

## THE NARRATORS WHOM IBN HAZM CALLED THE WORD “FALLEN” IN HIS LOCAL BOOK. AFTER THE STUDY, IT WAS FOUND THAT THEY EXPECTED APPLIED MODELS

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### **Abstract**

*The summary of the research lies in the narrators whom Ibn Hazm called the word “fallen” in his local book, the definition of these narrators, their condition, and finding out whether Ibn Hazm agreed with the Imams of Jarh and the amendment in his ruling on these narrators, or disagreed with them, and whether he followed the approach of moderation in his judgment on the narrators Or is it strict, and does Ibn Hazm’s doctrinal and jurisprudential violation have an effect on Ibn Hazm’s ruling on narrators ?*

**Keywords:** narrators, Ibn Hazm

### **Introduction**

Praise is to God, and blessings be upon the Prophet, the Chosen One, his pure family, the honorable Companions, and those who followed their guidance until the Day of Judgment either after. The Almighty said in the words of Abraham, may God’s prayers and peace be upon him: {Our Lord, and send them a messenger of them from them, and they will be perfect for them, and he will teach them. The teaching of the prophets and messengers, may blessings and peace be upon them, and their explanation and detail of God’s purpose of His verses, obedience to them in what they are commanded and avoiding what they are forbidden is an obligation on the followers, the guided, and the believers in their messages, and that the prophets are only human beings, and God took them, but that legacy remains of explanations, concepts, news, and orders. And the prohibitions are an argument against people until the Day of Judgment, and are transmitted through generations with the chain of narrators, and the chain of transmission is the chain of men that connects to that news from the prophets, may God’s prayers and peace be upon them (2). From here, al-Jarh and Ta’deel in these men derives its legitimacy in order to preserve and preserve Islamic law from the sayings of liars and fabricators. The critic of the narrator and sometimes he criticizes that narrator and Ibn Hazm has statements about men that I wanted to identify in terms of their agreement with the critics and their differences, and to clarify the nature of those rulings, and does Ibn Hazm’s doctrine and jurisprudence have an impact on the field of his rulings on men? And this research is part of my tagged treatise (the narrators whom Ibn Hazm called a fallen word in his book Al-Muhalla). Because of its doctrinal and jurisprudential importance, and it is the fruit of the efforts of the people of the apparent doctrine in hadith, and I counted the narrators whom Ibn Hazm called the word fallen, and I found that they are fifty-eight narrators, and fourteen of them were found to be truthful, and they were the focus of the research.

### **The importance of the topic, and the motives for choosing it**

1- The importance of the Prophetic Sunnah, which is the second source of legislation, and it is

- the explanation and detail of the Noble Qur'an, and Islamic law is indispensable to it.
- 2- .2Among the importance of the Prophetic Sunnah is the importance of Al-Jarh and Al-Ta'deel, and that it has the upper hand in defending it, according to Al-Kharaseen and others.
  - 3- Knowing the rank of Ibn Hazm among critics in terms of strictness, moderation, and leniency, and this helps in identifying the implications of his rulings on men.

The most prominent studies, research, letters and previous theses related to this topic are:

- 1- The Men About whom Ibn Hazm spoke of a wound and modification in his book Al-Ahkam compared to the sayings of the imams of Al-Jarh and Al-Ta'deel, a master's thesis by student Idris Askar Hassan Al-Issawi, supervised by Dr. Muhammad Bashar Al-Faydi - Iraqi University - College of Islamic Thought, Creed and Islamic Call 1422 A.H. 2001 A.D.
- 2- Abstraction of the names of the narrators whom Ibn Hazm spoke of, wounding and modifying them compared to the sayings of the imams of Al-Jarh and Al-Ta'deel, prepared by: Omar Bin Mahmoud Abu Omar and Hassan Mahmoud Abu Haniyeh, Al-Manar Library for Publishing and Distribution, first edition 1408 AH 1988 AD.

### ReSearch plan

- The first requirement: Defining the life of Ibn Hazm, his lineage and his nickname, and clarifying the meaning of a word that has fallen into the hands of the imams and its ruling.
- The second requirement: the narrators of whom Ibn Hazm said he is fallen, and they are truthful

Then the conclusion included the most important results.

**Research methodology:** Inventory the narrators whom Ibn Hazm said a fallen word and it was found after their study that they are truthful, write their hadith and look into it, arrange them according to the letters of the alphabet, collect the sayings of those who modify them and arrange those sayings according to the years of death, as well as the statements of the injured and according to the years of deaths, then mention what is likely I have a narrator after balancing the sayings of the imams and discussing them.

### Literature review

**The first requirement: Defining the life of Ibn Hazm, his lineage and his nickname, and clarifying the meaning of a word that has fallen into the hands of the imams and its ruling.**

His name: He is the perfect hafiz, jurist, vizier, Abu Muhammad Ali bin Ahmed bin Saeed bin Hazm bin Ghalib bin Salih bin Khalaf bin Ma'dan bin Sufyan bin Yazid, Persian in origin, Al-Qurtubi, Al-Zahiri, loyal to Prince Yazid bin Abi Sufyan bin Harb Al-Umayyad, and his grandfather. Khalaf bin Ma'dan, the first to enter Andalusia, accompanied by Abd al-Rahman bin Muawiyah bin Hisham, known as the Saqr of Quraish, when he fled from Banu al-Abbas to Andalusia. As for his Persian origin, most of those who translated him agreed that he was of Persian origin, but Al-Hamawi in his book, Mu'jam Al-Adaba, says: "One of his oddities was his belonging to Persia and the followers of his family to him." Birth: Ibn Hazm was born in the land of Andalusia in the city of Cordoba, in the month of Ramadan in the year three hundred and eighty-four, before the sun rose on the last day of Ramadan (3).

The meaning of the word "fallen" when the imams of the wound and the modification and its rank

Ibn Abi Hatim divided the words al-jarh and al-ta'deel and made them into four ranks, or mansions, so he made the word abandoned, going, or liar, so it is a fallen hadith. Al-Khatib Al-Baghdadi said: As for the sections of phrases telling about the conditions of the narrators, the highest is that it is said as an argument or

trust, and the lowest of it is that it is said as a liar or a liar. Likewise, Al-Hafiz Al-Iraqi put it in the second place in defamation. In Al-Tarij, Ibn Abi Hatim agreed with it, and Imam Al-Dhahabi put it in the third place in defamation, he said: He wanted her a charlatan, a lost liar, then an accused who is neither trustworthy nor safe. In the third level in defamation, where he made the worst rank to him, the end is the pillar of lying, then followed by a liar who fabricates the hadith lying and lost, then followed by so-and-so accused of falsehood, or accused of lying, or so-and-so is a fallen, and the ruling of the one who was called fallen by these imams is not invoked. He does not write his speech (4).

**The second requirement: Those who say that they are false and they are truthful**

Saduq in language: sincerity is the opposite of a lie, sincerity is true sincerity and sincerity of the hadith: that is, he foretold the truth. And Ibn al-Salah said: This is as he said, meaning Ibn Abi Hatim. It is perfect or proven a little, so it is referred to as Sadooq, and these are the class that Imam Muslim mentioned that he extracts her hadith, and it is the class that included the name of concealment, honesty, and the use of knowledge (6).

