

DISCIPLES OF ḤADĪTH THE NOBLE GUARDIANS

شَرَفُ أَصْحَابِ الْحَدِيثِ
وَنَصِيحَةُ أَهْلِ الْحَدِيثِ

al-Ḥāfiẓ Abū Bakr Aḥmad Ibn 'Alī
al-Khaṭīb al-Baghdādī (d. 463 H)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



شَرَفُ أَصْحَابِ الْحَدِيثِ
و
نَصِيحَةُ أَهْلِ الْحَدِيثِ

كَلَامًا

لِلْحَافِظِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ تَابِتٍ

الْمَعْرُوفِ بِـ «الْمُخَطِّيبِ الْبَغْدَادِيِّ»

al-Ḥāfiẓ Abū Bakr Aḥmad Ibn ‘Alī
al-Khaṭīb al-Baghdādī (d.463H)

Disciples of Ḥadīth

being a translation of his

Sharaf al-Aṣḥāb al-Ḥadīth wa Naṣībātu Ahlu’l-Ḥadīth



The Messenger of Allāh (ﷺ) said:

“May Allāh cause a slave to flourish who heard my words and understands them, then he conveys them from me. There may be those who have knowledge but no understanding, and there may be those who convey knowledge to those who may have more understanding of it than they do.”

[Abū Dāwūd #3660 and Tirmidhī #2656]

Disciples of Ḥadīth

The Noble Guardians

With accompanying notes of the author advising Ahlu'l Ḥadīth

by al-Ḥāfiẓ Abū Bakr Aḥmad Ibn 'Alī
al-Khaṭīb al-Baghdādī (d. 463 H)



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E: info@darassunnah.com

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FOREWORD

With the Name of Allāh, the All-Merciful, the Most Merciful

All praise and thanks be to Allāh. We praise Him and we ask His Aid and ask for His Forgiveness. And we seek refuge from the evils of ourselves and the wickedness of our deeds. Whomsoever Allāh guides, there is none that can misguide him and whomsoever Allāh sends astray, there is none that can guide him. And I bear witness that none has the right to be worshipped except Allāh, Alone, without partners and I bear witness that Muḥammad is His slave and His Messenger. May the Peace and Blessings of Allāh be upon him and upon his Companions. Allāh, Most High says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

“Indeed, it is We who sent down the message [i.e., the Qur’ān], and indeed, We will be its guardian.”

[*al-Hijr* (15):9]

This is a true promise from Allāh, the Most Glorified, the Most High that He will protect the Reminder in both the Qur’ān and the

Sunnah. As for the Qurʾān, Allāh, Most High has preserved it from alteration or substitution, so no one—whoever he may be—may venture to advance or delay any part of it, alter it, substitute any of it or remove anything from it or write anything in it.

As for the Sunnah, it has been ordained that it should be transmitted by reliable transmitters, impartial narrators and sincere memorisers, who take care to collect them from the hearts of the scholars of ḥadīth and write them down, from the time of the Companions (*radīy Allāhu ʿanhum*) until our time.

Likewise, He has ordained for it scholars who are knowledgeable concerning weaknesses, who investigate the circumstances of the narrators and who have memorised the sources of those who refute the lies against the Messenger of Allāh (ﷺ) and confirm truthful reports from him.

This group from among the scholars of ḥadīth are the successful ones and the chosen best, of whom the Prophet (ﷺ) informed us in an authentic ḥadīth:

“A group from among my *ummah* will continue to prevail and they will never be harmed by those who forsake them, until the Hour begins.” Narrated by Ibn Mājah

Ibn Al-Madīnī said: ‘They are the scholars of ḥadīth.’ And Yazīd Ibn Hārūn said: ‘If they are not the scholars of ḥadīth, then I do not know who they are.’¹

And that is the view of many of the scholars.

¹These reports are authentic and I have analysed them in my critique of ‘*Athar Al-Kitāb*’, each under its subject.

They are the successful group, who adhere to the *Sunan* and they are not harmed by those who abandon them due to their avoidance of religious innovation and they call to the [true] religion of Allāh with knowledge and clear evidence.

So what may be said of people who disparage their importance and seek to diminish their status, while they are a blessing for every Muslim and they have a right upon every believer? Indeed, none attempts to diminish their status except the innovator, who has gone astray or the disbeliever.

This book which is in your hands—my brother and seeker of knowledge—is a reminder from a great Imām, to his brothers among the seekers of knowledge, whose virtue and eminence as students of ḥadīth he acknowledges; and he encourages them in their pursuit of knowledge of ḥadīth and also to act upon them and to spread knowledge of them. Without doubt, he is a thorn in the side of the innovators, who worship Allāh in a heretical manner and depending entirely on their own minds, rejecting aḥadīth of the Prophet (ﷺ) or altering their meanings.

For this reason, I have sought guidance from Allāh (*istikbarah*) in the matter of its verification, in order that seekers of knowledge may gain the maximum benefit from it. So I ask Allāh, Most Glorified that this work be purely for the purpose of seeking His Generous Countenance. Verily, He is Able to do all things.

‘Amr ‘Abdu’l-Mun‘im ‘Abdu’l-‘Alā’ Salīm

THE AUTHOR

Ḥāfiẓ Abū Bakr Aḥmad Ibn ‘Alī al-Khaṭīb al-Baghdādī²

His Name and Lineage

He is the Imām and Ḥāfiẓ, Aḥmad Ibn ‘Alī Ibn Thābit Ibn Aḥmad Ibn Mahdī, al-Baghdādī, Abū Bakr, better known as Al-Khaṭīb al-Baghdādī. His Faṭḥer was ‘Alī Ibn Thābit, who was a sermoniser (*Khaṭīb*) in the village of Darzījan. Al-Khaṭīb (may Allāh have Mercy on him) said in the biography of his Faṭḥer, in ‘*Tarīkh Baghdād*’ (11/359): ‘He occupied the position of Khaṭīb at the pulpit in Darzījan for around twenty years.’

His Birth and Upbringing

He was born (may Allāh have mercy on him) in the year 391 AH. He began to acquire knowledge in the bosom of Al-Khaṭīb’s family (may Allāh have mercy on him), though his faṭḥer took great pains with his education, encouraging him to attend ḥadīth

² An Abbreviated Version, see his biography in ‘*al-Siyār*’ by Al-Dhāhabī (18/270) and ‘*Al-Bidayah wa’l-Nihayah*’ (12/101).

lectures and to study Islāmic Jurisprudence. He first began attending lectures when he was eleven years of age, then he began to travel in order to acquire knowledge of ḥadīth when he was twenty years old. He travelled to Baṣrah, Nishapur, Al-Sham, Makkah and other places. He travelled around, acquiring [knowledge], listening and accumulating [learning] as he went until he was unequalled and achieved a high status in the eyes of the authoritative people.

His Teachers

As for his teachers, he heard from a very great number of Shaikhs; the most prominent of them included:

- Al-Barqānī
- al-Azharī
- Ibn Bishrān
- Ibn Rizqih
- al-Ḥayrī
- Abū Ḥāzim al-‘Abdawī
- Al-Khallāl and numerous others

He even narrated from some of his own students, such as Naṣr al-Maqḏīsī, Ibn Makūla and al-Ḥumaydī.

Al-Dhahabī (may Allāh have Mercy on him) said: ‘This is the way of every Ḥāfiz: he narrates from the greater and the lesser [scholars].’

He studied Islāmic Jurisprudence at the hands of Abū’l-Ḥasan Ibn al-Muhamilī and al-Qāḏī Abū’l-Ṭayyib al-Ṭabarī.

Al-Dhahabī said: ‘He was one of the foremost Shāfi’ī scholars.’

His Students

Those who transmitted from him included:

- Ibn Makūla
- Al-Ḥumaydī
- Abū'l-Faḍl Ibn Khayrūn
- Al-Mubārak
- Ibn al-Tuyūrī
- A great number of others, including his Shaikh, Al-Barqānī (may Allāh have Mercy on him).

His Belief

As for his beliefs with regard to fundamental principles (*al-usūl*), he was an adherent of the Sunni school and held sound, orthodox beliefs.

Some claimed that he held Ash'arī beliefs, but this is not correct. He wrote a treatise on philosophical discourse (*kalām*) regarding Allāh's Divine Attributes, which proves that he followed the beliefs of *Aḥlu'l-Sunnah wa'l-Jama'ah*. And I have previously refuted these claims that he was an Ash'arī.³

The Scholars Praise for Him

Ibn Makūla said: “Abū Bakr was the last prominent scholar that we witnessed who combined such knowledge, memorisation, expertise, precision in the aḥādīth of the Messenger of Allāh (ﷺ), skill regarding their weaknesses and their chains of narrators,

³This is a publication which is currently in print and is published by Maktabah Ibn Taimiyyah of Cairo and Al-'Ilm of Jeddah.

knowledge of the authentic, the *gharīb*,⁴ the *farḍ*,⁵ the *munkar*⁶ and the *matrīb*.⁷ And Al-Baghdādī was without peer—aside from Abū'l-Ḥasan al-Daraqūṭnī. I asked 'Abdullāh al-Sūrī about Al-Khaṭīb and Abū Bakr al-Sajzī, which of them had memorised more aḥādīth? He clearly favoured Al-Khaṭīb.'

Al-Mu'taman al-Sajī said: 'Aside from al-Daraqūṭnī, Baghdād has not produced anyone who has memorised more aḥādīth than Abū Bakr al-Khaṭīb.'

Abū'l-'Alī al-Bardanī said: 'It is likely that Al-Khaṭīb never encountered his [own] like.'

Abū Ishāq al-Shīrazī, the scholar of Islāmic Jurisprudence, said: 'Abū Bakr Al-Khaṭīb resembles al-Daraqūṭnī and his peers in his knowledge and memorisation of ḥadīth.'

Abū'l-Fityān al-Ḥāfiẓ said: 'Al-Khaṭīb was the leader in this field; I have neveren countered his like.'

Abū'l-Qāsim al-Nasīb said: 'I heard Al-Khaṭīb saying, 'Abū Bakr al-Barqānī wrote a letter with me to Abū Nu'aym Al-Ḥāfiẓ and in it, he said: 'Our brother, Abū Bakr—may Allāh help him and preserve him—has travelled to you to acquire knowledge and he—all praise and thanks be to Allāh—has an eminent background and a firm

⁴ *Gharīb*: A ḥadīth whose chain of narrators contains a particular narrator at any point in its chain who is the only one who reported the ḥadīth.

⁵ *Farḍ*: Ibn Hajr held that *gharīb* and *farḍ* are synonyms both linguistically and in ḥadīth terminology, though he explains that scholars of ḥadīth distinguish between the two, according to their usage: so *farḍ* is more commonly applied as meaning *al-farḍ al-mutlaq* (a narration reported by a single Companion), while *gharīb* is more often applied to *al-farḍ al-nisbī* (in which the singular narrator occurs later in the chain).

⁶ *Munkar*: A ḥadīth that contradicts what has been authentically reported elsewhere.

⁷ *Matrīb*: A ḥadīth that is discarded or rejected.

foundation in this subject. He has journeyed in pursuit of it and gathered knowledge the like of which many of his contemporaries have not acquired. That will be clear to you when you meet him and observe his piety and his reserve, which will impress you.”

Al-Ḥāfiẓ Abū Sa‘d al-Sam‘ānī said: ‘Al-Khaṭīb was revered, dignified, trustworthy, analytical, a dependable authority, possessed of a fine hand, extremely precise, eloquent—the Seal of the Huffāz.’

Al-Salafī said: “I asked Shuja‘ al-Zahlī about Al-Khaṭīb and he said: ‘[He is] an Imām, author and Ḥāfiẓ, and we do not know anyone of his like.’

His Written Works

As for Al-Khaṭīb’s written works, he wrote many. Abū Sa‘d al-Sam‘ānī said: ‘Al-Khaṭīb wrote fifty-six works.’

Al-Dhahabī mentioned a number of them in ‘*al-Siyār*’, the most well known of them being ‘*Tarīkh Baghdād*’. It consists of a hundred and six sections and it is without equal. It is greatly beneficial, a reliable source of information regarding the circumstances of many of the inhabitants of Baghdād or those who visited it.

His Death

He died (may Allāh have Mercy on him) in the year 463 AH. Makkī al-Rumaylī said: ‘Al-Khaṭīb became ill in the middle of Ramaḍan and his condition worsened on the 1st of Dhū’l-Hijjah; he entrusted the execution of his will to Ibn Khayrūn and he bequeathed his books to him and distributed all of his money in charity and to the scholars of ḥadīth. He died on Monday, the 7th

of Dhū'l-Hijjah in the year 463AH. Then on the Tuesday morning, his body was taken out and it was brought to the western quarter [of Baghdād] and it was carried by the judges and the notables of the city. Prayers were conducted over him by Abū'l-Ḥusayn Ibn al-Muhtadī Billāh, who made *takbīr* over him four times, after which he was buried beside the grave of Bishr al-Hāfi.'

Versions Relied on for the Purpose of Verification

For the purpose of verification, I have relied on two versions:

- The first: This is a handwritten version from the manuscripts of Dar Al-Kutub Al-Miṣriyyah, under no. B23736, micro-film no. 25251, which consists of three volumes, from q. 64 to q. 117. This is a good and accurate version, represented by the letter (A).
- The second: This is a Turkish printed version and it is the only printed version of this book. The person who verified it relied on a number of handwritten manuscripts and I have identified them by the letter (B).

THE AUTHOR'S INTRODUCTION

With the Name of Allāh, the All-Merciful, the Most Merciful

We were told by the Shaikh, Imām, scholar and Ḥāfiẓ, Jamāluddīn Abū Muḥammad ‘Abdu’l-Qādir Ibn ‘Abdullāh Al-Rahāwī, the recitation being in his words, while I was present, listening in Al-Mawṣil, on Saturday, the 23rd of Dhū’l-Ḥijjah, in the year 562 AH. He said that he was informed by Shaikh Abū ‘Abdullāh Muḥammad Ibn Ḥamzah Ibn Muḥammad Ibn Abū Jamīl al-Qurashī, who said that he was informed by Shaikh Abū Muḥammad Hibatullāh Ibn Aḥmad Al-Akfānī, who said: ‘I was told by the Shaikh and Imām, Abū Bakr Aḥmad Ibn ‘Alī Ibn Thābit Al-Khaṭīb Al-Baghdādī (may Allāh have mercy on him), with regard to what he had transmitted to us:

All praise and thanks be to Allāh, who chose Islām as a religion for the best of His creation, sent the Messengers whom He chose from among His creation with it and He made us custodians and implementers of His Law (*Shari‘ah*) among the adherents of His religion, to deter from the things that He has made unlawful and

to act upon His Sunnah. We praise and thank Him as befits Him and we ask Him to grant us success in following it with integrity and we implore Him to increase His Bounty upon us.

And may the blessings of Allāh be upon the seal of the Messengers, our master, Muḥammad, the most eminent of the Prophets and the finest member in all of Allāh's creation and upon the distinguished Companions and those who follow them with *ihsan* until the Day of Resurrection.

To proceed: May Allāh grant you success in performing good deeds and may He protect us and you from falling into innovation and doubtful matters. We have stood against the denunciation which you mentioned of the scholars of ḥadīth and *āthār*⁸ by the innovators, their maligning of those who involve themselves in learning aḥadīth and memorising traditions, their rejection of authentic narrations transmitted to the Muslim ummah by the truthful Imāms and their mockery of the people of truth, utilising fabrications transmitted to them by the heretics:

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

“[But] Allāh mocks them and prolongs them in their transgression [while] they wander blindly.”

[*al-Baqarah* (2):15]

And this is not surprising from those who follow guidance or from those whom Allāh caused to deviate from the path of guidance. The clearest evidence of their abandonment [of the Sunnah] is their failure to abide by the rulings of the Qur'ān, their failure to abide by the clear evidences contained in its verses, their rejection of the *Sunan* and their reliance on their own opinions when

⁸ *Āthār*: Narrations from the Companions (*radīy Allāhu 'anhum*).

forming judgements.

Their innovation is intended to cause confusion and man is seduced by philosophical discourse and argument; he has made his religion into something for the purpose of disputation, placed himself in fertile ground for destruction and delivered himself to Satan, repelling truth with doubtful things. When he is shown books of rulings relating to the traditions of our Prophet (ﷺ), he casts them to one side and refuses to look at them, mocking the one who conveys them and the one who transmits them, thereby opposing the religion and maligning the Muslims' Imāms, acting arrogantly towards the common populace by spending his life in learning philosophical discourse, considering that all but he are astray and believing that he alone is saved from blind following, claiming that his words are based on justice and *tawḥīd*, though in fact, his '*tawḥīd*', when it is examined, is actually *shirk* and apostasy. This is because he ascribes partners to Allāh and his '*justice*' is, in fact, a deviation from the path of truth, towards contradiction of the rulings of the Book of Allāh and the Sunnah.

A miserable, wretched person, when he is put to trial by some matter pertaining to his religion, turns toward the scholar of Islāmic Jurisprudence and seeks a ruling from him, then he acts upon what he says and what he narrates, returning to blind following after having fled from it and adhering to its ruling, having previously shunned it. So how can he regard blind following as lawful, when he previously declared it to be unlawful?! And [how can he] minimise the sin of it, having previously attached such great importance to it?! And his rejection of it will not benefit him in this life or the next, for his actions in accordance with the Islāmic Law (*Shari'ah*) are more appropriate and more worthy.

CHAPTER ONE

The Text

1. We were informed by Abū Sa‘īd Muḥammad Ibn Mūsā Ibn al-Faḍl Ibn Shazan al-Ṣayrafī, in Nishapur, who said that Abū’l-‘Abbās Muḥammad Ibn Ya‘qūb al-Aṣamm told him that he was informed by Muḥammad Ibn Ishāq al-Saghanī that Ishāq Ibn ‘Isā said: ‘I heard Mālik Ibn Anas (*radīy Allāhu ‘anhu*) censuring argument in matters of religion and he said:

‘Whenever a man who is more argumentative than another comes to us, he desires us to reject that which Jibrīl (*‘alayhis-salām*) brought to the Prophet (ﷺ).’⁹

⁹Its chain of narrators is authentic.

The tradition was narrated by Al-Lalaka‘ī in ‘*Sharḥ Usūl al-Ṭiqād*’ (#293) by way of Al-Ḥasan Ibn ‘Alī al-Ḥalwanī, on the authority of Ishāq Ibn ‘Isā. He also narrated it from another source on the authority of Mālik. A different narration was authentically reported on Imām Mālik’s authority regarding the censure of disputation and argumentativeness in religious matters: It was reported on the authority of Ma‘n Ibn ‘Isā that he said: “Mālik Ibn Anas (*radīy Allāhu ‘anhu*) was once returning from the masjid, leaning on my arm, when a man called Abū’l-Ḥuwayriyah who was accused of irja’ caught up with him. He said. ‘O slave of Allāh! Listen to something I have to say and debate with me and let me tell you my opinion.’ Mālik said: ‘And what if you overcome me?’ The man replied, ‘If I defeat you, you follow me.’ Mālik asked, ‘And what if another man comes

2. We were informed by Abū'l-Qāsim 'Abdu'l-Raḥmān Ibn Muḥammad Ibn 'Abdullāh al-Siraj, in Nishapur that he said that he was informed by Bishr Ibn Aḥmad al-Asfarayīnī, who said that Ja'far Ibn Muḥammad al-Firyabī told him: 'I was informed by Bishr Ibn Al-Walīd, who said: 'I heard Abū Yūsuf saying, 'It used to be said that whoever seeks [knowledge of] the religion through philosophical discourse is a *ẓindīq*¹⁰; whoever seeks the *gharīb* among ḥadīth is a liar and whoever seeks wealth through alchemy will become bankrupt."¹¹

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and defeats us (both)?' He replied, 'Then we follow him.' To this, Mālik replied, 'O slave of Allāh! Allāh sent Muḥammad (ﷺ) with a single religion, but I see you moving from religion to religion. 'Umar Ibn 'Abdu'l-'Azīz said: 'Whoever makes his religion the object of argumentation will frequently change it.'" (Narrated by Al-Ajurī in '*Al-Shari'ah*', p. 56, with an authentic chain of narrators). And many traditions have been authentically reported on the authority of the Salaf regarding the censure of argument and disputation in religious matters. I have referred to them in other places and they are narrated in the full version of the book '*Al-Shari'ah*' by Al-Ajurī, authenticated by us.

¹⁰ *Zindīq*: A *ẓindīq* is a person who acknowledges the Prophethood of the Messenger of Allāh (ﷺ) and accepts the principle tenets of Islām, but at the same time adheres to beliefs which are unanimously branded as *kufr* (disbelief) in the Sharī'ah. According to this definition the term *ẓindīq* will apply to all persons who proclaim themselves to be Muslims while at the same time adhering to *kufr* beliefs.

There is no objection to its *isnād* (chain of narrators). In it is Bishr Ibn Al-Walīd Al-Kindī; scholars hold conflicting opinions regarding him: Al-Daraqutni declared him to be trustworthy, while Sāliḥ Jazarah said of him, "He is honest, but he was not rational, having become senile in his dotage." Al-Sulaymānī said: "His ḥadīth is *munkar*." Al-Ajurī said: "I asked Abū Dāwūd: 'Is Bishr Ibn Al-Walīd trustworthy?' He replied, 'No'."

¹¹ I say: Some of the scholars of ḥadīth refrained from commenting on his status at the end of his life due to the conflicting reports about him, as is made plain by the words of Sāliḥ Jazarah, who was among those who learnt Islāmī Jurisprudence from Abū Yūsuf and so his narration from him is likely correct, due to the shortness of the chain of narrators and the fact that he accompanied him for a lengthy period. And tolerance in the matter of *āthār* is more acceptable than in the matter of traditions with asaneed (chains of narrators) and ḥadīth; and the Shaikh of the author is trustworthy and a jurist, who has a biography in '*Al-Muntakhab Min Al-Ṣiyāq*' by Al-Ṣayrafīnī (#995) and '*Al-'Ibār*' by Al-Dhahabī (2/235). The *athar* was narrated by Al-Lalakā'ī (#305), Abū'l-Qāsim Al-Asbahānī in '*Al-Hujjah fī Bayān Al-Mabajjah*' (1/105) by way of Bishr Ibn Al-Walīd.

3. We were informed by Abū Maṣṣūr Muḥammad Ibn ‘Isā Ibn ‘Abdu’l-‘Azīz al-Bazzār in Ḥamadhān that he said that he was told by ‘Ubaydullāh Ibn Sa‘īd al-Qāḍī in Burūjad that he said that he was informed by ‘Abdullāh Ibn Wahb Al-Ḥāfiẓ al-Daynūrī, who said that Sufyān al-Thawrī said:

“The religion is only through traditions, not through opinion; the religion is only through traditions, not through opinion; the religion is only through traditions, not through opinion.”¹²

4. We were informed by Abū’l-Ḥasan ‘Alī Ibn Aḥmad Ibn Muḥammad Ibn Bakrān Al-Fuwwī in Al-Baṣrah, that he said that Abū ‘Alī Al-Ḥasan Ibn Muḥammad Ibn ‘Uthmān Al-Fasawī said that he was informed by Ya‘qūb Ibn Sufyān, who said that Al-Faḍl Ibn Ziyād said: “I asked Abū ‘Abdullāh [Aḥmad Ibn Ḥanbal] about Al-Karabīsī and what he has proclaimed and he frowned and said:

“Their trial has only come from the books that they fabricated; they have abandoned the traditions of the Messenger of Allāh (ﷺ) and his Companions (*radīy Allāhu anhum*) and they have devoted themselves to these books.”¹³

¹² Its chain of narrators is extremely weak.

In it is ‘Abdullāh Ibn Muḥammad Ibn Wahb al-Daynūrī; Al-Dāraqutnī said: “[He is] abandoned.” And in another narration, it was reported that he said: “He fabricates ḥadīth.” He was suspected by Ibn ‘Uqdah [of being untruthful] and ‘Umar Ibn Sahl called him a liar. It was narrated by Ibn ‘Abdu’l-Barr in *‘Jāmi‘ Bayān Al-‘Ilm’* (2/137) from another source, on the authority of Ibn Al-Mubārak, who reported on the authority of Sufyān, but its chain contains someone whom I do not know.

¹³ Its chain of narrators is weak.

I have not taken a position on what has been said regarding the author’s Shaikh, with respect to critique and praise (*al-Jarḥ wat-Ta’dīl*), except to mention what Al-Sama‘anī said of him in *‘Al-Ansab’* (4/410): He mentioned his narration on the authority of Al-Fasawī

5. We were informed by Abū'l-Ḥasan Muḥammad Ibn 'Ubaydullāh Ibn Muḥammad al-Ḥannā'ī, who said that he was informed [by Abū Bakr]¹⁴ Aḥmad Ibn Salmān al-Najjād, who said that he was informed by 'Abdullāh Ibn Aḥmad Ibn Ḥanbal that he said: "My father told me that he was informed by 'Abdu'l-Raḥmān Ibn Maḥdī, who said: 'I heard Mālik Ibn Anas (*radīy Allāhu*

= and the narration of Al-Khaṭīb on his authority, though Imām Aḥmad (may Allāh have Mercy on him) that criticised the claim that any writings can be attributed to him. In '*Masa'il Ishāq Ibn Ibrāhīm Ibn Ḥānī' al-Naysabūri*' (#1908), it was reported from him that he said: "I heard Abū 'Abdullāh saying, 'Nothing impresses me from the books [of opinions] and whoever wrote anything from the books is an innovator.'" He also said (#1912), "Every writing that is innovated is a heresy."

And this harshness on the part of Imām Aḥmad was for two reasons:

The first is that it was not confirmed to him that anyone from among the Companions of the Prophet (ﷺ) or the *Tabi'ūn* wrote a book; in '*Al-Masa'il*' (#1911) he said: "I was listening to Abū 'Abdullāh and a man from Ardabīl asked him about a man known as 'Abdu'l-Raḥmān, did he write a book? Abū 'Abdullāh said: "Say to him: 'Did anyone from among the Companions of the Messenger of Allāh (ﷺ) do this? Or did any of the Tabi'oon?" And he was angry and severe regarding this matter and forbade it, saying, "Forbid the people from doing it and adhere to the ḥadīth."

The second is his fear that such books as these and the opinions of men that they contain would divert people away from the fundamental source, which is the Book [of Allāh] and the Sunnah.

Likewise, 'Uthmān Ibn Sa'īd al-Darīmī transmitted from him that he said: "Do not look at the books of Abū 'Ubayd, nor anything written by Ishāq, nor Sufyān, nor Al-Shafī'ī, nor Mālik; [instead] it is incumbent upon you to go back to the fundamental source [i.e. the Qur'ān and Sunnah]."

And it has been authentically reported from him that he permitted the writing down of that which does not contain opinion.

He said: "Every innovated book is a heresy," or "Every book that is a novelty is a heresy. As for that which contains debate, in which a man informs the reader of the knowledge that he has and what he has heard from formal legal opinions, I do not see any objection to that."

Al-Khaṭīb spoke at length about this matter and he cited its evidences in his book '*Taqyid Al-Ilm*'.

As for his words regarding Al-Karabīsī, it has been confirmed from him in '*Masa'il Ishāq*' (#1865), where he said: "I heard him saying, 'May Allāh humiliate Al-Karabīsī; none should sit with him, nor repeat his words, nor copy his books and nor should we sit with those who sit with him.'" And he spoke a great deal about him.

¹⁴This addition is from manuscript (B).

‘*anhu*) say:

“The Messenger of Allāh (ﷺ) and those appointed to authority after him established Sunan and adopting them is affirmation of the Book [of Allāh, the Almighty, the All-Powerful],¹⁵ implementation of the requirement to obey Allāh, strengthening of Allāh’s Religion; whoever acts upon it is rightly guided and whoever supports it will be victorious, while whoever opposes it has followed something other than the path of the Believers and Allāh will hold him responsible for that for which he undertook responsibility.”¹⁶

6. Abū Sa‘īd Muḥammad Ibn Mūsā al-Ṣayrafi informed us that Abū’l-‘Abbās Muḥammad Ya‘qūb al-Aṣamm told him that Al-‘Abbās Ibn Al-Walīd Ibn Mazīd Al-Bayrūtī informed him that he heard Al-Awzā‘ī saying:

“It is incumbent upon you to adhere to the traditions of those who came before, even if the people reject you. And I warn you against the opinions of men, even if they embellish them with fine words, for the matter is clear and you are following the straight path.”¹⁷

¹⁵This addition is from manuscript (B).

¹⁶Its chain of narrators is authentic.

It was reported from another source, narrated by Al-Ājūrī in ‘*Al-Sharī‘ah*’ (p. 48): Al-Firyābī informed us that Al-Ḥasan Ibn ‘Alī Al-Ḥalwānī in Tarsus told him in the year 233 AH: “I heard Mutrif Ibn ‘Abdullāh saying, ‘I heard Mālik Ibn Anas (*raḍīy>Allāhu ‘anhu*) saying, when those who deviate from the religion were mentioned in his presence, ‘Umar Ibn ‘Abdu’l-‘Azīz (*raḍīy>Allāhu ‘anhu*) said...’ and he quoted the narration.”

And its chain is authentic.

It was narrated by Al-Lalakā‘ī in ‘*Sharḥ Usūl Al-Ṭīqād*’ (134) by way of Rushdayn Ibn Sa‘d, who said that ‘Uqayl informed him on the authority of Shihāb, on the authority of ‘Umar Ibn ‘Abdu’l-‘Azīz.

But its *isnād* is weak, due to the weakness of Rushdayn.

¹⁷Its chain of narrators is authentic.

It was narrated by Al-Ājūrī in ‘*Al-Sharī‘ah*’ (p. 58).

7. We were informed by Al-Ḥasan Ibn Abū Bakr, who said that ‘Abdullāh Ibn Ishāq Ibn Ibrāhīm al-Baghawī told him that he was informed by Al-Ḥasan Ibn ‘Ulayl that he was told by Aḥmad Ibn Al-Ḥusayn, the companion of Al-Qawha, who said: “I heard Yazīd Ibn Zurai‘ (may Allāh have mercy on him) saying,

‘The people of opinion are the enemies of the Sunnah’.”¹⁸

He [Abū Bakr]¹⁹ said:

If any of the people who hold reprehensible opinions was to occupy himself with knowledge that benefits him and studied the *Sunan* of the Messenger of the Lord of the worlds and followed the path of jurists and scholars of ḥadīth, he would find therein that which would render him needless of anything else and he would suffice himself with the path and eschew his [baseless] opinion. This is because the ḥadīth comprises knowledge of the principles of *tawḥīd* and an explanation of the promise [of Paradise for the believers] and the threat [of punishment for the disbelievers] and the Divine Attributes of the Lord of the worlds, rather than the sayings of the heretics. There is also information concerning characteristics of Paradise and of the Fire and what Allāh has prepared therein for the pious and for the profligate, and the wonderful miracles and great signs that He has created,

Al-Firyābī informed us, saying, ‘Al-‘Abbās told us... up to the words...’

And its isnād is also authentic.

¹⁸ Its *isnād* is weak.

In its chain of narrators is ‘Abdullāh Ibn Ishāq Ibn Ibrāhīm, who is the son of ‘Abdu’l-‘Azīz al-Marzaban al-Baghawī; he has a biography in *‘Tārikh Baghdād’* (9/4144). Al-Daraqūṭnī said: “He is lenient (i.e. not strict). As for Al-Ḥasan Ibn ‘Ulayl, I have not found any biography for him.

¹⁹This is from manuscript (B).

in addition to accounts pertaining to the angels who are near to Allāh and descriptions of those who stand in rows [in prayer] and those who glorify [Allāh].

And in the ḥadīth there are stories of the Prophets, reports concerning the ascetics and those close to Allāh, exhortations of the eloquent, speeches of the jurists, biographies of the Arab and non-Arab kings, the stories of the early generations, explanations of the battles fought by the Messenger of Allāh (ﷺ),²⁰ his military expeditions, collections of his rulings and judgements, his sermons and admonitions, his signs and his miracles, the number of his wives, his children, his in-laws and his Companions (*radīy Allāhu ‘anhum*) and a description of their virtues and their deeds and explanations of their stories and their exploits, the range of their ages and an explanation of their lineages.

In them there is also *tafsīr* of the Noble Qur’ān and the tidings and wise reminders contained therein, along with the sayings of the Companions (*radīy Allāhu ‘anhum*) regarding rulings that were memorised from them and the identification of those Imāms and jurists who endorsed the sayings of each one of them. Allāh, Most High appointed his family members as pillars of the *Shari‘ah* and destroyed through them every repugnant innovation. They were the trusted ones of Allāh from among Allāh’s creation and the intermediaries between the Prophet (ﷺ) and his people and they were those who strove to preserve his religion. Their light is brilliant, their virtues are everlasting, their signs are dazzling, their beliefs are clear and [their evidences]²¹ are irresistible.

And every group that turns towards heretical belief will return

²⁰ This is from manuscript (B).

²¹ In manuscript (A) it says, “their evidence”.

to it, or they will deem an opinion good and they will adhere to it—except for the people of ḥadīth, for the Book [of Allāh] is their preparedness, the Sunnah is their evidence, the Messenger (ﷺ) is their party and their allegiance is to him; they do not deviate towards heresy, nor do they pay any attention to opinions. They accept what they have narrated from the Messenger of Allāh (ﷺ) and they are the trustworthy and impartial [bearers of his message]. They are the preservers and treasurers of the religion and the vessels and bearers of knowledge. When there is any disagreement in matters of ḥadīth, reference is made to them, so whatever their judgement is, it is listened to and accepted. Every scholar of Islāmic Jurisprudence and Imām among them reveres his Prophet (ﷺ) is abstemious, distinguished in virtue, skilful in [Qur’ān] recitation and a master sermoniser.

They are the great majority and their path is the Straight Path; every innovation is clear to them and they do not deviate from their mazhab. Those who conspire against them, Allāh will shatter them and those who stubbornly oppose them, Allāh will humiliate them—and he whom He humiliates will not harm them,²² nor will those whom He isolates be successful.

8. Abū Bakr Aḥmad Ibn ‘Umar al-Dallāl informed us that he was informed by [Abū Muḥammad]²³ Ja‘far Ibn Muḥammad Ibn Naṣīr al-Khalḍī that Khalaf Ibn ‘Amr Al-‘Akbārī told him that Sa‘īd Ibn Manṣūr said that he was informed by ‘Abdu’l-Raḥmān Ibn Ziyād that Shu‘bah told him, on the authority of Mu‘āwiyah Ibn Qurrah, who reported from the Prophet (ﷺ) that he said:

“Some people (*anās*)²⁴ from my *ummah* will continue to

²² In manuscript (B) it says, “those whom He humiliates”.

²³ This is from manuscript (B).

²⁴ In manuscript (B) it says (*nās*) (There is no difference in the meaning).

be helped [by Allāh] and those who forsake them will not harm them until the Hour is established.”²⁵

9. Muḥammad Ibn Aḥmad Rizq Al-Bazzār informed us that he was told by Muḥammad Ibn Al-‘Abbās al-‘Aṣīmī that Abū Ishāq Aḥmad Ibn Muḥammad Ibn Yāsīn²⁶ Al-Harawī told him, “I was informed by ‘Uthmān Ibn Sa‘īd al-Dārimī that he said: “Alī Ibn Al-Madanī said regarding the ḥadīth of the Prophet (ﷺ):

“A group from among my *ummah* will continue to adhere to the truth and those who oppose them will not harm them.”²⁷

“They are the people of ḥadīth (*Ahl Al-ḥadīth*), who adhere to

²⁵ This is an authentic narration.

It was narrated by Imām Aḥmad (5/34), Ibn Abū ‘Aṣīm (2/333), Al-Ṭayālīsī (#1076), Tirmidhī (#2192), Ibn Mājah (#6), Ibn Ḥibbān (*Mawāriḍ*: #2313) and Al-Khaṭīb (8/417-418 and 10/182)—both of them with the first part sharing the same complete wording that will be mentioned, by way of Shu‘bah Ibn Al-Ḥajjāj, with an authentic chain of narrators.

The complete wording is: “When the inhabitants of Al-Shām become corrupt, then there will be no good in you. There will never cease to be a group in my *ummah* who will be helped [by Allāh], they will not be harmed by those who forsake them until the Hour is established.”

There is another source for it on the authority of Mu‘āwiyah, from the narration of his son, Iyas, which was narrated by Abū Nu‘aym in *‘Al-Ḥilyah’* (7/230), which contains the first portion of the ḥadīth.

²⁶ In manuscripts (A) and (B) it says Yūnus, but the correct name is the one we have given.

²⁷ Its chain of narrators is weak, though the text of the ḥadīth is correct.

In it [the chain] is Abū Ishāq Aḥmad Ibn Muḥammad Ibn Yāsīn al-Harawī; he was declared a liar by al-Dāraquṭnī and he said of him, “He is *matruk* (abandoned).” Al-Khalīlī said: “He is not strong; he narrates things that do not conform [to what has been authentically reported].”

But the text of the ḥadīth is confirmed on the authority of Ibn Al-Madanī.

It was narrated by Tirmidhī, following the narrations of the previous ḥadīth (4/485) and he said: “Muḥammad Ibn Isma‘īl (i.e. Al-Bukhārī) said: “Alī Ibn Al-Madanī said: “They are the people of ḥadīth.””

the ways of the Messenger (ﷺ) and they defend the knowledge. Were it not for them, you would not find anything of the Sunan with the Mu'tazilites, the Rafidhites, the Jahmites, the followers of Al-Irja' and opinion."

[Abū Bakr said]²⁸:

The Lord of the worlds made the victorious group the protectors of the religion and He turned away from them the plots of the stubborn and wilful, in order that they might hold fast to the Sharī'ah and follow in the footsteps of the Companions (*radīy Allāhu 'anhum*) and the *Tābi'ūn*. Their stance is one of preserving the traditions, crossing deserts and wastelands, riding across land and sea in order to acquire [knowledge] of what the Messenger, Al-Mustafa (ﷺ) legislated and they do not turn against it, in favour of opinion or heretical views.

They accepted his Sharī'ah both in word and in deed and they guarded his Sunnah, by preserving it and transmitting it until they had confirmed its source. They were the most qualified regarding it and its adherents. And how many are the heretics who desire to adulterate the Sharī'ah with things that are not from it. But Allāh, Most High protects the people of ḥadīth from them and they are the preservers of its pillars and they are the ones who carry out its commands and are responsible for it. And when people turn away from defending it, it is they who protect it.

أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٣﴾

"Those are the party of Allāh. Unquestionably, the party of Allāh—they are the successful."

²⁸This is from manuscript (B).

[*al-Mujadilab* (58): 22]

10. Abū'l-Ḥusayn Muḥammad Ibn Al-Ḥasan Ibn Aḥmad Al-Ahwāzī²⁹ informed us that he was told by Al-Ḥasan Ibn 'Abdullāh Ibn Sa'īd Al-'Askarī that he was informed by 'Abdān—'Abdullāh Ibn Aḥmad Ibn Mūsā—that he was informed by Zayd Ibn Al-Ḥarīsh, who was informed by 'Abdullāh Ibn Kharrāsh, on the authority of al-'Awwam Ibn Ḥawshab, who reported on the authority of Shahr Ibn Ḥawshab: It was reported on the authority of Mu'ādh Ibn Jabal (*radīy Allāhu 'anhu*) from the Prophet (ﷺ) something similar to the preceding ḥadīth, saying:

“This knowledge will be carried by the trustworthy people of every successive generation, refuting the corruption of extremists, the distortions of falsifiers, and the interpretations of the ignorant.”³⁰

11. Al-Ḥasan Ibn Abū Ṭālib told me that he was informed by Abū 'Umar Muḥammad Ibn Al-'Abbās al-Khazzāz that Abū Bakr Ibn Abū Dāwūd told him: 'I was told by Aḥmad Ibn Sinān that he reported on the authority of a man whom he mentioned, that he saw the Prophet (ﷺ) in a dream and he was standing in the Masjid, between two circles [i.e. gatherings]; in one of them was Aḥmad Ibn Ḥanbal and in the other was Ibn Abū Dāwūd and the Prophet (ﷺ) said:

²⁹ In manuscript (A) it says Abū'l-Ḥasan, but the correct name is that which we have confirmed.

³⁰ With this chain of narrators, it is fabricated.

The Shaikh of Al-Khaṭīb was accused of lying; indeed, he used to steal and fabricate [narrations]. In addition, 'Abdullāh Ibn Kharrāsh was reported as being similar to him. Also, Zayd Ibn Al-Ḥarīsh is not strict and is described as being of unknown status. As for his lack of strictness, Ibn Ḥibbān said of him in '*Al-Thiqāt*' (8/251), "It may be that he made mistakes." As for his unknown status, when Al-Ḥāfiẓ [Ibn Ḥajr] reported on him in '*Al-Lisān*' (2/620), he reported from Ibn Al-Qaṭṭān that he said: 'His status is unknown.'

“If these (people) disbelieve in it,” and he (ﷺ) pointed to Ibn Abū Dāwūd and his companions: ‘then we have entrusted it to a people who do not disbelieve in it,’ and he pointed (ﷺ) to Aḥmad Ibn Ḥanbal and his companions.³¹

[Abū Bakr] said³²:

Abū Muḥammad ‘Abdullāh Ibn Muslim Ibn Qutaybah spoke in his book *‘Ta’wīl Mukhtalif Al-Ḥadīth’* about the people of *bid‘ah* and their disparagement of the people of ḥadīth, then he spoke of the corruption of the people of *bid‘ah* in a manner that is convincing to those whom Allāh has blessed with guidance and right intentions. And I will mention in this book of mine what has been narrated from the Messenger of Allāh (ﷺ) regarding the encouragement to convey [guidance] from him and the virtue of transmitting what has been heard from him, then what has been narrated from the Companions (*radīy Allāhu ‘anhum*) and the *Tābi‘ūn* and those scholars who came after them, regarding the honourableness of the people of ḥadīth and their virtue, elevated status and nobility, in addition to their aforementioned merits and their distinguishing characteristics.

We ask Allāh that He benefit us with love of them, cause us to live upon their Sunnah and to die upon their beliefs, that He gather us among their group, for verily, He is All-Knowing and All-Seeing of us and He is Most Able to do all things.

³¹ Its chain of narrators is authentic up to Aḥmad Ibn Sinan.

And Al-Ḥasan Ibn Abū Ṭālib is Al-Ḥasan Ibn Muḥammad al-Khallāl,

³² This is from manuscript (B).

CHAPTER TWO

What Has Been Narrated from the Messenger of Allāh (ﷺ) Regarding the Encouragement to Convey His Message and Preserve His Words—may the blessings and peace of Allāh be upon Him:³³

*“Convey from me, even one verse of the Qur’ān and relate from me, and do not lie against me.”*³⁴

12. We were informed by Abū Nu‘aym Aḥmad Ibn ‘Abdullāh Ibn Aḥmad Ibn Ishāq Al-Ḥāfīz, in Aṣbahān that he said that ‘Abdullāh Ibn Ja‘far Ibn Aḥmad Ibn Fāris said that he was told by Abū Mas‘ūd Aḥmad Ibn al-Furāt al-Rāzī that Ibn Numayr ‘Abdullāh informed³⁵ him.

³³ In manuscript (B) it says: (ﷺ).

³⁴ This is an authentic ḥadīth.

It was narrated by ‘Abdu’l-Razzāq (#10157), by Imām Aḥmad (2/159, 202 and 214), by Al-Bukhārī (2/258), Tirmidhī (5/40), Al-Dārimī (#542), Al-Ṭahāwī, in *‘Sharḥ Ma‘āni Al-Āṭhar’* (4/128), Al-Qadhā‘ī, in *‘Al-Shibāb’* (#162), Abū Nu‘aym, in *‘Al-Ḥīyah’* (6/78) and the author, in *‘Tārikh Baghdād’* (13/157) from a number of sources, on the authority of Al-Awzā‘ī.

³⁵ In manuscript (A) it says: “(anbā’na) imparted to us”.

And we were informed by Abū Saʿīd Muḥammad Ibn Mūsā Ibn Al-Faḍl al-Sayrāfi, in Nishapur, that he said that he was told by Abū Ḥāmid Aḥmad Ibn Muḥammad Ibn Shuʿayb, that he was told by Sahl Ibn ʿAmmār Al-ʿAṭkī, that he was told by Muḥammad Ibn Al-Qāsim—Al-Asadi.

And we were informed by Abū'l-Ḥusayn Muḥammad Ibn Al-Ḥusayn Ibn Muḥammad Ibn Al-Faḍl Al-Qaṭṭān, who said that he was informed by ʿAbdullāh Ibn Jaʿfar Ibn Darastawayh Al-Nahwī, who said that he was told by Yaʿqūb Ibn Sufyān.

And we were informed by Abū'l-Ḥasan³⁶ ʿAlī Ibn Aḥmad Ibn ʿUmar Al-Muqrī, who said that he was told by Ḥabīb Ibn Al-Ḥasan Al-Qazzāz, who said that he was told by Abū Muslim Ibrāhīm Ibn ʿAbdullāh Al-Baṣrī, who said that they were told by Abū ʿAṣim.

And we were informed by Abū'l-Qāsim ʿAlī Ibn Muḥammad Ibn ʿAlī Al-ʿIyāḍī, who said that he was informed³⁷ by Aḥmad Ibn Yūsuf Ibn Khallād Al-ʿAṭṭār, who said that he was told by Al-Ḥārith Ibn Muḥammad Al-Tamīmī, who said that he was told by ʿAṣim Ibn ʿAlī, who said that his brother told him: Al-Ḥasan Ibn ʿAlī.

And we were informed by Al-Qāḍī Abū'l-ʿAlaʿ Muḥammad Ibn ʿAlī Ibn Yaʿqūb Al-Wasiṭī, who said that he was informed by Aḥmad Ibn Jaʿfar Ibn Hamdān, who said that he was told by Bishr³⁸ Ibn Mūsā, who said that he was told by Muʿāwiyah Ibn ʿAmr, who reported on the authority of Abū Ishāq—Al-Fazārī.

³⁶ In manuscript (B) it says: Abū'l-Ḥusayn, but the correct name is that which we have confirmed.

³⁷ In manuscript (B) it says: “(anbāʾna) imparted to us”.

³⁸ In manuscript (B) it says: Bashīr.

All of them on the authority of Al-Awzā'ī.

And we were informed by Abū'l-Ḥusayn 'Alī Ibn Muḥammad Ibn 'Abdullāh Ibn Bishrān Al-Mu'addal, who said that he was informed by Abū Bakr Muḥammad Ibn Ja'far Ibn Muḥammad Al-Adamī Al-Qārī,³⁹ who said that he was told by Ibn al-Ṭabba', who said that he was told by Muḥammad Ibn Muṣ'ab.

And we were informed by 'Alī Ibn 'Alī Al-Mu'addal, who said that he was informed by⁴⁰ Al-Ḥasan Ibn Ja'far Ibn Muḥammad Al-Samsar, who said that he was told by Abū Shu'ayb Al-Ḥarānī, who said that he was told by Yaḥyā Ibn 'Abdullāh.

And we were informed by Muḥammad Ibn 'Alī Ibn Al-Faṭḥ Al-Ḥarbī [the wording of the tradition is his], who said that he was informed by⁴¹ 'Umar Ibn Ibrāhīm Al-Muqrī', who said that he was informed by⁴² 'Abdullāh Ibn Muḥammad Ibn 'Abdu'l-'Azīz, who said that he was told by Abū Khaythamah, who said that he was told by Al-Walīd Ibn Muslim, who said that they were told by Al-Awzā'ī, that he was told by Ḥassān Ibn 'Aṭīyyah, who said that he was told by Abū Kabshah that 'Abdullāh Ibn 'Amr told him that he heard the Messenger of Allāh (ﷺ) saying:

“Convey from me, even if it is only a single verses from the Qur'ān and transmit from Banu Isra'īl—and there is no objection [to that]—but whoever deliberately lied against me, let him prepare his place in the Fire.”

And their wordings in the text of the ḥadīth are the same.

³⁹ In manuscript (B) it says: Al-Qārī Al-Adamī.

⁴⁰ In manuscript (B) it says: “(anbā'nā) imparted to us”.

⁴¹ In manuscript (B) it says: “(anbā'nā) imparted to us”.

⁴² In manuscript (B) it says: “(anbā'nā) imparted to us”.

Abū Bakr said⁴³:

And this⁴⁴ was narrated by ‘Abdu’l-Raḥmān Ibn Thābit Ibn Thawbān, on the authority of Ḥassān Ibn ‘Aṭīyyah.

13. We were informed by Abū Muḥammad Al-Ḥasan Ibn ‘Alī Ibn Aḥmad Ibn Bashshār An-Naysabūrī, in Al-Baṣrah, who said that he was told by Abū Bakr Muḥammad Ibn Aḥmad Ibn Mahmawayh Al-‘Askarī, who said that he was told by Muḥammad Ibn Ibrāhīm Ibn Kathīr As-Suwarī, who said that he was told by Al-Firyābī, who reported on the authority of Ibn Thawbān, who reported on the authority of Ḥassān Ibn ‘Aṭīyyah, who reported on the authority of Abū Kabshah As-Salūlī, who reported on the authority of ‘Abdullāh Ibn ‘Amr Ibn Al-‘Aṣ, who said: “The Messenger of Allāh (ﷺ) said:

“Convey from me, even if it is a single verse of the Qur’ān and transmit from Banu Isra’īl—and there is no objection to that—but whoever deliberately lied against me, let him prepare his place in the Fire.”⁴⁵

14. We were informed by Al-Qādī Abū Bakr Aḥmad Ibn Al-Ḥasan Ibn Aḥmad Al-Ḥarashi, in Nishapur, who said that he was told by Abū’l-‘Abbās Muḥammad Ibn Ya‘qūb Al-Aṣamm, who said that he was informed by⁴⁶ Al-Rabī‘ Ibn Sulaymān, who said that he was informed by Al-Shāfi‘ī,⁴⁷ who said that he was informed by

⁴³This is from manuscript (B).

⁴⁴In manuscript (B) it says: “in this way”.

⁴⁵Its chain of narrators is weak, but the ḥadīth is authentic.

This is because ‘Abdu’l-Raḥmān Ibn Thābit is weak; he related munkar narrations, though he was followed by Al-Awzā‘ī.

The tradition from this source was narrated by Tirmidhī (#2669): Muḥammad Yaḥyā told us that he was told by Muḥammad Ibn Yūsuf, on the authority of Ibn Thawbān.

⁴⁶In manuscript (B) it says: “(anbā’na) imparted to us”.

⁴⁷In manuscript (B) it says: “(anbā’na) imparted to us”.

Sufyān, who reported on the authority of Muḥammad Ibn ‘Amr, who reported on the authority of Abū Salāmah, who reported on the authority of Abū Hurayrah (*radīy Allāhu ‘anhu*) that the Messenger of Allāh (ﷺ) said:

“Transmit from Banu Isra’īl—and there is no objection to that—and transmit from me, but do not lie against me.”⁴⁸

⁴⁸This ḥadīth is ḥasan.

It was narrated by Imām Aḥmad (2/474 and 502), Al-Ḥumaydī (#1165), Abū Dāwūd (#3662), Ibn Mājah (#34). Ibn Ḥibbān (*Mawāriḍ*: #109) from a number of sources: on the authority of Muḥammad Ibn ‘Amr Ibn ‘Alqamah, on the authority of Abū Salāmah, on the authority of Abū Hurayrah (*radīy Allāhu ‘anhu*).

I say: In the narration of Muḥammad Ibn ‘Amr, on the authority of Abū Salāmah is considered weak, though numerous narrators reported it from him in a single form, which proves that this narrations has been accurately reported, especially since other narrations from the aforementioned ḥadīth of Ibn ‘Amr have been reported that confirm it.

CHAPTER THREE

The Saying of the Prophet (ﷺ): “It is incumbent on those who are present to inform those who are absent.”

15. We were informed by Abū'l-Ḥasan Aḥmad Ibn Muḥammad Ibn Aḥmad Ibn Mūsā Ibn Hārūn Ibn al-Ṣalt Al-Ahwāzī that he was told by Al-Qāḍī [Abū 'Abdullāh]⁴⁹ Al-Ḥusayn Ibn Isma'īl Al-Muḥāmīlī, who said that he was told by Yūsuf Ibn Mūsā, who said that he was told by Hawzah, who said that he was told by 'Abdullāh Ibn 'Awn.⁵⁰

And we were informed by 'Alī Ibn Muḥammad Al-Mālikī, who said that he was informed by⁵¹ Aḥmad Ibn Yūsuf Al-'Aṭṭār, who said that he was told by Al-Ḥārith Ibn Muḥammad, who said that he was told by Ḥawzah.

⁴⁹ This is from manuscript (B).

⁵⁰ This is an authentic ḥadīth.

⁵¹ In manuscript (B) it says: “(anbā'nā) imparted to us”..

And we were informed by Abū Bakr Aḥmad Ibn ‘Alī Ibn Muḥammad Al-Yazdī Al-Ḥāfīz, in Nishapur, who said that he was informed by⁵² Zāhir Ibn Aḥmad, who said that he was informed by⁵³ Ibrāhīm Ibn ‘Abdullāh Al-Zaynabī, who said that he was told by Muḥammad [i.e. Ibn ‘Abdu’l- ‘Alā’ Al-Sana‘ānī], who said that he was told by Bishr Ibn Al-Mufaḍḍal, who said that they were told by Ibn ‘Awn, who reported on the authority of Muḥammad Ibn Sīrīn, who reported on the authority of ‘Abdu’l-Raḥmān Ibn Abū Bakrah.

And we were informed by ‘Alī Ibn Muḥammad Ibn ‘Abdullāh Ibn Bishrān, who said that he was informed by Abū Ja‘far Muḥammad Ibn ‘Amr Ibn Al-Bakhtarī Al-Razzāz, who said that he was told by Muḥammad Ibn Aḥmad Ibn Abū’l-‘Awwām and ‘Abdu’l- Mālik Ibn Muḥammad, who said that they were told by Abū ‘Amir.

And we were informed by Abū’l-Ḥasan ‘Alī Ibn Aḥmad Ibn Muḥammad Ibn Dāwūd Al-Razzāz, who said that he was told by Aḥmad Ibn Salmān Al-Najjād, who said that he was told by ‘Abdu’l-Mālik Ibn Muḥammad, who said that he was told by ‘Abdu’l-Mālik Ibn ‘Amr Abū ‘Amir Al-‘Aqdī, who said that he was told by Qurrah Ibn Khālīd, on the authority of Muḥammad Ibn Sīrīn, who said that he was told by ‘Abdu’l-Raḥmān Ibn Abū Bakrah and a man who, in my opinion, is better than ‘Abdu’l-Raḥmān [i.e. Ḥumayd Ibn ‘Abdu’l-Raḥmān], on the authority of Abū Bakrah, who said: “The Messenger of Allāh (ﷺ) said:

“So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the one who hears (it).”

⁵² In manuscript (B) it says: “(anbā’na) imparted to us”.

⁵³ In manuscript (B) it says: “(anbā’na) imparted to us”.

The wording is that of the ḥadīth of Qurrah.

16. We were informed by Al-Qāḍī Abū Bakr Aḥmad Ibn Al-Ḥasan Al-Ḥayrī, in Nishapur, who said that he was informed by Abū ‘Alī Muḥammad Ibn Aḥmad Ibn Muḥammad Ibn Ma’qal Al-Maidani, who said that he was told by Abū ‘Abdullāh Muḥammad Ibn Yaḥya [Al-Zahlī], who said that he was told by ‘Abdu’l-Razzāq, who reported on the authority of Ma’mar, who reported on the authority of Ayyūb, who reported on the authority of Ibn Sīrīn, who reported on the authority of ‘Abdu’l-Raḥmān Ibn Abū Bakrah, who reported on the authority of his Father, that the Prophet (ﷺ) said during the Farewell Pilgrimage:

“It is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it [what I have said] better than the one who hears [it].”⁵⁴

17. We were informed by ‘Alī Ibn Muḥammad Ibn ‘Alī Al-‘Iyāḍī,

⁵⁴This is an authentic ḥadīth.

However, there is disagreement regarding Ayyūb; Ibn ‘Aliyyah reported it in (the narrations of) Aḥmad (5/39), Abū Dāwūd (#1947), Nasā’i (7/127), on the authority of Ayyūb, who reported on the authority of Ibn Sīrīn, who reported on the authority of Abū Bakrah, in a *mursal* form.

Ibn ‘Aliyyah disagreed: Ḥammād Ibn Zayd, ‘Abdu’l-Waḥhāb Al-Thaqafī in the narration of Al-Bukhārī and Ma’mar in the narration of the author. They reported it in a *mawsool* form and that is correct.

And Al-Qadhā’ī narrated it in *‘Al-Shibāb’* (1418) by way of Yazīd Ibn Ibrāhīm Al-Tustarī, on the authority of Ibn Sīrīn, who reported on the authority of Abū Bakrah.

And in the chain to Yazīd there is someone whom I do not know and I do not consider it to be *mahfūḡ* (i.e. something reliably reported) on his authority. If it was *mahfūḡ* on his authority, it would be *shaz* (a ḥadīth that is opposite in meaning to what has been reliably reported elsewhere) on the authority of Ibn Sīrīn, due to the agreement of the trustworthy reporters regarding its narration by way of Ibn Sīrīn, on the authority of Abū Bakrah in Wasīṭah.

who said that he was informed by Aḥmad Ibn Yūsuf Ibn Khallād, who said that he was told by Al-Ḥārith Ibn Muḥammad, who said that he was told by Dāwūd Ibn Al-Muḥabbar, who said that he was told by ‘Abdu’l-Ḥamīd Ibn Bahram, who reported on the authority of Shahr, who said that he was told by Asmā’ Bint Yazīd, who said that the Messenger of Allāh (ﷺ) said:

“It is incumbent upon those who are present to convey it [this information] to those who are absent.”⁵⁵

Abū Bakr said: “I abbreviated it.”

18. We were informed by Abū Bakr Muḥammad Ibn ‘Abdullāh Ibn Ṣāliḥ Al-‘Aṭṭār, in Aṣbahān, who said that he was informed by Abū Muḥammad ‘Abdullāh Ibn Muḥammad Ibn Ja‘far Ibn Ḥayyān, who said that he was told by his maternal uncle, who reported on the authority of Abū Ḥātim Al-Razī that he said:

“Spreading knowledge gives life to it and conveying from the Messenger of Allāh (ﷺ) is a mercy. Every believer holds fast to it and it will be a proof against every obstinate rejecter and heretic.”⁵⁶

Al-Awzā‘ī said: “If innovations become prevalent and the scholars do not reject them, they will be looked upon as the Sunnah.”

⁵⁵ Its chain of narrators is extremely weak.

In it is Dāwūd Ibn Al-Muḥabbar, who is accused [of lying] and whose ḥadith is abandoned (*matrūk*).

⁵⁶ I have not found any biography for the Shaikh of the author; and the maternal uncle of the Shaikh of Ibn Ḥayyān is ‘Abdullāh Ibn Maḥmūd Ibn Al-Faraj; he has a biography in *‘Tabaqāt Al-Muḥaddithin’*, by the Shaikh’s father (4/350), but I do not know if he heard from Abū Ḥātim Al-Razī or not. He was not mentioned among the students of Al-Razī and Al-Razī was not mentioned among his Shaikhs.

CHAPTER FOUR

The saying of the Prophet (ﷺ): “May Allāh cause a man to flourish who hears a ḥadīth from us, memorises it by heart and conveys it (to others).”

19. We were informed by Al-Qāḍī Abū Bakr Aḥmad Ibn Al-Ḥasan Al-Ḥarshī, who said that he was told by Abū'l-'Abbās Muḥammad Ibn Ya'qūb Al-Aṣamm, who said that he was told by Abū 'Utbah Aḥmad Ibn Al-Faraj, who said that he was told by Baqiyyah.

We were informed by Abū Nu'aym Aḥmad Ibn 'Abdullāh Al-Ḥāfiẓ, who said that he was told by 'Abdullāh Ibn Ja'far Ibn Aḥmad Ibn Fāris, who said that he was told by Yūnus Ibn Ḥabīb, who said that he was told by Abū Dāwūd.

They both said that they were told by Shu'bah, who reported on the authority of 'Umar Ibn Sulaymān Ibn 'Aṣim Ibn 'Umar Ibn Al-Khaṭṭāb, who reported on the authority of 'Abdu'l-Raḥmān

Ibn Abān Ibn ‘Uthmān, who reported on the authority of his Father, who reported on the authority of Zayd Ibn Thābit, who said: “The Messenger of Allāh (ﷺ) said:

“May Allāh cause a man to flourish who hears a ḥadīth from us, memorises it by heart and conveys it as he heard it. It could be that a bearer of knowledge conveys it to one who has more understanding than he; and it could be that a bearer of knowledge has no understanding [of it].”

And this is the wording of the ḥadīth of Baqiyyah.⁵⁷

20. We were informed by Al-Ḥasan Ibn Abū Bakr, who said that he was told by ‘Alī Ibn Muḥammad Ibn Al-Zubayr Al-Qurashī Al-Kūfī, who said that he was told by Ibrāhīm Ibn Ishāq Ibn Abū l-‘Anbas Al-Qāḍī Al-Zuhrī, who reported on the authority of Muḥammad Ibn Jubayr Ibn Mut‘im, who reported on the authority of his Father that he said: “The Messenger of Allāh (ﷺ) stood among us at Al-Khayf, near Mīna and said:

‘May Allāh cause a slave to flourish who heard my words and understands them, then he conveys them from me. There may be those who have knowledge but no understanding, and there may be those who convey knowledge to those who may have more understanding of it than they do.’⁵⁸

⁵⁷ This is an authentic ḥadīth.

It was narrated by Imām Aḥmad (5/183), by Abū Dāwūd (#3660), by Tirmidhī (#2656), Nasā’ī in *‘Al-Kubra’*, by Ibn Hibbān (*Mawāriḍ*: #72 and #73) by way of Shu‘bah.

I say: This chain of narrators is authentic; some of them narrated it in a longer form than this.

It has another source reported by Ibn Mājah (#230), but in it is Layth Ibn Abū Salīm, who is weak.

⁵⁸ Its chain of narrators is extremely weak.

21. I was told by Abū Ṭālib Yaḥya Ibn ‘Alī Ibn Al-Ṭayyib Ad-Daskarī, in Ḥalwan, who said that he was told by Abū Bakr Muḥammad Ibn Ibrāhīm Ibn Al-Muqrī, in Aṣbahān.

And we were informed by Abū Ja‘far Muḥammad Ibn Ja‘far Ibn ‘Allan⁵⁹ Al-Warraḡ—and the wording is his—he said that he was informed by⁶⁰ Muḥammad Ibn Al-Ḥusayn Al-Azdī al-Ḥāfiz, who both said that they were told by Abū Ya‘lā Aḥmad Ibn ‘Alī, who said that he was told by ‘Abdullāh Ibn Muḥammad Ibn Sālim Al-Maflūj, who said that he was told by ‘Ubaydah Ibn Al-Aswad, who reported on the authority of Al-Qāsim Ibn Al-Walīd Al-Hamdānī, who reported on the authority of Al-Ḥārith, who reported on the authority of Ibrāhīm,

Ibn Ishāq is a *mudallis* (one who practices *tadlis* to conceal weaknesses in a ḥadīth) and he has narrated it through *al-‘an‘anah* (narrating a chain by saying, “On the authority of so-and-so, who reported on the authority of so-and so...”).

It was narrated by Ibn Mājah (#231) by way of Ibn Numayr, on the authority of Muḥammad Ibn Ishāq, who reported on the authority of ‘Abdu’l-Salām, who reported on the authority of Az-Zuhrī, with his chain of narrators.

‘Abdu’l-Salām—who is Ibn Abū’l-Junūb—added something that proves that he resorted to *tadles* to cover up a chain that was deficient.

In addition, ‘Abdu’l-Salām is extremely weak; Ibn Al-Madīnī said: “He reports *munkar* narrations.” Abū Ḥātim said: “He is an abandoned Shaikh.” He was also declared weak by more than one scholar. He was alone in reporting ḥadīth on the authority of Al-Zuhrī, which proves the *munkar* nature of its chain from this source. And Allāh knows better.

And Imām Aḥmad narrated it in his *Musnad* (4/82): We were told by Ya‘qūb that he said that he was told by his Faṭher, who reported on the authority of Abū Ishāq... then he quoted it on the authority of in an abbreviated form.

He said: “And it was reported on the authority of Ibn Ishāq that he said: ‘I was told by ‘Amr Ibn Abū ‘Amr, the freed slave of Al-Muṭṭālib, who reported on the authority of ‘Abdu’l-Raḥmān Ibn Al-Huwayrith, on the authority of Muḥammad Ibn Jubayr Ibn Muṭ‘im, who reported it on the authority of his Faṭher.’”

I say: ‘Amr Ibn Abū ‘Amr is weak and Ibn Ishāq, it is not thought that there are many chains of narrators on his authority. And Allāh knows better.

⁵⁹ In manuscript (A) it says (*ghaylān*), but the correct thing is what we have confirmed.

⁶⁰ In manuscript (B) it says, “(*anbā’na*) imparted to us”.

who reported on the authority of Al-Aswad, who reported on the authority of ‘Abdullāh Ibn Mas‘ūd (*radīy Allāhu ‘anhu*) that he said: “The Messenger of Allāh (ﷺ) said:

“May Allāh cause to flourish a person who hears my words and understands them, then he conveys them from me. There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who may have more understanding of it than they do.”⁶¹

22. I was told by someone who heard from ‘Abdu’l- Ghani Ibn Sa‘īd Al-Miṣrī Al-Ḥāfiẓ, who said: “The most authentic ḥadīth narrated on this subject is this ḥadīth of ‘Ubaydah Ibn Al-Aswad.”⁶²

23. We were told by Abū Ḥāzim ‘Umar Ibn Aḥmad Ibn Ibrāhīm Al-‘Abdī Al-Ḥāfiẓ, in Nishapur, who said that he heard Naṣr Ibn Muḥammad Ibn Ya‘qūb saying that he was told by Ibrāhīm Ibn Al-Muwallad, who said that he was told by Aḥmad Ibn Marwān, who said that he was told by Muḥammad Ibn Isma‘īl Ibn Sālīm, who said that he was told by Al-Ḥumaydī that he said: “I heard

⁶¹ Its chain of narrators is ḥasan and the ḥadīth is authentic.

In its chain of narrators is ‘Ubaydah Ibn Al-Aswad; Abū Ḥātim said: “There is no objection to his ḥadīth.” And Ibn Ḥibbān mentioned him in *‘Al-Thiqāt’*, saying, “His ḥadīth is respected when it is clear that he heard (the ḥadīth) and the person from whom he heard and the one to whom he transmitted are trustworthy.”

It has another source on the authority of Ibn Mas‘ūd, from the narration of his son, ‘Abdu’l-Raḥmān.

It was narrated by Imām Aḥmad (1/437), by Tirmidhī (#2657 and #2658), by Ibn Mājah (#232) and Abū Nu‘aym (7/331).

I say: This chain of narrators is authentic; there is disagreement regarding whether or ‘Abdu’l-Raḥmān heard from his father, but a number of the scholars have confirmed that he heard from his father.

⁶² Its chain of narrators is *munqatī‘* (i.e. the link in the chain of narrators is broken due to a missing narrator or due to one of the narrators not having met the person he is supposed to have heard from).

Sufyān Ibn ‘Uyaynah saying:

“There is no one who seeks the ḥadīth except that in his face is there is a glow; this is based on the saying of the Prophet (ﷺ): “May Allāh cause to flourish a person who hears something from us and communicates it to others.”⁶³

⁶³ Its chain of narrators is weak.

In it is Ibrāhīm Ibn Al-Muwallad, who is one of the Shaikhs of the Ṣūfis and I have not found anything that proves his status, though he has been described as devout and pious; however, that is one thing, but accuracy is another. In addition, Aḥmad Ibn Marwān, who is Al-Daynūrī was declared weak by Al-Daraqutnī.

