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Approaches of the imams of hadith in dealing with the sources of invalidation and rectification - The approach of Imam Al-Daraqutni as a model -

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Abstract:

This research was entitled: "Methods of the imams of hadith in dealing with the sources of invalidation and rectification - the approach of Imam al-Daraqutni as a model -", and it revolved around the problem that:

- **What are the ways of the imams in finding their substance in the invalidation and rectification?**
- **How did the imams of the invalidation and the amendment deal with these sources?**

To answer these questions, we divided this study into several basic points, starting with the methods used by the imams of hadith to reach the sources of invalidation and rectification of narrators, and we detailed in that -, then we returned to the approaches of the imams in dealing with the sources of invalidation and rectification and the example of Al-Daraqutni on that, by referring to comparing the words of the narrator with his book, opposing and comparing the hadiths of the narrator with his peers, and comparing the hadiths of the narrator himself with each other through considerations.

We concluded that the imams (may Allah have mercy on them) have many ways in their sources of invalidation and rectification and different approaches in dealing with these sources.

Keywords: Invalidation - rectification - curricula - imams - Al-Daraqutni.

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Introduction:

Praise be to Allah, we praise Him and seek His help, and we seek His forgiveness, and we seek refuge in Allah from the evils of ourselves, and the evils of our deeds, whoever is guided by Allah is not misled by Him, and whoever is misled is not guided by Him, and I testify that there is no

Youssef Tria

Approaches of the imams of hadith in dealing with the sources of invalidation and rectification - The approach of Imam Al-Daraqutni as a model -

god but Allah alone who has no partner, and I testify that Muhammad is His servant and Messenger, may Allah's peace and blessings be upon him.

The science of - invalidation and rectification - or - the science of criticism of hadith narrators - was invented by hadith scholars to save the Sunnah, this science is considered one of the characteristics of this nation over the rest of the nations, and the emergence of this science was with the beginning of the emergence of different sects and sects that began to enter into the hadith of the Messenger of God, may God bless him and grant him peace, what is not from him

This science has been established by great imams and great leaders such as Shu'ba bin Al-Hajjaj, Sufyan Al-Thawri, Malik bin Anas, Abdul Rahman bin Mahdi, Yahya bin Maeen, Ali bin Al-Madini, Ahmed bin Hanbal, Muhammad bin Ismail Al-Bukhari, Muslim bin Al-Hajjaj and others, and from these great imams, and the masterful preservation of the masterful imam of the modern industry in his time, Imam Ali bin Omar Abu Al-Hassan Al-Daraqutni - may God have mercy on him - who is considered one of the pioneers of this science and the most famous speakers in Narrators invalidation and rectification, and one of the many very words in Narrators, and he and the owner of the many classifications and unique in its art contributed by Al-Daraqutni in preserving the Sunnah, so I chose him in this research to know through it the approaches of the imams in dealing with the sources of invalidation and rectification, and the ways taken by the imams in their sources in invalidation and rectification.

From this standpoint, I choose this topic, which I will participate in this esteemed forum entitled:

"The methods of the imams of hadith in dealing with the sources of invalidation and rectification - the approach of Imam Al-Daraqutni as a model -".

Search problem:

Since the science of invalidation and rectification is a science on which all the sciences of the Hadith of the Messenger of God - peace be upon him - are revealed

- What kind of sources did the scholars of invalidation and rectification rely on in their criticism of the Narrators of Sindh?

- How was the approach of the scholars of Al-Jaraj and Al-Ta'deel in dealing with these sources through the approach of Al-Daraqutni as a model?

Importance of Research:

The importance of this research lies in the following most important points:

- The subject of invalidation and rectification is the most important pillar on which the science of hadith is based

Youssef Tria

Approaches of the imams of hadith in dealing with the sources of invalidation and rectification - The approach of Imam Al-Daraqutni as a model -

- The sources of invalidation and rectification and the methods of the imams in dealing with them is very important to understand the science of invalidation and rectification because of their impact on correction and weakening.

Objectives of the topic:

My study of this subject has several objectives, the most important of which are:

- Try to simplify the understanding of invalidation science and rectification.
- Shedding light on the curricula of the imams in the sciences of hadith in general in the science of invalidation and rectification in particular.
- Contribute to the enrichment of such important research in the sciences of Sunnah and Islamic sciences in general.

Research Methodology:

In my research, I followed this descriptive approach, by accurately describing the approach of Imam Jahbz in the science of invalidation and rectification through his application of it, and the analytical method, by analyzing the method of invalidation and rectification, and the historical method, which is the basis of Narrators's science and criticism.

Research Plan:

This research is divided into an introduction, two sections, and a conclusion:

- **Introduction:** It includes the themes contained in scientific investigations.
- **Research Plan:**
- **The first topic:** the methods used by the imams of hadith in reaching the sources of invalidation and rectifying the narrators:
- ✓ **The first requirement:** the auditory methods and the use of them by Al-Daraqutni
- ✓ **The second requirement:** is written methods and the use of them by Al-Daraqutni
- **The second topic:** the methods of the imams in dealing with the invalidation and rectification and the example of Al-Daraqutni on that:
- ✓ **The first requirement:** comparing the words of the narrator with his book
- ✓ **The second requirement:** opposing and comparing the narrator's hadiths with his peers
- **The third requirement:** comparing the hadiths of the same narrator with each other through considerations

Youssef Tria

Approaches of the imams of hadith in dealing with the sources of invalidation and rectification - The approach of Imam Al-Daraqutni as a model -

➤ **Conclusion:** included in the most important findings and recommendations.

The first topic: the methods used by the imams of hadith in reaching the sources of invalidation and rectifying the narrators:

The first requirement: the auditory methods and the use of them by Al-Daraqutni:

It is the most used method of the imams of invalidation and rectification, but it is the one that the imams relied on in invalidating and rectifying the narrators, and the interest of the modernists to speak in the narrators that they were narrating it as they narrate the hadiths, and independent works appeared in the invalidation and rectification only in the second half of the second century and this is evidence of the total dependence of the imams in the first in the science of invalidation and rectification on hearing and intercession⁽¹⁾.

Among the most important methods used by the imams are:

This method is considered one of the most accurate ways that the imams use in invalidating and rectifying the narrators, the student asks and the sheikh answers and it is a purely auditory method

- **Al-Daraqutni's use⁽²⁾ of it:** Al-Daraqutni (may Allah have mercy on him) used hearing a lot in bringing and deriving his material in the invalidation and rectification, whether through his direct sheikhs or the use of the sand to reach the imam's statement in the invalidation and infringement

Examples from his direct sheikhs:

1. Ibrahim bin Hammad bin Ishaq bin Ismail bin Zaid bin Dirham Abu Ishaq Al-Azdi Al-Jahdami⁽³⁾:

He is one of the most senior sheikhs of Al-Daraqutni and said about him "the trust of a mountain"⁽⁴⁾ has more Al-Daraqutni in taking him in science and narration and Narrators in the Sunan, where he took him in the Sunan sixty times, and took him in the Ills twenty-three times.

