

FROM WITH HAFIZ IBN HAJAR ANOREXIA IN HIS BOOK, THE RESULTS OF IDEAS, AND SHOW THEM IN HIS BOOK, ROUNDED POLITE

Amer Shaker Abdel

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

¹amer.shaker@gmail.com

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

(Paper presented at ISMC,24-25 March, 2019, Iraq)

ABSTRACT: *The knowledge of the wound and modification or knowledge of the conditions of men in terms of acceptance of their rants or their response from the sciences of great, and scientists have made great efforts to refine the Prophet's Hadith of distortion, and scientists who made a special effort in this regard Imam Ibn Hajar al-Askalani (may Allah have mercy on him) Which has become the book (the convergence of the discipline) as a reference for contemporary in the modification of the narrators and their anatomy, and the importance of information to those engaged in this great science. Among the modern works in which Ibn Hajar (may Allah have mercy on him) discovered the Islamic library is his book, "The Results of Ideas in the Graduation of the Hadiths of Al-Azkar", which shows the ingenuity of Ibn Hajar in the sciences of Hadith and his progress. Ibn Hajar narrated it with his Sunanid, or he also reinforced the narrations of the book (Al-Azkar) with many modern narrations.*

Keywords: Hafiz Ibn Hajar , rounded polite

1. INTRODUCTION

Ibn Hajar (may Allaah have mercy on him) mentioned the ruling on the hadiths of the Marwaites, by documenting some of the narrators, saying: (trust). However, this description is sometimes contradicted by what is mentioned in the book "Takirib al-Tahdheeb".

The study of the reason for the differences in the provisions of these two books, in this research tagged **(narrators who documented Hafiz Ibn Hajar in his book the results of ideas, and to explain his judgment in them in his book approximation of the doctrine)**. The main purpose of this research is to find out the reasons for this discrepancy, and to balance between them by referring to the words of the scholars of the wound and the amendment, and the knowledge of the more correct of the two readings. After the enumeration of the words in the book (the results of ideas) interview with the words in the book (approximation of the tune) it emerged that the dispute focused in three orders, namely: Sadouk, ok, acceptable.

Therefore, this research was divided into three sections:

The First Chapter: Who said about him in the approximation: truly.

The Second Chapter: Who said about him in the rounding: there is nothing wrong with it.

The Third Chapter: Who said about him in the approximation: acceptable.

And the many sources that I returned to the judgment on men, and the limited size of the research deferred the mention of books to the index of sources.

The first Chapter

Whoever said about him in the rounding: clearly This section is dedicated to the narrators who Thaghm Ibn Hajar in (the results of ideas) by saying: (confidence), and said about them in (rounded discipline): (veracious). The Saduq convention in Ibn Hajar is the "Palace for the third degree a little" [1].

Third grade: "It is singled out as, Kthagm, or elaborately,

or proven, or modified" [2].

First: Yahya bin Mohammed bin housing:

And Ibn Hajar said in (the results of the ideas), as he said: "As for the sheikh of women, he is also confident of the elders of al-Bukhaari" [3].

While he said in (rounded discipline): "Yahya bin Mohammed bin housing bin Habib al - Qurashi Bazzar optical Baghdad inmate Sadok of eleven, died after the fifty" and taught him: (x Dx), i.e, took out his Bukhari and Abu Dawood and women [4]. It was mentioned by Ibn Abi Hatim, and he did not mention a wound or an amendment [5] as well as Ibn Al - Qattan [6] ruler [7] Wathaha women [8] and Ibn [9] as well as the Golden [10].

Al-Mazi quoted the difference in which he said: " The women said: There is nothing wrong with it [11], and said in another place: trust, and said Saleh bin Mohammed al-Asadi al-Hafiz [12] quite a bit, and mentioned by Ibn Hibban in the book (trustworthy) [13]. As well as the transfer of Mgtai different words in it, he said: " Muslim bin Qasim [14] in the book (link): Optical Sadok, he had conversations with him. munkar [15]. Which seems to be Ibn Hajar's saying in the "approximation of the correctness" is better than saying in "the results of ideas".

