

NARRATIONS OF YUNUS BIN HABIB AL-ASBAHANI MARKED BY DIFFERENCE IN THE BOOK OF PROBLEMS BY IBN ABIHATIM (MARRIAGE, ASCETICISM, JUDGEMENT AND RECKONING) Critical study

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Introduction

Praise be to Allah, Lord of the worlds. We seek the help and guidance of His majesty, and we seek refuge in Him from our bad deeds and the evils of ourselves. Whoever Allah guides is the guided, and whoever is misguided has no guide, and I bear witness that there is no God but Allah alone without a partner. And I bear witness that Mohammed PBUH is our master and the messenger and slave of Allah Who Chose and created Him, delivered the message, paid the trust and advised the nation, commanded us with all good things that would bring us closer to Heaven, and forbade us from every evil that brings us closer to Hell.

The prophetic Sunnah is considered the second source of Islamic legislation after the Holy Qur'an. Because the Sunnah has a great status, it has been attended to with great care by Muslim scholars in order to preserve and protect it from distortion and misinterpretation. Scholars in Hadeeth science have done a lot to preserve it so they set scientific and unique curricula by which words and news were weighed, and these curricula were the outcomes of the great efforts exerted by the imams of hadith, so they set the rules in constructing the pillars of the correct approach.

And Allah Almighty has prepared for this religion men who defend it in order to preserve the Sunnah of his Prophet (PBUH) knowing the chain of narrators, the status of the narrators and everything related to their lives, history, births, and death as well as scholars' opinions about their credibility to reveal the strong and the weak of them. They searched for the ills of men and the mysteries of matters, for they had the merit in pointing out the ills of hadith and explaining it, so they were truly faithful guards of this religion. Because of my deep love for this field, I decided that the subject of my research should be (the narrations of Yunus bin Habib Al-Asbahani which are marked with Difference in the Book of problems by Ibn AbiHatim: a critical study).

The nature of the research necessitated that I divide it after this introduction into two sections and a conclusion.

Section One: Yunus bin Habib and his scientific biography, and it includes three requirements:

First: his name, lineage and nickname

The second : his Sheikhs and students

The third : his narration of the hadith and the scholars'opinions about him and his death

Section Two: Problematic Narrations of Yunus Bin Habib Al-Asbahani, and it includes five requirements:

first : problems of news narrated concerning marriage

The second : problems of news narrated in asceticism

The third: problems of news narrated in the day of judgement and reckoning

Then the conclusion: I mentioned the most important results that I reached

Section One: Yunus bin Habib and his scientific biography

The first requirement: his name, lineage and nickname

First: his name, lineage and nickname:

Yunus bin Habib bin Abdul Qaher bin Abdul Aziz bin Omar bin Qais Al-Masir ⁽¹⁾ Abu Bishr Al-Ajli Al-Asbahani ⁽²⁾

The second requirement: his sheikhs and students

¹Al-Maseri , this related to Maser, and the most famous for this is Abu Bishr Yunus bin Habib, and he is Ibn Bint Habib bin Zubayr, whom Shu'bah narrated from him , who lived at Medina, and Abu Muslim captivated Daylam, has been captivated by the people of Kufa and was a good muslim. He has a son, Qais Almaas, and it is said: He is the guardian of Ali Ibn Abi Talib, may Allah be pleased with him, and then he ruled Al-Masir, and he was one of the first to Masssssr Euphrates and Tigris, so he was called "Qais Al-Masir", and ascribed to him: "Al-Masri": Isbahan News: 2/324 Al-Ansab for Al-Samani: 12/40

²Tabaqat al-muhaddithin in Isbahan: 2/44; A'alam Alnubalaa: 12/596; Shatharat Althahab: 2/152.

First: his Sheikhs

He narrated on the authority of Abu Dawud Al-Tayalisi, Amer bin Ibrahim, Bakr bin Bakar, Muhammad bin Kathir al-San`ani, he heard from him in Makkah, Abu Naim, Al-Husayn ibn Hafs, and Qutaybah bin Mehran, and he narrated the reading by presentation from Qutaiba (bin Mahran) from Alkasae'i¹

Second: his students

It is narrated on his authority by: Abdullah bin Suleiman al-Sijistani, Abu Bakr bin AbiDawood, Ali bin Rostam, Abu Bakr bin AbiAsim, Ali bin Rostam, Abdullah bin Jaafar bin Faris, a group, and the Kufians (²). The recitation was narrated on him by Abdullah bin AbiDawood and Sulayman bin Al-Ash'ath (³). It was narrated from him in Musnad al-Tayalisi: Abdullah bin Jaafar bin Ahmed bin Faris, and Abd al-Rahman bin AbiHatim al-Razi narrated on him, and Abu AwanaYaqoub bin Ishaq al-Asfraini⁴

The third requirement: his narration of hadith and the scholars' sayings about him and his death

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First: his narration of hadith

He is one of the most famous hadith scholars in Isbahan, narrated Musnad Al-Tayalisi, and it was narrated in the Musnad on the authority of Abu Dawud, and it is said that this Musnad compiled for him from what he found hearing from Abu Dawood, compiled by him by some Asbahani reciters (⁵).

Ibn AbiHatim al-Razi said: I wrote about him in Asbahan and he is trustworthy, and Abu Bakr Ahmad bin Amr bin AbiAsim also said: I asked Abu Masoud Ahmad ibn al-Furat and said "If you were in a country, you are the best to be consulted if we want to write about some characters, so whom you think I should write about?"

He said: Yunus bin Habib! He started with him from among the group of their interlocutors (⁶).

"Some of them said: Younis was descent, respectable in Asbahan, -characterized with religion and goodness, and well heard. Al-Mo'taz bi Allah wrote him a letter to consider a case of oppression and he was majestic and honored" (⁷), and it was said that: "He was greatly respected in Asbahan, known for secrecy and goodness" (⁸)

Ibn al-Imad al-Hanbali said: "He was the trustworthy person of goodness and majesty."

Ibn Aljazary mentioned him as "accurate, trustworthy reciter"

Third: His death: He died: on two hundred and sixty seven (267 AH) (⁹).

Section Two: The problematic narrations of Yunus bin Habib Al-Asbahani

The first requirement: news narrated in the marriage:

Ibn AbiHatim said: "I asked my father about hadeeth which is recited by Younis Ben Habib Asbahani, on the authority of Abu Dawood, on Abu Ashab, and Jarir bin Hazim, onHammad Ibn Njih, from Silm bin Razeen, onSakhr bin Juwairiya, on Abu Rajaa, on Imran ibn Husayn And Ibn Abbas: they said: The Messenger PBUH, said: I have looked at paradise and found that most of its residents are poor, and I looked at hell, and found that most of its residents are women?"

I heard my father say: Some people narrated on the authority of Abu Raja, on the authority of Ibn Abbas, on the authority of the Prophet, PBUH, and some of them narrated on the authority of Abu Raja, on the authority of Imran bin Husayn, on the authority of the Prophet, PBUH. I do not know any of them that collect on AbiRajaa, by Ibn Abbas and Imran bin Husayn, on the authority of the Prophet, PBUH.

Abu Muhammad said: Abu al-Ashhab is Jafar ibn Hayyan, Hammad ibn Najih, and Sakhr ibn Juwairiyah: "For they narrate on the authority of Abi Raja al-Ataridi on the authority of Ibn Abbas on the Prophet PBUH." They do not mention Imran Ibn Husayn. Whereas Salam bin Razinnarrates on the authority of Abu Raja Al-Atardi, on the authority of Imran bin Husayn, on the authority of the Prophet PBUH. As for Jarir bin Hazim: "I do not know how he narrates! For we did not have it. So this is the problem for this hadith. Ayyub al-Sakhtiyani and Sa'id ibn AbiArouba narrated(¹⁰) on the authority of Abu Raja, on the authority of Ibn Abbas, on the authority of the Prophet PBUH."

¹Restriction to realize the narrators of al-Sunan and al-Masanid: p. 44; History of Islam: 6/152.

²Ibid

³ Ghayat Alnihaya fi Tabaqat Alquraa: 2/406.

⁴ Restriction to realize the narrators of al-Sunan and al-Masanid: p. 449

⁵Restriction to realize the narrators of Sunan and Al-Masanid: p. 489; Al-Ebar fi Khair min Ghabar: 1/384.

⁶Aljarh wa altaadeel 9/238

⁷Tabaqat al-muhaddithin in Isfahan: 2/44; Seyar A'alam Alnubalaa: 12/596.

⁸History of Islam 6/459

⁹Shathrat Althahab 2/152

¹⁰Saeed Mahran Al-Adawi, Abu Al-Nadr Al-Basri Al-Yashkari, Mawla Bani Adi bin Yashkar, Ibn Hajar described him as : Trustworthy Memorizer who has many categories, but he has a lot of fraud and he is proved to be keen in terms of Qutada, he belongs to the sixth class and died (156 A.H, or 157 A.H) : (Taqreeb Al-Tahtheeb 1/239.)