2- **Ahmad ibn Ishaq ibn al-Bahloul:** ⁽⁵⁾

He is one of the sheikhs from whom Al-Daraqutni took knowledge and narration a lot, and he is one of the many about him, as he narrated about him in the Sunan fifty-four times, as well as taking a lot about him in his book (Al-Ills) so he is considered one of the most important sheikhs of Al-Daraqutni.

3- **Ahmed bin Abdullah Al-Wakeel:**⁽⁶⁾

He is one of the most senior sheikhs of Al-Daraqutni, he talked about him a lot and took a lot from him, especially from Sunan, he took fifty-five times from him, as well as he took from him

Youssef Tria

Approaches of the imams of hadith in dealing with the sources of invalidation and rectification - The approach of Imam Al-Daraqutni as a model - in his book "Al-Ilm" forty times, and this indicates that the Imam is very many in taking knowledge and narration about him, and he is one of his great Baghdadi sheikhs.

4- Ahmad bin Muhammad bin Ziyad Abu Sahl Al-Qattan:⁽⁷⁾

He is one of the most senior sheikhs of Al-Daraqutni Al-Baghdadi, and he was many in the narration about him and took knowledge about him a lot in the Sunan, where he took about him one hundred and twenty-one times, and narrated about him in "Al-Ilms" twenty-three times, and he is at Al-Daraqutni of the trustworthy proof, where he documented him in the Sunan and the questions of Al-Salami to him.

Al-Salami said: "And I asked him about Abu Sahl bin Ziyad al-Qattan and he said: Trust"⁽⁸⁾.

5- Ismail bin Muhammad bin Saleh Abu Ali Al-Saffar:⁽⁹⁾

He is considered one of the senior sheikhs of Al-Daraqutni Al-Baghdadi who took knowledge from them, as he narrated forty hadiths about him in the ilms, and narrated in the Sunan eighty-seven hadiths, and this is evidence of the frequent adoption of him in the novel and science.

Examples of his indirect sheikhs and taking them from them through the bond:

- **Muhammad ibn Ismail al-Bukhari** ⁽¹⁰⁾ (d. 250 AH): Imam al-Bukhari is considered the most imam who took his material in the invalidation and rectification through my study that I have done, he is the first source of indirect sources in invalidating and rectifying the narrators and criticizing them, so he quoted his saying in the invalidation and rectification and the novel and the narrators in the Sunan in more than thirteen times and I stood on it myself ⁽¹¹⁾, as well as in ilms⁽¹²⁾ quoted more than forty times, and in the questions of his disciples to him, as in the questions of the peaceful⁽¹³⁾

And Al-Burqani⁽¹⁴⁾ and the ruler ⁽¹⁵⁾ and Al-Sahmi ⁽¹⁶⁾ and other questions have been inferred in the questions dozens of times and very many, rarely devoid of a man spoke in which Al-Daraqutni in the questions and did not come to Al-Daraqutni saying Bukhari about him agrees with him or responds, as well as in his book Al-Mana unique in his art recombinant and different ⁽¹⁷⁾ He quotes his saying very much, as I stood on more than two hundred places quoted from him, may God have mercy on him, this is evidence that Al-Daraqutni is his substance in the invalidation and rectification, many of which are very based on the sayings of Al-Bukhari in Narrators.

2- **Yahya bin Ma'een (231 AH):**⁽¹⁸⁾ Yahya bin Ma'een is one of the important sources that Al-Daraqutni relied on in his criticism of Narrators, because bin Ma'een pioneered this industry, especially in knowing the weak and abandoned and was the most knowledgeable people about them, and the evidence of this is the saying of Imam Ahmad, his companion and his companion in most trips and taking the hadith and about the sheikhs as stated in the history of Baghdad,

Approaches of the imams of hadith in dealing with the sources of invalidation and rectification - The approach of Imam Al-Daraqutni as a model -

"Muqatil bin Suleiman bin Abdullah said, I heard Ahmed bin Hanbal say We are a man created by God for this matter conquers the lies of liars means Yahya bin Maeen ⁽¹⁹⁾, and for this was Al-Daraqutni relies on him and transmits his statements abundantly in Narrators, so he inferred his words in the Sunan a lot and stood on more than fifteen times inferred by ⁽²⁰⁾ as well as in the ills inferred by about thirty times in what I stood on ⁽²¹⁾ And in the questions of his disciples to him as well dozens of times, as in the questions of Al-Salami, Al-Burqani and Al-Sahmi⁽²²⁾, and other books of Al-Daraqutni on Narrators, all of which are mentioned at length.

3- **Ahmad bin Hanbal Al-Shaibani (241 AH):**⁽²³⁾ Al-Daraqutni has relied on the words of Imam Ahmad a lot: This is because Imam Ahmad is the undisputed Imam of Hadith and Sunnah and he is one of the speakers in Narrators and his saying is more likely than the words of anyone in Narrators due to his majesty in this science, and the evidence for this is the frequent transfer of Al-Daraqutni to the sayings of Imam Ahmad in Narrators in his books as in the Sunan, he has inferred it dozens of times and stood on about fifty times Al-Daraqutni quotes his saying in Narrators And the narrators and the novel⁽²⁴⁾, and in the ills as well quoted him a lot but more about him very clearly where I stood on more than one hundred and forty places quoted on Imam Ahmad and his words in Narrators as well as in the questions of his disciples him transferred his words in Narrators ⁽²⁵⁾ dozens of times as for the questions of the peaceful ⁽²⁶⁾ Al-Burqani, Al-Hakim, Al-Sahmi and Bin Bakir, where I stood on nearly a hundred sayings to him in the questions of his disciples to him, as well as in the weak and abandoned ⁽²⁷⁾ was cited a lot and in other books a lot, and this is evidence of the frequent transmission of his sayings, may God have mercy on him.

4- **Yahya bin Saeed Al-Qattan (d. 198 AH):**⁽²⁸⁾ Yahya bin Saeed bin Al-Qattan is an important source of speakers in Narrators and Yahya Al-Qattan is the imam of this industry and was one of the masters in the knowledge of Narrators and their criticism and those who know their severity in the invalidation and rectification, Al-Daraqutni inferred a lot in his words in Narrators, as in the Sunan ⁽²⁹⁾ For example, he was quoted as saying about twenty sayings in Narrators, and I also stood on the transmission of his sayings in many ills, as well as in the questions of his disciples to him⁽³⁰⁾ and others.

