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مَجَلَّةُ تَعْظِيمِ الْوَحْيَيْنِ

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the Two Glorious Revelations,
Serving the Glorious Quran and the Elevated Sunnah
in the Illumed City of the Prophet ﷺ



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An institutional endowment devoted to serving the Glorious Qur'an and the Elevated Prophetic Sunnah, by underlining their guidance and fulfilling their aims.

Historical background:

The endowment was established in 1428AH, initially as, **Project for Cherishing the Glorious Qur'an**. In 1434AH the Project became a community development center under the nomenclature, **Center for Cherishing the Glorious Qur'an**. Yet, in 1436AH, the center was further developed to be an independent entity under the title, Endowment of Cherishing the Two Glorious Revelations.

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- 1- Highlighting the glories of the Glorious Qur'an and the Elevated Prophetic Sunnah and making their rights known.
- 2- Defending the Glorious Qur'an and the Elevated Prophetic Sunnah and refuting the calumny leveled against them.
- 3- Furthering research studies and training programs related to the Glorious Qur'an and the Elevated Prophetic Sunnah.



**Journal of Cherishing
the Two Glorious Revelations**

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Number (1)

Quranic Sciences in Sura 91 (al-Shams)

An Inductive Thematic Study

Dr. Abdullah ibn Sulayman al-'Umayr

Research Topic:

Sura 91 (al-Shams) contains numerous topics from the Quranic sciences. This study sheds light on these topics. The noble sura contains fifteen branches of the Quranic sciences: Makkan and Madinan revelation, the enumeration of the ayas of the Noble Quran, occasions of revelation, the objectives of suras, textual correspondences and coherence, oaths, qira'at, pausing and resumption, the specific and the general, rhetorical secrets, the inimitability of the Quran, grammatical parsing, and tafsir.

Significance of the Research:

1. It is connected with the topics of the Quranic sciences, which are of great importance for understanding the Quran, interpreting it, deriving its rulings, and contemplating its ayas.
2. It clarifies, demonstrates, and confirms that the Mufassal suras contain many topics of the Quranic sciences.

Research Objectives:

To identify the topics of the Quranic sciences found in Sura 91 (al-Shams) and present them clearly to the reader.

Research Problem:

The study of the topics of the Quranic sciences contained in Sura 91 (al-Shams).

Research Method:

In this study, I followed the inductive analytical method.

Research Findings:

1. The Mufasssal suras contain many topics of the Quranic sciences.
2. The sura manifests His great Power (سبحانه وتعالى) and displays His Signs and bounties in the horizons and within souls.
3. There is coherence in the arrangement between Sura 91 (al-Shams), the sura before it, Sura 90 (al-Balad), and the sura after it, Sura 92 (al-Layl), as well as clear interconnection and integration among them. The same applies to all suras of the Noble Quran.

Keywords

the Quran, Quranic sciences, Sura 91 (al-Shams), unusual vocabulary of the sura.



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Number (2)

**Sending Blessings upon the Messenger of Allah (ﷺ) When Forgetting
An Exegetical, Hadith-Based, Analytical Study**

Dr. Hussein ibn Abdulaziz ibn Umar Banajah

Research Topic:

The study and analysis of the ruling on sending blessings upon the Prophet (ﷺ) when a person forgets something.

Research Objectives:

To arrive at the ruling on sending blessings upon the Prophet (ﷺ) when one forgets something, through the relevant texts and through the statements of exegetes, hadith scholars, legal theorists, and jurists.

Research Problem:

The research problem lies in the ambiguity surrounding the ruling on this issue. The command to do so appears in the Noble Quran in a general form, and there are also hadiths specific to the state of forgetfulness, but they are weak.

Research Methodology:

The verified text of the selected portion of the manuscript was produced according to the author's intent, with all quoted materials documented, Prophetic traditions and poetic verses traced to their sources, and explanatory comments provided where needed. The study concludes with the main findings derived from this process.

Most Important Findings:

1. It is prescribed to send blessings upon the Prophet (ﷺ) when one forgets something.
2. The command to remember Allah when forgetting occurs in the Noble Quran in a general and unrestricted manner, and one of its particular forms has

been specified, namely sending blessings upon the Prophet (ﷺ), in accordance with the remaining partial evidences.

3. It is permissible to act upon weak hadiths in matters of virtuous deeds under the well-known conditions stipulated by scholars, and these conditions apply to the hadiths related to the issue examined in this study.

Keywords

fo ecnarbmemer ,ssenluftegrof ,(ﷺ) tehporP eht nopu sgnisselb gnidnes
Allah (عز وجل).



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Number(3)

**Hadiths and Reports Concerning the Censure of Building
Collection and Study**

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Research Topic:

Collecting the hadiths that indicate the censure of building, studying them, and explaining the statements of scholars regarding them, while also mentioning a selection of hadiths concerning the adoption of buildings out of necessity.

Significance of the Research:

1. People need housing and buildings, as these are among the necessities of life.
2. There are frequent questions about the authenticity and reliability of the hadiths concerning the censure of building.
3. The study provides the correct interpretation of what is authentically established from these hadiths and clarifies the statements of scholars on the matter.

Research Objectives:

To draw researchers' attention to hadith studies connected with the science of hadith, namely the collection of hadiths on a single topic.

Research Problem:

Are the hadiths censuring building authentic?

Research Findings:

1. There are four hadiths concerning the permissibility of adopting buildings.
2. There are eleven hadiths that censure building in an unrestricted manner.

3. There are four hadiths concerning the censure of building.
4. Eight of these hadiths are authentically established.

Keywords

Prophetic hadiths, transmitted hadiths, censure of building, Sunnah.



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46. Ibn Ḥibbān, Muḥammad ibn Ḥibbān Abū Ḥātim al-Bustī (died: 354AH), **al-Thiqāt**, ṭubī’ taḥta murāqabah: Muḥammad ‘Abd al-Mu‘īd Khān, Wizārat al-Ma‘ārif li al-Ḥukūmah al-‘Āliyah al-Hindiyyah, ṭab‘ah: 1st, 1393AH.
47. al-Ṭabarī, Muḥammad ibn Jarīr ibn Yazīd Abū Ja‘far (died: 310AH), **Jāmi’ al-Bayān ‘an Tawīl al-Qur’ān**, taḥqīq: Aḥmad Muḥammad Shākir, Mu’assasat al-Risālah, ṭab‘ah: 1st, 1420AH.
48. al-‘Alā’ī, Khalīl ibn Kaykaldī Abū Sa‘īd Ṣalāḥ al-Dīn (died: 761AH), **Jāmi’ al-Taḥṣīl fī Aḥkām al-Marāsīl**, taḥqīq: Ḥamdī ‘Abd al-Majīd al-Salāfī, ‘Ālam al-Kutub, Beirut, ṭab‘ah: 2nd, 1407AH – 1986AD.
49. al-Tirmidhī, Muḥammad ibn ‘Īsā ibn Sawrah Abū ‘Īsā (died: 279AH), **Jāmi’ al-Tirmidhī**, taḥqīq: Bashshār ‘Awwād Ma’rūf, Dār al-Gharb al-Is-lāmī, Beirut, 1998AD.
50. al-Suyūṭī, ‘Abd al-Raḥmān ibn Abī Bakr (died: 911AH), **al-Jāmi’ al-Ṣaghīr fī Aḥādīth al-Bashīr al-Nadhīr**, Dār al-Kutub al-‘Ilmiyyah, Bei-rut, ṭab‘ah: 2nd, 1425AH – 2004AD.
51. Ibn Rajab, ‘Abd al-Raḥmān ibn Aḥmad Zayn al-Dīn (died: 795AH), **Jāmi’ al-‘Ulūm wa al-Ḥikam fī Sharḥ Khamsīn Ḥadīthan min Jawāmi’ al-Ka-lim**, taḥqīq: Shu‘ayb al-Arnā’ūṭ, Mu’assasat al-Risālah, Beirut, ṭab‘ah: 7th, 1422AH – 2001AD.

