

# The Impact of The Holy Quran on The Methodology of Hadith Scholars in The Science of Isnad and The Understanding of Texts

## Kur'ân-ı Kerim'in Muhaddislerin Sened İlimleri ve Metinlerin Anlaşılmasındaki Yöntemlerine Etkisi

Ayman Jassim Mohammed ALDOORI<sup>1\*</sup> 

<sup>1</sup> Doç. Dr., Mardin Artuklu  
Üniversitesi, Türkiye

\*Sorumlu yazar/  
Corresponding author:  
ay\_dor@yahoo.com

Başvuru/Submitted: 01.12.2025  
Kabul/Accepted: 09.02.2026

**Atıf/Cite as:**  
Aldoori, A. J. M. (2026). The impact of the holy Quran on the methodology of hadith scholars in the science of isnad and the understanding of texts. *Çankırı Karatekin Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 17(1), 333-343.

### Abstract

**Aim:** This study aims to highlight the attention hadith scholars devoted to using Qur'anic evidence in isnād sciences and in understanding hadith texts. It affirms the principle that authentic Sunnah can never contradict the Qur'ān, countering claims made by groups seeking to undermine the Prophetic tradition. The study presents the methodologies through which scholars employed Qur'anic proofs, drawing on examples from leading hadith authorities and scholars proficient in both fiqh and hadith.

**Method:** The study applies the inductive method to survey selected works in hadith principles and canonical sources in order to extract cases where scholars used Qur'anic evidence. A descriptive method was then employed to classify these evidences, assign thematic headings, and provide analytical commentary. The first section examines Qur'anic proofs used in isnād-related disciplines, such as the authority of solitary reports, the legitimacy of al-jarh wa al-ta'dil, and establishing the integrity of the Companions. The second section discusses how scholars used the Qur'ān to interpret hadith texts—confirming the certainty of authentic reports, clarifying unfamiliar terminology, distinguishing linguistic from legal meanings, and using the Qur'ān to elucidate general or ambiguous hadith statements.

**Results:** Hadith scholars demonstrated great diligence in employing the Qur'ān as evidence and did not cite anything contradicting its meanings or rulings. They regarded the Qur'ān as a primary reference for defining concepts and refining terminology. Their diverse methods show a deep conviction that the Qur'ān and Sunnah are inseparable sources of legislation. Some scholars used the Qur'ān to differentiate linguistic and legal senses in hadith, to elaborate concise prophetic expressions, to specify certain Sunnah rulings, and to clarify shared terms appearing in both sources.

**Conclusion:** Hadith scholars gave significant attention to using the Qur'ān in isnād sciences and textual interpretation. The Sunnah of the Prophet ﷺ cannot contradict any verse of the Qur'ān.

**Originality:** This study demonstrates that hadith scholars consistently grounded isnād and matn methodologies in Qur'anic evidence, showing the Qur'ān's profound impact on their scholarly approach.

**Key Words:** Hadith, methodology, hadith scholars, Qur'ān, isnād, matn.

## Öz

**Amaç:** Bu çalışma, hadis âlimlerinin sened ilimleri ile hadis metinlerini anlama süreçlerinde Kur'an'dan delil getirme geleneğine verdikleri kapsamlı önemi ayrıntılı bir şekilde ortaya koymayı amaçlamaktadır. Araştırma, sahih sünnetin hiçbir durumda Kur'an'a aykırı olamayacağı yönündeki temel ilkeyi vurgulamakta ve sünneti hedef alarak onun güvenilirliğini zayıflatmaya çalışan bazı akımların iddialarına ilmî bir karşılık sunmaktadır. Bunun yanında çalışma, hem hadis ilminin klasik otoritelerinin hem de fıkıh ve hadis alanlarında birlikte uzmanlaşmış âlimlerin Kur'an'dan istidlâl yöntemlerini bütüncül bir perspektifle ele almaktadır.

**Yöntem:** Çalışmada ilk olarak tümevarım yöntemi kullanılmış; hadis usûlü kaynakları, temel hadis metinleri ve bazı şerh çalışmalarında yer alan Kur'an istidlalleri taranmıştır. Ardından elde edilen veriler tematik başlıklar altında sınıflandırılmış ve her başlığa uygun analitik değerlendirmeler eklenmiştir. Birinci bölümde, âhâd haberin hücciyeti, cerh ve ta'dilin meşruiyeti, sahâbe adaletinin ispatı ve rivayet biçimlerinin Kur'an'daki benzerleri gibi sened ilimleri açısından Kur'an'dan yapılan istidlaller incelenmiştir. İkinci bölümde ise sahih hadislerin Kur'an ayetleriyle teyidi, garîb lafızların Kur'an'da geçen örnekleriyle açıklanması, lafzî ve şer'î anlam ayrımının Kur'an referansıyla yapılması, mücmel hadislerin Kur'an ile tafsil edilmesi ve bazı sünnet hükümlerinin Kur'an tarafından tahsis edilmesi gibi metin analizinde Kur'an'ın oynadığı rol ayrıntılı bir şekilde değerlendirilmiştir.

**Bulgular:** Araştırma bulguları, hadis âlimlerinin sened ve metin alanlarında Kur'an'dan istidlâl etmeye büyük özen gösterdiklerini ortaya koymaktadır. Âlimler, Kur'an'ın hükümlerine aykırı düşen rivayetleri kabul etmemiş; aksine Kur'an'ı kavramların sınırlarını belirlemede, hadis terimlerini açıklamada, metin anlamını tayin etmede ve rivayetlerin doğruluğunu desteklemede temel bir kaynak olarak değerlendirmişlerdir. Metin çözümlemelerinde Kur'an'dan yararlanma çeşitliliği, Kur'an ve Sünnet'in birbirini tamamlayan iki asli teşrî kaynağı olduğu yönündeki ilkesel kanaati teyit etmektedir.

**Sonuç:** Hadis âlimleri, sened ilimleri ve hadis metinlerini anlama sürecinde Kur'an'dan delil getirmeyi vazgeçilmez bir ilmî yöntem olarak benimsemişlerdir. Hz. Peygamber'in ﷺ sünneti, Kur'an'ın hiçbir âyetiyle çelişmez.

**Özgünlük:** Bu çalışma, hadis âlimlerinin yöntemlerinin temelinde Kur'an'ın yer aldığını ve Kur'an'ın sened ve metin analizine yön veren belirleyici bir unsur olduğunu göstermektedir.

