

Models of The Invocation (Al-Athaar) Mentioned by Al-Imam Abbas Al-Douri on the Authority of His Sheikh Yahya Bin Ma'in in The History Book (Collection, Extraction and Study)

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Abstract

Praise be to God, Lord of the Worlds, and may prayers and peace be upon the most honorable of all creation. After our research, which is tagged with (Models of The The Invocation (Al-Athaar)s Mentioned by Al-Imam Abbas Al-Douri on the Authority of His Sheikh Yahya Bin Ma'in in The History Book - Collection, Extraction and Study), we dealt with examples of the The Invocation (Al-Athaar)s that Al-Hafidh Abbas Al-Douri Extracted on the authority of his sheikh, Imam Yahya bin Ma'een, Al-Hafidh Ibn Ma'in is considered one of the great Hadith critics who spoke about the rest of the narrators and who relied on his saying in al-jarh and al-tadeel. It was mentioned in the book, and the reference to it was sometimes ambiguous, sometimes he mentions a part of the trace, sometimes he mentions a word from it, and sometimes he attributes it to one of the men of the chain of transmission, and often the mention of the trace in the book is for a reason, or for a difference between the narrators, or error and illusion, as it is considered a novel Al-Douri for the history of Ibn Ma'in is the widest of narrations, the most material and the most abundant of benefits, and this is due to the length of Al-Douri's adherence to Imam Yahya bin Ma'in and his companion also in some of his travels. A total of (5414) five thousand four hundred and fourteen narrations, and the number of traces of the study reached four, all of which are of the degree of validity.

Introduction

Praise be to God, Lord of the Worlds, and prayers and peace be upon our master Muhammad, his family, companions, followers, and those who called to his calling and adhered to his Sunnah until the Day of Judgment and beyond. The Prophetic Sunnah is the second source of legislation in Islam after the Book of God Almighty, and none of the Muslims can oppose it, or dispense with it, or Being guided without it, and it was and still lives in the hearts of the truthful, and defying the swindlers of the ungrateful, and receiving the loyal groups, and he was at the forefront of these men who served the Prophetic Sunnah and surrounded it with care. It was extracted from the Prophet (peace and blessings of God be upon him) from Hadiths and then he checks these narrations after writing them in order to distinguish the correct from the incorrect in them, as well as the judgment on their chains of transmission and narrators. His students who took knowledge from him wrote down many of these Hadiths and the narrations that they transmitted from him, but they remained scattered in these narrations, and one of the most extensive of these narrations was the narration of Imam Abbas bin Muhammad Al-Douri about him. To narrate a lot of Hadiths, and my research was tagged with (Models of The The Invocation (Al-Athaar). Mentioned by Al-Imam Abbas Al-Douri on the Authority of His Sheikh Yahya Bin Ma'in in The History Book - Collection, Extraction and Study) and the method in our research was:

I mentioned the trace as it is with its chain of transmission and its text in the history of Ibn Ma'in, and I extracted the monuments from the books of the Sunnah and was not limited to the six books. And if I did not find the trace in the books of the Sunnah, it was limited to the book of the history of Ibn Ma'in, and if the trace is in the two Sahihs, then I will not study the chain of transmission of the trace in detail except for the unknown narrators, for I know them in detail by relying on the sayings of the imams of Jarh and Tadeel, and if the Hadith is not in the two Sahihs. I study the chain of narrators or the impact in a detailed study by mentioning the narrator's name, his nickname, his sheikhs and his students, then mention his class, the year of his death, the sayings of the imams of Al-Jarh and the modifications therein, if any. By extracting a strange Hadith based on the books of the stranger and some dictionaries of the language, as well as I have defined unknown places from the locations, cities and landmarks from geographical sources, trips and history. The imams, if any, in their judgment on the impact.

As for the research plan, it was formed after the introduction from three sections of the first topic, in which I knew Imam Yahya bin Ma'in and the second topic was known by his student Imam Abbas Al-Douri.

