

A RESEARCH AND ANALYTICAL STUDY ON THE “IRSAAL” OF IMAM ZAHRI

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Abstract:

This research and analytical study focuses on the concept of "Irsaal" as expounded by Imam al-Zuhri, a key figure in the early Islamic scholarly tradition. "Irsaal" refers to the practice of transmitting hadiths without explicitly mentioning the immediate source or intermediary, often resulting in a "mursal" hadith. The study explores Imam al-Zuhri's methodological approaches to "Irsaal," his criteria for accepting or rejecting mursal hadiths, and the broader implications of this practice on the authenticity and reliability of hadith literature. By examining primary sources, historical contexts, and scholarly interpretations, this research aims to provide a nuanced understanding of "Irsaal," its identification, and its impact on the preservation and transmission of hadith. The findings highlight the critical role of methodological rigor in hadith studies and the lasting influence of Imam al-Zuhri's contributions to the field.

Keywords: Irsaal, Imam al-Zuhri, Mursal hadith, Hadith transmission, Islamic scholarship, Hadith authenticity, Methodology, Historical context, Primary sources, Hadith criticism

Introduction: Ibn Shahab Zuhri was very eager to send. In other words, leaving the name of his original Sheikh in the middle, he used to narrate directly from the Sheikh of his Sheikh in such a way that the listener would think that he himself had heard from such and such a person, and there was so much fun in him that he did not even meet him. (Ibn Atheer 2001) They used to narrate from him in such a way that it is known that he himself heard it from him, even from the one whose death he was young at the time of his death. Also, they describe the hadith by saying "Hahadna so-and-so". Zuhri's sermons are as follows: Ibn Hajar has written in the translation of Zuhri in Tahbih al-Tahzeeb that Yahya bin Saeed, who was a famous muhaddith and imam of art, used to say that "his sermons are as follows: Al-Reeh" means that Zuhri's transmitted traditions are equal to Rih and you already know that Zuhri was such a devotee of transmission that even his connected hadiths cannot be trusted. May be they are messengers too, Al-Amashallah. (Imam Ahmed Ibn Hanbal 1993)

The transmission of Zuhri was a very dangerous transmission: Imam Dhahabi writes in the translation of Zuhri in Tazkirat al-Nawab that Abu Qudama Sarkhsi narrates from Yahya bin Saeed that he used to say that the messages of Zuhri are

worse than all the messages because he was a hafiz of hadith. They had the ability to tell the name of every narrator, but they did not mention the name of any narrator where they did not think it appropriate to take his name, that is, they used to eat the name of the original narrator, thinking that it is an unreliable person. (Ibn Abi Hatim 1990) They are aware of its reality, if they reveal his name, then this narration will not be acceptable, so he used to narrate it with the teacher, leaving the name of the injured narrator. I have written this in detail that even the authenticity and connection of his Musnad and connected traditions cannot be trusted. This is because they could have narrated the narrations from the one who confirmed their meeting and hearing, while they were aware of the transmission. (Dar Qatni 1992)

This objection has been repeated by Hakeem Niaz Ahmed and Shahzad Salim in their writings.

Analysis and research

Analyzing the above objection, the following issues will be clarified.

- (1) What is the fact of submission?
- (2) What is the position of Imams Muhadditheen jurists about the authenticity of the transmitted traditions?
- (3) What are the opinions of the imams regarding the sending of Imam Zuhri? And on this basis, have they been declared injured?
- (4) Is Imam Zahri alone unique in sending or this practice is also proven by other Muhadditheen?

The fact of sending and its order

The literal meaning of sending is "abandoned" while the term "Mursal" in the science of hadith is:

"A hadith whose last part of the chain of transmission does not mention a narrator after Ta'bi."

Allama Suyuti says in Tadreeb al-Ravi:

"The scholars of the sects have agreed that the statement of a follower: The Messenger of God said such-and-such or he did such-and-such is called a mursal."

Dr. Mahmood al-Tahan mentions the amount in his well-known book "Taisir Al-Mutiq al-Hadith".

