

CRITICISM OF THE CONVERSATION BETWEEN THE SCHOOLS OF SCHOLARS AND MODERNISTS CRITICAL STUDY

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ABSTRACT: Praise be to Allah. It is enough, and peace and blessings be upon the best of the one who is chosen, and on his family and companions. The difference between the colors of the scientific spectrum and the mixing of them gives a distinctive color and a radiance to all these participants. Therefore, the Holy Quran focused on the experiences of the previous nations, and warned the Prophet (peace and blessings of Allah be upon him) to take advantage of the lessons. his brothers the prophets before, both responded to his people that the Prophet or Kzboh, or Harboh Nasroh, these combined experiments gave a color combination finds sweetness Taster of the Koran, and so began the holy street is not canceled by us wholesale, because the combination of these laws for each {He made us Of you A bill And a platform} [table: 48]. From the heart of the call of the Prophet peace be upon him Global.

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1. INTRODUCTION

The diversity of the Islamic schools of thought in different curricula is a sign of the health of the nation, facilitating people, and taking into account the general circumstances surrounding each society. The Makki society has characteristics that distinguish it from civil, visual, kufi, Baghdadi, Andalusia, A powerful element of Islamic civilization, and a health guide.

And the wise street ordered us to respect non-Muslims, and charity to them, how to the children of one religion and one single.

Hence we discussed this to discuss a very important issue within the second axis, in a specific issue which is the Sunnah between the people of the modern and the people of opinion, entitled: (event criticism among my school scholars and modern critical study) have been the most important approach to the two schools attributes, the two largest schools, The first relied on the monetary clues, and the second relied on the fundamentalist rules, forming a huge legacy which we have the right to be proud of.

Finally, I say: These lines are blending goods, an attempt to guide the systematic difference between two great schools that led the world in golden centuries. We are still on their tables and strive to reach an understanding of their method. What I have suffered is God alone, and I have sinned, it is twice as little as my goods, and God ask to help those who are in charge of this great conference, and gives us good intentions.

The first Chapter: Historical stages of the establishment of schools

Each science of science passes through historical stages crystallize with it the main features of this science or that, and the era of the Companions honorable , after the death of the Prophet peace be upon him the first phase of the evolution of the methodology of crystallization based on the evidence, was the companions strive to understand the text or when it is not , and contrary to his brother companion, in that, especially if we know that of the p Ahabh Almkther of the fatwa such as Omar and Ali Ibn Masood and Zaid and Aisha, Ibn Umar and Ibn Abbas, whom the average of whom bdellium may

Allah be pleased with them all, these words served as the founding of the jurisprudence of the movement and the fatwa, in the framework of Specified by evidence or measurement or consideration of interest .. etc

They were Leroux Wen talk and also Lifton the people Bajtahadathm, and it is narrated by Bukhari from Ibn Amranh asked about the loan to order that he said,"quite a bit, but I give the best of Drihamh, unless required" [1]

Of course this fatwa - and many others - It shows that the honorable companions were striving for what is not narrated them rely on the main sources: the Koran and Sunnah, and did the four caliphs mostly, including:

The woman took out his arms It was narrated that Qubaisah ibn Dhu'ayb said that the grandmother came in the era of Abu Bakr to seek to inherit. Abu Bakr said: What I find in the Book of Allaah is something, and I do not know that the Messenger of Allaah (peace and blessings of Allaah be upon him) mentioned anything. He asked them, said Mughira bin Division: I have heard the Messenger of Allah peace be upon him Give it a sixth, he said: Did you hear that with you one ?, Vndah Muhammad bin Muslim, he said: I have heard the Messenger of Allah peace be upon him Give it a sixth, and implement that Abu Bakr " [2]. The search of the friend first in the book of God and then in the year of the Prophet peace be upon him Then, when he did not find, he asked the companions of the Prophet (peace and blessings of Allaah be upon him) , so they told him.

But if he does not find the Companions in the Book of Allaah or the Sunnah of His Prophet (peace and blessings of Allaah be upon him) The argument when I did y Caliphs especially did Abu Bakr and Umar! May Allah be pleased with them all, including:

What was narrated by the two Sheikhs - and others - from the hadeeth of Abu Wael, he said: Abu Musa told Abdullah bin Masood: If he did not find water does not pray?Abdullah said: If you permit them in this if one of them found the cold said: so - Timm means - and prayed, he said: I said: Where Ammar Ammar? He said: I did not see Omar Qana, saying Ammar [3]. But if he was asked about something that does not have the evidence of the Koran or the year it is diligent, including: narrated by Ibn Abi Shaybah narrated from Abu Zubair said: I asked Gabra: jade forbidden good? He said: "No" [4].

And from what he narrated from the hadeeth of al-Mughirah ibn

Haneen, he said: I asked al-'Ila about jams of gold mixed with silver, adherents with silver? He said: He said: "So with his head, which is ok" [5].

It is known that some of the Companions distinguished by jurisprudence and diligence, was objected to each other and differ in Ijtihad according to what they have evidence or understanding of it, and then expanded the conquests and spread the companions of the Messenger of Allah, peace be upon him in the cases became all followers of his followers and students, and these students on different layers, including glory, and without it, and the expansion of gossip and developments, especially in the cases of sales and transactions, and the extension of the State of Islam in the east and west has become an urgent need to the diligence of all my companions - especially princes Alomassar - or perhaps some students that companion providers, Vtaddt Fatawa, and varied from Egypt to Egypt and from country to country, Zaid ibn Thabit and Abdullah bin Omar was in the city, and Abdullah bin Abbas in Mecca, and Abdullah bin Masood may Allah be pleased with him in Iraq, Mu'adh bin Jabal in Yemen and Abdullah bin Amr ibn al-Aas in Egypt, and so on.

Ibn al-Qayyim said: "Religion, jurisprudence and knowledge spread throughout the nation from the companions of Ibn Mas'ood, the companions of Zaid ibn Thabit, the companions of 'Abd-Allaah ibn' Umar, and the companions of 'Abd-Allaah ibn Abbas. , And Abdullah bin Omar, and the people of Mecca and informed them of the owners of Abdullah bin Abbas, but the people of Iraq and informed them of the owners of Abdullah bin Masood" [6].

