

Types of Hadiths that have been Weak by Hadith Scholars in Terms of the Authenticity of the Chain of Transmission and the Correctness of the Meaning

Prof. Abdul-Jabbar bin Hadi bin Abdullah Al-Marrani¹

Abstract

The importance of the research lies in that it studies an innovative idea that will benefit both specialists and non-specialists, which is collecting the types of hadith contained in the words of scholars with refutation and explanation, in terms of the accuracy of the attribution to the Messenger of God, peace be upon him, or others. In terms of the validity of the meaning, for this reason, the research can be like an introduction to books on weak and fabricated (and false) hadiths. The research used the inductive and analytical method, and arrived at fifteen types, which can be summarized in the following points: 1- Weak and fabricated hadiths that are not authentically narrated from the Prophet, peace be upon him. Not all of them have a rejected meaning. Rather, some of them have a rejected meaning, and some have an acceptable meaning, either because the hadith agrees with the experiences and wisdom of nations, or agrees with other legal texts, or correct medicine, or Other than that. 2- The hadith in the words of the scholars may come across as completely weak, but they only mean part of the hadith. Because it came together in the text, and has two forms: The first form: The hadith consists of two parts, one of which is correct in its attribution to the Messenger of God, peace be upon him, and it is correct in meaning. The other part of it is refuted in its attribution and meaning. As for the second form: the hadith consists of two parts, one of which is correct in its ratio and meaning, and the other part of it is correct in meaning, but it is refuted by its attribution to the Messenger of God, peace be upon him. 3- The hadith may have a neutral meaning, that is, it is not described as being in accordance with the principles or contrary to it, but rather it adds a description of the unseen, or a new jurisprudential description. It is narrated with a weak chain of transmission or an abandoned narrator. For this hadith, the researcher only has the chain of transmission to verify it, and the meaning has no clear impact on knowing its authenticity or weakness. 4- The hadith may be authentic, but it has another wording in which one word has been replaced, and the reader will find it in the books of weak hadiths, even though it is authentic without this replaced word. 5- The reader may find a hadith condemned to be refuted in the books of fabricated and weak ones, and it is authentic on the authority of the Prophet, peace be upon him, but they weaken it if it is based on the narration of a companion other than the companion for whom he is famous. 6- The reader may find a hadith condemned to be refuted in the books of fabricated and fabricated ones whose attribution to the Messenger of God, peace be upon him, is not correct, but it is correct to attribute it to one of the companions, with a chain of narrators attributed to it, or one of the followers. 7- The hadith may be authentic, and there is another hadith related to it that may be authentic, but it is not valid as a reason for the first hadith. 8- Scholars may weaken the hadith, and do not mean its text, but rather they mean the narration in which it describes the sequence in it.

Keywords: *Weak Hadith, A Very Weak Hadith, False Talk, Sahih Hadith, Inappropriate Talk.*

INTRODUCTION

This research is one of the research that is widely useful to specialists and non-specialists. The specialist will benefit from it by collecting unacceptable types in one place, so he can imagine other types. As it is subject to addition, non-specialists who think that can also benefit it every weak hadith has an incorrect meaning, or who thinks that the hadith scholars' ruling on a hadith as weak is absolute. What he or she mean is that it is weak from the narration of a certain companion, and they correct it from the narration of another companion? Alternatively, they mean to weaken a particular word or a particular characteristic of it.

Research Importance

The importance of the research lies in the fact that it studies an innovative idea that will benefit both specialists and non-specialists. Which is collecting the types of hadith contained in the words of scholars with refutation and explanation, in terms of the correctness of the attribution to the Messenger of God, peace be upon him,

¹ Professor of Hadith and its Sciences at the College of Sharia and Fundamentals of Religion - Najran University, Saudi Arabia E-mail: ahalmarrani@nu.edu.sa

or others, and the correctness of the meaning. Knowing these types also helps the reader in repelling illusions and answering questions related to this topic.

Research Problem and Questions

One of the common problems in researching the authenticity of hadiths is the relationship of the hadith to the correct meaning or the incorrect meaning. There are four types of relationships: a hadith may be authentic, and its meaning is correct on its apparent meaning, or a hadith may be authentic, but its meaning is not its apparent meaning, or a hadith may not be authentic, but its meaning is correct, or the hadith may not be authentic, but its meaning is not correct. The last two types - as they are the subject of the research - result in these two questions:

- 1- What are the types of unacceptable hadith, the meaning of which is correct or whose meaning is not correct?
- 2- Is it possible for the hadith to be authentic in terms of its attribution to the Messenger of God, peace be upon him, and its meaning to be valid as well, even though it is mentioned in subject books or is considered weak by scholars?

In addition, one of the problems is that the reader finds the hadith condemned to be completely weak, but they only mean its narrator or the one to whom it is attributed, and this problem results in these two questions:

- 3- Is it possible for the hadith to be mentioned in the words of scholars with refutation and explanation, and it is authentic and reported from the narration of another companion?
- 4- Is it possible for the hadith to be mentioned in the words of scholars with refutation and explanation, and it is authentic from the saying of the Companion based on it, or from the saying of the Tabi'i?

Research Aims

- 1- Contributing to expanding hadith knowledge among non-specialists in the Prophet's hadith.
- 2- Make this research an introduction to the books on topics and weak matters. So that the reader knows the types of hadiths, he will read.

Search Limits

The hadiths contained in the words of scholars with refutation and explanation, in terms of the correctness of the attribution to the Messenger of God, peace be upon him, or others, and the correctness of the meaning in them. Hadiths that have been authenticated by scholars are not discussed except when they are mentioned in opposition to the weak ones.

RESEARCH METHODOLOGY

The research followed the following methods:

Inductive approach: by extrapolating the types that can fall under the title of research.

The analytical approach: by analyzing the collected hadiths and verifying their results.

Search Procedures

- 1- Dividing the research into the proposed types of weak and fabricated hadiths.
- 2- Representation of each type. Mostly, the researcher cites two examples for each type, in some of them, he found only one example, and all of them were represented.
- 3- Presenting the sayings of early and late scholars in speaking about the hadith that was mentioned in the genre. The sayings are not arranged according to the death of those who said them, but rather according to what the researcher deems appropriate in the context.
- 4- Attributing hadiths to the books of ill, weak ones, and fabricated ones in the footnote.

Previous Studies

After searching the sources at our disposal in the comprehensive encyclopedia, as well as in scientific search engines on the Internet, I did not find any study that combines these types of these aspects regarding them, with their representation and explanation.

Search Plan

As for the research plan, it is:

Introduction, which includes: the importance of the research, its objectives, its problem and questions, its limitations, methodology, procedures, previous studies, and a statement of the research plan. Then the body of the research, which contains fifteen topics, each topic has an independent type. Then a conclusion: recommendations and results. Then I indexed the sources.

The First Requirement

The first type: What is not correct in its meaning or attribution to the Messenger of God, peace be upon him, and there are many examples of it, including:

The first example: "Eating fish destroys the body". (1)

Ibn al-Jawzi said: "This hadith is nothing, neither in its chain of transmission nor in its meaning. As for the chain of transmission, Al-Qasim is majrooh. Ahmad ibn Hanbal said: It is an objectionable hadith. As for Abd al-Rahman ibn Mughra', Ibn al-Madini said: It is nothing. As for Al-Ala', Ibn Hibban said: It is narrated on the authority of trustworthy narrators, and it is not permissible to use it as evidence, and there are others who are weak in it, and the words of the Messenger of God, peace be upon him, avoid such things."(2)

Al-Hafiz al-Iraqi quoted the words of Ibn al-Jawzi, and added: "Al-Dhahabi said in Al-Kashif he accused and added in Al-Diwan of fabrication". (3)

Al-Suyuti (4), Ibn Iraq Al-Kinani (5), and Al-Fatni (6) have words similar to the above. Al-Shawkani said: "Al-Hakim narrated it on the authority of Abu Umamah with a chain of transmission traceable to the Prophet, and in its chain of transmission it says: 'Jurun', and among them are those who narrate fabricated reports on the authority of trustworthy narrators". (7)

Second example: "Whoever tells a story and sneezes in his presence, it is true": (8)

Ibn al-Qayyim, may God have mercy on him, said: "Even if some people authenticate its chain of transmission, sense attests to its status, because we see sneezing and lying doing its job. And if a hundred thousand men sneezed at a hadith narrated from the Prophet, peace be upon him, then the sneezing would not be ruled authentic, and if they sneezed at false testimony, it would not be believed."(9).

Abu Hatim Al-Razi said: "This is a false hadith." (10)

Ibn Adi mentioned it among the hadiths denouncing Muawiyah bin Yahya Al-Atrabelsi, the narrator of this hadith, and said: "This Muawiyah Al-Atrabelsi had other than what I mentioned of the hadith, and in some of his narrations there is something that cannot be followed up on."(11)

Al-Bayhaqi said: "Muawiyah bin Yahya, this is Abu Muti' al-Atrabulsi, as Ibn Adi claimed, and he denies it, on the authority of Abu al-Zinad."(12)

Ibn al-Jawzi said: "This is a false hadith that was unique to Muawiyah bin Yahya. Yahya bin Ma'in said: He is perished and is nothing, and Al-Baghawi said: The hadith is gone. It was narrated by Abdullah bin Jaafar al-Madini Abu Ali on the authority of Abu al-Zannad, in which he said: "If one of you sneezes at Hadith that was true. Al-Nasa'i said: Abu Ali al-Matruk hadith. (13)

Badr al-Din al-Zarkashi said: "Some of the later scholars said: This is a false hadith, even if its chain of transmission is like the sun. How can it be proven that the Messenger of God, peace be upon him, testified to

the truth of every hadith narrator who sneezed while speaking. How many people have seen a liar, a poor person, and a hadith narrator who narrates falsehood, comparing his hadith to sneezing, and some of them responded to him.” With a chain of transmission, if it is authentic and there is nothing in the mind that rejects it, it must be received with acceptance. Al-Tabarani reported in his dictionary on the authority of Al-Khidr bin Muhammad bin Shuja’, on the authority of Ghadaif bin Salem, on the authority of Amara bin Zazan, on the authority of Thabit, on the authority of Anas, who said, The Messenger of God, peace be upon him, said: The most truthful hadith is what sneezes in his presence. He said: “And it was not narrated on the authority of Thabit except by ‘Amārah, and Al-Khidr ibn Muhammad narrated it alone.” Al-Dāraqutni said, “Ghadif may have made a mistake and should not be left out.” Abu Saad Al-Idrisi said in the history of Samarkand: “Ghadif does not use his hadith as evidence if he narrates it alone, and I do not know where he took it from, as the two sheikhs did not mention it.”(14)

Al-Sakhawi said: “Whoever narrates a hadith and sneezes in his presence, it is true. Abu Ya’la, from the hadith of Baqiyya, on the authority of Muawiyah bin Yahya, on the authority of Abu Al-Zinad, on the authority of Al-Araj, on the authority of Abu Hurairah, has a chain of transmission traceable to it. In addition, it is reported by Al-Tabarani and Al-Daraqutni in Al-Afrad, with the wording: Whoever narrates a hadith and sneezes in his presence, and then it is true, and Al-Bayhaqi. He said: It is objectionable. On the authority of Abu al-Zinad, and others said: It is invalid, even if its chain of transmission is like the sun, but al-Nawawi said in his fatwas: It has an authentic origin. End. (15)

Al-Suyuti said: “It is false and Muawiyah singled it out and it is nothing, and Abdullah bin Jaafar Al-Madini Abu Ali continued it on the authority of Abu Al-Zanad, and Abdullah is abandoned. (I said) It was included by Al-Hakim Al-Tirmidhi, Abu Ya’la, and Al-Tabarani in Al-Awsat.” (16)

Ibn Iraq Al-Kinani said: “It contains Muawiyah bin Yahya Abu Muti’ and he is nothing, and it was continued by Abdullah bin Jaafar, the father of Ali bin Al-Madini, and he is abandoned (tracking) that the hadith was narrated by Abu Ya’la and Al-Tabarani through the aforementioned Muawiyah route. (I said) This does not prevent it from being fabricated except that Al-Haythami attributed it to Muawiyah and said it is weak, and God knows best.” (17)

Al-Fatni said: “It is objectionable and it is said that it is false, even if its chain of transmission is like the sun. But Al-Nawawi said it has an authentic origin: I said, and it has a witness on the authority of Anas, that he attributed it with the wording, ‘The truest hadith is that which sneezes with him.’ And it was narrated with a chain of transmission that says, ‘Part of a person’s happiness is sneezing when supplicating.’ And in Al-La’il, ‘Whoever sneezes with him’. A hadith, etc. It is false and was narrated solely by Muawiyah bin Yahya. I said that it was narrated by Al-Tirmidhi, Abu Ya’la, and Al-Tabarani through the path of Mu’awiyah, and he said it has an authentic origin, narrated by Abu Ya’la with a good chain of transmission.”(18)

Al-Ajlouni said: “Sneezing when speaking is a witness of truthfulness.” Al-Najm said: It is not known like this. Rather, Abu Nu’aym narrated it, on the authority of Abu Hurairah, with the wording: “Sneezing when praying is a witness of truthfulness.” And according to Al-Tabarani in “Al-Awsat”, on the authority of Abu Hurairah, “Whoever narrates a hadith and sneezes in his presence, it is true.” True.” And on the authority of Anas: “The most truthful hadith is what he sneezed on.” There is weakness in their chain of transmission. (19).

