

Lifting the Blame from the Criticized: Including Those from Whom Imam Al-Bukhari Narrated a Single Hadith [Al-Tabi'in (The Followers) as an Example

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Abstract

Identifying the follower narrators for whom Al-Bukhari included one narration in the *Sahih* (and speaking about them from the point of view of their justice or from the point of view of their control, in terms of: enumerating their number according to their different classes, explaining the origin of the criticism directed at them, revealing its source, and clarifying the ways to ward it off according to the strength of the evidence and sobriety guide. The current study followed the inductive approach of tracing the names of the classes of narrators spoken of among Bukhari's men and knowing the number of their narrations. To distinguish the followers from them, and for whom Al-Bukhari included one narration in *Al-Sahih*; To count them, and determine the source of the criticism directed at them, I also followed the critical approach: which consists of studying the appeals directed at these narrators, and criticizing them, while explaining Al-Bukhari's methods in grading their hadiths, and justifying that according to the strength of the proof and the relevance of the evidence. The number of *Tabi'in* (The followers) narrators whose hadiths were criticized by Imam al-Bukhari, and for whom only one hadith was produced, was fourteen *Tabi'is* (plural of *Tabia*), that is, 20% of the total number of *Tabi'in* narrators who spoke about it, among the men of *Sahih*, who numbered sixty-nine narrators, as was The number of those who spoke about it from the standpoint of justice among those who produced one hadith was five narrators, while the number of those who spoke about it from the standpoint of control was nine narrators. Imam al-Bukhari's craft of selection was evident in those among *Al-Tabi'in* (the followers) who produced a single hadith for them who spoke about them. It is necessary to return to the context of the words of the critical imams (plural of *Imam*) in their sources as much as possible. Perhaps their words were taken out of context and implied something that was intolerable. We recommend that the current study conduct applied studies of the critical narrators of the *Sahih* men according to their classes.

Keywords: *Al-Bukhari, Tabi'in (Followers), Justice; Control, Selection*

INTRODUCTION

Praise be to God, Lord of the Worlds, and the best prayers and complete greetings be upon the Seal of the Prophets and Messengers, our prophet Muhammad, and upon his family and companions, and whoever follows his guidance, until the Day of Judgment, and after: He was known as the *imam* and chief of *hadith* scholars. Imam Al-Bukhari - may God have mercy on him - with the selection methodology in his *Sahih*. One of its most prominent manifestations was the selection of hadiths of the highest levels of authenticity, the most refined, and narrators from the first class, which combined justice, precision, and mastery, in addition to the length of time associated with the *sheikh* and the practice of his *hadith*, as he spent many years collecting them. Not only that, but he was also known Through the methodology of selecting from the *hadith* of the narrator who was spoken about and whose status was insignificant in the eyes of other imams and great critics, this is because Imam Al-Bukhari only looks at the narrator whom he narrates in the *Sahih* from two angles, the first: his degree in terms of reliability or lack thereof, and the other: the *hadith* that was narrated through him. And the extent of his accuracy in it and the agreement of trustworthy people in his narration and not contradicting them. If he is certain that his *hadith* is authentic, and the master memorizers participated in it and did not contradict them; He included it in the *Sahih*, and did not pay attention to what others said about it. How could he not? And someone like him is a critic, diligent, discerning, and discerning of the conditions of the narrators, and he is the author of the histories, who said: "Say a name in history except that I have a story for it, except that I disliked making the book long." (Al-Khatib Al-Baghdadi, 1422 AH, 2/32) he said: "And every man whose *Hadith* I do not know is authentic from his weak one, I do not narrate from him, nor do I write down his *hadith*" (Al-

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Tirmidhi, 1409 AH, 1/394), and the meaning of the concept of disagreement is that whoever knows Al-Bukhari's authentic hadith from his weak one narrates from him in the *Sahih* even if it is weak. By someone else, and if this indicates anything, it indicates his great understanding, the strength of his vision, and the penetration of his insight on the one hand, and his fairness in judging the narrators, and revealing how to deal with the reality of their narrations with complete integrity on the other hand .

Hence, this study came to shed light on the narrators spoken of from the *Tabi'een* class (their elders, middle ones, and young ones) for whom Al-Bukhari included one narration in the *Sahih*, where we traced the narrators of the ninth chapter of Huda al-Sari: in the context of the names of the men of *Al-Sahih* who criticized it. Al-Bukhari (Ibn Hajar, 384-465); To know their classes, we get the following: The number of narrators mentioned by Al-Hafiz Ibn Hajar in this chapter is (393), of whom: (69) are from the *Tabi'een* class, meaning that about 18% of those among Al-Bukhari's men whom he spoke about are *Tabi'een*. Looking at those who only narrated one *hadith*, it became clear to us that their number was (82) narrators, of whom (14) were from the *Tabi'een* class. This means that about 21% of those who spoke about it had only one narration, and Al-Bukhari translated for all of them in *Al-Tarikh*, which indicates. However, he knew them and knew about their conditions .

Problem of the Study

The main question of the study lies in: Who are the followers for whom Al-Bukhari included one narration in *Al-Sahih*, and spoke about them? It consists of a number of the following sub-questions:

1. How many are there?
2. What are their classes?
3. What is the origin and reason for the criticism directed at them?
4. What is the place and source of criticism among them?
5. What is the validity of the criticism directed at them?
6. How did Al-Bukhari narrate their *hadith*?

Objectives of the Study:

The current study seeks to achieve the following objectives:

1. Counting their number, regardless of their classes.
2. Identifying the successive narrators of different classes from whom Al-Bukhari included one narration in the *Sahih* and speaking about them in terms of their justice or accurate.
3. Explaining the origin and reason for the criticism directed at them.
4. Revealing the source and location of the criticism directed at them.
5. Explaining the validity of the criticism directed at them.
6. Explaining ways to ward off criticism and reject it according to the strength of the evidence and the sobriety of the evidence.
7. Explaining Al-Bukhari's approach in grading their hadith .

Significance of the Study

The significance of the study lies in the fact that it:

1. It clarifies Al-Bukhari's approach in dealing with the narrators spoken of among the followers who included only one narration in the *Sahih*. And the reality of their story.
2. Al-Bukhari's ingenuity and artistry appear in the way he extracted their narrations and adopted them in his *Sahih*.
3. It reveals an important aspect of the innovations of *hadith* scholars in the field of modern criticism and its study.
4. It serves researchers and scholars in the field of men's science, wounds, and medicine.

5. Providing Al-Hadith Library with specialized study in this delicate field .

Study Limitations

The current study is limited to Al *Tab'in* (the successive narrators) whose *hadiths* were criticized by Al-Bukhari, and they do not have a single narration in Al-*Sahih*.

Previous Studies

To the extent of the knowledge of the current study, there is no specialized study that has dealt with this subject through research and investigation, except for what was mentioned in some contemporary studies that talk about Al-Bukhari's method in selecting from the hadith of the speaker among them within certain considerations without specifying a specific class of the classes of these narrators, or like those that dealt with Studying the narrations of a specific narrator as an applied model of Al-Bukhari's interest in this unique approach in his *Sahih* in terms of highlighting how he produced his *hadith*. Among these studies are:

1. Shukr Bashir Al-Sayyid study, 2020 AD, Imam Al-Bukhari's method in selecting from the *hadiths* of the narrators in question, an applied theoretical study through his book "*Al-Sahih*", peer-reviewed research, Journal of the Faculty of Fundamentals of Da'wah, Al-Azhar University, Faculty of Fundamentals of Religion and Da'wah in Menoufia, Issue (39), pp. 375-450.

The study aimed to: explain Al-Bukhari's approach in selecting them from the *hadiths* of the speaker in general; In order to ward off the suspicion that Al-Bukhari included weak *hadiths* in his *Sahih*, as Al-Bukhari did not include anything in his *Sahih* except the authentic ones

The researcher discussed the concept of selection according to Imam Al-Bukhari, and also presented Al-Bukhari's behavior represented by selecting from the *hadith* of the speaker and controlling it in the follow-ups, selecting from the *hadith* of the narrator who has objectionable things, selecting from the origins of the narrator and looking into it, and selecting from the *hadith* of trustworthiness that is documented and restricted with evidence.

Applied from the reality of Al-Bukhari's behavior and his method in grading their narrations, the study concluded: It is necessary to distinguish between Al-Bukhari's narration of the narrators of a speaker among them and his narration of weak *hadiths*. It is not necessary for speaking about a narrator to be all his hadiths that are weak, as Imam Al-Bukhari selects from his hadiths what are authentic from them .Al-Ghani, Iman Ali Al-Abd, 2020 AD, The method of selection according to Imam Al-Bukhari in his *Sahih*: An applied study of the narrations of Abd al-Razzaq al-San'ani on the authority of Muammar bin Rashid, peer-reviewed research in the Journal of the University of Sharjah for *Sharia* Science and Islamic Studies, Volume (17), Issue (2), p. 375-412 .

The study aimed to: demonstrate the methods used by Imam Bukhari in selecting the narrator's narrations, and apply them to Abd al-Razzaq's narrations on the authority of Muammar .In it, the researcher discussed the concept of selection and the method of selection according to Imam al-Bukhari, in addition to studying the narrations of Abd al-Razzaq on the authority of his sheikh Muammar al-San'ani, especially those whose publication in the *Sahih* was criticized by al-Bukhari, with an explanation of how al-Bukhari produced them in a way that removes suspicion about his *Sahih* .

The study concluded: Most of what Al-Bukhari narrated through Abd al-Razzaq al-San'ani on the authority of Muammar was via two of Muammar's sheikhs: Hammam bin Munabbih, whose narrations from him reached: (33) Novel, and al-Zuhri, whose narrations from him reached:25 novel, and they are among the most reliable of his *sheikhs*. He selected from *Hadiths* of Abd al-Razzaq on the authority of Muammar on the authority of al-Zuhri what was authentic, and he ignored other *hadiths* that were narrated in this series, which confirms what is well-known on the authority of al-Bukhari - may God have mercy on him - that he selects from the narration of the speaker in it what is authentic and what the trustworthy people agree with.