It is what was omitted at the end of its chain of transmission after the Tabi'i, and its form is that the Tabi'i says whether he is young or old. The Messenger of God said such-and-such, or did such-and-such, or did such-and-such in his presence. This is the image of the messenger according to the hadith scholars. (Al-Kamil fi Al-Tarikh 1999)

Hafez Ibn Hajar, “Explanation of Nukhbaat al-Fikr, may God have mercy on it”:
“And it is what was dropped from its end after the follower, he is the messenger.”

Hafez Ibn Salah, son of Muqaddimah, Muqaddam Ibn Salah, may God have mercy on him: Its picture, which is not disputed, is the hadith of the great Tabibi who met a group of the Companions and sat with them. (Ibn Asakir Ali bin Hassan 1997)

The definition of Hafez Ibn Salah, may God bless him and grant him peace, in the book “The Sciences of Hadith, from the guidance.”

A narration sent as a ruling, and it was returned as a text, face, and face to its companions and followers. Correspondence to it is delivered as a delivery. Fermat’s reasoning. It is necessary, and it is not necessary, and it is a corrupt cause, followed by a means, deleting the meaning of the face. This is the truth of Hazrat Hassan Basri (110) This is what I said, and what's the matter with this statement? Our Master Hassan Basri has no answer:

Mursal narrations like Hujjat

The transmitter of narrations about acceptance and non-acceptance, about the books of the principles of hadith, which are suspended from the chain of transmission:

The first round is that all of his companions and followers are unanimously agreed upon as a fermatian inference. Imam Abu Dawud is the transmitter of hadiths, and the acceptance of the hadiths is not accepted, nor is the agreement mentioned, or the meaning of the word A frame of mind:

As for the correspondences, scholars used to use them as evidence in the past, such as Sufyan al-Thawri, Malik, and al-Awza’i, until al-Shafi’i came and spoke about it, and Ahmad ibn Hanbal and others followed him on that. (Hafez Abu Al-Qasim 1997)

Correspondence from the past of the scholars of Ijtajjat karta (meaning that I am in the process of submitting a karta as an inference and protest as a karta tahiya) Jessi Sufyan Thawri, Imam Malik or Imam of the Most High, The words of Imam, may Allah be pleased with him, are the words of Imam Ahmed. Ibn Hanbal, may God have mercy on him, is one of those who follow him. (Ibn Hajar Asqalani 1995)

The author of Taqih Al-Ansar, Allamah Muhammad Ibrahim, is not to write a book that transmits narrations that are acceptable to the followers of the consensus of the narration of the text:

The followers as a whole unanimously agreed to accept the messages, and no denial of it came from them, nor from any of the imams after them. They are at

the head of the two hundred generations, who are from the virtuous generations, known for their goodness from the One who gives permission to God.

Okay, follow the correspondence, accept the message, or deny it, or deny it. What is the sound of a sound inside a body that is better than your testimony? Be the Prophet, may God bless him and grant him peace. (Suyuti, Allama Jalal al-Din 1983)

More information about Muhammad Ibrahim, the sender of narrations that are written in Arabic, search for the text and format:

Dear Companions, many people have developed and transmitted narrations that have been circulated, or have been met with an argument, but it has become a consensus. This is a trustworthy storyteller with certainty or decisiveness. The Messenger of God said, “Allah is the one who is the one who is the one who is the one who betrayed me.” If he is confident, he will remain silent. Based on the construction of the honorable hadith scholars of Imam Bukhari, all comments on the acceptance of your card are based on the fact that I have built the book of the correct collection with a statement. Allamah Saif al-Din Amidi Shafi’i wrote the book “Al-Ahkam” sent to confirm the acceptance or non-acceptance of various sayings mentioned in a firman after it is authentic or chosen by Adel Rawi. All mursalat are accepted. This is your frame of mind.

“The chosen one is to accept the messages of justice absolutely.”

Or Mukhtar (Sahih) Adel Rady’s statement is absolutely acceptable.

This statement is correct and chosen, and this is the meaning of the word “Farma’i”.

(1) Consensus! The companions and followers of Hazrat Abdullah bin Abbas have accepted the consensus of the companions of Hazrat Abdullah bin Abbas, and the narrations of the Qur’an were accepted. My son is young in age, like the face of the Prophet, peace and blessings be upon him, purely because of Sunni hadiths. It is necessary to know the age of the Holy Prophet, may God bless him and grant him peace, by sending the following narrations and by sending a message I have studied this method and without denying that it is not popular and there is consensus as evidence.