CHAPTER FIVE

The saying of the Prophet (ﷺ): “Whoever memorised for my *Ummah* forty narrations...”

24. We were informed by Abū Nu‘aym Al-Ḥāfiẓ that he said that he was told by ‘Abdullāh Ibn Ja‘far Ibn Aḥmad Ibn Fāris, who said that he was told by Muḥammad Ibn ‘Umar Ibn Yazīd, the brother of Rustah, who said that he was told by Muḥammad Ibn Abān, who said that he was told by Ma’la (i.e. Ibn Hilāl), who reported on the authority of Abān, who reported on the authority of Anas (*radīy Allāhu ‘anhu*) that he said: “The Messenger of Allāh (ﷺ) said:

“Whoever memorised for my *ummah* forty aḥādīth concerning matters of this religion, Allāh will resurrect him on the Day of Resurrection as a jurist and (religious) scholar.”⁶⁴

⁶⁴ This ḥadīth is a fabrication.

In its chain of narrators is Abān Ibn Abū ‘Ayyāsh, who is abandoned. It also contains Mu’alla Ibn Hilāl, whose dishonesty is agreed upon by scholars.

25. We were informed by Abū Sa'd Aḥmad Ibn Muḥammad Ibn Aḥmad Al-Malīnī that he said that he was informed by⁶⁵ 'Alī Ibn 'Isā Ibn Al-Muthnī Al-Malīnī, who said that he was informed by⁶⁶ Al-Ḥasan Ibn Sufyān, who said that he was told by Ḥumayd Ibn Zanjawayh, who said that he was told by Al-Ḥajjāj Ibn Naṣīr, who said that he was told by Ḥafs Ibn Jamī', who reported on the authority of Anas Ibn Mālik (*radīy Allāhu 'anhu*), who said: "The Messenger of Allāh (ﷺ) said:

"If anyone memorised forty *abādīth* from the [knowledge] that they require of *ḥalāl* [lawful] and *ḥarām* [unlawful], Allāh will record him as a jurist and a (religious) scholar."⁶⁷

26. We were informed by Abū Sa'd Al-Malīnī, who said that he was informed by 'Alī Ibn 'Isā Ibn Al-Muthnī, who said that he was informed by Al-Ḥasan Ibn Sufyān, who said that he was informed by 'Alī Ibn Hujr Al-Sa'dī, who said that he was told by Ishāq Ibn Najīh, who reported on the authority of Ibn Jurayj, who reported on the authority of 'Aṭā', who reported on the authority of Ibn 'Abbās (*radīy Allāhu 'anhumā*) that he said: "The Messenger of Allāh (ﷺ) said:

"Whoever memorised for my *ummah* forty *abādīth* pertaining to the Sunnah, I will be an intercessor for him

⁶⁵ In manuscript (B) "it says "(*anbā'nā*) imparted to us".

⁶⁶ In manuscript (B) it says "(*anbā'nā*) imparted to us".

⁶⁷ This ḥadīth is fabricated.

In its chain of narrators is Abān, of whom we have spoken previously. In addition, Ḥafs Ibn Jamī' is weak; he reported munkar narrations. Al-Ḥajjāj Ibn Naṣīr is similar to him, except that he used to gather (transmissions) and people would receive from him; so it could be that he collected this ḥadīth with this sanad on the authority of Abān, for the weakness in it, in my opinion is from Mu'alla Ibn Hilāl.

And the ḥadīth from this source was narrated by Ibn Al-Jawzī in '*Al-'Ilal*' (1/125).

on the Day of Resurrection.”⁶⁸

27. I was informed by Muḥammad Ibn Ja‘far Ibn ‘Allan Al-Shurūtī, who said that he was told by Sa‘d Ibn Muḥammad Ibn Ishāq Al-Ṣayrafi, who said that he was told by Muḥammad Ibn ‘Uthmān Ibn Abū Shaybah, who said that he was told by Muḥammad Ibn Ḥafs Al-Ḥuzamī⁶⁹—who is from Kūfa—that he was told by Daḥīm Ibn Muḥammad Al-Ṣaydawī Al-Naḥḥās, who said that he was told by Abū Bakr Ibn ‘Ayyāsh, who reported on the authority of ‘Āṣim, who reported on the authority of Zirr, who reported on the authority of ‘Abdullāh (*radīy Allāhu ‘anhu*), who said: “The Messenger of Allāh (ﷺ) said:

“Whoever memorised for my *ummah* forty *ahādīth*, Allāh will benefit those people by them and it will be said to him: “Enter Paradise by any gate that you wish.”⁷⁰

⁶⁸ This is a fabricated ḥadīth.

In its chain of narrators is Ishāq Ibn Najīḥ, who is a liar who fabricated ḥadīth. Al-Khaṭīb attributed this ḥadīth to him in his biography in *‘Tarikh Baghdād’* (6/322) and he transmitted on the authority of Ṣāliḥ Ibn Muḥammad his saying: “This ḥadīth is false.” And he cited as this man, Ishāq as the reason for its weakness.

The ḥadīth from this source was narrated by Al-Ḥasan Ibn Sufyān in his ‘Musnad’ and in *‘Al-Arba‘in’* and in *‘Al-Talkhis Al-Ḥabir’* (3/93).

And among its chains is that cited by Ibn ‘Adiyy in *‘Al-Kamil’* (3/889), by Ibn ‘Āsākir in *‘Al-Arba‘in Al-Buldaniyyab’* (#3), by Ibn Al-Jawzī in *‘Al-‘Ilal’* (1/123): “We were told by ‘Alī Ibn Ḥujr, who said that he was told by Ishāq Ibn Najīḥ Al-Maltī...”

⁶⁹ In manuscript (A) it says Al-Ḥarāmī, but the correct version is the one we have confirmed.

⁷⁰ This ḥadīth is fabricated.

The weakness in it is from Muḥammad Ibn Ḥafs Al-Ḥuzamī, or from his Shaikh, Daḥīm, whose name is ‘Abdu’l-Raḥmān Ibn Muḥammad Al-Ṣaydawī—and both of them are unknown. Al-Dhahabī reported this ḥadīth in the biography of Daḥīm in *‘Al-Mizān’* (2/588) and he said: “This ḥadīth is false. It was only reported by Hafs Ibn Al-Ḥuzamī.”

And in the biography of Al-Ḥuzamī, he said: “(3/526): “He or his Shaikh is the weakness.”

The ḥadīth was also narrated by Abū Nu‘aym in *‘Al-Ḥiṣṣab’* (4/189), by Ibn ‘Āsākir in *‘Al-Arba‘in’* (#4) and by Ibn Al-Jawzī (1/19) by way of Al-Ḥuzamī.

CHAPTER SIX

The Advice of the Prophet (ﷺ) to Honour the Scholars of Ḥadīth

28. We were informed by Abū ‘Umar Muḥammad Ibn Muḥammad Ibn ‘Alī Ibn Ḥubaysh Al-Tammār, who said that he was told by Abū ‘Alī Isma‘īl Ibn Muḥammad Al-Ṣaffār by way of dictation and he said that he was told by Muḥammad Ibn ‘Alī Al-Sarkhasī, who said that he was told by ‘Alī Ibn ‘Āṣim.

And we were informed by ‘Alī Ibn Muḥammad Ibn ‘Abdullāh Ibn Bashārān Al-Mu’addal, who said that he was told by Abū ‘Amr ‘Uthmān Ibn Aḥmad Al-Daqqāq by way of dictation and he said that he was told by Abū Bakr Yaḥyā Ibn Ja‘far Al-Wāsiṭī, who said that he was informed by⁷¹ ‘Alī Ibn ‘Āṣim, who said that he was informed by Abū Hārūn Al-‘Abdī, who said: “Whenever we went to Abū Sa‘īd al-Khudrī (*radīy Allāhu ‘anhu*), he said: “I welcome you with the advice of the Messenger of Allāh (ﷺ).” He said: “And what is the advice of the Messenger of Allāh (ﷺ)?” He said: “The

⁷¹ In manuscript (B) it says “(*anbā’ nā*) imparted to us”.

Messenger of Allāh (ﷺ) said:

“After me there will come a people who will ask you about ḥadīth from me. So if they come to you, treat them with kindness and speak with them.”⁷²

It is the wording of Ibn Bashārān.

29. I was informed by Abū'l-Ḥusayn Muḥammad Ibn Al-Ḥusayn Ibn Al-Faḍl Al-Qaṭṭān that he said that he was informed by Muḥammad Ibn Al-Ḥasan Ibn Ziyād Al-Muqrī', who said that he was told by Abū 'Abdu'l-Raḥmān Muḥammad Ibn Makkī Ibn

⁷²This is a fabricated ḥadīth.

In its chain of narrators is Abū Hārūn Al-'Abdī, whose name is 'Umarah Ibn Jawīn and he is abandoned; he was declared to be a liar by more than one scholar, including Ibn 'Aliyyah, Ḥammād Ibn Zayd, Ibn Ma'īn and others—and he was alone in narrating it on the authority of Abū Sa'īd (*radīy>Allāhu 'anhu*).

The ḥadīth was also narrated by Tirmidhī (#2650 and #2651), by Ibn Mājah (#247), by Al-Ramhurmuẓī in '*Al-Muḥaddīth Al-Fāsil*' (#22), by Ibn Khayr Al-Ashbīlī in his '*Fibris*' (p. 8) from various sources on the authority of Abū Hārūn.

And Tirmidhī said: “We do not know this ḥadīth except from the ḥadīth of Abū Hārūn, who reported on the authority of Abū Sa'īd (*radīy>Allāhu 'anhu*).”

He also narrated something similar from the ḥadīth of Abū Hurayrah (*radīy>Allāhu 'anhu*).

Ibn Mājah narrated it (#248) by way of Mu'allā Ibn Hilāl, who reported on the authority of Ismā'il, who said: “We entered the presence of Al-Ḥasan to inquire after him until we filled the house. He tucked up his legs, then he (Al-Ḥasan) said: ‘We visited Abū Hurayrah (*radīy>Allāhu 'anhu*) to inquire after him until we filled the house. He tucked up his legs and said: ‘We visited the Messenger of Allāh (ﷺ) until we filled the house. He was lying on his side, but when he saw us, he tucked up his legs then he said: ‘After I am gone, there will come to you people seeking knowledge. Welcome them, greet them and teach them.’”

Al-Būṣayrī said in '*Miṣbāh Al-Zujājah*' (1/81):

“This chain of narrators is weak; in it is Al-Mu'allā Ibn Hilāl, who was declared to be a liar by Aḥmad, Ibn Ma'īn and others. More than one (scholar) attributed the fabrication of the ḥadīth to him. Ismā'il is Ibn Muslim and scholars are in agreement that he is weak.

I say: It was narrated from another source on the authority of Abān, who reported on the authority of Anas (*radīy>Allāhu 'anhu*), as we mentioned earlier (#24).

Jamīl Ibn Ziyād, who said that he was told by ‘Alī Ibn Ḥajr, who said that he was told by Ar-Rabī‘ Ibn Badr, who reported on the authority of Abū Hārūn Al-‘Abdī, who reported on the authority of Abū Sa‘īd Al-Khudrī (*radīy Allāhu ‘anhu*), from the Prophet (ﷺ) that he said:

“Young men will come to you from [all] countries of the earth seeking ḥadīth; so if they come to you, make a point of treating them well.”⁷³

30. We were informed by Ibn Al-Faḍl, who said that he was told by Abū Sahl Aḥmad Ibn Muḥammad Ibn ‘Abdullāh Ibn Ziyād Al-Qaṭṭān, who said that he was told by Muḥammad Ibn Al-Jahm Al-Samrī, who said that he was told by Al-Haytham Ibn Khālīd Al-Muqri‘, who said that he was told by Yahyā Ibn Al-Mutawakkil Al-Bāhīlī, who said that he was told by Muḥammad Ibn Zakwān Al-Azdī, who said that he was told by Abū Hārūn Al-‘Abdī, who reported on the authority of Abū Sa‘īd Al-Khudrī (*radīy Allāhu ‘anhu*) that when he saw young men, he would say, “I welcome you with the advice of the Messenger of Allāh (ﷺ):

“The Messenger of Allāh (ﷺ) advised us to make room for you in the gathering and to instruct you in ḥadīth, for you are our successors and the people of ḥadīth after us.”⁷⁴

⁷³This ḥadīth is fabricated.

Al-Rabī‘ Ibn Badr is abandoned in matters of ḥadīth.

See what preceded.

⁷⁴This ḥadīth is fabricated.

Muḥammad Ibn Zakwān and Yahyā Ibn Al-Mutawakkil are both weak, in addition to its fundamental defect.

The ḥadīth was narrated from another source, on the authority of Abū Sa‘īd (*radīy Allāhu ‘anhu*) and it was cited by Ibn Abū Ḥātim in ‘*Al-Jarḥ wal-Ta’dīl*’ (1/1/12), by Al-Ramhurmuẓī (#21), by Al-Ḥākīm (1/88) and by Tamām in ‘*Al-Fawā’id*’ (*Al-Rawḍh*

31. We were informed by Abū'l-Ḥasan Muḥammad Ibn Aḥmad Ibn Muḥammad Ibn Aḥmad Ibn Rizq Al-Bazzār, who said that he was informed by Muḥammad Ibn Al-Ḥasan Ibn Ziyād An-Naqqāsh, who said that he was told by Muḥammad Ibn Ja'far Al-Qattāt, in Al-Kūfah, who said that he was told by Ja'far Ibn Muslim, who said: "We crowded around Ḥusayn Al-Ju'fī and we broke his shoe strap; he was angry and he quoted a ḥadīth with

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Al-Bassām: #93) by way of Sa'īd Ibn Sulaymān, who said that he was told by 'Abbād Ibn Al-'Awwām, who said that he was told by Al-Jarīrī, who reported on the authority of Abū Naḍhrah, who reported on the authority of Abū Sa'īd Al-Khudrī (*raḍīy>Allāhu 'anhu*) that he said: "I welcome you with the advice of the Messenger of Allāh (ﷺ): The Messenger of Allāh (ﷺ) used to advise us regarding you."

I say: This chain of narrators is *shāḥḥ* (i.e. it is narrated by a trustworthy narrator, but contradicts what has been authentically reported by someone more reliable elsewhere). It is believed that the person responsible for that is Al-Jarīrī, for he used to confuse things. The ḥadīth is known from the narration of Abū Hārūn Al-'Abdī, as confirmed by Tirmidhī in what we previously transmitted from him. And Imām Aḥmad declared this narration to be weak.

In '*Al-Muntakhab*' by Ibn Qudāmāh—as mentioned in '*Al-Ṣaḥīḥ*' (1/504) by Al-Albānī (may Allāh mercy on him) it says: Muhanna said: "I asked Aḥmad about the ḥadīth of Sa'īd Ibn Sulaymān..." and he quoted the ḥadīth with its chain of narrators. Imām Aḥmad said: "Allāh did not create anything of this. This is the ḥadīth of Abū Hārūn, on the authority of Abū Sa'īd."

I say: It was reported by a large number of narrators on the authority of Abū Hārūn Al-'Abdī and the ḥadīth is well known from his narration, as indicated by Aḥmad (may Allāh have mercy on him).

However, it has another source collected by Al-Rāmḥurmuzī (#23) from the narration of Al-Ḥamānī, who reported on the authority of Ibn Al-Fasil, who reported on the authority of Abū Khālid, the freed slave of Ibn Al-Ṣabah, who reported on the authority of Abū Sa'īd (*raḍīy>Allāhu 'anhu*).

But Al-Ḥamānī is accused of stealing *aḥādīth*, while Ibn Al-Fasil and Abū Khālid are unknown.

It has a fourth source, which is not *mahfūḥ* (a form of acceptable ḥadīth, narrated by a more trustworthy narrator, as opposed to a less trustworthy narrator, due to more accuracy on his part or other reasons) from the narration of 'Ubaydullāh Ibn Zahr, who reported on the authority of Layth Ibn Abū Sulaym, who reported on the authority of Shahr Ibn Ḥawshab, who reported on the authority of Abū Sa'īd (*raḍīy>Allāhu 'anhu*).

It was narrated by Al-Khaṭīb in '*Al-Jāmi' li-Akhlāq Al-Rāwī wa-Ādāb Al-Sāmi*' (#357).

But its chain of narrators is weak, due to the weakness of Ibn Zahr and Layth.

its *isnād* to us, saying,

‘Whoever sought a ḥadīth in order that people should talk about him, he will not find [even] the breath of Paradise.’ He [the narrator] said: “When he had calmed his anger, he quoted a ḥadīth with its chain of narrators to us, in which he said: “Towards the end of time, a people will come seeking knowledge and ḥadīth; if they come to you, inform them, honour them and convey the ḥadīth to them.”⁷⁵

⁷⁵ Its chain of narrators is extremely weak.

In it is Muḥammad Ibn Al-Ḥasan Ibn Muḥammad Ibn Ziyād Al-Naqqāsh Al-Muqrīʿ. Al-Khaṭīb cited evidence in his biography in *‘Tārikh Baghdād’* that proves his weakness; and Ṭalḥah Ibn Muḥammad Al-Shahid declared him to be a liar, while Al-Barqānī said: “Every ḥadīth of Al-Naqqāsh is *munkar*.” In addition, Muḥammad Ibn Jaʿfar Al-Qattāt was declared weak by Al-Khaṭīb (2/129); I do not know him. It is only narrated from Al-Ḥusayn Al-Juʿfi: Jaʿfar Ibn Muḥammad Ibn ʿImrān; and it is most likely in my opinion that it is from among the confused narrations of Al-Naqqāsh, for he suffered from this weakness, as elaborated in his biography.

CHAPTER SEVEN

The saying of the Prophet (ﷺ): “Islām began as something strange and will go back to being something strange, so glad tidings to the strangers.”

32. We were informed by Abū'l-Ḥasan 'Alī Ibn Aḥmad Ibn 'Umar Al-Muqtī' and Abū'l-Qāsim 'Abdu'l-Mālik Ibn Muḥammad Ibn 'Abdullāh Al-Wā'iz, who both said that they were informed by Abū Bakr Muḥammad Ibn Al-Ḥusayn Al-Ājurī, in Makkah, who said that he was told by Abū Aḥmad Hārūn Ibn Yūsuf Al-Tājir, who said that he was told by Muḥammad Ibn Abū 'Umar Al-'Adnī, who said that he was told by Marwān Ibn Mu'āwiyah Al-Fazārī, who reported on the authority of Yazīd Ibn Kaisan, who reported on the authority of Abū Hāzim, who reported on the authority of Abū Hurayrah (*radīy Allāhu 'anhu*) that he said: “The Messenger of Allāh (ﷺ) said:

“Verily, Islām began as something strange (*gharīb*) and it will go back to being something strange (*gharīb*), so

glad tidings to the strangers. (*ghurabā*)”⁷⁶

33. We were informed by Abū Muḥammad ‘Abdullāh Ibn Aḥmad Ibn ‘Abdullāh Ibn Ibrāhīm Al-Aṣbahānī, who said that he was told by Abū Sulaymān Muḥammad Ibn Al-Ḥusayn Al-Ḥaranī, who said that he was told by Al-Nu‘mān Ibn Mudrik, who said that he was told by Ja‘far Ibn Al-Faḍīl, who said that he was informed by⁷⁷ Ishāq Ibn Ibrāhīm Al-Ḥunaynī, who reported on the authority of Kathīr Ibn ‘Abdullāh, who reported on the authority of his father, who reported on the authority of grandfather that he said: “The Messenger of Allāh (ﷺ) said:

“Verily, Islām began as something strange and it will go back to being something strange, so glad tidings to the strangers.” It was said: “O Messenger of Allāh! Who are the strangers?” He (ﷺ) replied: “[They are] those who keep alive my Sunnah after me and teach it to the slaves of Allāh.”⁷⁸

34. We were informed by Muḥammad Ibn Al-Ḥasan Ibn Abū ‘Alī Al-Aṣbahānī, who said that he was told by Abū Ḥakīm Aḥmad

⁷⁶This is an authentic ḥadīth.

It was narrated by Muslim (1/130), by Ibn Mājah (#3986), by Al-Ājurī in ‘*Al-Ghurabā*’ (#4) and by the author in ‘*Tarikh Baghdād*’ (11/307). In his version is an addition that is *manquf* (i.e. it emanates from the Companion who narrated it) to Abū Hurayrah (*radīy>Allāhu ‘anhu*). All of them reported it by way of Yazīd Ibn Kaysan. See English translation of Al-Ājurī’s ‘*Al-Ghurabā*’—The Journey of The Strangers—accompanying a treatise by Ibn Rajab published by Dār as-Sunnah Publishers, Birmingham, United Kingdom, 1st ed., 2009.

⁷⁷In manuscript (B) it says “told by”.

⁷⁸Its chain of narrators is extremely weak.

In it is Kathīr Ibn ‘Abdullāh Ibn ‘Amr Ibn ‘Awf, who is weak; indeed, more than one scholar declared him to be a liar. In addition, Al-Ḥunaynī is extremely weak. The ḥadīth was narrated by Al-Bazzār in his ‘*Musnad*’ (*Kashf Al-Astar* #3287), by Al-Qaḍā’ī in ‘*Al-Shibāb*’ (#1052 and #1053), by Ibn ‘Abr Al-Barfī in ‘*Jāmi’ Bayān Al-‘Ilm wa Faḍlihi*’ (2/120) by way of Ishāq Ibn Ibrāhīm Al-Ḥunaynī.

It was narrated by Tirmidhī and others from the ḥadīth of Ismā‘īl Ibn Abū Uways,

Ibn Muḥammad Al-Subaī'ī, in Al-Ahwāz, who said that he was told by 'Abdān Al-Qāḍī, who said that he was told by Abū Bakr Ibn Abū Shaybah, who said that he was told by Ḥafṣ Ibn Ghiyāth, who reported on the authority of Al-A'mash, who reported on the authority of Abū Ishāq, who reported on the authority of Abū'l-Aḥwaṣ, who reported on the authority of 'Abdullāh (*radīy Allāhu 'anhu*) that he said: "The Messenger of Allāh (ﷺ) said:

"Verily, Islām began as something strange and it will come back to being something strange, just as it began."

It was said: "O Messenger of Allāh! Who are the *ghurabā'*?" He (ﷺ) replied, "The strangers from among the tribes (*qabā'il*)."⁷⁹

'Abdān said: "They are the scholars of ḥadīth (*aṣḥāb al-ḥadīth*) from the early generations."

on the authority of Kathīr, in a longer version than this.

⁷⁹ It was narrated by Imām Aḥmad and his son, 'Abdullāh in '*Zawā'id 'Alal-Musnad*' (1/398), by Al-Ājurī's '*Al-Ghurabā'*' (2), by Ibn Wadhah in '*Al-Bid'ah wal-nahy 'anba'*' (169) (which has been checked for authenticity by us), by Al-Khaṭṭābī in '*Gharīb Al-Ḥadīth*' (1/174), by way of Ibn Abū Shaybah.

The men in this chain of narrators are trustworthy, though Al-Subaī'ī is a *mudallis* and he has narrated it through *al-'an'anab*. To me, he is a person whose ḥadīth cannot be cited as proof, unless he makes it clear that he heard directly from the narrator, or another evidence proves that he did not commit *tadlis* in his narration.

CHAPTER EIGHT

The saying of the Prophet (ﷺ): “My *Ummah* will Split into More Than Seventy Sects...”

35. We were informed by Al-Ḥasan Ibn Aḥmad Ibn Ibrāhīm Al-Bazzār, who said that he was told by⁸⁰ Aḥmad Ibn Ishāq Ibn Nīkhab Al-Ṭayyibī, who said that he was told by Ishāq Ibn Ibrāhīm Ibn Bahram Al-Rayhanī, in Ḥamazān, who said that he was told by Al-Ḥajjāj Ibn Yūsuf Ibn Qutaybah Ibn Muslim Al-Aṣbahānī, who said that he was told by Bishr Ibn Al-Ḥusayn, who reported on the authority of⁸¹ Al-Zubayr Ibn ‘Adiyy, who reported on the authority of Anas (*radīy Allāhu ‘anhu*) that the Messenger of Allāh (ﷺ) said:

“Banu Isra’īl split into seventy-one sects, the Christians split into seventy-two sects and my *ummah* will split into seventy-three sects—all of them will be in the Fire except one.”⁸²

⁸⁰ In manuscript (B) it says “told by”.

⁸¹ In manuscript (B) it says “told by”.

36. We were informed by Abū Nu‘aym Al-Ḥāfīz, who said that he was told by Sulaymān Ibn Aḥmad Ibn Ayyūb Al-Ṭabārānī, who said that he was told by Aḥmad Ibn Muḥammad Ibn Hashim Al-Ba‘lbakī, who said that he was told by ‘Abdu’l- Mālīk Ibn Al-Aṣḥab Al-Ba‘lbakī, who said that he was told by Al-Walīd Ibn Muslim, who said that he was informed by⁸³ Al-Awzā‘ī, who said that he was told by Qatādah, who reported on the authority of Anas Ibn Mālīk (*raḍīy Allāhu ‘anhu*), who said: “The Messenger of Allāh (ﷺ) said:

“Verily, Banu Isra’īl split into seventy-one sects and verily, my *ummah* will split into seventy-two sects and all of them will be in the Fire except one—and that is the *jamā‘ah*.”⁸⁴

37. I was told by ‘Abdullāh Ibn Aḥmad Ibn ‘Alī As-Sūzarjanī, in

⁸² Its chain of narrators is extremely weak and it is not inconceivable that from this source, it is fabricated.

In it is Bishr Ibn Al-Ḥusayn Al-Hilālī; Al-Bukhārī was suspicious of him, saying, “There is some doubt in him.” Abū Ḥātim said: “He lies regarding Al-Zubayr.” Ad-Daraqūṭnī said: “He is abandoned.”

I say: It is not inconceivable that he stole this ḥadīth and narrated it on the authority of Al-Zubayr, for it is only well known from the narration of Yazīd Ibn Abān Al-Raqashī, who reported on the authority of as will be shown shortly, if Allāh, Most High wills.

⁸³ In manuscript (B) it says: “told by”.

⁸⁴ Its chain of narrators is *shāḥḥ*.

It was collected by Ibn Abū ‘Āṣim in ‘*As-Sunnab*’ (#64), by Ibn Mājah (#3993): We were told by Hisham Ibn ‘Ammar, who said that he was told by Al-Walīd...

Al-Būṣayrī said in ‘*Miṣbāb Al-Zujājab*’ (2/96), “This isnād is authentic and its narrators are all trustworthy.”

I say: In fact, it is defective; it was narrated by more than one of them: Mu‘āwiyah Ibn Ṣāliḥ, ‘Isā Ibn Yūnus, Fuḍayl Ibn ‘Iyāḍ, Abū Ishāq Al-Fazarī, who reported on the authority of Al-Awzā‘ī, who said that he was told by Yazīd Al-Raqashī, who reported on the authority of Anas (*raḍīy Allāhu ‘anhu*).

It was collected by Abū’l-Qāsim Al-Aṣḥbahānī in ‘*Al-Hujjab*’ (1/108). But the more correct version is the narration of the majority, and Al-Raqashī is weak.

It is strengthened by the authentic ḥadīth of Mu‘āwiyah Ibn Abū Sufyān (*raḍīy Allāhu ‘anhu*) which was mentioned in my commentary of the book ‘*Al-Mudhakkir al-Tadbkir*

Aṣbahān, that he said that he heard ‘Abdullāh Ibn Abū’l-Qāsim, who said that he heard from Aḥmad Ibn Muḥammad Ibn Rawah,⁸⁵ who said that he was informed by⁸⁶ Ibrāhīm Ibn Muḥammad Ibn Al-Ḥasan,⁸⁷ that he said that he was told on the authority of Aḥmad Ibn Ḥanbal—and he mentioned the ḥadīth of the Prophet (ﷺ):

“The *ummah* will split into more than seventy sects and all of them will be in the Fire except one sect (*firqah*). He (ﷺ) added, “If they are not the people of ḥadīth, then I do not know who they are.”⁸⁸

38. I was told by Muḥammad Ibn Abū’l-Ḥasan, who said that he was informed by Abū’l-Qāsim Ibn Sakhtawayh, who said that he heard Abū’l-Ḥasan Muḥammad Ibn ‘Abdullāh Ibn Bishr, in Fasā,⁸⁹ who said:

“I saw the Prophet (ﷺ) in a dream and I said: ‘Who are the saved sect (*al-firqah al-nājiḥa*) from among the seventy-three sects?’ He (ﷺ) replied, ‘You! O people of ḥadīth (*aṣḥāb al-ḥadīth*).’”⁹⁰

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wal-Zbiker, by Ibn Abū ‘Āṣim (p. 38). And the majority of the *aḥādīth* in the chapter have been mentioned in my commentary of ‘*Al-Sbarī‘ah*’, by Al-Ājūrī.

⁸⁵ In manuscript (B) it says “*Wawab*”.

⁸⁶ In manuscript (B) it says “told us”.

⁸⁷ In manuscript (A) it says “Al-Ḥusayn”.

⁸⁸ Its chain of narrators is *munqati‘* (interrupted). It was collected by Al-Ḥākim in ‘*Ma‘rifah Al-Ḥadīth*’ (p. 3): “I heard Abū ‘Abdullāh Muḥammad Ibn ‘Abdu’l-Ḥameed Al-Aadami, in Makkah, who said that he heard Mūsā Ibn Hārūn say that he heard Aḥmad Ibn Ḥanbal say, when he was asked about this ḥadīth, ‘If this successful group is not the people of ḥadīth, then I do not know who they are.’” And Al-Ḥāfiẓ (Ibn Ḥajr) declared its chain of narrators authentic in ‘*Al-Fatḥ*’ (13/306).

⁸⁹ Fasā: A city in Persia.

⁹⁰ In its chain of narrators there is someone whom I do not know.

CHAPTER NINE

The Saying of the Prophet (*'alayhis-salām*)⁹¹: “A group from among my *Ummah* will continue to adhere to the truth and those who abandon them will not harm them.”

39. We were informed by Abū Nu‘aym Al-Ḥāfiz, who said that he was told by ‘Abdullāh Ibn Ja‘far, who said that he was told by Yūnus Ibn Ḥabīb, who said that he was told by Abū Dāwūd, who said that he was told by Shu‘bah, who said that he was informed by Mu‘āwiyah Ibn Qurrah, who reported on the authority of his Father that he said: “The Prophet (ﷺ) said:

“A group (*tā’ifah*) from among my *ummah* will continue to adhere to the truth and those who abandon them will not harm them until the Hour is established.”⁹²

⁹¹ In manuscript (B) it says (ﷺ).

⁹² This is an authentic ḥadīth.

40. We were informed by Muḥammad Ibn Ṭalḥah Al-Na'ālī, who said that he was told by Muḥammad Ibn Al-Ḥasan Ibn Kawthar, who said that he was told by Muḥammad Ibn Yūnus, who said that he was told by Abū Zayd Sa'īd Ibn [Zayd Ibn]⁹³ Al-Rabī', who said that he was informed by⁹⁴ Shu'bah, who said that he was informed by Mu'āwiyah Ibn Qurrah, who reported on the authority of his Father that he said: "The Messenger of Allāh (ﷺ) said:

"A group (*tā'ifah*) from among my *ummah* will continue to adhere to the truth and those who abandon them will not harm them until the Hour is established."⁹⁵

41. I was informed by Muḥammad Ibn Al-Ḥasan Al-Ahwāzī, who said that he was told by Muḥammad Ibn Ishāq Ibn Ibrāhīm Al-Qādī, in Al-Ahwāz, who said that he was told by Yazīd Ibn Hārūn, who reported on the authority of Ḥammād Ibn Salāmah, who reported on the authority of Qatādah, who reported on the authority of Muṭrif, who reported on the authority of 'Imrān Ibn Ḥusayn that he said:

"My *ummah* will continue to fight in the cause of truth

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It was narrated by Imām Aḥmad (3/436 and 5/34 and 35), by Ibn Abū 'Āṣim in '*Al-Ābad wal-Mathbanī*' (2/233). By Ibn Abū Shaybah in '*Al-Muṣannaḥ*' (6/409), by Tirmidhī (#9192), by Ibn Mājah (#6), by Al-Ṭabarānī in '*Al-Mu'jam Al-Kabīr*' (19/27) and by Al-Ḥākim in '*Ma'rifaḥ 'Ulūm Al-Ḥadīth*' (p. 2)—from different sources, all on the authority of Shu'bah.

Some of them added to the beginning of the ḥadīth the words: "If the people of Ash-Sham become corrupt, there will be no good in you."

Some of them narrated it in the first half, while others narrated it in the second half.

Tirmidhī added the comment: "Muḥammad Ibn Ismā'īl said that 'Alī Ibn Al-Madīnī said: 'They are the people of ḥadīth'."

And it has previously been mentioned with the no. 8.

⁹³ From manuscript (A).

⁹⁴ This is from manuscript (A).

⁹⁵ This is an authentic ḥadīth.

See what was mentioned previously.

until the Hour is established.”

Yazīd Ibn Hārūn said: “If they are not the people of ḥadīth (*aṣḥāb al-ḥadīth*), then I do not know who they are.”⁹⁶

42. I was informed by ‘Ubaydullāh Ibn Abū’l-Faṭḥ and Al-Ḥasan Ibn Abū Ṭālib, who both said that they were told by Muḥammad Ibn Al-‘Abbās Abū ‘Umar Al-Khazzāz, who said that he was

⁹⁶ This is authentic, but *mauqūf*.

In its chain of narrators is Ḥammād Ibn Salāmah, and while he was trustworthy, he was alone in narrating this ḥadīth on the authority of Qatādah, without the remainder of his trustworthy and reliable companions, such as Shu‘bah, Hisham Al-Dastawā‘ī, Sa‘īd Ibn Abū ‘Urūbah.

This kind of *tafarrud* (being alone in narrating from someone) impairs it; the *tafarrud* of a trustworthy person on the authority of the Ḥāfiẓ in the narration, without the remainder of his companions is one of the things that impairs the narration, as pointed out by Imām Muslim in the foreword of his ‘*Ṣaḥīḥ*’. So how then, if there is a contradiction in the isnād of this ḥadīth? For it was narrated by Imām Aḥmad (4/434) as follows: We were told by Ismā‘īl, who said that he was informed by Al-Jarīrī, who reported on the authority of Abū’l-‘Alā’ Ibn Al-Shakhīr, who reported on the authority of Muṭrif that he said: “Imrān said to me, ‘I will tell you of a ḥadīth today by which Allāh, the Almighty, the All-Powerful will benefit you after today: ‘The best of Allāh, Most Blessed, Most High’s slaves on the Day of Resurrection will be those who praise (Allāh). And know that a group from among the people of Islām will continue to fight for the truth and to be victorious over those who oppose them, until they fight the Dajjal...’”

I say: This chain of narrators is authentic; Ismā‘īl is Ibn ‘Aliyyah and his hearing it from Al-Jarīrī was before his confusion.

And the ḥadīth was narrated by Imām Aḥmad (4/429 and 437), by Abū Dāwūd (#2484), by Al-Ḥākim (4/450) and Al-Lalāka‘ī in ‘*Sharḥ Usūl Al-‘Itiqād*’ (#168 and #169) from various sources on the authority of Ḥammād Ibn Salāmah.

As for the saying of Yazīd Ibn Hārūn: “If they are not the people of ḥadīth...” it is not confirmed with the isnād of the author, for it contains Al-Ḥasan Ibn ‘Uthmān Al-Tustarī, who was declared a liar by Ibn ‘Adiyy.

It was narrated from this source by Ar-Ramhurmuzi in ‘*Al-Mubaddith Al-Fāsīl*’ (#27): “We were told by Al-Ḥasan Ibn ‘Uthmān At-Tustarī...”

But *Qiwām Al-Sunnab* (Abū’l-Qāsim Ismā‘īl Ibn Muḥammad Al-Taymī Al-Asbahānī) reported it from another source in ‘*Al-Ḥujjab*’ (1/247) and he said: ‘Abū Muḥammad Ibn Ḥayyān said: ‘Mūsā Ibn ‘Abdu’l-Raḥmān that he was told by ‘Abdullāh Al-Muqrī, who said that he was told by Aḥmad Ibn Abū Khalaf, who reported on the authority Yazīd.

told by Abū Bakr Ibn Abū Dāwūd that he said that he was told by his father, who reported on the authority of Saʿīd Ibn Yaʿqūb Al-Ṭāliqānī or another, who said that Ibn Al-Mubārak mentioned the ḥadīth of the Prophet (ﷺ):

“A group (*tāʾifah*) from among my *ummah* will continue to support the truth and those who oppose them will not harm them until the Hour is established.”⁹⁷

Ibn Al-Mubārak said: “In my opinion, they are the people of ḥadīth.”

43. We were informed by Abū Nuʿaym Al-Ḥāfiẓ that he said that he was told by Muḥammad Ibn Jaʿfar Al-Muʿaddib that he said that he was told by ʿAbdullāh Ibn Muḥammad Ibn Al-Khalīl that he said that he heard Al-Faḍl Ibn Ziyād saying, “I heard Aḥmad Ibn Hanbal...” and he mentioned the ḥadīth:

“A group (*tāʾifah*) from among my *ummah* will continue to support the truth...” and he said: “If they are not the people of ḥadīth, then I do not know who they are.”⁹⁸

44. We were also informed by Abū Nuʿaym, who said that he was told by ʿAbdullāh Ibn Muḥammad Ibn Jaʿfar, who said that he was told by Muḥammad Ibn Al-Faḍl Ibn Al-Khaṭṭāb, who said that he was told by Abū Ḥātim, who said that he heard Aḥmad Ibn Sinan... and he mentioned the ḥadīth:

⁹⁷ Its chain of narrators is authentic—if it is from the narration of Al-Ṭāliqānī; if not, then that is only the situation of its narrator on the authority of Ibn Al-Mubārak.

⁹⁸ Its chain of narrators is weak, but the text (of the ḥadīth) is correct.

In it is Muḥammad Ibn Jaʿfar Al-Muʿaddib; he was mentioned by Al-Dhahabī in *ʿAl-Miẓān* (3/510); he said: “Ibn Abūʿl-Fawāris said that he is *mutasābil* (not strict), though someone else said that there is no objection to him.”

We have previously given its *takhrīj* with an authentic chain of narrators (no. 37).

“A group (*tā’ifab*) from among my *ummah* will continue to adhere to the truth...” and he said: “They are the people of knowledge and the people of the traditions.”⁹⁹

45. We were informed by Abū Ya‘lā Aḥmad Ibn ‘Abdu’l-Wāḥid Al-Wakīl, who said that he was informed by Al-Ḥasan Ibn Muḥammad Ibn Shu‘bah Al-Marwazī, who was said that he was told by Muḥammad Ibn Aḥmad Ibn Maḥbūb, who said that he was told by Abū ‘Isā Tirmidhī—and he mentioned the ḥadīth of Mu‘āwiyah Ibn Qurrah, who reported on the authority of his father that he said: “The Messenger of Allāh (ﷺ) said:

“A group (*tā’ifab*) from among my *ummah* will continue to be helped (by Allāh) and those who oppose them will not harm them.”¹⁰⁰

Abū ‘Isā said: “Muḥammad Ibn Ismā‘il said: “Alī Ibn Al-Madīnī said: “They are the people of ḥadīth’.”

46. We were informed by Abū Nu‘aym Al-Ḥāfiẓ that he said that he was told by Abū Muḥammad Ibn Ḥayyān, who said that he was told by Ishāq Ibn Aḥmad, who said that he was told by Muḥammad Ibn Ismā‘il Al-Bukhārī... and he mentioned the ḥadīth of Mūsā Ibn ‘Uqbah, who reported on the authority of Abū Al-Zubayr, who reported on the authority of Jabir (*radīy Allāhu ‘anhu*), who reported from the Prophet (ﷺ) that he said¹⁰¹:

⁹⁹ Its chain of narrators is authentic.

Muḥammad Ibn Al-Faḍl Ibn Al-Khaṭṭāb was declared trustworthy by Abū Ash-Shaikh, in *Ṭabaqāt Al-Muḥaddithin bi-Aṣḥāban* (4/323) and the Shaikh of Abū Nu‘aym is Abū Al-Shaikh Ibn Ḥayyān.

The tradition was narrated by *Qiwām Al-Sunnab* in *‘Al-Hujjah’* (1/246) by way of Abū Ash-Shaikh.

¹⁰⁰ This is an authentic ḥadīth.

It was set forth and its *takbrij* given in no. 39.

“A group (*tā'ifah*) from among my *ummah* will continue...”¹⁰²

Al-Bukhārī said: “It means the people of ḥadīth.”

¹⁰¹ This is from manuscript (A).

¹⁰² Ishāq Ibn Aḥmad is Ibn Khalaf Al-Ḥāfiẓ, or Ibn Zayrak Al-Fārisī and I have found no biography for the latter. The remainder of the narrators in the chain are trustworthy.

CHAPTER TEN

The Saying of the Prophet (ﷺ): “This Knowledge is borne in Every Generation by its Just People.”

47. We were informed by Al-Qāḍī Abū Muḥammad Al-Ḥasan Ibn Al-Ḥusayn Ibn Ramīn Al-Astarabazī that he said that he was told by Abū Aḥmad ‘Abdullāh Ibn ‘Adiyy Al-Jurjanī Al-Ḥāfiẓ, who said that he was told by Abū Qudāhī Ismā‘īl Ibn Muḥammad Ibn Ishāq Al-‘Azrī, in Damascus, that he said that he was told by Sulaymān Ibn ‘Abdu’l-Raḥmān Al-Dimashqī, who said that he was told by Maslamah [i.e. Ibn ‘Ulayy], who said that he was told by ‘Abdu’l-Raḥmān Ibn Yazīd Al-Sulamī, who reported on the authority of ‘Alī Ibn Muslim Al-Bakrī, who reported on the authority of Abū Ṣāliḥ Al-Ash‘arī, who reported on the authority of Abū Hurayrah (*radīy Allāhu ‘anhu*) that he said: “The Messenger of Allāh (ﷺ) said:

“This knowledge will be borne in every generation by its just people; they refute the corruptions of extremists, the distortionsof the falsifiers and the [false] interpreta-

tions of the ignorant.”¹⁰³

48. Abū'l-Ḥusayn Aḥmad Ibn 'Umar Ibn 'Alī Al-Qāḍī in Darzījan informed me that he was informed by Aḥmad Ibn 'Alī Ibn Muḥammad Ibn Al-Jahm Al-Kātib (the scribe), that he said

¹⁰³ Its chain of narrators is weak.

In it is Maslamah Ibn 'Alī Al-Khushnī and he is *matruk* (abandoned) in matters of ḥadīth. Al-Bukhārī and Abū Zur'ah said that his ḥadīth is *munkar* (rejected), while Ibn Ma'in said: "He is nothing." Nasā'ī said: "He is not trustworthy." And more than one scholar declared him to be weak. His Shaikh, 'Abdu'l-Rahmān Ibn Yazīd Al-Sulamī is extremely weak.

The ḥadīth was narrated by Ibn 'Adiyy in '*Al-Kāmil*' (1/153).

It was also narrated by the author in '*Al-Jami*' (#134) from various sources: Al-Ṭabarānī said that he was told by Aḥmad Ibn Al-Mu'alla Al-Dimashqī, who said that he was told by Sulaymān Ibn 'Abdu'l-Rahmān Al-Dimashqī.

It also has another source on the authority of Abū Hurayrah (*radīy Allāhu 'anhu*), from the narration of Khālid Ibn 'Amr Al-Qurashī, who reported on the authority of Al-Layth Ibn Sa'd, who reported on the authority of Yazīd Ibn Abū Ḥabīb, who reported on the authority of Abū Qabil, who reported on the authority of Abū Hurayrah (*radīy Allāhu 'anhu*) and 'Abdu'l-Rahmān Ibn 'Umar (*radīy Allāhu 'anhu*).

It was also narrated by Al-Bazzār (*Kashf*: #143).

And it was also narrated by Ibn 'Adiyy (1/152) and by Tamam Al-Razī in '*Al-Fawā'id*' (*Al-Rawḍah Al-Bassam*: #80), from the ḥadīth of Ibn 'Umar (*radīy Allāhu 'anhu*) alone; but he said: "It was reported on the authority of Yazīd, who reported on the authority Sālim, who reported on the authority of Ibn 'Umar (*radīy Allāhu 'anhu*)..."

Al-Bazzār said: "The ḥadīth of Khālid Ibn 'Amr is *munkar*; he reported aḥādīth that do not conform (to what has been authentically reported)—and this is one of them."

I say: His situation is even worse than that, for a group from among the scholars have declared him to be weak and Ibn Ma'in said that he was a liar, while Ibn 'Adiyy accused him of fabricating aḥādīth.

The ḥadīth was reported from another source collected by Ibn 'Adiyy (1/152) from the narration of Dāwūd Ibn Sulaymān Al-Ghassānī: We were told by Marwān Al-Fazarī, who reported on the authority of Yazīd Ibn Kaysan, who reported it on the authority of Abū Hurayrah (*radīy Allāhu 'anhu*).

Ibn 'Adiyy said: "I have not seen this ḥadīth of Marwān Al-Fazarī with this isnād except from this source."

It appears from this that he was indicating that it is *munkar*. In addition, it is not correct that Abū Hāzim heard from Abū Hurayrah (*radīy Allāhu 'anhu*).

The *takbrīj* of some of those who reported from the Companions (*radīy Allāhu 'anhu*) can be found in the chapter, whole others may be found in my verification of the book '*Al-Sharī'ah*' (no. 1).

that he was told by Muḥammad Ibn Jarīr Al-Ṭabarī, who said that he was told by ‘Uthmān Ibn Yaḥya, who said that he was told by ‘Amr Ibn Hashim Al-Bayrūtī, who reported on the authority of Muḥammad Ibn Sulaymān [i.e. Ibn Abū Karīmah], who reported on the authority of Ma‘ān Ibn Rifā‘ah Al-Salāmī, who reported on the authority of Abū ‘Uthmān Al-Nahdī, who reported on the authority of Usāmah Ibn Zayd (*radīy Allāhu ‘anhu*) that he said: “The Messenger of Allāh (ﷺ) said:

“This knowledge will be borne in every generation by its just people; they refute the corruptions and the distortions of the falsifiers.”¹⁰⁴

We were informed by ‘Ubaydullāh Ibn Aḥmad Ibn ‘Uthmān Al-Ṣayrafī, who said that he was told by Muḥammad Ibn Al-Muẓaffar Al-Ḥāfiẓ, who said that he was told by Aḥmad Ibn Yaḥya Ibn Zukayr, who said that he was told by Muḥammad Ibn Maymūn Ibn Kāmil Al-Hamrāwī, who said that he was told by Abū Ṣāliḥ, who said that he was told by Al-Layth Ibn Sa‘d, who reported on the authority of Yaḥya Ibn Sa‘id, who reported on the authority of Sa‘id Ibn Al-Musayyib, who reported on the authority of ‘Abdullāh Ibn Mas‘ūd (*radīy Allāhu ‘anhu*) that he said: “The Messenger of Allāh (ﷺ) said:

“This knowledge will be inherited in every generation by its just people.”¹⁰⁵

¹⁰⁴ Its chain of narrators is extremely weak. In it is Muḥammad Ibn Sulaymān Ibn Abū Karīmah; he was reported to be weak by Abū Ḥātim in *‘Al-Jarḥ wal-Ta‘dīl’* (2/3/268). Al-‘Uqaylī said: “He narrated on the authority of Hashim Bawatīl.” In addition, the report is known to be the narration of Ma‘ān Ibn Rifā‘ah, who reported on the authority of Ibrāhīm Al-‘Azrī, of whom we shall speak in no. 50.

¹⁰⁵ Its chain of narrators is munkar.

In it are Aḥmad Ibn Yaḥya Ibn Zukayr and Muḥammad Ibn Maymūn Ibn Kāmil, both of whom were declared weak by Al-Daraqūṭnī, as reported in *‘Lisān Al-Miẓān’* (by Ibn

50. We were informed by Muḥammad Ibn Aḥmad Ibn Rizq Al-Bazzāz, who said that he was told by ‘Umar Ibn Ja‘far Ibn Salm, who said that he was told by ‘Alī Ibn Muḥammad Ibn ‘Abdu’l-Mālik Ibn Abū Al-Shawaryb and Ya‘qūb Ibn Yūsuf Al-Muṭawī‘ī, who both said that they were told by Abū Al-Rabī‘, who said that he was told by Ḥammād Ibn Zayd, who said that he was told by Baqiyyah Ibn Al-Walīd, who said that he was told by Ma‘ān Ibn Rifā‘ah, who reported on the authority of Ibrāhīm Ibn ‘Abdu’l-Raḥmān Al-‘Azrī, who said: “The Messenger of Allāh (ﷺ) said:

“This knowledge will be borne in every generation by its just people (*‘adūl*); they refute the corruptions of the extremists (*tawīl al-ghālin*), the distortions of the falsifiers (*intihāl al-mubṭalīn*) and the [false] interpretations of the ignorant (*taḥ’rif al-jāhilīn*).”¹⁰⁶

Ḥajr (1/356). At the first mention, he said: “He is nothing in ḥadīth,” then he said: “Aḥmad is not satisfactory in ḥadīth.” He was alone in narrating this ḥadīth and I did not find anyone who concurred with them.”

¹⁰⁶ Its chain of narrators is weak. In it are Ma‘ān Ibn Rifā‘ah—who is *layyin* (lenient, not strict) in ḥadīth—and Ibrāhīm Al-‘Azrī, of whom Al-Dhahabī said in *‘Al-Miṣṣan’* (1/45), “He is a Tābi‘ī who has few narrations and those which I know of are weak.”

So his narration from the Prophet (ﷺ) is *mursal*.

The ḥadīth was narrated by Ibn Abū Ḥātim in the foreword of *‘Al-Jarḥ wa’l-Ta’dīl’* (p. 17), by Ibn ‘Adiyy in *‘Al-Kāmil’* (1/153), by Al-‘Uqaylī (4/256), by Al-Bayhaqī in *‘Al-Kubrā’* (10/209) and *‘Dalā‘il Al-Nubuwwah’* (1/37) and by Ibn Wadhḥah in *‘Al-Bid‘ah wal-Nahī ‘Anha’* (1) from a number of sources on the authority of Ma‘ān.

I also found it after that in *‘Al-Sharī‘ah’* by Al-Ājuri (the complete version) (2/*al-Sulaymaiyah*) from sources on the authority of Ma‘ān.

The surprising thing is that the verifier of the book, Shaikh Ḥāmid Al-Faqī (may Allāh have mercy on him and forgive him) indicated that there is a blank space after the name of Ma‘ān and he completed it with another sanad and text, which is the ḥadīth: “Allāh will cause a man to flourish...” and he indicated that this was from the deeds of Shaikh Muḥammad ‘Abdu’l-Razzāq Ḥamzah (may Allāh have mercy on him), but this is based on surmise. For this reason, this insertion of something that is not from the text, the attempt to make it appear authentic by referring to the books of the Sunnah, without knowledge of the science of *takbrīj* and the contradictions in the chains of narrators and the texts is a huge mistake—and the printed version, sadly, is filled with such examples, in addition to advancement and delaying of things from their proper places in many instances, to say nothing of the omissions—especially in the final section of

51. It was related on the authority of ‘Abdu’l-‘Azīz Ibn Ja‘far Al-Faqīh that he said that he was told by Abū Bakr Al-Khallāl that he read to Zuhayr Ibn Ṣāliḥ Ibn Aḥmad, who said that he was informed by Mahna—Ibn Yaḥyā—who said: “I asked Aḥmad—Ibn Ḥanbal—about the ḥadīth of Ma‘ān Ibn Rifā‘ah, on the authority of Ibrāhīm Ibn ‘Abdu’l-Raḥmān Al-‘Azrī and he said that the Messenger of Allāh (ﷺ) said:

“This knowledge will be borne in every generation by its just people (*‘adūh*); they refute the [false] interpretations of the ignorant (*taḥ‘rif al-jāhīlīn*), the distortions of the falsifiers (*intihāl al-mubṭalīn*) and the corruptions of the extremists (*tawīl al-ghālīn*).”

I said to Aḥmad, ‘It appears as if it is fabricated speech!’ He replied, ‘It is authentic.’ So I said [to him],¹⁰⁷ ‘From whom did you hear it?’ He said: ‘From more than one [person].’ I asked, ‘Who are they?’ He replied, ‘I was told of it by Miskīn, except that he said [it was from] Ma‘ān, on the authority of Al-Qāsim Ibn ‘Abdu’l-Raḥmān.’ Aḥmad added, ‘[As for] Ma‘ān Ibn Rifā‘ah, there is no objection to him’.”¹⁰⁸

it, which accounts for more than half of the manuscript. All praise and thanks be to Allāh, I have completed the verification of the first volume on this great journey and may Allāh make it easy for me to verify the remainder of the volumes, for verily, He is the Protecting Friend of that and the Ability is His.

¹⁰⁷ This is from manuscript (A).

¹⁰⁸ The men in the chain of narrators are trustworthy. Zuhayr Ibn Ṣāliḥ Ibn Al-Imām Aḥmad has a biography in *‘Tarikh Baghdād* (8/486) and he was declared trustworthy by Al-Darāqutnī. But I do not know if this speech can be reliably attributed to Imām Aḥmad or not, because his great knowledge (of ḥadīth) and his firm grounding in it make it unlikely that he would have declared a weak ḥadīth to be authentic. So it would seem likely that the weakness in it is from the one from whom Al-Khaṭīb heard it.

After I had written the above statement, I read the words of Al-‘Irāqī in *‘Al-Taḥqīq wal-Īdāb*’ (p. 139) regarding this information to Al-Khallāl in *‘Al-‘Ilal*’. So there is no way to declare this chain of narrators weak or to discredit it due to the unknown status of the intermediary between Al-Khaṭīb and ‘Abdu’l-‘Azīz Ibn Ja‘far. In fact, it is without

52. I was informed by ‘Ubaydullāh Ibn Abū’l-Faṭḥ Al-Fārisī, who said that he was informed by ‘Abdu’l-Raḥmān Ibn ‘Umar Al-Khallāl, who said that Muḥammad Ibn Aḥmad Ibn Ya‘qūb Ibn Shaybah said: “I saw a man who sent forth a man to Ismā‘īl Ibn Ishāq Al-Qāḍī and he made some claims to him which he rejected, asking him, ‘Do you have any proof?’ He replied, ‘Yes, So-and-so and So-and-so.’ He replied, ‘As for the first person [you have mentioned], he is one of my witnesses, while as for the second person [you mentioned], he is not one of my witnesses.’ He asked, ‘Does Al-Qāḍī know him?’ He replied, ‘Yes.’ He asked, ‘And from what?’ He said: ‘I know him from the books of ḥadīth.’ He asked, ‘And what do you know of him from the books of ḥadīth?’ He said: ‘I know nothing of him except good.’ He added, ‘The Prophet (ﷺ) said:

“This knowledge will be borne in every generation by its just people (*‘adūl*).”¹⁰⁹

“So he whom the Messenger of Allāh (ﷺ) declared to be just is more deserving than one whom you declare to be just.’ He said: ‘So stand forth and give it to me, for I have accepted his testimony.”

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doubt authentic and it is proof of the confusion of Ma‘an’. It is possible that what Imām Aḥmad meant when he described it as being authentic was that it could be confirmed in a mursal form—and therefore it does not necessitate confirming that it is an authentic ḥadīth. Ibn Al-Qaṭṭān commented on Imām Aḥmad’s assertion that Ma‘an was a just narrator in his book *‘Bayān al-Waḥm wal-Ībām*’, saying, “What was known to others about him was unknown to Aḥmad.”

¹⁰⁹ Its chain of narrators is authentic. The author’s Shaikh is ‘Ubaydullāh Ibn Abū’l-Faṭḥ Aḥmad Ibn ‘Uthmān Ibn Al-Faraj Al-Ṣayrafī, whose biography was given by Al-Khaṭīb in his *‘Tārikh*’ (10/385) and he said: “He was one of those who wrote and heard numerous aḥādīth, was painstaking and meticulous (regarding their authenticity) and in collecting them, as well as being honest, trustworthy, credible, upright, orthodox, having correct beliefs and constantly studying the Qur’ān.”

CHAPTER ELEVEN

The People of Ḥadīth are the Successors of the Messenger of Allāh (ﷺ) in Conveying His Message

53. I was informed by Muḥammad Ibn Abū ‘Alī Al-Aṣḥānī, who said that he was told by Aḥmad Ibn Maḥmūd Al-Qāḍī, Ibn Al-Ahwāz, who said that it was recited to Abū'l-Ḥusayn Muḥammad Ibn Al-Ḥusayn that Aḥmad Ibn ‘Isā Ibn ‘Abdullāh Al-‘Alawī informed them...

We were informed by ‘Alī Ibn Abū ‘Alī Al-Baṣrī, who said that he was told by Abū'l-Qāsim ‘Ubaydullāh Ibn Al-Ḥusayn Ibn Ja‘far Ibn Abū Mūsā Al-Qāḍī Al-Mawsilī, who said that he was told by Sa‘īd Ibn ‘Alī Ibn Al-Khalīl, who said that he was told by ‘Abdu'l-Salām Ibn ‘Ubayd, who said that they were told by Ibn Abū Fudayk, who reported on the authority of Hishām Ibn Sa‘d, who reported on the authority of Zayd Ibn Aslam, who reported on the authority of ‘Aṭā’ Ibn Yasār, who reported on the authority of Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) that he said: “I heard ‘Alī Ibn

Abū Tālib (*raḍiy Allāhu ‘anhu*) saying:

“The Messenger of Allāh (ﷺ) came out to us and he said: ‘O Allāh! Show Mercy to my successors.’ He (‘Alī) said: ‘We asked, ‘O Messenger of Allāh! Who are your successors?’ He replied, ‘(They are) those who come after me and narrate my *aḥādīth* and my Sunnah and teaches them to the people.’”

And in the ḥadīth of Al-‘Alawī, he said: “I heard ‘Alī (*raḍiy Allāhu ‘anhu*) saying: ‘The Prophet (ﷺ) came out (to us)¹¹⁰ and said: ‘O Allāh! Show Mercy to my successors.’ We said: ‘O Messenger of Allāh...’ and the rest of the ḥadīth is the same.¹¹¹”

I was informed of it by ‘Alī Ibn Aḥmad Ibn Muḥammad Al-Razzāz, who said that he was informed by ‘Alī Ibn Ibrāhīm.

54. I was informed by Abū Bakr Ibn Ḥammād Al-Qāḍī Al-Azdī, who said that he was told by Abū Ḥusayn Al-Qāḍī, who said that he was told by Aḥmad Ibn ‘Isā Ibn ‘Abdullāh... and he narrated something similar, except that he said that it was on the authority

¹¹⁰ This is from manuscript (A).

¹¹¹ (This ḥadīth is) fabricated.

In the first chain is Aḥmad Ibn ‘Isā Ibn ‘Abdullāh Al-‘Alawī, of whom Al-Darāqutnī said: “(He is) a liar. For this reason, Al-Dhahabī said in ‘*Al-Miẓān*’ (1/127) after setting forth this ḥadīth, “(It is) false.”

In the second chain is ‘Abdu’l-Salām Ibn ‘Ubayd, of whom Ibn Ḥibbān said: “He used to steal *aḥādīth* and narrate fabrications,” while Al-Awzā‘ī said: “His *aḥādīth* should not be written.”

The ḥadīth from the first source was narrated by Al-Ramāhurmuzī in ‘*Al-Muḥaddīth Al-Fāsil*’ (p. 163), by Al-Ṭabarānī in ‘*Al-Awsaṭ*’ and in ‘*Al-Majmā’*’ (1/126), by Abū Nu‘aym in ‘*Akbbār Aṣḥāban*’ (1/81), and by Al-Qāḍī ‘Iyāḍ in ‘*Al-Ilma*’ (p. 17).

The second source was ascribed in ‘*Takbrīj Al-Ihyā’*’ by Al-‘Irāqī, to Ibn ‘Asakir, (who cited it) in ‘*Al-Amālī*’ as mentioned in ‘*Ittiḥāf Al-Sādab Al-Muttaqīn*’ (1/117).

Something similar was narrated on the authority of Al-Ḥasan in a *mursal* form and I have cited it in my book ‘*Ṣawn Al-Sbar’ al-Ḥaniṣ*’.

of ‘Aṭā’ Ibn Abū Rabah, who reported on the authority of Ibn ‘Abbās (*raḍiy>Allāhu ‘anhumā*).

[Abū Bakr said]¹¹²: “The first is closer to the truth. And Allāh knows better.”

54. I was informed by Abū Bakr ‘Abdullāh Ibn Muḥammad Ibn Aḥmad Ibn Al-Fallū Al-Kātib, who said that he was informed by Abū Bakr Aḥmad Ibn ‘Abdu’l-Raḥmān Al-Daqqāq—who is better known as Al-Waliyy—who said that he was told by Abū Ja‘far Al-Ḥasan Ibn ‘Alī Ibn Al-Walīd Ibn Al-Nu‘mān Al-Fārisī Al-Fasawī Al-Karabīsī, who said that he was told by Khalaf Ibn ‘Abdu’l-Ḥamīd Ibn Abū’l-Ḥasnā’, who said that he was told by Abū’l-Ṣabāh ‘Abdu’l-Ghafūr, who reported on the authority of Abū Hishām Al-Rummānī, who reported on the authority of Zādhān, who reported on the authority of ‘Alī (*raḍiy>Allāhu ‘anhu*), who reported from the Prophet (ﷺ) that he said:

“Shall I not guide you to a sign of the successors among my Companions and from among the Prophets who came before me? They are the bearers of the Qur’ān and the *aḥādīth* from me and from them in Allāh’s Cause and for [the sake of] Allāh, the Almighty, the All-Powerful.”¹¹³

55. We were informed by Muḥammad Ibn Ḥayyān, who was

¹¹² This is from manuscript (B).

¹¹³ (This ḥadīth is) fabricated.

In it is ‘Abdu’l-Ghafūr Abū’l-Ṣabāh Al-Wāsiṭī, of whom Ibn Ma‘īn said: “His ḥadīth his nothing,” while Ibn Ḥibbān said: “He was one of those who fabricate aḥādīth.” Al-Bukhārī said: “They (the scholars of ḥadīth) abandoned him,” while Ibn ‘Adiy said: “(He is) weak and his ḥadīth is *munkar*.”

The ḥadīth was narrated by Abū Nu‘aym in *‘Aḥbār Aṣḥāban’* (2/134) and by Al-Sahmī in *‘Tārīkh Jurjān’* (p. 372), by way of ‘Abdu’l-Ghafūr.

told by Muḥammad Ibn Al-Faḍl, who said that he was told by Abū Ḥātim, who said that he heard Ishāq Ibn Mūsā Al-Khaṭṭābī saying:

“No authority has been granted to anyone in this *ummah* like the authority that has been granted to the people of ḥadīth, because Allāh, the Almighty, the All-Powerful says in His Book:

وَلِيُكَيِّدَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ

“He will surely establish for them [therein] their religion which He has preferred for them.”

[*al-Nūr* (24): 55]

So that which Allāh has chosen, He has given authority to its adherents to practise—and He has not given authority to the people of heresy, that He might accept a single ḥadīth on the authority of the Companions of the Prophet (ﷺ), while the aḥādīth of the Messenger of Allāh (ﷺ) and his Companions are accepted from the people of ḥadīth. And if there is any man among them who commits innovations, his aḥādīth are rejected, even though he might be among the most truthful of people.”¹¹⁴

¹¹⁴ Muḥammad Ibn Al-Faḍl is the son of Khaṭṭāb Al-‘Anbarī. His biography was given by (‘Abdullāh Ibn Muḥammad) Abū Al-Shaikh in ‘*Tābaqāt Aṣḥāban*’ (4/323) and he said: “(He is) a trustworthy Shaikh and one of the fine people of Usūl. (He narrated) many aḥādīth.”

CHAPTER TWELVE

The Description Given by the Messenger of Allāh (ﷺ) of the Faith of the People of Ḥadīth

56. We were informed by Abū 'Umar 'Abdu'l-Wāḥid Ibn Muḥammad Ibn 'Abdullāh Ibn Mahdī Al-Dībajī, by Abū'l-Ḥusayn Muḥammad Ibn Al-Ḥusayn Ibn Al-Faḍl Al-Qaṭṭān, by Abū Muḥammad Ibn Yaḥyā Ibn 'Abdu'l-Jabbār Al-Sukkarī and by Abū'l-Ḥasan Muḥammad Ibn Muḥammad Ibn Muḥammad Ibn Ibrāhīm Ibn Mukhallad Al-Bazzār, who said that they were informed by Abū 'Alī Ismā'īl Ibn Muḥammad Al-Ṣaffār, who said that he was told by Al-Ḥasan Ibn 'Urfah, who said that he was told by Ismā'īl Ibn 'Ayyāsh Al-Ḥimṣī, who reported on the authority of Al-Mughīrah Ibn Qays Al-Tamīmī, who reported on the authority of 'Amr Ibn Shu'ayb, who reported on the authority of his father, who reported on the authority of his grandfather that he said: "The Messenger of Allāh (ﷺ) said:

"Which creation is more amazing to you in faith?" They

said: “The angels.” He (ﷺ) said: “And why would they not have faith, when they are with their Lord?” They said: “[It is] we.” He (ﷺ) replied, “And why would you not have faith, when I am among you?” He added: “Verily, the most amazing creation to me in faith are a people who will come after you and they will find manuscripts in which there are writings; and they will believe in what is contained therein.”¹¹⁵

57. We were told by Abū Ṭālib Yaḥyā Ibn ‘Alī Al-Daskarī, in Ḥalwān, who said that he was told by Abū Bakr Ibn Al-Muqṭrī, in Aṣḥāhan, who said that he was informed by Abū Ya‘lā Aḥmad Ibn ‘Alī Ibn Al-Muthannā Al-Mawsilī, who said that he was told by Mūsā Ibn Muḥammad Ibn Ḥayyān, who said that he was told by Muḥammad Ibn Abū ‘Adiyy, who said that he was told by Muḥammad Ibn Abū Ḥamīd, who reported on the authority of Zayd Ibn Aslam, who reported on the authority of his father, who reported on the authority of ‘Umar Ibn Al-Khaṭṭāb (*radīy Allāhu ‘anhu*) that he said: “I heard the Messenger of Allāh (ﷺ) saying to us:

“Inform me of the best of the people of faith.” We said: “O Messenger of Allāh! [They are] the angels.” He (ﷺ) said: “They are so and it is right that they should be so; and what would prevent them, when Allāh has [certainly]¹¹⁶ granted them the status that He has

¹¹⁵ Its chain of narrators is *munkar*.

In it is Al-Mughīrah Ibn Qays Al-Baṣrī, of whom Abū Ḥātim said: “He is *munkar* in ḥadīth.” In addition, the narration of Ismā‘īl Ibn ‘Ayyāsh on the authority of the people of Al-Sham is weak, for Al-Mughīrah is from Baṣrah.

The ḥadīth was narrated by Al-Ḥasan Ibn ‘Urfah in his ‘*Juz‘*’ (#19), with the aforementioned chain of narrators.

And from the same source, it was narrated by Qiṣam Al-Sunnah in ‘*Al-Tarḥīb wa’l-Tarḥīb*’ (#48).

¹¹⁶This is from manuscript (B).

granted them? Nay, it is a people other than them.” We said: “O Messenger of Allāh! Then [they are] the Prophets whom Allāh has honoured with Prophecy and Messages.”¹¹⁷ He (ﷺ) said: “They are so and it is right that they should be so; [and what would prevent them, when Allāh has certainly honoured them with Prophecy and Messages]?”¹¹⁸ We said: “O Messenger of Allāh! [They are] the martyrs whom Allāh has honoured with martyrdom with the Prophets.” He (ﷺ) said: “They are so and it is right that they should be so; and what would prevent them from being so, when Allāh has certainly honoured them with martyrdom? Nay, it is a people other than them.” We said: “O Messenger of Allāh! Then who?” He (ﷺ) said: “[They are] a people from the loins of men who will come after me and they will have faith in me without having seen me and believe in me without having seen me. They will see the annotated document and they will act upon what is written in it.”¹¹⁹

¹¹⁷ This is from manuscript (A).

