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The Comprehensive Hadiths on Which Fatwa Is Based in the Context of Prize Competitions: A Study and Understanding

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Abstract

The permissibility of competitions is established through the Qur'an, Sunnah, and consensus (ijma'). Competitions are permitted unconditionally without a stipulated reward, but when a reward is involved, they are only permissible in cases such as horse racing, camel racing, archery, or similar activities. In instances where both parties contribute to the prize, the presence of a neutral third-party participant (known as the "muhallil") is not a condition, according to the more reliable opinion. The recommendation focuses on gathering the Hadiths upon which legal rulings (fatwas) are based, assessing their levels of acceptance or rejection, and thoroughly studying them.

Keywords: Competition – Reward (Ja'l) – Fatwa – Muhallil – Betting – Racing.

Introduction:

Praise be to Allah, and may peace and blessings be upon our Prophet Muhammad. Islam, the noble religion, encompasses all goodness, guiding people out of the darkness of polytheism, injustice, and blatant superstitions into the light of sincerity, justice, and authentic Sunnah. This comprehensive principle extends to all aspects of Islamic jurisprudence without exception. Among the matters established by the Shariah is the permissibility of compensation, betting, and competitions involving horse racing, camel racing, and archery. Conversely, the Shariah prohibits compensation, betting, and competitions outside of these areas.

The reasons for choosing this topic include assessing the authenticity of Hadiths related to betting, determining their reliability, and the subsequent impact on deriving legal rulings. Additionally, there is a desire to deepen the understanding of Hadiths relevant to this subject and to consolidate the scattered scholarly opinions on this issue. In summary, competitions are permitted by the Qur'an, Sunnah, and consensus, either with or without a reward. Competitions without a reward are always allowed if they do not contain a prohibited element. Competitions with a reward, specifically in horse racing, camel racing, and archery, are permissible, with consensus reported on both cases. Examples of lawful competitive rewards include scholarly competitions. The term "sabq" refers to competitions in general, while "sabq" with an open "b" signifies the reward. Competitions are confirmed by the Prophet (peace be upon him) and the righteous predecessors. According to the stronger opinion, the participation of a neutral third party (muhallil) is not a requirement when both parties contribute to the prize. However, offering rewards outside of the specified three categories or their equivalents constitutes gambling, as unanimously agreed upon by scholars.

Research Title:

"The Comprehensive Hadiths Underpinning Fatwa on Competitive Rewards: Study and Analysis"

Reasons for Choosing the Topic:

1. To assess the authenticity and validity of Hadiths on betting.
2. To understand the implications of these Hadiths on legal rulings.
3. To gain in-depth knowledge of relevant prophetic Hadiths.
4. To compile and analyze scattered scholarly opinions on the subject.

Research Plan:

The research comprises an introduction, two main objectives, seven subtopics, a conclusion, and an index, structured as follows:

First Objective: The comprehensive Hadiths forming the basis of fatwas on competitive rewards, with detailed study and analysis.

This objective contains the following subtopics:

The First Section: The Hadith "There is no [lawful] competition except in camels, horses, or archery."

The Second Section: The Hadith "The Wrestling of the Prophet ﷺ with Rukana."

with the Disbelievers of Mecca."τThe Third Section: The Hadith "The Wager of Abu Bakr Al-Siddiq

The Fourth Section: The Hadith "Whoever Inserts a Horse Between Two Horses."

The Second Objective: Comprehensive Hadiths upon which the Fatwa on Competition Rewards is Based

This includes the following points:

1. **First Topic:** The linguistic and technical definition of "competition" and the wisdom behind the legality of compensation in competitions.
2. **Second Topic:** The ruling on competitions and their various types.
3. **Third Topic:** The requirement for a "mediator" (muhallil) if the wager comes from the competitors.

Conclusion: A summary of the research.

Index: Includes an index of sources and references, as well as a topic index.

Research Methodology:

1. **Attribution of Quranic Verses:** Verses were referenced by their locations within their respective surahs and by verse number.
2. **Comprehensive Analysis of Hadiths:** In the first section, hadiths were examined in-depth from the majority of available printed hadith compilations, to the best extent possible.
3. **Moderate Analysis in the Second Section:** If a hadith appeared in Sahih Al-Bukhari and/or Sahih Muslim, I sufficed with referencing either or both. If it was found in the four Sunan collections or the Musnad of Imam Ahmad and was considered acceptable, that sufficed. For weaker or externally sourced hadiths, I included available commentary as suited the scope of this research.
4. **Attribution of Opinions to Their Authors:** Citing primary sources.
5. **Adherence to Structure and Order:** Maintaining logical progression in thoughts and information.

I ask Allah to grant me success in what He loves and is pleased with, in both words and deeds, and to bless me with sincerity in my words and actions, and to facilitate my affairs in this world and the Hereafter.

All praise is due to Allah, the Lord of all worlds, and may Allah's blessings and peace be upon Muhammad and upon his family and companions.

The Main Title: Comprehensive Hadiths on Which the Fatwa on Compensation in Competitions Is Based – A Study and Analysis

Subheading 1: Comprehensive Hadiths on Which the Fatwa on Compensation in Competitions Is Based – A Study

This section consists of four topics:

First Topic: The Hadith "There is no [lawful] competition except in camels, horses, or archery."

This hadith was narrated by Abu Huraira, Abdullah ibn Abbas, Jabir, and Abdullah ibn Umar (may Allah be pleased with them all).