(2) My mind is my direction: I am strong, trustworthy, just, and trustworthy. “The Messenger of God, may God bless him and grant him peace, said, ‘This is the truth, the truth is, there is certainty. He is the Noble Prophet, may God bless him and grant him peace.’” Use it to cover your face and remove it. Corresponding knowledge and correct guidance, whether there is a doubt or any doubt about the narration of the narration, whether it is doubtful or undocumented. Narrator of Adalat and Thiqaat of Disagreement

Correspondence to this story is a joke. Look at the atmosphere before you mention it. Dosari by Hafiz Ibn Salah, “Ulum al-Hadith or the Sons of the Introduction by Ibn al-Salah” is a weak hadith with a weak decision Yes, “Training the narrator” is an audience. Hadith scholars, many jurists with fundamental principles of the school of thought narrated that we have transmitted a weak hadith, let it be Imam Malik or Imam Abu Hanifa This is true. Hazrat Ki phrases a formal note:

Hafez Ibn Salah Faramat:

“Then know that the ruling on a mursal is the ruling on a weak hadith, unless its quotation is valid if it came from another source.”

Symposium on the meaning of the word:

Then the mursal hadith is a weak hadith according to the majority of hadith scholars, Al-Shafi’i, and many jurists and scholars of principles. Malik and Abu Hanifa said in a group: It is authentic.

What was proposed by Imam Muslim? “Introduction” to the correspondence is not valid at all, like the saying “Ikhtiyar Farmaya”.

Or Hafiz Ibn Abd al-Barr, in “Al-Tamhid,” are the companions of the hadith, such as a group, such as a saying (correspondence to non-authenticity), such as the mention of Farmaya.

Imam Muslim says:

The mursal in the origin of our saying and the saying of the people with knowledge of the news is not an evidence.

Application: Mentioned without saying the sayings of the people who are late, people of good origins, and a son with a taste that matches the application of the word “Framai”. There are many sayings that have been read, and the atmosphere is safe and sound, and the century (turn) or covenants, the sum of trust and faith, is a standard, and there is a difference. The role of companions and followers, without sexual intercourse, is the acceptance of the tongue of the Prophet, may God bless him and grant him peace. The face of Imam Abu Hanifa and Imam Malik said that this is the saying of the choice of Farmaya. The time of the Prophet, may God bless him and grant him peace, came after that. Religion and piety are many criteria to come. He lied, and there are no major innovations in the language of the great imams, so that the acceptance of a hadith that contains a number of strips of the card will be removed from Imam Abu Dawud on the authority of Faramaya:

“Until Al-Shafi’i came and spoke about it.”

This is the story of Imam Shafi’i, may God have mercy on him, and he will not be able to do so.

Imam Ibn Jarir, may God have mercy on him Enter the door to open the door.

“Chapter: What is evidence of the weakness of correspondence after the change of people and the emergence of lies and innovations”

This is the chapter of Imam Muslim on the narrations of Ibn Sirin’s narrations, as a saying that was transmitted from the word of God This is how it came. Because of the temptation of usury (a lie and a lie and a fugitive), this is a hadith with a chain of narrations, and there is no question about it. But this came to her with another hadith that bears the Sunnah’s hadith. You came, you came. ”

Ibn Sirin’s scholarly statement:

“A time has come when people were not asked about the chain of transmission of a hadith. When the tribulation occurred, they were asked about the chain of transmission of the hadith, and it was seen that whoever was among the Sunnis would be taken from his hadith and whoever was among the people of innovations would be left with his hadith.”

There are many different words to Hafiz Ibn Rajab Hanbali's words and phrases of jurisprudence or memorization of hadiths, and contradictory sayings How to memorize a hadith with a chain of transmission. Research paper or jurists on the subject of the meanings of the words of this chain. Memorizing a hadith that requires no intermediary. This means that there is no connection between the two and the Prophet, may God bless him and grant him peace. The honorable jurists must have the intended purpose, the end, the meaning or the purpose of the hadith, and the meaning of the hadith, the meanings of the hadith. This narrator is just and trustworthy. A mursal ka is correct, and it is known, and it came to you, and an inference has been studied, and it is ga. You have attained jurisprudence and memorized the hadith, “Ka Aik ya Hawa”. Preserving a hadith with its meanings, with an objection to it and its apparent connection, with a noteworthy chain of transmission, and with great jurists, the objectives of a hadith, with an examination of its framework, as a real-life result, as a difference and remaining contradiction. He forbade her.

