

# The Scholastic Contribution Of Ibne Kathir (R.A) In The Science Of Hadith

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## ABSTRACT

Hafiz Ibne Kathir (RA) has been a well-known scholar of his era. He was a scholar with a diversity and had command at a time in many fields of the Islamic Studies like; Exegete of the Holy Quran, a master in the field of the Hadiths (Sayings or actions of the Holy Prophet (SAW), History, Islamic Jurisprudence, Arabic Grammar & Literature etc. He got his education from many scholars of his time. Ibne Taimiya (RA), Hafiz Al-Mizzi and Hafiz Al-Dahabi were the most known scholars of Hadith in those days and Ibne Kathir (RA) got the science of Hadith from them. He produced a number of pupils who later on worked in different fields of Islamic Studies and prolonged the guidance of Ibne Kathir (RA). Having a multiplicity in him, he produced a number of research articles and books in different fields of the Islamic Studies. Some of them got famous even in his own time like, he wrote an exegesis of the Holy Quran with the name of Tafseer-ul-Quran Al-Azeem (famously known as Tafseer Ibne Kathir), Tabaqate Shafia, Al-Bidaya Wannihaya and Al-Seerah Al-Nabwiya etc. Here in this research paper we will try to highlight his services in the field of Hadith.

**Key Words:** Exegete, Hadith, Biographer, Jurisprudence

## Introduction:

The full name of this Syrian religious scholar was Ismail bin Umar bin Kathir. He was born in Busra; a city of Syria near to the border of Jordan in 710 Hijra. He was an eminent Exegete, Historian, Biographer, Jurisprudent and Mohaddith (Scholar in the Science of Hadiths) of the eighteenth century. He received his education from the distinguished scholars of its time. Due to

the availability of almost all basic books of Hadith at the time, he read them and memorized them. This exposure influenced his lectures and books as they mostly consisted of Hadith. That is why his contemporary scholars have included him in the group of scholars who had command over Hadith (Hafiz Hadith). Whether it is tafseer, Hadith, history or biographies, he used to follow the pattern of Hadith in his writings. In all these books, his source of guidance was always authentic sources of Hadith. Many scholars and Mohaddithin have declared him as the greatest Mohaddith. Some of them are as follow:

After praising Hafiz Ibne Kathir, Hafiz Al-Dahabi (RA) writes, “The only skilled Muhaddith”. Then “Accurate Muhaddith” <sup>(1)</sup> According to him Ibne Kathir (R.A) had command over memorization of Hadith, and Narrators of Hadith and its history.

Ibne HIjji (RA) writes, He used to know the narrators of Hadith, the science of Validation of Hadith and its authenticity and unauthenticity. Even your contemporaries and even your teachers used to admit this. <sup>(2)</sup>.

Al-shukani (R.A) writes; He had a keen eye on the narrators of hadiths and the defective hadiths ( <sup>(3)</sup> علل حديث).

Hafiz Ibne Hajar al Asqalani writes in Al durr al kaminah “He had a tendency towards original text and the study of Hadiths” He crossed examined and criticized the hadiths of Adalat al Tanbeeh and Al Mukhtasar Ibne Hajib al Asli and writes that he summarized it and made an addition to it also. All these scholars admits and asserts the skills of Ibne Kathir (R.A) in the art of Hadith.

But Hafiz Ibne Hajir al Asqalani also writes in one place about him.

“In the collection of high Asnad (Awali) and in the distinction between high and low “sand” he does not follow the method of Mohaddithin but he is one of the Mohaddithin jurists.<sup>(4)</sup>”

Imam Suyuti (R.A) considers this an unjustified criticism and in response to it writes in the following words, “He had command over the Knowledge of Hadith, he had insight about the authentic and weak hadith, their causes, Differences in the methods and the ‘Ilm al -jarh wat- Ta deel’ (science of validation)”. And the rest of the difference between high and low sand, etc. is among the extra things and not among the important principals <sup>(5)</sup>.

