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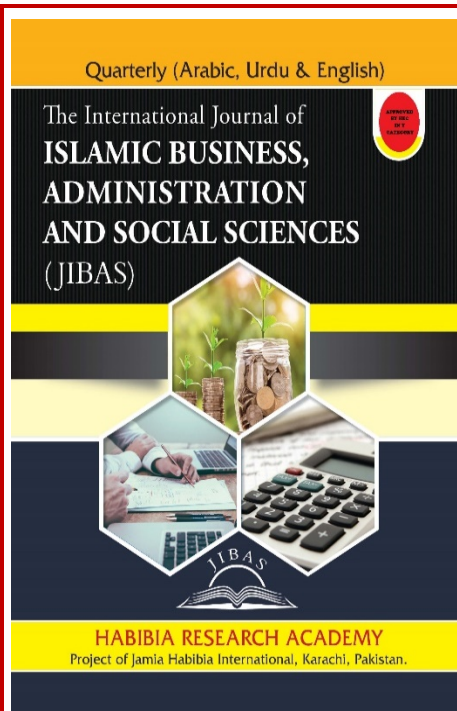
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TOPIC:

HAFIZ AL-HADITH DISCIPLES AND CONTEMPORARIES WHO HEARD HADITH FROM IMAM ABU HANIFA

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HAFIZ AL-HADITH DISCIPLES AND CONTEMPORARIES WHO HEARD HADITH FROM IMAM ABU HANIFA

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ABSTRACT:

The authenticity of a Ṣaḥīḥ Ḥadīth regarding the narrator depends upon two basic characteristics in him: his strength of memory and his veracity. Regarding their memory, the narrators are generally categorized as a. Musnid, b. Muḥaddith, c. Muftī, d. Ḥāfiẓ and e. Amīr ul-Mu'mīnīn fī Al-Ḥadīth. Category e, which consists of around 26 narrators only, is considered the most prestigious of the categories. The second-best category is that of Ḥāfiẓ Al-Ḥadīth. This paper studies the great contribution of Imām Abū Ḥanīfa and his students to memorize the Ḥadīth. Those scholars were Ḥāfiẓ Al-Ḥadīth as well as the students of Imām Abū Ḥanīfa and most of them were the initial followers of Ḥanafī school of thought. Several renowned scholars of their time have had the privilege of being Imām Abū Ḥanīfa's disciples which greatly acknowledges the supremacy of Imām Abū Ḥanīfa in the science of Ḥadīth.

KEYWORDS: *Imām Abū Ḥanīfa, Ḥāfiẓ Al-Ḥadīth, Ḥuffāẓ Al-Ḥadīth, Ḥanafī school of thought*

INTRODUCTION:

Imām Abū Ḥanīfa (d. 150/768) was a well-known personality in Muslim history. He was the founder of the Ḥanafī school of thought. He has a great contribution to the ḥadīth, the formation of basic rulings and Islamic Jurisprudence. He has given the idea of mutual discussion and formation of any directive after long debates and extensive arguments with a group of the best scholars of their time who were experts in their specified different fields.¹ He left behind him several great scholars who served the nation.

Literature review:

When we study the biography of Imām Abū Ḥanīfa we find two types of books. Some of the books are on general descriptions of the narrators and scholars, and Imām Abū Ḥanīfa was mentioned in those books along with some of the details regarding his life, his teachers his disciples, etc. These books are like:

- Tārīkh Al-Baghdād for Al-Khaṭīb Al-Baghdādī (d. 463/1070),
- Tahdhīb Al-Kamāl fī Asmā' Al-Rijāl for Al-Mizzī (d. 742/1341),
- Siyar A'lām Al-Nubalā' for Al-Dhahabī (d. 748/1347),
- Al-Jawāhir Al-Muḍī'a fī Ṭabaqāt Al-Ḥanafīya for Al-Qarashī (d. 775/1373),
- Tahdhīb Al-Tahdhīb for Al-'Asqalānī (d. 852/1448),
- Taqrīb Al-Tahdhīb for Al-'Asqalānī (d. 852/1448),
- Maghānī Al-Akhyār fī Sharḥ Asāmī Ma'ānī Al-Āthār for Al-'Aynī (d. 855/1451).

The other type of books, we found, are those which are written specifically on the life of Imām Abū Ḥanīfa. These books encircled his whole life along with much detail of his biography, studies, teachers, disciples, his era, contribution, sacrifices, and formation of Ḥanafī school of thought, way of ijtihād, and many more things which enlighten the different aspects of his life. These books include:

- Faḍā'il Abī Ḥanīfa wa-Akḥbāruhū wa-Manāqibuhū for Ibn Abī Al-'Awwām (d. 335/946),
- Kashf Al-Āthār fī Manāqib Al-Imām Abī Ḥanīfa for Al-Ḥārthī (d. 340/951),

- Akhbār Abī Ḥanīfa wa Aṣḥābuhū for Al-Ṣaymarī (d. 436/1044),
- Al-Intiqā' fī Faḍā'il Al-A'imma Al-Thalātha Al-Fuqahā' for Ibn 'Abd Al-Barr (d. 463/1070),
- Manāqib Al-Imām Abī Ḥanīfa wa Aṣḥābihī for Al-Dhahabī (d. 748/1347),
- Manāqib Al-Imām Al-A'zam for Al-Kardarī (d. 827/1423),
- Tabyīd Al-Ṣaḥīfa for Al-Sayūṭī (d. 911/1505),
- 'Uqūd Al-Jummān fī Manāqib Abī Ḥanīfa Nu'mān for Al-Ṣāliḥī (d. 942/1535),
- Al-Khayrāt Al-Ḥisān fī Manāqib Al-Imām Al-A'zam Abī Ḥanīfa Nu'mān for Al-Haythamī Al-Makkī (d. 972/1564).

Motivation:

Classification is the building block for higher research and study. This era is the era of classification and development in every field of science and knowledge. We see everything is being classified according to different aspects. The theme of this article is to establish and elaborate a unique classification of narrators of ḥadīth. This particular classification keeps immense importance in the field of ḥadīth as it will help accelerate the pace of new research and studies on the theme mentioned above.

When we look at the narrators of ḥadīth we find that they are categorized in different sets. Regarding memorization, Ḥāfiẓ Al-Ḥadīth is the second most superior category of the narrators of ḥadīth. But, amazingly, none of the books mentioned earlier have specifically defined the Ḥāfiẓ Al-Ḥadīth disciples of Imām Abū Ḥanīfa. Therefore, we have chosen this specified category for this paper, so that we have data on disciples of Imām Abū Ḥanīfa regarding this particular class.

The paper will also help to Show that some of these Ḥuffāẓ Al-Ḥadīth were top-of-the-line scholars of their time and had personal high status in their field like Shu'ba b. Al-Hajjāj and Yahyā b. Sa'īd Al-Qaṭṭān and some of them have differences of opinion with Imām Abū Ḥanīfa like Sharīk b. 'Abdillāh Al-Nakha'ī and Sufyān Al-Thawrī but this did not hinder them from seeking knowledge of ḥadīth from Imām Abū Ḥanīfa.

Research Methodology:

First, we have defined the lexical and terminological meanings of Ḥāfiẓ Al-Ḥadīth and the status and value of this category among the other categories of the narrators of ḥadīth.

We have collected the names of 76 people in this paper. These are the individuals who, in acceptance of ḥadīth, have not only occupied the rank of Ḥāfiẓ Al-Ḥadīth but have also gained knowledge of ḥadīth and benefited from Imām Abū Ḥanīfa.

In writing of these names and their details, the following points have been taken into consideration:

- These names are compiled alphabetically.
- Each name has been written as a separate heading.
- The narrators whose year of death (AH/AD) could be ascertained were also recorded.
- The sayings of some of the great scholars of hadith about the reliability of the narrator have been added.
- If there is a narration of the narrator from Imām Abū Ḥanīfa, then the reference to this narration has been written.

• If there is no specific narration, but the narrator has been included in the list of those who gained knowledge or benefited from Imām Abū Ḥanīfa, then it has been written that this narrator is also among those who benefited from Imām Abū Ḥanīfa.

• If any of the books of the ḥanafī classes has counted the narrator among Ḥanafī, then it has also been cited.

We have made the Tadhkira Al-Ḥuffāz of Shams Al-Dīn Al-Dhahabī (d. 748/1347) and the Ṭabaqāt Al-Ḥuffāz of Jalāl Al-Dīn Al-Sayūṭī (d. 911/1505) as the basis for looking at the list of Ḥuffāz Al-Ḥadīth.

The terminology of Ḥāfiẓ Al-Ḥadīth:

When considering the narrator, the authenticity of a ḥadīth depends on the memory and veracity of the narrator. Shaykh ‘Abdullāh Al-Ghummārī (d. 1414/1993) says:

“According to the scholars of ḥadīth, there are five types of narrators depending on the memorization of ḥadīth: 1. Musnid, 2. Muḥaddith, 3. Mufīd, 4. Ḥāfiẓ and 5. Amīr Al-Mu’minīn fī Al-Ḥadīth.”²

Among these, the highest-ranking narrators are Amīr Al-Mu’minīn fī Al-Ḥadīth who are very few in number that is 26 only. Shaykh ‘Abdul Fattāḥ Abū Ghudda (d. 1418/1997) has compiled all the names of all these Amīr Al-Mu’minīn fī Al-Ḥadīth in his book Umarā’ Al-Mu’minīn fī Al-Ḥadīth.³ The second highest ranking category, regarding memorization of ḥadīth, is of ḥāfiẓ, the plural of which is ḥuffāz. We will mention some Ḥuffāz Al-Ḥadīth in this brief article who were cherry pickers or students of Imām Abū Ḥanīfa.

