

**usûl**

*İslam Arařtırmaları*

Islamic Researches / بحوث إسلامية

Sayı: 7, Ocak-Haziran 2007

# usûl

## İslam Araştırmaları

### Islamic Researches / بحوث إسلامية

Sayı: 7, Ocak-Haziran 2007

ISSN 1305-2632

**Sahibi/Publisher**

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Ocak 2008

# The Reliability Coefficient ( $\eta$ ) of Mūsā b. Anas b. Mālik: An Application for the Theory of Hadith Transmission System Based on Probability Calculations

Halis AYDEMİR\*

## Mūsā İbn Enes İbn Mālik'in Güvenilirlik Katsayısı ( $\eta$ ) : İhtimal Hesapları Merkezli Hadis Rivayet Sistemi Teorisine bir Uygulama

Bu çalışma, ihtimal hesapları merkezli hadis rivayet sistemi teorisinin nâkiler üzerinden bir tatbikâtını ihtivâ etmektedir. Meçhûliyeti giderilmek üzere seçilen râvi tâbi'in'den Mūsā İbn Enes İbn Mālik'dir. Nâkilin kaynaklarda yer alan senetli tüm rivayetleri tespit edilip gözden geçirilerek meçhul nâkillere dayalı güvenilirlik katsayısı  $\eta$  hesaplanmıştır. Elde edilen sonuçlara dayanılarak nâkilin ayrıca gücü çıkarılmış ve tüm bunlar bir tabloda sunulmuştur. Makalenin sonuç kısmında hadis münekkidlerinin söz konusu râvi ile alâkalı olarak öngördükleri cerh ve ta'dil lafızlarının dereceleri ile burada örneğini sunduğumuz ihtimal hesapları merkezli hadis rivayet sistemi teorisiyle hesaplanan  $\eta$  mukayese edilerek bir değerlendirilmede bulunulmuştur.

**Key Words:** Riwaya, Mūsā b. Anas b. Mālik, hadîth, probability calculations, mathematical analysis.

**Anahtar Kelimeler:** Rivâyet, Mūsâ İbn Enes İbn Mālik, hadis, isnat, matematiksel yaklaşım.

**İktibas / Citation:** Halis Aydemir, "The Reliability Coefficient of Mūsā b. Anas b. Mālik: An Application for the Theory of Hadith Transmission System Based on Probability Calculations", *Usûl*, 7 (2007/1), 61 - 106.

## INTRODUCTION

Three basic principles were established in our study titled by A *Theoretical Approach to the System of Transmission of Hadith Based on*

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For my study I am truly grateful to my estimable teacher M.Ali SÖNMEZ, prof.dr., who endeared the hadith science to me and to my worthy brother Haydar SOYSAL, elec.engineer, who is helpful for me in every respect.

*Probability Calculations.*<sup>1</sup> The first one was the reliability coefficient of the transmitters ( $\eta$ ), the others were veracity percent of hadiths ( $\omega$ ) and the reconstruction of hadiths in the most likely way. In this study only the first one is used for the application.<sup>2</sup>

The calculation of the reliability coefficient of the transmitters ( $\eta$ ) is the first and the most important stage of the model. In this study we take up the hadith transmitter named Mūsā b. Anas b. Mālīk.

There are several reasons for selecting Mūsā b. Anas b. Mālīk. First, he has small amount of hadiths; second, he is from the Tābī'in; third, he is the associate transmitter of al-Bukhārī and Muslim.

### Who is Mūsā b. Anas b. Mālīk ?

The dates of his birth and death are not known exactly; but it is indicated that he had died around 110 after the death of his brother en-Nadr. As being of Tābī'in he is deemed as a scholar of fourth<sup>3</sup> class. He did not see the Prophet. His ancestry is Mūsā b. Anas b. Mālīk al-Anṣārī. In other words he is the son of Anas b. Mālīk, the renowned Ṣaḥābī. He became famous as the Qaḍī of Baṣra. All the writers of *al-Kutub al-sitta* (six books about hadith) gave place to his transmissions in their books.<sup>4</sup>

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<sup>1</sup> See Halis AYDEMİR, "A Theoretical Approach to the System of Transmission of Hadith Based on Probability Calculations", *Hadis Tetkikleri Dergisi (HTD)*, III/1, 2005, pp. 51-84.

<sup>2</sup> About the flowing diagram relevant to this application see the abovementioned article. p.70

<sup>3</sup> See Ibn Ḥajar, Aḥmad b. 'Alī al-'Asqalānī (d. 852), *Taqrīb al-tahzīb*, ed. Muḥammad 'Awwāma (Syria: Dār al-Rashīd, 1986/1406), 549 (6945).

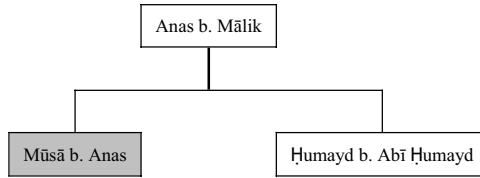
<sup>4</sup> See Ibn Sa'd, Muḥammad (d. 230), *al-Ṭabaqāt al-Kubrā*, 8 vols. + index vol., ed. Iḥsān 'Abbās (Beirut: Dār Ṣādir, 1958-60), VII, 192; al-Mizzī, Yūsuf b. al-Zakī 'Abd al-Raḥmān (d. 742), *Tahzīb al-kamāl*, 35 vols., ed. Bashār 'Awwād Ma'rūf (Beirut: Mu'assasat al-Risāla, 1980/1400), XXIX, 30 (6237); Ibn Ḥajar, Aḥmad b. 'Alī al-'Asqalānī (d. 852), *Tahzīb al-tahzīb*, 14 vols. (Beirut: Dār al-Fikr, 1984/1404), X, 298 (587); al-Zahabī, Muḥammad b. Aḥmad b. 'Uthmān (d. 748), *al-Kāshif*, 2 vols., ed. Muḥammad 'Awwāma (Jaddah: Dār al-Qiblah, 1413/1992), II, 302 (5679); *Tārikh al-Islām* (Beirut: Dār al-Kutub al-'Arabī, 1991), p. 894.

## Transmissions of Mūsā b. Anas b. Mālik<sup>5</sup>

### 1. Transmission

حدثنا موسى بن إسماعيل، ثنا حماد، عن حميد، عن موسى بن أنس، عن أبيه، أن رسول الله صلى الله عليه وسلم قال: لقد تركتم بالمدينة أقواما ما سرتهم مسيرا ولا أنفقتم من نفقة ولا قطعتم من واد إلا وهم معكم فيه! قالوا: يا رسول الله، وكيف يكونون معنا وهم بالمدينة؟ فقال: حيسهم العذر.

Mūsā b. Anas b. Mālik transmits this hadith from Anas b. Mālik, his father.



As far as we determined, this transmission made from the event source Anas b. Mālik was supported only by Ḥumayd b. Abī Ḥumayd. Both transmissions are in similar format. Let us call this format x. There is no *discrepancy*<sup>6</sup> between them as much to require a second format description as.<sup>7</sup> All the transmitters mentioned here or to be mentioned henceforth will be deemed as unknown transmitters on account of having no yet calculated

<sup>5</sup> Those which are calculated under this title do not denote the veracity probability of the transmissions but the truthfulness percentage of the transmitters. To calculate the veracity probability of a transmission ( $\omega$ ), veracity coefficients ( $\eta$ ) of all the transmitters who have a part in the all channels of the transmission should be calculated like in this article.

<sup>6</sup> Discrepancy means that the differences of the reports regarding the same event are in contradiction with each other. The differences that show changes according to the expressions, however not alter the general topic, do not require to define a new format. Nevertheless, if the differences are discussed in a basic argument of the event (i.e. the place, time, actors and message of the event), in that case, either a new format should be defined or –if there is enough clue– it should be concluded that the event is different.

<sup>7</sup> About the derivatives of the transmission that come via **Mūsā b. Anas** see al-Bukhārī, Abū ‘Abdullāh Muḥammad b. Ismā‘il (d. 256), *al-Ṣaḥīḥ*, 6 vols., ed. Muṣṭafā Dīb al-Bighā, (3d. ed., Beirut: Dār Ibn Kathīr, 1987/1407), III, 1044 (2684); Abū Dāwūd, Sulaymān b. Ash‘ath al-Sijistānī (d. 275), *al-Sunan*, 4 vols., ed. Muḥammad Muḥiyy al-Dīn ‘Abd al-Ḥamid (Dār al-Fikr, n.d.), II, 15 (2508); Ibn Ḥanbal, Aḥmad b. Muḥammad (d. 241), *al-Musnad*, 6 vols. (Cairo: Mu‘assasat Qurṭuba, n.d.), III, 160 (12650); 214 (13260).

About the derivatives of the transmission that come via **Ḥumayd b. Abī Ḥumayd** see al-Bukhārī, *al-Ṣaḥīḥ*, III, 1044 (2684); IV, 1610 (4161); Ibn Māja, Muḥammad b. Yazīd al-Qazwīnī (d. 273), *al-Sunan*, 2 vols., ed. Muḥammad Fu‘ād ‘Abd al-Bāqī (Beirut: Dār al-Fikr, n.d.), II, 923 (2764); Ibn Ḥanbal, *al-Musnad*, III, 103 (12028); 160 (12650); 182 (12897).

reliability coefficient ( $\eta$ ).<sup>8</sup> In this case the transmission can be appraised as *the similar transmission of the two unknown persons*.<sup>9</sup>

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$$\delta_x = 2^m - 1 = 2^2 - 1 = 4 - 1 = 3$$

f: the number of diverging forms of transmission.

$$f = (m/m + r/r + t/t + \dots + s/s) = 1$$

The total of the number of probabilities:

$$\varepsilon = 2^m + 2^r + 2^t + \dots + 2^s - (f-1) = 2^2 - (1-1) = 4$$

The probability of the accuracy/truth of the transmission with the form x is:

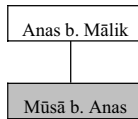
$\omega_x$  = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities =  $\delta_x / \varepsilon$

$$\omega_x = \delta_x / \varepsilon = 3/4$$

## 2. Transmission

حدثنا عبد الله بن عبد الوهاب، حدثنا خالد بن الحارث، حدثنا ابن عون، عن موسى بن أنس، قال: وذكر يوم اليمامة، قال: أتى أنس ثابت بن قيس وقد حسر عن فخذيته وهو يتحنط، فقال: يا عم، ما يحبسك أن لا تحييء؟ قال: الآن يا ابن أخي، وجعل يتحنط يعني من الحنوط، ثم جاء، فجلس، فذكر في الحديث انكشافا من الناس فقال: هكذا عن وجوهنا حتى نضارب القوم، ما هكذا كنا نفعل مع رسول الله صلى الله عليه وسلم، بشئ ما عودتم أقرانكم.

Mūsā b. Anas b. Mālik transmits this event from Anas b. Mālik, his father.<sup>10</sup>



<sup>8</sup> See the article previously mentioned. P.66.

<sup>9</sup> In this article at all the transmissions except for the *transmission of an unknown person*, F<sub>21</sub> will be neglected.

<sup>10</sup> See al-Bukhārī, al-*Ṣaḥīḥ*, III, 1046 (2690); al-Ḥākim al-Nisābūrī, Muḥammad b. ‘Abdullāh (d. 405), *al-Mustadrak ‘ala al-Ṣaḥīḥayn*, 4 vols., ed. Muṣṭafa ‘Abd al-Qādir ‘Aṭā (Beirut: Dār al-Kutub al-‘Ilmiyya, 1990/1411), III, 259 (5032); al-Ṭabarānī, Sulaymān b. Aḥmad (d. 360), *al-Mu’jam al-Kabīr*, 25 vols., ed. Ḥamdī b. ‘Abd al-Majīd al-Salafī (2nd. ed., Mawṣil: Maktabat al-‘Ulūm wa-l-Ḥikam, 1983/1404), II, 71 (1322).

We could not find any transmitter who supported or negated this transmission from Anas b. Mālik. In this case the transmission can be appraised as *the transmission of an unknown person*:

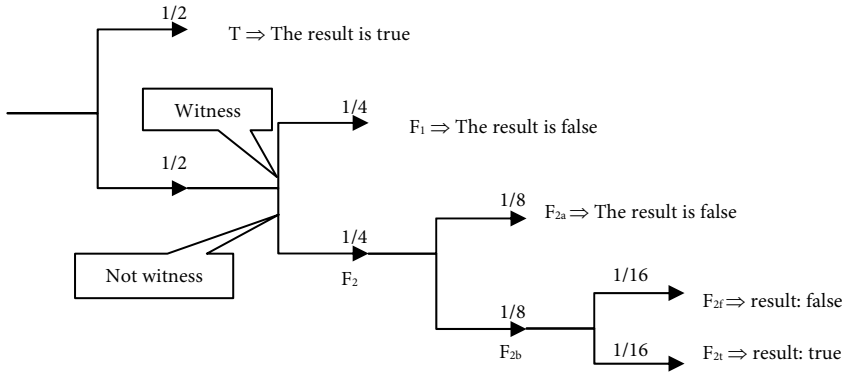


Figure-1

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Mūsā b. Anas; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

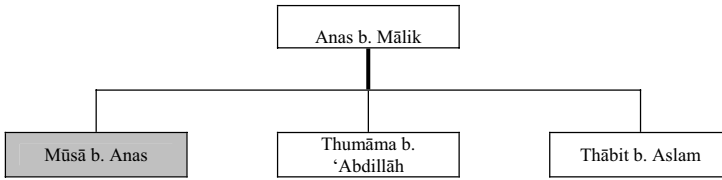
$\omega$  = the total number of the probabilities of accurate reports/ total number of probabilities =  $\delta / \epsilon$ .

$$\omega = \delta / \epsilon = 9/16$$

### 3. Transmission

حدثنا علي بن عبد الله، حدثنا أزهر بن سعد، حدثنا ابن عون، قال: أنبأني موسى بن أنس، عن أنس بن مالك رضي الله عنه، أن النبي صلى الله عليه وسلم افتقد ثابت بن قيس، فقال رجل: يا رسول الله، أنا أعلم لك علمه، فأتاه فوجده جالسا في بيته منكسا رأسه، فقال: ما شأنك؟ فقال: شر. كان يرفع صوته فوق صوت النبي صلى الله عليه وسلم فقد حبط عمله وهو من أهل النار. فأتى الرجل فأخبره أنه قال كذا وكذا. فقال موسى بن أنس: فرجع المرة الآخرة ببشارة عظيمة، فقال: اذهب إليه، فقل له: إنك لست من أهل النار، ولكن من أهل الجنة!

Mūsā b. Anas b. Mālik transmits this hadith from Anas b. Mālik, his father.



As far as we determined, this transmission made from the event source Anas b. Mālik was supported by two another. All the transmissions are in the similar format. Let us call this format x. The present differences include no discrepancy enough to require a separate format description.<sup>11</sup> In this case the transmission can be appraised as *the similar transmission of the three unknown persons*:

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$$\delta_x = 2^m - 1 = 2^3 - 1 = 8 - 1 = 7$$

f: the number of diverging forms of transmission.

$$f = (m/m + r/r + t/t + \dots + s/s) = 1$$

The total of the number of probabilities:

$$\varepsilon = 2^m + 2^r + 2^t + \dots + 2^s - (f-1) = 2^3 - (1-1) = 8$$

The probability of the accuracy/truth of the transmission with the form x is:

$\omega_x$  = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities =  $\delta_x / \varepsilon$

$$\omega_x = \delta_x / \varepsilon = 7 / 8$$

<sup>11</sup> About the derivatives of the transmission that come via **Mūsā b. Anas** see al-Bukhārī, al-*Ṣaḥīḥ*, III, 1322 (3417); IV, 1833 (4565); 'Abdullāh b. al-Mubārak (d. 181), al-*Jihād*, ed. Nazih Ḥammād (Tunus: al-Tunusiyya li-Nashr, 1972), p. 101; Bibi b. 'Abdiṣṣamad (d. 477), *Juz' Bibi*, ed. 'Abdurrahmān b. 'Abdiljabbār (Kuwayt: Dār al-Khulafā', 1986), 64 (81); Abū 'Awāna, Ya'qūb b. Ishāq (d. 316), al-*Musnad*, 5 vols. (Beirut: Dār al-Ma'rifa, n.d.), I, 70 (199).

