Category 54

HOMONYMIC NAMES, GENTILICS, AND SO FORTH

(Ma’rifat al-muttafıq wa-l-mustarıq min al-asma wa-l-unsab wa-naḤwihá)

This Category concerns the names and gentilics which are pronounced and written the same. This is in contrast to the previous Category, in which the names and gentilics had the same written form but differed in pronunciation. In the study of theoretical law, this phenomenon comes under the rubric of what is called “shared” (mustarık). More than one of the greats has erred because of it and “sharing” remains a breeding ground of mistakes in every discipline. Al-Khaṭṭīb has a book on it, Kitāb al-Muttafık wa-l-Mustarıq (Homonyms), which, despite its ample size, does not exhaustively treat the subcategories which I will mention, God – He is exalted – willing.

1. Different people who share the same name and whose fathers share the same name: an example of this is “al-Khalīl b. ʿĀḥmad.” There are six of them and al-Khaṭṭīb missed the last four.

The first of them was the Bāṣrīan grammarian and inventor of prosody. He transmitted hadith from ʿĀṣim al-ʿĀwal and others. Abu ʿl-Ḥabīb al-Mubarrad said, “If someone searched, he would not find anyone after our Prophet (Peace be upon him) whose name was ‘Āḥmad’ before the father of al-Khalīl b. ʿĀḥmad.” The historian Abū Bakr [b. Abī Khaythama] stated that he still heard the genealogists and secular historians saying that they do not know of anyone earlier. “Abu l-Safar Saʿīd b. ʿĀḥmad” was cited against al-Mubarrad – on the basis of the statement of Yahyā b. Maʿān regarding the name of his father – and he was earlier. Al-Mubarrad responded that most scholars say that he was “Saʿīd b. ʿAlī,” God knows best.

The second was Abū Bishr al-Muzani, also a Bāṣrī. He transmitted hadith from al-Mustanir b. Akhḍar from Muṣṭawīya b. Qurra. Al-Ḥabīb [b. Ḥabīb b. ʿĀṣim] al-Anbari and a number of others related from him.

The third was an Isfahāni who related hadith from Rawḥ b. ʿUbāda.

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2 Although both Bukhārī and Ibn Abī Ḥātim mentioned this individual in their entry on this al-Khalīl b. ʿĀḥmad, they do not seem to have provided an entry for him.
3 This would appear to be the Abu ʿl-Ḥabīb al-Khalīl b. Muḥammad al-ʿĀmir who transmitted hadith from Rawḥ b. ʿUbāda; Abū Nuʿaym al-Isḥāqī, Kitāb Dīrār akhbār Isḥāqī, 1:307–8.
4 Abū Muḥammad Rawḥ b. ʿUbāda al-Qayṣī al-Baṣri (d. 205/820) knew an enormous number of hadith and wrote several works on religious subjects; Schütz, GAs, 1:39–40.

The fifth was the judge Abū Sa‘īd al-Bustī al-Muhallabī.1 He was an excellent man who related ḥadīth from the aforementioned al-Khālī al-Sīrī. He transmitted Ibn Abī Khaythama’s Ṭabīrīkh (History) from Abū Māzāfīr al-Bakrī as well as ḥadīth from other scholars. The expert Bayhaqi related ḥadīth from him.

The sixth was also an Abū ‘l-Sa‘īd al-Bustī but he was “al-Shāfī‘ī”.11 He was an excellent man and active in several disciplines. He traveled to Andalusia and transmitted ḥadīth. He was born in 360 [971 AD]. He related from Abū Ḥāmid al-Isfahānī and others. Abū ‘l-‘Abbās al-‘Udhrī12 and others transmitted ḥadīth from him. God knows best.

2. Different people who share the same name, whose fathers share the same name and whose grandparents or even earlier ancestors share the same name: one example of this is “Abd Allāh b. Ja‘far b. Ḥamād.” There were four of them, all living in the same era.13

One of them was Abū Bakr al-Qāṭīr al-Baghḍādī,14 the transmitter from ʿAbd Allāh b. Ḥamād b. Ḥanbal.