**1- Ismail bin Ayash bin Salim Al-Ansi, Abu Utbah Al-Homsi, born in the year (108 AH), from the middle of the followers of the followers, died in the year 181 AH and it was said 182 AH.**

He came to Baghdad over Abu Jaafar al-Mansur, and appointed him to the clothing treasury, and he spoke to Baghdad and also to Kufa

His sheikhs: Ibn Juraij, Ishaq bin Abi Farwa, Sufyan Al-Thawri, Suleiman Al-Amash, Suhail bin Abi Saleh and a group of his students: Ibn Al-Mubarak, Abu Dawood Suleiman bin Dawood Al-Tayalisi, Baqiah bin Al-Waleed, Sufyan Al-Thawri, one of his sheikhs, Suleiman Al-Amash, one of his elders, Yazid Bin Harun and a group. Narrated by Al-Bukhari, Ibn Majah, Abu Dawood Al-Tirmidhi, Al-Nasa'i (7). Ibn Hazm said: It is weak, especially in what is narrated from the Hijazis, and he said: Weak, and he said: Very weak, especially in what is narrated from the Hijazis (8).

The sayings of the modifiers: Yazid bin Harun said: I have never seen a Levantine or Iraqi memorized more than Ismail bin Ayyash (9). Ibn Moin said: He is trustworthy and said: Ismail bin Ayyash is more beloved to the people of Levant than the rest of Ibn Al-Waleed, and he said: I love Faraj bin Fadala and said: He said: There is nothing wrong with him and he said: The trust of the people of Iraq hate his hadith, Ibn Al-Madini said: he is trustworthy if he narrated from his companions, the people of Levant, and if he narrated from others, then there is weakness. Ayyash said: What is the closest of the two? And he said what was narrated from the Levantines, yes. As for the hadith of others, he has repudiations. Al-Bukhari said: If he narrated from the people of his country, then it is true. Al-Juzjani said: He takes his hadith from non-trustworthy ones. The hadith of the Hijazis and the Iraqis, Ibn Uday said: The hadith is straight if it is narrated on the authority of the Levantines and it is narrated from him that he is trustworthy. And he said: In general, he is one of those who writes his hadith and uses it as evidence in the hadith of the Levantines in particular. Al-Dhahabi said: The scholar of the Levantines. Ibn Hajar said: Sadooq in his narration on the authority of the people of his country is mixed with others (10).

The sayings of the two wounded: Abu Ishaq Al-Fazari said: Do not take from Ismail bin Ayyash what happened about trustworthy people or other trustworthy ones. He is soft to write his hadith. An-Nasa'i said: Weak. Al-Aqili said: If he narrated from someone other than the people of Levant, he would be confused and mistaken. Ibn Hibban said: Ismail was one of the memorizers who were perfect in their hadiths. When he grew up, his

memorization changed. Memorizing the arrogance from the hadith of the strangers, he mixed it up, inserted the isnad into the isnad, and attached the text to the text while he did not know. Ibn Uday said: The hadith of the people of Iraq, if Ibn Ayyash narrated it from them, then it is not free from a mistake in which he is mistaken. Al-Dar Qatni said: Weak, he is not considered. Al-Hakim said: He is with his majesty if he is alone with a hadith that was not accepted from him due to his poor memorization. Al-Dhahabi said: Weak in non-Shami people (11).

The most correct opinion, we note that Ibn Hazm, may God have mercy on him, is weak and narrates a narration in the local and says in it Ismail bin Ayyash is weak. Al-Ahkam cites a piece of news from the narration of Ismail bin Ayyash, and he says after he narrates news, including the news of Ismail bin Ayyash, and these texts necessitate what we mentioned, then he returns again on the issue of approval and narrates a piece of news through Ismail bin Ayyash to Omar bin Abdul Aziz that he said there is no opinion With the Sunnah of the Messenger, may God's prayers and peace be upon him, and by examining the sayings of the imams and critics and the positions of Ibn Hazm in his book Al-Ahkam, it becomes clear that Ismail bin Ayyash is truthful and is invoked if he narrates from the people of Levant and narrated from him with confidence. He says as if if he went to Iraq or the Hijaz, he relied on his memory, but he erred. What is known about the school of the people of Levant, if they narrated from the people of Hijaz, they slipped, and this does not mean that we drop their narration in bulk; He is truthful about the Shamans, mixed with others, and God knows best.

## **2- Hanash bin Al-Mu`tamir, Ibn Rabi`ah Al-Kinani Al-Kufi, Abu Al-Mu`tamir, from the middle class of the followers, died between 81 AH and 90 AH**

His sheikhs: Abu Dhar Al-Ghafari, Ali bin Abi Talib, Aleem Al-Kindi, Omar bin Al-Khattab, Ibsa bin Ma'bad and Jama'ah. His disciples: Abu Ishaq al-Subai'i, Abu Sadiq, Bakir ibn al-Akhnas al-Hakam ibn Utaiba, Sammak ibn Harb, and a group. It was narrated by Abu Dawood, al-Tirmidhi, and al-Nasa'i (12). Ibn Hazm said: Muttrah fell.

The sayings of the modifiers: Imam Abu Abdullah Ahmad said: I do not know anything but good. Al-Ajli said: Follow me with confidence. Abu Hatim Al-Razi said: He is good to me. Abu Dawud said: He is trustworthy. Yaqoub bin Sufyan al-Fasawi said: There is nothing wrong with him. Ibn Uday said: There is nothing wrong with him. Ibn Hajar said: He is sane and has illusions (13).

The sayings of the wounded: Imam al-Bukhari said: The Kufics speak in his hadith. Abu Hatim al-Razi said: I do not see them protesting in his hadith. An-Nasa'i said: He is not strong. Ibn Hibban said: He is a lot of illusion. He is not strong. Al-Dhahabi said: He is soft and cannot be used as evidence. Ibn Hajar said: He is trustworthy and has illusions and is sent (14).

The most correct opinion has violations of trustworthy people, and he came up with things that do not resemble their hadiths, so he went beyond the limit of his argument, and his delusions increased, so his rank was lowered from trustworthy to truthful, so he is truthful and matters and God knows best.

## **3- Salamah bin Al-Fadl Al-Abrash, Abu Abdullah Al-Azraq, the judge of Al-Rayy, one of the minor followers of the followers. He died after (190 AH). Al-Maghazi narrated on the authority of Ibn Ishaq.**

His sheikhs: Sufyan Al-Thawri, Hajjaj bin Artat, Ibrahim bin Tahman, Al-Jarrah bin Al-Dahhak Al-Kindi, Muhammad bin Ishaq and a group. His disciples: Yahya bin Mu'in, Youssef bin Musa Al-Qattan, Muhammad bin Amr Zanj, Amr bin Rafi' Al-Qazwini and a group narrated by Abu Dawood, and Al-Tirmidhi. Ibn Hazm said: Muttrah fell (15).

