God knows best. We heard that Ibrāhīm b. Adham⁶ (God be pleased with him) said, “God (He is exalted) deflects adversity from this Community through the traveling of the scholars of hadith.”

Acquisitiveness and greed should not cause the student to become lax in audition and taking up hadith and fail to achieve what is stipulated for him in that regard in the fashion explained above.

Let the student put into practice the hadith he hears pertaining to prayer, praising God and other virtuous acts. That is the tithe of hadith, according to what we heard from the righteous man Bishr b. al-Hārith al-Ijtīḥādī (God be pleased with him). We also heard that he said, “Scholars of hadith, pay the tithe of these hadith! For every two hundred hadith, put five into practice.” We heard that ʿAmr b. Qays al-Mulāḍārī (God be pleased with him) said, “When you read about something good, do it. Even if you do it only once, you will be a practitioner of it.”

We heard that Wākiʾ said, “If you want to learn hadith, put them into practice!”

Let the student exalt his teacher and whomever else he hears hadith from. That is part of the glorification of hadith and knowledge. He should not pester his teacher, nor take up so much of his time that he annoys him. It is feared that whoever does that will be kept from receiving any benefit. Indeed, we heard that Zuhri said, “When the class goes on too long, the Devil takes part in it.”

The student who succeeds in acquiring the audition of a particular teacher and conceals it from others so that he alone will be distinguished by it is unworthy of benefitting from it. That is one of the forms of wickedness into which ignorant and low students fall.

Teaching is one of the first benefits of studying hadith. We heard that Mālik (God be pleased with him) said, “One of the blessings of hadith is teaching one another.” We heard that Iṣāq b. Ibrāhīm b. Rāhawayh said to one member of a group that heard hadith from him, “Copy the hadith I have recited from their book.” The student replied, “They will not let me.” Ibn Rāhawayh said, “Then, by God, they will not prosper. We have seen many people who forbad this audition, and, by God, they did not prosper or find success!” We too have seen people who forbade audition and they did not prosper or find success. We ask God for well-being. God knows best.

Let the student not be one of those whom bashfulness or pride keep from collecting large numbers of hadith. We heard that Muḥammad (God be pleased with him) said, “The bashful person and the proudful person cannot acquire knowledge.” We heard that ʿUmar b. al-Khaṭṭāb and his son (God be pleased

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6 Abī ʾĪsāq Ibrāhīm b. Urama (or ʿUrāma) al-ʾIṣḥābānī was an early expert in hadith who died at the end of 266/880, Dāhābī, Siyyar, 13:145–6.
7 ʿUbayd al-ʾAṭīb was a student of ʿAlī b. Ḥārūn who wrote in 294/907 in his eighties. Other sources give his year as Abī ʾAlī, Dāhābī, Siyyar, 14:90–1.
8 Abū Bakr Muhammad b. ʿUmar b. Muhammad al-ʾIstābi (284/897–355/966) was a Shīʿah scholar of hadith who served as a judge in Māzā, Dāhābī, Siyyar, 16:88–92.
9 Abū ʾĪsāq Abī ʾAlī ʿAbd Allāh al-Hāfiẓ al-Naṣūḥī (352/963–439/1047) was a Baghdādī scholar who worked extensively in the field of hadith, Sezgin, GÁS, 1:232.
10 ʿAbd Allāh al-Ḥasan b. Abī Ṭālib al-Muḥājadīn al-ʾIṣḥābānī (d. 1325) wrote a number of books, including a ṣabqāṭān-work entitled al-Muṣṭaḥfa fi ṣabqātān al-ʾIṣḥābānī (d. 1325), Dāhābī, Siyyar, 17:902–4.
signs in ink in the right margin of the page. Dāraquṭnī marked the chosen hadith with a broad line of red ink in the left margin and the expert Abu l-Qāsim al-Lālakānī used to mark them with a short penstroke in red at the beginning of the isnād of the selected hadith. There is no problem with any of that: to each his own.

The student of hadith should not limit himself to hearing hadith and writing them down, without trying to gain knowledge from them and understand them. Then he would not have harmed himself without accomplishing anything and without entering into the ranks of the scholars of hadith. Rather, he would not become anything more than one of the deficient imitators who attempt to adorn themselves with something they actually lack. Abu l-Muzaffar, the son of the expert Abū Saʿīd al-Samānī (God bless him), personally declared to me in the city of Marv. He said, My father declared to us, either personally or by recitation to him. He said, Muḥammad b. Naṣīr al-Salāmī himself declared to us. He said, The surpassing litterateur Fāris b. al-Ḥusaynī himself declared to me.

Student whose time has come to transmit,
In transmitting, pay attention to transmitting and understanding
Transmit only a few hadith and husband them carefully
for knowledge is infinite.

Let the student first direct his attention to the two Sahīḥs [that is, those of Bukhārī and Muslim], then Abū Dawsūd’s Sunan, Naṣīr’s Sunan and the book of Tirmidhī, mastering their difficulties and attempting to understand their obscurities. He should not be misled about Bayhaqī’s Kitāb al-Sunan al-kabīr, for we do not know the like of it in its field. Then, he should devote himself to the rest of the works a scholar of hadith has need of, including the muqaddās, like Muṣnad Ahmad b. Ḥanbal; the comprehensive collections arranged by legal topic containing supported and unsupported hadith and Mālik’s Muwaṭṭa’ is the foremost of these; the books on the defects in hadith (Iṣāl al-hadīth) – Ahmad b. Ḥanbal’s Kitāb al-IṢāl (The Book of Defects) and Dāraquṭnī’s Kitāb al-IṢāl (The Book of Personality Criticism) are among the finest of these; the books containing information about transmitters and when they lived – Bukhārī’s al-Tārīkh al-kabīr (Great History) and Ibn Abī Ḥātim’s Kitāb al-Jārī wa-l-taḏāl (Book of Personality Criticism) are among the best of these; and the books on clarifying

problematic names – the most complete of these is al-ʾIkām al-Ǧāmiʿ (Perfection) of Abū Ṣaʿīd al-Maṭbūt. Whenever the student encounters a problematic name or difficult word in a hadith, let him research it and commit it to memory. That way he will easily gain a good deal of knowledge.

Let him memorize hadith gradually, little by little, over several days and nights. That is the best way for him to master the material to be learned. That practice is reported from a number of early experts in hadith, including Shuʾba, Ibn ʿUlayya and Maʿmār. We heard that Maʿmār said, “I heard Zuhri saying, ‘Whoever seeks knowledge as a whole, loses it as a whole. Knowledge is acquired only a hadith or two at a time.’”

Let exactitude be the student’s concern. Abū al-Raḥmān b. Mahdī said, “Learning is exactitude.”

Repeating to others hadith one is trying to memorize is one of the most powerful ways to master them. We heard that ʿĀqīma b. Qasr al-Nakhash said, “Repeat the hadith amongst yourselves! They live through being spoken,” and “Whoever is pleased to learn hadith, let him transmit them; even if he has to transmit them to someone who does not desire them.”

Let the student occupy himself with compiling, composing and arranging, when he becomes ready and qualified for that. As the expert al-Khaṭṭāb said, “It makes the memory firm, kindles the heart, bones one’s character, improves clairvoyance, uncovers the unclear, brings good repute and immortalizes one to the end of time. Rarely does one become adept in the science of hadith, fathom its obscurities and discern its hidden points without doing that.” The expert ʾUthmān b. Ṣaid – Muḥammad b. ʿAṭā’ – transmitted, saying, “I saw the expert Abū Muḥammad Abū al-Ǧannāt b. Saʿīd in a dream and he said to me, ‘Abū ʿAbd Allāh, compile and arrange before it becomes impossible for you. This is my case. You see that it has become impossible for me.’”

The scholars of hadith followed two courses in arranging the material.

1. Arrangement by legal topic (ʿalaʾ l-ʿahwāʾ): this is the inclusion of hadith according to the legal issue, and so forth that they address, and grading them by type,16

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12 Abu ʾl-Qāsim Hibat Allāh b. al-Ḥasan al-Lālakānī (d. 418/1027) composed a famous collection of credal statements entitled Sharḥ aṣāl fī ḍaʾīd al-ṣunan wa-l-jimāḥa (ed. Ahmad Saʿīd Hanbali, 2nd edn., 4 vols, Riyād, 1411); see G. S., 1:301.
13 The sources I consulted take no notice of this poet.
16 Abū Naṣr ʿAbd Allāh Hibat Allāh b. Maṭbūt (422/1031–846/1093 or 487) was a Baghdādī scholar of hadith who wrote a number of works, including al-ʾIkām fi rafʿ al-ʾirṣād ʿan al-muṣāfah wa-l-miḥāḥahā min al-ʾaṣāl wa-l-ʾahdīth wa-l-jimāḥa (ed. Abū al-Raḥmān b. Ṣādiq al-Muṭallib al-Yamani, 6 vols, Ḥadīth, 1962–7). His slave boy robbed and killed him in al-Ahwāz; Dḥabāb, Siyās, 38, 569–78.
17 Žāmī, 415.
18 Abū ʾAbd Allāh Muḥammad b. ʿAbd al-ʾĪṣā (ca. 376/986–441/1050) instructed al-Khaṭṭāb al-Baghdādī in the science of hadith; see G. S., 1:233.
19 This is a curious anecdotec. The implication would seem to be that Abū ʿAbd Allāh b. Saʿīd died without writing anything, although that was far from being the case.
20 Wa-tawwāhah wa-tawwāb: it is very difficult to divine what the wa-tawwāh are supposed to be here. This section is closely based on al-Khaṭṭāb al-Baghdādī’s Žāmī (pp. 417–18), where wa-tawwāh is
2. Arrangement of the hadith by munad (tala 'l-masāni) and the collection of the hadith of each Companion individually, even if the types of the hadith differ: those who choose this approach may order the Companions alphabetically by name. He may also order them by tribe, beginning with the Bantú Hashim [that is, the tribe of the Prophet], and then the closest in regard to blood ties to the Messenger of God (Peace be upon him) and then the next closest. He may also order the Companions by the various measures of precedence applied to them. So he should begin with the Ten [who were granted the glad tidings of their acceptance into Paradise]; then the Muslim participants in the battle of Badr; then the people of al-Ḥudaybiyyah; then those who converted to Islam and went to Medina after the time of al-Ḥudaybiyyah and before the conquest of Mecca. He should conclude with the youngest Companions, like Abu ʿl-Ṭufayl and his peers, and finally the women. This is the best way, and the first [that is, alphabetical arrangement] is the easiest. There are also other arrangements.

One of the most elevated ways to arrange hadith is the analytical (muṣālaṣ) which collects the chains of transmission for each hadith and notes the differences in the transmitters of it. Yaʿqūb b. Shaysa did this in his Munad.21

Another kind of composition with which some occupy themselves is the collection of teachers (jamʿ al-shaykhīh); that is, the collection of the hadith of particular teachers, each one of them separately. ʿUthmān

used both as a synonym of bāḥ (legal topic) and in reference to the quality of the sound attached to the hadith; that is, he says that the two aṣbāb are supported (munad) and unsupported (muṣālaṣ) and munad.

21 In addition to the four caliphs, Abu Bakr, ʿUmar, ʿUthmān and ʿAbbās, the Ten included Ẓāhira, al-Zubayr, ʿAbd al-Rahmān b. ʿAbd, Saʿd b. Abi Waqqas and Saʿd b. Zayd. There was a disagreement as to whether the tenth was Abu ʿUrba b. al-Jarrāh or the Prophet himself; EF, 1:693.

22 In the year 6/626, during the negotiations with the pagans at the village of al-Ḥudaybiyyah outside of Mecca, the Muslims made the Pledge of Good Pleasure (ṭaṣ�aʿa al-muṣafāra), promising to obey the Prophet; EF, 3:539.


24 This work is described in al-Khaṭṭāb al-Baghdādi, Tārīkh Baghdād, 14:281 and Ḥājī Khaṭṭāb, Kudāf, Zoolth. 1678–9 (as Munad Ibn Ṣaḥḥa Yaṣṣa ṣṣaṭ al-bāṣf). If it had been completed, it would have been enormous. The portion which has survived was published in Beirut in 1940. According to Ṣaḥḥāwī, the purpose of this approach was to facilitate the exposure of anomalies in the lines of transmission; for instance, hidden cases of irād ( looseness); Fath al-Maṣāḥīḥ, 2:342–3.

b. Saʿd al-Dārīmī20 said, “It is said that whoever does not collect the hadith of these five is bankrupt in hadith: Sufyān al-Thawri, Shuʾbā, Malik, ʿHammād b. Zayd and ʿṢufyān b. Ṣuṣayma. They are the bases of right religion.” The scholars of hadith collect the hadith of many people beside those Dārīmī mentioned, including Ayyūb al-Sakhāiyānī, Zuhār and Awwārī.

They also collect “headings” (iṭrājīm) and these are insād, singling out the texts they appear with and collecting them in book form, like the heading of Malik from Nāfi from ʿAbd Allāh b. ʿUmar, the heading of Suḥayl b. Abī Ṣalīb from his father [that is, Abī Ṣalīb Dhakwān b. ʿAbd Allāh al-Sanmānānī from Abī Hurayra, the heading of Hishām b. ʿUrwa from his father [ʿUrwa b. al-Zubayr] from ʿAlī and there are similar ones.