Says Sheikh Abu Zahra Almighty God's mercy: "He was the companions, God bless them strive while not the text, and it was hard work but Qubsh of the light of prophecy; because they know people are the purposes of Sharia and its objectives, it is not the view of opinion, but Ensuing and conversion, even the imam said the The imam Ibn Qayyim al-Jawziyyah said that the views of the Sahaabah are many of them because they are many, because many of them are Sunnis. Of them, they would have been tempted to turn their backs on themselves to be attributed to the prophet My peace be upon him Fearing to be likened to them, and fall into the pan of the Prophet's words Peace be upon him: "Whoever lied to me, let him take his seat from the fire" ([7]). The majority of Muslims have issued the fatwas of the Sahaabah and their sayings on the Sunnah, because their sayings are either Sunnah from the Prophet (peace and blessings of Allaah be upon him) A ladder, Or inspired by its inspiration, or stems from the spring, which in any case light of light" [8].

Then the jurisprudence of Omar was crystallized into a school of jurisprudence - in the city headed by Saeed Ibn al-Musayyib, and Ibn Umar's jurisprudence to a school of jurisprudence - Medina - headed by Nafie and Salem. The jurisprudence of Ibn Mas'ud crystallizes into a school of jurisprudence in Iraq, headed by Alqama, Ibrahim and Al-Nakhaie. War jurisprudence and sauced Ibn Abbas

to a school of jurisprudence - Macaih- saw Asha and peacock tender and Sabri Mujahid.

Ibn al-Qayyim said: 'Abd al-Rahmaan ibn Zayd ibn Aslam said that 'Abd-Allaah ibn 'Abbas,' Abd-Allaah ibn 'Umar,' Abd-Allaah ibn al-Zubayr and 'Abd-Allaah ibn' Amr ibn al-'As died. Mecca: Ata ibn Abi Rabah, and the jurisprudent of the people of Yemen: Taos, Faqih Ahl al-Yamamah: Yahya ibn Abi Katheer, and the jurisprudent people of Kufa: Ibrahim, Faqih people of Basra: Hassan, and the jurisprudent of the people of Syria: Makhoul, Faqih Khorasan, Ata Kharasani, God was singled out by Qureshi, was the jurist of the people of the city Saeed bin Musayyib is not a defender" [9].

He was affiliated to the jurisprudence of data is not known as the opinion by the Companions in Developments of things; then they strive their views as wire elders of the companions, was characterized by diligence curricula in the era of personnel in accordance with the main principles Astqoha of their elders companions honored, in all are attached to the book and the year and learned companions, they consider Almnjah from the abyss of falsehood; was the scholars of Iraq approach after the texts and the words of the Companions, and overcome them diligence by analogy, and the scholars of Hijaz approach, and the predominance of the introduction of interest, and each curriculum independent school, began to consist in the era of the followers, and then grew after them until integrated [10].

There is no doubt that the followers also dispersed in the Umayyad after the great expansion of the Islamic state, and their opposition to acts of disobedience and things that were not presented to the Companions before, so Ijtahd, and these interpretations vary according to the evidence or jurisprudence of evidence; which differed because of the words of the followers, And the most famous of the class: Saeed bin Musayyib and Erwa bin Zubayr in the city, and Yahya bin Said, Rabia bin Abdul Rahman, and Ata bin Abi Rabah in Mecca, and Ibrahim Alkhkai, and popular in Kufa, and Hassan Basri in Basra, Tauos bin Kisan in Yemen, and Makhoul in Sham, and so on.

And this difference of jurisprudence extended to the people, with no harm to the Muslims, nor the Islamic constants, and in none of these opinions is the decisiveness of the demolition of the text, or the denial of the origin of its assets, or a compromise for the purpose of legitimate.

It was narrated from al-Qaasim Ibn Muhammad (may Allaah have mercy on him) that he said: "It is beneficial to Allaah according to the companions of the Messenger of Allaah (peace and blessings of Allaah be upon him) at work, the worker does not work as a man of them only saw it in capacity. It was narrated that 'Umar ibn' Abd al-'Azeed and al-Qasim ibn Muhammad said: Fajla told the hadeeths that he said: I am pleased with the difference of red-grained" [11].

One of the most important reasons for the differences of jurisprudence among the diligent at the time: their differences in the proof of the text or not, or their differences in understanding and directing the text, or their differences in the combination of conflicting texts.

If we think in this era of time we do not find a school features a modern and Fiqh independently, Vamahdt Faqih and al-Faqih updated, which is Tabaa near the Covenant of the Prophet, peace be upon him, And the Companions

honored, but some of the senior followers Yifti at the time of the companions.

The second Chapter: The origin of the school of jurisprudence and its origins:

It is known that the headquarters of the Abbasid state was in Baghdad, and Iraq was a society of diverse civilizations and schools of thought and various doctrines, so took the jurisprudence in Iraq a different color from other places, given some of the scholars of Iraq to consider a much wider area than the other scholars in all other places, A new jurisprudence has new features in harmony with some jurists and addressed by other jurists in Iraq and other places. This school was headed by the great jurist Hammad ibn Abi Sulaiman (120 AH) named after Al-Rai School, and was later known by the students of Hammad and the nearest (Al-Nu'man ibn Thabit) (150 AH), may God have mercy on him, divided scholars Modernizers on two schools (impact) and School (School Opinion).

Ibn Khaldun said: "It was a little talk in the people of Iraq, Vastktroa of measurement and dowry in it so it was said people of opinion, and the introduction of their community, which settled the doctrine in the companions of Abu Hanifa, Imam of the people of Hijaz Malik bin Anas and Shafi'i after him, and the people of Hijaz more novel to talk of the people Iraq because the city house of migration and the shelter of the companions and those who moved to Iraq was their work more jihad, Imam Abu Hanifa, but I told his story, he stressed in the terms of the novel and endurance and weak novel of modern certainty if opposed by the psychological act. He deliberately left the narration of the hadeeth, so he avoided it "[12].

And this does not understand that the opinion is denounced in its origin or that it is contrary to the effect! As imagined by some of the narrow eyes, there is no world but the use of opinion, but opinion Mamdouh in many in its origin, but the flag of the people based on the opinion based on passion and violation of evidence, opinion on the three sections: A valid opinion and opinion is null and void and the opinion is the subject of suspicion.