About the derivatives of the transmission that come via **Thumāma b. 'Abdillāh** see al-Ṭabarānī, al-Mu'jam al-Kabir, II, 66 (1309).

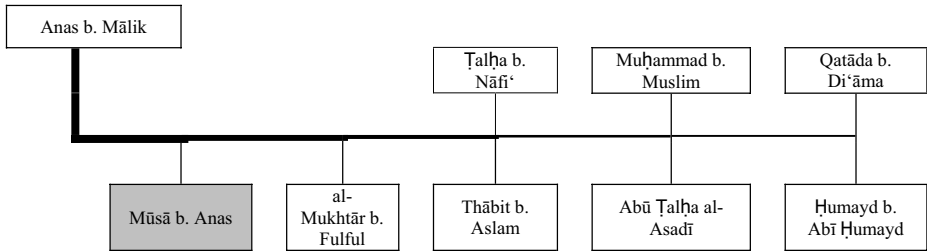
About the derivatives of the transmission that come via **Thābit b. Aslam** see Muslim b. Ḥajjāj al-Qushayrī (d. 261), al-*Ṣaḥīḥ*, 4 vols. + index vol., ed. Muḥammad Fu'ād 'Abd al-Bāqī (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1956-72), I, 110 (119); Ibn Balbān, al-Iḥṣān fī-taqrib ṣaḥīḥ Ibn Ḥibbān, XVI, 128 (7168); 130 (7169).



#### 4. Transmission

حدثنا محمود بن غيلان، ومحمد بن قدامة السلمي، ويحيى بن محمد اللؤلؤي، وألفاظهم متقاربة، قال محمود: حدثنا النضر بن شميل، وقال الآخران: أخبرنا النضر، أخبرنا شعبة، حدثنا موسى بن أنس، عن أنس بن مالك، قال: بلغ رسول الله صلى الله عليه وسلم عن أصحابه شيء، فخطب فقال: عرضت علي الجنة والنار، فلم أر كاليوم في الخير والشر، ولو تعلمون ما أعلم لضحكتم قليلا ولبكيتم كثيرا! قال: فما أتى على أصحاب رسول الله صلى الله عليه وسلم يوم أشد منه. قال: غطوا رؤوسهم ولهم خنين. قال: فقام عمر، فقال: رضينا بالله ربا، وبالإسلام دينا، وبمحمد نبيا. قال: فقام ذاك الرجل، فقال: من أبي؟ قال: أبوك فلان؛ فنزلت: يا أيها الذين آمنوا لا تسألوا عن أشياء إن تبد لكم تسؤكم!

Mūsā b. Anas b. Mālik transmits this hadith from Anas b. Mālik, his father.



As far as we determined, this transmission made from the event source Anas b. Mālik was supported by seven another. All the transmissions are in the similar format. Let us call this format x. The present differences include no discrepancy enough to require a separate format description.<sup>12</sup> In this

<sup>12</sup> About the derivatives of the transmission that come via **Mūsā b. Anas** see al-Bukhārī, al-*Ṣaḥīḥ*, IV, 1689 (4345); V, 2379 (6121); VI, 2660 (6865); al-Tirmidhī, Muḥammad b. 'Isā Abū 'Isā (d. 279), al-*Jāmi'*, 5 vols., ed. Aḥmad Muḥammad Shākir (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, n.d.), V, 256 (3056); al-Dārimī, 'Abdullāh b. 'Abd al-Raḥmān (d. 255), al-*Sunan*, 2 vols., ed. Fawwāz Aḥmad Zumarī and Khālid al-Sab' al-'Alamī (Beirut: Dār al-Kitāb al-'Arabī, 1407), II, 396 (2735).

About the derivatives of the transmission that come via **al-Mukhtār b. Fulful** see Muslim, al-*Ṣaḥīḥ*, I, 320 (426); Ibn Khuzayma, Muḥammad b. Ishāq (d. 311), al-*Ṣaḥīḥ*, 4 vols., ed. Muḥammad Muṣṭafa al-A'ẓamī (Beirut: al-Maktab al-Islāmī, 1970/1390), III, 47 (1602); 107 (1716).

About the derivatives of the transmission that come via **Thābit b. Aslam** see Ibn Ḥanbal, al-Musnad, III, 174 (12809).

About the derivatives of the transmission that come via **Abū Ṭalḥa al-Asadī** see Ibn Ḥanbal, al-Musnad, III, 180 (12882); Abū Ya'lā, al-Musnad, VII, 310 (4348); Ibn Abū Shayba, al-Muṣannaf, V, 321 (26513); 7, 133 (34761); Ibn Ḥanbal, Aḥmad b. Muḥammad (d. 241), al-*Zuhd*, p. 27.

About the derivatives of the transmission that come via **Ḥumayd b. Abī Ḥumayd** see Ibn Ḥanbal, al-Musnad, III, 107 (12063); al-Shaybānī, al-*Āḥād wa-l-mathānī*, II, 115 (818).

case the transmission can be appraised as *the similar transmission of the eight unknown persons*:

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$$\delta_x = 2^m - 1 = 2^8 - 1 = 256 - 1 = 255$$

f: the number of diverging forms of transmission.

$$f = (m/m + r/r + t/t + \dots + s/s) = 1$$

The total of the number of probabilities:

$$\varepsilon = 2^m + 2^r + 2^t + \dots + 2^s - (f-1) = 2^7 - (1-1) = 256$$

The probability of the accuracy/truth of the transmission with the form x is:

$\omega_x$  = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities =  $\delta_x / \varepsilon$

$$\omega_x = \delta_x / \varepsilon = 255 / 256$$

## 5. Transmission

وحدثنا عبيد الله بن معاذ، حدثنا أبي، حدثنا شعبة، عن عبد الله بن المختار، سمع موسى بن أنس يحدث، عن أنس بن مالك، أن رسول الله صلى الله عليه وسلم صلى به وبأمه أو خالته، قال: فأقامني عن يمينه، وأقام المرأة خلفنا.

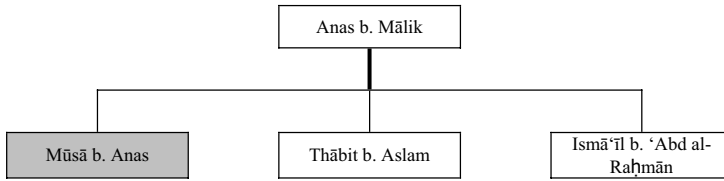
Mūsā b. Anas b. Mālik transmits this knowledge from Anas b. Mālik, his father.

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About the derivatives of the transmission that come via **Qatāda b. Di'āma** see al-Bukhārī, al-*Ṣaḥīḥ*, V, 2340 (6001); VI, 2597 (6678); Ibn Māja, al-Sunan, II, 1402 (4191); Ibn Ḥanbal, al-Musnad, III, 177 (12843); 193 (13032); 210 (13220); 251 (13656); 254 (13691).

About the derivatives of the transmission that come via **Muḥammad b. Muslim** see al-Bukhārī, al-*Ṣaḥīḥ*, I, 47 (93); VI, 2660 (6864); Muslim, al-*Ṣaḥīḥ*, IV, 1832 (2359); 'Abd al-Razzāq al-*Ṣan'ānī*, *Tafsīr al-Qur'ān*, I, 196; al-Isbahānī, *Dalā'il al-nubuwwa*, I, 78 (66); Ibn Ḥanbal, al-Musnad, III, 162 (12681).

About the derivatives of the transmission that come via **Ṭalḥa b. Nāfi'** see Abū Ya'lā, al-Musnad, VI, 360 (3689); 361 (3690); Ibn Abū Shayba, al-Muṣannaf, VI, 322 (13763).



As far as we determined, this transmission made from the event source Anas b. Mālik was supported by two another.<sup>13</sup> All the transmissions are in the similar format. Let us call this format x. The present differences include no discrepancy enough to require a separate format description.<sup>14</sup> In this case the transmission can be appraised as *the similar transmission of the three unknown persons*:

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$$\delta_x = 2^m - 1 = 2^3 - 1 = 8 - 1 = 7$$

f: the number of diverging forms of transmission.

$$f = (m/m + r/r + t/t + \dots + s/s) = 1$$

The total of the number of probabilities:

$$\epsilon = 2^m + 2^r + 2^t + \dots + 2^s - (f-1) = 2^3 - (1-1) = 8$$

The probability of the accuracy/truth of the transmission with the form x is:

<sup>13</sup> Another transmissions from Anas b. Mālik that are supporting this one are extant. However, it appears that these are the different events than that of told by Mūsā b. Anas; because the Prophet used to visit the house of Umm Sulaym from time to time. This event is made clear in the transmission of Abū Dāwūd. See Abū Dāwūd, *al-Sunan*, I, 233 (658). For the clues regarding why a transmission separates from the others and why they are belong to the different events, see Ibn Balbān, *al-Iḥsān fi-taqriḥ Ṣaḥīḥ Ibn Ḥibbān*, V, 583 (2206); 584 (2207).

<sup>14</sup> About the derivatives of the transmission that come via **Mūsā b. Anas** see Muslim, *al-Ṣaḥīḥ*, I, 457 (660); *al-Nasā'i*, Aḥmad b. Shu'ayb (d. 303), *al-Sunan al-mujtabā*, 8 vols., ed. 'Abd al-Fattāḥ Abū Ghudda (Ḥalab: Maktabat al-maṭbū'āt al-Islāmiyya, 1986/1406), II, 86 (803, 805).

About the derivatives of the transmission that come via **Thābit b. Aslam** see Ibn Ḥanbal, *al-Musnad*, III, 160 (12647); 204 (13140); 217 (13295); 239 (13533); 248 (13619); *al-Bukhārī*, Abū 'Abdullāh Muḥammad b. Ismā'il (d. 256), *al-Adab al-Mufrad*, ed. Muḥammad Fu'ād 'Abdulbāqī (3d. ed., Beirut: Dār al-Bashā'ir al-Islāmiyya, 1409/1989), 45 (88).

About the derivatives of the transmission that come via **Ismā'il b. 'Abd al-Raḥmān** see *al-Ṭabarānī*, *al-Mu'jam al-Awṣaṭ*, IIX, 23 (7844).

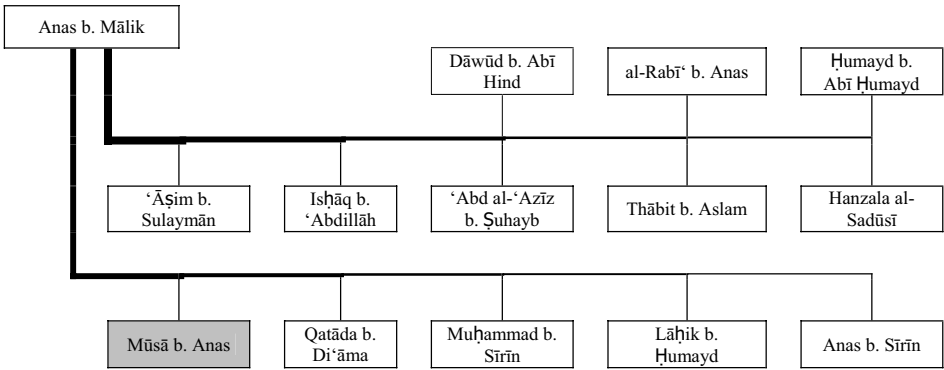
$\omega_x$  = the total number of probabilities of the transmission in the form  $x$   
to be the accurate transmission / the total number of probabilities =  $\delta_x / \varepsilon$

$$\omega_x = \delta_x / \varepsilon = 7 / 8$$

## 6. Transmission

حدثنا عبد الله، حدثني أبي، ثنا أسود بن عامر، ثنا شعبة، عن موسى بن أنس بن مالك، عن أبيه: أن النبي صلى الله عليه وسلم قنت شهرا يدعو على رعل وذكوان وعصية عصوا الله ورسوله.

Mūsā b. Anas b. Mālik transmits this hadith from Anas b. Mālik, his father.



As far as we determined, this transmission made from the event source Anas b. Mālik was supported by twelve another. All the transmissions are in the similar format. Let us call this format  $x$ . The present differences include no discrepancy enough to require a separate format description.<sup>15</sup>

<sup>15</sup> About the derivatives of the transmission that come via **Mūsā b. Anas** see Muslim, al-Ṣaḥīḥ, I, 468 (677); Ibn Ḥanbal, al-Musnad, III, 259 (13750).

About the derivatives of the transmission that come via **Qatāda b. Di'āma** see al-Bukhārī, al-Ṣaḥīḥ, III, 1115 (2899); IV, 1500 (3861, 3862); 1501, (3863); Muslim, al-Ṣaḥīḥ, I, 468 (677); al-Nasā'ī, al-Sunan al-mujtabā, II, 203 (1077, 1079).

About the derivatives of the transmission that come via **Muḥammad b. Sīrīn** see Muslim, al-Ṣaḥīḥ, I, 468 (677); al-Bukhārī, al-Ṣaḥīḥ, I, 340 (956); al-Nasā'ī, al-Sunan al-mujtabā, II, 200 (1071).

About the derivatives of the transmission that come via **Lāḥik b. Ḥumayd** see al-Bukhārī, al-Ṣaḥīḥ, I, 340 (958); IV, 1503 (3868); Muslim, al-Ṣaḥīḥ, I, 468 (677); al-Nasā'ī, al-Sunan al-mujtabā, II, 200 (1070).

About the derivatives of the transmission that come via **Anas b. Sīrīn** see Muslim, al-Ṣaḥīḥ, I, 468 (677); Ibn Ḥanbal, al-Musnad, III, 184 (12934); 249 (13626, 13627).

About the derivatives of the transmission that come via **'Āṣim b. Sulaymān** see al-Bukhārī, al-Ṣaḥīḥ, I, 340 (957); 437 (1238); III, 1156 (2999); IV, 1503 (3870); V, 2349

In this case the transmission can be appraised as *the similar transmission of the thirteen unknown persons*:

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$$\delta_x = 2^m - 1 = 2^{13} - 1 = 8192 - 1 = 8191$$

f: the number of diverging forms of transmission.

$$f = (m/m + r/r + t/t + \dots + s/s) = 1$$

The total of the number of probabilities:

$$\epsilon = 2^m + 2^r + 2^t + \dots + 2^s - (f-1) = 2^{13} - (1-1) = 8192$$

The probability of the accuracy/truth of the transmission with the form x is:

$\omega_x$  = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities =  $\delta_x / \epsilon$

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(6031); VI, 2673 (6909); Muslim, al-**Ṣaḥīḥ**, I, 468 (677); Ibn Ḥanbal, al-Musnad, III, 162 (12677); 167 (12728); 218 (13304).

