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The term is nothing according to Imam Al-Dar Qutni, an applied study

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Is not a thing: from the third rank of the censure ranks when (Imam golden, Iraqi, and Sakhawi, and Suyuti) ⁽¹⁾ (and say the people of hadith in the narrator Is not a thing is on the way to exaggeration in slander, so described as non-existent, as if described so because it does not benefit from his narrations, the appearance of this word feels weakened on what went to him more modernists, but some critics use this term often in the severe censure of the narrators, it has the text (Sakhawi) ⁽²⁾ (and Suyuti) ⁽³⁾ (However, the word Is not a thing or his speech is not one of the words of severe censure, whose speech is not written and is not considered to be in it)⁽⁴⁾ (Rather, it is in the rank of those in whom it is said: the return of the hadith, is not worth anything, and it is the rank of the one whose hadith is not accepted in any case).⁽⁵⁾

Murad Yahya bin Saeed Al-Qattan from his saying in the narrator (not a thing, and not a hadith with anything) shows from Yahya bin Said's use of this term that he wants to weaken it, and this is evidenced by two things:

The first is that he said in 'Abd-Allaah ibn Bisir that there Is not a thing, and he explained this al-Tirmidhi by saying that Yahya ibn Sa'id and others were weak.⁽⁶⁾

Second: He released it against eight narrators, six of whom are weak, as Ibn Hajar explained in the approximation. ⁽⁷⁾

The Murad Imam Shafi'i and Muzni of his saying in the narrator of his speech is not talking about something Shafi'i nice ⁽⁸⁾ phrase in the insult, this term is called the narrator liar if he said in the narrator his speech Is not a thing it means that he is a liar, and some of them have counted Al-Muzni among those who say this on the liars for this story, although this needs to be extrapolated ⁽⁹⁾ Al-Sakhawiy said: We narrated from Al-Muzni said: Al-Shafi'i heard me one day and I say: So-and-so is a liar, and he said to me: O Ibrahim X your words, the best of them, do not say: liar, but say his speech Is not a thing, and this requires that where I found any phrase his speech Is not a thing in the words of Shafi'i be of the first rank ⁽¹⁰⁾ they have the words of the sixth rank, which are the most insulting, but it is a metaphor and not explicit. ⁽¹¹⁾

Murad Ibn Maeen from his saying in the narrator: It is not common among those engaged in hadith science that a certain son uses this term in the right of the narrator, whose hadiths are few ⁽¹²⁾ in the sense that a certain son does not want to weaken the hurtful and to this opinion went the ruler ⁽¹³⁾

A. (and Ibn al-Qattan)⁽¹⁴⁾ (and Ibn Hajar)⁽¹⁵⁾ (and Sakhawi)⁽¹⁶⁾ (and Tahanwi)⁽¹⁷⁾ (and Laknawi)

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(18). However, we can say that carrying Murad son of a certain saying in the narrator Is not a thing on the hadiths of a few that it is a rule is steady, as it is surprising from a certain son, who is the imam of the censure and modification to weaken one of the narrators just because of the lack of his narration, it is known that the narrators Almqin much more than the narrators multiplied, if this interpretation was true to be famous for the son of Certain, because of the large number of narrators in his words, who was less than them and who was many, but when was the lack of hadith among the scholars a reason to challenge the two sayings? Ibn Mu'in, his peers, disciples, and other imams documented hundreds of Muqalain. It carries the saying of a certain son on those who are not from the people of the novel who are concerned with it and adjust it, but the eyeballs are the owner of illusions and not the owner of the hadith nor the hadith of his workmanship, so he weakens his illusions in it not just because of the lack of his work with it; What he said, this indicates that he wants a meaning in excess of the lack of hadith and this view is supported by the interpretation of Ibn Abi Hatim, who is the first to interpret the saying of Ibn Maeen nothing, where he said in the censure and modification in the translation of Khalid bin Ayyub al-Basri: My father mentioned it from Ishaq bin Mansour from Yahya bin Maeen that he said: Khalid bin Ayyub nothing means not with confidence and I heard my father say: He is an anonymous denier of hadith. ⁽¹⁹⁾