**Anahtar Kelimeler:** Hadis, yöntem, hadis âlimleri, Kur'an, sened, metin.

## Introduction

It is well established that the Qur'an and the Prophetic Sunnah are the two foundational sources of Islamic legislation, intimately interconnected and mutually complementary. While the Sunnah serves to confirm, clarify, and elaborate upon the rulings of the Qur'an-and at times even introduces independent rulings-it also relies on the Qur'an for understanding its meanings, affirming its rulings, and specifying its generalities. Thus, when addressing any issue of Islamic jurisprudence, it is essential to refer to both the Qur'an and the Sunnah simultaneously, as one may contain what is not found in the other, or both may address the same matter, with one explaining and elucidating the other.

The Qur'an contains numerous verses that scholars of Hadith have utilized to deduce principles related to the sciences of chains of transmission (isnad) and the understanding of textual content (matn).

The issue at hand lies in the emergence of critiques suggesting that some scholars of Hadith neglect or misunderstand the Qur'an, despite their specialization in the Prophetic tradition. This neglect may lead to a lack of rigor in comprehending the Qur'an, which in turn could result in the transmission of Hadiths that seemingly contradict Qur'anic texts. Such criticisms highlight a disregard for understanding and employing the Qur'an in evaluating the sciences of isnad and matn.

This study seeks to address the following questions:

Did scholars of Hadith abandon the use of the Qur'an as a basis for evaluating isnad and matn?

Or did the Qur'an significantly influence their methodologies?

How did their understanding of the Qur'an manifest in their codification of the sciences of isnad and their interpretation of Hadith texts?

The study aims to:

Highlight the emphasis placed by scholars of Hadith on employing the Qur'an in relation to the sciences of isnad and the understanding of textual content.

Affirm that the Prophetic Sunnah cannot conflict with any verse of the Qur'an.

Showcase examples that include prominent Hadith scholars who were also jurists, thus combining expertise in both fields.

The nature of this study necessitated employing:

The Inductive Method: To examine selected works on the principles and content of Hadith to identify instances where scholars utilized the Qur'an as evidence.

The Descriptive Method: To categorize these instances under appropriate headings and provide commentary on them.

A review of existing studies revealed limited prior work on this specific topic. Among the notable studies:

A summary by Dr. Jamal Astiri titled "Understanding Hadith in Light of the Qur'an: The Methodology of Imam Al-Bukhari in His Sahih," which focuses solely on Imam Al-Bukhari's methodology in interpreting Hadith texts, without addressing the sciences of isnad.

A study titled "The Impact of the Qur'an on the Methodology of Hadith Scholars in Critiquing Narrations," by Issam Abdullah Al-Daw and Amina Hamid Musa, which emphasizes the Qur'an's role in critiquing narrations and the methodology of Hadith scholars in critique, with only a limited discussion of textual content.

Given the nature of this research, it has been divided into two main sections:

The Use of the Qur'an by Hadith Scholars in the Sciences of Isnad, encompassing four subsections.

The Methodology of Hadith Scholars in Using the Quran to Interpret the Texts of Hadith, comprising seven subsections.

### **The Use of the Qur'an by Hadith Scholars in the Sciences of Isnad**

The approaches and methodologies employed by Hadith scholars in utilizing the Qur'an in relation to the sciences of isnad are varied. Among the most prominent of these approaches are the following:

#### **The Use of the Qur'an by Hadith Scholars in Establishing the Authority of Khabar al-Ahad**

There has been scholarly disagreement regarding the authority of Khabar al-Ahad (the solitary report) in matters of doctrine. However, the focus here is not on detailing this disagreement or presenting the various proofs. Rather, the aim is to highlight how Hadith scholars have utilized the Qur'an to establish the authority of Khabar al-Ahad, which is considered one of the most significant issues in the science of isnad. Among the prominent Hadith scholars who have relied on the Qur'an to affirm the validity of Khabar al-Ahad are:

Imam Al-Shāfi'i (d. 204 ah/819 A.D.), a scholar in both jurisprudence and hadith, said: "In the Book of Allah, there is evidence for what I have described: Allah says: 'Indeed, We sent Noah to his people' (Nūḥ 71/1), and He says: 'And We certainly sent Noah to his people' (Hūd 11/25), and He says: 'And We revealed to Ibrahim and Ismail' (An-Nisā' 4/163) - then He mentioned the verses that speak of Hud, Salih, Shu'aib, Lut, and Muhammad, peace be upon him, and their nations. Thus, Allah established His argument against His creation through His Prophets, with signs that distinguished them from others. The argument was established through one person, and more than that was not necessary, as the proof through one person stands as firmly as the proof through many. Allah says: 'And present to them the example of the people of the city when the messengers came to them. When We sent to them two, and they denied them, so We strengthened them with a third. And they said, "Indeed, we are messengers to you. "They said, "You are not but human beings like us, and the Most Merciful has not sent anything. You are not but liars." (Yā Sīn 36/13-15). It is apparent that the proof was established with two, and then three, and likewise, Allah established proof for the nations through one messenger. The addition of a third is not an impediment to establishing the argument with one, as the messenger had the signs that distinguished him from others." (al-Shafi'i, 1940, p. 437)

From this, it is clear that Imam Al-Shafi'i used Quranic verses to prove the validity of the hadith of a single narrator, citing various Quranic evidence that supports this argument.

Imam Al-Bukhari (d. 256 ah/869 A.D.): Imam Al-Bukhari also used the Quran to establish the validity of the hadith of a single narrator in his collection of hadith. One such instance is found in his chapter titled "What has been said about accepting the narration of a truthful individual in matters such as the call to prayer, prayer, fasting, and obligations and rulings." He cites the verse: "So why should not a group from every division of them go forth to obtain understanding in the religion and warn their people when they return to them that perhaps they will be cautious" (At-Tawbah 9/122), using the term "group" to refer to even one individual, as in the verse: "And if two factions among the believers fight, then make peace between them" (Al-Hujurat 49/9), showing that a single individual is sufficient for conveying religious knowledge, drawing parallels with how the Prophet, peace be upon him, sent his commanders one by one, correcting them back to the Sunnah if they made a mistake. (al-Bukhari, 2001, pp. 85-86).

Ibn Al-Mulaqqan (d. 804 ah/1401 A.D.) said: "The verse 'So why should not a group from every division of them go forth' (At-Tawbah 9/122) refers to one or more, and this has been used as evidence in accepting the narration of a single individual. (Ibn al-Mulaqqin, 2008, p. 18).