As for the position of the current study among the previously mentioned studies: it stands out in its confinement to studying the conditions of those to whom criticism was directed among Bukhari's men, who were classified in the class of the Successors, for whom Al-Bukhari included in *Al-Sahih* one narration, where they were classified according to their classes within certain considerations, with a count of their number, and quotation. On the origin and reason of the criticism directed at them, and its location and whereabouts, and then ward off it according to the strength of the evidence and the sobriety of the evidence

METHODS OF THE STUDY

The Current Study Followed:

The Inductive Approach:

which consists of tracing the names of the classes of narrators spoken of among Bukhari's men and knowing the number of their narrations; To know the followers among them, and for whom Al-Bukhari included one narration in the Sahih; To count them, and determine the source of the criticism directed at them.

The Critical Approach

which consists of studying the appeals directed at these narrators, and criticizing them, while explaining Al-Bukhari's methods in grading their *Hadiths* (plural of *Hadith*), and justifying that according to the strength of the evidence.

Research Plan

The nature of this research required that it be divided into an introduction, two sections, and a conclusion, as follows:

Introduction: It includes the problem of the study, its questions, its objectives, its importance, its limitations, previous studies, and its methodology .

The first topic: *Al-Tabi'n*(The followers) of whom Al-Bukhari narrated one narration in the *Sahih*, and he spoke about them in terms of their justice .

The first requirement: the senior class of *Tabi'n* (followers)

The second requirement: the middle class of *Tabi'n* (followers)

The third requirement: the class of *Seghar Al Tabi'n* (small followers)

The second topic: The followers of whom Al-Bukhari narrated one narration in the Sahih, and he discusses them in terms of their control.

The first requirement: the middle class of followers

The second requirement: the class that follows the middle of the followers

The third requirement: the class of small followers

Conclusion: It included the most important results and recommendations

The First Section

Al _Tabi'n The followers of whom Al-Bukhari included in *Al _Sahih* one narration, and he spoke about them in terms of their justice. AL-Bukhari criticized his narration in the *Sahih* from a group of follower narrators who were spoken about in terms of their justice by critical *imams* (plural of Imam). After our study of the narrators who met the study condition, it became clear to us that the number of those who challenged it from the standpoint of justice was five narrators, and they are distributed into classes as follows

The first requirement: the senior class of *Al Tabi'n*(followers)number: Only one narrator from the senior followers criticized Al-Bukhari, and he is: Khalid bin Saad Al-Kufi, trustworthy, from the second (Ibn Hajar, 1406 AH, 1/188) .

The origin and reason for criticism: Ibn Abi Asim's ignorance of it. Ibn Hajar reported on the authority of Ibn Abi Asim that he said in the Book of Drinks, after a hadith that he narrated from his path, on the authority of Abu Masoud, with a chain of transmission related to wine: "This is not authentic news, and Khalid is unknown, and I do not think he heard it from Abu Masoud, because he did not say: I heard" (Ibn Hajar, 1380 AH, 400) * .

The subject of criticism: He was challenged by his justice, as he was judged to be ignorant by Ibn Abi Asim .

Removing criticism and rejecting it: Ibn Abi Asim's ignorance of it was the reason for him being held accountable for the weakness of hadith of wine. But it is rejected by the judgment of the masters of the profession, among the great critics, whose opinion is attributed to such as Abu Zar'ah al-Razi, al-Nasa'i, Ibn Adi, al-Daraqutni, and others. Those who blamed it on Yahya bin Yaman include Al-Nasa'i's saying: "This is weak news, because Yahya bin Yaman was the only one to do it without Sufyan's companions, and Yahya bin Yaman does not cite his hadith as evidence due to his poor memory and many mistakes." (Al-Nasa'i, 1421 AH, 5/114, and Ibn Yaman. Abu Hatim Al-Razi, 1427 AH, 4/442, and Ibn Adi, 1418 AH, 3/455) .

As for Khalid bin Saad, Al-Bukhari knew him, so he translated for him in Al-Kabir, and mentioned the *hadith* of wine, and explained that it is not authentic on the authority of the Prophet - (Al-Bukhari, 1440 AH, 3/153), and he mentioned it in the chapter on those who died from thirty to forty and one hundred (Al-Bukhari, 1397 AH, 2/54) as Abu Hatim defined it, and it was reported that Ibn Ma'in said about him: Trustworthy (Ibn Abi Hatim Al-Razi, 1271 AH, 3/334), and Ibn Hibban mentioned him in Al-Thiqat (Ibn Hibban, 1393 AH, 4/197), and Ibn Adi, where He said: "Khalid bin Saad has *Hadiths*, except that the one whose hadiths are denied is the one I mentioned (Ibn Adi, 1418 AH, 3/455), and Al-Daraqutni, where he mentioned it among the names of the followers, and those after them whose narrations were authenticated on the authority of Al-Bukhari and Muslim (Al-Daraqutni, 1406 AH, 1/123), as mentioned by Al-Kalabadhi in Guidance and Guidance in Knowing Trustworthy and Trustworthy People (Al-Kalabadhi, 1407 AH, 1/225) .

Ibn Hajar noted that Al-Bukhari only narrated one *Hadith* on medicine from his narration on the authority of Ibn Abi Atiq, on the authority of Aisha, about the black seed (Al-Bukhari, 1422 AH, H. 7/5678/124), and he has evidence (Ibn Hajar, 1380 AH, 400) .

We said: This *Hadith* was mentioned by Al-Bukhari in Al-Tarikh Al-Kabir as well (Al-Bukhari, 1440 AH, 5/186), and as for Al-Sahih, Al-Bukhari issued the chapter on it, then he included after it the *Hadith* of Abu Hurairah - may God be pleased with him -, and it has incomplete follow-ups from others, so he narrated it. Al-Qasim bin Muhammad, on the authority of Aisha - may God be pleased with her - (Ahmad, 1421 AH, 25133/42/64) and this is what confirms Al-Bukhari's certainty of the authenticity of the hadith, and Khaled's confidence in him, and God knows best .

The second requirement: the middle class of followers

***Their number:** three narrators, as follows :

The first: Ibrahim bin Abdul Rahman bin Abdullah bin Abi Rabia, Al-Makhzoumi, Al-Madani, accepted, from the third (Ibn Hajar, 1406 AH, 1/91).

* **The origin and reason for criticism:** It was judged to be ignorant in description by Ibn al-Qattan al-Fasi

* **The subject of criticism:** He was challenged in terms of his justice. Ibn al-Qattan al-Fasi stated the ignorance of his condition, where he said: "The aforementioned Ibrahim bin Abdul Rahman bin Abdullah bin Abi Rabi'ah, his condition is not known, even though al-Zuhri and Ibn Ah: Ismail And Musa, and Saeed bin Salamah bin Abi Al-Hasam" (Ibn Al-Qattan Al-Fassi, 1418 AH, 4/498).

*** Removing criticism and rejecting it:** We said: Rather, it is known among the *Tabi'een*, as Al-Bukhari knew it, and translated it, and from what he said: "He heard Al-Harith bin Abdullah bin Ayyash and Aisha, and he heard his mother Umm Kulthum bint Abi Bakr, and on the authority of Abdullah bin Abi Rabi'ah. He narrated On the authority of Al-Zuhri, and his son Ismail, etc." (Al-Bukhari, 1440 AH, 1/295), and Abu Hatim Al-Razi defined it in this way (Ibn Abi Hatim Al-Razi, 1271 AH, 2/111), and Ibn Hibban in his trustworthy narrators (Ibn Hibban, 1393 AH, 4/10) .

Muslim mentioned him in the third *Tabi'i* al-Madaniyya (Muslim, 1414 AH, 1/76), and Al-Fasawi mentioned him in *Tabi'i* of the People of Medina (Al-Fasawi, 1401 AH, 1/373), and Al-Daraqutni mentioned the names of the *Tabi'een* and those after them whose narrations were authenticated by the trustworthy narrators of Al-Bukhari and Muslim (Al-Daraqutni, 1406 AH, 1/57) .

Mughalatay said: "Ibn Khalfun said: He is trustworthy and well-known. Al-Hakim authenticated his hadith in his Mustadrak (Mughalatay, 1422 AH, 1/240) .

Ibn Hajar said: "There is one *hadith* in *Al-Sahih* in the Book of Foods regarding his supplication - - about Jabir's dates being blessed until he paid off his debt (Al-Bukhari, 1422 AH, h. 7/7/5344), and it is a famous hadith that has many narrations on the authority of Jabir" (Ibn Hajar, 1380 AH) . , 388)

Al-Hadith was narrated by Al-Bukhari alone in his chapter, which indicates his complete reliance on this path. He had narrated it in six places in his *Sahih*, and they are complete continuations of this path according to him. Al-Sha'bi and Wahab bin Kaysan Al-Qurashi followed it (Al-Bukhari, 1422 AH / *Hadith* No.: ((2396) and No.: (2709) and No.: (2781) and No.: (3580) and No.: (4053) .

The second: Ishaq bin Suwayd bin Hubayra, Al-Adawi, Al-Basri, Saduq who spoke about the accusative case, from the third, he died in the year thirty-one (Ibn Hajar, 1406 AH, 1/101).

***The origin and reason for criticism:** He was judged to be biased against Ali bin Abi Talib, may God be pleased with him, by Al-Ijli and Abu Al-Arab Al-Qayrawani .

***The subject of criticism:** It was challenged in terms of its justice, as it was criticized against Ali bin Abi-Talib, according to what was reported from Al-Ijali, and Abu Al-Arab: Ibn Hajar said: Al-Ijali said: "He was criticized against Ali bin Abi-Talib, and Abu Al-Arab mentioned him among the weak, and he said: He who does not love the Companions has neither trust nor dignity" (Ibn Hajar, 1380 AH, 389) .