5- **Sha'bah ibn al-Hajjaj (d. 1600 AH):** ⁽³¹⁾ Shu'bah ibn al-Hajjaj (may Allah have mercy on him) is considered one of the first critics who spoke about Narrators, so he is considered the first founder of this science - may Allah have mercy on him - Ibn Rajab said: "Among them: **Shu'bah ibn al-Hajjaj** . . . He is the first to expand the speech in invalidation and rectification and the connection of the chains of transmission and interruption and dig for the minutes of the science of ills and imams in this regard followed him in this science and said Saleh bin Muhammad Al-Hafiz "the first to speak in Narrators Division bin Al-Hajjaj"⁽³²⁾, so it was the dependence of Al-Daraqutni on it, talked about him in the Sunan dozens of times and conveyed his words in Narrators a lot as well as in the ills and questions of his disciples to him dozens of times, and in

Youssef Tria

Approaches of the imams of hadith in dealing with the sources of invalidation and rectification - The approach of Imam Al-Daraqutni as a model - the weak and abandoned as well and recombinant and different ⁽³³⁾ And other of his books, and Al-Daraqutni is considered one of the many who transmit the words of a division in Narrators.

6- **Ali bin Al-Madini (d. 234 AH):** ⁽³⁴⁾Ali bin Al-Madini is considered one of the most knowledgeable people in Narrators, ills, and hadith, and he is the professor of this industry by the recognition of his student Al-Bukhari, where he said, "I did not make myself small when anyone except when Ali bin Al-Madini"⁽³⁵⁾, so Al-Daraqutni relied on him a lot in his words in Narrators, and in the Sunan, for example, he inferred his words on Narrators a lot and I stood on About twenty places inferred from Ibn al-Madani⁽³⁶⁾, and in the ills as well as a lot have stood on more than thirty places inferred in his ills⁽³⁷⁾, and in the questions of his disciples to him, as well as inferred by a lot and the transfer of his words in Narrators dozens of times ⁽³⁸⁾, and in the recombinant and different as well as more than the transfer of his words in Narrators, has stood on about forty places in his book recombinant inferred by ⁽³⁹⁾ and other books of al-Daraqutni that quoted his words in Narrators.

7- **Malik bin Anas (d. 179 AH):** ⁽⁴⁰⁾Al-Daraqutni paid a lot of attention to the sayings, books, and opinions of Malik bin Anas a lot, and the evidence for this is that he wrote books about Malik and his books, such as (the hadiths in which Malik bin Anas was composed, may God be pleased with him), as well as he wrote a book on the Muwatta of Imam Malik, namely (the hadiths of Al-Muwatta and the agreement of the narration about Malik and their differences in it and their increase and decrease), Malik's words and books were a strong and important material in the sources of Imam Al-Daraqutni in Narrators and their criticism and in the sciences of hadith in general, We find in the Sunan ⁽⁴¹⁾ for example inferred a lot and quoted a lot and stood on more than twenty quotes from Malik, and in the ills as well quoted and inferred a lot and in the questions of his disciples to him and the recombinant and different as well as inferred by him and in other books may God have mercy on the two Imams.

The second requirement: is written methods and the use of them by Al-Daraqutni

It is known that the imams, may God have mercy on them, wrote many and varied books with different approaches to invalidation and rectification, so these books are considered an important source of invalidation and rectification, and we will know through examples of Imam Al-Al-Daraqutni how important these sources are.

Examples of the use of Al-Daraqutni for it:

- **The great history:** Imam Abu Abdullah Muhammad bin Ismail al-Bukhari (256 AH), Commander of the Faithful in Hadith and Imam of the world in it, and from the large transfer and interest of Al-Daraqutni in this book, a sequel to this book called (The tail on the great history of Al-Bukhari)⁽⁴²⁾, the great history of Al-Bukhari is one of the most important written sources from which he transferred his material in the invalidation and rectification and more Al-Daraqutni transfer significantly from this book unless it happens in other books.

Youssef Tria

Approaches of the imams of hadith in dealing with the sources of invalidation and rectification - The approach of Imam Al-Daraqutni as a model -

It was showing Al-Daraqutni and Al-Bukhari Sheikh or two sheikhs at most, for example, he said in the Sunan, "Then Al-Hassan bin Ismail Thana Muhammad bin Ismail Al-Bukhari"⁽⁴³⁾, Al-Daraqutni - may God have mercy on him - was very frequent from taking from the book of the great history of Al-Bukhari and we mention here some examples, he said in the book Al-Mutaref and different: "And Yahya Al-Hamani, mentioned by Al-Bukhari in his history in Bab Naseer and illusion in which God's mercy, but it is Nadir Balsad lexicon famous"⁽⁴⁴⁾ And the support of Al-Daraqutni in the Great History Book.

As mentioned in the recombinant and different ⁽⁴⁵⁾ "from Ali bin Ibrahim bin Issa Abu al-Hasan al-Mustamli al-Najad ⁽⁴⁶⁾ - a Sheikh al-Daraqutni - from Ahmad bin Faris al-Dalal from al-Bukhari", the follower of al-Daraqutni in his criticism of Narrators discovers that he relied very heavily on this book, but transferred from it hundreds of texts and sayings in the invalidation and rectification and the evidence for this is the review of the books of al-Daraqutni in the questions of his disciples to him and his book recombinant and different and Sunan as well and ills.

2- History of Yahya bin Maeen (d. 233 AH): The history of Yahya bin Maeen is among the most important sources relied on by Al-Daraqutni in his article in invalidation and rectification has been more Al-Daraqutni a lot in taking it, and the support of Al-Daraqutni for the history of Yahya bin Maeen is "Abdullah bin Muhammad bin Nasih ⁽⁴⁷⁾ from Ali bin Saeed from Yahya bin Maeen"⁽⁴⁸⁾ And there are other ways, but most of them are this way, and he quoted many texts from him in the questions of his disciples to him about the ills and about the recombinant and the different.

3- The questions of Abu Muhammad Abd al-Rahman bin Muhammad bin Idris al-Razi, known as Ibn Abi Hatim (d. 328 AH), to his father Muhammad bin Idris and Abu Zara'a al-Razi and his support to him is from Ali bin Bukhari al-Razi ⁽⁴⁹⁾, from Abd al-Rahman bin Abi Hatim⁽⁵⁰⁾.

