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للخطيب البغدادي

الإمام الحافظ أبو بكر أحمد بن علي بن ثابت

Travelling in the Pursuit of Knowledge

al-Imām Hāfiẓ Abū Bakr Aḥmad ibn ʻAlī ibn Thābit

al-Khaṭīb al-Baghdādī

DAR AL-ARQAM

بسم الله الرحمن الرحيم

"The house of al-Arqam is the house of Islam"

Al-Hakim (d. 403 H.) in *al-Mustadrak 'Ala al-Sahihayn* (6185)

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By al-Khateeb al-Baghdadi

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Travelling in the Pursuit of Knowledge

By al-Khateeb al-Baghdadi

[A translation of his work: *Rihla fi Talab al-Hadeeth*]

"My Lord! Bestow wisdom on me, and join me with the righteous; and grant me an honourable mention in later generations; and make me one of the inheritors of the Paradise of Delight."

[Ash-Shu'ara: 83-85]

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AL-KHATEEB AL-BAGHDADI رحمه الله

His Name and Birth

He is the *imam*, the *hafiz*, the *faqih*, the great orator, the *muhaddith* and historian: Abu Bakr Ahmad ibn 'Ali ibn Thabit ibn Ahmad ibn Mahdi, better known as al-Khateeb al-Baghdadi. He was born in the year 392 A.H., corresponding to the year 1002 A.D.

His Upbringing

His father was the *khateeb* (lecturer) of his village (this is how al-Khateeb al-Baghdadi procured his name). He had high aspirations for his son and set him upon the path that would create a scholarly giant. His father encouraged him to begin sitting in the classes of hadeeth from the age of eleven (in the sitting of Ibn Rizqaway) and thus his journey in the pursuit of knowledge began, taking him to Nishapur, Asfahan, Hamadan, Basra, Damascus, Sur, Jerusalem and the Haramain (Makkah and Madinah) at various points in his life.

His Works

Al-Khateeb authored over one hundred books on various sciences of

the religion but most of his books were focussed on the science of hadeeth and its men. Ibn Hajar said in his introduction to *Sharh Nukhbah al-Fikar*,
"There is hardly a single discipline among the sciences of hadeeth in which al-Khateeb did not author a treatise." Then he cited the great *muhaddith* Ibn Nuqta's praise, "Whoever gives credit where credit is due knows that all hadith scholars, after al-Khateeb, depend on his books."

The book that he is most known for is *Tarikh Baghdad* (The History of Baghdad). This is a fourteen volume encyclopaedic insight into the history of Baghdad with an emphasis on its men of knowledge and high esteem. It contains 7831 biographies of which approximately 5000 are of narrators of hadeeth. It also contains over 4000 hadeeth of which over half are not found in the six books of hadeeth,[1] indicating al-Khateeb's stature in the field of hadeeth.

Ibn Khalkan mentions, "He was a *hafiz* of exact knowledge and a scholar of profound learning. Had he written nothing but his *Tarikh*, that production would have been sufficient for him due to its vastness of information and yet he has produced nearly one hundred works. His merit is too well known to require description. He was a scholar in *fiqh* until he become overwhelmed and engrossed with hadeeth and *tarikh*."

His Personal Qualities

Despite his vast knowledge, al-Khateeb possessed great humility. It is narrated by Abu Nasr Muhammad ibn Sa'eed al-Muaddib on the authority of his father that he said:

> I said to Abu Bakr when I met him, "Are you *al-hafiz* Abu Bakr?"
> He replied, "Memorization ended with al-Daruqutni. I am

1 The hadith collections of: Bukhari, Muslim, Abu Dawud, Tirmidi, Ibn Majah and al-Nasai.

Ahmad ibn Ali al-Khateeb."

He was a voracious reader and would devour books at unfathomable rates. He wrote in his *Tarikh Baghdad* that once when he travelled for Hajj, he read the whole of *Sahih al-Bukhari* to his shaykh in three sittings. Imam al-Dhahabi states, "By Allah, this is a kind of reading faster than anyone has heard." In light of this, it is evident that one with such a quality would not waste time. It is reported that al-Khateeb would read whilst walking and he himself narrated regarding multi-tasking that Ubayd ibn Ya'ish stated, "For thirty years I never ate at night with my own hand. My sister would spoon feed me whilst I wrote hadeeth." Therefore, it is evident that this is from the manners of the *muhaditheen*. Al-Khateeb would also not neglect the Qur'an, giving it its due right through frequent recitation, as evidenced by numerous reports.

His Death

He died in Baghdad in the year 463 A.H., corresponding to 1071 A.D.

Ibn al-Najjar said, "At the end of his life he gave away his wealth in charity to those devoted to hadeeth and *fiqh* and to the poor. His wealth amounted to approximately two hundred dinars. He also gave away his clothes and left his books as a *wakf*, a legacy for the Muslims to benefit from." Al-Khateeb was known as the *hafiz* of the east and his contemporary Ibn 'Abdul Barr was known as the *hafiz* of the west. It is interesting to note that Allah took their souls away during the same year.

Publisher's Preface

By the name of Allah, the most benevolent to mankind, the most Merciful to all believers. All praise is for Allah, Lord of the worlds. Peace and prayers be upon Muhammad, his family, his Companions and all those who follow in their footsteps until the last day.

Before you is the English translation of the classical treatise entitled *al-Rihla fi Talab al-Hadeeth* by the great scholar of the Shafi'i school of jurisprudence, Khateeb al-Baghdadi. He was considered a master of many sciences but his specialities were the fields of hadeeth and history. This treatise is essentially a gathering of powerful and insightful narrations (of the companions, early scholars and the Prophet Musa ﷺ) that emphasise the importance of travelling and exerting efforts towards seeking knowledge. It also serves as a historical record, highlighting the efforts of the early generations without whom the knowledge would not have been collected. These narrations also serve as a reminder of the high aspirations required by all Muslims in the pursuit of knowledge, a wakeup call to tread the path of our pious predecessors.

The author has masterfully picked narrations displaying not only the exertions of the predecessors towards seeking knowledge, but also espousing the noble qualities that must go hand in hand with it, such as humbleness and sincerity. This is a matter of great significance to our time as the influence of western culture and the spread of social media has affected the Muslims, causing self-delusion and arrogance to creep within our hearts.

Lastly, the narrations cited display how the companions and scholars

honoured the words of the Prophet ﷺ and also their wish to draw closer to him through seeking the smallest chain of narration attainable. It was not a matter of mere academia but rather a bond that they clinched to keep the ties between them and his noble words.

Dar al-Arqam Publishing,
11th Shawwal 1435/8th August 2014

Note: We completed this book two years prior to the actual time of publishing (2016) with a brief biography. However due to the lack of information available regarding al-Khateeb in the English language, it was decided to translate his full chapter from Imam al-Dhahabi's voluminous biographical work *Siyaar A'laam al-Nubala* (see Appendix One). May Allah accept it.

CHAPTER ONE

The Virtues and Merits of Travelling in the Pursuit of Knowledge

١ : أَنْبَأَ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عُثْمَانَ الطَّرَازِيُّ بِنَيْسَابُورَ ثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ الأَصَمُّ ثَنَا الْحَسَنُ بْنُ عَلِيِّ بْنِ عَفَّانَ الْعَامِرِيُّ ، ثَنَا الْحَسَنُ بْنُ عَطِيَّةَ ثنا أَبُو عَاتِكَةَ عَنْ أَنَسِ بْنِ مَالِكٍ ، قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : « اطْلُبُوا الْعِلْمَ وَلَوْ بِالصِّينِ ، فَإِنَّ طَلَبَ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ.

1. Anas ibn Malik ﷺ reported that the Messenger of Allah ﷺ said:

> Seek knowledge, even as far away as China. The acquisition of knowledge is compulsory for every Muslim.[2] [3]

---

2 *Shu'b al-Imaan* of al-Bayhaqi (2/274): "Its text is famous and known but all its chains are weak."

3 **Brief note on the usage of hadeeth number one:** Al-Khateeb al-Baghdadi, is considered as being from amongst the older generation (*al-mutaqaddimeen*) of *muhadditheen* who brings forth the *asaaneed*.

(i) He has a principle which states: "Whoever comes with the *isnaad* has diverted the responsibility to you." And when he produced the *sanad*; it is as though he is asking the later generations (*al-muta'akhireen*) who read the book to confirm the connectivity of the chain of narrators to the Prophet. As such, he - like the

٢: أَخْبَرَنَا الْقَاضِي أَبُو بَكْرٍ أَحْمَدُ بْنُ الْحَسَنِ بْنِ أَحْمَدَ الْحَرَشِيُّ بِنَيْسَابُورَ ، ثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ الأَصَمُّ ، ثُمَّ إِبْرَاهِيمُ بْنُ مَرْزُوقٍ الْبَصْرِي بِمِصْرَ . ح وَأَنْبَأَ أَبُو عَلِيٍّ الْحُسَنُ بْنُ أَحْمَدَ بْنِ إِبْرَاهِيمَ بْنِ شَاذَانَ الْبَزَّازُ ، أَنْبَأَ أَبُو سَهْلٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ زِيَادٍ ثَنَا مُحَمَّدُ بْنُ يُونُسَ . ح وَأَنْبَأَ أَبُو نُعَيْمٍ أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ أَحْمَدَ الْحَافِظُ بِأَصْبَهَانَ ثَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ يُوسُفَ بْنِ خَلادٍ ، ثَنَا مُحَمَّدُ بْنُ يُونُسَ بْنِ مُوسَى ، قَالا : ثَنَا عَبْدُ اللهِ بْنُ دَاوُدَ الْخُرَيْبِيُّ ، عَنْ عَاصِمٍ ، وَفِي حَدِيثِ مُحَمَّدِ بْنِ يُونُسَ قَالَ : ثَنَا عَاصِمُ بْنُ رَجَاءِ بْنِ حَيْوَةَ . ح وَأَنْبَأَ أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ بْنِ عُمَرَ الْمُقْرِئُ أَنْبَأَ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ إِبْرَاهِيمَ الشَّافِعِيُّ ، ثَنَا مُعَاذُ بْنُ الْمُثَنَّى ، ثَنَا مُسَدَّدٌ ، ثَنَا ابْنُ دَاوُدَ ، قَالَ : سَمِعْتُ عَاصِمَ بْنَ رَجَاءِ بْنِ حَيْوَةَ يُحَدِّثُ عَنْ دَاوُدَ بْنِ جَمِيلٍ ، عَنْ كَثِيرِ بْنِ قَيْسٍ ، قَالَ : كُنْتُ جَالِسًا مَعَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقٍ ، فَأَتَاهُ رَجُلٌ ، فَقَالَ : يَا أَبَا الدَّرْدَاءِ جِئْتُكَ مِنَ الْمَدِينَةِ مَدِينَةِ الرَّسُولِ لِحَدِيثٍ بَلَغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : وَلا جِئْتَ لِحَاجَةٍ ، قَالَ : وَلا لِتِجَارَةٍ ؟ قَالَ : وَلاَ جِئْتَ إِلا لِهَذَا الْحَدِيثِ ؟ قَالَ : لا قَالَ : فَإِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ ، وَإِنَّ الْمَلائِكَةَ لَتَضَعُ أَجْنِحَتِهَا رِضًا لِطَالِبِ الْعِلْمِ ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ ، وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الأَرْضِ ، وَكُلُّ

---

rest of the *mutaqaddimeen* - saw that he has freed himself from responsibility by producing the *isnaad*.

(ii) Since this hadeeth is not in the subjects of *aqeedah* or *ahkaam* and it is only to entice students to seek knowledge, the *mutaqaddimeen* were lenient in narration but not in the *hukm*.

(iii) The hadeeth has a second part; "The acquisition of knowledge is compulsory for every Muslim." This part of the hadeeth is not *da'eef* and only the first part of it is considered so.

شَيْءٍ حَتَّى الْحِيتَانِ فِي جَوْفِ الْمَاءِ ، إِنَّ الْعُلَمَاءَ وَرَثَةُ الأَنْبِيَاءِ ، إِنَّ الأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا ، وَلا دِرْهَمًا ، وَأَوْرَثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحَظٍّ وَافِرٍ

2. Kathir ibn Qais[4] related:

> While I was sitting in the company of Abu al-Darda' ﷺ in the Masjid of Damascus, a man came and said, "O Abu al-Darda'! I travelled all the way from the Madinah, the city of the Prophet ﷺ to here (Syria) just to ask you about a hadeeth that I was informed you narrate from the Messenger of Allah ﷺ."
>
> Abu al-Darda' asked the man, "You did not travel because you had a [worldly] need you wanted to fulfil?"
>
> The man replied, "No."
>
> Abu al-Darda' asked again, "Not even for the purpose of trade?"
>
> He replied, "No."
>
> Abu al-Darda' asked, "You only travelled to enquire about this hadeeth?"
>
> He said, "Yes!"
>
> Abu al-Darda' then said, "I heard the Messenger of Allah ﷺ saying, 'Whoever treads on a path in search of knowledge, Allah will ease the way to Paradise for him. The angels lower their wings in humility to the seeker of knowledge in approval of what he is undertaking. The superiority of the scholar over the worshipper is like the superiority of the full moon over the stars at night. The scholars are the heirs of the prophets, but the prophets did not leave behind wealth for inheritance, but rather, they left behind knowledge. Whoever acquires this knowledge, acquires abundant good fortune.'"[5]

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4 Sometimes he was referred to as Qais ibn Kathir but he was often known as Kathir ibn Qais. He was from the Tabi'een and he narrated from Abu al-Darda' and he was mistakenly mentioned as one of the companions. He was declared as weak by the scholars of *jarh*.

5 *Sunan Abi Dawud* (3/317) and *Sunan al-Tirmidhi* (2/114)

٣: وَرَوَاهُ عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ الْعُرْضِيُّ عَنْ إِسْمَاعِيلَ بْنِ عَيَّاشٍ الْحِمْصِيِّ ، عَنْ عَاصِمِ بْنِ رَجَاءِ بْنِ حَيْوَةَ كَرِوَايَةِ ابْنِ دَاوُدَ أَنْبَأَهُ أَبُو الْحَسَنِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ الْعَتِيقِيُّ ، وَأَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيِّ بْنِ مُحَمَّدٍ الْجَوْهَرِيُّ ، قَالا : أَنْبَأَ مُحَمَّدُ بْنُ الْمُظَفَّرِ الْحَافِظُ ، ثَنَا مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ سُلَيْمَانَ الْبَاغَنْدِيُّ ، ثَنَا عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ ، ثَنَا ابْنُ عَيَّاشٍ ، عَنْ عَاصِمِ بْنِ رَجَاءِ بْنِ حَيْوَةَ ، عَنْ دَاوُدَ بْنِ جَمِيلٍ ، عَنْ كَثِيرِ بْنِ قَيْسٍ ، قَالَ : جَاءَ رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ إِلَى أَبِي الدَّرْدَاءِ بِدِمَشْقَ يَسْأَلُهُ عَنْ حَدِيثٍ بَلَغَهُ يُحَدِّثُ بِهِ أَبُو الدَّرْدَاءِ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ لَهُ أَبُو الدَّرْدَاءِ : مَا جَاءَ بِكَ تِجَارَةٌ ؟ قَالَ : لا ، قَالَ : وَلا جِئْتَ طَالِبَ حَاجَةٍ؟ قَالَ : لا ، قَالَ : وَمَا جِئْتَ تَطْلُبُ إِلا هَذَا الْحَدِيثَ ؟ قَالَ : لا ، قَالَ : فَأَبْشِرْ إِنْ كُنْتَ صَادِقًا فَإِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : مَا مِنْ رَجُلٍ يَخْرُجُ مِنْ بَيْتِهِ يَطْلُبُ عِلْمًا إِلا وَضَعَتْ لَهُ الْمَلائِكَةُ أَجْنِحَتَهَا رِضًا بِمَا يَطْلُبُ ، وَإِلا سَلَكَ اللهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ ، وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَالأَرْضِ حَتَّى الْحِيتَانِ فِي الْبَحْرِ ، وَلَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ ، إِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الأَنْبِيَاءِ ، إِنَّ الأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا ، وَلا دِرْهَمًا ، وَإِنَّمَا وَرَّثُوا الْعِلْمَ

3. [From another route]:

Abu al-Darda' ﷺ asked, "You travelled just to ask about this hadeeth?"

He said, "Yes!"

Abu al-Darda' then said, "Glad tidings to you if you are truthful in your answer for I heard the Messenger of Allah ﷺ say, 'Whoever leaves his house in pursuit of knowledge, Allah will ease the way to Paradise for him. The angels lower their wings in humility to the seeker of knowledge in approval of what he is undertaking. The superiority of the scholar over the worshipper is like the superiority of the full moon over the stars at night.

The scholars are the heirs of the prophets, but the prophets did not leave behind wealth for inheritance. Rather, they left behind knowledge.'"

٤ : خَبَرَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ طَلْحَةَ بْنِ أَحْمَدَ بْنِ هَارُونَ الْوَاعِظُ ، وَأَبُو عَمْرٍو عُثْمَانُ بْنُ مُحَمَّدِ بْنِ يُوسُفَ الْعَلافُ ، قَالَ أَحْمَدُ ثَنَا ، وَقَالَ عُثْمَانُ أَنْبَأَ أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ اللهِ الشَّافِعِي ثَنَا يَعْقُوبُ بْنُ يُوسُفَ الْقَزْوِينِيُّ ، ثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ سَابِقٍ ، ثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ ، عَنْ زِرِّ بْنِ حُبَيْشٍ ، قَالَ : أَتَيْتُ صَفْوَانَ بْنَ عَسَّالٍ الْمُرَادِيَّ ، فَقَالَ : مَا جَاءَ بِكَ ؟ قُلْتُ : ابْتِغَاءَ الْعِلْمِ ، قَالَ : فَإِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : مَنْ خَرَجَ مِنْ بَيْتِهِ ابْتِغَاءَ الْعِلْمِ ، وَضَعَتِ الْمَلائِكَةُ أَجْنِحَتَهَا لَهُ رِضًا بِمَا يَصْنَعُ.

4. Zirr ibn Hubaish[6] related:

I visited Safwan ibn 'Assal al-Muradi ﷺ and he asked me about the purpose of my visit. When I answered him that I came to seek knowledge, he said, "I heard the Messenger of Allah ﷺ say, 'Whoever leaves their house for the purpose of seeking knowledge, the angels will lower their wings in humility to him in approval of what he is undertaking.'"[7]

٥ : أَخْبَرَنَا أَبُو الْحُسَيْنِ عَلِيُّ بْنُ مُحَمَّدِ بْنِ طَلْحَةَ الْوَاعِظُ بِأَصْبَهَانَ ثَنَا سُلَيْمَانُ بْنُ أَحْمَدَ بْنِ أَيُّوبَ الطَّبَرَانِيُّ ، قَالَ : سَمِعْتُ أَبَا يَحْيَى زَكَرِيَّا بْنَ يَحْيَى السَّاجِيَّ ، قَالَ

6 Died in either 81, 82 or 83 A.H. One of the well esteemed Tabi'een. He was an exegesis of the Qur'an and known as the most well-versed one in Arabic grammar during his time. He was from the companions of 'Abdullah ibn Mas'ud and he mastered the hadeeths narrated from him. He lived through the epochs of Jahiliyya and Islam. He lived for 120 years. Yahya ibn Ma'een and Ahmad declared him to be trustworthy.

7 *Musnad Ahmad* (4/240) and *Jaami' Bayaan al- 'Ilm wa Fadlih* of Ibn 'Abdil Bar (129)

: كُنَّا نَمْشِي فِي أَزِقَّةِ الْبَصْرَةِ إِلَى بَابِ بَعْضِ الْمُحَدِّثِينَ فَأَسْرَعْنَا الْمَشْيَ ، وَكَانَ مَعَنَا رَجُلٌ مَاجِنٌ مُتَّهَمٌ فِي دِينِهِ ، فَقَالَ : ارْفَعُوا أَرْجُلَكُمْ عَنْ أَجْنِحَةِ الْمَلائِكَةِ لا تَكْسِرُوهَا كَالْمُسْتَهْزِئِ ، فَمَا زَالَ مِنْ مَوْضِعِهِ حَتَّى جَفَّتْ رِجْلاهُ وَسَقَطَ.

5. Abu Yahya, Zakariyya ibn Yahya al-Saji[8] narrated:

> We were walking in the alleys of the city of al-Basrah heading towards the house of one of the scholars of hadeeth [to learn from him]. As we started to walk fast, an impudent man who was known for being a libertine remarked in mockery, "Lift your feet off the wings of the angels so you do not break them." However, before he could take one more step after he mocked us, his feet became paralyzed and he fell to the floor.

٦: خَبَرَنَا أَبُو الْحُسَيْنِ عَلِيُّ بْنُ الْقَاسِمِ بْنِ الْحَسَنِ الشَّاهِدُ بِالْبَصْرَةِ ثَنَا أَبُو رَوْقٍ الْبَهْرَانِيُّ ، ثَنَا عُبَيْدُ اللهِ بْنُ الْجَهْمِ الأَنْمَاطِيُّ ، بِالْبَصْرَةِ سَنَةَ تِسْعٍ وَأَرْبَعِينَ وَمِائَتَيْنِ ، ثَنَا حَمْزَةُ بْنُ رَبِيعَةَ عَنْ أَبِي مُطِيعٍ مُعَاوِيَةَ بْنِ يَحْيَى قَالَ : أَوْحَى اللهُ تَعَالَى إِلَى دَاوُدَ عَلَيْهِ السَّلامُ : أَنِ اتَّخِذْ نَعْلَيْنِ مِنْ حَدِيدٍ وَعَصًا مِنْ حَدِيدٍ ، وَاطْلُبِ الْعِلْمَ حَتَّى تَنْكَسِرَ الْعَصَا وَتَنْخَرِقَ النَّعْلانِ.

6. Mu'awiyah ibn Yahya related:

> Allah revealed to Prophet Dawud ﷺ, "Wear shoes made of iron, and rely on a stick made of iron, and [travel to] seek knowledge until the stick is broken and the shoes are torn apart."

٧. أَخْبَرَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ عُمَرَ الْمُقْرِئُ ، إِجَازَةً ، وَحَدَّثَنِيهِ الْحَسَنُ بْنُ مُحَمَّدٍ

8 Died in 307 A.H. A famous scholar of hadeeth and *fiqh* from Basrah. Al-Khateeb mentions in his *Tarikh* that al-Saji was a student of Dawud al-Dhahiri. Other historians have said that his teachers included luminaries of the Shafi'i *madhab*, such as al-Muzani.

الخَلالُ ، عَنْهُ قِرَاءَةً ثَنَا إِبْرَاهِيمُ بْنُ أَحْمَدَ بْنِ الحَسَنِ الْقَرْمَنْسِينِيُّ ، ثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الحَسَنِ بْنِ أَبِي حَمْزَةَ ، ثَنَا مُحَمَّدُ بْنُ وَزِيرٍ الْوَاسِطِيُّ ، قَالَ : سَمِعْتُ يَزِيدَ بْنَ هَارُونَ ، يَقُول : قُلْتُ لِحَمَّادِ بْنِ زَيْدٍ : يَا أَبَا إِسْمَاعِيلَ ، هَلْ ذَكَرَ اللهُ تَعَالَى أَصْحَابَ الحَدِيثِ فِي الْقُرْآنِ ؟ فَقَالَ : نَعَمْ ، أَلَمْ تَسْمَعْ إِلَى قَوْلِهِ عَزَّ وَجَلَّ : فَلَوْلا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ سورة التوبة آية ١٢٢ فَهَذَا فِي كُلِّ مَنْ رَحَلَ فِي طَلَبِ الْعِلْمِ وَالْفِقْهِ ، وَرَجَعَ بِهِ إِلَى مَنْ وَرَاءَهُ فَعَلَّمَهُ إِيَّاهُ .

7. Yazid ibn Harun[9] said to Hammad ibn Zaid[10]:

> "O Abu Ismail! Is there any mention of the scholars of hadeeth in the Qur'an?"
>
> He replied, "Yes. Did you not hear the ayah: **{And it is not for the believers to go forth [to battle] all at once; for they should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them}**[11]? It (this ayah) is applicable to every person who travelled upon the path of seeking knowledge and jurisprudence and then returned to their communities to teach them what they learned."

9 Died in 206 A.H. A narrator found in all six hadeeth collections and a teacher of Ahmed ibn Hanbal. Ahmed ibn Hanbal said, "He was a proficient master of hadeeth." Al-'Ijli said of him, "He was trustworthy and firm in hadeeth; and he was pious, with extremely wonderful *salah*."

10 Died in 179 A.H. A scholar of Basrah. His students included: Sufyan al-Thawri, 'Abdullah ibn al-Mubarak, al-Ash'ath ibn Ishaq al-Sijistanee (the father of Abu Dawud). Ahmed ibn Hanbal said, "Hammad ibn Zaid is from the *imams* of the Muslims." 'Abdul Rahman ibn Mahdi said, "The *imams* of the people during this era are four: Hammad ibn Zaid in Basrah, Sufyan in Kufah, Malik in the Hijaz, and Al-Awza'i in Sham."

11 Qur'an 9:122

٨: أَخْبَرَنَا أَبُو الْقَاسِمِ الأَزْهَرِيُّ ، وَالحَسَنُ بْنُ مُحَمَّدٍ الخَلالُ ، قَالا : ثَنَا مُحَمَّدُ بْنُ الْعَبَّاسِ الخَزَّازُ ، ثَنَا عَبْدُ اللهِ بْنُ أَبِي دَاوُدَ ، ثَنَا جَعْفَرُ بْنُ أَبِي سَلَمَةَ ، ثَنَا عَبْدُ اللهِ بْنُ عُمَرَ ، ثَنَا الْوَلِيدُ بْنُ بُكَيْرٍ ، عَنْ عُمَرَ بْنِ نَافِعٍ ، عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ ، فِي قَوْلِهِ تَعَالَى : السَّائِحُونَ سورة التوبة آية ١١٢ قَالَ : هُمْ طَلَبَةُ الحَدِيثِ .

8. 'Ikrimah, the servant of Ibn 'Abbas, commented on the part of the ayah **{The travellers [for His cause]}**[12] saying, "It refers to those who seek the knowledge of the hadeeth."

٩: أَخْبَرَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ عُمَرَ الْمُقْرِئُ ، قِرَاءَةً عَلَيْهِ ، أَنْبَأَ إِسْمَاعِيلُ بْنُ عَلِيٍّ الخُطَبِيُّ ، ثَنَا عَبْدُ اللهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ ، قَالَ : سَأَلْتُ أَبِي رَحِمَهُ اللهُ عَمَّنْ طَلَبَ الْعِلْمَ تَرَى لَهُ أَنْ يَلْزَمَ رَجُلا عِنْدَهُ عِلْمٌ ، فَيَكْتُبُ عَنْهُ أَوْ تَرَى أَنْ يَرْحَلَ إِلَى الْمَوَاضِعِ الَّتِي فِيهَا الْعِلْمُ فَيَسْمَعُ مِنْهُمْ ؟ قَالَ : يَرْحَلُ يَكْتُبُ عَنِ الْكُوفِيِّينَ وَالْبَصْرِيِّينَ وَأَهْلِ الْمَدِينَةِ وَمَكَّةَ يُشَامُّ النَّاسَ لِيَسْمَعَ مِنْهُمْ.

9. 'Abdullah ibn Ahmad ibn Hanbal[13] related:

> I asked my father, may Allah have mercy on him, "Should a person who pursues knowledge stay with a knowledgeable person and learn from him or should he travel to wherever knowledge is found and learn from the different people?"
>
> He answered, "He ought to travel and learn from the scholars of Kufah, the scholars of Basrah, and the scholars of Madinah and Makkah."

12 Qur'an 9:112

13 Died in 290 A.H. and al-Dhahabi called him al-Hafiz. Imam Ahmad said to 'Abbas al-Doori that his son, 'Abdullah, encompassed a large portion of knowledge. Abu Bakr al-Khallal said about him, "He was a pious man, truthful in his speech and shy in his countenance."

١٠ : خَبَرَنَا أَبُو الْقَاسِمِ رِضْوَانُ بْنُ مُحَمَّدِ بْنِ الحَسَنِ الدِّينَوَرِيُّ ثَنَا أَبُو عَلِيٍّ أَحْمَدُ بْنُ عَبْدِ اللهِ الأَصْبَهَانِيُّ قَالَ : سَمِعْتُ أَبَا عَبْدِ اللهِ بْنَ مُحَمَّدِ بْنِ إِسْحَاقَ الْعَطَّارَ ، يَقُولُ : سَمِعْتُ عَبْدَ اللهِ بْنَ أَحْمَدَ بْنِ حَنْبَلٍ ، يَقُولُ : سَمِعْتُ أَبِي ، يَقُولُ : طَلَبُ عُلْوِ الإِسْنَادِ مِنَ الدِّينِ.

10. 'Abdullah ibn Ahmad ibn Hanbal related:

> I heard my father state that, "Endeavouring to narrate a report with a chain that has the least number of narrators is part of the religion."

١١ : أَخْبَرَنَا أَبُو نُعَيْمٍ الحَافِظُ ، أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ الضَّبِّيُّ ، فِي كِتَابِهِ ، قَالَ : حَدَّثَنِي أَبُو عُمَرَ عَبْدُ الْوَاحِدِ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عُمَرَ الْقُرَشِيُّ ، ثَنَا أَبِي ، ثَنَا جَعْفَرٌ الطَّيَالِسِيُّ ، قَالَ : سَمِعْتُ يَحْيَى بْنَ مَعِينٍ ، يَقُولُ : أَرْبَعَةٌ لا تُؤْنِسُ مِنْهُمْ رُشْدًا : حَارِسُ الدَّرْبِ ، وَمُنَادِي الْقَاضِي ، وَابْنُ الْمُحْدِثِ ، وَرَجُلٌ يَكْتُبُ فِي بَلَدِهِ ، وَلا يَرْحَلُ فِي طَلَبِ الحَدِيثِ.

11. Ja'far al-Tayalisi[14] said:

> I heard Yahya ibn Ma'een[15] say, "Do not expect guidance in four persons: the gate keeper, the doorman of the judge, the son of an innovator and a man who studies in his homeland and does not travel to seek the knowledge of hadeeth."

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14 Died in 204 A.H. His *kunyah* was Abu Dawud and he authored *Musnad al-Tayalisi*. He was one of the teachers of Ahmed ibn Hanbal.

15 Died in 233 A.H. One of the notables in the field of hadeeth and the science of the critique of narrators. Al-Nasai' said, "Abu Zakaria is a trusted man, and one of the experts in hadeeth." Yahya al-Qathan said, "No one ever came to us, like these two men: Ahmad ibn Hanbal and Yahya ibn Ma'een." Ibn Hajar al-Asqalani gave him the title, "The *imam* of *al-jarh wa al-ta'dil*."

١٢ : أَخْبَرَنِي مُحَمَّدُ بْنُ أَبِي الْقَاسِمِ الأَزْرَقُ ، أَنْبَأَ أَبُو بَكْرٍ مُحَمَّدُ بْنُ الحَسَنِ النَّقَّاشُ أَنَّ مُحَمَّدَ بْنَ عِصَام ، حَدَّثَهُمْ بِمَرْوَ ، قَالَ : سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مُحَمَّدِ بْنِ حَاتِم ، قَالَ : بَلَغَنِي أَنَّ إِبْرَاهِيمَ بْنَ أَدْهَمَ ، قَالَ : إِنَّ اللهَ تَعَالَى يَرْفَعُ الْبَلاءَ عَنْ هَذِهِ الأُمَّةِ بِرِحْلَةِ أَصْحَابِ الحَدِيثِ.

12. Ibrahim ibn Adham[16] said:

> Allah, the Most High, protects this nation from calamities due to the virtue of the journeys made by the people of hadeeth in the quest of knowledge.

