

The sheikhs of Ibn QUTAYBAH AL-DINAWARI, WHOM HE MENTIONED IN HIS BOOK GHARIB AL-HADITH

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Research Summary

This research explores the Sheikhs of Imam Ibn Qutaybah al-Dīnawarī, from whom he narrated in his renowned book Gharib al-Hadith. This work is considered one of the earliest books that combined the explanation of obscure terms in the Prophetic traditions (Hadith) with the use of language to serve the Hadith sciences. The study focused on identifying the names of the Sheikhs Ibn Qutaybah cited in his book, analyzing their scholarly and Hadith-related status, and understanding his method of narration and selection of their transmissions.

The researcher employed an inductive-analytical approach, collecting the names of the Sheikhs from various locations within the book, and then relying on biographical and critical evaluation sources (tarājim and al-jarh wa al-ta‘dīl) to document and assess their scholarly rank. The study also analyzed Ibn Qutaybah’s style in dealing with his Sheikhs, highlighting the nature of his relationship with them and their influence on shaping his scholarly personality.

The research concluded that Ibn Qutaybah relied on a number of trustworthy and distinguished scholars in the fields of language and Hadith, and that he was precise in selecting narrations, combining transmission with critical reasoning. This reflects a conscious scholarly character that aims to merge narration with analysis. The study contributes to revealing the sources of Ibn Qutaybah’s knowledge, showcases his accuracy in learning, and adds a significant building block to foundational studies of gharīb and Hadith literature in Islamic heritage.

Keywords: Sheikhs, Ibn Qutaybah, Gharib al-Hadith, Narrated from Them

Introduction

All praise is due to Allah; we praise Him, seek His help and forgiveness. We seek refuge in Allah from the evils of our own selves and from our misdeeds. Whomever Allah guides, none can misguide; and whomever He misguides, none can guide. I bear witness that there is no deity worthy of worship except Allah, alone without partner, and I bear witness that Muhammad is His servant and Messenger.

O you who have believed, fear Allah as He should be feared and do not die except as “Muslims”
)Surah Aal Imran (3:102

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer”.

)Surah An-Nisa (2-4:1

“O you who have believed, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment”.

)Surah Al-Ahzab (33:70

To proceed:

The truest of speech is the Book of Allah, and the best of guidance is the guidance of Muhammad (peace and blessings be upon him). The worst of affairs are newly invented matters (in religion); every innovation is misguidance, and every misguidance leads to the Fire.

May blessings and peace be upon the noblest of messengers, the seal of the prophets, Muhammad al-Mustafa, and upon his family, his companions, and all those who follow them with righteousness and call to their path until the Day of Judgment.

After this:

The book *Gharib al-Hadith* by Imam Ibn Qutaybah al-Dīnawārī is considered one of the most prominent works that brings together linguistic sciences and Hadith sciences. In this work, the author aimed to explain obscure terms found in Prophetic traditions, relying on the sayings of scholars and narrators from whom he acquired knowledge. The book contains the names of a number of Sheikhs and narrators whom Ibn Qutaybah cited, but their identities, scholarly and Hadith credentials, and the methodology he followed in transmitting from them have not received sufficient attention in contemporary studies.

From this need arose the idea for this research: to shed light on the Sheikhs of Ibn Qutaybah mentioned in his book, aiming to compile their names, determine their status as Hadith narrators, explore their role in shaping his scholarly character, and understand his methodology in utilizing their transmissions. This contributes to preserving Islamic heritage and enhancing our understanding of the knowledge sources of Ibn Qutaybah.

Research Problem:

The problem of the research lies in the fact that, despite the significant importance of Ibn Qutaybah al-Dīnawārī's book *Gharib al-Hadith* in serving the fields of Hadith and language, the Sheikhs from whom he narrated in this book have not been comprehensively studied in terms of their identities, their impact on his scholarly development, and their Hadith status. This makes it essential to trace their names, analyze their personalities, and understand Ibn Qutaybah's methodology in benefiting from them, in order to reveal his scholarly precision and method of transmission.

Research Significance:

1-Documenting Ibn Qutaybah's Sheikhs: Knowing who the Sheikhs Ibn Qutaybah relied upon in his narration of Hadith will contribute to evaluating the strength of the chains of narration and the authenticity of the transmitted reports.

2-Linking Linguistics and Hadith Sciences: The book highlights the connection between the science of *ghareeb* (obscure terms) and the noble Hadith, illustrating how Ibn Qutaybah served the Arabic language through his work on the Prophetic traditions.

3-Understanding Ibn Qutaybah's Critical Approach: Analyzing his choices of Sheikhs and his handling of narrations can offer insight into his critical methodology for accepting or rejecting narrations.

4-Contributing to the Preservation of *Gharib al-Hadith* Heritage: This research represents a step forward in studying this important book and paves the way for an encyclopedic work on the narrators and Sheikhs found in *Gharib al-Hadith* literature

Research Questions:

The focus of this research will revolve around the following questions:

- 1-Who are the Sheikhs relied upon by Ibn Qutaybah in his book Gharib al-Hadith?
- 2-What are the scholarly and Hadith-related attributes of these Sheikhs?

Research Objectives:

- 1-To compile the names of Ibn Qutaybah's Sheikhs from whom he narrated in his book Gharib al-Hadith.
- 2-To study the scholarly and Hadith-related status of these Sheikhs.

Research Methodology:

- 1-Inductive Method:
 - This involves collecting the names of the Sheikhs mentioned by Ibn Qutaybah in his book Gharib al-Hadith and tracing the references where they are mentioned.
- 2-Analytical Method:
 - This method focuses on analyzing the scholarly and Hadith-related status of each teacher mentioned by Ibn Qutaybah.
- 3-Documentary Method:
 - This involves authenticating the names of the Sheikhs by referring to biographical and critical works such as Tahdhib al-Kamal, Siyar A'lam al-Nubala, and Mizan al-I'tidal.
- 4-Thematic Organization:
 - The Sheikhs will be categorized based on their importance, chronological order, or alphabetically.