They also collect individual chapters from the comprehensive books arranged according to legal issue, for instance the chapter on seeing God (He is great and exalted) in the hereafter (raʾyāt Allāh), the chapter on raising the hands in prayer (raṣaʿ al-yadān), the chapter on recitation behind the prayer leader (al-qirāʿ aḥli ʿl-imām), and so forth. Then they put them separately in book form, so they become individual monographs.21

They also treat certain hadith separately, collecting their lines of transmission in individual monographs, like the lines of transmission of the hadith regarding the taking away of knowledge (qaḥl al-hafl) and the hadith regarding the major ablation on Friday (al-qusūm al-aʿmama ʿl-jumuʿa), and so forth.

Earlier scholars collected and arranged in monographs the hadith belonging to many of the Categories treated in this book of ours.

In all of this, the student must make his purpose sound and be on guard against the aim of merely striving for large numbers and the like. We read that Ḥamza b. Muhammad al-Kinānī published a single hadith with about two hundred lines of transmission and was pleased with that. He saw Yahyā b. Maʿān in a dream and mentioned that to him. Yahyā b. Maʿān replied, “I fear this comes under the heading of Your god is competition in quantity.” 22


26 Ṣaḥḥāwī lists a number of such books in Fath al-Maṣāḥīḥ, 2:343.

27 Qurʾān, 102:1.
Let the student be careful to bring forth his compositions to the public only after he has polished, refined and reviewed them again and again.

Let the student be on guard against collecting something he is not yet qualified for in an attempt to reap the fruit and seize the profit of collecting it. This way the verdict against him will not be the one we heard from Ali b. al-Madhnî, “When you see a youth who, the first time he records hadîth, collects the hadîth regarding the major ablution (hadîth al-ghozl) and the hadîth ‘Whoever ascribes a lie …’ (hadîth man kudhaha) write on the nape of his neck, ‘He will not prosper.’”

This book is an entryway into the study of hadîth, an attempt to make clear its main and secondary issues and to explain the terminology, aims and concerns of its practitioners. Ignorance of these matters greatly impairs a transmitter. This book is – God willing – worthy of receiving attention before any other. We beseech God (He is praised) for His great grace. He knows best.

Category 29
ELEVATED AND LOW ISNĀDS
(Maᵀīfî al-Isnâd al-Ṯâli wa-ḍ-Nâzîl)

In the first place, the principle of the isnâd is an excellent characteristic of this community and an outstanding example of a confirmed sunna. I heard from more than one source that ‘Abd Allah b. al-Mubârak (God be pleased with him) said, “The isnâd is part of religion. If it were not for the isnâd, whoever wanted would have said whatever he wanted.” Seeking elevation (ṣulûq) in hadîth is also a sunna. For that reason, undertaking journeys was recommended, as stated above. Ahmad b. Hanbal (God be pleased with him) said, “Seeking an elevated isnâd is a sunna from those who came before.” Indeed, we heard that in his final illness Yahyâ b. MaṬn (God be pleased with him) was asked, “What do you desire?” He replied, “An empty house and an elevated isnâd.”

Elevation keeps defectiveness away from the isnâd, because it is possible for defectiveness to come, either inadvertently or deliberately, from every transmitter in the isnâd. Therefore, a small number of transmitters represents a small number of sources of defectiveness and a large number of men represents a large number of sources of defectiveness. This must be patent clear. The elevation sought in the transmission of hadîth has five subcategories:

1. Proximity (qarî) to the Messenger of God (Peace be upon him) through a clean, unweak isnâd: that is one of the most noble types of elevation. We heard that the ascetic and scholar Muhammad b. Ashâr al-Ṭusî (God be pleased with him) said, “Proximity in the isnâd is proximity” – or “a means to gain proximity” – “to God (He is exalted and great).” He is right, because proximity in the isnâd is proximity to the Messenger of God (Peace be upon him) and proximity to him is proximity to God (He is exalted and great).

2. The second subcategory is the one the expert Abu ʿAbd Allah al-Ḥakîm mentioned; that is, proximity to one of the authorities of hadîth, even if there are a large number of intermediaries between that authority and the Messenger of God (Peace be upon him): when that is found in an isnâd, it is described as elevation in view of its proximity to that authority, even if it is not elevated in relation to the Messenger of God (Peace be upon him). The remarks of al-Ḥakîm

1 See p. 175.
2 MuṬn al-Isnâd wa-ḍ-Nâzîl: This does not seem to have been a technical formulation, although its basic significance seems clear.
3 Abu ʿAbd Allah Muhammad b. Adîm al-Ṭusî (ca. 180/796-242/856) was an early mystic; Dabâbî, Nijâr, 12:195-207.
4 Ullûm al-Hadîth, 11.
create the false impression that proximity to the Messenger of God (Peace be upon him) is not counted as a desirable form of elevation at all. This is an error regardless of who says it, because proximity to the Prophet (Peace be upon him) with a clean, unweak isnād is more deserving of being called “elevation” and no one who possesses a grain of knowledge can dispute that. It would seem that the Hākim sought by these remarks of his to establish the validity of elevation in a isnād based on its proximity to an authority, even if the isnād is not close to the Messenger of God (Peace be upon him), and to ensure those who in this regard pay attention to the mere proximity of the isnād to the Messenger of God (Peace be upon him), even if it is a weak isnād. For that reason, he gave the isnād of Abū Hudha, Dnār, al-Aslāq, and their peers' as examples of proximity to the Prophet. God knows best.

3. Elevation in relation to the transmission of one or both of the Ṣahīḥs [that is, those of Bukhārī and Muslim] or the other famous, authoritative books: the “agreements” (munaqāšāt), “substitutions” (abdal), “equivalence” (musta’sār) and “hand-shaking” (musta’afa) which have lately become famous refer to this. Later transmitters of hadith have come to pay a good deal of attention to this type of elevation. Some of those whom I found mentioning this type of elevation in their remarks are the expert Abū Bakr al-Khaṭābī, some of his teachers, Abū Naṣr b. Mākū, Abū ʿAbd Allāh al-Ḥumaydī, and others of their generation as well as those who came after them.

**Agreement (munaqāṣa):** It is when a hadith comes to you from the teacher who transmitted it to Muslim, for instance, with an elevated isnād with fewer intermediaries than the hadith has when it comes from Muslim.

**Substitution (abdal):** An example of this would be that for a particular hadith the same elevation described above comes to you from a teacher other than the teacher of Muslim. Sometimes “substitution” is called

5 This is a reference to a passage in *Uṣūm al-hadīth* (pp. 9–10). All of these individuals were shameless liars who claimed to be much older than they actually were in order to make their hadiths attractive to gullible students seeking short isnāds. Abū Ḥabīb b. Ḥudha al-Fāris died shortly after the year 280/896 and claimed to be a student of the Companion Anas b. Mālik (d. ca. 98/719), Dihākī, Mīzān, 1/71–72; Ibn Ḥajar, *Lāmiyyah*, 1/119–21. Similarly, in the year 240/855 Abū λ-Ḥakīm Dnār b. Ṭābi’ī Allāh (our “Abū Ḥabīb b. Ḥudha” as in *Uṣūm al-hadīth*) al-Hāshā b. Ṭābi’ī Allāh (the compiler of the hadith) died almost immediately after the death of Dīnār (see *Lāmiyyah*, 1/71–72). Ibn Ḥajar, *Lāmiyyah*, 2/343–5. According to al-Hākim, Abū Tālīyya al-Wāsīyyān b. Ḥabīb al-Khaṭābī b. Abū Allāh al-Ḥumaydī al-Maghrībī maintained that he had been a servant of the caliph ‘Abd Allāh b. ‘Abd Allāh and was kicked by his mule.

6 This, of course, is rather vague and later writers on the subject do not offer much help. As in the example Ibn al-Ṣalāḥ provided, it appears that this term was mostly applied to cases where the student’s and the compiler’s isnāds intersect at the level of the teacher of the compiler’s teacher. An example cited by al-Suyūṭī seems to indicate that the intersection could also occur earlier in the line of transmission; *Tadrīb al-ru’āni*, 2/166.

“agreement” so the example we cited may be said to be “an elevated agreement in respect to the teacher of Muslim’s teacher.” Even if the isnād had not been elevated, it would still have been an instance of “agreement” and “substitution.” However, in practice these terms would not be applied to an un-elevated isnād, because there is no interest in that kind of hadith.

**Equivalence (musta’sār):** In our day, it is when the number of intermediaries in your isnād is fewer, not to the teacher of Muslim and his peers nor to the teacher of his teacher, but rather to someone more remote than that, like the Companion or someone near him — and this may even be to the Messenger of God (Peace be upon him) — so that the number of intermediaries between you and, for instance, the Companion is the same as the number between Muslim and that Companion. So you are therefore “equal” (mustāfiyyān) to, for instance, Muslim in regard to proximity of isnād and the number of transmitters in the isnād.

**Hand-shaking (musta’afa):** This is when the “equivalence” we described belongs to your teacher rather than to you. So you have “hand-shaking” because it is as if you had in that hadith “met” Muslim and “shook hands with him” through it, on account of your having met your teacher who is “equal” to Muslim. If the “equivalence” belongs to the teacher of your teacher, the hand-shaking goes to your teacher. So you can say, “It is as if my teacher heard Muslim and shook his hand.” If the “equivalence” belongs to the teacher of your teacher’s teacher, then the hand-shaking belongs to your teacher’s teacher. Then you can say regarding it, “It is as if the teacher of my teacher heard Muslim and shook his hand.” It is better that you do not mention any connection to yourself for that, but rather say, “It is as if X heard it from Muslim,” without saying for it, “My teacher” or “The teacher of my teacher.”

It will not remain hidden to someone who gives it some thought that, in a case of “equivalence” and “hand-shaking” accruing to you, your isnād and the isnād of Muslim, or someone like him, will converge only at a distance from the teacher of Muslim; for example, on the Companion or someone close to him. If the “hand-shaking” which you mention does not belong to you, but rather to one of the transmitters above you in your isnād, the convergence of the two isnāds can happen at the teacher of Muslim or his peers and the “hand-shaking” then is mixed with “agreement.” The sense of “agreement” refers to a special form of “equivalence” and “hand-shaking” since it means that only one of the earlier transmitters of your elevated isnād was “equal” to or “shook hands” with Muslim or Bukhārī, because that transmitter heard the hadith from someone who heard it from the teacher of Bukhārī or Muslim [in the case of “hand-shaking”], despite the posteriority of that transmitter's generation in relation to theirs. For the reason we gave, one finds instances of “hand-shaking” along with the
“agreements” and “substitutions” in many of the elevated hadith supplied by those who first spoke about this Category and their contemporaries.

Be aware that this type of elevation is dependent on lowness (nuṣūl), since if it were not for the lowness of the authority in his isnād, you would not be elevated in your isnād. In Marv I had recited to our prolific teacher Abu ʿl-Mazaffar ʿAbd al-Rahīm — the son of the author Abu Saʿd al-Samʿānī (God bless them) — from the Collection of Forty Hadith (arbaʿī) of Abu ʿl-Barakāt al-Farrāʾī a hadith regarding which Furtī claimed that it was as if he himself — or his teacher — had heard it from Bukhārī. The teacher Abu ʿl-Mazaffar said, “It is not elevated in relation to you, rather it is low in relation to Bukhārī.” This is a good and clever response which takes this type of elevation down a notch. God knows best.

4. One of the types of elevation is the elevation derived from a transmitter dying early. An illustration of this is a hadith I relate from a teacher who informed me from someone else from the expert Bayhaqī from the expert Abu ʿAbd Allāh al-Ḥākim. It is more elevated than my relation of that same hadith from a teacher who informed me from someone from Abu Bakr b. Khalifī from al-Ḥākim, despite both isnāds having the same number of intermediaries, because Bayhaqī predeceased Ibn Khalaf. Bayhaqī died in 458 [1066 AD] and Ibn Khalaf in 467 [1074 AD]. We heard that the expert Abu Yaʿqūb al-Khalīfī b. ʿAbd Allāh al-Khalīfī (God — He is exalted — bless him) said, “Sometimes one isnād is more elevated than another because its transmitter died earlier, even if both are equal in the number of intermediaries.” As an example of this he cited one of his own hadith similar to the one I mentioned above. This is a discussion of elevation based on priority of death derived from the comparison of one teacher with another and the measuring of one against another.

As for elevation derived solely from your teacher dying early without regard to measuring him against another transmitter, one of the people concerned with this made the threshold fifty years. That is what we heard from Abu ʿAlī al-Ḥāfidh al-Nisabūrī. He said, “I heard Ahmad b. Ṣumayr al-Dimashqī — and he was one of the pillars of hadith — saying, ‘The isnād of fifty years from the death of the teacher is an isnād possessing elevation.’” One of the things we hear from the expert Abu ʿAbd Allāh b. Manda is that he said, “When thirty years elapse on an isnād, it is elevated.” This threshold is broader than the first. God knows best.

