

# Al-Amali Majalis and their Impact on the Preservation of Hadith Manuscripts

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## Abstract

**Objectives :** This study dealt with one of the documentation issues of modern sciences, namely: Al-Amali Majalis and their impact on the preservation of modern manuscripts, because those Majalis were one of the most important means of disseminating science and knowledge, and the multiplicity of copies written in one council, which will later turn into valuable manuscripts in their field. **Methodos:** The study followed both the inductive and critical approaches, to achieve its objectives of clarifying the purpose of the Al-Amali Majalis and clarifying their importance in preserving hadith sciences, and their impact on memorizing modern manuscripts and their plurality. **Results:** The study reached many, including: that the hadith Majalis of Al-Amali had effectively contributed to the preservation of hadith manuscripts and their multiplicity of copies. The copy of errors, corrections and distortions. **Recommendations:** The study recommends researchers to give more importance and attention to the issue of dictation and hopeful Majalis in their scientific research, due to the lack of research and studies on it.

**Keywords:** Majlis, Al-Amali , dictation, recent copies, manuscripts.

## 1. Introduction

The value of any nation's heritage depends on the extent to which it has been able to preserve its history and cultural belongings, which will later form its identity and intellectual and cultural independence that distinguishes it from others. Our Islamic nation has been distinguished from other nations by its interest in the science of manuscripts as a means of preserving and restricting all other sciences, and they have devised various means to preserve them from the factors of damage and loss. This is only out of a sense of responsibility towards this science through which the Islamic religion has been preserved. The Qur'an and the Sunnah of the Prophet until it reached all people, in compliance with many texts that require those who receive Islamic knowledge to spread it, communicate it, and not conceal it.

### The Importance of the Study:

The importance of this study stems from the contribution of the Al-Amali Majalis to the preservation of manuscripts in general and hadith in particular. These Majalis were one of the most important means of disseminating knowledge and the multiplicity of written copies in one majlis, which would later become valuable manuscripts in their field.

### Study Problem:

This study came to answer the following main question: What is the impact of Al- Amali Majalis on preserving hadith manuscripts?

A number of questions arise from that question:

- 1- What is mean of Al- Amali Majalis?
- 2- What is meant by hadith manuscripts?
- 3- What are the most important images that highlight the effects of Al- Amali Majalis in preserving hadith sciences?

### Study objectives:

This study aims to:

- 1- Clarifying what is meant by Ai- Amali Majalis.
- 2- Explaining what is meant by hadith manuscripts.
- 3- Statement the most important images that highlight the effects of the Amali Majalis in preserving Al-hadith sciences.

## 2. Previous studies:

The Authors did not find any previous study that mimicked this study, nor did they find a study on the pattern that combines talk about the AL- Amali Majalis and Al- hadith manuscripts, and the extent of the relationship between them that emanates effects that contribute to the preservation of AL- hadith manuscripts and the control of what is in them.

But there are related studies that can be consulted, including:

- 1- Al-Ta'i: Riyad, The Book of Al-Amali Al-Hadithiyah, An Introduction to Knowing Its Scientific Role and Educational Impact in Islamic History, Dar Al-Labbab, Beirut, 2019 AD.
- 2- Suleiman: Yasser Rajab, Research: AL-Amali among Muslims, Egypt, 2005 AD.
- 3- 3- Al-Tamimi: Abdullah, and Mohsen, Alia: Al-Amali and ALMajalis in the works of scholars and their scientific value, Journal of the College of Basic Education for Educational and Human Sciences, University of Babylon, 2015 AD.

### 3. Study methodology:

To address the problem of the study, and to achieve its objectives, and explain its importance, the researchers followed two prominent approaches:

1- The inductive approach: This is done by tracing and extrapolating books related to Al-Amali to clarify their meaning, the stages of their origin, their characteristics and advantages, the etiquette of the dictator and the dictator, and other issues related to them.

2- The descriptive approach: by describing the relationship between Al-Amali Majalis and manuscript science and the impact of those Majalis on preserving modern manuscripts.

Study plan:

The study consists of an introduction, and two sections, and a conclusion as follows:

Introduction: It includes the importance of the study, its problem, its objectives, the methodology followed, and its plan.

The first topic: AL- Amali Majalis: Definition and explanation.

