The Eminence of the Hadīth Adherents

al-Khaṭīb al-Baghdādī (d. 463/1071)
"The house of al-Arqam is the house of Islam"

Al-Ḥākim (d.403h) in *al-Mustadrak ʿala al-Ṣaḥīḥayn* (6185)
The Eminence of the Ḥadīth Adherents

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al-Khaṭīb al-Baghdādī (d. 463/1071)
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An Advice to the People of al-Hadith

متن الكتاب

The text
Translator’s Foreword

إنَّ الْحَمْدَ لِلَّهِ رَحْمَاتُهُ وَتَسَيَّيْعَهُ وَتَسْتَعْفِهِ وَنَعْمَهِرَهُ وَنَعْمَوَهُ بِاللَّهِ مِنْ شَرْرٍ أَنْفَسَنَا وَمِنْ سَيِّئَاتٍ أَعْمَالًا مِّنْ يَهْدِيَ اللَّهُ فَلاَ مُضِلَّ لَهُ وَمِنْ يُضِلْلُ فَلاَ هَادِيُّ لَهُ وَأَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحَدَّهُ لَا شَرَيكَ لَهُ وَأَنْ مُحْمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَا بَعْدُ:

One of our earliest books was a translation of al-Khaṭīb’s famous treatise al-Rihlatu fi Ṭalabī ‘l-Hadīth, and we are pleased that we have now been able to publish a further piece of his vast legacy.

This work consists of three parts:

One. Al-Khaṭīb’s biography from Siyar A‘lām al-Nubalā, by al-Dhahabī. This is an updated and improved version of an earlier translation of this, which was placed at the end of the book Travelling in the Pursuit of Knowledge.

Two. Sharaf Aṣḥābī ‘l-Hadīth, translating to the Eminence of the Hadith Adherents or Disciples.

Three. Nāṣibatu Ahli ‘l-Hadīth, translating to An Advice to the People of Hadith.

The footnotes of the biography from Siyar A‘lām al-Nubalā are taken from the version edited by al-Shaykh Shu‘ayb al-Arna‘ūṭ. The footnotes of the other two books are taken from the work edited by the mubāqqiq ‘Amr ‘Abd al-Mun‘im Salīm (this was also the main edition we relied upon for the translation), and some benefits and variant wordings have been taken from other editions. Any content in the footnotes from the translation team have been marked with [†]. Additions within the translation have been marked with square brackets (i.e. [example]).

If the reader notes any typos or mistakes in this work, please contact us via email. Books are nearly always in need of revision and review, as Nawāb Șid-
diq Ḥasan Khān transmitted in his book *Ajād al-‘Ulūm* (1/71):  

وَقَد كَتَبَ أَسْتَاذِ الْعَلَمَاءِ الْبَلَغاءِ الْفَقَاهِيِّ الْفَاَضِلِ عَبْدِ الرَّحِيمِ الْبِيسَانِيُّ إِلَىِّ الْعَمَّادِ  

الأَصْفَهَانِي مَعْتَرِضاً عَنْ كَلَامِ اسْتَنْتَرَكْهُ عَلَيْهِ (إِنَّهُ فَقَعَ لَيْ شَيْءٍ وَمَا أَدْرَى أَفْقَعْ  

لَكَ أَمْ لَا وَهَا أَنَا أَخْبَرُكَ بِهِ وَذَلِكَ أَنَا رَأَيْتُ أَنَّهُ لَا يَكْتَبُ إِنسَانٌ كِتَابًا فِي يَوْمِهِ  

إِلَّا قَالَ فِي غَدِهِ لَوْ غَيْرُ هَذَا لَكَانَ أَخْسَنُ وَلَوْ زَيَدَ لَكَانَ يُسْتَحْسَنَ وَلَوْ قَدَمْ  

هَذَا لَكَانَ أَفْضَلُ وَلَوْ تَرَكْ هَذَا لَكَانَ أَجْمَلُ وَهَذَا مِنْ أَعْظَمِ الْعَبْرَ وَهُوَ دَلِيلٌ عَلَى  

استياء النفس على جملة البشر) انتهى.

*Al-Ustādh al-Ulamā, al-Bulaghā, al-Qādī, al-Fādil* ‘Abd al-Raḥīm al-Baysānī wrote to al-‘Īmād al-‘Āṣfāhānī apologising for commenting on a matter he discussed, “Something occurred to me but I am not sure if it has occurred to you, so I will inform you of it: I have noted that one does not write something during a day except that he states during the morrow, ‘Had I changed such-and-such to such-and-such, it would have been better, if I added such-and-such, it would improve and if I moved such-and-such text to a different place it would be better, and if I left this it would look better.’ This is from the greatest of sentiments, and a proof that humans are all overcome by shortcomings.”

نَفَقَ اللَّهُ تَعَالَى يِهَذِهِ الْتَرْجِمَةُ، كَمَا نَفَقَ بِأَصِبَّلَهَا، فِي الْحَيَاةِ وَبَعْضِ الْمَمَاتِ.

Adnan Karim
30th April 2020
Birmingham, UK
The Eminence of the Hadith Adherents
سيّر علاء النبي
للعلامة أبو الحسن الرزق السري الشافعي
(٧٤٨-٢٧٣)
Author’s Biography

He is the incomparable imām, the well-learned mufti, the hāfiz and the critic, the ḥadīth scholar of his time. Abu Bakr, Aḥmad ibn ‘Alī ibn Thābit ibn Aḥmad ibn Mahdī al-Baghdādī, the prolific author, the seal of all huffāz.

He was born in the year 392.

His father, Abu ‘l-Ḥasan was a khaṭib in the city of Darzījān1 who learned the Qur’an under the tutelage of Abu Ḥafṣ Al-Katānī. He used to urge his

---

1 Yaqūt said, “It is a large town to the south west of Baghdad by the Tigris.” The actual name of the city is Darzindān and was adapted in Arabic as Darzījān. It was misnamed as Darb Rayhān in al-Bidāyat wa‘l-Nihāyāt (12/101) and as Darīhān in Tabābīb Ibn ‘Asākir and Muḥjām al-Buldān (2/450).
son Ahmad to listen [to narrations] and to learn jurisprudence; and so he began listening to aḥādīth when he was only eleven years old and travelled to al-Basrah when he was twenty years old. He then travelled to Naysābūr when he was twenty three years old, and to al-Shām in his thirties (lit. middle-aged). He also travelled to Makkah and other places. He produced a great amount of literature and was advanced in his works to the extent that he overshadowed his peers. He compiled works, authored his own and edited works verifying the authenticity of their contents and that which was unauthentic he deemed unsound. He also praised and criticised narrators and clarified in his writings his deductions. He eventually became indisputably the [greatest ḥadīth master] of his time.

Sīyar A‘lām al-Nubalā

He heard from the likes of Abu ‘Umar ibn Mahdī al-Fārisī, Ahmad ibn Muḥammad ibn al-Salt al-Ahwāzī, Abu ‘l-Ḥusayn ibn al-Mutayyam, Ḥusayn ibn al-Ḥasan al-Jawālīqī ibn al-‘Arīf (who narrated from Ibn Makhład al-‘Aṭṭār), Sa’d ibn Muḥammad al-Shaybānī (who heard from
Biography of al-Khaṭīb


In ‘Ukbarā, he heard from al-Ḥusayn ibn Muḥammad al-Ṣā‘īgh who narrated to him from Naḥfilat ‘Alī ibn Ḥarib.

He met Abū ‘Umar al-Ḥāshimī in al-Basrah, his teacher of al-Sunan [Abī Dāwūd]. He also met ‘Alī ibn al-Qāsim al-Shāhīd and al-Ḥasan ibn ‘Alī al-

---

2 His name was ‘Alī al-Hasan ibn Ḥabīb al-Dimashqī al-Ḥasā‘īrī. It is mentioned in al-Tawdīḥ (1/205/2) that he was known as al-Husri.
3 He died in the year 415 H. His biography was mentioned in al-Ansāb (7/41) by al-Samā‘ānī. The attribution al-Sutūrī is either for the custodian of the curtains and gates, as was the norm for kings to undertake, or due to carrying the curtains of the Ka‘bah.
4 His name was Ismā‘īl ibn Muḥammad ibn Ismā‘īl al-Ṣafārī.
5 He died in the year 410 H. as mentioned by the author in Tadbikrat al-Ḥuffāz (3/1051). His name was misspelt as (al-baḥrī) in the same book (3/1136).
6 Referring to the city of Hit which is on the banks of the Euphrates just beyond al-Anbar. See al-Lubāb (3/397).
7 See al-Ansāb (4/169) for his biography.
8 [T] Al-Khaṭīb said, “I heard Sunan Abī Dāwūd and other than it from him.” (Siyar:
Säbûrı among others.


In al-Daynûr he [took hadîth] from Abu Naṣr al-Kisâr.

In Hamadhân, he [took hadîth] from Muḥammad ibn ‘Isâ, and those in his generation.

He heard hadîth from scholars in al-Rayy, Kûfah, Şûr, Damascus and Makkaḥ.

17/226).
He arrived at Damascus in the year 445 and heard hadith from Muḥammad ibn ʿAbd al-Rahmān ibn Abī Naṣr al-Ṭāmīmī and his ilk. He took up residence there and made the Hajj pilgrimage from Damascus. He recited Ṣaḥīḥ al-Bukhārī under the supervision of Karimah⁹ during the Hajj season.

The highest chain of narration he had is the hadith reported from Mālik and Ḥammād ibn Zayd, there are three narrators between him and each one of them.

---

⁹ I.e. al-Marwaziyyah. [T] She was a famous narrator of Ṣaḥīḥ al-Bukhārī. She died during the year 463 H.

وَكَانَ مِنْ كِبَارٍ الشَّافِعِيَّةِ، تَفَقَّهَ عَلَى أَبِي الْحَسَنِ بْنِ الْمَحَاوَلِيَّ، وَالقَاضِيْ أَبِي الطَّيِّبِ الطَّبَرِيَّ.

He was amongst the great scholars of the Shāfi‘ī school. He learnt the science of jurisprudence from Abu ‘l-Ḥasan ibn al-Muḥāmili and al-Qāḍī Abu ‘l-Ṭayyib al-Ṭabarī.

قَالَ أَبُو مُنْصُورٍ بْنِ حُبَيْرَٰسِ: حَدَّثَنَا الْحَطِيبُ بْنُ أَبِي الْحَسَنِ، وَلَدُّي فِي جُمَادَى الْآخِرَةِ سَنَةٌ ۴۹۲، وَأَوْلَى مَا سَمَعْ فِي الْمُحْرِمِ سَنَةٌ ثَلَاثٌ وَأَرْبَعٌ مَائَةٌ.

Abu Manṣūr ibn Khayrūn10 said, “Al-Khaṭib narrated to us that he was born in the month of Jumādā al-Ākhirah during the year 392. His first listening [of ḥadīth] took place during the month of Muḥarram in the year 403.”11

---

10 His name is Abu Manṣūr Muḥammad ibn ‘Abd al-Malik ibn al-Ḥasan ibn Āḥmad ibn Khayrūn al-Baghḍādī al-Muqrī’ al-Dabbās who died in the year 530 H.
11 See al-Muntaẓam (8/265) and al-Mustafād min Dhayl Tārikh Baghdādī by Ibn
Ahmad ibn Shāhīz al-Jilī said, “Al-Khaṭīb learned fiqh and the various recitations of the Qurʾān. He then travelled and was close to the leader of leaders (Rāis al-Ruʿāsā). However, when the latter was captured by al-Baṣāṣir, al-Khaṭīb kept out of sight and departed to Sūr. ʿIzz al-Dawlah ruled there and was one of the most generous men, and so he gave him a large amount of money. He authored more than fifty works. He reached the utmost level of bīfz. A large number of people partook in his funeral procession. He had given two hundred dinars as charity and had pledged his books as a waqf, most of which were burned fifty years after his demise.”

Al-Khaṭīb said, “I asked al-Barqānī for his advice on whether I should travel to hear from Abu Muhammad ibn al-Nahḥāṣ in Egypt, or to Naysābūr to learn from the companions of al-ʿAṣām. He said to me, ‘If you leave to Egypt, then you are leaving to see one individual. If you miss him then your journey would be wasted. However if you travel to Naysābūr there are many individuals gathered there. If you would miss one of them, you would still be able to hear from the rest.’ Thus I left for Naysābūr.”

al-Dimyāṭī (p. 57).

12 He was Abu ʿI-Qāsim ʿAli ibn al-Ḥasan ibn al-Musallamah.
13 See Tadbirat al-Ḥuffāz (3/1137) and Ṭabaqāt al-Subki (4/30).
Al-Khaṭīb said in his Tārīkh, “I was reviewing ḥadīth with Abu Bakr al-Barqānī, and then he would write what he heard from me and included the narrations in his compilation. He narrated from me in my presence and when I was absent. ‘Īsā ibn Aḥmad al-Hamadhānī narrated to me: Abu Bakr al-Khuwārazmī reported to us during the year 420—Aḥmad ibn ‘Alī ibn Thābit—Muḥammad ibn Mūsā al-Ṣayrafī—al-Ąṣam […] then he mentioned the ḥadīth.”

Ibn Mākūlā said, “Abu Bakr [al-Baghdādi] was the last⁴ of the notables. I witnessed his sharp memory, great knowledge, accuracy and precision with the narrations of the Messengerр. He was a master in finding hidden mistakes and analysing the isnāds, in the knowledge of the authenticity of narrations and [the weak and rejected types.] There came no one in Baghdad after Abu ‘l-Ḥasan al-Dāraquṭnī similar to him. I asked Abu ‘Abdullāh al-Ṣūrī, ‘Who possesses greater memorisation, al-Khaṭīb or Abu Naṣr al-Sijzi?’ He replied, ‘The merit of al-Khaṭīb excels that of the other.’”⁵

أَقَامَ الْمُؤَثِّمٌ الرَّجُلُ: مَا أَخْرَجَتْ بَعْدَ الْدَارَقْطُبَيْيِ أَخْفَقَتْ مِنْ أَبِي بُكْرٍ.  

⁴ In al-Mustafād min Dḥayl Tārīkh Baghdād it says: “Was one of the...”  
⁵ See Tadbkārat al-Ḥuffāṣ (3/1137).
Al-Mu’taman al-Sājî said, “After al-Dāraquṭnî, a stronger hafiz than al-Khaṭīb has not emerged from Baghdad.”

وَقَالَ أَبُو عَلِيّ الْبَرْقَانِيَّ: لَعَلَّ الْخَطِيطُبَ لَمْ يَرَ مِثْلَ نَفْسِهِ.

Abu ‘Alî al-Baradānî said, “It is possible that al-Khaṭīb did not meet one equal to himself.”

أَنْبَأْتُ يِلَّاَلْوَلِيدَ الْمُسْلِمَ بِنْ مُحَمَّدٍ، عَنْ الْقَاسِمِ بِنْ عُسَّاكِرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا أَخِي هَيْبَةُ اللَّهِ، حَدَّثَنَا أَبُو طَأْحَرٍ السَّلَافِيَّ، عَنْهُمَا.

I heard the previous two statements from al-Musallam ibn Muḥammad who heard it from al-Qāsim ibn ‘Asākir, from his father, from his brother Hibatullāh, from Abu Ṭâhir al-Salafī, who heard it from the two narrators.

وَقَالَ أَبُو إِسْحَاقِ الْشِّيْرَازِيَّ الفَقِيْهُ: أَبُو بَكْرٍ الْخَطِيطُبُ يُذْكَرُ بِالْهِئَالُ وَفَجْرَاتُهُ وَرُطُورِهُ، مُعْرِفَةُ الْخَطِيطُبَ وَحَفْظُهُ.

Abu Ishâq al-Shayrāzī, the jurist said, “Abu Bakr al-Khaṭīb was the like of al-Dāraquṭnî and his peers in terms of his knowledge of hadith and his hifz.”

وَقَالَ أَبُو الْفَتِيَانِ الْحَافِظُ: كَانَ الْخَطِيطُبُ إِمَامًٍ هَذِهِ الصَّنَّاعَةِ، مَا رَأَى مِثْلُهُ.

Abu Fatyān al-Hāfīz said, “Al-Khaṭīb was the imām of this science, I have not seen an individual similar to him.”

قَالَ أَبُو الْقَاسِمِ النَّسِيبِ: سَمَّعُتُ الْخَطِيطُبَ يُقُولُ: كَتَبَ مُعَيَّنُ أَبُو بَكْرٍ الْبَرْقَانِيَّ.

Al-Mu’taman al-Sājî said: I heard him say: He copied from Abu Bakr the Brāqānī.

16 Tadbikrat al-Ḥafīz (3/1137), Tabābīb Ibn ‘Asākir (1/400) and Tabaqāt al-Subkī (4/31).

17 Tadbikrat al-Ḥafīz (3/1138), Tabaqāt al-Subkī (4/32), and Tabābīb Ibn ‘Asākir (1/300-301).

18 Tadbikrat al-Ḥafīz (3/1138), Tabaqāt al-Subkī (4/32) and Tabābīb Ibn ‘Asākir (1/301).

19 See Tabaqāt al-Subkī (4/32).

31
Abu ‘l-Qāsim al-Nasīb said, “I heard al-Khaṭīb say, ‘Abu Bakr al-Barqānī wrote a letter to al-Hafiz Abu Nu‘aym and sent it with me wherein he said, ‘Our brother, Abu Bakr [al-Khaṭīb], may Allah aid and protect him, wishes to travel to learn from the knowledge you have; and he is from those—praise be to Allah—who have a strong footing in this field and those who have travelled to pursue knowledge of it and to seek it. He succeeded in [his pursuit of] it in a manner that many of his peers could not achieve. This is something that you will notice once you come to meet him, alongside his piety and cautiousness, qualities that will cause you to like him immensely.””

‘Abd al-‘Azīz ibn Ahmed al-Katānī said, “Al-Khaṭīb narrated ḥadīth to his teacher, Abu ‘l-Qāsim ‘Ubaydullāh al-Azhari during the year 412, and his teacher al-Barqānī narrated and recorded from him.

In fiqh he studied with Abu ‘l-Tāyib al-Ṭabarī and Abu Naṣr ibn al-Ṣabbāgh. He followed the madhhab of Abu ‘l-Ḥasan al-Ashʿarī.”

I (al-Dhahabī) say: He stated the truth. Al-Khaṭīb has declared explicitly in

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21 See Ṭabaqāt al-Subkī (4/32) and al-Wāfī (7/196).
the narrations of the *ṣifāt* (attributes of Allah) that they are mentioned how they come and without *tawli*.

Al-Hāfiz Abu Sa‘d al-Sam‘ānī said in *al-Dhayl*, “Al-Khaṭīb was majestic yet dignified, he was reliable and investigative, he was a *ḥujjāb*. He possessed beautiful handwriting and an abundance of precision and eloquence. He was the seal of the *ḥujjāz*. He travelled towards Shām on the way to Ḥajj and he met Abu ‘Abdullāh al-Qudā‘ī in Şūr and read *Ṣaḥīh al-Bukhārī* before Karimah al-Marwaziyyah in five days. Then he returned to Baghdad and left there for Shām in the year 451 after the *fitnah* of al-Basāsīrī arose, which caused turmoil during that time. He took residence there and he would visit Bayt al-Maqdis and return to Şūr and remained doing so until the year 462, when he travelled to Tarābulus, then to Ḥalab, then to al-Rahbah, and finally returning to Baghdad in the month of Dhu ‘l-Hijjah. He narrated ḥadith in Ḥalab and the other locations [on the way].”

ورَمَى الدَّنَائِرَ، وَرَاحَ. فَمَا أَنَى عَرَةُ وَذُلُّ العَلَوِيِّ وَهُوَ يَلْتَقَىْ الدَّنَائِرَ مِنْ شَفْوَقٍ للحَصبَرِ.

Al-Samʿānī narrated that he heard al-Khaṭīb Masʿūd ibn Muḥammad in Marw say that he heard al-Faḍl ibn ‘Amr al-Nasawi say, “I was in the masjid of Şūr with Abu Bakr al-Khaṭīb. An individual who was an ʿAlawi (a group that claims to follow ‘Alī ibn Abī Ṭālib ﷺ) entered and he had some dinars in his sleeve. He said, ‘This gold is at your disposal in order to cover your expenses.’

Al-Khaṭīb frowned and said, ‘I have no need for this.’

He said, “It seems you find it a small amount,” and then removed the dinars from his sleeve, placing them upon the rug of al-Khaṭīb and stating, “These coins amount to three hundred dinars.”

Al-Khaṭīb’s face became red out of shame. He stood and took his rug, dropping the coins upon the floor and then he departed. He demonstrated dignity, leaving that ʿAlawi man in humiliation picking up the dinars from the cracks of the mat.

ابن ناصِر: حَدَّثَنَا أبو زَكَرْيَةٍ التَّبْرِيزِيُّ اللَّهُ يُحْمَدَ ْفَالَ: دَخَّلَ دَمْشُقَّ، فَكَنَّا أَقْرَا عَلَى الخَطِّيب بِحَلَقْتِهِ بِالجَامِعِ كَتَبَ الأَدْبِ المَسْمَوَّةُ، وَكَنَّا أَسْكَنْ مَنَاكِّرَةَ الجَامِعِ، فَقَضَعَ إِلَى، وَقَالَ: أَحْبَتْ أَنْ أُروِزَ فِي بَيْنِكَ. فَمُحْتَذَا سَاعَةً ثُمَّ أَخَرَجَ وَرَفَةً، وَقَالَ: الْهَدْيَةُ مُسَنَّحَةٌ، تَشْرِبُهُ يَهُدَا أَقْلاَمَةً. وَنِهْض، فَإِذَا خَرَجَ دَمْشُقُ مَسْرَى، ثُمَّ صَعَّدَ مَرَّةً أَخَرَى، وَوَضَعَ نَحْوًا مِنْ ذَلِكَ. وَكَانَ إِذَا قَرَأَ الحَدِيثُ فِي جَامِعٍ دَمْشُقُ يُسُمِّعُ صَوْحَتُهُ فِي أَخْرَ الجَامِعِ، وَكَانَ يُقْرَأُ مَعْرِيْا صَحِيحَاً.

Ibn Nāṣir narrates from Abu Zakariyyā al-Tabrīzī, the linguist, “I travelled to Damascus where I used to read to al-Khaṭīb in his circle of knowledge in the Jāmiʿ[mosque] some of the known works of literature. At the time I lived in the minaret of the Jāmiʿ. [One day] he ascended the minaret to visit me. He said to me, “I wanted to visit you in your home.” We had a conversation for a while and then he took out some papers to offer to me. He said, “Exchanging gifts is recommended (mustahabb), you can use to it buy some
pens.” He then got up and left. After he left, I found that he left [for me] five Egyptian dinars. In another incident, he visited me at the minaret again, and gave me something similar to the previous gift. When he would narrate ḥadith in the fāmi‘ mosque of Damascus, his voice could be heard on the far side of mosque, and he would read each word with the correct grammatical declension.⁵³

Al-Sam‘ānī said, “I heard ḥadith from sixteen individuals from his companions, and Yahyā ibn 'Alī al-Khaṭīb narrated to us from him as he heard him in al-Anbār. I read in the handwriting of my father, that my father heard Abu Muḥammad ibn al-Abanūsī state, ‘I heard al-Khaṭīb say, ‘Every time I mention a person in al-Tārikh whom the scholars disputed over his credibility, my view [of the person] is that which I mention at the end of his biography.’”⁵⁴

Ibn Shāfi‘ī said, “Al-Khaṭīb left for Şūr when it was ruled by ‘Izzu’l-Dawlah, who was known for being generous. He drew close to him and he availed of his company and gave him great amounts of money. He was crowned as the master of ḫisīṣ and precision, and he was the most knowledgeable in the sciences of ḥadith.”⁵⁵

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Al-Ḥāfīz Ibn ‘Asākir [...] narrates from Ibn Khayrūn (or other than him) that al-Khaṭṭīb stated that when he performed Hajj, he took three sips of Zamzam water and asked Allah to fulfil three needs. These were: (i) that he narrates the history of Baghdad in the city (i.e. Baghdad), (ii) that he could be able to dictate hadith in the [mosque] Jāmi‘ al-Manṣūr, (iii) and that he is buried by Bishr al-Ḥāfī. All three of his requests were ordained for him.⁷²⁶

Ghayth ibn ‘Alī narrates from Abu ‘l-Faraj al-Isfārāyīnī, “Al-Khaṭṭīb was with us during the Hajj and he would complete the Qur`ān every day with a lengthy recitation with no haste. Then the people would gather around him whilst he was riding and ask him to narrate for them hadith and he would do so.” Or he said words to that effect.⁷²⁷

Al-Mu’taman narrated that he heard ‘Abd al-Muḥsin al-Shīḥ say, “I accompanied Abu Bakr al-Khaṭṭīb on a journey from Damascus to Baghdad. On each day and night he would finish the Qur`ān.”⁷²⁸

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²⁶ See Ṭabdhīb Ibn ‘Asākir (1/400), Ṭabqāt al-Ḥuffāz (3/1139) and Ṭabqāt al-Ṣubki (4/30).
²⁷ See Ṭabqāt al-Ḥuffāz (3/1139), Ṭabqāt al-Ṣubki (4/34) and Ṭabdhīb Ibn ‘Asākir (1/401).
²⁸ Ṭabqāt al-Ḥuffāz (3/1139).
Biography of al-Khaṭīb

Al-Khaṭīb said in the biography of Ḥāfīz Ismā‘īl ibn Aḥmad al-Naysābūrī al-Dārī, the blind man, 29 “He performed Ḥajj and narrated hadith, he was an excellent shaykh. When he performed Ḥajj, he brought with him books and from them was Šahī ṣ al-Bukhārī, which he heard from al-Kushmihānī. I read it to him in three sittings. The third sitting took place from the start of the day until the night, ending at the rise of fajr.”

In the Tarīkh of Muḥammad ibn ‘Abd al-Malik al-Hamadhānī, [it is written,] “Al-Khaṭīb passed away and this knowledge passed with him. A rule was put in place by Rāísū ‘l-Rāúsā upon khaṭībs and preachers in that they could not narrate a ḥadīth until they verified it with al-Khaṭīb. If he authen-

29 In Tarīkh Bagdād (6/314).
ticated it, then it was fine to narrate but if he refuted it then it was not to be
narrated. An incident took place where a group of Jews brought forth a text
to Rāisu ‘l-Rāusā that they claimed was from the Prophet and was re-

garding him removing the obligation of jizyah from the people of Khaybar.
On the text was testimony from companions and what they claimed was
the writing of ‘Ali. Rāisu ‘l-Rāusā presented it to al-Khaṭīb. Al-Khaṭīb
looked at it and stated that it was a forgery. It was asked, ‘Upon what basis?’
He said, ‘There is testimony from Mu‘āwiya, however he accepted Islām in
the year of the conquest, whereas Khaybar was conquered in the year 7. Also
upon it is the testimony of Sa‘d ibn Mu‘ādh, who passed away during the
battle with Bani Qurayzah two years before Khaybar.’ Al-Khaṭīb’s response
was celebrated.’

قال السَّمَعَانِي: سمعت يُوزُف بن أَبو بُعْرَة يَقُولُ: حضر الخُطيِّبِ درس شَيْخًا
أبي إِسْحَاقَ، فَرَوَى أَبو إِسْحَاق حُدِيْثًا مِنْ رَوْاْيَةَ بِنْحَر بِنْ كَيْبِ مُسَلِّمَة، ثُمَّ قَالَ
بِلْخُطِيبِ: ما تَفْيِدُ فِيْهِ؟ فَقَالَ: إِنَّ أَذْنَت لِي ذَكْرُ حَالِهِ. فَأَنْحَرَ أَبُو إِسْحَاق،
وَفَقَدْ كَانَتْ نَحْلِيَّةٌ، وَشَرِّعَ الخُطِيِّبِ يَقُولُ: وَشَرِّحَ أَحْوَالِهِ شَرْحاً حَسناً، فَأَنْذَرَ الشَّيْخِ
عَلَيْهِ، وَقَالَ: هَذَا دَارَقْنِي عُصْرَاً.

Al-Sam‘ānī narrates that Yūsuf ibn Ayyūb in Marw said, “Al-Khaṭīb was
present in a class with our shaykh Abu Ishāq. Abu Ishāq narrated a ḥadith
narrated by Bahr ibn Kaniz al-Saqqa’. He then said to al-Khaṭīb, ‘What do
you say regarding this?’ He replied, ‘If you give me permission I will speak
regarding his state.’ Abu Ishāq did so, moving from his place and sitting like
a student. Al-Khaṭīb then commenced in explaining his condition and he
explained it in an excellent manner. The shaykh praised him, stating, “This
is the Dāraqūṭnī of our age.’”

قال أَبُو عَلِيّ البَرْدَانِي: حَدَّثَنَا حَافُظُ وَفْقِيْهِ أَبُو بُكْرُ الخُطِيِّبِ، وَمَا رَأَىَ مَثْلَهُ، وَلَا
أَظْلَمْ رَأْى مِثْلُ نَفْسِهِ.

Abu ‘Alī al-Baradānī said, “The hāfiz of our time, Abu Bakr al-Khaṭīb nar-
rated to us. I have never seen the like of him, nor do I think he witnessed

31 See Tabaqat al-Subki (4/35-36) and al-Wāḥi (7/196).
anyone similar to him.”

Al-Salafi asked Shujā’an al-Duhūlī about al-Khaṭīb and he replied, “He was an imām, a great author and hāfiz, and we have not come across the like of him.”


Ibn al-Abnūsī said, “Al-Hāfiz al-Khaṭīb used to walk and in his hands was a juz (portion) from which he would read.”

Al-Mu’taman narrates that al-Khaṭīb would say, “The one who authors, he presents his knowledge upon a plate for people to view.”

32 This has been mentioned in a previous footnote.
33 Tadbirat al-Huffāz (3/1141).
34 Tadbirat al-Huffāz (3/1141).
36 Tadbirat al-Huffāz (3/1141) and al-Mustafāf (59-60).
Muḥammad ibn Ṭāhir narrates from Makkī ibn ‘Abd al-Salām al-Rumaylī, “The reason behind al-Khaṭīb leaving Damascus to Sūr was a controversy the people spread regarding him in relation to a handsome boy who used to visit him.

وكان أمير البلد رافضًا متغصباً، فبلغته القِصَّة، فجعل ذلك سنة إلى الفتى به، فأمر صاحب سرعته أن يأخذ الخطيب بإلَّاً، فيقلبته، وكون صاحب المَرْطَة سِنياً، فقصده تلك الليلة في جماعة، ولم يملكه أن ي узнَفَ الأمير، فأخذته، وقال: قد أُمرت فيك بكدًا وكذا، ولا أخذ لك جيظَة إلا لأني أخبر بك عند دار الشريف ابن أبي الجبن، فإذا حاذت الدار أقرو واختُل، فإني لأطلقك وأرجع إلى الأمير، فأخفى القِصَّة.

The ruler of the land was an extremely sectarian Rāfīḍī and this story reached him, so he took advantage of the rumour to eliminate him. So, he ordered the chief of security to arrest al-Khaṭīb in the night and execute him. However, the chief of security was a Sunnī, he headed to the masjid that night as instructed, and it was not possible for him to disobey his leader’s commands. He took al-Khaṭīb and said to him, ‘I was ordered to arrest you and do such and such. I do not see a way out for you except if I take you to the abode of al-Sharīf ibn Abī ‘l-Jinn. After we reach the border of the house, run and enter it, for I will not be able to follow you [in his land.]’ The man left al-Khaṭīb and returned to his leader to inform him of what took place.

فجعل ذلك، ودخل دار الشریف، فأرسل الامیر إلى الشریف أن يمنعه، فقال: أهيا الأمیر؟ أن تعرف اعْتِقادي فيه وفي أمثاله، ولم يَسْتَه في قلبه مصلحة، هذا مسهوٍّ بالعرقي، إن قُلْ يِها جماعة من السُّبُعة، وحرّبت المشاهد. قال: فما ترى؟ قال: أرى أن ينتحر من بلدك. فأمر بإخراجه، فراح إلى صور، وبنى بِهَا مَدَة.

[Al-Khaṭīb] did what he ordered and entered the house of al-Sharīf. Subsequently, the leader requested from al-Sharīf that he send al-Khaṭīb to him. Al-Sharīf replied, ‘O amīr (leader), you know my opinion of his like, it is
not wise to execute this man as he is extremely famous in Iraq. If you were to kill him, killed alongside him would be many from the Shī'ah and the lands would fall into ruin.’

The leader asked, ‘What should be done in your opinion?’

He said, ‘In my view he should be exiled from this land.’

Thus it was ordered that al-Khaṭīb be exiled from the land and he left for Şūr, where he remained for a period.”

Abu ‘l-Qāsim ibn ‘Asākir said, “Al-Khaṭīb was conspired against by a man named Ḥusayn ibn ‘Alī al-Damanshi. He said to the head of the army, “He is a naṣīḥī who narrates the virtues of the companions and al-‘Abbās in the Jāmi‘ [mosque].”

Ibn ‘Asākir narrates from some source that al-Khaṭīb had access to a parchment in which there was a narration that al-Qā’im bi ‘Amrillah had heard. So, he took it and went to the house of the caliph and asked permission to read it. However the caliph said, ‘He is a highly esteemed man in the knowledge of hadith and [obviously] he does not need to hear a narration [from me]. Perhaps, he used it as an excuse to approach us to ask for a need he wants to fulfil. So, ask him about his need.’ He answered, to teach ḥadith in [the mosque] Jāmi‘ al-Manṣūr. So, he gave him permission and he did so [therein].”

37 Tādḵirat al-Ḥuffāẓ (3/1141-1142).
38 Taḥdhib Ibn ‘Asākir (1/400), Tādḵirat al-Ḥuffāẓ (3/1142) and al-Wāfī (9/192).
Ibn Tahir said that he asked Habiullah ‘Abd al-Warith al-Shirazi, “Was al-Khatib similar in strength in his memory as he was in his writing?” He replied, “No. If we asked al-Khatib regarding an issue he would answer after a few days. And if we pressed him, he would become angry; for he was inclined to solitude and disliked mixing with people. And he was not as strong in his memory as he was in his authorship.”

Abu ‘l-Husayn ibn al-‘Iraqi said, “Most of al-Khatib’s books except for Ṭartīb Baghdād depend upon the books of the scholar al-Ṣūrī, who authored his books before al-Khatib, and he had a sister in Ṣūr and left with her twelve cases of his books. From these books al-Khatib benefited [in his own authorship.] Al-Ṣūrī divided his time on more than thirty things.”

I say: Al-Khatib was not in need of dependence upon al-Ṣūrī, for he was of a higher level in ḥifẓ and had a wider scope of knowledge, hadith, understanding and travels [for studying.]

Abu ‘Ali ibn al-Khallāl reported to us [...] that al-Ḥāfiẓ Abu Bakr al-Khatib

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39 Ṭaddkarat al-Ḥuffāz (3/1142) and al-Wafī (7/194).
40 See al-Muntaẓam (8/266).
said:

"As for the *sifāt* (attributes of Allah), the *madhhab* of the salaf; according to that which has been narrated in the authentic reports, is to affirm them and take them upon their apparent meanings whilst rejecting delving into their modality and likening them to the attributes of creation. There are some people who have negated them, thus they invalidate that which Allah has affirmed. In contrast, there are some people who have affirmed them, but they delved into their modality and likening. The correct manner is to tread the middle path between these two approaches. The religion of Allah is between those who are extreme and those who show laxity. The foundational rule of this matter is that speaking regarding the *sifāt* is part of speaking about the essence of Allah; therefore, the same methodology should be followed. That being said, if it is known that affirming Allah, the Lord of the worlds is to affirm His existence and not *kayfiyyah* (modality), then it follows that affirming His *sifāt* means affirming that they exist and not affirming that they are *tahādid* (restricted) or *takyyif* ([affirming] a modality).

فإذا قلنا: الله يَد وَسَمَعْ وَبصَرْ، فَإِنَّمَا هِيَ صِفَاتُ أَنْبِيَتِهِ اللهُ يَنْفِسُهَا، وَلَا نَفْوَلُ: إِنَّ مَعْنى النَّبِيِّ الْقَدْرَةِ، وَلَا إِنَّ مَعْنى السَّمَعْ وَبَصَرْ: الْعَلَمَ، وَلَا نَفْوَلُ: إِنَّهَا جَواَرِحُ، وَلَا نَفْوَلُ: إِنَّهَا نَشْيَتُهَا بِالْأَلْبَيِّ وَالْأَشْمَاعِ وَالْأَبْصَارِ الْيَبِينَيِّ جَواَرِحُ وَأَدْوَاتُ لِلنَّفَّلِ، وَنَفْوَلُ: إِنَّمَا َوْجَبَ إِنْبِيَاتِهَا لِنَّ النَّوْقِيْفَ وَرَدْ ِبَهَا، وَوْجَبَ نَفْوِيَ النَّشَيْتِهِ عَنْهَا لِقُولِهِ: ْلَيَسَ.
If we were to say: Allah has a hand, is hearing, and seeing, then these are attributes that Allah has confirmed for Himself. It would be wrong for one to say that the meaning of hand is power, likewise it would be wrong to say that the meaning of hearing and seeing is having knowledge. We do not say that they are limbs; and we do not liken these mentioned attributes to [our] hands, hearing and seeing which are limbs and tools or means to performing an act. We say that it is wājib (mandatory) to affirm them because they are established by religion without further information. Likewise it is wājib that we do not give them likeness, about which Allah states: {There is nothing like unto him.}41 {Nor is there to him an equivalent.}42

[In the book Mukhtasar al-ʿUlū,43 al-Imām al-Dhahabī commentates on al-Khaṭīb’s above statement:

وقال نحو هذا القول قبل الخطيب أحد الأعلام، وهذا الذي علمت من مذهب السلف، والمراد بظاهرة، أي: لا باطن لأنفاظ الكتاب والسنة غير ما وضعت له، كما قال مالك وغيره: الاستواء معلوم. وكذلك القول في السمع والبصر والعلم والكلام والإرادة والوجه و نحو ذلك، هذه الأشياء معلومة، فلا تحتاج إلى بيان وتفسير، لكن كيف في جميعها مجهول عندنا، والله أعلم.

“A similar statement to this was made by one of the notables before al-Khaṭīb and this is what I know from the madhhbab of the salaf. And what is intended by ‘Upon their apparent meanings’ is that there is no hidden meaning to the words of the Book and the Sunnah other than the meanings designated for them [by custom], as has been stated by Mālik and others, ‘al-īstīwā is known.’ And the saying regarding [attributes such as] hearing, seeing, knowledge, speech, will, face etc. is the same. These things are known and so we do not need any further clarification and explanation. However, the true reality in all of them is not known to us. And Allah knows best.

41 Shūrā: 11
42 Ikhlās: 4
And al-Khaṭīb was the second al-Daraqṭūnī, there was not any person in Baghdad after him who was similar in knowledge of this affair. He died in 463, and his first hearings of ḥadith were after the year 400.” [End.]

Ibn al-Najjār said, “Al-Khaṭīb was born in a village in the district of Nahr al-Malik and his father was a khaṭīb in Darzūjān. He grew up in Baghdad and studied the different modes of recitation of the Qur’ān and he studied fiqh from al-Ṭabarānī and learned from him some topics that are considered from the matters of al-khilaфа. [...] From the people who narrated from him are Muḥammad ibn Ṭālib al-Malik ibn Khayrūn, Abu Sād Ahmad ibn Muḥammad al-Zawzānī, Muḥlit ibn Ahmad al-Dūmī, and al-Qādi Muḥammad ibn ʿUmar al-Urmawī—who was the last person who narrated from him directly i.e. through direct hearing.”

There are a number of individuals who narrated from him through the means of al-ijāzah (authorisation), who were mentioned in the book Tarīkh al-Īlām, the last of whom was Maṣʿūd ibn al-Hasan al-Thaqafī. However, his ijāzah was then found out to be weak and questionable, so this should be noted.

44 See Tadbirat al-Ḥuffāz (3/1143).
The handwriting of al-Khaṭīb is beautiful, clear and complete in its lettering/dotting; I read some of his writings in Damascus. I read in his writing the narration [...] to Yazid ibn Harūn, that he said, “The reason sincerity is heavy in [the field] of ḥadīth is due to its honourable nature.”

Abu Manṣūr ‘Alī said, “When al-Khaṭīb returned from al-Shām, he had a good amount of wealth from gold and cloth. However he did not have any descendants. Due to this he wrote to al-Qa‘im Bi Amrillāh, ‘My wealth will go into the Bayt al-Māl, so give me permission so that I can benefit with this whomsoever I like.’ He was given permission and thus he distributed his wealth amongst the ḥadīth masters.”

Al-Ḥāfiz Ibn Nāṣir narrates from his mother that his father told her, “I used to look after al-Khaṭīb when he was ill. One day, I said to him, “O sire! Abu
I-Fadl ibn Khayrûn did not give me from the gold that you ordered him to divide between the hadith adherents. He raised his head from his pillow and said, ‘Take this cloth, may Allah bless it for you.’ Within it was forty dinars, and I utilised this money for a long period of time in my seeking of knowledge.”

