

# The Role Of Hadith Sciences In Addressing Contemporary Issues

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ARTICLE INFO	ABSTRACT
Received: 20/07/2024 Accepted: 12/09/2024 Published: 18/09/2024	The sciences of Hadith are among the most honorable and precise branches of Islamic Sharia, and they have a profound impact on all Islamic sciences, as they are all based on knowledge of the Prophet Muhammad's (peace be upon him) sayings. Consequently, Hadith sciences play a fundamental role in organizing the affairs of Muslims and addressing their various issues. This research aims to highlight the role of Hadith sciences in solving the problems faced by Muslims and resolving many of their complexities. Proper application of these principles ensures that the realities of Muslims are built on solid foundations, helping them avoid conflicts and disputes, especially in our contemporary world where matters have become more intertwined, and long-held certainties have weakened. This study includes an introduction that outlines the science of Hadith and its merits, followed by a discussion of some Hadith principles and issues that, if applied, would resolve many contemporary issues. It concludes with recommendations and a summary.

**Keywords:** Role, Hadith sciences, addressing, issues, contemporary reality.

**Introduction:** One of the greatest blessings bestowed by Allah upon this nation is that He made Muhammad ibn Abdullah its final Messenger, whom He chose above all others. Allah endowed him with qualities, beliefs, and morals that reformed people and brought them back to the path of righteousness. To highlight this, scholars devoted themselves to collecting the noble Hadith and the purified biography of the Prophet, extracting from them jurisprudence, knowledge, and wisdom. They relied on strict rules and solid principles to verify and purify the Hadith from anything inauthentic. These foundational rules of Hadith science became a source of pride for the Islamic nation, as the orientalist Margoliouth remarked: "Let Muslims boast as they wish about their Hadith science." Likewise, Muhammad ibn Hatim ibn al-Muzaffar said: "Allah honored this nation and favored it with the chain of transmission (Isnad). No other nation, ancient or modern, has such a chain. Their writings are merely documents in their hands, and they have mixed their histories with their books. They do not distinguish between what was revealed in the Torah and the Gospel, what their prophets brought, and what they added from reports taken from unreliable sources."

Had Muslims applied the rules and laws that Hadith scholars used in their daily lives, their religious and worldly affairs would have been rectified, and many problems and disputes would have been resolved. This research serves as a practical example of the role of applying Hadith science in people's real lives, demonstrating its positive impact when properly adhered to and its negative effects when ignored, misunderstood, or misapplied.

**The research addresses important questions, including:**

- What is the science of Hadith, and what is its merit? Does this science have any relevance to people's daily lives?
- What is the role of applying the principles of this science in resolving disputes, correcting behavior, and improving morals?

**The research is structured as follows:**

**Introduction**

**Section 1:** Definition and merits of Hadith science

**Section 2:** The role of Hadith sciences in verifying the authenticity of transmitted reports

**Section 3:** The role of Hadith sciences in resolving disputes and conflicts

**Section 4:** The role of Hadith sciences in correcting behavior and improving morals

## Conclusion and Recommendations

### List of Sources and References

#### Section 1: Definition and Merits of Hadith Science

##### A/ Definition of Hadith Science:

- **Linguistically:** The term "hadith" refers to something new, as opposed to something old, meaning that which happened after previously not existing.
- **Technically:** There are many definitions, but they are generally similar in meaning. One of the most comprehensive definitions is by Al-Sakhawi, who defines it as: "What is attributed to the Prophet Muhammad (peace be upon him), whether a statement, action, approval, or description, including his movements and stillness, both in wakefulness and in sleep."

##### B/ The Merits of Hadith Science:

Since the merit of a science is linked to the importance of its subject, and since Hadith science is connected to the Prophet Muhammad (peace be upon him), the Messenger of Allah and the Seal of the Prophets, whose speech is considered divine revelation, as Allah says: "Nor does he speak from [his own] desire. It is only a revelation revealed" [An-Najm: 3-4], the Prophetic Hadith is thus legislation that must be preserved and acted upon. The Sunnah, alongside the Qur'an, is a source of legal authority, and neglecting it would mean the loss of religion. Therefore, Hadith scholars were keen to collect the narrations of the Hadith, distinguishing between authentic and weak or defective ones, based on strict rules and sound principles without favoritism. Their efforts, by Allah's grace, protected the Sunnah from fabrication, distortion, or loss.

