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WORKS ON NICKNAMES OF NARRATORS

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ABSTRACT: This article is devoted to the study of nicknames, one of the narrator's names, which is an important part of the science of ḥadith, which is related to the identification and study of the name of the narrators. There is a possibility that several people are named with the same name when identifying the narrators by the muḥaddith. Therefore, nicknames help to identify them. In this regard, scholars have written special works on nicknames.

KEY WORDS: nickname, science of ḥadīth, narrator, muḥaddith, mutalif, mukhtalif, wuhdān, muttafik, muftariq.

In the field of ḥadith science, which studies complete information about a narrator, knowing his names is considered important. Because in order to better recognize each narrator, it was required that their names be clear. It was also considered necessary for every scholar to know this science. A narrator can be known first of all by his fullname. But if the name of several narrators and the name of his father are correct, then the name of his grandfather is added next to him. Even then, if they are the same, they are identified by their kunyah, surname, country of birth, profession, nickname and other such names that are necessary for recognition.

As a result of the research on the identity of the narrators, biographies of the persons mentioned in the isnads have been published. The names of the narrators of the ḥadīth are shown in them. The narrators are distinguished from others by their names. However, due to the fact that there are many names that are similar to each other, the muḥaddiths have developed ways to distinguish them and introduced specific rules, and separate works have been written on this subject.

The types of works dedicated to studying the life of narrators and their position in ḥadith science have increased, and among them, attention has been paid to the nickname, family name, country and city of the narrators, the date of birth and death of scholars, the study of the kunyah of the narrators, and other aspects. Also, the works dedicated to the narrators whose names are uncertain, the class of Muḥaddiths, reliable and weak narrators, jarḥ and ta'dil defects in ḥadith, companions and other narrators were also presented.

It is possible to determine the name of the narrators using the following:

1. Muttafiq and muftariq, i.e. sameness and diversity in ḥadīth terminology - the narrators have different personalities even though their names, surnames, kunyah, and surnames are the same in words and letters.

2. Mutalif and mukhtalif, that is, in the sense of agreement and disagreement, in the ḥadith terminology - if the names, nicknames, kunyah and surnames of the narrators are the same in the writing, it is called "mutalif", and if there is a difference in the wording (reading), it is called "mukhtalif".

3. Mutashabih means similar. The names of the narrators are the same in wording and writing, and the names of their fathers are the same in writing, but they differ in wording (not in writing) or vice versa.

4. Mubham is an Arabic word that means doubt, uncertainty. In ḥadith terminology - the name of the person or women in the text or sanad is unclear, that is, it is not stated openly. Mubham is known in two ways: in another narration, the mention of a mysterious person is clearly mentioned, or the scholars of the science of syrat say in their works.

5. It is said that wuhdan means singular, and only one narrator narrates from one narrator in ḥadith terminology.

6. Mufradat means solitary. In ḥadīth terminology - the narrator's name, nickname, or nickname should not be the same as other narrators and scholars. It is useful in preventing errors in names and has the following forms: a) in the name b) in Kunyah c) nickname.

7. Kunyah is also one of the methods of determining the narrator's name, and it is said that the narrator is known by father or mother, son or daughter, brother or sister, uncle or aunt, uncle or aunt. By knowing the names of the kunyah owners, one narrator is not confused with another.

8. Nickname, additional name, nickname. In the science of ḥadith, the nickname is used for two different words, positive or negative, and used to refer to a term used to raise or lower a person's status and to praise or condemn him. In the process of studying the history of narrators, since there are many people named Umar ibn al-Khattab, nicknames were used to distinguish them along with surnames and surnames.

Among these sources, works on the nickname of the narrator are of special importance. Because the muḥaddith used nicknames to distinguish the identity of the narrators who narrated the ḥadith.

The words "nickname" or its plural form "alqab" are also used in the literature of ḥadith. A nickname is a second name or a nickname given to a person. In other words, an additional name given to praise or put down (mockery) a person according to some characteristic. It is also said that a person will be known by this second name.

For example, in praise: there are nicknames such as Siddiq - Abu Bakr (r.a), Faruq – Umar (r.a.), Dhu al-Nurayn - Uthman ibn Affan (r.a.), Abu Turab - Ali (r.a.), Zayn al-Abidin - Ali ibn al-Ḥusayn ibn Ali (r.a.). To make it worse, camel's nose is used[1].

Knowing nicknames is an important part of studying hadith narrators. Because sometimes the names of several ḥadith narrators may be the same. Nicknames will help distinguish them from each other[2].

