

CLASSIFICATION OF HADITH LITERATURE

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Perusal of the available material suggests that *hadith* literature passed through various phases till it reached its apogee in the third century Hijrah. The writing down of *ahadith* started during the life-time of the Holy Prophet which got momentum during the succeeding generations.

Towards the end of the first century A.H. there occurred widespread change in the mode of collection of *ahadith* and sunnah. The assiduous students of *hadith* tried to arrange and organise the material already written by their elders. The last quarter of the second century A. H. and the third century produced giants of Islamic thought in every aspect of human knowledge. But it is marked especially by religious enterprise for the collection, classification, combing and sifting of the traditions. It can be said safely that whatever appeared after this period was more than the elaboration and the explanation of already existing works.

The collections of these compilers are termed in the sources variously. The most cursory look at the titles of these *hadith* anthologies indicates the method applied by a particular compiler in his collection. A brief discussion of different types of *hadith* collections which evolved in the first three centuries *hijrah* follows. The sources mention the following main categories of *hadith* collections, viz: (1) *sahifah*, (2) *risalah* or *kitab* (3) *juz`*, (4) *arba`un* (5) *mu`jam*, (6) *amali* (7) *atraf*, (8) *jami`*, (9) *sunan*, (10) *musannaf*, and (11) *musnad*.

1. SAHIFAH

Although the word *Sahifah* (pl. *suhuf*) originally means 'sheet' at times it was employed for a 'booklet'.¹ It is evident from the sources that in the first century A. H. students of *hadith* assiduously collected the traditions of the Prophet and termed them *sahifah*, *nuskhah*, *kitab*, *risalah*, or *juz`*, apparently with out any discrimination. But a careful study of the material

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reveals that, at times, the compilers differentiated in the application of these names to their collections. A *sahifah* usually contained the tradition of the Prophet irrespective of their number and contents. Many of the *suhuf* consisted of a very limited number of traditions,² but some of the scholars of this early period are credited with having from one hundred to more than one thousand traditions in their *suhuf*.³ Amongst these early *suhuf* the more frequently quoted are :

(I) *al-sahifah al-sadiqah*, compiled by 'Abd Allah b. 'Amr b. al-'As (d.63/682), a literate companion of the Prophet who was acquainted with Hebrew and Syriac languages and who proudly gave it its name;⁴

(ii) *al-sahifah al-Sahihah*⁵ commonly known as the *sahifah* of Hammam b. Munabbih (d.101/719)⁶ basically a collection of the transmissions of Abu Hurayrah (d.59/679)⁷ handed over to one of his students⁸, Hammam b. Munabbih, who in turn transmitted it to a number of students. Amongst his students was a scholar of distinction and enthusiasm, Ma'mar b. Rashid (d.153/770)⁹, who preserved and read it to one of his students, 'Abd Razzaq al Sam'ani (d. 211/826)¹⁰, also a scholar of repute who preserved the *sahifah* in its integral form and transmitted it to posterity as an independent work.

2. RISALAH

Risalah, also called a *kitab*, being a collection of *ahadith* concerned with one particular topic. The Prophet himself, as mentioned in the sources, dictated a *Kitab al-sadaqah*, which specified the legal minimum number of animals liable to payment of *zakat*, to be sent to the governors¹¹ among the companions, Zayd b. Thabit (d.45/665)¹², a secretary of the Prophet who also knew Hebrew and other languages, seems to have been the earliest to give his collection of *ahadith* relating to laws of inheritance the title *Kitab al-Fara'id*¹³. We also find references to a *risalah* by al-Sha'bi (d. 103/721)¹⁴, on the topic of *talaq* (divorce).¹⁵ A number of traditionists among the *sahabah*, *tabiun* and succeeding generation compiled *ras'il* or *kutub* on particular topics¹⁶

3. Juz'

juz' (pl. *ajza'*), literally meaning a part or portion, but when used in the context of manuscripts the term signified an individual volume of a book¹⁷. Technically speaking it is a collection of *ahadith* handed down on the

authority of an individual, be he a Companion or from any succeeding generation¹⁸. The term is sometimes also applied to such collections compiled on particular subjects¹⁹. In *hadith* literature the word seems to be used in both its literal and technical senses. It is difficult to determine the appropriate length of a *juz'* but the *Kitab al-Fitan* of Nu'aym b. Hammad and the volume IV of the *Musnad* of Ibn Rahawayh (d.238/852) suggest between thirty and forty folios. Abu Burdah al-Tabi'i is said to have compiled a collection of *ahadith* and named it *Juz' Abi Bakr*. It was followed by a number of such collections, especially from the second and the third centuries A.H. An early *juz'* is attributed to 'Abd al-Rahman b. 'Awf (d.95/714), followed by those of Ayyub al-Sakhtiyani (d.131/748) and others²⁰.

