

Interpretative Narrations of Surat Al-Nisa' By Imam Muhammad bin Nasr Al-Marwazi (d.294) in his Book Ta'dhim Qadr As-Salat - Collection and Study

By

Asma'a Alaa Omar

Department of Interpretation and Sciences of the Qur'an - College of Islamic Sciences/Iraq

Ahmed Qasim Abd Al-Rahman Mohammed

Department of Interpretation and Sciences of the Qur'an - College of Islamic Sciences/Iraq

E.mail: asm20i2010@uoanbar.edu.iq

Abstract

The science of interpretation is one of the most important sciences of the Qur'an, as it is closely related to the Holy Qur'an. So, It is the only means through which we can know and understand the purposes of God Almighty, and its great importance is not hidden in establishing the belief in the hearts of Muslims, knowing the legal rulings, the events of the life of the Prophet (may God bless him) and the previous nations, and all of this would not happen without attention to the science of interpretation.

Introduction

We have looked at the book (Ta'dhim Qadr As-Salat) by Imam Muhammad bin Nasr Al-Marwazi, so we liked to extract the explanatory narrations of great scientific value in it, and we chose from them in this modest research its narrations in Surat Al-Nisa, so the title of our research was titled as: **Interpretative Narrations of Surat Al-Nisa' By Imam Muhammad bin Nasr Al-Marwazi (d.294) in his Book Ta'dhim Qadr As-Salat - Collection and Study**

Interpretative Narrations of Surat Al-Nisa

Several narrations were reported in Surat al-Nisa on the authority of the Companions and the Followers, and I explain them as follows

First Topic: Interpretative Narrations of Surat Al-Nisa': Verse 40

Allah said: (Indeed, Allāh does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward) (Surat Al-Nisa', Verse : 40)

Imam Muhammad Bin Nasr Al-Marwazi said: Ishaq told us, I am Abd Al-Razzaq, I am Muammar, on the authority of Zaid ibn Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: "If the believers are saved from the fire and are secure, then what is the argument One of you has the right to his rightful owner in this world with the most severe argument from the believers to their Lord regarding their brothers who entered Hell, saying: Our Lord, our brothers used to pray with us, fast with us, and perform Hajj with us, did you enter them into the hellfire? So, Allah Says: Go and expel those of them you know, so that they may be known by their pictures, and the hellfire shall not consume their pictures. Some of them were taken by the Fire to half of his legs, and some of them were taken to his

ankles, and they would be taken out with them, then God says: “Expel from the Fire he who has in his heart the weight of a dinar of faith. Then he says: “He who has in his heart the weight of half a dinar of faith. Until he says: “Whoever has an atom’s weight of faith in his heart,” Abu Saeed said: “Whoever does not believe in this, let him read. Allah saying: (Indeed, Allāh does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward) (Surat Al-Nisa', Verse: 40), They say: O our Lord, take us out of our command, and there is no one left in the Fire in whom there is goodness, and God says: “The angels have interceded, and the prophets have interceded, and the believers have interceded, and the most merciful of those who are merciful remains.” Then God will remove a handful or two from the Fire, people who have never known God good, and they They burned until they became lava, then they will be brought to water that is called the water of life, and they will sprout as a grain grows in a torrent, and they will come out of their bodies like pearls on their necks with a ring. God frees you, and he says to them: “Whatever you took away, or what you saw of anything, it is yours”. They will say: Our Lord, you have given us what you have not given to anyone of the worlds, and he will say: “You have with me a bounty that I give to you.” They will say: Our Lord, and what is better than what you have given us, and he will say: “I am satisfied with you, so I will never be angry with you after that”. (Al-Marwazi, 1424 AH: 184(276).

Some of the commentators included this narration, including Al-Tabari (Al-Tabari, 1420 AH : 7/30), Al-Tha’labi (Al-Tha’labi, 1422 AH : 3/314), Al-Baghawi (Al-Baghawi, 1420 AH : 1/428), Al-Qurtubi (Al-Qurtubi, 1423 AH : 5/196), Al-Khazin (Al-Khazin, 1415 AH : 1/528), Al-Tha’alibi (Al-Tha’alibi, 1418 AH : 2/238), Al-Suyuti (Al-Suyuti : 2/540), Al-Qasimi (Al-Qasimi, 1418 AH : 3/112), and Al-Madhahry (Al-Madhahry, 1412 AH : 2/108).

Also for the Hadith scholars such as Muslim (Al-Nisaburi, 1374 AH: 1/167), Abd al-Razzaq Al-San’ani (Al-San’ani, 1403 AH: 9/223), Muammar Bin Abi Amr (Al-Azadi, 1403: 11/409), Ahmad Bin Hanbal (Al-Shaibani: 18/394), Ibn Majah (Ibn Majah : 1/23), and Abi Awana (Al-Isfaraini, 1419 AH : 1/155)

And also Al-Bayhaqi (Al-Daraqutni, 1411 AH : 92), Al-Hakim (Al-Nisaburi, 1411 AH : 4/626), Ibn Mandah (Al-Abdi, 1406 AH : 2/802), Al-Bayhaqi (Al-Bayhaqi, 1401 AH : 196), and Ibn Habban (Ala'a Al-Din, 1408 AH : 16/380).