Narration by Abu Huraira (may Allah be pleased with him):

The Messenger of Allah (ﷺ) said: "There is no competition except in camels, horses, or archery."

Source Verification: It was narrated by Ibn Abi Dhi'b on the authority of Nafi' ibn Abi Nafi' from Abu Huraira with this wording. Several scholars transmitted it from Ibn Abi Dhi'b as follows:

- **Abu Walid Al-Tayalisi:** Narrated it in *Musnad* (4/129, no. 2496); it was also transmitted through him by Al-Bayhaqi in *Al-Sunan Al-Kubra* (10/16) and Al-Khatib in *Talqis Al-Mutashabih* (2/834).
- **Ali ibn Al-Ja'd:** Narrated by Abu Al-Qasim Al-Baghawi in *Musnad Ali ibn Al-Ja'd* (2/988, no. 2855); also transmitted by Abu Muhammad Al-Baghawi in *Sharh Al-Sunnah* (10/393, no. 2653) through Ali ibn Al-Ja'd.

- **Sufyan Al-Thawri:** Recorded by Al-Nasa'i in *Al-Sunan* (6/536, no. 3588) and in *Al-Sunan Al-Kubra* (3/41, no. 4427); also found in Abu Al-Qasim Al-Baghawi's appendices to the *Musnad Ibn Al-Ja'd* (2/988, no. 2856), Al-Tahawi in *Mushkil Al-Athar* (5/149, no. 1892), and Ibn Abdul Barr in *Al-Tamhid* (14/93) through different chains from Sufyan Al-Thawri.
- **Yahya ibn Sa'id Al-Qattan:** Reported by Ahmad in *Musnad* (2/474) and Al-Harbi in *Gharib Al-Hadith* (2/852).
- **Yazid ibn Harun:** Narrated by Ahmad in *Musnad* (2/474).
- **Waki' ibn Al-Jarrah:** Found in *Musannaf* Ibn Abi Shaybah (6/533, no. 33551), Ahmad in *Musnad* (2/474), and Al-Tirmidhi in *Al-Sunan* (4/178, no. 1700).
- **Khalid ibn Al-Harith:** Recorded by Al-Nasa'i in *Al-Sunan* (6/535, no. 3587) and *Al-Sunan Al-Kubra* (3/41, no. 4426).
- **Ahmad ibn Yunus:** Found in Abu Dawood's *Sunan* (3/63, no. 2574); transmitted by Ibn Abdul Barr in *Al-Tamhid* (14/93).
- **Abdullah ibn Wahb:** Reported by Al-Tahawi in *Mushkil Al-Athar* (5/148, no. 1888) and Ibn Al-Mundhir in *Al-Iqna'* (2/504, no. 168).
- **Abdullah ibn Maslamah Al-Qa'nabi:** Narrated by Al-Tahawi in *Mushkil Al-Athar* (5/149, nos. 1889-1890), Ibn Abdul Barr in *Al-Tamhid* (14/93), and Al-Khatib in *Talqis Al-Mutashabih* (2/834).
- **Abu 'Amir Al-'Aqadi and Uthman ibn Umar:** Reported by Al-Tahawi in *Mushkil Al-Athar* (5/149, no. 1891) with two chains of narration.
- **Al-Mu'tamir ibn Sulayman:** Narrated by Ibn Hibban in *Al-Sahih* (10/544, no. 4690).
- **Zayd ibn Al-Habbab:** Recorded by Al-Bayhaqi in *Al-Sunan Al-Kubra* (10/16).

Analysis of the Chain of Transmission:

- **Muhammad ibn Abdul Rahman Ibn Abi Dhi'b, Abu Al-Harith Al-Qurashi Al-Madani:** All major hadith compilers cited him; Al-Hafiz described him as "trustworthy, a learned jurist."
- **Nafi' ibn Abi Nafi', Abu Abdullah Al-Bazzaz:** Cited by Abu Dawood, Al-Tirmidhi, and Al-Nasa'i, described as "trustworthy" by Al-Hafiz.

Ruling on the Chain:

The chain is considered authentic by leading scholars. Al-Tirmidhi stated, "This is a sound hadith." Ibn Abdul Barr noted, "People needed Ibn Abi Dhi'b for this hadith, and many imams narrated it from him." Al-Baghawi described it as "sound." Ibn Al-Qattan Al-Fasi affirmed its authenticity, and Ibn Daqiq Al-Eid authenticated it as well. Al-Hafiz commented on multiple routes, mentioning some criticisms by Al-Daraqutni.

Further Narrations Supporting Ibn Abi Dhi'b's Version:

- Reported by Al-Tabarani in *Al-Mu'jam Al-Saghir* (1/52, no. 50) and Ibn 'Adi in *Al-Kamil* (6/224) through two chains from Abu Tawbah Al-Rabi' ibn Nafi' with Sufyan and Ibn Abi Dhi'b narrating from Nafi' about Abu Huraira.

Chain Examination:

- **Al-Rabi' ibn Nafi' Abu Tawbah Al-Halabi:** Cited by all six compilers except Al-Tirmidhi; Al-Hafiz described him as "trustworthy, a strong memorizer, and a devout worshiper."
- **Mus'ab ibn Mahan Al-Marwazi:** Reported by Abu Dawood in *Al-Marasil*; Al-Hafiz described him as "truthful, devout, but made numerous mistakes."