In the same way Hafiz Ibne Kathir’s (R.A) student Rashid Abu Al Mahsin Ali Hussaini (R.A) has also considered that the criticism of Hafiz Ibne Hajar is out of place and has no justified grounds and has written, “ As Hafiz Ibne Kathir (R.A) was under the influence of the memorization of texts but it does not mean that he could not distinguish between the classes and conditions of the narrators in the lower and higher narrations, but these things are not hidden even from the people of the lowest level of knowledge . Hence, a person who had spent a long time with people like Al Muzhi (R.A) (An expert in the knowledge of Hadith) and had he wrote books about the biographies of famous narrators, this (criticism) (May Allah forgive him), shows the hidden malice of him”<sup>(6)</sup>. In fact the great teachers of Hafiz Ibne Kathir (R.A) , especially Yousaf Almuzi (R.A) and Sheikh Ibne Taymiyyah (R.A)(Imam of hadith) about whom it has been said that, “ The Hadith which is not known to Ibn Taymiyyah is not a Hadith at all”<sup>(7)</sup>. In the same way Hafiz Ibne Kathir (R.A) books which are mostly of Hadith and Narrators, are about every fields like exegete, biographies, history and jurisprudence followed the methodology of Mohaddith, these qualities show and prove

his greatness as a Mohaddith. But unfortunately most of his books of hadith, the references of which are found in their other books, are either destroyed or are buried in the libraries. His only book on Hadith 'Ikhtisar e uloom al hadith' was safe. Researches are going on his other manuscripts of Hadiths and some of them have been published. Among them a thick collection of hadith 'jami al Masanid' is also included. The names of missing books are; 1. Alahkamul al kabeer, 2. Al Ahkam al Saghir, 3. kitab ul Muqaddimaht, 4. masnad al Sheikhin, 5. kitab al mudkhal to kitab al sunan for bayhaqi.

Apart from them, there are several short magazines which he has mentioned in collections of books. Following are the books which will elaborate the importance of Hafiz Ibne Kathir (R.A) as a renowned Mohaddith

### **1. IKHTISAR E ULOOM AL HADITH:**

The book is an abridged form of the book which deals with the Principles and Terms of Hadith, Muqaddimah Ibne-al salah<sup>(8)</sup>. Along with the summarization, he has also made some additions to it. The book was published alongside the research work of an expert Yasin-ul-Fahal and as Al Baa'ith Al Hathith Sharh Ikhtisar Al Uloom al hadith along with the research of Ahmed Shakir, in which Ahmed Shakir has explained it well and had made some useful additions also<sup>(9)</sup>.

### **MUQADDIMAH IBNE -AL -SALAAH**

It is a famous publication of Hafiz Abu Amar Uthman Bin Abdur Rahman al Shahruzuri al shafi'I (died: 643AH) on Hadith who was famous with the name Ibne al salaah (R.A).

He was born in 557 A.H in Sharzur<sup>(10)</sup> and got his education of jurisprudence from his father, then in Mosul got education from renowned scholars of the time. Apart from that he also got education from the famous scholars of Baghdad, Hamzan, Khorasan, Syria, Damascus etc. He used to give religious sermons in many madrasas.

Al-Dhahabi writes that he did the work of knowledge and learning, gave fatwas and many of religious scholars graduated from him. He was a great Imam<sup>(11)</sup>.

Ibne Khalkan appreciates him and writes: He was one of the religious scholars of his time in Tafsir, Hadith, Jurisprudence, Ilm Asmaa al Rijaal (The science of bibliography of the narrators), and knowledge about the art of Hadith and Arabic language and literature. He had great command in different fields and gave many fatwas. I also got education from him<sup>(12)</sup>.

The complete name of the book is "Muqaddimah Ibn-e-Al-salaah-wa-Muhasin Al Istilah" Scholars have appreciated and praises him.

Hafiz Ibne Hajir writes, "Ibne al Salah has elaborated on very delicate points in his Muqaddimah so the coming scholars have made great use of it<sup>(13)</sup>.

Allama Alkatani (R.A) writes in this regard that, "Hafiz Amar Uthman Bin al Salaah (R.A) has mentioned 65 kinds of Hadith in the book of science of Hadith. He civilized the basic books of this art and collected the scattered things in other books. His followers followed his footsteps and made the art compatible with it. Some had used it in poems, some summarized it, and some of them have acquired it and some revised it<sup>(14)</sup>. Hafiz Ibne Kathir (R.A) wrote an abridgment of this magazine

with the name Ikhtisaar-e-Aloom al Hadith, which was written in a very easy, common and eloquent language and had made some useful additions to it.

