DISCIPLES OF ḤADĪTH
THE NOBLE GUARDIANS

al-Ḥāfīz Abū Bakr Aḥmad Ibn Ṭālī al-Khaṭṭīb al-Baghdādi (d. 463 H)
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
شرف اصحاب الحديث و تصيحة أهل الحديث

كلاهما

المعلوم بـ "الفقيه البصاري"
al-Ḥāfīẓ Abū Bakr Aḥmad Ibn ‘Alī al-Khaṭīb al-Baghdādī (d.463H)

Disciples of Ḥadīth
being a translation of his
Sharaf al-Ashāb al-Ḥadīth wa Naṣīḥātu Ablu’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 Ablu’l Ḥadīth*

by al-Ḥāfīẓ Abū Bakr Aḥmad Ibn ʿAlī al-Khaṭīb al-Baghdādī (d. 463 H)

Dār as-Sunnah Publishers

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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 Muhammad 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 نَعْلَمُ نَزَّلْنَا الْكِتَابَ وَإِنَّا لَحَفِظُونَ

"Indeed, it is We who sent down the message [i.e., the Qurʾān], 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 Qurʾān and the
Sunnah. As for the Qur'ān, 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 ‘anhum) 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.’

And that is the view of many of the scholars.

1These reports are authentic and I have analysed them in my critique of ‘Athār 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 Allâh 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 Imam, to his brothers among the seekers of knowledge, whose virtue and eminence as students of hadîth he acknowledges; and he encourages them in their pursuit of knowledge of hadîth 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 Allâh in a heretical manner and depending entirely on their own minds, rejecting aḥadîth of the Prophet (ﷺ) or altering their meanings.

For this reason, I have sought guidance from Allâh (istikharah) in the matter of its verification, in order that seekers of knowledge may gain the maximum benefit from it. So I ask Allâh, 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-‘Alâ’ Salîm
THE AUTHOR

Ḥāfīzh Abū Bakr Aḥmad Ibn ‘Alī al-Khaṭīb al-Baghdādī

His Name and Lineage

He is the Imām and Ḥāfīzh, Aḥmad Ibn ‘Alī Ibn Thābit Ibn Aḥmad Ibn Mahdī, al-Baghdādī, Abū Bakr, better known as Al-Khaṭīb al-Baghdādī. His Father was ‘Alī Ibn Thābit, who was a sermoniser (Khaṭīb) in the village of Darzījan. Al-Khaṭīb (may Allah have Mercy on him) said in the biography of his Father, in ‘Tarikh Baghdad’ (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 Allah have mercy on him) in the year 391 AH. He began to acquire knowledge in the bosom of Al-Khaṭīb’s family (may Allah have mercy on him), though his father took great pains with his education, encouraging him to attend ḥadith

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

lectures and to study Islamic 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-Azhari
- Ibn Bishrān
- Ibn Rizqīn
- al-Ḥayrī
- Abū Ḥāzim al-ʿAbdawī
- Al-Khallāl and numerous others

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

Al-Dhahābī (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 Islamic Jurisprudence at the hands of Abūʿl-Ḥasan Ibn al-Muhamālī and al-Qāḍī Abūʿl-Ṭayyib al-Ṭabarānī.

Al-Dhahābī said: ‘He was one of the foremost Shāfīʿi scholars.’
His Students

Those who transmitted from him included:
- Ibn Makūla
- Al-Ḥumaydī
- Abūʾl-Faḍl Ibn Khayrūn
- Al-Mubārak
- Ibn al-Tuyūrī
- A great number of others, including his Shaikh, Al-Barqānī (may Allah 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 Ashʿarī beliefs, but this is not correct. He wrote a treatise on philosophical discourse (kalām) regarding Allah’s Divine Attributes, which proves that he followed the beliefs of Abruʾl-Sunnah waʾl-Jamaʿah. And I have previously refuted these claims that he was an Ashʿarī.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 ahadith of the Messenger of Allah (ﷺ), skill regarding their weaknesses and their chains of narrators,

³ This 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 fard,⁵ the munkar⁶ and
the matriḥ.⁷ And Al-Baghdādī was without peer—aside from Abū’l-
Ḥasan al-Daraquṭnī. I asked ‘Abdullāh al-Sūrī about Al-Khaṭīb and
Abū Bakr al-Sajzī, which of them had memorised more aḥadīth? He
clearly favoured Al-Khaṭīb.’

Al-Muṭṭamān al-Sajjī said: ‘Aside from al-Daraquṭnī, Baghdād
has not produced anyone who has memorised more aḥadīth than
Abū Bakr al-Khaṭīb.’

Abū’l-‘Alī al-Bardanī said: ‘It is likely that Al-Khaṭīb never en-
countered his [own] like.’

Abū Ḥishāq al-Shīrāzī, the scholar of Islāmic Jurisprudence, said:
‘Abū Bakr Al-Khaṭīb resembles al-Daraquṭnī and his peers in his
knowledge and memorisation of ḥadīth.’

Abū’l-Fīṭyān al-Ḥāfiz said: ‘Al-Khaṭīb was the leader in this field;
I have never encountered his like.’

al-Barqānī wrote a letter with me to Abū Nu‘aym Al-Ḥāfiz 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 hadīth.
⁵ Fard: Ibn Hajr held that gharīb and fard are synonyms both linguistically and in ḥadīth terminology, though he explains that scholars of ḥadīth distinguish between the two, according to their usage: so fard is more commonly applied as meaning al-fard al-mutlaq (a narration reported by a single Companion), while gharīb is more often applied to al-fard al-nisbi (in which the singular narrator occurs later in the chain).
⁶ Munkar: A hadīth that contradicts what has been authentically reported elsewhere.
⁷ Matriḥ: A hadīth 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-Ḥāfiz Abū Saʿd al-Samʿānī said: ‘Al-Khaṭṭāb was revered, dignified, trustworthy, analytical, a dependable authority, possessed of a fine hand, extremely precise, eloquent—the Seal of the Huffaz.’

Al-Salafī said: “I asked Shujaʿ al-Zahli about Al-Khaṭṭāb and he said: ‘[He is] an Imām, author and Ḥāfiz, and we do not know anyone of his like.’

His Written Works

As for Al-Khaṭṭāb’s written works, he wrote many. Abū Saʿd al-Samʿānī said: ‘Al-Khaṭṭāb wrote fifty-six works.’

Al-Dhahabī mentioned a number of them in ‘al-Siyār’, the most well known of them being ‘Tarikh 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. Makki al-Rumaylī said: ‘Al-Khaṭṭāb became ill in the middle of Ramaḍān 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 Ḥadith. He died on Monday, the 7th
of Dhūʼl-Hijjah in the year 463AH. Then on the Tuesday morning, his body was taken out and it was brought to the western quarter [of Baghdad] 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-Hāfiʾ.
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, microfilm 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 Allah, the All-Merciful, the Most Merciful

We were told by the Shaikh, Imam, scholar and Hafiz, Jamaluddin Abū Muḥammad ‘Abdu’l-Qādir Ibn ‘Abdullāh Al-Rahawī, the recitation being in his words, while I was present, listening in Al-Mawsil, 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-Qurashi, who said that he was informed by Shaikh Abū Muḥammad Hibatullāh Ibn Aḥmad Al-Akfānī, who said: ‘I was told by the Shaikh and Imam, Abū Bakr Aḥmad Ibn ‘Alī Ibn Thābit Al-Khaṭīb Al-Baghdādī (may Allah have mercy on him), with regard to what he had transmitted to us:

All praise and thanks be to Allah, who chose Islam 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 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:

“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 (radiyAllāhu ‘anhum).
DISCIPLES OF ḤADĪTH

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 (Shar'ī'ah) are more appropriate and more worthy.
CHAPTER ONE

The Text

1. We were informed by Abū Sa'id Muḥammad Ibn Mūsā Ibn al-Faadl Ibn Shazan al-Ṣayrafi, 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 (ra diy 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 (ṣallī Allāhu ‘alayhī wa sallam).’

9 Its chain of narrators is authentic.

The tradition was narrated by Al-Lalaka’i in ‘Sharḥ Usūl al-‘Itiqād’ (#293) by way of Al-Ḥasan Ibn ‘Alī al-Ḥalwānī, 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 (ra diy Allāhu ‘anhu) was once returning from the masjid, leaning on my arm, when a man called Abūl-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 Abü'l-Qâsim 'Abdu'l-Rahmân Ibn Muḥammad Ibn 'Abdollâh al-Siraj, in Nishapur that he said that he was informed by Bishr Ibn Āḥmad al-Asfarayînî, who said that Ja'far Ibn Muḥammad al-Fîrayîbî told him: 'I was informed by Bishr Ibn Al-Wâlid, who said: 'I heard Abû Yusuf saying, 'It used to be said that whoever seeks [knowledge of] the religion through philosophical discourse is a zîndîq', whoever seeks the gharîb among ḥadîth is a liar and whoever seeks wealth through alchemy will become bankrupt.'”

and defeats us (both)?' He replied, 'Then we follow him.' To this, Mâlik replied, 'O slave of Allâh! Allâh sent Muḥammad (sâl.) with a single religion, but I see you moving from religion to religion. 'Umar Ibn 'Abdu'l-'Azîz said: 'Whoever makes his religion the object of argumentation will frequently change it.'” (Narrated by Al-Ajûrî in 'Al-Shari'ah', p. 56, with an authentic chain of narrators). And many traditions have been authentically reported on the authority of the Salâtî 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-Ajûrî, authenticated by us.

Zîndîq: A zîndîq is a person who acknowledges the Prophethood of the Messenger of Allâh (sâl.) and accepts the principle tenets of Islâm, but at the same time adheres to beliefs which are unanimously branded as kûfîr (disbelief) in the Shari'ah. According to this definition the term zîndîq will apply to all persons who proclaim themselves to be Muslims while at the same time adhering to kûfîr beliefs.

There is no objection to its zînâd (chain of narrators). In it is Bishr Ibn Al-Wâlid Al-Kindî; scholars hold conflicting opinions regarding him: Al-Daraqutnî declared him to be trustworthy, while Sâlîl Jazara noted him, "He is honest, but he was not rational, having become senile in his dotage." Al-Sulaymânî said: "His ḥadîth is munkar." Al-Ajûrî said: "I asked Abû Dâwûd: 'Is Bishr Ibn Al-Wâlid trustworthy?' He replied, 'No,'”

I say: Some of the scholars of ḥadîth 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 Sâlîl Jazara, who was among those who learnt Islâmic Jurisprudence from Abû Yusuf 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 âthâr is more acceptable than in the matter of traditions with asanied (chains of narrators) and aḥâdîth; and the Shaikh of the author is trustworthy and a jurist, who has a biography in 'Al-Muntakhab Min Al-Ši'â'î by Al-Şayraţînî (#995) and 'Al-Ibâr' by Al-Dhâhâbî (2/235). The athar was narrated by Al-Lâlakâ’î (#305), Abû'l-Qâsim Al-Asbahânî in 'Al-Hujâb fi Bayân Al-Mahajab' (1/105) by way of Bishr Ibn Al-Wâlid.
3. We were informed by Abū Manṣūr Muḥammad Ibn ‘Isā Ibn ‘Abdu’l-‘Azīz al-Bazzār in Ḥamadhān that he said that he was told by ‘Ubaydullāh Ibn Sā‘īd al-Qāḍī in Burūjād 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.”

4. We were informed by Abī’l-Ḥasan ’Alī Ibn Aḥmad Ibn Muḥammad Ibn Bakrān Al-Fuwwā 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-Fadl 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 (ṣ) and his Companions (radiyAllahu ‘anhum) and they have devoted themselves to these books.”

Its chain of narrators is extremely weak.

In it is ‘Abdullāh Ibn Muhammad Ibn Wahb al-Daynūrī; Al-Dāraqutnī said: “[He is] abandoned.” And in another narration, it was reported that he said: “He fabricates hadīth.” 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.

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-Jarb wat-Ta’dil), except to mention what Al-Sama’anī said of him in Al-Anṣāb (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-Ḥanna’ī, who said that he was informed [by Abū Bakr] by Abūl-Ḥasan Muḥammad Ibn Salmān al-Najjād, who said that he was informed by ‘Abdullāh Ibn Ahmad Ibn Ḥanbal that he said: “My father told me that he was informed by ‘Abdu’l-Rahmān Ibn Mahdī, who said: I heard Mālik Ibn Anas (radīy Allāhu anhu) 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 Ḥusayn Ibn Ḥansā’ī al-Naysabūrī’ (#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 (ṣ) 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-Rahmān, did he write a book? Abū ‘Abdullāh said: “Say to him: ‘Did anyone from among the Companions of the Messenger of Allāh (ṣ) 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 hadith.”

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-Darāmī transmitted from him that he said: “Do not look at the books of Abū ‘Ubayd, nor anything written by Ishāq, nor Sufyān, nor Al-Shāfi‘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 ‘Taqqid Al-‘Ilm’.

As for his words regarding Al-Karabīṣī, it has been confirmed from him in ‘Masa’il Ishāq’ (#1865), where he said: “I heard him saying, ‘May Allāh humiliate Al-Karabīṣī; 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.

14 This addition is from manuscript (B).
Disciples of Hadith

‘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], 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.'

6. Abū Sa‘īd Muḥammad Ibn Mūsā al-Ṣayrafi informed us that Abw’l-‘Abbās Muḥammad Ya’qūb al-‘Asamm 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.”

15 This addition is from manuscript (B).
16 Its chain of narrators is authentic.

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

And its chain is authentic.

It was narrated by Al-Lalakā’ī in ‘Sharh Usūl Al-‘I’tiqād’ (134) by way of Rushdān 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 isnad is weak, due to the weakness of Rushdān.
17 Its chain of narrators is authentic.

It was narrated by Al-Ājurī in ‘Al-Sharī‘ab’ (p. 58).
7. We were informed by Al-Ḥasan Ibn Abū Bakr, who said that ʿAbdullāh Ibn Ishāq Ibn Ibrāhīm al-Baghawi told him that he was informed by Al-Ḥasan Ibn ʿUlayl that he was told by Aḥmad Ibn Al-Husayn, the companion of Al-Qawha, who said: “I heard Yazīd Ibn Zuraiʿ (may Allāh have mercy on him) saying,

“The people of opinion are the enemies of the Sunnah.””

He [Abū Bakr] 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,

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Al-Firyābī informed us, saying, ‘Al-ʿAbbās told us... up to the words...’
And its isnād is also authentic.

18 Its isnād is weak.
In its chain of narrators is ʿAbdullāh Ibn Ishāq Ibn Ibrāhīm, who is the son of ‘Abduʾl-ʿAzīz al-Marzaban al-Baghawi; he has a biography in ‘Ṭārīkh Bagdād’ (9/4144). Al-Daraqūṭnī said: “He is lenient (i.e. not strict). As for Al-Ḥasan Ibn ʿUlayl, I have not found any biography for him.
19 This is from manuscript (B).
Disciples of Ḥadīth

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 (ṣallīAllāhu 'alayhi wa sallam),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 (radiyAllāhu '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 (radiyAllāhu '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 (ṣallīAllāhu 'alayhi wa sallam) 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 Islamic 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, 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] Jaʿfar Ibn Muḥammad Ibn Naṣīr al-Khalḍī that Khalaf Ibn ‘Amr Al-‘Akbārī told him that Saʿīd Ibn Manṣūr said that he was informed by ‘Abdu’l-Rahmān Ibn Ziyād that Shuʿbah told him, on the authority of Muʿāwiya Ibn Qurra, who reported from the Prophet (ﷺ) that he said:

"Some people (anās)\(^2\) from my ummah will continue to

\(^{21}\) In manuscript (B) it says, “those whom He humiliates”.
\(^{22}\) This is from manuscript (B).
\(^{24}\) In manuscript (B) it says (mād) (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.”

9. Muḥammad Ibn Aḥmad Rizq Al-Bazzār informed us that he was told by Muḥammad Ibn Al-ʿAbbās al-ʿAṣīmī that Abū Ishāq Aḥmad Ibn Muḥammad Ibn Yāsīn26 Al-Harawī told him, “I was informed by ʿUthmān Ibn Saʿīd al-Dārimī that he said: “Alī Ibn Al-Madānī said regarding the ḥadīth of the Prophet (saw):

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

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

25 This is an authentic narration.

It was narrated by Imam Aḥmad (5/34), Ibn Abū ʿAṣīm (2/333), Al-Ṭayālisī (#1076), Tirmidhī (#2192), Ibn Mājah (#6), Ibn Ḥībān (Mawārid: #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 Shuʿbah 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 Muʿāwiyyah, from the narration of his son, Iyās, which was narrated by Abū Nuʿaym in ‘Al-Ḥiṣāb’ (7/230), which contains the first portion of the ḥadīth.

26 In manuscripts (A) and (B) it says Yūnūs, 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-Daraqūṭnī and he said of him, “He is matrīk (abandoned).” Al-Khalilī 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-Madānī.

It was narrated by Tirmidhī, following the narrations of the previous ḥadīth (4/485) and he said: “Muḥammad Ibn Ismāʿīl (i.e. Al-Bukhārī) said: “Alī Ibn Al-Madānī 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 Shari'ah and follow in the footsteps of the Companions (radiy 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 Shari'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 Shari'ah with things that are not from it. But Allāh, Most High protects the people of hadith 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.

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

²⁸This is from manuscript (B).
Disciples of Hadith

[al-Mujadilah (58): 22]

10. Abū’l-Ḥusayn Muḥammad Ibn Al-Ḥasan Ibn Āḥmad Al-Ahwāzī informed us that he was told by Al-Ḥasan Ibn ‘Abdullāh Ibn Sa‘īd Al-‘Askārī that he was informed by ‘Abdān—‘Abdullāh Ibn Āḥmad Ibn Mūsā—that he was informed by Zayd Ibn Al-Ḥarīsh, who was informed by ‘Abdullāh Ibn Kharrāsh, on the authority of al-‘Awwām Ibn Ḥawshab, who reported on the authority of Shahr Ibn Ḥavshab: It was reported on the authority of Muḥād Ibn Jabal (radi Allāhu ‘anhu) from the Prophet (ṣ) something similar to the preceding hadith, 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.”

11. Al-Ḥasan Ibn Abū Tālib 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 Āḥmad Ibn Sinān that he reported on the authority of a man whom he mentioned, that he saw the Prophet (ṣ) in a dream and he was standing in the Masjid, between two circles [i.e. gatherings]; in one of them was Āḥmad Ibn Ḥanbal and in the other was Ibn Abū Dāwūd and the Prophet (ṣ) 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-Ḥāfīz [Ibn Ḥajj] 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] said\(^{32}\):

Abū Muḥammad ‘Abdullāh Ibn Muslim Ibn Qutaybah spoke in his book ‘Ta‘wil 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 (raudy Allahu ‘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 Abī 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:

"Convey from me, even one verse of the Qur’ān and relate from me, and do not lie against me."

12. We were informed by Abū Nu‘aym Aḥmad Ibn ‘Abdullāh Ibn Aḥmad Ibn Isḥaq Al-Ḥāfiz, in Ašbahān 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 informed him.

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33 In manuscript (B) it says: (ﷺ).

34 This is an authentic hadith.


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

43
And we were informed by Abū Sa‘īd Muḥammad Ibn Mūsā Ibn Al-Faḍl al-Sayrāfī, in Nishapur, that he said that he was told by Abū Hāmid Aḥmad Ibn Muḥammad Ibn Shu‘ayb, that he was told by Sahl Ibn ‘Ammār Al-‘Atkī, that he was told by Muḥammad Ibn Al-Qāsim—Al-Asālī.

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 ‘Abdullāh Ibn Ja‘far Ibn Darastawayh Al-Nahwī, who said that he was told by Ya‘qūb Ibn Suftyān.

And we were informed by Abū‘l-Ḥasan36 ‘Alī Ibn Ahmad Ibn ‘Umar Al-Muqṭī, who said that he was told by Ḥabīb Ibn Al-Ḥasan Al-Qazzāz, who said that he was told by Abū Muslim Ibrāhīm Ibn ‘Abdullāh Al-Baṣrī, who said that they were told by Abū ‘Aṣīm.

And we were informed by Abū‘l-Qāsim ‘Alī Ibn Muḥammad Ibn ‘Alī Al-‘Iyādī, who said that he was informed37 by Ahmad Ibn Yūsuf Ibn Khalīl Al-‘Aṭṭār, who said that he was told by Al-Ḥārith Ibn Muḥammad Al-Tamīmī, who said that he was told by ‘Aṣīm Ibn ‘Alī, who said that his brother told him: Al-Ḥasan Ibn ‘Alī.

And we were informed by Al-Qaḍī Abū‘l-‘Ala‘ Muḥammad Ibn ‘Alī Ibn Ya‘qūb Al-Wasīṭī, who said that he was informed by Aḥmad Ibn Ja‘far Ibn Hamdān, who said that he was told by Bishr38 Ibn Mūsā, who said that he was told by Mu‘āwiyah Ibn ‘Amr, who reported on the authority of Abū Ishāq—Al-Fazārī.

36 In manuscript (B) it says: Abū‘l-Ḫusayn, but the correct name is that which we have confirmed.
37 In manuscript (B) it says: “(anba‘nā) imparted to us”.
38 In manuscript (B) it says: Bishr.
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 Yahyā Ibn ‘Abdullāh.

And we were informed by Muḥammad Ibn ‘Alī Ibn Al-Fath 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 ‘Aṭiyyah, 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”.

45
Abū Bakr said⁴³:

And this⁴⁴ was narrated by 'Abdu'l-Rahmān Ibn Thābit Ibn Thawbān, on the authority of Ḥassān Ibn 'Āṯiyyah.

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 'Āṯiyyah, 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 Qurʾān and transmit from Banu Isrā’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-Qāḍī Abū Bakr Aḥmad Ibn Al-Ḥasan Ibn Aḥmad Al-Ḥarashi, in Nishapur, who said that he was told by Abūl-'Abbās Muḥammad Ibn Ya'qūb Al-Āṣāmī, who said that he was informed by⁴⁶ Al-Rabi' Ibn Sulaymān, who said that he was informed by Al-Shāfī'i,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 hadith is authentic. This is because 'Abdu'l-Rahmān 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 Yahyā told us that he was told by Muḥammad Ibn Yūsuf, on the authority of Ibn Thawbān.
⁴⁶In manuscript (B) it says: “(anbā'ānā) imparted to us”.
⁴⁷In manuscript (B) it says: “(anbā'ānā) imparted to us”.
Disciples of Ḥadith

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 (raḍī Allāhu ‘anhu) that the Messenger of Allāh (ﷻ) said:

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

48 This ḥadith is ḥasan.

It was narrated by ʿImām Ahmad (2/474 and 502), Al-Humaydī (#1165), Abū Dāwūd (#3662), Ibn Mājah (#34). Ibn Ḥībbān (‘Mawārid’: #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 (raḍī Allāhu ‘anhu).

I say: In the narration of Muhammad 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 ḥadith 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] 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.⁴⁹

And we were informed by 'Alī Ibn Muḥammad Al-Mālikī, who said that he was informed by Al-Ḥarith Ibn Muḥammad, who said that he was told by Hawzah.

⁴⁹ This is from manuscript (B).
⁵⁰ This is an authentic ḥadīth.
⁵¹ In manuscript (B) it says: “(anbā'na) imparted to us”.
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And we were informed by Abū Bakr Aḥmad Ibn ἂlī Ibn Muḥammad Al-Yazdī Al-Ḥāfīz, in Nishapur, who said that he was informed by Zāhir Ibn Aḥmad, who said that he was informed by Ibrāhīm Ibn ʿAbdullāh Al-Zaynābī, who said that he was told by Muḥammad [i.e. Ibn ʿAbduʾl-ʿAlāʾ Al-Sanaʿānī], who said that he was told by Bishr Ibn Al-Muẓaffar, who said that they were told by Ibn Ḥāwī, who reported on the authority of Muḥammad Ibn Sirīn, who reported on the authority of ʿAbduʾl-Ḥāmīn Ibn Abū Bakraḥ.

And we were informed by ‘Alī Ibn Muḥammad Ibn ʿAbdullāh Ibn Bishrān, who said that he was informed by Abū Jaʿfar Muḥammad Ibn ʿAmr Ibn Al-Bakhtārī Al-Razzāz, who said that he was told by Muḥammad Ibn Aḥmad Ibn Abūl-ʿAwwām and ʿAbduʾl- Mālik Ibn Muḥammad, who said that they were told by Abū ʿAmīr.

And we were informed by Abūl-Ḥasan ʿAlī 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 ʿAbduʾl-Mālik Ibn Muḥammad, who said that he was told by ʿAbduʾl-Mālik Ibn ʿAmr Abū ʿAmīr Al-ʿAqqī, who said that he was told by Qurrah Ibn Khālid, on the authority of Muḥammad Ibn Sirīn, who said that he was told by ʿAbduʾl-Ḥāmīn Ibn Abū Bakraḥ and a man who, in my opinion, is better than ʿAbduʾl-Ḥāmīn [i.e. Ḥumayd Ibn ʿAbduʾl-Ḥāmīn], on the authority of Abū Bakraḥ, 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: “(anbāʿnā) imparted to us”.
53 In manuscript (B) it says: “(anbāʿnā) imparted to us”.
The wording is that of the ḥadīth of Qurrah.

16. We were informed by Al-Qādī Abū Bakr Ahmad Ibn Al-Hasan Al-Ḥayrī, in Nishapur, who said that he was informed by Abū ‘Alī Muḥammad Ibn Ahmad 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 Sīrin, who reported on the authority of ‘Abdu’l-Rahmān 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].”

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

54 This is an authentic ḥadīth.

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

Ibn ‘Alīyyah disagreed: Ḥāmmād Ibn Zayd, ‘Abdu’l-Wahhāb Al-Thaqafī in the narration of Al-Bukhārī and Ma’mar in the narration of the author. They reported it in a masūl form and that is correct.

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

And in the chain to Yazīd there is someone whom I do not know and I do not consider it to be mahfūz (i.e. something reliably reported) on his authority. If it was mahfūz on his authority, it would be shug (a hadith that is opposite in meaning to what has been reliably reported elsewhere) on the authority of Ibn Sīrin, due to the agreement of the trustworthy reporters regarding its narration by way of Ibn Sīrin, on the authority of Abū Bakrah in Wāsīṭah.
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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-Muḥabbār, 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.”

Abū Bakr said: “I abbreviated it.”

18. We were informed by Abū Bakr Muḥammad Ibn ‘Abdullāh Ibn Ṣāliḥ Al-‘Aṭṭār, in Asbahān, 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-Rāzī 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.”

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

55 Its chain of narrators is extremely weak. In it is Dāwūd Ibn Al-Muḥabbār, who is accused [of lying] and whose ḥadīth is abandoned (matrāk).

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 Mahmūd 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-Rāzī or not. He was not mentioned among the students of Al-Rāzī and Al-Rāzī 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 Muhammad Ibn Ya‘qūb Al-Asammī, who said that he was told by Abū ‘Utbah Aḥmad Ibn Al-Faraj, who said that he was told by Baqīyyah.

We were informed by Abū Nu‘aym Aḥmad Ibn ‘Abdullāh Al-Ḥāfīz, 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-Rahmān

52
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 hadith 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 hadith of Baqīyyah.57

20. We were informed by Al-Ḥasan Ibn Abū Bakr, who said that he was told by ‘Ali Ibn Muḥammad Ibn Al-Zubayr Al-Qurashi Al-Kūfī, who said that he was told by Ibrāhīm Ibn Iṣḥāq Ibn Abū’l-‘Anbas Al-Qāḍī Al-Zuhrī, who reported on the authority of Muḥammad Ibn Jūbayr Ibn Mutʿim, who reported on the authority of his Father that he said: “The Messenger of Allāh (ﷺ) stood among us at Al-Khayf, near Mina 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 hadith.

It was narrated by Imām Aḥmad (5/183), by Abū Dāwūd (#3660), by Tirmidhī (#2656), Nasā’ī in ‘Al-Kubra’, by Ibīn Hibbān (Mawārid: #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 it is Layth Ibn Abū Salim, who is weak.

58 Its chain of narrators is extremely weak.
21. I was told by Abū Ġalib Yahya Ibn 'Alī Ibn Al-Ṭayyib Ad-Daskari, in Ḥalwan, who said that he was told by Abū Bakr Muḥammad Ibnibrāhīm Ibn Al-Muqrī', in Aṣbahān.

And we were informed by Abū Ja'far Muḥammad Ibn Ja'far Ibn 'Allān59 Al-Warrāq—and the wording is his—he said that he was informed by60 Muḥammad Ibn Al-Ḥusayn Al-Azdi al-Ḥāfiz, who both said that they were told by Abū Ya'la Al-Ḥamdani, 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-Walid Al-Hamdanī, who reported on the authority of Al-Ḥarīth, who reported on the authority of Al-Ḥarīth, who reported on the authority of Ibrāhīm, Ibn Iṣḥāq is a mudallīs (one who practices tadlis to conceal weaknesses in a ḥadīth) and he has narrated it through al-ʾanʿamāb (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 Muhammad Ibn Iṣḥāq, who reported on the authority of 'Abdu'l-Salām, who reported on the authority of Az-Zuhri, with his chain of narrators.

'Abdu'l-Salām—who is Ibn Abū'l-Junāb—added something that proves that he resorted to tadlis to cover up a chain that was deficient.

In addition, 'Abdu'l-Salām is extremely weak; Ibn Al-Madini 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 hadith on the authority of Al-Zuhri, which proves the munkar nature of its chain from this source. And Allāh knows better.

And Imām 'Abūl-Ḥāshim narrated it in his Musnad (4/82): We were told by Ya'qūb that he said that he was told by his Father, who reported on the authority of Abū Iṣḥāq... then he quoted it on the authority of in an abbreviated form. He said: "And it was reported on the authority of Ibn Iṣḥāq that he said: 'I was told by 'Amr Ibn Abū 'Amr, the freed slave of Al-Muṭṭalib, who reported on the authority of 'Abdu'l-Rahmān Ibn Al-Huwayrīth, on the authority of Muḥammad Ibn Jubayr Ibn Mur'im, who reported it on the authority of his Father'."

I say: 'Amr Ibn Abū 'Amr is weak and Ibn Iṣḥāq, 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, "(anba'na) imparted to us".
who reported on the authority of Al-Aswad, who reported on the authority of 'Abdullāh Ibn Mas‘ūd (rādīy 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."  

22. I was told by someone who heard from ‘Abdu'l- Ghānī Ibn Sa‘īd Al-Miṣrī Al-Ḥāfīz, who said: "The most authentic hadith narrated on this subject is this hadith of 'Ubaydah Ibn Al-Aswad."

23. We were told by Abū Ḥāzim 'Umar Ibn Āḥmad Ibn Ībrāhīm Al-'Abdī Al-Ḥāfīz, in Nishapur, who said that he heard Naṣr Ibn Muḥammad Ibn Ya‘qūb saying that he was told by Ībrāhīm Ibn Al-Muwallad, who said that he was told by Āhmad Ibn Marwān, who said that he was told by Muḥammad Ibn Isma‘īl Ibn Sālim, who said that he was told by Al-Ḥumaydī that he said: "I heard


d. Its chain of narrators is hasan and the hadith is authentic.

In its chain of narrators is 'Ubaydah Ibn Al-Aswad; Abū Ḥātim said: "There is no objection to his hadith." And Ibn Ḥibbān mentioned him in 'Al-Ṭibāʿī', saying, "His hadith is respected when it is clear that he heard (the hadith) 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 Āḥmad (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.  