Ruling on the Follow-Up Narration:

This follow-up narration is considered defective. The correct version narrated by Muhammad ibn Amr reports him narrating from Abu Al-Hakam from Abu Huraira, which will be addressed later, insha'Allah.

Ibn Abi Dhi'b's Version from 'Abbad ibn Abi Salih from His Father, Narrating from Abu Huraira:

- Ibn Abi Dhi'b narrated from 'Abbad ibn Abi Salih from his father from Abu Huraira (may Allah be pleased with him) that the Prophet (ﷺ) said: "There is no competition except in camels, horses, or archery."
- **Sources:** It was recorded by Al-Shafi'i in *Al-Umm* (9/246, no. 14073) and *Musnad* (2/255, no. 424). Al-Bayhaqi transmitted it in *Al-Sunan Al-Kubra* (10/16), and Al-Khatib mentioned it in *Muwadhih Awhaam Al-Jam' wa Al-Tafriq* (1/265). Additionally, Al-Bukhari referenced it in *Al-Tarikh Al-Kabir* (5/83, no. 229) through Ibn Abi Fudayk. Al-Tahawi included it in *Mushkil Al-Athar* (5/146, no. 1883), reported by Yunus and narrated by Ibn Wahb.

Analysis of the Chain of Transmission:

- **'Abbad ibn Abi Salih Abdullah Al-Samman:** He was cited by Muslim, Abu Dawood, Al-Tirmidhi, and Ibn Majah. Al-Hafiz described him as "weak in narration."
- **Abu Salih Dhakwan Al-Samman:** Narrated by Al-Bukhari, Muslim, Abu Dawood, and Al-Nasa'i. Al-Hafiz described him as "trustworthy and reliable."

Ruling on the Chain:

This chain is weak due to 'Abbad's reliability issues, especially regarding his narrations from his father. This discrepancy does not heavily undermine the narration, since Ibn Abi Dhi'b was known to have narrated widely and potentially from multiple teachers. Moreover, Ibn Wahb and Ibn Abi Fudayk supported it through similar channels.

Differences in Narrations from Ibn Abi Dhi'b:

Farah ibn Yahya Al-Kufi contradicted all other narrators from Ibn Abi Dhi'b by narrating a different version: from Ibn Abi Dhi'b, from Salih Mawla Al-Taw'ama, from Abu Huraira, with a similar hadith.

- *Reported by:* Al-'Aqili in *Al-Du'afa'* (3/461) via Muhammad ibn Abdullah Al-Hadrami, Abdul-Malik ibn Al-Walid Al-Tai'i, and Farah ibn Yahya.
- Al-'Aqili commented: "Farah ibn Yahya, narrating from Ibn Abi Dhi'b, contradicts others and is unreliable; people narrate it from Ibn Abi Dhi'b from Nafi' ibn Abi Nafi', which is the correct version."

Muhammad ibn Amr's Version from Abu Al-Hakam, Narrating from Abu Huraira:

- Narrated by several transmitters:
 - **Yazid ibn Harun:** Recorded by Ahmad in *Musnad* (2/256); cited by Ibn Al-Jawzi in *Al-Tahqiq* (2/377, no. 2009) and Al-Mizzi in *Tahdhib Al-Kamal* (33/257).
 - **Abu Mu'awiya and Ibn Numayr:** Recorded by Ahmad in *Musnad* (2/424).
 - **Hamad:** Reported by Ahmad in *Musnad* (2/385).
 - **Khalid:** Cited by Al-Harbi in *Gharib Al-Hadith* (3/1117).
 - **Abdul-Warith:** Included by Al-Nasa'i in *Al-Sunan* (6/536, no. 3591) and in *Al-Sunan Al-Kubra* (3/42, no. 4430).

Chain of Transmission Analysis:

Narrators:

- **Muhammad ibn Amr Al-Laythi:** Narrated by all six major compilers (Al-Bukhari, Muslim, etc.). Al-Hafiz described him as "truthful, but he has mistakes."
- **Abu Al-Hakam Mawla Bani Liyth:** Cited by Al-Nasa'i and Ibn Majah. Al-Hafiz evaluated him as "maqbul" (acceptable) when supported by other narrations.

Judgment on the Chain:

This chain is considered good for corroborative evidence (mutaba'at). Muhammad ibn Abdul Hadi Al-Hanbali noted that "in the chain is Abu Al-Hakam, who is not widely known, but multiple narrators transmitted from Abu Huraira as a marfu' (elevated) hadith." Sheikh Al-Albani commented that "Abu Al-Hakam is an unknown narrator, but Al-Hafiz described him as 'acceptable,' meaning he is validated in supporting narrations."

Inquiry by Al-Daraqutni:

When asked about a similar narration from Abu Salama via Abu Huraira regarding "no competition except in camels or horses," Al-Daraqutni stated, "It is transmitted by Muhammad ibn Amr, who has variant narrations; some, like Al-Qasim ibn Al-Fadl, narrate from Muhammad ibn Amr through Abu Salama. However, the more correct version is narrated by a group, including Yazid ibn Zuray' and Al-Muharibi, from Muhammad ibn Amr through Abu Al-Hakam Mawla Bani Liyth."

Another Chain Variation:

From Abu Al-Aswad, via Sulayman ibn Yasar, from Abu Salih, via Abu Huraira:

Abu Al-Aswad reported asking Sulayman ibn Yasar about competitions, who cited Abu Salih narrating from Abu Huraira: "I heard the Messenger of Allah (ﷺ) say: 'There is no competition except in camels or horses.'"