The second was Abū Bakr al-Sa‘qāṭī al-Baṣrī,15 who also relates ḥadīth from an “Abd Allāh b. Ḥamād,” but in this case he is “Abd Allāh b. Ḥamād b. Ibrāhīm al-Dawrāqī.16

The third was a Dīnawāri17 who related ḥadīth from ʿAbd Allāh b. Muḥammad b. Sīnān18 from Muḥammad b. Kathir, the student of Ṣufyān al-Ṭawārī. The fourth was a Ṭabībī19 who related the Ṭabīrīkh (History) of Muḥammad b. Ṣa‘īd [b.] al-Ṭabīb20 from ʿAbd Allāh b. Jābir al-Ṭabīb.21

Another example of this is “Muḥammad b. Ya‘qūb b. Yūsuf al-Nisabūrī.” There were two of them, both in the same era. Abū ʿAbd Allāh al-Hakīm and others relate ḥadīth from both of them. One of them was known as Abū ʿAbd Allāh al-Aṣāmm22 and the other was Abū ʿAbd Allāh b. Al-Khāram al-Shaybānī, and he – not the first – is known as “al-Ḥāfīz.” God knows best.

3. Instances of different people sharing both the same patronymic and gentilic: an example of this is “Abū ʿImrān al-Jawāni.” There were two. One of them was the Followers Abū al-Malik b. Jābir23 and the name of the second was Mūsā b. Sahl,24 a Baṣrī who lived in Baghdad and related ḥadīth from Ḥishām b. ʿAmrīm and others. Dā’ūd b. Abī Māmā25 and others transmitted from him.

“Abū Bakr b. Ayāshī” is a similar case. There were three of them.

The first is the Qur‘ān reciter and transmitter of ḥadīth. The difference of opinion regarding his name (ihn) has already been mentioned.26

The second is Abū Bakr b. Ayāshī al-Himṣī, from whom Ja‘far b. ʿAbd al-Walīd al-Hāshimī transmitted ḥadīth. He was “unknown” and Ja‘far was not reliable.

The third is Abū Bakr b. Ayāshī al-Sulamī al-Bājaddā,27 the author of Kitāb Ghaṭr al- Ḥadīth (Rare Words in the Hadith). His name is

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5 This al-Khālīf b. Ḥamād was born in 289/902 and died in Farghāna in 378/988. He served as judge in Samarqand and was one of the most prominent Ḥanafī figures of his day; Duhābī, Siyās, 16:437–9.
6 Abū Muḥammad Yahyā b. Muḥammad b. Ṣa‘īd al-Baghdādī (228/842–318/930) was one of the great ḥadīth experts in Baghdad, Sāqīnī, G-45, I:176.
7 I could not find this al-Khālīf b. Abī Māmā in the sources I consulted.
8 I have been unable to locate any information about this individual.
9 I have found no information about this figure.
10 Abū Ḥāmid Abī Māzāfīr al-Baghḍādī (344/953–406/1016) was the head of the Shāfi‘īs in Baghdad; Duhābī, Siyās, 17:183–5.
11 Abū ʿl-‘Abbās Abī Māzāfīr al-Baghḍādī (353/1003–428/1085) was an Andalusian scholar who spent eight years in Mecca; Duhābī, Siyās, 18:567–8.
12 Contemporary scholars were accorded special attention because they could not be distinguished by their relative place in itāle.
13 Abū Māzāfīr b. Mālik al-Qāto’ī (d. 688/1290) was best known for transmitting Abī Māzāfīr b. ʿAbd Allāh’s Maṣna‘ī from his son ʿAbd Allāh; Sāqīnī, G-45, I:1200.
14 I could not find this Abī Māzāfīr b. Mālik in the sources I consulted.
4. The reverse of the previous type: an example of this is “Ṣāliḥ b. Abī Ṣāliḥ.” There were four of them.

One of them was the client of al-Tawālam b. Umaya b. Khalaf.28

The second was the son of Abū Ģaḍīr Ḥakwān al-Samman [al-Zayyāt], the transmitter from Abū Ḥurayra.

The third was Ṣalih b. Abī Ṣalih al-Sadīṣ.29 He related hadith from Abī and Ḥārīm ab. Ḫalil b. Riḍwān30 transmitted from him.

The fourth was Ṣalih b. Abī Ṣalih,31 the client of ʿĀmir b. Ḥurayth.32 He related hadith from Abū Ḥurayra and [the Qurʾān reciter and transmitter of hadith] Abī Bakr b. Ṭayyaba transmitted from him. God knows best.

5. Different people who share their name, the name of their father and their gentilic: an example of this is “Muhammad b. Abī Allāḥ al-ʾAnṣārī.” There were two in nearly the same generation. One of them was the famous Ṣanṣārī, the judge Abū Ṣaʿd Abī Allāḥ, from whom Bukhārī and others related hadith. The pawnemonic of the second33 was Abū Salama and he was weak in hadith. God knows best.