¹¹⁸ This is from manuscript (B).

¹¹⁹ [This ḥadīth is] *munkar*.

In its chain of narrators is Muḥammad Ibn Abū Ḥamīd—whose nickname was Ḥammād—and of whom Al-Bukhārī said: “(He is) *munkar* in ḥadīth,” while Nasā’ī said: “He is not trustworthy.” And more than one scholar has declared him to be weak. In addition there something *munkar* in the text (of the ḥadīth).

The ḥadīth was attributed to Abū Ya’lā by Al-Haythamī in ‘*Al-Majma*’ (10/65).

I say: It was narrated by Abū Ya’lā in ‘*Al-Musnad*’ (1/147/no. 160) and by Al-Bazzār in his ‘*Musnad*’—‘*Al-Baḥr Al-Zakkbār*’ (1/412/no. 288) by way of Muḥammad Ibn Abū Ḥamīd.

It was also narrated by Al-Bazzār (289), by Al-‘Uqaylī in ‘*Al-Dhu’afā*’ (4/238) by way of Al-Minhāl Ibn Baḥr, who said that he was told by Hisham Al-Dastawā’ī, who reported on the authority of Yaḥyā Ibn Abū Kathīr, who reported on the authority of Zayd Ibn Aslam, who reported on the authority of his father, who reported something similar on the authority of ‘Umar (*raḍiy Allāhu ‘anhu*),

Al-‘Uqaylī said: “This ḥadīth is only known from Muḥammad Ibn Abū Ḥamīd, on

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[Shaikh]¹²⁰ Abū Bakr [Al-Ḥāfīz]¹²¹ said: “And the people most deserving of this description are the people of ḥadīth and those who follow them.”

the authority of Zayd Ibn Aslam, but it is not memorised from the ḥadīth of Yaḥyā Ibn Abū Kathīr and no one accepts (the ḥadīth of) Minhāl.”

Al-Bazzār declared it weak, referring to the same weakness that Al-‘Uqaylī pointed out.

They attributed the weakness to Al-Minhāl, whom Al-Bazzār had declared weak. He said: “He is not strong.” Ibn ‘Adiyy also said that he was not strict, while Al-‘Uqaylī said: “There is doubt in his ḥadīth.” As for Abū Ḥātim Al-Razī, he declared him to be trustworthy; but it is possible that his status, while clear to others, was not apparent to him.

¹²⁰ This is from manuscript (A).

¹²¹ This is from manuscript (A).

CHAPTER THIRTEEN

The Fact that the People of Ḥadīth are the Most Deserving of the Messenger of Allāh (ﷺ) due to the Continual Sending of Prayers on Him (ﷺ)¹²²

58. We were informed by Al-Qāḍī Abū Bakr Aḥmad Ibn Al-Ḥasan Ibn Aḥmad Al-Ḥarashī, who said that he was told by Abū'l-'Abbās Muḥammad Ibn Ya'qūb Al-Aṣamm, who said that he was told by Muḥammad Al-Dawrī, who said that he was told by Khālid Al-Qaṭwānī.

We were informed by Abū'l-Qāsim Ṭalḥah Ibn 'Alī Ibn Al-Ṣaqr Al-Katani, who said that he was told by Muḥammad Ibn 'Abdullāh Ibn Ibrāhīm Al-Shāfi'i, who said that he was told by Muḥammad Ibn 'Abdullāh Marba', who said that he was told by Yaḥyā Ibn Ma'in.

We were informed by Abū Nu'aym Al-Ḥāfiẓ, whose wording it is,

¹²² This is from manuscript (B).

that he was told by Abū Bakr ‘Abdullāh Ibn Yaḥyā Al-Talhī, who was told by Ibn Ghannām, who said that he was told by Abū Bakr Ibn Abū Shaybah, who both said that they were told by Khālīd Ibn Mukhallad, who said that he was told by Mūsā Ibn Ya‘qūb Al-Zama‘ī, who said that he was told by ‘Abdullāh Ibn Kaysan, who said that he was informed by ‘Abdullāh Ibn Shidād Ibn Al-Hād, who reported on the authority of his father, who reported on the authority of ‘Abdullāh Ibn Mas‘ūd (*radīy Allāhu ‘anhu*), who said: “The Messenger of Allāh (ﷺ) said:

“Verily, the people most deserving of me on the Day of Resurrection will be those who most frequently sent prayers on me.”¹²³

¹²³ Its chain of narrators is *munkar* and there is *idtirāb* (contradiction) in it.

‘Abdullāh Ibn Kaysān was alone in narrating it on the authority of Ibn Mas‘ūd (*radīy Allāhu ‘anhu*) and his status is unknown; no one declared him to be trustworthy except Ibn Hibbān.

This ḥadīth was narrated in contradictory forms, as mentioned by Al-Bukhārī in *‘Al-Tārikh Al-Kabir’*. Also Khālīd Ibn Mukhallad narrated aḥādīth that are *munkarah* and furthermore, there is a weak narrator in the chain.

Mūsā Ibn Ya‘qūb Al-Zama‘ī was declared trustworthy by Ibn Ma‘īn and Ibn Al-Qaṭṭān, while Ibn ‘Adiyy said: “There is no objection to him.”

As for Imām Aḥmad, he said: “His aḥādīth do not impress me,” while Ibn Al-Madīnī said: “(He is) weak in ḥadīth and he narrates aḥādīth that are *munkarah*.” Nasā‘ī said: “He is not strong.”

The ḥadīth was narrated by Al-Bukhārī in *‘Al-Tārikh Al-Kabir’* (1/3/177), by Ibn Hibbān (*Mawāriid* #2389), by Ibn ‘Adiyy in *‘Al-Kāmil’* (3/906) and by the author in *‘Al-Jāmi’* (#1304).

It was also narrated by Tirmidhī (#484)—and from Al-Baghawī’s source in *‘Sharḥ Al-Sunnab’* (2/284):

We were told by Muḥammad Ibn Bashshār, who reported on the authority of Muḥammad Ibn Khālīd Ibn ‘Uthmah, who was told by Mūsā Ibn Ya‘qūb... and he quoted the ḥadīth without the words “on the authority of his father”.

Tirmidhī said: “(It is) ḥasan *al-gharīb* (A *gharīb* narration is one in which there is some kind of uniqueness. There are a number of kinds of uniqueness, the most important of which are two: (i) Absolute uniqueness, which is where a particular narrator—at any stage of the *isnād*—is the only one who narrated the ḥadīth, and no one else narrated it alongside him. So in this case the *gharīb* narration is one which is only known to be

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[Shaikh]¹²⁴ Abū Bakr said to us:

This is a noble trait to which the narrators and transmitters of traditions can lay special claim, because it is not known that any group from among the scholars send prayers on the Messenger of Allāh (ﷺ) more than this group, both in writing and in speech.

59. I was informed by Abū'l-Qāsim Al-Azhārī, who said that he was informed by 'Alī Ibn 'Umar Ibn Aḥmad Al-Ḥāfiẓ, who said that he was told by Muḥammad Ibn Al-Qāsim Ibn Zakariyya Al-Muḥāribī who said that he was told by 'Abbād Ibn Ya'qūb, who said that he was informed by Abū Dāwūd Al-Nakha'ī, Sulaymān Ibn 'Amr, who reported on the authority of Ayyūb Ibn Mūsā, who reported on the authority of Al-Qāsim Ibn Muḥammad, who reported on the authority of his father—and I believe that he reported on the authority of his grandfather—Abū Bakr Al-Ṣiddīq (*radīy Allāhu 'anhu*) that he said: “The Messenger of Allāh (ﷺ) said:

“Whoever wrote knowledge from me and wrote with it prayers upon me, he will continue to be rewarded for as long as that book is read.”¹²⁵

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narrated from the Prophet (ﷺ) with one isnād. (ii) Relative uniqueness, which means that one of the narrators of a particular ḥadīth was the only one to narrate it from his Shaikh, even though the ḥadīth was narrated via a number of chains, but only one of his students narrated it from him).

¹²⁴ This is from manuscript (A).

¹²⁵ (This is) fabricated.

In its (chain of narrators) is Abū Dāwūd Al-Nakha'ī Sulaymān Ibn 'Amr, of whom Imām Aḥmad said: “He used to fabricate aḥādīth,” while Ibn Ma'īn said: “He is well known as a fabricator of ḥadīth.” And Qutaybah Ibn Sa'īd and Ibn Rahawayh declared him to be a liar.

The ḥadīth was narrated by Ibn 'Adiyy in *'Al-Kāmil*' (3/1100)—and from Ibn Al-Jawzī's source in *'Al-Mawḍū'āt*' (1/228)—and by the author in *'Al-Jāmi'* (#564), by way of 'Abbād

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60. I was informed by Abū Ṭālib Makkī Ibn ‘Alī Ibn ‘Abdu’l-Razzāq Al-Ḥarīrī, who said that he was told by Ibrāhīm Ibn Maḥmūd Al-Muqrī’, who said that he was told by Muḥammad Ibn Mahrān Al-Naysabūrī, who said that he was told by Muḥammad Ibn ‘Abdullāh Ibn Ḥamīd Al-Naṣrī, in Makkah, who said that he was told by Bishr Ibn ‘Ubayd, who said that he was told by Ḥāzīm Ibn Bakr, Abū ‘Alī, who said that he was told by Yazīd Ibn ‘Iyād, who reported on the authority of ‘Abdu’l-Raḥmān Al-‘Araj, who reported on the authority of Abū Hurayrah (*radīy Allāhu ‘anhu*) that he said: “The Messenger of Allāh (ﷺ) said:

“Whoever sent prayers on me in a book, the angels will continue to seek forgiveness for him for as long as my name is [read] in that book.”¹²⁶

61. We were informed by Muḥammad Ibn ‘Alī Ibn Al-Faṭḥ, who said that he was told by ‘Umar Ibn Ibrāhīm Al-Muqrī’, who said that he was told by Abū Bakr ‘Umar Ibn Aḥmad Ibn Abū Ma‘mar

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Ibn Ya‘qūb, whom Ibn ‘Adiyy adjudged to be guilty of fabricating aḥādīth—and Ibn Al-Jawzī concurred with this view.

¹²⁶ (It is) fabricated.

In it(s) chain of narrators is Yazīd Ibn ‘Iyād, who is described as *‘falīf* (bad, broken, damaged). Al-Bukhārī said: “(He is) *munkar* in ḥadīth,” while Yahyā said: “He is not trustworthy,” and in another narration, “He used to tell lies.” Mālik Ibn Anas (*radīy Allāhu ‘anhu*) was asked about Ibn Sam‘an and he said: “(He is) a liar.” He asked, “And (what about) Yazīd Ibn ‘Iyād?” He replied, “A worse liar.” And Bishr Ibn ‘Ubayd was declared to be a liar by Al-Azdī, while Ibn ‘Adiyy said: “He is *munkar* in ḥadīth from the Imāms.”

The ḥadīth from this source was narrated by Al-Ṭabarānī in *‘Al-Awsaṭ*’ as in *‘Al-Majma’* (1/137) and by Ibn Al-Jawzī in *‘Al-Mawḍū‘āt*’ (1/228).

It has another source from the narration of Muḥammad Ibn Ibrāhīm Ibn Umayyah Al-Qurashī Al-Madīnī, who reported on the authority of ‘Abdu’l-Raḥmān Ibn ‘Abdullāh Al-‘Araj, who reported it on the authority of Abū Hurayrah (*radīy Allāhu ‘anhu*).

It was narrated by Abū’l-Qāsim Al-Aṣḥāhanī in *‘Al-Tarḡīb wa’l-Tarḥīb*’ (#1697).

I say: I have not found any biography for Abdu’l-Raḥmān and I believe that Muḥammad Ibn Ibrāhīm is most likely Al-Qurashī whose biography is given in *‘Al-Lisan’* (5/27) and he is unknown.

Al-Saffar, who said that he was told by Abū Ja‘far Muḥammad Ibn Yaḥyā Al-Halwānī—this is how it was written in the book of Ibn Al-Faṭḥ, but the correct name is Aḥmad Ibn Yaḥyā—who said that he heard Aḥmad Ibn Yoonus saying, “I heard Sufyān Al-Thawri saying:

“Even if there was no benefit for the scholar of ḥadīth except the prayers that he sends on the Messenger of Allāh (ﷺ) [it would be enough for him] that prayers would continue to be sent on him for as long as the book (is read).”¹²⁷

62. I was told directly by ‘Abdu’l-‘Azīz Ibn Abū’l-Ḥasan Al-Qarmīsīnī, who said that he was told through recitation by ‘Alī Ibn Al-Ḥasan Ibn ‘Alī Ibn Muṭrif Al-Qāḍī, who said that Muḥammad Ibn ‘Abdu’l-Raḥīm Al-Aṣbāhani, who said that he was told by ‘Abdullāh Ibn Muḥammad Ibn Sinan Al-Baṣrī, who said that he was told by Muḥammad Ibn Abū Sulaymān that he said: “I saw my father in a dream and I said to him, “O my father! What did Allāh do to you?” He said: “He forgave me.” I said: “Due to what?” He said:

“Due my having written prayers upon the Prophet (ﷺ) in every ḥadīth.”¹²⁸

63. I was told by Abū Ṣāliḥ Aḥmad Ibn ‘Abdu’l-Mālik Al-Naysabūrī that he said that he heard Abū ‘Abdullāh Al-Ḥusayn

¹²⁷ Its chain of narrators is weak.

In it is ‘Umar Ibn Aḥmad Ibn Abū Ma‘mar, whose biography was given by Al-Khaṭīb in *‘Tārīkh Baghdād’* (11/42) and neither criticism or praise was reported of him.

¹²⁸ Its chain of narrators is extremely weak and it is quite possible that it is fabricated.

In it(s) chain of narrators) is ‘Abdullāh Ibn Muḥammad Ibn Sinān Al-Baṣrī, of whom Al-Darāquṭnī said: “(He is) *matrūk* (abandoned),” while Abū Nu‘aym Al-Ḥāfiẓ said: “He fabricates ḥadīth.” And Al-Barqānī said: “He is not trustworthy.”

Ibn Muḥammad Ibn Aḥmad Al-Halabī, in Damascus, say that he heard Abū ‘Abdullāh Aḥmad Ibn ‘Aṭā’ Al-Rawzabarī say that he heard Abū’l-Qāsim ‘Abdullāh Al-Mirwazī saying, “My father and I were meeting [at night]¹²⁹ to discuss ḥadīth and in the place where we were meeting, a column of light was seen which reached to the clouds in the sky and it was said: “What is this light?” Someone replied,

“It is the prayers that they send on the Messenger of Allāh (ﷺ) when they meet.”¹³⁰

¹²⁹ This is from manuscript (B).

¹³⁰ In its chain of narrators is Aḥmad Ibn ‘Aṭā’ Al-Rawzabarī, whose biography was given by Al-Khaṭīb in *Tārikh Baghdād* (4/336) and he mentioned information that proved the weakness of the narration—and this is the case with many of the righteous and the devout.

CHAPTER FOURTEEN

The Glad Tidings given by the Prophet (ﷺ) to His Companions (*radīy Allāhu 'anhum*) regarding the Seekers of Knowledge after Him being a Connection via the *Isnād* between Them and Him

64. We were told via recitation by Abū'l-Ḥasan Muḥammad Ibn Aḥmad Ibn Rizq Al-Bazzāz, who said that he was told by 'Uthmān Ibn Aḥmad Al-Daqqāq, who said that he was told by Aḥmad Ibn 'Alī Al-Khazzāz, who said that he was told by Muḥammad Ibn 'Imrān Ibn Muḥammad Ibn Abū Laylā, who was told by his father, who was told by Ibn Abū Laylā, who reported on the authority of 'Isā, who reported on the authority of 'Abdu'l-Raḥmān Ibn Abū Laylā, who reported on the authority of Thābit Ibn Qays, who said: "The Messenger of Allāh (ﷺ) said:

"You hear, you are heard from, those people hear from those who heard from you, then after that, a corpulent

people who love fatness will give testimony before they are asked [for it].”¹³¹

65. We were informed by Abū Bakr Aḥmad Ibn ‘Alī Ibn Yazdadh Al-Qarī, who said that he was informed by ‘Abdullāh Ibn Muḥammad Ibn Ja‘far Al-Aṣḥānī, who was told by Muḥammad Ibn Yaḥyā (i.e.)¹³² Ibn Mindah, who said that he was told by Muḥammad Ibn ‘Isam, who reported on the authority of his Father, who reported on the authority of Sufyān, who reported on the authority of Al-A‘mash, who reported on the authority of ‘Abdullāh Ibn ‘Abdullāh, who reported on the authority of Sa‘īd Ibn Jubayr, who reported on the authority of Ibn ‘Abbās (*radīy Allāhu ‘anhu*), who said: “The Messenger of Allāh (ﷺ) said:

“You hear [from me] and others will hear from you; and people will hear from those who heard from you.”¹³³

66. We were informed by Ibrāhīm Ibn Muḥammad Ibn Sulaymān Al-Mu‘addib, in Aṣḥāhan, who said that he was informed by Abū Bakr Ibn Al-Muqrī, who said that he was told by Salāmah Ibn

¹³¹ Its chain of narrators is weak and it is *munqaṭi‘* (broken).

In its (chain of narrators) is Muḥammad Ibn ‘Abdu’l-Raḥmān Ibn Abū Layla, who is weak, while the status of his son is unknown.

The ḥadīth from this source was narrated by Al-Ṭabarānī in *‘Al-Kabīr’* (2/321), by Al-Bazzār in his *‘Musnad’* (*Kashf*: 146), by Al-Ramāhurmuzī in *‘Al-Muḥaddith Al-Fāsīl’* (#91).

Al-Haythamī said in *‘Al-Majma’* (1/137):

“‘Abdu’l-Raḥmān Ibn Abū Layla did not hear from Thābit Ibn Qays.”

I say: This is another weakness.

¹³² This is from manuscript (B).

¹³³ Its narrators are trustworthy.

It was narrated by Imām Aḥmad (1/321), by Abū Dāwūd (#3659), by Ibn Ḥibbān (*Mawāriḍ*: #77), by Al-Haythamī in *‘Al-Kubra’* (10/1250), by Al-Ḥākim (1/95), by Al-Ramāhurmuzī (#92) and by Ibn Khayr in his *‘Fihris’* (p. 10 and 13), by way of Al-A‘mash.

I say: The men of this chain of narrators are trustworthy, but there is the *‘an‘anah* of Al-A‘mash in it, in addition to which, he is a *mudallīs*.

Maḥmūd Al-Qaysī, who said that he was told by Muḥammad Ibn Khalaf, who was told by Aḥmad Ibn Shabābah that he said that Ishāq Ibn Rāhawayh said:

“Every matter narrated on the authority of three [persons] is an athar [tradition], according to the saying of the Prophet (ﷺ): “You hear [from me] and others will hear from you; and people will hear from them who heard from you.”¹³⁴

67. We were informed by Abū Nu‘aym Al-Ḥāfiẓ, who said that he was told by ‘Abdullāh Ibn Ja‘far Ibn Aḥmad Ibn Fāris, who was told by Ismā‘īl Ibn ‘Abdullāh Ibn Mas‘ūd Al-‘Abdī, who said that he was told by ‘Abdullāh Ibn Ṣāliḥ, who said that he was told by Ibn Lahī‘ah, who reported on the authority of Qays Ibn Rāfi‘, who reported on the authority of Shafiyy Al-Aṣbāhī, who said:

“The treasuries of everything will be opened to this *ummah*, until the treasuries of ḥadīth are opened to them.”¹³⁵

¹³⁴ There is someone whom I do not know in the chain of narrators.

¹³⁵ Qays Ibn Rāfi‘ is *mastūr* (screened, i.e. no prominent person narrated from him); no one declared him trustworthy except Ibn Ḥibbān. In addition, Ibn Lahī‘ah used to get things mixed up after his books were burnt, and he was also described as being a *mudallīs* and he committed ‘*an‘anab* in the chain of narrators.

Also, there is weakness in ‘Abdullāh Ibn Ṣāliḥ, with regard to his memory.

CHAPTER FIFTEEN

Clear Evidence of the Virtue of the *Isnād* and that it is One of Things with Which Allāh has Favoured this *Ummah*

68. We were informed by Muḥammad Ibn Aḥmad Ibn Rizq, who said that he was informed by Muḥammad Ibn Al-Ḥasan Ibn Ziyād Al-Naqqāsh, who said that he was told by Abū Ishāq Al-‘Aṭṭār, who reported on the authority of Aḥmad Ibn Bishr Al-Ḥalabī, who reported on the authority of Yazīd Ibn Mawhab, who reported on the authority of Ḍhamrah.

We were told by Muḥammad Ibn Yūsuf Al-Naysabūrī Al-Qaṭṭān, who said that he was informed by Muḥammad Ibn ‘Abdullāh Al-Sabiyy, who said that he was informed by Aḥmad Ibn Muḥammad Al-‘Anazī, who said that he was told by ‘Uthmān Ibn Sa‘īd, who said that he was told by Yazīd Ibn Mawhab, who said that he was told by Ḍhamrah Ibn Ḥabīb, who reported on the authority of Shawzab, who reported on the authority of Maṭar, that he said regarding the Words of Allāh, Most High:

أَوْ أَشْرَقَتْ عَلَيْهِ

“a [remaining] trace of knowledge.”

[*al-Aḥqāf* (46): 4]

“(It means) the *isnād* of the ḥadīth.”¹³⁶

69. We were informed by ‘Alī Ibn Aḥmad Al-Razzāz, who said that he was told by Al-Qāḍī Abū Bakr Muḥammad Ibn ‘Umar Ibn Al-Ja‘abī, who said that he was told by ‘Abdullāh Ibn Muḥammad Ibn Bishr Ibn Ṣāliḥ, who said that he was told by Sa‘īd Ibn ‘Amr Ibn Abū Salāmah, who said that he was told by his father, who reported on the authority of Mālik that he said regarding the Words of Allāh, Most High:

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ

“And indeed, it is a remembrance for you and your people.”

[*al-Zukhruf* (44):43]

“[It means] the saying of a man: “I was told by my father, who reported on the authority of my grandfather...”¹³⁷

¹³⁶ In the first chain of narrators is Muḥammad Ibn Al-Ḥasan Al-Naqqāsh and he is accused (of being dishonest); we discussed him previously.

The second chain of narrators is authentic up to ‘Uthmān Ibn Sa‘īd Al-Dārimī. Muḥammad Ibn ‘Abdullāh Al-Ḍhabbī is Abū ‘Abdullāh Al-Ḥākīm, and I have not found any biography for Yazīd Ibn Mawḥab; he is not the one mentioned in Ibn Ḥibbān’s ‘*Thiqāṭ*’—that person narrated on the authority of Mālik Ibn Yukhamir. Likewise, Ḍhamrah Ibn Ḥabīb is unknown to me; he is not Al-Ḥimsī. Ḍhamrah Ibn Rabī‘ah only narrates on the authority of Ibn Shawḥab; it is possible that he is Ḍhamrah Ibn Ḥabīb Al-Maqqdisī, who is mentioned in ‘*Al-Tabḥīb*’.

The tradition was narrated by Al-Ramāhurmuzī (#98) by way of Aḥmad Ibn Bishr Al-Raqqī, who said that he was told by Yazīd Ibn Mawḥab...

¹³⁷ Its chain of narrators is weak.

The author’s Shaikh has a biography in ‘*Tārikh Baghdād*’ (1/235) and he is personally

70. We were informed by Muḥammad Ibn ‘Isā Ibn ‘Abdu’l- ‘Azīz Al-Bazzāz, in Hamazān, who said that he was told by Šāliḥ Ibn Aḥmad Al-Ḥāfiẓ, who said that he heard Abū Bakr Muḥammad Ibn Aḥmad saying:

“It was conveyed to me that Allāh favoured this *ummah* with three things that He did not give to anyone before it: (i) the *isnād* [chain of narrators], (ii) the lineages and (iii) [Arabic] grammar.”¹³⁸

71. I was informed by Abū Bakr Muḥammad Ibn Al-Muzaffar Ibn ‘Alī Al-Daynūrī Al-Muqṭrī, who said that he was told by Ibrāhīm Ibn Muḥammad Ibn Yaḥyā Al-Muzakkī, who said that he heard Abū’l-‘Abbās Muḥammad Ibn ‘Abdu’l-Raḥmān Al-Daghūlī Al-Sarkhasī, who said that he heard Muḥammad Ibn Ḥātim Ibn Al-Muzaffar saying:

“Verily, Allāh has honoured, ennobled and favoured this Ummah with the *isnād* [chain of narrators]—and none of the former or the latter nations has it. They [what they have] are only manuscripts in their hands, and they have mixed together their books [i.e. Revelations] with their [own] stories, so that they are unable to distinguish between what was revealed in the Torah and the Injīl given to them by their Prophets and the stories that they themselves have added to them and which they acquired from untrustworthy sources.

This *ummah*, however, only conveys the ḥadīth from a trustwor-

truthful, though a son of his used to interfere with his books and he would claim to have heard things that he did not hear. In addition, there is weakness in ‘Amr Ibn Abū Salāmah and I have not found anyone who mentions either criticism or praise of him. As for Al-Ja‘abī, there is (negative) talk about him.

¹³⁸ Its chain of narrators is authentic.

thy source, who is known in his own time and is renowned for his truthfulness and his trustworthiness, narrating from another of similar characteristics, so that their information attains a high degree of reliability. Then they research exhaustively, until they learn who is the best in memorisation, the most painstaking and those who sit for longest with those who are above them [in learning] and shortest with those who are below them.

Then they record the ḥadīth from twenty or more sources, so that they can remove mistakes and errors from it, correct its letters and prepare it [for inclusion in their books].

This is the greatest blessing from Allāh, Most High upon this *ummah* and we send thanks to Allāh for this Blessing and ask him to make us firm, grant us success in attaining what causes us to advance and draw near to Him and keep us obedient to Him. Verily, He is a Most Praiseworthy Protector.

There is none from among the people of ḥadīth who shows partiality towards his father, his brother or his son in the matter of ḥadīth.”

‘Alī Ibn ‘Abdullāh Al-Madīnī was the Imām of ḥadīth in his time; not a single letter was narrated from him in support of his Father; on the contrary, the opposite was narrated from him.

All praise and thanks be to Allāh for those matters in which He has granted us success.

CHAPTER SIXTEEN

Clarification that the *Asanīd* are the Path to Knowing the Rulings of the *Sharī'ah*

72. We were informed by Abū Bakr Muḥammad Ibn 'Umar Ibn Ja'far Al-Ḥarqī, who said that he was informed by Aḥmad Ibn Ja'far Al-Khatlī, who said that he was told by Aḥmad Ibn 'Alī Al-Ubār, who said that he was told by Abū Bakr Al-Ṭāliqānī Sa'īd Ibn Ya'qūb, who said: “‘Abdullāh Ibn Al-Mubārak said:

“The isnād is part of the Religion (*dīn*).”¹⁴⁰

73. And we were told by Al-Ḥasan Ibn Abū Ṭālib, who said that he was told by 'Umar Ibn Aḥmad Al-Wā'iz (Al-Muqri'),¹⁴¹ who

¹³⁹ This is in manuscript (A), while in manuscript (B) it says: Al-Kharqī.

¹⁴⁰ Its chain of narrators is ḥasan up to Al-Ṭāliqānī.

I do not know whether it is correct that he heard from Ibn Al-Mubārak or not. Scholars have only mentioned that he narrated from him.

The author cited a biography for his Shaikh in his '*Tārikh*' and he said: “We wrote from him and he was truthful.”

¹⁴¹ This is from manuscript (B).

said that he was told by Muḥammad Ibn Ḥamdawayh Al-Mirwazī, who said that he was told by Abū'l-Muwajjih, who said that he was informed by 'Abdān, who said: "I heard 'Abdullāh —Ibn Al-Mubārak—saying:

"The isnād in my opinion is a part of the Religion and were it not for the isnād, anyone who wished would have said whatever he wanted."¹⁴²

74. I was informed by Muḥammad Ibn Al-Muzaffar Al-Daynūrī that he said that he was told by Ibrāhīm Ibn Muḥammad Ibn Yaḥyā Al-Muzakkī, who said that he was told by Imām Abū Bakr Muḥammad Ibn Ishāq Ibn Khuzaymah that he said that he heard Aḥmad Ibn Naṣr Al-Muqri', who said that he heard Ibrāhīm Ibn Ma'dān say that Ibn Al-Mubārak said:

"The likeness of one who seeks knowledge of his Religion without a chain of narrators is as one who seeks to ascend to the roof without a stair."¹⁴³

75. We were informed by Abū'l-Ḥusayn Muḥammad Ibn Al-Ḥusayn Ibn Al-Faḍl Al-Qaṭṭān, who said that he was told by Abū 'Isā Aḥmad Ibn Yaḥyā Ibn Muḥammad Ibn Shāzān Al-Jawharī, who said that he was told by¹⁴⁴ his grandfather, who said: "I asked

¹⁴² (This is) authentic.

It was narrated by Muslim in the foreword of his *'Ṣaḥīḥ'* (1/15), by Tirmidhī in *'Al-Ṭalāḥ al-Ṣaḥīḥ'* (5/340), by Ibn Abū Ḥātim in *'Al-Jarḥ wa'l-Ta'dīl'* (1/1/16), by Al-Ḥākim in *'Ma'rīfah 'Ulūm al-Ḥadīth'* (p. 8) and by Al-Sam'ānī in *'Adab al-Imlā' wa'l-Istimlā'* (p. 6-7) from sources on the authority of 'Abdān—and its chain of narrators is authentic.

It was also narrated by Al-Ramāhurmuzī (#96) by way of 'Alī Ibn Al-Ḥasan, who said that he heard Ibn Al-Mubārak... and he quoted the narration.

¹⁴³ I have not found any biography for those who narrated on the authority of Ibn Al-Mubārak.

The tradition was narrated by Abū Sa'd Al-Sam'ānī in *'Adab al-Imlā' wa'l-Istimlā'* (p. 6) from another source on the authority of Ibn Khuzaymah.

¹⁴⁴ In manuscript (B) it says "I was told," as opposed to "We were told."

‘Alī Ibn Al-Madīnī about the *isnād* of a ḥadīth that I came across and he said: “Do you know what Abū Sa‘īd Al-Ḥaddād said? He said:

“The *isnād* is like a stair and if the foot of the one who is ascending slips on the stair, he will fall. And opinion is like a wave [on the sea].”¹⁴⁵

76. We were told by Muḥammad Ibn Yūsuf Al-Naysabūrī, who said that he was informed by Muḥammad Ibn ‘Abdullāh Al-Dhabbī, who said that he was informed by Muḥammad Ibn Ya‘qūb Al-Muqrī’, who said that he was told by Muḥammad Ibn ‘Abdu’l-Raḥmān Al-Faqīh Abū’l-‘Abbās, who said that he was told by Al-Ḥusayn Ibn Al-Faraj, who said that he was told by ‘Abdu’l-Ṣamad Ibn Ḥassān, who said that he heard Sufyān al-Thawrī saying:

“The *isnād* is the weapon of the believer; and if he had no weapon, then with what would he fight?”¹⁴⁶

¹⁴⁵ Its chain of narrators is ḥasan.

A biography was cited by the author for Aḥmad Ibn Yaḥyā Ibn Muḥammad Ibn Shazān in his *‘Tārīkh’* (5/216) and he said: “...on the authority of his grand Father, Muḥammad Ibn Shazān correct aḥādīth were reported.”

¹⁴⁶ It is extremely weak.

In it is Al-Ḥusayn Ibn Al-Faraj, of whom Ibn Ma‘īn said: “He is a liar, a drunkard and a scoundrel.” Abū Zur‘ah said: “(He is) nothing; I do not report from him.” He was also declared weak by more than one of the scholars.

The tradition was narrated by Al-Sam‘ānī in *‘Adab Al-‘Imlā’ wa’l-Istimlā’* (p. 8) by way of Al-Ḥusayn Ibn Al-Faraj...

And there he is incorrectly recorded as Sulh Ibn Al-Ḥusayn Ibn Al-Faraj.

CHAPTER SEVENTEEN

The People of Ḥadīth are the Representatives of the Messenger of Allāh (ﷺ) due to their Preservation of the *Sunan* and their Distinction in doing so

77. We were informed by Abū ‘Ubayd Muḥammad Ibn Abū Naṣr Al-Naysabūrī, who said that he heard from Abū’l-Ḥasan Muḥammad Ibn ‘Alī Al-‘Alawī Al-Ḥasanī, who said that he heard from Al-Qāsim Ibn Al-Bandār, who said that he heard from Abū Ḥātim Al-Rāzī, who said:

“There has never been an *ummah* from among the *umam*¹⁴⁷ since Allāh created mankind representatives who preserved and protected the traditions of the Messenger of Allāh (ﷺ) except in this *ummah*.” A man said to him, “O Abū Ḥātim! It might be that they narrate a ḥadīth that has no basis and is not authentic?” He replied, “Their scholars know the authentic from the

¹⁴⁷ *Ummam*: Plural of *Ummah* (i.e. nations).

weak and their narrations are based on their knowledge, which allows those who come after them to distinguish the traditions and to preserve them.” Then he said: “May Allāh have Mercy on Abū Zur‘ah; by Allāh, he was diligent in preservation and protection of the traditions of the Messenger of Allāh (ﷺ).”¹⁴⁸

78. We were informed by Muḥammad Ibn ‘Abdullāh Ibn Muḥammad Ibn Ṣāliḥ Al-‘Aṭṭār, who said that he was informed by Abū Muḥammad Ibn Hayyān, who said that he was told by Muḥammad Ibn Yaḥyā Al-Sulamī, who said that he heard Muḥammad Ibn Al-Khalīl saying that he was informed by ‘Abdu’l-Raḥmān that he heard ‘Abdullāh Ibn Dāwūd Al-Kharībī, who said:

“I heard from our Imāms and those above us that the people of ḥadīth and the bearers of knowledge are the ones trusted by Allāh to preserve His Religion, the protectors of the Sunnah of His Prophet (ﷺ), which they know and practise.”¹⁴⁹

79. We were informed by Abū ‘Ubayd Al-Naysābūrī, who said that he heard Muḥammad Ibn ‘Alī Al-‘Alawī saying that he heard Abū Aḥmad Al-Dallāl say that he heard Kahmas Al-Hamdānī saying:

“Anyone who does not acknowledge that the people of

¹⁴⁸ Its chain of narrators is weak.

Al-Khaṭīb gave Al-‘Alawī’s biography in his *‘Tārikh’* (3/90) and he did not mention any criticism or praise of him; he ended his biography of him by saying, “It was said of him that he was vague in his narrations towards the end of his life.”

Al-Zurqānī attributed the report in *‘Sharḥ Al-Mawāhib Al-Ladunniyyah’*, as did Al-Laknawī (p. 24) in *‘Al-Ajwibah Al-Fāḍilah’* to Ibn ‘Asākir in *‘Tārikh Dimashq’*.

¹⁴⁹ Its chain of narrators is weak.

‘Abdu’l-Raḥmān is Ibn ‘Abdullāh Ibn Muslim Al-Jazarī, whose status is unknown; no one has mentioned any criticism or praise of him and he is one of the men in *‘Al-Tabḥīb’* (6/196).

ḥadīth are the protectors and preservers of the Religion is considered to be from among the weak and miserable, who do not follow Allāh's Religion. Allāh says to His Prophet (ﷺ):

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا

“Allāh has sent down the best statement, a Book.”

[*al-Zumar* (39): 23]

And the Messenger of Allāh (ﷺ) says: “Jibrīl related to me from Allāh, the Almighty, the All-Powerful.”¹⁵⁰

¹⁵⁰ Its chain of narrators is weak,

It contains Al-'Alawī, of whom we spoke previously (see report no. 77).

CHAPTER EIGHTEEN

The Fact that the People of Ḥadīth are the Guardians of the Religion due to their Defence of the *Sunan*

80. We were informed by Abū Nu‘aym Al-Ḥāfiẓ that he said that he was told by Aḥmad Ibn Muḥammad Al-Rāzī, in Naysābūr, who said that he was told by ‘Abdu’l-Raḥmān Ibn Abū Ḥātim, who said that he was told by his father, who said that he was told by Qubaysah, who said that he heard Sufyān Al-Thawrī saying:

“The angels are the guardians of the heaven and the people of ḥadīth are the guardians of the earth.”¹⁵¹

81. We were told by Muḥammad Ibn Yūsuf Al-Qaṭṭān, who said that he was informed by Muḥammad Ibn ‘Abdullāh Al-Ḍhabbī,

¹⁵¹ There is no objection to its chain of narrators.

Qubaysah made mistakes in his aḥādīth on the authority of Al-Thawrī and Abū Nu‘aym’s Shaikh is Al-Qaṣṣār, of whom Al-Dhahabī said in *‘Al-Siyār’* (15/569), “I do not know of any objection to him.”

who said that he heard Ḥassān Ibn Muḥammad Al-Faḳīh, who said that he heard Al-Ḥasan Ibn Sufyān say that he heard Ṣāliḥ Ibn Ḥātim Ibn Wardan say that he heard Yazīd Ibn Zuray‘ saying:

“Every religion has cavalry; and the cavalry of this Religion are the people of the *asānīd* (pl. *isnād*).”¹⁵²

82. We were informed by Muḥammad Ibn ‘Abdullāh Ibn Ṣāliḥ Al-Muqtī, in Aṣbāhan, that he said that he was informed by ‘Abdullāh Ibn Muḥammad Ibn Ja‘far, who said that he heard ‘Abdān say that he was told by Al-Qāsim Ibn Naṣr Al-Makhramī, who said that he was told by a man whom he named, but whose name he had forgotten, that he said:

“I saw the Prophet (ﷺ) in a dream and he (ﷺ) was sleeping. Yaḥyā Ibn Ma‘īn was standing at his head guarding him with a fly whisk and when I awoke, I went to Yaḥyā [Ibn Ma‘īn] and informed him of what I had seen. He said to me: “We protect the Messenger of Allāh (ﷺ) from lies.”¹⁵³

¹⁵² Its chain of narrators is ḥasan.

Ṣāliḥ Ibn Ḥātim is truthful and a good narrator of ḥadīth.

¹⁵³ Its chain of narrators is authentic up to Al-Makhramī.

CHAPTER NINETEEN

The Fact that the People of Ḥadīth are the Heirs of the Messenger (ﷺ)¹⁵⁴ with regard to the Sunnah and the Various Wisdoms that He Bequeathed

83. We were informed by Abū ‘Alī ‘Abdu’l-Raḥmān Ibn Muḥammad Ibn Faḍālah Al-Naysābūrī Al-Ḥāfiẓ, in Al-Rai, who said that he was informed by Abū Aḥmad Al-Ḥāfiẓ—whose name was Muḥammad Ibn Muḥammad Ibn Aḥmad Ibn Ishāq Al-Karabīsī, who said that he was told by Abū Ja‘far Muḥammad Ibn Ibrāhīm al-Dailī, in Makkah, who said that he was told by ‘Abdu’l-Ḥamīd Ibn Ṣubayh Al-‘Anazī, who said that he was told by Ḥammād Ibn Zayd, who reported on the authority of Jarīr Ibn Hāzim, who reported on the authority of Sulaymān Ibn Mahrān [that he said]:

“One day, while Ibn Mas‘ūd (*radīy Allāhu ‘anhu*) was with a man from among his companions, a Bedouin passed by and he [the Bedouin] asked, “Around what are these

people gathering?” Ibn Mas‘ūd (*raḍiy>Allāhu ‘anhu*) replied: “[They are gathering] around the inheritance of Muḥammad and sharing it out¹⁵⁵ among themselves.”¹⁵⁶

84. We were informed by Abū Ishāq Ibrāhīm Ibn Mukhallad Ibn Ja‘far Al-Mu‘addil and Abū’l-Ḥasan Muḥammad Ibn Aḥmad Ibn Rizq Al-Bazzāz—and the wording is the latter’s—who both said that they were told by Muḥammad Ibn ‘Alī Al-Haytham Al-Muqrī’, who said that he was told by Abū Bakr Ibn Abū Ḥalīmah,¹⁵⁷ a man from Al-Rai, said, “I heard Mūsā Ibn Manṣūr saying:

“Al-Faḍayl Ibn ‘Iyād saw some persons from among the people of ḥadīth and among them were some who were underweight and he said: “O heirs of the Prophets! This is how you are.”¹⁵⁸

85. I recited to Aḥmad Ibn Muḥammad Ibn Ghālib Al-Faqīh, on the authority of Ibrāhīm Ibn Muḥammad Ibn Yaḥyā Al-Muzakkī, who said that he heard Muḥammad Ibn Ishāq Ibn Khuzaymah, who said that he heard Yūnus—Ibn ‘Abdu’l-‘Alā’— saying that he heard Al-Shāfi‘ī saying:

“When I see a man from the people of ḥadīth, it is as if I am seeing the living Prophet (ﷺ).”¹⁵⁹

¹⁵⁴ This is from manuscript (B).

¹⁵⁵ In manuscript (B) it says “*dividing it up*”.

¹⁵⁶ Its chain of narrators is *munqaṭi‘* (broken) between Al-A‘mash and Ibn Mas‘ūd (*raḍiy>Allāhu ‘anhu*) and as for ‘Abdu’l-Ḥamīd Ibn Ṣubayh, I have not found any biography for him.

¹⁵⁷ In manuscript (B) it says “*Kbaythamab*”.

¹⁵⁸ Its chain of narrators is weak.

A biography was given for Mūsā Ibn Manṣūr by Al-Dhahabī in ‘*Al-Mīzān*’ (4/224) and he said: “Ibn Yūnus said that he is *munkar* in ḥadīth. I say that he is from the same level as the narrator of this report, though he is Egyptian; and it is most likely in my opinion that they are one and the same. And Allāh knows better.”

¹⁵⁹ Its chain of narrators is authentic.

The author’s Shaikh is Al-Barqānī Al-Ḥāfiẓ (may Allāh have mercy on him).

CHAPTER TWENTY

The Fact that they are those Who Command all that is Good and Forbid all that is Evil

86. We were informed by Muḥammad Ibn Aḥmad Ibn Rizq, who said that he was told by Ja'far Al-Khaldī, who said that he was told by Abū Ya'qūb Ishāq Ibn Ibrāhīm Al-Baghdādī, in Egypt, who said that he was told by Ma'mūn Abū 'Abdullāh, in Makkah, who reported on the authority of Sa'id Ibn Al-'Abbās, who said: "Ibrāhīm Ibn Mūsā was asked: 'Who are those who order all that is good and forbid all that is evil?' He said:

"We are they. We say: 'The Messenger of Allāh (ﷺ) said: 'Do this' and: 'The Messenger of Allāh (ﷺ) said: 'Do not do this'.'"¹⁶⁰

¹⁶⁰ I do not know Ma'mūn Abū 'Abdullāh and I have not found any biography for him.

CHAPTER TWENTY-ONE

The Fact that they are the Best of People

87. We were informed by Abū Nu‘aym Al-Ḥāfiẓ, who said that he was told by Muḥammad Ibn Ibrāhīm Ibn ‘Alī, who said that he was told by Abū ‘Urūbah, who said that he was told by Zakariyyah Ibn Al-Ḥakam, who said that he was told by Ḥamzah Ibn Sa‘īd Al-Mirwazī, who said:

“I saw Abū Bakr Ibn ‘Ayyāsh striking the forearm of Yahyā Ibn Ādam and he said: “There is no people better than the people of ḥadīth; verily, one of them asks me about such-and-such a ḥadīth once and if he wishes, he [then] says, ‘Abū Bakr Ibn ‘Ayyāsh told me...’.”¹⁶¹

¹⁶¹ (It is) authentic and the men in the author’s chain of narrators are trustworthy, aside from Zakariyyah Ibn Al-Ḥakam; no one declared him trustworthy except Ibn Ḥibbān (8/255).

However, the report has another source given by Al-Ḥākim in *Ma‘rifah ‘Ulūm Al-Ḥadīth*’ (p. 4): I was told by Abū Bakr Muḥammad Ibn Ja‘far Al-Muzakkī, who said that he was told by Abū Bakr Muḥammad Ibn Ishāq, who said that he heard ‘Alī Ibn Khashram

88. We were informed by Muḥammad Ibn Al-Ḥusayn Al-Qaṭṭān and Al-Ḥasan¹⁶² Ibn Abū Bakr Ibn Shazān, who both said that they were told by Abū Sahl Aḥmad Ibn Muḥammad Ibn ‘Abdullāh Ibn Ziyād, who said that he was told by Aḥmad Ibn ‘Alī Al-Ubar, who said that he was told by Yūsuf Ibn Mūsā Al-Qaṭṭān, who said:

“One day, we gathered around Abū Bakr Ibn ‘Ayyāsh and he said: “Why do I see heads as if they are the heads of devils?” So we moved back from him and he said: “I know of no people in the world who are better than they. They know my ḥadīth and if they take it and go, who can say anything to them?”¹⁶³

89. We were informed by ‘Alī Ibn Muḥammad Ibn ‘Abdullāh Ibn Bashrān Al-Mu’addil, who said that he was informed by Ismā‘īl Ibn Muḥammad Al-Saffar, who said that he was told by Muḥammad Ibn Al-Ḥusayn Al-Ḥunaynī, who said that he was told by ‘Umar Ibn Ḥafs, who said that he heard people saying to his father, “O Abū ‘Umar ! What is your opinion of the people of ḥadīth and how have they changed? How have they gone wrong?” He replied:

“They are following what makes them the best of people.”¹⁶⁴

=

saying that he heard Abū Bakr Ibn ‘Ayyāsh: And he reported it in a similar manner.

I say: In my opinion, Muḥammad Ibn Ja’far is most likely to be Ibn Al-Ḥusayn Ibn Muḥammad Ibn Zakariyyah Al-Warraq and I have not found anyone from his lineage. It was said (that he might be) Al-Muzakka. And Allāh knows better.

¹⁶² In manuscript (A) it says “Al-Ḥusayn”.

¹⁶³ (It is) authentic.

¹⁶⁴ Its chain of narrators is authentic.

The report was narrated by Al-Ḥākim in *‘Ma’rifah ‘Ulūm Al-Ḥadīth’* (p. 4) from another source, on the authority of Al-Ḥunaynī.

It was also narrated by Al-Ramāhurmuzī (#28) from a third source, likewise on the authority of Al-Ḥunaynī and it is mentioned in it that the questioner was ‘Umar Ibn Ḥafs himself.

90. I was told on the authority of ‘Abdu’l-‘Azīz Ibn Ja‘far Al-Ḥanbalī, who said that he was told by Abū Bakr Aḥmad Ibn Muḥammad Al-Khallāl, who said that he was informed by Abū Bakr Al-Marūzī, who reported that Abū ‘Abdullāh—Aḥmad Ibn Ḥanbal—said:

“No people in my opinion are better than the people of ḥadīth; they know naught but ḥadīth.” Al-Khallāl said: “Muḥammad Ibn Ja‘far informed us that he was told by Abū’l-Ḥārith that he heard Abū ‘Abdullāh saying, “The people of ḥadīth are the best of those who speak of knowledge.”¹⁶⁶

91. We were informed by Abū Ḥāzim ‘Umar Ibn Aḥmad Ibn Ibrāhim Al-‘Abdawī, in Naysābūr, who said that he was informed by ‘Abdullāh Ibn ‘Adiyy in his letter to him, in which he said that he was told by ‘Umar Ibn Sinān Al-Manbajī, who said that he was told by Hashīm¹⁶⁷ Ibn Hammam Al-Ṭabarī, who said that he was told by Hisham Ibn Khālīd, who said that he was told by Al-Walīd Ibn Muslim, who said: “Al-Awzā‘ī escorted us when we were departing from his house and he remained with us for a long distance—two or three *farsakhs*¹⁶⁸—and we said to him, “O Shaikh! Is it not difficult for you to walk, due to your advanced age?” He replied:

“Walk and be silent. If I knew that Allāh had a generation or a people whom He praises, or who were better than you, I would walk with them and escort them, but

¹⁶⁵ In manuscript (B) it says: “We were told by”.

¹⁶⁶ Its chain of narrators is authentic.

...were it not that the chain is *munqaṭi‘* (broken) between Al-Khaṭīb and ‘Abdu’l-‘Azīz Ibn Ja‘far.

But in my opinion, it is most likely among the “*Ḥal*” of Al-Khallāl.

¹⁶⁷ In manuscript (B) it says “*Ḥamīm*”.

¹⁶⁸ *Farsakh*: An ancient measurement of distance, equivalent to approximately three miles.

you are the best of people.”¹⁶⁹

92. I was told directly by ‘Ubaydullāh¹⁷⁰ Ibn Abū’l-Faṭḥ, that he said that he was told by Muḥammad Ibn Zayd Ibn Marwān Al-Kūfī, who said that he was told by Abū Bakr Ibn Abū Darim, who said that he was told by Muḥammad Ibn Al-Ḥasan Ibn Muḥammad Ibn Al-Ṣabāḥ, who said that he was told by Abū ‘Imran Al-Ṣūfī, Al-Makkī, who said:

“Aḥmad Ibn Ḥanbal saw some people of ḥadīth when they had departed from the house of a ḥadīth scholar and they had inkwells in their hands and he said: “If these are not the people, then I do not know who are the people.”¹⁷¹

93. We were informed by ‘Alī Ibn Muḥammad Ibn ‘Abdullāh Ibn Bashrān, who said that he was informed by ‘Uthmān Ibn Aḥmad Al-Daqqāq, who said that he was told by Muḥammad Ibn Aḥmad [Ibn]¹⁷² Al-Barra’ Al-‘Abdī, who said that he heard ‘Uthmān Ibn Abū Shaybah saying, when he saw some of the people of ḥadīth in a state of commotion and he said:

“Verily, the corrupt one (*fāsiq*) among them is better than the devout worshipper who is not one of them.”¹⁷³

¹⁶⁹ Its narrators are trustworthy, aside from this man, Hashīm, for whom I have not found a biography.

¹⁷⁰ In manuscript (A) it says “‘Abdullāh”.

¹⁷¹ Its chain of narrators is extremely weak.

In it is Abū Bakr Ibn Abū Dārim, whose name is Aḥmad Ibn Al-Sara Ibn Yahyā, who is a liar. Al-Ḥākim said: “He is a Rafidhite (Shi’ite) and he is not trustworthy.” Al-Dhahabī declared him to be a liar, saying, “He is not a trustworthy transmitter.”

I say: He is a wicked Rafidhite, who narrates and fabricates slanders. See his biography in ‘*Al-Mizān*’ (1/139).

¹⁷² It is not in manuscript (A) or (B), but it is necessitated by the text.

¹⁷³ Its chain of narrators is authentic.

94. I was informed by Abū'l-Qāsim Al-Azharī, who said that he was informed by 'Umar Ibn Aḥmad Ibn Hārūn Al-Muqrī' that 'Uthmān Ibn 'Abdawayh Al-Bazzāz told them that he heard Ibrāhīm Al-Ḥarbī saying:

“Abū Yūsuf—Al-Qāḍī—went out one day and found the people of ḥadīth at the door. He said: “There is no one on earth better than you; have you not come (or he said: “arrived early in the morning”) to hear the ḥadīth of the Messenger of Allāh (ﷺ)?”¹⁷⁴

¹⁷⁴ Its chain of narrators is authentic up to Al-Ḥarbī.

CHAPTER TWENTY-TWO

Whoever said: “Verily, the *Abdāl* and the *Awliyā*¹⁷⁵ are the People of Ḥadīth

95. I was informed by Al-Ḥasan¹⁷⁶ Ibn Abū'l-Ḥasan Al-Warrāq, who said that he was informed by ‘Abdullāh Ibn ‘Uthmān Al-Ṣaffār, who said that he was told by Abū Bakr Muḥammad Ibn Al-‘Abbās Ibn Al-Walīd Ibn Mahdī Al-Ṣā‘igh, who said that he was told by Ṣāliḥ Ibn Muḥammad Al-Rāzī that he was asked a question by a man and he replied:

“If the people of ḥadīth are not *al-abdāl*, then I don’t

¹⁷⁵ Translator’s note: The concept of *awliyā*’ and *al-abdāl* as used here is one invented by Ṣūfīs and has no basis in the Qur’ān or the authentic ḥadīth of the Prophet (ﷺ). Shaikh Al-Islām Ibn Taymiyyah said: “These names are not found in the words of the Salaf in the manner mentioned there, nor are they narrated in this manner and with these meanings from the Shaikhs who are accepted by the *ummah* in general.”

See for a detail discuss on the concept of *awliyā*’ and *al-abdāl*, the Friends of Allāh and the Friends of Shayṭān by Shaikh Al-Islām Ibn Taymiyyah, English translation of ‘*al-Furqān bayna Awliyā’ al-Raḥmān wa awliyā’ al-Shayṭān*’, published by Dār as-Sunnah Publishers, Birmingham, United Kingdom, 1ed., 2000.

¹⁷⁶ In manuscript (A) and manuscript (B) it says “Al-Ḥusayn”, but the correct name is the one we have confirmed. And Allāh knows better.

know who *al-ʿabdāl* are.” He said that these are the words of Yazīd Ibn Hārūn, which he quoted on the authority of Sufyān Al-Thawrī. Then Ṣāliḥ Al-Rāzī said: “The just person is not the one who refrains from unlawful sexual relations, shedding blood or taking the property of others. The just person is the one who testifies to [the words of] the Prophet (ﷺ) and his testimony is accepted.”¹⁷⁷

96. We were informed by Muḥammad Ibn ‘Isā Ibn ‘Abdu’l-‘Azīz Al-Hamdānī, who said that he was told by Ṣāliḥ Ibn Aḥmad Al-Ḥāfiẓ, who said that he was told by Muḥammad Ibn Mu‘ādh, who said that he was told by Abū’l-Ḥasan ‘Alī Ibn Ibrāhīm, who said that he heard ‘Umar Ibn Bakkār Al-Qāfilānī, who said that he heard Aḥmad Ibn Ḥanbal saying:

“If [they],¹⁷⁸ the people of ḥadīth are not *al-ʿabdāl*, then who are they?”¹⁷⁹

97. I was informed by Abū’l-Qāsim Al-Azḥarī, who said that ‘Alī Ibn Al-Ḥasan Al-Qāḍī reported that Muḥammad Ibn Aḥmad Ibn Ya‘qūb informed them, saying that his father told him that he heard Ishāq Ibn Abū Isrā’īl and Al-Zubayr Ibn Bakār both said that they heard Al-Naḍr Ibn Shumayl saying that he heard Al-Khalīl Ibn Aḥmad say:

¹⁷⁷ Its chain of narrators is authentic.

The author’s Shaikh is Al-Ḥasan Ibn ‘Alī Al-Jawharī and the *kunyah* (agnomen) of his father, ‘Alī, is also Abū’l-Ḥasan. The remainder of the men in the chain are trustworthy.

¹⁷⁸ This is from manuscript (B).

¹⁷⁹ Its chain of narrators is weak.

The status of ‘Umar Ibn Bakkār is unknown. Ibn Abū Ya‘lā mentioned him in *Ṭabāqāt Al-Ḥanabilab* (1/220), saying, “He transmitted things on the authority of our Imām (i.e. Imām Aḥmad)...” and he quoted this report.

“If the people of the Qur’ān and ḥadīth are not the *awliya’* of Allāh, then there is no *waliyy* on earth.”¹⁸⁰

98. We were informed by Aḥmad Ibn Muḥammad Ibn Aḥmad Al-Mujahhaz, who said that he was told by Muḥammad Ibn ‘Abdullāh Ibn Muḥammad Al-Kūfi, who said that he was told by Ibn Abū Dāwūd, who said that he heard Maḥmūd Ibn Khālid saying that he asked Abū Ḥafs ‘Amr Ibn Abū Salāmah:

“Do you love to narrate ḥadīth?” He replied, “And who would like for his name to be omitted from the record of the righteous?!”¹⁸¹

99. We were informed by Al-Ḥasan Ibn Abū Bakr, who said that Muḥammad Ibn Ibrāhīm Al-Khawzī, from Shīrāz, stated that ‘Abdān Ibn Aḥmad Al-Hamazānī told them that he heard Abū Ḥātim—Al-Razī—saying that he was told on the authority of Ibn ‘Uyaynah that he said:

“In my whole life, I have not seen anyone who suppli-
cated more than the companions of ḥadīth.”¹⁸²

¹⁸⁰ Its chain of narrators is weak.

‘Alī Ibn Al-Ḥasan Al-Qāḍī is Al-Jarrāhī; he has a biography in *‘Tārikh Baghdād’* (11/387) and there is (negative) talk about him.

¹⁸¹ Its chain of narrators is *talif* (broken, bad, worthless).

In it is Muḥammad Ibn ‘Abdullāh Al-Kūfi, who is a liar; he was described as having fabricated and stolen *ahādīth*. He has a biography in *‘Tārikh Baghdād’* (5/466).

¹⁸² Its chain of narrators is *munqaṭi’* (broken, cut off) between Abū Ḥātim Al-Rāzī and Sufyān Ibn ‘Uyaynah.

CHAPTER TWENTY-THREE

Whoever said: “Were it not For the
[Companions]¹⁸³ of Ḥadīth,
We would Not have Studied Islām.”

100. We were informed by Aḥmad Ibn Muḥammad Ibn Ghālib Al-Khawārizmī, who said that he recited to Abū Ḥāmid Aḥmad Ibn ‘Umar Ibn Ḥafṣ Al-Mu‘allim, a righteous Shaikh in Merv—who said that ‘Abdullāh Ibn Maḥmūd told them that he heard Muḥammad Ibn ‘Abdullāh say that he heard Ṣadaqaḥ say that he was with Ḥafṣ Ibn Ghiyāth and some people gathered around him. Ḥafṣ said:

“Were it not that Allāh had placed endeavour in the hearts of these—the seekers of knowledge—this matter—Islām—would have been wiped out.”¹⁸⁴

101. I was informed by Aḥmad Ibn Abū Ja‘far Al-Qaṭī‘ī, who said

¹⁸³ In manuscript (B) it says “people”.

¹⁸⁴ Its chain of narrators is ḥasan.

I do not know who this Muḥammad Ibn ‘Abdullāh is.

that he was told by ‘Abdu’l-Karīm Ibn Aḥmad Ibn Abū Jidār, in Egypt, who said that he was told by Muḥammad Ibn Aḥmad Ibn Yūsuf Al-Khallāl, who said that he was told by Muḥammad Ibn ‘Umar Al-Kassī, who said that he was told by ‘Abdu’l-Ḥamīd Ibn Ḥamīd, who said that he heard Abū Dāwūd saying:

“Were it not for this group—the people of ḥadīth—we would not have studied Islām.”¹⁸⁵

102. We were told by Muḥammad Ibn Aḥmad Ibn Ya‘qūb, who reported on the authority of Muḥammad Ibn ‘Abdullāh Ibn Muḥammad Al-Ḥāfiẓ, who said that he heard Khalaf Ibn Muḥammad Al-Bukhārī, who said that he heard Ibrāhīm Ibn Ma‘qal say that he heard Abū ‘Abdullāh Muḥammad Ibn Ismā‘īl Al-Bukhārī saying:

“We were three or four [persons] at the door of ‘Alī Ibn ‘Abdullāh and he said: “I hope that the explanation of this ḥadīth from the Prophet (ﷺ): “A group from among my *ummah* will continue to adhere to the truth and those who forsake them or oppose them will not harm them.”—is that it refers to you, because the merchants have busied themselves with trading, the manufacturers have busied themselves with manufacturing and the kings have busied themselves with [the affairs of] their kingdoms, while you keep alive the Sunnah of the Prophet (ﷺ).”¹⁸⁶

¹⁸⁵ In the chain of narrators there is someone whom I do not know.

In addition, ‘Abdu’l-Ḥamīd Ibn Ḥamīd is Al-Ḥāfiẓ ‘Abd Ibn Ḥamīd, the author of *‘Al-Musnad’* and Abū Dāwūd is Al-Ṭayālīsī.

¹⁸⁶ Its chain of narrators is extremely weak.

In it is Khalaf Ibn Muḥammad Al-Bukhārī Al-Khayyām, of whom Abū Ya‘lā said: “He mixed things up and he is extremely weak; he narrated texts (of ḥadīth) that are unknown and was declared weak by Al-Ḥākim and others.”

We were informed by Abū Bakr Aḥmad Ibn Muḥammad Ibn Ja‘far Al-Yazdī, in Aṣḥāhan, who said that Abū Bakr ‘Abdullāh Ibn Muḥammad Ibn Sahrah communicated to him in writing, saying that one of the men of letters communicated to him in a poetic style:

“They strive to carry the lights of Allāh’s Religion,
Men who give life to the ḥadīth of Muḥammad,
They transmit the reports from every scholar,
Who is pious, truthful, virtuous and devout,
Their inkwells shine and illuminate, as if,
They are lamps illuminating the centre of a *Masjid*,
Which drive (people) to those who are scholars of *fiqh*,
And to those who write the rulings from every *musnid*.”¹⁸⁷

103. We were told by¹⁸⁸ Aḥmad Ibn Muḥammad Ibn Aḥmad Al-Qaṭī, who said that he was told by Abū Sa‘d ‘Abdu’l-Raḥmān Ibn Muḥammad Al-Idrīsī, who said that he was told by Muḥammad Ibn ‘Ubaydullāh Ibn Muḥammad Ibn Aḥmad Ibn Sahl Al-Madīnī Al-Samarqandī, who said that he was told by ‘Umar Ibn Muḥammad Ibn ‘Āmir Al-Samarqandī, who said that he was told by Sa‘id Ibn ‘Ayyāsh, who said that he was told by Muḥammad Ibn Ṣāliḥ Ibn Yaḥyā Al-‘Adawī, who said that he was informed by Shu‘ayb Ibn Ḥarb, who said:

“I was with ‘Abdu’l-‘Azīz Ibn Abū Rawwād and he noticed a young man who was approaching him (to ask about) a ḥadīth and he said: “Do you not see that in his hand are the lamps of Islām? These are the lamps

¹⁸⁷ *Musnid*: A scholar of ḥadīth who arranges *aḥādīth* according to their *asānid*.

¹⁸⁸ In manuscript (B) it says: “*haddathani*” (I was told).

of faith and the signposts of the righteous—bottles
of ink.”¹⁸⁹

This is the end of the first section of *Sharaf Aṣḥab al-Ḥadīth*,

*All Praise and Thanks be to Allāh, the Lord of the Worlds,
and Success is Attained through Allāh.*

¹⁸⁹ In the *isnād* there are a number of narrators whom I do not know. And Allāh knows better.

The verifier (may Allāh pardon him) said: “The end of the checking of the first section of ‘*Sharaf Aṣḥab al-Ḥadīth*’, by Al-Khaṭīb Al-Baghdādī (may Allāh have mercy on him) was achieved through Allāh’s Grace and Favour, on Tuesday, the 5th of Rabīʿ Al-Awwal, in the year 1416 AH. All praise and thanks be to Allāh, the Lord of the worlds.

THE SECOND SECTION OF THE BOOK

Sharaf Aṣḥab al-Ḥadīth

The Shaikh, Imām and Ḥāfiẓ Abū Bakr Aḥmad Ibn
'Alī Ibn Thābit al-Khaṭīb al-Baghdādī
(may Allāh have Mercy on him)

The narration of the trustworthy Shaikh: Abū Muḥammad Hibatullāh Ibn Aḥmad In Muḥammad Al-Akfānī, on his authority.

The narration of the trustworthy Shaikh: Abū 'Abdullāh Muḥammad Ibn Ḥamzah Ibn Muḥammad Ibn Abū'l-Ṣaqr, on his authority.

The narration of: the Shaikh, Imām, scholar and Ḥāfiẓ and eminent member of the Ḥuffāẓ, Jamaluddīn Abī¹⁹⁰ Muḥammad 'Abdu'l- Qādir Ibn 'Abdullāh Al-Rahāwī, on his authority.

The author of the section, the seeker of Allāh, Most High's mercy, Muḥammad Ibn Aḥmad Ibn Al-Ḥusayn Al-Hakārī, on his authority. All praise and thanks be to Allāh, the Lord of the worlds.

¹⁹⁰ In manuscript (A) it says, "Abū".

CHAPTER TWENTY-FOUR

Whoever said: “Verily, the Truth is With the Companions of Ḥadīth”

In the Name of Allāh, the Most Beneficent, the Most Merciful, From Whom We Seek Aid—We were told by the Shaikh, Imām, scholar, Ḥāfiẓ, Mufti of the Sharī‘ah and example to the Ḥuffāẓ, Jamaluddīn Abū Muḥammad ‘Abdu’l-Qādir Ibn ‘Abdullāh Al-Rahāwī, then later Al-Ḥarranī, who recited in his own words when I was present, listening in Al-Mawsil, on Monday, the 25th of Dhū’l-Hijjah, in the year 562 AH., when he said that he was informed by the trustworthy Shaikh Abū ‘Abdullāh Muḥammad Ibn Ḥamzah Ibn Muḥammad Ibn Abū’l-Ṣaqr, who said that he was informed by the trustworthy Shaikh, Abū Muḥammad Hibatullāh Ibn Aḥmad In Muḥammad Al-Akfānī, who said: “We were informed by the Shaikh, Imām and Ḥāfiẓ, Abū Bakr Aḥmad Ibn ‘Alī Ibn Thābit Al-Khaṭīb Al-Baghdādī—may Allāh have mercy on him, who said:

104. I was informed by ‘Ubaydullāh Ibn Abū’l-Faṭḥ Al-Fārisī, who said that he heard Abū Sa‘d Al-Astarabazī, who said that he heard Abū Bakr Muḥammad Ibn ‘Abdullāh Ibn Yaḥyā Al-Muzakkir

Al-Naysābūrī, in Astarābaz, who said that he heard ‘Abdu’l-‘Azīz Al-Khaffāf, in Makkah, who said that he heard Ibrāhīm Ibn Mūsā Al-Baṣrī, who said that he heard Abū ‘Abdullāh Muḥammad Ibn Al-‘Abbās Al-Miṣrī, who said:

“I heard Hārūn Al-Rashīd saying: “I sought four [things] and I found them in four [places]: I sought disbelief (*kufr*) and found it among the *Jahmiyyah*.¹⁹¹ I sought *Kalām*¹⁹² and argument and found them with the *Mu’tazilah*.¹⁹³ I sought untruthfulness and found it with the *Rāfiḍah*¹⁹⁴ and I sought truth and found it with the companions of ḥadīth.”¹⁹⁵

105. We were informed by Abū Maṣṣūr Muḥammad Ibn ‘Isā Al-

¹⁹¹ *Jahmiyyah*: Founded by Jahm Ibn Ṣafwān, a theologian who attached himself to Al-Ḥārith Ibn Surayj, a dissident in Khurasān towards the end of the Umayyad period, and who was put to death in 746 AH. by Salm Ibn Aḥwāz. It is said that he taught that only a few Attributes can be ascribed to Allāh, such as Creation, Divine Power and Action, whilst others such as Speech cannot. Therefore, he believed that it was wrong to describe the Qur’ān as the Word of Allāh, since, according to Jahm, Allāh does not speak.

¹⁹² *Kalām*: Speculative theology. As interest in philosophy grew among some Muslims, *Kalām* adopted the dialectic (methodology) of the Greek skeptics and the stoics and attempted to fit Aristotle and Plato into an Islāmic context.