The text of Al-Ijli's statement is: "Ishaq bin Suwayd Al-Adawy, Basra, trustworthy, and he used to hold Ali - may God be pleased with him -" (Al-Ijli, 1405 AH, 1/218), but he did not explain the face or form of this prejudice, and as for Abu Al-Arab's statement, it was incorrectly reported by me. He said: "And when Abu Al-Arab mentioned him in the weak, he said: He was very prejudiced against Ali, and said: I do not like Ali, and he does not have many hadiths, and it was narrated on the authority of the Prophet, peace be upon him, that he said to Ali: "No one loves you except a believer, and no one hates you except a hypocrite." Whoever does not love the Companions has no trust or dignity" (Ibn Hajar, 1380 AH, 389).

***Preventing and rejecting criticism:** It appears to us that Abu Al-Arab based his words on Al-Ijali's phrase; Then he exaggerated, and said what he said, and did not clarify his basis for his words, and his words are contradicted by what was narrated from Ishaq himself of poetry, and he was a poet (Ibn Hajar, 1380 AH, 389), and by what Ibn Ma'in narrated from him in his history, and his continuation was mentioned by Galatai, which refutes what was attributed to him. Al-Ijali, and Abu Al-Arab exaggerated about him. Ishaq bin Suwayd said: "I was acquitted of the Kharijites, but I am not one of them...of Al-Ghazal among them and Ibn Bab...and of a people who, when they mention Ali...return their greetings to the clouds...but I love with all my heart...and I know that that is from The right thing is... the Messenger of God and the friend, love... with it I hope for a good reward tomorrow... and the love of pure perfume to me... is like the love of my brother who is thirsty and cold to drink... and Uthman bin Affan is a martyr... pure and did not stain his clothes... and the best of people

after them is Ali, the innocent... of Saying: "The first liar... so they all love what they hope for... it brings benefit and escape from torment" (Ibn Ma'in, 1399 AH, 4/177) .

The words of Abu Al-Arab are also contradicted by the words of professional critics and biographers who knew him, and none of them mentioned that in his translation. Al-Bukhari knew him and translated him in his history, but he did not mention any of that (Al-Bukhari, 1440 AH, 1/389).

Likewise, Al-Baladhuri said: "Among them: Ishaq bin Suwayd Al-Adawi. He was a distinguished jurist and he was the one who said: I am acquitted of the Kharijites, I am not one of them..." (Al-Baladhuri, 1417 AH, 11/294) .

Ibn Saad also translated him in Al-Tabaqat and said: "He was trustworthy, God willing, and he died of the plague, at the beginning of the caliphate of Abu Al-Abbas, in the year one hundred and thirty-one (Ibn Saad, 1410 AH, 7/180)

As for Imam Ahmad, his expressions were numerous in his authentication. He said: "One of the trustworthy ones," and on his authority he said: "It is proven" (Ibn Hanbal, 1422 AH, 3/116). Ibn Abi Hatim translated his translation and said: "He is counted among the Basrans. It was reported on the authority of Ahmad that he said: "A trustworthy sheikh." And on the authority of Yahya ibn Ma'in that he said: "Ishaq ibn Suwayd: trustworthy." Abu Hatim said: "*Sahib Hadith*" (Ibn Abi Hatim Al-Razi, 1271 AH, 2/222)

Likewise, Al-Nasa'i, the author of the book "The Characteristics of Ali" - may God be pleased with him - said: "He is trustworthy in my opinion" (Al-Baji, 1406 AH, 1/381). Ibn Hibban said: "One of the righteous, he died of the plague, in the year one hundred and thirty-one" (Ibn Hibban, 1411 AH, 1/240), and this indicates his trustworthiness .

As for his *Hadith*, Ibn Hajar said: "Al-Bukhari has one hadith about fasting, linked to Khalid al-Hada'" (Ibn Hajar, 1380 AH, 389) .

We said, yes, it has nothing but this *Hadith*, "A month is an Eid that will not be diminished..." and he narrated it alone in his chapter, but he narrated it through two paths on the authority of his sheikh Musaddad, the first of which he said: "Musaddad narrated to us: Mu'tamar narrated to us, saying: I heard Ishaq, on the authority of Abd al-Rahman ibn Abu Bakra, on the authority of his father, on the authority of the Prophet - -. And he said in the second: "Musaddad told me: Mu'tamir told us, on the authority of Khalid al-Hadha'. He said: Abd al-Rahman bin Abi Bakra told me, on the authority of his father - may God be pleased with him - on the authority of N My Prophet - - he said: Two months that will never diminish, two months of Eid: Ramadan and Dhul-Hijjah" (Bukhari, 1422 AH, H. 3/27/1912) .

This indicates that he heard this hadith from his sheikh in two ways, sometimes with others, and it is the first chain of transmission, and it contains Mu`tamar's statement about hearing from Ishaq, and about Ishaq's curse on the authority of Abd al-Rahman. The second one he heard from his sheikh alone, and it contains Mu'tamar's curse on the authority of Khaled, and Khaled's statement of hearing from Abd al-Rahman, as we see .

Accordingly, Al-Bukhari did not compare them, but rather began with the context of Ishaq's chain of transmission, then Khaled al-Hadha' followed up on it. Mu'tamar narrated it in different ways: sometimes on the authority of Ishaq alone (Al-Bazzar, 1430 AH, h. 9/3625), and sometimes on the authority of Khalid alone (Ibn Hibban, 1414 AH, h. 2/21/325), and sometimes he combined the two (Muslim, D. T., h. 1089). /2/766). Al-Bukhari, with his exceptional genius, chose the finest and highest methods. This is evidenced by what Al-Bazzar said after the hadith: "And we do not know of anyone who narrated this speech on the authority of the Prophet - with a better chain of transmission than Abu Bakra, although I do not know of anyone who narrated it with this wording except Abu Bakra, and it was narrated on the authority of Abu Bakra changed his words without his wording, and he narrated it on the authority of Abd al-Rahman ibn Abi Bakra in a group, and the best of the narrations was Khalid and Ishaq, so we restricted ourselves to them and not to others" (Al-Bazzar, 1430 AH, 9/93) .

The third: Wahb bin Munabbih bin Kamil Al-Yamani, Abu Abdullah Al-Abnawi, trustworthy from the third, died in the year fifteen (Ibn Hajar, 1406 AH, 2/585) .

***The origin and reason for criticism:** Ibn Hajar said: “One of the *Tabi'een*, and the majority trusted him, and he criticized Al-Fallas, saying: He was weak, and his suspicion in that was that he was accused of saying by fate, and he wrote a book about it, and then it is true that he retracted it. Hammad bin Salamah said on the authority of Abu Sinan: I heard Wahb bin Munabbih say: I used to say by destiny until I read seventy-some of the books of the prophets. Whoever assigns any will to himself has disbelieved, so I abandoned my saying” (Ibn Hajar, 1380 AH, 450) .

***The subject of criticism:** He was challenged on the basis of his justice, as he was accused of saying fate .

***Removing criticism and rejecting it:** The matter is as Ibn Hajar said; Al-Fallas made an exception by saying that he was weak, so we did not find anyone who considered him weak other than Al-Fallas, and perhaps the matter is related to what was spread about him on the subject of fate.

By following his translation - especially according to Ibn Asakir, and he understood it - we find that his statement of fate occurred to him, and then he regretted it, so “Amr ibn Dinar said: I entered Wahb ibn Munabbih’s house in Sana’a, and he fed me walnuts from a walnut in his house. I said to him: I wish you had not I wrote a letter about fate, and he said: By God, I would have liked that.” (Ibn Asakir, 1415 AH, 63/385)

On the authority of Ahmad ibn Hanbal, he said: “Abd al-Razzaq told us, he said: I heard my father say: Most of the jurists performed Hajj in the year 100, and Wahb performed Hajj. When they prayed the evening prayer, a group of people - including Ata’ and Al-Hasan ibn Abi Al-Hasan, and they wanted - wanted to discuss fate with him. He said: So he issued a *Fatwa* regarding A chapter of praise, and he remained in it until dawn came, so they separated, and they did not ask him about anything. Ahmed said: He was accused of something of fate and he returned. The reason for his repentance was what Issa bin Sinan reported from Abu Sinan. He said: “I heard Wahb bin Munabbih say.” I used to say by destiny until I read seventy-some of the books of the prophets, in all of them: Whoever assigns any part of his will to himself has disbelieved, so I abandoned my saying” (Ibn Asakir, 1415 AH, 63/385) .

As for whoever translated it or spoke about it, it is authenticated. It was authenticated by: Abu Zur’ah al-Razi (Ibn Abi Hatim al-Razi, 1271 AH, 9/24), al-Nasa’i (Al-Mazzi, 1400 AH, 31/142), and al-Ijali (Al-Ijali, 1405 AH, 3/345), and for this reason al-Nawawi said: “And they agreed to authenticate it.” (Al-Nawawi, 1431 AH, 2/149), and Ibn Hibban said: “He was among those who read books, committed himself to worship, devoted himself to knowledge, and renounced asceticism. He prayed the morning prayer for forty years with the ablution of the afterlife, and he died in Muharram in the year one hundred and thirteen.” (Ibn Hibban) , 1411 AH, 198)

Al-Bukhari translated his book in Al-Kabir and mentioned the year of his death (Al-Bukhari, 1440 AH, 8/164).

Ibn Hajar said: “There is only one hadith in Al-Bukhari on the authority of his brother Hammam, on the authority of Abu Hurairah in writing the hadith, and Muammar followed him on the authority of Hammam” (Ibn Hajar, 1380 AH, 450) .