6. Cases of “sharing” in regard to the name or the pawnemonic alone, which are nevertheless equivocal because these individuals are not referred to by any other part of their name: an example of this is what we heard from the expert and judge Ibn Khallād: When ʿĀrīm [that is, Abū ʿUṯmn Muhammad b. al-ʾFārāḥ al-Sadīṣ] and Sulaymān b. Ḥarb34 say, “Ḥammād transmitted to us, it is Ḥammād b. Zayd. When [Mūsā b. Ismaʿīl] al-Taḥṭādhi and al-Ḥajjāj35 b. Mihāl36 say, “Ḥammād informed us, it is Ḥammād b. Salama. When ʿAffān says, “Ḥammād informed us,’ it can be either of them.”37 Then I found the report from Muhammad b. Yaḥyā al-Dhuhānī in which ʿAffān [b. ʿUṯmān] said, “When I say to you, ‘Ḥammād informed us,’ and I do not give the name of his father, it is Ibn Salama.” With the exception of the remarks on Tabūḥah, Muhammad b. Yaḥyā said what Ibn Khallād said.

Similar to that is what we heard regarding Salama b. Sulaymān38 to the effect that he transmitted hadith one day and said, “Abū Allāḥ told us,” He was asked, “The son of whom?” He said, “God be praised! Will you not be satisfied until I say for every hadith, ‘Abū Abī al-Rahmān Abū Allāḥ b. al-Mubārak al-Ḥanẓali, who lived in Sīkat Suḥbād, informed us?’” Then Salama said, “When Abū Allāḥ is mentioned in Mecca, it is Ibn al-Zubayr. When Abū Allāḥ is mentioned in Medina, it is Ibn ʿUmar. When Abū Allāḥ is mentioned in al-Kūfah, it is Ibn Masʿūd. When Abū Allāḥ is mentioned in al-Baṣra, it is Ibn ʿAbbas. When Abū Allāḥ is mentioned in Khurāsān, it is Ibn al-Mubārak.” The expert Abū Yaḥyā al-Khaṭṭāb al-Qazwīnī said, “When an Egyptian says, ‘from Abū Allāḥ,’ without naming the man’s father, it is Ibn ʿAmr; that is, ʿĀmir b. ʿĀs. When a Meccan says, ‘from Abū Allāḥ,’ without naming the father, it is Ibn ʿAbbas.”

Another case is “Abū l-Ḥamza” from Ibn ʿAbbas, in which the pawnemonic is given without further specification. One expert said that Ṣuhba related from seven “Abū Ḥamzas” from Ibn ʿAbbas. All of them are “Abū Ḥamza” except one and he is Abū Jamra Ṣaqr b. ʿImrān b. al-Dubāʿa. They can be distinguished when Ṣuhba says just, “from Abū Ḥamza [that is, Jamra] from Ibn ʿAbbas.” Then it is from Ṣaqr b. ʿImrān. When he relates from the other “Abū Ḥamzas,” he mentions their names and lineages. God knows best.

7. Homonyms in regard to the gentilic alone: one example of this is “ʾĀmul.” It may be the gentilic referring to the city of ʾĀmul in Tabarastān. Abū Saʿd al-Samman39 said, “Most of the scholars of Tabarastān are from ʾĀmul.” Or it may be the gentilic referring to ʾĀmul by the river Jāyāburn. The gentilic of “Abū Allāḥ b. Ḥamad al-ʾĀmulī” refers to this ʾĀmul. Bukhārī related hadith from him.

28 This is another name I was unable to identify.
30 She seems to have been known only for her relationship to Khaliq. Bukhārī, al-Tārīkh al-kabīr, 2(2):291. Ibn Ṣaʿd Ḥātim, Ṣaḥīḥ, 2(1):406.
31 I have not found this person in the works I consulted.
33 The Companion Abū Saʿd ʿĀmir b. Ḥurayth died in al-Kufa in 85; Ibn ʿAbd al-Barr, Ṣaḥīḥ, 3:1172.
35 For about five years, ʿAbd Ṭayyab ʿAlam b. Ḥarib b. al-Waṣbih (140/757–224/839) served as a judge in Mecca; Dhabahī, Ṣiyyar, 10:330–4.
in his Ṣaḥīḥ. The North Africans Abū ʿAllāh al-Ghassānī and later al-Qâdi ʿUyād are incorrect in saying that his pайдonomic refers to Amūl in Ṭabarastān. God knows best.