4. ARBA`IN

An arba'in as the name indicates, is a collection of forty *ahadith* usually relating to a variety of subjects which may have appeared to be of special interest to the compiler. Hajji Khalifah states on the authority of al-Nawawi that Ibn al-Mubarak (d.181/797), a veteran traditionist of Khurasan, was the innovator of this genre²¹; but Abbott is inclined toward the view that the ... desire to acquire 'forty traditions' of Muhammad originated with this group (the Successors) and gained full momentum later²². Following the precedent of the Successors and Ibn al-Mubarak, scholars continued to compile such collections. We find references to early Arba'in compiled by Ahmad b. Harb al-Nishapuri (d.279/892)²³. In later centuries it seems to have become a popular topic among the traditionists who compiled such collections.²⁴ The impulse behind this activity was a tradition of the Prophet²⁵ which, though pronounced *da'if* by the scholars of *hadith*²⁶, continued to motivate the traditionists.

5. MU`JAM

A *mu`jam* is the term generally applied to a work dealing with various subjects and arranged after the names either of *shuyukh*, cities or clans in alphabetical or chronological order irrespective of contents²⁷. A careful study of the material shows that this category existed in its rudimentary form even in the first century A.H. Mujahid b. Musa (d.144/761) is reported to have said that he went to Hammad b. 'Amr and requested him to bring the books of Khusayf (d.137/754), but he brought the books of Husayn instead²⁸. Hammad b. Salamah (d. 167/784) is reported to have had his *ahadith* arranged according to *shuyukh*²⁹. The common practice of the second century A.H.,

seems to be teaching of *ahadith* according to the *shuyukh* they came from³⁰. It seems quite possible that the students³¹ kept the notes of every teacher separately and later transmitted from them to their students. The *Musnad* of `Umar b. `Abd al-`Aziz appears to have been arranged according to *shuyukh*³².

6. AMALI

Amali (sing. *Imla'*), seems to be of an early origin; *imla'* literally means 'dictation' but when applied to a collection of *hadith*, it represented a collection made by a student from the dictation of the *shaykh* in the later's *majalis al-`ilm*³³. One of the earliest extant *amali* collections seems to be that collected by an Egyptian scholar Layth b. Sa`d (d.175/791)³⁴. Others are by Abd al-Razzaq al-Sanani (d.211/827) and al-nasai (d.303/915).³⁵ One of the earliest *amali* by Muhammad b. Hasan al-Shaybani (d.189/805) was published in Hyderabad, in 1360A.H. In the third and the later centuries we find references to such collections quite frequently,³⁶ later the term was applied for collections in other religious sciences as well³⁷.

7. ATRAF

Atraf (sing. *taraf*)/ literally means 'a part' or 'a fringe'³⁸ but when applied for collections of *hadith*, it represented a collection that contained only a part of *hadith*³⁹. A study of the material suggests that, in the third quarter of the first century A.H., a new technique was employed for learning and recording of *ahadith* called *atraf*, which meant copying only a part of *hadith* to serve as an aid to memory. The earliest recorded usage of this method seems to be that of Ibn Sirin (d.110/728)⁴⁰ in the lecture room of his teacher `Abidah b. `Amr al Salmani (d.72/728). This practice seems to have been continued in the circles of traditionists. `Awf b. Abi Jamilah al-`Abdi (d.146/763) noted down the *atraf* in Hasan al-Basris circles⁴¹, which were inherited by Yahya b. Sa`id al-Qattan (d.178/813)⁴². We also come across the *atraf* of Ibn Abi Najih (d.131/749), given to `Abd al-Rahman by Ibn `Ulayyah,⁴³ Yahay b. Sa`id and `Ali b. Madini are also credited as having the *atraf* from Hammad b. Salamah⁴⁴. Yazid b. Zuray` (d.182/797), and Ibn `Ulayyah (d.198/814)⁴⁵, Hammad b. Abi Sulayman wrote down the *atraf* in Ibrahim al-Nakha'is sessions⁴⁶, Waki` had the *atraf* from Ismail b. Abi Khalid (d.146/762), which were given to Isma`il b. `Ayyash (d.182/797)⁴⁷. Later many books were compiled according to this technique and were used as an index or concordance of *hadith* literature⁴⁸. The compilers of *atraf* books were neither concerned

with subject matter, as *musannaf* compilers were, nor with informants, as *musnad* compilers were; these compilers simply mentioned short tracts from the traditions or their titles and their *isnads* and a reference to the *kitab* (chapter) and *bab* (section), in which they are found in particular collection of which this *atraf* work deals with.

8. JAMI

Jami is actually a subdivision of the *musannaf* in which the compiler intended to collect traditions on various subjects, usually under the following eight main headings⁴⁹.

- (a) *Al-'Aqa'id* (belief or dogma)
- (b) *Al-Ahkam* or Suanan (laws; this encompasses all the categories of *fiqh*)
- (c) *Al-ruqaq wa'-Zuhd* (piety and mysticism)
- (d) *Adad al-Ta'am wa'l-Siyar* (etiquette, table manners, drinking and general behaviour)
- (e) *Tafsir al-Qur'an* (Qur'an exegesis)
- (f) *Al-Ta'rikh wa'l-Sirah*
- (g) *Al Fitan* (trials of faith, disturbances)
- (h) *Al-Manaqib wa'l-Mathalib*. (merits and demerits of persons places etc) Reference can be made here in particular to the following early experiments in this genre:

(I) The earliest of this genre may be considered to be *al-Sahifah al-Sadiqah* by Abd Allah b 'Amr⁵¹. (ii) A Makkan scholar of tafsir fame, Ibn Jurayj (d.150/767), acknowledged as a leader in many scholarly activities and techniques, compiled a *Jami*⁵², it is reported that Sunayd (d.226/821) studied the *jami'* of Ibn Jurayj under Hajjaj b. Muhammad (d.206/821)⁵³ Ma'mar b. Rashid al-San'ani (d. 153/770) the transmitter of the *Sahifah Hammam* b. Munabbih and an authority for al-Zuhri's transmissions, is also reported to have compiled a *Jami'*: according to Ibn Hanbal he was the first to travel to the Yemen for study purpose⁵⁴. The famous Sufyan al-Thawri (d.161/778), compiler of numerous works, also compiled a *Jami'*; it is stated that he edited it with the help of 'Ali b. Mushir (d.189/805) a student of Abu Hanifah⁵⁵. (v) Hammad b. Salamah (167/784), a famous scholar of Basrah,

who (according to Ibn Hibban) travelled, wrote, collected, composed, memorised and discoursed, compiled a *Jami`* which was also written by Yahya b. Ma'in, some of it came directly from Hammad and the rest from seventeen other traditionists.⁵⁶ (vi) `Abd Allah b. Wahb (d. 197/812), an Egyptian scholar and a direct transmitter of *Muwatta`* of Malik, compiled a *Jami`*; sections of his *Jami`* have survived in a papyrus codex and have been published⁵⁷. (vii) Sufyan b. `Uyaynah (d.198/813), who was famous for al-Zuhri's material, compiled a *Jami`*⁵⁸. (viii) `Abd al-Razzaq al-San`ani, a Yemeni scholar of repute also edited a *Jami`*.⁵⁹ This group was followed by prominent traditionists such as al-Bukhari, Muslim, al-Timidhi and al-Nasa'i who edited their works more systematically.

9. SUNAN

Sunan is a collection in which material relating to legal matters forms the scheme by which such collections are divided. *Sunan* literature can be traced back to the beginning of the second century A.H.⁶⁰

(i) Makhul (d.166/734), a Syrian traditionist, and jurist who was the first among those who swore an oath of allegiance to `Umar II, edited a volume of *sunan*⁶¹ He was followed by a number of scholars, such as (ii) Ibn Jurayj who ranked among the *ashab al-asnaf* group⁶² and (iii) Sa'id b. Abi Arubah (d. 156/773) who, according to the pronouncement of Ibn Hanbal, was the first in Iraq to arrange the material into chapters⁶³. (iv) The Syrian al-Awza'i Abd al-Rahman b. `Amr (d. 157/774), who founded a school of Islamic law, also edited a *K. al-Sunan*⁶⁴ (v) Muhammad b. Abd al-Rahman b. Abi Dhi'b (d. 159/776), who according to al-Dhahabi "was very cautious with respect to his informants" and a compiler of *Muwatta`* arranged a *K. al-Sunan*⁶⁵. Za'idah b. Qudamah (d.163/780) amongst the *ashab al-asnaf* group, is also credited with a *K.al-Sunan*.⁶⁶ (vii) Ibrahim b. Tahman al-Khurasani (d. 163/780), a compiler of numerous works wrote a *K. al-Sunan*⁶⁷ A reputed scholar of Wasit (ix) Hisham b. Bashir (d. 183/799) wrote amongst other works, a *K. al-Sunan*⁶⁸.

In addition to these, mention can be made of number of scholars such as Yahy b. Zakariyya b. Za'idah (d. 183/799)⁶⁹; Mu'afa b. Ibrahim Abu Mas'ud al-Azdi (d.185/801)⁷⁰; Muhammad b. Fudayl (d. 195/811)⁷¹; Abu Qurrah Musa b. Tariq al-Zabidi (d. 203/819)⁷²; Rawh b. `Ubadah (d. 205/821)⁷³; Mu'afa b. Imran al-Himsi (d. 207/823)⁷⁴; Sa'id b. Mansur (d. 227/842)⁷⁵;

Abu Ja'far Muhammad b. Sabbah al-Dulabi (d.227/842)⁷⁶; and several others⁷⁷ who were also busy in editing the *sunan* works.

10. MUSANNAFA

musannaf is a collection in which traditions are arranged under chapters (*abwab*) relating to most of the topics mentioned under *Jami'* above. Goldziher has defined the term elaborately as "collections in which the informants to which the *isnads* lead are not decisive for the order of the sayings and accounts; it is rather the relationship of the contents and the reference of the sayings to the same subject which are of importance for the order. The material which is the subject of the traditions not only legal material, referring to ritual life, but also biographical, historical and ethical material forms the scheme by which such collections are divided"⁷⁸ The sources available to us indicate that collections of this type appeared in the first half of the second century⁷⁹ A. H., and were widespread in the second half of this century. As regards the early experiments of this genre reference can be made to *musannaf* works by :