### **IKHTISAR-E-UMOOL HADITH MEHODOLOGY AND CHARACTERISTICS:**

Hafiz Ibne Kathir (R.A) writes about the reason behind the compilation of this book, “The art of Hadith is a very useful knowledge. That is why I had intended to write a comprehensive book with a brief, precise, useful and beneficial purpose because Allama abu Amr Ibne al salaah (R.A)’s book was very famous among the students of Hadith and some intelligent youth have memorized it. So I also followed that path <sup>(15)</sup>.” Then he wrote about the methodology of the compilation and says, “I have abridged the spread of this book (Muqaddimah Ibn-e-Al-salaah) and added what was left of him. In the guidance of Sheikh Ul Mohaddithin Abu Andullah Hafiz Hakim Neshapuri (R.A), He had mentioned 65 kinds of Hadith and with grace of Allah I will mention all these kinds and will also quote some useful additions from the book of great Hafiz Abu Bakkar Al Bayhaqi (R.A) Al Mudkkhal al- Kitab al-sunan.<sup>(16)</sup>”

### **EXOTERIC SUMMARY AND COMPRESHENSION**

Hafiz Ibne Kathir (R.A) has given an abridged form of the book in a very exoteric and easy way as you have explained it in the Muqaddimah. This almost half of the original book. For the purpose of precision, he had omitted most of the chain of narrators from the Muqaddimah Ibne al salaah and incorporated ideas which were missing in the book.

### **Supportive Additions:**

Hafiz Ibne Kathir (R.A) had not only summarized the Muqaddimah Ibne al salaah but also added some useful additions. Hafiz Ibne Kathir (R.A) had either corrected or criticized or rejected after every time quoting Ibne al salaah (R.A) And while criticizing his quotes will start his statement with the word "قلت" 'I say' which can be seen in different instances. For example he has written after the statement about the Kinds of Hadith that:

قلت: وفي هذا كله نظر، بل في بسطه هذه الأنواع إلى هذا العدد نظر. إذ يمكن إدماج بعضها في بعض، وكان أليق مما ذكره ثم إنه قد فرق بين مماثلات منها بعضها عن بعض، وكان اللائق ذكر كل نوع <sup>(17)</sup>

I say: there is problem in all these kinds and there is also problem in the expansion of these kinds because there is a possibility of mergence of some with other. And this was appropriate. He has written same kinds of hadiths separately from one another. Although the appropriate method was to write the very kind of hadith on its suitable place.” In this way the word "قلت" is used more than 56 times. You have added useful information about Mota Imam Malik in the stastment of the first type of hadith ‘Al-Sahih’<sup>(18)</sup> similarly you have made some additions with the word ‘فانده’<sup>(19)</sup> and the word ‘حاشيه’<sup>(20)</sup> at some places.

### **Avoidance of Imitation:**

Hafiz Ibne Kathir (R.A) have not agreed with most of the statements of Ibne al salaah (R.A) in this summary. And in refuting it, he has presented his position with arguments. Thus you avoid

imitating him on most occasions. For example, in the first category you mentioned the different opinion of ibne al salah about the sahih bukhari and sahih muslim and then objected to it in such words that "قلت: في هذا نظر، فإنه يلزمهما بإخراج أحاديث لا تلزمهما، لضعف رواتهما عندهما، أو لتعليقهما ذلك والله أعلم" (21)

I said : there is point in this (Ibne al-salah's disagreement) because he (imam hakim ) declare the narration of such hadiths as obligatory on Imam Bukhari and Imam Muslim ,which according to them are weak narrators or due to its being defective , and Allah knows best. Likewise in the second kind you have refuted Ibne al-salah's statement by describing it (22).