52. al-Bayhaqī, Aḥmad ibn al-Ḥusayn Abū Bakr (died: 458AH), **al-Jāmi' li Shu'ab al-Īmān**, taḥqīq wa murāja'ah wa takhrīj: 'Abd al-'Alī 'Abd al-Ḥamīd Ḥamīd, bi-ishrāf Mukhtār Aḥmad al-Nadwī, Maktabat al-Rushd li al-Nashr wa al-Tawzī', Riyadh, ṭab'ah: 1st, 1423AH – 2003AD.
53. Ibn Abī Ḥātim al-Rāzī, 'Abd al-Raḥmān ibn Muḥammad Abū Muḥammad (died: 327AH), **al-Jarḥ wa al-Ta'dīl**, Majlis Dā'irat al-Ma'ārif al-'Uthmāniyyah, Ḥaydarābād al-Dakan – Dār Iḥyā' al-Turāth al-'Arabī, Beirut, ṭab'ah: 1st, 1271AH.
54. Ibn Sa'd, Muḥammad ibn Sa'd Abū 'Abd Allāh (died: 230AH), **al-Juz' al-Mutammim li Ṭabaqāt Ibn Sa'd (al-Ṭabaqah al-Rābi'ah min al-Ṣaḥābah...)**, taḥqīq wa dirāsah: 'Abd al-'Azīz 'Abd Allāh al-Sallūmī, Maktabat al-Ṣiddīq, al-Ṭā'if, 1416AH.
55. al-Shaybānī, Ḥanbal ibn Ishāq ibn Ḥanbal Abū 'Alī (died: 273AH), **Juz' Ḥanbal (al-Tāsi' min Fawā'id Ibn al-Sammāk)**, taḥqīq: Hishām ibn Muḥammad, Maktabat al-Rushd, Riyadh, ṭab'ah: 2nd, 1419AH – 1998AD.
56. al-Baghawī, 'Abd Allāh ibn Muḥammad Abū al-Qāsim (died: 317AH), **Ḥadīth 'Alī ibn al-Ja'd al-Jawharī**, taḥqīq wa takhrīj: Rif'at Fawzī 'Abd al-Muṭṭalib, Maktabat al-Khānī, al-Qāhirah, 1994AD.
57. Abū Nu'aym al-Iṣbahānī, Aḥmad ibn 'Abd Allāh ibn Aḥmad (died: 430AH), **Ḥilyat al-Awliyā' wa Ṭabaqāt al-Aṣfiyā'**, Maktabat al-Sa'ādah, Miṣr, ṭab'ah: 1st, 1394AH – 1974AD, wa ṣawwarat-hā Dār al-Kutub al-'Ilmiyyah, Beirut, 1409AH.
58. Abū Nu'aym al-Iṣbahānī, Aḥmad ibn 'Abd Allāh (died: 430AH), **Dalā'il al-Nubuwwah**, taḥqīq: Muḥammad Rawwās Qal'ajī wa 'Abd al-Barr 'Abbās, Dār al-Nafā'is, ṭab'ah: 2nd, 1406AH.
59. al-Bayhaqī, Aḥmad ibn al-Ḥusayn Abū Bakr (died: 458AH), **Dalā'il al-Nubuwwah**, taḥqīq: Mu'ṭā al-Qal'ajī, Dār al-Kutub al-'Ilmiyyah, Beirut, ṭab'ah: 1st, 1408AH.

60. al-Firyābī, Ja'far ibn Muḥammad ibn al-Ḥusayn Abū Bakr (died: 301AH), **Dalā'il al-Nubuwwah**, taḥqīq: 'Āmir Ḥasan Ṣabrī, Dār Ḥirā', Makkah al-Mukarramah, ṭab'ah: 1st, 1406AH.
61. al-Dhahabī, Muḥammad ibn Aḥmad ibn 'Uthmān (died: 748AH), **Dīwān al-Ḍu'afā' wa al-Matrūkīn wa Khālq min al-Majhūlīn wa Thiqāt fihim Līn**, taḥqīq: Ḥammād ibn Muḥammad al-Anṣārī, Maktabat al-Nahḍah al-Ḥadīthah, Makkah, ṭab'ah: 2nd, 1387AH – 1967AD.
62. Ibn al-Qaysarānī, Muḥammad ibn Ṭāhir ibn 'Alī Abū al-Faḍl al-Shaybānī (died: 507AH), **Dhakhīrat al-Ḥuffāz (min al-Kāmil li Ibn 'Adī)**, taḥqīq: 'Abd al-Raḥmān al-Firyawā'ī, Dār al-Salaf, Riyadh, ṭab'ah: 1st, 1416AH – 1996AD.
63. al-Nawawī, Yaḥyā ibn Sharaf Abū Zakariyyā Muḥyī al-Dīn (died: 676AH), **Riyād al-Ṣāliḥīn**, ta'līq wa taḥqīq: Māhīr Yāsīn al-Faḥl, Dār Ibn Kathīr li al-Ṭibā'ah wa al-Nashr wa al-Tawzī', Dimashq – Beirut, ṭab'ah: 1st, 1428AH – 2007AD.
64. Ibn al-Mubārak, 'Abd Allāh al-Marwazī (died: 181AH), **al-Zuhd**, taḥqīq: Ḥabīb al-Raḥmān al-A'zamī, Dār al-Kutub al-'Ilmiyyah, Beirut.
65. al-Shaybānī, Aḥmad ibn Muḥammad Abū 'Abd Allāh (died: 241AH), **al-Zuhd**, Dār al-Kutub al-'Ilmiyyah, Beirut, ṭab'ah: 1st, 1403AH.
66. Hannād ibn al-Sarī al-Kūfī (died: 243AH), **al-Zuhd**, taḥqīq: 'Abd al-Raḥmān 'Abd al-Jabbār al-Firyawā'ī, Dār al-Khulafā' li al-Kitāb al-Islāmī, ṭab'ah: 1st, 1406AH.
67. al-Haytamī, Aḥmad ibn Muḥammad ibn 'Alī ibn Ḥajar (died: 974AH), **al-Zawājir 'an Iqtirāf al-Kabā'ir**, Dār al-Fikr, Beirut, ṭab'ah: 1st, 1407AH – 1987AD.
68. al-Albānī, Muḥammad Nāṣir al-Dīn (died: 1420AH), **Silsilat al-Aḥādīth al-Ṣaḥīḥah wa Shay' min Fiqhihā wa Fawā'idihā**, Maktabat al-Ma'ārif, Riyadh, ṭab'ah: 1st.
69. al-Albānī, Muḥammad Nāṣir al-Dīn (died: 1420AH), **Silsilat al-Aḥādīth al-Ḍa'īfah wa al-Mawḍū'ah wa Atharuhā al-Sayyi' fī al-Ummah**, Maktabat al-Ma'ārif, Riyadh, ṭab'ah: 1st, 1412AH.