(i) Sa'id b. Abi 'Arubah, who ranked among *ashab al-asnaf* group, compiled a *musannaf*,⁸⁰ (ii) Za'idah b. Qudamah (d.163/780), who amongst other works also compiled *musannaf* which was transmitted by Mu'awiyah b. 'Amr al-Azdi (d.214/828)⁸¹, (iii) we also find references to a *Musannaf* of Hammad b. Salamah (d. 167/783)⁸²; (iv) a *Musannaf* compiled by Abu 'Utbah Isma'il b. Ayyash (d 181/802), well-known for his retentive memory. The *Musannaf* of Waki' was transmitted by Abbas b. Warraq (d. 233/847)⁸⁴; (vi) Sufyan b. 'Uyaynah (d. 198/813) is also credited with a *Musannaf*.⁸⁵

They were followed by a number of compilers, such as 'Abd al-Razzaq (d. 211/826), whose voluminous work is now available⁸⁶; the compiler of many works, Abu Bakr b. Abi Shaybah (d 235/849)⁸⁷; Abu Rabi 'Sulayman b. Abi Dawud al-Zahrani (d. 234/949)⁸⁸; that such propagator of *Hadith* and the *sunan*, Baqi b. Makhlad, (d 276/889)⁸⁹. and several others.

11. MUSNAD

Musnad (pl. *masanid* or *masanid*, the term was basically applied to *ahadith* which, through a chain of sound links, could be traced back without interruption to the Prophet⁹⁰. Those who collected a fair number of such traditions were accorded the honorific name of *at-musnidi*⁹¹. From individual traditions this name was transferred to apply to a collection of such

traditions⁹². The compiler of a *musnad* tried to transmit all the traditions of a *sahabi* irrespective of contents. The arrangement was solely based on the name of the Companion cited as the ultimate authority for a group of traditions⁹³. Some compilers based their arrangements on the final authority on the *isnad* according to alphabetical order; others based their compilations on the relative degree of kingship to the Prophet whether close or distant and the services rendered to the cause of the faith.⁹⁴ The earliest references of *musnad* compilations in the available sources reveal that this genre of *hadith* literature was quite popular among the traditionists. Reference can be made here to a *musnad* of Zayd b. 'Ali (d.122/740)⁹⁵, followed by Ja'fer al-Sadiq (d. 148/765);⁹⁶ Ma'mar b. Rashid (d. 153/770)⁹⁷ al-Awza'i (d. 157/774)⁹⁸; al-Rabi' b. Habib (d.170/786)⁹⁹ Ibn al-Mubarak (d.181/797)¹⁰⁰, 'Abd Allah b. Wahb (d. 197/812)¹⁰¹, and others.

It is quite difficult to say exactly which of these genres came first. As maintained previously, *hadith* collections (irrespective of their length and contents) under the title of *sahifa*, *kitab*, *risalah*, *muskhah*, and *juz'* appeared first.¹⁰² These collections were primarily anthologies of *hadith* rather than scholarly treatises. *Mu'jam* can be referred back to the end of the first century A.H.,¹⁰³ and *arba'un* more or less to the first half of the second century A.H.¹⁰⁴ *Atraf* can be traced back towards the end of the first century A.H., or the beginning of the second century A.H.,¹⁰⁵ *amali* in the second half of the second century.¹⁰⁶ This leaves *musnad* and *musnaf* literature (*sunan* and *jami'* being merely subdivisions of the *musannaf*), to decide which of the two genres appeared first.¹⁰⁷ It is however quite difficult to answer exactly. If we take into consideration the collections of Zayd b. Thabit and al-Sha'bi on *fara'id* and *talq*¹⁰⁸ respectively, it may be argued that the *musannaf* genre evolved first, but if we consider the *suhuf* of different Companions who collected material from the Prophet himself or some of their own colleagues, irrespective of the contents, then one can say that the *musnad* form appeared earlier. Actually in the second and third centuries A.H., one can see that these two genres coexisted. Goldziher, however, mentions that *musnad* and *musannaf* appear simultaneously for a long time in the literature.¹⁰⁹ When the *musannaf* and *sunan* works received more attention from the compilers to serve the practical needs of administering justice in state affairs, the *musnad* continued to be compiled.

Later scholars of *hadith*, such as Ibn Salah (d.643/1245), Ib Kathir (d.774/1371) and al-Suyuti (d.911/1504), maintained that the *musnad* collection does not hold the position which the "canonical works" enjoyed, even if the compiler be a famous scholar such as Ibn Hanbal, Ibn Rahawayh and others.¹¹⁰ The reason for this attitude seems to lie in the fact that the compilers

of these two genres differed in their objectives of presentation; the *musannaf* involved greater efforts in the classification of the material, as Goldziher observed when he said, "*musnad* is arranged according to informants, while the *musannaf* is divided according to chapters".¹¹¹ Moreover the object of a compiler of a *musnad* is usually to mention all the available traditions of a *sahabi* in one place, irrespective of the quality of the material, while the compiler under *abwab* is concerned with the quality of the material.¹¹² Again to quote Goldziher, "A higher principle for arranging collections of traditions is found in those redactions which are called *musannaf*, in contrast to the *musnads*."¹¹³