Makki al-Rumilî said, “Al-Khaṭîb fell sick half way through the month of Ramadân and his illness intensified with the onset of Dhu Hijaţ. He gave Ibn Khayrûn his bequest and made his books a waqf in his hand, and gave away the majority of his wealth to charity and to the hadith masters. He passed away during the fourth hour of Monday on the 7th of Dhu Hijaţ of the year 463. He was carried from his house during the morning of Tuesday, they carried him to al-Jânîb al-Gharnaţî (the west side) and his funeral was attended by judges, noble men and the masses. Abu ‘I-Husayn ibn al-Muhtadî Billâh led the funeral prayer, making four takbîrs over him and then he was laid down in a grave next to Bishr al-Ḥaftî.”

46 Tadhkîrat al-Huffâz (3/1144).
47 Ṭadhhib Ibn ‘Asâkir (1/402).
Ibn Khayrūn said, “He died on the morning of Monday and he was buried in bāb ḥarb. Al-Khaṭīb gave away his wealth in charity and it amounted to two hundred dinars. He included in his bequest that all of his clothes were to be donated and made his entire collection of books an endowment. His funeral started from a room by al-Nizāmiyyah and a large number of jurists and general people walked in his funeral procession and carried his body to the Jāmi‘ al-Manṣūr mosque. In his funeral there were scores of people chanting, “This is the one who thwarted lies attributed to the Prophet ﷺ, this is the man who preserved the ḥadith of the Prophet ﷺ.” People completed the recitation of the Qur’ān many times on his grave.\[48\]

Al-Kattānī, in his work al-Wafyāt mentioned that it is recorded by many [chronologists] that the date of al-Khaṭīb’s passing was on the 7th Dhi ʿl-Ḥijjah, and that al-Imām Abu Ishāq al-Shirāzī was one of the carriers of al-Khaṭīb’s body. And he further stated that he was a thiqah (accepted, trustworthy narrator), a bāṣīf (major ḥadith scholar), possessing precision, and [strength in] investigation and authorship.

قَالَ أَبُو البَرْكَاتِ إِسْمَاعِيْلٍ بْنِ أَبِي سَعْدٍ الصُّوْفَيِّ: كَانَ الشَّيْخُ أَبُو بَكْرٍ بْنُ زَهْرَاء الصُّوْفَيِّ بِإِبْرَاهِيمَانَا، قَدْ أَعْدَى نِفْسِي بِقِيَامَةِ جَنَابٍ قَبْرٍ بِشَرِّ بَشَرِّ الخَافِقِيِّ، وَكَانَ يَضْضَيِّعُ إِلَيْهِ كُلُّ أَسْيَعُ مَرَّةً، وَيُبَلَّهُ يِنِيبُهَا الْفَرَآن كَلَّهَا، فَلَمَّا مَاتَ أَبُو بَكْرُ الْخَطِيبُ، كَانَ قَدْ أَوْصَى أَنْ يَدَفْنَ إِلَى جَنَابٍ قَبْرٍ بِشَرِّ فَجَاءَ أَصْحَابُ الحَدِيثِ إِلَى بْنِ زَهْرَاء، وَسَلََّلَهُ أَنْ يَدَفْنُوا الْخَطِيبَ فِي قِيَامِهِ، وَأَنْ يَشُرْهُ بِهِ، فَأَمَّنَّهُمُ، وَقَالَ: مَوْضِعُ قَدْ أَعْدَدَ لِنِفْسِي لِيْكُحُدْ مِنِّيَ فَجَاهَوْا إِلَى وَالِدِيِّ، وَذُكَّرُوا لِهِ ذَلِكَ، فَأَحْضَرَ بْنُ زَهْرَاءَ وَهُوَ أَبُو بَكْرٍ أَحْمَدُ بْنُ عَلِيّ الْبَرْكَاتِيِّ، فَقَالَ: أَنَا لَا أَقُولُ لِكَ أَعْطُهمُ الْقَبْرِ.

48 See Tadbkirat al-Ḥuffāz (3/1144).
Abu 'l-Barākāt Ismā'īl ibn Abī Sa'd al-Ṣāfī said, “Al-Shaykh Abu Bakr ibn Zahārā al-Ṣūfī was in our ribāṭ. He had prepared for himself a grave next to Bishr al-Ḥāfī. He would visit it once a week and sleep in it, reading the entire Qur’ān during each visit. When Abu Bakr al-Khaṭīb passed away with the wish of being buried in the grave next to Bishr al-Ḥāfī, the scholars of hadīth went to Ibn Zahārā and asked if they could bury al-Khaṭīb in the grave he had set aside for himself and to favour him with it over himself. He rejected this request and he said, “I have reserved this position for myself and you desire to take this from me?’ They then went to my father and spoke to him regarding this matter. My father met with Ibn Zahārā (his name was Abu Bakr Ahmad ibn ‘Alī al-Ṭuraythīthi) and said to him, ‘I am not asking you to give up your grave to them. I am asking you to think about the following: If Bishr al-Ḥāfī was alive and you were sitting at his side and then Abu Bakr al-Khaṭīb came and sat in a lower position to you, would you be happy sitting in a higher position than him?’ He replied, ‘No. I would certainly sit him in my position.’ My father replied, ‘And this is how this situation must be [looked at].’ This eased the heart of Ibn Zahārā and he gave his permission.

Abu 'l-Fadl ibn Khayrūn said, “One of the righteous people visited me and informed me that when al-Khaṭīb passed away, he saw him in a dream and asked him, “How are you?” He replied, “I am [endowed with] rest, bounty and gardens of pleasure.”

49 He was al-Imām Abu Sa'd Ahmad ibn Muḥammad ibn Dūsūt Dādā, the scholar nicknamed as Shuykh al-Shuyūkh, who died in 479.
50 Ta’dikrat al-Huffāţ (3/1144-1145) and Taḥdīb Ibn ‘Asakīr (1/400).
51 Al-Wāfi bi al-Wafayāt (7/197).
Shu'ba waited on me, and when I asked him what he thought of Abu Bakr’s handwriting, he said: ‘I was [al-Hasan ‘Ali ibn al-Hasan ibn Jadda] told that the night before the death of Al-Khatib, I saw a man who had been standing by my side. I felt the urge to ask him about Abu Bakr al-Khatib. He said to me as I was about to ask, “Go to the middle point of Paradise where al-abrār (the pious) meet.” This was narrated from him by al-Baradan in Kitāb al-Manāmāt.’


Ghayth al-Armnāzī reports that Makkī al-Rumaylī said, “I was sleeping in Baghdad in the month of Rabī‘ al-Awwal in the year 463. It appeared as if I was sitting in a gathering with Abu Bakr al-Khatib in his home to read al-Tārikh, as was our custom. Al-Khatib appeared to be sitting and to his right was Shaykh Abu ‘l-Fath Naṣr ibn Ibrāhīm al-Maqdisī. The man sitting to Naṣr’s right I did not recognise. I asked regarding his identity and I was informed, ‘This is the Messenger of Allah, and he has come to listen to al-Tārikh.’ I said to myself, this is an honour for Abu Bakr al-Khatib that the Prophet salam attends his gathering.” I say: Furthermore this is a refutation of those who disparage al-Tārikh by saying that it contains undue criticism of certain people.”

52 Tādhkirat al-Huffāz (3/1145).
53 [T] It appears that this is al-Dhahabī, as it was not mentioned in Tādhkirat al-Huffāz. And Allah knows best.
54 Tādhkirat al-Huffāz (3/1154).
Abu 'l-Hasan Muhammad ibn Marzūq al-Zafrānī narrates that Hasan ibn Ahmad al-Baṣrī, the pious jurist said, “I saw al-Khaṭīb in a dream and he was wearing beautiful white garments with a white turban and he was cheerful and smiling. I do not remember if I asked what Allah had done with him or if he said the following without me initiating the conversation, ‘Allah has forgiven me (or granted mercy upon me), and whoever comes (I understood it in the dream to mean [whoever comes] with tawḥīd) to Him, He will forgive him or grant His mercy upon him. So be happy.’ This took place a few days after his passing.”

Ibn Mu’taman said, “The Hanābilah had prejudice towards al-Khaṭīb and pushed him until he changed (i.e. he turned against them).”

I say: Ibn al-Jawzī was extremely critical of al-Khaṭīb and this was due to him seeing fanaticism on his part against our companions from the Hanābilah.

I say: It would have been better if al-Khaṭīb left off some of his disparagement of the major figures and his narrations against them.
أتيء (شرف أصحاب الحديث): ثلاثة أجزاء، (الجامع) خطبة عشرة جزءاً،
(الكفاية) ثلاثة عشر جزءاً، (السابق واللائق) عشرة أجزاء، (المكتوم والمفرط)
ثمانية عشر جزءاً، (المكتوم في المهمة) ستة أجزاء، (غنية المكتوم في توضيح
المتيسى)، (من وقعت كتبته اسم أبيه)، (الatomy الممتعة) مجدّد، (الموضى)
أربعة عشر جزءاً، (من خذت ونسى) جزء، (التطيف) ثلاثة أجزاء، (القرون)
ثلاة أجزاء، (الرواة عن مالك) ستة أجزاء، (اقةة أجزاء، (القيامة والمتفقه) مجدّد، (توضيح متصّل
الأتيء)، مجدّد، (الجيّل) ثلاة أجزاء، (الإذاعة عن الأثنى) جزء، (الرحمة) جزء،
الاحجاج بالسّماعي). جزء، (البخلاة) في أربعة أجزاء، (المؤتمّف في تكتمل
المؤتمّف)، (كتاب ليسمى وانها من الفائقة)، (الحجاب) ﯾَبِيِّنَة، (مقدّم
الأتيء، والأنساب) مجدّد، (جزء): البيع مع الشهاد)، (أتيء المدّسّين)
(قضاعة العلماء العّم)، (تقدير العلماء) ثلاثة أجزاء، (القول في التّجهيز) جزء،
(رواة السّماعية عن تابعي) جزء، (ضلاة التّسيب) جزء (مسمّى نعيّم بن حمّاد)
جزء، (النهي عن صوم يوم المّلك)، (إجازة المفصول والمجمّوع) جزء، (ما فيّه
سيّة تابعيين) جزء.

Abu Sa’d al-Sama’anî said, “Al-Khaṭîb wrote fifty six works. Amongst them are: al-Tārikh in 106 volumes, Sharaf Ashâbi l-Ḥadîth in three volumes, al-Jâmi’ in fifteen volumes, al-Kifâyah in thirteen volumes, al-Sâbiq wa l-Lâbiq in ten volumes, al-Muttafaq wa l-Mu’taraq in eighteen volumes, al-Muknîl fi l-Mubmalî in six volumes, Ghuniyatu l-Muqtabis fi Tamyîzî l-Multabîs, Man Waqafu Kunyatubu Isma Abîhi, and al-Ismâ’u l-Mubhama, each one in one volume, al-Muwa’dâhî in fourteen volumes, Man Hadatha wa Nasi in one volume, al-Tatfîl in three volumes, al-Qunüî in three volumes, al-Ruwât ‘an Mâlik in six volumes, al-Faqîh wa l-Muttafaqî in one volume, Tâmyîz Muṣṭaṣîl al-Asârîd in one volume, al-Hil in three volumes, al-Inbâ’î ‘an al-Abnâ’î in one volume, al-Riḥlî in one volume, al-Iṣṭiḥâj bi l-Shâfî’î in one volume, al-Bukhârî in four volumes, al-Muţânîf fi Takmîl l-Mu’talîf, Kitâb al-Basmallah wa Anhâ min al-Fâtiḥah, al-Jabar bi l-Basmallah, each of which is in two volumes, Maqlû-
Those who passed away at the approximate time of al-Khaṭīb include: Ḥassān ibn Sa‘īd al-Manṣūrī, Abu ʿl-Walīd Ahmad ibn ʿAbdullāh ibn ʿAhmad ibn Zaydūn, the poet of Andalusia, Abu Sahl Ḥāmid ibn Wālikīz in As-
Biography of al-Khaṭīb
شرف أصحاب الحديث
للإمام الفاطم芝 أحمد بن علي بن تايمية
المعروف بـ "المخطيب البغدادي" (395هـ - 473هـ)
[مقدمة المؤلف]
[Author’s Foreword]

[The chain of narration of the book:]

حدثنا الشيخ الإمام العالم الحافظ جمال الدين أبو محمد عبد القادر ابن عبد الله الرهاوي، قراءة من نفظه، وأنا حاضر أسمع بالموصل، يوم السبت الثالث عشرين ذو الحجة سنة اثنين وسبعين وخمس مائة، قال: أخبرنا الشيخ أبو عبد الله محمد بن حمزة بن محمد بن أبي جعفر الفرشي، قال: أخبرنا الشيخ أبو محمد هبة الله بن أحمد الأفخاري، قال:

۱۰۰۰

حدثنا الشيخ الإمام أبو بكر، أحمد بن علي بن ثابت، الخطيب البغدادي - رحمه الله - فيما حدثنا به:

It was narrated to us by al-Shaykh, al-Imām, Abu Bakr Ahmad ibn 'Ali ibn Thābit, al-Khaṭīb al-Baḍḥādī، from what he narrated to us:

الحمد لَلَّهِ الَّذِي اصْطَفَى الإِسْلاَمَ دِينًا لَصَفْوَةٍ نَبِيٍّ وَعَفَّتُهُ الْمُرْسَلِينَ الْدِينِ اخْتَارَهُمْ مِنْ خَلِيفَتِهِ وَجَعَلَهُ فَوْقَاهَمِينَ يَشْرَيعُهُ وَعَلِيَّهِ بَيْنَ نَفْسِهِ وَبُنيَّاهُ عَابِدِينَ يَسْتَيْعَجَهُ حَجَّةَ حَمَّادَهُ وَتَوَلَّاهُ التَّوَفِيقَ لِيَشْدِدهُ وَتَرَفَعَ إِلَيْهِ فِي الْمُرْدِدِ مِنْ فَضْلِهِ.

All praise is due to Allah Who has favoured Islam as a religion for His chosen creation, Who has sent His messengers with it whom He selected from amongst His creation; Who has made us firm upon His legislation and religion, avoiding what He prohibited, and following His way. We praise Him as He deserves to be praised, we ask Him to give us success in reaching His
guidance, and we hope from Him more of His blessings.

May Allah bless the seal of His messengers, our master, Muḥammad, the best of the prophets and whom Allah made the finest from amongst all of creation, and [may He bless] his righteous and noble companions, and all those who follow them in goodness until the Day of Judgment.

As to what follows:

May Allah give you success in performing good actions, and may He protect us and you from falling into innovation and doubt. We are aware of what you have mentioned in regards to the aspersions that the people of innovation cast upon the people of the sunan and āthār, and their criticisms levied against those who busy themselves with hearing the aḥādīth and memorising narrations, as well as their rejection of what was authentically transmitted from the honest, renowned scholars unto the Muslim nation, and their ridicule of the people of truth with that which the disbelievers have lied about them: {But Allah mocks them and prolongs them in their transgression [while] they wander blindly.}\(^{56}\)

\(^{56}\)Al-Baqarah: 15
It is not a strange occurrence for this to emerge from those who follow their desires, and those whom Allah has led astray from following the way of the truth. Amongst the illuminations of their affair which shows their betrayal is that they avoid looking into the rulings of the Qur’ān; that they abandon using its clear and evident ayāt as evidence, and that they throw the sunan behind them and give rulings in the religion based upon their own opinions.

The young amongst them are infatuated with love poetry, and the old amongst them are enamoured with kalām and arguing, and they have made their religion a matter to dispute about. They sent themselves into the pastures of destruction, and the devil inspired them to reject the truth with doubts, and hence, if they were to be presented with some books of rulings that pertain to the āthār of our Prophet ﷺ, they would throw them aside, and leave without looking into them. They deride those who carry and narrate them, displaying through this obstinateness towards the religion and malignance towards the imāms of the Muslims. Then, they boast to the laity about how they spent their entire lives in the study of kalām,
and they view them all to be misguided except themselves. Moreover, they believe that they are the only ones who will be saved because—they think—that they have exited the remit of blind following, and because they ascribe themselves to stating justness and monotheism. However, if their monotheism were to be scrutinised, it would emerge as polytheism and disbelief, as it makes partners and equals to Allah from His creation. Their justness is actually deviation from the correct methodology, contrary to the absolutes of the Sunnah and the Qur’ān.

[Furthermore], when such a miserable and poor person faces a novel matter related to the religion, he is seen going to a jurist seeking a fatwā, and he acts upon what the jurist says and narrates, returning to the blind imitation that he [supposedly] abandoned, and abiding by his ruling after he had turned away from him. Perhaps the ruling regarding their situation has some difference of opinion that would need close examination and investigation, so how could they allow blind imitation after they forbade it?! And how could they lessen the sin after they had considered it so grave?! Their abandoning of that which will not benefit them in the hereafter or this world, and them busy themselves with the rulings of religious legislation is more appropriate and worthy.

1- أَخْرَىٰ نَبِيَّ يتِبَّعُ مُحِمَّدَ بْنِ مُوسَى بْنِ الْفَتْلِيِّ بْنِ شَاذَّانِ الصَّبِّرِيِّ بْنِ بَسْيِبَرَ. قَالَ: حَدَّثَنَا نَبِيَّ يتِبَّعُ مُحِمَّدَ بْنِ مُوسَى بْنِ الْفَتْلِيِّ بْنِ شَاذَّانِ الصَّبِّرِيِّ بْنِ بَسْيِبَرَ حَدَّثَنَا مُحِمَّدَ بْنُ يُعْقَوْبُ الأَصْمُّ قَالَ: حَدَّثَنَا مُحِمَّدَ بْنُ إِسْحَاقَ الصَّفَائِيِّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ عَيْسَى قَالَ: سَمَعْنَا مَالِكَ بْنَ أَنْسِ بْنَ يَعْيَّبَ
The Eminence of the Hadīth Adherents

1. Abu Sa‘īd reported to us in Naysābūr [...] that Ishāq ibn ‘Īsā said, “I heard Malik ibn Anas criticise arguing about the religion and state, ‘Every time a person came to us who was more argumentative than the other, he wanted us to reject that which Jibrīl brought to the Prophet ﷺ.”

2. Abu ‘ī-Qāsim ʿAbd al-Rahmān ibn Muhammad ibn ‘Abdullāh al-Sarrāj reported to us in Naysābūr [...] that Bishr ibn Walīd said: “I heard Abu Yūsuf say: ‘It has been said that whoever seeks the religion through kalām (Islamised philosophy) has committed blasphemy, and whoever seeks out the gharīb (strange) narrations has lied, and whoever seeks out wealth through alchemy has made himself insolvent.’”

3. Abu Manṣūr Muhammad ibn ‘Īsā ibn ‘Abd al-ʿAzīz al-Bazzāz reported to us in Hamadhān [...] that Sufyān al-Thawrī said: “Indeed, the religion is

57 [T] This denotes the chain of narration between the direct reporter to al-Khaṭīb and the last reporter.
based upon ṣṭār (reports) and not opinion; indeed, the religion is based upon ṣṭār and not opinion; indeed, the religion is based upon ṣṭār and not opinion.

4. Abu ʿl-Ḥasan ʿAli ibn Ahmad ibn Muḥammad ibn Bakrān al-Fuwād reported to us in Baṣrah [...] that al-Faḍl ibn Ziyād said: “I asked Abu ʿAbdullāh—i.e. Ahmad ibn Ḥanbal—regarding al-Karābīṣī and what he proclaimed, to which he frowned and said, ‘Their troubles have come from these books that they composed. They abandoned the narrations of the Messenger of Allah ﷺ and his companions, and turned to these books.’”

5. Abu ʿl-Ḥasan Muḥammad ibn ʿUbaydillāh ibn Muḥammad al-Hinnāʾī reported to us [...] that ʿAbd al-Rahmān ibn Mahdi said: “I heard Mālik ibn Anas say, ‘The Messenger of Allah ﷺ and the rulers after him established traditions; accepting [and acting upon] them is attestation to the book of
Allah, perfection of obedience to Allah, and [an increasing of] strength for the religion of Allah. Whoever acts by it is guided, whoever seeks support from it is supported, and whoever contradicts it has followed a path rather than that of the faithful, and Allah [instead] makes that which they have followed their supporter.”

6. Abu Sa’īd Muḥammad ibn Mūsā al-Ṣayrafi reported to us [...] that al-ʿAbbās ibn al-Walīd ibn Mazyad al-Bayrūtī said: “My father said to me, ‘I heard al-Awzā’ī say: “Adhere to the aḥār of the salaf, even if people reject you, and beware of the opinions of men, even if they beautify it in speech. Then indeed, when the matter becomes clear, you will find yourself upon the straight path.”

7. Al-Ḥasan ibn Abī Bakr reported to us [...] that Ahmad ibn al-Ḥusayn said: “I heard Yazīd ibn Zuray’ state, ‘The people of opinion are the enemies of the Sunnah.’”

He (i.e. Abu Bakr, the author) said:
Sharaf Ashābi ‘l-Ḥadīth

If the one who adheres to disproised nāt (opinion) were to busy himself with the sciences that benefit him, by seeking the sunan of the Messenger of the Lord of all that exists, and by following in the steps of the work of the jurists and the scholars of ḥadith, he will find that it suffices in place of everything else, and he would be satisfied with the āthār instead of the opinion he holds. This is because the ḥadith is comprised of knowledge regarding the principles of tawḥīd, and explanation of the various promises and threats, as well as the attributes of the Lord of the worlds in opposition to what the disbelievers [and deviants] say. Also, it describes the characteristics of paradise and the hellfire, and what Allah has prepared in either of them for the righteous and the sinners, in addition to details regarding what Allah has created in the earth and heavens, from the different types of wondrous things and magnificent signs. It also mentions the close angels, and describes those who are pure and frequent in their praise [of Allah].

58 In another manuscript this is (毅劍).
ascetics and the saints. Also, the sermons of the eloquent, the words of the jurists, and biographies of the kings of both the Arabs and non-Arabs. Likewise, the stories of the nations that preceded, and they detail the battles of the Messenger (ﷺ) as well as his expeditions, his rulings and judgements in general, his sermons and speeches, his signs and miracles, and they give detail of his wives, children, in-laws, and companions. [In regards to them (i.e. the Companions),] it mentions their virtues and exploits, explains their reports and merits, how old they lived, and states their ancestries.

وَفِيهِ تَفَسِّيرُ الْقُرْآنِ الْعَظِيمِ، وَمَا فِيهِ مِنْ النَّبِيّ وَالذِّكْرِ الْحَكِيمِ، وَأَقاوِيلُ الصَّحابَةِ فِي الأَحْكَامِ المُخَفْوَةِ عَنْهُمْ، وَتَسْمِيَةُ مِنْ ذَهَبٍ إِلَى قُوَّلٍ كُلٍّ وَاحِدٍ مِنْهُمْ مِنَ الأَلْوَانِ الْحَالِفِينَ وَالْفَقِهَاءِ الْمُجْتَهِدِينَ.

It also includes exegesis of the Glorious Qur'an, and the tidings and wise remembrance found within it. [It] also [includes] the views of the Companions regarding the rulings [of the Sharī'ah] that have been narrated from them, and names each person from among the imāms that came after them, and the mujtahid jurists, who held each of their opinions.

وَقَدْ جَعَلَ اللَّهُ تَعَالَى أُهْلَهُ أَرْكَانَ الشَّيْعَةِ، وَهَذَّمَ بِهِمْ كُلُّ بَدْعَةٍ شَيْعَةٍ. فَهُمُ أُمَانَاءُ اللَّهِ مِنْ خَلِيفَتِهِ، وَالوَاسِطَةُ بَيْنِ النَّبِيِّ صلى الله عليه وسلم، وَأَمْهِيَةً، وَالْمُجْتَهَدُونَ فِي حُجْاجِ مَلِيِّهِ. أَنْوَارُهُمْ رَاهِةٌ، وَفَضَالَتُهُمْ سَائِرَةٌ، وَآبَاهمْ بَاهِرةٌ، وَمَدَاهِنَهُمْ ظَاهِرةٌ، وَحَجْجَتُهُمَّ قَاهِرةٌ.

Furthermore, Allah made its (i.e. hadith’s) people the pillars of the Sharī'ah, and through them He destroyed every hideous innovation. They are the trustees of Allah from amongst His slaves, and the intermediaries between the Prophet (ﷺ) and his nation, those who strive in the preservation of his creed. Their lights are bright, their virtues are boundless, their signs are magnificent, their doctrines are pure, and their evidences are powerful.

وَكُلُّ فِيّاً تَفْهِيمًّا إِلَى هُوَاء تَرِجُمٍ إِلَيْهِ، أوَّ لَتُسْحِبُ رَأْيًا تَعْكِفُ عَلَيْهِ، سَوْى أَصْحَابِ الْحَدِيثِ، فَإِنَّ الْكِتَابَ عَلَانَهُمْ، وَالْسَّعَةُ حَجْجَتُهُمْ، وَالْمَطَأَفُ فَتْنَهُمْ، وَإِلَيْهِ
Everyone is prejudiced towards a desire that they fall back to, or favour an opinion to lean on, except the hadith adherents, for the Qurʼān is their tool, the Sunnah is their proof, and the Messenger is their group, to which (i.e. to him) they are ascribed. They do not stumble on their desires, nor do they turn to opinion. That which they narrate from the Messenger is accepted, [for] they are the ones entrusted with it and the ones who possess the requisite trustworthiness. They are the preservers of the religion and its treasurers, the vessels of knowledge and its carriers. If there is a dispute regarding a hadith, it is to them one returns, and what they decide is accepted and heard. From them comes every juristic scholar, exquisite and astute imām, ascetic between an entire tribe, person specified with virtue, meticulous reciter, and eloquent speaker.

They are the great consensus, theirs is the straight path, those who innovate pretend to follow their creed, and they do not dare to express [their innovation] outright. Whoever plots against them is destroyed by Allah, and whoever opposes them Allah will forsake him. They are immune to the harm of those who failed them, and those who separate themselves from them are doomed to failure. The one who is vigilant towards his religion is in dire need of their guidance, and regretful is the sight of whomsoever looks at them in an evil manner. Indeed, in their support Allah is able.

59 In another manuscript this is (خذله).
8. Abu Bakr Ahmad ibn 'Umar al-Dallal reported to us [...] that Mu‘awiyah ibn Qurrah narrated from his father, that the Prophet ﷺ said: “Some people of my nation will continuously prevail, and they will not be harmed by those who forsake them until the commencement of the [last] hour.”

9. Muhammad ibn Ahmad ibn Rizq al-Bazzar reported to us [...] that ‘Uthmān ibn Sa‘īd al-Dārīmī said: “Aḥī ibn al-Madīnī said regarding the statement of the Prophet ﷺ, ‘There will remain a group of my nation who prevail upon the truth, and they will not be harmed by those who oppose them.’ [He said:] ‘They are the people of ḥadith, and those who serve as custodians for the ways of the Messenger and as the sentinels for knowledge. If it were not for them, you would not find some of the sunan amongst the Mu‘tazilah, the Rāfi‘dah, the Jahmiyyah, the people of ʿirjā’, and the people

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60 Sahih. Reported by Ahmad (5/34), Ibn Abi ‘Āşim (2/333), al-Ṭayalīsī (1076), al-Tirmidhī (2192), Ibn Mājah (6) and others.
of *nāy* (opinion).”

[Abu Bakr (i.e. the author) said:]

فَقَدْ جَعَلَ رَبُّ الْعَالَمِينَ الطَّائِفَةَ الْمُنْصُورَةَ حَرَاسَ الدِّينَ، وَضَرَّفَ عَنْهُمْ كِيدَ الْمُعَادِينِ; لَيْمَشْكُهُمْ بِالشَّرْعِ الْمَنْتَيْنِ، وَأَفْقَاهُمْ آثَارَ الصَّحَابَةِ وَالْتَابِعِينِ.

Allah has made the prevailing sect the guardians of the religion, and he deflected from them the plots of their opposition. This is due to their adherence to the firm legislation, and their following of the *āthār* of the Companions and their disciples (lit. followers).

فَمَاتَهُمْ جَنْفُ الْآثَارِ وَقَطْعُ الْمَفَاعِلِ وَالْقَفَائِ، وَرَكُوبُ الْبَرَارِيِّ وَالْبِرِّيِّ فِي اقْتِياسِ مَا شَرَعَ الرَّسُولُ الْمُصْطَلَفُ، لَا يُعْرَجُونُ عَنْهُ إِلَى رَأْيِ وَلَا هُوَاءٍ.

Hence, their primary desire is to preserve the *āthār*, to pass over deserts and wastelands, and to ride across lands and upon the seas, in order to attain that which the chosen messenger has legislated, and they do not turn away from it to follow an opinion or a desire.

فِيَلَوْا شَرَيعَتُهُ فَوْلًا وَفِعَالًا، وَحَرَّسُوا سَبِيلَهُ حَفَظًا وَحَفَظًا حَتَّى يَبْتَغُوا بِذلِكَ أَصْلُهَا، وَكَانَتَا أَحْقَى بِهَا وَأَحْلَاهَا. وَكَمْ مِنْ مَلِكٍ يُؤْمِنُانِ بِنَجْلُطَ بِالشَّرِيعَةِ مَا لَيْسَ مِنْهَا، وَاللَّهُ تَعَالَ يَنْبِذُ بِأَصْحَابِ الْحَدِيثِ عَنْهَا، فَيَهْمُ الْحَقَّاَتِ لِأَرْكَابِهَا، وَالْقُوَّامِينَ بِأَمْثِلَهَا وَبِشَأْنِهَا إِذَا صُدِّقَ عَنْهَا الْدِّفَاعُ عَنْهَا فَيُهْمِ ذَرُّهَا بِنِيَّانٌ، ۙ أَوْلَئِكَ جَزِّي الْلَّهُ ﷺ إِنَّ جَزَاءٌ

61 The chain of narration is weak, due to the narrator Abu Ishaq Ahmad ibn Muhammad ibn Yasin al-Harawi. Al-Daraqutni declared him a liar and called him “mattruk” (rejected), and al-Khalili said, “He has no strength, he narrated from a manuscript which none others [narrated].” However, the report itself is established from Ibn al-Madini. After reporting the previous hadith, al-Tirmidhi said, “Muhammad ibn Isma’il (i.e. al-Bukhari) said that ‘Ali ibn al-Madini said, “They are the people of hadith.”
They accepted his Sharī'ah in word and in practice, and they protected his Sunnah through memorisation and transmission, which firmly established its roots, and [thus] they were the most worthy of it and of being from its people. How many disbelievers desire to mix with the Sharī'ah that which is not from it, whilst Allah protects against this via the hadīth adherents. They are the ones who protected its pillars, and who are the caretakers of its matter[s] and affair[s], and they are its defenders if the need to do so arises, {Those are the party of Allah. Unquestionably, the party of Allah—they are the successful.}\(^{62}\)

\(^{62}\) Al-Mujādílah: 22

\(^{63}\) Mawdū‘ (fabricated) with this isnād. The shaykh of al-Khaṭīb was not only accused (مهم) of lying, but he would also misappropriate and fabricate. The narrator ‘Abdullāh ibn Khirāsh is of his like. The narrator Zayd ibn al-Ḥarīsh has some softness (layyin) and jabālah (being unknown), as for the layyin, it is due to the statement of Ibn Ḥibbān regarding him in al-Thiqāt (8/251), “Sometimes he makes mistakes (ربى أخطأ)”, as for the jabālah, it is based upon the transmission of al-Ḥāfīz in al-Lisān (2/620) from Ibn al-Qatān, “He is majbūl al-ḥal (having an unknown state).”
11. Al-Hasan ibn Abī Ṭālib narrated to us [...] that ʿĀḥmad ibn Sinān narrated from a man he mentioned who said that he saw the Prophet ﷺ in a dream, and the Prophet ﷺ was standing in the masjid between two gatherings, in one was ʿĀḥmad ibn Ḥanbal, and in the other was Ibn Abī Duʿād. The Prophet ﷺ was stating: “{But if the disbelievers deny it ...}”—whilst pointing to Ibn Abī Duʿād and his companions, “{then We have entrusted it to a people who are not therein disbelievers}”64)—whilst pointing to ʿĀḥmad ibn Ḥanbal and his companions.65

[Abu Bakr said:]

قد ذكر أبو عمر مأجوج عند الله بن مسلم بن قتيبة في كتابه المألوف في (تأويل مختلف الحديث) ما يتلقى به أهل البدع من الطعن على أصحاب الحديث، ثم ذكر من فضائل ما تعلقو به، ما فيه مفتيح لمن وقفة الله ليشدوه، ووزره السدادة في قضئه.

64 Al-An‘ām: 89
65 Its isnād is sabih to ʿĀḥmad ibn Sinān. Al-Hasan ibn Abī Ṭālib is al-Hasan ibn Muḥammad al-Khallāl.
Abu Muḥammad ʿAbdullāh ibn Muslim ibn Qutaybah in his book Ṭawīl Mukhtalaf al-Ḥadīth, mentioned that which the people of innovation clung on to when criticising the hadith adherents, and then mentions the invalidity of that. Such matters are not comprised of anything which would convince the one whom Allah has allowed to reach His guidance, and bestowed upon him rightness in his aim.

وَأَنَا أَذُكُّرُ فِي كِتَابِي هَذَا، إِن شَاء اللَّهُ تَعَالَى، مَا رَوِيَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحَبَّةِ عَلَى الْقَلِيقِ عَنْهُ، وُفْضَلَ النَّبِيُّ لِمَا سَمِعَ مِنْهُ، ثُمَّ مَا رُوِيَ عَنْ الصَّحَابَةِ وَالْعَلَّامَةِ وَمُنَّ بَعْدِهِمْ مِنَ الْعَلَّامَةِ الْخَلِيفَةِ فِي شَرِيفِ أَصْحَابِ الْحَدِيثِ وَفُضْلِهِمْ، وَحَفُّوْنِي مَرْتَبِهِمْ وَنُبُلِّيهمْ، وَمَحَابَبِهِمْ المَذْكُورَةُ وَمَعَالِيْهِمْ المُظْهَرَةُ.

I will mention in this book of mine, by the will of Allah, that which was narrated from the Messenger of Allah ﷺ which encourages reporting from him, and the virtue of transmitting what was heard from him, and also that which was narrated from the Companions and their followers, and from the scholars who succeeded them, pertaining to the honour of the hadith adherents and their virtue, high status and nobility, their mentioned merits, and transmitted characteristics.

نَسْأَلُ اللَّهَ أَنْ يَنَفَعَنَا بِمَحَاجِبِهِمْ، وَيَحْيِيناَ عَلَى مَهْتِهِمْ، وَيُجِينَنَا عَلَى مَهْتِهِمْ، وَيَهْسُرْنَا في زَرْعِهِمْ، إِنَّهُ وَيْنَا خُبْرًا نَصِيرًا، وَهُوَ عَلَى كُلِّ مَا ذَا قَدِيرُ.

We ask Allah to benefit us from our love of them, to give us a life upon their footsteps, to allow us to die upon their religion, and to gather us amongst them, for He is all-knowing and all-seeing of us, and He is over all things able.
Chapter: That Which Was Narrated From the Messenger of Allah ﷺ in Encouragement of Conveying and Memorising From Him

His ﷺ statement, “Convey from me even if it were one verse, narrate from me, and do not lie upon me.”
أبو عاصي.

ح وأخبرنا أبو القاسم علي بن محمد بن علي الإيادي، قال: أخبرنا أحمد بن يوسف بن خلّال العطار، قال: حدّثنا الحارث بن محمد التميمي، قال: حدّثنا عاصم بن علي، قال: حدّثنا أخي، الحسن بن علي.

ح وأخبرنا الهاضبي أبو العلاء محمد بن علي بن يعقوب الواسطي، قال: أخبرنا أحمد بن جعفر بن حمّان، قال: حدّثنا بشر بن موسى، قال: حدّثنا معاوية بن عمرو، عن أبي إسحاق يغبني الفزاري.

كلهم عن الأوزاعي.

ح وأخبرنا أبو المحسن علي بن محمد بن عبد الله بن بشير المعدل، قال: أخبرنا أبو يكرون محمد بن جعفر بن محمد الأدمي الفارئي، قال: حدّثنا ابن الطّاع، قال: حدّثنا معاوية بن مصعب.

ح وأخبرنا علي بن علي المعدل، قال: أخبرنا الحسن بن جعفر بن محمد السمنّار، قال: حدّثنا أبو شعيب الحرثاني، قال: حدّثني يحيى بن عبد الله.


 حدّثني حسان بن عطية، قال: حدّثني أبو كبيبة، أن عبد الله بن عمرو حدثه أنه سمع رسول الله صلى الله عليه وسلم يقول: ((بلى، عني ولّه آية، وخذّوا عن ببني إسرائيل ولا خرج، ومن كذب علي متعهدًا فليتيمى مفعلاً من النّار)).

12. It was reported to us [through a number of chains to al-Awzâ’î] [...] that
Abu Kabshah reported ‘Abdullāh ibn ‘Amr stating to him that he heard the Messenger of Allah ﷺ state: “Convey from me even if it were one verse, and talk about the Children of Israel and there is no sin [in doing so], and whoever purposely lies upon me then let them take his seat in the Hellfire.”

The wordings of the text are the same in all of the above transmissions.

[Abu Bakr said:] This was also reported by ‘Abd al-Rahmān ibn Thābit ibn Thawbān from Ḥassān ibn ‘Atiyyah.

13. Abu Muḥammad al-Hasan ibn ‘Ali ibn Aḥmad ibn Bashār al-Naysābūrī reported to us in Baṣrah [...] that ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ said: “The Messenger of Allah ﷺ said: ‘Convey from me even if it were one verse, and narrate from the Children of Israel and there is no sin [in doing so], and whoever purposely lies about me then let them take his seat in the Hellfire.”

67. The hadith is sahīh (being a mutābiʿ to the previous narration of al-Awzā’ī) but this
14. Al-Qādī Abu Bakr Ahmad ibn al-Ḥasan ibn ʿAbd al-Ḥarāshī reported to us in Nṣābūr [...] from Abu Hurayrah that the Messenger of Allah ﷺ said: “Narrate from the Children of Israel and there is no sin [in doing so], and narrate from me, and do not lie upon me.”

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**Qūlūhī:** صلى الله عليه وسلم: (البَلَغُ الشَّاهِدْ بَيَّنَّكُمُ الغَائِبِ.)

His ﷺ statement: “Let the present from you inform the absent.”

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specific isnād is daʿīf due to the narrator ʿAbd al-Raḥmān ibn Thābit [al-Thawbān]. It was also reported through this route by al-Tirmidhī (2669).

68 Hasan. It was reported by al-ʿImām Ahmad (2/474 and 502), al-Ḥumaydī (1165), Abu Dāwūd (3662), Ibn Mājah (34) and Ibn Ḥibbān from the route Muhammad ibn ʿAmr ibn ʿAlqamah—Abi Salamah—Abi Hurayrah. I say: Muhammad ibn ʿAmr is deemed weak in his narrations from Abi Salamah. However, there is an abundance of narrators from him who reported the same, thus displaying that he was accurate in this narration. This is further cemented when considering the aforementioned hadith of Ibn ʿUmar, which serves as a witness for it.
The Eminence of the Ḥadīth Adherents

ح وَأخْبَرَنَا عَلَيْهِ بنُ مُحَمَّدٍ بنُ يَعْمَرِّي، قال: أَخْبَرُنا أَحْمَدُ بنُ يُوسُفُ الْعَطَّارُ، قال: حَدَّثَنَا الحَارِثُ بنُ مُحَمَّدٍ، قال: حَدَّثَنَا حُذَيْفَةُ.

ح وَأخْبَرَنَا أبو بَكْرٍ أَحْمَدُ بنُ عَلِيٍّ بنُ مُحَمَّدٍ النَّبِيِّ دَهْرٌ الحَافِظُ بُسْتَسِبَارُ، قال: أَنَابُنا زَاهِدٌ بنُ أُحْمَدٍ، قال: أَنَابُنا إِبْرَاهِيمُ بنَ عَبْدِ اللَّهِ الرَّفِيعِي، قال: حَدَّثَنَا مُحَمَّدٌ - يَغْنِي ابْنُ عَبْدِ الْأَعْلَى الصَّعَانِيَّةِ -، قال: حَدَّثَنَا بِشْرٌ بنُ الْمُفْضَّلِ، قال: حَدَّثَنَا ابْنُ عَيْنٍ، عَنْ مُحَمَّدٍ بْنِ سَبيْرِينِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرُةَ، عَنْ أَبِي بَكْرَةَ.

ح وَأخْبَرَنَا عَلَيْهِ بنُ مُحَمَّدٍ بنُ عَبْدِ اللَّهِ بنُ بَشَرٍ، قال: أَخْبَرُنا أبو جَعْفَرٍ مُحَمَّدٍ بْنِ عُمَرٍ بْنِ الْبَيْحِيْرِيِّ الرَّزَازُ، قال: حَدَّثَنَا مُحَمَّدٌ بنُ أَحْمَدٍ، عَبْدُ الرَّحْمَنِ بْنِ أَبِي عَوْامٍ، وَعَبْدُ الْمَلِكِ بْنِ مُحَمَّدٍ، قال: حَدَّثَنَا أبو عَامِرٍ.

