

Abu Bakr Al-Haddad and his Sayings in the Correction and Amendment (A Comparative Study)

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Few sources of biographies, and ills have mentioned the translation of Abu Bakr al-Haddad. This narrator lived in a time when there were great scholars and authors from whom he depended on the science of hadith. The hadith was taken from them as Abu Bakr bin Abi Al-Hadid, Tamam bin Muhammad and others. At the hands of Abu Bakr al-Haddad, scholars were taught, including al-Khatib al-Baghdadi, Ibn Makula and Ibn al-Akfani. It turned out that Abu Bakr Al-Haddad was corrected and accused of lying and delusion, as he did not hear directly from anyone. I concluded that most of those who were convicted of Abu Bakr Al-Haddad were corrected and amended, only his elders who spoke about it. The rule of Abu Bakr al-Haddad on most of the narrators came to the amendment that it is only confidence. It turns out that Abu Bakr Al-Haddad did not injure any of the narrators. The number of narrators who were sentenced by Abu Bakr Al-Haddad reached 20. 13 scholars corresponded with the rule of Abi Bakr Al-Haddad. Only 2 narrators differed among the scholars with the rule of Abu Bakr Al-Haddad. Abu Bakr Al-Haddad was the only one to judge five narrators with the amendment, and the scholars did not want to say that they were corrected or modified.

Keywords: *Abu Bakr Al-Haddad, Correction, Amendment.*

Introduction

The science of hadith has many types, including the science of correction and modification. This science is only contested by trustworthy people who are familiar with all the sciences of hadith. Except there are some narrators who have been challenged by the scholars who have come out to judge men corrected and modified (Al-Qasimi, 2001), among them Abu Bakr Al-

Haddad. It was explained that readers were made alert about the violations made in the Hadith scholars' condition about who took the lead in ruling men (Ibn Abi Ya'la, 526 AH).

As for the approach that I took in the research, it is as follows:

- **First:** Regarding the narrator, I indicated his full name, stating his surname, elders, disciples and the year of his death (Al-Kettani, 1409).
- **Second:** I indicated the words of Abu Bakr Al-Haddad and compared it with the sayings of scholars regarding the correction and modification (Ibn al-Imad, 1986).
- **Third:** I relied on biographies and books of ills, the most significant of which was the history of Damascus by Ibn Asaker as he was mostly unique in the words of Abu Bakr al-Haddad (Kahhaleh 2012).
- **Fourth:** After the comparison between the words of Abu Bakr Al-Haddad and the sayings of the scholars, I mentioned in a summary of my studies to arrange for a correction or amendment in the narration (Ibn Al-Mulqin, 1997)

Literature Review

Abu Bakr Al-Haddad's Personal and Scientific Life

His Name

Muhammad bin Ali bin Muhammad bin Musa bin Abdullah Abu Bakr Al-Salami Al-Haddad Al-Mahasabi (Al-Maghraoui, 2011).

His Teachers

Narrated from Abu Bakr bin Abi Al-Hadid, Abu Muhammad bin Abi Nasr, Abd al-Rahman bin Omar bin Nasr, Abu Nasr bin al-Jabban, Makki bin Muhammad bin al-Ghamr, Abu al-Hasan Ubayd bin al-Hassan bin Ahmad al-Warraaq, and Abu Muhammad Ibrahim bin al-Khader bin Zakaria al-Sayegh , Abu Abdullah bin Abi Kamel, Abu Bakr Muhammad bin Abd al-Rahman al-Qattan, Abu al-Hasan bin al-Samsar, Ali bin al-Hasan al-Tarsusi, Abu al-Hasan al-Atiqi, and Abu al-Fath Muhammad ibn al-Hasan ibn Muhammad al-Attar al-Baghdadi (Ibn Hajar, 1971).

His students

It was narrated by Abu Bakr Al-Khatib, Abu Al-Shaban Al-Dahtani, Abu Al-Abbas Al-Fadl Ibn Jaafar Bin Al-Fadl Al-Juzjani, Abu Nasr Bin Makula, Ibn Al-Akfani, the scholars 'sayings in it: I did not find any of his scholars corrected or modified him except Al-Kittani, and some scholars have said in their books only Al-Kattani's saying, Al-Kettani said in it:

(Al-Masna'i, 2009) (He was lying claiming to the elders of what he had heard of them with ignorance, he spoke of the compelling father, the link was told, and he was told about it, so he said: His mosque was with us, and that did not leave Baghdad), and his death: The books of the translation mentioned that he died in Ramadan 460 AH (Ibn Asaker, 1995).

