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## The Methodological Development and Significance of Emālī Literature in Hadith Studies

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### Abstract

Emālī literature comprises works authored by hadith scholars (muhaddiths or mumlīs) who dictated hadiths to their students in structured sessions known as *imlā majālis*. Initially limited to the transmission of the *isnād* (chain of narration) and *matn* (text), these works gradually evolved into comprehensive compilations that incorporated hadith commentary (*sharh*), systematic authentication (*taḥrīj*), comparative analysis of different transmission paths (*tarīqs*), and scholarly discussions concerning hadith verification and criticism (*taḥqīq* and *naqd*). The Emālī tradition thus played a pivotal role in safeguarding the authenticity of hadiths and ensuring the integrity of their transmission.

This study first examines the methodological foundations of Emālī works and analyzes the scholarly techniques employed within them. It then highlights the contributions of prominent hadith scholars who actively participated in dictation sessions and produced influential Emālī texts. Finally, the historical development and transformation of this tradition are discussed, demonstrating its central importance in the advancement of hadith methodology.

In conclusion, Emālī literature constitutes a vital academic heritage within hadith studies, significantly enriching the systematic transmission and analytical examination of hadith texts.

**Keywords:** Hadith, Emālī, Imlā Majālis, Hadith Methodology

### Introduction

The Emālī literature holds a fundamental position within the field of hadith studies, comprising works formed through the process of hadith scholars (muhaddiths) dictating hadiths to their students. Initially, these works were limited to the transmission of *isnād* (chain of narration) and *matn* (text), but over time, they expanded to include critical elements such as hadith authentication (*taḥrīj*), commentary (*sharh*), and comparative analysis of different narrations. Consequently, Emālī works evolved from being simple tools for transmitting hadiths into

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essential sources that reinforced the reliability of the transmission system and significantly contributed to the development of hadith methodology.

Since the early periods of hadith history, dictation sessions (*imlā majālis*) have held an important place in scholarly circles. These sessions, where muhaddiths dictated hadiths along with their chains of narration to students, can be defined as structured scholarly gatherings. Not only did they facilitate the systematic documentation of hadiths, but they also ensured the preservation of *isnād* chains and provided a foundation for assessing hadith authenticity based on rigorous scholarly standards. Initially conducted in an unstructured manner, these sessions became more systematic from the 2nd century AH onward. By the 9th century AH, particularly due to the contributions of renowned scholars such as Zayn al-Dīn al-ʿIrāqī and Ibn Ḥajar al-ʿAsqalānī, they had taken on a more comprehensive and sophisticated form.

This study aims to highlight the significance of Emālī works in terms of hadith methodology and to examine their influence on the evolution of hadith sciences. Additionally, it seeks to analyze the scholarly methods adopted in Emālī sessions, the contributions of leading muhaddiths to this tradition, and selected examples from notable Emālī works. However, given the vast number of existing Emālī works, this study will focus on selected examples to conduct methodological evaluations.

In conclusion, this research seeks to underscore the deep impact of the Emālī tradition on hadith transmission and methodology, as well as its crucial role in hadith criticism and scholarly discourse. As an integral part of the Islamic scholarly tradition, Emālī works have made significant methodological contributions to hadith sciences and should be recognized as fundamental reference sources within hadith literature.

## Research Methodology

This research employs three complementary methodological approaches: inductive, analytical, and historical. Each method is utilized to ensure a comprehensive understanding of the development and significance of the Emālī tradition in hadith studies.

The **inductive method** is applied through the collection and examination of textual data from hadith and historical sources related to *imlā majālis*. This approach allows for a systematic analysis of the transmission methods, hadith preservation techniques, and the scholarly practices embedded within dictation gatherings. By studying the documented practices of leading muhaddiths, the research explores how the Emālī tradition contributed to safeguarding hadith authenticity.

The **analytical method** focuses on evaluating the scholarly impact of *imlā majālis* on the documentation and teaching of hadiths. Through critical assessment, the structural features of Emālī works are analyzed, providing insights into the methodological rigor employed during dictation sessions. This approach highlights how Emālī works served not merely as collections of narrations but as sophisticated academic productions.



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The **historical method** examines the chronological development of imlā majālis, tracing their evolution from informal gatherings in the early Islamic period to more structured sessions in later centuries. Special emphasis is placed on the transformation of Emālī works over time and their role in formalizing hadith transmission and education. The study investigates key historical stages that shaped the methodology and importance of Emālī literature within the broader framework of Islamic scholarship.

### Research Focus

This study focuses on exploring several key aspects of Emālī literature within the field of hadith sciences. It aims to investigate the scholarly nature of Emālī works and to examine how they have evolved throughout history. Furthermore, the research seeks to identify the key components of Emālī works and to analyze the different methodologies adopted by muhaddiths in the transmission and documentation of hadiths. Through this examination, the study endeavors to provide a comprehensive understanding of the methodological structures that underpin Emālī works and their crucial role in preserving the authenticity and integrity of hadith transmission.

### Research Objectives

This study aims to achieve several key objectives in the examination of Emālī literature within hadith sciences. First, it seeks to explain the pivotal role of Emālī works in the transmission and compilation of hadiths, highlighting their contributions to the preservation of Islamic knowledge. Second, the research examines the historical development and transformations of Emālī works, assessing how they evolved across different periods and influenced the advancement of hadith studies. Third, it identifies the key components that characterize Emālī works, noting the expansion from the basic transmission of isnād and matn to the inclusion of poetry, hadith authentication (taḥrīj), and commentary (sharḥ). Finally, the study analyzes the methodological structures applied within Emālī works, focusing on the scholarly techniques used in the documentation, transmission, and interpretation of hadiths.