The Decision on the Narration

The narration is authentic because it was mentioned in Sahih Muslim.

The Second Topic: Interpretative Narrations of Surat Al-Nisa’: Verse 65

Allah Said: (But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission) (Surat Al-Nisa', Verse : 65)

Imam Muhammad Bin Nasr al-Marwazi said: Ishaq told us, I am Abd al-Razzaq, I am Muammar, on the authority of al-Zuhri, on the authority of Urwa ibn al-Zubayr, he said: A man from the Ansar al-Zubayr fought in an enclosure from Shuraj Al-Harrah (Plural of Sharj, it is the flow of water from Al-Harrah to the Sahel: It is in the city in which Al-Zubayr disputed with the Messenger of God, may God’s (Al-Hamawi, 1995 : 3/331) prayers and peace be upon him., The Prophet, may God’s prayers and peace be upon him, said: O Zubair water and send water to your neighbour, Al-Ansari said: O Messenger of God, or if he is your

aunt's son, then color the face of the Messenger of God, may God bless him and grant him peace. Then he said: "Water, O Zubair, and then hold the water until it returns to the walls, then send the water to your neighbor." He said: He had indicated to them before that with an order that was theirs there is a capacity for it. Al-Zubayr said: I do not think this verse was revealed except in that, Allah Said: (But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission) (Surat Al-Nisa', Verse : 65), Muammar said: I heard someone other than al-Zuhri say: Look at what the Prophet, may God's prayers and peace be upon him, said: "Until the water returns to the walls," and that was to the ankles (Al-Marwazi, 1424 AH : 427)

It is worth noting that Imam Al-Marwazi mentioned the same narration with different grounds (Al-Marwazi, 1424 AH : 428:430) (Hadith numbers (706) on the authority of Urwa bin Al-Zubayr, (707) on the authority of Al-Zuhri, (708) on the authority of Umm Salamah, (709) on the authority of Al-Dhahhak, (710) on the authority of Mujahid, (711) on the authority of Al-Sha'bi).

And the sources of the reasons for the revelation of the Qur'an that have mentioned showed that, this verse was revealed about Abdullah bin Al-Zubayr when he quarreled with a man from the Ansar, whose name was: Hatib bin Abi Balta'ah, and it was said: He is Tha'labah bin Hatib Al-Shafi'i, 1412 AH : 163 and Al-Suyuti: 52).

Some commentators mentioned this narration with different grounds, including: Al-Tabari (Al-Tabari, 1420 AH: 8/520), Ibn Al-Mundhir (Al-Nisaburi, 1423 AH: 2/776), and Ibn Abi Hatim (Al-Tamimi, 1419 AH: 3/993).

Also, Al-Samarqandi (Al-Samarqandi, 1413 AH : 1/315), Al-Tha'labi (Al-Tha'labi, 1422 AH : 3/340), Ibn Attiah Al-Andlusi (Al-Andulsi, 1422 AH : 2/75), Al-Mawardi (Al-Mawardi : 1/504), Makki bin Abi Talib Al-Qaisi (Al-Maliki, 1429 AH : 2/1378), Al-Baghawi (Al-Baghawi, 1420 AH : 1/657), Al-Qurtubi (Al-Qurtubi, 1423 AH : 3/281), Al-Zamakhshari (Al-Zamakhshari ,1407 AH : 1/529), Al-Khazin (Al-Khazin1415 AH : 1/395), Ibn Kathir (Ibn Kathir, 1420 AH : 2/307), Al-Thalibi (Al-Tha'alibi, 1418 AH : 2/258), Al-Suyuti (Al-Suyuti : 2/584), Al-Shawkani (Al-Shawkani, 1414 AH :1/559), Al-Qasimi (Al-Qasimi, 1418 AH : 3/200), and Hikmat bin Bashir (Yassin, 1420 AH : 2/73).

Additionally, for Some of the Hadith scholars brought out this narration, including Al-Bukhari (Al-Bukhari, 1422 AH : 2/832), Muslim (Al-Nisaburi, (1334 AH : 4/1829), Al-Hamidi (Al-Hamidi, 1382 AH : 1/143), Sa'eed bin Mansour (Al-Jawzjani, 1417 AH : 4/1300), Ahmed bin Hanbal (Al-Shaibani : 3/53), Ibn Majah (Ibn Majah : 1/7), Abi Dawood (Al-Sijistani, 1430 AH : 5/479), Al-Tirmidhi (Al-Tirmidhi, 1996 : 3/636), Al-Nasa'i (Al-Nasa'i, 1421 AH : 5/412), and Abi Ya'la (Al-Mousli, 1410 AH : 12/189), Ibn Al-Jarud (Al-Nisaburi, 1408 AH : 255), Al-Tusi (Al-Tusi, 1415 AH : 6/88), Abu Awana (Al-Isfaraini, 1435 AH : 18/305), Al-Tahawi (Al-Tahawi, 1415 AH : 2/93), Al-Shashi (Al-Shashi, 1410 AH : 1/106), Ibn Habban (Al-Tamimi, 1414 AH : 1/203), Al-Tabarani (Al-Tabarani,1405 AH : 4/205), and Al-Bazzar (Al-Bazzar, 1988 : 3/184)

Likewise, Ibn Battah (Ibn Battah, 1415 AH: 1/260), Ibn Mandah (Al-Abdi, 1406 AH : 1/407), Al-Hakim (Al-Nisaburi, 1411 AH : 3/410), Al-Bayhaqi (Al-Bayhaqi, 1424 AH : 10/106), and Al-Baghawi (Al-Baghawi, 1403 AH : 8/248).