It is clear that Al-Nawawi, may God have mercy on him, believed that the hadith was acceptable due to the weak evidence he provided. This is not according to the approach of the critics among the hadith scholars in anything, and its meaning is clearly reprehensible.

The Second Requirement

The second type: The chain of transmission is not valid, and it contradicts reality and experience.

An example is the hadith: “God refused to allow affliction to have power over the body of His believing servant.” (20)

Types of Hadiths that have been Weak by Hadith Scholars in Terms of the Authenticity of the Chain of Transmission and the Correctness of the Meaning

Al-Suyuti said: “Al-Khatib said: Al-Malti is a liar who fabricates hadiths. He narrated wonders of falsehood on the authority of Abu Umayyah on the authority of Malik. Others said: Abu Umayyah Al-Mubarak is one of the unknowns.” (21)

Al-Fatni said: “In it, Al-Malti is a lying liar.” (22)

Al-Manawi said: “In it, Al-Qasim bin Ibrahim Al-Malti is an intolerable liar. He said in his tongue that he has wonders of falsehood.”(23)

In terms of reality and experience, many believers are afflicted with diseases like others in all times and places.

The Third Requirement

The third type: What is neither correctly attributed nor attributed to the Prophet, peace be upon him, but whose meaning is correct.

The first example: “I am more eloquent than anyone who pronounces the *dād*.”(24)

Al-Fatni said: “Its meaning is correct, but there is no basis for it.”(25)

Mullah Ali Al-Qari said: “I am the most eloquent of those who pronounce the *dād*. Its meaning is correct, but it has no basis in its meaning, as Ibn Kathir said. And Ibn al-Jawzi said, and its text is in the well-known hadith on tongues: I am the most eloquent of those who pronounce the *dād* for which there is no basis and is not valid (he means that it is not valid to attribute it to Messenger of God, peace be upon him). I said: The astonishment of the local majesty along with the majesty of its place is that it was mentioned in the explanation of the collection of mosques without warning. And Sheikh Zakaria also mentioned it in the explanation of the introduction to Al-Jazariyyah.(26)

Ismail Haqqi said: “A group said: It has no origin and its meaning is correct, because the meaning is ‘I am the most eloquent among the Arabs’, because they are the ones who pronounce the ‘*dā*’ and it is not found in any other language.”(27)

Al-Ajlouni said: “I am the most eloquent of those who pronounce the *dād*; however, I am from the Quraysh. He said in Al-La’ā’: Its meaning is correct, but there is no basis for it, as Ibn Katheer and other scholars of hadith said, and the Companions of the Gharib reported it, and its chain of transmission is not known.” (28)

Al-Shawkani said: “The hadith: I am the most eloquent of those who pronounce the opposite, has no basis, and its meaning is correct.” (29)

Second example: “Greeting to the House Tawaf.”(30)

Al-Zayla’i said: “Whoever comes to the House should greet it with tawaf.” I said: “Very strange.” (31)

Ibn Hajar said: “I did not find a hadith about whoever comes to the House, let him greet it by circumambulating.”(32)

Mullah Ali Al-Qari said: “The hadith of greeting the House with circumambulation. Al-Sakhawi (33) said: I did not see it with this wording. I said what is meant by the House is the Kaaba, which is the Sacred House of God, and its meaning is correct, as in the Sahih on the authority of Aisha: The first thing the Prophet, peace be upon him, began with when he came to Mecca. He performed ablution and then circumambulated. The hadith, and that is because everyone who enters the Sacred Mosque is Sunnah for him to begin with the obligatory or voluntary circumambulation. And he should not perform the Tahiyat al-Masjid prayer unless he does not intend to circumambulate for an excuse or other, and it does not mean that the Mosque greeting is waived from this mosque, as Some foolish people have misunderstood the meaning of this phrase issued by jurists and others.”(34)

Ahmed bin Abdul Karim Al-Ghazi said: “It is not a hadith and its meaning is authentic. In the authentic hadith on the authority of Aisha, the first thing the Prophet, peace be upon him, began to do when he entered Mecca was that he performed ablution and then circumambulated.”(35)

Al-Ajlouni said: “He said in the book *Al-Maqasid*: I did not see it with this wording, but in the *Sahih* on the authority of Aisha, she said: The first thing the Prophet, peace be upon him began to do when he came to Mecca was that he performed ablution and then circumambulated. The hadith, and it also contains the saying of Urwa, the narrator, on her authority, that he performed Hajj with Ibn Al-Zubayr, the first thing he started doing was circumambulation, then I saw the Muhajireen and Ansar doing it. And Al-Bukhari translated it: “Chapter on the one who circumambulates the House if he comes to Mecca before returning to his home and then prays two rak’ahs.”(36)

The Fourth Requirement

The fourth type: What is not authentic in its attribution or chain of transmission from the Prophet, peace be upon him, but it is authentic from doctors.

For example: “The stomach is the house of disease, and diet is the head of medicine.” (37)

Ibn Abi Usaibah said: “Some people attributed this speech to the Messenger of God, peace be upon him, and its beginning is: The stomach is the house of disease, and it is more eloquent than the word stomach.”(38), Al-Zarkashi said: “The stomach is the house of disease, and diet is the head of medicine. This is from the words of doctors, as for Al-Harith.” Ibn Kalada or anyone else, and it has no basis on the authority of the Prophet, peace be upon him... Al-Daraqutni was asked from the *Book of Reasons* about this hadith, and he answered: “This is not known from the words of the Prophet, peace be upon him, but rather it is from the words of Abdul Malik bin Saeed bin Al-Harith. It was said By Abu Al-Hasan Did Zaid bin Abi Anisa hear from Al-Zuhri? He said, “Yes, no one narrated this with a chain of narration except Ibrahim bin Jurayj, and he was a doctor, so he made a chain of transmission for it, and there was no chain of transmission other than this hadith.” (39). Al-Sakhawi said: “The hadith: The stomach is the house of disease, and diet is the head of medicine, it is not valid to attribute it to the Prophet, peace be upon him. But rather it is From the words of Al-Harith ibn Kalada, the doctor of the Arabs, or someone else, yes according to Ibn Abi Al-Dunya regarding silence on the authority of Wahb ibn Munabbih. He said: The doctors are unanimously agreed that the head of medicine is diet, and the sages are unanimously agreed that the beginning of wisdom is silence.(40), and Al-Manawi said: “The hadith of the stomach.” The house of disease and diet is the head of medicine from the words of some doctors.”(41), and Muhammad al-Amir al-Kabir said: “The Prophet, peace be upon him, did not say it, rather it is the words of the wise men (doctors) and the common people.”(42)

The Fifth Requirement

The fifth type: What is not correct in its attribution or chain of transmission from the Prophet, peace be upon him, but it is correct in reality, experience, and the wisdom of the nations.

For example: “The scourge of circumstance is arrogance, the scourge of courage is transgression, the scourge of tolerance is arrogance, and the scourge of beauty is arrogance, the scourge of selfish worship, the scourge of false speech. The scourge of knowledge is forgetfulness, the scourge of forbearance is foolishness, the scourge of calculation is pride, and the scourge of generosity is extravagance.”(43)

Ibn Katheer said: “But the chain of transmission of this hadith and the traceable hadith in it is weak, and such expressions in their expressions indicate that some of them are objectionable, indicating that they are not preserved.”(44)

Ibn Katheer means indecency in his composition. As for its meaning, it is one of the wisdom in which rational people do not disagree, and Al-Ajlouni’s words will come as “correct in meaning.”

Al-Haythami said: “It was narrated by Al-Tabarani, and it includes Abu Raja’ Al-Hanati, and his name is Muhammad bin Abdullah, and he is a liar.”(45)

Al-Ajlouni said: “He said about distinction: A group of hadith scholars mentioned it in their books with a weak and interrupted chain of transmission, and he said in the original: It was narrated by Al-Qadha’i and Al-Dulaimi on the authority of Ali, with the wording: “The scourge of hadith is lying, and the scourge of knowledge is forgetfulness.” Its chain of transmission is weak, but its meaning is correct. It was narrated by Al-Darimi and

Al-Askari on the authority of Al-A'mash is a marfu' noun, with a dilemma or a mursal form, with the wording: The scourge of knowledge is forgetfulness, and its loss is when someone other than its masters narrates it. In addition, he (Ibn Adi) has it on the authority of Abdullah bin Al-Mukhtar who said: "The scourge of knowledge is lying, and its scourge is forgetfulness." And what is in the marfu' is: "The scourge of hadith is lying, and the scourge of knowledge is forgetfulness." "It was included by Ibn Adi, Al-Qadha'i, and Al-Dailami with a weak chain of transmission. Al-Bayhaqi narrated it on the authority of Ibn Masoud, with the wording: "The scourge of hadith is forgetfulness, and there is a break in its chain of transmission." In addition, I say: Al-Qadha'i narrated it at length, with the wording: "The scourge of hadith is lying, the scourge of knowledge is forgetfulness, and the scourge of dreaming is foolishness, the scourge of periodic worship. The scourge of courage is transgression, the scourge of tolerance is mankind, the scourge of beauty is arrogance, the scourge of modesty is pride, the scourge of circumstance is arrogance, the scourge of generosity is extravagance, and the scourge of religion." passion."(46)

The Sixth Requirement

The sixth type: A hadith whose attribution or chain of transmission is not correct from the Prophet, peace be upon him, but in terms of meaning, part of its meaning is correct. Because it is mentioned in other hadiths, it is authentic, and another part of it is not authentic.

An example of this is the hadith: "Two verses are the Qur'an, and they intercede, and they are among what God loves: the two verses at the end of Surah Al-Baqarah." (47)

Ibn Hajar said: "Ibn Abi Yahya is weak."(48)

Al-Manawi said: "In it is Muhammad bin Ibrahim bin Jaafar Al-Jurjani, and if it is Al-Yazdi, then it is Saduq, or Al-Kayyal, then it is lost, as in the balance." (49)

This hadith is correct in terms of its meaning, that the two verses of Surat Al-Baqarah are the Qur'an, and they are what God loves, but there is no evidence that these two verses intercede for their owner.

The Seventh Requirement

The seventh type: What is not valid in its chain of transmission, referring to the Prophet, peace be upon him, with an altered word, but it is valid with the other word.

The first example: "Between my grave and my pulpit is Rawda" (50). It is not correct to attribute it to the Prophet, peace be upon him, and the correct one is that in the two Sahih books "what is between my house and my pulpit" (51), the word "my grave" was put in place of the word "my house."

These are the scholars' texts regarding the first incorrect text:

Al-Daraqutni said: "Abu Ubaidah bin Abi Al-Safar was the only one to narrate it, on the authority of Ibn Numayr, with this chain of transmission." (52)

Ibn Abd al-Barr said: "It was narrated by Ahmad ibn Yahya al-Kufi. He said, Malik ibn Anas told us, on the authority of Nafi', on the authority of Ibn Umar, who said: The Messenger of God, peace be upon him, said: What is between my grave and my pulpit is a garden of the gardens of Paradise. This is also an error attribution that has not been followed up on and has no basis for".(53)

Ibn Al-Qaysrani said: "It was narrated by Salamah bin Wardan: on the authority of Abu Saeed bin Abi Al-Mu'alla, on the authority of Ali, and on the authority of Abu Hurairah. Salamah is abandoned in hadith."(54)

As for Ibn Hajar, he was lenient in his formulation when speaking about the hadith. He mentioned that the hadith "Between my grave and my pulpit is one of the gardens of Paradise" is agreed upon.

Then, at the end of his speech, he added that the agreed-upon wording was "what is between my grave and my pulpit is a garden of the gardens of Paradise". In addition, this is the text of his words: "The hadith of what is between my grave and my pulpit is a garden of the gardens of Paradise agreed upon from the hadith of Hafs

bin Asim on the authority of Abu Hurairah. And it was narrated by Al-Nasa'i on the authority of Abu Salamah on his authority, and on the authority of Abu Bakr, Omar, Ali, Al-Zubayr, Saad bin Abi Waqqas, Ibn Omar, Abdullah bin Zaid Al-Mazni, Abu Saeed Al-Khudri, Jubayr bin Mutim, Abu Waqid Al-Laythi, Zaid bin Thabit, Zaid bin Kharijah, Anas, Jabir, Sahl bin Saad, Aisha, Muadh bin Al-Harith Abi Halima Al-Qari and others. Abu al-Qasim ibn Mandah mentioned them in his remembrance. And the hadith of Abdullah ibn Zaid is agreed upon with the wording, "Between my house and my pulpit is a garden from the gardens of Paradise". In addition, the hadith of Anas was narrated by al-Tabarani in Al-Awsat on the authority of Ali ibn al-Hakam, on his authority, with the wording "Between my room and my prayer hall is a garden from the gardens of Paradise."(55)

What is beyond doubt is that the two sheikhs did not mention the phrase: "What is between my grave and my pulpit is a garden from the gardens of Paradise."

