



وزارة التعليم العالي والبحث العلمي

جامعة الموصل

كلية التربية الاساسية

قسم التربية الاسلامية

الحافظ ابن رجب الحنبلي وأقواله في الجرح والتعديل
في كتابه التخويف من النار والتعريف بحال دار البوار
دراسة استقرائية نقدية

رسالة تقدم بها الطالب

أسامة أحمد صالح الجبوري

إلى

مجلس كلية التربية الأساسية في جامعة الموصل

وهي جزء من متطلبات نيل شهادة الماجستير في

التربية الإسلامية

بإشراف

الأستاذ المساعد

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المُستخلص بلغة الرّسالة

الحافظ ابن رجب الحنبلي وأقواله في الجرح والتعديل في كتابه التخويف من النار والتعريف بحال دار البوار دراسة استقرائية نقدية

طالب الماجستير

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ياشرف

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تقوم هذه الرسالة التي تحت عنوان : (الحافظ ابن رجب الحنبلي وأقواله في الجرح والتعديل في كتابه التخويف من النار والتعريف بحال دار البوار دراسة استقرائية نقدية) ببيان الاقوال النقدية للحافظ ابن رجب الحنبلي في كتابه التخويف من النار والتعريف بحال دار البوار فقد جر ح خمساً وثلاثين راوي كلهم مجروحين فقد اتفق مع الحافظ الذهبي في ستة عشر راوياً واختلف مع في تسعة عشر راوياً، وقد وافق الحافظ ابن حجر في بعض الرواة حيث توافق الرأي مع الحافظ ابن حجر في ثمانية عشر راوياً وقد خالفه في سبعة عشر راوياً، وقد يتكلم في راوٍ لوحده وقد يبين حال الراوي في بعض الاحيان وقد يصف الراوي بكلام يدل على ما قاله العلماء كقوله (تركه الأئمة أو يقول تكلم فيه بعضهم) وأحياناً يكون له افراد في الرأي في بعض الرواة وقد يكون تساهل مع بعضهم مثل الراوي أغلب بن تميم بقوله فيه ضعف وقال عنه الحافظ الذهبي وإه وهذا يعد تساهل منه في هذا الراوي.

Abstract

Praise be to God, who preserved this religion and provided scholars who clarified its texts and distinguished the authentic from the unsound. Peace and blessings be upon the one sent with the truth as a guide, bearer of good tidings, and warner, our Master Muhammad, may God bless him and grant him peace, who does not speak from his own desires, and upon his family and companions until the Day of Judgment. Now then: The distinguished scholars have exerted great effort in collecting and documenting the Prophetic hadiths. The science of hadith is considered one of the most noble and greatest sciences in Islamic law, as it is the second science after the Holy Qur'an for understanding the legal rulings and controlling the Prophetic Sunnah. Understanding the biography and guidance of the Prophet, may God bless him and grant him peace, is one of the greatest features of this science. Scholars paid great attention to criticizing narrators and distinguishing acceptable from rejected hadiths, preserving the Sunnah of the Prophet (peace and blessings be upon him) from distortion and fabrication. This science—the science of criticism and authentication—emerged within the context of this exceptional care, as it was one of the most prominent manifestations of scientific precision that distinguished the Islamic nation. No nation has ever been known to have been as dedicated to transmitting and scrutinizing hadiths as the Islamic nation. Scholars have exerted great efforts to track the conditions of narrators in terms of justice, precision, truthfulness, conduct, guidance, and doctrine. They have written books on this subject that have become essential references in this beautiful art, which is indispensable in determining whether a hadith is acceptable or unacceptable. The science of criticism and validation is a fundamental pillar of the science of hadith terminology, as a hadith cannot be judged without knowing the status of its narrators. Scholars have established methodological standards and precise controls for criticism and validation, which vary in precision and detail. Their interpretations have varied, which calls for careful scientific examination and scrutiny. Given the importance of this science and the many critical statements scholars have made regarding it, along with the diversity of their approaches, God has enabled me to serve this science through this dissertation, which sheds light on this important aspect of hadith criticism through an inductive and critical study. This is an attempt to uncover the foundations of this science, detail the degrees of criticism and validation, and determine the conditions that must be met for acceptance or rejection, along with a critical look at some scientific applications to determine the extent to which the imams adhered to the rules they established, which in turn have an impact on the acceptance or rejection of narrations. The importance of the study: This study