Also, there is a case where some mention the nickname as a name[3]. In the science of ḥadīth, there are cases where a narrator is mentioned by his name in one place, and in another place by his nickname. As a result, the suspicion arises that one person has become two persons[4]. Because nicknames are used a lot among people, some people become known by that name among the people, it becomes a nickname[5]. It is also studied whether the person is actually the same person and whether or not the person nicknamed matches the nickname.

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[1] See: Sayyid ʻAbd al-Majīd Ghawrī. al-Muyassar fi Ilm Rijal. – Beirut: Dar Ibn Kathir, 2009. – P. 154.
[2] See: In the science of hadith, there are nicknames such as hafiz, hujja, hakim, amir al-mu'minin in the ḥadīth, which indicate the level of muḥaddiths, but the article did not dwell on these aspects.
[3] See: Nūr al-Dīn ʿItr. Manhaj al-Naqd fi ʿUlūm al-Ḥadīth. – Damascus: Dar Al-Fikr. 1988. – P. 170.
[4] See: al-Suyūṭī. Tadrib al-rawi fi sharh taqrib al-nawawi. Jeddah: Dar al-Minhej, 2016. – V. 5. – P. 375.
[5] See: al-Sakhāwī. Fath al-Mugeeth bi Sharh Alfiyat al-Hadith. – Al-Riyāḍ: Dar al-Minhej, 2005. – V. 4. – P. 212.

It should also be mentioned that the scholars said that if the nicknamed person likes the nickname, it is permissible to use it, and if he does not like it, it is not permissible[6]. For example, Ḥāfiẓ Abd al-Ghanī ibn Said Misri: "Two respectable people were nicknamed by bad names: one was Muawiyah ibn ʿAbd al-Karīm as “lost”. In fact, this is not a religious error, but a nickname given to him because he lost his way on the way to Mecca[7].

The second, ʿAbd Allāh ibn Muḥammad, was called "weak". In the ḥadīth quoted by this person, it is used because he is not a weak narrator, but because he is physically weak[8].

Also, sometimes a nickname is known to everyone through a mark on a person. Maybe it doesn't show a person's shortcomings. Therefore, the outward appearance of some qualities seems to be related to the human weakness[9].

However, in fact, this shortcoming is used as a special sign of a person and because it is known among the people by this sign. Also, scholars have allowed the use of nicknames out of necessity, if they do not intend to gossip[10]. Other than these, Arim, Ghundar, Ghunjar, Saiqa, Shabāb, Zunaij, Rustakh, Sunayd, Bundor, Qaisar, Akhfash, Murabba, Jazara, Kiylaja, Ma Gammakh, Ubaydul Ijl, Sajjada, Abdon and others can be mentioned.

Nicknames like these are used not to indicate an existing flaw in a person, but because they have become part of the tradition. Ibn al-Mubārak said: "If it is used to show the quality of the narrator and not his fault, then there is nothing wrong with it".

Mutaqaddim and mutaahkhir scientists have written about this. Among them, the work of Hafiz Ibn Ḥajar al-ʿAsqalānī (d. 852/1448) " Nuzha Al-Albab" is one of the best sources. Also, Abū al-Faraj Ibn al-Jawzī, (d. 597/1200) "Kashf an-niqob an al-asmo wa-l-alqob", Shams al-Dīn Dhahabī (d. 748/1347). "Zat an-niqob fi-l-alqab" and other scholars have written their works in this field.

In conclusion, it can be said that studying the nicknames of ḥadīth narrators is one of the important things. Because it can be seen that a nickname is a name that shows the good and bad sides of a person, that is, a nickname. Therefore, scholars of ḥadīth science tried to study the names of the narrators and their nicknames in full when checking the ḥadiths. As a result, a number of works have appeared that study the nicknames of narrators.

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[6] See: Ibn Kathir. Al Baith Al Hakith – Beirut: Dar al Kotob al ilmiyah, 2001. – P. 215.
[7] See: Sayyid ‘Abd al-Majīd Ghawrī. Mawsū‘at ‘ulūm al-ḥadīth wa-funūnuh. – Damascus: Dar Ibn Kathir, 2007. – V. 1. – P. 314.
[8] See: Shams al-Dīn ibn ʿAmmār Mālikī. Miftāḥ al-Sa‘īdīyah fī sharḥ al-Alfīyah al-ḥadīthīyah. – Ṣanʿāʾ: al-Nuʿmān Center, 2013. – P. 384.
[9] See: Sayyid ‘Abd al-Majīd Ghawrī. al-Madkhal ilá dirāsat ‘ulūm al-ḥadīth. – Damascus: Dar Ibn Kathir, 2009. – P. 524.
[10] See: Muḥammad Abu Shahba. Al-Wasit in science and hadith terminology. Dar Al Maarifah, publishing city and year of not indicated. – P. 597.

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