Secondly: Abad Ibn Abad:

And Ibn Hajar said in (the results of the ideas) saying: "The men of attribution mentioned the right men, but slaves bin worship, a trust" [16]. While he said in (rounded discipline): "slaves of bin Abbad bin Alqamah Mezni Egyptian visual known as the son of green, was his stepfather, Sadok of the seventh" and aware of his mark (o), ie took out his women [17]. And his testimony Yahya bin Moin [18], and Abu Dawood [19] and Ibn [20] and Ibn Shaheen [21], Ibn al-Malqin [22]. Mughlati documented Ibn Khalafun [23] his [24]. Ahmad said: "I do not see anything wrong with it" [25]. Bukhari and silent about him [26].

Which seems to be the words of Ibn Hajar in (the results of ideas) is more accurate than saying in a (rounded discipline), and the confidence of the slaves, and the words of Imam Ahmad: "What I see nothing wrong

with it "[27] this is not Tdaava him for slaves, has been described by some of them narrators Cultural v: peace bin Abi Alveal Optical [28], a trust of Muslim men [29].

W the third: Mohammed bin donkeys:

Ibn Hajar said in "The Outcomes of Ideas" on Muhammad ibn Hameer: "I said: It is a trust of the men of al-Bukhaari" [30]. (Al-Bukhari and Abu Dawud in al-Marasil, al-Nasaa'i and Ibn Majah), and he said to him: "Muhammad ibn Humayr ibn Anis al-Salihi, [31]. Abu Hatem said: "He writes his speech and does not invoke it" [32]. And documented by a certain son in a novel about him ([33]), as well as Ibn Hibbaan [34]. Imam Ahmad was asked about him, and he said: "What I learned only good" [35]. It was narrated from Ibn Mu'in that he said about him: "There is nothing wrong with it" [36]. Al-Fasawi said: "And Muhammad ibn Hamir this Homs is not strong" [37]. Bukhari and silent about him [38] as well as Muslim [39] and Ibn Yunus [40], al-Darakutni [41] and Alkbave [42], and al-Khatib al-Baghdadi [43] as well as others mentioned [44].

He said Golden: "Jacob said Alfsoa: not strong, said Daaraqutni: Some of our elders and injured him quite a bit" [45]. From the above, it appears that what Ibn Hajar said in "Takbeer al-Tahaheb" ("Taqrib al-Tahaheb") is related to Abu Hatem's saying: "He writes his speech and does not invoke it" [46], and the transfer of gold on Allassoi.

Fourth:

Ibn Hajar said in "The results of the ideas: "And Aldarudi trust" [47]. He said in (approximation of the correctness): "Abdul Aziz bin Mohammed bin Obaid Aldraordi, Abu Muhammad al-Juhani, Moulham Madani Sadouk, was happening from the books of others in error, said the women: talk about the slaves of God Omari denied, eighth, died in the year six or eighty-seven "And he taught him: (p), ie: he took out his six [48]. It was narrated by Ibn Sa'ad: "It was a lot of talk invalidating" [49]. Ahmad said: "What I know what I say to you, his conversations as if denying some" [50]. Ibn Khayyat (peace be upon him [51] and Bukhari [52] and Alkbave [53], Ibn Mengweh ([54]), and Abu Naim [55]. Wuth Ge son in a novel [56] and urban [57], the sickle [58]. Ibn Mu'in said in a narration about him: "There is nothing wrong with it" [59]. Ibn Abi Hatim narrated that Ahmad said: "It was known as the request, and if it occurs from his book, it is true. If someone writes books, he would read from their books in error ... Abu Zar'ah said: The wrong thing" [60].

He said Beji: "Malik ibn Anas was documented Darorda, was the owner of an interview is not the owner of a fatwa, Abu Bakr said: I heard Yahya bin particular says: Darordais nothing wrong" [61]. The judge said Ayaz some previous statements and increased them: "It was the owner of documents Darorda" and then said: "The women differed say [62], he once said: There is nothing wrong with it. He said once: not by that" [63].