Abstract

contributes to understanding the critical approach of the hadith scholars and demonstrates the precision that characterizes the science of hadith, which refutes many of the doubts raised about it and highlights the civilized and scientific aspect of the Islamic heritage. Here, the importance of the science of criticism and authentication becomes apparent because it plays a major and important role in judging hadiths in terms of authenticity and weakness. Many of the imams of this art have spoken about criticism and authentication, and this is considered a distinction for the narrators who narrated the hadith, among them was Al-Hafiz Ibn Rajab Al-Hanbali (d. 736 AH), may God have mercy on them all. Therefore, I began studying his statements on criticism and authentication in one of his works, which is the book (Al-Takhwīf min Al-Nār wa Al-Ta'rif bi-Hal Dar Al-Bawar), and this work will be mentioned later, God willing. The reason for choosing this topic: Since the science of hadith is one of the most important sciences in Islamic law, I realized that research into such a topic is of paramount importance in the science of hadith, as it is the fundamental foundation for verifying the acceptance or rejection of narrations, the authenticity of chains of transmission, and the authenticity of narrations after consulting the books of our eminent scholars, who have been instrumental in preserving the Prophetic Sunnah from forgery or distortion.

Research Problems: The science of criticism and validation requires a deep understanding of the methods we use to criticize narrators, which emerged after examining the sources in this field. Among the research problems is the existence of differences in the degree of authentication among the imams, and this difference requires in-depth study. The researcher also needs to know their rulings on narrators—whether these are their own personal interpretations or objective criteria they adopted in their criticism—because their rulings varied in criticizing a narrator. My Research Methodology: The study's methodology was inductive and critical, combining induction and observation. The methodology followed was as follows:

The Inductive Method: This involved collecting critical statements on criticism and validation from the statements of leading critics. I tracked down the original sources, the first of which were Tahdhib al-Kamal by al-Mizzi, al-Jarh wa al-Ta'dil by Ibn Abi Hatim, al-Majruhin by Ibn Hibban, and other books on criticism and validation.

The Analytical Method: The study analyzed these statements, clarifying their wording and context, the points of disagreement among critics, and explaining the reasons for the discrepancies in the judgments of the narrators.

My Methodology in Studying the Narrators: The translation was from Tahdhib al-Kamal or other books on criticism and validation, and followed the critics' methodology of stating the narrator's name, kunya, and title. I arranged the critics' statements from highest to lowest, then concluded with the statements of the two hadith scholars, al-Dhahabi and Ibn Hajar, followed by the statements of Ibn Hibban, Ibn 'Adi, and al-Hafiz Ibn Rajab al-Hanbali. We then compared the statements to determine the preferred opinion regarding the narrator. Research Plan: The research plan is as follows: an introduction, a first chapter, a second chapter, a conclusion, a list of sources and references, and a summary in English.

In the first chapter, we studied the personal and academic life of Hafiz Ibn Rajab al-Hanbali (may God have mercy on him) and his book "Al-Takhwīf min al-Nār wa-Ta'rif bi-Hal Abū Dar al-Bawar."

In the second chapter, we studied the science of criticism and authentication, its linguistic and technical definition, its specific and general terms, and its levels. We also studied the narrators mentioned by Hafiz Ibn Rajab al-Hanbali in his book "Al-Takhwīf min al-Nār wa-Ta'rif bi-Hal Abū Dar al-Bawar," and studied all of these narrators, comparing them to the statements of prominent critics.

Previous Studies: To the best of my knowledge, we have not found in the sources and references available to us anyone who has compiled his statements on criticism and authentication or anyone who has written on the critical statements of Hafiz Ibn Rajab al-Hanbali in his book "Al-Takhwīf min al-Nār" .

Research Difficulties: Among the difficulties the researcher faced were the complexity of the scientific material and the differing definitions of criticism and criticism by critics. This required a tremendous amount of analysis and investigation.

Despite all of this, I was keen to overcome these obstacles by leveraging original sources and the efforts of scholars. This is a brief overview of the difficulties, and I seek refuge in God Almighty.

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**Al-Hafiz Ibn Rajab al-Hanbali and his
sayings on wound and modification: in his
book Al-Takhwif min al-Nar Tarif bi-Hal
Dar alBawar inductive Acritical**

A thesis submitted by the student

Osama Ahmed Saleh Al-Jubouri

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