#### 1. The Emergence and Historical Development of Emālī Literature

The foundations of the Emālī tradition trace back to the era of the Prophet Muhammad (peace be upon him). Just as the Prophet dictated Quranic verses to scribes, he also dictated letters inviting the rulers of the Sassanid and Byzantine empires to Islam. Additionally, he permitted some of his companions to write down narrations that were difficult to memorize, thereby establishing the roots of the dictation tradition in Islamic history. However, the first collective attempt to document hadiths in writing is attributed to the companion Wāsila b. al-Asqa', according to the narration:



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"معروف الخياط قال: رأيت وائلة بن الأسقع يملئ على الناس الأحاديث وهم يكتبونها بين يديه"<sup>1</sup>

"Ma' ruf al-Khayyāt said: I saw Wāsila b. al-Asqa' dictating hadiths to the people while they were writing them down in front of him."

This practice was seen as an early step in the compilation and documentation of hadiths and is considered a precursor to later hadith dictation gatherings (imlā majālis).

Throughout hadith history, imlā majālis gradually evolved and, from the 2nd century AH onward, became formal scholarly gatherings. In these sessions, the muhaddith (mumli) dictated hadiths to students at specified times and places. One of the earliest examples of this practice is found in the work of Lays b. Sa'd (d. 175/791).<sup>2</sup> Lays b. Sa'd, in addition to the prevalent oral transmission of his time, emphasized the importance of writing hadiths and personally conducted some hadith dictation sessions. One extant portion of his Emālī, known as *Cuz' fihī majlis min fawā'id al-Lays b. Sa'd*, documents a session in which he dictated seven hadiths, consisting solely of their isnād and matn.

This phenomenon reflects the structural nature of early Emālī works. From the 2nd to the late 3rd century AH, Emālī collections primarily focused on the documentation of isnāds and matns. This era emphasized the written preservation of hadiths and the secure transmission of narrations. Particularly in early Islamic society, the emergence of internal conflicts (*fitan*) and the fabrication of hadiths necessitated rigorous isnād verification to ensure the authenticity of transmitted reports. In this period, before the systematic development of hadith commentary (*sharh*), the primary goal of Emālī collections was to preserve the isnād and matn in their entirety.

With the advent of the 4th century AH, imlā majālis and their resultant Emālī works began to change in nature. Parallel to the general progress of the Islamic scholarly tradition, the content of Emālī works became richer after the 5th century AH. Until the late 4th century AH, these works exclusively recorded hadiths without additional scholarly elements. However, over time, some Emālī works began incorporating additional elements such as poetry, wisdom literature, hadith commentary (*sharh*), authentication (*tahrīj*), analytical discussions (*tahlīl*), and comparative studies of different transmission paths (*tarīqs*). This transformation marked a significant milestone in the evolution of Emālī literature.

<sup>1</sup> al-Khaṭīb al-Baghdādī, al-Jāmi' li-Akhlāq al-Rāwī wa Ādāb al-Sāmi', (Riyadh: Maktabat al-Ma'ārif, n.d.), vol. 2, p. 55; al-Sam'ānī, Adab al-Imlā' wa-l-Istimlā', (Beirut: Dār al-Kutub al-'Ilmiyya, 1st ed., 1401 AH/1981 CE), p. 13; al-Suyūṭī, Tadrīb al-Rāwī fī Sharḥ Taqrīb al-Nawawī, (Riyadh: Maktabat al-Kawthar, 2nd ed., 1415 AH/1995 CE), vol. 2, p. 574.

<sup>2</sup> Sezgin, Fuat, Tārīkh al-Turāth al-'Arabī, (Riyadh: Imām Muḥammad ibn Saud Islamic University, 1411 AH/1991 CE), vol. 2, p. 226.

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## 2. The Inclusion of Wisdom Sayings and Poetry in Emālī Works

Beyond the transmission of isnād and matn, Emālī works also included poetry, wisdom sayings, and concise ethical teachings. One of the pioneers of this tradition was Ibn Sam'ūn (d. 387/997), whose sessions recorded both hadiths and literary expressions. Notably, the following wisdom saying attributed to him appears in an Emālī work:

"وجدنا أصل كل عداوة اصطناع المعروف إلى اللئام"<sup>3</sup>

"We have found that the root of all enmity lies in doing good to the ignoble."

Similarly, another ethical teaching recorded in imlā sessions is attributed to Abū Mūsā al-Ash'arī:

"من كثر صديقه ركب رقاب أعدائه"<sup>4</sup>

"He who has many friends will ride on the necks of his enemies."

These additions became particularly prominent from the 5th century AH onward, transforming Emālī works from mere hadith collections into literary and ethical repositories of Islamic heritage. For instance, Ibn Mardūyah (d. 410/1019) included wisdom sayings and literary narratives alongside hadiths in his works.<sup>5</sup>

Similarly, Abū Ṭāhir al-Silafī (d. 576/1180) included poetry at the conclusion of each session during his hadith dictation gatherings in the city of Salmās (مدينة سلماس) in 506 AH.<sup>6</sup>

Baghdādī scholar Abū Ṭāhir al-Mukhalliṣ (d. 393/1003) followed a similar methodological approach in his Emālī works. In his collection consisting of seven dictation sessions, he included various wise sayings at the end of the gatherings. An example is a letter dictated at the conclusion of the first session, which was written by Sufyān al-Thawrī to Muḥammad b. 'Abd al-Raḥmān:

"حدثنا أبو القاسم عبد الله بن محمد بن عبد العزيز البغوي، قراءة عليه وأنا أسمع، ثنا عثمان -يعني ابن أبي شيبة- قال: سمعت أبا نعيم، قال: سمعت سفیان الثوري كتب إلى ابن أبي ذئب: من سفیان بن سعيد إلى محمد بن عبد الرحمن، سلامٌ عليك، فإني أحمد إليك الله الذي لا إله إلا هو، وأوصيك بتقوى الله عز وجل؛ فإنك إن اتقيت الله عز وجل كفأك الناس، وإن اتقيت الناس فلن يُغنوا عنك من الله عز وجل شيئاً، فعليك بتقوى الله..."<sup>7</sup>

<sup>3</sup> Ibn Sam'ūn al-Wā'iz, *Amālī Ibn Sam'ūn al-Wā'iz*, (Beirut: Dār al-Bashā'ir al-Islāmiyya, 1st ed., 1423 AH/2002 CE), p. 110.

<sup>4</sup> Ibid., p. 150.

<sup>5</sup> Ibn Mardūyah al-Kabīr, *Thalāthat Majālis min Amālī Ibn Mardūyah*, (United Arab Emirates: Dār 'Ulūm al-Ḥadīth, 1st ed., 1410 AH/1990 CE), p. 150.

<sup>6</sup> Abū Ṭāhir al-Mukhalliṣ, *Juz' fīhi Sab'at Majālis min Amālī Abī Ṭāhir al-Mukhalliṣ*, (Beirut: Dār al-Bashā'ir al-Islāmiyya, 1st ed., 1425 AH/2004 CE), p. 56.

<sup>7</sup> Ibid.

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Over time, this tradition evolved to prominently feature poetry. From the 5th century AH onward, various poems were dictated at the conclusion of imlā sessions. One notable example is from Abū Muḥammad ‘Abd al-Raḥmān b. al-Naḥḥās (d. 416/1023), who included a poem on sins in his Emālī work, of which only one session has survived:

"عندي من الآثام ما لو أنه  
يحصى لطل حسابيه وكتابه  
لكنه ناء فأحتمل الذي  
يأتي به كي لا يضيع ثوابه  
فاصبر لدهر أخرست رؤساؤه  
وتكلمت بجهالة أذنايه  
ذهب الأسود لشأنهم فتخرموا  
وعلا رقاب الناس فيه كلابه  
من عاش أخلقه الزمان بكره  
وقلاه بعد مودة أحابيه"<sup>8</sup>

Hadith dictation sessions historically attracted significant attention from various segments of society, with poetry reflecting this engagement. One such example comes from Abū Marwān al-Ṭabanī (d. 457/1064), a prominent scholar of Córdoba, who highlighted the scholarly nature of hadith gatherings in his poem:

"إني إذا احتوشنتني ألف محبرة  
يكتبن حدثني طورا وأخبرني  
نادت بعقوتي الأقلام معلنة  
هذي المفخر لا قعبان من لين"<sup>9</sup>

Similarly, Abū Ṭāhir al-Silafī (d. 576/1180), who contributed significantly to hadith literature through his numerous dictation sessions, included the following verses at the end of one of his gatherings:

"واظب على كتب الأمالي جاهدا  
من ألسن الحفاظ والفضلاء  
فأجل أنواع السماع بأسرها  
ما يكتب الإنسان في الإملاء"<sup>10</sup>

<sup>8</sup> Majmū‘a min Aṣḥāb al-Ajzā’, Majmū‘ fihī ‘Asharat Ajzā’ Ḥadīthiyya, (Beirut: Maktabat al-Bashā’ir al-Islāmiyya, 1st ed., 1422 AH/2001 CE), p. 425.

<sup>9</sup> Demir, Rukiye Aydogdu, Dictation Sessions in the History of Hadith Culture, (PhD Thesis, Department of Hadith, Ankara University, 2021), p. 79.

<sup>10</sup> al-Silafī, al-Majālis al-Khamsa, (Riyadh: Dār al-Ṣumay‘ī, 1st ed., 1414 AH/1994 CE), p. 53.



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One of the most prominent scholars to emphasize the literary and educational role of hadith dictation gatherings through poetry was Zayn al-Dīn al-‘Irāqī (d. 806/1403), who revived this tradition in the 8th century AH. He extolled the virtues of dictation sessions in the following verses:

"واعقد للإملاء مجلساً  
فذاك من أرفع الأسماع والأخذ، ثم إن  
تكثر جموع فاتخذ مستملياً  
محصولاً ذا يقظة مستويا  
بعال أو فقائماً يتبع ما  
يسمعه مبلغاً أو مفهما"<sup>11</sup>

These examples illustrate that hadith dictation sessions were not only essential for the transmission of knowledge but also played a significant role in preserving the literary and cultural dimensions of Islamic tradition.

### 3. The Practice of Hadith Takhrij in Emālī Works

Takhrij, one of the fundamental aspects of hadith sciences, gradually became an essential component of Emālī works, significantly enhancing their scholarly value. Over time, the application of takhrīj in Emālī literature evolved into a more systematic approach.

