

FROM THE TEXT OF IBN HIBBAN ON DOCUMENTING IT: TRUST IN HIS BOOK TRUSTS

Amer Shaker Abdel, Boraq Shaker Abdul

Director General of the Department of Religious and Charity Institutions
Professor of Prophetic Hadith in the College of the Grand Imam of the University

amer.shaker@gmail.com , ¹Boraq.abdul@gmail.com

(+96607723300315) For correspondence: amer.shaker@gmail.com

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ABSTRACT: *This research is a survey of what Ibn Hibban described as "trust" in his book Al-Thaqat (18). This is a study of the text of Ibn Hibbaan on his documentation by saying: "Trust", and interviewing him with the words of other modernists,, And was Ibn Hibban also lenient in it? And this survey because of the difference between the words of the modernists in the level of confidence and its design, and in particular the applicants of them, was prominent in this field, Imam Ibn Hibban (who may have mercy on him), who singled out a book on this term, A large number of narrators who are included in this description. He expected to Ibn Hibban (may Allah have mercy on him) that he was one of the easiest in documenting. His book included a number of weak people, and this research was a recourse of this issue.*

Keywords: Ibn Hibban Documenting

1-INTRODUCTION

Praise be to God , which the highest Penan Islam honorable year, and explained his approach with talk Manifa, and the guard called to preserve the flags, Vsanoh illusions of speech, and I testify that there is no God but one God Sunday individual Samad, and I bear witness that Muhammad is His slave and Messenger chosen by God to the rest of creation and was elected, may Allah bless him And on his family, and his companions and followers of the charity of the number of what happened Sheikh benefits and was elected [1].

After: Duties on those who belonged to the Forensic Sciences in general, and modern science in particular, knowledge of modern knowledge of the weak from trustworthy, this knowledge of the causes of discrimination the right to talk of the sick, knowing talk the predicate of the sender, and suspended from the interrupted, and thus distinguish reverse them from Others [2].

In this regard, it is important to know some of the most common modification orders among the modernists, and their applications, including the term "trust", as the words of the modernists differed in detail and in particular, among the applicants. M and from this emerged in the field of Imam Ibn Haban (God), who devotes a book in this regard to the term mercy, a book: (trustworthy), which included the large number of cover to cover narrators who surveyed this description [3] .

Ibn Hibban (may Allah have mercy on him) objected to the fact that he was one of the easiest in documenting. His book included a number of weak people, so I wanted to study some aspects of this book by studying the text of Ibn Hibban, Other modernists, in order to recognize the truth of this description, and was Ibn Hibban also lenient in it?

This research included an introduction and four questions: The first topic: I briefly outlined the concept of trust in Ibn Hibban and other modernists. The second topic: studied the narrators who were classified by Ibn Hibban within the class (subordinates). The third topic: studied the narrators who were classified by Ibn Hibban within the class (follower followers) [4] The fourth topic: studied the narrators who were classified by Ibn Hibban within the class (followed

followers). And the conclusion, and included the most important findings. God and the Pacific to either way. God bless our Prophet Muhammad and his family and him

2- Research Questions

So this research was tagged (from the text of Ibn Hibban to document it by saying: trust in his book trustworthy). I have inquired of what Ibn Hibban described as "trust" in his book Al-Thaqat, and they numbered [18] Rao.

It was my approach in this research as follows:

1. Ibn Hibban said in the narration of the narrators.
2. The words of the scholars of the wound were briefly quoted and amended.
3. Then she explained the summary of the interview and said Ibn Hibban's consent to the other or not. It should be noted:
4. That the research does not include the transfer of Ibn Hibban documented other scientists to some of the narrators.
5. Some of the narrators were only mentioned by Ibn Hibban, or I did not stand up for their justice or injury, so Ibn Hibban's statement was based on the absence of those who opposed his words.

I did not prove the books/cards in the margin and deferred them to the index of sources for not overloading the margins, and the limited size of the search.

3- Methodology and previously study

The first Chapter

Definition of the term trust

First: the concept of confidence in Ibn Hibban:

Known as Ibn Hibbaan confidences: "who may be invoked Boukbarham" [1].

