

Abdullah bin Lahi'a (97-174 AH) narrations in Al-Rashidi era

M. Nawras Ali Latif

Article Received: 18 October 2020, Revised: 3 November 2020, Accepted: 24 December 2020

1. The Introduction

Praise be to God, Lord of the worlds who says ((We have not sent you but mercy to the worlds)), also peace and blessings be upon our Prophet Muhammad, the Master of the Messengers and the Seal of the Prophets, and on the good and pure blessing be upon his companions of the righteous household people.

Muslims were interested in the historical narrations - as they recorded an important aspect for us about the events and facts that occurred throughout the historical ages, emerging the scholars that have been interested in this field, as they transmitted to us many historical narratives, including Abdullah bin Lahi'a (97 - 174 AH / 711-788 AD), where we dealt with his narrations in Al-Rashidi era, which are many, that this simple research cannot occupy the great number of its pages, so we decided to confine studying some of them, shedding light on them through the political and military situation that the Islamic Arab state experienced during the period (11 - 41 AH / 625 - 655 AD).

2. The method of writing this research

The inductive method was used to collect scientific material, by extrapolating sources such as "Hadith" books, "Tabaqat", biographical books, history books, then narrations which are related to Al-Rashidi era were collected, where were studied according to the following method:

The narrative was reported from its source, with the sources that mentioned, which the narratives were mentioned worse by Abdullah bin Lahi'a or others - if they were found, each narrative set a private number of its own.

The narrative, as it was mentioned, which was narrated in order to preserve the term narrative, as it was provided a translation of the chain of transmission in each narration by the transmitters, with an indication of the conditions of them by a chain of transmission, which was known the names of the places mentioned in the narratives, that are clarified the meanings of what was formed from of the words in the narratives, that I searched about as much as I could.

The study was based on an introduction with two topics, the first topic carried the title of Abdullah bin Lahi'a's autobiography which was dealt with his name, surname and nicknames, as well as his birth and death, also the mentioning of his "Shaikhs" and students with the burning of books and the sayings of scholars about him.

The title of the second topic was the narrations of Abdullah bin Lahi'a in Al-Rashidi era, in it, it was mentioned some history events in the Rashidi state, such as the death of Fatima Al-Zahra (P B U H), paying the taxes on the land of Iraq, the battle of Yarmouk, also opening Tripoli and Nubia.

The first topic: The Biography of Abdullah bin Lahi'a

First: His name, his surname and nicknames

He is Abdullah bin Lahi'a bin Uqba Al-Hadrami, this is what almost compiled by the books of biographies, more than that by Al-Mizee saying he is Abdullah bin Lahi'a bin Uqbah bin Far'an bin Rabi'a bin Thoban Al-Hadrami.

As for his nickname, we notice that the books of biographies and glossaries were unanimously agreed that his nickname, Abdullah bin Lahi'a which is Abu Abid al-Rahman, while Ibn Asakir

singles by mentioning that his nickname is Abu al-Nadher, The first one is more correct that the second one according to biographies who was depending on that.

Abdullah bin Lahi'a also was called many different nicknames due to his prestige, virtue and his high standing among scholars, as Al-Razi said about him: I did not see a man memorizing from Ibn Lahi'a, while Ibn Hibban mentioned by his saying: Ibn Lahi'a is trustworthy, Ibn Asaker named him as "Al-Faqih" the jurist, while Al-Thahabi described him as "the great Imam", also Ibn Hajar named him as by saying: Ibn Lahi'a is as the judge of Egypt, its scientist and its chain of sources.

●Second: His birth and death:

Abdullah bin Lahi'a was born in the year (97 AH / 711 AD) and worked hard to study the "hadith" and narration until he became famous in Egypt who was assigned by the Abbasid Caliph Abu Jaafar Al-Mansour to take over the jurisdiction of Egypt in the year (155 AH / 769 AD), he stayed for nine months, paying for him thirty dinars in each month, his death was in Egypt in the year (AH 174 / AD 788) as he was buried in Qarafa.

●Third: His Shaikhs and students:

Abdullah bin Lahi'a was educated at the hands of a number of sheikhs who were narrated about them in the news of the "Al-Rashidi" era and important events in the history of the Islamic nation, as Ibn Habib al-Hadrami was at the forefront of them, in addition to a number of scholars of his time who are modern, jurists and news agents, so I will address in this demand the most prominent Shaikhs of Abdullah bin Lahi'a who were arranged on the alphabet as follow:

1- Al-Harith bin Yazid Al-Hadrami: The narrator Abu Abdul Karim Al-Misri, narrated on the authority of Ali bin Rabah, and narrated by Suhaid bin Yazid Al-Homeeri and Abdullah bin Lahi'a by the confidence of Al-Ajali, Al-Razi said about him: He is a trustworthy sheikh of trustworthiness, while Ibn Hajar said: Trusting

Abid from the fourth, he was died in the year (130 AH / 744 AD).

2- Abd al-Rahman bin Hormuz al-Araj: Tabi'ee Jalil was narrated on the authority of Osayd ibn Rafe'a and narrated from him Saad bin Ibrahim and Abdullah bin Lahi'a, Ibn Saad said: The confidence of many hadiths, who was died in the year (117 AH / 731 AD).