Qutada ⁽¹⁾, and Awf al-Arabi ⁽²⁾, narrated on the authority of Abu Raja, on the authority of Imran Ibn Husayn, Husayn, on the authority of the Prophet PBUH ⁽³⁾.

Hadeeth Verification

Verified by; Abu Dawood Al-Tayalisi, Abu Al-Sheikh Al-Isfahani, Abu Naim, Al-Bayhaqi, Al-Khatib Al-Baghdadi, and Al-Hafiz Al-Mazi ⁽⁴⁾.

Studying men of the source (Sanad)

1- Yunus bin Habib Al-Asbahani: Trustworthy, previously translated.

2- Abu Dawud: Suleiman Ibn Dawood Ibn Al-Jaroud Al-Zubairi, Abu Dawud Al-Tayalisi Al-Basri Al-Hafiz with Persian roots, ally to Quraysh, and it was said: ally to the family of Al-Zubayr. Ibn Saad described him "He was trustworthy and talkative, and perhaps sometimes mistaken" Ibn Hajar said " He is a trustworthy memorizer and had mistakes in some Hadeeths". He belongs to the ninth class, died in Basra in the year 204 AH ⁽⁵⁾.

3- Abu Al-Ashhab: Ja`far bin Hayyan, Al-Basri, Al-Haraz, and it was said: The blind shoemaker. Al-Dhahabi described him as: trustworthy, and bin Hajar described him as trustworthy from the sixth class, died in (165 H.) ⁽⁶⁾

4- Jarir bin Hazim: bin Zaid bin Abdullah, and it was said: Al-Jahdhami, Al-Basri. Al-Dhahabi said about him: "Trustworthy when he mixed up his son's concealment." Ibn Hajar described him: "Trustworthy, but in his hadith on the authority of Qatadah there is weakness, and he has delusions if he talks from what he memorizes by heart, but it did not happen it was mixed up", from the sixth class and died in the year 170 A.H. ⁽⁷⁾.

5- Hammad ibn Najih: Abu Abdullah al-Basri, al-Iskaf al-Sadousi, and he is Hammad Ibn Abi Yahya. Abu Hatim said about him: There is nothing wrong with him. Al-Dhahabi described him as: trustworthy and Ibn Hajar described him as honest. ⁽⁸⁾

6 - Salam ibn Razin: Salam Ibn Zareer and it was said: Ibn Razin and the first name is more correct, al-Ardi Abu Bishr al-Basri said about him: "Among the sheikhs who are trustworthy." Abu Hatim said: He is trustworthy with no single fault. Died in (160 A.H.) ⁽⁹⁾.

7- "Sakhr ibn Juwairiyah": Abu Nafi', al-Basri. Abu Hatim said of him: There is nothing wrong with him. Al-Dhahabi said: Trustworthy, and Ibn Hajar said: "Ahmad said: Trustworthy, and Al-Qattan said his book disappeared and then he found it and spoke about it for that, So he belongs to the seventh class"⁽¹⁰⁾.

8- Abu Raja': Imran bin Melhan Al-Tamimi, Al-Basri, Al-Attardi, and it was said: His name is Utared bin Barz. Ibn Saad said about him: "He was trustworthy in hadith." Ibn Hajar said: A senior of trust and, from the second class, died in the year 105 A.H. ⁽¹¹⁾

9- Imran ibn Husayn: "Ibn Abd bin Khalaf al-Khuza'i, Abu Najid Banun, embraced Islam in the year of Khaybar, he is described as al-Azdi, al-Kaabi who lived in Kufa." Ibn Hajar said about him: "He was a good company and virtuous." He died in Basra in the year (52 AH) ⁽¹²⁾.

10- Ibn Abbas: Abdullah bin Abbas bin Abdul Muttalib bin Hashem bin Abdul Manaf al-Qurashi, al-Hashimi, Abu al-Abbas al-Madani, the cousin of the Messenger PBUH, he is entitled as the rabbi, and his mother Umm al-Fadl Lubaba the great Bint al-Harith, a great companion ⁽¹³⁾.

Class of Hadeeth

Verification of the hadith, the men are all trustworthy, so the hadith is authentic, and Allah knows best.

¹Qatada ibn Daama ibn Qatada al-Sadusi Abu Khattab al-Basri is described as: blind by birth. Al-Dhahabi described him as: memorizer and interpreter, and described his books as : reliable and trustworthy, he died in the year (117 AH), (History of Islam: 3/301; Taqreeb Al-Tahdheeb : 1/453.)

²Auf Ibn Abi Jamila Razinah Al-Abdi Abu Sahl Al-Basri Al-Hijri, known as a Bedouin and he was not. Abu Hatim described him: honest and faithful, and Ibn Hajar described him: trustworthy but allegedly ascribed to Shiism, from the sixth class, died in the year (146 A.H., and it was said: 147 A.H.), (Aljarh wa Altaadeel 14/7, Taqreeb Al-tahtheeb 1/433)

³Refer to: (Elal al- hadith by Ibn Abi Hatim: 3 / 694-698.)

⁴Musnad Abu Dawood Al-Tayalisi: 4/475; Tabaqat Almuhadetheen: 3/47; Helyat Al-Awliya : Tabaqat Al-Asfiyaa 2/308; Sha'b Al-Iman by Al-Bayhaqi: 7/302; Alfasl Lilwasel: 2/878; Tahtheeb Alkamal: 7/287

⁵Altabaqat AlKubra: 7/218; Taqreeb Al-tahtheeb: 1/250.

⁶Alkashif: 1/294; Taqreeb Al-tahtheeb: 1/140.

⁷Alkashif: 1/294; Taqreeb Al-tahtheeb: 1/140

⁸Aljarh wa Altaadeel: 3/149; Alkashif: 1/350; Taqreeb Al-tahtheeb: 1/178.

⁹Al-Thiqat Al-Ajli: 1/196; Aljarh wa Altaadeel: 4/264.

¹⁰aljarh waltiedil:4/427; alkashf:1/500; taqrib altihdhib:1/274.

¹¹Altabaqat Alkubraa:7/100; Taqrib Altihdhib:1/430.

¹²Al'iisaba fi Tamyiz Alsahabt:4/585; Taqrib Altihdhib:1/429.

¹³Al'iisaba fi Tamyiz Alsahabt:287/5

Abu Na'im Al-Asbahani said: Hadith is authentic and agreed upon, i.e., among the scholars on the condition of the congregation ⁽¹⁾.

The differences:

Abu Hatim mentioned the difference in this narration regarding the issue of combining Imran ibn Husayn and Ibn Abbas, may Allah be pleased with them both. He said: "I do not know if any of them gather on Abu Raja, between Ibn Abbas and Imran bin Husayn."

And between: "He who narrates on the authority of Abu Raja, on the authority of Ibn Abbas, and who narrates on the authority of Abu Raja, on the authority of Imran bin Husayn."

Abu Hatim said in the narration of Jarir ibn Hazim: He did not find it.

There has been a difference in the narration of "Hadith on AbiRajaa, in three methods:

The first method: the hadith "Narrated by Abu Dawud: on the authority of Abu Al-Ashhab, Jarir bin Hazim, Salam bin Zareer, Hammad bin Najih, and Sakhr bin Juwairiah on the authority of Abu Rajaa on the authority of Imran bin Husayn and Ibn Abbas, may Allah be pleased with them, on the authority of the Prophet, PBUH."

His narrations were verified by Abu Dawud Al-Tayalisi in his Musnad, and from his method it was narrated by: (Abu Al-Sheikh Al-Asbahani, Abu Naim, Al-Bayhaqi, Al-Khatib, and Al-Mazy). Abu Dawood said: Abu Al-Ashhab, Jarir bin Hazim, Salaam bin Zareer, Hammad bin Najih, and Sakhr bin Juwairiah told us on the authority of Abu Raja, on the authority of Imran bin Husayn, and Ibn Abbas, may Allah be pleased with them both, said: The Messenger PBUH, said: ("I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women.") ⁽²⁾

And Abu Dawood continued in his narration of the gathering on the authority of Salam bin Zarir: Bukhari narrated it, he said: "Muhammad bin Yahya talked to me and said: Alsakan talked that Salam bin Zarir said on the authority of Abu Rajaa on the authority of Ibn Abbas and Imran bin Husayn on the authority of the Prophet PBUH "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women"⁽³⁾.

The second method: the hadith was narrated by Abu al-AshhabJaafar bin Hayyan, Hammad bin Najih, Sakhr bin Juwairiah, Ayyub al-Sakhtiyani, and Sa'id ibn AbiAroba, all of them narrated on the authority of Abu Rajaa on the authority of Abdullah bin Abbas, on the authority of the Prophet PBUH.