- *Sources:* Ahmad in *Musnad* (2/358), narrated by Ishaq and Ibn Lahi'ah. Al-Tahawi also cited it in *Mushkil Al-Athar* (5/147, no. 1885).

Note on Variations in Names: Some narrators referred to Abu Salih as Abu Abdullah, as documented by Al-Bukhari in *Al-Kuna* (48, no. 116). Variants of the chain also appeared in works like Al-Tahawi's and Al-Tabarani's collections.

Conclusion on the Authenticity:

Overall, these narrations reinforce the concept and ruling of permissible competitions in specific contexts, such as archery, horse racing, and camel racing, supported by consistent transmission through varying yet overlapping chains. Variants with weaker narrators are supplemented by those with stronger credibility, making the core teaching reliable for jurisprudential discussion.

Chain of Transmission Analysis:

Narrators and Sources:

1. **Muhammad ibn Abdulrahman ibn Naufal:**
 - This narration, as reported by the *Al-Majma' Al-Awsat* of Al-Tabarani (8/311, no. 8726), is transmitted from him via the chain:

- **Maqtilah ibn Shu'aib** → **Abdullah ibn Salih** → **Al-Layth** → **Ubaidullah** → **Muhammad ibn Abdulrahman** → **Suleiman ibn Yasar** → **Abu Abdullah Mawla al-Jundiyyin** (with additional narrators).
 - Al-Tabarani notes that this specific narration of **Abu Abdullah al-Jundiyyin** was unique to **Suleiman ibn Yasar**, and **Al-Layth** narrated it distinctly through **Ubaidullah**.
2. **Abo Abdullah Mawla al-Jundiyyin** (believed to be **Nafi' ibn Abi Nafi'**):
 - The identity of **Abu Abdullah** was a subject of discussion among scholars. Al-Dhahabi and Ibn Hajar noted him as **Nafi' ibn Abi Nafi'** who is reported to have narrated from Abu Huraira. This is significant because it connects this specific narration to a well-known transmitter from the *Muwatta'* of Imam Malik.
 3. **Other Sources and Variations:**
 - **Al-Tahawi** in *Al-Mushkil* (5/147, no. 1886) and **Al-Bukhari** in his *Al-Kuna* (48, no. 116) confirmed these names and connections, though scholars had conflicting opinions on the details. **Al-Albani** supported the authenticity of these narrations by pointing to the strong chain when validated by other trustworthy narrators.
 4. **Al-Bukhari and Al-Daraqutni's Views:**
 - The confusion regarding whether **Abu Abdullah** referred to **Nafi'** (as per **Al-Yahya ibn al-Zuhri**) or someone else was noted by scholars like **Al-Daraqutni**, who recognized potential confusion with names or misattributions of narrators.
 5. **Alternating Versions:**
 - Some sources mention this hadith as narrated by **Abu Huraira** with **Maqtilah ibn Shu'aib** as a narrator, with disagreements over whether the hadith should be taken as a **marfu'** (elevated) or **muwqouf** (stopped at Abu Huraira's statement). This discrepancy likely reflects an interpretative debate over whether the hadith is an opinion of **Abu Huraira** or a direct saying of the Prophet ﷺ.

Evaluation of the Narrators and Authenticity:

1. **Suleiman ibn Yasar:**
 - One of the most reliable narrators in the chain, and his narration is central to the transmission of this hadith. He is recognized by the majority of hadith scholars as **"thiqah"** (trustworthy).
2. **Ubaidullah ibn Abu Ja'far:**
 - While this individual is acceptable, there is some contention over the precise quality of his narration, though his reliability has generally been affirmed by classical hadith scholars.
3. **Abu Abdullah Mawla al-Jundiyyin (possibly Nafi' ibn Abi Nafi'):**
 - As mentioned, there were some uncertainties around his identity, but some scholars, including **Al-Dhahabi**, accepted him as a reliable transmitter when identified as **Nafi'**, thus corroborating the strength of the chain.
4. **Weak Narrators:**
 - **Abd al-Hamid ibn Suleiman:** Described as "weak" by Al-Hafiz, particularly when narrating via **Hujayn ibn al-Muthanna**, a lesser-known narrator. This indicates some weakness in terms of reliability for specific narrations.

Conclusion on Authenticity:

- **For the strong chains** (e.g., the one involving **Suleiman ibn Yasar** through the recognized lines of transmission), this hadith can be accepted as authentic for general legal and scholarly use, especially when considering its support in **Sunan al-Nasa'i** and **Al-Tahawi**.
- **For weaker chains** (like those involving **Abd al-Hamid ibn Suleiman**), caution should be exercised, especially since this individual is noted as weak in reliability. However, these variants may still provide supplemental context but should not be considered definitive without confirmation from stronger narrations.

In conclusion, while variations exist within this narration, the core concept of "no competition except in camels or horses" remains supported by multiple, stronger chains, making the hadith credible for use in jurisprudential discussions.

The Judgment of the Chain of Narration:

The chain of narration is weak; it includes **Abd al-Hamid**, who is weak. Additionally, there is a disagreement with **al-Zuhri** and **Mamar**. When **al-Daraqutni** was asked about the narration of **al-Araj** from **Abu Huraira**, where the Prophet (peace be upon him) said, "There is no race except in a hoof, a saddle, or an arrow," he replied that it was narrated by **Abu al-Zinad**, but with disagreement in the chain. **Mamar** narrated it from **al-Zuhri** and **Abu**

al-Zinad from al-Araj from Abu Huraira, while Abd al-Hamid ibn Sulayman narrated it from Abu al-Zinad from al-Maqbari from Abu Huraira.