The Decision on the Narration:

Because the narration came with different grounds; the ruling on it differs, and if it was via Muhammad bin Jaafar, Abu Al-Walid Al-Tayalisi and Abu Al-Yaman, then the narration is authentic, because it was mentioned in Sahih Al-Bukhari. And the chain of transmission is soft for the sake of Yaqoub bin Hamid, so he is truthful, but he has delusions (Al-Razi, 1371 AH : 9/206, Al-Nisa'i, 1405 AH : 106, Al-Jurjani, 1418 AH : 8/476, Al-Dhahabi, 1382 AH : 4/450, Khalfoun : 604 and Abu Amr, 1428 AH : 3/584), and its attribution is corrupted for the sake of Juweber (Al-Bukhari : 2/257, Al-Nisa'i, 1405 AH : 28/584 and Al-Daraqutni, 1/261), and its attribution is accepted through Yahya bin Khalaf Al-Bahili (Al-Nouri, A. Abu Al-Maati, - Al-Nouri, I. Ahmed, - Eid, A. Abd Al-Razzaq, - Al-Zamili, A. Ibrahim, Al-Sa'eedi, M. Muhammad and others, 1412 AH : 3/268 and Al-Walawi, 1421 AH : 449).

And the attribution was transmitted by Ismail Ibn Aliyah (Al-Dhahabi, 1425 AH: 1/352).

Third Topic: Interpretative Narrations of Surat Al-Nisa': Verse 80

Allah Said: (He who obeys the Messenger has obeyed Allāh; but those who turn away we have not sent you over them as a guardian) (Surat Al-Nisa', Verse: 80)

Imam al-Marwazi said: "Muhammad bin Yahya, narrated to us, told us from Qabisa, told us from Sufyan, from his father, from al-Rabee' bin Khatheim, he said: Yes, Muhammad, may God bless him and grant him peace, was misguided, so God guided him, and he was a family, so God made him rich, and he was an orphan, so God gave him shelter." God explained his chest, and he lowered his burden from him, and a burden that broke his back, and he pardoned him while he was arguing with him when - Allah said: (Allāh has pardoned you, [O Muḥammad, but] why did you give them permission [to remain behind]? [You should not have] until it was evident to you who were truthful and you knew [who were] the liars) (Surat At-Tawbah, Verse: 43), Then he says a letter, and whichever letter (Al-Marwazi, 1424 AH: 439).

Imam Al-Marwazi mentioned this narration with a slight difference in the pronunciation (Al-Marwazi, 1424 AH: 439)

Some of the commentators mentioned this narration, including: Al-Qurtubi (Al-Qurtubi, 1423 AH: 8/194), Al-Suyuti (Al-Suyuti : 2/598), and among the modernists: Al-Isfahani (Al-Isfahani, 1416 AH : 2/115) and Ibn Abd Al-Bar (Al-Qurtubi, 1414 AH : 2/1216).

The Decision on the Narration:

Its attribution is (Hassan) for the Al-Rabei', and it is trustworthy, and no one is asked about it (Abi Hatim, 1271 AH: 3/459), Abdullah bin Masoud said about him: O Abu Zaid - Al-Rabei' if the Prophet, may God bless him and grant him peace, saw you, he would love you, and I did not see you except that you mentioned The humble (Al-Baghdadi, 1990: 1/219).

Forth Topic: Interpretative Narrations of Surat Al-Nisa': Verse 103

Allah Said: (And when you have completed the prayer, remember Allāh standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times) (Surat Al-Nisa', Verse: 103)

Imam Al-Marwazi said: "Hamid bin Masada told us, according to Yazid bin Zura', from Abu Raja', he said: I heard Al-Hassan say in that verse, He said: It is an obligatory letter (Al-Marwazi, 1424 AH: 50).

Al-Marwazi mentioned this narration through Zaid bin Aslam, and he said: "We were told by Ahmad bin Sayyar, from Ammar bin Al-Hassan, from Abdullah bin Abi Jaafar Al-Razi, from his father, from Zaid bin Aslam, He said: Whenever a star passes, another star comes to say: As time passes, another time comes (Al-Marwazi, 1424 AH : 51).