This follow-up was commented by Al-Bukhari after narrating *Al- Hadith*. He said: Ali bin Abdullah told us, he said: Sufyan told us, he said: Amr told us, he said: Wahb bin Munabbih told me, on the authority of his brother, he said: He heard Abu Hurairah said: “There is no one among the Prophet’s companions who spoke much about him.” From me, except for what was from Abdullah bin Amr, for he used to write and I did not write.” Followed by Muammar, on the authority of Hammam, on the authority of Abu Hurairah (Al-Bukhari, 1422 AH, H. 113/1/34)

This *Hadith* was cited as the third of four hadiths in the chapter. It was transmitted by Sufyan by the authors of the works, and the hadith has limited follow-ups. Wahb ibn Munabbih was followed by both Mujahid ibn Jabr and Al-Mughirah ibn Hakim (Ibn Hanbal, 1421 AH, H. 9354/2/1934), and both of them are trustworthy .

The Third Requirement: The Class of Junior Followers (*Tabi'een*)

* **Their number:** Only one narrator from the juniors of this class criticized Al-Bukhari, and he is: Fitr bin Khalifa Al-Makhzoumi, their client, Abu Bakr Al-Hanat, Saduq, who embraced *Shiism*, from the age of five. He died after the year one hundred and fifty (Ibn Hajar, 1406 AH, 2/448) * .

The origin and reason for criticism: Ibn Saad said: "He was trustworthy, God willing, and among the people were those who might find him weak." Al-Saji said: "He was trustworthy, but not proficient." This is what the *Imams* said about him. As for Al-Jawzjani, he said: "He was not trustworthy," and Ibn Abu Khaythamah, on the authority of Qutbah bin Al-Ala: "I abandoned his *Hadith*; Because he narrated hadiths in which he praised Uthman. End, this is his fault according to Al-Jawzjani, and Al-Ajli said: "There was a little *Shiism* in him." Abu Bakr bin Ayyash said: "I abandoned narration from him due to his bad doctrine." Ahmed bin Yunus said: "We used to pass by him, and he was dismissed, and we do not write about him." (Ibn Hajar, 1380 AH, 435)

***The subject of criticism:** He was challenged in terms of his justice, as he was accused of Shiism, and even exaggeration in Shiism, as Imam Ahmad put it, in addition to the badness of his doctrine.

* **Removing criticism and rejecting it:** Following its translation, the following summary appears to us:

As for Ibn Saad's statement: "He was trustworthy, God willing, and among the people were those who considered him weak. Waki', Abu Nu'aym, and others narrated from him. He did not let anyone write with him, and he had a high age and respect." (Ibn Saad, 1418 AH, 8/484) It is clear that the weakness of those who considered him weak is due to his being a Shiite, otherwise his matter is established by the critics, but their difference is in its degree, as he explained in the narration a matter that indicates its severity, as he did not let anyone write with him, and as for Al-Saji's saying: "Trustworthy, but not proficient," he did not We look at the statements of those who trusted him with what supports his statement. Those who stated that he was trustworthy did not mention that he was not proficient, as will be mentioned soon.

As for Al-Jawzjani's statement, it is not trustworthy. Rather, he added: "Deviant" as in his book (Al-Jawzjani, 1430 AH, 1/95), so his inclination towards the people of Kufa is known, and it is not reliable unless there is evidence for it, and what he meant by "deviant" is: his Shiism, and it did not appear in his words or in the words of the critics who described him. With Shiism, there is evidence that his *Shiism* led him to deviate and perish. As for Qutbah bin Al-Ala's statement: "I left his hadith because he narrated *badiths* in which there was disgrace to Uthman," the biographies did not mention any of this, and the only hadith from which this could be understood - with extreme stubbornness - is the *Hadith* of Fitr. Ibn Khalifa, on the authority of Habib Ibn Abi Thabit, on the authority of Abd -Khair, who said: I heard Ali saying: The best of this nation after the Messenger of God - - Abu Bakr and Omar, then he said: "Shall I not inform you of the best of it after Abu Bakr and Omar?" Then he remained silent. (Ibn Hanbal, 1403 AH) H. 617/2/402), knowing that this hadith was narrated through very many paths on the authority of Ali - may God be pleased with him -, and it does not contain any denigration of Uthman, may God be pleased with him. Accordingly, it is not clear to us what Al-Hafiz Ibn Hajar said after quoting Qutbah's words: "So this is it." His fault is according to Al-Jawzjani, as if it was proven that Fitr narrated what was in it by Izra' with Uthman - may God be pleased with him -, and Qutbah himself is not strong as Al-Bukhari said (Al-Bukhari, 1440 AH, 7/191)

It also seems that his *Shiism* was not small, as Al-Ijli said: "He is trustworthy and has a good hadith, but there was little Shiism in him" (Al-Ijli, 1405 AH, 2/208), but rather, as Imam Ahmad said: "He goes to extremes in *Shiism*" (Ibn Abi-Hatim Al-Razi, 1271 AH). , 7/90), and others: "The apparent form of Shiism is severe," until Ibn Adi said in his translation: "The Shiite" (Ibn Adi, 1418 AH, 7/145-147), and this is what made some narrators deny it, as is the case with what he said. Abu Bakr ibn Ayyash: "I abandoned the narration from him

due to his bad doctrine,” and Ahmad ibn Yunus said it, although Ibn Ma’in trusted him despite his knowledge of his *Shiism* (Ibn Ma’in, 1399 AH, 3/333) .

Ahmad said in another place: “Trustworthy, sound hadith, his hadith is the hadith of a wise man, except that he is converting to *Shiism*” (Ibn Hanbal, 1422 AH, 1/443), and Al-Tahawi said: “Ibn Khalifa has become an authority among the scholars of *Hadith*” (Al-Tahawi, 1415 AH, 7/199), until the likes of Yahya al-Qattan were pleased with him, and what confirms this is Abu Hatim’s saying: “Saleh, Yahya al-Qattan used to please him, speak well of him, and talk about him” (Ibn Abi-Hatim al-Razi, 1271 AH, 7/90), and Ibn Numayr said. : “Hafiz Qays,” and Abdullah bin Dawud said: “The most trustworthy of the people of Kufa” (Al-Fasawi, 1393 AH, 2/798), and we conclude with Ibn Hibban’s saying: “Fitr bin Khalifa: one of the masters of the people of Kufa” (Ibn Hibban, 1411 AH, 266).

Al-Bukhari did not narrate in his Sahih except one hadith. Ibn Hajar said: “Al-Bukhari and the authors of the *Sunan* narrated it, but he has only one hadith in Al-Bukhari, which he narrated on the authority of Mujahid on the authority of Abdullah bin Amr, a hadith: The continuous is not the same as the equivalent... the hadith, he narrated it.” On the authority of Al-Thawri, on the authority of Al-A’mash, Al-Hasan bin Amr, and Fitr, all three of them on the authority of Mujahid. Al-Bukhari said: Al-A’mash did not raise it (Al-Bukhari, 1422 AH, h. 59912/vol. 8/6)” (Ibn Hajar, 1380 AH, 435)

Al-Bukhari translated it in Al-Kabir (Al-Bukhari, 1440 AH, 8/269), but he did not rely on it in *Al-Sahih*, and as Al-Daraqutni said: “Ibn Khalifa broke the fast with others” (Al-Daraqutni, 1406 AH, 1/443), meaning that Al-Bukhari did not use it as evidence (Ibn Hajar, 1443 AH, 8/302), and this understanding is strengthened by the fact that Al-Bukhari narrated what he heard from his sheikh, Muhammad bin Kathir, just as others who narrated it on the authority of Muhammad bin Kathir, we mention among them: Abu Dawud (Abu Dawud, 1430 AH, h. 2/60/1692), And Muhammad bin Ali bin Maymun Al-Raqqi (Al-Bayhaqi, 1424 AH, h. 7/27/13343), so Sufyan Al-Thawri narrated it like this, and Ibn Kathir reported it as he heard it from Sufyan, and Al-Bukhari reported it as he heard it from Ibn Kathir; Al-Bukhari did not intend to narrate his hadith, and the narration itself includes the complete follow-up of Fitr by Al-A’mash and Al-Hasan bin Amr, both of whom are trustworthy and have not been challenged, and God knows best, with the caveat that Ibn Hajar’s statement: “It is not good,” for the one who alerted to that is Sufyan as it is stated. The narration, which includes: “Sufyan said: Al-A’mash did not raise it to the Prophet - , but Hasan and Fitr did raise it

”This precise, methodological observation was pointed out by Al-Hafiz Ibn Hajar in the translation of “Abdul Rahman bin Abdullah bin Utba bin Abdullah bin Masoud Al-Kufi; He said: “It appears that Al-Bukhari did not intend to produce it, but rather an agreement occurred, and a parallel to that occurred in Amr Ibn Ubaid Al-Mu’tazili, Abd al-Karim Ibn Abi Al-Makhareq and others” (Ibn Hajar, 1443 AH, 6/212) .

The Second Topic

The Followers of whom Al-Bukhari Included in the Sahih one Narration, and it is Discussed About them in Terms of Their Control

Al-Bukhari criticized his narration in the Sahih on the authority of a group of follower narrators who were spoken about in terms of their memorization and control by critical imams. After our study of the narrators who met the study condition, we found that the number of those who challenged it in terms of their preservation and control or anything related to that is nine narrators, and they are distributed into classes as follows

The first requirement: the middle class of followers

Their number: two narrators, namely:

The first: Aws bin Abdullah al-Ruba’i, Abu al-Jawza’, Basri, sent many letters, trustworthy, from the third year. He died [less than a hundred] in the year eighty-three (Ibn Hajar, 1406 AH, 1/116).

* **The origin and reason for criticism:** Ibn Hajar said: “Ibn Adi mentioned it in Al-Kamil, and it was reported on the authority of Al-Bukhari that he said: There is some consideration in its chain of transmission, and they differ about it. Then Ibn Adi explained what Al-Bukhari meant, and he said: He meant that he had not heard from the likes of Ibn Masoud, Aisha and others. Not that he is weak in his view” (Ibn Hajar, 1380 AH, 391) .