Badr al-Din al-Ayni said: "On the authority of Ali, Maimuna, Abu Sa'id, Jubayr bin Mutim, Abdullah bin al-Zubayr, Ibn Omar. And Abu Dharr, and the hadith of Ali was narrated by al-Bazzar in his Musnad from the narration of Salamah bin Wardan on the authority of Ali bin Abi Talib, may God Almighty be pleased with him, and Abu Hurairah, may God Almighty be pleased with him." On the authority of the Prophet, peace be upon him: "What is between my grave and the pulpit of one of the gardens of Paradise and one prayer in my mosque is better than a thousand prayers anywhere else except the Sacred Mosque." Salamah bin Wardan is weak and did not hear from Ali.(56)

Al-Ajlouni said: "Abu Nu'aym and Al-Dulaimi narrated it on the authority of Ibn Umar. Abu Nu'aym added: 'My pulpit is at my pelvis.' Al-Najm said: This word is more on the tongues than the one before it, even though it is strange." (57)

Second example: "The family of the Qur'an is the family of God."(58)

This wording cannot be attributed to the Prophet, may God bless him and grant him peace. The correct statement is: "The people of the Qur'an are the people of God and His special ones," and we will talk about it later.

Al-Khalili said in the first, incorrect text: "It is an objectionable fabrication based on the hadith of Malik and the hadith of Al-Zuhri. No one narrated it except Ibn Ghazwan, and he is weak. He has something similar to this and others, but the hadith is known from the hadith of Abdullah bin Badil on the authority of Anas."(59)

Al-Dhahabi said: "On the authority of Malik with false information, on the authority of Al-Zuhri, on the authority of Anas, may God be pleased with him, with a chain of transmission traceable to the Prophet: The people of the Qur'an are the family of God. Al-Khatib said: Unknown." (60)

Al-Suyuti said: "Al-Khatib in Malik's narrations through Muhammad bin Bazi' Al-Madani, on the authority of Malik, on the authority of Al-Zuhri, on the authority of Anas, and he said: Ibn Bazi' is unknown, and he said in Al-Mizan: It is false news." (61)

Al-Muttaqi Al-Hindi said: "In Malik's narration on the authority of Muhammad bin Bazi' Al-Madani, on the authority of Malik, on the authority of Al-Zuhri, on the authority of Anas, he said: Ibn Bazi' is unknown, and he said: In Al-Mizan, it is false." (62)

Al-Ajlouni said: "Al-Khatib narrated it in Malik's narrations on the authority of Anas. He said in Al-Mizan: It is false news, and I say: But what Abu Ubaidah, Al-Bazzar and Ibn Majah narrated for it bears witness on the authority of Anas on the authority of the Prophet, peace be upon him, that he said: "God Almighty has two people among the people." It was said: Who are they, O Messenger of God? He said: "The people of the Qur'an are the people of God and His special ones."(63)

The correct view is what was narrated on the authority of Anas with the words: "The people of the Qur'an are the people of God and His special ones"(64).

Al-Hakim said: "This hadith was narrated in three ways on the authority of Anas, and this is the most exemplary of them."(65)

Al-Dia' al-Maqdisi said: "This is a hadith whose chain of narration is trustworthy. Abu Khaythamah Zuhair bin Harb is a Muslim sheikh, and Abd al-Rahman is the son of al-Mahdi, the Imam of Majesty al-Qadr, and Abd al-Rahman bin Badil is trustworthy, and Badil narrated from him in the Sahih."(66)

Al-Manawi said: "Al-Hakim said it was narrated in three ways, this is the best of them, and in Al-Mizan it was narrated by Al-Nasa'i and Ibn Majah on the authority of Ibn Mahdi on the authority of Abd al-Rahman bin Badil and Ahmad on the authority of Abd al-Samad on the authority of Ibn Badil. He is unique in narrating it, and Yahya has weakened it and Ibn Hibban has weakened it, and others have made it strong." (67)

The Eighth Requirement

The eighth type: A hadith that is completely authentic in terms of its meaning, but in terms of its chain of transmission and attribution to the Prophet, peace be upon him, only the first part of it is valid, and the chain of transmission of the second part is not valid.

An example is the hadith: "Water is pure and nothing defiles it, except for anything that changes its smell, taste, or color."

"Water is pure and nothing defiles it" is a text that has been authenticated by many critics. As for the second part, which is "except that which changes its smell, taste, or colour," its chain of transmission is not valid according to their consensus, even though its meaning is correct. We mention among them: Al-Shafi'i, Ahmad, Abu Hatim, and Al-Daraqutni. Al-Bayhaqi, Al-Zayla'i, Ibn Kathir, Mughalatay, Ibn Al-Mulqin, Al-Iraqi, Al-Haythami, Al-Busiri, and Ibn Hajar. (68)

Al-Shafi'i said: "What I said about the fact that if the taste, smell, and color of the water changes. It is impure, is narrated from the Prophet, peace be upon him, from a perspective the likes of which the scholars of hadith do not confirm, and it is the opinion of the common people about which I do not know of any disagreement."(69)

Al-Bayhaqi said: "The hadith is not strong, except that we do not know about the impurity of water if it is changed by impurity otherwise, and God knows best."(70)

Al-Iraqi said: "Ibn Majah, from the hadith of Abu Umamah, with a weak chain of transmission, and it was narrated without exception by Abu Dawud, Al-Nasa'i, (71) and Al-Tirmidhi, from the hadith of Abu Sa'id, and it was authenticated by Abu Dawud and others."(72)

Abu Hatim deemed it weak by mursal, saying: "The authentic one is mursal." (73)

Ibn Adi said: "No one transmitted this hadith on the authority of Thawr except Hafs ibn Umar, and it was narrated by Rishdin ibn Saad, on the authority of Muawiyah ibn Salih, on the authority of Rashid ibn Saad, on the authority of Abu Umamah, also with a chain of transmission. It was also narrated by Al-Ahwas ibn Hakim, although he was weak, on the authority of Rashid ibn Saad. On the authority of the Prophet, peace be upon him, on the authority of a messenger, but he does not mention: Abu Umamah.

Al-Daraqutni said: "Rushdin bin Saad narrated it, on the authority of Muawiyah bin Saleh, on the authority of Rashid, on the authority of Abu Umamah, on the authority of the Prophet, peace be upon him. Al-Ahwas bin Hakim disagreed with him, and narrated it on the authority of Rashid bin Saad, mursal, on the authority of the Prophet, peace be upon him. Abu Usama said: On the authority of Al-Ahwas, On the authority of Rashid, his saying that he did not go beyond Rashid, and the hadith is not proven."(74)

Al-Zayla'i mentioned it and spoke at length about it, denouncing its weakness. (75)

Ibn Kathir said: "God created water in a phase that nothing defiles it except what changes its colour, taste or smell. This hadith with this wording I have not seen in any of the books, but rather what Ibn Majah narrated on the authority of Abu Umamah on the authority of the Prophet, peace be upon him." (76)

He also said: "He said that water is not impure by anything except what has a strong smell, taste, and color. This is his wording, and it was narrated by Al-Daraqutni, and his wording is: except what changes its taste or

smell. Abu Abdullah Al-Shafi'i said: This hadith does not confirm the people of hadith like it, and Abu Hatim said Al-Razi's correct opinion is that it is *mursal*." (77)

Al-Haythami said: "It was narrated by Al-Tabarani in *Al-Awsat* and *Al-Kabir* - and according to Ibn Majah it says: 'Except that whose smell, taste and color are predominant' - and it includes Rushdin bin Saad, and he is weak." (78)

Ibn Hajar said: "This hadith in this context is not found in any of the books of hadith. It was mentioned in this way, first by Al-Ghazali in *Al-Mustasfa*, and Al-Rafi'i and a group mentioned it, until Ibn Al-Rif'ah attributed it to the hadith of Abu Dawud, and it is not like that, and the hadith of Bir Buda'ah was reported through multiple chains." (79)

As for the scholars' words regarding the first part of the hadith, which is "Water is pure and nothing defiles it" mentioned in the hadith of Bir Buda'ah, it was authenticated and improved by a group of imams:

Imam Ahmad said: "The hadith of Bir Buda'ah is authentic." (80)

Al-Tirmidhi said: "This is a good hadith, and Abu Usama rated this hadith highly, so he did not narrate Abu Sa'id's hadith in Bir Buda'ah better than what Abu Usama narrated, and this hadith was narrated through more than one authority on the authority of Abu Sa'id." (81)

Al-Bayhaqi said: "The hadith states that it is pure if no impurity is thrown into the well. If impurity is thrown into it, then the meaning of the hadith is twofold, and it has not changed." (82)

Ibn al-Mulqin said: "This hadith is authentic, well-known from the hadith of Abu Sa'id Sa'd bin Malik bin Sinan, Al-Khudri, may God be pleased with him." (83)

The Ninth Requirement

The ninth type: It is correct to attribute part of its wording and its attribution to the Prophet, peace be upon him, and its other part is not valid, neither attributed to the Prophet, peace be upon him, nor in any sense.

An example is the hadith: "I am the Seal of the Prophets, unless God wills."

The beginning of this hadith is valid: "I am the Seal of the Prophets," reported by Sheikhs Al-Bukhari and Muslim (84), and it is not valid to make an exception to it, whether in relation or meaning, which is: "Except if God wills."

Al-Jurqani said: "This is a fabricated and false exception that has no basis in the hadith of Anas or Hamid. Rather, it is one of the fabricated fabrics of Muhammad bin Saeed al-Shami, who was crucified in heresy, and he was a despicable liar, may God curse him. So he made this exception in this hadith, and he called the people to it, and he told them about it to make it happen." In their hearts there is doubt, and this exception among Muslims is blasphemy, atheism, and heresy." (85)

Ibn al-Jawzi said: "This exception was made by Muhammad bin Saeed, because of the atheism he called for. A group of imams testified to it that he made it, including Abu Abdullah al-Hakim, may God have mercy on him. This man is Abu Abd al-Rahman Muhammad bin Saeed bin Abi Qais. He killed him." Al-Mansur in heresy and his crucifixion. (86)

Al-Zarkashi said: "And among them are those who resort to the words of the Companions or others and the wisdom of the Arabs and attribute them to the Prophet, peace be upon him, in order to promote them. I said: Among the heretics are Muhammad bin Saeed al-Maslub and al-Mughirah bin Saeed al-Kindi. They wanted to create doubt in the hearts of the people, so they said: I am the Seal of the Prophets, and there is no prophet after me except God willing." (87)

Ibn Hajar said: "One of the calamities of Muhammad bin Saeed that indicates his heresy is his narration: "I am the Seal of the Prophets. There is no prophet after me unless God wills" (88)

Al-Suyuti said: "The exception is made: the crucified one was made by one of the heretics." (89)

Ibn Iraq al-Kinani said: "I am the Seal of the Prophets. There is no prophet after me unless God wills." In it is Muhammad bin Saeed, who was crucified, one of the heretics, and the exception is made of it (I said). Sheikh Siraj al-Din Ibn al-Mulqin said in his book *Al-Muqni* after he mentioned this hadith and spoke about it: I am amazed at how Ibn Abd al-Barr mentioned this hadith in his introduction and did not speak about it! Rather, the first exception to the vision, and God knows best."(90)

Al-Fatni said: "The exception increased because of the atheism and heresy he was calling for."(91)

Al-Shawkani said: "Al-Jawzqani narrated it on the authority of Anas, with a chain of transmission traceable to the Prophet, and the exception is made by one of the heretics."(92)

The Tenth Requirement

The tenth type: That in which the hadith is authentic, and no other hadith is authentic as a reason for its occurrence.

An example of this is the hadith: "Whoever emigrates if he wants something, it will be his." He said: "A man emigrated to marry a woman called: Umm Qais, and he was called Muhajir Umm Qais." (93)

This hadith has a valid chain of transmission, but it is not a valid reason for the hadith: "Actions are based on intentions" (94).

There are three issues in this hadith:

The first: Whoever says that the chain of transmission of the hadith is correct, without it being a cause of occurrence:

Al-Mazzi said: "This is an authentic chain of narration, and it has been reported to us in a higher way, from the hadith of Saeed bin Mansour."(95)

Al-Dhahabi said: "Its chain of transmission is authentic." (96)

Al-Hafiz Al-Iraqi said: "Al-Tabarani with a good chain of transmission." (97)

Al-Haythami said: "It was narrated by Al-Tabarani in *Al-Kabir*, and its men are the men of *Sahih*."(98)

Second: Whoever mentioned that the story is the reason for the occurrence of the hadith, "Actions are but by intentions," and most of them did not authenticate the hadith:

Al-Ajri said: "People used to emigrate based on this description, so God Almighty praised the immigrants in his book in more than one place, and condemned those who failed to migrate without an excuse. He excused those who stayed behind with an excuse if he could not afford it, so a man left Mecca, ostensibly an immigrant, and he was included on the road. With people and travel, and his intention was not God Almighty and His Messenger, peace be upon him. Rather, his intention was to marry a woman from among the emigrants before him. He wanted to marry her and he wanted the world, so he was no longer one of the emigrants. Even though the path included him with people and travel, and he left his homeland, his intention was in contrast to their intentions. They They wanted God Almighty and His Messenger, peace be upon him, and he wanted to marry Umm Qais, so he was called Muhajir Umm Qais, so know that."(99)

It is clear that Al-Ajri did not make the second hadith a reason for the hadith "Actions are based on intentions."