Some of the commentators mentioned this narration, including Al-Tabari (Al-Tabari, 1420 AH : 9/186), Ibn Abi Hatim (Al-Tamimi : 4/1057), Al-Mawardi (Al-Mawardi : 1/526), Al-Qurtubi (Al-Qurtubi, 1423 AH : 5/374), Ibn Kathir (Ibn Kathir, 1420 AH : 2/357), Al-Suyuti (Al-Suyuti : 2/667), and Abdullah Khader Hamad (Hamad, 1438 AH : 7/369), in different ways on the authority of al-Hasan and on the authority of Zaid bin Aslam.

So, we did not find any of the modernists who mentioned this narration, and it seems that Imam Muhammad ibn Nasr Al-Marwazi was unique in it and this is one of his singularities.

The Decision on the Narration:

Its attribution is (Hassan) for Hamid bin Masada, who is trustworthy and authentic (Al-Nasa'i, 1423 AH : 70, Al-Razi, 1371 AH : 3/229, Khalfoun: 162, Al-Dhahabi, 1413 AH : 1/355 and Al-Athari, 1426 AH : 228), and Muhammad bin Saif Al-Hadani – Abu Raja', who is trustworthy (Al-Razi, 1371 AH : 7/281 and Abu Amr, 1428 AH : 4/231), As for the second narration on the authority of Zaid bin Aslam, it is weak, because of Abdullah bin Abi Jaafar Al-Razi. It is not correct to hear it from his father (Al-Sijistani, 1393 AH: 8/335).

Conclusion

Accordingly, we have come to the conclusion of this research, titled as **(Interpretative Narrations of Surat Al-Nisa' By Imam Muhammad bin Nasr Al-Marwazi (d.294) in his Book Ta'dhim Qadr As-Salat - Collection and Study)**, Praise be to God, who enabled us to complete it, and we do not claim perfection, but the honor of trying is sufficient for us.

We have reached some important results, which we write down as follows:

- 1 After inventorying the narratives of Surat al-Nisa, it became clear that they were five narrations.
- 2 Among these narrations, some of the narrations that Imam Muhammad ibn Nasr al-Marwazi singled out from other hadith scholars appeared.
- 3 It became clear by following up on the chain of transmission of some narrations that Imam al-Marwazi narrates from trustworthy ones and some weak ones or whose memory changed in the last years of their lives.

- 4 Imam Muhammad bin Nasr Al-Marwazi narrates on the authority of the Companions and the Followers.
- 5 Some of the narrations were repeated with different grounds, and this is the approach of al-Marwazi in his book when he mentioned some hadiths.
- 6 Imam al-Marwazi divided his book into chapters, and each chapter has its own title, and he extracts the title of the chapter from the subject of the text of the hadith or the narration.
- 8 Most of the narrations mentioned by Imam al-Marwazi in his book are suspended or cut off. As for the narrations transmitted from the Prophet, may God bless him and grant him peace, they are almost non-existent.

After this effort, so whatever was right in it is from God, and whatever was wrong in it is from ourselves and the best of sinners are those who repent, and may God's prayers and peace be upon our master Muhammad and his family and companions.

References and Sources

Holy Qur'an

- Abi Hatim, A. Muhammed (1271 AH). Al-Jarh and Al-Ta'deel. Edition of the Ottoman Encyclopedia of Knowledge Council – Hyderabad Deccan – India, Dar Ihya' Al-Turath Al-Arabi – Beirut, First Edition.
- Abu Amr, A. A'ttiyah (1428 AH). Nathel Al-Nibal Bimu'jam Al-Rijal - For whom the eminent Muhadith Sheikh Abu Ishaq Al-Huwaini translate. Dar Al-Muhadithein.
- Ala'a Al-Din, A. Balban (1408 AH). Al-Ihsan fi Taqreeb Sahih Ibn Habban. Invistgator: Shoaib Al-Arnaout, Al-Risala Foundation, First Edition.
- Al-Abdi, A. Muhammed (1406 AH). Al-Iman for Ibn Mandah. Investigator: Dr. Ali Bin Muhammad Bin Nasser Al-Faqih, Publisher: Al-Resala Foundation - Beirut, Second Edition.
- Al-Andulsi, A. Ghalib (1422 AH). Al-Muharer Al-Wajiz fi Tafsir Al-Kitab Al-Aziz (Tafsir Ibn Attiah). Investigator: Abdul Salam Abdul Shafi Muhammad, Dar Al-Kutub Al-Ilmia. Beirut / Lebanon.
- Al-Athari, A. Muhammed (1426 AH). Mu'jam Sheyoukh Al-Tubari Aldheen Rawa a'anhom fi Kutoubih Al-Musnedah Al-Matbou'a. Presented by: Sheikh Basem bin Faisal al-Jawabra, Sheikh Salim bin Eid al-Hilali, Sheikh Ali bin Hassan al-Halabi, Sheikh Muhammad bin Abdul Razzaq al-Ra'ud, Sheikh Mashhour bin Hassan Salman Publisher: Al-Athariya House, Jordan - Ibn Affan House, Cairo, and First Edition.
- Al-Azadi, M. Abi Amr (1403 AH). Al-Jami'. (Published as an appendix to Abdul Razzaq's work, Investigator: Habib Al-Rahman Al-Azami, Publisher: The Scientific Council of Pakistan, and distributed by the Islamic Office in Beirut, Second Edition.
- Al-Baghawi, A. Al-Hussien (1403 AH). Sharh Al-Sunnah. Investigator: Sho'aib Al-Arnaout - Muhammad Zuhair al-Shawish, The Islamic Bureau - Damascus, Beirut, Second Edition.
- Al-Baghawi, A. Masoud (1420 AH). Ma'alim Al-Tanzeel fi Tafsir Al-Qur'an - Tafsir al-Baghawi, Muhyi Al-Sunnah. Investigator: Abd al-Razzaq al-Mahdi, publisher: House of Revival of Arab Heritage - Beirut, Edition: First Edition.
- Al-Baghdadi, M. Sa'ad (1990). Al-Tabaqat Al-Kubra. Edited: Muhammad Abdul Qadir, Dar al-Kutub al-Ilmiyya - Beirut, First Edition.
- Al-Bayhaqi. A. Al-Hussien (1401 AH). Al-I'tiqad wa Al-Hidayah ila Sabeel Al-Rashad ala Madhab Al-Silaf wa Asihab Al-Hadith. Investigator: Ahmed Essam Al-Kateb, Publisher: Dar Al-Afaaq Al-Jadeeda - Beirut, First Edition.