He also mentioned this Mazzi, said: "Women said while I read handwriting: Abdul Aziz Darorda is not strong. He said elsewhere: There is nothing wrong, with his Obeid -

Allah ibn Umar evil" ([64]), as well as the collection of gold in the previous words ([65]. From the above it turns out that Ibn Hajar's saying in "Takreeb al-Tahdheeb" is more accurate than what he said in "the results of ideas".

Fifth: Abdul Rahman bin Abi Znad:

Ibn Hajar said in (the results of ideas) from 'Abd al - Rahman ibn Abi trigger: "It is the confidence of the public, and spoke some of them as it does not detract" [66]. He said in (approximation of the discipline): "Abdul Rahman bin Abi Znad Abdullah bin Zakwani civil, Molly Quraish, Sadouk changed save him when he came to Baghdad, and was the judge of the seventh, and the exit of the city of Fahd, died in the year seventy - four and seventy - four years. And he learned to him: (Khtm), ie: Bukhari issued a comment, and Muslim ([67]). Ibn al-Madinah said: "Our companions were weak" [68]. Ahmad said: "Ibn Abi al-Zarnad is such and such" [69]. He was silent about him ([70]. Ibn Abi Hatim and the transfer of some words in Ibn Abi trigger, he recalled that Abdul Rahman bin Mahdi ([71]) was not happening with him, Ahmad said: "troubled talk," said Yahya bin particular: "Do not protest talking," said Abu Hatem: "He writes his or invoked," as well as the transfer of weakening Abu Zarah him ([72]. And his weakness for women ([73]). Golden ([74]. Al-Darakutni said: "A line on his speech" ([75]. From this it appears that in the words of Ibn Hajar in (the results of ideas) "which is confidence in the public, and some of them spoke in which it does not win" [76] in which the indulgence, and saying in a (polite approximation) is corresponding to the sayings of scholars.

Sixth: Ahmad ibn al-Miqdam:

Ibn Hajar said in (the results of the ideas): "I said: It is Ahmad ibn al-Maqdam al-Aqli trust, from the elders of al-Bukhaari" ([77]. He said to him: "Ahmad ibn al-Maqdam, Abu al-Ash'ath al-'Ajli, 'Basri Sadok, the author of a hadeeth, Abu Daoud stabbed him in the mirror, from the tenth, he died fifty-three years old and has ninety-nine. Bukhari and Tirmidhi and women and Ibn Majah [78].

Silenced by a Muslim, Dardoktni [79], Wa Ben Mende [80] and Alkbave [81] and the Governor [82], Khalili [83]. And Abu Zarah [84], and mentioned by Ibn Hibban in the wounded ([85]. Al-Nasa'i said: "There is nothing wrong with it" [86]. And documented by Ibn al-Qattan [87] Golden [88]. Ibn Abi Hatim said: "My father was asked about Ahmad ibn al-Maqdam, and he said: The hadeeth is valid for the hadeeth." [89].

Ibn Uday said: "I heard Abadan al-Ahwazi [90] says: I heard the father of David Sijistani says: I am not the latest from Abu Rebellious, I said: I did not? He said: Because he was aware of the cowardly sin, Majan was in Basra insisting on the dirham, and they threw it on the road, and sat on it. If he passed it and wanted to take it, they shouted to him: Put it to make the man ashamed, so Abu al-Ash'ath knew that passing by Basra prepared a glass of glass like a dirham. So they said: "Who is the one who puts the dirham on the road?" He said: I do not tell him about it" ([91]).

Then he said: "Ahmad ibn al-Muqdam Abu al-Ash'ath is one of the people of truth, the people's imams spoke about him, and I heard Abu Araba ([92]) praising him and proud of where he met him, and wrote his inscriptions, it had the attribution of Hammad bin Zaid ([93]) and his counterparts, and saw other elders issue, and what he said Abu Dawood Sijistani does not

affect it because of the people of honesty [94].