- B. Where he said: There Is not a thing and not something in many places of his words intended to weaken the narrator, not a statement of the lack of hadiths and sometimes a few wanted by ignorance and sometimes launched by the ward launch of one case without another, the narrator sees acceptable in the case of unacceptable in others and therefore the download of the word of a particular son Is not a thing on the lack of hadiths of the narrator can only come on the condition, that his hadiths are so, and that those hadiths are neither denied nor invalid, the narrator if he is very underestimated He said in it a certain son Is not a thing and his hadiths are denied, the possibility was then that Murad was a certain son with this word weakening ⁽²⁰⁾ as should be taken into account the evidence, perhaps a presumption indicates the severity of the weakness described by him, if accompanied by what indicates that, such as the saying of a certain son in Omar bin Musa Al-Wajihi: Is not a thing and in another place a liar, Is not a thing ⁽²¹⁾ and should also trace the other sayings of a particular son and the sayings of other imams in that narrator, if the narrator who A certain son said: It Is not a thing that is a little hadith, and it was documented by a certain son in other narrations or documented by other imams It was necessary to carry the word of a certain son on the meaning of lack of hadith, not censure, but if we find a narrator such as Abu Al-Atuf Al-Jarrah bin Al-Minhal, in which a certain son said: It Is not a thing The imams have agreed to censure him severely, it is a presumption that Murad Ibn Maeen agrees with the will of the imams ⁽²²⁾ Al-Mundhiri said: As for their saying, so-and-so is not a thing, and they say once that his hadith Is not a thing, this is considered: If what was said in this has been documented by other than this one who said, and invoked it, then it is possible that his statement is carried as not his hadith with something invoked, but his hadith is written for consideration, martyrdom, and so on, and if the one in which it was said is famous for weakness, and there is no imam who improves his matter, then it is carried that his hadith Is not a thing that is invoked, and it is not considered It is not cited, and this joins the abandoned, as this confirms that this phrase is like a total censure.

If we find the narrator who said a certain son is not a little thing for a hadith has been documented, the word must be carried by a certain son on the lack of talk not the censure, otherwise it seems that it is a censure ⁽²³⁾ The conclusion is that the phrase of a particular son censure in total ⁽²⁴⁾ in determining the amount of censure and its cause.

As for Imam al-Daraqutni, he calls the word "nothing" to the weak who is not invoked with him. ⁽²⁵⁾

Conclusion

It was found through this research how important it is to know the special conventions of the imams of censure and modification, and that it is not permissible to carry terms always on the meaning of the known, and the importance of this topic is evident in multiple things, including that many of the narrators contradict the sayings of the imams of censure and modification, while we find that the demise of this conflict is easy if we know that some of them have a special term, as we noticed through research that the claim that some imams have a special term for some terms is not Muslim, as it should. Determining the special conventions must be careful not to rush to judge some terms that some imams have a special terminology, upon investigation it turns out that sometimes the matter is otherwise.

The Narrators Whom Imam Al-Daraqutni Called a Description is Not a Thing

1. Ahmed bin Abi Yahya Zukair Al-Hadrami. Their Egyptian master Abu al-Hassan, was nicknamed Yazid ibn Abi Habib. (d. 291-300 AH), narrated from Harmla and Afia bin Ayyub and from him al-Tabarani.²⁶

Critics' Sayings in it

First: Modifiers

I couldn't find anyone to do it.

Second: Censure

Ibn Yunus said: There was no such thing as that, there was a denial in it. (27)

Al-Daraqutni said: It Is not a thing. (28)

Al-Dhahabi said: Linh Abu Sa'id ibn Yunus (29).

Abu al-Tayyib Nayef, author of the book Irshad far and wide, said that it is not invoked. (30)

Bottom Line

After collecting the sayings of the critics, it became clear that Ahmed bin Zukir Al-Hadrami does not protest his hadith, and God knows best.

2. Ahmed bin Jaafar bin Abdullah bin Yunus bin Obaid - on the authority of his fathers and on his behalf Al-Hassan bin Ali bin Amr Al-Hafiz. (31)

Critics' Sayings in it:

First: Modifiers

I couldn't find anyone to do it.

Second: Censure

Al-Daraqutni said about him: Is not a thing and Al-Dhahabi said: famous for putting the hadith Is not a thing, and Ibn Al-Ajmi said about him: famous for the situation Is not a thing. (32)

Al-Sahmi said: I heard Al-Hasan bin Ali bin Amr say Ahmed bin Jaafar bin Abdullah bin Yunus bin Obaid, is not a thing, famous for putting the hadith, he claimed to us that his father Jaafar bin Abdullah bin Yunus bin Obaid bin Al-Hassan bin Dinar Mawla Abdul Qais, told them, he said Abu Abdullah bin Yunus told me,

from my grandfather Yunus bin Obaid, from Al-Hassan, from Anas, that the Messenger of Allah (pbuh) said the "Abu Bakr Al-Siddiq is my minister and my successor over my nation after me, and Omar."⁽³³⁾

Bottom line

The scholars unanimously agreed on the censure of Ahmed bin Jaafar, and their statements agreed on his censure by saying that he is famous for putting the hadith Is not a thing, as he left the hadith and does not write his hadith, even as a matter of consideration, and God Almighty knows best.