"Ibn Hajar (d. 852 ah/855 A.D.) stated: "The purpose of this chapter is to counter the argument that hadith can only be accepted if narrated by more than one individual, to the extent that it becomes like testimony." (al-'Asqalani, 1959, p. 233).

Imam Ahmad (d. 241 ah/1448 A.D.): Imam Ahmad also used the Quran to support the acceptance of the hadith of a single narrator. He said: "Anything reported from the Prophet, peace be upon him, with an authentic chain of narration, we accept, and if we reject what has been brought by the Prophet and deny it, we are rejecting the command of Allah. Allah says: 'And whatever the Messenger has given you, take it, and whatever he has forbidden you, refrain from it' (Al-Hashr 59/7)." (ibn Taymiyyah, 2004, p. 500).

From this statement, it is evident that Imam Ahmad did not differentiate between the hadith of a single narrator and that of many narrators, basing his argument on the Quranic verse from Surah Al-Hashr.

Al-Khatib Al-Baghdadi (d. 463 ah/1070 A.D.), a scholar in both hadith and jurisprudence, titled a section in his work "The Jurisprudent and the Student of Knowledge" as "The Obligation to Act upon the Narration of a Just Individual," citing the verse: "So why should not a group from every division of them go forth" (At-Tawbah 9/122). He said: "The term 'group' in this verse can apply to both a small and large number, thus establishing the ruling with whoever is referred to by this term." (al-Baghdadi, 2000, pp. 279-280).

Ibn Hajar: Ibn Hajar also used the Quran to support the acceptance of the hadith of a single narrator. He cited the verse: "O Messenger, convey what has been revealed to you from your Lord" (Al-Mā'idah 5/67), arguing that if the narration of a single individual were not valid, it would be impossible to convey the religion to the people due to the difficulty of addressing all of them directly, and it would be equally impossible to send multiple narrators to every individual. This is a strong argument in support of the validity of the hadith of a single narrator, aligning with the positions of Al-Shafi'i and Al-Bukhari. (al-'Asqalani, 1959, p. 235).

### The Use of Quranic Evidence by Hadith Scholars to Justify the Criticism and Praise of Narrators

Since the emergence of the narration of the noble hadith, the science of the criticism and praise of narrators (Ilm al-Jarh wa al-Ta'dil) has developed. It can be said that this science began during the time of the Companions (may Allah be pleased with them), who used to authenticate each other's reports. It also existed during the era of the Successors, despite the limited number of weak narrators at the time, and its importance increased in later periods due to the growing number of narrations and the presence of weak ones. This science is considered one of the most important disciplines for preserving the authenticity of the prophetic tradition and protecting it from falsification and fabrication. Therefore, scholars of hadith paid great attention to it, exerting tremendous efforts in ensuring its integrity. All scholars have agreed on its legitimacy as a precautionary measure for safeguarding the Islamic law (Shari'ah) and strengthening the validity of the hadith, not as a means of defaming people. Scholars of criticism and praise took great care, accepting the reports of those whose memory, accuracy, and integrity were beyond doubt, and thoroughly investigating the narrations of those who raised any suspicion to ensure certainty about their reliability.

Among the Quranic verses that hadith scholars used to justify the science of criticism and praise of narrators are the following:

Allah, the Exalted, says: "O you who have believed, if a wicked person brings you news, investigate it, lest you strike a people in ignorance and become regretful for what you have done" (Al-Hujurat p. 6).

In this noble verse, Allah emphasizes the importance of verifying the truth of any news brought to us, as false reports can cause corruption in both religion and worldly affairs. If the person is known for honesty and righteousness, their report is accepted. If they are known for wickedness and lies, their report is rejected. This principle is of utmost importance when it comes to narrating the sayings and actions of the Prophet Muhammad, peace be upon him.

Among the Hadith Scholars Who Used This Verse to Justify the Legitimacy of Criticism and Praise of Narrators:

Imam Ahmad ibn Hanbal (d. 241 ah/855 A.D.): In his Musnad, he said: "Not everything narrated by a corrupt person is a lie. Rather, it is necessary to verify his report. This narration should be examined, and the supporting evidence should be considered to determine whether it indicates truth or falsehood." (al-Shaybani, 2001, p. 76).

Imam Muslim (d. 261 ah/874 A.D.): In his Sahih, he titled a chapter: "The Necessity of Narrating from Trustworthy People and Rejecting the Liars." He said: "Know, may Allah grant you success, that it is obligatory for everyone who distinguishes between authentic and weak narrations, and between reliable and suspect narrators, to only transmit what is known to be authentic and from reliable sources, while avoiding narrations from those who are known for suspicion or heresy (Muslim, n.d., 1/8). then he used the verse as evidence.

Ibn Hajar: Discussing the efforts of the Companions (may Allah be pleased with them) and Successors in combating forgers and understanding narrators, he said: "Thus was formed the science of criticism and praise, with its principles established by the major Companions and Successors, based on the guidance of the clear Shari'ah and the Sunnah of the best of the Prophets (al-'Asqalani, 1989, p. 37). and then he mentioned the verse.

Al-Sakhawi (d. 902 ah/1496 A.D.): He cited this verse in his discussion about "doubt in the integrity of a narrator being a barrier to accepting their report." He said:

"Corruption prevents acceptance, just as childhood and disbelief prevent acceptance. Likewise, doubt about a narrator also prevents acceptance... Verification is required when there is suspicion of corruption, but when there is no such suspicion, there is no need for verification. In such cases, the report should be accepted, as desired." (al-Sakhawi, 2003, p. 60).

The Hadith Scholars Also Cited the Following Verses to Justify the Conditions for Accepting Narrations:

Allah, the Exalted, says: "And bring to witness two witnesses from among your men. And if two men cannot be found, then a man and two women from those whom you accept as witnesses, so that if one of them errs, the other can remind her" (Al-Baqarah p. 282).

And He says: "And bring to witness two just men from among you, and establish the testimony for Allah" (Qur'an, At-Talāq 65:2).

In both of these verses, Allah commands justice and approval in witnesses, which was extended to the requirement of justice and approval in narrators of the Hadith of the Prophet Muhammad (peace be upon him), as narrating his teachings is a legislation for the Muslim community and takes precedence over such conditions in testimony.