62Its chain of narrators is munqat' (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 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-Daraquṭnī.
The saying of the Prophet (ﷺ):
“Whoever memorised for my *Ummah* forty narrations...”

24. We were informed by Abū Nuʿaym Al-Ḥāfiz that he said that he was told by ‘Abdullāh Ibn Jaʿfar 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 Maʿlā (i.e. Ibn Hilāl), who reported on the authority of Abān, who reported on the authority of Anas (*raḍī Allāhu ‘anhu*) that he said: “The Messenger of Allāh (ﷺ) said:

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

64 This hadith is a fabrication.

In its chain of narrators is Abān Ibn Abū ‘Ayyāsh, who is abandoned. It also contains Muʿalla Ibn Hilāl, whose dishonesty is agreed upon by scholars.
25. We were informed by Abū Sa'd Aḥmad Ibn Muḥammad Ibn Ahmad 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 Suṭyān, 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 Hafs Ibn Jami', who reported on the authority of Anas Ibn Mālik (raḍiyyAllāhu 'anhu), who said: “The Messenger of Allāh (ṣallallāhu 'anhu) said:

“If anyone memorised forty aḥādīth from the [knowledge] that they require of ḥalāl [lawful] and harām [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 Suṭyān, who said that he was informed by ‘Alī Ibn Hujr Al-Sa’dī, who said that he was told by Ishaq 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 (raḍiyyAllāhu ‘anhumā) that he said: “The Messenger of Allāh (ṣallallāhu 'anhu) said:

“Whoever memorised for my ummah forty aḥādīth 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, Hafs Ibn Jami’ 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’ilāl’ (1/125).
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on the Day of Resurrection.”

27. I was informed by Muḥammad Ibn Ja’far Ibn ‘Allan Al-Shurūṭī, who said that he was told by Sa’d Ibn Muḥammad Ibn İshāq Al-Šāyrafi, who said that he was told by Muḥammad Ibn ‘Uthmān Ibn Abū Shaybah, who said that he was told by Muḥammad Ibn Ḥafs Al-Ḥuzami—who is from Kūfa—that he was told by Daḥīm Ibn Muḥammad Al-Šāydawī 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 Zīr, who reported on the authority of ‘Abdullāh (raḍiyyAllahu ‘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.”

68 This is a fabricated ḥadīth.

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

The hadīth from this source was narrated by Al-Ḥasan Ibn Sufyān in his ‘Musnad’ and in ‘Al-‘Arba’in and in ‘Al-Talḥīs Al-Ḥabr’ (3/93).

And among its chains is that cited by Ibn ‘Adīyy in ‘Al-Kamīl (3/889), by Ibn Āsākir in ‘Al-‘Arba’in Al-Buldaniyāḥ (#3), by Ibn Al-Jawzī in ‘Al-‘Ilāl (1/123): “We were told by ‘Alī Ibn Ḥujr, who said that he was told by Ishāq Ibn Najīh Al-Maṭī...”

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

70 This hadīth is fabricated.

The weakness in it is from Muḥammad Ibn Ḥafs Al-Ḥuzamī, or from his Shaikh, Daḥīm, whose name is ‘Abdul-‘Raḥmān Ibn Muḥammad Al-Šāydawī—and both of them are unknown. Al-Dhahabī reported this hadīth in the biography of Daḥīm in ‘Al-Mīzān (2/588) and he said: “This hadīth 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 hadīth was also narrated by Abū Nu‘aym in ‘Al-Ḥiyāḥ (4/189), by Ibn Āsākir in ‘Al-‘Arba’in (#4) and by Ibn Al-Jawzī (1/19) by way of Al-Ḥuzamī.
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 Basharān Al-Mu'addal, who said that he was told by Abū 'Amr 'Uṭhmān Ibn Aḥmad Al-Daqqāq by way of dictation and he said that he was told by Abū Bakr Yaḥyā Ibn Ja'far Al-Wāṣīṭī, 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 (rādiyAllāhu '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 "(anba'na) 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."  

It is the wording of Ibn Basharān.

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 Makki Ibn

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This 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 ‘Alīyyah, Ḥammād Ibn Zayd, Ibn Mā'in and others—and he was alone in narrating it on the authority of Abū Sa‘īd (raḍī Allāhu ‘anhu).

The ḥadīth was also narrated by Tirmidhī (#2650 and #2651), by Ibn Mājah (#247), by Al-Ramhurmuzī in ‘Al-Muhaddith Al-Fāsīl’ (#22), by Ibn Khayr Al-Asbīlī in his ‘Fihris’ (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 (raḍī Allāhu ‘anhu)."

He also narrated something similar from the ḥadīth of Abū Hurayrah (raḍī Allāhu ‘anhu).

Ibn Mājah narrated it (#248) by way of Mu’āllā Ibn Hilāl, who reported on the authority of Ismā‘īl, 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 (raḍī 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 ‘Miṣbāḥ Al-Zuqūqah’ (1/81):

“This chain of narrators is weak; in it is Al-Mu’āllā Ibn Hilāl, who was declared to be a liar by Ṭāhā, Ibn Mā’in and others. More than one (scholar) attributed the fabrication of the ḥadīth to him. Ismā‘īl 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 (raḍī Allāhu ‘anhu), as we mentioned earlier (#24).
Jamil Ibn Ziyād, who said that he was told by ‘Alī Ibn Ḥajr, who said that he was told by Ar-Rabi’ Ibn Badr, who reported on the authority of Abū Hārūn Al-‘Abdī, who reported on the authority of Abū Sa‘īd Al-Khudrī (rādiy 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."  

30. We were informed by Ibn Al-Faḍl, who said that he was told by Abū Sahl Ahmad Ibn Muḥammad Ibn ‘Abdullāh Ibn Ziyād Al-Qatṭān, who said that he was told by Muḥammad Ibn Al-Jahm Al-Samrī, who said that he was told by Al-Haytham Ibn Khālid Al-Muqrī’, who said that he was told by Yahyā Ibn Al-Mutawakkil Al-Bāhili, 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 (rādiy 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."  

73 This hadith is fabricated.  
Al-Rabi’ Ibn Badr is abandoned in matters of ḥadīth.  
See what preceded.  
74 This hadith 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 (rādiy Allāhu ‘anhu) and it was cited by Ibn Abū Ḥātim in ‘Al-Farh wal-Ta’dīl’ (1/1/12), by Al-Ramhurmuzi (21), by Al-Ḥākim (1/88) and by Tamāni in ‘Al-Fawā'id’ (Al-Rawdāb

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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 Jaʿfar Al-Qattāt, in Al-Kūfah, who said that he was told by Jaʿfar Ibn Muslim, who said: “We crowded around Ḥusayn Al-Juʿfī and we broke his shoe strap; he was angry and he quoted a ḥadith with

=Al-Bassām: #93) by way of Saʿīd Ibn Sulaymān, who said that he was told by ‘Abbād Ibn Al-ʿAwwām, who said that he was told by Al-Jārīrī, who reported on the authority of Abū Naḍhrāh, who reported on the authority of Abū Saʿīd Al-Khudrī (radiyAllāhu ‘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 shāqq (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-Jārīrī, for he used to confuse things. The ḥadith is known from the narration of Abū Hārūn Al-ʿAbdī, 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 Qudāmah—as mentioned in ‘Al-Sabīḥ’ (1/504) by Al-Albānī (may Allāh mercy on him) it says: Muhanna said: “I asked Aḥmad about the ḥadith of Saʿīd Ibn Sulaymān...” and he quoted the ḥadith with its chain of narrators. Imām Aḥmad said: “Allāh did not create anything of this. This is the ḥadith of Abū Hārūn, on the authority of Abū Saʿīd.”

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

However, it has another source collected by Al-Rāmhurmuẓī (#23) from the narration of Al-Ḥamānī, who reported on the authority of Ibn Al-Fasīl, who reported on the authority of Abū Khālid, the freed slave of Ibn Al-Ṣabah, who reported on the authority of Abū Saʿīd (radiyAllāhu ‘anhu).

But Al-Ḥamānī is accused of stealing ahādīth, while Ibn Al-Fasīl and Abū Khālid are unknown.

It has a fourth source, which is not mahfūẓ (a form of acceptable ḥadith, 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 ‘Ubaydallāh 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 Saʿīd (radiyAllāhu ‘anhu).

It was narrated by Al-Khaṭīb in ‘Al-Jāmī’ ib-‘Akhlāq Al-Rawī wa ʿAbd Al-Sāmī (#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 Mūhammad Ibn Al-Ḥasan Ibn Muḥammad Ibn Ziyāḍ Al-Naqqāsh Al-Muqrī. Al-Khaṭīb cited evidence in his biography in ‘Tārīkh Bagdād’ that proves his weakness; and Tālḥah Ibn Muḥammad Al-Shahīd declared him to be a liar, while Al-Barqānī said: “Every ḥadīth of Al-Naqqāsh is munkar.” In addition, Mūhammad 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-Juʾfī: 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-Hasan ‘Alī Ibn Aḥmad Ibn ‘Umar Al-Muqrī 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 Muḥāwiyyah 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 (rādiy 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
33. We were informed by Abū Muḥammad ‘Abdullāh Ibn Aḥmad Ibn ‘Abdullāh Ibn Ibrāhīm Al-Ąṣbahānī, 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 Jaʿfar Ibn Al-Faḍīl, who said that he was informed by Isḥāq 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.”

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

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76 This is an authentic ḥadīth.

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

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

78 Its chain of narrators is extremely weak.

In it is Kathīr Ibn ‘Abdullāh Ibn ‘Amr Ibn ‘Afw, 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 ‘Masnud’ (Kashf Al-Astar #3287), by Al-Qaḍāʾī in ‘Al-Shhāb’ (#1052 and #1053), by Ibn ‘Abr Al-Barfī in ‘Jāmī’ Bayān Al-‘Imr wa Fadlibi’ (2/120) by way of Ishaq Ibn Ibrāhīm Al-Ḥunaynī.

It was narrated by Tirmidhī and others from the ḥadīth of Ismāʾīl Ibn Abū Uways,
Ibn Muḥammad Al-Subaṭī, 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 Hafṣ 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 Abūl-Aḥwaṣ, who reported on the authority of ‘Abdullāh (raḍiyAllāh ‘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 (qaba’īl).”

‘Abdān said: “They are the scholars of ḥadīth (aṣḥāb al-ḥadīth) from the early generations.”
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 by 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-Hajjāj Ibn Yūsuf Ibn Qutaybah Ibn Muslim Al-Asbahānī, who said that he was told by Bishr Ibn Al-Ḥusayn, who reported on the authority of Al-Zubayr Ibn ‘Adiy, who reported on the authority of Anas (radiy Allāhu ‘anhu) that the Messenger of Allāh (ﷺ) said:

“Banū Isra’il 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.”

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

68
Disciples of Hadith

36. We were informed by Abū Nu‘aym Al-Ḥāfīẓ, who said that he was told by Sulaymān Ibn Aḥmad Ibn Ayyūb Al-Ṭabāranī, who said that he was told by Aḥmad Ibn Muḥammad Ibn Hashim Al-Ba‘lbakī, who said that he was told by ‘Abdul-‘Malik Ibn Al-‘Ashbagh Al-Ba‘lbakī, who said that he was told by Al-Walid Ibn Muslim, who said that he was informed by Al-Awza‘, who said that he was told by Qatadah, who reported on the authority of Anas Ibn Mālik (radiyAllāhu ‘anhu), who said: “The Messenger of Allāh (ﷻ) 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‘ab.”

37. I was told by ‘Abdullāh Ibn Aḥmad Ibn ‘Ali As-Sūzarjānī, in

\[\text{[@footnote] 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-Husayn 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 hadith and narrated it on the authority of Al-Zubayr, for it is only well known from the narration of Yazīd Ibn Abān Al-Raqashi, who reported on the authority of as will be shown shortly, if Allāh, Most High wills.

\[\text{[@footnote] In manuscript (B) it says: “told by”.\}

\[\text{[@footnote] Its chain of narrators is shāyṣ.\}

It was collected by Ibn Abū 'Āṣim in ‘As-Sunnah’ (#64), by Ibn Mājah (#3993): We were told by Hishām Ibn ‘Ammar, who said that he was told by Al-Walid...

Al-Būṣayrī said in ‘Mishkāh Al-Zujājah’ (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‘āwiyyah Ibn Ṣāliḥ, ‘Isā Ibn Yūnus, Fudayl Ibn ‘Iyāḍ, Abū Iṣḥāq Al-Fazārī, who reported on the authority of Al-Awzā‘ī, who said that he was told by Yāzīd Al-Raqashi, who reported on the authority of Anas (radiyAllāhu ‘anhu).

It was collected by Abūl-Qāsim Al-‘Ashbahānī in ‘Al-Hujjah’ (1/108). But the more correct version is the narration of the majority, and Al-Raqashi is weak.

It is strengthened by the authentic hadith of Mu‘āwiyyah Ibn Abū Sufyān (radiyAllāhu ‘anhu) which was mentioned in my commentary of the book ‘Al-Mudhakkir al-Tadhkīr
Ašbahān, that he said that he heard ‘Abdullāh Ibn Abū’l-Qāsim, who said that he heard from Aḥmad Ibn Muḥammad Ibn Rawah, who said that he was informed by Ibrāhīm Ibn Muḥammad Ibn Al-Ḥasan, 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 (fīrqa). He (ﷺ) added, “If they are not the people of ḥadīth, then I do not know who they are.”

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, who said:

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

—and the majority of the abādīth in the chapter have been mentioned in my commentary of ‘Al-Shar‘ah’, by Al-Ājurī.

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 munqat’ (interrupted). It was collected by Al-Ḥākim in ‘Mo’rīfah Al-Hadīth’ (p. 3): “I heard Abū ‘Abdullāh Muḥammad Ibn ‘Abdu’l-Ḥameed Al-Aadami, in Makkah, who said that he heard Mūsā Ibn Ḥārūn 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-Ḥāfiz (Ibn Hajr) declared its chain of narrators authentic in ‘Al-Fath’ (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‘āwiyyah 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

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91 In manuscript (B) it says (ﷺ).
92 This is an authentic hadith.
40. We were informed by Muḥammad Ibn Ṭalḥah Al-Na’alī, 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‘āwiya Ibn Qurrah, who reported on the authority of his Father that he said: “The Messenger of Allāh (ﷺ) said:

“A group (ta‘īfah) 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-Qāḍī, 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 Husayn that he said:

“My ummah will continue to fight in the cause of truth

It was narrated by Imām Ahmad (3/436 and 5/34 and 35), by Ibn Abū ‘Āsim in ‘Al-Āhad wal-Maṭba‘i’ (2/253). By Ibn Abū Shaybah in ‘Al-Muṣannaf’ (6/409), by Tirmidhī (#9192), by Ibn Mājah (#6), by Al-Ṭabarānī in ‘Al-Muṣannaf Al-Kabīr’ (19/27) and by Al-Ḥākim in ‘Ma‘rifat Ulām Al-Ḥadīth’ (p. 2)—from different sources, all on the authority of Shu‘bah.

Some of them added to the beginning of the hadith 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‘il said that ‘Alī Ibn Al-Madīnī said: ‘They are the people of hadith.’”

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

92 From manuscript (A).
93 This is from manuscript (A).
94 This is an authentic ḥadīth.
95 See what was mentioned previously.
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until the Hour is established.”

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

42. I was informed by ‘Ubaydullāh Ibn Abū’l-Fath 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 maqṣūf.

In its chain of narrators is Ḥammād Ibn Salāmah, and while he was trustworthy, he was alone in narrating this ḥadith on the authority of Qatādah, without the remainder of his trustworthy and reliable companions, such as Shu’bah, Hisham Al-Dastawa’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 Ḥāfiz 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 ḥadith? For it was narrated by Imām Aḥmad (4/434) as follows: We were told by Iṣmā’īl, who said that he was informed by Al-Jarīrī, who reported on the authority of Abū’l-‘Alā’ Ibn Al-Shakhīrī, who reported on the authority of Muṭrīfī that he said: “‘Imrān said to me, ‘I will tell you of a ḥadith 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 Islam 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; Iṣmā’īl is Ibn ‘Aliyyah and his hearing it from Al-Jarīrī was before his confusion.

And the ḥadith was narrated by Imām Aḥmad (4/429 and 437), by Abū Dāwūd (#2484), by Al-Ḥākim (4/450) and Al-Lalākā’ī in ‘Sharḥ Usūl Al-Iʿtīṣād’ (#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 ḥadith...” it is not confirmed with the isnād of the author, for it contains Al-Ḥasan Ibn ‘Uthmān Al-Tustārī, who was declared a liar by Ibn ‘Adīyy.

It was narrated from this source by Ar-Ramhurmuzī in ‘Al-Muḥaddith Al-Ṣafīl’ (#27): “We were told by Al-Ḥasan Ibn ‘Uthmān Al-Tustārī...”

But Qiwām Al-Sunnah (Abū’l-ʿQāsim Iṣmā’īl Ibn Muhammad Al-Ṭaymī Al-Asbahānī) reported it from another source in ‘Al-Hujjah’ (1/247) and he said: ‘Abū Muḥammad Ibn Ḥayyān said: ‘Mūsā Ibn ‘Abdul-ʿRahmān that he was told by ‘Abdullāh Al-Muqīrī, 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 Sa‘īd Ibn Ya‘qūb Al-Ṭāliqānī or another, who said that Ibn Al-Mubārak mentioned the ḥadīth of the Prophet (ﷺ):

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

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

43. We were informed by Abū Nu‘aym Al-Ḥāfiz that he said that he was told by Muḥammad Ibn Ja‘far Al-Mu‘addib that he said that he was told by ‘Abdullāh Ibn Muḥammad Ibn Al-Khālīl that he said that he heard Al-Faḍl Ibn Ziyād saying, “I heard Al-Ḥāmid Ibn Ḥanbal...” and he mentioned the ḥadīth:

“A group (ta‘īfah) 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.”

44. We were also informed by Abū Nu‘aym, who said that he was told by ‘Abdullāh Ibn Muḥammad Ibn Ja‘far, 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 Al-Ḥāmid 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 Ja‘far Al-Mu‘addib; he was mentioned by Al-Dhahabi in ‘Al-Mizān’ (3/510); he said: “Ibn Abū’l-Fawāris said that he is mutasahil (not strict), though someone else said that there is no objection to him.”

We have previously given its takbrij with an authentic chain of narrators (no. 37).
Disciples of Hadith

“A group (tā’ifah) 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.”

45. We were informed by Abū Ya'lä Aḥmad Ibn 'Abdu'l-Wāhid Al-Wakīl, who said that he was informed by Al-Ḥasan Ibn Muḥammad Ibn Shu'bah Al-Marwāzī, who was said that he was told by Muḥammad Ibn Ahmad Ibn Māḥūb, who said that he was told by Abū 'Īsā Tirmīdī—and he mentioned the ḥadīth of Mu'āwiyah Ibn Qurrāh, who reported on the authority of his father that he said: “The Messenger of Allāh (ṣallīllāhu 'alayhi wa sallam) said:

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


46. We were informed by Abū Nu'aym Al-Ḥāfīz 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 Iṣmā'īl 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 (rādiy Allāhu 'anhu), who reported from the Prophet (ṣallīllāhu 'alayhi wa sallam) that he said:

99 Its chain of narrators is authentic.
Muḥammad Ibn Al-Faḍl Ibn Al-Khaṭṭāb was declared trustworthy by Abū Ash-Shaikh, in 'Tabagāt Al-Mubaddithin bi-Asbāban' (4/323) and the Shaikh of Abū Nu'aym is Abū Al-Shaikh Ibn Ḥayyān.
The tradition was narrated by Qiwām Al-Sunnah in 'Al-Hujja' (1/246) by way of Abū Ash-Shaikh.
100 This is an authentic ḥadīth.
It was set forth and its takbri given in no. 39.
"A group (tā’ifah) from among my ummah will continue..."\textsuperscript{102}

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

\textsuperscript{101} This is from manuscript (A).

\textsuperscript{102} Ishaq Ibn Ahmad is Ibn Khalaf Al-Hāfiz, 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-Qādī Abū Muḥammad Al-Ḥasan Ibn Al-Ḥusayn Ibn Ramān Al-Astarabazi that he said that he was told by Abū Aḥmad ‘Abdullāh Ibn ‘Adiyy Al-Jurjānī Al-Ḥāfiz, who said that he was told by Abū Qudahī Ḥisā‘ī Ibn Muḥammad Ibn Iṣḥāq 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-Sulāmī, who reported on the authority of ‘Alī Ibn Muslim Al-Bakrī, who reported on the authority of Abū Ṣāliḥ Al-Asḥārī, who reported on the authority of Abū Hurayrah (radīyyAllāhu ‘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 distortions of the falsifiers and the [false] interpreta-
48. Abūl-Ḥusayn Aḥmad Ibn ‘Umar Ibn ‘Alī Al-Qādi in Darāzjān informed me that he was informed by Aḥmad Ibn ‘Alī Ibn Muḥammad Ibn Al-Jahm Al-Kātib (the scribe), that he said

Its chain of narrators is weak.

In it is Maslamah Ibn ‘Alī Al-Khushni and he is mattrīk (abandoned) in matters of ḥadīth. Al-Bukhārī and Abū Zur‘ah said that his ḥadīth is munkār (rejected), while Ibn Ma‘īn 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-Sulāmī is extremely weak.

The ḥadīth was narrated by Ibn ‘Adīyy in ‘Al-Kāmil’ (1/153).

It was also narrated by the author in ‘Al-Jami‘(#134) from various sources: Al-Ṭabārānī 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 (radiyAllahu ‘anhu), from the narration of Khālid Ibn ‘Amr Al-Qurashi, 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 (radiyAllahu ‘anhu) and ‘Abdu’l-Rahmān Ibn ‘Umar (radiyAllahu ‘anhu).

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

And it was also narrated by Ibn ‘Adīyy (1/152) and by Tāmām Al-Rāzī in ‘Al-Fawā‘id’ (Al-Rawdāb Al-Basawn: #80), from the ḥadīth of Ibn ‘Umar (radiyAllahu ‘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 (radiyAllahu ‘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 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‘īn said that he was a liar, while Ibn ‘Adīyy accused him of fabricating aḥādīth.

The ḥadīth was reported from another source collected by Ibn ‘Adīyy (1/152) from the narration of Dāwūd Ibn Sulaymān Al-Ghassānī. We were told by Marwān Al-Fazārī, who reported on the authority of Yazīd Ibn Kaysan, who reported it on the authority of Abū Hurayrah (radiyAllahu ‘anhu).

Ibn ‘Adīyy said: “I have not seen this ḥadīth of Marwān Al-Fazārī with this inṣād except from this source.”

It appears from this that he was indicating that it is munkar. In addition, it is not correct that Abū Hazīm heard from Abū Hurayrah (radiyAllahu ‘anhu).

The takhrīj of some of those who reported from the Companions (radiyAllahu ‘anhu) can be found in the chapter, whole others may be found in my verification of the book ‘Al-Shari‘ab’ (no. 1).
that he was told by Muḥammad Ibn Jarīr Al-Ṭabarī, who said that he was told by ʿUthmān Ibn Yahya, who said that he was told by ʿAmr Ibn Hashim Al-Bayrūṭī, who reported on the authority of Muḥammad Ibn Sulaymān [i.e. Ibn Abū Karīmah], who reported on the authority of Maʿān Ibn Rifāʿah Al-Salāmī, who reported on the authority of Abū ʿUthmān Al-Nahdī, who reported on the authority of Usāmah Ibn Zayd (raḍīAllāhu ‘anhu) that he said: “The Messenger of Allāh (安宁) 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 ʿUbaydullāh Ibn ʿAmad Ibn ʿUthmān Al-Ṣayrafī, who said that he was told by Muḥammad Ibn Al-Muẓaffar Al-Ḥāfīz, who said that he was told by ʿAmad 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 Ṣalīḥ, who said that he was told by Al-Layth Ibn Saʿd, who reported on the authority of Yaḥya Ibn Saʿīd, who reported on the authority of Saʿīd Ibn Al-Musayyib, who reported on the authority of ʿAbdullāh Ibn Masʿūd (raḍīAllāhu ‘anhu) that he said: “The Messenger of Allāh (安宁) 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-Jarh wal-Taʿdīl’ (2/3/268). Al-ʿUqaylī said: “He narrated on the authority of Hashim Bawatil.” In addition, the report is known to be the narration of Maʿān Ibn Rifāʿah, who reported on the authority of Ibrāhim Al-ʿĀzī, of whom we shall speak in no. 50.

\(^{105}\) Its chain of narrators is munkar.

In it are Ahmad Ibn Yahya Ibn Zukayr and Muḥammad Ibn Maymūn Ibn Kāmil, both of whom were declared weak by Al-Daraqūṭnī, as reported in ‘Lisān Al-Mīzān’ (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-Muṭawi‘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 Baqīyyah 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-‘Aẓrī, who said: “The Messenger of Allāh (ﷺ) said:

“This knowledge will be borne in every generation by its just people (ṣadīq); they refute the corruptions of the extremists (tawīl al-ghālin), the distortions of the falsifiers (intiḥāl al-mubta‘alīn) and the [false] interpretations of the ignorant (tah‘rīf al-jāhilīn).”

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

Its chain of narrators is weak. In it are Ma‘ān Ibn Rifā‘ah—who is ṣayyīn (lenient, not strict) in ḥadīth—and ‘Ibrāhīm Al-‘Aẓrī, of whom Al-Dhahabi said in ‘Al-Mīzān’ (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-Jarh 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 ‘Dala‘īl Al-Nubuwwah’ (1/37) and by Ibn Wadhīhah in ‘Al-Bid‘ab wal-Nabi ‘Anba’ (1) from a number of sources on the authority of Ma‘ān.

I also found it after that in ‘Al-Sharī‘ah’ by Al-Ājurī (the complete version) (2/Al-Sulayma‘iyah) 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 Muhammad ‘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 taḥkīr 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 Șāliḥ Ibn Ȭhmad, who said that he was informed by Mahna—Ibn Yahyā—who said: “I asked Ȭhmad—Ibn Ȭhanbāl—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 (‘adūl); they refute the [false] interpretations of the ignorant (tab’rīf al-jāhilīn), the distortions of the falsifiers (intihāl al-mubtālīn) and the corruptions of the extremists (tawīl al-ghālīn).”

I said to Ȭhmad, ‘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.’ Ȭhmad 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 Șāliḥ Ibn Al-Imām Ȭhmad has a biography in ‘Tarikh Baghdād’ (8/486) and he was declared trustworthy by Al-Darāqūṭnī. But I do not know if this speech can be reliably attributed to Imām Ȭhmad 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-Taqīd wal-Idāh’ (p. 139) regarding this information to Al-Khallāl in ‘Al-‘Ila’. 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-Fath Al-Fārisī, who said that he was informed by 'Abdu'l-Rahmān Ibn 'Umar Al-Khallāl, who said that Muḥammad Ibn ʿAbdāl-Muṣṭafā Al-Qādī, who said: 'I saw a man who sent forth a man to Ismā'il Ibn Ishāq Al-Qādī 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-Qādī 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 (ʿadīl).”

'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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It is possible that what Imām Ahmad 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-Qattān commented on Imām Ahmad's assertion that Ma'an was a just narrator in his book 'Bayān al-Wahm wal-Ihām', saying, "What was known to others about him was unknown to Ahmad."

Its chain of narrators is authentic. The author's Shaikh is 'Ubaydullāh Ibn Abū'l-Fath Ahmad Ibn 'Uthmān Ibn Al-Faraj Al-Sayrafi, whose biography was given by Al-Khāṭib in his 'Tarikh' (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-Asbāhani, who said that he was told by Aḥmad Ibn Maḥmūd Al-Qādī, 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-Qādī Al-Mawsili, 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 ‘Aṭā’ Ibn Yasār, who reported on the authority of Ibn ‘Abbās (raḍiyAllāhu ‘anhumā) that he said: “I heard ‘Alī Ibn
Abū Ṭālib (*raḍīy Allāhu 'anhu*) saying:

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

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

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

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10 This is from manuscript (A).

11 (This ḥadīth is) fabricated.

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

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

The ḥadīth from the first source was narrated by Al-Ramāhurmuzī in *Al-Muhaddith Al-Fāṣil* (p. 163), by Al-Ṭabārānī in *Al-Awsat* and in *Al-Majma* (1/126), by Abū Nu‘aym in *Ākbār Ašbāhān* (1/81), and by Al-Qāḍī ‘Īyāḍ in *Al-Ilma* (p. 17).

The second source was ascribed in *Takhrīj Al-Ibyā* by Al-Ṭrāqī, to Abū Anas, (who cited it) in *Al-Anā‘* as mentioned in *Itīhāṣ Al-Sādab Al-Muttaqin* (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-Shar’ al-Hanif*. 

84
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of ‘Aṭā’ Ibn Abū Rabah, who reported on the authority of Ibn ‘Abbās (rāḍiyyAllāhu ‘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-Ṣabāḥ ‘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 (rāḍiyyAllāhu ‘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 ahādīth from me and from them in Allāh’s Cause and for [the sake of] Allāh, the Almighty, the All-Powerful.”

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-Ṣabāḥ Al-Wāsiṭī, of whom Ibn Ma’in said: “His ḥadīth his nothing,” while Ibn Ḥibbān said: “He was one of those who fabricate ahādīth.” Al-Bukhārī said: “They (the scholars of ḥadīth) abandoned him,” while Ibn ʿAdiyy said: “(He is) weak and his ḥadīth is munkar.”

The ḥadīth was narrated by Abū Nu‘aym in ‘Akhbār Asbāḥan’ (2/134) and by Al-Sahmī in ‘Ṭarikh Jurjān’ (p. 372), by way of ‘Abdu’l-Ghafūr.
told by Muḥammad Ibn Al-Fadl, who said that he was told by Abū Ḥātim, who said that he heard Iṣḥāq 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:

\\[
\\text{ذَلِكَ سَيْرٌ لِّما بَدَأَهُمُ الَّذِي لَا تَرْضَى فَٰهُمُ}
\\]

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

[\textit{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 Muhammad Ibn Al-Fadl is the son of Khaṭṭāb Al-‘Anbarī. His biography was given by (‘Abdullāh Ibn Muḥammad) Abū Al-Shaikh in ‘\textit{Tābāqat Aṣbāḥān’} \textit{(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-Dībājī, by Abū’l-Ḥusayn Muḥammad Ibn Al-Ḥusayn Ibn Al-Fadl Al-Qaṭṭān, by Abū Muḥammad Ibn Yaḥyā Ibn ‘Abdu’l-Jabbār Al-Sukkārī 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 ‘Urfāh, who said that he was told by Ismā‘īl Ibn ‘Ayyāsh Al-Ḥimṣī, who reported on the authority of Al-Mughirah 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
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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 Tālib Yaḥyā Ibn ‘Alī Al-Daskarī, in Ḥalwān, who said that he was told by Abū Bakr Ibn Al-Muqrī, in Ašbāhan, who said that he was informed by Abū Ya‘lā Aḥmad Ibn ‘Alī Ibn Al-Muthannā Al-Mawsili, 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 (raḍī 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-Mughirah Ibn Qays Al-Baṣrī, of whom Abū Ḥātim said: “He is munkar in ḥadith.” In addition, the narration of Ismā‘īl Ibn ‘Ayyāsh on the authority of the people of Al-Sham is weak, for Al-Mughirah is from Baṣrah.