3- Aqeel bin Khalid Al-Ayli: Abu Khalid from Al-Hadith memorizers, narrated on the authority of Al-Zuhri and narrated by Abdullah bin Lahi'a, and his authenticity, He trusted by Al-Ajali, he was died in the year (151 AH / 765 AD).

4- Qais bin Al-Hajaj bin Khali: Kalai'i Al-Misri, it was narrated from Hanash bin Abdullah, narrated by Abdullah bin Lahi'a, Al-Razi said: Saleh(righteous), which it is trustworthy by Ibn Hibban, he was died in the year (129 AH / 743 AD).

5- Yazid bin Abi Habib: His name is Suwaid Al-Azdi, Abu Raja 'al-Misri, "Al-Mufti" of the People of Egypt at the forefront of Islam religion, who was the first showing the science of religion and jurisprudence in it, Abdullah bin Ayash and Abdullah bin Lahi'a talked about him, according to Ibn Saad mentioned it by his saying: he has the confidence of many hadiths, while Al-Ajali said: Followers of trust, he was died in the year (128 AH / 742AD).

A large number of students of knowledge were educated by Abdullah bin Lahia, as they heard from him many historical news and accounts, that it is clear that by noticing the translations of historians, most notably Youssef bin Abdul Rahman Al-Mazy and his book, "Tahtheeb Al-Kamal Fi Asmaa Al-Rijal" Refining the Perfection in the Names of Men, we can take a group of them who are arranged according to the alphabet as follow:

1- Asad bin Musa bin Ibrahim: The Egyptian Umayyad Qurashi, it is said to him the lion of the "Sunnah", who was born at the heads of his

household, that it was narrated on the authority of Abdullah bin Lahi'a and Yazid bin Ataa, It was reported by Ahmad bin Saleh and the creation of many. Al-Bukhari said about him: The hadith's well-known, it was authenticated by Ibn Hibban, he was died in the year (212 AH / 826AD).

2-Abdullah bin Al-Mubarak: Abu Abdul-Rahman Al-Handhali, their master was Al-Maradhi who was one of the leaders of Muslims. He spanned his life is in the traveling, Pilgrimage, Mujahid and Merchant, he combined Hadith with jurisprudence, Arabic and the days of the people, he came to Damascus and heard Ismail bin Abi Khaled and Abdullah bin Lahi'a, Baqiya Ibn Al-Walid Al-Homsi spoke about him, trustworthy jurists, scholar, Jawad(generous), Mujahid, in which he collected the qualities of goodness, he died (181 / AD), his grave is in Heet, who was sixty-three years old.

3- Abdullah bin Wahab bin Muslim: Abu Muhammad al-Misri, he combined among jurisprudence, hadith and worshipping, as the judiciary was offered to him, because of that, he hid himself and committed his house, born (125 AH / 739 AD), he sought knowledge when he had seventeen years, the visions of A'asim bin Hakim and Abdullah bin Lahi'a, it was narrated by Ibrahim bin Al-Mundhir and others, Al-Hadith righteous and honest, who died in the month of Sha`ban of the year (197 AH / 811 AD).

4- Othman bin Saleh bin Safwan: Abu Yahya al-Sahami al-Masri, it was talked by Bakir bin Mudhar and Abdullah bin Lahi'a, talked by Amro bin Mansour and others, Al-Razi said about him: a "good" sheikh, Salim al-Na'ih, as well as Ibn Hibban entrust it, who was died in the year (219 AH) / 833 m).

5- Al-Nadhar bin Abdul-Jabbar bin Nadir: Abu al-Aswad al-Misri, talked on the authority of Naf'a bin Yazid and Abdullah bin Lahi'a, Ja'far bin Musafir and others talked about him. Al-Razi said about him, a truthful Sheikh worshipper, Ibn Hajar

mentioned him by saying: Thiqa(confidence), he was died in the month of Dhu al-Hijah in the year (219 AH / 833AD).

6- Al-Walid bin Muslim: The Umayyad by loyalty, Abu Al-Abbas Al-Damascene, the scholar of Al-Sham in his era, from the Hadiths memorizers, he heard Al-Awza'i and Abdullah bin Lahi'a, it was reported by Muhammad bin Shuaib bin Shapur and others, Ibn Saad said in his right: the confidence of many hadiths and knowledge, he died in (195 AH / 939 AD).

●Fourth: Ibn Lahi'a's burning books:

Contemporaries of Abdullah bin Lahia had asserted that the incident of the burning of his books, which occurred in the year (170 AH / 748 AD), including Yahya bin Abdullah bin Bakir, as he said: (Ibn Lahi'a's house was burned and his written books in the year seventy and a hundred), Othman bin Saleh Al-Sahmi also talked about the incident, by saying: (Ibn Lahia's house and his books were burned but his assets were handed over.).