About the derivatives of the transmission that come via **Ishāq b. ‘Abdillāh** see Muslim, al-**Ṣaḥīḥ**, I, 468 (677); al-Bukhārī, al-**Ṣaḥīḥ**, IV, 1501 (3864); 1503 (3869); Ibn Ḥanbal, al-Musnad, III, 210 (13218); 215 (13278); 288 (14106).

About the derivatives of the transmission that come via **‘Abd al-‘Azīz b. Ṣuhayb** see al-Bukhārī, al-**Ṣaḥīḥ**, IV, 1500 (3860); Abū Ya‘lā, al-Musnad, VII, 20 (3916).

About the derivatives of the transmission that come via **Thābit b. Aslam** see Ibn Ḥanbal, al-Musnad, III, 137 (12425).

About the derivatives of the transmission that come via **Hanzala al-Sadūsī** see Ibn Ḥanbal, al-Musnad, III, 232 (13456); 282 (14037); Ibn ‘Adiyy, ‘Abdullāh (d. 365), *al-Kāmil fī ḍu‘afā’ al-rijāl*, 7 vols., ed. Yaḥyā Mukhtār Gazāwī (3d. ed., Beirut: Dār al-Fikr, 1409/1988), II, 422.

About the derivatives of the transmission that come via **Ḥumayd b. Abī Ḥumayd** see Ibn Ḥanbal, al-Musnad, III, 235 (13487); Abū Nu‘aym, *Ḥilyat al-Awliyā wa Ṭabaqāt al-Aṣṣiyā*, IX, 33.

About the derivatives of the transmission that come via **al-Rabī’ b. Anas** see al-Dāraquṭnī, ‘Alī b. ‘Umar (d. 385), *al-Sunan*, 4 vols., ed. ‘Abdullāh Hāshim Yamānī al-Madanī (Beirut: Dār al-Ma‘rifā, 1966/1386), II, 39 (10, 11); al-Bayhaqī, al-Sunan al-kubrā, II, 201 (2926, 2927).

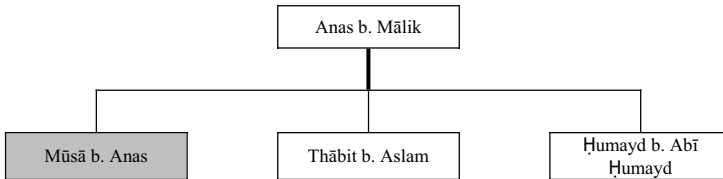
About the derivatives of the transmission that come via **Dāwūd b. Abī Hind** see Tammām al-Rāzī, al-Fawāid, II, 76 (1184). Some critics asserted that what the things that Dāwūd b. Abī Hind heard from Anas b. Mālik were not sound; but we might as well to take this transmission into account on the grounds that he had seen him. We have no evidence in our hands to guarantee that he, in no way, heard this transmission from Anas. See al-Mizzī, *Tahzīb al-kamāl*, IIX, 461 (1790); Ibn Ḥajar, *Tahzīb al-tahzīb*, III, 177 (388); Ibn Ḥibbān, al-Thiqāt, VI, 278 (7728).

$$\omega_x = \delta_x / \varepsilon = 8191 / 8192$$

## 7. Transmission

وحدثنا عاصم بن النضر التيمي، حدثنا خالد، يعني ابن الحارث، حدثنا حميد، عن موسى بن أنس، عن أبيه، قال: ما سئل رسول الله صلى الله عليه وسلم على الإسلام شيئاً إلا أعطاه. قال: فجاءه رجل، فأعطاه غنماً بين جبلين، فرجع إلى قومه، فقال: يا قوم، أسلموا! فإن محمداً يعطي عطاء لا يخشى الفاقة!

Mūsā b. Anas b. Mālik transmits this knowledge from Anas b. Mālik, his father.



As far as we determined, this transmission made from the event source Anas b. Mālik was supported by two another. All the transmissions are in the similar format. Let us call this format x. The present differences include no discrepancy enough to require a separate format description.<sup>16</sup> In this case the transmission can be appraised as *the similar transmission of the three unknown persons*:

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$$\delta_x = 2^m - 1 = 2^3 - 1 = 8 - 1 = 7$$

f: the number of diverging forms of transmission.

$$f = (m/m + r/r + t/t + \dots + s/s) = 1$$

The total of the number of probabilities:

<sup>16</sup> About the derivatives of the transmission that come via **Mūsā b. Anas** see Muslim, al-*Ṣaḥīḥ*, IV, 1806 (2312); Ibn Ḥanbal, al-Musnad, III, 107 (12070); Ibn Abī al-Dunyā, 'Abdullāh b. Muḥammad (d. 281), *Makarim al-Akhlaq*, Majdī al-Sayyid Ibrāhīm (Cairo: Maktabat al-Qur'ān, 1411/1990), 118 (388).

About the derivatives of the transmission that come via **Thābit b. Aslam** see Muslim, al-*Ṣaḥīḥ*, IV, 1806 (2312); Ibn Ḥanbal, al-Musnad, III, 175 (12813); 259 (13756); 284 (14061); Ibn Balbān, al-Iḥsān fi-taqrīb *Ṣaḥīḥ* Ibn Ḥibbān, XIV, 287 (6373).

About the derivatives of the transmission that come via **Ḥumayd b. Abī Ḥumayd** see Ibn Ḥanbal, al-Musnad, III, 107 (12069); Abū Ya'lā, al-Musnad, VI, 398 (3750); 471 (3880); al-Bayhaqī, *Shu'ab al-Īmān*, II, 245 (1640).

$$\varepsilon = 2^m + 2^r + 2^i + \dots + 2^s - (f-1) = 2^3 - (1-1) = 8$$

The probability of the accuracy/truth of the transmission with the form x is:

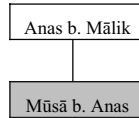
$\omega_x$  = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities =  $\delta_x / \varepsilon$

$$\omega_x = \delta_x / \varepsilon = 7 / 8$$

## 8. Transmission

حدثنا نصر بن علي، ثنا أبو أحمد، عن شيبان بن عبد الرحمن، عن عبد الله بن المختار، عن موسى بن أنس، عن أنس بن مالك، قال:  
كانت للنبي صلى الله عليه وسلم سكة يتطيب منها.

Mūsā b. Anas b. Mālik transmits this knowledge from Anas b. Mālik, his father.<sup>17</sup>



We could not find any transmitter who supported or negated this transmission from Anas b. Mālik. In this case the transmission can be appraised as *the transmission of an unknown person*:

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Mūsā b. Anas; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

$\omega$  = the total number of the probabilities of accurate reports/ total number of probabilities =  $\delta / \varepsilon$ .

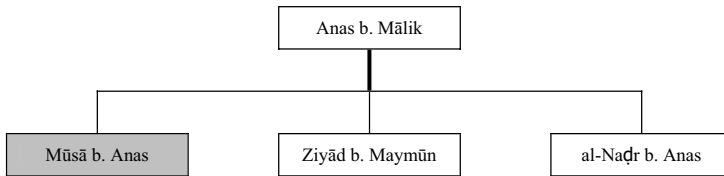
$$\omega = \delta / \varepsilon = 9/16$$

<sup>17</sup> See Abū Dāwūd, *al-Sunan*, II, 475 (4162); al-Tirmidhī, Muḥammad b. ‘Īsā Abū ‘Īsā (d. 279), *al-Shamā’il al-Muḥammadiyya*, ed. Sayyid ‘Abbās al-Jalimī (Beirut: Mu’assasat al-Kutub al-Thaqāfiyya, 1412), 178 (217); Ibn Sa’d, *al-Ṭabaqāt al-Kubrā*, I, 399; al-Maqdisī, *al-Aḥādīth al-Mukhtāra*, VII, 229 (2669); Ibn al-Mundhir *al-Nisābūrī*, Muḥammad b. Ibrāhīm (d. 318), *al-Awsaṭ fi al-sunan*, 2 vols., ed. Ṣagīr Aḥmad b. Muḥammad (Riyad: Dār Ṭaybah, 1985), II, 296 (894).

## 9. Transmission

حدثنا عبد الله بن الصباح، ثنا عبد العزيز بن عبد الصمد، قال: ثنا موسى الحنات، لا أعلمه إلا ذكره عن موسى بن أنس، عن أنس بن مالك، أن رسول الله صلى الله عليه وسلم قال له: يا أنس، إن الناس يمضون أمصارا، وإن مصرا منها، يقال له: البصرة أو البصرة؛ فإن أنت مررت بها، أو دخلتها، فإياك وسباخها وكلاءها وسوقها وباب أمرائها! وعليك بضواحيها، فإنه يكون بها خسف وقذف ورجف وقوم يبيتون يصبحون قردة وخنازير.

Mūsā b. Anas b. Mālik transmits this hadith from Anas b. Mālik, his father.



As far as we determined, this transmission made from the event source Anas b. Mālik was supported by two another. All the transmissions are in the similar format. Let us call this format x. The present differences include no discrepancy enough to require a separate format description.<sup>18</sup> In this case the transmission can be appraised as *the similar transmission of the three unknown persons*:

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$$\delta_x = 2^m - 1 = 2^3 - 1 = 8 - 1 = 7$$

f: the number of diverging forms of transmission.

$$f = (m/m + r/r + t/t + \dots + s/s) = 1$$

The total of the number of probabilities:

$$\varepsilon = 2^m + 2^r + 2^t + \dots + 2^s - (f-1) = 2^3 - (1-1) = 8$$

<sup>18</sup> About the derivatives of the transmission that come via **Mūsā b. Anas** see Abū Dāwūd, al-Sunan, II, 516 (4307).

About the derivatives of the transmission that come via **Ziyād b. Maymūn** see al-Ṭabarānī, al-Muʿjam al-Awṣaṭ, VI, 167 (6095).

About the derivatives of the transmission that come via **al-Naḍr b. Anas** see Ibn ʿAdiyy, al-Kāmil fī ḍuʿafāʾ al-rijāl, V, 76; al-ʿUqaylī, Muḥammad b. ʿUmar (d. 322), *al-Ḍuʿafāʾ al-kabīr*, 4 vols., ed. ʿAbd al-Muʿṭī Qalʿajī (Beirut: Dār al-Kutub al-ʿIlmiyya, 1404), IV, 294 (1890); Abū Yaʿlā, Aḥmad b. ʿAlī b. al-Muthannā (d. 307), *al-Muʿjam*, ed. Irshād al-Ḥaqq al-Atharī (Fayṣal Abād: Idārat al-ʿUlūm al-Athariyyah, 1407), 225 (273).



The probability of the accuracy/truth of the transmission with the form x is:

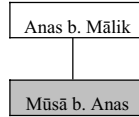
$\omega_x =$  the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities =  $\delta_x / \varepsilon$

$$\omega_x = \delta_x / \varepsilon = 7 / 8$$

## 10. Transmission

حدثنا هشام بن عمار، حدثنا مروان بن معاوية، حدثنا عيسى بن أبي عيسى، عن رجل، أراه موسى، عن أنس بن مالك، قال: قال رسول الله صلى الله عليه وسلم: سيد إدامكم الملح.

Mūsā b. Anas b. Mālik transmits this hadith from Anas b. Mālik, his father.<sup>19</sup>



We could not find any transmitter who supported or negated this transmission from Anas b. Mālik. In this case the transmission can be appraised as *the transmission of an unknown person*:

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Mūsā b. Anas; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

$\omega =$  the total number of the probabilities of accurate reports/ total number of probabilities =  $\delta / \varepsilon$ .

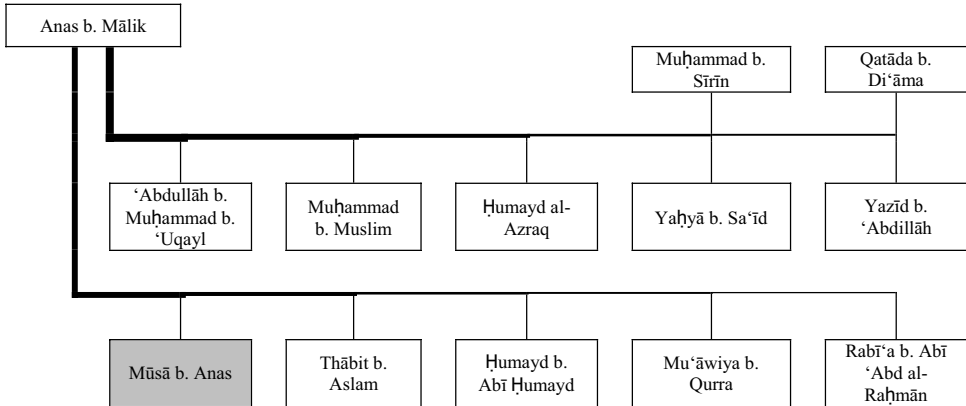
$$\omega = \delta / \varepsilon = 9/16$$

## 11. Transmission

حدثنا عبد الله، حدثني أبي، ثنا حسين، ثنا محمد بن راشد، عن مكحول، عن موسى بن أنس، عن أبيه، قال: لم يبلغ رسول الله صلى الله عليه وسلم من الشيب ما يخضبه؛ ولكن أبا بكر خضب رأسه ولحيته حتى يقنو شعره بالحناء والكتم.

<sup>19</sup> See Ibn Māja, al-Sunan, II, 1102 (3315); al-Ṭabarānī, al-Muʿjam al-Awṣaṭ, IIX, 354 (8854); Abū Yaʿlā, al-Musnad, VI, 377 (3714); al-Bayhaqī, Shuʿab al-Īmān, V, 102 (5951); al-Qaḍāʾī, Musnad al-Shihāb, II, 265 (1327); Tammām al-Rāzī, al-Fawāid, II, 169 (1447); Ibn ʿAdiyy, al-Kāmil fi ḍuʿafāʾ al-rijāl, V, 247; Ibn ʿAsākir, Tārīkh madīnat dimashq, IV, 243.

Mūsā b. Anas b. Mālik transmits this hadith from Anas b. Mālik, his father.



As far as we determined, this transmission made from the event source Anas b. Mālik was supported by eleven another. All the transmissions are in the similar format. Let us call this format x. The present differences include no discrepancy enough to require a separate format description.<sup>20</sup>

<sup>20</sup> About the derivatives of the transmission that come via **Mūsā b. Anas** see Ibn Ḥanbal, al-Musnad, III, 198 (13074); 223 (13353); 262 (13783); al-Tayālīsī, al-Musnad, 276 (2072); al-Ṭabarānī, Musnad al-shāmiyyīn, IV, 376 (3596); 377 (3597).

About the derivatives of the transmission that come via **Thābit b. Aslam** see Ibn Ḥanbal, al-Musnad, III, 227 (13396); 145 (12496); 165 (12713); 254 (13687); 'Abd b. Ḥumayd, al-Musnad, 402 (1362).

About the derivatives of the transmission that come via **Ḥumayd b. Abī Ḥumayd** see Ibn Sa'd, al-Ṭabaqāt al-Kubrā, I, 431; III, 189; al-Khaṭīb al-Baghdādī, Ahmad b. 'Alī (d. 463), *al-Jāmi' li-akhlāq al-rāwī*, 2 vols., ed. Maḥmūd al-Ṭaḥḥān (Riyaḍ: Maktabat al-Ma'ārif, 1403), I, 379 (874); al-Ṭabarī, Muḥammad b. Jarīr (d. 310), *Tārīkh al-umam wa-l-mulūk*, 5 vols. (Beirut: Dār al-Kutub al-'Ilmiyya, 1407), II, 223.

About the derivatives of the transmission that come via **Mu'āwiya b. Qurra** see Ibn 'Asākir, *Tārīkh madīnat dimashq*, IV, 161.