If we succeed in this research, that is the grace of God, and if we make a mistake, then this is the way of the son of Adam, and I ask him for success and guidance, and may God's prayers and peace be upon our master Muhammad and his family and companions.

Chapter One

The life of Al-Imam Yahya bin Ma'in

The First Topic

The Name, Lineage and Nickname

Name

Al-Imam Yahya bin Ma'in by using (Fateh for the letter Meem) and using (Kasrah For Ain), and the last is Noun (Al-Malek, 1990: 7 / 105) bin Aoun bin Ziyad bin Bastam bin Abdul Rahman Al-Marri Al-Ghatfani Mawlahom (Al-Baghdadi, 2002: 14 / 177, Ibn Al-Qalnsi, 1983: 12 / 248, Al-Dhahbi: 1985: 11/71-72). And it was said: Yahya bin Ma'in bin Ghiyath bin Ziyad bin Aoun bin Bastam (Al-Erbili: 6/142, Abi Ya'la: 1/402, Al-Nawawi: 2/ 156) , and it was said Yahya bin Maeen bin Aoun bin Ziyad bin Nahar bin Khayar bin Nahar bin Biskan Al-Marri Al-Ghatfani (Al-Mazi, 1980: 1519) said: Ibn Khalkan said: The first is the most famous and correct (Al-Erbili, 6/142).

Lineage

Al-Marri: by adding the the letter "Meem" and emphasizing the letter "Ra", the ratio of several tribes, including Murrah Ghatafan. Ibn Al-Atheer said: Among them is Yahya bin Moeen bin Bastam Al-Marri (Al-Suyuti: 343). And Imam Yahya bin Ma'in explained his attribution to Murrah Ghatafan, saying that he is one of their loyalists. Al-Khatib Al-Baghdadi Extracted with his chain of transmission to Al-Abbas bin Muhammad Al-Douri, he said: I heard Yahya bin Maeen say: in Basra, and Abbas Al-Anbari asked him, while we were with Abbas Al-Narsi, we hear from him. He said to him: O Abu Zakaria, who Which Arab are you? He said: I am not from the Arabs, but I am a loyal to the Arabs (Al-Baghdadi, 2002: 14/178) and this is also confirmed by what Ibn Abi Khaithama mentioned in his history that Yahya is the

mawla of Junaid bin Abdul Rahman Al-Marri (Harb, 2006: 2/155, Ibn Al-Qalansi: 12/250, Al-Dhahabi: 11/78) and he is the king of Khurasan and Hisham bin Abd Al-Malik al-Umayyad tutored him (Al-Tabari, 1387 AH: 7/67-93, Al-Erbili, 6/142).

Nickname

Most of the translators mentioned that Imam Yahya bin Maeen was nicknamed Abi Zakaria (Al-Baghdadi, 16/268). Al-Douri said: (I rarely heard Ahmed bin Hanbal call Yahya bin Maeen by his name, but he used to say: Abi Zakaria said, Abi Zakaria said it) (Al-Baghdadi, 16/268), and Ibn Uday mentioned that he was nicknamed Abu Zafar. Perhaps this is an illusion or a mistake, as none of the translators mentioned this (Al-Samarrai: 196).

Second Topic

Birth

Imam Yahya bin Ma'in was born in a village in the districts of Anbar, called Naqiah (Safi Al-Din, 1412: 3/1386, Al-Hamawi, 1995: 5/301) on twelve "Farsakhs" from Baghdad (Al-Kufi, 1985: 475). It is said that its origin is from Sarakhs in the provinces of Khorasan (Al-Basti, 1973: 9/262, Al-Hamawi, 1995: 3/208).