5. Elevation derived from earliness of audition: we were informed from the expert Muḥammad b. ʿAbd Allāh b. Ṣafī that the expert Muḥammad b. Ẓāhir said, “Priority of audition is part of elevation.” Much of this comes under the previously mentioned category, but there are some aspects that do not and indeed they distinguish it. For instance, two people hear a hadith from a single teacher. The audition of one of them was, let us say, sixty years ago and the audition of the other forty years ago. When the isnāds up to the two people contain the same number of transmitters, the isnād to the first — the one whose audition was earlier — is more elevated.

These are the types of elevation fully explained and satisfactorily clarified. All praise belongs to God (He is praised and exalted). (God knows best.) As for the verse of Abu ʿĪsā b. Ẓāhir al-Silāfī (God bless him) we heard:

Rather, among those possessing retention and exactitude elevation in hadith consists of soundness in the isnād.

and the remark we heard from the vizier Niẓām al-Mulk,11 “In my opinion the elevated hadith is the one established as sound from the Messenger of God (Peace be upon him), even if the number of its transmitters [that is, intermediaries] reaches one hundred,” these and other statements like them do not refer to elevation as the scholars of hadith commonly use the term. It is elevation only in the everyday sense of the word [that is, in the sense of “excellence”]. God knows best.

Section: Lowness (nuṣūl) is the opposite of elevation. Each of the subcategories of elevation has as its opposite a subcategory of lowness. There are therefore five subcategories of lowness and a detailed understanding of these may be derived from the classification of the subcategories of elevation given above. Abu ʿAbd Allāh al-Ḥākim said, “Someone may say, ‘Lowness is the opposite of elevation and whoever knows elevation also knows its opposite.’ It is not so. Lowness has levels known only to the students of this discipline,” and so forth.12 This does not refute the claim that lowness is the opposite of elevation in the way I mentioned. Rather, it is a refutation of the claim that lowness may be known though knowledge.

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10 Abu ʿĪsā b. Ẓāhir al-Maqdisī (448/1056–507/1113), known as Ibn al-Ghayrīnī, was an expert in Sufism and hadith and wrote several works; Duhahāb, Siyās, 19:361–71.
11 The Ṣafījī vizier Abu ʿAlī al-Ḥasan b. ʿAlī al-Tūsī, known as Niẓām al-Mulk, was born in a village near Tūs in 408/1018 and is best known for the colleges he founded to teach Shīʿī law and Ashʿarī theology in Baghdad and other cities. He was assassinated in 485/1092, EP, 8:69–75.
12 ʿUllām al-Hadīth, 12.
of elevation. That warning is appropriate for what he mentioned regarding elevation, for he was brief in his explanation and short on details. That is not the case regarding what we said about elevation, because ours is a detailed explication which also clarifies the levels of lowness. Knowledge belongs to God (He is blessed and exalted).

Lowness is inferior and undesirable. Superiority belongs to elevation, as was explained and demonstrated above. Ibn Khaldūn related that one insightful person said, “Being low (tansuzūl) in an isnad is best,” and he gave as proof an argument to the effect that personal exertion and study are needed to accredit and discredit each transmitter. When the number of intermediaries increases, the exertion is greater and the reward is therefore greater. This is a weak doctrine, weakly supported. Indeed, we heard that Alī b. al-Madni and Abū ʿAmr al-Mustamlī al-Nisabūrī said, “Lowness is a calamity.” This and similar statements condemning lowness are directed at certain aspects of lowness. However, when lowness is specified instead of elevation as a means to obtain a benefit superior to the benefit of elevation, it is to be preferred and is not to be scorned. God knows best.

Category 30
FAMOUS HADITH
(Maʿrīfat al-mashhur min al-ḥadīth)

The meaning of the word “fame” (shuhra) is commonly understood. Famous hadīth fall into the subcategories of sound – for instance the statement of the Prophet (Peace be upon him), “Actions are judged by intentions,” and the like – and unsound – like the hadīth, “Seeking knowledge is a duty incumbent upon every Muslim.”

Likewise, we read that Ahmad b. Hanbal (God be pleased with him) said, “There are four hadīth from the Messenger of God (Peace be upon him) circulating in the marketplaces which have no authenticity, ‘Whoever gives me the glad tidings of the departure of the month of Adhār I will give glad tidings of heaven,’ ‘On the Day of Resurrection, I will be the enemy of whoever harms a protected non-Muslim,’ ‘Your sacrifice is the day of your fast,’ and ‘The supplicant has a right [to alms], even if he comes riding on a horse.’”

Alternatively, famous hadīth fall into the subcategories of the hadīth famous among the scholars of hadīth and others – for instance the statement of the Prophet (Peace be upon him), “A Muslim is someone from whose tongue and hand other Muslims are safe,” and the like – and the hadīth famous exclusively among the scholars of hadīth and no one else – like the hadīth we heard from Muḥammad b. ʿAbd Allāh al-Anṣārī from Sulaymān al-Taymī from Abū Miṣjaṣ from Anas [b. Mālik] to the effect that the Messenger of God (Peace be upon him) made a personal prayer (qunūt) after the inclinations (rūkūt) for a month, invoking curses on the tribes of Riḍā and Dhuḫwān. This hadīth is famous among the scholars of hadīth and included in the Ṣahīḥ. Other transmitters beside Abū Miṣjaṣ transmitted it from Anas; others beside Taymī transmitted it from Abū Miṣjaṣ; others beside Anṣārī transmitted it from Taymī. Only the practitioners of the craft know that. Others sometimes consider it unusual because

1 Abū ʿAbd Allāh Muḥammad b. ʿAbd Allāh al-Anṣārī (118/736-215/830) served as a judge in al-Baqra and Baghidad. The famous collection of elevated hadīth known as Ḥadīth al-Anṣārī goes back to him; Dhuḥbaṭī, Siyār, 9:532-8.
2 Abū Ḥaṭṭamīr Sulaymān b. Ṭirkhān al-Taymī was a pious and well-respected transmitter of hadīth who died in al-Baqra in 143/761; Segein, G.C.S, 1:285-6.
3 According to Buhārī, Abū Miṣjaṣ Liḥiq b. Ḥamīd al-Saddūq al-Baqri died shortly before 100/719; al-Tanāṣṣib al-Baqri, 4:228-9; Ibn Aḥmad al-Turkī, 4:123.
4 Hadīth to this effect are in fact found in both Buhārī, Kitāb al-Ṣanāʾī al-ṣaḥīḥ, 1:254 (K. al-Witr, B. al-Qadr qabīl al-ruqūt wa-haḍādhī) and Muslim, al-Ṣanāʾī al-ṣaḥīḥ, 2:136 (K. al-Ṣaḥīḥ).
Taymi [normally] relates directly from Anas while here he relates from Anas through an intermediary.

One kind of famous hadith is the “widespread,” which the scholars of practical and theoretical law mention. The scholars of hadith do not give it a special name indicating its particular meaning. Although the expert al-Khaṭḥī al-Baḥḍādī did mention it, there are indications in what he said which show that he was not following the scholars of hadith in doing so. That may be because the concept is something which their craft does not include and hadith of this type are rarely found in their relations. The widespread hadith consists of a report conveyed by transmitters knowledge of whose veracity reaches the level of incontrovertibility (ṣaṣrā). This condition must be met continuously in its transmitters from the beginning of its isndā to its end.

Anyone asked to produce an example of a widespread hadith from among the hadith in circulation will be severely taxed by its requirements. For instance, the hadith, “Acts are judged by intentions,” is not by any means of that kind, even if it is transmitted by more than the number of individuals required to meet the standard for being widespread (tawāṣṣ). This is because the required number of transmitters occurs in the middle of its isndā and it is not found in its early stages in the fashion discussed above. To be sure, we do view as an example of that the hadith, “Whoever deliberately ascribes a lie to me, let him find a seat for himself in hell.” Many Companions (God be pleased with them) convey it and in the two Ṣaḥīḥ it is related from a number of them. The exalted expert Abū Bakr al-Bazzār in his Manus stated that around forty of the Companions related it from the Messenger of God (Peace be upon him). One of the hadith experts’ said that sixty-two Companions related it from the Messenger of God (Peace be upon him), including the Ten to whom the Prophet bore witness of their entrance into Paradise. This expert said, “This is the only hadith the transmitters of hadith have in the world which all of the Ten transmit and the sole hadith known to have been related from the Messenger of God (Peace be upon him) by more than sixty Companions.” Some scholars of hadith count even more Companions than that – even a fraction of this constitutes the number required for widespreadness – and the number of its transmitters increased continually from then on with each successive level of transmission. God knows best.

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5 *Muṣawwar*: traditionally, the principal feature of this kind of hadith was that its transmitters were so numerous in each generation that under normal circumstances it would have been impossible for all of them to enter into a conspiracy to put a lie in circulation; see, for instance, al-Khaṭḥī al-Baḥḍādī, *Kifāya*, 16, Iḥāṣ al-nasāʿ, 4–17. Edward E. Saliby translated “muṣawwar” as “reiterated” (“Contributions from original sources to our knowledge of the science of Muslim tradition,” *Journal of the American Oriental Society*, 7 (1862):103) and Marçais followed him with “répéte” (Taḥrīḥ, 201). A more literal translation would be “consecutive,” although that does not accord well with the common understanding of the term. This may suggest that its original sense was close to that of muṣāfīd and maṣāfīl.

6 It is true that the discussion he presents in *Kifāya* (pp. 16–18) owes a good deal to the early opponents of the aṣḥāb al-baḥḍādā.

7 This would seem to be the only possible meaning of this sentence, and Nawawi (Taḥrīḥ, 41) understood it this way. However, other scholars stressed that knowledge of the veracity of the hadith – rather than its transmitters – was what was obtained through tawāṣṣ; e.g., al-Khaṭḥī al-Baḥḍādī, *Kifāya*, 16.


9 Abu ʿl-Ṭarāj b. al-Jawzī said that sixty-one Companions transmitted this hadith from the Prophet; *Kifāt al-Manḍūkāt*, 1:56.
We heard that the expert Abū ‘Abd Allāh b. Manda al-İşbāhānī said, “The rare hadith is like those of Zuhri, Qutṭa and the other authorities whose hadith are collected. When a single transmitter is alone in relating a particular hadith from them, it is called ‘rare.’ When two or three transmitters relate from them and they all have a single hadith, it is called ‘scare.’ When a group relates a hadith from them, it is called ‘famous’ (mashhūr).’ The hadith which one transmitter (ba‘d al-rumās) is alone in transmitting is described as “rare.” The same is true for the hadith which one of them is alone in transmitting with features, whether in its text or in its isnād, which others do not give. Not everything that is considered isolated (min anwās al-afrād) is considered rare, this being the case with the isolated hadith ascribed to certain lands discussed above.

Rare hadith are divided into the subcategories of sound – for instance, the isolated hadith included in the Sahih – and unsound, and these predominate among the rare hadith. We heard that Ahmad b. Hanbal (God be pleased with him) said more than once, “Do not write down these rare hadith. They are rejected (manākil) and the generality of them are from weak transmitters.”

The rare hadith can also be subcategorized in another way. Some are rare in regard to both the text and the isnād. This is the hadith the text of which a single transmitter is alone in transmitting. Some are rare in regard to the isnād, but not the text; for instance, a hadith the text of which is well known and related from a group of Companions. When someone is alone in relating it from another Companion, it is rare in regard to that line of transmission, although its text is not rare. Of that type are the sound texts which the great teachers have with rare isnāds. This is the kind Tirmidhi calls “rare in regard to this line of transmission” (gharib min hādika 1-wajh).

I do not think that the reverse of this type can exist. There is therefore nothing rare in regard to the text and not rare in respect to its isnād, except when an isolated hadith is famous from someone who was alone in transmitting it and a large number of students then related it from him. So it becomes a famous rare hadith (gharib mashhūr), rare in respect to its text and not rare in respect to its isnād – rather in regard to one of the two ends of its isnād. This is because its isnād is characterized by rarity in its beginning and by fame in its other end, like the hadith, “Acts are judged by intentions,” and the rest of the rare hadith which the famous compositions contain. God knows best.

1 See above, p. 55.
Rare words in the ḥadīth consist of words that occur in the texts of some ḥadīth which are obscure and difficult to understand because they are rarely used. This is an important discipline, ignorance of which is shameful for students of hadith in particular and scholars in general. Immersion in it is no light matter and those who would undertake it should investigate scrupulously and proceed with care.

We heard from Maymūnī that ʿĀḥmad b. Ḥanbal was asked about one of the rare words of the ḥadīth. He said, “Ask the experts in rare words. I dislike discussing the utterances of the Messenger of God (Peace be upon him) supposititiously for fear that I will make a mistake.” We read that Muhammad b. ʿAbd al-Malik al-Ṭārīkhī said, Abū Qīlaḥa ʿAbd al-Malik b. Muḥammad transmitted to me. He said, “I said to Aṣmaʾ, ‘Abū Saʿīd, what is the meaning of the statement of the Messenger of God (Peace be upon him), “The neighbor has a greater right to his sabaq” ? He said, ‘I do not comment on the hadith of the Messenger of God (Peace be upon him). However, the ancient Arabs assert that sabaq is the same as lasaq [that is, the adjacent property].’”