The ḥadith 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 Qiwam Al-Sunnah in ‘Al-Tarḥīb wa’l-Tarḥīb’ (#48).

116 This is from manuscript (B).
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granted them? Nay, it is a people other than them.” We said: “O Messenger of Allah! 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 hadith 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 hadith was attributed to Abū Ya’lā by Al-Haythami 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-Bahr Al-Zakhkibār’ (1/412/no. 288) by way of Muḥammad Ibn Abū Ḥamīd.

It was also narrated by Al-Bazzār (289), by Al-‘Uqaylī in ‘Al-Ḍu’ā’fā’ (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 Yahyā 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 (rāḍi Allāhu ‘anhu),

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

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 Talḥah Ibn ‘Alī Ibn Al-Ṣaqr Al-Katānī, who said that he was told by Muḥammad Ibn ‘Abdullāh Ibn Ibrāhīm Al-Shāfi‘ī, who said that he was told by Muḥammad Ibn ‘Abdullāh Marba’, who said that he was told by Yahyā Ibn Ma‘īn.

We were informed by Abū Nu‘aym Al-Ḥāfiz, whose wording it is,\(^{122}\) This is from manuscript (B).
that he was told by Abū Bakr 'Abdullāh Ibn Yaḥyā Al-Ṭalḥī, who was told by Ibn Ghānām, who said that he was told by Abū Bakr Ibn Abū Shaybah, who both said that they were told by Khalīd 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 (radiy Allāhu ‘anhu), who said: “The Messenger of Allāh (ṣallī Allāhu ‘alayhi wa sallam) said:

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

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

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

This hadith was narrated in contradictory forms, as mentioned by Al-Bukhārī in ‘Al-Tārīkh Al-Kabīr’ Also Khalīd Ibn Mukhallad narrated aḥadīth that are munkar 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-Qāṭṭān, while Ibn ‘Aḍīyy said: “There is no objection to him.”

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

The hadīth was narrated by Al-Bukhārī in ‘Al-Tārīkh Al-Kabīr’ (1/3/177), by Ibn Ḥibbān (Mawārid #2389), by Ibn ‘Aḍīyy 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 ‘Sharh Al-Sunnāb’ (2/284):

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

Tirmidhī said: “(I) 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]\textsuperscript{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-Azhari, who said that he was informed by ‘Alī Ibn ‘Umar Ibn Aḥmad Al-Ḥāfiz, 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‘i, 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-Ṣiddiq (rādiy 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.”\textsuperscript{125}

\textsuperscript{124} This is from manuscript (A).

\textsuperscript{125} (This is) fabricated.

In its (chain of narrators) is Abū Dāwūd Al-Nakha‘i 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 hadith was narrated by Ibn ‘Adīyy in ‘Al-Kāmi‘ (3/1100)—and from Ibn Al-Jawzi’s source in ‘Al-Mawdū‘ī‘ (1/228)—and by the author in ‘Al-Jāmi‘ (#564), by way of ‘Abbād
60. I was informed by Abū Ţālib 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 Ḥāmid Al-Nāṣrī, in Makkah, who said that he was told by Bishr Ibn ‘Ubayd, who said that he was told by Ḥāzim Ibn Bakr, Abū ‘Alī, who said that he was told by Yazīd Ibn ‘Iyāḍ, who reported on the authority of ‘Abdu’l-Rahmān Al-‘Araj, who reported on the authority of Abū Hurayrah (radiyAllāhu ‘anhu) that he said: “The Messenger of Allāh (ṣaw) 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.”

61. We were informed by Muḥammad Ibn ‘Alī Ibn Al-Fath, 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

Ibn Yaʿqūb, whom Ibn ‘Adīyy 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 ‘Iyāḍ, who is described as ‘talīf’ (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 (radiyAllāhu ‘anhu) was asked about Ibn Sam’an and he said: “(He is) a liar.” He asked, “And (what about) Yazīd Ibn ‘Iyāḍ?” He replied, “A worse liar.” And Bishr Ibn ‘Ubayd was declared to be a liar by Al-Azdi, while Ibn ‘Adīyy said: “He is munkar in ḥadīth from the Imāms.”

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

It has another source from the narration of Muḥammad Ibn Ibrāhīm Ibn Umayyah Al-Qurashi Al-Madini, who reported on the authority of ‘Abdu’l-Rahmān Ibn ‘Abdullāh Al-‘Araj, who reported it on the authority of Abū Hurayrah (radiyAllāhu ‘anhu).

It was narrated by Abū’l-Qāsim Al-‘Aṣbāḥānī in ‘Al-Targhib wa’l-Tarhib’ (#1697).

I say: ‘I have not found any biography for Abū’l-Rahmān and I believe that Muḥammad Ibn Ibrāhīm is most likely Al-Qurashi whose biography is given in ‘Al-Lisan’ (5/27) and he is unknown.
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Al-Saffar, who said that he was told by Abū Ja'far Muḥammad Ibn Yahyā Al-Halwānī—this is how it was written in the book of Ibn Al-Fath, 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 Allah (ﷺ) [it would be enough for him] that prayers would continue to be sent on him for as long as the book (is read).”

62. I was told directly by ‘Abdu’l-‘Azīz Ibn Abūl-Ḥasan Al-Qarmīsīnī, who said that he was told through recitation by ‘Alī Ibn Al-Ḥasan Ibn ‘Alī Ibn Muṭrīf Al-Qāḍī, who said that Muḥammad Ibn ‘Abdu’l-Raḥīm Al-Asbāhānī, who said that he was told by ‘Abdullāh Ibn Muḥammad Ibn Sinan Al-Ḥaṣrī, 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 Allah 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.”

63. I was told by Abū Ṣalih 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 Ahmad Ibn Abū Ma’mar, whose biography was given by Al-Khatīb in ‘Tarīkh Bagdādī’ (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 its chain of narrators is ‘Abdullāh Ibn Muḥammad Ibn Sinan Al-Ḥaṣrī, of whom Al-Dārāqutnī said: “(He is) marruk (abandoned),” while Abū Nu‘aym Al-Ḥṣayṣ said: “He fabricates ḥadīth.” And Al-Barqānī said: “He is not trustworthy.”

95
Ibn Muḥammad Ibn Aḥmad Al-Halabī, in Damascus, say that he heard Abū ‘Abdullāh Aḥmad Ibn ‘Aṭā’ Al-Rawzabārī say that he heard Abū’l-Qāsim ‘Abdullāh Al-Mīrwaẓī saying, “My father and I were meeting [at night] to discuss hadīth 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.”

129 This is from manuscript (B).

130 In its chain of narrators is Aḥmad Ibn ‘Aṭā’ Al-Rawzabārī, whose biography was given by Al-Khaṭīb in “Tārikh Baḥḍā” (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 (radiyAllahu ‘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 Ṭāhir Ibn ‘Abdullāh Al-Qāsim, who said that he was told by Muḥammad Ibn ‘Ali 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’ll-Rahmān 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].”

65. We were informed by Abū Bakr ᾱhmād Ibn ‘Alī Ibn Yazdād Ḥ-Aqrī`, who said that he was informed by ‘Abdullāh Ibn Muḥammad Ibn Ja’far Al-ᾡsbāhānī, who was told by Muḥammad Ibn Yahyā (i.e.) 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 ‘Abdullāh Ibn ‘Abdullāh, who reported on the authority of Sa’īd Ibn Jubayr, who reported on the authority of Ibn ‘Abbās (ṣallīlāhu ‘anhu), who said: “The Messenger of Allāh (ṣallīlāhu ‘alāihi wa sallīhumā) said:

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

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

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131 Its chain of narrators is weak and it is mungati’ (broken).
In its (chain of narrators) is Muḥammad Ibn ‘Abdul-Rahmān 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-Muhaddith Al-Fāṣil’ (#91).
Al-Haythamī said in ‘Al-Majma’ (1/137):
“‘Abdul-Rahmān 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 ʿAḥmad (1/321), by Abū Dāwūd (#3659), by Ibn Ḥibbān (Mawārid: #77), by Al-Haythamī in ‘Al-Kubra’ (10/1250), by Al-Ḥākim (1/95), by Al-Ramāhurmuzī (#92) and by Ibn Khayr in his ‘Fihrist’ (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.
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Maḥmūd Al-Qaysī, who said that he was told by Muḥammad Ibn Khalaf, who was told by Aḥmad Ibn Shabābah that he said that Iṣḥāq 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 Nuʿaym Al-Ḥāfiz, who said that he was told by ‘Abdullāh Ibn Jaʿfar Ibn Aḥmad Ibn Fāris, who was told by Ismāʿīl Ibn ‘Abdullāh Ibn Masʿūd Al-ʿAbdī, who said that he was told by ‘Abdullāh Ibn Sāliḥ, who said that he was told by Ibn Lahīʿah, who reported on the authority of Qays Ibn Rāfī’, who reported on the authority of Shafiyy Al-Aṣbāḥī, 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 Rāfī is mashīr (screened, i.e. no prominent person narrated from him); no one declared him trustworthy except Ibn Ḥibbān. In addition, Ibn Lahīʿah used to get things mixed up after his books were burnt, and he was also described as being a mudallīs and he committed ‘anʿanah in the chain of narrators.

Also, there is weakness in ‘Abdullāh Ibn Sāliḥ, 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 Ẓāhir ibn Māḥdī.

We were told by Muḥammad Ibn Yūsuf Al-Naysabūrī Al-Qaṭṭān, who said that he was informed by Muḥammad Ibn ‘Abdullāh Al-Sabīyy, who said that he was informed by Aḥmad Ibn Muḥammad Al-‘Anazī, who said that he was told by ‘Uthmān Ibn Saʿīd, who said that he was told by Yazīd Ibn Mawhab, who said that he was told by Ẓāhir ibn Māḥdī, who reported on the authority of Shawzab, who reported on the authority of Maṭār, that he said regarding the Words of Allāh, Most High:
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أوًأَنْشَرَتُوْبِنِ عِلْمٍ

“a [remaining] trace of knowledge.”

\[al-Abqāf (46) : 4\]

“(It means) the ḯād of the ḥadīth.”

69. We were informed by 'Alī Ibn Aḥmad Al-Razzāz, who said that he was told by Al-Qādi Abū Bakr Muḥammad Ibn 'Umar Ibn Al-Ja‘abī, who said that he was told by 'Abdullāh Ibn Muḥammad Ibn Bishr Ibn Šāliḥ, 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 لَكُمْ وَلْقُوْمِكُمْ

“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...’”

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-Dhābbī is Abū 'Abdullāh Al-Ḥākim, and I have not found any biography for Yazīd Ibn Mawḥab; he is not the one mentioned in Ibn Hibbān’s ‘Thiqāt’—that person narrated on the authority of Mālik Ibn Yukhamir. Likewise, Dhāmrah Ibn Ḥabīb is unknown to me; he is not Al-Himsī. Dhāmrah Ibn Rabī‘ah only narrates on the authority of Ibn Shawzab; it is possible that he is Dhāmrah Ibn Ḥabīb Al-Maqdīṣī, who is mentioned in ‘Al-Taḥzīb’.

The tradition was narrated by Al-Ramāhurmūzī (#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 ‘Tārīkh Baghdad’ (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 Ṣāliḥ Ibn Aḥmad Al-Ḥāfiz, 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.”

71. I was informed by Abū Bakr Muḥammad Ibn Al-Muzaffar Ibn ‘Alī Al-Daynūri Al-Muqāṭ, who said that he was told by Ibrāhīm Ibn Muḥammad Ibn Yaḥyā Al-Muzakki, who said that he heard Abū’l-‘Abbās Muḥammad Ibn ‘Abdu’l-Raḥmān Al-Daghūlī Al-Sarkhāsī, 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 Injil 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’ābi, there is (negative) talk about him.

138 Its chain of narrators is authentic.
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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 hadith 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 Allah, Most High upon this ummah and we send thanks to Allah 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 hadith who shows partiality towards his father, his brother or his son in the matter of hadith.”

‘Ali Ibn ‘Abdullāh Al-Madīnī was the Imam of hadith 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 Allah for those matters in which He has granted us success.
CHAPTER SIXTEEN

Clarification that the *Asanid* 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 'Ali Al-Ubār, who said that he was told by Abū Bakr Al-Ṭāliqānī Sa'id Ibn Ya'qūb, who said: “Abdullāh Ibn Al-Mubārak said:

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

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

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

140 Its chain of narrators is hasan 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 *Ṭārīkh* and he said: “We wrote from him and he was truthful.”

141 This is from manuscript (B).
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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.”

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 Ishaq Ibn Khuzaymah that he said that he heard Ahmad Ibn Naṣr Al-Muqṭirī, who said that he heard Ibrāhīm Ibn Maʿdān 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.”

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 ʿIsā ʿAbdād Ibn Yaḥyā Ibn Muḥammad Ibn Shāzān Al-Jawhari, who said that he was told by his grandfather, who said: “I asked

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142 (This is) authentic.

It was narrated by Muslim in the foreword of his ‘Sahih’ (1/15), by Tirmidhī in ‘Al- Ḥāl Al-Ṣaghir’ (5/340), by Ibn Abū Ḥātim in ‘Al-Jarh wa’l-Ta’dīl’ (1/1/16), by Al-Ḥākim in ‘Maʾrijah ‘Ulum al-Hadith’ (p. 8) and by Al-Samʿāni 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 Saʿd Al-Samʿāni 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.”
'Ali Ibn Al-Madînî about the isnâd of a hadîth that I came across and he said: “Do you know what Abû Saîd Al-Ḥaddâd said? He said:

“The isnâd 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].”

76. We were told by Muḥammad Ibn Yūsuf Al-Naysabūrî, who said that he was informed by Muḥammad Ibn ‘Abdullâh Al-Ḍabbî, who said that he was informed by Muḥammad Ibn Yaʿqûb Al-Muqrî, who said that he was told by Muḥammad Ibn ‘Abdu’l-Rahmân Al-Faqîh Abû’l-ʿAbbâs, who said that he was told by Al-Ḥusayn Ibn Al-Faraj, who said that he was told by ‘Abdu’l-Ṣamad Ibn Ḥassân, who said that he heard Sufyân al-Thawrî saying:

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

145 Its chain of narrators is ḥasan.

A biography was cited by the author for Ahmad Ibn Yahyâ Ibn Muḥammad Ibn Shazân in his ‘Târikh’ (5/216) and he said: “...on the authority of his grand Father, Muḥammad Ibn Shazân correct ahâdhîth were reported.”

146 It is extremely weak.

In it is Al-Ḥusayn Ibn Al-Faraj, of whom Ibn Maʿīn said: “He is a liar, a drunkard and a scoundrel.” Abû Zur’âh 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’ânî in ‘Adab Al-Imlî wa’l-Istimlî” (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 Muhammad 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

\(^{147}\) Ummah: Plural of Ummah (i.e. nations).
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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).”

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 Yahyā Al-Sulamī, who said that he heard Muḥammad Ibn Al-Khalīl saying that he was informed by ‘Abdu’l-Rahmān that he heard ‘Abdullāh Ibn Dāwūd Al-Kharībī, who said:

“I heard from our Imāms and those above us that the people of ḥadith 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.”

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

“Anyone who does not acknowledge that the people of

148 Its chain of narrators is weak.

Al-Khaṭib gave Al-‘Alawī’s biography in his ‘Ṭārikh’ (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.”


149 Its chain of narrators is weak.

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

"Allāh has sent down the best statement, a Book."
[al-Zumar (39): 23]

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

150 Its chain of narrators is weak, It contains Al-‘Alawi, 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-Ḥāfīẓ 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 Hātim, 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-Ḍhabbī said in ‘Al.Syār’ (15/569), “I do not know of any objection to him.”
who said that he heard Ḥassān Ibn Muḥammad Al-Faqīh, 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 asānid (pl. isnād).”\(^{152}\)

82. We were informed by Muḥammad Ibn ‘Abdullāh Ibn Ṣāliḥ Al-Muqrī’, in Ašbāḥan, 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. Yahyā Ibn Ma‘īn was standing at his head guarding him with a fly whisk and when I awoke, I went to Yahyā [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 hasan.

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) with regard to the Sunnah and the Various Wisdoms that He Bequeathed

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

“One day, while Ibn Mas‘ūd (rādīy Allāhu ‘anhu) was with a man from among his companions, a Bedouin passed by and he [the Bedouin] asked, “Around what are these
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people gathering?” Ibn Mas'ūd (rādiy Allāhu 'anhu) replied: “[They are gathering] around the inheritance of Muḥammad and sharing it out among themselves.”

84. We were informed by Abū Ishāq Ibrāhīm Ibn Mukhallad Ibn Ja'far Al-Mu’addil and Abūl-Ḥasan Muḥammad Ibn Al-Muqri, who said that they were told by Abū Bakr Ibn Abū Ḥalīmah, a man from Al-Rai, said, “I heard Mūsā Ibn Manṣūr saying:

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

85. I recited to Al-Muqri, on the authority of Ibrāhīm Ibn Muḥammad Ibn Yahyā Al-Muzakki, 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-Shafī‘ī saying:

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

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154 This is from manuscript (B).
155 In manuscript (B) it says “dividing it up”.
156 Its chain of narrators is manqaṭi (broken) between Al-A’mash and Ibn Mas'ūd (rādiy Allāhu 'anhu) and as for ‘Abdu'l-Ḥamid Ibn Ṣubayh, I have not found any biography for him.
157 In manuscript (B) it says “Khaythamah”.
158 Its chain of narrators is weak.
159 Its chain of narrators is authentic.

A biography was given for Mūsā Ibn Manṣūr by Al-Dhahabi in ‘Al-Mīzan’ (4/224) and he said: “Ibn Yūnus said that he is munkar in ḥadith. 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.”

The author’s Shaikh is Al-Barqānī Al-Ḥafiz (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 Jaʿfar Al-Khalīdī, who said that he was told by Abū Yaʿqūb Ishāq Ibn Ibrāhīm Al-Baghdādī, in Egypt, who said that he was told by Maʿmūn Abū ʿAbdullāh, in Makkah, who reported on the authority of Saʿīd Ibn Al-ʿAbbās, 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 I do not know Maʿmūn Abū ʿAbdullāh 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-Ḥāfiz, 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-Mīrwāzī, 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 ḥadith; verily, one of them asks me about such-and-such a ḥadith once and if he wishes, he [then] says, ‘Abū Bakr Ibn ‘Ayyāsh told me...’.”

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 Ḥībbān (8/255).

However, the report has another source given by Al-Ḥākim in ‘Ma‘rīfah Ulūm Al-Ḥadīth’ (p. 4): I was told by Abū Bakr Muḥammad Ibn Ja‘far Al-Muzakki, 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 Muhammad Ibn Al-Ḥusayn Al-Qattān and Al-Hasan Ibn Abū Bakr Ibn Shazān, who both said that they were told by Abū Sahīl Aḥmad Ibn Muḥammad Ibn ʿAbdullāh Ibn Ziyād, who said that he was told by Ṭāhir Ibn Al-Ūmar, who said that he was told by Yūsuf Ibn Mūsā Al-Qattān, 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 hadīth and if they take it and go, who can say anything to them?”

89. We were informed by ʿAlī Ibn Muḥammad Ibn ʿAbdullāh Ibn Bashrān Al-Muʿaddil, who said that he was informed by Ismāʿil Ibn Muḥammad Al-Saffar, who said that he was told by Muḥammad Ibn Al-Ḥusayn Al-Ḥunaynī, who said that he was told by ʿUmar Ibn Ḥafs, who said that he heard people saying to his father, “O Abū ʿUmar! What is your opinion of the people of hadīth and how have they changed? How have they gone wrong?” He replied:

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

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

I say: In my opinion, Muḥammad Ibn Jaʿfar is most likely to be Ibn Al-Ḥusayn Ibn Muḥammad Ibn Zakariyyah Al-Warrāq 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-Hākim in ‘Maʾrīfah Ulām Al-Hadīth’ (p. 4) from another source, on the authority of Al-Ḥunaynī.

It was also narrated by Al-Ramāhirumuzi (#28) from a third source, likewise on the authority of Al-Ḥunaynī and it is mentioned in it that the questioner was ʿUmar Ibn Ḥafs himself.
90. I was told on the authority of 'Abdu'l-'Azîz Ibn Ja'far Al-Hasbâlî, who said that he was told by Abû Bakr Ahmad Ibn Mu'âmmad Al-Khallâl, who said that he was informed by Abû Bakr Al-Murûzî, who reported that Abû 'Abdullâh—Ahmad Ibn Hanbal—said:

“No people in my opinion are better than the people of hadith; they know naught but hadith.” Al-Khallâl said: “Mu'âmmad Ibn Ja'far informed us that he was told by Abû'l-Âfîrîth that he heard Abû 'Abdullâh saying, “The people of hadith are the best of those who speak of knowledge.”

91. We were informed by Abû Hazîm 'Umar Ibn Ahmad Ibn Ibrahim Al-'Abdawî, in Naysâbûr, who said that he was informed by 'Abdullâh Ibn 'Adîyy in his letter to him, in which he said that he was told by 'Umar Ibn Sinân Al-Manbaji, who said that he was told by Hashîm Ibn Hammâm Al-Tabarî, who said that he was told by Hîshâm Ibn Khâlid, who said that he was told by Al-Walîd Ibn Muslim, who said: “Al-Awzâ'î escorted us when we were departing from his house and he remained with us for a long distance—two or three farsakhs—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 Allâh had a generation or a people whom He praises, or who were better than you, I would walk with them and escort them, but

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165 In manuscript (B) it says: “We were told by”.
166 Its chain of narrators is authentic.
167 In manuscript (B) it says “Hamîn”.
168 Farsakh: An ancient measurement of distance, equivalent to approximately three miles.
DISCIPLES OF HADITH

"you are the best of people." 169

92. I was told directly by ‘Ubaydullāh Ibn Abū’l-Fath, 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-Makki, who said:

“Āḥmad Ibn Ḥanbal saw some people of hadith when they had departed from the house of a hadith 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 Āḥmad Al-Daqqaq, who said that he was told by Muḥammad Ibn Āḥmad [Ibn] 172 Al-Barra’ Al-‘Abdi, who said that he heard ‘Uthmān Ibn Abū Shaybah saying, when he saw some of the people of hadith 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, Hashim, 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 Āḥmad Ibn Al-Sarā Ibn Yakhā, who is a liar. Al-Ḥākim said: “He is a Rafidhite (Shi’ite) and he is not trustworthy.” Al-Dhahabi 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-Azhari, who said that he was informed by 'Umar Ibn Aḥmad Ibn Hārūn Al-Muqri' that 'Uthmān Ibn 'Abdawayh Al-Bazzāz told them that he heard Ibrāhīm Al-Ḥarbī saying:

"Abū Yūsuf—Al-Qādi—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)"?

\[174\] Its chain of narrators is authentic up to Al-Ḥarbī.
Whoever said: "Verily, the *Abdāl* and the *Awliya'"\(^{175}\) are the People of Ḥadīth

95. I was informed by Al-Hasan\(^{176}\) Ibn Abū’l-Hasan 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’īgh, who said that he was told by Ẓāliḥ 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 *awliya’* and *al-abdāl* as used here is one invented by Sūfīs and has no basis in the Qur’ān or the authentic aḥādīth 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.”


\(^{176}\) In manuscript (A) and manuscript (B) it says “Al-Husayn”, but the correct name is the one we have confirmed. And Allāh knows better.
Disciples of Ḥadīth

know who al-abdāl 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.”

96. We were informed by Muḥammad Ibn ‘Isā Ibn ‘Abdu’l-ʿAzīz Al-Hamdānī, who said that he was told by Ṣāliḥ Ibn Aḥmad Al-Ḥāfīz, who said that he was told by Muḥammad Ibn Muʿādh, who said that he was told by Abū’l-Ḥasan ‘Alī Ibn Ibrāhīm, who said that he heard ʿUmar Ibn Bakkār Al-Qāfīlānī, who said that he heard Aḥmad Ibn Ḥanbal saying:

“If [they], the people of ḥadīth are not al-abdāl, then who are they?!”

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 Yaʿqūb informed them, saying that his father told him that he heard Ishāq Ibn Abū Isrāʿīl 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-Jawhārī and the kunyāb (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 Yaʿlā mentioned him in ‘Tabaqāt Al-Hanabilah’ (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 Qurʾān and ḥadīth are not the awliyāʾ of Allāh, then there is no walīyy on earth.”  

98. We were informed by Ahmad Ibn Muḥammad Ibn Ahmad Al-Mujahhaz, who said that he was told by Muḥammad Ibn ‘Abdullāh Ibn Muḥammad Al-Kūfī, who said that he was told by Ibn Abū Dāwūd, who said that he heard Mahmūd 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?”

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

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

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180 Its chain of narrators is weak.
‘Alī Ibn Al-Ḥasan Al-Qādī is Al-Jarrāḥī; 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 Muhammad Ibn ‘Abdullāh Al-Kūfī, 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 *mungati* (broken, cut off) between Abū Ḥātim Al-Rāzī and Sufyān Ibn ‘Uyaynah.
CHAPTER TWENTY-THREE

'Whoever said: "Were it not For the [Companions] 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 Şadaqāh 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, 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 Jīdār, in Egypt, who said that he was told by Muḥammad Ibn Aḥmad Ibn Yāsuf 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.”

102. We were told by Muḥammad Ibn Aḥmad Ibn Yaʿqūb, 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 Maʿqal say that he heard Abū ‘Abdullāh Muḥammad Ibn Ismāʿīl 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 hadīth 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).”

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 Hamīd, the author of ‘Al-Musnad’ and Abū Dāwūd is Al-Ṭayālīsī.

Its chain of narrators is extremely weak.

In it is Khalaf Ibn Muhammad Al-Bukhārī Al-Khayyām, of whom Abū Yaʿlā 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 Jaʿfar Al-Yazdī, in Ašbāhan, who said that Abū Bakr 'Abbūlāh 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 musnad.”

103. We were told by Aḥmad Ibn Muḥammad Ibn Aḥmad Al-Qaṭīʿī, who said that he was told by Abū Saʿd ‘Abduʾl-Raḥmān Ibn Muḥammad Al-Idrīsī, who said that he was told by Muḥammad Ibn ‘Ubaydullāh Ibn Muḥammad Ibn Aḥmad Ibn Sahīl Al-Madinī Al-Samarqandī, who said that he was told by ‘Umar Ibn Muḥammad Ibn ‘Āmir Al-Samarqandī, who said that he was told by Saʿīd Ibn ‘Ayyāsh, who said that he was told by Muḥammad Ibn Šāliḥ Ibn Yaḥyā Al-ʿAdawī, who said that he was informed by Shuʿayb Ibn Ḥarb, who said:

“I was with Abduʾl-ʿAzīz 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

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187 Musnid: A scholar of hadith who arranges ahādīth according to their asānīd.

188 In manuscript (B) it says: “ḥaddathani” (I was told).
of faith and the signposts of the righteous—bottles of ink.”

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.*

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189 In the *ismād* 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-Baghdādi (may Allāh have mercy on him) was achieved through Allāh’s Grace and Favour, on Tuesday, the 5th of Rabī’ 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 Ḥāfīẓ 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 Shaikh, Imām, scholar and Ḥāfīẓ and eminent member of the Ḥuffāẓ, Jamaluddīn Abī 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, “Abu”.

127
In the Name of Allāh, the Most Beneficent, the Most Merciful, From Whom We Seek Aid—We were told by the Shaikh, Imām, scholar, Ḥāfīz, Mufti of the Sharī'ah and example to the Huffāz, Jamaluddin Abū Muḥammad ‘Abdu'l-Qādir Ibn ‘Abdullāh Al-Rahāwī, then later Al-Ḥarrānī, 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 Hībatullāh Ibn Aḥmad In Muḥammad Al-Akfānī, who said: “We were informed by the Shaikh, Imām and Ḥāfīz, 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-Fath Al-Fārisī, who said that he heard Abū Sa‘d Al-Astarabazi, who said that he heard Abū Bakr Muhammad Ibn ‘Abdullāh Ibn Yahyā 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-Misṭrī, 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. I sought Kalam and argument and found them with the Mu'tazilah. I sought untruthfulness and found it with the Rafidah and I sought truth and found it with the companions of ḥadīth.”

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

191 *Jahmiyyah*: Founded by Jahm Ibn Ṣafwān, a theologian who attached himself to Al-Ḥārith Ibn Surayj, a dissident in Khurasan towards the end of the Umayyad period, and who was put to death in 746 AH. by Salm Ibn Alwāz. 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 *Kalam*: 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 İslāmic 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 (ta'wīd). 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 *Rafidah*: Shi'ites.

195 In the chain of narrators there is someone whom I do not know.
Hamazānī, who said that Ṣāliḥ Ibn Āḥmad Al-Tamīmī Al-Ḥāfīẓ, who said that he was told by Āḥmad Ibn ‘Ubayd Ibn Ibrāhīm, who said that he was told by ‘Abdullāh Ibn Sulaymān Ibn Al-Ash‘ath, who said that he heard Āḥmad Ibn Sinān saying:

“Al-Walīd Al-Karābī 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?’”

Abū Bakr Ibn Al-Ash‘ath said: “He was the most knowledgeable of people regarding Kalām, after Ḥafṣ Al-Fard 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 Āḥmad, who said that he heard Āḥmad Ibn Muḥammad Abā’197 ‘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 ‘Tārīkh’ (2/406) and he said: “He was truthful.” Ṣāliḥ Ibn Āḥmad Al-Tamīmī was trustworthy and he was a Ḥāfīz and a protector (of the Religion) and Āḥmad 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”.
Disciples of Hadith

"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

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199 Its chain of narrators is ḥasan.

It contains Ṣalih Ibn Ahmad Ibn Aws, of whom Ṣalih Ibn Ahmad 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-Mubārak Al-Barāthi, who said that he was told by ʿAlī Ibn Muḥammad Ibn Mūsā Al-Tammār, in Al-Baṣrah, who said that he was told by ʿAbdullāh Ibn Muḥammad Ibn Abū Saʿīd, who said that he was told by Ibrāhīm Ibn Muḥammad Ibn Abūʾl-Jahīm, who said that he was told by Ḥakkāmah Bint ʿUthmān Ibn Dīnār, who said that she was told by her father, ʿUthmān Ibn Dīnār, who reported on the authority of his brother, Mālik Ibn Dīnār, who reported on the authority of Anas Ibn Mālik (radiyAllahu ʿanhu), 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
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most in the abode of this world.”

108. I read to Muḥammad Ibn Aḥmad Ibn Yaʿqūb, who reported on the authority of Muḥammad Ibn Nuʿaym Al-Ḍhabbī, who said that he heard Muḥammad Ibn Ṣāliḥ Ibn Hānī, who said that he heard Al-Faḍl Ibn Muḥammad Al-Shaʿrānī, who said that he heard Abū Jaʿfar 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.”