¹⁹³ *Mu’tazilah*: The *Mu’tazilah* arose in the beginning of the second century AH. The adherents of the *Mu’tazili* school are best known for rejecting the doctrine of the Qur’ān as uncreated, asserting that if the Qur’ān is the Word of Allāh, He must logically have preceded His own Speech. The philosophical speculation of the *Mu’tazilah* centres on the concepts of Divine Justice (*Al-‘Adl*) and divine unity (*tawḥīd*). The school worked to resolve the supposed theological problem of evil: how to reconcile the Justice of an All-Powerful God with the reality of evil in the world, in accordance with the guidance of the Qur’ān. The *Mu’tazilah* reasoned that, since Allāh is Just and Wise, and since He cannot command what is contrary to reason, or act with disregard for the welfare of His creatures, evil must be regarded as something that stems from errors in human acts, arising from man’s Divinely bestowed free will.

¹⁹⁴ *Rāfiḍah*: Shi’ites.

¹⁹⁵ In the chain of narrators there is someone whom I do not know.

Hamazānī, who said that Ṣāliḥ Ibn Aḥmad Al-Tamīmī Al-Ḥāfiẓ, who said that he was told by Aḥmad Ibn ‘Ubayd Ibn Ibrāhīm, who said that he was told by ‘Abdullāh Ibn Sulaymān Ibn Al-Ash‘ath, who said that he heard Aḥmad Ibn Sinān saying:

“Al-Walīd Al-Karābīsī was my maternal uncle and when death approached him, he said to his sons, ‘Do you know anyone more knowledgeable regarding *Kalām* than I?’ They replied, ‘No.’ He said: ‘Do you doubt me?’ They answered, ‘No.’ He said: ‘Then I advise you; do you accept [my advice]?’ They replied, ‘Yes.’ He said: ‘It is incumbent upon you to adhere to what the companions of ḥadīth follow, for I have seen that the truth is with them. I do not mean the leaders, but these tearers, do you not see that when one of them goes to one of their leaders, he accuses him of being in error and censures him?’¹⁹⁶

Abū Bakr Ibn Al-Ash‘ath said: “He was the most knowledgeable of people regarding *Kalām*, after Ḥafṣ Al-Farḍ Al-Karābīsī. Ḥusayn Al-Karābīsī learnt *Kalām* from him.”

106. We were informed by Muḥammad Ibn ‘Isā, who said that he was told by Ṣāliḥ Ibn Aḥmad, who said that he heard Aḥmad Ibn Muḥammad Abā¹⁹⁷ ‘Abdullāh saying that he heard ‘Abdu’l-Raḥmān¹⁹⁸ Ibn ‘Abdu’l-Raḥmān Ibn Muḥammad Ibn Quraysh Al-‘Anbarī Al-Baṣrī saying:

¹⁹⁶ Its chain of narrators is authentic.

The biography of the author’s Shaikh is given in his ‘*Tarīkh*’ (2/406) and he said: “He was truthful.” Ṣāliḥ Ibn Aḥmad Al-Tamīmī was trustworthy and he was a Ḥāfiẓ and a protector (of the Religion) and Aḥmad Ibn ‘Ubayd has a biography in ‘*Al-Siyār*’ (15/380) and he is trustworthy and may be cited as a proof.

¹⁹⁷ This is how it appears in manuscript (B); it was written as “*abā*” in manuscript (A), as one writes “*anā*”, indicating earwitness.

¹⁹⁸ In manuscript (A) it says “‘Abdu’l-Raḥīm”.

“Every person who goes along with a saying—a ḥadīth—and flees from it to something other than a ḥadīth, then he is going towards misguidance.”¹⁹⁹

¹⁹⁹ Its chain of narrators is ḥasan.

It contains Aḥmad Ibn Muḥammad Ibn Aws, of whom Ṣāliḥ Ibn Aḥmad said: “I recorded from him... and he is truthful in his narrations.”

CHAPTER TWENTY-FIVE

The Fact that the Companions of Ḥadīth are the Most Deserving People to be Saved in the Hereafter and the First of Creation to Enter Paradise

107. We were informed by Aḥmad Ibn Al-Mubāarak Al-Barāthī, who said that he was told by ‘Alī Ibn Muḥammad Ibn Mūsā Al-Tammār, in Al-Baṣrah, who said that he was told by ‘Abdullāh Ibn Muḥammad Ibn Abū Sa‘īd, who said that he was told by Ibrāhīm Ibn Muḥammad Ibn Abū’l-Jahīm, who said that he was told by Ḥakkāmah Bint ‘Uthmān Ibn Dīnār, who said that she was told by her father, ‘Uthmān Ibn Dīnār, who reported on the authority of his brother, Mālīk Ibn Dīnār, who reported on the authority of Anas Ibn Mālīk (*radīy Allāhu ‘anhu*), the servant of the Prophet (ﷺ), who reported that the Prophet (ﷺ) said:

“Verily, the first of you to be saved from the terrors of the Day of Resurrection will be those of you who pray

most in the abode of this world.”²⁰⁰

108. I read to Muḥammad Ibn Aḥmad Ibn Ya‘qūb, who reported on the authority of Muḥammad Ibn Nu‘aym Al-Ḍhabbī, who said that he heard Muḥammad Ibn Ṣāliḥ Ibn Hānī, who said that he heard Al-Faḍl Ibn Muḥammad Al-Sha‘rānī, who said that he heard Abū Ja‘far Al-Nufaylī, who said:

“If there is anyone on the face of the earth who will be saved, it is these [people] who study ḥadīth.”²⁰¹

Abū’l-Qāsim Al-Azhārī recited to me, saying that Abū’l-Faḍl ‘Ubaydullāh Ibn ‘Abdu’l-Raḥmān Al-Zuhrī recited to him, saying that Abū Muzāḥim Al-Khāqānī recited to him:

“The people of ḥadīth are the saved ones, if they act,
On it, if it does not come from anyone accused,
It has been said that they are the best of slaves due to,
The virtue that is in them, if they abstain from trials,

²⁰⁰ (This is) fabricated.

Its weakness lies in Ḥakkāmah Bint ‘Uthmān Ibn Dīnār and her father.

As for Ḥakkāmah, Al-‘Uqaylī said in *‘Al-Ḍhu‘afā’* (3/200), “She narrates false ḥadīth from him (i.e. her father) that are baseless.” He added, “The ḥadīth of Ḥakkāmah resemble the sayings of storyteller, that have no basis (in fact).”

As for ‘Uthmān Ibn Dīnār, Al-Ḍhabbī said in *‘Al-Miḥzan’* (3/33), “(He is) nothing.” As for Ibn Ḥibbān, he mentioned him in *‘Al-Thiqāt’*, saying, “He narrates on the authority of his brother and his daughter, Ḥakkāmah narrates on his authority—and she is nothing.” So it seems as if he considered that the weakness emanates from his daughter.

The ḥadīth was narrated Abū’l-Qāsim Al-Aṣbāhanī in *‘Al-Tarḡīb wa’l-Tarḥīb’* (#1667 and #1687) by way of Ḥakkāmah.

Al-Suyūṭī attributed it to Al-Daylamī in *‘Al-Durr Al-Mantūr’* (5/219).

²⁰¹ Muḥammad Ibn Nu‘aym is Al-Ḥākim Abū ‘Abdullāh, of whom Al-Ḥāfiẓ (Ibn Ḥajr) said in *‘Al-Lisān’* (5/461), “This is what Al-Khaṭīb said when he investigated it in his *‘Tārikḥ’* and in other works.”

I say: I have not found any biography for him.

If any of them died in that state, his martyrdom is near,
So the deceased in his grave will be in a pleasant state.”

109. We were told directly by Al-Ḥasan Ibn Abū Ṭālib, who said that he was told by ‘Alī Ibn ‘Amr Ibn Sahl, who said that he was told by Aḥmad Ibn Maḥmūd Al-Qādī Al-Aḥwāzī, who said that he was told by ‘Alī Ibn Rawḥān, who said that he was told by Aḥmad Ibn Sinān, who said that he heard Shaybān Ibn Yaḥyā—Shaikh Abū Bakr said:²⁰² “This is how Al-Ḥasan related it to me and the correct statement is that his name is Shāzz Ibn Yaḥyā”—:

“I do not know of any path to Paradise straighter than that of one who follows the path of ḥadīth.”²⁰³

110. We were informed by Muḥammad Ibn ‘Isā Al-Hamazānī, who said he was told by Šālīḥ Ibn Aḥmad Al-Ḥāfīz, who said that he was informed by Al-Ḥasan Ibn ‘Alī by way of reading, who said that he was told by Muḥammad Ibn Ja‘far Al-Baghdādī, who said that he was told by Ḥubaysh Ibn Mubshir, who said that he was told by a trustworthy person,²⁰⁴ who reported on the authority of Ibn Al-Mubārak [that he said]:

“The steadiest of people on the *Ṣirāṭ* will be the companions of ḥadīth.”²⁰⁵

²⁰² (This is) from manuscript (A).

²⁰³ Its chain of narrators is weak.

In it is ‘Alī Ibn Rawḥān, whose biography was given by Al-Khaṭīb in his *‘Tarīkh*’ (11/446) and it, does not mention any criticism or praise.

²⁰⁴ This is how it is written in manuscript (B) and its verifier indicated that the manuscripts upon which he relies are agreed on this, although this copy of ours has the name Baqīyyah.

²⁰⁵ Its chain of narrators is weak.

This is due to the unknown status of the narrator who reported on the authority of Ibn Al-Mubārak, for the preponderance of opinion is that he is not identified.

111. We were informed by Abū ‘Ubayd Muḥammad Ibn Abū Naṣr Al-Naysābūrī, who said that he heard Muḥammad Ibn ‘Alī Al-‘Alawī Al-Hamazānī, who said that he heard ‘Alī Ibn Ibrāhīm Al-Jabbān say that he heard Al-Ḥasan Ibn ‘Alī Al-Tamīmī saying:

“I was performing circumambulation [of the *Ka‘bah*] and it came to my mind: Who will be in the forefront on the Day of Resurrection? Then a voice said: “[They are] the companions of ḥadīth.”²⁰⁶

²⁰⁶ I have not found any biography for ‘Alī Ibn Ibrāhīm Al-Jabbān.

CHAPTER TWENTY-SIX

The Virtue of Those Who Travel in Search of Ḥadīth

112. We were informed by²⁰⁷ Abū Sa‘d Al-Malīnī, who said that he was told by ‘Abdullāh Ibn ‘Adiyy Al-Ḥāfiẓ, who said that he was informed by Aḥmad Ibn Muḥammad Ibn Al-Ḥasan, who said that he heard Muḥammad Ibn Al-Wazīr Al-Wasiṭī, who said that he heard Yazīd Ibn Hārūn, who said that he asked Ḥammād Ibn Zayd, “O Abū Ismā‘īl! Has Allāh, the Almighty, the All-Powerful mentioned the companions of ḥadīth in the Qur’ān?” He replied, “Certainly! Have you not heard the Words of Allāh:

وَلْيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

“to obtain understanding in the religion and warn [i.e., advise] their people when they return to them that they might be cautious.”

[*al-Tawbah* (9):122]?

²⁰⁷ In manuscript (B) it says “*anbā’na*” (imparted to us).

This refers to every person who travels for the purpose of seeking knowledge (*‘ilm*) and understanding (*fiqh*) and then returns with it to those whom he left behind and teaches it to them.”²⁰⁸

113. I read to Muḥammad Ibn Aḥmad Ibn Ya‘qūb, who reported on the authority of Muḥammad Ibn Nu‘aym Al-Dḥabbī, who said that he heard Abū ‘Abdullāh Muḥammad Ibn Muḥammad Ibn ‘Ubaydullāh Al-Ḥāfiẓ, who said that he heard Muḥammad Ibn Muslim Ibn Wārah, who said that he heard ‘Abdu’l-Razzāq saying regarding the Words of Allāh, Most High:²⁰⁹

فَلَوْلَا نَفَرْنَا مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِنَسْفَعَهُمْ فِي الدِّينِ
وَلِنُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

“For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn [i.e., advise] their people when they return to them that they might be cautious.”

[*al-Tawbah* (9):122]

“They are the companions of ḥadīth.”²¹⁰

114. We were informed by Riḍwān Ibn Muḥammad Ibn Al-Ḥasan Al-Daynūrī, who said that he was told by Abū ‘Abdullāh Muḥammad Ibn ‘Alī Ibn Aḥmad Ibn Mahdī, in Wasīṭ, who said

²⁰⁸ Its chain of narrators is authentic.

Ibn ‘Adiy’s Shaikh is most likely Ibn Al-Sharqī Al-Ḥāfiẓ.

However, the author narrated the report in *‘Al-Riḥlab Fi Ṭalab Al-Ḥadīth’* (#10) by way of Ibrāhīm Ibn Aḥmad Ibn Al-Ḥasan Al-Qarmansīnī, who said that he was told by Aḥmad Ibn Muḥammad Ibn Al-Ḥasan Ibn Abū Ḥamzah. But I have found no mention of Ibn Al-Sharqī, so his origin would seem to be as the author said. And Allāh knows better.

²⁰⁹ In manuscript (B) it says “*the Almighty, the All-Powerful*”.

²¹⁰ I do not know the author’s Shaikh.

that he was told by Muḥammad Ibn Al-Ḥasan Al-Muqri', who said that he was told by Muḥammad Ibn 'Aṣim, in Merv, who said that he heard 'Abdu'l-Raḥmān Ibn Muḥammad Ibn Ḥātim, who said that Ibrāhīm Ibn Adham said:

“Verily, Allāh, (Most High) will repel trials and tribulations from this *ummah* due to the travels of the companions of ḥadīth.”²¹¹

115. We were informed on the authority of 'Ubaydullāh Ibn Abū'l-Faṭḥ and Al-Ḥasan Ibn Abū Ṭālib, who both said that they were told by Muḥammad Ibn Al-'Abbās Al-Khazzāz, who said that he was told by 'Abdullāh Ibn Abū Dāwūd, who said that he was told by Ja'far Ibn Abū Salāmah, who said that he was told by 'Abdullāh Ibn 'Umar, who said that he was told by Al-Walīd Ibn Bakīr, who reported on the authority of 'Umar Ibn Nafi', who reported on the authority of 'Ikrimah, the freed slave of Ibn 'Abbās (*raḍiy Allāhu 'anhumā*), that he said regarding the Words of Allāh, Most High:

السَّائِحُونَ

“The travelers [for His cause]”

[*al-Tawbah* (9):112]

“They are the seekers of ḥadīth.”²¹²

²¹¹ Its chain of narrators is weak.

A biography for the author's Shaikh was given by him in '*Tarikh Baghdād*' (8/432) and he said: “I know nothing of him except good.” As for Muḥammad Ibn Al-Ḥasan Al-Muqri' is Ibn Ziyād Al-Naqqāsh and he is nothing—and there has been some (negative) talk about him.

The report was narrated by the author in '*Al-Riḥlah Fi Ṭalab Al-Ḥadīth*' (#15) from another source, on the authority of Al-Naqqāsh.

²¹² Its chain of narrators is extremely weak.

In it is 'Umar Ibn Nafi' Al-Thaqafi, of whom Ibn Ma'īn said: “He is nothing.” Al-Sajī mentioned him, as did Ibn Al-Jarūdi in '*Al-Dbu'afā*'. As for Ibn Ḥibbān, he mentioned him in '*Al-Thiqat*'. Abū Ḥātim said regarding Al-Walīd Ibn Bakīr, “(He is) a Shaikh.” Ibn

116. I was informed by Abū'l-Qāsim Al-Azhari, who said that he was informed by Abū Ḥāmid Aḥmad Ibn Ibrāhīm Al-Naysābūrī, who said that he heard Abū 'Abdullāh Muḥammad Ibn Aḥmad Ibn Ḥāmid Al-Faqīh, in Al-Damighan, who said that he was told by Abū Ja'far Al-Tahawī, who said that he heard Naṣr Ibn Marzūq saying, "When 'Alī Ibn Ma'bad saw the companions of ḥadīth, he said:

"Their hair is unkempt, their garments are soiled and their faces are dusty. If there is no reward for this, then by Allāh, that is a punishment."²¹³

[Shaikh Abū Bakr Al-Khaṭīb [Al-Baghdādī] said:]²¹⁴ "We believe strongly, without a shred of doubt, that the seeker of ḥadīth is rewarded for his seeking; and the least benefit in it is in what follows:

117. I was informed by 'Ubaydullāh Ibn Aḥmad Al-Sayrāfi, who said that he was told by 'Umar Ibn Aḥmad Al-Marūrūzī, who said that he was told by Ja'far Ibn Muḥammad Al-Naqid, who said that he heard Abū Hishām Al-Rifā'ī, who said that he heard Waki' Ibn Al-Jarrah, who said:

"Were it that a man did not receive any reward for a ḥadīth except that it keeps him from heresy, he would

=

Ḥbbān also mentioned him in his 'Thiqat', while Al-Daraqutnī said: "(He is) abandoned in matters of ḥadīth."

The report was narrated by the author in '*Al-Riḥlah Fi Ṭalab Al-Ḥadīth*' (#11).

²¹³ In it (chain of narrators) is Abū Ḥāmid Ibn Ibrāhīm Al-Naysābūrī, whose biography was given by Al-Khaṭīb in '*Tārīkh Baghdād*' (4/20) and by Al-Dhahabī in '*Al-Siyār*' (16/496), both of whom mentioned his abstemiousness and his devoutness, but they did not mention anything that would prove him to be precise and exacting, but he is recorded as being of the best status.

²¹⁴ In manuscript (B) it says "*I said*".

have acquired [benefit] from it.”²¹⁵

118. I was told on the authority of ‘Abdu’l-‘Azīz Ibn Ja‘far Al-Faqīh, who said that he was told by Abū Bakr Al-Khallāl, who said that he was told by Muḥammad Ibn Ja‘far, who said that he was told by Ishāq Ibn Ibrāhīm, who said that he asked Abū ‘Abdullāh—Aḥmad Ibn Ḥanbal—:

“[What if] a people write ḥadīth and one does not see the signs of it upon them and they have no dignity?”
Abū ‘Abdullāh said: “They will be led by ḥadīth to goodness.”²¹⁶

119. We were informed by Muḥammad Ibn Aḥmad Ibn Rizq, who said that he was told by ‘Uthmān Ibn Aḥmad Al-Daqqāq, who said that he was told by Muḥammad Ibn Aḥmad Ibn Al-Barā’, who said that he was told by Aḥmad Ibn Ibrāhīm, who said that he was told by Yaḥyā Ibn Suwayd Al-Ḥanafī, who said that he heard Ḥammād Ibn Zayd saying:

“Ayyūb would be informed of the death of a young man from among the companions of ḥadīth and [the effect of] that would be seen in him and he would be informed of the death of a man who was said to have been devout and [the effect of] that would not be seen in him.”²¹⁷

²¹⁵ Its chain of narrators is extremely weak.

Abū Hishām Al-Rifā‘ī is Muḥammad Ibn Yazīd Ibn Muḥammad Al-Rifā‘ī; most of the scholars are in agreement that he is weak and some of them accused him of stealing ḥadīth.

²¹⁶ Its chain of narrators is munqati‘, but the report is authentic.

²¹⁷ The men in the chain of narrators are trustworthy and biographies are given for them in *‘Tārīkh Baghdād’*—aside from Yaḥyā Ibn Suwayd Al-Ḥanafī, for whom I have not found any biography. Aḥmad Ibn Ibrāhīm is Al-Dawraqī and he is among the narrators mentioned in *‘Al-Tabzīb’*.

CHAPTER TWENTY-SEVEN

Combining the Goodness of the Life of this World and the Hereafter by Hearing Ḥadīth and Recording Them

120. I was told by Abū Ṣāliḥ Aḥmad Ibn ‘Abdu’l-Mālik Al-Naysābūrī and Abū Sa‘īd Mas‘ūd Ibn Nāṣir Al-Sajzī—and the wording is that of the latter—that they said that they were told by ‘Abdu’l-Raḥmān Ibn Ḥamdān Al-Naḍrawiyyī,²¹⁸ who said that he was informed by Abū Muḥammad Al-Ḥasan Ibn Aḥmad Ibn Muḥammad, in Tostar, who said that he heard ‘Alī Ibn Abū’l-Ḥusayn²¹⁹ Ibn Ishāq [and in the ḥadīth of Abū Ṣāliḥ, it says: “Ibn Al-Ḥasan”]²²⁰ Ibn Ishāq, who said that he heard Sahl Ibn ‘Abdullāh Al-Zāhid saying:

“Whoever desired the life of this world and that of
the Hereafter, let him record ḥadīth, for in that there

²¹⁸ In manuscript (A) and manuscript (B) it says, “*Al-Naḍrawī*”, but the correct version is what we have confirmed from ‘*Al-Siyār*’ (17/553).

²¹⁹ In manuscript (B) it says “*Al-Ḥasan*”.

²²⁰ This is from manuscript (B), but the correct version is “*Ibn Al-Ḥusayn*”.

is benefit in this world and in the Hereafter.”²²¹

121. I was informed by Muḥammad Ibn Al-Muẓaffar Ibn ‘Alī Al-Muqri’, who said that he was told by Ibrāhīm Ibn Muḥammad Ibn Yaḥyā Al-Naysābūrī, who said that he was told by Muḥammad Ibn Al-Musayyib, who said that he was told by Zayd Ibn Akhzam Al-Ṭā’ī, who said that he heard ‘Abdullāh Ibn Dāwūd saying:

“The ḥadīth is strength; whoever desired to attain thereby the life of this world [will have] it and whoever desired to attain thereby the life of the Hereafter [will have] it.”²²²

122. We were informed by Al-Ḥasan Ibn ‘Alī Ibn Muḥammad Al-Jawharī, who said that he was informed by Muḥammad Ibn Zayd Ibn Marwān Al-Anṣarī, who said that he was told by ‘Abdullāh Ibn Al-Ṣaqr, who said that he was told by Zayd Ibn Akhzam, who said that he heard ‘Abdullāh Ibn Dāwūd say regarding ḥadīth:

“Whoever desired to attain thereby the life of this world [will have] it and whoever desired to attain thereby the Hereafter [will have] it.”²²³

²²¹ Al-Naḍrawiyyī is a Shaikh whose biography is given in ‘*Al-Sīyar*’ (17/553). His Shaikh was most likely Abū Muḥammad Al-Mukhalladī, who is truthful and whose earwitness testimony is correct. A biography is given for him in ‘*Al-Sīyar*’ (16/539).

The report was narrated by Al-Dhahabī in ‘*Al-Sīyar*’ (13/331) by way of Al-Ḥasan Ibn Aḥmad Al-Adīb, in Tostar, who said that he was told by ‘Alī Ibn Al-Ḥusayn Al-Daqīqī, who said: “I heard Sahl Ibn ‘Abdullāh saying...” and he quoted the report.

If Al-Adīb is not Al-Mukhalladī, then I do not know him and I have not found any biography for Al-Daqīqī.

²²² Its chain of narrators is authentic.

Muḥammad Ibn Al-Musayyib is Al-Urghiyani Al-Ḥafīz; his biography is given in ‘*Al-Sīyar*’ (14/422).

²²³ Its chain of narrators is authentic.

Muḥammad Ibn Zayd Ibn Marwān Al-Anṣarī is Muḥammad Ibn Zayd Ibn ‘Alī Ibn Ja’far Ibn Marwān Ibn Rashīd and he is trustworthy and reliable; a biography is given for him in ‘*Tārikh Baghdād*’ (5/289).

123. We were informed by Riḍwān Ibn Muḥammad Al-Daynūrī, who said that he was informed by ‘Abdu’l-Raḥmān Ibn Al-Khalīl Al-Qādī, who said that he was told by Zayd Ibn Akhzam, who said that he heard ‘Abdullāh Ibn Dāwūd say that he heard Sufyān Al-Thawrī saying:

“Hearing ḥadīth is a strength for the one who desired to attain thereby the life of this world and it is integrity for the one who desired to attain thereby the Hereafter.”²²⁴

Abū’l-Muẓaffar Hannād Ibn Ibrāhīm Al-Nasfī recited to me, saying that Abū Bakr Muḥammad Ibn Najīd Al-Baghawī had recited to him and Aḥmad Ibn Manṣūr Al-Shīrāzī recited to one of them:

“It is upon you to learn ḥadīth, for there is nothing,
Equivalent to it on any side,
I have advised you, for the Religion is advising,
And I do not hide obligatory advices,
We have found in the narrations all *fiqh*,
And rulings, and from all dialects,
Citing the chains of narrators,
And preserving knowledge is the best of benefits,

²²⁴ Its chain of narrators is *shāḥḥ*.

What has been recorded is that it is *mawqūf* to ‘Abdullāh Ibn Dāwūd. As for ‘Abdullāh Ibn Muḥammad Ibn ‘Abdu’l-Raḥmān, his biography has been given by the author in his ‘*Tārikh*’ (10/117-118) and he transmitted on the authority of Ṣāliḥ Ibn Aḥmad Al-Ḥāfiẓ the words: “I met him, but I was unable to hear (ḥadīth) from him. However, his speech proves that he is truthful.” Al-Dhahabī gave a biography for him in ‘*Al-Siyār*’ (14/303) and he described him as, “the Shaikh and truthful scholar.”

I say: He contradicted both Muḥammad Ibn Al-Musayyib Al-Ḥāfiẓ and ‘Abdullāh Ibn Al-Ṣaqr Al-Sukkārī—and their narration is the more correct one from the saying of ‘Abdullāh Ibn Dāwūd. And Allāh knows better.

Whoever learns ḥadīth benefits from a treasure store,
And a bounty, then a sure Religion,
It is upon you to study the narrations that,
Were reported by Mālik, the purest of narrators,
And Shu'bah and Ibn 'Amr and Ibn Zayd,
And Sufyān: the trustworthy from the trustworthy,
And Yahyā and Ibn Ḥanbal, the purified,
And Ishāq Al-Riḍā and Ibn Al-Furāt,
And our stellar Imāms, and did Rashīd,
Speak of the dazzling stars?"

CHAPTER TWENTY-EIGHT

Those of the Caliphs Who Set Aside a Provision from the Treasury for the Companions of Ḥadīth

124. Abū Muḥammad ‘Abdu’l-Raḥmān Ibn ‘Uthmān Ibn Al-Qāsim Al-Dimashqī wrote to me and Muḥammad Ibn Yūsuf Al-Naysābūrī [also] told me that from him, saying that he was informed by Abū’l-Maymūn ‘Abdu’l-Raḥmān Ibn ‘Abdullāh Al-Bajlī, who said that he was informed by Abū Zur‘ah ‘Abdu’l-Raḥmān Ibn ‘Amr Al-Naṣrī, who said that he was told by Muḥammad Ibn Al-Mubārak, who said that he was told by Ibn ‘Ayyāsh, who reported on the authority of Abū Bakr Ibn Abū Maryam that he said that ‘Umar Ibn ‘Abdu’l-‘Azīz wrote to the Governor of Ḥimṣ, saying:

“Order for the righteous people from the Treasury something—a stipend—that will suffice them, so that nothing preoccupies them from reading the Qur’ān and

from reciting what they know of ḥadīth.”²²⁵

²²⁵ Its chain of narrators is weak.

In it is Abū Bakr Ibn Abū Maryam and he is weak in ḥadīth.

CHAPTER TWENTY-NINE

Attracting the Young to Hear the Ḥadīth

125. I was informed by Muḥammad Ibn Al-Ḥusayn²²⁶ Ibn Al-Faḍl Al-Qaṭṭān, who said that he was informed by Da‘laj Ibn Aḥmad, who said that he was informed by Aḥmad Ibn ‘Alī Al-Ubār, who said that he was told by Abū Umayyah Al-Ḥarrānī, who said that he was told by Miskīn Ibn Bukayr, who said:

“A man passed by Al-A‘mash and he was relating ḥadīth and he said to him, ‘Do you relate ḥadīth to these young ones?’ Al-A‘mash then said:²²⁷ ‘These young ones preserve your Religion for you.’”²²⁸

²²⁶ In manuscript (A) it says “Al-Ḥasan” but the correct version is the one that we have confirmed.

²²⁷ In manuscript (A) it says “Al-A‘mash said”.

²²⁸ Its chain of narrators is weak, but the report is authentic.

Miskīn Ibn Bukayr is weak in memorising and further, Al-A‘mash has not been mentioned as being one of his Shaikhs. However, his narrations are accepted.

Al-Ramāhurmuzī narrated it in *‘Al-Muḥaddīth Al-Fāsīl’* (#65) by way of Yazīd Ibn Mahrān Abū Khālid, who said that he was told by Abū Bakr Ibn ‘Ayyāsh, who said: “We

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126. I was informed by Al-Ḥasan Ibn Abū Ṭālib, who said that he heard Muḥammad Ibn ‘Abdullāh Ibn Hamām Al-Kūfi saying that he heard ‘Abdullāh Ibn Sulaymān say that he heard Al-Musayyib Ibn Wāḍih, at Tall Mannas²²⁹ saying that when Ibn Al-Mubārak (may Allāh have mercy on him) saw the sons of the companions of ḥadīth with inkwells in their hands, he went up to them and said: “These are the seedlings of the Religion. We were informed that the Messenger of Allāh (ﷺ) said:

“Allāh will continue to plant seeds in this Religion through which He will strengthen the Religion; they are today your young ones and soon they will be adults after you’.”²³⁰

127. We were informed by Muḥammad Ibn Aḥmad Ibn Rizq, who said that he was told by Ja‘far Ibn Muḥammad Ibn Naṣīr, who said that he was told by Aḥmad Ibn Muḥammad Ibn Maṣrūq, who said that he was told by Muḥammad Ibn Ḥamīd, who said that he was told by Ibn Al-Mubārak ‘Abdullāh, who said that he was told by Jarīr Ibn Hāzim, who reported on the authority of ‘Abdullāh

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were with Al-A‘mash and we were (sitting) around him, writing ḥadīth, then a man passed by him and said: ‘...’ and he quoted the narration. Its chain of narrators is authentic.

²²⁹ Tall Mannas: A village in the Idlib Governorate of Syria.

²³⁰ Its chain of narrators is weak.

In it is Al-Musayyib Ibn Wāḍih, who is weak and narrates things that are *munkar*.

The last part of it is *marfū‘* (reported from the Prophet (ﷺ)) and is authentic, due to it having been narrated from the words of ‘Urwah Ibn Al-Zubayr, for it was narrated by Al-Ramāhurmuzī (#68) by way of Ḥammād Ibn Zayd, who said that he heard Hishām Ibn ‘Urwah saying that his Father used to say, “O my son! We were the young of a people and we became their elders. You today are the young of a people and soon you will be their elders and there will be no good in an adult and he will have no knowledge, so it is incumbent upon you to adhere to the Sunnah.” And its chain of narrators is authentic.

It was also reported on the authority of a number of narrators mentioned by Al-Sakhāwī in *‘Al-Maqāṣid Al-Ḥasanah’* (p. 421/no. 621) and see the following report.

Ibn ‘Ubayd Ibn ‘Umayr, who said that ‘Amr Ibn Al-‘Āṣ (*radīy Allāhu ‘anhu*) stopped by a circle of people from Quraysh and he said:

“Why have you excluded these young boys? Do not do so. Widen the gathering for them, let them hear the ḥadīth and instruct them in it, for they are the young of a people and soon they will be the elders of a people. You were previously the young of a people and today you are that people’s elders.”²³¹

²³¹ Its chain of narrators is extremely weak, but the report is authentic up to ‘Abdullāh Ibn ‘Ubayd Ibn ‘Umayr.

In it is Muḥammad Ibn Ḥamīd Al-Rāzī Al-Ḥāfiẓ and he is extremely weak; in fact, Abū Zur‘ah declared him to be a liar, though his narrations have been accepted.

It was narrated by Al-Bayhaqī in *‘Al-Madkhal’* (#621):

‘Affan Ibn Muslim was told it by Jarīr and at the beginning there is an addition.

I say: Its chain of narrators is authentic up to ‘Abdullāh Ibn ‘Ubayd Ibn ‘Umayr and I do not know if it is true that he heard from ‘Amr or not. But in my opinion, most likely it is *munqatī’*. And Allāh knows better.

CHAPTER THIRTY

Whoever said that it is Incumbent Upon a Man to Force His Son to Hear Ḥadīth

128. I was informed by Muḥammad Ibn Al-Faraj Ibn ‘Alī Al-Bazzār, who said that he was informed by Muḥammad Ibn Zayd Ibn Marwān Al-Kūfī, who said that he was told by ‘Abdullāh Ibn Najjyah.

And we were informed by Ridhwan Ibn Muḥammad Al-Daynūrī, who said that he was informed by ‘Umar Ibn Ibrāhīm Al-Muqrī’, in Baghdād, who said that he was told by Al-Baghawī, who both said that they were told by Zayd Ibn Akhzam, who said that he heard ‘Abdullāh Ibn Dāwūd saying:

“It is incumbent upon a man to force his son to listen to ḥadīth.” And he used to say, “The Religion is not [preserved] by *Kalām*, but by traditions.”²³²

²³² Its chain of narrators is authentic.

129. We were informed by Al-Ḥasan Ibn ‘Alī Al-Jawharī, who said that he was informed by Muḥammad Ibn Zayd Ibn Marwān Al-Anṣarī, who said that he was told by ‘Abdullāh Ibn Al-Ṣāq, who said that he was told by Zayd Ibn Akhzam, who said that he heard ‘Abdullāh Ibn Dāwūd saying:

“It is incumbent upon a man to force his son to learn ḥadīth...” and he quoted something similar [to the above].²³³

130. We were informed by ‘Abdu’l-Mālik Ibn Muḥammad Ibn ‘Abdullāh Ibn Bashrān [Al-Mu‘addil]²³⁴ Al-Wā‘iz, who said that he was informed by Da‘laj Ibn Aḥmad, who said that he was told by Muḥammad Ibn Nu‘aym, who said that he told heard Abū Ṭālib Zayd Ibn Akhzam say that he heard ‘Abdullāh Ibn Dāwūd saying:

“Let a man force his son to learn ḥadīth.” And he said: “The Religion is not [preserved] by *Kalām*, only by traditions.”

And he said regarding ḥadīth, “As for one who desires the life of this world [he will have] the life of this world, while as for one who desires the Hereafter [he will have] the Hereafter.”²³⁵

= ‘Abdullāh Ibn Najīyah is the son of Muḥammad Ibn Najīyah and he is trustworthy and reliable. A biography is given for him in *‘Tarīkh Baghdād’* (10/104).

²³³ Its chain of narrators is authentic.

There was disagreement regarding ‘Abdullāh Ibn Dāwūd.

It was narrated by Abū Nu‘aym in *‘Al-Ḥilyah’* (6/365) on the authority of Al-Ja‘ābī, who said that he was told by ‘Abdullāh Ibn Bishr Ibn Ṣāliḥ, who said that he was told by Zayd Ibn Akhzam, who said that he heard ‘Abdullāh Ibn Dāwūd say that he heard Al-Thawrī report it.

I say: This is *munkar*, it contains ‘Alī Al-Ja‘ābī Al-Ḥāfiẓ, regarding whom there has been talk.

²³⁴ This is from manuscript (B).

²³⁵ It is not clear to me who Muḥammad Ibn Nu‘aym is. He is not Al-Naṣībī, who is ac-

CHAPTER THIRTY-ONE

Whoever Trained His Son to Listen to Ḥadīth

131. We were informed by Muḥammad Ibn Aḥmad Ibn Rizq, who said that he was informed by Muḥammad Ibn Al-Ḥasan Ibn Ziyād Al-Naqqāsh, who said that he was told by Muḥammad Ibn Maḥmūd Abū ‘Amr, in Nasā, who said that he was told by Ḥumayd Ibn Zanjawayh, who said that he was told by Ibrāhīm Ibn Muḥammad Al-Firyābī, who said that he was told by Al-Naḍr Ibn Al-Hārith, who said that he heard Ibn Ibrāhīm Ibn Adham say that his father said to him:

“O my son! Learn ḥadīth, for every time you listen to a ḥadīth and memorise it, you will have a *dirham*.” He said: “So I learnt ḥadīth due to this.”²³⁶

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cused (of dishonesty), for he came earlier. Nor is he Al-Ḥākim, who came later. But the tradition is authentic from two previously mentioned sources. And Allāh knows better.

²³⁶ Its chain of narrators is extremely weak.

In it is Muḥammad Ibn Al-Ḥasan Ibn Ziyād Al-Naqqāsh and he is accused of lying. A biography is given for him in Al-Khaṭīb’s ‘*Tārīkh*’ (2/201).

CHAPTER THIRTY-TWO

Whoever Censured the Shaikhs Who Did Not Hear Ḥadīth

132. I was informed by Al-Ḥusayn Ibn ‘Alī Al-Ṭanājirī, who said that he was told by ‘Alī Ibn Ḥibbān²³⁷ Ibn Qays Al-Asadī, in Al-Kūfah, who said that he was told by Ḥāmid Ibn ‘Abdullāh Ibn Al-Ḥasan Al-Ḥalwānī, who said that he was told by Muḥammad Ibn Yūnus, who said that he was told by ‘Abbād Ibn Mūsā Al-Khatlī, who said that he heard Sufyān Al-Thawrī saying, when he saw a Shaikh who did not write ḥadīth:

“May Allāh not reward you with goodness for Islām.”²³⁸

133. We were informed by Abū Muḥammad ‘Abdullāh Ibn Yahyā Ibn ‘Abdu’l-Jabbār Al-Sukkarī, who said that he was informed by Sahl Ibn Ismā‘īl, Abū Ṣāliḥ Al-Ṭarsūsī, who said that he was told by Abū Ja‘far Muḥammad Ibn Muḥammad Ibn ‘Uqbah Al-Shaybānī,

²³⁷ In manuscript (B) it says “*Ḥayyān*”.

²³⁸ In it(s) chain of narrators) is Muḥammad Ibn Yūnus and it is likely that he is Al-Kadīmī, the liar accused of fabricating ḥadīth. If it is not he, then I do not know who he is.

who said that he was told by Hārūn Ibn Ḥātim Al-Bazzāz Al-Muqrī', who said that he heard 'Uthām Ibn 'Alī, who said that he heard Al-A'mash saying:

“If you see a Shaikh²³⁹ who does not recite the Qur'ān and does not write ḥadīth, then slap him, for he is one of the Shaikhs of the Moon.”

Abū Ṣāliḥ said: “I asked Abū Ja'far, ‘What are the Shaikhs of the Moon?’ He replied, ‘They are Dahris,²⁴⁰ who gather on the nights of the [full] moon to remind one another of the times of the people and none of them performs ablution well for prayer.’”²⁴¹

²³⁹ In manuscript (B) it says “*the Shaikh*”.

²⁴⁰ Dahris: Atheists who believe that only time destroys, hence the term Dahrī (from Arabic word ‘*dahr*’, meaning ‘time’).

²⁴¹ Its chain of narrators is weak.

In it is Hārūn Ibn Ḥātim; Abū Zur'ah Al-Rāzī and Abū Ḥātim Al-Rāzī heard from him and they rejected narrations from him. Nasā'ī said: “He is not trustworthy,” while Al-Daraqutnī said: “He is weak,” and Abū Ḥātim maligned him.

CHAPTER THIRTY-THREE

Whoever said: “It is Incumbent for Hadīth to Be Written Until the Time of Death

134. I was informed by ‘Ubaydullāh Ibn Abū’l-Faṭḥ, who said that he was told by Muḥammad Ibn Al-‘Abbās Al-Khazzāz, who said that he was told by ‘Abdullāh Ibn Abū Dāwūd, who said that he was told by ‘Abdullāh Ibn Khubayq, who reported on the authority of one of his Shaikhs that he said that it was said to Ibn Al-Mubārak,

“Until when should ḥadīth be written?” He replied, “It may be that I have not yet heard the word from which I will benefit.”²⁴²

135. [The Shaikh said]²⁴³ that he was told on the authority of

²⁴² Its chain of narrators is weak.

This is due to the unknown status of the person who narrated on the authority of Ibn Al-Mubārak. Also, a biography has been given for ‘Abdullāh Ibn Khubayq in *‘Al-Jarḥ wa’l-Ta’dīl’* (2/2/46) and there is nothing in that to indicate his status.

²⁴³ This is from manuscript (B).

‘Abdu’l-‘Azīz Ibn Ja‘far, who said that he was informed by Aḥmad Ibn Muḥammad Ibn Hārūn Al-Khallāl, who said that he was told by Abū Muḥammad Al-Šā’igh, our companion, whose name is Al-Qāsim Ibn Aḥmad, who said that he was told by Ya‘qūb Ibn Al-‘Abbās Al-Hāshimī, who said that he heard Al-Ḥasan Ibn Manšūr Al-Jaššās say that he said [to Aḥmad Ibn Ḥanbal]:²⁴⁴

“Until when should a man write ḥadīth?” He replied,
 “Until he dies.”²⁴⁵

136. We were informed by Abū’l-Ḥasan Muḥammad Ibn Aḥmad Ibn ‘Umar [Ibn ‘Alī]²⁴⁶ Al-Šābūnī, who reported from memory that he heard Abū Bakr Ibn Khazzam saying that he heard ‘Abdullāh Ibn Muḥammad Al-Baghawī saying that he heard Abū ‘Abdullāh Aḥmad Ibn Ḥanbal saying:

“I will seek knowledge until I enter the grave.”²⁴⁷

137. I was informed by ‘Ubaydullāh Ibn Abū’l-Faḥ, who said that he was told by Muḥammad Ibn Al-Muzaffar Al-Ḥāfiẓ, who said that he was told by Aḥmad Ibn Al-Ḥasan Al-Muqrī’, who said that he was told by Muḥammad Ibn Yaḥyā Al-Kasa’ī Al-Muqrī’, who said that he was told by Abū’l-Ḥārith Al-Layth Ibn Khālid

²⁴⁴ This is from manuscript (B).

²⁴⁵ Its chain of narrators is weak.

Al-Ḥasan Ibn Manšūr Al-Jaššās was mentioned by Ibn Abū Ya‘lā in *‘Tabāqāt Al-Ḥanabilab’* (1/140) and he reported this tradition from him, though he did not report anything that indicated his status.

²⁴⁶ This is from manuscript (B).

²⁴⁷ The author’s Shaikh is truthful; a biography is given for him in *‘Tārikh Baghdād’*. ‘Abdullāh Ibn Muḥammad Al-Baghawī is the son of Bint Manī’, Abū’l-Qāsim, while I do not know who Abū Bakr Ibn Khazzām is; it might be that he is Abū Bakr Al-Shāfi‘, who is mentioned among Al-Šābūnī’s Shaikhs and is among those who narrated on Al-Baghawī’s authority. But I have not found anyone who states that his name was Ibn Khazzām. And Allāh knows better.

Al-Mirwazī, who said that he was told by Abū Muḥammad Yaḥyā Ibn Al-Mubārak Al-Yazīdī, who reported on the authority of Abū ‘Amr Ibn Al-‘Alā’, who said that Al-Ḥasan Ibn ‘Alī was asked about a man who was aged eighty years and was still writing ḥadīth. He replied:

“If he is [doing that well], then it is good that he lives.”²⁴⁸

²⁴⁸ Its chain of narrators is weak.

The author has given biographies for Muḥammad Ibn Yaḥyā Al-Kasa’ī and Al-Layth Ibn Khālid in *‘Tārikh Baghdād’* (3/421 and 13/16) but he mentioned neither praise nor criticism for either of them.

CHAPTER THIRTY-FOUR

[Confirmation]²⁴⁹ That the Companion of Hadīth is a Proof

138. We were informed by Abū Bakr Aḥmad Ibn Muḥammad Ibn Ghālib Al-Khawarizmī, who said that it was recited to Al-Qāḍī Abū'l-Ḥasan Muḥammad Ibn Ṣāliḥ Al-Hāshimī while he was listening, that Muḥammad Ibn Muḥammad Ibn 'Uqbah told them that he was told by Muḥammad Ibn Yazīd, who told him that he was told by Wakī', who said that Al-A'mash said:

“Between me and the Companions of Muḥammad (ﷺ) there is a screen which I raise and then I look at them.”²⁵⁰

139. I was told by 'Ubaydullāh Ibn Abū'l-Faḥ Al-Fārisī, who said that he was told by Abū'l-Qāsim Al-Ḥasan Ibn Aḥmad Ibn Ja'far Al-Ṣūfī, from his memory, who said that he was told by Abū

²⁴⁹ This is from manuscript (B).

²⁵⁰ Its chain of narrators is extremely weak.

In it is Muḥammad Ibn Yazīd Abū Hishām Al-Rifā'i, of whom we have spoken previously.

Bakr Al-Naysābūrī, who said that he heard Al-Mizānī say that he heard Al-Shāfi‘ī saying:

“Whoever learnt the Qur’ān, his rank will be enhanced, whoever studied Islāmic Jurisprudence (*fiqh*), his standing will be ennobled and whoever wrote ḥadīth, his status as a proof will be strengthened.”²⁵¹

140. We were informed by Abū’l-Faḍl Aḥmad Ibn Muḥammad [Ibn Ja‘far]²⁵² Al-Jawwāz, in Aṣbāhanī, who said that he heard Abū Bakr Ibn Al-Muqrīf saying that he heard Abū ‘Urwah Al-Ḥarrānī saying:

“If the jurist (*faqīh*) is not a companion of ḥadīth, he will be crippled.”²⁵³

²⁵¹ This is authentic.

In it is Al-Ḥasan Ibn Aḥmad Ibn Ja‘far Al-Ṣūfi; he was mentioned by the author in his *‘Tarīkh’* (7/376) and he narrated from him this tradition, but he did not mention criticism or praise of him.

However, he is accepted (by scholars).

I was narrated by Al-Bayhaqī in *‘Al-Madkhal’* (#511) by way of Ja‘far Ibn Aḥmad Al-Shāmātī, who reported on the authority of Al-Mizānī, in a version that is longer than this wording.

Al-Shāmātī is a Shaikh who has a biography written for him in *‘Al-Siyār’* (14/15).

It was also narrated by Abū Nu‘aym in *‘Al-Ḥilyah’* (9/133) by way of Al-Rabī‘.

Its chain of narrators is authentic, aside from Abū Nu‘aym’s Shaikh, whose name is ‘Uthmān Ibn Muḥammad Al-‘Uthmānī, who was mentioned Al-Sam‘ānī in *‘Al-Ansāb’* (4/159) and neither criticism nor praise have been reported regarding him.

Then I found that Al-Bayhaqī narrated it from numerous sources on the authority of Al-Mizānī in *‘Manāqib Al-Shāfi‘ī’* (1/281-282). So the tradition is authentic, Allāh Willing.

²⁵² This is from manuscript (B).

²⁵³ I have not found any biography for the author’s Shaikh.

CHAPTER THIRTY-FIVE

The Description of One Who Seeks to Learn Ḥadīth and the One Who is Self-Denying

141. We were informed by Abū 'Alī Al-Ḥasan Ibn Al-Ḥusayn Ibn Al-'Abbās Al-Na'ālī, who said that he was informed by Aḥmad Ibn 'Abdullāh Ibn Naṣr Al-Dhāri', who said that he was told by Ṣadaqah Ibn Mūsā, who said that he was told by Al-'Abbās Ibn Bakkar, who said that he was told by Abū Bakr Al-Hazlī.

And I was informed by Aḥmad Ibn 'Umar Ibn 'Alī Al-Qādī, who said that he was informed by Aḥmad Ibn 'Alī Ibn Muḥammad Ibn Al-Jahm Al-Kātib, who said that he was told by Muḥammad Ibn Jarīr Al-Ṭabarī, who said that he was told by 'Abdu'l- Quddūs Ibn Muḥammad Ibn 'Abdu'l-Karīm Al-'Aṭṭār, who said that he was told by 'Amr Ibn 'Aṣim, who said that he was told by Bakr Ibn Salām Abū'l-Haytham, who said that he was told by Abū Bakr Al-Hazlī, who said that Al-Zuhrī said to him:

“O Hazli! Do you like ḥadīth?” I replied, “Yes. Is it not the case that the males among men like it, while the females among them dislike it?”²⁵⁴

142. We were informed by Al-Ḥasan Ibn Abū Bakr, who said that he was informed by Ja‘far Ibn Muḥammad Ibn Aḥmad Ibn Al-Ḥakam Al-Mu‘addib, who said that he was told by Muḥammad Ibn Yūnus, who said that he was told by Muḥammad Ibn ‘Ubaydillāh Al-‘Atbī, who said that he was told by Sa‘īd Al-Khassaf, who reported on the authority of Al-Zuhri, who said:

“No one among men studies ḥadīth except the males and none of them neglects it except the females among them.”

Al-Ḥasan Ibn ‘Alī Ibn Muḥammad Al-Balkhī, in *Aṣḥānī*, recited to me, saying that Abū’l-Faḍl Al-‘Abbās Ibn Muḥammad Al-Khurasanī recited the following verses to him:

“I travelled in earnest pursuit of the foundation of knowledge,
And a man’s beauty in this life is seen in ḥadīth,
None seeks knowledge except a mature male,
And none dislikes it except the effeminate,
Do not be enamoured by wealth, for you will leave it,
This world is only inheritances.”²⁵⁵

²⁵⁴ Its chain of narrators is extremely weak.

In it is Abū Bakr Al-Hazli and he is *matruk*. As for Al-‘Abbās Ibn Bakkār, Al-Daraqutni said of him, “He is a liar,” and he was accused by others of fabricating ḥadīth, as is made clear in his biography in *‘Al-Lisān’* (3/299).

The tradition was also narrated by Ibn ‘Abdu’l-Barr, in *‘Jamī‘ Bayān Al-‘Ilm wa Faḍlihi’* (2/35) and by Al-Ramāhurmuzi (#33).

²⁵⁵ Its chain of narrators is talif (bad, broken) and the tradition is weak.

In it is Muḥammad Ibn Yūnus Al-Kadīmī and he is a liar, accused of fabricating ḥadīth.

CHAPTER THIRTY-SIX

Evidence of the People of the Sunnah Based on Their Love for the Companions of Ḥadīth

143. We were informed by Abū Manṣūr Muḥammad Ibn ‘Alī Ibn Ishāq Al-Kātib, who said that he was informed by Muḥammad Ibn Aḥmad Ibn Al-Ḥasan Al-Ṣawwāf, who said that he was told by Ja‘far Ibn Muḥammad Ibn Al-Ḥasan Al-Qāḍī, who said that he heard Qutaybah Ibn Sa‘īd saying:

“If you see a man who loves the people of ḥadīth, such as Yaḥyā Ibn Sa‘īd Al-Qaṭṭān, ‘Abdu’l-Raḥmān Ibn Maḥdī, Aḥmad Ibn Ḥanbal and Ishāq Ibn Rāḥawayh,” and he mentioned some other people, “then [know that]

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It was also narrated Al-Ramāhurmuzī (#31) by way of Bishr Ibn Ādam, who said that it was told to him by Muḥammad Ibn ‘Ubaydillāh Al-‘Utbī.

Al-‘Utbī is Muḥammad Ibn ‘Ubaydillāh Ibn ‘Amr Ibn Mu‘āwiyah, whose biography was given by Al-Khaṭīb in his *‘Tārikḥ*’ (2/324) and he said: “He used to report traditions and narrations regarding good manners and he was among the most literate and erudite of people.” He did not report either criticism or praise of him.

he is upon the Sunnah; and whoever opposes this, then [know that] he is an innovator.”²⁵⁶

‘Abdu’l-Ghaffār Ibn Muḥammad Ibn Ja‘far Al-Muktib recited to me and he said that ‘Umar Ibn Aḥmad Al-Wā‘iz recited to him, who said that Aḥmad Ibn Kāmil recited to Abū Ja‘far Al-Khawwās:

“I went to the land of the innovators,
And it was their rope, but then it broke,
Do they have, O my people, in their innovations,
Any jurist or any Imām that is followed?
Such as Sufyān, the brother of Thawr, who,
Taught the people the ways of piety,
Or Sulaymān, the brother of Al-Taym, who,
Abandoned sleep for the sunrise,
Or the hero of Islām, I mean Aḥmad,
If the reciters fought with him, he would strike,
And he would not fear their scourge if they sought to frighten,
Nay, nor their sword when it gleams.”

²⁵⁶ Its chain of narrators is authentic.

The tradition was reported by Qutaybah Ibn Sa‘īd in his book, *‘Al-Īmān’*.

The tradition was also narrated by Al-Ṣabūnī in *‘Iṭiqād Abl Al-Sunnah’* (#172) and by Al-Lalāka‘ī in *‘Sharḥ Usūl Al-Iṭiqād’* (#59) by way of Qutaybah Ibn Sa‘īd.

CHAPTER THIRTY-SEVEN

Evidence Against the Innovators Based on Their Hatred of Ḥadīth and its People

144. I was told by Al-Ḥasan Ibn Abū Ṭālib, who said that he was told by 'Umar Ibn Aḥmad Al-Wā'iz, who said that he was told by Muḥammad Ibn Hārūn Ibn Ḥumayd, who said that he was told by Hammām, who said that he was told by Baqiyyah, who said that Al-Awzā'i said to him, "O Abū Aḥmad! What do you say about a people who hate the ḥadīth of their Prophet?" I said: "An evil people." He said:

"Every innovator whose innovation is contradicted by the ḥadīth of the Messenger of Allāh (ﷺ) hates ḥadīth."²⁵⁷

145. We were informed by Abū Nu'aym Al-Aṣbāhanī, who said that he was informed by Abū 'Alī Al-Ḥusayn Ibn 'Alī Al-Ḥāfiẓ [who

²⁵⁷ Its chain of narrators is ḥasan.

Abū Hammām is Al-Sakūnī, whose name is Al-Walīd Ibn Shujā', who is truthful, but whose memorisation is weak; however, his ḥadīth do not fall below the level of ḥasan except when he contradicts (something proven).

wrote] in his book that he heard Ja‘far Ibn Aḥmad Ibn Sinān saying:

“There is no innovator in the world who does not hate the people of ḥadīth and when a man innovates, the sweetness of ḥadīth is taken from his heart.”²⁵⁸

146. We were informed by Abū Bakr Aḥmad Ibn Muḥammad Ibn ‘Abdu’l-Wāḥid Al-Marūrūzī, who said that he was told by Muḥammad Ibn ‘Abdullāh Ibn Muḥammad Al-Dhabbī Al-Ḥāfiẓ, in Naysābūr, who said that he heard Abū Naṣr Ibn Salām Al-Faḥīh, in Bukhāra, saying:

“There is nothing more burdensome to the apostates, nor more hateful to them than hearing ḥadīth and reciting it with its *isnād*.”²⁵⁹

147. And we were also informed by Abū Bakr, who said that he was told by Muḥammad Ibn ‘Abdullāh Al-Ḥāfiẓ, who said that he heard Abū’l-Ḥusayn Ibn Aḥmad Al-Hanzalī, who said that he heard Abū Ismā‘īl Muḥammad Ibn Ismā‘īl Tirmidhī, who said:

“Aḥmad Ibn Al-Ḥasan Tirmidhī and I were with Abū

²⁵⁸ Its narrators are trustworthy and the tradition is authentic.

—Except that it is *mudallas*; the *mudallis* is Abū Nu‘aym Al-Ḥāfiẓ, for he did not hear from Abū ‘Alī Al-Ḥāfiẓ, which is why he mentioned him in his book; and the scholars consider that this does not permit an assumption of him having heard directly from him. See also the comments made by Al-Dhabbī in ‘*Al-Muqīḍab*’ (p. 57). However, it was narrated by Al-Ḥākim in ‘*Ma‘rifah ‘Ulūm Al-Ḥadīth*’ (p. 5), on the authority of Aḥmad Ibn Sahl.

It was also narrated by way of Al-Ṣābūnī (#165).

²⁵⁹ The author gave a biography for his Shaikh in his ‘*Tārīkh*’ (5/59) and he said: “He was virtuous, literate and a poet.” I say: This pertains to his honesty and not to his accuracy and it is most likely that he is unknown.

However, the tradition was narrated by Al-Ḥākim in ‘*Ma‘rifah ‘Ulūm Al-Ḥadīth*’ (p. 5), on the authority of Aḥmad Ibn Sahl. Al-Ṣābūnī also narrated it from his source (#165).

'Abdullāh Aḥmad Ibn Ḥanbal and Aḥmad Ibn Al-Ḥasan said to him: 'O Abū 'Abdullāh! Some people in Makkah mentioned the companions of ḥadīth to Abū Qatīah and he said: 'The companions of ḥadīth are bad people.' On hearing this, Abū 'Abdullāh stood up, dusting off his garments and said: '[He is] a *ẓindīq*, a *ẓindīq*!' And then he entered his house.'²⁶⁰

²⁶⁰ Its chain of narrators is weak.

In it is the author's Shaikh and we have spoken of him previously, however, he was accepted by Al-Ḥākim in '*Al-Ma'rifa*' (p. 5), on the authority of Al-Hanzalī, whose name is Muḥammad Ibn Aḥmad Ibn Tamīm—as it has been written in some manuscripts—and Al-Khaṭīb gave a biography for Abū'l-Ḥusayn Al-Qantarī in his '*Tārikh*' (1/283) and he mentioned that he is not strict.

The tradition from Al-Ḥākim's source was narrated by Al-Ṣābūnī (#164) and Ibn Abū Ya'lā in '*Al-Ṭabāqāt*' (1/38 and 280).

CHAPTER THIRTY-EIGHT

Whoever Combined Praise of the
Companions²⁶¹ of Ḥadīth with Censure
of the People of Opinion and
Wicked *Kalām*

148. We were informed by Abū'l-Ḥusayn 'Alī Ibn Muḥammad Ibn 'Abdullāh Ibn Basharān Al-Mu'addal, who said that he was informed by Ismā'īl Ibn Muḥammad Al-Ṣaffār, who said that he was told by Aḥmad Ibn Manṣūr Al-Ramādī, who said that he was told by 'Abdu'l-Razzāq, who said that he was informed by Al-Thawrī, who reported on the authority of Ibn Abjar, who said that Al-Sha'bī said to him:

“Whatever they transmit to you from the Companions of Muḥammad (ﷺ), accept it and whatever they say to you from their opinion, reject it.”²⁶²

²⁶¹ This is from manuscript (B).

²⁶² Its chain of narrators is authentic.

The tradition was narrated by 'Abdu'l-Razzāq in '*Al-Jam'i*' (11/256) and his version has some additional words.

149. We were informed by Al-Ḥasan Ibn Abū Bakr, who said that he was told by Ḥāmid Ibn Muḥammad Al-Harawī, who said that he was told by Muḥammad Ibn ‘Abdu’l-Raḥmān Al-Sāmī, who said that he heard ‘Abdullāh Ibn Aḥmad Ibn Shabawayh, who said that he heard his father saying:

“Whoever desired knowledge of the grave, he should study the traditions and whoever desired knowledge of bread, let him study opinion.”²⁶³

150. We were informed by Muḥammad Ibn Aḥmad Ibn Rizq Al-Bazzār, who said that he was told by Ja‘far Ibn Muḥammad Ibn Nuṣayr Al-Khaldī, who said that he was told by Muḥammad Ibn ‘Abdullāh Ibn Sulaymān Al-Ḥaḍramī, who said that he was told by ‘Abdullāh Ibn Aḥmad Ibn Shabawayh, who said that he heard Abū Rajā’ saying that he heard Yūnus Ibn Sulaymān Al-Saqī—who was trustworthy—saying:

“I studied the matter and found that there was ḥadīth and opinion. In the ḥadīth, I found mention of the Lord, Most High and His Lordship, His Majesty and His Might. I also found mention of His Throne, descriptions of Paradise and Hell, mention of the Prophets and the Messengers, the lawful and the unlawful, encouragement to maintain the ties of kinship and good communities therein. Then I looked at opinion and I

And by way of ‘Abdu’l-Razzāq, it was narrated by Abū Nu‘aym in *‘Al-Ḥibyah’* (4/319), by Ibn ‘Abdu’l-Barr in *‘Jami’ Bayān Al-‘Ilm’* (2/32) and by Al-Bayhaqī in *‘Al-Madkhal’* (#814).

²⁶³ Its chain of narrators is ḥasan.

A biography was given for ‘Abdullāh Ibn Aḥmad Ibn Shabawayh by Ibn Abū Ḥatīm in *‘Al-Jarḥ wa’l-Ta’dīl’* (2/2/6) and neither criticism nor praise of him was mentioned. However, Ibn Ḥibbān mentioned him in *‘Al-Thiqāt’* (8/366) and he said: “He is straight in matters of ḥadīth.” So his narration remains at the level of ḥasan. And Allāh knows better.

found in it deception, perfidy, subterfuge, cutting of the ties of kinship and evil communities therein.”²⁶⁴

151. We were informed by Al-Ḥusayn Ibn Muḥammad Ibn Al-Ḥasan Al-Mu‘addib, who said that he was told by ‘Abdu’l-Raḥmān Ibn Muḥammad Al-Idrīsī, who said that he heard Abū Bakr Aḥmad Ibn ‘Abdu’l-Raḥmān Al-Nasafī Al-Muqri’, in Samarqand, who said:

“Our Shaikhs named Abū Bakr Ibn Ismā‘īl as Abū Thamūd, because he had been one of the companions of ḥadīth and he became one of the companions of opinion and Allāh, Most High says:

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ

“And as for Thamūd, We guided them, but they preferred blindness over guidance.”

[*Fuṣṣilat* (41):17]

I was informed by Muḥammad Ibn Abū ‘Alī Al-Aṣbāhanī, who said that he was told by Al-Ḥusayn Ibn Muḥammad Ibn Al-Walīd Al-Tustarī, who said that he heard ‘Abdullāh Ibn Muḥammad Ibn Sallām saying:

“‘Abdah Ibn Ziyād Al-Aṣbāhanī recited to me from his words:

“The Religion of the Prophet is traditions,
The best expedient for a young man is reports,
Do not be misled away from the ḥadīth and its people,
For opinion is night and ḥadīth is day,
And it is possible that a young man might stray
from the path of guidance,

²⁶⁴ Its chain of narrators is authentic up to Ibn Shabawayh.
And it is not clear to me who Abū Raja’ is.

And the breaking sun is radiant.”²⁶⁵

152. We were informed by ‘Abdu’l-Mālik Ibn Muḥammad Ibn ‘Abdullāh Ibn Bashrān, who said that he was informed by ‘Umar Ibn Muḥammad Al-Jumhī, in Makkah, who said that he was told by ‘Alī Ibn ‘Abdu’l-‘Azīz, who said that he was told by Abū’l-Walīd Al-Qurashī, who said that he was told by Muḥammad Ibn ‘Abdullāh Ibn Bakkār Al-Qurashī, who said that he was told by Sulaymān Ibn Ja‘far, who said that he was told by Muḥammad Ibn Yahyā Al-Rab‘ī, who said that Ibn Shabramah said that he and Abū Ḥanīfah visited Ja‘far Ibn Muḥammad Ibn ‘Alī and Ja‘far said to him:

“Fear Allāh and do not compare the Religion with your opinion, for on the morrow, we—and you—will stand before Allāh, Most High and we will say: ‘Allāh said...’ and ‘The Messenger of Allāh (ﷺ) said...’ while you and your companions will say: ‘We heard...’ and ‘We considered...’ Then Allāh will do as He wills with us and with you.”²⁶⁶

153. We were informed by Abū Bakr Al-Barqānī, who said that he was told by Ya‘qūb Ibn Mūsā Al-Ardabīlī, in Baghdād, who said that he was told by Aḥmad Ibn Ṭāhir Ibn Al-Najm, who said that he was told by Sa‘īd Ibn ‘Amr Al-Barza‘ī, who said that he was told by Abū Zur‘ah Al-Rāzī, who reported on the authority of ‘Abdullāh Ibn Al-Ḥasan Al-Hasinjanī, who said:

“I was in Egypt and I saw one of their judges in Al-Masjid Al-Jami‘ while I was in poor health. I heard the

²⁶⁵ Its chain of narrators is ḥasan up to Al-Nasafi.

A biography was given for the author’s Shaikh by Al-Khaṭīb in his *‘Tārīkh’* (8/108) and he said: “We wrote about him and there is no objection to him.”

²⁶⁶ Abū’l-Walīd Al-Qurashī is Aḥmad Ibn ‘Abdu’l-Raḥmān Ibn Bakkār and ‘Alī Ibn ‘Abdu’l-‘Azīz is Al-Baghawī, Al-Ḥāfiẓ. In the chain there are a number of people whom I do not know.

judge saying, “The people of ḥadīth are *masākīn*²⁶⁷ and they are not proficient in Islāmic Jurisprudence.” So I went towards him and said to him, “The Companions of the Prophet (ﷺ) differed regarding injuries to men and injuries to women. So what did ‘Alī Ibn Abū Ṭālib say? And what did Zayd Ibn Thābit say? And what did ‘Abdullāh Ibn Mas‘ūd say?” He remained silent, so I said to him, “You have claimed that the companions of ḥadīth are not proficient in Islāmic Jurisprudence and I am one of the most minor of the companions of ḥadīth and I asked you about this, and you were unable to answer. So how can you disparage a people and claim that they are not proficient in something, when you are not proficient in it yourself?”²⁶⁸

Abū ‘Abdullāh Muḥammad Ibn ‘Alī Al-Sūrī personally recited to me:

“Say to one who opposes ḥadīth and attacks it,
Censuring its people and those who lay claim to it,
‘Is it with knowledge that you say this?
Or is it with ignorance?
For ignorance is the characteristic of the foolish,
Shall those who preserve the Religion be accused,
Of concerning themselves with trifles and of falsification,
When to their words and what they have narrated,
Every scholar and jurist refers?”

154. We were informed by Al-Qāḍī Abū Muḥammad Al-Ḥasan Ibn Al-Ḥusayn Ibn Rāmīn Al-Astarābāzī, who said that he was told by Abū Muḥammad ‘Abdu’l-Raḥmān Ibn Muḥammad Ibn Ja‘far

²⁶⁷ *Masākīn* (sing. = *miskīn*): poor, miserable, wretched.

²⁶⁸ Its chain of narrators is authentic.

Al-Jurjānī, who said that he heard Abū Muḥammad ‘Abdullāh Ibn Muḥammad Ibn Ḥamzah Al-Muqri’ saying that one of his Shaikhs related to him on the authority of Hārūn Al-Rashīd that he said:

“Manliness is found among the companions of ḥadīth, *kalām* among the Mu’tazilites and lies among the Rafidhites.”²⁶⁹

155. We were informed by Muḥammad Ibn Yūsuf Abū ‘Abdu’l-Raḥmān Al-Naysābūri, who said that he was informed by Al-Ḥusayn Ibn Muḥammad Al-Thaqafī, in Al-Dāmighān, who said that he was told by Al-Faḍl Ibn Al-Faḍl Al-Kindī, who said that he was told by Zakariyya Ibn Yaḥyā Al-Baṣrī, who said that he was told by Muḥammad Ibn Ismā‘īl, who said that he heard Abū Thawr and Al-Ḥusayn²⁷⁰ Ibn ‘Alī saying that they heard Al-Shāfi‘ī saying:

“My ruling on the companions of *kalām* is that they should be beaten with palm leaves, that they should be borne on camels and carried among the clans and the tribes and it should be called out upon them: ‘This is the reward of those who abandon the Book (of Allāh) and the Sunnah and adopted *kalām*.’”²⁷¹

Aḥmad Ibn Abū Ja‘far Al-Qaṭī‘ī recited to us, saying that Muḥammad Ibn Al-‘Abbās Al-Khazzāz recited to him, saying that Abū Muzahim Al-Khāqānī personally recited to him:

“The people of *kalām* and the people of opinion have no,

²⁶⁹ Its chain of narrators is weak.

This is due to the unknown status of the its narrator on the authority of Hārūn Al-Rashīd from one source and from another source, ‘Abdu’l-Raḥmān Ibn Muḥammad has a biography in ‘*Tārikh Jurjān*’ (p. 258-259), but there is nothing to indicate his status.

²⁷⁰ In manuscript (A) it says ‘Al-Ḥasan’.

²⁷¹ (This is) authentic.

Knowledge of ḥadīth by which a man may be saved,
If they knew the traditions, they would not turn away,
From them towards anything else, but they are ignorant.”