ح وَأخْبَرَنَا أبو الحَسُنِ عَلَيْهِ بْنُ أَحْمَدٍ بْنُ مُحَمَّدٍ بنِ دَاوُدُ الْرَّزَازُ، قال: حَدَّثَنَا أَحْمَدُ بْنُ سَلَمَانٍ النَّجَاجُ، قال: حَدَّثَنَا عِبَادُ الْمَلِكِ بْنُ مُحَمَّدٍ، قال: حَدَّثَنَا عِبَادُ الْمَلِكِ بْنِ عُمَرٍ بْنِ عَمَّارٍ الْعَقْدِي، قال: حَدَّثَنَا عُثُومُ، عَنْ مُحَمَّدٍ بْنِ سَبيْرِينِ، قال: حَدَّثَنِي عِبَادُ الرَّحْمَنِ بْنِ أَبِي بَكْرُةَ، وَرَجُلٌ، أَفْسَلُ فِي نَفْسِي مِنْ عَبْدِ الرَّحْمَنِ حُمَيْدٌ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي بَكْرُةَ، قال: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّي اللَّهُ عَلَيْهِ وَسَلَّمُ: ((ٌأَلَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~}})

15. It was reported to us via multiple chains that Abu Bakrah said, “The Messenger of Allah ﷺ said: ‘Let those present from you inform the absent, for perhaps the one who is informed may have better comprehension than the one who heard.’”

وَالْلَّفَظُ لَحْدِيثٍ قُرْنَتِهِ.

The wording of the above hadith is that of [the narrator] Qurrah.

69 Sahih. It was reported by Ahmad (5/37 and 49), al-Bukhāri (1/23), Muslim (3/1306-1305), and Ibn Mājah (233).
16. Al-Qâdi Abu Bakr Ahmad ibn al-Hasan al-Jîrî reported to us in Naysâbûr [...] that Abu Bakrah said: “The Messenger of Allah ﷺ said: ‘Then let the present amongst you inform your absentees, for perhaps the one who is informed may memorise better than the one who hears.’”

17. ‘Ali ibn Mu‘ammad ibn ‘Ali al-Iyâdî informed us [...] that Asmâ’ bint Yazid narrated from the Messenger of Allah ﷺ: “Let the present amongst you inform the absent.”

Abu Bakr said: I have abbreviated this.

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70 Šâhib. Reported by Ahmad (5/39), Abî Dâwûd (1947) and al-Nasâ’î (7/127).
71 Its isnâd is wa‘bin jiddan (very weak) due to it having Dâwûd ibn al-Mu’âhîb within it, who is matrûk al-ḥadîth.
18. Abu Bakr Muḥammad ibn ʿAbdillāh ibn Ṣāliḥ al-ʿAṭṭār informed us in Aṣbahān [...] that Abu Ḥātim al-Rāzī said, “Spreading knowledge is his life, and conveying from the Messenger of Allah ﷺ is a mercy. Every faithful believer holds tightly to him, and his presence serves as an evidence against every persistent denier and deviant.” And al-Awzāʿī said, “If innovations become manifest and they are not criticised by the people of knowledge, they become sunnah[s].”

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72 [T] The translation of this phrase is based upon one of the meanings given in Tuhfat al-Abwadhi.
الله صلّى الله عليه وسلم: ((نَصَرَ الله امَرًا، سِمعَ مَا حَدِيثَ، فَحَفَظَهُ حَتَّى يُبَلِّغَهُ.
كَمَا سَمَعَهُ، قُرِّبَ حَامِلٌ فَقَهَهُ غَيْرُ فِي نَفْسِهِ، وَزَرَّ حَامِلٌ فَقَهَهُ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ)).
وَهَذَا نَظَرُ حَدِيثٍ بَيِّنَيَّ.

19. We were informed through two chains to al-Shu‘bah [...] that Zayd ibn Thabit reported from the Messenger of Allah ﷺ: “May Allah make his affair blessed, the one who hears a hadith from us, and memorises it until he conveys it as he heard it. Perhaps one who carries knowledge is not versed in it, and perhaps one who carries knowledge may convey it to someone who has better understanding than him.” The wording of the hadith is that of Baqíyyah.\(^{73}\)

20. Al-Ḥasan ibn Abī Bakr informed us [...] that Muḥammad ibn Jubayr ibn Muṭ‘im reported from his father: “The Messenger of Allah stood among us at al-Khif, which is in Mina, and said: ‘May Allah make bright, a slave who hears my statement and memorises it, and then conveys it to those who did not hear it. Perhaps one who carries knowledge has no understanding, and perhaps one who carries knowledge will convey it to someone who has better understanding than him.’\(^{74}\)

\(^{73}\) Ṣaḥīḥ. Reported by al-Imām Aḥmad (5/183), Abu Dāwūd (3660), al-Tirmidhī (2656), al-Nasā‘ī in al-Kubrā and Ibn Hibbān (72 and 73).

\(^{74}\) The isnād is da‘īf jiddan (very weak), as Ibn Ishāq is a mudallīs, and he utilised the ‘an’anab form of transmission here. Furthermore, this was reported by Ibn Mājah (231) from the route Ibn Numayr—Muhammad ibn Ishāq—‘Abd al-Salām—al-Zuhrī. One can see that he added ‘Abd al-Salām ibn al-Janūb [in Ibn Mājah’s report,] displaying that he performed tadlis here. This ‘Abd al-Salām was deemed da‘īf jiddan.
21. It was reported to us via two chains to Abu Ya'la Aḥmad ibn ʿAlī [...] that ʿAbdullāh ibn Maṣʿūd narrated from the Messenger of Allah ﷺ: “May Allah make his affair bright, a slave who hears my statement and grasps it, then preserves it. Perhaps one who carries knowledge does not have understanding, and perhaps one who carries knowledge may convey it to one who has better understanding than him.”

22. It was narrated to me by one who heard from him, that ʿAbd al-Ghani

(very weak). Ibn al-Madinī said, “He is munkar al-hadīth.” Abu Ḥātim said, “He is a shaykh who is matruk (left).” He was deemed weak by multiple hadith masters, and he solely reported this ḥadīth from al-Zuhrī, displaying the feebleness of this chain of narration. And Allah knows best.

75 Its ḥanād is ḥasan and the hadith is ṣahīh. Ibn Ḥibbān mentioned one of its narrators, ʿUbaydah ibn al-Aswad, in al-Thiqāt, stating, “His ḥadīth are given consideration if his hearing of them is evident, and thiqāt narrators are above and below him [in the chain.]” It has a different route from Ibn Maṣʿūd’s son ʿAbd al-Raḥmān which is ṣahīh. It was reported by ʿAbd al-Rahmān (1/437), al-Tirmidhī (2657 and 2658), Ibn Mājah (232) and Abu Nuʿaym (7/331).
ibn Sa‘īd al-Misrī al-Hāfiẓ said, “The most authentic ḥadīth reported regarding this is this ḥadīth of Ubayyā ibn al-Aṣwad (i.e. ḥadīth twenty one here).

23. It was narrated to us by Abu Hāzim ‘Umar ibn ‘Abdul ibn Ibrahim al-Abdawī al-Hāfiẓ in Naysābūr [...] that al-Ḥumaydī said: “I heard Sufyān ibn ‘Uyaynah say, ‘There is no person who pursues ḥadīth except that there is brightness in his face, due to the statement of the Prophet ﷺ, ‘May Allah make his affair bright, a person who hears a ḥadīth from us and conveys it.’”76

76 Its isnād is ḍa‘īf, due to the two narrators Ibrahim ibn al-Muwallad and Ahmad ibn Marwān, the latter of which was deemed weak by al-Dāraquṭnī. As for Ibrahim ibn al-Muwallad, he is from the shaykhs of the sūfiyyah, and I have not come across anything clarifying his state [as a narrator,] for him being known for worship and goodness is one thing, whereas precision [in narration] is something else.
The Eminence of the Ḥadīth Adherents

24. Abu Nuʿaym al-Ḥāfīz informed us [...] that Anas reported from the Messenger of Allah ﷺ, ‘Whoever preserves forty ḥadīth for my nation that pertain to their religion, Allah will resurrect him upon the Day of Resurrection as one of understanding and knowledge.’

25. Abu Saʿd Aḥmad ibn Muḥammad ibn Aḥmad al-Mālinī informed us [...] that Anas ibn Mālik reported from the Messenger of Allah ﷺ: “Whoever preserves forty ḥadīth for my nation from what they need which pertain to the ḥalāl and the ḥarām, Allah will record him as being one of understanding and knowledge.”

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77 It is mawdūʿ (fabricated), due to the narrator Abān ibn Abī Ḥaylā, who is matrūk, and Muʿallā ibn Hilāl, who is agreed upon to be a liar.

78 It is mawdūʿ; it includes the aforementioned Abān amongst other issues. The ḥadīth was reported from this route by Ibn al-Jawzī in al-ʿIlal (1/125).

27. Muḥammad ibn Ja‘far ibn ‘Allān al-Shurūṭī informed us [...] that ‘Abdullāh reported from the Messenger of Allah ﷺ, “He who preserves forty ḥadīth for my nation which Allah benefits them with, it will be said to him: ‘Enter from any door of paradise you wish.’” 80

79 It is mawdū‘, as there is a narrator within it named Ishāq ibn Najīh who is a liar (kadhib) and would fabricate ḥadīth. Al-Khaṭīb reported this ḥadīth within his biography in Tārīkh (the history of) Baghdad (6/322), and transmitted Sālih ibn Muḥammad’s statement, “This ḥadīth is bāṭil (baseless)” with its defectiveness being based upon this Ishāq. The ḥadīth was reported from this route by al-Ḥasan ibn Sufyān in his Musnad and al-‘Arba‘īn, as in Tālkhīṣ al-Ḥabīr (3/93).

80 It is mawdū‘, with a severe defect arising from the narrator Muḥammad ibn Ḥaḍr al-Ḥāzāmī or his shaykh Duḥaym—who is ‘Abd al-Raḥmān ibn Muḥammad al-Ṣaydāwī. Both individuals are majhūl (unknown), and al-Dhahabi reported this ḥadīth within his biography of Duḥaym in al-Mīzān (2/588), stating, “This [ḥadīth] is bāṭil, it was solely reported from him by Muḥammad ibn Ḥaḍr al-Ḥaẓāmī.” He said in his biography of al-Ḥaẓāmī (3/526), “The serious defect is him or his shaykh.” The ḥadīth was reported from the route of al-Ḥaẓāmī by Abu Nu‘aym in al-Ḥilyah (4/189), Ibn ‘Asākir in al-‘Arba‘īn (4) and Ibn al-Jawzi in al-‘Ilal (1/19).
28. We were informed via two chains to 'Ali ibn 'Aṣim [...] that Abu Ḥārūn al-'Abūdī said: “When we would go to Abu Sa‘īd al-Khudrī, he would say, ‘Welcome with the Prophet’s bequest (i.e. welcome whom the Prophet has enjoined upon me).’ We asked, ‘And what is the bequest of the Messenger of Allah?’ He said, ‘The Messenger of Allah said to us, ‘There will come after me a group who will ask you for ḥadīth from me; if they come to you, be gentle with them and narrate to them.’”

81 It is mawdū‘, due to the narrator Abu Ḥārūn al-'Abūdī (his name is 'Amārah ibn Juwayn) who is matrik (rejected), and was deemed a liar by a number of ḥadīth masters, from them were: Ibn 'Ulayyah, Ḥammād ibn Zayd and Ibn Ma‘īn. He was the
The wording of the above narration is that of Ibn Bishrān.

29. Abu ‘l-Husayn Muḥammad ibn al-Husayn ibn al-Faḍl al-Qaṭṭān informed us [...] that Abu Ḥarūn al-‘Abdī reported from Abu Sa‘īd al-Khudri: “The Prophet said, “Young people will come to you from the corners of the earth seeking ḥadith, when they come to you treat them well.”

30. Ibn al-Faḍl informed us [...] that Abu Ḥarūn al-‘Abdī reported that sole narrator of this from Abu Sa‘īd. It was reported from Abu Ḥarūn by al-Tirmidhī (2650 and 2651), Ibn Mājah (247) al-Ramahurmuzi in al-Muhaddithib al-Fāsil (22) and Ibn Khayr al-Iṣbīlī in his Fabrasab (p/ 8). Al-Tirmidhī said, “We do not know of this ḥadith except from the narration of Abī Ḥarūn from Abī Sa‘īd.”

82 It is mawdū‘, al-Rabi‘ ibn Badr is mattrī al-ḥadīth, and see what preceded it.
Abū Sa‘īd al-Khudrī used to say when he would see young people: “Welcome with the bequest of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ advised us to make space for you in our gatherings, and to teach you ḥadīth, for you will succeed us, and you are the people of ḥadīth after us.”

31. Abu ʿl-Ḥasan Muhammad ibn Ahmad ibn Muḥammad ibn Ahmad ibn Rizq al-Bazzāz informed us [...] that Jaʿfar ibn Muslim said: “We crowded around Husayn al-Jaʿfī and caused the lace of his sandal to be cut, so he became angry and narrated a ḥadīth to us saying, ‘Whosoever seeks ḥadīth so that people speak well of him, he will not smell the fragrance of paradise.’ When he calmed down, he narrated to us a ḥadīth saying, ‘There will come a people at the end of time seeking knowledge and ḥadīth. If they come to you then permit them, honour them, and narrate to them.’”

83 It is mawdūʿ, in addition to its source defect, Muḥammad ibn Dhakwān and Yaḥyā ibn al-Muttawakkil are daʿīf narrators.

84 This ḥadīth is wādīn jiddan (very weak). There is within its chain the narrator Muḥammad ibn al-Ḥasan al-Naqqāsh, and al-Khaṭīb mentioned in regards to him that which displays his infirmity (wūmeh) within his biography in Tārīkh Baġdād, he was deemed a liar by Tāḥā ibn Muḥammad al-Shāḥid and al-Barqūnī said, “Every ḥadīth of al-Naqqāsh is munkar.” Furthermore, the narrator Muḥammad ibn Jaʿfar al-Qattān was deemed weak by al-Khaṭīb (2/129). Also, I do not know of the narrator Jaʿfar ibn Muslim, rather, a Jaʿfar ibn Muḥammad ʿImrān narrated from al-Ḥusayn al-Juʿfī, and the most likely case to me is that this is from the mix-ups (takhlīṭāt) of al-Naqqāsh, which have been detailed in his biographies.
Islam began as something strange, and it will return to being strange, so glad tidings to the strangers.

32. Abu 'l-Hasan 'Ali ibn Ahmad ibn 'Umar al-Muqri informed us [...] that Abu Hurayrah reported from the Messenger of Allah (ﷺ) that Islam began as something strange, and it will return to being strange, so glad tidings to the strangers. (85)

85 Sahih. It was reported by Muslim (1/130), Ibn Mâjah (3986), al-Äjurri in al-Ghunâbâ (4) and the author in Târikh Baghdad.
33. Abu Muhammad ʿAbdullāh ibn Ahmad ibn ‘Abdullāh ibn Ibrāhīm al-ʿAṣbahānī informed us […] that Kāthīr ibn ʿAbdullāh narrated from his father, who narrated from his grandfather who reported from the Messenger of Allah ﷺ: “Indeed Islam began as something strange, and it will return to being strange, so glad tidings to the strangers.” It was asked: “O Messenger of Allah, who are the strangers?” He replied: “Those who resurrect my Sunnah after me, and teach it to the slaves of Allah.”

34. Muhammad ibn al-Ḥasan ibn Abī ʿAlī al-ʿAṣbahānī informed us […] that ʿAbdullāh reported from the Messenger of Allah ﷺ: “Islam began as something strange, and it will return to how it was at the start.” It was asked: “O Messenger of Allah, who are the strangers?” He said: “They are those who live as strangers amongst [their own] tribes.”

86 Its ṣnād is wābin jiddan (very weak) due to the narrator Kāthīr ibn ʿAbdullāh ibn ʿAmr ibn ‘Awf who is wābin (flimsy) and has been deemed a liar by a number of scholars, and the narrator al-Ḥunaynī is very weak. It was reported by al-Bazzār in his Musnad (3287), al-Qudāʾi in al-Shibāb (1152 and 1153) and Ibn ʿAbd al-Barr in Jāmīʿ Bayān al-ʿIbl wa Faḍlīk (2/120).

87 Reported by al-Imām Ahmad and his son ʿAbdullāh in Zawāʾid al-ʿĀlī al-Musnad (1/398), al-Ājurri in al-Ghurābā (2), Ibn Waḍāḥ in al-Bīdāʿ wa al-Nabī ʿAnbā (169) and al-Khaṭṭābī in Gharīb al-Ḥadīth (1/174). The men in this chain of narration are thiqāt, however [Abī Isḥāq] al-Sabīʾī was a mudallīs, and in this report he utilised the
‘Abdan said: “They are the first ḥadīth adherents.”
(Qołuh صلى الله عليه وسلم: 

The Statement of the Prophet ﷺ:

"My nation will divide into seventy-odd sects..."

35. Al-Hasan ibn Ahmad ibn Ibrāhīm al-Bazzār informed us [...] that Anas reported from the Messenger of Allah ﷺ: “The Children of Israel divided into seventy-one sects, the Christians divided into seventy-two sects, and my nation will divide into seventy-three sects, all of them are in the hellfire except one of them.”

88 Its ʾismād is wābiʿin jiddān (very weak). The narrator Bishr ibn al-Ḥusayn was subject to aspersions from al-Bukhārī, who said, “Fibi naẓār (he has issues)”. Abu Ḥātim said, “He lied upon al-Zubayr.” Al-Dāraqūṭnī said, “He is mattrūk.” Ibn Ḥibbān said, “Bishr ibn al-Ḥusayn reported from al-Zubayr a manuscript containing one hundred and fifty ḥadiths, the majority of which were forged.”
36. Abu Nu‘aym al-Ḥāfiz informed us [...] that Anas ibn Mālik reported from the Messenger of Allah ﷺ: “The Children of Israel divided into seventy-one sects, and my nation will divide into seventy-two sects, all of them are in the Hellfire except one, and it is the Jamā‘ah.”

37. ‘Abdullāh ibn Aḥmad ibn ‘Ali al-Sūdharjānī informed us in Aṣbāhān [...] that Ibrāhīm ibn Mūhammad ibn al-Ḥasan said: “I was informed about Aḥmad ibn Ḥanbal, who mentioned the statement of the Prophet ﷺ: ‘My nation will divide into seventy-odd sects, all of which are in the hellfire except one sect,’ and said, ‘If they are not the ḥadīth disciples, then I do not know who they are!’”

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89 Its isnād is ṣḥāb (irregular). It was reported by Ibn Abī Āṣim in al-Sunnab (64) and Ibn Mājah (3993). Al-Ḥusaynī said in Miṣbāḥ al-Zu‘ajāb (2/96), “This isnād is ṣabīh and its men are thiqāt.” However, I say: It has a hidden defect. It was narrated by a number of reporters—from them: Mu‘āwiyyah ibn Ŝālih, Ṭsā ibn Yūnus, Fuḍayl ibn Ḥyād and Abu Iṣḥāq al-Fażārī—from al-Awzā’ī, that he said, “It was narrated to me by Yazīd al-Ruqāshī from Anas.” This was reported by Abu ‘l-Qāsim al-Aṣbahānī in al-Hujjāb (1/108). Al-Ruqāshī is da‘if.
38. Muḥammad ibn Abī al-Ḥasan informed us [...] that Muḥammad ibn ʿAbdullāh ibn Bishr said in Fāṣā: “I saw the Prophet ﷺ in a dream, and I said, ‘Who are the saved sect from amongst the seventy-three?’ He said: ‘You, O disciples of ḥadīth.’”
“There will continue to be a group of my nation who prevail upon the truth, and they will not be harmed by those who forsake them.”

39. Abu Nu‘aym al-Ḥāfiz informed us [...] that Mu‘āwwiyah ibn Qurrah narrated from his father: “The Prophet ﷺ said: ‘There will continue to be a group from my nation who are victorious, and they will not be harmed by those who forsake them until the [Last] Hour.’”

40. It is ṣahīḥ. It was reported by al-Imām Ahmad (3/436, 5/34 and 35), Ibn Abī ‘Āṣim in al-Āhād wa l-Mathānī (2/333), Ibn Abī Shaybah in al-Muṣannaf (6/409), al-Tirmidhī (2192), Ibn Mājah (6), al-Ṭabarānī in al-Kabīr (19/27) and al-Ḥākim in Ma‘rīfāt ‘Ulām al-Ḥadīth (p. 2). Some of them added, “When the inhabitants of al-Shām become corrupt, then there is no good in you.” Al-Tirmidhī said after his transmission of this ḥadīth, “Muḥammad ibn Ismā‘īl (i.e. al-Bukhārī) said, ‘Aḥī al-Madīnī said, ‘They are the ḥadīth disciples.’”
40. Muḥammad ibn Ṭalḥah al-Naʿālī informed us [...] that Muʿāwiyah ibn Qurrah narrated from his father who said: “The Messenger of Allah ﷺ said: ‘There will continue to be a group from my nation who prevail upon the truth, and they will not be harmed by those who forsake them until the [Last] Hour.”

41. Muḥammad ibn al-Ḥasan al-Ahwāzī informed me [...] that ʿImrān ibn Ḥuṣayn reported from the Messenger of Allah ﷺ: “There will be a group of my nation who do not cease fighting for the truth until the [Last] Hour.”

Yazīd ibn Ḥārūn said: “If they are not the hadith adherents, then I do not

91 It is sabīh. See the previous narration.
92 The hadith is sabīh but this chain is mawqūf due to Ḥammād ibn Salamah. Despite him being a thiqāt narrator, he solely narrated this from Qatādah, and it was not narrated from the other firmly grounded thiqāt amongst Qatādah’s disciples, such as Shu’bāh, Hishām al-Dastuwāḥī, and Saʿīd ibn Abī ʿArūbah, and such a scenario (i.e. where a thiqāh reports a narration from a hāfīz whilst the remainder of his disciples do not) brings an element of questionableness to a transmission, as indicated to by al-Imām Muslim in the introduction to his Sabīh. A different sabīh route was reported by al-Imām Ahmad (4/434). The report of Ḥammād ibn Salamah was collected by al-Imām Ahmad (4/469 and 437), Abu Dāwūd (2484), al-Ḥākim (4/450) and al-Lālikāʾī in Sharh Usūl al-ʿItiqād (168 and 169).
know who they are.”

42. ‘Ubaydullah ibn Abī al-Fath and al-Ḥasan ibn Abī Ṭālib informed me [...] that Sa‘īd ibn Ya‘qūb al-Ẓāqānī or another said: “Abdullah ibn al-Mubārak mentioned the ḥadīth of the Prophet ﷺ: ‘There will continue to be a group from my nation who prevail upon the truth, and they will not be harmed by those who oppose them until the Last Hour.’ Then Ibn al-Mubārak said, “To me, they are the ḥadīth adherents.”

43. Abu Nu‘aym al-Ḥāfīz informed us [...] that al-Faḍl ibn Ziyād said: “I heard Ahmad ibn Ḥanbal mention the ḥadīth: ‘There will continue to be a group of my nation who prevail upon the truth.’ He said, ‘If they are not the ḥadīth adherents, then I do not know who they are!’”
44. Abu Nu‘aym also informed us [...] that Abu Ḥātim said: “I heard Aḥmad ibn Sinān, and he mentioned the ḥadīth: ‘There will continue to be a group from my nation who prevail upon the truth.’ He said, ‘They are the people of knowledge and āthār.’”

45. Abu Ya‘lā Ahmad ibn ‘Abd al-Wāhid al-Wakīl informed us [...] that Abu ʿĪsā al-Tirmidhī mentioned the ḥadīth of Mu‘āwiyyah ibn Qurrah from his father, “The Messenger of Allah ﷺ said: ‘There will be come to be a group of my nation who are victorious, and they will not be harmed by those who forsake them,’” Abu ʿĪsā said, “They are the ḥadīth disciples.”

46. Abu Nu‘aym al-Ḥāfīz informed us [...] that Muḥammad ibn Ismā‘īl al-Bukhārī mentioned the ḥadīth of Jābīr, who reported that the Prophet ﷺ said: “There will continue to be a group of my nation...” Al-Bukhārī said, “Meaning, the ḥadīth disciples.”
The trustworthiness from among every generation will carry this knowledge.

47. Al-Qaḍī Abu Muḥammad al-Ḥasan ibn al-Husayn ibn Rāmīna ‘I-Isṭirābādī informed us [...] that Abu Hurayrah reported from the Messenger of Allah ﷺ: “The trustworthy from amongst every generation will carry this knowledge. They will safeguard it from the deviation of the extremists, the undue assumption of the repudiators, and the interpretation of the ignorant.”

93 Its isnād is wāḥīn (flimsy) due to the presence within it of Maslamah ibn ‘Alī al-Khushāni, who is mattrīk al-ḥadīth. Al-Bukhārī and Abu Zur‘ah said that he is munkar al-ḥadīth. Ibn Ma‘īn said, “He has no worth (layṣa bi shay‘)” and al-Nasā‘ī said, “He is not reliable (layṣa bi līqāy)” and he was considered to be defective (wāḥīn) by a number of scholars. Furthermore, his shaykh [in the isnād] ‘Abd al-Raḥmān ibn Yazīd
48. Abu al-Husayn Aḥmad ibn ‘Umar ibn ‘Ali al-Qāḍī informed me in Darżfān [...] that Usāmah ibn Zayd reported that the Messenger of Allah ﷺ said: ‘The trustworthy from amongst every generation will carry this knowledge. They will disallow the corruption of the ignorant, and the undue assumption of the deniers.’

49. ‘Ubaydullāh ibn Aḥmad ibn ‘Uthmān al-Ṣayrafī informed us [...] that ‘Abdullāh ibn Mas‘ūd reported from the Messenger of Allah ﷺ: “The trustworthy of every generation will inherit this knowledge.”

al-Sulāmī is da‘if jiddan. This narration was reported by Ibn ‘Adī in al-Kāmil (1/153). Its isnād is da‘if jiddan, due to the presence within it of Muḥammad ibn Sulaymān ibn Abī Karīmah, who was deemed weak by Abu Ḥātim, as found in al-Jarḥ wa al-Ta’dīl (2/3/268). Al-‘Uqaylī said that he narrated falsities (bāwātīl) from Hishām. Its isnād is munkar. It has within it Aḥmad ibn Yahyā ibn Zaykayr and Muḥammad ibn Maymūn ibn Kāmil who were both weakened by al-Dāraqūṭnī, as found in Lisān.
50. Muhammad ibn Ahmad ibn Rizq al-Bazzāz informed us [...] that Ibrāhīm ibn 'Abd al-Rahmān al-'Udhri reported from the Messenger of Allah ﷺ: ‘The trustworthy from amongst every generation will carry this knowledge. They will prevent the corruption of the fanatics, the undue assumption of the deniers, and the interpretation of the ignorant.’

51- Haddīth ʿUmar ibn ʿAbd al-Rahmān ibn ʿAbd al-Rahmān al-ʿUdhri reported from the Prophet ﷺ: ‘He who is righteous amongst you is the most righteous amongst you. Make a matter of knowledge a matter of knowledge among you, and do not make it an affair of opinion. Sometimes knowledge is the knowledge of the world;有时知识是世界之知识。’

al-Mizān (1/356). He said about the former, “He has no value in al-hadith.”
96 Its ismād is daʿīf. Within it there is Muʿān ibn Rifāḥa, who is layyin (soft) in al-badith, and Ibrāhīm al-ʿUdhri, whom al-Dhahabi stated about in his biography within al-Mizān (1/45), “He is a minor Tābiʿī, I do not know him to be weak.” And his narrations from the Prophet ﷺ are mursal. The hadith was reported by Ibn Abī Ḥātim in his introduction to al-ḥarb wa l-Taḍīl (p. 17), Ibn ʿAdi in al-Kāmil (1/153), al-Uqaylī (4/256), al-Bayhaqī in al-Kubrā (10/209) and Dalāʾīl al-Nubuwwah (1/37) and Ibn Waddāḥ in al-Bidaʿu wa l-Nabī ʿAnbā (1) from routes through Muʿān.
51. ‘Abd al-‘Azīz ibn Ja‘far al-Faqīh narrated to us [...] that Ibn Yahyā said: “I asked Ahmad (meaning Ibn Ḥanbal) about the hadith of Mu‘ān ibn Rifā‘ah from Ibrāhīm ibn ‘Abd al-Rahmān al-‘Udhrī that the Messenger of Allah ﷺ said: ‘The trustworthy from amongst every generation will carry this knowledge. They will prevent the corruption of the ignorant, the undue assumption of the deniers, and the interpretation of the fanatics.’

I said to him, ‘It is as if these words are fabricated!’

He replied, ‘No, they are authentic.’

I said to him, ‘Who did you hear it from?’

He replied, ‘From more than one [person].’

I then said, ‘Who were they?’

He replied, ‘Miskīn narrated it to me,’—except he called him Mu‘ān—‘From al-Qāsim ibn ‘Abd al-Rahmān.’

Ahmad said, ‘Mu‘ān ibn Rifā‘ah is okay.’”
52. We were informed by `Ubaydullāh ibn Abī al-Fath al-Fārisī [...] that Muhammad ibn Ahmad ibn Ya'qūb ibn Shaybah said: "I saw a man present another man to the judge Ismā'īl ibn Ishaq, and claimed something about him, so [the judge] asked the one being accused, and he denied it, so [the judge] said to the accuser, 'Do you have proof?'

He replied, 'Yes, so-and-so, and so-and-so.'

[The judge] said: 'As for so-and-so he is a witness of mine, and as for the other he is not.'

[The man] said, 'So the judge knows him?'

He replied, 'Yes.'

[The man] then asked, 'From what?'

He replied, 'I know him through his writing of ḥadīth.'

[The man] said, 'And what do you know of him through his writing?'

He replied, 'I know nothing but good, for indeed the Prophet ﷺ said, 'The trustworthy of every generation will carry this knowledge,' and hence whomever the Messenger of Allah ﷺ proclaimed to be trustworthy is more trustworthy than one whom you deem so.' Then he said, 'Get up, bring him, for I have accepted his testimony.'"
The Ḥadīth Disciples Being the Successors of the Messenger in Conveying From Him:

53. أَخْبَرَنِيُّ مُحَمَّدُ بْنُ أَبِي عُلْيَةَ الْأَصْبَهَانِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مَحْمُودٍ الْعَلِيمي بِالْأَهْلِيَّةِ قَالَ: فَرِئَ عَلَى أَبِي حُصَيْنٍ مُحَمَّدٍ بْنُ الْعُسْفِينِ حَدَّثَنَا أَحْمَدُ بْنُ عَيْبَةَ بْنٍ عُبَيْدِ اللَّهِ الْعَلِيميُّ حَدَّثَنَا أَبُو الْعَلِيمي عُبَيْدُ اللَّهِ بْنُ الْعُسْفِينِ بْنُ جُعْفَرٍ بْنُ أَبِي مُوسَى الْعَلِيمي المُؤْصُلِيُّ قَالَ: حَدَّثَنَا سَعْيَدُ بْنُ عَيْبَةَ بْنُ الْحَلِيمِ قَالَ: حَدَّثَنَا عُبَيْدُ السَّلَامِ بْنُ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنَا ابنُ أَبِي فَذُلِكَ عُثْمَانُ بْنُ سَعْيَدٍ عَنْ رَيْدَ بْنِ آشْتَمِ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي عُبَيْسَانِ قَالَ: سَمَعْتُ عَلَى أَبِي طَالِبٍ يَقُولُ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ فَقَالَ: ((اللَّهُمَّ ارْحَمُ حَلِفَاتِي)). قَالَ فَلَهَا: بَا رَسُولُ اللَّهِ وَمَنَ حَلِفَؤُكَ؟ قَالَ: ((الَّذِينَ يَاوَّنُونَ مِنْ بَعْدِي، يَرْوَوْنَ أُحْدَاثِي وَشَيْئَانِي وَيَعْمَلُونَهَا الْبَاسَ)).

53. We were informed via two chains to Ibn Abī Fudayk [...] that Ibn `Abbās said: “I heard `Ali ibn Abī Ṭālīb saying, ‘The Messenger of Allah came to us and said, ‘O Allah have mercy upon my successors.’” ‘Ali said, ‘We said, ‘O Messenger of Allah who are your successors?’ He replied, ‘Those who come after me who narrate my aḥādīth and Sunnah, and teach it to the people.”’

97 It is mawdūʿ (fabricated). In the first route, there is Ahmad ibn Ḥisā ibn ‘Abdullāh al-ʿAlawī, al-Dāraquṭnī said about him, “kadhāb (liar)”, and al-Dhahabi said in al-Mīzān (1/127) after transmitting this ḥadīth, “bāṭil (baseless)”. As for the second route, there is `Abd al-Salām ibn `Ubayd, whom Ibn Ḥibbān stated about, “He would steal al-ḥadīth, and narrate fabrications.” Al-Awzāʿī said about him, “Do not write down his
وفي حدِّيثِ العلَّمِي، قال: سمعت عليّاً يقول: خَرَجَ [عليّا] النبيّ صلى الله عليه
وسنَّم قال: ((اللَّهُمَّ ارْحَمُ خُلُقَائِي)) فقُلْنا ... ونتابع مثله سنواد.

[The wording] of the hadith of al-‘Alwâ (i.e. with the first chain of narration) has: “I heard ‘Ali saying: ‘The Prophet ﷺ came to us and said: ‘O Allah have mercy upon my successors.’ So we said...’” and the rest is the same.

أخبرني عليّ بن أحمد بن محمّد الزّار، قال: أخبرني عليّ بن إبراهيم بن حمّاد
الفاضلي الأردُوّ، قال: حدّتنا أبو خصمي الفاضلي، قال: حدّتنا أحمد بن عيسى
بن عبد الله، بإسناده... نحوه، غير أنه قال: عن عطاء بن أبي زرقاء، عن أبي
عباس. [قال أبو بكر:] والأول أشبه بالصواب، والله أعلم.

It was also narrated to me by ‘Ali ibn Ahmad ibn Muhammad al-Razzâz—
‘Ali ibn Ibrahim ibn Hammâd al-Qâdi al-Azdî—Abu Hûsayn al-Qâdi—Ah-
mad ibn Isâ ibn Abdullah with a similar isnâd, except that he said, “From
‘Atâ’ ibn Abi Rabah—Ibn ‘Abbâs.” [Abu Bakr said:] However, the former
is more likely to be correct, and Allah knows best.

45 - أخبرني أبو بكر عن عبد الله بن محمّد بن أحمد بن الفضل الكاتب، قال: أخبرنا
أبو بكر أحمد بن عبد الرحمن الدّفّاق، المُعروف بالولّي، قال: حدّتنا أبو جعفر
الحسن بن علي، بن أهل السّنّة، بن الوليد بن التّهامان الفارسي، الفصوي الكرامبي، قال: حدّتنا
خالد بن عبد الحميد بن أبي الحسناء، قال: حدّتنا أبو الصاحب عبد العُفو،
عن أبي هاشم الزّكائي، عن زاّدان، عن عليّ، عن النبيّ صلى الله عليه وسلم
أنه قال: ((لا أُدرِجُكم على آيَة الخُلَفَاةِ مَنِي وَمِنْ أَصْحَابِي وَمِنْ الأَنْبِيَاءِ قَبْلَيْنِ هُمُ
حَمَلَةُ الفَرَانَ والآخادِيثَ عَنَّي وَعَنُّهمُ فِي اللَّهِ وَلِهُ عَوْجَالَ.

54. I was informed by Abu Bakr ‘Abdullah ibn Muhammad ibn Ahmad ibn Fuluwwi ‘I-Kâtib [...] that ‘Ali reported from the Prophet ﷺ: “Shall I not inform you of the sign of the successors of me, my companions, and of the
prophets before me? They are those who carry the Qur’ân and ahâdîth from
hadîth.”
me and from them, of Allah, and for Allah.” 98

55. We were informed by Muḥammad ibn ʿAbdullāh ibn Ṣāliḥ al-ʿAṭṭār in Aḥbābān [...] that Abu Ḥātim said, “I heard Ishāq ibn Mūsā al-Khaṭmī state, ‘No one in this nation has been granted authority like that of the ḥadīth adherents, as Allah states in His Book: {And that He will surely establish for them [therein] their religion which He has preferred for them.} 99 Hence, that which Allah is pleased with is what he establishes its people firmly within, and He did not allow one narration of the people of desires [which they narrated] from the companions to be accepted, whereas the ḥadīth of the Messenger of Allah  and that of his companions are accepted from the people of ḥadīth. Moreover, if one of them were to deviate, then their narrations were no longer accepted, even if he was one of the most trustworthy people.”

98 It is *mawḍū‘*. In regards to the narrator ‘Abd al-Ghafūr Abu ‘l-Ṣabāḥ al-Wāsiṭī, Ibn Ma‘īn said, “His ḥadīth are of no worth”, Ibn Hībān said, “He is from those who fabricate al-ḥadīth”, al-Bukhārī said, “They left him (tarākūbu)”, and Ibn ‘Adī said, “He is *da‘if* (weak), munkar al-ḥadīth (rejected in ḥadīth).” The ḥadīth was reported by Abu Nu‘aym in Akhṭāb Aḥbābān (2/134) and al-Sahmī in Tārikh Jurjān (p. 372).
99 Al-Nūr: 55
The Prophet’s Description of the Faith of the Hadîth Adherents

56. We were informed by Abu ‘Amr ‘Abd al-Wâhid ibn Muhammad ibn ‘Abdullâh ibn Mahdî al-Dibâji [...] that ‘Amr ibn Shu‘ayb reported from his father, from his grandfather: “The Messenger of Allah ﷺ said: ‘What creation is most amazing to you in regards to faith?’ They replied, ‘The angels.’ He said, ‘And how could they not believe whilst they are with their Lord?’ They said, ‘Then the prophets.’ He replied, ‘And how could they not believe whilst the revelation is revealed to them?’ They said, ‘Then us.’ He replied, ‘And how could you not believe while I am in your midst!’

قال: فقال رسول الله صلى الله عليه وسلم: (إِنَّ أَعْجَبُ الْخَلْقِ إِلَيْهِ إِيمَانًا، لَفَقُومُ يَكُونُونَ مِنْ بعَدِّ هُمْ، يَجِدُونَ صَحْفًا، فِيهَا كِتَابٌ، يَوْمُمُونَ بِمَا فِيهَا)).
Then the Messenger of Allah ﷺ said: ‘The most amazing faith of a people to me is that of a group who comes after you, they find pages with writing upon them and believe in their contents.’

57. It was narrated to us by Abu Ṭalib Yahyā ibn ‘Alī al-Daskarī in Ḥulwān […] that ‘Umar ibn al-Khaṭṭāb said: “I heard the Messenger of Allah ﷺ saying to us, ‘Tell me who from amongst the people of faith has the best faith.’

We said, ‘O Messenger of Allah, the angels.’

100 Its īnād is munkar. Regarding the narrator al-Mughirah ibn Qays al-Baṣrī, Abu Ḥātim said, “He is munkar al-ḥadīth.” Furthermore, the narrations of Ismā‘īl ibn ‘Ayyāsh from those besides the people of al-Shām are da‘īf, and al-Mughirah is a Baṣrī. The ḥadīth was reported by al-Ḥasan ibn ‘Arafa in his Jā‘ (19) with the īnād above, and it was reported from this route by Qawwām al-Sunnah in al-Tārīq bi wa‘l-Tarīq (48).
He replied, ‘They are as such, and they are right to be, and what prevents them [from being as such] whilst Allah has placed them in the place they are? Rather, other than them.’

We said, ‘O Messenger of Allah, the prophets whom Allah has honoured with prophethood and the message.’

He replied, ‘They are as such, and they are right to be, and what prevents them [from being as such] whilst Allah has honoured them with prophethood and the message? Rather, other than them.’

We said, ‘O Messenger of Allah, the martyrs of Allah whom Allah has honoured with martyrdom alongside the prophets.’

He replied, ‘They are as such, and they are right to be, and what prevents them [from being as such] whilst Allah has honoured them with martyrdom. Rather, other than them.’

We said: ‘O Messenger of Allah, who then?’

He replied, ‘A people yet to be born; they will come after me, have faith in me despite never seeing me, and believe me despite never seeing me. They [will] see paper hanging, and act upon its content.’

[Al-Shaykh] Abu Bakr [al-Hāfiz] said: The people most rightful to this description are the ḥadīth adherents and those who follow them.