The second topic: The impact of Al-Amali Majalis in preserving hadith manuscripts.

Conclusion: It contains the most important results and recommendations.

#### THE FIRST TOPIC

Al- Amali Majalis: definition and explanation, and it contain two requirements

The first requirement: Definition of Amali Majalis and their establishment:

First: The meaning of the term:

Majalis al-Amali is an additional compound formed from two words: Majalis and Amali, each of which has a meaning in language and terminology.

The word "majlis" is the plural of "majlis," and its origin is: sat, meaning: to sit, although some scholars differentiated between sitting and sitting. Ibn Faris said: "The man sat while sitting," and that is when he was sleeping or lying down, and if he was standing, the situation that contradicts it would be: sitting. It is said: He stood up and sat down" (Ibn Faris, 1979).

As for (AL-Majlis), it is: "the place of sitting and the plural is Majlis, and the Majlis may be used to refer to its people figuratively as a name for the place, it is said that it is agreed upon." "Sit down." (Al-Fayoumi, D.T.). Also it is stated in the AL-Waseat Dictionary that (Al-Majlis): "The place of sitting and the group of people allocated for consideration of the work entrusted to it, including: the People's Assembly, the House of Commons, and the Senate of Notables" (Mustafa, D. T.). The latter is the one that refers to the conventional meaning of the word "Majlis" in connotation and custom.

As for Al-Amalis: it is the plural of dictation, and its origin is: malāw. Ibn Faris said: "(Mālāwā) is the meem, the lam, and the defective letter. It is a correct origin that indicates an extension of time or something else, and I dictated the restriction for the camel by dictation, if I expanded it

...And it is a matter of dictating the book,” (Ibn Faris, 1979). It is said: “God dictated life to him: He granted him life and made it long for him,” (Mustafa, D.T.), and it is said: He dictated the book to him: He told him it and he wrote on his behalf. (Ibid).

The meaning of the word in terms of terminology is not far from the linguistic origin, as the meaning of our saying: “I dictated the book to so-and-so: I prolonged my reading to him.” Al-Nahhas said it in (the book industry) and it is a method followed in the Qur’an It is permissible to carry out the hadith and the hadith, and only people of knowledge carry it out.” (Al-Jawahiri, D. T).

The conclusion: Dictation is a well-known method of restricting knowledge. When the sheikh or teacher reads his book or conveys what he says to others who are listening to write it down in a newspaper, this performance is characterized by deliberation and precision.

As for the compound (Al-Amali Majalis): it is a term that translates from the appearance of a scholar with his students, where “a scholar sits, and around him are his students with inkwells and pens, and the scholar speaks with what God - Glory be to Him - the Most High - has bestowed on him of knowledge, and the students write it down, and it becomes a book, and they call it: dictation, and hopes.” (Haji, 1941).

The scholar may allocate a specific day and place for his study for this, and most often the mosque is for his honor and blessing. If the students write about their sheikh what he dictated to them, those collections and newspapers are called: dictated or dictated.

Second: The emergence and expansion of the Al- Amali Majalis:

The emergence of the Majalis Al-Amali AL- Hadithiyah was linked to the emergence of the writing of the Prophet’s Hadith, which began since the Prophet’s era, the Prophet, ordered to write to Abu Shah in the year of the conquest.

Al-Bukhari and Muslim narrated with their chains of transmission: Abu Hurairah said: “In the year of the conquest of Mecca, Khuza’ah killed a man from Banu Layth, killing one of theirs in pre-Islamic times, so the Prophet of God, said: "God withheld the elephant from Mecca, and gave his Prophet and Believers authority over them. Indeed, it was not permissible for anyone before me, nor will it be permissible for anyone after me. Indeed, it was permissible for me only for an hour of the day. Indeed, this hour of mine is forbidden. Its thorns are not to be plucked, its trees are not to be supported, and its fallen ones are not to be picked up. Except for a seeker, and whoever has someone killed for him, he has the better of two choices: either he will be saved, or he will be led away". Then a man from AL-Yemen called Abu Shah stood up and said: Write for me, O Prophet of God, Then the Prophet of God said: "Write for Abu Shah" (Al-Bukhari, Kitab Al-Luqta, Chapter: How do you know Al-Luqta of the people of Mecca, Hadith: 2302 and Muslim, Book of Hajj, Chapter on the Prohibition of Mecca, Hunting, and Its Environment, Hadith: 447).