Abūʾl-Qāsim Al-Azhārī recited to me, saying that Abūʾl-Faḍl ‘Ubaydullāh Ibn ‘Abduʾl-Raḥmān Al-Zuḥrī recited to him, saying that Abū Muzāḥim Al-Khaqqānī 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-ʿUqaylī said in ‘Al-Dhaw’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-Dhahabī said in ‘Al-Mīzān” (3/33), “(He is) nothing.”
As for Ibn Ḥībān, 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 Abūʾl-Qāsim Al-ʿAṣbāḥānī in ‘Al-Targhib wa’l-Tarhib” (#1667 and #1687) by way of Ḥakkāmah.
Al-Suyūṭī attributed it to Al-Daylāmī in ‘Al-Durr Al-Manthūr” (5/219).
201 Muḥammad Ibn Nuʿaym is Al-Hākim Abū Abdullāh, of whom Al-Ḥāfiẓ (Ibn Ḥajr) said in ‘Al-Lisān” (5/461), “This is what Al-Khaṭib said when he investigated it in his Ṭarīkh” 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-Hasan Ibn Abû Tâlib, who said that he was told by ‘Ali Ibn ‘Amr Ibn Sahl, who said that he was told by Aḥmad Ibn Maḥmūd Al-Qâdî Al-Aḥwâzî, who said that he was told by ‘Ali Ibn Rawhān, who said that he was told by Aḥmad Ibn Sinān, who said that he heard Shâybān Ibn Yahyā—Shaikh Abû Bakr said:202 “This is how Al-Hasan related it to me and the correct statement is that his name is Shāzz Ibn Yahyā”—:

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

110. We were informed by Muḥammad Ibn ‘Isâ Al-Hamazānî, who said he was told by Şâliḥ Ibn Aḥmad Al-Ḥafîz, who said that he was informed by Al-Ḥasan Ibn ‘Alî by way of reading, who said that he was told by Muḥammad Ibn Ja’far Al-Baghdâdî, who said that he was told by Ḥubaysh Ibn Mubshîr, who said that he was told by a trustworthy person,204 who reported on the authority of Ibn Al-Mubârak [that he said]:

“The steadiest of people on the Širāf will be the companions of Ḥadîth.”205

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202 (This is) from manuscript (A).
203 Its chain of narrators is weak.
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 Baqiyyah.
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-Mubârak, 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-Ḥamazānī, 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."
CHAPTER TWENTY-SIX

The Virtue of Those Who Travel in Search of Ḥadīth

112. We were informed by Abū Sa‘d Al-Malīnī, who said that he was told by ‘Abdullāh Ibn ‘Adiyy Al-Ḥāfīz, who said that he was informed by Aḥmad Ibn Muḥammad Ibn Al-Ḥasan, who said that he heard Muḥammad Ibn Al-Wazīr Al-Wasīṭī, 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:

وَلَسْتَ بِأَقْوَامٍ مَّعَنَّا إِذَا رَجَعُوا إِلَيْنَا لَعَلَّهُمْ يَتَّبِعُونَ

“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 “aḥbā‘nā” (imparted to us).
Disciples of Hadith

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.”

113. I read to Muḥammad Ibn Aḥmad Ibn Ya‘qūb, who reported on the authority of Muḥammad Ibn Nu‘aym Al-Ḍabbī, who said that he heard Abū ‘Abdullāh Muḥammad Ibn Muḥammad Ibn ‘Ubaydullāh Al-Ḥāfīz, 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:

الْمُلْكَ لِلَّهِ الْمُلْكُ وَلَهُ الْهُدَى١٣٧

“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.”

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 Wasit, who said

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208 Its chain of narrators is authentic.
209 Ibn ‘Adiyy’s Shaikh is most likely Ibn Al-Sharqī Al-Ḥāfīz.
210 However, the author narrated the report in ‘Al-Rihlah Fi Ṭalab Al-Hadith’ (#10) by way of Ibrahim 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.
210 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-Muqrī, who said that he was told by Muḥammad Ibn 'Aṣīm, in Merv, who said that he heard 'Abdu'l-Rahmān 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.”

115. We were informed on the authority of ‘Ubaydullāh Ibn Abū’l-Fath 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 (raḍī Allāhu ‘anhumā), that he said regarding the Words of Allāh, Most High:

الْكِتَابُ مُخْرِجٌ

“The travelers [for His cause]”

[al-Tawbah (9):112]

“They are the seekers of ḥadīth.”

Its chain of narrators is weak.

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

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

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-Sājī mentioned him, as did Ibn Al-Jarūdī in ‘Al-Dhu‘afā’. As for Ibn Ḥībān, he mentioned him in ‘Al-Thiqat’. Abū Ḥātim said regarding Al-Walīd Ibn Bakīr, “(He is) a Shaikh.” Ibn
Disciples of Hadith

116. I was informed by Abūʾl-Qāsim Al-Azhari, who said that he was informed by Abū Ḥāmid Aḥmad Ibn Ibrāhim Al-Naysābūrī, who said that he heard Abū ‘Abdullāh Muḥammad Ibn Aḥmad Ibn Ḥāmid Al-Faqīh, in Al-Damīghan, who said that he was told by Abū Jaʿfar Al-Tahawi, who said that he heard Naṣr Ibn Marzūq saying, “When ‘Alī Ibn Maʿbad saw the companions of ḥadīth, he said:

“Theyir 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.”

[Shaikh Abū Bakr Al-Khaṭīb [Al-Baghdādī] said:] “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-Sayrāfī, who said that he was told by ‘Umar Ibn Aḥmad Al-Marūrūzī, who said that he was told by Jaʿfar Ibn Muḥammad Al-Naqīd, who said that he heard Abū Hishām Al-Rifāʿī, who said that he heard Wākiʿ 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

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Ḥbbān also mentioned him in his ‘Thiqat’, while Al-Daraqūṭnī said: “(He is) abandoned in matters of ḥadīth.”

The report was narrated by the author in ‘Al-Riblah Fi Ṭalab Al-Hadith’ (#11).

213 In it (chain of narrators) is Abū Ḥāmid Ibn Ibrāhim Al-Naysābūrī, whose biography was given by Al-Khaṭīb in ‘Tārīkh Baghdaḍ’ (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”.

139
DISCIPLES OF ḤADĪTH

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—Al-Faqīh—who said: “[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-Barāʾ, who said that he was told by Aḥmad Ibn Ibrāhīm, who said that he was told by Yahyā 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-Rifāʿī is Muḥammad Ibn Yazīd Ibn Muḥammad Al-Rifāʿī; most of the scholars are in agreement that he is weak and some of them accused him of stealing aḥadīth.

216 Its chain of narrators is munqatī', but the report is authentic.

217 The men in the chain of narrators are trustworthy and biographies are given for them in 'Ṭārīkh Baḥdād'—aside from Yahyā Ibn Suwayd Al-Ḥanafī, for whom I have not found any biography. Aḥmad Ibn Ibrāhīm is Al-Dawraqā and he is among the narrators mentioned in 'Al-Taḥqīb'.
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 were told by ‘Abdu’l-Rahmān Ibn Ḥamdān Al-Nadrāwiyī, 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-Ḥusayn Ibn Ḥisāq [and in the Ḥadīth of Abū Ṣāliḥ, it says: “Ibn Al-Ḥasan’] Ibn Ḥisāq, 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-Nadrāwī”, 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.”

121. I was informed by Muḥammad Ibn Al-Muẓaffar Ibn ‘Alī Al-Muqrī’, who said that he was told by Ibrāhīm Ibn Muḥammad Ibn Yahyā 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.”

122. We were informed by Al-Ḥasan Ibn ‘Alī Ibn Muḥammad Al-Jawhari, who said that he was informed by Muḥammad Ibn Zayd Ibn Marwān Al-Anṣari, 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.”

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

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

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

222 Its chain of narrators is authentic.

Muḥammad Ibn Al-Musayyib is Al-Urghiyani Al-Ḥāfiz; is biography is given in ‘Al-Ṣiḥār’ (14/422).

223 Its chain of narrators is authentic.

Disciples of Ḥadīth

123. We were informed by Riḍwān Ibn Muḥammad Al-Daynūrī, who said that he was informed by ‘Abdu’l-Raḥmān Ibn Al-Khalīl Al-Qāḍī, 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.”

Abū’l-Muẓaffar Hannād Ibn Ibrāhīm Al-Naṣfī recited to me, saying that Abū Bakr Muḥammad Ibn Najīd Al-Baghwī had recited to him and Aḥmad Ibn Maṇṣūr Al-Ṣhirāzī 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 fīqh, And rulings, and from all dialects, Citing the chains of narrators, And preserving knowledge is the best of benefits,

What has been recorded is that it is mawqīf to ‘Abdullāh Ibn Dāwūd. As for ‘Abdullāh Ibn Muḥammad Ibn ‘Abdu’l-Raḥmān, his biography has been given by the author in his ‘Ṭārīkh’ (10/117-118) and he transmitted on the authority of Śālīh Ibn Aḥmad Al-Ḥāfīz the words: “I met him, but I was unable to hear (ḥadīth) from him. However, his speech proves that he is truthful.” Al-Dhahābī gave a biography for him in ‘Al-Ṣīyār’ (14/303) and he described him as, “the Shaikh and truthful scholar.”

I say: He contradicted both Muḥammad Ibn Al-Muṣayyib Al-Ḥāfīz and ‘Abdullāh Ibn Al-Ṣaqr Al-Suṭkār— 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 Shuʿbah and Ibn ‘Amr and Ibn Zayd,
And Sufyān: the trustworthy from the trustworthy,
And Yahyā and Ibn Ḥanbal, the purified,
And Ishaq Al-Ridā and Ibn Al-Furāt,
And our stellar Imāms, and did Rashīd,
Speak of the dazzling stars?”
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-Nāṣrī, 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 Its chain of narrators is weak.
In it is Abū Bakt 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-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 ‘Alî Al-Ubār, who said that he was told by Abū Umayyah Al-Ḥarrānî, 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-Ramāḥurmuzī narrated it in ‘Al-Muhaddith Al-Fāsil’ (#65) by way of Yazīd Ibn Mahrān Abū Khālid, who said that he was told by Abū Bakr Ibn ‘Ayyāsh, who said: “We
126. I was informed by Al-Hasan Ibn Abū Ta'līb, who said that he heard Muḥammad Ibn ʿAbdullāh Ibn Ḥamām Al-Kūfī saying that he heard ʿAbdullāh Ibn Sulaymān say that he heard Al-Musayyib Ibn Wādīḥ, at Tall Mannas²²² 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.”²²⁰

127. We were informed by Muḥammad Ibn Aḥmad Ibn Rizq, who said that he was told by Jaʿfar 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 ʿAbdullāh, who said that he was told by Jarīr Ibn Ḥāzīm, who reported on the authority of ʿAbdullāh

²²² Tall Mannas: A village in the Idlib Governorate of Syria.

²²⁰ Its chain of narrators is weak.

In it is Al-Musayyib Ibn Wādīḥ, who is weak and narrates things that are munkar.

The last part of it is marjiʿ (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-Ramāḥurmuzi (#68) by way of Ḥammād Ibn Zayd, who said that he heard Hishām Ibn ʿUrwah 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-Maṣāṣid Al-Ḥasanah’ (p. 421/no. 621) and see the following report.

148
Ibn 'Ubayd Ibn 'Umayr, who said that 'Amr Ibn Al-‘Āṣ (radiyAllahu ‘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 ḥadith 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."\(^2^\)
Whoever said that it is Incumbent Upon a Man to Force His Son to Hear Hadith

128. I was informed by Muhammad Ibn Al-Faraj Ibn ‘Ali Al-Bazzār, who said that he was informed by Muhammad Ibn Zayd Ibn Marwān Al-Kūfī, who said that he was told by ‘Abdullah Ibn Najiyah.

And we were informed by Ridhwan Ibn Muhammad Al-Daynūrī, who said that he was informed by ‘Umar Ibn Ibrahīm Al-Muqri’, in Baghdad, 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 hadith.” 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-Jawhari, who said that he was informed by Muḥammad Ibn Zayd Ibn Marwān Al-Anṣārī, 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 saying:

“It is incumbent upon a man to force his son to learn ḥadith...” and he quoted something similar [to the above].

130. We were informed by ‘Abdu’l-Malik Ibn Muḥammad Ibn ‘Abdullāh Ibn Bashrān [Al-Mu‘addil] Al-Wā‘iz, who said that he was informed by Da‘laj Ibn Ahmad, who said that he was told by Muḥammad Ibn Nu‘aym, who said that he told heard Abī Ṭālīb Zayd Ibn Akhzam say that he heard ‘Abdullāh Ibn Dāwūd saying:

“Let a man force his son to learn ḥadith.” And he said: “The Religion is not [preserved] by Kalām, only by traditions.”

And he said regarding ḥadith, “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.”

= ‘Abdullāh Ibn Najiyah is the son of Muḥammad Ibn Najiyah and he is trustworthy and reliable. A biography is given for him in ‘Tarikh Baghdad’ (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-Hiyyah’ (6/365) on the authority of Al-Ja‘ābi, who said that he was told by ‘Abdullāh Ibn Bishr Ibn Šālīh, who said that he was told by Zayd Ibn Akhzam, who said that he heard ‘Abdullāh Ibn Dāwūd say that he heard Al-Thawri report it.

I say: This is munkar. it contains ‘Alī Al-Ja‘ābi Al-Ḥāfiz, 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-Fīryābī, 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

A biography is given for him in Al-Khaṭīb’s ‘Tarīkh’ (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 Ḥibbān\(^2\) Ibn Qays Al-Asadi, in Al-Kūfah, who said that he was told by Ḥāmid Ibn ‘Abdullāh Ibn Al-Ḥasan Al-Ḥālwānī, 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.”\(^3\)

133. We were informed by Abū Muḥammad ‘Abdullāh Ibn Yaḥyā Ibn ‘Abdu’l-Jabbār Al-Sukkarī, who said that he was informed by Sahl Ibn Ismā’īl, Abū Śāliḥ Al-Ṭarsūsī, who said that he was told by Abū Ja‘far Muḥammad Ibn Muḥammad Ibn ‘Uqbah Al-Shaybānī,

\(^{2}\) In manuscript (B) it says “Hayyān”.

\(^{3}\) 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.
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who said that he was told by Hārūn Ibn Ḥātim Al-Bazzāz Al-Muqri', who said that he heard 'Uthām Ibn 'Ali, who said that he heard Al-Ḥā'mash saying:

“If you see a Shaikh\(^{239}\) 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 Dahri (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-Daraqūṭnī said: “He is weak,” and Abū Ḥātim maligned him.
CHAPTER THIRTY-THREE

Whoever said: “It is Incumbent for Ḥadīth to Be Written Until the Time of Death

134. I was informed by ‘Ubaydullāh Ibn Abū’l-Fath, 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.”

135. [The Shaikh said] that he was told on the authority of

\[\text{242} \] 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-Jarh wa’l-Ta‘dīl (2/2/46) and there is nothing in that to indicate his status.

\[\text{243} \] This is from manuscript (B).
'Abdu'l-'Azîz Ibn Ja'far, who said that he was informed by Aḥmad Ibn Muḥammad Ibn Hārūn Al-Khallâl, who said that he was told by Abû Muḥammad Al-Ṣâ'îgh, our companion, whose name is Al-Qâsim Ibn Aḥmad, who said that he was told by Ya'qûb Ibn Al-Abbâs Al-Hâshimî, who said that he heard Al-Ḥasan Ibn Mansûr Al-Jaṣṣâs say that he said [to Aḥmad Ibn Ḥanbal]:

"Until when should a man write ḥadîth?" He replied,
"Until he dies."

136. We were informed by Abû'l-Ḥasan Muḥammad Ibn Aḥmad Ibn 'Umar [Ibn 'Alî] Al-Ṣâbûnî, who reported from memory that he heard Abû Bakr Ibn Khazzam saying that he heard 'Abdullâh Ibn Muḥammad Al-Baghâwî saying that he heard Abû 'Abdullâh Aḥmad Ibn Ḥanbal saying:

"I will seek knowledge until I enter the grave."

137. I was informed by 'Ubaydullâh Ibn Abû'l-Fath, who said that he was told by Muḥammad Ibn Al-Muẓâffar Al-Ḥâfîz, who said that he was told by Aḥmad Ibn Al-Ḥasan Al-Muqrî', who said that he was told by Muḥammad Ibn Yaḥyâ Al-Kasaʾî Al-Muqrî', who said that he was told by Abû'l-Ḥârîth Al-Layth Ibn Khâlid

244 This is from manuscript (B).
245 Its chain of narrators is weak.
246 Al-Ḥasan Ibn Mansûr Al-Jaṣṣâs was mentioned by Ibn Abû Ya'lâ in 'Ṭabâqât Al-Ḥanâbilah' (1/140) and he reported this tradition from him, though he did not report anything that indicated his status.
247 The author's Shaikh is truthful; a biography is given for him in 'Tarîkh Bagdâd'. 'Abdullâh Ibn Muḥammad Al-Baghâwî is the son of Bînî Manî', Abû'l-Qâsim, while I do not know who Abû Bakr Ibn Khazzâm is; it might be that he is Abû Bakr Al-Shâfi'i, who is mentioned among Al-Ṣâbûnî's Shaikhs and is among those who narrated on Al-Baghâwî's authority. But I have not found anyone who states that his name was Ibn Khazzâm. And Allâh knows better.
Al-Mirwazi, who said that he was told by Abū Muḥammad Yahuḏ Ibn Al-Mubārak Al-Yazīḏī, 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.”

Its chain of narrators is weak.

The author has given biographies for Muḥammad Ibn Yahuḏ Al-Kasa‘ī and Al-Layth Ibn Khālid in ‘Ṭārīḵ Baghdaḏ’ (3/421 and 13/16) but he mentioned neither praise nor criticism for either of them.
CHAPTER THIRTY-FOUR

[Confirmation] 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-Ḥāshimī 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 Wākī', 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.”

139. I was told by ‘Ubaydullāh Ibn Abū’l-Fath 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‘ī, of whom we have spoken previously.
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Bakr Al-Naysābūrī, who said that he heard Al-Mizānī say that he heard Al-Shāfīʿi saying:

"Whoever learnt the Qurʾān, his rank will be enhanced, whoever studied Islamic Jurisprudence (fiqh), his standing will be ennobled and whoever wrote Ḥadīth, his status as a proof will be strengthened."

140. We were informed by Abūʾl-Fadl Ahmad Ibn Muḥammad [Ibn Jaʿfar]252 Al-Jawwāz, in Aṣbāḥānī, who said that he heard Abū Bakr Ibn Al-Muqrīʿ saying that he heard Abū ʿUrwah Al-Ḥarrānī saying:

"If the jurist (faqih) is not a companion of Ḥadīth, he will be crippled."253

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251 This is authentic.

In it is Al-Ḥasan Ibn Ahmad Ibn Jaʿfar Al-Ṣūfī; he was mentioned by the author in his 'Ṭarīkh' (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-Madkbal' (#511) by way of Jaʿfar Ibn Ahmad Al-Shāmāṭī, who reported on the authority of Al-Mizānī, in a version that is longer than this wording:

Al-Shāmāṭī is a Shaikh who has a biography written for him in 'Al-Sīyar' (14/15).

It was also narrated by Abū Nuʿaym in 'Al-Hīyah' (9/133) by way of Al-Rabīʿ.

Its chain of narrators is authentic, aside from Abū Nuʿaym's Shaikh, whose name is ʿUthmān Ibn Muhammad Al-Uthmānī, who was mentioned Al-Samʿānī in 'Al-ʾAnsāb' (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 'Manaqīb Al-Shāfīʿi' (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‘āli, who said that he was informed by Aḥmad Ibn ‘Abdullāh Ibn Naṣr Al-Dhārī’, who said that he was told by Sādaqah 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-Kāṭib, 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?"

142. We were informed by Al-Ḥasan Ibn Abū Bakr, who said that he was informed by Jaʿfar Ibn Muḥammad Ibn ʿAlī Al-Hakam Al-Muʿaddib, who said that he was told by Muḥammad Ibn Yūnus, who said that he was told by Muḥammad Ibn ʿUbaydillāh Al-ʿAtbī, who said that he was told by Saʿīd Al-Khassaf, who reported on the authority of Al-Zuhrī, 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 ʿAlī Ibn Muḥammad Al-Balkhī, in Aṣbāḥanī, recited to me, saying that Abū ʿl-Faḍl Al-ʿAbbās 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."
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 Iṣḥāq Al-Kāṭib, who said that he was informed by Muḥammad Ibn Aḥmad Ibn Al-Ḥasan Al-Ṣawwāf, who said that he was told by Jaʿfar Ibn Muḥammad Ibn Al-Ḥasan Al-Qādī, who said that he heard Qutaybah Ibn Saʿīd saying:

“If you see a man who loves the people of Ḥadīth, such as Yahyā Ibn Saʿīd Al-Qaṭṭān, ‘Abdu’l-Rahmān Ibn Mahdī, Aḥmad Ibn Ḥanbal and Iṣḥāq Ibn Rāhawayh,”

and he mentioned some other people, “then [know that]...

= It was also narrated Al-Ramāḥurmūzā (#31) by way of Bishr Ibn Ādam, who said that it was told to him by Muḥammad Ibn ‘Ubaydillāh Al-ʿUtbi.

Al-ʿUtbi is Muḥammad Ibn ‘Ubaydillāh Ibn ʿAmr Ibn Muʿāwiya, whose biography was given by Al-Khaṭīb in his ‘Tārīkh’ (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.
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he is upon the Sunnah; and whoever opposes this, then [know that] he is an innovator.\textsuperscript{256}

‘Abdu’l-Ghaffār Ibn Muḥammad Ibn Ja‘far Al-Muktib recited to me and he said that ‘Umar Ibn Aḥmad Al-Wā‘īz recited to him, who said that Aḥmad Ibn Kāmil recited to Abū Ja‘far Al-Khawwāṣ:

“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.”

\textsuperscript{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 ‘Tīqād Aḥl Al-Sunnah’ (\#172) and by Al-Lalākā’ī in ‘Sharh Usul Al-Tīqād’ (\#59) by way of Qutaybah Ibn Sa‘īd.

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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 Baqīyyah, who said that Al-Awzā’ī 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.”

145. We were informed by Abū Nu‘aym Al-ʿAṣbāḥanī, who said that he was informed by Abū ʿAlī Al-Ḥusayn Ibn ʿAlī Al-Ḥāfiz [who

257 Its chain of narrators is ḥasan.

Abū Hammām is Al-Sakānī, whose name is Al-Walid 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).
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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.”

146. We were informed by Abū Bakr Aḥmad Ibn Muḥammad Ibn ‘Abdu’l-Wāḥid Al-Maṭrūzi, who said that he was told by Muḥammad Ibn ‘Abdullāh Ibn Muḥammad Al-Dhabbī Al-Ḥāfiz, in Naysābūr, who said that he heard Abū Naṣr Ibn Salām Al-Faqīh, 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.”

147. And we were also informed by Abū Bakr, who said that he was told by Muḥammad Ibn ‘Abdullāh Al-Ḥāfiz, who said that he heard Abū’l-Husayn Ibn Aḥmad Al-Hanzali, who said that he heard Abū Ismā’il Muḥammad Ibn Ismā’il 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-Ḥāfiz, for he did not hear from Abū ‘Ali Al-Ḥāfiz, 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-Dhahabi in ‘Al-Muqizah’ (p. 57). However, it was narrated by Al-Ḥākim in ‘Ma’rifah ‘Ulam Al-Ḥadith’ (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 ‘Ulam Al-Ḥadith’ (p. 5), on the authority of Aḥmad Ibn Sahl. Al-Ṣābūnī also narrated it from his source (#165).
'Abdullah Ahmad Ibn Hanbal and Ahmad Ibn Al-Hasan said to him: 'O Abū 'Abdullāh! Some people in Makkah mentioned the companions of hadith to Abū Qatāiah and he said: 'The companions of hadith are bad people.' On hearing this, Abū 'Abdullāh stood up, dusting off his garments and said: '[He is] a zindiq, a zindiq!' And then he entered his house.'
CHAPTER THIRTY-EIGHT

Whoever Combined Praise of the Companions\textsuperscript{261} of Ḥadīth with Censure of the People of Opinion and Wicked Kalām

148. We were informed by Abū’l-Husayn ‘Alī Ibn Muḥammad Ibn ‘Abdullāh Ibn Basharān Al-Mu‘addal, who said that he was informed by Ismā‘īl Ibn Muḥammad Al-Saffār, who said that he was told by Aḥmad Ibn Mansūr 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.”\textsuperscript{262}

\textsuperscript{261} This is from manuscript (B).

\textsuperscript{262} Its chain of narrators is authentic.

The tradition was narrated by ‘Abdu’l-Razzāq in ‘Al-Jam‘ī’ (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-Harawi, who said that he was told by Muḥammad Ibn ‘Abdu’l-Rahmān 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.”

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-Khaldi, who said that he was told by Muḥammad Ibn ‘Abdullāh Ibn Sulaymān Al-Ḥadramī, who said that he was told by ‘Abdullāh Ibn Aḥmad Ibn Shabawayh, who said that he heard Abū Rajāʾ 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


Its chain of narrators is ḥasan.

A biography was given for ‘Abdullāh Ibn Aḥmad Ibn Shabawayh by Ibn Abū Ḥātim in ‘Al-Jarḥ wa’l-Taḏīl’ (2/2/6) and neither criticism nor praise of him was mentioned. However, Ibn Hibbān mentioned him in ‘Al-Ṭiqāt’ (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.

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found in it deception, perfidy, subterfuge, cutting of
the ties of kinship and evil communities therein.”

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 Āḥmad Ibn ‘Abdu’l-Raḥmān Al-Nasafī Al-Muqrī, in Samarqand, who said:

“Our Shaikhs named Abū Bakr Ibn Ismā‘īl as Abū Thamūd, because he had been one of the companions of hadith and he became one of the companions of opinion and Allāh, Most High says:

وأَمَّا نَعْمَوْنَ فِهِمْ لَا يَضْعِفْنَ مَنْ عَلَى الْأَمْرِ

“And as for Thamūd, We guided them, but they preferred blindness over guidance.”

[Fussilat (41):17]

I was informed by Muḥammad Ibn Abū ‘Alī Al-Āṣbāhanī, who said that he was told by Al-Ḥusayn Ibn Muḥammad Ibn Al-Walīd Al-Tustari, who said that he heard ‘Abdullāh Ibn Muḥammad Ibn Sallām saying:

“‘Abdah Ibn Ziyād Al-Āṣbāhanī 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 hadith and its people,
For opinion is night and hadith 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."

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-Qurashi, who said that he was told by Muḥammad Ibn 'Abdullāh Ibn Bakkār Al-Qurashi, who said that he was told by Sulaymān Ibn Ja'far, who said that he was told by Muḥammad Ibn Yahyā Al-Rabī', who said that Ibn Shabramah said that he and Abū Hānīfah 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."

153. We were informed by Abū Bakr Al-Barqānī, who said that he was told by Ya'qūb Ibn Mūsā Al-Ardabili, in Baghdad, who said that he was told by Āḥmad Ibn Tāhir Ibn Al-Najm, who said that he was told by Saʾīd Ibn 'Amr Al-Barzaʾī, who said that he was told by Abū Zurʿah Al-Rāzī, who reported on the authority of 'Abdullāh Ibn Al-Ḥasan Al-Ḥasinnānī, who said:

"I was in Egypt and I saw one of their judges in Al-Masjīd Al-Jāmi' 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-Khatīb in his 'Tārikh' (8/108) and he said: "We wrote about him and there is no objection to him."

266 Abū'l-Walīd Al-Qurashi is Ahmad Ibn 'Abdu'l-Rahmān Ibn Bakkār and 'Alī Ibn 'Abdu'l-'Azīz is Al-Baghawi, Al-Ḥāfīz. In the chain there are a number of people whom I do not know.
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judge saying, “The people of ḥadīth are masākin\(^{267}\) 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 ‘Ālī 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 ‘Ābdullāh 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 Rāmin Al-Astarābāzī, who said that he was told by Abū Muḥammad ‘Abdu’l-Raḥmān Ibn Muḥammad Ibn Ja‘far

\(^{267}\) Masākin (sing. = miskin): poor, miserable, wretched.

\(^{268}\) Its chain of narrators is authentic.
DISCIPLES OF HADĪTH

Al-Jurjānī, who said that he heard Abū Muḥammad ‘Abdullāh Ibn Muhammad Ibn Ḥamzah Al-Muqrī 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 Muʿtazilites and lies among the Rafidhites.”

155. We were informed by Muḥammad Ibn Yūsuf Abū ‘Abdu’l-Rahmān Al-Naysābūrī, who said that he was informed by Al-Ḥusayn Ibn Muḥammad Al-Thaqafi, in Al-Dānīghān, who said that he was told by Al-Fadl Ibn Al-Fadl Al-Kindī, who said that he was told by Zakariyya Ibn Yaḥyā Al- Başrī, who said that he was told by Muḥammad Ibn Ismāʿīl, who said that he heard Abū Thawr and Al-Ḥusayn Ibn ‘Alī saying that they heard Al-Shāfīʻi 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 Allah) and the Sunnah and adopted kalām’.”

Aḥmad Ibn Abū Jaʿfar Al-Qaṭīfī recited to us, saying that Muḥammad Ibn Al-ʿAbbās 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,

263 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-Rahmān Ibn Muḥammad has a biography in ‘Tārīkh Jurjānī’ (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 'Ali Al-Ḥasan Ibn Shihāb Al-'Akbārī 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.”

Muhammad Ibn Ismā‘il is Abū Ismā‘il Tirmidhī Al-Ḥāfiz, Abū Thawr is Ibrāhīm Ibn Khālid and Husayn is Ibn ‘Alī Al-Karabisi.

The tradition was narrated by Al-Bayhaqī in ‘Manāqib Al-Ṭāfī’ (1/462), by Ibn Hajr in ‘Tāwālī Al-Tā‘sīs’ (p. 111) from another source on the authority Al-Sajī.
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 (radiyAllāhu ‘anhumā) that he said that the Messenger of Allāh (ṣ) said:

“Whoever conveyed a ḥadīth to my unmaḥ 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-Taymi’.
273 (This is) fabricated.
157. We were informed by Muhammad Ibn Al-Husayn Ibn Al-Fadl Al-Qaṭṭān and Ghaylān Ibn Muhammad Ibn Ibrāhīm Al-Samsār, who both said that they were told by Muhammad Ibn ‘Abdullāh Ibn Ibrāhīm Al-Shāfi‘ī, who said that he was told by Muhammad Ibn Khālid Ibn Yazīd Al-Barzā‘ī, in Makkah, who said that he was told by ‘Āṭiyyah 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-Ḥāritīth, who reported on the authority of Al-Barā‘ Ibn ‘Āzib (radiy 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.”

Its weakness is Ismā‘īl Ibn Yahyā Ibn ‘Ubaydillah Al-Taymī, who is described as talīf (bad, broken, damaged). Šālīh Jazarah said: “He used to fabricate ḥadīth.” He was described as weak by Ibn ‘Adīyy, while Al-Azīdī said: “He is one of the pillars of untruthfulness.”

Layth is Ibn Abū Sulaymīn, who is weak in ḥadīth.

The ḥadīth was also narrated by Abū Nu‘aym in ‘Al-Ḥīiyah’ (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 Hibbān said: “It is likely that he fabricated more than five hundred aḥādīth 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 Mašlāmāh, who reported on the authority of Ismā‘īl Al-Taymī.

It was narrated by Ibn ‘Āṣakīr in ‘Al-‘Arba‘īn’ (#7).

As for Al-‘Alā‘ Ibn Mašlāmāh, Ibn Ṭāhir said: “He used to fabricate ḥadīth.” Ibn Hibbān said: “He narrates fabrications on the authority of trustworthy narrators.”

The person accused (of untruthfulness) is Nafi‘ Ibn Al-Ḥāritīth, Abū Dāwūd Al-Nakḥā‘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-Daraqūṭnī said: “(He is) abandoned.” As for Abū‘l-Ḥasan, he is unknown, while ‘Āṭiyyah Ibn Baqīyyah was careless, though truthful.