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101 It is munkar. There is a narrator within its isnād named Muḥammad ibn Abī Ḥamīd. Al-Bukhārī said about him, “Munkar al-ḥadīth”, al-Nasā’ī said, “He is not ṭbiqaḥ,” [T: Ahmad said, “His ḥadīth are munkar”], and he was weakened by many from the ḥadīth masters. It was reported by Abu Ya’lā in al-Musnad (1/147/number 160), and al-Bazzār in his Musnad, al-Bahr al-Zakhār (1/413/number 288).
58. We were informed via a number of chains [...] that ʿAbdullāh ibn Masʿūd reported from the Messenger of Allah ﷺ: “The most worthy people of me on the Day of Resurrection are those who send the most prayer [and salutations] on me.”

102 Its ṣnād is munkar, and there is idṭrināb (lit. shakiness) in it. The hadith of Ibn Masʿūd is solely reported by ʿAbdullāh ibn Kaysān, who is mājbul al-ḥāl (of an un-
Sharaf Ashâbî ‘l-Hadîth

قالّ لنا [الشيخ] أبو بكرٍ: قالّ لنا أبو نعيمٍ: وهذه متفقة شريفة يختارُ بها رؤااه الأئمة ونقلاهم، لأنّه لا يعرف ليصابة من العلماء من الصلاة على رسول الله صلى الله عليه وسلم أكثر مما يعرف لهذه العصابة نسحا وصيحا.

Al-Shaykh Abu Bakr said to us: Abu Nu‘aym said to us, “This is an honourable virtue specifically for those who narrate and transmit the athâr, because no group of scholars are known to send prayer [and salutations] upon the Messenger of Allah more than this group is known to, both in writing and verbally.”

95 - أخبرني أبو القاسم الأزرقي، قال: أخبرنا علي بن عمر بن أحمد الحافظ، قال: حذفنا ممحاذ بن القاسم بن زكريا المخاربي، قال: حذفنا عباد بن يعقوب، قال: أخبرنا أبو داود التعميمي، سليمان بن عمر، ابن أبي بكر بن موسى بن القاسم بن محمود، عن أبيه، أخبرني قال عن جده أبي بكر الصديق، قال: قال رسول الله صلى الله عليه وسلم: ((من كتب علمًا فكتب ممّا صلاة عليٌّ، ثمّ يزال في آخر ما قرأ ذلك الكتاب)).

59. I was informed by Abu ‘l-Qâsim al-Azhari [...] that Abu Bakr al-Siddîq reported from the Messenger of Allah: “Whoever writes down knowledge from me and writes with it a prayer for me, he will continue to receive reward so long as that piece of writing is read.”

Known state), and was only deemed thiqab by Ibn Hibbân. There is idêtirâb in the transmission of this hadîth which al-Bukhârî has mentioned in Târîkh al-Kabîr. The narrator Khâlid ibn Makhlad has munkar reports and he has weakness. The narrator Mûsâ ibn Ya’qûb al-Zamî’ was deemed thiqab by Ibn Ma’in, Ibn al-Qâtîn and Ibn ‘Adî said, “I have no issue with him.” As for al-Imâm Aḥmad, he said, “His hadîth do not please me (الإعتيحي حديثه),” Ibn al-Madînî said, “He is da’îf al-hadîth (weak in hadîth) and munkar al-hadîth (rejected in hadîth),” and al-Nasâ’î said, “He does not possess strength.” The hadîth was reported by al-Bukhârî in Târîkh al-Kabîr (1/3/177), Ibn Hibbân [T] in his Sahîb (3/number 911), Ibn ‘Adî in al-Kâmil (3/906) and the author in al-Jâmi’ (1304).

103 It is mawdû’. There is a narrator within its isnâd named Abu Dâwûd al-Nakha’î Sulaymân ibn ‘Amr, and al-Imâm Aḥmad said in regards to him, “He would fabri-
60. I was informed by Abu Ṭālib Makki ibn ‘Alī ibn ‘Abd al-Razzāq al-Ḥarīrī [...] that Abu Hurayrah reported from the Messenger of Allah ﷺ: ‘Whoever sends prayers [and salutations] upon me in writing, the angels will continue seeking forgiveness for him as long as my name is in that piece of writing.’\(^{104}\) The narrator Bishr ibn ‘Ubayd mentioned a different chain of narration to Abu Hurayrah.

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\(^{104}\) It is mawḍū‘. It has a narrator named Yazīd ibn ‘Iyāḍ who is worthless (tālif). Al-Bukhārī said regarding him, “He is munkar al-ḥadīth,” Yahyā said, “He is not thiqab,” and in a narration, “He lies.” Mālik ibn Anas was asked regarding Ibn Sam‘ān, and he said, “He is a liar.” Then he was asked regarding Yazīd ibn ‘Iyāḍ and he said, “More a liar and more a liar (al-kabīb wa-andhab)” The narrator Bishr ibn ‘Ubayd was deemed a liar by al-Azdī, and Ibn ‘Adī said, “He is munkar al-ḥadīth.” The ḥadīth from this route was reported by al-Ṭabarānī in al-Awsat, as it is in al-Majma‘ (1/137), and by Ibn al-Jawzī in al-Mawdū‘āt (1/228).
61. We were informed by Muhammad ibn ‘Ali ibn Fath [...] that Suﬁyân al-Thawri said: “[It would suﬁce if the only] beneﬁt for a hadith adherent is that he sends prayers [and salutations] upon the Messenger of Allah 📚, for he is prayed upon as long as he is in the writing.”

62. It was narrated to me by ‘Abd al-‘Azîz ibn Abî al-Hasan al-Qârimînî [...] that Muhammad ibn Abî Sulaymân said: “I saw my father in a dream and said to him, ‘O father, what has Allah done with you?’ He replied, ‘He forgave me.’ I then asked, ‘For what?’ He replied, ‘Due to my writing of the prayer [and salutations] upon the Prophet 🙏 in every hadith.”

120
63. It was narrated to me by Abu Ṣāliḥ Aḥmad ibn ʿAbd al-Malik al-Naysābūrī [...] that Abu ʿl-Qāsim ʿAbdallāh al-Marwazī said: "My father and I used to meet at night to exchange hadīth, and it was seen [in a dream] in the place wherein we would meet, a beam of light reaching the heavens. It was asked, 'What is this light?' And it was answered, 'Their prayers [and salutations] upon the Messenger of Allah ﷺ when they would meet.'"
The Prophet’s Giving of Glad Tidings to His Companions Regarding the Students of Hadîth After Him, and the Chain of Narration Connecting Them to Him

64 - حَدَّثَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدُ بْنُ رَقَبِ الْبَرَّازِ إِمْلَأَة، قَالَ: حَدَّثَنَا عُثُمانُ بْنُ أَحْمَدُ الْدَقَّاقُ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَاذِي الْحَرْثَارُ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانُ مُحَمَّدُ بْنُ أَبِي لَيْلَى، قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي أَبِي يَسَعَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ تَابِي بْنِ قَيْسٍ، قَالَ: قَالَ رَسُولُ اللَّهٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ: ((تَسَمَّعُونَ، وَيَسْمَعُونَ مِنْ كُنْمَ، وَيَسْمَعُونَ مِنْ أَنْفُسِكُمْ، ثُمَّ تَأْيَيِّنُونَ مِنْ بَعْدِ ذَلِكَ فَوَقُوهُ سَيَصْحَبُ السَّمَانَ، يَشْهَدُونَ قَلِيلٌ أَنْ يُشَاءُوا)).

65 - أَخْبَرَنَا أَبُو بكرٍ أَحْمَدُ بْنُ عَاذِي بْنُ يَزِيدُ الدَّارِيُّ، قَالَ: أَخْبَرَنَا عُثُمانُ بْنُ وَلَدَ سَمَّىُ بِخَالِدٍ ذَا سَمَانٍ، مَدِينَةٌ.}

105 Its isnaad is da‘if and has ingqi'a' (disconnection). The narrator Muhammad ibn 'Abd al-Rahmân ibn Abi Laylâ is da‘if, and his son 'Imrân is majbûl al-bal (of an unknown state). The hadith from this route was reported by al-Tabarâni in al-Kabîr (2/321), al-Bazzâr in his Musnad (146) and al-Râmahurmûzî in al-Muḥaddith al-Fâsîl (91). Al-Haythâmî said in al-Majma' (1/137), “Abd al-Rahmân ibn Abî Laylâ did not hear from Thâbit ibn Qays.”
65. It was reported to us by Abu Bakr Ahmad ibn ‘Ali ibn Yazdādh al-Qāri [...] that Ibn ‘Abbās reported from the Messenger of Allah ﷺ: “You hear and you will be heard from, and those who hear from you will be heard from.”

66. It was reported to us by Ibrāhīm ibn Muḥammad ibn Sulaymān al-Mu‘ādhib in Asbāhān [...] that Ishāq ibn Rāhawayh said: “Every matter which is narrated by [at least] three [narrators] is [considered] an athār (report), due to the Prophet’s ﷺ statement, ‘You hear, and you will be heard from, and those who hear from you will be heard from.’”

106 Its narrators are thiqāt (reliable). It was reported by al-Imām Aḥmad (1/321), Abu Dāwūd (3659), Ibn Ḥibbān in his Sahih (1/263/62), al-Bayhaqī in al-Kubrā (10/1250), al-Ḥākim (1/95), al-Ramahurmuzī (92), and Ibn Khayr in his Fābrīs (p. 1 and 13). I say: The men in the sanad are thiqāt, but there is an ‘an‘anah of al-A‘mash in it, and he is a mudallis.
67. It was reported to us by Abu Nu‘aym al-Ḥāfiẓ [...] that Shufayy al-ʻAsbaḥī said: “The treasures of everything will be opened for this nation [after] the treasures of ḥadīth are opened for them.”
ذكر بيان فضل الإسناد وأنه مما خص الله به هذه الأمة

In Mention of the Virtue of the Isnād, and It Being Something Allah Has Specified For This Ummah

٦٨- أخبرنا مَحَمَّدُ بن أنَّهَمَدَ بن رَزَّاحُ، قال: أخبرنا مَحَمَّدُ بن الْهَسَنِ بْن زيد

الْطَغَاثَ، قال: خَدَّنَا أَبُو إِسْحَاقَ الطَّالُبُ، عنَّ أَحْمَدَ بن يَسْحَرُ الْخَلَبِيِّ، عنْ يَزِيدَ

بن مَهْبِبٍ، عنّ صَمْرَةٍ.

ح وَحَدَّنَا مَحَمَّدُ بن يُوسُفٍ البُسْتَابِيِّ الطَّلَقَانُ، قال: أَخْبَرَنَا مَحَمَّدُ بن عَبْدِ اللَّهِ

الضَّبْتِيِّيِّ، قال: أَخْبَرَنَا عَلِيٍّ بْن مُحَمَّدٍ العَبْدِيِّ، قال: خَدَّنَا عَمْرُو بْن سَعِيدٍ،

قال: خَدَّنَا يُزَيدَ بن مُهْبِبٍ، قال: خَدَّنَا صَمْرَةٍ، بن حَبْس، عنّ ابن شُؤْبَ، عنّ

مَعَرِّف، في قوله تعالى: {أَوِ اتَّقُوا مِنَ الْعِلْمِ} [الأحقاف: ۴]، قال: إِسناد الحديث.

٦٨ It was reported to us via two chains [...] that Mātār said in regards to the statement of Allah {Or a trace of knowledge} \(^{107}\): “[It is the] isnād of al-Hadīth.”

٦٩- أَخْبَرَنَا عَلِيٌّ بْن أَحْمَدَ الْهَاذِرُ، قال: خَدَّنَا القَاضِي أَبُو يَكْرَمٍ مَحَمَّدُ بن عُمَرَ

بْن الْجَفَايِبِيِّ، قال: خَدَّنَّى عَبْدُ اللَّهِ بن مَحَمَّدٍ بْن يَسْحَرُ بْن صَالِحٍ، قال: خَدَّنَا

سَعِيدٌ بن عَمَروٍ بْن أبي سَلَمة، قال: خَدَّنَا أَبِي، عنّ مَالِكٍ في قوله: {وَأُنَذِّكُرُ}


٦٩. It was narrated to us by ‘Alī ibn Ahmad al-Razzāz [...] that Malik said in regards to the statement of Allah: {And certainly this is a word of honour for you and your people} \(^{108}\): “It is when a man says, ‘My father

\(^{107}\) Al-Ahqāf: 4

\(^{108}\) Al-Zukhruf: 44
narrated to me from my grandfather.”

70. - أَخْبَرَنَا مُحَمَّدُ بن عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْآمِرِ الرَّزَازِ بْنِ يَحْيَى بْنِ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ مَسْرَقْيَةِ المَرْكُزِيَّ، قَالَ: حَدَّثَنَا صَالِحُ بْنُ أَحْمَدٍ الْحَافِزُ، قَالَ: سَمِعْتُ أَبَا بْكَرٍ مُحَمَّدٍ بْنِ أَحْمَدٍ قَالَ: بَلْغَيْبِي أَنَّ اللَّهَ أَحْصَى هَذِهِ النَّارَٰمَةَ عِنْدَهُ ثَلَاثَةَ أَشْيَاءَ، لَمْ يَعْطِلَهَا مِنْ قَبْلِهَا: الإِسْبَنَادُ وَالْأَنْسَابُ وَالأَعْرَابُ.

It was reported to us by Muḥammad ibn Īsā ibn ‘Abd al-‘Azīz al-Baẓzāz in Hamadhān [...] that Abu Bakr Muḥammad ibn Aḥmād said: “It has reached me that Allah has distinguished this Ummah with three things which He has not given to any nation which preceded it: The isnād, lineages, and al-i’rāb (the grammatical inflection of the Arabic language).”

71. - أَخْبَرَنَا أَبُو بُكْرٍ مُحَمَّدٍ بْنِ الرَّحْمَنِ بْنِ غَلِيبِ الْأَصِيلِيِّ الْرَّجِلِيِّ الْبَكَرِيِّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ إِبْرَاهِيمُ بْنِ مَسْرَقْيَةِ المَرْكُزِيَّ، قَالَ: سَمِعْتُ أَبَا العُبَيْسِ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَانِ الدَّخُلِيِّ النَّافِيِّ النَّافِيِّ الْبَكَرِيِّ يَقُولُ: سَمِعْتُ مُحَمَّدٍ بْنِ حَاتِمٍ بْنِ الْمُطْرَفِ يَقُولُ:

إِنَّ اللَّهَ أَكْرَمَ هَذِهِ النَّارَٰمَةَ وَشَرَفَهَا وَفَضَّلَهَا بِالْإِسْبَنَادِ، وَلَيْسَ لَأَحْدَثِ مِنَ النَّارَٰمَةِ كَلِلَا، فَدِيمِهِمُّ وَحَدِيدِهِمُّ إِسْبَنَادٍ، وَلَيْسَ هَذَا صُحْفٌ فِي أَيْدِيَهُمْ، وَقَدْ خَلَطَهُ بِكُلِّهِمْ أَخْبَارَهُمْ، وَلَيْسَ عَلَيْهِمْ تَمْيِيزٌ تَيْنِ ما نَزَّلَ مِنَ الْتُّوْارِثَ وَالْإِسْبَنَادِ مِنْ غَيْرَهُمْ بِهِ أَنْيَانَهُمْ، وَتَمْيِيزُ تَيْنِ ما أَلْحَقَهُ بِكُلِّهِمْ مِنَ الأَخْبَارِ الَّتِي أَخْصَانَهُمْ عَنْ غَيْرِ الْقَرَأَةِ.

It was reported to me by Abu Bakr Muḥammad ibn al-Muẓaffar ibn ‘Alī al-Dīnawarī al-Muqri’ [...] that Muḥammad ibn Ḥātim ibn Muẓaffar said: “Indeed Allah has favoured this Ummah, honoured it, and preferred it with the isnād, and no other nation had it, neither the ancient nor the modern. Rather, what they have are just parchments, and they added their own stories into their books, [so] they are unable to distinguish between what was revealed of the Torah and the Injil which their prophets brought to them, and between the stories that they added to their books, which they received from untrustworthy people.”
Moreover, this Ummah quotes the hadith from those who were known to be reliable [narrators] during their era, who were known to be honest and trustworthy from their like [all through the chain] until their narration is complete. Furthermore, they investigate to the most exhaustive extent to unearth the best [narrators] in memory, meticulousness, those who spent the longest time in assemblies with those above them (i.e. those who spent longest with the teacher) and those who spent less time.

Then, they write down the hadith from twenty or more ways, in order to rid it of any form of error or mistake, and they check (lit. point/set) its letters and prepare it immensely.

This is one of the greatest blessings of Allah upon this Ummah, and we ask Allah to bestow upon us the ability to thank Him for this blessing, we ask Him to give firmness and success in that which brings [one] closer and nearer to Him, and to make us adhere to His obedience, indeed He is the Helper and Praiseworthy.

Hence, there is no one from the people of hadith who would compromise in al-hadith for the sake of his father, brother, or son.
An example is ‘Alī ibn ‘Abdullāh al-Madīnī, the imām of ḥadīth during his era. Not a letter is transmitted from him in strengthening his father (i.e. as a narrator), rather, the opposite of that is transmitted from him.

Therefore, we thank Allah for that which He has bestowed upon us.
The statement that the means to understanding the rulings of the Sharī'ah is through the narrations.

72. We were informed by Abu Bakr Muḥammad ibn ʿUmar ibn Jaʿfar al-Khairī that ʿAbdullāh ibn al-Mubārak said: “The isnād is from the religion.”

73. It was narrated to us by al-Ḥasan ibn Abī Ṭālib that ʿAbdān said: “I heard ʿAbdullāh—i.e. Ibn al-Mubārak—stating, ‘To me, the isnād is from the religion, and were it not for the isnād one could have said whatever he desired.”

74. It was reported to me by Muḥammad ibn al-Muẓaffar al-Dīnawārī [...].
that Ibn al-Mubārak said: “One seeking the matter of his religion without an īsnād is akin to one ascending unto a roof without a ladder.”

75. It was reported to us by Abu ‘l-Ḥusayn Muḥammad ibn al-Ḥusayn ibn al-ollapse al-Qaṭṭān [...] that Abu Ḥaṣā Aḥmad ibn Yahyā ibn Muḥammad ibn Shādhān al-Jawharī narrated from his grandfather: “I asked ‘Alī al-Madini about the īsnād of a ḥadīth as part of it evaded me, and he said, ‘Do you know what Abu Sa’īd al-Ḥaddād said? He said, ‘The īsnād is akin to a stairway and a ladder. If your foot slips when ascending you will fall, whilst opinion is akin to a lawn.’”

76. It was narrated to us by Muḥammad ibn Yūsuf al-Naysābūrī [...] that Sufyān al-Thawrī said: “The īsnād is the weapon of the believer, and if he is without his weapon then with what will he fight?”
77. It was reported to us by Abu ‘Ubayd Muhammad ibn Abī Naṣr al-Naysābūrī [...] that Abu Ḥātim al-Rāzī said: “Since the time wherein Allah created Adam, there has not been amongst any nation guardians who preserve the āthār of the messengers except in this nation.”

A man said to him, “O Abu Ḥātim! Perhaps they would narrate a ḥadith that has no basis, or is not authentic?” He replied, “Their scholars know the authentic from the weak, thus they narrate that for it to be known, so that it is clear for those who come after them that they recognised [the different levels of authenticity of] the āthār and preserved them.” He continued, “May Allah have mercy upon Abu Zur‘ah, he, by Allah, was one who strove

109 [T] I.e. in terms of authenticity.
in the preservation of the Messenger of Allah’s ﷺ uthār.”

78 - أخبرنا أبو عتيبة البتائلي، قال: سمعت محمد بن عليّ النعيمي، يقول: سمعت أحمد بن الحسن الهلال، يقول: سمعت كحسن بن حسن الجهني، يقول: من لم يتحقق أن أهل الحديث حفظت الدين، فإن الله يعده في صعقة المصحوبين للهلمين لا يديرون الله يدير: ينزل أحسن الحديث كتابا” (الزمر: 13)، ويقول رسول الله صلی الله عليه وسلم: “FILENAME

79. It was reported to us by Abu ‘Ubayd al-Naysaburi [...] that Kahmas al-Hamdani said: “Whoever is not sure that the people of hadith are the preservers of the religion, he is considered amongst the lowest of the wretched, who do not accept the religion of Allah. Allah said to His Prophet ﷺ: {Allah has sent down the best statement, a Book}110 and the Messenger of Allah ﷺ said: “Jibril reported to me from Allah.”

110 Al-Zumar: 23
80. It was reported to us by Abu Nu‘aym al-Ḥāfiẓ [...] that Sufyān al-Thawrī said: “The angels are the sentries of the heavens, whilst the ḥadīth adherents are the sentries of the earth.”

81. It was narrated to us by Muḥammad ibn Yūsuf al-Qaṭṭān [...] that Yazid ibn Zūrāʾ said: “Every religion has its knights, and the knights of this religion are the devotees to the asānid (chains of narration).”
82. It was reported to us by Muḥammad ibn ‘Abdullāh ibn Ṣāliḥ al-Muqrī’ in Aṣbahān [...] that al-Qāsim ibn Naṣr al-Mukharrimi said: “A man (he gave me his name but I do not recall it) narrated to me, ‘I saw the Prophet ﷺ in a dream, and he was sleeping, and Yahyā ibn Ma‘īn was standing at his head, defending him [from flies] with a swatter. When I arose in the morning, I went to Yahyā and informed him of this. He said to me, ‘We defend the Messenger of Allah ﷺ against lies.’”
كون أصحاب الحديث ورثة الرسول صلى الله عليه وسلم فيما خلفه من السنة وأنواع الحكمه

The Hadīth Adherents Being the Inheritors of the Messenger in What He Left Behind of the Sunnah and Types of Wisdom

83- أخبرنا أبو عليّ على أبي الرحمان بن مُحمَّد بن فضالة البَشْرُوْيُي الحافظٌ بالله، قال: أخبرنا أبو أحمد الحافظ، وهو مُحمَّد بن مُحمَّد بن أحمد بن إسحاق الكُرَيْبِي، قال: حدثنا أبو جعفر مُحمَّد بن إبراهيم الدِّيِلِي بعْنِه، قال: حدثنا بُنُ مُحمَّد بن عبد الرحمن بن صبيح العوْيْي، قال: حدثنا حمّاد بن زياد على جعفر بن حارٍ، عن سليمان بن مهروز، بينما ابن مسعود يوماً معه، نقر من أصحابه، إذ مرَّ أعرابياً، فقال: على ما اجتمع هؤلاء؟ قال: ابن مسعود: علَى ميراث مُحمَّد صلى الله عليه وسلم بِقِيمَتَهُ.

84- أخبرنا أبو إسحاق إبراهيم بن مُحمَّد بن جعفر المُعذِّل والحسن مُحمَّد بن أحمد بن رقَّي الباَرَاز، واللُقُفُ له، قال: حدثنا مُحمَّد بن عليّ بن الهَيْقَم المُعَرَّفُ، قال: حدثنا أبو بكَر بن أبي حليمة، رجل من اليَّان، قال: سمعت موسى بن منصور يقول: رأى الفضائل بن عياض قوماً من أصحاب الحديث - يعني بُنُـم بَعْض الجمَّة - فقال: هكذا تكونن يا ورثة الأئمة!
84. It was reported to us by Ishâq Ibrâhîm ibn Makhlâd ibn Ja'far al-Mu'ad-dîl and Abu 'l-Hasan Muḥammad ibn Aḥmad ibn Rizq al-Bazzâz—the wording being the latter's—[...] that Mūsâ ibn Maṣûr said: “Al-Fuḍayl ibn Iyâd saw a group of ḥadîth disciples displaying some frivolity, and so he said, ‘Is this how you act, O inheritors of the Prophets!’”

85. I read upon Aḥmad ibn Muḥammad ibn Ghâlib al-Faqîh [...] that al-Shâfi'i said: “When I see a man from amongst the people of ḥadîth, it is as if I see the Prophet alive.”
86. It was reported to us by Muhammad ibn Ahmad ibn Rizq [...] that Sa’īd ibn al-‘Abbās said: “Ibrāhīm ibn Mūsā was asked, ‘Who are those who enjoin the good and forbid the evil?’ He replied, ‘We are them. We say: The Messenger of Allah ﷺ said to do this, and the Messenger of Allah ﷺ said to abstain from this.’”
87. It was reported to us by Abu Nu‘aym al-Ḥāfiẓ [...] that Ḥamzah ibn Sa‘īd al-Marwazi said: “I saw Abu Bakr ibn ‘Ayyāsh tap the forearm of Yāḥyā ibn Ādam and say: ‘There is not a people better than the ḥadīth disciples. One of them would ask me about a ḥadīth numerous times, and if he wished, he could have just said, ‘Abu Bakr ibn ‘Ayyāsh narrated to me.’”

88. It was reported to us by Muḥammad ibn al-Ḥusayn al-Qaṭṭān and al-Ḥasan ibn Abī Bakr ibn Shādhān [...] that Yūsuf ibn Mūsā al-Qaṭṭān said: “We gathered one day around Abu Bakr ibn ‘Ayyāsh, and he said, ‘Why is it that I see heads akin to the heads of devils?’ So we moved away from him, and he said, ‘I do not know of any people in the world better than them.”
They know my narrations, and if they were to take it and leave, who can say anything to them?”

89. We were informed by ‘Ali ibn Muhammad ibn ‘Abdullāh ibn Bishrān al-Mu‘addil [...] that ‘Umar ibn Ḥafṣ said: “I heard my father when [some people] said to him, ‘O Abu ‘Umar! Do you not see the ḥadīth adherents, and how they have changed? How could they have become corrupt?’ He said, ‘As they are, they are the best from amongst the tribes.’”

90. It was narrated to me from ‘Abd al-‘Azīz ibn Ja‘far al-Ḥanbali [...] that Abu Bakr al-Marrūdhī said: “Abu ‘Abdillāh—i.e. Ahmad ibn Ḥanbal—said, ‘There is not a people better to me than the people of ḥadīth, they know nothing except the ḥadīth.’ Further, al-Khallal said, ‘Muhammad ibn Ja‘far narrated to me from Abu ‘l-Ḥārith that he heard Abu ‘Abdillāh state, ‘The people of ḥadīth are the best of those who speak concerning knowledge.’”
91. It was reported to us by Abu Ḥazīm 'Umar ibn Ahmad ibn Ibrāhīm al-ʿAbdawi in Naysibur [...] that al-Walid ibn Muslim said: “Al-Awzāʿī bade us farewell when were leaving him. He lingered in this until he had walked [approximately] two or three farsakhs with us. We stated to him, ‘O Shaykh, is it not difficult for you to walk at such an old age?’ He replied, ‘Walk and be quiet, if I knew that Allah bestows a [people with a high status], if He has a people whom He boasts of, or that are better than you, I would have walked with them and bade them farewell, however, you are the best of people.”

92. It was narrated to me by 'Ubaydullāh ibn Abī 'l-Fath [...] that Abū 'Imrān al-Ṣūfī al-Makkī said: “Ahmad ibn Ḥanbal saw the ḥadith adherents whilst they had just left the gathering of a scholar of ḥadith and their inkwells were in their hands. He said, ‘If they are not these people, then I do not know who they are.”

93. It was reported to us by ‘Alī ibn Muḥammad ibn ‘Abdullāh ibn Bishrān [...] that al-Bara‘ al-ʿAbdī said: “I heard 'Uthmān ibn Abī Shaybah state when
he had seen some of the ḥadīth adherents waver [in conduct.] ‘Surely the sinner amongst them is better than the righteous from the midst of others.’”

94. It was reported to me by Abu ‘l-Qāsim al-Azhārī [...] that Ibrāhīm al-Ḥarbī said: Abu Yūsuf—i.e. al-Qādī (the judge)—went out one day, and the hadīth adherents were at the door, he said, ‘There is no one on the earth better than you, did you not come—or embark early—to hear the ḥadīth of the Messenger of Allah ﷺ?’”
Those Who Said That the *Abdāl* and the *Awliyā‘* are the Ḥadīth Adherents

95. It was reported to me al-Ḥusayn ibn Abī ʿl-Ḥasan al-Warrāq [...] that Abu Bakr Muḥammad ibn al-ʿAbbās ibn al-Walīd ibn Mahdī al-Ṣāʿigh said that Ṣāliḥ ibn Muḥammad al-Rāzī was questioned by a man, and he said, “If the hadith adherents are not the *abdāl*, then I do not know who the *abdāl* are.” He said, “This was the statement of Yazīd ibn Ḥārūn which he attributed to Sufyān al-Thawrī.” Ṣāliḥ ibn Muḥammad al-Rāzī stated further, “The trustworthy (al-ʿādil) is not the one trusted [in testimonies] regarding private parts, blood, or wealth, rather, the trustworthy is the one whom if he witnesses for the Prophet ﷺ, his testimony is accepted.”
96. It was reported to us by Muḥammad ibn Ḥūṣayn ibn ‘Abd al-Azīz al-Hamdānī [...]. that Aḥmad ibn Ḥanbal said: “If the ḥadīth adherents are not the abdāl, then who could they be?”

97. It was reported to us by Abu ‘l-Qāsim al-Azhari [..] that al-Khalil ibn Aḥmad said: “If the people of the Qur’ān and ḥadīth are not the āwliyā’ (helpers) of Allah, then Allah has no wāli (singular of āwliyā’) on the earth.”

98. It was reported to us by Ahmad ibn Muḥammad ibn Aḥmad al-Muḥbīz [..] that Maḥmūd ibn Khālid said: “I said to Abu Ḥafṣ ‘Amr ibn Abī Salamah, ‘Is narrating ḥadīth beloved to you?’ He replied, ‘And who would like their name to fall out of the record of the righteous?’”

99. It was reported to us by al-Ḥasan ibn Abī Bakr [..] that Abu Ḥātim—i.e. al-Rāzī—said: “I was told that Ibn ‘Uyaynah said, ‘I do not see that this life
of mine reached such a length except through the abundant supplications of the ḫadīth adherents.”
Those Who Said: Were It Not for the Hadith Adherents, Islam Would Have Disappeared

100. It was reported to us by Ahmad ibn Muḥammad ibn Ghalib al-Khwārazmī [...] that Ṣadaqah said: “We were with Ḥafs ibn Ghiyāth and people had gathered around him, so he said, ‘Were it not that Allah had placed diligence within the hearts of these people (i.e. the pursuers of knowledge), this [religion] (lit. affair) would have become extinct.’”

101. It was reported to us by Ahmad ibn Abī Jaʿfar al-Qaṭṭān [...] that Abū Dāwūd said: “Were it not for this group, Islam would have faded away.” Meaning the ḥadith adherents who write down the narrations.
Sharaf Ashābi ‘l-Hadīth

102. I read upon Muḥammad ibn ʿAbdillāh Muhammad ibn ʿAlī ibn Yaʿqūb [...] that Abu ʿAbdillāh Muhammad ibn Ismāʿīl al-Bukhārī said: “We were three or four people at the door of ‘Alī ibn ‘Abdillāh, and he said, ‘I have hope in regards to the meaning of the ḥadīth of the Prophet ﷺ, ‘There will continue to be a group of my nation who prevail upon the truth, and they will not be harmed by those who forsake or oppose them.’ My hope is that the meaning of this ḥadīth is in reference to you. This is because the merchants have busied themselves with businesses, the tradesmen have busied themselves with trade, and the kings busied themselves with kingdoms, whilst you serve in giving life to the Prophetic Sunnah.’”

أخرنا أبو بكر أحمد بن مُحمَّد بن جعفر الزيدي يُصبِّحان، قال: انشدنا أبو بكر
عبد الله بن مُحمَّد بن سهيرة، كتابة، قال: انشدني بعض أهل الأدب في صفعة
المحيرة:

فناويلٍ دين الله يُسْعِى بحمالها

رجالٍ بهم يتحا خدیث مُحمَّد

هم حملوا الآثار عن كلٍّ عالمٍ
It was reported to us by Abu Bakr Ahmad ibn Muḥammad ibn Jaʿfar al-Bazdi in Aṣbahān [...] that one of the people of literature mentioned the characteristics of the scribes, he recited:

The lamps of the religion of Allah they strive to carry, men through whom the hadith of Muḥammad lives on.

They carried the āthār from every scholar, who was pious, honest, virtuous, and a devoted worshipper.

Their inkwells are flowers that radiate as if, they are lamps of ink of a devotee within the middle of a masjid.

Taken to one who is learned in jurisprudence, and who concluded rulings in categories from every musnad.
103. It was narrated to me by Ahmad ibn Muḥammad ibn Aḥmad al-Qaṭṭār [...] that Shu‘ayb ibn Ḥarb said: “I was with ‘Abd al-ʿAzīz ibn Abī Rawwād, and he looked at a young man who was approaching him to learn ḥadīth. He said, ‘Do you see the lamps of Islam within his hand? These are the lamps of faith and the flags of the righteous.’ I.e. the ink bottle [in his hand].”

آخر الجزء الأول من شرف أصحاب الحديث والحمد لله رب العالمين يتلوا في الجزء الثاني من قال: إن الحق مع أصحاب الحديث وبالله التوفيق.

This ends the first portion of The Eminence of the Ḥadīth Adherents, praise be to Allah, the Lord of the worlds. The author will follow it with his words: Those who said: The truth is with the ḥadīth adherents. And with Allah lies success.
الجزء الثاني من كتاب:
شرف أصحاب الحديث

تصنيف

الشيخ الإمام الحافظ أبو بكر أحمد بن علي بن ثابت الخطيب البغدادي

رحمه الله

رواية الشيخ الأمين: أبي محمد هبة الله بن أحمد بن محمد الأكفاي عنه.
رواية الشيخ الأمين: أبي عبد الله محمد بن حمزه بن محمد بن أبي الصفر عنه.
سماع: صاحب الجزء الفقير إلى رحمة الله تعالى محمد بن أحمد بن الحسن
بن عبد الله الهكاري عنه.

والحمد لله رب العالمين
Those Who Said: The Truth is With the Ḥadith Adherents

...
Hārūn al-Rashid said: “I searched for four things, and I found them in four things: I searched for disbelief and found it in the Jahmiyyah; I searched for kalām and commotion and found it with the Muʿtazilah; I searched for lying and found it with the Rāfiḍah; and I sought the truth and found it with the ḥadīth adherents.”

105. It was reported to us by Abu Manṣūr Muhammad ibn ʿĪsā al-Hamadānī [...] that Ahmād ibn Sinān said: “Al-Walīd al-Karābîṣi was my maternal uncle. When he was on his deathbed, he said to his children, ‘Do you know of anyone who is more knowledgeable in kalām than me?’

They replied, ‘No.’

He said, ‘Do you find me to be untrustworthy?’

They replied, ‘No.’

He said, ‘Then I will advise you, will you accept it?’

They replied, ‘Yes.’

He said, ‘Follow that which which the ḥadīth adherents follow, for I see that the truth is with them. I do not mean those of high status, rather, their modest ones. Do you not see that any of them would come to such a prestigious individual and then [dare to] correct his mistakes and humble him?’

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Abu Bakr ibn al-Ash’ath said: “He was the most knowledgeable person in kalām after Ḥafṣ al-Fard al-Karābīsī, and Ḥusayn al-Karābīsī learned kalām from him.”

106. It was reported to us by Muḥammad ibn ʿİsā [...] that ‘Abd al-Rahmān ibn ‘Abd al-Rahmān ibn Muḥammad ibn Quraysh al-ʿAnbārī al-Baṣrī said: “Whoever came across a matter and fled from it to something other than the ḥadīth, then towards misguidance he traverses.”
كون أصحاب الحديث أولى الناس بالنجاة في الآخرة وأسبق الخلق إلى الجنة

The Ḥadīth Adherents Being the Most Worthy People of Salvation in the Hereafter, and of Precedence in Entering Paradise

107 It was reported to us by Aḥmad ibn al-Mubārak al-Barāthī [...] that the servant of the Prophet ﷺ, Aḥnās ibn Mālik said: “The Prophet ﷺ said: ‘The most saved from amongst you on the Day of Resurrection from its terrors and scenes, are those amongst you who send the most prayers [and salutations] upon me during the worldly life.”

108 - قَرَأَتْ عَلَى مَحْمَدٍ بْنِ أَحْمَدٍ بْنِ يَعْقُوْبٍ، عَنْ مَحْمَدٍ بْنِ نَعْمَانِ الصَّبْحِيٍّ، قَالَ:...
108. I read upon Muḥammad ibn Aḥmad ibn Yaʿqūb [...] that Abu Jaʿfar al-Nufaylī said: “If there is anyone on the face of the earth who will be saved, it is those who seek after al-ḥadīth.”

Anṣādīnī Abū al-Ḥāfīẓ al-ʿAṣʿarī, ʿAllāhu ʿaʾlāma Abū al-ḥadīth ʿAbdullāh b. ʿAbd al-Rahmān al-ṣūrī, ʿAllāhu ʿaʾlāma Abū Muḥammad al-ḥakīmī:

ʿĀlī al-ḥadīthīn ʿumm al-tājūnīn ʾan ʿūmūlā bihi ʾaṭī ma ʿāntī ʿan kāl mūṭamīnī

Qadd ʿīlī ʾāntīm āḥīr al-ʿubād ʿalā mā ʾāntīm fīhīm ʾaṭī ʾāntīwā mīn al-fātīn

It was stated to me by Abu ʿl-Qāsim al-Ahzarī [...] that Abu Muzāḥim al-Khāqānī recited:

The people of ḥadīth are the saved if they acted, on it, if it came from one who is trusted.

It was said that they are the best slaves, due to what they are upon, if they are saved from trials.

Whoever amongst them dies, at once it is time for their martyrdom, so delighted be the deceased who are held in the grave.
109. It was narrated to us by al-Hasan ibn Abī Talib orally [...] that Shaybān ibn Yahyā—[al-Shaykh Abu Bakr] said: This is how it was stated to me by al-Hasan, however the correct name is Shadh ibn Yahyā—said: “I do not know of a path that leads closer to Paradise than the path one embarks upon in the way of hadith.”

110. It was reported to us by Muḥammad ibn ʿĪsā al-Hamadhānī [...] that Ibn al-Mubārak said: “The steadiest of mankind upon the sināt are the ḥadīth adherents.”

111. It was reported to us by Abu Ubayd Muḥammad ibn Abī Naṣr al-Naysābūrī [...] that al-Ḥasan ibn ʿAlī al-Tamīmī said: “I was performing tawāf and a thought occurred to me: Who are the foremost on the Day of Resurrection? Then a voice said, ‘The ḥadīth adherents.”
The Virtue of Those Who Travel in the Pursuit of Ḥadīth

112. It was informed to us by Abu Sa‘d al-Mālinī [...] that Yazīd ibn Ḥārūn said: “I said to Ḥammād ibn Zayd, ‘O Abu Ismā‘īl! Did Allah mention the ḥadīth adherents within the Qur‘ān?’ He said, ‘Of course, have you not heard Allah’s statement: {To obtain understanding in the religion and warn their people when they return to them}112 This is in reference to anyone who travels to seek knowledge and understanding, and then returns to those he left behind and teaches it to them.”

113. قُرِئَتْ عَلَى مُحَمَّدَ بْنِ أَحْمَدَ بْنِ يَعْقُوبَ، عَنْ مُحَمَّدَ بْنِ نَعْمَانَ الْمَطْرِشِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ مُحَمَّدًا بْنَ مَحَمَّدَ بْنَ عُبَيْدِ اللهِ الْحَافِظَ، يَقُولُ: سَمِعْتُ مُحَمَّدًا بْنَ مُسْلِمَ بْنَ وَارِثَاءَ، يَقُولُ: سَمِعْتُ أَحْمَدَ بْنَ حَبْتِيَ، يَقُولُ: سَمِعْتُ عَبْدُ الرَّزَّاقِ يَقُولُ فِي قُوَّةِ تَعَالَى: {فَلَوْلَا نَعَمَرُ مِنْ كُلِّ كَرَّةٍ مَّنْ هُمُ الْخَلَقُ لَيَنْقِفُوْهُمْ فِي الْدِّينِ وَلَيَنْذِرُوهُمْ قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ} [النور: 122]. قَالَ: هِمُ أَصْحَابُ الْحَدِيثِ.

112 Al-Tawbah: 122
113. I read upon Muḥammad ibn Aḥmad ibn Yaʿqūb (...) that Ahmad ibn Ḥanbal said: “I heard ʿAbd al-Razzāq speak regarding Allah’s statement: {Only a party from each group should march forth, leaving the rest to obtain understanding in the religion and warn their people when they return to them, so that they may take due care.} He said, ‘They are the ḥadīth adherents.’”

114. It was reported to us by Riḍwān ibn Muḥammad ibn al-Ḥasan al-Dīnawarī (...) that ʿĪbrāhīm ibn al-Adham said: “Allah prevents trials from afflicting this nation through the journeys of the ḥadīth adherents.”