Lexical Definition of Ḥāfiẓ:

According to the book Al-Ṣiḥāḥ, حَفِظَ means to memorize, to protect. حَفِظَ الْقُرْآنَ means “he memorized the Qur’ān”. Al-Jawharī (d. 393/1003) wrote the same that it means “to secure a speech in the heart”. The active participle derived from this verb is ḥāfiẓ, its plural is ḥuffāz. Ḥuffāz are a group of people who have been bestowed the ability to memorize anything they listen to and deem it worthy of preservation and they seldom forget anything important.⁴

Definition of Ḥāfiẓ in ḥadīth’s terminology:

This title is considered quite prestigious among the narrators of ḥadīth and it is attributed to a narrator who has profound knowledge of sunna and aḥādīth of the Prophet ﷺ, who is cognizant of different turuq (pathways of chains of transmissions) of ḥadīth, who is well acquainted with the chains of transmission as well, who has memorized all the traditions on which the narrators have consensus on their veracity as well as those traditions which are disputed among them.⁵ Al-Khaṭīb Al-Baghdādī states in this regard:

“Al-Ḥāfiẓ is attributed to only that narrator who:

- is well acquainted with the sunna and traditions of the Prophet of Allāh ﷺ,
- has proper insight about them,
- has acquired profound knowledge about their chains of transmission (isnād),
- has memorized all the traditions upon the veracity of which all the narrators have had consensus, as well as those traditions which are disputed regarding their veracity,
- When reporting a ḥadīth, he Should be characterized with the attribute of legal reasoning (ijtihād),
- Should have a thorough understanding of the specific terms of narrators of ḥadīth

like someone is the authority (ḥujja) or someone is trustworthy (thiqa) or someone is trustworthy, acceptable (maqbul), average (wasat), there is nothing wrong with him (lā ba' sa bihī), truthful (ṣadūq), good man (ṣāliḥ), senior (Shaykh), soft (layyin), weak (ḍa'if), discarded (matruk), and forgetful (dhāhib Al-Ḥadīth), etc.,

- knows that any change in words of the narrator might change the status of the tradition e.g., he knows the difference between 'an fulān and 'inna fulānan and in this regard, he comprehends if that someone is a companion or a successor: what difference will it make, he can differentiate between qāla fulān, or 'an fulān and can keep in mind that this ('an fulān) is not acceptable from those who have the habit of concealing their narrators in the chain (which is called tadrīs) until their personal hearing of the tradition from the narrator is certain.
- Moreover, he has the ability to identify the words mentioned in a ḥadīth, which are authentic, and which are delusions,
- in the same manner he can distinguish the words in a ḥadīth are not part of the text but somehow are incorporated into the text, and
- He also has a profound insight into the biographies of the narrators in the context of the science of ḥadīth.”⁶

Ibn Ḥajar Al-'Asqalānī writes in an abridged version of this detail:

“Therefore, according to the customs of narrators of ḥadīth, there are some conditions, when all of them are found in one particular narrator, the narrators of ḥadīth bestow upon him the title of “ḥāfīz”:

- 1) That narrator is famous for seeking and collecting ḥadīth and memorizing them after hearing them from his senior narrators, not that he is only capable of memorizing from written scripts only.
- 2) He is well acquainted with the categories and ranks of narrators of ḥadīth.
- 3) He has remarkable expertise in validating and invalidating the narrators and is proficient in differentiating between authentic and counterfeit, as well as memorizing most of the ḥadīth texts (mutūn).

When all the above-mentioned conditions are found in this particular narrator of ḥadīth then that narrator is called ḥāfīz by other narrators.”⁷

Ḥāfīz's rank is higher than mufīd according to the customs of the narrators like ḥujja is ranked higher than thiqa.⁸ Although, this word ḥāfīz is not among the validating words when combined with the validating words then it not only indicates the trustworthiness of the author but also designates a high standard of memorization, which is just one level lower than amīr Al-Mu'minīn fī Al-Ḥadīth.

Al-Dhahabī writes:

“To be trustworthy, a narrator should be just and equitable like a witness can only be reliable when he is equitable and pious. When a trustworthy (thiqa) person is efficient and proficient then he is ranked even higher, when all these qualities are combined in a narrator with cognition of traditions and frequent narration of ḥadīth, then this narrator is called ḥāfīz.”⁹

Al-Sayūfī has summed it up in poetry:

بِخَافِظٍ "، كَذَا الْخَطِيبُ نَصًّا

وَذَا الْحَدِيثِ وَصَفُوا، فَأَخْتَصَّ

يُرْجَعُ وَالتَّعْدِيلِ وَالتَّجْرِيحِ	وَهُوَ الَّذِي إِلَيْهِ التَّصْحِيحُ
يُدْرِي الْأَسَانِيدَ وَمَا قَدْ وَهَمَا	أَنْ يَحْفَظَ السُّنَّةَ مَا صَحَّ وَمَا
وَمَا بِهِ الْإِعْلَالُ فِيهَا نَحَجَا	فِيهِ الرُّوَاةُ زَائِدًا أَوْ مُدْرَجًا
بَيِّنَ مَرَاتِبَ الرِّجَالِ مَيِّزًا	يُدْرِي اصْطِلَاحَ الْقَوْمِ وَالتَّمْيِيزًا
سَمَدًا الْحُطِيبُ حَدًّا لِلْإِطْلَاقِ ¹⁰	فِي ثِقَةٍ وَالضَّعْفِ وَالطَّبَاقِ

Translation: “Different muḥaddithīn along with Al-Khaṭīb Al-Baghdādī declare that the Ḥāfiẓ Al-Ḥadīth is the person who is referred for the correction of ḥadīth and for the validation and invalidation of the narrators, who memorizes the sunna what is authentic and what is not, who knows isnād i.e pathways of chains of transmissions, knows the fault like addition or inclusion that put forwarded from the narrator, knows the hidden fault, knows the terminology of muḥaddithīn, can differentiate between the ranks of narrators as trustworthy, weak etc.”

Those books in which the names of Ḥuffāẓ Al-Ḥadīth are compiled, the top of the list is Al-Dhahabī’s Tadhkira Al-Ḥuffāẓ, as well as Al-Sayūfī’s Ṭabaqāt Al-Ḥuffāẓ. In the following article, we have compiled from these books the names of those Ḥuffāẓ Al-Ḥadīth who have acquired the knowledge of ḥadīth more or less from al Imām Al-A‘ẓam Abū Ḥanīfa. We will commence with a Short biography of Imām Al-A‘ẓam Nu‘mān b. Thābit Abū Ḥanīfa, then we give an abridged note on these Ḥuffāẓ Al-Ḥadīth.

Imām Al-A‘ẓam Nu‘mān b. Thābit Abū Ḥanīfa’s (d. 150/768) persona and the science of ḥadīth:

Imām Al-A‘ẓam Nu‘mān b. Thābit Abū Ḥanīfa had profound knowledge and understanding of the science of ḥadīth. He had great insight into the science of ḥadīth. He used to acquire ḥadīth from his elders, peers, and even junior scholars. Whenever a reporter of ḥadīth arrived in his city, he used to rush to him yearning to hear from him. He used to frequently travel to the centres of knowledge like Mecca, Medina, and Al-Baṣra. He used to respect the reporters of ḥadīth, even if they were younger than him in age. He was very much engaged in the science of ḥadīth and the great scholars of ḥadīth used to accept his judgement in the validation and invalidation of ḥadīth and narrators of ḥadīth too. Elders of the umma, like Al-A‘mash (d. 148/765) and Al-Awzā‘ī (d. 157/774), used to Show him great respect. Moreover, the scholars of ḥadīth have included him among Ḥuffāẓ Al-Ḥadīth. Al-Dhahabī, therefore, says (while including him among Ḥuffāẓ Al-Ḥadīth):

“Abū Ḥanīfa, Imām Al-A‘ẓam, jurist of Iraq, is Nu‘mān b. Thābit. He was born in the year 80 AH. He saw Anas b. Mālik (d. 93/712) multiple times when he visited Kūfa.”¹¹

Al-Sayūfī writes (while mentioning him in the list of Ḥuffāẓ Al-Ḥadīth):

“Abū Ḥanīfa, Nu‘mān b. Thābit was the greatest jurist among the people of Iraq, he hailed from Persia. He saw Anas b. Mālik (d. 93/712). He narrated from Ḥammād b. Abī Sulaymān (d. 120/738), ‘Aṭā’ (d. 114/732), ‘Āṣim b. Abī Al-Najūd (d. 127-745), Al-Zuhri (d. 124-742), Qatāda (d. 118-737) and other elders of the umma, and from him reported his son Ḥammād (d. 177-793), Wakī‘ (d. 197-812), ‘Abd Al-Razzāq (d. 211/826), Abū Yūsuf Al-Qādī (d. 182/798), Muḥammad b. Al-Ḥasan (d. 189/805), and Zufar (d. 158/775) etc. Al-‘Ijlī (d. 261/874) writes that he used to run a business of silk. Yaḥyā b. Ma‘īn (d. 233/847)

says that he is trustworthy (thiqa) and he only reports those traditions which he has learned by heart and those which he has not memorized, he does not report them.¹²

Ḥuffāz Al-Ḥadīth who acquired ḥadīth from Imām Abū Ḥanīfa:

Senior narrators of ḥadīth used to frequently visit Imām Abū Ḥanīfa, they used to report ḥadīth from him, and they used to follow his verdicts. Seeking consultation and guidance of these senior scholars of that time reveals that Imām Abū Ḥanīfa used to pay close attention and had absolute devotion towards the science of ḥadīth. Due to this, whenever he visited any city, the scholars of that city used to gather around him in flocks and flooded him with queries regarding jurisprudence and ḥadīth. A substantially large group of Ḥuffāz Al-Ḥadīth and senior scholars of ḥadīth of that era knelt down before him to become his students or cherry pickers.