Ibn al-Qayyim said, "The three sections have been referred to by the salaf, so they used the correct view, and they did it and they did it, and they were wrong to say it, and they misled it, And the children and the judiciary and it, and called their tongues and his family and his family, and the third section: Wage and work and the boy and the judiciary when the need to him where there is no one, and did not oblige anyone to work it, did not deny the violation, and did not make the statement contrary to religion, but the purpose they preferred between acceptance His response .." [13].

And even measurement and approval is still the scholars use them in advance and Khalaf, Vqais Sahaba such as bin Abi Talib, Ibn Abbas, Zaid, and other companions [14]: Directed Ibn Abd al - Barr Ibn Abbas, may Allah be pleased with him that he sent to Zaid ibn Thabit: "Avi Book of Allah a third of what is left? And he said: I say in my opinion, say

what you think" [15]

The school of opinion emerged in line with the diversity of society at the time, so Iraq became its fertile land and homeland, unlike the city and Mecca - then - so goes the term people of opinion if he called to Abu Hanifa Numan and his followers, may God have mercy on him.

One of the virtues of the mark is that of al-Yamani, as he said: "Abu Hanifa was required Hammad ibn Abi Sulayman He takes his time, and was Hammad much talk, and then taking the number of many others, as you see it in his good deeds, and few conversations irrigated it does not indicate p Li lack of what he has, so he did not address the novel, we have provided that the world does not cost the collection of the whole year, But if he knows the Qur'an and has a valid sect from the Sunnah, so that he is more diligent in his jurisprudence, he has the right to do so. If he presents an issue that he did not find in the Qur'aan and Sunnah, he asked his knowledgeable about the Sunnah. Abu Hanifa did as well, and had in his circle a group of many of the talk in the modern price and Habban and Mandel, and the hadiths that he had violated a few in relation to what he had agreed to, and no talk contrary to him except an excuse does not come out, God willing, the excuses of scientists, For himself and no one claimed it .

He was opposed by many of his companions in many of his sayings, and a group of scholars of his time and those close to him disowned him and some of his sayings. The fact that he contradicted valid hadeeths without a clear argument is not that he claimed that the correct hadiths are not necessary, It is narrated from the scholars that it is an argument, but he went on to say that chanting in prayer invalidates wudoo 'as a follower For a weak hadeeth, Hence, his companions said that it is necessary to give the weak hadeeth - the correct view - to the analogy" [16].

But to carry the people of talk and impact on the people of opinion and made them to expand the opinion is different - as his predecessor -Ibn 'Abd al-Barr (may Allaah have mercy on him) said: The view that is muzzled in these effects is from the Prophet (peace and blessings of Allaah be upon him) And the companions and followers is to say in the provisions of the laws of religion by the approbation and thought, and work to save the dilemmas and Algotat, and responded to the branches and vassals, some of them on a measure without a response to the assets, and consider the reasons and consideration, and used the opinion before the descent and branch and broke before falling, and spoke before that is the opinion present tense to suspect, he said: In engaging in this and indulge in it to disable the Sunnah, and the Baath to carry and leave the stand on what it takes to stand by them and from the book of Allah Almighty and the meaning and protested the validity of what they went so things of them [17].

It is from here that we note that the point of questioning the people of impact on the people of opinion is in:

- 1- Measure the weights of each other without looking at the evidence.
- 2- Jurisprudence of Assumption.
- 3- Provide the words of the jurist on the messenger and the weak .
- 4- Exaggerating the search for the sentences of the judgments, and searching for the reasonableness of each of the provisions

for the essay it ([18]).

We are not in the process of winning the doctrine without doctrine or revocation, the position is not detailed, and the scholars have responded to this issue extensively, especially Ibn Abdul-Barr in his university, and Ibn Taymiyyah in lifting the blame for Imams Media and Ibn al-Qayyim in the flags of the two sites.

But what concerns us here is that the school of opinion has expanded and the jurisprudence of the jurisprudence of Abu Hanifa has become widespread, especially with the judiciary taking over the heads of this school, Kaby Yusuf and others, may Allah have mercy on them. The throat became more concerned with the jurisprudence of the hypothetical than the evidence. Say the Faqih, at the expense of the novel and the impact!

Shatby says: "The opinion of the owners stripped the meanings, look at the law, and put the specificities of words, and virtual stripped of the requirements of the words, look at the law, and the meanings of the standard meanings, did not descend one of the two groups to consider while the other considered based on everything that adopted In understanding the law " ([19]).

For example, al-Tirmidhi narrated the hadeeth of Ibn Abbas in the hadeeth of the Prophet (peace and blessings of Allaah be upon him) and corrected it. Then he said: "This is what the scholars of the Prophet (peace and blessings of Allaah be upon him) And others, see the notice is the words of the revolutionary, Shafi'i, Ahmad, and Isaac. I heard Yusuf bin Issa say: I heard and Kaya said when narrated this talk, he said: Do not look to the opinion of the people of opinion in this, the notice year, and say heresy. I heard Abu al-Sa'ib saying: We were at the wakiyeh, and he said to a man who has seen the opinion: I feel the Messenger of Allah peace be upon him, Says Abu Hanifa is like him? The man said: It was narrated from Ibrahim al-Nakha'i that he said: The notice is like him.

He said: I saw the anger and anger very angry, and said: I tell you the Messenger of Allah peace be upon him According to Ibrahim, he said what Ohakk that trap, and then do not even deprive you say this out "[20].

Moreover, the jurist is interested originally in the body of the novel because it is the focus of Delilah, was the jurists took care of Palnton more than Aatnaihmn isnaads, and expanding the acceptance of the novel sense, all this has led to the expansion of the acceptance of news among scholars, Fastdloa weak and flimsy interviews when people talk, overcame It has the people of talk criticism and inspection, the differences between the two schools.

He says Ibn Rajab: " The fuqaha 'who are accustomed to opinion, so that they will overpower them, will not be able to observe it The Hadith should be as it should be, and it should not be evaluated as it is, nor is it difficult. And perhaps come to terms that are similar to the words of scholars circulating among them, have shortened the interview Rafi Ben Khadeej partner in sharecropping, and brought him in other words, he said:

"Who planted in the land of (people) without their permission is not his implant something and his expense ." This is like the words of scholars "[21].

Whoever contemplates the emergence of schools of jurisprudence after Abu Hanifa may God have mercy on him, it is inevitable that the school of opinion is the largest generation in the emergence of schools and the crystallization, in terms of consideration and discussion, and the infallibility, the Malikite school is purely modern, but they were cursing the people of opinion! But crystallized after the seat of fundamentalist teacher,

Entered in the measurement of their works MP urged approval etc, and all this is not the way of Imam Malik (Alhdithip) but then entered In an interview with Iraqi Opinion School [22].