The Prophet appointed scribes who dictated the Qur’an to them in order to authenticate and preserve it. He ordered a number of companions to write in many places, and he wrote to kings and princes calling on them to Islam. The Prophet dictated letters to the kings regarding reconciliation on the Day of Hudaibiyah and other than that.

Wathilah - as narrated by Marouf Al-Khayyat - dictated AL-A hadiths to the people when they wrote them down on his behalf, among those who dictated were: Shu'bah and Sa'i D ibn Abi Orouba, Hammam, and Wakee'... among the early and late ones, such as Ibn Bushran, Al-Khatib, Al-Salafi, Ibn Asakir, Al-Rafi'i, and Ibn "The righteous, the honorable, and the unjust" (Al-Sakhawi, 2003).

Naturally, the AL-Amali Majalis are diverse in their topics, and since this study specializes in the AL- hadithi aspect, we will limit the discussion in it to the AL- Amali hadithiyah only, The oldest and most recent is: Amali Abd al-Razzaq bin Hammam al-San'ani (d. 211 AH), and the most recent is: Amali Ibn Hajar al-Asqalani (d. 852 AH), and this statistic is as stated in both: Al-Risalah al-Mustarifa, p. 121, and Kashf al-Zunun, 1 : 162.

Dictation was interrupted after Ibn Hajar for twenty years until Al-Suyuti came and revived what he had studied from him, as he explained this by saying: "And when I began dictating the hadith in the year 873 and renewed it after it had been interrupted for twenty years from the year the memorizer Abu Al-Fadl ibn Hajar died, I wanted to renew the dictation of the language and revive it after I wrote down his books and dictated one session, but I did not find a supporter for him or anyone who wanted him, so I left him. The last person I taught dictated in the manner of the linguists, Abu al-Qasim al-Zajjaji. He had many hopes for him in a huge volume, and he died in the year 339 AH" (Al-Suyuti, 1998).

The author of Kashf al-Zunun collected the names of authors in this category of knowledge. I mention among them those specialized in the science of the Prophet's hadith, for example: Amali Abi Tahir, Muhammad bin Muhammad bin Makhmish al-Ziyadi, the Mufti of Nishapur (d. 401 AH), and Amali Abu Uthman Ismail bin Muhammad bin Ahmad al-Isfahani. And Amali Abi Al-Fadl Muhammad bin Nasser Al-Salami (d. 550 AH), Amali Abi Al-Qasim, Abdul Malik bin Bishran Al-Baghdadi (d. 432 AH), who died: 432, and Amali Al-Jawhari, Al-Hasan bin Ali Al-Hafiz (d. 454 AH) (Hajji, 1941).

The second requirement: The elements and characteristics of AL- Amali Majalis:

AL-Amali Majalis were characterized by a number of common characteristics, such as the elements that composed them: the sheikhs, the students, the time, the place, the tools, the method of starting and ending, and other characteristics that formed the general features of these Majalises.

• The elements are:

1-AL- Sheikhs: They are the ones who lead the Majalis for teaching and updating in them. Among them were the imam, the hafiz, the hadith scholar, and others, such as Shu'bah bin Al-Hajjaj, Yazid bin Harun Al-Wasiti, Al-Bukhari, Jaafar Al-Faryabi, and others. They were keen on these Majalis, preparing for them and encouraging the students to attend them," he says: " Marouf Al-Khayyat: "I saw Wathilah bin Al-Asqa' dictating hadiths to people and they wrote them down in his hands" (Al-Khatib Al-Baghdadi, d.d.). These sheikhs were very pleased with these Majalis. Yahya bin Aktham Al-Qadi said: "I was appointed judge, the judge, and the ministry, and such and such. I was never pleased with anything as I was pleased with what I said

Al-Mustamalli: Who did you mention, may God be pleased with you? (Al-Khatib Al-Baghdadi, D.T).