Now, we are going to mention those Ḥuffāz Al-Ḥadīth in alphabetical order, who kept the company of Imām Abū Ḥanīfa.

1. ‘Abbād b. Al-‘Awwām Al-Wāsiṭī (d. 185/801)

He was a renowned Imām and reporter of ḥadīth. Imām Abū Dāwūd (d. 275/888) and others have declared him trustworthy. Ibn Sa‘d (d. 230/844) says: “He was among the wisest people.” He was accused of being a Shī‘ā therefore Hārūn Al-Rashīd (d. 193/809) imprisoned him and then released him after some time. Wakī‘ says: “There is no one like him among you.” Ibn Abī Al-‘Awwām, Ibn Abī Shayba (d. 235/849) and Al-‘Asqalānī have mentioned his reports from Imām Abū Ḥanīfa.¹³

2. ‘Abd Al-Rahīm b. Sulaymān Al-Rāzī (d. 187/803)

He resided in Kūfa. Abū Bakr b. Abī Khaythama (d. 279/892) reported from Yaḥyā b. Ma‘īn and Abū Dāwūd that he is trustworthy. Ibn Ḥibbān (d. 354/965) has mentioned him in Kitāb Al-Thiqāt. Al-Khawārzamī (d. 655/1257) has mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa. Al-Ṭabrānī (d. 360/971) and Ibn Abī Shayba have mentioned his reports from Imām Abū Ḥanīfa.¹⁴

3. ‘Abd Al-Raḥmān b. Muḥammad Al-Muḥāribī (d. 195/811)

He was Ḥāfiẓ Al-Ḥadīth and a trustworthy reporter. Wakī‘ used to narrate his reports with reverence. Yaḥyā b. Ma‘īn says: “he is trustworthy”. Abū Ḥātim says: “he was exceptionally truthful”. He used to report traditions from Imām Abū Ḥanīfa. ‘Abd Al-Qādir Al-Qarashī (d. 775/1373) has mentioned him among the ḥanafīite scholars. Ibn Abī Al-‘Awwām has also mentioned his reports from Imām Abū Ḥanīfa.¹⁵

4. ‘Abd Al-Razzāq b. Hammām Al-Ṣan‘ānī (d. 211/826)

He is considered among the senior narrators and Ḥuffāz Al-Ḥadīth of the umma. The scholars of ḥadīth have declared him trustworthy. Some people accused him of being a Shī‘ā due to his strong affection towards Sayyidinā ‘Alī رضي الله عنه (d. 40/661). He used to report from Imām Abū Ḥanīfa in his own Muṣannaf and also Al-Ḥārthī, Ibn Khusrū (d. 522/1128), Al-Ṭabrānī and Ibn Abī Al-‘Awwām have mentioned his reports from Imām Abū Ḥanīfa. He used to say, “I’ve never seen anyone more forbearing than Imām Abū Ḥanīfa.”¹⁶

5. ‘Abd Al-Wāḥid b. Ziyād (d. 179/795)

He was Imām and the jurist. Aḥmad b. Ḥanbal and others have attested to him. Al-Khawārzamī has mentioned him among those reporters who have narrated from Imām Abū

Ḥanīfa. Al-Dāraquṭnī (d. 385/995) and Ibn Khusrū have also mentioned reports from Imām Abū Ḥanīfa.¹⁷

6. ‘Abd Al-Wārith b. Sa‘īd Al-‘Anbarī (d. 180/796)

He hailed from Al-Baṣra, and was reckoned among the exceptional scholars of Umma. Abū Zur‘a says: he is trustworthy. Abū Ḥātim says that he is exceptionally honest. Al-Nasā‘ī says: he is remarkably trustworthy. Ibn Sa‘d says: He is trustworthy and authoritative. Al-Ṭabrānī and Ibn Abī Al-‘Awwām have mentioned his reports from Imām Abū Ḥanīfa. ‘Abd Al-Qādir Al-Qarashī has mentioned him among ḥanafiite scholars.¹⁸

7. ‘Abdullāh b. Al-Mubārak Al-Marwazī (d. 181/797)

He was called by the title “pride of mujāhidīn” and “Imām of ascetics”. Yaḥyā b. Ma‘īn says: “I have found six reporters of ḥadīth who are unparalleled in sincerity, one of them is ‘Abdullāh b. Mubārak. He was exceptionally trustworthy, a great scholar of his time, and authentic in the narration of ḥadīth. He used to frequently report from Imām Abū Ḥanīfa. Al-Bayhaqī (d. 458/1066) and Ibn Abī Shayba have mentioned his reports from Imām Abū Ḥanīfa. Al-Qarashī has mentioned him among the students of Imām Abū Ḥanīfa.¹⁹

8. ‘Abdullāh b. ‘Awn b. Arṭabān (d. 151/768)

He was ḥāfiẓ, Shaykh of the people of Al-Baṣra. ‘Abd Al-Raḥmān b. Al-Mahdī (d. 198/813) said, “There was no one with greater knowledge of Sunna in Iraq than Ibn ‘Awn.” Al-Khawārizmī has mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa.²⁰

9. ‘Abdullāh b. Dāwūd Al-Khuraybī (d. 212/826)

He hailed from KHurayba (an area), near Al-Baṣra. Abū Zur‘a (d. 280/893) and Al-Nasā‘ī (d. 303/915) both have declared him trustworthy. He used to report from Imām Abū Ḥanīfa. Al-Qarashī has figured him among ḥanafiite scholars. Al-Ḥārthī has also mentioned his reports from Imām Abū Ḥanīfa.²¹

10. ‘Abdullāh b. Idrīs Al-Awdī (d. 192/808)

He was among the exceptional scholars of Kūfa. Aḥmad b. Ḥanbal used to praise him a lot. It is reported that when his death neared his daughter started weeping, so he told her, “Don’t cry. I have completed the recitation of Qur’ān four thousand times in this house.” He used to report from Imām Abū Ḥanīfa. Al-Qarashī has mentioned him among the disciples of Imām Abū Ḥanīfa. Ibn Abī Al-‘Awwām has also mentioned his reports from Imām Abū Ḥanīfa.²²

11. ‘Abdullāh b. Numayr Al-Khārifi (d. 199/815)

His origin was from Al-Kūfa. Yaḥyā b. Ma‘īn and others attested to him. Al-Qarashī has reckoned him among the ḥanafiite scholars. Al-Dhahabī and Al-Khawārizmī have mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa. Ibn Abī Shayba and Al-Ḥārthī have also mentioned his reports from Imām Abū Ḥanīfa.²³

12. ‘Abdullāh b. Yazīd (d. 213/828)

He was a famous reporter, qāri, and Shaykh Al-Islam hailing from Mecca. Al-Nasā‘ī and others have declared him trustworthy. His reports from Imām Abū Ḥanīfa are present in Jāmi‘ Al-Masānīd. Al-Ṭaḥāwī (d. 321/933), Al-Dhahabī and Ibn Abī Al-‘Awwām have mentioned his reports from Imām Abū Ḥanīfa.²⁴

13. Al-Ḍaḥḥāk b. Al-Makhlad (d. 212/827)

He was the greatest Ḥāfiẓ Al-Ḥadīth and Shaykh Al-Islām of Al-Baṣra. Because of his great wisdom, he was called Al-Nabīl. Ibn Sa'd says: he was trustworthy and a jurist. He was a disciple of Imām Abū Ḥanīfa and used to report traditions from him. After the Imām's death, he started to visit Imām's famous disciple Zufar b. Al-Hudhayl. Al-Dāraquṭnī, Al-Ḥārthī and Ibn Abī Al-ʿAwwām have mentioned his reports from Imām Abū Ḥanīfa. Al-Qarashī has mentioned him among the disciples of Abū Ḥanīfa. Imām Al-Bukharī (d. 256/870) has reported 06 out of 22 Thulāthiyāt from him in his ṣaḥīḥ. ²⁵

14. Al-Faḍl b. Dukayn (d. 218/833)

He was a great scholar and Ḥāfiẓ Al-Ḥadīth hailing from Kūfa. Abū Ḥātim says that he was exceptionally trustworthy and ḥāfiẓ. There are a lot of traditions in Jāmi' Al-Masānīd reported by him from Imām Abū Ḥanīfa. Al-Dhahabī, Al-Mizzī, and Al-Khawārzamī have mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa. Ibn Abī Shayba and Ibn Abī Al-ʿAwwām have also mentioned his reports from Imām Abū Ḥanīfa. ²⁶

15. Al-Faḍl b. Mūsā Al-Sīnānī (d. 192/808)

He was the most senior Imām, authority, and Ḥāfiẓ Al-Ḥadīth of Khurāsān. He was reckoned among the exceptional disciples of the Imām. Wakī' says: he was trustworthy and a follower of Sunna. Al-Khawārzamī and Al-Mizzī have mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa. Al-Qarashī has mentioned him among ḥanafite scholars. Al-Ḥārthī, Ibn Kusrū and Ibn Abī Al-ʿAwwām have mentioned his reports from Imām Abū Ḥanīfa. ²⁷

16. Al-Mu'āfā b. ʿImrān (d. 185/801)

He was famous by the titles of Imām, quḍwa (role model), and ḥāfiẓ. Yaḥyā b. Ma'īn and Ibn Sa'd have reckoned him among trustworthy and virtuous reporters. He was considered among the disciples of Sufyān Al-Thawrī (d. 161/178). Al-Dhahabī, Al-Mizzī and Al-Sayūṭī have mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa. Al-Ḥārthī, Ibn Kusrū, Al-Khaṭīb Al-Baghdādī have mentioned his reports from Imām Abū Ḥanīfa. ²⁸