"The Path of Ja'far Ibn Hayan Abu Al-Ashhab", verified by: (Muslim, Abu Al-Qasim Al-Baghawi, Al-Tabarani, and Al-Khatib, "all of them through Shayban Al-Nahawi" ⁽⁴⁾), he said: "Abu Al-Ashhab told us on the authority of Ibn Abbas that the Prophet PBUH 'looked at Hell and saw that the majority of its inhabitants were women and he looked at Paradise and found poor people forming the majority of its inhabitants'."

The Path of Hammad Bin Najih, verified by: "Al-Nasa'i, Al-Bukhari, and Al-Khatib are all from the path of Othman bin Omar" ⁽⁵⁾ while "Ahmad bin Hanbal, Abu Bakr Al-Isma'ili, Al-Bayhaqi, and Al-Khatib are all through Muslim bin Ibrahim." ⁽⁶⁾ "All of them are on the authority of Hammad Bin Najihwho said: Abu Rajaa Al-Attardi told us I heard Ibn Abbas say, I heard the Messenger of Allah, PBUH ... the hadith. And the path of Sakhr bin Juwairiah, verified by: Al-Nasa'i from the path of Al-Maafi bin Imran, and it is in asceticism for Al-Maafi ⁽⁷⁾

The third method: the hadith was narrated by "Salaam bin Zureir, Qatada bin Daama, and Awf al-Arabi, all of them on the authority of Abu Raja on the authority of Imran bin Husayn, on the authority of the Prophet PBUH."

It was verified by (Al-Bukhari and Al-Khatib: through Muhammad bin Zakaria and Muhammad bin Ayyub) ⁽⁸⁾, ⁽⁸⁾, and (Al-Rafi'i: through Abd al-Rahim bin Muneeb) and (Al-Bayhaqi: through Ibn AbiQammash) ⁽⁹⁾ all of them, on the authority of Abu Al-Walid Al-Tayalisi, he said Salaam bin Zureir told us: Abu Raja told us on the authority of Imran bin Husayn on the authority of the Prophet PBUH, he said: "I looked at Paradise and found

¹Hilyat Al'awlia' Watabaqat Al'asfia': 2/308.

²Already verified

³Sahih Al-Bukhari: The Book of Initiation of Revelation, Chapter, What is mentioned in the attribute of Paradise Paradise and that it is its created: 4/142, No. 3214.

⁴See: Sahih Muslim: The Book of Raqqa, the chapter on the most poor people of Paradise, the most people of Hell, women, and an indication of infatuation by women. 4/2097 No. 2737; Musnad Ibn Al-Jaad: 1/447 No. 3045; The Great Lexicon: 12/162 No. 12766; Al Fasl for Al Wasl: 2/880.

⁵See: Sunan Al-Nisa'i Al-Kubra: 5/399 No. 9264; Altarikh Alkabar: 4/182; Muadah Awham Aljame'a: 2/38.

⁶See: Musnad Ahmad bin Hanbal: 1/234; Glossary: 1/386; Shuaab Al Eman: 7/302.

⁷See: Sunan Al-Nisa'i Al-Kubra: 5/399 No. 9263; Zuhd Al-Maafi: Page 245, No. 104.

⁸Sahih Al-Bukhari, Book, The Beginning of Creation, chapter on what came in the attributes of Heaven and that that it was created: 6/318 No. 3241, Book of Raqqaq, Chapter: The Merit of Poverty: 11/273 No. 6449, and in the Great History: 4/182; Alfasl for Wasl: 2 / 883-884.

⁹Altadwin fi Akhbar qazwiin: 2/ 201.

poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women”.

Al-Bukhari said: “It was followed by Ayoub and Auf, and Sakher and Hammad bin Najih said: On the authority of Abi Raja on the authority of Ibn Abbas”. And the path of Qatada bin Da'ama, verified by: Abd Al-Razzaq, he said: “Muammar bin Rashid told us on the authority of Qatada on the authority of Abu Raja who said Imran bin Husayn came to his wife after he visited the Messenger of Allah PBUH and she said: Tell us what you heard from the Messenger of Allah PBUH, he said: it is not a suitable time for Hadeeth but she insisted and infuriated him (Imran) and then he said I heard the Messenger of Allah PBUH saying :

“I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women”.⁽¹⁾

And from the path of Abd al-Razzaq, it is verified by: (Ahmad, Al-Bukhari, Al-Tabarani, and Al-Khatib Al-Baghdadi) ⁽²⁾.

So the path of Aouf Al-Arabi is verified by: (Al-Bukhari, Al-Khatib, and Al-Bayhaqi all of them on the authority of Othman bin Al-Haytham) ⁽³⁾ and (Al-Tirmidhi, Al-Nasa'i, and Ahmad bin Hanbal, all of them from from the path of Muhammad bin Jaafar) ⁽⁴⁾ while (Zad Al-Tirmidhi: Ibn AbiUday, and Abd Al-Wahhab Al-Thaqafi), (Al-Bazzar through Yahya bin Saeed Al-Qattan), (Ibn Hibban through Al-Nadr Bin Shamil) ⁽⁵⁾, and (Al-Tabarani) ⁽⁶⁾, from Abu Na'im's path, both of them are through Hawdah bin Khalifa, Zad al-Tabarani: Yazid Yazid Bin Zari` and Marwan Bin Mu`awiyah) ⁽⁷⁾ “All of them were narrated on the authority of Awf, on the authority of Abu Raja, on the authority of Imran, on the authority of the Prophet PBUH.” The Prophet PBUH said: “I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women” Bukhari said: (Ayoub, and Salam bin Zarir followed it).

Hence, Hawdah bin Khalifa deviated in his narration and said: “On the authority of Imran bin Husayn, he said to me that the Messenger of Allah PBUH said that I looked at Hell and saw that the majority of its inhabitants were women and I looked at Paradise and found poor people forming the majority of its inhabitants”.

“Ibn Hajar described Hutha as: honest⁽⁸⁾, and the rest disagreed with him and asserted that it was on the authority of the Prophet PBUH and it is correct”. Also he followed them: “Ayoub al-Sakhtiani, verified by: (Bukhari commenting in his Sahih , al-Nasa'i, Abu al-Qasim al-Baghawi, al-Isma'ili, al-Khatib, and Ibn Hajar) ⁽⁹⁾, all of them through Abd al-Warith bin Saeed said: Ayoub told us on the authority of Abu Rajaa al-Attardi on on the authority of Imran bin Husayn said: The Messenger of Allah, PBUH, said ... the hadith.”

Whereas the path of Yahya bin AbiKatheer, verified by Al-Tabarani, who said: “Ahmed bin AbiYahya al-Hadrami praised Ahmed bin Muhammad bin Omar bin Yunis al-Yamami and praised Omar bin Yunus praised Sulayman bin Abi Suleiman on the authority of Yahya bin AbiKathir on the authority of Imran said: The Messenger of Allah PBUH ... Hadith”⁽¹⁰⁾.

As such, the narration of Yahya bin AbiKatheer is not correct, because it includes Ahmed bin Muhammad and Abu Hatimdescribed him saying: He was a liar, and Al-Daraqutni said: He is ignored⁽¹¹⁾.

So Abu Rajaa al-Attardi traced, Mutrif bin Abdullah, verified by (Ahmad bin Hanbal, al-Qutai'i, and al-Khatib) ⁽¹⁾, “All of them are through Al-Dahhak Bin Yassar, on the authority of Yazid bin Abdullah bin Al-Shukhir, on

¹Al-Musannaf by Abdul-Razzaq, Chapter of Most People of Heaven and Hell: 11/305 No. 20610

²Musnad of Ahmad bin Hanbal: 4/437; Grand Date: 4/181; The Great Lexicon: 18 / 131-132 No. 275; Alfasl for Wasl: 884-885-2

³Sahih Al-Bukhari, Book: Marriage, Chapter: ungrateful for the good: 9/298, No. 5198, Book, Al-Raqqaq, Chapter: The Characteristics of Heaven and Hell: 11/415 No. 6546 Alfasl to Wasl: 2/885; Kitab al-ba'ith wannushur: P. 129 No. 214.

⁴Sunan al-Tirmidhi, book: An Attribute of Hell, Chapter: What was mentioned that most of the people of Hell are women: 4/617 No. 2603, and al-Tirmidhi said: (This is a good and authentic hadith). Al-Sunan Al-Kubra, Women's companionship Book, What is Mentioned in An-Nisa ': 5/398 No. 9259; Musnad of Ahmad bin Hanbal: 4/429.

⁵Bazaar Musnad: 9/55 No. 3582; Sahih Ibn Hibban: 16/493 No. 7455.

⁶The Great Lexicon: 18/134 No. 278-279.

⁷Hilyat Al'awlia': 2/ 308.

⁸Hawtha Ibn Khalifa Ibn Abdullah Ibn Abdul Rahman Ibn Abi Bakra Al-Thaqafi Al-Bakrawi Abu Al-Ashhab Al-Basri Al-Asam, a resident of Baghdad from the ninth class": Al-Tahdheeb Altahtheeb: 1/575.