١٣ : أَخْبَرَنَا أَبُو مَنْصُور أَحْمَدُ بْنُ الحُسَيْنِ بْنِ عَلِيِّ بْنِ عُمَرَ بْنِ مُحَمَّدٍ السُّكَّرِيُّ ثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْوَرَّاقُ ، إِمْلاءً ثَنَا عَلِيُّ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ ، ثَنَا الحَسَنُ بْنُ عَلِيِّ بْنِ يَاسِرٍ ، ثَنَا أَبُو بَكْرِ بْنُ أَبِي عَتَّابٍ الأَعْيُنُ ، ثَنَا زَكَرِيَّا بْنُ عَدِيٍّ ، قَالَ : رَأَيْتُ ابْنَ الْمُبَارَكِ فِي النَّوْمِ ، فَقُلْتُ : مَا فَعَلَ اللهُ بِكَ ؟ قَالَ : غَفَرَ لِي بِرِحْلَتِي فِي الحَدِيثِ.

13. Zakariyya ibn 'Adi[17] related:

> I saw Ibn al-Mubarak[18] in a dream wherein I asked him, "What

16 Died in 162 A.H. Al-Nasa'i said, "He is trustworthy and one of the ascetics." It was narrated that his father went with his wife for Hajj and she was pregnant at that time so she gave birth to Ibrahim in Makkah. She carried him and went to people present in the *masjid* asking them to invoke Allah to make him a pious man. He was known for his extreme cautiousness towards the lawful and from his known statements about piety is, "*Zuhd* is of three types: obligatory, virtuous and safe. The obligatory is to refrain from the forbidden, the virtuous is to refrain from aspects of the lawful, and safety is in refraining from the doubtful."

17 Died in 211 or 212 A.H. He was one of the pious people who narrated from the Tabi'een. Al-Dhahabi described him as *al-Hafiz*. His father was a Jew who embraced Islam. 'Abdul Rahman ibn Yusuf said, "He is a trustworthy, well esteemed person and from the best of people. He lived in Egypt."

18 Died in 181 A.H. He was a student of Abu Hanifah. Yahya ibn Ma'een said, "Ibn al-Mubarak was more knowledeable than Sufyan al-Thawri". Shua'yb ibn

did Allah do with you?"

He replied, "He forgave me because of the journeys that I undertook for the knowledge of the hadeeth."

١٤: أَخْبَرَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ الْفَضْلِ الْقَطَّانُ ، أَنْبَأَ عَبْدُ اللهِ بْنُ جَعْفَرِ بْنِ دُرُسْتَوَيْهِ النَّحْوِيُّ ، ثَنَا يَعْقُوبُ بْنُ سُفْيَانَ ، حَدَّثَنِي الْفَضْلُ بْنُ زِيَادٍ ، قَالَ : قَالَ أَحْمَدُ بْنُ حَنْبَلٍ رَحِمَهُ اللهُ: لَمْ يَكُنْ فِي زَمَانِ ابْنِ الْمُبَارَكِ أَطْلَبَ لِلْعِلْمِ مِنْهُ رَحَلَ إِلَى الْيَمَنِ ، وَإِلَى مِصْرَ ، وَإِلَى الشَّامِ ، وَالْبَصْرَةِ وَالْكُوفَةِ ، وَكَانَ مِنْ رُوَاةِ الْعِلْمِ ، وَأَهْلِ ذَلِكَ كَتَبَ عَنِ الصِّغَارِ وَالْكِبَارِ كَتَبَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْمَهْدِيِّ ، وَعَنِ الْفَزَارِيِّ ، وَجَمَعَ أَمْرًا عَظِيمًا.

14. Imam Ahmad ibn Hanbal said:

> There was no one more enthusiastic and keen to seek knowledge in the time of 'Abdullah ibn al-Mubarak than him. He travelled to Yemen, Egypt, Sham, Basrah, and Kufah. He became one of the sources that people take knowledge from, and he deserved reaching that level. He learned from the renowned scholars and the scholars of less stature; he received knowledge directly from 'Abdul Rahman ibn al-Mahdi and al-Fazari[19]. This resulted in the acquisition of a great amount of knowledge."

Harb said, "Ibn al-Mubarak did not meet any man except that he was more virtuous than him." When hearing of his death, Sufyan ibn 'Uyaynah said, "Allah have mercy on him! Indeed he was a jurist, a scholar, a worshipper, an ascetic, generous, brave and a poet."

19 His full name is: Ibrahim ibn Muhammad, Abu Ishaq al-Fazari. He died in 185 A.H. Ibn Hajar said he is a trustworthy *imam* and *hafiz*. Al-Nasa'i said that he was one of the *imams*. Ahmad ibn 'Abdullah al-Ajli said, "He was a pious man, adherent to the Sunnah. He disciplined the people living in the borders with the enemy and taught them the Sunnah." Al-Shafi'i said, "There is no one who authored a book about the *seerah* like him."

١٥ : وَقَالَ يَعْقُوبُ : حَدَّثَنِي الْفَضْلُ ، قَالَ : سَمِعْتُ أَحْمَدَ رَحِمَهُ الله ، وَقَالَ لَهُ رَجُلٌ : عَمَّنْ تَرَى يَكْتُبُ الحَدِيثَ ؟ فَقَالَ لَهُ : اخْرُجْ إِلَى أَحْمَدَ بْنِ يُوسُفَ فَإِنَّهُ شَيْخُ الإِسْلامِ.

15. A man asked Imam Ahmad ibn Hanbal:

> "Who do you think is qualified to take hadeeth from?"
> He replied, "Go to Ahmad ibn Yusuf[20] for he is Shaikhul Islam."

١٦ : أَخْبَرَنَا ابْنُ الْفَضْلِ ، ثَنَا عَبْدُ الله بْنُ جَعْفَرٍ ، ثَنَا يَعْقُوبُ ، قَالَ : حَدَّثَنِي أَبُو بَكْرِ بْنُ عَبْدِ المَلِكِ ، ثَنَا عَبْدُ الرَّزَّاقِ ، ثَنَا مَعْمَرٌ ، قَالَ : قَالَ لِي أَيُّوبُ : إِنْ كُنْتَ رَاحِلا إِلَى أَحَدٍ فَارْحَلْ إِلَى ابْنِ طَاوُسٍ ، وَإِلا فَالْزَمْ تِجَارَتَكَ.

16. Mu'amar[21] narrated that Ayyub[22] said to him:

> If you decide to travel [to seek knowledge] from anyone, then travel to Ibn Tawoos, otherwise do not leave your trade.

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20 Died in 264 A.H. One of the trustworthy narrators. Ibn Hajar and al-Dhahabi said he was a *hafiz*. Al-Dhahabi said he was the *muhaddith* of Khurasan during his time.

21 Died in 154 A.H. One of the well esteemed Tabi'een. His name is Mu'amar ibn Rashid. Al-Dhahabi said, "He is the scholar of Yemen." Imam Ahmad said, "Whenever you compare Mu'amar to anyone, he is found ahead." Al-'Ajli said, "When he moved to the city of San'a in Yemen, the people there disliked that he would leave them so a man suggested to get him married to one of their women so that he would stay among them." Ibn Hibban said, "He was a well versed jurist, *hafiz* and a pious man." Al-Khalili said that al-Shafi'i praised him.

22 Died in 131 A.H. One of the young Tabi'een. His name is Ayyub al-Sakhtiyani. Al-Dhahabi said, "He is the *imam*" and Shu'bah said, "I have never seen a person like him, he is the master of jurists." Imam Malik said, "He was one of the humble learned worshippers and I take his hadeeths after witnessing his extreme respect of the Prophet ﷺ.

١٧ : أَخْبَرَنَا أَبُو الحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ رِزْقٍ الْبَزَّازُ أَنْبَأَ إِسْمَاعِيلُ بْنُ عَلِيٍّ الخُطَبِيُّ ، وَأَبُو عَلِيٍّ بْنُ الصَّوَّافِ ، وَأَحْمَدُ بْنُ جَعْفَرِ بْنِ حَمْدَانَ ، قَالُوا : ثَنَا عَبْدُ اللهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ ، حَدَّثَنِي أَبِي ، رَحِمَهُ اللهُ وَرَضِيَ عَنْهُ ، ثَنَا عَبْدُ الصَّمَدِ ، ثَنَا هَمَّامٌ ، ثَنَا عَاصِمُ ابْنُ بَهْدَلَةَ ، قَالَ : حَدَّثَنِي زِرُّ بْنُ حُبَيْشٍ ، قَالَ : وَفَدْتُ فِي خِلافَةِ عُثْمَانَ بْنِ عَفَّانَ ، وَإِنَّمَا حَمَلَنِي عَلَى الْوِفَادَةِ لَقْيُ أُبَيِّ بْنِ كَعْبٍ ، وَأَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم.

17. Zirr ibn Hubaish narrated:

> The only motive that made me travel to Madinah during the caliphate of 'Uthman ibn 'Affan ﷺ was to meet Ubayy ibn Ka'b ﷺ and the other companions of the Prophet ﷺ."

١٨ : حَدَّثَنَا ابْنُ الْفَضْلِ ، أَنْبَأَ عَبْدُ اللهِ بْنُ جَعْفَرٍ ، ثَنَا يَعْقُوبُ بْنُ سُفْيَانَ ، ثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ ، عَنْ أَبِي قَطَنٍ ، عَنْ أَبِي خَلْدَةَ ، عَنْ أَبِي الْعَالِيَةِ ، قَالَ : كُنَّا نَسْمَعُ بِالرِّوَايَةِ عَنْ أَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِينَةِ وَبِالْبَصْرَةِ ، فَمَا نَرْضَى حَتَّى أَتَيْنَاهُمْ فَسَمِعْنَا مِنْهُمْ.

18. Abu al-'Aaliyah[23] narrated:

> We used to hear people in the city of Basrah narrating the

23 Scholars differed over the date of his death. Some said 90 A.H. whereas others stated it to be 93 A.H. His full name is Rafee ibn Mahran. He was from the major and early Tabi'een. He embraced Islam two years after the death of the Prophet ﷺ. He was a slave that was freed. In his gatherings, Ibn 'Abbas used to make him sit on a cushion whilst the people of Quraish sat on the floor. This led to criticism from the Quraish; he was honoured over them though he was a freed slave and they were nobility. Upon noticing this, Ibn 'Abbas commented, "This knowledge causes the noble to increase in nobility and it causes the slave to sit on cushions." Abu Bakr ibn Abi Dawud said, "He was the most knowledgeable in the Qur'an after the Companions." His reports are in Sahih Bukhari and Muslim.

hadeeths of the Prophet ﷺ that they heard from his companions. However, we never felt content until after we travelled and heard the hadeeths directly from them.

١٩ : أَخْبَرَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ مُوسَى بْنِ الْفَضْلِ بْنِ شَاذَانَ الصَّيْرَفِيُّ بِنَيْسَابُورَ أَنْبَأَ أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ الأَصَمُّ ثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّغَانِيُّ ، ثَنَا أَبُو نُوحٍ قُرَادٌ أَنْبَأَ أَبُو جَعْفَرٍ الرَّازِيُّ ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ ، عَنْ أَبِي الْعَالِيَةِ ، قَالَ : كُنْتُ أَرْحَلُ إِلَى الرَّجُلِ مَسِيرَةَ أَيَّامٍ ؛ لأَسْمَعَ مِنْهُ فَأَوَّلُ مَا أَفْتَقِدُ مِنْهُ صَلاتَهُ ، فَإِنْ أَجِدْهُ يُقِيمُهَا أَقَمْتُ وَسَمِعْتُ مِنْهُ ، وَإِنْ أَجِدْهُ يُضَيِّعْهَا رَجَعْتُ ، وَلَمْ أَسْمَعْ مِنْهُ ، وَقُلْتُ : هُوَ لِغَيْرِ الصَّلاةِ أَضْيَعُ.

19. Abu al-'Aaliyah narrated:

I used to travel the distance of ten days just to meet a person to hear a narration from him. However, before I would take any knowledge from him, I would investigate whether he established and performed the prayers well or not. If I found him observing the prayers and praying them well, I would stay and listen to him, otherwise, I would leave because a person who neglects the prayer would certainly neglect everything else.

٢٠ : أَخْبَرَنَا أَبُو عَبْدِ اللهِ أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ الْحُسَيْنِ بْنِ إِسْمَاعِيلَ الْمَحَامِلِيُّ ، وَالْحَسَنُ بْنُ أَبِي بَكْرِ بْنِ شَاذَانَ ، قَالا : أَنْبَأَ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مَالِكٍ الإِسْكَافِيُّ ، ثَنَا أَبُو الأَحْوَصِ مُحَمَّدُ بْنُ الْهَيْثَمِ الْقَاضِي ثَنَا أَبُو سَعِيدٍ الْجُعْفِيُّ ، ثَنَا وَكِيعٌ ، قَالَ : كُنْتُ أَرَى ابْنَ عَوْنٍ فِي النَّوْمِ مِنْ شَوْقِي إِلَيْهِ ، وَأَنَا أَخْتَلِفُ إِلَى الأَعْمَشِ فَلَمَّا مَاتَ الأَعْمَشُ رَحَلْتُ إِلَيْهِ فَسَمِعْتُ مِنْهُ.

20. Wakee'[24] said:

24 Died in 196 A.H. His name is Wakee' ibn al-Jarrah. He is the teacher who al-

Because of my yearning to meet Ibn 'Awn[25], I used to see him in my dreams. At that time, I was learning from al-'Amash[26] [and could not travel to meet him]. However, after al-'Amash died, I travelled to where he resided and learned from him.

٢١ : أَخْبَرَنَا ابْنُ الْفَضْلِ ، أَنْبَأَ عَبْدُ الله بْنُ جَعْفَرٍ ، ثَنَا يَعْقُوبُ بْنُ سُفْيَانَ ، قَالَ : حَدَّثَنِي الْفَضْلُ هُوَ ابْنُ زِيَادٍ قَالَ : سَمِعْتُ أَبَا عَبْدِ الله ، يَقُولُ : لَيْسَ تَضُمُّ إِلَى مَعْمَرٍ أَحَدًا إِلا وَجَدْتَهُ فَوْقَهُ رَحَلَ فِي الحَدِيثِ إِلَى الْيَمَنِ ، وَهُوَ أَوَّلُ مَنْ رَحَلَ، فَقَالَ لَهُ أَبُو جَعْفَرٍ : وَالشَّامَ ، فَقَالَ : لا الجَزِيرَةَ .

21. Ibn Ziyad narrated:

I heard Abu 'Abdullah saying, "There is no man you can compare to Ma'mar except that you will find him more superior; he travelled to seek the knowledge of hadeeth in Yemen and he was the first one [from the region] to embark on this journey to Yemen."

Abu Ja'far said to him, "Did he [also] travel to al-Sham?"

He replied, "No. However he did travel to al-Jazeerah."

٢٢ : أَخْبَرَنَا أَبُو عُمَرَ عَبْدُ الْوَاحِدِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الله بْنِ مَهْدِيٍّ الْبَزَّازُ ، أَنْبَأَ أَبُو

Shafi'i complained to in his famous saying regarding sins affecting the memory. He was one of the major students of Abu Hanifah and also a teacher of Ahmed ibn Hanbal. Ahmed said, "I have never seen a man like Wakee' in knowledge, memory, chains [of narration] and chapters, along with humility and scrupulousness." Yahya ibn Ma'een said, "I haven't seen anyone with a greater memory than Wakee'." Regarding his worship, his son narrated, "My father would pray the entire night, and there did not remain in our house anybody except he would pray [in the night], and even our slave girl would pray."

25 Died in 151 A.H. His name is Abdullah ibn 'Awn. He was a student of Hasan al-Basri. His students included Sufyan al-Thawri amongst others.

26 Died in 148 A.H. His name was Sulayman ibn Mehran.

عَبْدِ اللهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ ثَنَا أَحْمَدُ بْنُ مَنْصُورِ بْنِ رَاشِدٍ ، ثَنَا عَلِيُّ بْنُ الْحَسَنِ ، أَنْبَأَ أَبُو حَمْزَةَ ، عَنِ الأَعْمَشِ ، عَنْ أَبِي الضُّحَى ، عَنْ مَسْرُوقٍ ، قَالَ : قَالَ عَبْدُ اللهِ : وَالَّذِي لا إِلَهَ غَيْرُهُ ، لَقَدْ قَرَأْتُ مِنْ فِيِّ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِضْعًا وَسِتِّينَ سُورَةً ، وَلَوْ أَعْلَمُ أَحَدًا أَعْلَمُ بِكِتَابِ اللهِ مِنِّي تُبَلِّغُنِي الإِبِلُ إِلَيْهِ لأَتَيْتُهُ .

22. Masrooq[27] narrated that 'Abdullah [ibn Mas'ud] ﷺ said:

> By the One who there is no God except Him, I heard directly from the mouth of the Messenger of Allah ﷺ more than sixty *surahs*, and if I came to hear of someone who knows more than I do, I will travel as far as camels can go to learn from him.

٢٣ : أَنْبَأَ ابْنُ الْفَضْلِ ، أَنْبَأَ عَبْدُ اللهِ بْنُ جَعْفَرٍ ، ثَنَا يَعْقُوبُ ، ثَنَا ابْنُ نُمَيْرٍ ، ثَنَا يَحْيَى بْنُ عِيسَى ، عَنْ سُفْيَانَ ، عَنِ الأَعْمَشِ ، عَنْ مُسْلِمٍ ، عَنْ مَسْرُوقٍ ، قَالَ : قَالَ عَبْدُ اللهِ : مَا أُنْزِلَتْ آيَةٌ إِلا وَأَنَا أَعْلَمُ ، فِيمَا أُنْزِلَتْ ، وَلَوْ أَنِّي أَعْلَمُ أَنَّ أَحَدًا أَعْلَمُ بِكِتَابِ اللهِ مِنِّي تَبْلُغُهُ الإِبِلُ وَالمَطَايَا لأَتَيْتُهُ.

23. Masrooq narrated that 'Abdullah ibn Mas'ud ﷺ said:

> There is no ayah except that I know the reason of its revelation, and if I came to find that there is someone who knows the Book of Allah ﷻ better than I do, I would travel to him even if he resides a vast distance away from me.

٢٤ : أَخْبَرَنَا أَبُو الحَسَنِ مُحَمَّدُ بْنُ عُبَيْدِ اللهِ بْنِ مُحَمَّدٍ الحَنَانِيُّ أَنْبَأَ عَلِيُّ بْنُ مُحَمَّدِ بْنِ الزُّبَيْرِ الْكُوفِيُّ ، ثَنَا الحَسَنُ بْنُ عَلِيِّ بْنِ عَفَّانَ ، ثَنَا جَعْفَرُ بْنُ عَوْنٍ ، ثَنَا عِيسَى

27 Died in 62 A.H. He was a tabi' and a close student of 'Abdullah ibn Mas'ud and Umm al-Mumineen 'Aishah. Al-Sha'bi said, "I have never seen anyone more eager and more zealous in his search for knowledge than Masrooq."

الحَنَّاطُ ، عَنِ الشَّعْبِيِّ ، قَالَ : لَوْ أَنَّ رَجُلا سَافَرَ مِنْ أَقْصَى الشَّامِ إِلَى أَقْصَى الْيَمَنِ فَحَفِظَ كَلِمَةً تَنْفَعُهُ فِيمَا يَسْتَقْبِلُهُ مِنْ عُمُرِهِ رَأَيْتُ أَنَّ سَفَرَهُ لا يَضِيعُ .

24. Al-Sha'bi[28] said:

> If a man travelled from the farthest point in al-Sham to the farthest point in Yemen to learn a word that would benefit him in his life, my view is that his journey will avail him.

٢٥: أَنْشَدَنِي أَبُو عَلِيٍّ الحَسَنُ بْنُ عَلِيِّ بْنِ مُحَمَّدٍ الْوَخْشِيُّ الحَافِظُ بِأَصْبَهَانَ قَالَ : أَنْشَدَنِي أَبُو الْفَضْلِ الْعَبَّاسُ بْنُ مُحَمَّدٍ الخُرَسَانِيُّ : رَحَلْتُ أَطْلُبُ أَصْلَ الْعِلْمِ مُجْتَهِدًا وَزِينَةُ الْمَرْءِ فِي الدُّنْيَا الأَحَادِيثُ لا يَطْلُبُ الْعِلْمَ إِلا بَازِلُ ذَكَرٌ وَلَيْسَ يُبْغِضُهُ إِلا الْمَخَانِيثُ لا تَعْجَبَنَّ بِمَالٍ سَوْفَ تَتْرُكُهُ فَإِنَّمَا هَذِهِ الدُّنْيَا مَوَارِيثُ.

25. Abu al-Fadl, al-'Abbas ibn Muhammad al-Khurasani recited the following lines of poetry:

> I travelled questing for the fountain of knowledge,
> Indeed, the adornment of a person in this life is the hadeeth.
> Only a masculine man would seek the knowledge,
> For only an effeminate would dislike learning it.
> Do not be impressed with the wealth you will leave behind,
> For this worldly life is about your legacy.

28 He was a tabi' and a student of 'Abdullah ibn Mas'ud. When asked how he procured his vast knowledge, he replied, "By being independent, by travelling through cities, by having patience like that of a donkey and by rising early like the rising of crows."

CHAPTER TWO

The Journey of Musa عليه السلام and his Servant in the Pursuit of Knowledge

٢٦: أَخْبَرَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ غَالِبٍ الْخُوَارِزْمِيُّ الْبَرْقَانِيُّ قَالَ : قَرَأْتُ عَلَى أَبِي الْعَبَّاسِ بْنِ حَمْدَانَ حَدَّثَكُمْ مُحَمَّدُ بْنُ نُعَيْمِ بْنِ عَبْدِ الله ، ثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ ، أَنْبَأَ سُفْيَانُ بْنُ عُيَيْنَةَ ، عَنْ عَمْرِو بْنِ دِينَارٍ ، أَنَّهُ سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ ، يَقُولُ : قُلْتُ لابْنِ عَبَّاسٍ : إِنَّ نَوْفًا الْبِكَالِيَّ يَزْعُمُ أَنَّ مُوسَى لَيْسَ بِصَاحِبِ الْخَضِرِ إِنَّمَا هُوَ مُوسَى آخَرُ ، فَقَالَ ابْنُ عَبَّاسٍ : كَذَبَ عَدُوُّ اللهِ ، قَالَ ابْنُ عَبَّاسٍ : حَدَّثَنَا أُبَيُّ بْنُ كَعْبٍ عَنْ رَسُولِ اللهِ صَلَّى الله عَلَيْهِ وَسَلَّمَ : أَنَّ مُوسَى عَلَيْهِ السَّلامُ قَامَ فِي بَنِي إِسْرَائِيلَ خَطِيبًا فَسُئِلَ أَيُّ النَّاسِ أَعْلَمُ فَقَالَ : أَنَا فَعَتَبَ الله عَلَيْهِ حَيْثُ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ ، فَقَالَ : عَبْدٌ لِي عِنْدَ مَجْمَعِ الْبَحْرَيْنِ ، وَهُوَ أَعْلَمُ مِنْكَ، قَالَ : أَيْ رَبِّ ، فَكَيْفَ بِهِ ، قَالَ : تَأْخُذُ حُوتًا ، فَاجْعَلْهُ فِي مِكْتَلٍ ، فَحَيْثُ مَا فَقَدْتَ الْحُوتَ فَهُوَ ثَمَّ قَالَ : فَأَخَذَ حُوتًا فَجَعَلَهُ فِي مِكْتَلٍ ، ثُمَّ انْطَلَقَا يَمْشِيَانِ مَعَهُ فَتَاهُ يُوشَعُ بْنُ نُونَ حَتَّى أَتَى الصَّخْرَةَ ، فَنَامَ وَاضْطَرَبَ الْحُوتُ فِي الْمِكْتَلِ ، فَخَرَجَ مِنْهُ ، فَسَقَطَ فِي الْبَحْرِ فَأَمْسَكَ الله عَنِ الْحُوتِ الْمَاءَ مِثْلَ الطَّاقِ ، وَجَاوَزَ مُوسَى ، فَلَمَّا اسْتَيْقَظَ مُوسَى نَسِيَ أَنْ يُخْبِرَهُ بِالْحُوتِ ، وَقَالَ لَهُ : فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهُ إِلا الشَّيْطَانُ أَنْ أَذْكُرَهُ سورة الكهف آية ٦٣ ، فَلَمَّا

كَانَ مِنَ الْغَدِ قَالَ لَهُ مُوسَى : آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا سورة الكهف آية ٦٢ ، فَلَمْ يَجِدِ النَّصَبَ حَتَّى جَاوَزَ حَيْثُ أَمَرَهُ الله قَالَ : ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا سورة الكهف آية ٦٤ ، فَرَجَعَا يَقُصَّانِ آثَارَهُمَا حَتَّى انْتَهَيَا إِلَى الصَّخْرَةِ ، وَكَانَ لِلْحُوتِ سَرَبًا ، وَلَهُمَا عَجَبًا ، فَإِذَا رَجُلٌ مُسَجًّى نَائِمٌ ، فَسَلَّمَ مُوسَى ، فَقَالَ لَهُ الخَضِرُ : وَأَنَّى بِأَرْضِكَ السَّلامُ أَوْ قَالَ : بِأَرْضِي السَّلامُ الشَّكُّ مِنْ إِسْحَاقَ ، فَقَالَ لَهُ مُوسَى : أَنَا مُوسَى بَنِي إِسْرَائِيلَ ، أَتَيْتُكَ لِتُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا ، قَالَ : إِنَّكَ عَلَى عِلْمٍ عَلَّمَكَ الله لا أَعْلَمُهُ أنا ، وَأَنَا عَلَى عِلْمٍ عَلَّمَنِيهِ لا تَعْلَمُهُ أَنْتَ ، قَالَ : فَإِنِّي أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا ، قَالَ : إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا قَالَ سَتَجِدُنِي إِنْ شَاءَ الله صَابِرًا وَلا أَعْصِي لَكَ أَمْرًا قَالَ فَإِنِ اتَّبَعْتَنِي فَلا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا سورة الكهف آية ٦٧ - ٧٠ فَانْطَلَقَا يَمْشِيَانِ إِلَى السَّاحِلِ فَعُرِفَ الخَضِرُ ، فَحُمِلَ بِغَيْرِ نَوْلٍ فِي السَّفِينَةِ ، فَلَمْ يَفْجَأْ إِلا وَالخَضِرُ يُرِيدُ أَنْ يُقْلِعَ لَوْحًا ، فَقَالَ مُوسَى : أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا قَالَ لا تُؤَاخِذْنِي بِمَا نَسِيتُ سورة الكهف آية ٧٢ - ٧٣ قَالَ : وَكَانَتِ الأُولَى نِسْيَانًا . قَالَ : وَجَاءَ عُصْفُورٌ ، فَوَقَعَ عَلَى حَرْفٍ مِنَ السَّفِينَةِ ، فَنَقَرَ مِنَ الْبَحْرِ ، فَقَالَ لَهُ الخَضِرُ : مَا نَقَّصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللهِ إِلا مَا نَقَّصَ الْعُصْفُورُ مِنْ هَذَا الْبَحْرِ ، فَلَمَّا خَرَجَا مِنَ الْبَحْرِ أَبْصَرَ غُلامًا مِنَ الغِلْمَانِ يَلْعَبُ فَتَنَاوَلَهُ فَقَطَعَ رَأْسَهُ ، فَقَالَ مُوسَى : أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ سورة الكهف آية ٧٤ - ٧٧ ، فَقَالَ الخَضِرُ : هَكَذَا بِيَدِهِ ، فَأَقَامَهُ ، فَقَالَ لَهُ مُوسَى : أَتَيْنَا أَهْلَ هَذِهِ الْقَرْيَةِ ، فَلَمْ يُضَيِّفُونَا ، فَلَوِ اتَّخَذْتَ عَلَيْهِ أَجْرًا ، قَالَ :

هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا أَمَّا السَّفِينَةُ سورة الكهف آية ٧٨ - ٧٩ تلا الآيَاتِ .

26. Sa'eed ibn Jubair[29] said to Ibn 'Abbas ﷺ:

"Nawf al-Bikali claims that the person who met al-Khidr ﷺ was not Prophet Musa ﷺ but rather a different person with the same name."

Ibn 'Abbas ﷺ replied, "The enemy of Allah has erred! Ubayy ibn Ka'b ﷺ narrated to me that the Messenger of Allah ﷺ said, 'Prophet Musa was delivering a speech before the Children of Israel and he was asked who the most knowledgeable person is. He replied by saying, 'Me', so Allah reproved him for not referring knowledge back to Him and said, 'There is a servant of mine where the two seas meet, and he has more knowledge than you.'"

Musa said, "My Lord! How can I find him?"

Allah said. "Take a fish and put it in a basket. When you lose the fish, he is there."

He then took a fish and put it in a basket. Then he and his servant Yusha' ibn Nun ﷺ began walking until they arrived by a rock and they slept there. The fish began to wriggle in the basket, escaped from it, and fell in the sea. Allah kept the water away from it and made it stay in its place, and Musa ﷺ passed the place without noticing it. When Musa woke up, the boy forgot to tell him about the fish and [later] said, **"Indeed, I forgot the fish. And none made me forget it except Satan - that I should mention it."**[30]

In the morning, Musa told him, **"Bring us our morning meal. We have certainly suffered in this, our journey; [much]**

29 Died in 95 A.H. He was a tabi'and he narrated ahadeeth from many Companions. Ibn Abi Mughera said, "When the people of Kufah visited Ibn 'Abbas to ask for *fatawa*, he would say, 'Isn't Sa'eed ibn Jubair amongst you?'"

30 Qur'an 18:63

fatigue."[31] He only found this fatigue after passing the place Allah had commanded him to go to, **"He said, 'That is what we were seeking.' So they returned, following their footprints."**[32] They went back along their footprints until they ended up at the rock. There they found the excavation of the fish and were amazed by it. A man covered in a garment was sleeping there. Musa offered him the greetings of peace, and al-Khidr ﷺ said, "And from where in your land (Ishaq, one of the narrators, doubted if he said that or that he said "my land" instead of "your land") could greetings of peace come?"

Musa told him, "I am Musa of the Children of Israel. I have come to you so that you can teach me what you have been taught of sound judgment."

Al-Khidr said, "You have knowledge that Allah has taught you that I do not know, and I have knowledge He has taught me that you do not know."

Musa said, **"May I follow you on [the condition] that you teach me from what you have been taught of sound judgment?"**[33]

Al-Khidr said, **"Indeed, with me you will never be able to have patience. And how can you have patience for what you do not encompass in knowledge?"**[34]

But Musa said, **"You will find me, if God wills, patient, and I will not disobey you in [any] order"**[35]

Al-Khidr said, **"Then if you follow me, do not ask me about anything until I make to you about it mention [i.e., explanation]"**[36]

They then began walking towards the shore. The people knew Khidr ﷺ so he was allowed to board the ship free of charge. All

31 Qur'an 18:62
32 Qur'an 18:64
33 Qur'an 18:66
34 Qur'an 18:67-68
35 Qur'an 18:69
36 Qur'an 18:70

of a sudden, al-Khidr tore off a plank from the boat, so Musa ﷺ told him, **"Have you torn it open to drown its people? You have certainly done a grave thing."**[37]

Al-Khidr replied, **"Did I not tell you, that you would not be able to have patience with me?"**[38]

Musa said, **"Call me not to account for what I forgot and be not hard upon me for my affair (with you)."**[39]

A sparrow then came and landed on the edge of the ship. It took some water from the ocean with its beak, so al-Khidr said, "The knowledge of you and me decreases the knowledge of Allah in no way, save what this sparrow decreases from this ocean."

When they arrived on shore, he (al-Khidr ﷺ) saw a boy who was playing with other boys, so he grabbed him and cut off his head. Musa ﷺ said: **"Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing."**[40]

Al-Khidr replied, **"Did I not tell you that with me you would never be able to have patience?"**[41]

Musa said, **"If I should ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse."**[42]

"So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse."[43] Al-Khidr motioned with his hand and erected it, so Musa told him, "We came to the people of this village and they did not

37 Qur'an 18:71
38 Qur'an 18:72
39 Qur'an 18:73
40 Qur'an 18:74
41 Qur'an 18:75
42 Qur'an 18:76
43 Qur'an 18:77

host us. You could have asked for a price for this."