In the 4th century AH, Abū Ya‘lā (d. 458/1066) provided one of the earliest examples of takhrīj in Emālī works by explaining the isnād structure of hadiths and assessing their authenticity.<sup>12</sup> Similarly, the Emālī work attributed to Niẓām al-Mulk (d. 485/1092) stands out as another important example incorporating takhrīj practices.<sup>13</sup>

One of the scholars who advanced this development was Abū al-Qāsim b. ‘Asākir (d. 571/1176), whose Emālī gatherings consisted of 408 sessions, making a significant contribution to the systematic establishment of hadith takhrīj. In these sessions, Ibn ‘Asākir often compared the isnāds with other transmission paths and cited parallel narrations to evaluate their reliability.<sup>14</sup>

### 4. The Transmission of Hadiths through Multiple Chains in Emālī Works

The transmission of hadiths through multiple chains (ṭarīq) played a crucial role in isnād analysis, significantly contributing to the field of hadith criticism. In Emālī works, one of the earliest examples of this methodological approach was introduced in the 4th century AH by

<sup>11</sup> al-‘Irāqī, *al-Tabsira wa-l-Tadhkira fi ‘Ulūm al-Hadīth (Alfiyyat al-‘Irāqī)*, (Riyadh: Maktabat Dār al-Minhāj, 3rd ed., 1442 AH/2021 CE), p. 273–274.

<sup>12</sup> Ibid., p. 59 & 88.

<sup>13</sup> Niẓām al-Mulk, *Majlisān min Amālī Niẓām al-Mulk*, (Cairo: Maktabat Ibn Taymiyyah, n.d.), p. 41 & 55.

<sup>14</sup> Turkish Diyanet Foundation, *Ibn ‘Asākir, Abū al-Qāsim*, TDV İslām Ansiklopedisi, accessed on 26 August 2023, <https://islamansiklopedisi.org.tr/ibn-asakir-ebul-kasim>.

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Abū Ishāq Ibrāhīm b. ‘Abd al-Ṣamad al-Hāshimī (d. 325/937), who systematically compared different transmission paths of hadiths.<sup>15</sup>

Similarly, Abū Bakr Ibn al-Ju‘ābī (d. 355/966) transmitted hadiths through various ṭarīqs in his Emālī works. He compared narrations with different isnāds, highlighting textual and chain variations.<sup>16</sup>

Over time, the process of hadith takhrīj became more systematic, leading to the practice of compiling and analyzing all hadiths from specific books. By the 9th century AH, this methodology became central to Emālī works. At this stage, hadith takhrīj was no longer limited to the mumlī dictating from memory but extended to verifying hadiths from entire books.

One of the key figures who revived the imlā tradition in the early 9th century AH was Zayn al-Dīn al-‘Irāqī (d. 806/1403), who dictated an Emālī work known as *al-Mustakhrāj ‘alā al-Mustadrak lil-Hākim*.<sup>17</sup> This work, comprising more than 300 sessions, represents one of the most significant examples of using dictation sessions for takhrīj from a specific book.

Similarly, Ibn Ḥajar al-‘Asqalānī (d. 852/1449) took the practice of hadith takhrīj in Emālī works to its peak. In his work *Murwāfaqat al-Khabar al-Khabar fī Takhrīj Aḥādīth al-Mukhtaṣar*, he systematically extracted the hadiths found in *Mukhtaṣar Ibn al-Hājib*. Likewise, in his Emālī work *Natā’ij al-Afkār fī Takhrīj Aḥādīth al-Adhkār*, he compiled and analyzed the hadiths present in *al-Adhkār* of al-Nawawī.

In conclusion, the practice of takhrīj and the transmission of hadiths through multiple ṭarīqs in Emālī works played a multifaceted role in the development of hadith sciences. These methods contributed significantly to verifying hadith authenticity, conducting isnād analysis, and making hadith studies more systematic.

The rise of hadith takhrīj in Emālī works, particularly in the 9th century AH, is directly linked to the institutionalization of hadith sciences. During this period, eminent hadith scholars such as Zayn al-Dīn al-‘Irāqī and Ibn Ḥajar placed takhrīj at the center of their Emālī sessions, marking a major transformation in the tradition.

This evolution allowed Emālī works to go beyond mere hadith transmission, transforming them into comprehensive sources that facilitated the systematic analysis of hadith isnāds and texts, further solidifying their role in the scholarly tradition of hadith sciences.

<sup>15</sup> Abū Ishāq al-Baghdādī, *al-Juz’ al-Awwal min Amālī Abī Ishāq*, (Riyadh: Maktabat al-Rushd, 1st ed., 1420 AH/1999 CE), p. 33.

<sup>16</sup> al-Khaṭīb al-Baghdādī, *Tārīkh Baghdād*, (Beirut: Dār al-Gharb al-Islāmī, 1st ed., 1422 AH/2002 CE), vol. 4, p. 42; al-Dhahabī, *Siyar A’lām al-Nubalā’*, (Beirut: Mu’assasat al-Risāla, 2nd ed., 1405 AH/1985 CE), vol. 16, p. 90; Ibn Ḥajar al-‘Asqalānī, *Lisān al-Mīzān*, (Beirut: Mu’assasat al-‘Alamī lil-Maṭbū‘āt, 2nd ed., 1390 AH/1971 CE), vol. 5, p. 323.

<sup>17</sup> Dogan, Muḥammad Furkan, *Majālis al-Imlā’ al-Hadīthiyya fī al-Qarn al-Tāsi’ al-Hijrī wa-Dawr Zayn al-Dīn al-‘Irāqī fī Ihya’ ihā: Dirāsa Taḥlīliyya*, (Unpublished Master's Thesis, International Islamic University Malaysia, 2020), pp. 75–77.

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## 5. The Inclusion of Rāwī Biographies in Emālī Works

The inclusion of rāwī (narrator) information in Emālī works is directly related to 'ilm al-rijāl (the science of narrators), particularly jarḥ wa ta'dīl (narrator criticism and accreditation), which is one of the fundamental components of hadith sciences. These works not only document the isnāds of hadiths but also serve the critical function of identifying narrators and evaluating their reliability in hadith transmission.

