

IMAM IBN ABI HATEM AND HIS BOOK THE ILLS

Research derived from a doctoral thesis

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Summary

This research deals with the definition of Imam Ibn Abi Hatim and his scientific position among the scholars of Al-Jarh and Al-Ta'deel, He mentioned his sheikhs and students.

This research deals with the definition of al-Allah, its importance, its divisions, ways of knowing it, and the importance of al-Allah. The research came in two parts: The first part: the definition of al-Allah, linguistically and idiomatically, and the importance of al-Allah. And the second section: sections of al-Allah and ways to know it, and then I followed that up by confirming the sources and references.

Introduction

Praise be to Allah who raised the rank of this nation, preserved its religion by memorizing the Qur'an and the Sunnah, favored it in the other, and preferred it by its faith, knowledge and work over other nations in the world and no measurement, and the Almighty said: "You were the best nation that was brought out to the people" [Al-Imran from verse 110], and honored it with attribution and the science of Hadith, so that none of the people shared anything of that in ancient or modern, so she was unique in this honorable place, thanks to Allah who comes to him whoever he wants and Allah who is credited with preaching to Yum, Moreover, the people of Hadith have been still navigating its study, mastering its preservation and guarding, traveling to explore its secrets, and staying vigilant in extrapolating its travels, until it has become, by the grace of God, a wondrous science, a noble offering, a dignified legacy and an oceanic sea.

The most difficult type of Hadith science and its highest rank is the science of ills, it is the storekeeper of its secrets, the Sabre of its depths and the scout of its news, but the key to the doors of its house, and the science of ills is an honorable science; because the honor of each science with the honor of its information, it is a science that distinguishes the true Hadith from its sickness and curvature from its straight, its goal is to sacrifice from the year of the master of the missionaries, and the statement of the distortion of the carriers and the error of the narrator .

I have divided my research into two sections:

The first section: The life of Imam Ibn Abi Hatem His name, pedigree and upbringing, his elders and disciples, and the praise of the scholars for him.

The second section: Introducing the book of ills by Imam Ibn Abi Hatem and his approach to it.

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Margins , sources and references.

The first section: Definition of the son of Abu Hatem, which contains five demands:

The first requirement: his name, descent and homeland:

He is 'Abd al-Rahman ibn Muhammad ibn Idris ibn al-Munther ibn Dawood ibn Mehran al-Razi al-Hanzali and is named after Darb Handala Balri, inhabited by his father al-Ghatfani, Abu Muhammad, known as Abu Hatem's son, because his father's surname is Abu ^{Hatem.i}.

Second Requirement: His Origins and Request for Science

Ibn Abi Hatem was born forty or forty-one and two hundred years old by irrigation, and it was the custom of the ancestor of the Ummah to raise their children to present the Qur'an and take care of it before other sciences, and this is what Abu Hatem al-Razi did to his son Abd al-Rahman; as he told about himself.

Abu al-Hasan 'Ali ibn Ibrahim al-Razi al-Khatib said in aⁱⁱ translation of her work to Ibn Abi Hatem that I heard 'Abd al-Rahman ibn Abi Hatem say: "My father did not let me work in hadith, until I read the Qur'an on al-Fadl ibn Shadhan al-Razi and then wrote the hadith."

Then, after Abd al-Rahman had finished reading the Qur'an to Ibn Shazan, he began to ask for the hadith, with the help of his father and Abu Zara, and it was God's blessing on him that he had these two imams who cared for him, and they followed the path of asking for insight.

Al-Rafi'i al-Qazwini ^{saidiii}: Al-Hafiz Ismail ibn Muhammad al-Asbahani described the Imam as the father of Muhammad, and said: "He was raised by studying with his father and Abu Zaraa; they were tearing him apart like a small chick ^(iv), and they meant it, and he left with his father, and he realized the trusts of the sheikhs in the Hijaz, Iraq and the Thughurs, and he knew the right from the sickness, and then the second trip was by himself after he was able to know him."

He heard from the sheikhs and wrote about them in various places, even on the way; Abu Naim ^(v) said : "Abd al-Rahman ibn Muhammad ibn Hamdan spoke to us; Thana 'Abd al-Rahman ibn Abi Hatem; Thana Abu Bishr Ahmad ibn Hammad al-Dulabi on the road to Egypt; Thana Abu Bakr ibn Idris and Waraq al-Hamidi ... », then mention a saying by Imam Shafi'i.

