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## THE NARRATION INDUSTRY BY IMAM ABU MUHAMMAD ABDULLAH AL-HARITHI IN HIS BOOK OF THE MUSNAD OF IMAM ABU HANIFA

**Prof Dr Ahmed Shaker Mahmoud**

College of Islamic Sciences, University of Baghdad, Iraq

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**ABSTRACT**

The Prophetic Sunnah has a sublime position as being considered the second source of legislation, therefore, the distinguished scholars are concerned hugely with it with respect to memorizing, collecting, codifying, and reporting. Among those scholars who specialized in this field was the greatest Imam Abu Hanifa, may Allah Almighty have mercy upon him, whose students and those after them collected the narrations that he narrated, so these books have been called “Musnad Imam Abu Hanifa”, most importantly of these Musnads is the “Musnad of Imam al-Harithi”, whose importance lies in its compilation of a portion of these narrations, with the emergence of high modern work therein. I wanted to shed light on this aspect of this Musnad, as I wish to clarify this scientific aspect of Imam Al-Harithi’s cognitive personality.

**INTRODUCTION**

Praise be to Allah, who created everything and perfected it, and sent His Messenger, Muhammad, may Allah bless him and grant him peace, with this religion, and he communicated it and clarified it, and chose for him from among the companions and followers who rose to transmit it, teach it, memorize it, and record it until he reached the successor, as the predecessors received it as tender through the ages. Also, the honorable Sunnah of the Prophet has a lofty position among the nation as the second source of legislation, as it is the clarification of the Holy Book of Quran.

Allah Almighty has appointed for her men who dedicated their lives to serve this great principle out of care and preservation, endurance and performance as if they were created for this purpose alone. Starting in this task from the science of isnad, which they invented and served with many sciences, they asked the narrators to name their men who bore the

hadith about them, rejecting every hadith without an isnad, or with a non-existent isnad. This characteristic of the isnad became a blessing from Allah and a bounty with which it is removed from the religion of Allah, and then the isnad became part of the religion and if it were not for it, whoever wanted in the religion would have said what he wanted.

This means of isnad would not have yielded its fruit if it were not for the great services and great sciences that these imams provided to it that required them to know the status and strength of this coterie of transmission by following the news of their companions. As well as being brief about the minutes of their capture and memorization by probing their narrations and presenting them to the narrations of others who crossed the bridge, and then judging the vocabulary of these isnad with what suits them in terms of justice and accuracy, and then judging the hadith as a whole. As the results of the research of these imams were that they presented us

with books that they deposited with their methods and rules to which they relied on their narrations, or they judged the narrations of others on the basis of them.

The jurists were not isolated from the work of the modernists or were ignorant of their tools, rather many of them mastered the two crafts, and were skilled in using their tools, and among these scholars are the four imams, who left to us besides their jurisprudential legacy that they are known for, a modern legacy that cannot be underestimated, and opinions in the science of terminology, and its tools are often not less than the opinions of the modernists themselves, who may have been quick to transfer them in their books.

Despite the pivotal role of Imam Abu Hanifa in this field of knowledge, which was witnessed by many of his contemporaries and those who came after him, his narrations and the modern aspect of his personality did not shed light on him as he shed light on other imams of the well-known sects who came after him, although his sect was the first of the sects Jurisprudence and the most widespread in several historical joints.

With this value referred to for the narratives of the greatest Imam, its chain of transmission was not written down in his time, nor by his immediate students, not even by the sons of Iraq, in which his

jurisprudence first became widespread and predominated. Bukhara, which is relatively far from Baghdad, and Kufa is the place of the birth and death of Imam Abu Hanifa, and he is Imam Abu Muhammad Abdullah bin Muhammad bin Yaqoub al-Harithi, nicknamed the Professor.

In view of the importance of this Musnad narrated by Al-Harithi, I wanted to show in this research the hadith effort and hadith industry that Imam Al-Harithi made in his collection and narration of the hadiths of the greatest Imam Abu Hanifa, may Allah Almighty have mercy on him, asking the Almighty Allah to help me and open up for me in this, that he is the best of the Lord and the best responder.

### **THE FIRST TOPIC: INTRODUCTION TO IMAM AL-HARITHI**

#### **The First Requirement: His Personal and Scientific Biography**

He is Abu Muhammad Abdullah bin Muhammad bin Yaqoub bin Al-Harith bin Khalil Al-Harith Al-Bukhari Al-Kallabathi (1) Al-Sabdhamoni, nicknamed the Professor, and that is due to the vastness of his knowledge. He was born on the night of Wednesday, the first of the month of Rabi` al-Akhir in the year two hundred and fifty-eight in 258 AH, and he died on the

<sup>1</sup> The History of Baghdad 10/126, Al-Ansab 3/214, and the Biography of Flags of the Nobles 15/424.

night of Friday, on the fifth of Shawwal, in the year 340 AH in Bukhara, and was buried in Sabbathmon, at the age of eighty-two years <sup>(2)</sup>.

Al-Harithi heard about Bukhara and Nishapur <sup>(3)</sup> and heard it in the two hundred eighty years before and after it <sup>(4)</sup> and he had a trip to Iraq and Khurasan, then he went out to it when he was old, <sup>(5)</sup> and this extensive trip indicates a large number of whom this imam met. Also, Imam Al-Harithi took from many sheikhs and scholars, including: Abu Bakr bin Abi Dawood Al-Sijzi, Abu Abdullah Al-Hussein bin Ali Al-Saymari, Al-Hassan bin Sufyan, Ismail bin Bishr, and Yahya bin Muhammad bin Sa'id Al-Baghdadi.

As for Al-Harithi's students, many of them are Abu Al-Abbas bin Uqdah Al-Kufi, Abu Bakr bin Abi Darim Al-Kufi, Abu Bakr bin Al-Jabi, Ahmed bin Muhammad bin Yaqoub Al-Kaghdi Al-Baghdadi, and the general population of Bukhara <sup>(6)</sup>. Abu Abdullah bin Mandah is more than him <sup>(7)</sup>. There is no doubt that the people of Khorasan are well-known for their progress in knowledge of hadith, and

there is no evidence of who preceded the two imams, al-Bukhari and Muslim in this section and their prominence in it <sup>(8)</sup>.

Imam Al-Harithi was prominent in this aspect, as described by most of his translators. Al-Khalili said: (He is known as the professor; he has knowledge in this regard) <sup>(9)</sup>. Imam Al-Dhahabi described him by saying: (Sheikh Al-Hanafiya is beyond the river..... and he was a traveling scholar, a head in jurisprudence, classified the classifications <sup>(10)</sup>. He once said: "A scholar beyond the river and its modernizer." <sup>(11)</sup>. He once said: "Faqih, and Sheikh of Hanafis beyond the river, great in affairs, many hadith, the imam in jurisprudence." <sup>(12)</sup>. Ibn Hajar al-Asqalani described him as al-Hafiz <sup>(13)</sup>. Al-Samani described him as having a great deal of narration, even if he was sympathetic to her weakness <sup>(14)</sup>. Al-Hafiz Ibn Mandah gave more than him and had a good opinion of him <sup>(15)</sup>. He compiled it for the Imam a science that he explored in the science of hadith, and his knowledge of the

<sup>2</sup>History of Baghdad 10/126, Genealogy 3/214, and Biography of the Nobles 15/242

<sup>3</sup> Guidance 3/972.

<sup>4</sup> The balance of moderation in criticism of men 4/189.

<sup>5</sup> Al-Ansab 1/129.

<sup>6</sup> History of Baghdad 10/126.

<sup>7</sup> Balance of moderation 4/189.

<sup>8</sup> The Entrance to the Book of Al-Ikleel, p. 23.

<sup>9</sup> Guidance 3/972.

<sup>10</sup> The lesson in the news of Gharb 60/2.

<sup>11</sup> Tadhkirat al-Hafiz 3/49 in the translation of Qasim bin Asbagh al-Qurtubi.

<sup>12</sup> History of Islam 25/190.

<sup>13</sup> Accelerating the benefit, p. 239, and its context: ((The Hafiz Abu Muhammad al-Harithi, after the three hundred years, took care of the hadith of Abu Hanifa)).

<sup>14</sup> Genealogy 7/57.

<sup>15</sup> History of Islam 25/190.

paths and the texts (<sup>16</sup>). Most of those who translated Imam al-Harithi only mention him in the class of memorizers and hadiths (<sup>17</sup>), and this matter has a clear indication that he has a significant position among the people of hadith.

As for what was reported in it of slandering, much of it is vague and unexplained, including what was reported on the authority of Abu Zara' al-Razi regarding his weakening of al-Harithi without explaining the reason (<sup>18</sup>).

Al-Hakim said: (The professor is the owner of miracles, and people who are trustworthy, they remained silent about him) (<sup>19</sup>). Al-Samani said: (The preservers mentioned him in their histories and described him with the narration of Munkar and the vanities) (<sup>20</sup>). Al-Dhahabi said: (He composed a Musnad of narrators for Abu Hanifa the imam, and he toiled for it, but in it, I lived what the imam had uttered, she pleaded with Abu Muhammad) (<sup>21</sup>). This accusation is refuted by the fact that the affliction is not from him, but rather from those from whom he narrated, and Al-Harithi, in turn, did not adhere to authenticity and did not stipulate it in his Musnad. Rather, his

concern was devoted to collecting the narratives of Imam Abu Hanifa and covering them. Also, mentioning a weak hadith, and even a subject matter, is not specific to Al-Harithi among the hadith scholars "There is no point in singling it out with blame, rather most of the hadith scholars in the past cyclones of the year two hundred and so on, if they cited the hadith with its chain of transmission, thought that they were acquitted of his custody" (<sup>22</sup>).