Previous Studies:

Although there has been no specialized study directly and independently addressing the Sheikhs of Ibn Qutaybah in his book Gharib al-Hadith, there are some studies that have partially addressed this aspect or discussed the author and the book from other perspectives, including:

- 1-Studies on Ibn Qutaybah and his Heritage.
 - Some researchers have devoted their efforts to studying Ibn Qutaybah al-Dīnawarī's methodology, his works, and his contributions to the sciences of language and Hadith. Notable studies include:
 - Ibn Qutaybah and His Efforts in Serving the Prophetic Tradition – which touched upon some of his narrations and Sheikhs in general.
- 2-Studies on Gharib al-Hadith Book
 - There have been academic works that focused on explaining Gharib al-Hadith by Ibn Qutaybah in comparison with other scholars like al-Khattabi and al-Harawi, but these studies did not go into detail about the narrators and Sheikhs Ibn Qutaybah relied on.
 - Example: The Linguistic Method in Gharib al-Hadith by Ibn Qutaybah – which focused on the linguistic aspect and only briefly mentioned the Sheikhs.
- 3-Research on the Sheikhs of Scholars in Gharib or Hadith Books:
 - Some studies have been conducted on the Sheikhs of Hadith scholars in their books, but these studies focused on different figures, such as:
 - The Sheikhs of al-Khattabi in Ma'alim al-Sunan.
 - The Sheikhs of al-Daraqutni in Sunan al-Daraqutni.

Translation of Imam Ibn Qutaybah al-Dīnawarī:

His Name and Kuniyah:

He is Abu Muhammad Abdullah ibn Muslim ibn Qutaybah al-Dīnawarī, known as Ibn Qutaybah. He is one of the prominent figures of the third century AH (Hijri). He was a scholar, jurist, critic,

and linguistic writer. He was born in 213 AH, which corresponds to 828 CE, during the final years of Caliph al-Ma'mun's reign, according to historians. Historical sources differ regarding the city of his birth. Al-Khatib, al-Samarqandi, and al-Qifti stated that he was born in Baghdad. Refer to *Tārikh Baghdad* (11/411, edited by Bashār), *Al-Anṣāb* by al-Samarqandi (4/452), *Inbāh al-Rawātā 'ala Inbāh al-Nuhāt* (2/143), and *Al-Nahāyā* (357). However, Ibn al-Nadīm and Ibn al-Anbārī stated that he was born in Kufa. Refer to *Al-Fahrist* (1/235) and *Nuzhat al-Albā' fī Tabaqāt al-Adabā'* (p.159). He grew up in Baghdad, learned from its scholars, and spent most of his life there. He also served as a judge in Dīnawar, a city near Qarmisin, about twenty farsakhs (a measure of distance) from Hamadhān. He lived there for a period, which led to him being attributed to Dīnawar. Al-Suyūti mentions in his *Tārikh al-Khulafā'* that Muslims conquered Dīnawar during the caliphate of Umar ibn al-Khattab (may Allah be pleased with him) in the year 22 AH (*Tārikh al-Khulafā'* p.107). Dīnawar is located in the northeastern part of Kermanshah in western Iran.

His Origin and Lineage:

Ibn Qutaybah's family originally came from the Persian city of Merv. Refer to *Tā'wīl Mushkil al-Qur'ān* (p.6). His lineage is traced back to his grandfather, Qutaybah, which is why he is called al-Qutaybī or al-Qutbī. Al-Samarqandī states: "Al-Qutbī, with a raised qāf and a broken bā', refers to the lineage of his grandfather, Qutaybah, who was from the tribe of Bahilah. The famous name with this lineage is Abu Muhammad Abdullah ibn Muslim ibn Qutaybah al-Dīnawarī, the writer." (*Al-Anṣāb* by al-Samarqandī, 4/451).

The term al-Marwazī refers to his origin from Merv, as he hailed from there. (*Uyūn al-Akhhār* 1/8). As for al-Dīnawarī, it refers to the city of Dīnawar located in the Kurdistan region near Qarmisin (Kermanshah), which was the center of the Kurdish Hasanid dynasty. It is located in the mountains and was the base for the Hasanid Emirate. (*Ta'rīf bil-Amākin al-Wāridah fī al-Bidāyah wa al-Nihāyah* by Ibn Kathīr, 1/195).

He maintained a close relationship with al-Khāqānī, Abu al-Hasan 'Ubayd Allah ibn Yahya, who was the minister of al-Mutawakkil until the year 247 AH. He appointed Ibn Qutaybah as the judge in Dīnawar, where he served from 232 to 247 AH during the caliphate of al-Mutawakkil. Afterward, Ibn Qutaybah returned to Baghdad and was thus attributed to Dīnawar, becoming known as al-Dīnawarī

Praise of Ibn Qutaybah by Scholars:

Here are some statements from scholars praising Ibn Qutaybah:

1-Al-Khatib al-Baghdadi said: "He was trustworthy, devout, virtuous, and the author of famous works and well-known books." (*Tārikh Baghdad*, edited by Bashār,). 411/11, 5262

2-Ibn al-Nadīm said: "He was truthful in what he narrated, knowledgeable in language, grammar, the strange words of the Qur'an, its meanings, poetry, and jurisprudence, and prolific in writing and composition." (*Al-Fahrist*,). 236/1

3-Ibn Hazm said: "He was trustworthy in his religion and knowledge." (*Al-Muhallā bil-Athār*,). 13/6

4-Ibn Khallikan said: "He was virtuous and trustworthy." (*Wafayāt al-A'yān*,).42/3

5-Abd al-Rahman ibn Muhammad ibn Ubayd Allah al-Ansari, Abu al-Barakāt said: "He was virtuous in language, grammar, and poetry, and proficient in various sciences." (*Nuzhat al-Albā' fī Tabaqāt al-Adabā'*, p.160)