The school and Shaafa'is are also purely Hadithij, a pop - up from school Alhdithip both civil - Valhafie schooled by the owner and Sufian bin appointment, so that while Iraq was an advocate for the people of the modern income, Mnaz Ra to the people of opinion, so - called Nasser talk, then founded a new fundamentalist school brought my way to talk and opinion, and wrote his book (argument) and the book (the message), which Where it was a link between the two schools, and became a new fundamentalist school corresponding to the school of Hanafis.

Fa for the scholars of the Shafi'i marched on the way their imam in an attempt to combine my way of modern opinion, Vosaloo assets and sat terminological rules between the two teams, then the outcome of those fundamentalist rules later that Taku n the basis of the rules of the term to talk to The Hague scholars Shafi'ie: Kalramehrmazi, and al - Khatib al - Baghdadi and son Al-Salah, then Al-Nawawi, then Al-Iraqi, Ibn Al-Malqin, Balqini, Zarkashi, Ibn Hajar, Al-Suyooti,

The Shafi'i flavor was influenced by the rules of the term "Hadith" after generation until the day of the people. The scholars of the people of opinion preferred the confrontation with the modernists and did not want the criticism of the modernizers of the attributes of the doctrine. This is evident in the work of Imam Al-Marghaniani 569, And his companions, and then come up with a talk that they think their guide! Injuring some citizens and sinned in some of them, and the confusion that Abu Hanifa and his companions did not proclaim that this is their evidence, Vtefh book flimsy chatter that labeled later by doctrine! The best of the great Hafiz Zayla'i to denounce these novels and replayed in his book Al - Nafis (monument flag in the graduation talk of guidance), And therefore did not emerge from the class in the term of the modern gentlemen of the tap as is the case of the Shafa'i gentlemen, but the few few, such as the sign of Mughalati, Sheikh Ali continental, and others.

The third Chapter: the emergence of the school of the impact, and the most important features:

Not a me by the School of the novel and the codification of modern, novel and blogging was a since the time of the Prophet, peace be upon him, but we mean here distinct from its inception as a teacher school opinion, but the talk is a novel based scholars assertive.

It was previously noted that Ibn Omar and Zaid ibn Thabit and Abu Hurayrah, may Allah be pleased with them, were the pioneers of this approach, the archaeological school,

crystallized by Said bin Musayyib, and Erwa, and Salem, and Qasim bin Mohammed and then Zuhri and Malik, Ibn Ayyne, Which was one of its most important characteristics [23]:

Firstly: Its reliance on the novel and its limited effects.

Second: Their hatred of the question of matters that have not yet occurred.

Third: Their standing at the text, without exaggeration in the search for the reason, and the lack of comparison between the calamities.

Said bin al-Musayyib said to Rabiah in his question about wisdom, when asked him about the woman's fingers, what is the mind of one finger? He said: Ten camels. He said: Two fingers? He said: Twenty. He said: Three? He said: Thirty. He said: Four? He said: Twenty. Rabia said: When the severity of her wound and the severity of her plight increased lack of her mind? Said said to him: my brother you? Rabia said: A proven or ignorant scientist. He said: O son of my brother it is the year " [24]. Think about the words of Ibn al-Musayyib (Oaraca you) that for they knew analogy and notorious for him, was a West Abu Walid al-Baji said: "was Tafraahm and objections related to the opinion is not based on the assets, but the meaning of this negligence in which the degree of the people of the city do not Tarehm him and they are free from Neil The degree of imamate in it, and God knows best and judge " [25].

In his words, look, and load the phrase more than bear, the word: "my fellow you" wanted to exaggerate in the debate and argument, and love to purify, not that they violate the text, and evidence: Rabia answer: "confirmed world ...", The year of the Prophet (peace and blessings of Allaah be upon him) is a year for Sahabi or the people of the city, and it is strange that Al-Baji himself said: "It is possible that he wants to do so as a civil person. This is what the people of the city agreed upon. He wanted to do so if he had an impact on him, and attributed the Sunnah to him." [26].

I said: but him as the year the people of the city closer, Imam Shafi'i said: "The owner states that year, and I am following him, and in him myself something, then I learned that he wanted the year the people of the city, she went back with him" [27].

And this indicates more clearly, as Imam Malik said after the hadeeth: "If we cut off the fingers of the palm when it is cut off, then its mind is lost, so that five fingers, if cut off, would have the mind of the palm, fifty camels, in each finger of ten camels." He said like Rabia? Ibn Abd al-Barr said: "And when the owner is not in the fingers modern armrest nor also the owner of "[28] PE.YN: saying (a Iraqi You) but Ieibon created Tabaaa, the intensity of Mchahanhm and Mbalgthm in the matter, and not detract from their knowledge, or accusing them of leaving evidence!

He said Abdul Rahman bin Salam Jamhi: entered the owner at the door of his hands concealed and Ibn Abi Uys says: wholesome event, syphilis event, your event so and so, and the owner says: Yes. When I finished I said: O Abu Abdullah, offset me from what happened three

conversations you read to me, he said: my brother you? Take it out of me " [29]. The owner here called the phrase to Abdul Rahman in the hearing and not in the meaning of the violation. I think that the impact school is a reaction to the approach taken by the school of opinion, and that the home of the school of impact - the reality of my work - is the home of the school of opinion itself (Iraq), and then expanded The two school districts include a lot of points.

It is said that one of the first to acknowledge in the texts: the division of Ibn al-Hajjaj in Kufa, and the modern work of it, the school of Hadith and the most famous criticism of the vast quantity of novels that spread among people, especially with the spread of doctrines of the staggered, crystallize philosophical schools, (In Iraq) as a division and the revolution and then Ibn Mahdi and Ibn Al-Mubarak, then the son of the debtor and the son of a certain and Ahmed and others, because they are in greater contact with the boredom and bees that filled Iraq at that time.

The story of Ibn Abi al-Aujaa is famous: because Harun al-Rashid wanted to kill him for his treachery, he said: "Where are you from a thousand hadiths - and in the narration of four thousand hadiths - I put them in you, I forbid the halaal, and analyze the haraam things. you are the enemy of God, O my father Isaac Fazari and Abdullah bin Mubarak? they Enklanha Nkhala Vijrjanaa characters characters " [30].