70. al-Khallāl, Aḥmad ibn Muḥammad Abū Bakr (died: 311AH), **al-Sunnah**, taḥqīq: ‘Aṭiyyah al-Zahrānī, Dār al-Rāyah, Riyadh, ṭab‘ah: 1st, 1410AH.
71. Ibn Mājah, Muḥammad ibn Yazīd Abū ‘Abd Allāh al-Qazwīnī (died: 273AH), **Sunan Ibn Mājah**, taḥqīq: Fu‘ād ‘Abd al-Bāqī, Dār Iḥyā’ al-Kutub al-‘Arabiyyah – Fayṣal ‘Īsā al-Bābī al-Ḥalabī, al-Qāhirah.
72. Abū Dāwūd, Sulaymān ibn al-Ash‘ath al-Sijistānī (died: 275AH), **Sunan Abī Dāwūd**, taḥqīq: Shu‘ayb al-Arnāuṭ wa Muḥammad Kāmil Qarah Ballī, Dār al-Risālah al-‘Ālamiyyah, ṭab‘ah: 1st.
73. al-Dāraquṭnī, ‘Alī ibn ‘Umar ibn Aḥmad ibn Mahdī Abū al-Ḥasan (died: 385AH), **Sunan al-Dāraquṭnī**, taḥqīq: Shu‘ayb al-Arnāuṭ wa Ḥasan ‘Abd al-Mun‘im Shalabī wa ‘Abd al-Laṭīf Ḥarz Allāh wa Aḥmad Barhūm, Mu‘assasat al-Risālah, Beirut, ṭab‘ah: 1st, 1424AH – 2004AD.
74. al-Nasā‘ī, Aḥmad ibn Shu‘ayb Abū ‘Abd al-Raḥmān (died: 303AH), **al-Sunan al-Kubrā**, taḥqīq: Ḥasan ‘Abd al-Mun‘im Shalabī, ishraf: Shu‘ayb al-Arnāuṭ, Mu‘assasat al-Risālah, Beirut, ṭab‘ah: 1st, 1421AH.
75. al-Nasā‘ī, Aḥmad ibn Shu‘ayb Abū ‘Abd al-Raḥmān (died: 303AH), **Sunan al-Nasā‘ī**, taḥqīq: Mashhūr ibn Ḥasan Āl Salmān, Maktabat al-Ma‘ārif, Riyadh, ṭab‘ah: 1st; taḥqīq: ‘Abd al-Fattāḥ Abū Ghuddah, Maktab al-Maṭbū‘āt al-Islāmiyyah, Ḥalab, ṭab‘ah: 2nd, 1406AH – 1986AD.
76. al-Baghawī, al-Ḥusayn ibn Mas‘ūd Abū Muḥammad Muḥyī al-Sunnah (died: 516AH), **Sharḥ al-Sunnah**, taḥqīq: Shu‘ayb al-Arnāuṭ wa Zuhayr al-Shāwīsh, al-Maktab al-Islāmī, Dimashq – Beirut, ṭab‘ah: 2nd, 1403AH.
77. al-Ṭibī, al-Ḥusayn ibn ‘Abd Allāh Sharaf al-Dīn (died: 743AH), **Sharḥ al-Ṭibī ‘alā Mishkāt al-Maṣābīḥ (al-Kāshif ‘an Ḥaqā’iq al-Sunan)**, taḥqīq: ‘Abd al-Ḥamīd Hindāwī, Maktabat Nizār Muṣṭafā al-Bāz, Makkah – Riyadh, ṭab‘ah: 1st, 1417AH – 1997AD.
78. Ibn Baṭṭāl, ‘Alī ibn Khalaf Abū al-Ḥasan (died: 449AH), **Sharḥ Ṣaḥīḥ al-Bukhārī**, taḥqīq: Abū Nu‘aym Yāsir ibn Ibrāhīm, Maktabat al-Rushd, Riyadh, ṭab‘ah: 2nd, 1423AH – 2003AD.

79. al-Ṭaḥāwī, Aḥmad ibn Muḥammad Abū Ja'far (died: 321AH), **Sharḥ Mushkil al-Āthār**, taḥqīq: Shu'ayb al-Arnāuṭ, Mu'assasat al-Risālah, Beirut, ṭab'ah: 1st, 1415AH – 1994AD.
80. al-Ṭaḥāwī, Aḥmad ibn Muḥammad Abū Ja'far (died: 321AH), **Sharḥ Ma'ānī al-Āthār**, taḥqīq: Muḥammad Zuhri al-Najjār wa Muḥammad Sayyid Jād al-Ḥaqq, murāja'ah: Yūsuf 'Abd al-Raḥmān al-Mar'ashlī, 'Ālam al-Kutub, Beirut, ṭab'ah: 1st, 1414AH – 1994AD.
81. Ibn Hibbān, Muḥammad ibn Hibbān ibn Aḥmad Abū Ḥātim al-Bustī (died: 354AH), **Ṣaḥīḥ Ibn Hibbān bi Tartīb Ibn Balabān**, taḥqīq: Shu'ayb al-Arnāuṭ, Mu'assasat al-Risālah, Beirut, ṭab'ah: 2nd, 1414AH.
82. Ibn Khuzaymah, Muḥammad ibn Ishāq Abū Bakr al-Naysābūrī (died: 311AH), **Ṣaḥīḥ Ibn Khuzaymah**, taḥqīq: Muḥammad Muṣṭafā al-A'zamī, al-Maktab al-Islāmī, Beirut.
83. al-Albānī, Muḥammad Nāṣir al-Dīn (died: 1420AH), **Ṣaḥīḥ Abī Dāwūd (al-Umm)**, Mu'assasat Ghirās li al-Nashr wa al-Tawzī', al-Kuwayt, ṭab'ah: 1st, 1423AH.
84. al-Bukhārī, Muḥammad ibn Ismā'īl (died: 256AH), **Ṣaḥīḥ al-Adab al-Mufrad**, taḥqīq wa ta'līq: Muḥammad Nāṣir al-Dīn al-Albānī, Dār al-Ṣiddīq li al-Nashr wa al-Tawzī'.
85. al-Bukhārī, Muḥammad ibn Ismā'īl (died: 256AH), **Ṣaḥīḥ al-Bukhārī**, taḥqīq: Muḥammad Zuhayr ibn Nāṣir al-Nāṣir, Dār Ṭawq al-Najāt, ṭab'ah: 1st, 1422AH.
86. al-Albānī, Muḥammad Nāṣir al-Dīn (died: 1420AH), **Ṣaḥīḥ al-Targhīb wa al-Tarhīb**, Maktabat al-Ma'ārif li al-Nashr wa al-Tawzī', Riyadh, ṭab'ah: 1st, 1421AH – 2000AD.
87. Muslim ibn al-Ḥajjāj, Abū al-Ḥasan al-Naysābūrī (died: 261AH), **Ṣaḥīḥ Muslim**, taḥqīq: Muḥammad Fu'ād 'Abd al-Bāqī, Dār Iḥyā' al-Turāth al-'Arabī, Beirut.
88. al-'Uqaylī, Muḥammad ibn 'Amr ibn Mūsā Abū Ja'far (died: 322AH), **al-Ḍu'afā' al-Kabīr**, taḥqīq: 'Abd al-Mu'ṭī Amīn Qal'ajī, Dār al-Kutub al-'Ilmiyyah, Beirut, ṭab'ah: 2nd, 1418AH.

89. al-Nasā'ī, Aḥmad ibn Shu'ayb Abū 'Abd al-Raḥmān (died: 303AH), **al-Ḍu'afā' wa al-Matrūkīn**, taḥqīq: Būrān al-Ḍannāwī wa Kamāl Yūsuf al-Ḥūt, Mu'assasat al-Kutub al-Thaqāfiyyah, ṭab'ah: 1st, 1405AH.
90. al-Dāraquṭnī, 'Alī ibn 'Umar Abū al-Ḥasan (died: 385AH), **al-Ḍu'afā' wa al-Matrūkīn**, taḥqīq: 'Abd al-Raḥīm Muḥammad al-Qushayrī, Majallat al-Jāmi'ah al-Islāmiyyah, al-Madīnah al-Munawwarah.
91. al-Bukhārī, Muḥammad ibn Ismā'īl (died: 256AH), **al-Ḍu'afā'**, taḥqīq: Aḥmad ibn Ibrāhīm ibn Abī al-'Aynayn Abū 'Abd Allāh, Maktabat Ibn 'Abbās, ṭab'ah: 1st, 1426AH – 2005AD.
92. al-Albānī, Muḥammad Nāṣir al-Dīn (died: 1420AH), **Ḍa'īf al-Targhīb wa al-Tarhīb**, Maktabat al-Ma'ārif li al-Nashr wa al-Tawzī', Riyadh, ṭab'ah: 1st, 1421AH – 2000AD.
93. al-Albānī, Muḥammad Nāṣir al-Dīn (died: 1420AH), **Ḍa'īf al-Jāmi' al-Ṣaghīr wa Ziyādatuh**, ishraf: Zuhayr al-Shāwīsh, al-Maktab al-Islāmī, 1410AH – 1990AD.
94. al-Albānī, Muḥammad Nāṣir al-Dīn (died: 1420AH), **Ḍa'īf Sunan Abī Dāwūd**, Mu'assasat Ghirās li al-Nashr wa al-Tawzī', al-Kuwayt, ṭab'ah: 1st, 1423AH – 2002AD.
95. Ibn Sa'd, Muḥammad ibn Sa'd Abū 'Abd Allāh (died: 230AH), **al-Ṭabaqāt al-Kubrā**, taḥqīq: Muḥammad 'Abd al-Qādir 'Aṭā, Dār al-Kutub al-'Ilmiyyah, Beirut, ṭab'ah: 1st, 1410AH – 1990AD.
96. Abū al-Shaykh al-Aṣbahānī, 'Abd Allāh ibn Muḥammad Abū Muḥammad (died: 369AH), **al-'Aḍamah**, taḥqīq: Riḍā' Allāh ibn Muḥammad Idrīs al-Mubārakfūrī, Dār al-'Āṣimah, Riyadh, ṭab'ah: 1st, 1408AH.
97. Ibn al-Jawzī, 'Abd al-Raḥmān ibn 'Alī (died: 597AH), **al-'Ilal al-Mutanāhiyah fī al-Aḥādīth al-Wāhiyah**, taḥqīq: Khalīl al-Mays, Dār al-Kutub al-'Ilmiyyah, Beirut, ṭab'ah: 1st, 1403AH.
98. al-Dāraquṭnī, 'Alī ibn 'Umar Abū al-Ḥasan (died: 385AH), **al-'Ilal al-Wāridah fī al-Aḥādīth al-Nabawiyyah**, taḥqīq wa takhrīj: Maḥfūẓ al-Raḥmān Zayn Allāh al-Salafī, Dār Ṭaybah, Riyadh, ṭab'ah: 1st, 1405AH;