Imam Muslim (d. 261 ah/874 A.D.) cited these two verses in his discussion about the rejection of reports from corrupt individuals, stating:

"What we have mentioned from these verses indicates that the report of a corrupt person is invalid and not accepted, just as the testimony of one who is unjust is rejected. Although the meaning of a narration differs in some respects from that of testimony, they share significant commonalities, particularly in the case of rejecting the report of a corrupt individual, just as the testimony of an unjust person is universally rejected. The Sunnah also supports the rejection of narrations from a denier, similar to how the Quran rejects the report of a corrupt person." (Muslim, n.d, 1/8).

The Hadith Scholars' Use of the Quran to Prove the Justice of the Companions (May Allah Be Pleased with Them)

One of the unique qualities bestowed upon the Companions of the Prophet Muhammad (peace be upon him) by Allah is their justice, which is firmly established by the strongest evidence. There is no more truthful narration than the Quran, which affirms their justice and which the hadith scholars have cited to establish this truth. Among the verses that indicate their justice are the following:

"You are the best nation brought forth for mankind" (Qur'an, Āl 'Imrān 3:110).

"And thus We have made you a just nation that you will be witnesses over the people and the Messenger will be a witness over you" (Al-Baqarah 2/143).

Al-Khatib al-Baghdadi (d. 463 ah/1070 A.D.) said: "Although this phrase is general, it specifically refers to the Companions, and it has been stated that it is directed towards them and not others." (al-Baghdadi, 2011, p. 168).

He then cited several verses that affirm the virtue and justice of the Companions, including:

"Indeed, Allah is pleased with the believers when they gave you (O Muhammad) the pledge under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent victory" (Al-Fath 48/18).

"And the first forerunners (in faith) among the Muhajirun and the Ansar and those who followed them with good conduct, Allah is pleased with them and they are pleased with Him" (At-Tawbah 9/100).

"And the forerunners, the forerunners - those are the ones brought near (to Allah), in the Gardens of Pleasure" (Al-Wāqī'ah pp. 10-12).

Al-Khatib said:

Any hadith whose chain of narration connects directly to the Prophet (peace be upon him) requires the establishment of the integrity of its narrators before it can be acted upon. The condition of the narrators must be examined, except for the Companions who narrated to the Prophet, as their justice is firmly established and known through Allah's declaration of their purity, His selection of them, and His approval of them. (al-Baghdadi, 2011, 1/168).

Similarly, Salah al-Din al-Alai (d. 761 AH/1359 AD) used these verses to affirm the justice of all the Companions. (al-'Ala'i, 1989, p. 63).

Al-Sakhawi, in his book Fath al-Mughith (Al-Sakhawi, 2003, p. 94) and other scholars of hadith also relied on these verses to support the principle of the justice of the Companions.

### The Hadith Scholars' Use of the Quran to Support Forms of Narrating Hadith

The scholars have limited the methods of receiving and transmitting hadith to eight forms: hearing, reading, authorization, passing on, writing, informing, bequeathing, and finding (Al-Sakhawi, 2003, p. 156). For each of these transmission methods, specific phrases are used to express and indicate them, such as "حدثنا" (he narrated to us), "أخبرنا" (he informed us), "أنبأني" (he told me), "سمعت" (I heard), and others. The hadith scholars have cited the Quran to support the permissibility of these phrases. For example, the phrase "أخبرني، حدثني، أنبأني" has been supported by the following:

Al-Hakim al-Tirmidhi (d. 320 AH/932 AD) said: "It is permissible to say "أخبرني" (he informed me) and "حدثني" (he narrated to me). Similarly, if a letter is sent from another town, it is permissible to say "أخبرني" and "حدثني", because news can be conveyed both verbally and in writing. This is in accordance with Allah's statement in the Quran: "من أنبأك" "من أنبأك (Who informed you of this?). He said, "نَبَأَنِي الْعَلِيمُ الْخَبِيرُ" (The All-Knowing, the All-Aware informed me). This shows that "نَبَأٌ" (news) and "خبر" (report) and "حديث" (narration) are used interchangeably, as all convey knowledge." (al-Hakim al-Tirmidhi, n.d, p. 121).

Furthermore, Al-Tirmidhi used the Quran to argue that the phrase "حدثني" is synonymous with "أنبأني". He said: "Allah referred to the Quran in His revelation as a "حديث" (narration) that He spoke to His servants, and He also referred to the one who speaks in a dream as telling a "حديث", as He said in Surah Yusuf: "وَنُعَلِّمُهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ" (We will teach him the interpretation of dreams) (Yūsuf 12/21)." (al-Hakim al-Tirmidhi, n.d, p. 122).

Abu Ja'far al-Tahawi (d. 321 AH/933 AD) in his work, as reported by al-Khatib al-Baghdadi, explained that the phrases *حدثنا* and *أخبرنا* are equivalent. He cited the verse: *يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا* (On that Day, the earth will tell its news) (Az-Zalzalah 99/4), interpreting this as meaning it will inform us of its events. (al-Baghdadi, 2011. P. 76).

Imam Al-Dhahabi (d. 738 AH/738 AD) said: "And His saying, 'She said, 'Who has informed you of this?' He said, 'The All-Knowing, the All-Aware has informed me' (Al-Tahrīm 66/3) indicates equivalence, as the terms 'hadith,' 'khabar,' and 'naba' are synonymous." (al-Dhahabi, 1991, p. 56).

Al-Sakhawi also referenced other Quranic verses to support the use of the phrases "أُنْبَأِي، حدثنا", saying: "The phrases "حدثنا فلان" (so-and-so narrated to us), "سمعت فلاناً" (I heard so-and-so), "أخبرنا" (he informed us), "نبأني" (he told me), and similar expressions are all valid and permissible. One of the most explicit proofs for this is the verse: *يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا* (On that Day, the earth will tell its news) (Az-Zalzalah 99/4) and the verse: *وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ* (And no one can inform you like the All-Aware) (Fāṭir 35/14)." (Al-Sakhawi, 2003, p. 159).

The scholars of hadith have also cited the Quran to support other terminologies related to chains of transmission. For example, the term *mutawatir* (consecutive narration) is derived from the verse: *ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَىٰ* (Then We sent Our messengers in succession) (Al-Mu'minūn 23/44). The term *aziz* (strong narration) comes from the verse: *فَعَزَّزْنَا بِثَالِثٍ* (And We strengthened him with a third) (Yā Sīn 36/14). The term *maqlub* (reversed narration) is based on the verse: *وَقَلَّبُوا لَكَ الْأُمُورَ* (And they reversed the matters for you) (At-Tawbah 9/48), among others. The Quran has been extensively cited in the foundational texts of hadith sciences to address numerous principles of hadith methodology.