And walked imams criticism on a systematic plan riddled Hatek novels right Femizat of the sick, and acceptable yield, and weakened many of the novels evidenced by the Faqih, rupture or transmission or fraud, or the weakness of the narrator, or mixing etc ... and other ills, but these ills e which my critics document was not delivered by her people of jurisprudence, especially the people of opinion from them, they responded with explanations critics for their guidance, such as providing Alovghah on Alohv j or news of being individual, and other rules are other, including:

Sufian bin appointment, said: "met Abu Hanifa and Ouzai in Dar Alhnatin in Makkah, said Awzaa'i Abu Hanifa: Why are you not lift your hands in prayer when bowing lifting it and when? Abu Hanifa said: for it is not true for the Messenger of Allah, may Allah bless him and the thing (Peace and blessings of Allaah be upon him) said: "He was raising his hands if he opened the prayer, when he was kneeling, and when he was raised from it." Abu Haneefah said to him: "Tell us Hammad, On the authority of Ibrahim, on Alqamah and black, on the son of Masood: "The Messenger of Allah peace be upon him was not raising his hands except when the opening of the prayer, and no back of that", Al-Ouzai said: I told you about syphilis, about Salem, about his father, and says: Hammad told me, about Ibrahim! Abu Haneefah said: Hammad was his horizon of syphilis, and Ibrahim was his horizon of Salem, and the hadith is not without Ibn 'Umar in fiqh. If Ibn 'Umar had a companion, or he has the virtue of companionship, ([31]).

So the people of opinion responded to many of the explanations of Ahl al-Hadeeth, so there was a great disagreement between the two schools, and some of them are still insulting some, until Imam al-Shafi'i came with his great letter. So he founded the assets and set the rules. , And Mohammed bin al-Hassan al-Shaibani head of the school of opinion and student presented to

Abu Hanifa, and able to Shafi'i between the two approaches.

Imam said Ahmed bin Hanbal: "We still curse the people of opinion Wei 's p Nonna until Shafei came" [32]. Al-Qadi Ayyad said: "If we are confused, we want to hold on to the correct effects and use them, and then show them that what is needed is based on the rulings of sharee'ah, and that it is a measure of its assets and a testament to them. And informed the opinion that there is no branch except after the origin, and that the provision of Sunan and correct effects first " [33].

And said Abu al- Walid al - Makki in the Imam Shafi'i: "ended the presidency of the Fiqh city to Malik bin Anas, left him and the crisis and took him, and ended the presidency of Fiqh Iraq to Abu Hanifa, he went from the owner Mohammed bin Hassan camel which is nothing but has heard it, came together his knowledge of the people of opinion and knowledge of the people talk, it 's behavior, even the origin of the assets, and sat rules, and bowed to him , and corresponding to the violator, and best known for his command, and Ola said, rose of, until he became what it became " ([34]).

We have just mentioned the role Imam Shafi'i When he entered Baghdad in found her throat filled Bahl opinion, and rarely find a loop for the people to talk, and the people of the talk in the weakness of the ordered either of the people of opinion of what characterized the people of the opinion of the art and the corresponding dialogue, was the man of the people of opinion comes to ring people talk Vigtm Sheikh to attend, and then cast them the issue bewilderment and go!

Al-Razi said: "People were before the time of Shafi'i two groups: the owners of modern and opinion leaders; but the owners of the talk were keepers of the news of the Messenger of Allah peace be upon him but they were unable to look and controversy, and whenever one of the owners of the question or question remained in their hands helpless But the people were unable to know the effects and the Sunan . The Shafi'i was knowledgeable of a year the Messenger of Allah may Allah bless him and setting laws, and was knowledgeable of the ethics look strong in it and controversy, and was an eloquent speech, able to conquer opponents argument phenomenon, taking in supporting the sayings of the Messenger of Allah , peace be upon him and all those who cited him a question or problematic He replied to him with adequate and sufficient answers, because of it the people of opinion took over the owners of the hadeeth, and the people of the hadeeth fell, and the owners of the hadeeth were disqualified because of this. [35].

And the arrival of Shafei to Baghdad , change it , Abou El Fadl Glass says : " When Shafei came to Baghdad and was in the mosque either odd forty episodes or fifty episodes, when he entered Baghdad still sits in the ring and say to them: Allah said Alrcol.ohm say: Osahabna.any what remained in the mosque ring others said "[36].

What matters to us is that the basis of the critical

approach after Imam Shafi'i is based on the fundamentalist rules, whether among the people of opinion or non-modern jurists, but the critics of the modernists rely on the evidence, and the difference between what will come.

The basis of the disagreement between the curriculums of the two schools:

Those who follow the methodology of each of the two schools find many points of convergence, which is a matter of literature, and find points of separation can be summarized as follows:

1. Their differences in the concept of justice and control of the narrator.
2. They differ in the multiplicity of ways of talking.
3. In the concept of communication.
4. In the concept of illness.
5. In strengthening the evidence.

For example: In the case of multiple ways of talking:

The people of Jurisprudence and -msnfo term Alhadit- divide modern as the large number of roads , and I said to the two Prime j n: frequent and individual, and they know frequent talk: What is narrated by the number of many, usually refer collaborators to lie, and put him on two types: frequent verbal and moral.

As for the ahaads, then they are:

It is well-known: what is narrated by three and more and has not reached the limit of the frequent, and Aziz: unless the number of roulette is less than two in all its layers, and strange: narrated by one.

They said that the frequent benefit of the necessary science, the certainty that a person is forced to ratify by a firm ratification, as if watching it himself; it does not hesitate to believe, so frequent news, so the frequency is acceptable, there is no need to search for the conditions of Rohat .

And that the news of the atheist: the science of theoretical - only - that is, the science depends on consideration and reasoning.

The rule differed mutawaatir and Sundays between the people of jurisprudence and assets themselves, and in Almtwat condition t [37].

Of course, the masters of the tap were taken on their side, and their sections and their judgment, and are not the subject of our research [38], but what concerns us here is that the jurists interpreted the way of the Ahl al-Hadeeth in this sense. It is not on the drawing of modernists, but rather on a purely fundamental division. Al-Khatib al-Baghdadi is the first to introduce it in the books of the hadeeth of the hadeeth. Ibn Abi al-Dam al-Shafi'i (642) says: "I know that the frequent news: the fundamentalists mentioned it without the modernists, except the one who wrote the hadeeth of Abu Bakr al-Baghdadi. Almost in their novel, and not in their industry "[39].