Scholars have composed excellent books on this subject. We heard that the expert Abū ʿAbd Allāh al-Ḥākim said, “The first in the history of Islam to compose a work on rare words was al-Naḍr b. Shumayl.” Some disagreed with him and said, “The first to compose a book on this subject was Abū ʿUbayda Maʿmar b. al-Muthannā.” Both of their books are short. Later, Abū ʿUbayd al-Qāsim b. Sallām composed his famous book. He brought the material together and thoroughly examined it in an excellent fashion and so attained an exalted reputation among scholars and became a model in this matter. Qutaybī then tracked down the material Abū ʿUbayd missed and composed his famous book.

1 Abū ʿI-Hāṣan ʿAbd al-Malik b. ʿAbd al-Ḥamid al-Maymūnī (d. 274/887) was a student of the imām ʿĀḥmad b. Ḥanbal and acted as muftī in the city of al-Raqqa; Dihābat, Siyās, 13:89–90.
2 Abū Bākr Muḥammad b. ʿAbd al-Malik al-Sarrāḥī was a third/ninth-century litterateur who was called “Ṭārīkhī” because of his interest in dates; al-Khaṭīb al-Baghdādī, Ṭārīkh Baghdad, 2:348.
4 ʿUllām al-ḥadīth, 88.
5 The philologist Abū ʿUbayda Maʿmar b. al-Muthannā (110/728–ca. 210/825) wrote a number of important books. The work referred to here was entitled Gharīb al-ḥadīth; Siyās, G/45, 8:67–71.
on the subject. Then 'Abd Sulaymān al-Khatābī tracked down what they both missed and wrote his famous book on this matter. These three books are the principal works composed on the subject. After them, other compilations appeared which contain many additions and useful remarks on the subject. However, these are not to be accepted unquestioningly unless their authors were exalted authorities.

In explicating the rare words in hadith, the greatest reliance should be placed upon what is explicated in one of the relations of the ḥadīth.

For instance, it was related in the ḥadīth of Ibn 'Abdārāfī that the Prophet (Peace be upon him) said to him, “I have hidden a secret for you. What is it?” and Ibn 'Abdārāfī replied, “The dakhkīḥ.” The meaning of the word is obscure and problematic and many have explicated it incorrectly. In al-Hākim's *Ma‘rifat al-ṣūlūm al-ḥadīth,* we read that it is dakhkīḥ with the sense of zabhīḥ, which is sexual intercourse. This is an egregious mix-up which exasperates both the scholar and the ordinary believer. Rather, the sense of the ḥadīth is that the Prophet (Peace be upon him) said to him, “I have concealed a hidden thing for you. What is it?” and he replied, “The dakhkīḥ,” meaning “smoke” (dakhīḥ). Dakhkīḥ means “smoke” in one Arabic dialect since one of the versions of the ḥadīth contains something specifying that. The Messenger of God said, “I have hidden a secret for you,” and he hid for him “a day the sky will be filled with visible smoke,” and Ibn 'Abdārāfī said, “It is the dakhkīḥ.” Then the Messenger of God said, “Scram! You will never exceed your capacity.” This ḥadīth is well established and sound. Tirmīzī and others included it in their ḥadīth collections. In accordance with the custom of the soothsayers of wretting only part of a thing from the devils, Ibn 'Abdārāfī took from [the verse of the Qur'ān] this word alone, without understanding the whole statement. For that reason, the Prophet said to him, “Scram! You will never exceed your capacity,” meaning: You have no more capacity to understand than the soothsayers. God knows best.

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6 This is a reference to Ibn Qutayba's *Kitāb Ghurbat al-ḥadīth* (ed. 'Abd Allāh al-Jabāri, Baghdad, 1977).
7 Khatābī's *Kitāb Ghurbat al-ḥadīth* has survived in several manuscripts; Segin, G.4.S, I:2:11.
9 This passage does not appear in the text of the Cairo edition of al-Hākim's book. See the comments of Prof. 'Abd al-Rahmān in *Masāḥih, 466,* n. 2.
10 Qur'ān 44:10.

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Category 33
ENCHAİED ḤADĪTH

(Ma‘rifat al-ṣūlūm min al-ḥadīth)

Enchantment (tasāliṣ) is one of the attributes of isnaṣ and consists of the consecutive succession of the transmitters of the isnaṣ and their common adherence, one after another, to a single state or condition. It is subcategorized into enchantment in the manner of relating and taking up the ḥadīth and enchantment in regard to the state and condition of the transmitters. Taking into consideration words, actions and the like, the states and conditions of transmitters can be divided into innumerable subcategories for that purpose. The expert 'Abd Allāh al-Hākim listed eight types. However, the instances he mentioned are only eight basic forms or examples. They cannot, as we have said, be limited to eight.

An example of enchantment in regard to the manner of relating and taking up the ḥadīth is the isnaṣ which is enchanted with “I heard X say, ‘I heard Y say,’ ” to the end of the isnaṣ; or with “He transmitted to us” or “He informed us” to its end; or with “X, by God, informed us,” to its end. An example of enchantment in reference to the states of the transmitters, their words and the like, is the isnaṣ of the ḥadīth, “God, make me remember to thank you, think of you and worship you well,” enchanted with the transmitters saying, “I love you, so say, ‘[God, make me remember …]’.”

Another example is the ḥadīth of joining hands and the ḥadīth of counting on the fingers. We relate several things similar to that and many are in circulation. The best of them are those containing an indication of the continuity of audition and the lack of misrepresentation. One of the special merits of enchantment is that it implies a greater precision on the part of the transmitters.

Rarely are the enchanted ḥadīth totally free from weakness, I mean, in respect to the enchantment, not the authenticity of the text. In some enchanted ḥadīth, the enchantment is interrupted in the middle of the isnaṣ and that is a defect in it. This is the case with the ḥadīth enchanted with, “[This is] the first ḥadīth I heard [from X],” according to the correct view on the subject. God knows best.
Category 34

**ABROGATING AND ABROGATED ḤADITH**

*(Maʿrifat nāsikh al-ḥadīth wa-mansūkhīh)*

This discipline is important and regarded as difficult. We heard that Zuhr (God be pleased with him) said, "It wears out legal scholars and makes it impossible for them to distinguish the abrogating ḥadīth of the Messenger of God (Peace be upon him) from the abrogated." Ṣafīiq (God be pleased with him) had great influence and precedence in this subject. We heard that Ahmad b. Hanbal said to Muhammad b. Muslim b. Wara' - one of the authorities in ḥadīth - as soon as the latter arrived from Egypt, "Did you copy the books of Ṣafīiq?" He said no. Ibn Hanbal replied, "You were remiss. We did not learn to distinguish the general from the particular, or the abrogating ḥadīth of the Messenger of God (Peace be upon him) from the abrogated until we studied with Ṣafīiq." Some of the scholars of ḥadīth who have occupied themselves with this discipline have included in it what does not properly belong, because of the obscurity of the meaning of abrogation and what constitutes it. It consists of the Legislator [that is, the Prophet Muhammad] abolishing an early ruling of his with a later ruling from him. This is a definition I came across which is free from some of the objections that are lodged against others.

The abrogating and abrogated ḥadīth fall into various subcategories. One of these consists of the instances of abrogation recognized through an explicit declaration from the Messenger of God (Peace be upon him). An example of this is the ḥadīth of Burayda in Muslim's *Sahih* in which the Messenger of God (Peace be upon him) said, "I had forbidden you to visit graves. Visit them!" and similar instances.

Another kind consists of the instances of abrogation recognized on the basis of a statement of a Companion. Examples of this are the ḥadīth which Tirmidhi and others related in which Ubayy b. Ka'b (God be pleased with him) said, "The major ablation was optional in the case of a seminal emission in the beginning of Islam and then the option was forbidden;" and the ḥadīth Nasā'ī included in which Jabir b. 'Abd Allâh said, "The last of the two orders from the Messenger

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1 Ibn Wara (d. 270/884) was one of the great critics of ḥadīth in the city of al-Rayy; Dihabbān, *Syar*, 13:28–32.
2 Presumably in Baghdad.
3 Burayda b. al-Husayb al-Adani (d. ca. 62/682) was a Companion who transmitted about one hundred and fifty ḥadīth from the Prophet; Dihabbān, *Syar*, 2:469–71.
of God (Peace be upon him) was abandoning the ablution for what is touched by fire.” There are other similar instances.

Another subcategory consists of the instances of abrogation recognized by dates. This is the case with the hadith of Shaddad b. Awās and others in which the Messenger of God (Peace be upon him) said, “The cupper and the cupped break their fast,” and the hadith of Ibn ‘Abbās depicting the Messenger of God (Peace be upon him) being cupped while fasting. Shāfi‘ī explained that the second hadith abrogated the first, because it is related in the hadith of Shaddad that he was with the Prophet (Peace be upon him) at the time of the conquest of Mecca. The Prophet saw a man being cupped in the month of Ramadan and said, “The cupper and the cupped break their fast.” It was related in the hadith of Ibn ‘Abbās that the Prophet (Peace be upon him) was cupped while he was in the state of ritual consecration for entering the precincts of Mecca (muḥrīm) and fasting. It thereby became clear that the first hadith was from the time of the conquest in year 8 [629 AD] and the second was during the Farewell Pilgrimage in year 10.

Another subcategory consists of the instances of abrogation made known through consensus. An example is the hadith prescribing the execution of the wine drinker for his fourth offense. [The ruling in this hadith] is abrogated and its abrogation became known through the achievement of a consensus on the abandonment of the practice. Consensus [by itself] may neither abrogate nor be abrogated. However, it does indicate the existence of another agency of abrogation. God knows best what is correct.

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Category 35

Misreadings in the Isnāds and Texts of Ḥadīth
(Maʿrifat al-muṣaḥḥaf min asānid al-ḥadīth wa-mutnāniha)

This is a noble discipline which only the most skillful experts undertake. Dārāqūṭī is one of them and he has a useful book on it. We heard that Āḥmad b. Hanbal (God be pleased with him) said, “Who is safe from error and misreading?”

An example of misreading in an isnād is the hadith of Shuṭbā from al-ʿAwāmīs b. Murājīmī with Abū ʿUṭmān al-Nabhī from Abū ʿUṭmān b. ʿAffān in which the Messenger of God (Peace be upon him) said, “Convey rights to those who deserve them, and so forth.” Yahyā b. Maʿīn misread it and said, “Ibn Muzāḥim,” and he was refuted. It is really “Ibn Murājīm.” Another example is what we heard from Āḥmad b. Hanbal. He said, Muhammad b. Jaʿfar [that is, “Ghundar’] informed us. He said, Shuṭbā transmitted to us from “Mālik b. ʿUrfaṭa” from ʿAbd Khayr’ from ʿAbī ʿUṣāma, “The Messenger of God (Peace be upon him) forbade the gourd and skin smeared with pitch.” Āḥmad said, “Shuṭbā misread it. ‘Mālik b. ʿUrfaṭa’ is supposed to be Khalīd b. ʿAlqamā.” Indeed, Zāhīd b. Qudāmā and others have related it in accordance with what Āḥmad said. We read from Dārāqūṭī that Ibn Jarīr al-Ṭabarī said, “Among the members of the Banū Sulaymān who related from the Messenger of God (Peace be upon him) is ʿUtb b. al-Badhdhār,” and he related a hadith of the name. The subject is supposed to be Ibn al-Nudār.

An example of misreading in a text is the hadith Ibn Lahiʿa related from the letter of Mūsā b. ʿUqba to him, with the latter’s isnād, from Zayd b. Thābit that the Messenger of God (Peace be upon him) said (was cupped) in the mosque. Instead, it should read: “He iḥšāja (made an enclosure in the mosque)” with a shanty or a mat, in which he prayed. Ibn Lahiʿa misread it because he had taken it from a written source [that is, the letter of Mūsā b. ʿUqba] without audition. Muslim mentioned this in his Kitāb al-Tamyāz.”

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1 This apparently is a reference to Dārāqūṭī’s now lost Kitāb taṣāfiʿ al-muḥaddithīn mentioned in Ibn Khayr al-Islāḥī, Fiḥrist maʿ rasmāhu ʿan shuyūkhīhā, 2nd ed. (Cairo, 1382/1963), 204.
3 Abū ʿUṭmān ʿAbd al-Raḥmān b. Malik (the vocalization of “Null” is variously given) al-Nabhī was a Follower who died in 100/719; Duhaybī, Siyār, 4:173-8.
6 ʿUtb b. al-Nudār al-Sīmātī was a Companion who died in 84/703; Duhaybī, Siyār, 3:417.
7 Abū Muhammad Mūsā b. ʿUqba (d. 141/759) is best known for his Kitāb al-Magāzīs treating the military campaigns of the Prophet. This work has not survived intact; Sezgin, G-A-S, 1:286-7, EJ.
8 (Riyadh, n.d.), 139-40.
We read from Dāraquṭnī regarding the ḥadīth of Abū Sufyān in which Jaḥīr b. ʿAbd Allāh al-Ḥarāmī al-ʾAnṣārī said, “On the Day of the Parties [that is, the Battle of the Trench], ʿUbayy was wounded on the vein on the back of his hand and the Messenger of God (Peace be upon him) cauterized it,” that Ghundar said in it, ʿabī (my father). Rather, it is “ʿUbayy b. Kaḥb.”