⁹Sahih Al-Bukhari, The Book of Marriage, Chapter on ingratitude of companionship: 9/298 No. 5198, and in the the book, Al-Riqaq, chapter on the description of Heaven and Hell: 11/415 No. 6546; Al-Sunan Al-Kubra for Al-nasae'i: 5 / 398-399 Number 9260; Musnad of Ibn Al-Jaad: 1/447 No. 3049; And the Ismaili in Almustakhraj - as in Taghliq Altaeliq (4/429); Alfasl lilwasel: 884/2; Taghliq Altaeliq: 4/429.

¹⁰Almaejam Alkabar: 18/138-139 No 290.

¹¹Aljarh Waltaedil: 2/71; Mizan Alaietidal fi Naqd Alrijal for Aldhabby:1/142; Lisan Almizan:1/282.

the authority of Mutrif Bin Abdullah on the authority of Imran Bin Husayn on the authority of the Prophet PBUH said: ((I looked at Paradise) ... Hadith. "

So Qatada bin Da'ama has disagreed with him and narrated it on the authority of Yazid bin Abdullah bin al-Shukhir, on the authority of Imran bin Husayn, on the authority of the Prophet PBUH who said: ((The majority People of Hell are women). Verified by: Al-Nasa'i who said: Naseer bin Al-Faraj told us, he said: Moaz bin Hisham told us saying that his father talked about this Hadeeth on the authority of Qatada (2).

It is verified by (Muslim, Al-Nasa'i, Ahmad, Al-Bukhari, and Al-Tabarani) (3), "All of them are through Yazid bin Hamid, on the authority of Mutrif bin Abdullah, on the authority of Imran bin Husayn, who said: The Messenger of Allah PBUH, said: ((The least inhabitants of Paradise are Women".

It is verified by (Al-Bukhari, through Abi Saeed, Mawla Bani Hashim) (4) (and Al-Baghawi, Al-Tabarani, Al-Ajri, and Ibn Hajar through Ali bin Al-Jaad) (5), and it was verified by: (Abu Bakr Al-Isma'ili, and from his path Al-Sehmi, Al-Bayhaqi, and Al-Khatib, all of them through Muslim bin Ibrahim) (6) "All of them on the authority of Sakhr bin Juwairiah who said: Abu Rajaa al-Attardi told us saying, I heard Ibn Abbas saying, I heard the Messenger of Allah, PBUH say... the hadith."

And Ayoub al-Sakhtiani, it was verified by: Muslim, al-Tirmidhi, Ahmad bin Hanbal, and from his path al-Khatib, Abu al-Qasim al-Baghawi, and from his path al-Khatib and al-Tabarani (7) all of them through the path of Ismail bin Ibrahim Ibn Aliya.

So Muslim, Al-Nasa'i, and Al-Tabarani are all from the path of Abd al-Wahhab al-Thaqafi (8) "and al-Baghawi, and al-Ajri are both from the path of Muhammad ibn Abd al-Rahman. Zad Al-Baghawi: Waheeb bin Khaled" (9), "Al-Tabarani, and Al-Khatib are both from the path of Dawood Bin Al-Zobarkan" (10). All of them are through (Ismail bin Ibrahim Ibn Aliya, Abdul Wahhab Al-Thaqafi, Tareeq Muhammad bin Abdul Rahman Al-Tafawi, Waheeb bin Khalid, Muhammad bin Abdul Rahman, and Dawood bin Al-Zobarkan) on the authority of Ayoub Al-Sakhtiani, on the authority of Abi Raja.

Thus Saeed bin Abi Orouba's hadeeth was verified by: (Muslim, Al-Nasa'i, Abd bin Hamid, Al-Bukhari, Al-Bayhaqi, and Al-Khatib) (11) All of them through Jaafar bin Awn.

As for the narration of Jarir bin Hazem: Ibn Abi Hatim mentioned that he did not find it. So Al-Khatib said: "As for Jarir bin Hazem, we do not know how he used to narrate it, because his hadith has not come to us except from the narration of Abu Dawud combined with the narration of others" (12) and I did not find his narration.

Summary of studying the three methods:

Critics revealed Abu Dawood mistaken in his narration of combining "Ibn Abbas and Imran Ibn Husayn," so Abu Hatim and his son explained this in this matter. Al-Khatib said: "So Abu Dawud Al-Tialisi narrated this hadith and mixed in his combining the narrations of these five that Aba Al-Ashhab Jaafar bin Hayyan, Hammad bin Najih, and Sakhr bin Juwairiah used to narrate it on the authority of Abu Rajaa al-Attardi on the authority of Ibn Abbas alone on the authority of the Prophet PBUH. As for Jarir bin Hazem, we do not know how he used to narrate it, because his hadith has not come to us except from the narration of Abu Dawud, which is combined with the narration of others." (13) "As for the narration of Sakan bin Suleiman al-Azdi al-Basri, on the authority

¹Musnad of Ahmad bin Hanbal: 4/443; For Qate'i in Thousand Dinars part: P: 327 No. 213; A History of Baghdad: 5/158.

²Al-Sunan Al-Kubra for Alnasayiy: 5/399 No. 9266.

³Sahih Muslim: The Book of Remembrance, Supplication and Slaves, chapter on the Most Poor People of Paradise 4/2097 No. 2737 And Sunan al-Nasa'i Alkubra 5/400, No. 9267; Musnad of Ahmad bin Hanbal: 4 / 427,433, 436; Grand Date: 4/182; The Great Lexicon: 18 / 127-128 No. 262-264

⁴Alttarikh Alkabir: 4/182.

⁵Musnad of Ibn Al-Jaad: 1/447; The Great Lexicon: 12/162 No. 12765; Sharia: p. 390; Taghliq Altieliq: 5 / 168-169.

⁶Glossary: 1/386; shua'b al'iiman: 7/302; Al-Fasl Al-Wasl: 2 / 880-881, and Muadih Awham Aljame: 2/38

⁷Sahih Muslim: 4/2096 No. 2737; Sunan Al-Tirmidhi: 4/617 No. 2602; Musnad of Ahmad bin Hanbal: 1/359; Alfasl to Wasl: 2/881; Musnad of Ibn Al-Jaad: 1/447; Alfasl to Wasl: 2/882; The Great Lexicon: 12/163 No. 12767

⁸Sahih Muslim: 4/2096 No. 2737; Sunan Al-Nasa'i Al-Kubra (5/399 No. 9261); The Great Lexicon: 12/163 No. 12767

⁹Musnad of Ibn Al-Jaad: 1/447; Sharia, p. 391.

¹⁰The Grand Dictionary: 12/163 No. 12769; Al-Fasl for Al-Wasl (2/883.)

¹¹Sahih Muslim: 4/2097, No. 2737) Sunan al-Nasa'i al-Kubra: 5/399, No. 9261; The selected from Abd al-Hamid's Musnad: pg. Grand Date: 4/182; Shua'ab Al Eman: 7/302; Alfasl for Al Wasl: 2/882

¹²Alfasl Lilwasal Al mudraj (2/ 879)

¹³ibid

of Salam bin Zureir, the combination of Ibn Abbas and Imran bin Husayn, it is a denounced narration, The unknown residence was mentioned by Al-Bukhari and Ibn AbiHatim, and they passed over it with silence ⁽¹⁾.

Critics differed as to the preference of one of the two narrations:

The first saying: The weight of the narration of one who narrated it on the authority of Ibn Abbas. Ibn AbiHatim said: "I asked my father about a hadith narrated by Sakhr bin Juwairiyah, and Ayyub, and Hammad bin Najih on the authority of AbiRajaa al-Attardi. Ibn Abbas told us about the Prophet PBUH, said: "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women." My father said: It was narrated by Auf, and Salam Ibn Razeen, on the authority of Abi Raja on the authority of Imran bin Husayn, on the authority of the Prophet, PBUH. My father said: Ibn Abbas is more like Imran bin Husayn because Ayoub is the best memorizer" ⁽²⁾. This seems to be the opinion of Imam Muslim as he verified this hadith in his Sahih through Ayoub al-Sakhtiani, Jaafar ibn Hayyan, and Saeed bin AbiOrouba and all of them were on the authority of Abu Rajaa, on the authority of Abdullah bin Abbas, on the authority of the Prophet, PBUH. He did not mention or refer to the narration of Imran bin Husayn ⁽³⁾.

The second opinion: both sides are preserved, as in the saying of al-Tirmidhi: ((This is how Auf says on the authority of Abu Raja on the authority of Imran bin Husayn, and Ayyub says on the authority of Abi Raja on the authority of Ibn Abbas, and both sources are authentic and perhaps Abu Raja heard from them all. Auf also narrated this hadith on the authority of Abu Raja on the authority of Imran bin Husayn.)) ⁽⁴⁾.