Further Narration from al-Mutallib

This narration was reported by Ibn `Adi in *Al-Kamil* (7/36) through Nusr ibn Bab, who narrated from Kathir ibn Zayd al-Aslami, who narrated from al-Mutallib from Abu Huraira that the Prophet (peace be upon him) said, "There is no race except in a hoof, a saddle, or an arrow."

However, this follow-up is not reliable, as it includes the very weak Nusr al-Khurasani, whom some scholars have deemed a liar.

A Muwatta' (Suspended) Narration from Abu Huraira

Ibn Abi Shayba included this narration in his *Al-Musannaf* (6/533, no. 33552) through Waki' from Sufyan from Zayd ibn Aslam from Abu al-Fawaris from Abu Huraira, where the Prophet (peace be upon him) said, "There is no race except in a hoof or a saddle."

Study of the Chain of Narration:

- Waki' ibn al-Jarrah, a well-known scholar, was trusted by the scholars of hadith. The Hafiz said, "He was trustworthy, a memorizer, and devout."
- Sufyan ibn Sa'id al-Thawri, who is also highly regarded by the scholars, was described by the Hafiz as, "A reliable, pious scholar and an Imam of evidence."
- Zayd ibn Aslam al-Adawi, known for his extensive knowledge, was deemed trustworthy by the Hafiz, though he was known to be lenient in his narrations.
- Abu al-Fawaris, however, was declared unknown by al-Daraqutni in *Al-'Ilal* (11/230), and there was confusion in the transmission through al-Thawri. Al-Daraqutni noted a contradiction in the narration of Abu al-Fawaris from Abu Huraira, where some reported it as raised (marsu'), but others stopped it. The version that is stopped is more reliable, and Abu al-Fawaris is only known through this narration.

****Narration of Abdullah ibn Umar**** Abdullah ibn Nafi narrated from Asim ibn Umar from Abdullah ibn Dinar from Ibn Umar: "The Prophet (peace be upon him) raced horses and established a prize between them, and he allowed a gap between them, saying: 'There is no race except in a hoof or an arrow.'" This narration is considered **Hasan li ghayrihi** (good due to other corroborations).

This narration was reported by Ibn Abi Asim in **Al-Jihad** (4/163), Ibn Hibban in his **Sahih** (10/543), Ibn Adi in *Al-Kamil* (5/228), al-Tabarani in *Al-Awsat* (8/51, no. 7936), and al-Khatli in *Al-Furusiyya* (Q37/AB) through Abdullah ibn Nafi'.

Study of the Chain of Narration:

- Abdullah ibn Nafi' al-Saigh, a trusted narrator whose reliability is endorsed by major hadith compilers like al-Bukhari and Muslim, though noted for having some leniency in his memory.
- Asim ibn Umar al-Umari, a narrator criticized by many scholars, including al-Hafiz who classified him as weak. ****Judgment of the Chain of Narration:**** The chain is weak; as noted by Ibn Qayyim al-Jawziyya, the narration of Asim ibn Umar was criticized for its weak status. Even though Abu Hatim considered the narration of Ibn Umar in his *Sahih*, he was reproached for including this particular narration from `Asim, whose weakness was acknowledged by several scholars.

Narration of the Wrestling Between the Prophet (Peace be Upon Him) and Rukana

The narration of Muhammad ibn Rabia from Abu al-Hasan al-Asqalani from Abu Jafar ibn Muhammad ibn Rukana from his father reports that the Prophet (peace be upon him) wrestled with Rukana and threw him. It further includes the statement: "The difference between us and the polytheists is the turbans on our caps."

This narration is **Hasan li ghayrihi** (good due to other corroborations), but the phrase "the difference between us and the polytheists..." is weak.

It has been reported by multiple narrators: Ibn Sa'd in *Al-Tabaqat* (1/374), Muhammad ibn Salam in *Al-Tarikh al-Kabir* (1/82, 3/337), and others.

Study of the Chain of Narration:

- Muhammad ibn Rabi'a al-Kalabi, considered trustworthy by al-Hafiz.
- Abu al-Hasan al-Asqalani and Abu Ja'far ibn Muhammad ibn Rukana are both considered unknown narrators, and some scholars have questioned the accuracy of the attribution of this narration to the Prophet (peace be upon him).

Chain of Narration (Isnad Judgment): This chain is weak, containing three unknown individuals. However, it has supporting narrations that elevate it to the level of *hasan li ghayrih* (good due to supporting evidence), if Allah wills. Al-Bukhari said: "Its chain is unknown; some parts of it are not known to have been heard from one another" (). Al-Tirmidhi stated: "This is a *hasan ghareeb* (good, rare) hadith, and its chain is not strong. We do not know Abu al-Hasan al-'Asqalani or Ibn Rakanah" (). Ibn Hibban commented: "The chain of this narration is questionable" (). There is a difference regarding its chain as the phrase "from his father" has been omitted. Al-Baghawi mentioned in his *Mu'jam al-Sahabah* (2/404, no. 769) that Dawood ibn Rashid narrated from Muhammad ibn Rabiah, from Abu al-Hasan al-'Asqalani, from Abu Ja'far ibn Muhammad ibn Rakanah, that Rakanah wrestled the Prophet ﷺ and the Prophet ﷺ defeated him, and I heard the Prophet ﷺ saying: "The

distinction between us and the People of the Book is the turbans on the caps" (). Al-Hafiz reported: "Ibn Shahin narrated this from al-Baghawi" ().