As for the words of Ibn Adi, they are: “I heard Muhammad bin Ahmad bin Hammad say: Al-Bukhari said: Aws bin Abdullah al-Rab’i Abu al-Jawza’ al-Basri has considered its chain of transmission. The sheikh said: Aws bin Abdullah Abu al-Jawza’ narrates this on the authority of Amr bin Malik al-Nakri, on the authority of Abu al-Jawza’ This too, on the authority of Ibn Abbas, an estimated ten unpreserved hadiths, and Abu Al-Jawzaa narrated on the authority of the Companions: Ibn Abbas, Aisha, Ibn Masoud, and others, and I hope that there is nothing wrong with it, and it is not valid for him to narrate from them that he heard from them, and Al-Bukhari says in his chain of transmission that he did not hear. Whoever is like Ibn Masoud, Aisha and others, not that he is weak according to him, and his hadiths are straight and I do not need to mention any of them in this place” (Ibn Adi, 1418 AH, 2/107-108) .

***The subject of criticism:** Ibn Adi’s mention of Abu Al-Jawza’ in Al-Du’fa’, based on the interpretation of Al-Bukhari’s phrase contained therein.

***Preventing criticism and rejecting it:** We said: And while Ibn Hajar narrated it by saying: “Ibn Adi mentioned it in Al-Kamil, and it was narrated on the authority of Al-Bukhari that he said: In its chain of transmission there is debate, and they differ on it,” two notes, the **first:** The phrase “and they differ on it” is not in Ibn Adi’s words as we see. Nor is it in the words of Bukhari, as will follow. **The Second:** There is a problem in abbreviating Al-Bukhari’s words from their context, which gives the impression that Al-Bukhari criticized Abu Al-Jawza’, which is not the case. This is a defect that occurred to Ibn Adi, as it also occurred to Al-Uqaili (Al-Uqaili, 1404 AH, 1/114), which led to Abu Al-Jawza’ being mentioned among the weak, even though he was Ibn Adi. Al-Bukhari’s words were explained in a way that repels the weakness on the authority of Abu al-Jawza’. This is because Al-Bukhari only spoke about the chain of transmission of a story that he narrated through his sheikh Musaddad. He translated it in Al-Tarikh Al-Kabir by saying: “Aws bin Abdullah Al-Rub’i, Abu Al-Jawza’, Al-Basri. Abdullah bin Amr heard. Badil bin Maysara narrated from him. Yahya bin Saeed said Abu Al-Jawza was killed in the year eighty-three in Al-Jamajam. Musaddad told us: On the authority of Jaafar bin Suleiman, on the authority of Amr bin Malik Al-Nakri, on the authority of Abu Al-Jawza, who said: I lived with Ibn Abbas and Aisha for twelve years, and there was not a verse in the Qur’an that I did not ask them about Muhammad: There is some consideration in its chain of transmission.” (Al-Bukhari, 1440 AH, 2/307).

Examining the context of the phrase leads to what Ibn Adi mentioned, that Al-Bukhari did not say that it was weak according to him; Rather, he meant something else, which Ibn Adi made it clear: that he heard from people like Ibn Masoud, Aisha, and others - may God be pleased with them - to consider, and it is possible based on an opinion, as Ibn Abr al-Barr denied hearing from Aisha (Ibn Abd al-Barr, 1439 AH, 13/35) . .

However, we see that Al-Bukhari’s intent in this matter is that the attribution of this story that he narrated is questionable, and the point of view is to rule out the possibility that Abu Al-Jawza resided with Aisha - may God be pleased with her - especially for twelve years, during which he asked her about the interpretation of every verse in the Qur’an, as for Ibn Abbas. No problem, it is possible .

Al-Rashid Al-Attar said after narrating Al-Bukhari’s story, and Al-Bukhari’s statement following it: “In its chain of transmission there is a consideration”: “And what supports Al-Bukhari’s statement - may God be pleased with him - is what was narrated by Muhammad bin Saad, the writer of Al-Waqidi - and he was trustworthy - on the authority of Arim, on the authority of Hammad bin Zaid, on the authority of Amr bin Malik, on the authority of Abu Al-Jawza, said: I lived next to Ibn Abbas in his house for twelve years, but he mentioned him, but he did not mention Aisha, and this is more correct, and God knows best.” (Al-Rashid Al-Attar, 1417 AH, 1/339), and the subject of consideration in the chain of transmission is the narrator on the authority of Abu Al-Jawza’ Amr. Ibn Malik al-Nakri, weak, accused of stealing hadith from trustworthy narrators (Ibn Adi, 1418

AH, 6/258). As for Abu Al-Jawza, he is trustworthy and unanimously authenticated by those who spoke about him. He stated his trustworthiness: Abu Hatim, Abu Zar'ah (Ibn Abi-Hatim al-Razi, 1271 AH, 2/305), Al-Ijali (Al-Ijali, 1405 AH, 1/74), and Ibn Abd al-Barr (Ibn Abd al-Barr, 1405 AH, 1/540). Ibn Hibban said: "He was a virtuous worshipper, and he used to spend many days in prayer" (1393 AH, 4/42) .

Ibn Hajar said: "Al-Bukhari narrated one hadith from his narration on the authority of Ibn Abbas. He said: Al-Lat was a man who followed Al-Suwaiq (Al-Bukhari, 1422 AH, h. 48594/6/141)" (Ibn Hajar, 1380 AH, 391) .

We said: Yes, it is one hadith, suspended, from the words of Ibn Abbas, in interpreting the meaning of Al-Lat, which was unique to Al-Bukhari among the authors of *Hadith* compilations. This is the meaning chosen by the Sheikh of the interpreters Al-Tabari for the meaning of Al-Lat, and he cited as evidence the narration of Abu Al-Jawza on the authority of Ibn Abbas, as Al-Bukhari did (Al-Tabari, 1422 AH, 22/48) .

The second: Bakr bin Amr, and it was said: Ibn Qais, Abu Al-Siddiq Al-Naji, Basri, trustworthy, from the third, who died in the year one hundred and eight (Ibn Hajar, 1406 AH, 1/127) .

***The origin and reason for criticism:** Ibn Hajar said: "A group of people trusted him, and Ibn Saad said: They speak about his *Hadiths* and denounce them" (Ibn Hajar, 1380 AH, 393, and Ibn Saad, 1421 AH, 9/224)

***The subject of criticism:** It was challenged in terms of its preservation and control, as appears from the words of Ibn Saad mentioned above* .

Removing criticism and rejecting it: Ibn Saad did not identify those who speak about Al-Naji's *Hadiths* and denounce them, just as Ibn Hajar did not clarify that. We followed his translation and did not find who spoke about it. Rather, we found that everyone who spoke about it authenticated it in clear terms, and the least we found was What Ibn Mu'in said in Al-Dawri's narration: "Abu Al-Mutawakkil Al-Naji and Abu Al-Siddiq: There is nothing wrong with their hadiths" (Ibn Mu'in, 1393 AH, 4/253) .

Other than that, it has been declared that he is trustworthy: Ibn Ma'in, Abu Zar'ah (Ibn Abi-Hatim al-Razi, 1271 AH, 2/390), al-Nasa'i (Al-Mazzi, 1400 AH, 4/224), al-Tabari (Al-Tabari, 1422 AH, 11/666), and Ibn Shaheen (Ibn Shaheen, 1404 AH, 48). Ibn Hibban said: "One of the guardians of the people of Basra died in the year one hundred and eight" (Ibn Hibban, 1411 AH, 1/150). Al-Bukhari recognized him, translated his book in Al-Kabir, and stated that he heard Abu Sa'id. Al-Walid Abu Bishr and Qatadah narrated on his authority (Al-Bukhari, 1440 AH, 2/472) .

Ibn Hajar said: "There is only one hadith in Al-Bukhari, on the authority of Abu Sa'id in the story of the one who killed ninety-nine people from the Children of Israel and then repented (Al-Bukhari, 1422 AH, h. 4/3470/174)" (Ibn Hajar, 1380 AH, 391).

We said: Yes, he only has this hadith from his narration on the authority of Abu Saeed Al-Khudri - may God be pleased with him - and from the narration of Qatada on the authority of Abu Al-Siddiq Al-Naji, and it is the focus of the narration of this hadith in the works .

The Second Requirement: The Next-To-Middle Class of Followers

***Their number:** Only one narrator from the middle class of the Followers criticized Al-Bukhari, and he is: Sinan bin Rabi'ah Al-Bahili Al-Basri, Abu Rabi'ah: truthful and lenient, Al-Bukhari included him with a chain of transmission, from the fourth (Ibn Hajar, 1406 AH, 1/256) .

***The origin and reason for criticism:** Ibn Hajar said: "Abu Hatim said: An old man whose speech is disturbed, and Yahya bin Ma'in said: He is not strong" (Ibn Hajar, 1380 AH, 408)

***The subject of criticism:** It was challenged in terms of its memorization and control. The critics' statements - although they are few - indicate that it is not strong. This was stated clearly by: Ibn Ma'in (Ibn Ma'in, 1393 AH, 4/165), Al-Nasa'i (Al-Nasa'i, 1396 AH, 51), and Al-Kaabi (Al-Kaabi, 1421 AH, 2/245). Abu Hatim stressed and said: "A shaykh whose hadith is disturbed" (Ibn Abi-Hatim al-Razi, 1271 AH, 4/252).

Only Ibn Adi spoke well of him, saying: “Sunan has a few hadiths, and I hope there is nothing wrong with him” (Ibn Adi, 1418 AH, 4/513) .

Al-Bukhari translated his book in Al-Kabir, and stated, “He heard Anas and Shahr bin Hawshab. Hammad bin Zaid, Abd Al-Warith and Basri narrated from him. Ibn Ma’in said: Al-Sahmi heard from Sinan bin Rabi’ah after he became senile” (Al-Bukhari, 1440 AH, 5/246)

***Removing criticism and rejecting it:** Ibn Hajar said: “There is only one hadith in Al-Bukhari in the Book of Foods, linked to Al-Ja’d Ibn Uthman and Muhammad Ibn Sirin, all three of them on the authority of Anas” (Ibn Hajar, 1380 AH, 408) .