Hafez Ibn Rajab Hanbali said:

Know that there is no contradiction between the words of the memorizers and the words of the jurists in this regard, for the scholars only want the specific hadith to be authentic if it is mursal, and it is not authentic according to their method due to its discontinuity and lack of continuity in its chain of transmission to the Prophet of God. As for the jurists, what they want is the validity of that meaning indicated by the hadith. If the mursal is supported by evidence that indicates that he has a fundamentally strong belief in the validity of what he indicates, then he uses it as evidence along with the evidence he

cites. This is an investigation into the mursal as evidence according to imams such as Al-Shafi'i, Ahmad, and others.

Zafar Ahmad Uthmani's sign: "Whatever opinion matches the correspondence of whether it is accepted or not accepted is correct." He is a completely trustworthy narrator and sends a card and sends narrations that are accepted. If a narrator, trustworthy or untrustworthy, has come or sent a card, he has sent an anonymous narrator, and he has sent a suspended narrator, and he has sent a message to him, and he has no known status. If a trustworthy narrator dissents from a card, it is rejected and mursal is rejected. And it cannot be taken into account. Allamah Usmani as a phrase of Faramai's observation:

People have disputed about the correspondences regarding their acceptance or rejection, and the most correct opinion is that some of them are accepted, some are rejected, and some are suspended. So whoever knows from his condition that he is not sent by trustworthy people, accepts his sender, and whoever knows that he is sent by trustworthy and untrustworthy people. If sending him a narration from someone whose condition is unknown, then this is suspended, and whatever correspondence contradicts what was narrated by trustworthy people will be rejected.

Qadi Ayadh Maliki, the word "money", is the transmitter of a narration about the acceptability and non-acceptability of various imams, sayings or evidence of the mention of Farma'i. Or, search for the text, advanced ancestors, accept your card, or accept your card. Feel like face, face, atmosphere, ham, no, start, width, frame.

So the early predecessors were of the opinion that it was accepted and used as evidence, and this is the doctrine of Malik and Abu Hanifa and most of their companions and jurists of the Hijaz and Iraq.

"And some of them made this stronger than the chain of transmission because the imam does not transmit a hadith except with the end of trustworthiness and authenticity. Some of the later scholars chose to accept the mursal of the Companion and the Tabi'i if he knew from his custom that it was only narrated on the authority of a Companion. Abu Omar and Abu Al-Walid Al-Baji said, and there is no disagreement that it is It is not permissible to act on it if its sender is not careful and is sent without piety."

"I have written letters from the greatest Imam Abu Hanifa as a madhhab"

Correspondence to Imam Abu Hanifa is a doctrine that is acceptable. The name of Jalal al-Din Suyutiq, Qazi Ayyad Maliki, or the name of Zafar Ahmad Usmani and others mentioned Faramaya.

I wrote letters to Imam Malik as a school of thought.

The preacher of Baghdadi (AD 463) is a jurist of the city and a transmitter of narrations with a clear position on his face:

The scholars differed regarding the obligation of acting in this case, and some of them said that it is acceptable and must be acted upon if the sender is trustworthy and just. This is the opinion of Malik, the people of Medina, Abu Hanifa, and the people of Iraq.

An obligatory work is sent by scholars with different meanings, some of which are acceptable or acceptable, or accepted as proof Imam Malik or the people of Medina, Imam Abu Hanifa or the people Iraq is like this

Dr. Ahmed Youssef Abu Halabiya, son of the son of an article, "The Fundamentals of the Hadith according to Imam Malik bin Anas Al-Asbhi," written by Imam Malik, about Durā'i, mentioned by Farma'i, "The Prophet, may God bless him and grant him peace, has no objection to it." Or dosari, many imams and followers of the school of thought, many opinions mentioned. This is the most correct decision. It is sent as a protest. This is what:

As for the second well-known opinion, which is to use the mursal as evidence, a group of hadith scholars attributed it to him.