It is apparent from the words of al-Khatib, as he said: "The hadith is according to Abu Raja on the authority of Ibn Abbas and on the authority of Imran all together" ⁽⁵⁾, "and this is revealed through Al-Bukhari's behavior in in his Sahih. He verified the narration of Salaam bin Zareer, and Awf, and both on the authority of Abu Rajaa, on the authority of Imran bin Husayn, on the authority of the prophet PBUH, and he said this according to the context of the narration of Salaam ibn Zarir: It was followed by Ayoub, Auf, and he said Sakhr, and Hammad bin Najih, on the authority of AbiRajaa, on the authority of Ibn Abbas" ⁽⁶⁾.

what strengthens this revelation is that al-Tirmidhi, who was one of al-Bukhari's closest disciples, conveyed much of al-Bukhari's words about the problems.

The second saying is favored ⁽⁷⁾.

Abu Na'im said: ((The hadith is authentic and agreed upon on the condition of the congregation)) ⁽⁸⁾.

The second requirement: problems of news narrated in asceticism

Ibn AbiHatim said: "I heard my father mentioning a hadith narrated by Ibn Uyaynah, on the authority of Abd al-Karim al-Jazari, on the authority of Ziad Ibn Abi Maryam, on the authority of Abdullah bin Maaqil". He said: "My father and I met Abdullah bin Masoud and my father asked: you heard the Messenger of Allah PBUH say 'Regret is repentance?' He confirmed. My father said: This is an illusion as it has Ibn 'Uyaynah. He is: Ziad bin Al-Jarrah, and it is not Ziad bin Abi Maryam. I heard from Mus'ab bin Saeed Al-Harranisaying: On the authority of Ubaid Allah bin Amru" ⁽⁹⁾; He said to Ibn Uyaynah: I saw Ziyad bin Al-Jarrah, and he was not Ziad bin Abi Maryam.

I said: The evidence for the authenticity of what Ubaidullah bin Amr said: What Yunus Ibn Habib told us, on the authority of Abu Dawood Al-Tayalisi, on the authority of Zuhair bin Muawiyah, on the authority of Abd al-Karim Al-Jazari, on the authority of Ziad - and not by Ibn Abi Maryam, on the authority of Abdullah bin Maaqil, on the authority of the Prophet PBUH" ⁽¹⁰⁾.

Verification of Hadeeth

It is verified by Abu Dawud Al-Tayalisi, Al-Hamidi, Al-Bukhari, Ahmed, Ibn Majah, Al-Tahawi, Ibn Hebban, Al-Tabarani, Al-Hakim, Abu Naim, Al-Bayhaqi, and Ibn Asaker ⁽¹¹⁾.

¹Alttarikh Alkabir :4/181; Aljarh Waltiedil:4/288.

²Elal Alhadeeth:5/68rqum 1807.

³Sahih Muslim: Al-Raqqaq, the chapter on the most of heaven are the poor and the most people of Hell are women, and the statement of infatuation with women: 8/98, No. 7113.

⁴Sunan al-Tirmidhi: description of Hell, Chapter: "What is stated that most of the people of Hell are women": .617 No. 2603.

⁵Alfasl lilwasl: 879/2.

⁶Sahih Al-Bukhari, Al-Riqqaq, Chapter: The Virtue of Poverty: 11/273, No. 6449

⁷Verification of Part of Ibn Abi Hatim's Ailments: 2/290

⁸Hilyat Al'awlya':2/308.

⁹Ibn Abi Al-Walid Al-Asadi is their guardian. He is nicknamed Aba Wahb. He was a trustworthy and sincere person who talked a lot and may have committed mistakes. He was the most memorable who narrated on the authority of Abdul Karim Al-Jazari. And he was the best in fatwa in his time, he died in the year (180 AH), Al-Tabaqat Al-Kubra: 7/336.

¹⁰Problems of hadith by Ibn Abi Hatim: 5 / 51-54.

¹¹Musnad of Ahmad bin Hanbal: 1/422 No. 4012; Sunan Ibn Majah: The Book of Zuhd, Chapter on Mentioning Repentance: 2/1420, No. 4252; Explanation of the problem of Al-Athar: 4/100, No. 1462; Sahih Ibn Hibban:

Studying the men of the source

- 1- Yunus Bin Habib Al-Asbahani: trustworthy, previously translated
- 2- Abu Dawud Al-Tayalisi: trustworthy and memorizer, previously translated.
- 3- Zuhair ibn Mu`awiyah: Abu Khaithamah al-Jaafi, al-Kufi. Al-Dhahabi addressed him: trustworthy, and Ibn Hajar described him: A proven trustworthy from the seventh class. He died in the year (173 AH) ⁽¹⁾.
- 4- Abd al-Karim al-Jazari: Ibn Malik, Abu Sa`id al-Harrani, memorizer, al-Khadrami, Uthman bin Affan sire, and it is said: the sire of Mu`awiyah ibn AbiSufyan. A trustworthy and talkative. Althahabi described him as a person busy with hadeeth and Ibn Hajar said: masterful and trustworthy of the sixth class who died in the year 127 A.H. ⁽²⁾.
- 5- Ziyad Ibn Al-Jarrah Al-Jazari, about whom Abu Hatim said: trustworthy, and Al-Dhahabi said trustworthy, and Ibn Hajar said: trustworthy, from the sixth class ⁽³⁾.
- 6- Abdullah bin Maaqal: Bin Muqrin Abu Al-Walid Al-Kufi. Al-Ajali said about him: Trustworthy and one of the best followers. Al-Dhahabi said: trustworthy, and Ibn Hajar said: Trustworthy and one of the great scholars of the third class, died in the year (88 AH) ⁽⁴⁾.
- 7 - Ibn Masoud: Abdullah Ibn Ghafil Ibn Habeeb Ibn Shamkh Ibn Far Ibn Makhzum Ibn Sahla Ibn Kahal Ibn Al Harith Ibn Tamim Ibn Saad Bin Huthail Abu Abdul Rahman Ibn Al Huthali was one of the first two former scholars and prophet companions, his virtues were great and Omar assigned him as a commander on Kufa. He died at (32 AH) ⁽⁵⁾.

Class of Hadeeth

This hadeeth has an authentic source and its narrators are trustworthy as well as it has a witness.

Aspects of difference:

There was a debate on this hadith about Abd al-Karim al-Jazari, so Abu Hatim mentioned that Ibn Ayaynah, Ziyad bin Ibn Maryam, and he said: It is Ziyad ibn al-Jarrah, and Abu Hatim said: Ubayd Allah bin Amro said to Ibn Ayina: He saw Ziyad bin Al-Jarrah, not Ziyad bin Abi Maryam. He inferred the authenticity of what he said in the narration of Yunus bin Habib, on the authority of Abu Dawood Al-Tayalisi, on the authority of Zuhair bin Muawiya, on the authority of Abd al-Karim Al-Jazari, and he said on the authority of Ziyad bin Al-Jarrah.

There is a controversy in the narration of the hadeeth in several ways:

The first aspect: Wahib bin Khalid was unique in this path (on the authority of Muammar bin Rashid, on the authority of Abd al-Karim al-Jazari, on the authority of Abu Ubaidah, on the authority of Abdullah bin Masoud - may Allah be pleased with him -, on the authority of the Prophet PBUH - with the word "repentant from sin."(Narrated by Ibn Majah, Al-Daraqutni, Al-Sahmi, Al-Bayhaqi, and Al-Khatib) ⁽⁶⁾. And he said: Muhammad bin Abdullah Al-Raqashi, was distinguished with his narration on the authority of Waheeb with this source (Esnad) and he did not continue with it.(And Al-Qudai through Muhammad bin Abdullah Al-Raqashi, and Al-Raqashi was not alone in this narration) ⁽⁷⁾.

(It was narrated by Al-Tabarani and from him: It was narrated by Abu Na`im through Mualla Bin Asad Al-Ammi on the authority of Waheeb Bin Khalid) ⁽⁸⁾.

The second aspect: Abd al-Razzaq al-San`ani was distinctive in his narration (on the authority of Muammar bin Rashid, on the authority of Abd al-Karim al-Jazari, on the authority of Ziyad bin Abi Maryam, on the authority of Abdullah bin Masoud - may Allah be pleased with him, with the wording: regret is repentance). So Al-Bayhaqi narrated it and then said: "This is the form of the hadeeth and Abd al-Razzaq narrated it on the authority of Muammar, which is interrupted and suspended due to the addition " ⁽⁹⁾. Al-Khatib then said: "Ali Ibn al-Mudaini narrated it on the authority of Abd al-Razzaq on the authority of Muammar in this manner. Then Ali said "Abdulrazq told us that is an illusion we recieved from a man, on the authority of Ibn Masoud "(¹⁰).