### **Acceptance and Rejection of Contradicting Statements:**

In this summary Hafiz Ibne Kathir (R.A) had pointed out the contradictory statements of Inbe al salah and Different Imams and had pointed out the predominant one and gave his point of view on it. Sometimes he agrees with the statements of Ibne al-salah. For Example, While giving explanation on the first kind, "All the hadiths of Sahihs are correct" Hafiz Ibne Kathir (R.A) writes that Ibne al-Salah has inferred that all hadiths are perfectly correct because, along with the word "حدثنا" ( tell us) Whatever is considered correct by consensus of the Ummah became obligatory and definitely it will be really correct"(23) and you considered the statement a dominant one by saying that the deduction is great and then go on to reject it(24) by quoting the words of Al Nawawi (R.A) (25)about it.

While discussing the fifty fifth kind in the Science of Hadith, Hafiz Ibne Kathir (R.A) refer to many derogatory statements by people about Uthman bin Abi Shaiba (R.A) (26) "He used to commit mistakes in the recitation of Quran."(27) and rejected these statements by saying that, "He was a writer of a book of Tafsir. The allegation put on him are of such kind that even a beginner learning the literature will also not commit." (28)

### **Merits of Abul Hajjaj al-muzi (R.A) in the Book:**

Hafiz Ibne Kathir (R.A) in his book has discussed the merits of Sheikh Hafiz Abul hajjaj al muzi (R.A) who was the a great Mohadith, "In the kind "The quality of 'simaa' and its acquisition and control" He writes about him, "In the hadith Classes our teacher Hafiz Abul Hajjaj al Muzi would sometimes take notes of ideas and other times would yawn, but used to point out mistakes of the reader with proper explanation. The reader used to be amazed at this as he is fully awake and makes mistakes in the book open in front of him while the teacher is yawning but still is aware of the mistakes. This is the blessing of Allah whomever He may bestow" (29).

In the forty fifth kind he enumerates the merits of his teachers Sheikh Al Muzi (R.A) that his teacher, the great Hafiz and Specialist of Hadith, was a very different from other as he never made any mistake in the text or the chain of narrators of a Hadith. He used to describe the text and the transmitters elegantly and according to our knowledge there is no one on the earth parallel to him in this art. When someone presented gharib hadith (transmitted by only one narrator in any particular era) in front of him like some commentators mention against the famous hadith

he would say “this is one of a literally mistake (Tas’heef) commits by someone who acquired knowledge only from books. <sup>(30)</sup>”

## **2. Jami’ al Masanid wa al-Sunan:**

This is your second famous book of Hadith. The book’s complete name of the book is Jami al Masanid wa al Sanan al Hadi Ii Aqwam al Sanan. The book is the compilation of Sahihs, Sunan and Masanid and there is disagreement among scholars on their authenticity But Hafiz Ibne Kathir (R.A) himself has mentioned these books in the Muqaddimah of Jamia Al Masaeed after that there is no room for disagreement. In this regard he writes, “This book consists of Al Sihah al Sitta(The authentic six)(الصحيح الستة) , Musnad Ahmad,Musnad abu Bakar al Bazzar, Munasd of hafiz abu Ya’la al Musili and Mujam al kabir al Tabarani and has 10 volumes. And there are reference of other books also apart from these <sup>(31)</sup>.

Haji Khalifa (R.A) has written about this book that “it is a compilation of narrations and hadiths about Islamic Principals” <sup>(32)</sup>.

This collection was famous his lifetime which can be illustrated from the following story which Hafiz Ibne Kathir (R.A) has mentioned in his book Al Bidayah that a young scholar came from Tabriz and Khorasan cities and claimed that he had command over Sahih Bukhari, Sahih Muslim, Jami Al Masanid and Kashaaf etc and came with the intention to get permission from him and said, “You are very famous over there”. Then this young man got the permission to saama’(سماع)(the method of teaching hadiths) Jami Al Masanid and became very happy<sup>(33)</sup>.

## **Methodology and Characteristics of Al Masaneed:**

Books of the Art of Hadith were published using different methodologies. Some of these chapters are arranged in jurisprudential order such siyah sittaa and someone on the arrangement of Masanid that means hadiths were mentioned and arranged with respect to narrations transmitted by every Sahabi like Musnad Ahmad bin Hanbal,Musnad Abu Ya’la al Musili etc. Other were compiled by collecting hadiths in alphabetical order of the name of narrators. But Hafiz Ibne Kathir (R.A) use all these methodologies very carefully. In the start of the book there is muqadimah in which you have explained and clarified your sources, references and research methodology used in the book. Then mentioned in alphabetically order the Sahabas’s bibliographies along with the hadiths narrated by them mentioned in the Saha-e-Sitah and Masanid<sup>(34)</sup>.