And the development of five controls for documentation are:

1. To be above the sheikh whose name I mentioned in this book in the attribution of a weak man who does not invoke his experience.
2. To be a man without him is not permissible to invoke his novel.
3. The news is a message that we do not need to do.
4. To be cut off does not like the argument.
5. It is not permissible to invoke that news, because he does not know that he may have heard it from a weak person

who invalidates the news by mentioning it if he stops it and knows the news about it. Unless the learned in his experience, although trust heard or told me, it is not permissible to invoke his experience [2].

Then he said: "Whoever mentions this in my book, if his knowledge of the five characteristics mentioned above is correct, it is permissible to invoke his experience, because justice is the one who did not know the wound against the amendment. Whoever does not know of a wound is correct. Of people know what was missed them, but commissioned to judge the apparent things that are not absent "[3].

Sakhaawi has objected to these controls, when commenting on the word of Ibn Hibban: "If proven without confidence" ([4]) he said: "Who idler who does not make sense, because this person does not descriptions of the descriptions of the bond, and if the person himself is not in the bibliography changed without him if the bond is weak" [5].

This is mentioned by al-Sakhawi. It is true that the rules mentioned by Ibn Hibbaan are the rules of the correct bond, not the trustworthy one, if it is without trust or trust.

Second: the concept of confidence among the modernists:

What is meant here is the statement of the definition of the term (trust) in the modernists away from the differences between them, since it is known that the applicants have their own terms; "some of them do not release" trust "only to those who were in the highest degree of justice and control. Every justice officer, though not in the upper class, some of whom call on justice, if not an officer, some of them to the unknown, who narrated one Hadith may be repented to him, including some of them to the unknown, who narrated a recent witness. He narrated a recent had not denied him, and some of them to the unknown, who reported the confidence " [6].

What concerns us here is that (confidence) when the public is modern: full justice officer settings, and talk tastiest narrated talk is true in the case of the rest of the correction requirements prescribed in the meeting place [7].

The second topic

Dependents

1 - Asir bin Jaber: Ibn Hibban said: " Asir bin Jabir al-'Abdi al-Kufi narrated it on the authority of 'Amr ibn Mas'ud, it was narrated by al-Basrioun Qatada, Abu' Imran al-Juni and Abu Nathrah in the heart of his version of Awis al-Qarni, but he narrated what he told about an unknown person Is, the heart is trustworthy "[8] It is said to him: Yasir ibn Jabir ([9]) and it was said: "prisoner of origin Vshilt Humazah" [10]. The prisoners claim both: rotavirus [11], the son of Mo'in [12]. It was mentioned in the Sahaabah: Ibn Abd al-Barr [13] and the son of the ether [14], as well as Ibn Hajar [15]. Al-Dhahabi said: "And his talk about an agreed plain" [16]. Ibn Hazm was the only one to say about him: "Levis the strong," as quoted by the golden [17]. It was said: "What Ibn Hazm knows about him, which is late for him, and the advanced of the modern had narrated it: Bukhari, Muslim, Abu Dawood, and women, that the wound is vague, in exchange for documentation, has been said: Muslim in his Saheeh " [18]. This is what seems to be acceptable. If he is a Sahaabi, there is no reason to challenge him, even if he is one of the senior followers. What is the evidence of Ibn Hazm on

his weakness? It is known for its hardness and low-lying narrators without proof? Ibn Hajar said: "He has a vision, he died in the year eighty-five. It was said: The son of another Jaber follower" [19]. Conclusion: The most correct statement of Ibn Hibban, for his consent scientists wound and modification.

2 - Ziad bin Anam: Ibn Hibban said: "Ziad bin graded Elshabani Egyptian. Tells about: Abu Ayyub al - Ansari, was originally from Africa. Narrated from him: his son, Abdul Rahman bin Ziyad bin graded the African. Father and Son confidence is weak" [20]. It was narrated by Ibn Maeen: "There is nothing wrong with it, and there is weakness in it" [21]. Urban said: "It was our companions denied and weaken it was happening to our companions' talk of them do not know" [22]. Abu Bakr al-Maliki said: "He was a good man virtuous, followed, narrated from Abdullah bin Omar ibn al-Khattab" [23].