The ḥadīth was also narrated by Abū Nu‘aym in ‘Akhbār Ḩabībīn’ (2/126).
158. We were informed by Abū Nuʿaym Ahmad Ibn ‘Abdullāh Al-Hāfiz, who said that he was told by Abū Muḥammad Ibn Ḥayyān, who said that he was told by Ishaq Ibn Ibrāhim Ibn Jamīl, who said that he was told by Abū Hishām Al-Riḍāʾ, 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 Jaʿfar Muḥammad Ibn ‘Alī, who said that the Messenger of Allāh (แดด) said:

"Hasten to seek knowledge, for a hadith 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 iḍāl (having two or more narrators missing from its chain). Abū Jaʿfar is Al-Bāqir, Muḥammad Ibn ‘Alī Ibn Al-Husayn Ibn ‘Alī Ibn Abū Ṭalib and his narration from the Prophet (แดด) is most likely muʾdābl.

The second is the unknown status of Ibn Yaman’s Shaikh.

The third is the weakness of Abū Hishām Al-Riḍāʾ, of whom we spoke previously.

The fourth is the leniency of Ishaq Ibn Ibrāhim Ibn Jamīl, whose biography was given by Abū Al-Shaikh in ‘Tabāqāt Aṣḥābīn’ (4/262) and he said: “He was truthful, but reported many gharib narrations.

It is likely that the hadith 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-Daʿīfah’ (2/337).
CHAPTER FORTY

Whoever said that Seeking Ḥadīth is Better than 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 Isḥāq Al-Sunnī, who said that he was told by Aḥmad Ibn Muḥammad Ibn Sallām Al-Ḵāṭib, who said that he was told by Jaʿfar Ibn ‘Amir, who said that he heard Isḥāq Ibn Al-Bahlūl, who said that he heard Waki‘ 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.”

276 In manuscript (B) it says: “...is one of the best acts of worship”.

277 In manuscript (B) it says “Salāmah”.

278 Its chain of narrators is extremely weak, but the report is authentic.

In it is Jaʿfar Ibn ‘Amir, of whom Al-Dhahabi said in ‘Al-Mizān’, “It was reported on the authority of Aḥmad Ibn ‘Ammar, the brother of Hishām with an untruthful report; he was accused (of lying) by Ibn Al-Jawzī.” Isḥāq Ibn Al-Bahlūl is truthful; he has a biography in ‘Al-Jarh wa’l-Taʾdiq’ (1/1/214).

It was narrated by Al-Bayhaqī in ‘Al-Madkhal’ (470) by way of Abū Muʿāwiyah Al-
160. We were informed by Al-Hasan Ibn ‘Ali 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 ‘Ali Ibn Ḥakīm saying that he heard Wākī 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.”

161. We were informed by Abī Bakr Muḥammad Ibn ‘Abrūlāh Ibn Abān Al-Hīū Al-Ṭaghlibī, who said that he was told by Aḥmad Ibn Salmān Al-Najjād, who said that he was told by Abū Ja’far Al-Fasawi, who said that he was told by Abū Bakr Al-Azraqī, who said that he was told by Huyay Ibn Ḥātim, who said that he was told by Wākī, 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.”

Ghulabī, who said that he was told by Wākī 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 Nuṣaym 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 Nuṣaym in ‘Al-Iḥyā’ (6/366) by way of Muḥammad Ibn Yūsuf Al-Firāyabī, who reported something similar on the authority of Al-Thawrī, and its chain of narrators is authentic. See what follows it.

Its chain of narrators is authentic.

‘Ali Ibn Ḥakīm is Al-Awaddī, who is trustworthy and is one of the men in ‘Al-Tahqīq. The tradition was narrated by Al-Ramāḥurmūzī (p. 177) who said that he was told by ‘Abdullāh Ibn Ghannām Al-Kūfī, who said that he was told by ‘Ali Ibn Ḥakīm Al-Awaddī...

Its chain of narrators is weak, but the tradition is authentic.
Disciples of Ḥadīth

162. I was told by ‘Abdu’l-‘Azīz Ibn Abūl-Ḥasan Al-Qirmāsīnī, in his own words, that he was told by Āḥmad Ibn ‘Abdullāḥ Ibn Al-Khīdhr Al-Muqrī, who said that he was told by ‘Aḥl Ibn Muḥammad Ibn Sa‘īd, who said that he was told by Abū Ya’lā Al-Mawsīlī, who said that he heard Ibrāhīm Ibn Sa‘īd Al-Jawharī, who said that he heard Wāki’ Ibn Al-Jarrāḥ saying:

“Allāh is not worshipped by anything better than ḥadīth.”

163. I was informed by Al-Ḥasan Ibn ‘Aḥl Ibn Muḥammad Al-Jawharī, who said that he was told by Muḥammad Ibn Al-‘Abbās Al-Khazzāz, who said that he was told by Abūl-Ƒadl Al-Sandālī, who said that he was informed by Ya‘qūb Ibn Bakhtan Al-Qazzāz, who said that he heard Bishr Ibn Al-Hārīth 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.”

In it is the author’s Shaikh, whose biography was given in his ‘Tārikh’ (5/475); he said: “The principles of Abū Bakr Al-Hītī 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.

Its chain of narrators is authentic.

The author’s Shaikh is ‘Abdu’l-‘Azīz Ibn ‘Aḥl Ibn Āḥmad Al-Azījī, who was named thus in the biography of Āḥmad Ibn ‘Abdullāḥ Ibn Al-Khīdhr in ‘Al-Tārikh’. Al-Khatīb said (10/468), “We wrote of him and he was truthful and authored many books.”

Its chain of narrators is authentic.

Abūl-Ƒadl Al-Sandālī is Ja’far Ibn Muḥammad, who is a native of Baghdaḍ and is trustworthy, as is Ya‘qūb Ibn Bakhtān.

179
Whoever said that Narrating Ḥadīth is Better than *Tasbih*\(^{283}\)

164. We were informed by Al-Ḥusayn Ibn Al-Ḥasan Ibn Muḥammad Al-Makhzūmī, Muḥammad Ibn Aḥmad Ibn Rızq and Al-Ḥasan Ibn Abū Bakr [Al-Ḥasan said: ‘Akbbarana’—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-Marthadi, who said that he was told by Hārūn Ibn Sufyān Al-Mustamili, who said that he was told by Zakariyyā Ibn ‘Adiyy, who said that he heard Wāki’ saying:

“Were it not that ḥadīth is better than in my view than *tābih*, I would not have related ḥadīth.”\(^{284}\)

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\(^{283}\) *Tābih*: Glorifying Allāh by saying: ‘*Subḥān Allāh*’.

\(^{284}\) In it is Hārūn Ibn Sufyān Al-Mustamili, known as Makhalāh. His biography is given by Al-Khaṭīb in his ‘*Tārikh*’ (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 *tajrib* (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‘īl Ibn Muḥammad Al-Ṣaffār, who said that he was told by Sa‘dān Ibn Naṣr, who said that he was told by Mu‘ādhdh Ibn Mu‘ādhdh, who said that he was told by Sulaymān Al-Taymī, who said that he was with Abū Mujlīz, who was relating ahadīth to them, when a man said: “Perhaps if you were to recite a Sūrah...” Abū Mujlīz replied:

“That in which we are engaged is of no less importance285 to me than reciting a Sūrah from the Qur’ān.”286

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285 In manuscript (A) it says “no less disliked...”
286 Its chain of narrators is authentic.

The tradition was narrated by Al-Ramāhurmuzā (#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-Muqri, in Aṣbāḥanī, who said that he was told by Ibrāhīm Ibn Muḥammad Ibn Al-Ḥasan, the Imām of the Congregational Masjid at Aṣbāḥanī, 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 tasām, for you are in prayer.”

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-Sīyār’ (14/142) and he is truthful and a Ḥāfīz.
Whoever said that relating Ḥadīth is Better than Voluntary Prayer

167. We were informed by Abū’l-Fath 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 Yūṣuf Al-Qaṭṭān saying that he heard Wākī saying:

“If I knew that (voluntary) prayer was better than Ḥadīth, I would not relate Ḥadīth.”

168. Our Shaikh, Abū’l-Ḥasan ‘Alī Ibn Yaḥyā Ibn Ja’far Al-Ąśbāḥānī 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:

It is most likely in my view, that Abū Bakr Ibn ‘Alīs Aḥmad Ibn ‘Alī Ibn Sa‘īd Al-Mirwāzī, who is the trustworthy Ḥāfīz, for he narrated from the people of Yūṣuf Ibn Qaṭṭān’s generation. And Allāh knows better.
“If I knew that (voluntary) prayer was better than it, I would not relate hadith.”

169. Ahmad 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 Yazdād Ibn Jamīl Al-Bahrānī, who said that he asked ‘Umar Ibn Suḥayl—man from among the companions of ḥadīth—Al-Muʿāfā 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.”

Someone else said of ‘Abdu’l-Ghafir that he reported from ‘Amr Ibn Ismā‘īl, rather than ‘Umar Ibn Suḥayl. [This is what Shaikh Abū Bakr—may Allāh have Mercy on him—said to us].

170. We were informed by Abū ‘Uthmān Sa‘īd Ibn Al-‘Abbās Ibn Muḥammad Al-Qurashi 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-Rahmān Ibn Muḥammad Ibn Idrīs saying:

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289 Its chain of narrators is extremely weak.

In it is Muḥammad Ibn Muḥammad Ibn Al-Nu‘mān, who is Shībīl Al-Bahīlī; Al-Darāqūṭī 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 Yazdād (or it was said: Izdād). 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-Jami’ (1/24).

292 This is from manuscript (B).
Disciples of Ḥadith

“I went out to Ailah, to Muḥammad Ibn ‘Azīz Al-Aīlī 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 ‘Āṣr prayer. And he recited ḥadīth to me, based on the belief that reciting ḥadīth is better than voluntary prayer.”

293 The author cited a biography for his Shaikh, in his ‘Ṭāriḵb’ (9/113) and he declared him to be trustworthy. Al-Dhahābī mentioned in ‘Al-Ṣīār’ (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 Its chain of narrators is weak.


As for Ibn Abū Al-Thalj and his grandfather, they are both trustworthy. A biography is given for the former in ‘Ṭāriḵh Baghdād’ (1/338), while the latter is one of the men of ‘Al-Ṭahqīḥ’.
Disciples of Hadith

Shaikh Abū Bakr Al-Ḥāfīz said:

“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 Tāhir Al-ʿAlawi Muḥammad Ibn Al-Ḥasan Ibn Zayd Ibn Al-Ḥasan Ibn ʿAbd al-Ḥamīd Ibn ʿIsā Ibn Yaḥyā Ibn Al-Ḥusayn Ibn Zayd Ibn ʿAli [Ibn Al-Ḥusayn] Ibn ʿAbdullāh Ibn ʿAbī Tālib, in Al-Rai, who said that he was told by Abūl-Ḥasan ʿAbd al-Ḥamīd 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 ʿUmar, 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.”

In manuscript (B) it says: “Al-Khaṭīb said...”

This is confirmed in manuscript (B).

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 Abūl-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 Shiʿite.

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-Ramāḥurmuẓī (#40), by way of ‘Abdu’ll-Ṣamad Ibn Ḥassān, both of whom narrated on the authority of Al-Thawri.

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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 Abūl-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-Ḥāfiz—may Allāh have mercy on him.
CHAPTER FORTY-SEVEN

A Report of ‘Umar Ibn Al-Khaṭṭāb’s (rādiyAllāhu ‘anhu) Prohibition of Reciting Ḥadīth and the Explanation of the Sense and Meaning of That

174. We were told by Abū Sa‘d Aḥmad Ibn Muḥammad Ibn Aḥmad Al-Malīnī, who said that he was informed by ‘Abdullāh Ibn ‘Adiyy Al-Ḥāfīz, who said that he was informed by Ahmad 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 Ahmad 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 'Ali Ibn Aḥmad Al-Razzāz, who said that he was informed by 'Ali Ibn Ibrāhīm Ibn Ḥammād Ibn Iṣḥāq Al-Qādī, who said that he was told by Ibn Najiyah, who said that he was told by Abū Mūsā Al-Anṣārī—whose name is Iṣḥāq Ibn Mūsā—who said that he was told by Ma'an Ibn ʾĪsā, who said that he was told by Mālik 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:

“ʿUmar Ibn Al-Khattāb (rādiy Allāhu ‘anhu) sent messages to ʿAbdullāh Ibn Masʿūd, Abū l-Dardāʾ and Abū Masʿūd Al-Anṣārī (rādiy Allāhu ‘anhu), saying: “What is this ḥadīth that you narrate so much from the Messenger of Allāh (صلی‌الله علیه وآله وسلم)?” Then he confined them to Al-Madinah until he was martyred.”

[Their wording is the same].

Shaikh Abū Bakr said: “Mālik did not narrate any ḥadīth on the authority of ʿAbdullāh Ibn Idrīs except this one and he did not report on the authority of the people of Al-Kūfah except from him, because he followed his opinion that nabīth is unlawful and he is not in Ma'an’s ‘Muwattā’.”

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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 Muhammad Ibn Iṣḥāq, who reported on the authority of Šāliḥ 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-Madinah” means that he ordered them to live with him in Al-Madinah.  
301 This is from manuscript (A).  
302 This is from manuscript (B), while in manuscript (A) it says: “nor from him”.  

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175. We were informed by 'Abdu'l-Mālik Ibn Muḥammad Ibn 'Abdullāh Ibn Bashrān Al-Wā'īz, 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 Mansūr, who said that he was told by Khālid Ibn 'Abdullāh, who reported on the authority of Bayān, who reported on the authority of 'Amīr Al-Sha'bī, who reported on the authority of Qarzah Ibn Ka'b that he said:

“We went out and we accompanied 'Umar to Ẓirār, 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 ahādīth 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.”

[The Shaikh said]:

“‘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 (radiyAllāhu '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 imād 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-Farīq’ (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 hadith are not always the correct ones and not everyone who hears a hadith understands it. It is possible that a hadith might be reported by someone and the meaning and explanation might be derived from it by someone else, so he feared that the hadith 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 hadith:

176. We were informed by Ahmad 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-Isma‘īlī, who informed him that Abū Ya‘lā—Al-Mawsīlī—told him that Khalaf Ibn Hishām was told by Abū’l-Ahwās, who reported on the authority of Abū Ishaq, who reported on the authority of ‘Amr Ibn Maymūn Al-Awaddī, who reported on the authority of Mu‘ādh (rādīy 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‘ādh! 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).’”

177. We were informed by Abū Bakr Aḥmad Ibn ‘Alī Ibn Muḥammad Al-Aṣbāḥānī Al-Ḥāfiz, in Naysābūr, who said that he was informed by Abū ‘Amr Ibn Ḥamdān, who said that he was informed by ʿĪmrān Ibn Mūsā Ibn Mujashi’, who said that he was told by Muḥammad Ibn Khallād, who said that he was told by Muʿtamir, who reported on the authority of his father that he said that he was told by Anas (radīy Allāhu ʿanhu) that he said: “It was mentioned to me that the Prophet (ﷺ) said to Muʿādh (radīy Allāhu ʿanhu):

“Whoever met Allāh (the Almighty, the All-Powerful) 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.”

178. We were informed by Al-Ḥasan Ibn Abū Bakr, who said that Abū ‘Alī Al-Tūmārī said:

“We were with Abū’l-ʿAbbās Ahmad Ibn Yahyā Tha’lab and a man said to him, ‘What is the meaning of the saying of the Prophet (ﷺ) to ‘Ali when Abū Bakr and ‘Umar (radīy Allāhu ʿanhu) approached and he said: ‘These two are the masters of the elder people among

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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 Nasāʾī in ‘Al-Kubrā’ (thughf: 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 Muʿtamir Ibn Sulaymān and it has another source on the authority of Anas (radīy Allāhu ʿanhu).
the inhabitants of Paradise. But do not inform them, 'Ali. I fear that they will reduce their [good] deeds [because of it].’

[Shaikh]\textsuperscript{309} Abū Bakr [Al-Ḥāfīż]\textsuperscript{310} said: ‘[I said]\textsuperscript{311}: Likewise, 'Umar (\textit{radīy Allāhu ‘anhu}) forbade the Companions (\textit{radīy Allāhu ‘anhum}) from narrating a lot of ahādīth, 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 ahādīth of the Messenger of Allāh (ﷺ) was the fear that people who were not from among the Companions (\textit{radīy Allāhu ‘anhu}) 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-Qurashi, in Aṣbāhānī, who said that he was informed by Sulaymān Ibn Āḥmad Ibn Ayyūb Al-Ṭabārānī, who said that he was told by Abū Yazīd Al-Qaraṭīsī, who said that he was told by Asad Ibn Mūsā, who said that he was told by Mu’āwiyyah Ibn Ālī, who said that he was told by Rabī’ah Ibn Yazīd, who reported on the authority of ‘Abdullāh Ibn ‘Amir Al-Yahsābī, who said that he heard Mu’āwiyyah (\textit{radīy Allāhu ‘anhu}) on the pulpit in Damascus, saying:

\textsuperscript{308} Its chain of narrators is weak.

In it is Abū ‘Ali Al-Tūmārī, 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-Hasan 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.”

\textsuperscript{309} This is from manuscript (A).

\textsuperscript{310} This is from manuscript (A).

\textsuperscript{311} This is from manuscript (B).
"O people! I warn you against [narrating] the hadith of the Messenger of Allah (ﷺ), aside from a hadith that was reported during the era of 'Umar (radiyAllahu 'anhu), for 'Umar (radiyAllahu 'anhu) used to make the people fear Allah, the Almighty, the All-Powerful." 312

And 'Umar (radiyAllahu 'anhu) 313 supported the meaning that we mentioned when he requested that Abū Mūsā Al-Ash'arī (radiyAllahu 'anhu) bring a man with him who would bear witness that he had heard from the Messenger of Allah (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'il Ibn Muḥammad Al-Ṣaffār, who said that he was told by Aḥmad Ibn Maṃṣūr Al-Ramāḍī, 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 Nadrah, who reported on the authority of Abū Sa'īd Al-Khudrī (radiyAllahu 'anhu), who said that he heard the Messenger of Allah (ﷺ) saying:

“If one of you delivers salutations of peace three times and he is not answered, then he should return.” 'Umar (radiyAllahu 'anhu) said: “By Allah! 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 (radiyAllahu 'anhu) said: “By Allah, none will go with you but the youngest of the people [as a witness].” Abū Sa'īd

312 This 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'āwiyyah Ibn Ṣāliḥ.
313 This is from manuscript (B).
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(radiyAllahu 'anhu) was the youngest of them, so I went with Abū Mūsā (radiyAllahu 'anhu) and informed 'Umar (radiyAllahu 'anhu) that the Prophet (ṣallī Allāhu 'alaihi wa sallam) had said so."314

[Shaikh Abū Bakr al-Ḥāfiẓ said]315: "'Umar (radiyAllahu 'anhu) did not ask Abū Mūsā (radiyAllahu 'anhu) to produce one man who would bear witness to this hadith 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-Rahmān Ibn 'Awf from the Prophet (ṣallī Allāhu 'alaihi wa sallam) regarding the acceptance of the jizyah from the Majūs316 and acted upon it, and no one narrated it aside from ‘Abdu'l-Rahmān [Ibn ‘Awf]?317 Likewise, the hadith of Al-Dahhāk Ibn Sufyān Al-Kilābī, regarding the inheritance of the wife of Ushaym Al-Dhababī from the blood money of her husband. 'Umar (radiyAllahu '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 aḥādith, memorise them and remind people of them has been narrated on the authority of a number of the Companions (radiyAllahu 'anhum) and the Tabi‘īn—and we shall convey as many of those narrations as possible, if Allāh (Most High)318 wills it.

314 This is authentic.
It was narrated by Muslim (3/1695) and by Tirmidhi (#690) by way of Al-Jarīṭī.
Al-Jarīṭī used to mix things up, however Shu’bāḥ heard from him from early on and he narrated this report from him in Muslim’s narration. In addition, others accepted his narrations.
315 This is from manuscript (B).
316 Majūs: Magians.
317 This is from manuscript (A).
318 This is from manuscript (B).
CHAPTER FORTY-EIGHT

Mention of Some of the Narrations from the Companions and the Tābi‘ūn
Regarding the Encouragement to Memorise Aḥādīth and to Disseminate Them and Remind People of Them

181. We were informed by Abūl-Ḥusayn ‘Alī Ibn Aḥmad Ibn Ibrāhim Al-Bazzār, in Al- Баṣrah, 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‘aythi, 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) 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 (rady-Allāhu ‘anhu) by specifically saying ‘‘alayhis-salām’ or ‘Karram Allāhu wajibahu’—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 hadith, for if you do not do so, it will be extinguished."

182. We were informed by Abū ‘Ali Al-Ḥusayn Ibn Yūsuf Al-‘Atbi, who said that he was told by Muhammad Ibn ‘Abdullāh [ Ibn Ibrāhim] 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-Qādī Abū Bakr Aḥmad Ibn Al-Ḥasan Ibn Aḥmad Al-Harashi, who said that he was told by Abū'l-'Abbās Muḥammad Ibn Ya'qūb Al-Āṣamm, who said that he was told by Al-Ḥasan Ibn 'Ali Ibn 'Affan, who said that he was told by Yahyā 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 ‘Ali Ibn Abū Ṭālib (radiyAllahu ‘anhu) that he said:

(radiyAllahu ‘anhum). Though the meaning is correct, one should place all the Companions (radiyAllahu ‘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.”

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 'Ali (radiyAllahu 'anhu) and it is unlikely that he heard from him. As for 'Abdu'l-Rahmān Ibn Hammād, he has a biography in 'Al-Lisān' (3/503); Abū Ḥātim said: “He is munkar in hadith.” Ibn Ḥībbān and others said: “He cannot be cited as a proof.” However, he was accepted by the one who made takbrij of the tradition.

The tradition was narrated by Al-Dārīmī (#626), by Al-Ḥākim (1/95), by Al-Bayhaqī in ‘Al-Madhkal’ (#420), by Ibn 'Abdu'l-Barqī in ‘Jami' Bayān Al-'Ilm wa Fadlībi' (1/101) from a number of sources on the authority of Kahmas.

In manuscript (A) it says: ‘Al-'Anabi’.

This is from manuscript (B).

Its chain of narrators is mursal.

See what has preceded.
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"Visit one another and remind each other of ḥadīth, for if you do not, it will be extinguished."

183. We were informed by Abū Sa‘īd Muḥammad Ibn Ya‘qūb Al-Asāmm, 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-Ahwās, who reported on the authority of ‘Abdullāh that he said:

"Remind one another of ḥadīth, for its life is dependent on reminding."

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], who said that he was told by Ibn Shayrawayh, who said that he was told by Isḥāq, 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 Ahmad 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-Ḥakīm in ‘Ma‘rīfat Ulūm Al-Ḥadīth’ (p. 175) and by Al-Bayhaqī in ‘Al-Maḍkha’ (#421) by way of Al-Mallā‘ī.

325 This is from manuscript (B).
on the authority of Sa'id Ibn Jubayr, who reported on the authority of Ibn 'Abbās (radiyAllāhu 'anhu) that he said:

“Remind one another of these hadith so that they do not slip away from you—be forgotten—for it [hadith] does not have the same status as the Qur'ān, in that the whole of the Qur'ān is memorised. Whereas, if you do not remind one another of these hadith, they will slip away from you. So let none of you say: ‘I related hadith yesterday,’ nor let him say: ‘I am relating hadith today.’ Rather say: ‘I related hadith yesterday, I am relating hadith today and I will relate hadith tomorrow’.”

And the wording is that of the hadith of Ibn Ḥumayd.326

185. We were informed by Abū Ṭālib Muḥammad Ibn Al-Ḥusayn Ibn Aḥmad Ibn ‘Abdullāh Ibn Bakīr, who said that he was informed by ‘Abdullāh Ibn Ibrāhīm Ibn Māsī, who said that he was informed by Abū Aḥmad Ibn ‘Abdūs, who said that he was told by Abū Ma‘mar, who said that he was told by ‘Abdu’l-Salām Ibn Ḥarb, who reported on the authority of Ḥajjāj, who reported on the authority of ‘Aṭā’ that Ibn ‘Abbās (radiyAllāhu ‘anhumā) 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 Ya’qūb Ibn ‘Abdullāh Al-Qummi and Ja'far Ibn Abū’l-Mughirah, which does not cause their narration to descend below the level of ḥasan.

The tradition was also narrated by Al-Dārīmī in ‘Al-Sūnān’ (#600): We were informed by Ismā'īl Ibn Uban, who said that he was told by Ya'qūb Ibn ‘Abdullāh Al-Qummi...

327 Its chain of narrators is weak.

In it is Ḥajjāj Ibn Arta'ah, who has been described as a mudallis and he used to commit
186. We were informed by 'Abdu'l-Rahmān Ibn 'Ubaydillāh Al-Ḥarbī,328 who said that he was told by Aḥmād Ibn Salmān Al-Faqīh, who said that he was told by Al-Ḥasan Ibn Makram, who said that he was told by Abū Al-Nadr, who said that he was told by Shu'bah, who reported on the authority of Saʿīd Al-Jarīrī, who reported on the authority of Abū Naḍrah, who reported on the authority of Abū Saʿīd Al-Khudrī (raḍī Allāhu ‘anhu) that he said:

"Remind one another of ḥadīth."320

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-Ziyāt, who said that he was told by 'Abdullāh Ibn Ṣālih, who said that he was told by I斯塔’il Ibn Kahmas, who reported on the authority of Abū Naḍrah, who reported on the authority of Abū Saʿīd Al-Khudrī (raḍī Allāhu ‘anhu) that he said:

"Remind one another of ḥadīth."330

328 ‘a’nāḥ (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.

320 This is authentic.

The author cited a biography for his Shaikh in his ‘Ṭārikh’ (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-Hasan Ibn Abū Bakr, who said that he was informed by Abū Sahl Āḥmad Ibn Muḥammad Ibn Ziyād Al-Qāṭān, who said that he was told by Muḥammad Ibn ‘Abdullāh Ibn Sufyān Al-Ziyyāt, who said that he was told by Āḥmad Ibn Šālīh, 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 (rādiy Allāhu ‘anhu) that he said:

“Transmit ḥadīth, for ḥadīth cause you to remind one another.”

188. We were informed by Muḥammad Ibn Al-ʻHasayn Ibn Abū Sulaymān Al-Mu’addil, who said that he was informed by Āḥmad Ibn Ja‘far Ibn Ḥamdān, who said that he was told by Ja‘far Ibn Muḥammad Al-Qāḍī, 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-ʻAtikah, who said that Sulaymān Ibn Ḥabīb told him that Abū Umāmah Al-Bahilī (rādiy Allāhu ‘anhu) said to them:

“Verily, this gathering is from what Allāh has conveyed to you and verily, the Messenger of Allāh (ṣ) 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-Salānī Ibn ‘Abdu’l- Wahhab Al-Qurashi, who said that he was informed by Sulaymān Ibn Āḥmad [Ayyūb] Al-Tabarānī, who said that he was told by Āḥmad Ibn ‘Abdu’l-Wahhab Ibn Najdah, who said that he

331 Its chain of narrators is weak.

In it is ‘Uthmān Ibn Abū’l-ʻAtikah, who is weak in ḥadīth, in particular, his narrations on the authority of ‘Alī Ibn Yazīd Al-Alhānī.

332 This is from manuscript (B).
Disciples of Hadith

was told by Abū’l-Yaman Al-Ḥakam Ibn Naftī, 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-Bahillī (radiyAllāhu ‘anhu), who was relating numerous aḥādith 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-Ziyāt, who said that he was told by Yaḥyā Ibn ‘Ayyāsh Al-Qaṭṭān, who said that he was told by Haḍr 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 (radiyAllāhu ‘anhu), that he ordered them to write down aḥādith 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-Ṭabarānī in ‘Al-Mu‘jam Al-Kabīr’ (8/187) and its chain of narrators is authentic.
³³⁴Its chain of narrators is weak.
‘Abdullāh Ibn Al-Muthannā is weak in ḥadith and Yaḥyā Ibn ‘Ayyāsh Al-Qaṭṭān’s biography was given by Al-Khaṭīb in his ‘Tārīkh’ (14/219), but he did not mention any criticism or praise of him.
The tradition was also narrated by the author in ‘Taqyid Al-‘Iʾm’ (p. 96).
And it was narrated by Abū Khaythamah in ‘Al-‘Iʾm’ (120), by Ibn Saʾd in ‘Al-Ṭabarāq’ (7/14), by Al-Khaṭīb in ‘Taqyid Al-‘Iʾm’ (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 (radiyAllāhu ‘anhu) told his sons: ‘O my sons! Confine knowledge to writing.’”

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191. Al-Qadi Abū Bakr Ṭhāmin Ibn Al-Ḥasan Al-Ḥarshī and Abū Sa'īd Muḥammad Ibn Müṣā Al-Ṣayrafī said that they were told by Abūl-'Abbās Muḥammad Ibn Ya'qūb Al-Āṣamm, 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-A'mash, who reported on the authority of Ibrāhīm, on the authority of 'Alqamah (raḍī Allāhu ‘anhu), who said:

“Remind one another of ḥadīth, because it is kept alive by mentioning it.”

192. We were informed by ‘Alī Ibn Ṭhāmin Ibn ‘Umar Al-Muqrī, who said that he was told by ‘Abdullāh Al-Saḥfī, 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 ‘Awānah, who reported on the authority of Al-Mughīrah, who reported on the authority of Ibrāhīm, who reported on the authority of ‘Alqamah (raḍī Allāhu ‘anhu) that he said:

“Prolong the recollection of ḥadīth, so that it is not erased.”

193. We were informed by Muḥammad Ibn ‘Alī Al-Ḥarbi, who said that he was informed by ‘Umar Ibn Ibrāhīm Al-Muqrī’, who said that he was informed by ‘Abdullāh Ibn Muḥammad Ibn ‘Abdu’l-‘Azīz, who said that he was told by Abū Khaythamah, who said that he was told by Muḥammad Ibn Fuḍayl, who said that he

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335 This is authentic.

It was narrated by Abū Khaythamah in ‘Al-‘Ilm’ (#71), by Al-Ḥakim in ‘Ulūm Al-Ḥadīth’ (p. 175), by Al-Bayhaqi in ‘Al-Madkhaḥ’ (#423) by way of Al-Hamani.

Al-Ḥamānī is weak, but he was accepted by Al-Thawrī, according to Al-Darimi (#603).

336 Its chain of narrators is weak.

This is because Al-Mughīrah is described as being a mudālīlī, especially when he narrates on the authority of Al-Nakha’ī; he also perpetrated ‘an’anab in this chain.
Disciples of Hadith

was told by Yazid Ibn Abü Ziyād, who reported on the authority of ‘Abdu’l-Rahmān Ibn Abü Laylā, who said:

“Preserving hadith is achieved by reminding each other of it, so remind one another of it.”

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 hadith, for hadith awakens hadith.”

195. We were informed by ‘Alī Ibn Abū ‘Alī Al-Baṣrī, who said that he was told by ‘Alī Ibn ‘Amr 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-Riyashi, who said that he was told by Abū Dāwūd Al-Ṭayālisī, 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 hadith from the Messenger of Allāh (ﷺ), then memorise it.”

337 Its chain of narrators is weak.
   In it is Yazid Ibn Abū Ziyād, who is weak in hadith.
   The report was narrated in a longer version by Abū Khaythamah (#72) and by Al-Dārimī (#610), by way of Ibn Fudayl.