## **Collection of Ten Original Sources:**

This is the collection of Sahih Bukhari, Sahih Muslim and Sunan Arba’a(سنن اربعة) and some renowned Masanids(Musnad Ahmad,Musnad abu Bakar al Bazzar, Munasd of hafiz abu Ya’la al Musili and Mujam al kabir al Tabarani). It is said that the author has himself explained the resources and references. In the compilation of the book Hafiz Ibne Kathir (R.A) took great care and showed great patience. He has done paragraphed wise arrangement and gave an introduction to every mentioned Sahabi. In the muqaddimah of the book he mentioned that the sources of this book contains more than 100,000 Sahih (صحيح) Hasan,(حسن)Da’eef(ضعيف)and Mawdoo

(fabricated)(موضوع) hadith in which many hadiths are related to, commands, interpretation of Quran, history, virtues and sympathies(رفائق و فضائل)

You have explained that if there is a serious weakness in the hadith you will clarify it, and he will the biographies of each Sahabi in alphabetical order who narrated from the messenger of Allah a(peace and blessing of Allah be upon him)<sup>(35)</sup>. You combine the narrations of the sahabah and indicate their sources and also describe its different ways (chain of narrators)

For example, after mentioning a long hadith narrated by Hazrat Abi bin Ka'ab al-Ansari Khazraji in Musnad Ahmad you write

"رواه البخاري، ومسلم، والترمذي، والنسائي من حديث سفیان بن عيينة به . رواه البخاري أيضاً من حديث ابن جريج، عن يعلى بن مسلم، وعمرو بن دينار كلاهما، عن سعيد بن جبیر به ورواه مسلم أيضاً من حديث أبي إسحاق عن سعيد بن جبیر به (36)

Bukhari, Muslim, Tirmidhi and al-Nasa'i narrated it from (Abi bin Ka'b) from the Sufyan bin Uyayna, Bukhari also narrated from Ibn Juraij who narrated it from Ya'la bin Muslim and Amr bin Dinaar, and both of them from Saeed bin Jubair, from him Muslim also narrated it from Abu Ishaq from Saeed bin Jubair .

By studying this work one can observe your accuracy, memorization and breadth of your knowledge and patience.

### **Biographies of the Companions of Hazrat Muhammad (P.B.U.H)**

In the book Hafiz Ibne Kathir (R.A) has arranged the names of Sahabah in alphabetical order along with the hadiths transmitted by them which is very useful as students could get their hands on all the hadiths at one place that are mentioned in Sahah-e-Sitta and Masanid

He has also mentioned those Sahabah who are not narrators. For example Ibrahim al-Najjar and Ibrahim bin Nabi (peace be upon him) etc<sup>(37)</sup>. After mentioning them he wrote that no Hadiths had been narrated by them. In the same way he has also conducted a research on those narrators about whom there is a doubt that they are the companions of Hazrat Muhammad (P.B.U.H) but are mentioned as Sahabah. For Example While introducing a person named Abo raham al Sama'i, Ibne Kathir (R.A) writes:

ذكره محمد بن سعد ، وابن أبي خيثمة في الصحابة، وقال البخاري: هو تابعي<sup>(38)</sup>

'That Muhammad bin Sa'd and Ibn Abi Khaytamah have mentioned him in the companions of Hazrat Muhammad (P.B.U.H) but Imam Bukhari (R.A) writes that he is a Tabi'i (تابعي)

### **Mentioning the Nature of Narrations:**

Along with the collection of narrators, Hafiz Ibne Kathir (R.A) has also mentioned and researched the nature of the narrations and tried to understand whether they are Sahih, Hasan or Da'eef. For Example, after quoting a Hadith narrated by Hazrat Usama Bin Zayd (R.A) <sup>(39)</sup> he wrote about the nature of it that, "Tirmidhi says that the Hadith is Sahih (authentic)" <sup>(40)</sup>.