In hadith history, encountering narrators with similar names is a common issue. Therefore, accurate identification of narrators is crucial for the correct transmission of hadiths. The information provided in Emālī works played a vital role in locating and assessing hadith narrations.

For instance, Ḥāfiẓ al-Khaṭīb al-Baghdādī (d. 463/1071) made corrections to certain isnāds in his Emālī work and also provided critiques of narrators. An example of his work is:

"أخبرنا أبو سعيد محمد بن موسى الصيرفي، ثنا أبو العباس محمد بن يعقوب الأصم، ثنا الربيع بن سليمان، ثنا ابن وهب، أنا ابن لهيعة، عن زبّان، أن لهيعة بن عقبة حدثه، عن عمر بن ربيعة، كذا قال أبو سعيد: والصواب عمرو بن ربيعة، عن سلمة بن قيصر، أن رسول الله ﷺ، قال: «من صام يوما ابتغاء وجه الله عز وجل بعده الله من جهنم كبعد غراب طار وهو فرخ حتى مات هربا». كذا يقول ابن وهب: سلمة بن قيصر، وغيره يقول سلامة".<sup>18</sup>

"Abū Sa'īd Muḥammad b. Mūsā al-Ṣayrafī narrated to us: Abū al-'Abbās Muḥammad b. Ya'qūb al-Aṣamm narrated to us: al-Rabī' b. Sulaymān narrated to us: Ibn Wahb narrated to us: Ibn Lahī'a from Zabān, who stated that Lahī'a b. 'Uqba narrated from 'Umar b. Rabī'a. Abū Sa'īd said: The correct name is 'Amr b. Rabī'a, from Salama b. Qaysar, who reported that the Messenger of Allah said: 'Whoever fasts one day sincerely for the sake of Allah, Allah will distance him from Hell as far as a crow flies from its nest as a fledgling until it dies of old age.' Ibn Wahb said: Salama b. Qaysar, while others said Salāma."

Another significant muḥaddith who provided detailed biographical information about narrators in Emālī sessions was Ibn Fāhir al-Iṣfahānī (d. 564/1168). His Emālī works offer extensive data about narrators, including the periods they lived in, their scholarly training, and their credibility in hadith transmission.

In his book, Ibn Fāhir meticulously documented the narrators of the hadiths he transmitted. His records included information about who the narrators were, the historical periods in which they lived, and from whom they acquired hadiths. At the beginning of his work, he mentions that Shaykh Abū 'Alī Ḥasan b. Aḥmad al-Muqri' narrated hadiths from Abū Nu'aym Aḥmad b. 'Abd Allāh al-Ḥāfiẓ. Abū Nu'aym, in turn, provided biographical information about Abū

<sup>18</sup> al-Khaṭīb al-Baghdādī, *al-Amālī bi-Jāmi' Dimashq (Arba'at Majālis Imlā')*, (Beirut: Dār al-Bashā'ir al-Islāmiyya, 1st ed., 1432 AH/2011 CE), p. 90.

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Muḥammad Hāris b. Abī As‘ama, including his birth and death dates, scholarly reputation, and the scholars he met.<sup>19</sup>

This information is crucial for assessing the historical and biographical data of narrators within the framework of hadith sciences. Thus, Emālī works served not only as transmission records but also as practical tools for applied ‘ilm al-rijāl, reinforcing the foundations of hadith evaluation.

## 6. Evaluations of Rāwīs in Terms of Jarḥ and Ta‘dīl

Some Emālī works not only provided name corrections and biographical information about narrators but also included assessments based on jarḥ wa ta‘dīl (narrator criticism and accreditation). One of the prominent figures in this field was Ibn Bishrān (d. 430/1038), whose Emālī works contain notable examples of such evaluations.

One of the instances found in his Emālī sessions is as follows:

"أخبرنا أبو بكر محمد بن الحسين الأجرى، بمكة، ثنا جعفر بن محمد الفريابي، ثنا قتيبة بن سعيد عن مالك بن أنس، عن يزيد بن عبد الله بن الهاد، عن محمد بن إبراهيم بن الحارث التيمي، عن أبي سلمة بن عبد الرحمن، عن أبي هريرة، قال: قال رسول الله ﷺ: «خير يوم طلعت فيه شمس يوم الجمعة، فيه خلق آدم عليه السلام، وفيه أهبط، وفيه تيب عليه، وفيه تقوم الساعة»، هذا حديث محفوظ، من حديث مالك، عن يزيد بن عبد الله بن الهاد، ورجاله كلهم ثقات".<sup>20</sup>

"Abū Bakr Muḥammad b. al-Ḥusayn al-Ājurī narrated to us in Mecca: Ja‘far b. Muḥammad al-Firyābī narrated to us: Qutaybah b. Sa‘īd narrated to us: from Mālik b. Anas, from Yazīd b. ‘Abd Allāh b. al-Hād, from Muḥammad b. Ibrāhīm b. al-Hārith al-Taymī, from Abū Salama b. ‘Abd al-Raḥmān, from Abū Hurayrah, who said: The Messenger of Allah said: ‘The best day upon which the sun has risen is Friday; on it, Adam was created, on it he was sent down to earth, on it his repentance was accepted, and on it the Hour will be established.’ This is a well-preserved hadith from Mālik, from Yazīd b. ‘Abd Allāh b. al-Hād, and all its narrators are trustworthy (thiqat)."

This example demonstrates how Emālī works played a significant role in verifying hadith authenticity by assessing the credibility of its narrators based on jarḥ wa ta‘dīl principles. This illustrates how Emālī literature did not merely transmit hadiths but also actively applied the principles of narrator evaluation, reinforcing their function as tools of hadith criticism.