- Al-Bayhaqi, A. Al-Hussien (1424 AH). Al-Sunan Al-Kubra. Investigator: Muhammad Abdul Qader Atta, Publisher: Dar Al-Kutub Al-Ilmiyya, Beirut - Lebanon, Third Edition.
- Al-Bazzar, A. Amr (1988). Masnad Al-Bazzar Al-Manshour Bi'asim Al-Bahr Al-Zakhar. Investigator: Mahfoudh Al-Rahman Zain Allah (Parts 1-9), Adel bin Saad (Parts 10-17), Sabri Abdel-Khaleq Al-Shafi'i (Part 18). Al-Uloum wa Al-Hikam Library, Al-Madinah Al-Munawarah.
- Al-Bukhari, M. Isma'il (1422 AH). Al-Jami' AlMusnad Al-Sahih Al-Mukhtasar min Umour Rasool Allah Muhammed (may God's prayers and peace be upon him) wa Sunanahu wa Ayamahu - Sahih Al-Bukhari. Investigator: Muhammad Zuhair bin Nasser al-Nasir, publisher: Dar Touq Al-Najat, First Edition.
- Al-Bukhari, M. Isma'il. Ottoman Encyclopedia, Hyderabad - Deccan
- Al-Busti, M. Habban (1393 AH). Al-Thiqat. Printed with the subsidy of: Ministry of Education of the Indian High Government, under the supervision of: Dr. Muhammad Abdul Mu'id Khan, Director of the Ottoman Department of Encyclopedia, Publisher: Department of Ottoman Encyclopedia, Hyderabad, Deccan India, and First Edition.
- Al-Daraqutni, A. Omar. Al-Dhu'afa' wa Al-Matrokeen. Investigator: Dr. Abdul Rahim Muhammad Al-Qashqari, Assistant Professor at the Faculty of Hadith at the Islamic University. Journal of the Islamic University, Al-Madinah.
- Al-Daraqutni, A. Ali (1411 AH). Ro'yat Allah. Presented to him, verified and commented on, and came out his Hadiths: Ibrahim Muhammad Al-Ali, Ahmed Fakhri Al-Rifai, and Publisher: Al-Manar Library, Zarqa - Jordan.
- Al-Darmi, A. Abd Al-Rahman (1436 AH). Masnad Al-Imam Al-Darmi. Studied, controlled and verified by: Dr. Marzouq bin Hayas Al Marzouq Al-Zahrani. Printed at the expense of businessman Sheikh Jamaan bin Hassan Al-Zahrani), First Edition.
- Al-Dhahabi, A. Abu Abdullah (1413 AH). Al-Kashif fi Ma'refat man lahu Ruwayah fi Al-Kutoub Al-Sitah. Investigator: Muhammad Awamah Ahmad Muhammad Nimr Al-Khatib, Publisher: Dar Al-Qibla for Islamic Culture - Foundation for Qur'anic Sciences, Jeddah, And First Edition.
- Al-Dhahabi, M. Ahmed (1425 AH). Tahtheed Al-Kamal fi Asma' Al-Rijal. Investigator: Ghoneim Abbas Ghoneim - Ayman Salama and others. Al-Farouk Al-Hadithah for Printing and Publishing. First Edition.
- Al-Dhahabi, S. Abu Abdullah (1382 AH). Mizan Al-'Itidal fi Naqid Al-Rijal. Investigator: Ali Muhammad Al-Bajawi, Publisher: Dar Al-Ma'arifa for Printing and Publishing, Beirut - Lebanon, First Edition.
- Al-Dimashki. I. Omar (1419 AH). Tafsir Al- Qur'an Al-A'dheim. Investigator: Muhammad Husayn Shams al-Din, Dar al-Kutub Al-Ilmiyah, Publications of Muhammad Ali Beydoun - Beirut, First Edition.
- Al-Dimashki. I. Omar (1432 AH). Al-Takmeel fi Al-Jarih wa Al-Ta'deel wa Ma'refat Al-Thiqat wa Al-Dhu'afa' wa Al-Majaheel. Study and investigation: Dr. Shadi bin Muhammad bin Salem Aal Nu'man. Al-Numan Center for Research and Islamic Studies, Heritage Investigation and Translation, Yemen, First Edition.
- Al-Hamawi, S, Abu Abdallah (1995). Mu'jam Al-Buldan. Publisher: Dar Sader, Beirut, Second Edition.
- Al-Hamidi, A. Al-Zubair (1382 AH). Al-Masnad. Investigator: Habib Al-Rahman Al-A'dhami, Beirut.
- Al-Isfahani, A. Abdullah (1416 AH). Hulyat Al-Awlia' wa Tabaqat Al-Asfyah'. Al-Sa'adah, Egypt.
- Al-Isfaraini, A. Yaqoub (1419 AH). Mustakhraj Abi Awana. Investigator: Ayman bin Aref Al-Dimashqi, Publisher: Dar Al-Maarifa - Beirut, First Edition.