Al-Khidr said, **"This is parting between me and you. I will inform you of the interpretation of that about which you could not have patience. As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force. And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief. So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience."**[44]

Allah's Messenger ﷺ said, "We wish he would have remained patient so that he could have told us more about them."[45]

٢٧: أَخْبَرَنِي أَبُو الْقَاسِمِ عُبَيْدُ الله بْنُ مُحَمَّدِ بْنِ عُبَيْدِ الله النَّجَّارُ ثَنَا أَبُو الحَسَنِ عَلِيُّ بْنُ مُحَمَّدِ بْنِ شَدَّادٍ الْمُطَرِّزُ ثَنَا عَبْدُ الله بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ ، ثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ ، ثَنَا يَعْقُوبُ الْقُمِّيُّ ، ثَنَا هَارُونُ بْنُ عَنْتَرَةَ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ : فقال مُوسَى عَلَيْهِ السَّلامُ : أَيْ رَبِّ أَيُّ عِبَادِكَ أَحَبُّ إِلَيْكَ ؟ قَالَ : الَّذِي يَذْكُرُنِي ، وَلا يَنْسَانِي ، قَالَ : رَبِّ فَأَيُّ عِبَادِكَ أَعْلَمُ ؟ قَالَ : الَّذِي يَبْتَغِي عِلْمَ النَّاسِ إِلَى عِلْمِهِ عَسَى أَنْ يُصِيبَ كَلِمَةً تَهْدِيهِ إِلَى هُدًى أَوْ تَرُدَّهُ عَنْ رَدِيٍّ ، قَالَ رَبِّ ، فَأَيُّ عِبَادِكَ أَقْضَى ؟ قَالَ : الَّذِي يَقْضِي بِالحَقِّ ، وَلا يَتَّبِعُ الهَوَى ، قَالَ : وَمَنْ ذَاكَ يَا رَبِّ ؟ قَالَ : ذَاكَ الخَضِرُ ، قَالَ : وَأَيْنَ أَطْلُبُهُ ؟ قَالَ : عَلَى

44 Qur'an 18:78-82
45 Sahih Muslim (7/103-108)

السَّاحِلِ عِنْدَ الصَّخْرَةِ الَّتِي يَنْقَلِبُ عِنْدَهَا الحُوتُ ، قَالَ : فَخَرَجَ مُوسَى يَطْلُبُهُ حَتَّى كَانَ مِنْهُ مَا ذَكَرَ الله تَعَالَى ، فَانْتَهَى مُوسَى إِلَيْهِ عِنْدَ الصَّخْرَةِ ، فَسَلَّمَ كُلُّ وَاحِدٍ مِنْهُمَا عَلَى صَاحِبِهِ ، فَقَالَ لَهُ مُوسَى : إِنِّي أُحِبُّ أَنْ تَصْحَبَنِي قَالَ : إِنَّكَ لَنْ تُطِيقَ صُحْبَتِي ، قَالَ : بَلَى ، قَالَ : فَإِنْ صَحِبْتَنِي ، فَلا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ، فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا قَالَ لا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلامًا فَقَتَلَهُ قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا سورة الكهف آية ٧١ – ٧٥ قَالَ : فَأَخْبَرَهُ بِمَا قَالَ الله تَعَالَى فَسَارَ بِهِ فِي الْبَحْرِ حَتَّى انْتَهَى إِلَى مَجْمَعِ الْبُحُورِ ، قَالَ : يَا مُوسَى هَلْ تَدْرِي أَيُّ مَكَانٍ هَذَا ؟ قَالَ : لا ، قَالَ : هَذَا مَجْمَعُ الْبُحُورِ ، لَيْسَ فِي الأَرْضِ مَكَانٌ أَكْثَرُ مَاءً مِنْ هَذَا قَالَ : وَبَعَثَ رَبُّكَ الخُطَّافَ ، فَجَعَلَ يَسْقِي مِنَ المَاءِ بِمِنْقَارِهِ ، قَالَ : يَا مُوسَى ، كَمْ تَرَى هَذَا الخُطَّافَ رَوَى مِنْ هَذَا المَاءِ ؟ قَالَ : مَا أَقَلَّ مَا رَوَى ، قَالَ : فَإِنَّ عِلْمِي وَعِلْمَكَ فِي عِلْمِ الله كَقَدْرِ مَا حَمَلَ هَذَا الخُطَّافُ مِنْ هَذَا المَاءِ ، وَقَدْ كَانَ مُوسَى قَدْ حَدَّثَ نَفْسَهُ بِأَنَّهُ لَيْسَ أَحَدٌ أَعْلَمَ أَوْ تَكَلَّمَ بِهِ ثُمَّ أُمِرَ أَنْ يَأْتِيَ الخَضِرَ . قَالَ بَعْضُ أَهْلِ الْعِلْمِ : إِنَّ فِيمَا عَانَاهُ مُوسَى مِنَ الدَّأَبِ وَالسَّفَرِ وَصَبَرَ عَلَيْهِ مِنَ التَّوَاضُعِ وَالخُضُوعِ لِلْخِضْرِ بَعْدَ مُعَانَاةِ قَصْدِهِ مَعَ مَحِلِّ مُوسَى مِنَ الله وَمَوْضِعِهِ مِنْ كَرَامَتِهِ ، وَشَرَفِ نُبُوَّتِهِ دَلالَةٌ عَلَى ارْتِفَاعِ قَدْرِ الْعِلْمِ ، وَعُلُوِّ مَنْزِلَةِ أَهْلِهِ ، وَحُسْنِ التَّوَاضُعِ لِمَنْ يُلْتَمَسُ مِنْهُ وَيُؤْخَذُ عَنْهُ ، وَلَوِ ارْتَفَعَ عَنِ التَّوَاضُعِ لِمَخْلُوقٍ أَحَدٌ بِارْتِفَاعِ دَرَجَةٍ ، وَسُمُوِّ مَنْزِلَةٍ لَسَبَقَ إِلَى ذَلِكَ مُوسَى ، فَلَمَّا أَظْهَرَ الجِدَّ وَالاجْتِهَادَ ، وَالانْزِعَاجَ عَنِ الْوَطَنِ وَالْحِرْصَ عَنِ الاسْتِفَادَةِ مَعَ الاعْتِرَافِ بِالحَاجَةِ إِلَى أَنْ يَصِلَ مِنَ الْعِلْمِ إِلَى مَا هُوَ غَائِبٌ عَنْهُ دَلَّ عَلَى أَنَّهُ لَيْسَ فِي الخَلْقِ مَنْ يَعْلُو عَلَى هَذِهِ الحَالِ ، وَلا يَكْبُرُ عَنْهَا وَقَدْ رَحَلَ غَيْرُ وَاحِدٍ مِنْ أَصْحَابِ رَسُولِ

الله صلى الله عَلَيْهِ وَسَلَّمَ فِي الحَدِيثِ إِلَى الْبِلادِ الْبَعِيدَةِ ، وَعِدَّةٌ مِنَ التَّابِعِينَ بَعْدَهُمْ نَحْنُ نُورِدُ أَخْبَارَهُمُ الَّتِي أَدَّتْ إِلَيْنَا ذَلِكَ عَنْهُمْ بِمَشِيئَةِ الله وَمَعُونَتِهِ .

27. Ibn 'Abbas ﷺ narrated:

Prophet Musa ﷺ asked his Lord, "My Lord! Which of Your servants do You love the most?"

He ﷻ said, "He who remembers Me and does not forget Me."

Musa then said, "My Lord! Which of Your servants is the most knowledgeable?"

He said, "He who seeks to add the knowledge of people to his knowledge hoping to find a word that leads him towards guidance or prevents him from ruin."

Musa then said, "My Lord! Which of Your servants is the fairest in judgment?'

He said, "He who judges by the truth and does not follow his whims."

Musa said, "And who is that, my Lord?"

He said, "That is Khidr."

Musa said, "And where can I find him?"

He said, "At the shore, on the rock where the fish turns around."

Musa ﷺ set out to seek him until that which Allah the Most High decreed took place and Musa found him by the rock. He told Khidr ﷺ, "I would like you to accompany me."

Khidr said, "You cannot bear my companionship."

Musa said, "No, I will bear it!"

Khidr replied, **"If you accompany me, then do not ask me about anything until I make to you about it mention [i.e. explanation]."**[46]

So they set out, until when they had embarked on the ship, he [al-Khidr] tore it open.

46 Qur'an 18:70

Musa said, "Have you torn it open to drown its people? You have certainly done a grave thing."[47]

Al-Khidr said, "Did I not say that with me you would never be able to have patience?"[48]

Musa said, "Do not blame me for what I forgot and do not cover me in my matter with difficulty."[49]

So they set out, until when they met a boy, he [al-Khidr] killed him.

Musa ﷺ said, "Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing."[50]

Al-Khidr ﷺ said, "Did I not tell you that with me you would never be able to have patience?"[51]

Musa said, "If I should ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse."[52]

So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so he [al-Khidr] restored it. Musa said, "If you wished, you could have taken for it a payment."[53]

Al-Khidr ﷺ said, "This is a parting between me and you. I will inform you of the interpretation of that about which you could not have patience."[54]

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47 Qur'an 18:71
48 Qur'an 18:72
49 Qur'an 18:73
50 Qur'an 18:74
51 Qur'an 18:75
52 Qur'an 18:76
53 Qur'an 18:77
54 Qur'an 18:78

> Then he told him what Allah the Most High has said and proceeded with him at sea until they reached the conjunction of the two seas. There he asked Musa ﷺ, "Musa, do you know what this place is?'
>
> Musa replied "No."
>
> Khidr ﷺ said, "This is the conjunction of the seas. There is no place on earth with more water than this."
>
> Then your Lord sent a swallow (a type of bird) and it put its beak in the water and drank. Khidr asked, "Musa, how much do you think this swallow obtains from the water?"
>
> Musa replied, "Very little it is that it obtains!"
>
> Khidr said, "Indeed, the knowledge of you and me is like the amount of water carried by this swallow compared to the knowledge of Allah!"

Musa ﷺ had been entertaining the idea or perhaps stated out loud that no one had more knowledge than him, and this is why he was commanded to go to Khidr ﷺ. Some scholars say that the fatigue and travelling that Musa had to bear (in spite of his noble status before Allah and his honourable Prophethood) and the patient humility and submission he was told to have with al-Khidr after striving to find him, indicates the elevated status of knowledge and its people. The story demonstrates the beautiful humbleness that one must have with those from whom knowledge is sought.

If anyone would be above showing humility to another created being due to his high status it would have been Musa before anyone else, but the fact that he strived earnestly and left his homeland with an eagerness to learn and acknowledged that he was in need of finding knowledge that was currently not with him is a proof that no one among the creation should think he is above that.

Many Companions of Allah's Messenger ﷺ travelled to distant lands in their quest for hadeeth and so did a good number of the Tabi'in after them. We shall now relate the narrations that have taught us this about them, if Allah wills and grants us His aid.

CHAPTER THREE

The Noble Companions Who Travelled to Hear a Single Hadeeth

٢٨: أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يُوسُفَ الصَّيَّادِ وَالحَسَنُ بْنُ أَبِي بَكْرٍ ، قَالا : أنبا أَحْمَدُ بْنُ يُوسُفَ بْنِ خَلادٍ الْعَطَّارُ . ح وَأَنْبَأَ الحَسَنُ بْنُ أَبِي بَكْرٍ ، أَنْبَأَ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مَالِكٍ الإِسْكَافِيُّ ، قَالا : ثنا الحَارِثُ بْنُ مُحَمَّدِ بْنِ أَبِي أُسَامَةَ ، وَأَخْبَرَتْنَا أُمُّ الْفَرَجِ فَاطِمَةُ بِنْتُ هِلالِ بْنِ أَحْمَدَ الْكَرْخِيِّ قَالَتْ : أنا عُثْمَانُ بْنُ أَحْمَدَ بْنِ عَبْدِ الله الدَّقَّاقُ ، ثنا الحَارِثُ بْنُ أَبِي أُسَامَةَ التَّمِيمِيُّ ، ثنا يَزِيدُ بْنُ هَارُونَ ، أَنْبَأَ هَمَّامُ بْنُ يَحْيَى ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الْوَاحِدِ المَكِّيِّ . ح وَحَدَّثَنِي أَبُو الْقَاسِمِ عَبْدُ الله ابْنُ أَحْمَدَ بْنِ عَلِيٍّ السُّوذَرْجَانِيُّ ، لَفْظًا بِأَصْبَهَانَ وَسَاقَ الحَدِيثَ لَهُ ثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ عَلِيِّ بْنِ الْمُقْرِئِ ثَنَا أَبُو يَعْلَى الْمَوْصِلِيُّ ثَنَا شَيْبَانُ ثَنَا هَمَّامٌ ثَنَا الْقَاسِمُ بْنُ عَبْدِ الْوَاحِدِ قَالَ : حَدَّثَنِي عَبْدُ الله بْنُ مُحَمَّدِ بْنِ عَقِيلِ بْنِ أَبِي طَالِبٍ ، أَنَّ جَابِرَ بْنَ عَبْدِ الله حَدَّثَهُ قَالَ : بَلَغَنِي عَنْ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ حَدِيثٌ سَمِعَهُ مِنْ رَسُولِ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ لَمْ أَسْمَعْهُ مِنْهُ قَالَ : فَابْتَعْتُ بَعِيرًا فَشَدَدْتُ عَلَيْهِ رَحْلِي فَسِرْتُ إِلَيْهِ شَهْرًا حَتَّى أَتَيْتُ الشَّامَ ، فَإِذَا هُوَ عَبْدُ الله بْنُ أُنَيْسٍ الأَنْصَارِيُّ ، قَالَ : فَأَرْسَلْتُ إِلَيْهِ جَابِرًا عَلَى الْبَابِ ، قَالَ : فَرَجَعَ إِلَيَّ الرَّسُولُ فَقَالَ : جَابِرُ بْنُ عَبْدِ الله ؟ فَقُلْتُ : نَعَمْ ، قَالَ : فَرَجَعَ

الرَّسُولُ إِلَيْهِ ، فَخَرَجَ إِلَيَّ فَاعْتَنَقَنِي وَاعْتَنَقْتُهُ ، قَالَ : قُلْتُ : حَدِيثٌ بَلَغَنِي أَنَّكَ سَمِعْتَهُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْمَظَالِمِ لَمْ أَسْمَعْهُ فَخَشِيتُ أَنْ أَمُوتَ أَوْ تَمُوتَ قَبْلَ أَنْ أَسْمَعَهُ ، فَقَالَ : سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : يَحْشُرُ اللهُ الْعِبَادَ أَوْ قَالَ : يَحْشُرُ اللهُ النَّاسَ قَالَ : وَأَوْمَأَ بِيَدِهِ إِلَى الشَّامِ عُرَاةً غُرْلا بُهْمًا قُلْتُ : مَا بُهْمًا ؟ قَالَ : لَيْسَ مَعَهُمْ شَيْءٌ ، قَالَ : فَيُنَادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعُدَ كَمَا يَسْمَعُهُ مَنْ قَرُبَ : أَنَا الْمَلِكُ أَنَا الدَّيَّانُ لا يَنْبَغِي لأَحَدٍ مِنْ أَهْلِ الْجَنَّةِ أَنْ يَدْخُلَ الْجَنَّةَ وَأَحَدٌ مِنْ أَهْلِ النَّارِ يَطْلُبُهُ بِمَظْلِمَةٍ ، وَلا يَنْبَغِي لأَحَدٍ مِنْ أَهْلِ النَّارِ يَدْخُلُ النَّارَ ، وَأَحَدٌ مِنْ أَهْلِ الْجَنَّةِ يَطْلُبُهُ بِمَظْلِمَةٍ حَتَّى اللَّطْمَةَ ، قَالَ : قُلْنَا كَيْفَ هُوَ ؟ وَإِنَّمَا نَأْتِي اللهَ تَعَالَى عُرَاةً غُرْلا بُهْمًا قَالَ : بِالْحَسَنَاتِ وَالسَّيِّئَاتِ.

28. Jabir ibn 'Abdullah ﵁ narrated:

> I heard that a man from the companions of Allah's Messenger ﷺ had heard a hadeeth from Allah's Messenger that I myself had not heard, so I brought a camel, bound my saddle on it, and travelled for one month until I reached him in al-Sham. It turned out that the man was 'Abdullah ibn Unays al-Ansari. I sent the messenger to tell him that Jabir was at the door. He then came back and said, "Jabir ibn 'Abdullah?" and I said: 'Yes.' The messenger went back to 'Abdullah who then came out. He hugged me and I hugged him. I then asked him, "I have come to find that there is a hadeeth you heard from Allah's Messenger ﷺ about wrongful treatment of others that I have not heard. I feared that I or you would die before I get to hear it.'
>
> He ('Abdullah) then said, "I heard Allah's Messenger say, 'Allah assembles the servants (or he said, "the people") and then pointed towards al-Sham, while they are naked, uncircumcised, and *buhm*.'
>
> I asked, 'What is *buhm*?'
>
> He answered, 'While not having anything. He will call them with a voice that is heard by the distant like it is heard by the

near, saying, 'I am the King, I am the Requiter. It does not fit a single dweller of Paradise to enter Paradise if a single dweller of Hell demands him to compensate him for some mistreatment, and it does not fit a single dweller of Hell to enter Hell if a single dweller of Paradise demands him to compensate him for some mistreatment, even if just a slap."

We asked, 'How would that happen [i.e. the giving of compensation] when we only come to Allah the Most High while being naked, barefooted, and having nothing?'

He ﷺ said: 'Through good and bad deeds.'"[55]

٢٩: وَهَكَذَا رَوَاهُ عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ التَّنُّورِيُّ ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الْوَاحِدِ ، أَخْبَرَنَاهُ وَهَكَذَا رَوَاهُ عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ التَّنُّورِيُّ ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الْوَاحِدِ ، أَخْبَرَنَاهُ عَلِيُّ بْنُ أَحْمَدَ بْنِ عُمَرَ الْمُقْرِئُ ، أَنْبَأَ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ إِبْرَاهِيمَ الشَّافِعِيُّ ، ثَنَا مُعَاذُ بْنُ الْمُثَنَّى ، ثَنَا مُسَدَّدٌ ، ثَنَا عَبْدُ الْوَارِثِ ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الْوَاحِدِ ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ ، قَالَ : بَلَغَنِي حَدِيثٌ عَنْ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَاشْتَرَيْتُ بَعِيرًا فَشَدَدْتُ عَلَيْهِ رَحْلا ، ثُمَّ سِرْتُ إِلَيْهِ شَهْرًا حَتَّى قَدِمْتُ مِصْرَ ، قَالَ : فَخَرَجَ إِلَيَّ غُلامٌ أَسْوَدُ فَقُلْتُ : اسْتَأْذِنْ لِي عَلَى فُلانٍ ، قَالَ : فَدَخَلَ ، فَقَالَ : إِنَّ أَعْرَابِيًّا بِالْبَابِ يَسْتَأْذِنُ ، قَالَ : فَاخْرُجْ إِلَيْهِ ، فَقُلْ لَهُ مَنْ أَنْتَ ؟ قَالَ : فَقَالَ لَهُ : أَخْبِرْهُ أَنِّي جَابِرُ بْنُ عَبْدِ اللهِ ، قَالَ : فَخَرَجَ إِلَيْهِ ، فَالْتَزَمَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ قَالَ : فَقَالَ : مَا جَاءَ بِكَ ؟ قَالَ : حَدِيثٌ بَلَغَنِي أَنَّكَ تُحَدِّثُ بِهِ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْقِصَاصِ ، وَمَا أَعْلَمُ أَحَدًا يَحْفَظُهُ غَيْرَكَ فَأَحْبَبْتُ أَنْ تُذَاكِرَنِيهِ ، فَقَالَ : نَعَمْ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : إِذَا كَانَ يَوْمُ الْقِيَامَةِ حَشَرَ اللهُ عِبَادَهُ عُرَاةً غُرْلا بُهْمًا فَيُنَادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعُدَ مِنْهُمْ كَمَا يَسْمَعُهُ مَنْ قَرُبَ

55 *Musnad Ahmad* (3/495)

: أَنَا المَلِكُ أَنَا الدَّيَّانُ لا تَظَالَمُوا الْيَوْمَ لا يَنْبَغِي لأَحَدٍ مِنْ أَهْلِ الجَنَّةِ أَنْ يَدْخُلَ الجَنَّةَ ، وَلأَحَدٍ مِنْ أَهْلِ النَّارِ قِبَلَهُ مَظْلِمَةٌ ، وَلا يَنْبَغِي لأَحَدٍ مِنْ أَهْلِ النَّارِ أَنْ يَدْخُلَ النَّارَ ، وَلأَحَدٍ مِنْ أَهْلِ الجَنَّةِ قِبَلَهُ مَظْلِمَةٌ حَتَّى اللَّطْمَةِ بِالْيَدِ ، قَالُوا : يَا رَسُولَ الله ، وَكَيْفَ ؟ ، وَإِنَّمَا نَأْتِي الله عُرَاةً غُرْلا بُهْمًا ، قَالَ : مِنَ الحَسَنَاتِ وَالسَّيِّئَاتِ .

29. [From a different route] Jabir ibn 'Abdullah ﷺ narrated:

I heard that a man from the companions of Allah's Messenger ﷺ knew a hadeeth, so I purchased a camel, bound a saddle on it and travelled to him for one month. When I arrived at Egypt, a boy came out to me and I told him, "Ask permission for me to see so and so person." The boy went back in and told the man, "There is a desert man at the door who wants to see you."

The man told the boy, "Go back to him and ask him who he is."

I said, "Tell him that I am Jabir ibn 'Abdullah."

The man then came out and, after we embraced each other, asked, "What has brought you here?"

I said, "A hadeeth about retaliation which I have heard you are narrating from Allah's Messenger ﷺ. I know of no one besides you who has memorised it, so I would like you to narrate it to me."

The man said, "Yes. I heard Allah's Messenger ﷺ say, 'When the Day of Resurrection occurs, Allah gathers His servants while they are naked, uncircumcised, and in possession of nothing. Then He will call them with a voice that is heard by those far away just like it is heard by those who are near, 'I am the King, I am the Requiter. Do not wrong each other today! It does not fit a single dweller of Paradise to enter Paradise if a single dweller of Hell holds some mistreatment against him, and it does not fit a single dweller of Hell to enter Hell if a single dweller of Paradise holds some mistreatment against him, even if just a slap with the hand."

They said, 'Allah's Messenger! How [does that take place] if we only come to Allah in a state of nakedness, uncircumcised and having nothing?'

He ﷺ said: '[Compensation is taken] from the good and bad deeds.'"

٣٠: وَرُوِيَ عَنْ أَبِي جَارُودٍ الْعَبْسِيِّ ، عَنْ جَابِرِ بْنِ عَبْدِ الله ، وَأَخْبَرَنِيهِ وَرُوِيَ عَنْ أَبِي جَارُودٍ الْعَبْسِيِّ ، عَنْ جَابِرِ بْنِ عَبْدِ الله ، وَأَخْبَرَنِيهِ عَبْدُ الْعَزِيزِ بْنُ عَلِيٍّ الأَزْجِيُّ ، ثَنَا عَلِيُّ بْنُ عُمَرَ بْنِ مُحَمَّدٍ الْحَرْبِيُّ ، ثَنَا حَامِدُ بْنُ بِلالٍ الْبُخَارِيُّ ، ثَنَا مُحَمَّدُ بْنُ عَبْدِ الله الْمُقْرِئُ الْبُخَارِيُّ ، ثَنَا يَحْيَى بْنُ النَّضْرِ ، ثَنَا عِيسَى غُنْجَارٌ عَنْ عُمَرَ بْنِ الصُّبْحِ ، عَنْ مُقَاتِلِ بْنِ حَيَّانَ ، عَنْ أَبِي جَارُودٍ الْعَبْسِيِّ ، أَنَّ جَابِرَ بْنَ عَبْدِ الله ، قَالَ : بَلَغَنِي حَدِيثٌ فِي الْقِصَاصِ ، وَكَانَ صَاحِبُ الْحَدِيثِ بِمِصْرَ ، فَاشْتَرَيْتُ بَعِيرًا وَشَدَدْتُ عَلَيْهِ رَحْلا ، ثُمَّ سِرْتُ شَهْرًا حَتَّى وَرَدْتُ مِصْرَ ، فَسَأَلْتُ عَنْ صَاحِبِ الْحَدِيثِ ، فَدُلِلْتُ عَلَيْهِ ، وَإِذَا هُوَ بَابُ لاطٍ فَقَرَعْتُ الْبَابَ ، فَخَرَجَ إِلَيَّ مَمْلُوكٌ لَهُ أَسْوَدُ ، فَقُلْتُ : هَهُنَا أَبُو فُلان ؟ فَسَكَتَ عَلَيَّ ، فَدَخَلَ فَقَالَ لِمَوْلاهُ : بِالْبَابِ أَعْرَابِيٌّ يَطْلُبُكَ ، فَقَالَ : اذْهَبْ فَقُلْ لَهُ : مَنْ أَنْتَ ؟ فَقُلْتُ أَنَا جَابِرُ بْنُ عَبْدِ الله صَاحِبُ رَسُولِ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ ، قَالَ : فَخَرَجَ إِلَيَّ فَرَحَّبَ بِي ، وَأَخَذَ بِيَدِي ، قُلْتُ : حَدِيثٌ فِي الْقِصَاصِ ، لا أَعْلَمُ أَحَدًا مِمَّنْ بَقِيَ أَحْفَظُ لَهُ مِنْكَ ، فَقَالَ : أَجَلْ سَمِعْتُ رَسُولَ الله صَلى الله عَلَيْهِ وَسَلَّمَ يَقُولُ : إِنَّ الله يَبْعَثُكُمْ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاةً غُرْلا ، وَهُوَ تَعَالَى عَلَى عَرْشِهِ يُنَادِي بِصَوْتٍ لَهُ رَفِيعٍ غَيْرِ فَظِيعٍ يُسْمِعُ الْبَعِيدَ كَمَا يُسْمِعُ الْقَرِيبَ ، يَقُولُ : أَنَا الدَّيَّانُ لا ظُلْمَ عِنْدِي ، وَعِزَّتِي لا يُجَاوِزُنِي الْيَوْمَ ظُلْمُ ظَالِمٍ ، وَلَوْ لَطْمَةً ، وَلَوْ ضَرْبَةَ يَدٍ عَلَى يَدٍ وَلأَقْتَصَّنَّ لِلْجَمَّاءِ مِنَ الْقَرْنَاءِ وَلأَسْأَلَنَّ الْحَجَرَ لِمَ نَكِبَ الْحَجَرَ ، وَلأَسْأَلَنَّ الْعُودَ لِمَ خَدَشَ صَاحِبَهُ، فِي ذَلِكَ أَنْزَلَ عَلَيَّ فِي كِتَابِهِ : وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلا تُظْلَمُ نَفْسٌ شَيْئًا سورة الأنبياء آية ٤٧ ثُمَّ قَالَ رَسُولُ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ : إِنَّ أَخْوَفَ مَا

أَخَافُ عَلَى أُمَّتِي مِنْ بَعْدِي عَمَلُ قَوْمِ لُوطٍ أَلا فَلْتَتَرَقَّبُ أُمَّتِي الْعَذَابَ إِذَا تَكَافَأَ الرِّجَالُ بِالرِّجَالِ وَالنِّسَاءُ بِالنِّسَاءِ .

30. Jabir ibn 'Abdullah ﵁ narrated:

I heard about a hadeeth regarding retaliation, and the man who knew it was in Egypt. I bought a camel, bound a saddle on it, and travelled for a month until I finally reached Egypt. There, I enquired about the man who knew the hadeeth and was directed to him. I arrived at a clay coated door where a slave of his came out to meet me. I asked, "Is this the place of Abu such and such?" The slave did not say anything but went back in and told his master, "There is a desert man at the door who wants to see you."

The man said, "Go to him and ask him who he is."

I said, "I am Jabir ibn 'Abdullah, a Companion of Allah's Messenger ﷺ."

The man then came out to see me. After he had welcomed me and taken me by the hand, I said, "There is a hadeeth about retaliation, and I know of no one who is left who has committed it to his memory better than you."

The man said, "Certainly! I heard Allah's Messenger ﷺ say, 'Allah resurrects you on the Day of Resurrection while you are barefooted, naked, and uncircumcised. He is exalted above His Throne and calls with a high yet not unpleasant voice that is heard by the distant like it is heard by the near, saying, 'I am the Requiter, there is no oppression with me! By my might, let no wrong of an oppressor bypass me today, even if it be a slap, even if it be a hand that strikes a hand. I will surely retaliate for the hornless sheep against the horned one, ask a stone why it struck another stone, and ask a piece of wood why it scratched another.' Regarding this, it was revealed to me: **{And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all.}**'[56]

56 Qur'an 21:47

Then Allah's Messenger ﷺ said, 'What I fear for my nation after me the most is the practice of the people of Lut. Let my nation await the punishment when men partner men and women partner women.'"[57]

٣١: أَخْبَرَنَا أَبُو نُعَيْمٍ الحَافِظُ ، ثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الحَسَنِ ، ثَنَا بِشْرُ بْنُ مُوسَى ، ثَنَا الحُمَيْدِيُّ ، ثَنَا سُفْيَانُ ، ثَنَا ابْنُ جُرَيْجٍ ، قَالَ : سَمِعْتُ أَبَا سَعْدٍ الأَعْمَى ، يُحَدِّثُ عَطَاءَ بْنَ أَبِي رَبَاحٍ ، قَالَ : خَرَجَ أَبُو أَيُّوبَ إِلَى عُقْبَةَ بْنِ عَامِرٍ ، وَهُوَ بِمِصْرَ يَسْأَلُهُ عَنْ حَدِيثٍ ، سَمِعَهُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَلَمَّا قَدِمَ أَتَى مَنْزِلَ مَسْلَمَةَ بْنِ مَخْلَدٍ الأَنْصَارِيِّ ، وَهُوَ أَمِيرُ مِصْرَ فَأَخْبَرْتُهُ فَعَجِلَ ، فَخَرَجَ إِلَيْهِ فَعَانَقَهُ ، وَقَالَ : مَا جَاءَ بِكَ يَا أَبَا أَيُّوبَ ؟ قَالَ : حَدِيثٌ سَمِعْتُهُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمْ يَبْقَ أَحَدٌ سَمِعَهُ غَيْرِي وَغَيْرُ عُقْبَةَ فَابْعَثْ مَنْ يَدُلُّنِي عَلَى مَنْزِلِهِ ، قَالَ : فَبَعَثَ مَعَهُ مَنْ يَدُلُّهُ عَلَى مَنْزِلِ عُقْبَةَ ، فَأُخْبِرَ عُقْبَةُ بِهِ فَعَجِلَ ، فَخَرَجَ إِلَيْهِ فَعَانَقَهُ ، وَقَالَ : مَا جَاءَ بِكَ يَا أَبَا أَيُّوبَ ؟ فَقَالَ : حَدِيثٌ سَمِعْتُهُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمْ يَبْقَ أَحَدٌ سَمِعَهُ غَيْرِي وَغَيْرُكَ فِي سِتْرِ الْمُؤْمِنِ . قَالَ : نَعَمْ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : مَنْ سَتَرَ مُؤْمِنًا فِي الدُّنْيَا عَلَى خُرْبَةٍ سَتَرَهُ اللهُ يَوْمَ الْقِيَامَةِ . فَقَالَ لَهُ أَبُو أَيُّوبَ : صَدَقْتَ ، ثُمَّ انْصَرَفَ أَبُو أَيُّوبَ إِلَى رَاحِلَتِهِ فَرَكِبَهَا رَاجِعًا إِلَى الْمَدِينَةِ ، فَمَا أَدْرَكَتْهُ جَائِزَةُ مَسْلَمَةَ بْنِ مَخْلَدٍ إِلا بِعَرِيشِ مِصْرَ.