Abū ‘Alī Al-Ḥasan Ibn Shihāb Al-‘Akbarī recited to us, saying that Abū ‘Āmir Al-Ḥasan Ibn Muḥammad Al-Nasawī recited to him, that Abū Zayd, the jurist to some scholars in Shāsh recited to him:

“All *kalām* aside from the Qur’ān is atheism,
Except for ḥadīth, understanding of the Religion,
And knowledge preceded by “*haddathana*”
(we were told) should be followed,
Anything aside from that is the whispering of Satan.”

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Muḥammad Ibn Ismā‘īl is Abū Ismā‘īl Tirmidhī Al-Ḥāfiz, Abū Thawr is Ibrāhīm Ibn Khālid and Ḥusayn is Ibn ‘Alī Al-Karabīsī.

The tradition was narrated by Al-Bayhaqī in ‘*Manāqib Al-Shāfi‘ī*’ (1/462), by Ibn Ḥajr in ‘*Tawālī Al-Tā’sīs*’ (p. 111) from another source on the authority Al-Sajī.

CHAPTER THIRTY-NINE

What Has Been Narrated Regarding the Reward for Memorising Ḥadīth and Conveying It

156. We were informed by Muḥammad Ibn Aḥmad Ibn Rizq Al-Bazzāz, who said that he was informed by Al-Qāḍī Abū Naṣr Ibn Muḥammad Al-Za‘farānī Al-Bukhārī, who said that he was told by Al-Ḥusayn Ibn Muḥammad Ibn Mūsā Al-Qummī, who said that he was told by ‘Abdu’l-Raḥīm Ibn Ḥabīb, who said that he was told by Ismā‘īl Ibn Yahyā Ibn ‘Ubaydillāh Al-Tamīmī,²⁷² who said that he was told by Sufyān, who reported on the authority of Layth, who reported on the authority of Tāwūs, who reported on the authority Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) that he said that the Messenger of Allāh (ﷺ) said:

“Whoever conveyed a ḥadīth to my *ummah* in order to establish a Sunnah thereby or to discredit an innovation thereby, he will have Paradise.”²⁷³

²⁷² This is what it says in manuscript (A); in manuscript (B) it says ‘*Al-Taymī*’.

²⁷³ (This is) fabricated.

157. We were informed by Muḥammad Ibn Al-Ḥusayn Ibn Al-Faḍl Al-Qaṭṭān and Ghaylān Ibn Muḥammad Ibn Ibrāhīm Al-Samsār, who both said that they were told by Muḥammad Ibn ‘Abdullāh Ibn Ibrāhīm Al-Shāfi‘ī, who said that he was told by Muḥammad Ibn Khālīd Ibn Yazīd Al-Barzā‘ī, in Makkah, who said that he was told by ‘Atīyyah Ibn Baqīyyah, who said that he was told by his father, who said that he was told by Ḥamzah Ibn Ḥassān, who said that he was told by a Shaikh whose agnomen was Abū’l-Ḥasan, who reported on the authority of Nafi‘ Ibn Al-Ḥārith, who reported on the authority of Al-Barā’ Ibn ‘Āzib (*radīy Allāhu ‘anhu*), who reported that the Messenger of Allāh (ﷺ) said:

“Whoever learnt two ḥadīths by which he benefits himself, or teaches them to someone else and that person benefits from them, it will be better for him than worshipping for sixty years.”²⁷⁴

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Its weakness is Ismā‘īl Ibn Yahyā Ibn ‘Ubaydillah Al-Taymī, who is described as talif (bad, broken, damaged). Ṣāliḥ Jazarah said: “He used to fabricate ḥadīth.” He was described as weak by Ibn ‘Adīyy, while Al-Azdi said: “He is one of the pillars of untruthfulness.”

Layth is Ibn Abū Sulaym, who is weak in ḥadīth.

The ḥadīth was also narrated by Abū Nu‘aym in *‘Al-Ḥilyah’* (10/44) by way of ‘Abdu’l-Raḥīm Ibn Ḥabīb and he is similar to his Shaikh with regard to his weakness. Ibn Ma‘īn said: “He is nothing,” while Ibn Ḥibbān said: “It is likely that he fabricated more than five hundred ḥadīth that he (falsely) attributed to the Messenger of Allāh (ﷺ).”

He was reported from by someone similar to him and he is Al-‘Alā’ Ibn Maslamah, who reported on the authority of Ismā‘īl Al-Taymī.

It was narrated by Ibn ‘Āsakin in *‘Al-Arba‘īn’* (#7).

As for Al-‘Alā’ Ibn Maslamah, Ibn Ṭāhir said: “He used to fabricate ḥadīth.” Ibn Ḥibbān said: “He narrates fabrications on the authority of trustworthy narrators.”

²⁷⁴ (This is) fabricated.

The person accused (of untruthfulness) is Nafi‘ Ibn Al-Ḥārith, Abū Dāwūd Al-Nakhā‘ī Al-A’mā (the blind man); it is not correct that he heard from Al-Barā’ and he was declared a liar by Qatādah. Ibn Ma‘īn said: “He is nothing,” while Abū Zur‘ah said: “He was nothing.” And Al-Daraqutnī said: “(He is) abandoned.” As for Abū’l-Ḥasan, he is unknown, while ‘Atīyyah Ibn Baqīyyah was careless, though truthful.

The ḥadīth was also narrated by Abū Nu‘aym in *‘Akkbār Aṣḥābani’* (2/126).

158. We were informed by Abū Nu‘aym Aḥmad Ibn ‘Abdullāh Al-Ḥāfīz, who said that he was told by Abū Muḥammad Ibn Ḥayyān, who said that he was told by Ishāq Ibn Ibrāhīm Ibn Jamīl, who said that he was told by Abū Hishām Al-Rifā‘ī, who said that he was told by Ibn Yaman, who said that he was told by a Shaikh, who reported on the authority of Abū Ja‘far Muḥammad Ibn ‘Alī, who said that the Messenger of Allāh (ﷺ) said:

“Hasten to seek knowledge, for a ḥadīth on the authority of a truthful person is better than the earth and all of the gold and silver that it contains.”²⁷⁵

²⁷⁵ (This is) *munkar*.

There are weaknesses in its chain of narrators.

The first is *i’dāl* (having two or more narrators missing from its chain). Abū Ja‘far is Al-Bāqir, Muḥammad Ibn ‘Alī Ibn Al-Ḥusayn Ibn ‘Alī Ibn Abū Ṭālib and his narration from the Prophet (ﷺ) is most likely *mu’dabl*.

The second is the unknown status of Ibn Yaman’s Shaikh.

The third is the weakness of Abū Hishām Al-Rifā‘ī, of whom we spoke previously.

The fourth is the leniency of Ishāq Ibn Ibrāhīm Ibn Jamīl, whose biography was given by Abū Al-Shaikh in *‘Tabāqāt Aṣḥābani’* (4/262) and he said: “He was truthful, but reported many *gharīb* narrations.

It is likely that the ḥadīth is fabricated.

It was narrated in a longer form than this with a different chain of narrators, which was mentioned by Al-Albānī (may Allāh have mercy on him) in *‘Al-Ḍa‘īfah’* (2/337).

CHAPTER FORTY

Whoever said that Seeking Ḥadīth is Better than²⁷⁶ Acts of Worship

159. I was informed by Al-Qāḍī Abū Naṣr Aḥmad Ibn Al-Ḥusayn Al-Daynūrī, who said that he was informed by Abū Bakr Aḥmad Ibn Muḥammad Ibn Ishāq Al-Sunnī, who said that he was told by Aḥmad Ibn Muḥammad Ibn Sallām²⁷⁷ Al-Kātib, who said that he was told by Ja‘far Ibn ‘Amir, who said that he heard Ishāq Ibn Al-Bahlūl, who said that he heard Wakīf saying that he heard Sufyān saying:

“I do not know of any action on the face of the earth
that it better than seeking ḥadīth for one who desires
Allāh’s Countenance.”²⁷⁸

²⁷⁶ In manuscript (B) it says: “...is one of the best acts of worship”.

²⁷⁷ In manuscript (B) it says “*Salāmab*”.

²⁷⁸ Its chain of narrators is extremely weak, but the report is authentic.

In it is Ja‘far Ibn ‘Amir, of whom Al-Dhahabī said in *‘Al-Miṣṣān’*, “It was reported on the authority of Aḥmad Ibn ‘Ammar, the brother of Hisham with an untruthful report; he was accused (of lying) by Ibn Al-Jawzī.” Ishāq Ibn Al-Bahlūl is truthful; he has a biography in *‘Al-Jarḥ wa’l-Ta’dīl’* (1/1/214).

It was narrated by Al-Bayhaqī in *‘Al-Madkhal’* (#470) by way of Abū Mu‘āwiyah Al-

160. We were informed by Al-Ḥasan Ibn ‘Alī Ibn Al-Tamīmī, who said that he was informed by Aḥmad Ibn Ja‘far Ibn Ḥamdān, who said that he was told by ‘Abdullāh Ibn Aḥmad Ibn Ḥanbal, who said that he heard ‘Alī Ibn Ḥakīm saying that he heard Wakī‘ saying that Sufyān said:

“There is nothing more frightening to me than ḥadīth and there is nothing better than it for one who desires what is with Allāh, the Almighty, the All-Powerful.”²⁷⁹

161. We were informed by Abū Bakr Muḥammad Ibn ‘Abdullāh Ibn Abān Al-Hītū Al-Taghlibī, who said that he was told by Aḥmad Ibn Salmān Al-Najjād, who said that he was told by Abū Ja‘far Al-Fasawī, who said that he was told by Abū Bakr Al-Azraq, who said that he was told by Huyay Ibn Ḥātim, who said that he was told by Wakī‘, who said that he heard Sufyān Al-Thawrī saying:

“I know of nothing better than it—ḥadīth—for one who desires Allāh thereby.” And he said: “Verily, the people are in need of it with regard to their food and their drink.”²⁸⁰

Ghulabī, who said that he was told by Wakī‘ Ibn Al-Jarrāh, who said he heard Sufyān Al-Thawrī saying.. and he quoted something similar. Its chain of narrators is authentic.

He also narrated it from another source (#471) on the authority of Nu‘aym Ibn Ḥammād, who reported on the authority of Ibn Al-Mubārak from his own words. This was narrated by Al-Bayhaqī (#472) and it is the more authentic.

It was also narrated by Abū Nu‘aym in ‘*Al-Ḥilyab*’ (6/366) by way of Muḥammad Ibn Yūsuf Al-Firyābī, who reported something similar on the authority of Al-Thawrī, and its chain of narrators is authentic. See what follows it.

²⁷⁹ Its chain of narrators is authentic.

‘Alī Ibn Ḥakīm is Al-Awaddī, who is trustworthy and is one of the men in ‘*Al-Tabzīb*’.

The tradition was narrated by Al-Ramāhurmuzī (p. 177) who said that he was told by ‘Abdullāh Ibn Ghannām Al-Kūfī, who said that he was told by ‘Alī Ibn Ḥakīm Al-Awaddī..

²⁸⁰ Its chain of narrators is weak, but the tradition is authentic.

162. I was told by ‘Abdu’l-‘Azīz Ibn Abū’l-Ḥasan Al-Qirmīsīnī, in his own words, that he was told by Aḥmad Ibn ‘Abdullāh Ibn Al-Khiḍr Al-Muqri’, who said that he was told by ‘Alī Ibn Muḥammad Ibn Sa‘īd, who said that he was told by Abū Ya‘lā Al-Mawsilī, who said that he heard Ibrāhīm Ibn Sa‘īd Al-Jawharī, who said that he heard Wakī‘ Ibn Al-Jarrāh saying:

“Allāh is not worshipped by anything better than ḥadīth.”²⁸¹

163. I was informed by Al-Ḥasan Ibn ‘Alī Ibn Muḥammad Al-Jawharī, who said that he was told by Muḥammad Ibn Al-‘Abbās Al-Khazzāz, who said that he was told by Abū’l-Faḍl Al-Sandalī, who said that he was informed by Ya‘qūb Ibn Bakhtan Al-Qazzāz, who said that he heard Bishr Ibn Al-Ḥārith saying:

“I do not know of any deed on the face of the earth better than seeking knowledge and ḥadīth for one who fears Allāh and whose intention is good. As for me, I ask Allāh’s Forgiveness for every step I have taken therein.”²⁸²

In it is the author’s Shaikh, whose biography was given in his *‘Tārikh’* (5/475); he said: “The principles of Abū Bakr Al-Hitī are weak and he made many mistakes.” However, he has a blameless record and was righteous, poor and without property, well known for his goodness. He was known to be forgetful, in spite of his absorption with ḥadīth knowledge. He reported to us on the authority of his Shaikh’s Shaikh and he is unknown.” See the previous narration.

²⁸¹ Its chain of narrators is authentic.

The author’s Shaikh is ‘Abdu’l-‘Azīz Ibn ‘Alī Ibn Aḥmad Al-Azjī, who was named thus in the biography of Aḥmad Ibn ‘Abdullāh Ibn Al-Khiḍr in *‘Al-Tārikh’*. Al-Khaṭīb said (10/468), “We wrote of him and he was truthful and authored many books.”

²⁸² Its chain of narrators is authentic.

Abū’l-Faḍl Al-Sandalī is Ja‘far Ibn Muḥammad, who is a native of Baghdād and is trustworthy, as is Ya‘qūb Ibn Bakhtān.

CHAPTER FORTY-ONE

Whoever said that Narrating Ḥadīth is
Better than *Tasbīh*²⁸³

164. We were informed by Al-Ḥusayn Ibn Al-Ḥasan Ibn Muḥammad Al-Makhzūmī, Muḥammad Ibn Aḥmad Ibn Rizq and Al-Ḥasan Ibn Abū Bakr [Al-Ḥasan said: '*Akḥbarana*'—we were informed], while the other two said: '*Ḥaddathana*'—we were told] by 'Uthmān Ibn Aḥmad Al-Daqqāq, who said that he was told by Aḥmad Ibn Bishr Al-Marḥadī, who said that he was told by Hārūn Ibn Sufyān Al-Mustamilī, who said that he was told by Zakariyyā Ibn 'Adiyy, who said that he heard Wakī' saying:

“Were it not that ḥadīth is better than in my view than *tasbīh*, I would not have related ḥadīth.”²⁸⁴

²⁸³ *Tasbīh*: Glorifying Allāh by saying: '*Subḥān Allāh*'.

²⁸⁴ In it is Hārūn Ibn Sufyān Al-Mustamilī, known as Makhalah. His biography is given by Al-Khaṭīb in his '*Tārīkh*' (14/25), but he did not report anything that would prove his status, aside from the words of Abū Nu'aym to him: “O Hārūn! Find for yourself some work other than ḥadīth, for it seems as if you report ḥadīth that are rubbish.” It would appear that this is *tajrīb* (criticism)—and Allāh knows better.

Similar narrations have been authentically reported; see no. #167.

CHAPTER FORTY-TWO

Whoever said that Relating Ḥadīth is of the Same Status as Studying the Qur'ān

165. We were informed by 'Alī Ibn Muḥammad Ibn 'Abdullāh Ibn Bashrān, who said that he was informed by Ismā'il Ibn Muḥammad Al-Ṣaffār, who said that he was told by Sa'dān Ibn Naṣr, who said that he was told by Mu'ādh Ibn Mu'ādh, who said that he was told by Sulaymān Al-Taymī, who said that he was with Abū Mujliz, who was relating aḥadīth to them, when a man said: "Perhaps if you were to recite a *Sūrah*..." Abū Mujliz replied:

"That in which we are engaged is of no less importance²⁸⁵ to me than reciting a *Sūrah* from the Qur'ān."²⁸⁶

²⁸⁵ In manuscript (A) it says "no less disliked..."

²⁸⁶ Its chain of narrators is authentic.

The tradition was narrated by Al-Ramāhurmuzī (#29) by way of Al-Mu'tamir Ibn Sulaymān, who reported something similar on the authority of his father, though there is something added at the start.

CHAPTER FORTY-THREE

Whoever said that relating Ḥadīth has the Same Reward as Prayer

166. We were told by Abū Ṭālib Yaḥyā Ibn ‘Alī Ibn Al-Ṭayyib Al-Daskari, in his words at Ḥalwān, that he said that he was informed by Abū Bakr Ibn Al-Muqrī’, in Aṣbāhanī, who said that he was told by Ibrāhīm Ibn Muḥammad Ibn Al-Ḥasan, the Imām of the Congregational Masjid at Aṣbāhanī, who said that he was told by Ibrāhīm Ibn Sa‘īd, who said that he was told by Rūḥ Ibn ‘Ubādah, who said that he was told by Dāwūd Ibn Qays, who reported on the authority of Muḥammad Ibn ‘Amr Ibn ‘Aṭā’ that he said that Mūsā Ibn Yasar was with him, relating ḥadīth and Ibn ‘Amr said to him:

“When you have finished with your ḥadīth, make *taslim*,
for you are in prayer.”²⁸⁷

²⁸⁷ The men in the chain of narrators are trustworthy except for the author’s Shaikh, for whom I have not found any biography.

As for Ibrāhīm Ibn Muḥammad Ibn Al-Ḥasan, he is Ibn Mutawayh; a biography is given for him in ‘*Al-Siyār*’ (14/142) and he is truthful and a Ḥāfiẓ.

CHAPTER FORTY-FOUR

Whoever said that relating Ḥadīth is Better than Voluntary Prayer

167. We were informed by Abū'l-Faṭḥ Hilāl Ibn Muḥammad Ibn Ja'far Al-Ḥaffār, who said that he was told by 'Alī Ibn Muḥammad Ibn Aḥmad Al-Miṣrī, who said that he heard Abū Bakr Ibn 'Alī saying that he heard Yūsuf Al-Qaṭṭān saying that he heard Wakīf saying:

“If I knew that (voluntary) prayer was better than ḥadīth, I would not relate ḥadīth.”²⁸⁸

168. Our Shaikh, Abū'l-Ḥasan 'Alī Ibn Yaḥyā Ibn Ja'far Al-Aṣbāhanī stated that 'Abdullāh Ibn Al-Ḥasan Ibn Bandar told them that he heard 'Abdullāh Ibn Muḥammad Ibn Muḥammad Ibn Al-Nu'mān saying that he heard his father saying Al-Qa'nabī saying:

²⁸⁸ Its chain of narrators is authentic.

It is most likely in my view, that Abū Bakr Ibn 'Alī Aḥmad Ibn 'Alī Ibn Sa'īd Al-Mīrwazī, who is the trustworthy Ḥāfiẓ, for he narrated from the people of Yūsuf Ibn Qaṭṭān's generation. And Allāh knows better.

“If I knew that (voluntary) prayer was better than it, I would not relate ḥadīth.”²⁸⁹

169. Aḥmad Ibn Muḥammad Ibn Al-Ṣalt Al-Ahwāzī imparted to us that he was told by ‘Abdu’l-Ghāfir Ibn Salāmah Al-Ḥimṣī, who said that he was told by Abū Thawbān Yazdād²⁹⁰ Ibn Jamīl Al-Bahrānī, who said that he asked ‘Umar Ibn Suhayl—man from among the companions of ḥadīth—Al-Mu‘āfā Ibn ‘Imrān:

“O Abū ‘Imrān! What is most beloved to you? That I pray, or that I write ḥadīth?” He said: “Writing a single ḥadīth is more beloved to me than standing at night in prayer.”²⁹¹

Someone else said of ‘Abdu’l-Ghāfir that he reported from ‘Amr Ibn Ismā‘īl, rather than ‘Umar Ibn Suhayl. [This is what Shaikh Abū Bakr—may Allāh have Mercy on him—said to us].²⁹²

170. We were informed by Abū ‘Uthmān Sa‘īd Ibn Al-‘Abbās Ibn Muḥammad Al-Qurashī Al-Harawī, who said that he heard Abū’l-‘Abbās ‘Abdullāh Ibn Muḥammad Ibn Ja‘far, in Būshanj [Pushang], saying that he heard Abū Muḥammad ‘Abdu’l-Raḥmān Ibn Muḥammad Ibn Idrīs saying:

²⁸⁹ Its chain of narrators is extremely weak.

In it is Muḥammad Ibn Muḥammad Ibn Al-Nu‘mān, who is Shibl Al-Bahilī; Al-Daraqūṭnī maligned him and accused him (of untruthfulness). See his biography in ‘*Al-Lisān*’ (1/24).

²⁹⁰ This is how it is written in manuscript (A) and manuscript (B). See the comment on the sanad.

²⁹¹ Its chain of narrators is weak.

In it is Yazdad (or it was said: Izdad). And he is Ibn Jamīl Ibn Mūsā (or it was said: Ibn Mūsā Ibn Jamīl). A biography is given for him by Al-Khaṭīb with both names in two places (7/49 and 14/335), but neither criticism nor praise was mentioned for him.

The tradition was also narrated by Ibn ‘Abdu’l-Barr in ‘*Al-Jamī*’ (1/24).

²⁹² This is from manuscript (B).

“I went out to Ailah, to Muḥammad Ibn ‘Azīz Al-Ailī and my father and Abū Zur‘ah had written a letter to him for me—as recommendations—and Muḥammad Ibn ‘Azīz began to recite to me on a Friday and he did not pray that day except two rak‘ahs for the Friday prayer and four rak‘ahs for the ‘Aṣr prayer. And he recited ḥadīth to me, based on the belief that reciting ḥadīth is better than voluntary prayer.”²⁹³

²⁹³ The author cited a biography for his Shaikh, in his *‘Tarīkh’* (9/113) and he declared him to be trustworthy. Al-Dhahabī mentioned in *‘Al-Siyār’* (17/553) that he was alone in narrating on the authority of a group, while as for ‘Abdullāh Ibn Muḥammad Ibn Ja‘far, I have not found a biography for him and it is likely that he was alone in narrating from them.

CHAPTER FORTY-FIVE

Whoever said that relating Ḥadīth is Better than Voluntary Fasting

171. We were informed by ‘Abdu’l-Ghaffār Ibn Abū Al-Ṭayyib Al-Mu‘addib, who said that he was told by ‘Umar Ibn Aḥmad Ibn ‘Uthmān, who said that he was told by Muḥammad Ibn Aḥmad Ibn Abū Al-Thalj, who said that he was told by his grandfather, who said that he asked Aḥmad Ibn Ḥanbal, “O Abū ‘Abdullāh! Which of the two is better, that a man writes ḥadīth or that he fasts and prays?” He replied:

‘[It is better that] he writes ḥadīth.’ I said: ‘How can you prefer writing ḥadīth to fasting and prayer?’ He replied, ‘So that none may say, ‘I saw a people doing something and so I followed them.’”²⁹⁴

²⁹⁴ Its chain of narrators is weak.

‘Abdu’l-Ghaffār Ibn Abū Al-Ṭayyib Al-Mu‘addib is Ibn Muḥammad Ibn Ja‘far Ibn Zayd. Al-Khaṭīb said (11/116), “I wrote on his authority and I heard Abū ‘Abdullāh Al-Sūrī maligning him and saying things about him that necessitate him being declared weak.”

As for Ibn Abū Al-Thalj and his grandfather, they are both trustworthy. A biography is given for the former in *‘Tārikh Baghdād’* (1/338), while the latter is one of the men of *‘Al-Tabzīb’*.

Shaikh Abū Bakr Al-Ḥāfiẓ said²⁹⁵:

“Studying ḥadīth in this time is better than all kinds of acts of obedience, due to the prevailing ignorance of the Sunan and the need to learn them, and the appearance of innovations and the rise of its people.”

172. We were informed by Abū Ṭāhir Al-‘Alawī Muḥammad Ibn Al-Ḥasan Ibn Zayd Ibn Al-Ḥasan Ibn Aḥmad Ibn ‘Isā Ibn Yaḥyā Ibn Al-Ḥusayn Ibn Zayd Ibn ‘Alī [Ibn Al-Ḥusayn]²⁹⁶ Ibn ‘Alī Ibn Abū Ṭālib, in Al-Rai, who said that he was told by Abū’l-Ḥasan Aḥmad Ibn Muḥammad Ibn Sahl Al-Bazzār, who said that he was told by Muḥammad Ibn Ayyūb, who said that he was informed by ‘Abdullāh Ibn ‘Umar, who said that he heard Yaḥyā Ibn Yamān saying that he heard Yaḥyā Ibn Yamān saying:

“There is nothing better than studying ḥadīth today.”
We said: “O Abū ‘Abdullāh! They study it without intention.” He replied, “Their studying of it is [their] intention.”²⁹⁷

²⁹⁵ In manuscript (B) it says: “*Al-Khaṭīb said...*”

²⁹⁶ This is confirmed in manuscript (B).

²⁹⁷ Its chain of narrators is weak.

If Muḥammad Ibn Ayyūb is Ibn Hishām Al-Rāzī—and that is most likely, in my opinion—then he was declared to be a liar by Abū Ḥātim, while Abū’l-Ḥusayn Ibn Babawayh in *‘Tārikh Al-Rai’* and the author of *‘Al-Lisān’* (5/99) said that he is weak. There was talk about him and it was said that he was a Shi’ite.

Yaḥyā Ibn Yamān is weak, especially when he narrates on the authority of Al-Thawri. It has another source on the authority of Ibn Yamān.

It was narrated by the author in *‘Al-Jami’* (#772) by way of Surayj Ibn Yūnus, who said that he was told by Yaḥyā...

And Ibn Yamān was accepted.

The author narrated it in *‘Al-Jami’* (#771) by way of Ibn Mahdi and by Al-Ramāhurmuzī (#40), by way of ‘Abdu’l-Ṣamad Ibn Ḥassān, both of whom narrated on the authority of Al-Thawri.

CHAPTER FORTY-SIX

Whoever Sought a Cure by
Reciting Ḥadīth

173. We were informed by Aḥmad Ibn Muḥammad Ibn Ghālib Al-Faqīh, who said that Abū'l-Ḥasan Al-Dāraquṭnī said to him that Muḥammad Ibn Mukhallad said to him:

“Whenever Al-Ramādī complained of anything, he would say, ‘Bring the companions of ḥadīth,’ and when they came to him, he would say: ‘Recite ḥadīth to me.’”²⁹⁸

²⁹⁸ Its chain of narrators is authentic.

The author's Shaikh is Al-Barqānī Al-Ḥāfiẓ—may Allāh have mercy on him.

CHAPTER FORTY-SEVEN

A Report of ‘Umar Ibn Al-Khaṭṭāb’s (*radīy Allāhu ‘anhu*) Prohibition of Reciting Hadīth and the Explanation of the Sense and Meaning of That

174. We were told by²⁹⁹ Abū Sa‘d Aḥmad Ibn Muḥammad Ibn Aḥmad Al-Malīnī, who said that he was informed by ‘Abdullāh Ibn ‘Adiyy Al-Ḥāfiz, who said that he was informed by Aḥmad Ibn Shu‘ayb Nasā’ī, who said that he was told by Ishāq Ibn Mūsā Al-Anṣārī.

And we were told by Abū Sa‘d also that he said that he was informed by ‘Abdullāh Ibn ‘Adiyy, who said that he was told by Aḥmad Ibn Al-Ḥusayn Ibn Naṣr Al-Ḥadhā’, Muḥammad Ibn Ṣāliḥ Ibn Zurayḥ, Al-Ḥusayn Ibn ‘Abdullāh Ibn Yazīd and Ismā‘īl Ibn Ḥammād Abū Al-Naḍr, who said that they were told by Ishāq Ibn Mūsā...

²⁹⁹ In manuscript (B) it says: “informed by”.

And we were informed by ‘Alī Ibn Aḥmad Al-Razzāz, who said that he was informed by ‘Alī Ibn Ibrāhīm Ibn Ḥammād Ibn Ishāq Al-Qāḍī, who said that he was told by Ibn Najiyah, who said that he was told by Abū Mūsā Al-Anṣārī—whose name is Ishāq Ibn Mūsā—who said that he was told by Ma‘an Ibn ‘Isā, who said that he was told by Mālīk Ibn Anas, who reported on the authority of ‘Abdullāh Ibn Idrīs, who reported on the authority of Shu‘bah, who reported on the authority of Sa‘d Ibn Ibrāhīm, who reported on the authority of his father that he said:

“Umar Ibn Al-Khaṭṭāb (*raḍīy Allāhu ‘anhu*) sent messages to ‘Abdullāh Ibn Mas‘ūd, Abū’l-Dardā’ and Abū Mas‘ūd Al-Anṣārī (*raḍīy Allāhu ‘anhu*), saying: “What is this ḥadīth that you narrate so much from the Messenger of Allāh (ﷺ)?” Then he confined them to Al-Madīnah until he was martyred.”³⁰⁰

[Their wording is the same].³⁰¹

Shaikh Abū Bakr said: “Mālīk did not narrate any ḥadīth on the authority of ‘Abdullāh Ibn Idrīs except this one and he did not report on the authority of the people of Al-Kūfah except from him,³⁰² because he followed his opinion that *nabiṭh* is unlawful and he is not in Ma‘an’s *Muwattā’*.”

³⁰⁰ This is authentic.

Sa‘d Ibn Ibrāhīm is Ibn ‘Abdu’l-Raḥmān Ibn ‘Awf.

Ibn Kathīr reported another source for it in *Musnad Al-Fārūq* (2/624) from the narration of Muḥammad Ibn Ishāq, who reported on the authority of Ṣāliḥ Ibn Ibrāhīm Ibn ‘Abdu’l-Raḥmān Ibn ‘Awf, who reported it on the authority of his father.

The saying of the narrator: “He confined them in Al-Madīnah” means that he ordered them to live with him in Al-Madīnah.

³⁰¹ This is from manuscript (A).

³⁰² This is from manuscript (B), while in manuscript (A) it says: “*nor from him*”.

175. We were informed by ‘Abdu’l-Mālik Ibn Muḥammad Ibn ‘Abdullāh Ibn Bashrān Al-Wā‘iz, who said that he was informed by ‘Umar Ibn Muḥammad Al-Jamhī, in Makkah, who said that he was told by ‘Alī Ibn ‘Abdu’l-‘Azīz, who said that he was told by Sa‘īd Ibn Manṣūr, who said that he was told by Khālid Ibn ‘Abdullāh, who reported on the authority of Bayān, who reported on the authority of ‘Amir Al-Sha‘bī, who reported on the authority of Qarzah Ibn Ka‘b that he said:

“We went out and we accompanied ‘Umar to Ṣirār, then he called for water and performed ablution, after which he said to us, ‘Do you know why I came out with you?’ We said: ‘You wanted to accompany us and honour us.’ He replied, ‘In addition to that, I came out to fulfil a need; you are going to a town where the sound of the Qur’ān resonates like the sound of bees. Do not repel those people with aḥādīth from the Messenger of Allāh (ﷺ) and I will be your supporter.” Qarzah said: “After that, I did not narrate any ḥadīth from the Messenger of Allāh (ﷺ) again.”³⁰³

[The Shaikh said]³⁰⁴: “If someone asked, ‘What was the reason for ‘Umar’s disapproval of the Companions’ narrating from the Messenger of Allāh (ﷺ) and his sternness towards them for doing that?’ It would be said to him, “Umar (*raḍiy Allāhu ‘anhu*) only did that because of his concern for the Religion and his desire to protect the Muslims, because he feared that they would refrain

³⁰³ The men of the *isnād* are trustworthy, aside from Al-Jamhī, for whom I have not found any biography.

The report was narrated by Ibn Mājah (#28) by way of Mujālid, who reported it on the authority of Al-Sha‘bī.

Ibn Kathīr said in *‘Musnad Al-Fārūq’* (2/624), “Its chain of narrators is good.”

I say: Rather, it is weak, for Mujālid is Ibn Sa‘īd and he is weak in ḥadīth.

³⁰⁴ This is from manuscript (B).

from performing [good] deeds and rely on the apparent meaning of traditions, when the apparent meanings of ḥadīth are not always the correct ones and not everyone who hears a ḥadīth understands it. It is possible that a ḥadīth might be reported by someone and the meaning and explanation might be derived from it by someone else, so he feared that the ḥadīth might be conveyed with some other meaning, or be taken literally when the apparent meaning was not the intended one. An example of this would be the following ḥadīth:

176. We were informed by Aḥmad Ibn Muḥammad Ibn Ghālib Al-Khawārizmī, who said that he recited to Abū'l-'Abbās Ibn Ḥamdān, saying that Al-Ḥusayn Ibn Muḥammad Ibn Ziyād Al-Qabbānī told them that Abū Bakr Ibn Abū Shaybah told him that Al-Khawārizmī said that he recited to Abū Bakr Al-Ismā'īlī, who informed him that Abū Ya'lā—Al-Mawsilī—informed him that Khalaf Ibn Hishām was told by Abū'l-Ahwāṣ, who reported on the authority of Abū Ishāq, who reported on the authority of 'Amr Ibn Maymūn Al-Awaddī, who reported on the authority of Mu'adh (*radīy Allāhu 'anhu*) that he said:

“I was mounted behind the Messenger of Allāh (ﷺ) on a donkey belonging to him that was called 'Ufayr and he said: 'O Mu'adh! Do you know what is the right of Allāh upon the slaves and what is the right of His slaves on Him?' I replied, 'Allāh and His Messenger know better.' He said: 'Allāh's right on His slaves is that they should worship Him (Alone) and that they should not worship any other besides Him, while the slave's right on Allāh is that He should not punish one who worships none besides Him.' I said: 'O Messenger of Allāh! Should I not inform the people of this good

news?’ He said: ‘Do not inform them of it, lest they should depend on it (absolutely)’.”³⁰⁵

177. We were informed by Abū Bakr Aḥmad Ibn ‘Alī Ibn Muḥammad Al-Aṣḥānī Al-Ḥāfiẓ, in Naysābūr, who said that he was informed by Abū ‘Amr Ibn Ḥamdān, who said that he was informed by ‘Imrān Ibn Mūsā Ibn Mujashī’, who said that he was told by Muḥammad Ibn Khallād, who said that he was told by Mu‘tamir, who reported on the authority of his father that he said that he was told by Anas (*radīy Allāhu ‘anhu*) that he said: “It was mentioned to me that the Prophet (ﷺ) said to Mu‘ādh (*radīy Allāhu ‘anhu*):

“Whoever met Allāh (the Almighty, the All-Powerful)³⁰⁶ without associating anything with Him will enter Paradise.” He said: “O Prophet of Allāh! Shall I not give the people the glad tidings?” He (ﷺ) replied, “No. I fear that they may depend on it.”³⁰⁷

178. We were informed by Al-Ḥasan Ibn Abū Bakr, who said that Abū ‘Alī Al-Tūmarī said:

“We were with Abū l-‘Abbās Aḥmad Ibn Yahyā Tha‘lab and a man said to him, ‘What is the meaning of the saying of the Prophet (ﷺ) to ‘Alī when Abū Bakr and ‘Umar (*radīy Allāhu ‘anhu*) approached and he said: ‘These two are the masters of the elder people among

³⁰⁵ This is authentic.

It was narrated by Al-Bukhārī (2/146), by Muslim (1/58), by Abū Dāwūd (#2559) in an abbreviated form, by Tirmidhī (#2643) and by Nasā’ī in ‘*Al-Kubrā*’ (*tuhfab*: 8/411) by way of Abū Ishāq.

³⁰⁶ This is from manuscript (B).

³⁰⁷ This is authentic.

It was narrated by Al-Bukhārī (1/37) by way of Mu‘tamir Ibn Sulaymān and it has another source on the authority of Anas (*radīy Allāhu ‘anhu*).

the inhabitants of Paradise. But do not inform them, 'Alī. I fear that they will reduce their [good] deeds [because of it]'.³⁰⁸

[Shaikh]³⁰⁹ Abū Bakr [Al-Ḥāfiẓ]³¹⁰ said: “[I said]³¹¹: Likewise, 'Umar (*radīy Allāhu 'anhū*) forbade the Companions (*radīy Allāhu 'anhum*) from narrating a lot of aḥādīth, due to fear that the people would refrain from [good] deeds, due their dependence on the ḥadīth.”

'Umar's sternness towards the Companions' narration and memorisation of the aḥādīth of the Messenger of Allāh (ﷺ) was the fear that people who were not from among the Companions (*radīy Allāhu 'anhū*) might add things to the Sunan that were not from them. He also feared that Satan might influence a person to see untruth in a favourable light.

179. We were informed by Abū'l-Faraj 'Abdu'l-Salām Ibn 'Abdu'l-Wahhāb Al-Qurashī, in Aṣḥāhanī, who said that he was informed by Sulaymān Ibn Aḥmad Ibn Ayyūb Al-Ṭabāranī, who said that he was told by Abū Yazīd Al-Qarātīsī, who said that he was told by Asad Ibn Mūsā, who said that he was told by Mu'āwiyah Ibn Ṣālih, who said that he was told by Rabī'ah Ibn Yazīd, who reported on the authority of 'Abdullāh Ibn 'Amir Al-Yahsabī, who said that he heard Mu'āwiyah (*radīy Allāhu 'anhū*) on the pulpit in Damascus, saying:

³⁰⁸ Its chain of narrators is weak.

In it is Abū 'Alī Al-Tūmarī, whose name is 'Isā Ibn Muḥammad, of whom there has been talk, due to the fact that he narrated things without any basis. Ibn Makūla said: “They did not approve of him.” Abū'l-Ḥasan Ibn Al-Furāt said: “It would appear that he had no basis (for his narrations) ... and he used to confuse things towards the end of his life.”

³⁰⁹ This is from manuscript (A).

³¹⁰ This is from manuscript (A).

³¹¹ This is from manuscript (B).

“O people! I warn you against [narrating] the ḥadīth of the Messenger of Allāh (ﷺ), aside from a ḥadīth that was reported during the era of ‘Umar (*radīy Allāhu ‘anhu*), for ‘Umar (*radīy Allāhu ‘anhu*) used to make the people fear Allāh, the Almighty, the All-Powerful.”³¹²

And ‘Umar (*radīy Allāhu ‘anhu*)³¹³ supported the meaning that we mentioned when he requested that Abū Mūsā Al-Ash‘arī (*radīy Allāhu ‘anhu*) bring a man with him who would bear witness that he had heard from the Messenger of Allāh (ﷺ) the ḥadīth of Al-Salām.

180. We were informed by Abū’l-Ḥusayn ‘Alī Ibn Muḥammad Ibn ‘Abdullāh Ibn Bashrān Al-Mu‘addil, who said that he was informed by Ismā‘īl Ibn Muḥammad Al-Ṣaffār, who said that he was told by Aḥmad Ibn Maṣṣūr Al-Ramādī, who said that he was told by ‘Abdu’l-Razzāq, who said that he was informed by Ma‘mar, who reported on the authority of Sa‘īd Al-Jarīrī, who reported on the authority of Abū Naḍrah, who reported on the authority of Abū Sa‘īd Al-Khudrī (*radīy Allāhu ‘anhu*), who said that he heard the Messenger of Allāh (ﷺ) saying:

“If one of you delivers salutations of peace three times and he is not answered, then he should return.” ‘Umar (*radīy Allāhu ‘anhu*) said: “By Allāh! We will ask Abū Mūsā to bring witnesses for it.” [Abū Mūsā went to a gathering of the Anṣar and said:] “Did anyone of you hear this from the Prophet (ﷺ)?” Ubayy Ibn Ka‘b (*radīy Allāhu ‘anhu*) said: “By Allāh, none will go with you but the youngest of the people [as a witness].” Abū Sa‘īd

³¹²This is authentic.

It was narrated by Muslim (2/718) by way of Zayd Ibn Al-Ḥabbāb, who said that he was informed of it by Mu‘āwiyah Ibn Ṣāliḥ.

³¹³This is from manuscript (B).

(*radīy>Allāhu ‘anhu*) was the youngest of them, so I went with Abū Mūsā (*radīy>Allāhu ‘anhu*) and informed ‘Umar (*radīy>Allāhu ‘anhu*) that the Prophet (ﷺ) had said so.”³¹⁴

[Shaikh Abū Bakr Al-Ḥāfiẓ said]³¹⁵: “Umar (*radīy>Allāhu ‘anhu*) did not ask Abū Mūsā (*radīy>Allāhu ‘anhu*) to produce one man who would bear witness to this ḥadīth with him, because he did not consider that a report from one fair witness was acceptable. And how could this be, when he accepted the narration of ‘Abdu’l-Raḥmān Ibn ‘Awf from the Prophet (ﷺ) regarding the acceptance of the *jisryah* from the *Majūs*³¹⁶ and acted upon it, and no one narrated it aside from ‘Abdu’l-Raḥmān [Ibn ‘Awf]³¹⁷ Likewise, the ḥadīth of Al-Daḥḥāk Ibn Sufyān Al-Kilābī, regarding the inheritance of the wife of Ushaym Al-Dhababī from the blood money of her husband. ‘Umar (*radīy>Allāhu ‘anhu*) also did not do this, because he suspected the reliability of Abū Mūsā’s narration; however, he did it based on the premise which we have mentioned, which was prudential in order to preserve the Sunan and to warn against narration. And Allāh knows better.

And an encouragement to spread aḥādīth, memorise them and remind people of them has been narrated on the authority of a number of the Companions (*radīy>Allāhu ‘anhum*) and the *Tabi‘ūn*—and we shall convey as many of those narrations as possible, if Allāh (Most High)³¹⁸ wills it.

³¹⁴This is authentic.

It was narrated by Muslim (3/1695) and by Tirmidhi (#690) by way of Al-Jarīrī.

Al-Jarīrī used to mix things up, however Shu‘bah heard from him from early on and he narrated this report from him in Muslim’s narration. In addition, others accepted his narrations.

³¹⁵This is from manuscript (B).

³¹⁶*Majūs*: Magians.

³¹⁷This is from manuscript (A).

³¹⁸This is from manuscript (B).

CHAPTER FORTY-EIGHT

Mention of Some of the Narrations from the Companions and the *Tabi'ūn* Regarding the Encouragement to Memorise Aḥādīth and to Disseminate Them and Remind People of Them

181. We were informed by Abū'l-Ḥusayn 'Alī Ibn Aḥmad Ibn Ibrāhīm Al-Bazzār, in Al-Baṣrah, who said that he was told by Abū 'Alī Al-Ḥasan Ibn Muḥammad Ibn 'Uthmān Al-Fasawī, who said that he was told by Ya'qūb Ibn Sufyān, who said that he was told by 'Abdu'l-Raḥmān Ibn Ḥammād Al-Shu'aythī, who said that he was told by Kahmas, who reported on the authority of 'Abdullāh Ibn Buraydah, who said that 'Alī Ibn Abū Ṭālib (*'alayhis-salām*)³¹⁹ said:

³¹⁹ This is from manuscript (B). Translator's note: Ibn Kathīr said in his *Tafsīr*: "It has become normal for many writers to single out 'Alī (*radīy Allāhu 'anhu*) by specifically saying "*'alayhis-salām*' or '*Karram Allāhu wajhahu*'—may Allāh honour his countenance—when mentioning his name and not when mentioning the names of other Companions

“Visit one another and remind each other of ḥadīth, for if you do not do so, it will be extinguished.”³²⁰

182. We were informed by Abū ‘Alī Al-Ḥusayn Ibn Yūsuf Al-‘Atbī,³²¹ who said that he was told by Muḥammad Ibn ‘Abdullāh [Ibn Ibrāhīm]³²² Al-Shāfi‘ī, who said that he was told Muḥammad Ibn Ismā‘īl Tirmidhī, who said that he was told by Muḥammad Ibn ‘Abdullāh Al-Anṣārī, who said that he was told by Kahmas Ibn Al-Ḥasan.

And we were informed by Al-Qāḍī Abū Bakr Aḥmad Ibn Al-Ḥasan Ibn Aḥmad Al-Harashī, who said that he was told by Abū'l-‘Abbās Muḥammad Ibn Ya‘qūb Al-Aṣamm, who said that he was told by Al-Ḥasan Ibn ‘Alī Ibn ‘Affan, who said that he was told by Yaḥyā Ibn Ādam, who reported on the authority of Isra‘īl, who reported on the authority of Kahmas Ibn Al-Ḥasan, who reported on the authority of ‘Abdullāh Ibn Buraydah, who reported on the authority of ‘Alī Ibn Abū Ṭālib (*raḍīy>Allāhu ‘anhu*) that he said:

(*raḍīy.Allāhu ‘anhum*). Though the meaning is correct, one should place all the Companions (*raḍīy.Allāhu ‘anhum*) on the same footing in this regard, because if this is said about him as a way or honouring him and glorifying him, then Abū Bakr, ‘Umar and ‘Uthmān should have priority over him.”

³²⁰ Its chain of narrators is *mursal*.

The person who gave a biography for Ibn Buraydah did not mention any narration for him on the authority of ‘Alī (*raḍīy.Allāhu ‘anhu*) and it is unlikely that he heard from him. As for ‘Abdu’l-Raḥmān Ibn Ḥammād, he has a biography in *‘Al-Lisān* (3/503); Abū Ḥātim said: “He is *munkar* in ḥadīth.” Ibn Ḥibbān and others said: “He cannot be cited as a proof.” However, he was accepted by the one who made *takhrīj* of the tradition.

The tradition was narrated by Al-Dārimī (#626), by Al-Ḥākim (1/95), by Al-Bayhaqī in *‘Al-Madkhal* (#420), by Ibn ‘Abdu’l-Barqī in *‘Jamī‘ Bayān Al-‘Ilm wa Fadlihi* (1/101) from a number of sources on the authority of Kahmas.

³²¹ In manuscript (A) it says: *‘Al-‘Anabī’*.

³²² This is from manuscript (B).

³²³ Its chain of narrators is *mursal*.

See what has preceded.

“Visit one another and remind each other of ḥadīth, for if you do not, it will be extinguished.”³²³

183. We were informed by Abū Sa‘īd Muḥammad Ibn Ya‘qūb Al-Aṣamm, who said that he was told by ‘Abdullāh Ibn Aḥmad Ibn Ḥanbal, who said that he was told by his father, who said that he was told by Yaḥyā Ibn Ādam, who said that he was told by Abū Isrā‘īl Al-Mallā‘ī, who reported on the authority of ‘Aṭā’ Ibn Al-Sā‘īb, who reported on the authority of Abū’l-Ahwaṣ, who reported on the authority of ‘Abdullāh that he said:

“Remind one another of ḥadīth, for its life is [dependent on] reminding.”³²⁴

184. We were informed by ‘Alī Ibn Muḥammad Ibn ‘Abdullāh Ibn Bashrān, who said that he was informed by Da‘laj Ibn Aḥmad [Ibn Da‘laj],³²⁵ who said that he was told by Ibn Shayrawayh, who said that he was told by Ishāq, who said that he was informed by Jarīr, who reported on the authority of Ya‘qūb Al-Qummī.

And I was told by ‘Abdu’l-‘Azīz Ibn Abū’l-Ḥasan, who said that he was informed by Abū Zur‘ah Muḥammad Ibn Yūsuf Al-Jurjānī, in Makkah, who said that he was informed by Aḥmad Ibn Khālid Al-Rāzī, who said that he was told by Muḥammad Ibn Ḥumayd, who said that he was told by Ya‘qūb Ibn ‘Abdullāh Ibn Sa‘d, who said that he was told by Ja‘far Ibn Abū’l-Mughīrah, who reported

³²⁴ Its chain of narrators is weak.

In it is Abū Isrā‘īl Al-Mallā‘ī, whose name is Ismā‘īl Ibn Khalīfah and he is weak, due to his poor memory. In addition, ‘Aṭā’ Ibn Al-Sā‘īb used to mix things up. And if it were correct that he heard from Abū Ismā‘īl before he began to mix things up, we would not accept it, due to the weakness of Al-Mallā‘ī.

The tradition was also narrated by Al-Dārimī (#619), by Al-Ḥākim in *Ma‘rifah ‘Ulūm Al-Ḥadīth* (p. 175) and by Al-Bayhaqī in *Al-Madkhal* (#421) by way of Al-Mallā‘ī.

³²⁵ This is from manuscript (B).

on the authority of Saʿīd Ibn Jubayr, who reported on the authority of Ibn ʿAbbās (*radīy Allāhu ʿanhu*) that he said:

“Remind one another of these ḥadīth so that they do not slip away from you—be forgotten—for it [ḥadīth] does not have the same status as the Qurʾān, in that the whole of the Qurʾān is memorised. Whereas, if you do not remind one another of these ḥadīth, they will slip away from you. So let none of you say: ‘I related ḥadīth yesterday,’ nor let him say: ‘I am relating ḥadīth today.’ Rather say: ‘I related ḥadīth yesterday, I am relating ḥadīth today and I will relate ḥadīth tomorrow.’”

And the wording is that of the ḥadīth of Ibn Ḥumayd.³²⁶

185. We were informed by Abū Ṭālib Muḥammad Ibn Al-Ḥusayn Ibn Aḥmad Ibn ʿAbdullāh Ibn Bakīr, who said that he was informed by ʿAbdullāh Ibn Ibrāhīm Ibn Māsī, who said that he was informed by Abū Aḥmad Ibn ʿAbdūs, who said that he was told by Abū Maʿmar, who said that he was told by ʿAbduʾl-Salām Ibn Ḥarb, who reported on the authority of Ḥajjāj, who reported on the authority of ʿAṭā that Ibn ʿAbbās (*radīy Allāhu ʿanhumā*) said:

“If you hear anything from us, then remind one another of it.”³²⁷

³²⁶ It is ḥasan.

There has been (some slightly negative) discussion about Yaʿqūb Ibn ʿAbdullāh Al-Qummī and Jaʿfar Ibn Abūʾl-Mughīrah, which does not cause their narration to descend below the level of ḥasan.

The tradition was also narrated by Al-Dārimī in *ʿAl-Sunan* (#600): We were informed by Ismāʿīl Ibn Uban, who said that he was told by Yaʿqūb Ibn ʿAbdullāh Al-Qummī...

³²⁷ Its chain of narrators is weak.

In it is Ḥajjāj Ibn Artaʿah, who has been described as a *mudallis* and he used to commit

186. We were informed by ‘Abdu’l-Raḥmān Ibn ‘Ubaydillāh Al-Ḥarbī,³²⁸ who said that he was told by Aḥmad Ibn Salmān Al-Faqīh, who said that he was told by Al-Ḥasan Ibn Makram, who said that he was told by Abū Al-Naḍr, who said that he was told by Shu‘bah, who reported on the authority Sa‘īd Al-Jarīrī, who reported on the authority of Abū Naḍrah, who reported on the authority of Abū Sa‘īd Al-Khudrī (*radīy Allāhu ‘anhu*) that he said:

“Remind one another of ḥadīth.”³²⁹

187. We were informed by Al-Ḥasan Ibn Abū Bakr, who said that he was informed by Abū Sahl Aḥmad Ibn Muḥammad Ibn ‘Abdullāh Ibn Ziyād Al-Qaṭṭān, who said that he was told by Muḥammad Ibn ‘Abdullāh Ibn Sufyān Al-Ziyyāt, who said that he was told by ‘Abdullāh Ibn Ṣāliḥ, who said that he was told by Isrā‘īl Ibn Kahmas, who reported on the authority of Abū Naḍrah, who reported on the authority of Abū Sa‘īd Al-Khudrī (*radīy Allāhu ‘anhu*) that he said:

“Remind one another of ḥadīth.”³³⁰

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‘*a’anab* (i.e. to report a ḥadīth using the word ‘*an* (on the authority of) consecutively, to connect two or more narrators in the chain, from which it is inferred that these narrators did not actually meet and hear from each other). In addition to this, there was discussion regarding his memory.

The tradition was also narrated by Al-Dārimī (#607) by way of ‘Abdu’l-Salām Ibn Ḥarb.

³²⁸ In manuscript (B) it says ‘*Al-Ḥarfī*’.

³²⁹ This is authentic.

The author cited a biography for his Shaikh in his ‘*Tārīkh*’ (10/303) and he said: “We recorded from him and he was truthful, though some of the narrations that he heard and reported on the authority of Al-Najjād were confused.”

Shu‘bah’s hearing from Al-Jarīrī was from before he began to mix things up.

The ḥadīth was narrated by Al-Dārimī (1/155) and by Al-Bayhaqī in ‘*Al-Madkhal*’ from a number of sources on the authority of Abū Naḍrah.

³³⁰ This is authentic. See previous narration.

We were informed by Al-Ḥasan Ibn Abū Bakr, who said that he was informed by Abū Sahl Aḥmad Ibn Muḥammad Ibn Ziyād Al-Qaṭṭān, who said that he was told by Muḥammad Ibn ‘Abdullāh Ibn Sufyān Al-Ziyyāt, who said that he was told by ‘Abdullāh Ibn Ṣāliḥ, who said that he was told by Isrā’īl, who reported on the authority of Kahmas, who reported on the authority of Abū Naḍrah, who reported on the authority of Abū Sa’īd Al-Khudrī (*radīy Allāhu ‘anhu*) that he said:

“Transmit ḥadīth, for ḥadīth cause you to remind one another.”

188. We were informed by Muḥammad Ibn Al-Ḥusayn Ibn Abū Sulaymān Al-Mu’addil, who said that he was informed by Aḥmad Ibn Ja’far Ibn Ḥamdān, who said that he was told by Ja’far Ibn Muḥammad Al-Qādī, who said that he was told by Al-Walīd Ibn ‘Utbah, who said that he was told by Al-Walīd Ibn Muslim, who said that he was told by ‘Uthmān Ibn Abū’l-‘Atikah, who said that Sulaymān Ibn Ḥabīb told him that Abū Umāmah Al-Bahīlī (*radīy Allāhu ‘anhu*) said to them:

“Verily, this gathering is from what Allāh has conveyed to you and verily, the Messenger of Allāh (ﷺ) has conveyed what was sent to him. So you should convey from us the best of what you hear.”³³¹

189. We were informed by ‘Abdu’l-Salām Ibn ‘Abdu’l-Wahhab Al-Qurashi, who said that he was informed by Sulaymān Ibn Aḥmad [Ayyūb]³³² Al-Ṭabarānī, who said that he was told by Aḥmad Ibn ‘Abdu’l-Wahhab Ibn Najdah, who said that he

³³¹ Its chain of narrators is weak.

In it is ‘Uthmān Ibn Abū’l-‘Atikah, who is weak in ḥadīth, in particular, his narrations on the authority of ‘Alī Ibn Yazīd Al-Alhānī.

³³² This is from manuscript (B).

was told by Abū'l-Yaman Al-Ḥakam Ibn Naḥfī, who said that he was told by Safwān Ibn 'Amr, who reported on the authority of Sulaym Ibn 'Amir that he said that they were sitting around Abū Umāmah Al-Bahīlī (*raḍīy Allāhu 'anhu*), who was relating numerous aḥādīth to them from the Messenger of Allāh (ﷺ), and when he had finished, he said:

“Understand, and convey from us as I have conveyed to you.”³³³

190. I recited to Abū Bakr Al-Barqānī, on the authority of 'Alī Ibn 'Umar Al-Ḥāfīz, who said that he was told by Ishāq Ibn Muḥammad Ibn Al-Faḍl Al-Ziyyāt, who said that he was told by Yaḥyā Ibn 'Ayyāsh Al-Qaṭṭān, who said that he was told by Ḥafṣ Ibn 'Umar Al-Ailī, who said that he was told by 'Abdullāh Ibn Al-Muthannā, who said that he was told by his two uncles, Al-Naḍr and Mūsā, sons of Anas, who reported on the authority of their father, Anas Ibn Mālik (*raḍīy Allāhu 'anhu*), that he ordered them to write down aḥādīth and traditions from the Messenger of Allāh and to learn them and he [Anas] said:

“We did not consider the knowledge of anyone to be [true] knowledge if they did not write it down.”³³⁴

³³³This is authentic.

It was narrated by Al-Ṭabārānī in *'Al-Muḥjam Al-Kabīr'* (8/187) and its chain of narrators is authentic.

³³⁴Its chain of narrators is weak.

'Abdullāh Ibn Al-Muthannā is weak in ḥadīth and Yaḥyā Ibn 'Ayyāsh Al-Qaṭṭān's biography was given by Al-Khaṭīb in his *'Tārikh'* (14/219), but he did not mention any criticism or praise of him.

The tradition was also narrated by the author in *'Taḥqīd Al-'Ilm'* (p. 96).

And it was narrated by Abū Khaythamah in *'Al-'Ilm'* (120), by Ibn Sa'd in *'Al-Ṭabāqāt'* (7/14), by Al-Khaṭīb in *'Taḥqīd Al-'Ilm'* (p. 96) by way of Muḥammad Ibn 'Abdullāh Ibn Al-Muthannā, who reported on the authority of his father, who reported on the authority of Thumāmah Ibn 'Abdullāh, who said: “Anas (*raḍīy Allāhu 'anhu*) told his sons: “O my sons! Confine knowledge to writing.”

191. Al-Qāḍī Abū Bakr Aḥmad Ibn Al-Ḥasan Al-Ḥarshī and Abū Saʿīd Muḥammad Ibn Mūsā Al-Ṣayrafi said that they were told by Abū'l-ʿAbbās Muḥammad Ibn Yaʿqūb Al-Aṣamm, who said that he was told by Al-ʿAbbās Ibn Muḥammad Al-Dawrī, who said that he was told by Al-Ḥamānī, who said that he was told by Al-Aʿmash, who reported on the authority of Ibrāhīm, on the authority of ʿAlqamah (*radīy Allāhu ʿanhu*), who said:

“Remind one another of ḥadīth, because it is kept alive by mentioning it.”³³⁵

192. We were informed by ʿAlī Ibn Aḥmad Ibn ʿUmar Al-Muqrīʾ, who said that he was told by ʿAbdullāh Al-Sahfiʿī, who said that he was told by Muʿādh Ibn Al-Muthannā, who said that he was told by Musaddad, who said that he was told by Abū ʿAwanah, who reported on the authority of Al-Mughīrah, who reported on the authority of Ibrāhīm, who reported on the authority of ʿAlqamah (*radīy Allāhu ʿanhu*) that he said:

“Prolong the recollection of ḥadīth, so that it is not erased.”³³⁶

193. We were informed by Muḥammad Ibn ʿAlī Al-Ḥarbī, who said that he was informed by ʿUmar Ibn Ibrāhīm Al-Muqrīʾ, who said that he was informed by ʿAbdullāh Ibn Muḥammad Ibn ʿAbdu'l-ʿAzīz, who said that he was told by Abū Khaythamah, who said that he was told by Muḥammad Ibn Fuḍayl, who said that he

³³⁵ This is authentic.

It was narrated by Abū Khaythamah in *ʿAl-ʿIlm* (#71), by Al-Ḥākim in *ʿUlūm Al-Ḥadīth* (p. 175), by Al-Bayhaqī in *ʿAl-Madkhal* (#423) by way of Al-Hamānī.

Al-Ḥamānī is weak, but he was accepted by Al-Thawrī, according to Al-Darīmī (#603).

³³⁶ Its chain of narrators is weak.

This is because Al-Mughīrah is described as being a *mudallis*, especially when he narrates on the authority of Al-Nakhaʿī; he also perpetrated *ʿanʿanah* in this chain.

was told by Yazīd Ibn Abū Ziyād, who reported on the authority of ‘Abdu’l-Raḥmān Ibn Abū Laylā, who said:

“Preserving ḥadīth is achieved by reminding each other of it, so remind one another of it.”³³⁷

194. We were informed by Al-Ḥasan Ibn Abū Bakr, who said that he was informed by ‘Uthmān Ibn Aḥmad Al-Daqqāq, who said that he was told by Al-Ḥasan Ibn Salām, who said that he was told by ‘Āṣim—Ibn ‘Alī—who said that he was told by Al-Mas‘ūdī, who reported on the authority of Ḥabīb Ibn Abū Thābit, who reported on the authority of Ṭalq Ibn Ḥabīb, who said:

“Remind one another of ḥadīth, for ḥadīth awakens ḥadīth.”³³⁸

195. We were informed by ‘Alī Ibn Abū ‘Alī Al-Baṣrī, who said that he was told by ‘Alī Ibn ‘Amr³³⁹ Al-Ḥarīrī, who said that he was told by ‘Abdullāh Ibn Sulaymān Ibn Al-Ash‘ath, who said that he was told by Al-‘Abbās Ibn Al-Faraj Al-Riyashī, who said that he was told by Abū Dāwūd Al-Ṭayālīsī, who said that he was told by Shu‘bah, who reported on the authority of a man, who reported on the authority of Abū’l-‘Āliyah that he said:

“If you are informed of a ḥadīth from the Messenger of Allāh (ﷺ), then memorise it.”³⁴⁰

³³⁷ Its chain of narrators is weak.

In it is Yazīd Ibn Abū Ziyād, who is weak in ḥadīth.

The report was narrated in a longer version by Abū Khaythamah (#72) and by Al-Dārimī (#610), by way of Ibn Fuḍayl.

³³⁸ Its chain of narrators is weak. This is because ‘Āṣim Ibn ‘Alī only heard from Al-Mas‘ūdī after he began to mix things up.

³³⁹ In manuscript (A) it says ‘Umar, but the correct version is what we have confirmed.

³⁴⁰ Its chain of narrators is weak, due to the unknown status of the man who reported on the authority of Abū’l-‘Āliyah.

CHAPTER FORTY-NINE

Whoever Desired the Narration of Ḥadīth from the Caliphs and Considered that the Scholars of Ḥadīth are the Best of the Scholars

196. We were informed by Abū'l-Ḥasan 'Alī Ibn Al-Qāsim Ibn Al-Ḥasan Al-Shahīd, in Al-Baṣrah, who said that he was told by Abū 'Alī Al-Ḥasan Ibn Muḥammad Ibn 'Uthmān Al-Fasāwī, who said that he was told by Al-Ḥusayn Ibn 'Ubaydillāh Al-Abzārī, who said that he was told by Ibrāhīm Ibn Sa'īd Al-Jawharī, who said that when Al-Ma'mūn conquered Egypt, Faraj Al-Aswad stood up and said:

“O Commander of the Faithful! All praise and thanks be to Allāh. He has granted you success against your enemy and caused the two Iraqs, *Al-Shamāt*³⁴¹ and Egypt to submit to you; and you are the paternal uncle of the

³⁴¹ *Al-Shamāt*: The lands of *Al-Shām* (i.e. Syria, Jordan, Palestine and Lebanon).

Messenger of Allāh (ﷺ).” He replied to him, “O Faraj! Woe to you! I have a natural characteristic, which is that when I sit in a gathering and the *mustamillī*³⁴² comes and says, ‘Whom have you quoted, may Allāh be pleased with you?’ I reply, ‘The two Ḥammāds, Ḥammād Ibn Salāmah Ibn Dīnār and Ḥammād Ibn Zayd Ibn Dirhām, who both said that they were told by Thābit Al-Bunānī, who reported on the authority of Anas Ibn Mālik (*radīy Allāhu ‘anhu*) that the Prophet (ﷺ) said: ‘Whoever financially supported two or three daughters or two or three sisters until they die or until he dies, will be with me like these two in Paradise,’ and he indicated by crossing his forefinger and his middle finger.”^{343, 344}

Shaikh Abū Bakr Al-Ḥāfiẓ said: “In this report there is an ugly mistake and it would seem likely that Al-Ma‘mūn narrated it on the authority of a man, who reported on the authority of the two Ḥammāds. The mistake is that Al-Ma‘mūn was born in the year

³⁴² *Mustamillī*: A person who repeats the words of the scholar in large gatherings, so that those sitting further away can hear.

³⁴³ After this tradition, the following addition was mentioned: The Shaikh and Imām said: “We heard this ḥadīth with the license of the Shaikh.”

³⁴⁴ This is a fabrication.

In it is Al-Ḥusayn Ibn ‘Ubaydillāh Al-Abzārī; his biography was given by Al-Khaṭīb in *‘Tārikh Baghdād* (8/56-57) and he said: “I read in the book of Abū’l-Faṭḥ ‘Ubaydillāh Ibn Aḥmad Al-Nahwī, who heard it from Aḥmad Ibn Kāmil Al-Qāḍī, who said that Al-Ḥusayn Ibn ‘Ubaydillāh Al-Abzārī was a strange joker, who lied regarding these aḥādīth which he related with chains of narrators from the Caliphs and he added that he did not record them from him for this reason.

I say: And it is this which incurred Al-Khaṭīb’s disapproval from the words of Al-Ma‘mūn: We were told by Al-Ḥammādan, for if Ḥammād Ibn Salāmah did not meet the other two, then it is unlikely that he narrated on the authority of Ḥammād Ibn Zayd.

It was also narrated by Al-Ramāhurmuzī (#35), by way of Al-Sam‘ānī in *‘Adab Al-‘Imlā’* (p. 19), by way of Ibrāhīm Ibn Yūnus Al-Baṣrī, who said that he was told by Abū Ghassān Naṣr Ibn Maṣūūr Al-Tafawī, who said that he was told by Abū ‘Aṣīm Al-Daḥḥāk Ibn Mukhallad, who said that he visited Al-Ma‘mūn... and he quoted the narration.

But I have not found any biography for Ibrāhīm Ibn Yūnus, or Al-Tafawī.

170 AH. and Ḥammād Ibn Salāmah was born in the year 167 AH., three years before Al-Ma'mūn's birth. As for Ḥammād Ibn Zayd, he died in the year 179 AH.

197. I was told by Muḥammad Ibn Yūsuf Al-Naysābūrī, who said that he was informed by Abū 'Abdullāh Al-Ḥusayn Ibn Muḥammad Ibn Aḥmad Al-Raqqī, who said that he was told by Aḥmad Ibn 'Ubayd Ibn Aḥmad [Ibn 'Ubayd]³⁴⁵ Al-Ṣaffār, who said that he was told by Aḥmad Ibn 'Alī Al-Qādī, who said that he was told by Muḥammad Ibn Ibrāhīm, who said that he was told by Muḥammad Ibn 'Abdullāh Al-Muqrī', who said that he was told by Yaḥyā Ibn Aktham, who said: "Al-Rashīd said [to me],³⁴⁶ 'What are the noblest ranks?' I replied, 'O Commander of the Faithful! It is that in which you are.' He asked, 'Do you know someone more exalted than I?' I said: 'No.' He said: 'But I do: [It is] a man in a circle who says, 'So-and-so told us, on the authority of So-and-so, who said:

'The Messenger of Allāh (ﷺ) said...' I said: 'O Commander of the Faithful! This [person] is better than you, and you are the nephew of the Messenger of Allāh (ﷺ) and the heir to the [rule of] the Muslims?' He replied, 'Yes. Woe to you! This [person] is better than I, because his name is linked with the name of the Messenger of Allāh (ﷺ) and he will never die. We will die and vanish away, while the scholars will remain for all time.'³⁴⁷

³⁴⁵ This is from manuscript (B).

³⁴⁶ This is from manuscript (B).

³⁴⁷ Its chain of narrators is talif (bad, broken, damaged).

Yaḥyā Ibn Aktham was declared a liar by Ibn Ma'īn, while Ibn Al-Junayd said: "They (the scholars) were in no doubt that he used to steal ḥadīth." I say: He was the Qādī of Al-Ma'mūn and his age was twenty years, but I do not know what is the status of his narration on the authority of Al-Rashīd. The tradition was narrated by Al-Sam'ānī (p. 220) by way of Al-Raqqī.

198. We were informed by Abū Bakr Aḥmad Ibn Muḥammad Ibn Ghālib Al-Faqīh, who said that he was told by Abū Bakr Muḥammad Ibn ‘Amr Ibn ‘Alī Ibn ‘Amrawayh Al-Isfarayīnī, who said that he heard Khaythamah Ibn Sulaymān Al-Qurashī, in Atrablus, who said that he heard Abū’l-Khanajir saying:

“We were in the gathering of Yazīd Ibn Hārūn [in Baghdād]³⁴⁸ and the people had gathered to him. Al-Mutawakkil and his soldiers passed by and he looked towards the gathering of Yazīd Ibn Hārūn and as he looked at him, he said: ‘This is the king.’”³⁴⁹

Shaikh [Abū Bakr Al-Ḥāfiẓ]³⁵⁰ said: “[I said]³⁵¹ This is how Khaythamah narrated this tradition and in it there is a huge and clear error, which is that Yazīd Ibn Hārūn died in the year 86 AH,³⁵² while Al-Mutawakkil was born in 87 AH.³⁵³ It is possible that the person who passed by Yazīd with his army was Al-Ma‘mūn. And Allāh knows better.