As for the year of his birth, most translators of Imam Yahya bin Ma'in agreed that his birth was in the year one hundred and fifty-eight AH. Al-Khatib Al-Baghdadi mentioned his chain of transmission to Al-Hussain Ibn Fahm said: I heard Yahya bin Maeen say: I was born in the caliphate of Abi Jaafar in the year one hundred and fifty-eight in the last year (Al-Baghdadi: 14/177), and this was also mentioned by Ibn Abi Khaithama (Ibn Al-Qalansi: 12/250, Al-Dhahabi: 11/76), Abu Zar'ah Al-Dimashqi (Al-Dimashqi 1/205), as well as Ibn Mahrez (Al-Balkhi, 2000: 2/445).

Third Topic

Seeking Knowledge

The venerable Imam Yahya bin Ma'in began his quest for knowledge early, helped by several factors, including: his proximity to the capital of the Islamic caliphate, Baghdad, the country of knowledge and scholars, which was the destination for students and scholars from different countries, including the environment in which he lived, and the wealth that his family lived in, as his father is a state employee and not from the common people, he should push his son to be one of the students of Sharia science, which people at that time were proud of their sons if they continued their Sharia sciences and became famous among the people, including the era in which he lived in front of us, as it was one of the golden ages which was characterized by political stability with a large expansion in the area of the Islamic state, in addition to the state's interest in science and scholars, In this distinguished scientific environment, Imam Yahya bin Ma'in grew up and began to seek knowledge at an early age, so he began to draw from his elders in Baghdad and studied with the most prominent scholars and faqihs with great enthusiasm and great desire, as he began to listen to knowledge at the age of twenty, Al-Dhahabi said: (he record knowledge when he was twenty years old) (Al-Dhahabi: 11/76), and he was dedicated to his request, keen to write down everything he heard from his sheikhs, and he used to say: (I would narrate the Hadith and stay awake for it for fear that I might have got wrong in it (Al-Baghdadi, 14/184, Al-Baghdadi: 2/10). Imam Yahya bin Maeen wished at the beginning of his request for knowledge to be among the people of Hadith, and God Almighty fulfilled this desire for him when he said: On the authority of his sheikh, Abu Kamil Al-Muzaffar bin Mudrak Al-Khorasani (I wish I had taken this description from him, meaning the

description of Hadith and knowledge of men) (Al-Baghdadi: 1/25)

The Fourth Topic

Death

After a life full of sincerity and diligent work to serve the Sunnah of the Prophet in writing, memorization, publishing, and an unparalleled defense and defense of lies about the Hadith of the Prophet (peace and blessings of God be upon him), Imam Al-Alam, the sheikh of Hadith scholars, Abu Zakaria Yahya bin Ma'in, responded to the call of his Lord when he passed away while on his way to pilgrimage to the Sacred House of God in Medina. Al-Munawwarah for seven nights left from Dhul-Qa'dah in the year two hundred and thirty-three AH. This was extracted on the authority of Ibn Abi Khaithama and Ahmed bin Bashir al-Tayalisi who said: Yahya bin Ma'in died in the year 233 A.H. while intending to perform Hajj, going to Madinah, before performing Hajj for seven nights remaining from Dhul-Qa'dah (Al-Baghdadi: 14/187, Ibn Al-Qalansi: 12/258, Al-Mazi: 1521, Al-Dhahabi: 11/91).

Chapter Two

The Life of Al-Imam Al-Hafidh Abbas Al-Douri

The First Topic

The Name, Lineage and Nickname

Name

The translators agreed on the name of his father and the name of his grandfather, but they differed in his name. Some of them mentioned that he is Abbas bin Muhammad bin Hatem bin Waqid (Al-Mazi: 14/245, Al-Dhahabi: 12/522, Al-Asqalani, 1326 AH: 5/129, Al-Razi, 1952: 6/216, Ibn Hayyan: 8/513, Al-Suyuti, 1403 AH: 261) and some of them said that he is Al Abbas bin Muhammad bin Hatem bin Waqid (Al-Baghdadi: 14/30, Abi Ya'la: 1/236, Al-Jawzi, 1992: 12/247).