Ibn Hajar said: "trust of the third" [24].

Conclusion: It seems that what Ibn Mu'in and al-Madinahi said is truer than Ibn Hibbaan said, and it seems that Ibn Hajar relied on Ibn Hibbaan in documenting it.

3 - Suleiman ibn Tarqhan: Ibn Hibban said: Sulaiman ibn Tarqan al-Taimi is the first of the sons of the time, and it was said that he was Mawla Qayyis who used to descend in Bani Tim, and he was counted among them. Bin Mourad bin Abad bin Dabia, his nickname: Abu Mu'tamar, was one of the slaves of the people of Basra and Salihm confidence and purity and conservation and year. Narrated by: Anas bin Malik. Narrated by him: Revolutionary and division and people. He died of forty-three years " [25]. It was reported by Ibn Saad ([26]), Ahmed ([27]), and the sickle ([28]), and Ibn Abi Hatim ([29]) and Baji ([30]) and the strength of the year [31], and Ibn al-Jawzi ([32]), al-Mazi ([33]). Al-Bukhari [34]. Ibn Hajar said: "The trust of Abid of the fourth" [35].

Conclusion: This indicates the approval of Ibn Hibban's saying to other scholars.

4 - Obeidullah bin Abdullah bin Moheb:

Ibn Hibbaan said: 'Ubaydullah ibn' Abd-Allaah ibn Muhaab al-Qurashi from the people of the city narrated that Abu Hurayrah narrated it from his son Yahya ibn Ubayd Allaah, who is nothing, and his father is trustworthy. they are three brothers: the servants of God, Uthman, and the sons of the servants of God Yahya bin Mohb ([36]).

Ahmad said: "I do not know" [37].

And the golden weakness of Ahmad's saying [38].

Muglati said: "weak, spoke in a division" [39].

Ibn Hajar said: "Accepted from the third" [40].

Conclusion: It seems that the conclusion of Ibn Hajar is correct, the ignorance of Ahmad to the slaves of God is questioned, has been narrated to him in his Musnad in five positions [41] and Bukhari said: "Obeid bin Abdullah bin Mohb, urban, Qurashi. Yahya 's father, heard Abu Hurayrah, may Allah be pleased with him" [42] as well as to document the son Hibbaan the indulgence.

The third topic

Followers of the followers

5 - Ismail bin Muslim:

Ibn Hibban said: "Ismail ibn Muslim Mawla Bani

Makhzoom. Narrated from Sa'eed ibn Jabir, and Abdullah bin Obaid bin Amir told him: Wakee this is not Ismail bin Muslim al - Makki, who narrated from him: bin Mubarak that is weak and this confidence" [43].

And his testimony Yahya bin Moin [44].

"There is nothing wrong with it," Abu Zar'a said [45].

He said Abu Hatem: "Saleh talk" [46].

Ibn Hajar said: "Saduk of the sixth" [47].

Conclusion: In the documentation of Ibn Hibban tolerance, Vhho not reach the rank of trustworthy.

6 - Jafar ibn al-Harith:

Ibn Hibban said: "Jaafar ibn al - Harith, Abu Ashab Wasti. Tells about: Aloamc and Alkoviin. Narrated from him: Muhammad ibn Yazid Wasti, the confidence of confidence, and this is not my father Ashab Attarda so visual and this from the people of Wasit and all Thagtan" [48].

Abu Shihab Al-Atardi is: "Jaafar ibn Hayyan" [49], that is, they are similar in name and name.

Ibn Mu'in said: "It is not with confidence" ([50]). He said: "There is nothing to talk about" ([51]). And Ahmad [52].

Bukhari said: "said Yazid bin Harun: confidence was good friend" [53]. He said in another place: "Munkar al-Hadith" [54]. Abu Zar'ah said: "There is nothing wrong with me" ([55]).