31. 'Ata ibn Abi Rabah ﷺ narrated:

Abu Ayyub ﷺ set out to 'Uqba ibn 'Amir ﷺ who was in Egypt to ask him about a hadeeth he had heard from Allah's Messenger ﷺ. Once he had arrived, he went to the house of Maslama ibn Makhlad al-Ansari ﷺ, the Governor of Egypt. When Maslama

57 *Al-'Ulu* of al-Dhahabi (68): He stated it is closer to fabrication.

was informed of his arrival, he hastened outside to embrace him. Then he asked, "What has brought you here, Abu Ayyub?"

The reply was, "A hadeeth that I heard from Allah's Messenger; there is no one left who heard it save me and 'Uqba, so send someone to guide me to his house."

Maslama then sent someone to direct him to 'Uqba's house, and as soon as 'Uqba was informed of Abu Ayyub's arrival, he hastened outside to embrace him. Then he said, "What has brought you here, Abu Ayyub?'

He replied, "A hadeeth I heard from Allah's Messenger ﷺ; there is no one left who heard it save me and you. It is about concealing a believer."

'Uqba said, "Yes, I heard Allah's Messenger ﷺ say, 'If one conceals a believer's fault in this world, Allah conceals him on the Day of Resurrection.'"

Abu Ayyub said, "You have spoken the truth." Then he went to his ride, mounted it, and returned to Madinah. As he rushed to leave, the [servant of] Maslama ibn Makhlad could only catch him at [the city of] al-Arish of Egypt to give him the welcome gift of Maslama."[58]

٣٢: أَخْبَرَنَا أَبُو عَبْدِ اللهِ الْحُسَيْنُ بْنُ عُمَرَ بْنِ بُرْهَانَ الْغَزَّالُ ، وَكَانَ عَبْدًا صَالِحًا ثَنَا أَبُو مُحَمَّدٍ جَعْفَرُ بْنُ مُحَمَّدِ بْنِ نُصَيْرٍ الْخُلْدِيُّ ثَنَا أَبُو عَلِيٍّ بِشْرُ بْنُ مُوسَى الأَسَدِيُّ ثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ ، ثَنَا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ ، قَالَ : حَدَّثَنِي مُسْلِمُ بْنُ يَسَارٍ ، أَنَّ رَجُلا مِنَ الأَنْصَارِ رَكِبَ مِنَ الْمَدِينَةِ إِلَى عُقْبَةَ بْنِ عَامِرٍ ، وَهُوَ بِمِصْرَ حَتَّى لَقِيَهُ ، فَقَالَ لَهُ : أَنْتَ سَمِعْتَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : مَنْ سَتَرَ مُؤْمِنًا فِي الدُّنْيَا سَتَرَهُ اللهُ يَوْمَ الْقِيَامَةِ. فَقَالَ : نَعَمْ ، قَالَ : فَكَبَّرَ الأَنْصَارِيُّ وَحَمِدَ اللهَ ، ثُمَّ انْصَرَفَ.

32. Muslim ibn Yasar ﷺ narrated:

58 *Ithaaf al-Khyarah al-Maharah* (1/212)

A man from the Ansar mounted his ride in Madinah and set out to 'Uqba ibn 'Amir ﷺ who was in Egypt. When they met, the man asked 'Uqba, "Did you hear Allah's Messenger ﷺ say, 'If one conceals a believer in this world, Allah conceals him on the Day of Resurrection?'"

He replied: "Yes."

Thereupon, the Ansari man glorified and praised Allah. Then he left [to return to Madinah].

٣٣: أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يُوسُفَ الصَّيَّادُ ، أَنْبَأَ أَحْمَدُ بْنُ يُوسُفَ بْنِ خَلادٍ ، ثَنَا الحَارِثُ بْنُ مُحَمَّدٍ ، ثَنَا كَثِيرُ بْنُ هِشَامٍ ، ثَنَا جَعْفَرُ بْنُ بُرْقَانَ ، ثَنَا يَحْيَى أَبُو هَاشِمٍ الدِّمَشْقِيُّ ، قَالَ : جَاءَ رَجُلٌ مِنْ أَهْلِ المَدِينَةِ إِلَى مِصْرَ ، فَقَالَ لِحَاجِبِ أَمِيرِهَا قُلْ لِلأَمِيرِ يَخْرُجُ إِلَيَّ ، فَقَالَ الحَاجِبُ : مَا قَالَ لَنَا أَحَدٌ مُنْذُ نَزَلْنَا هَذَا الْبَلَدَ غَيْرُكَ ، إِنَّمَا كَانَ يُقَالُ : اسْتَأْذِنْ لَنَا عَلَى الأَمِيرِ ، قَالَ : إِيتِهِ فَقُلْ لَهُ : هَذَا فُلانٌ بِالْبَابِ ، فَخَرَجَ إِلَيْهِ الأَمِيرُ ، فَقَالَ : إِنَّمَا أَتَيْتُكَ أَسْأَلُكَ عَنْ حَدِيثٍ وَاحِدٍ ، فيمن ستر عورة مسلم ، قَالَ : سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : مَنْ سَتَرَ عَوْرَةَ مُسْلِمٍ ، فَكَأَنَّمَا أَحْيَا مَوْءُودَةً

33. Yahya Abu Hashim al-Dimashqi narrates:

A man from the people of Madinah came to Egypt and told the governor's doorkeeper, "Tell the governor to come out to see me."

The doorkeeper said, "Not a single person besides you has spoken like this to us ever since we arrived at this land. Rather they have all said, 'Ask the governor to grant us permission to enter.'"

The man said, "Go to him and tell him that such and such is at the door."

The governor then came out to see him, and the man said, "I

have only come to you to ask you about a hadeeth regarding he who conceals a Muslim's fault."

The governor said, "I heard Allah's Messenger ﷺ say, 'If one conceals a Muslim's fault, it is as if he has given life to a child who was buried alive.'"[59]

٣٤: أَخْبَرَنِي أَبُو الْقَاسِمِ عُبَيْدُ اللهِ بْنُ أَحْمَدَ الصَّيْرَفِيُّ أَنْبَأَنَا الْحُسَيْنُ بْنُ عُمَرَ الضَّرَّابُ ، ثَنَا حَامِدُ بْنُ مُحَمَّدِ بْنِ شُعَيْبٍ الْبَلْخِيُّ ، ثَنَا شُرَيْحُ بْنُ يُونُسَ ، ثَنَا هُشَيْمٌ ، عَنْ سَيَّارٍ ، عَنْ جَرِيرِ بْنِ حَيَّانَ ، أَنَّ رَجُلا رَحَلَ إِلَى مِصْرَ فِي هَذَا الْحَدِيثِ وَلَمْ يَحِلَّ رَحْلَهُ حَتَّى رَجَعَ مَنْ سَتَرَ عَلَى أَخِيهِ فِي الدُّنْيَا سَتَرَ اللهُ عَلَيْهِ فِي الآخِرَةِ .

34. Jarir ibn Hayyan narrated:

A man travelled to Egypt for this hadeeth and did not unbind his saddle until he had returned: "If one provides concealment for his brother's faultiness in this world, Allah conceals [his faultiness] in the Afterlife."[60]

٣٥: أَخْبَرَنَا أَبُو بَكْرٍ الْبَرْقَانِيُّ ، أَنْبَأَ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ خُمَيْرَوَيْهِ الْهَرَوِيُّ ، أَنْبَأَ الْحُسَيْنُ بْنُ إِدْرِيسَ ، ثَنَا ابْنُ عَمَّارٍ ، ثَنَا مَعْنُ بْنُ عِيسَى ، أَنْبَأَ مَالِكٌ ، أَنَّ رَجُلا خَرَجَ إِلَى مَسْلَمَةَ بْنِ مَخْلَدٍ بِمِصْرَ فِي حَدِيثٍ سَمِعَهُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

35. Malik narrated:

A man set out to Maslama ibn Makhlad ﷺ who was in Egypt for the sake of a hadeeth he had heard from Allah's Messenger ﷺ.

59 *Al-Mu'jam al-Awsat* (8/97): Weak

60 The origin of the report is in *Sahih Muslim* (2699) but in different wordings.

٣٦: أَخْبَرَنَا الْقَاضِي أَبُو عُمَرَ الْقَاسِمُ بْنُ جَعْفَرِ بْنِ عَبْدِ الْوَاحِدِ الهَاشِمِيُّ بِالْبَصْرَةِ ثَنَا أَبُو عَلِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَمْرٍو اللُّؤْلُئِيُّ ، ثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ الأَشْعَثِ ثَنَا الحَسَنُ بْنُ عَلِيٍّ ، ثَنَا يَزِيدُ ، أَنْبَأَ الجُرَيْرِيُّ ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ ، أَنَّ رَجُلا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَحَلَ إِلَى فَضَالَةَ بْنِ عُبَيْدٍ وَهُوَ بِمِصْرَ ، فَقَدِمَ عَلَيْهِ فَقَالَ : أَمَا إِنِّي لَمْ آتِكَ زَائِرًا ، وَلَكِنْ سَمِعْتُ أَنَا وَأَنْتَ حَدِيثًا مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجَوْتُ أَنْ يَكُونَ عِنْدَكَ مِنْهُ عِلْمٌ قَالَ : مَا هُوَ ؟ قَالَ : كَذَا وَكَذَا ، وَسَاقَ الحَدِيثَ.

36. ‘Abdullah ibn Burayda narrated:

> A man from the Prophet’s Companions travelled to Fadala ibn ‘Ubayd ﷺ who was in Egypt. When he reached him, he said, “I have not come to you as a visitor, but rather I have come because you and I both heard a hadeeth from Allah’s Messenger. It is my hope that you have knowledge of this hadeeth.”
>
> Fadala said: “And what would that (hadeeth) be?” The man then narrated the hadeeth to him.

٣٧: أَخْبَرَنِي أَبُو عَلِيٍّ عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ فَضَالَةَ الحَافِظُ النَّيْسَابُورِيُّ بِالرَّيِّ ، أَنْبَأَ عَبْدُ اللهِ بْنُ مُحَمَّدٍ السِّمِّذِيُّ النَّيْسَابُورِيُّ ، ثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ مُسْلِمٍ الجُورَبَذِيُّ ، ثَنَا نَصْرُ بْنُ مَرْزُوقٍ أَبُو الْفَتْحِ الْمِصْرِيُّ ، قَالَ : سَمِعْتُ عَمْرَو بْنَ أَبِي سَلَمَةَ ، يَقُولُ : قُلْتُ لِلأَوْزَاعِيِّ : أَنَا أَلْزَمُكَ مُنْذُ أَرْبَعَةِ أَيَّامٍ ، وَلَمْ أَسْمَعْ مِنْكَ إِلا ثَلاثِينَ حَدِيثًا ، قَالَ : وَتَسْتَقِلُّ ثَلاثِينَ حَدِيثًا فِي أَرْبَعَةِ أَيَّامٍ ، لَقَدْ سَارَ جَابِرُ بْنُ عَبْدِ اللهِ إِلَى مِصْرَ ، وَاشْتَرَى رَاحِلَةً وَرَكِبَهَا حَتَّى سَأَلَ عُقْبَةَ بْنَ عَامِرٍ عَنْ حَدِيثٍ وَاحِدٍ وَانْصَرَفَ ، وَأَنْتَ تَسْتَقِلُّ ثَلاثِينَ حَدِيثًا فِي أَرْبَعَةِ أَيَّامٍ ذِكْرُ الرِّوَايَةِ عَنِ التَّابِعِينَ وَالخَالِفِينَ فِي مِثْلِ ذَلِكَ .

37. 'Amr ibn Abi Salamah[61] said:

> I told al-Awza'i,[62] "I have now accompanied you for four days, yet I have only heard thirty hadeeths from you!"
>
> Al-Awza'i replied, "And you think thirty hadeeths is not much in four days? Jabir ibn 'Abdullah ﷺ travelled to Egypt. He brought a camel and mounted it just to ask 'Uqba ibn 'Amir ﷺ about a single hadeeth. Then he left. But you think thirty hadeeths in four days is little."

61 Died in 213 A.H or 214 A.H. He was from Damascus and lived in Egypt. Al-Hafiz al-Waleed ibn Bakr al-Andalusi said, "He was like Ibn Wahb, he took his views from Imam Malik, al-Awza'i and al-Layth ibn Sa'd but most of his views depended upon the views of Imam Malik." He was declared as trustworthy by many scholars and his reports are found in *Sahih al-Bukhari* and *Muslim*.

62 Died in 158 A.H. His name was 'Abdul Rahman ibn 'Amr al-Awza'i. He was from amongst the illustrious scholars to have *madhabs* named after them. It is reported that when he entered the holy city of Makkah on one occasion, Sufyan al-Thawri greeted him and walked ahead of him whilst proclaiming, "Make way for the *shaykh*!"

CHAPTER FOUR

Striving for Hadeeth: Examples from the Tabi'een and Tabi Tabi'een

٣٨: أَخْبَرَنَا أَبُو الحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ رِزْقٍ الْبَزَّازُ ثَنَا أَبُو جَعْفَر مُحَمَّدُ بْنُ عَمْرِو بْنِ الْبَخْتَرِيُّ الرَّزَّازُ إِمْلاءً ثَنَا جَعْفَرُ بْنُ هَاشِمِ الْبَزَّازُ الْعَسْكَرِيُّ ، ثَنَا عَلِيُّ بْنُ بَحْر ، ثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ، عَنْ مَالِكِ بْنِ أَنَسٍ . ح وَأَنْبَأَ مُحَمَّدُ بْنُ الْفَرَجِ الْبَزَّازُ ، أَنْبَأَ أَحْمَدُ بْنُ جَعْفَرِ بْنِ حَمْدَانَ ، ثَنَا عَبْدُ اللهِ بْنُ أَحْمَدَ ، ثَنَا أَبِي ، ثَنَا عَبْدُ الرَّحْمَنِ ، قَالَ : سَمِعْتُ مَالِكًا ، قَالَ : قَالَ سَعِيدُ بْنُ الْمُسَيِّبِ : كُنْتُ لأَسِيرُ الأَيَّامَ وَاللَّيَالِي فِي طَلَبِ الحَدِيثِ الْوَاحِدِ.

38. Malik narrated that Sa'id ibn al-Musayyib[63] said:

I would travel day and night in the quest of one hadeeth.

٣٩: أَخْبَرَنَا مُحَمَّدُ بْنُ الحُسَيْنِ بْنِ الْفَضْلِ الْقَطَّانُ ، أَنْبَأَ عَبْدُ اللهِ بْنُ جَعْفَرٍ ، ثَنَا يَعْقُوبُ بْنُ سُفْيَانَ ، حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ الأُوَيْسِيُّ ، ثَنَا مَالِكُ بْنُ أَنَسٍ

63 Died in 94 A.H. One of the greatest scholars from amongst the Tabi'een. It is reported that Ibn 'Umar remarked regarding him, "If the Prophet had seen this young man, he would have been very pleased with him." He was also married to the daughter of Abu Hurayrah and this marriage bore a pious daughter.

، أَنَّهُ بَلَغَهُ أَنَّ سَعِيدَ بْنَ الْمُسَيِّبِ ، قَالَ : كُنْتُ لأَسِيرُ فِي طَلَبِ الْحَدِيثِ الْوَاحِدِ مَسِيرَةَ اللَّيَالِي وَالأَيَّامِ قَالَ مَالِكٌ : وَكَانَ سَعِيدُ بْنُ الْمُسَيِّبِ يَخْتَلِفُ إِلَى أَبِي هُرَيْرَةَ بِالشَّجَرَةِ ، وَهُوَ ذُو الْحُلَيْفَةِ.

39. Malik narrated that he heard Sa'id ibn al-Musayyib say:

I used to travel the distance of many days and nights after a single hadeeth.

Malik said:

Sa'id ibn al-Musayyib used to meet Abu Hurayrah ﷺ by the tree at Dhu al-Hulayfa.

٤٠ : عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنِ ابْنِ الْمُسَيِّبِ ، وَرَوَاهُ إِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرَوِيُّ عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنِ ابْنِ الْمُسَيِّبِ أَمَا رِوَايَةُ خَالِدِ بْنِ نِزَارٍ فَأَخْبَرَنِي الْحَسَنُ بْنُ أَبِي طَالِبٍ ، ثَنَا مُحَمَّدُ بْنُ الْعَبَّاسِ الْخَزَّازُ ، ثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ ، ثَنَا أَحْمَدُ بْنُ صَالِحٍ ، ثَنَا خَالِدُ بْنُ نِزَارٍ ، عَنْ مَالِكِ بْنِ أَنَسٍ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ ، قَالَ : إِنْ كُنْتُ لأَرْحَلُ الأَيَّامَ وَاللَّيَالِي فِي طَلَبِ الْحَدِيثِ الْوَاحِدِ.

40. Yahya ibn Sa'id narrated that Sa'id ibn al-Musayyib said:

I used to travel day and night in the quest of one hadeeth.

٤١ : أَمَّا رِوَايَةُ إِسْحَاقَ بْنِ مُحَمَّدٍ الْفَرْوِيُّ ، فَأَنْبَأَ أَبُو الْعَلاءِ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ مُحَمَّدٍ الْوَرَّاقُ ثَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ كَامِلٍ الْقَاضِي ثَنَا أَبُو إِسْمَاعِيلَ التِّرْمِذِيُّ ، ثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرْوِيُّ ، ثَنَا مَالِكٌ ، أَنَّهُ بَلَغَهُ عَنْ يَحْيَى بْنِ سَعِيدٍ ، عَنْ سَعِيدِ

بْنِ الْمُسَيِّبِ ، قَالَ : إِنْ كُنْتُ لأَسِيرُ اللَّيَالِيَ فِي الحَدِيثِ الْوَاحِدِ.

41. [From another route] Yahya ibn Sa'id narrates that Sa'id ibn al-Musayyib said:

I used to travel for nights after one hadeeth.

٤٢ : أَخْبَرَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ مُوسَى بْنِ الْفَضْلِ الصَّيْرَفِيُّ ثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ الأَصَمُّ ثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُرَادِيُّ ، ثَنَا أَيُّوبُ بْنُ سُوَيْدٍ ، ثَنَا يَحْيَى بْنُ زَيْدٍ الْبَاهِلِيُّ ، مِنْ أَهْلِ الْبَصْرَةِ ، وَكَانَ ثِقَةً ، قَالَ : قَالَ عُبَيْدُ اللهِ بْنُ عَدِيِّ بْنِ الْخِيَار بن عدي بن نَوْفَلُ بْنُ عَبْدِ مَنَافٍ بَلَغَنِي حَدِيثٌ عَنْ عَلِيٍّ خِفْتُ إِنْ مَاتَ أَلا أَجِدُهُ عِنْدَ غَيْرِهِ فَرَحَلْتُ حَتَّى قَدِمْتُ الْعِرَاقَ ، فَسَأَلْتُهُ عَنِ الحَدِيثِ فَحَدَّثَنِي ، وَأَخَذَ عَلَيَّ عَهْدًا أَلا أُخْبِرَ بِهِ أَحَدًا ، وَلَوَدِدْتُ لَوْ لَمْ يَفْعَلْ ، فَأُحَدِّثُكُمُوهُ ، فَلَمَّا كَانَ ذَاتَ يَوْمٍ جَاءَ حَتَّى صَعِدَ الْمِنْبَرَ فِي إِزَارٍ وَرِدَاءٍ مُتَوَشِّحًا قَرْنًا فَجَاءَ الأَشْعَثُ بْنُ قَيْسٍ حَتَّى أَخَذَ بِإِحْدَى عِضَادَتَيِ الْمِنْبَرِ ، ثُمَّ قَالَ عَلِيٌّ : مَا بَالُ أَقْوَامٍ يَكْذِبُونَ عَلَيْنَا يَزْعُمُونَ أَنَّ عِنْدَنَا عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا لَيْسَ عِنْدَ غَيْرِنَا ، وَرَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ عَامًّا ، وَلَمْ يَكُنْ خَاصًّا ، وَمَا عِنْدِي عَنْهُ مَا لَيْسَ عِنْدَ الْمُسْلِمِينَ إِلا شَيْءٌ فِي قَرْنِي هَذَا ، فَأَخْرَجَ مِنْهُ صَحِيفَةً ، فَإِذَا فِيهَا : مَنْ أَحْدَثَ حَدَثًا أَوْ آوَى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلائِكَةِ وَالنَّاسِ أَجْمَعِينَ لا يَقْبَلُ مِنْهُ صَرْفٌ وَلا عَدْلٌ فَقَالَ لَهُ الأَشْعَثُ بْنُ قَيْسٍ : دَعْهَا يَا رَجُلُ ، فَإِنَّهَا عَلَيْكَ لا لَكَ ، فَقَالَ : قَبَّحَكَ اللهُ مَا يُدْرِيكَ مَا عَلَيَّ مِمَّا لِي ؟ ! أَصْبَحْتُ هُزْءًا لِرَاعِي الضَّأْنِ يَهْزَأُ بِي مَاذَا يَرِيبُكَ مِنِّي رَاعِيَ الضَّأْنِ ؟

42. 'Ubaydullah ibn 'Adi ibn al-Khiyar ibn 'Adi ibn Nawfal ibn 'Abd Manaf[64] related:

64 Died in 90 A.H and he was born during the time of the Prophet ﷺ but scholars differed on whether he was a companion or not and this is because they disputed whether he met the Prophet ﷺ or not. The majority believe him to be from the

I heard about a hadeeth narrated by 'Ali ibn Abi Talib ﷺ and feared that should he die, I would not find it with anyone else. Therefore, I travelled until I reached Iraq and asked him about the hadeeth. He narrated it to me but made me promise that I would not convey it to anyone else. If only he had not done that so that I could narrate it to you. Then, one day, he ascended the pulpit in an *izar* and a *rida'* (types of garments) with a horn hanging on his shoulder. Al-Ash'ath ibn Qays[65] came and put his hand on one side of the pulpit, and 'Ali said, "What is it with people who lie about us and claim that we have something from Allah's Messenger that others do not have? The Messenger of Allah ﷺ spoke to everyone, not just specific people. I have nothing from him that the Muslims do not have save that which this horn of mine contains." He then took a sheet out of it, and it said, "Whoever innovates a heresy or shelters a heretic, then upon him is the curse of Allah, the Angels, and the people all together. Neither his obligatory nor surplus deeds are accepted."[66]

Al-Ash'ath ibn Qays then told him ('Ali ibn Abi Talib), "Leave it, man! It is not in your favour but rather against you!".

But 'Ali ﷺ replied, "May Allah disfigure you! You do not know that which is in my favour and that which is against me!

The jesting of a shepherd of ewe (i.e. a fool) makes mockery

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older Tabi'een. He was from the well versed scholars of Quraish in jurisprudence. His father died as a disbeliever in the battle of Badr. His reports are found in *Sahih al-Bukhari* and *Muslim*.

65 Died in 40 A.H. He was one of the companions and he was one of the people who apostatised after the death of the Prophet but then returned to Islam. Qais ibn Abi Hazim reported that he witnessed a funeral and amongst those present were al-Asha'th and Jareer ibn 'Abdillah. Al-Ash'ath asked Jareer to step ahead and said, "He did not apostatise but I did." Al-Hasan ibn 'Ali ﷺ married his daughter. Al-Asma'i said, "He was the first one to be buried in his own house and he was on the side of 'Ali in the fight against Mu'awiyah."

66 *Sunan al-Nasa'i* (8360) and it is part of a long hadith in *Sahih al-Bukhari* (1870)

of me

But what could a shepherd of ewe (i.e. a fool) have against me?"

٤٣ : أَخْبَرَنَا أَبُو الْقَاسِمِ عُبَيْدُ الرَّحْمَنِ بْنُ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ مُحَمَّدٍ الحَرْبِيُّ ثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ الحَسَنِ بْنِ زِيَادٍ الْمُقْرِئُ النَّقَّاشُ ثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ ، بِنَيْسَابُورَ ثَنَا بِشْرُ بْنُ هِلالٍ ، ثَنَا جَعْفَرٌ ، عَنْ عَلِيِّ بْنِ زَيْدٍ ، عَنْ أَبِي عُثْمَانَ ، قَالَ : بَلَغَنِي عَنْ أَبِي هُرَيْرَةَ حَدِيثٌ أَنَّهُ قَالَ : إِنَّ اللهَ لَيَكْتُبُ لِعَبْدِهِ الْمُؤْمِنَ بِالحَسَنَةِ الْوَاحِدَةِ أَلْفَ أَلْفِ حَسَنَةٍ ، فَحَجَجْتُ ذَلِكَ الْعَامَ ، وَلَمْ أَكُنْ أُرِيدُ الحَجَّ إِلا لِلِقَائِهِ فِي هَذَا الحَدِيثِ ، فَأَتَيْتُ أَبَا هُرَيْرَةَ فَقُلْتُ : يَا أَبَا هُرَيْرَةَ بَلَغَنِي عَنْكَ حَدِيثٌ ، فَحَجَجْتُ الْعَامَ ، وَلَمْ أَكُنْ أُرِيدُ الحَجَّ إِلا لأَلْقَاكَ ، قَالَ : فَمَا هُوَ ؟ قُلْتُ : إِنَّ اللهَ لَيَكْتُبُ لِعَبْدِهِ الْمُؤْمِنَ بِالحَسَنَةِ الْوَاحِدَةِ أَلْفَ أَلْفِ حَسَنَةٍ ، فَقَالَ أَبُو هُرَيْرَةَ : لَيْسَ هَكَذَا قُلْتُ ، وَلَمْ يَحْفَظِ الَّذِي حَدَّثَكَ. فَقَالَ أَبُو عُثْمَانَ : فَظَنَنْتُ أَنَّ الحَدِيثَ قَدْ سَقَطَ قَالَ : إِنَّمَا قُلْتُ : إِنَّ اللهَ لَيُعْطِي عَبْدَهُ الْمُؤْمِنَ بِالحَسَنَةِ الْوَاحِدَةِ أَلْفَيْ أَلْفِ حَسَنَةٍ ، ثُمَّ قَالَ : أَوْ لَيْسَ فِي كِتَابِ اللهِ تَعَالَى ذَلِكَ ؟ قُلْتُ : كَيْفَ ؟ قَالَ : لأَنَّ اللهَ يَقُولُ : مَنْ ذَا الَّذِي يُقْرِضُ اللهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً سورة البقرة آية ٢٤٥ وَالْكَثِيرَةُ عِنْدَ اللهِ أَكْثَرُ مِنْ أَلْفَيْ أَلْفٍ ، وَأَلْفِ أَلْفٍ.

43. Abu 'Uthman related:

A hadeeth from Abu Hurayrah ﷺ reached me which said, "For one good deed, Allah writes for His believing servant a million good deeds." I performed the pilgrimage that year; I had not intended to do so but I wanted to meet him and hear this hadeeth. I then went to Abu Hurayrah and said, "O Abu Hurayrah! A hadeeth from you has reached me so I came for pilgrimage this year. I had no intention to come originally, but I wanted to see you."

Abu Hurayrah ﷺ said, "And what is it?"

I said, "For one good deed, Allah writes for his believing servant a million good deeds."

Abu Hurayrah said, "This is not how I said it. The person who narrated this to you did not memorise it well."

Upon hearing this, I thought the hadeeth was rejected, but Abu Hurayrah said, "What I said was, "For one good deed, Allah gives His believing servant two million good deeds."[67] Is this not found in the Book of Allah?"

I asked, "How so?"

He said, "Because Allah says, **{Who is it that would loan God a goodly loan so He may multiply it for him many times over?}**[68] "Many times" with Allah is more than two million and another one million more!"

٤٤ : أَخْبَرَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الْقَطَّانُ ، أَنْبَأَ عَبْدُ اللهِ بْنُ جَعْفَرٍ ، ثَنَا يَعْقُوبُ بْنُ سُفْيَانَ ، ثَنَا عَبْدُ اللهِ بْنُ صَالِحٍ ، حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ ، وَأَنْبَأَ عَبْدُ الْعَزِيزِ بْنُ عَلِيٍّ الْوَرَّاقُ ، وَعَلِيُّ بْنُ الْمُحَسِّنِ الْمُعَدِّلُ ، قَالَا : أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ مُحَمَّدِ بْنِ سُلَيْمَانَ الْمُخَرِّمِيُّ ، أَنْبَأَ أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ ، حَدَّثَنِي أَحْمَدُ بْنُ خَالِدٍ هُوَ الْخَلَالُ ، ثَنَا مَعْنُ بْنُ عِيسَى ، ثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ ، قَالَ : سَمِعْتُ ابْنَ الدَّيْلَمِيِّ ، يَقُولُ : بَلَغَنِي حَدِيثٌ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ ، فَرَكِبْتُ إِلَيْهِ إِلَى الطَّائِفِ أَسْأَلُهُ عَنْهُ ، وَكَانَ ابْنُ الدَّيْلَمِيِّ بِفِلَسْطِينَ ، قَالَ : فَدَخَلْتُ عَلَيْهِ ، وَهُوَ فِي حَدِيقَةٍ لَهُ ، فَوَجَدْتُهُ مُخْتَصَرًا بِيَدِ رَجُلٍ كُنَّا نَتَحَدَّثُ بِالشَّامِ أَنَّ ذَلِكَ الرَّجُلَ مِنْ شَرَبَةِ الْخَمْرِ ، قَالَ : فَقُلْتُ لَهُ : يَا أَبَا مُحَمَّدٍ هَلْ سَمِعْتَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : فِي شَارِبِ الْخَمْرِ شَيْئًا ، قَالَ : فَاخْتَلَجَ الرَّجُلُ يَدَهُ مِنْ يَدِ عَبْدِ اللهِ بْنِ عَمْرٍو ، فَقَالَ : نَعَمْ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ

67 *Musnad Ahmad* (10533): Al-Albani said: "All the narrators are crediable except Ali ibn Zaid whose memorisation is weak".

68 Qur'an 2:245

عَلَيْهِ وَسَلَّمَ يَقُولُ : مَنْ شَرِبَ الخَمْرَ لَمْ تُقْبَلْ لَهُ صَلاةٌ أَرْبَعِينَ صَبَاحًا قُلْتُ : مَا حَدِيثٌ بَلَغَنِي عَنْكَ تَقُولُهُ : إِنَّ صَلاةً فِي بَيْتِ المَقْدِسِ كَأَلْفِ صَلاةٍ ، وَإِنَّ الْقَلَمَ قَدْ جَفَّ ، قُلْتُ : مَا حَدِيثٌ بَلَغَنِي عَنْكَ تَقُولُهُ : إِنَّ صَلاةً فِي بَيْتِ المَقْدِسِ كَأَلْفِ صَلاةٍ ، وَإِنَّ الْقَلَمَ قَدْ جَفَّ ، فَقَالَ عَبْدُ الله : اللَّهُمَّ إِنِّي لا أُحِلُّ لَهُمْ أَنْ يَقُولُوا إِلا مَا سَمِعُوا مِنِّي قَالَهَا ثَلاثًا ، قَالَ : وَلَكِنِّي سَمِعْتُ رَسُولَ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ يَقُولُ : إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ سَأَلَ الله ثَلاثًا : سَأَلَهُ مُلْكًا لا يَنْبَغِي لأَحَدٍ مِنْ بَعْدِهِ ، فَأَعْطَاهُ ، وَسَأَلَهُ حُكْمًا يُصَادِفُ حُكْمَهُ ، فَأَعْطَاهُ إِيَّاهُ ، وَسَأَلَهُ مَنْ أَتَى هَذَا الْبَيْتَ لا يُرِيدُ إِلا الصَّلاةَ فِيهِ أَنْ يَغْفِرَ لَهُ.