We notice from the foregoing that the incident of the burning of his books in the year (170 AH / 784AD) is correct and was confirmed as it was indicated by the historian books, but it is worth noting that Ibn Lahia's books were not all burned, but some of them according to what was reported from his student Othman Al-Sahmi, the aforementioned, In addition to this, Sufyan Al-Thawri said: (According to Ibn Lahia's origins and we have the branches), that is, Ibn Lahi'a's origins sciences are safe from the fire not all of his books were burned.

●Fifth: sayings of scholars to worth Ibn Lahi'a:

A number of scholars has praised Abdullah bin Lahi'a, for his hardworking seeking knowledge and traveling for it, but in opposites of this, there are those who reproach him and the weakness of his "hadith", the following are the sayings of the scholars who praised him: Bishr ibn al-Mundhir mentioned: Ibn Lahi'a named as the father of a map,

This is because he had a map hanging in his neck, as he was moving around Egypt, so whenever a people came, he would turn on them, so if he saw a sheikh, he asked him: Whom did you meet? What did you write about?, Ahmad ibn Hanbal said: (Who was like Ibn Lahi'a in Egypt in his abundance of his speech, his mastery and his mastery on hadith), while it was narrated by Ahmad ibn Salih: (Ibn Lahi'a truthfully writer he was asking for knowledge), so Al-Dhahabi's description about him was as "Imam". As for the scholars who are saying that he has weakness in his hadith, we can find Ibn Qutayba saying: "He was weak in his hadith. "Ibn Saad also describes him saying: "he has a weak hadith. As for al-Nawawi, he states: "Ibn Lahia'a is weak with the people of household's hadith. "

The second topic: the narrations of Abdullah bin Lahi'a in the Rashidi era

1- The death of Fatima Al-Zahra (peace be upon her)

The standing of Mrs. Fatima, peace be upon her, is great, she is one of the most beloved people to the Messenger of God (may God bless him and grant him peace), also she was the closest to his heart and heralded her (may God bless him and grant him peace) that she is the lady of the women of Paradise, as when the illness intensified by the Messenger of God (may God's prayers and peace be upon him) - Fatima Al-Zahra (peace be upon her) was beside him, never leaving him, she takes care of him and serves him and when he (peace and blessings of God be upon him) died in the spring of the first of the eleventh year of immigration, she became very sad and never smiled after that "until she died and joined the Messenger of God (peace be upon him), Abdullah bin Lahia, on the authority of Aqeel bin Khalid, on the authority of Ibn Shihab, said: "Fatima died six months after the death of the Messenger of God, peace and blessings of God be upon him, as she was the daughter of twenty-eight years, she was born while Quraish were building the Kaaba, when the Messenger of God, peace be upon him, was thirty-five years old in her birthday).

This narration by Ibn Lahi'a is weak and incorrect, we say weak because I only found it through Muhammad bin Ishaq, as some historical sources have indicated about it, as for the incorrect information, due to the incorrectness of the news contained in it, regarding the death and birth of Mrs. Fatima Al-Zahra (peace be upon her) and the age of the Messenger (may God bless him and grant him peace) when she was born, the correct view is that Mrs. Fatima Al-Zahra (peace be upon her) was died in Jumada Al-Thani in the year (11 AH / 632 AD), that is, three months after the death of the Messenger (may God bless him and grant him peace) according to what was reported by Abu Jaafar Muhammad bin Ali - Imam al-Baqir (peace be upon him), as she is eighteen years old and not twenty-eight years old, as Ibn Lahi'a claims in his narration.

As for the birth of Mrs. Fatima Al-Zahra (peace be upon her), Abu Abdullah Jaafar bin Muhammad - Imam Al-Sadiq (peace be upon him) told us: "Fatima (peace be upon her) was born in Jumada Al-Akhira, on the twentieth day of it, the forty-five year of the birth of the Prophet (may God bless him), as I prefer what was reported by the sons of Zahra (peace be upon her) because they know the history of their mother, as well as the age of the Messenger (may God bless him and grant him peace) at the time of her birth (peace be upon her) was forty-five years, and not, according to Ibn Lahi'a, that his age (may God bless him and grant him peace) was thirty-five years old.

2- Imposing taxes on the land of Iraq

The Caliph Al-Rashidi Omar Bin Al-Khattab (may God be pleased with him) put the taxes on the spoil land for not dividing them over the soldiers, to form a financial resource from which all Muslims benefit and their general interests, so Abdullah bin Lahi'a told us on the authority of Yazid bin Abi Habib who said: (Omar wrote to Saad bin Abi Waqas in the day that Iraq was opened: Then, your document informed me that people asked to divide their spoils among them and what God paid for them, so see what they brought in you from the army as a

shepherd or money so I divide it among those who attended from Muslims and leave the two lands). Iraq was conquered during the reign of Caliph Omar bin Al-Khattab (may God be pleased with him) by the leader Saad bin Abi Waqas after his victory over the Persians in the Qadisiya battle in the year (14 AH / 628 AD), as Muslims afflicted many spoils, the money was divided among those who participated in the incident, but the land of Iraq imposed a taxes on it by Omar, because of his belief in the principle of public ownership and its application to the spoil land, where he kept the land for its people and pay to them by farming or leasing to work and benefit from them in return for taxes paid to the Islamic state, accordingly, the country's land in Iraq has become divided among the Muslims's interests through the livelihoods of the fighter, the building of arches and mosques, and other means of charity.