About the derivatives of the transmission that come via **Rabī'a b. Abī 'Abd al-Raḥmān** see Ibn Ḥanbal, al-Musnad, III, 130 (12348); 148 (12523); 185 (12943); 240 (13543); al-Ṭabarānī, Sulaymān b. Aḥmad (d. 360), *al-Rawḍ al-Dānī- al-Mu'jam al-ṣaḡhīr*, 2 vols., ed. Muḥammad Shakūr Muḥammad al-Ḥājj Amrīr (Beirut, al-Maktab al-Islāmī, 1985/1405), I, 205 (328).

About the derivatives of the transmission that come via **'Abdullāh b. Muḥammad b. 'Uqayl** see al-Ṭabarānī, al-Mu'jam al-Awṣaṭ, V, 260 (5259).

About the derivatives of the transmission that come via **Muḥammad b. Muslim** see Abū Ya'lā, al-Musnad, VI, 268 (3572); 279 (3590); Ibn Sa'd, al-Ṭabaqāt al-Kubrā, II, 308.

About the derivatives of the transmission that come via **Ḥumayd al-Azraq** see al-Khaṭīb al-Baghdādī, *Tārīkh Baghdād*, III, 194 (1236).

In this case the transmission can be appraised as *the similar transmission of the twelve unknown persons*:

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$$\delta_x = 2^m - 1 = 2^{12} - 1 = 4096 - 1 = 4095$$

f: the number of diverging forms of transmission.

$$f = (m/m + r/r + t/t + \dots + s/s) = 1$$

The total of the number of probabilities:

$$\varepsilon = 2^m + 2^r + 2^t + \dots + 2^s - (f-1) = 2^{12} - (1-1) = 4096$$

The probability of the accuracy/truth of the transmission with the form x is:

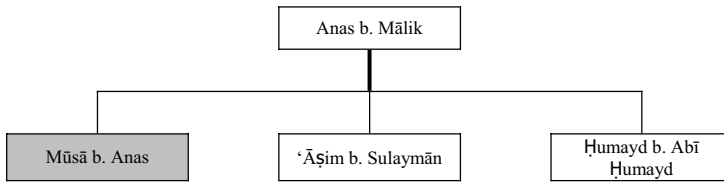
$\omega_x$  = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities =  $\delta_x / \varepsilon$

$$\omega_x = \delta_x / \varepsilon = 4095 / 4096$$

## 12. Transmission

حدثنا موسى بن إسماعيل، حدثنا عبد الواحد، حدثنا عاصم، قال: قلت لأئس: أحرم رسول الله صلى الله عليه وسلم المدينة؟ قال: نعم؛ ما بين كذا إلى كذا لا يقطع شجرها؛ من أحدث فيها حدثا فعليه لعنة الله والملائكة والناس أجمعين. قال عاصم: فأخبرني موسى بن أنس أنه قال: أو أوى محدثا.

Mūsā b. Anas b. Mālik transmits this hadith from Anas b. Mālik, his father.



About the derivatives of the transmission that come via **Yahyā b. Sa'īd** see al-'Uqaylī, al-Du'afā' al-kabīr, II, 270 (829).

About the derivatives of the transmission that come via **Yazīd b. 'Abdillāh** see Ibn 'Asākir, Tārīkh madīnat dimashq, III, 281.

About the derivatives of the transmission that come via **Qatāda b. Di'āma** see Ibn Ḥanbal, al-Musnad, III, 192 (13017); 216 (13286); 251 (13655); 266 (13837); al-Bukhārī, al-Ṣaḥīḥ, III, 1303 (3357); al-Tirmidhī, al-Shamā'il al-Muḥammadiyya, 55 (37).

About the derivatives of the transmission that come via **Muḥammad b. Sīrin** see Ibn Ḥanbal, al-Musnad, III, 160 (12656); 206 (13165); Muslim, al-Ṣaḥīḥ, IV, 1821 (2341).

As far as we determined, this transmission made from the event source Anas b. Mālik was supported by two another. All the transmissions are in the similar format. Let us call this format x. The present differences include no discrepancy enough to require a separate format description.<sup>21</sup> In this case the transmission can be appraised as *the similar transmission of the three unknown persons*:

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$$\delta_x = 2^m - 1 = 2^3 - 1 = 8 - 1 = 7$$

f: the number of diverging forms of transmission.

$$f = (m/m + r/r + t/t + \dots + s/s) = 1$$

The total of the number of probabilities:

$$\varepsilon = 2^m + 2^r + 2^t + \dots + 2^s - (f-1) = 2^3 - (1-1) = 8$$

The probability of the accuracy/truth of the transmission with the form x is:

$\omega_x$  = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities =  $\delta_x / \varepsilon$

$$\omega_x = \delta_x / \varepsilon = 7 / 8$$

### 13. Transmission

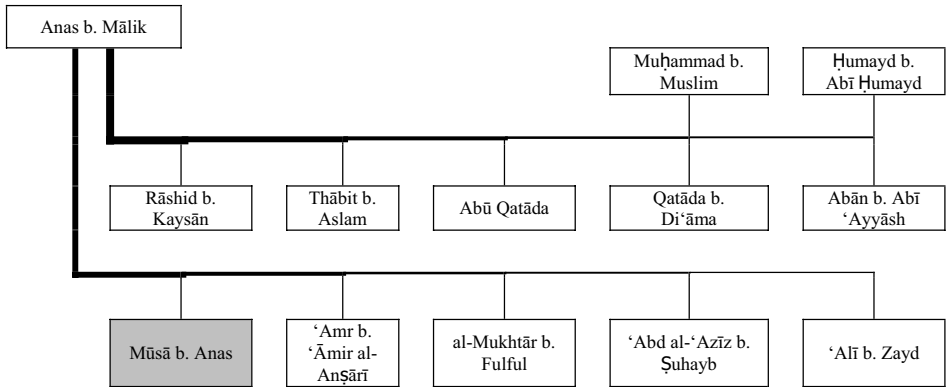
حدثنا عبد الله، حدثني أبي، ثنا عبد الواحد أبو عبيدة الحداد، ثنا المعلي بن جابر، يعني اللقيطي، قال: حدثني موسى بن أنس بن مالك، عن أبيه، قال: كان إذا قام المؤذن فأذن صلاة المغرب في مسجد بالمدينة قام من شاء فصلى حتى تقام الصلاة، ومن شاء ركع ركعتين، ثم قعد وذلك بعيني النبي صلى الله عليه وسلم.

Mūsā b. Anas b. Mālik transmits this hadith from Anas b. Mālik, his father.

<sup>21</sup> About the derivatives of the transmission that come via **Mūsā b. Anas** see al-Bukhārī, al-Ṣaḥīḥ, VI, 2665 (6876).

About the derivatives of the transmission that come via **‘Āṣim b. Sulaymān** see al-Bukhārī, al-Ṣaḥīḥ, II, 661 (1768); VI, 2665 (6876); Muslim, al-Ṣaḥīḥ, II, 994 (1366); Ibn Ḥanbal, al-Musnad, III, 199 (13085); 238 (13524); 242 (13564).

About the derivatives of the transmission that come via **Ḥumayd b. Abi Ḥumayd** see Ibn Ḥanbal, al-Musnad, III, 242 (13564).



As far as we determined, this transmission made from the event source Anas b. Mālik was supported by eleven another. All the transmissions are in the similar format. Let us call this format x. The present differences include no discrepancy enough to require a separate format description.<sup>22</sup>

<sup>22</sup> About the derivatives of the transmission that come via **Mūsā b. Anas** see Ibn Ḥanbal, al-Musnad, III, 199 (13080).

About the derivatives of the transmission that come via **'Amr b. 'Āmir al-Anṣārī** see al-Bukhārī, al-*Ṣaḥīḥ*, I, 189 (481); 225 (599); al-Nasā'ī, al-Sunan al-mujtabā, II, 29 (682); Ibn Ḥanbal, al-Musnad, III, 280 (14015).

About the derivatives of the transmission that come via **al-Mukhtār b. Fulful** see Muslim, al-*Ṣaḥīḥ*, I, 573 (836); Abū Dāwūd, al-Sunan, I, 410 (1282); Abū Ya'la, al-Musnad, VII, 43 (3956).

About the derivatives of the transmission that come via **'Abd al-'Azīz b. Ṣuhayb** see Muslim, al-*Ṣaḥīḥ*, I, 573 (837); al-Dāraquṭnī, al-Sunan, I, 267 (9); 268 (12); al-Bayhaqī, al-Sunan al-kubrā, II, 475 (4277).

About the derivatives of the transmission that come via **'Alī b. Zayd** see Ibn Māja, al-Sunan, I, 368 (1163); Ibn Ḥanbal, al-Musnad, III, 282 (14040).

About the derivatives of the transmission that come via **Rāshid b. Kaysān** see Ibn Ḥanbal, al-Musnad, III, 129 (12332); Ibn Abū Shayba, al-Muṣannaf, II, 136 (7380).

About the derivatives of the transmission that come via **Thābit b. Aslam** see al-Dāraquṭnī, al-Sunan, I, 267 (8); al-Tayālīsī, al-Musnad, 270 (2021); Abū Nu'aym, *Hilyat al-Awliyā wa Ṭabaqāt al-Aṣfiyā*, II, 331.

About the derivatives of the transmission that come via **Abū Qatāda** see al-Tayālīsī, al-Musnad, 285 (2144).

About the derivatives of the transmission that come via **Qatāda b. Dī'āma** see al-Ṭabarānī, al-Mu'jam al-Awṣaṭ, VII, 21 (6734).

About the derivatives of the transmission that come via **Abān b. Abī 'Ayyāsh** see 'Abd al-Razzāq al-Ṣan'ānī, al-Muṣannaf, II, 434 (3980); Ibn Ma'in, *Yahyā* (d. 233), *al-Tārikh*, 4 vols., ed. Aḥmad Muḥammad Nūr (Makkah: Markaz al-Baḥṭh al-Ilmī, 1399/1979), III, 85 (358).

About the derivatives of the transmission that come via **Ḥumayd b. Abī Ḥumayd** see Ibn Abū Shayba, al-Muṣannaf, II, 136 (7379).

In this case the transmission can be appraised as *the similar transmission of the twelve unknown persons*:

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$$\delta_x = 2^m - 1 = 2^{12} - 1 = 4096 - 1 = 4095$$

f: the number of diverging forms of transmission.

$$f = (m/m + r/r + t/t + \dots + s/s) = 1$$

The total of the number of probabilities:

$$\varepsilon = 2^m + 2^r + 2^t + \dots + 2^s - (f-1) = 2^{12} - (1-1) = 4096$$

The probability of the accuracy/truth of the transmission with the form x is:

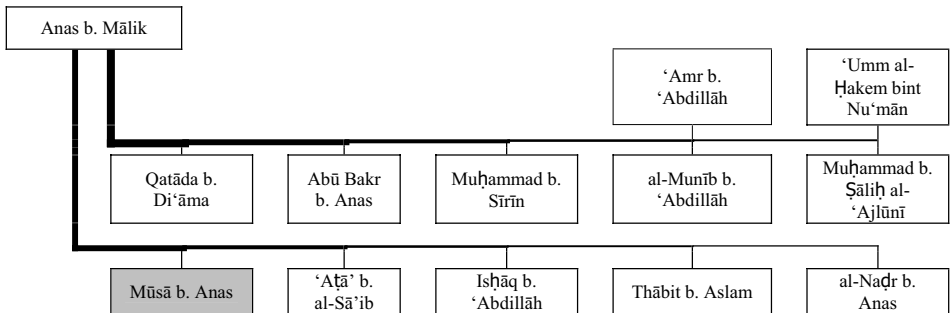
$\omega_x$  = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities =  $\delta_x / \varepsilon$

$$\omega_x = \delta_x / \varepsilon = 4095 / 4096$$

#### 14. Transmission

حدثنا عبد الله، حدثني أبي، ثنا عبد الصمد، ثنا عبد الله بن أبي يزيد، قال: سمعت موسى بن أنس يحدث، عن أبيه: أن الأنصار اشتدت عليهم السواني، فأتوا النبي صلى الله عليه وسلم ليدعوا لهم، أو يحفر لهم نهرا؛ فأخبر النبي صلى الله عليه وسلم بذلك، فقال: لا يسألوني اليوم شيئا إلا أعطوه. فأخبرت الأنصار بذلك، فلما سمعوا ما قال النبي صلى الله عليه وسلم، قالوا: ادع الله لنا بالمغفرة! فقال: اللهم اغفر للأنصار، ولأبناء الأنصار، ولأبناء أبناء الأنصار.

Mūsā b. Anas b. Mālik transmits this hadith from Anas b. Mālik, his father.



About the derivatives of the transmission that come via **Muḥammad b. Muslim** see Ibn Ma'īn, *al-Tārikh*, III, 85 (358).

As far as we determined, this transmission made from the event source Anas b. Mālik was supported by eleven another. All the transmissions are in the similar format. Let us call this format x. The present differences include no discrepancy enough to require a separate format description.<sup>23</sup> In this case the transmission can be appraised as *the similar transmission of the twelve unknown persons*:

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$$\delta_x = 2^m - 1 = 2^{12} - 1 = 4096 - 1 = 4095$$

f: the number of diverging forms of transmission.

<sup>23</sup> About the derivatives of the transmission that come via **Mūsā b. Anas** see Ibn Ḥanbal, al-Musnad, III, 213 (13249); Ibn Ḥanbal, Aḥmad b. Muḥammad (d. 241), *Faḍā'il al-ṣaḥāba*, 2 vols., ed. Waṣiyyullāh Muḥammad (Beirut: Mu'assasat al-Risāla, 1403/1983), II, 806 (1451).

About the derivatives of the transmission that come via '**Aṭā' b. al-Sā'ib**' see al-Tirmidhī, al-Jāmi', V, 715 (3909).

About the derivatives of the transmission that come via **Ishāq b. 'Abdillāh** see Muslim, al-Ṣaḥīḥ, IV, 1948 (2507); Ibn Balbān, al-Iḥsān fi-taqrīb ṣaḥīḥ Ibn Ḥibbān, XVI, 271 (7282); al-Ṭabarānī, al-Mu'jam al-Awṣaṭ, II, 341 (2169).

About the derivatives of the transmission that come via **Thābit b. Aslam** see Ibn Ḥanbal, al-Musnad, III, 139 (12437); al-Nasā'ī, Aḥmad b. Shu'ayb (d. 303), *'Amal al-yawm ve'l-layl*, ed. Fārūq Ḥammāda (2nd. ed., Beirut: Mu'assasat al-Risāla, 1986/1406), 279 (314).

About the derivatives of the transmission that come via **al-Naḍr b. Anas** see Ibn Ḥanbal, al-Musnad, III, 156 (12616); al-Shaybānī, al-Āḥād wa-l-mathānī, III, 359 (1755).

About the derivatives of the transmission that come via **Qatāda b. Di'āma** see Ibn Ḥanbal, al-Musnad, III, 162 (12672); Ibn Balbān, al-Iḥsān fi-taqrīb ṣaḥīḥ Ibn Ḥibbān, XVI, 269 (7280); Abū Ya'lā, al-Musnad, V, 376 (3032).

About the derivatives of the transmission that come via **Abū Bakr b. Anas** see Ibn Ḥanbal, al-Musnad, III, 216 (13291); al-Shaybānī, al-Āḥād wa-l-mathānī, III, 360 (1757); al-Mizzi, Tahzīb al-kamāl, XXXV, 349.

About the derivatives of the transmission that come via **Muḥammad b. Sīrīn** see al-Ṭabarānī, al-Mu'jam al-Kabīr, I, 254 (735); Ibn 'Adiyy, al-Kāmil fi ḍu'āfa' al-rijāl, VI, 225 (1694).