199. I was informed by Muḥammad Ibn Aḥmad Ibn Mūsā Al-Shīrazī Al-Wā‘iz, who said that he was informed by Aḥmad Ibn Muḥammad Ibn ‘Imrān, who said that he was told by Al-Ḥusayn Ibn Al-Qāsim Al-Kawkabī, who said that he was told by Abū’l-‘Abbās Al-Kudaymī, who said that he was told by ‘Amr Ibn Ḥabīb

³⁴⁸ This is from manuscript (B).

³⁴⁹ The men in the chain of narrators are trustworthy, aside from Al-Barqānī’s Shaikh, for whom I have not found any biography—and it is likely that the error come from him.

The tradition was narrated by Al-Sam‘ānī (p. 22), by way of the author’s chain.

³⁵⁰ This is from manuscript (A).

³⁵¹ This is from manuscript (A).

³⁵² This is how it appears in manuscript (A), while in manuscript (B) it says 186 AH and that is the correct version.

³⁵³ This is how it appears in manuscript (A), while in manuscript (B) it says 187 AH and that is the correct version.

Al-'Adawī Al-Qāḍī, who said that the Commander of the Faithful, Al-Ma'mūn said to him:

“My soul has not requested from me anything except that I have achieved it, aside from this ḥadīth, for I would love to sit on a chair and for it to be said to me, ‘Who related ḥadīth to you?’ and for me to say, ‘I was told by So-and-so, who reported on the authority of So-and-so.’ I said: ‘O Commander of the Faithful! Do so [and why should you not relate ḥadīth?].’³⁵⁴ He said: ‘It is not fitting for a king or a Caliph to relate ḥadīth to the people.’”³⁵⁵

Al-Ma'mūn was the greatest of the Caliphs from Banul 'Abbās with regard to his interest in ḥadīth and his learning and memorisation of it. He also had a great yearning for knowledge of narration and he had narrated many aḥādīth to his close companions and he loved to transmit ḥadīth in open gatherings, which were attended by many listeners. And he used to compel himself to do that.

200. I was told by Muḥammad Ibn Yūsuf Al-Qaṭṭān, who said that he was informed by Muḥammad Ibn 'Abdullāh Ibn Nu'aym Al-Dhabbī, who said that he was informed by Muḥammad Ibn Aḥmad Ibn Tamīm Al-Qantarī, in Baghdād, who said that he was told by Al-Ḥusayn Ibn Fahm, who said that he was told by Yaḥyā Ibn Aktham Al-Qāḍī, who said that Al-Ma'mūn said to him one

³⁵⁴ This is from manuscript (B).

³⁵⁵ Its chain of narrators is extremely weak.

In it is the author's Shaikh, for whom he has given a biography in his '*Tārīkh*' (1/359-360) and he said: “I was told something of him by one of our companions that proves his weakness in ḥadīth.” And he mentioned something regarding his status that showed his apparent abstemiousness and devoutness.

Al-Kudaymī is Muḥammad Ibn Yūnus, who is a liar and was accused of fabricating ḥadīth.

The tradition was also narrated by Al-Sam'ānī (p. 20) by way of the author.

day:

“O Yaḥyā! I wish to relate ḥadīth.” He said: “And who is worthier to relate ḥadīth than the Commander of the Faithful?” He said: “Place for me a pulpit on the concourse.” Then he ascended it and related aḥādīth, the first of which was: “Imru’ul Qays³⁵⁶ is the standard bearer of the poets on their way to the Fire.” Then he related thirty other similar aḥādīth, after which he descended and said: “O Yaḥyā! What did you think of our lecture?” He replied, “O Commander of the Faithful! It was the most sublime lecture: the elite and the common folk gained understanding.” He replied, “Nay! By your life, I find no sweetness in your company. The real lectures belong only to those dressed in rags and bearing inkwells—the scholars of ḥadīth—.”³⁵⁷

201. I was informed by Abū’l-Qāsim Al-Azharī, who said that he was informed by ‘Ubaydullāh Ibn ‘Uthmān Ibn Yaḥyā Al-Daqqāq, who said that he was informed by ‘Alī Ibn Al-Ḥusayn Al-Aṣbāhanī, who said that he was told by his paternal uncle, who said that he was told by Ibn Abū Sa’d, who said that he was told by Ḥusayn Ibn Qaddas, who said that he heard Mūsā Ibn Dāwūd saying:

“Muḥammad Ibn Sulaymān Ibn ‘Alī entered the Sacred Masjid and he saw the companions of ḥadīth walking

³⁵⁶ Imru’ul Qays: A renowned Arab poet of the pre-Islāmic era.

³⁵⁷ Its chain of narrators is *talif* (bad, broken, damaged).

Yaḥyā Ibn Aktham is accused (of untruthfulness) and we have spoken of him earlier. Al-Ḥusayn Ibn Fahm is Ibn Muḥammad Ibn ‘Abdu’l-Raḥmān Ibn Fahm and Al-Daraqūṭnī and Al-Ḥākim said that he is not strong. A biography was given for Muḥammad Ibn Aḥmad Ibn Tamīm by Al-Khaṭīb in his *‘Tārīkh*’ (1/283) and he stated that Ibn Abū’l-Fawaris declared him to be *layyin* (not strict).

The tradition was also narrated by Al-Sam’ānī in *‘Adab Al-Imlā’ wa’l-Istimlā’* (p. 22) by way of the author.

behind a man from among the ḥadīth scholars and they were keeping close to him. Then he turned to look at those with him and said: "That these people should walk behind me is more beloved to me than the Caliphate".³⁵⁸

³⁵⁸ Its chain of narrators is extremely weak.

'Ali Ibn Al-Ḥusayn is Abū'l-Faraj, the author of *'Al-Aghani'*, who was accused by some of stealing (narrations). And I have not found any biography for Ḥusayn Ibn Qaddas and those between him and Al-Aṣḥānī.

The tradition was also narrated by Al-Sam'ānī in *'Adab Al-Imlā' wa'l-Istimlā'* (p. 22) by way of the author.

CHAPTER FIFTY

Whoever Delighted in Relating Ḥadīth and Sitting with the Companions of Ḥadīth

202. We were informed by Al-Ḥasan Ibn Abū Bakr, who said that he was informed by Ismā'īl Ibn 'Alī Al-Khuṭabī, who said that he was told by Muḥammad Ibn 'Isā Al-Wāsiṭī, who said that he was told by Muḥammad Ibn Al-Ṣabāh Al-Jarjarā'ī, who reported on the authority of Sufyān Ibn 'Uyaynah, who said that Muṭarrif said:

“Sitting with you is more beloved to me than sitting with my family.”³⁵⁹

203. We were informed by Muḥammad Ibn Al-Ḥasan Ibn Aḥmad Al-Ahwāzī, who said that he heard Muḥammad Ibn Aḥmad Ibn Ishāq Al-Daqqāq, in Al-Ahwāz, who said that he heard Yūsuf Ibn Ya'qūb saying that he heard his Father say that he heard Yazīd Ibn

³⁵⁹ Its chain of narrators is authentic.

Hārūn saying:

“The companions of ḥadīth have troubled me, but if they were absent from me, they would fill me with sadness.”³⁶⁰

204. We were informed by Abū Hāzīm Al-A‘raj, in Naysābūr, who said that he was informed by Abū Aḥmad Ibn Aḥmad Al-‘Abdī, in Jarjān, who said that Abū Khalīfah said that he heard Muḥammad Ibn Ḥafṣ Abū ‘Abdu’l-Raḥmān saying:

“The companions of ḥadīth came in large numbers to Yaḥyā Ibn Sa‘īd Al-Qaṭṭān and he became annoyed with them, so I said: ‘Would you like them to be kept away from you?’ He replied, ‘If it be due to dislike, then no’.”³⁶¹

205. I was informed by Muḥammad Ibn Al-Ḥusayn Al-Qaṭṭān, who said that he was informed by Da‘laj Ibn Aḥmad, who said that he was informed by Aḥmad Ibn ‘Alī Al-Abbar, who said that he was told by ‘Ubaydullāh Ibn ‘Umar, who said that he heard Ḥammād Ibn Zayd saying that Abū Jablah said to him:

“O Abū Ismā‘īl! Do you not see what the people of ḥadīth have done to me this day?” I said: “And what have they done to you?” He replied, “They said: ‘We shall go to him.’ Shall I wait for them until the Hour comes? They have not come’.”³⁶²

³⁶⁰ I have not found any biography for Yūsuf Ibn Ya‘qūb; his father is Ya‘qūb Ibn Ibrāhīm Al-Dawraqī.

³⁶¹ Its chain of narrators is extremely weak.

In it is Muḥammad Ibn Ḥafṣ Al-Qaṭṭān, of whom Al-Dhahabī said in *‘Al-Mizān’*, “He is from Baghdād and he was accused of lying.” Ibn Mindah said: “He related *munkar* reports on the authority of Sufyān and Yaḥyā Al-Qaṭṭān.”

³⁶² Its chain of narrators is authentic.

206. We were informed by Abū Bakr Al-Barqānī, who said that he recited to Muḥammad Ibn ‘Alī Ibn Al-Naḍr,³⁶³ saying that Aḥmad Ibn ‘Amr told them Ibn ‘Uthmān, who said that ‘Abdullāh Ibn Abū Sa’d told him that Muḥammad Ibn ‘Abdullāh Ibn ‘Ulwān said to Bishr Ibn Al-Ḥārith:

“Why do you not relate ḥadīth?” He replied, “I desire to relate ḥadīth and if I desire something, I leave it.”³⁶⁵

207. We were informed by Muḥammad Ibn Aḥmad Ibn Rizq, who said that he was told by Ismā‘īl Ibn ‘Alī Al-Khiṭbī, who said that he was told by Al-Ḥārith Ibn Muḥammad Ibn Abū Usāmah, who said that one of his companions said to him that he heard Yaḥyā Ibn Aktham Al-Qāḍī saying:

“I was appointed as a judge, as chief justice, as Wāzīr and as such-and-such, but I have not been happy with anything as much as I have been pleased with hearing the *mustamillī* say, ‘Whom have you quoted, may Allāh be pleased with you?’³⁶⁶

208. We were informed by Abū Ishāq [Ibrāhīm]³⁶⁷ Ibn Mukhallad

³⁶³ In manuscript (B) it says ‘Ibn Abū Al-Naḍr’.

³⁶⁴ This is how it is written in manuscripts (A) and (B), in ‘*Tārikh Baghdād*’ (3/92) it says ‘Umar’.

³⁶⁵ It was narrated by the author in his ‘*Tārikh*’ (7/70), on the authority of Al-Azharī, who reported on the authority of Muḥammad Ibn ‘Alī Ibn Al-Naḍrah.

Muḥammad Ibn ‘Abdullāh Ibn ‘Ulwān, who attributed it to Al-Mizzī in ‘*Al-Tabzīb*’ (4/101) and he said: “*Al-Hanafī*”. And he mentioned him among those who narrated on the authority of Bishr Al-Ḥāfi, but I have not found any biography for him.

³⁶⁶ Its chain of narrators is weak.

This is due to the unknown status of the person who narrated on the authority of Yaḥyā Ibn Aktham—and Yaḥyā Ibn Aktham is weak, as we said earlier.

The tradition was narrated by Al-Sam‘ānī (p. 104) by way of Al-Ḥusayn Ibn Fahm: “I heard Yaḥyā Ibn Aktham...” and he reported something similar. But Al-Ḥusayn Ibn Fahm is also weak, as we said earlier.

³⁶⁷ This is from manuscript (B).

Al-Qāḍī, who said that he was told by Muḥammad Ibn Aḥmad Ibn Ibrāhīm Al-Ḥakīmī, who said that he was told by Ḥamdān Ibn 'Alī, who said that he heard 'Abdu'l-Ṣamad Ibn Al-Nu'mān saying that they were with Qays—Ibn Al-Rabī—one day and when he saw the people who had come to him, he struck his chin with his hand and said:

“All praise and thanks be to Allāh, after a long period of stagnation!”³⁶⁸

209. We were informed by Ismā'īl Ibn Aḥmad Al-Ḍarīr Al-Ḥayrī,³⁶⁹ who said that he was informed by Zāhir Ibn Aḥmad Al-Sarkhasī, who said that he was told by Abū Lubayd Al-Sāmī, who said that he was told by Maḥmūd—Ibn Ghaylān—who said that he was told by 'Abdu'l-Razzāq that he said that he heard Mu'ammār saying:

“There is no commodity more difficult for its owner if it is unprofitable than this ḥadīth.”³⁷⁰

210. We were informed by Al-Ḥasan Ibn Abū Bakr, who said that he was informed by his father that 'Abdu'l-'Azīz Aḥmad Al-

³⁶⁸ Its chain of narrators is ḥasan.

Ḥamdān Ibn 'Alī is Muḥammad Ibn 'Alī Ibn 'Abdullāh Al-Warrāq is trustworthy and reliable and he is one of the companions of Imām Aḥmad. There is a difference of opinion regarding 'Abdu'l-Ṣamad Ibn Al-Nu'mān. Ibn Ma'īn said that he is trustworthy and Abū Ḥātim said that he is truthful. However, Al-Dāraquṭnī and Nasā'ī said that he is *layyin* (not strict).

I say: His report does not descend below the level of ḥasan, especially when he is not alone in reporting, or the traditions have short chains of narrators.

³⁶⁹ In manuscript (A) it says Al-Khabrī and the copier ascribed him to Khabr, a village in Shīraz. But what we have written is the correct version and what the copier has stated is simply fancy.

³⁷⁰ Its chain of narrators is ḥasan.

Biographies are given for Zāhir Al-Sarkhasī and Abū Lubayd Muḥammad Ibn Idrīs Al-Sāmī in '*Al-Siyār*'.

Ghafiḳi said that he was told by Ya‘qūb Ibn Ka‘b, who said that he was told by Yaḥyā Ibn Al-Yaman, who said that he heard Sufyān Al-Thawrī saying:

“If they did not come to me, I would go to them in their houses—the companions of ḥadīth—.”³⁷¹

211. We were informed by Abū Naṣr Aḥmad Ibn Al-Ḥusayn Al-Qādī, in Al-Daynūr, who said that he was informed by Abū Bakr Aḥmad Ibn Muḥammad Ibn Ishāq Al-Sunnī Al-Ḥāfiẓ, who said that he was told by Muḥammad Ibn Ḥamdan Ibn Sufyān, who said that he was told by Muḥammad Ibn ‘Abdu’l-Nūr Al-Khazzāz, who said that he was told by Al-Ḥasan Ibn Al-Rabī‘ Al-Būrānī, who said that Sufyān Al-Thawrī said:

“I warn you and myself against the hidden desire, which is implicit in my words to you: Do not come to me, and if you do not come to me, I will come to you. And if I do not relate ḥadīth to you, I will relate it to the walls.”³⁷²

212. We were told by Abū Ṭālib Yaḥyā Ibn ‘Alī Ibn Al-Ṭayyib Al-‘Ajalī, in Ḥalwān, who said that he was informed by Abū Bakr Muḥammad Ibn Ibrāhīm Al-Muqrī‘, who said that he was told by ‘Umar Ibn ‘Uthmān Al-Ra‘aynī, in Antakiyah [Antioch], who said

³⁷¹ Its chain of narrators is weak, but it is authentic.

Yaḥyā Ibn Yaman is weak, especially when he narrates on the authority of Al-Thawrī.

However, Zayd Ibn Al-Ḥabbāb also reported it on the authority of Al-Thawrī with this wording: “If I knew that someone was seeking it (i.e. ḥadīth) with (a good) intention, I would follow him even into his house to relate it to him.”

It was narrated by the author in *‘Al-Jamī‘* (#770) but there is weakness in Zayd Ibn Al-Ḥabbāb. However, Al-Ramāhurmuẓi also narrated it (#41) via Muḥammad Ibn ‘Abdu’l- Wahhāb Al-Qannād, so the tradition is authentic, if Allāh wills.

³⁷² Its chain of narrators is weak.

A biography is given for Muḥammad Ibn ‘Abdu’l-Nūr Al-Khazzāz by Al-Khaṭīb in his *‘Tarīkh*’ (2/392-393), but he did not mention anything that would prove his status.

that he heard Ibrāhīm Ibn Sa‘īd Al-Jawhārī saying that in the ḥadīth of the Messenger of Allāh (ﷺ) there is the hidden desire. He said:

“From the hidden desire is that I say to you, ‘Do not come to me,’ when I desire you to come to me.”³⁷³

This is the end of the second section of *‘Sharaf Aṣḥāb al-Ḥadīth’*

And may the choicest blessings and peace of Allāh be upon Muḥammad, the best of His creation. Mention will follow in the third section, if Allāh, Most High wills, of what has been narrated by the righteous of dreams of the companions of ḥadīth, regarding the honour and reward they receive. All praise and thanks be to Allāh, the Lord of the worlds.

³⁷³ I have not found any biography for Al-Ra‘ainī.

The verifier said: “The completion of the verification of the second section of the book *‘Sharaf Aṣḥāb al-Ḥadīth’*, by Al-Khaṭīb Al-Baghdādī (may Allāh have Mercy on him) was achieved on the night of Wednesday, the 8th of Jumad Al-Awwal 1416 AH.

All praise and thanks be to Allāh, for His Sublime Grace and His Abundant Kindness and may the Blessings and Peace of Allāh be upon our Prophet, Muḥammad (ﷺ).

THE THIRD SECTION OF THE BOOK

Sharaf Aṣḥāb al-Ḥadīth

The Shaikh, Imām and Ḥāfiẓ Abū Bakr Aḥmad Ibn
'Alī Ibn Thābit al-Khaṭīb al-Baghdādī
(may Allāh have Mercy on him)

The narration of the trustworthy Shaikh: Abū Muḥammad Hibatullāh Ibn Aḥmad In Muḥammad Al-Akfānī, on his authority.

The narration of the trustworthy Shaikh: Abū 'Abdullāh Muḥammad Ibn Ḥamzah Ibn Muḥammad Ibn Abū'l-Ṣaqr, on his authority.

The narration of: the Shaikh, Imām, scholar and Ḥāfiẓ and eminent member of the Ḥuffāẓ, Jamaluddīn Abī¹⁹⁰ Muḥammad 'Abdu'l- Qādir Ibn 'Abdullāh Al-Rahāwī, on his authority.

The author of the section, the seeker of Allāh, Most High's mercy, Muḥammad Ibn Aḥmad Ibn Al-Ḥusayn Al-Hakārī, on his authority. All praise and thanks be to Allāh, the Lord of the worlds.

CHAPTER FIFTY-ONE

Mention of the Dreams Seen by the Righteous of the People of Ḥadīth and the Honour and Reward They Received

In the Name of Allāh, the Most Beneficent, the Most Merciful—We were told by the Shaikh, Imām, scholar, Ḥāfiẓ and example to the Ḥuffāẓ, Jamaluddīn Abū Muḥammad ‘Abdu’l-Qādir Ibn ‘Abdullāh Al-Rahāwī—may Allāh grant him the best of success—in Al-Mawsil, on Tuesday, the 26th of Dhū’l-Hijjah, in the year 592 AH., who said that he was informed by the steadfast Shaikh, Abū ‘Abdullāh Muḥammad Ibn Ḥamzah Ibn Muḥammad Ibn Abū Jamīl Al-Qurashī, who said that he was informed by the steadfast and righteous Shaikh, Abū Muḥammad Hibatullah Ibn Aḥmad Al-Akfānī, who said that he was informed by the Shaikh, Imām and Ḥāfiẓ, Abū Bakr Aḥmad Ibn ‘Alī Ibn Thābit Al-Khaṭīb Al-Baghdādī—may Allāh have mercy on him—who said:

213. We were informed by Al-Ḥasan Ibn Abū Bakr, who said

that he was told by Aḥmad Ibn Kamil Al-Qāḍī, who said that he was told by Aḥmad Ibn Ḥarb Ibn Musmi', who said that he was told by Al-'Aishī, who said that he was told by Mahdī Ibn Maymūn, who said that he was told by 'Uthmān Ibn 'Ubayd Al-Rāsibī, who said that he heard Abū Al-Ṭufayl relating ḥadīth on the authority of Hudayfah (*radīy Allāhu 'anhu*), who reported from the Prophet (ﷺ) that he said:

“Prophethood has gone; there is no prophethood after me. But *al-mubashshirāt* remain: a good dream experienced by a Muslim or a dream experienced by another that concerns him.”³⁷⁴

214. We were informed by Abū Nu'aym Aḥmad Ibn 'Abdullāh Al-Ḥāfīz, who said that was told by 'Abdullāh Ibn Ja'far Ibn Aḥmad Ibn Fāris, who said that he was told by Yūnus Ibn Ḥabīb, who said that he was told by Abū Dāwūd, who said that he was told by Ḥarb Ibn Shidād, who said that he was told by Yaḥyā Ibn Abū Kathīr, who said that he was told by Abū Salāmah Ibn 'Abdu'l-Rahmān, who said that he was advised that 'Ubādah Ibn Al-Ṣāmit asked the Prophet (ﷺ) about the Words of Allāh, Most High:

الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿١٣٠﴾ لَهُمُ الْبُشْرَى
فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

“Those who believed and were fearing Allāh. For them

³⁷⁴This is ḥasan.

It was narrated by Al-Ṭabarānī in '*Al-Mu'jam Al-Kabir*' (3/200) and by Al-Bazzār in '*Al-Musnad*' (*Kashf Al-Astar*) (#2121), by way of Abū 'Āsim Al-Nabīl Al-Daḥḥāk Ibn Mukhallad, who reported on the authority of Mahdī Ibn Maymūn.

I say: This chain of narrators is ḥasan. Abū Al-Ṭufayl is a minor Companion (*radīy Allāhu 'anhu*), whose name is 'Āmir Ibn Wāthilah. 'Uthmān Ibn 'Ubayd Al-Rāsibī was mentioned by Ibn Ḥibbān in '*Al-Thiqā'*' (5/159) and by Ibn Abū Ḥātim in '*Al-Jarḥ wa'l-Ta'dīl*' (1/3/158) and he said: "I asked my father about 'Uthmān Ibn 'Ubayd and he said: "He is a man of honourable status."

are good tidings in the worldly life and in the Hereafter. No change is there in the words [i.e., decrees] of Allāh. That is what is the great attainment.”

[*Yūnus* (10): 63-64].

He (ﷺ) said: “It is a righteous dream that a Muslim man has, or another person has about him.”³⁷⁵

215. We were informed by Abū'l-Ḥusayn 'Alī Ibn Muḥammad Ibn 'Abdullāh Al-Mu'addil, who said that he was informed by Al-Ḥusayn Ibn Ṣafwān Al-Barza'ī, who said that he was told by 'Abdullāh Ibn Muḥammad Ibn Abū Al-Dunyā, who said he was told by [Ishāq],³⁷⁶ Al-Nursī, who said that he was told by Abū 'Abdullāh Al-Mirwazī that a man saw Yazīd Ibn Hārūn in a dream after his death and he said to him,

“How did Allāh treat you?” He replied, “He has allowed Paradise for me.” He asked, “Was it due to the Qur'ān?” He answered, “No.” The man asked, “Then due to what?” He replied, “Due to the ḥadīth.”³⁷⁷

216. I was informed by Muḥammad Ibn Al-Muzaffar Ibn 'Alī Al-Muqri' Al-Daynūrī, who said that he was told by Ibrāhīm Ibn Muḥammad Al-Muzakkī, in Baghdād, who said that he heard Aḥmad Ibn Muḥammad Al-Hayrī Al-Muzakkī, who said that he was told by 'Abdullāh Ibn Al-Ḥārith Al-San'ānī, who said that

³⁷⁵ Its chain of narrators is *munqatī'*.

The break in the chain is between Abū Salāmah and 'Ubādah Ibn Al-Ṣāmit (*radīy-Allāhu 'anhū*), because Abū Salāmah did not hear from 'Ubādah and that is clear from this narration.

The ḥadīth was also narrated by Tirmidhī (#2275), by Ibn Mājah (#3898) and by Al-Dārimī (#2136), by way of Yaḥyā Ibn Abū Kathīr, but in the versions of Ibn Mājah and Al-Dārimī, it does not say “*advised*”.

³⁷⁶ This is from manuscript (B).

³⁷⁷ I do not know who Ishāq Al-Nursī and Abū 'Abdullāh Al-Mirwazī are; it is possible that the former is Ibn Abū Isrā'īl.

he heard Ḥawtharah Ibn Muḥammad Al-Manqarī Al-Baṣrī, who said:

“I saw Yazīd Ibn Hārūn Al-Wāsiṭi in a dream after he died on four nights and I said: “How did Allāh treat you?” He replied, “Allāh has accepted my good deeds and pardoned me for my transgressions and He has granted me forgiveness for any acts of injustice I may have committed.” I said: “And what was there after that?” He answered, “Is there anything but generosity from the Most Generous? He has forgiven me my sons and admitted me to Paradise.” I asked, “Due to what did you attain what you have attained?” He replied, “Due to the gatherings for the purpose of *dhikr*, my having spoken the truth, my honesty in narrating ḥadīth, my standing for long periods in prayer and my patience when faced with poverty.” I said: “And are Munkar and Nakīr a fact?” He replied, “Yes, by Allāh, besides Whom none is worthy of worship! They sat me down and asked me, saying to me, “Who is your Lord? What is your Religion? And who is your Prophet?” I began to wave my beard, which was white with dust and I said: “Is a person such as myself to be asked? I am Yazīd Ibn Hārūn Al-Wāsiṭi and I lived as the most knowledgeable of people in the world for sixty years.” On hearing this, one of them said: “He has spoken the truth. He is Yazīd Ibn Hārūn. Sleep the sleep of a newlywed and let there be no fear upon you after today.” Then one of them said: “Did you record on the authority of Harīz Ibn ‘Uthmān?” I replied, “Yes; and he was trustworthy in matters of ḥadīth.” He (the angel) said: “Trustworthy, but he hated ‘Alī (*radīy Allāhu ‘anhu*)—may Allāh, (the Almighty, the All-Powerful)³⁷⁸ hate him.”³⁷⁹

³⁷⁸This is from manuscript (B).

217. I read to Abū Bakr Al-Barqānī, on the authority of Ibrāhīm Ibn Muḥammad Ibn Yaḥyā Al-Naysābūrī, who said that he was informed by Muḥammad Ibn Ishāq Al-Thaqafī, who said that he was told by ‘Alī Ibn Aḥmad Al-Raqqī, who said that he was informed by Al-Ṣawwāq, who said that he was told by Zakariyya Ibn ‘Adiyy, who said that he saw Ibn Al-Mubārak in a dream and he asked him:

“How did Allāh treat you?” He said: “He forgave me due to my travelling (in pursuit of ḥadīth).”³⁸⁰

Abū Sa’d Al-Malīnī imparted to us that he was told by ‘Abdullāh Ibn ‘Adiyy, who said that he was told by Aḥmad Ibn Ḥafṣ, who said that he was told by Aḥmad Ibn Sa’īd Al-Dārimī, who said that he heard Al-‘Alā’ saying that a man informed him that he saw ‘Abdullāh Ibn Al-Mubārak in a dream and he asked him how Allāh had treated him. He replied:

“He forgave me due to my travelling in [pursuit of] ḥadīth.”³⁸¹

219. We were informed by Muḥammad Ibn Aḥmad Ibn Rizq Al-Bazzār, who said that he was informed by ‘Uthmān Ibn Aḥmad Al-Daqqāq.

³⁷⁹ Its chain of narrators is *talīf* (bad, broken, damaged).

In it is ‘Abdullāh Ibn Al-Ḥārith Al-San‘ānī and he is a fabricator. Ibn Ḥibbān said of him, “Shaikh Dajjal. He narrated on the authority of ‘Abdu’l-Razzāq amazing (i.e. unbelievable) things from the people of Iraq, fabricating aḥādīth and attributing them to them.” Abū Nu‘aym said: “He transmitted fabrications; he is nothing.” Ibn Al-Sam‘ani said: “He used to fabricate aḥādīth.”

³⁸⁰ Its chain of narrators is ḥasan.

‘Alī Ibn Aḥmad Ibn Surayj Al-Ṣawwāq was mentioned by Al-Khaṭīb in his *‘Tārīkh*’ (11/315) and he said: “I know nothing but good regarding his status.” The remainder of the men in the chain of narrators are trustworthy and Ḥuffāz, aside from Zakariyyā Ibn ‘Adiyy, who is trustworthy.

³⁸¹ I do not know who Al-‘Alā’ is. Al-Dārimī did not mention his name in his works.

And we were informed by Muḥammad Ibn Al-Ḥusayn Al-Qaṭṭān, who said that he was told by Ismā‘īl Ibn Muḥammad Al-Ṣaffar, who said that they were told by Ja‘far Ibn Muḥammad Al-Ṣa‘īgh, who said that he was told by Abū Mu‘āwiyah Al-Ghallabī, who said that he was told by Abū Bahr Al-Bakrawī, who reported on the authority of one of their companions who used to seek knowledge of ḥadīth and then he died. Abū Bahr saw him in a dream and he asked him what had happened to him. He replied:

“He (Allāh) forgave me.” Abū Bahr asked, “Due to what?” He replied, “Due to my pursuit of ḥadīth.”³⁸²

220. We were informed by Aḥmad Ibn Muḥammad Ibn Ghālib Al-Khawārizmī, who said that he was informed by Muḥammad Ibn Al-‘Abbās Al-Khazzāz, who said that he was told by ‘Ubaydullāh Ibn ‘Abdu’l-Raḥmān Al-Sukūnī,³⁸³ who said that he was told by Muḥammad Ibn Ḥujjah, who said that he heard Muḥammad Ibn Al-Khalīl—who is one of our companions, and one of the best of people—say that he saw Sulaymān Al-Shazakūnī after his death and he was in a good situation, so he said to him:

“O Abū Ayyūb! How has Allāh treated you?” He replied, “He has forgiven me.” I asked, “Due to what?” He said: “Due to the ḥadīth.”³⁸⁴

221. A letter was written to Abū Muḥammad ‘Abdu’l-Raḥmān Ibn ‘Uthmān Al-Dimashqī in which it was mentioned that Abū’l-

³⁸² Its chain of narrators is weak; this is due to the weakness of Al-Bakrawī.

³⁸³ This is how it appears in manuscript (A), while in manuscript (B) it says ‘*Al-Sukkari*’.

³⁸⁴ Its chain of narrators is weak.

In it is Muḥammad Ibn Ḥujjah, Abū Bakr Al-Bazzāz, whose biography was given by Al-Khaṭīb in ‘*Tārīkh Baghdād*’ (2/296) and he did not record any criticism or praise of him therein.

Ḥasan³⁸⁵ Aḥmad Ibn Ja‘far Al-Ṣaydalānī Al-Baghdādī informed them in Damascus that he was told by Al-Ḥusayn Ibn ‘Ubaydillāh Al-Abzārī, who said that he was told by Ḥubaysh Ibn Mubashshir, who said that he saw Yaḥyā Ibn Ma‘īn in a dream and he asked him how Allāh had treated him. He replied:

“He smoothed the way for me between two gates of Paradise.” Then he raised his sleeve and brought out a scroll and he said: “I only attained what I attained due to this (i.e. his recording of ḥadīth).”³⁸⁶

222. I read to Abū Bakr Al-Barqānī, on the authority of Ibrāhīm Ibn Muḥammad Al-Naysābūrī, who said that he was informed by Muḥammad Ibn Ishāq Al-Thaqafī, who said that he heard Muḥammad Ibn Aḥmad Ibn Bint Mu‘āwiyah Ibn ‘Amr, who said that he heard Abū Ishāq Ibn Ibrāhīm, the *mustamillī* of Abū Hamām saying that he saw Abū Hamām in a dream and there was a ring of connected lamps on his head. He said:

“O Abū Hamām! What are these lamps?” He replied, “I was given this³⁸⁷ because of the ḥadīth regarding intercession, this because of the ḥadīth regarding Al-*Ḥawḍ*...”³⁸⁸ and he continued to mention things.”³⁸⁹

³⁸⁵ This is how it appears in manuscript (A), which is the correct version, while in manuscript (B), it says: ‘Abū’l-Ḥusayn’.

³⁸⁶ It is fabricated.

In its chain is Al-Ḥusayn Ibn ‘Ubaydillāh Al-Abzārī, who is a liar, as we mentioned earlier.

³⁸⁷ This is how it appears in manuscript (A), while in manuscript (B), it says: “I was given it”.

³⁸⁸ *Al-Ḥawḍ*: The pool known as *Al-Kawthar*, promised to the Prophet (ﷺ) by Allāh in the Hereafter. See *Sūrah Al-Kawthar* (108):1

³⁸⁹ It is authentic up to Abū Ishāq Ibn Ibrāhīm.

Muḥammad Ibn Aḥmad is Ibn Al-Naḍr, for whom a biography is given in *‘Tārikh Baghdād’* (1/364) and he is trustworthy.

223. We were informed by ‘Alī Ibn Al-Ḥusayn Ibn Dawmā Al-Na‘ālī, who said that he was told by Bakkār Ibn Aḥmad Ibn Bakkār Al-Muqrī’ by dictation, who said that he was informed by Aḥmad Ibn Muḥammad Ibn Shāhīn, who said that he was told by Muḥammad Ibn Kurdūs, who said that he was told by ‘Alī Ibn Ādam Al-Kharrāt, the freed slave of ‘Umar Ibn Al-Khaṭṭāb (*radīy Allāhu ‘anhu*), who said that he was told by Sufyān Ibn ‘Uyaynah, who said that he was told by Khalaf, the companion of Al-Khalqān, who said:

“I had a friend with whom I used to study ḥadīth and he died. Then I saw him in a dream and he was wearing new green garments in which he roamed around. I said to him, “Did you not study ḥadīth with me? So what is this I see?” He said: “I used to record ḥadīth with you and I did not see any ḥadīth in which mention was made of the name of Muḥammad (ﷺ) except that I wrote below it: ‘(ﷺ)’ (may the blessings and peace of Allāh be upon him). Because of this, my Lord [the Almighty, the All-Powerful]³⁹⁰ granted me what you see upon me.”³⁹¹

³⁹⁰This is from manuscript (A).

³⁹¹I did not find any biographies for Aḥmad Ibn Muḥammad Ibn Shāhīn, Muḥammad Ibn Kurdūs and ‘Alī Ibn Ādam. It should not be thought that Ibn Kurdūs is the same person whose biography was given by Ibn Ḥibbān in *‘Al-Thiqāt’* and by Ibn Abū Ḥātim in *‘Al-Thiqāt’*, since the former came earlier and the latter, for whom a biography exists, came later.

The tradition was narrated by the author in *‘Al-Jami’* (#565 and #566) via two routes in succession:

The first is from the narration of Aḥmad Ibn Mūsā Ibn Ishāq Al-Anṣārī, who said that he was told by Sulaymān Ibn Muḥammad Ibn Mardas Al-Anṣārī—a native of Baṣrah from the son of ‘Abdu’l-‘Azīz Ibn Suhayb—who said that he was told by ‘Alī Ibn Qāḍim, who said that he was told by Sufyān Ibn ‘Uyaynah... and he quoted it in a mawqoof form, without any connection and in an abbreviated form.

I say: Aḥmad Ibn Mūsā Al-Anṣārī is trustworthy and a biography is given for him in *‘Tārikh Baghdād’*, while ‘Alī Ibn Qāḍim is weak. As for Sulaymān, he is unknown. =

Shaikh Abū Bakr [Al-Ḥāfīz]³⁹² said: [I say:]³⁹³ Reports have been transmitted from the Messenger of Allāh (ﷺ) which prove this tradition regarding the ḥadīth.

224. We were told it by ‘Isā Ibn Ghassān Al-Baṣrī by dictation and he said that he was told by Abū’l-‘Abbās Muḥammad Ibn Aḥmad Ibn Abū Ghassān Al-Daqqāq, who said that he was told by ‘Abdullāh Ibn Muḥammad Al-Khumrī, who said that he was told by Muḥammad Ibn Mahdī Ibn Hilāl, who said that he was told by Muḥammad Ibn Yazīd Ibn Khunays, who said that he was told by ‘Abdu’l-Raḥmān Ibn Muḥammad Al-Thaqafī, who reported on the authority of ‘Abdu’l-Raḥmān Ibn Hurmuz, who reported on the authority of Abū Hurayrah (*radīy Allāhu ‘anhu*), who said that the Messenger of Allāh (ﷺ) said:

“Whoever wrote in his book (ﷺ) (may the blessings and peace of Allāh be upon him), the angels will continue ask forgiveness for him (i.e. as long as it remains in his book).”³⁹⁴

225. I was told by Abū Ṣāliḥ Aḥmad Ibn ‘Abdu’l-Mālik Al-Mu’azzin, who said that he heard Abū ‘Abdullāh Al-Ḥusayn Ibn Al-Ḥusayn Ibn Muḥammad Ibn Aḥmad Al-Ḥalabī, in Damascus,

=

The second is from the narration of Muḥammad Ibn ‘Abdullāh Ibn Muḥammad Al-Kūfī, who said that he was told by Aḥmad Ibn Muḥammad Ibn ‘Abdu’l-Khālīq, who said that he was told by Al-Ḥusayn Ibn ‘Alī Ibn Yazīd Al-Sada’ī, who said that he was told by a Shaikh—whom he named—on the authority of Khālīd, the companion of Khalqan.

I say: This chain of narrators is talif and it is quite possible that it is fabricated and stolen, for in it is Muḥammad Ibn ‘Abdullāh Al-Kūfī, who is a liar, described as being a fabricator and of stealing (*asanīd*). See his biography in *‘Tārīkh Baghdād’* (5/467).

³⁹² This is from manuscript (A).

³⁹³ This is from manuscript (B).

³⁹⁴ It is fabricated.

This has been written about previously (#60).

who said that he heard Aḥmad Ibn ‘Aṭā’ Al-Rawzabārī saying that he heard Abū Ṣāliḥ ‘Abdullāh Ibn Ṣāliḥ Al-Ṣūfī saying that one of the companions of ḥadīth was seen in a dream and it was said [to him]:

“How did Allāh [the Almighty, the All-Powerful]³⁹⁵ treat you?” He replied, “He forgave me.” It was asked, “Due to what?” He answered, “Because of the prayers I invoked on the Messenger of Allāh (ﷺ) in my books.”³⁹⁶

³⁹⁵ This is from manuscript (B).

³⁹⁶ Its chain of narrators is weak.

In it is Aḥmad Ibn ‘Aṭā’ Al-Rawzabārī, who is one of the Shaikhs of the Ṣūfis and his narrations are weak. Ibn ‘Āsakir said: “He narrated incorrect aḥādīth that contained monstrous errors, and I have not found any biography for his Shaikh. It should not be imagined that he is the scribe of Al-Layth, for the person in the sanad came later than Al-Layth’s scribe. And Allāh knows better.

CHAPTER FIFTY-TWO

Mention of Some Traditions That Might be Problematic for Those Who Hear Them and Elucidation of the Ambiguity Regarding Their Objectives and Their Meanings

226. I was informed by Muḥammad Ibn Al-Ḥusayn Ibn Al-Faḍl Al-Qaṭṭān, who said that he was informed by Da‘laj Ibn Aḥmad, who said that he was informed by Aḥmad Ibn ‘Alī Al-Ubār, who said that he was told by Abū ‘Ammār—Al-Ḥusayn Ibn Ḥurayth—who said that he heard Al-Faḍl Ibn Mūsā, who reported on the authority of Al-Fuḍayl that he said that Al-Mughīrah said:

“No one studies this ḥadīth except that his prayer is reduced.”³⁹⁷

³⁹⁷ The men in the isnād are trustworthy, except that it appears to be *munqati‘* between Al-Faḍl Ibn Mūsā Al-Mirwāzī and Al-Fuḍayl, for Al-Fuḍayl was not mentioned among Al-Faḍl’s Shaikhs.

227. We were informed by Aḥmad Ibn Muḥammad Ibn Ghālib Al-Khawārizmī, who said that it was recited to Abū Ishāq Al-Muzakkī while he was listening and Abū'l-Ḥasan Ibn Aḥmad Ibn Zuhayr told them that he was told by Yūsuf Ibn 'Isā Al-Mirwazī, who said that he was told by Al-Faḍl Ibn Mūsā Al-Sīnānī, who said that Mughīrah said..." and he quoted something similar, except that he did not mention Fuḍayl in the *isnād*.³⁹⁸

Shaikh Abū Bakr [Al-Ḥāfiẓ] said: "These words emanated from Mughīrah and he intended them with regard to his own situation; and it is likely that he used to perform many voluntary prayers and so if he exerted himself in the pursuit of ḥadīth by travelling to faraway places,³⁹⁹ this would reduce the number of voluntary prayers he could offer and so Mughīrah said this, but if he had thought deeply⁴⁰⁰ about it, he would have realised that his striving in pursuit of ḥadīth was better than his [voluntary] prayers."

228. I was informed by Al-Ḥusayn Ibn 'Alī Al-Ṭanājirī, who said that he was told by 'Umar Ibn Aḥmad Lawā'iz.

We were informed by 'Ubaydullāh Ibn Aḥmad Al-Ṣayrafī, who said that he was told by Aḥmad Ibn 'Imrān, who both said that they were told by 'Abdu'l-Ghāfir Ibn Salāmah [Umar added: Al-Ḥimṣī],

³⁹⁸ Its chain of narrators is *mu'dal* (having more than one consecutive narrators missing from the chain).

The two chains are acceptable up to Al-Faḍl Ibn Mūsā, who sometimes narrated it in a *mursal* form on the authority of Al-Fuḍayl and sometimes narrated it in a *mu'dal* form, in the manner of a quotation from Al-Mughīrah, leaving out Al-Fuḍayl and the narrator connecting him to Al-Fuḍayl.

³⁹⁹ In manuscript (A) it says "place".

⁴⁰⁰ In manuscript (A) it says "am'an al-naḍr", while in manuscript (B) it says "am'am al-naḍr", but both expressions carry the same meaning.

then they both agreed that Abū Thawbān Mazdād⁴⁰¹ Ibn Jamīl said ‘Amr Ibn Ismā‘īl asked a man from among the companions of ḥadīth, Al-Mu‘afa Ibn ‘Imrān: “O Abū ‘Imrān! What thing is most beloved to you? That I should pray or that I should record ḥadīth?” He replied:

“Writing a single ḥadīth is more beloved to me than standing for a whole night in prayer.”⁴⁰²

229. It was imparted to us by Abū Sa‘d Al-Malīnī, who said that he was informed by ‘Abdullāh Ibn ‘Adiyy Al-Ḥāfiẓ, who said that he was told by Abū’l-Khuṣayb Aḥmad Ibn Al-Mustanīr Al-Maṣīṣī, who said that he heard ‘Abdah saying that he heard Ibn Al-Mubārak saying:

“If I thought that [voluntary] prayer was better than ḥadīth, I would not relate ḥadīth to you.”⁴⁰³

230. Al-Qāḍī Abū Bakr Al-Ḥayrī⁴⁰⁴ and Abū Sa‘īd Al-Ṣayrafi informed us that they were told by Abū’l-‘Abbās Muḥammad Ibn Ya‘qūb Al-Aṣamm, who said that he heard Al-Rabī‘ Ibn Sulaymān saying that he heard Al-Shāfi‘ī saying:

“Seeking knowledge is better than offering voluntary prayers.” And he narrated something similar to the saying of Mughīrah on the authority of Shu‘bah Ibn

⁴⁰¹ This is how it appears in manuscript (A), while in manuscript (B) it says Mazdad.

⁴⁰² Its chain of narrators is weak.

The status of Mazdād, or it was also said: Izdād and Yazdād Ibn Jamīl is unknown and we spoke about him previously.

The tradition was also narrated Ibn ‘Abdu’l-Barr in *Jami‘ Bayān Al-‘Ilm’* (1/24), by way of Mazdād.

⁴⁰³ The men in the chain of narrators are trustworthy, aside from Ibn ‘Adiyy’s Shaikh, for whom I have not found a biography.

⁴⁰⁴ In manuscript (A) it says *‘Al-Khabari’*.

Al-Ḥajjāj.⁴⁰⁵

231. We were informed by Abū'l-Ḥasan Muḥammad Ibn Aḥmad Ibn Riq Al-Bazzāz, who said that he was told by 'Uthmān Ibn Aḥmad Al-Daqqāq, who said that he was told by Al-Ḥasan Ibn Mukram, who said that he was told by Abū'l-Walīd, who said...

And we were informed by Aḥmad Ibn Muḥammad Ibn Ghālib Al-Faqīh, who said that it was recited to Ishāq Al-Na'ālī, while he was listening, that they were told by Abū Khalīfah, who said that he heard Abū'l-Walīd saying that he heard Shu'bah saying:

“Verily, this ḥadīth will divert you away from the remembrance of Allāh and from prayer. So will you desist?”⁴⁰⁶

Abū Khalīfah said: “Shu'bah (may Allāh have mercy on him) intended by this to say that his people were losing the opportunity to perform [good] deeds by listening to his words and preoccupying themselves with them, for ḥadīth does not distract a person from the remembrance of Allāh; rather, it guides him to Allāh's Command,” and he went on to expand on the subject.

232. I was told by Al-Ḥasan⁴⁰⁷ Ibn Abū Ṭālib, who said that he was told by 'Abdu'l-Wāḥid Ibn 'Alī Al-Liyḥānī, who said that he

⁴⁰⁵ Its chain of narrators is authentic.

The tradition was narrated by Al-Bayhaqī in *'Al-Madkhal'* (#474), by Abū Nu'aym (9/119) and by Ibn 'Abdu'l-Barr (1/25) by various routes on the authority of Al-Rabī'.

⁴⁰⁶ Its chain of narrators is authentic.

Abū Khalīfah is Al-Faḍl Ibn Al-Ḥabbāb Al-Baṣrī, Abū'l-Walīd is Al-Tayālīsī and Al-Barqānī's Shaikh is Ishāq Ibn Muḥammad Ibn Ishāq. Abū Ya'qūb Al-Na'ālī is trustworthy and dependable and a biography is given for him in *'Tārikh Baghdād'* (6/400-401).

⁴⁰⁷ In manuscript (A) it says 'Al-Ḥusayn'.

was told by ‘Abdullāh Ibn Sulaymān Ibn ‘Isā Al-Qāḍī, who said that he was told by Ishāq Ibn Ibrāhīm Ibn Hānī’, who said that he heard Abū ‘Abdullāh—Aḥmad Ibn Ḥanbal—being asked about the words of Shu‘bah: “Verily, this ḥadīth will divert you away from the remembrance of Allāh and from prayer. So will you desist?” And he said: “It is possible that Shu‘bah was fasting and that when he sought ḥadīth and strove earnestly to that end, he became weak and unable to fast, or that he wished to perform some [other] good deed, but was unable to do so, because of his pursuit of ḥadīth and that this was his meaning.”

[I say]:⁴⁰⁸ It is not permissible for anyone to say that Shu‘bah hindered people from seeking knowledge of ḥadīth. How could he, when he himself used to do that? So much so, that he was known as the Commander of the Faithful in ḥadīth? All of that was due to his pursuit of it and his preoccupation with it and he continued to seek [knowledge of] it for the whole of his life, being engaged in collecting ḥadīth until the day he died—and he did not busy himself with anything else. He would record from those younger than he in years and those below him in *isnād*. And he was the most careful of the companions of ḥadīth in reporting what he heard and the best of them regarding his thoroughness and exactitude in memorising it.

233. We were informed by ‘Ubaydullāh Ibn Aḥmad Al-Ṣayrafī and Ḥamzah Ibn Muḥammad Ibn Ṭāhir Al-Daqqāq, who both said that they were informed by Aḥmad Ibn Ibrāhīm Ibn Al-Ḥasan, who said that he was told by ‘Abdullāh Ibn Muḥammad Al-Baghawī, who said that he was told by ‘Abbās—Ibn Muḥammad—who said that he was told by Abū Bakr Ibn Abū’l-Aswad, who said that

⁴⁰⁸This is from manuscript (B).

‘Abdu’l-Raḥmān said that Sufyān used to say:

“Shu‘bah was the Commander of the Faithful in ḥadīth.”⁴⁰⁹

234. We were informed by Muḥammad Ibn Aḥmad Ibn Rizq, who said that he was informed by Aḥmad Ibn [Ishāq]⁴¹⁰ Al-Bandār, who said that he was told by ‘Alī Ibn Aḥmad Ibn Al-Naḍr, who said that he heard Muḥammad Ibn ‘Abdu’l-Raḥmān Ibn Sahm, who said that he heard Baqīyyah Ibn Al-Walīd, who said that he heard Shu‘bah Ibn Al-Ḥajjāj saying:

“Verily, I memorise ḥadīth and when something escapes me, I become ill.”⁴¹¹

235. We were informed by Muḥammad Ibn Al-Ḥusayn Al-Qaṭṭān, who said that he was informed⁴¹² by ‘Abdullāh Ibn Ja‘far Ibn Darastawayh Al-Fārisī, who said that he was told by

Ya‘qūb Ibn Sufyān, who said that he was told by Mujahid Ibn

⁴⁰⁹ Its chain of narrators is authentic.

‘Abdu’l-Raḥmān is Ibn Mahdī and ‘Abbās Ibn Muḥammad is Al-Dawrī.

The tradition was narrated by Ibn Abū Ḥātim in *‘Muqaddimah Al-Jarḥ wa’l-Ta’dil’* (p. 126), on the authority of his father, who said that he was told by Abū Bakr Ibn Abū’l-Aswad...

The author also narrated it in his *‘Tārikh’* (9/259) from another source, on the authority of Al-Thawrī.

⁴¹⁰ This is from manuscript (B).

⁴¹¹ Its chain of narrators is weak.

A biography was given for Muḥammad Ibn ‘Abdu’l-Raḥmān Ibn Sahm by Ibn Abū Ḥātim in *‘Al-Jarḥ wa’l-Ta’dil’* (2/3/315) and he did not mention any criticism or praise of him in it. As for Ibn Ḥibbān, he mentioned him in *‘Al-Thiqāt’* (9/87), saying, “Possibly he used to make mistakes.”

And ‘Alī Ibn Aḥmad Ibn Al-Naḍr was declared weak by Al-Dāraquṭnī, as stated in *‘Tārikh Baghdād’* (11/316).

⁴¹² This is from manuscript (B).

Mūsā, who said that he was told by Abū Kāmil Muẓaffar Ibn Mudrik, who said that a ḥadīth was mentioned to Al-Shu‘bah which he had not heard and he said:

“Let us appraise it!”⁴¹³

236. We were informed by Ibrāhīm Ibn Mukhallad Al-Qāḍī, who said that he was told by Abū ‘Abdullāh Muḥammad Ibn Aḥmad Ibrāhīm Al-Ḥakīmī, who said that he was told by Muḥammad Ibn Al-‘Abbās Al-Khurasānī, who said that he heard ‘Āṣim—Ibn ‘Alī—saying that he was told by the brother of Al-Ḥasan Ibn ‘Alī, who said that Shu‘bah said to him:

“O Ḥasan! It is possible that Qays Ibn Al-Rabī‘ informed me of the ḥadīth of Abū Ḥusayn and I hope that the ceiling might fall on me and that it might kill him and me.”⁴¹⁴

237. We were told that by Abū Sa‘d Al-Malīnī, who said that he was informed by ‘Abdullāh Ibn ‘Adiyy Al-Ayyūb, who said that he was told by his father, who said that he was told by ‘Alī Ibn ‘Āṣim, who said that Shu‘bah went to Khālīd Al-Ḥadhā’ and said:

“O Abū Munāzil! Do you have aḥādīth that you can

⁴¹³ Its chain of narrators is authentic as far as Muẓaffar Ibn Mudrik.

Shu‘bah was not mentioned among his Shaikhs. Ibn Darastawayh is trustworthy and those who declared him to be weak are not correct, as is made clear in his biography in *Tārīkh Baghdād* (9/428).

⁴¹⁴ Its chain of narrators is weak.

Al-Ḥasan Ibn ‘Alī is Ibn ‘Āṣim Al-Wasiṭī, of whom Ibn Ma‘īn said: “He is nothing.” And in his parlance, that is a severe criticism. Ibn Al-Madīnī said: “I saw him, but I did not record anything from him.” As for Abū Ḥātim, he said: “His status is one of truthfulness.” Ibn ‘Adiyy said: “His aḥādīth are sound and I hope that there is no objection to him.”

I say: It is more likely that he is weak.

relate to me?” But Khālid was in poor health and so he said to him, “I am in pain.” He replied, “It is only one.” And so he related it to him and when he had finished, he said: “Die, if you wish.”⁴¹⁵

⁴¹⁵ Its chain of narrators is weak.

In it is ‘Alī Ibn ‘Āṣim Ibn Suhayb and he frequently made mistakes. He used to report on the authority of Khālid Al-Ḥadhā’ and others and he would misquote them. Yazīd Ibn Zurai’ said: “I met ‘Alī Ibn ‘Āṣim in Al-Baṣrah when Khālid Al-Ḥadhā’ was still alive and he informed me of some things on the authority of Khālid and so I asked him (i.e. Khālid) about them and he rejected them all.”

CHAPTER FIFTY-THREE

A Tradition of Sufyān Al-Thawrī

238. We were informed by Abū Sa'īd Muḥammad Ibn Mūsā Al-Şayrafī, who said that he was told by Abū'l-'Abbās Muḥammad Ibn Ya'qūb Al-Aşamm, who said that he was told by Muḥammad Ibn Ishāq Al-Şāghani, who said that he was told by 'Alī Ibn Qādim...

We were informed by Muḥammad Ibn Al-Ḥusayn Ibn Al-Faḍl Al-Qaṭṭān, who said that he was told by 'Alī Ibn 'Abdu'l-Raḥmān Al-Kūfī, who said that he was told by Aḥmad Ibn Ḥāzim, who said that he heard 'Alī Ibn Qādim saying that he heard Sufyān Al-Thawrī that he said:

“I wished that I had not embarked on anything of it (i.e. ḥadīth) and I wished that I could be free [from it],⁴¹⁶ nothing upon me and nothing for me.”⁴¹⁷ The wording is that of Ibn Al-Faḍl.

⁴¹⁶ This is from manuscript (B).

⁴¹⁷ Its chain of narrators is weak.

In it is 'Alī Ibn Qādim, who is weak, especially when he narrates on the authority of Al-Thawrī.

239. We were informed by Al-Qāḍī Abū Bakr Aḥmad Ibn Al-Ḥasan Al-Ḥarshī, who said that he was told by Muḥammad Ibn Ya‘qūb Al-Aṣamm, who said that he was told by Al-Khiḍr Ibn Ubān Al-Hashimī, who said that he was told by Muḥammad Ibn Bishr, who said that he heard Sufyān Al-Thawrī:

“I wish that I could be completely free from it (i.e. ḥadīh).”⁴¹⁸

Abū Bakr Al-Khaṭīb (may Allāh have mercy on him) said: Sufyān Al-Thawrī only said this due to fear for himself that he would not fulfil the requirements of ḥadīth and act upon them and he feared that it would be a proof against him, as in the following:

240. We were informed by Abū’l-Ḥasan Aḥmad Ibn Muḥammad Ibn Aḥmad Ibn Mūsā Ibn Hārūn Ibn Al-Salt Al-Ahwāzī, who said that he was told by Muḥammad Ibn Mukhallad Al-‘Aṭṭār, who said that he was told by Mūsā—Ibn Hārūn—who said that he was told by Muḥammad—Ibn Na‘īm Al-Hayṣam—that he said that he saw Bishr Ibn Al-Ḥārith and he had been to visit a companion of ḥadīth and Bishr said to them:

“What is this I see with you that you are showing?” They

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However, it was narrated by Ibn Abū Ḥātim in *‘Muqaddimah Al-Jabr’* (p. 61) by way of Al-Firyābī and Qubaysah, on the authority of Al-Thawrī—and its chain of narrators is authentic.

He narrated it (p. 62) by way of ‘Isā Ibn Muḥammad Al-Nahḥās, who said that Ḍhamrah (i.e. Ibn Rabī‘ah) said: “I heard Sufyān...” and he quoted it without the first portion, but added to it: “Today, I am seeking knowledge—and for what is it?”

⁴¹⁸ Its chain of narrators is weak, but the tradition is authentic.

In it is Al-Khiḍr Ibn Ubān Al-Hashimī; a biography is given for him in *‘Al-Lisān’* (2/487) and he was declared weak by Al-Ḥākim and others and Al-Dāraqutnī spoke of him (i.e. negatively). See what has preceded.

replied, "O Abū Naṣr! We are acquiring knowledge, in the hope that Allāh will benefit us thereby one day." He said: "You know that it is incumbent upon you to pay *ṣakāb* on it, just as it is incumbent upon any of you, if he possesses two hundred *dirhāms*, to pay five *dirhāms*. Likewise, if one of you hears two hundred ḥādīth, then he must act upon five of them. If he does not, then see what this will cause to you on the morrow."⁴¹⁹

241. We were informed by Muḥammad Ibn Aḥmad Ibn Rizq, who said that he was told by Abū 'Alī Ibn Al-Ṣawwāf, who said that he was told via dictation by Maḥmūd Abū Muḥammad Al-Mirwāzī, who said that he was told by Abū Mu'ādh Al-Jarūd Ibn Mu'ādh Tirmidhī, who said that he was told by 'Umar, who reported on the authority of Mālik Ibn Maghūl, who said that he heard Al-Sha'bī saying:

"I wish that I had not learnt anything of this knowledge."⁴²⁰

He said: "Al-Sha'bī only said that due to fear that he would not fulfil its obligations or the gratitude that such knowledge entails."

242. We were told by Abū Ṭālib Yaḥyā Ibn 'Alī Ibn Al-Ṭayyib Al-Daskarī, who said that he was told by Abū Bakr Ibn Al-Muqrī', in Aṣbāhanī, who said that he was told by Bakr Ibn Muḥammad

⁴¹⁹ Its chain of narrators is weak, but the tradition is authentic.

In it is Muḥammad Ibn Na'im Al-Haysam, whose biography is given by Al-Khaṭīb in his '*Tārikh*' (3/321) and he did not mention either praise or criticism of him. He narrated reports on the authority of Bishr Ibn Al-Hārith. But it was narrated by Al-Ḥasan Ibn 'Amr Al-Shī'i, who reported it on the authority of Bishr.

The author narrated it in his '*Tārikh*' (7/69) and its chain of narrators is authentic.

It also has another chain of narrators from Abū Nu'aym in '*Al-Hilyah*' (8/47).

⁴²⁰ I have not found anyone among the Shaikhs of Mālik Ibn Maghūl who is known as 'Umar. Only 'Amr Ibn Marzūq and 'Amr Ibn Al-Haytham narrated on his authority. As for Jarīd, I have not found any biography for him.

Al-Maṣīṣī, who said that he was told by Ibrāhīm Ibn Saʿīd, who said that he heard Abū Qutn ʿAmr Ibn Al-Haytham say that Al-Shuʿbah said:

“I am not entrusted with anything which I fear will cause me to be admitted to the Fire more than it (i.e. ḥadīth).”⁴²¹

And Ibn ʿAwn said: “I wish that I could escape completely from it.”

243. We were informed by Abū ʿAbdullāh Al-Ḥusayn Ibn ʿUmar Ibn Burhān Al-Ghazal, the righteous Shaikh, who said that he was told by ʿAbduʾl-Bāqī Ibn Qānīʿ [Al-Qāḍī],⁴²² who said that he was told by Abū Ghālib ʿAlī Ibn Aḥmad, who said that he was told by Yazīd Ibn ʿAbduʾl-Raḥīm⁴²³ Ibn Muṣʿab, who said that he heard his father say that he heard Sufyān Al-Thawrī saying:

“Whoever increases in knowledge also increases in pain; and if I did not have knowledge, it would have eased my sadness.”⁴²⁴

244. I was informed⁴²⁵ by Al-Qāḍī Abū Bakr Aḥmad Ibn Al-

⁴²¹ I have not found any biography for Bakr Ibn Muḥammad Al-Maṣīṣī.

⁴²² This is from manuscript (B).

⁴²³ This is how it appears in manuscript (A) and manuscript (B), but the correct name is ʿAbduʾl-Raḥmān, as is made clear in *ʿAl-Ḥilyab*ʿ.

⁴²⁴ Its chain of narrators is weak.

In it is Abū Ghālib ʿAlī Ibn Aḥmad Ibn Al-Naḍr Al-Azdi, who was declared weak by Al-Dāraqutnī and he was also mentioned by Salāmah Al-Andalusī, who said: “He is trustworthy.” I say: Al-Dāraqutnī is more knowledgeable with regard to him, because Abū Ghālib was a Baghdādi Shaikh. Yazīd Ibn ʿAbduʾl-Raḥmān Ibn Muṣʿab is truthful; a biography is given for him in *ʿAl-Jarḥ waʾl-Taʿdīl* (2/4/277), but his father’s status is unknown; he is one of the men in *ʿAl-Tabḥḥib*ʿ.

The tradition was included by Abū Nuʿaym in *ʿAl-Ḥilyab*ʿ (6/363).

⁴²⁵ In manuscript (B) it says: “We were informed”.

Ḥasan Al-Ḥarshī, who said that he was told by Abū'l-'Abbās Muḥammad Ibn Ya'qūb Al-Aṣamm, who said that he was told by 'Abdullāh Ibn Hilāl Ibn Al-Furat, who said that he was told by Aḥmad—Ibn Abū'l-Hawarī—who said that he was told by Muḥammad Ibn Na'īm Al-Mawsilī, who reported on the authority of Al-Mu'afa Ibn 'Imrān, who said that he heard Sufyān—Ibn Sa'īd Al-Thawrī—who said:

“I wished that every ḥadīth in my breast and every ḥadīth that men have memorised on my authority were erased from my breast and from their breasts.” I said: “O Abū 'Abdullāh, bearer of correct knowledge and bearer of the clear Sunnah, which you have explained! Do you wish that they be erased from your breast and the breasts of the men?” He replied: “Be silent! What will inform you [of my situation], should I wish not to stand on the Day of Resurrection and be questioned about every gathering I attended and about every ḥadīth I have related?”⁴²⁶

Sufyān made clear in this ḥadīth the reason why he feared for himself; and it has been said that Sufyān only feared for himself from ḥadīth and wished that he had not embarked on [the study of] it because love of *isnād* and craving for the narration had overcome his heart to such a degree that he used to relate on the authority of weak narrators and those whose narrations should not be cited as proof. When the name of a person from among them

⁴²⁶ 'Abdullāh Ibn Hilāl Ibn Al-Furat is Al-Dawmī, mistakenly written as Al-Rūmī in Ibn Abū Ḥātim's work, *'Al-Jarḥ wa'l-Ta'dīl'* (2/2/193), where he cited a biography for him. He said that his father was asked about him and he said: “He is truthful.” As for Muḥammad Ibn Al-Mawsilī, I have not found any biography for him and Abū Zakariyya Al-Mawsilī did not mention him in *'Tārikh Al-Mawsilī'*. It is likely that he is the same person as Muḥammad Ibn Na'īm Al-Ḥaysam, the person who narrated on the authority of Bishr Ibn Al-Ḥārith, who is from the same *tabaqah* (stage or level of narrators) and whom we discussed previously.

was well known, he would mention him by his agnomen, thereby committing *tadlis*. So he feared for himself due to this action. And a group from among the Imāms and scholars have expressed their disapproval of *tadlis*.

245. I was informed by ‘Ubaydullāh Ibn Abū’l-Faḥ Al-Fārisī, who said that he was informed by Muḥammad Ibn Al-Muẓaffar, who said that he was told by ‘Abdullāh Ibn Muḥammad Ibn Ja‘far Al-Qizwīnī, in Egypt, who said that he was told by Abū Zur‘ah ‘Ubaydullāh Ibn ‘Abdu’l-Karīm, who said that Musaddad told him that Yaḥyā said to him:

“Sufyān Al-Thawrī was overcome by his craving for ḥadīth.”⁴²⁷

246. We were informed by Al-Ḥasan⁴²⁸ Ibn Abū Bakr, who said that he was told by Muḥammad Ibn ‘Alī Ibn Al-Haytham Al-Muqrī’, who said that he was told by Yazīd Al-Badā’, who said that he heard ‘Ubaydullāh Ibn ‘Umar, who said that he heard Yaḥyā Ibn Sa‘īd, who said:

“I do not fear anything for Sufyān except his love for ḥadīth.”⁴²⁹

247. We were informed by Muḥammad Ibn Aḥmad Ibn Rizq,

⁴²⁷ Its chain of narrators is extremely weak.

In it is ‘Abdullāh Ibn Muḥammad Ibn Ja‘far Al-Qizwīnī, who is a liar and is accused (of fabricating aḥādīth). Al-Dāraquṭnī said: “He is a liar; he wrote a book on the Sunan of Al-Shāfi‘ī and in it there are more than two hundred aḥādīth, none of which was related by Al-Shāfi‘ī.” He also said: “Al-Qizwīnī fabricated in the manuscript of ‘Amr Ibn Al-Hārith more than a hundred aḥādīth.” See his biography in *‘Al-Lisān* (3/425).

⁴²⁸ In manuscript (A) it says: *‘Al-Ḥusayn’*.

⁴²⁹ Its chain of narrators is authentic.

Yazīd Al-Badā’ is Ibn Al-Haytham Ibn Tahmān, in Baghdād, who is trustworthy. A biography is given for him in *‘Tārikh Baghdād’* (14/349). ‘Ubaydullāh Ibn ‘Umar is Al-Qawarīrī.

who said that he was informed by Ja'far Ibn Muḥammad Ibn Nuṣayr Al-Khaldī, who said that he was told by Muḥammad Ibn 'Abdullāh Ibn Sulaymān Al-Ḥadrī, who said that he was told by Aḥmad Ibn Sinan, who said that he was told by 'Abdu'l-Raḥmān Ibn Mahdī, who said: "We would be with Sufyān and it was as if he had been summoned for his last reckoning. We would not dare speak a word to him, but then we would mention a ḥadīth." [He said: ⁴³⁰ "...then that humility would be dispelled and nothing remain except '*Haddathana... waḥaddathana...*' ('We were told... and we were told...')."⁴³¹

248. We were informed by Muḥammad Ibn Al-Ḥusayn Ibn Al-Faḍl Al-Qaṭṭān, who said that he was informed by Abdullah Ibn Ja'far Ibn Darāstawayh, who said that he was told by Ya'qūb Ibn Sufyān, who said that he was told by Abū Sa'īd Al-Ashajj, who said that he was told by Ibn Yaman, who said that he heard Sufyān saying:

"The *fitnah* (trial, temptation) of ḥadīth is more severe than the *fitnah* of gold and silver."⁴³²

249. We were informed by Ibn Al-Faḍl, who said that he was informed by Ibn Darastawayh, who said that he was told by Ya'qūb Ibn Sufyān, who said that he was told by Aḥmad Ibn Al-Khalīl, who said that he heard Abū Nūḥ Qurād, who said that Shu'bah said:

⁴³⁰ This is from manuscript (B).

⁴³¹ Its chain of narrators is authentic.

Al-Hadhramī is Al-Ḥāfiẓ Al-Kabīr Mutayyin.

The tradition was also narrated by Abū Nu'aym in '*Al-Ḥilyab*' (6/371), by way of Mutayyin.

⁴³² Its chain of narrators is weak.

In it is Yahyā Ibn Yaman, who is weak, especially when he narrates on the authority of Al-Thawrī; and we have spoken of him previously.

The tradition was narrated by Abū Nu'aym in '*Al-Ḥilyab*' (6/363), by way of Ibn Yaman.