- Al-Isfaraini, Y. Isahaq (1435 AH). Al-Masnad Al-Sahih Al-Makhraj ala Sahih Muslim. Invistigator: A group of Investigators. The Islamic University, Madinah
- Al-Jawzjani, A. Sa'eed. (1417 AH). Al-Tafsir min Sunan Sa'eed bin Mansour. Study and investigation: Dr. Sa'ad bin Abdullah bin Abdul Aziz Al Hamid, publisher: Dar Al-Sumaei for Publishing and Distribution, First Edition.
- Al-Jurjani, A. Uday (1418 AH). Al-Kamil fi Dhu'afa' Al-Rijal. Investigation: Adel Ahmed Abdel-Mawgod - Ali Mohamed Mo'awadh, co-investigated by: Abd Al-Fattah Abu Sunna. Al-Kutub Al-Ilmiyah, Beirut, Lebanon, First Edition.
- Al-Khazin, A. Ali (1415 AH). Libab Al-Ta'weel fi Ma'ani Al-Tanzeel. Correction: Muhammad Ali Shaheen, Publisher: Dar Al-Kutub Al-Ilmiah - Beirut, First Edition.
- Al-Madhahry, M. Thana' Allah (1412 AH). Al-Tafsir Al-Madhahry, Muhammad, Investigator: Ghulam Nabi Al-Tunisi, Publisher: Al-Rashdiya Library - Pakistan, Edition: 1412 AH.
- Al-Maliki, A. Makki (1429 AH). Al-Hidayah ila Bilough Al-Nihayah fi Ilm Ma'ani Al-Qur'an wa Tafsirahu, wa Ahkamahu, wa Jumal min Funoun U'loumahu. A group of university theses at the College of Graduate Studies and Scientific Research - University Sharjah, under the supervision of a. Dr.: Al-Shahid Al-Bushikhi, Al-Kitab and Al-Sunnah Research Group - College of Sharia and Islamic Studies - University of Sharjah, First Edition.
- Al-Marwazi, M. Nasr (1424 AH). Ta'dhim Qadr As-Salat. Investigator: Abu Malik Kamal bin Salem, Suleiman bin Abdulaziz Al-Rajhi Charitable Foundation, First Edition.
- Al-Mawardi, A. Ali. Tafsir Al-Mawardi - Al-Nukat wa Al-Uyoun. Investigator: Al-Sayed Ibn Abd al-Maqsoud Ibn Abd al-Rahim. Dar Al-Kutub Al-Ilmia, Beirut.
- Al-Mousli, A. Ali (1410 AH). Masnad Abi Ya'la Al-Mousli. Invistigator: Hussiem Saleem Asad. Dar Al-Ma'moun li Al-Turath.
- Al-Nasa'i, A. Ahmed (1423 AH).Tasmiyat Mashayekh Abi Abd Al-Rahman bin Sho'aib bin Ali Al-Nisa'i wa dhaker Al-Madlsain. Investigator: Sharif Hatem ibn Arif Al-Awni. Dar A'lem Al-Fawa'ed. - Makkah Al-Mukarramah, First Edition.
- Al-Nasa'i, A. Ali (1421 AH). Al-Sunan Al-Kubra (Sunan Al-Nasa'i Al-Kubra. Invistigator: Hassan Abd Al-Min'aim Shalaby. Al-Risala Foundation, First Edition.
- Al-Nisaburi, A. Al-Hakim (1411 AH). Al-Mustadrak ala Al-Sahihain. Investigator: Mustafa Abdel Qader Atta, Publisher: Dar al-Kutub al-Ilmiyya - Beirut, First Edition.
- Al-Nisaburi, A. Ali (1408 AH). Al-Muntaqa min Al-Sunan Al-Musnadah a'an Rasool Allah Peace be upon him. Investigator: Abdullah Omar Al-Baroudi. Al-Kitab Al-Thaqafyah Foundation - Dar Al-Jinan.
- Al-Nisaburi, A. Muahammed (1423 AH). Tafsir Al- Qur'an. Presented to him by Professor: Abdullah ibn Abd al-Muhsin al-Turki, verified and commented by Dr.: Saad ibn Muhammad al-Saad, Publishing House: Dar Al-Maather - Medina, First Edition.
- Al-Nisaburi, A. Muslim (1374 AH). Sahih Muslim. Investigator: Mohamed Fouad Abdel Baqi, Issa Al-Babi Al-Halabi and Co. Press, Cairo.
- Al-Nisaburi, M. Al-Hajjaj (1334 AH). Al-Masnad Al-Sahih Al-Mukhtasar Benaqel Al-A'adil ila Rasool Allah Muhammed, peace be upon him. Investigator: A group of Investigators. Dar Al-Jeel - Beirut.
- Al-Nisa'i, A. Ali (1405 AH). Al-Dhu'afa' wa Al-Matrokeen. Investigator: Boran Al-Dhanawi - Kamal Youssef Al-Hout.
- Al-Nouri, A. Abu Al-Maati, - Al-Nouri, I. Ahmed, - Eid, A. Abd Al-Razzaq, - Al-Zamili, A. Ibrahim, Al-Sa'eedi, M. Muhammad and others (1412 AH). Al-Jami' fi Al-Jarih wa Al-Ta'deel. A'alam Al-Kutob, First Edition.
- Al-Qasimi, M. Muhammed (1418 AH). Mahasin Al-Ta'weel. Investigator: Muhammad Basil Ayon Al-Soud, Dar Al-Kutob Al-Ilmia, Beirut, First Edition.

