Category 43

Brothers and Sisters
among Scholars and Transmitters

(Mu‘rifat al-ikhwa wa-l-akhwât min al-ulamâ wa-l-ruwât)

This is one of the branches of knowledge which the scholars of hadith have treated in independent works. Ālī b. al-Madîm,1 Abu ʿAbd al-Rahmân al-Nasawi [that is, Nasîr], Abu ʿl-ʿAbbâs al-Sarrâj2 and others composed books on it.

Examples of two siblings from the Companions are the brothers ʿAbd Allah b. Masʿûd and ʿUtbâ b. Masʿûd,3 the brothers Zayd b. Thabit and Yazid b. Thabit,4 and the brothers ʿAmr b. al-ʿĀṣ and Hishâm b. al-ʿĀṣ.5 Examples from the Followers are Abu Maysara ʿAmr b. Shurayhîl and his brother Arqam b. Shurayhîl,6 both of whom were among the finest students of [ʿAbd Allah] b. Masʿûd. Husayl b. Shurayhîl and Arqam b. Shurayhîl were two other brothers who were also students of Ibn Masʿûd.

1 This appears to be a reference to Ibn al-Madîm’s Tasmiyât man ruwiyâ ʿanhu min awlad al-ʿashâra wa-ghayrîhîm min Aḥâb Rasûl Allâh, which contains a section on brothers and sisters. This work has been published with Abu Dawûd al-Sijistânî’s Tasmiyât al-ikhwa alladîhâna ruwiyâ ʿanham al-ḥadîth in a volume entitled al-Ruwa’în al-ikhwâ na-l-akhwât, ed. Bismîn Faysal al-Jawharî (Riyadh, 1408/1988).
2 Muḥammad b. Ḫaqqâl al-Sarrâj al-Nisâbûrî (216/831-313/925) was a famous scholar of hadith and a prolific author. Among his works was a muraqqa and a taʾrikh, which Bukhârî is said to have used; Sezgin, G/AS, 1:173.
3 Dihabîhî, Siyar, 1:300.
4 Ibn ʿAbd al-Barr, Jâmiʿ, 4:1372.
5 Abu ʿAbd Allah ʿAmr b. al-ʿĀṣ al-Suhmî was a Qarayshite from Mecca who converted to Islam in the year 8/629. He led the invasion of Egypt which culminated in the capture of Alexandria in 21/642 and then served as the governor of Egypt until the caliph ʿUthmân removed him. He aided the founder of the Umayyad dynasty Marwân ibn al-Wâsîn in defeating the caliph Ālî and resumed his position in Egypt until his death around 42/663; EI, 1:451.
6 Ḥishâm was an early convert to Islam who participated in a number of the famous battles and died in combat; Dihabîhî, Siyar, 3:37–9.
7 Ibn al-Sâhîh seems to have been under the impression that there were two Arqâm b. Shurayhîls, one the brother of ʿAmr and the other the brother of Husayl. The sources only know a single Arqam b. Shurayhîl – e.g., Bukhârî, al-Taʾrikh al-kabîr, 1(2):46, Ibn ʿAbî Ḥatîm, Jarîh, 1(1):310 – and the notion of two Arqâms was explicitly rejected by later commentators; e.g., Ibn ʿIraqî, Taṣâfîd, 337–8.
Examples of three brothers are Sahīh,9 ‘Abbād10 and ‘Uthmān,11 the sons of Hunayf; and ‘Amr b. Shu‘ayb,12 ‘Umar13 and Shu‘ayb,14 the sons of Shu‘ayb b. Muhammad b. ‘Abd Allah b. ‘Amr b. al-‘Āṣ.15

An example of four brothers is Sulayb b. Abī ‘Āṣim al-Sa‘mānī al-Za‘yāt and his brothers ‘Abd Allah16—who was also called ‘Abbād—Muhammad17 and Sulayb.18


An example of six are the children of Sīrat, six Followers. They are Muhammad, Anas,23 Yahyā,24 Ma‘bad,25 Ḥafṣa and Karima. Abu ‘Abbād al-Raḥmān al-Nasawī gave them thus—and I transmitted it from a copy of his book which was written in what I think is the handwriting of Ḍāraqquṭnī. That is also related from Yahyā b. Ma‘ān and al-Ḥākim gave them thus in Kitāb Ma‘ṣīṣīha that is, Kitāb ma‘ṣīṣī imām al-ḥadīth.26 However, he said in what we hear from his Tārīkh,27 through our isnād from him, that he heard the expert Abū ‘Ali al-Ḥusayn b. ‘Ali mention the Bani Sīrat as five siblings: Muhammad b. Sīrat, the eldest of them, Ma‘bad b. Sīrat; Yahyā b. Sīrat; Khalīl b. Sīrat; Anas b. Sīrat.28

9 Sahīh b. Hunayf b. Wāḥib al-Anṣārī (five different kunya are suggested for him), like his brother ‘Uthmān, was considered a Companion. He served as a lieutenant of ‘Ali and died in al-Kufa in 38/658; Dhahabī, Siyāṣ, 3:232–9.
10 I have not succeeded in locating ‘Abbād in any of the sources I consulted.
11 Abu ‘Abbād ‘Abd Allah ‘Uthmān (d. ca. 50/670) served as a governor under ‘Umar and ‘Ali and played an important role in the development of the taxcollection policy of the Muslim empire; Dhahabī, Siyāṣ, 3:230–2.
12 I have not found any information about ‘Umar.
14 Dhahabī suggested that the father Shu‘ayb died after the year 50/670; Siyāṣ, 3:381.
21 Bihārī (ca. 120/738–9/815) was a good man and an average transmitter of hadith; Dhahabī, Siyāṣ, 8:475.
22 ‘Uṣūl al-ḥadīth, 155.
23 Dhahabī, Siyāṣ, 4:622–3.
26 I have not located her in the sources.
27 Anas is given as “Anas” (or “Anays”) in the printed text of ‘Uṣūl al-ḥadīth, 155.
28 This would appear to be a reference to al-Hākim’s Tārīkh Nabi, although it is not clear why the Banū Abī Sīrat family would be discussed in that book.
29 I have not found Khalīl in the sources.

30 Ibn Abī Ḥātim, Jarh, 3:1432.
31 Ibn Abī Ḥātim, Jarh, 3:1079.
32 Ibn Abī Ḥātim, Jarh, 2:639.
33 I have not uncovered any information about ‘Abd al-Raḥmān.
34 Isrā’īl, 3:1432.
Al-Khaṭṭāb has a book on this. As an example of this, we heard the hadith from al-‘Abbās b. ‘Abd al-Muṭṭalib from his son al-Faḍl (God be pleased with them) regarding the Messenger of God (Peace be upon him) combining the two prayers at al-Muzdalifah.

We also heard in this regard from ʿAṭṭāl b. Dāwūd from his son Bakr b. ʿAṭṭāl — and they are both reliable — several hadiths, including the hadith from [Sufyān] b. ʿUyayna from ʿAṭṭāl b. Dāwūd from his son Bakr from Zuhri from Saʿīd b. al-Musayyib from Abū Hurayra. He said, “The Messenger of God (Peace be upon him) said, ‘Delay your religious duties, your hands are suspended and your feet tied.’” Al-Khaṭṭāb said, “So far as we know, this hadith is not related from the Prophet (Peace be upon him) by anyone but Bakr and his father.”

We heard that Muʿtamir b. Sulaymān al-Taymi said, “My father transmitted to me, saying, ‘You transmitted to me from me from Ayyūb [al-Sakhraṭigh] from al-Ḥasan [al-Ḥanṣ]. He said, ‘“Woe” is a word of blessing.’” This is an unusual report which embraces several Categories. We heard around sixteen hadiths from Abū ʿUmar Ḥafṣ b. ʿUmar al-Dūrī al-Muqarrabī from his son Abū Jarīr Muhammad b. Ḥafṣ and that is the most we heard a father have from his son.

The last and most recent instance of this Category is the hadith Abu ʿl-Muẓaffar Abū al-Rahmān, the son of the expert Abū Saʿīd [Abū al-Karīm al-Sanʿanī] al-Marwazī, (God bless them) personally transmitted to me from Marv. He said, My father informed me from me in what I read in his handwriting. He said, My son Abu ʿl-Muẓaffar Abū al-Rahmān transmitted to me personally and from his written original. Abū Saʿīd gave it with his isnād from Abū Umāma [Asṣad b. Ṣahil b. Ḥunayf] that the Messenger of God (Peace be upon him) said, “Supply your table with cabbage for it drives away the devil when ‘In the name of God, the Merciful, the Compassionate’ is spoken.

---

2. al-‘Abbās (d. 32/655) was the paternal uncle of the Prophet; Dhiḥabī, Siyār, 2:78–101.
3. Abū Muhammad al-Faḍl (d. 18/639) was the eldest child of al-‘Abbās; Bukhārī, al-Tarīqāt al-kabīr, 4(1):114; Ibn Abī Hāṣim, ʿIrāq, 3(2):63.
6. Muʿtamir, the son of the famous Sulaymān b. ʿAbd Allāh b. al-Taymi al-Muqarrab, was born in 106/724 and died in al-Ḥaṣa in 187/803; Dhiḥabī, Siyār, 8:477–9.
7. Abū ʿUmar al-Dūrī (d. ca. 246/860) was an expert in the Qurʾān; Dhiḥabī, Siyār, 11:541–3.
The hadith which we heard from Abu Bakr al-Śiddiq from [his daughter] 'Aysa in which the Messenger of God (Peace be upon him) said, "In the black seed is a cure for every disease," is an error from one of those who related it. Rather, it is from Abu Bakr b. Abi 'Atiq from 'Aysa, and this Abu Bakr is 'Abd Allah b. Muhammäd b. 'Abd al-Rahmân b. Abi Bakr al-Śiddiq. Those people are the ones about whom Musa b. Uqba said, "We do not know of four — they and their descendants — who lived at the same time as the Prophet (Peace be upon him) except those four," and he named Abû Bakr al-Śiddiq, his father,4 Abu Bakr's son 'Abd al-Rahmân11 and the last's son Abû 'Atiq Muhammäd12 [sic]. God knows best.

Category 45

The Transmission by Sons from Their Fathers

(Maw'īfat riwayat al-änabā 'an al-âbâ)

The expert Abû Naṣr al-Wâṣîl [al-Sijzi] has a book on this.1 The most critical instances are when the actual name of the father or grandfather is not given. They fall into two categories.