The sayings of the modifiers: Ibn Saad said: He was trustworthy and truthful. Ibn Ma'een said: He is trustworthy and he said: There is nothing wrong with him. Abu Abdullah Imam Ahmad said: I know nothing but good. Al-Dhahabi said: Abu Hatim said its place is honesty. Al-Haythami said in *Majma' al-Zawa'id* and the *Source of Benefits*, and Ibn Hibban trusted him. Ibn Hajar said: Saduq makes many mistakes (16).

The sayings of the two wounded: Abu Abd al-Rahman al-Madini said: We did not leave al-Rayy until we uttered the hadith of Salamah. Abu Abdullah al-Bukhari said: He has munkar and has a view, and he said: I do not know what Salamah this is. The people of Al-Rayy do not want him to be glossed over, his bad opinion, and injustice in him. Abu Hatim said: In his hadith there is a denial that is not strong. Ibn Uday: He has, on the authority of Ibn Ishaq and others, individualities and oddities, and I did not find in his hadiths a hadith that exceeded the limit in denial, and his hadiths have a possible approach. Imam al-Dhahabi said: Al-Bukhari said he has munkar.

The most correct opinion is what Al-Haythami reported on the authority of Ibn Hibban that he trusted him. I did not find that Ibn Hibban trusted him. Rather, he mentioned him in trustworthy ones and said he errs a lot. Al-Tabarani mentions in the middle dictionary several hadiths from the path of Salama bin Al-Fadl on the authority of Abi Jaafar Al-Razi and mentions a statement unique to Salamah bin Al-Fadl, I said. As if it is a reference from al-Tabarani for the singularity of those who cannot be singled out, and if Ibn Hazm, may God have mercy on him, wanted to use the word "fallen" it is the fall of invoking it only or the impossibility of its singularity, then it is as he said, otherwise he is truthful and this is identical to what Ibn Ma'een said in the narrator Abu Uwais Saduq and is not an argument. (18).

**4- Suleiman bin Dawood Al-Khulani, and perhaps they are Ibn Hazm when Al-Jazari, a Damascene from the residents of Daraya, Hajib Omar bin Abdul Aziz, died between (151 AH) and (161 AH), his sheikhs: Abu Burda bin Abi Musa Al-Ash'ari Abu Qilabah, Ayoub bin Nafeh Al-Zuhri, Omar bin Abdul Aziz and a group of his students: Sadaqah Al-Samin, Hisham bin Al-Ghaz, Al-Wadeen bin Ataa, Yahya bin Hamza and a group. Abu Dawood and Al-Nasa'i narrated to him., and he is not invoked by it (19).**

Modifiers' sayings:

Imam Ahmad said: On the authority of the hadith of charity in which Yahya bin Hamza, on the authority of Suleiman bin Daoud, on the authority of Al-Zuhri.. The hadith, I hope that his hadith is authentic. Uthman al-Darami said: I hope that it is not as Ibn Moin said, and his hadiths are good. On the authority of Abu Zara' al-Razi: that he praised him. Abu Dawood al-Sijistani said: He is trustworthy. Ibn Hibban: trustworthy. Ibn Uday said: On the authority of the hadith of alms in which Yahya bin Hamzah, on the authority of Suleiman bin Dawood, on the authority of Al-Zuhri, the *Majd al-Isnad*. He said: Abu Hatim said: There is nothing wrong with him. Ibn Hajar said: Sadooq.

The sayings of the two offenders: Ibn Mu'in said: It is nothing, and he said: He does not know, and he said about the hadith that Suleiman bin Dawood Al-Khulani is known, and this hadith of charity is not correct. And on the authority of Ali bin Al-Madini: the hadith is rejected and weak. Al-Bukhari: There is a view (20).

The most correct opinion is that scholars have conflicting opinions about it. Because the hadith transmitted by Ibn Hazm through Yahya bin Hamza, on the authority of Suleiman bin Dawood, on the authority of Al-Zuhri, on the authority of Abu Bakr bin Muhammad bin Amr bin Hazm.... the hadith, and Suleiman bin Dawood Al-Jazari says it is broken, Ibn Uday says that this Suleiman is Suleiman bin Dawood Al-Khulani, and because Ibn Hazm in *Al-Mahala* mentioned Suleiman bin Dawood Al-Jazari and mentioned the saying of Ibn Ma'in is

nothing, and Ibn Uday transmits this saying of Ibn Ma'in in his translation Suleiman bin Dawood Al-Khulani, and likewise Suleiman bin Dawood Al-Jazari did not narrate from him Yahya bin Hamza, so he was not Al-Jazari. Nothing." And Suleiman bin Dawood Al-Jazari did not narrate from him Yahya bin Hamza, but Yahya bin Hamza narrates on the authority of Suleiman bin Dawood Al-Khulani and Suleiman bin Arqam, and some of them said he is Suleiman bin Arqam in this hadith. Al-Dhahabi said it is abandoned, and Ibn Hajar said it is weak (21).

It is clear from this that Suleiman bin Dawood al-Khulani; Saduq, as Ibn Hajar said, and because most scholars have praised him, and God knows best.

**5- Shahr ibn Hawshab, Shami al-Homsi, and it is called al-Dimashqi al-Ash'ari, and it is called Abu Abdullah, and it is said Abu Abd al-Rahman Mawla of the Companions, Asma bint Yazid al-Ansari, he lived in Iraq and was dressed as a soldier, and he held the treasury for a while, from the middle of the followers, born in the year 20 AH, and died 100 AH**

His sheikhs: Abu Huraira, Abi Saeed Al-Khudri, Asma bint Yazid, Aisha, the mother of the believers, Abdullah bin Abbas and a group, his students: Dawood bin Abi Hind, Abdul Hamid bin Bahram, Abdul Rahman bin Thabit bin Thawban and a group. It was narrated by Al-Bukhari, Muslim, Ibn Majah, and Abu Dawood, Al-Tirmidhi, Al-Nasa'i. Ibn Hazm said: It is fallen, and he also said: Matrouk (22).

The sayings of the modifiers: Abu Huraira, Abi Saeed Al-Khudri, Asma bint Yazid, Aisha, the mother of the believers, Abdullah bin Abbas and a group, his students: Dawood bin Abi Hind, Abdul Hamid bin Bahram, Abdul Rahman bin Thabit bin Thawban and a group. It was narrated by Al-Bukhari, Muslim, Ibn Majah, and Abu Dawood, Al-Tirmidhi, Al-Nasa'i. Ibn Hazm said: It is fallen, and he also said: Matrouk (23).

The sayings of the injured: Abdullah bin Aoun said: Nazkoh means that they threw something at him that they weakened. On the authority of Imam Shu'bah that: he left the narration from him. And on the authority of Yahya bin Saeed Al-Qattan that: He does not speak on his behalf. Ibn Saad said: He was weak in hadith. People. Abu Hatim al-Razi said: His hadith is not invoked. Ibn Hibban said: He was one of those who narrates from trustworthy, dilemmas, and upside down proofs. Musa bin Harun said: Weak. An-Nasa'i said: He is not strong. Al-Daraqutni said: He is not strong. Al-Bayhaqi said: Weak. Al-Dhahabi said: Al-Nasa'i and others said: He is not strong.