3. Ahmad ibn Khalid ibn Abd al-Malik ibn Masdar al-Harrani narrated from his uncle al-Walid ibn Abd al-Malik ibn Madhar and Abu Ahmad ibn 'Adi and others.⁽³⁴⁾

Critics Sayings in it:

First: Modifiers

Ibn Hibban mentioned it in his book Al-Thaqaat.⁽³⁵⁾

Second: Censure

Al-Daraqutni said of him: It Is not a thing.⁽³⁶⁾

Al-Sahmi said: I asked al-Daraqutni about Abu Bakr Ahmad ibn Khalid ibn 'Abd al-Malik ibn Masdar al-Harrani. He said, "This is weak, not a thing, I have not seen anyone praise him."⁽³⁷⁾

Al-Dhahabi and Ibn Hajar said: This is weak and not a thing.⁽³⁸⁾

Bottom line

After collecting the sayings of critics, I found out through research that Imam Ibn Hibban mentioned it in his book Al-Thiqat and is not considered a documentation of it, but the rest of the scholars, including Imam Al-Daraqutni, Imam Al-Sahmi, Imam Al-Dhahabi and Ibn Hajar, have agreed to insult and weaken it. He is one of those who leaves his hadith and does not invoke it, even as a matter of consideration, and God Almighty knows best.

4. Jarrah bin Malih bin Uday bin Faras bin Sufyan bin Al-Harith bin Amr bin Obaid bin Rawas - whose name is Al-Harith - bin Kilab bin Rabia bin Amer bin Sa'sa bin Muawiyah bin Bakr bin Hawazen bin Mansour bin Ikrimah bin Khasfah bin Qais bin Ilan bin Mudar bin Nizar bin Maad bin Adnan, Abu Waki' al-Rawasi, (d. 175 AH), the father of Waki' bin Al-Jarrah Al-Kufi, narrated from Abu Ishaq Al-Subaie, and Suleiman Al-Amash. And his son Waki' narrated about him, And Sahl bin Hammad Al-Dalal. The surgeon was the guardian of Bayt al-Mal in Baghdad at the time of Harun al-Rashid. From class: seventh.⁽³⁹⁾

Critics' Sayings in it

First: Modifiers

It was documented by Abu Dawood.⁽⁴⁰⁾

His rank according to Ibn Hajar: Sadduq.⁽⁴¹⁾

Ibn Mu'in said: There Is not a thing wrong with him writing his hadith and saying in another place is trustworthiness.⁽⁴²⁾

Second: Censure

Abu Hatim said: Abu Waki' writes his hadith and does not invoke it.⁽⁴³⁾

Golden said about him matters. ⁽⁴⁴⁾

Al-Khatib al-Baghdadi said: Al-Azhari told me he was weak in talking, and he was difficult to talk about it.

Abu al-Hasan al-Daraqutni said: About the surgeon Abu Waki' and he said: 'There Is not a thing that is a lot of illusion, I said: It is considered by it? He said, "No."⁽⁴⁵⁾

Ibn Mu'in said: What I wrote about Waki' on the authority of his father or of a hadith, and he said again there Is not a thing wrong with it.⁽⁴⁶⁾

Ibn Hibban al-Busti said: He used to turn the chains of transmission and lift the messengers.⁽⁴⁷⁾

Bottom line

After studying the sayings of the critics, it was found that he is a trustworthy surgeon, as Imam Abu Dawood, Ibn Hajar and Ibn Mu'in said, writing his hadith, and God Almighty knows best.

5. Salim bin Muslim al-Jamhi al-Makki al-Khashab (d. 191-200 AH) narrated from Al-Nadr bin Arabi and Ibn Abi Layla, and from him: Yahya bin Hakim Al-Muqoom and Ibn Rahwiyah.

Critics Sayings in it

First: Modifiers

I couldn't find anyone to adjust it.

Second: Censure

Ahmed said his speech is not worth anything. ⁽⁴⁸⁾

Yahya ibn Mu'in said: Jahmi is malicious.⁽⁴⁹⁾

Al-Nasa'i said: The hadith is abandoned.⁽⁵⁰⁾

Abu Hatim said: Weak, denier of hadith.⁽⁵¹⁾

Ibn 'Adi said in the history: Ibn Hammad told us that al-Abbas told us about Yahya, Salim ibn Muslim, who is called al-Khashab, said that he is not confident.⁽⁵²⁾

Al-Daraqutni said: There Is not a thing to settle his speech, not anything, my father said he was accused of Jahm's opinion. ⁽⁵³⁾

Bottom line: After collecting the sayings of critics in Ibn al-Khashab: it turns out that he is left does not accept his speech and does not write, even as a matter of consideration, and God knows best.

6. 'Abd al-Salam ibn 'Ubayd ibn Abi Farwa, the companion of Sufyan ibn 'Uyaynah, was late in the city of Nusaybin, and al-Hafiz Abu 'Awanah departed to him and narrated about him in his Saheeh⁵⁴.