1. The relation of a son from a father from a grandfather: an example is "'Amr b. Shu'ayb from his father from his grandfather." 'Amr has a large suskhâ with this isnâd, which consists mostly of excellent hadith on legal topics. Shu'ayb is the son of Muḥammad b. 'Abd Allah b. 'Amr b. al-Ṣâq.2 Most of the scholars of hadith cite his hadith as proofs, interpreting the unqualified designation of "grandfather" in the isnâd as a reference to the Companion 'Abd Allah b. 'Amr b. al-Ṣâq, rather than 'Abd Allah's son Muhammød, the father of Shu'ayb,3 on account of the instances of 'Abd Allah being designated as that person which they came across.4

Similar to this is "Bahr b. Ḥakīm from his father from his grandfather." Bahr related a fine large suskhâ with this isnâd. "His grandfather" is Muwaṭṭa b. Ḥayda al-Qushayri.5

A further example is "'Iṣâh b. Muṣarrif from his father from his grandfather" and "his grandfather" is 'Amr b. Ka'b al-Yarmi, or, it is said, Ka'b b. 'Amr.6

The most amusing example of that is the relation of the Fāhlabī jurist Abu 'l-Faraj 'Abd al-Wahlīb al-Tamīmī7 — and he had a circle for

---

1 'Aṣâr aš-šarh li-wāqiyat al-âmān 'an al-âbâhim, Kuttâm, Risāla, 163.
2 Muḥammād al-Sahmī seems to have been primarily known for his transmissions from his father; Dhaḥahib, Syarā, 5:181–3.
3 The question here revolves around the correct interpretation of the Arabic word jadd, which commonly means "grandfather" but may validly be applied to more remote ancestors as well.
4 If they did not take the Companion 'Abd Allah to be the "grandfather," they would not have been able to cite the hadith because they would have been "loose."
5 That is, 'Abd Allah is actually named in some of the isnâds attached to those hadith; see Budnî, Muṣāfāt, 541.
6 Muwaṭṭa b. Ḥayda al-Qushayri was a Companion of the Prophet. He was the grandfather of Bahr's father; Bkhārī, al-Tābrîkh al-kabīr, 4:1:329; Ibn Abî Hatîm, Jâhiz, 4:1:376.
7 Abu Muḥammād Ṭalḥa b. Muṣarrif al-Yâmi al-Hamādis was an unusual Kūtānī who liked the caliph 'Uthmān and regarded sukkah as forbidden; Dhaḥahib, Syarā, 5:191–3. According to the nasab of Ṭalḥa given by Bkhārī, Ka'b was his grandfather; al-Tābrîkh al-kabīr, 2:2:346.
8 This Companion appears in both the isnâds; Ibn Abî al-Barr, Jīrīf, 3:1199, 1322–3.

---

9 Ibn Abî 'Atiq was known for his sharp wit, EP, 3:682.
10 Abî Qudāh al-ʻAlīmân b. Amīr converted to Islam upon the conquest of Mecca and is considered a Companion. He died in 14/635 at the age of ninety-seven; Ibn Abî al-Barr, Jīrīf, 3:1374.
preaching and issuing legal opinions in the Mosque of Mansur in Baghdad — from his father with nine of his ancestors in succession. The teacher Abu 'l-Hasan Mu'ayyad b. Muhammad b. 'Ali al-Nisaburi informed me of it through my recitation to him in Nishapur. He said, Abu Mansur 'Abd al-Rahman b. Muhammad al-Shaybani informed us in his letter to us. He said, the expert Abu Bakr Ahmad b. 'Ali [that is, al-Khaṭṭāb al-Baghdadi] informed us. He said, 'Abd al-Wahhab b. 'Abd al-'Aziz b. al-Harith b. Asad b. al-Layth b. Sulayman b. 'Abd al-Awas b. Sulayman b. Yazid b. Ukayna b. 'Abd Allah al-Tamimi personally transmitted to us. He said, I heard my father saying, I heard my father saying, I heard my father saying, I heard my father saying, I heard my father saying, I heard my father saying, I heard my father saying, I heard my father saying, I heard my father saying, I heard my father saying, 'Abd al-'Aziz b. 'Ali Tālib. He was asked about "the Merciful Giver" (al-ḥanīn al-manṣūr). He said, "Merciful is the one who turns toward someone who turns away from him. Giver is the one who gives a gift before it is requested." The last of them is Ukayna, and he is the one who heard 'Abd al-'Aziz b. 'Ali Tālib (God be pleased with him).10

Abu 'l-Muẓaffar 'Abd al-Rahim, the son of the expert Abu Sa'd al-Samāni, transmitted to me in Marv al-Shāhjan from Abu 'l-Naṣr 'Abd al-Rahman b. 'Abd al-Jabbar al-Fātim.11 He said, I heard the descendent of the Prophet Abu 'l-Qasim Mansur b. Muhammad al-'Alawi saying, "Part of a [good] isnād is elevated transmitters and part of it is noble features. A man saying, 'My father transmitted to me from my grandfather,' is one of the noble features."12

2. The relation of a son from his father without the grandfather: this is a vast topic. An example is the relation of Abu 'l-'Ushārāt al-Dārimi from his father from the Messenger of God (Peace be upon him). His hadith are well known but his identity has been disputed. The best-known view is that Abu 'l-'Ushārāt is Usama b. Malik b. Qqāmat. According to what I transmitted from the handwriting of Bayhaq and others, the name of his grandfather is pronounced "Qqāmat." "Qqāmat" is also given. It is also said that Abu 'l-'Ushārāt al-Dārimi is Uthair b. Barz. It is also pronounced "Baraz." Some instead say "Ibn Bala." There are also other disagreements concerning his name and the name of his father.13 God knows best.

10 Abu 'l-Hasan Mu'ayyad b. Muhammad b. 'Abd al-'Uzza al-Nisaburi (524/1130-617/1220) received several major collections of hadith at an early age and then lived long enough to become a sought-after transmitter of them; Dihabī, Sījar, 22:104-7.
11 Known as al-Qazwī (535/1045-555/1114), he transmitted Tārikh Baghdādī from al-Khaṭṭāb; Dihabī, Sījar, 2069-70.
12 Al-Khaṭṭāb al-Baghdādī, Tārikh Baghdādī, 11:32.
13 Abu 'l-Naṣr 'Abd al-Rahman b. 'Abd al-Jabbar al-Harawi al-Fātim (572/1080-564/1152) was a good man who studied hadith; Dihabī, Sījar, 20:297-9.
14 I have not been able to identify this individual.
Muslim has a book on this subject which I have not seen. 1 The following are some examples from the Companions:

Wahb b. Khanbash 2 was a Companion from whom Sha’bi alone related hadith. He appears as “Harir b. Khanbash” in the books of al-Hakim 3 and Abu Nu’aym al-Ishbahani 4 on the sciences of hadith and this form of his name is an error originating in the relation of Dawud al-Awdi 5 from Sha’bi.

The same is true of ‘Amir b. Shahr, 6 Urwa b. Mu’arris, 7 Muhammad b. Sa’fan al-Ansar, 8 and Muhammad b. Safi al-Ansar 9 – these last two are not the same person, although some people said that they were. These were also Companions from whom only Sha’bi related hadith.

Qays b. Abi Hazim was alone in relating hadith from his father, 10 Dukayn b. Sa’id al-Muzani, 11 al-Sunabbi b. al-Aasar 12 and Mirdas b. Malik al-Aslami, all of whom were Companions.

Qadama b. Abd Allah al-Kilabi 13 is also one of them. Only Ayman b. Nabbi 14 related hadith from him.

2 Ibn ‘Abd al-Barr, Israfil, 4:1560.
3 ‘Ulum al-Hadith, 158.
4 According to Ibn Hajar al-Asqalani, Abu Nu’aym wrote a mustahkaj in al-Hakim’s work; Naqsh al-ma’zar, 4.
6 Ibn ‘Abd al-Barr, Israfil, 2:792.
7 Ibn ‘Abd al-Barr, Israfil, 3:1067.
8 Ibn ‘Abd al-Barr, Israfil, 3:1370.
9 Ibn ‘Abd al-Barr, Israfil, 3:1371.
11 Ibn ‘Abd al-Barr, Israfil, 2:462.
Among the Companions there is a group from whom only their sons related hadith, including

Shakal b. Jumayl: 10 his son Shu’tayr 16 is the only one who related hadith from him.

One of them is al-Musayyib b. Hazn al-Qurashi 17 his son Sa’d b. al-Musayyib who was the only one to relate hadith from him.

Mu’awiyah b. Hayya: his son Hakim, 18 the father of Bahz, was the only one to relate hadith from him.

Quorra b. Yays: 19 no one related hadith from him beside his son Mu’awiyah. 20

Abu Layla al-Anjari: 21 his son Abd al-Rahman b. Abu Layla 22 was the only one to relate hadith from him.

Abu ‘Abd Allah al-Hakim in al-Madkhal fi Kitab al-Ihkitab (Introduction to The Book of the Crown) expressed the opinion that Bukhari and Muslim did not include in their Sahih the hadith of any individual of this type. He was criticized for that claim and it is refuted by Bukhari’s inclusion in his Sahih the hadith of Qays b. Abu Hazim from Mirdas al-Aslamy. “The righteous will disappear one by one.” 23 Qays was the only transmitter from Mirdas al-Aslamy. It is also refuted by Bukhari’s inclusion 24 rather the inclusion by both Bukhari and Muslim - of the hadith of al-Musayyib b. Hazn on the death of Abu Talib, 25 although his son [that is, Sa’d b. al-Musayyib] was the sole transmitter from him. It is further refuted by Bukhari’s inclusion of the hadith of al-Hasan al-Basri from ‘Amr b. Taghib. 26 “I give to a man … and the one I omit is dearer to me.” 27 Al-Hakim was the only one who related hadith from ‘Amr. Similarly, Muslim

30 Ibn ‘Abd al-Barr, Istibl, 2:482.
33 Abu Na’sa’ Abu Hatim b. ‘Abd al-Malik al-Adawi (d. ca. 120/738) was one of the most respected hadith transmitters in al-Hasa; Dhabab, Siyar, 3:309–11.
34 Ibn ‘Abd al-Barr, Istibl, 1:302.
35 8:72 (K. al-Dhikra wa-l-deen).
36 The irm of Abu Burda, the son of the famous Companion Abu Mas’ud al-Aswari, is said to have been ‘Amir (see below, Category 50). He served as judge in al-Kufa and died around 104/722; Dhabab, Siyar, 4:363–6, 5:7.
37 As Prof. ‘Abd al-Rahman points out, the examples in this paragraph were taken from Ibn al-Qaysari, Shari’a al-a’immah al-qiya (found with Hafiz, Shari’a al-a’immah al-khamsa), ed. Muhammad Za’il al-Kawthari (Cairo, n.d.), 17.
38 Abu Yahya Malik b. ‘Abd al-Sam’i al-Najj (d. 131/748) was, as indicated here, a famous early ascetic, Segin, 4:45, 1636.
40 Jarir, 3:211, 424.
41 I could not locate this transmitter in any of the sources I consulted.

Regarding some of those whom we mentioned as having only a single transmitter, be aware that there is sometimes a dispute over whether that transmitter was truly alone. This is the case with Qudama b. ‘Abd Allah. Ibn ‘Abd al-Barr said 30 that Husayn b. Kullab 29 also related hadith from him. God knows best.