Lineage

Imam Abbas bin Muhammad bin Waqid was famous for Abbas Al-Douri, and perhaps this goes back to the Al-Dur area in Salah Al-Din or to one of the old Baghdad shops called Al-Dourien, as I did not find anything in the translation books showing this ratio, and it is also attributed to Baghdad, so it is said that Al-Baghdadi is He studied and learned in Baghdad, and the translators mentioned him that he is from its people, and as for his origin, he is from Khwarazm, and he is a slave of Banu Hashim (Al-Baghdadi: 14/30, Abi Ya'la: 1/236, Al-Jawzi, 1992: 12/247).

Nickname

Imam Abbas Al-Douri was nicknamed Abu Al-Fadhil (Al-Baghdadi: 14/30, Abi Ya'la: 1/236, Al-Jawzi, 1992: 12/247).

Second Topic

Birth

Imam Abbas Al-Douri was born in the year one hundred and eighty-five AH. Abdullah bin Al-Imam Ahmed bin Hanbal said when he remembers the year one hundred and eighty-five, Abbas Al-Douri said to me: In this year was born (Al-Shaibani, 1422 AH:3/352, Al-Baghdadi: 14/30, Al-Mazi 14/248, Al-Dhahabi: 12/522, Al-Asqalani: 5/129, Abi Ya'la:1/239,

Al-Jawzi: 12/247).

Third Topic

Death

The translators of Imam Abbas Al-Douri agreed on the year of his death, but they differed on the day of his death. Some of them mentioned that he died on Tuesday, the fifteenth of Safar, two hundred and seventy-one, and some of them said that he died on Wednesday of the sixteenth of Safar seventy-one, and he was eighty-eight years old (Al-Mazi: 14/249, Al-Dhahbi: 12/52, Al-Baghdadi: 14/30, Al-Asqalani: 5/129-130, Ibn Hayyan: 8/513, Abi Ya'la: 1/239, Al-Suyuti: 261, Al-Jawzi: 12/247)

Chapter Three

Models of The The Invocation (Al-Athaar)s Mentioned by Al-Imam Abbas Al-

Douri on the Authority of His Sheikh Yahya Bin Ma'in

(1) He said: Abbas Al-Douri: Yahya bin Ma'in told us, he said: Ali bin Ayash told us, on the authority of Utbah bin Damrah, he said: I saw Abdullah bin Basr, meaning the companion of the Messenger of God (peace be upon him) (praying in **Al-Maqsurah**: The shrine of the imam, and if it is a spacious house with fortified walls, then every part of it has a cabin on its side, and the combination of shortcomings and cabins is the cabin of the house and only its owner can enter it) (Al-Zubaidi: 13/426). He said: ((And he used to change his **Khudhab** (Al-Basri: 4/178) everything other than reddish in color, such as blood and the like) in **Al-Wurs** (It is a yellow coloring, and it was said that it smells good, and in the law (Al-Wurs) is something red and rusty, resembling the immemorial saffron, which was brought from Yemen and it is said that it is carved from its trees (Al-Matrazy, 842). (Ibn Ma'in, 12/13(48))

Extraction

Extracted by Al-Bayhaqi (Al-Bayhaqi, 2003: 3/338)