- wa al-mujalladāt (12–15): ta'liq: Muḥammad ibn Ṣāliḥ ibn Muḥammad al-Dabbāsī, Dār Ibn al-Jawzī, al-Dammām, ṭab'ah: 1st, 1427AH.
99. Ibn Abī Ḥātim, 'Abd al-Raḥmān ibn Idrīs Abū Muḥammad (died: 327AH), **al-'Ilal**, taḥqīq: farīq min al-bāḥithīn bi-ishrāf wa 'ināyah: Sa'd ibn 'Abd Allāh al-Ḥumayd wa Khālīd ibn 'Abd al-Raḥmān al-Juraysī, Maṭābi' al-Ḥumaydī, ṭab'ah: 1st, 1427AH.
100. al-Hāshimī, Sa'dī ibn Maḥdī, **al-'Ilal wa al-Su'ālāt al-Ḥadīthiyyah: Abū Zur'ah al-Rāzī wa Juhūdūh fī al-Sunnah al-Nabawiyyah, Kitāb al-Ḍu'afā' li Abī Zur'ah al-Rāzī**, risālah 'ilmiyyah, 'Imādat al-Baḥth al-'Ilmī bi al-Jāmi'ah al-Islāmiyyah, al-Madīnah al-Nabawiyyah, 1402AH – 1982AD.
101. al-'Aynī, Maḥmūd ibn Aḥmad Abū Muḥammad (died: 855AH), **'Umdat al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī**, Dār al-Kutub al-'Ilmiyyah, Beirut, 2001AD.
102. Ibn Ḥajar al-'Asqalānī, Aḥmad ibn 'Alī Abū al-Faḍl (died: 852AH), **al-Gharā'ib al-Multaqaṭah min Musnad al-Firdaws mimmā laysa fī al-Kutub al-Mashhūrah**, taḥqīq: jamā'ah min al-ṭullāb, Nashr Dār Jam'iyyat al-Birr bi Dubai.
103. al-Azdī, 'Abd al-Ghanī ibn Sa'īd Abū Muḥammad (died: 409AH), **al-Ghawāmiḍ wa al-Mubhamāt fī al-Ḥadīth al-Nabawī**, taḥqīq: Dr. Ḥamzah Abū al-Faḥ ibn Ḥusayn Qāsim Muḥammad al-Nu'aymī, Dār al-Manārah, ṭab'ah: 1st, 1421AH – 2000AD.
104. Ibn Ḥajar al-'Asqalānī, Aḥmad ibn 'Alī Abū al-Faḍl (died: 852AH), **Faḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī**, taḥqīq: Shaykh 'Abd al-'Azīz ibn 'Abd Allāh ibn Bāz, tarqīm: Muḥammad Fu'ād 'Abd al-Bāqī, ikhrāj: Muḥibb al-Dīn al-Khaṭīb, al-Maktabah al-Salafiyyah.
105. Ibn 'Abd al-Ḥakam, 'Abd al-Raḥmān ibn 'Abd Allāh al-Qāsim (died: 257AH), **Futūḥ Miṣr wa al-Maghrib**, Maktabat al-Thaqāfah al-Dīniyyah, 1415AH.
106. Ibn Abī al-Dunyā, 'Abd Allāh ibn Muḥammad Abū Bakr (died: 281AH), **Qaṣr al-Amal**, taḥqīq: Muḥammad Khayr Ramaḍān Yūsuf, Dār Ibn Ḥazm, Beirut, ṭab'ah: 2nd, 1417AH – 1997AD.

107. al-Dhahabī, Muḥammad ibn Aḥmad ibn ‘Uthmān Abū ‘Abd Allāh (died: 748AH), **al-Kāshif fī Ma‘rifat Man lahu Riwayah fī al-Kutub al-Sittah**, taḥqīq: Muḥammad ‘Awwāmah wa Aḥmad Muḥammad Nimer al-Khaṭīb, Dār al-Qiblah li al-Thaqāfah al-Islāmiyyah wa Mu‘asasat ‘Ulūm al-Qur’ān, Jeddah, ṭab‘ah: 1st, 1413AH.
108. Ibn ‘Adī, Aḥmad ibn ‘Abd Allāh Abū Aḥmad al-Jurjānī (died: 365AH), **al-Kāmil fī Ḍu‘afā’ al-Rijāl**, taḥqīq: ‘Ādil Aḥmad ‘Abd al-Mawjūd, ‘Alī Muḥammad Mu‘awwad, Dār al-Kutub al-‘Ilmiyyah, Beirut, ṭab‘ah: 1st, 1418AH.
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Number (4)

Bottle Gourd (al-Dubbā') in the Prophetic Sunnah

A Hadith-Based and Juristic Study in Light of the Texts on Eating and Using It

Dr. Haya bint Abdullah ibn Muhammad al-Du'aylij

Research Topic:

Collecting the hadiths reported in the Prophetic Sunnah concerning the plant known as al-dubbā', both in relation to eating it and using it; studying these hadiths and assessing them; explaining the issues contained in them; resolving the apparent contradiction between them; responding to the misconception that the Prophet (ﷺ) drank wine; and mentioning contemporary applications related to the use of vessels in which fermentation occurs.

Significance of the Research:

The Prophetic Sunnah gives attention to foods and drinks and clarifies what is permissible and what is prohibited among them. The study also resolves the apparent contradiction between the hadiths permitting the eating of al-dubbā' and those prohibiting its use, while showing the precision of Prophetic jurisprudence in regulating permissible matters according to Sharia controls.

Research Objectives:

To collect the hadiths reported on this topic, study and assess them, remove the apparent difficulty in them, and mention the most important issues derived from the hadiths.

Research Problem:

It is known that the Prophet (ﷺ) loved al-dubbā' and would seek it out, yet he also prohibited steeping drinks in it. This may be confusing for some people: how can the same plant be subject both to permission and prohibition? How can the two matters be reconciled?

Research Method:

The study adopted the inductive, analytical, and applied methods.

Research Findings:

Ease (taysīr) encompasses all aspects of the hajj and 'Umrah rituals—both their obligatory and recommended elements, as well as all related matters.

Main Recommendations:

1. Al-dubbā' is one of the plants and foods loved by the Prophet (ﷺ).
2. The Prophet (ﷺ) prohibited steeping drinks in certain circumstances and vessels in order to preserve the safety of the Companions and out of fear that such drinks might affect them.
3. There is a distinction between the lawful nabīdh drunk by the Prophet (ﷺ), which does not intoxicate but merely gives sweetness, and prohibited wine.
4. Confusion over concepts and terms has led to prohibited wine being called nabīdh, and this has given rise to the accusation that the Prophet (ﷺ) drank wine.
5. The hadiths of permission and the hadiths of prohibition are found in the two Sahih collections.
6. The situation of the Companions (رضوان الله عليهم) was taken into account, together with a gradual transition from prohibition to permissibility.
7. Juristic maxims can be applied to certain types of foods and drinks.