Likewise, the narration of oddities and individuals is rarely devoid of memorization, especially if it is abundant, so it is not surprising that it falls into that of Al-Harithi, who is one of the many. Muhammad Amin Al-Awrakzai said: (What can be summed up to me from their statements is that he is speaking about him with what they spoke of what happened in his narration of individual and objectionable, but this is not a matter of denunciation. Also, the vanities like that are an abuse that is far from fair" (<sup>23</sup>). Then we go down another level to find Al-Khatib Al-Baghdadi, who dropped the argument against him in general and said: (It is not in the place of an argument) (<sup>24</sup>). However, this wound of his is not justified, and it is known that Ibn al-Jawzi is

<sup>16</sup> Jami' al-Masanid 2/525.

<sup>17</sup> Hamza Al-Sahmi's questions, p. 228.

<sup>18</sup> Guidance 3/972.

<sup>19</sup> Genealogy 3/214 .

<sup>20</sup> Al-Ansab 1/129.

<sup>21</sup> Biographies of the Nobles 15/425.

<sup>22</sup> Lisan Al-Mizan 4/128.

<sup>23</sup> Musnads of Imam Abu Hanifa, p. 106.

<sup>24</sup> The History of Baghdad 11/349.

prejudiced against the Hanafis and Hanbalis. Ibn Abd al-Hadi said in “Tanweer al-Sahifa”: (Do not be deceived by al-Khatib’s words, for he has excessive nervousness over a group of scholars such as Abu Hanifa, Ahmad, and some of his companions, and he is prejudiced against them in every way) <sup>(25)</sup>. Al-Ayni reported on the authority of Ibn Al-Jawzi that he said: (The preacher should not accept his injury or modification, because his words and his transmission indicate a lack of debt) <sup>(26)</sup>.

Rather, the matter came to accusing him of fabricating, as Ibn al-Jawzi quoted on the authority of Abu Saeed al-Rawas that he said about him: (He is accused of fabricating) <sup>(27)</sup>. I searched for Abu Saeed al-Rawas and did not find anyone who translated for him, and the same thing was done by Latif al-Rahman al-Qasimi, but he did not find a translation for him <sup>(28)</sup>. The evil of his accusation, Al-Hafiz Abdul Qadir Al-Qurashi, has sufficed us, so he said: (Abdullah bin Muhammad is greater and more honorable than Ibn Al-Jawzi, and from Abi Saeed Al-Rawas) <sup>(29)</sup>. However, Al-Hafiz Ahmed bin Ali Al-

Sulaymani said: (He used to place this chain of narrators on this text, and this text on this chain of transmission) which is a statement that did not support him with evidence, and many of the hadiths he narrated in this Musnad were followed by them, and most of the hadiths of the Musnad are shared with others from The books of the Sunnah, in addition to the fact that the act of fabricating and assembling isnads on the text is considered “a major sin, not committed by those who have the slightest sense of piety and religion, not to mention that this crime is attributed to one of the recognized Muslim imams...” <sup>(30)</sup>.

In addition to that, Al-Hafiz Al-Sulaymani himself stabbed Imam Ibn Jarir al-Tabari and accused him of fabricating, and al-Hafiz al-Dhahabi responded by saying: “This is a stoning of false suspicion. The words of the scholars about one another should be careful about it, especially in the case of a great imam” <sup>(31)</sup>.

Ibn Hajar reported on the authority of Al-Khalili that he was a delusion <sup>(32)</sup>. This is not considered a refutation of it, as the great imams have deceived, and this is completely different from deliberately lying. Deception is one thing and lying is another thing. Otherwise, most of the

<sup>25</sup> Al-Sunan 19/66.

<sup>26</sup> Building 1/628.

<sup>27</sup> The weak and the abandoned by Ibn al-Jawzi, 2/141.

<sup>28</sup> Musnad al-Imam al-Azam, compiled by Latif al-Rahman al-Qasimi, pg. 48-49, in which he was reviled by Ibn al-Jawzi.

<sup>29</sup> The shining jewels in the layers of the tap 2/345.

<sup>30</sup> See the verification of Sheikh Latif Al-Rahman Al-Qasimi for the Musnad of Imam Abu Hanifa 1/50.

<sup>31</sup> Balance of moderation 3/499.

<sup>32</sup> Lisan Al-Mizan 3/348.

hadith scholars would be rejected for it. Indeed, there are imams who are famous for deception and impotence. Is this considered one of the liars? The most correct view in my opinion is that it is weak if it is fraudulent, but if the chain of transmission is specified, it is restricted to writing and someone else agrees with it, then it is acceptable. Most of the hadiths cited by al-Harithi in his Musnad have been agreed upon by scholars, and many of them swear their origin is authentic.

Then, after that, we say: A large number of the vanities people is not a persistent cause that requires wounding the narrator<sup>(33)</sup>. Al-Hafiz Ibn Hajar said in the translation of Rouh bin Ubadah: (Abu Masoud said: Twelve men stabbed him, but their words were not implemented in him, I said - that is, Ibn Hajar -: All the imams used it as evidence<sup>(34)</sup>). It suffices for us that Al-Hafiz Ibn Mandah was good at speaking about him, and that he used to narrate a lot from him as previously, and even if he was accused of being abandoned, as they claimed, he did not say much about him and did not narrate from him, such as Al-Hafiz Ibn Uqdah, Al-Jaabi, and others.

<sup>33</sup> Bases of Hadith Sciences by Al-Thawwy, p. 407.

<sup>34</sup> Fath Al-Bari 1/402.

### **The second requirement: Defining the Musnad of Al-Harithi, its attribution to it, its position among the books of the Sunnah, and its arrangement in it:**

The attribution of this Musnad to Imam al-Harithi is undoubtedly, as mentioned by Haji Khalefa and others. Among the isnads he collected, the scholars of hadith turned to Abu Hanifa, the Musnad of Imam al-Hafiz Abu Muhammad Abdullah bin Muhammad bin Yaqoub al-Harithi al-Bukhari, known as al-Ustad<sup>(35)</sup>. Most of the references that have been translated by Imam Al-Harithi are not without mentioning this Musnad in his works.

The importance of this Musnad is highlighted in the manifestation of Imam Abu Hanifa's standing in the science of hadith in tolerance, narration, preservation and defense of the person of Imam al-Hadith with tangible evidence and clear proofs from the reality of his own narratives. Most of the hadiths narrated on the authority of the greatest imam are proven in the well-known Sunni books as follow-ups or evidence.

As for Imam Al-Harithi's motive for classifying this Musnad and collecting it from the hadiths of Imam Abu Hanifa, it is a matter that we cannot definitively

<sup>35</sup> Suspicion Examination 2/1680

determine, especially since he did not state that. However, observing the circumstances of collecting this Musnad, and the circumstances of its recording or its temporal and spatial dictation, calls for a moment to stop at this part. It is noticeable here that the writing of Imam Abu Hanifa's narrations was later than his time by at least 150 years, which cannot be justified by the fact that the attack on Imam Abu Hanifa was not yet intensified, as it was challenged by his contemporaries before others. Nor can it be justified that the first disciples of the Imam did not think about challenging the hadith of their Imam and his narration, so as to defend him and present his narrations in the form of a work that they race to collect. They are undoubtedly the first to hear and learn of these appeals, which went beyond their imam to include everyone who adhered to his sect and school. In addition to this is the observation of the difference in the place of origin of Imam Al-Harithi from Imam Abu Hanifa, a matter that we find among the majority of narrators of the Musnad of Imam Abu Hanifa without limiting the matter to Al-Harithi after excluding the two companions of Imam Abu Hanifa Abu Yusuf and Muhammad and their two books of traces, which they did not intend to do more than collect evidence of the doctrine.

We can mention the reasons - all or some of them - that called for classifying this apparition:

1. Keeping pace with the time that Imam al-Harithi lived, which is the golden age of the Prophetic Sunnah, during which many scholars, including the authors of the well-known books of the Sunnah, intended to classify their books, including the authors of the six books.

2. Considering the place where Imam Al-Harithi grew up, which is the country beyond the river in general, and from it were most of the owners of well-known hadith encyclopaedias, such as the authors of the nine books, with the exception of Imam Ahmad bin Hanbal.

3. The era of Imam Al-Harithi was relatively close to the era of codification of the narratives of the imams of the high schools, which showed the progress of their affair in this aspect, the superiority of their craftsmanship and their precedence in collecting the hadiths of the Messenger of Allah, peace be upon him, and the survival of the narratives of Imam Abu Hanifa without collection, similar to their counterparts from the other schools of thought. Therefore, al-Harithi and others who compiled the Musnad of Imam Abu Hanifa may have wanted to show the importance of their imam in the hadith and its progress, and that he is not inferior in



rank to the imams of other schools of thought whose narrations were collected before that.