Written correspondence from Imam Ahmad ibn Hanbal as a madhhab

Complete correspondence with Imam Ahmad ibn Hanbal, the most trustworthy and just narrator, acceptable correspondence with Imam Ahmad ibn Hanbal, the son of Ibrahim Nakha. And there is no harm in it (that it is completely ruined) Farmaya As proposed by Imam Ahmad ibn Hanbal and Sa'id ibn Musayyab, there are many authentic hadiths.

Correspondences are accepted by Imam Ahmad ibn Hanbal and a trustworthy and just narrator. There are also acceptable correspondences. I have written letters from Imam Shafi'i and the school of thought."

Before the narration of Imam Shafi'i, there is no mention of the mursal of narrations. There are many words. The complete denial of the meaning of Imam Shafi'i's "The Message" has not yet been edited:

The chain of transmission is valid, and the evidence is there. There is no statement Mursal hadith, it is accepted as a hadith.

The meaning of the narration of an existing chain of narration by Imam Shafi'i is as follows. Please follow the message, please agree with Marwa. O honorable companions, this is a fatwa identical to what has come. O general scholars, this narration agrees with this fatwa. It is sent and accepted.

Correspondence to Zahari, Imam of Jarah wa Tadhī ka'ir ma'dīl!!

Imams and jurists, we will provide you with correspondence, as well as a well-known ruling on the Day of Resurrection. The imam wrote a review and hadith

of Imam Zahari, as well as reports, for a review This means that there are many sayings in it, and there are some objectionable arguments in this regard.

Imam Shafi'i says:

Al-Zuhri's dispatch is nothing to us, and that is what we find narrated on the authority of Suleiman bin Arqam. Please send a text message where it is not the same as it was written by Suleiman bin Arqam in the following narrations. Do you have any information about this: They say we love you, even if you love us, Al-Zuhri will insist between us, and sending Al-Zuhri is nothing, and that is what we find narrated on the authority of Suleiman bin Arqam. (2) Imam Yahya bin Mo'in says: Mursal Al-Zuhri is nothing. This message is forbidden. (3) Imam Ibn Abi Hatim, "The Correspondents," mentioned the words of Imam Yahya bin Saeed Al-Qattan, Zuhri and Qatadah, as "correspondents" that are not written. Or frame it: "He is like the wind." (meaning that "Maraseel ki baniyad") This is why: These are memorizers who intend that if they hear something, they understand it. To preserve the people's safety, to wear something to protect your soul. (3) Imam Ali bin Madini says : Al-Zuhri's messages are bad. Flowers, all of which are mursalat. (5) Yahya bin Saeed Al-Qattan, like the saying "Imam Dhabi No," mentions the memorization "ur" of the biography of the scholars, mentioning Farmaya.

The mursal of Al-Zuhri is more than the mursal of others, because he is a Hafiz, and everything that is destined to be named is named, but he leaves out those who do not find it appropriate or permissible to say the name.

There are many more letters for this purpose and for the sake of keeping the face of the narrator as the name of the line Adel, Hafiz of the biographies of the noble figures from the beginning of the times of Imam Zuhri, the transmitter of narrations in the reality of the dilemma of his being and the way of the mediator. It is possible that it is not possible to use it as a companion or to delete it as a name. There are small groups of followers who follow the text of Qatada's correspondence.

Al-Zuhri's mursal is like a dilemma, because two of it have been omitted, and it is not permissible to think that he omitted only a companion. If he had had it on the authority of a companion, he would not have explained it, and he would not have been unable to connect it, even though he was speaking on the authority of some of the Prophet's companions, and whoever counts al-Zuhri's mursal as the mursal of Sa'id ibn al-Musayyab, Urwa ibn al-Zubayr, and so on. They are, for he did not know what to say. Yes, his mursal was like the mursal of his commander and the like.

Imam Zuhari looks at the chain of transmission, such as status and rank.