Keywords

al-dubbā', the Prophet (ﷺ), steeping, prohibition, Prophetic Sunnah, fermentation.



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Number (5)

The Difficulty Raised Concerning the Hadith of Abu Umamah al-Bahili (رضي الله عنه) on the Prohibition of Accepting a Gift in Return for Intercession

An Analytical Critical Study

Dr. Muhammad ibn Abdullah ibn Rashid Al Mu'addi

Research Topic:

The study of the hadith of Abu Umamah al-Bahili (رضي الله عنه) concerning the prohibition of a gift given in return for intercession; its takhrij and assessment; the collection of what has been reported on its topic; the study of the difficulty raised in its indication; the removal of the apparent conflict with the hadith of Ibn Umar, "Whoever does you a kindness, repay him..."; and the study of the cases and scholarly opinions regarding gifts given for intercession.

Significance of the Research:

1. It contributes to serving the Prophetic Sunnah and preserving it from claims of contradiction and conflict through a scholarly method that protects it from criticism or deficiency.
2. It removes the apparent conflict between the hadith of Abu Umamah and the hadith of Ibn Umar (رضي الله عنهما).
3. It highlights the importance of precisely determining the rulings on accepting a gift from the giver to the intercessor and clarifying its cases between permissibility and prohibition.

Research Objective:

To trace and collect the transmission routes of the hadith of Abu Umamah al-Bahili (رضي الله عنه) from hadith sources, study its chain of transmission, assess it according to the methodology of hadith scholars, mention its corroborating reports and their grades, study the difficulty raised concerning the hadith, and remove the apparent conflict between it and other hadiths.

Research Problem:

1. What is the grade of the marfu' hadith of Abu Umamah al-Bahili (رضي الله عنه): "Whoever intercedes for his brother with an intercession..."?
2. What are the corroborating reports for the hadith of Abu Umamah (رضي الله عنه), what reports have been transmitted on its topic, and what are their grades?
3. How can the hadith of Abu Umamah (رضي الله عنه) prohibiting a gift in return for intercession be reconciled with the hadith of Ibn Umar (رضي الله عنهما), "Whoever does you a kindness, repay him..."?

Research Method:

The analytical critical method.

Research Findings:

1. Raising a difficulty concerning a hadith does not in all cases indicate its weakness; rather, the deficiency may lie in understandings that fall short of directing it to its correct meaning.
2. The hadith of Abu Umamah (رضي الله عنه) has a good chain of transmission and rises to the level of sahih li-ghayrihi. Its meaning is also established from the practice of some Companions (رضي الله عنهم), and many scholars have held this view.
3. It does not conflict with the hadith of Ibn Umar (رضي الله عنهما), which is general regarding every kindness, whereas the hadith of Abu Umamah (رضي الله عنه) is specific to intercession and does not apply to kindness in general.
4. The study warns against stipulating gifts or accepting them, even without stipulation, in a matter that is obligatory upon the intercessor.

Keywords

intercede, intercession, gift, riba.



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Number (6)

The Statements of Abu Bakr Ahmad ibn Abdan in Impugning and Accrediting narrators (al-Jarh wa al-Ta'dil)

An Inductive, Analytical, Comparative Study

Dr. Nasser ibn Muhammad ibn Ibrahim al-Huwaymil

Research Topic:

The study of the methodology of Imam Abu Bakr Ahmad ibn Abdan al-Shirazi (d. 388 AH) in al-jarh wa al-ta'dil, through his statements found in Su'alat Hamzah ibn Yusuf al-Sahmi, and the clarification of his method in narrator criticism and of his expressions of accreditation and criticism.

Significance of the Research:

1. It highlights the methodology of a fourth-century hadith critic who has not been treated in an independent study.
2. It gathers Ibn Abdan's scattered statements from an original source and analyzes them scholarly.
3. It identifies the meanings and ranks of his critical expressions in al-jarh wa al-ta'dil.
4. It explains his influence on later critics, such as al-Dhahabi and Ibn Hajar

Research Objectives:

To uncover Ibn Abdan's critical methodology in al-jarh wa al-ta'dil, analyze his expressions, clarify the characteristics of his method, and compare his statements with those of other imams.

Research Problem:

The research problem lies in the scattered nature of Ibn Abdan's statements within books on narrators and in the absence of a study treating them as an independent critical methodology. This raises questions about the nature

of his method, the ranks of his expressions, and the extent to which he agrees or disagrees with other critics.

Research Method:

1. The inductive method: collecting Ibn Abdan's statements from Su'alat al-Sahmi.
2. The analytical method: studying his critical expressions and their indications.
3. The comparative method: weighing his statements against those of other critics.

Most Prominent Findings:

1. The number of narrators about whom he spoke reached seventeen.
2. His methodology is characterized by moderation and careful verification, with gradation in critical expressions.
3. He uses stronger language when lying or fabrication is established.
4. He demonstrates independent critical judgment and disagrees with some critics in his rulings.
5. Later scholars relied on his statements, which indicates his scholarly standing.

Keywords

Ahmad ibn Abdan, al-jarh wa al-ta'dil, hadith criticism, Su'alat al-Sahmi, the science of narrators.



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Number (7)

Narrators Described by Abu Zur'ah al-Razi as "Straight in Hadith" and "His Hadiths Are Straight"

An Applied Study

Dr. Fari'ah bint Abdullah Ghutaysh al-Khuza'i

Research Topic:

Collecting the narrators whom Abu Zur'ah al-Razi described as "straight (mustaqīm) in hadith" and "his hadiths are straight"; studying the statements of scholars about these narrators; clarifying the preponderant view regarding each narrator; and explaining what Abu Zur'ah al-Razi intended by his expressions "straight in hadith" and "his hadiths are straight."

Significance of Research:

The study contributes to knowledge of the expressions used by scholars in accrediting and criticizing narrators.

Research Objectives:

To collect the narrators whom Abu Zur'ah al-Razi described as "straight in hadith" and "his hadiths are straight," and to compare these descriptions with the statements of other scholars in order to reach the correct view.

Research Method:

1. Listing the narrators whom Abu Zur'ah al-Razi described as "straight in hadith" and "his hadiths are straight."
2. Mentioning Abu Zur'ah al-Razi's statement concerning each narrator, together with the entry number from the source that transmitted the statement.
3. Mentioning the statements of scholars concerning each narrator from the books of al-jarh wa al-ta'dil, arranged according to dates of death as far as possible, unless there is a need to present some earlier.

Research Problem:

What did Abu Zur'ah intend by saying "straight in hadith" and "his hadiths are straight"? Is this considered accreditation or criticism of the narrator? Are the two expressions of the same rank?

Research Findings:

The research concludes that Imam Abu Zur'ah al-Razi was one of the moderate scholars of al-jarh wa al-ta'dil. The number of narrators whom Abu Zur'ah al-Razi described as "straight in hadith" reached six, while those whom he described as "his hadiths are straight" reached five. These expressions may occur in combination or independently. The study shows that all these narrators fall within the ranks of accreditation and the rank of narrators whose reports may be used as proof, despite variation in their degrees: among them are those who are trustworthy, those who are truthful, and those about whom it is said that there is no harm in him.

Research Recommendations:

The study recommends examining the transmitted reports of these narrators so that a final judgment may be reached regarding each narrator and his hadiths.

Keywords

Abu Zur'ah, straight, hadith, straightness, narrators.