### **THE SECOND TOPIC: THE MODERN INDUSTRY IN AL-MUSNAD**

In the past, scholars used this term and intended it to be the science of hadith, while noting the requirement for a significant amount of participation in the narration, criticism, and attention to narratives <sup>(36)</sup>. Haji Khalefa said in the course of his talk about the conditions of science: ((The third view: that science is one of the most important trades, but it is the most honourable of them, and deduce its branches from its origins)) <sup>(37)</sup>.

#### **The first requirement: the modern industry in the sciences of transmission:**

At the time, Imam Abu Hanifa was strict in the narration and the conditions for accepting the hadiths, and he was less tolerant of the weak, the abandoned, and those whose conditions were not known.

He did not transmit from Imam Al-Harithi any condition for him in the chains of hadiths that he collected on the authority of Imam Abu Hanifa or their men. By contemplating the isnad narrators of the Musnad, we know that Imam Al-

Harithi did not stipulate that his collection of the narrations of the greatest Imam be authentic or good, and he did not pay attention to the fairness and accuracy of the narrators, nor to the connection of the isnad of narrators and their being free of abnormalities and reprehensible defects, knowing that this does not negate his awareness of these matters and his knowledge of their existence. The reality of his narrations does not indicate more than his intent to collect the narrations of Imam Abu Hanifa from what was available to him in every hadith and in a manner that we do not find with anyone else who collected the narrations of Imam Abu Hanifa, such as Abu Naim and al-Khwarizmi in his collection of Musnads, which contained fifteen isnads of narrators, which were collected on the authority of the greatest Imam. Al-Harithi was superior to her in many ways. As his comments indicated that he did not stipulate safety in the chains of transmission that he brought forward to Imam Abu Hanifa, as if it were based on the opinion that the author's mention of the chains of transmission takes him out of liability, ((and whoever is informed of the narration should search its chain of transmission until he reaches the knowledge of the hadith's degree of authenticity, goodness, or Weakness)) <sup>(38)</sup>.

<sup>36</sup> Lisan al-Muhadditheen 3/367.

<sup>37</sup> Introduction to detecting suspicions 1/41.

<sup>38</sup> Al-Wasat fi Ulum Al-Hadith by Abu Shahba, p. 348. See Fath Al-Mughith 1/312.

Perhaps his excuse for that is the foregoing of his keenness not to miss any of the stories of Imam Abu Hanifa, regardless of the condition of the road leading to it.

Before going into the statement of the modern lexicography according to Al-Harithi in the isnad, it is worth mentioning the definition of the policy (snad) and isnad.

The isnad of narrators: “is to raise the hadith to the one who said it”. The policy (snad): It is the “information by way of the text” taken from the snad, which is what is higher and higher than the foot of the mountain because the Musnad raises it to the one who said it, or from their saying: So-and-so is a chain of narrators that is relied upon<sup>(39)</sup>.

***Al-Harithi’s method in the context of the hadith methods:***

We can summarize the methods that Imam Al-Harithi followed in his Musnad as follows:

1. Ways of carrying the hadiths of the Musnad.

2. Methods of displaying the hadith arguments.

➤ Ways to carry the hadiths of the Musnad:

Receiving and performing hadith is of great importance to the scholars of hadith, including al-Harithi, so we find that he was very interested in explaining this by mentioning the way in which he carried the hadith on the authority of his sheikh, and he was very precise in mentioning the way he carried the narration as we shall see.

1. Hearing from the pronunciation of the sheikh: It is for the sheikh to read from his memory, or from a book, and the audience listens to its pronunciation, whether the assembly is for dictation or otherwise, and it is the highest method of endurance for the public<sup>(40)</sup>.

Al -Khatib Al -Baghdadi stated that what is heard from the word of the hadith, so the one who has been in it with the choice is in it between his saying: I heard, and we spoke, and told us, and we have, and we have prophesied and it is little in use<sup>(41)</sup>.

This method is the most widely used by Imam al-Harithi in his Musnad.

Al Harthy said:

Ahmad ibn Muhammad [bin Saeed] told us, Ya`qub ibn Yusuf ibn Ziyad al-Dhabi

<sup>39</sup> Al-Manhal Al-Rawi pg. 30, and the training of the narrator 1/19.

<sup>40</sup> Fath al-Mughith 2/19, and the training of the narrator 1/411.

<sup>41</sup> Kefaya in the Science of Novel 1/283 and 286.

told us on the authority of Janada, on the authority of Abu Hanifa, on the authority of Ata, on the authority of Ibn Abbas that the Prophet, may Allah bless him and grant him peace, added al-Fadl ibn al-Abbas and he was a good boy <sup>(42)</sup>.

From the foregoing, we note that Imam Al-Harithi was very careful to perform the hadith as he carried it without acting in its context on the different words of performance by the narrators of the hadith, as if one of them said: (Tell me) and the other says (Tell us), and the other says: (I heard)....

2. Reciting on the Sheikh: He calls it the most casual of the hadeeths, whether you read on the Sheikh or someone else and you hear from a book or memorization, whether the Sheikh has memorized it or not, if he retains its original or trustworthy narration and it is a valid narration except for what was narrated from some of those who do not count against it, and the most sound expressions In that he says: “I read to So-and-so, or it was recited to So-and-so while I was listening” and then to say “So-and-so told us a recitation for him” and so on <sup>(43)</sup>.

They differed in that it is like hearing from the word of the sheikh in rank, below or

<sup>42</sup> same source 1/135

<sup>43</sup> Knowing the Types of Hadith Sciences, p. 137, and training the narrator 1/416-417.

above it, and the correct view is that listening is preferred over recitation, and it has been said: This is the view of the majority of the people of the East <sup>(44)</sup>.

For example, al-Harithi said:

Ahmed bin Muhammad bin Saeed told us, Bishr bin Musa told us a reading of it, Abdullah bin Yazid Al-Maqri told us, Abu Hanifa told us, on the authority of Abu Al-Zubayr, on the authority of Jaber, he said: The Messenger of Allah, peace be upon him, recited: There is no Power but Allah, {and he belied the good.} He said: There is no Power but Allah <sup>(45)</sup>.

3. Permit: It is for the sheikh to authorize the narration on his behalf, whether he is given permission verbally or in writing <sup>(46)</sup>.

As for its pronunciation, “I made it permissible,” meaning the narrator of my audio, or my narrator, transgressing himself, without mentioning the word for the narration, or something similar <sup>(47)</sup>.

Ibn al-Salah preferred the license if the authorized person was aware of what he permits, and the one authorized by the people of knowledge, because it is expansion and licensing, and the people of knowledge qualify for him, because of their need for it. With it, he knows how to

<sup>44</sup> Kefaya fi Science of Narration p. 277, Knowledge of Types of Hadith Sciences, p. 137-138, and Training of the Narrator 1/418-421.

<sup>45</sup> The Musnad of Abu Hanifa by Al Harthy 1/159.

<sup>46</sup> Training the narrator 1/453-454.

<sup>47</sup> Fath Al-Mugheeth 2/105.

deal with it, and it is in a specific and known thing that does not constitute its chain of transmission<sup>(48)</sup>.

For example, of this is what Al-Harithi said:

Abu Muhammad said: He wrote to Abu Saeed bin Jaafar Al-Najirmi Benjiram, according to Ahmed bin Saeed Al-Thaqafi, from Al-Mughirah bin Abdullah, from Abu Hanifa, from Amr bin Dinar, from Jaber bin Zaid, from Ibn Abbas, he said: The Messenger of Allah, peace and blessings be upon him, said: ((He who does not have an upper garment, let him wear trousers, and he who does not have sandals, let him wear slippers))<sup>(49)</sup>.

His saying, "He wrote to me," is probably the writing associated with permission. Al-Dhahabi said during the translation of Ibaa bin Jaafar: Abdullah bin Muhammad bin Yaqoub narrated from him with permission in the Musnad of Abu Hanifa<sup>(50)</sup>.

4. Correspondence: It is for the Sheikh to write down what he heard, or something of his hadith that is present with him, or absent from him, whether it was written in his own handwriting, or written on his behalf by his order. Scholars have divided it into two types:

<sup>48</sup> Jami` Explanation of Knowledge and Its Virtue 2/180, and Knowledge of the Types of Hadith Sciences, p. 164.

<sup>49</sup> The Musnad of Abu Hanifa by Al Harthy 1/178.

<sup>50</sup> Balance of moderation in criticism of men 7/373.

**The first:** a writing coupled with the permission, such as writing to him: I give you permission for what I wrote to you, and the like. As for its ruling in terms of the validity of endurance, and the narration with it, it is like a vacation coupled with a communion.

**The second:** an abstract writing on the permission, and this type has been disputed by scholars: many of the earlier and later authors permitted the narration, including: Ayoub Al-Sakhtiani, Mansour bin Al-Mu'tamir and Al-Layth bin Saad. The correct school of thought is well-known among the people of hadith, and some people, including al-Qadi al-Mawardi, also prevented this from doing so<sup>(51)</sup>.

For example:

Abu Muhammad said: Zakariya bin Yahya bin Al-Harith wrote to me, and Qabisa bin Al-Fadl Al-Tabari told me on his authority, he said: Muhammad bin Ayyub bin Mashkan told us Abu Osama Abdullah bin Muhammad Al-Halabi told us Al-Dahhak bin Hajjah Abu Hajjah told us Abu Qatada on the authority of Abu Hanifa on the authority of Ataa on the authority of Abu Hurairah May Allah be pleased with him<sup>(52)</sup>.