- Al-Qurtubi, A. Ahmed (1423 AH). Al-Jami' li Ahkam Al- Qur'an. Investigator: Hisham Samir Al-Bukhari, Publisher: Dar Alam Al-Kutub, Riyadh, Saudi Arabia.
- Al-Qurtubi, Y. Abdullah (1414 AH). Jami' Bayan Al-Ilm wa Fadhlah. Investigation: Abi Al-Ashbal Al-Zuhairi. Dar Ibn Al-Jawzi, Kingdom of Saudi Arabia, First Edition.
- Al-Razi, A. Abi Hatim (1371 AH). Al-Jarih wa Al-Ta'dil. Investigator: Abd al-Rahman bin Yahya Al-Mu'allami Al-Yamani. Da'rat Al-Ma'arif Al-Outhmanyah.
- Al-Samarqandi, A. Nasr (1413 AH). Bahr Al-Uloum, Achieved by Sheikh Ali Muhammad Moawad, Sheikh Adel Ahmed Abd al-Mawgod, Dr. Zakaria Abd al-Majid al-Noti, Publisher: Dar al-Kutub al-Ilmiyya, Beirut_Lebanon.
- Al-San'ani, A. Abd Al-Razzaq (1403 AH). Al-Musanaf. Investigator: Habib al-Rahman al-Azami, publisher: The Scientific Council - India, requested by: The Islamic Office - Beirut, Second Edition.
- Al-Shafi'i, A. Ali (1412 AH). Asbab Nuzoul Al- Qur'an. Investigator: Essam bin Abdul Mohsen Al-Humaidan, Publisher: Dar Al-Islah - Dammam, Second Edition.
- Al-Shafi'ai, A. Ahmed (1412 AH). Asbab Nuzul Al-Qur'an. Investigator: Issam bin Abdul Mohsen Al-Humaidan, Publisher: Dar Al-Islah - Dammam, Second Edition.
- Al-Shaibani, A. Muhammed. Musnad Al-Imam Ahmad bin Hanbal. Investigator: Shuaib Al-Arnaout - Adel Murshid, and others, supervision: Dr. Abdullah bin Abdul Mohsen Al-Turki: Al-Resala Foundation, First Edition.
- Al-Shashi, A. Kulib (1410 AH). Al-Masnad li Al-Shashi. Investigation and externalization: Dr. Mahfouz Rahman Zain Allah. Al-Uloum wa Al-Hikam Library, Al-Madinah Al-Munawarah.
- Al-Shawkani, M. Ali (1414 AH). Fatih Al-Qadir bain Fani Al-Riwayah wa Al-Diryah min Ilim Al-Tafsir. Publisher: Dar Ibn Katheer, Dar al-Kalam al-Tayyib - Damascus, Beirut, First Edition.
- Al-Sijistani, M. Habban (1393 AH). Al-Thiqqat. Investigator: Muhammed Abd Al-Ma'id Khan, Dar Al-Ma'aref Al-Outhmanyah, First Edition.
- Al-Sijistani, S. Al-A'sha'th (1414 AH). Al-Zuhd. Investigator: Abu Tamim Yasser bin Ibrahim bin Muhammad, Abu Bilal Ghunaim bin Abbas bin Ghunaim and presented to him and reviewed by: Sheikh Muhammad Amr bin Abdul Latif. Dar Al-Mishkat for Publishing and Distribution, Helwan, First Edition.
- Al-Sijistani, S. Al-Ash'ath (1430 AH). Sunan Abi Dawood. Investigator: Shu'aib Al-Arnaout and others. Dar Al-Risalah Al-Alamiyah.
- Al-Suyuti, A. Abi Bakr. Al-Durr Al-Manthur fi Al-Tafsir in Al-Mathur, Publisher: Dar Al-Fikr - Beirut.
- Al-Tabarani, S. Ahmed (1405 AH). Masnad Al-Shammieen. Investigator: Hamdi bin Abdul Majeed Al-Salafi. Al-Risala Foundation, Beirut.
- Al-Tabari, M. Jarir (1420 AH). Jami' Al-Bayan on Aa'n Ta'weel Ai Qur'an. Investigator: Ahmed Muhammad Shakir, Publisher: Al-Resala Foundation, First Edition.
- Al-Tahawi, Abu Ja'afar (1415 AH). Sharih Mashkal Al-Athaar. Investigator: Shoaib Al-Arnaout. Al-Risala Foundation.
- Al-Tamimi, A. Abd Al-Rahman (1419 AH). Tafsir Al- Qur'an Al-Al-a'adheim. Investigator: Asaad Muhammad al-Tayyib, Publisher: Nizar Mustafa Al-Baz Library, Second Edition.
- Al-Tamimi, M. Habban (1414 AH). Sahih Ibn Habban Betareeb Ibn Habban. Investigator: Shoaib Al-Arnaout. Al-Risala Foundation.
- Al-Tha'alibi, A. Abd Al-Rahman (1418 AH). Al-Jawahir Al-Hassan fi Tafsir Al- Qur'an. Investigator: Sheikh Muhammad Ali Moawad and Sheikh Adel Ahmed Abdel-Mawgod, Publisher: House of Revival of Arab Heritage - Beirut, First Edition.