And the transfer of al-Khatib al-Baghdadi for women as saying: "Abu Ahmed bin Rebellious Miqdaam Bin Sulaiman has no optical rotavirus quite a bit" [95]. Al-Baji quoted the women as saying: "He is confident" [96]. Al-Mazzi collected what was said about him, and from what he reported, as well as what was mentioned: "Saleh said Bin Mohammed al-Baghdadi: Trust. He said Abu Bakr bin Khuzaymah was a bag, the owner of a modern" [97]. From the above it appears that Ibn Hajar's saying (in the results of the ideas) is more correct than that he said in the "approximation of the tafseer". The reason for challenging Abi al-Ash'ath is to joke;

Seventh: Mabasher Ben Ismail:

Ibn Hajar said in "The results of the ideas": "And the preacher of trust" [98]. He said in (approximation of the discipline): "missionary (broken heavy Almnamp) Ben Ismail Halabi, Abu Ismail Kalbi Moulham, Sadouk of the ninth, died two hundred years. And taught him: (p), ie took out his six [99]. Ibn Saad said: "And trust was safe" [100]. And documented by Ibn Mo'in [101], and the son of Abu Hatem [102], and Ibn Hibban [103]. Ahmed said: "The missionary Sheikh Saleh Saleh talk confident" [104]. It was narrated from him as saying: "There was nothing wrong with him. I wrote about him five or six hadiths" [105]. Al-Bukhaari peace be upon him [106] and Muslim [107] and Alkbave [108] ruler [109], al-Jarjani [110], Ibn Mengweh [111].

The transfer of Mgltai to weaken him from Ibn Qana [112] And Ibn Zurayk for Daaraqutni classed as da'eef [113]. Ibn Hajar said Haytami: "weakness Bukhari and others" [114]. Al-Dhahabi said: "He was a modern and proficient" [115]. He also said: "A famous trust was spoken without argument" [116]. From this it turns out that the words of Ibn Hajar in the "approximation of the tahdheeb" are more accurate than the saying in "the results of ideas" to be weak

Number of scholars have.

Eighth: Abdul Rahman bin Khalid:

Ibn Hajar said in (the results of ideas) from Abdul Rahman bin Khalid: "It is the confidence of the elders of Abu Dawood and women" [117].

He said: "Abdul Rahman Bin Khalid bin Yazid Al Qattan Al Wasti and then Al-Raqi, Sadouk from the eleventh, died in the year fifty-one", and learned to him: (DS), ie: Abu Daoud and women [118].

Al-Nasaa'i said: "There is nothing wrong with it" [119]. Ibn Abi Hatem (peace be upon him) [120], Ibn al-Jawzi [121].

Ibn Hibban mentioned in al-Thaqat [122].

And what seems to be the case is Ibn Hajar's saying in the "Takreeb al-Tahaheeb" for his approval of the hadeeth of al-Nasaa'i, one of the narrators of 'Abd al-Rahmaan ibn Khalid, whom I know from others.

The second subject

Whoever said about him in the rak'ah: There is nothing wrong with that

This section is devoted to the narrators who Ibn Hajar documented in "The results of the ideas" by saying: "Trust". He said about them in the "approximation of the correctness": "There is nothing wrong with it" or "There is nothing wrong with it".

The description of this description, ie: it is not bad, or there is nothing wrong with the term Ibn Hajar is "a little short of the third degree" [123].

Third grade: "It is singled out as, Kthagh, or elaborately, or proven, or modified" [124].

First: Simon Abu Yahya:

Ibn Hajar said in the results of the ideas: "And his men are the right men except Abu Yahya, so it was not mentioned in the novel and it was not attributed. It was said that he is an Islamic, so he is trustworthy, and his name is Simeon. He is the grandfather of Ibrahim ibn Muhammad ibn Abi Yahya al-Madani, " [125].