The most correct opinion is that we find that Imam Muslim narrated to him, coupled with others, and the hadith that Muslim brought out by Shahr Saqib with a chain of transmission to Muhammad bin Shabib, he said, "I heard it from Shahr bin Hawshab on the authority of Abd al-Malik bin Omair and then I met Abd al-Malik bin Omair and heard it from him, meaning that Muhammad bin Shabib has two sheikhs." Shahr ibn Hawshab and Abd al-Malik ibn Umair, here a month has been with Abd al-Malik, and the two Imams of induction al-Dhahabi and Ibn Hajar have strengthened his affair. Dr. Bashar Awad Maarouf, and Sheikh Shuaib in their tracking of Ibn Hajar's saying: If he said that he is weak, it would have been better (25), he is truthful and not as Ibn Hazm, may God have mercy on him, said, fallen or abandoned, and even if we take the words of Dr. Bashar Awad Maarouf, and Sheikh Shuaib is not As Ibn Hazm, may God have mercy on him, said, he is weak and is considered by him, and his hadith is not left, nor omitted, and God knows best.

**6- Saleh bin Nabhan, he is Saleh bin Abi Saleh, the mawla of twinning, Abu Muhammad al-Madani al-Tabi'i, who died in 126 AH.**

His sheikhs: Abu Al-Darda', Abu Huraira, Anas bin Malik, Zaid bin Khalid Al-Juhani and the group of Aisha, the mother of the believers, Abdullah bin Abbas and a group. His disciples: Ibn Abi Dhi'b, Sufyan al-Thawri, Sufyan bin Uyaynah, Abd al-Malik bin Jurej, Musa Ibn Uqbah, Malik bin Anas and a group narrated by Ibn Majah, Abu Dawood, al-Tirmidhi, Ibn Hazm said: Fallen (26).

The sayings of the modifiers: Ibn Mu'in said: He is trustworthy. Ali Ibn Al-Madini said: He is good and trustworthy. Imam Ahmad said: He is good hadith and he said: I don't see anything wrong with him. Imam al-Bukhari said: On the authority of a hadith that is narrated from the path of Saleh, the mawla of the twinning, a good hadith. Al-Hakim said: He is not a narrator, and he corrected him. Ibn Hajar said: Sadooq mixed with his last (27).

Sayings of the injured: On the authority of Shu'bah: It is not narrated from him. Imam Malik said: He is not trustworthy. Sufyan bin Uyaynah said: I met him while he was mixed. Yahya bin Saeed Al-Qattan said: He was not trustworthy. Ibn Saad said: I saw them fear his hadith. Imam Al-Bukhari said: He mixed with the last of it. Al-Juzjani said: He changed at last. The hadith of Ibn Abi Dhib on him is acceptable because hearing it from him is old, and Al-Thawri is sitting after the change. Abu Zur'a said: Weak. Abu Hatim Al-Razi said: He is not strong. Twenty-five and a hundred, and he began to come up with things that resemble the fabrications of the trustworthy imams, so his last hadith mixed with his old hadith and was not distinguished, so he deserved the Turk. Al - Bayhaqi said: He is not strong.

The most correct opinion and by probing the sayings of the imams, we find that Salih, the guardian of twinning, changed due to his old age and the hearing of Imam Malik and Sufyan al-Thawri from him after mixing, and this is what made Imam Malik weaken him. And his hadith was improved by Imam Al-Bukhari and Al-Tirmidhi, and the imams praised him before his mixing. And more than one of the imams of the hadith of Saleh did not pay attention to Ibn Hazm because he does not see the improvement in anything, and he disagrees with the majority in their division of the hadith, as he sees that the hadith is either said by the Prophet, peace be upon him, and it is correct, or he did not say it in the sense that it is weak, and there is no middle rank. Between the Sahih and the Weak (29), it is truthful and has a good narration for the one who narrated from him before he was mixed, and it is not weak, as Ibn Hazm said, may God have mercy on him, and God knows best.

#### **7- Ad-Dahhak bin Muzahim al-Hilali, Abu al-Qasim al-Balkhi al-Khorasani, one of the minor followers, died 102 AH, and it was said 105 AH**

His sheikhs: Abu Huraira, Anas bin Malik, Zaid bin Arqam, Saeed bin Jubayr, Abdullah bin Abbas, Abdullah bin Omar bin Al-Khattab, Ata bin Abi Rabah and a group of his students: Juwaiber bin Saeed, Hakim bin Al-Daylam, Salamah bin Nabit bin Bari, Amara bin Abi Hafsa, Kathir bin Salim and a group. It was narrated by Ibn Majah, Abu Dawud, al-Tirmidhi, an-Nasa'i. Ibn Jazm said: Juwair is fallen, and Ad-Dahhak is like him, and he said: Weak (30).

The sayings of the modifiers: Sufyan Al-Thawri said: Take the interpretation from four: Saeed bin Jubayr, Mujahid, Ikrimah, and Al-Dahhak Ibn Muzahim. Ibn Moin said: He is trustworthy. Ahmad said: He is trustworthy. Al-Ajli said: He is trustworthy. Abu Zara'a said: He is a trustworthy kufi. He has not heard from Ibn Abbas. An-Nasa'i said: He is one of the jurists of the people of Khurasan. Ibn Hibban mentioned him in Al-Thiqat. Al-Daraqutni said: He is trustworthy. Al-Dhahabi said: Ahmad and Ibn Mu'in trusted him, and he said: He is truthful in himself. Ibn Hajar said: He is trustworthy and has many transmissions (31).

The sayings of the injured: And on the authority of Imam Shu'bah: He did not narrate on the authority of Ad-Dahhak bin Muzahim, and he used to deny that he had ever met Ibn Abbas. Yahya bin Saeed Al-Qattan said: Al-Dahhak was weak among us. Ibn Uday said: His narrations on the authority of Ibn Abbas and Abu Hurairah, may God be pleased with them, and all those who narrated from him, in all of this he considered, but he was famous for his interpretation.

The most correct opinion: After presenting the sayings of the imams, we find that he did not hear from Ibn Abbas, nor Abu Hurairah, nor Abu Saeed Al-Khudri, nor did he hear from Ibn Umar. On the interpretation only, and Dr. Bashar Awwad Maarouf did not comment on the words of Imam Ibn Hajar, may God have mercy on him, in editing Taqrib al-Tahdheeb in his saying that he is truthful and has many transmissions, so he is truthful and not as Ibn Hazm said, and God knows best.