About the derivatives of the transmission that come via **al-Munīb b. 'Abdillāh** see al-Ṭabarānī, al-Mu'jam al-Awṣaṭ, II, 135 (1493); VI, 147 (6045); al-Shaybānī, al-Āḥād wa-l-mathānī, III, 360 (1756); al-Khaṭīb al-Baghdādī, Tārīkh Baghdād, VII, 375 (3898).

About the derivatives of the transmission that come via **Muḥammad b. Ṣāliḥ al-'Ajlūnī** see al-Shaybānī, al-Āḥād wa-l-mathānī, III, 356 (1750).

About the derivatives of the transmission that come via '**Umm al-Ḥakem bint Nu'mān**' see al-Shaybānī, al-Āḥād wa-l-mathānī, III, 360 (1757); Ibn Ḥanbal, Faḍā'il al-ṣaḥāba, II, 789 (1410).

About the derivatives of the transmission that come via '**Amr b. 'Abdillāh**' see al-Bukhārī, al-Tārīkh al-kabīr, VI, 348 (2596).

$$f = (m/m + r/r + t/t + \dots + s/s) = 1$$

The total of the number of probabilities:

$$\varepsilon = 2^m + 2^r + 2^t + \dots + 2^s - (f-1) = 2^{12} - (1-1) = 4096$$

The probability of the accuracy/truth of the transmission with the form x is:

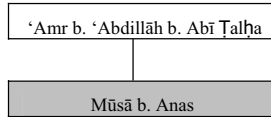
$\omega_x$  = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities =  $\delta_x / \varepsilon$

$$\omega_x = \delta_x / \varepsilon = 4095 / 4096$$

## 15. Transmission

حدثنا سلمة، حدثنا داود، عن موسى بن أنس، عن عمرو بن عبد الله بن أبي طلحة، عن أنس رضي الله عنه قال: قال: النبي صلى الله عليه وسلم: اللهم اغفر للأَنْصار.

Mūsā b. Anas b. Mālīk transmits this hadith from ‘Amr b. ‘Abdillāh b. Abī Ṭalḥa. Abī Ṭalḥa.<sup>24</sup>



We could not find any transmitter who supported or negated this transmission from ‘Amr b. ‘Abdillāh b. Abī Ṭalḥa. In this case the transmission can be appraised as *the transmission of an unknown person*:

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Mūsā b. Anas; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

$\omega$  = the total number of the probabilities of accurate reports/ total number of probabilities =  $\delta / \varepsilon$ .

$$\omega = \delta / \varepsilon = 9/16$$

## 16. Transmission

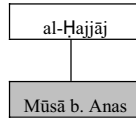
حدثنا حميد بن مسعدة، قال: حدثنا بشر بن المفضل، عن حميد؛ وحدثنا يعقوب بن إبراهيم، قال: حدثنا ابن عليّة، قال: حدثنا حميد، قال: قال موسى بن أنس لأنس ونحن عنده: يا أبا حمزة، إن الحجاج خطبنا بالأهواز ونحن معه، فذكر الطهور، فقال: اغسلوا وجوهكم وأيديكم وامسحوا

<sup>24</sup> See al-Bukhārī, al-Tārīkh al-kabīr, VI, 348 (2596).



برؤوسكم وأرجلكم؟ وإنه ليس شيء من ابن آدم أقرب إلى خبثه من قدميه، فاعسلوا بطونهما وظهورهما وعراقيبهما! فقال أنس: صدق الله وكذب الحجاج، قال الله: وامسحوا برؤوسكم وأرجلكم! قال: وكان أنس إذا مسح قدميه بلهما.

Mūsā b. Anas b. Mālik transmits this word from al-Ḥajjāj.<sup>25</sup>



We could not find any transmitter who supported or negated this transmission from al-Ḥajjāj. In this case the transmission can be appraised as *the transmission of an unknown person*:

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Mūsā b. Anas; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

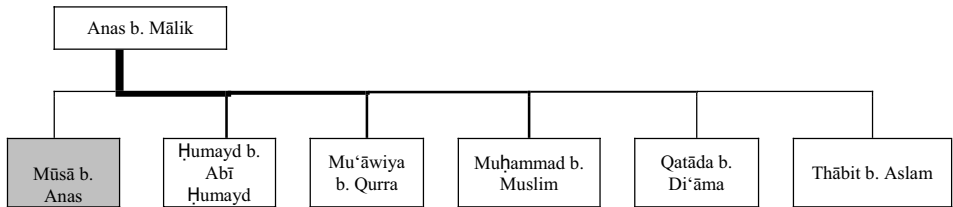
$\omega$  = the total number of the probabilities of accurate reports/ total number of probabilities =  $\delta / \epsilon$ .

$$\omega = \delta / \epsilon = 9/16$$

## 17. Transmission

حدثنا بن المشنى، قال: ثنا محمد بن جعفر، قال: ثنا شعبة، عن موسى بن أنس، عن أنس، قال: قرأ عمر: وفاكهة وأبا. قال: قد عرفنا الفاكهة، فما الأب؟ ثم قال: بحسبنا ما قد علمنا، وألقى العصا من يده.

Mūsā b. Anas b. Mālik transmits this hadith from Anas b. Mālik, his father.



As far as we determined, this transmission made from the event source Anas b. Mālik was supported by five another. All the transmissions are in

<sup>25</sup> See al-Ṭabarī, Jāmi' al-bayān 'an ta'vīl āy al-Qur'ān, VI, 128, 129; Ibn Kathīr, Ismā'il b. 'Umar (d. 774), *Tafsīr al-Qur'ān al-'aẓīm*, 4 vols. (Beirut: Dār al-Fikr, 1401), II, 26; al-Bayhaqī, al-Sunan al-kubrā, I, 71 (344); al-Wāsiṭī, Tārīkh Wāsiṭ, p. 59.

the similar format. Let us call this format x. The present differences include no discrepancy enough to require a separate format description.<sup>26</sup> In this case the transmission can be appraised as *the similar transmission of the six unknown persons*:

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$$\delta_x = 2^m - 1 = 2^6 - 1 = 64 - 1 = 63$$

f: the number of diverging forms of transmission.

$$f = (m/m + r/r + t/t + \dots + s/s) = 1$$

The total of the number of probabilities:

$$\varepsilon = 2^m + 2^r + 2^t + \dots + 2^s - (f-1) = 2^6 - (1-1) = 64$$

The probability of the accuracy/truth of the transmission with the form x is:

$\omega_x$  = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities =  $\delta_x / \varepsilon$

$$\omega_x = \delta_x / \varepsilon = 63 / 64$$

<sup>26</sup> About the derivatives of the transmission that come via **Mūsā b. Anas** see al-Ṭabarī, Jāmi' al-bayān 'an ta'vīl āy al-Qur'ān, XXX, 59.

About the derivatives of the transmission that come via **Ḥumayd b. Abī Ḥumayd** see al-Ṭabarī, Jāmi' al-bayān 'an ta'vīl āy al-Qur'ān, XXX, 59; Ibn Kathīr, Tafsīr al-Qur'ān al-'aẓīm, I, 6; IV, 474; Abū al-Faḍl al-Muqri', Aḥādīth fī dhamm al-kalām, 5 vols., ed. Nāṣir b. 'Abd al-Raḥmān (Riyaḍ: Dār Atlas, 1996), III, 180 (519); al-Ḥākim al-Nisābūrī, al-Mustadrak 'ala al-Ṣaḥīḥayn, II, 559 (3897).

About the derivatives of the transmission that come via **Mu'āwiya b. Qurra** see al-Ṭabarī, Jāmi' al-bayān 'an ta'vīl āy al-Qur'ān, XXX, 59.

About the derivatives of the transmission that come via **Muḥammad b. Muslim** see al-Ḥākim al-Nisābūrī, al-Mustadrak 'ala al-Ṣaḥīḥayn, II, 559 (3897); al-Bayhaqī, Shu'ab al-Īmān, II, 424 (2281); al-Ṭabarānī, Musnad al-shāmiyyīn, IV, 156 (2989).

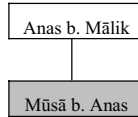
About the derivatives of the transmission that come via **Qatāda b. Dī'āma** see al-Ṭabarī, Jāmi' al-bayān 'an ta'vīl āy al-Qur'ān, XXX, 59.

About the derivatives of the transmission that come via **Thābit b. Aslam** see Ibn Kathīr, Tafsīr al-Qur'ān al-'aẓīm, I, 6; Abū al-Faḍl al-Muqri', Aḥādīth fī dhamm al-kalām, 5 vols., ed. Nāṣir b. 'Abd al-Raḥmān (Riyaḍ: Dār Atlas, 1996), III, 178 (517); 180 (519); Ibn Sa'd, al-Ṭabaqāt al-Kubrā, III, 327.

## 18. Transmission

أخبرنا أبو بكر أحمد بن الحسن القاضي، ثنا أبو العباس الأصم، ثنا يحيى بن أبي طالب، أخبرني أبي، حدثني أبو عبيدة عيسى الخزاز، عن موسى بن أنس، عن أبيه، عن النبي صلى الله عليه وسلم قال: لا تقولوا سورة البقرة ولا سورة آل عمران وسائر القرآن ولكن قولوا السورة التي يذكر فيها البقرة والسورة التي يذكر فيها آل عمران والقرآن على نحو هذا.

Mūsā b. Anas b. Mālik transmits this hadith from Anas b. Mālik, his father.<sup>27</sup>



We could not find any transmitter who supported or negated this transmission from Anas b. Mālik. In this case the transmission can be appraised as *the transmission of an unknown person*:

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Mūsā b. Anas; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

$\omega$  = the total number of the probabilities of accurate reports/ total number of probabilities =  $\delta / \varepsilon$ .

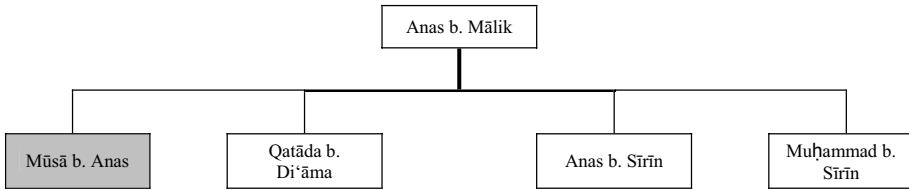
$$\omega = \delta / \varepsilon = 9/16$$

## 19. Transmission

ذكره البخاري تعليقا ووصله إسماعيل بن إسحاق في الأحكام من طريق ابن جريج، عن عمرو بن دينار، عن عطاء، عن موسى بن أنس، أن سيرين سألت أنسا المكاتبية وكان كثير المال، فأبى، فانطلق إلى عمر، فقال: كاتبه! فأبى؛ فضربه عمر بالدرة، وتلا عمر: فكاتبوهم إن علمتم فيهم خيرا!

Mūsā b. Anas b. Mālik transmits this occurrence from Anas b. Mālik, his father.

<sup>27</sup> See al-Ṭabarānī, al-Muʿjam al-Awṣaṭ, VI, 47 (5755); Ibn Kathīr, Tafsīr al-Qurʾān al-ʿaẓīm, I, 57; al-Bayhaqī, Shuʿab al-Īmān, II, 519 (2582); al-Mizzī, Tahzīb al-kamāl, XIX, 278; al-Uqaylī, al-Ḍuʿafāʾ al-kabīr, III, 418; al-Zaylaʿī, Jamāl al-Dīn ʿAbdullāh (d. 762), *Takhrij al-aḥādīth ve'l-āthār*, 4 vols., ed. ʿAbdullāh b. ʿAbd al-Raḥmān (Riyaḍ: Dār Ibn Khuzayma, 1414), I, 173.



As far as we determined, this transmission made from the event source Anas b. Mālik was supported by three another. All the transmissions are in the similar format. Let us call this format x. The present differences include no discrepancy enough to require a separate format description.<sup>28</sup> In this case the transmission can be appraised as *the similar transmission of the four unknown persons*:

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$$\delta_x = 2^m - 1 = 2^4 - 1 = 16 - 1 = 15$$

f: the number of diverging forms of transmission.

$$f = (m/m + r/r + t/t + \dots + s/s) = 1$$

The total of the number of probabilities:

$$\varepsilon = 2^m + 2^r + 2^t + \dots + 2^s - (f-1) = 2^4 - (1-1) = 16$$

The probability of the accuracy/truth of the transmission with the form x is:

$\omega_x$  = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities =  $\delta_x / \varepsilon$

$$\omega_x = \delta_x / \varepsilon = 15 / 16$$

<sup>28</sup> About the derivatives of the transmission that come via **Mūsā b. Anas** see al-Bukhārī, al-Ṣaḥīḥ, II, 902; Ibn Ḥajar, Aḥmad b. 'Alī al-'Asqalānī (d. 852), *al-Iṣābah fī tamyīz al-ṣaḥāba*, 8 vols. ed. Muḥammad al-Bajāwī (Beirut: Dār al-Jayl, 1412), III, 273 (3729); Ibn Ḥajar al-'Asqalānī, Aḥmad b. 'Alī (d. 852), *Taghliq al-ta'liq*, 5 vols., ed. Sa'īd 'Abdirraḥmān (Beirut: al-Maktab al-Islāmi, 1405), III, 348.

About the derivatives of the transmission that come via **Qatāda b. Di'āma** see Ibn Sa'd, al-Ṭabaqāt al-Kubrā, VII, 120; al-Bayhaqī, al-Sunan al-kubrā, X, 319 (21404); al-Ṭabarī, Jāmi' al-bayān 'an ta'vil āy al-Qur'an, IX, 311.

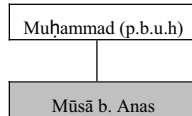
About the derivatives of the transmission that come via **Anas b. Sīrīn** see Ibn Ḥajar, al-Iṣābah fī tamyīz al-ṣaḥāba, III, 273 (3729); Ibn Sa'd, al-Ṭabaqāt al-Kubrā, VII, 120.

About the derivatives of the transmission that come via **Anas b. Sīrīn** see Ibn Sa'd, al-Ṭabaqāt al-Kubrā, VII, 119, 120.

## 20. Transmission

حدثنا محمد بن صالح بن هاني، ثنا السري بن خزيمة، ثنا موسى بن إسماعيل ثنا إسحاق بن عثمان، قال: قلت لموسى بن أنس: كم غزا النبي صلى الله عليه وسلم؟ قال: غزا ثلاثا وعشرين غزوة وثمان غزوات يقيم فيها الأشهر. قلت: كم غزا أنس مع النبي صلى الله عليه وسلم؟ قال: ثمان غزوات.

In the transmission Mūsā b. Anas b. Mālīk is giving an answer to the question regarding the Prophet.<sup>29</sup>



Historically it is not possible that he had observed this event. Transmitting type is  $F_2$  on account of he transmitted an event without giving its source.<sup>30</sup>

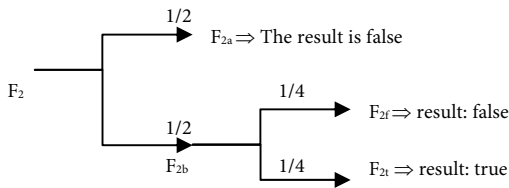


Figure-2

As seen in Figure-2 there are 4 probabilities regarding the veracity of the event transmitted by Mūsā b. Anas; 1 probabilities are true, 3 probabilities are false. Accordingly, the probability of being true:

$\omega$  = the total number of the probabilities of accurate reports/ total number of probabilities =  $\delta / \varepsilon$ .

$$\omega = \delta / \varepsilon = 1/4$$

## 21. Transmission

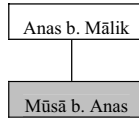
أخبرنا الثقفى، عن حميد، عن موسى بن أنس، عن أنس بن مالك: أن عمر بن الخطاب سأله: إذا حاصرتم المدينة كيف تصنعون؟ قال: نبعث الرجل إلى المدينة ونصنع له هنة من جلود. قال: رأيت

<sup>29</sup> See al-Ḥākim al-Nīsābūrī, al-Mustadrak ‘ala al-Ṣaḥīḥayn, III, 665 (6457); Ibn Ḥajar, al-Iṣābah fī tamyīz al-Ṣaḥāba, I, 127; al-Bukhārī, al-Tārikh al-kabīr, I, 398 (1266); Ibn ‘Asākir, Tārikh madīnat dimashq, IX, 362.