115. It was reported to us by ʿUbaydullāh ibn Abī ʿl-Faṭḥ and al-Ḥasan ibn Abī Ṭālib (...) that ʿIkrimāh, the freedman of Ibn ʿAbbās, said regarding Allāh’s statement: {The travellers [for His cause]}: “They are the seekers of al-ḥadīth.”
The Eminence of the Ḥadith Adherents

الْمَيْسَارُوٰ، أَنَّهُ سَمَّى أَبا عَبْدُ اللَّهِ مُحَمَّدًا بْنَ أَحْمَدَ بْنَ حَامِدِ الْفَقِيْهَةِ بِالْدَامْعَانِ، يُقُولُ: خَدْنَا أَبَو غَفْرٍ الطَّحَاوِيْ، قَالَ: سَمَّعْتُ نَصْرُ بْنَ مُزَّوْرُ يُقُولُ: كَانَ عَلَيْ بْنُ مُعَبْدٍ إِذَا رَأَى أُصْحَابُ الْحَدِيثِ يُقُولُ: شَعِيْثُ رَؤُوسُهُمْ، دَنْسَةُ ثَيَابِهِمْ، غَمْرَةُ وُجُوهُهُمْ، إِنَّمَا يُكْنِّي مَعَ هَذَا نُوَاةٍ، فَهَذَا وَاللَّهُ هُوَ الْعَاقِبَ.

116. It was reported to me by Abu ʿl-Qāsim al-Azhari [...] that Naṣr ibn Marzūq said: “Whenever ʿAlī ibn Maʿbad used to see the Ḥadīth disciples, he would say, ‘Their hair is messy, their clothes are dirty, and their faces are dusty. If this does not encompass reward, then it is, by Allah, the [true] punishment.’”

[Al-Shaykh Abu Bakr al-Khaṭīb said:] We hold to a belief wherein which there is no doubt, that the seeker of Ḥadīth is rewarded for his pursuit, and the minimum benefit is [in the following report]:

117. It was reported to me by ʿUbaydullāh ibn Ahmad al-Ṣayrafti [...] that Wākiʿ ibn al-Jarrāḥ said: “If a man were to not achieve anything in Ḥadīth except that it prevents him from [following] desires, then he has benefited from it.”

118. وَخَدْنَا عَنْ عَبْدِ الْعَزْيُزِ بْنَ جَغْفِرِ الْفَقِيْهَةِ، قَالَ: خَدْنَا أَبَو بْكَرٍ الْخَلَالِ، قَالَ: خَدْنَا مُحَمَّدًا بْنَ جَغْفِرَ، قَالَ: خَدْنَا إِسْحَاقَ بْنُ يَزَاهِيمَ، أَنَّهُ قَالَ لِأَبِي عَبْدِ اللَّهِ - يَغْفِرَ أَحْمَدًا بْنَ حَنْطِلَ - إِنَّمَا يَكْتُبُونَ الْحَدِيثَ وَلَا يَرِى أَثْرَهُ عَلَيْهِمْ;

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118. It was narrated to me from ‘Abd al-‘Azīz ibn Ja‘far al-Faqīh [...] that Ishaq ibn Ibrāhīm said to Abī ‘Abdillāh—i.e. Ahmad ibn Ḥanbal: “[Why is it] that there are people who write down the ḥadīth yet its impact does not show upon them, and they have no signs of reverence?” He replied, “[Due to the blessing and honour of] ḥadīth, it will eventually conduce them to good.”

119. It was reported to us by Muḥammad ibn Ahmad ibn Rizq [...] that Hammād ibn Zayd said: “When it reached Ayyūb that a young man from the ḥadīth disciples had died, it could be seen that the news was heavy upon him, and when it reached him that a man known for his worship had died, such an impact could not be seen upon him.”
Achieving Goodness in This World and the Hereafter by Listening and Writing Ḥadīth

120. It was narrated to me by Abu Śāliḥ Aḥmad ibn ‘Abd al-Malik al-Naysābūrī [...] that Sahl ibn ‘Abdillāh al-Zāhid said: “Whoever seeks this world and the hereafter then let him write ḥadīth, for within it is benefit for this world and the hereafter.”

121. It was reported to me by Muḥammad ibn al-Muẓaffar ibn ‘Aṭī al-Muqrī [...] that ʿAbdullāh ibn Dāwūd said: “Al-ḥadīth is honour, whoever seeks this world with it will receive it, and whoever seeks the hereafter with it will attain it.”

122. It was narrated to me by Muḥammad ibn al-Muẓaffar ibn ‘Aṭī al-Muqrī [...] that ‘Abdullāh ibn Dāwūd said: “Al-ḥadīth is honour, whoever seeks this world with it will receive it, and whoever seeks the hereafter with it will attain it.”

الاجتماع صلاح الدنيا والآخرة في سماع الحديث وكتبه

120. حدَّثني أبو صَالِح أحمد بن عَبَّد المَلِك النَّيسابوري، وأبو سعيد مسعود بن
ناصر السُجَّرِي، وقال له: قالا: حدَّثنا عَبْد الرَحْمَن بن حمَّاد التصَرُّفُي، قال:
أخبرنا أبو مهَمَّد الحسن بن أحمد بن مَحَمَّد بَشَر، قال: سنَغِت علي بن أبي
الحسن بن إسحاق، وفي حديث أبي صالح: علي بن الحسن بن إسحاق
يقول: سنغت سنجل بن عَبَّد الله الزاهد يقول: من أُرَاد الدُنْيا والآخرة فِي كَنْبِ
الحديث، فإنَّ في منفعة الدُنْيا والآخرة.
122. It was reported to us by al-Ḥasan ibn ‘Alī ibn Muhammad al-Jawhari [..] that Zayd ibn Akhzam said: “I heard ‘Abdullāh ibn Dāwūd say regarding ḥadīth, ‘Whoever seeks this world with it will attain it, and whoever seeks the hereafter with it will attain it.”

123. It was reported to me by Rıḍwān ibn Muhammad al-Dīnawarī in it (i.e. Dīnawar) [..] that Sufyān al-Thawrī said: “Listening to ḥadīth provides glory for those who seek this world, and guidance for those who seek the hereafter.”
The Eminence of the Ḥadīth Adherents

And its judgments and its traditions

Remember the hadiths and cherish the hadiths

And those who seek it in the middle of the night will find it

And you will find if you seek it in the middle of the night.

May Allah guide you to the best narrators.

Ibn 'Abidin 'Abd al-'Azīz ibn 'Abī Ṭālib.

Wishing you both, Abu Ṭūfān and 'Abd al-'Azīz, happiness.

And I wish you both a happy release.

And I wish you both a happy release.

An'āmus and 'Abd al-'Azīz,

The drawings in the hadiths.

Abū 'l-Muẓaffar Ḥanāfī ibn Ibrāhīm al-Nasafī transmitted to me [...] that Aḥmad ibn Manṣūr al-Shīrāzī recited couplets composed by some people:

Learn Ḥadīth for there is nothing equal to it in any way.

I give advice to you as the religion is to give exhortation, and I do not hide obligatory advice.

We found every understanding in narration[s], rulings, and from every

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dialect.

By mentioning the narrations I keep my night busy, and memorising knowledge is the best of benefits.

Whoever seeks ḥadīth will secure provision, virtue, and then firmness in religion.

You must seek the narrations which, Mālik has narrated, for he is the finest of narrators.

As well as Shu‘bah, Ibn ‘Umar, Ibn Zayd, and Sufyān; the trustworthy from the trustworthy.

Also Yahyā, Ibn Ḥanbal the praised, Ishāq al-Riḍā and Ibn al-Furāt.

Our īmāms are the stars, and can one who is intelligent, speak [ill] about the bright stars?”
من جعل من الخلفاء في بيت المال نصيباً لأصحاب الحديث

Whom From Amongst the Caliphs Set Aside a Share in the Bayt al-Māl for the Ḥadīth Adherents

124. It was written to me by Abu Muhammad ‘Abd al-Rahmān ibn Uthmān ibn al-Qāsim al-Dimashqī and it was narrated to me from him by Muhammad ibn Yusuf al-Naysābūrī [...] that Abu Bakr ibn Abī Marīyam said: “Umar ‘Abd al-‘Āzīz wrote to the governor of Himṣ (Homs): ‘Order that the righteous may have from the Bayt al-Māl enough to enrich them, so that nothing busies them away from reciting the Qurān and the aḥādīth that they have learned.’"
Enticing the Young to Hear al-Ḥadīth

125. It was reported to me by Muhammad ibn al-Husayn ibn al-Fadl al-Qaṭṭān [...] that Miskin ibn Bukayr said: “A man passed by al-A'mash whilst he was narrating and said to him, ‘You narrate ḥadīth to these young boys?’ Al-A'mash replied, ‘These youngsters are serving you in the preservation of your religion.’”

126. It was reported to me by al-Hasan ibn Abī Ṭālib [...] that al-Musayyib ibn Wādīḥ said in Tallī Mans (Tell Mannas): “When Ibn al-Mubārak would see the young ḥadīth disciples carrying their inkwells, he would draw them close and say, ‘These are the seedlings of the religion. We were told that the Messenger of Allah said, ‘Allah will continue to plant for this religion seeds with which the religion will be supported. Today they are your novice, but they will emerge as the seniors after you.’”
127. It was reported to us by Muḥammad ibn Aḥmad ibn Rizq [...] that Ābdullāh ibn ‘Ubayd ibn ‘Umayr said: “Amr ibn al-ʿĀṣ stood over a gathering of Quraysh and said, ‘Why is it that you have disregarded these young men? Abstain from this, rather, make space for them in the gathering, let them hear the ḥadīth, and help them understand it, for they are the youth of society, and they will soon be its elders. You were also once the young amongst the people, and today you are the elders.’”
من قال: ينبغي للرجل أن يكره ولده على سماء الحديث

Who Said: A Man Must Force His Son to Listen to al-Ḥadīth

128. It was reported to me via two routes [...] that ‘Abdullāh ibn Dāwūd said: “A man should force his son to listen to ḥadīth.” And he would also say: “[Knowledge in] the religion is not [attained] through al-kalām, rather, [knowledge in] the religion is [attained] through the āthār (reports).”

129. It was reported to us by al-Ḥasan ibn ‘Alī al-Jawhari [...] that Zayd ibn Akhzam said: “I heard ‘Abdullāh ibn Dāwūd say, ‘A man should force his son to seek hadith.’ And he mentioned the like of it.”
It was reported to us by ‘Abd al-Malik ibn Muḥammad ibn ‘Abdillāh ibn Bishrān al-Muʿaddil al-Wāʿiz [...] that ‘Abdullāh ibn Dāwūd said: “The gain of a man occurs through forcing his son to listen to ḥadīth.”

He also said: “[Knowledge in] the religion is not [attained] through al-kalām, rather, [knowledge in] the religion is [attained] through the āthār (reports).”

He also said regarding ḥadīth: “Whomever seeks the worldly with ḥadīth will attain it, and whomever seeks the hereafter with ḥadīth will attain it.”
Those Who Encouraged Their Children to Listen to al-\Hadîth

131. It was reported to us by Muhammad ibn Ahmad ibn Rizq [...] that Ibrâhîm ibn Adham said: “My father said to me: ‘My son, seek ḥadîth, for every time you hear a ḥadîth and memorise it, I will give you one dirham.’ Thus, I sought ḥadîth upon this.”
من ذم الشيوخ الذين لم يسمعوا الحديث
Those Who Dispraised the Elders Who Did Not Listen to al-Ḥadith

132 - أخبرني الحسن بن علی الطنچيري، قال: حدثنا علي بن حكيم بن قيس الأسدي، بالكوفة، قال: حدثنا حاييد بن عبد الله بن الحسن الحلواني، قال: حدثنا محمد بن يونس، قال: حدثنا عباد بن موسى الصدقي، قال: سمعت شقيقنا
الثوري إذا رأى الشیخا لم يكتب الحديث، قال: لا جزاء لله عن الإسلام خيرا.

132. It was reported to me by al-Husayn ibn 'Alī al-Ṭanajīrī [...] that 'Abbād ibn Mūsā al-Khutulī said: “When Sufyān al-Thawrī would see an elder who did not record ḥadith, I would hear him say, ‘May Allah not reward you on behalf of Islam.’”

133. It was reported to us by Abu Muḥammad ʿAbdullāh ibn Yahyā ibn ʿAbd al-Jabbār al-Sukkārī [...] that al-Aʾmash said: “If you see an elder, who did not recite the Qur’ān, or record hadith, then slap him, for he is one of the moon elders.”

قال أبو صالح: قلت لأبي جعفر: ما شيوخ الفقراء؟ قال: شيوخ دهیتون، يجتمعون في آياالي الفقراء، يذكرون أيام الناس، ولا يحسن أخذهم أن يتوسلوا للصلاة.
Sharaf Ashâbi ‘l-Ḥadîth

The narrator Abu Šâlih said, “I asked Abu Ja'far what was meant by ‘moon elders’. He said, ‘They are those of lengthy years who gather during the nights of the moon and recount the days of old whilst not a single one of them can [adequately] perform the ablution for the prayer.’”
من قال ينبغي أن يكتب الحديث إلى حين الموت

Who said: The Ḥadīth Should Continue to be Written Until One Dies


134. It was reported to me by 'Ubaydullāh ibn Abī l-Fath [...] that Ibn al-Mubāràk was asked: “Until when will you continue to write down ḥadīth?” He replied, “Perhaps I have not heard the word which will benefit me yet.”


135. It was narrated to me from 'Abd al-'Azīz ibn Ja'far [...] that al-Ḥasan ibn Maṣūr al-Jaṭḥṣṣ said: “I asked Aḥmad ibn Ḥanbal, ‘Until when should one continue to write down ḥadīth?’ He replied, ‘Until death.’”

136- حدنتنا أبو أحمد محمد بن أحمد بن عمرو [ابن علي] الصامدي، عن جفطه، قال: سمعت أبي يكتر بن خزام، يقول: سمعت عبد الله بن محمد البغوي، يقول: سمعت أبي عبد الله أحمد بن حنبل، يقول: أنا أطلب العلم إلى
136. It was narrated to us by Abu 'l-Hasan Muhammad ibn Aḥmad ibn Umar ibn ‘Ali al-Ṣābūnī from his memory [...] that Aḥmad ibn Ḥanbal said: “I will continue to seek knowledge until I enter the grave.”

137. It was reported to me by ‘Ubaydullāh ibn Abī ‘l-Fath [...] that Abī ‘Amr ibn al-‘Alā said: “Al-Hasan ibn ‘Alī was asked regarding a man who is eighty years old, and [still] writes ḥadīth, and he said, ‘[He should do so] as long as he is able to live.’”
138. It was reported to us by Abu Bakr Ahmad ibn Muhammad ibn Ghālib al-Khuwārizmī [...] that al-ʿAʾmah said: “There is a veil between me and the companions of Muḥammad, which I raise and look at them.”

139. It was narrated to me by ʿUbaydullāh ibn Abi ʿl-Fāṭir al-Ḥārisī [...] that al-Ṣāḥīfī said: “Whoever learns the Qurʾān, his worth will be amplified; whoever looks into jurisprudence, his status will be raised; and whoever writes ḥadīth, his evidence will become stronger.”
140. It was reported to us by Abu ʿl-Faḍl Ahmad ibn Muḥammad ibn Jaʿfar al-Jawwāz in Aṣbahān [...] that Abu ʿArūbah al-Ḥarrānī said: “If a jurist is not a disciple of ḥadīth, then he is crippled.”
The Description of Those Who Desire Ḥadīth, and Those Who Are Disinterested

141. It was narrated to us via two routes [...] that Abu Bakr al-Hudhali said: “Al-Zuhri said to me, ‘O Ḥudhali! Do you like [to seek] ḥadīth?’ I replied, ‘Yes, surely it is liked by masculine men, and disliked by the feminine.”

142. It was reported to us by al-Hasan ibn Abī Bakr [...] that al-Zuhri said: “Ḥadīth is only sought by the masculine men, and only the feminine are
disinterested in it."

أُنشِدْنِي الحَسَنُ بن عَلِيٍّ بن مُحَمَّدٍ الَّذِينِ يُصَبِّحُونَ، قال: أُنشِدْنِي أبو الْفَضْلِ العَبَّاسُ بن مُحَمَّدٍ الخُرَاسَانِيُّ:

رَحْلَتُ أُلْهِبَ أَصْلَ الْعِلْمِ مُجْتَهِدًا

وَزِيَّتُ النَّمَرُوْجِ فِي الدُّنْيَا الأَخَادِيّاءُ

لَا يُتَلُّبِّبُ الْعِلْمَ إِلَّا بَالْذِّكْرُ

وَلَيْسَ يُغْصُبُهُ إِلَّا الْمَخَابِيْبُ

لَا نَعْجُبُ بِيَمَالِ سَوْفُ تَتَرْكُهُ

فَأَنَا هَذَا الدُّنْيَا مَوْارِيْبُ

Al-Hasan ibn ‘Ali ibn al-Balkhī said to me in Ašbahān [...] that Abu ‘l-Faḍl al-‘Abbās ibn Muḥammad al-Khurāsānī recited:

I travelled in striving to seek the source of knowledge, and the beauty of a person in this world is *abādīth*.

Knowledge is only sought by a [fully mature and experienced] male, and it is only disliked by the effeminate.

Do not be amazed by wealth for you will surely abandon it, for the worldly is only an inheritance.
Love for the Ḥadīth Adherents Being a Sign of Being from Ahl al-Sunnah

143. It was reported to us by Abu Mansūr Muḥammad ibn ‘Alī ibn Ishāq al-Kāṭib [...] that Ḥutaybah ibn Sa‘īd said: “If you see a man who loves the people of ḥadīth, such as Yahyā ibn Sa‘īd al-Qaṣṭānī, ‘Abd al-Rahmān ibn Mahdī, Ahmad ibn Hanbal, Ishāq ibn Ṭahāwī,” and he mentioned other people, “Then he is upon the Sunnah, and whoever opposes this, then know that he is an innovator.”

أحْبَبْنَا عَبْدُ الْعَفَّارِ بْنَ مُحَمَّدٍ بْنَ حَفْصٍ الْمُكَبِّرِ، قَالَ: أَحْبَبْنَا عُمَرُ بْنَ أَحْمَدَ

الْوَاعِطُ قَالَ: أَحْبَبْنَا أَحْمَدُ بْنَ كَامِلٍ لَأَبِي جَعْفَرٍ الْخَوَّاتِ.

ذَهَبَتْ ذُوْلَةُ أَصْحَابِ الْبِدْعَ

وَوَهَّاهُ حَبِيلُهُمْ نَمَّ القَطْعُ

وَتَدَاعِي يَانِصَارَاءِ جَمْعُهُمْ

جَزِّبْ إِلَيْهِمَا الْلَّذِي كَانَ جَمْعُ
It was said to me by ‘Abd al-Ghaffār ibn Muhammad ibn Ju‘far al-Muktib [...] that Ahmād ibn Kāmil recited to us from the words of Abī Ju‘far al-Khawwās:

The state of the people of innovation has collapsed, their rope became weak and was then cut.

It was called for them to all leave, the party of Iblis who had gathered.

O people, in their innovation is there, any jurist or imām that is followed?

Such as Suftyān al-Thawrī who, taught people the intricacies of piety.

Or Sulaymān al-Taymī who, abandoned sleep out of fear of the ending.

Or the child of Islam, by whom I mean Ahmād, the one who if the Qurrawā’ competed with him, he would win.
Their lash did not scare when they were threatened, nor did their sword while it shined.
144. It was narrated to me by al-Ḥasan ibn Abī Ṭālib [...] that Baqiyyah said: “Al-Awzāʾī said to me, ‘O Ābā Muḥammad, what do you say regarding people who hate the ḥadīth of their Prophet?’ I replied, ‘They are evil people.’ He said, ‘There is no person of innovation except that if you narrate to him a ḥadīth from the Messenger of Allah ﷺ which contradicts his innovation, he will hate the ḥadīth.’”

145. It was reported to us by Abu Nuʿaym al-Aṣbāḥānī [...] that Ahmad ibn Sinān al-Qaṭṭān said: “There is no innovator in this world except that he hates the people of ḥadīth, and if a person innovates, the sweetness of al-ḥadīth is ripped out of his heart.”

146. [...]
146. It was reported to us by Abu Bakr Ahmad ibn Muḥammad ibn ‘Abd al-Wāḥid al-Marwarūdhi [...] that Abu Naṣr ibn Sallām al-Faqīh said in Bukhārā: “There is nothing more heavy or hated by the people of disbelief than listening to ḫadīth and narrating it with its chain of narration.”

147. It was also reported to us by Abu Bakr [...] that Abu Ismā‘īl Muḥammad ibn Ḥisnāl-Tirmidhī said: “Aḥmad ibn al-Ḥasan al-Tirmidhī and I were with Abdillāh Aḥmad ibn Ḥanbal, and Aḥmad ibn al-Ḥasan said to him, ‘O Abā ‘Abdillāh! The ḫadīth adherents were mentioned to Abu Qatīlah in Makkah, and he said: ‘The ḫadīth adherents are an evil people.’ So Abū ‘Abdullāh got up, dusted off his garment, and said: ‘A heretic, a heretic.’ Then he entered his home.’”
Those Who Gathered Between Praising the Ḥadīth Adherents and Dispraising the People of Opinion and Abhorrent Kalām

148. It was reported to us by Abu ‘l-Ḥasan ‘Alī ibn Muhammad ibn ‘Abdullāh ibn Bishrān al-Mu‘addil [...] that Ibn Abjar said: “Al-Shabībī told me, ‘Whatever they narrate to you from the companions of Muhammad accept it, and whatever they state to you from their own opinions [is fit for you to] urinate upon.’”

149. It was reported to us by al-Ḥasan ibn Abī Bakr [...] that ‘Abdullāh ibn Ahmad ibn Shabawayh heard his father say: “Whomsoever wants the knowledge [that will benefit him in] the grave, then upon him is [to learn] the athār (narration[s]), and whomsoever wants the knowledge of bread

115 [T] This is based upon a different edition we have. In the edition we depended upon, this is (إرأي). And Allah knows best.
(i.e. for material wealth), then upon him is [to learn] al-rā'y (opinion)."

150. It was reported to us by Muhammad ibn Aḥmad ibn Rizq al-Bazzāz [...] that Yūnus ibn Sulaymān al-Saqaṭī, who was a thiqah (reliable narrator), said: “I looked into the matter of al-hadith and al-rā'y, and I found that within ḥadith there is mention of the Lord; his lordship, glory, and magnificence. There is also mention of the throne, and description of paradise and hellfire. There is mention of the prophets and messengers, the lawful and unlawful, encouragement towards keeping blood relations, and there is an encompassment of goodness within it. I also looked at al-rā'y, and within it there is deception, betrayal, trickery, cutting of blood relations, and there is an encompassment of evil within it.”

151. It was reported to us by al-Ḥasan ibn Muḥammad ibn al-Ḥasan al-Mu‘addib [...] that Abu Bakr Aḥmad ibn ‘Abd al-Rahmān al-Nasafī al-
Muqri’ said in Samarqand: “Our teachers used to call Abu Bakr ibn Isma’il ‘Abu Thamūd’. This is because he used to be from the ḥadīth adherents, and then became from those who adhere to al-rāy. Allah states: {And as for Thamūd, We guided them, but they preferred blindness over guidance.}¹¹⁶

I was informed by Muḥammad ibn Abī ‘Alī al-Aṣbahānī [...] that ‘Abdah ibn Ziyād al-Aṣbahānī recited:

The religion of Muḥammad is narrations, and what a good mount āthār are for a young man.

Do not be deceived away from al-ḥadīth and its people, for al-rāy is [akin to] the night and al-ḥadīth [is akin to] the day.

Perhaps a young man would mistake the ways of truth, whilst the sun is risen and shining.

¹¹⁶ Al-Fuṣūlī: 17
152. It was reported to us by ‘Abd al-Malik ibn Muhammad ibn ‘Abdullāh ibn Bishrān [...] that Ibn Shubrumah said: “Abu Ḥanīfah and I entered upon Ja‘far ibn Muhammad ibn ‘Ali, and Ja‘far said to him, ‘Fear Allah, and do not analogue in the religion with your opinions, for tomorrow we will stand—us and those who succeed us—in front of Allah. We will say, ‘Allah said, the Messenger of Allah (ﷺ) said,’ and you and your companions will say: ‘We heard, [yet] we had our opinion,’ and Allah will judge us and you with what He wills.”

153. - أخبرنا أَبوَ بكرُ الْبَرْقُائِيُّ، قال: حَدَّثَنَا يُعْفَرُثُ بْنُ مَوسى الْأَرْذِيَّيْلِيُّ بِغَدَادَ، قال: حَدَّثَنَا أَحْمَدُ بْنُ طَهْرُ بْنُ النَّجْمِ، قال: حَدَّثَنَا سَعِيدُ بْنُ عَمْروُ الْبَرْدَعْيِ، قال: حَدَّثَنَا أَبُو زُرْعَةَ الْبَرْقُائِيُّ، عنْ عَبْدُ اللَّهِ بْنُ الْحَسَنِ، الْمَسْهَلِيُّ، قال: كُنْتُ بِغَدَا، فرَأَيْتُ فَضَايَا لَهُمُ فِي الْمَسْجِدِ الْبَيْتِ، وأَنَا مَمَارِضٌ، فَسَمِعْتُ القَاضِيَ يَقْوِلُ: مَسَاكِينُ أَصْحَابُ الْحَدِيثِ لَا يُخْضِمُونَ الْفَقْهَ، فَخَيَّمَ إِلَيْهِ، فَقُلْتُ لَهُ: اخْتُلْفَ أَصْحَابُ الْلَّيْلِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ فِي جَرَاحَاتِ الرَّجُالِ وَالْمَسَاءَ، فَأَيُّ نَيْسَى قَالَ عَلَيْهِ بْنُ أَبِي طَالِبِ، وَأَيُّ نَيْسَيْ قَالَ زَيْدُ بْنُ ثَابِئِ، وَأَيُّ نَيْسَيْ قَالَ عَبْدُ اللَّهِ بْنُ مَشْعُودٍ فَاْخَفَجَ، قَالَ عَبْدُ اللَّهِ، فَقُلْتُ لَهُ: رَعْمَتْ أَنَّ أَصْحَابًا الْحَدِيثِ لَا يُخْضِمُونَ الْفَقْهَ، وَأَنَا مِنْ أَقْصَرُ أَصْحَابِ الْحَدِيثِ، سَأَلَتْكَ عَنْ هَذَهُ فَلَمْ تُخْضِمَنَّهَا.
فَكَيْفَ تُنَزِّكُ عَلَى قَوْمٍ أَنْهَمُ لا يُجَسِّدُونَ شَيْئًا وَأَنْتَ لا كَفِيَنَّهُ؟

153. It was reported to us by Abu Bakr al-Barqānī [...] that ‘Abdullāh ibn al-Ḥasan al-Hisnjānī said: “I was in Egypt, and I saw one of their judges in the jāmi‘ (congregational) masjid, and I was sick. I heard the judge say, ‘How poor are the ḥadīth disciples; they are inadequate in jurisprudence.’ So, I crawled to him, and said, ‘The companions of the Prophet differed regarding the blood cases of men and those of women, so what did ‘Alī ibn Abī Ṭalib say, what did Zayd bin Thābit say, and what did ‘Abdullāh ibn Mas‘ūd say?’ Upon which the judge was silenced.” ‘Abdullāh continued, “So I said to him, ‘You thought that the ḥadīth disciples are inadequate in jurisprudence, yet I am one of the lowly amongst them and I asked you about this matter and you did not know it. Thus, how can you criticise a people saying that they do not have adequate competence in a subject whilst you yourself do not?”

أَنْشَدَّي بِأَبِي عُبَيْد اللَّهِ مُحَمَّد بن عَلِيٌّ الصُّورِيِّ لَيْنَفْسِهِ:

قُل لَمْ يَقْدِرَ عَاثِرَ الحَدِيثَ وَأَضْحَى

غَيْرًا أَهْلُهُ وَمَنْ يَدْعُوهُ

أَعْلَمُ تَقُولُ هَذَا أَبَنِ لِي

أَمْ يَجِلِّي فَأَلْجَهِلْ خَلَقُ السَّفِيَّة

أَيَعَابُ الَّذِينَ هُمْ خَفْفُوا الدُّلَّا

سَنَ مِنَ النِّرْهَاتِ وَالْتَمْوِيَّة

وَإِلَيْ فُؤْلِيْهِمْ وَمَا فَدْ رَوْهُ

رَاجِعُ كِلُّ عَالِمٍ وَفَقِيَهِ.

Abu ‘Abdullāh Muḥammad ibn ‘Alī al-Ṣūrī recited to me from his own poetry:

197
Sharaf Ashābi ‘i-Hadith

Say to those who oppose the hadith and begin their day, by harping in criticism towards its people and those who claim it:

Do you say this out of knowledge my son, or out of ignorance, for ignorance is the character of the foolish.

Are they to be criticised, those who preserved the religion from falsity and distortion?

To their statements and what they narrated, every scholar and jurist refers back.

154. It was reported to us by al-Qādī Abu Muhammad al-Hasan ibn al-Hasayn ibn Rāmūn al-Istārābādī [...] that Abu Muḥammad ʿAbdullāh ibn Muḥammad ibn Ḥāmzah al-Muqrī said, “Some of my teachers told me that Ḥārūn al-Raḥīm said, ‘Honour is [found] in the ḥadīth adherents, kalām is [found] in the Muʿtazilah, and lying is [found] in the Rawāfīd.’”

155. It was reported to us by Muḥammad ibn Yūsuf Abu ʿAbd al-Raḥmān al-Naysābūrī [...] that al-Shafiʿī said: “My ruling regarding the people of
*al-kalām* is that they should be struck with palm branches, carried upon camels, paraded between the clans and tribes, and that it be announced regarding them, ‘This is the punishment of those who abandon the Book and the Sunnah, and take to *al-kalām*.”

أُنشِدْنَا أَحْمَدٍ بْنِ أَبِي جَعْفَرٍ الْقَطِيعِيْ، قَالَ: أُنشِدْنَا مُحْمَّدٍ بْنِ النَّعْمَانِ السَّعِيْرِيْ، قَالَ:

أُنشِدْنَا أَبُو مُرَاحِمِ الْخَافِقِيْ، لِنَقْسِهِ:

أَهْلُ الْكَلَامِ، وَأَهْلُ الْرَأْيِ، قَدْ عَدَمُوا

عَلِيمُ الْحُدِيثِ الْذِّي يَنْجُوُ بِهِ الرَّجُلُ

لَوْ أَنْهُمْ عَرَفُوا الْأَنْثَارَ، مَا أَنْهَرُوْا

عَنْهَا إِلَى غَيْرَهَا، لِكِتَانُهُمْ جَهَلَوَا.

It was recited to us by Aḥmad ibn Abī Jaʿfar al-Qaṣīrī [...] from Abu Mazāhim al-Khāqānī:

The people of *al-kalām* and *al-rāy* (opinion) are devoid, of the science of ḥadīth with which man is saved.

If they knew the āthār they would not have deviated, away from it to something else, however, they were ignorant.

أُنشِدْنَا أَبُو عَلِيٍّ الْحَسَنِ بْنِ شَهَابِ الْعَكْشِيْ، فَعَلَّهَا، قَالَ: أُنشِدْنَا أَبُو عَمَّارِ الْحَسَنِ

بْنِ مُحْمَّدِ السَّوْيِ، قَالَ: أُنشِدْنَا أَبُو زَيْدٍ الْفَقِيْهِ لِبَعْضِ عِلْمَاء مَاشَ،

كُلُّ الْكَلَامِ سَوِى الْقُرْآنِ، زَنْدَقَةً

إِلَّا الْحُدِيثِ، وَإِلَّا الْفَقْهَةُ فِي الْدِّينِ

وَالْعِلْمِ مُتَنَّى مَا كَانَ (حَدَّثًا)

199
It was recited to us by Abu ‘Alî al-Hasan ibn Shihâb al-‘Ukbarî [...] from Abu Zayd al-Faqîh, who recited the words of some of the scholars of Shâsh:

All kalâm other than the Qur‘ân is heresy, except ḥadîth or understanding of the religion.

Knowledge that is followed is that which was “narrated to us”, and anything besides it is satanic whispers.
What Was Narrated Regarding the Reward of Preserving Ḥadīth and Conveying It

156. It was reported to us by Muḥammad ibn ʿAbd al-ʿAzīz ibn Rizq al-Bazzāz [...] that Ibn ʿAbbās said: “The Messenger of Allah ﷺ said, ‘Whoever conveys a ḥadīth to my nation so that a Sunnah is established, or an innovation is repelled, then for him is paradise.’”

157. ʿAbd al-ʿAzīz ibn Rizq al-Bazzāz pillars of lying.” The narrator “Layth” is ʿAbd al-ʿAzīz ibn Rizq al-Bazzāz was reported by Abu Nuʿaym in al-Hiyyah (10/44) from the way of ʿAbd al-Rahmān Ḥabīb, who is akin to his šaykh (i.e. Ismāʿīl) in weakness. Ibn Maʿīn said about him, “He is worthless.” Ibn Ḥibbān said, “It is possible that he fabricated an excess of five hundred ḥadīth from the Messenger of Allah ﷺ.”
157. It was reported to us by Muḥammad ibn al-Ḥusayn ibn al-Ṣaḥḥāḥ, and Ghaylān ibn Muhammad ibn Ibrāhīm al-Simsār [...] that al-Barā’ ibn ‘Āzib said: “The Messenger of Allah ﷺ said, ‘Whoever learns two hadith and benefits himself from them, or teaches them to others and they are benefited from, it is better than the performance of worship for sixty years.’”

158. It was reported to us by Abu Nu‘aym Ahmad ibn ‘Abdullāh al-Ḥāfiz [...] that Abu Ja‘far Muḥammad ibn ‘Alī said: “The Messenger of Allah ﷺ said, ‘Hasten towards seeking knowledge, for hadith from one who is trustworthy is better than the earth and the gold and silver upon it.’”

118 It is mawdū‘. Its problem is the narrator Nufay’ ibn al-Ḥarith Abu Dawūd al-Nakha’ī al-A’mā, his hearing from al-Barā’ is not authentic. He was deemed a liar by Qatādah, and Ibn Ma‘nin, “He is nothing.” Abu Zur‘ah said, “He provides nothing,” and al-Nasā’ī and al-Dāraquṭnī said, “He is mattrāk (abandoned).” The narrator Abu ‘l-Ḥasan is unknown, and ‘Atiyyah ibn Baqiyyah has heedlessness (buat), despite his ṣidq (truthfulness).

119 It is munkar. It has a number of defects (‘iqlū): (i) It has i‘dal (see “mu‘dal” in the books of ḥadith terminology), as most of the narrations attributed to the Prophet ﷺ of its narrator Abu Ja‘far (i.e. al-Bāqir Muḥammad ibn ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abi Ṭalib) are mu‘dal. (ii) The ambiguity (jāba‘at) of the shaykh of Ibn Yamān. (iii) The bad state of Abī Hishām al-Rifā‘ī. (iv) Ishāq ibn Ibrāhīm ibn Jamil is layyin. Abu ‘l-Shaykh made a biographical entry for him in Taḥqīq Aṣbahān (4:262) and said,
Who Said: Seeking Ḥadīth is Better Than Acts of Worship

159. It was reported to me by al-Qāḍī Abu Naṣr Ahmad ibn al-Ḥusayn al-Dinawarī [...] that Sufyān said: “I do not know an action on the face of the earth better than seeking ḥadīth, for those who do it for the sake of Allah.”

160. It was reported to us by al-Ḥasan ibn ‘Ali ibn al-Tamīmī [...] that Sufyān said: “There is nothing more fearful to me than ḥadīth, and there is nothing better than it for those who seek what is with Allah.”

“He is truthful but has many ḡbarā’īb (strange narrations).” And it is not beyond the realm of possibility that this ḥadīth is fabricated.

120 In another manuscript this is (من أفضل) i.e. “From the best...”
161. It was reported to us by Abu Bakr Muḥammad ibn ʿAbdullāh ibn Abān al-Hayṭālī al-Thawrī that Sufyān al-Thawrī said: “I do not know of anything better than it (i.e., al-ḥadīth), for those who seek Allah through it.” He also said: “People need it in their food and drink (i.e., to know what is lawful and unlawful).”

162. It was narrated to me by ʿAbd al-ʿAzīz ibn Abī l-Ḥasan al-Qarmīshī that Wākiʿ ibn al-Jarrāḥ said: “Allah is not worshipped with anything better than ḥadīth.”

163. It was reported to me by al-Ḥasan ibn ʿAlī ibn Muḥammad al-Jawhārī that Bishr ibn al-Ḥarīth said: “I know no action upon the face of the earth better than seeking knowledge and hadith for the one who fears Allah and has a good intention for doing so. As for me, I seek forgiveness from Allah for every step I took in doing so.”
من قال رواية الحديث أفضل من التسبيح

Who Said: Narrating Ḥadīth is Better Than Tasbīḥ

١٦٤ - أخبرنا الحسن بن الحسن بن مهمة الخزاعي، ومحمد بن أحمد بن
زيدي، والحسن بن أبي بكير، قال الحسن أخبرنا، وقال: حدثنا عثمان بن
أحمد الدقاق، قال: حدثنا أحمد بن يشمر السريدي، قال: حدثنا هارون بن
سيفان المستقلي، قال: حدثنا زكريا بن علي قال: سمعت وكيفا يقول: لولا أن
الحديث أفضل عداي من التسبيح ما حدثت.

164. It was reported to us by al-Ḥusayn ibn al-Ḥasan ibn Muḥammad al-
Makhzumī [...] that Wakī said: “If it were not that ḥadīth is better to me
than tasbīḥ, I would not narrate.”
Who Said: Narrating Ḥadīth Is Equal to Teaching the Qur'ān


165. It was reported to us by 'Alī ibn Muḥammad ibn 'Abdullāh ibn Bishrān [...] that Sulaymān al-Ṭaymī said: “We were with Abu Mijlaz whilst he was narrating to us, and a man said to us, ‘Why not recite a sūrah [of the Qur'ān]?’ Abu Mijlaz replied, ‘To me, what we are doing is not less [in reward] than reciting a sūrah.’”
Who Said: Narrating Ḥadīth Is Akin to the Prayer

166. It was narrated to us by Abu Ṭaliḥ Yaḥyā ibn ‘Alī ibn al-Ṭayyib al-Daskarī in Ḥulwān [...] that Muḥammad ibn ‘Amr ‘Āṭa said: “Mūsā ibn Yaṣār was with us narrating, and Ibn ‘Amr said to him, ‘Once you finish narrating, say salām (i.e. as one does when exiting prayer), for you are in [a state of] prayer.’”
Who Said: Narrating Ḥadīth Is Better Than Voluntary Prayer

167. It was reported to us by Abu ʿl-Faṭḥ Hilāl ibn Muḥammad ibn Jaʿfar al-Ḥaffār [...] that Wakīʾ said: “If I knew that the prayer was better than ḥadīth, I would not narrate.”

168. It was mentioned by our teacher Abu ʿl-Ḥasan ʿAlī ibn Yaḥyā ibn Jaʿfar al-ʿAṣbahānī [...] that al-Qānibī said: “If I knew that the prayer was better than it, I would not narrate.”

169. It was reported by Abu ʿl-Ḥasan ʿAlī ibn Yaḥyā ibn Jaʿfar al-ʿAṣbahānī: “Did you know that the prayer is better than the ḥadīth? If you knew that, you would not narrate.”
169. We were informed by Ahmād ibn Muḥammad ibn al-Ṣalt al-Ahwāzī [...] that Abu Thawbān Yāzdād ibn Jāmil al-Bahrānī said: “Umar ibn Suṭhāyl asked a man from amongst the ḥadīth adherents, al-Muʿalla ibn Ḥmrān, ‘O Abā Ḥmrān, what thing is more beloved to you, that I pray [voluntary prayers] or write down ḥadīth?’ He replied, ‘Writing one ḥadīth is better to me than praying an [entire] night.’”

 وقال غَيْرُهُ عَنْ عَبْدِ اللَّهِ عَمِّيِّرُ غَمِيْرٍ تَبْنِي إِسْمَاعِيل، بَدَّلَ عُمْرَ بِنْ سُهْيَلِ، كَذَا قَالَ لَنَا المُشْيَخُ أُبُو يَكْرَمُ رَجُمَةُ اللَّهِ.

Other narrators reported it from ‘Abd al-Ghāfir with ‘Amr ibn Ismā‘īl in the place of ‘Umar ibn Suṭhāyl, [as was stated to us by al-Shaykh Abu Bakr, may Allah have mercy upon him.]