2- Students: They are the target group for studying and updating. They come to the sheikh in his gatherings to learn from him, and their eagerness to attend those gatherings and prepare for them was no less than the keenness of their sheikhs, until a class emerged among them known as “the Mustamleen”. They are the ones who repeat the Sheikh’s words and convey them to the furthest possible segment of those present. This is when the gatherings expanded and the number of students increased. Ahmad ibn Hanbal says: “Muhammad ibn Aban used to seek authority for us with Waki” (Al-Khatib al-Baghdadi, D.T).

It was due to their keenness that their number in those AL-Majalis reached thousands. Yahya bin Abi Talib said: “I heard Yazid bin Harun in the council in Baghdad, and it was said that there were seventy thousand in the council.” (Al-Khatib Al-Baghdadi, D.T).

Abu Al-Fadl Al-Zuhri said: “I attended the council of Ja’far bin Muhammad Al-Faryabi, and there were ten thousand men in it” (Al-Khatib Al-Baghdadi, D.D). Al-Khatib quoted Ahmad bin Ja’far bin Salam as saying: “When Abu Muslim Al-Kajji came to us, he dictated the hadith in Rahbat Ghassan, and there were seven Muslims in his Majlis Each one of them informs the next person. The people wrote on his behalf with inkpots with their own hands, then the space was wiped over, and those who were present were counted with an inkpot, this amounted to over forty thousand inkwells And Ibn Salam said: “I heard that Abu Muslim vowed to give ten thousand dirhams in charity when he spoke.”

The sheikhs and students were characterized by common characteristics that confirm the keenness of both groups to adhere to the perfection of etiquette and their concern for these Majalis, their blessing and their continuity. At the forefront of what they meant was sincerity of intention in learning and teaching, due to their belief that knowledge is worship and must have a good intention. God Almighty says: (And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion). (AL-Bainah:5).

Therefore, the one who takes the lead in modernization and dictation AL-Majlis must empty his heart of all hidden desires, such as the love of leadership and boasting about knowledge. Likewise, the student of knowledge must have a sincere intention in seeking knowledge and writing hadith, taking into account the rules of writing and dictation, and restricting what he hears without adding or subtracting. Al-Khatib Al-Baghdadi included a chapter on: “The intention in seeking the hadith must be sincere in the intention of the one seeking the hadith, and his intention in doing so should be for the sake of God, Glory be to Him.” (Al-Khatib Al-Baghdadi, D. T.).

They also used to comply with what we consider today to be unconsidered formalities, such as: facing the Qiblah at the start of the dictation session out of hope and seeking blessing, on the authority of Abu Hurairah, with a chain of transmission traceable to the Prophet: “Everything has a master, and the master of the AL-Majalis is facing the Qiblah.” (Al-Tabarani, Al-Mu’jam Al-Awsat (2354), and Al-Haythami said in Al-Majma’ (8/114): Its chain of transmission is good). They were also keen to open AL-Majlis with the remembrance of God, reading something

from the Holy Qur'an, and praying for the Messenger, may God bless him and grant him peace. Al-Khatib says: "The first thing to begin writing should be "In the Name of God, Most Gracious, Most Merciful" in every book Books of knowledge" (Al-Khatib Al-Baghdadi , D. T).

On the authority of Abu Nadhra, he said: "Whenever the Companions of the Messenger of God, may God bless him and grant him peace, gathered, they would discuss knowledge and recite a surah" (Al-Khatib Al-Baghdadi, D.D.). It was narrated on the authority of the Prophet, that he said: "Every important matter that was not started in the name of God, the Most Gracious, the Most Merciful, I break off." And I narrated, "" He did not start with the praise for God, "So when he gathered among the two people, he used the two newspapers, and the two of Al -Fathilatin (Al-Khatib al-Baghdadi, D.T.; Ibn Hanbal, 2001).

3- Time and place: The students used to write in their copies the time of holding these AL- Majalis and the time of their completion with great accuracy. Then they mention the place where the council will be held, "Their approach is for the mustamli to write at the beginning of the list: This is a council dictated by our Sheikh so-and-so in such-and-such mosque on such-and-such a day, and he mentions the date. Then the muslimli cites hadiths and narrations with his chains of transmission, then he explains the strange ones and cites the benefits related to them, with or without a chain of transmission, whatever he chooses and is available." ( Al-Kattani, 2000). An example of this is the statement of Ibn Mahdi Al-Farsi: "Al-Hussein bin Ismail Al-Mahamili told us about dictating on Sunday, the month of Rabi' Al-Akhir, in the year three hundred and twenty-nine" (Al-Mahamili, 2006), and in another Majlis he said: "Al-Qadi Hussein bin Ismail told us about dictating on Thursday for three days without... Jumada al-Awwal in the year three hundred and twenty-nine."