And his weakness for women [56] and its weakness Atabi in more than one position ([57]), al-Aqili ([58]). Abu Hatem said: "Shaykh does not have a saheeh hadeeth" ([59]). Ibn Hajar said: "A lot of wrongdoing is wrong, the son of al-Jawzi is mistaken, and he mixed it with the one before him" [60] Aba meteors are intended Attarda.

Conclusion: The father Ashab a different place among the scholars, Ibn Shaheen said: "narrated by Ibn Shaheen, Ahmad ibn Hanbal said: Abu Ashab named Jafar. Trustworthy. And a certain son, he said: Abu Ashab, Jaafar ibn al - Harith script, tells him Muhammad bin Yazid and others, not his thing. he said Abu Hafs: this is in dispute Jaafar bin Harith Ahmed and Yahya, two imams this regard requires it to stand until you come another testimony to the third to what their ideals are attributed the third said" [61]. It is likely that the difference in favor of the weak is a lot of weakness of the modernists.

7 - Zaid bin Abi Anisa: Ibn Hibban said: "Zayd ibn Abi Anisa al-Jazri, who was born to my son, used to live in al-Raha." He narrated about Sa'eed al-Maqbari, who narrated it: Malik and the people of his country. He died at the age of twenty-five and a hundred. Bin Abi Anisa, Yahya Daeef, a trust" [62]. It was reported by Ibn Saad [63], the son of Mo'in [64], the sickle ([65]) and Ibn Abi Hatim ([66]), and the transfer of Ibn Shahin documentation Yahya him ([67]), and his golden stand ([68]). According Mgtay documenting Abi Dawood, ruler, and the son of Khalfoun, the son of Namir and theson of Wadah and Alzhli and telegraphic and others [69].

Ahmed was asked about him, how is he? "He moved his hand, and said: Saleh, and it is not that" ([70]) and in another position, he said: "There is nothing wrong" ([71]) and Roy quoted him as saying: "The Speaking of good asymptotic, and where some of Alinkarh, which is so good to talk" [72]. It was narrated that al-Nasaa'i said: "There is nothing wrong with it" [73]. Al-Darqutni said about him:

"Saduq" [74]. The transfer of Mughtai weakened Sagi him ([75]). Ibn Hajar said: "Trust him members of the sixth." And he took out his six [76].

Conclusion: Ibn Hibban agreed with the majority of the modernists, and Ahmad did not disagree with them.

8 - Suleiman bin Dawood al-Khulani: Ibn Hibban said: "Sulaiman bin Dawood al-Khulani, from the people of Damascus, narrated about al-Zuhri, the story of almsgiving, and it was narrated by Yahya ibn Hamza. Abu al-Yaman narrated that Shu'ayb narrated from al-Zuhri some of that hadeeth. , And they all narrated about syphilis" ([77]). He was praised by Abu Zar'a ([78]). And Yahya bin Mu'in: "not something" ([79]). Osman and recaps: "I hope it is not said Yahya, Yahya bin Hamza said, was narrated like a straight talk of Hasana" ([80]). Abu Hatem said: "There is nothing wrong with it" [81]. The Draktani mentioned in the weak [82], as well as Ibn al-Jawzi [83]. Ibn al-Qaysarani said: "Sadouk" [84]. The transfer of Almsi weakens Ali Ibn Al-Madini, and Abu Ali Musli [85]. Ibn Hajar said: "Saduk of the seventh" [86].

Conclusion: Ibn Hibbaan is lenient in documenting Solomon, as none of the modernists has documented it.

9 - Sufian bin Hussein:

Ibn Hibban said: Sufyan bin Hussein bin Hassan al-Salami from the people of Wasit tells about: Ata, Tawoos and al-Zahri, and his narration about syphilis, in which there is a mixture that must be mixed, Majrooheen" ([87]). Yahya bin Mu'in said: "trust is weak to talk about syphilis" ([88]).

Narrated by Ibn Abi Hatim from Yahya bin particular as saying: "Sufian bin Hussein is nothing wrong, not one of the great owners of syphilis" ([89]). And it was also, Yahya bin particular, it said: "Sufian bin Hussein al-Wasti confidence, and was chastens Mahdi, a favor, never talking about syphilis is not Bmak, but heard from syphilis season" [90]. It was narrated that Ahmad ibn Hanbal said: "It is not the same in his talk about syphilis." [91]. Abu Hatim said: "Saleh writes his talk, nor invoked is about Muhammad ibn Ishaq, a love to Suleiman Bin many" [92]. Al-Daraqutni said: It is valid for the hadeeth, and in memorizing it is something. He said in another place: "Sufyan bin Hussein in his talk about syphilis weakness" [93].