An example of this Category from the Followers is Abu ‘l-Ushar al-Darimi. So far as is known, no one but Humayd b. Salama related hadith from him. Al-Hakim cited Muhammad b. Abu ‘Sufyan al-‘Aqil as an example of a
Follower in this Category and said that, so far as he knew, only Zuhrî related hadîth from him. He said, "In the same way, Zuhrî was alone in transmitting hadîth from some twenty Followers from whom no one else transmitted. The same was true of 'Abî b. Dinâr who was also alone in transmitting hadîth from a number of Followers. It was also true of Yahyâ b. Sa'd al-Ansârî, Abî Ishaq al-Sabîrî, Hisâm b. 'Urwa and others." Al-Hâkim elsewhere named some of the Followers from whom they alone transmitted. 2 Among those from whom 'Abî b. Dinâr was alone in transmitting hadîth were 'Abî al-Râhîm b. Ma'badî and 'Abî al-Râhîm b. Farîk. 3 'Abî b. Abânî, "Uthmân" and Sînân b. Abî Sînân al-Du'âlî 4 were among those from whom Zuhrî was alone in transmitting hadîth. 'Abî al-Âlî b. Unayz al-Ansârî was someone from whom Yahyâ was alone in transmitting hadîth.

Abî 'Abî al-Âlî b. Rithâ' al-Qur'ân as an example of a follower of a Follower and said that only Malik related hadîth from him. In the same way, Malik was alone in relating from about ten of the teachers of Medina. 5 I fear that al-Hâkim was relying on surmise and misinformation in placing some of the transmitters he mentioned in the position he put them. God knows best.

---

1 Scholars frequently referred to transmitters by varying forms of their name, either to disguise an unreliable transmitter's identity or to give the impression that they were quoting a number of different sources, when they depended heavily on a single transmitter; Ibn Daqiq al-Âdî, al-Iqtisâf fi ba'yan al-iqtisâf, ed. Amir Hasam al-Sabî (Beirut, 1417/1996), 218.
2 This would seem to be a reference to his 'Abî b. Ishaq al-Ansârî mentioned by Brockelmann, GMS, Suppl., 1930.
3 Al-Kalbi (d. 416/736) was considered an unreliable transmitter, in fact a liar. Therefore those who found in his commentary an interpretation they wanted to use were tempted to conceal its connection to him so that it would not automatically be discredited. For Kalbi, see EI, 4:494–5; Sennig, GMS, 1:34–5.
4 The Companion Abî Raqayya Tanim b. Aws al-Darî (d. 40/660) was best known for his expertise in the Qur'an; Dhahtir, Suyar, 2:442–8.
5 Ibn Hajir, Isâhi, 2:467.
6 Hammâm b. Usâma b. Zayd al-Kufî (ca. 120/738–201/817) was a highly respected transmitter of hadîth; Dhahtir, Suyar, 9:277–9.
7 That Abî 'Abî al-Hâkim 'Atiya b. Sa'd b. Junaid al-Awîlî (d. 111/729) was a student of Kalbi is inherently improbable, although not impossible, given that 'Atiya, according to most authorities, predeceased Kalbi by three decades and appears as a major source in Kalbi's work. It may be worth noting that Abî Ishaq al-Razi (in his son's Jarâ'î, 3:1) 385 introduces the assertion that 'Atiya took the commentary from Kalbi with the somewhat circumcised al-qudhat. He does not, by the way, mention that 'Atiya called him "Abî Sa'd." For 'Atiya, see Szegi, GMS, 1:10–1.
Another example is "Sa‘îm," the transmitter from Abu Hurayra, Abu Sa‘îd al-Khudri and Šiṣa (God be pleased with them). He is "Sa‘îm Abu ‘Abd Allah al-Madini," "Sa‘îm, the client of Malik b. Awṣ b. al-Ḫadāthān al-Naṣîr" and "Sa‘îm, the client of Shaddād b. al-Ḫad al-Naṣîr." In some relations he is called "Sa‘îm, client of the two Naṣîrs," in others "Sa‘îm, the client of Mahri," in others "Sa‘îm Sabā‘īn," in others "Abū ‘Abd Allah, the client of Shaddād b. al-Ḫad," in others "Sa‘îm Abū ‘Abd Allah al-Dawṣi," and in some "Sa‘îm, the client of the Dawṣi." Abū al-Ghanî b. Sa‘îd mentioned all of that.


Category 49

**UNIQUE NAMES, NICKNAMES AND PAIDONYMS OF THE COMPANIONS, TRANSMITTERS OF ḤADITH, AND OTHER SCHOLARS**

(Ma‘rifat al-mufradat al-ablād min asmā‘ al-ṣāhiba wa ruwwāt al-ḥadīth wa‘l-ulamā‘ wa al-jāhibīm wa-kūnāhūm)

This is an estimable and interesting Category found in the books the experts composed on hadith transmitters. They collected this material separately at the ends of the chapters of these books and they also wrote monographs on it.

The book of Ahmad b. Hārūn al-Bardījī al-Bardhānī entitled al-Asmā‘ al-mufradā‘ (Unique Names) is one of most famous works on the topic. More than one expert, including Abū ‘Abd Allah b. Bukayr, objected and made corrections to much of it. One criticism is that many of the names Bardījī claimed were unique were in reality borne by two, three or more people. According to our understanding of his aim, he intended to occupy himself only with the names (asmā‘) of the Companions, scholars and transmitters of hadith. So he received criticism for some of the unique appellations he cited on the basis that they are nicknames (al-aqāf) rather than actual names. For instance, “al-‘Ajīl al-Khānd” (the bald member of the tribe of Kinda) was a nickname given to that man on account of his baldness and his name is Yahyā; and there are many Yahyās. Another example is ‘Uṣūh b. Sīnān. His name is ‘Umār, and “‘Uṣūh” [a ‘Uṣūhian; that is, a man from the town of ‘Uṣūh, near Samarqand] is a nickname. Furthermore, there are other ‘Uṣūhīs, therefore this instance does not properly come under the heading of this Category. The truth is that this is a discipline in which it is difficult to make definitive statements and whoever does so runs the risk of error and criticism, because it is a vast and diffuse subject.

---

8 Sa‘îm is described as "one of the scholars of the city of Medina," Dhulqul, Sīyar, 4:393–4.
9 Abī l-Qāsim al-Tānukhī (565/966–445/1055) was a hadith expert who served as a judge in a number of cities; al-Khaṭīb al-Baghdādī, Tāthīk Baghdādī, 12:115.

---

1 In the early biographical dictionaries, like Bukhārī’s al-Tāthīk al-kabīr and Ibn Abī Hātim’s Kālik al-Jawāb wu‘l-‘udā‘, the more common names are treated within the sections devoted to each letter of the alphabet.
2 The title of this work is given as al-Tabbattāfi ḫ-‘aṣim al-mufradā‘ min asmā‘ al-ulamā‘ wa-‘ayhā al-khadiḥ in Sargin, GSN, 1:166–7.
Some of the useful examples of this are

\[\text{Ajmad b. Uyyân al-Hamdânî}: \] He was a Companion whom Ibn Yûnûs mentioned. We used to think it was “Ijîyân,” following the pattern of “Ijîyân.” Then I found it in the handwriting of Ibn al-Furîrî – and he is authoritative as “Uyyân,” on the pattern of “Suﬁyân.”

\[\text{Awaṣay b. `Amr al-Bajalî}: \] A Follower.

\[\text{Tadîm b. Ṣuhayb al-Kalí:} \] he transmitted hadîth from Tûbâyî b. `Amir al-Kalî." His name is also given as “Tadîm,” although the correct form is “Tadîm.”

\[\text{Juhayb b. al-Hârîth}: \] a Companion.

\[\text{Abû ʿl-Jald Jîlân b. Farwa al-Akhbarî}: \] a Follower.

\[\text{Abû ʿl-Qhaṣṣa al-Duṣayrî b. Thabît}: \] it was claimed that he was the well-known Juḥâ. It is more likely that he was somebody else.

\[\text{Zîir b. Ḥubayyî}: \] the early Follower.

\[\text{Suṣay r b. al-Khîrî}: \] he was alone in regard to his name and the name of his father.

\[\text{Sundar al-Khâṣî}: \] the client of Zînba al-Judhârî: he was a Companion.

The Companion Shâkîl b. Ḥumayyîd.

---

6 Ibn Abî al-Barr, Ṣafî, 1:144.
10 He was better known as Tûbâyî b. Ḥarîrî Kâbî al-Akbâr; Dhahabî, Siyâr, 4:413-14.
11 Ibn Abî al-Barr, Ṣafî, 1:271.
13 Dhahabî, Siyâr, 8:172-3.
14 Jâhî is the central figure in innumerable humorous stories; EF 2:596-92.
15 The contemporaries of Zîir (d. ca. 81/700) regarded him as an expert in the Arabic language and the Qur`an; Dhahabî, Siyâr, 4:166-70.
17 Ibn Abî al-Barr, Ṣafî, 2:688.
18 Ibn Abî al-Barr, Ṣafî, 2:564-5.

Abû Rayhân Shâmîr b. Zayd: his name is also given as “Shaghîmî.” Abû Sa`ûd b. Yûnûs said, “To my mind, ‘Shaghîmî’ is more likely to be correct.” He was one of the great Companions.


The Companion Ṣunâţî b. al-Asâr. Whoever called him “Ṣunâţî” has erred.

Abû ʿl-Qâdî Ṣuṣayrî b. Nuṣayr b. Sumayr al-Qaysî al-Baṣrî: he related from Mu`adh b. Abâd al-Qâdâwî and others. Nuṣayr was his father. His name is also given as “Nuṣayr” and “Nuṣayl.”


Qarba’ b. Ṣalîh b. Ṣalîh, a Companion.

Kalâda b. Ḥanîf: a Companion.

The Companion Ṣuhayyî b. Labâ al-Aṣâdî: the first name is on the pattern of “Ubayy.” The second name is on the pattern of the word “ṣâfî” (stick). Make a note of this name, for it is sometimes given incorrectly.

Mustâmi` b. al-Raysân: he saw Anas [b. Malîk].


Nâṣîr al-Bikalî: a Follower belonging to the Bikâl, one of the subtribes of the Ḥimyar. Most of the scholars of hadîth [erroneously] pronounce it “Bakkâl.”

The Companion Wâbiṣa b. Ma`bid.

Some unique patronyms are

Abu ‘l-Ubaydâyun: His name is Mu‘ātwiya b. Sabra and he was one of the students of Ibn Mas‘ūd. He has two or three ḥadīth.

Abu ‘l-Ushair al-Dārīmi: he was mentioned above.

Abu ‘l-Mudillâ: His name is not known. Al-A‘mash, Ibn ‘Uyayna and a number of others related hadith from him. We do not know of anyone who agrees with the contention of Abu Nu‘aym [al-Iṣḥāq] that his name is ‘Ubayd Allah al-Madani.

Abū Murāya al-Qili: his name is ʿAbd Allāh b. ʿAmr. He was a Follower from whom Qatāda related hadith.

Abū Mu‘ayyad: He is Ḥāfṣ b. Ghaylān al-Hamdānī. He related hadith from Makhlūl and others.

Some examples of unique nicknames are

Sa‘īfa,37 the client and Companion of the Messenger of God (Peace be upon him): it is a unique nickname. The claim that his name is Mihrān is disputed.

Mandal b. ʿAlī:38 this is the correct pronunciation according to al-Khaṭīb and others. Some also often give it as “Mandar.” It is a nickname and his name is ʿAmr.

Saḥābān b. Sa‘īd al-Tanūkhī al-Qaryawānī: he is author of the al-Mudawwana (Legal Register) on the school of Malik. This is a unique nickname and his name is ʿAbd al-Salām.