Therefore, there are many places and days in which AL- Amali Majalis are held, and most of the scholars recommended holding them in the mosque starting on Friday. Al-Khatib al-Baghdadi wrote a chapter on "Holding gatherings in mosques. It is recommended for the hadith narrator to perform his hadith in the mosque or not." Leave Friday free of dictation in the Jami' Mosque" ( Al-Khatib Al-Baghdadi, D. T). Among other things he said: "And all of the sheikhs whom we met, we recited the hadith to them, and some of them used to make a special day every week for dictation And the rest of the days are for reading... I attended their families in Nishapur on Fridays" (Al-Khatib Al-Baghdadi, D. T.).

However, the scholars did not adhere to friday only for holding dictation Majlis, but rather they extended it to other days such as Sunday, Tuesday, and Thursday. "Abu Nu'aym al-Hafiz used to convene the dictation Majlis every thursday, and I also attended it during my stay in Isfahan." And he mentioned to us Abu Umar ibn Mahdi that the judge Abu Abdullah al -Ma'liidi was full of them in all the one, and their makers differed in the appointment of a day for that, and as well as in the number of the day of the week, and the appointment of our sheikh, the day of the day, the day of the day, the day of the day, Friday prayer after the Friday prayer, which is desirable" (Al-Sakhawi, 2003).

Just as the sheikhs and students used to gather to dictate in the mosque, and this was common in many cases, the scholars preferred holding the meeting there. Al-Sakhawi says: "It is also desirable for it to be in the mosque, for their honor. Ka'b said: (God Almighty chose the days

and made them Friday prayers and the places and made them mosques), and Ali said: (The mosques are AL-Majalis of the Prophets, and a protection from Devil". Abu Idris Al-Khawlani said: "Mosques are AL-Majalis of the honorable people" (Al-Sakhawi, 2003).

4- Tools and means: There is an element that has its majesty in the Al-Amali Majalis, which is the set of tools that the student uses to record what he heard from the Sheikh, such as inkwells, pens, newspapers of all kinds, the knife that serves as a sharpener, and other means. Scholars have praised them for their importance in documenting what they have heard, and hence the multiplicity of manuscript copies for one Majlis. Ahmad ibn Hanbal says: The companions of the hadith were holding inkwells in their hands, so he pointed to them and said: "This is the lamp of Islam" (Al-Khatib al-Baghdadi, D.D.).

They also set conditions and descriptions for the pen they write with, such that it is easy to handle, not too thick to prevent the line from flowing easily, and not too soft to slow down writing. They described what they described as bad and likened it to a disobedient child, with all of their difficulty for the writer and the parent. Ibrahim bin al-Abbas, the writer, said: "A bad pen is like a disobedient child." (Al-Khatib Al-Baghdadi, D.T)

## THE SECOND TOPIC

The impact of Al-Amali Majalis on preserving hadith manuscripts, and it includes four demands

AL- Hadith manuscripts are considered scientific documents and knowledge receptacles for what the sheikhs disclosed to their students. Manuscripts are defined as: those copies of books and newspapers that the author wrote with his own hand or dictated to others, so they were written in his hands and then he compared them with the original that he had and deleted, added, or did something to make it consistent with the original. This copy is called the mother copy.

There are other copies that branch off from the original copy and are in the handwriting of one of the Sheikh's students, or in the handwriting of one of the curators, and so on. The importance of the manuscript appears in view of its antiquity and its connection to the author Sheikh, in addition to other circumstances and the presence of headphones, notes or interviews on it. (Adam Gask, 2016, adapted).

AL- Amali Majalis that the Sheikh used to hold for his students contributed to the preservation of these hadith manuscripts, and the evidence for that is as follows:

The first requirement: methods for interpreting hadiths and their relationship to dictation.