Abu Al-Futuh Al-Tai said: "Whoever emigrates for the sake of a worldly gain or a woman to marry, he wants his share of his migration to be what he intended and intended. He has no reward from God Almighty, nor a share of reward. It is said: This came only on behalf of a man for the sake of a woman who refused to marry him until He migrated to her, so he migrated and married her, so we called him (Migrant Umm Qais)." (100)

He did not authenticate it as a reason for the hadith "Actions are but by intentions."

Ibn Daqiq Al-Eid said: "The meaning of the hadith and its ruling is up to everyone, except that the reason requires that what is meant by the hadith is migration from Mecca to Medina, because they reported that a man

migrated from Mecca to Medina, thereby not intending the virtue of migration. Rather, he migrated to marry a woman called Umm Qais, so he was named Muhajir Umm Qais” “. (101)

Ibn Daqiq al-Eid did not state that it was a reason for the hadith “Actions are but by intentions.”

He also said: “Some of the later scholars of hadith began to classify the reasons for the hadith, just as they classified the reasons for the revelation of the Mighty Book. From that, I noticed something simple about it. This hadith, based on what we presented in the story about Muhajir Umm Qais, is based on a reason that includes it in this category. And many analogues will join him for those who intend to follow him.” (102)

Sheikh Al-Islam Ibn Taymiyyah said: “It was narrated that the reason for this hadith was that a man had migrated from Mecca to Medina for the sake of a woman he loved, called Umm Qays, so his migration was because of her, so he was called Muhajir Umm Qais. And for this reason it was mentioned” {or a woman whom he would marry - and in a narration - He marries her.} “So he singled out the woman by mentioning the hadith’s reason for that. And God knows best.” (103)

Sheikh al-Islam Ibn Taymiyyah mentioned the story about nursing, saying, “It was narrated,” and he did not authenticate it as a reason for its mention explicitly.

Al-Suyuti said: “An example of it is: the hadith “Actions are based on intentions” because of the fact that a man migrated from Mecca to Medina not intending to migrate, but rather to marry a woman called: Umm Qais, so he named Muhajir Umm Qais. And for this reason it is appropriate in the hadith to mention the woman, to the exclusion of all other matters. worldly.” (104)

It is noted that these scholars only mentioned the story as evidence, not correcting it as a reason for the occurrence of the hadith. Except for Al-Suyuti, it can be taken from his words that he authenticates the story as a reason for the occurrence of the hadith, and he is lenient in judging hadiths as acceptable and authentic.

Among those who deny that, the story is the reason for the occurrence of the hadith:

Ibn Rajab said: “Ibn Masoud said: Whoever emigrates for something, it is his. It is well known that the story of the emigrant of Umm Qais was the reason for the saying of the Prophet, peace be upon him: “Whoever emigrates for a worldly life, he will gain it or a woman he will marry.” Many later scholars mentioned this in their books, we did not see a basis for that with an authentic chain of transmission, and God knows best.” (105)

Ibn Hajar said: “This is a chain of narration according to the conditions of the two Sheikhs, but it does not include that the hadith of deeds was mentioned because of that, and I did not see in any of the paths anything that required a statement of that.” (106)

The Eleventh Requirement

The eleventh type: that which is not authentic, narrated from the Prophet, peace be upon him, according to the narration of one of the companions. But which is authentic, according to the narration of another companion.

The first example: “Actions are based on intentions.”

This hadith is famous for its narration by Omar, may God be pleased with him, and it was reported from other companions, most notably Abu Saeed Al-Khudri, may God be pleased with him.

Abu Hatim Al-Razi said about the chain of transmission of the hadith based on the narration of Abu Saeed Al-Khudri: “This is a false hadith that has no basis. Rather, it is: Malik, on the authority of Yahya bin Saeed, on the authority of Muhammad bin Ibrahim Al-Taymi, on the authority of Alqamah bin Waqqas, on the authority of Omar, on the authority of the Prophet.” (107)

Al-Daraqutni said: “This hadith was narrated by Malik bin Anas, and differed from him. Abdul Majeed bin Abdul Aziz bin Abi Rawad narrated it, on the authority of Malik, on the authority of Zaid bin Aslam, on the authority of Ata’ bin Yasar, on the authority of Abu Saeed Al-Khudri, and he did not follow up on it. As for Malik’s companions, he preserved it. On his authority, they narrated it on the authority of Malik, on the authority of Yahya bin Saeed, on the authority of Muhammad bin Ibrahim, on the authority of Alqamah bin Waqqas, on the authority of Omar, and it is the correct one.” (108)

Ibn Abd al-Barr said: “This is an error that is beyond doubt according to anyone who has knowledge of the hadith. Rather, the hadith of actions by intentions is according to Malik, on the authority of Yahya bin Saeed, on the authority of Muhammad bin Ibrahim, on the authority of Alqamah bin Waqqas, on the authority of Umar, who has no other chain of transmission than this, and the people also narrated it on the authority of Yahya bin Saeed.” (109)

Ibn al-Jawzi said: “Nuh bin Habib al-Bathashi narrated it, so he transmitted it on the authority of Abu Sa`id al-Khudri, so the chain of transmission of hadith by hadith turned against him. And it was narrated from the hadith of Abu Hurairah, Ibn Abbas, Ibn Umar, Muawiyah, and others, and there is no authentic chain of transmission except from the hadith of Umar.”(110)

Al-Zayla’i said: “Nuh bin Habib made a mistake about it, and he did not follow up on it, and it has no basis on the authority of Abu Sa`id.”(111)

Ibn al-Mulqin said: “Al-Hafiz said: This hadith is not authentic on the authority of the Prophet, peace be upon him, except on the authority of Omar ibn al-Khattab, may God be pleased with him. Nor on the authority of Omar except on the authority of Alqamah, nor on the authority of Alqamah except on the authority of Muhammad ibn Ibrahim al-Taymi, nor on the authority of Muhammad except on the authority of On the authority of Yahya bin Saeed Al-Ansari. On the authority of Yahya, he is famous, and groups not counting more than two hundred, as I mentioned above, narrated it. Most of them are well-known imams. Al-Nawawi, may God have mercy on him, pointed out this, saying: I only mentioned this because it may be hidden from some who are not familiar with the hadith, so they may imagine that it is frequent due to the extent of its fame and lack of it. His knowledge of the absence of the condition of frequency (in its beginning).” (112)

Ibn Mandah used the phrase and said: “Narrated on the authority of the Prophet, peace be upon him, other than Omar: Saad bin Abi Waqqas, Ali bin Abi Talib, Abu Saeed Al-Khudri, Abdullah bin Masoud, Abdullah bin Omar, Anas, Ibn Abbas, Muawiyah, and Abu Hurairah. Ubadah bin al-Samit, Utbah bin Abdul-Sulami, Hilal bin Suwayd, Uqbah bin Amer, Jabir bin Abdullah, Abu Dharr, Utbah bin al-Nadr, and Uqbah bin Muslim, may God be pleased with them.”(113).

Perhaps Ibn Mandah means that these narrations were mentioned in hadith books and does not mean their authenticity. Otherwise, he knows that most of these narrations, if not all of them, are false, and what is known among critics is that they are not authentic except on the authority of Omar, may God be pleased with him.

Second example: “The best of you is the one who learns and teaches the Qur’an.”

This hadith was narrated from the hadiths of Anas bin Malik, Abu Saeed Al-Khudri, Saad bin Abi Waqqas, Abdullah bin Amr, and Ibn Masoud, may God be pleased with them, and not all of them are authentic. Likewise, what is most likely is that it is not authentic from the hadith of Ali bin Abi Talib, may God be pleased with him, but rather it is only authentic from the hadith of Othman bin Affan, may God be pleased with him. (114)

Al-Bazzar said about the narration of Abdullah bin Masoud: “We do not know of anyone who narrated it on the authority of Asim, on the authority of Musab bin Saad, on the authority of his father, except Al-Harith bin Nabhan. Sharik disagreed with Al-Harith bin Nabhan regarding the attribution of this hadith, and Sharik narrated it on the authority of Asim, on the authority of Abu Abd al-Rahman al-Sulami. On the authority of Abdullah bin Masoud and Al-Harith, he is not a memorizer, and Sharik precedes him according to the scholars of hadith, even if he is also not a memorizer.(115). Al-Uqaili said: “All of these hadiths cannot be followed up on. Their chains of narrations are objectionable, and the texts are known for other than these chains of narrations.”(116), and Abu Nu`aym Al-Isbahani said: “A strange hadith from the hadith of Suleiman, the only one with which was Muadh, and we only wrote it from the hadith of Muhammad bin Sinan.”(117)

Al-Buqa’i said on the authority of Anas’ hadith: “Al-Tabarani has in Al-Saghir with a chain of transmission in which Muhammad ibn Sinan Al-Qazzaz has it, and Al-Daraqutni declared him trustworthy. A group on the authority of Anas ibn Malik considered him weak, may God be pleased with him, who said: The Messenger of God, peace be upon him, said: The best of you are those who learn and teach the Qur’an. And on the authority

of Abdullah, may God be pleased with him, he narrated it.” “Your choice is the one who has recited the Qur’an and recited it.” Al-Haythami said: It was narrated by Al-Tabarani in Al-Kabir and Al-Awsat, and its chain of transmission contains Sharik and Asim, both of whom are trustworthy, but there is weakness in them (118). Al-Haythami said: “It was narrated by Al-Tabarani in Al-Saghir, and it includes Muhammad bin Sinan Al-Qazzaz, and Al-Daraqutni trustworthy him, and a group of people declared him weak.”(119)

Al-Tirmidhi said in narrating the hadith on the authority of Ali: “This is a hadith that we do not know from the hadith of Ali on the authority of the Prophet, peace be upon him, except from the hadith of Abd al-Rahman bin Ishaq” (120), and Abd al-Rahman bin Ishaq is weak (121).

The Twelfth Requirement

The twelfth type: What is not authentic, narrated from the Prophet, peace be upon him, and authentic, based on the words of the Companion.

An example of this is the hadith: “Whoever is given a gift and has some people, then they are his partners in it.”(122)

Al-Bukhari said about the chain of transmission that is raised: “It is not authentic.” (123)

Ibn Abi Hatim said: “I asked my father about a hadith narrated by Ibn Jurayj, on the authority of Amr bin Dinar, on the authority of Ibn Abbas, on the authority of the Prophet, peace be upon him, who said: Whoever is given a gift and has people sitting with him, they are partners in it? My father said: Ishaq ibn Mansour told us; He said: Abd al-Razzaq told us, on the authority of Muhammad bin Muslim al-Ta’ifi, on the authority of Amr bin Dinar, on the authority of Ibn Abbas, mawqoof.(124)

Al-Fatni said: “Whoever is given a gift while he has a group of people, then they are his partners in it.” Ibn Hibban, Al-Tabarani, and Al-Bayhaqi are weak, and in Al-Maqasid it was narrated on the authority of Ibn Abbas, Al-Hasan bin Ali, and Aisha, with a chain of transmission traceable to the Prophet. Al-Uqaili said, “Nothing in this regard is valid according to the Prophet, peace be upon him. And so Al-Bukhari Aqib said.” Stating it as a comment is not valid, but this statement from someone like him does not require invalidation, unlike it from Al-Uqaili. In any case, our sheikh said: What is suspended is more correct.”(125)

Mullah Ali Al-Qari said: “Ibn Al-Jawzi cited it in Al-Mawdo’at, but he made a mistake. Abd bin Hamid cited it from the hadith of Ibn Abbas and other hadiths from Aisha, with it traceable to the Prophet, and Al-Uqaili said that nothing is authentic in this matter from the Prophet, peace and blessings be upon him. And so Al-Bukhari said after citing it. Comment.”(126)

The Thirteenth Requirement

The thirteenth type: What is not authentic, narrated from the Prophet, peace be upon him, and authentic from the saying of one of the followers.

For example: “Faith is neither a matter of showing off nor wishful thinking.”

This hadith was narrated with a chain of transmission traceable to the Prophet, peace be upon him, and it was narrated on the authority of Al-Hasan Al-Basri, and it was narrated on the authority of others, and the most likely opinion is that it is from the words of Al-Hasan Al-Basri, may God have mercy on him. (127)

Al-Daraqutni said about the marfoo’ narration (from one of its chains): “Youssef bin Atiyah Al-Saffar, Ibrahim bin Ahmad says: He narrated on the authority of Qatada, on the authority of Al-Hasan, on the authority of Anas bin Malik, that the Prophet, peace be upon him, said: “Faith is not by admiration, nor by wishful thinking.” He said Al-Bukhari: He is a denier of hadith, and Al-Nasa’i said: He abandoned hadith, and in his class there is another named Yusuf bin Atiyah, also from the people of Kufa, with the highest nickname of Abu al-Mundhir. Amr bin Ali said: Yusuf bin Atiyah is a Kufi, more liar than Al-Basri.(128)

Ibn Al-Qaysrani said through another way of the hadith: “Hadith: Faith is not a matter of adornment, nor of wishful thinking, but rather what is settled in the heart, and confirmed by deeds. By the One in whose hand is my soul, a servant will not enter Paradise except by work that he masters. They said: O Messenger of God!