#### **8- Talha bin Nafi' al-Qurashi, Abu Sufyan al-Makki al-Wasiti from the next middle class of the followers, died between 111 AH and 120 AH**

His sheikhs: Ibrahim bin Yazid Al-Nakh'i, Anas bin Malik, Jaber bin Abdullah, Saeed bin Jubayr, Abdullah bin Abbas, Abdullah bin Omar bin Al-Khattab, and a group of his students: Al-Hajjaj bin Artat, Husayn bin Abdul Rahman, Suleiman Al-Amash, Shu'bah bin Al-Hajjaj, Ata' Al-Khurasani, Muhammad bin Ishaq, and a group narrated by Al-Bukhari, Muslim, Ibn Majah, Abu Dawood, Al-Tirmidhi, Al-Nasa'i. Ibn Hazm said: Fallen, and he said: Weak (33).

The sayings of the modifiers: Imam Yahya al-Qattan was asked about Muhammad and Abd al-Rahman, the two sons of Jaber bin Abdullah, and he said: They heard from him when they were young, and Abu Sufyan was proven in their father from them. Imam Ahmad said: There is nothing wrong with him. There is nothing wrong with him. Ibn Uday said: He narrated from Jaber authentic hadiths and said: There is nothing wrong with him. Ibn Shaheen mentioned it in the trustworthy ones. He quoted the saying of Imam Ahmad and his hadith was corrected by Al-Hakim. He said: This is a hadith with a sound chain of transmission, and they did not narrate it. Al-Dhahabi said: It is authentic. It was narrated by Muslim and he mentioned a hadith narrated by Abu Muawiyah on the authority of Al-Amash on the authority of Abu Sufyan on the authority of Anas... The hadith and he said this is a strange, authentic hadith. Ibn Hajar said: Sadooq (34).

The sayings of the wounded: Imam Shuba said: His hadith on the authority of Jaber newspaper, Imam Yahya bin Maeen said: Nothing. Ali bin Al-Madini said: He is not strong. He said: Our companions used to weaken him in his hadith. Abu Zur'a was asked about him: He said: Do you want me to say trustworthy? The trust is Sufyan and Shu'bah. Abu Hatim Al-Razi said: Abu Al-Zubayr is more beloved to me than him. (35).

The most correct opinion is that Imam al-Dhahabi and Imam Ibn Hajar believe that he is truthful, and when al-Bukhari narrated it to him in the Sahih, he combined it with others in four places, and all of them were on the authority of Jabir bin Abdullah, and they are the same hadiths that Ali bin Al-Madini referred to that Abu Sufyan heard them from Jaber, and Imam Muslim argued with him And the rest, and Imam Muslim brings out the hadith of the people of the second class who are not described as memorization and mastery, but the name of concealment, honesty, and the use of knowledge included them (36), and we find that Imam Muslim argued with it only in the hadith of Jabir bin Abdullah, perhaps he took the path of selection, and God knows best; He is truthful and not, as Ibn Hazm, may God have mercy on him, said, and God knows best.

**9- Abd al-Rahman ibn Abi al-Zinad Abdullah ibn Dhakwan al-Qurashi, Abu Muhammad al-Madani, one of the great followers of the followers, died in 174 AH**

His sheikhs: His father Abdullah bin Dhakwan Abi Al-Zinad, Zaid bin Ali bin Al-Hussein bin Ali bin Abi Talib, Suhail bin Abi Saleh, Saleh Mawla Al-Tawamah, Hisham bin Urwa and a group, his students: Abu Dawood Al-Tayalisi, Saad bin Abdul Hamid bin Jaafar, Saeed bin Mansour Suleiman bin Dawood Al Hashemi, Abdul Malik bin Juraij, Hanad bin Al Sirri and a group. Narrated by Al-Bukhari, Muslim, Ibn Majah, Abu Dawood, Al-Tirmidhi, Al-Nasa'i. He said: Weak at all (37).

The sayings of the modifiers: On the authority of Musa bin Salama that he asked Malik, guide me to a trustworthy man, write about him. He said: You have to take Abdul Rahman bin Abi Al-Zinad, and on the authority of Imam Malik that he was trusting him, and ordering writing on his behalf. The trigger, and he said: Abd al-Rahman, on the authority of his father, on the authority of al-Araj, on the authority of Abu Hurairah, Hajj. Ali bin Al-Madani said: What happened in Madinah is true. Ahmed said: It is possible that it is narrated from him. Al-Bukhari said: The hadith of Ibn Abi al-Zinad on the authority of his father on the authority of Ubayd Allah on the authority of Ibn Abbas is authentic. Al-Ajli said he is trustworthy. Ya`qub bin Shaybah said: He is trustworthy and Saduq and in his hadith is weak. And he is dearer to me than Abd al-Rahman ibn Abi al-Rijal and Abd al-Rahman ibn Zayd ibn Aslam. Al-Tirmidhi said: He is trustworthy, Hafez. He corrected his speech in the mosque. Ibn Hibban said: While the trustworthy agree, he is truthful as evidence. Ibn Uday said: He is one of those who writes his hadith. Al-Dhahabi said: There is no very reliable argument in Hisham bin Urwah. Ibn Hajar said: Saduq changed his memory when he came to Baghdad and was a jurist (38).

The sayings of the two wounded: On the authority of Yahya al-Qattan and Ibn Mahdi that they: They do not narrate from him. Ibn Saad said: Many hadiths were weak. Ibn Moin said: Weak, and he said: It is nothing. Ahmed said: The speech is confused. Al-Falas said: It is weak. Yaqoub bin Abi Shaybah said: In his hadith there is weakness. Abu Hatim Al-Razi said: He is not invoked. Al-Nasa'i said: His hadith is not invoked, and he said: Weak. His mistake is not permissible to invoke his news if he is alone. Ibn Uday said: Some of what he narrates is not followed up on him. Ibn Taher al-Maqdisi said: Weak. Ibn Hajar said: His memorization changed when he came to Baghdad (39).

The most correct opinion was narrated by Al-Bukhari as a commentary, and by presenting the sayings of the imams, it becomes clear that the ruling on the narrator is sometimes not general or on all of his hadiths. It is not in all its cases, nor from all the sheikhs, for he is the one who proved the people in Thabit Al-Banani, and the scholars have unanimously agreed on this and justified the hadiths of narrators who are more trustworthy than Hammad bin Salamah with the hadith of Thabit Al-Banani because they disagreed with Hammad bin Salamah in it, and Abd al-Rahman bin Abi Zinad like him was weak His talk in the rest of the sheikhs without Hisham bin Urwa, he is the one who proved people in him, and his hadith was weak in Baghdad without Medina, and like him, Imam Muammar bin Rashid, his talk was weak in Basra without Yemen, and this may be an emergency bug exposed to the narrator's control, so his control is lost in places without some, and Abd counted Al-Rahman bin Abi Al-Zinad this and the chapter on it Ibn Rajab in explaining the ills of Al-Tirmidhi when he put it in the second version of his book, and he is a trustworthy people, most of whom are not often mentioned in the books of Jarh, and their hadith has been weakened either at some times or in some places or from some of the sheikhs promised Abd al-Rahman Among those whose hadith is weak in some places and not in others, as you did not Be his books with him and he returns to it, and Abd al-Rahman ibn Abi al-Zinad

corrected his hadith on the authority of his father on the authority of Ubayd Allah on the authority of Ibn Abbas (40). His condition is an argument, proven in one citizen, and weak in other places, and God knows best.

