

Among the advanced scientists, men taught Ibn Al-Ghadhari as a model

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Abstract

Praise be to Allah, who cherished the Arabs with Islam, honored their language with the Qur'an and supported his prophet with a clear argument and a high Statement, and peace and prayers be upon those who opened their hearts with the word mosques, listened with the magic of his statement to deaf ears and guided with his wisdom those who were in manifest error, and on his God and his companions, strangers, and those who followed them with charity until the day of judgment. Ahmad ibn Husayn ibn Ubayd Allah al-Baghdadi, known as "Ibn al-ghadairi", is one of the leading Shiite scholars in the fourth and fifth hijri centuries. He was one of the approved elders and peers of the Shaykh of the Tusi and Najashi sects, and they had a conversation with him. he was a great scholar and scholar, and he was a great professor, a scholar of the art of men, and an expert in this matter. Since the seventh hijri century, after the spread of the book (the weak), which Ahmad ibn tawus was the first to attribute its authorship to Ibn al-ghadhari in his book (Solving the problem), and he had dealt with the mention of the weak from narrators and modernizers only, extensive research raged among the late scholars of men, making Ibn al-ghadhari a figure through which he is mostly known as the author of the book (the weak). Ibn al-ghadhari was one of the critics of men's science and researchers in the news, and he was well-versed in men's science, where he is one of the foremost of a thousand books in the catalogues of works and the indexing of Shia origins in full, as he had another author in history, and his topic is the deaths of men, as he wrote the books of the weak and the vilified, and the book of the trusted and praised .

translation of the cartilage and the book of the weak

First: translation of the cartilaginous

He is al-Husayn ibn Ubayd Allah ibn Ibrahim al-ghadhari, one of the Shia men and her elders evacuated, as it appears from the words of praise and praise that he accepted, where the Najashi said: (Our Sheikh, May Allah have mercy on him, has books ... We approved all of them and all his stories about his sheikhs ⁽¹⁾ and Sheikh Tusi said about his men (a lot of hearing, he knew about men, and he has classifications that we mentioned in the index, we heard from him and he authorized us with all his stories) ⁽²⁾. Allama al-Hilli said in the conclusion: "many people know about men, he has classifications that we mentioned in our great book, he is the sheikh of the sect, Sheikh Tusi heard from him and authorized him all his novels... As well as nagashi) ⁽³⁾ . Al-DAMAD said about him: (the world-famous visionary jurist who is familiar with men and news, Sheikh the great Sheikh Abu Jafar al-Tusi, Sheikh Abu al-Abbas al-Najashi, and other Sheikhs) ⁽⁴⁾ it is no secret that these expressions are indicative of a man's trust, but it is enough that he is one of the sheikhs of the sheikhs Najashi and Sheikh Tusi ⁽⁵⁾ , as for his death, may God have mercy on him, was in half zero years eleven and four hundred ⁽⁶⁾ .

Second: translation of Ibn al-ghadhari

He is Ahmad ibn al-Husayn ibn Ubayd Allah al-ghadhari. Shaykh al-Tusi counted some of the sheikhs of the sect and the Hadith-holders, and he had mercy on him, saying: (When I saw a group of Sheikhs of our sect of Hadith-holders, they made an index of the books of our companions ... Except that what Abu al-Husayn intended was Ahmad ibn al-Husayn ibn Ubayd Allah (may Allah have mercy on him)) ⁽⁷⁾. He is one of the contemporaries of Sheikh Tusi and Najashi, and he is Najashi's partner in taking from his father and others, and this is evidenced by the saying of Najashi in the translation of Ahmad ibn al - Hussein al-saqeel, where he said: (he has books of which he knows no rarities, I and Ahmad ibn al-Hussein, may Allah have mercy on his father) ⁽⁸⁾ . In the translation of Ali al-Hassan

ibn Ali ibn Fadal said: Ahmad ibn al-Hussein read the book of prayer and zakat ... 9. it also appears from the translation of Ali ibn Muhammad ibn Shiran that he was one of the Najashi sheikhs, where he said: (We used to meet with him at Ahmad ibn al-Hussein's) ⁽¹⁰⁾. Meeting with the scientist and being present at his council is nothing but a scientific benefit from him ⁽¹¹⁾.