Without Hadith scholars, the Sharia would have been lost, and its rulings forgotten. They were the true scholars and defenders of the Sunnah. Abu Dawood said, "If it weren't for this group, Islam would have vanished," referring to the Hadith scholars who documented the traditions.

Among the most profound statements about the merit of Hadith scholars and the honor of their field is the saying of Al-Ramahurmuzi: "Allah has honored Hadith and favored its people, raising its status and ruling it over every other sect and science. He elevated the mention of those who carried it and were dedicated to it. They are the guardians of religion and the beacon of proof. How could they not deserve virtue and a high rank when they preserved this religion for the nation, reported the news of revelation, confirmed its abrogated and abrogating parts, its clear and ambiguous verses, and what Allah exalted of the Prophet Muhammad (peace be upon him)? They narrated his laws, documented his events, categorized his signs and proofs, affirmed the virtues of his family, his ancestors, and his tribe. They also conveyed the stories of the prophets, the statuses of the saints, and the accounts of martyrs and the righteous. They described all the actions of the Prophet (peace be upon him) in his travels and residence, in all his conditions, including sleep and wakefulness, gestures and statements, silence and speech, rising and sitting, eating and drinking, dressing and riding, and his behavior in times of approval and disapproval. They even documented how he disposed of his fingernail clippings and where his saliva landed. They recorded what he said in every action he performed, in every event he witnessed, all as a magnification of him (peace be upon him), recognizing the significance of what was attributed to him and reported about him... It is enough of an honor for the Hadith scholar that his name is linked to the name of the Prophet (peace be upon him), and his mention is connected to the mention of him, his family, and his companions (may Allah be pleased with them)."

#### Section 2: The Role of Hadith Sciences in Verifying the Authenticity of Reports

False or incorrect reports, rumors, and misconceptions are among the greatest causes of societal problems and disputes, especially in our modern age, where news spreads quickly and easily. Such misinformation leads to the unjust appropriation of people's wealth based on false testimony or slander, as well as family and social conflicts arising from gossip, backbiting, or misunderstandings of news. Many of the feuds and enmities, which sometimes escalate into fighting and wars, originate from the acceptance of false information through media, the internet, or social media. Therefore, it is necessary to apply strict principles to remedy or at least reduce this problem. Hadith scholars were pioneers in establishing rules and principles to address this issue, including:

##### 1. "A report is not accepted unless it meets the conditions of authenticity":

This principle is summarized in the saying, "No statement is attributed to a person unless it is authentically reported from him." Every statement must be attributed to its original speaker, and if not, the report is rejected. This prevents corruption, lies, and the spread of rumors, especially when they harm others. Yahya ibn Sa'id al-Qattan said, "Do not look at the Hadith, but rather at the chain of transmission. If the chain is sound, then the Hadith is accepted; otherwise, do not be deceived by it if the chain is not authentic."

The one who transmits a report without verification is considered a liar, as the Prophet (peace be upon him) said: "It is enough of a lie for a man to narrate everything he hears."

The benefit of this principle is that when you hear a report, you are required to know its transmitters and trace it back to its original source to verify the truthfulness and accuracy of the narrators. Otherwise, the transmission is rejected, and you cannot rely on or act upon it.

This principle is the core of Hadith science and its backbone, from which many other rules stem, including the following:

## **2. The transmitter of a report must be a person of integrity:**

Integrity refers to someone whose predominant state is obedience and righteousness. Therefore, "reliance should only be placed on authentic and well-known Hadiths transmitted by trustworthy individuals known for their honesty and reliability."

If the transmitter lacks integrity, such as an open sinner, his report is suspended, as Allah says: "O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful" [Al-Hujurat: 6].

Imam Muslim said: "The report of a sinful person is rejected and not accepted, just as the testimony of a non-just person is rejected... The Sunnah indicates that reports containing disapproved elements are to be rejected, just as the Qur'an indicates that the report of a sinful person is to be rejected."