Correspondences of Imam Zuhari, the truth of the imam, a verse and a modification, mentioned sayings that were made clear before that, it is necessary and known about Imam Zuhari's chain of transmission What is the status and rank of your family? Various imams of Imam Zuhri, the peculiarities and recipes of the dhikr and the hadiths of the chain of narrations. This is how you teach and indoctrinate your system.

Here is Bar Ishaq bin Abi Farwa in your firman:

May God kill you, O Ibn Abi Farwa. What reward do you have for God? Will you not support your hadith? We spoke in a conversation that had no outline or crisis.

Ibn Abi Farwa, may God bless you, and you will be able to destroy it. May God bless you, and the chain of narration has been narrated. These are the hadiths of the Holy Prophet, may God bless him and grant him peace.)-

(2) What a righteous man, Hazrat Sufyan bin Ayniyah, Imam of Zahari, Farmaya, without any chain of transmission, without any chain of transmission. This is the hadith of Bayan Farma, which Imam of Zahari said: Answer:

(3) This is the best advice for the people of Syria. This is a good advice for me:

I don't see that your conversations have no crisis or snippet.

This is a complete hadith of the hadiths of the narrations of the Prophet, peace be upon him. May God bless him and grant him peace.

"Correspondence of Imam Zuhari as Haqiqat"

The answers to a party that has come are the jinn of Imam Zahari, the transmitter of the narrations of the Prophet, and the objections that are clear in fact. Sayings of Zahari's correspondence about the meaning of the hadith that it is true and has no meaning. There are many imams sayings that this is a trial. He cursed the words of the Imams and changed them into Islamic principles and hadiths from the Imams of Hadith It is an agreement that he came to the point where he made a wound where he stopped. Imam Ahmad bin Hanbal said:

Every man whose justice has been proven does not allow anyone to be insulted."

There is a person who feels a fixed wound and comes to the same place as a wound that can be accepted.

The face of an imam, or an imam, hadith that was broken or broken by Imam Zuhri as a deception, or the inclusion of the face of a fallen imam, a decision not made. This is what is rejected or what is hurt. He wrote the words "Jarh" and "Tadil" or "Wrote the Men's Names" in Arabic.

Arab, verified by Dr. Abdullah bin Dhaif Allah Al-Ruhaili, Hafiz of the book "Whoever speaks about it and he is authenticated or has a valid hadith" written by Imam Zahrat, as a remembrance of the explanation of his book:

I said: He is a trustworthy imam who has suffered a severe wound, and his justice, preservation, and discipline were extensive, and he was famous for that among the people, and he used to deceive in rare cases, may God have mercy on him.

This is what (Imam Zuhari) is trustworthy. Imam To remove any wound from a wound, it is necessary to memorize and perfect the language and its logo May God have mercy on you and have mercy on your heart. -

In the present era, there are those who have verified the narration of its conclusion, marveling at the fact that there are jinn, imams and hadith scholars, like the book of Imam Zahari, including transmission, insertion or deception, and other things. Sayings: I wish I had a book, or I wish I was an imam, like my weight, opinions, trustworthiness, and justice. Did you say that what happened next? In order to ask a question about the imams and the amendment of any opinions related to the correspondence (or insertion and fraud), a valid decision has many objections and objections in front of him He is wounded and stabbed, he is a great Imam, and he has different opinions. Do you object to what is not considered valid? Or, if any imams object to the opinions of justice or religion, they are not considered, or are subject to submission, such as transmission, inclusion, deception, etc., and the opinions of the imams are objected to in order to make a valid decision to remain silent. What? "The religion is as beautiful as the corner of the world's eyes, and the glory of destiny is in front of the body of His greatness and glory, and His glory and glory be upon Him." Agreed Criticism and stubbornness will lead to anger (we seek refuge in God) Gotha, avoid the hypocrite's decision (2) in full imam of religious traditions and faith. There is a consensus or a trustworthy narrator with acceptable correspondence. The evidence of the correspondences of the rulings of the Imams and their doctrines are subject to the burden of the Imam of Zuhri. All of the correspondences are rejected and are not trustworthy You must be a mediator, so leave your card, and you must definitely be a mediator, by using the word "face" as an abbreviation, leaving your data. This story has come, but the trustworthiness of the narrator is doubtful or unreliable. The narrator is here, but the name has been deleted. In contrast to the truth of a narrator, for example, Imam Zuhri, for the purpose of abbreviating the meaning of the narrator, as if he had deleted the text. This is a question about the meaning of the name mentioned above, in front of Malik Fermat. Here are the hadiths of Imam Zarif, the hadiths of Bayan Kartiya, and so on. Ibn Umar said such and such (Ibn Umar No, no,

no, no, no, no, no.” Council’s conclusion of the question, “Ibn Omar’s statement” mentioned “Farmāya” as a word, “Fārāmān”, Your home is safe.