Hadith memorizers were keen to hold dictation Majalis and even considered their most important function to be dictation (Al-Suyuti, 1998, p. 268). They also considered dictation one of the highest levels of tolerance. Al-Khatib al-Baghdadi says: "It is recommended to hold AL-Majalis to dictate hadith because that is the highest level of narrators and one of the best schools of thought among hadith scholars." In it is the beauty of religion and imitating the Sunnah of the righteous predecessors" (Al-Khatib Al-Baghdadi, D.D.).

Some of them denied the title of the hadith narrator for someone who did not write down twenty thousand hadiths with dictation. Abu Bakr ibn Abi Shaybah said: "Whoever does not write down



twenty thousand hadiths with dictation is not considered the author of a hadith" (Al-Khatib al-Baghdadi, D.D.).

There are also scholars who stipulate that the dictation must be controlled for correct listening, as Imam Al-Awza'i explained when he was asked about a boy writing down a hadith before it reached the point at which the rulings were applied to him, and he said: "So If the dictation is correct, it is permissible to hear it even if it is less than ten." (Al-Khatib Al-Baghdadi, D.T.).

The scientists of hadith did not differentiate between dictation from the Sheikh's word or from reading or studying it, and "the scholars of hadith do not disagree that the most correct level of hearing is the narrator's saying: I heard so-and-so saying: I heard so-and-so saying, dictate." It was from the narrator's words or reading or studying, if it was The transmitter is trustworthy and proficient, because they are all traces of his words" (Al-Khatib Al-Baghdadi, D.T.).

We note from what was previously explained that dictation was one of the methods of endurance considered by the hadith scholars, and even one of the highest methods. Therefore, students were keen on it, which increased the number of hadith copies in one session, thus increasing the number of manuscripts, and this would contribute to the preservation of scientific material and the demand for it.

The second requirement: opposition and discussion and their importance in AL-Amali Majalis:

The meaning of opposition: confrontation. "He opposed a thing to a thing in opposition: he met it, and I opposed my book with his book, meaning: I met it" (Ibn Manzur, 1410 AH). As for studying, it is "originally: presenting a topic for discussion between two or more people, and the topic may be a jurisprudential, hadith, linguistic, grammatical, or other issue" (Al-Lahim, 2003 AD).

Both the opposition and the hadith study that took place during and after each Hadith Majlis in the AL-Amali Majalis contributed to verifying and verifying the authenticity of the hadith copies that the students were writing in the presence of their sheikhs, thus preserving the hadith manuscripts, ensuring their authenticity and accuracy, and removing any doubt or doubt about them. Al-Khatib is a chapter on "opposing the written Majlis, perfecting it, and correcting what has been corrupted by the deviation and tyranny of the pen" (Al-Khatib Al-Baghdadi, D. T.).

The Scientists decided that it is necessary to oppose the hadith copies and consider it a condition for the authenticity of the manuscript narration later on. Al-Khatib Al-Baghdadi says: "Chapter on the obligation of opposing the book in order to correct it and remove doubt and suspicion. It is obligatory for the one who wrote a copy of Some sheikhs tend to contradict their version with the original, as this is a condition for the authenticity of the narration from the book. "The heard." Rather, some of them denied writing for those who did not oppose his book, "On the authority of Hasham ibn Urwah, he said: My father said to me: "You have written"? Al-Baghdadi, D. T.).

They have provided evidence by which they can identify the student who opposes his copy and reviews it from someone else. Al-Khatib Al-Baghdadi quoted in the chapter: "Inferring the authenticity of the book as evidence by multiplication and graduation," the saying of Imam Al-Shafi'i: "When you saw the book in which there were additions and authentications It is clear, so bear witness to its health" (Ibn Jama'ah, 1354 AH).

The sheikhs were keen to evaluate and review the copies of their students. On the authority of Nafi', Ibn Omar's client: "It was said to him: They have written down your knowledge, and he said: 'They have written down? He was told: Yes, and Nafi' said: Let them bring him so that I can straighten him out. (Al-Khatib al-Baghdadi, D.D).

They were so careful that one of them was updating what he had previously dictated to provide an opportunity for his students to review and verify what they had written. Abu Bakr al-Humaydi says: "Sufyan used to narrate to us the hadith of al-Khidr, so we would write down some of it and some of it would be passed on to us, and then it would be passed on to us Tell us about it, and we will write down what occurred to us. When it was completed, we spoke to him about it, and he told us. And we look into the Book" (Al-Khatib Al-Baghdadi, D.D).