17. Al-Naḍr b. Shumayl (d. 203/819)

He was the greatest scholar of Al-Baṣra and a Ḥāfiẓ Al-Ḥadīth. Imām Abū Ḥātim (d. 354/965) says, "He was trustworthy." Al-Ṣāliḥī has mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa. Al-Ḥārthī has mentioned his report from Imām Abū Ḥanīfa. ²⁹

18. ʿAlī b. Mus-hir (d. 189/805)

He used to go by the titles of Imām and ḥāfiẓ. He was a judge in Mawsil. He was comprehensive in jurisprudence and ḥadīth. He was among the trustworthy reporters. He used to report from Imām Abū Ḥanīfa. Al-Qarashī has mentioned him among the disciples of Imām Abū Ḥanīfa. ³⁰

19. ʿAlī b. ʿĀṣim (d. 201/817)

He was considered one of the greatest reporters of ḥadīth from Iraq. Many senior scholars acquired knowledge of ḥadīth from him, among them are Yazīd b. Zuray' (d. 182/798), ʿAlī b. Al-Madīnī (d. 234/849), Aḥmad b. Ḥanbal etc. Al-Sayūṭī has reckoned him among Ḥuffāẓ

Al-Ḥadīth. He heard from Imām Abū Ḥanīfa and reported from him. Al-Qarashī has mentioned him among ḥanafiite scholars.³¹

20. Bishr b. Al-Mufaḍḍal (d. 187/803)

He hailed from Al-Baṣra. He was Ḥāfiẓ Al-Ḥadīth, a great worshipper and an ascetic man. Aḥmad b. Ḥanbal used to say that he was approached for consultation in the city of Al-Baṣra. He used to report from Imām Abū Ḥanīfa.³²

21. Fuḍayl b. ‘Iyād (d. 187/803)

He was a very wise, accomplished, ascetic and pious man and a frequent reporter of ḥadīth. Al-Qarashī has mentioned him among ḥanafiite scholars. Al-Khawārzamī has considered him among the disciples of Imām Abū Ḥanīfa. Al-Taḳī Al-Ghazzī (d. 1010/1601) has quoted his words in admiration of Imām Abū Ḥanīfa.³³

22. Ḥaḥṣ b. Ghiyāth Al-Nakha‘ī (d. 177/793)

He was a resident of Kūfa. Al-‘Ijlī says: he is trustworthy, reliable, and a great jurist. Ibn Abī Shayba, Ibn Abī Al-‘Awwām and Al-Ḥārthī have mentioned his reports from Imām Abū Ḥanīfa. Al-Khawārzamī says: “He is among the senior disciples of Imām Abū Ḥanīfa.” Al-Qarashī has reckoned him among the most remarkable disciples of Abū Ḥanīfa and said: “He is among those disciples of Abū Ḥanīfa, about whom the Imām himself declared, ‘You are the apples of my eye and my consolation and assurance in my sorrows.’”³⁴

23. Ḥammād b. Salama b. Dīnār (d. 167/784)

He was a famous Imām, ḥāfiẓ, and reporter of ḥadīth. Yaḥyā b. Ma‘īn has declared him trustworthy. Al-Qarashī and Al-Taḳī Al-Ghazzī have mentioned him among the ḥanafiite scholars. His tradition reported from Imām Abū Ḥanīfa appears in Musnad of Al-Ḥārthī, also Al-‘Aynī has counted him amongst the reporters from Imām Abū Ḥanīfa. Ibn Abī Al-‘Awwām has mentioned his words in praise of Imām Abū Ḥanīfa.³⁵

24. Ḥammād b. Zayd (d. 179/795)

He hailed from Al-Baṣra. Ibn Ḥibbān says: that he was blind, but still, he had memorized all the traditions he had reported with his chain of transmission. Ibn Mahdī says, “Four scholars were exemplary: Sufyān Al-Thawrī in Kūfa, Mālik (d. 179/795) in Ḥijāz, Al-Awzā‘ī in Syria and Ḥammād b. Zayd in Al-Baṣra.” He used to report a large number of traditions from Abū Ḥanīfa, therefore Al-Qarashī has reckoned him among ḥanafiite scholars in Al-Jawāhir Al-Muḍī‘a. Al-Bayhaqī, Ibn Ḥibbān, and Ibn Abī Al-‘Awwām have also mentioned his reports from Abū Ḥanīfa.³⁶

25. Ḥātīm b. Ismā‘īl (d. 187/803)

He was trustworthy according to the declaration of scholars of ḥadīth. Al-Dhahabī has mentioned him in Siyar A‘lām Al-Nubalā‘ among Ḥuffāẓ Al-Ḥadīth and Al-Qarashī has mentioned him among the ḥanafiite scholars. Al-Ṭabrānī, Ibn Ḥibbān, Al-Bayhaqī, Al-Ḥārthī and Ibn Abī Al-‘Awwām have also mentioned his reports from Imām Abū Ḥanīfa.³⁷

26. Hishām b. Yūsuf (d. 197/813)

He was the most renowned scholar, judge, and mufti of Ṣan‘ā’, Yemen. Abū Ḥātīm says that he was exceptionally trustworthy. Imām Abū Zur‘a says: “He was one of the most correct reporters among the people”. Ibn Abī Al-‘Awwām has mentioned his companionship

with Imām Abū Ḥanīfa for acquiring Islamic Jurisprudence from him. Al-Ḥārthī has mentioned his reports from Imām Abū Ḥanīfa.³⁸

27. Ḥumayd b. ‘Abd Al-Raḥmān Al-Ru’āsī (d. 189/805)

He was among the 8th class of narrators. Imām Aḥmad b. Ḥanbal praised him with great reverence. Al-Khawārzamī has mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa. Al-Ḥārthī has mentioned his report from Imām Abū Ḥanīfa.³⁹

28. Hushaym b. Bashīr (d. 183/799)

He was Shaykh Al-Islam, the narrator of Baghdād and its ḥāfiẓ. ‘Abd Al-Raḥmān b. Al-Mahdī says: “Hushaym was far better in memorizing ḥadīth than Sufyān Al-Thawrī.” Al-Mizzī and Al-Khawārzamī have mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa. Al-Bayhaqī and Ibn Abī Al-‘Awwām has mentioned his reports from Imām Abū Ḥanīfa.⁴⁰

29. Abū Ishāq Ibrāhīm b. Muḥammad Al-Fazārī (d. 185/801)

He used to be remembered by the titles of Imām, ḥujja, and Shaykh Al-Islam. He heard ḥadīth from Imām Abū Ḥanīfa, therefore, his reported traditions from Imām Abū Ḥanīfa are available in Jāmi‘ Al-Masānīd. Al-Mizzī has mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa. Ibn Abī Al-‘Awwām narrates that sometimes, he used to seek guidance from Imām Abū Ḥanīfa in difficult situations and problems.⁴¹

30. Ibrāhīm b. Ṭahmān (d. 163/780)

He hailed from Khurāsān. He was born in Hirāt, then settled in Nishapūr. He then arrived in Baghdād, and later migrated to Mecca and stayed there until his death. Aḥmad b. Ḥanbal says about him that he was ṣaḥīḥ Al-Ḥadīth i.e. his reported traditions were always authentic. His traditions reported from Imām Abū Ḥanīfa frequently appear in Jāmi‘ Al-Masānīd. Al-Qarashī has reckoned him among the ḥanafiite scholars.⁴²

31. ‘Isā b. Yūnus (d. 187/803)

He was considered a great Imām, role model, and Ḥāfiẓ Al-Ḥadīth of Kūfa. When ‘Alī b. Al-Madīnī was inquired about him, he said, “Wow! Wow! He is really trustworthy and reliable.” His reported traditions from Imām Abū Ḥanīfa are present in Jāmi‘ Al-Masānīd. Al-Qarashī has mentioned him among ḥanafiite scholars. Al-Nasā’ī, Al-Ṭaḥāwī, Ibn Abī Shayba and Ibn Abī Al-‘Awwām have mentioned his reports from Imām Abū Ḥanīfa.⁴³

32. ‘Ishāq b. Sulaymān Al-Khurāsānī (d. 200/816)

He hailed from Kūfa and then settled in Ray (Tehran). He was meritorious and trustworthy. Abū Usāma (d. 201/816) is reported by Abū Mas‘ūd Al-Rāzī (d. 258/871) saying, “We used to quench our thirst for knowledge by him.” Al-Dhahabī and Al-Khawārzamī have counted him among those reporters who have narrated from Imām Abū Ḥanīfa. Al-Ḥārthī, Ibn Khusrū and Ibn Abī Al-‘Awwām have mentioned his reports from Imām Abū Ḥanīfa.⁴⁴

33. ‘Ishāq b. Yūsuf Al-Azraq (d. 195/811)

He was a Ḥāfiẓ Al-Ḥadīth and authentic reporter hailing from the city of Wāsiṭ. He was reckoned among the teachers of Aḥmad b. Ḥanbal and Yaḥyā b. Ma‘īn. Al-Ṭaḥāwī, Al-Ṭabrānī and Al-Dāraquṭnī have mentioned his reports from Imām Abū Ḥanīfa. Al-Qarashī has mentioned him among the ḥanafiite scholars.⁴⁵

34. 'Isrā'īl b. Yūnus (d. 160/777)

He was bestowed upon the titles of ḥāfiẓ, Imām, and ḥujja. He has heard traditions from Imām Abū Ḥanīfa. He was a strong memorizer of ḥadīth. He was counted among the great scholars of Islam. His father, grandfather, and brother were also leaders of their time. Al-Qarashī has counted him among the ḥanafiite scholars. Al-Ṭabrānī has mentioned his reports from Imām Abū Ḥanīfa.⁴⁶