This quhabī also recited, where he said: (that he is a Tusi and Najashi Sheikh, a great great eref in the sect ⁽¹²⁾ and the Najashi had mercy on him more than once, in the translation of Ahmad ibn al - Husayn ibn Umar said: (Ahmad ibn al - Husayn-may Allah have mercy on him-said a book in the Imamate) ⁽¹³⁾.

The Alwheed AL-bahbhani, who documented him, said: (it is obvious that he is one of the sheikhs of ijla, and the confident ones who do not need the text of the document, and he is the one whom the sheikhs mention saying in men , and they count it in a sentence Sayings, and they come to him in exchange for the sayings of the most trusting, and they express him to the Sheikh, and they mention him kindly, and they often mention his sayings, and take care about him⁽¹⁴⁾ it appears from the above words of our media scholars that he is from the eyes of the sect, their relatives, and the faces of friends and their great ones. ⁽¹⁵⁾

As for the year of his death, the lexicographers did not mention it exactly, but fate is certain that his death was in the lives of the Najashi and Tusi sheikhs and before the writing of their two books, in order to have mercy on him when he mentioned it, and it appears that his death was before he turned forty, Sheikh Tusi said : (and he concluded - May Allah have mercy on him) ⁽¹⁶⁾ , so he expressed his death by sealing, and in the honorable Hadith of Abu Hamza he said Ali ibn al-Husayn (peace be upon him), if he saw a funeral, he might have said : (Praise be to Allah, who did not make me out of the openwork blackness) ⁽¹⁷⁾ and The Sinner is the mortal, and it is permissible to be the sinner for the unbeliever, because The Sinner is from the absolutely mortal unlike the believer, or The Sinner is meant for the one who died under forty years ⁽¹⁸⁾ and it was reported about the he died without fourteen days, and he died suddenly.⁽¹⁹⁾

The works of Ibn al-ghadhari:

It appears that Ahmad ibn al-Husayn al-ghadhairi had written four books, two of which were mentioned by Shaykh al - Tusi, where he said: (Ahmad ibn al-Husayn ibn Ubayd Allah, may Allah have mercy on him, he made two books: one in which he mentioned the works, the other in which he mentioned the assets and satisfied them with the amount of what he found and was able to, but these two books were not copied by any of our companions, and he, may Allah have mercy on him, and some of his heirs deliberately destroyed these two books). ⁽²⁰⁾

It appears from the words of Shaykh al-Tusi that he has two books, one of which is the index of works, the other is the index of assets, and they have not reached US, and he has two others, one of which is for mentioning the weak and the other for mentioning the praised ⁽²¹⁾. What indicates this is that the mark of the ornaments is quoted from them in many resources, for it is the book of the weak that we find the men's books fraught with its weaknesses. ⁽²²⁾

As for the book of praise, it seems that it is the one from which Najashi quotes the documents ⁽²³⁾ , but there are those who believe that the transfer of the mark from these two books, news of what he heard from his teacher Ibn tawus of the difference and not explicit that he saw the two books ⁽²⁴⁾, but the transfer of the Najashi documentation testifies otherwise, he was a companion and participant in he said : (Ahmad ibn al-Husayn said - May Allah have mercy on him in his history, Ahmad ibn Abi Abdullah Al-Barqi died in the year seventy-four and two hundred) ⁽²⁵⁾ but it is likely that Murad Al-Najashi, is the saying of Ibn al-ghadhairi on the date of Al-Barqi's death ,The conscience is based on the Telegram and not on the son of ghadayri , and this is what tahrani confirmed by saying:

After reflection, it appeared to us that he did not explicitly say that he had a history book because of the possibility of conscience returning in its history to the death of the Telegram. ⁽²⁶⁾

how scientists stand on the book of the weak

Translation of the book of the weak:

This book is limited to mentioning the weak of the men's origins, written in advanced times, in the early first half of the fifth century AH, it is considered one of the mothers of the men's books approved by many scholars, and it is mentioned under the title, men of Al-ghazari, sometimes and men of Ibn al-ghazari, other times ⁽²⁷⁾ , which is the book of the weak of Ahmad ibn al-Hussein al-ghazari, which was included by the.