6-Muhammad ibn Ahmad ibn al-Azharī al-Harawī, Abu Mansūr said: "I have never seen anyone who would refute him on honesty." (*Tahdhīb al-Lughah*). 27/1

7-Muhammad ‘Afeef al-Dīn ibn Abdullah al-Marjānī said: “He was a trustworthy Hadith narrator.” (Bahjat al-Nufūs wa al-Asrār fī Tārīkh Dār Hijrat al-Nabī al-Mukhtār,). 16/1

His Death

Ibn Qutaybah passed away during the time of the early morning in the month of Rajab in the year 276AH. Just as there was disagreement about the place of his birth, there was also disagreement about the year of his death. His death occurred suddenly: he cried out loudly, a sound heard from a distance, then fainted and passed away. Some say he ate some hareesa (a dish) and was affected by a fever, then cried out loudly again before fainting until midday. He regained consciousness for a short while and then became restless, calming down slowly. He continued reciting the testimony of faith (tashahhud) until dawn before he passed away, may Allah have mercy on him. (Wafayāt al-A’yān,). 43/3

The Trusted Shaykhs from Whom Ibn Qutaybah Narrated in His Book Gharīb al-Ḥadīth

1-Aḥmad ibn Naṣr ibn Ziyād al-Qurashī, Abū ‘Abd Allāh al-Nīsābūrī

A Qur’an reciter, jurist, and ascetic.

He narrated from: Ishāq ibn Rāhwayh, Abū Usāmah Ḥammād ibn Usāmah, Sulaymān ibn Ḥarb, Abū Bakr ‘Abd Allāh ibn Muḥammad ibn Abī Shaybah, Abū Nu‘aym al-Faḍl ibn Dukkayn, Muḥammad ibn ‘Ubayd al-Ṭanāfisī, and many others.

Narrated by: al-Tirmidhī, al-Nasā’ī, ‘Alī ibn Ḥarb al-Mawṣilī (who was older than him), Muḥammad ibn Ismā‘īl al-Bukhārī (outside of al-Jāmi‘), Muslim ibn al-Ḥajjāj (outside of al-Ṣaḥīḥ), and also by ‘Abd Allāh ibn Muslim ibn Qutaybah al-Dīnawarī. However, al-Mizzī did not mention him in his work.

Sources: Gharīb al-Ḥadīth (1/590), Tahdhīb al-Kamāl (1/498, no. 117).

Ibn Ḥajar said: “He was trustworthy, a jurist, and a ḥāfiẓ from the eleventh generation. He died in the year 245 AH”.

Sources: al-Kāshif (1/204, no. 94), Taqrīb al-Tahdhīb (p. 85, no. 117).

2-Abū al-Faḍl al-‘Abbās ibn al-Faraj al-Riyāshī, A client of Muḥammad ibn Sulaymān al-Hāshimī.

He narrated from: Abū Dāwūd Sulaymān ibn Dāwūd al-Ṭayālīsī, Abū ‘Āṣim al-Ḍaḥḥāk ibn Mukhlad, ‘Abd al-Malik ibn Qurayb al-Aṣma‘ī, Musaddad ibn Musarhad, Mas‘ūd ibn Bishr, Muslim ibn Ibrāhīm, and many others.

Narrated by: Abū Dāwūd (regarding the explanation of camel teeth), Ibrāhīm ibn Ishāq al-Ḥarbī, Aḥmad ibn ‘Abbād, ‘Abd Allāh ibn Muḥammad ibn Abī al-Dunyā, ‘Abd Allāh ibn Muḥammad ibn Yāsīn al-Baghdādī, and ‘Abd Allāh ibn Muslim ibn Qutaybah al-Dīnawarī.

Source: Tahdhīb al-Kamāl (14/234, no. 3133).

Ibn Ḥajar said: “He was trustworthy from the eleventh generation. He was martyred by the Zanj in the year 257 AH”.

Source: Taqrīb al-Tahdhīb (p. 293, no. 3181).

3-Ishāq ibn Ibrāhīm ibn Ḥabīb ibn al-Shahīd al-Shahīdī, Abū Ya‘qūb al-Baṣrī

He narrated from: his father Ibrāhīm ibn Ḥabīb ibn al-Shahīd, Bishr ibn al-Mufaḍḍal, Ḥafṣ ibn Ghiyāth, ‘Abdah ibn Sulaymān, Abū Mu‘āwiyah Muḥammad ibn Khāzim al-Ḍarīr, Yaḥyā ibn Ḥamīd al-Ṭawīl, and many others.

Narrated by: Abū Dāwūd in al-Marāsīl and elsewhere, al-Tirmidhī, al-Nasā’ī, Ibn Mājah, his son Ibrāhīm ibn Ishāq ibn Ibrāhīm al-Shahīdī, Abū Bakr Muḥammad ibn Ishāq ibn Khuzaymah, and also by ‘Abd Allāh ibn Muslim ibn Qutaybah al-Dīnawarī. However, al-Mizzī did not mention him in his work.

Sources: Gharīb al-Ḥadīth (2/232), Tahdhīb al-Kamāl (2/361, no. 324).

Ibn Ḥajar said: “He was trustworthy from the tenth generation. He died in the year 257 AH”.

Sources: al-Kāshif (1/233, no. 270), Taqrīb al-Tahdhīb (p. 98, no. 324).

4-Ishāq ibn Ibrāhīm ibn Mukhlad ibn Ibrāhīm ibn Maṭar al-Ḥanzalī, Abū Ya‘qūb al-Marwazī, also known as Ibn Rāhwayh, a resident of Naysābūr.

He narrated from: Ismā‘īl ibn ‘Ulayyah, Abū Usāmah Ḥammād ibn Usāmah, Sufyān ibn ‘Uyaynah, ‘Abd Allāh ibn al-Mubārak, ‘Abd al-Raḥmān ibn Maḥdī, ‘Abd al-Razzāq ibn Hammām al-Ṣan‘ānī, and many others.