It was narrated on the authority of Malik bin Anas: We used to sit with Al-Zuhri and Muhammad bin Al-Mankadir, and Al-Zuhri says: Ibn Umar said such-and-such, and if it was after that, we sat with him and I said: What did you mention about Ibn Omar? Who told you about it? He said: His son is safe. Hafez Ibn Abd al-Barr, “Al-Tamhid” has insight into the text, and it is a trustworthy narration, with many correspondences, the most important of which is a question He came here He is trustworthy and has mentioned his story. Ibn Abd al-Barr said: This is how the trustworthy reports are reported. If they are asked, they refer to the trustworthy ones. The face of Imam Zahari, may God have mercy on him, is that after trustworthy hadith scholars, there are numerous correspondents of many narrations, for example, Saeed bin Musayb Ibrahim Nakha or Qatada, and others. Or the audience said that any correspondence is accepted. You must have a trustworthy person in order to receive messages that can be accepted. He is trustworthy and religious. He is the highest position of the pillar and Imam of the Prophet. Every message must be considered fair and honest. Imam Shafi’i, may Allah be pleased with him, is the guidance of Faramai, and he is the one who reads it, and he has no choice but to write it. Your card is broken. In our view, sending Al-Zuhri is nothing, and that is what we find narrated on the authority of Suleiman bin Arqam.

A clear statement of request:

Firstly: Some scholars have verified that the opinion of Imam Shafi’i is identical with the major followers of Jesse Saeed bin Musayyib and others, and after the turn of the narrations, it is absolutely not acceptable This is the reasoning of Imam Shafi’i that he built the book “The Message” as such a phrase. As for after the major followers who frequently saw some of the Companions of the Messenger of God: I do not know of any of them who would accept what was sent.” These are great people who follow you, or some of your companions, and there are many meetings. I am the one who sent the narration of acceptance as it came. Secondly: Imam Shafi’i mentioned a Kurdish saying that related to Suleiman bin Arqam’s statement. Imam Zuhri’s statement was doubled. Suleiman bin Arqam’s statement was doubled Such words Imam Zuhri is a picture of Imam Shafi’i and a saying that is included in the meaning of Imam Zuhri as a correspondent from Suleiman bin Arqam, attached to the word, acceptable. Yes However, all of the correspondences of Sulaiman bin Arqam are Marwa, so this is part of the denial of the meaning of the meaning of the verses, and the complete denial of the meaning has come. Third: Imam Shafi’i is the

best friend of Imam Zuhri, trustworthy and just, and he is an acknowledgment of the Imam of the Hadith. He wrote the book “The Message” here and there: We have Ibn Shihab as an imam in hadith, choice, and trustworthiness of men. Some of the Prophet’s companions are only called the best of the followers, and you do not know of a narrator who is called better or more famous than the one whom Ibn Shihab narrated. Or Ibn Shihab Hamari Nazdik Imam of the Hadith or trustworthy individuals of a person or his father did (when he was the one who was the one who was the one) the name of the word is correct My father, my father, my father, my father, my father, my son, my son The word “Muhaddith” is the best word for a narrator, and “Ibn Shihab’s word for it” is the best or most famous narrator. Fourth: Arabs, corrected by Dr. Abdullah Damfutini, son of an investigation of the article on Al-Zuhri’s reasoned narrations (The 4th chapter of Imam Zuhri has many detailed narrations). Yes, it's not like that. This is the result of an investigation by Imam Zahari. Most of the narrations with objections and doubts about the role of Faramaya, for example, have been verified The rotation of the link and the transmission of the text includes 40 hadiths about the meaning of the hadith, mursal 20. Because of the strong meaning of it, I can present 8 hadiths in the authentic way, or by sending them in a correct way, with 12 hadiths in the authentic form The method of sending a connected method is most likely. Uran narrations are like a dhimma in the house of Imam Zahari, may God bless him and grant him peace. The narrations are There are many different words, chains of narrations and paths, and it is not correct for others, or it is good for others The last word of the morphology of 2 hadiths that caused the transmission of “bay came” and the number of trustworthy Imam Jinn had narrations with it. There are a lot of things, and there are many things to say about them, where they are not broken.