Elaborating on another Hadith in Mujam al Kabir<sup>(41)</sup> he writes, "Imam al Bazzar (R.A) says that the Sanad (chain of narrators) of this hadith is Hasan (reliable)"<sup>(42)</sup>. Similarly, after mentioning

one of the Narrations of Tabarani (R.A)he cited the words of Ibn Abd al-barr to find the nature of the narration, that ;

وقال أبو عمر بن عبد البر: هو حديث ضعيف الإسناد<sup>(43)</sup>

Abu Umar bin Abd al-Barr said: it is a da'eef hadith.

### Indication of the Most Da'eef Narration:

Hafiz Ibne Kathir (R.A) has not just quoted the Narrations in his book but searched about them and made no mistake in declaring the Da'eef narration as Da'eef . He explained its weakness in the light of the scholars of the Science of Validation of Hadith. After mentioning a hadith from Sunan Abu Dawud<sup>(44)</sup>, Hafiz Ibne Kathir (R.A) writes:

ثم قال: هذا ضعيف وهو مرسل، وعطاء لم يدرك أوس بن الصامت<sup>(45)</sup>

Then says this is Da'eef and Att'a is a Mursal narator because he never met Aws Bin al-Samith. In the same he quote a narration of Musnad Al Bazzar<sup>(46)</sup>and writes:

رواه البزار، من طريق الحسين بن أبي جعفر، وهو ضعيف<sup>(47)</sup>

Albazzar has narrated this narration from Hasan bin Abi Ja'far who is Da'eef .Another place after mentioning a hadith and criticizing it he writes,

قلت: اليمان بن عدي ضعيف. وثبتت بن كثير غير ثبت، ضعفه أحمد وابن حبان<sup>(48)</sup>

“I say Al-Yaman bin Adi is Da'eef (weak) and Thabit bin Kathir is not proven, and Ahmed and Ibn Hibban have declared him da'eef”.

Despite these qualities, you neglect to describe the weaknesses of some narrations. Those narrations were mostly about motivation and admonition or merits.

For example he quoted a narration of Musnad al-Bazzar<sup>(49)</sup> which was about virtues he writes:

قال البزار: حدثنا خالد بن يوسف، حدثنا أبي، عن موسى بن عقبة، عن إسحاق بن يحيى أخى عبادة بن الصامت، عن عبادة بن الصامت...<sup>(50)</sup>

While scholars have declared this narration as Da'eef”. Al-Haythami, while examining this narration, writes

رواه الطبرانى والبزار بنحوه، وشيخ البزار خالد بن يوسف السمتى عن أبيه، وهما ضعيفان، وإسحاق لم يدرك عبادة<sup>(51)</sup>

“Al-Tabarani and Al-Bazzar narrated it similarly, and Sheikh Al-Bazzar Khalid bin Yusuf Al-Samti from his father, and they both are weak, and Ishaq did not met Ubadah”.

### Summary

Hafiz Ibne Kathir (R.A) is the most eminent and famous Mohaddith. His works are the embodiment of his mastery and command over the science of Hadith. . He had great understanding of Hadith. Scholars have also appreciated him as a Mohaddith. His two books of Hadith Ikhtesar-e- Uloom al Hadith and Jami'al Masaneed are the towering examples of his grasp over the art of Hadith. The first mentioned book shows his skills in the art of Terms of Hadith, while the second book is collection of Hadiths which he collected with great care. One of the weak points of the



book is the inclusion of Dae'ef narrations. But as compared to this the hard, painstaking, patient research's usefulness cannot be ignored.