5. Al-Wajada: with the breaking of the waw, Ibn Kathir said: Its form is: to

<sup>51</sup> See Knowing the Types of Hadith Sciences, p. 173-174, and the narrator's training 1/467-468.

<sup>52</sup> The Musnad of Abu Hanifa by Al Harthy 1/127.

find a hadith or a book of the Sheikh's narrations in his handwriting or written in his presence. He may narrate it from him by way of a story, so he says: "I found in the handwriting of so-and-so: So-and-so told us" and he supports it.

Then he said: Al-Wajada is not a matter of narration, rather it is a narration of what he found in the book (<sup>53</sup>).

Whoever finds hadiths in the handwriting of the narrator other than his contemporary or contemporary and did not hear those hadiths from him, and he does not have a hearing or permission, or the like, then he may say: I found it or I read it in the handwriting of so-and-so or in his book in his own handwriting, and it is a matter of interruption. But there is a defect in the connection by saying: I found the handwriting of so-and-so (<sup>54</sup>).

For example, al-Harithi said:

Ahmed bin Muhammad told us, he said: I read in the book of Hamza bin Habeeb on the authority of Abu Hanifa, on the authority of Al-Hakam bin Otaiba, on the authority of Abdul Rahman bin Abi Laila, on the authority of Hudhaifah (<sup>55</sup>).

Al-Harithi's distinction of forms that he carried the hadith from his sheikhs indicates his high accuracy in performing

the hadith, his ingenuity and his mastery in this profession.

➤ Methods of displaying the hadith arguments:

#### 1. COLLECTING HADITH ARGUMENTS IN ONE CONTEXT

That is for the sake of brevity, comprehension and strengthening of hadith, so we see him coming up with hadith methods, so he mentions them all successively, when the levels of hadith narrators are equal, and their narrations agree in wording and meaning, and he brings them together in one context. The following methods were followed in this collection:

a. The sentimentalize between the sheikhs: by al-Harithi narrating the same hadith from two or more sheikhs, they were united in the isnad of the hadith, sympathizing between them with the waw, then mentioning the isnad and the matn. It is an important aspect of mastery in the lexicography according to Al-Harithi, which indicates his high accuracy in his presentation of the Al-Asanid.

For example, al-Harithi said:

Yahya bin Muhammad bin Sa'ed, the mawla of Bani Hashim in Baghdad, Abdullah bin Jami' bin Ziyad Al-Halawani, Muhammad bin Al-Mundhir Al-Harawi, Ahmed bin Muhammad, Abdullah bin Yahya Al-Sarkhi, Abdullah

<sup>53</sup> Abbreviation of the sciences of hadith with an explanation of Al-Bazith Al-Hatith, pg. 367-368.

<sup>54</sup> See the training of the narrator 1/474-476, and directing the eye to Usul al-Athar 2/770.

<sup>55</sup> The Musnad of Abu Hanifa by Al Harthy 1/310.

bin Ubaid Allah Abu Abd Al-Rahman Al-Bukhari and Abu Yahya Zakaria bin Al-Hussein Al-Nasafi told us: Youssef bin Saeed bin Muslim Al-Musaysi told us, Yahya bin Anbasa told us, Abu Hanifa told us (<sup>56</sup>).

Al-Harithi may be sympathetic between the sheikhs when different forms of performance are different, for example:

Abu Muhammad said: Zakaria bin Yahya bin Al-Harith wrote to me, and Qabisah bin Al-Fadl Al-Tabari told me on his authority, he said: Muhammad bin Ayyub bin Mashkan told us, on the authority of Abu Osama Abdullah bin Muhammad Al-Halabi, on the authority of Al-Dahhak bin Hajjah Abu Hijwa, on the authority of Abu Qatada, on the authority of Abu Hanifa, on the authority of Ata, on my father Hurairah, may Allah be pleased with him (<sup>57</sup>).

b. Convert: If the hadith has two attributions or more, it is written when moving from one attribution of narrators to another (H), which is a neglected singular, from which it is useful to refer to the convert from one attribution of transmission to another. The benefit of the shift symbol in shortening and strengthening the attribution of narrators, and Al-Harithi's method in that is not hidden: he mentions

the first attribution of narrators to the point of convergence, and he brings the neglected ha', and he mentions after it the other attribution of transmission to the point of convergence as well, then completes the attribution of transmission from the principle of meeting to the end of the attribution.

This method has taken many forms according to Al-Harithi, and he may use it once or more than once:

#### 1- ONE CONVERSION IN THE ATTRIBUTION

For example, al-Harithi said:

We were told by Muhammad bin Ishaq bin Othman, the Bukhari broker, Al-Hussain bin Mansour told us, Al-Qasim bin Al-Hakam told us, Abu Hanifa, and Mansour bin Dinar, (H) told us, Nasr bin Ahmed Al-Kindi told us, Ishaq bin Ibrahim Al-Afsi told us, Al-Qasim bin Al-Hakam told us, Mansour bin Dinar, which Abu Hanifa did not mention, on the authority of Hammad, on the authority of Ibrahim, on the authority of al-Sabi bin Ma'bad, he said: I came from Al-Jazirah, a pilgrim, and I passed by Salman bin Rabi'ah and Zaid bin Sawhan, who were both subjected to tortured (<sup>58</sup>). Here we see that Al-Harithi used transmutation, and explained the difference of the second attribution from the first, in which he mentioned Abu

<sup>56</sup> The Musnad of Abu Hanifa by al-Harithi 1/481.

<sup>57</sup> The Musnad of Abu Hanifa by Al Harthy 1/127.

<sup>58</sup> The Musnad of Abu Hanifa by Al Harthy 2/569.

Hanifa, and in the second he did not mention it.

2- Multiple conversion in attribution:

For example, al-Harithi said:

We were told by Yahya bin Muhammad bin Sa'id, told us by Ahmad bin Yahya al-Sufi, told us by Ubayd Allah bin Musa (h), and Muhammad bin Hamdan al-Damghani, told us Ammar bin Rajaa, told us Ubayd Allah bin Musa, (h) told us Muhammad bin Ishaq al-Siraj al-Naysaburi, told us Muhammad Bin Othman Bin Karama, told us Obaid Allah Bin Musa (h) and told us Abdullah Bin Muhammad Bin Ali Al-Balkhi Al-Hafiz, told us Muhammad Bin Aban, told us Obaid Allah Bin Musa (H) told us Ahmed Bin Muhammad Al-Hamdani told us Ahmed Bin Yahya Bin Zakaria told us Ubaidullah bin Musa, Abu Hanifa, may Allah have mercy on him, informed (<sup>59</sup>).

Here we see that Imam Al-Harithi (h) mentioned transmutation four times to four paths, all of which converge with Ubayd Allah bin Musa, then he completed the rest of the attribution from the principle of convergence to the end, and what Al-Harithi (h) used most of the conversion in his Musnad eight times in one hadith (<sup>60</sup>).

This indicates the intensity of his care and skill in the lexicography.

c. Combining the two methods of the sentimentalize and Convert between Al-Shuyoukh:

Al-Harithi may use this method taking into account the difference of narrators in some expressions, and if this indicates something, it indicates his accuracy, his ingenuity and his mastery of lexicography, as he would not have collected these varying attribution unaware of the different words of the narrators, rather he was referring to all these differences, no matter how accurate, and ascribing them to its owner.

For example, al-Harithi said:

Saleh bin Ahmed bin Abi Muqatil told us in Baghdad, and Ahmed bin Muhammad bin Saeed in Kufa, they said: Said bin Othman bin Bakr Al-Ahwazi told us, Zaid bin Al-Harish told us, Abu Hammam Al-Ahwazi Muhammad bin Al-Zabarqan told us, (h) and Abu Ali Abdullah bin Muhammad bin Ali told us Al-Balkhi, Naim bin Naim Al-Samarkandi told us, Yahya bin Yazid, the imam of the Ahwaz mosque, told us Muhammad bin Al-Zabarqan Abu Hammam Al-Ahwazi, on the authority of Marwan bin Salem, on the authority of Abu Hanifa, on the authority of Hammad, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Ibn Masoud: The Messenger of Allah, peace be upon him, ate from A sacrifice, Saleh and Ahmad said: a woman,

<sup>59</sup> Musnad of Abu Hanifa by al-Harithi 1/210.

<sup>60</sup> The Musnad of Abu Hanifa by Al Harthy 1/463.

and Abdullah bin Muhammad said from the sacrifice of a woman <sup>(61)</sup>.

2. HE MENTIONS THE METHODS OF HADITH IN GENERAL, AND THEN SEPARATES THESE METHODS IN CONCLUSION, TAKING INTO ACCOUNT THE ORDER OF WHAT HE MENTIONED IN GENERAL

For example, what Al-Harithi said:

Muhammad bin Ishaq bin Othman Al-Samasari Al-Bukhari told us, according to Juma bin Abdullah Al-Salami, from Asad bin Amr, from Abu Hanifa, from Ata, from Abu Hurayrah, may Allah be pleased with him, from the Prophet, may Allah bless him and grant him peace, who said: ((If the star rises, the disability is lifted. About the people of each town)).