What does he master? He said. : It is ruled by. Narrated by Muhammad bin Abdul Rahman bin Buhair bin Raysan: on the authority of his father, on the authority of Malik, on the authority of Abu al-Zinad, on the authority of al-Araj, on the authority of Abu Hurairah. This is false, and the blame for it is on this Muhammad bin Raysan.”(129)

Al-Manawi quoted Al-Hafiz Al-Ala’i as saying via another hadith: “An objectionable hadith that was unique to Abd al-Salam bin Salih al-Abid. Al-Nasa’i said: Abandoned. Ibn Adi said: There is consensus on its weakness, and its meaning was narrated with a good chain of transmission on the authority of Al-Hasan from his saying, and it is the correct one up to here his words.” (130)

The Fourteenth Requirement

The fourteenth type: That in which the hadith is authentic, but it is not permissible for it to be serialized.

A serial hadith is: one in which the narrators follow each other in the chain of transmission, one by one, in a verbal or actual manner. An example of a verbal adjective: the hadith that he, peace be upon him, said to Muadh, may God be pleased with him, “I love you, so say at the end of every prayer, ‘Oh God, help me in mentioning you’ hadith.” It is sequenced with each narrator saying to whomever he is speaking to, “I love you.” An example of a verbal adjective is: Abu Hurairah’s saying: He clasped my hand with Abu al-Qasim, peace be upon him. And he said, “God created the earth on Saturday.” The hadith was sequenced by interlocking each one of its narrators with the hand of the one behind it (131).

An example of a hadith that is authentic, but it is not correct to sequence it to the end of its chain of transmission, is the hadith: “Those who are merciful will have mercy on them, the Most Merciful.”(132) It is known as the chain of transmission in the first instance, that is, every narrator says when narrating it: “It is the first hadith I heard.”

Ibn al-Mustafi said: “This is an authentic hadith. He narrated it in his Sahih from the hadith of Sufyan, not serialized.” (133)

Abu Amr bin Al-Salah said: “Among the virtues of seriality is that it includes more precision from the narrators, and serials rarely suffer from weakness. I mean in describing the sequence, not in the origin of the text, and from serials, there is some whose sequence is interrupted in the middle of its chain of transmission. And that is a shortcoming in it, and it is like serials with the first hadith that I heard on what is correct about that, and God knows best.” (134)

Ibn Hajar said: “The sequence may occur in most of the chain of transmission, such as the hadith of the series with the first one, in which the series ends with Sufyan bin Uyaynah only, and whoever narrates it in a series until its end has lost an illusion.”(135)

And Abu Abdullah Al-Kafiji: “It is rare for a salaam to be delivered due to a defect in its chain of transmission, and its chain of transmission may be interrupted at the end of its chain of transmission like the chain of transmission at the beginning, and it is the merciful, and the Most Merciful will have mercy on them. Have mercy on those on earth and He who is in heaven will have mercy on you; for its chain of transmission with it has ended there.”(136)

Al-Sakhawi said: “Occasionally the sequence is from beginning to end, and most of it has a deficiency due to the chain being cut off, either at its beginning, middle, or end. It has examples such as the hadith of Abdullah bin Amr bin Al-Aas: The merciful ones will be merciful to the Most Merciful. The series has a priority that occurred for most of its narrators, as it was the first.” A hadith that each one of them heard from his sheikh, for it is only valid to trace it back to Ibn Uyaynah in particular. It was interrupted among those above him according to al-Mu’tamid, and some of the narrators have connected it to the end, either by mistake, as Ibn al-Salah pointed out, when he mentioned the hadith in some of his booklets, connected to the chain. Uqba said: It is very strange, and in another place it is objectionable. Ibn Asakir and others narrated it on the authority of his sheikh in it without what he brought, but rather like the people, and some of them attributed it to the

Companion only and some to the Tabi'i only. And all of that is false and occurred intentionally on the part of its narrator or inadvertently."(137)

Al-Suyuti said: "(And he rarely says the salaam due to a defect in the sequence, and his sequence may be interrupted in the middle), or the beginning, or the end, (like the sequence of the first hadith I heard). It is the hadith of Abdullah bin Amr: "The merciful will be merciful to the Most Merciful." For in it the sequence ended at Sufyan bin Uyaynah, and he stopped hearing Sufyan from Amr bin Dinar, and he stopped hearing Amr from Abu Qaboos, and he stopped hearing Abu Qaboos from Abdullah bin Amr, and Abdullah heard from the Prophet, peace be upon him (according to what is correct about it), and some of them narrated it. The entire series is understood in it." (138)

Al-Ajlouni said: "This hadith is traced back to Sufyan bin Uyaynah with the addition: The merciful ones will be shown mercy by the Most Merciful in its beginning." (139)

Al-Dhahabi said: "In general, the serials are weak, and most of them are invalid because their narrators lie, and the strongest of them is the serial in reading Surat al-Saff, and the serial is in the Levantines, the serials are in the Egyptians, and the serials are in the Muhammadans up to Ibn Shihab" (140).

The Fifteenth Requirement

The fifteenth type: hadiths with weak chains of transmission, which have neutral meanings and whose meaning is not distinguished in terms of authenticity or corruption, so one cannot prove the authenticity of their meaning or deny it. For this reason, it is not permissible to prove it, act upon it, or attribute it to the Messenger of God, peace be upon him, if its chain of transmission is not correct.

It has two main sections:

The first section: It is unseen, not narrated with an authentic chain of transmission. We only have a case of attribution; to verify it; because the meaning has no clear effect in judging the hadith as sound or weak.

An example is the hadith: "Girdle yourself as you have seen the angels gather around their Lord to the middle of their path."(141)

Al-Haythami said: "It was narrated by Al-Tabarani in Al-Awsat, and it includes Al-Muthanna bin Al-Sabah. Ibn Ma'in trusted him, and Ahmad and the majority of imams weakened him, until it was said: It is abandoned. Yahya bin Al-Sakan is very weak."(142)

Ibn Hajar said: "Al-Muthanna is weak." (143)

Muhammad bin Darwish said: "Al-Dailami narrated it with a weak chain of transmission." (144)

The second section: a meaning that has nothing to do with the unseen, but it does not agree with the principles or contradict them, but rather adds a new legal description, from jurisprudential rulings or otherwise, and this also we only have attribution to verify, and the meaning has no clear effect in judging its validity or weakness.

An example of this is the hadith: "Come to the mosques feeling sad and blindfolded, for turbans are the crowns of Muslims."(145)

Ibn Adi said: "These two are with this chain of transmission on the authority of Al-Hikam, despite the difference in chain of narrations. No one narrates them on the authority of Al-Hikam other than Mubashir bin Ubaid."(146)

He also said: "This is promising. He explained the matter in weakness, and it has other hadiths than what I mentioned, and in general what he narrated is not preserved, from the hadith of Kufa on the authority of their sheikhs, and the sheikhs of Basra and others."(147)

Ibn Al-Qaysrani said: "It was narrated by Mubashir bin Ubaid: on the authority of Al-Hakam bin Utaybah, on the authority of Abd al-Rahman bin Abi Laila, on the authority of Ali bin Abi Talib. He narrated it again: on the authority of Al-Hakam, on the authority of Yahya bin Al-Jazzar, on the authority of Ali. And Mubashir is nothing."(148)

Al-Manawi said: "Ibn Adi narrated it from the narration of Mubashir bin Ubaid, on the authority of Al-Hakam bin Uyaynah, on the authority of Ibn Abi Ya'la, on the authority of Ali, the Commander of the Faithful. Our highest ancestor, by Al-Umm Al-Zain Al-Iraqi, said in Sharh Al-Tirmidhi: Maysarah bin Ubaid is abandoned, and then the author symbolizes his weakness. But it bears witness It has what was narrated by Ibn Asakir with the wording: "Come to the mosques humiliated and masked, for that is characteristic of Muslims."(149)

The evidence cited by Al-Manawi for the hadith is also not valid. Because it is from Mubashir bin Ubaid himself with the same chain of transmission! The hadith can be reviewed in the history of Ibn Asakir, No. 4089.

RESULTS AND RECOMMENDATIONS

First, The Results

The research found fifteen types of hadiths that were mentioned in the words of scholars with refutation and explanation in terms of the correctness of the lineage and the correctness of the meaning with other details, which can be summarized in the following points:

1- Weak and fabricated hadiths that are not authentically narrated from the Prophet, peace be upon him, are not all of them with an rejected meaning, but rather some of them have an rejected meaning. Some of them have an acceptable meaning, either because the hadith agrees with the experiences and wisdom of nations, or agrees with other legal texts, or with sound medicine, or something else.

2- The hadith in the words of the scholars may come across as completely weak, but they only mean part of the hadith. Because it came together in the text, and has two forms:

The first picture: The hadith consists of two parts, one of which is authentically attributed to the Messenger of God, peace be upon him. Likewise, it is correct in meaning, and the other part of it is refuted in its attribution and meaning. As for the second form: the hadith consists of two parts, one of which is correct in its ratio and meaning, and the other part of it is correct in meaning, but it is refuted in its attribution to the Messenger of God, peace be upon him.

3- The hadith may have a neutral meaning, that is, it is not described as being in accordance with the principles or contrary to it, but rather it adds a description of the unseen, or a new jurisprudential description. It is narrated with a weak chain of transmission or an abandoned narrator. For this hadith, the researcher only has the chain of transmission to verify it, and the meaning has no clear impact on knowing its authenticity or weakness.

4- The hadith may be authentic, but it has another wording in which one word has been replaced, and the reader will find it in the books of weak hadiths, even though it is authentic without this replaced word.

5- The reader may find a hadith condemned to be refuted in the books of fabricated and weak ones, and it is authentic on the authority of the Prophet, peace be upon him, but they weaken it from the narration of a companion other than his companions for whom he is famous.

6- The reader may find a hadith condemned to be refuted in the books of fabricated and fabricated articles whose attribution to the Messenger of God, peace be upon him, is not correct, but it is correct to attribute it to one of the companions or one of the followers.

7- The hadith may be authentic, and there is another hadith related to it that may be authentic, but it is not valid as a reason for the first hadith.

9- Scholars may weaken the hadith, and do not mean its text, but rather they mean the narration in which it describes the sequence in it.

Second: Recommendations

1- Researchers should pay attention to general research of benefit, from which specialists and non-specialists benefit.

2- Diversification in this research is not the last thing possible in species; Researchers can add more to it, including if the hadith is authentic and its story is not authentic, and so on.

What is intended is to point out that not all weak and fabricated hadiths are rejected in terms of meaning, nor to judge them in general, as they contain many details, and this is the approach of critics, to judge each word according to what suits it in terms of acceptance and rejection.

ACKNOWLEDGEMENT

The authors are thankful to Deanship of Scientific Research and under the supervision of the Centre for Sharia, Educational and Humanities Research, Najran, Saudi Research centers Funding program grant code (NU/RG/SEHRC/12/21).

FOOTNOTES

1- See: *Tanzih al-Shari'ah* by Ibn Iraq al-Kinani (2/239), *al-Asrar al-Marfu' al-Qari* (p. 425), *al-Fawa'id al-Majmu'ah* by al-Shawkani (p. 175), and *al-Lul' al-Marsu'* (127). It was included by Al-Hakim (*Al-La'al' Al-Mun'a'* 2/198), Ibn Al-Jawzi in *Al-Mawdoo'at* (1368), and Al-Suyuti in *Al-La'il Al-Mun'a'* (2/198).

2- *Subjects* (3/155).

3- *Graduation of Hadiths of Ihya' Ulum al-Din* (2/934).

4- *Made-up pearls* (2/198).

5- *Purifying Sharia* (2/239).

6- *Topics Ticket* (p. 153).

7- *Collected interest* (p. 175).

8- See: *Illal Ibn Abi Hatim* (2552), *Al-Farad* by Al-Daraqutni (5250 *Afar Al-Gharaib*), *Al-Mawdoo'at* by Ibn Al-Jawzi (3/77), *Al-La'ali' Al-Ma'no'* (2/242), *Tanzih Al-Sharia* (2/293), and *Tadhkirat Al-Mawdoo'at Al-Fitna* (p. : 165). It was included by *Abu Ya'la al-Mawsili* (6352), *al-Hakim al-Tirmidhi* in *Nawadir al-Usul* (1060), *al-Tabarani* in *al-Awsat* (6509), and *al-Bayhaqi* in *Shu'ab al-Iman* (8920).

9- *Al-Manar Al-Munif* by Ibn Al-Qayyim No. (56).

10- *Illal Ibn Abi Hatim* (2552).

11- *Al-Kamil* by Ibn Adi (9/672).

12- *Shu'ab al-Iman* (11/509).

13- *Subjects* (3/77).

14- *Scattered Pearls* (p. 211).

15- *Good Objectives* (p. 643).

16- *Made-up pearls* (2/242).

17- *Purifying Sharia* (2/293).

18- *Tadhkirat al-Mawdoo'at al-Fatna* (p. 165).

19- *Revealing the Hidden* (2/88).

20- See: *Additions to Subjects* (2/743). Al-Daylami included it in *Al-Firdaws* (*Al-Gharaib Al-Muqtaba* 247).