<sup>30</sup> For the type of transmissions see the abovementioned article. p.40-43.

إن رمي بحجر؟ قال: إذا يقتل. قال: فلا تفعلوا، فو الذي نفسي بيده، ما يسرني أن تفتحوا مدينة فيها أربعة آلاف مقاتل بتضييع رجل مسلم!

Mūsā b. Anas b. Mālīk transmits this knowledge from Anas b. Mālīk, his father.<sup>31</sup>



We could not find any transmitter who supported or negated this transmission from Anas b. Mālīk. In this case the transmission can be appraised as *the transmission of an unknown person*:

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Mūsā b. Anas; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

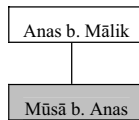
$\omega$  = the total number of the probabilities of accurate reports/ total number of probabilities =  $\delta / \varepsilon$ .

$$\omega = \delta / \varepsilon = 9/16$$

## 22. Transmission

حدثنا محمد بن أبان، ثنا عبد الله بن محمد بن خلاد الواسطي، ثنا يزيد بن هارون، نا أبو المقدام هشام بن زياد، قال: سمعت موسى بن أنس يحدث، عن أنس، عن رسول الله صلى الله عليه وسلم، قال: من كان في نفسه مودة لأخيه فليعلمه ذلك!

Mūsā b. Anas b. Mālīk transmits this hadith from Anas b. Mālīk, his father.<sup>32</sup>



We could not find any transmitter who supported or negated this transmission from Anas b. Mālīk. In this case the transmission can be appraised as *the transmission of an unknown person*:

<sup>31</sup> See al-Shafi'i, Muḥammad b. Idrīs (d. 204), *al-Musnad*, (Beirut: Dār al-Kutub al-'Ilmiyya, n.d.), I, 317 (1487); al-Bayhaqī, al-Sunan al-kubrā, IX, 42 (17686).

<sup>32</sup> See al-Ṭabarānī, al-Mu'jam al-Awṣaṭ, VII, 259 (7443); Ibn 'Adiyy, al-Kāmil fi ḍu'afā' al-rijāl, VII, 106.

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Mūsā b. Anas; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

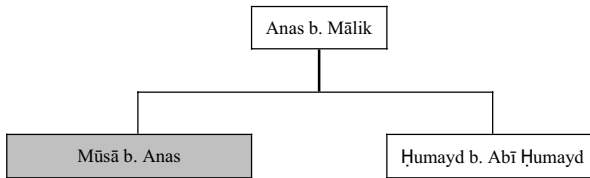
$\omega$  = the total number of the probabilities of accurate reports/ total number of probabilities =  $\delta / \varepsilon$ .

$$\omega = \delta / \varepsilon = 9/16$$

### 23. Transmission

أخبرنا أبو عبد الله الحافظ، أنبأ حسن بن حمشاذ، ثنا محمد بن إسماعيل أبو إسماعيل، ثنا بن أبي مریم، حدثني يحيى بن أيوب، حدثني حميد، أن موسى بن أنس بن مالك حدثه، عن أنس بن مالك: أنه أوصى في مرضه وشك في حبل جارية، فقال: انظروا أن تدعوا لولدها القافة! قال: فصح من مرضه ذلك.

Mūsā b. Anas b. Mālik transmits this hadith from Anas b. Mālik, his father.



As far as we determined, this transmission made from the event source Anas b. Mālik was supported only by Ḥumayd b. Abī Ḥumayd. Both transmissions are in similar format. Let us call this format x. There is no *discrepancy* between them as much to require a second format description as.<sup>33</sup> In this case the transmission can be appraised as *the similar transmission of the two unknown persons*:

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$$\delta_x = 2^m - 1 = 2^2 - 1 = 4 - 1 = 3$$

f: the number of diverging forms of transmission.

<sup>33</sup> About the derivatives of the transmission that come via **Mūsā b. Anas** see al-Bayhaqī, al-Sunan al-kubrā, X, 265 (21059).  
About the derivatives of the transmission that come via **Ḥumayd b. Abī Ḥumayd** see al-Bayhaqī, al-Sunan al-kubrā, X, 264 (21057); Ibn Abū Shayba, al-Muṣannaf, IV, 32 (17494); al-Shafi‘ī, al-Musnad, I, 330 (1530).

$$f = (m/m + r/r + t/t + \dots + s/s) = 1$$

The total of the number of probabilities:

$$\varepsilon = 2^m + 2^r + 2^t + \dots + 2^s - (f-1) = 2^2 - (1-1) = 4$$

The probability of the accuracy/truth of the transmission with the form  $x$  is:

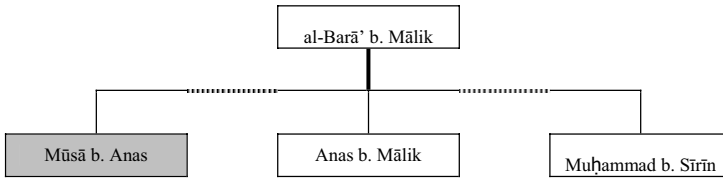
$\omega_x$  = the total number of probabilities of the transmission in the form  $x$  to be the accurate transmission / the total number of probabilities =  $\delta_x / \varepsilon$

$$\omega_x = \delta_x / \varepsilon = 3/4$$

## 24. Transmission

حدثنا علي، أخبرني محمد بن راشد، نا مكحول، عن موسى بن أنس: أن عمه البراء بن مالك بارز رجلا من أهل فارس فقتله فبلغ سلبه أربعين ألفا، فكتب عمر إلى عامل الخمس أن خذ خمس ذلك السلب وادفع إلى البراء سائر ذلك.

Mūsā b. Anas b. Mālik reports an event happened to al-Barā' b. Mālik, his uncle.



It does not appear possible that the two of the three transmitters except for Anas b. Mālik observed the event previously mentioned because of their ages. They recounts the transmission in (أن) mood.<sup>34</sup> Anas b. Mālik is the common teacher of the two transmitters; because of this it is probable that they heard the event from him. Likewise, in some transmissions Muḥammad b. Sīrīn transmits the same event from Anas b. Mālik.<sup>35</sup>

<sup>34</sup> About the derivatives of the transmission that come via **Mūsā b. Anas** see Ibn al-Ja'd, *al-Musnad*, I, 490 (3412).

About the derivatives of the transmission that come via **Muḥammad b. Sīrīn** see al-Ṭabarānī, *al-Mu'jam al-Kabīr*, II, 27 (1180); Sa'īd b. Manṣūr (d. 227), *al-Sunan*, 2 vols., ed. Ḥabīb al-Raḥmān al-A'ẓamī (India: al-Dār al-Salafiyya, 1403/1982), II, 309 (2708); 'Abd al-Razzāq al-Ṣan'ānī, *al-Muṣannaf*, V, 233 (9468).

<sup>35</sup> About the derivatives of the transmission that come via **Anas b. Mālik** see al-Ṭaḥāwī, *Sharḥ ma'ānī al-āthār*, III, 229 (4806); 230 (4807); Ibn Ḥajar, *al-Iṣābah fī tamyīz al-ṣaḥāba*, I, 281; Ibn Abū Shayba, *al-Muṣannaf*, VI, 478 (33088); 479 (33089); al-Bayhaqī, *al-Sunan al-kubrā*, VI, 310 (12566); 311 (12567).



Transmission type is  $F_2$  on the grounds that Mūsā b. Anas is transmitting an event which is not observed by himself.<sup>36</sup> In spite of the fact that all the transmissions are in the same format having no definite event source prevents us from making appraisals over the transmissions.

As seen in Figure-2 there are 4 probabilities regarding the veracity of the event transmitted by Mūsā b. Anas; 1 probabilities are true, 3 probabilities are false. Accordingly, the probability of being true:

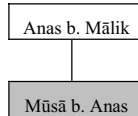
$\omega$  = the total number of the probabilities of accurate reports/ total number of probabilities =  $\delta / \varepsilon$ .

$$\omega = \delta / \varepsilon = 1/4$$

## 25. Transmission

أخبرنا أبو محمد إسماعيل بن رجاء العسقلاني، ثنا أبو أحمد محمد بن محمد القيسراني، ثنا محمد بن جعفر الخرائطي، ثنا أبو بكر أحمد بن إسحاق الوراق، ثنا محمد بن مصطفى وكثير بن عبيد، قالوا: ثنا بقرية بن الوليد، ثنا يحيى بن مسلم، عن أبي المقدم، عن موسى بن أنس، عن أبيه، قال: سمعت رسول الله صلى الله عليه وسلم يقول: إذا جاءكم الزائر فأكرموا!

Mūsā b. Anas b. Mālik transmits this hadith from Anas b. Mālik, his father.<sup>37</sup>



We could not find any transmitter who supported or negated this transmission from Anas b. Mālik. In this case the transmission can be appraised as *the transmission of an unknown person*:

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Mūsā b. Anas; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

$\omega$  = the total number of the probabilities of accurate reports/ total number of probabilities =  $\delta / \varepsilon$ .

$$\omega = \delta / \varepsilon = 9/16$$

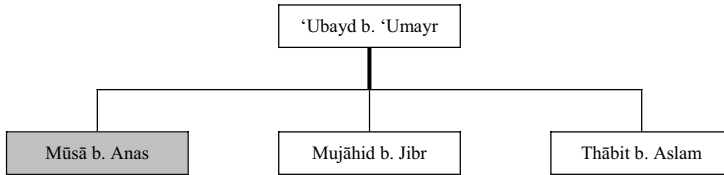
<sup>36</sup> For the type of transmissions see the abovementioned article. p.40-43.

<sup>37</sup> See al-Qaḍā'ī, *Musnad al-Shihāb*, I, 445 (763); Ibn Ḥayyān, 'Abdullāh b. Muḥammad (d. 369), *Kitāb al-Amthāl fī al-ḥadīth*, ed. 'Abd al-'Alī 'Abd al-Ḥamid (India: Dār al-Salafiyya, 1987), 182 (148).

## 26. Transmission

أنا نعيم، قال: أنا ابن المبارك، قال: أنا هشام بن حسان، عن موسى بن أنس، عن عبيد بن عمير: أن الصراط مثل السيف على جسر جهنم، وإن بجنبتيه كلاليب وحسك؛ والذي نفسي بيده، إنه ليؤخذ بالكلوب الواحد أكثر من ربيعة ومضر.

Mūsā b. Anas b. Mālik transmits this knowledge from ‘Ubayd b. ‘Umayr.



As far as we determined, this transmission made from the event source ‘Ubayd b. ‘Umayr was supported by two another. All the transmissions are in the similar format.<sup>38</sup> Let us call this format x. The present differences include no discrepancy enough to require a separate format description.<sup>39</sup> In this case the transmission can be appraised as *the similar transmission of the three unknown persons*:

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$$\delta_x = 2^m - 1 = 2^3 - 1 = 8 - 1 = 7$$

f: the number of diverging forms of transmission.

$$f = (m/m + r/r + t/t + \dots + s/s) = 1$$

The total of the number of probabilities:

<sup>38</sup> The form of this transmission being as a hurried hadith with chain of reporters has not been found. All the transmissions with chain of reporters are stopped hadiths. When the hurried form of the event is found a second format definition would be needed.

<sup>39</sup> About the derivatives of the transmission that come via **Mūsā b. Anas** see ‘Abdullāh b. al-Mubārak (d. 181), *al-Zuhd*, ed. Ḥabīb al-Raḥmān al-A‘ẓamī (Beirut: Dār al-Kutub al-‘Ilmiyya), 120 (403).

About the derivatives of the transmission that come via **Mujāhid b. Jibr** see Abū Nu‘aym, *Ḥilyat al-Awliyā wa Ṭabaqāt al-Aṣfiyā*, III, 273; al-Fasavī, Ya‘qūb b. Sufyān (d. 277), *al-Ma‘rifā ve’t-tārikh*, 3 vols., ed. Khalīl al-Manṣūr (Beirut: Dār al-Kutub al-‘Ilmiyya, 1419/1999), III, 216; Hannād b. al-Sariyy (d. 243), *al-Zuhd*, 2 vols., ed. ‘Abd al-Raḥmān ‘Abd al-Jabbār (Kuwayt: Dār al-Khulafā’, 1406), I, 197 (320).

About the derivatives of the transmission that come via **Thābit b. Aslam** see Hannād b. al-Sariyy, *al-Zuhd*, I, 197 (321); Abū Nu‘aym, *Ḥilyat al-Awliyā wa Ṭabaqāt al-Aṣfiyā*, III, 270.

$$\varepsilon = 2^m + 2^r + 2^i + \dots + 2^s - (f-1) = 2^3 - (1-1) = 8$$

The probability of the accuracy/truth of the transmission with the form x is:

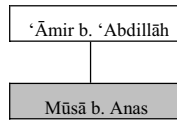
$\omega_x$  = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities =  $\delta_x / \varepsilon$

$$\omega_x = \delta_x / \varepsilon = 7 / 8$$

## 27. Transmission

حدثنا قبيصة، عن حماد بن سلمة، عن ثابت البناني، عن موسى بن أنس، أن سائلا سأل أبا عبيدة وهو شاك تصدقوا أجر الله مريضكم، فقال أبو عبيدة: إني لست بمأجور ولكني مكفر عني.

In his transmission Mūsā b. Anas b. Mālik reports an event<sup>40</sup> regarding ‘Āmir b. ‘Abdillāh.<sup>41</sup>



Historically it is not probable that he observed this event. The report type is F<sub>2</sub> as it transmits an event that had not been witnessed without giving event source.

As seen in Figure-2 there are 4 probabilities regarding the veracity of the event transmitted by Mūsā b. Anas; 1 probabilities are true, 3 probabilities are false. Accordingly, the probability of being true:

$\omega$  = the total number of the probabilities of accurate reports/ total number of probabilities =  $\delta / \varepsilon$ .

$$\omega = \delta / \varepsilon = 1/4$$

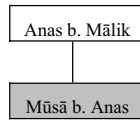
## 28. Transmission

حدثنا أحمد بن حنبل، قال: حدثنا عبد الصمد، قال: حدثنا ثابت، عن عاصم، قال: سأل أبو السوار موسى بن أنس ونحن بواسط: أكان أبو حمزة يشرب في الدن؟ فقال: معاذ الله!

Mūsā b. Anas b. Mālik reports information about Anas b. Mālik, his father.<sup>42</sup>

<sup>40</sup> See Hannād b. al-Sariyy, al-Zuhd, I, 242 (412).

<sup>41</sup> According to the other reports it is well understood that Abū ‘Ubayda is ‘Āmir b. ‘Abdillāh. See Ibn ‘Asākir, Tārīkh madīnat dimashq, XXII, 222; XXXXIV, 262.