Where he said: Al-Salt bin Muhammad narrated to us: Hammad bin Zaid narrated to us, on the authority of Al-Ja’d Abu Uthman, on the authority of Anas, on the authority of Hisham, on the authority of Muhammad, on the authority of Anas, and on the authority of Sinan Abu Rabia, on the authority of Anas: “The mother of Sulaym, his mother, went to a handful of barley and ground it. *Hadith* (Al-Bukhari, 1422 AH, h. 7/81/5454) .

We said: This *Hadith* was narrated by him alone in its chapter, and it is from his narration on the authority of Anas, and from Hammad’s narration on his authority, and its context includes complete follow-ups. Abu Sinan followed both Muhammad ibn Sirin and al-Ja’d ibn Dinar, both of whom are trustworthy.

Ishaq Ibn Abi -Talha also followed him - who is trustworthy - in other places in the Sahih .

By tracing the context of Al-Bukhari on the authority of his sheikh, Muhammad Ibn Al-Salt, he found that Al-Bukhari did not intend the narration by Sinan Ibn Rabi’ah, but rather adhered to what he heard from his Sheikh, Muhammad Ibn Al-Salt, and both Rawh Ibn Hatim (Al-Bazzar, 1988 AH, h. 6732/13/232) and Issa agreed with him on that. Ibn Shazan (Al-Tabarani, 1415 AH, H. 285/25/115), both of whom are trustworthy .

The Third Requirement: The Class of Junior (Tabi’een) Followers

***Their number:** six narrators, and they are as follows

The first: Ayman bin Nabul, Abu Imran, and it is also said: Abu Amr. Al-Habashi, Al-Makki, Visitor of Ashkelon, SaduqYahm, from the fifth (Ibn Hajar, 1406 AH, 1/117)

***The origin and reason for criticism:** Ibn Hajar said: “Yaqoub bin Shaybah said: He is truthful, and to the extent that he is weak, and Al-Nasa’i, Al-Daraqutni and others denounced him for his addition at the beginning of the Tashahhud, which he narrated on the authority of Abu Al-Zubayr, on the authority of Tawus, on the authority of Ibn Abbas: In the name of God, and by God, and he has It was narrated by Al-Layth, Amr bin Al-Harith and others, on the authority of Abu Al-Zubayr without it, and likewise it is without it in the Sahih of the hadiths narrated in the Tashahhud” (Ibn Hajar, 1380 AH, 392) .

The subject of criticism: There is disagreement about it among the critics of hadith, and the difference in it is not severe, as it is trustworthy according to most, and this was stated by: Ibn Ma’in, who said: “He is trustworthy, he has an accent, and he does not speak eloquently” (Ibn Ma’in, 1393 AH, 1/89); and Ibn al-Madini, where he said: “He was trustworthy, but not strong” (Ibn al-Madini, 1404 AH, 45), and Al-Ijli (Al-Ijli, 1405 AH, 1/240), which is what made Al-Tirmidhi say: “He is trustworthy according to the people of hadith” (Al-Tirmidhi 1395 AH, 3/238), and Ibn Adi said: “Ayman bin Nabul has hadiths other than what I mentioned here, and there is nothing wrong with him in what he narrates, and what I mentioned is the totality of his hadiths, and I did not see anyone weak among him who spoke about men, and I hope that his hadiths are okay with them.” *Saleha*” (Ibn Adi, 1418 AH, 2/149)

While Al-Nasa’i’s criticism was measured, he said: “We do not know of anyone who followed Ayman bin Nabul on this narration, and there is nothing wrong with Ayman in our view, and the hadith is wrong, and with God is success” (Al-Nasa’i, 1348 AH, 3/43). Al-Daraqutni magnified that mistake, and said: Al-Daraqutni said: “He is not strong, he disagrees with the people, even if it is only the hadith of the Tashahhud” (Ibn Asakir, 1415

AH, 10/55). Al-Daraqutni also quoted in another place the saying of the critics of *Hadith* who mediated in his matter. Among them: Ahmad Ibn Hanbal, where he said: "Ayman Ibn Nabul is a valid hadith," and Al-Saji, where he said: "Trustful" (Al-Daraqutni, 1414 AH, 58). And Abu Hatim, where he said: "Sheikh" (Ibn AbiHatim Al-Razi, 1271 AH, 2/319) .

As for Ibn Hibban, he was more detailed about the source of the error in his hadith, as he said: "He used to make mistakes, and he was unique in what was not followed up on, and Yahya bin Ma'in had a good opinion about him, and in my opinion, he refrains from his hadith when used as evidence, except what agrees with trustworthy people is better than citing it." Then he narrated a weak hadith from his path and said: "All of this confusion is due to his poor memorization, and Ayman used to make mistakes, and he spoke based on imagination and calculation" (Ibn Hibban, 1396 AH, 1/183) .

Preventing criticism and rejecting it: Al-Bukhari recognized him, translated him, and explained that: "He heard Qudamah bin Abdullah, Tawus, and Al-Qasim bin Muhammad. Al-Thawri, Abu Nu'aym, and Waki' heard from him" (Al-Bukhari, 1440 AH, 2/328).

Ibn Hajar said: "There is one hadith from Al-Bukhari, on the authority of Al-Qasim Ibn Muhammad, on the authority of Aisha about her performing 'Umrah from Al-Tan'im. It was included in a follow-up (Al-Bukhari, 1422 AH, h. 2/1518/133, and Ibn Hajar, 1380 AH, 392).

We said: This hadith was narrated by Al-Bukhari, the third of three hadiths he has on the subject, and it has complete follow-ups in other places in the Sahih. Abd al-Rahman bin al-Qasim and Aflah bin Hamid followed it (Bukhari, 1422 AH, h. 1650/294-305), both of whom are trustworthy, and the hadith also has short follow-ups. Many other places are correct .

The second: Thabit bin Ajlan Al-Ansari, Abu Abdullah Al-Homsî, published Arminiyah, Saduq, from the fifth (Ibn Hajar, 1406 AH, 1/132).

* **The source and reason for the criticism:** Ibn Hajar said: "Abdullah bin Ahmad said: I asked my father and said: Is he trustworthy? He remained silent as if he was satisfied with his matter, and in Al-Mizan Ahmad said: "I am stopping at it." Ibn Adi was surprised by his three hadiths, and Al-Uqaili said: No. He continues in his hadith, and Abu Al-Hasan bin Al-Qattan followed this up by saying that this does not harm him unless he narrates evil deeds and contradicts trustworthy people a lot, and as he said, he has one hadith in Al-Bukhari about sacrifices" (Ibn Hajar, 1380 AH, 394).

* **The subject of criticism:** It was challenged in terms of its preservation and control, as Ahmad became ill with his matter, although what was reported from him was not explicit in its weakness, and his statement reads: "I asked my father about Thabit bin Ajlan, and he said he used to be in the door and the doors, I said to him: Is he trustworthy? So he remained silent. "It is as if he had fallen ill" (Ibn Hanbal, 1422 AH, 3/97) .

As for what he quoted from Al-Uqaili, it is problematic. Al-Uqaili did not mean all of his hadith, but rather he meant a specific hadith, in which he quoted the words of Imam Ahmad, then he said: "And from his hadith is what we told him... he does not follow up on it, and he says on the authority of Ata' bin Ajlan, I heard Aisha... but he did not hear anything from her" (Al-Uqaili , 1404 AH, 1/175) .

As for Ibn Adi, he mentioned the three hadiths and commented by saying: "And Thabit bin Ajlan had other than these hadiths and not many" (Ibn Adi, 1418 AH, 2/302), and the same is true of what was reported from Al-Dhahabi saying that Imam Ahmad said, "I depend on it" (Al-Dhahabi, 1382 AH, 1/364). Al-Dhahabi followed Abd al-Haqq al-Ishbili regarding it, and on it he based his statement in Thabit: "It is not taken as evidence" (Abdul Haqq al-Ishbili, 1416 AH, 1/36), and they have no basis for it, and it is most likely that it is an interpretation of Imam Ahmad's statement and not Spoken .

***Preventing criticism and rejecting it:** Ibn al-Qattan responded with precise and detailed words, saying: "His statement about Thabit ibn Ajlan: It should not be taken as evidence, a statement that no one else said, as

far as I know, and the end of what Al-Uqaili said about it: He should not follow up on his hadith. And this from Al-Uqaili is prejudice against him, for he This applies to those who are not known to be trustworthy, but as for those who know it, it does not harm him alone, unless he does it a lot. The aforementioned Thabit bin Ajlan is Abu Abdullah Al-Ansari, a Homsian..., and what was narrated on the authority of Ahmad bin Hanbal is that he was asked about him and he said: He used to talk about the door and the doors. It was said: Was he trustworthy? So he remained silent. He would not be judged by him because he might remain silent, because he did not know his condition, and whoever knew was an argument against someone who did not know, and he might remain silent because he did not deserve to be called trustworthy, and not if he did not dissolve it. The name "trustworthy" is weak. Rather, he may be truthful, righteous, and there is nothing wrong with him, and other terms are among their terminology. When Abu Ahmad ibn Adi mentioned him, only a few hadiths from his narration were mentioned, and he did not touch him with anything" (Ibn al-Qattan, 1418 AH, 5/ 363)

That aside, the man is trustworthy according to the critic of the people of the Levant, Dahim, and he was more aware of it than anyone else, so he said: "There is nothing wrong with him, and he is from the people of Armenia. He narrated on the authority of the ancients" (Ibn AbiHatim Al-Razi, 1271 AH, 3/455). Ibn Ma'in was asked about his hadith, and he said: "Trustworthy" (Ibn Asakir, 1415 AH, 11/363), and Al-Nasa'i authenticated it (Ibn Al-Qattan, 1418 AH, 5/363), and Ibn Numayr (Mughalatay, 2011 AD, 2/21), and Abu Hatim's statement in it. Possible in documentation, as he said: "There is nothing wrong with it, the hadith is valid" (Ibn AbiHatim Al-Razi, 1271 AH, 2/455) .