21- *Additions to subjects* (2/743).

22- *Topics Ticket* (p. 209).

23- *Fayd al-Qadeer* (1/73).

Types of Hadiths that have been Weak by Hadith Scholars in Terms of the Authenticity of the Chain of Transmission and the Correctness of the Meaning

- 24- See: Tadhkirat al-Mawdoo'at (p. 87), Kashf al-Khifa (1/228), al-Asrar al-Marfu' (p. 116), and al-Fawa'id al-Mujmu'ah (p. 327), and I did not find anyone who reported it.
- 25- Topics Ticket (p. 87).
- 26- Al-Asrar Al-Marfu'u' (p. 116).
- 27- Ruh al-Bayan (7/281).
- 28- Kashf Al-Khifa (1/228).
- 29- Collected interest (p. 327).
- 30- See: Al-Asrar Al-Marfu'u' (p. 157), Al-Ma'ani fi Ma'rifat Al-Mawdoo' (p. 79), Al-Jid Al-Hate (p. 76), and Al-Lu'lu' Al-Marfu' (p. 65), and I did not find anyone who reported it.
- 31- Raising the Banner (3/51).
- 32- Al-Drayah (2/17).
- 33- I did not find it in Good Purposes.
- 34- Al-Asrar Al-Marfu'u' (p. 157).
- 35- The keen grandfather (p. 76).
- 36- Kashf Al-Khifa (1/343).
- 37- See: Tadhkirat al-Mawdoo'at al-Fatna (p. 206), al-Asrar al-Marfu' (p. 320), al-Ma'ani fi Ma'rif al-Ma'ud (p. 173), Edugent Seriousness (p. 213), and Kashf al-Khifa (2/252). It was included by Al-Uqaili (1/61), Al-Tabarani in Al-Awsat (4343), and Al-Bayhaqi in Al-Kubra (5368), with the wording: "The stomach is the basin of the body."
- 38- Classes of doctors (p. 165).
- 39- Al-La'ali' al-Manthuri by Al-Zarkashi (p. 146).
- 40- Good Purposes (p. 611).
- 41- Al-Masna fi Ma'rifat al-Mawdoo3 (p. 173).
- 42- The Beautiful Elite (p. 213).
- 43- The hadith was narrated with a chain of transmission traceable to the hadith of Ali bin Abi Talib and it is not authentic. See: Kashf al-Khifa (1/24), and it was included by al-Tabarani in al-Kabir (3/No. 2688), al-Qadha'i in Musnad al-Shihab (75), and Abu Bakr al-Abhari in al-Fawa'id al-Muntakatah (Q. 136/2 - 138/2).
- 44- The Beginning and the End (11/202).
- 45- Al-Zawa'id Complex (18038).
- 46- Revealing the Hidden (1/24).
- 47- See: Al-Jami' Al-Saghir (27), and Al-Madawi by Al-Ghumari (1/54), narrated by Al-Jurjani in several councils of Al-Amali (333), and Al-Dailami in Al-Firdaus (Al-Gharaib Al-Muqtahtah 240).
- 48- Captured Oddities (240).
- 49- Fayd al-Qadeer (1/64).
- 50- It was narrated on the authority of a group of companions, including Abu Bakr, Jabir, Saad, Ali and others, and none of it is authentic. The correct wording is: "What is between my house and my pulpit is Rawdah." See: Al-Ilal by Al-Daraqutni (4/173), and Al-Hubair's Summary (3/). 230), and Kashf Al-Khifa (2/363). It was included by Malik in Al-Muwatta' (narration by Al-Qa'nabi 291), Ibn Abi Shaybah (32316), Ahmad (11610),

Ibn Abi Asim in *Al-Sunnah* (731), and *Al-Bazzar* (7622, 8200). And Abu Ya'la (1341) is from a chain of narrations on the authority of the Prophet, peace and blessings be upon him.

51- *Al-Bukhari* (1195) and *Muslim* (1390) from the hadith of Abdullah bin Zaid Al-Ansari.

52- *Al-Illal* (4/173).

53- Introduction (17/181).

54- *Thakhira al-Hafza* (4777).

55- Summary of *Al-Habir* (3/230).

56- *Umdat Al-Qari* (7/255).

57- *Kashf Al-Khifa* (2/363).

58- It was narrated from the hadith of Anas bin Malik with this wording, and it is denounced in its chain of transmission and text, and it is correct (the people of the Qur'an are the people of God and His special ones). See: *Al-Jami' Al-Kabir* (1/55), and *Kashf Al-Khifa* (1/25). It was included by *Al-Nasa'i* in *Al-Kubra* (7977), *Ibn Majah* (215), *Al-Tayalisi* (2238), *Ahmad* (12279), and *Al-Bazzar* (7369).

59- *Al-Irshad* (1/406).

60- *Mizan al-Itidal* (4/65).

61- *Al-Jami' Al-Kabir* (1/55).

62- *Kanz Al-Ummal* (1/523).

63- *Revealing the Hidden* (1/25).

64- Narrated by *Al-Nasa'i* in *Al-Kubra* (7977) (*Ibn Majah* (215) and *Ahmad* (13566)).

65- *Al-Mustadrak* (3/118).

66- *The Virtues of the Qur'an* (1/53).

67- *Fayd al-Qadeer* (2/495).

68- See: *Illal al-Daraqutni* (2710), *Nasb al-Raya* (1/94), *al-Badr al-Munir* (1/399), *Talikh al-Habir* (1/15), and *al-Dariyah* (1/52), and it was included by *Ibn Majah* (521).

69- *Al-Sunan Al-Kubra* by *Al-Bayhaqi* (2/276).

70- *Al-Sunan Al-Kubra* (2/276).

71- *Al-Mughni* in carrying travel (1/77).

72- *Al-Illal* (97).

73- *Al-Kamil* (4/79).

74- *Al-Illal* (2710).

75- *Raising the Banner* (1/94).

76- *Tuhfat al-Talib* (p. 254).

77- *Tuhfat al-Talib* (p. 255).

78- *Al-Zawa'id Complex* (1068).

79- *Concurrence with Al-Khabar Al-Habir* (1/485).

80- *Tahdheeb Al Kamal* (19/84).

81- *Sunan al-Tirmidhi* (1/95).

82- Al-Sunan Al-Kubra (1/14).

83- Al-Badr Al-Munir (1/381).

84- It was included without exception by: Al-Bukhari (3535) and Muslim (2286) with the wording: "Indeed, like me and like the prophets before me... I am the building block and I am the seal of the prophets." See: Al-Mawdoo'oo' by Ibn Al-Jawzi (1/279), Al-La'li' Al-Ma'no' (1/243), Tanzih Al-Shari'a (1/321), and Tadhkirat Al-Mawdoo' (p. 88). It was included by Al-Jurqani in Al-Abtal (116), and by Ibn Al-Jawzi in Al-Mawdoo'at (1/279).

85- Falsehoods (116).

86- Al-Mawdoo'at (1/279).

87- Jokes on Ibn al-Salah by Al-Zarkashi (2/284).

88- Jokes on Ibn al-Salah by Ibn Hajar (2/851).

89- Made-up pearls (1/243).

90- Purifying Sharia (1/321).

91- Topics Ticket (p. 88).

92- Collected interest (p. 320).

93- Narrated by Saeed bin Mansour in Al-Sunan (Al-Zuhd 2657), Al-Tabarani in Al-Kabir (9/No. 8540), and Abu Na'im in Ma'rifat al-Sahaba (8014) on the authority of Abdullah bin Masoud, may God be pleased with him.

94- Agreed upon, Al-Bukhari (1) and Muslim (1907).

95- Tahdheeb Al-Kamal (16/126).

96- Biography of Noble Figures (10/590).

97- Al-Mughni about carrying travel (4232).

98- Al-Zawa'id Complex (2580).

99- Forty for Al-Ajri (78).

100- The Forty in Guiding the Walkers (1/44).

101- Ihkam al-Ahkam (1/62).

102- Ihkam al-Ahkam (1/62).

103- Majmoo' al-Fatawa (18/253).

104- Training the narrator (2/929).

105- Jami' al-Ulum wa al-Hikam (1/74).

106- Fath al-Bari (1/10).

107- Al-Ilal by Ibn Abi Hatim (362).

108- Al-Ilal by Al-Daraqutni (2/193).

109- Al-Tamheed (21/271).

110- Revealing the problem (1/85).

111- Raising the Banner (1/302).

- 112- Al-Badr Al-Munir (1/660).
- 113- Al-Badr Al-Munir by Ibn Al-Mulqin (1/659).
- 114- See Illal Ibn Abi Hatim (1684), Al-Kamil Ibn Adi (3/199), Illal Al-Daraqutni (599), Hilyat Al-Awliya (3/35), Masa'id Al-Nazr by Al-Buqa'i (1/299), and Majma' Al-Zawa'id by Al-Haythami (11673). It was included by Al-Bukhari (5027) from the hadith of Othman, and by Al-Tirmidhi (2909) from the hadith of Ali, and one of its narrators was weak. It was included by Al-Tabarani in Al-Saghir (379), Abu Nu'aym in Hilyat Al-Awliya (3/35), and Al-Qadha'i in Musnad Al-Shihab (1242) from the hadith of Anas. .
- 115- Al-Musnad (3/356).
- 116- The Weak (1/217).
- 117- Hilyat Al-Awliya (3/35).
- 118- Al-Nazr Elevators (1/299).
- 119- Al-Zawa'id Complex (11673).
- 120- Al-Tirmidhi (2909).
- 121- Tahdheeb al-Tahdheeb (6/137).
- 122- It was narrated on the authority of Ibn Abbas and Aisha with a chain of transmission traceable to the Prophet. Al-Uqaili said that nothing is authentic in this matter. See: Al-Mawdoo'at by Ibn Al-Jawzi (3/92), Tadhkirat Al-Mawdoo'at (p. 65), Al-Asrar Al-Marfu' (p. 334), Al-Fawa'id Al-Majmu'ah (p. 334), and it was included by Al-Bukhari as a commentator (3/162), Ibn Abi Hatim in Al-Ilal (2204), Ibn Al-Jawzi in Al-Mawdoo'at (3/92).
- 123- Al-Bukhari suspended (3/162).
- 124- Al-Illal (2204).
- 125- Tadhkirat al-Subawa'at (p. 65).
- 126- Al-Asrar Al-Marfu'u (p. 334).
- 127- This hadith was narrated from the hadith of Abu Hurairah and Anas bin Malik and it is not authentic, and it was authenticated from the hadith of Al-Hasan Al-Basri as his saying, see: Dhakhira Al-Hafiz by Ibn Al-Qaysrani (4656), Fayd Al-Qadir by Al-Manawi (5/355), and Al-Madawi by Al-Ghumari (5/331). It was included by Ibn Bishran in Al-Amali (1224), Abu Abdul Rahman Al-Sulami in Al-Arba'in in Sufism (p. 4) from the hadith of Anas, Ibn Shaybah in Al-Musannaf (30988), Ahmad in Al-Zuhd (1483), and Ibn Battah in Al-Ibanah (Al-Iman 1093).), Al-Bayhaqi in Shu'ab Al-Iman (65), and Al-Khatib in The Necessity of Knowledge for Action (56) from the hadith of Al-Hasan Al-Basri.
- 128- Al-Daraqutni's comments on the wounded (p. 290).
- 129- Thakhira al-Hafza (4656).
- 130- Fayd al-Qadeer (5/355).
- 131- Fath al-Mughith (3/57).
- 132- See: Introduction by Ibn al-Salah (p. 380), Nuzhat al-Nazr (p. 151), and Fath al-Mughith (3/303). It was included by Abu Dawud (4941), Al-Tirmidhi (1924), Ibn Al-Mubarak in Al-Musnad (270), and Al-Humaydi (602).
- 133- History of Erbil (1/406).
- 134- Introduction by Ibn al-Salah (p. 380).
- 135- Nuzhat Al-Nazar (p. 151).

136- Al-Mukhtasar fi Ilm al-Athar (p. 126).

137- Fath al-Mughith (3/303).

138- Training the narrator (2/643).

139- Kashf Al-Khifa (1/125).

140- Al-Mawqeeza (p. 85).

141- See: Al-La'ali' Al-Ma'no' (2/225), Tanzih Al-Shariah (2/274), Al-Madawi by Al-Ghumari (1/64), and it was included by Al-Tabarani in Al-Awsat (7807), and Al-Dailami in Al-Firdaws (Al-Gharaib Al-Muqtafa 141).

142- Al-Zawa'id Complex (8518).

143- Captured Oddities (141).

144- Asna Al-Matalib (141).

145- See: Fayd al-Qadeer (1/67), and Al-Madawi by Al-Ghamari (1/61). It was included by Ibn Adi in Al-Kamil (16539, 16540), and Ibn Asakir in Tarikh Damascus (36/265).

146- Al-Kamil (10/12).

147- Al-Kamil (10/13).

148- Dhakhira al-Huffaz (3580).

149- Fayd al-Qadeer (1/67).

REFERENCES

Ibn Iraq, Ali bin Muhammad (1399 AH). The integrity of the Sharia (investigated by Abd al-Wahhab Abd al-Latif, and Abd Allah Muhammad al-Siddiq al-Ghumari). House of Scientific Books.