Critics Sayings in it

First: Modifiers

Abi Awanah narrated about him in his Saheeh. ⁽⁵⁵⁾

Second: Censure

Ibn Hibban said: He used to steal hadith and narrate topics. (56)

Al-Azdi said: He does not write his hadith.(57)

Al-Daraqutni said in the ills: It Is not a thing.(58)

Bottom line

Ibn Hibban mentioned to him from Sufyan, from al-Zuhri, from Anas hadith: Whoever deliberately lied to me and from Sufyan, from Abu al-Zinad from al-'Araj, from Abu Hurayrah hadith: The believer does not sting from a hole twice, and these two are not with Ibn 'Uyaynah originally.

The first: Yunus and Al-Laith narrate it about syphilis.

The second is narrated by Ibn 'Uyaynah, from al-Zuhri, from Sa'id La, from Abu al-Zinad from al-'Araj. The saying of the scholars is that he is one of those whose hadith is not written.

7. Abdullah bin Omar bin Ahmed bin Ismail bin Qarfa. Critics sayings in it.

First: Modifiers

I couldn't find anyone to do it.

Second: Censure

Abu Muhammad al-Zuhri said: It Is not a thing.(60)

Al-Sahmi⁶¹ said: Imam al-Daraqutni 'Abdullah ibn 'Umar ibn Ahmad ibn Isma'il ibn Qarfa said, "It Is not a thing."(62)

To Sum Up

Ibn Qarfa does not write his hadith, even as a matter of consideration, and God knows best.

8. Abd al-Wahhab ibn Mujahid ibn Jabr al-Makhzoumi, their master, al-Makki. (d. 151-160 AH), on the authority of his father, Ata bin Abi Rabah, and on his behalf: Abdul Wahhab Al-Thaqafi, Abdul Wahhab Al-Khafaf, and Bakkar bin Muhammad Al-Serini.

Critics Sayings in it

First: Modifiers

I couldn't find anyone to do it.

Second: Censure

Ahmad said: It's nothing. (63)

Sufyan al-Thawri lied. (64)

His weakness was Ahmed, Ibn Mu'in, and Abu Hatem.(65)

The women said: Not with confidence.(66)

Al-Daraqutni said it Is not a thing (67)

Abdul Razzaq said: If the revolutionary wanted to hear from Ibn Mujahid, he came convincingly and then stood up behind him, and ordered someone to ask him.

Ibn Muthanna said: I did not hear Yahya or 'Abd al-Rahman talking about 'Abd al-Wahhab ibn Mujahid with a fallen.

Bottom Line

Abd al-Wahhab Matrook does not write his hadith, even as a matter of consideration, and God Almighty knows best.

9. Ubayd Allah ibn Hafs ibn Umar, Abu Muhammad al-Abdi al-Basri, known as 'Ubayd. (d: 250 AH), heard: Muadh bin Hisham and Al-Fadl bin Abdul Hamid Al-Mawsili.

And about him: Abu Orouba.(68)

Critics Sayings in it

First: Adjusters

Abu Hatim said and said: Trust (69)

Second: Censure

Yahya ibn Ma'in Abu Hafs al-'Abdi said it Is not a thing.(70) Al-Bukhari said: not strong, and Al-Nasa'i said: not with confidence, and the Saji left him.(71) Al-Qushayri Abu Hafs 'Umar ibn Hafs al-'Abdi said the hadith is weak.72 Al-Daraqutni said: It Is not a thing. (73)

Imam al-Dhahabi Wah said(74)

To Sum Up

Ubayd Allah ibn Hafs ibn Umar is left behind and does not write his hadith, even as a matter of consideration, and Allah knows best.

10. The warrior Sheikh Al-Muhaddith Al-Muammar - Abu Abdullah Muhammad bin Al-Qasim bin Zakaria - the Sudanese Kufic warrior. He died in Safar, (d. 326 AH), narrated by: Abu Krib Muhammad bin Al-Ala - the last of his companions - Sufyan bin Waki', Hisham bin Yunus, Hussein bin Nasr bin Muzahim, and Taifa.

Narrated by: Al-Daraqutni, Muhammad bin Abdullah Al-Jaafi, Zahir bin Ahmed bin Muhammad bin Isa, who is the trust of Hafez, and Ali bin Omar bin Sahl, the trust and the group.

Critics Sayings in it

First: Modifiers

I couldn't find anyone to do it.

Second: Censure

Ibn Hammad al-Haafiz said: He has never seen an origin. (75)

Abu al-Hasan said: It Is not a thing.(76)

Imam al-Dhahabi and Husayn ibn Nasr ibn Muzahim said: He spoke about it and believed in return.(77)

Ibn Hajar spoke of him.(78)

To sum up:

The warrior does not write his hadith, and God knows best.