3- The history of the Yarmouk incident

The Battle of Yarmouk is one of the important battles in Islamic history because it was the cause of the conquest of Al-Sham, this battle took place between Muslims and their number was estimated at thirty thousand while the Romans were a hundred thousand, the victory was an ally of the Muslims, but as for the time of this battle, Abdullah bin Lahi'a told us, by his saying: "(The year of Yarmouk is the year of fifteen).

This narration reveals to us the history of the Battle of Yarmouk, which is fifteen years of migration, but Al-Tabari contradicts that by saying that the Battle of Yarmouk occurred in the thirteenth year of migration, as for Sherbiny, he reminds us that the battle of Yarmouk occurred in the seventeenth year of migration.

I would like to say that what was stated by al-Tabari and al-Sherbini is both incorrect and the reason for this is that their narration was reported by Saif bin Omar, as it's weak is not up to the hadeeth. We find Ibn Omar at al-Tabari, who says that the Yarmouk incident was the thirteenth year of emigration, then he says again to al-Sherbini, seventeen years of migration.

The correct view is that the time of the Battle of Yarmouk was fifteen years for immigration for two reasons. The first is the agreement of history books on this, and this is well-known on the one hand, the second reason is the martyrdom of a number of companions who attended the battle of Yarmouk and documented their death in the fifteen year of migration - the year of Yarmouk - the likes of Saad bin Obadah, Ikrima bin Abi Jahel bin Hisham and others.

4- The Opening of Tripoli

The spread of Islam in the world was so rapid compared to the spread of other religions, it was this speed that drew the world's attention towards this religion, its spread was as the miracle of the Prophet Muhammed (may God bless him and grant him peace) by saying: "(The Arabian Peninsula will be invaded and God will open it, then invading Persia and God will open it, also you would invade the Roman and God will open it ...", this expansion and spread continued after his death (may God bless him and grant him peace), the city of Tripoli had a share of this expansion, so Ibn Lahi'a narrated to us on the authority of Al-Harith bin Yazid on the authority of Abu Tamim Al-Jishani, who said: (We were with Amro bin Al-A's, that he opened the city of Tripoli).

After the leader Amro bin Al-A's finished conquering Egypt, he started heading towards the Arab-west, that he managed to open Barqa and reconciled its people to tribute, then in the year twenty-three after migration, he went to the coastal city of Tripoli on the Mediterranean (Bahr al-Rum), which was barricaded behind the walls of a Roman garrison, Ibn al-A's struck the siege on the city, which lasted for a month, Until a man from Bani Mudlaj managed with seven people who went fishing, they noticed a gap between the city wall and the sea, so they took advantage of that to get into the city, so the Romans fled to their ships, thinking that the Muslims entered the city, when Ibn Al-A's and those who were with him saw that, he came with his army until he entered the country, the Romans escaped only with what was feared with them in their boats.

The researcher believes that the importance of conquering Tripoli is limited to liquidating the influence of the Romans, protecting Islam and consolidating its pillars in the Sham and Egypt, which the Romans have always wanted to restore their influence in, also, adding a new financial resource to the Muslims 'money house, strengthening their ranks and expanding the Islamic state.

The Opening of Al-Nuba country

Omar bin al-Khattab (may God be pleased with him) continued the series of Islamic conquests that he initiated in order to protect the existing Islamic state, especially in Egypt, which his leader, Amro ibn al-A'as, had liberated it in the year (23 AH / 637 AD) from the control of the Romans, so the Muslims went in the same year towards the Nuba country, specifically in southern Egypt, so Ibn Lahi'a told us about Yazid bin Abi Habib who said: (When the Muslims conquered Egypt, they invaded the Nuba of Egypt, so the Muslims closed the surgeries, the burning went out of the quality of the throwing, so they were called the archers of the stare, so, when Abdullah bin Saad bin Abi Sarh was given the orders by Othman bin Affan (may God be pleased with him) to be the ruler of Egypt, reconciling them by giving them gifts for several heads or masters of them, who lead them to the Muslims every year, as the Muslims give them every year named food and clothes and many things like that.)

This narration shows us that after Amro Ibn Al-A'as finished his conquest of Egypt, he directed Aqaba Ibn Nafi to Nubia country to invite its people to convert to Islam, however, he faced stiff resistance, the people of Nubia had skill in throwing the darts, as a number of Muslims suffered many injuries, as well as a number of them lost their eyes until the people of Nubia were called the archers of stare for many of the Muslims who were injured in their eyes in that day, that Aqaba bin Nafa had failed to conquer the Nuba country.

Attempts by Muslims to enter Nubia continued, but it was difficult to conquer for nearly ten years until the mandate of Abdullah bin Saad bin Abi Sarh

during the reign of Othman bin Affan (may God be pleased with him), that its people fought a year (31 AH / 645AD) until they asked for reconciliation and defiance, as he answered them to the peace, providing that they pay three hundred heads every year, they should send them food and clothing, he wrote to Othman bin Affan accordingly, as he answered about that.