The first person who found this book was Mr. Ahmad ibn tawus (d. 673 Ah), so he distributed it in his book (Solving the problems in the knowledge of men), which he authored (in the year 644 ah) and collected the phrases of five of the men's books, namely: men, index and selection

for Sheikh Tusi, the men of the Negus, and the book of the weak by Ibn al-ghadhairi ⁽²⁸⁾, and after mentioning these books in this order, he narrated that he said: (Let me collect related novels except for the book of Ibn al-ghadhairi) ⁽²⁹⁾, it appears from his phrase that he did not see it about him, but found it attributed to him, and then came after Mr. Ibn tawus his student al-Allama al-Hilli (d.726 Ah), so he included in his book summary the phrases of his Sheikh Ibn tawus, as did his other student Ibn Dawud al-Hilli in his men, which he wrote in (707 ah), and Ibn Dawud had relied on Mr. Ibn tawus in most of the benefits of his book and Jokes, where he said: the book is one of the signs of his investigations, may Allah reward me with the best reward of the benefactors. ⁽³⁰⁾

The copy of the weak that Mr. Ibn tawus found was cut off from those who were late to him, and only what Mr. Ibn tawus included in his book The solution of the forms remains of it, and without it the book of the weak would not have a trace ⁽³¹⁾, then those who are late from the mark and the son of David all are quoted from them.

As for the book of solving the problem included in the book of the weak, it existed in the handwriting of its author, Mr. Ibn tawus, up to a year and a thousand, it was first at the second martyr, as he mentioned on his vacation to Sheikh Hussein bin Abdul Samad Al-Hamdani Al-Amili ⁽³²⁾, and after that he moved to his son, the owner of the landmark, and his book marked Tahrir al-tawusi came out of it. ⁽³³⁾

Then Mawla Abdullah Al-tastiri (d.1021 Ah) obtained that particular copy, and it was an honorable violation of the damage, so he extracted from it the texts of the phrases of the book of the weak, where it was said that he said: (I stood on the book of the great master, Mr. Jamal al-Din Ahmad ibn tawus in men, I saw it included the transfer of what is in the books of the predecessor, and I was blessed with the praise of Allah Almighty, the This is an honorable plan, including him, so I only blessed him with the thought of using the book of Ibn al-ghadhairi to make him alone. ⁽³⁴⁾

After that, his disciple, Allaah ibn Ali al-qahbai, came and entered exactly what was extracted by his teacher, Allaah Abdullah Al-tistiri, in his book the compound of men, in which the total of the five male books, and completed its authorship in the year (1016 Ah). accordingly, neither Mr. Ibn tawus, nor Sheikh Al-tistiri, nor Sheikh Al-qahbai had a way to the said book, so the inference is limited to considering the weak to Ibn al-ghadhairi by transferring the ornamental mark from him in the abstract and Ibn David al-Hilli in the book of men. ⁽³⁵⁾

Sayings of scientists in the book of the weak :

There was a disagreement in the attribution of this book, some of them were attributed to Al-ghadhari, and some of them were attributed to his son , and the scholars have two sayings in this:

The first statement:

The second martyr argued that it was the authorship of al-Husayn ibn Abdullah Al-ghadhairi, not the authorship of his son Ahmad, and this was evidenced by what was stated in the summary in the translation of Sahl ibn Ziyad Al-Adami ⁽³⁶⁾, where he said : (the Negus said: he is weak in Hadith and is not dependent on him, and Ahmad ibn Muhammad ibn Isa testified to him with exaggeration and lies, and took him out of Qom to irrigation and was Ben Ali Ben Noah, and Ahmed Ben Hussein - May Allah have mercy on them, Ibn al-ghadhairi said: he was very weak and corrupted the narration and doctrine, and Ahmad ibn Muhammad ibn Isa Al-ash'ari took him out of Qom and showed his innocence, and forbade people to hear from him and narrate about him, and the reporter narrates and relies on the unknowns) ⁽³⁷⁾. the second martyr recalled that Ibn al-ghadhairi's kindness to Ahmad ibn al-Hussein indicates that he changed him ⁽³⁸⁾. according to this saying, Ibn al-ghadhairi is different, for Ahmad, otherwise he would not have been the face of transportation after transportation, but: (It seems that the purpose was to convey his particular phrase, yes, it was appropriate not to express the above phrase, but the occurrence of analogues and much worse than it, as it is not hidden from the expert) ⁽³⁹⁾ the sign mentioned the words of the Negus to say them, may Allah have mercy on them, and then the Negus was spoken and then mentioned the text of the words of Ibn al-ghadhairi in the weak, he said: Ibn al-ghadhairi said. The son of Al-ghadhairi, Ali Ahmad ibn al-Husayn, said that he did not indicate heterogeneity. ⁽⁴⁰⁾