The benefit of this principle is that if a person lacking integrity transmits a report, it is not permissible to act on it or base a judgment on it. Such a report is invalid unless it comes through trustworthy and reliable individuals.

## **3. The report of an unknown person is not accepted:**

It is wrong to "spread strange reports with weak and unknown chains of transmission and pass them on to the general public, who are unaware of their flaws." This applies whether the person is unknown by identity or condition because he could be truthful or otherwise. His report is suspended until evidence for his truthfulness or falsehood emerges.

This principle is useful for rejecting what is circulated by unknown individuals—such as those using pseudonyms on the internet, forums, or social media—or what an unknown person transmits that may harm a relative, friend, or trusted individual. Likewise, the testimony of an unknown person is rejected, especially when it involves matters of wealth, honor, or rights.

## **4. The transmitter of a report must be precise and meticulous in transmitting it:**

Muslim said in the introduction to his *Sahih*: "We seek to present reports that are free from defects and transmitted by those who are upright in Hadith and meticulous in what they transmit, whose reports contain no major discrepancies or significant errors."

A report from someone prone to frequent errors or who fails to accurately remember what he hears is not accepted, even if the person is just in himself and not suspected of religious dishonesty, because there is a risk of mistakes entering the transmission, leading to a reality marred by contradictions and causing confusion. The Prophet (peace be upon him) said: "In the end times, there will be deceivers and liars who will come to you with Hadiths that neither you nor your fathers have heard of. So beware of them, lest they mislead you and cause you to fall into tribulation."

This also applies to any report transmitted by a person known for frequent errors and mistakes, especially if he alone transmits a report regarding a widespread matter that should have been known and transmitted by others, yet it was only transmitted by him. In such cases, the report is suspended until its authenticity is confirmed.

## **5. If there is evidence indicating the strangeness of a report—such as it contradicting the statements of trustworthy narrators, or being contrary to common sense, reality, or historical facts—it must be suspended or rejected:**

Muslim said in his introduction: "Similarly, if the majority of a narrator's Hadiths are strange or contain errors, we also refrain from accepting his Hadiths. The sign of a strange Hadith is when his narration is compared to that of other reliable narrators, and his narration is found to contradict theirs or barely align with theirs. If the majority of his Hadiths are like this, then his Hadith is rejected and not used."

A wise person reflects and carefully considers before accepting any report, comparing it with other established facts. If the report aligns with other established facts and evidence, it is accepted; otherwise, it is rejected. An example of this is what Al-Dhahabi narrated: "Some Jews presented a document claiming that the Prophet (peace be upon him) owed them a loan of 5000 dirhams. The Prophet (peace be upon him) was told about it and ordered that no attention be paid to the claim."

Many stories and news reports in the media, social networks, or by enemies of Islam contain falsehoods and slander against Muslims. They should be verified, especially when they contradict religious teachings, logic, or well-established historical facts.

#### **6. Any conflicting report where there is a disagreement among its transmitters and no version can be deemed more accurate is rejected:**

Conflicting transmission is a sign of a lack of precision, leading to contradictions. In such cases, one version must be incorrect or false. Therefore, anyone transmitting without careful verification may be transmitting falsehood or error. Thus, it is necessary to investigate before accepting or transmitting such a report.

#### **7. It is essential to distinguish between what a transmitter narrates from others and what he inserts from himself:**

The focus should be on what the transmitter narrates from reliable sources, not on his personal views, as he might err in what he inserts. The significance lies in the narration itself, not in the personal opinion of the transmitter. This ensures that the original report remains unchanged. If someone wishes to insert or add their own comments, they must separate and distinguish between their opinion and the actual narration to avoid attributing something to others that they did not say. They must be honest in their transmission. The receiver should reflect on the transmission and consider the opinion, accepting the truth and rejecting the error.

This also applies to any additions made by the transmitter to the original report. These additions should be evaluated: if they come from reliable individuals who collaborate with trustworthy sources and do not frequently contradict or report strange content, the additions are accepted. Otherwise, they are rejected, as explained by Imam Muslim in the introduction to his *Sahih*. If someone has frequent additions to reports, they fall out of the ranks of trustworthy narrators and are considered among those whose reports are rejected.