The researcher believes that this peace confirms the ingenuity, intelligence and understanding of the early Muslims of the reality they live in, also how to deal with this reality in a way that serves the interests of the Islamic nation and works to spread the Islamic religion, today we have to deal and learn this policy, that the glory will not return to Islam, except by following the guidance of the prophet (peace and blessings be upon him), examining the actions of our righteous predecessors from the Companions and the followers.

The Conclusion

With the grace of God and His guidance, a study (Abdullah bin Lahi'a (174 AH / 788 AD) Narrations in the Rashidi Era) was collected and studied. Through this study, I reached a number of results, which can be summarized in the following points:

1- Abdullah bin Lahi'a learned the Noble Qur'an, studied jurisprudence and wrote the hadith, through the study of scientific life Abdullah bin Lahi'a revealed that he excelled in all of these sciences, that is why he ranked high among the scholars of Egypt.

2- Abdullah bin Lahi'a narrated most of his narrations from the scholars of Egypt, because he grew up with them, also he was educated by their scholars, he learned from them and the most prominent of them was Yazid bin Abi Habib and Al-Harith bin Yazid.

3-The movement of conquests during the Rashidi era had witnessed great activity, as the Rashidi Caliphate reached its climax in the era of

the second caliph Omar ibn Al-Khattab, that its borders extended to Iraq, Egypt, Libya, and a large part of the lands of the Byzantine Empire.

4. When Othman Ibn Affan assumed the year (23 AH / 637 AD), the military conquest movement continued, but it was short-lived due to the events of sedition in the second half of his ruling, that the state has drowned in its internal conflicts and disputes which has been preoccupied with the expansion and spread of Islam movement, so this sedition led to his killing in the year (35 AH / 649AD).

5. Abdullah bin Lahi'a lived in the confines of Abbasid care for a period of forty-two years, as this had a clear impact on his siding with this authority and his inclinations of Bani Abbas, as evidenced by Abu Jaafar Al-Mansour's assignment to him to take over the ruling of Egypt in (155 AH / 769AD).

6-The most prominent feature of his narratives is that they are provided with a reference.

We hope that we have been successful in this study, praise be to God who guided us to this, then we ask God Almighty to make this study useful for Islamic and human culture, that it is the blessings to the Lord.

References

First: Sources.

The Holy Quran.

- [1] Al-Asbhani, Ahmed bin Ali bin Manjoyeh (428 AH / 1035 CE)
- [2] Rijal Sahih Muslim, Inv.: Abdullah Al-Leithi, 1st edition, Matt: Dar Al-Maarefa (Beirut - 1995).
- [3] Al-Azhari, Abu Mansour Muhammad bin Ahmed (370 AH / 980 CE).
Refining the language, Inv.: Muhammad Awad Marib, Matt: Dar of the Arab Heritage Revival (Beirut-2001).
- [4] Al-Baji, Suleiman bin Khalaf bin Saad bin Ayoub (474 AH / 1081 CE).

The amendment and the defamation of those who al-Bukhari departed from in the correct mosque. Inv: Ahmad Al-Bazzaz, 1st edition, Matt: The Ministry of Awqaf and Islamic Affairs, (Marrakesh - Dr.T).

- [5] Al-Bukhari, Muhammad bin Ismail (256 AH / 869 CE).
- [6] **The Grand History, Inv.: Hisham Al-Nadwi, 3rd edition, Mat: Islamic Library, (Beirut - Dr.).**
- [7] Al-Baladhari, Ahmed bin Yahya (279 AH / 892 CE).
- [8] **Fattouh Al-Balad, Inv: Salah Al-Din Al-Munajjid, 1st floor, Mat: Dar Al-Nahdha Al-Masria, (Cairo -1956).**
- [9] **Al-Balawi, Khalid bin Essa bin Ahmed (767 AH / 1366 CE)**
- [10] The Mafraq Crown in the Desalination of Scholars of the East, Inv.: Hassan Al-Sayeh, 1st edition, Matt: Joint Committee for the Propagation of Islamic Heritage, (Rabat - D.T).
Ibn al-Jazari, Muhammad ibn Muhammad ibn Ali ibn Yusuf (833 AH / 1429 CE)
- [11] The end goal in the readers' layers, 2nd edition, Mat: The Scientific Library, (Medina - 1987 AD).
- [12] Ibn al-Jawzi, Abd al-Rahman bin Ali bin Muhammad (597 AH / 1200 AD).
- [13] The weak and abandoned, Inv.: Abdullah Al-Qadi, 1st edition, Matt: Dar Al-Kutub Al-Alami, (Beirut - 1986 AD).
Ibn Hibban, Muhammad bin Hibban bin Ahmed (354 AH / 965 CE).
- [14] Al-Thiqat, 1st edition, Mat: The Ottoman Encyclopedia, (Hyderabad Deccan - 1973 AD).
- [15] Celebrities of the Scholars of Al-Amsar, Inv.: Fleishmahr, 1st edition, Matt: Dar Al-Kutub Al-Alami, (Beirut -1959 AD).
Ibn Hajar, Ahmad bin Ali Abu al-Fadl al-Asqalani (852 AH / 1448 CE).