The investigator Al-Kalbasi narrated this saying about the Nizam al-Din Muhammad ibn al-Husayn al-sawaji, in his book called (the system of sayings), that it was authored by al-Husayn ibn Ubayd Allah al-ghadhairi, where he said: (Our ancestors were classified .. There are many books, and the book of al-Husayn ibn Ubayd Allah al-ghadhari, and enough about al-Husayn ibn Ubayd Allah al-ghadhari Ibn al-ghadhari) ⁽⁴²⁾. According to what he mentioned, whenever the son of Al-ghadhari

is divorced, what is meant is the father, and the boy's mother will be the son of Al-ghadhari, not his son.

What Al-Hurr Al-Amili said: Shaykh Abu Ja'far Muhammad ibn Al-Hasan al-Tusi narrated, in the book of councils and news, about al-Husayn ibn Ubayd Allah al-ghadairi, about Ahmad ibn Muhammad ibn Yahya Al-Attar about his father ⁽⁴³⁾, the explicit requirement is that al-Husayn ibn Ubayd Allah is the ghadairi without his son, so it proves that his son is Ahmad, because the dispute is confined to them.

What was mentioned by Al-Allama al-Hilli in his translation, Ahmad ibn Ali al-khudaib said: (Ibn al-ghadhairi said, My father told me that he was in the High School) ⁽⁴⁴⁾, the meaning of saying: My father is either Hussein or Ubayd Allah, and there is no way to the second not to mention him in men's heads, as well as mentioning a classification of him in men, the appearance is the first, he is one of the scholars who are familiar with the man, and he is one of the sheikhs of the Tusi and Najashi sheikhs, as well as the appearance of saying: My father told me, in hearing and seeing.

What Al-DAMAD mentioned in the heavenly narrations, where he said : Ibn al-ghadhairi the classifier of the well-known book of men is not al-Husayn ibn Ubayd Allah Ibrahim ibn al-ghadhairi, but he is a descendant of the great Sheikh, I mean Abu al-Husayn Ahmad ibn al-Husayn⁽⁴⁵⁾. he also said: al-Husayn ibn Ubayd Allah is the sheikh of the sect. His disciples Al-Najashi and Sheikh Tusi mentioned his books and classifications and did not attribute a book to him in men.. In general, I have not yet been informed by any of the friends that he has a book in men. ⁽⁴⁶⁾

Through the foregoing, the incompleteness of the claim that the book of the weak by Husayn ibn Ubayd Allah al-ghazdairi has emerged, to the agreement of the word of most scholars to the contrary, and therefore the book must be authored by Ahmad ibn al-Husayn al-ghazdairi, and when the absence was proved, it was necessary that their owner was a boy, but the probability of others is very low, to the agreement of the word to the contrary. ⁽⁴⁷⁾

The second statement:

The book was written by Ibn al-ghadhari Ahmad ibn al-Husayn, not by al-Husayn ibn Ubayd Allah al-ghadhari, and this is evidenced by the faces of :

1. Shaykh al-Tusi mentioned two books to Ahmad ibn al-Husayn in the introduction to the index, although he did not mention any book to his father ⁽⁴⁸⁾. also, the tracing in the book of summation of the mark al-Hilli confirms the existence of two books by Ahmad ibn al-Husayn. in the translation of Umar ibn Thabit he said: he is very weak, said Ibn al-ghadairi. in his other book he said : Umar ibn Abi Al-Muqaddam Thabit Al-ajli their Lord kufi challenged him on the one hand. in the translation of Muhammad ibn Mosadiq he said: Ibn al-ghadairi's saying differed in it.