We also read from Dāraquṭnī regarding the ḥadīth of Anas, “Whoever says, ‘There is no God but God,’ and has in his heart as much goodness as a dharrār (atom) weighs then will leave hell,” that ʿUṯbā said for it dihrā (kernel of corn). This pronunciation was ascribed to misreading.

In addition, we read from Dāraquṭnī regarding the ḥadīth of Abū Dharr, “So you will help the sāmī (skillful person),” that Hishām b. ʿUrwa pronounced it dārī (poor man). It is a case of misreading. The correct form is what Zuhri related, sāmī, the opposite of clumsiness.

We read from Abū Zurʿa al-Raḍzī that Yahyā b. Sallām— he is the Qurʾān commentator — transmitted regarding the passage from the Qurʾān, “I will show you the abode of wrongdoers,” from Saʿīd b. Abī Aʾrābī that Qatādā said, “That is Azīr (Egypt).” Abū Zurʿa was shocked and disgusted by this. He said that in the commentary of Saʿīd from Qatādā it is maṣūrah (their fate).

We read from Dāraquṭnī that Abū Mūsā Muḥammad b. al-Muthannā al-ʾAnṣārī transmitted the ḥadīth of the Prophet (Peace be upon him), “On the Day of Resurrection, none of you will come with a lowering cow,” and he said in it, “or a sheep which ṭayʿara (grunts).” It is supposed to be ṭayʿara (bleats).

We also read from Dāraquṭnī that ʾAnṣārī said to them one day, “We are a people who possess nobility. We belong to the tribe of ʾAnṣāz. The Prophet (Peace be upon him) prayed toward us,” having in mind what was related regarding the Prophet (Peace be upon him) praying toward ʾanṣāz. He mistakenly believed that he prayed toward their tribe. The ʾanṣāz here is a spear which was stuck in the earth in front of him and which he prayed toward.15

More humorous than that is what we heard from Abū ʿAbd Allāh al-Ḥakīm regarding a Bedouin who claimed that when the Prophet (Peace be upon him) prayed, a sheep — that is, an ʾanṣāz — was set in front of him. That is, the Bedouin misread ʾanṣāz (spear) by not pronouncing the letter ʾayn with a vowel.

We also read from Dāraquṭnī that Abū Bakr al-Ṣibli26 dictated in the congregational mosque the ḥadīth of Abū Ayyūb, “Whoever fasts the month of Ramadan and follows it for sitt (six [days]) from the month of Shawwal,” and said shayṭ (some).

In addition, we read from him that the authority Abū Bakr al-ʾIsmaʿīlī — according to what they read about him — used to say in the ḥadīth of ʿAbd Allāh from the Prophet (Peace be upon him) regarding the soothsayers, “the pouring out (jarr) of a zaṭāṭa (glass bottle),” and it should be, “[the cackling of a] daṣṣja (hen).”21

We also read in regard to the ḥadīth related from Muʿāwiya b. Abī Sufyān, “The Messenger of God (Peace be upon him) cursed those who carefully enunciate their sermons (yusḥaqqūna al-khutāb) in the manner of poetry,” that Dāraquṭnī said that on one occasion Wālī b. al-ʾJarāḥ pronounced khutāb as ḥaṭṭab [that is, making the phrase mean “those who split firewood”]. Abū Nuʿaym al-ʾAfdī b. Dukayn was present and he repeated it to Wālī with khutāb. I read in the handwriting of one author that in the Mosque of al-ʾAṣwārī in Baghdad Ibn Shāhīn22 said

15 In examining these alleged misreadings, we should heed the warning of Prof. Rosenblum, “Strange cases of ṭayḥ were invented in order to entertain the reader or to warn him of possible pitfalls”, Technique, 24.
16 Ulūm al-ḥadīth, 148–9.
17 Abū Bakr Muḥammad b. Yahyā al-Ṣibli (d. 335/946) was a historian and litterateur with a dominating interest in poetry. A number of his works have survived and been published; Sefin, G.A.S., 1.330–31.
18 This would seem to be a reference to the Mosque of al-ʾAṣwārī in Baghdad.
19 The Companion Abū Ayyūb Khalīl b. ʿAbd al-ʾAnṣārī died around the year 50/670; Dhabah, Sefin, 2.402–13.
20 The question is not as simple as the author represents it. See Bukhārī, Kithāb al-fāmeldung al-ʿaṣḥāb, (K. al-ʾAṣdāb, B. Qew al-rajāl l.ʿaṣḥāb layay bi-lʿaṣḥāb) and (K. al-ʾTīb, B. al-Kahīnā).
21 Abū ʿAbd al-Raḥmān Muḥaddīb b. Abī Sufyān was a Companion of the Prophet and the founder of the Umayyad dynasty. He ruled in Damascus from 41/661 until 60/679; EI, 7.263–5.
22 Abū Ḥafs Ṭūrāb b. Ahmad (297/909–385/995), known as Ibn Shāhīn, was the author of a number of important works in the field of hadith, Sefin, G.A.S., 1.209–10.
regarding that hadith, “The Prophet (Peace be upon him) prohibited the splitting of firewood,” and one wit said, “Folks, what will we do when this is necessary?”

Instances of misreading fall into two subcategories. The first of them is misreading in the text and the second in the isnād. Alternatively, they fall into two other subcategories. One is visual misreading (tasḥīf al-bāzar) – like the hadith cited above from Ibn Lahi’a – and this is more common, and the second is aural “misreading” (tasḥīf al-samāʾ), as was the case in the hadith of Āṣim al-Ahwal. One person related it, saying, “from Wāṣil al-Abdāb.” Dāraquṭnī said that this is a case of aural, and not visual, misreading. It seems that he maintained – and God knows best – that aural misreading refers to words which are not written similarly. Rather, the sense of hearing of the person who related it caused the mistake. By a third subdivision, misreading falls into the subcategories of misreading of the wording, and it is the more common, and “misreading” pertaining to the sense, not the wording, as was the case with the hadith cited above from Muhammad b. al-Muthannā on the praying toward an ‘amara.23 Calling some of what we mentioned “misreading” is figurative. (God knows best) For much of the misreading transmitted from the greatest of the splendid scholars, there are excuses which those transmitting the misreading did not pass on. We ask God for success and protection. God knows best.

Category 36

CONTRADICTORY ḤADITH

(Maʿrifat muḥtaliṣ al-ḥadīth)

Only the authorities who bring together the the crafts of ḥadith and positive law and profoundly study the subtle shades of meaning of different hadith can completely master the study of contradictory hadith. Note that the hadith mentioned in this chapter fall into two subcategories.

1. It is possible to combine the two hadith and it is not impossible to bring out some aspect which removes their mutual negation: in that case, it is obligatory to direct one’s attention to that aspect and endorse both of the hadith. An example of this is the hadith, “There is no contagion nor evil fortune,” along with the two hadith, “The owner of sick camels should not take his camels for watering where the owner of well camels is present,” and, “Flee from a leper as you would from a lion.” The two [views on contagion; that is, the one represented in the first hadith and the one in the second and third hadith] may be combined because these illnesses are not by their nature infectious, but God (He is blessed and exalted) made a person sick with these illnesses coming into contact with a well person a means of infecting the well person with his sickness. Sometimes this fails to cause the sickness, as is the case with the rest of the causes. In the first hadith, the Prophet (Peace be upon him) refuted the belief of the ignorant that illness is contagious by nature and for that reason he said, “Who infected the first person [to have the disease]?” In the second [that is, the latter two hadith] note that God (He is praised) made contact a means of infection and warned of the harm which is likely to take place through the action of God (He is praised and exalted) where the illness occurs. Of this there are many examples in the hadith.

Ibn Qatayba’s Kitāb Mukhtaliṣ al-ḥadīth (Book of Contradictory Hadith) treats this topic. Although in a certain respect he has done a good job, he handled poorly other things which he was not up to. Others produced better and stronger works.

We heard that the authority [Abū Bakr] Muḥammad b. Isḥāq b. Khuzayma said, “I am not aware that two [genuinely] antithetical (muṣafaddāyān) hadith with sound isnāds were related from the Messenger of God (Peace be upon him). Whoever has [seemingly contradictory hadith], let him bring them to me for me to harmonize.

23 That is, ‘amara was the correct word, but Abū Mūsā al-Anṣārī chose the wrong meaning of it.

2. The ḥadith are so antithetical that they cannot be combined: that takes two forms: (a) it appears that one of the ḥadith is abrogating and the other is abrogated. The abrogating one is acted upon and the abrogated is ignored. and (b) There is no indication which ḥadith is the abrogating and which is the abrogated. Recourse is then made to determining which is to be preferred and the more preferred and better established is the one to be put into practice. The determination of preference may be made, for instance, on the basis of one of the ḥadith having a greater number of transmitters or on the basis of the characteristics of the transmitters. There are fifty or more ways of determining preference and the task of detailing them is best left for another place. God (He is praised) knows best.

An example of this is the ḥadith related from ʿAbd Allah b. al-Mubārak. He said, Sufyān informed us from ʿAbd al-Raḥmān b. Yazīd b. Jābir. ‘One day, Busr b. ʿUbayd Allah transmitted to me. He said, I heard Abū Idrīs saying, I heard Wāthila b. al-Asqāf saying, I heard Abū Mathān al-Ghanawi saying, I heard the Messenger of God (Peace be upon him) saying, “Do not sit on graves and do not pray toward them.” ’ The mention of Sufyān in this isnād is an addition and a mistake, just as the mention of Abū Idrīs is. The mistake in mentioning Sufyān was made by someone after Ibn al-Mubārak, because a number of reliable transmitters related it from Ibn al-Mubārak directly from Ibn Jābir himself. Some of these transmitters make explicit use of the phrase “He informed us” between them there. The mention of Abū Idrīs in the isnād is a mistake attributable to Ibn al-Mubārak. This is because a number of reliable transmitters related it from Ibn Jābir and they did not mention Abū Idrīs between Busr and Wāthila. Some of them explicitly mention there the audition of Busr from Wāthila. Abū ʿAbdātūn al-Raḍāt said, “They hold the opinion that Ibn al-Mubārak made a mistake in this. Busr often transmits from Abū Idrīs. Ibn al-Mubārak erred when he supposed that this was something that was related from Abū Idrīs from Wāthila. Indeed, Busr heard this hadith directly from Wāthila himself.”

The expert al-Khaṭṭāb has composed a book on this Category which he called Kitāb Tamyīz al-mazād fī muttaṣīl al-asānīd (Detecting Additions in Cohesive Isnāds). There is some doubt regarding much of what he discussed. This is because an isnād lacking the additional transmitter should be judged to contain looseness (irrāṣ), if the transmission is marked by the word “from” (fīn). Furthermore, with the isnād in which the additional transmitter is mentioned, the hadith should be regarded as defective (naʿāllāh), in accordance with what is

1 Abū ʿUbayd ʿAbd al-Raḥmān b. Yazīd b. Jābir (d. ca. 153/770) was a transmitter of ḥadith in Damascus; Duhābi, Sīyar, 7:176-7.
2 Very little seems to be known about the Damascene religious scholar Busr b. ʿUbayd Allah al-Hadrīn (d. ca. 110/728); Duhābi, Sīyar, 4:592.
3 Abū Idrīs ʿAbd Allah b. ʿAbd Allah al-Khawālī (d. 80/699) was a prominent figure in early Muslim Damascus; Duhābi, Sīyar, 4:272-7.
4 Wāthila b. al-Asqāf (his kurnya was disputed) was the last surviving Companion in Damascus. He died around 85/704; Duhābi, Sīyar, 3:383-7.
6 In this context, it is impossible to determine whether Sufyān al-Thawr or Sufyān b. ʿUyayna is meant.
7 Ibn Abī ʿAbdātūn al-Raḍāt, Ḥaʾil al-ḥadīth, 2 vols (Cairo, 1343-4), 180.
known about the Category of the defective hadith, as will be mentioned — God (He is exalted) willing — in the following Category.

If there is a clear statement of audition or informing, as in the example we gave above, it is possible that the transmitter heard it from someone else from his [alleged] teacher and then heard it directly from the teacher himself. So it may be that Busr heard this hadith from Abū Idrīs from Wadhila and then he met Wadhila and heard it directly from him. Something like this is made explicit in other instances. This applies unless an indication is found which shows that this is a mistake, along the lines of what Abū Ḥātim mentioned in the example above. The obvious course of action for someone to whom something like that has occurred would be to mention the two auditions [that is, the audition directly from the teacher and the one from an intermediary from the teacher]. When he says nothing of this kind, we interpret it as the aforementioned kind of addition. God knows best.

Category 38

Hadīth with Hidden Looseness

(Maʾrifat al-marāṣlī al-khaṣī ʿirsāhā)

This is an important and extremely useful Category which is mastered through collecting many hadīth and gathering their lines of transmission in combination with a good deal of experience. The expert al-Khaṭīb wrote Kitāb al-Tajīl li-mukham al-marāṣlī (Clarification of Obcure Loose Hadīth) about it. Mentioned in this regard are the hadīth recognized as loose through the knowledge that a transmitter in the imād did not hear or meet his alleged teacher. This is the case with the hadīth related from al-ʿAwwām b. Hawshab1 from ʿAmr b. Abī Awfā b. Abī Awfā in which he said, “When Bīlād said, ‘It is time to pray!’ the Prophet (Peace be upon him) rose and said, ‘God is great!’” It is related that Abī Awfā b. Ḥanbal said regarding it, “Al-ʿAwwām did not meet Ibn Abī Awfā.”