---

38 The Follower Makhzūl b. Abī Muslim Shurṭab al-Dimashq (d. ca. 112/730) was considered the greatest Syrian scholar of his day; Sezgin, G.AS, 1:404.
41 Abū Ja‘far Muḥammad b. ʿAbd Allāh b. Sulaymān al-Ḥaḍramī (202/817-297/909) composed a mu‘nad and taḥrīkh, neither of which seems to have survived. Abū Nu‘aym al-Fadl b. Dukayn is said to have given him this nickname, meaning “muddy,” when he was a child; Sezgin, G.AS, 1:163.
42 In Category 52, Ibn al-Salāh explains that the nickname of Abū ʿAbd al-Rahmān ʿAbd Allāh b. ʿUmar (d. 239/853) means “grain of musk” or “musk holder” in Persian. He is said to have received this name because he attended the class of Abū Nu‘aym wearing perfume; Dhahabī, Siyar, 11:155-6.
Category 50

Names and Paidonymics

(Ma‘rifat al-asma‘ wa-l-kuna‘)

There are many books on names and paidonymics, including the works of ‘Ali b. al-Madīnī, Muslim, ‘Nāṣrī, and the expert Abū Ahmad al-Ḥakim al-Kābr. Ibn ʿAbd al-Barr has several excellent short books on various aspects of this subject. What is meant by the title of this Category is the identification of the names of the bearers of paidonymics. Writers on this topic arrange their books by paidonym, identifying the names of the bearers of each. This is a much-needed discipline to which those knowledgeable in hadith still direct their attention. They study it, discuss it amongst themselves and inveigh against those who are ignorant of it. I have formulated a fine new analysis of the material. I say: the bearers of paidonymics fall into several subcategories.

1. Those who are named by their paidonymic so that their name is their paidonymic and they have no other name. These fall into two subcategories.

(a) Those who have a paidonymic other than the paidonymic which is their name, so that it is as if the paidonymic has a paidonymic that is interesting and surprising. This is like the case of Abū Bakr b. ʿAbd al-Rahmān b. al-Ḥārīth b. Ḥishām al-Makhtūmī, one of the seven legal experts of Medina. He used to be called “the monk of the tribe of Quraysh.” His name is Abū Bakr and his paidonymic is Abū ʿAbd al-Rahmān. The same is true of Abū Bakr b. Muḥammad b. ʿAmr b. Ḥazm al-Anṣārī. His name is said to have been Abū Bakr

---

2 Kitiṣb al-Kuna‘ wa-l-Asma‘ (Damascus, 1984).
3 Ḥajj Kahlīn, Aṣḥāb, 1, col. 87.
4 Muḥammad b. Muḥammad b. Abī Ahmad (ca. 290/903–378/988), known as “al-Ḥakim al-Kabīr,” was recognized as the greatest scholar of hadith of his era. His Kitiṣb al-Asma‘ wa-l-kuna‘ seems to be the work referred to here; Szczepan, C.A.S., 1, 203–4.
5 This description of Ibn ʿAbd al-Barr’s contribution to this discipline puzzled later writers (for example, Buḥṣīn, Maḥṣūm 570). His Kitiṣb al-Iṣābah fi ma‘rifat al-mashāhir min ḥanāifi al-ṭaram bi-l-kuna‘ (ed. ‘Abd Allāh Marjīn al-Suwarī, 3 vols, Riyadh, 1485/1965) is anything but laff it and it seems to be the only work he wrote on the subject. As the editor of the Iṣābah has suggested (1,51), the confusion probably resulted from Ibn ʿAbd al-Barr’s adoption of the concept of presenting each of the three sections of the work as a separate kitiṣb with its own introduction.
6 Abū Bakr b. Ḥazm (d. ca. 120/738) served as the governor and judge in the city of Medina; Dḥablī, Syyar, 5,313–14.
and his pseudonym was Abū Muḥammad. Al-Khaṭṭāb said that there were no others like these two in that regard. It has also been said that [the aforementioned] Ibn Ḥaẓm had no pseudonym other than the one which was his name.

(a) Those who have no pseudonym other than the one which is their name: An example of this is Abū Bilāl al-Asbāḥi, the transmitter from Sharpik and others. It was related from him that he said, “I do not have a name. My name and my pseudonym are the same.”

This is also the case of Abū Ḥaṭīm b. Yaḥyā b. Sulaymān al-Rāzī. A number of transmitters related hadith from him, including Abū Ḥatīm al-Rāzī. Abū Ḥatīm asked him, “Do you have a name?” and he replied, “No, my name and my pseudonym are the same.” 38

2. Those who are known by their pseudonym and their name is not known and it is not known whether this appellation is their pseudonym or something else: one Companion exemplifying this is Abū Anās al-Kinānī. 39

He is also given the gentile “Dīlī,” from the tribe of Abū ‘l-Aswad al-Dīlī. “Dīlī” occurs as “Du‘ā’īlī” in the lineage (nasab) given by some of the experts in the Arabic language and others anomalously give it as “Du‘ā’īlī.”

Other examples from the Companions are Abū Mawṣawikha, 40 the client of the Messenger of God (Peace be upon him), and Abū Shihāb al-Khadrī, 41 who died in the siege of Constantinople and was buried there.

Examples from after the Companions are

Abū ‘l-‘Abbād, 42 the transmitter from ‘Abd-Allah b. Mālik.

Abū Bahr b. Na‘fī 43 – Na‘fī was the client of Ibn ‘Umar: Mālik and others transmitted from him.

Abū ‘l-‘Abbād, 44 the client of ‘Abd Allāh b. ‘Amr b. al-‘Āṣ; his pseudonym is alternatively given as Abū ‘l-Tujayb.

Abū Ḥarīr b. Abī ‘l-Aswad al-Dīlī. 45

---

3. Those whose nickname is a pseudonym [in form] and who also bear other pseudonyms and names. For example

‘Abī b. Abī ‘Tālīb (God be pleased with him): he was nicknamed Abū Tārāb (father of earth) and his pseudonym was Abū ‘l-Ḥasan.

Abū ‘l-Zannāb ‘Abd Allāh b. Dhakwān: his pseudonym was Abū ‘Abd al-Rahmān, and Abū ‘l-Zannāb (father of the fire sticks) was a nickname. The expert Abū ‘l-Faḍl al-Falaki, according to what we read from him, said that ‘Abd Allāh b. Dhakwān used to be angered by the nickname “Abū ‘l-Zannāb.” He was a versatile scholar.

Abū ‘l-Riṣāl Muḥammad b. ‘Abd al-Rahmān al-Anṣārī: 46 his pseudonym was Abū ‘Abd al-Rahmān, and Abū ‘l-Riṣāl (father of the men) is a nickname he was given because he had ten children, all of them “men.”

Abū Tumaylā Yaḥyā b. Wāqī al-Anṣārī al-Mawārizī: 47 his pseudonym was Abū Muḥammad, and Abū Tumaylā was a nickname. Yaḥyā b. Mā’in and others endorsed his reliability and Abū Ḥatīm al-Rāzī criticized 48 Bukhārī for including him in his book of weak transmitters.

The expert Abū ‘l-Adhān ‘Umar b. ‘Abraham: 49 he had the pseudonym Abū Bakr and he was nicknamed Abū ‘l-Adhān (father of the ears) because he had big ears.

The expert Abū ‘l-Shaykh Abū ‘Allāh b. Muḥammad al-Iṣbahānī: his pseudonym was Abū Muḥammad, and Abū ‘l-Shaykh was a nickname.

The expert Abū Ḥāzin ‘Umar b. ‘Abd al-Aṭāwī: 50 his pseudonym was Abū Ḥafṣ, and Abū Ḥāzin was a nickname. We learned that from Falaki’s book on nicknames. 51 God knows best.

---

9 Ibn ‘Abd al-Barr, Istiḥṣāṣ, 1461, s.n. Abū Isās.
10 Ibn ‘Abd al-Barr, Istiḥṣāṣ, 1476-5.
11 Ibn ‘Abd al-Barr, Istiḥṣāṣ, 14690.
12 Bukhārī, Kāna, 8; Ibn Abī Ḥātim, Jāmī, 4(2):336, 3(1):293, s.n. ‘Isa.
17 Bukhārī, Kāna, 87; Ibn Abī Ḥātim, Jāmī, 3(2):317.
18 Abū Tumaylā died around the year 190/806; Dhahabi, Siyās, 9:210-11.
20 Abū ‘l-Adhān died in the year 296/903 at the age of sixty-three years; Dhahabi, Siyās, 81.2.
21 Abū ‘Ḥāzin was a prominent scholar of hadith who died in 417/1026; Dhahabi, Siyās, 17:333-35. The name “Abdulwali” is also pronounced “Abdullāh” and “Abdulwāli,” see Ibn al-Ṭabar, Luḥāb, 2:313.
4. Those who have two or more paidonymics. Some examples are
Abd Allah b. Umar b. ʿHaf al-ʿUmari, the brother of ʿUbayd Allah: it is related that he had the paidonymic Abu 'l-Qásim. He renounced it and adopted Abu Abd al-Rahmán as his paidonymic.


5. Those whose name is well known, but whose paidonymic is disputed so that two or more different paidonymics are given for them. Abd Allah b. ʿAtîq al-ʿIrâbîmî al-Harawi— one of the later scholars — has a brief work on this.

Ustâma b. Zayd, the dear friend of the Messenger of God (Peace be upon him): his paidonymic is variously given as Abu Zayd, Abu Muḥammad, Abu ʿAbd Allah and Abu Khârijâ.

Ubayy b. Kaʿb: Abu 'l-Muḥâdhir and Abu 'l-Tuḥayfî are given.
Qabṣa b. Dhuʾayb: Abu Isâhâq and Abu Saʿid are given.
Sulaymân b. Bihî al-Madâm: Abû Bilāl and Abû Muḥammad are given.

Some of those mentioned in this subcategory could in actuality also be placed in the previous one.

6. Those whose paidonymic is known and whose name is disputed. Examples of this from among the Companions are

Abû ʾAbdār b. Abî Musâ al-ʿAshârî: Most experts believe that his name was ʿAbîmr. (Yahyâ) b. Mâṭîn said that his name was al-Ḥarîth.
Abû Bakr b. ʿAyâsh, the transmitter of the Qurʾân recension of ʿĀṣîm: his name is disputed and eleven opinions regarding it are given. Ibn ʿAbî al-Barr said that if it is true that he had a name, it was Shuʿba and none other; and this is the one which Abu Zawâr [al-Râzî] regarded as correct. Ibn ʿAbî al-Barr said, “It was said that his name was his paidonymic. That — God willing — is the view most likely to be correct because it is related from Abu Bakr al-ʿAyâsh himself that he said, ‘I have no name other than Abu Bakr.’” God knows best.

7. Those whose paidonymic name and name are both disputed, and that is uncommon. An example of this is Safîna, the client of the Messenger of God (Peace be
upon him). ʿUmayr, ʿSaliḥ and Mihrān are variously given as his name. His
pseudonymic is given variously as Abū ʿAbd al-Rahmān and Abu ʿl-Bakhtari. God
knows best.