“The best of men is Sufyān, were it not that he collects [aḥādīth] indiscriminately (i.e. from all of the people).”⁴³³

250. I was informed by ‘Ubaydullāh Ibn Abū’l-Faḥḥ, who said that he was informed by Muḥammad Ibn Al-Muẓaffar, who said that he was told by ‘Abdullāh Ibn Muḥammad Ibn Ja‘far, who said that he was told by Abū Ismā‘īl Tirmidhī, who said that he quoted the words of Sufyān Al-Thawrī to Muḥammad Ibn ‘Abdullāh Ibn Numayr:

“I do not fear anything for myself except ḥadīth.” He asked, “For what reason did he say that?” He [Abū Ismā‘īl] said: “Because he used to relate from weak narrators.”⁴³⁴

⁴³³ Its chain of narrators is authentic.

Aḥmad Ibn Al-Khalīl is Abū ‘Alī Al-Tājir, a native of Baghdād, who took up residence in Naysabūr, he is trustworthy; Qurad is a nickname, and his full name was ‘Abdu’l-Raḥmān Ibn Ghazwān; he is trustworthy and one of the men from *‘Al-Tabḥīb’*.

⁴³⁴ Its chain of narrators is extremely weak.

In it is ‘Abdullāh Ibn Muḥammad Ibn Ja‘far Al-Qizwīnī, who is a liar and was accused (of fabricating aḥādīth); and we spoke of him previously.

CHAPTER FIFTY-FOUR

Traditions Related from Mughīrah Ibn Miqsam Al-Dhabbī

251. I was informed by Muḥammad Ibn Al-Ḥusayn [Ibn Al-Faḍl]⁴³⁵ Al-Qaṭṭān, who said that he was informed by Da'laḥ Ibn Aḥmad, who said that he was informed by Aḥmad Ibn 'Alī Al-Ubār, who said that he was told by 'Awn Ibn Salām, who said that he was told by 'Abthar, who said that he heard Mughīrah saying:

“Murrah was the best of people who learn ḥadīth, then he became the worst of people who learn ḥadīth. If I were to face what I have previously experienced, I would not have related ḥadīth.”⁴³⁶

252. We were informed by Muḥammad Ibn Aḥmad Ibn Rizq, who said that he was informed by Muḥammad Ibn Al-Ḥasan Ibn Ziyād Al-Naqqāsh, who said that he was told by Abū Aḥmad

⁴³⁵This is from manuscript (B).

⁴³⁶Its chain of narrators is authentic.

Muḥammad Ibn ‘Abdūs, who said that he was told by Abū Ma‘mar, who said that he was told by ‘Abthar, who said that he heard Mughīrah saying:

“If I were to face what I have previously experienced, I would not have related ḥadīth.”⁴³⁷

Shaikh Abū Bakr [Al-Ḥāfiz]⁴³⁸ said:

“Seekers of knowledge are at (different) levels. It might be that a writer of ḥadīth may come to the scholar and he will not spend a long time learning (from him), and he will treat him with his customary good manners. So Mughīrah—and Allāh knows better—saw some of those people in his gatherings and witnessed their bad behaviour and reprehensible manners, which made him angry and so he spoke these words. And gatherings of learning are seldom free of such people as we have described. We ask Allāh to bless us with good manners and to grant us that we act upon our knowledge, through His Bounty and His Mercy.”

253. We were informed by Ibrāhīm Ibn Mukhallad Al-Qāḍī, who said that he was told by Abū Bakr Muḥammad Ibn ‘Abdullāh Ibn Ṣāliḥ Al-Abhārī, who said that he heard Ibn Abū Dāwūd saying that he heard ‘Isā Ibn Ḥammād Zagbah, who said that he heard Al-Layth Ibn Sa’d saying—when he had observed the Companions of Ḥadīth (*Aṣḥāb al-Ḥadīth*) and seen something (negative) from them—and so he said:

“What is this? You are more in need of a small amount

⁴³⁷ Its chain of narrators is extremely weak.

This is because in it is Al-Naqqāsh, who is accused (of fabricating ḥadīth). See his biography in *‘Al-Lisān’* (5/149). But the tradition is authentic, due to the previous narration.

⁴³⁸ This is from manuscript (A).

of good manners than you are of a great deal of knowledge.”⁴³⁹

254. We were informed by Muḥammad Ibn Aḥmad Ibn Rizq, who said that he was told by Abū ‘Alī Ibn Al-Ṣawwāf, who said that he was told by ‘Abbās Ibn Aḥmad Al-Washā’, who said that he was told by Surayj, who said that he was told by Sufyān, who said that ‘Ubaydullāh Ibn ‘Umar looked at the companions of ḥadīth and their crowding and he said:

“You have dishonoured knowledge and taken away its light; and if you and I were to have met ‘Umar Ibn Al-Khaṭṭāb, he would have inflicted a painful beating on us.”⁴⁴⁰

⁴³⁹ Its chain of narrators is authentic.

⁴⁴⁰ Its chain of narrators is weak.

In it is ‘Abbās Ibn Aḥmad Ibn Al-Ḥasan Al-Washā’; Al-Khaṭīb gave a biography for him in his *‘Tārīkh’* (12/151) and he said, “He was one of the Shaikhs of the righteous.”

I say: This does not necessarily mean that he was trustworthy, for righteousness is one thing, but preciseness is another. And Allāh knows better.

As for ‘Ubaydullāh Ibn ‘Umar, he is Al-‘Amrī.

CHAPTER FIFTY-FIVE

Traditions from Sufyān Al-Thawrī

255. We were informed by Al-Qādī Abū Bakr Aḥmad Ibn Al-Ḥasan Al-Ḥarshī, who said that he was told by Al-‘Abbās Muḥammad Ibn Ya‘qūb Al-Aṣamm, who said that he was told by Al-Khiḍr Ibn Ubbān Al-Hashimī, who said that he as told by Muḥammad Ibn Bishr, who said that he heard Sufyān saying:

“If this was from goodness, it would have decreased, as goodness decreases (i.e. ḥadīth).”⁴⁴¹

256. I was informed by Muḥammad Ibn Al-Ḥusayn Ibn Al-Faḍl Al-Qaṭṭān, who said that he was informed by Da‘laj Ibn Aḥmad, who said that he was informed by Aḥmad Ibn ‘Alī Al-Ubār, who said that he was told by ‘Alī Ibn Ḥajr, who said that he heard Khalaf Ibn Khalīfah saying that he heard Sufyān Ibn Sa‘īd

⁴⁴¹ Its chain of narrators is weak.

In it is Al-Khiḍr Ibn Ubbān and we have spoken of him previously when we dealt with no. (#239).

saying:

“I see every kind of goodness diminishing and this ḥadīth is increasing, so I think that if it were a cause of goodness, it would also diminish.”⁴⁴²

[Abū Bakr said]⁴⁴³: One of the people took these words and arranged them into a poem: Abū Bakr Aḥmad Ibn Muḥammad Ibn Ghālīb Al-Khawārizmī recited to us, without naming the person who said it:

“I observe that much of the goodness in this world
 is decreasing,
 And it diminishes greatly while the ḥadīth is increasing,
 So if it was good, then it would be like all goodness,
 But the devil of the ḥadīth increases,
 And Ibn Ma‘īn has a saying regarding the men,
 He will be asked about them while the angels bear witness,
 And if he is truthful, he will have the ruling of backbiting,
 While if it is a lie, then the accounting will be severe.”

Shaikh Abū Bakr [Al-Ḥāfīz]⁴⁴⁴ said: “The matter is not as the

⁴⁴² Its chain of narrators is ḥasan.

If ‘Alī Ibn Ḥajr hearing from Khalaf was before he began to mix things up—and there has been (negative) talk regarding Khalaf’s memory—then his reports fall from the level of Ḥasan. And Allāh knows better.

The tradition was also narrated by Abū Nu‘aym (6/369) by way of ‘Abdu’l-Razzāq, who reported something similar on the authority of Al-Thawrī.

It also contains the Shaikh of Abū Nu‘aym, Ibrāhīm Ibn ‘Abdullāh Ibn Ishāq Al-Aṣḥānī, who has a blameless record. A biography is given for him in *‘Akbār Aṣḥān’* (10/201) and Al-Khaṭīb also gave a biography for him in *‘Tārikh Baghdād’* (12/82-83).

⁴⁴³ This is from manuscript (B).

⁴⁴⁴ This is from manuscript (A).

poet claims, i.e. that the scholars' clarification of the status of narrators is backbiting; rather, it is advice. And in exposing them, they have a great reward, due to them revealing their status—and it is not permissible for them to conceal them.”

257. I was informed by ‘Alī Ibn Aḥmad Al-Razzāz, who said that he was informed by ‘Alī Ibn Muḥammad Ibn Sa‘īd Al-Mawsilī, who said that he was told by Abul Wajīh Ṣāliḥ Ibn Mūsā, who said that he was told by Aḥmad Ibn Ḥanbal, who said that he was told by ‘Affān, who said that he was told by Yaḥyā Ibn Sa‘īd, who said that he asked Shu‘bah, Sufyān Ibn Sa‘īd. Sufyān Ibn ‘Uyainah and Mālik Ibn Anas about a man who is not weak and is not accused [of fabrication] and all of them said:

“Make clear his status.”⁴⁴⁵

258. Abū Muḥammad ‘Abdu’l-Raḥmān Ibn ‘Uthmān Al-Dimashqī wrote to me and Muḥammad Ibn Yūsuf Al-Naysabūrī told me of it, saying that Abul Maymūn ‘Abdu’l-Raḥmān Ibn ‘Abdullāh Al-Bajlī informed them, saying that he was informed by Abū Zur‘ah—‘Abdu’l-Raḥmān Ibn ‘Amr Al-Naṣrī—who said that he heard Abū Mashar being asked about a man who made mistakes, misconstrued things and misrepresented things, and he said, “Make clear his status.” I said to Abū Mashar, “Do you consider that to be backbiting?” He replied, “No.”⁴⁴⁶

⁴⁴⁵ Its chain of narrators is *talif*.

In it is ‘Alī Ibn Muḥammad Ibn Sa‘īd Al-Mawsilī, whose biography was given by Al-Khaṭīb in *Tārikh Baghdād* (12/82-83) and he transmitted on the authority of Abū Nu‘aym and Muḥammad Ibn Al-Muzaffar that they declared him to be a liar.

⁴⁴⁶ Its chain of narrators is authentic.

‘Abdu’l-Raḥmān Ibn ‘Uthmān is ‘Abdu’l-Raḥmān Ibn Abū Naṣr, the virtuous Shaikh, who is trustworthy and reliable and a leading scholar. A biography is given for him in *‘Al-Siyār* (17/366). Al-Dhahabi also provided a biography for ‘Abdu’l-Raḥmān Al-Bajlī in *‘Al-Siyār* (15/533) and he said, “The Shaikh, Imām and trustworthy and reliable author.”

The tradition was also narrated by the author in *‘Al-Kifāyah* (p. 63).

Shaikh Abū Bakr said: “We have discussed this in full in our well known book entitled ‘*Al-Kifāyah*’ and there is no need for us to repeat it in this book. So let us return to the discussion regarding the meaning of the first section and we say: Al-Thawrī was referring in his aforementioned words to aḥādīth that are *gharā’ib*⁴⁴⁷ and those that are *manākīr*,⁴⁴⁸ and not including those that are *ma’rūfab*⁴⁴⁹ or those that are *mashbūrab*.⁴⁵⁰ This is because the traditions that are *shazẓāb*⁴⁵¹ and the aḥādīth that are *munkarab* are too many to enumerate. So Al-Thawrī considered that there was no good in them, since they contradict the narrations of trustworthy reporters and scholars of *fiqh* act upon them. And it has been reported on the authority of a number of scholars besides Al-Thawrī that it is disliked to preoccupy oneself with them or to spend time studying them.

259. We were informed by Abū Hāzim ‘Umar Ibn Aḥmad Al-‘Abdawī, who said that he was informed by Muḥammad Ibn ‘Abdullāh Ibn Ibrāhīm Al-Sulayṭī, who said that he was told by Ja‘far Ibn Muḥammad Ibn Al-Ḥusayn, better known as Al-Turkī,⁴⁵² who said that he was told by Yaḥyā Ibn Yaḥyā, who said that he was informed by Muḥammad Ibn Jābir, who reported on the authority

⁴⁴⁷ *Gharā’ib*: Plural of *gharīb*, i.e. a narration which is transmitted at some point in its *isnād* by a single narrator. If at the beginning of the *isnād*, it is known as *gharīb mutlaq* and if at any other point in the *isnād*, it is known as *gharīb nisbī*.

⁴⁴⁸ *Manākīr*: Plural of *munkar*, i.e. a narration by a weak narrator that contradicts what has been authentically reported by someone trustworthy.

⁴⁴⁹ *Ma’rūfab*: plural of *ma’rūf*, i.e. a narration transmitted by a trustworthy reporter, which contradicts what has been narrated by a weak reporter.

⁴⁵⁰ *Mashbūrab*: Plural of *mashbūr*, i.e. a narration that has been transmitted by three or more narrators at each level of its *isnād*, without reaching the level of *mutawatir* (narrated by so many people that it is inconceivable that they collaborated to propagate a lie).

⁴⁵¹ *Shazẓāb*: Plural of *shāzz*, i.e. something narrated by an acceptable reporter which contradicts what has been narrated by someone more reliable.

⁴⁵² This is how it appears in manuscript (A), while in manuscript (B) and in ‘*Al-Kifāyah*’ it says ‘*Al-Turkī*’.

of Al-A‘mash, who reported on the authority of Ibrāhīm, who said:

“They used to dislike speech that was *gharīb* and ḥadīth that was *gharīb*.”⁴⁵³

260. I recited to Muḥammad Ibn Al-Ḥusayn Al-Qaṭṭān, who reported on the authority of Da‘laj Ibn Aḥmad, who said that he was told by Mūsā Ibn Hārūn, who said that he was told by Bishr Ibn Al-Walīd, who said that he heard Abū Yūsuf saying:

“Do not recite many *aḥādīth* that are *gharībah*, which the jurists did not produce, for the last state of their bearer is that he is branded a liar.”⁴⁵⁴

261. We were told verbally by ‘Abdu’l-‘Azīz Ibn Abu’l-Ḥasan

⁴⁵³ Its chain of narrators is weak, but it is authentic due to similar narrations.

Muḥammad Ibn Jābir is Ibn Sayyār; Yaḥyā Ibn Yaḥyā was mentioned in his biography in *‘Tabḥṣīb Al-Kamal’* (24/565) as being among those who narrated on his authority. As for Ibn Jābir, he is weak; he used to write *aḥādīth* in his books and he mix things up in them.

The tradition was also narrated by the author in *‘Al-Kifāyah’* (p. 171) with the same chain of narrators.

And Al-Ramāhurmuzī narrated it in *‘Al-Muḥaddīth Al-Fāsīl’* (#774), on the authority of Musaddad, who said that he was told by Muḥammad Ibn Jābir, who narrated it and it was authentically reported on the authority of Ibrāhīm, who said: “They used to dislike when they gathered, that a man should narrate the ahsan of his ḥadīth or the ahsan of what he had.”

It was also narrated by Al-Ramāhurmuzī (#765 and #766) and by the author in *‘Al-Jāmi’* (2/101) by various routes on the authority of Ibn ‘Awn, who reported on the authority of Ibrāhīm and its chain of narrators is authentic. And what is meant by ahsan here is the *gharīb*.

⁴⁵⁴ Its chain of narrators is ḥasan.

We have previously discussed Bishr Ibn Al-Walīd when we dealt with narration no. 2. And Mūsā Ibn Hārūn is Ibn ‘Abdullāh Ibn Marwān, who is trustworthy, a Ḥāfiẓ and a scholar.

The tradition was narrated by Al-Ramāhurmuzī (#769), who said that he was told by Ja‘far Al-Firyābī, who said that he was told by Bishr Ibn Al-Walīd, who said that he heard Abū Yūsuf saying: “Whoever followed the *gharīb* from the ḥadīth is a liar.”

And something similar to the last part of it was narrated; see tradition no. (#2).

Al-Qarmīsīnī, who said that he was informed by ‘Abdullāh Ibn Mūsā Al-Hashimī, who said that he was told by Ibn Badīna, who said that he heard Al-Mīrwadhī saying that he heard Aḥmad Ibn Ḥanbal saying:

“They have abandoned ḥadīth and they have devoted themselves to *al-gharā’ib*; how little is their understanding!”⁴⁵⁵

Abū Bakr said, “It is not permissible to believe that Al-Thawrī meant by his aforementioned words authentic aḥādīth and the well-known *Sunan*; how could that be permissible when it is he who said:

262. I was informed by Abū’l-Qāsim Al-Azharī, who said that he was told by ‘Ubaydullāh Ibn Aḥmad Al-Muqrī’, who said that he was told by Al-Ḥusayn Ibn Ismā’īl, who said that he was told by Muḥammad Ibn ‘Amr Ibn Ḥannān, who said that he was told by Baqīyyah, who said that he was told by ‘Abdu’l-Raḥmān Ibn Khālīd, who reported on the authority of Sufyān Al-Thawrī that he said:

“Study ḥadīth much, for it is a weapon.”⁴⁵⁶

⁴⁵⁵ Its chain of narrators is weak.

In it is ‘Abdullāh Ibn Mūsā Al-Hashimī, who was declared trustworthy by Al-‘Atīqī and Abū’l-Ḥasan Ibn Al-Furāt. And it is as if they did not take any position on his status. Ibn Abū’l-Fawāris said, “There was a degree of leniency and lack of strictness in him.” And Al-Azharī said, “He was weak,” while Al-Barqānī said, “He is weak.”

I say: This is a clear criticism and is indefensible.

The tradition was also narrated by the author in *‘Al-Kifāyah’* (p. 172).

⁴⁵⁶ It is unclear to me who ‘Abdu’l-Raḥmān Ibn Khalid is and he was not mentioned among the Shaikhs of Baqīyyah, nor among those who narrated on the authority of Al-Thawrī. So it is not unlikely that he was one of the unknown Shaikhs of Baqīyyah, or that he committed *tadlis*. The remainder of the men in the chain of narrators are authoritative.

263. We were informed by Muḥammad Ibn Aḥmad Ibn Rizq, who said that he was told by Muḥammad Ibn ‘Umar Al-Ḥāfiẓ, who said that he was told by ‘Abdullāh Ibn Bishr, who said that he was told by Zayd Ibn Akhzam, who said that he was told by Ibn Zaid—which is how it is written in my book, on the authority of Ibn Rizq, but the correct version is Ibn Dāwūd—who said that he heard Al-Thawrī saying:

“It is incumbent upon a man to compel his son to study ḥadīth.” He added, “For he will be asked about it.”⁴⁵⁷

264. We were informed by ‘Alī Ibn Abū ‘Alī Al-Baṣrī, who said that he was told by Aḥmad Ibn Ibrāhīm Ibn Al-Ḥasan, who said that he was told by ‘Abdullāh Ibn Muḥammad Ibn ‘Abdu’l-‘Azīz, who said that he was told by Abū Ya‘qūb Ishāq Ibn Abū Isra‘īl, who said that he heard Yaḥyā Ibn Yaman, who said that he heard Sufyān saying:

“I know of nothing through which Allāh, [the Almighty, the All-Powerful]⁴⁵⁸ is sought.” A person said to him, “What if they seek it without an intention?” He replied, “Their seeking of it is the intention.”⁴⁵⁹

265. We were informed by Muḥammad Ibn Aḥmad Ibn Rizq, who said that he was informed by ‘Uthmān Ibn Aḥmad Al-Daqqāq,

⁴⁵⁷ Its chain of narrators is *munkar*.

Muḥammad Ibn ‘Umar Al-Ḥāfiẓ is Al-Ja‘ābi, and there is discussion (among scholars) regarding him. And we have spoken previously about the tradition in no. 129.

The tradition was also narrated by Abū Nu‘aym in ‘*Al-Ḥilyah*’ (6/364) by way of Al-Ja‘ābi.

⁴⁵⁸ This is from manuscript (B).

Its chain of narrators is weak, but it (the text) is authentic.

In it is Yaḥyā Ibn Al-Yaman, and we have spoken previously of him.

⁴⁵⁹ The tradition, with authentic chains of narrators, was mentioned previously. See nos. 159-161).

who said that he was told by Ja‘far Ibn Muḥammad Ibn Shākir Al-Zāhid Al-Ṣā’igh, who said that he was told by Abū Mu‘āwiyah Al-Ghallabī, who said that he was told by Wakī‘, who said that he heard Sufyān saying:

“We know of no deed better than seeking knowledge and ḥadīth for one who has a good intention.”⁴⁶⁰

266. I was informed by Muḥammad Ibn Al-Ḥusayn Al-Qaṭṭān, who said that he was informed by Da‘laj Ibn Aḥmad, who said that he was informed by Aḥmad Ibn ‘Alī Al-Ubār, who said that he was told by Aḥmad Ibn Hashim, who said that he was told by Ḍhamrah, who said that Sufyān Al-Thawrī was relating ḥadīth in ‘Asqalān and Ṣūr and as he began speaking to them, he declared:

“The springs have gushed forth. The springs have gushed forth...” impressed by himself. And sometimes a man might relate ḥadīth and say: “This is better for you than your governorship of ‘Asqalān and Ṣūr.”

⁴⁶⁰ It is authentic.

We previously quoted something similar in no. 160.

CHAPTER FIFTY-SIX

A Tradition of Mālik Ibn Anas and 'Abdullāh Ibn Idrīs

267. We were informed by Abū Bakr Aḥmad Ibn Muḥammad Ibn Ghālib Al-Faḳīh, who said that he recited it to 'Alī Ibn Aḥmad Al-Barqānī,⁴⁶¹ who said that Muḥammad Ibn Aḥmad Ibn Mas'ūd told them, who said that Muḥammad Ibn Idrīs—Abū Ḥātim Al-Razī—who said that he heard 'Alī Ibn Muḥammad Al-Ṭanāfīsī, who said that 'Abdullāh Ibn Idrīs said regarding learning many aḥādīth:

“We used to say that learning many aḥādīth was madness.”⁴⁶²

Al-Ṭanāfīsī said, “This is true.”

Abū Ḥātim said, “And Abū'l-Ṭāhir Ibn Al-Sarḥ said, “I heard Ibn Wahb mention on the authority of Malik that he said:

⁴⁶¹ In manuscript (B) it says 'Al-Baznani'.

⁴⁶² Its chain of narrators is authentic.

“The more a person learns ḥadīth, the more successful he will be.”

The Shaikh, Al-Ḥāfiẓ⁴⁶³ said:

“And it has been memorised on the authority of ‘Abdu’l-Razzāq Ibn Hamām regarding learning many aḥādīth something close to this meaning.”

268. We were informed by Muḥammad Ibn ‘Umar Ibn Ja‘far Al-Ḥarfī, who said that he was informed by Aḥmad Ibn Ja‘far Al-Khatlī, who said that he was told by Aḥmad Ibn ‘Alī Al-Ubār, who said that he was told by ‘Abdu’l-Raḥmān Ibn Bishr Al-Naysabūrī, who said that he heard ‘Abdu’l-Razzāq saying:

“We used to think that [learning] many aḥādīth was good, but it is bad, all of it.”⁴⁶⁴

The Shaikh, Al-Ḥāfiẓ⁴⁶⁵ said: “All of this speech is similar to the speech of Al-Thawrī, regarding the censure of aḥādīth that are *shazzāb* and the meaning of them is the same. Malik, Ibn Idrīs and others only disliked learning many chains of narrators that are *gharībah* and routes that are rejected, such as the *asānīd* of the ḥadīth of the bird,⁴⁶⁶ the routes of the ḥadīth of *al-mighfar* (the helmet),⁴⁶⁷ performing *ghusl* on Friday and the ḥadīth regarding

⁴⁶³ In manuscript (B) it says, “*Abū Bakr said...*”

⁴⁶⁴ Its chain of narrators is authentic.

⁴⁶⁵ In manuscript (B) it says, “*Abū Bakr said...*”

⁴⁶⁶ This refers to a ḥadīth narrated by Al-Tirmidhī and others on the authority of Anas Ibn Malik (*radīy Allāhu ‘anhu*), who said: “There was a bird with the Prophet (ﷺ), so he said: ‘O Allāh! Send to me the most beloved of Your creatures to eat this bird with me.’ Then ‘Alī came and ate with him.’”

⁴⁶⁷ It was reported on the authority of Anas Ibn Mālik that he said, “In the year of the conquest of Makkah, the Prophet (ﷺ) entered Makkah wearing a helmet on his head.”

the taking away of knowledge,⁴⁶⁸ the ḥadīth: “Verily, the people of the highest degrees...”⁴⁶⁹ the ḥadīth: “Whoever lied against me...”⁴⁷⁰ the ḥadīth: “There is no marriage except with a guardian...”⁴⁷¹ and other *aḥādīth* whose routes are followed by the Companions of Ḥadīth (*Aṣḥāb al-Ḥadīth*)... and they memorise them and study them, while it is likely that any of them knows not any authentic ḥadīth; and you will see him quoting routes that are *gharibah* and chains of narrators that are astonishing, most of which are fabricated and the bulk of which are manufactured and from which no benefit is derived, and they spend their lives in pursuit of them. And this weakness has removed most of the students of ḥadīth in our time from understanding them and from being able to derive rulings from them.

And the jurists of our time have done as they have done and followed their path, rejecting the hearing of the *Sunan* from the scholars of ḥadīth and preoccupying themselves with the written works of the philosophers—and both groups have strayed from what should concern them and embarked upon that which does not benefit.”

269. We were informed by Abū Bakr Al-Barqānī, who said that

⁴⁶⁸ It was reported on the authority of ‘Abdullāh Ibn ‘Amr Ibn Al-‘Āṣ (*radīy Allāhu ‘anhumā*), who said, “I heard the Messenger of Allāh (ﷺ) saying, ‘Allāh does not take away knowledge by taking it away from (the hearts of) the people, but He takes it away by the death of the religious learned men till none of the (religious learned men) remains, then people will take as their leaders ignorant persons who, when consulted, will give their verdict without knowledge. So they will go astray and will lead the people astray.’”

⁴⁶⁹ “The Messenger of Allāh (ﷺ) said: ‘The people of the highest degrees of Paradise will be seen by those beneath them as a rising star is seen on the horizon. Abū Bakr and ‘Umar will be among them, and how blessed they are!’”

⁴⁷⁰ It was reported on the authority of Jābir (*radīy Allāhu ‘anhu*) that the Messenger of Allāh (ﷺ) said, “Whoever tells lies about me deliberately, let him take his place in the Fire.”

⁴⁷¹ It was reported on the authority of Abū Mūsā (*radīy Allāhu ‘anhu*) that the Messenger of Allāh (ﷺ) said: “There is no marriage except with a guardian.”

he was told by Ya'qūb Ibn Mūsā Al-Ardabīlī, who said that he was told by Aḥmad Ibn Ṭāhir Ibn Al-Najm, who said that he was told by Sa'īd Ibn 'Amr Al-Barzā'ī, who said that he heard Abū Zur'ah—Al-Rāzī—who said that Abū Thawr wrote to him:

“This matter will continue to be with your companions unless and until they divert themselves from it by preoccupying themselves with the accumulation of a number of narrators: “Whoever deliberately lied against me...” and these people become predominant.”⁴⁷²

⁴⁷² Its chain of narrators is authentic.

CHAPTER FIFTY-SEVEN

Traditions of Sulaymān Ibn Mahrān Al-A‘mash

270. I was informed by Al-Qāḍī Abū Bakr Aḥmad Ibn Al-Ḥasan Ibn [Aḥmad]⁴⁷³ Al-Ḥarshī, who said that he was told by Abū'l-‘Abbās Muḥammad Ibn Ya‘qūb Al-Aṣamm, who said that he was told by Ibrāhīm Ibn Sulaymān Al-Burullusī, who said that he was told by Yūsuf Ibn Ya‘qūb Al-Ṣaffār, who said that he heard Abū Mu‘āwiyah saying that Al-A‘mash said:

“That I should give charity with a small piece of bread is more beloved to me than that I should relate seventy aḥādīth.” He (Abū Mu‘āwiyah) said, “I mentioned this to Abū Usāmah and he said that he heard Al-A‘mash saying that.”⁴⁷⁴

271. I was informed by Muḥammad Ibn Al-Ḥusayn Al-Qaṭṭān,

⁴⁷³This is from manuscript (B).

⁴⁷⁴Its chain of narrators is authentic.

The author's Shaikh is Al-Ḥayrī, Al-Naysabūrī, Al-Ḥāfiẓ, whose biography is given in *'Al-Siyār'*.

who said that he was informed by Da‘laj Ibn Aḥmad, who said that he was informed by Aḥmad Ibn ‘Alī Al-Ubār, who said that he was told by ‘Alī Ibn Khashram, who said that he heard Ḥafṣ Ibn Ghiyāth, who said that it was said to Al-A‘mash:

“Will you not relate ḥadīth to us?” He replied, “That I should give charity with a basket (of dates) or a loaf of bread is more beloved to me than that I should relate ten aḥādīth to you.”⁴⁷⁵

272. We were informed by Abū’l-Faṭḥ Hilal Ibn Muḥammad Ibn Ja‘far Al-Ḥaffār, who said that he was informed by Ismā‘īl Ibn Muḥammad Al-Ṣaffār, who said that he was told by Ibrāhīm Ibn Al-Walīd Al-Jashshāsh, who said that he was told by Aḥmad Ibn Yūnus Al-Kūfī, who said that he was told by Abū Bakr Ibn ‘Ayyāsh, who reported on the authority of Al-A‘mash that he said:

“There is no people in the world more wicked than the companions of ḥadīth.”

Abū Bakr said, “I rejected this until I saw from them what I know.”⁴⁷⁶

273. We were informed by Aḥmad Ibn Muḥammad Ibn Ghālib Al-Khawārizmī, who said that he heard Abū’l-Qāsim Al-Anbadūnī⁴⁷⁷ saying that it was recited to Abū ‘Alī Al-Ḥasan Ibn Muḥammad Ibn ‘Abthār⁴⁷⁸ Al-Baghdādī, who said that they were told by Al-Qawārīrī, who said that Yazīd Ibn Zurai‘ said to him

⁴⁷⁵ Its chain of narrators is authentic.

⁴⁷⁶ Its chains of narrators is authentic.

⁴⁷⁷ This is how it is written in manuscript (A), while in manuscript (B) it says: Al-Anbadhūnī.

⁴⁷⁸ This is how it is written in manuscript (A), while in manuscript (B) it says: ‘Anbar, and that is the correct version.

that Al-A‘mash said:

“If I had dogs, I would send them against the companions of ḥadīth.”⁴⁷⁹

274. We were informed by Muḥammad Ibn Aḥmad Ibn Zarq, who said that he was informed by ‘Uthmān Ibn Aḥmad Ad-Daqqāq, who said that he was told by ‘Abdu’l-Malik Ibn Muḥammad, who said that he was told by Abū Bishr Ibn Sulayṭ, who said that he heard ‘Abdullāh Ibn Dāwūd saying that he heard Al-A‘mash saying:

“If this door was left for the companions of ḥadīth, they would steal its iron.”⁴⁸⁰

The Shaikh, Abū Bakr [Al-Ḥāfiẓ]⁴⁸¹ said: “Al-A‘mash was ill-natured, rude, niggardly with ḥadīth, harsh in narration and his traditions in this are well known to the scholars. They include:

275. We were informed by Abū’l-Ḥasan Aḥmad Ibn Muḥammad Ibn Aḥmad Ibn Al-Salt Al-Ahwāzī, who said that he was informed by Muḥammad Ibn Mukhallad Al-‘Aṭṭār, who said that he was told by ‘Alī Ibn Sahl, who said that he was told by ‘Affān, who said that

⁴⁷⁹ Its chain of narrators is weak.

In it is Al-Ḥasan Ibn Muḥammad Ibn ‘Anbār Abū ‘Alī Al-Baghdādī Al-Washā’, who was declared weak by Ibn ‘Adiyy and he quoted a false ḥadīth that he narrated, saying, “If Ibn ‘Anbār did not do it deliberately, then it is probable that he included one ḥadīth in another. He was also declared weak by Ibn Qānī’ and Al-Dāraqutnī said, “They (the scholars) discussed him with regard to his hearing (narrations).” As for Al-Barqānī, he declared him to be trustworthy, but he was unaware of his true status.

⁴⁸⁰ Its chain of narrators is weak.

In it is Abū Qilabah Ibn Al-Raqashī ‘Abdu’l-Mālik Ibn Muḥammad and he is truthful, but had a poor memory.

⁴⁸¹ This is from manuscript (A).

he was told by Abū ‘Awānah, who said:

“Raqabah Ibn Maṣqalah came to Al-A‘mash and he asked him about something and he frowned and Raqabah said to him: ‘By Allāh, I did not know that you were continually scowling, quickly tired and scorned the rights of *al-zuwwār* (visitors).⁴⁸² It is as if you are sniffing mustard seeds when you are asked for wisdom’.”⁴⁸³

276. We were informed by Aḥmad Ibn Muḥammad Ibn Ghālib, who said that he recited to Abū’l-Ḥasan Al-Karā‘ī, who said that Abū Ḥāmid Aḥmad Ibn ‘Alī Al-Kashmīhanī said that he heard ‘Alī Ibn Khashram, who said that he heard ‘Isā Ibn Yūnus saying that they went out with a funeral procession and a man from among the companions of ḥadīth was leading Al-A‘mash, and when they returned from the funeral, he deviated from the road with him until the landscape became desert, then he said to him, “O Abū Muḥammad! Do you know where you are? You are in such-and-such a graveyard. By Allāh, I will not return you until you have filled my writing tablets with ḥadīth.” He said, “Write.” And when he had filled the tablets, he took them from him, then he took Al-A‘mash by the hand and led him and when they entered Al-Kūfah, he met one of his acquaintances and he gave the tablets to him. Then when he had taken Al-A‘mash to his door, he clung to him and said, “Take the tablets from the sinner.” He (‘Isā) said, “O Abū Muḥammad! They have gone.” When he despaired of him, he said, “All that I related to you is lies.” The young man (‘Isā) said, “You are more knowledgeable of Allāh than to lie.”⁴⁸⁴

⁴⁸² In manuscript (A) it says: ‘*al-zawr*’ (visiting).

⁴⁸³ Its chain of narrators is authentic.

‘Alī Ibn Sahl is Ibn Al-Mughīrah and ‘Affān is Ibn Muslim.

⁴⁸⁴ I have not found any biography for Al-Barqānī’s Shaikh, or for his Shaikh’s Shaikh.

277. I was informed by Abū'l-Qāsim Al-Azharī, who said that he was told by 'Umar Ibn Aḥmad Al-Wā'iz, who said that he was told by 'Abdullāh Ibn Sulaymān, who said that he was told by Aḥmad Ibn Ḥarb Al-Ṭā'ī, who said that he heard Muḥammad Ibn 'Ubayd saying:

“Al-A'mash would not let anyone sit beside him and if a person sat, he would cease his recitation of ḥadīth and stand up. There was a man with them whom he found annoying and he came and sat beside him, thinking that Al-A'mash would not know (due to his poor eyesight), but Al-A'mash realised and began to clear his throat and expectorate on him. But the man remained silent, fearful that he would cease reciting the ḥadīth.”⁴⁸⁵

278. I was informed by Muḥammad Ibn Al-Ḥusayn Al-Qaṭṭān, who said that he was informed by Da'laj Ibn Aḥmad, who said that he was informed by Aḥmad Ibn 'Alī Al-Ubār, who said that he was told by Al-Ḥasan Ibn 'Alī, who said that he was told by Abū Usāmah, who said that Ḥafṣ Ibn Ghiyāth asked Al-A'mash about the *isnād* of a ḥadīth and he took him by the throat and pressed him against a wall, saying: “This is its *isnād*—its support.”⁴⁸⁶

279. We were informed by Riḍwān Ibn Muḥammad Al-Daynūrī, who said that he heard Abū Bakr Ibn Lal, in Hamazān, saying that he heard Al-Khalīl Ibn 'Abdullāh saying that he heard 'Alī Ibn Šālīḥ saying that he heard 'Abdullāh Ibn Muḥammad Al-Rāzī saying that he was informed by Jarīr, who said that they went to Al-A'mash and he had a dog which used to harm the companions

⁴⁸⁵ Its chain of narrators is authentic.

'Abdullāh Ibn Sulaymān is Abū Bakr Ibn Abū Dāwūd, 'Umar Ibn Aḥmad is Ibn Shāhīn and Muḥammad Ibn 'Ubayd is Al-Ṭanāfīsī.

⁴⁸⁶ Its chain of narrators is authentic.

of ḥadīth. He said:

“We went to him one day and found that it had died and so we went into his house and when he saw us, he wept and said, “The one who ordered good and forbade evil has died.”⁴⁸⁷

The Shaikh, Al-Ḥāfiẓ said:⁴⁸⁸ “The traditions of Al-A‘mash bearing this meaning are extremely numerous, but aside from his ill-nature, he was trustworthy in ḥadīth, fair in his narrations, precise in [relating] what he heard and accurate in what he memorised, and the people journeyed to him and flocked to hear him. So it might be that the companions of ḥadīth requested him to relate to them and he refused them because they were rude in their requests and he wearied of their requests, became angry with them and received them with rebuke and censure, until his initial outburst was over, his anger had dissipated and annoyance was replaced by reconciliation and censure by praise.

280. We were informed by Muḥammad Ibn Aḥmad Ibn Rizq, who said that he was informed by Ja‘far Al-Khaldī, who said that he was told by Muḥammad Ibn ‘Abdullāh Ibn Sulaymān, who said that he was told by Ismā‘il Ibn Bahrām, who said that he was told by Muḥammad Ibn ‘Ubayd, who reported on the authority of Al-A‘mash that he said:

“I would love when I see a Shaikh who does not write

⁴⁸⁷ Its chain of narrators is weak.

Al-Khalīl Ibn ‘Abdullāh is Al-Khalīlī, the author of *‘Al-Irshad’* and his Shaikh is ‘Alī Ibn Ṣāliḥ, who is ‘Alī Ibn Aḥmad Ibn Ṣāliḥ, the Shaikh of the (Qur’ān) Reciters. Al-Khalīlī gave a biography for him in *‘Al-Irshad’* (3/745), but he did not state anything in it that would prove his status as a narrator. Al-Ḥāfiẓ Al-Dhahabī also transmitted a biography for him in *‘Al-Siyār’* (16/410).

⁴⁸⁸ This is in manuscript (B); in manuscript (A) it says: *‘Abū Bakr said...’*

ḥadīth, to slap him.”⁴⁸⁹

281. I was informed by Aḥmad Ibn Muḥammad Ibn Ishāq Al-Muqrī’, who said that he was informed by ‘Umar Ibn Ibrāhīm Ibn Kathīr, who said that he was told by Abū Bakr Aḥmad Ibn Al-Qāsim, the brother of Abū’l-Layth [Al-Farā’idī],⁴⁹⁰ who said that he was told by Abū Hamām, who said that he was told by Abū Mu‘āwiyah Al-Ḍarīr, who said that he heard Sulaymān Al-A‘mash saying:

“Whoever does not study ḥadīth, I wish to beat him with my shoes.”⁴⁹¹

282. I was informed by Al-Qāḍī Abū Naṣr Aḥmad Ibn Al-Ḥusayn Al-Daynūrī, who said that he was told by Abū Bakr Aḥmad Ibn Muḥammad Ibn Ishāq Al-Sunnī Al-Ḥāfiẓ, who said that he was told by ‘Alī Ibn Aḥmad Al-Jurjānī, who said that he heard Al-A‘mash saying:

“If I was a grocer, you would deem me of little value and were it not for these aḥādīth, we would certainly be on a par with the grocers.”⁴⁹²

⁴⁸⁹ Its chain of narrators is authentic.

Muḥammad Ibn ‘Abdullāh Ibn Sulaymān is Al-Ḥaḍramī, the Ḥāfiẓ known as Muṭayyan.

⁴⁹⁰ This is from manuscript (B).

⁴⁹¹ Its chain of narrators is ḥasan.

The author’s Shaikh is Abū Maṣṣūr Al-Muqrī’, who is known as Maṣṣūr Al-Ḥabbāl, who is trustworthy; a biography is given for him in *‘Tārikh Baghdād’* (4/393). ‘Umar Ibn Ibrāhīm is Ibn Aḥmad Ibn Kathīr, who is trustworthy. Aḥmad Ibn Al-Qāsim is Ibn Naṣr Ibn Ziyād, who was described as trustworthy by Al-Khaṭīb in his *‘Tārikh’* (4/352). Abū Hamam is Al-Walīd Ibn Shujā’, who is trustworthy, there was some discussion regarding his memory; however, his aḥādīth are still at the level of Ḥasan. And Allāh knows better.

⁴⁹² Its chain of narrators is weak, but an authentic version with a similar wording has been reported.

Aḥmad Ibn ‘Alī is Ibn ‘Imrān, for whom a biography is given in no. 4 of *‘Tārikh*

283. We were informed by ‘Alī Ibn Aḥmad Al-Razzāz, who said that he was told by Muḥammad Ibn Aḥmad Ibn Ibrāhīm Al-Aṣbāhanī, who said that he was told by Abū Bakr Muḥammad Ibn Al-Ḥasan Ibn Aḥmad Ibn Muḥammad Ibn Al-Ḥasan Ibn Ḥafṣ Al-Hamadhānī, who said that he was told by Aḥmad Ibn Maḥdī, who said that he was told by Al-Furāt Ibn Maḥbūb, who said that he heard Abū Bakr Ibn ‘Ayyāsh saying:

“Al-A‘mash continued to learn ḥadīth until he died.”⁴⁹³

284. I was informed by Muḥammad Ibn Al-Ḥusayn Ibn Al-Faḍl, who said that he was informed by Da‘laj Ibn Aḥmad...

And we were informed by Ibn Al-Faḍl and Al-Ḥasan Ibn Abū Bakr, who both said that Abū Sahl Aḥmad Ibn Muḥammad Ibn ‘Abdullāh Ibn Ziyād Al-Qaṭṭān informed them that Abū Sahl said that he was told by Da‘laj, who said that he was informed by

=
Jurjān’, but there is nothing in it to indicate his status. ‘Alī Ibn Aḥmad Al-Jurjānī is most likely the person for whom a biography is given by Al-Dhahabī in *‘Al-Siyār*’ (17/22), in *‘Al-Miẓān*’ (3/112) and by Ibn Ḥajr in *‘Al-Lisān*’ (4/225). Al-Ḥākim, however, declared him weak, saying, “He appears to speculate and so he was abandoned. And he related to us surprising things on the authority of Al-Muṣ‘abī.”

His death and that of Ibn Al-Sunnī were close and so the narration of Ibn Al-Sunnī on his authority is uncertain: if it is he that is in the chain (*sanad*), then the *sanad* is extremely weak. And Allāh knows better.

There is disagreement pertaining to this tradition, with regard to ‘Abdu’l-Razzāq:

It was narrated by Al-Khaṭīb in *‘Tārikh Baghdād*’ (9/6) with an authentic chain of narrators, up to ‘Abdu’l-Razzāq, who said that he was informed by Ibn ‘Uyaynah, who said that he saw Al-A‘mash wearing a sheepskin inside-out and an outer garment whose threads hung down to his legs and he said, “Do you consider that had I not acquired knowledge, who would come to me?! If I were a grocer, the people would demean me and not buy from me.”

⁴⁹³ Its chain of narrators is weak. The status of Al-Furāt Ibn Maḥbūb is unknown. Ibn Abū Ḥātim gave a biography for him in *‘Al-Jarḥ wal-Ta’dīl*’ (2/3/80), but he mentioned neither criticism nor praise of him in it.

Aḥmad Ibn ‘Alī Ibn Al-Ubār, who said that he was told by Abū Nu‘aym Al-Ḥalabī, who said that he was told by ‘Aṭā’ Ibn Muslim Al-Ḥalabī, who said that when Al-A‘mash became angry with the companions of ḥadīth, he said: “I will not relate ḥadīth to you, nor show you any respect and nor do you deserve it. No sign of it is visible upon you.” But they continued to entreat him until he was pleased [with them] and he said:

“Blessings and honour! And how many are you among the people! By Allāh, verily, you are dearer to me than red gold.”⁴⁹⁴

⁴⁹⁴ Its chain of narrators is ḥasan.

Abū Nu‘aym Al-Ḥalabī is ‘Ubayd Ibn Hisham and he his truthful, though he changed towards the end of his life and he suggested things that were not from his ḥadīth, as a result of which, a number of the scholars declared him to be weak.

I say: There is no objection to this report of his, for it is from the printed manuscripts. As for ‘Aṭā’ Ibn Muslim Al-Ḥalabī, there is weakness in him, but it does not harm this tradition, as he is its narrator.

CHAPTER FIFTY-EIGHT

Abū Bakr said: "A similar action to this was related on the authority of Abū Bakr Ibn 'Ayyāsh:

285. We were informed by Abū Bakr Al-Barqānī, who said that he was informed by Muḥammad Ibn 'Abdullāh⁴⁹⁵ Ibn Khumayrawayh Al-Harawī, who said that he was informed by Al-Ḥusayn Ibn Idrīs, who said that Ibn 'Ammār said that he heard Abū Bakr Ibn 'Ayyāsh saying:

"The companions of ḥadīth are the worst of creation, they are shameless, they are such-and-such..." and he applied several insulting epithets to them, then he became silent, after which he said: "These are the companions of ḥadīth; they are the best of people, they are such-and-such." He (Ibn 'Ayyāsh) said to him: "What thing is apparent to you in them?" He replied,

⁴⁹⁵ In manuscript (A) it says: 'Ubaydullāh.

“Verily, a man among them keeps company with me to hear ḥadīth and he remains with me until he has heard it, then if he wishes, he leaves and he says: ‘I was told by Abū Bakr Ibn ‘Ayyāsh...’ Then who can say: ‘You did not hear him?’”⁴⁹⁶

286. I was informed by Abū ‘Alī ‘Abdu’l-Raḥmān Ibn Muḥammad Ibn Faḍalah Al-Naysabūrī Al-Ḥāfīz, in Al-Rai, who said that he was informed by Ibrāhīm Ibn Aḥmad Al-Mustamilli, in Balkh, who said that he heard Muḥammad Ibn Ḥāmid Abū ‘Āmir, who said that he heard ‘Isā Ibn ‘Abdu’l-Raḥmān saying that he heard Muḥammad Ibn Hisham Al-‘Absī⁴⁹⁷ saying:

“When we went to Abū Bakr Ibn ‘Ayyāsh and he was in a cheerful disposition, he would say to us when he saw us: ‘[They are] the best people on the face of the earth, giving life to the Sunnah of the Prophet (ﷺ).’ But if he saw us when he was not in a good mood, he would say: ‘[They are] the worst people on the face of the earth, disobeying their fathers and mothers and abandoning prayers in congregation’.”⁴⁹⁸

The Shaikh said: Abū Bakr was stern with regard to ḥadīth.

287. We were informed by Al-Ḥasan Ibn Abū Bakr, who said that he was informed by Muḥammad Ibn Al-Ḥasan Ibn Ziyād Al-Naqqāsh, who said that he heard Yūsuf Ibn Al-Ḥusayn, who said that he heard Aḥmad Ibn Abū’l-Hawārī, who said that he arrived in Al-Kūfah and he met Abū Bakr Ibn ‘Ayyāsh and said to him:

⁴⁹⁶ Its chain of narrators is authentic.

Ibn Khumayrawaih and Al-Ḥusayn Ibn Idrīs are both trustworthy. A biography was given for them both by Al-Dhahabī in *‘Al-Siyar’* (16/311 and 14/113).

⁴⁹⁷ In manuscript (A) it says: Al-‘Aishī.

⁴⁹⁸ I have not found any biographies for Muḥammad Ibn Hamid and ‘Isā Ibn ‘Abdu’l-Raḥmān.

“Relate ḥadīth to me, for I am a stranger.” He replied, “The people of my city have more right than you.” He said, “I am from Al-Shām.” He replied, “That is farther for you.”⁴⁹⁹

288. I was told by ‘Abdu’l-‘Azīz Ibn Abū’l-Ḥasan Al-Qarmīsīnī, who said that he was told by Muḥammad Ibn Aḥmad Al-Mufid, who said that he was told by Al-Ḥasan Ibn Ismā‘īl Al-Rab‘ī, who said that he was told by Al-Akhnasī, who said that he heard Abū Bakr Ibn ‘Ayyāsh saying:

“If I knew that any of you was seeking this knowledge to become more pious, I would come to his house in order to relate ḥadīth to him. Do you consider that I would disapprove of what I have done for you? Verily, I know that you are its people, and if you were to abandon it, it would disappear.”⁵⁰⁰

Abū Bakr said: “And among the most extreme reports of Abū Bakr Ibn ‘Ayyāsh regarding the companions of ḥadīth is:

⁴⁹⁹ Its chain of narrators is talif.

This is because Al-Naqqāsh is accused (of fabrication); and we have discussed him previously.

⁵⁰⁰ Its chain of narrators is extremely weak.

In it is Muḥammad Ibn Aḥmad Ibn Ya‘qūb Al-Jurjā‘ī, who is a weak ḥadīth narrator. He related aḥādīth that are *munkarab* and he reported on the authority of unknown narrators. Al-Bajī said, “I rejected *asanid* that he claimed (to be authentic).” Al-Khaṭīb also declared him to be weak, as did Al-Dhahabī, due to the great number of his narrations. As for his Shaikh, I have not found any biography for him, so it is likely that he is one of the obscure people from whom he narrated. As for Al-Akhnas, he is Aḥmad Ibn ‘Imrān; Al-Sam‘ānī mentioned his narration in ‘*Al-Ansab*’ (1/98), on the authority of Abū Bakr Ibn ‘Ayyāsh and Al-Dhahabī gave a biography for him in ‘*Al-Mizān*’ and he said, “Al-Bukharī said, ‘They (the scholars) spoke (negatively) about him, but they said his name was Muḥammad.’” Al-Sam‘ānī added to Al-Bukharī’s statement, saying, “(His) aḥādīth on the authority of Abū Bakr Ibn ‘Ayyāsh are *munkarab*.” And Abū Zur‘ah said, “They (the scholars) abandoned him.” And Abū Ḥātim also abandoned him.

289. We were informed by Abū Maṣṣūr Muḥammad Ibn ‘Isā Ibn ‘Abdu’l-‘Azīz Al-Hamazānī, who said that he was told by Ṣāliḥ Ibn Aḥmad Al-Ḥāfiẓ, who said that he was informed by Aḥmad Ibn Muḥammad Al-Muqrī’, by way of recitation, who said that he was told by Muḥammad Ibn ‘Abdu’l-Ghaffār, who said that he visited Aḥmad Ibn Badīl Al-Kūfi and the companions of ḥadīth were all around him, and they mentioned his sternness, upon which he said, “And how would it be if you saw Abū Bakr Ibn ‘Ayyāsh?” They asked, “How was he?” He said, “I visited him with Abū Kurayb and Yaḥyā Ibn Ādam and with them was So-and-so Al-Hashimī, and they asked him to relate ten aḥādīth to them, but he said, ‘No, not even two ḥadīths!’ They said, ‘Will you not then relate to us [even] two ḥadīths?’ He said, ‘Not even half a ḥadīth.’ They said, ‘Then [even] half a ḥadīth?’ He replied, ‘Select, if you will, an *isnād*, and if you will, a ḥadīth.’ He [the narrator] said, ‘Yaḥyā Ibn Ādam said, ‘Our Shaikh said, ‘O Abū Bakr! You are an *isnād* with us, so give.’ Abū Bakr replied, ‘The Messenger of Allāh (ﷺ) said...’ and he quoted a ḥadīth.⁵⁰¹

290. We were informed on the authority of Aḥmad Ibn Muḥammad Ibn Ghālib, who said that he recited to Abū’l-Ḥasan Al-Maḥmūdī, that Muḥammad Ibn ‘Alī Al-Ḥāfiẓ told them that he was told by Abū’l-Dardā’, who reported on the authority of one of his companions that he said that it was said to Abū Bakr Ibn ‘Ayyāsh, “Relate ḥadīth to us.” He replied, “I will not do so.” They said, “[Not even] one ḥadīth?” He said, “Mughīrah told us

⁵⁰¹ I have not found any biography for this person, Muḥammad Ibn ‘Abdu’l-Ghaffār, nor was he mentioned among the students of Yaḥyā Ibn Ādam, nor among the students of Abū Bakr Ibn ‘Ayyāsh.

Aḥmad Ibn Muḥammad Al-Muqrī’ is Ibn Aws Al-Hamazānī, whose biography was given by Al-Dhahabī in ‘*Al-Siyar*’ (15/388) and he quoted his narration on the authority of Aḥmad Ibn Badīl.

So his narration of this incident is through a person who witnessed it. And Allāh knows better.

that he saw Al-Sha'bī overturning an earthenware wine jug.⁵⁰²

[Abū Bakr said]⁵⁰³: “Observe Abū Bakr’s sternness when the companions of ḥadīth annoyed him and they asked him to relate to them a single ḥadīth, and how he related something to them in which there was no good and no benefit for the hearers. But a saying has been reported on the authority of Abū Bakr that shows clearly the virtue of the companions of ḥadīth.”

291. I was told on the authority of ‘Abdu’l-‘Azīz Ibn Ja‘far Al-Faqīh, who said that he was told by Abū Bakr Al-Khallāl, who said that he was informed by Muḥammad Ibn Idrīs, who said that he heard Ḥamzah Ibn Sa‘īd Al-Mirwazī, who said that he heard Abū Bakr Ibn ‘Ayyāsh, who struck the shoulder of Yaḥyā Ibn Ādam and said:

“Woe to you, o Yaḥyā! Are there any people in the world who are better than the companions of ḥadīth?!”⁵⁰⁴

292. I was told by Abū Tālib Yaḥyā Ibn ‘Alī [Ibn Al-Ṭayyib]⁵⁰⁵ Al-Daskarī, who said that he was told by Dirār Ibn Rāfi‘ Al-Harawī, who said that he heard Abū Bakr Muḥammad Ibn Aḥmad saying that he was told by Muḥammad Ibn ‘Abdān, who said that he was told by Sa‘īd Ibn Yaḥyā Ibn Al-Azhar, who said that he heard Abū Bakr Ibn ‘Ayyāsh saying:

“I have not seen a people better than the companions

⁵⁰² Its chain of narrators is weak.

This is due to the unknown status of the person who narrated on the authority of Abū Bakr Ibn ‘Ayyāsh.

⁵⁰³ This is from manuscript (B).

⁵⁰⁴ (This is) authentic.

Even though the author’s sanad is *munqaṭi‘*, it has been mentioned previously (#87 and #88) with an authentic chain of narrators.

⁵⁰⁵ This is from manuscript (B).

of ḥadīth; one of them will regularly visit to speak with me and if he wishes to say, 'I heard Abū Bakr Ibn 'Ayyāsh...' he may do so.'⁵⁰⁶

293. We were informed by Abū Nu'aym Al-Ḥāfiz, who said that he was told by 'Abdullāh Ibn Muḥammad Ibn Ja'far, who said that he was told by Ibrāhīm Ibn Muḥammad Ibn Al-Ḥasan, who said that he was told by Hannād Ibn Al-Sirrī, who said that Abū Bakr Ibn 'Ayyāsh set out one day and he found the companions of ḥadīth at his door and he said:

"These are the best of people; if they wish, they may return and say: 'We have heard...'⁵⁰⁷

[Abū Bakr said]⁵⁰⁸: "We have mentioned in this book of ours the virtue of ḥadīth and its people, who specialise in memorisation and transmission and we have sufficiently dealt with the topic to the degree that there is no need to repeat it here.

And I will mention [in my book],⁵⁰⁹ after this [if Allāh wills],⁵¹⁰

⁵⁰⁶ Its chain of narrators is weak.

In it is Dirār Ibn Rāfi'; he was mentioned by the author in his '*Tārikh*' (9/345), but he did not mention any criticism or praise of him.

⁵⁰⁷ Its chain of narrators is authentic.

And Abū Nu'aym's Shaikh is the father of Al-Shaikh Ibn Ḥayyān, whose Shaikh is Ibn Mutawayh. And Allāh knows better.

⁵⁰⁸ This is from manuscript (B).

⁵⁰⁹ This is from manuscript (A).

⁵¹⁰ This is from manuscript (B).

The verifier said: The person in need of the Pardon of his Lord, the Most Beneficent, the Most Merciful:

"The verification of the third section of this valuable book—and thereby the completion of the whole book—was completed in the afternoon of Tuesday, the 14th of Jumād Al-Thani in the year 1416 A. H.

The revision of the proof manuscript was completed after the fajr prayer on 11th of Ramadhan in the year 1416 A. H.

All praise and thanks be to Allāh, the Lord of the worlds.

and in a separate book entitled: *'Akhlāq Al-Rāwī wa Ādāb Al-Wā'i'* what is incumbent upon them, what is recommended from them and what is disliked for them, and this knowledge is indispensable for any of the companions of ḥadīth.

We ask help from Allāh to achieve what we are striving for and for protection from error and inaccuracy therein. Verily, He is able to do all things.

This is the end of the book: *'Sharaf Aṣḥāb al-Ḥadīth'*

May Allāh be praised in the manner befitting Him and
 may He send His Blessings on the best of His creation,
 Muḥammad, the Prophet And upon all of his Family
 and Companions And upon the Tabi'ūn and
 those that came after them

And may the Blessings and Peace of Allāh be upon our Prophet, Muḥammad and upon all of his family and Companions.

THE SECOND TREATISE

The Faithful Counsel

being a translation of his
Naṣihātu Ablu'l-Ḥadīth

by al-Ḥāfiẓ Abū Bakr Aḥmad Ibn 'Alī
al-Khaṭīb al-Baghdādī

INTRODUCTION

With the Name of Allāh, the All-Merciful, the Most Merciful

Al-Khaṭīb Abū Bakr Aḥmad Ibn ‘Alī Ibn Thābit Al-Ḥāfiẓ (may Allāh, Most High have mercy on him) said: I have written this book for the follower of ḥadīth in particular, but also for others. My words are advice to him and to others and it is to stay away from the one who is content to remain ignorant and have no thoughts or ideas that would cause him to become attached to the people of virtue and instead preoccupies himself with things that take up most of his time and waste most of his life, keeping him away from the books of the ḥadīth of the Messenger of Allāh (ﷺ), from collecting them and acquiring the knowledge that Allāh has ordained upon him, such as the lawful (*ḥalāl*) and unlawful (*ḥarām*)—both the specific (*ḵbās*) and the general (*‘ām*)—including the obligatory (*farḍ*), the recommended (*mandūb*), the *mubah* (permitted) and the prohibited (*ḥazr*), the that which abrogates (*nāsikh*) and the that which has been abrogated (*mansūkh*) and other such knowledge before the opportunity to attain it has been lost.

* *Naṣiḥa Ablu’l-Ḥadīth* by al-Ḥāfiẓ Abū Bakr Aḥmad Ibn ‘Alī al-Khaṭīb al-Baghdādī, explanation and checking of the aḥādīth and verification by ‘Amr ‘Abdu’l-Mun‘im Salīm

CHAPTER ONE

1. We were informed by Abul Ḥasan Muḥammad Ibn Aḥmad Ibn Rizqawayh, who said that he was told by Muḥammad Ibn Aḥmad Ibn Ishāq Ibn Ibrāhīm Al-Sarkhasī, who said that he was told by Muḥammad Ibn Al-Mundhir Al-Harawī, who said that he was told by Al-Ḥasan Ibn ‘Amir Al-Naṣībī, who said that he heard Aḥmad Ibn Ṣāliḥ saying that Al-Shāfi‘ī said:

“Acquire knowledge while you are still young, before you become a leader, for once you become a leader, there is no way to acquire knowledge.”⁵¹²

⁵¹² Its chain of narrators is weak.

It was narrated by Al-Bayhaqī in *‘Manāqib Al-Shāfi‘ī’* (2/142) by way of Muḥammad Ibn Al-Mundhir Ibn Sa‘īd (who is Al-Harawī), with the author’s chain of narrators.

I say: And its *sanad* is weak, because I have not found any biography for this person, Al-Ḥasan Ibn ‘Āmir. A biography was given for Muḥammad Ibn Al-Mundhir by Ibn Ḥibbān in *‘Al-Thiqāt’* (9/94) and he said, “He used to make mistakes sometimes.”

Al-Bayhaqī narrated it with a different wording, following the first narration and he said: “We were informed by Abū Sa‘d Al-Malīnī, who said that he was informed by Abū Aḥmad Ibn Ṣāliḥ, who said that Al-Shāfi‘ī said to him, ‘O Abū Ja‘far! Worship before

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 you become old, for when you become old, you will not be able to worship’.”

Al-Bayhaqī said, “This is how I found it and it was marked ‘authentic’, but the first narration is more authentic.”

I say: The men in the *sanad* of the second (narration) are trustworthy, except Ibn ‘Adiyy’s Shaikh, for whom I have not found any biography.

And it has been authentically reported on the authority of ‘Umar (*raḍīyAllāhu ‘anhu*) that he said, “Study Islamic Jurisprudence before you become leaders.”

And the *takbrīj* of it will given shortly.

And the meaning of that is: When a seeker of knowledge becomes a leader or chief, this prevents him from acquiring knowledge. How could it be otherwise, when leadership and chieftainship entail so many responsibilities. This is from one aspect; from another aspect, he could be affected by the view of the general populace—or those who have no understanding of knowledge—towards him, for they might hold him in high esteem and listen and obey him without question, which could cause him to become arrogant and neglect to ask others from among the scholars about questions and rulings that vex him.

And censure of being a leader before acquiring knowledge has been authentically reported from the *Salaf*—may Allāh be pleased with them all—and regarding that, there is a report on the authority of ‘Alī (*raḍīyAllāhu ‘anhu*):

It has been reported on the authority of Sa‘īd Ibn Abū’l-Ḥasan that he met Abū Yahyā Al-Mu‘arqab and he asked him who had said to him, “Do they know me? Do they know me?” He added, “I am he.” He said, “I do not know that you are he.” He insisted, “I am he. ‘Alī Ibn Abū Ṭālib (*raḍīyAllāhu ‘anhu*) passed by me when I was relating (something) in Al-Kūfah and he said to me, ‘Who are you?’ I replied, ‘I am Abū Yahyā’.” He said, “You are not Abū Yahyā, yet you said, ‘Do they know me? Do they know me?’” Then he said, “Do you know the *nasīkeh* (that which abrogates) from the *mansūkeh* (that which is abrogated)?” He replied, “No.” He said, “Then you are destroyed and you will cause others to be destroyed.” He said, “After that, I did not relate anything to anyone. Does that satisfy you, Sa‘īd?”

It was narrated by Al-Ḥāzīmī in *‘Al-‘Iṭibār* (p. 3) from this source.

It was also narrated by Ibn Abū Shaybah (5/290), by Abū Khaythamah in *‘Al-‘Ilm* (#40), by Ibn Abū ‘Asim in *‘Al-Muzakkir* (#14) and by Al-Bayhaqī in *‘Al-Madkhal* (#184) from another source.

And its chain of narrators is authentic.

If this censure pertains to such stories as these, and if ‘Alī (*raḍīyAllāhu ‘anhu*) made it a condition for the storyteller to have knowledge of *al-nasīkeh* and *al-mansūkeh*, then what may be said of one who issues legal rulings and teachings when he is an ignorant person or one who pretends to possess knowledge?

And if he falsely claims to possess knowledge in order to seek leadership and rank, then he is guilty of the sin of *tadlees* and as such, the saying of the Prophet (ﷺ) in the two authentic compilations of Al-Bukhārī and Muslim, on the authority of Asmā’ (may

2. We were informed by ‘Ubaydullāh Ibn Abū’l-Faṭḥ Al-Fārisī, who said that he was informed by ‘Umar Ibn Aḥmad Ibn ‘Uthmān Al-Wā’iz, who said that he was told by Mūsā Ibn ‘Ubaydillah Ibn Yahyā, who said that he was told by ‘Abdullāh Ibn Abū Sa’d, who said that he was told by Abū Muḥammad⁵¹³ Al-Mirwazī, who said that it was said:

“The potter’s clay only accepts an imprint when it is still moist.” [i.e. knowledge should be acquired in one’s early years].⁵¹⁴

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Allāh be pleased with her) is applicable to him: “The one who creates a false impression of receiving what he has not been given, is like one who wears two garments of falsehood.”

This is because he is impersonating a scholar, when he is not one of them, so he has deceived the general public and so he is described as a liar and a purveyor of falsehood, in which there is no virtue for himself and he also misguides others.

And among the things mentioned that warn against seeking leadership before acquiring knowledge is the following:

This was mentioned by Al-Dhahabī (may Allāh have mercy on him) in the biography of the great Ḥāfiẓ, Abū’l-Qāsim Ibn ‘Asākir in *‘Al-Siyār’* (20/565); he said: “Abū’l-Muwāhib said, ‘Ibn ‘Asākir said to me, ‘When I resolved to study ḥadīth, by Allāh, what caused me to do that was not love of leadership and command; rather, I said: When I relate all that I have heard, what is the benefit in me following it? So I sought guidance from Allāh and I sought permission from the leading Shaikhs and the leaders of the city and I visited them, and all of them said, ‘And who has more right to do this than you?’ Then I began that in the year 33 AH.’”

⁵¹³This is how it was written in the two manuscripts, but the most likely case is that it is an error and that it should be Abū Aḥmad.

⁵¹⁴Its chain of narrators is authentic up to Al-Mirwazī.

A biography is given for the author’s Shaikh in *‘Tārikh Baghdād’* (10/385) and he said of him, “He was one of those who narrated numerous aḥādīth, both in his books and via oral transmission... and he also collected them in a trustworthy and faithful manner, with truthfulness and sincerity, following correct practices and sound beliefs and continually studying the Qur’ān.”

His Shaikh’s Shaikh was Al-Ḥāfiẓ Ibn Shāhīn (may Allāh have mercy on him).

Mūsā Ibn ‘Ubaydillah is the Ibn Yahyā Ibn Khaqān, whose father was the Vizier of Ja’far Al-Mutawakkil ‘Alā’ Allāh. Al-Khaṭīb said in his *‘Tārikh’* (13/59), “He was trustworthy, devout and he was one of *‘Ahl Al-Sunnab.’*”

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3. He said: “And it has been reported on the authority of the Commander of the Faithful, ‘Umar Ibn Al-Khaṭṭāb (*radīy Allāhu ‘anhu*) that he said:

“Acquire knowledge before you seek leadership.”⁵¹⁵

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And carved on his signet ring was: “*Follow the Sunan...*”.

His Shaikh was ‘Abdullāh Ibn Abū Sa’d Al-Warrāq, who was trustworthy, transmitted traditions and was a man of letters, as mentioned by Al-Khaṭīb (10/26).

And it is most likely in my opinion, that Abū Muḥammad Al-Mīrwazī is a miswriting of Abū Aḥmad Al-Mīrwazī, for Al-Khaṭīb stated in the biography of ‘Abdullāh Ibn Abū Sa’d that among his Shaikhs was Al-Ḥusayn Ibn Muḥammad Al-Mīrwazī is Abū Aḥmad Al-Ḥāfiẓ.

And in it there is proof of the preferability of acquiring learning during one’s youth and the importance of teaching memorisation of the Qur’ān and listening (to *ahādīth*) from a young age. This is due to the limited amount of things that preoccupy them at this age and the lack of worries or distractions.

Moreover, as the student advances in years, the number of distractions increases for him and so it might be that they divert him from the acquisition of knowledge or reduce his zeal for it. If he marries and sires children, he might abandon the acquisition of knowledge due the necessity to earn a living, or at best, he might reduce his studies a great deal and devote himself more to his marital and parental duties.

For this reason, the scholars have encouraged diligence and endeavour during childhood hours and the days of youth.