In his translation of Muhammad ibn Hammad al-Tehrani, Abd al-Rahman says: "I heard from him with Abu Balri, Baghdad, and Alexandria, and he is^{vi} a trust sadduq ."

Third Requirement: His Elders and Disciples

Ageing:

Through these tours, which included many cities and provinces, some of which are mentioned, Abd al-Rahman ibn Abi Hatem was able to win the meeting of many sheikhs other than his father and Abu Zarra, who heard of Iraq, Egypt and Damascus from Muhammad ibn Ya'qub al-Dimashqi, Yazid ibn Muhammad ibn Abd al-Samad, Saad ibn Muhammad al-Beiruti, Abu al-Abbas Abdullah ibn Muhammad ibn Omar al-Basri, Ismail ibn Yahya al-Muzni, Bahar ibn Nasr al-Khawlani, Ahmad ibn Abd al-Rahman ibn Wahb and Younis ibn Abd al-'Aala Muhammad ibn Abdulla ibn Abd al-Hakam and al-Rabie ibn Suleiman, Abu Sa'id al-Ashaj, Ahmad ibn Sinan, al-Hassan ibn Muhammad ibn al-Sabah, al-Hasan ibn Arafa, Haroun ibn Ishaq al-Hamadani, Muhammad ibn Abdulla ibn Yazid ibn al-Muqra'i, his father Abu Hatem, Abu Zara al-Razi, Muhammad ibn Muslim ibn Wara, Abdulla and Salih ibn Ahmed ibn Hanbal, and many others^{vii}.

His disciples:

Ibn Abi Hatem's high status among the scholars, his high status in the science of Hadith, and his fame

– had the greatest impact on a group of disciples, many of whom had been deported to him from various places, drawing on his knowledge, restoring the serenity of his culture, and benefiting from his experience. Just as Ibn Abi Hatem took from him the large number and many sheikhs, so many narrators who were competing to take him away, some of whom had a long lieutenant, such as Abu al-Qasim Ibrahim ibn Muhammad ibn Ahmad ibn Mahmiyyah al-Nasrabadi the preacher, Abu al-Hussein Muhammad ibn Abdallah, the father of Tammam, Abu al-Abbas Ahmed ibn Muhammad ibn al-Hussein al-Basir, Abu Ahmad al-Hussein ibn Ali ibn Muhammad ibn Yahya al-Tamimi al-Nisaburi, Abu al-Hussein al-Nisaburi, Abu al-Hussein al-Nisaburi Ahmed Ibn Jaafar ibn Muhammad al-Beheiry, Yusuf, Ahmad ibn al-Qasim al-Mayanji, Alaa ibn Hamlawiya, Abu al-Abbas Ahmed ibn Muhammad ibn Abdullah ibn Yazid al-Razi, Abu al-Qasim Ibrahim ibn Muhammad al-Nasr Abadi, and many others^{viii}.

The fourth requirement: its scientific status, the return of scientists to it, and their praise for it:

Abu Ya'ali al-Khalili said: He took the knowledge of his father and Abu Zara'a, and was a sailor in [p.534] the sciences and knowledge of men. Classified in jurisprudence and the difference of companions, followers and scholars of the Amsars. He said: He was an ascetic who was considered to be eternal.

The translation of Ibn Abi Hatem was filled with highlighting his scientific status among the scholars, testifying to his progress in science, and praising his scientific personality beautifully; this is Abu al-Hassan Ali, son of Ahmad al-Khwarizmi, who says: "Abd al-Rahman ibn Abi Hatem Imam ibn Imam, was raised between two imams: Abu Hatem^{ix} and Abu Zarra, Imami Huda ."

Abu Ya'ali al-Khalili ^{saidx}: "He took the knowledge of his father and Abu Zara, and he was a sailor in the sciences and knowledge of men and the correct hadith of al-Suqeim, and he has classifications that are too famous to describe; in jurisprudence, dates, and the difference of companions, followers, and scholars of the Amsar... It is said that the Sunnah was sealed with irrigation."

He also^x said : "It was said: Three imams at the same time: the son of Abu David in Baghdad, the son of Khuzima Benisapur, and the son of Abu Hatem Balri."

Abu al-Walid al-Beji ^{saidxi}: "Abd al-Rahman ibn Abi Hatem is the trust of Hafez."

Ibn Abi ^{Ya'alaxii} said : "Abu Muhammad the Imam, the son of the Imam, the Hafez."