8. Those whose pseudonymic and name are not disputed and are both known
and famous. Examples of this, among many others, are the imāms of the law
schools, those bearing the pseudonymic Abū ʿAbd Allāh, [that is,] Mālik, Muḥammad b. ʿIdris al-Shāfiʿi and Ahmad b. Ḥanbal; and Abū Ḥanifa al-Nuʿmān
b. Thabit.

9. Those who are famous under their pseudonymic, rather than their name,
despite the fact that their name is not unknown to those knowledgeable in
ḥadīth. Ibn ʿAbd al-Barr has a fine work concerning people like this who lived
after the generation of the Companions.33 Examples of this are

Abū ʿIdris al-Khawāliṭ: His name is ʿAbd Allāh b. ʿAbd Allāh.

Abū ʿĪsā al-Sabīṭ: His name is ʿAmr b. ʿAbd Allāh.

Abu ʿl-ʿAshrāf b. Ṣaʿūd b. Ṣaʿūd al-Saʿūdī—his gentilic refers to the village of Ṣaʿūd
near Damascus: his name is Sharāḥ b. Ḥād. Some pronounce his father’s
name as “ʿUdda.”

Abu ʿl-ʿDuḥa b. Ṣubayḥ, as the ascetic Abū Ḥāsim al-ʿArāj, the transmitter from Sahil b. Saʿd and
others: his name is Salama b. Ḥusnār.

The examples of this are innumerable. God knows best.

---

33 This appears to be a reference to the third section of his Istighāl.
34 Abu ʿl-ʿAshrāf is said to have died after the year 100/719; Dhalabī, Ṣiyar, 4:357–9.
35 Abu ʿl-ʿDuḥa died around the year 100/719; Dhalabī, Ṣiyar, 5:71.

---

Category 51

THE PAIDONYMICS OF THOSE BETTER KNOWN UNDER
THEIR NAME, RATHER THAN THEIR PAIDONYMIC

(Maṣīḥat kūnā ʿl-maṣīḥīn bi-ʿl-asmaʾ dūnā ʿl-kūnā)

In one respect, this Category is the opposite of the previous one. This material,
in contrast, is typically arranged by name and then the pseudonymics of the
people bearing that name are identified. In another respect, this Category
does accord with the previous one because it is [sometimes] treated as one of
the subcategories of that Category since this Category is one of the subcategories
of the bearers of pseudonymics. Rarely does anyone write about this topic on its
own, although we did read that Abū Ḥātim b. Ḥabīb al-Bustī composed a book
on it.34 By way of providing examples, let us gather groups of transmitters under
a single pseudonymic to clarify the basic concept.

Some of the Companions (God be pleased with all of them) of this type
bearing the pseudonymic “Abū Muḥammad” are

Ṭalḥa b. ʿUbayd Allāh al-Taymi35
ʿAbd al-Rahmān b. ʿAfwal al-Zuhri
al-Ḥasan b. ʿAbī ʿAbd Allāh al-Ḥashimi
Ṭabīṣ b. Qays b. al-Shanmūs al-Anṣārī36
ʿAbd Allāh b. Zayd al-Anṣārī, who was known for the call to prayer
Kāʾb b. Ujbī37
al-ʿAshrāf b. Qays38
Maʿṣūl b. Sinān al-ʿAshrāfī39
ʿAbd Allāh b. Ḥafṣ b. Abī ʿAbd Allāh40
ʿAbd Allāh b. Ḥubayyana41
ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ
ʿAbd al-Rahmān b. Abī Bakr al-Siddīq
Jubayr b. Muʿʿtim42
al-Faḍl b. al-ʿAbdās b. Abī al-Muṭṭalīb

---

1 Kitāb Kūnā man yārafa bi-ʿl-asmaʾ; Yaṣṣuq, Muʿṣum al-buldān, 1:616.
2 Ṭalḥa was a very early convert to Islam and a central figure in the early struggles. He died
while leading a revolt against the caliph ʿAbd al-Malik in 38/658, EF1, 10:161–2.
5 Ibn ʿAbd al-Barr, Istakhrik, 3:1321.
6 Ibn ʿAbd al-Barr, Istakhrik, 1:133–5.
7 Ibn ʿAbd al-Barr, Istakhrik, 1:1431–2.
9 Ibn ʿAbd al-Barr, Istakhrik, 3:871.
Huwaytib b. ʿAbd al-ʿUzzaṣ11
Maḥmūd b. al-Raḥš12
ʿAbd Allah b. Ṭaḥlaba b. ʿUṣāyra12

Some of the Companions bearing the paidonymic “Abū ʿAbd Allah” are
al-Zubayr b. al-ʿAwwām13
al-Ḥusayn b. Ṭaʿlīb b. ʿAbi ʿAlī b. ʿĀli b. Ṭalīb
Salūm al-Fārisī
ʿAmīr b. Raḥīm b. ʿAdawī14
Ḥudhayfah b. al-Yamān
Kaʿb b. Malīk15
Rāfīʿ b. Khadrī16
ʿUmarā b. Ḥazmī17
al-Nuʿmān b. Bashīr
Jaʿbur b. ʿAbd Allah
ʿUthmān b. Ḥunayf
Ḥāritha b. al-Nuʿmān18

The following seven are Ansarītes:
Thawbān,9 the client of the Messenger of God (God be pleased with him)
al-Mughīra b. ʿAbd al-ʿUzzaṣ
Shurābīl b. ʿAbd al-ʿUzzaṣ
ʿAmīr b. al-ʿĀṣ
Muḥammad b. ʿAbd Allah b. JabĪsh
Maʿṣīl b. Yāsār al-Muṣānī20
ʿAmīr b. ʿAmīr al-Muṣānī22

Some of the Companions bearing the paidonymic “Abū ʿAbd al-Raḥmān” are
ʿAbd Allah b. Maṣʿūd

11 Ibn ʿAbd al-Barr, Ṣafāḥ, 3:399–400.
12 Ibn ʿAbd al-Barr, Ṣafāḥ, 3:876.
13 Al-Zubayr was a cousin of the Prophet and a nephew of his wife Khadija. Like Ṭalīb, he died in the Battle of the Camel in 36/656; EF, 4:1215–5.
16 Rāfīʿ b. Khadrī was a prominent Madīnesī religious authority who died in the year 74/693 at the age of eighty-six; Dhaḥabī, Ṣiyār, 3:181–3.
17 Ibn ʿAbd al-Barr, Ṣafāḥ, 3:1141.
19 Ibn ʿAbd al-Barr, Ṣafāḥ, 1:218.
22 There seems to have been no such person. Prof. ʿAbd al-Raḥmān suggests that Abū ʿAbd Allah ʿAmīr b. ʿAmīr al-Muṣānī (Ibn ʿAbd al-Barr, Ṣafāḥ, 3:1196) was meant; Ṣaqāqdaṣma, 582.

26 Ibn ʿAbd al-Barr, Ṣafāḥ, 3:1248.
27 Ibn ʿAbd al-Barr, Ṣafāḥ, 2:549–50.
28 Ibn ʿAbd al-Barr, Ṣafāḥ, 1:183.
There are many instances of this and someone not acquainted with them may almost come to think that the nicknames are names (asāmi') and thus place a person referred to by his name in one place and the same person referred to by his nickname in another place, as two separate individuals. This befell many writers. The expert Abū Bakr Aḥmad b. ʿAbd al-Rahmān al-Shirāzī and the expert Abū l-FAḍl b. al-Falaki were among those who composed works on this subject. Nicknames are subcategorized into those which may plausibly be applied—these are the ones the person nicknamed does not object to—and those which are impermissible—and these are the ones the person nicknamed dislikes. The following is an illustrative sample of both types.

We heard that the expert ʿAbd al-Ghānī b. Saʿīd said, “Two distinguished men to whom ugly nicknames stuck were Muʿāwiyah b. ʿAbd al-Karim al-Ḍall (the misguided) he went astray only on the road to Mecca—and ʿAbd Allāh b. Muhammad al-Ḍaʿīf (the weak) he was only physically weak and not weak in his ḥadīth.” A third is ʿArīm (vicious) Abū ʿĪsā b. Nūrūm b. Muḥammad b. al-Ḍaḳl al-Sadūṣī and he was a pious man who was far from vicious.

Al-Ḍaʿīf [that is, ʿAbd Allāh b. Muḥammad] is Abū Muḥammad al-Tarsūṭī. He heard ḥadīth from Blind Abū Muʿāwiyah and others. Abū Ḥātim al-Raṣīl wrote ḥadīth from him and Abū Ḥātim b. Ḥibbān claimed that he was [antiphrasically] called “al-Ḍaʿīf” on account of his exactitude and accuracy.¹

Ghmūdar (troublemaker) was the nickname of Abū Bakr Muḥammad b. Jaʿfar al-Baṣrī. The reason for it which we heard was that Ibn Jurayj came to al-Baṣra

---


² Munābāh al-qanāt fi muḥāfaṣat al-naṣṣ; Hujj Khālīfah, Kadhī, 2.col. 1858.

³ Bkhtārī, al-Tarīkh al-kabīr, 4:337; Ibn Abī Ḥātim, Jārnī, 4:381–2. The epithet dālī often refers to irregularity in religious doctrine.

⁴ Ibn Abī Ḥātim, Jārnī, 2:2:163.

⁵ Abū Muʿāwiyah Muḥammad b. Khāzīm al-Kūff (113/731–194/810 or 195) was considered to be particularly strong in the ḥadīth of his teacher al-Maṣḥī; Dhahabī, Sīyās, 9:73–8.


⁷ Suyūṭī, Taḥrīr al-ṣurūr, 2:290.

⁸ Thaqāṭ, 8:362.

⁹ The other sources I consulted give his kunya as “Abū ʿAbd Allāh.”
and transmitted the hadith of al-Hasan al-Baṣrī to the Baʿrāns. They censured him for that and stirred up trouble.10 Muḥammad b. Jaʿfar agitated a lot and Ibn Jurayj said to him, “Be quiet, ghunṣar!” The Hejazians term someone who incites discord ghunṣar. There were other “Ghunṣars” after him, each of whom bore it as a nickname, including

Abū ʿl-Husayn Muḥammad b. Jaʿfar al-Rāzī, Ghunṣar,11 he transmitted hadith from the expert Abū Hātim al-Raṣīl and others.

Abū Bakr Muḥammad b. Jaʿfar al-Baghdādī, Ghunṣar,12 the widely traveled expert: the expert Abū Nuʿaym [al-Iṣḥāḥānī] and others transmitted hadith from him.


There were others who bore that nickname who were not named “Muḥammad b. Jaʿfar.”

- Ghunṣar (Persian: ghanṣar, rouge) was the nickname of an early transmitter, Abū Ahmad Ṣaʿīd b. Muṣʿab al-Taymi al-Bukhārī.14 He transmitted hadith from Malik, ʿSunān al-Thawrī, and others. He was nicknamed “Ghunṣar” because of his rosy cheeks.

Another “Ghunṣar” was a later transmitter, namely the expert Abū ʿAbd Allāh Muḥammad b. Abī al-Bukhārī.15 He was the author of Taʾrīkh Bukhārī (History of Bukhara) and died in the year 412 [1021 AH]; God knows best.