35. Ja'far b. 'Awn (d. 207/822)

He is considered among the senior reporters and Ḥuffāẓ Al-Ḥadīth of Kūfa. Abū Ḥātim says: "He was extremely honest". Aḥmad b. Ḥanbal says: he was a pious man and there is no problem in reporting traditions from him. He used to report from Imām Abū Ḥanīfa. His reports from Imām Abū Ḥanīfa exist in Jāmi' Al-Masānīd. Ibn Abī Al-'Awwām has also mentioned his narrations from Abū Ḥanīfa.⁴⁷

36. Jarīr b. 'Abd Al-Ḥamīd (d. 188/804)

He was a renowned Imām, ḥāfiẓ, and qaḍī (judge). Ibn Sa'd says: "He was trustworthy and had profuse knowledge and people used to visit him seeking knowledge from faraway places". He used to report from Imām Abū Ḥanīfa. His reports from Imām Abū Ḥanīfa exist in Jāmi' Al-Masānīd. Ibn Abī Al-'Awwām has also mentioned his reports from Abū Ḥanīfa.⁴⁸

37. Khālīd b. 'Abdullāh Al-Ṭaḥḥān (d. 179/795)

He is among the eighth class of narrators. Imām Al-Tirmidhī says about him, "He is trustworthy and a ḥāfiẓ." Al-Khawārizmī has mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa. Al-Ḥārthī and Ibn Abī Al-'Awwām have mentioned his reports from Imām Abū Ḥanīfa.⁴⁹

38. Makkī b. Ibrāhīm Al-Balkhī (d. 215/830)

He was the greatest Shaykh, Ḥāfiẓ Al-Ḥadīth and Imām of Khurāsān. Abū Ḥātim has declared him truthful. Imām Al-'Ijlī says that he is trustworthy. Al-Nasā'ī says that there is no problem in reporting from him. Ibn Abī Al-'Awwām, Al-Khawārizmī, Al-Mizzī, and Al-Dhahabī have mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa. Al-Ṭabrānī, Al-Dāraquṭnī, Al-Bayhaqī and Al-Ḥārthī have also mentioned his reports from Imām Abū Ḥanīfa. Imām Al-Bukharī has reported 11 out of 22 Thulāthiyāt in his ṣaḥīḥ from him.⁵⁰

39. Mālīk b. Mighwal (d. 159/776)

He hailed from Kūfa. Imām Al-Ṭabrānī has granted him the title of "The Best Scholar". Yahyā b. Ma'īn and Al-Nasā'ī have reckoned him among trustworthy reporters. Al-Dhahabī and Al-Sayūṭī considered him among Ḥāfiẓ Al-Ḥadīth. He was one of the closest disciples of Imām Abū Ḥanīfa about whom the Imām himself said, "You are the pleasure of my heart, and the consolation and solace in my sorrows." Al-Qarashī has mentioned him among the greatest disciples of Imām Abū Ḥanīfa. Al-Dhahabī has mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa.⁵¹

40. Mis'ar b. Kidām (d. 155/772)

He was among the great scholars of Kūfa and he used to report ḥadīth from Imām Abū Ḥanīfa. Therefore, Al-Qarashī has reckoned him among the disciples of Imām. Al-Dhahabī

has mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa. Ibn Khusrū and Al-Khawārzamī have mentioned his reports from Imām Abū Ḥanīfa. ⁵²

41. Mughīra b. Miq̄sam Al-Ḍabī (d. 135/753)

He was a great jurist of Kūfa and was blind by birth. Al-Dhahabī has mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa. Al-Khawārzamī says, “Despite being senior of Imām Abū Ḥanīfa and that he passed away 17 years before Imām Abū Ḥanīfa, he used to report from the Imām.” Al-Qarashī has counted him among the ḥanafiite scholars. ⁵³

42. Muḥammad b. ‘Abdillāh b. Muthannā Al-Ansarī (d. 215/830)

He was a judge in Baṣra. He was the ultimate reporter of ḥadīth, a Shaykh. Yaḥyā b. Ma‘īn and other scholars of ḥadīth have declared him trustworthy. Al-Mizzī and Al-Dhahabī have mentioned him among the scholars who have reported from Imām Abū Ḥanīfa. Al-Hārthī has mentioned his report from Imām Abū Ḥanīfa. Al-Qarashī has reckoned him among the ḥanafiite scholars. He became a disciple of Imām Zufar and Imām Abū Yūsuf. He particularly heard ḥadīth from Imām Zufar and spent a great deal of time in his apprenticeship. Imām Al-Bukharī has reported 03 out of 22 Thulāthiyāt in his ṣaḥīḥ from him. ⁵⁴

43. Muḥammad b. Abī ‘Adī (d. 194/810)

He was a Ḥāfiẓ Al-Ḥadīth hailing from Al-Baṣra. Abū Ḥātim Al-Rāzī and other scholars of ḥadīth have declared him trustworthy. Muḥammad b. Yūsuf Al-Ṣāliḥī has mentioned him among those who reported ḥadīth from Imām Abū Ḥanīfa. ⁵⁵

44. Muḥammad b. Al-Ḥasan Al-Shaybānī (d. 189/805 AH)

He was the jurist of Iraq and a disciple of Imām Abū Ḥanīfa. He was born in Wāsīt but was brought up in Kūfa. He acquired Islamic jurisprudence from Imām Abū Ḥanīfa and later completed his education in Islamic Jurisprudence by Imām Abū Yūsuf, the Judge. He is the one who compiled books and spread the knowledge of Imām Abū Ḥanīfa. Al-Dāraquṭnī says, “Muḥammad doesn’t deserve to be left out (from his traditions being reported).” Al-Dāraquṭnī has reckoned him among Ḥuffāẓ Al-Ḥadīth and Al-Zayla‘ī (d. 762/1360) has quoted him:

“likewise, Al-Dāraquṭnī said speaking about the peculiar traditions of Imām Mālik: ‘Mālik didn’t mention in Al-Mu’tṭā raising hands (Raf‘u Al-Yadayn) at the time of bowing down (ruku’), but he has mentioned it in his traditions other than Al-Mu’tṭā, twenty people, among the trustworthy ḥuffāẓ has reported this from him. Among them are Muḥammad b. Al-Ḥasan Al-Shaybānī, Yaḥyā b. Sa‘īd Al-Qaṭṭān (d. 198/813), ‘Abdullāh b. Mubarāk, ‘Abd Al-Rahman b. Al-Mahdī, and Ibn Wahhāb etc.”

Ibn ‘Abd Al-Barr has also reckoned him among ḥuffāẓ while mentioning the reporters of Al-Mu’tṭā from Imām Mālik, among them is Muḥammad b. Al-Ḥasan, therefore he said, “because a group of ḥuffāẓ reported from him both trends (of the tradition).” ⁵⁶

45. Muḥammad b. Bishr Al-‘Abdī (d. 203/819)

He was a brilliant Ḥāfiẓ Al-Ḥadīth hailing from Kūfa. Yaḥyā b. Ma‘īn says that he is trustworthy. He heard traditions from Imām Abū Ḥanīfa. Al-Sayūṭī and Al-Khawārzamī have mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa. ⁵⁷

46. Muḥammad b. Fuḍayl b. Ghazwān (d. 195/811)

He was a Ḥāfiẓ Al-Ḥadīth and was counted among senior reporters of ḥadīth. Al-Dhahabī says that he was a great scholar of ḥadīth. Yaḥyā b. Maʿīn has declared him trustworthy. Imām Aḥmad says that he was a Shīʿa. He heard traditions from Imām Abū Ḥanīfa and reported them forward. Al-Qarashī has mentioned him among the ḥanafiite scholars.⁵⁸

47. Muḥammad b. Khāzim (d. 195/811)

He was a Ḥāfiẓ Al-Ḥadīth without eyesight and was figured among the senior reporters in Kūfa. Al-Dhahabī and Al-Khawārizmī have mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa. Al-Qarashī has reckoned him among the ḥanafiite scholars. Al-Ṭahāwī, Ibn Abī Shayba, Al-Ṭabrānī and Ibn Abī Al-ʿAwwām have also mentioned his reports from Imām Abū Ḥanīfa.⁵⁹

48. Muḥammad b. Maymūn Al-Sukkarī (d. 168/785)

He was granted the titles of ‘The Imām and muḥaddith. He was the greatest scholar of Khurāsān. He was exceptionally trustworthy, full of wisdom, extremely generous, and highly courteous. Yaḥyā b. Maʿīn has declared him trustworthy. Al-Qarashī has reckoned him among the ḥanafiite scholars. Al-Mizzī and Al-Khawārizmī have mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa. Al-Ḥārthī, Al-Qarashī, Ibn Abī Al-ʿAwwām and Ibn ʿAbd Al-Barr have mentioned his reports from Imām Abū Ḥanīfa.⁶⁰

49. Muḥammad b. ʿUbayd Al-Ṭanāfsī (d. 205/821)

He was a Ḥāfiẓ Al-Ḥadīth hailing from Kūfa. Yaḥyā b. Maʿīn has declared him trustworthy. He heard from Imām Abū Ḥanīfa and reported traditions from him. Al-Ḥārthī has mentioned his report from Imām Abū Ḥanīfa. Al-Qarashī has counted him among the ḥanafiite scholars.⁶¹

50. Qāsim b. Maʿan Al-Masʿūdī (d. 175/791)

He was bestowed the titles of Imām, jurist, diligent reasoner, the judge of Kūfa, and expounder of law in Kūfa. Abū Ḥātim says: “He is a trustworthy, most frequent reporter of ḥadīth and poetry among the people, and the greatest scholar of Arabic and the science of jurisprudence.” His reports from Imām Abū Ḥanīfa are present in Jāmiʿ Al-Masānīd. Ibn Abī Al-ʿAwwām has also mentioned his reports from Imām Abū Ḥanīfa. Al-Qarashī has mentioned him among exceptional disciples of Imām Abū Ḥanīfa. and said, “He is among those disciples of Imām Abū Ḥanīfa about whom Imām said: ‘You are the pleasure of my heart, the consolation, and solace in my sorrows’.” Al-Dhahabī says: “He was exceptionally virtuous and decent. He was reckoned among the most senior disciples of Imām Abū Ḥanīfa”.⁶²