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- <sup>10</sup> . It is a vast region in the mountains between Erbil and Hamzan. And its inhabitants are all Kurdish tribes. Al-Hamwi, Abu Abdullah Yaqut bin Abdullah (died: 626 AH), *Mujam al-Buldan*, Dar Sadir, Beirut, 1416 AH/1995 AD, Vol. 3, p. 375
- <sup>11</sup> . Al-Dhahabi, Abu Abdullah Muhammad (died: 748 AH), *Siyar a`lam al-nubala*, research: Shoaib al-Arnawut, Mossat al-Rasalat, Beirut, 1405 AH / 1985 AD, vol. 23, p. 140; Ibn Khallikan, Abu al-Abbas Ahmad bin Muhammad bin Ibrahim (died: 681 AH) *Wafayat Al'aeyan Wa'anba' 'Abna' Alzaman(Wafayat Al'aeyan )*, Research: Ihsan Abbas, Dar Sadir, Beirut 1318 AH/1900 AD, Volume 3, p. 243
- <sup>12</sup> . Ibn Khallikan full name is Abu al-Abbas Ahmed bin Muhammad bin Ibrahim al-Barmaki al-Arbali. He was a famous historian and literary expert. He was born in Arbal town near Mosul on the eastern bank of Tigris River. He moved to Egypt and stayed there for a period, then went to Damascus and there Malik al-Zahir appointed him as the Qazi of Syria. He taught in several schools and died in Damascus in 681 AH. Among his works, the famous and best book of translations is *Wafiyat al-Aiyan and Banaba Ibna al-Zaman*.  
Al-Zarkali, Khair al-Din bin Mahmud bin Muhammad (died: 1396 AH / 1976 AD), *Al-Ilam, Dar-e-Ilam Lal-Malayin*, Beirut, 1422 AH / 2002 AD, Vol. 1, p. 220; Al-Safadi, Salah al-Din Khalil

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bin Aibak (died: 764 AH), Al-Wafi bil wafiyat, research: Ahmad al Arnaout, Turki Mustafa, Dar Ihya al-Tarath, Beirut, 1420 AH/2000 AD, vol.7, p.201

;Ibn Khallikan, S. (n.d.). Wafayat Al'aeyan, vol. 3, p. 243

<sup>13</sup> . Ibn Hajar Asqalani, Nuhath an Nadhar fi Tawdhiih Nukhbat ul Fikar , research: Abdullah bin Zaifullah al-Rahili, Press, Safir, Riyadh, 1422 AH / 2001, p. 34

<sup>14</sup> . Abu Abdullah Muhammad bin Jafar bin Idris al-Kattani al-Hasani (died: 1345 AH) was a historian, muhadith and writer with many works. He was born in Fez in 1274 AH and died there. He also stayed in Madinah and Damascus for some time. He has about 60 works, including Nazm al-Mutanasir fi Hadith al-Muwawatar, Daamah fi Akhmat al-Umamah, Rasala al-Mustafiyah, Al-Mawlid al-Nabi sallallaahu alayhi wa sallam, Salwat al-Infas, Al-Azhar al-Atira al-Anfas, Al-Nabzat al-Yasirah al-Nafah. Al-Zarkali, Al-Ilam, vol. 6, p. 72;

Al-kattani, Al Risala al mustatrifa lebyan mashoor kutub al suunah al musharrafah, research: Muhammad al-Muntasir bin Muhammad al-Zamzmi, Dar al-Bashair al-Islamiyya, 1421 AH/2000, p. 21

<sup>15</sup> . Ibn Kathir, Akhtisar e Uloom al-Hadith, P.90

<sup>16</sup> .Ibid, p.90

<sup>17</sup> . Akhtisar e Uloom al-Hadith, P.92

<sup>18</sup> . Akhtisar e Uloom al-Hadith, P.102

<sup>19</sup> . Ibid p.98

<sup>20</sup> . Ibid, p. 111, 20

<sup>21</sup> . Ibid, p.100

<sup>22</sup> . Ibid, p. 116

<sup>23</sup> . Ibn al-Salaah, Muqaddimah Ibn-Al-salaah, vol.1, p.97

<sup>24</sup> . Imam Al Nawawi, Abu Zakaria Muhyiddin Yahya bin Sharaf (died: 676 AH), At-Taqreeb wa at-Tayseer li-Ahaadith al-Basheer an-Nadheer (At-taqreeb wa at tayseer), research: Muhammad Uthman al-Khasht, Dar Laktab al-Arabi, Beirut, 1405 AH/1985, vol.1, p.28

<sup>25</sup> . Ibn Kathir, Akhtisar e Uloom al-Hadith, P.111

<sup>26</sup> . Abu al-Hasan Uthman bin Abi Shaiba al-Absi al-Kufi (died: 239 AH) was an Imam, a great Hafiz, commentator and author of works. Someone asked Imam Ahmad bin Hanbal about him, he praised him and said, " I saw nothing but good in him", Yahya Ibn Moin has said about him that he is trustworthy and mammon. Al-Dhahabi, Siyar a`lam al-nubala, vol. 11, p. 151