Ibn ^{Asakerxiv} said : "One of the preservationists, classified as the 'Book of Wound and Amendment', the more useful it is, he left in asking for hadith."

Al-Qazwini said ^{xv} : "One of the great people of the world is scientific and devout."

Ibn Nuqtat ^(xvi) said : "The Imam is the son of the Imam."

Yaqout said ^{xvii} : "One of the preservationists, classified as 'wound and modification', the more useful it is."

This is the previous phrase of Hafez Ibn Asaker, and it seems that he took it from him.

Al-Dhahabi ^(xviii) said : "It was a sea that was not disturbed by buckets."

Al-Hafiz ^{ibn Kathir} ^(xix) said : "The great Hafez, the son of the great Hafez."

Ibn al-Subki ^{saidxx}. "One of the imams in hadith, interpretation and worship

Asceticism and Salah, Hafez ibn Hafez»

His works: Yahya ibn Mandah said: Ibn Abi Hatem classified "al-Misnad" in a thousand parts, the book "Asceticism", the book "The Nickname", the "Great Benefits", the "Benefits of the Razis", the book "The

Offering of Wound and Modification", and things.

He has a book on "The Wound and the Modification" in several volumes that indicates the breadth of the man's memorization and imam. He has a book in "Reply to Jahmiyya" in a large volume that indicates his exploration of the year. ^{xxi}Ibn Nuqt ^{xxii}, told of al-Khalili: that his grandfather was with Ishmael, the son of Muhammad ibn Abi Harb al-Marandi on the journey when he traveled to the son of Abu Hatem, and that he wrote about the son of Abu Hatem more than five hundred parts.

Because of the abundance of his works, they had a large index; al-Qazwini ^{saidxxiii}: "He collected and classified a lot until the translation of his works, big and small, fell into papers!", and it is reported that he saw this index; he said when mentioning who was classified in the virtues of Caspian: "He composed and collected in it the famous Imam Abd al-Rahman ibn Abi Hatem, I saw the index of his books that he stood up and believed. Among what he called his small and large works: and a part of the virtues of Caspian ».

There is no doubt that his works are more than what Ibn Manda and others have mentioned, and here is a mention of what has been won:

Shafi'i etiquette and virtues. Printed.

The origin of the Sunnah, the belief of religion

Statement of the error of Abu Abdullah Muhammad ibn Ismail al-Bukhari in his "History". Printed.

The explanation, has printed what was found from it.

Wound progression and adjustment. printed

Business Reward

Wound and adjustment. Printed.

Fifth Requirement: His Death:

Ibn Abi Hatem (may Allaah have mercy on him) died in Muharram in the year twenty-seven and three hundred, by irrigation, at the age of ninety, that is: he has eighty-two years ^{ofxxiv} age .

Second Section: Definition of the Book of Ills by Ibn Abi Hatem and the Statement of His Approach in it

It is arranged on the jurisprudential doors, and the number of his hadiths (2840) which are questions asked to him by his son Abd al-Rahman and he answered them, and in it some questions are addressed to Abu Zara al-Razi.

These hadiths mentioned in his book are considered to be justified according to his knowledge and knowledge.

Abu Hatem is a hardliner in the wound and modification, in which he has mentioned some of the correct ones mentioned by the great imams.

He speaks on the basis of each hadith as a wound and is considered anight and may have a bug in the bond, but it is not intractable in the corpus so that the hadith remains true, or that cause does not require its weakness.

Al-Alam al-Hadith for the sake of sciences whose knowledge has been prepared only for a small fraction of the scholars; and in which many works have been classified, the most important of which is the "Book of Ills" by Abu Muhammad 'Abd al-Rahman ibn Abi Hatem al-Razi (d. 327 AH), in which he combined the words of his father and Abu Zara in the explanation of the hadiths, while increasing the words of some other imams - despite his lack - and perhaps he made his contribution in speaking in these ills sometimes.

This book was first printed in 1343 AH with the investigation of Professor Moheb al-Din al-Khatib in the Salafist printing press he had established, relying on two copies in its investigation, but one of them is transferred from the other.