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4. Ibn al-Kharrāṭ, 'Abd al-Ḥaqq ibn 'Abd al-Raḥmān ibn 'Abd Allāh (died: 581AH), **al-Aḥkām al-Wuṣṭā min Ḥadīth al-Nabī ṣallā Allāh 'alayhi wa-sallam**, taḥqīq: Ḥamdī al-Salafī wa Ṣubḥī al-Sāmarrā'ī, Maktabat al-Rushd, Riyadh, Saudi Arabia, 1416AH – 1995AD.
5. al-Khalīlī, Khalīl ibn 'Abd Allāh ibn Aḥmad Abū Ya'lā (died: 446AH), **al-Ir-shād fī Ma'rifat 'Ulamā' al-Ḥadīth**, taḥqīq: Muḥammad Sa'id 'Umar Idrīs, Maktabat al-Rushd, Riyadh, Saudi Arabia, ṭab'ah: 1st, 1409AH.
6. al-Suyūṭī, 'Abd al-Raḥmān ibn Abī Bakr Abū al-Faḍl (died: 911AH), **Is'āf al-Mubṭā bi-Rijāl al-Muwatṭā**, al-Maktabah al-Tijāriyyah al-Kubrā, Egypt, 1389AH – 1969AD.
7. Ibn Hajar al-'Asqalānī, Aḥmad ibn 'Alī ibn Muḥammad ibn Aḥmad Abū al-Faḍl (died: 852AH), **al-Iṣābah fī Tamyīz al-Ṣaḥābah**, taḥqīq: 'Ādil Aḥmad 'Abd al-Mawjūd wa 'Alī Muḥammad Mu'awwad, Dār al-Kutub al-'Ilmiyyah, Beirut, ṭab'ah: 1st, 1415AH.
8. Mughlaṭāy, ibn Qilīj ibn 'Abd Allāh Abū 'Abd Allāh (died: 762AH), **Ik-māl Tahdhīb al-Kamāl fī Asmā' al-Rijāl**, taḥqīq: 'Ādil ibn Muḥammad wa Usāmah ibn Ibrāhīm, al-Fārūq al-Ḥadīthah, Cairo, Egypt, ṭab'ah: 1st, 1422AH – 2001AD.

9. al-Sam'ānī , 'Abd al-Karīm ibn Muḥammad ibn Manṣūr Abū Sa'd (died: 562AH), **al-Ansāb**, taḥqīq: 'Abd al-Raḥmān ibn Yaḥyā al-Mu'allimī al-Yamānī wa ghayruh, Majlis Dā'irat al-Ma'ārif al-'Uthmāniyyah, Hyderabad, India, ṭab'ah: 1st, 1382AH – 1962AD.
10. Ibn Kathīr ,Ismā'īl ibn 'Umar Abū al-Fidā' (died: 774AH), **al-Bā'ith al-Ḥathīth Sharḥ Ikhtiṣār 'Ulūm al-Ḥadīth**, taḥqīq: Aḥmad Muḥammad Shākir, Dār al-Kutub al-'Ilmiyyah, Beirut, Lebanon, ṭab'ah: 2nd, 1370AH.
11. Ibn 'Abd al-Hādī, Yūsuf ibn Ḥasan ibn Aḥmad ibn Ḥasan al-Ṣāliḥī (died: 909AH), **Baḥr al-Dam fī man Takallama fīhi al-Imām Aḥmad bi-Madḥaw Dhamm**, taḥqīq wa ta'līq: Ruḥiyyah 'Abd al-Raḥmān al-Suwayfī, Dār al-Kutub al-'Ilmiyyah, Beirut, Lebanon, ṭab'ah: 1st, 1413AH – 1992AD.
12. Ibn Kathīr, Ismā'īl ibn 'Umar Abū al-Fidā' (died: 774AH), **al-Bidāyah wa al-Nihāyah**, taḥqīq: 'Abd Allāh ibn 'Abd al-Muḥsin al-Turkī, Dār Hajar li al-Ṭibā'ah wa al-Nashr wa al-Tawzī' wa al-l'ālān, ṭab'ah: 1st, 1418AH – 1997AD, 1424AH – 2003AD.
13. Ibn al-Qaṭṭān , 'Alī ibn Muḥammad ibn 'Abd al-Malik Abū al-Ḥasan (died: 628AH), **Bayān al-Wahm wa al-Īhām fī Kitāb al-Aḥkām**, taḥqīq: al-Ḥusayn Āyt Sa'īd, Dār Ṭaybah, Riyadh, ṭab'ah: 1st, 1418AH – 1997AD.
14. Ibn Ma'īn ,Yaḥyā ibn Ma'īn ibn 'Awn Abū Zakariyyā (died: 233AH), **Tārīkh Ibn Ma'īn (Riwayat al-Dūrī)**, Markaz al-Baḥth al-'Ilmī wa Ihya' al-Turāth al-Islāmī, Mecca, ṭab'ah: 1st, 1399AH – 1979AD.
15. Ibn Ma'īn ,Yaḥyā ibn Ma'īn ibn 'Awn ibn Ziyād ibn Baṣṭām ibn 'Abd al-Raḥmān al-Murrī al-Baghdādī (died: 233AH), **Tārīkh Ibn Ma'īn (Riwayat 'Uthmān al-Dārimī)**, taḥqīq: Aḥmad Muḥammad Nūr Sayf, Dār al-Māmūn li al-Turāth, Damascus.
16. al-Dhahabī ,Muḥammad ibn Aḥmad ibn 'Uthmān Abū 'Abd Allāh Shams al-Dīn (died: 748AH), **Tārīkh al-Islām wa Wafayāt al-Mashāhīr wa al-A'lām**, taḥqīq: 'Umar 'Abd al-Salām al-Tadmurī, Dār al-Kitāb al-'Arabī, Beirut, ṭab'ah: 2nd, 1413AH – 1993AD.

17. Ibn Shāhīn , ‘Umar ibn Aḥmad ibn ‘Uthmān ibn Aḥmad ibn Muḥammad ibn Ayyūb Abū Ḥafṣ (died: 385AH), **Tārīkh Asmā’ al-Thiqāt**, taḥqīq: Ṣubḥī al-Sāmarrā’ī, al-Dār al-Salafiyyah, Kuwait, ṭab‘ah: 1st, 1404AH – 1984AD.
18. Ibn Shāhīn , ‘Umar ibn Aḥmad ibn ‘Uthmān ibn Aḥmad ibn Muḥammad ibn Ayyūb Abū Ḥafṣ (died: 385AH), **Tārīkh Asmā’ al-Ḍu‘afā’ wa al-Kadhdhābīn**, taḥqīq: ‘Abd al-Raḥīm Muḥammad Aḥmad al-Qashqarī, ṭab‘ah: 1st, 1409AH – 1989AD.
19. al-Khaṭīb al-Baghdādī ,Aḥmad ibn ‘Alī ibn Thābit Abū Bakr (died: 463AH), **Tārīkh Baghdād**, taḥqīq: Bashshār ‘Awwād Ma’rūf, Dār al-Gharb al-Islāmī, Beirut, ṭab‘ah: 1st, 1422AH – 2002AD.
20. Ibn ‘Asākir, ‘Alī ibn al-Ḥasan ibn Hibat Allāh Abū al-Qāsim (died: 571AH), **Tārīkh Dimashq**, taḥqīq: ‘Amr ibn Gharāmah al-‘Amrawī, Dār al-Fikr, Damascus, 1415AH – 1995AD.
21. al-Bukhārī, Muḥammad ibn Ismā‘īl Abū ‘Abd Allāh (died: 256AH), **al-Tārīkh al-Kabīr**, Dā’irat al-Ma‘ārif al-‘Uthmāniyyah, Hyderabad, al-Dakkan, ṭubī‘a taḥta murāqabat: Muḥammad ‘Abd al-Mu‘īd Khān.
22. Ma’rūf ,Bashshār ‘Awwād, wa al-Arnā’ūt, Shu‘ayb, **Taḥrīr Taqrīb al-Tahdhīb li al-Ḥāfiẓ Aḥmad ibn ‘Alī ibn Ḥajar al-‘Asqalānī**, Mu’assasat al-Risālah li al-Ṭibā‘ah wa al-Nashr wa al-Tawzī‘, Beirut, Lebanon, ṭab‘ah: 1st, 1417AH – 1997AD.
23. al-Judayyī , ‘Abd Allāh ibn Yūsuf, **Taḥrīr ‘Ulūm al-Ḥadīth**, Mu’assasat al-Rayyan, Beirut, Lebanon, ṭab‘ah: 1st, 1424AH – 2003AD.
24. al-Dhahabī ,Muḥammad ibn Aḥmad ibn ‘Uthmān Abū ‘Abd Allāh Shams al-Dīn (died: 748AH), **Tadhkirat al-Ḥuffāẓ**, Dār al-Kutub al-‘Ilmiyyah, Beirut, ṭab‘ah: 1st, 1419AH – 1998AD.
25. Ibn al-Qaysarānī ,Muḥammad ibn Ṭāhir ibn ‘Alī ibn Aḥmad Abū al-Faḍl (died: 507AH), **Tadhkirat al-Ḥuffāẓ (Aṭrāf Aḥādīth Kitāb al-Majrūḥīn li Ibn Ḥibbān)**, taḥqīq: Ḥamdī ‘Abd al-Majīd al-Salafī, Dār al-Ṣumay‘ī li al-Nashr wa al-Tawzī‘, Riyadh, ṭab‘ah: 1st, 1415AH – 1994AD.