He said in (rounded discipline): "Simon Abu Yahya Aslami civil Mulahm, quite a bit of the third" and taught him: (4), ie took out his four [126]. And Simon followed me And documented by Ibn Hibban [127]. And the transfer of Mgltai documentation of Ibn Khalafoon, and then said: "The women said in (wound and modification): There is nothing wrong with it" [128].

Al-Bukhaari (peace be upon him [129], and Ibn Abi Hatim [130], al-Darakutni [131], and Abu Naim [132]. It seems that Ibn Hajar's saying in the "approximation of the tahdheeb" is more accurate than the saying in "the results of the ideas", which is the same as the saying of the women.

Secondly: Musa bin Muslim:

Ibn Hajar said in (the results of ideas): "Moses is the son of a small Muslim Kufi, nicknamed: Abu Issa confidence in them, and God knows" [133]. The Prophet (peace and blessings of Allaah be upon him) said: "The Prophet (peace be upon him) And women, and Ibn Majah [134].

Bukhari (silent) [135] and Muslim [136] and Almekdma [137], and Ibn Abi Hatim [138]. It was documented by Ibn Mu'in [139], and mentioned by Ibn Hibban in the trusts [140]. Ahmed said: "What I see by the worst" [141]. Ibn Shaheen said: "Ibn Ammar [142] in Moses Miller: What I heard someone say the only good" [143]. Al-Zahabi said about him: "Saduk" [144]. He said in another place: "trust" [145].

Ibn Hajar's ruling on takbeer al-tahbeeb was based on Ahmad's saying that it is suggested that Ahmad's saying (what I see by him) may also be called trustworthy [146].

Third: Abdullah bin Jaafar:

Ibn Hajar said in (the results of ideas): Abdullah bin Jaafar, a Almkhrma (Maks stillness Lexical open ra), a trust [147].

He said in the (approximation of the correction): "Abdullah bin Jaafar bin Abdulrahman bin Masoor bin Makrama, Abu Muhammad al-Madani Almkhrami (Beskon Almstm and open the light), there is nothing wrong, the eighth died in the year seventy and has seventy-seven. And he learned to him: (Khtm 4), which I brought him: Bukhari comment, Muslim, and four [148]. Ibn Mu'in said: "Abdullah bin Jaafar al-Makhrami has nothing wrong with him" [149].

Ahmed said: "Almkhry is not talking quite a bit" [150].

In a narration about him he said: "Al-Makhrami: trust" [151].

Al-Bukhaari (peace be upon him) [152] and Almekdma [153], Ibn Mandah [154], Ibn Mengweh [155],

And documented the rotary [156].

Ibn Hibbaan said: "It was the illusion of many in the news even tells about what confidences is not like talk of proof. If he heard of the modern industry saw it upside down Turk and this allowed" [157].

He said Ibn al: "Ibn Hibban said: It was a lot illusion, even tells about confidences what does not look like a modern proof worth Turk. Yahya said: There is nothing wrong Sadok not unchanging, said Ahmed: It is not talking quite a bit, and he said in the novel: confidence" [158].

Al-Dhahabi said: "Abdullah ibn Jaafar al-Muqrami al-Madani is trustworthy and he is the son of Hibban. Ibn Ma'in said [159].

He also said: "The son Hibbaan it Asraf in Tohanh" [160].

Al-Zahabi said about him: "Sadouq" [161].

From this it turns out that the words of Ibn Hajar in the "approximation of tahdib" are more accurate than the saying in "the results of ideas".

The third Chapter

Those who said about him in the rounding: acceptable. This section is dedicated to the narrators who Ibn Hajar documented in "The Results of Ideas" by saying: "Trust". And acceptable in the term Ibn Hajar is "who has nothing to talk a little, and did not prove what is left for him, and to indicate the word acceptable, where he continues" [162].

First: Awn bin Shaddad :

Ibn Hajar said in "The Outcomes of Ideas" on Awn ibn Abi Shaddad: "He is a confident sighter" [163].

He said in (approximation of the tune): "Awn ibn Abi Shaddad al-Aqili (open his first), and it was said: Abadi, Abu Muammar al-Basri, acceptable from the fifth." And he learned to him: (s), ie: he took out his son Majah [164].

