elym khan, 'ealm alktb – byrwt, t1, 1407 h
- 22- fyd alqdyr l'ebd alr'ewf almnawy, almktbh altjaryh alkbra- alqahrh, 1356h.
- 23- alqla'ed aljwhryh fy tarykh alsalhyh lmhmd bn 'ely abn twlwn, thqyq: mhmd bn dhman, mktb aldrasat aleslamy, dmshq 1375h- 1956m.
- 24- msnd alfrdws laby shja'e shyrawy aldylym, thqyq: s'eyd zghlwl, dar alktb al'elmyh, 1986m.
- 25- almsnd alshyh almkhtsr bnql al'edl 'en al'edl ela rswl allh sla allh 'elyh wslm mslm bn alhaj abw alhsn alqshyry alnysabwry (t 261h), almhqq: mhmd f'ead 'ebd albaqy, dar ehya' altrath al'erby - byrwt .
- 26- msr fy 'esr dwlh almmalyk, s'eyd 'ebd alftah 'eashwr, mktbh alnhdh al'erbyh.
- 27- m'ejm mhdthy aldhby (alm'ejm almkhtsr) lshms aldyn mhmd bn ahmd aldhby, thqyq: rwhyh 'ebd alrhmn alswyfy, dar alktb al'elmyh - byrwt, t 1, 1413h - 1993m.
- 28- m'ejm alm'elfyn, 'emr bn rda bn mhmd raghb bn 'ebd alghny khalh aldmsdqy, (t 1408h), mktbh almtah, byrwt, dar ehya' altrath al'erby.

- 29- mftah als'eadh wmsbah alsyadh fy mwdw'eat al'elwm lahmd bn mstfa tash kbra zadh, thqyq: kaml bkry, 'ebd alwhab abw alnwr, dar alktb alhdythh.
- 30- mn'e almwan'e 'en jm'e aljwam'e ltaj aldyn 'ebd alwhab bn 'ely alsbky, thqyq: s'eyd bn 'ely alhmyry, dar albsha'er aleslamy, t 1, 1420h, 1999m
- 31- almnhl alsafy walmstwfa b'ed alwafy labn tghry brdy jmal aldyn aby almhasn ywsf, thqyq: mhmd mhmd amyn, mrkz thqyq altrath, 1992m.
- 32- myzan ala'etdal fy nqd alrjal, shms aldyn abw 'ebd allh mhmd bn ahmd bn 'ethman bn q' ay' maz aldhby, t 748h, thqyq: 'ely mhmd albjawy, dar alm'erfh, byrwt – lbnan, t1, 1382 h - 1963 m.
- 33- alwafy balwfyat, slah aldyn khlyl bn aybk bn 'ebd allh alsfdy (t:764h), thqyq: ahmd alarna'ewt, wtrky mstfa, dar ehya' altrath – byrwt, 1420h- 2000m.
- 34- alwfyat, tqy aldyn mhmd bn hjrs bn raf'e alsamy, t 774h, thqyq: salh mhdy 'ebas, d. bshar 'ewad m'erwf, m'essh alrsalh – byrwt t1, 1402h.