The Narrators who he Corrected and Modified Them Compared to the Sayings of Scholars

- Ibrahim bin Al-Khader bin Zakaria bin Ismail Abu Muhammad bin Abi Al-Qasim Al-Sayegh 425 AH.

Abu Bakr Al-Haddad said that it is trustworthy and Al-Kittani said there was leniency in the hadith. Al-Dhahabi said: Weak. Ibn Hajar said: Weak.

After examining the scholars' statements and comparing them with the words of Abu Bakr Al-Haddad, we find that most of them weakened the narrator and that Al-Haddad only trusted him. The reason for the scholars ruling on the narrator, Ibrahim bin Al-Khidr, as weak was because he was lenient in speaking (Ibn Makoula, 1990).

- Ibrahim bin Omar bin Abdul Aziz Abu Ishaq al-Qasar reciter 445 AH,

Abu Bakr Al-Haddad said that he is trustworthy and Al-Dhahabi said: Trust. Al-Kittani said: It was not the hadith that I made. When we study the sayings of scholars and compare them with the words of Abu Bakr Al-Haddad, we find that some of them have agreed with Abu Bakr Al-Haddad in documenting the narrator. Al-Kattani disagreed with him by defaming the narrator. However, the Iraqi hafiz tracked al-Kettani's saying by saying: "The slander of this comes only to the doctrine of the people of strictness who stipulates whoever accepts his speech: to be from the people of art. This came from Imam Malik, and a few, and that audience was not required, if the narrator was an officer When he heard it, especially if he was old, he did not disguise it in his narrators, then if he did something that he did not know when speaking about the hadith, he did not Before him, and reconciled with God ", and it is the narrator of the earliest documentation of defamation. (***Ibn Manzoor, 1984***)

- Tammam bin Muhammad bin Abdullah bin Jaafar bin Abdullah bin Junaid Abu al-Qasim bin Abi al-Hussein al-Bagli al-Razi T 414 AH.

Abu Bakr Al-Haddad said about him: We have not met the same in conservation and experience. Abu Ali Al-Ahwazi said: He was aware of the hadith and the knowledge of the men that I had not seen in its meaning. Ibn Manzoor Al-Ansari said: It was a safe confidence. After studying the sayings of scholars and comparing them with the words of Abu Bakr Al-Haddad, we find that most of them have agreed with Abu Bakr Al-Haddad in documenting

the narrator, Tammam bin Muhammad, and he is a scholar of hadith and knowledge of men (Ibn Naqta, 1988).

- Abd al-Wahhab bin Abdullah bin Omar bin Ayoub Ibn al-Muammar bin Qa'ban bin Yazid bin Kathir bin Marra bin Malik Abu Nasr al-Marri, known as Ibn al-Adhari, and Ibn al-Jabban T 425 AH.

Abu Bakr Al-Haddad said about him that he is trustworthy and Al-Kettani said: He is our teacher and our sheikh, he wrote many books, and he memorized something from the science of hadith, Kahaleh: Hadith, Hafiz, my conditions. When looking at the sayings of scholars and comparing them with the words of Abu Bakr Al-Haddad, we find that most of them had agreed with Abu Bakr Al-Haddad in documenting the narrator and that he was a keeper, Hadith, and compiler of many books (Abu al-Fida, 2011).

- Ali ibn Musa ibn al-Husayn Abu al-Hasan ibn al-Samsar T 433 AH.

Abu Bakr Al-Haddad said that he is trustworthy and Abu Al-Walid Al-Baji said: There is Shiism that leads to rejection, and he was of little knowledge, in his origin's sickness. Al-Kettani and Abu Ali Al-Ahwazi said: He was lenient, and he went to Shiism. Abi al-Aqab and Sect, and perhaps his Shiism was taqiyya rather than attentive, because he is from the hadith house, but the shams were overturned in his time by refusal, and even Egypt and Morocco to the Obeidian state, and even Iraq and some of the Persians in the Buoyan state, and the calamity intensified forever, and the rituals were filled with their nose, and the rejection and retirement were pursued at that time, and the people On the religion of the king, we ask God for safety in religion, and After looking at the scholars 'statements and comparing them with on the authority of Abu Bakr Al-Haddad, we find that most of them weakened the narrator and that the mourning only trusted him. The reason for the ruling of the scholars on the narrator Ali bin Musa was weakness for his indulgence in the hadith, and not on the basis of his doctrine, as Al-Baji mentioned the ruling in it. (**Al-Baji, 474 AH**)

- Muhammad ibn Rizq Allah Ibn Ubayd Allah Abu Bakr, Abu al-Hasan, known as Ibn Abi Amr al-Aswad al-Minni al-Muqini reciter 426 AH.