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.
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 Abūl-Ḥasan 'Alī Ibn Al-Qāsim Ibn Al-Ḥasan Al-Shahīd, in Al- Başrah, 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-Husayn Ibn 'Ubaydillāh Al-Abzārī, who said that he was told by Ibrāhīm Ibn Sa'īd Al-Jawhari, 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).
Disciples of Hadith

Messenger of Allâh (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 mustâmilî” comes and says, ‘Whom have you quoted, may Allâh be pleased with you?’ I reply, “The two Hâmmâds, Hâmmâd Ibn Salâmah Ibn Dînâr and Hâmmâd Ibn Zayd Ibn Dirhâm, who both said that they were told by Thâbit Al-Bunâî, who reported on the authority of Anas Ibn Mâlik (râdîy Allâhu ‘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.”

Shaikh Abû Bakr Al-Hâfîz said: “In this report there is an ugly mistake and it would seem likely that Al-Ma‘mûn narrated it on the authority of a man, who reported on the authority of the two Hâmmâds. The mistake is that Al-Ma‘mûn was born in the year

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342 Mustâmilî: 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 Imâm said: “We heard this hadîth with the license of the Shaikh.”

344 This is a fabrication.

In it is Al-Ĥusayn Ibn ‘Ubaydillâh Al-Abzârî; his biography was given by Al-Khaṭîb in ‘Tarîkh Baghdadî‘ (8/56-57) and he said: “I read in the book of Abû’l-Fath ‘Ubaydillâh Ibn Ahmad Al-Nahwî, who heard it from Ahmad Ibn Kâmîl Al-Qâdî, who said that Al-Ĥusayn Ibn ‘Ubaydillâh Al-Abzârî was a strange joker, who lied regarding these aḥâdîth 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-Khaṭîb’s disapproval from the words of Al-Ma’mûn: We were told by Al-Hâmmâdân, for if Hâmmâd Ibn Salâmah did not meet the other two, then it is unlikely that he narrated on the authority of Hâmmâd Ibn Zayd.

It was also narrated by Al-Ramâhurmûzî (#35), by way of Al-Sam’âînî in ‘Adâb Al-Imîlî‘ (p. 19), by way of Ibrahim Ibn Yûnus Al-Bâshrî, who said that he was told by Abû Ghassân Naṣr Ibn Mansûr Al-Tafawi, who said that he was told by Abû ‘Aṣîm Al-Daṭhâk Ibn Mukhallad, who said that he visited Al-Ma’mûn... and he quoted the narration.

But I have not found any biography for Ibrahim Ibn Yûnus, or Al-Tafawi.

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170 AH. and Ḥammād Ibn Salāmah was born in the year 167 AH., three years before Al-Maʿmūn’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] Al-Ṣaffār, who said that he was told by Aḥmad Ibn ‘Alī Al-Ḥasāwi, 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 Yahyā Ibn Aktham, who said: “Al-Rashīd said [to me], ‘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.’”

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345 This is from manuscript (B).
346 This is from manuscript (B).
347 Its chain of narrators is talif (bad, broken, damaged).

Yahyā Ibn Aktham was declared a liar by Ibn Maʿīn, while Ibn Al-Junayd said: “They (the scholars) were in no doubt that he used to steal ḥadīth.” I say: He was the Qāḍī of Al-Maʿmūn 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-Samānī (p. 220) by way of Al-Raqqī.
198. We were informed by Abū Bakr Aḥmad Ibn Muḥammad Ibn Ghālib Al-Faqqīh, who said that he was told by Abū Bakr Muḥammad Ibn ‘Amr Ibn ‘Alī Ibn ‘Amrawayh Al-Isfārayīnī, who said that he heard Khayyāmah Ibn Sulaymān Al-Qurashī, in Aṭrablus, who said that he heard Abū’l-Khanajir saying:

“We were in the gathering of Yazīd Ibn Hārūn [in Baghdād] 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.’”

Shaikh [Abū Bakr Al-Ḥāfiz] said: “[I said] This is how Khayyāmah 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, while Al-Mutawakkil was born in 87 AH. 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-Shīrażī Al-Wā‘īz, who said that he was informed by Aḥmad Ibn Muḥammad Ibn ‘Imrān, who said that he was told by Al-Ḥusayn Ibn Al-Qāsīm Al-Kawkabī, who said that he was told by Abū’l-‘Abbās Al-Kudaymī, who said that he was told by ‘Amr Ibn Ḥabīb

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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-ʿAdawī Al-Qādī, who said that the Commander of the Faithful, Al-Maʿmūn 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?]’. He said: ‘It is not fitting for a king or a Caliph to relate ḥadīth to the people’.”355

Al-Maʿmūn was the greatest of the Caliphs from Banul Ḥabīs 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 Yūṣuf Al-Qaṭṭān, who said that he was informed by Muḥammad Ibn ʿAbdullāḥ Ibn Nuʿaym Al-Ḍabbī, who said that he was informed by Muḥammad Ibn Aḥmad Ibn Tamīm Al-Qantārī, in Baghdād, who said that he was told by Al-Ḥusayn Ibn Fahm, who said that he was told by Yaḥyā Ibn Aktham Al-Qādī, who said that Al-Maʿmūn 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 Ṭārīkh (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-Samʿānī (p. 20) by way of the author.
Disciples of Ḥadīth

day:

“O Yahyā! 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 Qays 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 Yahyā! 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.”

201. I was informed by Abū’l-Qāsim Al-Azhari, who said that he was informed by ‘Ubaydullah Ibn ‘Uthmān Ibn Yahyā Al-Daqqāq, who said that he was informed by Al-Ḥusayn Al-ʿAṣbahānī, 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 Husayn 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 tālif (bad, broken, damaged).

Yahyā Ibn Aktham is accused (of untruthfulness) and we have spoken of him earlier. Al-Ḥusayn Ibn Fahm is Ibn Muhammad Ibn ‘Abdu’l-Raḥmān Ibn Fahm and Al-Daraquṭnī and Al-Ḥākim said that he is not strong. A biography was given for Muḥammad Ibn Ahmad Ibn Tamīm by Al-Khatīb in his ‘Tarikh’ (1/283) and he stated that Ibn Abū’l-Fawāris declared him to be layyīn (not strict).

The tradition was also narrated by Al-Samʿānī in ‘Adab Al-Imlā’ wa’l-Istimlā’ (p. 22) by way of the author.
behind a man from among the hadith 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".\footnote{Its chain of narrators is extremely weak.}

\footnote{\textit{‘Ali Ibn Al-Husayn is Abūl-Faraj, the author of ‘Al-Aghani', who was accused by some of stealing (narrations). And I have not found any biography for Husayn Ibn Qaddas and those between him and Al-Ashbānī. The tradition was also narrated by Al-Sam'ānī in ‘Adab Al-Imlā' wa'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-Khuṭābī, who said that he was told by Muḥammad Ibn 'Isā Al-Wāṣiṭī, who said that he was told by Muḥammad Ibn Al-Ṣabāh Al-Jarjarā’ī, who reported on the authority of Sufyān Ibn ‘Uyāynah, who said that Muṭarrīf 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 Iṣḥāq 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 Hāzim 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-Rahmān 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-Dawrāqī.
361 Its chain of narrators is extremely weak.
362 Its chain of narrators is authentic.
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206. We were informed by Abū Bakr Al-Barqānī, who said that he recited to Muḥammad Ibn ‘Allī Ibn Al-Nādhr, saying that Ahmad 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-Ḥārīth:

"Why do you not relate ḥadīth?" He replied, "I desire to relate ḥadīth and if I desire something, I leave it."  

207. We were informed by Muḥammad Ibn Ahmad Ibn Rizq, who said that he was told by Ismā‘īl Ibn ‘Allī Al-Khīṭbī, who said that he was told by Al-Ḥārīth 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 Wāzir and as such-and-such, but I have not been happy with anything as much as I have been pleased with hearing the mustamilli say, ‘Whom have you quoted, may Allāh be pleased with you?”

208. We were informed by Abū Ishaq [Ibrāhīm] Ibn Mukhallad

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363 In manuscript (B) it says ‘Ibn Abū Al-Nādhr’.
364 This is how it is written in manuscripts (A) and (B), in ‘Ṭārīkh Baghda‘d’ (3/92) it says ‘Umar’.
365 It was narrated by the author in his ‘Ṭārīkh’ (7/70), on the authority of Al-Āzharī, who reported on the authority of Muḥammad Ibn ’Allī Ibn Al-Nādhr.
Mohammad Ibn ‘Abdullāh Ibn ‘Ulwān, who attributed it to Al-Mizzāt in ‘Al-Tahzīb’ (4/101) and he said: “Al-Hanafī”. And he mentioned him among those who narrated on the authority of Bishr Al-Ḥāfī, 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 Yahyā Ibn Aktham—and Yahyā 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 Yahyā 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-Qādī, 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!”

209. We were informed by Ismā‘īl Ibn Aḥmad Al-Ḍarīr Al-Ḥayrī, 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‘ammar saying:

“There is no commodity more difficult for its owner if it is unprofitable than this Ḥadīth.”

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-
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Ghafiqi 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.”

211. We were informed by Abū Naṣr Ahmad Ibn Al-Ḥusayn Al-Qāḍī, in Al-Daynūr, who said that he was informed by Abū Bakr Ahmad Ibn Muhammad Ibn Iṣḥāq Al-Sunnī Al-Ḥāfīz, who said that he was told by Muḥammad Ibn Ḥamdān 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.”

212. We were told by Abū Tālib Yaḥyā Ibn ‘Alī Ibn Al-Ṭayyib Al-‘Ajali, in Ḥalwān, who said that he was informed by Abū Bakr Muhammad 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-Habbab. However, Al-Ramāḥurmuzi also narrated it (#41) via Muḥammad Ibn ‘Abdu’l- Wahhāb Al-Qinnād, 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-Khatīb in his ‘Ṭanīkb’ (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 Ḥāfīz Abū Bakr Aḥmad Ibn Ṭālib 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 Shaikh, Imām, scholar and Ḥāfīz and eminent member of the Ḥuffāz, Jamaluddīn Abī’ 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 Ahmad 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, Ḥāfīz and example to the Huffāẓ, 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-Qurashi, who said that he was informed by the steadfast and righteous Shaikh, Abū Muḥammad Hibatullāh Ibn Aḥmad Al-Akfānī, who said that he was informed by the Shaikh, Imām and Ḥāfīz, 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 Ahmad Ibn Ḥarib Ibn Musmī', who said that he was told by Al-ʿAishī, who said that he was told by Mahdī Ibn Maymūn, who said that he was told by ʿUthmān Ibn ʿUbayd Al-Rāsibī, who said that he heard Abū Al-Ṭūfayl relating ḥadīth on the authority of Hudayfah (raḍīAllāhu ʿanhu), 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 Nuʿaym Aḥmad Ibn ʿAbdullāh Al-Ḥāfīẓ, who said that was told by ʿAbdullāh Ibn Jaʿfar Ibn Ahmad 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 ʿAbdūl-Raḥmān, who said that he was advised that ʿUbādah Ibn Al-Ṣāmit asked the Prophet (ﷺ) about the Words of Allāh, Most High:

\[
\begin{align*}
\text{Allāh} & \text{ wās} \text{ wās} \text{ wās} \text{ wās} \\
\text{Allāh} & \text{ wās} \text{ wās} \text{ wās} \text{ wās} \\
\text{Allāh} & \text{ wās} \text{ wās} \text{ wās} \text{ wās}
\end{align*}
\]

"Those who believed and were fearing Allāh. For them

374 This is hasan.

It was narrated by Al-Ṭabarānī in ‘Al-Muʾjam Al-Kabīr’ (3/200) and by Al-Bazzār in ‘Al-Musnad” (Kashf Al-Asta #2121), by way of Abū ʿĀsim Al-Nabīl Al-Dahhāk Ibn Mukhallad, who reported on the authority of Mahdī Ibn Maymūn.

I say: This chain of narrators is hasan. Abū Al-Ṭūfaylīs a minor Companion (raḍīAllāhu ʿanhu), whose name is ʿĀmir Ibn Wāthilah. ʿUthmān Ibn ʿUbayd Al-Rāsibī was mentioned by Ibn Hibbān in ‘Al-Thiqāt’ (5/159) and by Ibn Abū Ḥātim in ‘Al-Jarh waʾl-Taʾdīl’ (1/3/158) and he said: “I asked my father about ʿUthmān Ibn ʿUbayd and he said: “He is a man of honourable status.”
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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.”

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-Mirwazi 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-Muẓaffar Ibn ‘Alī Al-Muqrī’ Al-Ḍaynūrī, who said that he was told by Ibrāhīm Ibn Muḥammad Al-Muzakki, in Baghdād, who said that he heard Aḥmad Ibn Muḥammad Al-Hayrī Al-Muzakki, who said that he was told by ‘Abdullāh Ibn Al-Ḥārith Al-Saν‘ānī, who said that

375 Its chain of narrators is muntaqī. The break in the chain is between Abū Salāmah and ‘Ubadah Ibn Al-Ṣāmit (radiya-Allāhu ‘anhu), because Abū Salāmah did not hear from ‘Ubadah and that is clear from this narration.

The hadith was also narrated by Tirmidhī (#2275), by Ibn Mājah (#3898) and by Al-Dārīmī (#2136), by way of Yahyā Ibn Abī Kathīr, but in the versions of Ibn Mājah and Al-Dārīmī, it does not say “advised”.

376 This is from manuscript (B).

377 I do not know who Ishāq Al-Nursī and Abū ‘Abdullāh Al-Mirwazi are; it is possible that the former is Ibn Abī Isrā’il.
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he heard Ḥawtharah Ibn Muḥammad Al-Manqarī Al-Bāṣrī, who said:

“I saw Yazīd Ibn Hārūn Al-Wāsiṭī 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 ḍbikr, 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-Wāsiṭī 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 (rāḍī Allāhu ‘anhu)—may Allāh, (the Almighty, the All-Powerful)378 hate him.”379

378 This 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 Iṣḥāq Al-Thaqāfī, who said that he was told by ‘Alī Ibn Ṭḥām Al-Raqqī, who said that he was informed by Al-Ṣawwāq, who said that he was told by Zakariyya Ibn ‘Adīyy, who said that he saw Ibn Al-Mūbārak 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).”

Abū Sa’d Al-Malīnī imparted to us that he was told by ‘Abdullāh Ibn ‘Adīyy, who said that he was told by Ṭḥām Ibn Ḥafs, who said that he was told by Ṭḥām Ibn Sa’d Al-Dārīmī, who said that he heard Al-‘Alā’ saying that a man informed him that he saw ‘Abdullāh Ibn Al-Mūbārak 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.”

219. We were informed by Muḥammad Ibn ʿAbd Allāh Ibn Rizq Al-Bazzār, who said that he was informed by ʿUthmān Ibn Ṭḥām Al-Daqqāq.

Its chain of narrators is ṭalīf (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 ‘Abdāl-Razzāq amazing (i.e. unbelievable) things from the people of Iraq, fabricating ahādīth and attributing them to them.” Abū Nu‘aym said: “He transmitted fabrications; he is nothing.” Ibn Al-Sam’ānī said: “He used to fabricate ahādīth.”

Its chain of narrators is ḥasan.

‘Alī Ibn Ṭḥām Ibn Surayj Al-Ṣawwāq was mentioned by Al-Khatīb in his ‘Ṭarīkh’ (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 Huffāz, aside from Zakariyya Ibn ‘Adīyy, who is trustworthy.

I do not know who Al-‘Alā’ is. Al-Dārīmī 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 Jaʿfar Ibn Muḥammad Al-Ṣaʿīgh, who said that he was told by Abū Muʿāwiyah 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.”

220. We were informed by Aḥmad Ibn Muḥammad Ibn Ghālib Al-Khawārizmī, who said that he was informed by Muḥammad Ibn Al-ʿAbbās Al-Khaazāz, who said that he was told by ‘Ubaydullāh Ibn ‘Abdu’l-Rahmān Al-Sukūnī, who said that he was told by Muḥammad Ibn Hujjah, 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-Shazākūnī 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.”

221. A letter was written to Abū Muḥammad ‘Abdu’l-Rahmān Ibn ‘Uṭmān Al-Dimashqī in which it was mentioned that Abū’l-

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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 Hujjah, 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.
 Hasan 385 Ahmad 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 Yahyā Ibn Ma‘īn in a dream and he asked him how Allah 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-Naṣṣābūrī, who said that he was informed by Muḥammad Ibn Ishaq Al-Thaqafi, who said that he heard Muḥammad Ibn Ahmad Ibn Bint Mu‘āwiya Ibn ‘Amr, who said that he heard Abū Ishaq Ibn Ibrāhīm, the mustamilli 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 this 387 because of the ḥadīth regarding intercession, this because of the ḥadīth regarding Al-Hawd...” 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-Hawd: The pool known as Al-Kawthar, promised to the Prophet (ṣ) by Allah in the Hereafter. See Surah Al-Kawthar (108):1
389 It is authentic up to Abū Ishaq Ibn Ibrāhīm.
Muhammad Ibn Ahmad is Ibn Al-Nadr, for whom a biography is given in ‘Tārikh Baghdād’ (1/364) and he is trustworthy.
223. We were informed by ‘Ali Ibn Al-Ḥusayn Ibn Dawmā Al-Na‘ālī, who said that he was told by Bakkār Ibn Aḥmād Ibn Bakkār Al-Muqri’ 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 ‘Ali Ibn Ādam Al-Kharrāt, the freed slave of ‘Umar Ibn Al-Khaṭṭāb (raḍi 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] granted me what you see upon me.’”

390 This is from manuscript (A).

391 I did not find any biographies for Aḥmad Ibn Muḥammad Ibn Shāhīn, Muḥammad Ibn Kurdūs and ‘Ali 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 Ābu 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 Ahmad Ibn Mūsā Ibn Ishāq Al-Anṣārī, who said that he was told by Sulaymān Ibn Muḥammad Ibn Mardās Al-Anṣārī—a native of Baṣrah from the son of ‘Abdu’l-‘Azīz Ibn Suhayb—who said that he was told by ‘Alī Ibn Qādīm, who said that he was told by Sufyān Ibn ‘Uyaynah... and he quoted it in a mawqūf form, without any connection and in an abbreviated form.

I say: Ahmad Ibn Mūsā Al-Anṣārī is trustworthy and a biography is given for him in ‘Ṭarīkh Baghdād’, while ‘Alī Ibn Qādīm is weak. As for Sulaymān, he is unknown.
Shaikh Abū Bakr [Al-Ḥāfiz]\(^{392}\) 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 Ḥusayn Al-Baṣrī by dictation and he said that he was told by Abūl-ʿAbbās Muḥammad Ibn Aḥmad Ibn Abū Ghassān Al-Daqqāq, who said that he was told by ʿAbdullāh 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 ʿAbduʾl-Rahmān Ibn Muḥammad Al-Thaqafi, who reported on the authority of ʿAbduʾl-Rahmān Ibn Hurmuz, who reported on the authority of Abū Hurayrah (raḍiyy 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 ʿAbduʾl-Mālik Al-Muʿazzin, who said that he heard Abū ʿAbdullāh Al-Ḥusayn Ibn Al-Ḥusayn Ibn Muḥammad Ibn Aḥmad Al-Ḥalabī, in Damascus,

The second is from the narration of Muḥammad Ibn ʿAbdullāh Ibn Muḥammad Al-Kūfī, who said that he was told by Ahmad Ibn Muḥammad Ibn ʿAbduʾl-Khāliq, who said that he was told by Al-Ḥusayn Ibn ʿAli Ibn Yazīd Al-Sadaʿī, who said that he was told by a Shaikh—whom he named—on the authority of Khalid, the companion of Khalqān.

I say: This chain of narrators is talīf and it is quite possible that it is fabricated and stolen, for in it is Muḥammad Ibn ʿAbdullāh Al-Kūfī, who is a liar, described as being a fabricator and of stealing (asanid). See his biography in ʿṬarīkh Baghdādī‘ (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] 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.”

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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 ‘Asakir said: “He narrated incorrect ahādīth 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 Muhammad Ibn Al-Ḥusayn Ibn Al-Faḍl Al-Qaṭṭān, who said that he was informed by Da'īj 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 The men in the isnād are trustworthy, except that it appears to be mungati' 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 Āḥmad Ibn Mūḥammad Ibn Ghālib Al-Khawārizmī, who said that it was recited to Abū Ishāq Al-Muzakkī while he was listening and Abū’l-Ḥasan Ibn Āḥmad Ibn Zuhayr told them that he was told by Yūsuf Ibn ‘Īsā 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-Ḥāfiz] 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 ḥadith 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 ḥadith was better than his [voluntary] prayers.”

228. I was informed by Al-Ḥusayn Ibn ‘Alī Al-Ṭanajīrī, who said that he was told by ‘Umar Ibn Āḥmad Lawā’īz.

We were informed by ‘Ubaydullāh Ibn Āḥmad Al-Ṣayrafi, who said that he was told by Āḥmad Ibn ‘Īmrān, who both said that they were told by ‘Abdu’l-Ghāfir Ibn Salāmah [‘Umar added: Al-Ḥimsī],

398 Its chain of narrators is muḍdal (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 muḍdal 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-nadr”, while in manuscript (B) it says “am’am al-nadr”, but both expressions carry the same meaning.
then they both agreed that Abū Thawbān Mazdādh. Ibn Jamīl said ‘Amr Ibn Ismā‘īl asked a man from among the companions of ḥadīth, Al-Mu‘āfa 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.”

229. It was imparted to us by Abū Sa‘īd Al-Malīnī, who said that he was informed by ‘Abdullāh Ibn ‘Adīyy Al-Ḥāfiz, who said that he was told by Abū‘l-Khuṣayb ‘Abdāl-l-Ahmad 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.”

230. Al-Ṭādi Abū Bakr Al-Ḥayrī and Abū Sa‘īd Al-Sayrafi 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‘bāh 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 Mazdad, or it was also said: Izdād and Yazdād Ibn Jamīl is unknown and we spoke about him previously.

The tradition was also narrated Ibn ‘Abī‘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 ‘Adīyy’s Shaikh, for whom I have not found a biography.

404 In manuscript (A) it says ‘Al-Khabār’.
231. We were informed by Abū’l-Hasan Muḥammad Ibn Aḥmad Ibn Rizq Al-Bazzāz, who said that he was told by ʿUthmān Ibn Aḥmad Al-Daqqāq, who said that he was told by Al-Hasan 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-Naʿālī, while he was listening, that they were told by Abū Khalīfah, who said that he heard Abū’l-Walīd saying that he heard Shuʿbah saying:

“Verily, this hadith will divert you away from the remembrance of Allah and from prayer. So will you desist?”

Abū Khalīfah said: “Shuʿbah (may Allah 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 hadith does not distract a person from the remembrance of Allah; rather, it guides him to Allah’s Command,” and he went on to expand on the subject.

232. I was told by Al-Hasan Ibn Abū Ṭālīb, who said that he was told by ‘Abdu’l-Wāḥid Ibn ‘Alī Al-Liyḥānī, who said that he

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405 Its chain of narrators is authentic.

The tradition was narrated by Al-Bayhaqi in ‘Al-Madkhal’ (#474), by Abū Nuʿaym (9/119) and by Ibn ‘Abdu’l-Barr (1/25) by various routes on the authority of Al-Rabī’. Its chain of narrators is authentic.

Abū Khalīfah is Al-Fadl Ibn Al-Ḥabbāb Al-Butrī, Abū’l-Walīd is Al-Tayalisi and Al-Bargānī’ī’s Shaikh is Ishāq Ibn Muḥammad Ibn Ishāq. Abū Yaʿqūb Al-Naʿālī is trustworthy and dependable and a biography is given for him in ‘Tarikh Baghdād’ (6/400-401).

407 In manuscript (A) it says ‘Al-Ḥusayn’.
was told by 'Abdullāh Ibn Sulaymān Ibn 'Isā Al-Qādī, who said that he was told by Ishāq Ibn Ibrāhīm Ibn Hānī', who said that he heard Abū 'Abdullāh—Ahmād Ibn Ḥanbal—being asked about the words of Shu'bah: “Verily, this hadith 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 hadīth 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 hadīth 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 hadīth. How could he, when he himself used to do that? So much so, that he was known as the Commander of the Faithful in hadīth? 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 hadīth 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 hadīth 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 Ahmād Al-Ṣayrafi and Ḥamzah Ibn Muḥammad Ibn Ṭāhir Al-Daqqāq, who both said that they were informed by Ahmād Ibn Ibrāhīm Ibn Al-Ḥasan, who said that he was told by 'Abdullāh Ibn Muḥammad Al-Baghawi, who said that he was told by 'Abbās—Ibn Muḥammad—who said that he was told by Abū Bakr Ibn Abī'Al-Aswad, who said that

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408 This is from manuscript (B).
Disciples of Hadith

‘Abdu’l-Rahmān said that Sufyān used to say:

“Shu‘bah was the Commander of the Faithful in ḥadīth.”

234. We were informed by Muḥammad Ibn Aḥmad Ibn Rizq, who said that he was informed by Aḥmad Ibn [Ishāq] Al-Bandār, who said that he was told by ‘Alī Ibn Aḥmad Ibn Al-Nadr, who said that he heard Muḥammad Ibn ‘Abdu’l-Rahmān Ibn Sahm, who said that he heard Baqiyyah 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.”

235. We were informed by Muhammad Ibn Al-Ḥusayn Al-Qaṭṭān, who said that he was informed 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

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409 Its chain of narrators is authentic.

‘Abdu’l-Rahmān is Ibn Mahdī and ‘Abbās Ibn Muḥammad is Al-Dawrī.

The tradition was narrated by Ibn Abū Ḥātim in ‘Mugaddāmah Al-Jarb wa’l-Tādi‘ (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 ‘Tarikh’ (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 Muhammad Ibn ‘Abdu’l-Rahmān Ibn Sahm by Ibn Abū Ḥātim in ‘Al-Jarb wa’l-Tādi‘ (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-Nadr 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!”

236. We were informed by Ibrāhim Ibn Mukhallad Al-Qāḍī, who said that he was told by Abū ‘Abdullāh Muḥammad Ibn Aḥmad Ibrāhim 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.”

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 Khālid Al-Ḥadhā’ and said:

“O Abū Munāzil! Do you have aḥādīth that you can

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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 ‘Tarikh Bagdād’ (9/428).

414 Its chain of narrators is weak.

Al-Ḥasan Ibn ‘Alī is Ibn ‘Āṣim Al-Wasifī, 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 Khalid 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 Its chain of narrators is weak.

In it is 'Ali Ibn 'Āşim Ibn Suhayb and he frequently made mistakes. He used to reported on the authority of Khalid Al-Hadha' and others and he would misquote them. Yazīd Ibn Zurai' said: “I met 'Ali Ibn 'Āşim in Al-Ḩasrah when Khalid Al-Ḥadha’ was still alive and he informed me of some things on the authority of Khalid and so I asked him (i.e. Khalid) about them and he rejected them all.”
A Tradition of Sufyān Al-Thawrī

238. We were informed by Abū Saʿīd Muḥammad Ibn Mūsā Al-Šayrafi, who said that he was told by Abūʾl-ʿAbbās Muḥammad Ibn Yaʿqūb Al-ʿAṣamm, who said that he was told by Muḥammad Ibn Iṣḥāq Al-Ṣāghanī, who said that he was told by ‘Alī Ibn Qādīm...

We were informed by Muḥammad Ibn Al-Ḥusayn Ibn Al-Faḍl Al-Qaṭṭān, who said that he was told by ‘Alī Ibn ‘Abdullāh-Ḥārīm Al-Kūfī, who said that he was told by Aḥmad Ibn Ḥāzim, who said that he heard ‘Alī Ibn Qādīm 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], nothing upon me and nothing for me.”\(^{416}\) 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 Qādīm, who is weak, especially when he narrates on the authority of Al-Thawrī.
239. We were informed by Al-Qādī Abū Bakr Aḥmad Ibn Al-Hasan Al-Ḥarshī, who said that he was told by Muḥammad Ibn Yaʿqūb Al-Asamm, who said that he was told by Al-Khidr Ibn Ubān Al-Ḥashimi, 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. ḥadīth).”

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 Abūl-Ḥasan Ahmad Ibn Muḥammad Ibn Aḥmad Ibn Mūsā Ibn Hārūn Ibn Al-Salt Al-Ahwāzī, who said that he was told by Muḥammad Ibn Mukhallad Al-ʿAttār, who said that he was told by Mūsā—Ibn Hārūn—who said that he was told by Muḥammad—Ibn Naʿīm Al-Hayṣam—that he said that he saw Bishr Ibn Al-Ḥarīth 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

However, it was narrated by Ibn Abū Ḥātim in ‘Mugaddimah Al-Jahr’ (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 ‘Isa Ibn Muḥammad Al-Naḥḥās, who said that Dhamrah (i.e. Ibn Rabīʿah) 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?”

Its chain of narrators is weak, but the tradition is authentic.

In it is Al-Khidr Ibn Ubān Al-Ḥashimi; a biography is given for him in ‘Al-Lisān’ (2/487) and he was declared weak by Al-Ḥākim and others and Al-Dāraqūṭnī 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 zakah on it, just as it is incumbent upon any of you, if he possesses two hundred dirhams, to pay five dirhams. Likewise, if one of you hears two hundred hadith, 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 Al-Ḥamad 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 Muʿadh Al-Jarūd Ibn Muʿādh 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 Yahyā Ibn ‘Alī Ibn Al-Ṭayyib Al-Daskarī, who said that he was told by Abū Bakr Ibn Al-Muqṭī, in Aṣbāḥānī, who said that he was told by Bakr Ibn Muḥammad

415 Its chain of narrators is weak, but the tradition is authentic.

In it is Muḥammad Ibn Naʿīm Al-Haysam, whose biography is given by Al-Khaṭīb in his ‘Tarikā’ (3/321) and he did not mention either praise or criticism of him. He narrated reports on the authority of Bishr Ibn Al-Ḥārīth. But it was narrated by Al-Hasan Ibn ‘Amr Al-Shīrī, who reported it on the authority of Bishr.

The author narrated it in his ‘Tarikā’ (7/69) and its chain of narrators is authentic.

It also has another chain of narrators from Abū Nuʿaym in ‘Al-Ḥiyā’ (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 Jarid, I have not found any biography for him.
Disciples of Ḥadīth

Al-Maṣiṣī, who said that he was told by Ibrāhīm Ibn Saʿīd, who said that he heard Abū Qutn ‘Amr 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 ‘Awn said: "I wish that I could escape completely from it."

243. We were informed by Abū ‘Abdullāh Al-Ḥusayn Ibn ‘Umar Ibn Burhān Al-Ghazal, the righteous Shaikh, who said that he was told by ‘Abdu’l-Baqqī Ibn Qāni’ [Al-Qādir],\(^{422}\) who said that he was told by Abū Ghālib ‘Alī Ibn Aḥmad, who said that he was told by Yazīd Ibn ‘Abdu’l-Rahīm\(^{423}\) Ibn Muṣ‘ab, 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 informed\(^{425}\) by Al-Qādir Abū Bakr Aḥmad Ibn Al-

\(^{421}\) I have not found any biography for Bakr Ibn Muḥammad Al-Maṣiṣī.

\(^{422}\) This is from manuscript (B).

\(^{423}\) This is how it appears in manuscript (A) and manuscript (B), but the correct name is ‘Abdu’l-Rahmān, as is made clear in ‘Al-Hīyāh’.

\(^{424}\) Its chain of narrators is weak.