Abu Muhammad said: This hadith was narrated by Waki', Muhammad ibn Rabi'ah, Musab ibn al-Miqdam, and Musab also on the authority of Dawood al-Tai, Hammad ibn Abi Hanifa, al-Qasim ibn Maan, Yunus ibn Bakir, Salt ibn al-Hajjaj, Sufyan ibn Uyaynah, Muhammad ibn al-Hasan, and al-Hasan ibn Ziyad, and Al-Maqri and a group, on the authority of Abu Hanifa, may Allah have mercy on him.

As for the hadeeth of Waki':

So Abdullah bin Muhammad bin Ali Al-Balkhi told us, told us Muhammad bin Aban, told us Wakee, told us Sahel bin Al-

Mutawakil, told us Muhammad bin Salam, told us Wakee, told us Sahel bin Bishr, and Muhammad bin Abdullah bin Muhammad bin Musa Al-Saadi, they said: Yahya bin Jaafar, told by Wakee, on the authority of Abu Hanifa, may Allah have mercy on him.

As for the hadith of Muhammad bin Rabi'ah:

So Salih bin Ahmed bin Abi Muqatil al-Qirati al-Baghdadi told us, he said: Isa bin Yusuf al-Tabbaa, told us Muhammad bin Rabi'ah, narrated to us Abdullah bin Shuraih bin Hajar, told us Ahmed bin Harb al-Mawsili, and Muhammad bin Saeed bin Ghalib al-Attar, they said: We were told by Muhammad bin Rabi'ah. We were told by Ahid bin Hamdan bin Dhi Al-Noun, told by Muhammad bin Aban, told by Muhammad bin Rabi'ah, on the authority of Abu Hanifa.

As for the hadith of Dawud al-Ta'i:

We were told by Ahmed bin Abi Saleh Al-Balkhi, told us by Muhammad bin Khashnam Al-Zahid, told us by Musab bin Al-Miqdam, told us by Dawood bin Nasir Al-Ta'i, he told us, from Salih bin Ahmed bin Abi Muqatil, told us Shuaib bin Ayyub, told us Musab bin Al-Miqdam, told us Daoud Al-Ta'i, on the authority of Abu Hanifa May Allah have mercy on him....<sup>(62)</sup>.

<sup>61</sup> Musnad of Abu Hanifa by al-Harithi 1/486

<sup>62</sup> The Musnad of Abu Hanifa by al-Harithi 2/582-586.



We note from the foregoing that Al-Harthy began detailing the roads, taking into account the order of what he mentioned in general.

### 3. INDIVIDUALIZING EACH ATTRIBUTION WITH ITS TEXT IN THE NARRATION

Al-Harithi narrates the hadith with multiple attributions of narrators, and each attribute follows the wording of the text with which it was narrated. Then he repeats his text because of the different wordings of the text. If the text agrees with the one before it, he said: (like him) or (and he mentioned the hadith in length) or (with similar hadiths) and if it is in its meaning, he said: (towards it).

a. An example of the use of the word (the same)

Al-Harithi said: We were told by Ahmed bin Muhammad bin Saeed Al-Hamdani Al-Kufi, from Ahmed bin Muhammad bin Yahya Al-Talhi, from Abu Yahya, from Abu Hanifa, from Abi Ja`far Muhammad bin Ali, from Ali bin Abi Talib, may Allah be pleased with him, that the prayer of the Prophet, may Allah prayers and peace be upon him It was thirteen rak'ahs, including three rak'ahs of witr and two rak'ahs of dawn.

Ahmad ibn Muhammad told us, al-Hasan ibn Ali told us, Abu Yahya al-Hamani told us, on the authority of Abu Hanifa, on the authority of Abu Jaafar, on the authority of

the Prophet, may Allah bless him and grant him peace, the same.

He did not mention Ali, and so did Al-Muqiri, Ishaq bin Yusuf, Muhammad bin Al-Hassan and others on the authority of Abu Hanifa (<sup>63</sup>).

We see here that he used the word "like him" with a warning on the defect of the attribution. Al-Harithi was alert to the attribution transmission, examining them very carefully. He mentioned in this hadith the phrase "like him" and indicated that the narration of Muhammad al-Baqir on the authority of the Prophet, may Allah bless him and grant him peace, was transmitted.

b. An example of the use of the word (and mention the length of the hadith). Al-Harithi mentioned a long hadith, then said: Muhammad ibn al-Hasan al-Bazzaz told us, Bishr ibn al-Walid told us, Abu Yusuf informed us, on the authority of Abu Hanifa, on the authority of Hammad, on the authority of Ibrahim, on the authority of al-Sabi ibn Ma`bad who said: I was a modern Christian woman, and she converted to Islam, and he mentioned the hadith in length (<sup>64</sup>).

c. An example of the use of the term (in such hadiths).

Al-Harithi said: Ahmed bin Muhammad told us, Al-Abbas bin Al-Sindi Al-Antaki

<sup>63</sup> The Musnad of Abu Hanifa by Al Harthy 1/228-229.

<sup>64</sup> The Musnad of Abu Hanifa by Al Harthy 2/572.

told us, Abu Salih told us, Al-Layth told us, on the authority of Abu Abd al-Rahman al-Khorasani, on the authority of Abu Hanifa, on the authority of Alqamah and Hammad, that they told him on the authority of Abdullah bin Buraidah, on the authority of his father, on the authority of the Prophet, may Allah prayers and peace be upon him Peace be upon him with such hadiths <sup>(65)</sup>.

d. An example of the use of the term (towards).

Al-Harithi said: From Sulaiman bin Dawood bin Saeed Al-Harawi, from Ahmed bin Yaqoub, from Atab bin Muhammad bin Shawdhab, from Abi Hanifa, from Ataa, from Ibn Abbas, from Al-Fadl bin Abbas, that the Prophet, peace be upon him, continued to perform prayer until he threw a pebble obstacle <sup>(66)</sup>.

Ahmad ibn Muhammad al-Hamdani told us, Ja`far ibn Muhammad told me the reading of my father, on the authority of Abu Yahya al-Hamani, on the authority of Abu Hanifa, on the authority of Ata, on the authority of al-Fadl ibn Abbas or Osama Abu Yahya al-Hamani doubted that the Prophet, may Allah prayers and peace be upon him, is towards him.

<sup>65</sup> The Musnad of Abu Hanifa by al-Harithi 2/564.

<sup>66</sup> The Musnad of Abu Hanifa by Al Harthy 1/136-137.

#### 4. THE ACRONYM OF THE HADITHS

Al-Harithi narrates the entire hadith with its chain of narrators and its text, and then follows it by briefly mentioning the rest of its attribution, using the word (with its attribution similar to it) or (with its attribution of transmission similar to it) indicating that the rest of this attribution is like the first attributed and the purpose of that is not to make it lengthy.

a. An example of using the words (with an attribution of narrators similar to it) and (with an attribution that are the same):

Al-Harithi said: We were told by Abu Al-Fadl Mahdi bin Ashkab, Hamdan bin Aram Al-Bukharian said: Abdullah bin Abi Shaybah told us Abbad bin Al-Awwam on the authority of Abu Hanifa, on the authority of Ibrahim bin Muhammad bin Al-Munthar, on the authority of Anas bin Malik, he said: What the Messenger of Allah, peace and blessings of Allah be upon him, brought out His knees are in the hands of a sitter who never had him .... the hadith.

Abu Osama Zaid bin Yahya Al-Faqih Al-Balkhi told us, Ishaq Ibn Abi Israel told us, Abdul Razzaq told us, Abu Hanifa reported with his attribution similar to it.

Ahmed bin Yaqoub bin Ziyad told us, narrated to us by Uqbah bin Makram Al-Dhabi, narrated to us by Yunus bin Bakir,

from Abu Hanifa with his attribution, both <sup>(67)</sup>.

b. An example of the use of the word (with its attribution):

We were told by Muhammad bin Abdullah bin Sahl, Ibrahim bin Mansour and others. They said: Ali bin Khashram reported, Al-Fadl bin Musa reported, Abu Hanifa reported, on the authority of Ibrahim bin Muhammad bin Al-Muntashir, on the authority of his father, on the authority of Masrouq, he said: If it was narrated on the authority of Aisha, he said: A friend of the righteous daughter of Al-Siddiq told me Habiba. Beloved of Allah Almighty.

We were told by Muhammad ibn Radwan, Muhammad ibn Salam told us, Muhammad ibn al-Hassan informed us, (h) and Ahmad ibn Muhammad informed us, Yahya ibn Ismail al-Jariri told me, told me Hussein ibn Ismail, told us Muhammad ibn al-Hasan, Abu Hanifa informed us with his attribution of transmission towards it <sup>(68)</sup>.

#### 5. REVENUE FOLLOW-UP STRENGTHEN THE HADITH

Example:

Ahmed bin Muhammad bin Saeed al-Hamdani told us, Muhammad bin Ibrahim told me, Imran bin Bakkar told me, Utbah bin Saeed bin Al-Rakhd told us, Ismail bin Ayyash told us, on the authority of Abu Hanifa, on the authority of Hammad, on

<sup>67</sup> Musnad of Abu Hanifa by Al Harthy 1/357-358.