Abu Bakr Al-Haddad said that it is trustworthy and Abu Al-Walid Al-Darbandi said: He was one of the trusts of Muslims, and there was no one in all the Levant who would mumble with Abu Bakr other than him, so he mentioned it recently. Abu Muhammad Al-Sufi said: My Sheikh Abu Bakr Muhammad Ibn Rizk Allah said to me: "My father, had He heard me many books, and he wrote a book carrying a book of books but it was burned, and there was nothing left except what he found in my hearing with the people, and the Sufi said: He was writing a fine line and memorising the Qur'an with well-preserved letters". Al-Dhahabi said:

There was no Egypt since the sons of Ubaid had anyone who was Abu Bakr. The world was filled with rejection and ignorance. After studying the sayings of scholars and comparing them with the words of Abu Bakr Al-Haddad, we find that some scholars have strengthened the documentation on Abu Bakr Al-Haddad, while others weakened him, so the documentation was closer to defamation (al-Hafiz, 2010)

- Muhammad bin Ali bin Yahya bin Salwan Abu Abdullah Al-Mazni known as Ibn al-Qamah 447 AH.

Abu Bakr Al-Haddad said that he was trustworthy and the Sharif Al-Naseeb said in it: that he had trust and he had only one part. He has nothing but the copy of Abi Mashar. When we study the sayings of scholars and compare them with the words of Abu Bakr Al-Haddad, we find that most of them have agreed with Abu Bakr Al-Haddad in documenting the narrator (Haji Khalifa, 2010).

- Ali bin Bushra bin Abdullah Abu Al-Hassan Al-Attar 414 AH.

Abu Bakr Al-Haddad said: Ibn Bushra trusted Maamoun and Al-Kettani Abdul Aziz said: He was accused of Khithema. Al-Ahwazi said: I heard him say: My father heard me from Khithmah forty-three years, and I have seven years. We find that some of the scholars agreed with it on documentation and the others injured him from Khithmah's path. Accordingly, the narrator is confident without Khithmah's path (Al-Khatib, 2002)

The Narrators, Who Were Uniquely Narrated By Abu Bakr Al-Haddad with One Scholar, Were Corrected and Amended

- Abd al-Rahman bin Muhammad bin Yahya bin Yasir al-Tamimi al-Jubri al-Ghuti al-Dimashqi 425 AH.

Abu Bakr Al-Haddad mentioned it as trust and Hafiz Abdul Aziz Al-Kattani said: His father had heard and set him up, and he kept memorising the hadith, and when I went to hear from him he said: My father had heard me a lot, and he was not reading or writing. After studying the narrator we find that he is from the authenticator They hear, memorise and are disciplined, except that he does not read or write and is more dependent on hearing from his father (Al-Dhahabi, 1992).

- Abdul Aziz bin Ahmed bin Ali bin Hamdan Abu Al-Qasim Al-Lakhmi 425 H.

Abu Bakr Al-Haddad mentioned it and said that he is a trustworthy man. Abu Ali Al-Ahwazi said: He has heard a lot of hadiths. Abu Ali's saying coincides with the words of Abu Bakr Al-Haddad, in documenting the narrator (Al-Dhahabi, 1404 AH).

- Abdul-Wahab bin Abdul Aziz bin Al-Mudhafar Abu Bakr Al-Azdi bin Hazour Al-Warraq.

Abu Bakr Al-Haddad mentioned that he was a cave of the poor and the owners of the hadith and he was providing them with paper and a trustworthy man. Ibn Abi Ali said: It happened with something that was going on for Tamil and Abu Yasir. In Ali and his comparison with the words of Abu Bakr Al-Haddad, we find that he is a documented and a good man (Al-Dhahabi, 2006).

- Muhammad bin Auf bin Ahmed bin Muhammad bin Abdul Rahman bin Ahmed bin Abdul Rahman bin Hisham bin Ismail bin Auf bin Abi Auf Abu al-Hassan al-Mazni T 431 AH.