In one of the two books he is weak, and in the other he is confident ⁽⁴⁹⁾, and in the translation of Suleiman Al-Nakhai: he said: (Ibn al-ghazairi said.. He is said to be a very weak liar, and in another book he is called a liar.⁽⁵⁰⁾

2. what Al-Allama al-Hilli mentioned in the translation of Ismail Ibn Mehran, where he said: (Sheikh Abu al-Husayn Ahmad ibn al-Husayn ibn Ubayd Allah al-ghadairi, may Allah have mercy on him, said: he is the father of Muhammad, not his negative speech) ⁽⁵¹⁾ , so it appears that the intention of calling him Ibn al-ghadairi in all his other words is Ahmad ibn al-Husayn, who is authorized in this place.
3. the first one who stood on this book was Mr. Ahmad ibn tawus, and he attributed the book to the son, where it was narrated from him that he said : (and the book of Abu al-Husayn Ahmad ibn al-Husayn ibn Ubayd Allah al-ghadairi mentions the weak especially) . As well as saying in the translation of Hashim Ibn Salim: (Abu al-Husayn Ahmad ibn al-Husayn ibn Ubayd Allah al-ghadairi said in the meaning of what I pictured) . ⁽⁵²⁾
4. What Allama al-Hilli mentioned in his translation Ahmad ibn Abdullah Al-Douri Abu Bakr where he said: narrated by Al-ghadairi ⁽⁵³⁾ , and it seems that what is meant by Al-ghadairi, al-Husayn ibn Ubayd Allah by the testimony of what Sheikh Tusi mentioned in his translation Ahmad ibn Abdullah where he said: (al-Husayn ibn Ubayd Allah told us, he said it was read by Ali Ahmad ibn Abdullah Al-Douri Abu Bakr) ⁽⁵⁴⁾, so it proves from these two words, that Al-ghadairi is al-Husayn, so if it is proved, it proves that he is his son Ahmad.

The characteristics and style of Ibn al-ghadhari's curriculum

Ibn al-ghadhari's approach and style was characterized by a set of characteristics, including

First: the use of scientific conventions

One of the characteristics of Ibn al-ghadhairi's style and approach is the use of scientific phrases and masculine terms in explaining the evidence of injury and weakening, and modifying and documenting narrators" ⁽⁵⁵⁾ . A number of the terms and phrases referred to, which are mainly

contained in the description of the hallway and in some resources in the description of how their novels and conversations are, we show them as follows

1. trust in the sense of a reliable and dependent person who inherits reassurance ". ⁽⁵⁶⁾
2. trust, trust, document confirmation, etc.". ⁽⁵⁷⁾
3. a corrupt gal in faith and work. ⁽⁵⁸⁾
4. gal in his doctrine, Gal doctrine is synonymous with gal with the addition of an emphatic constraint. ⁽⁵⁹⁾ basically, the closure is a kind of deviation from the moderate and correct doctrine, and in some resources the restriction of the doctrine is added for the purpose of confirming the hyperbole.
5. a liar who lies a lot . ⁽⁶⁰⁾
6. the person who does not take care of his Hadith and narration is left to talk ". ⁽⁶¹⁾
7. rambling contradictory talk. ⁽⁶²⁾
8. unknown unknown identity or cases and attributes. ⁽⁶³⁾
9. high in doctrines and high in saying is synonymous with the word Gal ⁽⁶⁴⁾ in other expressions of hyperbole .
10. many have lost the situation. ⁽⁶⁵⁾
11. a shaky, unstable and unstable (constant), sometimes the disorder is on the part of the narrator's lineage ⁽⁶⁶⁾, sometimes on the part of the Hadith, sometimes on the part of the doctrine ⁽⁶⁷⁾, and sometimes the situation and condition of the narrator is disturbed, the matter is disturbed. ⁽⁶⁸⁾
12. Manaker " is a term that is sometimes mentioned with the restriction of Hadith ⁽⁶⁹⁾ and is sometimes mentioned without restriction and is often in the plural (Manaker) in such a case ⁽⁷⁰⁾, and in both cases the description is focused on the narrator's Hadith.
13. the theme of " made up and made up. This term was mentioned in the place of the description of the military interpretation and the book of Salim Ibn Qais. ⁽⁷¹⁾

Second: dismantling and separating the faces of the weak narrator

The narrator can be weak from one side or from many sides, and in the following we show the types of weakness of narrators as follows

1. weakness in religion and doctrine, where the narrator professes a non-Imami doctrine, and belongs to one of the other Islamic doctrines. ⁽⁷²⁾
2. weakness in the narration and transmission, which is the narrator's lack of justice and his credibility in the narrator's half by lying in the narration and transmission. ⁽⁷³⁾
3. the weakness of the Hadith and its rectitude of the narrated text, which is due to the poor memorization of the narration and its lack of control over the narration. ⁽⁷⁴⁾
4. if the narrator is weak from all advanced sides, he is described as "weak" without adding any other of the advanced restrictions. ⁽⁷⁵⁾

