

Ebu Va'il Lt. ŞAKIK G. SELEME

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ع. و
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ابن سلمة الأسدي، أبو وائل شقيق

(ت 100هـ / 718م)

إسحاق بن منصور عن ابن معين: أبو وائل ثقة، لا يُسأل عن مثله». وقال ابن سعد في الطبقات الكبرى: «كان - ابن سلمة - ثقة كثير الحديث».

وقد جعله الشعراني في طبقاته الكبرى من كبار المتصوفة فقال: «ومنهم أبو وائل شقيق بن سلمة رضي الله تعالى عنه... وكان عليه السلام إذا صلى بالليل يسمع الجيران تسيحه في صلاته، وكان إذا سمع بذكر الله تعالى انتفض انتفاض الطير المذبوح». وفي رواية المناوي: «وكان إذا سمع بذكر الله تعالى نهض قائماً وارتعد كالطير المذبوح».

روى شقيق بن سلمة الأسدي عن الخلفاء الراشدين: أبي بكر الصديق، وعمر بن الخطاب، وعثمان بن عفان، وعلي بن أبي طالب رضوان الله عليهم، قال أبو زرعة: «روايته عن أبي بكر مرسل».

كما روى أيضاً عن عبد الله بن مسعود، وحذيفة، وخبّاب، ومعاذ بن جبل، وعن عمار، وأبي موسى، وأسامة بن زيد، وابن عمر، وابن عباس، وابن الزبير، وأبي الدرداء، وعن أبي مسعود البصري، وسليمان، والبراء، والمغيرة بن شعبة، وجريير البجلي، وكعب بن عجرة، وسهل ابن حنيف، وقيس بن أبي غرزة، وعن أبي هريرة، وعائشة، وأم سلمة وغيرهم من الصحابة رضي الله عنهم أجمعين، وسمع خلائق من كبار التابعين.

وقد روى عن محدثنا شقيق بن سلمة الأسدي الكثير من العلماء والمشايخ منهم: الأعمش، ومنصور، وعاصم الأحول، والتحكّم،

هو أبو وائل شقيق بن سلمة الأسدي الكوفي الإمام - أسد خزيمة الكوفي - صوفي، ومحدث.

ولد شقيق بن سلمة الأسدي في مدينة الكوفة، قال ابن حبان: «مولده سنة إحدى من الهجرة». ونشأ وتعلم فيها، وتعلم القرآن الكريم في سنتين، وقد أدرك الجاهلية، كما أنه أدرك زمن النبي صلى الله عليه وآله، ولكنه لم يره، وهاجر بعده. قال ابن حجر العسقلاني في الإصابة: «كأنه هاجر من بعده.. ولا دلالة فيه على صحبته، لأنه ليس فيه أنه أسلم حينئذ. والله أعلم». أما المناوي فذكره في الكواكب الدرية فقال: «الكوفي التابعي، المخضرم، أدرك زمن المصطفى صلى الله عليه وآله، ولم يره، اتفقوا على إمامته وورعه». وذكره النووي في تهذيب الأسماء فقال: «شقيق بن سلمة التابعي، مذكور في المهذب في رؤية هلال رمضان، هو أبو وائل شقيق بن سلمة الأسدي، أسد خزيمة الكوفي، التابعي المخضرم، أدرك زمن رسول الله صلى الله عليه وآله ولم يره. وروي عنه أنه قال: أدركت سبع سنين من سني الجاهلية».

أخذ شقيق بن سلمة الأسدي الحديث عن علماء ومشايخ عصره، وصاحب ابن مسعود. وقد اتفقوا على إمامته وورعه وتوثيقه وجلالته، وكان من أخوف الناس لله وأعظمهم تعظيماً للمساجد، فكان لا يدخل الحجر فضلاً عن البيت، وما سمع يستب إنساناً قط، وكان ثقة. وأصبح أحد سادة التابعين، كما أصبح من كبار علماء عصره في علوم الحديث وروايته، وتبوأ شيخ أهل الكوفة. قال الذهبي في سير أعلام النبلاء: «قال