These questions are considered one of the important sources of Al-Daraqutni in his criticism of Narrators because they are the words of critics of distinguished Narrators, namely Abu Hatim and Abu Zara'a Al-Razian, and Al-Daraqutni has conveyed their words in Narrators a lot through Abdul Rahman bin Abi Hatim in his questions to them.

4- Questions of Muhammad bin Othman bin Abi Shaybah to his sheikhs (d. 297 AH): One of the important sources when Al-Daraqutni of the questions of Ibn Abi Shaybah, has been quoted by Al-Daraqutni a lot and his support in it from Abu Muhammad bin Al-Hassan bin Ali Al-Basri from Abu Shaybah ⁽⁵¹⁾ as well as through Ibn Al-Sawaf from Muhammad bin Othman⁽⁵²⁾.

5 - the weak: Ali bin Al-Madini (d. 234 AH) has quoted Al-Daraqutni from Ibn Al-Madini material considered through his book weak and his support is from Ismail bin Muhammad Al-Saffar and Hamza bin Muhammad Al-Harith, Ismail bin Ishaq told us about Ali bin Al-

Youssef Tria

Approaches of the imams of hadith in dealing with the sources of invalidation and rectification - The approach of Imam Al-Daraqutni as a model -

Madani⁽⁵³⁾ He was quoted by Al-Daraqutni in the *ills* and *recombinant* and *different* and *Sunan* and other words in *Narrators* in his books.

6- **Tabaqat Khalifa Al-Khayyat: Abu Amr Khalifa bin Khayyat Sheyab Al-Asfri (240 AH)** and the support of Al-Daraqutni for the layers of Al-Khayyat is Al-Daraqutni said, "Judge Abu Al-Faso Muhammad bin Ahmed bin Nasr told me about Momi bin Zakaria about him"⁽⁵⁴⁾, Abu Khalifa Al-Khayyat, the layers of Al-Khayyat are an important source of Al-Daraqutni sources in *Narrators* and evidence of this was inferred in many of his books such as the *Book of God's Vision*⁽⁵⁵⁾ and in the *Sunan*⁽⁵⁶⁾ and other of his books and even more in quoting him -may Allah have mercy on them-.

7 - **ills: Imam Ahmad bin Hanbal (241 AH):** The book of *ills* of Imam Ahmad is an important source of Imam Al-Daraqutni in the criticism of *Narrators* how not and its owner Imam Ahmad is considered the pioneer of this industry and prominent in it and the Commander of the Faithful in the hadith, may God have mercy on him, and his support for the book of *ills* is from his Sheikh Abu Ali Al-Sawaf from Abdullah bin Ahmed from his father Ahmad⁽⁵⁷⁾ narrated his words in *Narrators* in the *ills* in the questions of his disciples to him, as we saw when the peaceful and in the *ills* as well⁽⁵⁸⁾, as well as in the *recombinant* and the *different*⁽⁵⁹⁾ in many subjects as well, indicates that Al-Daraqutni relied on this reference a lot in his material on *Narrators* and their criticism.

8- **Nicknames and names: by Imam Muslim bin Al-Hajjaj (261 AH):** Al-Daraqutni quoted a lot of this book by Imam Muslim, because of the importance of the book in a speech in *Narrators*, as well as the consolidation of Imam Muslim's foot in the science of invalidation and rectification, and it is enough for him that he is a student of Al-Bukhari and the owner of the correct mosque, and the support of Imam Al-Daraqutni for the book of nicknames is from his sheikh Ibrahim bin Muhammad bin Yahya from Makki bin Abdan from Imam Muslim⁽⁶⁰⁾ Al-Daraqutni quoted Imam Muslim as saying a lot about *Narrators*, and this came in the questions of his disciples to him⁽⁶¹⁾, as well as in the *recombinant* and *different*⁽⁶²⁾ and others about his books.

The second topic: the approaches of the imams in dealing with the invalidation and rectification and the example of Al-Daraqutni on that:

The first requirement: comparing the words of the narrator with his book:

This method is one of the successful and powerful ways to know the extent to which the narrator adjusts what is transmitted, where he presented his speech on his origins and books, and Al-Daraqutni due to his extreme progress was comparing a lot of these comparisons to those who quoted them, for example:

Youssef Tria

Approaches of the imams of hadith in dealing with the sources of invalidation and rectification - The approach of Imam Al-Daraqutni as a model -

The first example: As it says in his Sunan, Al-Daraqutni said, "A missionary told us about Abu Musa and Ibn 'Adi with this dictation from his book, and then he told us after memorizing it. ⁽⁶³⁾ "Al-Daraqutni may Allah have mercy on him took from his book and then from his memorization so that he knows the extent to which his memorization matches his book

The second example: as stated in his Ills where he said: "And Muawiyah Sadafi weak told them irrigation hadiths of his memorization and they are about syphilis is not through Isaac straight is similar to be without his book ⁽⁶⁴⁾ He judged his novel weak and straight as he said by comparing the saying of his memorization and his book and presented that in his book by comparison as is the habit of some critics in the submission of writing on memorization:

Opposition and comparison of the narrator's hadiths with his peers:

Comparing the hadiths of the narrator with others was used by Al-Daraqutni dozens of times, especially in his book Al-Ills, and we will mention here one or two examples

The first example: He said in the ill: "He was asked about the hadeeth of Abu Muhammad al-Hudhali about 'Ali who went out with the Messenger of Allah (peace and blessings of Allaah be upon him) at a funeral, and he said: "(Whoever enters Madinah should not let an idol in it except to break it, and no image except to stain it, and a grave except for others. . . .) ⁽⁶⁵⁾ Abu Muhammad al-Hudhali said, which are Kufi and the people of Basra call him Abu al-Muza'z, a hadith narrated by al-Hasan ibn 'Uyaynah and differed from him by Shu'bah ibn al-Hajjaj and al-Hajjaj ibn Artah from al-Hakam ibn from Abu Muhammad al-Dhuhali from 'Ali

And their successor Aban bin Taghlib narrated from the ruling from Thaalba bin Yazid Al-Hamani from Ali

Tariq bin Abdul Rahman Farawah disagreed with the ruling on the authority of Qais bin Abi Hazem on the authority of Ali, as well as Saleh bin Kisan said in what he narrated about the ruling on the authority of Qais and likened them to the right saying of a division of the judgment ⁽⁶⁶⁾ Al-Daraqutni compared between the narration of the division and Hajj bin Artah on the one hand and the narration of Aban bin Abdul Rahman and preferred the narration of the division and pilgrims in this comparison