- Al-Tha'labi, A. Muhammad (1422 AH). Al-Kahsif wa Al-Bayan Aa'n Tafsir Al-Qur'an. Investigation: Imam Abi Muhammad bin Ashour, review and proofreading: Professor Nazeer Al-Saadi, Publisher: Arab Heritage Revival House, Beirut - Lebanon, First Edition.
- Al-Tirmidhi, M. Issa (1996). Sunan Al-Tirmidhi (Al-Jami' Al-Kabeer). Investigator: Bashar Awwad Ma'rouf. Dar Al-Gharb Al-Islami.
- Al-Tusi, A. Ali (1415 AH). Mukhtasar Al-Kalam - Mustakhraj Al-Tusi Ali Jami' Al-Turmthi. Invistagator: Anis Bin Ahmed Bin Taher Al-Andonousi. Al-Ghuraba' Al-Atharyah Library, Madinah, First Edition.
- Al-Walawi, M. Al-Sheikh Ali (1421 AH). Qurrat Al-A'in fi Talkhees Tarajim Al-Rijal Al-Sahihain. Dar Al-Mi'raj Al-Dowalyah for Publishing, Riyadh - Saudi Arabia, Al-Rayyan Foundation for Printing, Publishing and Distribution, Beirut - Lebanon, Second Edition,.
- Al-Zamakhshari, A. Mahmoud (1407 AH). Al-Kashaf a'n Haqa'ik Al-Tanzeel wa Uyoun Al-Aqaweel fi Wijouh Al-Ta'weel. Dar Al-Kitab Al-Arabi - Beirut, Third Edition.
- Hamad, A. Khudhur (1438 AH). Al-Kifayah fi Al-Tafsir Belma'thour wa Al-Derayah. Dar Al-Qalam, Beirut.
- Ibn Battah, A. Abaid Allah (1415 AH). Al-Ibanah Al-Kubrah. Investigator: Redha Mu'ti, Othman Al-Ethyubi, Youssef Al-Wabel, and Al-Waleed bin Saif Al-Nasr, Hamad Al-Tuwajjri. Dar Al-Raya for Publishing and Distribution, Riyadh, Second Edition.
- Ibn Kathir, I. Amr (1420 AH). Tafsir Al- Qur'an Al-A'adhem, Investigator: Sami bin Mohammed Al-Salama. Dar Teebah,
- Ibn Majah, M. Yazeed. Sunan Ibn Majah. Investigator: Mohamed Fouad Abdel Baqi, House of Revival of Arabic Books - Faisal Issa Al-Babi Al-Halabi.
- Khalfoun, A. Muhammed. Al-Mu'alim Bishyoukh Al-Bukhari wa Muslim. Investigator: Abu Abdul Rahman Adel bin Sa'ad. Dar Al-Kutub Al-Ilmiyah - Beirut, First Edition.
- Yassin, H. Bashir (1420 AH), Mawsu'at Al-Sahhi Al-Masbour min Al-Tafsir Bal-Maathour. Publisher: Dar Al-Maather for Publishing, Distribution and Printing - Al-Madinah Al-Nabawi, First Edition.