### The Methodology of Hadith Scholars in Using the Quran to Interpret the Texts of Hadith

Before discussing the methodology of the hadith scholars in using the Quran to interpret the texts of hadith, it is important to note that many hadith commentators relied on the Quran and its various recitations to understand and explain the words and meanings of hadith. No book of hadith commentary is devoid of Quranic verses that aid in understanding the hadith, often citing different Quranic recitations, which indicates their deep attention to what is mentioned in the Quran and their belief in its importance in interpreting hadith texts.

Professor Israa Eid, an expert in Quranic recitations, states: "The science of Quranic recitations is a noble science, whose light has illuminated other sciences, including the science of hadith. The hadith scholars were not distant from this noble science; rather, they derived much benefit from it, which is evident in the books of hadith texts and their commentaries." She further elaborates on the methodology of Al-Qadi Iyad in his commentary on Sahih Muslim, saying: "Al-Qadi Iyad used Quranic recitations in several places and on various topics, using the recitations as a rich resource from which he drew in many areas, which revealed the breadth of his knowledge and deep understanding." (Eid (2023) pp. 160-189) discusses Qadi Iyad's use of *qira'at* in *Ikmal al-Mu'allim*.

It is worth noting that the hadith scholars relied solely on the Quran to establish the rulings of Islamic law in cases where there was no hadith to support a specific legal ruling, or where the hadith was considered weak. They found it important to reference the Quran to complete the legal rulings related to the subject.

One example of this is Imam Al-Bukhari's use of

the Quran to establish the permissibility of hiring a worker with a defined time limit without specifying the work to be done. He included in his Sahih a chapter titled: "The Chapter on Hiring a Worker with a Defined Time but Without Specifying the Work," citing the verse from Surah Al-Qasas: *إِنِّي أُرِيدُ أَنْ نَمُنَّ بِمَا نَعُقُّ وَاللَّهُ عَلَىٰ مَا نَعُقُّ خَبِيرٌ* (Indeed, I intend to marry you one of these two daughters of mine) (Al-Qasas 28/27), up to the verse: *وَاللَّهُ عَلَىٰ مَا نَعُقُّ خَبِيرٌ* (And Allah is, over what we say, a Trustee). (Al-Bukhari, 2001, p. 89).

No hadith was mentioned in this chapter.

Hafidh Ibn Hajar commented: "The phrase 'without specifying the work' means whether this is valid or not. Al-Bukhari leaned towards its permissibility because he cited the verse: *إِنِّي أُرِيدُ أَنْ نَمُنَّ بِمَا نَعُقُّ وَاللَّهُ عَلَىٰ مَا نَعُقُّ خَبِيرٌ* (Indeed, I intend to marry you) as evidence. However, he did not explicitly declare the permissibility due to the potential uncertainty. The implication is that the work was not specified in the context of the story, but rather that Musa (Moses) hired himself from the father of the two women." (Asqalani, 1989, p. 444).

Imam Malik also used the Quran to establish the permissibility of accepting the testimony of someone who had been flogged for a legal punishment but later repented. He said:

"This matter is accepted according to our view, and it is based on the words of Allah, the Blessed and Exalted: *وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ* (And those who accuse chaste women and do not bring four witnesses, flog them eighty lashes and do not accept their testimony ever after; and those are the defiantly disobedient, except for those who repent thereafter and reform, for indeed, Allah is Forgiving and Merciful) (An-Nūr 24/4-5)." (Malik, 2004, p.1043).

No hadith was mentioned in this chapter.

Ibn Kathir commented:

"Imam Malik, Al-Shafi'i, and Ahmad ibn Hanbal held the view that if the individual repents, their testimony is accepted, and the ruling of their corruption is removed. This view was also affirmed by Sa'id ibn al-Musayyib, the master of the Tabi'in (successors), and many other early scholars." (Ibn Kathir, 1999, p. 14).

### Emphasis on the Certainty of the Authenticity of What is Mentioned in Hadiths through Quranic Verses

Some hadith scholars included Quranic verses in the chapter headings to emphasize the validity of what is mentioned in the corresponding hadiths. For example, Imam Al-Bukhari mentioned three Quranic verses in the chapter titled "What Has Been Narrated Regarding the Punishment of the Grave" to affirm the certainty of the punishment of the grave before narrating the hadiths related to this topic. He said: "Chapter on What Has Been Narrated Regarding the Punishment of the Grave," and then quoted the following verses:

إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا أَنفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ (Al-An'ām 6/93), which refers to disgrace, and "disgrace" meaning gentleness.

سَنَعِدُّهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ (Al-Tawbah 9/101).

وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ (Al-Bukhari, 2001, p. 98).

Then, he narrated several hadiths confirming the punishment of the grave.

Hafidh Ibn Hajar (may Allah have mercy on him) said: "It seems that the author included these verses first to highlight their mention in the Quran, in contrast to those who rejected the punishment of the grave and claimed that it was only mentioned in the reports of individual narrators." (Asqalani, 1989, p. 233).

Similarly, Al-Qastalani (d. 923 ah/1517 A.D.) stated: "Some people claimed that the punishment of the grave is not mentioned in the Quran and argued that it was only found in the reports of individual narrators. Therefore, the author mentioned verses as evidence to refute this claim." (al-Qastalani, 1905, p. 460).

Another example is how Imam Malik (may Allah have mercy on him) used a Quranic verse to confirm that the last rite of the Hajj pilgrimage is the Tawaf (circumambulation) of the Kaaba. After mentioning the statement of Umar ibn al-Khattab (may Allah be pleased with him): "The last of the rites is the Tawaf of the House (the Kaaba)," Imam Malik explained that this, in his view, is based on the words of Allah, the Blessed and Exalted: وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ (Al-Hajj 22/32) and ثُمَّ مَجَلَّهَا إِلَى الْبَيْتِ الْعَتِيقِ (Al-Hajj 22/33). Therefore, all the rituals of Hajj conclude with the Kaaba. (Malik, 2004, 3/539).