In it is Abū Ghālib ‘Alī Ibn Aḥmad Ibn Al-Naḍr Al-Azdi, who was declared weak by Al-Dāraqūṭnī and he was also mentioned by Saḥmāh Al-Andalusi, who said: "He is trustworthy." I say: Al-Dāraqūṭnī is more knowledgeable with regard to him, because Abū Ghālib was a Baghdādī Shaikh. Yazīd Ibn ‘Abdu’l-Rahmān Ibn Muṣ‘ab is truthful; a biography is given for him in ‘Al-Jarb wa’l-Ta’dīl’ (2/4/277), but his father’s status is unknown; he is one of the men in ‘Al-Tāhjīb’.

The tradition was included by Abū Nu‘aym in ‘Al-Hīyāh’ (6/363).

\(^{425}\) In manuscript (B) it says: "We were informed".

241
Hasan Al-Ḥarshī, who said that he was told by Abū’l-ʿAbbās Muḥammad Ibn Yaʾqūb Al-Ḥājasī, who said that he was told by Ṭabdullāh Ibn Ṭilāl Ibn Al-Furat, who said that he was told by Aḥmad— Ibn Abū’l-Hawārī—who said that he was told by Muḥammad Ibn Naʿīm Al-Mawsili, who reported on the authority of Al-Muʿāfa Ibn ʿImrān, who said that he heard Suḥyān— Ibn Saʿīd 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 ʿAbdullāh, 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?”

Suḥyān made clear in this ḥadīth the reason why he feared for himself; and it has been said that Suḥyān 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 Ṭabdullāh Ibn Ṭilāl Ibn Al-Furat is Al-Dawmī, mistakenly written as Al-Rūmī in Ibn Abū Ḥāṭim’s work, ‘Al-Jarīḥ wa’l-Tādir’ (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 Muhammad Ibn Al-Mawsili, I have not found any biography for him and Abū Zakariyya Al-Mawsili did not mention him in ‘Ṭarīkh Al-Mawsili’. It is likely that he is the same person as Muhammad Ibn Naʿīm Al-Ḥayṣam, 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.

242
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 Abūl-Fath 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*.”

246. We were informed by Al-Ḥasan Ibn Abū Bakr, who said that he was told by Muḥammad Ibn ‘Alī Ibn Al-Haytham Al-Muqṭī, who said that he was told by Yazīd Al-Bada’, 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*."

247. We were informed by Muḥammad Ibn Aḥmad Ibn Rizq,

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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 *ahādīth*). 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 *ahādīth*, 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 *ahādīth*.” See his biography in *Al-Lisān* (3/425).

428 In manuscript (A) it says: ‘Al-Husayn’.

429 Its chain of narrators is authentic.

Yazīd Al-Bada’ is Ibn Al-Haytham Ibn Tahmān, in Baghdād, who is trustworthy. A biography is given for him in *Ṭarīkh Baghdād* (14/349). ‘Ubaydullāh Ibn ‘Umar is Al-Qawārīṭī.
who said that he was informed by Ja'far Ibn Muhammad Ibn Nuṣayr Al-Khaldi, who said that he was told by Muhammad Ibn 'Abdullāh Ibn Sulaymān Al-Ḥadīrī, who said that he was told by Ahmad Ibn Sinān, who said that he was told by 'Abdu'l-Rahmān Ibn Mahdī, who said: "We would be with Suḥyān 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 Muhammad 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 Suḥyān, who said that he was told by Abū Sa'īd Al-Asḥajj, who said that he was told by Ibn Yaman, who said that he heard Suḥyān saying:

"The ʿfitnāḥ (trial, temptation) of ḥadīth is more severe than the ʿfitnāḥ of gold and silver." 432

249. We were informed by Ibn Al-Faḍl, who said that he was informed by Ibn Darāstawayh, who said that he was told by Ya'qūb Ibn Suḥyān, who said that he was told by Ahmad Ibn Al-Khalīl, who said that he heard Abū Nūḥ Qurād, who said that Shu'bah said:

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430 This is from manuscript (B).
431 Its chain of narrators is authentic.
Al-Ḥadhrami is Al-Ḥāfīz Al-Kabīr Mutayyīn.
The tradition was also narrated by Abū Nu'aym in 'Al-Ḥīyah' (6/371), by way of Mutayyīn.
432 Its chain of narrators is weak.
In it is Yaḥyā 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-Ḥīyah' (6/363), by way of Ibn Yaman.
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"The best of men is Sufyân, were it not that he collects [ahādīth] indiscriminately (i.e. from all of the people)."

250. I was informed by ‘Ubaydullâh Ibn Abû’l-Fâth, who said that he was informed by Muḥammad Ibn Al-Muẓaffâr, who said that he was told by ‘Abdollâh Ibn Muḥammad Ibn Ja’fâr, who said that he was told by Abû Ismâ’îl Tîrmidhî, who said that he quoted the words of Sufyân Al-Thawrî to Muḥammad Ibn ‘Abdollâh Ibn Numayr:

“I do not fear anything for myself except hadîth.” He asked, “For what reason did he say that?” He [Abû Ismâ’îl] said: “Because he used to relate from weak narrators.”

433 Its chain of narrators is authentic.

Ahmâd Ibn Al-Khâlîl is Abû ‘Ali Al-Tâjîr, a native of Baghdâd, who took up residence in Nîsâbûr, he is trustworthy; Qurad is a nickname, and his full name was ‘Abdu’l-Rahmân Ibn Ghazwân; he is trustworthy and one of the men from ‘Al-Tâhjîb’.

434 Its chain of narrators is extremely weak.

In it is ‘Abdollâh Ibn Muḥammad Ibn Ja’fâr Al-Qizwînî, who is a liar and was accused (of fabricating aḥâdîth); and we spoke of him previously.
251. I was informed by Muḥammad Ibn Al-Ḥusayn [Ibn Al-Fadl]435 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 ‘Awīn 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

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435 This is from manuscript (B).
436 Its 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 Mughirah 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 Mughirah—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-Qaḍī, who said that he was told by Abū Bakr Muḥammad Ibn ‘Abdullāh Ibn Šāliḥ Al-Abhārī, who said that he heard Ibn Abū Dāwūd saying that he heard ‘Isā Ibn Ḥammād Zaghbāh, 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 Ṭāḥaf Ibn Rizq, who said that he was told by Abū ‘Alī Ibn Al-Ṣawwāf, who said that he was told by ‘Abbās Ibn Ṭāḥaf 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."\(^{440}\)

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\(^{439}\)Its chain of narrators is authentic.

\(^{440}\)Its chain of narrators is weak.

In it is ‘Abbās Ibn Ṭāḥaf Ibn Al-Ḥasan Al-Washā’; Al-Khaṭṭāb gave a biography for him in his ‘Tarīkh’ (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-Qāḍī Abū Bakr Aḥmad Ibn Al-Ḥasan Al-Ḥarshi, who said that he was told by Al-ʿAbbās Muḥammad Ibn Yaʿqūb Al-ʿAṣamm, who said that he was told by Al-Khīḍr Ibn Ubbān Al-Ḥashimī, 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).”

256. I was informed by Muḥammad Ibn Al-Ḥusayn Ibn Al-Faḍl Al-Qaṭṭān, who said that he was informed by Daʿlaj Ibn Aḥmad, who said that he was informed by Aḥmad Ibn ʿAlī Al-Ubār, who said that he was told by ʿAlī Ibn Ḥajr, who said that he heard Khalāf Ibn Khalīfah saying that he heard Sufyān Ibn Saʿīd

441 Its chain of narrators is weak.
In it is Al-Khīḍr 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 Ahmad Ibn Muḥammad Ibn Ghālib 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 Ishaq Al-Aṣbāhānī, who has a blameless record. A biography is given for him in ‘Akhbār Aṣbāhān’ (10/201) and Al-Khaṣib also gave a biography for him in ‘Tārīkh Baghdād’ (12/82-83).

\(^{443}\) This is from manuscript (B).

\(^{444}\) This is from manuscript (A).
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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 ‘Ali Ibn Ahmād Al-Razzāz, who said that he was informed by ‘Ali Ibn Muḥammad Ibn Sa‘īd Al-Mawsīli, who said that he was told by Abū Wājīh 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 Yāḥyā Ibn Sa‘īd, who said that he asked Shūbāh, 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.”

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 Abūl 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.”

445 Its chain of narrators is tālīf.

In it is ‘Ali Ibn Muḥammad Ibn Sa‘īd Al-Mawsīli, whose biography was given by Al-Khaṭīb in ‘Tārikh Bağdāḏ’ (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-Sīyār’ (1/366). Al-Dhahabi also provided a biography for ‘Abdu’l-Raḥmān Al-Bajlī in ‘Al-Sīyār’ (15/533) and he said, “The Shaikh, Imam and trustworthy and reliable author.” The tradition was also narrated by the author in ‘Al-Kīfāyāt’ (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 gharāʾīb and those that are manākīr and not including those that are maʿrūfah or those that are mashbūrah. This is because the traditions that are shazzāb and the aḥādīth that are munkar 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 Ḥāzim 'Umar Ibn Aḥmad Al-ʿAbdawi, who said that he was informed by Muḥammad Ibn Abdullāh Ibn Ibrāhīm Al-Sulayṭī, who said that he was told by Jaʿfar Ibn Muḥammad Ibn Al-Ḥusayn, better known as Al-Turkī, 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

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447 Gharāʾīb: 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 nisīh.

448 Manākīr: Plural of munkar, i.e. a narration by a weak narration that contradicts what has been authentically reported by someone trustworthy.

449 Maʿrūfah: plural of maʿrūf, i.e. a narration transmitted by a trustworthy reporter, which contradicts what has been narrated by a weak reporter.

450 Mashbūrah: 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 Shazzāb: Plural of shazz, 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-Turk'.
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of Al-A'mash, who reported on the authority of Ibrāhīm, who said:

“They used to dislike speech that was gharib and ḥadith that was gharib.”

260. I recited to Muḥammad Ibn Al-Ḥusayn Al-Qaṭṭān, who reported on the authority of Da'īlaj Ibn Āḥmad, 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 Yusuf saying:

“Do not recite many aḥādīth that are gharibah, which the jurists did not produce, for the last state of their bearer is that he is branded a liar.”

261. We were told verbally by 'Abdu'l-'Azīz Ibn Abu'l-Ḥasan

Its chain of narrators is weak, but it is authentic due to similar narrations.

Muḥammad Ibn Jābir is Ibn Sa'yār; Yahyā Ibn Yahyā was mentioned in his biography in 'Tabqīt Al-Kamāl' (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-Kifāya' (p. 171) with the same chain of narrators.

And Al-Ramāhūrūzī narrated it in 'Al-Muḥaddith Al-Fāsi' (#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 aḥsan of his hadīth or the aḥsan of what he had.”

It was also narrated by Al-Ramāhūrūzī (#765 and #766) and by the author in 'Al-Jami' (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 aḥsan here is the gharib.

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 Ḥāfīz and a scholar.

The tradition was narrated by Al-Ramāhūrūzī (#769), who said that he was told by Ja'far Al-Fīryābī, who said that he was told by Bishr Ibn Al-Walīd, who said that he heard Abū Yusuf' saying: “Whoever followed the gharib from the hadīth is a liar.”

And something similar to the last part of it was narrated; see tradition no. (#2).

253
Al-Qarmisini, who said that he was informed by 'Abdullah Ibn Mūsā Al-Hashimī, who said that he was told by Ibn Badīna, who said that he heard Al-Mirwadhī saying that he heard Aḥmad Ibn Ḥanbal saying:

“They have abandoned ḥadīth and they have devoted themselves to al-gharāʾib; how little is their understanding!”

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 Abūl-Qāsim Al-Azhari, 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 Khālid, who reported on the authority of Sufyān Al-Thawrī that he said:

“Study ḥadīth much, for it is a weapon.”

455 Its chain of narrators is weak.

In it is 'Abdullāh Ibn Mūsā Al-Hashimī, who was declared trustworthy by Al-'Atiqī and Abūl-Ḥasan Ibn Al-Furāt. And it is as if they did not take any position on his status. Ibn Abūl-Fawāris said, “There was a degree of leniency and lack of strictness in him.” And Al-Azhari said, “He was weak,” while Al-Barqārī said, “He is weak.”

I say: This is a clear criticism and is indefensible.

The tradition was also narrated by the author in 'Al-Kiṭāb' (p. 172).

456 It is unclear to me who 'Abdu'l-Raḥmān Ibn Khālid is and he was not mentioned among the Shaikh 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 tadbīr. The remainder of the men in the chain of narrators are authoritative.
263. We were informed by Muhammad Ibn Ahmad Ibn Rizq, who said that he was told by Muhammad Ibn 'Umar Al-Hafiz, who said that he was told by 'Abdullah 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 Dawud—who said that he heard Al-Thawri saying:

"It is incumbent upon a man to compel his son to study hadith." He added, "For he will be asked about it." 457

264. We were informed by 'Ali Ibn Abū 'Alī Al-Bāṣrī, who said that he was told by Ahmad Ibn Ibrāhīm Ibn Al-Hasan, who said that he was told by 'Abdullāh Ibn Muḥammad Ibn 'Abdu'l-'Aziz, who said that he was told by Abū Ya'qūb Ishāq Ibn Abū Isra'il, who said that he heard Yahyā Ibn Yaman, who said that he heard Sufyān saying:

"I know of nothing through which Allāh, [the Almighty, the All-Powerful] 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 Ahmad Ibn Rizq, who said that he was informed by 'Uthmān Ibn Ahmad Al-Daqqāq, 458

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457 Its chain of narrators is munkar.

Muḥammad Ibn 'Umar Al-Hafiz is Al-Ja'ābī, 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'āy multum in 'Al-Hijab' (6/364) by way of Al-Ja'ābī.

458 This is from manuscript (B).

Its chain of narrators is weak, but it (the text) is authentic.

In it is Yahyā 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’īgh, who said that he was told by Abū Mu‘āwiyah Al-Ghallabī, who said that he was told by Wāki‘, 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.”

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 Ahmad Ibn ‘Alī Al-Ubār, who said that he was told by Ahmad Ibn Hashim, who said that he was told by Dhamrah, who said that Sufyān Al-Thawrī was relating ḥadīth in ‘Asqalān and Șūr 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 Șūr.”

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460 It is authentic. We previously quoted something similar in no. 160.
267. We were informed by Abū Bakr Aḥmad Ibn Muḥammad Ibn Ghālib Al-Faqīh, who said that he recited it to ‘Alī Ibn Aḥmad Al-Barqānī, who said that Muḥammad Ibn Aḥmad Ibn Masʿūd told them, who said that Muḥammad Ibn Idrīs—Abū Ḥātim Al-Razī—who said that he heard ‘Ali 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.”

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-Ḥāfiz⁴⁶³ 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 ‘Abdu’l-ʿAlā’ 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-Ḥāfiz⁴⁶⁵ said: "All of this speech is similar to the speech of Al-Thawrī, regarding the censure of aḥādīth that are shazzāḥ 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 asānid of the ḥadīth of the bird,⁴⁶⁶ the routes of the ḥadīth of al-mighfār (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 (rādī Allāhu ‘anhu), who said: “There was a bird with the Prophet (ṣ), 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 Malik that he said, "In the year of the conquest of Makkah, the Prophet (ṣṣ) entered Makkah wearing a helmet on his head.”
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the taking away of knowledge,\textsuperscript{468} the ḥadīth: “Verily, the people of the highest degrees...”\textsuperscript{469} the ḥadīth: “Whoever lied against me...”\textsuperscript{470} the ḥadīth: “There is no marriage except with a guardian...”\textsuperscript{471} and other āḥādīth whose routes are followed by the Companions of Ḥadith (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

\textsuperscript{468} It was reported on the authority of ‘Abdullāh Ibn ‘Amr Ibn Al-‘Ās (rādiyAllāhu ‘anhumā), who said, “I heard the Messenger of Allāh (ṣ) 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.”

\textsuperscript{469} “The Messenger of Allāh (ṣ) 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!’.”

\textsuperscript{470} It was reported on the authority of Jābir (rādiyAllāhu ‘anhu) that the Messenger of Allāh (ṣ) said, “Whoever tells lies about me deliberately, let him take his place in the Fire.”

\textsuperscript{471} It was reported on the authority of Abū Mūsā (rādiyAllāhu ‘anhu) that the Messenger of Allāh (ṣ) 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.”\textsuperscript{472}

\textsuperscript{472} Its chain of narrators is authentic.
CHAPTER FIFTY-SEVEN

Traditions of Sulaymān Ibn Mahrān
Al-Aʿmash

270. I was informed by Al-Qāḍī Abū Bakr Aḥmad Ibn Al-Ḥasan Ibn [Ahmad]473 Al-Ḥarshī, who said that he was told by Abūl-ʿAbbās Muḥammad Ibn Yaʿqūb Al-Aṣamm, who said that he was told by Ibrāhīm Ibn Sulaymān Al-Burullusī, who said that he was told by Yūsuf Ibn Yaʿqūb Al-Ṣaffār, who said that he heard Abū Muʿāwiyyah saying that Al-Aʿmash 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 Muʿāwiyyah) said, "I mentioned this to Abū Usāmah and he said that he heard Al-Aʿmash saying that."474

271. I was informed by Muḥammad Ibn Al-Ḥusayn Al-Qaṭṭān,

473 This is from manuscript (B).
474 Its chain of narrators is authentic.

The author’s Shaikh is Al-Ḥayrī, Al-Naysabūrī, Al-Ḥāfīz, whose biography is given in ‘Al-Šiyār’.
who said that he was informed by Da'īlaj Ibn Aḥmad, who said that he was informed by Aḥmad Ibn 'Alī Al-Ubār, who said that he was told by 'Alī Ibn Khāshrah, who said that he heard Ḥafṣ Ibn Ghiyāth, who said that it was said to Al-ʿAʾmash:

"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."

272. We were informed by Abūʾl-Faṭḥ Hilal Ibn Muḥammad Ibn Jaʿfar Al-Ḥaffār, who said that he was informed by Ismāʿīl 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-ʿAʾmash 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." 276

273. We were informed by Aḥmad Ibn Muḥammad Ibn Gḥālib Al-Khawārizmī, who said that he heard Abūʾl-Qāsim Al-Anbadūnī 277 saying that it was recited to Abū 'Alī Al-Ḥasan Ibn Muḥammad Ibn 'Abthār 278 Al-Baghdādī, who said that they were told by Al-Qawarīrī, who said that Yazīd Ibn Zuraiʿ said to him

475 Its chain of narrators is authentic.
476 Its chains of narrators are 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-Ḥāfiz]\(^{481}\) 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-Salṭ 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 its chain of narrators is weak.

\(^{479}\) Its chain of narrators is weak.

\(^{480}\) Its chain of narrators is weak.

\(^{481}\) This is from manuscript (A).
he was told by Abū 'Awānah, who said:

"Raqabah Ibn Maṣqalah came to Al-Aʿmash 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-ẓunnwār (visitors). It is as if you are sniffing mustard seeds when you are asked for wisdom.'\footnote{In manuscript (A) it says: ‘al-ẓawr’ (visiting).}\footnote{Its chain of narrators is authentic.}"

276. We were informed by Aḥmad Ibn Muḥammad Ibn Ghālib, who said that he recited to Abū'l-Ḥasan Al-Karāʾi, who said that Abū Ḥāmid Aḥmad Ibn 'Alī Al-Khashmīhārī said that he heard 'Alī Ibn Khashram, who said that he heard 'Iṣā Ibn Yūnus saying that they went out with a funeral procession and a man from among the companions of Ḥadīth was leading Al-Aʿmash, 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-Aʿmash 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-Aʿmash to his door, he clung to him and said, "Take the tablets from the sinner." He ('Iṣā) 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 ('Iṣā) said, "You are more knowledgeable of Allāh than to lie."\footnote{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'īz, 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.”

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-Ubar, 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.”

279. We were informed by Rīḍwān Ibn Muḥammad Al-Daynūrī, who said that he heard Abū Bakr Ibn Lal, in Ḥamazān, saying that he heard Al-Khalīl Ibn ‘Abdullāh saying that he heard ‘Alī Ibn Ṣāliḥ 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.


486 Its chain of narrators is authentic.
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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.’”

The Shaikh, Al-Ḥāfiz said:488 “The traditions of Al-Aʿmash 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 Ahmad Ibn Rizq, who said that he was informed by Jaʿfar Al-Khālīḍ, who said that he was told by Muḥammad Ibn ʿAbdullāh Ibn Sulaymān, who said that he was told by Ismāʿīl Ibn Bahrām, who said that he was told by Muḥammad Ibn ʿUbayd, who reported on the authority of Al-Aʿmash that he said:

“I would love when I see a Shaikh who does not write

487 Its chain of narrators is weak.

Al-Khālīḍ Ibn ʿAbdullāh is Al-Khālīḍ, the author of ‘Al-ʾIrshad’ and his Shaikh is ʿAlī Ibn Sāliḥ, who is ʿAlī Ibn Ahmad Ibn Sāliḥ, the Shaikh of the (Qurʾān) Reciters. Al-Khālīḍ gave a biography for him in ‘Al-ʾIrshad’ (3/745), but he did not state anything in it that would prove his status as a narrator. Al-Ḥāfiz Al-Dhahabī also transmitted a biography for him in ‘Al-ʾSyar’ (16/410).

488 This is in manuscript (B); in manuscript (A) it says: ‘ʿAbū Bakr said...’
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ḥadīth, to slap him.”

281. I was informed by Ahmad Ibn Muhammad Ibn Ishāq Al-Muqri’, 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-Faratī], who said that he was told by Abū Hamām, who said that he was told by Abū Mu‘āwiyyah Al-Ḍarīr, who said that he heard Sulaymān 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.”

282. I was informed by Al-Qādī 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-Ḥāfiz, who said that he was told by ‘Alī Ibn Aḥmad Al-Jurjānī, who said that he heard Al-A‘mash saying:

“Whoever does not study ḥadīth, I wish to beat him with my shoes.”

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489 Its chain of narrators is authentic.

Muḥammad Ibn ‘Abdullāh Ibn Sulaymān is Al-Ḥadramī, the Ḥāfiz known as Muṭayyān.

490 This is from manuscript (B).

491 Its chain of narrators is ḥasan.

The author’s Shaikh is Abū Maṣūr Al-Muqri’, who is known as Maṣūr Al-Habbāl, who is trustworthy; a biography is given for him in ‘Ṭarīkh Baġdād’ (4/393). ‘Umar Ibn Ibrāhīm is Ibn Aḥmad Ibn Kathīr, who is trustworthy. Ahmad Ibn Al-Qāsim is Ibn Naṣr Ibn Ziyād, who was described as trustworthy by Al-Khaṭīb in his ‘Ṭarīkh’ (4/352). Abū Hamām is Al-Walīd Ibn Shuja’, 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 ‘Ṭarīkh
283. We were informed by 'Ali Ibn Ahmad Al-Razzâz, who said that he was told by Muḥammad Ibn Ahmad Ibn Ibrâhîm Al-Aṣbâhani, who said that he was told by Abū Bakr Muḥammad Ibn Al-Ḥasan Ibn Ahmad Ibn Muḥammad Ibn Al-Ḥasan Ibn Ḥafṣ Al-Hamadhâni, who said that he was told by Ahmad Ibn Mahdî, who said that he was told by Al-Furat Ibn Mahbiab, who said that he heard Abū Bakr Ibn ‘Ayyâsh saying:

“Al-ʿAʾmash continued to learn ḥadîth until he died.”

284. I was informed by Muḥammad Ibn Al-Ḥusayn Ibn Al-Fadî, who said that he was informed by Daʿlaj Ibn Ahmad...

And we were informed by Ibn Al-Fadî and Al-Ḥasan Ibn Abū Bakr, who both said that Abū Sahl Ahmad Ibn Muḥammad Ibn ‘Abdullâh Ibn Ziyâd Al-Qatâṭân informed them that Abū Sahl said that he was told by Daʿlaj, who said that he was informed by...

Jurjân’, but there is nothing in it to indicate his status. ‘Ali Ibn Ahmad Al-Jurjânî is most likely the person for whom a biography is given by Al-Dhahabî in ‘Al-Sîyâr’ (17/22), in ‘Al-Mizân’ (3/112) and by Ibn Hajî in ‘Al-Lisân’ (4/225). Al-Hâkim, 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-Musʿabî.”

His death and that of Ibn Al-Sûnî were close and so the narration of Ibn Al-Sûnî on his authority is uncertain: if it is he that is in the chain (sanad), then the sanad is extremely weak. And Allâh knows better.

There is disagreement pertaining to this tradition, with regard to ‘Abdu'l-Razzâq:

It was narrated by Al-Khatîb in ‘Târikh Baghdâd’ (9/6) with an authentic chain of narrators, up to ‘Abdu'l-Razzâq, who said that he was informed by Ibn ‘Uyaynah, who said that he saw Al-ʿAʾmash 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-Furat Ibn Mahbûb is unknown. Ibn Abû Ḥâtîm gave a biography for him in ‘Al-jârîh wal-Tâdîl’ (2/3/80), but he mentioned neither criticism nor praise of him in it.
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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 Its chain of narrators is hasan.

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.
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 ‘Abdullāh 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?’"

286. I was informed by Abū ‘Ali ‘Abdu’l-Rahmān Ibn Muḥammad Ibn Faḍalāh 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-Rahmān saying that he heard Muḥammad Ibn Hisham Al-‘Absi 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’.”

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 Ziyāḍ Al-Naqqāṣ, 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 Khumayrawaṭ and Al-Ḥusayn Ibn Idrīs are both trustworthy. A biography was given for them both by Al-Dhahābī in ‘Al-Ṣiyār’ (16/311 and 14/113).

497 In manuscript (A) it says: Al-‘Aṣhī.

498 I have not found any biographies for Muḥammad Ibn Ḥamīd and ‘Isā Ibn ‘Abdu’l-Rahmān.

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“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.”

288. I was told by ‘Abdu‘l-‘Azīz Ibn Abūl-Ḥasan Al-Qarmīsīnī, who said that he was told by Muḥammad Ibn Aḥmad Al-Mufīd, who said that he was told by Al-Ḥasan Ibn Ismā‘īl Al-Rabī‘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.”

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 asanīd 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 Shāikh, 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 Ahmad Ibn ‘Imrān; Al-Sam‘ānī mentioned his narration in ‘Al-‘Ansāb’ (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-Bukhārī said, ‘They (the scholars) spoke (negatively) about him, but they said his name was Muḥammad’.” Al-Sam‘ānī added to Al-Bukhari’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.
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289. We were informed by Abū Maṣūr Muḥammad Ibn ʿIsā Ibn ʿAbduʾl-ʿAzīz Al-Hamazānī, who said that he was told by Ṣāliḥ Ibn Ahmad Al-Ḥāfīz, 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 ʿAbduʾl-Ghaffār, who said that he visited Aḥmad Ibn Badil Al-Kūfī 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 ʿAyyāsh?” They asked, “How was he?” He said, “I visited him with Abī Kurayb and Yaḥyā Ibn Ādām and with them was So-and-so Al-Ḥashīmī, 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 ʾisnād, and if you will, a ḥadīth.’ He [the narrator] said, ‘Yaḥyā Ibn Ādām said, ‘Our Shaikh said, ‘O Abū Bakr! You are an ʾisnād with us, so give.’ Abū Bakr replied, ‘The Messenger of Allāh (ṣallallāhu ʿalayhi wa sallam) said...’ and he quoted a ḥadīth.501

290. We were informed on the authority of Aḥmad Ibn Muḥammad Ibn Ghalīb, who said that he recited to Abūʾl-Ḥasan Al-Maḥmūdī, that Muḥammad Ibn ʿAlī Al-Ḥāfīz told them that he was told by Abūʾl-Dardāʾ, who reported on the authority of one of his companions that he said that it was said to Abū Bakr Ibn ʿAyyāsh, “Relate ḥadīth to us.” He replied, “I will not do so.” They said, “[Not even] one ḥadīth?” He said, “Mughirah told us

501 I have not found any biography for this person, Muḥammad Ibn ʿAbduʾl-Ghaffār, nor was he mentioned among the students of Yaḥyā Ibn Ādām, nor among the students of Abū Bakr Ibn ʿAyyāsh.

Aḥmad Ibn Muḥammad Al-Muqrī is Ibn Aws Al-Hamazānī, whose biography was given by Al-Dhahābī in ‘Al-Siyār’ (15/388) and he quoted his narration on the authority of Ahmad Ibn Badil.

So his narration of this incident is through a person who witnessed it. And Allāh knows better.
that he saw Al-Sha’bí overturning an earthenware wine jug.”

[Abū Bakr said]: “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-Faqih, who said that he was told by Abū Bakr Al-Khālīl, who said that he was informed by Muḥammad Ibn Ḥabīb, who said that he heard Hamzah Ibn Sa‘īd Al-Mirwāzī, who said that he heard Abū Bakr Ibn ‘Ayyāsh, who struck the shoulder of Yahyā Ibn Abī Ḥamīd and said:

“Woe to you, o Yahyā! Are there any people in the world who are better than the companions of ḥadīth?!”

292. I was told by Abū Ta‘līb Yahyā Ibn ‘Alī [Ibn Al-Ṭayyib] Al-Daskarī, who said that he was told by Dirār Ibn Rāfiʿ Al-Harawī, who said that he heard Abū Bakr Muḥammad Ibn Ahmad saying that he was told by Muḥammad Ibn ‘Abdān, who said that he was told by Sa‘īd Ibn Yahyā Ibn Al-Azhar, who said that he heard Abū Bakr Ibn ‘Ayyāsh saying:

“I have not seen a people better than the companions

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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 munqatī, it has been mentioned previously (#87 and #88) with an authentic chain of narrators.

505 This is from manuscript (B).
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of hadith; 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 hadith 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 hadith 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.

\(^{507}\) Its chain of narrators is authentic.

\(^{508}\) 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.

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and in a separate book entitled: ‘Akhlāq Al-Rawi 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

_Naṣīḥātū Aḥlu’l-Ḥadīth_

by al-Ḥāfīẓ Abū Bakr Aḥmad Ibn ‘Alī

al-Khaṭīb al-Baghḍādī
INTRODUCTION

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

Al-Khaṭīb Abū Bakr Aḥmad Ibn ‘Alī Ibn Thābit Al-Ḥānẓ (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 (khabīt) and the general (‘am)—including the obligatory (fard), the recommended (mandūb), the mubah (permitted) and the prohibited (haraẓ), the that which abrogates (nāsikhab) and the that which has been abrogated (mansūkh) and other such knowledge before the opportunity to attain it has been lost.

*Nāṣiba Ḥafiẓ Abū Bakr Aḥmad Ibn ‘Alī al-Khaṭīb al-Baghdādī, explanation and checking of the aḥādith and verification by ‘Amr ‘Abdu’l-Mun‘īm 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 Iṣḥāq 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 ‘Amīr Al-Naṣībī, who said that he heard Aḥmad Ibn Ṣālīḥ saying that Al-Shāfī’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.”

\[512\] Its chain of narrators is weak.

It was narrated by Al-Bayhaqī in ‘Manāqib Al-Shāfī’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 \textit{sanad} is weak, because I have not found any biography for this person, Al-Ḥasan Ibn ‘Āmir. A biography was given for Muhammad Ibn Al-Mundhir by Ibn Hibbān in \textit{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 Ṣālīḥ, who said that Al-Shāfī’ī said to him, ‘O Abū Ja‘far! Worship before
you become old, for when you become old, you will not be able to worship’.”