Al-Khatib al-Baghdadi said: "If the hadith narrator narrated a long hadith and the student did not memorize it, and he asked the hadith narrator to dictate it to him or lend him his book so that he could transmit it." And he memorizes it after its original version, so there is no problem with that" (Al-Khatib Al-Baghdadi, d.t.). This is evidence of the scholars' keenness and follow-up of their students' copies and review of them, to evaluate and correct them, and to ensure the control of the hadiths contained in them, which had a great impact on the preservation of hadith manuscripts.

The third requirement: Rules for controlling deducting in modern AL-Hadith manuscripts

Scientists stipulated a number of rules that must be taken into account during the process of transferring and dictating modern copies. These rules would produce those copies with the best quality and best condition, which had a great impact in preserving modern manuscripts from factors of confusion, confusion, or error.

These rules begin with the beginning of the dictation process, where the student must mention at the beginning of his copy a set of documentary information: such as the name of his sheikh, the name of the book from which he learned it, his surname, his lineage, and other information that would preserve that copy from being mixed with others or from being indistinguishable. Al-Khatib al-Baghdadi says: "In naming the narrator in what is reported from him and naming those who were present to hear it from him, the student writes after naming the sheikh who heard the narration His father, his surname, his lineage, and the form of what he should write: Abu So-and-so, so-and-so, son of so-and-so, son of so-and-so, son of so-and-so, told us: Na So-and-so, and he cites what he heard from the Sheikh according to his wording" (Al-Khatib Al-Baghdadi, D.D.).

The Scientists also alerted their students to the necessity of forming words using appropriate vowels in order to avoid problems of misprinting and distortion. Al -Khatib says: "The accumulation of the names with the form and the costumes of the shadow of the correction and the wickedness in the narrators of the knowledge It is different in the memorizers, like "Bisharin, Bassrin", "Yoreeed, Bareed", "Ayashin, Abasin", "Hyanin, Habanin", Habanin, Hananin", Aubaidah, Abaeadeh". And other than that which we have mentioned in the book of summary, it is not safe for anyone who is not skilled in the art of hadith to distort these names and distort them If it is dotted and shaped, then it is safe for illusion to enter it and its bearer and narrator are safe from that" (Al-Khatib Al-Baghdadi, D.D).

Scientists also paid attention to the issue of punctuation of letters. "On the authority of Muhammad bin Ubaid bin Aws Al-Ghassani, Muawiyah's writer, he said: My father told me, he said: 'I wrote a letter in Muawiyah's hands. He said to me: "O slaves, smear your letter, for I wrote a letter in the hands of the Prophet of God, may God bless him and grant him peace, and I smeared it." He said: "And he did not smear it, O Commander of the Faithful." Where? He said: Give each letter its corresponding dot. (Al-Khatib Al-Baghdadi, D.T.)

Among the rules that the sheikhs paid attention to in Al-Amali Majalis: determining the names of narrators. Ibrahim bin Abdullah says: "The first thing to be precise is the names of people, because it is something that cannot be measured or measured "Indeed, there is something that indicates it, and there is nothing after it that indicates it" ( Al-Khatib Al-Baghdadi, D. T.).

They also explained to their students how to create an outline on the footnotes of manuscripts. Ibn Khallad said: "The best way to make an outline on the footnotes is to move it out of its place until the edge of the initial letter is attached to it With it from the word Al-Saqatiha in the footnote, and on the second side is written one letter of what is connected to it in The notebook, to indicate that the speech has been organized" (Al-Khatib Al-Baghdadi, D.T.).

In order to ensure the quality of the voice and to achieve the rules mentioned above, the dictating sheikhs took care to choose the one who would recite for them, and that this reciter should have a clear voice, and they defined the tasks assigned to them to focus on, On the authority of Dawud Ibn Rashid, he said: "We were with Ibn Ulayya, and Al-Mustamli said: O Abu Bishr: The crowd is too much, so raise your voice so they can hear." He said: And who? You? He said: I am Al-Mustamli. He said: Leadership has its provisions. I am Al-Muhaddith and you are Al-Mustamili" (Al-Sama'ani, 1981 AD).