Another instance of that is "Hanāfī." This may be the gentilic referring to the tribe of the Banū Ḥanīfa. Or it may be the gentilic referring to the legal school of Abū Ḥanīfa. The bearers of both of these gentiles are numerous and well known. Muḥammad b. Ṭāhir al-Maqrīzī [that is, Ibn al-Qaysaraṇī], many scholars of ḥadīth and others used to make a distinction between the two meanings of the gentilic, saying in reference to the legal school, "Hanāfī." I have only come across one grammairian, the authority Abū Bakr b. al-Anbūṭ, who endorsed that. He did so in his book al-Ṯābit. Muḥammad b. Ṭāhir [that is, Ibn al-Qaysaraṇī] has a book entitled Kitāb al-Ansāb al-mutāfaqīn (Homonymous Gentilics) on this type of homonym.

Beyond these types there are others which we need not mention. Homonyms do not exist without something to clarify them. The intended individual is sometimes uncovered by the examination of his transmissions. Often he is distinguished in some of them. Sometimes his identity is uncovered by examination of the condition of his student and his teacher. Occasionally scholars venture an opinion in that regard on the basis of a shaky guess.

One day al-Qāsim al-Muṭarrīzī transmitted a ḥadīth from Abū Hammāmī — or someone else — from al-Walīd b. Muslim from Suṭān. The expert Abū Ṭāhir b. Naṣr asked him, "Who is this 'Sufyān'?' He said, "This is Sufyān al-Thawrī." Abū ʿṬāhir said to him, "On the contrary, he is Sufyān b. ʿUyaynā." Al-Muṭarrīzī asked him, "On what basis do you say that?" He said, "Because al-Walīd related only a few well-documented ḥadīth from Thawrī while he was 'full' of Ibn ʿUyaynā." God knows best.

48 The transmitter Abū Hammām al-Walīd b. Abū Badr ʿUyaynā (d. 243/857) is said to have collected a hundred thousand ḥadīth from reliable transmitters; Dihābat, Siyar, 12:23–4.

Category 55
A CATEGORY COMPOSED OF THE TWO PREVIOUS CATEGORIES
(Nawr yataarakkabu min al-nawr ʿayn alladhayn qablāhā)

This Category consists of the instances in which the homonymy mentioned in the Category which we just finished occurs in the names of two individuals or the pайдonomic which they are known by and the homography discussed in the Category before that occurs in their lineages or gentilics; or it consists of the reverse, with their names being homographic while their gentiles or their lineages, either in terms of names or pайдonimies, are homonymic. In this regard, words which are similar and resemble one another are counted as homographs, even if they differ in some of their letters when written. Al-Khaṭḥīb composed a book on this subject, which he entitled Kitāb Tālkhīb al-mutākābīn fī ʾl-rasm (Summary of the Names which Resemble One Another in Written Form), and it is one of his finest books. However, the title he gave his book does not indicate as clearly as ours what its subject is.

One of the examples of the first form:
Māṣa b. ʿAli and Māṣa b. ʿUlayy: there are a number of the first, including Abū ʿĪsā al-Khuṭṭātī from whom the Qurān reciter Abū Bakr b. Miṣqam, Abū ʿAli b. al-Ṣawwāf and others related ḥadīth. The second is Māṣa b. ʿUlayy b. Rabīḥ al-Lakhmī al-Miṣrī, whose father's name is known to be "ʿUlayy." On the other hand, we heard that he forbade people to call him "ʿUlayy." It is said that the Egyptians used to pronounce it "ʿAlī" for that reason and the Iraqis used to pronounce it "ʿUlayy." One expert used to say that "ʿAlī" was his name and "ʿUlayy" (little ʿAlī) was his nickname. God knows best.

An example of homonymy in the name or pайдonomic with homography in the gentile:
Mūḥammad b. ʿAbd Allāh al-Mukharrīmī was a famous transmitter of ḥadīth. His gentilic refers to the Mukharrim section of Baghdad.