The second example: He said in the Sunan: "Muhammad ibn Sahl ibn al-Fadl al-Katib ibn 'Ali ibn Yazid al-Faridhi ibn al-Rabi' ibn Nafi' ibn Mu'awiyah ibn Salam narrated to us from Yahya ibn Abi Kathir 'Abdullah ibn Zayd told me that Abu 'Ayyash told him that he heard Saad ibn Abi Waqqas says: "The Messenger of Allah (peace and blessings of Allaah be upon him) forbade the sale of dates with dates."⁽⁶⁷⁾ Harb bin Shaddad followed him from Yahya, and his successor Malik, Ismail bin Umayyah, Al-Dahhak bin Othman and Osama bin Zaid narrated it from Abdullah bin Zaid and did not say that it was bad and the meeting of these four contraries to what Yahya narrated indicates that they controlled the hadith

Youssef Tria

Approaches of the imams of hadith in dealing with the sources of invalidation and rectification - The approach of Imam Al-Daraqutni as a model -

And among them Imam Hafiz, who is Malik bin Inas⁽⁶⁸⁾, Al-Daraqutni compared in this novel the hadith of Yahya between the hadith of Yahya bin Abi Kathir and Harb bin Shaddad and between the narration of Malik and Ismail bin Umayyah and others and presented the narration of Malik, in which there is no increase in Naseeh

The third requirement: comparing the hadiths of the same narrator with each other through considerations:

The first consideration: comparing the hadiths of the Sheikh with regard to certain sheikhs: An example of this work is his saying in the book of the weak and abandoned "Silah bin Suleiman Wasiti leaves his talk about Ibn Jurayj and Division and is considered by talking about Ash'ath bin Abdul Malik Al-Hamrani"⁽⁶⁹⁾ He accepted the hadiths of the link as a narrator from Ash'ath bin Abdul Malik and did not accept it as a narration about the Division and Ibn Jureij

The second consideration: comparing the hadiths of the Sheikh himself as the place: any acceptable in Egypt and not acceptable in Egypt another and an example of this work what he mentioned in the recombinant and different where he said: "Ubaidah al-Adawi heard Hayyan bin Damra and is in the Basrien said that Bukhari in what he told about Abu Faris about him"⁽⁷⁰⁾ Al-Daraqutni between that Ubaidah al-Adawi talk is considered in the Basrians only and not others as well as said in the questions of the ruler "I said Yazid bin Waqid said something in the Levantines "⁽⁷¹⁾ means that his hadith in the Levantine is not considered, as well as as mentioned in the Sunan: "Na 'Abdullah ibn Muhammad ibn 'Abd al-'Aziz, Na al-Hakam ibn Musa, Na Isma'il ibn 'Ayyash, from 'Abd al-Malik ibn Abi 'Utbah, or others from al-Hakam ibn 'Utaiba, from Mujahid, from Ibn 'Abbas (may Allah be pleased with them), he said: When the polytheists left, The Messenger of Allah (may Allah's peace and blessings be upon him) went away and saw a scene that offended him, he saw Hamza (may Allah be pleased with him) had slit his stomach and collided with his nose and his ears were cut off, and he said: "If it were not for the sadness of women or a Sunnah after me, I would have left him until Allah sent him from the stomachs of the sabaa and the bird, to represent his place with seventy Narrators." He covered his face with it, and his feet came out, and the Messenger of Allah (may Allah's peace and blessings be upon him) covered his face and put something of treasure on his feet, then he presented it and he grew ten times on it, then he made the man bring the man and put Hamza in his place until he prayed seventy prayers for him and the dead were seventy, and when they were buried and finished with them, this verse **was revealed ﴿ Invite to the way of your Lord with wisdom and good advice﴾⁽⁷²⁾ to his saying ﴿ So be patient. Your patience is solely from God ﴾⁽⁷³⁾ The Messenger of Allah (peace and blessings of Allaah be upon him) was patient and was not represented by anyone)⁽⁷⁴⁾ . They saw him only Isma'il ibn Ayyash, who was troubled by the hadith, about the non-Levantine"⁽⁷⁵⁾. He explained that Isma'il ibn 'Ayyash does not accept his hadith about non-Levantine and sentenced his hadith to others as a disorder.**

Youssef Tria

Approaches of the imams of hadith in dealing with the sources of invalidation and rectification - The approach of Imam Al-Daraqutni as a model -

The third consideration: is verification by referring to the origins of the narrator and his book, if found: Al-Daraqutni of his approach to taking the novel that he returns to the origins of the narrators a lot because the assets are more accurate and controlled in many cases than memorization and examples of the work of this are very many, including:

The first example: Narrated in the Sunan said: "Tell us bin Makhlad told us about Ibrahim bin Muhammad Al-Ateeq from his origin Ibrahim bin Dinar bin Ziyad bin Abdullah Al-Baka'i and Idris bin Yazid Al-Awdi from Aoun bin Abi Juhaifa from his father (that Balala authorized the Messenger of Allah (peace and blessings of Allaah be upon him) to give me two voices and did the same)" :⁽⁷⁶⁾

The second example: He said in Hamza's questions to him: "Abu al-Hasan Ahmad ibn Musa ibn 'Issa al-Bukhari al-Jurjani. He narrated strange manicure hadiths about the sheikhs of ignorance that no one followed him on, so they denied him and lied to him, and he had the origins of horses from Al-Sijistani and others. . . "⁽⁷⁷⁾ Al-Daraqutni, although he quoted in his hadiths manicures, before Zaki the hadiths narrated by him from his origins, which indicates that he presented the origins in many cases.

Conclusion:

After completing this brief research on Sharia's view of the phenomenon of suicide, and the ways, treatment, and prevention, I concluded the following results:

- 1- The authenticity and accuracy of the science of invalidation and rectification that our early critical scholars considered to preserve the Sunnah of the Messenger of Allah, may God bless him and grant him peace, and - is only one of the episodes of these distinguished imams.
- 2- Imam Al-Daraqutni is one of the well-established imams of Islam who introduced them to the sciences of Sharia, especially the sciences of hadith, which is considered one of his most famous knights without dispute
- 3- Al-Daraqutni his words in the invalidation and the amendment are very accurate, and this is due to his erudition on the condition of Narrators, and this is the work of the great imams such as Al-Bukhari, Ibn Al-Madini, and Ahmed.
- 4- The words of the imams in the invalidation and rectification are derived from strong sources
- 5 – The approaches of the imams in dealing with the sources of invalidation and rectification are very accurate

As for the recommendations, through this research, the following were recommended:

First: Continuing in this type of study that deals with the efforts of the nation of advanced critics to study their books and writings, extract their curricula, and collect their statements and

Youssef Tria

Approaches of the imams of hadith in dealing with the sources of invalidation and rectification - The approach of Imam Al-Daraqutni as a model - opinions in the sciences of hadith in general in the science of invalidation and rectification, especially in application and theorization, through scientific analysis and induction that is adequate, because this type of studies is of great importance to understand the Sunnah and its sciences correctly, knowledgeably and narratively.