Al-Qari, Ali bin Sultan, (1971 AD). Raised Secrets (Edited by Muhammad Al-Sabbagh). Dar Al-Amana / Al-Resala Foundation.

Al-Qari, Ali bin Sultan, (1398 AH). Made in the knowledge of the fabricated hadith (verified by Abdel Fattah Abu Ghada). Al-Resala Foundation.

Al-Shawkani, Muhammad bin Ali (1407 AH). Al-Fawa'id Al-Mu'ammali (Edited by Abd al-Rahman Yahya al-Mu'alami). Islamic office.

Al-Qawuqji, Muhammad bin Khalil (1415 AH). Studded Pearls (investigated by Fawaz Ahmed Zimrali). Dar Al-Bashaer Islamic School.

Al-Suyuti, Abdul Rahman bin Abi Bakr, (1417 AH), Manufactured Pearls, (edited by Salah bin Muhammad bin Awaidah). House of Scientific Books.

Al-Suyuti, Abdul Rahman bin Abi Bakr, (1423 AH), Al-Jami' Al-Kabir, (verified by Yusuf Al-Nabhani). Dar Al-Fikr.

Al-Suyuti, Abdul Rahman bin Abi Bakr, (1409 AH), Training the Narrator, (edited by Muhammad Al-Faryabi). A good house.

Al-Suyuti, Abd al-Rahman bin Abi Bakr, (1422 AH), Lubab al-Naqul, (edited by Ahmed Abd al-Shafi). House of Scientific Books.

Al-Suyuti, Abdul Rahman bin Abi Bakr, (1423 AH), Al-Jami' Al-Saghir, (verified by Yusuf Al-Nabhani). Dar Al-Fikr.

Al-Suyuti, Abdul Rahman bin Abi Bakr, (1431 AH), Additions to Subjects, (verified by Ramiz Khaled Haj Hassan). Knowledge Library.

Ibn al-Jawzi, Abdul Rahman bin Ali, (1997 AD), Al-Mawdoo'at, (edited by Nour al-Din Shukri) Adwa' al-Salaf.

Ibn al-Jawzi, Abdul Rahman bin Ali, (2007 AD), Revealing the Problem, (investigated by Ali Hussein al-Bawab), Dar al-Watan.

Al-Iraqi, Abdul Rahim bin Al-Hussein, (1408 AH), Graduation of Hadiths on the Revival of the Religious Sciences (verified by Mahmoud bin Muhammad Al-Haddad), Dar Al-Asimah.

Al-Iraqi, Abdul Rahim bin Al-Hussein, (2000 AD), Tarh Al-Tathrib (publisher Revival of Arab Heritage).

Al-Iraqi, Abdul Rahim bin Al-Hussein, (1415 AH), Al-Mughni about Carrying Travels (verified by Ashraf Abdul Maqsood), Tiberias Library.

Al-Fatni, Muhammad Tahir bin Ali Al-Siddiqi, (1343 AH), Tadhkirat Al-Mutawadu', Al-Muniriya Printing Department.

Ibn Abi Hatem, Abdul Rahman bin Muhammad, (1427 AH), Al-Ilal, (verified by a team of researchers under the supervision and care of Dr. Saad bin Abdullah Al-Hamid and Dr. Khaled bin Abdul Rahman Al-Jarisi) Al-Humaidhi Press.

Ibn Abi Hatim, Abd al-Rahman bin Muhammad, (1419 AH), Tafsir, (verified by Asaad Muhammad al-Tayyib) written by Nizar Mustafa al-Baz.

- Ibn Al-Qaysrani, Muhammad bin Tahir (2007 AD), *The Edges of Strangeness*, (verified by Jaber bin Abdullah Al-Sari'i), Dar Al-Tadmuriya.
- Ibn al-Qaysrani, Muhammad bin Tahir (1415 AH), *Tadhkirat al-Huffaz*, (verified by Hamdi Abd al-Majid al-Salafi), Dar al-Sumai'i.
- Abu Ya'la, Ahmed bin Ali, (1404 AH), *Al-Musnad*, (edited by Hussein Salim Asad), Dar Al-Ma'mun for Heritage.
- Al-Hakim Al-Tirmidhi, Muhammad bin Ali (2008 AD), and Nawader Al-Usul, (edited by Ismail Ibrahim Metwally Awad), Imam Al-Bukhari Library.
- Al-Tabarani, Suleiman bin Ahmad, (1415 AH), *The Great Dictionary*, (verified by Hamdi bin Abdul Majeed Al-Salafi), Ibn Taymiyyah Library.
- Al-Tabarani, Suleiman bin Ahmed, (1415 AH), *Al-Mu'jam Al-Awsat*, (edited by Tariq bin Awadallah, Abdul Mohsen Al-Husseini), Dar Al-Haramain.
- Al-Tabarani, Suleiman bin Ahmed, (1405 AH), *Al-Mu'jam Al-Saghir*, (edited by Muhammad Shakur), Al-Maktab Al-Islami, Dar Ammar.
- Al-Tabarani, Suleiman bin Ahmad, (1405 AH), *Musnad al-Shamiyan*, (verified by Hamdi bin Abdul Majeed al-Salafi), Al-Risala Foundation.
- Al-Bayhaqi, Ahmed bin Al-Hussein, (1423 AH), *Al-Jami' li Shu'ab Al-Iman*, (edited by Abdul Ali Abdul Hamid), Al-Rushd Library.
- Al-Bayhaqi, Ahmad bin Al-Hussein, (1432 AH), *Al-Sunan Al-Kabir*, (verified by the Hijr Center for Research and Studies) Dar Hijr.
- Al-Bayhaqi, Ahmed bin Al-Hussein, (1408 AH), *Evidence of Prophethood*, (edited by Dr. Abdul Muti Qalaji), Dar Al-Kutub Al-Ilmiyyah, Dar Al-Rayyan Heritage.
- Ibn Adi, Abdullah bin Adi, (1434 AH), *Al-Kamil fi Difa'a al-Rijal*, (edited by Mazen Muhammad Al-Sarsawi) Al-Rushd Library.
- Al-Nawawi, Yahya bin Sharaf, (1410 AH), *Al-Athkar*, (verified by Muhyiddin Misto), Dar Ibn Kathir.
- Al-Sakhawi, Muhammad bin Abdul Rahman, (1405 AH), *Al-Maqasid Al-Husana*, (edited by Muhammad Othman Al-Khasht), Dar Al-Kitab Al-Arabi.
- Al-Sakhawi, Muhammad bin Abdul Rahman, (1424 AH), *Fath Al-Mughith*, (edited by Abdul Karim Al-Khudair), Dar Al-Minhaj.
- Al-Ajlouni, Ismail bin Muhammad (1420 AH), *Revealing the Hidden*, (verified by Abdul Hamid Hindawi), Modern Library.
- Abu Naeem Al-Asbahani, Ahmed bin Abdullah, (1394 AH), *Hilyat Al-Awliya*, (publisher Al-Saada - next to the Governorate of Egypt).
- Abu Naeem Al-Asbahani, Ahmed bin Abdullah, (1419 AH), *Knowledge of the Companions*, (verified by Adel bin Youssef Al-Azzazi), Dar Al-Watan.
- Ibn Asakir, Ali bin Al-Hasan, (1415 AH), *History of Damascus*, (edited by Amr bin Gharamah Al-Amrawi), Dar Al-Fikr.
- Al-Qada'i, Muhammad bin Salama, (1407 AH), *Musnad Al-Shihab*, (verified by Hamdi bin Abdul Majeed Al-Salafi), Al-Resala Foundation.
- Al-Khalili, Al-Khalil bin Abdullah, (1409 AH), *Guidance in the Knowledge of Hadith Scholars*, (edited by Dr. Muhammad Saeed Omar Idris) Al-Rushd Library.
- Al-Tayyuri, Al-Mubarak bin Abdul-Jabbar, (1425 AH), *Al-Tayyuriyyat*, (edited by Dasman Yahya Maali, Abbas Sakhr Al-Hassan), Adwa' Al-Salaf Library.
- Al-Daraqutni, Ali bin Omar, (1405 AH), *Al-Illal*, (edited by Mahfouz Al-Rahman Zainullah Al-Salafi), Dar Taiba.
- Al-Daraqutni, Ali bin Omar, (1414 AH), *Commentaries on the wounded*, (edited by Khalil bin Muhammad Al-Arabi), Al-Farouq Al-Hadith.
- Ibn Al-Mulqin, Omar bin Ali, (1425 AH), *Al-Badr Al-Munir* (edited by Mustafa Abu Al-Gheit, Abdullah bin Suleiman, and Yasser bin Kamal), Dar Al-Hijra.
- Al-Khattabi, Hamad bin Muhammad, (1409 AH) *The Figures of Hadith* (Edited by Dr. Muhammad bin Saad bin Abdul Rahman Al Saud), Umm Al-Qura University.
- Ibn Abd al-Barr, Yusuf bin Abdullah (1387 AH) *Introduction*, (edited by Mustafa bin Ahmad al-Alawi, Muhammad Abd al-Kabir al-Bakri) Ministry of Endowments and Islamic Affairs in Morocco.
- Al-Zayla'i, Abdullah bin Yusuf, (1418 AH), *Monument of the Banner*, (edited by Muhammad Awama) Al-Rayyan Foundation.
- Ibn Hajar, Ahmed bin Ali (1400 AH), *Fath al-Bari* (verified by Muhib al-Din al-Khatib Muhammad Fouad Abd al-Baqi), Dar al-Ma'rifa.
- Ibn Hajar, Ahmed bin Ali (1414 AH), *approval of Al-Khabar Al-Khabar* (verified by Hamdi Abdul Majeed Al-Salafi, Subhi Al-Sayyid Jassim Al-Samarrai), Al-Rushd Library.
- Ibn Hajar, Ahmed bin Ali (2016 AD), *Knowledge in Graduation of Hadiths of Guidance* (Edited by Mr. Abdullah Hashim), Dar Al-Ma'rifa.
- Ibn Hajar, Ahmed bin Ali (1384 AH), *Summary of Al-Habir* (verified by Mr. Abdullah Hashim Al-Yamani Al-Madani), Medina.
- Ibn Hajar, Ahmed bin Ali (1404 AH), *Jokes on the Book of Ibn Al-Salah* (verified by Rabi' bin Hadi Umair Al-Madkhali), Deanship of Scientific Research at the Islamic University.
- Ibn Hajar, Ahmed bin Ali (1428 AH), *Al-Isaba* (verified by the Hijr Research Center), Dar Hijr.

Types of Hadiths that have been Weak by Hadith Scholars in Terms of the Authenticity of the Chain of Transmission and the Correctness of the Meaning