He then cited the narrations of Umar ibn al-Khattab (may Allah be pleased with him), where he sent a man back from near the city of Makkah because he had not performed the farewell Tawaf. (Malik, 2004, p. 540).

Also, the narration of Hisham ibn Urwah from his father who said: "Whoever completes his Hajj rites, if nothing prevents him, his last act should be the Tawaf around the House (the Kaaba). If something prevents him, he has still completed his Hajj." (Malik, 2004, p. 540).

Al-Baji (d. 474 ah/1081 A.D.) said: "Imam Malik mentioned that this is derived from the verse ثُمَّ مَجَلَّهَا إِلَى الْبَيْتِ الْعَتِيقِ, thus proving that the farewell Tawaf is legislated." (al-Baji, 1914, p. 293).

This clearly indicates the reliance of the hadith scholars on the Qur'an and their use of it as evidence to affirm the definitive authenticity of what is narrated in the Prophetic Sunnah. It also underscores that they were not detached from the Qur'an and that what is authentically reported in the Sunnah cannot conflict with the verses of the Qur'an.

### Interpreting Unfamiliar Words in Hadith Using Similar Interpretations Found in the Quran

When a word in a hadith resembles a word in the Quran, the hadith scholar may refer to the Quranic interpretation to explain the unfamiliar term in the hadith. For example, Imam Al-Bukhari, in his Sahih, mentions in the chapter "The Prophet's Night Prayer," the statement of Lady Aisha (may Allah be pleased with her): "He used to stand in prayer until his feet would crack." The term "crack" here refers to the Arabic word tafattara, which means "to split." (Al-Bukhari, 2001, 2/50) Imam Al-Bukhari, in explaining this word, referred to the Quran, specifically Surah Al-Infitar, where Allah says: إِذَا السَّمَاءُ انْفَطَرَتْ (Al-Infitār 82/1), which means "when the sky cracks," explaining that infatarat (cracked) here is the same as tafattara (cracked) in the hadith.

Undoubtedly, this also demonstrates the connection of the hadith scholars with the Qur'an and their reliance upon it to understand the nuances and intricate expressions found in the Prophetic Sunnah.

### Distinguishing Between Linguistic and Legal Meanings in the Sunnah and Supporting it with Quranic Evidence

Many words in the Arabic language may have similar meanings linguistically but differ in their legal or religious significance. For example, the terms "Islam" and "Iman" (faith) may appear similar in their linguistic meaning, but there

is a difference between them in their legal or religious meaning. The hadith scholar intended to highlight this difference by citing Qur'anic verses before mentioning the related hadiths.

One example of this is what Imam Al-Bukhari titled in his Sahih: "Chapter: When Islam is not the true Islam but is only submission or out of fear of death," citing the verse: "The Bedouins say, 'We have believed.' Say, 'You have not believed; but say, 'We have submitted,' (Al-Hujurat 49/14). Then, the true Islam is described in the verse: "Indeed, the religion in the sight of Allah is Islam" (Al-Imran 3/19). (Al-Bukhari, 2001, p. 14).

Then he narrated the hadith of Sa'd ibn Abi Waqqas (may Allah be pleased with him), who said: "The Messenger of Allah (peace be upon him) gave a group of people, and Sa'd was sitting. The Messenger of Allah (peace be upon him) left out a man who was the one most beloved to me. I said, 'O Messenger of Allah, why did you leave so-and-so? By Allah, I truly see him as a believer.' He said, 'Or a Muslim?' I remained silent for a moment, then I was overcome by what I knew about him, so I repeated my statement and said, 'O Messenger of Allah, why did you leave so-and-so? By Allah, I truly see him as a believer.' He said, 'Or a Muslim?' Then I was overcome by what I knew about him, so I repeated my statement, and the Messenger of Allah (peace be upon him) said, 'O Sa'd, I give to the man, though others are more beloved to me than him, out of fear that Allah will throw him into the fire.'" (Al-Bukhari, 2001, p. 14)

Ibn Hajar said: "The benefit from this hadith is the distinction between the realities of faith and Islam, and refraining from declaring complete faith for one who has not explicitly stated it." (Asqalani, 1989, p. 80).

He also said elsewhere: "The implication is that Islam is not applied to both belief and action together, whereas faith (Iman) is applied to both." (Asqalani, 1989, pp. 244-245).

Ibn Rajab (d. 795 ah/1392 A.D.) said: "And it seems, and Allah knows best, that the Prophet (peace be upon him) rebuked Sa'd for testifying to faith because faith is an inward belief in the heart, which is not known to anyone but Allah. Therefore, to testify to it is to testify based on assumption, and one should not be certain about it." (Asqalani, 1989, pp. 131-132).

Al-Bukhari's inclusion of the two Qur'anic verses, (may) Allah have mercy on him, indicates that he relied upon them to distinguish between two significant terms: faith (iman) and submission (islam). This, in turn, clarifies the reason behind the Prophet's ﷺ reprimand of Sa'd, (may Allah be pleased with him).

### Quoting the Quran to Clarify an Ambiguous Hadith

The hadith of the Prophet (peace be upon him) sometimes comes in a concise form, which some hadith scholars clarify using detailed and explanatory verses from the Qur'an. An example of this is what Imam Al-Bukhari included in his Sahih under the chapter: "Matters of Faith and the Words of Allah, the Most High: '(It is not righteousness that you turn your faces towards the east or the west, but righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is they who are the righteous)' (Al-Baqarah 2/177), and '(Certainly will the believers have succeeded)' (Qur'an 23:1)." (al-Bukhari, 2001, p. 11).

Then he narrated the hadith of Abu Huraira (may Allah be pleased with him), in which the Prophet (peace be upon him) said: "Faith has over sixty branches, and modesty is a branch of faith." (Al-Bukhari, 2001, p. 11).

By mentioning the Quranic verse, Al-Bukhari intended to clarify the meaning of faith mentioned in the hadith. The verse covers all types of faith, so when faith is mentioned, it refers to all these aspects mentioned in the verse.

Al-Qastallani (d. 923 ah/1517 A.D.) (may Allah have mercy on him) explained: "This chapter addresses matters related to faith, as it aims to clarify the various components of faith. According to the author, actions are part of faith, or in another sense, it refers to the confirmed matters of faith that fulfill its essence and completeness." (al-Qastallani, 1905, p. 91).