Second: Imam Al-Daraqutni wrote many books and his writings are abundant it is very difficult to collect them in one study, but his writings need many studies and each type of his writings needs studies, for example, his approach to invalidation and rectification needs studies through his books in appreciating Narrators and his approach to illis needs studies through his book "Illis" and a priest along these lines on his books in other modern sciences that need great and accurate scientific efforts by scholars in the field of Sunnah and its sciences.

Third: Attention to collecting the sayings of hadith critics in the sciences of the Sunnah in general and in the science of invalidation and rectification in particular scattered in the stomachs of books and the classification of these sayings, arrangement, and indexing to facilitate their study and benefit.

May Allah's prayers and peace be upon our master Muhammad, his family, and companions.

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Youssef Tria

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Youssef Tria

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28) - Deaths of Notables and News of the Children of Time, Shams al-Din Abu Bakr bin Abu al-Abbas Khalkan (d. 681 AH) - Edited by: Ihsan Abbas - published by Dar Sader - Beirut, Lebanon - first edition: 1972 AH.

Marginalization List:

⁽¹⁾ See: Researches in the History of the Honorable Sunnah by Dr. Akram Al-Omari: (p. 99-100), and the Science of Narrators Its Origin and Development by Dr. Muhammad bin Matar Al-Zahrani: (p. 26).

⁽²⁾ He is Imam Hafiz Majoud, Sheikh of Islam, the science of jihad, Abu al-Hasan Ali bin Omar bin Ahmed bin Mahdi bin Masoud bin al-Numan bin Dinar bin Abdullah al-Baghdadi, the modern reciter, from the people of Dar al-Qatan in Baghdad, was born in the year six and three hundred, and it was said in the year five and three hundred, and the preacher quoted the two sayings, but his words were issued by the first saying and the first statement is likely by the same statement of Al-Daraqutni By him, where he said that Abu Al-Abbas Ahmed bin Omar bin Sreij Al-Qadi Al-Faqih died in the year six and three hundred, and I was born in this year, Abu Al-Qasim Al-Baghwi, Abu Bakr bin Abi Dawood, Yahya bin Sa'id, Badr bin Al-Haytham Al-Qadi, Ahmed bin Ishaq Al-Bahloul and many others were heard about him, about whom Al-Hafiz Abu Abdullah Al-Hakim, Al-Hafiz Abdul Ghani, Tammam bin Muhammad Al-Razi, the jurist Abu Hamid Al-Isfarayini, Abu Nasr bin Al-Jundi, Ahmed bin Al-Hassan Al-Tayyan, Abu Abdul Rahman Al-Salami, and Abu Masoud Al-Dimashqi, Abu Naim Al-Asbahani, and Abu Bakr Al-Barqani, Al-Khatib said: "Al-Baghdadi was unique in his time, and the Qur'i of his time, and the fabric alone, and the imam of his time, he ended up with archeology and knowledge of the ills of hadith, and the names of Narrators, and the conditions of the narrators, with honesty and honesty, jurisprudence and justice, and acceptance of testimony, and the validity of belief, and the integrity of the doctrine, and to carry out sciences except the science of hadith," Ibn Kathir said. From a young age, he was described by brilliant memorization, insightful understanding, and the rich sea.." Al-Khatib said: "Al-Ateeqi told me again, Al-Daraqutni died on Wednesday night, and was buried on Wednesday, the eighth of Dhu al-Hijjah in the year eighty-five, and he reached eighty years and five days," Al-Subki said, "The owner of the works and the master of the people of his time.." Among his many books, the most important of which are: the hadiths in which the Imam of Dar al-Hijrah Malik bin Anas was authorized, the obligations on the Sahih of al-Bukhari and Muslim, the Book of Ills, and other works that Muslims benefited from the works of Abu al-Hasan al-Daraqutni throughout the ages until Ibn al-Salah (may Allah have mercy on him) said. This brief translation was taken from: Shams al-Din al-Dhahabi (d. 748 AH), Biographies of the Nobles, edited by Shuaib al-Arnaout, published: Al-Resala Foundation, Beirut, Lebanon, second edition, 1984 AD, (16/449-460) \ Taj al-Din Abd al-Wahhab ibn Taqi al-Din al-Subki (d. 771AH), the great Shafi'i layers Edited by: Dr. Mahmoud Muhammad al-Tanahi d. Abdel Fattah Muhammad al-Helou, published: Hajar for Printing, Publishing and Distribution, second edition, 1413 AH, (3/462-466) \ Abu Al-Abbas Shams Al-Din Ahmed B Ibn Khalkan Al-Barmaki Al-Erbli (d. 681 AH), The Deaths of Notables and the News of the Children of Time, investigated by: Ihsan Abbas, Publisher: Dar Sader, Beirut

⁽³⁾ is Ibrahim bin Hammad bin Ishaq bin Ismail bin Zaid bin Zaid bin Dirham Abu Ishaq judge Azdi Jahdami Mall Al Jarir bin Hazem, born in the year (323 AH) heard Hassan bin Arafa and heard about him Al-Daraqutni and bin Shaheen and documented by Al-Daraqutni in his Sunnah, and Abu Al-Hassan Al-Jarrahi said: I came only and found him reading and

praying, and Abu Bakr Al-Nisaburi said: What I saw worshiped from him, died in the year (350 AH), see his translation in: Tareekh Baghdad (6/61) by al-Khatib al-Baghdadi and Siyar al-Ulam al-Nubala' (5/35) by al-Dhahabi.

(4) Tareekh Baghdad, 6/61. Al-Khatib Al-Baghdadi

(5) is Ahmed bin Ishaq bin Bahloul Al-Bari origin, the governor of the district of the city of Mansour in Iraq, heard the creation of many of them Ibrahim bin Saeed and Abu Hisham Al-Rifai and narrated by Imam Al-Daraqutni and Abu Al-Qasim Al-Tabarani, and was a great destiny of confidence, was proficient in various sciences, and was from the house of knowledge known, died in the year (318 AH), see his translation: History of Baghdad, (4/30), by Al-Khatib Al-Baghdadi, History of Islam, (23/544), by Al-Dhahabi

(6) is Ahmed bin Abdullah bin Muhammad bin Abu Bakr Al-Nahas, agent of Al Sakhra, Ahmed bin Sinan Al-Qattani and Omar bin Ali heard and narrated by Al-Daraqutni and was a lot of narration about him and Ibn Shaheen, and he was one of the great trustworthy when Al-Daraqutni of his sheikhs Al-Baghdadi, died in the year (325 AH), see his translation in the History of Baghdad, (4/229), by Al-Khatib Al-Baghdadi, History of Islam, (24/165) by Al-Dhahabi.