## 7. The Inclusion of Hadith Commentary in Emālī Works

Although hadith commentary (sharḥ) activities began in the 4th century AH, they were not initially conducted through the Emālī tradition. Among the early systematic examples of hadith commentary are *Sharḥ al-Jāmi‘ al-Ṣaḥīḥ li-l-Bukhārī* by Abū Aḥmad Muḥammad b. Muḥammad al-Qarābīsī (d. 378/988), *Al-lām al-Ḥadīth* by al-Khaṭīb al-Baghdādī (d. 388/998),

<sup>19</sup> Majmū‘a min Aṣḥāb al-Ajzā’, *Majmū‘a fīhi ‘Asharat Ajzā’ Ḥadīthiyya*, p. 469.

<sup>20</sup> Ibn Bishrān, *Amālī Ibn Bishrān – al-Juz‘ al-Thānī*, (Riyadh: Dār al-Waṭan, 1st ed., 1420 AH/1999 CE), p. 44.



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and *Ma'ālim al-Sunan* by Abū Dāwūd, which are considered some of the earliest works dedicated to hadith commentary.<sup>21</sup>

One of the first reflections of this development in Emālī literature occurred in the 5th century AH when Abū Ja'far Aḥmad b. Naṣr al-Dāwūdī al-Asadī (d. 440/1048) authored *Sharḥ al-Muwatta'*, demonstrating that hadith commentary had also entered Emālī works.<sup>22</sup>

In the 6th century AH, Abū Bakr Muḥammad b. Maṣṣūr al-Sam'ānī (d. 510/1116) was another key figure who incorporated hadith commentary into Emālī literature. In his work *al-Amālī*, he narrated hadiths over 142 sessions, providing detailed explanations and legal interpretations.<sup>23</sup>

As a continuation of this tradition, Abū 'Abd Allāh Muḥammad b. 'Alī al-Māzirī (d. 536/1141) provided a significant example of how hadith explanations were conducted in Emālī sessions with his work *al-Mu'allim bi-Fawā'id Muslim*, where he commented on *Ṣaḥīḥ Muslim*.<sup>24</sup>

Similarly, one of the prominent hadith scholars of the 6th century AH, Abū al-Qāsim Ismā'īl b. Muḥammad al-Taymī (d. 535/1141), provided commentary on hadiths over the course of more than 3,000 sessions.<sup>25</sup>

In the 7th century AH, 'Abd al-Karīm b. Muḥammad al-Rāfi'ī al-Qazwīnī (d. 623/1226) authored *al-Amālī al-Shāriḥa 'alā Mufradāt al-Fātiḥa*, in which he provided a detailed commentary on thirty hadiths derived from the words of Sūrat al-Fātiḥa.<sup>26</sup>

In the 9th century AH, hadith commentary became an integral part of Emālī works, with scholars such as Zayn al-Dīn al-'Irāqī (d. 806/1403) and Ibn Ḥajar al-'Asqalānī (d. 852/1449) incorporating increasingly detailed explanations of hadiths in their Emālī sessions.<sup>27</sup>

The commentary of hadiths in Emālī gatherings eventually extended beyond mere transmission, evolving into a platform where hadith texts and meanings were systematically analyzed, reflecting a broader scholarly development within hadith sciences.

<sup>21</sup> Sensoy, Sedat, "Sharḥ", in *TDV İslām Ansiklopedisi*, vol. 38, p. 565–568.

<sup>22</sup> al-Dhahabī, *Tārīkh al-Islām wa-Waḥayāt al-Mashāḥir wa-al-A'lām*, (Beirut: Dār al-Gharb al-Islāmī, 1st ed., 1424 AH/2003 CE), vol. 9, p. 41; al-Qāḍī 'Iyād, *Tartīb al-Madārik wa-Taqrīb al-Masālik*, (Morocco: Maṭba'at Faḍāla, 1st ed., 1403 AH/1983 CE), vol. 7, p. 102–104.

<sup>23</sup> al-Dhahabī, *Tārīkh al-Islām wa-Waḥayāt al-Mashāḥir wa-al-A'lām*, vol. 11, p. 144; al-Subkī, *Ṭabaqāt al-Shāfi'iyya al-Kubrā*, (Cairo: Ḥajr li-l-Ṭibā'a wa-l-Nashr wa-l-Tawzī', 2nd ed., 1413 AH/1992 CE), vol. 7, p. 74.

<sup>24</sup> al-Māzirī, *al-Mu'allim bi-Fawā'id Muslim*, (Tunis: al-Dār al-Tūnisiyya li-l-Nashr, 2nd ed., 1411 AH/1991 CE), p. 27.

<sup>25</sup> al-Dhahabī, *Tārīkh al-Islām wa-Waḥayāt al-Mashāḥir wa-al-A'lām*, vol. 11, p. 627; al-Dhahabī, *Siyar A'lām al-Nubalā'*, vol. 20, p. 83.

<sup>26</sup> Abū al-Qāsim al-Rāfi'ī, *al-Amālī al-Shāriḥa li-Mufradāt al-Fātiḥa*, (Cairo: al-Fārūq al-Ḥadītha li-l-Ṭibā'a wa-l-Nashr, 1st ed., 1432 AH/2011 CE), p. 27.

<sup>27</sup> Bilen, Mehmet, "Hadis Şarihi Olarak İbn Hacer el-Askalani", *Şarkiyat İlmi Araştırmalar Dergisi*, vol. 2, (November 2009), p. 57.