The son of Abu Hatem collected a lot of the material of the book in the life of his father and Abu Zara, but he did not classify this book until after the death of his father; this is felt by his saying in question No. (108): "And save me from my father _h", and if his father were alive to ask him, he would not need to rely on his memorization, and the formula of mercy is a strong presumption in this and other matters

- In some books, some sayings or hadiths are attributed to the ills of Ibn Abi Hatem, and they are not found in the copies in our hands, and we do not think this is evidence of a deficiency in the book, but it is due to a mistake in attribution - and Allah knows best - as happened from al-Zarkashi _h; he said in the "Jokes on the Introduction of Ibn al-Salah"^{xxv}: "Ibn Abi Hatem said in the Book of Ills: Ahmad ibn Hanbal said: What I see was heard from 'Abd al-Rahman ibn Azhar, but al-Zuhri says: 'Abd al-Rahman ibn Azhar was happening, and Mu'ammar and Osama said: 'I heard 'Abd al-Rahman ibn Azhar, and they did not do anything for me, and he entered between him and Talha ibn 'Abdullah ibn 'Awf."
- Some books attribute some of the sayings to Abu Hatem in the "Book of Ills"
- In some books, there are some sayings in the ills of the hadiths narrated by the son of Abu Hatem, about his father, as in the "Tafseer of the Son of Kathir",^{xxvi} when he said: "The son of Abu Hatem said: My father said: This is a wrong hadith; and the right one: about Aisha, he is arrested."^{xxvii}

Conclusion

The results of the research are summarized as follows:

- 1- Imam 'Abd al-Rahman ibn Abi Hatem al-Razi Hafez al-Hadith is one of the leading scholars of ills unique in his time in the science of ills, the knowledge of men, the conditions of narrators, the manufacture of reasoning, wounding and modification.
- 2- Imam Ibn Abi Hatem was firmly established in the knowledge of the hadith and its ills until he became one of the best who spoke in the hadith and its causes.
- 3- Imam Ibn Abi Hatem was a sailor in science and knowledge of men, and the correct hadith of Suqeim, and he was raised between two of his fathers, Abu Hatem al-Razi and Abu Zarra.
- 4- The book of ills of Ibn Abi Hatem included the hadiths raised, sent, suspended, cut and others, which are questions he asked his father, and he answered them, and some questions addressed to Abu Zara al-Razi are addressed.
- 5- Imam Ibn Abi Hatem arranged his book Ills on the jurisprudential doors.
- 6- The Book of Ills by Imam Ibn Abi Hatem is one of the most collected works on ills and AjuDha.

Margins

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- (i) History of Islam, 7/533, Gold Nuggets, 1/31, and Biographies of the Flags of the Nobility, 13/263.
 - (ii) "History of Damascus" (35/360), and "Biographies of the Flags of the Nobility" (13/263).
 - (iii) Blogging" (3/155).
 - (iv) The bird tossed its chick and tossed it alley: feed it. "Ambient Dictionary" (3/241).
 - (v) The ornament of the Guardians" (9/73-76).
 - (vi) The Wound and the Modification" (7/240).
 - (vii) See: History of Damascus, 35/357, The Restriction to Know the Narrators of the Sunnen and the Masanid, 1/331, and The History of Islam, 7/533.
 - (viii) See: History of Damascus, 35/357, Restriction, 1/331, and History of Islam, 7/533.
 - (ix) History of Damascus" (35/361), and History of Islam, 7/533.
 - (x) See: Guidance" (2/683).
 - (xi) Ibid., (2/611).
 - (xii) Consider: History of Damascus" 35/363, and "Preservation Ticket" 3/831
 - (xiii) Consider: Hanbala layers" (2/55).
 - (xiv) Consider: History of Damascus" (35/357).
 - (xv) Consider: Blogging" (3/154).
 - (xvi) Consider: Restriction" (1/331).
 - (xvii) Consider: Glossary of Countries" (3/120).
 - (xviii) Consider: Biographies of the Flags of the Nobility" (13/264).
 - (xix) See: AFor the beginning and the end" (11/191)
 - (xx) Consider: Shafi'i Layers" (1/111).
 - (xxi) See: History of Islam, 7/533.
 - (xxii) Consider: Clarification of the suspect, 8/103.
 - (xxiii) Consider: Blogging3/155.
 - (xxiv) See: Guidance 2/683, Biographies of the Flags of the Nobility 13/269, and Nuggets of Gold, 1/31
 - (xxv) See: Jokes on the Introduction of Ibn al-Salah, (1/453).
 - (xxvi) See: Tafseer Ibn Kathir, (2/185).
 - (xxvii) Reasons for Hadith by Ibn Abi Hatem, 1/350-355.

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