**10- Attaf bin Khalid bin Abdullah bin Al-Aas, Abu Safwan Al-Makhzumi Al-Madani, born in 91 AH, one of the senior followers of the followers, died before 179 AH and it was said before Imam Malik**

His sheikhs: Abdullah bin Othman bin Al-Arqam Al-Layth bin Saad, Nafi' Mawla bin Omar, Hisham bin Urwa and a group.

His disciples: Abu Salih Abdullah bin Saleh Kateb Al-Laith, Adam bin Abi Iyas, Saeed bin Mansour, Qutayba bin Saeed, and a group, narrated by Al-Bukhari, Abu Dawood, Al-Tirmidhi, Al-Nasa'i. Ibn Hazm said: It is invalid, and the narration from him is not permissible except on the statement of his weakness (41).

The sayings of the modifiers: Ibn Mu'in said: Saleh Al-Hadith, and he said: He is trustworthy. Ali Bin Al-Madini said: He was trustworthy to us, and to our companions he was trustworthy. Imam Ahmed said: There is nothing wrong with him, and he said: Saleh Al-Hadith, and he said: He is from the people of Medina, trustworthy, authentic hadith narrated by some A hundred hadiths. Al-Ijli said: He is trustworthy. Abu Zur'a said: There is nothing wrong with him. Abu Dawud said: He is trustworthy, and he said: There is nothing wrong with him. There is nothing wrong with him. Ibn Uday said: I did not see anything wrong with his hadith if he was trustworthy. Al-Dhahabi said: Ahmad trusted him and Abu Hatim said he is not. Ibn Hajar said: Saduq Yahm (42).

The sayings of the wounded: Malik said: He is not one of the camels of the domes. Al-Bukhari said: Malik did not praise him. Abu Hatim said: He is not that. Al-Bazzar said: He is not strong, and he said: A group of scholars narrated about him and they tolerated his hadith.

The most correct opinion: Ibn Uday probed his hadiths and said, "I did not see anything wrong with his hadith if he was trustworthy. He is truthful and good-natured, as Dr. Bashar Awad said, and the delusion is the result of the narrators from him, and it is not as Ibn Hazm said, may God have mercy on him, and God knows best.

**11- Qurra bin Abd al-Rahman bin Humayel al-Ma'afari, an Egyptian of civil origin, and it is said Hayweel and it is said that Ibn Kasir al-Mad, and it was said that his name is Yahya, one of the major followers of the followers, died (147 A.H).**

His sheikhs: Ibn Shihab al-Zuhri, Rabia ibn Abd al-Rahman, Abd al-Rahman ibn Humayel, Yahya ibn Sa'id al-Ansari and a group of his students: Haywa ibn Shureh, Abd al-Rahman ibn Amr al-Awza'i, Abdullah ibn Lahi'ah, Abdullah ibn Wahb, Laith ibn Saad, Yazid ibn Al-Samt and group. Narrated by Muslim, Abu Dawood, Ibn Majah, al-Tirmidhi, al-Nasa'i. Ibn Hazm said: It has fallen, and he said: On the authority of a chain of narrators in which Qara bin Abd al-Rahman is a mursal, it has fallen (44).

The sayings of the modifiers: Al-Awza'i said: No one is more knowledgeable about Al-Zuhri than Qurra bin Abdul Rahman bin Humayel. Al-Ajli said: He writes his hadith. Al-Tirmidhi ruled on a hadith narrated by al-Awza'i on the authority of Qara bin Abd al-Rahman and said: This is a good, authentic hadith. It is very denial, and I hope that there is nothing wrong with it. Ibn Hibban mentioned him in Al-Thiqaat. Ibn Hajar said: He is truthful and he has repudiations(45).

The sayings of the two wounded: Yahya bin Ma'in said: The hadith is weak. Ahmad said: The hadith is very munkar. Abu Zara'a said: The hadiths that he narrates are munkar. Abu Hatim said: He is not strong. It was

narrated by Ahmad Munkar very talk (46).

The most correct opinion is that the words of al-Awza'i were not more knowledgeable than Qurrah in al-Zuhri, so Abu Hatim followed him and said: "Al-Awza'i did not stop at the writing of Muammar on al-Zuhri, for he was the most narrating from him. His picture with him is that he taught them about al-Zuhri, and it is possible that he was a scholar of the morals of al-Zuhri, and it was not reported that he was a scholar of al-Zuhri's hadith, and God knows best. And Aqil and Salih bin Kisan did not mention Qurra bin Abd al-Rahman, and Ibn Hibban quotes on the authority of Abu Hatim that he said: Everything that Qurra narrated on the authority of al-Zuhri has sixty hadiths, and this speech of al-Awza'i is nothing and is not judged at all. Al-Awza'i, on the authority of Qara bin Abd al-Rahman, on the authority of al-Zuhri, on the authority of Abu Hatim, on the authority of a munkar hadith; As Ibn Hajar Saduq said, he has denounced, and he followed the saying of Imam Ibn Hajar, Dr. Bashar Awwad Maarouf, and Sheikh Shuaib, and they said: Rather, he is weak and is considered by him (47), and in both cases he is not fallen as Ibn Hazm said, and God knows best.

## **12- Katheer bin Zaid Abu Muhammad bin Mafna and it was said that Ibn Safia al-Madani al-Aslami, died during the caliphate of Abu Jaafar al-Mansur.**

And it is not, as Ibn Hazm Katheer bin Abdullah bin Amr Al-Muzani said, this is another person, and they are Ibn Hazm in making them one, and Ibn Moin separated them. Huraira said: The Messenger of God, may God's prayers and peace be upon him, said: "The Muslims are on their conditions." He mentioned that Katheer bin Zaid is Katheer bin Abdullah bin Amr bin Zaid, and I said: Katheer bin Abdullah bin Amr bin Zaid Al-Madani I did not find in the translation books that Suleiman bin Bilal He narrates on his authority, and does not narrate on the authority of Al-Waleed bin Rabah, but he is Katheer bin Zaid bin Mafaneh, and God knows best His sheikhs: Ishaq bin Abd bin Jaafar bin Abi Talib, Kharja bin Zaid, Salem bin Abdullah bin Omar, Nafi' Mawla bin Omar, Al-Waleed bin Rabah, Al-Waleed bin Katheer and a group of his students: Hatim bin Ismail, Hammad bin Zaid, Zaid bin Al-Habbab, Suleiman bin Bilal, Abdul Aziz bin Muhammad Al-Darawardi, Malik bin Anas, Wakee bin Al-Jarrah, and a group narrated to him by Al-Bukhari, Ibn Majah, Abu Dawood, Al-Tirmidhi.