Bukhari (silent) [165] and Muslim [166].

Yahya bin Mu'in said: "trust" [167].

Ibn Hibban mentioned in al-Thaqat [168].

Abu Daoud said: "trust" [169], and put it in another novel [170].

It appears from this that Aoun's descent from the rank of trust because of the weakening of Abu Dawood him in saying to him, so he said the golden: "weakness Abu Dawood in saying, and I saw others" [171].

Based on this, Ibn Hajar says it is more reasonable to say in the hadith of tahbeeb.

Second: Abdul Aziz bin Abi Suleiman:

Ibn Hajar said in (the results of the ideas) about him: "I said: It is a trust, but the narrator agreed to his weakness" [172].

He said in the (approximation of the correction): "Abd al-'Aziz ibn Abi Sulaiman al-Hadhli Moulham, Abu Mudoud civil short, acceptable from the sixth" and told him: (DTS), ie: Abu Daoud and Tirmidhi and women [173]. Ibn Mu'in said: "The trust of my

debtor" [174].

Ahmed said: "Abu Modoud Sheikh trust" [175]. Al-Bukhaari (peace be upon him) [176] and Muslim [177] and Almekdma [178]. Ibn Hibban mentioned in al-Thaqat [179], Ibn Shaheen said: "trust trust" [180]. Al-Mazi transferred the agreement of the modernists to document it [181], as well as gold [182].

Ibn Hajar's argument is not clear in his description of what is acceptable in the "approximation of tahdib", even though it was not revealed by one of the innovators on the level of trust.

CONCLUSION

In concluding this research, summarize the most important results as follows:

1. It was revealed to the researcher that the words of Ibn Hajar (in the approximation of the tafseer) were quoted in eight places.
2. He appeared in four ways.
3. From the study of the ahaadeeth and the rulings mentioned by Ibn Hajar in the book of "the results of the ideas" it appears that Ibn Hajar did not intend to launch the description of trust in this book as the modernizer, but was intended to accept his novel, or that it is acceptable to the novel in contrast to the weak.

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 [6] () seen : Asami of them narrated by Bukhari: 228.
 [7] () seen : naming of them out by Bukhari and Muslim: 258.
 [8] () seen : naming the elders of the Women : 103.
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 [15] () complete refinement of perfection: 12/359.
 [16] () same source : 1/263 .
 [17] () seen : rounded polite : 290 .
 [18] () seen : the history of a particular son with a novel league : 4/101 .
 [19] () seen : Saalat Abu Obeid Aajurri : 176
- [20] () seen : confidences : 7/159.
 [21] () seen : Thiqaat names Date : 171.
 [22] () seen : Bader enlightening : 2/279.
 [23] () I did not stand on saying in his books available.
 [24] () seen : complete refinement of perfection : 7/174 .
 [25] () ills and knowledge of men : 3/116 .
 [26] () seen : the great history : 6/40.
 [27] () ills and knowledge of men : 3/116 .
 [28] () seen : Encyclopedia of the sayings of Imam Ahmad : 2/73.
 [29] () seen : naming of Bukhari and Muslim brought them : 135; men Sahih Muslim : 1/280 ; rounded polite : 245.
 [30] () the results of ideas : 1/296 .
 [31] (approximation) : 475 .
 [32] () wound and the amendment : 7/240.
 [33] () the history of a particular son by telling recaps : 204.
 [34] (trustworthy) : 7/441.
 [35] () wound and the amendment : 18/571.
 [36] () the history of a particular son by telling son Mehrez : 1/91.
 [37] () knowledge and history : 2/309.
 [38] () seen : East history : 2/288 ; great history : 1/68.
 [39] () seen : Nicknames names : 1/648.
 [40] () seen : the history of Ibn Yunus : 2/202.
 [41] () seen : Recombinant and different : 2/666 ; male officers names : 1/324.
 [42] () seen : men Sahih Bukhari : 2/645.
 [43] () seen : summarize of Like : 1/270.
 [44] () seen : refinement of perfection : 25/116 ; lessons : 1/261 ; Detector : 2/166 ; specified in layers modernists : 68 ;
 [45] () the singer in the weak : 2/574.
 [46] () wound and the amendment : 7/240.
 [47] () Results of ideas : 1/297 .
 [48] () rounded polite : 358 .
 [49] () major classes : 5/492.
 [50] () ills and knowledge of men : 91.
 [51] () son tailor layers : 482.
 [52] () seen : the history of East: 2/239; great history: 6/25.
 [53] () seen : men Sahih Bukhari: 2/861.
 [54] () seen : men Sahih Muslim: 1/430.
 [55] () seen : Date Osbhatt : 2/89.
 [56] () seen : the history of a particular novel son recaps : 124.
 [57] () seen : Saalat of Ibn Abi Shaybah Ali bin urban : 127.
 [58] () seen : Date of confidences : 306.
 [59] () seen : the history of a particular novel son recaps : 174.
 [60] () wound and the amendment : 5/396.
 [61] () Amendment and demonized : 2/896.
 [62] () I did not stand on the words of women in his books available .
 [63] () Order grater : 3/14.
 [64] () seen : refinement of perfection : 18 / 193-194.