2/379, No. 613; Al-Ma'ajam al-Saghir al-Tabarani: 1/66, No. 80; Al-Mustadrak on the two Sahihs: 4/272, No. 7614. He said: "This is a hadith according to the conditions of the two sheikhs, and they did not verify it." Hilyat Alawlia and Tabaqat Alasfia': 8/251; Al-Sunan Al-Kubra for Al-Bayhaqi: 10/259, No. 20558; Damascus History: 11/25.

¹Alkashif Aldhabbi:1/408; Taqrib Altihdhib:1/218.

²Altabaqat Alkubraa:9/486; Alkashif Aldhhby:1/661; Taqrib Altihdhib:1/361

³Aljarh Waltaedil:3/527; Alkashif Aldhabby:1/409; taqrib altihdhib:1/218.

⁴althaqat for alajli:1/280; alkashif Aldhhby:1/600; taqrib altihdhib:1/324.

⁵Aleste'aab: 3/987; Asad Alghaba: 3/381;Alesaba fi tamyiz Alsahaba: 4/198

⁶Sunan Ibn Majah: The Book of Zuhd, chapter on mentioning repentance: 4/491 No. 4250; Al-Daraqutni's illnesses: 5/197; Sunan Al-Bayhaqi Al-Kubra: 10/154; Muadah Awham Aljame'a waltifriq: 1/258.

⁷Musnad Al- Shehab: 1/97, No. 108.

⁸The Great Lexicon: 10/185, No. 10281; Hilyat Al-Awliya : 4/210.

⁹Sunan Al-Bayhaqi Al-Kubra: 10/154.

¹⁰Muadih Awham Aljame' waltafriq: 1/257

The third aspect: It was narrated by Abdullah bin Al-Mubarak and Muhammad bin Thawr Al-Sanaani (on the authority of Muammar bin Rashid, on the authority of Abd al-Karim al-Jazari, on the authority of Abu Ubaidah, on the authority of Abdullah bin Masoud - may Allah be pleased with him - with the wording: regret is repentance). It is Narrated on the authority of Abdullah bin Al-Mubarak Naim bin Hammad, and from his path Al-Khatib narrated it ⁽¹⁾. Whereas the narration of Muhammad bin Thawr al-Sanaaniis mentioned by Ibn AbiHatim ⁽²⁾.

Summary of the study of the three aspects:

After considering the issue, and the circumstances of the various narrators, I see that all aspects from Muammar's path are rejected.

The first aspect was distinctively counted for Waheeb bin Khalid and he did not follow it, it is considered unique through its source and form and this wording which is incorrect. "Waheebbin Khalid is a Basri and this might be counted for Muammar as he spoke in Basra with an issue in which he was mistaken"⁽³⁾.

While the second aspect: it was retracted by its narrator Abd al-Razzaq when he found it mistaken.

And the third aspect: the hadith through Abdullah bin Al-Mubarak is weak because it is narrated by Na'im bin Hammad on his authority, and it is weak ⁽⁴⁾. where he is counted distinctive among the companions of Abdullah and nobody following it. whereas Mohammed bin ThawrAlSanaani path it was judged wrong by Abu Hatim ⁽⁵⁾ As if the hadeeth about Muammar bin Rashid is confused, and all the aspects narrated from him are rejected because it contradicts the more correct view of his Sheikh Abdul Karim Al-Jazari, who was narrated from in other ways, and was different than him.

Stating critics' preponderant opinion

The preponderant view is through Abd al-Karim al-Jazari which is narrated, on the authority of Ziyad, on the authority of Abdullah bin Maaqal, who said: "my father and I met Abdullah bin Masoud and my father asked him "have you heard the messenger of Allah saying; regret is repretance, and he confirmed positively". It is narrated in this way by: (Sufyan bin Ayaynah, Sufyan al-Thawri, Zuhair bin Muawiya, Abd al-Rahman bin Thabit bin Thawban, and Sharik bin Abdullah) ⁽⁶⁾.

As for Sufyan bin Ayina, his narration was verified by: (Al-Hussein Al-Marwazi in Additions, Al-Hamidi, Ahmad, Ibn Majah, Al-Bazzar, Abu Ali Al-Mawsili, Al-Hakim, Al-Qudai and Al-Khatib) Whereas Sufyan al-Thawri, his narration was verified by: (Abu al-Qasim al-Baghawi, Ahmad, al-Shaashi, al-Tabarani, al-Quda'ai, and al-Khatib) ⁽⁷⁾.

WhereasSufyan al-Thawri'snarration was verified by: (Abu al-Qasim al-Baghawi, Ahmad, al-Shaashi, al-Tabarani, al-Quda'ai, and al-Khatib) ⁽⁸⁾

As for Zuhair bin Muawiya, his narration was verified by: (Abu Dawud Al-Tayalisi, Al-Tahawi, Al-Shaashi, and Al-Khatib) ⁽⁹⁾. While the narration of Abd al-Rahman bin Thabit bin Thawban was verified by: (Al-Tahawi, Al-Tabarani, and Al-Khatib) ⁽¹⁰⁾. On the other hand Sharik bin Abdullah's narration was verified by: (Abu al-Qasim al-Baghawi, Abu Ali al-Mawsili, and al-Khatib) ⁽¹¹⁾.

The narrators disagreed with Abd al-Karim in the name of Ziyad:

Some of them said: Ziyad bin Abi Maryam, and some of them said Ziad bin Al-Jarrah. So Ahmed bin Hanbal believed that they are one, and Ibn Hibban made them one, so he said: "Ziyad ibn Abi Maryam, the ally of Othman bin Affan, and the name of Abu Maryam al-Jarrah narrates on the authority of Abdullah bin Maaqal 'regret is repentance' ⁽¹²⁾. Al-Bukhari and Ibn AbiHatim discerned between them, and they separated each of them with a different translation.

¹ibid

²Elal alhadith:5/191, No.1918.

³The suspended hadiths in Haliyat al-Awliya book: 1/350.

⁴Na'im bin Hammad Al-Marwazi Al-Khuzae, known as Alfaridh, lived in Egypt and then was carried to Iraq, and died in custody: Al-Kamil in Dueafa' Alrejal: 7/16

⁵Elal alhadeeth:5/198.

⁶The suspended hadiths in Haliyat al-Awliya book: 1/350.

⁷Musnad Al-Hamidi : 1/212; Musnad Ahmed : 3/490; Sunan Ibn Majah: The Book of Zuhd, Chapter on Remembrance of Repentance: 2/1420 No. 4252; Musnad Al-Bazaar : 5/310; Musnad of Abi Ya'ala: 8/380; Almustadrak: 4/271; Musnad Al-shihab: 1/42; Muadah 'Awham Aljama' Waltifriq: 1/248.

⁸Musnad Ibn Al-Jaad: 1/329; Musnad Ahmad : 4/150; Musnad Alshashi : 1/309; Middle Lexicon: 7/44; Musand Musand Alshaamyyin: 1/148 musanad alshahab: 1/43 ; muadih 'awham aljame waltafriq: 1/248.

⁹musanad 'abi dawd:1/298; sharah maeani al'athar:4/291; musand alshaashy:1/310; muadah 'awham aljame waltifriq:1/241.

¹⁰almaejim alawsat:7/44; musand alshaamyyin:1/148; muadah 'awham aljame waltifriq:1/242.

¹¹Musnad Ibn Al-Jaad: 1/264; Musnad of Abu Ya'ala: 9/13; Muadah Awham Aljame waltifriq:1/240.

¹²Altheqat for Ibn haban:4/260; muadih 'awham aljame waltifriq:1/247.

Al-Bukhari first translated for Ziad bin Al-Jarrah, the narrator on the authority of Amr bin Maymun and Ja'far bin Burqan narrated from him. Then he translated for Ziad bin Abi Maryam, and he mentioned the disagreement in it as a warning not as an acknowledgement, otherwise it has not been singled out ⁽¹⁾. Ibn AbiHatim said on the authority of his father: Ziyad bin Abi Maryam narrated on the authority of Abu Musa al-Ash'ari, and on the authority of Asim al-Ahwal and Maymoon bin Mahran, and he said in another place Ziyad bin Jarrah narrated on the authority of Abdullah bin Maaqal and Amro bin Maymun and on the authority of Jaafar bin Burqan and Abdul Karim al-Jazari. Abu Hatim said that he heard Musaab Bin Saeed Al-Harrani saying that Ubayd Allah bin Amr said Sufyan on the authority of Abd al-Karim, on the authority of Ziyad bin Abi Maryam, in 'regret is repentance', I told him that he is ibn Al-Jarrah. Then Ubayd Allah confirmed that he saw both Ziad bin Al-Jaraah and Ziad bin Abi Maryam ⁽²⁾.