The sayings of the modifiers: Ibn Mu'in said: Saleh, and he said: There is nothing wrong with him, and he said: Trustworthy. Al-Bukhari said on the authority of a hadith narrated by Katheer bin Zaid on the authority of Al-Waleed bin Rabah on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace. An authentic hadith. Imam Ahmad said: I do not see anything wrong with him. Abu Zara'a said: He is truthful in him. Abu Hatim al-Razi said: Saleh writes his hadith. Al-Dhahabi: Sadooq in which he is soft. Ibn Hajar said: Sadooq makes mistakes (48).

The sayings of the two wounded: Ibn Mu'in said: Kathir bin Zaid and Katheer bin Amr bin Milha are both weak, but that is better. Abu Hatim Al-Razi said: He is not strong. Al-Nisa'i said: Weak (49).

The most correct opinion is that Al-Bukhari corrected his hadith in a certain place, but he did not come out to him, and he did not mention it in his Sahih Book, even by way of follow-ups and evidence. In it there is leniency or error, and Dr. Bashar Awad Maarouf and Sheikh Shuaib followed that up and said: Rather, he is truthful and good-natured (50), and in both cases, it is not as Ibn Hazm said. He is honest and makes mistakes and God knows best.

### **13- Muhammad bin Muslim bin Sawsan, the Meccan sectarian Abu Abdullah from the middle class of the followers of the followers, died before (190 AH)**

His sheikhs: Amr Ibn Dinar, Ibn Tawus, Ibrahim Ibn Maysara, Abd al-Malik Ibn Jurayj, Amr Ibn Qatada and his group, his disciples: Abdullah Ibn al-Mubarak, Abdullah Ibn Maslamah al-Qanabi, Yazid Ibn Harun, al-Fadl Ibn Dakin, Abd al-Rahman Ibn Mahdi, Qutayba Bin Saeed and a group. Narrated by Al-Bukhari, Muslim, Ibn Majah, Abu Dawud, Al-Tirmidhi, Al-Nasa'i. Ibn Hazm said: It is invalid and his hadeeth is not invoked, and he said: It is extremely weak (51).

The sayings of the modifiers: On the authority of Sufyan Al-Thawri that he used to: write the hadith in the hands of Muhammad ibn Muslim. Abd al-Rahman ibn Mahdi said: It was written by Sahih. Ibn Moin said: He is trustworthy. And he said: There was nothing wrong with him. He said: If he narrates from his book, there is nothing wrong with him. Ali bin Al-Madini said: He was righteous and moderate. Al-Ajli said: He is trustworthy. Abu Dawood said: There is nothing wrong with him. Ibn Hibban said: He has a lot of interest in knowledge. Muhammad bin Muslim Sihah Ibn Uday said: He has other than what I mentioned in the hadiths of Hassan strange, and he is a good hadith, there is nothing wrong with him, I did not see him a negative hadith. Jabir Ibn Abdullah said: I saw fire in the graves.... The hadith is authentic according to the conditions of Muslim, and they did not produce it. He said: No Muslim came out for him except as a martyrdom, and he did not use it as evidence. Al-Dhahabi said: He is trustworthy.

The sayings of the two offenders: Ibn Mu'in said: If someone who memorizes it speaks as if he is mistaken. A book and not a book. Ibn Hibban said: It matters in some cases, and he said: He used to make mistakes. Al-Dhahabi said: It is lenient (53).

The most correct opinion and it appears from the presentation of the sayings of the imams that Ibn Ma'een spoke about his memorization, but if it happened from his book, he said there is nothing wrong with it, and likewise Imam Ahmad spoke about it from this aspect, except that he weakened it in every case, and likewise Abdul Rahman bin Mahdi said, he corrected his books, so what It was narrated by one of his books that is more authentic than what was narrated by those who memorized it, and Al-Bukhari left a commentary for him and he has one hadith in Sahih Muslim. Ibn Uday said: I have not seen a hadith that is rejected, so he is truthful, and he is not falsified, as Ibn Hazm said, may God have mercy on him, and God knows best.

### **14- Yahya ibn Ayyub al-Ghafiqi, Abu al-Abbas al-Masri, the slave of Umar ibn Marwan ibn al-Hakam, one of the great followers of the followers, died in 168 A.H.**

His sheikhs: Jarir bin Hazim, Jaafar bin Rabi'ah, Hamid Al-Taweel, Dawood bin Abi Hind, Saleh bin Kisan, Abdullah bin Dinar, Obaidullah bin Zahr, Muthanna bin Al-Sabah, and a group of his students: Saeed bin Al-Hakam bin Abi Maryam Abdullah bin Al-Mubarak. Abdullah bin Wahb, Abdul Malik bin Juraij, Al-Layth bin Saad, and a group, narrated by Al-Bukhari Muslim bin Majah Abu Dawood Al-Tirmidhi Al-Nasa'i.

The sayings of the modifiers: Jarir bin Hazim, Jaafar bin Rabi'a, Hamid Al-Taweel, Dawood bin Abi Hind, Saleh bin Kisan, Abdullah bin Dinar, Obaidullah bin Zahr, Muthanna bin Al-Sabah, and a group of his students: Saeed bin Al-Hakam bin Abi Maryam Abdullah bin Al-Mubarak, Abdullah bin Wahb, Abdul-Malik bin Juraij, Al-Layth bin Saad, and a group, narrated by Al-Bukhari Muslim Ibn Majah Abu Dawood Al-Tirmidhi Al-Nisa'i Ibn Hazm said: He is absolutely wrong. He said: Malik bin Anas testified that he was lying and said: Weak (55) .

The sayings of the injured: Jarir bin Hazim, Jaafar bin Rabi'ah, Hamid Al-Taweel, Dawood bin Abi Hind, Saleh bin Kisan, Abdullah bin Dinar, Obaid Allah bin Zahr, Muthanna bin Al-Sabah, and a group of his students: Saeed bin Al-Hakam bin Abi Maryam Abdullah bin Al-Mubarak, Abdullah bin Wahb, Abdul-Malik bin Juraij, Al-Layth bin Saad, and a group, narrated by Al-Bukhari Muslim Ibn Majah Abu Dawood Al-Tirmidhi Al-Nisa'i Ibn Hazm said: He is absolutely fallen and said: Malik bin Anas testified that he was lying and said: Weak (56)