44. Ibn al-Daylami related:

> I heard about a hadeeth narrated by 'Abdullah ibn 'Amr ibn al-'As ﷺ so I mounted a ride and travelled to him in Taif (a town near Makkah) to ask him about it (Ibn al-Daylami himself was in Palestine). I then went to him and found him in a garden he owned, walking hand in hand with a man whom we used to say was an alcoholic back in al-Sham. I asked him, "O Abu Muhammad! Did you hear Allah's Messenger ﷺ say anything about those who drink alcohol?"
>
> Upon hearing this, the man drew his hand away from 'Abdullah ibn 'Amr's hand who then said, "Yes, I heard Allah's Messenger say, 'Whoever drinks wine, no prayer of his is accepted for forty mornings.'"[69]
>
> I said, "What is the hadeeth I have heard you are narrating which says, 'A prayer in Bayt al-Maqdis is like one thousand prayers. Indeed, the pen has dried?'"
>
> 'Abdullah said, "By Allah, I do not permit them to say except what they have heard from me!" He repeated this thrice and said, "But what I did hear Allah's Messenger say was, 'Sulayman ﷺ, the son of Dawud ﷺ asked Allah for three things: he asked

69 *Sunan al-Tirmidhi* (1862) – it is part of a hadeeth.

Him for a dominion that fits no one after him and He gave it to him, he asked Him for a rule that agrees with His rule and He gave it to him, and he asked Him to forgive whoever comes to this house with no other desire but to pray in it.'"[70]

٤٥: وَزَادَ مَعْنٌ ، وَسِيَاقُ الحَدِيثِ لَهُ قَالَ : وَسَمِعْتُ رَسُولَ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ يَقُولُ : « إِنَّ الله خَلَقَ النَّاسَ فِي ظُلْمَةٍ ، فَأَخَذَ نُورًا مِنْ نُورِهِ ، فَأَلْقَى عَلَيْهِمْ فَأَصَابَ مَنْ شَاءَ وَأَخْطَأَ مَنْ شَاءَ ، فَقَدْ عَرَفَ مَنْ يُخْطِئُهُ مِمَّنْ يُصِيبُهُ ، فَمَنْ أَصَابَهُ مِنْ نُورِهِ اهْتَدَى ، وَمَنْ أَخْطَأَهُ ضَلَّ » ، فَلِذَلِكَ أَقُولُ : إِنَّ الْقَلَمَ قَدْ جَفَّ .

45. Ma'n (one of the narrators in the chain) narrated the same report but with the following addition:

I heard Allah's Messenger ﷺ say, "Allah has created people in darkness. Then He took light from His light and cast it upon them, and it touched whom He willed and missed whom He willed. He knew well whom it would miss and whom it would touch. Those whom His light touched were guided and those whom it missed went astray. This is why I say: 'The pen has dried.'"[71]

٤٦: أَخْبَرَنَا مُحَمَّدُ بْنُ الحُسَيْنِ بْنِ الْفَضْلِ ، أَنْبَأَ عَبْدُ الله بْنُ جَعْفَرٍ ، ثَنَا يَعْقُوبُ ، ثَنَا عَبْدُ الله بْنُ يُوسُفَ ، ثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ ، عَنْ عُرْوَةَ بْنِ رُوَيْمٍ عَنِ ابْنِ الدَّيْلَمِيِّ ، الَّذِي كَانَ يَسْكُنُ بَيْتَ الْمَقْدِسِ أَنَّهُ رَكِبَ فِي طَلَبِ عَبْدِ الله بْنِ عَمْرِو بْنِ الْعَاصِ إِلَى الْمَدِينَةِ ، فَسَأَلَ عَنْهُ فَقَالُوا : قَدْ سَارَ إِلَى مَكَّةَ ، فَاتَّبَعَهُ فَوَجَدَهُ فِي زَرْعِهِ الَّذِي يُسَمَّى الْوَهْطُ ، قَالَ ابْنُ الدَّيْلَمِيِّ : فَدَخَلْتُ عَلَيْهِ ، فَقُلْتُ : يَا عَبْدَ

70 This hadeeth in different wordings is found in *Sahih ibn Hibban* (6420) and *Musnad Ahmad* (10/128)
71 *Sahih ibn Hibban* (6304)

الله مَا هَذَا الحَدِيثُ الَّذِي بَلَغَنَا عَنْكَ ؟ قَالَ : مَا هُوَ ؟ قُلْتُ : إِنَّكَ تَقُولُ : صَلاةٌ فِي بَيْتِ المَقْدِسِ خَيْرٌ مِنْ أَلْفِ صَلاةٍ فِي غَيْرِهَا إِلا الْكَعْبَةَ ، قَالَ : اللَّهُمَّ إِنِّي لا أُحِلُّ لَهُمْ أَنْ يَقُولُوا عَلَيَّ مَا لَمْ أَقُلْ إِنَّ سُلَيْمَانَ حِينَ فَرَغَ مِنْ بَيْتِ المَقْدِسِ قَرَّبَ قُرْبَانًا ، فَتُقُبِّلَ مِنْهُ ، فَدَعَا الله بِدَعَوَاتٍ مِنْهُنَّ : اللَّهُمَّ أَيُّمَا عَبْدٍ مُؤْمِنٍ زَارَكَ فِي هَذَا الْبَيْتِ تَائِبًا إِلَيْكَ إِنَّمَا جَاءَ يَتَنَصَّلُ عَنْ خَطَايَاهُ وَذُنُوبِهِ أَنْ تَتَقَبَّلَ مِنْهُ ، وَتَتْرُكَهُ مِنْ خَطَايَاهُ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.

46. Ibn al-Daylami, who lived in Jerusalem, said that he mounted his ride and travelled to Madinah to see 'Abdullah ibn 'Amr ibn al-'As ﷺ. When he enquired about him, they said he had travelled to Makkah so he followed him there and found him at a field of his called al-Waht. He said: "I went to him and said, 'O 'Abdullah! What is this hadeeth I have heard you are narrating?'"

He replied, "And what might that be?"

He said, "[I have heard that] you have narrated, 'A prayer in *Bayt al-Maqdis* is better than a thousand prayers elsewhere except at the Ka'ba.'"

He stated, "By Allah, I do not permit them to say things about me that I have not said! When Sulayman ﷺ had finished with al-Aqsa, he presented an offering and it was accepted from him. He then recited invocations to Allah and one of them was, 'O Allah! Whoever of the believing servants visits You in this house in repentance to You, having only come to rid himself of his sins, accept it from him and leave him separate from his sins like [he was] on the day his mother gave birth to him!'"

٤٧ : أَخْبَرَنَا أَبُو مُحَمَّدٍ الحَسَنُ بْنُ عَلِيِّ بْنِ أَحْمَدَ بْنِ بَشَّارٍ النَّيْسَابُورِيُّ بِالْبَصْرَةِ ثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مَحْمَوَيْهِ الْعَسْكَرِيُّ ثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الْقَلانِسِيُّ ، ثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ ، ثَنَا شُعْبَةُ . ح وَأَنَا أَبُو بَكْرٍ الْبَرْقَانِيُّ ، قَالَ : قَرَأْتُ عَلَى أَبِي الْعَبَّاسِ بْنِ حَمْدَانَ حَدَّثَكُمُ الحَسَنُ بْنُ عَلِيٍّ السُّرِّيُّ ، ثَنَا عَلِيُّ بْنُ الجَعْدِ ، أَنْبَأَ شُعْبَةُ

، ثَنَا الْمُغِيرَةُ بْنُ النُّعْمَانِ ، قَالَ : سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ ، يَقُولُ : اخْتَلَفَ فِيهَا أَهْلُ الْكُوفَةِ فِي قَوْلِهِ تَعَالَى : وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا سورة النساء آية ٩٣ فَرَحَلْتُ فِيهَا إِلَى ابْنِ عَبَّاسٍ فَسَأَلْتُهُ عَنْهَا ، فَقَالَ : نَزَلَتْ هَذِهِ الآيَةُ : وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ سورة النساء آية ٩٣ فِي آخِرِ مَا نَزَلَ مَا نَسَخَهَا شَيْءٌ.

47. Al-Mughira ibn al-Nu'man narrated that he heard Sa'eed ibn Jubayr say:

> The people of Kufah differed regarding the reason of revelation for the ayah: **{But whoever kills a believer intentionally -his recompense is Hell, wherein he will abide eternally}**[72], so I travelled to Ibn 'Abbas ﷺ and asked him about it. He said, "This ayah **{But whoever kills a believer intentionally -his recompense is Hell}** was among the last *ayaat* revealed; nothing abrogated it."

٤٨ : أَخْبَرَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الْقَطَّانُ ، أَنْبَأَ عَبْدُ اللهِ بْنُ جَعْفَرٍ ، ثَنَا يَعْقُوبُ بْنُ سُفْيَانَ ، ثَنَا أَبُو بَكْرٍ الْحُمَيْدِيُّ ، ثَنَا سُفْيَانُ ، ثَنَا صَالِحُ بْنُ صَالِحِ بْنِ حَيٍّ الْهَمْدَانِيُّ ، وَكَانَ خَيْرًا مِنَ ابْنَيْهِ عَلِيٍّ وَالْحَسَنِ ، وَكَانَ عَلِيٌّ خَيْرَهُمَا يُرِيدُ مِنَ الأَجْرِ ، قَالَ جَاءَ رَجُلٌ إِلَى الشَّعْبِيِّ ، وَأَنَا عِنْدَهُ ، فَقَالَ : يَا أَبَا عَمْرٍو إِنَّ نَاسًا عِنْدَنَا يَقُولُونَ : إِذَا أَعْتَقَ الرَّجُلُ أَمَتَهُ ، ثُمَّ تَزَوَّجَهَا ، فَهُوَ كَالرَّاكِبِ بَدَنَتَهُ ، قَالَ الشَّعْبِيُّ حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : ثَلاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ : الرَّجُلُ مِنْ أَهْلِ الْكِتَابِ كَانَ مُؤْمِنًا قَبْلَ أَنْ يُبْعَثَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَلَهُ أَجْرَانِ ، وَرَجُلٌ كَانَتْ لَهُ جَارِيَةٌ ، فَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ، وَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا ، فَلَهُ أَجْرَانِ وَعَبْدٌ أَطَاعَ

72 Qur'an 4:93

الله ، وَأَدَّى حَقَّ سَيِّدِهِ فَلَهُ أَجْرَانِ . خُذْهَا بِغَيْرِ شَيْءٍ ، فَلَقَدْ كَانَ الرَّجُلُ يَرْحَلُ فِي أَدْنَى مِنْهَا إِلَى الْمَدِينَةِ .

48. Salih ibn Salih ibn Hayy al-Hamadhani said:

> A man came to al-Sha'bi[73] when I was with him and said, "O Abu 'Amr! Some of our people say, 'If a man frees his female slave and then marries her, he is like a man who rides his she-camel.'"
>
> Al-Sha'bi said, "Abu Burda ibn Abi Musa told me from his father that Allah's Messenger ﷺ said, 'Three are given their reward twice: a man from the People of the Book who was a believer before the Prophet was sent, he gets two rewards. Then a man who had a female slave and then taught her and taught her well, disciplined her and disciplined her well, and finally freed her and took her as his wife, he has two rewards. And lastly a slave who obeyed Allah and fulfilled the rights of his master, he has two rewards.'"[74] He then stated, "Take it for free, for a man used to travel all the way to Madinah for less than this."

73 Died after 100 A.H. His name is 'Aamir ibn Sharahabeel al-Sha'bi He is one of the remarkable icons and a famous, virtuous and trustworthy jurist. He said that he met approximately five hundred companions and all of them said 'Ali, Talha and al-Zubair are in Paradise. He was known for his remarkable memory and understanding. Ibn 'Umar once saw him talking about the battles of the Muslims and he praised his great knowledge. From his famous sayings is, "This knowledge used to be sought by a person who is sensible and a worshipper; if a person was a worshipper but not a person with sound understanding, he would say that such knowledge is only sought by those who have sound understanding and so he would refrain from it, and if he had a sound understanding but he was not a worshipper, he would say, such knowledge can only be sought by worshippers and so he would refrain from it. I, however, fear that today I find those who are neither worshippers nor in possession of sound understanding seeking this knowledge."

74 *Musnad al-Humaidi* (745) and its origin is in *Sahih Muslim* (223)

٤٩ : أَخْبَرَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ ، أَنْبَأَ عَبْدُ اللهِ ، ثَنَا يَعْقُوبُ ، ثَنَا أَبُو بَكْرٍ ، ثَنَا سُفْيَانُ ، قَالَ : سَمِعْتُ عَطَاءً ، يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ وَرُبَّمَا ، قَالَ سُفْيَانُ : لا أَدْرِي ذَكَرَ فِيهِ عَنْ أَبِيهِ أَمْ لا ؟ قَالَ : قِيلَ لابْنِ عُمَرَ : مَا لَنَا لا نَرَاكَ تَسْتَلِمُ إِلا هَذَيْنِ الرُّكْنَيْنِ ؟ ، فَقَالَ : إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّ اسْتِلامَ الرُّكْنَيْنِ يَحُطُّ الْخَطَايَا كَمَا تَتَحَاطُّ وَرَقَاتُ الشَّجَرِ. قَالَ سُفْيَانُ : حَدَّثَنِي بِهَذَا الْحَدِيثِ عَطَاءٌ ، وَأَنَا وَهُوَ فِي الطَّوَافِ ، قَالَ : فَكَأَنَّهُ لَمْ يَرَنِي أُعْجَبْتُ بِهِ ، فَقَالَ : أَتَزْهَدُ فِي هَذَا يَا ابْنَ عُيَيْنَةَ حَدَّثْتُ بِهِ الشَّعْبِيَّ ، فَقَالَ : لَوْ رُحِلَ فِي هَذَا الْحَدِيثِ كَذَا وَكَذَا لَكَانَ أَهْلا لَهُ .

49. 'Abdullah ibn 'Ubayd ibn 'Umayr narrated:

> Ibn 'Umar ﷺ was asked, "Why do we see you only touching these two corners [of the Ka'bah]?"
>
> He said, "Allah's Messenger ﷺ said, 'Touching these two corners makes sins fall like tree leaves.'"[75]
>
> Sufyan[76] said, "'Ata narrated this hadeeth to me while we were performing the circumambulation. It seems that he did not notice my amazement as he said, 'Ibn 'Uyayna, do you not find this significant? I narrated it to al-Sha'bi and he said, 'If such and such distances would be travelled for this hadeeth, it would be worth it!'"

٥٠ : أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ رِزْقٍ ، أَنْبَأَ عُثْمَانُ بْنُ أَحْمَدَ الدَّقَّاقُ ، ثَنَا حَنْبَلُ بْنُ إِسْحَاقَ ، ثَنَا إِبْرَاهِيمُ بْنُ نَصْرٍ ، ثَنَا أَبُو إِسْمَاعِيلَ الْمُؤَدِّبُ ، عَنْ سَعْدِ بْنِ إِسْحَاقَ ،

75 *Al-Ma'rifah wal Tarikh* of Ya'qub ibn Sufiyan (1228) and the first part of it is found in *Musnad Ahmad* (25515)

76 Died in 216 A.H. His name is Sufyan ibn 'Uyayna and he was from the Tabi' Tabi'een. As he was situated in Makkah, scholars from distant parts of the Muslim lands sat in his hadeeth gatherings when they visited for pilgrimage. Amongst them were al-Shafi'i, Ahmad ibn Hanbal, 'Abdullah ibn al-Mubarak and many more.

عَنْ أَبَانَ ، عَنِ الحَسَنِ ، قَالَ : رَحَلْتُ إِلَى كَعْبِ بْنِ عُجْرَةَ مِنَ الْبَصْرَةِ إِلَى الْكُوفَةِ فَقُلْتُ : مَا كَانَ فِدَاؤُكَ حِينَ أَصَابَكَ الأَذَى ؟ قَالَ : شَاةٌ.

50. Abban narrated that al-Hasan al-Basri[77] said:

> I travelled to Ka'b ibn 'Ujra ﷺ from Basrah to Kufah and asked him, "What was your atonement when you were afflicted with harm?"
>
> He replied, "A sheep."

٥١ : حَدَّثَنِي عَبْدُ اللهِ بْنُ أَحْمَدَ السُّوذَرْجَانِيُّ ، ثَنَا أَبُو بَكْرِ بْنُ الْمُقْرِئِ ، ثَنَا أَبُو يَعْلَى الْمَوْصِلِيُّ ، ثَنَا مُحَمَّدُ بْنُ الْمِنْهَالِ أَخُو حَجَّاجٍ ثَنَا حَمَّادُ بْنُ زَيْدٍ ، عَنْ أَيُّوبَ ، عَنْ أَبِي قِلَابَةَ ، قَالَ : أَقَمْتُ فِي الْمَدِينَةِ ثَلَاثًا مَا لِي بِهَا حَاجَةٌ إِلا قُدُومُ رَجُلٍ بَلَغَنِي عَنْهُ حَدِيثٌ ، فَبَلَغَنِي أَنَّهُ يَقْدَمُ فَأَقَمْتُ حَتَّى قَدِمَ فَحَدَّثَنِي بِهِ.

51. Ayyub narrated that Abu Qilabah[78] said:

> I stayed in Madinah for three [months] for no other reason than the arrival of a man whom I had heard possessed the knowledge of one hadeeth. I had heard that he would arrive so I stayed there until he came and narrated the hadeeth to me.

٥٢ : أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ رِزْقٍ ، ثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّزَّازُ ، ثَنَا جَعْفَرُ بْنُ

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77 Died 110 A.H. One of the great scholars from the Tabi'een. Known for his asceticism.

78 Died in 104 A.H. One of the virtuous, trustworthy and esteemed Tabi'een. His name is 'Abdullah ibn Zayd, Abu Qilabah al-Basri. He was born in the city of Basrah and moved to live in al-Sham. He was proposed to be the judge of the city so he fled to another city. When he was asked regarding this, he said, "I found that the example of the scholar who works as a judge is just like a man who falls in the middle of the sea, he will continue to swim until he drowns." His reports are found in *Sahih al-Bukhari* and *Muslim*.

هَاشِم ، ثَنَا عَلِيُّ بْنُ بَحْرٍ ، ثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ، عَنْ حَمَّادِ بْنِ زَيْدٍ . ح وَأَنْبَأَ ابْنُ رِزْقٍ ، أَنْبَأَ عُثْمَانُ بْنُ أَحْمَدَ ، ثَنَا حَنْبَلٌ ، ثَنَا أَبُو عَبْدِ اللهِ ، ثَنَا عَبْدُ الرَّحْمَنِ ، عَنْ حَمَّادٍ ، عَنْ أَيُّوبَ ، قَالَ : قَالَ أَبُو قِلابَةَ : لَقَدْ أَقَمْتُ بِالْمَدِينَةِ ثَلاثًا مَالِي حَاجَةٌ إِلا رَجُلٌ يَقْدَمُ عِنْدَهُ حَدِيثٌ ، فَأَسْمَعُهُ مِنْهُ.

52. Ayyub narrated that Abu Qilabah said:

> I stayed in Madinah for three months for no other reason than awaiting the arrival of a man who knew a hadeeth so that I could hear it from him.

٥٣: أَنْبَأَ الْقَاضِي أَبُو بَكْرٍ أَحْمَدُ بْنُ الْحَسَنِ الْحَرَشِيُّ ، وَأَبُو سَعِيدٍ مُحَمَّدُ بْنُ مُوسَى الصَّيْرَفِيُّ قَالا : ثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ الأَصَمُّ ثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ ، ثَنَا مُحَمَّدُ بْنُ الْمُهَلَّبِ الْحَرَّانِيُّ ، ثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو الْحَرَّانِيُّ ، ثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ ، قَالَ : قَالَ لِي مُغِيرَةُ سَمِعْتُ مِنْ عُمَارَةَ بْنِ الْقَعْقَاعِ حَدِيثًا ذَكَرَهُ ، عَنْ إِبْرَاهِيمَ ، قَالَ : وَكَانَ عُمَارَةُ قَدْ خَرَجَ إِلَى مَكَّةَ فَاكْتَرَيْتُ حِمَارًا ، فَلَحِقْتُهُ بِالْقَادِسِيَّةِ ، فَحَدَّثَنِي عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللهِ قَالَ : كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَمُرُّ بِهِ الْفِتْيَةُ مِنْ قُرَيْشٍ ، فَلا يَتَغَيَّرُ لَوْنُهُ ، وَتَمُرُّ الْفِتْيَةُ مِنْ أَهْلِ بَيْتِهِ فَيَتَغَيَّرُ لَوْنُهُ ، فَقُلْنَا : يَا رَسُولَ اللهِ ، لا نَزَالُ نَرَى مِنْكَ مَا يَشُقُّ عَلَيْنَا تَمُرُّ بِكَ الْفِتْيَةُ مِنْ قُرَيْشٍ ، فَلا يَتَغَيَّرُ لَوْنُكَ وَتَمُرُّ بِكَ الْفِتْيَةُ مِنْ أَهْلِ بَيْتِكَ ، فَيَتَغَيَّرُ لَوْنُكَ ، قَالَ : إِنَّ أَهْلِي هَؤُلاءِ اخْتَارَهُمُ اللهُ لِلآخِرَةِ ، وَلَمْ يَخْتَرْهُمْ لِلدُّنْيَا ، وَسَيَلْقَوْنَ بَعْدِي تَطْرِيدًا وَتَشْرِيدًا وَبَلاءً شَدِيدًا.

53. Mughira said:

> I heard a hadeeth from 'Umara ibn al-Qa'qa' which he narrated from Ibrahim. 'Umara had travelled to Makkah so I hired a donkey and reached him at al-Qadisiyyah. He then told me that

Ibrahim narrated from 'Alqama that 'Abdullah [ibn Mas'ud] ﷺ said, "Youth from the Quraysh would pass by the Prophet ﷺ and his colour would not change, but when the youth of his household would pass by him, his colour would change. We said, 'O Allah's Messenger! We keep seeing from you what is hard for us to bear: the youth of Quraysh pass by you and your colour remains unchanged, but when the youth of your house pass by, your colour changes!'

The Prophet ﷺ said, 'This family of mine, Allah chose them for the Afterlife and did not choose them for this world. They will face severe persecution, expulsion, and affliction.'"[79]

٥٤ : أَنْبَأَ الحَسَنُ بْنُ أَبِي بَكْرٍ أَنْبَأَ مُكْرَمُ بْنُ أَحْمَدَ الْقَاضِي ، ثَنَا أَبُو عَبْدِ اللهِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ زِيَادِ بْنِ عَبْدِ اللهِ الرَّازِيُّ مَوْلَى بَنِي هَاشِمٍ ، ثَنَا عَبْدُ الْمُؤْمِنِ بْنُ عَلِيٍّ ، ثَنَا ابْنُ فُضَيْلٍ ، قَالَ : قَالَ مُغِيرَةُ بْنُ مِقْسَمٍ سَمِعْتُ مِنْ عُمَارَةَ بْنِ الْقَعْقَاعِ حَدِيثَ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللهِ ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَأَى الْفِتْيَةَ مِنْ أَهْلِ بَيْتِهِ تَغَيَّرَ لَوْنُهُ ، قَالَ : قَالَ لِي الْمُغِيرَةُ : كَانَ عُمَارَةُ قَدْ خَرَجَ إِلَى مَكَّةَ ، فَاكْتَرَيْتُ حِمَارًا فَصِرْتُ إِلَى الْقَادِسِيَّةِ ، فَلَمَّا رَآنِي قَالَ : مَا جَاءَ بِكَ ؟ قَالَ : قُلْتُ : حَدِيثَ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : نَعَمْ حَدَّثَنِي إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللهِ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، كَانَ إِذَا نَظَرَ إِلَى الْفِتْيَةِ مِنْ أَهْلِ بَيْتِهِ تَغَيَّرَ لَوْنُهُ وَقَالَ : إِنَّ أَهْلَ بَيْتِي هَؤُلاءِ اخْتَارَ اللهُ لَهُمُ الآخِرَةَ ، وَلَمْ يَخْتَرْ لَهُمُ الدُّنْيَا ، وَسَيَلْقَوْنَ بَعْدِي تَطْرِيدًا وَتَشْرِيدًا. وَذَكَرَ حَدِيثًا طَوِيلا.

54. Mughira ibn Miqsam says that he heard a hadeeth from 'Umara ibn al-Qa'qa' who narrated from Ibrahim, who narrated from 'Alqama, who narrated from 'Abdullah ﷺ that when the Prophet ﷺ would

79 The chain of narrators includes a Muhammad ibn al-Muhallab who is accused of fabricating hadeeths. (Very Weak)

see the youth of his house, his colour would change. Mughira said, '"Umara had travelled to Makkah so I hired a donkey and travelled to Qadisiyya. When he saw me, he said, 'What has brought you here?'

I said, 'The hadeeth of the Prophet ﷺ narrated by Ibrahim from 'Alqama who narrated from 'Abdullah.'

He said, 'Yes, Ibrahim told me from 'Alqama who narrated from 'Abdullah that when the Prophet ﷺ would gaze at the youth of his house, his colour would change and he would say, 'These members of my house, Allah has chosen the Afterlife for them and did not choose this world for them. They will face persecution and expulsion after me.'[80]

Then he ['Abdullah] mentioned a long hadeeth.'"

٥٥: أَخْبَرَنَا ابْنُ الْفَضْلِ ، أَنْبَأَ عَبْدُ اللهِ بْنُ جَعْفَرٍ ، ثَنَا يَعْقُوبُ بْنُ سُفْيَانَ ، حَدَّثَنِي حَيْوَةُ بْنُ شُرَيْحٍ ، ثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللهِ الحَضْرَمِيِّ ، قَالَ : إِنْ كُنْتُ لأَرْكَبُ إِلَى الْمِصْرِ مِنَ الأَمْصَارِ فِي الحَدِيثِ الْوَاحِدِ لأَسْمَعَهُ.

55. Busr ibn 'Ubaydullah al-Hadrami said:

> I used to travel to distant regions in the quest for hearing a single hadeeth.

٥٦: أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَلِيٍّ الدَّقَّاقُ ، ثَنَا أَحْمَدُ بْنُ إِسْحَاقَ النَّهَاوَنْدِيُّ ، ثَنَا الحَسَنُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ خَلادٍ ، ثَنَا ابْنُ بَهَانَ وَهُوَ الحُسَيْنُ بن بهان العسكري ثَنَا سَهْلُ بْنُ عُثْمَانَ ، ثَنَا زَيْدُ بْنُ الحُبَابِ الْعُكْلِيُّ ، عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ ، عَنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ ، قَالَ : قَالَ لِي أَبُو مَعْشَرٍ الْكُوفِيُّ : خَرَجْتُ مِنَ الْكُوفَةِ إِلَيْكَ إِلَى الْبَصْرَةِ فِي حَدِيثٍ بَلَغَنِي عَنْكَ قَالَ : فَحَدَّثْتُهُ بِهِ.

80 The chain includes Muhammad ibn Fudayl who is an extreme Shiah and Muhammad ibn Ibrahim who is an abandoned narrator. (Very Weak)

56. Abban ibn Abi 'Ayyash said:

> Abu Ma'shar al-Kufi told me, "I travelled from Kufah to you in Basrah for the sake of a hadeeth which I heard you know", and so I narrated it to him.

٥٧: حَدَّثَنَا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ التَّمِيمِيُّ بِدِمَشْقَ أَنْبَأَ الْقَاضِي أَبُو بَكْرٍ يُوسُفُ بْنُ الْقَاسِمِ بْنِ يُوسُفَ الْمَيَانْجِيُّ ثَنَا أَبُو عُبَيْدٍ مُحَمَّدُ بْنُ أَحْمَدَ النَّاقِدُ ثَنَا أَبُو يَحْيَى مُحَمَّدُ بْنُ سَعِيدٍ الْعَطَّارُ الضَّرِيرُ قَالَ : سَمِعْتُ نَصْرَ بْنَ حَمَّادٍ الْوَرَّاقَ ، يَقُولُ : كُنَّا قُعُودًا عَلَى بَابِ شُعْبَةَ نَتَذَاكَرُ ، فَقُلْتُ ثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ ، عَنْ عَبْدِ اللهِ بْنِ عَطَاءٍ عَنْ عُقْبَةَ بْنِ عَامِرٍ ، قَالَ : كُنَّا نَتَنَاوَبُ رَعِيَّةَ الإِبِلِ عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَجِئْتُ ذَاتَ يَوْمٍ وَالنَّبِيُّ حَوْلَهُ أَصْحَابُهُ ، فَسَمِعْتُهُ يَقُولُ : مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ، ثُمَّ صَلَّى رَكْعَتَيْنِ فَاسْتَغْفَرَ اللهَ إِلا غُفِرَ لَهُ . فَقُلْتُ : بَخٍ بَخٍ . فَحَدَّثَنِي رَجُلٌ مِنْ خَلْفِي ، فَالْتَفَتُّ فَإِذَا عُمَرُ بْنُ الْخَطَّابِ ، فَقَالَ : الَّذِي قِيلَ أَحْسَنُ ، فَقُلْتُ : وَمَا قَالَ ؟ قَالَ : قَالَ : مَنْ شَهِدَ أَنْ لا إِلَهَ إِلا اللهُ ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ قِيلَ لَهُ : ادْخُلْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ. قَالَ : فَخَرَجَ شُعْبَةُ ، فَلَطَمَنِي ثُمَّ رَجَعَ ، فَدَخَلَ فَتَنَحَّيْتُ مِنْ نَاحِيَةٍ ، قَالَ : ثُمَّ خَرَجَ ، فَقَالَ : مَا لَهُ يَبْكِي بَعْدُ ؟ فَقَالَ لَهُ عَبْدُ اللهِ بْنُ إِدْرِيسَ : إِنَّكَ أَسَأْتَ إِلَيْهِ ، فَقَالَ شُعْبَةُ : انْظُرْ مَا يَحْدُثُ إِنَّ أَبَا إِسْحَاقَ حَدَّثَنِي بِهَذَا الْحَدِيثِ عَنْ عَبْدِ اللهِ بْنِ عَطَاءٍ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ : فَقُلْتُ لأَبِي إِسْحَاقَ مَنْ عَبْدُ اللهِ بْنُ عَطَاءٍ ؟ قَالَ : فَغَضِبَ ، وَمِسْعَرُ بْنُ كِدَامٍ حَاضِرٌ ، قَالَ : فَقُلْتُ لَهُ : لَتُصَحِّحَنَّ لِي هَذَا أَوْ لأَحْرِقَنَّ مَا كَتَبْتُ عَنْكَ ، فَقَالَ لِي مِسْعَرٌ : عَبْدُ اللهِ بْنُ عَطَاءٍ بِمَكَّةَ ، قَالَ شُعْبَةُ : فَرَحَلْتُ إِلَى مَكَّةَ ، لَمْ أُرِدِ الْحَجَّ أَرَدْتُ الْحَدِيثَ ، فَلَقِيتُ عَبْدَ اللهِ بْنَ عَطَاءٍ ، فَسَأَلْتُهُ ، فَقَالَ : سَعْدُ بْنُ إِبْرَاهِيمَ حَدَّثَنِي ، فَقَالَ لِي مَالِكُ بْنُ أَنَسٍ : سَعْدٌ بِالْمَدِينَةِ لَمْ يَحُجَّ الْعَامَ ، قَالَ شُعْبَةُ : فَرَحَلْتُ إِلَى الْمَدِينَةِ فَلَقِيتُ سَعْدَ بْنَ إِبْرَاهِيمَ ،

فَسَأَلْتُهُ فَقَالَ : الحَدِيثُ مِنْ عِنْدِكُمْ ، زِيَادُ بْنُ مِخْرَاقٍ حَدَّثَنِي ، قَالَ شُعْبَةُ : فَلَمَّا ذَكَرَ زِيَادًا ، قُلْتُ : أَيُّ شَيْءٍ هَذَا الحَدِيثِ بَيْنَمَا هُوَ كُوفِيٌّ إِذْ صَارَ مَدَنِيًّا إِذْ صَارَ بَصْرِيًّا ، قَالَ : فَرَحَلْتُ إِلَى الْبَصْرَةِ ، فَلَقِيتُ زِيَادَ بْنَ مِخْرَاقٍ ، فَسَأَلْتُهُ ، فَقَالَ : لَيْسَ هُوَ مِنْ بَابِكَ ، قُلْتُ : حَدِّثْنِي بِهِ ، قَالَ : لا تَرُدُّهُ ، قُلْتُ : حَدِّثْنِي بِهِ ، قَالَ : حَدَّثَنِي شَهْرُ بْنُ حَوْشَبٍ ، عَنْ أَبِي رَيْحَانَةَ عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ . قَالَ شُعْبَةُ : فَلَمَّا ذَكَرَ شَهْرَ بْنَ حَوْشَبٍ ، قُلْتُ : صِرْ عَلَيَّ هَذَا الحَدِيثَ وَلَوْ صَحَّ لِي مِثْلُ هَذَا عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ أَحَبَّ إِلَيَّ مِنْ أَهْلِي وَمَالِي وَالنَّاسِ أَجْمَعِينَ . قَالَ أَبُو يَحْيَى : قَدِمَ عَلَيْنَا الْمُثَنَّى بْنُ مُعَاذِ بْنِ مُعَاذٍ ، وَسَأَلْتُهُ عَنْ هَذَا الحَدِيثِ ، فَقُلْتُ : هَلْ عِنْدَكُمْ ؟ يَعْنِي لَهُ أَصْلٌ بِالْبَصْرَةِ ، قَالَ : نَعَمْ حَدَّثَنِي بِشْرُ بْنُ الْمُفَضَّلِ عَنْ شُعْبَةَ بِمِثْلِ هَذِهِ الصِّفَةِ.