11. Muhammad ibn 'Abd al-Rahim ibn Chamakh. Narrated from Amr ibn Marzouq, narrated from Amr ibn Marzouq from Malik, from al-Zuhri.

Critics sayings in it:

First: Modifiers:

I couldn't find anyone to do it.

Second: Censure:

His weakness is Abu al-Hasan al-Daraqutni.(79)

Al-Daraqutni said: Shamakhi Is not a thing.(80)

To sum up:

Muhammad ibn 'Abd al-Rahim ibn Shamakh narrated from 'Amr ibn Marzouq his weakness Abu al-Hasan al-Daraqutni ended and Ibn Hajar said: It was narrated from 'Amr ibn Marzouq, from Malik, from al-Zuhri, from Anas;

It was narrated from the way of Ibrahim bin Habib Al-Zarrad also Muhammad bin Abdul Rahim bin Omar Chamakh Amr bin Marzouq told us about Malik from Al-Zuhri from Anas - may God be pleased with him - he raised him who carried weapons on us is not one of us and he said that it was unique to him bin Chamakh and he was weak and delusional in him and the right thing is from Malik from Nafi' from Ibn Umar and then come out to him with this isnad if you hear the muezzin hadith and he said about the ills he was unique to him and he was weak and he mentioned to him another hadith about Suleiman Ibn Harb said he was in Sham and was not satisfactory. Chamakh⁸¹ is weak.

12. Muhammad bin Abdul Aziz bin Ismail bin Al-Hakam bin Abdan Al-Jaroudi Al-Abdani.(82)

Critics Sayings in it

First: Modifiers

I couldn't find anyone to do it

Second: Censure

Al-Daraqutni said: Muhammad ibn 'Abd al-'Aziz Is not a thing. (83)

Abu Bakr ibn 'Abd al-Malik al-Shirazi said: I did not see anything saved from him, but he was lying.

Al-Sahmi said: I heard Abu Muhammad al-Hasan say Muhammad ibn 'Abd al-'Azeez ibn Isma'il ibn al-Hakam ibn 'Abdan ibn al-Hakam ibn al-Mundhir ibn al-Jarud ibn 'Amr al-'Abbani, he came to us and it was a compound for hadith, not a thing.

He claimed that Al-Qasim bin Khalid bin Mahran, Al-Homsi told them in Mecca, he told us Hajjaj bin Nusair, Saeed bin Abi Orouba told us, and Shu'ba bin Al-Hajjaj, they told us Hammad bin Salamah, from Abu Al-Ashra, from his father said, I said, O Messenger of Allah, is not the intelligence except from the throat or the core? He said, "If you were stabbed in the thigh, I would cut you off."

Al-Sahmi said: I heard Ibn Abdan say that Muhammad bin Abdul Aziz Al-Jaroudi came to us, and I did not see anything saved from him, except that he was lying, and there was not much isnad, it happened about Bishr bin Musa, and his class and it happened about Muhammad bin Abdul Malik Al-Daqiqi, so he was told where I wrote about him? He said, "At the door of the doors, come to us from Basra."(84)

To sum up:

Muhammad ibn Abd al-Aziz is left to the hadith, and God Almighty knows best.

Conclusion and Results

Praise be to Allah and enough, and prayers and peace be upon the Prophet Muhammad, his God and companions, and those who followed his path and followed and after:

After completing the research, I reached an important conclusion related to the meaning of the term Is not a thing according to Imam Al-Daraqutni as follows:

The number of narrators whom Imam al-Daraqutni called the term "nothing" was twelve.

A study of the sayings of critics in the narrators who were judged by Imam al-Daraqutni Is not a thing for them yielded the following results.

- A. Imam al-Daraqutni gave this description to twelve narrators.
- B. The result of studying the statements of critics was to leave the novel in eleven narrators, albeit as a matter of consideration, and they are according to the following table:

Total	The rule of Imam Al-Daraqutni	Narrator's name	#
Up	Not a thing	Ahmed Bin Jaafar Bin Abdullah Bin Younis Bin Obaid	1.
Up	Not a thing	Ahmed Bin Khalid Bin Abdul malik Bin Al Harrani Theater	2.
He doesn't protest his speech	Not a thing	Ahmed Bin Yahya Bin Zukair Albazar	3.
Up	Not a thing	Muhammad Bin Alqasim Bin Zakaria Alsudani Alwarbi	4.
Up	Not a thing	Salim Bin Muslim Almakki Alkhshab	5.
Up	Not a thing	Abdullah Bin Omar Bin Ahmed Bin Ismail Bin Qarfa	6.
He doesn't write his speech	Not a thing	Abdul salam Bin Obaid Bin Abi Farwa	7.
Up	Not a thing	Abdul wahab Bin Mujahid Bin Jabr Almkki	8.
Up	Not a thing	Obaid Bin Muhammad Alabadi	9.
Up	Not a thing	Muhammad Bin Abdul rahim Bin Chamakh	10.
Up	Not a thing	Muhammad Bin Abdul aziz Bin Ismail Bin Al-Hakam Bin Abdan Aljaroudi	11.