170. أَخْبَرَنَا أَبُو عُقَيْمَانَ سَعِيدُ بْنُ الْعَبَّاسِ بْنُ مُحَمَّدٍ بْنُ الفَرْشَائِيِّ الْهُرُوِّيُّ، قَالَ:

سَمِعْتُ أَبَا الْعَبَّاسِ عَبْدَ اللَّهِ بْنُ مُحَمَّدٍ بْنِ جَعْفَرٍ بْنِ يَسَّوْنَجْ، يَقُولُ: سَمِعْتُ أُبَا مُحَمَّدٍ عَبْدُ الرَّحْمَٰنِ بْنَ مُحَمَّدٍ بْنِ إِدْرِيسَ يَقُولُ: حَرَّجَتُ إِلَى أُبُو أَبَيْ بِنْ مُحَمَّدٍ عِيْبَرْ بْنَ عِيْبَرْ بْنَ عِيْبَرْ بْنَ غَرْيِبِ الأَلْسِنَةِ، فَكَتَبَ لِي أَبِي يَأْتِيُّ إِلَيْهِ لِي بُنُوَّمُ الْجَمِعَةُ، فَبُنُوَّمَ، فَهُمُّ بِمُحَمَّدٍ عِيْبَرْ بْنُ عِيْبَرْ بْنُ عِيْبَرْ بْنَ عِيْبَرْ بْنُ غَرْيِبِ الأَلْسِنَةِ، فَكَتَبَ لِي أَبِي يَأْتِيُّ إِلَيْهِ لِي بُنُوَّمُ الْجَمِعَةُ، مَا صَلَّى دَلِيلُ الْبُنُوَّمِ إِلَّا الْجَمِعَةُ رَكَعَتَينَ وَالْعَصْرُ أُرْبَعَاءُ، وَكَانَ يَقُولُ لِي السَّحَدِيْثَ، عَلَى أَنَّ قَرَاءَةَ السَّحَدِيْثِ أَفْضِلُ مِنْ صَلاَةِ النَّدْفُعِ.

It was reported to us by Abu ’Uthmān Saʿīd ibn al-ʿAbbās ibn Muḥammad al-Qurashi al-Harawi [...] that Abu Muhammad ‘Abd al-Rahmān ibn Muhammad ibn Idrīs said: “I went to Ayyūl, to Muḥammad ibn ‘Azīz al-Ayli, and my father wrote for me, and Abu Zura’ah to him—i.e. in a letter requesting him to look after me—and so Muḥammad ibn ‘Azīz narrated to me on a Friday, having not prayed anything other than the Friday prayer in two units, and the ṣaḥr prayer in four units, yet he read to me ḥadīth, on the premise that reading ḥadīth is better than voluntary prayer.”
من قال: كتابة الحديث أفضل من صوم التطوع

Who Said: Writing Ḥadīth Is Better Than Voluntary Fasting

171 - أَخْبَرْني عَبْدُ الْعَفْضَآَرُ بْنُ أَبِي الْطَّلِيبِ المُؤْدِبُ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ أَحْمَدٍ بْنَ عُثْمَانُ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدٍ بْنَ أَبِي الْلَّجْحُ، قَالَ: حَدَّثَنَا جَعْدَيْ، قَالَ خَالِدٌ بْنُ أَحْمَدٍ بْنُ حَنْطَلْي، قَالَ: يَا أَبا عَبْدُ اللَّهِ أَنْبِهِمَا أَحْبَبْ إِلَيْكَ الْحَدِيثُ يَكْتُبْ النَّصْبُ أو يُبْصُرُ وَيُصَلِّيُّ؟ قَالَ: يَكْتُبُ الْحَدِيثُ، قَالَ: فَمَنْ أَيْنَ فَصَلَّتُ كَبْتَ الْحَدِيثِ عَلَى الصَّوَامِ وَالصَّلَاةِ؟ قَالَ: لَيْتَا يَقُولُ قَانِلُ: إِنِّي رَأَيْتُ قُومًا عَلَى شَيْءٍ فَذِبَّعْتُهُمْ.

171. It was reported to me by ‘Abd al-Ghaffār ibn Abī ‘l-Ṭayyib al-Mu‘addib [...] that Muḥammad ibn Aḥmad ibn Abī ‘l-Thalj narrated from his grandfather: “I asked Aḥmad ibn Ḥanbal, ‘O Abā ‘Abdillāh, what is more beloved to you, that a man writes hadīth, or [voluntarily] fasts and prays?’ He replied, ‘That he writes ḥadīth.’ I asked, ‘On what basis do you prefer writing ḥadīth over fasting and praying?’ He replied, ‘So that it is not said: I saw a people doing something and I followed them.’

قال الشيخ أبو بكر الحافظ: طلَّبُ الْحَدِيثِ فِي هَذَا الْزَّمَانِ أَفْضَلُ مِنْ سَائِرِ ٱلْأَنْوَاعِ

التطوعُ لَأَحْجِي دُرُوسُ الصَّنَّادِقِ وَخُمْوَلِهَا، وَظُهَرَ الْبَدْعُ وَإِسْتَغْلَالُ أَهْلَهَا.

Al-Shaykh al-Ḥāfīz Abu Bakr [al-Khaṭīb] said: Seeking ḥadīth during this era is better than all other types of voluntary actions, because the sunan, [in this era,] have become archaic and unpractised, whilst innovations have become apparent and its people raised to lofty positions.

172 - وَقَدْ أَخْبَرْنَا أَبُو طَاهِرُ الْعَلِيُّ مُحَمَّدُ بْنُ الْخَسِسَ بْنِ زَيْدٍ بْنِ الْخَسِسِ بْنِ
Sharaf Ashābi ‘l-Hadīth

172. It was reported to us by Abu Tāhir al-‘Alwī Muḥammad ibn al-Ḥasan ibn Zayd ibn al-Hasan ibn Ahmād ibn ʿIsā ibn Yahyā ibn al-Ḥusayn ibn Zayd ibn ‘Alī ibn al-Husayn ibn ‘Alī ibn Abī Ṭalib in al-Rayy [...] that Yahyā ibn Yamān said: “Seeking ḥadith has never been better than today.” We said: “O Abā ‘Abdillāh, they seek it, but do not have the [correct] intention.” He replied, “Their mere seeking of it is a [proper] intention.”
من كان يستشفى بقراءة الحديث

Who Used to Seek Healing Through Ḥadīth Reading


173. It was reported to us by Ahmad ibn Muhammad ibn Ghālib al-Faqīh [...] that Muḥammad ibn Makhlaḍ said: “When al-Ramāḍi would suffer from anything, he would say, ‘Bring me the ḥadīth disciples,’ and when they were in his presence, he would say, ‘Recite ḥadīth upon me.’”
Mentioning `Umar ibn al-Khaṭṭāb’s Prohibition of Narrating Hadīth, and Explanation of Its Reason and Its Meaning

١٧٤ - حدَّثَنَا أُبُو سَعْدٍ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ أَحْمَدٍ الْمَالِيَمِيِّ، قَالَ: أُخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَذِيرُ السَّقِيرِ. حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ.

جَعَلَ حَدَّثَنَا أُبُو سَعْدٍ أَيْضاً، قَالَ: أُخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَذِيرُ السَّقِيرِ، حَدَّثَنَا أُحْمَدُ بْنُ الْحُسَيْنِ بْنُ نَسْرٍ الْحَدَّنَةَ، وَمُحَمَّدُ بْنُ صَالِحٍ بْنُ ذَيْجِحٍ، وَالْحُسَيْنُ بْنُ عَبْدُ اللَّهِ بْنِ يَزِيدٍ، وَإِسْمَاعِيْلُ بْنُ حَضَّادٍ أَبُو النَّضْرٍ، قَالُوا: حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى.

جَعَلَ حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدٍ الْزَّرَازِي، قَالَ: أُخْبَرَنَا عَلِيُّ بْنُ إِبْرَاهِيمُ بْنِ حَضَّادٍ بْنِ إِسْحَاقٍ القَاعِضِي، قَالَ: حَدَّثَنَا عَبْدُ نَاجِيَةَ، قَالَ: حَدَّثَنَا أُبُو مُوسَى الْأَنْصَارِيُّ، وَهُوَ إِسْحَاقُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مَعْنُ بْنُ يَسِيرٍ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ جَعْفَرٍ، عَنْ عَبْدُ اللَّهِ بْنِ إِدِّرِيسٍ، عَنْ سُكَيْحٍ، عَنْ سَعْدٍ بْنِ إِبْرَاهِيمٍ، عَنْ أَبِيهِ، قَالَ:

بَعْثَ عَمُرَ بْنُ الْخَطَّابِ إِلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَإِلَى أَبِي الدَّرْدَاءَ، وَإِلَى أَبِي مُسْعُودِ الأَنْصَارِيِّ، قَالَ: مَا هَذَا الْحَدِيثُ الَّذiَّ تُكْذَبُونَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ فِي مَدِينَةِ حَتَّى اسْتَمَشْهَدَ. (لَفَظُهُمَا سُوَاءٌ).

174. It was reported to us via a number of routes [...] that Sa’d ibn Ibrahim narrated from his father: “`Umar ibn al-Khaṭṭāb wrote to `Abdullāh ibn Mas‘ūd, Abu ‘l-Dardā’, and to Abu Mas‘ūd al-Anṣārī, stating, ‘What are all these ḥadīth that you narrate from the Messenger of Allah (ﷺ)?’ Then he
confined them to Medina until he was martyred.” [The wordings of the various narrators are the same.]

Al-Shaykh Abu Bakr said: Mālik did not report from ‘Abdullāh ibn Idrīs except this hadith, and he did not narrate from a Kufān except him, as he was upon his madhhab (i.e. Ibn Idrīs followed the way of Ahl al-Madīnah) in the prohibition of [the drink] al-nabīdha. Mān was not mentioned in the Muwatta.

175. It was reported to us by ‘Abd al-Malik ibn Muhammad ibn ‘Abdullāh ibn Bishrān al-Wā‘īz [...] that Qurazāh ibn Ka‘b said: “We went out and were accompanied by ‘Umar to Sirār, he called for water, performed ablution, and then said to us, ‘Do you know why I went out with you?’ We replied, ‘You wanted to accompany and honour us.’ He said, ‘Along with that, there is a request for which I came: You will arrive in a land, and its people buzz [in recitation of the] Qur‘ān similar to the ‘buzzing of bees. Therefore, do not distract them with abādith of the Messenger of Allah ﷺ, and I am your associate in this.” Qurazāh said, “I did not narrate a ḥadīth from the Messenger of Allah ﷺ after this.”

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The shaykh said: If one were to ask: What is the reason behind ʿUmar chastising the companions from narrating from the Messenger of Allah ﷺ, and him being strict with them on this matter?” It could be said to him that ʿUmar did that out of cautiousness for the religion, and out of good judgement for the Muslims, because he feared that they would abstain from performing actions and instead depend upon the apparent [meanings of] narrations, while not all of the rulings of ahādīth are based upon their apparent [meanings], nor does everyone who hears them understand their jurisprudential meaning. It is the case sometimes that a hadith is generally worded, and its meaning and interpretation is extracted from other reports. Hence, ʿUmar feared that a hadith would be interpreted in the wrong manner, or its apparent meaning be taken whilst its ruling is the opposite of that which was taken to. A similar explanation to this is found in [the following] hadith:

176- أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ غَالِبٍ بْنُ ٱلْخُوَارِزْمِيَّ، قَالَ قَرَأَ عَلَى أَبِي الْعَبَّاسِ بْنِ حَمَّادٍ، حَدَّثَنَا ٱلْحُسَنيُّ بْنُ مُحَمَّدٍ بْنُ زَيْدٍ بْنُ عَبْدِ ٱلْمُعْتَبِثِي، قَالَ حَدَّثَنَا أَبُو بُكْرٍ بْنُ أَبِي شُبَيْثةَ، قَالَ ٱلنَّاَفِرُ ٱلْخُوَارِزْمِيَّ، وَقَرَأَ عَلَى أَبِي بُكْرٍ ٱلْإِسْمَاعِيْلِيَّ، أَخْبَرَ أَبُو يُقْلِيَ - يَعْقِبُ ٱلْمُؤْتَمِسيَّ - حَدَّثَنَا حَذَّلِفُ بْنُ هِبَامٍ، قَالَ حَدَّثَنَا أَبُو ٱلْأَخْوَصٍ، عَنْ أَبِي إِسْحَاقٍ، عَنْ عَمْروِ بْنِ مُيْمَونِ ٱلدَّوْليِّ، عَنْ مُعَاذٍ، قَالَ كَتَبَ رَفِّيْنَ رَسُولُ ٱللَّهِ صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمُ عَلَى جَمَارِلَ ۗ قَالَ لَهُ ۖ عُفِّيْرُ، قَالَ: (ۖ ذَا مَعَاذَ! أُنَدْرِي مَا ۚ حَقَّ ٱللَّهُ عَلَى ٱلْعِبَادِ وَمَا حَقَّ ٱلسَّيِّدَ عَلَى ٱللهِ؟) فَقُلَتْ: ٱللَّهُ وَرَسُولُهُ ٱلنَّبِيُّ ﷺ.
176. It was reported to us by 'Abd al-Muhammad ibn Ghālib al-Khuwārazmī [...] that Mu'ādh said: “I was riding behind the Messenger of Allah on a donkey of his, called ‘Únayr, and he said, ‘O Mu'ādh, do you know what the right of Allah is upon the slaves, and what the right of the slaves is upon Allah?’ I said, ‘Allah and His Messenger know best.’ He said, ‘The right of Allah upon the slaves is that they worship Him and do not associate anything with Him, and the right of the slaves upon Allah is that He does not punish those who do not associate anything with Him.’ I said, ‘Should I not give glad tidings to the people?’ He replied, ‘No, [lest] they become slack [and rely upon it, and thus stop performing deeds].’”

177. It was reported to us by 'Abd al-Muhammad 'Ali ibn Muhammad al-Aṣbahānī al-Ḥāfīz in Naysābūr [...] that Anas said: “It was mentioned to

121 It is 'āmil. It was reported by al-Bukhārī (2/146), Muslim (1/58), Abu Dāwūd—in a summarised form (2559), al-Tirmidhī (2643), and al-Nasā’ī in al-Kubrā (3/443-444).
me that the Prophetﷺ said to Mu‘adh: ‘Whomsoever meets Allah not having associated anything with Him, he will enter paradise.’ Mu‘adh said, ‘O Prophet, should I not give the people this glad tiding?’ The Prophet replied, ‘No, I fear that they will become dependent upon it [and slacken.]’

178 And it was reported to us by al-Hasan ibn Abī Bakr that Abu ‘Ali al-Ṭūmārī said: “We were with Abu l-‘Abbās Aḥmad ibn Yahyā Tha‘lab, and a man asked him, ‘What is the meaning of the Prophet’sﷺ statement to ‘Ali, when Abu Bakr and ‘Umar were approaching, ‘These are the masters of the seniors of the people of paradise, [but] do not tell them [O] ‘Ali.’ He replied, ‘He was worried that they would fall into shortcomings with regards to performing actions.’”

قال [الشيخ] أبو بكر [الحافظ]: [قلت]: وَكَذَلِكَ نَهَى عُمُرُ الصَّحَابَةِ أَن يَكْثِرُوا رُوايَةَ الْحَدِيثِ إِنْ شَاءَ عَلَى النَّاسِ أَن يَكْثِرُوا عِنْدَهُمْ عَلَى الْعَمُّ السَّالِكِينَ.

Al-Shaykh Abu Bakr al-Ḥāfīz said: This is similar to ‘Umar’s prohibition to the companions of excessive narration of hadith, out of worry for people that they would fall short in performing actions and rely solely on hadith [and what was narrated in them that may cause one to depend upon the contents and become negligent when performing acts of worship].

وَفِي تَشْدِيدِ عُمُرَ أَيْضًا عَلَى الصَّحَابَةِ فِي رَوَائِيْهِمْ حَفْظَ لِحَدِيثٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ، وَثَرْوَاتِهِ لِمَنْ لَمْ يَكُونَ مِنَ الصَّحَابَةِ أَن يُذْهَلُ فِي الرَّسُولِ مَا لَا يَسْتَفْنِيهِ، لِأَنَّهُ إِذَا رَأَى الصَّحَابِيَّ الْمُفْقُوْلُ الْفَنُورُ، الْمُهَدِّرُ بِصُحَّةَ الْبَنَيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ، فَدَّ تَشْدِيدَ عَلَيْهِ فِي رَوَائِيْهِ، كَانَ هَوَّ أَجْدَرُ أَن يَكُونَ لِلْرُّوَايَةِ أَهْبَبٌ.

122 It is sahih, and was reported by al-Bukhārī (1/37).
123 It is da‘if.
Also, ‘Umar’s strictness with the companions in their narrations served as a preservation of the ḥadith of the Messenger of Allah (ﷺ), and a warning to other than the companions from introducing into the sunan that which is not originally from them. This is because if one sees such strictness applied to the narrations of a companion whose speech is accepted, and is known to have accompanied the Prophet (ﷺ), he would find himself more apt [than the companion] in needing wariness in narration, and more wary of the beautification of lying placed in the soul by the devil.

179. It was reported to us by Abu ‘l-Faraj ‘Abd al-Salām ibn ‘Abd al-Wahhāb al-Qurashī in Ašbāhān [...] that ‘Abdullāh ibn ‘Abd al-Yahṣībī said: “I heard Mu‘āwiyah on the pulpit in Damascus stating, ‘O people, beware of the aḥādīth of the Messenger of Allah (ﷺ), except those which were mentioned during the time of ‘Umar (ﷺ), for ‘Umar used to make the people fear for the sake of Allah.’”

[In accordance] to the meaning that we have mentioned, ‘Umar [once] sought Abu Mūsā al-Ash‘ārī to bring with him a man to witness that he heard the ḥadith of greeting from the Messenger of Allah (ﷺ).
180. It was reported to us by Abu ʿI-Husayn ʿAlī ibn Muḥammad ibn ʿAbdullāh ibn Bishrān al-Muʿaddil [...] that Abu Saʿīd al-Khudrī said: “ʿAbdullāh ibn Qays greeted ʿUmar ibn al-Khaṭṭāb [with the Islamic greeting] three times, and he was not allowed [to enter], so he left. ʿUmar went after him and asked, ‘Why did you leave?’ He replied, ‘I heard the Messenger of Allah ﷺ state, ‘If any of you greets [with the Islamic greeting] three times, and is not answered, then you should leave.’’ ʿUmar said, ‘You will have to bring me evidence for what you say, or I will do such-and-such to you.’ However, [ʿAbdullāh] promised him [that he would].” He said: “Abu Mūsā came to us with a [pale face] (lit. changed colour, due to fear etc.), and I was sitting in a gathering. We said, ‘What is wrong?’ And he replied, ‘I greeted ʿUmar,’ and he told us the story, [then he continued:] ‘Has anyone from you heard this from the Messenger of Allah ﷺ?’ They said, ‘Yes, we all heard it.’ So they sent a man with him until he reached ʿUmar, and informed him of that.”

[124 It is saḥīḥ. Reported by Muslim (3/1695) and al-Tirmidhī (690).]
Al-Shaykh Abu Bakr al-Ḥāfiz said: ‘Umar did not request from Abu Mūsā a man to be a witness with him for this ḥadīth for the reason that ‘Umar did not accept singular reports from a trustworthy narrator, and how could this be the case when he accepted the narration of Abd al-Rahmān ibn ‘Awf regarding the Prophet collecting the jīzah from the Zoroastrians, and acted on it, whilst no one narrated it besides Abd al-Rahmān ibn ‘Awf? Likewise is the case for the ḥadīth of al-Dāḥhāk ibn Sufyān al-Kilābī, regarding the wife of Ashyam al-Dībabī inheriting from the blood money of her husband. Furthermore, ‘Umar did not do this to question Abu Mūsā’s reliability in this narration, rather, he did it as we explained before, out of cautiousness in preserving the sunan, and inducing fear of narrating inaccurately, and Allah knows best.

It was also narrated from a group of the companions and their followers that they encouraged spreading, preserving, and recalling al-ḥadīth, and we will mention as much of that as is made easy for us, by the will of Allah.
Mention of Some of the Narrations From the Companions and Their Followers Which Encourage Preserving, Spreading, and Recalling al-Ḥadīth

181. It was reported to us by Abu ʿl-Ḥusayn ʿAlī ibn ʿAbd Allāh ibn ʿAli ibn Abī Ṭalib that ‘Abdullāh ibn Buraydah said: “‘Ali ibn Abī Ṭalib said, ‘Visit [each other,] and recall al-ḥadīth, for if you do not, it will fade away.’”

182. It was reported to us by Abu ʿAbd Allāh al-Husayn ibn ʿAbd Allāh ibn Masʿūd that ‘Ali ibn Abī Ṭalib said: “‘Ali ibn Abī Ṭalib said, ‘Visit [each other,] and recall al-ḥadīth, for if you do not, it will fade away.’”
182. It was reported to us via two routes [...] that ‘Ali ibn Abi Ṭālib said: “Visit [each other,] and recall al-ḥadīth, for if you do not, it will fade away.”

183. It was reported to us by Abu Sa‘īd Muḥammad ib Mūsā ibn al-‘Aṣūl al-Ṣayraḥi [...] that ‘Abdullāh said: “Recall al-ḥadīth, for it lives through remembrance.”
184. It was reported to us via two routes [...] that Ibn ʿAbbās said: “Recall al-ḥadīth, lest it escape you, for it does not have the status of the Qurʾān. The Qurʾān is gathered and preserved [by Allah,] so if you do not recount al-ḥadīth, it will escape you. Let none of you say, ‘I narrated yesterday, and I will not narrate today,’ rather, [if] you narrated yesterday, then narrate today and the next day.” The wording of the narration is that of Ibn ʿHumayd.

185. It was narrated to us by Abu ʿAbdullāh Muḥammad ibn al-Ḥusayn ibn Aḥmad ibn ʿAbdillāh ibn Bukayr [...] that Ibn ʿAbbās said: “If you hear something from us, then study it between yourselves.”

186. It was reported to us by ‘Abd al-Raḥmān ibn ʿUbaydillāh al-Ḥarfī al-Ḥarbī [...] that Abū Saʿīd al-Khudrī said: “Make study of al-ḥadīth.”

187. It was reported to us by al-Ḥasan ibn Abī Bakr [...] that Saʿīd al-Khudrī said: “Narrate, for ḥadīth reminds of other ḥadīth.”
188. It was reported to us by Muḥammad ibn al-Ḥusayn ibn Abī Sulaymān al-Muʿaddil [...] that Abu ʿUmāmah al-Bāhili said: “This gathering is from Allah’s message to you, and the Messenger of Allah ﷺ has conveyed what he was sent with, and you all, convey from us the best of what you hear.”

189. It was reported to us by ʿAbd al-Salām ibn ʿAbd al-Wahhāb al-Qurashi [...] that Sulaym ibn ʿĀmir said: “We were sitting with Abu ʿUmāmah al-Bāhili, and he narrated to us many narrations from the Messenger of Allah ﷺ, and when he fell silent, he said, ‘Understand, [and] convey from us as you were conveyed to.’”

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190. I read upon Abu Bakr al-Barqānī [...] that al-Nādhr and Mūsā—the two sons of Anas—stated in regards to their father that he ordered them to write and learn the hadith and reports from the Messenger of Allah ﷺ. Anas said: “We used to not consider the knowledge of one who did not write down his knowledge to actually be so.”

191. It was reported to us by al-Qādī Abu Bakr Ahmad ibn al-Hasan al-Harashi [...] that ‘Alqamah said: “Recount al-ḥadith, for it remains alive through its mention.”

192. It was reported to us by ‘Alī ibn Ahmad ibn ‘Umar al-Muqri’ [...] that ‘Alqamah said: “Lengthen in the mention of al-ḥadith, so that it does not dissipate.”
193. It was reported to us by Muḥammad ibn ʿAlī al-Ḥarībī [...] that ʿAbd al-Raḥmān ibn Abī Laylā said: “Reviving al-ḥadīth is by remembrance of it, so remind [one another] of it.”

194. It was reported to us by al-Ḥasan ibn Abī Bakr [...] that Ṭalq ibn Ḥabīb said: “Recount al-ḥadīth, for ḥadīth provokes [remembering more] ḥadīth.”

195. It was reported to us by ʿAlī ibn Abī ʿAlī al-Baṣrī [...] that Abu ʿl-ʿĀliyah said: “If you receive a narration from the Messenger of Allah ﷺ, then prosper (i.e. preserve and memorise it).”
Who From Amongst the Caliphs Wished to Narrate al-Ḥadīth, and Viewed That the Ḥadīth Masters Are the Best of the Scholars

196. It was reported to us by Abu 'l-Hasan 'Ali ibn al-Qāsim ibn al-Hasan al-Shāhid in al-Baṣrah [...] that Ibrahim ibn Sa‘īd al-Jawhari said: “When al-Māmūn conquered Egypt, Faraj al-Aswād stood and said, All thanks are due to Allah, O Commander of the Faithful, who has sufficed you with the [outcome] of your enemy, lent you [rule over] Iraq, Greater Syria and Egypt, all while you are [also] the paternal cousin of the Messenger of Allah 🙏.”
Al-Māmūn replied, ‘Woe to you O Faraj! Except that I still have one need; it is that I sit in a gathering, and one seeking dictation comes and says, ‘Who did you mention, may Allah be pleased with you?’ And I respond, ‘It was narrated to us by the two Ḥammādās, Ḥammād ibn Salamah ibn Dīnār and Ḥammād ibn Zayd ibn Dirham from Thābit al-Bunānī, on the authority of Ānas ibn Mālik that the Prophet ﷺ said: ‘Whoever supports two or three daughters, or two or three sisters until they die, or until he dies, he will be similar to these two with me in paradise,’ and he [put together] his index and middle fingers.”

Al-Shaykh Abu Bakr al-Ḥāfīz said: This narration has a horrendous mistake, and it is more likely that al-Māmūn narrated it from a man from the two Ḥammādās, as al-Māmūn was born in the year one hundred and seventy, whilst Ḥammād ibn Salamah died during the year one hundred and sixty-seven, before the birth of al-Māmūn by three years. As for Ḥammād ibn Zayd, he died during the year one hundred and seventy-nine.

١٩٧ - حَدَّثَنَا مُحَمَّدُ بنُ عَبْدِ اللَّهِ الْحَسَنُ بْنُ مُحَمَّدَ بْنُ أَحْمَدَ الرَّقَبِيُّ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنُ أَحْمَدَ [بِنِّيَعْبِيدَ] الصَّفَارُ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْعَلِيمُ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمُ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْعَلِيمُ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَحْمَدَ، قَالَ: فَقَالَ لِلَّيْلِ الرَّزِيدُ: مَا أَنْبِلُ الْمَرَاجِعِ؟ قَالَتْ: مَا أَنْتَ فِي هَذَا أَمْيَرُ الْمُؤْمِنِينَ، قَالَ: فَتَعَرَّفَ أَجْلَلُ مَنِيَّ؟ قَالَتْ: لا، قَالَ: لَكِنْي أَعْفُهُ: رَجَعْتُ فِي حَلَقَةٍ يَقُولُ: حَدَّثَنَا

125 [T] The words of the Prophet ﷺ from, “Whoever supports...” to the end of the Prophetic ḥadīth are ṣaḥīḥ. It was reported by Al-Ḥāmid (3/147-148). See al-Ṣaḥiḥah (295, 296).
197. It was narrated to me by Muhammad ibn Yusuf al-Naysaburi [...] that Yahya ibn Aktham said: “Al-Rashid asked me, ‘What is the noblest status?’ I replied, ‘The one that you find yourself in, O Commander of the Faithful.’ He said, ‘Do you know anyone more honourable than me?’ I replied, ‘No.’

He then said, ‘I do, it is a man in a gathering saying, ‘It was narrated to us by so-and-so, from so-and-so, who said, ‘The Messenger of Allah said...’’”

He continued:

“I said, ‘O Commander of the Faithful, this [person] is better than you, whilst you are the paternal cousin of the Messenger of Allah, and the guardian of the Muslims?’

He replied, ‘Yes, woe to you, he is better than me, due to his name being connected to the name of the Messenger of Allah, and [so he] never perishes. We however, die, and fade away, whilst the scholars remain until [the end of] time.”

198 - أخبرنا أبو بكر أحمد بن محمد بن غالب الفقيه، قال: حدثنا أبو بكر محمد بن عمرو بن علي بن عمرو بن الإسفراييني، بإملاء، قال: سمعت خيرت بن سليمان القروشي، بأطراف الله، يقول: سمعت ابن أبيك الحناجر يقول: كنتا في مجلس يزيد بن هارون [ببغداد], ونيل مائمة قد اجتمعوا فيه، فمر الممتنع، وجيده، فنظر إلى مجلس يزيد بن هارون، فلما نظر إليه قال: هذا الملك.
198. It was reported to us by Abu Bakr Ahmad ibn Muḥammad ibn Ghālib al-Faḍīḥ [...] that Ibn ʿAṭṭār al-Khānājir said: “We were sitting in the gathering of Yazīd ibn Hārūn in Baghdad, and the people had congregated there. Al-Mutawakkil passed by with his army, and he looked to the gathering of Yazīd ibn Hārūn, and when he did so, he said, “This is [the true] king.”

Al-Shaykh Abu Bakr al-Ḥāfiẓ said: I say: This is how Khaythamah narrated this report, and it has a grave misunderstanding and clear mistake. This is because Yazīd ibn Hārūn died in the year eighty-six, whilst al-Mutawakkil was born in the year eighty-seven. Perhaps the one who passed by with his army was al-Māmūn. And Allah knows best.

199. It was reported to me by Muḥammad ibn Ahmad ibn Mūsā al-Shirāzī al-Wāʿīz (the preacher) [...] that ʿUmar ibn Ḥabīb al-ʿAdawī al-Qāḍī said: “Al-Māmūn, the Commander of the Faithful, said to me, ‘My self has not sought something from me except that it received it, that is besides narrating

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126 [T] In another manuscript it says: (وِمَا تَأَلَّقَ). i.e. and two hundred.
127 [T] In another manuscript it says: (وِمَا تَأَلَّقَ), i.e. and two hundred.
The Eminence of the Hadith Adherents

I hadith. Indeed, I wish that I could sit on a chair, and have it said to me, 'Who narrated to you?' And I reply, 'So-and-so narrated to me from so-and-so.'

I said, 'Then do so O Commander of the Faithful, what prevents you from narrating hadith?'

He replied, 'Kingship and the Caliphate are not appropriate alongside [narrating] hadith for people.'

Al-Mamun was the Abbasid caliph who gave the most care to al-hadith. He would often make sessions for recalling hadith and had a great desire to narrate it, even though he had narrated many hadith to his inner-circle, with whom he would enjoy company. He [also] used to enjoy the dictation of hadith in a general gathering, wherein everyone would hear it, and he would keep considering it for himself until he became resolved to do so.

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200. It was narrated to me by Muḥammad ibn Yūsuf al-Qaṭṭān [...] that Yahyā ibn Aktham al-Qādi said: “One day, al-Māmūn said to me, ‘O Yahyā, I wish to narrate hadith.’

So I said, ‘And who is more worthy of [narrating] hadith than the Commander of the Faithful?’

He said, ‘Place a pulpit for me in the field,’ then he ascended and narrated. The first hadith he narrated was that of Hushaym—Abu l-Jahm—al-Zuhri—Abu Salamah—Abu Hurayrah, that the Prophet said: ‘Imru ‘l-Qays is the flag-bearer of the poets to the Hellfire.’ He narrated around thirty hadith, and then descended, and said: ‘O Yahyā, how did you view our gathering?’

I replied, ‘It was of the most honourable gatherings, O Commander of the Faithful. The eminent and general [people] both learned from it.’

Then he said, ‘No, by your life, I have not tasted its sweetness with you, rather [that sweetness is found in] the gatherings of those who hold to rags and inkwells,’ i.e. the hadith disciples.”

128 [T] The Prophetic hadith is da‘if jiddan. Ibn ‘Adī said, “It is munkar with this isnād. It was not narrated except by this Abu l-Jahm, and it was not narrated from Abu l-Jahm except by Hushaym. I do not know of Abu l-Jahm narrating from al-Zuhri or other than him except this hadith. Many hadith masters spoke about this isnād, such as Ibn al-Jawzī, Ibn Abī Ḥātim, al-Dhahabī, and al-Haythamī. It was reported by Ahmad in al-Munad (2/228), Ibn ‘Adī in al-Kāmil (7/2598 and 2755) amongst others.
201. It was reported to me by Abu ʿl-Qāsim al-Azharī [...] that Mūsā ibn Dāwūd said: “Muḥammad ibn Sulaymān ibn ʿAlī entered al-Masjid al-Ḥarām, and he saw the ḥādīth adherents walking behind a man from amongst the ḥādīth masters, keeping close to him, so he turned to those he was with and said, ‘For them to walk behind me is more beloved to me than kingship.’”
من التذ بالتحديث ومجالسة أصحاب الحديث

Those Who Take Pleasure in Narrating, and in Sitting With the Ḥadīth Adherents

202. It was reported to us by al-Ḥasan ibn Abī Bakr [...] that Sufyān ibn ‘Uyaynah said: “Muṭarrif said, ‘In sitting with, you are more beloved to me than my family.’”

203. It was reported to us by Muḥammad ibn al-Ḥasan ibn Aḥmad al-Ahwāzī [...] that Ṣa‘īd ibn Hārūn said: “The ḥadīth adherents have harmed me, yet when they are absent they cause me grief.”

204. It was reported to us by Abu Ḥāzim al-‘Arāj in Naysābūr [...] that Muḥammad ibn Ḥafṣ Abū ‘Abd al-Raḥmān said: “The ḥadīth adherents
became numerous around Yahyā ibn Saʿīd al-Qaṭṭān, and he became annoyed with them. I said, ‘Would you like that they stay away from you?’ He replied, ‘[I do not complain] out of contempt, so no.’”

205. It was reported to me by Muḥammad ibn al-Ḥusayn al-Qaṭṭān [...] that Ḥammād ibn Zayd said: “Abu Jabalah said to me, ‘O Abā Ismā‘īl! Did you not see what the hadith adherents did to me today?’

I replied, ‘And what did they do to you?’

He said, ‘They said to me, ‘We will come.’ I have been waiting until this moment, yet they have not come.’”

206. It was reported to us by Abu Bakr al-Barqānī [...] that Muhammad ibn ʿAbdullāh ibn ʿUlwān said: “I said to Bishr ibn al-Ḥārith, ‘Why do you not narrate?’ He replied, ‘I desire to narrate, and when I desire something I abandon it.’”

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The Eminence of the Hadith Adherents

207. It was reported to us by Muḥammad ibn Aḥmad ibn Rizq [...] that Yāḥya ibn Aktham al-Qāḍī said: "I was appointed to the judiciary, as the chief of judges, as a minister, and as such-and-such, however, I was never as happy as I was with the statement of the mustamli (i.e. one seeking dictation), 'Who did you narrate from, may Allah be pleased with you?'"

208. It was reported to us by Abū ʿĪshāq Ibrāḥīm ibn Mukhlad al-Qāḍī [...] that 'Abd al-Ṣamad ibn al-Nūmān said: "We were once with Qays (meaning Ibn al-Rabi') and when he saw the people with him, he struck his head with his hand and said, 'All praise is due to Allah, [now they come] after a long recession.'"

209. It was reported to us by Ismāʿīl ibn Aḥmad al-Ḍarīr al-Ḥirī [...] that Maʿmār said: "There is no merchandise more difficult on the one who carries it than al-ḥadīth, if there is no market for it."

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210. It was reported to us by al-Ḥasan ibn Abī Bakr [...] that Sufyān al-Thawrī said: “If they do not come to me, I would go to them in their houses (i.e. the ḥadith adherents).”

211. It was reported to us by Abu Naṣr Ahmad ibn al-Ḥusayn al-Qāḍī in Dinawar [...] that Sufyān al-Thawrī said: “I warn you all and myself from the hidden desire, and it is found in my statement: Do not come to me. [Indeed,] if you did not come to me I would come to you, and if I did not narrate to you I would narrate to the walls.”

212. It was narrated to us by Abu Ṭālib Yaḥyā ibn ‘Alī ibn al-Ṭayyib al-‘Ijī in Ḥulwān [...] that Ibrāhīm ibn Sa‘īd al-Jawharī said: “There is a hidden desire in the ḥadith of the Messenger of Allah ﷺ. Amongst the hidden desire[s] is when I say to you: Do not come to me, even though I desire for you to come to me.”

أخير الجزء الثاني من شرف أصحاب الحديث وصلى الله على محمد خير خلقه

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 وسلم تسليماً يتيوه في الجزء الثالث إن شاء الله تعالى: ذكر ما رواه الصالحون في
المنام لأصحاب الحديث من الحب و الإكرام والحمد لله رب العالمين.

This ends the second portion of *The Eminence of the Hadith Adherents*,
peace and blessings of Allah be upon the best of His creation. The author
will commence the third portion with his words: Mentioning the Bestow-
ment and Honouring of the Hadith Adherents, Seen in the Dreams of the
Righteous. And praise be to Allah, the Lord of the worlds.
الجزء الثالث من كتاب:

شرف أصحاب الحديث

تصنيف

الشيخ الإمام الحافظ أبو بكر أحمد بن علي بن ثابت الخطيب البغدادي

رواية الشيخ الأمين: أبي محمد هبة الله بن أحمد بن محمد الأفغاني عنه.

رواية الشيخ: أبي عبد الله محمد بن حمزة بن محمد بن أبي الصقر القرشي عنه.

رواية: الشيخ الإمام العالم البارع الحافظ أبو محمد عبد القادر ابن عبد الله الراوي عنه.

سمع: صاحبه الفقير إلى رحمة الله تعالى أبو عبد الله محمد بن أحمد بن الحسن بن عبد الله الهكاري عنه.

وحمد لله أولاً وآخراً، والصلاة على سيدنا محمد النبي ظاهراً وباطننا وعلى آله وسلم تسليماً.
Mentioning the Bestowment and Honouring of the Ḥadīth Adherents, Seen in the Dreams of the Righteous

 حدثنا الشيخ الإمام العالم الحافظ قدوة الحفاظ جمال الدين أبو محمد عبد القادر بن عبد الله الرهاوي، أحسن الله توفيقه، بالموصل، يوم الثلاثاء سادس عشرين ذو الحجة سنة أنتين وتسعين وخمس مائة، قال: أخبرنا الشيخ الأمين أبو عبد الله محمد بن حمرة بن محمد بن أبي جميل القرشي، قال: أخبرنا الشيخ الأмин الصالح أبو محمد هبة الله بن أحمد الأكفاءني، قال: أخبرنا الشيخ الإمام الحافظ أبو بكر أحمد بن علي بن تابت الخطيب البغدادي - رحمه الله - قال:

[The chain of narration for part three.]

213. It was reported to us by al-Ḥasan ibn Abī Bakr [...] that Ḥudayfah narrated from the Prophet ﷺ: “Prophethood has ended, there is no prophethood after me, whilst glad tidings remain, [which are seen through] the good dreams of the Muslim; seen by the Muslim[s], or seen of him.”

129 It is hasan. It was reported by al-Ṭabarānī in al-Kabīr (3/200), al-Bazzār in al-Musnad, Kashf al-Āstār (2121). I say: This sanad is hasan. Abu Ṭufayl is a younger (ṣaghīr) Companion, and his name is Ṭāher ibn Wāhilah. ʿUthmān ibn ʿAbdullāh al-Rāsibī was mentioned by Ibn Ḥībān in al-Thiqāt (5/159), and Ibn Abī Ḥātim in al-Jarḥ wa
214. It was reported to us by Abu Nu‘aym Ahmād ibn ‘Abdullāh al-Ḥāfiẓ [...] that Abu Salamah ‘Abd al-Rahmān said: “I was told that ‘Ubaydah ibn al-Ṣamāt asked the Prophet ﷺ regarding Allah’s statement: {Those who believed and were fearful of Allah, for them are good tidings in the worldly life and in the Hereafter.} The Prophet ﷺ said, ‘It is a good dream seen by a Muslim man, or seen about him.’”

215. It was reported to us by Abu ‘l-Ḥusayn ‘Ali ibn Muḥammad ibn ‘Abdullāh al-Mu‘addil [...] that Abu ‘Abdullāh al-Marwazī said that a man saw

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*I-Ta‘dil* (1/3/158). The latter said, “I asked my father in regards to ‘Uthmān ibn ‘Ubayd, and he replied, ‘His affair is straight/upright (mustaqīm).’” [T] It has many *shawābīd* (witnessing reports), mentioned in Iruwā’al-Gbalī, under hadith 2473.

130 Yūnūs: 63-64

131 Its *isnād* is *mungati‘* (broken/cut off). This is between Abu Salamah and ‘Ubādah ibn al-Ṣamāt, for Abu Salamah did not hear from him, and he explicitly stated this in the narration. It was reported by al-Tirmidhī (2275), Ibn Mājah (3898) and al-Dārimi (2136).
Yazīd ibn Hārūn in a dream after he had died, and the man said to him, “What did Allah do with you?”

He [replied], “He allowed me [to enter] paradise.”

The man asked, “Was it due to the Qur’ān?”

He replied, “No.”

The man then asked, “Then due to what?”

He said, “Due to al-hadith.”

216. It was reported to me by Muḥammad ibn al-Muqaffar ibn ‘Alī al-Muqri’
al-Dinawari [...] that Hawtharah ibn Muhammad al-Manqari al-Bashri said: “I saw Yazid ibn Harun al-Wasiti in a dream four nights after he had died, and I [asked], ‘What did Allah do with you?’

He replied, ‘Allah accepted my good deeds, and forgave my sins, and freed me from all consequences.’