Narrated by: all of the Six (except Ibn Mājah), Aḥmad ibn Sa‘īd al-Dārimī, Aḥmad ibn Ḥanbal (his peer), Baqiyyah ibn al-Walīd (his shaykh), his son Muḥammad ibn Ishāq ibn Rāhwayh, Yaḥyā ibn Ma‘īn (his peer), and also by ‘Abd Allāh ibn Muslim ibn Qutaybah al-Dīnawarī.

Sources: Gharīb al-Ḥadīth (1/162), Tahdhīb al-Kamāl (2/373, no. 332).

Ibn Ḥajar said: “He was a trustworthy ḥāfiẓ and independent jurist, a peer of Aḥmad ibn Ḥanbal. Abū Dāwūd noted that his memory changed slightly before his death. He died in 238 AH”.

Sources: al-Kāshif (1/233, no. 276), Taqrīb al-Tahdhīb (p. 99, no. 332).

5-Zayd ibn Akhzam al-Ṭā‘ī al-Nabhānī, Abū Ṭālib al-Baṣrī, a ḥāfiẓ.

He narrated from: Sulaymān ibn Dāwūd al-Ṭayālisī, Abū ‘Āṣim al-Ḍaḥḥāk ibn Mukhlad, ‘Abd al-Raḥmān ibn Maḥdī, Yaḥyā ibn Sa‘īd al-Qaṭṭān, Yazīd ibn Hārūn, Ya‘qūb ibn Ibrāhīm ibn Sa‘īd, and many others.

Narrated by: all of the Six except Muslim, Zakariyyā ibn Yaḥyā al-Sājī, Abū Bakr ‘Abd Allāh ibn Muḥammad ibn Abī al-Dunyā, Abū Ḥātim Muḥammad ibn Idrīs al-Rāzī, Abū Bakr Muḥammad ibn Ishāq ibn Khuzaymah, and also by ‘Abd Allāh ibn Muslim ibn Qutaybah al-Dīnawarī — though al-Mizzī did not mention him in his work.

Sources: Gharīb al-Ḥadīth (1/270), Tahdhīb al-Kamāl (10/5, no. 2085).

Ibn Ḥajar said: “He was a trustworthy ḥāfiẓ from the eleventh generation. He was martyred in the Zanj uprising in Basra in the year 257 AH”.

Sources: al-Kāshif (1/414, no. 1719), Taqrīb al-Tahdhīb (p. 221, no. 2114).

6-Ziyād ibn Yaḥyā ibn Ziyād ibn Ḥassān ibn “Abd Allāh al-Ḥasani, Abū al-Khaṭṭāb al-Nakkarī, al-Adanī, al-Baṣrī”

He narrated from: Bishr ibn al-Mufaḍḍal, Sufyān ibn ‘Uyaynah, Abū Dāwūd Sulaymān ibn Dāwūd al-Ṭayālisī, ‘Abd al-Waḥhāb al-Thaqafī, Mu‘tamir ibn Sulaymān, Mu‘ammal ibn Ismā‘īl, and many others.

Narrated by: the compilers of the Six Books, Abū Bakr ‘Abd Allāh ibn Muḥammad ibn Abī al-Dunyā, Abū Ḥātim Muḥammad ibn Idrīs al-Rāzī, Abū Bakr Muḥammad ibn Ishāq ibn Khuzaymah, Muḥammad ibn Jarīr al-Ṭabarī, and also ‘Abd Allāh ibn Muslim ibn Qutaybah al-Dīnawarī — although al-Mizzī did not mention him in his work.

Sources: Gharīb al-Ḥadīth (1/287), Tahdhīb al-Kamāl (9/523, no. 2073).

Ibn Ḥajar said: “Trustworthy, of the tenth generation. He died in the year 254 AH”.

Sources: al-Kāshif (1/413, no. 1712), Taqrīb al-Tahdhīb (p. 221, no. 2104).

7-Shabābah ibn Sawwār al-Fazārī, their mawla, Abū ‘Amr al-Madā‘inī.

He narrated from: Isrā‘īl ibn Yūnus ibn Abī Ishāq al-Sabī‘ī, Shu‘bah ibn al-Ḥajjāj, al-Layth ibn Sa‘īd, Mubārak ibn Faḍālah, and Yūnus ibn Abī Ishāq al-Sabī‘ī.

Narrated by: Aḥmad ibn Ḥanbal, Ishāq ibn Rāhwayh, Abū Khaythamah Zuhayr ibn Ḥarb, Abū Bakr ‘Abd Allāh ibn Muḥammad ibn Abī Shaybah, ‘Alī ibn al-Madīnī, Maḥmūd ibn Ghaylān, Yaḥyā ibn Ma‘īn, and also by ‘Abd Allāh ibn Muslim ibn Qutaybah al-Dīnawarī — though al-Mizzī did not mention him in his work.

Sources: Gharīb al-Ḥadīth (2/95), Tahdhīb al-Kamāl (12/343, no. 2684).

Ibn Ḥajar said: “Trustworthy ḥāfiẓ, accused of irjā’. Of the ninth generation. He died in 206 AH”. Sources: al-Kāshif (1/477, no. 2229), Taqrīb al-Tahdhīb (p. 263, no. 2733).

8-Ubdah ibn ‘Abd Allāh ibn ‘Ubdah al-Khuzā’ī al-Ṣaffār, Abū Sahl al-Baṣrī, originally from Kūfah.

He narrated from: Ja‘far ibn ‘Awn, Ḥusayn ibn ‘Alī al-Ju‘fī, Rūḥ ibn ‘Ubādah, Abū ‘Aṣim al-Ḍaḥḥāk ibn Mukhlad, Yazīd ibn Hārūn, Abū Dāwūd al-Ṭayālīsī, and many others.

Narrated by: the compilers of the Six Books except Muslim, Abū Ishāq Ibrāhīm ibn Fahd ibn Ḥakīm al-Sājī, Zakariyyā ibn Yaḥyā al-Sājī, Abū Ḥātim al-Rāzī, Abū Bakr Muḥammad ibn Ishāq ibn Khuzaymah, and also by ‘Abd Allāh ibn Muslim ibn Qutaybah al-Dīnawārī — although al-Mizzī did not mention him.