Tarajim Al-Rijal

1. Ali bin Ayyash bin Muslim Al-Ihani, Abu Al-Hasan Al-Homsi Al-Bakaa Extracted on the authority of: Ismail bin Ayyash, Baqiah bin Al-Waleed, Sufyan bin Uyaynah, Utbah bin Damrah bin Habib, Extracted by: Al-Bukhari, Ahmad bin Hanbal, Abu Zar'ah Abdul Rahman bin Amr Al-Dimashqi, and Muhammad Bin Ishaq Al-Saghani, and Yahya Bin Ma'in (Al-Mazi: 21/81-84, Al-Dhahabi: 10/338), Al-Ajli said: trustworthy (Al-Ajli: 2/156), and Ibn Hibban mentioned him in Al-Thiqat (Ibn Hayyan 8/460), and Al-Dhahabi said: Al-Hafidhis the Imam and role model (Al-Dhahabi: 1/281), and Ibn Hajar said: Trustworthy, proven from the ninth, he died in the year 119 AH (Al-Asqalani: 404).
2. Utbah bin Damra bin Habib bin Suhaib Al-Zubaidi Al-Shami, the nephew of Al-Muhasir bin Habib, who Extracted on the authority of his father Damra bin Habib, Abdullah bin Abi Qais, and Luqman bin Amer. Al-Khawlani, and Ali bin Ayyash (Al-Mazi: 19/307-308), Abu Dawud said, "I heard Ahmad bin Hanbal say: He is a trustworthy sheikh (), and Al-Ajli said: Shami is a trustworthy Sheikh (Al-Shaibani, 1414 AH: 262), Al-Ajli said: Shami is a trustworthy Sheikh (Al-Ajli: 2/125), and Ibn Hayyan mentioned him in Al-Thiqat (Ibn Hayyan:8/507), and Ibn Hajar said: Saduq is from the seventh (Al-Asqalani: 381/4431)
3. Abdullah bin Busr bin Abi Basr, and it is said: Abu Safwan (may God be pleased with

him) has a companionship with him, and his parents (Al-Mazi: 1/333-334, Ibn Al-Atheer, 1994: 3/185, Al-Qurtubi, 1992: 3/874, Al-Asbahani, 1998: 3/1595), he lived for ninety-four years, died in the year 88 AH.

Judging the The Invocation (Al-Athaar):

The The Invocation (Al-Athaar) is Sahih; Utbah bin Damra, and Imam Ahmad trusted him.

(2) Abbas Al-Douri said: Yahya bin Ma'in told us, he said: Abu Osama told us on the authority of Hisham bin Urwah, on the authority of his father, that Abu Sufyan bin Al-Harith (He was the most beloved of Quraish to the Messenger of God, may God bless him and grant him peace, and he was hard on him, and when he embraced Islam he was the most beloved people to him) (Ibn Al-Ma'in: 3/17(73)).

Extraction

Extracted by Al-Hakim (Al-Naysaburi, 1990: 3/285).

Trajim Al-Rijal

1. Hammad bin Osama bin Zaid Al-Qurashi, Abu Osama Al-Kufi Extracted on the authority of: Hammad bin Zaid, Sufyan Al-Thawri, Suleiman Al-Amash, Shu'bah bin Al-Hajjaj, and Hisham bin Urwa Extracted from him: Ishaq bin Rahwayh, Sufyan bin Waki' bin Al-Jarrah, and Abdul Rahman bin Mahdi. And Ali bin Al-Madini, and Yahya bin Ma'in (Al-Mazi: 7/217-222), Ibn Hibban mentioned him in Al-Thiqat (Ibn Hayyan: 6/317), and Al-Ajli said: He is trustworthy, and he was considered one of the wise owners of the Hadiths (Al-Ajli: 1/318), Al-Dhahabi said: Al-Hafidh (Al-Dhahabi: 1/348), and Ibn Hajar said: Trustworthy, proven, perhaps delusional, and in the end he was speaking from other books, one of the oldest of the ninth, he died in the year 201 AH, he was eighty years old (Al-Asqalani: 177).
2. Hisham bin Urwa bin Al-Zubayr bin Al-Awam Al-Asadi Abu Al-Mundhir Al-Qurashi, Al-Asadi, Al-Zubayri, Al-Madani, born in the year sixty-one. Bin Othman, he Extracted on the authority of: Shu'bah, Malik, Al-Thawri, and many creations. Al-Dhahabi said: Imam Al-Hafidh (Al-Dhahabi: 1/108, Al-Dhahabi: 6/34-35), and Ibn Hajar said: Trustworthy, jurist, perhaps delus, from the fifth, he died in the year 145 AH, and he was eighty-seven years old (Al-Asqalani, 573, Al-Dhahabi, 2009: 4/301, Al-Salihi, 1996: 1/226/228).
3. Urwa bin Al-Zubair bin Al-Awwam, the imam, the scholar of the city, Abu Abdullah Al-Qurashi Al-Asadi Al-Madani: He Extracted on the authority of his father, Yusra, and on the authority of Zaid bin Thabit, Osama bin Zaid, Saeed bin Zaid, Hakim bin Hizam, Aisha and Abu Hurairah (may God be pleased with them) who Extracted: His sons Hisham, Muhammad, Uthman, Yahya and Abdullah, and his grandson Omar bin Abdullah and Al-Zuhri, he was born in the last caliphate of Omar, he died in the year ninety-four (may God have mercy on him) (Al-Dhahabi: 1/50). He did not enter into any of the temptations, and Ibn Kharash said: He is trustworthy (Al-Dhahabi: 4/433/435), and Al-Dhahabi said: The imam is the scholar of Medina (Al-Dhahabi: 1/50), and Ibn Hajar said: He is trustworthy, a famous jurist from the third (Al-Asqalani: 287).