### Using the Quran to Specify Certain Rules in a Hadith

Some hadiths present general rulings, which are then specified by particular Quranic verses. The hadith scholar may cite these verses to clarify the rule before presenting the relevant hadith. An example of this is found in Imam Al-Bukhari's treatment of a woman's gift to someone other than her husband. He titled a chapter: "A woman's gift to someone other than her husband and her emancipation, if she has a husband, is permissible unless she is foolish. If she is foolish, it is not permissible. Allah says: 'Do not give your wealth to the foolish' (An-Nisa' 4/5)." (al-Bukhari, 2001, p. 158).

Then, he narrated the hadith of Asma (may Allah be pleased with her), who said: "I said, 'O Messenger of Allah, I have no wealth except what comes to me from Az-Zubair. Should I give it in charity?' He said: 'Give in charity, but do not save it, for it will be saved against you.'" (al-Bukhari, 2001, p. 158).

Through citing the Quranic verse, Al-Bukhari clarified that a woman is permitted to gift her wealth to someone other than her husband as long as she is not foolish and incapable of managing her wealth responsibly.

Ibn Al-Mulaqqin (may Allah have mercy on him) remarked: "It seems that Al-Bukhari, through this chapter and its narrations, was responding to those who disagreed with this ruling." (Ibn al-Mulaqqin, 2008, p. 342).

Al-Bukhari's reliance on the Qur'an in this context stems from his profound knowledge of its verses and rulings, which led him to refine the judgment derived from the Sunnah in accordance with what is established in the Book of Allah.

### **Confirming That What Was Generalized in the Quran Was Detailed and Explained in the Hadith**

It is well-known that the prophetic traditions (Sunnah) came to clarify, elaborate upon, and interpret what was generalized in the Quran. Some scholars have created chapters in their books to highlight that the hadith they are narrating serves as an explanation of a verse in the Quran. An example of this can be found in the Sahih of Ibn Hibban, where he wrote the chapter on the non-Muslim subjects and the jizyah (tax): "The narration explaining the verse: 'Until they give the jizyah willingly while they are humbled' (At-Tawbah: 29)." Ibn Hibban then narrated the hadith of Mu'adh ibn Jabal (may Allah be pleased with him), who said: "The Messenger of Allah (peace be upon him) sent me to Yemen and ordered me to take from the cattle: one dinar from every forty cows, and one dinar from every thirty sheep or goats, or the equivalent in 'mufarr' (a type of leather)." (Ibn Hibban, 1988, p. 245) The hadith clarified the amount of the jizyah, which was not specified in the verse of the Quran mentioned by Ibn Hibban. The hadith explained that the jizyah was a dinar for each adult.

Al-Jassas (may Allah have mercy on him) (d. 370 AH) stated: "Those who argue that the jizyah is a dinar for both the rich and the poor use as evidence the narration of Mu'adh, where the Messenger of Allah (peace be upon him) instructed him to take one dinar or its equivalent in 'mufarr' from each adult. This is applicable when it was agreed upon through peace or when it applies to the jizyah of the poor among them, which we consider permissible." (al-Jassas, 1985, p. 291)

Ibn Hibban's reliance on the Qur'an in this instance indicates that the muhaddith possesses comprehensive knowledge of the Qur'anic text. Hence, when narrating a detailed report, he clarifies the concise Qur'anic verse that addresses the same legal ruling.

### **Conclusion**

After presenting the methodology of the hadith scholars in using the Quran as evidence, we can conclude with the following results:

1. The hadith scholars paid great attention to using the Quran as evidence and did not cite anything that contradicts its meanings and rulings, whether related to the sciences of the chain of narration (Isnad) or the understanding of the texts (Mutun). Instead, they made it a primary source for understanding and defining terminology.

2. The hadith scholars used the Quran to establish the principles of the science of the chain of narration, such as using Quranic verses to affirm the authenticity of the reports of individuals, which is one of the key issues in the chain of narrations. They also used the Quran to prove the legitimacy of criticizing and praising narrators to protect the Prophetic tradition from falsehood and fabrication. Furthermore, they proved the justice of all the companions through numerous verses that highlight their virtues and status. Additionally, they referred to the Quran to clarify the forms used in narrating, such as "Hadathana," "Akhbarana," and "Anbana."

3. The methodologies of the hadith scholars in using the Quran for understanding the texts of the hadith varied, which indicates their belief that the Quran and the Sunnah are inseparable sources of legislation. Their approaches included:

- Some hadith scholars mentioned Quranic verses in the titles of chapters to confirm and prove what was mentioned in the hadiths of those chapters.

- Some hadith scholars used the Quran to interpret rare or unfamiliar terms found in the hadiths by citing similar examples from the Quran.

- Some hadith scholars used the Quran to distinguish between the linguistic and legal meanings in the hadiths.

- Some hadith scholars used the Quran to elaborate on what was mentioned in brief in the hadiths.

- Some hadith scholars referred to the Quran to specify certain rulings in the Prophetic tradition.

- Some hadith scholars used the Quran to differentiate between words that are shared between the Quran and the hadiths.

- Some hadith scholars demonstrated that what is mentioned in the hadiths has a general foundation in the Book of Allah by citing relevant verses in the titles of chapters.

4. Among the hadith scholars, there were those who were also leading figures in jurisprudence and its principles, and their citation of the Quran in various places served to support the Sunnah and clearly indicated their belief in its contents, emphasizing the necessity of adhering to it, both in terms of narrating and understanding the tradition.