1 Ed. Sukayna al-Ṣhiḥāb, 2 voll (Damascus, 1985).
2 Not much seems to have been known about this transmitter. See Šahīd, Anwār, 2:322.
4 Abū ʿAli Muhammad b. Ahmad al-Baghdādī (270/884–359/970), known as Ibn al-Ṣawwāf, was a highly praised transmitter of ḥadīth; Dihābat, Siyar, 16:184–6.
5 Māṣa b. ʿUlayy b. Rabīḥ (ca. 907–163/780) ruled Egypt for the Abbāsid caliph Maṣūr; Dihābat, Siyar, 7:431–12.
6 Al-Khaṭḥīb al-Baghdādī described Mukharrīmī (ca. 170/787–254/868) as "one of the most knowledgeable people in reports and most learned in ḥadīth"; Taʾrīḫ Baghdad, 5:423.
Muhammad b. 'Abd Alläh al-Makhrumi was not famous. He related hadith from the imām Shāfi‘ī. God knows best.

A case in which the names are similar and resemble each other despite some difference in their shape:

Thawr b. Yazuq al-Kala‘ī al-Shāmi3 and Thawr b. Zayd al-Dili al-Madani, the second is the one from whom Malik related and his hadith are present in both of the Sahāḥ. The hadith of the first are found only in Muslim. God knows best.

An example of homonymy in the pайддимичк и homography in the gentilic:

Abū 'Amr al-Shaybānī and Abū 'Amr al-Saybānī were two Followers who differ in that the first is “Shaybānī” and the second is “Saybānī.” The name of the first is “Sa‘d b. Iyās” and the lexicographer Abū 'Amr al-Shaybānī, that is, Iṣḥāq b. Mīrār, shares his pайддимичк and gentilic. The name of the second is “Zur‘a” and he is the father of Yahyā b. Abī ‘Amr al-Saybānī al-Shāmi. God knows best.

Various examples of the second subcategory – which is the reverse of the first:

'Amr b. Zurrā‘ and 'Umar b. Zurrā‘: there are a number of the first, including Abū Muḥammad al-Nisābūrī,27 from whom Muslim related hadith. The second is known as “al-Ḥadatḥ”28 and he is the one from whom [Abu 'l-Qāsim] al-Baghwātī al-Manṣūrī transmits hadith. We read in Dhāriqūnī that he was from a city on the Byzantine frontier called “al-Ḥadath.” We heard from the expert Abū Ahmad al-Ḥakīm [al-Kabīr] that he was one of the inhabitants of the town of al-Ḥaditha [in northern Iraq] and his gentilic refers to it. God knows best.

Uḥayyād Allāh b. Abī 'Abd Allāh and 'Abd Allāh b. Abī 'Abd Allāh: the first is the son of Abū 'Abd Allāh Sālāmīn al-‘Agharrī, the student of Abū Hurayra from whom Malik related hadith. There are a number of the second, including the Qur‘ān reciter Abī ‘Abd Allāh b. Abī ‘Abd Allāh

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7 I have not found any information about this scholar. The gentilic “Makhrumi” was applied to the descendants of al-Miswar b. Makhrum b. Nasif al-Qurashi, Ibn al-Athir, Lasāh, 3:178.
8 Luyadors suspects that the otherwise excellent transmitter Thawr (d. 153/770 or 155) was a Qarṣārī; Dihabū Ī, 6:344–5.
10 Iṣḥāq b. Mīrār (or Mārtā) died in 210/825; al-Khaṭṭārī al-Baghwātī, Tarīkh Bagdadī, 6:329–32.
11 Buhārī, al-Tarīkh al-kabīrī, 8(2):293; Ibn Abī Ḥātim Īn Īn, 6(2):177.
An example of this is Yazid b. al-Aswad and al-Aswad b. Yazid. The first is the Companion Yazid b. al-Aswad al-Khuza'ī and Yazid b. al-Aswad al-Jurashi, who was born in pre-Islamic times, converted to Islam, lived in Syria and enjoyed a reputation for piety so great that [the Umayyad caliph] Mu'awiya asked him to pray for rain for the sake of the people of Damascus. Mu'awiya said, “God, today we beseech you for intercession through the best and most excellent of us [that is, Yazid b. al-Aswad].” It started raining immediately, almost before they could get back to their homes. The second was the excellent Follower al-Aswad b. Yazid al-Nakahīots.

Al-Walid b. Muslim and Muslim b. al-Walid are also an example of this. The first is the Follower al-Walid b. Muslim al- Başri, the transmitter from Jundub b. 'Abd Allah al-Bajali, and the renowned al-Walid b. Muslim al-Dimashqi, the student of Awza'ī, from whom Ahmad b. Hanbal and many other people related hadith. The second is Muslim b. al-Walid b. Râbah al-Madani, who transmitted hadith from his father and others. 'Abd al-'Azîz al-Dârâwardi and others related from him. Bukhârî mentioned him in his Tārîkh (History) and reversed his name and lineage, saying “al-Walid b. Muslim,” and he was reproached for that.