Abū Wā'il Shaqīq b. Salama, the *mu'ammār*, from Kūfa. He is reported to have died at the age of one hundred in 82/701, the year in which several of the *mu'ammārīn* are said to have died: Suwayd b. Ghafala, Zirr b. Ḥubaysh, Ribī b. Ḥirāsh and Zayd b. Wahb, cf. Khalifa, *Ta'rikh*, ed. 'Umarī, p. 288, and a paper in *WZKM*, LXXXI, 1991, pp. 155-75. The extensive *tarjama* devoted to him in IS, VI, pp. 64-9 is crammed with references to the early years of his life, something which may be construed as oblique attempts at substantiating his claim as to the advanced age he claimed to have reached. His alleged contacts with companions such as Ḥudhayfa, who died already in 36/656, are otherwise open to doubt. The number of traditions with which he is associated is considerable. However, they are almost always transmitted by A'mash, and only rarely by others. A'mash is occasionally copied by his peers through dives onto Abū Wā'il, but that is what they are: dives. And when Shu'ba is once or twice paraded as inserting someone other than A'mash between himself and Abū Wā'il, that is instantly dismissed by experts in matters of *rijāl* who state that Shu'ba had it in reality from A'mash, and not from his 'insert', see *Hilya*, IV, p. 112. This source is otherwise replete with Abū Wā'il traditions almost without exception transmitted by A'mash. That is not to say that they were due to A'mash as CL, on the contrary, more often than not they were just supported *through* A'mash via Ss constructed by later traditionists.

Abū Wā'il is a seemingly undeniable CL in a tradition on the tooth stick (*siwāk*), cf. *Mz.*, III, no. 3336. However, it is safer to ascribe it to A'mash in whose *tarjama* it is dealt with under the same number and where also a diagram of the bundle is presented.

Abū Wā'il is SCL and no more than that in a spidery bundle supporting a *khābar* on the Ḥudaybiya treaty, cf. *Mz.*, IV, no. 4661 (*kh.* 96/7, 2, m, III, pp. 1411 f, s, Ḥum., no. 404, IH., III, p. 485, cf. Wāqidī, II, p. 606, Ṭab., *Annales*, I, pp. 1545 f).

Abū Wā'il is also SCL in a tradition on trade ethics, *Mz.*, VIII, no. 11103, for which see Abū Mu'āwiya under that number.

Abū 'l-Yamān al-Ḥakam b. Nāfi', a *mawlā* from Ḥimṣ. He is said to have died in 221/836. His alleged transmission from Shu'ayb b. Abī Ḥamza is fraught with unanswered questions and controversial (is that what is meant with the adjective '*asir*', used to describe that relationship?), cf. *Mz.*, *Tah-dhīb*, VII, pp. 149 ff. During a visit to Medina, he was initially perplexed by the luxury surrounding Mālik b. Anas, cf. Dhahabī, *Siyar*, X, p. 324.

With a strand on the authority of Shu'ayb b. Abī

Ḥamza—Zuhrī—Sālim b. 'Abd Allāh b. 'Umar—his father, who related the Prophet's words (abbreviated paraphrase of the 'tradition of the cave' incorporating in brackets various readings distilled from several versions which all tell the same story, although in quite different wordings):

- "Three men sought refuge in a cave in order to spend the night. A rock suddenly came down from the mountain and blocked the entrance to the cave. The men said to each other: 'Nothing will save us from this situation except praying to God, (so remind Him of) the most pious deeds (we performed in our lives, maybe He will open the cave for us again).'

The first man prayed: 'God, (next to a wife and young children,) I have two elderly parents. When in the evening I have milked my beasts, I always go to my parents first with the milk. One evening I was late and they had already gone to sleep. Loth to rouse them, I waited with the vessel in my hand until they would wake up. I did not like to feed my wife and children before feeding my parents, (although they were clamouring with hunger around my feet). This lasted until morning. God, (You know that) I acted thus in order to invoke Your beneficence, so please open up the cave for us, (that we can see the sky).'

So God caused a crack to appear (and they could see the sky), but they could not yet get out.

Then the second man prayed: 'God, I have a cousin, the daughter of my uncle, whom I love passionately. I tempted her to lie with me, but she refused, until she was struck by a period of drought. She came to me for help and I promised her one hundred and twenty dīnār on condition that she would offer herself to me. She accepted. So I toiled and laboured, until I had scraped the money together. (I brought the money to her and when I was about to lie with her,) she exclaimed: '(Fear God,) do not break my seal unless you have the right thereto (by marrying me).'

So I refrained from

1. In one particular version she was allegedly married already, but she had obtained her husband's permission to sleep with the man in order to alleviate the hunger