I said, ‘And what happened after that?’

He replied, ‘And is there anything other than bounty (al-karam) from the One who is All-Generous (al-Karim)? He forgave my sins, and entered me into paradise.’

I asked, ‘How did you receive what you received?’

He said, ‘By the gatherings of dhikr, stating the truth, honesty in narrating, standing long in prayer, and my patience upon poverty.’

I asked, ‘Are Munkar and Nakir real?’

He replied, ‘Yes, by Allah, other than whom there is no true diety besides, they sat me down and enquired from me, asking, ‘Who is your Lord? What is your religion? Who is your prophet?’ I started to shake off the dirt from my beard, and said, ‘Someone like me is asked, [whilst] I am Yazid ibn Harun al-Wasiti, and I spent sixty years in the worldly life teaching people?’ One of them said, ‘He is truthful, he is Yazid ibn Harun. Sleep like a bride, for there is no fear for you after today.’ One of them then asked, ‘Did you write [hadith narrated] from Hariz bin Uthman?’ I replied, ‘Yes, and he was trustworthy in hadith narration.’ The angel then said, ‘He was trustworthy, however, he hated Ali, may Allah hate him.”


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218. We were informed by Abu Sa‘d al-Mālīnī […] that al-‘Ala‘ stated that a man informed him: “I saw ‘Abdullāh ibn al-Mubārak in a dream and asked him, ‘What did your Lord do with you?’ He replied, ‘He forgave me for my travels [in pursuit] of hadith.’”

219. It was reported to us via two routes […] that Abu Bāhr al-Bakrāwī narrated that a companion of his used to seek hadith, and [Abu Bāhr] said that he died, and he saw him in a dream. He asked him, “What did Allah do with you?”

He replied, “He forgave me.”

Abu Bāhr then asked, “Due to what?”

The man replied, “Due to my pursuit of al-ḥadīth.”
220. It was reported to me by Ahmad ibn Muḥammad ibn Ghalib al-Khuwârazmî [...] that Muḥammad ibn Ḥajjah said: “I heard Muḥammad ibn al-Khalîl—who was our companion and from the best of people—state, ‘I saw Sulaymân al-Shâdhakânî [in a dream] after he died in a good state, and so I asked him, ‘O Abâ Ayyûb, what did Allah do with you?’

He replied, ‘He forgave me.’

I then asked, ‘Due to what?’

He replied, ‘Due to al-ḥadîth.”

221. Abu Muḥammad ‘Abd al-Rahmân ibn ‘Uthmân al-Dimashqî wrote to me mentioning that [...] Ḥubaysh ibn Mubâshir said: “I saw Yaḥyâ ibn Ma‘în in a dream and asked him, ‘What did Allah do with you?’

He replied, ‘He prepared a way for me between the two gates of paradise.’

Then he moved his hand to his sleeve, took out a scroll, and said, ‘We received what we received due to this (i.e. writing al-ḥadîth).”
222. I read upon Abu Bakr al-Barqâni [...] that Abu Ishâq ibn Ibrâhîm, the mustâmlî of Abî Hammâm, said: “I saw Abu Hammâm in a dream and above his head there were hanging lamps, so I asked, ‘O Abâ Hammâm what are these lamps?’

He replied, ‘This one was given for [narrating] the hadîth of intercession, and this one for [narrating] the hadîth of the fountain.’ He continued in mention of such things.”

223. It was reported to us by ‘Alî ibn al-Ḥusayn ibn Dûmâ al-Nî‘âlî [...] that Khalâf, the companion of al-Khulqân said: “I used to have a friend who sought hadîth with me. He died, and I saw him in a dream, and he was walking about wearing new green garments. I asked him. ‘Did you not use to seek hadîth with me? What is this I see?’

He [replied], ‘I used to write hadîth with you, and there was not a narration that passed me which mentioned Muḥammad ﷺ except that I wrote his honorific (peace and blessings be on him) underneath it, so my Lord contented me with this you see on me.’”
Sharaf Asghābi ʿl-Ḥadīth

قال السُّبِيعُ أَبُو بَكْرٍ [الحاكَف]. [قلت]: قَدْ وَرَدْتُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ما يُصَدِّقُ هَذَا الْحَدِيثَ فِي حَدِيثٍ.

Al-Shaykh Abu Bakr al-Ḥāfiż said: I say: That which confirms this narration was transmitted from the Messenger of Allah ﷺ in a hadith:

224. It was narrated to us by ʿĪsā ibn Ghassān al-Baṣrī—in al-Baṣrī via dictation—[...] that Abu Hurayrah reported from the Messenger of Allah ﷺ:

“Whoever writes in his book “peace and blessings be on him,” the angels will continue to seek forgiveness (i.e. for that person) as long as it is in his book.”

225. It was narrated to me by Abu Ṣāliḥ ʿAbd al-Malik al-Muʿādhīn [...] that Abu Ṣāliḥ ʿAbdullāh ibn Ṣāliḥ al-Ṣūfī said: “One of the hadith adherents was seen in a dream, and it was asked, ‘What did Allah do with

132 It is mawḍūʿ, and it has been covered, see narration number sixty.
you?"
He replied, ‘He forgave me.’
He was then asked, ‘For what?’
He replied, ‘For my salutations upon the Messenger of Allah ﷺ in my books.’”
ذكر أخبار ربما أشكلت على سامعها وبيان الإشكال الواقع في وجوهها ومعانيها

Mentioning Some of the Narrations That May Be Obscure to Those Who Hear Them, and Clarifying the Obscurity That Occurs in Their Apparent Wording and Meanings


226. It was reported to me by Muḥammad ibn al-Husayn ibn al-Ḍāl al-Qaṭṭān [...] that al-Mughīrah said: “One does not seek after ḥadith except that his prayer becomes less.”

227 - أخبرنا أحمد بن محبب بن غالب الخوارزمي، قال: فرئا على أبي إسحاق المزكي وآنا أسمع، حدَّنَاهُم أبو الحسن محبب بن أحمد بن زهير، قال: حدّنَا يوسف بن عيسى المرزوقي، قال: حدّنَا الفضل بن موسى السبتياني، قال: وقال مغررة ... وذكر مثله، إلا أنه لم يذكر في الإسناد فضلاً.

227. It was reported to us by Ḥasan ibn Muḥammad ibn Ḥālib al-Khwārazmī [...] that al-Mughīrah stated the like of this, except that he did not mention Fuḍayl in its chain of narration.

قال الشَّيخ أبو يكْرَم الخالِفي: خرج هذا الكلام من مغررة على حالي نفسيه، وَلَعْنَهُ كان يكُبِّر صلاة النوافل، فإذا سمع في طلب الحديث إلى المواضيع البعيدة، كان ذلك قاطعا له عن بعض النوافل، فقال هذا الفنول، ولو أمعن مغررة النظر، لعلم أن...
Al-Shaykh Abu Bakr al-Hāfīz said: This statement was said by al-Mughirah about himself. Perhaps he used to pray an abundance of voluntary prayers, and when he would embark to far places in pursuit of ḥadīth, this would stop him from praying some of his voluntary prayers. Hence, he said this statement, and if Mughirah had pondered over it, he would have known that his travels in the pursuit of ḥadīth were better than his [voluntary] prayers.

228. It was reported to me via two routes [...] that Abu Thawbān Mazdādh ibn Jamīl said: “Amr ibn Ismā‘īl, a man from the ḥadīth disciples, asked al-Muʿāfā ibn ʿImrān, ‘O Abā ʿImrān, what is more beloved to you, that I pray [voluntarily], or that I write down the ḥadīth?’ He replied, ‘Writing down one ḥadīth is more beloved to me than praying for an entire night.’”

229. We were informed by Saʿd al-Mālinī [...] that Ibn al-Mubārak said: “If I knew that [voluntary] prayer is better than ḥadīth, I would not narrate to you.”

العَبَاسُ مُحَمَّدُ بْنُ يَعْقُوبُ الأَصْمُّ، قَالَ: سَمِعْتُ الرَّبِيعُ بْنَ مَلِكُمْ، يُقُولُ:
سَمِعْتُ الشَّافِعِيٍّ يُقُولُ: طَلَبَ الْعَلَمِ أَفْضَلُ مِنْ صَلَاةِ الْبَالِغِينَ.

230. It was reported to us via two routes [...] that al-Shāfi‘i said: “Seeking knowledge is better than voluntary prayer.

وَقَدْ رَوِيَ عَنَّ شُعَبْبَةَ بْنِ الْحَاجِجِ نَحْوَهُ مِنْ قُولِ مَعْبِرَةٍ:

A statement similar to that of Mughîrah was narrated from Shu‘bah ibn al-Ḥajjāj:

231. It was reported to us via two routes [...] that Shu‘bah said: “Indeed this ḥadîth deters you from the remembrance of Allah and [voluntary] prayer, so will you stop?”

قَالَ أَبُو خَلِيفَةَ: يُبِيدُ شَعْبَةُ، رَجَعَهُ اللَّهُ، أَنَّ أُهُلهُ يُضَيِّعُونَ الْعَمَلَ بِمَا يُسَمِّعُونَ مِنْهُ وَيَتَشَاغِلُونَ بِالْمَكَامِيَّةِ بِهِ، أَيْ نَحْرُ ذَلِكَ، وَالْحَدِيثُ لَا يُضَيِّعُ عَنْ ذِكْرِ اللَّهِ، بَلْ يَهَدِي إِلَى أَمْرِ اللَّهِ، وَذِكْرٌ كَلِمَاتِهَا.

Abu Khalīfah said: “What Shu‘bah meant, was that his family would neglect acting upon what they heard from him, and instead focussed on increasing [the number of narrations that they came to know or memorise], or something similar to that. [Furthermore,] al-ḥadîth does not deter one away from the remembrance of Allah, rather, it guides to the [worship] (lit. affair) of Allah.” And he mentioned other things.
232. It was narrated to me by al-Hasan ibn Abī Ṭalīb [...] that Ishaq ibn Ibrahim ibn Ḥanbal said: ‘I heard Abu ‘Abdillah (meaning Ahmad ibn Hanbal) being asked about the statement of Shu’bah, ‘Indeed this hadith deters you from the remembrance of Allah and [voluntary] prayer, so will you stop?’ He answered, ‘Perhaps Shu’bah used to fast, and when he would pursue al-ḥadith and travel for it, he would become weak, and not fast. Or [maybe] he was referring to an action of righteousness that he would not be able to perform due to his pursuit of it. So this is the meaning.’”

I say: It is not allowed for anyone to say that Shu’bah discouraged the seeking of al-ḥadith. How could this be, whilst he had reached a status which made him worthy of being titled “the commander of the faithful” in ḥadith? All of this was a result of him pursuing hadith and busyng himself with it, and he continued doing so his entire life until he died, giving the utmost concern to gathering it, and he would not [busy himself with] anything else. He used to write down from those who were less than him in age and lower in the chain of narration. He was one of the most diligent from amongst the ḥadith disciples in giving care to what he heard, and amongst the best of them in perfecting what he memorised.
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233 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ الصِّبْرِيَّ، وَجَمَّعَهُ بْنُ مُحَمَّدٍ بْنُ طَاهِرِ الدِّقَاقٍ، قَالَ: أَخْبَرَنَا أَحْمَدُ بْنُ إِبْرَاهِيمٍ بْنُ الْحَسَنِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ مُّجَاهِدٌ، حَدَّثَنِي عُبَيْسُ، حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي الأَسْمَاعِيلِ، قَالَ: عَبْدُ الرَّحْمَنِ، كَانَ شُفَيْانُ يَقُولُ: شُعَيْبَةُ أَبِي الْمُؤْمِنِينَ فِي الْحَدِيثِ.

233. It was reported to us by 'Ubaydullāh ibn Aḥmad al-Ṣayrāfī and Ḥāmzah ibn Muḥammad ibn Ṭāhir al-Daqqāq [...] that Ṣufyān said: “Shu‘bāh is the commander of the faithfull in al-ḥadīth.”

234 - أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدٍ بْنُ رَقَمٍ، أَخْبَرَنَا أَحْمَدُ بْنُ [إِسْحَاقٍ] الْبَنْدِرَ، حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدٍ بْنُ النَّبَرَ، قَالَ: سَمَّعْتُ مُحَمَّدٍ بْنُ عَبْدُ الرَّحْمَنِ بْنَ سَمِّهِ، قَالَ: سَمَّعْتُ بْنَيْبَةَ بْنِ الْوَلِيدِ، بِقَوْلِ: سَمَّعْتُ شُعَيْبَةَ بْنِ النَّحْجَاجِ، يَقُولُ: إِنِّي لَأَذَاكِرُ الْحَدِيثَ فِيْقَوْتُني فَامْرُصْنَ.

234. It was reported to us by Muhammad ibn Aḥmad ibn Rizq [...] that Shu‘bāh ibn al-Hajjāj said: “I used to revise ḥadīth, and [some of it] would escape me, and thus I would fall ill.”

235- أَخْبَرَنَا مُحَمَّدُ بْنُ النُّحْسِينِ الفَطْلَانِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بْنِ دِرْسَوِيَّ، الْفَارِسِيِّ، حَدَّثَنَا بْعُقوبُ بْنُ شُفَيْانِ، حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى، حَدَّثَنَا أَبُو كَامِلٍ مُّنظَرُ بْنُ مُدْرِكٍ، قَالَ: ذَكَرُوا لِسَعْبَةٍ حَدِيثًا، لَمْ يَسْمَعَهُ، فَجَعَلَ يَقُولُ: وَإِخْرَاجُهَا.

235. It was reported to us by Muḥammad ibn al-Ḥusayn al-Qattān [...] that Abu Kāmil Muẓaffār ibn Mudrik said: “People mentioned a ḥadīth to Shu‘bāh which he had not heard, and he began to stay, ‘Oh my sorrow!’”

236 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْفَاقِيِّ، حَدَّثَنَا أَبُو عَبْدُ اللَّهِ مُحَمَّدٍ بْنُ أَحْمَدٍ، إِبْرَاهِيمُ الْمُحْكَمِيِّ، حَدَّثَنَا مُحَمَّدٍ بْنُ العَبْسَانِ الْخَرَاسَانِيِّ، قَالَ: سَمَّعْتُ غَاصِلَةً، يَقُولُ: حَدَّثَنِي أَجْحَيُّ الْحَسَنِ بْنُ عَلِيٍّ، قَالَ: قَالَ ليَ شُعْبَةُ: يَا حَسَنُ! رَبَّنَا ذَاكَرِنِي قِيسَ بْنُ الرَّبِيعِ حَدِيثَ أَبِي حُصَيْنِ، فَأَنْعَمَى أَنْ السَّمَتَ
236. It was reported to us by Ibrāhīm ibn Makhlad al-Qāḍī [...] that al-Ḥasan ibn ‘Alī said: “Shu‘bāh told me, “O Hasan, when Qays ibn al-Rabī’ reminded me of the ḥadīth of Abu Ḥusayn, I wished that the ceiling fell on me, and killed me and him (i.e. due to shame).”

237. It was narrated to us by Abu Sa‘d al-Mālinī [...] that ‘Alī ibn ‘Āṣim said: “Shu‘bāh came to Khālid al-Ḥadhā and said, ‘O Abu ‘l-Munāzil, do you have a ḥadīth to narrate to me?’

Khālid, who was sickly, replied to him, ‘I am in agony.’

So Shu‘bāh said, ‘[Even for] only one?’

Then Khālid narrated to him, and when he was done, Shu‘bāh said, ‘Die now if you wish.’”
238. It was reported to us via two routes [...], that ‘Ali ibn Qādim said: “I heard Sufyān al-Thawrī say: ‘How I wish that I did not enter in anything of it (meaning al-ḥadīth), and that I was freed from it, [so that] there would be nothing against me or for me.’” And the wording is that of Ibn Faḍl’s narration.

239. It was reported to us by al-Qāḍī Abu Bakr Ahmad ibn al-Ḥasan al-Harashi [...], that Muhammad ibn Bishr said: “I heard Sufyān al-Thawrī say, ‘I wish I could be saved from it completely.’” Meaning al-ḥadīth.
Abu Bakr al-Khaṭīb said: Sufyān said this out of fear for himself in not fulfilling the rights of al-ḥadīth and acting upon it. Hence, he feared that it would be an evidence against him, as seen [in the following narration:]

240. It was reported to us by Abu ʿīl-Hāsan Aḥmad ibn Muḥammad ibn Aḥmad ibn Mūsā ibn Hārūn ibn al-Ṣalt al-Ahwāzī [...] that Muḥammad, i.e. Ibn Nuʿaym ibn al-Hayṣam, said: “I saw Bishr al-Ḥarīth, and the ḥadīth disciples had come, and he said to them, ‘What is this I see with you which you display?’

They said, ‘O Abā Naṣr, we seek knowledge, so perhaps Allah will bring benefit with it someday.’

Bishr said, ‘Know that an obligatory toll (zakāt) is upon you for it. Just as five dirhams would be due on you if you owned two hundred dirhams, likewise, it would be obligatory upon you—if one amongst you heard two hundred ḥadīths—that he act upon five of them, or else consider that this may be held against you tomorrow.”
241. It was reported to us by Muḥammad ibn Ahmad ibn Rizq [...] that Mālik ibn Mīghwāl said: “I heard al-Sha‘bī say, ‘How I wish that I had not learned any of this knowledge.’”

قَالَ: أَئِنَّمَا قَالَ ذَلِكَ الشَّعَبِيُّ مَخَافَةٌ أَنْ لاَ يَقُومُ بِحَقِّهِ وَلَا بِشَكْرِهِ.

He (i.e. al-Khaṭīb) said: Al-Sha‘bī said this because he feared that he would not fulfil its rights or be thankful [enough for it].

۲۴۲ - حَدَّثَنَا أَبُو طَالِبٍ يُحْيَيْنَى بْنُ عَلِيّ بْنُ الْطَّلِبِ الدَّسْكَرِيٌّ، حَدَّثَنَا أَبُو بَكْرٍ بْنُ الْمُقَرَّبِ الْأَصِبْحَانِ، حَدَّثَنَا بَكْرٍ بْنُ مُحَمَّدٍ الْمِصْصِبْيِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُعِيْدٍ، قَالَ: سَمِعْتُ أَبَا عَيْضَةَ عَيْضَةَ بْنَ الْهَيْثَمَ بِقُولٍ: قَالَ شَعْبِيُّ: مَا أَنَا مُقَيِّمُ عَلَى شَيْءٍ أَخْرَجُ عَلَيْيْ أَنْ يُدْخِلَيْنَا النَّارَ مِنْهُ - يُعْيِنَ الحَدِيثَ. -

242. It was narrated to us by Abu Ṭalib Yahyā ibn ‘Alî ibn al-Ṭāyyib al-Daskarî [...] that Shu‘bah said: “There is nothing that I do which I am more fearful of entering me into the Hellfire than it.” Meaning al-ḥadîth.

قَالَ: وَقَالَ ابْنُ عُوَّلَ: لَيْتَ أَنِي نَحْوُتُ كَفَافًا.

He said: And Ibn ‘Awn said, “I wish that I was saved from it completely.”

۲۴۲ - أَخْرَجَنَا أَبُو عَبْدِ اللَّهِ الْجُمَّالِ بْنَ عَبْدِ اللَّهِ الْمُحْسِنِ بْنُ عُمَرَ بْنِ بِرْهَانِ النَّجِرَانِ الشَّيْخُ الصَّالِحُ، حَدَّثَنَا عَبْدُ الْبَقَائِيِّ بْنُ قَانِعٍ [الْقَبَائِيِّ], حَدَّثَنَا أَبُو غَالِبٍ عَلِيّ بْنُ أَحْمَدٍ، حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنُ مُصْعَبٍ، قَالَ: سَمِعْتُ أَبِي يُقُولُ: سَمِعْتُ شَفِيَةَ الْقُوَيْرِيَّ صَيْحَةً يُقُولُ: مَنْ يَزِيدُ عَلَّمًا يُزِيدُ وَجْعًا، وَلَوْ مَنْ أَعْلَمَ لَكَانَ أَيْسَرُ لِبَصْرِيِّ.

243. It was reported to us by Abu ‘Abdillāh al-Husayn ibn ’Umar ibn Barhān al-Ghazzāl al-Shaykh al-Ṣāliḥ [...] that Sufyān al-Thawrī said: “One whom increases in knowledge, also increases in pain. Indeed, if I did not attain [this] knowledge, it would have eased my sadness.”

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244. It was reported to us by al-Qāḍī Abu Bakr Ahmad ibn al-Hasan al-Harashī [...] that al-Mu‘āfā ibn ‘Imrān said: “I heard Sufyān—i.e. Ibn Sa‘īd al-Thawri—say: ‘How I wish that every ḥadīth in my heart, and every ḥadīth that men memorised from me would be erased from my heart and theirs.’

I said, ‘O Abā ‘Abdillāh! This is correct knowledge, and the clear Sunnah which you manifested, yet you wish that it is erased from the chests of men and yours?’

He replied, ‘Be silent, for you do not understand. Would I want to stand on the Day of Resurrection and be asked about every gathering I sat in, and every ḥadīth I narrated, and what my intention was with it?’”

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[The author said:] Sufyân explained in this hadith the reason why he feared for himself. And it was said that Sufyân feared for himself due to al-hadith and wished that he did not engage in it because his love of the isnâd and the desire to narrate prevailed over his heart, such that he began narrating hadith from weak narrators, and from those whose narrations are not used as evidence. Whomsoever amongst them were known by their names (i.e. to be weak or rejected narrators), he would [not mention their names and instead] use their nicknames, concealing that this person was the narrator whom he narrated from (i.e. performing al-tadlis). Hence, he feared for himself due to his falling into this action. A [large] body of the scholastic masters detested al-tadlis and narrating from weak narrators.

245. It was reported to me by ‘Ubaydullah ibn Abi ‘l-Fath al-Fârisî [...] that Yahyâ said: “Sufyân al-Thawrî was overwhelmed by the desire for al-hadith.”

246. It was reported to us by al-Hasan ibn Abi Bakr [...] that Yahyâ ibn Sa‘îd said: “I do not fear anything for Sufyân except his [excessive] love for [narrating] hadith.”

247- أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدُ بْنُ رَّفِيِّ، أَخْبَرَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ مَلِكُ، حَدَّثَنَا أَحْمَدُ بْنُ سِيِّمَانٍ حَضْرَمِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَلَيْمَانَ الحَضْرَمِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَهْدِيٍّ، قَالَ: كَنَّا نَكَوَّنُ عَبْدَ شُفِيَّانَ، كَانَْتَُ قدْ وَاقَعَ الحَسَابُ، فَلَا تَجَنَّبْهُ أَنْ تَكُلِّمَهُ، فَتَعَرَّضَ بِذِكْرِهِ الْحَدِيثِ [قَالَ]: قَدْ وَقَدَّهُ ذَالِكَ
247. It was reported to us by Muhammad ibn Ahmad ib Rizq [...] that ‘Abd al-Rahmān ibn Mahdī said: “We would be with Sufyān, and he would be as if he was confronted with the Recompense, and we would not dare say anything to him, but we would distract him by mentioning narrations, and that sobriety would disappear, and he would commence [stating, ‘[So-and-so] narrated to us, and [so-and-so] narrated to us.”

248. It was reported to us by Muhammad ibn al-Husayn ibn al-Faḍl al-Qaṭṭān [...] that Sufyān said, “The trial of al-ḥadīth is greater than that of gold and silver.”

249. It was reported to us by Ibn al-Faḍl [...] that Shu’bāh said: “What a great man Sufyān is, except that he takes from everywhere (i.e. narrates from everyone).”

250. It was reported to me by ‘Ubaydullāh ibn Abī l-Fath [...] that Abu Ismā’īl al-Tirmidhi said: “I mentioned to Muhammad ibn ‘Abdullāh ibn Numayr the statement of Sufyān al-Thawrī, ‘I do not fear anything for my-
self except al-ḥadīth,' [and asked him,] 'In what way?'

He replied, 'Because he used to narrate from weak narrators.'"
Khūr Ḵᵛāfīrāh ibn Miqṣam al-Ḏabbī

Narrations Regarding Mughīrah ibn Miqṣam al-Ḏabbī

251. It was reported to me by Muḥammad ibn al-Ḥusayn ibn al-Faḍl al-Qaṭṭān [...] that Mughīrah said: “There was a time when the best of people would seek ḥadīth, and now the worst of people seek it. If I had the chance to go back and do things differently, I would not have narrated.”

252. It was reported to us by Muḥammad ibn Ahmad ibn Rizq [...] that Mughīrah said: “If I had the chance to go back and do things differently, I would not have narrated.”

قَالَ الْحَسَنِيُّ أُبُو بُكْرٍ (الْخَافِضٍ): طَلَبَ الْعِلْمَ عَلَى طَنَافِقٍ، وَرَأَيْتُ فَضْرَ عَنْدَ الْعَالِمِ مِنْ كَثِيرَةِ الْحَدِيثِ مِنْ لَمْ تَطَالْ مُدَنَّةً فِي طَنَافِقٍ، فَيَتَأْثِبُ بِأَذْهَبِهِ، وَكَانَ مُهِيبًا - وَاللَّهُ أَعْلَمُ - قَدْ رَأَيْنَا بَعْضَ أَؤْلِكَ فِي مَجِلِّيْهِ، فَشَاهَدْنَا مِنْ شَوْيَةِ أَذْهَبِهِ، وَقَفَّيْتُ عَشْرِهِ مَا أُغْضِبْتُ لَهُ، فَقَالَ هَذَا الْقَولُ، وَلَيْسَ تَكَادُ مَجِلِّيْهِ الْعِلْمَ يُخْلَفُ مِنْ حُصُورِ مِنْ ذَكْرِنَا وَضْفَةً، وَتَشَاءَ اللَّهُ أَنْ يُزَوِّرْنَا تَأْدِبًا وَعَمَّرًا بِالْعِلْمِ، يُضِلُّهُ وَرَحْمَتِهِ.
Al-Shaykh Abu Bakr al-Ḥāfiz said: There are levels to the seekers of knowledge, and perhaps there is one present in the gathering of a scholar who is writing hadith but has not spent a lengthy time in his pursuit [of hadith] so as to be disciplined by its etiquettes. [Perhaps]—and Allah knows best—Mughīrah had seen some of those students in his gathering, and witnessed their bad manners and unpleasant companionship, which made him angry and hence, he said this statement. The gatherings of knowledge are almost never free from those who we described. We ask Allah to bless us with manners and action upon knowledge, by His grace and mercy.

253. It was reported to us by Ibrāhīm ibn Makhmad al-Qādī [...] that ʿĪsā ibn Ḥammād Zughbah said: “I heard al-Layth ibn Saʿd say, whilst he was around [some of] the hadith adherents and saw something [he disliked] from them, ‘What is this? You are more in need of a little bit of manners than you are of a lot of knowledge.’”

254. It was reported to us by Muḥammad ibn Aḥmad ibn Rizq [...] that Suʿyān said: “Ubaydullāh ibn ʿUmar looked at the hadith adherents and their crowding, and said, ‘You have tarnished knowledge and done away with its light. If ʿUmar had got a hold of me and you, it is certain that he would have beaten us.’”
Regarding a Narration of Sufyān al-Thawrī

255. It was reported to us by al-Qādi Abu Bakr Ahmad ibn al-Ḥasan al-Ḥarashi [...] that Muhammad ibn Bishr said: “I heard Sufyān say, ‘If this is something good then it could decrease, just as [any other] goodness decreases (he is referring to al-ḥadith).’”

256. It was reported to me by Muhammad ibn al-Ḥusayn ibn al-Fadl al-Qaṭṭān [...] that Khalaf ibn Khalīfah said: “I heard Sufyān ibn Sa‘īd say, ‘I see that all kinds of good decrease, whilst hadith increases. I think that if it was one of the causes of goodness, then it would decrease as well.’”

Abu Bakr said: Some people took this statement and composed poetry based upon it.

[قَالَ أَبُو بَكْرُ: أَخْذَ بِعْصَمِ النَّاسِ هذَا الْكَلَامُ قَفْتَمْهُ شَعْرًا.]

[أَنْشَدَتَا أَبُو بَكْرُ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ غَالِبٍ الْخَوَارِزْمِي، وَلَمْ يُسْمَهُ قَالِهَا:}
It was recited to me by Ahmad ibn Muhammad ibn Ghalib al-Khuwārazmī, without mentioning its composer:

أرى الخير في الدنيا يقبل كبيره
وينقص جدًا والحديث يزيد
فَلْوَ كَانَ خَيرًا كَانَ كَالتَّخَرِ: كَلَّهُ
ولكن شيطان الحديث يزيد
ولبنين معين في الرجلين مقالة
سيسأل عنها وألميلك شهيد
فَإِنَّكُ صِدْقًا فَهْهُ في الحكمة غيبة
وَإِنَّكُ كَذِبًا فَالْحِسَابُ شَهِيدُ

I see the plentiful goodness in this world decrease, decreasing greatly whilst hadith increases.

If it was good then it would have been like all goodness, however the devil of hadith increases it.

Ibn Ma’in said something about people, which he will be asked about and the King (i.e. Allah) witnesses [everything].

If it is truthful then it is considered backbiting, and if it is a lie then the recompense is severe.

قال الشيخ أبو بكر [الحافظ]: وليس الأمر على ما ذهب إليه الشاعر من أن إبانة العلماء لأحوال الرواة غيبة، بل هي نصيحة، ولهم في إظهارها أعظم المثوبة لكونها مما يحب عليهم كشفها ولا يسبغهم إخفاءها وسنرها.

Al-Shaykh Abu Bakr al-Ḥāfiz said: The claim of the poet that the scholars
clarifying the states of the narrators is backbiting is not correct, rather it is an advice. As such, they will be rewarded greatly for showing [the statues of people] because it is obligatory for them to show this, and they cannot hide and conceal it.

257. It was reported to me by ‘Ali ibn Ahmad al-Razzāz [...] that Yahyā ibn Sa‘īd said: “I asked Shu‘bah, Sufyān ibn Sa‘īd, Sufyān ibn ‘Uyaynah and Malik ibn Anas regarding a man who does not memorise, or is aspersed [upon] in hadith, and they all said, ‘His affair is obvious.’”

258. It was written to me by Abu Muhammad ʿAbd al-Rahmān ibn ʿUthmān al-Dinashqī [...] that Abu Zur‘ah ʿAbd al-Rahmān ibn ʿAmr al-Naṣrī said: “I heard Abu Mus-hir being asked about a man who makes mistakes, is delusional, and misreads, and he replied, ‘His affair is obvious.’ So I said to Abu Mus-hir, ‘Do you consider that to be backbiting?’ He replied, ‘No.’”

Abu Bakr said: We provided a lengthy discourse in regard to this meaning
What al-Thawrī intended with his statement that we mentioned, is the gharib (strange) and munkar (rejected) hadith, not the ma’rif (well-known) or mashhur (famous). This is because the irregular narrations and rejected hadith are more than can be counted. Hence, al-Thawrī viewed that there is no good in them, since the narrations of the trustworthy are contrary to them, and the actions of the jurists are the opposite of them. It was narrated from a group of scholars other than al-Thawrī that they disliked busying one’s self with them, and wasting time seeking them.

259. It was reported to us by Abu Ḥazim Ḥajjāj ibn Abī ‘Abdullāh ‘Umar ibn Abī Ḥamāmah al-‘Abdawī [...] that ‘Ībrāhīm said: “The scholars used to dislike the strange in speech and the strange in narrations.”

260. I read upon Muhammad ibn al-Ḥusayn al-Qatṭān [...] that Abu Yūsuf said: “Do not seek to increase in knowledge of ḍharīb (lit. strange) hadīth that the jurists do not utilise, for the end affair of such a person is that he is called a liar.”

261. It was narrated to us by ‘Abd al-‘Azīz ibn Abī ‘I-Hāsan al-Qarīmīsīnī [...] that Ahmad ibn Ḥanbal said: “They abandoned hadīth and went to the strange narrations, how low is their understanding!”

Abu Bakr said: It is not allowed to assume that al-Thawrī meant the authentic aḥādīth through his statement, or the known sunan, and how could that be the case whilst:

262. It was reported to me by Abu ‘I-Qāsim al-Azhārī [...] that Sufyān al-Thawrī said: “Increase [in knowledge of] aḥādīth, for indeed they serve as a weapon.”
263. It was reported to us by Muḥammad ibn Ahmad ibn Rizq [...] that al-Ṭāwīri said: “A man should force his son to seek ḥadīth, for he is responsible over him.”

264. It was reported to us by ʿAlī ibn Abī ʿAlī al-Baṣrī [...] that Yāhūd ibn Yamān said: “I heard Sufyān say, ‘I do not know anything with which Allah is sought better than al-ḥadīth.’ A person asked him, ‘They seek it, but do not have the [proper] intention?’ He said, ‘Their mere seeking of it is an intention.’”

265. It was reported to us by Muḥammad ibn ʿĀḥmad ibn Rizq [...] that Sulaymān said: “We do not know any action better than the seeking of knowledge and ḥadīth; for the one who has a good intention in doing so.”
266. It was reported to me by Muḥammad ibn al-Ḥusayn al-Qaṭṭān [...] that Ḍamrah said: “Sufyān al-Thawrī was perhaps narrating in ‘Asqalān, and Tyre; he would begin and then say, ‘The eyes have burst, the eyes have burst,’ to express admiration of himself. And sometimes he would narrate to a man who would state to him [afterwards], ‘This is better for you than governing ‘Asqalān and Tyre.’”
Regarding a Narration of Mālik ibn Anas, and of ‘Abdullāh ibn Idrīs

267 - أخبرنا أبو بكر أحمد بن محمد بن غالب الدقوق، قال: قرأنا علي بن أحمد بن محمد بن غالب الدقوق، حديثنا محمد بن أحمد بن مشعوذ، حديثنا محمد بن إدريس، أخبرنا أنا خانم الزارق، قال: سمعت علي بن محمد الطنافسي قال:

قال عبد الله بن إدريس في الإكفار: كما تقول: الإكفار من الحديث جنون.

267. It was reported to us by Abu Bakr Ahmad ibn Muḥammad ibn Ghālib al-Faqīh [...] that ‘Āli ibn Muḥammad al-Ṭanāfīsī said: “‘Abdullāh ibn Idrīs said regarding excess [in ḥadīth], ‘We used to say: Excessiveness in ḥadīth is madness.’”

 قال الطنافسي: صدق.

Al-Ṭanāfīsī said, “He spoke the truth.”

قال أبو كاتب: وحدثني أبو الطاهر بن السمحان، قال: سمعت ابن وهب، يذكر عن مالك، قال: ما أكثر أحد من الحديث فأنتظر.

Abu Ḥātim said, “It was narrated to me by Abu ʿl-Ṭāhir ibn al-Sarḥ that he heard Ibn Wahb mentioning that Mālik said, ‘No person who is excessive in ḥadīth is successful.’”

قال الشيخ الحافظ: وقد حتفظ عن عبد الزوان بن همام، في الإكفار من الحديث ما يقترح هذا المعتنى.

Al-Shaykh al-Ḥāfīz said: It was passed on from ʿAbd al-Razzāq ibn Hammām regarding excessiveness in ḥadīth something with a similar meaning
to this.

268 It was reported to us by Muhammad ibn ‘Umar ibn Ja‘far al-Ḥarīf [...] that ‘Abd al-Rahmān ibn Bishr al-Naysābūrī said: “I heard ‘Abd al-Razzāq state, ‘We used to think that excessiveness in ḥadīth is good, however it is entirely bad.’”

These statements are all similar and have the same meaning to that of al-Thawrī which dispraises the irregular [narrations amongst] the ḥadīth corpus. Mālik, Ibn Idrīs, and others disliked excessively seeking strange routes of narrations and detested odd chains of narration, such as the chains of narration of the ḥadīth of the bird, the routes of the ḥadīth of al-mīghfār (a mail coif, i.e. head armour), of bathing on Friday, that of knowledge being taken away, that of the people of levels [...], whoever purposely lies about me [...], there is no marriage without a male guardian [...], and other narrations which the ḥadīth disciples search extensively for their routes and strive in gathering them, whilst the authentic routes are the least of them.
Furthermore, the majority of the ḥadīth adherents who busy themselves in gathering such [information] are their young. They would then preserve them and remind [each other] of them, and perhaps some of them would not know any authentic ḥadīth, yet you see them mentioning the irregular routes and strange chains of narration which are mostly fabricated, and mostly made-up, from which there is no benefit. They would perhaps spend portions of their lives seeking them, and this is a problem that has faced many of those who seek ḥadīth in our time, which has barred them from understanding aḥādīth and extracting the rulings that they contain.

The claimants of fiqh (jurisprudence) in our time have done the same, treading the path of the former party. They turned away from listening to the sunan from the hadith masters, and busied themselves with the treatises of the philosophers. Hence, both parties deprived [themselves of] what benefits them and gravitated towards that in which there is no benefit for them.

269. It was reported to us by Abu Bakr al-Barqānī [...] that Abu Zur‘ah al-Rāzī said: ‘Abu Thawr wrote to me, ‘The authority of this science remained amongst your associates until they became busy counting the number of narrators of [the ḥadīth]: ‘Whoever purposely lies about me’, as then those
people overcame them in this matter.”
270. It was reported to us by al-Qādi Abu Bakr Aḥmad ibn al-Ḥasan ibn Aḥmad al-Harashi […] that Abu Mu‘āwiyyah said: “I heard al-A‘mash say, ‘It is more beloved to me to give a morsel in charity than it to narrate seventy hadith.”” “I mentioned this to Abu Usāmah who replied, ‘I heard al-A‘mash stating that.’”

271. It was reported to me by Muḥammad ibn al-Ḥusayn al-Qaṭṭān […] that Ḥafṣ ibn Ghiyāth said: “Al-A‘mash was asked, ‘Why do you not narrate to us?’ He replied, ‘It is more beloved to me to give a bone with little meat upon it (ṣarg)134 or a loaf of bread in charity, than to narrate to you ten

133 [T] This is most likely the narrator Yūsuf ibn Yāqūb al-Ṣaffār, who narrated that he heard this from Abu Mu‘āwiyyah. Abu Usāmah most likely refers to Hammād ibn Usāmah, one of the students of al-A‘mash. And Allah knows best.

134 [T] In Sharḥ Sahih Muslim (hadith 300), al-Nawawī said, “It is a bone with a little meat remaining upon it, and this is the most famous definition of the word. Abu
272. It was reported to us by Abu `l-Fāth Hilāl ibn Muhammad ibn Jāfar al-Ḥaffār [...] that Abu Bakr ibn `Ayyāsh reported from al-ʿAmash: “There are no people more evil upon this earth than the ḥadith disciples.”

قَالَ أَبُو بَكْرٍ: فَأَكُلَّنَّهُمْ عَلَى هَمِّهِمْ مَا أَعْلَمُ.

Abu Bakr [ibn `Ayyāsh] said, “I [remained] critical of him for saying that until I saw of them what I now know.”

273. It was reported to us by Ahmad ibn Muhammad ibn Ghālib al-Khuwārazmī [...] that al-ʿAmash said: “If I had dogs, I would set them upon the ḥadith adherents.”

274. أَخْبَرَنَا مُحَمَّدٌ بْنُ أَحْمَدٍ بْنُ رَقْيَةٍ، أَخْبَرَنَا عُقْبَانٌ بْنُ أَحْمَدٍ الدَّقاَقُ، حَدَّثَنَا عَبْدُ الْمَلِكٍ مُحَمَّدٌ، قَالَ: حَدَّثَنِي أَبُو يَسْحَرٍ بْنُ سَلِيْمٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ زَارِعٍ، يُقُولُ: لَوْ خَلَّ هَذَا النَّبَابُ لَأَصْحَابُ الْحَدِيثِ

ُلَسْرُوْؤُوا حَدِيدًا.

'Ubayyīd said that it is a measure of meat. Al-Khālīl said that it is a bone without meat upon it.”
274. It was reported to us by Muhammad ibn Ahmad ibn Rizq [...] that al-A’mash said: “If this door was left alone with the hadith adherents, they would steal its metal.”

Al-Shaykh Abu Bakr al-Ḥāfīẓ said: Al-A’mash had bad manners, was harsh in his constitution, stingy with hadith, difficult in narrating, and the stories of this are well-known amongst the people of knowledge. From them are [the following]:

275. It was reported to us by Abu ʿl-Ḥasan Ahmad ibn Muhammad ibn Ahmad ibn al-Ṣalt al-Ahwāzī [...] that Abu ʿAwānah said: “Raqabah ibn Maṣqalāh came to al-A’mash, and asked him about something, to which he displayed a frown upon his face. Raqabah said to him, ‘By Allah, I have not known you except to be one who is always frowning, easily bored, and who belittles the rights of the guest. It is as if you are sniffing a mustard seed when asked for a wisdom.’”