Another kind is the hadīth judged to be loose due to its appearance in another line of transmission with the addition of one individual or more in the spot where the looseness is alleged to be. An example is the hadīth mentioned in Category 10 from ʿAbd al-Razzāq b. Hanāmān from ʿAbd al-Razzāq [Sulaymān b. Abī Sulaymān al-Shaybānī]. Interruption and looseness were judged to exist between ʿAbd al-Razzāq and Thawrī, because it is related that ʿAbd al-Razzāq said, “Al-Nuʿmān b. Abī Ṣayba al-Janādī transmitted to me from Thawrī from Abī ʿĪsāq.” It is also judged to be loose between Thawrī and Abī ʿĪsāq, because the same hadīth is also related from Thawrī from Sharīk [b. ʿAbd al-Razzāq al-Nakhaʿī] from Abī ʿĪsāq.

This Category and the preceding one are in opposition, because each of them can be raised as an objection against the other, as was indicated above. God knows best.

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8 That is, Ibn al-Muhārīb is alleged to have said, “Sufyān informed us,” and Busr, “I heard Abī Idrīs saying.”

Category 39

THE COMPANIONS (GOD BE PLEASED WITH ALL OF THEM)

(Ma'rifat al-Ṣaḥāba)

This is a vast science on which people have written many books. If it had not been for Ibn ʿAbd al-Barr’s disgraceful inclusion of a large amount of material concerning the disputes that flared up between the Companions and his relations from the secular historians (ahkāmāt al-sāḥiḥiyyin), rather than the transmitters of hadith, his Kitāb al-Iṣṭiḥāl [fi maʿrifat al-Ṣaḥāba] (Comprehensive Book of Companions) would have been one of the most pleasant and useful works on the subject. Proximity and confusion prevail in what the secular historians relate. I will present here some useful points (God – He is exalted – willing) which the authors of the books on the Companions should have at the outset turned their attention to in the introduction to their books.

1. Scholars disagree over what constitutes a Companion (ṣaḥābi). The well-known practice of the adherents of hadith is to regard every Muslim who saw the Messenger of God (Peace be upon him) as a Companion. Bukhārī said in his Šābī, “Every Muslim who associated with (ṣaḥāba) the Prophet (Peace be upon him) or saw him is one of his Companions.” We read that Abu ʿl-Muẓaffar al-Saʿīdat al-Marwazi said, “The scholars of hadith apply the term ‘companions’ without qualification to all of those who related from the Prophet a ḥadīth or even a single word, and they allow so much latitude in this that they count as a Companion anyone who saw the Prophet even just once. It is on account of the nobility of the status of the Prophet (Peace be upon him) that they grant companionship to all of those who saw him.” He said that the term “Companion” from the standpoint of common parlance and literal sense applies only to those who associated with the Prophet (Peace be upon him) for an extended length of time, studied extensively under him as a follower of his and took many hadith from him. This is the doctrine of the experts in legal theory.

Indeed, we heard that ʿAbd b. al-Muṣayyib did not regard as a Companion anyone who had not stayed with the Messenger of God (Peace be upon him) for at least a year or two and fought with him on one or two campaigns. It seems that the meaning of this – if it is related correctly from him – refers to what is related from the legal theorists. However, there is some difficulty in his choice of expression because it necessitates that we not regard as a Companion Jarir b. ʿAbd Allāh

1 2:416 (K. Fadil aṣḥāb al-Nabī).
al-Bajālī and others like him who fall short of fulfilling the letter of what he stipulated, including some whose inclusion among the Companions has never to our knowledge been challenged. We heard from Shūbī that Mūsā al-Sabālī – and he was highly spoken of – said, ‘I went to Anas b. Malik and said, ‘Are any of the Companions of the Messenger of God (Peace be upon him) beside you still alive?’ He said, ‘Some Bedouins, who saw him are still alive. As for those who associated with him, no.’ ‘ The isād of the report is good and Muslim related it in the presence of Abū Zur‘ā al-Rāzi.

In some cases an individual is known to be a Companion by means of universal acknowledgement (bi-l-tawātūr); in some cases by numerous testimonies (bi-l-tistā‘adā) falling short of universal acknowledgement; in some cases by a few of the Companions relating that he is a Companion; and in some cases by his own statement or report – after his integrity is established – that he is a Companion. God knows best.

2. The Companions, all of them, possess the special trait that the integrity of none of them may be questioned. Rather, it is a settled matter, because of their being declared upright without qualification in texts from the Qurān and the sunna and by the consensus of those who are taken into consideration in the consensus of the Community. God (He is blessed and exalted) said, ‘You were the best community which was brought forth to men,’ and so forth. It is said that the commentators agree that this verse refers to the Companions of the Messenger of God (Peace be upon him). God (He is exalted) said, ‘Thus, we made you a Community in the middle so you can be witnesses against the people,’ and this is speech addressed to those living at that time. He (I praise Him) also said, ‘Muhammad, the Messenger of God (Peace be upon him), and those who are with him are severe against the infidels,’ and so forth. Many of the texts of the sunna also testify to that, including the hadith of Abū Sa‘īd al-Khadrī – which is agreed to be sound – that the Messenger of God (Peace be upon him) said, ‘Do not insult my Companions! By the One who holds my life in His hand, if one of you were to spend a pile of gold the size of Uhud [on good works], he would still not attain a small measure of [the honor of] one of the Companions or even a half of that measure.’ The Community agrees unanimously on declaring all of the Companions to be upright. On the basis of the consensus of those scholars who are taken into account in determining a consensus, the same is held to be true of those who were involved in the discords (fitnān) on account of their high esteem and the glorious deeds which were set out for them. It would seem that God (He is praised and exalted) ordained the consensus on that because they were the conveyers of the Holy Law (al-sharī‘ah). God knows best.

3. The most prolific of the Companions in terms of transmitting hadith from the Messenger of God (Peace be upon him) was Abū Hurayra. That judgement was related to Sa‘īd b. Abī ‘l-Hāsān and Abū Hanīfah, and it is an obvious fact not hidden from any hadithologist. He was the first scholar of hadith (jāhīb hadith). We read that Abū Bakr b. Abī Davūd al-Sijistānī said, ‘I saw Abū Hurayra in a dream while I was in Sijistān arranging his hadīth. I said, ‘I love you.’ He said, ‘I was the first scholar of hadith in the world.’ ‘We also heard that Abū Hanīfah (God be pleased with him) said, ‘Six of the Companions of the Prophet (God bless him) related much from him and were granted a long life, Abū Hurayra, Ibn ‘Umar, Abī ‘Isha‘, Jabir b. ‘Abd Allāh, Ibn ‘Abbās and Anas. Abū Hurayra was the most prolific of them in terms of hadith and reliable transmitters took hadith from him.’

The most prolific of the Companions in terms of the legal responsa (futū‘ah) related from him is Ibn ‘Abbās. We read that Abū Hanīfah said, ‘None of the Companions of the Prophet (Peace be upon him) has more legal opinions related from him than Ibn ‘Abbās.’ We also heard that Abū Hanīfah was asked, ‘Who are the ‘Abī Allāhs?’ and he replied, ‘Abī Allāh b. ‘Abbās, Abī Allāh b. ‘Umar, Abī Allāh b. al-Zubayr and Abī Allāh b. ‘Amr.’ He was asked, ‘And Ibn Mas‘ūd?’ He said, ‘No, Abī Allāh b. Mas‘ūd is not one of the ‘Abī Allāhs.’ ‘The expert Abū al-Baqi‘ah – in something that we heard from him and I read in his handwriting – said, ‘That is because Ibn Mas‘ūd died early. Those others lived until their knowledge was needed. When they agree on something, it is said, ‘This is the doctrine of the ‘Abī Allāhs,’ or, ‘This is what they did.’ ‘Ibn Mas‘ūd shares this status with the rest of the Companions named ‘Abī Allāh,’ and they number about two hundred and twenty. God knows best.

We heard that ‘Ali b. Abī Allāh al-Madīnī said, ‘Only three of the Companions of the Prophet had students who took up their doctrine in law, ‘Abī Allāh b. Mas‘ūd, Zayd b. Thabit and Ibn ‘Abbās (God be pleased with them).’ ‘ Each of them had students who took up his doctrine and gave legal opinions to the people. We heard that Mārūqī said, ‘I found that the knowledge of the

8 Sa‘īd b. Abī ‘l-Hāsān Ya‘qūb al-Ba‘rī (d. 100/719) was the brother of the famous al-Ḥasan al-Ḥasanī, Duhāhib, Siyās, 4:588–9.
9 Abū Khubayy Abī Allāḥ b. al-Zubayr b. al-‘Awātam al-Qurashi (d. 2/624–73/626) was the grandson of the caliph Abū Bakr. He led an uprising against the Umayyads and died in the siege of Mecca, IF, 1:94–5.
10 ‘Umar, 42.
11 Abī ‘Isha‘ Mārūqī b. al-‘Aday’ al-Hamadānī (d. ca. 63/683) was a prominent Follower who converted to Islam during the lifetime of the Prophet; Duhāhib, Siyās, 4:63–9.
Companions of the Prophet (Peace be upon him) ended up in the hands of six of them, Umar, ‘Ali, Ubayy, Zayd, Abu l-Dardā‘ and ‘Abd Allah b. Mas‘ūd. Then the knowledge of these six went to two, ‘Ali and ‘Abd Allah.12 We heard something similar from Mutarrif13 from Shafi‘ from Māriq, but he mentioned Abū Mūsā instead of Abu l-Dardā‘. We heard that Shafi‘ said, “Knowledge was taken from six of the Companions of the Messenger of God (Peace be upon him). Umar, ‘Abd Allah b. Mas‘ūd and Zayd were similar in knowledge and they used to borrow from one another. The knowledge of ‘Ali, [Abū Musa] al-Ash‘ārī and Ubayy was similar and they used to borrow from one another.”14 We heard that the expert Ahmad al-Bayhaqī said that Shafi‘ mentioned the Companions in the original version of his Treatise (Risālatīth al-qādima), praised them appropriately and then said, “They are above us in every branch of knowledge, in personal striving (jihād), in piety, in intelligence and in any matter through which knowledge is attained and derived. To us their legal opinions are the most praiseworthy and theirs are better for us than the ones we have for ourselves.” God knows best.

4. We heard that Abū Zur‘ā al-Rāzī was asked how many people transmitted from the Prophet (Peace be upon him) and said, “Who can determine that exactly? Forty thousand witnessed the Farewell Pilgrimage” with the Prophet (Peace be upon him) and seventy thousand witnessed Tabī‘ī with him.” We also heard that Abū Zur‘ā was asked, “Is it not said that the hadith of the Prophet (Peace be upon him) number four thousand?”. He said, “May God loosen the canines teeth of whoever says that! This is a doctrine of the heretics. Who can count the hadith of the Messenger of God (Peace be upon him)?” [Through his death] the Prophet was taken from 114,000 Companions who related from him and heard hadith from him15 – or according to another relation, “who saw him and heard hadith from him.” He was asked, “Abū Zur‘ā, Those: Where were they? Where did they hear hadith from him?” He said, “The inhabitants of Medina, the inhabitants of Mecca, those living between the two cities, the Bedouin and those who witnessed the Farewell Pilgrimage with him – that is, everyone who saw him and heard hadith from him at Mt. ‘Arafa.” People differ over the number of the levels and types of Companions. For that, precedence in conversion to Islam, participation in the Emigration and witnessing the other great scenes with the Messenger of God (Peace be upon him) – by our fathers, mothers and ourselves he (Peace be upon him) is the Messenger of God! – are taken into consideration. Abū ‘Abd Allah al-Hākim put them into twelve ranks16 and others have added more. We will not take the time to set that out in detail.

5. The best of the Companions in absolute terms was Abū Bakr followed by Umar. At this point, the majority of the forebears put ‘Uthmān before ‘Ali. The Sunnite inhabitants of al-Kūfā gave ‘Ali precedence over ‘Uthmān. A number held this doctrine, including Sufyān al-Thawrī at first. He then went back to granting precedence to ‘Uthmān. Khāṭṭābi related that from Sufyān al-Thawrī and from the other Sunnites of al-Kūfā. [Abū Bakr] ‘Umar b. ʿAbd al-Muṣliḥ is one of the adherents of hadith who was reported to have given ‘Ali precedence over ‘Uthmān. The doctrines of the scholars of hadith and the Sunnites have settled on granting precedence to ‘Uthmān.