(7) is Ahmed bin Muhammad bin Ziyad Abu Sahl Al-Qattan Al-Baghdadi, talked about Muhammad bin Abdullah Al-Munadi and Yahya bin Abi Talib and talked about him Al-Daraqutni and Ibn Shazan in (his sheikhdom), and documented by Al-Daraqutni in Sunan and said Al-Khatib was Sadduq and said about him Al-Dhahabi Imam updated confidence Musnad Iraq in which a little Shia and was perpetuating Tahajjud and recitation, died in the year (350 AH), see the book History of Baghdad, (5/45), by Al-Khatib Al-Baghdadi, and gold nuggets, (3/2), by Ibn Al-Imad Al-Hanbali - investigated by Abdul Qadir Al-Arnaout - Published: - Dar Bin Kathir - Damascus, Syria - First Edition: 1406 AH

(8) Questions of Al-Salami, by Al-Daraqutni, (90). For peaceful

(9) is Ismail bin Muhammad bin Ismail al-Saffar al-Baghdadi talked about Hassan bin Arafa and Abdullah bin Muhammad Ayyub and talked about him Al-Daraqutni and Ibn Shaheen, said Al-Daraqutni was a trust fasted eighty-four Ramadan, and was fanatical to the Sunnah, died may God have mercy on him in the year (341 AH), see his translation in the history of Baghdad, (6/302) by Al-Khatib Al-Baghdadi, Lisan Al-Mizan, (2/165) by Ibn Hajar Al-Asqalani, History of Islam, (15/440) by Al-Dhahabi.

(10) He is Muhammad bin Ismail bin Ibrahim Al-Bukhari bin Al-Mughira Al-Jaafi: Abu Abdullah Al-Bukhari, Jabal Al-Hafiz, Imam of the World in Hadith and Commander of the Faithful in it, the owner of the Sahih Al-Jami', the most correct book in the world after the Qur'an, died in the year (256 AH), see his translation in: Tareekh Baghdad, (2/4) by Al-Khatib, Al-Sir, (12/391), and Tadhkirat Al-Hafiz, (2/104) by Al-Dhahabi.

(11) from these places in al-Sunan, (3/473).

(12) from these places in al-'Ilal, (12/387).

(13) from these places in the questions of al-Sulami by al-Daraqutni, (8).

(14) From these places in the questions of Al-Barqani by Al-Daraqutni by Al-Burqani (19) - investigated by: Dr. Abdul Rahim Muhammad Ahmed Al-Qashqari - Publisher: Khanh Jamili Books - Pakistan - First Edition, 1404.

(15) From these places in the Governor's Questions, (187)

(16) From these places in Al-Sahmi's questions, (172).

(17) From these places in the recombinant and the different, (1/69).

(18) is Yahya bin Maeen bin Aoun bin Ziyad bin Bastam Al-Marri Abu Zakaria Al-Baghdadi and probes the conditions of the general critics and was the most searched critics for the abandoned and was obligated to this industry, died in the year (233 AH), and left many traces

of wound, modification and ills, see his translation in: Tareekh Baghdad, (14/177) by Al-Khatib Al-Baghdadi, Al-Sir, (11/71), and the ticket of preservation, (2/14) by Al-Dhahabi.

(19) Tareekh Baghdad, (14/180) by al-Khatib al-Baghdadi.

(20) One of these sayings is in al-Sunan by al-Daraqutni, 1/285.

(21) One of these sayings is in al-'Ilal by al-Daraqutni, 2/153.

(22) Among these sayings in Al-Sahmi's questions, (88).

(23) He is Abu Abdullah Ahmad bin Hanbal bin Hilal bin Asad bin Idris bin Abdullah bin Hayyan Al-Shaibani, the imam of the modernists, Alf Al-Musnad, which is one of the greatest books of the Sunnah, as well as he who alone confronted the fitna of saying that the Qur'an was created, so he was called the Imam of Ahl al-Sunnah wal-Jama'ah, see his translation in: Tareekh Baghdad, (4/312) by al-Khatib al-Baghdadi, al-Sir, (11/177) by al-Dhahabi.

(24) One of these sayings is in al-Sunan by al-Daraqutni, 1/273.

(25) One of these sayings is in al-'Ilal by al-Daraqutni, 4/333.

(26) Among these sayings in the questions of Al-Salami by Al-Daraqutni, (14).

(27) One of these sayings is in the weak and abandoned by al-Daraqutni, (25).

(28) He is Abu Saeed Yahya bin Saeed al-Tamimi al-Ahwal, their master al-Basri al-Qattan: one of the prominent imams who are famous in criticizing Narrators and their militancy in it, and he has the book of the weak, see his translation in: Tareekh Baghdad, (14/135) by al-Khatib al-Baghdadi, al-Sir, (9/175) by al-Dhahabi.

(29) One of these places is in al-Sunan by al-Daraqutni (1/332).

(30) One of these places is in the questions of al-Salami by al-Daraqutni, (32).

(31) is the division of bin Al-Hajjaj bin Al-Ward Abu Bastam Al-Azdi Al-Atki narrated from Qatada, Ibn Sirin and others narrated by Al-Thawri, Ibn Al-Mark, Ibn Mahdi and Yahya Al-Qattan, who was the first to speak about Narrators and knew about this in Basra, died in the year (160 AH), see his translation in: Tareekh Baghdad, (9/255) by Al-Khatib Al-Baghdadi, Ticket of Hafiz, (1/144) by Al-Dhahabi.

(32) Sharh 'Ilal al-Tirmidhi, (1/163) by Ibn Rajab.

(33) Some of these places are in al-Sunan, 1/209, and these places are in al-'Ilal, (1/121), and these places are in the questions in the questions of al-Hakim by al-Daraqutni, (180), and these places are in al-Sa'fa' and al-Matroukin by al-Daraqutni, (25), and from these places in al-Muta'rif wa al-Mukhtariq by al-Daraqutni, (2/22), and from many places that are long mentioned.

(34) He is Ali bin Al-Madini bin Jaafar bin Najih Al-Saadi Al-Basri, known as Ibn Al-Madini, heard Hammad bin Zaid and Sufyan bin Aimna, and Ahmad and Al-Bukhari, the author of the Book of Ills, History and other works, died in the year (234 AH), see his translation in: Tareekh Baghdad, (11/458) by Al-Khatib Al-Baghdadi, Al-Sir, (11/41) by Al-Dhahabi.