4- Abu Sufyan Sakhr ibn Harb ibn Umayyah ibn Abd Shams ibn Abd Manaf al-Qurashi, the Umayyad, and he witnessed al-Ta'if with the Messenger of God (may God bless him and grant him peace), so his eye was gouged out on that day. And it was said: thirty-three, and it was said: thirty-one, and it was said: thirty-four, and Othman prayed for him, and it was said:

his son Muawiyah, and he was eighty-eight years old, and it was said: ninety-three years, and it was said otherwise (Ibn Al-Atheer: 5/148, Al-Qurtbi: 4/1445, Al-Asbahani: 1/202/203).

Judging the Invocation (Al-Athaar)

The The Invocation (Al-Athaar) is Sahih, and Al-Hakim and Al-Dhahabi and have been minted about it.

(3) Abbas Al-Duri said, I heard Yahya bin Ma'in said: Yahya bin Adam told us, he said: Zuhair told us on the authority of Abd al-Malik bin Al-Abjar that Abu Tufail said to Ibn Abbas: I saw the Messenger of God (may God bless him and grant him peace) he said: Describe him for me, or he said He described him, he said: ((I saw a man on a camel between Safa and Marwa (Al-Safa: It is a high place from the mountain of Abu Qubais and between it and the Sacred Mosque, the width of the valley which is a road and a market, and whoever stood on Al-Safa was in the shoes of the Black Stone, and the Masaa' is between Al-Safa and Al-Marwah, and Al-Marwah is a stone from the Qaqi'an mountain. I covered that corner from the vision) (Al-Istakhri, 2004: 16), or with one of them, drying the back of his palm with its dust)) He said: That is the Messenger of God (may God bless him and grant him peace). They did not pray on his behalf and did not hate (Al-Sabti: 1/348). (Ibn Al-Ma'n: 3/19).

Extraction

Extracted by Imam Muslim (Muslim: 4/65), and Abu Awana Al-Isfaraini (Al-Isfaraini, 2014: 1/79).