But the title *sunan* or *musannaf* is not always a guarantee of the authenticity of the material mentioned therein and such works are not at all superior to some of the *masanid* whose compilers have endeavoured to mention genuine material. Abu Zur'ah al-Razi is reported to have said, "Ibn Rahawayh has managed to include the genuine transmissions of a *sahabi* in his redaction."¹¹⁴ At first sight the attitude of a *musnad* compiler, lumping together both reliable and unreliable traditions, seems very uncritical; but the situation is different in reality. He also fulfils an important role by collecting from here and there the whole mass of *ahadith* transmitted by a particular Companion, and then faithfully handing over the succeeding generations supplied with all the *isnads* and various *turuq* (channels of transmitters).¹¹⁵ He leaves the task of sifting and distinguishing the reliable from unreliable to others. The attitude of the compilers of *ahadith musnadah* is exemplified by the remarks of historian and scholar al-Tabari (d. 311/723). In the preface of his monumental chronicle *Ta'rikh al-Rusul wa'l-Muluk*, he says that the information and data given in his book are supplied by older generations and he considers it his duty to convey all this to posterity with all *isnads* and without any personal opinion.¹¹⁶ The compilers of *masanid*, the, collected even those *ahadith* which were weak owing to faulty memory or some other deficiency in the transmitter. They did so purely in order to preserve the traditions with all their *turuq* from being lost; the duty of inquiring into and investigating its soundness was left to other scholars.

Notes

1. *Masadir*, 91f; Imtiaz, 268f.
2. Ma'mar's *Sahifah* from Hisham and *Nuskhah* in the possession of Ibn Mahdi contained only 4 *ahadith* (*kamil*, 175; see also Abbott, II, 57ff).
3. Abu Ayyub al-Ansari (d. 52/672), Buraydah b. al-Husayb (d. 62/681), are credited with more than 150 traditions of the Prophet (*Siyar*, II, 289, 337); while 'Abd Allah b. al-'As, Jabir b. 'Abd Allah (d. 78/697), are credited with 1,000 traditions (*Siyar*, III, 129; *Usd*, III, 349); Ibn 'Umar b. al-Khattab is credited with more than 1,500 traditions (*Siyar*, II, 160); 'Abidah b. Huamyd had 800 *ahadith* (*Ilal A*, I, 361).
4. Sa'd, II, ii, 125; IV 8f Taqyid, 79, 84; Fasil, 364, 365; for 'Abd Allah see Darh, II, ii, 116; *Siyar*, II53ff Tadh I, 41f; Tah, V, 337; GAS, 1,84) It is mentioned that this *Sahifah* remained preserved in the family of 'Abd Allah for along time. His grandson 'Amr b. Shu'ayb is mentioned as having held it in his hand, read it out and dictated in his lectures from the *Sahih* (Tah, VIII m 488)
5. Al-Dhahabi calls it *nuskhah* (*Tadh*, I, 89; *Kifayah*, 214;) for synonymous use of *sahifah* and *nuskhah* (see: Tah, XI, 253, 254).
6. It was discovered and edited by M. Hamidullah, who considered it to be the earliest compilation to have reached us; several English, Arabic and French editions have been published in Hyderabad Deccan, Paris and Ankara. For Hammam see: Sa'd, V, 396, *BTK*, IV, ii, 236; *Jarh*, IV, ii, 107; *Tah*, XI, 67; *Shahifah*, 60ff GAS, 1,86.
7. For Abu Hurayrah see: *GAL*, SI 331; *Hilyah*, I, 376ff; *Siyar*, II, 417ff; *Tadh*, I, 32f. His literacy is challenged by some scholars (Abbott, II, 9, 17, 61; but cf. *History of Persia*, I, 272; *Sahifah*, 55 no. 3 *Jami*, I, 74; criticism levelled at Abu Hurayrah Sharaf al-Din al-Amili, *Abu Hurayrah*; Ahmad Amin, *Fajr al-Islam*; Abu Rayyah's two books *Adwa ala al-Sunnah* and *Shaykh al-Madira*; but cf. Al-Siba is *al-Sunnah wa makanatuha*, Cairo, 1380/1961; Abu Shuhbah, *al-Hadith wa 'i Marwiyatihi*.
8. A number of Abu Hurayrah's students wrote down from him a sizeable collection of *ahadith* (see: Sa'd, VII, i, 162; K. *Ma'rifah*, II, 286; *Imla*, 173; *Kifayah*, 214; *Ilal A*, 143).
9. Sa'd, V, 397; *Jarahi*, IV, i, 255; *Tah*, X, 243; *Fihrist*, 318; his *Jami* was recently discovered in Turkey. One copy of it is in the library of the Faculty of History and Geography (Ismail Saib, no. 2164) Ankara University. It is incomplete and defective yet with an early date (i.e. 364/974) and copied in Toledo. The other copy is complete and is found in Fayd Allah library, Turkey, no. 514.
10. *Wafayat*, III, 216f; *Siyar*, IX, 563ff; *Mizan*, II, 609; *Jarh*, III, i, 38; Ja'di.