Al-Bukhari knew him and stated that: "He heard Ata bin AbiRabah, Al-Qasim Abu Abdul Rahman, Saeed bin Jubayr, and Anas bin Malik. He heard the rest of him" (Al-Bukhari, 1440 AH, 2/628) .

Ibn Hajar said: "There is one hadith in Al-Bukhari about sacrifices" (Al-Bukhari, 1422 AH, 5532/7/96, and Ibn Hajar, 1380 AH, 394) .

We said: It was included in the second of the two hadiths in the chapter, a minor follow-up. This short follow-up was mentioned to him in another place in the Sahih (see: 1492, 2221, 5531), and he included it in Al-Tarikh Al-Kabir with the same chain of transmission (Al-Bukhari, 1440 AH, 1/311), which indicates his complete knowledge of the hadith and its authenticity, and God knows best .

Third: Abd al-Wahid bin Abdullah bin Ka'b bin Umair al-Nasri, Abu Busr, al-Dimashqi, and it is said: al-Homsi, trustworthy, from the fifth (Ibn Hajar, 1406 AH, 1/367)

The origin and reason for criticism: Ibn Hajar said: "Abu Hatim said: It is not used as evidence" (Ibn Hajar, 1380 AH, 422)

***The subject of criticism:** It was challenged in terms of its preservation and control, as Abu Hatim Al-Razi stipulated that it should not be used as evidence according to what Al-Hafiz Ibn Hajar reported from him, and Al-Hafiz's words like this give the illusion that Abu Hatim dropped his order, and the reality is otherwise, as he counted it in the circle of acceptance, but not in it. The degree of absolute protest, he knew it, and said: "He was the governor of Medina, good in hadith. I said: He - who said his son - can use him as evidence? He said: No" (Ibn AbiHatim Al-Razi, 1271 AH, 6/22) .

***Removing criticism and rejecting it:** We said: Perhaps Abu Hatim's words are due to the lack of Abd al-Wahid's narration, and in any case, Abu Hatim did not follow up on what he said except what happened to Ibn al-Jawzi. He cut Abu Hatim's word out of its context, and included it in al-Du'fa' because of it (Ibn al-Jawzi, 1406 AH, 2/ 126), and Ibn Hazm deviated, but he was ignorant of it, and no one paid attention to his words (Ibn Hazm, 1408 AH, 7/134); The man is one of the princes of Medina, known for his goodness and righteousness, and it was said about him: "Abdul Wahid was a righteous man..., and no ruler was presented to them more beloved to them than Abdul Wahid. He used to follow the doctrines of goodness and consult jurists, such as Salem and Al-Qasim" (Sibt Ibn al-Jawzi, 1434 AH, 10/134).

Al-Ijli stated that he was "a Syrian, *Tabi'i* (a follower), and a trustworthy person" (Al-Ijli, 405 AH, 2/107). One of the major critics agreed with him and declared his trustworthiness: Al-Daraqutni (Al-Barqani, 1404 AH, 45).

Ibn Khalfoun said: "I hope there is nothing wrong with it" (Mughalatay, 2011 AD, 8/364). Ibn Abi - Khaythamah praised him (Ibn Abi-Khaythamah, 1427 AH, 2/155), Ibn Hibban mentioned him in his trustworthy books (Ibn Hibban, 1393 AH, 5/127), and Al-Kalabadi mentioned him in Guidance and Guidance in Knowing the Trustworthy and Trustworthy People (Al-Kalabadi, 1407 AH, 2/ 483).

Not only that, but Al-Bukhari knew him and translated him in his great history, and produced for him the hadith that he included in Al-Sahih (Al-Bukhari, 1440 AH, 7/62) .

Ibn Hajar said: "In the Sahih there is one hadith on the authority of Wathilah, about being harsh in lying to the Prophet - (Al-Bukhari, 1422 AH, H. 4/180/3509, and Ibn Hajar, 1380 AH, 422). We said: Yes, it is one hadith, and Al-Bukhari included it. The second of four hadiths on the subject, as a witness and not unique to him, although his methods are more famous in the works, they are completely followed by: Rabi'ah ibn Yazid al-Dimashqi, who is trustworthy and famous (Ibn Hanbal, 1421 AH, H. 16255/6/3458), and this confirms the trustworthiness of al-Bukhari. By the narrator and his narration .

Fourth: Ata' bin Al-Sa'ib, Abu Muhammad, and it is said that Abu Al-Sa'ib Al-Thaqafi Al-Kufi, honest and mixed, from the fifth, died in the year thirty-six (Ibn Hajar, 1406 AH, 1/391) .

***The origin and reason for criticism:** Ibn Hajar said: "One of the famous narrators is trustworthy, but he mixed, so they weakened him because of that, and I gather from the sum of the words of the imams that the narrations of Shu'bah, Sufyan al-Thawri, Zuhair bin Muawiyah, Zaida, Ayyub, and Hammad bin Zayd were narrated on his authority before the mixing. And everyone who narrated from him other than these people, his hadith is weak, because it was after his mixing, except for Hammad bin Salamah, so their opinions about him differed" (Ibn Hajar, 1380 AH, 425).

*** The subject of criticism:** It was challenged in terms of its preservation and control, as it was mixed with the afterlife, and the matter is as described by Ibn Hajar. The imams of criticism agreed on its absolute authentication before mixing, including: Yahya bin Saeed Al-Qattan, and his phrase: "I have not heard any of the people say anything about Ata' Ibn Al-Sa'ib." Never in his old hadith," and Ahmad, and one of his phrases is: "Truthful, trustworthy, a righteous man" (Ibn AbiHatim Al-Razi, 1271 AH, 6/332-335). And Abu Ishaq Al-Subaie, and his phrase: "Ata' bin Al-Sa'ib is one of the trustworthy and remnants" and Al-Bukhari, and his phrase: "His old hadiths are authentic" (Ibn Adi, 1418 AH, 7/72-74), and all the other phrases of critics are mostly authentic, while noting the case of confusion, and even Ibn Hibban said: "And he had mixed up with others, and his mistake had not been made so serious that he deserved to be changed from the path of righteousness; after the authenticity of his consistency in the narrations had been presented, Al-Thawri, Shu'bah, and the people of Iraq narrated from him" (Ibn Hibban, 1393 AH, 7/251) .

***Preventing criticism and rejecting it:** Al-Bukhari translated it in his history with what was previously quoted from him, and quoted Al-Qattan's saying in it (Al-Bukhari, 1440 AH, 7/564), and this is like his confirmation of the authenticity of what was narrated to him in the past before the mixing, and he did not narrate it in the Sahih except One hadith linked to reliable narrators, Ibn Hajar said: "In Bukhari there is a *Hadith* on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, in mentioning the basin, linked to Abu Bishr Jaafar bin Abi-Wahshiyah, one of the proofs, and it is in the interpretation of Surat Al-Kawthar (Al-Bukhari, 1422 AH, H. 6578/8/). 119, and Ibn Hajar, 1380 AH, 425.

One of the things that necessitates attention regarding what is related to the hadith narrated by Al-Bukhari is that Hushaym is among those who heard of someone giving for the afterlife, as Al-Ijli said (Al-Ijli, 1405 AH, 2/135). Whoever is in this situation, it is necessary to control what he narrated so that it is from what is not mixed with giving, and this is proven by complete follow-ups, and the genius of Al-Bukhari is evident in this hadith from two aspects:

The first: His creativity in the chains of transmission. This hadith was reported in a previous place by his sheikh Yaqoub Al-Dawrqi, on the authority of Hushaym, on the authority of Abu Bishr alone, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas (Al-Bukhari, 1422 AH, h. 6/178/4966), and when he needed

to repeat it, he narrated it on the authority of another sheikh. He is Amr al-Naqid on the authority of Hushaym, and in this narration Hushaym combined Abu Bishr and Ata', and this is how it happened to Al-Bukhari. Al-Bukhari did not intend the narration to Ata', but his objectivity and honesty required proving what he heard from his sheikh as it is, and most of those who narrated it on the authority of Hushaym combined his two sheikhs, including: Saeed. Ibn Mansour (Ibn Mansour, 1433 AH, H. 2537/8/447) .

As for the second aspect: it is that Hushaym, even if he heard it from Ata' at the end, he chose to follow Abu Bishr Jaafar bin Iyas to Ata', and Abu Bishr confirmed the people regarding Saeed bin Jubayr or whoever confirmed the people, Shu'bah stated that (Ibn Hazm, 1408 AH, 175). Al-Nasa'i (Al-Nasa'i, 1421 AH, H. 4/92/3823), and Al-Bardiji (Mughalatay, 2011 AD, 2/97) .

The fifth: Marouf bin Kharbudh, the Meccan client of the Othman family, truthful, perhaps an illusion, and he was a prominent scholar, from the fifth (Ibn Hajar, 1406 AH, 2/540) .

***The origin and reason for the criticism:** Ibn Hajar said: "Maruf bin Kharbudh al-Makki is one of the junior followers. Yahya bin Ma'in classed him as weak, and Ahmad said: I do not know how he is? Al-Saji said: Truthful, and Abu Hatim said: He writes his hadiths" (Ibn Hajar, 1380 AH, 444), and the matter is according to Ibn Hajar's description, as Ahmad said: "I do not know how his hadith is?" (Ibn Hanbal, 1422 AH, 2/532), but it is possible that he meant a specific hadith and not the sum of what he narrated, which I said; Al-Uqaili said: "Marouf bin Kharbudh Al-Makki: He does not follow his hadith, and is only known for it. Abdullah bin Ahmad told us, saying: He said to me: Marouf bin Kharbudh: I do not know how his hadith was? He explained that he was a Shi'ite who loved Ali, and he was an ancient sheikh." (Al-Ghaqili, 1404 AH, 4/220) .