Says Hafiz Ibn Salah: "It is the famous: mutawaatir, which reminds him of the people of Jurisprudence and, in his words what he feels follow the non - people talk, perhaps because it is not covered by their industry, and hardly in their novels" [40]. I did not stand up like that when people talk, neither in the private sense nor the public! Yes, they pay attention to the multitude of roads and reduced them in terms of weighting between them when the conflict, but in terms of the origin of health and protest is not! As it means the modern and is concerned with the integrity of the road and health, whether narrated by one or more.

The people talk mean me are the health of modern -snda and Mtna- So when that is true obligatory knowledge and work, Ibn Hibban said: "As for the news, they are all news of individual; because it is not there from the Prophet , peace be upon him news from the novel of good character, narrated one of them for good character, And each one of them on Adlan, until the end of that to the Messenger of Allah peace be upon him when it is impossible this, and the hero, it is proven that the news are all news Ahad, and those who take the acceptance of the news of atheism, has deliberately left all the years, Ones " [41].

This is not the presence of this division in the books of the modern term! It is well known that the books of the modern term settled on the method of the Shafi'i scholars in the most general, from the ruler to the Khatib al-Baghdadi and to the day of the people .

Another example: the question of increasing confidence: The image of increasing confidence is: to narrate a group of narrators recently, one with one attribution and one ton, and some will increase in it an increase not mentioned by the rest of the narrators [42].

This increase is unique to one Rao and trusting the rest of his peers, whether the increase is connected to the sender or raised on a detainee or a word in the text.

The approach of the people of Hadith - as is known - the tendency to shortfall often from the door of reserve, and the approach of the people of jurisprudence and its origins, is to accept this increase at all as long as the confidence of Hafez, it is what is unique to the original.

Lest dwell convey the words of the son of righteousness here, says: " hadith narrated by some confidences sending some of them connected: different people talk in that extension connected Bakbal or Bakbal Sender? Likeness interview:" There is no marriage without a wali, "Israel 's Ben Younes narrated in others from his grandfather Abu Ishaq Subaie from Abu Burda from his father Abu Moosa from the Messenger of Allah , may Allah bless him and orthoses so connected, and narrated by Sufian Revolutionary Division from Abu Ishaq Abu Burda from the Prophet , peace be upon him So he said, al-Khatib al-Hafiz said: Most of the owners of the hadeeth see the ruling on this and the similarities of the sender and some of them that the ruling for the most and some of them is that the ruling is for the one who has saved it. He said: The one who was recently assigned has sent it to the maintenance, so he sent it to him in his position and in his justice and his eligibility, and some of them said: The ruling for those who support him if he is a fair officer and accept his experience and if he violates it, whether he is violating one or group, said Khatib:: The correct is correct in the jurisprudence and its origins " [43].

A course for 's remarkable to consider that al - Khatib al - Baghdadi and the son of righteousness Arjuhan doctrine of Fiqh wa arrived on the doctrine of modern in a book in the term modern!

This is what we have said already in what is the subject of [44], that the terms of the modern prescribed in the books of the term are fundamentalist - the most

fundamental - or else the closest to the approach of modernists to accept the increase - as achieved by Al-Hafiz Ibn Hajar Vajd - : "It was famous for the collection of scientists to say acceptance of the increase absolutely non It is not surprising that the one who is unaware of this is the one who is unaware of the requirement to avoid the anomalies in the correct Hadith and the hadeeth, and the hadeeth of the imams of the hadeeth, such as' Abd al-Rahman Bin Mahdi, Yahya al-Qattan, Ahmad ibn Hanbal, Yahya bin Moin, and Ali ibn al- Ham Religious and al - Bukhari and Abu Zarah, and Abu Hatem, and women, and Daaraqutni and others - considered the weighting in respect of the increase and others, is not known for one of them to accept the launch of the increase " [45].

What concerns us here: that Alhdithip school way of criticism differed from the doctrinal criticism method, the origin of the dispute between the two schools that many of the ills that explain their narrators are not conducted on the rules of scholars, was Ibn Daqeeq text in the modern right end by saying: "Modern owners and added that do not be abnormal nor reasoned and in these conditions consider the appropriate doctrine of scholars, many of the ills that explain the modern narrators are not conducted on the origins of scholars " [46].

Then hopes as saying in the modern inverted: "It is to be a modern known novel a certain man Verwey from other applications for the alienation and Tiqa market this novel, like to be known by telling the owner of the p n Nafie Ibn Omar, the Faroe owner of p n Abdullah ibn Dinar from Ibn Omar. this is the way in which the scholars that it may be all of them , but when the modern evidence and assumptions are governed on the talk that has been called an inverted narrator that steals talk [47].

This hadeeth has been corrected by some of them as attributing some of his ways, which is also true according to the view of the scholars. For although it is a recent, disturbing, attribution , in which a different (some of) his words - a bug when modern, but answered by an answer is true - it can combine novels, and answered from each other by way of a fundamentalist, and is attributed to the patch [48].

He was preceded by the fundamentalist judge Abu Yaali . He said in his hadeeth in the hadeeth of Ghailan: Ahmad said: It is da'eef in the manner of the hadeeths because they weaken what is not obligatory for the fuqaha ', such as sending, Is found in their books: the uniqueness of the individual alone, saying: "is weak," on this face and saying: "and work on it" means: the way of jurists " [49].

And has the text of Hafiz Ibn Hajj t on this difference between the two approaches , he said in vowelization Daaraqutni to talk " is not wrong with selling mastermind service if needed" , the connected sender: " I said , classed Ibn Al - Qattan, said: transmission is not Aal Al Wasl, which is the way scholars " ([50]) .

Hopes after the words of Hafiz Ibn Hajar in the hadeeth of Hudhayfah may Allah be pleased with him in the washing of washing the dead: " mentioned by Ibn Abi Hatim and Daaraqutni in the ills and said : It does not prove ([51]) , I said - Ibn Hajar - and deny them proven in the way of modernists, otherwise it is in the way of the jurists is strong ; because Ruaat trustworthy narrated by al-Bayhaqi ([52]) by way of Muammar Abu Isaac from his father Hudhayfah and Abu Bakr that

the above - ibn Ishaq said the chromosome is plopped said Ali bin urban does not prove the talk is over . This explanation is not as serious as what we have presented [53].