<sup>68</sup> The Musnad of Abu Hanifa by Al Harthy 1/368-369.

the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, he said: Whosoever wills I swear to him that Surat Al-Nisa Al-Qusra was revealed after him.

Zafar bin Al-Hadhil, Ayyub bin Hani Al-Jaafi, Al-Hasan bin Ziyad, Saeed bin Abi Al-Jahm, Hafs bin Abdul Rahman and others narrated this story on the authority of the Messenger of Allah, may Allah bless him and grant him peace, likewise <sup>(69)</sup>.

#### 6. COMMENTING ON THE EVIDENCE

Al-Harithi was not limited to the market of the hadiths of Imam Abu Hanifa in their various ways, as we find in the books of the chains of narrations, but in some threads he referred to a few hadiths related to talking about some of the narrators by wounding and modifying, or mentioning some of the defects of the attribution that he cited, and his preference for one aspect of the narration over the other, or reference to the occurrence of the difference without weighting.

Example:

The hadith of asking the grave and in it: ((If the believer is placed in his grave, the angel comes to him and sits him...)) Hadith <sup>(70)</sup>, after listing his paths to Imam Abu Hanifa and the difference of narrators in it

<sup>69</sup> The Musnad of Abu Hanifa by al-Harithi 2/593-594.

<sup>70</sup> Musnad of Abu Hanifa by al-Harithi 2/658.

to the confusion of those who narrated it from the Imam in it, where they narrated it from Saad bin Abi Waqqas and Saad bin Ubadah, and this is all a mistake from those who came after Imam Abu Hanifa, and Al-Harithi concluded to correct the sending of Imam Abu Hanifa to talk about the Prophet, peace be upon him, with the name Al-Bara bin Azib vague, and his evidence for that was the narration of trustworthy people such as Shu'bah and Al-Amash This hadith is on the authority of Al-Bara bin Azib, and it is worth noting that the hadith of Shu'bah I did not find except with Abu Bakr Al-Ajri Al-Baghdadi in the contemporary of Imam Al-Harithi, and his book is not among the popular encyclopaedias like others. From what shows Al-Harithi's knowledge of hadith and his knowledge of the methods of hadiths that were among his contemporaries, and here is the text of Al-Harithi after he cited the hadiths on the authority of Imam Abu Hanifa: (Abu Muhammad said: This attribution is the most authentic chain of transmission, and everything that has passed from this hadith with the mentioned chains is wrong without my father Hanifa, not from Abu Hanifa, and this Amer bin Al-Furat memorized the hadith on his face, and the attribution was given equally because Al-A'mash and Shu'bah narrated this hadith on the authority of Alqamah bin Marthad,

so they mentioned it on the authority of Saad bin Ubaidah, on the authority of Al-Bara bin Azib except that Abu Hanifa did not mention Al-Bara' bin He is single, and he said: On the authority of a man from the companions of the Prophet, may Allah prayers and peace be upon him, who is al-Bara, which is correct, and Allah knows best) (<sup>71</sup>).

Ahmed bin Muhammad told us, from Abdullah bin Ismail bin Abi Al-Hakam, from my father, from Abu Hudhayfah Al-Tha'labi, from Muhammad bin Ziyad bin Relationship, who said: I said to my father: Abu Hanifa narrated from you the hadith of the plague, and a man said to him: Who is Yazid bin Al-Harith? He said: I do not know. He said: O my son! Yazid bin Al-Harith is a man among us among those who witnessed the conquest of Al-Qadisiyah, and this is his house and he beckoned to it. It became clear that the hadith was with Ziyad bin Rela'a under the authority of Yazid bin Al-Harith and not others, and it became clear from this the preponderance of Abu Hanifa over other hadiths in memorization and perfection, and Allah knows best (<sup>72</sup>).

Sometimes Al-Harithi refers to the difference and disagreement in the isnad without giving preference.

For example, al-Harithi said:

<sup>71</sup> Musnad of Abu Hanifa by al-Harithi 2/662.

<sup>72</sup> The Musnad of Abu Hanifa by al-Harithi 1/336.

Also from that is the hadith: ((The neighbor is more deserving of his intercession))<sup>(73)</sup>, and it was narrated on the authority of Abu Hanifa on the authority of the Prophet, may Allah prayers and peace be upon him, from several aspects. The most correct of what was narrated in this section is what was mentioned by Zaid bin Yahya and Muhammad bin Qudamah, on the authority of Yahya bin Musa, on the authority of Muhammad bin Abi Zakaria and Abi Muti', on the authority of Abu Hanifa, on the authority of Abd al-Karim, on the authority of Miswar bin Makhrama, on the authority of Abu Rafi', and everyone who mentioned it on the authority of Al-Miswar, on the authority of Rafi' bin Khadeej or Rafi', the freed slave of Saad, is wrong with Abu Hanifa, because Abu Hanifa mentioned him on the authority of Abu Rafi', so he went to those who went, and he began to discuss that. Rafi' bin Khadeej, and some of them imagined that he was the guardian of Saad, and some of them doubted, so he dropped the one who raised it and made the news about Al-Miswar, on the authority of Saad, on the authority of the Prophet, may Allah prayers and peace be upon him, and he dropped the one who raised him. Not on the authority of Abu Hanifa, and this was shown by Muhammad bin Abi Zakaria,

<sup>73</sup> The Musnad of Abu Hanifa by al-Harithi 2/696.

Abu Mutee' and his memorizers, and Abu Mutee' was a perfect memorizer. The view that he favored, then he said: It was also narrated from some aspects: that the conversation was between Abu Rafi', Saad bin Abi Waqqas, and Al-Miswar bin Makhrama, and that if they differed that the intercessor was Saad or Abu Rafi', it would not differ that the conversation was between them, so we knew that the correct Abu Rafi', and Allah knows best<sup>(74)</sup>.

In other places it refers to the difference between the narrators without comparison.

Examples include:

He's saying in a hadith: A group of people narrated this news on the authority of Abu Hanifa, and some of them said: On the authority of Ali, and he did not mention his father<sup>(75)</sup>.

Including his allusion to raising what may be imagined to be a waqf, as in his saying after he cited the hadith of Umm Attia regarding the Prophet, may Allah prayers and peace be upon him, permitting women to go out for the two Eids by his ways to Imam Abu Hanifa: Umm Attiya is this, even if the Prophet, may Allah prayers and peace be upon him, is not mentioned in these reports. All of her narrations on the authority of the Prophet, may Allah bless him and grant him peace, have been proven in many reports that were narrated

<sup>74</sup> Musnad of Abu Hanifa by Al Harthy 2/701-702.

<sup>75</sup> Musnad of Abu Hanifa by al-Harithi 2/676.

from her from different angles. Then he mentioned a hadith that is not from the narration of Imam Abu Hanifa to prove that, and in it, there is the saying of Umm Attia: ((The Messenger of Allah, may Allah bless him and grant him peace.....))<sup>(76)</sup>.

### ***The Science Of Knowing The Narrators***

The narrator, and reveals any concealment that may occur around a narrator, so you see him know about them or their cities or tribes, or you see him known as the narrator through his attribution to a distinctive characteristic of a title, profession, occupation, position, or a moral or ethical characteristic, even if this matter is mostly not continued in its Musnad, and we can clarify this through the following:

#### **1- Indicate the neglected names so as not to suspect the reader**

An example of this is what Al-Harithi said: Ahmed bin Muhammad bin Saeed told us, Jaafar bin Muhammad told us, told me by my father, told us Khaqan, meaning Ibn Al-Hajjaj Abu Al-Hajjaj Al-Kufi, on the authority of Abu Hanifa, on the authority of Abu Al-Zubayr, on the authority of Jaber, he said: The Messenger of Allah, peace be upon him, said: ((Yes, condiment is vinegar))<sup>(77)</sup>.

#### **2- Distinguish ambiguities**

Revealing the narrator who is ambiguous in the attribution is not an easy matter for the muhaddith, as it requires extensive knowledge of the knowledge of the narrators, their sheikhs, their students, and their classes. This knowledge was acquired by Imam Al-Harithi.

For example, al-Harithi said:

Muhammad bin Hammam al-Sabzwari told us, Muhammad bin Yazid Mahmash told us, Amer bin Al Furat told us, Abu Hanifa told us, on the authority of Alqamah bin Marthad, on the authority of Saad bin Ubaidah, on the authority of a man of the Prophet's companions, may Allah bless him and grant him peace, who said: ((If the believer is placed in his grave, the king came to him, made him sit, and he would say: Who is your Lord? He would say: My Lord is Allah. He said: Who is your Prophet? He said: Muhammad. He said: What is your religion?... Hadith.

Abu Muhammad said: ...and he said: On the authority of a man from the companions of the Prophet, may Allah prayers and peace be upon him, who is al-Bara, which is correct, and Allah knows best<sup>(78)</sup>.

<sup>76</sup> Musnad of Abu Hanifa by al-Harithi 2/695

<sup>77</sup> The Musnad of Abu Hanifa by al-Harithi 1/152.

<sup>78</sup> Musnad of Abu Hanifa by al-Harithi 2/662.

### 3- Definition of kinship between narrators

One of the beautiful things he did is that he sometimes mentions the degree of kinship between the narrator and the narrator on his behalf, in order to make him known and remove illusion from him.