11. Dawud, zakat, I, 360; Taratib, I, 171; Imtiaz, 311.
12. Sa'd, II, i, 115f; Tadh, I, 30; Siyar, II, E.I, ii, 1195.
13. GAS, I, 396, 401f; K, Ma'rifah, I, 486; Bayhaqi S, VI, 249; Ilal A, 236
14. For al-Sha'bi see: Sa'd, VI, 174; 171-178; Jarh, III, i, 322f; Hilyah, IV, 310ff; Tadh I, 79f, 99, 100; Faisl, 'Asakir, VII, 137ff; Ta'rikh, XII, 227ff.
15. Tadrib, I, 89; 'Iala A, I, 340; GAS, 277
16. Qabisah b. Dhu'ayb's (d. 89/708), K. al-Fara'id (GAS, I, 395), Ayyub b. Abi Tamimah (d. 131/748), K. al-Fara'id (GAS, I, 397); K. al-Manasik by Said b. Abi 'Arubah (Fihrist 317); al-Thawri (Fihrist, 315); Yahya b. Adam's (d. 198/813) K. al-Fara'id (Fihrist, 317; Asad b. Musa's (d. 212/827), and 'Abd Allah b. al-Mubarak's K. al-Zuhd (both published); a K. al-Fitan by Nu'yam b. Hammad (d. 228/842; British Museum or. on. 9449.
17. Lane, II, 418
18. Technical Terms, I, 186; Tuhfah M, I, 67, 104; Risalah, 64.
19. Tuhfah M, I, 67, 104.
20. Kashf, I, 583 - 587; Tuhfah M, I, 104 - 105; Tah, I, 139ff; Shadharat, I, 111, 181; Abu ya'la Hammzah (d. 183 - 790), wrote a jaz (Kosf I, - 585; Tah XII 290f; Abu Mu'awiyah al-Darir (d. 195/810 (Sufyan b. 'Uyaynah; Ali b. Ja'd (d. 233/844) and several others wrot a juz Risalah, 64f; kashf, I, 586, 587).
21. Kasht, I, 57; Risalah, 76.
22. Abbott, II, 66; cf. Jami, I, 43; Intiqa, 18
23. Some of these early arba'in are extant in various libraries (Zahiriyyah, *hadith* 348; majmu, 101; Siyar, XI, 33; Fihrist, 157.
24. See Kashf, I, 52f; Tuhafah MI., 104ff;
25. Fasil, 173; Jami', I, 43 that reads: man hafiza 'ala ummati 'arba'una hadtihan fi amr diniha ba'athahu Allah Ta'ala yawm al-Qiyamah fi zumrah al-Fuqaha' wa'l-'ulama'.
26. Jami', I, 43; Tuhfah M, I, 105
27. Tuhfah M, I, 66-67; Risalah, 101
28. Ta'rikh, VIII, 154; for such examples see: Jarh, II, ii, 281;
29. Siyar, XI, 99
30. Tah, I, 358

31. Siyar, X, 515; XI, 215; Tah, XI, 298f; K. Ma`rifah, II, 145. Al-Tabarani's (d. 360/971) famous works al-Mu`jam al-Saghir, al-Mu`jam al-Wasit and al-Mu`jam al-Kabir belong to this category.
32. See: A.H. Harley, "Musnad `Umar b. `Abb al-Aziz", JASB; 1924, 319ff *Musnad `Umar b. `Abd al-Aziz*, ed. Muhammad `Awwamah.
33. Kahf, I, 161; Risalah, 119
34. Zahiriyah, majmu`. 115
35. Zahiriyah, majmu., 3; *hadith*, 163
36. Risalah, 119; Zahiriyah, `am, 9400; majmu, 104, 72; 70
37. GAS, II, 83; Kashf, I, 52f
38. Lisan IX 216, 217
39. Risalah, 125
40. `Illal A, I, 387; Janil`, I, 72
41. Taqdimah, 236; Tah, VIII, 167
42. Taqdimah, 236.
43. K. M`arifah, II, 134.
44. K. Ma`rifah, II, 133.
45. Majruhin, I, 341.
46. K. Ma`rifah, II, 285
47. Tah, I, 324
48. Risalah, 125f; Kashf, I, 116f; Zahiriyah, *hadith*, 15, 371; GAS, I, 208, 220
- 48a. For further information see present writer's article *Atraf all hadith in al-Adwa* vol II No-2
49. Some scholars do not differentiate between *Jami`*, *musannaf* and *sunan*, but strictly speaking there are some differences which distinguish them from one another (Tuhfah M, I, 66)
50. Tufah M.I, 64, 65
51. Al-Sah fah al-Sadiqah contained the traditions on different subjects, through certainly not systematically arranged as indeed the compiler himself declared (Taqyld. 78, 84)
52. A collection of his adadith is preserved in al-Zahiriyah, (majmu, 98).
53. Tah, IV, 244.