(35) Sharh 'Ilal al-Tirmidhi, (1/174) by Ibn Rajab.

(36) from these places in al-Sunan, (1/319).

(37) from these places in al-'Ilal, (5/236).

(38) From these places in Al-Sahmi's questions to him, (146).

(39) from these places in the recombinant and the different, (1/91).

(40) is Malik bin Anas bin Abi Amer bin Al-Harith Al-Asbahi learned on Nafi', Al-Zuhri and others, the imam of the people of Medina in hadith and jurisprudence and the owner of the famous madhhab and the author of the famous book Al-Muwatta, the imam of Dar Al-Hijrah who taught people in his time about hadith and jurisprudence and offers his saying over the words of others, see his translation in: Tadhkirat al-Hafiz, (1/154), and Al-Sir, (8/48) by Al-Dhahabi, The Beginning and the End, (10/174) by Ibn Kathir.

- (41) One of these places is in the Sunan, 3/471.
- (42) attributed by Al-Sakhawi to him in his book Announcement of Rebuke to those who slander the people of history (220, 222) - Investigation: Orientalist Franz Rosenthal - Translation of the investigation: Dr. Saleh Ahmed Al-Ali - Published: Al-Resala Foundation, Beirut - Year of publication: 1407 AH / 1986 AD.
- (43) Al-Sunan, (2/387) by al-Daraqutni.
- (44) Al-Muta'rif wa al-Akhtar, (1/27) by al-Daraqutni.
- (45) Al-Mutareef wa al-Akhtar, (1/69) by al-Daraqutni.
- (46) He is Ali ibn Ibrahim ibn 'Issa Abu al-Hasan al-Mustamli al-Naga, see his translation in: Tareekh Baghdad, (11/238) by al-Khatib, Tareekh al-Islam, (26/92) by al-Dhahabi.
- (47) He is Abdullah bin Muhammad bin Nasih Ibn Shujaa Abu Ahmad al-Dimashqi al-Shafi'i, see his translation in: Tareekh al-Islam, (26/341), and al-Sir, (16/282) by al-Dhahabi.
- (48) Questions of Al-Salami, (10) by Al-Salami.
- (49) He is Ali ibn Bukhari Abu al-Hasan al-Razi, see his translation in: Tareekh Baghdad, (11/258) by al-Khatib al-Baghdadi.
- (50) al-Mutarif wal-Akhtar, (4/128) by al-Daraqutni.
- (51) Sahmi Questions, (219) for Sahmi.
- (52) al-Muta'rif wal-Akhtar, (4/141) by al-Daraqutni.
- (53) Al-Mutareef wa al-Akhtar, (1/27) by al-Daraqutni.
- (54) al-Muta'rif wa al-Akhtar, (1/76) by al-Daraqutni, and in many places in the book he states this.
- (55) Vision of God, (180) by al-Daraqutni.
- (56) Al-Sunan, (4/371) by al-Daraqutni.
- (57) Questions of Al-Salami, (37) by Al-Salami
- (58) Al-Ilal, (2/86) by al-Daraqutni, and in many places of illis.
- (59) Al-Mutarif wal-Akhtar, (1/63) by al-Daraqutni.
- (60) Al-Mutareef wa al-Akhtar, (2/42) by al-Daraqutni.
- (61) Questions of Al-Salami, (34) by Al-Salami.
- (62) Al-Muta'reef wa al-Akhtar, (2/42) by al-Daraqutni.
- (63) Sunan al-Daraqutni (1/383) by al-Daraqutni
- (64) Al-Ilal (6/95) by Al-Daraqutni
- (65) Narrated by Imam Ahmad ibn Hanbal in al-Musnad (2/87) Hadith no. 657 from the Musnad of 'Ali ibn Abi Talib (may Allah be pleased with him) - Investigator: Shuaib al-Arna'ut - Adel Murshid, and others - Publisher: Al-Resala Foundation - Beirut, Lebanon - First edition, 1421 AH - 2001 AD and Abu Dawood al-Tayyali in his Musnad (1/95) Hadith no. 97 from the hadiths of Ali bin Abi Talib - may Allah be pleased with him - Investigator: Dr. Muhammad bin Abdul Mohsen Al-Turki - Publisher: Dar Hajar - Egypt, first edition, 1419 AH - 1999 AD, Cairo. And the Hadith is trustworthy Narrators other than Abu Muhammad, the depositor is unknown and does not know, so the Hadith has weakness in its support, and God knows best
- (66) Al-Ilal (14/197) by Al-Daraqutni
- (67) Narrated by Abu Bakr al-Bayhaqi in al-Sunan al-Kubra (5/294), chapter on the prohibition on selling dates with dates, Hadith no. 10866 - Publisher: Majlis of the Department of Systematic Knowledge located in India in the town of Hyderabad - First edition: 1344 AH, the hadith is saheeh without adding "naseeh" as Ibn 'Abd al-Barr said in the preface to the meanings and chains of transmission in al-Muwatta: "The right thing for me is what Malik said," i.e. without adding - fact: Mustafa Bin Ahmed Alalawi Muhammad Abdul kabir

Albakri - Publisher: Ministry of Awqaf and Islamic Affairs - Morocco - Year of Publication: 1387 AH

(68) Al-Sunan (3/471) by al-Daraqutni

(69) The weak and abandoned (13) by Al-Daraqutni

(70) The Recombinant and the Different (2/110) by al-Daraqutni

(71) Questions of the Governor (210) to the Governor

(72) An-Nahl verse number 125

(73) An-Nahl verse number 127

(74) directed hadith Daraqutni in his Sunnah (5/207), Kitab al-Sir, hadith no. 4209, and the hadith has weakness due to turmoil as said by al-Daraqutni on the same page

(75) Al-Sunan (5/207) by al-Daraqutni

(76) This hadeeth was narrated by al-Daraqutni in al-Sunan (1/452) and al-Tabarani in al-Mu'jam al-Awsat (8/17), a chapter named by Mahmud, hadith no. 7820 - Investigator: Tariq bin Awad Allah bin Muhammad, Abdul Mohsen bin Ibrahim al-Husseini - Publisher: Dar al-Haramain - Cairo, Egypt Ibn al-Jawzi said in al-Mawdoo'at (2/92) Ibn Khairoun told us about al-Jawhari from al-Daraqutni. . Ibn Hibban said this is a false hadith) ended the words of Ibn al-Jawzi, Ibn al-Jawzi weakened him very severely

(77) Hamza's questions to Al-Daraqutni (135) to Al-Sahmi