PE.YN as a dispute between the approach to the two schools in modern criticism is the difference in their sights in the concept of (the offense), what prepared people talk offense, not me happened on the way the people of Islamic Jurisprudence, opposes connecting and transmission, and separately from not likely than exclusivity but confidence, lack of permit Who is known to deceive ... and other ills that the modernists prepare evidence of the mistake of narrator, not accepted by the majority of jurists, and do not run on their bases steady, Vtmizt methodologies as will be clear in the next section.

The fourth topic: Criticism of the Hadith between the evidence and the rules:

Must stand up to reflect on a large systematic difference , which warned him shortly before, as the curriculum modernists first is based on the basis of the evidence and the methodology of the scholars and the people of the assets based on the basis of the rules, and the consequences of this distinction to know the difference of the systematic between the weightings imams modern and weightings scholars, or even Was classified in the term "Hadith" after that , especially when there was a difference between their rulings on the narrations.

We say: Al-Qaeda is: "a total ruling applies to the particles to recognize the provisions of it" ie: "The case applicable entirely on all fractions" [54].

Al-Qarafi said: "Similarly, the mufti follows the reasons and purposes without evidence, otherwise it is necessary to violate the rules and it is impossible to distinguish between what is said of the isotopes." [55].

As for the context known by al-Jarjani: "An order refers to what is required" [56].

It was said: This distracts the mind from the positive meaning to the metaphorical meaning. It was said that: what indicates the intended, but not be explicit in it.

The evidence then: Emarat overcome the thinking of the critic bear on weighting in his rule on the narrator and irrigated, and do not be on one law, a phenomenon or hidden, material or moral.

The imams of the modern critics did not rely on the rules because they are fixed steadily, but relied in their judgments on the evidence of the narrator and the novel, unlike the method of jurists and fundamentalists, and the majority of people of jurisprudence who relied on fundamentalist rules, and walked in the correction of conversations or comparison of methods.

A Vaimp 's jurisprudence and its origins have studied the words of imams and fell by air from some of their rules of college, he formed a modern science term later became descend on isotopes in the criticism of the modern, in the Study opposed to connecting and transmission , for example , provided focal-as stated above and made it the base! Or in opposition to keeping

with the most offers the most on the one trust, and in opposition to the book set with chest settings provide control of the book at all! In contrast to men's owners rely on the specific texts of the imams in the provision of the Koran in his Sheikh at all !! Accordingly, students of science and those who work in the field of science were generally educated.

And this is even palatable - I mean fundamentalist rules - while the imams differed, correct or weak or silent about it, but it is not accurate if the work of the imams of critics, even fought their judgments! And so it is claimed today that he knows the clues that critics have treated with novels is the most important! All that we do today is to extrapolate the sayings of the imams and to draw up the rules according to them, because the evidence is not based on a specific rule, but based on a set of data accumulated in the mind of the critic by examining the narrator and irrigated. So some of us admit that these clues exist but make a serious mistake when making a presumption of a constant rule in all accounts.

For example: the owner of the syphilis in all syphilis owners. Comes an updated one of the first critic's presents who is without the owner of the owner in an interview with what, and governs erratically interview with the owner, and then comes to you to oppose the rule of that critic base (that Malik ibn Anas closer syphilis owners) and claims it (presumption!) This is a pure illusion; because it is my Sir context to the base, in that the critic may be a likely owner of a novel non-example- on the novel by the owner of the other syphilis presumption, though not authorized by that critic , and the facts of imams clearly not followed.

It is incumbent upon the person who oppresses the Shaykh to observe the sheikh, and the one who is above the sheikh and without the sheikh before he makes the mistake of criticizing or criticizing the critic. The man may be a preacher in his sheikh, but the illusion is from the one who narrated it. In the story of the Kufis it is a word? Or it may be narrated from the rest of Ibn al-Walid or Yahya bin Sulayem or Saeed bin Bashir . etc.

So it is necessary to note a number of data about the novel narrator before the release of the ruling, and the generalization is not valid according to the general rules launched by some of the scholars and then scornful critic critics as if they did not see the words that are focused on the hypocrites !!

Imam Muslim said the consensus of the people of knowledge that Hammad bin Salma proved people in Thabet [57].

If this is a presumption, the imams are likely to have some other evidence with which to cover the hadeeth, so it is not valid to turn it into a base,

Therefore, you find Abu Hatem - for example - which provided for the introduction of Hammad [58], it was contrary to another hypothesis seemed to him!! Ibn Abi Hatim said in Alalah: I asked my father about an hadeeth. Narrated by Hammad bin Salamah from Anasat from Anas that 'Aseed bin Hadeer said: While I was in trouble, I read Surat al-Baqarah, when I heard a meal. Such as the lamps of the mosque between heaven and earth, what I have myself to come to the Prophet peace be upon him Vkbertha, said: That angels came down listening to the Koran.

I said to my father: Narrated by Sulaiman ibn al-Mughira, he said: on the fixed, that the acid Ben Hadeer did not mention

Ansa. My father said: "I will save from Hammad for a fixed hadeeth" [59]. Consider here the presentation of Abu Sa'eed Sulaiman ibn al-Mughira al-Basri on Hammad bin Salma in Thabit. So that the evidence cannot be counted; because few of them are interpreted and through the questions received by the critic, the most unexplained and did not show!

Valaqrain that venerated in the mind of the critic shaking erosion she has to provide happy here and there is a delay, which made him of two novels or respond Esicklhma or perhaps acceptable to all!

The imams have stories from them and know their exits and keep their ways. They know about Merawiat, so it is narrated from him and some narrated from him and in any country he narrated from him. And he who heard of it before mixing it, and those who did not hear ... and so on.

The rule of the early critics focuses on the novel independently of the other novel, and it is acceptable to accept the narration of some of the sheikhs ('Ata ibn al-Sa'ib, for example). They disagree with the acceptance of the novel by Abu Ishaq al-Subaie, and this is why they find them once denouncing the uniqueness of Rao from a sheikh, And once they denounce the road of Rao from a sheikh and raise him with a waqf and another with the call, and once they say: Hammad ibn Zaid is the best way to do it, and others say: Hammad ibn Zayd is healthier. All their words are based on the evidence of the talk.