Imam al-Daraqutni called one narrator and the result of studying the sayings of critics in him was that he trusted him and this saying of Imam Abi Dawood, Ibn Hajar and Ibn Mu'in:

t1	Jarrah Bin Malih Bin Uday Bin Fars Bin Sufyan	Not a thing	confidence
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The above result showed the following:

The majority of narrators described by Imam al-Daraqutni by saying: They have nothing
From the subtracted and the abandoned - according to the result of studying the sayings of critics in them.

¹See: Lisan al-Mizan Ibn Hajar al-Asqalani, 1/241.

²See: Mizan al-I'tidal by al-Dhahabi, 1/28, al-Tabasrah wa'l-Tadhkirah by al-Iraqi, 2/11, Fath al-Mugheeth by al-Sakhawi, 1/399, and the narrator's training by al-Suyuti, 1/405.

³See: Fath al-Mugheeth by al-Sakhawi, 1/123.

⁴See: Al-Rawi's training by Al-Suyuti: 1/3.

⁵See: The Vanguard of Abuse of Teachers, p. 75.

⁶See: al-Jarah wa'l-Ta'deel Ibn Abi Hatim, 5/12, and Tahdheeb al-Kamal al-Mazi, 14/336.

⁷See: Tahdheeb al-Kamal, by al-Mazi, 14/336.

⁸See: The Wound and the Amendment by Abu Hatim: 2/236, 4/270, 5/12, 6/23, 253, 8/ 146, and al-Kamil fi Da'eef al-Rijal, by al-Jurjani 6/154 and Tahdheeb al-Kamal by al-Mazi: 10/443.

⁹ Al-Laknawi said: This literature lifting in the wound and modification, which was referred to by Imam Shafi'i, is from the literature of the predecessors companions and followers may Allah be pleased with them, it was stated in the translation of the pious jurist noble Muhammad bin Sirin Basri (d: 110 AH), that if he praised anyone – i.e. zakat and justice – he said: it is as God wills, and if he slandered him – that is, his wound – he said: it is as God knows. It was quoted by al-Zarkali in his translation in the media 7/25, and this high style of it in the wound and modification, is very gentle And ingenuity and piety, did not realize his affair in which al-Bukhari on the perfection of his wit, and adept gentleness, and accuracy of his phrase, and the like courtesy and metaphor what Imam Muslim narrated in the introduction to his Sahih 1/104, from Ayyub al-Sukhtiani al-Basri, a student of Ibn Sirin, that he mentioned a man one day and said: He was not straight tongued, and another mentioned and said: He increases in number and nicknamed these two words that the two men are lying.

¹⁰See: Shifa al-'Alil by Ibn al-Qayyim, p. 300.

¹¹See: Fath al-Mugheeth by al-Suyuti: 1/373.

¹²See: Fath al-Mugheeth by al-Suyuti, 1/123.

¹³See: Huda al-Sari by al-Hafiz Ibn Hajar al-Asqalani, pp. 144, 421.

¹⁴See: Tahdheeb al-Tahdheeb Ibn Hajar, 4/130.

¹⁵See: Bayan al-Illusion wa'l-Iham by al-Qattan 1/565 and Huda al-Sari by Ibn Hajar, p. 590.

¹⁶See: Huda al-Sari by Ibn Hajar, p. 590.

¹⁷See: Fath al-Mugheeth by al-Suyuti, 1/144.

¹⁸ See: The Indian Lifting and Complementation, p. 212.

¹⁹See: al-Jarah wa'l-Ta'deel by Abu Hatim: 3/321, and Lisan al-Mizan by Ibn Hajar: 2/274.

²⁰See: Mizan al-I'tidal 2/643.

²¹See: The Vanguard of Abuse of the Yemeni Teacher: p. 49.

²²) As Ali ibn al-Madini said in Abu Bakr al-Dahiri: There is nothing that does not write his hadith, the phrase does not write his hadith is not said except in a very weak person, and whose weakness is originally due to his narration.

²³See: The Vanguard of Abuse of the Yemeni Teacher, p. 55.

²⁴The answer of Al-Hafiz Abi Muhammad Abdul Azim Al-Mandhari Al-Masri on questions on wound and modification, by Abdul Azim bin Abdul Qawi bin Abdullah, Abu Muhammad, Zaki Al-Din Al-Mandhari (d.: 656 AH), investigated by: Abdul Fattah Abu Ghuddah, Islamic Publications Office in Aleppo, p. 86.