- [16] Rounding out refinement, Inv.: Mustafa Abdel Qader Atta, 2nd edition, Matt: Dar Al-Kutub Al-Alami, (Beirut-1995 AD).
- [17] Refining the discipline, 1st edition, Matt: Dar Al-Fikr, (Beirut - 1984).
- [18] Lisan Al-Mizan, 2nd edition, Matt: Al-Alami Foundation, (Beirut - 1971 AD).
Al-Hamwi, Yacout bin Abdullah (626 AH / 1228 CE).
- [19] Al-Balad Al-Baladin, 2nd edition, Mat: Dar Al-Hayat Al-Arabi Al-Arabiya, (Beirut - 1979)
Al-Humairi, Muhammed bin Abdel-Moneim (727 AH / 1326 AD)
- [20] Al-Rawd Almatar, in the news of the countries, Inv.: Ihsan Abbas, 1st edition, Matt: Nasser Foundation for Culture, (Beirut - 1980 AD).
Ibn Hanbal, Ahmed bin Hanbal bin Hilal (241 AH / 855 CE).
- [21] Musnad Ahmad Ibn Hanbal, 1st floor, Matt: Dar Sader (Beirut - DT).
Al-Khatib Al-Baghdadi, Abu Bakr Ahmed bin Ali (463 AH / 1070 CE).
- [22] History of Baghdad or the City of Peace, Open: Mustafa Abdel Qader Atta, 1st edition, Matt: Dar Al-Kutub Al-Alami, (Beirut-1997 AD).
Ibn Khaldun, Abd al-Rahman bin Muhammad (808 AH / 1405 CE).
- [23] The History of Ibn Khaldoun, 4th floor, Matt: House of Arab Heritage Revival, (Beirut-DT).
Ibn Khalkan, Ahmed bin Muhammad (681 AH / 1282 CE).
- [24] The mortality of notables and news of the sons of time, Inv.: Ehsan Abbas, Matt: Dar Al-Thaqafa, (Beirut - DT).
Ibn Khayyat, Khalifa bin Khayat Al-Asfari (240 AH / 854 CE).
- [25] The History of Khalifa Bin Khayat, Inv.: Suhail Zakar, 1st edition, Matt: Dar Al-Fikr, (Beirut - 1983 AD).
- [26] Layers, Inv.: Akram Zia Al-Omari, 2nd edition, Matt: Dar Taibeh, (Beirut - 1982 AD).
- Al-Dhahabi, Muhammad bin Ahmed bin Othman (748 AH / 1347 CE).
- [27] History of Islam, Inv.: Omar Abdel Salam Tadmari, 1st edition, Mat: Al-Dar Al-Kitab Al-Arabi (Beirut - 1987 AD).
- [28] Conservation ticket, 1st floor, Mat: Dar Al-Ahyaa for Arab Heritage, (Beirut - DT).
- [29] The conduct of the nobles' flags, Inv.: Shoaib Al-Arnaout, 1st edition, Matt: Al-Resala Foundation, (Beirut - 1993 AD).
- [30] Al-Kashef knows who has a novel in the Six Books. Inv.: Muhammad Awama, 1st edition, Matt: Dar Al-Qibla, (Jeddah - 1992 AD).
- [31] Al-Mughni Fi al-Dhuaafaa, Inv.: Nour El-Din Atar, 1st edition, Matt: Dar Al-Kutub Al-Alami, (Beirut - DT).
- [32] The balance of moderation in the criticism of men, Inv.: Ali Muhammad Al-Bajjawi, 1st edition, Mat: Dar Al-Maarefa, (Beirut-DT).
Al-Razi, Abdul Rahman bin Muhammad bin Idris (327 AH / 938 CE).
- [33] The Wound and Amendment, 1st Floor, Mat: The Ottoman Encyclopedia, Council (Hyderabad Deccan - 1953AD).
Ibn Rushd, the grandson, Muhammad bin Ahmed (595 AH / 1164 CE)
- [34] The beginning of the mujtahid and the end of the economist, Inv.: Khaled Al-Attar, 1st edition, Matt: Dar Al-Fikr, (Beirut-1995 AD).
Abu Zaraa Al-Dimashqi, Abdul Rahman bin Amr bin Abdullah (281 AH / 894 CE).
- [35] The History of Ibn Zar'ah Al-Dimashqi, Inv.: Khalil Mansour, 1st edition, Matt: Dar Al-Kutub Al-Alami, (Beirut - 1996).
Al-Sabki, Abi Nasr Abd al-Wahhab bin Ali bin Abd al-Kafi (771 AH / 1369 CE).
- [36] The Great Shafi'i Classes, Inv.: Mahmoud Mohamed El-Tanahy and Abdel-Fattah Mohamed El-Helou, 2nd floor, Matt: Hajar House for Printing, Publishing and Distribution (D.M.C. 1992).
Ibn Saad, Muhammad bin Saad bin Muna`al-Zuhri (230 AH / 844 CE).