In this regard Abu Hatim was asked about Sufyan bin Ayina's narration in this hadith by mentioning Ziyad bin Abi Maryam, so he said: "This is an illusion, and where Ibn Uyaynah exists. Rather, he is Ziyad ibn al-Jarrah, not Ziyad ibn Abi Maryam." And what confirms this issue is that Zuhair bin Muawiya said in his narration on the authority of Abd al-Karim: and not of Ibn Abi Maryam ⁽³⁾. So Al-Khatib said: "as for Zuhair I did not find anyone addressing him Ziyad ibn Abi Maryam, but some of them said Ziad with no surname, and some said Ziad but not ibn Abi Maryam. whereas Althawri followed ibn Uyaynah as Ibn Almadini said this case is undebatable" ⁽⁴⁾.

Yahya bin Mu'in said: "In the hadeeth of regret is repentance it is narrated on the authority of ziad bin Al-Jaraah but not ziad bin abimaryam. Yahyaa said that Abdullah bin Jaafar said: ziad bin aljaraahally of baniTaim Allah came to the city and ziad bin abi Maryam is Kufi which confirms that they are not the same" ⁽⁵⁾. Ali Ibn Almadini said: "He mentioned this hadith and said it isnarrated by Ibn Uyaynah on the authority of Abdul Karim on the authority of Ziad bin Abi Maryam said Ali and followed by SufianAlthawri and Zuhair: they said Ziad bin Abi Maryam and were disputed by one only whom they describe as Ziad bin Aljaraah". Ali also said "Ziad bin Aljaraah is not Ziad bin abi Maryam because the last as old and enetered on AbiMusaa Al-Asha'ari while doing cupping and saw Al-Mughirah bin Shua'aba meanwhile he heard from Omar and ibn Omar and narrated on the authority of Saad bin abiWaqas. Ziad bin Aljaraah is entitled Jaafar bin Burqan so he narrated on his authority of Amro bin Maymun and for me he is similar to the companion of ibn Maaqal" ⁽⁶⁾.

Ibn Asaker said: "The correct view belongs to those who believe that he is: Ziyad bin Al-Jarrah." ⁽⁷⁾ Ibn Hajar said: "And it is apparent that they are two and he verifies the words of the people of Harran, that the narrator of the hadith of regret is repentance is Ziyad bin Jarrah, in contrast to what was mentioned in the narration of the Sufyanin ⁽⁸⁾. What is evident is that what Abu Hatim mentioned is more correct, and Allah knows best.

The third requirement:problmaticnews narrated in Judgement and Reckoning

Ibn AbiHatim said: "I asked my father about a hadith narrated by Yunus ibn Habib, on the authority of Yahya ibn Sa'id, on the authority of Ibn Harmala, on the authority of Saeed bin Al-Musayb, on the authority of Ali, on the authority of the prophet PBUH? my father said:Faraj committed a mistake, I see that he got confused between hadeeths so I said to my father:Alhemmani ⁽⁹⁾ narrated on the authority of Abdullah bin Jahm ⁽¹⁰⁾? he said: I asked Alhammani about him and he replied; do you know Abdullah bin Aljahm? and he said yes, he is alive. In the meanwhile Yaqub mentioned a Hadeeth which is the best I have ever heard from him.I said what is it? he answered" Yaqub ⁽¹¹⁾ on the authority of Hafs bin Hameed ⁽¹²⁾ on the authority of Shemr bin Atiyah ⁽¹⁾,

¹alittarikh alkabir:3/346-373.

²aljarh waltiedil:3/527-546.

³Musnad of Abu Dawood Al-Tayalisi: 1/298.

⁴muadih 'awham aljame waltifriq:1/245.

⁵History of Ibn Mu'in: 4/477 No. 5366.

⁶Muadih Awham Aljame' waltifriq:1/245.

⁷Ma'ajam al-Shuyukh by Ibn Asaker: 1/17, No. 8.

⁸Tahtheeb Altahtheeb 3/385

⁹Yahya Ibn Abd al-Hamid Ibn Abd al-Rahman al-Hamani al-Kufi, of whom al-Dhahabi said: Memorizer, and Ibn Hajar said: "Memorizer, except that they accused him of stealing hadith from the youth of the ninth class." He died in the year 228 AH. Mizan Alaetidal: 4/ 392; Taqrib Altihdhib:1/.593

¹⁰Abdullah bin al-Jahm al-Razi Abu Abd al-Rahman Abu Hatim said about him: "I saw him and did not write from him, and he used to convert to Shiism." Althahabi said: honest. Aljarh Waltaedil: 5/ 27; Alkashif :1/ 543.

¹¹Yaqoub Ibn Abdullah Ibn Sa'd Al-Asha'ari Abu Al-Hassan Al-Qumi, honest, from the eighth class, died in the year 174 AH. Taqrib Altahdhib: 1/608.

¹²Hafs Ibn Hamid al-Qummi Abu Ubayd, Ya`qub narrated from him. Abu Hatim said of him: Sheikh Qumi, and Ibn Hajar said: There is nothing wrong with him from the seventh class. aljurh waltiedil: 3/ 171; taqrib altahdhib :1/ 172.

on the authority of Shaqiq bin Salama ⁽²⁾, on the authority of Abdullah ⁽³⁾; He said: {The people of Paradise ...} ⁽⁴⁾, I asked my father: You did not write it on the authority of anyone? He said: On the authority of another one ⁽⁵⁾.

Hadeeth verification:

The author did not mention a text for the hadith ⁽⁶⁾.

Studying the men of the source (Sanad)

1- Yunus bin Habib Al-Asbahani: trustworthy, previously translated.

2 - Yahya bin Saeed: Al-Qattan Abu Saeed, Ibn Farroukh, Al-Tamimi, Al-Basri. Ibn Saad said about him: "He was trustworthy, loyal, high-minded, and a testament." Al-ajali said "trustworthy, pure hadeeth narrator and he narrates only on trustworthy people" Abu Hatim said: memorizer, trustworthy, and Ibn Hajar said: "Trustworthy, master memorizer and a role model Imam ." One of the ninth class leaders died in the year 198 AH. ⁽⁷⁾

3 - Ibn Harmala: Abd al-Rahman, al-Aslami, al-Madini. Bin Saad said: "He was trustworthy in a lot of hadiths." Also Ibn Hajar said: "honest who might have made a mistake in the sixth class." He died in the year 145 AH ⁽⁸⁾.

4- Saeed bin al-Musayyib: Ibn Hazn Ibn AbiWahb Ibn Amr Ibn A'aeth Ibn Imran Ibn Makhzum al-Qurashi al-Makhzoumi. Al-Ajali described him: "A civilian, a follower, a trustworthy man, and he was a righteous man and a jurist." Althahabi described him as a trustworthy, jurist and knowledgeable. "Ibn Hajar said: "One of the most reliable scholars, the great jurists of the second class, "died in the year 94 AH ⁽⁹⁾.

5- Ali Ibn AbiTalib al-Hashemi, may Allah be pleased with him, Ibn Abd al-Muttalib bin Hashim bin Abd al-Munaf al-Qurashi al-Hashemi, Abu al-Hasan, the first of the people who embraced Islam according to the opinions of many scholars. He was born ten years before the prophetic mission and brought up in the house of the Prophet PBUH and he did not leave him. The Commander of believers, the cousin of the Prophet PBUH and his mother is Fatima BintAsad. He died at 40 AH ⁽¹⁰⁾.

Aspects of differences

Abu Hatim said: "He committed a mistake in Faraj; I see that he got confused in hadiths" ⁽¹¹⁾.

Study:

We have found only two hadiths from the narration of Yahya bin Saeed Al-Qattan on the authority of Ibn Harmala ⁽¹²⁾:

The first hadeeth is verified by Alnasa'i, he said: "we are told by Amro ibn Ali who said Yahya bin Sa'ed, told of Abdul Rahman bin Harmala said I heard Saeed bin Musayyib Haj Ali and Othman say; when we were in some way Othman forbade to 'Umrah combination', Ali said if you saw him leaving then leave". Consequently, Ali and his companions in Umrah have met their commitments and Othman did not forbid them. So Ali said O! Othman did not I tell you forbid 'Umrah combination' and he confirmed positively and Ali said; have not you heard that the Messenger of Allah PBUH has had Umrah combination and he said yes ⁽¹³⁾.

¹Al-Asadi Al-Kahili Al-Kufi, Ibn Saad said about him: "He was trustworthy and had good hadiths." Al-Ajali said: trustworthy, and Ibn Hajar said: honest from the sixth class. At-Tabaqat by Ibn Saad: 6/309; Al-Thiqaat for Alajali : 1/461; taqrib althahdhib : 1/268

²Shaqiq Bin Salamah Al-Asadi Abu Wael Al-Kufi is one of the companions of Abdullah bin Masoud. He lived concomitantly with the Prophet PBUH but he did not see him. He died in the year 82 AH. al'isaba fi tamyiz alsahaba:5/185.

³Abdullah bin Masoud, a great companion, previously translated.