We could not find any transmitter who supported or negated this transmission from Anas b. Mālik. In this case the transmission can be appraised as *the transmission of an unknown person*:

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Mūsā b. Anas; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

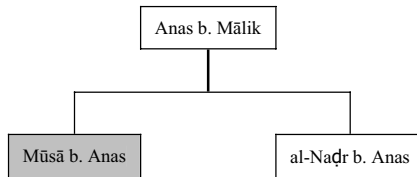
$\omega$  = the total number of the probabilities of accurate reports/ total number of probabilities =  $\delta / \epsilon$ .

$$\omega = \delta / \epsilon = 9/16$$

## 29. Transmission

ثنا الحسن بن يونس، عن سعيد بن وهب يلقب عجوة مصر، ثنا إبراهيم بن مرزوق، ثنا أبو إسماعيل الأبلبي، ثنا عبد الله بن المثنى، عن عميه النضر وموسى ابني أنس بن مالك، عن أبيهما أنس: أن النبي صلى الله عليه وسلم قال لأصحابه: اغتسلوا يوم الجمعة ولو كأسا بدينار!

Mūsā b. Anas b. Mālik transmits this hadith from Anas b. Mālik, his father.



As far as we determined, this transmission made from the event source Anas b. Mālik was supported only by al-Naḍr b. Anas. Both transmissions are in similar format. Let us call this format x. There is no discrepancy between them as much to require a second format description as.<sup>43</sup> In this

<sup>42</sup> See Ibn Ḥanbal, Aḥmad b. Muḥammad (d. 241), *Kitāb al-Ashriba*, ed. ‘Abdullāh b. Ḥajjāj (Cairo: Maktabat al-Turāth, 1405/1985), 35 (179).

<sup>43</sup> About the derivatives of the transmission that come via **Mūsā b. Anas** see Ibn ‘Adiyy, al-Kāmil fī ḍu‘afā’ al-rijāl, II, 389; Ibn Ḥajar, Aḥmad b. ‘Alī al-‘Asqalānī (d. 852), *Lisān al-mizān*, 7 vols., ed. (3d. ed., Beirut: Mu’assasat al-A‘lamī, 1406/1986), II, 324; Ibn Ḥibbān, Abū Ḥātim Muḥammad (d. 354), *al-Majrūḥīn*, 3 vols., ed. Muḥammad Ibrāhīm Zāyid (Ḥalab: Dār al-Wa‘y, n.d.), I, 259 (254).

case the transmission can be appraised as *the similar transmission of the two unknown persons*:

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$$\delta_x = 2^m - 1 = 2^2 - 1 = 4 - 1 = 3$$

f: the number of diverging forms of transmission.

$$f = (m/m + r/r + t/t + \dots + s/s) = 1$$

The total of the number of probabilities:

$$\varepsilon = 2^m + 2^r + 2^t + \dots + 2^s - (f-1) = 2^2 - (1-1) = 4$$

The probability of the accuracy/truth of the transmission with the form x is:

$\omega_x$  = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities =  $\delta_x / \varepsilon$

$$\omega_x = \delta_x / \varepsilon = 3/4$$

### 30. Transmission

حدثنا بن عون، عن موسى بن أنس، أن أبا بكر لما استخلف بعث إلى أنس بن مالك ليوجهه إلى البحرين على السعاية. قال: فدخل عليه عمر، فقال له أبو بكر: إني أردت أن أبعث هذا إلى البحرين وهو فتى شاب. قال: فقال له عمر: ابعثه فإنه لبيب كاتب. قال: فبعثه، فلما قبض أبو بكر قدم على عمر، فقال له عمر: هات يا أنس ما جئت به! قال: يا أمير المؤمنين، البيعة أولاً. فقال: نعم. قال: فبسط يده. قال: على السمع والطاعة. قال بن عون: فما أدري، قال: ما استطعت أو قال أنس: ما استطعت. قال: فأخبرته ما جئت به، قال: فقال: أما ما كان من كذا وكذا فاقبضوه، وما كان من المال فهو لك. قال: فأتيت إلى زيد بن ثابت وهو جالس على الباب، فقال: ألق علي ما أعطاك أمير المؤمنين، قال: فألقيت عليه فحسب.

Mūsā b. Anas b. Mālik reports information about Anas b. Mālik, his father.<sup>44</sup>

Anas b. Mālik

About the derivatives of the transmission that come via **al-Naḍr b. Anas** see Ibn Hibbān, *al-Majrūḥīn*, I, 259 (254); Ibn 'Adiyy, *al-Kāmil fī ḍu'afā' al-rijāl*, II, 389; Ibn Ḥajar, *Lisān al-mizān*, II, 324.

<sup>44</sup> See Ibn Ḥajar, *al-Iṣṣābah fī tamyiz al-ṣaḥāba*, I, 128 (277); al-Mizzī, *Tahzīb al-kamāl*, III, 371; Ibn 'Asākir, *Tārīkh madīnat dimashq*, IX, 369; Ibn Khayyāṭ, *al-Tārīkh*, p. 22; Ibn Ḥajar, *Tahzīb al-tahzīb*, I, 330 (690).

Mūsā b. Anas

Historically it is not probable that he observed these events; he must have heard them from his father or anyone else. The report type is  $F_2$  as it transmits an event that had not been witnessed without giving event source.

As seen in Figure-2 there are 4 probabilities regarding the veracity of the event transmitted by Mūsā b. Anas; 1 probabilities are true, 3 probabilities are false. Accordingly, the probability of being true:

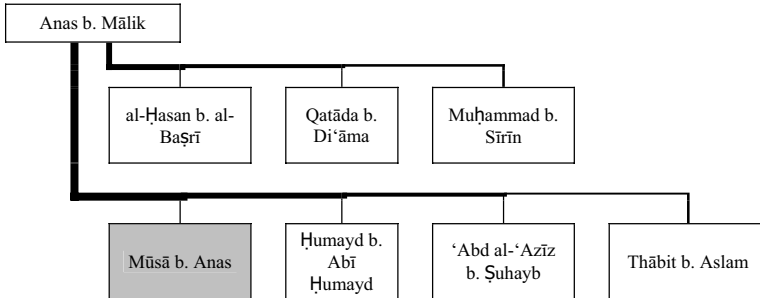
$\omega$  = the total number of the probabilities of accurate reports/ total number of probabilities =  $\delta / \varepsilon$ .

$$\omega = \delta / \varepsilon = 1/4$$

### 31. Transmission

أخبرنا أحمد بن محمد بن عمرو الحميري، ثنا عبد الله بن شبيب أبو سعيد البصري، حدثني أيوب بن سليمان بن بلال، حدثني أبو بكر بن أبي أويس، عن سليمان بن بلال، عن يحيى بن سعيد، عن حميد، عن موسى، عن أنس، قال: لما أتى رسول الله صلى الله عليه وسلم خيبر وكان لا يغير إذا سمع أذانا، فلما أتاهم خرجوا عليه بمساحيهم ومكاتلهم، فقالوا: محمد والخميس. فقال رسول الله صلى الله عليه وسلم: الله أكبر هلكت خيبر، الله أكبر هلكت خيبر، إنا إذا نزلنا بساحة قوم فساء صباح المنذرين. وبإسناده أن رسول الله صلى الله عليه وسلم أعتق صفيية وجعل عتقها صداقها.

Mūsā b. Anas b. Mālik transmits this hadith from Anas b. Mālik, his father.



As far as we determined, seven transmitters reports this hadith from Anas b. Mālik, the event source. The six<sup>45</sup> transmitters report the event according to Anas b. Mālik's expression while the other one<sup>46</sup> transmits the hadith in a way of Anas b. Mālik + Ebū Ṭalḥa. Let us symbolize x for Anas b. Mālik's expression and y for Ebū Ṭalḥa's. In this way the transmission is appraised as *similar transmission by the six of seven unknown persons and contrary transmission by the other one*.<sup>47</sup>

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$$\delta_x = 2^m - 1 = 2^6 - 1 = 64 - 1 = 63$$

f: the number of diverging forms of transmission.

$$f = (m/m + r/r + t/t + \dots + s/s) = 1$$

<sup>45</sup> About the derivatives of the transmission that come via **Mūsā b. Anas** see Ibn 'Adiyy, al-Kāmil fi ḍu'afā' al-rijāl, IV, 262 (1099).

About the derivatives of the transmission that come via **Humayd b. Abī Humayd** see Mālik b. Anas, al-Muwatta', II, 468 (1003); al-Bukhārī, al-Ṣaḥīḥ, I, 221 (585); III, 1077 (2785); IV, 1538 (3961); al-Tirmidhī, al-Jāmi', IV, 121 (1550).

About the derivatives of the transmission that come via **'Abd al-'Azīz b. Ṣuhayb** see al-Bukhārī, al-Ṣaḥīḥ, I, 145 (364); 321 (905); Muslim, al-Ṣaḥīḥ, II, 1042 (1365); III, 1425 (1365); al-Nasā'ī, al-Sunan al-mujtabā, VI, 131 (380).

About the derivatives of the transmission that come via **Thābit b. Aslam** see al-Bukhārī, al-Ṣaḥīḥ, I, 321 (905); IV, 1539 (3964); Muslim, al-Ṣaḥīḥ, II, 1042 (1365); III, 1425 (1365); al-Nasā'ī, al-Sunan al-mujtabā, I, 271 (547).

About the derivatives of the transmission that come via **al-Ḥasan b. al-Baṣrī** see Ibn Balbān, al-Iḥsān fi-taqrīb ṣaḥīḥ Ibn Ḥibbān, XIV, 452 (6521); al-Tayālīsī, al-Musnad, 283 (2127); al-Ṭabarānī, al-Mu'jam al-Awṣaṭ, III, 95 (2600).

About the derivatives of the transmission that come via **Muḥammad b. Sīrīn** see al-Bukhārī, al-Ṣaḥīḥ, III, 1090 (2829); 1333 (3447); IV, 1538 (3962); al-Ḥumaydī, Abū Bakr 'Abdullāh b. Zubayr (d. 219), *al-Musnad*, 2 vols., ed. Ḥabīb al-Raḥmān al-A'zamī (Beirut: Dār al-Kutub al-'Ilmiyya; Cairo: Maktabat al-Mutanabbī, n.d.), II, 504 (1198).

<sup>46</sup> About the derivatives of the transmission that come via **Qatāda b. Dī'āma** see Muslim, al-Ṣaḥīḥ, III, 1425 (1365); al-Ṭabarānī, Musnad al-shāmiyyīn, IV, 22 (2623); Ibn Sa'd, al-Ṭabaqāt al-Kubrā, II, 109; Ibn 'Asākir, Tārīkh madīnat dimashq, XXXXXIV, 203; Abū Ya'lā al-Qazwīnī, al-Khalīl b. 'Abdillāh (d. 446), *al-Irshād fi ma'rīfat 'ulamā' al-ḥadīth*, 3 vols., ed. Muḥammad Sa'īd 'Umar (Riyāḍ: Maktabat al-Rushd, 1409), III, 894 (226). Sa'īd b. Bashīr, Sa'īd b. Abī 'Arūba and Shaybān b. 'Abdirraḥmān who are the ones transmitting the hadith from Qatāda b. Dī'āma in the way of Anas b. Mālik + Abū Ṭalḥa. On the other hand, Shu'ba b. al-Ḥajjāj, Ma'mar b. Rāshid and al-Ḥakam b. 'Abdilmalik transmit the hadith as being expression of Anas b. Mālik. In spite of this numerical equality we prefer defining a new format accepting *diverging expression* the report of Qatāda b. Dī'āma.

<sup>47</sup> Here we are only interested in the probability of x format because of the event is transmitted by Mūsā b. Anas by the expression of Anas b. Mālik.

The total of the number of probabilities:

$$\varepsilon = 2^m + 2^r + 2^l + \dots + 2^s - (f-1) = 2^6 + 2^1 - (2-1) = 65$$

The probability of the accuracy/truth of the transmission with the form x is:

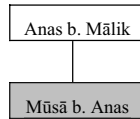
$\omega_x$  = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities =  $\delta_x / \varepsilon$

$$\omega_x = \delta_x / \varepsilon = 63 / 65$$

### 32. Transmission

حدثنا ابن عليه، عن ابن عون، عن موسى بن أنس: أن أنسا كان يصعد الجارية فوق البيت فيقول: إذا استوى الأفق فأذنيني!

Mūsā b. Anas b. Mālik reports information about Anas b. Mālik, his father.<sup>48</sup>



We could not find any transmitter who supported or negated this transmission from Anas b. Mālik. In this case the transmission can be appraised as *the transmission of an unknown person*:

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Mūsā b. Anas; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

$\omega$  = the total number of the probabilities of accurate reports/ total number of probabilities =  $\delta / \varepsilon$ .

$$\omega = \delta / \varepsilon = 9/16$$

### 33. Transmission

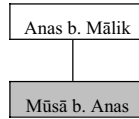
قال سعيد بن منصور: حدثنا جرير بن عبد الحميد، عن سماك: حدثني موسى بن أنس بن مالك، عن أبيه: أن عمر بن الخطاب أعطاه آنية من هذه الحسر وآنية مموهة بالذهب، فقال: اذهب فباعها واشترط رضانا؛ فباعها من رجل يهودي بضعف وزنه. فرجع إلى عمر، فقال: اذهب فاردده علينا؛

<sup>48</sup> See Ibn Abū Shayba, al-Muṣannaf, II, 278 (8956); Al-Nīsābūrī, al-Awsaṭ fi al-sunan, II, 341 (967); al-Firyābī, Ja'far b. Muḥammad (d. 301), *al-Ṣiyām*, ed. 'Abd al-Wakīl al-Nadwī (India: Dār al-Salafiyya, 1412), 57 (52).



فانطلق إلى اليهودي، فأخبره فقال: أعطيك بوزنه ثلاث مرات. قال: فجاء فذكر ذلك لعمر، فقال: لا، إلا بوزنه.

Mūsā b. Anas b. Mālik reports information about Anas b. Mālik, his father.<sup>49</sup>



We could not find any transmitter who supported or negated this transmission from Anas b. Mālik. In this case the transmission can be appraised as *the transmission of an unknown person*:

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Mūsā b. Anas; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

$\omega$  = the total number of the probabilities of accurate reports/ total number of probabilities =  $\delta / \varepsilon$ .

$$\omega = \delta / \varepsilon = 9/16$$

### Removing Unknowability of Mūsā b. Anas b. Mālik<sup>50</sup>

As far as we determined, Mūsā b. Anas b. Mālik has a total of 33 transmissions with chain of reporters.<sup>51</sup> In other words  $N=33$ .

The values that transmitter gained from his transmissions:

1. Transmission: Transmitter has a verifier. Consequently  ${}_1\omega_x = 3/4$

2. Transmission: Transmitter is alone in his transmission.<sup>52</sup>

Consequently  ${}_2\omega_x = 1/2$

<sup>49</sup> See Ibn Ḥajar al-ʿAsqalānī, *Taghliq al-taʿliq*, III, 293; Ibn Ḥazm, *al-Maḥlā*, IIX, 496; Ibn Ḥajar al-ʿAsqalānī, *Aḥmad b. ʿAlī* (d. 852), *Fatḥ al-bārī fī sharḥ ṣaḥīḥ al-Bukhārī*, 14 vols., ed. Muḥib al-Dīn al-Khaṭīb (Beirut: Dār al-Maʿrifa, n.d.), IV, 481.

<sup>50</sup> See the abovementioned article.p.53-55

<sup>51</sup> A transmission being in the *Mukhtaṣar Tārīkh Dimashq* is not included as the chain has not been found. See *Mukhtaṣar Tārīkh Dimashq*, I, p. 323.