An example of this is what Al-Harithi said: So Ahmad bin Muhammad bin Saeed Al-Hamdani told us, Fatima bint Muhammad bin Habib bin Habib, brother of Hamzah Al-Zayat told me, she said: I heard my father say: This is the book of Hamza Al-Zayat on the authority of Abu Hanifa <sup>(79)</sup>.

### 4- Proof of hearing between the narrator and the one who narrated from him

An example of this is what Al-Harthy said: And Ismail bin Hammad bin Abi Hanifa said, Abi Hammad bin Abi Hanifa heard, on the authority of Ziyad bin Relafa <sup>(80)</sup>.

### 5- It may be defined by the places of hearing from the narrators

An example of this is what Al-Harithi said: Abu Al-Fadl Jaafar bin Muhammad bin Ahmed in the City Mosque in Baghdad told us, Yacoub bin Shaybah <sup>(81)</sup>.

Narrated by Muhammad ibn Salih ibn Abdullah al-Tabari in al-Rayy, narrated by Ishaq ibn Shaheen <sup>(82)</sup>.

### 6- The narrator is known by mentioning his tribe or country

This is considered from Al-Harithi's accuracy and skill in the science of men knowing the narrators' places and countries.

Examples of this are:

Muhammad bin Al-Mundhir bin Bakr Al-Tamimi told us in Balkh, Shurayh bin Yunis told us, Abu Muawiyah told us (h) and Saleh bin Muhammad Al-Asadi told us, Suleiman bin Dawood Abu Al-Rabee' Al-Zahrani told us, Abu Muawiyah told us, (H) and Al-Abbas bin Aziz Al-Qattan Al-Marwazi told us.. ... <sup>(83)</sup>.

### 7- Mentions the narrator's profession or character by which he is known

Examples of this are:

Salih bin Ahmed bin Abi Muqatil al-Qirati told us, according to Ammar bin Khalid, from Asad bin Amr, Qadi Wasit, on the authority of Abu Hanifa <sup>(84)</sup>.

Ahmad ibn al-Layth al-Balkhi, known as al-Nuri, told us, according to Muhammad ibn Yunus, from al-Muqiri, on the authority of Abu Hanifa, on the authority of Abd al-Rahman ibn Hormuz al-Araj, on the authority of Abu Hurairah <sup>(85)</sup>.

<sup>79</sup> Musnad of Abu Hanifa by al-Harithi 1/209.

<sup>80</sup> The Musnad of Abu Hanifa by Al Harthy 1/332.

<sup>81</sup> The Musnad of Abu Hanifa by Al Harthy 1/239.

<sup>82</sup> The Musnad of Abu Hanifa by al-Harithi 1/162.

<sup>83</sup> The Musnad of Abu Hanifa by Al Harthy 1/463.

<sup>84</sup> Musnad of Abu Hanifa by Al Harthy 1/230.

<sup>85</sup> The Musnad of Abu Hanifa by Al Harthy 1/254.

### **The second requirement: the modern industry in the context of the text**

Imam Al-Harithi was interested in the texts of the hadiths he collected under the authority of Imam Abu Hanifa, and he was accurate in mentioning them and noting the difference between them and their agreement with some of them in the letter or their participation in the meaning only, as he was keen to attribute the word to his sayar, which clearly shows us the accuracy of Imam Al-Harithi and his control and mastery of the lexical industry in its multiple aspects.

The text in the terminology of the modernists: It is what ends up in the attribution from the speech, and it is taken from the death, which is the spacing in the end, because the text is the purpose of the chain of transmission. Or from the Matn, which is what was crucified and rose from the ground, because the Musnad strengthens it with an attribute of narrators and raises it to the one who said it. Or from strengthening the arch with the nerve, which is tightening it with it and fixing it, because the Musnad strengthens the hadith with its attribution (<sup>86</sup>).

It was from the approach of Imam Al-Harithi to shorten the text sometimes,

<sup>86</sup> Detention on the tasks of definitions 2/634, Al-Mujam Al-Wasat 2/853, Al-Manhal Al-Rawi 1/29, and the narrator's training 1/20-21.

avoiding lengthening, so he refers to that with the wording: (like him) or (and mentioning a hadith like it) or (mentioning the hadith with its length) or (with such hadiths), if the text agrees with the one before it, and if it is in Meaning: (towards him).

a. An example of the use of the word (the same)

Muhammad bin Al-Mundhir Al-A'mash Al-Balkhi told us, narrated from Suwaid bin Saeed, told me Ali bin Mushar, told me Abu Hanifa, from Ata', from Ibn Abbas that the Prophet, may Allah prayers and peace be upon him, prayed until he threw the Jamrah.

Ahmad bin Muhammad bin Saeed told us, Ya'qub bin Yusuf Al-Dhabi informed us on the authority of Janada, on the authority of Abu Hanifa, on the authority of Ata, on the authority of Ibn Abbas, on the authority of the Prophet, may Allah bless him and grant him peace (<sup>87</sup>).

b. Example of use (and mention the hadith similar to it)

Ahmed bin Muhammad told us, he said: I read in the book of Ismail bin Hammad bin Abi Hanifa, on the authority of Abu Yusuf, may Allah have mercy on him, on the authority of Abu Hanifa, may Allah have mercy on him, on the authority of Hammad, on the authority of Mujahid, he

<sup>87</sup> The Musnad of Abu Hanifa by al-Harithi 1/134-135.



said: Hudhaifah, may Allah be pleased with him, said: The Messenger of Allah, may Allah bless him and grant him peace, forbade us to drink from vessels Gold and silver, and a similar hadith was mentioned<sup>(88)</sup>.

c. Example of use (mentioning the length of the hadith):

Ahmed bin Muhammad bin Saeed told us, Ahmed bin Hazim told us, Ubayd Allah bin Musa informed us, on the authority of Abu Hanifa, on the authority of Alqamah bin Marthad, on the authority of Ibn Buraidah, on the authority of his father, on the authority of the Prophet, may Allah bless him and grant him peace, he said: ((We forbade you from three, about visiting graves)), so he mentioned the length of the hadith<sup>(89)</sup>.

d. An example of use (with such hadiths):

Ahmad ibn Muhammad told us, al-Abbas ibn al-Sindi al-Antaki told us, Abu Salih told us, al-Layth told us, on the authority of Abu Abd al-Rahman al-Khorasani, on the authority of Abu Hanifa, on the authority of Alqamah and Hammad, that they told him on the authority of Abdullah ibn Buraidah, on the authority of his father, on the authority of the Prophet, may

Allah bless him and grant him peace, the same these hadiths<sup>(90)</sup>.

e. Example usage (towards):

Ahmad ibn Muhammad al-Hamdani told us, al-Mundhir ibn Muhammad told me a reading, from my father, from al-Hasan ibn Ziyad, from Abu Hanifa, similarly<sup>(91)</sup>.

Al-Harithi did not neglect to point out the different wordings of the text, whether it was increased or decreased, when he collected the attribution, so he was scrutinizing them and attributed them to their authors. Examples of this are:

Al-Harith bin Al-Assad told us, Amr bin Hamid told us, Ismail bin Ayyash told us (h) and Muhammad bin Al-Mundhir bin Saeed Al-Harawi told us, Imran bin Bakkar Al-Kala'i Al-Homsi told us, Al-Rabi` bin Rawh told us, Ismail bin Ayyash told us, (H) and Ahmed bin Muhammad Al-Hamdani told us Muhammad bin Abdus bin Kamil told me, Imran bin Bakkar told us, Al Rabee bin Rouh told us, Ismail bin Ayash told us (h) and Ahmed bin Muhammad bin Saeed Al Hamdani told us, Ismail bin Al Fadl Al Balkhi, brother of Abdul Samad told us, Ibrahim bin Al Ala bin Al Dahhak told us, Ismail bin Ayyash told us, (h) and Ahmed bin Muhammad told us, Yahya bin Ismail told me a reading on him, Jaafar bin Ali told us, Ismail bin Ayyash told us, Abu Hanifa

<sup>88</sup> The Musnad of Abu Hanifa by Al Harthy 2/561.

<sup>89</sup> Musnad of Abu Hanifa by al-Harithi 2/633.

<sup>90</sup> The Musnad of Abu Hanifa by Al Harthy 2/564.

<sup>91</sup> The Musnad of Abu Hanifa by al-Harithi 1/165.

told us the pronunciation of Al Harwi, on the authority of Hammad on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, may Allah be pleased with him He said: The Messenger of Allah, may Allah prayers and peace be upon him, used to teach us consultation in matters as one of us would teach a surah from the Qur'an<sup>(92)</sup>.

### EXPLANATION OF SOME OF THE WORDS OF THE HADITH

In Musnad Al-Harithi, we show an explanation of some of the words of the hadith, except that they often occur from narrators who are less than Al-Harithi, as the narrator said in what Lady Aisha, may Allah be pleased with her, narrated that the Prophet, may Allah bless him and grant him peace, used to hit her face while fasting - ((meaning the kiss))<sup>(93)</sup>, and as the narrator said in the hadith of Omar Ibn Al-Khattab: We grew up with the Messenger of Allah, may Allah prayers and peace be upon him, by four. He said in his saying: So Omar ordered four, ((It means the takbeer of the two Eids and funerals))<sup>(94)</sup>, and in the hadith of Umm Attia that the two virgins used to go out in

one garment, he said: - ((It means on the two Eids))<sup>(95)</sup>.