In regard to the best Companions as a type, Abū Manṣūr [Abū al-Qāhir b. ʿAbd al-Muṣliḥ] al-Baḥḍādī al-Tamimī said, “Our teachers unanimously agreed that the best of them were the four Caliphs,”17 then the remaining six who make up the Ten [who were granted the glad tidings that they would enter Paradise], then the Muslims present at the battle of Badr,18 then those who participated in the battle of Ḫudaybiyya. In the text of the Qur'an, preference was granted to “the first Muhājirūn and Ansārīs having precedence.”19 According to the statement of Sufyān al-Musayyibī and certain others, the people referred to in the verse were those who prayed to the two gūlin.20 According to the statement of Shafi‘ī they were the Companions who witnessed the Pledge of Good Piety. It is reported that ‘Umar b. ʿAbd al-Quraṣṭ21 and ʿAṭṭāb b. Yāṣir22 said they were the participants in the battle of Badr. Ibn ʿAbd al-Barr related that from them in something I found from him.23 God knows best.

6. The forebears disagreed over who was the first of the Companions to convert to Islam. Some said Abū Bakr al-Siddīq, and this was related from Ibn ʿAbbas,

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13 Abū Bakr (or Abū ʿAbd al-Rahmān) Mutarrif b. Ṭabrī al-Kāfī (d. ca. 143/760) was a highly respected transmitter of hadith; Dhahabī, Siyar, 4,127–8.
14 Ṭābī‘ī al-Mu‘āthir, 41.
15 In the year 10/632, the Prophet led the pilgrimage to Mecca and set down its rites for later generations; El, 3,33.
16 In the year 9/630 Muhammad led an expedition from Medina to the town Tabī‘ī to subdue the local Arab tribes; El, 10,50–1.
18 That is, Abū Bakr, ‘Umar, ‘Uthmān and ‘Ālī.
19 In the year 2/624 the Muslims under Muhammad defeated a much larger force of pagan Meccans; El, 1,867–8.
20 This is a reference to Qur‘ān, 9:100.
21 The gūlin is the direction to which Muslims orient themselves during their prayers. They originally prayed toward Jerusalem and in the year 2/623 were enjoined to pray in the direction of Mecca; El, 5,582–3.
22 Muhammad b. ʿAbd al-Quraṣṭ was an expert commentator on the Qur‘ān who died surrounded by his students in an earthquake around the year 120/738; Sçgin, G, 65, 1,32.
23 ʿAbd b. Yāṣir, the brother of Sulaymān, died around 100/719; Dhahabī, Siyar, 4,448–9.
24 Jorāʾī, 1,14.
Hassan b. Thabit\(^{25}\), Ibrahim al-Nakha'i and others. Some said that 'Ali was the first to convert to Islam, and this was related from Zayd b. Arqam\(^{26}\), Abi Dharr [al-Ghifari], al-Miqdad\(^{27}\) and others. Abu 'Abd Allah al-Hajim said, “I know of no disagreement among the writers of histories (ayyakh al-tawarih) that 'Ali b. Abu Talib was the first of them to convert to Islam.\(^{28}\) That is to be rejected from al-Hajim. Some said that the first to convert to Islam was Zayd b. Haritha.\(^{29}\) For instance, Ma'amar [b. Rasid] mentioned something similar to this from Zuhri. Some said that the first to convert to Islam was Khadija,\(^{30}\) the Mother of the Believers. That is related through several lines of transmission from Zuhri. It is also the doctrine of Qatada, Mu'ammad b. Ishaq b. Yasir and a number of others, in addition to being related from Ibn Abbas. The Qur'anic commentator Tha'labi\(^{31}\) - according to what we heard or read from him - claimed that scholars agreed that the first to convert to Islam was Khadija and that their disagreement pertained only to who was the first to convert after her. The most scrupulous course is to say that the first free man to convert was Abu Bakr, the first boy or youth was 'Ali, the first woman was Khadija, the first client was Zayd and the first slave was Bilal. God knows best.

7. The last of the Companions to die in absolute terms was Abu 'l-'Ufayl 'Amir b. Wathila. He died in the year 100 after the Emigration [719 AD]. In regard to specific regions, the last Companion to die in Medina was Jabir b. 'Abd Allah. Ahmad b. Hanbal related this from Qatada. Others said Sahl b. Sa'd or al-Saffi b. Yazid.\(^{32}\) The last to die in Mecca was 'Abd Allah b. 'Umar. Jabir b. 'Abd Allah is also named.\(^{33}\) Abu b. Al-Madini said that Abu 'l-'Ufayl died in Mecca and therefore he was the last one there. The last Companion to die in al-Baṣra was Anas b. Malik. Abu 'Umar b. Abu al-Barr said, “I do not know of anyone, other than Abu 'l-'Ufayl, who saw the Messenger of God (Peace be upon him) who
died after him.”\(^{34}\) The last of them to die in al-Kufa was 'Abd Allah b. Abi Awf and in Syria, 'Abd Allah b. Busr\(^{35}\) - and Abu Umama\(^{36}\) is also named.

One author went further, saying, “The last of the Companions of the Messenger of God (Peace be upon him) to die in Egypt was 'Abd Allah b. al-Harith b. Izz al-Zubaydih, in Palestine, Abu Ubayy b. Umam Harhan, in Damascus, Wathila b. al-'Asqa', in Homs, 'Abd Allah b. Busr; in al-Yaman, al-Hirmas b. Ziyad, in al-Jazira [that is, northern Iraq], al-Urs b. Amr, in Irigta, Ruwayfat b. Thabit,\(^{37}\) and among the Beduins in the desert, Salama b. al-Akwa' (May God be pleased with all of them).”\(^{38}\) There are disagreements over some of what we said here which we have passed over. The statement about Ruwayfat in Irigta is not correct. He died in the city of Baṣra and his grave is there.\(^{39}\) Salama came to Medina a few nights before his death and died there. God knows best.

25 Hassan b. Thabit b. al-Mundhir b. Harum al-Anṣāri (d. ca. 60/660) was a poet who employed his gift to promote Islam, EF, 3:271-3.
27 The Companion al-Miqdad b. Amr b. Thalaba al-Kindi (d. 33/654), known as al-Miqdad b. al-Aswad, was an important transmitter of hadith from the Prophet; Dhabih, Siyar, 1:385-9.
28 Ullan al-adhath, 22-3.
29 Zayd b. Haritha was the freedman and adopted son of the Prophet. He served as a commander in the early Muslim armies and died in action in the year 8/629 at about the age of fifty-five; EF, 4:1194.
30 Khadija (d. 19/640) was the first wife of the Prophet. She was one of the first and staunchest supporters of his mission, EF, 3:898-9.
31 Abu Ishaq 'Abd al-'Ali b. Muhammad al-Thalhib (d. 427/1035) was an expert in Qur'anic commentary and the Arabic language; Brockelmann, G. Al, 1:380; Supp, 1:592.
32 Abu 'Abd Allah (or Abu Yazid) al-Saffi b. Yazid al-Khind al-Madani is said to have died around 94/713; Dhabih, Siyar, 3:437-9.
33 Jarid, 1:111.
34 Abu Salama 'Abd Allah b. Busr al-Mazini is said to have died around the year 90/709; Dhabih, Siyar, 3:430-3.
35 Abu Umama al-Buhuti died in Homs around the year 86/705; Dhabih, Siyar, 3:359-63.
36 Abu 'l-Harith 'Abd Allah b. al-Harith b. Ja'far al-Zubayrid was present at the conquest of Egypt and settled there until his death around the year 85/704; Dhabih, Siyar, 3:387-8.
38 Abu Hudayr al-Hirmas b. Ziyad b. Malik al-Buhuti seems to have still been alive around the year 90/709; Dhabih, Siyar, 3:450-1.
39 Ibn 'Abd al-Barr, Jarid, 3:1062.
40 Ruwayfat b. Thabit al-Anṣāri died in the year 56/676; Dhabih, Siyar, 3:36.
41 Abu 'Amir (or Abu Muslim or Abu Isā) Salama b. Amr b. al-Awāl al-Aslāmi died in the year 74/693; Dhabih, Siyar, 3:326-31.
42 Historically, there was no precise delineation of the boundaries of the geographical designations Irigta and al-Maghrib. Ibn al-Salih may have been one of those who considered Baṣra (that is, Barqa, modern-day al-Marj in Libya) to be part of al-Maghrib.
This and knowledge of the Companions form a fundamental source of reference for distinguishing loose (mursal) and supported hadith (masnad). The expert al-Khaṭṭāb said, “A Follower is someone who associated with (ṣahiha) a Companion.” Its unqualified application is specific to “the Follower who performs good deeds.” A single Follower may equally be called ṭābiʿ or ṭābiʿa. The remarks of Abū ‘Abd Allāh al-Ḥākim and others indicate that to be a Follower it is enough to hear hadith from a Companion or meet him, even if what is commonly understood to be companionship never existed between them. Mere meeting and seeing are more likely to suffice for attaining the status of a Follower than that of a Companion in view of the requirements of the two terms. These are some important points regarding this Category.

1. The expert Abū ‘Abd Allāh al-Ḥākim said that the Followers have fifteen levels. The first is those who had contact with the Ten [who were given the glad tidings of their entrance into Paradise], [that is,] the Followers Saʿīd b. al-Musayyib, Qays b. Abī Ḥāzim, Abī ‘Uthmān al-Nahdi, Qays b. ‘Ubād, Abū Saʿūd Ḥudayr b. al-Mundhir, Abū Wāfid [Shaqq b. Salama al-Kufti], Abū Rajab al-‘Uṯārī and others. He is wrong about some of these. Saʿīd b. al-Musayyib does not belong here, because he was born in the Caliphate of ʿUmar [b. al-Khaṭṭāb] and did not hear hadith from most of the Ten. Indeed, someone said, “His relation from none of the Ten, except Saʿīd b. Abī Waqqās, is established.” Saʿīd was the last of them to die. Before his remarks mentioned above,

1 Kifāya, 22.
2 Qurʾān 9:100.
3 It would appear that Ibn al-Salāḥ regarded being a “companion” of someone as more demanding than being a “follower.”
4 ʿUlam al-hadīth, 42.
5 Abū ‘Abd Allāh Qays b. ‘Ubād al-Minqart al-Qaysi came to Medina during the time of ʿUmar and met a number of the important Companions there; Ibn Abī Ḥātim, ʿIrsh, 2(2):101.
7 Abū Rajab ʿIrshād b. Muḥammad (or ʿAṣyā) al-ʿUṯārī died around 205/723 at about one hundred and twenty years of age; Dababi, Siyar, 4:253–7.
8 ʿUlam al-hadīth, 42.
9 The prominent Companion Saʿīd b. Abī Waqqās (d. ca. 55/675) played a leading role in most of the important events of the early days of Islam; EJ, 8:669–70.
al-Hākim said that Sa‘īd lived at the same time as ʿUmar and those after him, through the last of the Ten [to die]. He also said, “Sa‘īd and Qays b. Abī Ḥāzm were the only Followers who lived at the same time as all of the Ten and heard ḥadīth from them.” That does not give with what we quoted from him above. True, Qays b. Abī Ḥāzm did hear ḥadīth from the Ten and related from them. He was the only Follower to relate from all of the Ten. The expert ʿAbd al-Raḥmān b. Yūsuf b. Khāriṣah said that. We also heard or read from him — and from Abū Dāwūd al-Siṣṣānī — that he said that Qays b. Abī Ḥāzm related from nine of them and did not relate from ʿAbd al-Raḥmān b. ʿAwf.¹²

After those Followers come the children of Companions who were born during the lifetime of the Messenger of God (Peace be upon him), like ʿAbd Allāh b. Abī Taḥfa, ʿAbd Ummāma Asʿād b. Saḥī b. Ḥunayf, ʿAbū Idrīs al-Khwālānī and others.

2. The “severed” Followers (al-mukhabdarāt min al-Tāḥfīn) were those who lived in both pre-Islamic times (al-jihālīya) and during the lifetime of the Messenger of God (Peace be upon him), converted to Islam and did not have Companionship. One of them is called a mukaḥdram, as if he khaḍhrāma; that is, “were cut off” from his peers who attained Companionship and other things. Muslim mentioned them and counted twenty of them, including Abū ʿAmr al-Shaybānī, Suwāy b. Ghafala al-Kīnī, ʿAmr b. Māyāmān al-Awdī, ʿAbd Khārij b. Yazaḍ al-Khaywānī, Abū Uthmān ʿAbd al-Raḥmān b. Mull al-Nāḥīdī and Abū I-Halāl Rābīʿa b. Zāzāra al-ʿAtākī. Abū Muslim ʿAbd Allāh b. ʿAwf al-Khwālānī²⁰ and al-ʿĀʾmāf b. Qays²¹ are among those whom Muslim did not mention. God knows best.

3. “The Seven Jurists of Medina” (al-ṣaḥābiyāt al-maṣādima) — namely Sa‘īd b. al-Muṣāyiyb, al-Qāsim b. Muḥammad,²² ʿUrwā b. al-Zubayr, Khārij b. Zayd, Abū Salama b. Abī Ṭabīb al-Raḥmān, Ubayd Allāh b. Abī Ṭabīb, ʿUthmān b. Saḥāyān and ʿAbd Allāh b. Saḥāyān — were among the older Followers (qāḥihāt al-Tāḥfīn). We heard that the expert ʿAbd Allāh al-Ḥakīm said, “In the opinion of most of the Hiṣāj scholars, these are the Seven Jurists. We heard that Ibn al-Mubārāk said, “The Medina jurists whose legal views they promulgated were seven in number,” and he named these. However, we gave Śāmī b. ʿAbd Allāh b. ʿUmar instead of Abū Salama b. Abī Ṭabīb al-Raḥmān. We heard Abū I-Zānīd’s enumeration of them in his book about them and he mentioned these. However, he gave Abū Bakr b. ʿAbd al-Raḥmān instead of Abū Salama and Śāmī.