51. Saʿīd b. Abī ʿArūba (d. 156/772)

He was among the sixth class of narrators. Yaḥyā b. Maʿīn, Al-Nasāʾī, and a big group declared him trustworthy. Al-Khawārizmī has mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa. Imām Abū Ḥanīfa used to send presents to Saʿīd b. Abī ʿArūba and Saʿīd used to praise Abū Ḥanīfa.⁶³

52. Shabāba b. Sawwār (d. 206/821)

He hailed from Khurāsān. It is also reported that his name was Marwān from the eighth class. Al-Khawārizmī has mentioned him among those reporters who have narrated from

Imām Abū Ḥanīfa. Al-Ḥārthī has mentioned his report from Imām Abū Ḥanīfa. Shu‘ba (d. 160/776) used to ask him to recite the poetry of Musāwir Al-Warrāq in praise of Imām Abū Ḥanīfa. ⁶⁴

53. Shaybān b. ‘Abd Al-Raḥmān (d. 164/780)

He was a resident of Kūfa, from the seventh class of narrators. Imām Abū Ḥanīfa also reported from him, although he is among his peers. Yaḥyā b. Ma‘īn and others have attested to him. Imām Aḥmad b. Ḥanbal said, “He is firm among all the elders.” Al-Khawārzamī and Al-Ṣāliḥī have mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa. ⁶⁵

54. Sharīk b. ‘Abdillāh Al-Nakha‘ī (d. 177/793)

He was among the exceptional scholars of Kūfa. Imām Al-Bukharī has quoted him and Imām Muslim has mentioned his reports as a secondary source. Yaḥyā b. Ma‘īn has declared him trustworthy. His reports from Imām Abū Ḥanīfa are present in Jāmi‘ Al-Masānīd. Although there have been some unpleasant disputes between him and Imām Abū Ḥanīfa, Al-Qarashī has reckoned him among ḥanafiite scholars and said: “He is one of those people who has kept the company of the Imām and has acquired knowledge from him.” He used to say: “Imām Abū Ḥanīfa was very intelligent.” ⁶⁶

55. Shu‘ba b. Al-Hajjāj (d. 160/776)

He was the Shaykh of the people of Al-Baṣra. He settled in Al-Baṣra in his childhood. Al-Thawrī used to say, “Shu‘ba is Amīr Al-Mu‘minīn fī Al-Ḥadīth. Al-Khawārzamī has mentioned his reports from Imām Abū Ḥanīfa in Jāmi‘ Al-Masānīd. Imām Shu‘ba had a very good opinion of Imām Abū Ḥanīfa and he used to attest to him. ⁶⁷

56. Sufyān Al-Thawrī (d. 161/777)

He was reminisced by the titles of Imām, Shaykh Al-Islām, and Sayyid Al-Ḥuffāz (leaders of the ḥuffāz). He was the greatest jurist of Kūfa. Shu‘ba, Yaḥyā b. Ma‘īn and other scholars used to say that Sufyān is Amīr Al-Mu‘minīn fī Al-Ḥadīth (the highest rank of the narrators of ḥadīth). ‘Abdullāh b. Mubārāk says, “I have no knowledge of any scholar greater than Sufyān on earth.” Al-Dhahabī and Al-Sayūṭī reckoned him as a Ḥāfiẓ Al-Ḥadīth. Sufyān Al-Thawrī had great opinions about Imām Abū Ḥanīfa and he used to greatly praise Imām Abū Ḥanīfa only acts on those traditions, which according to him are authentic, reported by trustworthy narrators, and are the last deeds of the Prophet ﷺ. Sufyān Al-Thawrī, although he was an independent mujtahid of his time and was the founder of a school of thought, used to seek Imām Abū Ḥanīfa’s jurisprudential opinions and books. He used to attend meetings chaired by Imām Abū Ḥanīfa and listen to his lessons with great intent. He used to report from Imām Abū Ḥanīfa both equivocally and explicitly. Al-Dāraqūṭnī, Al-Ḥārthī and Ibn Khusrū have mentioned his reports from Imām Abū Ḥanīfa. Al-Dhahabī, Ibn Abī Al-‘Awwām, Al-Kardarī and Al-Ṣāliḥī have counted him amongst the reporters from Imām Abū Ḥanīfa. Al-Thawrī used to frequently follow Imām Abū Ḥanīfa’s opinions, moreover, he used to inquire Imām’s disciples about the opinion of Imām Abū Ḥanīfa about a particular issue, then he used to save that answer and issue his legal opinion accordingly. He used to report from Imām’s disciple Imām Zufar too. ⁶⁸

57. Sufyān b. 'Uyayna (d. 198/813)

He hailed from Kūfa and was among the high-ranking scholars of Islam. Imām Shāfi'ī used to say: "If not for Imām Mālik and Imām Sufyān, all the knowledge of Ḥijāz would have been lost. Al-Qarashī has reckoned him among the disciples of Imām Abū Ḥanīfa. He used to say: "Imām Abū Ḥanīfa personally seated me on the seat to teach ḥadīth. He used to frequently report from Imām Abū Ḥanīfa. Al-Ḥārthī and Ibn Abī Al-'Awwām have mentioned his reports from Imām Abū Ḥanīfa. Al-Ṣāliḥī has counted him amongst the reporters from Imām Abū Ḥanīfa.⁶⁹

58. Sulaymān b. Ḥayyān Al-Azdī (d. 189/804)

He was among the eighth class of narrators. Ibn Sa'd said, "He was trustworthy and a frequent reporter of traditions." He was a skilled craftsman and used to rent his services to merchants. Originally, he hailed from Syria, but he was brought up in Kūfa. Al-Khawāzmi has mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa. Ibn Khusrū has mentioned his report from Imām Abū Ḥanīfa.⁷⁰

59. 'Ubaydullāh b. Mūsā (d. 213/828)

He was Ḥāfiẓ Al-Ḥadīth and figured among Shīite scholars. Yaḥyā b. Ma'īn and Abū Ḥātim have declared him trustworthy. He used to consider Shaykhayn [Abū Bakr (d. 13/634) and 'Umar b. Khattāb (d. 23/644)] above all the companions in knowledge and virtue. Al-Ṭabrānī, Al-Dāraquṭnī, Al-Bayhaqī, Ibn Abī Al-'Awwām, and Al-Dhahabī have mentioned this tradition reported by him from Imām Abū Ḥanīfa "The Prophet ﷺ prohibited from impermanent marriage (Mut'ā) with women on the day of (battle of) Khaybar."⁷¹

60. 'Ubaydullāh b. 'Umar Al-'Umarī Al-Madanī (d. 147/764)

He was among the elders of Medina and the noble of Al-Quraish because of his virtue, knowledge, piety, grace, and preservation of ḥadīth. He was born after 70 AH and nearby and met Umm Khālid bint Khālid, the companion of the prophet, and heard from her one ḥadīth. So, he is among the junior tābi'īn, among the fifth class of narrators. Yaḥyā b. Ma'īn says, "Ubaydullāh is among the trustworthy." Al-Nasā'ī says, "Trustworthy and with firm memory." Ibn Abī Al-'Awwām has mentioned him among those who have reported from Imām Abū Ḥanīfa among the people of Medina. Al-Bayhaqī has mentioned his reports from Imām Abū Ḥanīfa.⁷²

61. 'Umar b. 'Ubaīd (d. 185/801)

He was a resident of Kūfa. He was a Ḥāfiẓ Al-Ḥadīth and was mentioned among trustworthy reporters. Al-Qarashī has mentioned him among the ḥanafiite scholars.⁷³

62. Wakī' b. Al-Jarrāḥ Al-Ru'āsī (d. 196/811)

He was a Ḥāfiẓ Al-Ḥadīth hailing from Kūfa. Imām Aḥmad says, "I have never seen anyone better than him in securing and collecting knowledge, neither have I seen with him any book or piece of paper." Ibn Ma'īn says, "I have never seen anyone more splendid than him." Al-Qarashī has figured him among the ḥanafiite scholars. His saying after the passing of Imām Abū Ḥanīfa is very famous which he said to Imām Zufar; "Thanks to Allāh that He bestowed upon us after the passing of the Imām his substitute like you. But the grief of the loss of Imām Abū Ḥanīfa never leaves my heart." He always used to issue verdicts according to the views of Imām Abū Ḥanīfa. Al-Dhahabī, Al-Khawāzmi and Al-Mizzī have mentioned his reports from Imām Abū Ḥanīfa. Ibn Abī Shayba, Ibn Abī Al-'Awwām, Al-Ḥārthī, and Ibn

Khusrū have mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa. ⁷⁴

63. Yaḥyā b. Ayyūb Al-Ghāfiqī (d. 168/784)

He was the jurist of the people of Egypt and their issuer of verdicts. Ibn ‘Adī says, “He is among the jurists of Egypt and its scholars.” He also says, “He was a judge in Egypt and according to me he is honest.” Al-Mizzī, Al-Sayūfī, and Al-Khawāzami have mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa. Al-Ṭahāwī, Al-Ḥārthī and Ibn Abī Al-‘Awwām have mentioned his reports from Imām Abū Ḥanīfa. ⁷⁵