54. Rihalh, 94, Fihrist, 318; see also note no. 9.
55. Fihrist, 315; Risalah, 31; Tadh, 1,203; Kamil M, 133ff; al-Bukhari and al-Nsa'i are reported to have appreciated his Jami (Tarikh, II, II; Risalah Abu Dawud, 7). Ibn Rahawayh is mentioned as preferring the Muwwaffa' of Malik to the Jami of Sufyan (Tazyin, 44). Similarly 'Ubayd Allah b. Musa is reported to have disliked the Jami' (Teh, VII, 53). It is also reported that he dictated his Jami' to 'Abd Allah b. al-Walid al-'Adani (K. Ma'rifah, I, 718). His al-'Tafsir has been published in India with annotation by I, 'Ali 'Arshi in }5
56. Sahih, I,114; Mizan, 1,590; Jarh, III, ii, 99; Tah, III, IIf; Tadh, 1,202; he was a person who "burdened himself with few wordly things, but his Qur'an and books were always seen with him" (al-Nawawi, Bustan al-'Arifin, 32; Cairo, 1929).
57. For bibliography see: GAS, I, 466; Kashf, I, 576; Fihrist, 281; his Jami' with annotaions by David Weil, was published from cairo, 1939-1048.
58. Risalah, 31; for bibliography see: Jarh, II, i, 225ff; Ta'rikh, IX, 174ff; Wafayat, II, 391ff; Asma', 290; GAS,I,96.
59. Risalah, 31; Kashf, I,576; Some parts of his Jami' are in al-Zahiriyyah,,*hadith*, 387; for bibliography see: Wafayat, III, 216f; Siyar, IX,563,ff; Mizan, II, 609ff; Jarh, III, i.38.
60. Fihrist, 318f; cf.MST,II,197.
61. Idem; Tadh, I,107f; Sa'd, VII, ii, 160f; Asma', 577; Tah, X,289ff; Muruj, IV, 17; al-Zuhri attested to his scholarship classing him with Sa'id b. al-Musayyab, Sha'bi and Hasan al-Basri, the four leading scholars of their time (Tah,X,291). He was amongst those who toured extensively in the pursuit of knowledge (Tah, X, 291; Tadh, I, 108; Dhahabi, V,4).
62. See note 52; his student Hajjaj b. Muhammad (d.206/821), had made copies of all his wors except the tafsir which was written down from dictation (Ta'rikh VIII, 237; Tah, II, 205); some of his *ahadith* transmitted by Rawh b. 'Ubadah are preserved in Zahiriyyah, majmu',24.
63. MST,II,196; Fihrist,317; Tdh, I,177; Tah, IV, 63ff; Dhahabi, VI, 183; he edited a number of works e.g., K al-Tafsir, K. Aal-Manasik and others.
64. Fihrist, 318; Dhahabi, VI, 225; Kamil M, 143; Tadh, I, 178; Kashf, II, 1682
65. Fihrist, 315; T.Huffaz, 82,; Tadh, I, 191; Tarikh, II, 304; Jadhwah, 344
66. Fihrist, 316; Jarh, I, ii, 613; Tadh, I, 215
67. Fihrist, 319; Ibrahim b. Tahman's work mentioned in the sources as Mashaykhah (GAS, I, 93; Kahiriyyah, majmuu',107), is studied by Tahir Mallick. His conclusion is that this work is a part of Ibn Tahman's K. al-Sunan. He says that in later centuries the word *sunan* was tempered with and confused with mashaykha

- "Life and works of Ibrahim b. Tahman". Journal of Pakistan Historical Society 24 (1967), 1ff.
68. Fihrist, 318; Tadh, I, 248; Tah, XI, 54, 59f
 69. Ibid, 316
 70. Siyar, IX, 80; Tadh, I, 287; Tah, X, 199; his K. al-Zudh is preserved in al-Zahiriyyah, *hadith*, 259.
 71. Fihrist, 316; Tadh, I, 315; Siyar, IX, 173.
 72. Kashf, II, 1006; Risalah, 27; Fasil, 613; Ibn Hajar had seen his K. al-Sunan in one volume (Tah, X, 350).
 73. Fihrist, 318; for bibliography see: BTK, II, 1282; Ta'rikh, VIII, 401ff; Siyar, IX, 402f; Tah, III, 293ff; Mizan, II, 58f.
 74. Jarh, IV, i, 400; Siyar, IX, 86.
 75. Risalah, 27. Kashf, II, 1006; his K. al-Sunan was published in Maligawn (India) in 1383 A.H., with annotations by Habib al-Rahman al-A'zami. For bibliography see: BTK-II, i, 516; T. Hanabilah, 160f; Tadh, II, 416; Mizan, II, 159.
 76. Risalah, 27; Bidayah, X, 299; 'Ibar, I, 399; Ta'rikh, V, 366
 77. Fihrist, 317, 318, 319, 320; Risalah, 25ff
 78. MST, II, 214.
 79. The present writer is inclined towards the view that Zayd b. Thabit's K. al-Fara'id and al-Sha'bi's K. al-Talaq and K. al-Sadaqat could be considered the pioneering works in the genre (cf. MST, II, 195, 197 no. 7; 215). It is also evident that some of the teachers also related classified material in their sessions. It is reported on the authority of Hisham b. 'Urwah that 'Urwah b. al-Zubayr related *ahadith* to his students on different topics systematically (K. Ma'rifah, I, 551).
 80. Ta'rikh, IX, 20.
 81. Sa'd, VII, ii, 82; for Mu'awiyah see: Ta'rikh, XIII, 197; Tah, X, 215; in the Tabaqat of Ibn Sa'd the year of the death of Mu'awiyah is given 114 A.H., which seems an error (Sa'd, VII, ii, 82).
 82. Risalah, 31; Jarh I, ii, 140
 83. Jarh I, i, 192; Tah, I, 324.
 84. Sa'd, VII, ii, 98; Risalah, 30-31; MST, II, 197 no. 7 see for bibliography of Waki' Ta'rikh, XIII, 466; Siyar IX, 140f; GAS, I, 96f.
 85. Muqtabas, 258
 86. Ja'di, 67-68; Wafayat, III, 216; Risalah, 31; Siyar, IX, 563; Fihrist I, 127; his tafsir was classified among the best of such works (Fihrist I, 54) see also Faut