They also stressed that they should follow their words precisely without any violation. On the authority of Al-Mubarrad: "Saybawayh was controlling Hammad bin Salamah, and Hammad said to him one day: The Prophet of God said: "There is not one of my companions against whom I have not blamed Abu al-Darda." Sibawayh said: Not Abu al-Darda', and Ham said Ed: You made a tune, Sibawayh! Sibawayh said: "No offense, I will seek knowledge, do not compel me in it." So he asked for grammar and stayed with Al-Khalil" (Al-Zajjaji, 1983 AD).

The fourth requirement: The benefits of AL-Amali Majalis:

AL- Hadith AL-Amali Majalis have great benefits for both the sheikhs and the students, and there is no doubt that these benefits are among the factors of the sheikhs' keenness on these Majalis, and the students' keenness to attend them, which would increase the number of manuscript hadith copies, and continuous follow-up and preservation of them. Al-Sakhawi mentioned a number of these benefits, saying: "Among its benefits is that the narrator pays attention to the paths of the hadith, its witnesses, its followers, and one who supports it so that he becomes strong through them and remains steadfast for their sake He decides whether it is correct or otherwise, and he does not hesitate, and he arranges for it to reveal the hidden faults, and he purifies the speech from error and error. He clarifies what may be ambiguous in some narrations, and makes it clear by specifying what was ambiguous, neglected, or included, and it becomes clear, and his keenness to clarify Controlling the strangeness of the text and the chain of transmission, and examining it for the meanings in which the soul is active with the most

complete document, And after the hearing, it is in it from mistake and the correction, which said that he nudity from him is a valleys or a crime In the multiplication of hope and the book and the interviewer on the one Trending, As Al-Rafi'i stated, clarified, published and specified it" (Al-Sakhawi, 2003).

These benefits can be summarized as follows:

1. Al-Amali Majalis enable students to learn about the methods and sources of hadith, and to know the evidence and follow-ups that can strengthen the narrations.
2. Al-Amali Majalis are an important source for uncovering the causes of hadiths, because of the questions and discussions that take place between students and their sheikhs, about the differences in narrations and determining the contexts.
3. Al-Amali Majalis contribute to clarifying the strange words of the hadith, identifying ambiguous names, and distinguishing what is neglected.
4. The Amali Malalis are a great resource that provides manuscript science with a large number of copies that have been interviewed, contradicted, and documented in a scientific way that guarantees their authenticity.

#### **4. Conclusion and recommendations:**

After this brief presentation of Al-Amali Majalis and their impact on preserving hadith manuscripts, the study reached a number of results and recommendations, including:

1. Researchers' definitions of Al-Amali majalis varied. The closest to defining their meaning was Haji Khalifa's definition in his book *Kashf al-Dhunnun*: which is: for a scholar to sit and around him are his students with inkwells and pens, and the scholar speaks about what God - Glory be to Him - has revealed to him of knowledge, and the students write it down. It becomes a book, and they call it: dictation and hopes.
2. The emergence of the Hadith Amali majalis was linked to the emergence of the writing of the Prophet's Hadith, which began since the Prophet's era.
3. The Amali Majalis varied with their diverse topics. The oldest hadith Amali was: Amali Abd al-Razzaq bin Hammam al-San'ani (d. 211 AH), and the most recent was: Amali Ibn Hajar al-Asqalani (d. 852 AH).
4. Al-Amali Majalis were characterized by a number of common characteristics among them: such as the elements that composed them: the sheikh, the student, the time, the place, the tools, the way of starting and ending, and other characteristics that formed the general features of these Majalis.
5. There are etiquettes and conditions that must be adhered to by both the dictator and the one who fulfills the hadith, and the books of hadith abound in mentioning them.
6. Hadith Dictation Majalis contributed effectively to the preservation of hadith manuscripts and the multiplicity of their copies. This was represented by the keenness of the hadith

preservationists to convene dictation councils, oppose them, control them, and enumerate their benefits.

The study also recommends that researchers give more importance and attention to the issue of dictation and Amāli councils in their scientific research, due to the lack of research and studies on it. It also recommends that researchers should investigate the councils that have not been printed and are still in manuscript.

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