64. Yaḥyā b. Sa‘īd Al-Qaṭṭān (d. 198/813)

He was celebrated as the Imām and leader of the ḥuffāz. He hailed from Al-Baṣra. Ibn Al-Madīnī says, “I have never seen a greater scholar of the science of biographical evaluation i.e. ‘Ilm ‘asmā’ Al-Rijāl than him.” He was a master of knowledge and action. Al-Qarashī has counted him among the ḥanafiite scholars. He used to issue verdicts according to the point of view of Imām Abū Ḥanīfa and used to say, “We can’t lie in front of almighty Allāh. Indeed, we haven’t heard any opinion better than the opinion of Imām Abū Ḥanīfa and we have followed his opinions on most issues. He used to say: I swear to Almighty Allāh, when I like any opinion of Imām Abū Ḥanīfa, I adopt it. ⁷⁶

65. Yaḥyā b. Sa‘īd Al-‘Umawī (d. 194/809)

He was a renowned narrator of Kūfa. Imām Aḥmad says, “There is no discomfort in reporting from him.” Yaḥyā b. Ma‘īn has declared him trustworthy. Ibn Abī Al-‘Awwām, Al-Dhahabī and Ibn ‘Abd Al-Barr have mentioned his reports from Imām Abū Ḥanīfa. Al-Qarashī has figured him among the ḥanafiite scholars. ⁷⁷

66. Yaḥyā b. Sulaym Al-Hadhdhā’ (d. 193/808)

He is among the eighth class of narrators. Muḥammad b. Sa‘d says, “He was from Ṭā’if who settled in Mecca and died there. He reported from ‘Ubaydullāh b. ‘Umar Al-‘Umarī, Musā b. ‘Uqba (d. 141/758), Al-Thawrī etc. Imām Al-Shāfi‘ī (d. 204/820) says, “Yaḥyā b. Sulaym was virtuous and we used to consider him among the abdāl (The most highly regarded saints). Ibn Abī Al-‘Awwām has mentioned his report from Imām Abū Ḥanīfa. ⁷⁸

67. Yaḥyā b. Zakariyyā b. Abī Zāida (d. 182/798)

He was among the greatest of the scholars. Al-‘Ijlī says, “He is one of those scholars who performed the compilation of Islamic jurisprudence and ḥadīth. He was a judge of Al-Madā’in (Ctesiphon, Iraq) He was considered among the Ḥuffāz Al-Ḥadīth and verdict issuers (muftī) of Kūfa. Al-Dhahabī has figured him among the disciples of Imām Abū Ḥanīfa. His reports from Imām Abū Ḥanīfa are present in Jāmi‘ Al-Masānīd. Ibn Abī Al-‘Awwām has also mentioned his reports from Imām Abū Ḥanīfa. Al-Qarashī has written that he used to say, “My father gave me the council to keep the company of Nu‘mān b. Thābit (Abū Ḥanīfa) and acquire knowledge from him before he departs this world.” He was a trusted member of Imām Abū Ḥanīfa’s council. Imām Abū Ḥanīfa’s council constituted 40 members among them were exegetes, narrators, jurists, scholars of rhetoric, historians, etc. These scholars used to debate with Imām Abū Ḥanīfa, sometimes on an important issue which used to go on for three days continuously. Then, the answer to the problem used to be dictated, and the scribe who used to copy this down was the same Yaḥyā b. Zakariyyā. ⁷⁹

68. Ya' lā b. 'Ubayd Al-Ṭanāfīsī (d. 209/824)

He was quite distinguished among Ḥuffāz Al-Ḥadīth and was known as the ḥāfīz and the resolute. Imām Aḥmad b. Ḥanbal has declared him an authentic narrator and a pious person. Abū Ḥātim says that he is the most reliable among his siblings in narration. Al-Qarashī has counted him among the ḥanafiite scholars.⁸⁰

69. Ya' qūb b. Ibrāhīm Abū Yūsuf Al-Qāḍī (d. 182/798)

He was distinguished as an Imām, scholar, jurist of Iraq, and disciple of Imām Abū Ḥanīfa. He was the first-ever chief justice in Muslim history. Al-Muzanī (d. 264/878) says, "Imām Abū Yūsuf was the best follower of ḥadīth among the scholars." Imām Aḥmad b. Ḥanbal says, "When I first started transcribing ḥadīth, I became the disciple of Imām Abū Yūsuf and he was quite inclined towards the narrators." Ibn Ma'īn says, "I have never seen among the group of jurists anyone a greater Ḥāfīz Al-Ḥadīth and authentic narrator than Abū Yūsuf." He used to report from Imām Abū Ḥanīfa with great frequency. Al-Dhahabī says, "Imām Abū Yūsuf reached the zenith of the empire of knowledge above which there is no level." The Khalīfa Hārūn Al-Rashīd used to pay his respect to him with great reverence.⁸¹

70. Yazīd b. Hārūn (d. 206/821)

He was celebrated by the titles of ḥāfīz, exemplary, Shaykh Al-Islām and Imām. Ibn Al-Madīnī says, "I have never seen a Ḥāfīz Al-Ḥadīth greater than him." He acquired Islamic sciences from Imām Abū Ḥanīfa and reported his traditions. Al-Qarashī has included him among the ḥanafiite scholars. Once he was asked, "Whom did you find the greatest Islamic jurist?" He said, "Abū Ḥanīfa."⁸²

71. Yazīd b. Zuray' (d. 182/798)

He was the greatest narrator, Ḥāfīz Al-Ḥadīth, and a fine reciter of Qur'ān. Imām Aḥmad b. Ḥanbal says: "He is the rose of Al-Baṣra and his memory is incomparable. Abū Ḥātim Al-Rāzī says that he is trustworthy. Al-Sayūṭī and Al-Khawāzami have mentioned him among those reporters who have narrated from Imām Abū Ḥanīfa. When Imām Abū Ḥanīfa was mentioned in front of him, he used to say, "Because of his verdicts a lot of darkness disappeared."⁸³

72. Yūnus b. Yazīd (d. 159/775)

He was Ḥāfīz Al-Ḥadīth. He kept the company of Al-Zuhrī for twelve years. Al-'Ijlī and Al-Nasā'ī say, "He is trustworthy." Aḥmad says that he is trustworthy. Ibn Abī Al-'Awwām has mentioned his reports from Imām Abū Ḥanīfa.⁸⁴

73. Zayd b. Al-Ḥubāb (d. 203/818)

He was a great narrator and Ḥāfīz Al-Ḥadīth hailing from Kūfa. 'Alī b. Al-Madīnī and others have declared him trustworthy. Mostly, he used to report from Imām Abū Ḥanīfa.⁸⁵

74. Zāida b. Qudāma (d. 161/777)

He was a resident of Kūfa. His report from Imām Abū Ḥanīfa is present in Jāmi' Al-Masānīd. Al-Dhahabī has counted him amongst the reporters from Imām Abū Ḥanīfa. Al-Qarashī has mentioned him among ḥanafiite scholars. Aḥmad b. Ḥanbal used to say, "Four gentlemen hold high status in the science of ḥadīth: Shu'ba, Sufyān, Zuhayr (d. 172/788), and Zāida."⁸⁶

75. Zufar b. Al-Hudhayl (d. 158/774)

He was one of the greatest jurists and mujtahid. Yahyā b. Ma'īn says: "he was trustworthy and reliable". He acquired Islamic jurisprudence from Abū Ḥanīfa and he is the most senior disciple of Abū Ḥanīfa. He was comprehensive in both knowledge and practice. He had great expertise in the science of ḥadīth. Ibn Ḥibbān has figured him among Ḥuffāz Al-Ḥadīth and said, "Imām Zufar has great knowledge, is ḥafīz ul ḥadīth, and he seldom makes any mistakes."⁸⁷

76. Zuhayr b. Mu'āwiya (d. 172/788)

He was a resident of Kūfa. Aḥmad b. Ḥanbal used to say that he is the source of veracity. Al-Khawārizmī writes: "Despite his dignity, and that he is the teacher of teachers of Imām Al-Bukharī and Imām Muslim, he was among the disciples of Imām Abū Ḥanīfa and used to frequently report from the Imām." Therefore, Al-Qarashī has reckoned him among the disciples of Imām Abū Ḥanīfa. Ibn 'Abd Al-Barr mentioned his report from Imām Abū Ḥanīfa.⁸⁸

Conclusion:

The senior Scholars of ḥadīth have counted the above-mentioned scholars in the category of Ḥāfīz Al-Ḥadīth. They were not only Ḥāfīz Al-Ḥadīth of their time but also were the most senior intellectuals of ḥadīth and keepers of knowledge of Islamic tradition. In spite of these, they were the cherry pickers from Imām Abū Ḥanīfa. Infact all of these scholars not only chose to become the disciples of Imām Abū Ḥanīfa, but also reported from him and gave their highest compliments to him. In this manner, they presented to the Muslim ummah the great contribution of Imām Abū Ḥanīfa in the field of ḥadīth. The fact that all these scholars and narrators consulted Imām Abū Ḥanīfa, more or less, further consolidates the reality that he had very high calibre expertise in the science of ḥadīth and that, no doubt, he is the leader of Ḥuffāz Al-Ḥadīth and a devoted practitioner of ḥadīth. In this context this article is an eye-opener for those who do not regard Imām Abū Ḥanīfa as a master of ḥadīth and due to this misconception, they underestimate his great excellence in the science of ḥadīth.

This article helps us to know that in this modern era, someone should not hesitate to seek guidance from any authentic intellectual person even though someone himself has a big position in his field and even though his opinion in some matters differs from mine.

On the other part, this article Shows us that being a student of anyone does not restrict the student to opposing his teacher, however, this disagreement must be done in a good manner.