- Ṣaʿqā (thunderbolt): he was the expert Abū Yahya Muḥammad b. ʿAbd al-Raḥīm.16 Bukhārī and others transmitted hadith from him. The expert Abū ʿAlt al-Hasayn b. ʿAlt al-Nisābūrī said that he was nicknamed

10 Apparently the Baʿrāns felt that it was presumptuous for an out-of-towner to try to teach them the hadith of their local hero.
11 Dhaḥabī, Siyār, 16:217, no. 149.
13 He was a Suff who moved to Egypt and died there in 357/968 or 358; Dhaḥabī, Siyār, 16:215–16, no. 146.
14 Abū Khalīfa al-Fadl b. al-Ḥabīb al-Jumālī (206/821–305/917) was an expert in hadith as well as secular literature; Dhaḥabī, Siyār, 14:7–11.
15 He was a prominent transmitter in Bukhara who died at the end of 386/992; Dhaḥabī, Siyār, 8:487–8.
16 Not much seems to have been recorded about this Ghenṣar (337/948–412/1021). He is said to have received his nickname on account of his great interest in the hadith of the earlier Ghenṣar, although he was not, of course, a student of his; Sezgin, G-S, 1:135.
17 Ṣaʿqā (185/801–255/969) was a respected transmitter of hadith; Dhaḥabī, Siyār, 12:295–6.

“Ṣaʿqā” because of his learning and the intensity of his study and pursuit [of hadith].

- Shabāb (youthfulness) was the nickname of Khalīfa b. Khayyāt al-ʿUṣfūri,17 the author of Taʾrīkh (History). He heard hadith from [the earliest] Ghunṣar and others.

- Zanay (little black man) was the nickname of Abū Ghassān Muḥammad b. ʿĀmr al-Raṣīl,18 Muslim and others related hadith from him.

- Rusta (Persian: sprout) was the nickname of ʿAbd al-Raḥmān b. ʿUmar al-Iṣḥāḥānī.19

- Ṣanayd was the nickname of al-Ḥusayn b. Dāwūd al-Miṣṣāṭ,20 the author of the Qurʾān commentary. The experts Abū Zurʿa [al-Raṣīl], Abū Hātim [al-Raṣīl] and others related hadith from him.

- Bandar (Persian: washer) was the nickname of Muḥammad b. Bashshār al-Baṣrī.21 Bukhārī, Muslim and many others transmitted hadith from him. Ibn al-Fakhrī said that he was given this nickname because he was the “washer” of hadith.

- Qāṣa (caesar) was the nickname of the well-known Abū ʿl-Naḍr Ḥashim b. al-Qāṣim.22 Ahmad b. Ḥanbal and others transmitted hadith from him.

- Al-Aḥfāṣ (dim-eyes) was the nickname of several people, including the grammarians Ahmad b. ʿImrān al-Baṣrī. An early scholar of hadith, he transmitted from Ẓayd b. al-Ḥabīb23 and others. He has a book entitled Gharib al-Muṣawṣaṣ (Rare Words in Mālik’s Muṣawṣaṣ). There were three famous Akhlaṣe later who were grammarians.

The earliest was Abū ʿl-Khaṭṭāb Abū al-Ḥanīfah b. ʿAbd al-Majīd24 and he was the one Sibawayhi mentioned in his Kitāb (Book).

20 Ibn Abī Ḥātim, Jābl, 41:3:34.
21 Abū ʿl-Faraj Abū Allāh b. ʿUmar al-Iṣḥāḥānī (d. 250/864) was an important student of Abū Ḥamīd al-Raṣīl; Dhaḥabī, Siyār, 12:242–3.
22 Ṣanayd died in 226/841; Dhaḥabī, Siyār, 16:628–7. “Ṣanayd” would appear to be the diminutive form of ṣanāʿ, prop, support, etc. Nothing I have read sheds any light on the origin or exact sense of this unusual nickname.
23 Abū Bakr Muḥammad b. Bashshār al-Baṣrī (167/784–252/866) was one of the most prominent transmitters of hadith in his day; Dhaḥabī, Siyār, 12:144–9.
24 Abū ʿl-Naḍr Ḥashim b. al-Qāsim al-Layḥī al-Khurṣīstānī (134/752–201/822) was an important transmitter in Baghdad; Dhaḥabī, Siyār, 9:545–9.
25 Ẓayd (ca. 130/748–203/819) left his hometown of Marv and traveled extensively to collect hadith. It is said that he even reached al-Andalus; Dhaḥabī, Siyār, 9:393–5.
26 Little seems to have been recorded about the grammarians known as al-Akhlaṣ al-Ḳabbā, Qaṣṣ, Ḥabīb al-Rawātī, 1:158–9.
27 Sibawayhi (d. ca. 180/796) was the father of Arabic grammar; EF, 9:524–31; Sezgin, G-S, 9:51–63.
The second was Abu l-Hasan Sa'id b. Maṣʿada⁸ and he is the one who related Kitāb Sibawayh (The Book of Sibawayh) and was a student of Sibawaih.


• Marābaṭ (man with bushy eyebrows) was the expert Muḥammad b. Ibrāhīm al-Baghdādī.¹¹

• Jazara (carrot) was the nickname of the expert Ṣāliḥ b. Muḥammad al-Baghdādī.¹² He was nicknamed this because he heard from one of his teachers what was related from ʿAbd Allāh b. Busr to the effect that he used to employ a khurāza (bead) as a magical charm [to cure sick people]. He misread it, saying, jazara, and it stuck to him. He was a wag about whom humorous stories are related.

• ʿUbayd al-Ṣafī (little believer, the calf) was the nickname of the expert Abū ʿAbd Allāh al-Ḥusayn b. Muḥammad b. Ḥathim al-Baghdādī.

• Kīlāja (a unit of weight equaling about five-and-three-quarter pounds) is the expert Muḥammad b. Ṣāliḥ al-Baghdādī.¹³

• Muḥammad (he—he or it)—did not suffice him, consisting of the negation [that is, ma] and the verb ghamma, was the nickname of ʿAllāb b. ʿAbd al-Samad. He is the expert ʿAlī b. ʿAbd Allāh b. ʿAbd al-Samad al-Baghdādī.¹⁴ The two nicknames are combined and he is called “Allāb Muḥammad.” We heard that Yahyā b. Maṭn gave these five Baghdādī their nicknames and they were early students of his and experts in ḥadīth.

—

28 Known as al-Akhfash al-Awsat (d. 213/830), he wrote works on the vocabulary of the ḥadīth and Qasīm, Sezgin, G.43, 8:189–89.
29 Al-Akhfash al-Awsat (ca. 235/849–315/927) lived in Baghdad and was an expert in grammar and lexicography; Sezgin, G.43, 8:174; 9:161.
30 Thaʿlab (200/815–291/904) was one of the most celebrated grammarians of his age; Sezgin, G.43, 8:914–7; 9:940–2.
31 The grammarian al-Muḥarrad (210/826–285/898) was born in al-Baqea and spent most of his life teaching in Baghdad, where he and Thaʿlab competed for dominance; EF 7:279–82.
32 Marābaṭ (d. 236/850) was a prominent student of Yahyā b. Maṭn; al-Khaṭṭāb al-Baghdādī, Tārīkh Baghdad, 1:388–9. Lane writes that the epithet “marābaṭ” is applied to “a man whose eyebrows have much hair; as though he had four eyebrows”; Lexicon in.
33 Jazara was born in Baghdad in 205/821. He moved to Biskara in 266/880 and lived there until his death in 293/906; Dhaḥabi, Siyār, 14:23–33.
34 Kīlāja (or perhaps Kaylaj) died in Mecca in 291/904; Dhaḥabi, Siyār, 12:524–6.
35 He was a minor transmitter of ḥadīth who died in 289/902. He is said to “have had many ḥadīth but little character.” His nickname is sometimes given as “Ma Ghammaḥāt”; Dhaḥabi, Siyār, 13:429.
36 That is, Marābaṭ, Jazara, ʿUbayd al-Ṣafī, Kīlāja and Ma Ghammaḥāt; see al-Khaṭṭāb al-Baghdādī, Tārīkh Baghdad, 1:388.
37 Abū Ṭālib al-Ḥasan b. Ḥammād al-Baghdādī (d. 241/855) seems to have been a well-respected scholar of ḥadīth; Dhaḥabi, Siyār, 11:392–3.
38 Abūdān (ca. 140/757–221/836) was one of the greatest ḥadīth scholars of his day in Marv; Dhaḥabi, Siyār, 10:270–72.
39 Ḥamdan (182/798–264/878) was a well-traveled transmitter of ḥadīth from Khurṣīdat; Dhaḥabi, Siyār, 12:384–8.
40 Wahbī was a scholar of ḥadīth who died in Waṣīt in 239/854; Dhaḥabi, Siyār, 11:462–4.
This Category concerns those names and gentilics which are uniform – that is, agree – in regard to their written form but differ in their pronunciation. This is an exalted discipline and those transmitters who are ignorant of it stumble often and never want for someone to make them feel shame. This information is diffuse and there is no general rule to which one can make recourse for most of it. Exactness is attained only by mastering specific data. Many useful books have been written on this Category and one of the most complete, despite its shortcomings, is ‘Abd Naṣr b. Makhūl’s Ḫmāl. The following are some of the oft-mentioned things which come under the heading of accurately recording words. Accuracy in this area consists of two subcategories, the general and the particular.²

Subcategory 1

Examples are Sallām and Salām. All of the instances of this name which you will encounter will be “Sallām,” except five and they are

- Salām, the father of the Companion ‘Abd Allāh b. Salām al-Isrā‘īl.³
- Salām, the father of Muḥammad b. Salām al-Bikandi al-Bukhārī,¹ the teacher of Bukhārī: Al-Khaṭṭīb [al-Baghdādī] and Ibn Mākūl mention him solely as “Salām.” The author of al-Maṭālīb² (The Rising Places) said, “Some pronounce it ‘Salām’ and others pronounce it ‘Sallām,’ and the latter is more common.” “Salām” is better established and it is what Ghuṇjar [that is, ‘Abd Allāh Muhammad b. Aḥmad al-Bukhārī] mentioned in his Ṭārīkh Bukhārā, and he knew the inhabitants of his region best.

---

¹ That is, the instances where the basic consonantal skeletons of the words are the same, or very similar, so the words have to be differentiated by close attention to vocalization and pointing.
² It will be seen that by “the particular” Ibn al-Ṣalīḥ means the instances of homography which occur in the Aḥṣāṣṣa of Mālik and the Ṣaḥīḥ of Bukhārī and Muslim.
⁴ Muhammad b. Salām was a sedulous student of ḳadāth who died in 225/838; Dhabāḥib, Siyar, 10:628–30.
⁵ This is an allusion to Abu Isāq Ibrāhīm b. Yūsuf, known as Ibn Qudā‘il (905/1111–969/1174); Broekelmann, G. A., 1:570–1; Suppl. 1:633. His Maṭālīb al-anwār was an abridgment of al-Qan‘iyy’s Masha‘iq al-anwār; see ḩajj Khalīfah, Ka‘b, 2:cols. 1687, 1715.
• سلام b. محمد b. ناهج b. مقدسي: the expert Abu Ṭalib and Ṭabarani related hadith from him and Ṭabarani called him “Salama.”