- Sezgin. "Hadis Musannaefatinin mebdai ve Ma'mar b. Rasid'in Gami'i". *Turkiyat Mecuassi*, XII (Istanbul, 1955) 115ff.
87. *Tadrib*, I, 276; *Kashf*, II, 1678, 1711; *Bidayah*, X, 315.; some parts of his *musannaf* were published at Hyderabad (India), and a few at Multan (Pakistan). At present the whole of his work is in the press in Bombay. A *K. al-Adab* attributed to him is preserved in *al-Zahiriyyah* in three volumes (*Zahiriyyah, majmu*, 78).
88. *Risalah*, 31; *Ta'rikh*, IX, 38, *Siyar*, X, 676
89. *Ibid.* 36, 56; *Kahf*, II, 1979; for bibliography see: *GAS*, I, 152, *Tadh*, II, 629; *Irshad*, VII, 75ff; *Ibar*, II, 57.
90. *Tadrib*, I, 182; *Ma'rifah*, 17; there is a slight difference among scholars regarding the definition of *ahadith musnadah*. Ibn Salah (d.643/1245), and Ibn 'Abd al-Barr (d.463/1070), are not very particular about the conditions of *ittisal* (*Ibn Salah*, 39, 41; *Tadrib*, I, 182); on the other hand al-Hakim (d.405/1014), and al-Khatib al-Baghdadi (d.463/1070), are reported to have held the view that *ahadith musnadah* should be *marfu* and *muttasil* (*Ma'rifah*, 17; *Tadrib*, I, 182).
91. *MST*, II, 210; *Siyar*, IX? 659
92. *Idem*; *Technical Terms*, I, 646
93. *Tadrib*, I, 1711 *Tuhfah M.I*, 66
94. *Tadrib*, II, 154-155; *Tuhfah M. I*, 66; *Risalah*, 46; it is reported that al-Khatib al-Baghdadi preferred the arrangement in such collections on the basis of services rendered to the faith (*Jami' Akhlaq of Khatib*, 10/190a cited by Subhi Salih in his *'Ulum al-Hadith*, 123)
95. His *musnad* entitled *Majmu' al-Fiqh* is published in Cairo, 1240 A.H., Beirut, 1966; Milan ed. E. Griffini in 1919.
96. *Wafayat*, I, 327; *Zuhr*, IV, 114.; *A'yan*, IV, ii, 29f.
97. *Buhuth*, 153.
98. *Kashf*, II, 1682
99. His *Musnad* was arranged by Abu Yaqub Yusuf b. Ibrahim al-Warjalani (d. 570/1174) who named it *al-Jami' al-Sahih* (*Jami'*, 3; *A'lam*, III, 14; VIII, 212); it was published in Cairo 1382 A.H., and in Jerusalem in 1326 A.H.
100. *Zahiriyyah, majmu*, 118; *Fihrist*, 319
101. *Kashf*, II, 1682; *Zahiriyyah, majmu*, 40, *GAS* I, 466; the *Musnad* was transmitted by Muhammad b. 'Abd Allah al-Hakam al-Misri (*Zahiriyyah*, 355).
102. For the physical forms of *hadith* transmission and the compilation of the Companions and the Successors see: *A'Zami*, 34ff; *Imtiaz*, 261ff.

103. See under majmu`
104. See under arba` in
105. See under atraf
106. See under amali
107. Some scholars think that musnad work pre-dated musannaf work (Robson, *hadith*, E.I., III, 24; MSt, II, 214; Abbott, II, 156; Tradition, 23); while others think that musand appeared later (Tadrib, I, 89; Muslim Tradition, 22; Rauf, 273).
108. K. Ma`rifah, I, 486; Tadrib, I, 89; `Urwah b. al-Zubayr is reported to have had his hadith material atranged under abwab (K. Ma`rifah, I, 551), which indicates that the traditionists of the first century A.H., also had classified material.
109. MST, II, 214; Aboott, II, 156
110. Ibn Salah, 34-35; Tadrib, II, 153-154; Ba`ith, 34-35
111. MST, II, 214
112. Ma`rifah, 17; Tadrib, I, 171, 172; Risalah, 46
113. MST, II, 214.
114. Tadrib, I, 173; Ibn Hanbal is reported to have said that he had tried to mention the genuine traditions which could serve as a basis for arguments (Subki, II, 31). Moreover, the conditions for the acceptance of a traditions, as mentioned by al-Hakim al-Nishapuri, indicate that the compilers of masanid were also cautious about both main and the isnad (Ma`rifah, 17ff).
115. Tawdih, I, 128.
116. Ta`rikh al-Tabari, I, 6 - 7

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- E.I* Encyclopaedia of Islam
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- JASB* Journal of Asiatic Society of Bengal
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