²⁵Imam Abu al-Hasan al-Daraqutni and his scientific effects, by Abdullah bin Dhaif Allah al-Rahili, Dar al-Andalus al-Khadra, p. 239.

²⁶See: Tareekh al-Islam by al-Dhahabi, 6/879.

²⁷See: Tareekh Ibn Yunus 1/24.

²⁸See: Encyclopedia of al-Daraqutni: 5/418.

²⁹See: Tareekh Ibn Yunus al-Masri by Abu Sa'id al-Sadafi, 1/24, and Tareekh al-Islam by al-Dhahabi: 6/879. Lisan al-Mizan by Ibn Hajar: 1/694.

³⁰See: Guiding the Far and Wide to the translations of the sheikhs of al-Tabarani by Abu al-Tayyib Nayef bin Salah bin Ali al-Mansouri, investigated by: Saad bin Abdullah al-Hamid, reviewed and summarized its rulings and presented to him: Abu al-Hasan Mustafa bin Ismail al-Sulaymani al-Maribi, Dar al-Kayan - Riyadh, Ibn Taymiyyah Library - UAE , p. 198.

³¹) See: Equinox Balance , 1/88.

³²See: Lisan al-Mizan by Ibn Hajar al-Asqalani, 1/146, and al-Halabi's revealing al-Halabi, 1/7.

³³ See: Encyclopedia of the sayings of Abu al-Hasan al-Daraqutni al-Muslimi 1/56.

³⁴Lisaan al-Mizan by Ibn Hajar, 1/165, and Mizan al-I'tidal fi al-Rijal's criticism of al-Dhahabi, 1/231.

³⁵ See: al-Thiqat Ibn Hibban 8/226 and al-Thiqat min al-Mu'ta'il al-Six al-Sakhawi, 4/112.

³⁶See: Encyclopedia of the sayings of Abu al-Hasan al-Daraqutni, 1/61.

³⁷See: Hamza bin Yusuf Al-Sahmi's questions by Abu al-Qasim Hamza bin Yusuf bin Ibrahim al-Sahmi al-Qurashi al-Jurjani (d. 427 AH) achieved by: Muwaffaq bin Abdullah bin Abdul Qadir, Al-Maaref Library - Riyadh, 1st edition, 1404-1984, p. 148.

³⁸See: Mizan al-I'tidal fi al-Rijal's criticism of al-Dhahabi: 1/231, and Lisan al-Mizan by Ibn Hajar: 1/187.

³⁹See: Tahdheeb al-Kamal fi Asma' al-Rijal, 4/517, and Siyar al-Ulam al-Nubala, 9/168.

⁴⁰See: Abu Obaid al-Ajri's questions Abu Dawood al-Sijistani in the wound and modification by Abu Dawood al-Sijistani, p. 116.

⁴¹See: Narrators of Tahdheeb, p. 908.

⁴²See: al-Kamil fi Da'eef al-Rijal, 2/410.

⁴³See: al-Jarah wa al-Ta'deel, 2/523.

⁴⁴See: History of Islam by al-Dhahabi 8/182.

⁴⁵See: Tareekh Baghdad, 7/260, Tahdheeb al-Kamal, 4/517, al-Kamil fi al-Da'efa' by Ibn 'Adi: 2/168, and Encyclopedia of the sayings of al-Daraqutni 10/ 15.