57. Nasr ibn Hammad narrated:

> We were sitting and revising hadeeth at Shu'ba's[81] door and I said, "Isra'il narrated from Abu Ishaq, from 'Abdullah ibn 'Ata that 'Uqba ibn 'Amir ﷺ said, 'We used to take turns in tending the camels in the time of Allah's Messenger ﷺ. One day when I came and the Prophet's Companions were around him, I heard him say, 'None performs the ablution with care and then offers two units of prayer and seeks Allah's forgiveness but he is forgiven.'
>
> I then said, 'Marvellous!' so a man behind me pulled me. I looked behind me and it was 'Umar ibn al-Khattab who then said, 'What came before this is even better.'
>
> I asked, 'What did he say?'
>
> He replied, 'Whoever bears witness that there is no god but Allah and that Muhammad is His Messenger, he is told, 'Enter

81 Died in 160 A.H. His full name is Shu'bah al-Hajjaj. He was one of the greatest scholars of hadeeth. Sufyan al-Thawri stated that, "Shu'ba is the Ameer al-Mumineen of hadeeth.

from any door of the Paradise you wish!""[82]

Shu'ba then came out, hit me, and then went back in, upon which I stepped aside. Then he came out again and said, "Why is he still crying?"

So 'Abdullah ibn Idris told him, "You mistreated him!"

But Shu'ba said, "Look at what you are narrating! You are saying that Abu Ishaq narrated this hadeeth to me from 'Abdullah ibn 'At'a, from 'Uqba ibn 'Amir! I asked Abu Ishaq, 'Who is 'Abdullah ibn 'At'a?' and he became angry. Mis'ar ibn Kidam was present there at that time. I then told him, 'Either you clarify this [chain] for me or I will destrory everything I have written from you.'

Mis'ar then said, 'Abdullah ibn 'At'a is in Makkah.'

So I travelled to Makkah, not because I planned to go for pilgrimage but because I wanted to hear the hadeeth from the one who narrated it. There, I met 'Abdullah ibn 'At'a and asked him. He said, 'Sa'd ibn Ibrahim narrated it to me.'

Malik ibn Anas then told me that Sa'd was in Madinah as he did not come for pilgrimage that year. So I travelled to Madinah and met Sa'd ibn Ibrahim and asked him. He told me, 'The hadeeth is narrated from your people; Ziyad ibn Mikhraq narrated it to me.'

When he mentioned Ziyad I said, 'What is this hadeeth whose narrator is first from Kufah, then from Madinah, and finally Basrah?!'

I then travelled to Basrah and met Ziyad ibn Mikhraq and asked him. He said, 'It is not something that you desire.'

But I said, 'Narrate it to me.'

He said, 'Do not reject it then,'

I repeated, 'Narrate it to me.'

He then said, 'Shahr ibn Hawshab told me from Abu Rayhana, who narrated from 'Uqba ibn 'Amir, who narrated from the

82 The chain includes Muhammad ibn Nasr who is an abandoned narrator.

Prophet ﷺ.'

When he mentioned Shahr ibn Hawshab I said, 'He devastated this hadeeth for me (as he would not narrate something from this person)! Had I narrated something like this from Allah's Messenger, it would be more beloved to me than my family, property, and the entire mankind!'"

Abu Yahya said:

Al-Muthanna ibn Mu'adh came to us so I asked him about this hadeeth saying, "Do you have it?" Meaning does it have a basis in Basrah?

He replied, "Yes. Bishr ibn al-Mufaddal narrated it to me like this from Shu'ba."

٥٨: خَبَرَنَا أَبُو نُعَيْمٍ الحَافِظُ ، أَنْبَأَ أَبُو بَكْرٍ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ اللَّيْثِ الْوَاسِطِيُّ ثَنَا أَسْلَمُ بْنُ سَهْلٍ ، حَدَّثَنِي عَبْدُ الحَمِيدِ بْنُ بَيَانٍ ، قَالَ : سَمِعْتُ هُشَيْمًا ، يَقُولُ : كُنْتُ أَكُونُ بِأَحَدِ الْمِصْرَيْنِ ، فَيَبْلُغُنِي أَنَّ بِالْمِصْرِ الآخَرِ حَدِيثًا ، فَأَرْحَلُ فِيهِ حَتَّى أَسْمَعَهُ وَأَرْجِعَ.

58. Hushaym said:

If I was in one of two regions and I would hear that there was a hadeeth in the other region, I would travel there to hear it and then return.

٥٩: حَدَّثَنَا أَبُو الْقَاسِمِ سَعِيدُ بْنُ مُحَمَّدِ بْنِ الحَسَنِ الْمَرْوَرُوذِيُّ ، مِنْ لَفْظِهِ بِصَيْدَا أَنْبَأَ أَحْمَدُ بْنُ عَلِيِّ بْنِ الحَسَنِ بْنِ إِسْحَاقَ الْكِشْقَائِيُّ ، بِزَبِيدِ الْيَمَنِ ثَنَا أَحْمَدُ بْنُ الحَسَنِ بْنِ إِسْحَاقَ بْنِ عُتْبَةَ أَبُو الْعَبَّاسِ الرَّازِيُّ ، ثَنَا إِسْمَاعِيلُ بْنُ مَحْمُودٍ ، ثَنَا مُحَمَّدُ بْنُ كَيْسَانَ ، ثَنَا هَارُونُ بْنُ الْمُغِيرَةِ ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ ، عَنِ الحَسَنِ ،

قَالَ : لا تَشْتَرِ مَوَدَّةَ أَلْفِ رَجُلٍ بِعَدَاوَةِ رَجُلٍ وَاحِدٍ. قَالَ هَارُونُ : قَدِمَ عَلَيَّ ابْنُ الْمُبَارَكِ ، فَجَاءَ إِلَيَّ ، وَهُوَ عَلَى الرَّحْلِ فَسَأَلَنِي عَنْ هَذَا الْحَدِيثِ فَحَدَّثْتُهُ ، فَقَالَ : مَا وَضَعْتُ رَحْلِي مِنْ مَرْوَ إِلا لِهَذَا الْحَدِيثِ.

59. Al-Hasan said:

> Do not buy the love of a thousand men for the enmity of one man.

Harun said:

> Ibn al-Mubarak had arrived, so he came and asked me about this hadeeth from the back of his mount. I narrated it to him and he said, "I did not travel from Merv (in Khurasan) except for this hadeeth."

٦٠ : حَدَّثَنَا أَبُو بَكْرٍ الْبَرْقَانِيُّ ، أَنْبَأَ عُمَرُ بْنُ نُوحٍ الْبَجَلِيُّ ، ثَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ حَمَّادٍ الْمِصْرِيُّ ثَنَا عَلِيُّ بْنُ فَضَالَةَ الصُّغْدِيُّ ، ثَنَا أَبُو بَكْرٍ الْكَلْوَذَانِيُّ يَعْنِي مُحَمَّدَ بْنَ رِزْقِ اللهِ ، وَأَنْبَأَ أَبُو الْقَاسِمِ عُبَيْدُ اللهِ بْنُ أَحْمَدَ بْنِ عَبْدِ الأَعْلَى الرَّقِّي أَنْبَأَ أَبُو الْحُسَيْنِ عَبْدُ اللهِ بْنُ الْقَاسِمِ بْنِ سَهْلٍ الصَّوَّافُ بِالْمَوْصِلِ ، ثَنَا عَبْدُ اللهِ بْنُ زِيَادٍ ، ثَنَا مُحَمَّدُ بْنُ رِزْقِ اللهِ الْكَلْوَذَانِيُّ ، وَاللَّفْظُ لِحَدِيثِ الْبَرْقَانِيِّ ، ثَنَا زَيْدُ بْنُ الْحُبَابِ ، ثَنَا سُفْيَانُ الثَّوْرِيُّ ، عَنْ أُسَامَةَ بْنِ زَيْدٍ ، عَنْ مُوسَى بْنِ عَلِيٍّ اللَّخْمِيِّ ، عَنْ أَبِيهِ ، عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرٍو ، عَنْ عَمْرٍو ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : فَرْقُ بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أُكْلَةُ السَّحَرِ. قَالَ زَيْدُ بْنُ الْحُبَابِ ، فَلَمَّا ذَهَبْتُ لأَقُومَ مِنْ مَجْلِسِ سُفْيَانَ الثَّوْرِيِّ قَالَ لِي رَجُلٌ : أَنَا خَلَّفْتُ أُسَامَةَ حَيًّا بِالْمَدِينَةِ ، فَرَكِبْتُ رَاحِلَتِي ، وَأَتَيْتُ الْمَدِينَةَ فَلَقِيتُ أُسَامَةَ ، فَقُلْتُ : حَدِيثٌ حَدَّثَنِيهِ سُفْيَانُ الثَّوْرِيُّ عَنْكَ عَنْ مُوسَى بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرٍو عَنْ عَمْرٍو عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : فَرْقُ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ

أُكْلَةُ السَّحَرِ، قَالَ : نَعَمْ ، حَدَّثَنِي مُوسَى بْنُ عَلِيِّ بْنِ رَبَاحٍ اللَّخْمِيُّ ، عَنْ أَبِيهِ ، عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرٍو ، عَنْ عَمْرِو بْنِ الْعَاصِ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : فَرْقُ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أُكْلَةُ السَّحَرِ، قَالَ زَيْدٌ : فَلَمَّا ذَهَبْتُ لأَقُومَ مِنْ مَجْلِسِ أُسَامَةَ ، قَالَ رَجُلٌ : أَنَا خَلَّفْتُ مُوسَى بْنَ عَلِيٍّ حَيًّا بِمِصْرَ ، فَرَكِبْتُ رَاحِلَتِي ، وَأَتَيْتُ مِصْرَ فَجَلَسْتُ بِبَابِهِ فَخَرَجَ إِلَيَّ شَيْخٌ رَاكِبٌ عَلَى فَرَسٍ ، قَالَ : أَلَكَ حَاجَةٌ ؟ قَالَ : قُلْتُ : نَعَمْ ، حَدِيثٌ حَدَّثَنِيهِ سُفْيَانُ الثَّوْرِيُّ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنْكَ عَنْ أَبِيكَ عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرٍو عَنْ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : فَرْقُ بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أُكْلَةُ السَّحَرِ فَقَالَ : نَعَمْ ، حَدَّثَنِي أَبِي عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرٍو عَنْ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : فَرْقُ بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أُكْلَةُ السَّحَرِ.

60. 'Amr narrated:

> The Prophet ﷺ said: "The difference between our fast and the fast of the People of the Book is the morsel at the last part of the night."[83]

Zayd ibn al-Hubab said:

> When I was getting ready to get up and depart Sufyan al-Thawri's gathering, a man told me, "I left Madinah while Usama[84] was alive in it."
>
> So I mounted my ride and went to Madinah. I then met Usama myself and said, "Sufyan al-Thawri narrated to me a hadeeth from you, from Musa ibn 'Ali, from his father, from Abu Qays Mawla 'Amr, from 'Amr who narrated that the Prophet ﷺ said, 'The difference between our fast and the fast of the People of the Book is the morsel at the last part of the night.'"

83 *Sahih Muslim* (1843) [slight difference in wording]
84 Usama ibn Zayd al-Laythi

He said, "Yes. I was told by Musa ibn 'Ali ibn Rabah al-Lakhmi, from his father, from Abu Qays Mawla 'Amr, from 'Amr ibn al-'As ﷺ who narrated that the Prophet ﷺ said, 'The difference between our fast and the fast of the People of the Book is the morsel at the last part of the night.'"

When I was getting ready to get up and depart Usama's gathering, a man told me, "I left Egypt while Musa ibn 'Ali[85] was alive in it."

So I mounted my ride and went to Egypt. When I was sitting by his door, an old man came out on horseback and said, "Are you in need of something?"

I said: "Yes. Sufyan al-Thawri narrated to me a hadeeth from Usama ibn Zayd, from you, from your father, from Abu Qays Mawla 'Amr, from 'Amr who narrated that the Prophet ﷺ said, "The difference between our fast and the fast of the People of the Book is the morsel at the last part of the night."

He said, "Yes. My father told me from Abu Qays Mawla 'Amr that 'Amr narrated that the Prophet ﷺ said, "The difference between our fast and the fast of the People of the Book is the morsel at the last part of the night."

٦١: أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَلِيٍّ الدَّقَّاقُ ، ثَنَا أَحْمَدُ بْنُ إِسْحَاقَ النَّهَاوَنْدِيُّ ، ثَنَا الحَسَنُ بْنُ عَبْدِ الرَّحْمَنِ ، ثَنَا عُمَرُ بْنُ إِسْحَاقَ الشِّيرَجِيُّ ، ثَنَا أَبُو جَعْفَرٍ التَّمَّارُ ، قَالَ : سَمِعْتُ الشَّاذَكُونِيَّ ، يَقُولُ : دَخَلْتُ الْكُوفَةَ نَيِّفًا وَعِشْرِينَ دَخْلَةً أَكْتُبُ الحَدِيثَ ، فَأَتَيْتُ حَفْصَ بْنَ غِيَاثٍ فَكَتَبْتُ حَدِيثَهُ ، فَلَمَّا رَجَعْتُ إِلَى الْبَصْرَةِ وَصِرْتُ فِي بِنَائِهِ لَقِيَنِي ابْنُ أَبِي خَدُّوَيْهِ ، فَقَالَ لِي : يَا سُلَيْمَانُ مِنْ أَيْنَ جِئْتَ ؟ قُلْتُ : مِنَ الْكُوفَةِ ، قَالَ : حَدِيثُ مَنْ كَتَبْتَ ؟ قُلْتُ : حَدِيثَ حَفْصِ بْنِ غِيَاثٍ ، قَالَ

85 Died in 128 A.H. One of the young Tabi'een. His name is Musa ibn 'Ali al-Lakhmi. Al-Dhahabi said he was the scholar of Egypt and one of the wise and pious scholars. Abu Sa'eed ibn Yunus said, "He was the first one who spread the knowledge in Egypt and talked about the lawful and forbidden as it was said that the people in Egypt before him would talk only about signs of the hour and *fitan*."

: أَفَكَتَبْتَ عِلْمَهُ كُلَّهُ ؟ قُلْتُ : نَعَمْ ، قَالَ : أَذَهَبَ عَلَيْكَ مِنْهُ شَيْءٌ ؟ قُلْتُ : لا ، قَالَ : فَكَتَبْتَ عَنْهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ : أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ضَحَّى بِكَبْشٍ فَحِيلٍ كَانَ يَأْكُلُ فِي سَوَادٍ وَيَنْظُرُ فِي سَوَادٍ ، وَيَمْشِي فِي سَوَادٍ ؟ قُلْتُ : لا ، قَالَ : فَأَسْخَنَ اللهُ عَيْنَيْكَ ! إِيشْ كُنْتَ تَعْمَلُ بِالْكُوفَةِ ؟ قَالَ : فَوَضَعْتُ خُرْجِيَ عِنْدَ النَّرْسِيِّينَ وَرَجَعْتُ إِلَى الْكُوفَةِ ، فَأَتَيْتُ حَفْصًا ، فَقَالَ : مِنْ أَيْنَ ؟ قُلْتُ : مِنَ الْبَصْرَةِ ، قَالَ : لِمَ رَجِعْتَ ؟ قُلْتُ : إِنَّ ابْنَ خَدُّوَيْهِ ذَاكَرَنِي عَنْكَ بِكَذَا وَكَذَا ، قَالَ : فَحَدَّثَنِي وَرَجِعْتُ ، وَلَمْ يَكُنْ لِي حَاجَةٌ بِالْكُوفَةِ غَيْرُهَا .

61. Al-Shadhakuni[86] said:

> I entered Kufah over twenty times to write down hadeeth. One time, I went to Hafs ibn Ghiyath[87] and wrote down his hadeeth, and on my way back to Basrah, Ibn Abi Khadduwayh met me in Bunana. He said, "Sulayman! Where are you coming from?'
>
> I replied, "From Kufah."
>
> He then said, "Whose hadeeth did you write?"
>
> I said, "Hafs ibn Ghiyath."
>
> He then said, "Did you write down all that he knows?"
>
> I said, "Yes."
>
> Then he said, "Did you miss anything from him?"
>
> I replied, "No."
>
> He then said, "So you wrote down that Ja'far ibn Muhammad narrated from his father that Abu Sa'id al-Khudri ﷺ narrated that the Prophet ﷺ slaughtered an excellent ram that ate in blackness, viewed in blackness, and walked in blackness?"[88]
>
> I said, "No."
>
> He then said, "May Allah sadden you! What were you doing in Kufah then?"

86 Died in 234 A.H. His name was Sulayman ibn Dawud al-Shadhakuni.
87 Died in 194 A.H. He is a narrator found in all six books of hadeeth.
88 *Sahih ibn Hibban* (6028)

After that, I left my saddlebags with the people of Nars and returned to Kufah. I went to Hafs and he asked, "From where?"

I said, "From Basrah."

He asked, "Why did you come back?"

I said, "Ibn Abi Khadduwayh informed me that you know such and such a hadeeth."

He then narrated the hadeeth to me and I went back. I had no other need in Kufah.

٦٢: أَخْبَرَنَا أَبُو الحَسَنِ مُحَمَّدُ بْنُ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ جَعْفَرٍ أَنْبَأَ طَاهِرُ بْنُ مُحَمَّدِ بْنِ سَهْلَوَيْهِ النَّيْسَابُورِيُّ ، ثَنَا أَبُو حَامِدٍ أَحْمَدُ بْنُ مُحَمَّدٍ الشَّرْقِيُّ ، ثَنَا عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ ، ثَنَا مَالِكُ بْنُ سُعَيْرِ بْنِ الخِمْسِ التَّمِيمِيُّ ، ثَنَا الأَعْمَشُ ، عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ ، وَالمُسَيَّبِ بْنِ رَافِعٍ ، عَنْ وَرَّادٍ ، قَالَ : أَمْلَى عَلَيَّ المُغِيرَةُ بْنُ شُعْبَةَ كِتَابًا إِلَى مُعَاوِيَةَ ، وَقَالَ مَرَّةً : كَتَبَ بِهِ إِلَى مُعَاوِيَةَ ، إِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : إِذَا قَضَى الصَّلاةَ : لا إِلَهَ إِلا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ ، لَهُ المَلِكُ وَلَهُ الحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، اللَّهُمَّ لا مَانِعَ لِمَا أَعْطَيْتَ وَلا مُعْطِيَ لِمَا مَنَعْتَ ، وَلا يَنْفَعُ ذَا الجَدِّ مِنْكَ الجَدُّ . قَالَ طَاهِرٌ : سَمِعْتُ أَبَا حَامِدٍ يَقُولُ : سَمِعْتُ صَالِحًا جَزْرَةَ يَقُولُ : قَدِمْتُ خُرَاسَانَ بِسَبَبِ هَذَا الحَدِيثِ حَدِيثِ الأَعْمَشِ عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ وَالمُسَيَّبِ بْنِ رَافِعٍ .

62. Warrad says:

Al-Mughira ibn Shu'ba ﷺ dictated to me a letter to Mu'awiya ﷺ (and once he said: which he sent to Mu'awiya) that said, "I heard Allah's Messenger ﷺ say upon finishing the prayer: 'There is no god but Allah alone, without partners. To Him belongs all dominion and His is all praise. He is capable of anything. O Allah! No one prevents what You have given, and no one gives what You have prevented. The worldly fortune of the rich will

not defend him from You!'"[89]

Tahir said:

I heard Abu Hamid say, "I heard Salih Jazra say, 'I went to Khorasan because of this hadeeth of al-A'mash, from 'Abdul Malik ibn 'Umayr and al-Musayyib ibn Rafi'."'

٦٣: أَنْبَأَ أَحْمَدُ بْنُ جَعْفَرٍ الْقَطِيعِيُّ ، أَنْبَأَ أَبُو الْمُفَضَّلِ مُحَمَّدُ بْنُ عَبْدِ الله الْكُوفِيُّ ثَنَا عَبْدُ الله بْنُ أَبِي سُفْيَانَ الشَّعْرَانِيُّ ، ثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الجَوْهَرِيُّ ، ثَنَا يَحْيَى بْنُ حَسَّانَ ، ثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ، ثَنَا سُفْيَانُ الثَّوْرِيُّ ، ثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ، عَنْ عَمْرِو بْنِ دِينَارٍ ، عَنْ جَابِرِ بْنِ عَبْدِ الله ، قَالَ : لَمَّا نَزَلَتْ عَلَى رَسُولِ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ هَذِهِ الآيَةُ وَتُعَزِّرُوهُ سورة الفتح آية ٩ قَالَ لَنَا رَسُولُ الله : مَا ذَاكَ ؟ قُلْنَا : الله وَرَسُولُهُ أَعْلَمُ ، قَالَ : لِتَنْصُرُوهُ . قَالَ أَبُو مُحَمَّدِ بْنُ أَبِي سُفْيَانَ : سَمِعْتُ الحَدِيثَ مِنْ إِبْرَاهِيمَ بْنِ سَعِيدٍ بِبَغْدَادَ ، ثُمَّ ذَكَرَ لِي هَذَا الحَدِيثَ بِالشَّامِ ، وَقَدْ دَخَلَ إِلَى الثَّغْرِ فَصِرْتُ إِلَيْهِ إِلَى عَيْنِ زُرْبَةَ ، وَكَانَ قَدْ سَكَنَهَا فِي سَنَةِ ثَلاثٍ وَخَمْسِينَ فِي رِحْلَتِي الثَّانِيَةِ إِلَى الثَّغْرِ ، فَسَأَلْتُهُ عَنْ هَذَا الحَدِيثِ فَرَدَّدَنِي مِرَارًا ثُمَّ حَدَّثَنِي بِهِ لَفْظًا كَمَا قَدَّمْتُ مِنْ ذِكْرِهِ ، وَمَاتَ فِي هَذِهِ السَّنَةِ ، قَالَ أَبُو مُحَمَّدٍ : وَلَيْسَ هَذَا الحَدِيثُ الْيَوْمَ عِنْدَ أَحَدٍ فِيمَا أَعْلَمُ .

63. Jabir ibn 'Abdullah ﷺ narrates:

When this verse was revealed to Allah's Messenger ﷺ, "[That you may] honour him," he asked us, "What does this mean?"

We said, "Allah and His Messenger know best!"

He then said, "[It means] that you may help him."[90]

89 *Sunan Abi Dawud* (1505)

90 The chain has al-Mufaddal Muhammad ibn 'Abdullah al-Kufi who is accused of fabricating the hadeeth. However, it is reported in a good chain in *al-Lata'if Fi*

Abu Muhammad ibn Abi Sufyan said:

I heard this hadeeth from Ibrahim ibn Sa'id in Baghdad. Then he mentioned it to me in al-Sham where he had entered the outpost. I travelled to him in 'Ayn Zurba where he lived in 53 A.H. on my second trip to the outpost. I asked him about the hadeeth and after asking him repeatedly he narrated it to me exactly as I mentioned earlier. He passed away the same year. No one has this hadeeth today, as far as I know.

'Uloom al-Ma'araif (159).

CHAPTER FIVE

The Journeys of the Salaf for Short Chains of Narration Where the Narrators Died Before They Could Hear Them

٦٤: أَخْبَرَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الْقَطَّانُ ، أَنْبَأَ عَبْدُ الله بْنُ جَعْفَرٍ ، ثَنَا يَعْقُوبُ بْنُ سُفْيَانَ ، ثَنَا عَبْدُ الله بْنُ مَسْلَمَةَ ، ثَنَا ابْنُ لَهِيعَةَ ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ أَبِي الْخَيْرِ ، عَنِ الصُّنَابِحِيِّ ، أَنَّهُ قِيلَ لَهُ : مَتَى هَاجَرْتَ ؟ قَالَ : مُتَوَفَّى رَسُولِ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ لَقِيَنِي رَجُلٌ عِنْدَ الْجُحْفَةِ ، فَقُلْتُ : الْخَبَرُ يَا عَبْدَ الله ، فَقَالَ : أَيْ وَالله لَخَبَرٌ طَوِيلٌ أَوْ جَلِيلٌ دَفَنَّا رَسُولَ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ أَوَّلَ مِنْ أَمْسِ.

64. Abu al-Khayr narrated that al-Sunabihi was asked:

> "When did you migrate?"
>
> He answered, "When the Prophet ﷺ passed away. A man met me at Juhfa and I said, "What is the news, O 'Abdullah?"
>
> He replied, "Yes, by Allah, the news is long (or he said "great"): we buried Allah's Messenger the day before yesterday."

٦٥: أَخْبَرَنَا عَبْدُ الله بْنُ أَحْمَدَ بْنِ عَلِيٍّ السُّوذَرْجَانِيُّ ، أَنْبَأَ أَبُو بَكْرِ بْنُ الْمُقْرِئِ ، ثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَلِيِّ بْنِ بَحْرٍ ، ثَنَا أَبُو جَعْفَرٍ ، عَمْرُو بْنُ عَلِيٍّ ثَنَا عَبْدُ الله بْنُ

نُمَيْرٍ ، ثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللهِ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُسَيْلَةَ الصُّنَابِحِيِّ ، قَالَ : وَفَدْتُ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقُبِضَ وَأَنَا بِالْجُحْفَةِ.

65. 'Abdul Rahman ibn 'Usayla al-Sunabihi said:

> I travelled to meet Allah's Messenger ﷺ but he passed away while I was in Juhfa.

٦٦ : ثَنَا عَمْرُو بْنُ عَلِيٍّ ، قَالَ : سَمِعْتُ ابْنَ دَاوُدَ ، يَقُولُ : أَنْبَأَ يَحْيَى بْنُ مُسْلِمٍ أَخُو الضَّحَّاكِ عَنْ زَيْدِ بْنِ وَهْبٍ ، قَالَ : رَحَلْتُ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقُبِضَ وَأَنَا فِي الطَّرِيقِ .

66. Zayd ibn Wahb said:

> I travelled to Allah's Messenger ﷺ, but he passed away while I was on the road.

٦٧ : أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ الْحُسَيْنِ الْمَحَامِلِيُّ ، أَنْبَأَ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مَالِكٍ الإِسْكَافِيُّ ، ثَنَا أَبُو الأَحْوَصِ مُحَمَّدُ بْنُ الْهَيْثَمِ بْنِ حَمَّادٍ الْقَاضِي ، قَالَ : سَمِعْتُ مُحَمَّدَ بْنَ كَثِيرٍ ، يَقُولُ : قَالَ الأَوْزَاعِيُّ : خَرَجْتُ إِلَى الْحَسَنِ ، وَابْنِ سِيرِينَ ، فَوَجَدْتُ الْحَسَنَ قَدْ مَاتَ ، وَوَجَدْتُ مُحَمَّدَ بْنَ سِيرِينَ مَرِيضًا ، فَدَخَلْنَا عَلَيْهِ نَعُودُهُ فَمَكَثَ أَيَّامًا ، ثُمَّ مَاتَ.

67. Al-Awza'i said:

> I set out to see al-Hasan and Ibn Sirin to find out that al-Hasan had passed away and Muhammad ibn Sirin[91] had fallen ill. So we went to visit him (Muhammad ibn Sirin) and a few days

91 Died in 110 A.H.

later, he passed away.

٦٨: أَنْبَأَ ابْنُ الْفَضْلِ ، أَنْبَأَ عَبْدُ اللهِ بْنُ جَعْفَرٍ ، ثَنَا يَعْقُوبُ ، قَالَ : قَالَ أَحْمَدُ بْنُ حَنْبَلٍ ، رَضِيَ اللهُ عَنْهُ وَأَرْضَاهُ ثَنَا عَفَّانُ ، ثَنَا حَمَّادُ بْنُ سَلَمَةَ ، قَالَ : قَدِمْتُ مَكَّةَ ، وَعَطَاءُ بْنُ أَبِي رَبَاحٍ حَيٌّ ، قَالَ : فَقُلْتُ : إِذَا أَنَا أَفْطَرْتُ ، دَخَلْتُ عَلَيْهِ ، قَالَ : فَمَاتَ فِي رَمَضَانَ ، وَكَانَ ابْنُ أَبِي لَيْلَى يَدْخُلُ عَلَيْهِ ، فَقَالَ لِي عُمَارَةُ بْنُ مَيْمُونٍ : الْزَمْ قَيْسَ بْنَ سَعْدٍ ، فَإِنَّهُ أَفْقَهُ مِنْ عَطَاءٍ.

68. Hammad ibn Salama[92] said:

> I arrived at Makkah when 'At'a ibn Abi Rabah[93] was alive. I intended that I would go to him after breaking my fast (i.e. after Ramadan). But he passed away during Ramadan. Ibn Abi Layla would go to him, and 'Umara ibn Maymun told me, "Stay close to Qays ibn Sa'd[94], for he has more knowledge than 'At'a."

٦٩: أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عُمَرَ النَّرْسِيُّ أَنْبَأَ مُحَمَّدُ بْنُ عَبْدِ اللهِ الشَّافِعِيُّ ، ثَنَا هَيْثَمُ بْنُ مُجَاهِدٍ ، ثَنَا عَبَّاسُ بْنُ يَزِيدَ ، قَالَ : مَاتَ يَزِيدُ بْنُ زُرَيْعٍ سَنَةَ ثِنْتَيْنِ وَثَمَانِينَ ، وَقَالَ : خَرَجْتُ إِلَى الْكُوفَةِ مَعَ أَبِي ، وَأَنَا أُرِيدُ أَبَا إِسْحَاقَ الْهَمْدَانِيَّ ، فَتَلَقَّتْنِي جَنَازَتُهُ .

69. 'Abbas ibn Yazid said:

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92 He died in 167 A.H. He is a narrator found in both *Sahih al-Bukhari* and *Muslim*. Ubaydallah ibn al-Hasan said, "It is only the two Hammads (i.e. Hammad ibn Salamah and Hammad ibn Zayd), so if you seek knowledge, seek it from them."

93 He died in 114 A.H. He was a tabi' and a scholar of Makkah. Ibn Jurayj said, "For twenty years the floor of his *masjid* was his bed."

94 Died in 100 A.H. One of the people who met the young Tabi'een.

Yazid ibn Zuray'[95] died in 82 A.H. I went to Kufah with my father in order to see Abu Ishaq al-Hamdani[96] only to witness his funeral.