<sup>52</sup>  $\eta$  denotes the tendency of transmitter for making true transmission. Consequently the effect of  $F_{21}$  is not characteristic in terms of  $\eta$ . Therefore the value gained by transmitter is  $1/2$  when  $F_{21}$  is subtracted.

3. Transmission: Transmitter has two verifiers. Consequently  ${}_3\omega_x = 7/8$

4. Transmission: Transmitter has seven verifiers. Consequently  ${}_4\omega_x = 255/256$

5. Transmission: Transmitter has two verifiers. Consequently  ${}_5\omega_x = 7/8$

6. Transmission: Transmitter has twelve verifiers.

Consequently  ${}_6\omega_x = 8191/8192$

7. Transmission: Transmitter has two verifiers. Consequently  ${}_7\omega_x = 7/8$

8. Transmission: Transmitter is alone in his transmisson.

Consequently  ${}_8\omega_x = 1/2$

9. Transmission: Transmitter has two verifiers. Consequently  ${}_9\omega_x = 7/8$

10. Transmission: Transmitter is alone in his transmisson.

Consequently  ${}_{10}\omega_x = 1/2$

11. Transmission: Transmitter has eleven verifiers.

Consequently  ${}_{11}\omega_x = 4095/4096$

12. Transmission: Transmitter has two verifiers. Consequently  ${}_{12}\omega_x = 7/8$

13. Transmission: Transmitter has eleven verifiers.

Consequently  ${}_{13}\omega_x = 4095/4096$

14. Transmission: Transmitter has eleven verifiers.

Consequently  ${}_{14}\omega_x = 4095/4096$

15. Transmission: Transmitter is alone in his transmisson.

Consequently  ${}_{15}\omega_x = 1/2$

16. Transmission: Transmitter is alone in his transmisson.

Consequently  ${}_{16}\omega_x = 1/2$

17. Transmission: Transmitter has five verifiers.

Consequently  ${}_{17}\omega_x = 63/64$

18. Transmission: Transmitter is alone in his transmisson.

Consequently  ${}_{18}\omega_x = 1/2$

19. Transmission: Transmitter has three verifiers.

Consequently  ${}_{19}\omega_x = 15/16$

20. Transmission: The transmission type of the transmitter is  $F_2$ .<sup>53</sup>

Consequently  ${}_{20}\omega_x = 0$

21. Transmission: Transmitter is alone in his transmisson.

Consequently  ${}_{21}\omega_x = 1/2$

22. Transmission: Transmitter is alone in his transmisson.

Consequently  ${}_{22}\omega_x = 1/2$

23. Transmission: Transmitter has a verifier. Consequently  ${}_{23}\omega_x = 3/4$

24. Transmission: The transmission type of the transmitter is  $F_2$ .

Consequently  ${}_{24}\omega_x = 0$

25. Transmission: Transmitter is alone in his transmisson.

Consequently  ${}_{25}\omega_x = 1/2$

26. Transmission: Transmitter has two verifiers. Consequently  ${}_{27}\omega_x = 7/8$

27. Transmission: The transmission type of the transmitter is  $F_2$ .

Consequently  ${}_{27}\omega_x = 0$

28. Transmission: Transmitter is alone in his transmisson.

Consequently  ${}_{28}\omega_x = 1/2$

29. Transmission: Transmitter has a verifier. Consequently  ${}_{29}\omega_x = 3/4$

30. Transmission: The transmission type of the transmitter is  $F_2$ .

Consequently  ${}_{30}\omega_x = 0$

31. Transmission: Transmitter has five verifiers and one negating.

Consequently  ${}_{31}\omega_x = 63/65$

32. Transmission: Transmitter is alone in his transmisson.

Consequently  ${}_{32}\omega_x = 1/2$

33. Transmission: Transmitter is alone in his transmisson.

Consequently  ${}_{33}\omega_x = 1/2$

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<sup>53</sup>  $\eta$  denotes the tendency of transmitter for making true transmission. Consequently the effect of  $F_2$  is not characteristic in terms of  $\eta$ . The value gained by transmitter is zero as the transmission type is false.

$x_1$  is Mūsā b. Anas b. Mālik,

$$\eta_{x1} = (\omega_{x1} + 2\omega_{x2} + 3\omega_{x3} + \dots + N\omega_x) / N$$

$$\eta_{x1} = (3/4 + 1/2 + 7/8 + 255/256 + 7/8 + 8191/8192 + 7/8 + 1/2 + 7/8 + 1/2 + 4095/4096 + 7/8 + 4095/4096 + 4095/4096 + 1/2 + 1/2 + 63/64 + 1/2 + 15/16 + 0 + 1/2 + 1/2 + 3/4 + 0 + 1/2 + 7/8 + 0 + 1/2 + 3/4 + 0 + 63/65 + 1/2 + 1/2) / 33$$

$$\eta_{x1} = 0,6480$$

$$\eta_{\text{Mūsā b. Anas b. Mālik}} = 0,648$$

$$\eta_{\text{Mūsā b. Anas b. Mālik}}^{54} = \% \mathbf{64,8}$$

In 12 of the 33 transmissions made by Mūsā b. Anas b. Mālik there is no verifier. This is the main reason why his reliability coefficient is down to 65 %. In the rest of his reports there are considerable verifiers; however, it appears that the four transmissions in  $F_2$  type abrade the points that he gain from them.<sup>55</sup>

Based on the conclusions the following table is prepared:<sup>56</sup>

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<sup>54</sup> If the transmitters had not been unknown this result would have been appeared less faulty.

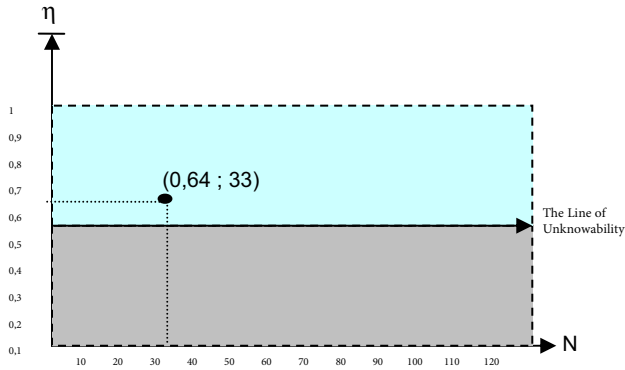
If a transmission with chain of reporters is found apart from 33 transmissions of Mūsā b. Anas b. Mālik we have found in the sources it will certainly be included in calculations.

<sup>55</sup> To the question of what does the reliability coefficient of Mūsā b. Anas b. Mālik that found as 64,8 % mean in terms of the hadith transmitted by him. This figure is used while the veracity degree of the hadiths ( $\omega$ ) in which Mūsā b. Anas b. Mālik is placed is calculating. That means that the veracity percentage ( $\omega$ ) in the relevant level or *rank* will be lower than this value, because  $\eta$  places in the equations as a multiplier when the veracity probability of hadiths is calculated. If all the roads of a hadith passes over Mūsā b. Anas b. Mālik, in this case we may say that the probability of hadith as being related to the Prophet will be not greater than 64.8 %.

<sup>56</sup> When the appraisals of the number of transmissions made by a transmitter ( $N$ ) and the reliability coefficient ( $\eta$ ) are made together the power of the transmitter comes on the scene. Despite the reliability coefficient of Mūsā b. Anas b. Mālik is 64,8 % he is not considered as a very powerful transmitter on account of the lower number of reports. If it is assumed that another transmitter reaches the same reliability coefficient by 1000 reports the concept of *power(P)* would be well understood. It would be appreciated that to represent such a transmitter in an article is not possible.

The power of a transmitter ( $P$ ) is equal to the number got by multiplying the reliability coefficient of the transmitter with the difference up to 50 % by the number of transmissions.

Name:	(N) Number of transmissions	( $\eta$ ) Reliability Coefficient	(P) Power
Mūsā b. Anas b. Mālik	33	% 64,8	4,88



In this figure the position of Mūsā b. Anas b. Mālik in the power graphic is seen.

## Evaluation

The ranks assigned to the transmitters in the rebuttal and amendment books are the verbal appraisals denoting transmitters reliability of coefficients. To get an opportunity for comparing the numerical reliability coefficient  $\eta$  with these ranks we tried to gather the most common usage of the ranks into groups as follows. Afterwards, we by degree assigned numerical equivalents to the groups. In this manner we aimed at determining the numerical intervals in which ranks might have been generally<sup>57</sup> used.<sup>58</sup>

$$\begin{aligned}
 P &= (\eta - \%50) * N \\
 P &= (\% 64,8 - \%50) * 33 \\
 P &= 0,148 * 33 \\
 P &= 4,884
 \end{aligned}$$

Increasing of every positive value in terms of P denotes how much powerful transmitter is while decreasing of every negative denotes how much the transmitter is weak.

It is not clear that if the critics take concept of power into consideration or not while they are evaluating the transmitters. We believe that it will be clear as studies progress in this field, especially ones in respect with the powerful transmitters.

<sup>57</sup> In this regard one may raise an objection to the effect that even if the critics used the same ranks they might not mean the same numerical interval. The objection is logical. In

thiqaṭun thiqaṭun or thiqaṭun ḥāfiẓun	100 – 80
thiqaṭun or mutqinun or ‘adlun	80 – 60
ṣadūqun or lā ba’ sa bihī or ṣadūqun sayyi’u-l-ḥifẓi or yahimu or maqbūlun or machūlu-l-ḥāli or mastūrun	60 – 40
ḍa’ifun or lam yūḥaq or majhūlun or matrūkun or wāhī or sāqiṭun	40 – 20
uttuhima bi-l-kidhbi or kadhḥābun	20 – 0

When we want to know that in the rebuttal and amendment books how definition is made by which rank about Mūsā b. Anas b. Mālik we found that Ibn Ḥajar called himself ‘*thiqaṭun*’.<sup>59</sup> We observe that this rank is placed in the interval between 80% and 60%. By using the theory of hadith transmission system based on probability calculations we found the reliability coefficient  $\eta = \% 64,8$  for Mūsā b. Anas b. Mālik. On this fact we can say that the rank which Ibn Ḥajar found it appropriate for Mūsā b. Anas b. Mālik complies with the reliability coefficient that we found.

Ibn Ḥibbān gave a place to Mūsā b. Anas b. Mālik in his book titled by *al-Thiqāt*.<sup>60</sup> Separately he made no appraisal regarding his reliability while giving his biography. According to the hadith scholars the names that are placed in this book have *enough* points to be deemed as *thiqa* by Ibn Ḥibbān. Because Ibn Ḥibbān uses this definition in large scale and gives places to the transmitters who have not subjected to rebuttals as well as the ones who are the most reliable.<sup>61</sup> On this point we can say that the transmitters who are placed in Ibn Ḥibbān’s book being as *thiqa* fall into the interval between 40% - 100%. In this case the value we found for the transmitter is not in contradiction with the appraisal of Ibn Ḥibbān.

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order to remove that objection every rank will be discussed depending on the critic who have used the rank.

<sup>58</sup> The linear approach here is made is directed towards the purpose of suggesting a course of action. Another one certainly might put those ranks in different groups and determine diverse numerical intervals. Nevertheless, the true values of the table will be substantiated when the reliability coefficients of all the hadith transmitters are calculated. Moreover, such a table will be easily prepared for every critic.

<sup>59</sup> See Ibn Ḥajar, *Tahzīb al-tahzīb*, X, 298 (587); *Taqrīb al-tahzīb*, 549 (6945).

<sup>60</sup> See Ibn Ḥibbān, *al-Thiqāt*, V, 401 (5408).

<sup>61</sup> See Sonmez, Mehmet Ali, *Ibn Ḥibbān ve Carḥ-Ta’dil Metodu*, Umran Yayınevi, p. 29.

al-Zahabī considers the transmitter as being “*thiqatun muqillun*” in his book named *al-Kāshif*.<sup>62</sup> On the other hand, in his book named *Tārikh al-Īslām*<sup>63</sup> he made a definition saying “*kāna min thiqāt al-baṣriyyīn*”. Both of expressions belong to the same species of *thiqa*. Consequently it complies with the value we found in mathematical way.

Similarly, Ibn Sa’d<sup>64</sup> considers the transmitter as being “*thiqatun qalīl al-ḥadīth*”, Abū Ḥātim al-Rāzī<sup>65</sup> as “*thiqatun*”, al-‘Ijlī<sup>66</sup> as “*thiqatun*” in their books respectively *al-Ṭabaqāt al-kubrā*, *al-Jarḥ wa-l-ta’dīl*, *al-Thiqāt*. As it is seen clearly that the reliability coefficient  $\eta$  that is found by using the theory of hadith transmission system based on probability calculations confirms the views of the critics about Mūsā b. Anas b. Mālik.<sup>67</sup>

Hadith critics did not find Mūsā b. Anas acceptable for the ranks of “*thiqatun thiqatun or thiqatun ḥāfiẓun*”. When the reliability coefficient that has been calculated in this study taken into consideration we might say that they are right in their appraisals. Likewise the reliability coefficient of the transmitter is not in the interval between 100%-80%. Moreover, it is near to the lower limit of the sub rank.

As it is seen in the analysis of the transmission every point that is gained by this method is of great importance as it reveals the transmitter in which ratio is verified in his transmissions. Accordingly, even if it is defined by the same rank by the critics, for example when a reliability coefficient of another transmitter is found one point more than 64,8% it will be understood that he is placed over the rank of Mūsā b. Anas. The words used by the critics for evaluating the transmitters are not enough sensitive for bringing up this difference.

We can explain the case in this way: Grading made by 100 is more precise than the grading by 5. In the grading by 5 quite a few students who are different to each other fall in the same group. Similarly, the grading system by which hadith critics appraise the transmitters is formed by few

<sup>62</sup> al-Zahabī, *al-Kāshif*, II, 302 (5679).

<sup>63</sup> al-Zahabī, Muḥammad b. Aḥmad b. ‘Uthmān (d. 748), *Tārikh al-Īslām* p. 894.

<sup>64</sup> See Ibn Sa’d, *al-Ṭabaqāt al-Kubrā*, VII, 192.

<sup>65</sup> Ibn Abī Ḥātim al-Rāzī, *al-Jarḥ wa-l-ta’dīl*, IIX, 133 (602).

<sup>66</sup> al-‘Ijlī, *Ma’rifat al-thiqāt*, II, 303 (1812).

<sup>67</sup> While the reliability coefficients of the transmitters are calculating it will be probable to say much about which ranks are used in which intervals by which critics.

words or word derivatives. Moreover these words contrary to numbers have not a standart values. By this fact *relativity* of the evaluations is rather high.

If we consider that hadiths are evaluated by these ranks we can also say the same relativity is seen in them. Therefore, the hadiths that deemed as weak by some critics may be good (ḥasan) or sound (ṣaḥīḥ) in others' eyes. On the other hand, the evaluation language in hadiths is scant as well as in transmitters. By this fact quite a few hadiths having different powers had to be in the same category.

We tried to remove this confusion while we were suggesting the theory of hadith transmission system based on probability calculations for the first time. We intended to disperse the smoke screen over the hadiths and create a clearer view by analyzing both hadiths and transmitters by the approach based on the numbers known by everyone. In the present study a further step has been taken by calculating the reliability coefficient  $\eta$  of Mūsā b. Anas b. Mālik numerically and a definite number is obtained between the zero and a hundred instead of many relative imports of fewer verbal evaluations. Accordingly, the reliabilty coefficient of Mūsā b. Anas b. Mālik is 64,8 % according to the theory suggested by our side.