Sources: Gharīb al-Ḥadīth (1/257), Tahdhīb al-Kamāl (18/537, no. 3616).

Ibn Ḥajar said: “Trustworthy, of the eleventh generation. He died in 258 AH”.

Sources: al-Kāshif (1/677, no. 3528), Taqrīb al-Tahdhīb (p. 369, no. 4272).

9-Muḥammad ibn ‘Ubayd ibn ‘Abd al-Malik al-Asadī, Abū ‘Abd Allāh al-Hamadhānī al-Jallāb. He narrated from: Ismā‘īl ibn ‘Ulayyah, Sufyān ibn ‘Uyaynah, Shabābah ibn Sawwār, Abū Mu‘āwiyah Muḥammad ibn Khāzim al-Ḍarīr, Muḥammad ibn ‘Ubayd al-Ṭanāfisī, Yazīd ibn Hārūn, and many others.

Narrated by: al-Tirmidhī, Abū Ḥātim Muḥammad ibn Idrīs al-Rāzī, Muḥammad ibn Mūsā al-Ḥalwānī, Muḥammad ibn Naṣr al-Qaṭṭān Mamūs, Muḥammad ibn Yazīd ibn Mājah (not in al-Sunan), and also by ‘Abd Allāh ibn Muslim ibn Qutaybah al-Dīnawārī — although al-Mizzī did not mention him in his work.

Sources: Gharīb al-Ḥadīth (1/201), Tahdhīb al-Kamāl (26/63, no. 5443).

Ibn Ḥajar said: “Trustworthy, of the tenth generation. He died in 243 AH”.

Sources: al-Kāshif (2/198, no. 5031), Taqrīb al-Tahdhīb (p. 495, no. 6117).

10-Muḥammad ibn Dāwūd ibn Rizq ibn Dāwūd ibn Nājah ibn ‘Umayr al-Mihri, Abū ‘Abd Allāh ibn Abī Nājah al-Iskandarānī.

He narrated from: His father Abū Juḥayfah Dāwūd ibn Abī Nājah, Sufyān ibn ‘Uyaynah, Ḍamrah ibn Rabī‘ah, Abū ‘Abd al-Raḥmān ‘Abd Allāh ibn Rāshid (who is Ibn Abī Rifā‘ah al-Iskandarānī, the ascetic), ‘Abd Allāh ibn Wahb, Abū Muṭarrif ‘Iyāḍ ibn Mukhāriq al-Iskandarānī, and many others.

Narrated by: Abū Dāwūd, al-Nasā’ī in ‘Amal al-Yawm wa-al-Laylah, Abū Bakr ‘Abd Allāh ibn Abī Dāwūd, ‘Abd Allāh ibn Muḥammad ibn Yūnus al-Samnānī, Muḥammad ibn al-Ḥārith, and also by ‘Abd Allāh ibn Muslim ibn Qutaybah al-Dīnawārī — although al-Mizzī did not mention him in his work.

Note: Dr. ‘Alī ibn Nafi‘ al-‘Alyānī, in his book ‘Aqīdat al-Imām Ibn Qutaybah, listed among Ibn Qutaybah’s Sheikhs one “Muḥammad ibn Dāwūd al-Kātib, Abū ‘Abd Allāh al-Akhbārī, the noted scholar and author.” This, however, is a mistake. Upon examination and detailed research, it has been clarified that the correct individual is Muḥammad ibn Dāwūd ibn Rizq ibn Dāwūd, Abū ‘Abd Allāh ibn Abī Nājah al-Iskandarānī.

Sources: Gharīb al-Ḥadīth (1/414), Tahdhīb al-Kamāl (25/173, no. 5201), ‘Aqīdat al-Imām Ibn Qutaybah, p. 55.

Ibn Ḥajar said: “Trustworthy, of the tenth generation. He died in 251 AH”.

Sources: al-Kāshif (2/169, no. 4836), Taqrīb al-Tahdhīb (p. 477, no. 5867).

2-Truthful (Ṣadūq) Sheikhs:

1-Ibrāhīm ibn Muslim al-Ḥudhayfī.

He is the son of Muslim ibn ‘Uthmān ibn Muslim al-Yamān al-‘Absī, originally from Baghdad but settled in Hamadhān.

He narrated from: ‘Affān ibn Muslim, Sulaymān ibn Ḥarb, Mūsā ibn Ismā‘īl, Muḥammad ibn Kathīr, Sa‘īd ibn Sulaymān, Ibrāhīm ibn al-Mundhir, and many others.

Narrated by: al-Ḥasan ibn ‘Alī (i.e., Ibn Abī al-Ḥanā’), Aḥmad ibn Muḥammad (i.e., Ibn Abī Aws al-Muqri’), and also by ‘Abd Allāh ibn Muslim ibn Qutaybah al-Dīnawarī — although al-Khaṭīb did not mention him in his book.

Sources: Gharīb al-Ḥadīth (1/542), Tārīkh Baghdād (7/133, ed. Bashshār), no. 3195.

Al-Khaṭīb said: “His status is that of truthfulness”.

Source: Tārīkh Baghdād (7/133, ed. Bashshār), no. 3195.

2-Ḥarmalah ibn Yaḥyā ibn ‘Abd Allāh ibn Ḥarmalah ibn ‘Imrān ibn Qurād al-Tujībī, Abū Ḥafṣ al-Miṣrī.

A close student of al-Shāfi‘ī.

He narrated from: Idrīs ibn Yaḥyā al-Khawlānī, Bishr ibn Bakr al-Tanīsī, Abū Ṣāliḥ ‘Abd Allāh ibn Ṣāliḥ (scribe of al-Layth ibn Sa‘d), ‘Abd Allāh ibn Wahb — from whom he narrated the most — ‘Abd al-Raḥmān ibn Ibrāhīm al-Dimashqī (his peer), Muḥammad ibn Idrīs al-Shāfi‘ī, and many others.