4. It is reported that Āḥmad b. Ḥanbāl said, “Sa‘īd b. al-Muṣāyiyb was the best Follower. When he was asked, “And ʿĀlqama [b. Qays] and al-Awād?” he replied, “Sa‘īd b. al-Muṣāyiyb, ʿĀļqama and al-Awād.” It is also reported that he said, “I do not know of another Follower like Abū Uthmān al-Naḥdī and Qays b. Abī Ḥāzm.” It is also reported that he said, “The best Followers were Qays b. Abī Uthmān, ‘Ālqama and Maṣāriq. These were excellent and in the upper stratum of Followers.” I liked what I found in a book of the teacher and ascetic Abū ʿAbd Allāh b. Ḥakīf al-Shirāzī.²³ “People disagree over the best of the Followers. The Medina men say, ‘Sa‘īd b. al-Muṣāyiyb.’ The Khūṭfas say, ‘Uwāys al-Qurānī.’ The Baṣrīs say, ‘Al-Ḥasan al-Baṣrī.’”²⁴

We read that Āḥmad b. Ḥanbāl did say, “Al-Ḥasan and ʿAbd b. Abī Rābīḥ gave the most legal judgements;” that is, from among the

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10 Umm al-ḥadīth. 25.

11 That is, because Sa‘īd b. al-Muṣāyiyb was not born until the caliphate of ʿUmar, he was not alive during the lifetime of Abū Bakr.

12 Abū Muḥammad Abū Ḥāzm al-Murwāzī (d. 283/896) was an expert in ḥadīth who is reported to have had Shi‘ite leanings; Duhābī, Siyār, 13:508–10.

13 Abū Muḥammad Abū Ḥāzm al-Murwāzī b. ʿAwf (d. ca. 12/633) was a prominent early convert to Islam who fought with the Prophet at most of his major battles; E., 1:84.

14 ʿAbd Allāh b. Abī Taḥfa Zayd was the half-brother of the famous Companion Anas b. Mālik; Duhābī, Siyār, 3:482–4.

15 Some were of the opinion that Abū Ummāma Asʿād b. Saḥī b. Ḥunayf al-Anṣārī saw the Prophet. He is said to have died in 100/719; Duhābī, Siyār, 3:517–19.

16 Abū ʿAmr Sa‘īd b. Isḥāq al-Shaybānī was a Kūfī who died around 91/710; Duhābī, Siyār, 4:173–4.

17 Abū Umāyra Suwāy b. Ghafala b. ʿAmraša al-Kīnī al-Kūfī was born about the same time as the Prophet and died around 80/698. He transmitted ḥadīth from a number of the most important Companions; Duhābī, Siyār, 4:69–73.


20 Abū Muslim al-Khwālānī was a Yemenite who entered Medina during the caliphate of Abū Bakr. He died in 62/682 while campaigning against the Byzantines; Duhābī, Siyār, 4:7–14.

21 Abū Bakr al-Ashraf b. Qays b. Muḥājir al-Tamūzī (his imn is disputed) was one of the first inhabitants of al-Bura. He fought in the eastern conquests and died in 67/687 fighting the Shi‘ī rebel al-Mukhtar; E., 1:304–3.

22 Al-Qāsim b. Muḥammad (ca. 3/657–ca. 110/728) was the grandson of the caliph Abū Bakr. He was famed for his piety and expertise in hadith; Sazgin, G.A.S., 1:279.


24 Sulaymān b. Yaṣir (d. ca. 109/727) was a client of the Prophet’s wife Maṣmū‘ah; Duhābī, Siyār, 4:444–8.

25 Abū Bakr b. Abī Ṭabīb b. al-Jāfīrīs b. Ḥabīb al-Makhtarī (d. ca. 95/714) was, among other things, a prolific transmitter of hadith; Duhābī, Siyār, 4:416–19.

26 Abū ʿAbd Allāh Muḥammad b. Ḥafīf al-Shirāzī (ca. 268/882–371/982) was a well-traveled Sufi; Sazgin, G.A.S., 1:663–4.

27 Abū ʿAmr Uwāys b. ʿAmir al-Qurānī (d. 37/657) was a famous early ascetic; Duhābī, Siyār, 4:19–33.
Followers. He also said, “Abū ‘Amr was the legal expert who was consulted in Mecca (mufti Makka) as al-Ḥasan was in al-Baṣra. The people often solicited their legal judgements as well as their opinions.”

We read that Abū Bakr b. Abī Dāwūd said, “The two leading women of the Followers were Ḥaḍida bint Šīrīn and ʿAmra bint Abī Al-Rahmān and the third – and she was not the equal of the first two – was Umm al-Dardh.” God knows best.

5. We heard that Abū ‘Abd Allāh al-Ḥakīm said, “There is also a level the people consider to be Followers although none of them has an established position from the Companions. They include the jurist Ibrahim b. Suwayd al-Nakhrī‘ – and he is not the jurist Ibrahim b. Yazīd al-Nakhrī‘ – Bukayr b. Abī ‘Umayr and Bukayr b. Abī ‘Umayr b. Abī ‘Umayr b. al-Askaj.”

Abū ‘Abd Allāh al-Ḥakīm added, “Furthermore, there is a level the people consider to be followers of the Followers although they met some of the Companions. These include Abī ‘Umayr b. Abī ‘Umayr b. Dhahkān, who met ‘Abd Allāh b. ʿUmar, Anas b. [Maṭāk] and Hishām b. ʿUrwā. He was brought before Abī ‘Umayr b. ʿUmar, Jābīr b. Abī ‘Umayr Allāh and Mūsā b. ʿUqba and was alive during the lifetime of Anas b. Maṭāk and Umm Khālid bint Khālid b. Sa‘d b. al-ʿAṣ.”

Comments can be made about some of what Abū ‘Abd Allāh al-Ḥakīm has said. There are also some people who are considered Followers while they are really Companions. The most surprising instance of that is Abū ‘Abd Allāh al-Ḥakīm regarding Abī ‘Umayr b. Suwayd, the sons of Muqarrin b. Al-Muzant, as Followers, when he mentions the Brothers who were Followers. They are well known to be Companions and frequently mentioned among the Companions. God knows best.

28 Umm al-Hudhayl Ḥafṣa (d. after 100/719) was the sister of the famous Muḥammad b. Šīrīn. She was a pious woman respected for her knowledge of hadith, law and the Qurʾān, Dhimāt, Siyar, 4:198.
29 Ḥujayma (or Ḥuṣayna) al-,Wāṣibīya, known as Umm al-Dardh, the wife of Abī ‘Umayr b. Suwayd, was the wife of Abī ‘Umayr b. Suwayd and an expert in religious law. She died after 81/700, Dhimāt, Siyar, 4:277-9.
30 ʿUmm al-hadith, 45.
33 Bukārī, Abī ‘Umayr Allāh b. al-Askaj (d. ca. 127/745) was a transmitter of hadith who seems to have ended his days in Egypt, Dhimāt, Siyar, 6:170-74.
34 ʿUmm al-hadith, 45-6.
35 According to Dhimāt, Umm Khālid bint Khālid (d. ca. 90/709) was the last of the female Companions to die, Dhimāt, Siyar, 2:370-71.
36 Abī Ἰḥām (or Abī ʿAmr) b. al-ʿAṣ (d. 21/642) was the standard bearer of his tribe at the conquest of Mecca; Dhimāt, Siyar, 2:356-8.
37 Ibn Abī al-Barr, Ἰḥām, 2:680.
38 ʿUmm al-hadith, 154.

One benefit from this Category is that it will not be mistakenly assumed that the person being transmitted from is older than or superior to the person transmitting on the basis that in most instances that is the case. If that is automatically assumed, their true status will not be known. It has been established that ʿAbd Allāh (God be pleased with him) said, “The Messenger of God (Peace be upon him) ordered us to put people in their proper place.” Such cases take several forms. One is that the transmitter is older and belongs to an earlier generation than the person from whom he transmitted hadith. That was the case of Zuhra and Yāḥyā b. Sa‘d b. Ἰḥām in their relation from Mālik. It was also the case of the later scholar Abī ‘Umayr Allāh b. Ahmad b. Ἰzāhīr – one of the teachers of al-Khaṭīb b. al-Baghdādī – who transmitted from al-Khaṭīb in some of his works, and al-Khaṭīb was at that time in the prime of his youth and his days as a student.

Another form is that the transmitter is greater in stature than the person from whom he related hadith, because he is a knowledgeable expert and the person he transmits from is only a teacher (ṣayyid) who just transmits. This was the case with Mālik in his relation from Abī ‘Umayr Allāh b. Dhahkān, and Ahmad b. Ἰshāq b. Ἰzāhīr and Mālik in their relation from Abī ‘Umayr Allāh b. Dhahkān. There are many instances of that.

Another form of this is that the transmitter is greater in both respects. Examples of this are the many scholars and experts who relate from their students and pupils, for instance, the relation of the expert Abī al-Ghānī b. Sa‘d b. Muḥammad b. ‘Abd al-Ṣāîr, the relation of Abī Bakr b. Barqūqīnī from al-Khaṭīb, the relation of al-Khaṭīb from Abī Nāṣr b. Mālik. Similar cases are numerous.

Subsumed under this Category are the instances of a Companion transmitting hadith from a Follower which are cited, like the relation of the Abī Allāhs and other Companions from Abī Ἰzāhīr. The same is true of the relation of a Follower from a Follower for instance the relation of Zuhra and Abī Nāṣr b. Mālik, which we mentioned above. The same was true of Abī ʿAmr b. Shu‘ūbī b. Muḥammad b. Abī Allāh b. ʿAmr b.
al-Ṭūsî. He was not a Follower, yet more than twenty Followers transmitted from him. The expert ʿAbd al-Ghāni b. Saʿīd collected the names of those Followers in a small book. I read in the handwriting of the expert Abū Muḥammad al-Ṭabāsī in one of his compilations that he said, “ʿAmr b. Ṣuʿayb was not a Follower, yet some seventy Followers transmitted hadith from him.” God knows best.

Category 42
Symmetrical Transmissions, and Other Instances of Peers Transmitting from One Another

(Maʿrifat al-mudabbaj wa-maʿadāhu min riwayat al-aqrān baʿdihim ʿan baʿd)

Peers are those who are alike in regard to age and [their relative position] in isnāds. Occasionally Abū ʿAbd Allāh al-Ḥākim was satisfied with their being alike in regard to isnāds, even if there was no similarity in regard to their age. Be aware that the relation of one peer from another falls into different subcategories.

One is the “symmetrical,” and this is two peers relating from each other. An example of this from the Companions is ʿAbdhis and Abū Hurayra, each of whom related from the other. An example from the Followers is the relation of Zuhrī from ʿUmar b. ʿAbd al-ʿAzīz and the relation of ʿUmar from Zuhrī. An example from the followers of the Followers is the relation of Mālik from Awzāʿī and the relation of Awzāʿī from Mālik. An example from the followers of the followers of the Followers is the relation of Ahmad b. Ḥanbal from ʿAlī b. al-Madini and the relation of ʿAlī from Ahmad. Al-Ḥākim gave as an example of the last the relation of Ahmad b. Ḥanbal from ʿAbd al-Razzāq [b. Ḥammām] and the relation of ʿAbd al-Razzāq from Ahmad, and that is not satisfactory.²

An example of the relation of peers which is not symmetrical consists of one of the peers relating from the other while the other—so far as we know—did not relate from him. An example of this is the relation of Sulaymān al-Taymi from Mīṣār.³ They were peers and we do not know of a case of Mīṣār relating from Taymi. There are many examples like this. God knows best.

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4 Abū ʿAbd al-Ṣamīʿ b. Ṣuʿayb was an expert in law and hadith who lived in al-Ṭāʾif. He was a member of the generation after the Followers, although his exact dates do not seem to have been recorded; Dīhahab, Sīyās, 5:163–80.
5 This appears to be a reference to Muḥammad b. Ahmad b. Abī Jaʿfar al-Ṭabāsī, whose kunya is usually given as “Abu ʿI-Fadd.” He was a Sufi who died in Tabas in 482/1092; Brockelmann, G.H., 1:496; Suppl., 1:907.

1 This translation is based on the derivation of mudabbaj Ibn Hajar proposes in Naṣīḥat al-naẓar, 110.
2 Uṣūl al-ḥadīth, 218. Ibn al-Salāḥ may have been objecting to regarding them as peers because ʿAbd al-Razzāq was already thirty-eight lunar years old at the time of Ahmad’s birth. This would then be an example of al-Ḥākim ignoring ages.
3 Abū Salama Mīṣār b. Kidām b. Zuhayr al-Kūfī (d. 1557/722) was considered by some to be the greatest transmitter of his day in al-Kūfī; Dīhahab, Sīyās, 7:163–73.