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- [66] () the results of ideas 1/299 .
- [67] (approximation) : 340 .
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- [72] () seen : wound and the amendment : 5/252 ; refinement of perfection : 17 / 95-101.
- [73] () seen : the weak and abandoned : 68.
- [74] () seen : Detector : 1/627.
- [75] () Comments Daaraqutni : 158.
- [76] () Results of ideas : 1/299 .
- [77] () same source : 1/492 .
- [78] () rounded polite 85 .
- [79] () seen : male followers names : 1/65.
- [80] () seen : Open the door : 87.
- [81] () seen : men Sahih Bukhari : 1/44.
- [82] () seen : naming of them out by Bukhari and Muslim : 75.
- [83] () seen : Guidance in the knowledge of modern scholars : 2/601.
- [84] () seen : the weak Abu Zarah Razi : 1/89.
- [85] () seen : Book Majrooheen : 1/134.
- [86] () renamed chieftains Women : 57.
- [87] () seen : a Sami of them narrated by Bukhari : 75.
- [88] () seen : Detector : 1/204 ; singer in the weak : 1/60.
- [89] () naming female sheikhs : 57.
- [90] () he is Abadan Ben Ahmad Ben Moussa Ben Ziad Al-Ahwazi, Abu Mohammed Jawaliki, It was An imam kept a trust From Flags imams talk, died a year (306 AH) and the age of ninety years . See : History of Islam : 7/104 ; the conduct of flags of nobles : 14/204 ; Wafi Deaths : 19/226.
- [91] () full in weak men : 1/294.
- [92] () is the Al - Hussein Bin Mohammed Bin Moudud , peaceful Abu Arabism Harrani , an updated Harran and Muftiha , his (date) and book (Proverbs first) and (classes), died a year (318 AH / 930 AD) . See: History of Islam: 7/339; The conduct of the flags of the nobles: 14/510; Wafi in the deaths: 13/28.
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- [94] () same source : 1/295.
- [95] () Date of Baghdad : 6/381.
- [96] () Amendment and demonized : 1/323.
- [97] () refinement of perfection : 1/489.
- [98] () the results of ideas : 3/281 .
- [99] () rounded polite : 519 .
- [100] () major classes: 7/471.
- [101] () seen: the history of a particular novel son recaps: 204.
- [102] () seen: wound and the amendment: 8/344.
- [103] () seen: confidences: 9/193.
- [104] () Whole Science Imam Ahmad : 19/99.
- [105] () Saalat Abi Dawood Ahmad : 1 / 270-271.
- [106] () seen : the great history : 8/11.
- [107] () seen : Nicknames names : 1/55.
- [108] () seen : men Sahih Bukhari : 2/883.
- [109] () seen : naming of them out by Bukhari and Muslim : 236.
- [110] () seen : Date of Gorgan : 465.
- [111] () seen : men Sahih Muslim : 2/280.
- [112] () seen : complete refinement of perfection : 3/128.
- [113] () seen : spoke in it Daaraqutni : 3/128.
- [114] () seen : Zawaa'id : 7/11.
- [115] () lessons : 1/261. Seen : Detector : 2/238.
- [116] () the singer in the weak : 2/540.
- [117] () the results of ideas : 5/220 .
- [118] () seen : Sunan Women : 339.
- [119] () naming female sheikhs : 96.
- [120] () seen : wound and the amendment : 5/229.
- [121] () seen : Regular : 8/268.
- [122] () seen : confidences : 8/383.
- [123] (approximation) : 74.
- [124] () same source : 74.
- [125] () Results of ideas : 1/313 .
- [126] (approximation) : 256 .
- [127] () seen : confidences : 4/345 ; refinement of perfection : 12/138.
- [128] () complete refinement of perfection : 6/117.
- [129] () seen : the great history : 4/204.
- [130] () seen : wound and the amendment : 4/316.
- [131] () seen : Recombinant and different : 3/1324.
- [132] () seen : Date Osbhatt : 1/401.
- [133] () the results of ideas : 4/283.
- [134] (approximation) : 554.
- [135] () seen : East history : 2/73 ; great history : 7/296.
- [136] () seen : Nicknames names : 1/579.
- [137] () seen : history and the names of modern and Knahm : 124.
- [138] () seen : wound and the amendment : 8/158.
- [139] () seen : Saalat a son Junaid not Ben particular : 220.
- [140] () seen : confidences : 7/455.
- [141] () ills and knowledge of men : 2/502.
- [142] () he is Mohammed Ben Slave Allah Ben Ammar Azadi Musli , Abu Jaafar al- Hafiz , the confidence of Hafez , lived eighty years , the year he died (242 AH) . Seen : History of Islam : 5/1230 ; Detector : 2/188 ; rounded polite : 489.