Narrated by: Muslim, Ibn Mājah, Abū Zur‘ah ‘Ubayd Allāh ibn ‘Abd al-Karīm al-Rāzī, Abū Ḥātim Muḥammad ibn Idrīs al-Rāzī, and also by ‘Abd Allāh ibn Muslim ibn Qutaybah al-Dīnawarī — although al-Mizzī did not include him in his book.

Sources: Gharīb al-Ḥadīth (2/271), Tahdhīb al-Kamāl (5/548, no. 1166).

Ibn Ḥajar said: “Trustworthy (ṣadūq), of the eleventh generation. He died in 243 AH”.

Sources: al-Kāshif (1/317, no. 977), Taqrīb al-Tahdhīb (p. 156, no. 1175).

3-Sahl ibn Muḥammad ibn ‘Uthmān, Abū Ḥātim al-Sijistānī

The grammarian, reciter, and Basran scholar.

He narrated from: Abū Zayd Sa‘īd ibn Aws al-Anṣārī (the grammarian), ‘Abbād ibn Ṣuhayb, ‘Abd Allāh ibn Rajā’ al-Ghadānī, Abū ‘Abd al-Raḥmān ‘Abd Allāh ibn Yazīd al-Muqri’, Abū ‘Āmir Abd al-Malik ibn ‘Amr al-‘Uqdaī, ‘Abd al-Malik ibn Qarīb al-Aṣma‘ī, and many others’.

Narrated by: Abū Dāwūd, al-Nasā‘ī, Ibrāhīm ibn Ḥumayd al-Kilābzī (the grammarian), Abū Bakr Muḥammad ibn Ishāq ibn Khuzaymah, Abū Bakr Muḥammad ibn al-Ḥasan ibn Durayd al-Azdī (the linguist), Muḥammad ibn Yaḥyā ibn ‘Īsā ibn Sulaymān al-Sulamī al-Baṣrī, Abū al-Abbās Muḥammad ibn Yazīd al-Mubarrad, and also by Ibn Qutaybah al-Dīnawarī’.

Sources: Tārīkh Baghdād (11/411, ed. Bashshār), no. 5262; Tahdhīb al-Kamāl (12/201, no. 2620).

Ibn Ḥajar said: “Trustworthy (ṣadūq), witty, of the eleventh generation. He died in 255 AH”.

Sources: al-Kāshif (1/470, no. 2176), Taqrīb al-Tahdhīb (p. 258, no. 2666).

4-Muḥammad ibn Khālīd ibn Khudāsh ibn ‘Ajlan al-Muhallabī, their client, Abū Bakr al-Ḍarīr

He narrated from: Ismā‘īl ibn ‘Ulayyah, his father Khālīd ibn Khudāsh, Abū Qutaybah Salm ibn Qutaybah, ‘Abd al-Raḥmān ibn Mahdī, ‘Ubayd ibn Wāqid, Muḥammad ibn ‘Abd Allāh al-Anṣārī, and many others.

Narrated by: Ibn Mājah, Abū Bakr ‘Abd Allāh ibn Abī Dāwūd, ‘Abd Allāh ibn ‘Alī ibn Mahdī, Abū Muḥammad ‘Abd Allāh ibn Muslim ibn Qutaybah al-Dīnawarī, ‘Alī ibn al-Ḥasan al-Qaṭī‘ī, Abū Bakr Muḥammad ibn Ishāq ibn Khuzaymah.

Sources: Gharīb al-Ḥadīth (1/439), Tahdhīb al-Kamāl (25/135), no. 5175.

Ibn Ḥajar said: “Ṣadūq, reports strange narrations (yughrib), among the juniors of the tenth generation”.

Source: Taqrīb al-Tahdhīb (p. 475), no. 5843.

5-Muḥammad ibn Ziyād ibn ‘Ubayd Allāh ibn Ziyād ibn al-Rabī‘ — or said: Ibn Abī Sufyān al-Ziyādī — Abū ‘Abd Allāh al-Baṣrī, nicknamed ‘al-Yu’yu’

He narrated from: Bishr ibn al-Mufaḍḍal, Ḥammād ibn Zayd, Sufyān ibn 'Uyaynah, 'Abd al-A'lā ibn 'Abd al-A'lā, 'Abd al-'Azīz ibn Muḥammad al-Darāwardī, Muḥammad ibn Ja'far Ghundar, and many others.

Narrated by: al-Bukhārī (in conjunction with others), Ibn Mājah, Zakariyyā ibn Yaḥyā al-Sājī, Abū Bakr Muḥammad ibn Ishāq ibn Khuzaymah, and also by Ibn Qutaybah.

Sources: Gharīb al-Ḥadīth (1/259), Tahdhīb al-Kamāl (25/215), no. 5221.

Ibn Ḥajar said: "Ṣadūq, but makes mistakes. Of the tenth generation. Died in 250 AH".

Source: Taqrīb al-Tahdhīb (p. 478), no. 5887.

6-Muḥammad ibn Muḥammad ibn Marzūq ibn Bakkār ibn al-Bahlūl al-Bāhilī, Abū 'Abd Allāh al-Baṣrī, the grandson of the daughter of Maḥdī ibn Maymūn

He narrated from: Bishr ibn 'Umar al-Zahrānī, Bakr ibn Bakkār, Ḥajjāj ibn Minhāl, Ḥusayn ibn Ḥasan al-Ashqar, Rūḥ ibn 'Ubādah, Abū Ḥudhayfah Mūsā ibn Mas'ūd al-Nahdī, and many others.

Narrated by: Muslim, al-Tirmidhī, Ibn Mājah, Abū Ya'lā Aḥmad ibn 'Alī ibn al-Muthannā al-Mawṣilī, Abū Ḥātim Muḥammad ibn Idrīs al-Rāzī, and also by Ibn Qutaybah — though al-Mizzī did not mention him in his book.