Isnad Analysis:

- Dawood ibn Rushayd al-Hashimi, a freed slave, is trusted by all except al-Nasa'i. Al-Hafiz described him as "trustworthy" ().
- Muhammad ibn Rabiah al-Kalabi, who is cited in *Al-Adab al-Mufrad* by al-Bukhari and the four major hadith collections, was described by al-Hafiz as "truthful" ().

Chain Judgment: The chain is weak due to its being interrupted. Ibn Manda commented: "Al-Baghawi mentioned him among the companions, though he is a Tabi'i (successor)" (). Al-Hafiz further added: "Ibn Fathun corrected him, stating the wrestling incident of Rakanah is well-known, and the hadith about turbans is also widespread. It seems Muhammad ibn Rabiah omitted part of the chain or skipped mentioning his father." The second possibility appears to be closer and is found in other versions of this narration" (). The chain is thus classified as weak.

Further Discrepancies:

- Ibn Qan'a in his *Mu'jam al-Sahabah* (3/174/Sharh al-Ashraf) narrated from Ahmad ibn Abd al-Rahman ibn Bashir al-Nasa'i and Musa ibn Harun via Qutaybah, from Muhammad ibn Rabiah, from Abu al-Hasan, from Muhammad ibn Yazid ibn Rakanah, from his father that Rakanah wrestled the Prophet ﷺ... and the narration continues. Abu al-Hajjaj al-Mizzi noted: "He did not mention Abu Ja'far" ().

Supporting Narrations: Al-Baghawi mentioned in his *Mu'jam al-Sahabah* (2/405, no. 770), and from him, al-Bayhaqi in *Dala'il al-Nubuwwah* (6/251) reported: "We were told by al-Hasan ibn al-Sabbah al-Bazzar, who narrated from Shabbabah ibn Sawwar, who narrated from Abu Owais, who reported from Muhammad ibn Abdullah ibn Yazid ibn Rakanah, from his grandfather, Rakanah ibn Abd Yazid, who was one of the strongest men. He said: 'I was with the Prophet ﷺ near a flock of sheep belonging to Abu Talib when he said to me: "Will you wrestle me?" I replied: "You?" He said: "Yes." I asked: "On what?" He said: "On a sheep from the flock." So I wrestled him, and he threw me to the ground and took a sheep from me. He then asked: "Would you like to wrestle again?" I said: "Yes." He threw me again and took another sheep. As I looked around to see if anyone had noticed, he asked: "What is wrong?" I replied: "I was concerned that some of the herders might see, as I am one of the strongest among my people." He then asked: "Would you like to wrestle again, and I will stake a sheep?" I said: "Yes." He threw me a third time, and took another sheep from me. I sat down, disheartened. He asked: "What is wrong?" I said: "I am going to return to Abd Yazid with three sheep, and I thought I was the strongest of the Quraysh." He asked: "Would you like to wrestle again?" I said: "No, after three times." He replied: "As for the sheep, I will return them to you." And indeed, he returned the sheep to me. It was then that I realized that he did not throw me by his own strength, but by the strength of someone else."

Isnad Analysis:

- Al-Hasan ibn al-Sabbah al-Bazzar is cited by all but Muslim and al-Nasa'i. Al-Hafiz described him as "truthful but prone to errors" ().
- Shabbabah ibn Sawwar, whose narrations are found in the major collections, is described by al-Hafiz as "trustworthy, with good memory, though he was accused of *irja'* (delayed judgment on faith matters)" ().
- Abu Owais Abdullah ibn Abdullah al-Asbahi, cited by Muslim and the four major collections, is described by al-Hafiz as "truthful, though prone to error" ().

Chain Judgment: Weak, but reliable in supporting narrations. Further supporting evidence from the works of Ibn Abbas (see *al-Mu'talif* by al-Khatib al-Baghdadi, 10/347, and *al-Ihsa* by Ibn Hajar), indicates the narrations are more reliable when cross-referenced.

The Third Topic: The Hadith: "The Bet of Abu Bakr al-Siddiq with the Disbelievers of Mecca"

The hadith of Abu Bakr al-Siddiq (may Allah be pleased with him) as narrated by Sufyan from Habib bin Abi Amra, from Sa'id bin Jubayr, from Ibn Abbas (may Allah be pleased with them all) is as follows: "The Muslims wished for the Romans to triumph over the Persians because they were people of the Scripture, while the disbelievers wished for the Persians to triumph over the Romans because they were idol worshippers. The Muslims mentioned this to Abu Bakr, and he conveyed it to the Messenger of Allah (peace be upon him). The Prophet (peace be upon him) said, 'Indeed, they [the Romans] will be defeated.' Abu Bakr then told them, and they said, 'Set a time for us: if they [the Romans] are victorious, then you shall have such and such, and if we [the disbelievers] are victorious, we will have such and such.' So, he set a period of five years between them. But when the five years passed and the Romans had not triumphed, Abu Bakr mentioned this to the Prophet (peace be upon him), who said, 'Why did you not set a period shorter than ten years?'—meaning a period less than ten years. Then, the Romans triumphed, as indicated in the verse: *Alif Lam Meem. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious in a few years.* [Quran, 30:1-4]. Thus, the Romans triumphed and then were defeated. Allah's command was from before and after, and on that day, the believers will rejoice in the victory of Allah."