#### **8. Fabricated reports must not be transmitted, and the liar's report is not accepted, even if it is truthful:**

A liar's transmission cannot be relied upon, nor should it be considered, as this is part of their punishment. Additionally, they are not trusted because truthfulness is the key to all goodness, while lying opens the door to all evil, regardless of the liar's intentions. If someone is proven to be a liar, their report is not accepted, and they are condemned, even if their intention was good. This is because they have taken a harmful approach. The Prophet (peace be upon him) said: "It is enough of a lie for a man to narrate everything he hears."

Muslim also dedicated a chapter in the introduction to his *Sahih* on the obligation of narrating from trustworthy individuals and avoiding liars, providing evidence for this.

If this principle were applied in society, it would eliminate all negative phenomena. Once someone's lie is proven, even if only once, they should no longer be relied upon. One of the common mistakes people make is believing someone proven to have lied, and yet they continue to trust and act upon their reports!

#### **9. If it is proven that a trustworthy individual made an error, their report is rejected:**

Transmitters are human and subject to forgetfulness, error, and misunderstanding, even if they are highly knowledgeable and reliable. If it becomes clear through evidence that a specific transmitter erred in a particular report, that report is rejected and not acted upon, while the transmitter's status and dignity remain intact. This prevents blind allegiance to individuals and opinions and avoids the rejection of truths simply because of the esteemed status of those who differ.

### **Section 3: The Role of Hadith Sciences in Resolving Disputes and Eliminating Conflicts:**

In matters of testimony, disputes, and conflicting statements, it is necessary to apply important principles and rules to resolve people's conflicts and distinguish the rightful party from the wrongdoer. Among the most important of these rules are:

#### **1. Criticism or endorsement of individuals is not accepted unless it comes from a knowledgeable person who understands the criteria and reasons:**

Before accepting or rejecting a report, it is essential to know the transmitter and their status regarding integrity and precision or lack thereof. This requires knowledge of the levels of transmitters, as well as the reasons and methods for approving or criticizing and weakening them.

With the necessity of interpreting the detrimental criticism to avoid injustice and defamation, this principle is fundamental in the realm of testimony and disputes as it prevents false testimony and violations of others' rights without justification.

It is also crucial to consider the criteria for reconciling between criticism and praise to determine the correct course of action. When there is disagreement about whether an individual is trustworthy or their report is rejected, it is essential to apply rules and principles for weighing these aspects to reach the truth. This prevents the rejection of a reliable report or the acceptance of a weak or false report, which could mix truth with falsehood and lead to the unjust elevation or denigration of individuals, along with the loss of rights and misattribution.

Hence, the need to distinguish between the ranks of narrators and transmitters of reports becomes evident. Imam Muslim, in the introduction to his *Sahih*, after mentioning the varying levels of precision among narrators, stated: "We have used these examples in naming them so that understanding their characteristics becomes a guide for distinguishing between those who are high in status and those who are not, ensuring that no one is underestimated or elevated beyond their rightful place. Every person should be given their due, and

their status should be appropriately recognized." It is also reported that Aisha (may Allah be pleased with her) said: "The Messenger of Allah (peace be upon him) commanded us to give people their due places, in accordance with what the Quran says: {And above every knowledgeable one is one more knowledgeable}."

## **2. The necessity of distinguishing between individuals and separating them if their names and descriptions are similar:**

To prevent confusion where one person might be mistaken for another or vice versa, and thus potentially accepting a flawed report or rejecting a trustworthy one by mistake. This ensures that rights are given to their rightful owners and that rightful claimants are not unjustly denied.

## **3. A report from someone who has been shown to be in error and insists on their mistake without retracting is not accepted:**

If a person's error is confirmed and they persist in their mistake, their report should be rejected altogether, as stubbornness indicates a lack of integrity and justice. Such individuals cannot be trusted in their reports.

## **4. The strength of reports varies according to the methods of transmission and reception:**

What is heard directly is stronger than what is received in writing. Various methods of transmitting reports differ in strength, which affects the report itself. This must be considered, especially when dealing with conflicting reports or disputes.