Ibn al-ghadhari's meticulous approach and deconstruction style can be clearly seen in his criticism of Ishaq ibn Muhammad, where he says about him: the doctrine is corrupt, a book in the novel, and lost for Hadith does not pay attention to what he narrated, and does not rise with his Hadith⁽⁷⁶⁾ in this division we find Ibn al-ghadhari mentions all the narrator's weaknesses individually and independently.

Third: the use of two-sided words and expressions

Two-sided words and phrases sometimes, as two different and simultaneous considerations, lead to the indication of wounding and modification of the narrator simultaneously, and of this kind the phrase that: it is permissible for his speech to come out as a witness, because according to this phrase, the narrator's hadiths do not have value and consideration, so that they can be relied on independently, and therefore they light modification. ⁽⁷⁸⁾

This trend proves that Ibn al-ghadhari is an accurate and far-sighted critic, and that he shows great interest in reducing the causes of weakness and injury, and keeping them away from the narrators ' Arena.

Fourth: distinguishing the participants

Ibn al-ghadhari, after weakening Ali ibn Hassan Ibn Kathir al-Hashimi, does not leave the reserve side, where he hastens to guard, raise his thumb and push the delusion by mentioning the name of

Ali ibn Hassan al-Wasti to confirm his complete confidence by describing him as "confident trust" ⁽⁷⁹⁾ as there are in the sources of Shia accounts two people by the name of "Ali ibn Hassan: one: Ali ibn Hassan al-Hashimi Hassan al-Wasti, a trusted and certified. ⁽⁸⁰⁾

Fifth: setting the narrator's layer

Ibn al-ghadhairi sometimes declares the "caste" to which the narrator belongs, and the term caste is given to the group that lives one period of time, and its members are close in age and participate in the contemporary of the sheikhs and take talk about them ⁽⁸¹⁾, such as: his statement of being a "follower", and refers to his narration about the companion ⁽⁸²⁾ he also sometimes by designating the people who tell about the narrator with reference to his caste, for example, he refers it is hinted that it is located in the class of Sheikhs of Sheikh Al-saduq Ibn babawayh Al-Qomi. ⁽⁸³⁾

Sixth: introducing the authors of narrators

On this basis, we find the definition of these books and works is sometimes done in a relatively accurate or accurate way ⁽⁸⁴⁾ and sometimes refers in general to the book of the narrator ⁽⁸⁵⁾ and when he authorizes the placement of the book and indicates the possibility that there is a hand of the narrator or another person in the process of placement, he also declares This, such as: His statement to fabricate the book of Salim Ibn Qais and the statement that Shia forums attribute its invention to Aban Ibn Ayyash ⁽⁸⁶⁾ also explicitly refers to the fabrication of the interpretation attributed to Imam al-Askari (peace be upon him), and the lie of attributing such a book full of impurities to this great Imam. ⁽⁸⁷⁾

Seventh: assigning different names and invented narrators

Some of the names mentioned among the names of narrators are just names without names, they are fictitious names that exist only in the minds and imagination of those who invented them.

Ibn al-ghadhairi said about Ibrahim ibn Ubayd Allah ibn Alaa al-Muthanna, and he knows only what Abdullah ibn Muhammad al-Balawi is attributed to, and it is attributed to his father Ubayd Allah ibn Alaa and umara Ibn Zayd, and what is attributed to him is only the corrupt and reckless, and I think it is a name that is not the same. ⁽⁸⁸⁾

He was asked " Abdullah bin Mohammed Al-Balawi al-Masri ⁽⁸⁹⁾ about the building of bin Zaid Al-khaywani Al-Madani al-Masri ⁽⁹⁰⁾, about whom no one else tells, Who Is he?" He said: a man came down from heaven, so he spoke to me and then he stopped [91] and then Ibn al-ghadairi went on to quote from the Shia scholars their opinion about the "Amara Ibn Zayd", saying: and our companions say: his name is not under anyone, and everything he tells is a lie, and the lie is obvious in the face of his talk and he said about Salim Ibn Qais: our companions used to say: Salim does not know and is not mentioned in the news. ⁽⁹²⁾