Abu Bakr Al-Haddad mentioned it as: Saleh is trustworthy and Al-Kettani said: He was a trustworthy noble sheikh. After looking at Al-Kattani's statement and comparing it with Abu Bakr Al-Haddad's statement, we find him agreeing with documentation and that he is trustworthy (*Al-Dhahabi, 2003*).

- Ali ibn Muhareb ibn Ali Abu al-Hasan. The Antiochian reciter known as the silent T 427 AH.

Abu Bakr Al-Haddad said in it: The confidence of a safe man is a good man who fasts forever and Al-Dhahabi said: He was good. We find that Al-Dhahabi agreed with the statement of Abu Bakr Al-Haddad that he is authenticated by them (Al-Thahabi, 1998).

- Ali bin Muhammad bin Ahmed bin Idris bin Khatham, Abu al-Hasan al-Hamdani, al-Ramli al-Inmati, 402 AH.

Abu Bakr Al-Haddad said that it is safe and reliable and Al-Kettani said: Trust him. We find that Al-Kattani agreed with Abu Bakr Al-Haddad's statement that he is trusted by them (Al-Thahabi, 2006).

- Al-Hassan bin Ali bin Musa bin Al-Hussein Abu Ali bin the broker Al-Adeeb T 435 AH.

Abu Bakr Al-Haddad mentioned it as: He is a writer of trust and Al-Kettani said: His hearing was in his father's handwriting. We find that Al-Kettani agreed with Abu Bakr Al-Haddad's statement that he is trusted (Al-Thahabi, 1963).

The Narrators, who singled Out Abu Bakr Al-Haddad for Judging Corrections and Modifications

Hussein bin Abdullah bin Muhammad bin Ishaq bin Abi Kamel al-Atrabulsi al-Absi al-Basri, the original of justice (d. 414 AH), mentioned by Abu Bakr al-Haddad in confidence, (Abu Abdullah, 1996).

Zafar bin Muzaffar bin Abdullah bin Kutnah Abu Al-Hussein Al-Halabi Al-Tajer (Al-Zarkali, 2002).

Abdullah bin Ibrahim bin Abdullah bin Sima Abu Muhammad Al-Moadab, Abu Bakr Al-Haddad mentioned that Ibn Sima is confident (Salah, 1974).

- Muhammad bin Aqeel bin Zaid bin Al-Hassan bin Al-Hussein Abu Bakr Al-Shahzuri, the preacher, d. 453 AH, Abu Bakr Al-Haddad said in it that he trusts.

Mamoun Hassan Al-Madhab, Obaidullah bin Hisham bin Abdullah bin Swar Abu Al-Hussein Al-Ansi Al-Darani, 434 AH. Abu Bakr Al-Haddad mentioned: He is confident (Al-Sibki, 1413 AH).

Upon my studies of the narrators and after my review of the books of biographies, and books of ills, I did not find any of the scholars defamed these narrators except Abu Bakr Al-Haddad. They all ruled that they are trustworthy, so they are closer to documentation.. (*Al-Safadi, 2000*)

Results

1. Few sources of biographies, and ills have mentioned the translation of Abu Bakr al-Haddad.
2. This narrator lived in a time when there were great scholars and authors from whom he depended on the science of hadith, so the hadith was taken from them as Abu Bakr bin Abi Al-Hadid, Tamam bin Muhammad and others.
3. At the hands of Abu Bakr al-Haddad, scholars were taught, including al-Khatib al-Baghdadi, Ibn Makula and Ibn al-Akfani.
4. It turned out that Abu Bakr Al-Haddad was corrected and accused of lying and delusion, as he did not hear directly from anyone.

5. I concluded that most of those who were convicted of Abu Bakr Al-Haddad were corrected and amended, only his elders,.
6. The rule of Abu Bakr al-Haddad on most of the narrators came to the amendment that it is only in confidence.
7. It turns out that Abu Bakr Al-Haddad did not injure any of the narrators.
8. The number of narrators who were sentenced by Abu Bakr Al-Haddad reached 20.
9. The number of narrators whose rule of Abi Bakr Al-Haddad corresponded with other scholars was 13.
10. The number of narrators of Abu Bakr Al-Haddad differed from other scholars is only two narrators.
11. Abu Bakr Al-Haddad was the only one to judge five narrators with the amendment, and the scholars did not want to say that they were corrected or modified.

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