Al-Bayhaqi 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 ‘Adīyy’s Shaikh, for whom I have not found any biography.

And it has been authentically reported on the authority of ‘Umar (rādīy Allāhu ‘anhu) that he said, “Study Islamic Jurisprudence before you become leaders.”

And the takhrīj 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 ‘Ali (rādīy Allāhu ‘anhu):

It has been reported on the authority of Sā‘īd Ibn Abū-I-Hasan that he met Abū Yahyā Al-Mu‘ārqab 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. ‘Ali Ibn Abū Tālib (rādīy Allāhu ‘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 nasīkh (that which abrogates) from the mansūkh (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-Hāzimī in ‘Al-I’tibār’ (p. 3) from this source.

It was also narrated by Ibn Abū Shaybah (5/290), by Abū Khaythamah in ‘Al-‘Imr’ (40), by Ibn Abū ‘Asim in ‘Al-Muẓakhkhir’ (14) and by Al-Bayhaqi in ‘Al-Mudkhar’ (184) from another source.

And its chain of narrators is authentic.

If this censure pertains to such stories as these, and if ‘Ali (rādīy Allāhu ‘anhu) made it a condition for the storyteller to have knowledge of al-nasīkh and al-mansūkh, 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
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2. We were informed by ‘Ubaydullāh Ibn Abū’l-Fatḥ Al-Fārisī, who said that he was informed by ‘Umar Ibn Ṭabātāb Ibīn Ḫithīn Al-Wā‘īz, 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 Muḥammad 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].

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 Ḥāfiz, Abū’l-Qāsim Ibn ‘Asākir in ‘Al-Sīyār’ (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.’”

513 This 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 Ṭabīb.

514 Its 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-Ḥāfiz 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 ‘Ala‘ Allāh. Al-Khaṭīb said in his ‘Tārikh’ (13/59), “He was trustworthy, devout and he was one of Abl Al-Sunnah.”
3. He said: “And it has been reported on the authority of the Commander of the Faithful, ‘Umar Ibn Al-Khaṭṭāb (rādiy Allāhu ‘anhu) that he said:

“Acquire knowledge before you seek leadership.”

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-Miwrāzī is a miswriting of Abū Ahmad Al-Miwrāzī, for Al-Khaṭīb stated in the biography of ‘Abdullāh Ibn Abū Sa’d that among his Shaikhs was Al-Ḥusayn Ibn Muḥammad Al-Miwrāzī is Abū Ahmad Al-Ḥāfīz.

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 abādīth) 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.

Badruddin Ibn Jama’ah said regarding the required manners of the student, in his book ‘Tazkirah 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.

This is an authentic narration on the authority of ‘Umar Ibn Al-Khaṭṭāb (rādiy 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-Dhahabi said in ‘Al-Muqāzāb’ (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 (ṣallAllāhu ‘alaihi wa sallīm) 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 Ābū Khaythamah in ‘Al-‘Ilm’ (111), by Al-Dārimī (#250), by Ibn ‘Abdūl-Barr in ‘Jami’ Bayān Al-‘Ilm Wa Fadāḥī’ (1/86) by way
Disciples of Ḥadīth

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 Wākī’, who reported on the authority of Ibn ‘Awn...

And we were informed by Muḥammad Ibn Āḥmad Ibn Rizq, who said that he was informed by ‘Uthmān Ibn Āḥmad Al-Daqqāq, who said that he was told by Ḥanbal Ibn Iṣḥāq, 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 Āḥmad Ibn Muhammad 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 Āḥmad Ibn Yūsuf Ibn Khallad Al-‘Aṭṭār, who said that he was of Muhammad Ibn Ṣirīn, who reported on the authority of Al-Āhnaf Ibn Qays, who reported on the authority of ‘Umar (raḍī scatter) ‘anbū).

And the tradition’s isnād is authentic, for Al-Bukhārī asserted its authenticity, reporting it in a mu’allaq form in his Ṣaḥīḥ (‘Al-‘lm [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’, Shāmār 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-Shāfī‘ī said, “If a young man becomes a leader, much knowledge will elude him.”

In the last narration, by way of Al-Ḥasan:

Ahmad Ibn Iṣḥāq 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 ẓā... then the letter kha.’”

And in ‘Ṭārikh Bagdād’ (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-Hasan, who said that he was informed by Abū Bakr Muhammad Ibn Ja'far Ibn Muḥammad Al-Ādamī Al-Qari', 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-Ḥnāf...

And in the ḥadīth of Wāki' and Bakkār, on the authority of Ibn Sīrīn, who reported on the authority of Al-Ḥnāf Ibn Qays that he said that ‘Umar Ibn Al-Khaṭṭāb (raḍīAllāhu ‘anhu) said:

"Acquire knowledge before you seek leadership."

We were informed by Al-Ḥasan Ibn Abū Bakr, who said that he was informed by Ahmād Ibn Ishāq Ibn Nikhab 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-Ḥnāf Ibn Qays, who said that ‘Umar Ibn Al-Khaṭṭāb (raḍīAllāhu ‘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-Hasan Aḥmad Ibn ‘Alī Ibn Al-Ḥasan Al-Badā’, who said that he was informed by Da'īlaj Ibn Aḥmad, who said that he was told by ‘Alī Ibn ‘Abdu'l-'Azīz: “Abū ‘Ubayd said regarding the ḥadith of ‘Umar (raḍiyy 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 ḥadith 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.”

This saying of Abū ‘Ubayd was mentioned in ‘Gharib 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-Zubd’ (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 (ṣallī Allāhu ‘alayhi wa sallam) and this is given preference over the opinions of the Companions (raḍiyy 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-ṣīmah, and seeking its ta‘wil (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 Abī Mulaykah, who reported on the authority of Al-Qāsim, who reported on the authority of 'A'ishah (radiyAllāhu 'anhhā).

And it was reported on the authority of Al-Ḥasan Al-Baṣrī and Ibn Sīrīn 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-Lakāqī in 'Sharḥ Usūl Al-I'tiqād' (1/133), by Ibn Bāṭṭah in 'Al-İbānāh' (#458) with an authentic chain of narrators—and according to Al-Lakāqi, 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 Wadhūdhah (#125) with an authentic chain of narrators.

And it was reported on the authority of Ibn Sīrīn 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 fīnah occurred, they said, 'Name your men (i.e. narrators) and the people of the Sunnah will look (at them) and their hadith will be accepted; and the innovators will be identified and their hadith 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 (radiyAllāhu 'anhum).

Accepting the saying of a Companion (radiyAllāhu '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 hadith of Al-'Irādīd 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 Ahmad cited this hadith as proof in 'Masā'il Abū Dāwūd' (p. 276) that the saying or deed of a Companion (radiyAllāhu 'anhum) is from the Sunnah; and he said, "Following means that a man follows what has been reported from the Prophet (ﷺ) and from the Companions (radiyAllāhu 'anhum), then regarding what came from after the Tabī'īn, he is free to choose."

And regarding the matter of the permissibility of paying zakah 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 (radiyAllāhu 'anhumā).
Abū 'Ubayd said, "And regarding 'al-asāghir' there is a different explanation which was conveyed to me on the authority of Ibn Al-Mubārak, who interpreted 'al-asāghir' as referring to the innovators and that it did not refer to age.

5. We were informed by 'Abdu'l-Malik 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 'Amīr Al-Mawṣilī, who said that he was told by 'Affī Ibn Sālim, who reported on the authority of Ibn Lahī'ah, who reported on the authority of Abū Umayyah Al-Jamḥī (raḍī 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-asāghir." ⁵¹⁸

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-Mubārak in 'Al-Zubā' (#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-Lakmī (or Al-Jamḥī) in a marfū' form.

And from his source: Al-Lalakā'ī reported in 'Sharḥ Usūl Al-'Iʿtīqad' (#102) and Ibn 'Abdu'l-Barr reported in 'Jamiʿ Bayān Al-ʿIlm wa Fadlīhī' (1/157).

And it was narrated by Ibn 'Abdu'l-Barr (also) by way of 'Affī Ibn Sālim.

I say: This chain of narrators is ḥasan up to Abū Umayyah and the tradition is from the narration of Ibn Al-Mubārak, 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 tādīs.

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 Masʿūd (raḍī Allāhu 'anhu).
6. And 'Ali said: We were informed by Muslimi 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'id 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-Wāhid 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-Rahmān Al-Sukkārī, who reported on the authority of 'Abdullāh Ibn Muslim.

\(^{519}\) This is authentic.

It was narrated by Ibn Al-Mubārak in 'Al-Zuhd' (#815), by 'Abdu'l-Razzāq in 'Al-Musannaf' (#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 mudallīs, however, Shu'bah narrated it on his authority, but he does not narrate on the authority of those of his Shaikhs to whom tadelles was attributed, unless it was confirmed that he had heard directly from them. He was mentioned by Al-Hāfiz in 'Al-Faith' 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-Nakṭ' (2/631).

As for the author’s saying: "'Ali said..."

That is, with the previous chain of narrators, so it is muttaṣil (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-Musannaf': We were informed by Mu'ammar, who reported on the authority Abū Ishāq, who reported on the authority of Sa'id Ibn Wahb, who said that he heard 'Abdullāh Ibn Mas'ūd (rādiyAllāhu 'annah) 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.”

[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 ‘Ṭārīkh Baḥrād’ (2/361), in which he said, “He was truthful.” And his Shaikh is Abū ‘Umar Ibn Hayawayh Muḥammad Ibn Al-‘Abbas Ibn Muḥammad Ibn Zakariyya, who is trustworthy; he heard from many sources and he narrated large works. As for ‘Ubaydullāh Al-Sukkari, a biography is given for him in ‘Al-Ṭārīkh’ (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-Ḥāfīz Ibrāhīm Ibn ‘Abdullāh Al-Muʿaddil, who said that he was informed by Ḥmad Ibn ‘Alī Al-Anṣārī [who was born in Aṣbāḥan], who said that he was informed by Abū’l-Ṣalt Al-Harawī, who said that he was informed by ‘Alī Ibn Mūṣā 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
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9. We were informed by ʿAhmad Ibn Abū Jaʿfar Al-Qaṭṭāʾī, who said that he was informed by ʿAlī Ibn ʿAbduʾl-ʿAzīz Al-Barzaʾī, who said that he was told by ʿAbduʾl-Raḥmān Ibn Abū Ḥātim, who said, “In my book it was reported on the authority of Al-Rabīʿ Ibn Sulaymān that he said that he heard Al-Shāfiʿī 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.”

Al-Rabīʿ said: “It means those who do not ask about where


Al-Ḥāfiz Al-Dhāhabi commented on him in ‘Al-Miṣān’ (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, Jaʿfar Al-Ṣādiq.”

The tradition was reported by Abū Nuʿaym in ‘Akhbār ʿAbdāb’ (1/138), with the aforementioned chain of narrators.

And a biography was given for Ahmad Ibn ʿAlī Al-Anṣārī by Abū Nuʿaym, but he did not mention any criticism or praise of him in it.

522 This is authentic.

The saying of Ibn Abū Ḥātim: “In my book it was reported on the authority of Al-Rabīʿ...” 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-Shāfiʿī’ (2/143): We were informed by Abū ʿAbdullāh Al-Ḥāfiz, who said that he heard Abū ʿAbbās Muḥammad Ibn Yaʿqūb saying that he heard Al-Rabīʿ Ibn Sulaymān...” and he quoted it.

Al-Bayhaqī also narrated it by way of Ibn Abū Ḥātim.

It was also recorded by Ibn Abū Ḥātim in ‘Manāqib Al-Shāfiʿī’ (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 Abūl-Hasan Aḥmad Ibn Muḥammad Ibn Aḥmad Al-ʿAtiqī, who said that he was informed by Abū Mus-lim Muḥammad Ibn Aḥmad Ibn ‘Alī Al-Kāṭib Al-Muʿabbir, 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.”

11. We were informed by Al-Qādī Abūl-ʿAlāʾ Muḥammad Ibn ‘Alī Al-Wāṣiṭī, who said that he was informed by Abūl-Ḥasan Muḥammad Ibn Jaʿfar Al-Tamīmī Al-Kūfī, who said that Abūl-ʿAbbās 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.”

523 Its chain of narrators is ḥasan up to Ibn Durayd.
A biography was given for the author’s Shaikh in ‘Tārīkh Baḥradd (4/379) and he said, “I wrote on his authority and he was truthful.” And Ibn Makūla said in Al-Dhahabī’s ‘Ṣārī’ (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 Jaʿfar Al-Qaṭī‘...”
That is, he and the narrator of the previous tradition are one.
And Abū Muslim Al-Kāṭīb used to mix things up, while Al-Dāراقūnī 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 ‘Tārīkh Baḥradd (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-Mīrān’ (3/654), he said, “(It is) weak.”
And this saying of Ibn ‘Uqdah is strengthened by the tradition of the Commander
of the Faithful, 'Ali Ibn Abú Ṭalib (radîyAllâhu 'anhu): O people! Do you wish that Allâh and His Messenger (radîyAllâhu 'anhu) be belied? Relate to the people that which they know and leave that which they reject.”

It was narrated by Al-Bukhârî in his ‘Sahîh’ ('Al-Fath' 1/182), by Al-Bayhaqi in ‘Al-Madkhal’ (#601) by way of Ma'rûf Ibn Kharbûz, who reported on the authority of Abû'l-Tufayl, who reported on the authority of 'Ali.

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 fitnab.

This is proven by the hadith of the Prophet (ﷺ), who said to Mu'âdh Ibn Jabal (radîyAllâhu 'anhu), “No one testifies sincerely from his heart that none has the right to be worshipped but Allâh and Muhammad is His slave and Messenger, except that Allâh will safeguard him from the Fire.” He (Mu'âdh [radîyAllâhu 'anhu]) said, “O Messenger of Allâh! 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'âdh (radîyAllâhu 'anhu) disclosed this hadith at the time of his death, to avoid the sin of concealment.” (Narrated by Al-Bukhârî and Muslim).

Ibn Al-Šâlah said in ‘Sharh Sahîh Muslim’ (p. 185): “Mu'âdh (radîyAllâhu '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'âdh (radîyAllâhu 'anhu) of it and Mu'âdh (radîyAllâhu '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 'Ubâdah Ibn Al-Šâmit (radîyAllâhu 'anhu) in Muslim's 'Sahîh'; Al-Nawawi said in his 'Sharh' (1/194): “Al-Qâdi 'Iyâqi (may Allâh have mercy on him) said, “In it there is evidence that he concealed that which he feared might be harmful and cause a fitnab and which might not be understood by every mind. This refers to ahâdîth that do not entail action and do not involve legal punishments.” He said, “And there are numerous examples of a hadith 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 ḥadīth are misguidance; some ḥadīth 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.”

I say: Also included in this category is the relating of the mutashabib (that which is unclear), as reported in the story of Ṣāḥīh Al-‘Iraqī and ʿUmar Ibn Al-Khaṭṭāb’s chastisement of ‘Umar—even though there is some (negative) discussion regarding its chain of narrators.

Similar to them are the ḥadīth regarding Allāh’s Attributes, which are not understood by the minds of the common folk, along with the ḥadīth about rebelling against the ruler and any others the mention of which might cause corruption or evil.

Al-Ḥāfīz said in ‘Al-Fāth’ (1/182): “Among those who rejected the transmission of ḥadīth to some and not to others was Imām Ahmad, such as the ḥadīth whose apparent meaning seems to endorse rebellion against the ruler, while Imām Mālik said likewise regarding the ḥadīth pertaining to Allāh’s Attributes, as did Abū Yūsuf regarding al-ghara’ib (who said, “Whoever seeks them will be deemed a liar.”).

And before them, Abū Hurayrah (rāḍī Allāhu ‘ānhu)—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-Hasan that he rejected the transmission of the ḥadīth of Anas (rāḍī Allāhu ‘ānhu) 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 ‘Uqdaḥ: “Many of these ḥadīth 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 ḥadīth 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 ḥadīth 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 ḥadīth 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.
12. We were informed by ‘Abdu’l-Mālik Ibn Muḥammad, who reported on the authority of ‘Umar Ibn Muḥammad Al-Jamḥī, 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 Dākīn, 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 (rādiy 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-sagḥīr and it is rejected by al-kabīr (it is harmful) and when jurisprudence comes from al-kabīr and he is followed by al-sagḥīr 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 Bashārān Al-Ḥāfiz, whose biography is given in ‘Al-Tārikh’ (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 (faqih) 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-'Absi 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-Bar in 'Jamī' Bayān Al-'Ilm wa Fadlīhi' (1/158), from two sources on the authority of Abī Nu'aym, one of them from the narration of 'Alī Ibn 'Abdu'l-'Azīz and the other from the narration of Mūhammad Ibn Ismā'īl Al-Tirmidhī.

And the matter pertaining to this subject is taking from Al-ṣaghir 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 'anbū), in which it is stated that the Messenger of Allāh (S) 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 (S) 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-Humayyī—who was a student of Al-Shāfi‘ī—said, ‘I accompanied Al-Shāfi‘ī from Makkah to Egypt and I was benefiting from the (jurist) issues discussed, while he was benefiting from aḥādīth from me.’

And Ahmad Ibn Hanbal said, ‘Al-Shāfi‘ī said to us, ‘You are more knowledgeable regarding hadīth than we. So if a hadīth 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 (S) 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 Isḥāq Al-Nahawāndi, who said that he was informed by Al-Ḥasan Ibn ‘Abdu’l-Ḥamān Ibn Khallād, who said that he was informed by ‘Abdullāh Ibn Aḥmad Ibn Maʿdān, who said that he was informed by Ahmad Ibn Ḥarb Al-Mawsīlī, who said that he heard Muḥammad Ibn ‘Ubayd saying:

“A man with an abundant beard came to Al-Aʾmash and he asked him a question about young men which they might memorise and Al-Aʾmash turned to us and said: “Look at his beard: it bears four thousand aḥādīth and he is asking about young men.”

527 Its chain of narrators is weak.

The author’s Shaikh is trustworthy; a biography is given for him in ‘Tārikh Baghdād’ (1/324). Ahmad Ibn Isḥāq Al-Nahawāndi is Abū ‘Abdullāh Al- Buṣṭī Al-Qādi; Al-Khaṭīb said in his ‘Tārikh’ (4/36), “He was trustworthy; he studied Shāfi’i Jurisprudence from Al-Qādi Abū Ḥamīd Al-Mirwāzī.” His Shaikh was Al-Ramāḥurmuzī, the author of the book: ‘Al-Muḥaddith Al-Fāsil bain Al-Rāwi wa’l-Wātī’.

Al-Ramāḥurmuzī’s Shaikh was ‘Abdullāh Ibn Aḥmad Ibn Maʿdān Al-Ghazza; this was the lineage attributed to him by Al-Mizzi in ‘Tahzīb Al-Kamāl’ (1/289) and he was one of the students of Aḥmad Ibn Ḥarb Al-Mawsīlī, but I did not found any biography for him, except in Al-Samʿānī’s book ‘Al-Ansāb’ (4/289) and he mentioned that he narrated on the authority of some of the Shaikhs and that Al-Ramāḥurmuzī narrated from him.
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-Nahāwandi, who said that he was informed by Al-Ḥasan Ibn ‘Abdu’l-Rahmān, who said that he was told by Aḥmad Ibn Muḥammad Ibn Suhayl Al-Faqīh, who said that he was informed by Muḥammad Ibn Ismāʿīl Abū ‘Abdullāh Al-Āshbāhānī 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 Ismāʿīl, 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)
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and study them.”

15. We were informed by Muḥammad Ibn Al-Ḥusayn Al-Qaṭṭān, who said that were informed by ‘Abdullāh Ibn Ishāq Ibn Ibrāhīm Al-Baghwī, 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:

I have not found any biography for Al-Ramāhurmuzī’s Shaikh, or for his Shaikh.

The tradition was narrated by Al-Ramāhurmuzī in ‘Al-Muhaddith Al-Fāsi’il’ (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 alghara’īb, 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 Aḥmād (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-Dārīnī 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!”

16. We were informed by Muḥammad Ibn Ṭḥamad Ibn ʿAlī Al-Daqqāq, who said that he was informed by ʿṬḥamad Ibn Ishāq Al-Nahawāndī, who said that he was informed by Ibn Khallād, who said that he was informed by Abū ʿUmar Ṭḥamad 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 Māʿīn, 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 Abī 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 (raḍiy-Allāhu ʿanhū), 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 ʿAbdullāh Ibn Ishāq Al-Baghawī, of whom Al-Dāraqūṭnī said, “There is leen (i.e. a lack of strictness) in him.
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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?!’

\[530\] This story is extremely munkar.

In it is the Shaikh of Al-Ramāhurmuzi’s Shaikh, who is unknown. In addition, Ibn Ma’in 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 Allah (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 Allah) and the Sunnah, they are a minority.

This is Imām Ahmad (may Allah have mercy on him), the Commander of the Faithful in Ḥadīth, a leading jurist, founder of the (Hanbali) 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 Allah reward the people of Ḥadīth, for they are like the pearl in the necklace and the head on a body.

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He [Al-Khatib] said, "The tongues of the transgressors only hastened to malign the Scholars of Ḥadīth because of their ignorance of Usūl Al-Fīqh (Principles of Islamic Jurisprudence) and their proofs from among the Sunan, coupled with their lack of knowledge of context. But when a Companion of Ḥadīth (Ašḥāb 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. Muhammad 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 Ḥanifah and he said to me, 'If
you gave up the writing of ḥadith and studied Islāmic Jurisprudence, would that not be better?" I said, 'Does not ḥadith 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 (rādīAllāhu 'anhumā) that the Prophet (ṣ) made lī'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.”

18. I was informed by Al-Ḥasan Ibn Muḥammad Ibn Al-Ḥasan Al-Khallāl, who said that he was informed by Muḥammad Ibn Al-ʿAbbās 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 ḥadith, for if you understand the jurisprudence of ḥadith, you will not be defeated by the people..." 531

531 Muslim Al-Ḥarābī is Muslim Ibn Abū Muslim 'Abdu'l-Ḥaḍīm Al-Jarmī; his biography is given by Al-Khaṭīb in 'Ṭārikh Baghdaḍ' (13/100) and he said, "He was trustworthy." He was also mentioned by Ibn Ḥībbān 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-ʿArjī Al-ʿAskārī.

532 Its chain of narrators is authentic.

Muḥammad Ibn Al-ʿAbbās Al-Khazzāz is Abū 'Umar Ibn Ḥayawayh.

And the saying of Wakī': "O young men! Acquire understanding the jurisprudence of ḥadith..." 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..."
19. We were informed by Al-Ḥasan Ibn Al-Ḥusayn Ibn Al-ʿAbbās Al-Nāʿālī, who said that he was informed by Abū Bakr Aḥmad Ibn Jaʿfar Ibn Muḥammad Ibn Silm Al-Khatlī, who said that he was informed by Aḥmad Ibn ʿAlī Al-Ubbār, who said that he was informed by ʿAlī Ibn Khashram Al-Mirwazī, who said that he heard Wākiʿ 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 ahādīth or traditions.

Its chain of narrators is weak.

A biography of the author’s Shaikh is given in ‘Ṭārīkh Baḥdād’ (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 ʿImām ʿAbdās said in ‘Risalāh Abūs Ibn Mālik Al-ʿAttār’, “…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 Qurʾān 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 ʿImām of the Ḥanbalī jurists during his time, Abū Muḥammad Al-Barbahari 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 *jitihād*\(^\text{534}\) and the means of distinguishing between what is correct and what is false.

20. We were informed by Abū’l-Fath ‘Abdu’l-Karīm Ibn Muḥammad Ibn Aḥmad Ibn Al-Qāsim Al-Muḥamīlī, who said that he was informed by ‘Umar Ibn Aḥmad Ibn ‘Uthmān Al-Marūrūzī, who said that he was informed by Al-Ḥusayn 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:

\(^{534}\) Independent judgment in a legal or theological question, based on the interpretation and application of the four *Usūl* (Qurʾān, 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 Islamic 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).’”

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 Ahwāl! 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.’”

22. We were told by Muḥammad Ibn ‘Alī Al-Ṣūrī via dictation, who said that he was informed by ‘Abdu’l-Rahmān Ibn ‘Umar Al-Miṣrī, who said that he was informed by Muḥammad Ibn

535 Its chain of narrators is weak.
536 This is due to the unknown status of the narrators on the authority of Abū Ḥanīfah.
537 And the subject of the chapter is: learning from Shaikhs and abandoning study from manuscripts (i.e. books).
538 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.”
539 And some of them (i.e. the scholars) said, “Among the greatest of trials is a Shaikh of books.”
540 This was quoted by Ibn Jamā‘ah (p. 87).
541 Details of this question can be found in our book ‘Al-Subul Al-Naṣīḥah li-Talab Al-‘Ulim Al-Naṣīḥah’.
542 Ahwāl: Squint-eyed.
543 Its chain of narrators is authentic.
544 The author’s Shaikh is Al-Ḥasan Ibn Muḥammad Al-Khallāl.
Ahmad 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.”

23. We were informed by Al-Qāḍī Abū ‘Abdullāh Al-Ḥusayn Ibn ‘Alī Al-Ṣaymārī, 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 Ahmad Ibn ‘Aṭīyyah...

And we were informed by Al-Ḥasan Ibn ‘Alī Al-Jawhari, who said that he was informed by Muhammad 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-Mizanī 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 Muhammad Ibn Aḥmad Ibn ‘Abdullāh Ibn Warkān Al-‘Āmirī is the person whose biography was given by Al-Dhahabi in ‘Al-Mizān’ (3/464) and he is the son of ‘Abdu’l-‘Abbās Al-‘Amirī, but Ibn Warkan 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 ‘Jami’ Bayān Al-‘Imrī’ (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’mahsh and he was asking Abū Hanīfah about certain matters and Abū Ḥanīfah was answering him. Al-A’mahsh said to him, ‘From where did you get this?’ He replied, ‘You related to us such-and-such a hadīth on the authority of Ibrāhīm and you related to us such-and-such a hadīth on the authority of Al-Sha’bi.’ On this, Al-A’mahsh said, ‘O assembly of jurists! You are the physicians and we are the apothecaries.’”

And the wording of the hadīth is that of Al-Ṣaymārī.\(^{539}\)

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 Aṣbāḥan, who said that he was informed by Muḥammad Ibn Khālid Ibn Yazīd Al-Barza’ī, who said that he heard ‘Atiyyah 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 Yahmād! 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.
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completely crush mustard seeds and them 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.'”

This is the end of the letter of advice by Al-Khaṭīb.

All Praise and Thanks be to Allāh, the Lord of the worlds.

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540 Its chain of narrators is weak.

‘Aṭiyyah Ibn Baqīyyah was mentioned by Ibn Abū Ḥāṭim in ‘Al-Jarḥ wa’l-Ta’dīl’ (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 Hibbān in ‘Al-Thiqāt’ (8/528) and he said, “He makes mistakes and he narrates things that are gharib; when he narrates on the authority of his father, his ahādīth are respected, unlike the things that are mudallasah.

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.
DISCIPLES OF HADITH

The Original Manuscript Picture

الورقة الأولى والثانية من الجزء الأول
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الورقة الأولى والثانية من الجزء الثاني

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INDEX OF ARABIC WORDS

Awliyā': plural of ṭail; 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 hadith 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.

Hadith: 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 Ṭābi‘ī.

Hāfiz: pl. huffāz. Hadith 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 (dabī) falls short of the requirements of the ṣaḥīḥ ḥadīth; containing no
irregularity (shādīh) and no hidden defect (‘illah). A hadīth can be ḥasan in and of itself, or contain a defect but still be ruled to be so due to supporting evidences.

Hudūd: limits, boundaries. The limits ordained by Allāh, prescribed punishments.

Ihsān: beneficence, excellence. To worship Allāh as if one is seeing Him, and knowing that even though one sees Him not, He sees the servant.

Ikhlās: sincerity, to strip oneself of worshiping 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 ikhlās (mukhlīs) will be free of riya’.

‘Iln: knowledge.

‘Ilmān: 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.
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Islam: submission, submitting to the will of Allāh through following His law as revealed upon the tongue of the Messenger (ﷺ).

Ismād: submission. 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.

Iʿtībāʿ: following, technically referring to following the Sunnah of the Prophet (ﷺ).

Jāhiliyyah: Pre-Islamic 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-ʿain) or whose state of precision (dabī) is unknown (majhūl al-ḥāl), such a narrator makes the isnād daʿif.

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.
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Munqati': that hadith from which the narrator just before the Companion has been omitted from its isnad.

Mursak: disconnected. A hadith whereby a Tabi'i narrates directly from the Prophet (ﷺ) without mentioning the Companion. In the view of the majority of Scholars it is a sub-category of da'if.

Mushaf: text of the Qur'an

Qadr: Divine Decree and Destiny.

Qur'an: The actual Word of Allâh 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-Fatihah and ending with an-Nâs.

Sahih: correct, authentic. A hadith which has a continuously linked isnad, of just, morally upright and precise narrators; containing no irregularity (shadh) or hidden defect ('illah). Hence five conditions have to be met: the isnad being continuously linked; the justice ('adl) of the narrator; the precision (dabt) of the narrator; its not being shadh; and its not containing an 'illah. The hadith can be sahih in and of itself, or it can contain a defect but still be ruled to be sahih due to supporting evidences.

Salaf: predecessors. Technically used to refer to the best generations of Muslims, the first three generation: the Sahâbah, the Tabi'un and the Tab i Tabi'un due to the hadith, “The best of people are my generation, then the one that follows, then the one that follows.”

Shadh: irregular, odd. A hadith narrated by a trustworthy and precise
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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).

Sunnah: way, path. The actions, words, descriptions, commands, prohibitions and tacit approvals of the Prophet (ﷺ).

Tabi‘un: The generation following that of the Companions.

Tab’ Tabi‘un: The generation following that of the Tābi‘un.

Tadlis: 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 tadlis 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 ittaqā 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 One-ness 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.
DISCIPLES OF ḤADĪTH
THE NOBLE GUARDIANS

al-Ḥāfīz Abū Bakr ʿĀḥmad Ibn ʿAlī al-Khatib al-Baghdādi (d. 463 H)

Abū Ḥatim al-Razi stated: "No nation has existed since the creation of Ādam, wherein its trustworthy ones memorise the narrations of the Messengers like this nation." Knowledge of Hadith is carried by the most worthy of people of every successive generation. They reprimand the radical elements for their attempted corruptions, the falsifiers for their distortions and the ignorant for their esoteric interpretations. They purify the Sunnah and refocus people's priorities back to the Prophetic narrations.

Countless books have been authored on Ḥadith sciences, the special status its scholars occupy and the nobility of those who adhere to the Sunnah and the scholarly reports regarding it. This book is among the finest in this field by way of its arrangement and the ease with which one can grasp the content. Al-Khāṭib recounts Prophetic narrations, statements of the Muhaddithin and scholars of renown. He utilises his own chains of transmission (isnād) in it, and this is an especially unique feature of this book.

Ibn Hajr accurately noted, "Every objective person knows that scholars of Hadith who come after Al-Khāṭib are indebted to his works." It isn't difficult to see why that is the case as Al-Khāṭib was from the last generation of titans that shone above others. He authored a number of pioneering works in Ḥadith literature.

It is a privilege for Dār as-Sunnah to be publishing its first edition of 'Sharaf Ashābu'l Ḥadīth' of Imām Al-Khāṭib al-Baghdādi for the English speaker. A welcome introduction allowing a person acquaint themselves with one of the most robust of Islamic sciences.