Eighth: introducing the lax narrators

Ibn al-ghadhairi was known for narrators who tell about the weak and the ignorant, who do not check and do not care about the narration and the transmission of hadiths, and the narration about the weak was considered a great flaw among the ancients ⁽⁹³⁾ and sometimes he talks about some people who tell a lot about the weak ⁽⁹⁴⁾ and in some resources he is known as people who tell about the weak without mentioning much restriction ⁽⁹⁵⁾ and sometimes the narrator does not just tell about the weak, but adds to that the narration about the unknown and sometimes relies on the reporter ⁽⁹⁶⁾ in some sources, we find there is a mutual relationship between the narrator and the weak in the sense that he tells about them and they, in turn, tell about him. ⁽⁹⁷⁾

Ninth: realism and independence of opinion in criticism of men

Some of those who disagreed with his book complained about Ibn al-ghadhairi that he was based on Ijtihad in his masculine judgments, as if he were reviewing novels and books ⁽⁹⁸⁾ however, Ibn al-ghadhairi's Ijtihad and masculine opinions are limited and certain because he stated them in private words, and he was correct in many of them and only made mistakes in a few of them ⁽⁹⁹⁾ independence in opinion, scientific Ijtihad, realism and expressing a scientific opinion based on evidence regarding narrators and their hadiths is one of the advantages of and the privileges of Ibn al-ghadhairi's method in criticizing the conditions of narrators.

An example of this approach is: the name of Ibrahim ibn Ubayd Allah ibn Alaa Al-Madani, which is mentioned in the indexes of the names of the narrators, and Ibn al-ghadhairi, through his study, came up with the hypothesis that this name is different and that it has been used for many fictitious characters. ⁽¹⁰⁰⁾

Through this conclusion, he reached an important point and thus proved that the two statuses were not only the status of Hadith, but also added to this their invention of methods and narrators as well .

Tenth: extensive field studies and research

One of the characteristics of Ibn al-ghadhairi's approach to evaluating and criticizing the conditions of narrators is reviewing the narrators ' books and obtaining additional information to determine the validity of their accusations and criticizing the narrated texts about them in order to identify their beliefs and work accordingly to correct the re-investigation of judgments about them so that judgments can be issued on those issues related to narrators and their trial on the ground.
(101)

As he scrutinizes the conditions of Ibrahim ibn Ubayd Allah ibn Ala Al-Madani, he realizes that he knows only through the corrupt and full of contradictions news that Abdullah ibn Muhammad al-Balawi, a liar and immersed in fabricating hadiths, invented (102) and narrated about him. (103)

Results:

1. Ahmad ibn Husayn ibn Ubayd Allah al-Baghdadi, known as "Ibn al-ghadhairi", is one of the leading Shiite scholars in the fourth and fifth hijri centuries.
2. In the seventh hijri century, the book (the weak) began to spread, which Ahmad ibn tawus was the first to attribute its authorship to Ibn al-ghadhairi in his book (Solving the problem) and he had dealt with the mention of the weak narrators and modernizers only .
3. Ibn al-ghadhari was one of the great and very confident critics of men and of the researchers who scrutinized the news and was knowledgeable and knowledgeable in these two fields and very smart in the science of men and followed a solid scientific approach by adhering to the exact scientific principles .
4. Ibn al-ghadhairi tried to prove his methodology through the use of scientific and technical conventions in issuing his judgments .in criticizing the conditions of narrators and their effects, he was committed to his independence in expressing scientific opinion, scientific biological diligence and a direction based on realism. he worked to convey the available and known opinions about narrators, and then he studies those opinions in the field and tests their validity, which reflects the severity of his scientific reserve and commitment.
5. he gives great value in his judgments about narrators and shows great interest in the "opinions of scholars". Unlike the akhbaris and the dissenters, Ibn al-ghadhari does not tend to weaken and wound the narrators, but on the contrary, he tends to document them .
6. He was the first to write the book of the weak and adopted it by his disciples Sheikh Najashi and Sheikh Tusi, may Allah have mercy on them in men.
7. through the above statements of the scholars and their reliance on his statements, the men's book is for him and not for his son, because Sheikh Najashi and Tusi remembered him as their Sheikh and not his son, he is a contemporary of theirs.

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