## **5. The necessity of documenting and meticulously checking written texts, especially ambiguous parts, and preventing alterations:**

This includes correcting errors, if necessary, with the correction made in the margins while preserving the original text as is. This ensures the preservation of written records, protecting rights, and removing ambiguities. It is also possible that the original writer was correct, and the error came from the corrector, so maintaining the original text and noting corrections separately allows readers to verify and assess.

## **6. The necessity of recording dates, particularly significant ones:**

Such as dates of births, deaths, important events, and the locations of people. These are useful and provide strong indications to differentiate truth from falsehood, especially when dealing with conflicts or confusion between individuals or when there is doubt about a report – as illustrated in the case of the falsified Jewish book mentioned with the Baghdad scholar.

## **7. Transmitting a report by meaning is only acceptable if the transmitter understands the meanings:**

The default is to transmit the report verbatim as heard. If this is not possible, it should be transmitted by meaning, ensuring that the meaning is accurate and does not alter the original content to prevent error and misunderstanding. Relying on meaning alone without clear guidelines opens the door to addition and omission, leading to disputes and loss of accuracy, which can result in problems, injustice, or false accusations.

## **8. It is not acceptable to rely on only part of a report unless the full meaning is conveyed, nor to shorten a report unless the same condition is met:**

The principle is to convey the complete report. If the transmitter knows that what has been omitted or abbreviated does not harm the essence of the report or its relevance, caution should be exercised to ensure the full meaning and correctness before any abbreviation. Shortening or omitting parts without proper guidelines leads to truncation and distortion of the report, potentially altering the meaning and falsifying the facts, such as removing a condition, a person's mention, or significant events, which can change judgments and lead to the loss of rights.

## **Section 4: The Role of Hadith Sciences in Correcting People's Behavior and Improving Their Morals**

**1. The necessity of venerating knowledge and granting it respect and status:** This involves honoring its carriers and scholars, and ensuring they embody high ethical standards. Knowledge is a key to societal reform, and it is essential to teach and disseminate it to those who need it; this not only elevates the status of knowledge but also fulfills one's obligation and encourages its practice. The ultimate goal of knowledge is to be practiced. Hence, it is the responsibility of teachers to instill these virtues and manners in learners, such as sincerity, good appearance, perseverance in learning, and proper etiquette in asking and discussing.

Many scholars have authored books on the ethics of scholars and students, such as *Akhlāq al-'Ulamā'* by al-Ajurri, *Jāmi' Bayān al-'Ilm wa Faḍlih* by Ibn Abd al-Barr, *al-Jāmi' li Akhlāq al-Rāwī wa Ādāb al-Sāmi'* by al-Khatib al-Baghdadi, and *Adab al-Ṭalab* by al-Shawkānī.

**2. One does not diminish by seeking knowledge and benefiting from those who are equal to or less knowledgeable:** Wisdom is the lost property of the believer. Waki' ibn al-Jarrah (may Allah be pleased with him) said, "A person is not considered refined in the science of Hadith until he writes from those above

him, those equal to him, and those below him." This teaches Muslims to accept the truth from anyone, regardless of their status, fostering humility and avoiding arrogance and disdain for others. Thus, knowledge is attained and actions are corrected.

**3. The necessity of preserving the status of good role models, especially the Companions, and avoiding belittling them:** The Companions are symbols of the nation and examples of goodness and reform. A nation without role models or symbols to follow is doomed; the absence of good role models elevates the insignificant and the trivial, corrupting generations who might see their statements and actions as correct while leading to moral decay and loss. Thus, it is essential to choose companions wisely; the Companions distinguished themselves due to their association with the best of creation, Prophet Muhammad (peace be upon him).

**4. Avoiding learning from those of false beliefs and destructive ideas:** Desires lead individuals to follow what their hearts wish, even if it contradicts the texts of Sharia, causing misguidance and misery. Therefore, safety lies in avoiding these harmful and misguided ideas and adhering to the texts, even if they conflict with one's desires and interests, protecting society from harm, deviation, and trials. As mentioned in the hadith: "In the end times, there will be deceivers who will come to you with hadiths you have not heard before, nor your forefathers. Beware of them and beware of them, lest they mislead you and put you to trial."