This hadith is authentically narrated in multiple sources including Ahmad in *al-Musnad* (1/276, 304), al-Diya' in *al-Mukhtara* (10/144), al-Bukhari in *Khalq Afa' al al-Ibad* (31, 32), and others.

Isnad Study:

- **Abu Ishaq al-Fazari:** A trustworthy narrator, as affirmed by al-Hafiz, with several works attributed to him.
- **Sufyan al-Thawri:** A highly regarded figure, known for his integrity and knowledge, though sometimes prone to *tadlees* (concealing the chain of narration).
- **Habib bin Abi Amra:** A trusted narrator according to al-Hafiz.
- **Sa'id bin Jubayr:** A trustworthy and precise narrator, known for his scholarship.
- **Ibn Abbas:** The companion of the Prophet, renowned for his knowledge and narrations.

The hadith's chain of narration is regarded as authentic.

The Fourth Topic: The Hadith: "Whoever Places a Horse Between Two Horses"

This hadith is narrated by Sufyan bin Husayn from al-Zuhri, from Sa'id bin al-Musayyib, from Abu Huraira, where the Messenger of Allah (peace be upon him) said: "Whoever places a horse between two horses, and he does not fear it will outrun him, there is no harm in it. But if he fears it will outrun him, then it is gambling."

This narration is weak when raised but authentic when it is considered as a statement of Sa'id bin al-Musayyib.

Isnad Study:

- **Sufyan bin Husayn:** A reliable narrator, although his narration from al-Zuhri is considered weak.
- **Al-Zuhri:** A well-known scholar with impeccable narration, regarded as a leading authority in Hadith transmission.
- **Sa'id bin al-Musayyib:** One of the foremost jurists and scholars from the generation of the Tabi'un.

The narration is considered weak due to Sufyan bin Husayn's narration from al-Zuhri and the raised narration being incorrect. The correct version is attributed to Sa'id bin al-Musayyib as a *mauquf* (saying of the companion).

Conclusion: The first hadith regarding the bet between Abu Bakr and the disbelievers of Mecca is authentic, while the second hadith regarding placing a horse between two horses is weak when raised, with the correct position being a statement of Sa'id bin al-Musayyib.

Authenticity of the Hadith:

It was narrated by Malik in *Al-Muwatta* (2/468 - Al-Laythi), and through him by Al-Bayhaqi in *Al-Sunan Al-Kubra* (10/20). It was also narrated by Ibn Abi Shaiba in *Al-Musannaf* (6/531, Hadith 33540), and by Musaddad in *Al-Musnad* (9/395, 396, Hadith 2007-2008 - Al-Matalib) through Yahya bin Sa'id, and narrated by Abu 'Ubayda in *Al-Khayl* (2) through 'Abd al-Wahhab al-Thaqafi, both from Sa'id bin al-Musayyib.

Isnad Study:

- Yahya bin Sa'id al-Ansari: He is a reliable narrator from whom the compilers of the *Sahih* works narrated, and Al-Hafiz said, "He is trustworthy and established."
- Sa'id bin al-Musayyib al-Qurashi al-Makhzumi: He is a major scholar from whom the *Sahih* narrators reported, and Al-Hafiz described him as "one of the foremost scholars and jurists."

Isnad Judgment:

This chain of narration is authentic according to the conditions of the two Shaykhs (Al-Bukhari and Muslim).

Subheading 2.1: General Hadiths upon which Fatwa Regarding the Legality of Race Compensation is Based

This section is divided into three parts:

First Issue: The term "race" in both linguistic and technical terms, and the rationale behind allowing compensation in racing.

- **Linguistically:** "Race" refers to the act of advancing or proceeding ahead. Ibn Faris states: "The root of the letters Sīn, Bā, and Qāf means progression. It is said: 'He raced (sabaqa) and preceded him.'" Al-Azhari adds: "The term 'race' refers to the object of competition, whether in archery, horse racing, or other forms." Ibn Manzur explains: "Race means advancing in running or any activity where one competes to precede."
- **Technically:** Al-Baghawi explains that "race" (with an open bā) refers to the prize for the winner of the race, while "race" (with a closed bā) is the act of winning in competition. Yahya al-'Amrani similarly defines it as the reward placed upon a race, and Ibn Qudama mentions that "race" (with a closed bā) refers to the competition itself.

Rationale for Allowing Compensation in Racing:

Ibn Qudama explains that compensating in races is only permissible for horses, camels, and archery, as these three categories are deemed essential for military preparation, which justifies the allowance of compensation in their races.

Second Issue: The Rulings and Types of Races

The ruling on racing is agreed upon in principle, although scholars disagree on certain aspects. The consensus is that races are permissible in principle and with compensation in horses, camels, and archery. They are also allowed without compensation if free of legal prohibitions. Racing in other categories (e.g., animals not related to military skills) is not allowed with compensation.

Ibn Hazm and Yahya al-'Amrani both emphasize the permissibility of racing for horses, camels, and on foot, as demonstrated in the Qur'an and Sunnah.