- [143] () Date of confidences names : 220.
- [144] () History of Islam : 3/988.
- [145] () Detector : 2/308.
- [146] () seen : the results of ideas : p . 6 .
- [147] () same source : 4/432 .
- [148] (approximation) : 298 .
- [149] () the history of a particular son by telling son
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- [150] () Imam Ahmad 's novel of his son Abu Fadl Saleh
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- [151] () Saalat Abi Dawood for Ahmad : 74.
- [152] () seen : the great history : 5/62.
- [153] () seen : history and the names of modern and
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- [154] () seen : Open the door : 184.
- [155] () seen : men Sahih Muslim : 1/349.
- [156] () seen : Date of confidences : 252.
- [157] () book Majrooheen : 1/447.
- [158] () weak and abandoned : 2/118.
- [159] () singer in the weak : 1/334
- [160] () History of Islam : 4/421 .
- [161] () Detector : 1/543.
- [162] () rounded discipline : 74.
- [163] () the results of ideas : 2/226.
- [164] (approximation) : 434.
- [165] () seen : the great history : 7/16.
- [166] () seen : Nicknames names : 2/790.
- [167] () seen : wound and the amendment :
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- [168] () seen : confidences : 7/281.
- [169] () Saalat Abu Obeid Aajurri : 293.
- [170] () seen: the same source: 323.
- [171] () Balance of moderation : 3/306.
- [172] () the results of ideas : 5/54.
- [173] (approximation) : 357.
- [174] () history of a particular son by telling son
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- [175] () ills and knowledge of men : 1/526.
- [176] () seen : the great history : 6/15.
- [177] () seen : Nicknames names : 2/816.
- [178] () seen : history and the names of modern and
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- [179] () seen : confidences : 7/114.
- [180] () seen : Date of confidences names : 162.
- [181] () seen : refinement of perfection : 18 / 143-
144.
- [182] () seen : History of Islam : 4/439.