الإقتراح في فن الاصطلاح
للحافظ ابن دقيق العيد

مُلتقى أهل الحديث
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ثم الراوي بالعنعنة عن شيخه ، إذا لقيه . واكتفينا بمجرد إمكان لقائه على اختلاف المذهبين ، إما أن يكون مدلساً أو لا . فإن لم يكن ،حملنا الرواية على الاتصال والسماع، وإن كان مدلِّساً ، فالمشهور أنه لا يُحمل على السَّماع حتى يُبيِّن الرَّاوي ذلك . وما لم يبين ، فهو كالمنقطع فلا يُقبل . وهذا جارٍ على القياس . إلَّ أن الجَرْي عليه في تصرفات المحدِّثين وتخريجاتهم ، صعب عَسِير ، ييوجب اطِّراح كثير من الأحاديث التي صحَّحوها . إِذ يتعذَّر علينا إثبات سماع المدلِّس فيها من شيخه ، اللهمّ إلا أن يدَّعي مُدَّع ، أنَّ الأولين اطَّلعوا على ذلك ، وإن لم نطّلع نحن عليه ، وفي ذلك نظر .

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فـإن كانـا ثقـتين ، فههنـا مقتضـى مـذاهب الفقهـاء والأصوليين أن لا يضر هذا الاختلاف ؛ لأنـه إن كـان الحـديث عن هذا المعيَّن ، فهو عدل .

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كما لو قال : مَنْ مسَّ انْثَيَيْه وذَكَره فليتوضّأ ، بتقديم لفظ الأَنثيين على الذكر . فههنا يَضْعُفُ الإدراج لما فيه من اتصال هذه اللفظة بالعامل ، الذي هو من لفظ الرسول صلى الله عليه وسلم .

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عنِ الغلامِ شَاتَانِ مِثلانِ ، وعَنِ الجَارِيةِ شَاةٌ .
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