As for Imam Al-Harithi, we found something deeper than the explanation of the words, which is the statement, the jurisprudential preference, and the victory of the Hanafi opinion on the issue. He performed ablution three times, and he said: This is the ablution of the Messenger of Allah, may Allah prayers and peace be upon him, and he carried it at once. Abdullah bin Muhammad bin Yaqoub said: The meaning of the one who narrated on the authority of Abu Hanifa in this hadith, on the authority of Khalid bin Alqamah, that the Prophet, peace be upon him, wiped his head three times over He put his hand on his fontanelle, then extended his hand to the back of his head, then to the front of his head, and he did that three times, and it is actually once because he did not separate his hand from his head, nor did he take water three times, so he is like someone who put water in his palm, then extended to His elbow and his arm, don't you see that he made clear in the hadiths narrated from him by Al-Jarud bin Yazid, Kharija bin Musab, and Asad bin Amr that wiping was only once and that its meaning is as we mentioned, and Allah knows best<sup>(96)</sup>.

<sup>92</sup> The Musnad of Abu Hanifa by Al Harthy 1/473.

<sup>93</sup> Musnad of Abu Hanifa for Al Harthy 2/711.

<sup>94</sup> Musnad of Abu Hanifa by al-Harithi 2/690.

<sup>95</sup> Musnad of Abu Hanifa by al-Harithi 2/693.

<sup>96</sup> The Musnad of Abu Hanifa by Al Harthy 2/767.

The Musnad of Al-Harithi includes the types of hadith that are transmitted, suspended, and cut off:

➤ **The raised talk**

Which is what was added to the Prophet, may Allah prayers and peace be upon him, in particular in terms of saying, deed, approving, or describing, whether it is continuous or disconnected <sup>(97)</sup>.

Al-Khatib Al-Baghdadi restricted it (in what the companion reported about the words or actions of the Prophet, may Allah prayers and peace be upon him) <sup>(98)</sup>. So he was taken out with that sender. Al-Suyuti said: The Sheikh of Islam - Al-Hafiz Ibn Hajar - said: It seems that the preacher did not stipulate that, and that his words came out of the majority, because most of what is added to the Prophet, may Allah bless him and grant him peace, is only added by the companion <sup>(99)</sup>.

Ibn al-Salah said: Whoever makes a person from the people of the transmitted hadith in opposition to the sender, then he means the one who is related to the chain of transmission <sup>(100)</sup>.

Most of the hadiths narrated in the Musnad of Al-Harithi were marfoo', some of which are marfoo' are my sayings, some of them

are actual, and some of them are descriptive.

Examples include:

Saying raised: It is for the narrator to say: The Messenger of Allah, may Allah prayers and peace be upon him, said such and such.

For example: Muhammad bin Al-Mundhir bin Saeed Al-Harawi told us Ahmed bin Abdullah Al-Kindi told us Ibrahim bin Al-Jarrah Kofi, the judge of Egypt, told us Abu Youssef, according to Abu Hanifa, on the authority of Abu Al-Zubayr, on the authority of Jaber, he said: The Messenger of Allah, peace be upon him, said: ((None of you urinates in water. then perform ablution from it) <sup>(101)</sup>.

The actual raised: It is for the narrator to say: I saw the Messenger of Allah, may Allah bless him and grant him peace, do such-and-such.

For example, Harun bin Hisham al-Kisa'i told us, according to Ahmad bin Hafs, from Asad bin Amr, from Abu Hanifa, Amer al-Sha'bi, from al-Mughirah bin Shu'bah, who said: I saw the Messenger of Allah, may Allah bless him and grant him peace, wiping over the socks <sup>(102)</sup>.

Descriptive raised: It is for the narrator to say: The Messenger of Allah, may Allah bless him and grant him peace, described

<sup>97</sup> Training the narrator 1/197, and directing attention to the origins of Aha Athar 1/175.

<sup>98</sup> Sufficiency in the science of the novel p. 21.

<sup>99</sup> Training the narrator 1/197 .

<sup>100</sup> Knowing the Types of Hadith Sciences, p. 45.

<sup>101</sup> The Musnad of Abu Hanifa by al-Harhi 1/149.

<sup>102</sup> The Musnad of Abu Hanifa by Al Harthy 1/305.

him as such, whether it was a congenital, natural, or special description.

An example of a natural mountain description is his love, peace and blessings of Allah be upon him, for goodness, and it is also from the nature of man to forget, and he has become forgetful like other human beings, but with regard to what has nothing to do with legislation:

Abu Muhammad said: He wrote to Salih bin Abi Rumaih, he said: Muhammad bin Abi Shuja' al-Admi in Baghdad, the modifier, told us Muhammad bin Abdul Aziz bin Abi Rizma, from my father, from Ibn al-Mubarak, from Abu Hanifa, from Abu al-Zubayr, from Jaber, he said: The Prophet, may Allah prayers and peace be upon him, was It is known by the scent of perfume if it comes at night <sup>(103)</sup>.

Al-hadith al-mawquf

It is what is narrated from the Companions, may Allah be pleased with them, of their words and actions and the like, so it is attached to them and does not go beyond it to the Messenger of Allah, may Allah bless him and grant him peace, whether it is connected or disconnected towards this. The faqihs of Khorasan call the endowed the name athar, and as for the hadith scholars, their majority call the

tracer on the traceable and the endowed <sup>(104)</sup>.

And the hadiths that were suspended in this Musnad are few, including:

He said: He wrote to Salih, from Ali bin Abd al-Samad, from Muhammad bin Mansour al-Tusi, from Ismail bin Omar Abu al-Mundhir, from Abu Hanifa, from Ataa, from Ibn Abbas, from Osama bin Zaid, who said: Usury is only in the case, and if it is hand in hand, there is nothing wrong with it <sup>(105)</sup>.

Cut of Al-hadith:

And it is what was added to the followers, or those below him from the followers of the followers, and those who came after them, in terms of saying, doing, or the like <sup>(106)</sup>.

Muhammad Ibn Abdullah Ibn Sahl, Ibrahim Ibn Mansour, and others told us: Ali Ibn Khashram informed, Al-Fadl Ibn Musa informed, Abu Hanifa informed, on the authority of Ibrahim Ibn Muhammad Ibn Al-Muntasher, on the authority of his father, on the authority of Masrouq, he said: If he narrated from Aisha, he said: A friend of the innocent daughter of Al-

<sup>103</sup> The Musnad of Abu Hanifa by al-Harithi 1/157.

<sup>104</sup> Knowing the Types of Hadith Sciences, p. 46, and training the narrator 1/198, and directing the gaze to the origins of athar 1/176.

<sup>105</sup> The Musnad of Abu Hanifa by Al Harthy 1/144.

<sup>106</sup> See al-Manhal al-Rawi pg. 42, Nuzhat al-Nazra p. 91, and the narrator's training 2/194.

Siddiq told me, Habiba, the beloved of Allah, Blessed and Exalted be He (<sup>107</sup>).

In conclusion, I say: I have spared no effort in explaining the ingenuity of Imam Al-Harithi and his progress in the hadith industry through his collection and narration of the hadiths of the greatest Imam, which is manifested in his collection of isnads and methods of hadiths, warning of the difference in the forms of endurance and performance, warning of the differences between the words of the narrations, and his knowledge of the narrators of the hadith. He expanded on that as much as he expanded, and this approach is similar to that of Imam Muslim in his Sahih.

## CONCLUSION

We conclude this research with the following results:

1. Imam al-Harithi is a great scholar who is unparalleled in jurisprudence, to the extent that he was called al-Ustad, and he is a muhaddith and an imam hafiz as described by most of his translators.
2. Imam al-Harithi's acceptance or modification of it is not subject to agreement among scholars, that when many of the circumstances accompanying the injury mentioned in it are taken into account, many of the criticisms levelled against him will not stand.

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<sup>107</sup> The Musnad of Abu Hanifa by al-Harithi 1/368-369.

3. Most of what is mentioned in it is a wound, so much of it is vague and unexplained.

4. One of the main reasons for accepting the companions of hadith in al-Harithi is his narration of some of the weak, which is not a criticism because he did not adhere to the authenticity and did not stipulate it in his Musnad. Al-Harithi is singled out among the modernists, so there is no point in singling it out with blame.

5. Some of the hadith scholars drew arrows of slander against Al-Harithi because of the occurrence of some strange and evil deeds, and the problem with that is not from him, but from those he narrated from them. Also, this is not a place to denounce, as you will rarely find a memorizer who has memorized a great deal of hadeeth but you will find in him a lot of strange and reprehensible things in his narrations.

6. Imam Al-Harithi did not stipulate authenticity or goodness in his compilation of the Musnad of Imam Abu Hanifa.

7. Imam Al-Harithi excelled in his Musnad over the rest of the other Musnads by his care of the isnad work, his method of extracting hadiths, and his keenness in controlling the words. This is similar to what Imam Muslim did in his Sahih.

8. Most of the hadiths that were narrated through the path of Abu Hanifa are authentic. As for the weak hadiths in his Musnad, most of them have strong

evidence, and they have a basis in the religion and hadith books.

In conclusion, I say that I did not spare any effort in writing this research. If I am right, then it is with the help of Allah alone, and if I am wrong, it is from me.

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