٧٠: أَنْبَأَ الْقَاضِي أَبُو بَكْرٍ أَحْمَدُ بْنُ الحَسَنِ الحَرَشِيُّ ثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ الأَصَمُّ ثَنَا الخَضِرُ بْنُ أَبَانَ الهَاشِمِيُّ ، بِالْكُوفَةِ ، قَالَ : سَمِعْتُ عَلِيَّ بْنَ عَاصِمٍ ، يَقُولُ : خَرَجْتُ مِنْ وَاسِطٍ إِلَى الْكُوفَةِ أَنَا ، وَهُشَيْمٌ لِنَلْقَى مَنْصُورًا ، فَلَمَّا خَرَجْتُ مِنْ وَاسِطٍ ، سِرْتُ فَرَاسِخَ لَقِيَنِي إِمَّا أَبُو مُعَاوِيَةَ ، وَإِمَّا غَيْرُهُ فَقُلْتُ : أَيْنَ تُرِيدُ ؟ قَالَ : أَسْعَى فِي دَيْنٍ عَلَيَّ ، قَالَ : فَقُلْتُ : ارْجِعْ مَعِي ، فَإِنَّ عِنْدِي أَرْبَعَةَ آلافِ دِرْهَمٍ أُعْطِيكَ مِنْهَا أَلْفَيْنِ فَرَجَعْتُ فَأَعْطَيْتُهُ أَلْفَيْنِ ، ثُمَّ خَرَجْتُ فَدَخَلَ هُشَيْمٌ الْكُوفَةَ بِالْغَدَاةِ ، وَدَخَلْتُهَا بِالْعَشِيِّ ، فَذَهَبَ هُشَيْمٌ ، فَسَمِعَ مِنَ مَنْصُورٍ أَرْبَعِينَ حَدِيثًا ، وَدَخَلْتُ أَنَا الحَمَّامَ ، فَلَمَّا أَصْبَحْتُ مَضَيْتُ فَأَتَيْتُ بَابَ مَنْصُورٍ ، فَإِذَا جَنَازَةٌ ، فَقُلْتُ : مَا هَذَا قَالُوا : جَنَازَةُ مَنْصُورٍ ، فَقَعَدْتُ أَبْكِي ، فَقَالَ لِي شَيْخٌ : يَا فَتَى مَا يُبْكِيكَ ؟ قَالَ : قُلْتُ : قَدِمْتُ عَلَى أَنْ أَسْمَعَ مِنْ هَذَا الشَّيْخِ ، وَقَدْ مَاتَ ، قَالَ : فَأَدُلُّكَ عَلَى مَنْ شَهِدَ عُرْسَ أُمِّ ذَا ، قُلْتُ : نَعَمْ ، قَالَ : اكْتُبْ حَدَّثَنِي عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ قَالَ : فَجَعَلْتُ أَكْتُبُ عَنْهُ شَهْرًا ، فَقُلْتُ لَهُ : مَنْ أَنْتَ رَحِمَكَ اللهُ ؟ قَالَ : أَنْتَ تُكْتَبُ عَنِّي مُنْذُ شَهْرٍ لَمْ تَعْرِفْنِي أَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ ، وَمَا كَانَ بَيْنِي وَبَيْنَ أَنْ أَلْقَى ابْنَ عَبَّاسٍ إِلا سَبْعَةَ دَرَاهِمَ أَوْ تِسْعَةَ دَرَاهِمَ ، فَكَانَ عِكْرِمَةُ يَسْمَعُ مِنْهُ ثُمَّ يَجِيءُ فَيُحَدِّثُنِي.

70. Al-Khidr ibn Aban al-Hashimi said in Kufah:

I heard 'Ali ibn 'Asim say, "I set out from Wasit to Kufah with Hushaym to meet Mansur.[97] After departing Wasit and

95 He died in 182 A.H. He is found in the six books of hadeeth.
96 He died in 132 A.H. He is a narrator in the six books of hadeeth.
97 Died in 129 A.H. One of those who met young Tabi'een. His name is Mansur

travelling for some leagues, I came across Abu Mu'awiya [or someone else]. I said, 'Where are you heading?'

He replied, "I want to pay a debt."

I then told him, "Come back with me, for I have four thousand dirhams and I will give you two thousand." Then I went back, gave him the two thousand, and set out again.

Hushaym had entered Kufah in the morning and I reached there in the evening. Hushaym went and heard forty hadeeths from Mansur while I myself went to the hot bath. In the morning, when I went to Mansur's door, I saw a funeral taking place. I asked, "What is this?" and was told that, "It is the funeral of Mansur."

I sat down and cried, and a *shaykh* there asked me, "Young man, why are you crying?"

I replied, "I came here to hear from this *shaykh*, but he passed away!"

The man said, "Should I guide you to a man who witnessed the wedding of this man's mother?"

I said, "Yes!"

The man then said, "Write: 'Ikrima narrated to me from Ibn 'Abbas…'"

I wrote from him for a month and then asked, "Who are you, may Allah have mercy on you?"

He replied, "You have written from me for a month and you

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ibn Zadhan al-Wasiti. Ibn Hajar said he is a *thiqah* and a worshipper and al-Dhahabi said he is of a high status. He was a devoted worshipper to the point that it was said, "If he was told that the Angel of Death is at the door, he would have not increased his good deeds as he performed the maximum, he used pray Fajr in congregation then sit in the *masjid* until sunrise, and then pray until Zuhr. After Zuhr he would supplicate until 'Asr and after 'Asr he would sit to perform *tasbeeh* until Maghrib. Then he would pray the Maghrib and after that the 'Isha. Then he would leave and go to his home to teach people." Due to his great status, at his funeral the crowds were vast and even the Christians, Jews and Magos attended his funeral. Ibn Hibban mentioned that he was an ascetic who had no interest in worldly pleasures.

do not know me? I am Husayn ibn 'Abdul Rahman.[98] There was only seven (or nine) dirhams between me and my meeting of Ibn 'Abbas ﷺ. 'Ikrima used to hear him and then come and narrate to me."

٧١: أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ رِزْقٍ ، وَمُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ الْفَضْلِ ، قَالا : أَنَا دَعْلَجُ بْنُ أَحْمَدَ ، قَالَ : أَنْبَأَ ، وَفِي ، حديث ابن رزق قَالَ : ثَنَا أَحْمَدُ بْنُ عَلِيٍّ الأَبَّارُ ، ثَنَا أَبُو عُبَيْدِ الله ، عَنِ ابْنِ وَهْبٍ ، قَالَ : دَخَلْتُ الْمَسْجِدَ ، فَإِذَا النَّاسُ مُزْدَحِمُونَ عَلَى ابْنِ سَمْعَانَ ، وَإِذَا هِشَامُ بْنُ عُرْوَةَ جَالِسٌ ، فَقُلْتُ : أَسْمَعُ مِنْ هَذَا ، وَأَصِيرُ إِلَيْهِ ، فَلَمَّا فَرَغْتُ قَامَ ، فَأَتَيْتُ مَنْزِلَهُ ، فَقَالُوا : هُوَ رَاقِدٌ ، فَقُلْتُ : أَحُجُّ وَأَرْجِعُ فَرَجَعْتُ وَقَدْ مَاتَ.

71. Ibn Wahb[99] says:

I entered the *masjid* and found that people were crowding around Ibn Sam'an. I saw Hisham ibn 'Urwa[100] sitting there, so I thought to myself that I will hear from this one (Hisham) and I will sit with Ibn Sam'an [afterwards]. After I had finished what I was doing, he (Ibn Sam'an) got up and left. I went to his house but they said that he was sleeping. I told myself that I will perform the pilgrimage and then come back to meet him, but when I returned I found out that he had passed away.

٧٢: أَنْبَأَ الْقَاضِي أَبُو الْفَرَجِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ الشَّافِعِيُّ أَنْبَأَ أَحْمَدُ بْنُ يُوسُفَ بْنِ خَلادٍ الْعَطَّارُ ، ثَنَا مُحَمَّدُ بْنُ يُونُسَ الْقُرَشِيُّ ، قَالَ : سَمِعْتُ ابْنَ دَاوُدَ

98 Died in 126 A.H.
99 He died in the year 197 A.H. His name is 'Abdullah ibn Wahb. He is a noted scholar of the Maliki *madhab* and he helped spread it to Egypt and North Africa.
100 He died in the year 146 A.H. He was the grandson of Zubayr ibn al-Awwam ﷺ and a prominent teacher of hadeeth.

وَهُوَ عَبْدُ اللهِ بْنُ دَاوُدَ الْخُرَيْبِيُّ يَقُولُ :كَانَ سَبَبُ دُخُولِي الْبَصْرَةِ ، لأَنْ أَلْقَى ابْنَ عَوْنٍ ، فَلَمَّا صِرْتُ إِلَى قَنَاطِرَ بَنِي دَارٍ تَلَقَّانِي نَعْيُ ابْنِ عَوْنٍ ، فَدَخَلَنِي مَا اللهُ بِهِ عَلِيمٌ

72. Ibn Dawud ('Abdullah ibn Dawud al-Khuraybi)[101] said:

> I entered Basrah to meet Ibn 'Awn, but upon reaching the bridges of Banu Dara, I saw the announcer of Ibn 'Awn's death. Allah only knows how sad it made me feel.

٧٣: أَخْبَرَنِي أَبُو الْفَرَجِ الْحُسَيْنُ بْنُ عَلِيٍّ الطَّنَاجِيرِيُّ ، ثَنَا عُمَرُ بْنُ أَحْمَدَ الْوَاعِظُ ، قَالَ قَرَأْتُ فِي كِتَابِ جَدِّي ثَنَا رَوْحُ بْنُ الْفَرَجِ ثَنَا هَارُونُ بْنُ سَعِيدٍ ، عَنْ خَالِدِ بْنِ نِزَارٍ قَالَ : خَرَجْتُ سَنَةَ خَمْسِينَ وَمِائَةٍ بِكُتُبِ ابْنِ جُرَيْجٍ لأُوَافِيهِ فَوَجَدْتُهُ قَدْ مَاتَ ، فَقَرَأْتُ كُتُبَهُ عَلَى دَاوُدَ بْنِ عَبْدِ الرَّحْمَنِ الْعَطَّارُ وَسَعِيدِ بْنُ سَالِمٍ الْقِدَاحُ.

73. Khalid ibn Nizar said:

> I set out in 150 A.H. with the manuscripts of Ibn Jurayj[102] with

101 Died in 126 A.H. Al-Dhahabi said he is an *imam* and *hujja* and a role model. From his famous sayings, "There is nothing uglier than a person who shows to his companions opposite to what is in his heart." "Reliance on Allah is to assume the good in Allah." "That each person should have a good deed that no one knows about including the wife." Abu al-'Ayna said, "I came to him and he asked me what I want. So I said, 'I want to learn the hadeeth.' He said, 'Go and memorise the Qur'an first.' I said, 'I have memorised the Qur'an,' and so he asked me to recite, which I proceeded to do. Then he said, 'Then go and learn the science of inheritance.' I said that I had already done so. He tested me and then after I answered he said, 'Go and learn the Arabic language.' I said, 'I learnt this before I learned the Qur'an and inheritance.' He tested me and after I answered him he said to me, 'If I were to narrate hadeeth to anyone, I would have narrated it to you.'"

102 He died in 150 A.H. He was Shaykh al-Haram, Abdul Malik ibn Jurayj. He was a student of 'Ata ibn Abi Rabah. Ahmed ibn Hanbal said, "Ibn Jurayj was a treasure of knowledge."

the intention to go to him only to find out that he had died. I then read his manuscripts to Dawud ibn 'Abdur Rahman al-'Attar and Sa'id ibn Salim al-Qidah.

٧٤: أَنْبَأَ ابْنُ الْفَضْلِ ، أَنْبَأَ دَعْلَجُ بْنُ أَحْمَدَ ، أَنْبَأَ أَحْمَدُ بْنُ عَلِيٍّ الأَبَّارُ ، ثَنَا عَبْدُ الرَّحِيمِ بْنُ حَازِمٍ أَبُو مُحَمَّدٍ الْبَلْخِيُّ ، قَالَ : سَمِعْتُ مَكِّيَّ وَهُوَ ابْنُ إِبْرَاهِيمَ يَقُولُ : لَمْ أَطْلُبْ بَعْدَ سَنَةِ خَمْسِينَ وَمِائَةٍ إِلا خَرَجْتُ إِلَى اللَّيْثِ وَابْنِ لَهِيعَةَ وَمُوسَى بْنِ عَلِيٍّ ، فَدَخَلْتُهَا يَعْنِي مِصْرَ ، وَقَدْ كَانَ مُوسَى بْنُ عَلِيٍّ مَاتَ قَبْلِي بِثَلاثَةِ أَيَّامٍ.

74. Makki ibn Ibrahim[103] said:

I did not seek [hadeeth] after 150 A.H. with the exception of setting out to see al-Layth,[104] Ibn Lahi'a,[105] and Musa ibn 'Ali. When I entered it (Egypt), Musa ibn 'Ali had died three days earlier.

٧٥: وَأَخْبَرَنَا ابْنُ الْفَضْلِ ، أَنْبَأَ دَعْلَجُ ، أَنْبَأَ أَحْمَدُ بْنُ عَلِيٍّ الأَبَّارُ ، ثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ حَمْزَةَ ، قَالَ : سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ بْنِ وَاقِدٍ ، يَقُولُ : حَجَجْتُ سَنَةَ سِتِّينَ وَمِائَةٍ ، فَقَدِمْتُ الْكُوفَةَ ، فَأَرَدْتُ إِسْرَائِيلَ فَاسْتَقْبَلَنِي النَّاسُ ، فَقَالُوا : مَاتَ إِسْرَائِيلُ.

75. 'Ali ibn al-Husayn ibn Waqid said:

103 He died in 215 A.H. He was blessed with a long life that allowed him to both be a student of Abu Hanafi and the teacher of al-Bukhari. Most of al-Bukhari's narrations with short chains include Makki ibn Ibrahim as a narrator.

104 He died in 175 A.H. He was the *shaykh* of Egypt, al-Layth ibn Sa'd. He was one of the greatest scholars of his time, both a *muhaddith* and a *faqih*. He studied under giants such as 'Ata and al-Zuhri. Al-Shafi'i said regarding him, "He was more knowledgeable than Malik, except that his companions did not support him (i.e. they did not promote the Laythi madhab)." Ibn Wahb said, "Was it not for Malik and Layth, the people would have been led astray."

105 He died in 274 A.H. His name was 'Abdullah ibn Lahi'a.

I performed the pilgrimage in 160 A.H. When I arrived at Kufah and wanted to see Isra'il,[106] the people received me and told me that Isra'il had died.

٧٦: أَنْبَأَ أَبُو بَكْرٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ إِسْمَاعِيلَ السَّقَّا الحَرْبِيُّ ثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ إِبْرَاهِيمَ الشَّافِعِيُّ ، ثَنَا مُحَمَّدُ ابْنُ عَمْرٍو الْبَاهِلِيُّ ، بِمِصْرَ قَالَ : سَمِعْتُ أَبَا عَبْدِ اللهِ بْنَ أَبِي مُقَاتِلٍ الْبَلْخِيَّ ، بِمِصْرَ يَقُولُ : قَالَ أَبُو عُبَيْدٍ الْقَاسِمُ بْنُ سَلام : دَخَلْتُ الْبَصْرَةَ لأَسْمَعَ مِنْ حَمَّادِ بْنِ زَيْدٍ فَقَدِمْتُ فَإِذَا هُوَ قَدْ مَاتَ فَشَكَوْتُ ذَلِكَ إِلَى عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ فَقَالَ : مَهْمَا سَبَقَتْ بِهِ ، فَلا تَسْبِقَنَّ بِتَقْوَى اللهِ عَزَّ وَجَلَّ.

76. Abu 'Ubayd al-Qasim ibn Sallam[107] said:

I entered Basrah to hear from Hammad ibn Zayd[108], but he had passed away. When I expressed my grievances to 'Abdul

106 He died in 160 A.H.He name was Isra'il ibn Younus. His dedication to the preservation of the ahadeeth is shown by a statement of his quoted by al-Dhahabi, "I used to memorise the ahadeeth narrated by my grandfather, Abu Ishaq, in the same way I would memorise the *surahs* of the Qur'an."

107 He died in 224 A.H. He was a student of Sufyan ibn 'Uyaynah, Ibn al-Mubarak amongst others. A saying attributed to him is, "He who follows the Sunnah is like the one grasping a hot coal. A day doing this, to me, is preferable to striking sword-blows in the way of Allah."

108 He died in 179 A.H. He was one of the early scholars of Basrah. His list of students includes many luminaries such as Sufyan al-Thawri, Sufyan ibn 'Uyaynah, 'Abdul Rahman ibn Mahdi, Waki' ibn al-Jarrah. Ibn al-Mubarak said, "Go and study under Hammad ibn Zayd for you will acquire forbearance and knowledge." 'Abdul Rahman ibn Mahdi said, "I have not seen anyone with more knowledge of the creed and ahadeeth related to it than Hammad ibn Zayd." He also said, "I have not seen a jurist more knowledeable than him in Basrah." Ibn al-Mubarak said, "This is a man who increased in good everyday since I met him."Ahmed ibn Hanbal said, "He is from the Imams of the Muslims." Al-Dhahabi said, "I know of no disagreements amongst the scholars that he was one of the Imams of the Salaf."

Rahman ibn Mahdi[109], he said. "No matter what people precede you in, do not be preceded in fear of Allah, the Most High."

٧٧: أَخْبَرَنَا أَبُو طَاهِرٍ حَمْزَةُ بْنُ مُحَمَّدِ بْنِ طَاهِرٍ الدَّقَّاقُ ثَنَا أَبُو الْعَبَّاسِ الْوَلِيدُ بْنُ بَكْرٍ الأَنْدَلُسِيُّ ، ثَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ الخَصِيبِ الهَاشِمِيُّ ، بِأَطْرَابُلُسِ المَغْرِبِ ثَنَا أَبُو مُسْلِمٍ صَالِحُ بْنُ أَحْمَدَ بْنِ عَبْدِ اللهِ بْنِ صَالِحِ بْنِ مُسْلِمٍ الْعِجْلِيُّ حَدَّثَنِي أَبِي قَالَ : أَبُو دَاوُدَ الطَّيَالِسِيُّ ثِقَةٌ ، وَكَانَ كَثِيرُ الْحِفْظِ رَحَلْتُ إِلَيْهِ فَأَصَبْتُهُ قَدْ مَاتَ قَبْلَ قُدُومِي بِأَيَّامٍ .

77. Abu Muslim Salih ibn Ahmad ibn 'Abdullah ibn Salih ibn Muslim al-'Ijli said:

My father narrated to me, "Abu Dawud al-Tayalisi is trustworthy and used to memorise a lot. I travelled to him to find that he had passed away some days before my arrival."

٧٨: أَخْبَرَنَا الحَسَنُ بْنُ أَبِي بَكْرٍ ، أَنْبَأَ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللهِ الْقَطَّانُ ، ثَنَا عَبْدُ الْكَرِيمِ بْنُ الهَيْثَمِ ، ثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ أَبِي بَزَّةَ ، ثَنَا أَبُو الْعَبَّاسِ الْوَلِيدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ المَلِكِ بْنِ عَبْدِ الْعَزِيزِ بْنِ جُرَيْجٍ ، قَالَ : حَدَّثَتْنِي أُمِّي ،

109 He died in 198 A.H. He was one of the major *muhaddiths* of this Ummah. Ahmed ibn Hanbal said, "He is one of the mines of truthfulness," and, "He is firmer in certainty than Waki'." 'Ali ibn al-Madini (himself a great *muhaddith* and teacher of al-Bukhari) said, "If I was to take an oath between the Yemeni Corner and the Station of Ibrahim, I would swear that I do not know of anyone more knowledeable than 'Abdul Rahman ibn Mahdi." Two sayings of his are of benefit to the discourse of this book, "Man is in greater need of the sacred knowledge than eating or drinking." The other is, "If one meets someone greater in knowledge, it is a day of gain for him. If he meets someone of a similar level, he should study with him. If he meets someone less in knowledge, he should show humbleness and modesty and teach him."

عَنْ جَدِّي عَبْدِ المَلِكِ ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاح ، عَنْ أَبِي الدَّرْدَاءِ ، قَالَ : سَمِعْتُ رَسُولَ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ مِنْ فَلْقِ فِيهِ إِلَى أُذُنِي هَذِهِ ، وَرَآنِي أَمْشِي بَيْنَ يَدَيْ أَبِي بَكْرٍ وَعُمَرَ فَقَالَ : يَا أَبَا الدَّرْدَاءِ أَتَمْشِي بَيْنَ يَدَيْ مَنْ هُوَ خَيْرٌ مِنْكَ ؟ فَقُلْتُ : وَمَنْ هُوَ يَا رَسُولَ الله ؟ فَقَالَ : أَبُو بَكْرٍ وَعُمَرُ مَا طَلَعَتِ الشَّمْسُ وَلا غَرَبَتْ عَلَى أَحَدٍ بَعْدَ النَّبِيِّينَ وَالمُرْسَلِينَ خَيْرٍ مِنْ أَبِي بَكْرٍ. قَالَ : فَحَدَّثْتُ الحُمَيْدِيَّ فَقَالَ لِي : اذْهَبْ بِنَا إِلَيْهِ حَتَّى أَسْمَعَهُ مِنْهُ فَقُلْتُ لَهُ : مَنْزِلُهُ بِالثُّقْبَةِ ، وَالثُّقْبَةُ عَلَى رَأْسِ ثَلاثَةِ أَمْيَالٍ مِنْ مَكَّةَ ، فَلَمَّا كَانَ ذَاتَ يَوْم دَفَنَّا رَجُلا مِنْ قُرَيْش بَاكِرًا ، ثُمَّ قَالَ لِي الحُمَيْدِيُّ : هَلْ لَكَ بِنَا فِي الرَّجُلِ ، قُلْتُ : نَعَمْ ، فَخَرَجْنَا نُرِيدُهُ ، فَلَمَّا كُنَّا بِقَصْرِ دَاوُدَ بْنِ عِيسَى لَقِينَا ابْنَ عَمٍّ لَهُ ، فَقَالَ : يَا أَبَا بَكْرٍ أَيْنَ تُرِيدُ ؟ قَالَ : أَرَدْنَا أَبَا الْعَبَّاسِ ، فَقَالَ : يَرْحَمُ الله أَبَا الْعَبَّاسِ مَاتَ أَمْسِ ، فَقَالَ الحمَيْدِيُّ : هَذِهِ حَسْرَةٌ ثُمَّ قَالَ : أَنَا أَسْمَعُهُ مِنْكَ ، فَدَخَلْنَا عَلَى سَعِيدِ بْنِ مَنْصُور ، وَهُوَ يُحَدِّثُ ، فَلَمَّا افْتَرَقَ النَّاسُ دَنَا مِنْهُ فَقَالَ لِي : حَدِّثْ أَبَا عُثْمَانَ حَدِيثَ الجُرَيْجِيِّ فَحَدَّثْتُهُ ، فَقَالَ سَعِيدٌ : قَطَعَ هَذَا كُلَّ عِلَّةٍ ، فَقُلْتُ لِلْحُمَيْدِيِّ : مَا قَطَعَ كُلَّ عِلَّةٍ ، فَقَالَ لِي : إِنَّ أُنَاسًا يَزْعُمُونَ أَنَّ عَلِيًّا مِنْ رَسُولِ الله ، وَأَنَّهُ لا يُقَاسُ بِهِ أَحَدٌ مِنَ النَّاسِ ، فَلَمَّا أَنْ قَالَ رَسُولُ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ مَا قَالَ عَلِمْنَا أَنَّ عَلِيًّا لَيْسَ بِنَبِيٍّ وَلا مُرْسَلٍ ، فَقَطَعَ كُلَّ عِلَّةٍ .

78. Abu al-Darda' ﵁ narrated:

> I heard from Allah's Messenger ﷺ, from his own lips to this ear of mine, and one day when he saw me walking in front of Abu Bakr ﵁ and 'Umar ﵁ he said, "O Abu al-Darda'! Are you walking in front of who is better than you?"
>
> I asked: "And who is he, O Allah's Messenger?"
>
> He replied, "Abu Bakr and 'Umar! After the Prophets and the Messengers, the sun has not risen nor set upon anyone better

than Abu Bakr."[110]

I narrated this to al-Humaydi[111] so he told me, "Let us go to him so I can hear it from him!"

I said: "His house is in al-Thuqba." This was three miles from Makkah.

One day, we buried a man from the Quraysh early in the morning and al-Humaydi said, "Should we go see the man now?" I replied positively and so we set out to see him. When we had reached the palace of Dawud ibn 'Isa, we met a cousin of his who said, "Abu Bakr! Where are you heading?"

I said, "We wish to see Abu al-'Abbas."

The man said, "May Allah have mercy on Abu al-'Abbas! He passed away yesterday!"

Al-Humaydi said, "This is sad news!"

He then told me, "I shall hear it from you then."

Then we went to Sa'id ibn Mansur[112] and found him narrating hadeeth. After the people had dispersed, he approached me and told me, "Narrate the hadeeth of al-Jurayji to Abu 'Uthman (Sa'id ibn Mansur)."

I did this, and Sa'id said, "This puts an end to all disputes!"

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110 Partially trasnmitted in *Tarikh Dimashq* (30/208) with a different chain of narrators. The classification of this report according to al-Daraqutni is "*ghayr thabit*", meaning it is weak.

111 Died in 219 A.H. His is Shaykh al-Haram, 'Abdullah ibn al-Zubair al-Humaydi. He was a major student of Sufyan ibn 'Uyaynah. Abu Hatim said, "He is the most reliable of narrators from Sufyan ibn 'Uyaynah, the head of his students and he is a reliable *imam*." Ahmed ibn Hanbal said, "We consider al-Humaydi to be an *imam*." It is also of benefit to note that he narrated the first hadeeth in *Saheeh al-Bukhari*. Ibn Hajar in *Fath al-Bari* explains that a reason he was chosen for the first hadeeth is because Imam al-Bukhari was implementing the hadeeth that mentions giving priority to the Quraysh and as al-Humaydi was the most knowledgeable man from Quraysh that he narrated from, he was the most suitable for this.

112 He died in 227 A.H. His hadeeth collection is known as *Sunan Sa'id ibn Mansur*.

I asked al-Humaydi, "What puts an end to all disputes?"

So he replied, "Some people are claiming that 'Ali ibn Abi Talib ﷺ is from Allah's Messengers and that no one is comparable to him. But since Allah's Messenger ﷺ said what he said, we know that 'Ali is not a Prophet or a Messenger, thereby, he put an end to all the reasons of dispute."

سير أعلام النبلاء

المؤلف

شمس الدين أبو عبد الله محمد بن أحمد الذَهَبي

الجزء الثّامن عشر

المحقق - شعيب الأرنؤوط

١٣٧ - الخَطِيْبُ أَبُو بَكْرٍ أَحْمَدُ بنُ عَلِيِّ بنِ ثَابِتٍ

Siyaar 'Alaam al-Nubala

By Imam Shams al-Din al-Dhahabi

[The chapter detailing the biography of Abu Bakr al-Khateeb]

Translated by Adnan Ibn Fazal Karim
Edited by Ayman Ibn Khalid

APPENDIX ONE

Al-Khateeb's Complete Chapter from Imam al-Dhahabi's *Siyaar A'laam al-Nubala*

He is the incomparable *imām*, the well-learned *mufti*, the *hafiz* and the critic, the hadīth scholar of his time. Abu Bakr; Ahmad Ibn 'Alī Ibn Thābit Ibn Ahmad Ibn Mahdī al-Baghdadi, the seal of all master scholars of hadīth, the one whose literature is well-known to the *huffāz*. He was born in the year 392 H. His father, Abu al-Hasan was a *khatīb* in the city of Darzijān[1] who learnt the Qur'an under the tutelage of Abu Hafs Al-Katānī. He used to urge his son Ahmad to listen to the narrations recited and to learn jurisprudence; and so he began listening to the ahadīth when he was only eleven years old and moved to al-Basrah when he was twenty years old. He then moved to Naysabūr when he was twenty three years old, and travelled to al-Shām in his thirties. 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

1 Yaqūt said, "It is a large city within Baghdad to the west of a wasteland." The actual name of the city is Darzindān and was adapted in Arabic as Darzijān. It was misnamed as Darb Rayhān in *al-Bidayah wa al-Nihayah* (12/101) and as Darīhān in *Tahdhīb Ibn Asākir* and *Mu'jam al-Buldān* (2/450).

and criticised narrators and clarified in his writings his deductions. He eventually became indisputably the most learned person of his time.

He authenticated his memorisation of ahadīth (along with the chain of narrators) to the likes of Abu 'Umar Ibn Mahdī al-Fārisī, Ahmad Ibn Muhammad Ibn al-Sult al-Ahwazī, Abu al-Hussain Ibn al-Mutayyam, Hussain Ibn al-Hasan al-Jawālīqī Ibn al-'Arīf (who narrated from Ibn Mukhlad al-'Athār), Sa'd Ibn Muhammad al-Shaybānī (whose memorisation of ahadīth was authenticated by Abu Ali al-Hasairī[2]), 'Abdul 'Azīz Ibn Muhammad al-Sutūrī[3] (who reported ahadīth from Isma'īl al-Safār[4]), Ibrāhīm Ibn Mukhlad Ibn Ja'far al-Bāqarhī[5], Abu al-Farj Muhammad Ibn Fāris al-Ghūrī, Abu al-Fadhal 'Abdul Wāhid Ibn 'Abdul 'Azīz al-Tamīmī, Abu Bakr Muhammad Ibn 'Abdullah Ibn Abān al-Hītī[6] and Muhammad Ibn 'Umar Ibn 'Isa al-Hatirānī[7] reported ahadīth from Ahmad Ibn Ibrāhīm al-Baladi, Abu Nasr Ahmad Ibn Muhammad Ibn Ahmad Ibn Hasnūn al-Narsī, Abu Qāsim al-Hasan Ibn al-Mundhir, al-Hussain Ibn 'Umar Ibn Burhān, Abu al-Hasan Ibn Zarqawih, Abu al-Fath Hilāl Ibn Muhammad al-Hifar, Abu al-Fath Ibn Abī al-Fawāris, Abu al-'Alā Muhammad Ibn al-Hasan al-Waraq, Abu Hussain Ibn Bishrān. His chain of narrators reaches to the extent that it was recorded from 'Abdul Samad Ibn al-Ma'mūn and Abu al-Hussain Ibn al-Nuqūr. He even narrated from his students like Nasr al-Maqdasi, Ibn Maqūla and al-Humaydī. The fact that he narrated from the old and young is a characteristic preva-

2 His name was Abu 'Ali al-Hasan Ibn Habīb al-Damashqī al-Hāsairi. It is mentioned in *al-Tawdhīh* (1/205/2) that he was known as al-Husrī.
3 He died in the year 415 H. His biography was mentioned in *al-Insāb* (7/41) by al-Sama'ānī. He was called al-Sutūrī because he was either the custodian of the curtains and gates as was the norm for kings to undertake or he had carried the curtains of the Ka'bah.
4 He name was Ismā'īl Ibn Muhammad Ibn Ismā'īl al-Safār.
5 He died in the year 410 H. as was mentioned by the author of *Tadhkirah al-Hafiz* (3/1051). It was misspelt as al-Bakharhī in the same book (3/1136).
6 Referring to the city of Hīt which is on the banks of the Euphrates just beyond al-Anbar. See *al-Lubab* (3/397).
7 See *al-Ansab* (4/169) for his biography.

lent in each and every *hafiz*.

In Ba'ukbara, he heard [ahadīth] from al-Hussain Ibn Muhammad al-Sa'igh who narrates from Nafilah, 'Alī Ibn Harb.

He met Abu 'Umar al-Shāmī in al-Basrah, his teacher, and this chain of narrators in which he narrated from him is found in Sunan [Abi Dawūd]. He also met 'Alī Ibn al-Qāsim al-Shāhid and al-Hasan Ibn 'Alī al-Sābūrī amongst others. While in Naysabūr he listened to the ahadīth from al-Qādhī Abu Bakr Al-Hīrī, Abu Sa'īd al-Sayrafī, Abu al-Qasim 'Abdul Rahmān al-Sirāj, 'Alī Ibn Muhammad al-Tirāzī, al-Hafiz Abu Hazim al-'Abadī amongst others.