26. Mughlatāy ,ibn Qilīj ibn ‘Abd Allāh Abū ‘Abd Allāh ‘Alā’ al-Dīn (died: 762AH), **al-Tarājim al-Sāqīṭah min Kitāb Ikmāl Tahdhīb al-Kamāl (al-Maṭbū’)** min Tarjamat al-Ḥasan al-Baṣrī ilā Tarjamat al-Ḥakam ibn Sinān, taḥqīq wa dirāsah: Ṭullāb wa Ṭalibāt Marḥalat al-Mājastīr (li-‘ām 1424–1425), Shu‘bat al-Tafsīr wa al-Ḥadīth – Jāmi‘at al-Malik Sa‘ūd, ishrāf: ‘Alī ibn ‘Abd Allāh al-Ṣayyāḥ, taqdīm: Muḥammad ibn ‘Abd Allāh al-Wuhaybī, Dār al-Muḥaddith li al-Nashr wa al-Tawzī’, Saudi Arabia, ṭab‘ah: 1st, 1426AH.
27. Ibn Ḥajar al-‘Asqalānī, Aḥmad ibn ‘Alī ibn Muḥammad ibn Aḥmad Abū al-Faḍl (died: 852AH), **Ta’jīl al-Manfa‘ah bi Zawā’id Rijāl al-A‘immah al-Arba‘ah**, taḥqīq: Ikrām Allāh Imdād al-Ḥaqq, Dār al-Bashā’ir, Beirut, ṭab‘ah: 1st, 1996AD.
28. al-Dāraqutnī , ‘Alī ibn ‘Umar ibn Aḥmad ibn Maḥdī Abū al-Ḥasan (died: 385AH), **Ta’līqāt al-Dāraqutnī ‘alā al-Majrūḥīn li Ibn Ḥibbān**, taḥqīq: Khalīl ibn Muḥammad al-‘Arabī, al-Fārūq al-Ḥadīthah wa Dār al-Kitāb al-Islāmī, Cairo, ṭab‘ah: 1st, 1414AH – 1994AD.
29. Ibn Ḥajar al-‘Asqalānī, Aḥmad ibn ‘Alī ibn Muḥammad ibn Aḥmad Abū al-Faḍl (died: 852AH), **Taqrīb al-Tahdhīb**, taḥqīq: Abū al-Ashbāl Ṣaghīr Aḥmad Shāghif al-Bākistānī, Dār al-‘Āṣimah, Saudi Arabia, ṭab‘ah: 1st, 1416AH.
30. Ibn Ḥajar al-‘Asqalānī, Aḥmad ibn ‘Alī ibn Muḥammad ibn Aḥmad Abū al-Faḍl (died: 852AH), **al-Talkhīṣ al-Ḥabīr fī Takhrij Aḥādīth al-Rāfi‘ī al-Kabīr**, Dār al-Kutub al-‘Ilmiyyah, ṭab‘ah: 1st, 1419AH – 1989AD.
31. Ibn Ḥajar al-‘Asqalānī, Aḥmad ibn ‘Alī ibn Muḥammad ibn Aḥmad Abū al-Faḍl (died: 852AH), **Tahdhīb al-Tahdhīb**, Maṭba‘at Dā’irat al-Ma‘ārif al-Nizāmiyyah, India, ṭab‘ah: 1st, 1326AH.
32. al-Mizzī ,Yūsuf ibn ‘Abd al-Raḥmān ibn Yūsuf Abū al-Ḥajjāj (died: 742AH), **Tahdhīb al-Kamāl fī Asmā’ al-Rijāl**, taḥqīq: Bashshār ‘Awwād Ma‘rūf, Mu‘assasat al-Risālah, Beirut, ṭab‘ah: 1st, 1400AH – 1980AD.
33. al-Azharī ,Muḥammad ibn Aḥmad ibn al-Azharī al-Harawī Abū Manṣūr (died: 370 :AH), **(Tahdhīb al-Lughah**, taḥqīq: Muḥammad ‘Awaḍ Mur‘ib, Dār Ihya’ al-Turāth al-‘Arabī, Beirut, ṭab‘ah: 1st, 2001AD.

34. Ibn Hibbān ,Muḥammad ibn Hibbān ibn Aḥmad ibn Hibbān) died: 354AH ,(al-**Thiqāt**, taḥta murāqabat: Muḥammad ‘Abd al-Mu‘īd Khān, Dā‘irat al-Ma‘ārif al-‘Uthmāniyyah, Hyderabad, India, ṭab‘ah: 1st, 1393AH – 1973AD.
35. al-Tirmidhī ,Muḥammad ibn ‘Īsā ibn Sawrah ibn Mūsā ibn al-Ḍaḥḥāk Abū ‘Īsā (died: 279AH), **al-Jāmi‘ al-Kabīr (Sunan al-Tirmidhī)**, taḥqīq: Bashshār ‘Awwād Ma‘rūf, Dār al-Gharb al-Islāmī, Beirut, ṭab‘ah: 2nd, 1998AD.
36. Ibn Abī Ḥātim, ‘Abd al-Raḥmān ibn Muḥammad ibn Idrīs ibn al-Mundhir Abū Muḥammad al-Tamīmī (died: 327AH), **al-Jarḥ wa al-Ta‘dīl**, Dār Iḥyā’ al-Turāth al-‘Arabī, Beirut (ṭab‘at Majlis Dā‘irat al-Ma‘ārif al-‘Uthmāniyyah, India), ṭab‘ah: 1st, 1271AH – 1952AD.
37. ‘Abd al-Karīm, Aḥmad Ma‘bad, **al-Ḥāfiẓ al-‘Irāqī wa Atharuh fī al-Sunah**, Aḍwā’ al-Salaf, Riyadh, ṭab‘ah: 1st, 1425AH – 2004AD.
38. Abū Nu‘aym al-Aṣbahānī ,Aḥmad ibn ‘Abd Allāh ibn Aḥmad ibn Ishāq ibn Mūsā ibn Mihrān (died: 430AH), **Hilyat al-Awliyā’ wa Ṭabaqāt al-Aṣfiyā’**, al-Sa‘ādah, near Muḥāfazat Miṣr, 1394AH – 1974AD.
39. al-Nawawī ,Yaḥyā ibn Sharaf Abū Zakariyyā Muḥyī al-Dīn) died: 676AH ,(Khulāṣat al-Aḥkām fī Muhimmāt al-Sunan wa Qawā‘id al-Islām, taḥqīq wa takhrīj: Ḥusayn Ismā‘īl al-Jamal, Mu‘assasat al-Risālah, Beirut, Lebanon, ṭab‘ah: 1st, 1418AH – 1997AD.
40. al-Tukhayfī, ‘Abd al-‘Azīz Sa‘d, **Darajat Ḥadīth al-Ṣadūq wa man fī Martabatih**, Majallat al-Buḥūth al-Islāmiyyah, issue 47, 1417AH – 1996AD.
41. al-Dhahabī, Muḥammad ibn Aḥmad ibn ‘Uthmān Abū ‘Abd Allāh Shams al-Dīn (died: 748AH), **Dhikr man Yu‘tamad Qawluhu fī al-Jarḥ wa al-Ta‘dīl (maṭbū‘ ḍimna Kitāb Arba’ Rasā’il fī ‘Ulūm al-Ḥadīth)**, taḥqīq: ‘Abd al-Fattāḥ Abū Ghuddah, Dār al-Bashā’ir, Beirut, ṭab‘ah: 4th, 1410AH – 1990AD.