276. Ṭanāfiz al-A’mash said: “If this door was left alone with the hadith adherents, they would steal its metal.”
It was reported to us by ʿAḥmad ibn Muḥammad ibn Ghālib [...] that Ḥisā ibn Yūnus said: “We went to a funeral, and a person from the hadith adherents was leading al-ʿAʿmash (i.e. due to his bad eyesight), and when we left the funeral, he strayed al-ʿAʿmash from the way [back], and when he became distant, he said to him, ‘O Abā Muḥammad, do you know where you are? You are in [such-and-such] graveyard. By Allah, I will not return you until you fill my tablets with hadith.’

Al-ʿAʿmash said, ‘Write ...’

And when he filled the tablets, he placed them in his lap, and took the hand of al-ʿAʿmash and guided him. When they entered Kūfah, someone he (i.e. the hadith adherent) knew met up with him, and he gave him the tablets. When al-ʿAʿmash reached his home, he held onto him, and said, ‘Take the tablets from the sinner.’ The man said: ‘O Abā Muḥammad, it is too late.’ And when al-ʿAʿmash gave up, he said, ‘Everything I narrated to you was a lie.’ And the young man said, ‘You are too knowledgeable in Allah to lie.’

277 - أَخْبِرِي أُبُرُّ الْقَابِسِ الْإِلْـرَّهِبِ، حَدَّثَنَا عُمَرُ بْنُ أَحْمَدُ الْوَاعِتُ، حَدَّثَنَا عَابِدُ الْلَّهِ بْنُ سَلَمَانُ، حَدَّثَنَا أُحْمَدُ بْنُ حَرْبِ الْطَلَّابِي، قَالَ: سَمِعْتُ مُحَمَّدٍ بْنِ عُبَيْدِلْلَهُ، قَالَ: كَانَ الْأَعْمَشُ لَا يَذْعُ أَحْدَةَ يَقَعُودٍ بِجَبْحِيِّهِ، فَإِنَّ فَقِعَ إِنْسَانٌ، فَقَطَعَ الْحَدِيثَ وَقَامَ، وَكَانَ مُعَنًا رَجُلٌ يَسْتَقْلِلَهُ، قَالَ: فَجَاجَةً، فَجَلَّسَ بِجَبْحِيِّهِ، وَقَالَ: أَنَّ الْأَعْمَشَ لَا يَقْعُدُ، وَقَطَعَ الْأَعْمَشُ، فَجَلَّسَ بِجَبْحِيِّهِ، وَفَتَرَّقَ عَلَيْهِ، وَالرَّجُلُ سَاَكَتَ، مَخَافَةً أَنْ يَقْطَعَ الْحَدِيثِ.
277. It was reported to me by Abu ʿl-Qāsim al-Azhārī [...] that Muḥammad ibn ʿUbayd said: “Al-Aʿmash would never let anyone sit next to him, and if someone would do so, he would stop [narrating] the hadith and get up. There was a man with us whom he disliked, and he came and sat next to him, thinking that al-Aʿmash did not know, however al-Aʿmash realised, so he began to cough up and spit at him, but the man remained silent out of fear that he would stop [narrating] the hadith.”

278. It was reported to me by Muhammad ibn al-Ḥusayn al-Qaṭṭān [...] that Abu Usāmah said: “Ḥafṣ ibn Ghiyāth asked al-Aʿmash regarding the chain of narration of a hadith, and he grabbed his throat, pressed him against the wall, and said, ‘This is its chain of narration.’”

279. It was reported to us by Riḍwān ibn Muḥammad al-Dināwārī [...] that Jarīr said: “We used to go to al-Aʿmash, and he had a dog that used to harm the hadith adherents. We came to him one day and the dog had died, so we rushed to him, and when he saw us he cried and said, ‘The one who used to command the good and forbid the evil has died!’”

قَالَ السَّبِيحُ النَّافِضُ: وَأَخِيَارُ الأَعْمَشِ فِي هَذَا الْمَعْنَى كَثِيرًا جَدًا، وَكَانَ مَعْ سُوءِ خَلْقِهِ، ثَقَةً فِي حَدِيثِهِ، عَدَّلًا فِي رَوْاْئِيْهِ، ضَابِطًا لَمَّا سَمَعَهُ، مَتَّعًا لَمَّا جَفَّطَهُ.
Al-Shaykh al-Ḥāfīz said: The stories of al-A‘mash are numerous, and even though he had bad character, he was thiqah (reliable) in his ḥadith, trustworthy in his transmission, precise in what he heard, and accurate in what he memorised. Hence, people travelled and rushed to hear from him. The ḥadith disciples would sometimes ask him to narrate to them, and he would refuse. They would insist, and tire him with the issue, and he would grow angry and meet them with dispraise, until his rage calmed, his anger went away, and he would follow his outburst with reconciliation, and exchange his disparagement for praise.

280. It was reported to us by Muḥammad ibn Aḥmad ibn Rizq [...] that al-A‘mash said: “If I were to see an elder who has not written ḥadīth, I would love to slap him.”

281. It was reported to me by Aḥmad ibn Muḥammad ibn Ishāq al-Muqrī’ [...] that Sulaymān al-A‘mash said: “I would like to slap whoever does not seek ḥadīth with my sandal.”
282. It was reported to me by al-Qādī Abu Naṣr Aḥmad ibn al-Ḥusayn al-Dinawarī [...] that al-A‘mash said: “If I was a grocer you would consider me despicable, and if it were not for these ḥadiths we would be equal to grocers.”

283. It was reported to us by ‘Alī ibn Aḥmad al-Razzāz [...] that Abu Bakr ibn ‘Ayyāsh said, “Al-A‘mash continued to seek ḥadith until he died.”

284. It was reported to us via two routes [...] that ‘Aṭā‘ ibn Muslim al-Ḥalabī
Sharaf Ashābi 'l-Hadīth

said: “When al-A‘mash would get angry with the ḥadīth disciples, he would say, ‘I will not narrate to you and there is no reverence [for you,] you do not deserve it, and its effects are not shown upon you.’ So they would continue to insist upon him until he would become pleased and accept, and then say: ‘Yes and [out of] reverence [for you,] how rare you are amongst people! By Allah, you are more precious than red gold.”
A Similar Action Was Narrated From Abu Bakr ibn ‘Ayyāsh\footnote{135}

Abu Bakr said: A similar action was narrated from Abu Bakr ibn ‘Ayyāsh:

285. It was reported to us by Abu Bakr al-Barqānī [...] that Ibn ‘Ammār said, “I heard Abu Bakr ibn ‘Ayyāsh say, ‘The ḥadīth adherents are the most evil of creation, they are impudent, they are this, they are that,’ giving certain characteristics and then falling quiet, and then he would say, ‘These are the ḥadīth adherents, they are amongst the best of people, they are this, they are that.’

Then, I asked him, ‘What did you see of them?’

He replied, ‘A man from amongst them would stick to me, and insist upon me until he heard a ḥadīth. However, if he wanted to, he could leave and say, ‘It was narrated to us by Abu Bakr ibn ‘Ayyāsh,’ and who could deny that

\footnote{135} This is not under a separate heading in the Arabic text, however we have made it so here to keep a consistent chaptering style.
he heard it?”

286. It was reported to me by Abu ‘Ali ‘Abd al-Raḥmān ibn Muhammad ibn Faḍālah al-Naysābūrī al-Ḥāfiẓ in al-Rayy [...] that Muhammad ibn Hishām al-‘Abast136 said: “When we would go to Abu Bakr ibn ‘Ayyāsh while he was in a good mood, he would see us and he would say, ‘The best of people upon the face of the earth, they revive the Sunnah of the Prophet ﷺ.’ And when we would come to him whilst he was in another state, he would say, ‘The most evil of people upon the face of the earth, they are undutiful to their parents, and abandon praying in congregation.’

قَالَ السَّمَحُ: وَكَانَ أَبُو بَكْرٍ عَسِيرًا فِي الْحُدِيثِ.

Al-Shaykh said: Abu Bakr was strict/tough [in relation to] hadith.

287. It was reported to us by al-Ḥasan ibn Abī Bakr [...] that Aḥmad ibn Abī al-Ḥawārī said: “I reached Kufah, and I met Abu Bakr ibn ‘Ayyāsh, and

136 [T] This has also been mentioned as (العشي) (القبيس) and (العيبي).
said, ‘Narrate to me, for I am an unknown man.’

He replied, ‘The people of my land are more worthy than you.’

I said, ‘I am from the people of al-Shām.’

He replied, ‘That is worse for you.’

288. It was narrated to me by ‘Abd al-‘Azīz ibn Abī ‘l-‘Hasan al-Qarimisīnī [...] that Abu Bakr ibn ‘Ayyāsh said: “If I knew that someone seeks this knowledge and practices it, I would go to his house to narrate to him. Do you think that I do not dislike what I do with you! I know that you are its people, and that it will disappear if you abandon it.”

Abu Bakr said: From the most interesting narrations regarding Abu Bakr ibn ‘Ayyāsh[‘s interactions] with the ḥadīth disciples is:

289- أخبرنا أبو منصور محَمْد بن عيسى بن عبد العزيز الهمذاني، حدَّثنا صاحِب بن أحمد الحافظ، أخبرنا أحمد بن مهَمْد بن مهَمْد بن عبد الله الغفآر قال: حضرتُ أحمد بن بديل الكوفي، وقد أطفأ به أصحاب الحديث، وذكرنا عشرا. فقال تكَتينَ لا أدرَكما أبا بكر بن عياش قال قلنا كَيف كان قال: حضرت مع أبي كربّ وحبي بن آدم، ومعهم فلان الهاشمي، قَسَالُهُ أن يحدثُهم بعشرة أحاديث فقال لا ولا حديثين قالوا فحدثنا بحديثين قال: ولا بنصف حديث. قال: فحدثنا نصف حديث قال: اخطأوا إن
289. [...] That which we were informed of by Abu Manṣūr Muḥammad ibn ʿĪsā ibn ʿAbd al-ʿAzīz al-Hamadhānī [...] that Muḥammad ibn ʿAbd al-Ghaffār said: “I attended [the gathering] of Ahmad ibn Budayl al-Kūfī, and the ḥadīth adherents had come around him and mentioned his toughness. He said, ‘Imagine if you had seen Abu Bakr ibn ‘Ayyāsh.’

They asked, ‘How was he?’

He replied, ‘I attended [his gathering] with Abu Kurayb and Yaḥyā ibn Ādam, and with them was [so-and-so] al-Ḥāshīmī, and they asked Abu Bakr ibn ‘Ayyāsh to narrate to them ten aḥādīth, and he said: ‘No not even two.’

So they asked, ‘Then narrate two ḥadīth to us.’

He replied, ‘Not even half of a ḥadīth.’

So it was asked, ‘Then narrate to us half of a ḥadīth.’

He replied, ‘Then choose either the ḵisnād or the ḥadīth.’

So Yaḥyā ibn Ādam, who was our teacher, said, ‘O Abā Bakr! You are an ḵisnād to us, so give us [a ḥadīth].’

Then, Abu Bakr said: ‘The Messenger of Allah ﷺ said ...’ and mentioned a ḥadīth.”

290. It was reported to us by ʿĀḥmad ibn Muḥammad ibn Ghālib [...] that Abu ‘l-Dardā’ narrated from one of his associates: ‘Abu Bakr ibn ‘Ayyāsh was asked, ‘Narrate to us.’
He replied, ‘I will not.’

They said, ‘A single ḥadīth?’

He said, ‘Al-Mughīrah narrated to us, he said: ‘I saw al-Sha'bî rolling a large vessel.’”

Abu Bakr said: Look at the bad attitude of Abu Bakr [ibn ‘Ayyāsh] when he was annoyed by the hadith adherents, and they asked him to narrate [just] one hadith to them. [And look at] how he narrated something to them of no goodness or benefit to its audience, despite the virtue of the hadith adherents being narrated explicitly from Abu Bakr:

291. It was narrated to me from ‘Abd al-‘Azīz ibn Ja‘far al-Faqih [...] that Ḥamzah ibn Sa‘īd al-Marwazi said: “I heard Abu Bakr ibn ‘Ayyāsh say, whilst he hit the shoulder of Yahyā ibn Ādam with his hand: ‘Woe to you O Yahyā! Is there a people in this world better than the hadith disciples??’”

292. It was narrated to me by Abu Ṭalib Yahyā ibn ‘Alī ibn al-Ṭayyib al-Daskarī [...] that Abu Bakr ibn ‘Ayyāsh said: “I have not seen a people better than the ḥadith disciples. One of them would continuously come to me to hear a word many times, although if he wished just to say, ‘I heard Abu Bakr ibn ‘Ayyāsh [state] ...’ he could do so.”

293. It was reported to us by Abu Nu‘aym al-Ḥāfiz [...] that Hannād ibn al-Safi said: “Abū Bakr ibn ‘Ayyāsh went out one day, and the ḥadith adherents were at his door, and he said, ‘These are the best of people, if they wished they could go back and say, ‘We heard ...’”
Abu Bakr said: In this book of ours, we have mentioned the virtues of hadith and its people who are privileged to memorise and transmit it, enough to suffice from anything else, and enough to suffice one who hears and understands it.

I will mention, after this book of mine, Allah willing, a book dedicated to the mannerisms of a narrator and manners of the [hearer] (Akhlâqu ’l-Râwi wa ’l-Wâ’i), [mentioning] what is obligatory upon them, preferred from them, and disliked for them, for no one from amongst the hadith disciples can do without knowing that.

We ask Allah to aid us in what we want, to preserve us from mistaking and erring in it, for He is over all things able.
Sharaf Ashābi 'l-Hadīth

خليفه محمد النبي وآله وصحبه وعلى التابعين من بعدهم.

This is the end of the book *Sharaf Ashābi 'l-Hadīth*, and praise be to Allah, the [manner of] praise He is rightful to, and His salutations be upon the best of creation, the Prophet Muḥammad; upon his family, his Companions and those who follow after them.
The Eminence of the Hadīth Adherents
نصحة هذا الحادي
للدكتور إبراهيم الحافظ الصجري
طبعة النسيم: "الخطيب البغدادي" (463-393)
[The Author’s Opening]^{138}

I compiled this book for the hadith disciple specifically, and for others in general, and in it there is advice from me to him, [out of] jealousy [to protect] him, and it is that he differentiate himself from those who accepted ignorance for themselves, and who do not have any reason to be attributed to the people of virtue. [Moreover,] that he look at what he spends (lit. spent) most of his time and life doing, from writing and gathering the hadith of the Messenger of Allah ﷺ, and investigating regarding the knowledge that he is required [to know]; to understand the permissible and the forbidden of it, the specific and the general of it, the obligatory and the voluntary of it, the allowed and the prohibited of it, the abrogating and abrogated of it, and

^{138} [T] Note the sub-headings are not from the words of the author. We have added them to make the text more digestible.
other types of its sciences, before his time to do so runs out.

الفصل
[Section]

1. It was reported to us by Abu ‘l-Hasan Muḥammad ibn Ahmad ibn Rizqawayh [...] that al-Shāfi‘ī said: “Gain understanding [in religion] before you are in leadership, for after you assume leadership, there is no way to do so.”

2. It was reported to us by ‘Ubaydullāh ibn Abī ‘l-Fatḥ al-Fārisī [...] that Abu Muḥammad al-Marwāzī said: “It used to be said, ‘Clay [is moulded] by a stamp, so long as it is moist.” Meaning that knowledge must be sought at a tender age.

3. It was narrated that the Commander of the Faithful, ‘Umar ibn al-Khaṭṭāb ﷺ said: “Gain understanding before you gain leadership.” This was narrated to us [via a number of routes (listed below)]:

139 The author here has preceded with the text before the chain of narration. This is a
An Advice to the People of al-Ḥadīth

أَخْبَرَنَا عَلَيْهِ بِنَ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ الْمُعَدْلِ، أَنَّا إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الْسَّفَارُ، تَنَا
سَعَدُانُ بْنُ نَصْرٍ، تَنَا وَكِيْعُ، عَنْ ابْنِ عُوَّانٍ.
وَأَخْبَرَنَا مُحَمَّدٌ بْنُ أَحْمَدٍ بْنُ رَقْفٍ، أَنَّا عُمْرَانُ بْنُ أَحْمَدٍ الْمَدْقَاقُ، تَنَا حَبْلُ بْنُ
إِسْحَاقَ، تَنَا بَكَرُ بْنُ مُحَمَّدٍ، حَدَّثُنَا عَبْدُ اللَّهِ بْنُ عُوَّانٍ.
وَأَنَا إِبْنُ أَبِي بَكْرٍ، أَنَّا أَبُو سِهْلُ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ زِيَادٍ
الْقَطَانُ، تَنَا مُحَمَّدٌ بْنُ غَلِبٍ بْنِ حَزَبٍ.
وَأَخْبَرَنَا أَبُو الْفَرْجٍ مُحَمَّدٌ بْنُ عُمْرٍ بْنُ مُحَمَّدٍ الْجُشَاصُ، أَنَّا أَحْمَدُ بْنُ يُوسُفٍ بْنُ
خَالِدٍ الْمُطَرِّدُ، تَنَا أَحْمَدُ بْنُ عُيْنِيّ - هُوَ الرَّجَّالُ - قَالَ فَلَا تَنَا هُودَةٌ، عَنْ ابْنِ عُوَّانٍ.
وَأَخْبَرَنَا أُمَتْمِيْسُ بْنُ أَبِي الْحَسَنٍ، أَنَّا أَبُو بَكْرٍ مُحَمَّدٌ بْنُ جُعَفْرٍ بْنُ مُحَمَّدٍ الأَمِيَّ显
القَارِئُ، تَنَا مُحَمَّدٌ بْنُ الْقَاسِمٍ مُوَّلَى بْنِي هَاشِمٍ، تَنَا أَرْهَرٍ، عَنْ ابْنِ عُوَّانٍ، عَنْ
مُحَمَّدٍ، عَنْ الأَحْنَفِ.
وَقَالَ حَدِيثٌ وَكِيْعُ وَكِيْعُ، عَنْ ابْنِ سِيْمِينٍ، عَنْ الأَحْنَفِ بْنِ قَيْسٍ، قَالَ قَالَ عُمْرُ
بْنُ الْحَطَّابِ: تَفَقَّهُوا قَلِبَ أَنْ تُسَوَّوا.
أَخْبَرَنَا الْحَسَنُ بْنُ أَبِي بَكْرٍ أَنَّا أَحْمَدُ بْنُ إِسْحَاقَ بْنُ يِنَحَابِ الْطَّيِّبِ، تَنَا مُحَمَّدُ
بْنُ يُوسُفٍ الْفَرْجِيّ، تَنَا أَرْهَرٍ، تَنَا ابْنُ عُوَّانٍ، عَنْ الْحَسَنِ، عَنْ الأَحْنَفِ بْنِ قَيْسٍ،
قَالَ قَالَ عُمْرُ بْنُ الْحَطَّابِ: تَفَقَّهُوا قَلِبَ أَنْ تُسَوَّوا.
كَذَا قَالَ: عَنْ الْحَسَنِ، وَالْضَّوَابُ عَنْ ابْنِ سِيْمِينٍ كَمَا ذَكَرَناهُ أَوْلَا، وَاللَّهُ أَعْلَمُ.

[End.]

method which is allowed and utilised by the masters of this science. Al-Dhahabi said in
al-Muqizah (p. 52), “From the allowed practices is to precede the text which is heard
over the chain of narration and vice versa (وَمِنَ التَّرَمِيَّصِ تَقَدِّمُ مَنْ سَمَّى عَلَى الإِسْتَهَادِ)بالعكس).
4. It was reported to us by Abu ʿl-Ḥasan Ahmad ibn ʿAlī ibn al-Ḥasan al-Bādā [ ... ] that Abu ʿUbayd said regarding the statement of ʿUmar, “Gain understanding before you gain leadership”:

“Learn knowledge as long as you are young, before you are the elders and leaders whom are looked at. If you do not learn before this, you will have shyness to learn after growing old, thus you will remain ignorant, and you will take [your knowledge] from the young, which will be degrading for you. This is similar to the narration of ʿAbdullāh, ‘People will continue to be in [a state of] goodness as long as they take their knowledge from their elders, [however] if it comes from the young, then they are doomed.”

قال: أبو عبيدة: وفي الأصحاب تفسير آخر بلغني عن ابن المنبارك أنه كان يذهب بالصاحب إلى أهل اليدع ولا يذهب إلى السئ.

Abu ʿUbayd said: “There is another interpretation of “those who are lesser” (al-asāghīr), which was transmitted to me from Ibn al-Mubārak. It is that al-asāghīr refers to the people of innovation, and not to [those lesser in] age.”

5. أخبرنا ʿAbdullāh بن محمد بن عبد الله الوعظ، أنه عمر بن محَمَّد بن أحمد الجمحي، نا علَي بن عبد العزير، نا مَحَمَّد بن عمار الموصلي، نا عفيف بن سالم، عن ابن لهيعة، عن بكر بن سوادة، عن أبي أمية الجمحي - رضي الله عنه - قال: صلى رسول الله صلى الله عليه وسلم عن أشراط الساعة، قال:
5. It was reported to us by ‘Abd al-Malik ibn Muhammad ibn ‘Abdullāh […] that Abu Umāyah al-Jumāhiyyi said: “The Messenger of Allah ﷺ was asked about the signs of the hour, and he said, ‘Amongst its signs is that knowledge will be sought from the young.’”\textsuperscript{140}

6. ‘Ali reports from Muslim ibn İbrahim […] that ‘Abdullāh said: “People will continue to be in [a state of] goodness so long as they take knowledge from their elders, from the trustworthy, and from the scholars. [However] they will perish if they begin to take it from their young and wicked.”

\textsuperscript{140} Its chain of narration is \textit{mursal}. It was reported by Ibn al-Mubārak in \textit{al-Zubd} (61).
7. It was reported to us by Abu 'l-Hasan Muhammad ibn 'Abd al-Wahid ibn Muhammad ibn Ja'far [...] that 'Abdu'llah ibn Muslim ibn Qutaibah al-Dinawari said: “It was asked regarding [the] statement, ‘People will continue to be in [a state of] goodness so long as they take knowledge from their elders’. What he meant was that people will continue to be in [a state of goodness] so long as their scholars are their elders, and not the young. This is because the elders no longer have the desires of the young, their intensity, hastiness, and foolishness, and they have gained practice and experience. Hence, doubt does not enter his knowledge, desire does not overcome him, greed does not deviate him, and the devil does not cause him to make mistakes as he does with the young. Also, along with age comes composure, dignity, and prestige. Such issues may occur to the young which the elder is safe from, and if they do, and they (i.e. the young) issue judgements and rulings, then they are doomed, and they will cause doom.”

8. Al-Khaṭīb said: It is not sufficient that one is only a narrator, or only a scholar of hadith.

8- فَقُدْ أَخْلَصْتُ أُبُو نُعْمَانَ الْخَافِتُ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ الْمَعْذَّلُ، نَآَمُهُ بْنُ عَلِيٍّ الْأَنْصَارِيٌّ - وَمُؤَلِّدَةُ أَبِيَّهُ - نَا أُبُو الْخَلْقَةِ الْأَرْضِيَّةُ، نَا عَلِيٌّ بْنُ مُوسَى الرَّضِيَّ الْأَبْيَهُ، عَنْ أُبِيَّهُ، عَنْ جَدَّهُ، عَنْ أَبَاهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (كُنْتُمْ دَاً وَلَا تَكُونُوا رَوْامًا، حَدِيثٌ تَعْرُجُونَ فِيهِ مَجَرَّ مِنْ أَلْفٍ حَدِيثٍ تَرْجُوُونَهُ)
narrate.”

9. It was reported to us by Ahmad ibn Abī Ja’far al-Qaṭṭār [...] that al-Rābi’ ibn Sulayman said: “I heard al-Shāfi‘ī state, after those who aimlessly carry knowledge were mentioned: ‘This [person] is like one who cuts a bundle of wood at night and then carries it; perhaps there might be a snake therein and it would bite him whilst he does not know.”


10. It was reported to us by Abu ‘l-Hasan Ahmad ibn Muḥammad ibn Aḥmad al-‘Atiqī [...] that Muḥammad ibn al-Hasan ibn Durayd said: “Some were asked, ‘When does literature become harmful?’ [They] replied, ‘When ingenuity lessens, and narrations become more prevalent.”


141 This report is fabricated. Abu ‘l-Šālt al-Harawī is a kaddāb (liar) who reported a fabricated parchment from ‘Alī al-Riḍā. And Ibn Tāhir said about ‘Alī al-Riḍā, “He has reported strange statements from his father.” Al-Ḥāfiz al-Dhahabī commented upon the statement of Ibn Tāhir in al-Mizān (3/158), “It is important to verify if the ḥaṣād is firmly established to him, if not, then people have lied upon him and fabricated an entire parchment. He did not lie upon his grandfather Ja’far al-Sādiq.”

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11. It was reported to us by al-Qādī Abu ʿl-ʿAṣā Muḥammad ibn ʿAlī al-Wāṣiṭī that Abu ʿl-Ḥasan Muḥammad ibn Jaʿfar al-Tamīmī al-Kūfī said: “Abu ʿl-ʿAbbās ibn ʿUqdhah said to us one day, after being asked by a man about ḥadīth, ‘Do not narrate much of these aḥādīth, for they are useless except to those who know their meanings.’”

Yahyā ibn Sulaymān reported from Ibn Wahb that he heard Mālik state: “Many of these aḥādīth are misguidance, some aḥādīth have come from me and I wish that I would be lashed twice for each ḥadīth, and that I never narrated them.”

第二节

Perhaps one would live a long life, and be afflicted with a novel issue in his religion, wherein he would need to ask a jurist of his time, and perhaps the jurist would be a young person, and thus [the person who needed to ask] would shy away or haughtily abstain from asking him, and hence lose out on knowing the command of Allah by abstaining from learning the ruling of his case.
12. It was reported to us by ‘Abd al-Malik ibn Muḥammad ibn ‘Umar ibn Muḥammad al-Jumḥiyyi [...] that ‘Umar said: “I came to know when the people are upright and when they are corrupt: When fiqh (jurisprudence) comes from the young, the elders will abstain from it; whereas when fiqh comes from the elders, the young will follow them and thus both parties are guided.”

And if success from Allah touches the elder and he asks the [younger] jurist, it may be possible that with his attendance, he may be met by one who knows of him, and censors him for his failure during his prime years, if he was negligent in seeking knowledge. This will cause him to turn away sullenly, and [brood] over what passed of negligence sorrowfully.
13. It was narrated to me by Abu Ṭahir Muḥammad ibn Ḥamd ibn ‘Alī al-Ushanānī [...] that Muḥammad ibn ‘Ubayd said: “A man with a large beard came to al-A’mash and asked him about a [rudimentary] issue which is memorised by children, and al-A’mash turned to us and said, ‘Look at his beard, it could carry four thousand ḥadith, yet his issue [queried about] is that of a child.’”

***

[الفصل]
[Section]

ولعلم أن الاكتبار من كتب الحديث ورواتها لا يصيب بها الرجل فقيهًا، إنما ينقضه
باستيابل معاينة وإعظام التفكير فيه.

It should be known that authoring numerous books of ḥadith and narrating them does not make one a jurist. Rather, one becomes a jurist through extracting its meanings and closely examining them.

١٤ - حديثي محسن بن أحمد الأشتائي، نا أحمد بن إسماعيل النهاوندي، نا
المحسن بن عبد الرحمان، حديثي أحمد بن محسن بن شهيل الخفيف، نا محمد
بن إسماعيل أبو عبد الله الصهبانئي يمكنة، نا مصطفى الريفي، قال سمعت
مالك بن أبينس قال لا ينبغي أحييه أبو سكر وإسماعيل ابن أبي أويس - أراكما
نجبان هذا الشهان وتطنيته، قال: نعم، قال: إن أحييتما أن تتنيتع بي وتفقه الله
بكم فافئلا منه وتفقهها.

14. It was narrated to me by Muhammad ibn Ḥamd al-Ushanānī [...] that Muṣʿab al-Zubaytī said: “I heard Malik ibn Anas say to his two nephews, Abu Bakr and Iṣmāʿīl, the sons of Abu Uways, ‘I see that you like this discipline and seek it.’

They said, ‘Yes.’

Malik then said, ‘If you would like to benefit from it, and that Allah [causes] benefit through you, then seek it less and gain fiqh (jurisprudence) [in your
5- أخبرنا مهرو بن الحسن بن القطان، أنا عبد الله بن إسحاق بن إبراهيم البغوي، نا أحمد بن السري، نا سهيل بن زرجلة، نا شفيق بن إسماعيل بن أميل بن الأغشبي، قال: لم يسمع الحديث، فلما قُلْتُ لَو جَلَّستَ إِلَى سَانِيَةٍ أَفْتَى

النَّاسُ، قال فجعلتُ إلى سانية فكان أول ما سألوني عنيه لَم أدر ما هو!

15. It was reported to us by Muhammad ibn al-Husayn al-Qattan [...] that al-A’amash said: “When I heard hadith, I thought that I could [just] sit by the column and give rulings to people.” He continued, “So I sat by a column, and the first thing they asked me about I had no knowledge of.”

الفصل

Section

- أخبرنا مهرو بن أحمد بن علي الدقائ، نا أحمد بن إسحاق البغوي، قال: نا ابن خلاة، أنا أبو عمر أحمد بن مهرو بن سهيل، قال حدثني رجل

ذكره من أهل العلم، قال ابن خلاة وأقسمت أنا اسمه قال:

ووقت امرأة على مجلس فيه يحيى بن معين وأبو خليفة وخلف بن سالم في جماعة ينذاكرون الحديث، فسمعهم يقولون قال رسول الله صلى الله عليه وسلم قد رواه فلان وما حدث به غير فلان، فسألهم عن الخاضع تمس لا الموتى، وكانت عرابة؟ قال لله يجيها أحد منهم، وجعل بعضهم ينظر إلى بعض، فأتتب أبو ثور، فقالوا لها: عليك بالمقيل، فلم تقل إنه قد فعلنها، فسالته، فقال تمس لا الموتى ليحديب القاسم عن عاصفة أن النبي صلى الله عليه وسلم قال لها: ((أما إن حضتك لست في دينك، لاحيلني: كنت أوقُي رأس رسول الله صلى الله عليه وسلم بالله، وإسلم بألما وآنا خاضع، قال أبو ثور: فإذا فرقت رأس الموتى فالصوتي أولى 315

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religion.)”
16. It was reported to us by Muhammad ibn Aḥmad ibn ‘Aṭṭ al-Daqqāq [...] that Ibn Khallād reported from Abu ʿUmar Aḥmad ibn Muḥammad ibn Suhayl from a man amongst the scholars, whom Ibn Khallād forgot the name of: “A woman stood at a gathering that included Yahyā ibn Maʿīn, Abu Khaythamah, Khalaf ibn Sālim, and a group of people reviewing ḥadīth, and she heard them say, ‘The Messenger of Allah ﷺ said, and so-and-so narrated it, and only so-and-so narrated it from him,’ so she asked them if a menstruating woman [is allowed to] wash the dead having performed major ritual purification [beforehand], and none of them answered her, and they began to look at each other.

Abū Thawr came and they told her, “You must ask the one who is approaching.”

So she turned to him, and he had drawn closer to her, so she asked him, and he [replied], ‘She is allowed to wash the dead, due to the ḥadīth of al-Qāsim from ‘Aishah [who said] that the Prophet ﷺ told her, ‘Your menstruation is not in your hand,’ and due to [‘Aishah’s] statement, ‘I used to part the Prophet’s ﷺ hair with water while I was menstruating.’ Abu Thawr said, ‘Therefore, if she parted the hair of the living, then there is more reason [that she is allowed to touch] the dead.’

Those sitting in the gathering said, ‘Yes, it was reported by so-and-so, and it was narrated to us by so-and-so, and it is known through these routes,’ then they started to mention the routes. Upon this, the woman said, ‘Where were you beforehand!’”

الفصل

Section

قال فلما أسرعت السنة المخالفين إلى الطعن على المحددين لجعلهم أصول الفقه وأدلته في ضعف السنن، مع عدم معرفتهم بما واصفعه، فإذا عرف صاحب

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[The author] said: The tongues of those who oppose hastened towards criticising the people of hadith, due to their ignorance in the principles of jurisprudence and its evidences within the sunan, and their lack of knowledge as to where they occur [within it]. Hence, if a ḥadīth disciple is known for his understanding, the tongues are muted regarding him, his status is magnified in the hearts and eyes, and the one who criticised him becomes fearful of doing so.

17. We were informed by Muḥammad ibn ‘Abdillāh al-Ḥina‘ī [...] that Wāki‘ said: ‘Abu Ḥanifah met me and said to me: ‘If you were to leave writing down ḥadīth and learn fiqh, would that not be better?’

I said, ‘Is not fiqh in its entirety gathered in ḥadīth?’

Abu Ḥanifah then said, ‘What do you say about a woman who claims to be pregnant and the husband denies it?’

I replied, ‘It was narrated to me by ‘Abbād ibn Manṣūr from ‘Ikrimah from Ibn ‘Abbās that the Prophet performed the li‘ān procedure in the case of pregnancy.’

Upon this he left me, and after that, when he would see me taking one way,
he would take another.”

18. It was reported to me by al-Hasan ibn Muhammad ibn al-Hasan al-Khallal [...] that ‘Ali ibn Khashram said: “I heard Waki’ say more than once, ‘O young people! Learn the fiqh (understanding) of the hadith, for if you learn the understanding of hadith, the people of al-nay will not overcome you.”

19. It was reported to us by al-Hasan ibn al-Hasayn ibn al-‘Abbâs al-Nâfî [...] that Ahmad ibn ‘Ali al-Abbâr said: “I heard Waki’ tell the hadith disciples, ‘If you were to seek understanding and knowledge of hadith, the people of al-nay would not overcome you. Abu Hanîfah never gave his opinion in any matter that is needed except that we can narrate a chapter about it.’”

[الفصل]
[Section]

قال - رحمه الله -: وَلَا بَدٌ لِّمَنْ يَقْصِرْ مُنَكَّرَ أَسْتَفْتَيْهِ مِنْ أَسْتَفْتَيْهِ يُذْرَسُ عَلَيْهِ، وَيَزْجَعُ فِي تَفْسِيرِ مَا أُتْسِكَلُ عَلَيْهِ، وَيَغْرِفُ مِنْهُ طَرَقَ الْإِجْهَابِ، وَمَا يَقْرُرُ بِهِ بَيْنَ الصَّحَّةِ وَالْفَسَادِ.

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The author said: The one training in understanding must have a teacher to study with, to explain the things that are unclear to him, to learn the ways of diligent enquiry from him, and how to differentiate between what is correct and what is false.

20. It was reported to us by Abu 'I-Fath 'Abd al-Karīm ibn Muḥammad ibn Ahmad ibn al-Qāsim al-Manāmī [...] that Sulaymān ibn Abī Shaykh said: “Some of the people of Kūfah informed me that it was said to Abu Ḥanīfah, ‘There is a gathering in the masjid wherein they examine jurisprudence.’ He asked, ‘Do they have a [teacher]?’ They replied, ‘No.’ He said, ‘They will never gain understanding.’”

21. It was reported to us by al-Ḥasan ibn Abī Ṭalib [...] that Abu Nu‘aym said: ‘I used to pass by Zufar [ibn Hudhayl] while he was covered with a cloak, and he would say, ‘Come O squint-eyed so that I may sift through your aḥādīth for you,’ so I would narrate to him what I heard, and he would say, ‘This [ḥadīth] can be taken from, and this one cannot; this one here abrogates and this one is abrogated.’”
22 - حدَّثني محمد بن علي الصموئي إمالة، أنا عبد الرحمَن بن عمر الصُّنعتري،
نا محمد بن أحمد بن عبد الله بن ورَكَان الصوامي، نا إبراهيم بن أبي داوَد،
نا علي بن معين، نا يحيى بن عمرو، قال: جاء رجل إلى الأَعمَش فسأله
عن مسألة وأبو حنيفة جالس، فقال الأَعمَش: يا عمُّانُ فلِيُ فيها، فأجابه، فقال
الأَعمَش: من أين قلت هذا؟ فقال: من حديثي الذي حدِّثتنيه، قال: تعمَّن نحن
صيادلة وأنتم أطباء.

22. It was narrated to me by Muhammad ibn ‘Alī al-Ṣūrī [...] that ‘Ubaydullāh ibn ‘Amr said: “A man came to al-A‘mash and asked him about a matter whilst Abu Ḥanīfah was present, and al-A‘mash said, ‘O Nu‘mān, say something about it.’

So Abu Ḥanīfah answered [the man], and al-A‘mash said, ‘Upon what basis did you say this?’

Abu Ḥanīfah replied, ‘From your ḥadīth that you narrated to us.’

Al-A‘mash then said, ‘Yes, we are the pharmacists, and you are the doctors.’”

23 - أخبرنا القاضي أبو عبد الله الحسِين بن علي الصَّبَرِي، أنا عبد الله بن
محمد الشاھید، أنا مكرم بن أحمد، أنا أحمد بن علي.

واخبرنا الحسن بن علي الخَوَرَزِي، أنا محمد بن العامَّاس الخَوَرَزِي، أنا أبو بكر
الله بن محمد بن زياد النَّسَابِي، قال: سمحت أبا إبراهيم المُرَزَّي، قال: أنا
علي بن معين، أنا يُحيى بن عمرو، قال:

كان أبو الأَعمَش وهو يسأل أبا خِيَفَة عن مسألة ويجيبه أبو خِيَفَة. فقول لله
الأَعمَش من أين لَه هذا؟ يقول أنت حدَّثنا عن إبراهيم يَكَذَّبا وحدثنا عن
الشَّعَابِي يَكَذَّبا، قال فكان الأَعمَش بعد ذلك يقول: يا مَعَشر المُفَقهاء أتَمِن الأَطباء؟
ونحن الصَّيادِلَة. واللَّيْلَة لِحِيْدِث الصَّبَرِي.”

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23. It was reported to us via two chains of narration [...] that ‘Ubaydullāh ibn ‘Amīr said: “We were with al-‘Āmash while he was asking Abu Ḥanīfah about issues, and when Abu Ḥanīfah would answer him, al-‘Āmash would ask him, ‘Where did you get that from?’ And he would reply, ‘You narrated such and such to us from Ibrāhīm, and narrated such and such to us from al-Sha‘bī.’” He continued: “So, al-‘Āmash would say after that, ‘O jurists, you are the doctors, and we are the pharmacists.’” The wording is according to the narration of al-Ṣaymārī (i.e. the first chain of narration).

24. It was reported to us by Abu Muslim Ja‘far ibn Bābī al-Faqīh al-Jīlī [...] that ‘Aṭiyyah ibn Baqīyyah said: “My father said to me, ‘I was with Shu‘bah ibn al-Ḥajjāj when he said to me, ‘O Abā Muḥammad, if an enigmatic matter came before you, who would you ask regarding it?’

Baqīyyah said, ‘I thought to myself that this man is [afflicted] with self-amazement, and I said, ‘O Abā Biṣṭām, we would turn to you and your companions so that you could give us the religious edict.’”

قَالَ: فَمَا كَانَ إِلاَّ هَتَّيْهَا إِذْ جَاءَهُ رُجُلٌ، قُلْتُ: بَلْ أَنَا بِسْطَمٍ رُجُلٌ ضَرِبَ رُجُلًا عَلَى أَمْ رَأَيْتُ أَفْدَحَيْهِ ظَلَامُهُ؟ قُلْتُ: فَجَعَلَ غَيْبَةً يُبَيِّنُ عَنْهُ يَتَبَيَّنُ وَبِبَيَانٍ، فَأَفْتَقَتْ إِلَيْهِ أَنْ أَلْحَّ عَلَيْهِ، قُلْتُ: بَلْ أَنَا بِسْطَمٍ رُجُلٌ فَالْبَيِّنَةَ عَلَى أَهْلِهِ، لَوْ لَمْ يَلْحُ عِنْدَهُ مَا يَظْهَرُ وَبِأَنْفُسِهِ، فَقُلْتُ: بِشَاءٍ اللهُ وَأَنفُسُهُ أَنْفُسُهُ لَمْ يَلْحُ عِنْدَهُ مَا يَظْهَرُ وَبِأَنْفُسِهِ، فَقُلْتُ: فَجَعَلَ غَيْبَةً يُبَيِّنُ عَنْهُ يَتَبَيَّنُ وَبِبَيَانٍ.
He continued, ‘A short while after, a man came to him and said, ‘O Abā Biṣṭām, one man hit another man on his head, and the one who was hit claimed that he can no longer smell.’ Shu’bah began to busy himself right and left, so I signalled to the man to press him, and Shu’bah turned to me and said, ‘O Abā Yuhmad, how harsh is transgression upon those who deserve it, by Allah, I have nothing to say about it, so you give him the ruling.’

I said, ‘He asks you, and I give him the edict?’

He replied, ‘I have asked you.’

So I said, ‘I heard al-Awzā‘ī and al-Zubaydī both say, ‘Mustard seed should be ground finely, and then he should smell them; if he sneezes then he has lied, and if he does not then he has said the truth.’

The man said, ‘You have done it O jurist, by Allah, no man who is unable to smell would sneeze.’”

[We have completed the book.]