- ⁴⁶ See: Tareekh Baghdad, 8/261.
- ⁴⁷ See: Completing the refinement of perfection by Galatai, 3/175, and Fath al-Bab fi al-Kinni wa al-Kayyat Ibn Mandah al-Asbahani, p.400.
- ⁴⁸ See: Encyclopedia of the sayings of Imam Ahmad ibn Hanbal in Rijal al-Hadith wa'l-'Illal 2/86.
- ⁴⁹ See: al-Kamil fi Da'eef al-Rijal by Ibn 'Adi, 4/337.
- ⁵⁰ See: Lisan al-Mizan by Ibn Hajar, 3/113.
- ⁵¹ See: Tareekh al-Islam, 4/1122, and Mizan al-I'tidal by al-Dhahabi, 2/232.
- ⁵² Al-Kamil fi 'Weak Men, 3/319.
- ⁵³ See: Encyclopedia of the sayings of al-Daraqutni 17 /137.
- ⁵⁴ See: Lisan al-Mizan, 5/176.
- ⁵⁵ See: Mizan al-I'tidal al-Dhahabi 2/617.
- ⁵⁶ See: The wounded among the modernists, the weak and the abandoned Lab Habban 2/152.
- ⁵⁷ See: al-Mughni fi al-Da'efa' li-Dhahabi, 2/394,
- ⁵⁸ See: Lisan al-Mizan by Ibn Hajar, 5/176, and Mizan al-I'tidal by al-Dhahabi, 2/617. and the ills of al-Daraqutni 9/200.
- ⁵⁹ See: al-Majrouheen Ibn Habban, 2/152, and al-Da'efa' wa'l-Matroqoon by al-Jawzi, 2/107.
- ⁶⁰ See: Mizan al-I'tidal, 2/467.
- ⁶¹ See: Encyclopedia of the sayings of Abu al-Hasan al-Daraqutni, 2/365.
- ⁶² See: Hamza ibn Yusuf al-Sahmi's questions to al-Jurjani: 240, Mizan al-I'tidal by al-Dhahabi, 2/467, and al-Jami' fi al-Jarah wa al-Ta'deel, not the sayings of al-Bukhari, Muslim, al-A'jli, Abu Zara'a al-Razi, Abu Dawood, Abu Hatim, al-Tirmidhi and al-Daraqutni, 1/493. And the encyclopedia of Imam al-Daraqutni: 23/179.
- ⁶³ See: Tahdheeb al-Tahdheeb by Ibn Hajar 6/453.
- ⁶⁴) See: Ibid.
- ⁶⁵ See: Tareekh al-Islam by al-Dhahabi, 4/144, and the completion of the refinement of perfection in the names of men, 8/380, and the balance of moderation, 2/682.
- ⁶⁶ See: The Precious Contract in the History of the Faithful Country of Taqi al-Din Muhammad bin Ahmed al-Hasani al-Fassi al-Makki (d. 832 AH), edited by: Muhammad Abd al-Qadir Atta, Dar al-Kutub al-Ilmiyya, Beirut, 1st edition, 1998 AD, 5/145.
- ⁶⁷ See: Encyclopedia of Imam al-Daraqutni 24/61.
- ⁶⁸ See: al-Tareekh al-Kabir, 5/378.
- ⁶⁹ See: al-Jarah wa al-Ta'deel by Abu Hatim, 6/3, Tareekh al-Islam by al-Dhahabi, 5/1177, and Lisan al-Mizan by Ibn Hajar, 5/360.
- ⁷⁰ See: The History of Ibn Maeen (Narrated by Al-Douri), p. 73.
- ⁷¹ See: Tareekh al-Sagheer 216, al-Da'efa' 82, and Lisan al-Mizan 4/298.
- ⁷² See: Nicknames and Names by al-Nisaburi, 1/209.
- ⁷³ See: Encyclopedia of Imam al-Daraqutni 24/119.
- ⁷⁴ See: al-Mughni fi al-Da'efa', 2/780.
- ⁷⁵ See: Tareekh al-Islam by al-Dhahabi 7/526.
- ⁷⁶ See: Encyclopedia of Imam al-Daraqutni, 31/468.
- ⁷⁷ See: Tareekh al-Islam by al-Dhahabi, 7/526, Siyar al-Ulam al-Nubala' by al-Dhahabi: 15/73, Mizan al-I'tidal by al-Dhahabi, 4/14, and Lisan al-Mizan by Ibn Hajar, 5/347.
- ⁷⁸ See: Tahdheeb al-Tahdheeb by Ahmad bin Ali bin Muhammad Ibn Hajar al-Asqalani, (d. 852 AH), Encyclopedia of Systematic Press, India, 1st Edition, 1326 AH, 30/115.
- ⁷⁹ See: al-Da'efa' wa'l-Matrokoon by Ibn al-Jawzi, 3/77/, and al-Mughni fi al-Da'efa' by al-Dhahabi, 2/608.
- ⁸⁰ See: Lisan al-Mizan by Ibn Hajar, 5/257, and the encyclopedia of sayings of Abu al-Hasan al-Daraqutni fi Rijal, 2/597, al-Da'efa' wa al-Matroqoon by Ibn al-Jawzi, 3/77, and al-Mughni fi al-Da'efa' by al-Dhahabi, 2/608.
- ⁸¹ See: Encyclopedia of the sayings of Abu al-Hasan al-Daraqutni fi Rijal al-Hadith wa'l-'Illal, 2/597, Lisan al-Mizan by Ibn Hajar, 7/300, and al-Mughni fi al-Da'efa' by al-Dhahabi, 2/608.
- ⁸² See: Libra 7/308.
- ⁸³ See: Encyclopedia of the sayings of al-Daraqutni, compiled and arranged by: al-Sayyid Abu al-Maati al-Nouri, 31/366.
- ⁸⁴ See: Mizan al-I'tidal fi Naqd al-Rijal, 3/629, and Encyclopedia of the sayings of Abu al-Hasan al-Daraqutni, 2/598.