Badrudḍīn Ibn Jamā’ah said regarding the required manners of the student, in his book ‘*Taẓkīrah Al-Sāmi’ wa’l-Mutakallim*’ (p. 70): “He should embark during his youth on the acquisition of knowledge and he should not be misled by the deception of procrastination and expectation.”

As for the words: “...that is, that it is incumbent to seek knowledge during one’s tender years,” it is most likely that this is the saying of Al-Khaṭīb and from his explanation.

⁵¹⁵This is an authentic narration on the authority of ‘Umar Ibn Al-Khaṭṭāb (*radīy Allāhu ‘anhu*).

And the author (may Allāh have mercy on him) placed the text of this tradition before the *isnād* and that is a permissible action, according to the experts in the field. Al-Dhahabī said in ‘*Al-Mūqīzab*’ (p. 52), “It is permissible for a text that the narrator has heard to be placed before the *isnād* and vice versa, so that he says, “The Messenger of Allāh (ﷺ) said, ‘Regret is (equivalent to) repentance.’ We were informed of this by So-and-so, on the authority of So-and-so.”

The tradition was also narrated by Abū Khaythamah in ‘*Al-‘Ilm*’ (111), by Al-Dārimī (#250), by Ibn ‘Abdu’l-Barr in ‘*Jamī‘ Bayān Al-‘Ilm Wa Fadlihi*’ (1/86) by way

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We were informed of it by ‘Alī Ibn Muḥammad Ibn ‘Abdullāh Al-Mu’addil, who said that he was informed by Ismā‘īl Ibn Muḥammad Al-Ṣaffār, who said that he was told by Sa’dān Ibn Naṣr, who said that he was told by Wakī’, who reported on the authority of Ibn ‘Awn...

And we were informed by Muḥammad Ibn Aḥmad Ibn Rizq, who said that he was informed by ‘Uthmān Ibn Aḥmad Al-Daqqāq, who said that he was told by Ḥanbal Ibn Ishāq, who said that he was told by Bakkār Ibn Muḥammad, who said that he was told by ‘Abdullāh Ibn ‘Awn...

And we were informed by Al-Ḥasan Ibn Abū Bakr, who informed us that Abū Sahl Aḥmad Ibn Muḥammad Ibn ‘Abdullāh Ibn Ziyād Al-Qaṭṭān, who said that he was told by Muḥammad Ibn Ghālib Ibn Ḥarb...

And we were informed by Abū’l-Faraj Muḥammad Ibn ‘Umar Ibn Muḥammad Al-Jaṣṣās, who said that he was informed by Aḥmad Ibn Yūsuf Ibn Khallad Al-‘Aṭṭār, who said that he was

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of Muḥammad Ibn Sirīn, who reported on the authority of Al-Aḥnaf Ibn Qays, who reported on the authority of ‘Umar (*raḍīy-Allāhu ‘anhu*).

And the tradition’s *isnād* is authentic, for Al-Bukhārī asserted its authenticity, reporting it in a mu’allaq form in his ‘*Ṣaḥīḥ*’ (‘*Al-‘Ilm*’ [Knowledge], in the Chapter: ‘The Joy of Knowledge and Wisdom’). And this entails it being regarded as authentic.

And it was explained by Abū ‘Ubayd in a manner that we shall set forth shortly, while in ‘*Al-Fath*’, Shamr Al-Lughawī explained the word ‘*tasawwud*’ as meaning marriage, (as opposed to leadership); he said: “This is because when he marries, he becomes the leader of his family, especially if he has children.”

Al-Shāfi‘ī said, “If a young man becomes a leader, much knowledge will elude him.”

In the last narration, by way of Al-Ḥasan:

Aḥmad Ibn Ishāq Ibn Nikhab; this is how Ibn Makūla determined it in ‘*Al-Ikmal*’ (7/438) and he said, “The first letter (of his name) is noon, after it comes *ya*... then the letter *kha*.”

And in ‘*Tārikh Baghdād*’ (4/35), it was written as ‘Banjab’ (i.e. Punjab).

informed by Aḥmad Ibn ‘Alī—he is Al-Khazzāz—who said that they were told by Hawzah, who reported on the authority of Ibn ‘Awn...⁵¹⁶

And we were informed by Al-Ḥasan Ibn Abū’l-Ḥasan, who said that he was informed by Abū Bakr Muḥammad Ibn Ja‘far Ibn Muḥammad Al-Ādamī Al-Qarī’, who said that he was told by Muḥammad Ibn Al-Qāsim, the freed slave of Bani Hāshim, who said that he was told by Azhar, who reported on the authority of Ibn ‘Awn, who reported on the authority of Muḥammad, who reported on the authority of Al-Aḥnāf...

And in the ḥadīth of Wakī‘ and Bakkār, on the authority of Ibn Sīrīn, who reported on the authority of Al-Aḥnaf Ibn Qays that he said that ‘Umar Ibn Al-Khaṭṭāb (*radīy>Allāhu ‘anhu*) said:

“Acquire knowledge before you seek leadership.”

We were informed by Al-Ḥasan Ibn Abū Bakr, who said that he was informed by Aḥmad Ibn Ishāq Ibn Nīkhab Al-Ṭayyibī, who said that he was told by Muḥammad Ibn Yūnus Al-Qurashi, who said that he was told by Azhar, who said that he was told by Ibn ‘Awn, who reported on the authority of Ibn ‘Awn, who reported on the authority of Al-Ḥasan, who reported on the authority of Al-Aḥnāf Ibn Qays, who said that ‘Umar Ibn Al-Khaṭṭāb (*radīy>Allāhu ‘anhu*) said:

“Acquire knowledge before you seek leadership.”

This is how he said it: “On the authority of Al-Ḥasan,” but the correct version is: “On the authority of Ibn Sīrīn...” as we quoted it at the start. And Allāh knows better.

⁵¹⁶In both manuscripts it says Hawzah Ibn ‘Awn, but this is a misspelling.

4. We were informed by Abū'l-Ḥasan Aḥmad Ibn 'Alī Ibn Al-Ḥasan Al-Badā', who said that he was informed by Da'laj Ibn Aḥmad, who said that he was told by 'Alī Ibn 'Abdu'l-'Azīz: "Abū 'Ubayd said regarding the ḥadīth of 'Umar (*radīy Allāhu 'anhu*):

"Acquire knowledge before you seek leadership."
"Acquire knowledge under supervision while you are you still young, before you become a leader or a chief, for if you do not learn before that, you will be embarrassed to learn after you become older and you will remain ignorant, learning from the young—and that will cause you to feel reviled and disparaged. And this is similar to the ḥadīth of 'Abdullāh: "The people will continue be in a good state as long as they acquire knowledge from their elders, and if it comes to them from their '*aṣāghir*', they will be ruined."⁵¹⁷

⁵¹⁷This saying of Abū 'Ubayd was mentioned in '*Gharīb Al-Ḥadīth*' (2/94).

And the saying of Ibn Al-Mubārak was mentioned by Nu'aym Ibn Ḥammād on his authority, as reported in '*Al-Zuhd*' (in the margin on page 281), where he said: "The knowledge came to them from their young, i.e. the innovators. As for elders narrating on the authority of the young, then, no."

Abū 'Ubayd gave a third explanation for '*al-aṣāghir*', saying: My opinion regarding '*al-aṣāghir*' is that it means that knowledge is taken from those who came after the Companions of the Prophet (ﷺ) and this is given preference over the opinions of the Companions (*radīy Allāhu 'anhum*) and their knowledge and this is taking knowledge from '*al-aṣāghir*' but I do not consider that 'Abdullāh meant anything except this.

I say: And on what was the explanation of '*al-aṣāghir*' based? Taking from these three types of people is objectionable and it is not permissible to take from the innovator.

It was reported on the authority of 'A'ishah (may Allāh be pleased with her) that she said: "The Messenger of Allāh recited this verse: 'It is He Who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow (only) that which is not entirely clear thereof, seeking *al-fitnah*, and seeking its *ta'wīl* (hidden meanings).' [*Al-Imrān* (3):7]."

She said that the Messenger of Allāh said: "So if you see those who follow thereof that which is not entirely clear, then they are those whom Allāh has named (as having deviated [from the Truth]), so beware of them." (Narrated by Al-Bukhārī (3/110), by Muslim (4/2053), by Abū Dāwūd (#4598) and by Al-Tirmidhī (#2993), by way of =

‘Abdullāh Ibn Abū Mulaikah, who reported on the authority of Al-Qāsim, who reported on the authority of ‘A’ishah (*radīy Allāhu ‘anbā*).

And it was reported on the authority of Al-Ḥasan Al-Baṣrī and Ibn Sirīn that they said: “Do not sit with people of heretical tendencies and do not argue with them, nor listen to them.”

This was narrated by Al-Dārimī (1/121), by Al-Lalakaī in ‘*Sharḥ Usūl Al-Fiqah*’ (1/133), by Ibn Baṭṭah in ‘*Al-Ibānah*’ (#458) with an authentic chain of narrators—and according to Al-Lalakaī, it is from the sayings of Al-Ḥasan alone.

And it was reported on the authority of Abū Qilabah (may Allāh have mercy on him) that he said: “Do not sit with people of heretical tendencies and do not argue with them, for I do not feel assured that they will not immerse you in their misguidance or cause you to doubt what you know.”

It was narrated by Al-Dārimī (1/120) and by Al-Ājurī (p. 56), by Ibn Wadhah (#125) with an authentic chain of narrators.

And it was reported on the authority of Ibn Sirīn that he said, “This knowledge is (of) Religion, so be careful from whom you take your Religion.”

It was narrated by Muslim in the foreword of his ‘*Ṣaḥīḥ*’ (1/14) with an authentic chain of narrators.

In it (the foreword) it was also reported on his authority with a ḥasan chain of narrators. He said, “They did not use to ask about the *isnād*, but when the *fitnah* occurred, they said, ‘Name your men (i.e. narrators) and the people of the Sunnah will look (at them) and their ḥadīth will be accepted; and the innovators will be identified and their ḥadīth will not be accepted.’”

Likewise, it is not permissible to take from one who came after the Companions of the Prophet (ﷺ) and to give preference to his saying over the saying of one of the Companions (*radīy Allāhu ‘anhum*).

Accepting the saying of a Companion (*radīy Allāhu ‘anhum*) or his ruling is (tantamount to) accepting the Sunnah, according to the saying of the Prophet (ﷺ), as reported in the well-known and authentic ḥadīth of Al-‘Irbadh Ibn Sariyah: “It is incumbent upon you to accept my Sunnah and the Sunnah of the rightly guided Caliphs.” (Narrated by Abū Dāwūd and Al-Tirmidhī).

And Imam Aḥmad cited this ḥadīth as proof in ‘*Masa’il Abū Dāwūd*’ (p. 276) that the saying or deed of a Companion (*radīy Allāhu ‘anhum*) is from the Sunan; and he said, “Following means that a man follows what has been reported from the Prophet (ﷺ) and from the Companions (*radīy Allāhu ‘anhum*), then regarding what came from after the Tabi’oon, he is free to choose.”

And regarding the matter of the permissibility of paying *zakāh al-fitr* in money, instead of in grains (lentils, rice etc.), Imām Aḥmad rejected what was cited as evidence by those who claimed that it is permissible, based on the saying of ‘Umar Ibn ‘Abdu’l-‘Azīz and Al-Ḥasan, which they gave precedence to, over the saying of Ibn ‘Umar (*radīy Allāhu ‘anhumā*).

Abū 'Ubayd said, "And regarding '*al-aṣāghir*' there is a different explanation which was conveyed to me on the authority of Ibn Al-Mubāarak, who interpreted '*al-aṣāghir*' as referring to the innovators and that it did not refer to age.

5. We were informed by 'Abdu'l-Mālik Ibn Muḥammad Ibn 'Abdullāh Al-Wā'iz, who said that he was informed by 'Umar Ibn Muḥammad Ibn Aḥmad Al-Jamḥī, who said that he was told by 'Alī Ibn 'Abdu'l-'Azīz, who said that he was told by Muḥammad Ibn 'Ammār Al-Mawṣilī, who said that he was told by 'Afif Ibn Sālim, who reported on the authority of Ibn Lahī'ah, who reported on the authority of Bakr Ibn Sawādah, who reported on the authority of Abū Umayyah Al-Jamḥī (*radīy Allāhu 'anhu*) that he said that the Messenger of Allāh (ﷺ) was asked about the Signs of the Hour and he said:

"Verily, among its Signs is that knowledge will be sought from *al-aṣāghir*."⁵¹⁸

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As for accepting something on the authority of a younger person whose qualification is incomplete, it is not permissible—neither according to Islāmic Law, nor to commonsense—and Allāh knows better.

⁵¹⁸ Its chain of narrators is *mursal*.

It was narrated by Ibn Al-Mubāarak in '*Al-Zuhd*' (#61): We were informed by 'Abdullāh Ibn Lahī'ah, who said that he was told by Bakr Ibn Sawādah, who reported on the authority of Abū Umayyah Al-Lakhmī (or Al-Jamḥī) in a *marfū'* form.

And from his source: Al-Lalakā'ī reported in '*Sharḥ Usūl Al-Fīqad*' (#102) and Ibn 'Abdu'l-Barr reported in '*Jamī' Bayān Al-'Ilm wa Fadlībī*' (1/157).

And it was narrated by Ibn 'Abdu'l-Barr (also) by way of 'Afif Ibn Sālim.

I say: This chain of narrators is ḥasan up to Abū Umayyah and the tradition is from the narration of Ibn Al-Mubāarak, on the authority of Ibn Lahī'ah; and Ibn Lahī'ah made clear in it that he heard it, so the suspicion of confusion disappears, as does the suspicion of *tadlīs*.

However, there is a difference of opinion regarding whether or not this person, Abū Umayyah was a Companion or not. He is not Ṣafwān Ibn Umayyah, so the chain of narrators is *mursal*. And Allāh knows better. It is strengthened by the following tradition of Ibn Mas'ūd (*radīy Allāhu 'anhu*).

6. And ‘Alī said: We were informed by Muslim Ibn Ibrāhīm, who said that he was informed by Shu‘bah, who reported on the authority of Abū Ishāq, who reported on the authority of Sa‘īd Ibn Wahb, who reported on the authority of ‘Abdullāh, who said:

“The people will continue to be in a good situation as long as they take knowledge from their elders, from those among them who are trustworthy and from their scholars. But if they take from their *sighār* or their wicked people, they will be destroyed.”⁵¹⁹

7. We were informed by Abū’l-Ḥasan Muḥammad Ibn ‘Abdu’l-Wāḥid Ibn Muḥammad Ibn Ja‘far, who said that he was informed by Abū ‘Umar Muḥammad Ibn Al-‘Abbās Al-Khazzāz, who said that he was informed by ‘Ubaydullāh Ibn ‘Abdu’l-Raḥmān Al-Sukkarī, who reported on the authority of ‘Abdullāh Ibn Muslim

⁵¹⁹ This is authentic.

It was narrated by Ibn Al-Mubārak in *‘Al-Zubd’* (#815), by ‘Abdu’l-Razzāq in *‘Al-Muṣannaḥ’* (#20446 and #20483), by Ibn ‘Adiyy in *‘Al-Kamil’* (1/164) and by Ibn ‘Abdu’l-Barr (1/158) by way of Abū Ishāq.

And the second report of ‘Abdu’l-Razzāq, something similar was narrated.

I say: Abū Ishāq is a *mudallis*, however, Shu‘bah narrated it on his authority, but he does not narrate on the authority of those of his Shaikhs to whom tadlees was attributed, unless it was confirmed that he had heard directly from them. He was mentioned by Al-Ḥāfiẓ in *‘Al-Fath’* and I have not encountered anything that indicates his status.

Then I found after that the virtuous brother, who is the verifier of Dar Al-Manar’s printing and he referred to this saying in the book *‘Al-Nakl’* (2/631).

As for the author’s saying: “‘Alī said...”

That is, with the previous chain of narrators, so it is *muttasil* (connected), not *mu‘allaq*, as might be wrongly inferred. And it is a permissible action, for there are a number of such actions in the authentic compilations of Al-Bukhārī and Muslim.

As for his saying: “*their sighār*”, the aforementioned three possible meanings are implied by it. Abū ‘Ubayd’s opinion is supported by the second narration reported by ‘Abdu’l-Razzāq in *‘Al-Muṣannaḥ’*: We were informed by Mu‘ammar, who reported on the authority Abū Ishāq, who reported on the authority of Sa‘īd Ibn Wahb, who said that he heard ‘Abdullāh Ibn Mas‘ūd (*radīy Allāhu ‘anhu*) saying, “The people will continue to be righteous and devout as long as knowledge comes to them from the Companions of Muḥammad (ﷺ) and from their elders; if it comes to them from their *asaghīr*, they will be destroyed.”

Ibn Qutaybah Al-Daynūrī, who said that he asked about what was intended by his saying:

“The people will continue to be in a good state as long as they take knowledge from their elders.”⁵²⁰

[He said that] the people will continue to be in a good state as long their scholars are their *mashayikh*—their elders—and they are not their juniors, because an elder person is no longer in the enjoyment and passion of youth, along with the hastiness and foolishness that often accompany it, for he has gained experience and his knowledge is not tainted by doubt, nor is he overcome by whim or caprice, he is not swayed by greed and Satan does not cause him to commit the errors of youth. And with age comes dignity, honour and respect. As for the young person, he is often afflicted by those things from which an older person is protected. And if he is afflicted by them and he gives a legal opinion, he is destroyed and he destroys [others].

⁵²⁰ Its chain of narrators is ḥasan.

A biography was given for the author’s Shaikh in ‘*Tārikh Baghdād*’ (2/361), in which he said, “He was truthful.” And his Shaikh is Abū ‘Umar Ibn Hayawayh Muḥammad Ibn Al-‘Abbās Ibn Muḥammad Ibn Zakariyya, who is trustworthy; he heard from many sources and he narrated large works. As for ‘Ubaydullāh Al-Sukkarī, a biography is given for him in ‘*Al-Tārikh*’ (10/351), in which Al-Khaṭīb said, “...and he was trustworthy.”

CHAPTER TWO

Al-Khaṭīb said: “A person should not be content to be a narrator, or a transmitter of ḥadīth only:

8. For we were informed by Abū Nu‘aym Al-Ḥāfiẓ Ibrāhīm Ibn ‘Abdullāh Al-Mu‘addil, who said that he was informed by Aḥmad Ibn ‘Alī Al-Anṣārī [who was born in Aṣbāhan], who said that he was informed by Abū’l-Ṣalt Al-Harawī, who said that he was informed by ‘Alī Ibn Mūsā Al-Riḍā, who reported on the authority of his father, who reported on the authority of his grandfather, who reported on the authority of his parents that the Messenger of Allāh (ﷺ) said:

“Be knowledgeable and be not [simply] narrators; a ḥadīth whose jurisprudence you understand is better than a thousand aḥādīth that you narrate.”⁵²¹

⁵²¹ This tradition is fabricated.

In it is Abū’l-Ṣalt Al-Harawī and he is a liar, who narrated a fabricated manuscript on

9. We were informed by Aḥmad Ibn Abū Ja‘far Al-Qaṭrī, who said that he was informed by ‘Alī Ibn ‘Abdu’l-‘Azīz Al-Barza‘ī, who said that he was told by ‘Abdu’l-Raḥmān Ibn Abū Ḥāṭim, who said, “In my book it was reported on the authority of Al-Rabī‘ Ibn Sulaymān that he said that he heard Al-Shāfi‘ī saying, when a person who acquires knowledge haphazardly was mentioned:

“This [person] is like a person collecting wood by night, preparing a bundle of firewood and carrying it, and there may be a viper in it and it bites him—and he is unaware of it’.”⁵²²

Al-Rabī‘ said: “It means those who do not ask about where

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the authority of ‘Alī Al-Riḍā. He has been discussed at length in my book, *‘Al-Naqd Al-Sarīb li-Ajwibah Al-Ḥāfiẓ Ibn Ḥajr ‘Ala Ahādīth Al-Maṣābiḥ’* (p. 107). As for ‘Alī Ibn Mūsā Al-Riḍā, Ibn Ṭāhir said of him, “He narrated odd things on the authority of his father.”

Al-Ḥāfiẓ Al-Dhahabī commented on him in *‘Al-Miẓān’* (3/158), saying, “The matter only pertains to the reliability of the *sanad* up to him. If not, then the man has been lied against and he did not lie against his grandfather, Ja‘far Al-Šādiq.”

The tradition was reported by Abū Nu‘aym in *‘Akbār Aṣḥābān’* (1/138), with the aforementioned chain of narrators.

And a biography was given for Aḥmad Ibn ‘Alī Al-Anṣārī by Abū Nu‘aym, but he did not mention any criticism or praise of him in it.

⁵²²This is authentic.

The saying of Ibn Abū Ḥāṭim: “In my book it was reported on the authority of Al-Rabī‘...” leaves open the possibility that he was given permission to transmit it or that he wrote it or that he memorised it.

Al-Bayhaqī narrated it with a connected chain of narrators in *‘Manāqib Al-Shāfi‘ī’* (2/143): We were informed by Abū ‘Abdullāh Al-Ḥāfiẓ, who said that he heard Abul ‘Abbās Muḥammad Ibn Ya‘qūb saying that he heard Al-Rabī‘ Ibn Sulaymān...” and he quoted it.

Al-Bayhaqī also narrated it by way of Ibn Abū Ḥāṭim.

It was also recorded by Ibn Abū Ḥāṭim in *‘Manāqib Al-Shāfi‘ī’* (p. 100).

And it is also possible that its meaning is: “Whoever sought knowledge, not in order to act upon it, but only to acquire some worldly gain from it, it would be a cause for his punishment in the Hereafter, even though the acquisition of knowledge is itself beneficial for those who desire salvation and to act upon it.

the evidence is from.”

10. We were informed by Abū'l-Ḥasan Aḥmad Ibn Muḥammad Ibn Aḥmad Al-'Atīqī, who said that he was informed by Abū Muslim Muḥammad Ibn Aḥmad Ibn 'Alī Al-Kātib Al-Mu'abbir, who said that he was informed by Abū Bakr Muḥammad Ibn Al-Ḥasan Ibn Durayd, who said:

“Some of them asked when will learning be harmful?”
He replied: “If innate disposition lessens and narration increases.”⁵²³

11. We were informed by Al-Qāḍī Abū'l-'Alā' Muḥammad Ibn 'Alī Al-Wāsiṭī, who said that he was informed by Abū'l-Ḥasan Muḥammad Ibn Ja'far Al-Tamīmī Al-Kūfī, who said that Abū'l-'Abbās Ibn 'Uqdah said to him one day, when a man asked him about a ḥadīth:

“Decrease these aḥādīth, for they are of not benefit except to one who understands their meaning.”⁵²⁴

⁵²³ Its chain of narrators is ḥasan up to Ibn Durayd.

A biography was given for the author's Shaikh in '*Tarīkh Baghdād*' (4/379) and he said, “I wrote on his authority and he was truthful.” And Ibn Makūla said in Al-Dhahabī's '*Siyār*' (17/603), “He was trustworthy and painstaking and he understood what he had.”

Al-Dhahabī said, “It is he of whom Al-Khaṭīb says, “We were informed by Aḥmad Ibn Abū Ja'far Al-Qatī'ī...”

That is, he and the narrator of the previous tradition are one.

And Abū Muslim Al-Kātib used to mix things up, while Al-Dāraquṭnī said regarding Ibn Durayd, “They (i.e. the scholars) spoke of him (negatively) and he was a poet and a scholar of language.”

⁵²⁴ Its chain of narrators is weak.

This is because a biography was given for the author's Shaikh in '*Tarīkh Baghdād*' (3/95) and his status not a praiseworthy one, though he collected (aḥādīth) and sought (knowledge), for Al-Khaṭīb mentioned things about his status that are disparaging, which is why, when Al-Dhahabī transmitted it in '*Al-Miẓān*' (3/654), he said, “(It is) weak.”

And this saying of Ibn 'Uqdah is strengthened by the tradition of the Commander

of the Faithful, ‘Alī Ibn Abū Ṭālib (*radīy>Allāhu ‘anhu*): O people! Do you wish that Allāh and His Messenger (*radīy>Allāhu ‘anhu*) be belied? Relate to the people that which they know and leave that which they reject.”

It was narrated by Al-Bukhārī in his ‘*Ṣaḥīḥ*’ (*‘Al-Fath*’ 1/182), by Al-Bayhaqī in *‘Al-Madkhal*’ (#601) by way of Ma‘rūf Ibn Kharbūz, who reported on the authority of Abū’l-Ṭufayl, who reported on the authority of ‘Alī.

This is a serious matter and it is of great consequence for one who does not appreciate its significance, and verily, it is the concealment of knowledge, for it is not permissible to conceal it, unless it is thought that revealing it would cause a *fitnah*.

This is proven by the ḥadīth of the Prophet (ﷺ), who said to Mu‘ādh Ibn Jabal (*radīy>Allāhu ‘anhu*), “No one testifies sincerely from his heart that none has the right to be worshipped but Allāh and Muḥammad is His slave and Messenger, except that Allāh will safeguard him from the Fire.” He (Mu‘ādh [*radīy>Allāhu ‘anhu*]) said, “O Messenger of Allāh! Shall I not then inform people of it, so that they may have glad tidings?” He (ﷺ) replied, “Then they will rely on it alone (and thus give up good works altogether).” Mu‘ādh (*radīy>Allāhu ‘anhu*) disclosed this ḥadīth at the time of his death, to avoid the sin of concealment.” (Narrated by Al-Bukhārī and Muslim).

Ibn Al-Ṣalāh said in *‘Sharḥ Ṣaḥīḥ Muslim*’ (p. 185): “Mu‘ādh (*radīy>Allāhu ‘anhu*) revealed this on his deathbed due to fear of committing a sin, even though the Prophet (ﷺ) forbade him from informing the people of it. In my opinion, the intent of this was that he forbade him from giving the glad tidings to the people out of fear that it would reach those who had no expertise and no knowledge and that they would be misled and depend on it, but in spite of this, the Prophet (ﷺ) informed specifically one who was safe from being misled and dependence on it from among the people possessing knowledge of the true state of affairs. He informed Mu‘ādh (*radīy>Allāhu ‘anhu*) of it and Mu‘ādh (*radīy>Allāhu ‘anhu*) followed this course of action and he only informed those whom he deemed to be possessed of understanding - and that was out of fear that by withholding it, he would be guilty of sin.

Something similar was reported on the authority of ‘Ubādah Ibn Al-Ṣāmīt (*radīy>Allāhu ‘anhu*) in Muslim’s *‘Ṣaḥīḥ*’; Al-Nawawī said in his *‘Sharḥ*’ (1/194): “Al-Qāḍī ‘Iyāḍ (may Allāh have mercy on him) said, “In it there is evidence that he concealed that which he feared might be harmful and cause a *fitnah* and which might not be understood by every mind. This refers to aḥādīth that do not entail action and do not involve legal punishments.” He said, “And there are numerous examples of a ḥadīth that does not entail action and which do not call for anything essential being abandoned when it is feared that the minds of the general populace may not understand it, or it is feared that it will cause harm to the person relating it or to the one who hears it—especially when it relates to information regarding the hypocrites, authority or specifying a people who have been described in

Yaḥyā Ibn Sulaymān narrated on the authority of Ibn Wahb that he said that he heard Mālik saying: “Many of these aḥādīth are misguidance; some aḥādīth have emanated from me each of for which I wish that I had been beaten with two stripes of a whip, and that I had not related them.”

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a negative manner, or the censure of others and their being cursed.”

I say: Also included in this category is the relating of the *mutashabih* (that which is unclear), as reported in the story of Ṣabīḡ Al-‘Iraḳī and ‘Umar Ibn Al-Khaṭṭāb’s chastisement of him—even though there is some (negative) discussion regarding its chain of narrators.

Similar to them are the aḥādīth regarding Allāh’s Attributes, which are not understood by the minds of the common folk, along with the aḥādīth about rebelling against the ruler and any others the mention of which might cause corruption or evil.

Al-Ḥāfiẓ said in *‘Al-Fath’* (1/182): “Among those who rejected the transmission of ḥadīth to some and not to others was Imām Aḥmad, such as the aḥādīth whose apparent meaning seems to endorse rebellion against the ruler, while Imām Mālik said likewise regarding the aḥādīth pertaining to Allāh’s Attributes, as did Abū Yūsuf regarding *al-gharā’ib* (who said, “Whoever seeks them will be deemed a liar.”).

And before them, Abū Hurayrah (*radīy>Allāhu ‘anhu*)—as we mentioned earlier from him said the same thing regarding types of knowledge—and he confirmed that what is meant is the fitan (corruptions, evils) that may befall.

Something similar was reported on the authority of Hudhayfah and it was reported on the authority of Al-Ḥasan that he rejected the transmission of the ḥadīth of Anas (*radīy>Allāhu ‘anhu*) by Al-Ḥajjāj, concerning the story of the people of the tribe of ‘Uraynah, because he used it as a proof for the permissibility of transgressing the limits with regard to bloodshed, based on his weak interpretation. And the general rule regarding that is that the apparent meaning of the ḥadīth strengthens the innovation, but the apparent meaning is not what was originally intended; in this case, it is required that a person who fears to act upon the apparent meaning should refrain from doing so.”

As for the saying of Mālik transmitted on the authority of Ibn ‘Uḡdah: “Many of these aḥādīth are misguidance,” it means that they could be the cause of misguidance for one whose intellect does not have the capacity to understand it, such as one who is deluded by the aḥādīth whose apparent meaning is the permissibility of rebelling against the ruler and he is misled by his false understanding of them and as a result, he then goes on to consider that unleashing the sword against the Muslim *ummah* is permissible. Or one who rejects aḥādīth or Qur’ānic verses pertaining to Allāh’s Divine Attributes, due to his inability to understand them and his inability to reconcile them with verses and aḥādīth whose meaning is clear... and so on, not because they are misguidance in themselves—may Allāh protect us from such an idea - and that meaning is clear from what we have mentioned.

CHAPTER THREE

12. We were informed by ‘Abdu’l-Mālik Ibn Muḥammad, who reported on the authority of ‘Umar Ibn Muḥammad Al-Jamḥī,⁵²⁵ who said that he was informed by ‘Alī Ibn ‘Abdu’l-‘Azīz, who said that he was informed by Abū Nu‘aym: Al-Faḍl Ibn Dakīn, who reported on the authority of Sa’d Ibn Aws Al-‘Absī Al-Kātib, who reported on the authority of Bilāl Ibn Yaḥyā, who said that ‘Umar (*radīy Allāhu ‘anhu*) said:

“I have come to know when [something is] beneficial for the people and when [it] is harmful to them: when jurisprudence comes from *al-saghīr* and it is rejected by *al-kabīr* (it is harmful) and when jurisprudence comes from *al-kabīr* and he is followed by *al-saghīr* and they

⁵²⁵ In both manuscripts it says: We were informed by ‘Abdu’l-Mālik Ibn Muḥammad Ibn ‘Umar Ibn Muḥammad Al-Jamḥī, but the correct version is seen in tradition no. 5.

And the author’s Shaikh is ‘Abdu’l-Mālik Ibn Muḥammad Ibn ‘Abdullāh Ibn Bashāran Al-Ḥāfīz, whose biography is given in ‘*Al-Tārikb*’ (10/433).

are both guided (it is beneficial).”⁵²⁶

So if success comes to him from Allāh, the Almighty, the All-Powerful and he asks the jurist (*faqīh*) a question, he cannot be assured that there is someone present who knows it and so he blames him for his inability when he is in the prime of life, if he has been neglectful in his education, and at that point, he will become despondent and regret his former neglect.

⁵²⁶ Its chain of narrators is *mursal*.

It is not known that Bilāl Ibn Yahyā Al-‘Absī heard from ‘Umar (*radīy Allāhu ‘anhu*), which would enable a ruling of *ittisāl* (i.e. a connected chain of narrators), in particular, since he has narrations on the authority of some of the Companions (*radīy Allāhu ‘anhum*) and he did not hear from them.

The tradition was also narrated by Ibn ‘Abdu’l-Barr in *‘Jamī‘ Bayān Al-‘Ilm wa Fadlīhi’* (1/158), from two sources on the authority of Abū Nu‘aym, one of them from the narration of ‘Alī Ibn ‘Abdu’l-‘Azīz and the other from the narration of Muḥammad Ibn Ismā‘il Al-Tirmidhī.

And the matter pertaining to this subject is taking from *Al-ṣagbīr* if he is a scholar and the narration of one of higher status from one of lower status, which is permissible; indeed, it is preferred, such as the narration of Imām Al-Bukhārī on the authority of Al-Tirmidhī, who was a student and graduate of his. And the evidence from the Sunnah is the ḥadīth of Anas Ibn Mālik (*radīy Allāhu ‘anhu*), in which it is stated that the Messenger of Allāh (ﷺ) said to Ubayy (*radīy Allāhu ‘anhu*), “Verily, Allāh has commanded me to recite (the Qur’ān) to you.” (Narrated by Al-Bukhārī and Muslim).

And the ḥadīth of Ibn Mas‘ūd (*radīy Allāhu ‘anhu*), who said, “The Messenger of Allāh (ﷺ) said to me, “Recite the Qur’ān to me.” (Narrated by Al-Bukhārī and Muslim).

Ibn Jamā‘ah said (p. 29): “A number from among the *Salaf* benefited from their students by hearing aḥādīth that they did not have. Al-Humaydī—who was a student of Al-Shāfi‘ī—said, “I accompanied Al-Shāfi‘ī from Makkah to Egypt and I was benefiting from the (juristic) issues discussed, while he was benefiting from aḥādīth from me.”

And Aḥmad Ibn Ḥanbal said, “Al-Shāfi‘ī said to us, “You are more knowledgeable regarding ḥadīth than we. So if a ḥadīth is authentic in your view, tell us, so that I may act upon it’.”

And narrations reported from a number of the Companions (*radīy Allāhu ‘anhum*) on the authority of the Tabi‘ūn are authentic.

And more profound than all of that is the recitation of the Messenger of Allāh (ﷺ) to Ubayy (*radīy Allāhu ‘anhu*) and they (i.e. the scholars) said, “Among the benefits of it is that it is not forbidden for one of higher status to take from one of lower status.”

13. I was told by Abū Ṭāhir Muḥammad Ibn Aḥmad Ibn ‘Alī Al-Ashnānī, who said that he was informed by Aḥmad Ibn Ishāq Al-Nahawāndī, who said that he was informed by Al-Ḥasan Ibn ‘Abdu’l-Raḥmān Ibn Khallād, who said that he was informed by ‘Abdullāh Ibn Aḥmad Ibn Ma’dān, who said that he was informed by Aḥmad Ibn Ḥarb Al-Mawṣilī, who said that he heard Muḥammad Ibn ‘Ubayd saying:

“A man with an abundant beard came to Al-A‘mash and he asked him a question about young men which they might memorise and Al-A‘mash turned to us and said: “Look at his beard: it bears four thousand aḥādīth and he is asking about young men.”⁵²⁷

⁵²⁷ Its chain of narrators is weak.

The author’s Shaikh is trustworthy; a biography is given for him in *‘Tārikh Baghdād’* (1/324). Aḥmad Ibn Ishāq Al-Nahawāndī is Abū ‘Abdullāh Al-Baṣrī Al-Qāḍī; Al-Khaṭīb said in his *‘Tārikh’* (4/36), “He was trustworthy; he studied Shāfi‘ī Jurisprudence from Al-Qāḍī Abū Ḥāmid Al-Mirwazī.” His Shaikh was Al-Ramāhurmuzī, the author of the book: *‘Al-Muḥaddith Al-Fāsīl bain Al-Rāwī wa’l-Wā‘ī’*.

Al-Ramāhurmuzī’s Shaikh was ‘Abdullāh Ibn Aḥmad Ibn Ma’dān Al-Ghazza’; this was the lineage attributed to him by Al-Mizzī in *‘Tabṣīḥ Al-Kamāl’* (1/289) and he was one of the students of Aḥmad Ibn Ḥarb Al-Mawṣilī, but I did not find any biography for him, except in Al-Sam‘ānī’s book *‘Al-Ansāb’* (4/289) and he mentioned that he narrated on the authority of some of the Shaikhs and that Al-Ramāhurmuzī narrated from him.

CHAPTER FOUR

And it should be known that studying many books of ḥadīth and narrations does not make a man into a jurist; he will only become a jurist by deriving the meanings and careful study of them.

14. I was told by Muḥammad Ibn Aḥmad Ibn Al-Ashnānī, who said that he was informed by Aḥmad Ibn Ishāq Al-Nahāwandī, who said that he was informed by Al-Ḥasan Ibn ‘Abdu’l-Raḥmān, who said that he was told by Aḥmad Ibn Muḥammad Ibn Suhayl Al-Faqīh, who said that he was informed by Muḥammad Ibn Ismā‘īl Abū ‘Abdullāh Al-Aṣbāhanī in Makkah, who said that he was informed by Muṣ‘ab Al-Zubayrī, who said that he heard Mālik Ibn Anas, who said to his nephews—Abū Bakr and Ismā‘īl, the two sons of Abū Uways:

“I see that you love this subject and study it.” They said, “Yes.” He said, “If you like to benefit from it and for Allāh to benefit you by it, then acquire less (*ahādīth*)

and study them.”⁵²⁸

15. We were informed by Muḥammad Ibn Al-Ḥusayn Al-Qaṭṭān, who said that we were informed by ‘Abdullāh Ibn Ishāq Ibn Ibrāhīm Al-Baghawī, who said that he was informed by Aḥmad Ibn Al-Sirrī, who said that he was informed by Sahl Ibn Zanjalah, who said that he was informed by Sufyān, who reported on the authority of Ismā‘īl Ibn Umayyah, who reported on the authority of Al-A‘mash that he said:

⁵²⁸ I have not found any biography for Al-Ramāhurmuzī’s Shaikh, or for his Shaikh.

The tradition was narrated by Al-Ramāhurmuzī in *‘Al-Muḥaddith Al-Fāsi’* (p. 241-242).

It should not be thought that what is intended by the author’s words: “And it should be known that studying many books of ḥadīth... etc.” is a prohibition of studying narrations; there is only an encouragement in it to study the meanings of the aḥādīth, to go to great lengths to acquire the jurisprudence from it and to give priority to this over increasing one’s acquisition of sources for the ḥadīth, or *al-gharā’ib*, which would lead to a person giving priority to that over the acquisition of jurisprudence from the ḥadīth, learning its meanings and its rulings. It should not be thought that understanding the ḥadīth and its meaning refers to seeking the opinions of the followers of a *madhhab*, especially the later ones. It only means studying the *fiqh* of the Qur’ān and Sunnah and the rulings that they prove.

Imam Aḥmad (may Allāh have mercy on him) censured the studying of the opinions of men and the abandonment of confirmed *Sunan*.

‘Uthmān Ibn Sa‘īd Al-Dārimī transmitted from him the words: “Do not look at the books of Abū ‘Ubayd, nor the writings of Ishāq, nor Sufyān, nor Al-Shāfi‘ī, nor Mālik, but instead you should refer to the original source (i.e. the Qur’ān and Sunnah).”

It should not be thought that he was belittling the status of these scholars—may Allāh protect us from that—and how could he do so, when he has commended a number of them. What he intended by that was only was to close the door on seeking the opinions of men and dependence on them, giving them priority over the Book (of Allāh) and the Sunnah, even when they contradict an authentic proof, as is the case with the later adherents of the schools of Islamic Jurisprudence.

And whoever said that the people of ḥadīth are ignorant is in error; rather, they are the narrators and spreaders of blessings. Among them are those who are only narrators—and this is not a denunciation of them, for if they did not bear the burden of the *Sunan* and the traditions and the acquisition of them—whether they are confirmed or not—many *Sunan* and numerous traditions would be lost to the Muslims in every time and place. So maligning them is a characteristic of the innovators.

“When I heard ḥadīth, I said: If I sit in a room, I may deliver legal verdicts to the people.” He added, “So I sat in a room and the first question they asked me I did not know [the answer to] it!”⁵²⁹

16. We were informed by Muḥammad Ibn Aḥmad Ibn ‘Alī Al-Daqqāq, who said that he was informed by Aḥmad Ibn Ishāq Al-Nahawāndī, who said that he was informed by Ibn Khallād, who said that he was informed by Abū ‘Umar Aḥmad Ibn Muḥammad Ibn Suhayl, who said that he was told by a man from among the scholars, whose name he mentioned, though Ibn Khallād said, “I forget his name,” that he said:

“A woman stood in a gathering in which Yaḥyā Ibn Ma‘īn, Abū Khaythamah and Khalaf Ibn Sālim were present and they were reminding each other of ḥadīth, and [she said,] “I heard them saying, ‘The Messenger of Allāh (ﷺ) said... it was narrated by So-and-so and no one but So-and-so transmitted it.’ So I asked them about whether the menstruating woman may take part in the washing of a dead body, when she is the washer, but not one of them answered. Then they began to look at each other and as Abū Thawr approached and they said to her, ‘You should approach.’ So I turned towards him as he came near to me and I asked him and he said, ‘Wash the dead, in accordance with the ḥadīth of Al-Qāsim, on the authority of ‘A’ishah (*radīy Allāhu ‘anha*), who reported that the Prophet (ﷺ) said to her, ‘Your menses is not in your hand,’ and her saying: ‘I used to part the hair of the Prophet (ﷺ) with water when I was menstruating.’ Abū Thawr said, ‘So if she

⁵²⁹ Its chain of narrators is weak.

In it is ‘Abdullāh Ibn Ishāq Al-Baghawī, of whom Al-Dāraquṭnī said, “There is leen (i.e. a lack of strictness) in him.

parted the hair of the living, then the dead have more right to it.' They said, 'Yes, it was narrated by So-and-so and So-and-so told us of it, and they know it from such-and-such a source.' And they became engrossed with the sources, upon which the woman said, 'Where were you until now?'⁵³⁰

⁵³⁰This story is extremely *munkar*.

In it is the Shaikh of Al-Ramāhurmuzī's Shaikh, who is unknown. In addition, Ibn Ma'īn and Abū Khaythamah were too knowledgeable to have not known the answer to a question such as this.

The amazing thing is a group from among those who claim to have knowledge have taken this story as a proof with which to malign the companions of ḥadīth. But how far from the truth is this and what has the ground to do with the Pleiades? They bore the knowledge of the Messenger of Allāh (ﷺ) and they transmitted it and defended it from the falsifications of the liars, the calumnies of the rumourmongers and the fabrications of the forgers.

Yes, we do not deny that some of the people of ḥadīth concerned themselves only with the narration, but this does not detract from their status, nor does it diminish their good work. In addition, among the numerous scholars who possess understanding of the Book (of Allāh) and the Sunnah, they are a minority.

This is Imām Aḥmad (may Allāh have mercy on him), the Commander of the Faithful in Ḥadīth, a leading jurist, founder of the (Ḥanbalī) school of jurisprudence, whose legal opinion is given priority over that of others, due to what is known of his vast learning in the field of traditions, narrations and understanding (of them), in acceptance and rejection. So may Allāh reward the people of ḥadīth, for they are like the pearl in the necklace and the head on a body.

CHAPTER FIVE

He [Al-Khaṭīb] said, “The tongues of the transgressors only hastened to malign the Scholars of Ḥadīth because of their ignorance of *Usūl Al-Fiqh* (Principles of Islāmic Jurisprudence) and their proofs from among the Sunan, coupled with their lack of knowledge of context. But when a Companion of Ḥadīth (*Aṣḥāb al-Ḥadīth*) possesses understanding, their tongues are silenced and his status is magnified in the hearts and minds and those who maligned him are struck with fear.

17. Muḥammad Ibn ‘Abdullāh Al-Ḥannā’ī imparted to us that he was informed by Ja‘far Ibn Muḥammad Ibn Nuṣayr Al-Khaldi, who said that he was informed by ‘Abdullāh Ibn Jābir Al-Ṭarsūsī, who said that he was informed by Muḥammad Ibn Al-‘Arjī Al-‘Askarī, who said that he heard Muslim Al-Jarmī saying that he heard Wakee’ saying:

“I was met by Abū Ḥanīfah and he said to me, ‘If

you gave up the writing of ḥadīth and studied Islāmic Jurisprudence, would that not be better?’ I said, ‘Does not ḥadīth encompass all of Islāmic Jurisprudence?’ He asked, ‘What do you say regarding a woman who claims to be pregnant, but her husband denies paternity?’ I said, ‘I was told by ‘Abbād Ibn Manṣūr, who reported on the authority of ‘Ikrimah, who reported on the authority of Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) that the Prophet (ﷺ) made *li‘an* between them, due to the pregnancy.’

Then he left me and whenever he saw me on the path after that, he would take another path.”⁵³¹

18. I was informed by Al-Ḥasan Ibn Muḥammad Ibn Al-Ḥasan Al-Khallāl, who said that he was informed by Muḥammad Ibn Al-‘Abbās Al-Khazzāz, who said that he was informed by Abū Bakr Ibn Abū Dāwūd, who said that he was informed by ‘Alī Ibn Khashram, who said that he heard Wakī‘ saying on more than one occasion:

“O young men! Acquire understanding the jurisprudence of ḥadīth, for if you understand the jurisprudence of ḥadīth, you will not be defeated by the people

⁵³¹ Muslim Al-Ḥarbī is Muslim Ibn Abū Muslim ‘Abdu’l-Raḥmān Al-Jarmī; his biography is given by Al-Khaṭīb in *‘Tārikh Baghdād’* (13/100) and he said, “He was trustworthy.” He was also mentioned by Ibn Ḥibbān in *‘Al-Thiqāt’* (9/158), and he said, “Possibly he made mistakes.”

And I have not found any biography for ‘Abdullāh Ibn Jābir Al-Ṭarsūsī and Muḥammad Ibn Al-‘Arjī Al-‘Askarī.

⁵³² Its chain of narrators is authentic.

Muḥammad Ibn Al-‘Abbās Al-Khazzāz is Abū ‘Umar Ibn Ḥayawayh.

And the saying of Wakī‘: “O young men! Acquire understanding the jurisprudence of ḥadīth...” means that if you learn their meanings and what benefits can be derived from them, such as rulings and (the answers to *fiqh*) questions, you will not be defeated =

of opinion.”⁵³²

19. We were informed by Al-Ḥasan Ibn Al-Ḥusayn Ibn Al-‘Abbās Al-Na‘ālī, who said that he was informed by Abū Bakr Aḥmad Ibn Ja‘far Ibn Muḥammad Ibn Silm Al-Khatlī, who said that he was informed by Aḥmad Ibn ‘Alī Al-Ubbār, who said that he was informed by ‘Alī Ibn⁵³³ Khashram Al-Mirwazī, who said that he heard Wakī‘ saying to the Companions of Ḥadīth:

“If you study the *fiqh* of *ḥadīth* and learn it, you will not be defeated by the adherents of opinion. Abū Ḥanīfah does not express an opinion regarding anything... except that we narrate something regarding it.”

=

by the people of opinion, for you will only rule based on the Sunnah of the Prophet (ﷺ), while they will rule based on qiyas (analogy) and the musings of their minds, without citing evidence from aḥādīth or traditions.

⁵³³ Its chain of narrators is weak.

A biography of the author’s Shaikh is given in *‘Tārikh Baghdād’* (7/3), in which he said, “We wrote about him and he heard many narrations, however he spoiled his reputation by reporting things as if he had heard them personally, when he had not.”

And the meaning of the tradition is that whenever Abū Ḥanīfah delivered a *fatwa* (legal ruling) in any matter based on his opinion, the people of ḥadīth would narrate something related to it; so a *fatwa* based on a tradition is more worthy to be acted upon.

Arriving at the truth through opinion does not make a person from the people of the Sunnah, until he abandons opinion and arrives at it based on the Sunnah and regarding this meaning Imām Aḥmad said in *‘Risalah ‘Abdūs Ibn Mālik Al-‘Aṭṭār’*, “...and from the indispensable Sunnah, which, whoever abandoned any aspect of it and did not accept it or believe in it, he will not be from its followers...” then he mentioned some things from it, including: “That he does not argue or debate with anyone or learn disputation, for debating regarding *Qadar* (Divine Foreordainment), dreams, the (meanings of) the Qur’ān and the Sunnah is detested and prohibited. Such a person, even if he arrives at the Sunnah through his philosophising, will not be considered to be from the people of the Sunnah until he abandons disputation and believes in the traditions.”

And regarding this meaning, the Imām of the Ḥanbalī jurists during his time, Abū Muḥammad Al-Barbaharī said in *‘Sharḥ Al-Sunnah’* (p. 24): “Debate, argument, disputation and quarrelling are an innovation which impairs the heart, even if the perpetrator arrives at the truth and his conclusion concurs with the Sunnah.

CHAPTER SIX

He (may Allāh have mercy on him) said: “It is essential for the one studying Islāmic Jurisprudence to have a teacher from whom he learns, to whom he refers for explanations of things that he does not understand, from whom he can study the ways of *ijtihād*⁵³⁴ and the means of distinguishing between what is correct and what is false.

20. We were informed by Abū'l-Faṭḥ 'Abdu'l-Karīm Ibn Muḥammad Ibn Aḥmad Ibn Al-Qāsim Al-Muḥamilī, who said that he was informed by 'Umar Ibn Aḥmad Ibn 'Uthmān Al-Marūrūzī, who said that he was informed by Al-Husayn Ibn Aḥmad Ibn Ṣadāqah, who said that he was informed by Aḥmad Ibn Abū Khaythāmah, who said that he was informed by Sulaymān Ibn Abū Shaikh, who said that he was informed by one of the people of Kūfah, who said:

⁵³⁴Independent judgment in a legal or theological question, based on the interpretation and application of the four *Usūl* (Qur'ān, Sunnah, *Qiyās* and *Ijmā'*).

“Abū Ḥanīfah (may Allāh have mercy on him) was asked about a study circle in the *masjid* in which they are studying Islāmic Jurisprudence and he said: ‘Does it have a head (i.e. a leader)?’ They said, ‘No.’ He said, ‘These people will never have knowledge (of Islamic Jurisprudence).’”⁵³⁵

21. We were informed by Al-Ḥasan Ibn Abū Ṭālib, who said that he was informed by ‘Alī Ibn ‘Amr Al-Ḥarīrī, who said that ‘Alī Ibn Muḥammad Ibn Kās Al-Nakha‘ī told them that he was informed by Ibrāhīm Ibn Ishāq Al-Zuhrī, who said that he was informed by Abū Nu‘aym, who said:

“I passed by Zafar and he was wrapped in a cloak, and he said, ‘O Aḥwal!’⁵³⁶ Come, and I will sift your aḥādīth for you.’ So I showed him what I had heard and he said, ‘This may be accepted, this may not be accepted, this here abrogates and this is abrogated.’”⁵³⁷

22. We were told by Muḥammad Ibn ‘Alī Al-Ṣūrī via dictation, who said that he was informed by ‘Abdu’l-Raḥmān Ibn ‘Umar Al-Miṣrī, who said that he was informed by Muḥammad Ibn

⁵³⁵ Its chain of narrators is weak.

This is due to the unknown status of the narrators on the authority of Abū Ḥanīfah. And the subject of the chapter is: learning from Shaikhs and abandoning study from manuscripts (i.e. books).

Al-Shāfi‘ī (may Allāh have mercy on him) said, “Whoever learnt *fiqh* from the depths of books (i.e. purely from books) will be deprived of the rulings.”

And some of them (i.e. the scholars) said, “Among the greatest of trials is a Shaikh of books.”

This was quoted by Ibn Jamā‘ah (p. 87).

Details of this question can be found in our book ‘*Al-Subul Al-Nāji‘ah li-Ṭalab Al-‘Ulūm Al-Nāfi‘ah*’.

⁵³⁶ *Aḥwal*: Squint-eyed.

⁵³⁷ Its chain of narrators is authentic.

The author’s Shaikh is Al-Ḥasan Ibn Muḥammad Al-Khallāl.

Aḥmad Ibn ‘Abdullāh Ibn Warkān Al-‘Āmirī, who said that he was informed by Ibrāhīm Ibn Abū Dāwūd, who said that he was informed by ‘Alī Ibn Ma‘bad, who said that he was informed by ‘Ubaydullāh Ibn ‘Amr, who said:

“A man came to Al-A‘mash and asked him about a certain matter while Abū Ḥanīfah was sitting there. Al-A‘mash said, ‘O Nu‘mān! Speak about it.’ So he answered and Al-A‘mash said, ‘From where did say this?’ He replied, ‘From your ḥadīth, which you related to us.’ He answered, ‘Yes, we are apothecaries, and you are physicians.’”⁵³⁸

23. We were informed by Al-Qāḍī Abū ‘Abdullāh Al-Ḥusayn Ibn ‘Alī Al-Ṣaymarī, who said that he was informed by ‘Abdullāh Ibn Muḥammad Al-Shāhid, who said that he was informed by Mukarram Ibn Aḥmad, who said that he was informed by Aḥmad Ibn ‘Aṭīyah...

And we were informed by Al-Ḥasan Ibn ‘Alī Al-Jawharī, who said that he was informed by Muḥammad Ibn Al-‘Abbās Al-Khazzāz, who said that he was informed by Abū Bakr ‘Abdullāh Ibn Muḥammad Ibn Ziyād Al-Naysabūrī, who said that he heard Abū Ibrāhīm Al-Mizānī saying that he was informed by ‘Alī Ibn Ma‘bad, who said that he was informed by ‘Ubaydullāh Ibn ‘Amr, who said:

⁵³⁸ It is likely that Muḥammad Ibn Aḥmad Ibn ‘Abdullāh Ibn Warkān Al-‘Āmirī is the person whose biography was given by Al-Dhahabī in *‘Al-Miẓān’* (3/464) and he is the son of ‘Abdu’l-Jabbār Al-‘Āmirī, but Ibn Warkān is not in his name. Regarding this last, Ibn Yoonus said, “He used to tell lies and he related a fabricated transcript.

The tradition was narrated by Ibn ‘Abdu’l-Barr in *‘Jamī‘ Bayān Al-‘Ilm’* (2/131) from another source, on the authority of ‘Alī Ibn Ma‘bad, but it includes someone whom I do not know.

“We were with Al-A‘mash and he was asking Abū Hanīfah about certain matters and Abū Ḥanīfah was answering him. Al-A‘mash said to him, ‘From where did you get this?’ He replied, ‘You related to us such-and-such a ḥadīth on the authority of Ibrāhīm and you related to us such-and-such a ḥadīth on the authority of Al-Sha‘bī.’ On this, Al-A‘mash said, ‘O assembly of jurists! You are the physicians and we are the apothecaries.’”

And the wording of the ḥadīth is that of Al-Ṣaymarī.⁵³⁹

24. We were informed by Abū Muslim Ja‘far Ibn Babī, Al-Faqīh, Al-Jīlī, who said that he was informed by Abū Bakr Muḥammad Ibn Ibrāhīm Ibn Al-Muqrī, in Aṣbāhan, who said that he was informed by Muḥammad Ibn Khālid Ibn Yazīd Al-Barza‘ī, who said that he heard ‘Aṭīyyah Ibn Baqīyyah saying that his father said to him, “I was with Shu‘bah Ibn Al-Ḥajjāj and he said to me, ‘O Abū Muḥammad! If a complex question came to you, whom would you ask about it?’ I said to myself, ‘This is a man whose mind impresses me.’ Then I replied, ‘O Abū Bastam! We would address it to you and to your companions, so that you might deliver a legal ruling for us.’ He said, “A short while later, a man came to him and said, ‘O Abū Bastam! A man struck another man on his skull and the man who was struck claimed that he had lost his sense of smell.’ Shu‘bah then began to busy himself looking to right and left and so I indicated to the man that I insisted on a reply, upon which he turned towards me and said, ‘O Abū Yaḥmad! What a great calamity to his family; nay, by Allāh, I do not have anything regarding it. But you may deliver a verdict.’ I said, ‘He asks you, and I will deliver a verdict?’ He said, ‘Because I have asked you.’ So I said, ‘I heard Al-Awzā‘ī and Al-Zaydī saying, ‘He should

⁵³⁹ It is authentic due to the second chain of narrators.

completely crush mustard seeds and then sniff them, then if he sneezes, he has lied, but if he does not sneeze, then he has spoken the truth.’ So I brought them and said, ‘O jurist! By Allāh, a man who has lost his sense of smell will never sneeze’.”⁵⁴⁰

This is the end of the letter of advice by Al-Khaṭīb.

All Praise and Thanks be to Allāh,
the Lord of the worlds.

⁵⁴⁰ Its chain of narrators is weak.

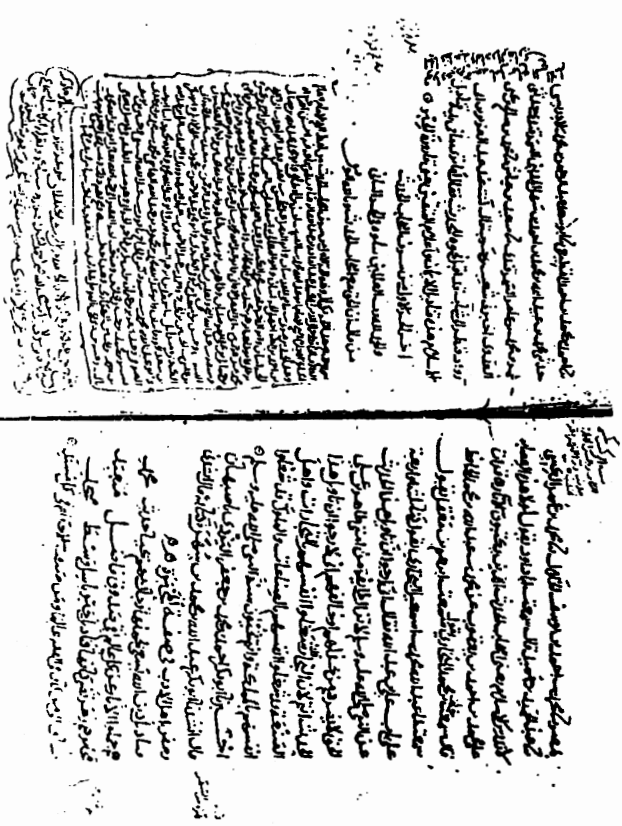
‘Aṭīyyah Ibn Baqīyyah was mentioned by Ibn Abū Ḥātim in ‘*Al-Jarḥ wa’l-Ta’dil*’ (1/3/381) and he said, “I wrote about him and his status was one of truthfulness, but there was some carelessness in him.” He was also mentioned by Ibn Ḥibbān in ‘*Al-Thiqā’*’ (8/528) and he said, “He makes mistakes and he narrates things that are *gharīb*; when he narrates on the authority of his father, his aḥādīth are respected, unlike the things that are *mudallasab*.”

And the story is amazing and strange!!

And Allāh knows better the truth.

The verifier and explainer said, “This simple explanation and brief commentary was completed on the afternoon of Saturday, the 22nd day of the month of Dhū’l-Qa’dah 1415 AH. We ask Allāh, Most Glorified to grant us success, right guidance and a good conclusion.

The Original Manuscript Picture



الورقة الأخيرة من الجزء الأول

INDEX OF ARABIC WORDS

Awliyā': plural of *walī*; friend, ally, loyal companion. From the word *wilāyah* meaning loyalty and closeness, the opposite of enmity.

Bid'ah: innovation, that which is newly introduced into the religion of Allāh.

Da'if: weak; the ḥadīth that is neither ṣaḥīḥ nor ḥasan because it fails to meet one of their requirements. It is of varying degrees of severity, the most severe of which being *mawḍū'*, fabricated.

Ḥadīth: A text attributed to the Prophet (ﷺ) describing his actions, words, descriptions and tacit approvals. It consists of two portions, the body of the text (*matn*) and the *isnād*. Rarely the term is also used to refer to a text attributed to a Companion or a *Tābi'i*.

Ḥāfiẓ: pl. *ḥuffāẓ*. Ḥadīth Master, commonly referred to one who has memorised at least 100,000 ḥadīths.

Ḥasan: good, fair. A ḥadīth whose *isnād* is continuously linked of just, morally upright narrators but whose precision (*dabt*) falls short of the requirements of the ṣaḥīḥ ḥadīth; containing no

irregularity (*shādh*) and no hidden defect (*'illab*). A ḥadīth can be ḥasan in and of itself, or contain a defect but still be ruled to be so due to supporting evidences.

Ḥudūd: limits, boundaries. The limits ordained by Allāh, prescribed punishments.

Iḥsān: beneficence, excellence. To worship Allāh as if one is seeing Him, and knowing that even though one sees Him not, He sees the servant.

Ikhlāṣ: sincerity, to strip oneself of worshipping any besides Allāh such that everything one does is performed only to draw closer to Him and for His pleasure. It is to purify ones actions from any but the Creator having a share in them, from any defect or self-desire. The one who has true *ikhhlāṣ* (*mukhlīṣ*) will be free of *riyā'*.

ʿIlm: knowledge.

Īmān: The firm belief, complete acknowledgement and acceptance of all that Allāh and His Messenger have commanded to have faith in, submitting to it both inwardly and outwardly. It is the acceptance and belief of the heart that includes the actions of the heart and body, therefore it encompasses the establishment of the whole religion. This is why the Imāms and Salaf used to say, 'Faith is the statement of the heart and tongue, action of the heart, tongue and limbs.' Hence it comprises statement, action and belief, it increases through obedience and decreases through disobedience. It includes the beliefs of faith, its morals and manners and the actions demanded by it.

Islām: submission, submitting to the will of Allāh through following His law as revealed upon the tongue of the Messenger (ﷺ).

Isnād: support. The chain of authorities on which a narration is based, linking the end narrator of a narration to the one it is attributed to, be it the Prophet (ﷺ) or anyone else, narrator by narrator.

Ittibā': following, technically referring to following the Sunnah of the Prophet (ﷺ).

Jābiliyyah: Pre-Islāmic Ignorance. Technically this refers to the condition of a people before the guidance of Allāh reaches them, or the state of a people that prevents them from accepting the guidance of Allāh.

Kalām: speech, discourse. Technically used to refer to dialectics and scholastic theology.

Kufr: denial, rejection, hiding, technically referring to disbelief. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

Majhūl: unknown. A reference to a narrator from whom only one narrator narrates (*majhūl al-‘ain*) or whose state of precision (*dabṭ*) is unknown (*majhūl al-ḥāl*), such a narrator makes the *isnād ḍa‘īf*.

Matrūk: abandoned. A narrator who is accused of lying, or makes many mistakes, or makes mistakes in aḥādīth that are agreed upon, or narrates from famous narrators that which those narrators do not know.

Munqati': that ḥadīth from which the narrator just before the Companion has been omitted from its *isnād*.

Mursal: disconnected. A ḥadīth whereby a *Tābi'ī* narrates directly from the Prophet (ﷺ) without mentioning the Companion. In the view of the majority of Scholars it is a sub-category of *ḍa'īf*.

Muṣḥaf: text of the Qur'ān

Qadr: Divine Decree and Destiny.

Qur'ān: The actual Word of Allāh revealed to the Prophet (ﷺ) in the Arabic language through the medium of the Angel Gabriel and the greatest miracle bestowed him. It consists of 114 chapters commencing with al-Fātiḥah and ending with an-Nās.

Ṣaḥīḥ: correct, authentic. A ḥadīth which has a continuously linked *isnād*, of just, morally upright and precise narrators; containing no irregularity (*shādh*) or hidden defect (*'illah*). Hence five conditions have to be met: the *isnād* being continuously linked; the justice (*'adl*) of the narrator; the precision (*ḍabt*) of the narrator; its not being *shādh*; and its not containing an *'illah*. The ḥadīth can be *ṣaḥīḥ* in and of itself, or it can contain a defect but still be ruled to be *ṣaḥīḥ* due to supporting evidences.

Salaf: predecessors. Technically used to refer to the best generations of Muslims, the first three generation: the *Ṣaḥābah*, the *Tābi'ūn* and the *Tab' Tābi'ūn* due to the ḥadīth, "The best of people are my generation, then the one that follows, then the one that follows."

Shādh: irregular, odd. A ḥadīth narrated by a trustworthy and precise

narrator that contradicts the narrative of other narrators or the narration of one more trustworthy and precise than him, provided that a reconciliation is not possible.

Shirk: association, technically referring to directing a right that is due to Allāh Alone to another object of creation, either completely or partially. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

Sunnab: way, path. The actions, words, descriptions, commands, prohibitions and tacit approvals of the Prophet (ﷺ).

Tābi'ūn: The generation following that of the Companions.

Tab' Tābi'ūn: The generation following that of the *Tābi'ūn*.

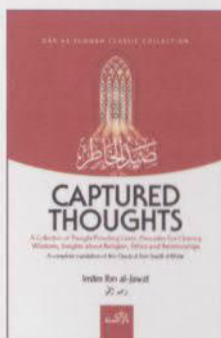
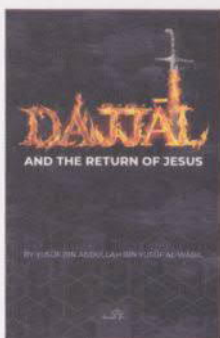
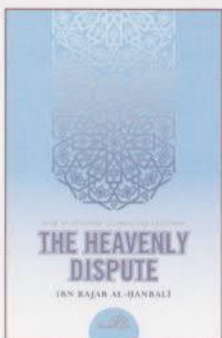
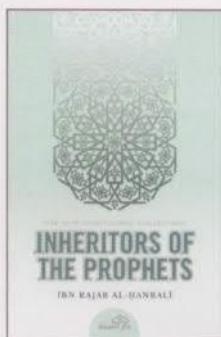
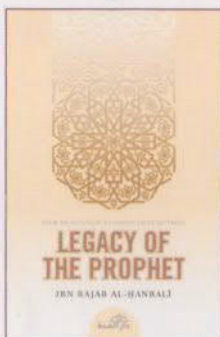
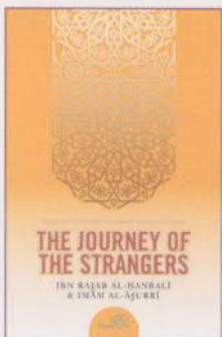
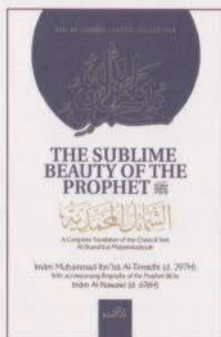
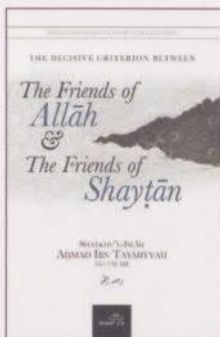
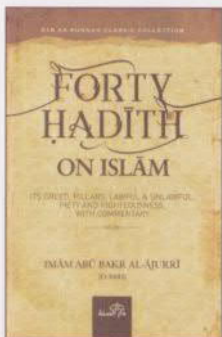
Tadlīs: deceit. An action of a narrator whereby he makes out that he heard something from a particular narrator what he did not hear or conceals the identity of the one he is narrating from. In order to do so, he will use terms that are vague such as 'such-and-such said' and 'on the authority of such-and-such.' The first type of *tadlīs* is blameworthy and constitutes a defect in the *isnād*. The second is dependant upon exactly what was done and the motives of the narrator, it can be blameworthy or not.

Taqwā: the basic meaning of which is setting a barrier between two things. This is why it is said that one *ittaqa* with his shield, i.e. he set it as a barrier between him and the one who wished him evil. Therefore it is as if the one who has *taqwa* (*muttaqi*) has used his following the commands of Allāh and avoiding His prohibitions as a barrier between himself and the Punish-

ment. Hence he has preserved and fortified himself against the punishment of Allāh through his obeying Him.

Tawḥīd: unification, monotheism, the belief in the absolute Oneness of Allāh. It is to believe that Allāh Alone is the creator, nourisher, and sustainer of the worlds; it is to believe that Allāh Alone deserves to be worshipped; and it is to believe that He has unique and perfect Names and Attributes that far transcend anything that one can imagine.

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