42. al-‘Irāqī, ‘Abd al-Raḥīm ibn al-Ḥusayn Abū al-Faḍl Zayn al-Dīn (died: 806AH), **Dhayl Mīzān al-‘Iṭidāl**, taḥqīq: ‘Alī Muḥammad Mu‘awwaḍ wa ‘Ādil Aḥmad ‘Abd al-Mawjūd, Dār al-Kutub al-‘Ilmiyyah, Beirut, ṭab‘ah: 1st, 1416AH – 1995AD.
43. al-Kattānī, Muḥammad ibn Ja‘far ibn Idrīs al-Ḥasanī al-Idrīsī Abū ‘Abd Allāh (died: 1345AH), **al-Risālah al-Mustaṭrafah li Bayān Mashhūr Kutub al-Sunnah al-Musharrafah**, taḥqīq: Muḥammad al-Muntaṣir ibn Muḥammad al-Zamzamī, Dār al-Bashā‘ir al-Islāmiyyah, ṭab‘ah: 6th, 1421AH – 2000AD.
44. al-Dāraquṭnī, ‘Alī ibn ‘Umar ibn Aḥmad ibn Maḥdī ibn Maṣ‘ūd ibn al-Nu‘mān ibn Dīnār Abū al-Ḥasan (died: 385AH), Sunan al-Dāraquṭnī, taḥqīq wa ḍabṭ wa ta‘līq: Shu‘ayb al-Arnā‘ūṭ, Ḥasan ‘Abd al-Mun‘im Shalabī, ‘Abd al-Laṭīf Ḥarz Allāh, Aḥmad Barhūm, Mu‘assasat al-Risālah, Beirut, Lebanon, ṭab‘ah: 1st, 1424AH – 2004AD.
45. Ibn Ḥanbal, Aḥmad ibn Muḥammad Abū ‘Abd Allāh (died: 241AH), **Su‘ālāt Abī Dāwūd li al-Imām Aḥmad ibn Ḥanbal fī Jarḥ al-Ruwāt wa Ta‘dīlihim**, taḥqīq: Ziyād Muḥammad Maṣṣūr, Maktabat al-‘Ulūm wa al-Ḥikam, al-Madīnah al-Munawwarah, ṭab‘ah: 1st, 1414AH.
46. Abū Dāwūd al-Sijistānī, Sulaymān ibn al-Ash‘ath ibn Ishāq ibn Bashīr ibn Shaddād) died 275 :AH, **(Su‘ālāt Abī ‘Ubayd al-Ājurri Abī Dāwūd al-Sijistānī fī al-Jarḥ wa al-Ta‘dīl**, taḥqīq: Muḥammad ‘Alī Qāsim al-‘Umarī, ‘Imādat al-Baḥth al-‘Ilmī bi al-Jāmi‘ah al-Islāmiyyah, al-Madīnah al-Munawwarah, ṭab‘ah: 1st, 1403AH – 1983AD.
47. Ibn Ma‘īn, Yahyā ibn Ma‘īn ibn ‘Awn Abū Zakariyyā (died: 233AH), **Su‘ālāt Ibn al-Junayd li Abī Zakariyyā Yahyā ibn Ma‘īn**, taḥqīq: Aḥmad Muḥammad Nūr Sayf, Maktabat al-Dār, al-Madīnah al-Munawwarah, ṭab‘ah: 1st, 1408AH – 1988AD.
48. al-Dāraquṭnī, ‘Alī ibn ‘Umar ibn Aḥmad ibn Maḥdī Abū al-Ḥasan (died: 385AH), **Su‘ālāt al-Barqānī li al-Dāraquṭnī**, jam‘ wa taḥqīq: Abū ‘Umar Muḥammad ibn ‘Alī al-Azharī, al-Fārūq, Cairo, ṭab‘ah: 1st, 1427AH – 2006AD.

49. Ibn Ma'īn ,Yahyā ibn Ma'īn ibn 'Awn Abū Zakariyyā (died: 233AH), **Su'ālāt 'Uthmān ibn Ṭālūt al-Baṣrī li Abī Zakariyyā Yahyā ibn Ma'īn (wa huwa: Tārīkh Hāshim ibn Marthad al-Ṭabarānī 'an Ibn Ma'īn)**, jam' wa taḥqīq: Abū 'Umar Muḥammad ibn 'Alī al-Azharī, al-Fārūq, Cairo, ṭab'ah: 1st, 1428AH – 2007AD.
50. al-Dāraquṭnī , 'Alī ibn 'Umar ibn Aḥmad ibn Maḥdī Abū al-Ḥasan (died: 385AH), **Su'ālāt al-Ḥākim al-Naysābūrī li al-Dāraquṭnī**, taḥqīq: Muwaffaq ibn 'Abd Allāh ibn 'Abd al-Qādir, Maktabat al-Ma'ārif, Riyadh, ṭab'ah: 1st, 1404AH – 1984AD.
51. Ibn al-Madīnī, 'Alī ibn 'Abd Allāh ibn Ja'far al-Sa'dī Abū al-Ḥasan (died: 234AH), **Su'ālāt Muḥammad ibn 'Uthmān ibn Abī Shaybah li 'Alī ibn al-Madīnī**, taḥqīq: Muwaffaq 'Abd Allāh 'Abd al-Qādir, Maktabat al-Ma'ārif, Riyadh, ṭab'ah: 1st, 1404AH.
52. al-Dhahabī, Muḥammad ibn Aḥmad ibn 'Uthmān Abū 'Abd Allāh Shams al-Dīn (died: 748AH), **Siyar A'lām al-Nubalā'**, taḥqīq: Majmū'ah min al-Muḥaqqiqīn bi-ishrāf Shu'ayb al-Arnā'ūt, Mu'assasat al-Risālah, Beirut, ṭab'ah: 3rd, 1405AH – 1985AD.
53. Ibn Rajab, 'Abd al-Raḥmān ibn Aḥmad ibn Rajab ibn al-Ḥasan al-Salāmī al-Baghdādī thumma al-Dimashqī al-Ḥanbalī Zayn al-Dīn (died: 795AH), **Sharḥ 'Ilal al-Tirmidhī**, taḥqīq: Hammām 'Abd al-Raḥīm Sa'īd, Maktabat al-Manār, al-Zarqā', Jordan, ṭab'ah: 1st, 1407AH – 1987AD.
54. Ibn Khuzaymah, Muḥammad ibn Ishāq ibn Khuzaymah ibn al-Mughīrah ibn Ṣāliḥ ibn Bakr al-Sulamī al-Naysābūrī Abū Bakr (died: 311AH), **Ṣaḥīḥ Ibn Khuzaymah**, taḥqīq: Muḥammad Muṣṭafā al-A'zamī, al-Maktab al-Islāmī, Beirut, 1400AH – 1980AD.
55. al-'Uqaylī, Muḥammad ibn 'Amr Abū Ja'far (died: 322AH), **al-Ḍu'afā' al-Kabīr**, taḥqīq: 'Abd al-Mu'ṭī Amīn Qal'ajī, al-Maktabah al-'Ilmiyyah, Beirut, ṭab'ah: 1st, 1404AH – 1984AD.
56. al-Dāraquṭnī, 'Alī ibn 'Umar ibn Aḥmad ibn Maḥdī Abū al-Ḥasan (died: 385AH), **al-Ḍu'afā' wa al-Matrūkūn**, taḥqīq: 'Abd al-Raḥīm Muḥammad al-Qashqarī, Majallat al-Jāmi'ah al-Islāmiyyah, al-Madīnah al-Munawwarah, juz' (1), issue 59, Rajab–Sha'bān–Ramaḍān, 1403AH.

57. al-Nasā'ī, Aḥmad ibn Shu'ayb Abū 'Abd al-Raḥmān (died: 303AH), **al-Du'afā' wa al-Matrūkūn**, taḥqīq: Maḥmūd Ibrāhīm Zāyid, Dār al-Wa'y, Ḥalab, ṭab'ah: 1st, 1396AD.
58. Ibn al-Jawzī, 'Abd al-Raḥmān ibn 'Alī ibn Muḥammad (died: 579AH), **al-Du'afā' wa al-Matrūkīn**, taḥqīq: 'Abd Allāh al-Qāḍī, Dār al-Kutub al-'Ilmiyyah, Beirut, ṭab'ah: 1st, 1406AH.
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