Types of Races:

Ibn Qudama categorizes races into two types: those with compensation and those without. Races without compensation (such as foot races, boat races, or races involving animals not related to war) are universally permitted, as evidenced by the example of the Prophet racing with his wife Aisha. As for races with compensation, they are limited to horses, camels, and archery.

Third Issue: The Legality of Compensation in Certain Races

The ruling on whether compensation is allowed in races involving non-military animals or activities has been a point of scholarly debate. Some scholars permit it by analogy to the primary categories, while others argue against it based on the clear distinction made in the Hadith.

It has been clarified that what you mentioned regarding the permissibility of such competitions is incorrect. What form of chivalry or benefit to Islam and its people can there be for the Mujahideen in racing runners on foot? When has an enemy been defeated or a victory achieved through one of them, or a group strengthened by his efforts? When has a mission been dispatched on foot in such a way? The best outcome of this activity is that it may be permissible, but wagering on it is not.

As for your claim that this is a form of compensation for a permissible action, like other compensations, the response is twofold: First, this argument contradicts what you have prohibited in other similar activities such as swimming, responding to questions of knowledge, racing to memorize, and competing in permissible crafts. In all of these, you do not allow betting. Second, the compensation (Ja'alah) that is commonly understood in both custom and Islamic law is one where the payer benefits from the work and the worker from the reward. However, in this case, the worker does not place a bet on those who defeat him, for he gains no benefit from this; he merely offers money in exchange for the benefits he receives.

Proponents of compensation in activities akin to horse racing, archery, and the like cite the Prophet Muhammad's (PBUH) engagement in a wrestling match with Rukana and his acceptance of a reward in this regard.

Just as the three exceptions in competitive activities were permitted when they served the purpose of pride and supremacy or preventing harm to people, foot racing and similar activities, if intended to support Islam, can become acts of worship. In such cases, obtaining a prize becomes an act of righteousness, not of falsehood. The foundational principle regarding wealth is that it should only be acquired justly, and not through falsehood, which has no benefit.

This principle suggests that wagering is permissible when it involves promoting justice and supporting the truth, as indicated in the actions of the Prophet Muhammad (PBUH) and the Caliph Abu Bakr (RA). The reward in such competitions would be part of an effort to serve Islam, not an act of wrongful pursuit. Therefore, wagering in such cases is permissible, provided it contributes to the support and defense of Islam, unlike competitions where no such benefit is gained, such as cockfighting, ram fighting, swimming, or permissible crafts.

Scholars differ on the interpretation and abrogation of certain hadiths, particularly the one that prohibits gambling (Qimar) and uncertain contracts (Gharar). One interpretation suggests that this hadith was abrogated by the Prophet Muhammad's (PBUH) later prohibitions, which are evident in his statements, "There is no reward except in a horse's hoof, a camel's hoof, or an arrow's point." This hadith aligns with the views of scholars like Malik, Shafi'i, and Ahmad.

Others maintain that the hadith remains intact and was never abrogated. They argue that gambling was not universally prohibited; rather, it was the betting on unlawful activities or those without benefit in religion that is forbidden. For example, wagers placed on activities such as racing for the sake of pride, or competitions that do not benefit Islam, are not permissible. However, wagering on activities that promote Islam and its signs, such as the race for horses and camels, is legitimate. The principle is clear: any competition that assists in strengthening the religion or the preparation for jihad is permissible.

Moreover, some scholars like Ibn Taymiyyah and the Hanafis have argued that gambling, defined as obtaining money unjustly, is the real prohibition, not the permissible prize for activities that strengthen the faith. They cite the examples of the Prophet Muhammad (PBUH) and his companions, who engaged in such activities for the benefit of Islam. The principle remains that these exceptions, which promote readiness for jihad and the defense of Islam, are deemed beneficial, hence allowable.

The conclusion is that when the competition has a religious and beneficial purpose, such as supporting jihad, it is permissible to take a prize, as this ultimately serves a higher, just cause. Therefore, when the competition or

activity has a legitimate, beneficial purpose tied to the religion, such as aiding in the spread of knowledge or defending Islam, it is permissible for rewards to be obtained.

Conclusion:

Praise be to Allah, whose grace makes good deeds complete. Following this, the authenticity of the hadith, "There is no race except in a horse, camel, or arrow," and the validity of the hadith about the Prophet Muhammad's wrestling match with Rukana on a bet, with its non-abrogation, are summarized. The Prophet's victory over Rukana serves as a sign of his prophethood, demonstrating that he was supported by Allah. Additionally, the story of Abu Bakr's betting with the disbelievers of Mecca and the Prophet's approval of it is established, with no evidence of its abrogation. As for the hadith "Whoever places a horse between two horses..." it does not hold up as an authentic narration, though a statement by Sa'id ibn al-Musayyib clarifies it, saying: "Horse racing is no problem if a permitted bet is involved. If the horse wins, the prize is given; if not, nothing is owed." It is concluded that horse racing is established in the Qur'an, Sunnah, and consensus. The race can either involve no stake or a prize, and in the case of a prize, it is permissible only when it involves horses, camels, or arrows. There is consensus on both cases. Examples of permissible betting include educational competitions. The term *sabaq* can refer to a race (with the letter "b" closed) or a prize (with an open "b"), and has been validated by the Prophet Muhammad and the righteous predecessors. In races involving both parties, the involvement of a permitted intermediary is not required according to the majority. Any betting outside the scope of the three mentioned items (or their equivalents) is considered gambling, according to scholars.

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