**5. The role of hadith scholars in classifying and criticizing narrators and reports falls under enjoining good, forbidding wrong, and advising Muslims:** The purpose of hadith scholars' critiques of narrators and their mistakes is to identify the truth and guide towards it, preventing deceit and protecting the prophetic tradition from distortion and loss. As Sa'id ibn Abbas said: "Ibrahim ibn Musa was asked: Who are those who enjoin good and forbid evil? He said: We are, as we say: The Messenger of Allah (peace be upon him) said: Do this, and the Messenger of Allah (peace be upon him) said: Do not do that."

**6. The condemnation of the fabricators (muddalis) by scholars and the rejection of their reports unless they explicitly state they heard it:** Tadrīs is misleading others by presenting something that is contrary to the truth, such as misleading about locations, teachers, or chains of transmission. This helps individuals to maintain humility and avoid presenting oneself as knowledgeable in what one has not acquired, and to avoid misleading others by presenting false realities. It is also essential to avoid suspicion and clarify the truth as it is, without embellishment or falsification.

**7. The hadith scholar is someone who dedicates himself to studying, teaching, and spreading the prophetic tradition:** As Imam Ahmad said: "From the school to the grave." This indicates that a Muslim should be engaged in learning and studying, elevating oneself through knowledge and work while avoiding laziness and trivial matters. Sufyan al-Thawri said: "We do not know of any actions better than seeking knowledge and hadith, for those who have good intentions." Scholars have written books affirming this, such as *Iqtida' al-'Ilm al-'Amal* by al-Khatib al-Baghdadi. It also contributes to safeguarding the community's beliefs and values from deviation, disbelief, and corruption. Al-Khatib said: "Their concern is preserving the traditions and traversing deserts and seas in acquiring what the chosen Prophet legislated. They do not deviate from his teachings to personal opinions or desires. They accepted his Sharia in both word and deed, and preserved his Sunnah through memorization and transmission, thus establishing its foundation and being its true followers. Many heretics seek to mix with Sharia what is not part of it. Allah defends the companions of Hadith from it. They are the guardians of its pillars and the upholders of its matters. If they turn away from defending it, they will still strive to uphold it. {Indeed, the party of Allah are the successful ones} [Qur'an 58:22]."

**8. The precision of hadith scholars in their terminology and rules teaches Muslims the necessity of accuracy and scrutiny in all matters:** Especially those that are essential and beneficial. As al-Shafi'i said: "Whoever learns knowledge should be meticulous in it so that the fine points are not lost." This also emphasizes the importance of thorough investigation and precision before judging people, accusing them, consuming their wealth, or harboring suspicion about them. This principle is a vital aspect of Islam that must be learned and practiced to protect religion, lives, rights, and honor, resolve conflicts, and unite on truth and correctness.

### Conclusion:

From these principles and rules contained within the sciences of hadith, we derive the following key conclusions:

- Hadith science and its chains of transmission are a source of honor for this nation, distinguishing it from previous ones.
- The necessity to activate the sciences of hadith and its principles to address reality and correct the existing faults in various fields.

- Given that most problems and issues stem from news and speech, it is essential to regulate them with a precise measure, preventing any additions or omissions. This is central to hadith science, as hadith scholars have relied on noble rules and numerous principles to eliminate and address these issues.
- The necessity of relying on the principles of hadith sciences to resolve disputes and lift grievances among people and to give rights to their rightful owners.
- The care and precision of hadith scholars in the field of research, science, work, and reform are an example for Muslims today in correcting behavior, elevating morals, and addressing deviations and disputes.

### Recommendations:

- Expanding the application of hadith sciences and principles in various fields due to their accuracy and comprehensiveness.
- Striving to apply principles from other sciences, such as the principles of interpretation and jurisprudence, and benefiting from them practically in addressing real-world issues.

May Allah send peace and blessings upon our Prophet Muhammad, his family, his companions, and those who follow them in righteousness until the Day of Judgment. All praise is due to Allah, Lord of the worlds.

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