Sources: Gharīb al-Ḥadīth (1/339), Tahdhīb al-Kamāl (26/377), no. 5586.

Ibn Ḥajar said: "Ṣadūq, but has mistakes. Of the eleventh generation. Died in 248 AH

Sources: al-Kāshif (2/215, no. 5139), Taqrīb al-Tahdhīb (p. 505), no. 6271.

7-Muḥammad ibn Yaḥyā ibn Abī Ḥazm al-Qaṭ'ī, Abū 'Abd Allāh al-Baṣrī

He was the nephew of Ḥazm ibn Abī Ḥazm and Suhayl ibn Abī Ḥazm.

He narrated from: Ibrāhīm ibn Ṣāliḥ ibn Dirham al-Bāhilī, Bishr ibn 'Umar al-Zahrānī, his uncle Ḥazm ibn Mihrān al-Qaṭ'ī, 'Abd al-Ṣamad ibn 'Abd al-Wārith, Muslim ibn Ibrāhīm, Wahb ibn Jarīr ibn Ḥāzim, and many others.

Narrated by: Muslim, Abū Dāwūd, al-Tirmidhī, al-Nasā'ī, Abū Ḥātim Muḥammad ibn Idrīs al-Rāzī, and also by Ibn Qutaybah — though al-Mizzī did not mention him in his book.

Sources: Gharīb al-Ḥadīth (1/278), Tahdhīb al-Kamāl (26/608), no. 5682.

Ibn Ḥajar said: "Ṣadūq, from the tenth generation." Al-Dhahabī said: "Thiqah (trustworthy)." He died in 253 AH.

Sources: Taqrīb al-Tahdhīb (p. 512), no. 6382.

3-Sheikhs of Ibn Qutaybah who are disputed, weak, or abandoned:

1-Abū Wā'il Khālīd ibn Muḥammad ibn Khālīd al-Azdī al-Baṣrī

Narrated from: 'Abd al-Raḥmān ibn Maḥdī, 'Abd al-Wahhāb ibn 'Atā' al-Khaffāf, Ismā'il ibn Sinān, 'Umar ibn Yūnus.

Narrated by: Aḥmad ibn 'Alī ibn al-Muthannā Abū Ya'lā al-Mawṣilī, 'Abd Allāh ibn Muḥammad ibn al-Ḥasan al-Aṣbahānī, and Ibn Qutaybah.

Sources: Gharīb al-Ḥadīth (1/158, 161; 2/627), Musnad Abī Ya'lā (9/567, no. 7178), Ṭabaqāt al-Muḥaddithīn bi-Aṣbahān.(514/3)

Ibn Ḥibbān listed him among the trustworthy but said: "He reports strange narrations".

Source: al-Thiqāt.(226/8)

2-Abd al-Raḥmān ibn 'Abd Allāh ibn Qarīb al-Aṣma'ī — the nephew of al-Aṣma'ī

Nickname: Abū Muḥammad (or Abū al-Ḥasan).

Narrated from: His uncle 'Abd al-Malik ibn Qarīb. He was reliable in what he narrated from his uncle.

Narrated by: Ibn Qutaybah.

Sources: Gharīb al-Ḥadīth (1/187), Ṭabaqāt al-Naḥwiyyīn wa-al-Lughawiyyīn (p.180, no. 97), Inbāh al-Ruwāt (2/161, no. 377).

Ibn Ḥibbān included him in al-Thiqāt but gave no explicit judgment on his reliability.

Source: al-Thiqāt.(381/8)

3-Muḥammad ibn Salām ibn ‘Ubayd Allāh ibn Sālim, Abū ‘Abd Allāh al-Baṣrī

A client of Qudāmah ibn Maz‘ūn al-Jumhī; brother of ‘Abd al-Raḥmān ibn Salām.

Narrated from: Ḥammād ibn Salamah, Mubārak ibn Faḍālah, Zā‘idah ibn Abī al-Ruqād, Abū ‘Awnah.

He moved to Baghdad and remained until his death.

Narrated by: Abū Bakr ibn Abī Khaythamah, ‘Abd Allāh ibn Aḥmad ibn Ḥanbal, Abū al-‘Abbās Tha‘lab, Abū Bakr al-Muṭawwi‘ī, Abū al-‘Abbās Aḥmad ibn ‘Alī al-Abbār, and Ibn Qutaybah.

Ṣāliḥ Jazrah said: “Ṣadūq”.

Abū Khaythamah Zuhayr ibn Ḥarb said: “Do not write his ḥadīth; he is accused of Qadarism. He is only written for his poetry, not ḥadīth”.

Sources: Gharīb al-Ḥadīth (1/334), Tārīkh Baghdād (3/276, ed. Bashshār), no. 872.

4-Abū Ishāq Ibrāhīm ibn Sufyān ibn Sulaymān ibn Abī Bakr ibn ‘Abd al-Raḥmān ibn Ziyād al-Ziyādī

Narrated from: al-Aṣma‘ī ‘Abd al-Malik ibn Qarīb, Abū ‘Ubaydah Ma‘mar ibn al-Muthannā, Abū Zayd al-Anṣārī Sa‘īd ibn Aws, Abū al-Ḥasan al-Akhfash Sa‘īd ibn Sa‘dah, Abū ‘Umar al-Jarmī Ṣāliḥ ibn Ishāq, and many others.

Narrated by: Abū Bakr ibn Durayd, Abū al-‘Abbās al-Mubarrad, ‘Abd Allāh ibn Jawān al-Baṣrī, Aḥmad ibn ‘Ubayd al-Kūfī (Abū ‘Uṣaydah), and Ibn Qutaybah in Baghdad.

Sources: Gharīb al-Ḥadīth (2/8), Akhbār al-Naḥwiyyīn al-Baṣriyyīn (p. 68), Ṭabaqāt al-Naḥwiyyīn wa-al-Lughawiyyīn (p. 99, no. 33).

No clear evaluation found — neither praise nor criticism.