- [37] The Great Classes, Inv.: Ehsan Abbas, 2nd floor, Matt: Dar Sader, (Beirut - DT).
Al-Samani, Abdul Karim bin Mohammed bin Mansour (562 AH / 1131 CE).
- [38] Genealogy, Inv.: Abdullah Omar Al-Baroudi, 1st edition, Matt: Dar Al Jinan, (Beirut - 1988 AD).
Al-Suyuti, Abd al-Rahman ibn Abi Bakr (911 AH / 1505 CE).
- [39] First aid for the deceased, Men of Muwatta, Matt: The Great Commercial Library, (Cairo - 1969 AD).
- [40] Layers of Preservation, 1st floor, Matt: Dar Al-Kutub Al-Alami, (Beirut - 1982).
Abi Shahr Ashoub, Mushir al-Din Abi Abdullah Muhammad bin Ali (588 AH / 1192 CE).
- [41] Manaqib Al-Abi Talib, Inv.: A committee of professors from Najaf, Al-Mattar: Al-Haidariyya Library, (Najaf-Ashraf - 1956AD).
Al-Shawkani, Muhammad bin Ali bin Muhammad (1250 AH / 1834 CE).
- [42] Neel Al-Awtar from the sayings of Syed Al-Akhyar, explaining the news picker, Matt: Dar Al-Jeel, (Beirut - 1973 AD)
Al-Safadi, Salah al-Din Khalil Aybik (764 AH / 1362 AD).
- [43] Al-Wafi Al-Fiat, Inv.: Ahmad Al-Arnaout, 3rd floor, Mat: Dar Al-Turath Al-Arabi (Beirut - 2000 AD).
Al-Tabarani, Suleiman bin Ahmed bin Ayoub (360 AH / 970 CE).
- [44] The Great Dictionary, Inv.: Hamdi Abdel Majid Al-Salafi, 2nd floor, Matt: Dar Al-Ahdath Al-Arabi (Beirut-DT)
Al-Tabari, Muhammad bin Jarir (310 AH / 922 CE).
- [45] History of the Apostles and Kings, Inv.: Elite of Evacuated Scholars, 1st edition, Mat: Al-Alami Foundation for Publications, (Beirut - 1879 AD).
- [46] Imamateh Guides, Inv.: Department of Islamic Studies, 1st edition, Mat: Al-Bohmeh Foundation, (Qom-1993 AD).
- Ibn Abi Asim, Ahmed bin Amr (287 AH / 900 AD).
- [47] Ones and Muthanna, Inv.: Basem Faisal Ahmad Al-Jawabreh, 1st edition, Matt: Dar Al-Deraya, (Riyadh - 1991 AD).
Ibn Abd al-Hakam, Abd al-Rahman ibn Abd Allah ibn al-Hakam ibn al-Husayn (257 AH / 870 AH).
- [48] Egypt's Fateh and its news, Inv.: Muhammad Al-Hujairi, 1st edition, Matt: Dar Al-Fikr, (Beirut - 1996).
Al-Ajali, Ahmed bin Abdullah bin Saleh (261 AH / 874 CE).
- [49] Knowing the trustworthiness of the men of scholars and the hadith and of the weak and mentioning their doctrines and their news, Inv.: Abd al-Alam Abd al-Azim, 1st edition, Matt: Al-Dar, (Medina - 1985 AD).
Ibn Asaker, Ali bin Al Hassan bin Hebat Allah (571 AH / 1175 AD).
- [50] History of the city of Damascus, mentioning its virtues, and naming it by dissolving it from the similar or passing through its sides from the one who is the most deserving of it and its people.
Ibn al-Imad, Abu al-Falah Abdul Hai bin Ahmed bin Muhammad (1089 AH / 1678 CE).
- [51] Gold Nuggets in Gold News, 2nd edition, Matt: Dar Al-Maysara, (Beirut - 1979 AD).
Abu al-Feda, Imad al-Din Ismail bin Ali (732 AH / 1331 CE).
- [52] Al-Mukhtasar in Human News, known as the history of Abi Al-Feda, 1st edition, Matt: Dar Al-Mutanabi, (Cairo - 1981 AD)
Ibn Farun, Ibrahim bin Ali bin Muhammad bin Abi al-Qasim (799 AH / 1396 CE).
- [53] The doctrine brocade in knowing the notables of the scholars of the doctrine, under: Muhammad Al-Ahmad Abu Al-Nur, 1st floor, Matt: Dar Al-Kutub Al-Alami (Beirut - D.T.).
Al-Fassawi, Yaqoub bin Sufyan (277 AH / 890 CE).