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## 8. Prominent Scholars and Their Emālī Works

Numerous scholars in the hadith tradition have authored works in the Emālī genre. Below is a chronological summary of some of the key figures and their works:

- **Lays b. Sa'd (d. 175/791):** A leading hadith scholar of the early period, his work *Juz' fīhi Majlis min Fawā'id al-Lays b. Sa'd* compiles seven hadiths dictated in a single session, making it one of the earliest known examples of Emālī literature.<sup>28</sup>
- **Abū Ḥumayd Aḥmad b. Ḥabīb al-Shujā'ī al-Sarakhsī:** His work *Juz' min al-Amālī*, dictated in 184/800, is one of the earliest Emālī manuscripts, consisting solely of isnād and matn. A six-folio manuscript of this work is housed in the al-Zāhiriyya Library in Damascus but has not yet undergone academic study.<sup>29</sup>
- **Abū Bakr 'Abd al-Razzāq al-Ṣan'ānī (d. 211/827):** His *al-Amālī fī Āthār al-Ṣaḥāba* is an Emālī work consisting solely of isnād and matn. Three manuscript copies exist: two in Dār al-Kutub al-Miṣriyya and one in al-Zāhiriyya Library in Damascus.<sup>30</sup> The available manuscripts contain only the second section, as the other parts are believed to be lost. This work, containing 201 hadiths primarily narrated from Mu'ammār b. Rāshid, was critically edited by Majdī al-Sayyid Ibrāhīm.
- **Abū Muḥammad Ḥasan b. 'Alī b. 'Affān al-Āmirī al-Kūfī (d. 270/883):** A scholar from Kūfa, he conducted hadith dictation sessions, the sole surviving work being *al-Amālī*, also known as *al-Amālī wa al-Qirā'a*. Manuscripts are preserved in the Şehid Ali Paşa Library (Istanbul) and Dār al-Kutub (Cairo).<sup>31</sup>
- **Abū Bakr Muḥammad b. Sulaymān b. Ḥāris al-Wāsiṭī al-Bāghandī (d. 283/897):** A hadith scholar who conducted gatherings. His *Amālī al-Bāghandī* consists of 87 hadiths arranged over five sessions.
- **Abū 'Abd al-Raḥmān al-Nasā'ī (d. 303/915):** His *Juz' fīhi Majlisān min Imlā'* is preserved in the al-Zāhiriyya Library.<sup>32</sup>
- **Abū 'Abdullāh al-Mahāmālī (d. 330/942):** His *al-Amālī* (also *al-Ajzā' al-Mahāmiliyyāt*) is one of the largest Emālī works, comprising 533 hadiths.<sup>33</sup>

<sup>28</sup> Sezgin, *Tārīkh al-Turāth al-'Arabī*, vol. 2, p. 226.

<sup>29</sup> Ibid., vol. 1, p. 177; al-Subkī, *Ṭabaqāt al-Shāfi'iyya al-Kubrā*, vol. 4, p. 83.

<sup>30</sup> Sezgin, *Tārīkh al-Turāth al-'Arabī*, vol. 1, p. 185.

<sup>31</sup> Ibid., p. 284.

<sup>32</sup> al-Nasā'ī, *Juz' fīhi Majlisān min Imlā' al-Nasā'ī*, (Saudi Arabia: Dār Ibn al-Jawzī, 1st ed., 1415 AH/1994 CE), p. 3; Alsehail, Marzoug A. M., *Ḥadīth-Amālī Sessions: Historical Study of a Forgotten Tradition in Classical Islam*, (PhD Thesis, University of Leeds, UK, 2014), p. 59.

<sup>33</sup> Khayr al-Dīn al-Ziriklī, *al-A'lām*, vol. 2, p. 234; Abū 'Abd Allāh al-Rūdānī, *Ṣilat al-Khalaf bi-Mawṣūl al-Salaḥ*, (Beirut: Dār al-Gharb al-Islāmī, 1st ed., 1408 AH/1988 CE), p. 94.

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- **Abū ‘Abdullāh Muḥammad b. Mukhlad al-Dūrī al-‘Aṭṭār (d. 331/943):** Author of an *Amālī* work containing 13 hadiths.<sup>34</sup>
- **Abū Ja‘far Muḥammad b. ‘Amr al-Baghdādī al-Razzāz (d. 339/951):** Known for his *Amālī al-Razzāz*, preserved in al-Zāhiriyya Library.<sup>35</sup>
- **Abū ‘Amr ‘Uthmān b. Aḥmad al-Dakkāq (Ibn al-Sammāk) (d. 344/955):** His *Amālī Ibn al-Sammāk* was conducted exclusively on Fridays.<sup>36</sup>
- **Abū Muḥammad Ḥasan b. Aḥmad al-Mukhlidī (d. 389/999):** His *Majlis al-Mukhlidī* consists of three sessions, all preserved in the al-Zāhiriyya Library.<sup>37</sup>
- **Abū al-Qāsim ‘Abd al-Raḥmān al-Ḥarfī (d. 423/1032):** His Emālī gatherings included hadiths and wisdom sayings.<sup>38</sup>
- **Abū ‘Abdullāh al-Jurjānī al-Farāwī (d. 408/1017):** Author of *al-Amālī al-Arba‘īn*, praised by al-Dhahabī.<sup>39</sup>
- **Abū Bakr Aḥmad b. Mūsā b. Mardūyah (d. 410/1019):** His *Amālī Ibn Mardūyah* was published as *Majlisān min al-Amālī* and *Thalāthat Majālis*.
- **Abū Bakr Muḥammad b. Maṣṣūr al-Sam‘ānī (d. 510/1116):** A major figure who conducted 142 Emālī sessions in the Great Mosque of Merv.<sup>40</sup>
- **‘Abd al-Karīm al-Rāfi‘ī (d. 623/1226):** His *al-Amālī al-Shāriḥa* on Sūrat al-Fātiḥa hadiths reflects the development of commentary within Emālī works.<sup>41</sup>
- **Zayn al-Dīn al-‘Irāqī (d. 806/1403):** His *al-Mustakhrāj ‘alā al-Mustadrak lil-Ḥākim* is among the greatest examples of systematic Emālī takhrīj.
- **Abū al-Faḍl Ibn al-Shihna (d. 890/1485):** His *al-Amālī al-Muḥibbiyya* offered advanced commentary, narrator evaluation, and legal rulings.
- **Ibn Ḥajar al-‘Asqalānī (d. 852/1449):** One of the most prolific contributors to the Emālī tradition with numerous works including<sup>42</sup>:
  - *al-Imtā‘ bi-l-Arba‘īn al-Mutabāyina bi-Sharḥ al-Samā‘*