5-Sulaymān ibn al-Ḥakam ibn Ayyūb, Abū Ayyūb al-Khuzā‘ī al-‘Allāf

Known for narrating the ḥadīth of Umm Ma‘bad.

Narrated from: His brother Ayyūb ibn al-Ḥakam from Ḥizām ibn Hishām.

Narrated by: ‘Alī ibn al-Ḥusayn ibn al-Junayd and Ibn Qutaybah.

Mentioned by Ibn Abī Ḥātim in al-Jarḥ wa-al-Ta‘dīl, without providing a ruling.

Sources: Gharīb al-Ḥadīth (1/465), al-Jarḥ wa-al-Ta‘dīl (4/107, no. 480).

6-Muḥammad ibn ‘Abd al-‘Azīz ibn al-Mubārak al-Dīnawarī

Narrated from: al-Qa‘nabī, ‘Uthmān ibn al-Haytham, Abū Ḥudhayfah al-Nahdī, and others of that generation.

Narrated by: Aḥmad ibn Marwān (author of al-Majālisah), Ḥājib ibn Arkin, al-Ḥusayn ibn Ismā‘īl al-Ṣūfī, Muḥammad ibn Ibrāhīm ibn Ḥamak al-Qazwīnī, and Ibn Qutaybah.

Dr. ‘Alī ibn Nafī‘ al-‘Alyānī mistakenly identified him as Muḥammad ibn ‘Abd al-‘Azīz ibn Abī Razmah (Ghazwān al-Yashkurī), but Ibn Qutaybah explicitly named him as “Muḥammad ibn ‘Abd al-‘Azīz al-Dīnawarī”.

Sources: Gharīb al-Ḥadīth (2/105), ‘Aqīdat al-Imām Ibn Qutaybah p. 60.

Criticism:

•Ibn ‘Adī reported rejected narrations from him.

•Al-Khalīlī: “He was severely weakened — fallen”.

•Al-Dhahabī: “Weak, fabricator of strange narrations, untrustworthy”.

Sources: al-Kāmil fī Ḍu‘afā’ al-Rijāl (7/548, no. 1774), al-Irshād (2/626), Mīzān al-I‘tidāl (3/629, no. 7877).

7-Aḥmad ibn al-Khalīl ibn Ḥarb ibn ‘Abd Allāh ibn Sawwār ibn Sābiq al-Nawfalī, Abū ‘Abd Allāh al-Qūmisī

Narrated from: Mu‘allā ibn Asad, Muslim ibn Ibrāhīm, al-Anṣārī, Sa‘īd ibn Salām al-‘Aṭṭār, al-Aṣma‘ī, al-Qa‘nabī, Ja‘far ibn Jusr, Abū al-Naḍr Hāshim ibn al-Qāsim, Abū ‘Abd al-Raḥmān al-Muqri’, ‘Alī ibn al-Ḥasan ibn Shaqīq, Khālīd ibn Mukhallad, ‘Ubayd Allāh ibn Mūsā.

Narrated by: ‘Umar ibn ‘Abd Allāh ibn Ḥasan, Muḥammad ibn Aḥmad ibn Yazīd al-Zuhrī, the people of Iṣfahān, Abū Ḥātim al-Rāzī (who declared him a liar), Yaḥyā ibn ‘Abdak, al-Faḍl ibn al-Khuṣayb, and Ibn Qutaybah.

Sources: Gharīb al-Ḥadīth (1/179), Tadhīb Tahdhīb al-Kamāl (1/141, no. 34), Siyar A‘lām al-Nubalā’ (13/155, no. 87).

Ibn Abī Ḥātim: “Aḥmad ibn Khalīl al-Qūmisī is a liar; he narrates from those who never existed”.

Source: al-Jarḥ wa-al-Ta‘dīl (2/50, no. 94).

.8-Aḥmad ibn Sa‘īd Abū al-‘Abbās al-Laḥyānī

A companion of Abū ‘Ubayd al-Qāsim ibn Sallām.

He read to him Kitāb al-Amwāl and Gharīb al-Ḥadīth in 231 AH.

Narrated by: Ibn Qutaybah in Gharīb al-Ḥadīth.

Sources: Gharīb al-Ḥadīth (1/162), Ṭabaqāt al-Ḥanābilah (1/100, no. 26).

]No jarḥ or ta‘dīl stated[.

9-Abū Mas‘ūd al-Dārimī — Khirāsh ibn Muḥammad ibn Khirāsh.

Al-Azdī: “He is abandoned (matrūk)”.

He narrated from his grandfather

Source: Lisān al-Mīzān (3/357, no. 2931)

Conclusion

All praise is due to Allah, by whose grace good deeds are completed.

After reviewing and analyzing the content of this study, and examining the Sheikhs from whom Ibn Qutaybah al-Dīnawarī transmitted in his book Gharīb al-Hadith, it has become evident that this work is not merely a linguistic reference, but also contains significant hadith material worthy of in-depth study and documentation. Tracing the Sheikhs of Ibn Qutaybah has helped highlight his sources of knowledge, his method of transmission, and his standing among scholars of language and hadith, reflecting his encyclopedic character and diverse scholarly interests.

Key Findings and Recommendations:

1-The number of scholars from whom Ibn Qutaybah narrated in Gharīb al-Hadith is considerable, including some of the leading hadith transmitters and linguists of his time.

2-Ibn Qutaybah’s selection combined hadith scholars and linguists, indicating a comprehensive methodological approach in explaining rare and obscure expressions.

3-Documentation shows that most of the Sheikhs he cited were trustworthy (thiqat) or reliable (ṣadūq), according to the major biographical evaluation sources.

4-There is a need to study Ibn Qutaybah’s other hadith-related works, particularly Ta’wīl Mukhtalif al-Hadith (Interpretation of Conflicting Hadiths), to better understand his holistic hadith methodology.

5-It is recommended that similar studies be conducted on the Sheikhs of other scholars in their non-hadith works, such as linguistic or exegetical writings, as this reveals the hadith dimension embedded within those disciplines.

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