## References

- al-'Ala'i, S. al-D. K. ibn K. (1990). *Taqih Munif al-Rutbah liman Thabata Lahu Sharif al-Suhbah* ('A. al-Qashqari, Ed.). Riyadh: Dar al-'Asimah.
- al-Baghawi, A. H. M. ibn M. ibn al-Farra'. (1999). *Ma'alim al-Tanzil fi Tafsir al-Qur'an* ('A. al-Razzaq al-Mahdi, Ed.). Beirut: Dar Ihya' al-Turath al-'Arabi.
- al-Baji, S. ibn K. ibn S. (1914). *Al-Muntaqa Sharh al-Muwatta'*. Cairo: Matba'at al-Sa'adah.
- al-Bukhari, M. ibn I. (2001). *Al-Jami'al-Musnad al-Sahih al-Mukhtasar* (M. Z. ibn N. al-Nasir, Ed.). Beirut: Dar Tawq al-Naja.
- al-Dhahabi, M. ibn A. ibn'U. ibn Qaymaz. (1992). *Al-Muqizah fi 'Ilm Mustalah al-Hadith*. Aleppo: Maktabat al-Matbu'at al-Islamiyyah.
- al-Hakim al-Tirmidhi, M. ibn 'A. ibn al-H. (n.d.). *Nawadir al-Usul fi Ahadith al-Rasul (peace be upon him)* ('A. al-Rahman 'Umayrah, Ed.). Beirut: Dar al-Jil.
- al-Jassas, A. ibn 'A. al-Razi. (1985). *Ahkam al-Qur'an*. Beirut: Dar Ihya' al-Turath al-'Arabi.
- al-Khatib al-Baghdadi, A. ibn 'A. ibn Thabit. (2000). *Al-Faqih wal-Mutafaqqih* ('A. ibn Y. al-Gharazi, Ed.). Saudi Arabia: Dar Ibn al-Jawzi.
- al-Khatib al-Baghdadi, A. ibn 'A. ibn Thabit. (2011). *Al-Kifayah fi Ma'rifat Usul 'Ilm al-Riwayah* (M. Y. al-Fahl, Ed.). Dammam: Dar Ibn al-Jawzi.
- al-Mubarakfuri, M. 'A. al-R. ibn 'A. al-R. (n.d.). *Tuhfat al-Ahwadhi bi-Sharh Jami' al-Tirmidhi*. Beirut: Dar al-Kutub al-'Ilmiyyah.
- al-Qastallani, A. ibn M. ibn A. B. ibn 'A. al-Malik. (1905). *Irshad al-Sari li-Sharh Sahih al-Bukhari*. Cairo: al-Matba'ah al-Kubra al-Amiriyyah.
- al-Qurtubi, M. ibn A. ibn A. B. (1964). *Al-Jami' li-Ahkam al-Qur'an* (A. al-Baradduni & I. Attafayyish, Eds.). Cairo: Dar al-Kutub al-Misriyyah.
- al-Shafi'i, M. ibn I. (1940). *Al-Risalah* (A. Shakir, Ed.). Cairo: Maktabah al-Halabi.
- al-Shaybani, A. ibn M. ibn H. (2001). *Musnad al-Imam Ahmad ibn Hanbal* (Sh. al-Arna'ut et al., Eds.). Beirut: Mu'assasat al-Risalah.
- al-Shawkani, M. ibn 'A. ibn M. ibn 'A. (1993). *Nayl al-Awtar* ('I. al-Din al-Sababiti, Ed.). Cairo: Dar al-Hadith.
- al-Suyuti, 'A. al-R. ibn A. B. (n.d.). *Tadrib al-Rawi fi Sharh Taqrib al-Nawawi* ('A. al-Wahhab 'A. al-Latif, Ed.). Riyadh: Maktabat al-Riyadh al-Hadithah.
- al-Tabari, M. ibn J. ibn Y. (2000). *Jami' al-Bayan fi Ta'wil al-Qur'an* (A. M. Shakir, Ed.). Beirut: Mu'assasat al-Risalah.
- al-Tirmidhi, M. ibn 'I. (1975). *Sunan al-Tirmidhi* (A. M. Shakir, Ed.). Cairo: Sharikat Maktabat wa-Matba'at Mustafa al-Babi al-Halabi.
- alsskhawy, M. ibn 'A. al-R. (2003). *Fath al-Mughith bi-Sharh Alfiyat al-Hadith lil-'Iraqi* ('A. H. 'Ali, Ed.). Cairo: Maktabat al-Sunnah.
- Eid, I. M. (2023). Qadi Iyad's attention to Qira'at in his book *Ikmal al-Mu'allim*. *The International Journal of Hadith Studies*, (10), 160-189.
- Ibn al-Mulaqqin, 'U. ibn 'A. ibn A. (2008). *Al-Tawdih li-Sharh al-Jami'al-Sahih*. Damascus: Dar al-Nawadir.
- Ibn Battal, 'A. ibn K. ibn 'A. al-Malik. (2003). *Sharh Sahih al-Bukhari* (Y. ibn Ibrahim, Ed.). Riyadh: Maktabat al-Rushd.
- Ibn Hajar, A. ibn 'A. al-'Asqalani. (1989). *Al-Talkhis al-Habir fi Takhrij Ahadith al-Rafi'i al-Kabir*. Beirut: Dar al-Kutub al-'Ilmiyyah.
- Ibn Hajar, A. ibn 'A. al-'Asqalani. (1379). *Fath al-Bari Sharh Sahih al-Bukhari*. Beirut: Dar al-Ma'rifah.
- Ibn Hibban, M. ibn H. al-Busti. (1988). *Al-Ihsan fi Taqrib Sahih Ibn Hibban* (Sh. al-Arna'ut, Ed.). Beirut: Mu'assasat al-Risalah.
- Ibn Kathir, I. ibn 'U. al-Qurashi. (1999). *Tafsir al-Qur'an al-'Azim* (S. ibn M. Salamah, Ed.). Riyadh: Dar Taybah li-Nashr wa-Tawzi'.
- Ibn Majah, M. ibn Y. al-Qazwini. (n.d.). *Sunan Ibn Majah* (M. F. 'Abd al-Baqi, Ed.). Beirut: Dar Ihya' al-Kutub al-'Arabiyyah.
- Ibn Rajab, 'A. al-R. ibn A. (1996). *Fath al-Bari Sharh Sahih al-Bukhari*. Medina: Maktabat al-Ghuraba' al-Athariyyah.
- Ibn Taymiyyah, A. ibn T. (2004). *Majmu' al-Fatawa*. Medina: Majma' al-Malik Fahd li-Tiba'at al-Mushaf al-Sharif.
- Ibn 'Ashur, M. al-T. (1984). *Al-Tahrir wa-al-Tanwir*. Tunis: al-Dar al-Tunisiyyah lil-Nashr.

- Malik, M. ibn A. ibn M. al-Asbahi. (2004). *Al-Muwatta'* (M. M. al-A'zami, Ed.). Abu Dhabi: Mu'assasat Zayid ibn Sultan Al Nahyan lil-A'mal al-Khayriyyah wa-al-Insaniyyah.
- Muslim, M. ibn al-H. al-Qushayri al-Nisaburi. (n.d.). *Al-Musnad al-Sahih al-Mukhtasar* (M. F. 'Abd al-Baqi, Ed.). Beirut: Dar Ihya' al-Turath al-'Arabi.