And documented the rotary [94]. Ibn Shaheen said: "Ibn Mu'in said: trust in non-syphilis" [95]. And reminded him of the golden weakness [96]. Ibn Hajar said: "Trust in non-syphilis by agreement" [97].

Conclusion: The ruling of Ibn Hibban agreed with the ruling of other modernists.

10 - Amr ibn Omar:

Ibn Hibban said: "Amr bin Omar bin Abdul Aloh muse, from the people of Syria if it is proven and without confidence. Tells about: a group of followers. Narrated from him: the people of Syria" [98].

He differed in his name, al-Bukhaari said: "Ahmushi or Ahmosi" ([99]). Ibn Asaker said: "Amr ibn Amr ibn Abda" ([100]). Abu Hatim said: "There is nothing wrong with the benefit of talking is trustworthy Alahmassaan" ([101]).

Al-Dhahabi said: "And Abu Hatem trusted him, and he is a

little novel" [102]. Ibn Qulbuga commented on Ibn Hibbaan's saying: "It is proven if he has trust." He said: "It is vaguely negligent, because this is one of the descriptions of the person, not a description of the bond" [103].

Conclusion: Ibn Hibban agreed with Abu Hatem in his documentation, and this is also supported by the Golden.

11 - Nofal bin al-Furat:

Ibn Hibban: "Nawfal ibn al - Furat. Tells about: Bin Qasim Muhammad Nafie. He narrated from him Ayoub bin Sweden and the people of Syria ... was confident novella" [104]. I did not stand on the one who mentioned only the golden who said about him: "And what I have learned about him" [105].

Conclusion: It seems that the documentation of Ibn Hibban to him is the most correct because there is nothing contrary to saying.

The fourth topic

Follow the followers

12 - Hammad bin Salamah: Ibn Hibban said: "Hammad bin Salamah, a trust is safe"[106]. Ibn Sa'd said: "the confidence of much talk. Perhaps happened to speak evil" [107]. And his trust is Abu Dawad [108], and Ibn Abi Hatem and the transfer of documentation about several [109], and documented by the sickle [110] and others. Ibn Hajar said: "The faith of Abed proved the people in the steadfast and changed to save the hereafter from the eighth high" [111].

Conclusion: Ibn Hibban agreed with other modernists in the documentation of Hammad bin Salamah.

13. Al-Darami:

Ibn Hibban said: "Ahmed bin Saeed recaps, Abu Abdullah Marwazi. Tells about: more than the son of Aaron and the Iraqis. and the confidence of the owner of a modern bibliography saves" [112]. Abu Hatem said: "He wrote me and did not write about him" [113]. And praised by others, including al - Khatib al - Baghdadi he said: "The confidence of bibliography. Narrated from him by Bukhari and Muslim in Sahahama" [114]. And documented by others, and the collection of what was said of documenting Mazy [115] and Golden [116]. Ibn Hajar concluded by saying: "Hafez's trust of the eleventh" [117].

Abstract: Al-Dharma from the maintenance of the hadeeth, and Ibn Hibbaan agreed to update it.

14- Hassan bin Jaafar: Ibn Hibban said: "Hassan Bin Jaafar of the people of Bukhara, confidence. ... narrated from him Carefree bin Nadr Al Harthy and the people of his country" [118]. I have not seen mentioned from injury or modification was mentioned Mazzi and transfer documentation of his son Hibbaan [119]. Ibn Hajar said: "trust of the tenth" [120].

Conclusion: Say what Ibn Hibban said, for the disappearance of the opposition and to accept Al-Mazi and Ibn Hajar as saying without a defender.