As suggested by Dr. Damfo N. Sulaiman bin Arqam, “The hadith is abandoned.” There are also mursalat in the answer to the mention of Kiya, and it is verified and identical to Imam Zuhri N. Sulaiman bin Arqam. There are many novels about this story. It is precise and clear, of course, there is no narration, there is a weakness in delivery, for example, there is no narration from Imam Shafi’i, “The Message” is not mursal. On the authority of Suleiman bin Arqam, as an example mentioned by says: The Messenger of God ordered a man who laughed during prayer to repeat his ablution and prayer.” Noble Prophet, may God bless him and grant him peace. Is there a person who performs prayer during prayer? The father of Imam Zahari is the subject of a hadith that contradicts a fatwa, based on the hadith of Abd al-Razzaq. On the authority of

Muammar, he said: I asked Al-Zuhri about that? He said: There is no ablution in laughter.

Muammar's narrations are full of light and noise He laughed on his face and his face was filled with light. In front of Dar Qatni says:

If what Al-Zuhri narrated on the authority of Al-Hasan, on the authority of the Prophet, was true according to Al-Zuhri, he would not have issued a fatwa contrary to it. "This is an authentic narration that contradicts the fatwa of the Prophet." Mention of the words of a verified, detailed, and detailed investigation. Some of the hadith scholars, such as the party of Zahra's correspondence, are absolutely evil in the decision of the Day of Judgment by Yahya bin Saeed: The mursal of al-Zuhri is worse than the mursal of others because he has memorized, and as he was destined to be called, he named him, and he only leaves it to those who are not permitted or are ashamed to name him." This is what Yahya bin Ma'in proposed, saying that there are no floral correspondences in his house, or Ibn Abi Hatim, that there is no floral correspondence in his house, the smell of the decision of the day. What kind of sayings are there for research? First: Yahya bin Saeed, Yahya bin Ma'in or Ibn Hatim Tinu Hadrat Ku, for example, memorized Ibn Hajar and others as being hard-liners, and he mentioned that the amendment to this is immediately acceptable. When a wound comes to silence, it comes to you. I have agreed, and he has come. Therefore, there are exaggerated sayings that come from my country, or that there are flower correspondences that have changed the position of choosing a car. This is the truth about this matter. Secondly: The preacher of Baghdadi, may God have mercy on him, conveyed the words of Imam Ahmad bin Saleh, Yahya bin Saeed, as a scholar of knowledge This is the truth of Bin Saeed's death. Ahmad bin Salih became angry and said, "What is wrong with me and the knowledge of Al-Zuhri's knowledge is not what Yahya said."

Conclusion:

Zahiri reports as much as I expanded my research and investigation as I researched after reviewing the results of the following thoughts: Verbal messages that are trustworthy and that are messages that are easy to accept. Some of the imams of Jarh and the modification of Janūwuk are the meanings of the hadiths of the Prophet, peace be upon him They are hard-line people, so they are hard-headed. Any insult to the Imam is the same as disapproval on the face of it. Most transmitters of narrations have different ways of communicating with a fixed person. This connection is acceptable and acceptable. The last thing is that it is supposed to be a hint of a false message, a weakness, like a saying, "I don't want anything to do with my clothes" in front of anyone (even hard-line

imams) of wounds and modifications For example, Yahya bin Ma'in, Yahya bin Saeed, Ibn Abi Hatim and others) Imam Zuhri Ku Wounded, stabbed or rejected. Jason, Saeed bin Musayyib, Ibrahim Nakhai, has issued an appeal against it, so we objected to sending a message to the Imam of Zahri, as he had made a decision about how much he had learned Yes, we are not satisfied with this evidence.

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