*** The Subject of Criticism:** It was challenged in terms of its preservation and control by Ibn Ma'in, who stated that it was "weak" (Ibn AbiHatim al-Razi, 1271 AH, 8/321), as well as Ibn Shaheen (Ibn Shaheen, 1409 AH, 177); Therefore, Abu Hatim stated that he is one of those who write his hadiths after knowing him in a way that praises his entire condition, and that he narrates on the authority of Abu al-Tufayl, and Ubayd Allah ibn Musa and others narrate on his authority, and he related that it was said that the people took Hudhayl's poetry from him (Ibn AbiHatim al-Razi, 1271 AH, 8 /321). And what Ibn Hajar reported on the authority of Al-Saji regarding his saying: Truthful, Al-Ijli said: "Ma'ruf Al-Makki: trustworthy" (Al-Ijli, 1405 AH, 1/434). Ibn Hibban mentioned him in Al-Thiqat (Ibn Hibban, 1393 AH, 5/439) .

Removing criticism and rejecting it: Al-Bukhari translated him in Al-Tarikh in a manner similar to what was reported on the authority of Abu Hatim (Al-Bukhari, 1440 AH, 9/260), and only one hadith was included in Al-Sahih. Ibn Hajar said: "He has no place in Al-Bukhari except a place in knowledge." This is his hadith on the authority of Abu al-Tufayl, on the authority of Ali: "Tell people what they know" (Al-Bukhari, 1422 AH, H. 127/1/37, and Ibn Hajar, 1380 AH, 444) .

It is as he said, except that the method of mentioning it is closer to a commentary, as he commented it on the authority of Ali - may God be pleased with him - after tabulation, then he mentioned its chain of transmission on the authority of his sheikh, Ubayd Allah ibn Musa. A number of later scholars agreed with him in his narration through Ubayd Allah ibn Musa (Al-Bayhaqi, 1431 AH, H. 610/362), but in the era of the narration, Al-Bukhari was the only one to mention it.

Sixth: Al-Minhal bin Amr Al-Asadi, their Kufi master, Saduq and perhaps they are, from the fifth (Ibn Hajar, 1406 AH, 2/547)

The source and reason for the criticism: Shu'bah ibn al-Hajjaj abandoned his hadith, Yahya al-Qattan gave him a wink, and placed Ibn Ma'in in his position.

*** The subject of criticism:** It was challenged in terms of its preservation and control, as it was weakened by Shu'bah, Yahya al-Qattan, and Ibn Ma'in .

***Removing criticism and rejecting it:** Al-Hafiz Ibn Hajar undertook to defend him in a way that repels and rejects the criticism directed at him, as he said: Ahmad ibn Hanbal said: “Shu’bah left Al-Minhal ibn Amr intentionally.” Ibn AbiHatim said: Because he heard from his house the sound of reciting with chanting, and so said Ibn AbiHatim, which was narrated by Wahb bin Jarir on the authority of Shu’bah. Ibn AbiHatim said so and so, and what was narrated by Wahb bin Jarir on the authority of Shu’bah, that he said: “I came to Al-Minhal’s house, and I heard the sound of the horn from him, so I came back and did not ask him. I said: Why would you not ask him? Perhaps he does not know.” I said: This is a valid objection, as this does not necessitate a slander about the manhaal, and Ibn Abi Khaythamah narrated with his chain of transmission on the authority of Al-Mughirah bin Muqasim that he used to forbid Al-A’mash from narrating about the manhaal, and that he said to Yazid bin Abi-Ziyad: “I appealed to you, by God, was it permissible to testify about the manhaal for two dirhams?” He said: Oh God, no. I said: This story is not authentic, because its narrator, Muhammad ibn Omar al-Hanafī, is not known, and if it was authentic, he only disliked Mughirah from it, just as he disliked Shu’bah from reciting with chanting, because Jarir narrated on the authority of Mughirah that he said: The mihanhal had a good voice, and it was It has a melody that is said to have a weight of seven, and in this way it does not hurt trust. Al-Hakim mentioned that Yahya Al-Qattan winked at him, and Al-Mufaddal Al-Ala’i narrated that Ibn Ma’in used to put down his status, and Abdullah bin Ahmad bin Hanbal said: I heard my father say: “Abu Bishr is more beloved to me than Al-Minhal bin Omar and Abu Bishr are more trustworthy.” Al-Jawzjani said: “He was of bad doctrine, and his hadith has been narrated.” I said: As for the story of Al-Ala’i, perhaps Ibn Ma’in was putting it in relation to others, like the story on the authority of Ahmad, and this is indicated by the fact that Abu Hatim narrated on the authority of Ibn Ma’in that he trusted him. As for Al-Jawzjani, we have said more than once: His criticism is not accepted among the people of Kufa, due to the severity of his deviation and his position, and Al-Hakim’s story about Al-Qattan is unexplained (Ibn Hajar, 1380 AH, 446) .

Ibn Hajar collected what was said about him and what was refuted from him, and he mentioned Al-Kaabi’s similarity and added on the authority of Shu’bah that he was once drunk with wine (Al-Kaabi, 1421 AH, 1/238), and it appears that there is some bias in it (Ibn Al-Qattan, 1418 AH, 3/363). Or haste, and the imams Ibn Ma’in (Ibn Ma’in, 1399 AH, 3/407), Al-Ijali (Al-Ijali, 1405 AH, 442), and others documented it, as in the words of Ibn Al-Qayyim. Ibn al-Qayyim said: “As for Al-Minhal bin Amr, Al-Bukhari narrated from him in his Sahih, and Yahya bin Ma’in and Al-Nasa’i said: “Al-Minhal is trustworthy,” and Al-Daraqutni said: “Trustworthy,” and Ibn Hibban mentioned him in Al-Thiqat. What Abu Muhammad bin Hazm relied upon in his weakness is that Ibn Abi Hatem narrated on the authority of Shu’bah that he left it, and Ahmad narrated it on the authority of Shu’bah. If he did not mention the reason for his abandonment, it would not be considered weak, because the mere fact that Shu’bah left it does not indicate his weakness, so how about Ibn AbiHatim said: Shu’bah only left it because he heard the sound of reading in his house It was narrated on the authority of Shu’bah that he said: I came to Al-Minhal’s house and heard the sound of the horn, so I came back. This is the reason for his wound, and it is known that none of this is an objection to his narration, because his goal is for him to be aware of it and chosen for it, and perhaps he will interpret it, so how can this not happen in his presence? Neither his permission nor his knowledge?! In general, the hadith of trustworthy people is not rejected by this and others like it.” (Ibn Qayyim al-Jawziyyah, 1440 AH, 3/322) .

Al-Bukhari translated his book in Al-Kabir and stated that: “He heard Zirr ibn Hubaysh and Sa’id ibn Jubayr. Mansur and Shu’bah narrated on his authority” (Al-Bukhari, 1440 AH, 9/333) .

Ibn Hajar said: “And despite that, he only has a hadith in Al-Bukhari on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, about the exorcism of Al-Hasan and Al-Hussein, from the narration of Zaid bin Abi-Anisa, on his authority, and another hadith: in the interpretation of Hamm Fussilat, in which the narrators

disagreed about whether it is connected or suspended. “(Al-Bukhari, 1422 AH, H. 4/147/3371, and Ibn Hajar, 1380 AH, 446)

We said: Rather, it is only the hadith of exorcism, and this is what Al-Minhal is unique to, and it is its orbit, and according to the authors of works it has dozens of paths that pass-through Al-Minhal, and its chain of transmission is among what has been translated for it in history, as it was narrated by Saeed and Mansour from him. A kind of specialization of Al-Minhal bin Amr has appeared to us in narrating the hadiths of Al-Ruqyah. In addition to this hadith cited in most of the works, he narrated other hadiths in this section (Ibn Abi-Shaybah, 1436 AH, 13/146/H “25099” and 13/154/H “ 25118”, 16/114/H “31136”, 16/236/H “31469”, 16/259/H “31516”, and 16/348/H “31788”).

CONCLUSION

After completing this study, we reached a number of results, the most important of which are:

1. The number of *Tabi'n* narrators whose *hadiths* were criticized by Imam al- Bukhari and only one hadith was produced by them was fourteen *Tabi'i*s, that is, 20% of the total number of *Tabi'i* narrators who spoke about it among the men of *Sahih*, who numbered sixty-nine narrators
2. The number of those who spoke about it from the standpoint of justice from among those who produced one *Hadith* reached five narrators, while the number of those who spoke about it from the standpoint of its control among those who produced one hadith for them reached nine narrators.
3. Al-Bukhari translated all of them in his great history, meaning that he knew the conditions of these narrators well.
4. The number of narrators whom he cited and who have complete follow-up to him in the *Sahih* is eight.
5. The number of narrators whom he cited and who have limited follow-ups in his *Sahih* is four narrators.
6. The number of narrators whom he cited and who have evidence in his *Sahih* are two narrators
7. The number of narrators whose narrations were unique among the authors of works is one narrator.
8. The number of narrators for whom he produced *marfoo'* hadiths was thirteen
9. The number of narrators for whom suspended hadiths were narrated is one narrator.
10. The number of narrators cited as evidence in the chapter on rulings is six.
11. The number of narrators who were cited as evidence in matters other than rulings is eight.
12. The number of narrators whom we believe is likely that Al-Bukhari did not intend to mention them, but rather mentioned them in agreement, as he heard from three narrators from his sheikhs.
13. The number of narrators for whom it is not proven that their hadith was abandoned is four.
14. Imam al-Bukhari's skill in selecting was evident in those among the followers who produced a single hadith for them among whom he spoke about.
15. It is necessary to return to the context of the words of the critical imams in their sources as much as possible. Perhaps their words were taken out of context and made unbearable.

RECOMMENDATIONS

We recommend conducting applied studies of critical narrators from *Sahih* narrators according to their classes .

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