• سلام, the grandfather of the Mu'tazilite speculative theologian Abu 'Ali Muhammad b. Abu al-Wahhab b. Salam b. Jubbah.  

• Al-Mubarrad said in his Kāmil, “There is no Arab named ‘Salām,’ except the father of [the Companion] Abu ʿAbd Allāh b. Salām and Salām b. ʿAbd ʿl-Ḥaqayq.” Others add Salām b. Miṣḥam, a wine merchant who lived in pre-Islamic times. However, the well-known form of his name is “Salām.” God knows best.

‘Umāra and ‘Imāra: we do not have an “‘Imāra” except the Companion Ubayy b. ʿImāra and some even pronounce his name “‘Umāra.” Everyone else is “‘Umāra.” God knows best.

Karīs and Kurayz: Abu ʿAlī al-Ghashāni in his book Tasyiq al-muhmal (Fixing Unpointed Words) from Muhammad b. Waddah that “Karīs” occurs in the tribe of Khuzā'ah and “Kurayz” is used in the tribe of ʿAbd Shams b. ʿAbd Manaf. “Kurayz” is also found elsewhere. We do not add Ayyub b. Kurayz, the transmitter from ʿAbd al-Raḥmān b. Ghamm, to the “Karīzes” on the basis that ʿAbd al-Ghānī b. ʿĀṣir rendered his father’s name as “Karīz,” since it was actually “Kurayz,” as Dāraquṭnī and others gave it.  

Heṣām is the form used among the tribe of Quraysh and Ḥarrām among the Anṣārites. God knows best.

6 Abu Ṭalib Ahmad b. Naqr b. Ṭalib b. Ṭalib b. Baqir al-Baghdadi was a teacher of Dāraquṭnī. He died in Baghdad in 323/935 at over seventy years of age; Duhayth, Simur, 15/68.


8 Jubbah (325/840–913/15) was one of the most celebrated Mu’tazilite theologians of the third/ninth century; EF, 2:568–70; Sezgin, G. AS, 1:621–2.


10 Ibn Iṣḥāq said that he was the chief of the Jewish tribe of the Banu ‘l-Naṣr during the time of the Prophet’s mission; The Life of Muhammad, 361.

11 Ibn ʿAbd al-Barr, Ta’rikh, 1:70.

12 Al-Husayn b. Muhammad (427/1035–498/1105), perhaps better known as Abu ʿAlī al-Jayyini, was an Andalusi expert in the Arabic language; Duhayth, Simur, 19/148–51. His Tasyiq al-muḥmal wa-tayyiq al-muḥmal set down the correct pronunciation of the problematic names in Bukhari and Muslim; see ʿAbd ʿl-Khāṭir, Kāshf, 1:420, Sezgin, G. AS, 1:141. The section of the work concerned with nicknames has recently been published as Kāshf al-ʿAqā, ed. Muhammad Abu ʿl-Fadil (al-Muhammadiya, 1996).

13 Muhammad b. Waddah (199/815–286/899) was a scholar from Cordova; Sezgin, G. AS, 1:474–5.


15 The Caliph ʿUmar named Abu ʿAbd al-Rahman b. Ghaib (d. 78/697) to Syria to teach religious law. Scholars disagreed as to whether he was a Companion or a Following; Duhayth, Simur, 4:45–6.

16 Abu ʿAlī Ahmad b. Muhammad b. Ahmad al-Burdun (or al-Bardun) died 426/1035–498/1105) was an expert in the field of hadith who composed a book on dreams of the Prophet; Duhayth, Simur, 19/219–21.

17 Umm al-Hadith, 221.

18 Abu ʿl-Safar died in 113/731; Duhayth, Simur, 5:70.


20 I have not found any information about this person.

21 Abu Mansur al-Azhari (282/895–370/980) wrote a number of lexico-graphical works; EF, 1:822.

22 ʿAbd b. ʿAthirat ibn died in 228/843 in Tus; Duhayth, Simur, 10:569–71.

23 This appears to be the Ghanimah Ibn Abu ʿAbd al-Barr identifies as “rajul min al-Saḥaba madītkī fi asl Bāb;” ʿIrāb, 3:1255–6.

24 I have not located this transmitter in any of the sources I consulted.

25 This appears to be a reference to the prominent Shiite transmitter of hadith Abu Sulayman Jaʿfar b. Sulaymān al-Dabār al-Bayy (d. 178/794); Duhayth, Simur, 8:197–200.

26 I have not succeeded in uncovering any information about this woman.
Musawwar and Miswar: “Musawwar” is the form of the name of the Companion Musawwar b. Yazid al-Maliki al-Kahili and Musawwar b. ‘Abd al-Malik al-Yarbūḥ, from whom Ma‘n b. 9sa related hadith. Bukhari mentioned him. So far as we know, the rest are “Miswar.” God knows best.

Al-Hammāl (porter) and al-Jammāl (camel driver): we do not know among the transmitters of hadith – or at least those mentioned in the books of hadith in general circulation – of an instance of “al-Hammāl” as either an attribute or a name, except in the case of Hārūn b. ‘Abd Allāh al-Hammāl, the father of the expert Muḥāb b. Hārūn al-Hammāl.

The expert ‘Abd al-Ghant related that Hārūn was a hawk in hawking (hazzaz) and, when he renounced the world, he became a porter. Khalīl b. Ibn al-Falaki claimed that Hārūn was nicknamed “al-Hammāl” because of the great amount of knowledge he “carried.” I do not regard what they said as correct.

The others are “al-Jammāl,” including Muḥammad b. Mihrān al-Jammāl, from whom Bukhari, Muslim and others transmitted hadith. God knows best.

Sometimes in this category one encounters names in which it is impossible to make a mistake and one is correct no matter how one pronounces them, as is the case, for example, with 9sa b. Abī 9sa al-‘Arbā‘a. He is also called “al-Khabāb” and “al-Khayyāt.” However, he is famous as “9sa al-‘Arbā‘a.” He was a tailor (khayyāt) and then abandoned that and became a dealer in wheat (banna‘). Later, he left that too and became a camel-fodder merchant (khabāb), selling the mixture of leaves (khahat) which camels eat. The same is true of Muslim al-Khabāb in whom the three attributes are also united. The authority Dāraqaṭî related that these attributes came together in these two individuals. God knows best.

27 Ibn ‘Abd al-Barr, Jārīf, 3:1400.
28 I have not succeeded in identifying this Musawwar.
29 Ma‘n (d. 198/814) was one of the most prominent students of the master Malik; Dihabat, Sijar, 9:304–6.
30 Hārūn al-Hammāl (171/788 or 172–243/858) was regarded as a reliable transmitter of hadith; Dihabat, Sijar, 12:115–16.
31 Irshad, 2:599–600.
32 Abī Ja‘far Muhammad b. Mihrān al-Jammāl al-Rāzī (d. 239/853) was considered one of the greatest hadith transmitters of Khurdtān in his day; Dihabat, Sijar, 11:143.
33 Bukhari, al-Tariq al-kabir, 3(2):404–5, no. 2795, s.n. 9sa b. Maysara al-Ghifār; 405, no. 2794, s.n. 9sa b. Abī 9sa (see also note 3 on that page regarding 9sa b. Maysara b. Hayyān); Ibn Abī Hātim, Jarh, 3(1):290, 1606, s.n. 9sa b. Maysara al-Ghifār.

Subcategory 2

The accurate pronunciation of homographs in the two 9ṣahās or in those two books and Malik’s 9alawāt in particular. For instance,

Bashāhīr the father of Bundur, Muslim and Bashāhīr. The rest of those in the two books are: “Yasār.” Abū ‘Ali al-Ghassānī said this in his book. Sayyār b. Salāhī and Sayyār b. Abī Sayyār Wardān appear in both of the 9ṣahās. However, “Sayyār” is not in this exact shape, although it is similar. God knows best.

Everything in the two 9ṣahās and the 9alawāt with the form of “Bashāh” is pronounced “Bishār,” with four exceptions and they are “Bustā.” They are the Companion Abū Allāh b. Bustā al-Mazīr; Bustā b. Sa‘dī, Bustā b. Ubayy Allāh al-Haḍrami and Bustā b. Miḥān al-Dīlī. For Ibn Miḥān, “Bishār” is also given. Aḥmad b. Saḥīl al-Miṣri related the pronunciation “Bishār” from a number of Ibn Miḥān’s children and members of his tribe. Malik and the majority of the experts gave the first version of the name [that is, “Bustā”]. God knows best.

Everything in these books with the form of “Bashāh” is “Bashāh” with four exceptions. Two of them are “Bushāh” and they are Bushāh b. Ka‘b al-Adawī and Bushāh b. Yaṣār. The third is Yaṣār b. A‘mār, who is also called “Usāyir.” The fourth is Qatān b. Naṣārī. God knows best.

Everything in these books with the form “Yazād” is “Yazād,” with three exceptions:

2. Muslim b. Ar‘āra b. al-Birānī. In Kitāb ‘Umdat al-muḥādāthīn (The Hadith Transmitters’ Guide) and elsewhere it is given as “Baranda.”

36 Sayyār b. Wardān (d. 122/740) was famed for his piety; Dihabat, Sijar, 5:391–2.
37 That is, the consonantal outline of “Sayyār” differs slightly from that of “Bushāh” and “Yasār.”
38 The ascetic Bustā b. Sa‘dī died in the year 100/719; Dihabat, Sijar, 4:594–9.
40 Dihabat, Sijar, 4:351, no. 131.
41 Dihabat, Sijar, 4:591–2.
42 The Follower Yaṣār died around the year 857/704. Shu‘ba was the one who called him “Usāyir.” Bukhari, al-Tariq al-kabir, 4(2):422; Ibn Abī Hātim, Jarh, 4(2):308.
43 Abī ‘Abd Allāh Qasim b. Naṣaṣ al-Ghubārī al-Bayrī was known as al-Dīrīt (the wine skin); Ibn Abī Hātim, Jarh, 3(2):138.
44 Baraṣyā (d. ca. 140/757) was a controversial transmitter of hadith; Dihabat, Sijar, 6:251–2.
46 The anthropomorphist Ḥanbalī Abū Muhammad Abī al-Ghārāb b. Abī al-Walīd al-Maqdisī (1481/1486–600/1203) was the author of this work; Hājī Khatib, Kafk, 2:col. 1171.
The first pronunciation is more common and Ibn Mālikī mentioned nothing else.


Everything appearing in the books with the form of “al-Barāʾ” is “Barāʾ,” except Abū Maṣḥar al-Barāʾ and Abu l-ʿAṭiya al-Barāʾ. A “Barāʾ” is someone who fashions (yābīl) lutes. God knows best.

In the two ʿAbīs and Mawāṣṣaṭ, there is no “Jariya,” except Jariya b. Qudama and Yazid b. Jariya. The others are “Hariha.” God knows best.