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- 65 Al-Kalābāzī, *Rijāl*, vol. 1, p. 355; Al-Dhahabī, *Tadhkira*, vol. 1, p. 218; Al-Sayūṭī, *Ṭabaqāt*, vol. 1, p. 99; Al-‘Asqalānī, *Taqrīb*, vol. 1, p. 269; Al-Ṣāliḥī, *Uqūd Al-Jummān*, vol. 1, p. 139.
- 66 . Al-Sayūṭī, *Ṭabaqāt*, vol. 1, p. 105; Al-Dhahabī, *Tadhkira*, vol. 1, p. 232; Al-Khawārzamī, *Jāmi‘ Al-Masānīd*, vol. 1, p. 478; Al-Dhahabī, *Siyar*, vol. 6, p. 202; Al-Qarashī, *Al-Jawāhir*, vol. 2, p. 249.
- 67 Al-Kalābāzī, *Rijāl*, vol. 1, p. 354; Al-Dhahabī, *Tadhkira*, vol. 1, p. 193; Al-Sayūṭī, *Ṭabaqāt*, vol. 1, p. 89; Al-Khawārzamī, *Jāmi‘ Al-Masānīd*, vol. 2, p. 319; Shahāb Al-Dīn Aḥmad b. Ḥajar Al-Haythamī Al-Makkī, *Al-Khayrāt Al-Ḥisān fī Manāqib Al-Imām Al-‘Aḥmad Abī Ḥanīfa Al-Nu‘mān*, Egypt, Maṭba‘a Al-Sa‘āda, 1324, vol. 1, p. 36; Ibn Abī Al-‘Awwām, *Faḍā’il*, vol. 1, p. 138; vol. 1, p. 143; Al-Ghazzī, *Al-Ṭabaqāt*, vol. 1, p. 112.
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- 69 Al-Kalābāzī, *Rijāl*, vol. 2, p. 331; Al-Dhahabī, *Tadhkira*, vol. 1, p. 262; Al-Sayūṭī, *Ṭabaqāt*, vol. 1, p. 119; Al-Qarashī, *Al-Jawāhir*, vol. 2, p. 230; Al-Khawārzamī, *Jāmi‘ Al-Masānīd*, vol. 1, p. 469; Al-Ḥārthī, *Musnad*, vol. 2, p. 127; Ibn Abī Al-‘Awwām, *Faḍā’il*, vol. 1, p. 185; Al-Ṣāliḥī, *Uqūd Al-Jummān*, vol. 1, p. 137.
- 70 Al-Dhahabī, *Tadhkira*, vol. 1, p. 272; Al-Sayūṭī, *Ṭabaqāt*, vol. 1, p. 122; Al-‘Asqalānī, *Taqrīb*, vol. 1, p. 250; Al-Dhahabī, *Tadhkira*, vol. 1, p. 272; Al-‘Asqalānī, *Tahdhīb*, vol. 2, p. 89; Al-Khawārzamī, *Jāmi‘ Al-Masānīd*, vol. 2, p. 470; Ibn Khusrū, *Musnad*, vol. 1, p. 193.
- 71 Al-Sayūṭī, *Ṭabaqāt*, vol. 1, p. 155; Al-Dhahabī, *Tadhkira*, vol. 1, p. 354; Al-Ṭabrānī, *Al-Mu‘jam Al-Kabīr*, vol. 4, p. 263; vol. 7, p. 133; Al-Dāraquṭnī, *Sunan*, vol. 5, p. 528; Al-Bayhaqī, *Al-Sunan*, vol. 5, p. 326; Al-Dhahabī, *Manāqib*, vol. 1, p. 50.
- 72 Al-Sayūṭī, *Ṭabaqāt*, vol. 1, p. 77; Al-Dhahabī, *Tadhkira*, vol. 1, p. 160; Ibn Abī Al-‘Awwām, *Faḍā’il*, vol. 1, p. 187; Al-Bayhaqī, *Al-Sunan*, vol. 8, p. 306.
- 73 Al-Kalābāzī, *Rijāl*, vol. 2, p. 512; Al-Dhahabī, *Siyar*, vol. 8, p. 337; Al-Qarashī, *Al-Jawāhir*, vol. 2, p. 654.
- 74 Al-Kalābāzī, *Rijāl*, vol. 2, p. 767; Al-Sayūṭī, *Ṭabaqāt*, vol. 1, p. 164; Al-Qarashī, *Al-Jawāhir*, vol. 3, p. 577; Al-Qārī, *Dhayl Al-Jawāhir*, vol. 2, p. 535; Al-Dhahabī, *Tadhkira*, vol. 1, p. 307; Al-Sayūṭī, *Ṭabaqāt*, vol. 1, p. 133; Al-Dhahabī, *Manāqib*, vol. 1, p. 20; Al-Khawārzamī, *Jāmi‘ Al-Masānīd*, vol. 2, p. 566; Al-Mizzī, *Tahdhīb*, vol. 29, p. 491; Ibn Abī Shayba, *Al-Muṣannaḥ*, vol. 4, p. 316; vol. 4, p. 329; vol. 6, p. 260; vol. 6, p. 439; vol. 6, p. 568; vol. 8, p. 574; vol. 9, p. 202; vol. 9, p. 378; vol. 10, p. 55; vol. 11, p. 190; Ibn Abī Al-‘Awwām, *Faḍā’il*, vol. 1, p. 100.
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- 76 Shams Al-Dīn Abī ‘Abdillāh Muḥammad b. Aḥmad b. ‘Uthmān Al-Dhahabī, *Al-Kāshif fī ma‘rifatī mun la-hū riwāya fī Al-Kutub Al-Sitta*, Jeddah, Dār Al-Qibla Li Al-Thaqāfa Al-

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- 77 Al-Sayūṭī, *Ṭabaqāt*, vol. 1, p. 142; Al-Dhahabī, *Tadhkira*, vol. 1, p. 326; Ibn Abī Al-‘Awwām, *Faḍā’il*, vol. 1, p. 156; Al-Dhahabī, *Manāqib*, vol. 1, p. 40; Ibn ‘Abd Al-Barr, *Al-Intiqā’*, vol. 1, p. 194; Al-Qarashī, *Al-Jawāhir*, vol. 3, p. 588.
- 78 Al-‘Asqalānī, *Taqrīb*, vol. 1, p. 591; Al-Dhahabī, *Tadhkira*, vol. 1, p. 326; Al-Mizzī, *Tahdhīb*, 3I: 366; Al-‘Asqalānī, *Tahdhīb*, vol. 4, p. 362; Ibn Abī Al-‘Awwām, *Faḍā’il*, vol. 1, p. 186.
- 79 Al-‘Asqalānī, *Taqrīb*, vol. 1, p. 590; Al-Sayūṭī, *Ṭabaqāt*, vol. 1, p. 120; Al-Dhahabī, *Tadhkira*, vol. 1, p. 267; Al-Khawārzamī, *Jāmi’ Ul-Masānīd*, vol. 2, p. 574; Ibn Abī Al-‘Awwām, *Faḍā’il*, vol. 1, p. 155; vol. 1, p. 345; vol. 1, p. 346; Al-Qarashī, *Al-Jawāhir*, vol. 2, p. 210; Muhammad Irfan Nazir, *امام ابو حنیفہ کی فقہی مجلس شوریٰ اور عصر حاضر میں اس کے قیام کی ضرورت و امکانات* Eng: *Majlis e shūrā of Imām Abū Hanīfa and its establishment in the modern era*, Ph.D. thesis, University of Karachi, Karachi, Pakistan, 2020, p. 110, 116, 248; Al-Qarashī, *Al-Jawāhir*, vol. 3, p. 586.
- 80 Al-Sayūṭī, *Ṭabaqāt*, vol. 1, p. 145; Al-Dhahabī, *Tadhkira*, vol. 1, p. 334; Al-Qarashī, *Al-Jawāhir*, vol. 3, p. 616.
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- 82 Al-Dhahabī, *Tadhkira*, vol. 1, p. 318; Al-Sayūṭī, *Ṭabaqāt*, vol. 1, p. 138; Ibn Abī Al-‘Awwām, *Faḍā’il*, vol. 1, p. 106; Al-Qarashī, *Al-Jawāhir*, vol. 3, p. 609.
- 83 Ibn Abī Al-‘Awwām, *Faḍā’il*, vol. 1, p. 199; Al-Dhahabī, *Tadhkira*, vol. 1, p. 256; Al-Dhahabī, *Siyar*, vol. 8, p. 297; Ibn Abī Al-‘Awwām, *Faḍā’il*, vol. 1, p. 199.
- 84 Al-Sayūṭī, *Ṭabaqāt*, vol. 1, p. 78; Al-Dhahabī, *Tadhkira*, vol. 1, p. 162; Al-Dhahabī, *Siyar*, vol. 6, p. 301; Ibn Abī Al-‘Awwām, *Faḍā’il*, vol. 1, p. 212.
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- 87 Shams Al-Dīn Abī ‘Abdillāh Muḥammad b. Aḥmad b. ‘Uthmān Al-Dhahabī, *Mīzān Al-e’tidāl fī naqd Al-Rijāl*, Beirut, Dār Al-Ma’rifa, 1382, vol. 2, p. 71; Al-Dhahabī, *Siyar*, vol. 8, p. 38; Muḥammad b. Ḥibbān b. Aḥmad b. Abī Ḥātim b. Ḥibbān, *Kitāb Al-Thiqāt li-Ibn Ḥibbān*, Hyderabad India, Majlis Dā’ira Al-Ma’ārif Al-‘Uthmāniya, 1393, vol. 6, p. 39.
- 88 Al-Sayūṭī, *Ṭabaqāt*, vol. 1, p. 105; Al-Dhahabī, *Tadhkira*, vol. 1, p. 233; Al-Khawārzamī, *Jāmi’ Al-Masānīd*, vol. 2, p. 458; Al-Qarashī, *Al-Jawāhir*, vol. 2, p. 211; Ibn ‘Abd Al-Barr, *Al-Intiqā’*, 1, 258.



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