And the wonder of all this you find them above the novel and know the mistake and can not express that bug in explicit words, is told to Abu Hatem example: who is wrong? They say: I do not know. Abu Hatem knows that it is wrong through what he memorizes and knows from the novels and the ways, but he may not know where the mistake came from, and on the one who carries, as stated in the story of al-Sirafi, Valservi knows the dinar fake fraud, but he may not know who forged it !! God has a dirham of the most treacherous!

Therefore, the imams have independent criticism and specific evidence in every hadeeth, even if you see the appearance of attribution similar to attribution. Therefore, the one who must be aware of it is that the imams do not rely on clues, but rather commit them with some of their sayings and make them a constant basis in his work. ! This is what Bukhari did not accept from Isma'il ibn Abi Aweis until he had examined his assets and was chosen from them. He also took out Khaled al-Qatwani because he examined his origins and selected his accounts of the civilians, To Faleh bin Suleiman .. It is not disputed to take it out to them in the correct and left conversations such as Hammad bin Salma; because of his clues what I called to like that.

These clues are not limited to novels, but also narrators, they know the details and minutes live one of us and is not aware of the spread! They said: "I heard Yahya and was asked about Dawood ibn Amr al-Dabi, and he said: I do not know where this is from." I said: "Get down the city." He said: "This city or the city of the Prophet (peace and blessings of Allaah be upon him) him ? I said: Abu Jafar city. he said: who is going on . I said: Mansour bin

Black Saleh bin Omar and Nafie bin Omar. he said: this is an old man, where is it ? I said , from Al Musayyib. he said , have had these two souls Mottagghwen: One of them said: "Yes, I know who was asking to talk to me." He said, "I do not know anyone who wants to talk to me." E and then I was informed that Yahya asked Saadawi for him Vmdh "[60].

So Like these people do not oppose or Nzon in their words and their judgments, but T. A Take Waltz William, except as they differed in it, or kept silent about it, then it has to be the work of fundamentalist rules (the modern term) because they are agreed upon and based on sound foundations rules, Everyone is prosecuted.

Abu Abdullah al-Dhahabi said: "In our time, it is difficult to criticize the imam, so those imams - al-Bukhari, Abu Hatem, and Abu Dawood - looked at the fundamentals and knew the reasons for them. In his behavior in "Almstrk" [61].

He said Abu al-Fadl Ibn Hajar said: "The report shows that the words of the imams bone applicant's site, and the severity of the examination, the strength of their research, and their health, and their progress requires determination as to imitate the delivery to them in it" [62].

Is it similar to the example of al-Bukhaari - in the hadith of his Sahih, or on the weakness of his man? Yes it is disputed by memorizing a thousand Hadith or seven hundred thousand Hadith! Or classify history as dates, and Hihat !!

Ahmed bin Hamdoon said: "I saw Bukhari and Muhammad bin Yahya and asking him about Nicknames and List Domains ills? Muhammad bin Ismail , which passes like an arrow, like read: Say God is one" [63].

What is the value of al-Haafiz Ibn Rajab, who is following the khateeb and the son of Abd al-Barr !!: "The wonder of those who explain the correct ahaadeeth that are narrated in al-Saheeh Ba`lal is not worth anything. Rather, it is pure intransigence. Then he invokes such anomalous, Her " [64].

PE.YN rules fundamentalism in modern criticism of the inevitable use and Nthakm them when the x Tlavna in correcting the conversations , which he did the imams of the term which is the way scholars and fundamentalists, but it is not right to prosecute imams criticism the people of (evidence) of these rules when their agreement to correct orDilute .

One of the virtues of the mark is Muhammad Anwar Shah al-Kashmiri as saying: "To know that improving and correcting the delay is not equivalent to improving the applicants, they were aware of the status of the narrators of their predecessors. They ruled what they ruled after they were fully established and partial knowledge, while the latter had nothing to do with them. The effect after the eye, do not judge only after reading their condition in the papers, and you know that how much difference between the experienced and wise, and what enriches the blackness in the whiteness of the late, what the applicants of science on their condition as eyes, they knew the narrators themselves, , And take the mouths of people, these people I know, Vbhm The ruling on tirmidhi is based on the correct taste and conscience, and this is science, but rather, it is not permissible to do so. Blind stick controls " [65].

CONCLUSION

The results can be summarized at the conclusion of our

research, we say:

1. The monetary approach to critics of the early modern Kappen urban and a son, Ahmad and Al - Bukhari and Muslim .. and so on is based on the clues, each modern private presumption, and this layer ends the son Khuzaymah (311 AH), unlike the approach of scholars and fundamentalists and prescribed in the books of the term, based Steady rules .

2 - Pay attention to the difference between the terms of imams critics advanced in their announcement of the conversations and the terms of the majority of jurists and fundamentalists, such as the term of the sender - for example - the imams of criticism they call absolute divorced, while the people of the term allocated by the taboo to the Prophet peace be upon him or launch critics who deny the absolute absolute Wrong, while the people of the term allocated by a particular type .. And so on

Do not oppose their saying - for example - (denier) b that it is abnormal? As did some distinguished people of modern times.

3 - Many of the ills that are explained by modern critics critics of the evidence is not accepted by the scholars, and do not prepare it as a great excuse !! Such as the interface of the link, transmission, stop, lift, or increase of a certain word, under the rule (increase of confidence acceptable to launch)! The practical examples are too many to respond to the approach of late jurists to explain the critics that they do not follow the method of jurists.

4 - Which shows that the main reason for this dispute between the two approaches I mean critics and the method of late jurist's stems from their differences in the meaning of the violation already! The multiplicity of the faces of the novel and the difference of the owners of the Sheikh, as if he narrated once about Nafi from Ibn Omar and other than Salem from Ibn Omar is not prepared by the people of jurisprudence and assets violation! As long as the people of criticism from the modernists contrary to the Mahfouz, and explain the like, and Maggie talk once sent and other connected, or raised and suspended, or coming once increase man and other shortfall, or coming once mention of some of the narrators and others, this is a severe anguish at Modernists, while not at the time of the fuqaha scholars already violated! This is the basis of the difference between the two approaches, and many of the scholars have stated that, such as the son of the righteous and the son of the flour of the feast and Ibn Hajar, and others.

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