Tarajim Al-Rijal

1. Yahya bin Adam bin Suleiman al-Umawi Extracted on the authority of: Isa bin Tahman, Sufyan al-Thawri, Shareek, Hammad bin Salamah, Zuhair bin Muawiyah, and Ibn Uyaynah Extracted from him: Ahmad bin Hanbal, Ishaq bin Rahwayh, Yahya bin Ma'in, Ali Al-Madini, and Abu Bakr Ibn Abi Shaybah (Al-Dhahabi: 9/522-523, Al-Mazi: 2/307, Al-Hadi: 1/514), Al-Ajli said: He is a trustworthy kufi, and he was a collector of knowledge, sane, proven in Hadith (Al-Ajli: 2/347), and Ibn Hibban mentioned him in Al-Thiqat (Ibn Hayyan: 9/252), and Al-Dhahabi said: Al-Hafidh (Al-Dhahabi: 1/263), and Ibn Hajar said: "Trustworthy, trustworthy, virtuous, from the age of nine. He died a year 203 AH (Al-Asqalani: 587/7496).
2. Zuhair bin Muawiyah Al-Ja'fi, his nickname is Abu Khaithama, from the people of Kufa, who lived in the island. He Extracted on the authority of: Abu Ishaq, and Abu Al-Zubayr Extracted from him: Yahya bin Adam and Abu Naim. Yahya bin Ma'in said: "Trustworthy, Ma'moun" (Al-Baghdadi: 79), and Abu Zar'ah said: "Trustworthy" (Abu Zar'ah, 1982: 2/347), and he said Abu Dawud: Trustworthy, proven (Al-Sijistani, 183: 68), and Ibn Sa'ad said: He was trustworthy, reliable, and a lot of Hadiths (Al-Baghdadi, 1968: 8/497), and Al-Dhahabi said: Al-Hafidh (Al-Dhahabi: 1/408), and Ibn Hajar said: "Trustworthy and proven except that he heard from Abu Ishaq at the end of the seventh. He died in the year two, three or four." Seventy and his birth was in the year one hundred (Al-Asqalani: 218).
3. Abd al-Malik ibn Said ibn Hayyan ibn Abjar al-Hamdani, and it is said: al-Kinani, al-Kufi, father of Abd al-Rahman ibn Abd al-Malik ibn Abjar, Extracted on the authority of: Ismail ibn Muslim al-Makki, Amer ibn Sharaheel al-Sha'bi, Abu At-Tufail Amer ibn Wathila al-Laithi, and Abu Ishaq Al-Sabi'i Extracted by him: Zuhair bin Muawiyah, Saeed bin Bashir, Sufyan Al-Thawri, and Sufyan bin Uyaynah (Al-Mazi: 18/313), Al-Ajli said: A righteous man is trustworthy (Al-Ajli: 2/102), and Ibn Hibban mentioned him in Al-Thiqat (Ibn Hayyan: 7/96), and Al-Dhahabi said: trustworthy (Al-Dhahabi: 1/664), and Ibn Hajar said: trustworthy Of the nine seniors, he died in 181 AH (Al-

- Asqalani: 345/3935).
4. Abu Al-Tufail Amer bin Wathila bin Abdullah bin Amr bin Jahsh (may God be pleased with him) a great Companion Muslim said: He died in the year one hundred, and he is the last of the companions to die (Al-Asqalani, 1415 AH: 7/192).
 5. Abdullah bin Abbas bin Abdul Muttalib bin Hashim (may God be pleased with him) a great companion and he is called the ink of the nation, and he died in the year 68 AH in Taif, and he was seventy years old (Ibn Al-Atheer: 6/176).

Judging the The Invocation (Al-Athaar):

Its chain of transmission is authentic, and it was included by Imam Muslim in his Sahih (Muslim: 4/65).

(4) Abbas Al-Douri said: Yahya bin Ma'in told us, he said: Abu Salih Al-Harani told us, he said: Al-Nadr bin Arabi told us, he said: I saw Abu At-Tufail Amer bin Wathila, he said: (I saw the Messenger of God, peace and blessings be upon him, and I thought he said: I touched his skin." It was a softer thing) (Ibn Ma'in: 3/49).

Extraction

Extracted by Ibn Ma'in (Ibn Ma'in: 3/49).