And in Asfahan, he took hadīth from Abu al-Hasan Ibn Abd Kuwiyh, Abu 'Abdullah al-Jammāl, Muhammad Ibn 'Abdullah Ibn Shariyār, Abu Nu'aim al-Hafiz. In al-Dīnawar he listened to hadīths from Abu Nasr al-Kisār. In Hamdhan, he listened to hadīths from Muhammad Ibn Isa, amongst others. He took hadīth from scholars in al-Riy, Kufah, Sūr, Damascus and Makkah.

He arrived at Damascus in the year 445 H. and listened to hadīth from Muhammad Ibn 'Abdul Rahmān Ibn Abī Nasr al-Tamīmī and his ilk. He took up residence there and made the Hajj pilgrimage from Damascus. He recited Sahīh al-Bukhārī under the supervision of Karīmah[8] during the Hajj season.

The highest chain of narration he features in is in the hadīths reported by Malik and Hammād Ibn Zayd- there are three narrators between him and each one of them.

The following people narrated from him: Abu Bakr al-Barqanī, who was one of his teachers, Abu Nasr Ibn Maqūlah, al-Faqīh Nasr, al-Humaydī, Abu al-Fadl Ibn Khayrūn, al-Mubarak Ibn al-Tuyūrī, Abu

8 Also known as al-Marūziyah.

Bakr Ibn al-Khādhibah, Abu al-Narsī, 'Abdullah Ibn Ahmad Ibn al-Samarqandī, al-Murtadha Muhammad Ibn Muhammad al-Husaynī, Muhammad Ibn Marzūq al-Za'farānī, Abu al-Qāsim al-Nasīb, Hibatullah Ibn al-Akfānī, Muhammad Ibn 'Alī Ibn Abī al-'Alā al-Misīsī, Ghayth Ibn 'Alī al-Armanāzī, Ahmad Ibn Ahmad al-Mutawakkilī, Ahmad Ibn 'Alī Ibn al-Mujlī, Hibatullahī Ibn 'Abdullah al-Shurūti, Abu al-Hasan Ibn Sa'īd, Tāhir Ibn Sahl al-Isfarāyīnī, Barkāt al-Najād, 'Abdul Karīm Ibn Hamzah, Abu al-Hasan 'Alī Ibn Ahmad Ibn Qabīs al-Mālikī, Abu al-Fath Nasrullah Ibn Muhammad al-Misīsī, the judge of al-Mārstān Abu Bakr, Abu al-Qāsim Isma'īl Ibn Ahmad Ibn al-Samarqandī, Abu Bakr Muhammad Ibn al-Hussain al-Marzayfī, Abu Mansūr al-Shaybānī- who narrated his *Tarīkh*, Abu Mansūr Ibn Khayrūn al-Muqrī, Badr Ibn 'Abdullah al-Shīhī, al-Zāhid Yūsuf Ibn Ayyūb al-Hamdhānī, Hibatullah Ibn 'Ali al-Mujlī and his brother, Abu al-Sa'ūd Ahmad,[9] Abu al-Hussain Ibn Abī Ya'lā, Abu al-Hussain Ibn Buwayh, Abu al-Badr al-Karkhī, Muflih al-Dūmī, Yahya Ibn al-Tarrāh, Abu al-Fadl al-Urmawiy and many others.

He was among the great scholars of the Shāfi'ī Madhab. He learnt the science of jurisprudence from Abu al-Hasan Ibn al-Muhāmilī and al-Qādhī Abu al-Tayyib al-Tabarī.

Abu Mansūr Ibn Khayrūn[10] said, "Al-Khatīb narrated to us that he was born in the month of Jumadil Akhir in the year 392 H. His first narration of ahadīth that he listened to from a *shaykh* was during the month of Muharram in the year 403 H.[11]

Ahmad Ibn Sālih al-Jīlī said, "Al-Khatīb learnt *fiqh* and the various recitations of the Qur'ān. He then travelled and was close to the leader

9 Mentioned in earlier sections.
10 His name is Abu Mansūr Muhammad Ibn 'Abdul Mālik Ibn al-Hasan Ibn Ahmad Ibn Khayrūn al-Baghdādī al-Muqrī al-Dabās who died in the year 530 H.
11 See *Muntazim* (8/265) and *al-Mustafād min Dhail Tārīkh Baghdad* by Ibn al-Dimyāti (pg 57)

of leaders.[12] However, when the latter was captured by al-Basāsīrī, al-Khatīb kept out of sight and departed to Sūr. 'Izz al-Dawlah ruled that country 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 *hifz*. A large number of people partook in his funeral procession. He had given two hundred dinars as charity and had pledged all of his books as *waqf*- most of which were burnt fifty years after his demise."

Al-Khatīb said, "I asked al-Barqanī for his advice on whether I should travel to hear from Abu Muhammad Ibn al-Nahās in Egypt, or to Naysābūr to learn from the companions of al-Asam. 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."[13]

Al-Khatīb said in his *Tārīkh*, "I was reviewing hadīths with Abu Bakr al-Baraqānī, and then he would write what he heard from me and included the narrations in his compilation. He narrated from me in my presence."

Ibn Mākūlā said, "Abu Bakr [al-Baghdādi] was the last of the notables. I witnessed his sharp memory, great knowledge and precision with the narrations of the Messenger ﷺ. He was a master in finding mistakes and analysing the *isnāds*, in the knowledge of the authenticity of narrations and all its types. There came no one in Baghdad after Abu Hasan al-Dārqutnī similar to him. I asked Abu 'Abdullah al-Sūrī, 'Who possesses greater memorisation, al-Khatīb or Abu Nasir al-Sajzī?' He replied, 'The merit of al-Khatīb excels that of the other.'"[14] [15]

12 He was Abu al-Qāsim 'Ali Ibn al-Hasan Ibn al-Musallamah.
13 See *Tadhkir al-Huffāz* (3/1137)
14 In *al-Mustfād min Dhīl Tārīkh Baghdād*
15 See *Tadhkir al-Huffāz* (3/1137)

Al-Mu'tman al-Sāji said, "Since al-Dāraqutnī, a stronger *hafiz* than al-Khatīb has not emerged from Baghdad."[16]

Abu 'Alī al-Baradānī said, "It is possible that al-Khatīb did not meet any one equal to himself."[17]

The previous two statements I heard from al-Musallim Ibn Muhammad who heard it from al-Qasim Ibn 'Asākir from his father from his brother Hibatullah from Abu Tāhir al-Salafī who heard it from the first narrators.

Abu Ishāq al-Shayrāzī, the jurist said, "Abu Bakr al-Khatīb was the like of al-Dāraqutnī and his peers in terms of his knowledge of hadīth and his *hifz*."[18]

Abu Fatyān al-Hāfiz said, "Al-Khatīb was the *imām* of this science, I have not seen an individual similar to him."[19]

Abu Qāsim al-Nasayb said, "I heard al-Khatīb say, 'Abu Bakr al-Barqānī wrote a letter to al-Hafiz Abu Na'im and sent it with me wherein he said, 'Our brother, Abu Bakr [al-Khatīb], may Allah protect him, wishes to travel to learn from the knowledge you have; and he is from those who have a strong footing in this field and those who have travelled to pursue knowledge and learn. He succeeded in [his pursuit of knowledge] in a manner that many of his peers could not achieve. This is something that you will notice once you come to meet him. Not to mention his piety and cautiousness, qualities that will

16 *Tadhkir al-Huffāz* (3/1137), *Tahdhīb Ibn 'Asākir* (1/400) and *Tabaqāt* by al-Subkī (4/31).
17 *Tadhkir al-Huffaz* (3/1138), *Tabaqāt* by al-Subkī (4/32), and *Tahdhīb* Ibn 'Asākir (1/300-301)
18 *Tadhkir al-Huffaz* (3/1138), *Tabaqāt* by al-Subkī (4/32) and *Tahdhīb Ibn 'Asākir* (1/301)
19 See *Tabaqāt* by al-Subkī (4/32)

cause you to like him even further.""[20]

'Abdul 'Azīz Ibn Ahmed al-Kitānī said, "Al-Khatīb listened to hadīth from his teacher, Abu Qāsim 'Ubaydallah al-Azharī in the year 412 H., and his teacher al-Barqānī, narrated and recorded hadīths from him. In *fiqh* he studied with Abu al-Tayyib al-Tabarī and Abu Nasr Ibn Sabbāgh. He followed the *madhab* of Abu al-Hasan al-Ash'arī ﷺ .[21]

I (al-Dhahabī) say, he said the truth. Al-Khatib has declared regarding the *sifāt* (attributes of Allah) that they are mentioned how they come and without *ta'wīl*.

Al-Hāfiz Abu Sa'd al-Sama'ānī said in *al-Dhayl*, "Al-Khatīb was awe inspiring and yet dignified, he was someone reliable who investigates to make sure he follows the truth, he was a *hujjah*. He possessed beautiful handwriting and an abundance of precision and accuracy. He was the seal of the *huffaz*. He travelled towards Shām on the way to Hajj and he met Abu 'Abdullah al-Qudā'ī and read Sahīh al-Bukhārī before Karīmah al-Marūzyyah in five days. Then he returned to Baghdad and left there for Shām in the year 451 H. 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 Sūr and remained doing so until the year 462 H. when he travelled to Tarābulus, then to Halab, then to al-Rahbah, and finally returning to Baghdad in the month of Dhul Hijjah. He narrated hadīth in Halab and the other locations [on the way].[22]

Al-Sama'ānī narrated that he heard al-Khatīb Mas'ūd Ibn Muhammad in Marw say that he heard al-Fadl Ibn 'Amr al-Nasawī say, "I was in the *masjid* of Sūr with Abu Bakr al-Khatīb. An individual who

20 See *Mu'jam al-Adabā'i* (4/41-42) and *Tahdhīb Ibn 'Asākir* (1/401)
21 See *Tabaqāt* by al-Subkī (4/32) and al-Wāfi (7/196)
22 See *al-Wāfī* (7/194), *al-Muntazim* (8/260) and *Mu'jam al-Adabā'i* (4/18)

was 'Alawī (i.e. a group that claimed to follow 'Alī Ibn Abi Tālib ﷺ) entered and he had some dinars under his sleeve. He said, 'This gold is at your disposal in order to cover your expenses.' Al-Khatīb 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 mat of al-Khatīb and stating, "These coins amount to three hundred dinars." Al-Khatīb's face became red as he felt insulted. He stood and took his mat, dropping the coins upon the floor and then he departed. He demonstrated dignity, leaving that 'Alawi man in humiliation picking up the dinars from the floor.

Ibn Nāsir narrates from Abu Zakariyyah al-Tabarīzi, the linguist, "I travelled to Damascus where I used to read to al-Khatīb in his circle of knowledge in the *masjid* some of the known works of literature. At the time I lived in the minaret of the *masjid*. [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, you can use to it buy some pens." He then got up and left. After he left, I found that he placed 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 hadīth in the *masjid* in Damascus, his voice could be heard on the far side of *masjid*, and he would read each word with the correct *mu'rab* (declensions).[23]

Al-Sama'ānī said, "I heard hadīth from sixteen persons from his companions, and Yahya Ibn 'Alī al-Khatīb narrated to me from him as he heard him in al-Anbār. I read the handwriting of my father that my father heard Abu Muhammad Ibn al-Abnusī saying, 'I heard al-Khatīb say, 'Every time I mention a person in history that scholars disputed over his credibility, my view of the person is that which I mention at the end of his biography.'"[24]

23 *Tadhkir al-Huffāz* (3/1138-1139)
24 *Tadhkir al-Huffāz* (3/1138-1139)

Ibn Shāfi'ī said, "Al-Khatīb left for Sūr when it was ruled by 'Izzu al-Dawlah, who was known for being generous. He drew close to him and he availed of his company and received great amounts of money from him. He was the master of *hifz* and accuracy and the most knowledgeable in the sciences of hadīth.[25]

Al-Hāfiz Ibn 'Asākir narrates from Ibn Khayrun and other than him that al-Khatīb 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 authors the history of Baghdad, (ii) that he could be able to dictate hadīth in the Masjid al-Jāmi' of al-Mansūr, (iii) and that he is buried by Bishr al-Hāfī. All three of his requests were ordained for him.[26]

Ghayth Ibn 'Alī narrates from Abu Faraj, "Al-Khatīb was with us during Hajj and he would complete the Qur'ān every day with a lengthy recitation of the Qur'ān. Then the people would gather around him whilst he was riding and ask him to narrate for them hadīths and he would do so.[27]

Al-Mu'taman narrated that he heard 'Abdul Muhsin al-Shayhī say, "I accompanied Abu Bakr al-Khatīb on a journey from Damascus to Baghdad. On each day he would finish the Qur'ān."[28]

Al-Khatīb said in the biography of Ismā'īl Ibn Ahmed al-Naysābūrī, the blind man,[29] "He performed Hajj and narrated hadīth, he was an excellent *shaykh*. When he performed Hajj, he brought with him books and from them was *Sahīh al-Bukhārī*, which he heard from al-

25 *Tadhkir al-Huffāz* (3/1139)
26 See *Tahdhīb Ibn 'Asākir* (1/400), *Tadhkir al-Huffāz* (3/1139) and *Tabaqāt* by al-Subkī (4/30)
27 See *Tadhkir al-Huffāz* (3/1139), *Tabaqāt* by al-Subkī (4/34) and *Tahdhīb Ibn 'Asākir* (1/401)
28 *Tadhkir al-Huffāz* (3/1139)
29 In *Tarīkh Baghdād* (6/314)

Kushmīhanī. 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 rising of *fajr*."

I [al-Dhahabī] say that this, by Allah, is a type of reading of which the speed has never been seen.

In the *Tarīkh* of Muhammad Ibn 'Abdul Mālik al-Hamadhanī, it is written, "Al-Khatīb passed away and this knowledge passed with him. A rule was put in place by Ra'is al-Ra'ūsa in regards to *khatībs* and preachers in that they could not narrate a hadīth until they verified it with al-Khatīb. If he authenticated 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 Ra'is al-Ra'ūsa that they claimed was from the Prophet ﷺ and was regarding him removing the obligation of *jizyah* of the people of Khaybar. On the text was testimony from companions and what they claimed was the writing of 'Alī ﷺ. Ra'is al-Ra'ūsa presented it to al-Khatīb. Al-Khatīb looked at it and stated that it was a forgery. It was asked, 'On what basis?' He said, 'There is testimony from Mu'āwiyah, however he accepted Islām in the year of the conquest, whereas Khaybar was conquered in the year 7 H. Also upon it is the testimony of Mu'ādh who passed away during the battle with Banī Qurayzah two years before Khaybar.' Al-Khatīb's acclaim soared after this."[30]

Al-Sama'ānī narrates that Yūsuf Ibn Ayyūb in Marw said, "Al-Khatīb was present in a class with our *shaykh* Abu Ishāq. Abu Ishāq narrated a hadīth from the chain of Bahr Ibn Kanīz al-Saqqā'. He then said to al-Khatīb, 'What do you say regarding this narrator?' 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-Khatīb then commenced to explain his condition and he explained it in an excellent manner. Our *shaykh* praised him, saying, "This is the Dāraqutnī of

30 See *Tadhkir al-Huffāz* (3/1131)

our age."[31]

Abu 'Alī al-Baradānī said, "The *hafiz* of our time, Abu Bakr al-Khatīb narrated to us. I have never seen the like of him, nor do I think he witnessed anyone similar to him."[32]

Al-Salafī asked Shujā'an al-Dhuhlī about al-Khatīb and he replied, "He was an *imām*, a great author and *hafiz*, and we have not come across the like of him."[33]

Sa'īd al-Mu'adib said, "I asked Abu Bakr al-Khatīb when I met him, 'Are you *al-hafiz* Abu Bakr?' He replied, '*Hifz* ended with al-Dāraqutnī.'"[34]

Ibn al-Abanūsī said, "Al-Khatīb used to walk and in his hands was a *juz* (portion) from which he was reading."[35]

Al-Mu'taman narrates that al-Khatīb would say, "The one who authors, he presents his knowledge on a plate for people to view."[36]

Muhammad Ibn Tāhir narrates from Makki Ibn 'Abdul Salām al-Rumaylī, "The reason behind al-Khatīb leaving Damascus to Sūr was due to a controversy the people spread regarding him because of a handsome boy who used to visit him. The ruler of the city was an extremely sectarian Rāfidī and this story reached him, and so he took advantage of the rumour to eliminate him. So, he ordered the chief of security to arrest al-Khatīb in the night and execute him. However, the chief of security was a Sunni, he headed to the *masjid* that night as instructed but he did not follow through with his leader's orders. He

31 See *Tabaqāt* by al-Subkī (4/35-36) and *al-Wāfī* (7/196)
32 This has been mentioned in a previous footnote.
33 *Tadhkir al-Huffāz* (3/1141)
34 *Tadhkir al-Huffāz* (3/1141)
35 See *Tadhkir al-Huffaz* (3/1141), *al-Wāfī* (7/196) and *al-Muntazim* (8/267)
36 *Tadhkir al-Huffāz* (3/1141) and *al-Mustafād* (59-60)

took al-Khatīb 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 land of al-Sharīf Ibn Abu al-Jann.' After we reached the border of the house, we ran and entered it. The man left al-Khatīb and returned to his leader to inform him of what took place. Subsequently, the leader requested al-Sharīf that he sends al-Khatīb to him. Al-Sharīf replied, 'O *amīr* (leader), in my opinion it is not wise to execute this man as he is extremely famous in Baghdad. If you were to kill him, they (Sunnis) would kill many Shi'ahs and the landmarks [of the Shi'ah] will be destroyed.' 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-Khatīb be exiled from the land and he left for Sūr, where he remained for a period."[37]

Abu Qāsim Ibn 'Asākir said, "Al-Khatīb was conspired against by a man named Hussain Ibn 'Alī al-Damanshī. He said to the head of army, "He is a Nasibī who propagates the virtues of the companions and al-'Abbās in the *jāmi' masjid.*

Ibn 'Asākir narrates that al-Khatīb had access to a chapter in which there is a narration that al-Qaym Bi Amri Allah had heard from the narrator. So, he took it and went to the house of the caliphate and asked permission to read it. However the Caliph said, "He (al-Khatīb) is a high-esteemed man in the knowledge of hadīth 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 needs." He answered, I want to have your permission to teach hadīth in Masjid Jamī' al-Mansūr.[38]

Ibn Tāhir said that he asked 'Abdul Wārith al-Shayrāzī, "Was al-Khatīb similar in strength in his memory as he was in his writing?" He replied, "If we asked al-Khatīb regarding an issue he would answer

37 *Tadhkir al-Huffāz* (3/1141-1142)
38 *Tahdhīb Ibn 'Asākir* (1/400), *Tadhkir al-Huffāz* (3/1142) and *al-Wāfī* (9/192)

after a few days. If we would try to rush him, he would become angry; for he was in a phase where he favoured solitude and disliked mixing with people. And he was not as strong in his memory as he was in his authorship."[39]

Abu Husayn Ibn al-Tuyūrī said, "Most of al-Khatīb's books except for *Tārīkh Baghdād* depend upon the books of the scholar Abu 'Abdullāh Muhammad Ibn 'Alī al-Sūrī who authored his books before al-Khatīb, and he had a sister in Sūr and left with her twelve of his books. From these books al-Khatīb benefited and used to author his books. Al-Sūrī divided his time on more than thirty things."[40]

I say, Al-Khatīb was not in need of dependence upon al-Sūrī, for he was of a higher level in *hifz* and had a wider scope of knowledge and hadīth, and travelled more than him to seek knowledge.

Abu 'Alī Ibn al-Khallāl narrated that al-Hāfiz Abu Bakr al-Khatīb said, "As for the *sifāt* (attributes of Allah), the *madhab* of the *salaf* regarding 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 rejected that which Allah has affirmed for Himself. In contrast, there are some people who have affirmed the attributes but 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 general 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* (modal), then it follows that affirming the *sifāt* means affirming that they exist and not affirming that they are

39 *Tadhkir al-Huffāz* (3/1142) and *al-Wāfī* (7/194)
40 See *al-Muntazim* (8/266)

tahdīd (restricted) or how they are *takyīf* (howness).

If we were to say: Allah has a hand (*yad*), is hearing (*sami'a*), and seeing (*basara*), 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 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 perform an act. We say that it is *wājib* to affirm them because they are established by religion as they are without further information. Likewise it is *wājib* that we do not liken them to the creation (*tashbīh*), about which Allah said, **{There is nothing like unto him.}**[41] **{Nor is there to him an equivalent.}**[42]"

[In the book *Mukhtasar al-'Ulū*,[43] Imām al-Dhahabī commentates on al-Khatīb's above statement, "A similar statement to this was made by one of the notables before al-Khatīb and this is what I know from the *madhab* 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-Istiwā* 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 (the attributes) is not known to us. And Allah knows best.

And al-Khatīb was the second Daraqutnī, there was not any person in Baghdad after him who was similar in knowledge of this affair. He died in 463 H. and his first hearings of hadīth were after 400 H."]

41 Shūra: 11
42 Ikhlās: 4
43 *Mukhtasar al-'Ulū*. Makatab al-Islami, 1981. Summarised by Shaykh al-Albānī. Page 273.

Ibn al-Najjār said, "Al-Khatīb was born in a village in the district of Nahr al-Mālik and his father was a *khatīb* in Darzījān. He grew up in Baghdad and studied the different modes of recitation of the Qur'ān and he studied *fiqh* from al-Tabarī and narrated from him in the format of *ta'līq* in *al-khilāf*. From the people who narrated from him were Muhammad Ibn 'Abdul Mālik Ibn Khayrūn, Abu Sa'd Ahmad Ibn Muhammad al-Zawzanī, Muflih Ibn Ahmad al-Dūmī, Muhammad Ibn 'Umar al-Armawī who was the last person who narrated from him directly i.e. he heard from him directly and narrated these narrations from him."[44]

There are a number of individuals who narrated from him by the means of *ijāzah*, who were mentioned in the book *Tarīkh al-Islām*, the last of whom was Mas'ūd Ibn al-Hasan al-Thaqafī. However, the *ijāzah* of the latter (i.e. al-Thaqafī) was found out to be weak and questionable, so this should be noted.

The handwriting of al-Khatīb is beautiful and clear and precise; I read some of his writings in Damascus. I read in what he wrote through his chain of narrators that Yazīd Ibn Harūn said, "The reason sincerity is difficult in [the field] of hadīth is because it is an honourable [work]."

Abu Mansūr 'Alī said, "When al-Khatīb 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-Qā'im Bi Amrallah, '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 *muhaddithīn*."[45]

Al-Hāfiz Ibn Nāsar narrates from his mother that her father told her, "I used to look after al-Khatīb when he was ill. One day, I said to him,

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44 See *Tadhkir al-Huffaz* (3/1143)

45 *Tadhkir al-Huffāz* (3/1143), *al-Muntazim* (8/269) and *Tabaqāt* by al-Subkī (4/35)

"*O sir*! Abu al-Fadl Ibn Khayrūn did not give me from the gold that you ordered him to divide between the men of hadīth. 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."[46]

Makkī al-Rumīlī said, "Al-Khatīb fell sick half way through the month of Ramadān and his illness intensified with the onset of Dhul Hijjah. He included Ibn Khīrūn in his bequeath and made a *waqf* that he appointed in writing, and gave away the majority of his wealth to charity and to the *muhaddithīn*. He passed away during the fourth hour of Monday on the 7th of Dhul Hijjah of the year 463 H. He was carried from his house to his grave in the morning of Tuesday and his funeral was attended by judges, noble men and many people. Abu al-Hussain Ibn al-Muhtadi Billah led the funeral prayer and so he made four *takbīrs* in his funeral prayer and then he was laid down in a grave next to Bishr al-Hafī'.[47]

Ibn Khayrūn said, "He died on the morning of Monday and he was buried in *bāb harb*. Al-Khatīb gave away his wealth in charity and his wealth amounted to two hundred dinars. He included in his will that all of his clothes were to be donated and bequeathed his entire collection of books. His funeral started from a room next to al-Nidhamiyyah and a large number of jurists and general people walked in his funeral and carried his body to the *masjid* Jāmi' al-Mansūr. In his funeral there were scores of people chanting, "This is the one who, when lies were attributed to the Prophet ﷺ, this man was the one who protected the hadīth of the Prophet ﷺ." People completed the recitation of the Qur'ān many times on his grave.[48]

Al-Katānī, in his book *al-Wafyāt* mentioned that the date of al-

46 *Tadhkir al-Huffaz* (3/1144)
47 *Tahdhīb Ibn 'Asākir* (1/402)
48 See *Tadhkir al-Huffāz* (3/1144)

Khatīb's passing was the 7th Dhul Hijjah, and that al-Imām Abu Ishāq al-Shayrāzī was one of the carriers of al-Khatīb's body. And he is a *thiqqah* (accepted trustworthy narrator) and a respected scholar.

Abu al-Barakāt Ismā'īl Ibn Abu Sa'd al-Sūfī said, "Al-Shaykh Abu Bakr Ibn Zahrā al-Sūfī was in our *ribat*. He had prepared for himself a grave next to Bishr al-Hāfī. He would visit it once a week and sleep in it, reading the entire Qur'ān in each visit. When Abu Bakr al-Khatīb passed away with the wish of being buried in the grave next to Bishr al-Hāfī, the scholars of hadīth went to Ibn Zahrā and asked if they could bury al-Khatīb in the grave he had set aside for 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[49] and spoke to him regarding this matter. My father asked Ibn Zahrā to sit in his presence 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-Hāfī was alive and you were sitting at his side and then Abu Bakr al-Khatīb came and sat in a lower position to you, would you be happy sitting in higher position than him?' He replied, 'No. I would certainly ask him to sit in my position.' My father replied, 'And this how this situation must be looked at.' This eased the heart of Ibn Zahrā and he gave his permission.[50]

Abu Fadl Ibn Khayrūn said, "One of the righteous people visited me and informed me that when al-Khatīb passed away, he saw him in a dream and asked him, "How are you?" He replied [with statement in Sūrah al-Wāqi'ah ayah eighty nine, "I am in rest, bounty and gardens of pleasure."[51]

Abu al-Hasan 'Alī Ibn al-Hasan Ibn Jaddā said, "After the death of al-Khatīb I saw [in my sleep] a man as if he was standing alongside

49 He was al-Imām Abu Sa'd al-Naysābūrī.
50 *Tadhkir al-Huffāz* (3/1144-1145) and *Tahdhīb Ibn 'Asākir* (1/400)
51 *Al-Wāfī bi al-Wafyāt* (7/197)

me. I felt the urge to ask him regarding Abu Bakr al-Khatīb. 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 by al-Baradānī in *Kitāb al-Manāmāt*.[52]

Ghayth al-Armnāzī reports that Makkī al-Rumaylī said, "I was sleeping in Baghdad in the month of Rabī' al-Awwal of the year 463 H. It appeared as if I was sitting in a gathering with Abu Bakr al-Khatīb in his home to read *al-Tārīkh* as was our custom. Al-Khatīb was sitting and to his right was Shaykh Abu al-Fath Nasr Ibn Ibrāhīm al-Maqdisī. The man sitting to his 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-Tārīkh*.' I said to myself, this is an honour for Abu Bakr al-Khatīb that the Prophet ﷺ attended his gathering. Furthermore this is a refutation of those who disparage *al-Tarīkh* by saying that it contains undue criticism of certain people."[53]

Abu al-Hasan Muhammad Ibn Marzūq al-Za'frānī narrates that Hasan Ibn Ahmed al-Basarī, the pious jurist said, "I saw al-Khatīb in a dream and he was wearing beautiful white garments with a white turban and he was cheerful and smiling. I don't remember if I asked what Allah had done with him or 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 *tawhīd*) to Him, He will forgive him and 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-Khatīb and pushed him until he changed (i.e. he turned against them).[54]

52 *Tadhkir al-Huffāz* (3/1145)
53 *Tadhkir al-Huffāz* (3/1154)
54 *Tabaqāt* al-Subkī (4/34)

I say: Ibn al-Jawzī was extremely critical of al-Khatīb and this was due to him seeing extreme prejudice on his part towards our companions from the Hanābilah.

I say that it would have been better if al-Khatīb left off some of his disparagement of the major figures and his narrations against them.

Abu Sa'd al-Sama'ānī said, "Al-Khatīb wrote fifty six works. Amongst them are: *al-Tārīkh* in 106 volumes, *Sharaf Ashāb al-Hadīth* in three volumes, *al-Jāmi'* in fifteen volumes, *al-Kafāyah* in thirteen volumes, *al-Sābiq wa al-Lāhiq* in ten volumes, *al-Mutafaq wa al-Muftaraq* in eighteen volumes, *al-Mukmil fī al-Muhamal* in six volumes, *Ghuniyat al-Muqtabis Fi Tamyīz al-Multabis*, *Man Wāfaqtu Kunyatuhu Isma Abīh*, and *al-Ismā al-Mubhama*, each one in one volume, *al-Mawduh* in fourteen volumes, *Man Hadatha wa Nasī* in one volume, *al-Tatfīl* in three volumes, *al-Qunūt* in three volumes, *al-Ruwāt 'an Mālik* in six volumes, *al-Faqīh wa al-Mutafaqih* in one volume, *Tamīz Mutsal al-Isānīd* in one volume, *al-Hayl* in three volumes, *al-Inbā'i 'an al-Abnā'i* in one volume, *al-Rihla fī Talab al-Hadīth* in one volume, *al-Ihtijāj bi al-Shāfi'ī* in one volume, *al-Bukhalā'* in four volumes, *al-Mu'tānf fī Takmīl al-Mu'talaf*, *Kitāb al-Basmallah wa Anhā mi al-Fātihah*, *al-Jahar bi al-Basmallah*, each of which is in two volumes, *Maqlūb al-Asmā'i wa al-Ansāb*, *Juz al-Yamīn ma' al-Shāhid*, *Asmā' al-Madalisīn*, *Iqtidā' al-'Ilm al-'Amal*, and *Taqīd al-'Ilm*, each one in three volumes, *al-Qawl fī al-Nujūm*, *Riwāyah al-Sahābah 'an Tābi'ī*, *Salāt al-Tasbih*, *Musnad Na'īm Ibn Hamād*, *al-Nahī 'an Sawm Yawm al-Shak*, *Ijāzah al-Ma'dūm wa al-Majhūl*, and *Mā fihu Sitatun Tābi'ūn*, each one in one volume."

Ibn al-Najjār listed the titles of books that al-Khatīb authored but added the following titles, "*Mu'jam al-Ruwāt 'an Shu'ba* in eight volumes, *al-Mu'talaf wa al-Mukhtalaf* in twenty four volumes, *Hadīth Muhammad Ibn Sūqah* in four volumes, *al-Muslasalāt* in three volumes, *al-Rubā'iyāt* in three volumes, *Turuq Qabd al-Ilm* in three volumes, *Ghusl al-Juma'* in three volumes, and *al-Ijzā li al-Majhūl*."

Those who passed away at the approximate time of al-Khatīb include: Hassan Ibn Sa'īd al-Manī'ī, Abu al-Walīd Ahmed Ibn 'Abdullah Ibn Ahmed Ibn Zaydūn, the poet of 'Andalusia, Abu Sahal Hamdu Ibn Walkīz from Asbahān, Abdul Wāhid Ibn Ahmed al-Malayhī, Abu al-Ghanā'im Muhammad Ibn 'Alī al-Dajājī, Abu Bakr Muhammad Ibn Abu al-Haytham al-Turābī from Marw, Abu 'Alī Muhammad Ibn Washāh al-Zaynabī, al-Hāfiz Abu 'Amr Ibn 'Abdul Barr, Abu Tāhir Ahmed Ibn Muhammad al-'Ukbarī at the age of seventy three (he was the brother of Abu Mansūr al-Nadīm), and the Shaykh of Shī'ah Abu Ya'la Muhammad Ibn Hasan Ibn Hamzah al-Tālakī al-Ja'farī, son in law of Shaykh al-Mufīd.