- [54] Knowledge and History, Inv.: Khalil Mansour, 1st edition, Mat: Dar Al-Kutub Al-Alami, (Beirut - 1999).
Al-Fitabi, Mahmoud bin Ahmed bin Musa bin Ahmed bin Hussein (855 AH / 1451 CE).
- [55] The songs of the good guys in the men, the meanings of archeology, Inv.: Muhammad Faris, 1st edition, Dr. Mut, (Cairo - 1981 AD).
Al-Qadi Ayyad, Abu Al-Fadl Ayad Bin Musa Al-Sabti (544 AH / 1149 AD).
- [56] Arranging the perceptions and bringing the pathways closer to knowing the flags of the Malik school of thought, under: Muhammad Salim Hashem, 1st floor, Matt: Dar Al-Kutub Al-Alami, (Beirut - D.T.).
Ibn Qutaiba, Abu Muhammad Abdullah bin Muslim al-Dinuri (276 AH / 889 CE).
- [57] Al-Maarif, Tah: Tharwat Okasha, 2nd edition, Matt: Dar Al-Maaref (Cairo - D.T.).
Al-Qazwini, Zakaria bin Muhammad bin Mahmoud (682 AH / 1283 CE).
- [58] Antiquities of the Country and People's News, 1st Fl., Matt: Dar Sader, (Beirut - DT).
Al-Qalqashandi, Ahmad bin Ali bin Ahmed (821 AH / 1418 CE).
- [59] Al-Joman necklaces in the definition of the tribes of Arabs of the time, Inv.: Ibrahim Al-Abyari, Matt: Modern Books House, (Cairo - 1963 AD).
Ibn Katheer, Abu al-Feda Ismail bin Omar (774 AH / 1362 CE).
- [60] The Prophet's Biography, Tah: Mostafa Abdel Wahed, 1st edition, Matt: Dar Al-Maarefa, (Beirut - 1976 AD).
Al-Kallabadi, Ahmed bin Muhammad bin Al-Hussein (398 AH / 1007 CE).
- [61] The men of Sahih Al-Bukhari called guidance and guidance in knowing the people of trust and payment, Inv.: Abdullah Al-Leithi, 1st edition, Matt: Dar Al-Maarifa, (Beirut - 1986 AD).
- Ibn al-Mubarrad, Abu al-Mahasin Yusef ibn al-Hasan ibn Abd al-Hadi (909 AH / 1503 CE).
- [62] Bahr al-Dam: In whom Imam Ahmad spoke with praise or vilification, Inv.: Rouhiyya Abdel-Rahman Al-Swaify, 1st edition, Matt: Dar Al-Kutub Al-Alami, (Beirut - 1992).
Majlis, Muhammad Baqir (1111 AH / 1699 CE).
- [63] Bahar Al-Anwar Al-Jami 'for the news of the pure imams, Inv.: Muhammad Mahdi Al-Sayed Hassan Musa Al-Khorasan and others, 2nd edition, Matt: Al-Wafa Foundation, (Beirut-1983 AD).
Al-Mazy, Youssef bin Abdul Rahman bin Youssef (742 AH / 1341 AD).
- [64] Refining the perfection in the names of men, Inv.: Bashar Awad Maarouf, 1st edition, Matt: Al-Resala Foundation, (Beirut - 1992 AD).
Al-Mashgari, Jamal Al-Din Yusef bin Hatim bin Fawz (664 AH / 1265 CE).
- [65] Al-Durr Al-Nadim, Matt: Institution of Islamic Publishing, affiliated to the Teachers Group, (Qom - D.T.).
Ibn al-Muthar, Ali bin Yusef al-Hilli (705 AH / 1304 CE)
- [66] The Strong Number of Paying Everyday Fears, Inv.: Mahdi Al-Rajaei, 1st Floor, Matt: Syed Al-Shuhada, (Dr. Mk 1993).
Ibn Manzur, Muhammad bin Makram (711 AH / 1311 CE).
- [67] Lisan Al Arab, Matt: Dar Sader, (Beirut - D.T.).
- [68] Summary of the History of Damascus, Inv.: Ibrahim Saleh, 1st edition, Matt: Dar Al-Fikr, (Damascus - 1988 AD).
Al-Nasiri, Ahmad bin Khalid bin Muhammad (1315 AH / 1900 CE)
- [69] The survey of the news of the countries of the Far Maghreb, Inv.: Ja`far al-Nasiri and Muhammad al-Nasiri, 1st edition, Matt: Casablanca, (D.M.C. 1997).
- [70] Al-Nawawi, Yahya bin Sharaf bin Mery (676 AH / 1277 CE).

- [71] Refining Names and Languages, Open: Research and Studies Office, 1st edition, Matt: Dar Al-Fikr, (Beirut - 1996).
Al-Haythami, Ali ibn Abi Bakr (807 AH / 1404 CE).
- [72] The Complex of the Increases and the Source of Benefits, 1st floor, Matt: Dar Al-Kutub Al-Alami, (Beirut - 1988)
Al-Waqidi: Muhammad bin Omar (207 AH / 822 CE)
- [73] Fattouh Al-Sham, Dr. Fatah, 1st floor, Matt: Dar Al-Jeel, (Beirut - 1994).

References

- [74] Al-Sadr, Muhammad Baqir (1402 AH / 1979 AD) Our Economy, Inv.: Islamic Information Office, 2nd floor, Mat: Islamic Information Office, (Qom - Dr.T).