Tarajim Al-Rijal

1. Abu Salih al-Harani is Abd al-Ghaffar ibn Dawood ibn Mahran. Abu Salih al-Harani Extracted on the authority of al-Layth ibn Saad, Ismail ibn Ayyash, and Musa ibn Ayn, who settled in Egypt and spoke in it; Her family Extracted from him, and from strangers: Muhammad ibn Ishaq al-Saghani, and Muhammad ibn Awf Al-Homsi, And he hated being called Al-Harani, Abu Salih died in Egypt in the year 224 AH (Al-Mazi: 7/96, Al-Kalabadhri: 2/497). Al-Dhahabi said: He is trustworthy (Al-Dhahabi), and Ibn Hajar said: A trustworthy jurist from the tenth year, he died in the year 224 AH according to the correct opinion, at the age of eighty-four. (Al-Asqalani: 360)
2. Al-Nadr bin Arabi Al-Bahili, their master, Abu Ruh, and it was said: Abu Omar, and it was said: Abu Amr, Al-Jazari, an inmate of Harran saw Abu Al-Tufail Amer bin Wathila Al-Laithi, and he Extracted on the authority of: Salem bin Abdullah bin Omar, Ataa bin Abi Rabah, and Ikrimah Mawla Ibn Abbas, and Nafi', the mawla of Ibn Omar, Extracted from him: Sufyan al-Thawri, Othman bin Abd al-Rahman al-Taraifi, Amr bin Khalid al-Harrani, and Waki' for Al-Kalabadhri bin Al-Jarrah (Al-Mazi: 29/396-397, Ibn Al-Qalasani: 62/69), Ibn Saad said: He was weak in Hadith (Ibn Sa'ad: 7/335), and Ahmed bin Hanbal said: There is nothing wrong with him (Ibn Abi Hatem: 8/475) And Abu Zar'ahsaid: He is trustworthy (Abi Hatem: 8/475) and Yahya bin Ma'in said: He is trustworthy (Ibn Ma'in: 4/411), and Al-Dhahabi said: He is trustworthy (Al-Dhahabi: 2/321), and Ibn Hajar said: There is nothing wrong with him from the sixth, he died in the year 168 AH (Al-Asqalani: 562).
3. Aba At-Tufail Amer Ibn Wathila ibn Abdullah Ibn Amr Ibn Jahsh (may God be pleased with him) a great Companion Muslim said: He died in the year one hundred, and he is the last of the Companions to die (Al-Asqalani: 7/192).

Judging the The Invocation (Al-Athaar)

the The Invocation (Al-Athaar), its chain of transmission is Sahih, and Al-Nadr bin Arabi, and Imam Ahmad, Ibn Ma'in, Abu Zara', and Ibn Numayr trusted it, and Abu Hatim, Al-Nasa'i and Ibn Uday said: There is nothing wrong with him, and Ibn Sa'd was weak alone, and his weakness is rejected by the imams documenting him.

Conclusion

Praise be to God, Lord of the Worlds, and prayers and peace be upon the most honorable of all creation. After this tour of research, we can mention the most important results that we have reached, which are:

1. Al-Hafidh Ibn Ma'in is considered one of the greatest critics of Hadith who spoke about the rest of the narrators and who relied on his sayings in Al-jarh and Al-Ta'dil. Al-Dhahabi put him in the fourth layer of those who are considered reliable in modifying the narrators and wounding them, coupled with Imam Ahmad, Ali bin Al-Madini and others (Al-Dhahabi: 1990: 186).
2. The The Invocation (Al-Athaar) s that were mentioned in the book, the reference to them was sometimes ambiguous, sometimes he mentions a part of the Hadith, sometimes he mentions a word from it, and sometimes he attributes it to one of the men of the Sannad.
3. Often the impact is mentioned in the book for a reason, or for a difference between the narrators, or for error and delusion.
4. Al-Douri's narration on the history of Ibn Ma'in is considered the widest of narrations, the most material and the richest in benefits, and this is due to the length of Al-Douri's adherence to Imam Yahya bin Ma'in and his companion also in some of his books.
5. This narration was distinguished from other narrations that were transmitted by the students of Imam Yahya bin Ma'in and became famous as it contained (5414) five thousand four hundred and fourteen narrations.

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