<sup>27</sup> .For these sayings see(Meezan al-Etidal, Al-Dhahabi, Abu Abdullah Muhammad bin Ahmad bin Uthman (died: 748 AH), Meezan al-Etidal fi Naqd al-Rija, Research: Ali Muhammad al-Bajawi, Dar al-Marifa, Beirut, 1382 AH / 1963, vol. 3, p. 37

<sup>28</sup> . Akhtisar e Uloom al-Hadith, P.266

<sup>29</sup> . Akhtisar e Uloom al-Hadith, P.212

<sup>30</sup> . Ibid, P.267

<sup>31</sup> -Ibn Kathir, Al-Jami al-Masanid al-Sunan, Research: Dr. Abdul Malik bin Abdullah al-Dahish, Dar Khizr, Beirut, 1419 AH / 1998 AD, Vol. 1, p. 60

<sup>32</sup> -Haji Khalifa, Mustafa bin Abdullah, Kashif al-Dhanun , Muktaba al-Muthani, Baghdad, 1361 AH/1941 AD, vol.1, p.573

<sup>33</sup> - Ibn Katheer, Ismail bin Umar (died: 774 AH), Al-Badayah wa Nahayah, Research: Abdullah bin Abdul Mohsen, Dar Al-Hijr, Beirut, 1418 AH/1997 AD, Vol. 18, p. 659

<sup>34</sup> -Jami al-Masanid, vol. 1, p. 60

<sup>35</sup> . Ibid, Vol. 1, p. 61

<sup>36</sup> . Ibid, Vol.2 p. 129

<sup>37</sup> . Jami al-Masanid, Vol. 1, p. 70

<sup>38</sup> . Ibid,vol.2,p.186

<sup>39</sup> . Imam Ahmad, Abu Abdullah Ahmad bin Muhammad bin Hanbal (died: 241 AH), Al-Musnad (Musnad Ahmad), research: Shoaib al-Arnawut, Adel Murshid, Mossat al-Rasalat, Beirut, 1421 AH / 2001 AD, vol.36, p.82, Hadith number: 21751

<sup>40</sup> . Jami al-Masanid, vol.1,p211

<sup>41</sup> . Tabrani, Abu al-Qasim Sulaiman bin Ahmad (died: 360 AH), Al-Majam al-Kabeer, research: Hamdi bin Abdul Majeed al-Salfi, Maktab al- Uloom wal-Hikam, Mosul, Iraq, 1404 AH / 1983, vol. 1, p. 193;Tabrani, Mujam al-Kabeer, Vol. 2, p. 60

<sup>42</sup> . Al-Bazar, Abu Bakr Ahmad bin Amr, Al-Bahr al-Zakhar (Musnad al-Bazar),Research: Mahfouz-ur-Rahman, Adil bin Saad ,Maktab al- Uloom wal-Hikam, Medina, 1430 AH / 2009, Vol. 6, p. 329

<sup>43</sup> . Jami al-Masanid, vol.1,p.597

<sup>44</sup> . Ibid, vol.1,p 339

<sup>45</sup> . Ibid, vol.1,p.339

<sup>46</sup> .In Musnad al-Bazar, Hussain bin Abi Jafar is written instead of Hasan bin Abi Jafar. Imam al-Bazar says at the end of it: We know it only through the way of Hasan bin Abi Jafar and Hasan was not strong. Musnad al-Bazzar, vol. 11, p. 329

<sup>47</sup> . Jami al-Masanid, vol.9,p.406

<sup>48</sup> . Ibid, vol.1,p.550

<sup>49</sup> . Musnad al-Bazzar, vol. 7, p. 161

<sup>50</sup> . Jami al-Masanid, vol. 4, p. 517

<sup>51</sup> .Al-Hatheimi, Abu al-Hasan Ali bin Abi Bakr (died: 807 AH), Majmaal al-Zawaid wa Manba al-Fawaid (Majmaal al-Zawaid), Dar al-Kitab al-Ulamiyya, Beirut, 1408 AH/1988 AD, vol.6, p.36

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