<sup>34</sup> Sezgin, *Tārīkh al-Turāth al-‘Arabī*, vol. 1, p. 359.

<sup>35</sup> Jalāl al-Dīn al-Suyūṭī, *Tadrib al-Rāwī fī Sharḥ Taqrīb al-Nawawī*, (Riyadh: Maktabat al-Kawthar, 2nd ed., 1415 AH/1995 CE), vol. 2, p. 25.

<sup>36</sup> Sezgin, *Tārīkh al-Turāth al-‘Arabī*, vol. 1, p. 369–370; Khayr al-Dīn al-Ziriklī, *al-A‘lām*, vol. 4, p. 202.

<sup>37</sup> Sezgin, *Tārīkh al-Turāth al-‘Arabī*, vol. 1, p. 432.

<sup>38</sup> al-Dhahabī, *Siyar A‘lām al-Nubalā‘*, vol. 17, p. 411.

<sup>39</sup> Ibid., p. 287.

<sup>40</sup> al-Dhahabī, *Tārīkh al-Islām wa-Wafayāt al-Mashāhīr wa-al-A‘lām*, vol. 11, p. 144.

<sup>41</sup> Abū al-Qāsim al-Rāfi‘ī, *al-Amālī al-Shāriḥa li-Mufradāt al-Fātiḥa*, p. 27.

<sup>42</sup> Muḥammad b. Ḥamad al-‘Uṭaybī, *al-Amālī al-Muṭlaqa lil-Ḥāfiẓ Ibn Ḥajar al-‘Asqalānī*, (Unpublished Master's Thesis, Saudi Arabia, n.d.), p. 24.



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- *‘Ashāriyyāt al-Ṣaḥāba*
- *al-Amālī al-Muṭlaqa*
- *Muwāfaqat al-Khabar al-Khabar fī Takhrīj Aḥādīth al-Mukhtaṣar*
- *al-Amālī al-Ḥalabiyya*
- *Natā’ij al-Afkār fī Takhrīj Aḥādīth al-Adhkār*

As observed, Emālī works were produced across various Islamic disciplines from the 2nd to the 10th century AH. These texts serve as valuable sources, shedding light on the intellectual and scholarly contexts in which they were composed.

## Conclusion and Recommendations

### Conclusion

Emālī works represent a significant evolution in the hadith tradition, transitioning from simple transmission records to comprehensive scholarly texts encompassing various disciplines. Initially limited to the isnād and matn of hadiths, these works gradually incorporated elements such as takhrīj, sharḥ (commentary), literary discourse, and juristic analysis. This development highlights the multi-dimensional role that Emālī literature has played in the progression of hadith studies.

By the 9th century AH, prominent scholars such as Zayn al-Dīn al-‘Irāqī and Ibn Ḥajar al-‘Asqalānī elevated this tradition, transforming Emālī works from mere collections of hadiths into academic platforms for hadith criticism and discussion. These texts became central to understanding the theoretical and methodological developments within hadith scholarship.

The continued study of Emālī works is essential for tracking the intellectual evolution of hadith sciences. Beyond mere narration, these works demonstrate a methodological sophistication, as seen in their application of isnād analysis, comparative transmission evaluations, jarḥ wa ta’dīl (narrator criticism), and explanatory commentaries. Understanding these aspects will provide modern researchers with deeper insights into classical hadith methodologies.

The academic study of Emālī works is not only valuable for preserving the heritage of hadith sciences but also for understanding the historical contexts in which these texts were compiled. Therefore, greater scholarly attention should be devoted to these works to ensure their integration into contemporary hadith studies.

### Recommendations

#### 1. In-depth Academic Analysis of Emālī Works

- More comprehensive textual and content analyses of Emālī works are needed.
- Qualitative and quantitative research on these texts will help clarify their position within hadith literature.

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## 2. Comparative Studies with Other Hadith Collections

- The relationship between Emālī works and other hadith compilations should be further examined.
- Specifically, the connections between Emālī texts and classical takhrīj works should be explored to identify similarities and methodological distinctions in hadith transmission.

## 3. Reevaluation of Emālī Literature within Modern Hadith Methodology

- From a contemporary perspective, Emālī texts offer valuable methodological insights.
- Their approach to isnād analysis and hadith transmission should be revisited in light of modern critical methods in hadith studies.

## 4. Digitization and Preservation of Emālī Works

- Many Emālī works exist only in manuscript form, limiting accessibility.
- Digitizing these texts and incorporating them into academic databases would enhance their availability for research and facilitate broader scholarly engagement.

## 5. Encouraging Further Research on Emālī Literature

- Researchers in hadith studies should be encouraged to focus more on Emālī literature.
- This field provides an opportunity to bridge classical hadith traditions with modern academic methodologies, fostering new perspectives in hadith criticism and analysis.

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