- Ibn Hajar, Ahmed bin Ali (1429 AH), *Nuzhat Al-Nazr* (Edited by Prof. Dr. Abdullah bin Dhaif Allah Al-Ruhaili), Taibah University in Medina.
- Ibn Hajar, Ahmed bin Ali (1439 AH), *Captured Oddities* (verified by a group of investigators) Dar Al-Bar Association.
- Al-Baq'a'i, Ibrahim bin Omar (1408 AH), *Masa'id al-Nazr*, (publisher, Ma'brbat al-Ma'aref), Ma'brbat al-Maa'rif.
- Al-Haythami, Ali bin Abi Bakr (1414 AH), *Al-Zawa'id Complex*, (verified by Hussam Al-Din Al-Qudsi) Al-Qudsi Library.
- Al-Bukhari, Muhammad bin Ismail, (1422 AH), *Al-Sahih*, (verified by Muhammad Zuhair bin Nasser Al-Nasser), Dar Touq Al-Najat.
- Al-Tirmidhi, Muhammad bin Issa, (1395 AH), *Al-Sunan*, (edited by Ahmed Muhammad Shaker), Mustafa Al-Babi Al-Halabi Library and Printing Company.
- Al-Uqaili, Muhammad bin Amr, (1404 AH), *Al-Dhafa'a Al-Kabir* (edited by Abdul Muti Amin Qalaji), Dar Al-Maktabah Al-Ilmiyyah.
- Al-Fayrouzabadi, Muhammad bin Yaqoub (2007 AD), *A treatise on an explanation of what has not been proven as an authentic hadith from the chapters*, (verified by Yahya bin Ali Al-Hajouri), Dar Al-Kitab wal-Sunnah Al-Misriyah.
- Saeed, Saeed bin Mansour (1417 AH), *Al-Sunan*, (edited by Dr. Saad Al-Humaid), Dar Al-Sumaie.
- Ibn Abi Shaybah, Abdullah bin Muhammad, (1427 AH) *Al-Musannaf*, (Edited by Muhammad Awama) Dar Al-Qibla.
- Ahmed, Ahmed bin Muhammad bin Hanbal, (1420 AH), *Asceticism*, (edited by Muhammad Abd al-Salam Shaheen), Dar al-Kutub al-Ilmiyyah.
- Ahmed, Ahmed bin Muhammad bin Hanbal, (1421 AH), *Al-Musnad*, (edited by Shuaib Al-Arnaout - Adel Murshid, and others) Al-Resala Foundation.
- Al-Dinuri, Ahmed bin Marwan, (1419 AH), *Sitting and Jawaher Al-Ilm* (edited by Mashhour Hasan), Dar Ibn Hazm.
- Al-Mazzi, Yusuf bin Abdul Rahman (1418 AH), *Al-Muntaqa min Al-Fawa'id Al-Hasan fi Al-Hadith* (Edited by Sami Bin Anwar), Al-Ghuraba's Library.
- Al-Mazzi, Yusuf bin Abdul Rahman (1400 AH), *Tahtheeb Al-Kamal* (edited by Bashar Awad Ma'rouf), Al-Resala Foundation.
- Ibn Hibban, Muhammad ibn Hibban, (1396 AH), *Al-Majrouhin*, (edited by Mahmoud Ibrahim Zayed), Dar Al-Wa'i.
- Al-Manawi, Muhammad Abd al-Raouf bin Taj al-Arifin (1356 AH), *Fayd al-Qadir*, (publisher The Great Commercial Library) The Great Commercial Library.
- Al-Ghamari, Ahmed bin Muhammad, (1996 AD), *Al-Madawi for the ills of Al-Jami' Al-Saghir* (publisher Dar Al-Ketbi) Dar Al-Ketbi.
- Ibn Bishran, Abdul Malik bin Muhammad, (1977 AD), *Al-Amali*, (verified by Adel bin Youssef Al-Azzazi), Dar Al-Watan.
- Al-Sulami, Muhammad bin Al-Hussein (1981 AD), *The Forty in Sufism*, (publisher, Ottoman Encyclopedia Council Press, Hyderabad) Ottoman Encyclopedia Council Press, Hyderabad.
- Ibn Battah, Ubaid Allah bin Muhammad (1415 AH), *Al-Ibanah Al-Kubra*, (edited by Reda Moati), Dar Al-Raya.
- Al-Khatib Al-Baghdadi, Ahmed bin Ali (1397 AH), *The Necessity of Knowledge and Work* (Edited by Muhammad Nasir al-Din al-Albani), The Islamic Office.
- Ibn Kathir, Ismail bin Omar, (1420 AH), *Al-Tafsir*, (verified by Sami bin Muhammad Salama), Dar Taibah.
- Ibn Kathir, Ismail bin Omar, (1424 AH), *The Beginning and the End*, (edited by Abdullah bin Abdul Mohsen Al Turki), Dar Hijr.
- Ibn Kathir, Ismail bin Omar, (1406 AH), *Tuhfat al-Talib*, (verified by Abdul-Ghani bin Hamid bin Mahmoud al-Kubaisi), Dar Hira'
- Al-Sfazi, Ali bin Muhammad, (1394 AH), *Alerting the unaware and guiding the ignorant* (verified by Muhammad Al-Shazly Al-Naifer), Abdul Karim bin Abdullah Foundations.
- Haqqi, Ismail Haqqi bin Mustafa (2008 AD), *Ruh al-Bayan*, (publisher Dar al-Fikr) Dar al-Fikr.
- Al-Ghazi, Ahmad bin Abdul Karim (1424 AH), *Al-Jid Al-Hathith*, (edited by Fawaz Ahmad Zumarli), Dar Ibn Hazm.
- Muhammad Al-Amir, Muhammad Al-Amir Al-Kabir (1409 AH) *The Luxurious Elite*, (Edited by Zuhair Al-Shawish) The Islamic Office.
- Ibn Abi Usaibah, Ahmad bin Al-Qasim, (1425 AH), *Uyun Al-Anba fi Classes of Physicians*, (edited by Dr. Nizar Reda), Al-Hayat Library House.
- Al-Zarkashi, Muhammad bin Abdullah, (1406 AH), *Scattered Pearls in the Famous Hadiths*, (edited by Mustafa Abdul Qadir Atta), Dar Al-Kutub Al-Ilmiyyah.
- Al-Zarkashi, Muhammad bin Abdullah, (1419 AH), *Jokes on the Introduction by Ibn al-Salah*, (verified by Zain al-Abidin bin Muhammad without Freij) Dawaa al-Salaf.
- Malik, Malik bin Anas, (1419 AH), *Muwatta' of the narration of Al-Qa'nabi*, (verified by Abdul Majeed Al-Turki), Dar Al-Gharb Al-Islami.
- Ibn Abi Asim, Ahmed bin Amr, (1400 AH), *Al-Sunnah*, (verified by Muhammad Nasir al-Din al-Albani) The Islamic Office.
- Ibn Abi Asim, Ahmad ibn Amr, (1411 AH), *Ahad and Mathani*, (edited by Dr. Basem Faisal Ahmad Al-Jawabra), Dar Al-Raya.
- Al-Bazzar, Ahmed bin Amr, (1988 AD, 2009 AD) *Al-Musnad*, (edited by Mahfouz Al-Rahman Zain Allah, Adel bin Saad, and Sabri Abdul Khaleq Al-Shafi'i), Library of Science and Wisdom, Medina.
- Muslim, Muslim bin Al-Hajjaj (1334 AH), *Al-Sahih*, (edited by Muhammad Fouad Abdel-Baqi), Dar Ihya Al-Tarath Al-Arabi.
- Al-Aini, Mahmoud bin Ahmed, (1407 AH) *Umdat Al-Qari*, (publisher Dar Ihya Al-Arabi Heritage) Dar Ihya Al-Arabi Heritage.

- Al-Nasa'i, Ahmad bin Shuaib, (1421 AH), Al-Sunan Al-Kubra, (edited by Hassan Abdel Moneim Shalabi), Al-Risala Foundation.
- Ibn Majah, Muhammad bin Yazid (1400 AH), Al-Sunan (edited by Muhammad Fouad Abdel-Baqi), Dar Ihya al-Kutub al-Arabi.
- Al-Tayalisi, Suleiman bin Daoud (1419 AH) Al-Musnad, (verified by Muhammad bin Abdul Mohsen Al-Turki) Dar Hijr.
- Al-Dhahabi, Muhammad bin Ahmad (1430 AH), The Balance of Moderation (edited by Muhammad Radwan Arqsusi, Muhammad Barakat, and others), Al-Resala Foundation.
- Al-Dhahabi, Muhammad bin Ahmed (1405 AH) Biographies of Noble Figures (verified by a group of investigators under the supervision of Sheikh Shuaib Al-Arnaout) Al-Resala Foundation.
- Al-Muttaqi Al-Hindi, Ali bin Husam Al-Din, (1401 AH) Kanz Al-Ummal, (edited by Bakri Hayani and Safwat Al-Saqqa) Al-Resala Foundation.
- Al-Hakim, Muhammad bin Abdullah (1435 AH) Al-Mustadrak on the Two Sahihs (verified by a group of researchers, Dar Al-Taseer) Dar Al-Taseer.
- Al-Dhia Al-Maqqadi, Muhammad bin Abdul Wahed, (1421 AH) Book of the Virtues of the Qur'an (edited by Salah bin Aayed Al-Shalahi), Dar Ibn Hazm.
- Al-Jawzqani, Al-Hussein bin Ibrahim (1422 AH), The Falsehoods, the Munkars, the Sahihs and the Popular (Edited by Abd al-Rahman bin Abd al-Jabbar al-Fariwi), Dar al-Sumai'i.
- Abu Al-Futuh Al-Ta'i, Muhammad bin Muhammad bin Ali (1420 AH), Kitab Al-Arba'in fi Irshad Al-Sa'irin (Edited by Abdul-Sattar Abu Ghuda), Dar Al-Bashaer Al-Islamiyyah.
- Ibn Daqiq al-Eid, Muhammad bin Ali, (1426 AH), Ahkam al-Ahkam, Sharh Umdat al-Ahkam (verified by Mustafa Sheikh Mustafa and Mudathir Sundos), Al-Resala Foundation.
- Ibn Taymiyyah, Ahmed bin Abdul Halim, (1416 AH), Collection of Fatwas (verified by Abdul Rahman bin Muhammad bin Qasim), King Fahd Academy.
- Ibn Rajab, Abd al-Rahman bin Ahmad (1422 AH), Jami' al-Ulum wa al-Hikam (edited by Shuaib al-Arna'ut and Ibrahim Bagis), Al-Risala Foundation.
- Ibn Qani', Abd al-Baqi bin Qani' (1418 AH), Dictionary of the Companions (edited by Salah bin Salem al-Misrati), Al-Ghurabah Archaeological Library.
- Ibn Hazm, Ali bin Ahmed (1348 AH), Al-Muhalla (verified by Ahmed Muhammad Shaker), Al-Muniriya Printing Department.
- Ibn Al-Salah, Othman bin Abdul Rahman, (1423 AH) Knowledge of the Types of Hadith Sciences (verified by Bad Al-Latif Al-Hameem and Maher Yassin Al-Fahl), Dar Al-Kutub Al-Ilmiyyah.
- Abu Dawud, Suleiman bin Al-Ash'ath (1400 AH) Al-Sunan (verified by Muhammad Muhyi al-Din Abd al-Hamid), Al-Asriya Library, Sidon.
- Ibn Al-Mubarak, Abdullah bin Al-Mubarak (1407 AH), Al-Musnad (verified by Subhi Al-Badri Al-Samarrai), Al-Ma'rif Library.
- Al-Humaidi, Abdullah bin Al-Zubayr, (1996 AD), Al-Musnad (verified by Hassan Salim Asad Al-Darani), Dar Al-Saqqa.
- Ibn Al-Mustafi, Al-Mubarak bin Ahmed (1980 AD), History of Erbil (verified by Sami bin Sayyid Khamas Al-Saqqa), Ministry of Culture and Information, Al-Rashid Publishing House.
- Al-Kafiji, Muhammad bin Suleiman (1407 AH), Al-Mukhtasar fi Ilm Al-Athar (edited by Ali Zuwayn), Al-Rushd Library.
- Darwish, Muhammad bin Muhammad, (1418 AH), Asna al-Matalib fi Hadiths of Various Ranks (verified by Mustafa Abdul Qadir Atta), Dar al-Kutub al-Ilmiyyah.
- Ibn Al-Qayyim, Muhammad bin Abi Bakr (1390 AH), Al-Manar Al-Munif in Al-Sahih and Al-Da'if (verified by Abdel Fattah Abu Ghada), Library of Islamic Publications.
- Ibn al-Qayyim, Muhammad bin Abi Bakr (1415 AH), Zad al-Ma'ad (Al-Risala Foundation), Al-Manar Islamic Library.
- Elfeky, A. I. M., & Elbyaly, M. Y. H. (2023). THE IMPACT OF VIRTUAL CLASSROOMS ON THE DEVELOPMENT OF DIGITAL APPLICATION SKILLS AMONG TEACHERS OF DIGITAL SKILLS IN NAJRAN REGION. *Ann. For. Res.*, 66(1), 2044-2056.
- Elfeky, A. I. M., & Elbyaly, M. Y. H. (2023). The effectiveness of virtual classrooms in developing academic motivation across gender groups. *Ann. For. Res.*, 66(1), 2005-2020.
- Elbyaly, M. Y. H., & Elfeky, A. I. M. (2023). THE IMPACT OF BLENDED LEARNING IN ENHANCING THE SKILL PERFORMANCE OF PRODUCING DIGITAL CONTENT AMONG STUDENTS OF OPTIMAL INVESTMENT. *Ann. For. Res.*, 66(1), 2031-2043.
- Elfeky, A. (2017). Social Networks Impact factor on Students' Achievements and Attitudes towards the " Computer in Teaching" Course at the College of Education. *International journal on E-learning*, 16(3), 231-244.
- Elfeky, A. I. M., & Elbyaly, M. Y. H. (2016). The impact of learning object repository (lor) in the development of pattern making skills of home economics students. *British Journal of Education*, 4(2), 87-99.
- Elbournhamy, D. M., Najmi, A. H., & Elfeky, A. I. M. (2023). Students' performance in interactive environments: an intelligent model. *PeerJ Computer Science*, 9, e1348.
- Elfeky, A. I. M., Najmi, A. H., & Elbyaly, M. Y. H. (2023). The effect of big data technologies usage on social competence. *PeerJ Computer Science*, 9, e1691.
- Elfeky, A. I. M., & Elbyaly, M. Y. H. MANAGING DRILL AND PRACTICE PROGRAMS WITH A MOTIVATIONAL DESIGN AND THEIR EFFECTS ON IMPROVING STUDENTS'ATTITUDES TOWARD INFORMATION AND COMMUNICATION TECHNOLOGY COURSES.

Types of Hadiths that have been Weak by Hadith Scholars in Terms of the Authenticity of the Chain of Transmission and the Correctness of the Meaning

Elfeky, A. I. M., & Elbyaly, M. Y. H. (2023). THE EFFECT OF E-TUTORIAL PROGRAMS ON IMPROVING THE PRODUCING DIGITAL CONTENT SKILL. *European Chemical Bulletin*, 12(Special Issue 6), 6581-6587.

Elbyaly, M. Y. H. (2016). Heritage Revival by the Use of Saudi Bedouin Textiles in the Gulf Mantle. *Journal of Home Economics*, 26(4).

Elbyaly, M. Y. H., & El-Fawakhry, E. A. (2016). Online teaching course to develop STUDENTS'CREATIVITY in handmade embroidery. *British Journal of Education*, 4(13), 30-51.