The most correct opinion After presenting the sayings of the imams in it, we find the saying of Imam Ahmad was narrated by those who memorized it, and he is not wrong with it, and it is an indication that delusion and error occurred due to his poor memorization, and Imam Al-Daraqutni's saying in some of his hadiths is a disorder. His history and he mentioned in the hadith of the strangers something about him like Jarir bin Hazim Al-Basri and his hadiths on the authority of Yahya bin Ayyub that the Egyptians do not have a hadith of. He memorized it, and illusion and error occurred, but this error is not mostly based on his hadith until he leaves, so we find the authors of the six books have left his hadith, including Imam Al-Bukhari and Muslim, and avoided what he erred in. Anas Ibn Malik.... The hadith, so he said: This is a hadith on the condition of the two sheikhs and they did not produce it, and this is an illusion from him, may God have mercy on him, because the hearing of Hamid al-Taweel from Anas is explained by al-Bukhari. He says: Anas said: Anas said: When he finished, I said to him: Did you hear this? He said: I heard about someone from whom it was narrated. Muhammad said, I mean, he did not say: I heard Anas. How can this be according to Al-Bukhari's condition when he denies hearing the long hadith of Hamid from Anas, but this is one of the companions of Hamid, including Yahya bin Ayyub, and Abu Bakr Al-Isma'ili said: Al-Bukhari did not produce a hadith for him with his head except as an inference, i.e. by following up except in one hadith in vows from the path of Ibn Jurayj on the authority of Yahya bin Ayyub on the authority of Yazid bin Abi Habeeb on the authority of Abu al-Khair on the authority of Uqbah bin Amer, the story of his sister, and following the saying of Abu Bakr al-Isma'ili Imam Ibn Hajar and said: He did not extract it independently, but it fell from some copies, he brought it out through Hisham bin Yusuf on the authority of Ibn Juraij On the authority of Saeed bin Abi Ayyub, and Ibn Juraij had two sheikhs, Yahya bin Abi Ayyub and Saeed bin Abi Ayyub, on the authority of Yazid bin Abi Habib, and with this, Al-Bukhari did not bring it out to Yahya bin Ayyub independently, but rather with the follow-up of Saeed bin Abi Ayyub, and I said: Saeed bin Abi Ayyub, this is all the gold Ibn Hajar on his authentication (58), and all his follow-ups in al-Bukhari, which he narrates on the authority of Hamid al-Taweel on the authority of Anas, declares that Hamid heard from Anas, which is not on the condition of al-Bukhari, and through the presentation of the sayings it becomes clear that there is something in his memorization but in his book it is better, and the saying in it is the saying of Ibn Uday, Imam Al-Dhahabi and Ibn Hajar; He is truthful and not sloppy, as Ibn Hazm, may God have mercy on him, said, and God knows best.

## Conclusion

Praise is to God, and prayers and peace be upon the Messenger of God, his pure family, his companions and those who are in charge of him. After I finished my research, I mention the most prominent results that I reached.

1. Ibn Hazm's interest in the Prophet's hadith and its adoption as a definitive evidence and a source of legislation adopted by him
2. Ibn Hazm is one of the class of critics who are stubborn in the amendment, the narrator winks at the mistake and the two mistakes, and this section of critics, if he hurts a narrator, we do not look at the critics' statements about him.
3. Contrasting and agreeing with jurisprudence and doctrinal has an impact on modifying the narrators, and criticizing them or sometimes silence on the wound according to Ibn Hazm and his example, Ibrahim bin Yazid Al-Khouzi, which we studied.

## Margins

1. Surah Al-Baqarah: Verse No. 129
2. The bond is: the story of the Matn Road. See: Fath Al-Mugheeth by Al-Sakhawi: 1/28.
3. The link in the History of the Imams of Andalusia by Ibn Bashkwal: 396/1, Al-Hamwi's Literary Dictionary: 4/1651, Tadhkirat al-Hafiz by al-Dhahabi: 3/227, and the briefing by Abu Abdullah al-Khatib: 4/91.
4. See: A Dictionary of the Words of Al-Jarh and Al-Ta'deel by Abdul-Majid Al-Ghouri: 103.
5. Fath al-Mugheeth by al-Sakhawi: 2/118.
6. See: Introduction to Sahih Muslim: 1/5.
7. Al-Sunan Al-Kubra: The Book of Ordinances \_ Chapter: The Killer's Belief: 6/120, (6333(
8. Same source: 3/67
9. Al-Jarh and Al-Ta'deel by Ibn Abi Hatim: 2/191.
10. Taqbeer al-Tahdheeb by Ibn Hajar: 1/109.
11. Diwan of the weak by al-Dhahabi: 1/36.
12. Al-Sunan Al-Kubra: Book of Characteristics \_ Mention the difference of transmission of this news: 7/422, (8366(
13. Taqbeer al-Tahdheeb by Ibn Hajar: 1/183.
14. Taqbeer al-Tahdheeb by Ibn Hajar: 1/183.
15. Al-Mahali by Ibn Hazm: 8/116.
16. Taqseb al-Tahdheeb by Ibn Hajar: 1/248.
17. Taqbeer al-Tahdheeb by Ibn Hajar: 1/248.
18. The History of Ibn Mu'in Al-Dawri's narration: 3/225.
19. Same source: 4/103.
20. Taqbeer al-Tahdheeb by Ibn Hajar: 1/251.
21. The Great History of Al-Bukhari: 4/10.
22. Taqbeer al-Tahdheeb by Ibn Hajar 1/249.
23. Al-Hakam by Ibn Hazm: 6/33.
24. Taqbeer al-Tahdheeb by Ibn Hajar: 1/269.
25. Taqbeer al-Tahdheeb by Ibn Hajar: 1/269.
26. Editing Taqreeb Al-Tahdheeb, Dr. Bashar Awad Maarouf, and Sheikh Shuaib: 2/122.
27. Al-Mahali by Ibn Hazm: 3/391.

28. Taqbeer al-Tahdheeb by Ibn Hajar: 1/274.
29. Diwan of the weak by al-Dhahabi: 1/192.
30. See: The Hadith approach according to Imam Ibn Hazm: 1/158.
31. Same source 10/280.
32. Taqbeer al-Tahdheeb by Ibn Hajar 1/208.
33. Biography of the nobility of the Golden: 4/598.
34. The same source: 12/160, and Al-Hakam fi Usul Al-Hakam by Ibn Hazm: 2/64.
35. Taqbeer al-Tahdheeb by Ibn Hajar: 1/283.
36. Fath al-Bari by Ibn Hajar: 1/462.
37. See: Introduction to Sahih Muslim: 1/5.
38. Al-Hakam fi Usul Al-Hakam by Ibn Hazm: 7/171.
39. Taqbeer al-Tahdheeb by Ibn Hajar: 1/340.
40. The approximation of refinement is 1/340.
41. The great ills of al-Tirmidhi: 1/258.
42. Al-Mahali by Ibn Hazm: 3/43.
43. Taqbeer al-Tahdheeb by Ibn Hajar: 1/393.
44. Distinction for a Muslim: 2/99.
45. Al-Mahali by Ibn Hazm: 12/65.
46. Approximately al-Tahdheeb by Ibn Hajar: 1/455.
47. The gold detector: 2/136.
48. Same source: 8/132.
49. Taqseb al-Tahdheeb by Ibn Hajar: 1/459.
50. The weak and the abandoned for an-Nasa'i: 1/89.
51. Edited by Dr. Al-Tahdheeb, Dr. Bashar, and Sheikh Shuaib: 3/192.
52. Same source: 4/27.
53. Taqbeer al-Tahdheeb by Ibn Hajar: 1/506.
54. The gold detector: 2/219.
55. Same source: 5/6.
56. Taqbeer al-Tahdheeb by Ibn Hajar: 1/588.
57. The conduct of the nobles' flags 8/6.
58. See: Al-Kashif for Al-Dhahabi: 1/432, and Taqbeer Al-Tahdheeb by Ibn Hajar: 1/233.

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