15 - Abdullah bin Musa bin Shiiba:

Ibn Hibban said: 'Abd-Allaah ibn Musa ibn Shaybah ibn Amr ibn' Abd-Allaah ibn Ka'b ibn Malik al-Ansari, from the people of Nahrawan, narrated from Ibrahim ibn Zerma from Yahya ibn Sa'eed, he narrated it: the people of Iraq and Khorasan, Trustworthy; because he himself trusts " [121] Abu Hatem said of him: "This Sheikh was replaced by honesty

in Helwan [122] And transfer the words of Abu Hatem: Khatib Baghdadi [123], al-Mazi [124] Golden [125], and did not increase it. Ibn Hajar said: "Saduk of the eighth" [126].

Conclusion: Abu Hatem Ibn Hibban did not agree in his documentation of Abdullah bin Musa, and Ibn Hajar concluded that he was Sadok.

16 - Mohammed bin Yahya:

Ibn Hibban said: "Muhammad ibn Yahya bin Hamzah al-Hadrami from the people of Damascus tells about his father, he narrated about him: the people of the shah are confident in himself, and his talk is ascribed to what Ahmad ibn Muhammad ibn Yahya ibn Hamza and his brother Ubayd said, [127].

I did not stand on the wound of Muhammad or his justice, except what Ibn Hajar said: "It was presented in the translation of Ahmad that Muhammad was mixed up" [128]It seems that there is a contradiction in this text. Ibn Hajar said in his translation of Ahmad bin Muhammad that he said: "The ruler Abu Ahmad said: I often heard Abu al-Jahm and asked him about the case of Ahmad ibn Muhammad. He said: He was old and he taught what was not his speech. " [129]It was Ahmed, not his father.

The governor said: "Tell us: Makki bin Bandar Zanjani, told us: Abu Hassan Mohamed bin Yahya bin Khalid bin Amr bin Yahya bin Hamza Damasci, told me: Ahmed bin Mohammed bin Yahya bin Hamza, my father told me, from his father" ... talk, and said Ruler: "singled out by the sons of Yahya bin Hamza Damasci from their parents, the Ozai and all of them trust." Golden commented on it by saying: "narrators are trustworthy" [130]. And Ibn teleprompter for Aldractunai in another interview Narrated by Ahmad, said: "This assignment is true, not in the narrators wounded" [131].

Conclusion: It appears that the authenticity of Ibn Hibban's documentation of Muhammad ibn Yahya, to the disappearance of the opposition, and what Ibn Hajar said from the teaching of Muhammad in it, the correct that they were receiving is his son Ahmed.

17 - Mohammed bin Zarah:

Ibn Hibban said: "Mohammed Bin Zarah Bin spirit Alraeina, of the people of Syria. Tells about: the rest of Walid ibn Muslim. Narrated from him: Abu Zarah of Damascus and the people of his country died in sixteen hundred, and was confident saves proficient" [132]. And his trust is Abu Zar'a [133] and rotavirus [134]. The transfer of the golden [135] and Sakhaawi [136].

Abstract: Wathiq Ibn Hibban, modern scholars in the documentation of Mohammed bin Zerah.

18 - Moaz bin Musafar:

Ibn Hibban: "bin forbid passengers, sire of the people of Aleppo Mehri. Tells about: Ismail bin Ayyash. He told him: Yazid ibn Ahmad ibn Yazid of Damascus Abu Amr, he was confident" [137]. I did not stand on the one who mentioned a wound or an amendment.

Conclusion: The correctness of Ibn Hibban's saying that the opposition should be absent.

3- CONCLUSION

At the end of this research, summarize the most important results as follows:

1. Ibn Hibban did not set a precise definition of the term trust.
2. The number of narrators who are described by Ibn Hibban as saying: (trust) is 18 Rao, that is, their ratio is 50%, which is acceptable but does not correspond to the subject of the book. This supports the correctness of what was said of Ibn Hibban's indulgence in the documentation.
3. The number of narrators who agreed to the words of Ibn Hibban, the words of the modern (9) narrators.
4. The number of narrators who opposed the modern Ibn Habban in their documentation (6) narrators.
5. The number of narrators who were alone Ibn Hibban in their documentation, and did not mention others (3) narrators.

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