⁴The narration was verified by (Abdullah Ibn al-Imam Ahmad through Muhammad bin Hamid al-Razi, on the authority of Ya'qub al-Qummi, on the authority of Hafs bin Hamid, on the authority of Shemr ibn Atiyyah, on the authority of Shaqeeq bin Salamah, on the authority of Abdullah bin Masoud). Refer to the qualities of Paradise for Ibn Abi Aldunya1/194. And it is verified by ibn Al-Imam Ahmed through Abi Rabe'a Alzahrani on the authority of Yaqub), it was verified via (Abdullah bin Ahmed, on the authority of Muhammad bin Hamid and Abu al-Rabi 'al-Zahrani, and through Ahmad bin Yahya al-Halawani, on the authority of Abu al-Rabi' al-Zahrani, and through Ibrahim Ibn Ishaq al-Sini, on the authority of Yaqoub al-Qummi). Refer to the qualities of Paradise, for Abu Na'em Al-Asbahani : p.375.

⁵See: Elal alhadith for ibn 'abi Hatem: 5/480-483.

⁶Elal alhadith for ibn 'abi Hatem:483-480/5 :

⁷Al-Tabaqat by Ibn Saad: 9/294; Thiqaat for Al-ajali: 1/472; aljarh waltedil:1/249; taqrib althidhib:1/590.

⁸Al-Tabaqat by Ibn Saad: 1/348; qarib althidhib: 1/339.

⁹Al-Thiqaat for Al-ajli: 1/188; Alkashf:1/444; Taqrib Althidhib:1/241.

¹⁰al-esaba in tamyiz alsahaba:4/464.

¹¹Elal Alhadith for ibn 'abi Hatm: 5/480-483.

¹²ibid

¹³Sunan Al-Nasa'i: The Book of Rituals of Hajj, Chapter, Tamattu: 5/166, No. 2732.

The hadith was verified by the two sheikhs on the authority of Sa'id bin Al-Musayyib. Albukhairi said: "we are told by Qutaiba bin Sa'ed, who is told by Hajjaj bin Mohamed Al-A'awar, on the authority of Shu'aba on Amro bin Murra on Sa'ed bin Almusayab" ⁽¹⁾. Muslim said: "Muhammad ibn al-Muthanna and Muhammad ibn Bashar told us: Muhammad ibn Ja'far told us on the authority of Shu'aba on Amro bin Murra on the authority of Sa'ed bin Almusayab" ⁽²⁾.

And Faraj was not mentioned in this question, so either it was missed to be mentioned and fell with the text of the hadeeth or he did research on Noah. And the correct aspect lies in the beginning of the issue: ((I asked my father about a Hedeeth narrated by Noah bin Habeeb on the authority of Yahya bin Sa'ed...)).. etc. Noah is known with his narration on the authority of Yahya bin Sa'ed where he narrated a hadeeth with this source ⁽³⁾ next are the details.

The second hadith: It is what Al-Khatib Al-Baghdadi narrated through Musa bin Harun Al-Hafiz. Noah bin Habib told us on the authority of Yahya bin Saeed on the authority of Abd al-Rahman bin Harmalah he said: I heard Sa'id bin al-Musayyib say: I heard Saad say: The Messenger of Allah PBUH mentioned his parents together (as encouragement) for me on the battle Day of Uhid ⁽⁴⁾.

Noah said: Yahya bin Saeed told us: He said: I heard Saeed bin Al-Musayyib say: I heard Saad saying: The Messenger of Allah PBUH has mentioned his parents for me together on the battle day ofUhud ⁽⁵⁾. Musa bin Harun said: Noah spoke to us with these two hadiths together respectively from his book. I wrote them and then he read them to us in our house. As for the hadith of Ibn Harmaleh, I do not know anyone else who narrated it. Whereas the hadeeth of Yahya bin Sa'edAlansari, some people have narrated it on the authority of Yahya bin Sa'ed including Shu'aba and Za'eda. They agreed upon its source (chain of transmission) and all have narrated it on the authority of Yahya bin Sa'ed, on Sa'ed on Saad ⁽⁶⁾. Ibn Ayeenawas unique in his narration as he narrated it on the authority of Yahya bin Sa'ed on Sa'ed on Ali ⁽⁷⁾. If ibn Ay'eena memorized it on the authority of Yahya bin Sa'ed then it is a strange Hadeethbut it is considered correct and authentic on the authority of Yahya bin Sa'ed on Sa'ed on Saad on the authority of Yahya bin Sa'ed on Ali⁽⁸⁾. In addition, they agreed upon its chain of transmission and did not differ. Saeed, it is a strange hadith, and the hadith is authentic, on the authority of Yahya bin Saeed, on the authority of Saeed, on the authority of Saad, and on the authority of Yahya bin Saeed, on the authority of Ali ⁽⁹⁾.

Summary:

Noah narrates on the authority of Yahya al-Qattan and Yahya al-Ansari, "he narrated this hadith on the authority of both of his sheikhs: As for Al-Qattan, he narrated it on the authority of Abd al-Rahman ibn Harmalah, on the authority of Sa'id ibn al-Musayyib, on the authority of Sa'ad ibn AbiWaqas. While Al-Ansari narrates it on the authority of Saeed bin Al-Musayyib without a mediator.

In the narration of Al-Ansari there was a disagreement over the naming of the companion: Is it Sa'd bin AbiWaqas, or Ali bin AbiTalib? The hadith was provided by the two sheikhs in their Sahihs from both of them, but it is on the authority of Ali through a different path. It was verified by "Al-Bukhari through Abd Al-Wahhab Al-Thaqafi, Yahya Al-Qattan and Al-Layth Bin Saad" ⁽¹⁰⁾. It is also through "Muslim via Suleiman bin Bilal, Al-Layth bin Saad and Abdul Wahhab Al-Thaqafi" ⁽¹¹⁾. All of them on the authority of Al-Ansari, on the authority of Ibn Al-Musaib, on the authority of Ibn AbiWaqas.

Al-Bukhari and Muslim verified it through Abdullah bin Shaddad, on the authority of Ali, may Allah be pleased with him, who said: "I never heard the Prophet PBUH, mention his parents together to anyone except for Saad

¹Sahih Al-Bukhari: The Book of Hajj, chapter on Tamattu, conjugation, and singling out for Hajj, and the dissolution of Hajj for those with no sacrifice: 2/176 No. 1569.

²Sahih Muslim: Kitab al-Hajj, chapter on permissibility of tamattu ': 2/897 No. 1223.

³Elal Alhadith for ibn abi Hatem: 5/480-483.

⁴History of Baghdad: 15/438 No. 7242.

⁵ibid

⁶ibid

⁷History of Baghdad15/438 No 7242

⁸Sunan al-Tirmidhi: The Book of morals on the Messenger of Allah PBUH, chapter on what came in May my father and mother be sacrificed for you!": 4/427 No. 2828.

⁹History of Baghdad: 15/438 No. 7242.

¹⁰Sahih Al-Bukhari: The virtues of the Companions of the Prophet, chapter "The Virtues of Saad bin Abi Waqqas": 5/22 No. 3725; And Al-Maghazi's book, chapter as "When two parties from among you were about to lose heart: 5/97 No. 4056.

¹¹Sahih Muslim: The Merits of the Companions, may Allah be pleased with them, chapter on virtues of Saad bin Abi Waqqas: 7/125 No. 2412

bin Malik. I heard him say at the battle day of Uhid "Shoot, Sa'ad! May my father and mother be sacrificed for you!"⁽¹⁾.

So concerning this hadith, "I do not know anyone narrated it on the authority of Abd al-Rahman bin Harmalah other than Yahya bin Saeed, nor on the authority of Yahya other than Noah ibn Habib. It was narrated by another one, on the authority of Yahya bin Saeed al-Ansari, on the authority of Sa'id bin al-Musayyib, on the authority of Saad, and both hadiths are authentic." and Allah knows best.

Conclusion

Praise be to Allah, by whose grace righteous deeds are fulfilled and the best of prayers and peace be upon our beloved Muhammad and all his family and companions. Hence

It was Allah's bounty (his Almighty) that I managed to complete writing and studying the hadiths that Yunus bin Habib al-Mualla had mentioned in the book of problems by Ibn AbiHatim. The findings of the study are summarized in:

1- Yunus Bin Habib Al-Asbahani Bin Abdul-Qaher Ibn Abdul-Aziz Bin Umar Bin Qais Al-Masery, trustworthy and of the well-known hadeeth reciters.

2- He narrated many hadiths on the authority of Abu Dawud Al-Tayalisi, as in the Musnad.

3- It was found that the number of the problematic hadiths narrated by Yunus bin Habib are seven and all were studied in this research.

4- Imam Abu Hatim al-Razi is considered one of the leading scholars and imams who left many books behind, especially on the science of the problems of hadith, and he is an authentic source for those who came after him.

5- It is necessary to refer to the comments, opinions and judgments of the leading imams on the narrations, in correction and weakening, and to benefit from their understanding in this field, as they explained the narrations and explained the status of the narrators.

May Allah's blessings and peace be upon our master Muhammad, his family and companions, and praise be to Allah, Lord of the worlds.

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