In these books there is no “Hariz,” except Ḥariz b. ʿUthmān al-Rahbān al-Ḥimṣi and the judge Abū Ḥariz ʿAbd Allah b. ʿAl-Ḥusayn, the transmitter from ʿIkrima and others. The others are “Jarir.” Often they are confused with “Ḥudayr,” and in these books the Ḥudayra are the father of ʿImrān b. Ḥudayr and the father of Ẓayd b. Ḥudayr and Ziyād b. Ḥudayr. God knows best.

In these books there is no “Ḥirāsh,” except the father of Ṣaʿīd b. Ḥirāsh. The rest of those whose name takes this form are “Khirāsh.” God knows best.

In these books there is no “Ḥastān,” except Abū Ḥastān ʿUthmān b. ʿAṣim al-Asad.  The rest are “Ḥusayn.” All of these are “Ḥusayn,” except Abū Sāsān Ḥusayn b. al-Mundhir. God knows best.

Everything in these books with the form of “Ḥāsim” and “Abū Ḥāsim” is pronounced “Ḥazīm,” except Abū Muʿāwiyah Muḥammad b. Khāsim al-Ḍarr. God knows best.

Those who appear in these books as “Ḥabban” are Ḥabban b. Munqīlḥ – he was the father of Wāṣiṭ b. Ḥabban, the grandfather of Muḥammad b. Yahya b. Ḥabban and the grandfather of Ḥabban b. Wāṣiṭ b. Ḥabban – and Ḥabban b. Hīlāl, who is referred to with and without his lineage and who was a transmitter from Shuʿba b. ʿAl-Ḥajjāj, Wuhayb b. ʿAl-Ḥajjāj, Ḥannām b. Yahya, ʿAbān b. Yazid, Sulaymān b. al-Mughirah and Abū ʿAwāna. Those in these books who are “Ḥibbān” are Ḥibbān b. ʿAṭiya and Ḥibbān b. ʿAsāfīn, that is, the “Ḥibbān” who is referred to without a lineage as transmitting from ʿAbd Allah – and “ʿAbd Allah” here is ʿAbd Allah b. al-Murābāk. The name of Ibn al-ʿAriqa is also “Ḥibbān.” The rest are “Ḥayyān.” God knows best.

Those who appear in these books as “Khubayb” are Khubayb b. ʿAdī, Khubayb b. ʿAbd al-Rājamān b. Khubayb b. Yasaṣ – and he is the “Khubayb” referred to without any lineage as a transmitter from Hafs b. ʿAṣim and from ʿAbd Allah b. Muḥammad b. ʿAṣim – and Abū Khubayb ʿAbd Allah b. al-Zubayr. The rest are “Ḥabban.” God knows best.

In these books there is no “Huwaym” except Huwaym b. ʿAbd Allah and Ruṣayyiq b. Ḥuwaym. God knows best.

Everything in these books written as “Rahāʾ” is “Rahb,” except Ziyād b. Liyāb and he is Abū Qays, the transmitter from Abū Hurayra on the portents of the Day of Judgement and the dissolution of the unity of the Community.

59 Ibn ʿAbd al-Barr, Ṭaʾwīl, 1:318.
63 ʿAbū Ḥabīb Ḥabban b. Hīlāl al-Bihālī (ca. 130/748–216/831) was a respected Basran transmitter of ṣaḥīḥ; Ḥabib, Ṣiyar, 7:296–301.
64 Sulaymān b. al-Mughirah (d. 165/782) was also a prominent transmitter of ṣaḥīḥ in al-Basra; Ḥabib, Ṣiyar, 7:415–19.
65 Abū ʿAwāna al-Waddāq b. ʿAbd Allah (d. 176/792) also transmitted ṣaḥīḥ in al-Basra; Ḥabib, Ṣiyar, 8:217–22.
66 I have not found an entry on this Ḥabib in the sources I consulted.
67 Ḥabīb b. Mūsā b. Ḥabīb al-Dhahabī died in 331/944; Ḥabib, Ṣiyar, 11:11.
68 I have not found any information about Ibn al-ʿAriqa.
69 Khubayb b. ʿAdī was a Companion; Ḥabib, Ṣiyar, 1:246–7.

47 The Shi`ite transmitter ʿAlī b. Ḥāshim died around 180/796; Dhahabi, Ṣiyar, 8:342–5.
52 Although Ḥariz (80/499–630/780) was rated a reliable transmitter of ṣaḥīḥ, there was a suspicion that he hated the caliph (ʿAbb; Dhahabi, Ṣiyar, 7:79–81.
54 ʿImrān b. Ḥudayr was a Basran transmitter of ṣaḥīḥ who died in 149/766; Dhahabi, Ṣiyar, 6:363–4.
55 In the works I consulted, I could find no entry on Ziyād’s brother Ẓayd.
57 It is said that the Follower Rīhā b. Ḥirāsh never told a lie; Dhahabi, Ṣiyar, 4:359–62.
58 Abū Ḥastān (d. ca. 128/746) was a highly regarded Kufan transmitter of ṣaḥīḥ; Dhahabi, Ṣiyar, 5:412–17.
majority of scholars pronounce it “Riyâh,” although Bukhârî did give it both ways, “Rabaḥ” and “Riyâh.” God knows best.

“Zuhayd” and “Zayyad” do not appear in the two Ṣaḥîḥs, with the exception of Zuhayd b. al-Ḥarith al-Yarmî. In the Mawṣū’ah, there is only Zuyayd and he is Zuyayd b. al-Ṣanî. God knows best.

There is a single “Ṣalīm” in these books and he is Salīm b. Hayyān. The rest are “Ṣulaym.” God knows best.

In these books are Salīm b. Zarto,Salīm b. Qatayba,Salīm b. Abî l-Dhayyâl and Salīm b. Abî al-Ralîm. The rest are “Ṣalīm.” God knows best.

In these books are Surayj b. Yûnas,Surayj b. al-Nûrîn and Ahmad b. Abî Surayj. The rest are “Ṣharayb” in these books. God knows best.

In these books are Salmân al-Farrîsîn, Salmân b. Amîr,Salmân al-Agharî and Abî al-Râjîmân b. Salmân. The rest are “Ṣalaymân.” Abî Ḥâzîm al-Ashârî – the transmitter from Abî Hurayra – and Abî Rajî – the client of Abû Qîlaba – both bore the name “Salmân,” but are referred to by their patronymic. God knows best.

In these books “Ṣalîma” is ‘Amr b. Salîma al-Jarmî, the prayer leader of his people. The Banû Salîma were a tribe of the Anṣârites. The rest are “Ṣalîma.”

However, “Abî al-Khâlîb b. Salâma” in the book of Muslim is given there as both “Ṣalîma” and “Ṣalama.” God knows best.


“Ṣubayd” is pronounced “Ṣubayd” wherever it occurs in these books.

Likewise, “Ṣubâda” is pronounced “Ṣubâda” wherever it occurs, except in the case of Muhammad b. ‘Abdâ b. al-Ṣâîsî, one of the teachers of Bukhârî. God knows best.

“Abda” is pronounced “Abda” wherever it occurs in these books, except in the case of ‘Amir b. ‘Abda – who is mentioned in the introduction to Muslim’s book – and Bâjilâ b. Abada. However, there is disagreement regarding them. Some also give them as “Abda.” Some of the transmitters of Muslim’s book have “Ṣâmîr b. ‘Abî” and that is incorrect. God knows best.

In these books “Abâd” is pronounced “Abbad,” except in the case of Qays b. Ṣubâd. God knows best.

There is no “Ṣuqayl” in these books, except Ṣuqayl b. Khalîl, Yâhî b. Ṣuqayl, and Banû Ṣuqayl for the tribe. The rest are “Ṣuqîl.” God knows best.

96 Ibn Abî al-Barr, Isâfî, 4:1941.
98 Abî Abî al-Râjîmân ‘Abdâ b. Ḥumayd b. Suqayl al-Kâfî (1077/196–198) was a highly regarded transmitter of hadîth; Bukhârî, Ṣiyâr, 8:508–10.
104 The respected transmitter Abî Khalîl ‘Uqayl b. Khalîl al-Aylî died in 143/758 in Egypt around the year 144/761; Bukhârî, Ṣiyâr, 6:301–3.
These books. These works also contain a “Harir,” namely Yahya b. Bishr,17 the teacher of Bukhari and Muslim. God knows best. They also contain a “Jarir,” namely Yahya b. Ayuth al-Jariri18 in the book of Bukhari, one of the descendants of Jarir b. ‘Abd Allah [al-Baja’i].

“Jarir” in these books is a single individual and he is the Sa’d19 whose gentile refers to al-Jar, a seaport on the coast of Medina, by Jutha [that is, modern-day Judda]. God knows best. Everyone else is “Hariri.” God knows best.

“Hizami” is pronounced “Hizami” wherever it occurs. God knows best.

“Salami,” when it is applied to an Anṣāri, is “Salami,” a gentile referring to the Banu Salima. Jabir b. ‘Abd Allah and Abu Qatada are representatives of them. The experts in the Arabic language pronounce the gentile form “Salami,” like “Namari,” “Sadafi” and similar ones. Most of the scholars of hadith pronounce it “Salami” – in accordance with the original name [that is, Salima] – and that is a solecism. God knows best.

“Hamadhanī” does not occur in the two Sahih and the Musawwiran. Everything in them with this shape is “Hamadhanī.” Abu Naṣr b. Malik1 has said, “Hamadhanī: Among the ancients ‘Hamadhanī’ predominated and among the moderns ‘Hamadhanī’ is more common.” He is right. God knows best.

This is merely an outline. If a student were to travel to study this material, it would be a worthwhile journey, God – He is exalted – willing. It is the duty of the hadithologist to commit these homographs to the utmost part of his being. Regarding some of them there is a threat of undoing some of the previously mentioned unique names. I relied on the book of al-Qadi ‘Iyad20 for some of them. I seek refuge in God for this and for all of my affairs. He be He praised – knows best.

---

106 Abi Muhammad Shaybān b. Abī Shayba Farkhāk (140/757-236/853) was one of the most elevated transmitters of his day, Dihāsb, Siyar, 1(1):102–23.
107 Khalid b. Hisām (150/767-229/844) was an expert in the Qur’an, Dihāsb, Siyar, 10:576-80.
109 Abū Rāhir Muhammad b. al-Sabbāḥ al-Dinī (151/768-227/841) is best known for the Sunan he composed; Dihāsb, Siyar, 10:670–72.
110 Malikī b. Aww b. was born before the advent of Islam and died in the year 92/711; Dihāsb, Siyar, 4:171–2.
114 Aḥmad b. Ḥanbal described Abū Masʿūd Sa’dī b. Ḥiyāt al-Jarīrī (d. 144/761) as “the hadith transmitter of al-Baqir” in Dihāsb, Siyar, 6:153–6.
116 Dihāsb claimed that Sa’d al-Jarīrī transmitter of hadith from Abū Nāṣr al-Mundhirī b. Malikī b. ‘Abdī (d. 108/726 or 107); Siyar, 4:529–32.
117 Abū Zakariyya’ Yahya b. Bishr al-Hariri was a merchant who died in al-Kūfa in 229/844 (or 227); Dihāsb, Siyar, 10:647–8.
118 Yahya b. Ayyūb al-Jarīrī died around the year 160/777; Dihāsb, Siyar, 8:10.
120 This would seem to be a reference to Mashaṣṣir al-annār.