Al-Khaṭîb composed a book on this Category which he called Kitâb Râfi' al-irtiyâb fi 'l-naqîlah min al-asnâd wa-'l-ansâb (The Dispeller of Doubt in Cases of Reversed Names and Lineages). Several times this title has given people the mistaken impression that its contents exclusively concern errors like the one mentioned in the second example [that is, Bukhârî's mistake]. That was not stipulated for the book and most of its contents do not concern such errors. Therefore the title we have given to this Category is more appropriate. God knows best.

1 Ibn 'Abd al-Harr, Istâfâ, 4:1571.
2 The Follower Jurashi lived in the countryside near Damascus; Duhâbî, Siyar, 4:136–7.
3 Al-Aswad b. Yazid al-Nakahîots (d. ca. 75/694) was the uncle of the famous Kufâ' jurist Ibûhim al-Nakahîots; Duhâbî, Siyar, 4:50–3.
5 The Companion Jundub (d. ca. 70/689) is said to have lived in al-Kufa and al-Basra; Duhâbî, Siyar, 3:174–5.
8 That is, the word maqîlah in al-Khaṭîb's title implies that the elements of the names were erroneously reversed.
There are several varieties of this.

1. Those whose lineage refers to their mother. These include

Mu'ādh b. ʿAffā, Mu'āwwidh b. ʿAfrā, and ʿAwdh b. ʿAfrā: she was their mother and their father was al-Ḥarīr b. Rifaʿa al-Anṣāri. Ibn ʿAbd al-Barr said that the name of ʿAwdh was actually “ʿAwf” and that that form is found more often in hadith transmissions. God knows best.

The muezzin Bilāl b. Ḥamāma: Ḥamāma was his mother and his father was Rabāb.

Suhayl b. Bayḍa (literally, a fair-complexioned woman) and his two brothers Sahl and Ṣafwān: she was their mother and her name (isw) was “Ḍāʾ.” Their father’s name was “Wahb.”

Shurābīl b. Ḥasana: she was his mother and his father was ʿAbd Allāh b. al-Muṭṭa al-Kindi.

ʿAbd Allāh b. Buḥayna: she was his mother and his father was Malik b. al-Qāshb al-Azdī al-Asdī.

Ṣaʿd b. Ḥabta al-Anṣārī: she was his mother and his father was Bāḥr b. Muʿāwiya. Ṣaʿd was an ancestor of the judge Abū Yūsuf Yaʿqūb b. Ibrāhīm al-Kūfī.

The preceding were Companions (God be pleased with all of them). Other examples are

Muḥammad b. al-Ḥanafiyya (literally, the woman belonging to the tribe of the Banū Ḥantā): she was his mother and her name was “Khawā.” His father was ʿAll b. Abī Ṭalib (God be pleased with him).

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2 Ibn ʿAbd al-Barr, Istīʿāḥ, 4:1442.
6 Ibn ʿAbd al-Barr, Istīʿāḥ, 2:723.
7 Ibn ʿAbd al-Barr, Istīʿāḥ, 2:584–5.
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Iṣmā'īl b. ʿUlayya: she was his mother and his father was Abū Ishāq ʿIrāhīm.

Ibrāhīm b. Hirāsā ʿAbd al-ʿGhānī b. Saʿīd said, “She was his mother and his father was Salama.” God knows best.

2. Those whose lineage refers to their grandmother.

The Companion Yaʿla b. ʿAnṣa: according to al-Zubayr b. Bakkār, she was his paternal grandmother and his father was Umayya.

Another is the Companion Bashir b. al-Khaṣṣāṣiya. He was Bashir b. Maʿbad and al-Khaṣṣāṣiya was the mother of his great-great-grandfather.

A more recent example of that was our teacher Abū Ahmad ʿAbd al-Walāḥ b. Ṣaḥīḥ al-Baghdādī, who was known as “Ibn Ṣukayna.” She was his grandmother on his father’s side. God knows best.

3. Those whose lineage refers to their grandfather.

Abū ʿUbayda b. al-Jarrāḥ, one of the Ten [given the glad tidings of their acceptance into heaven]: Abū ʿUbayda was ʿAmir b. ʿAbd Allāh b. al-Jarrāḥ.

The Companion Hamal b. al-Nabīgha al-Hudhāl: he was Hamal b. Mālik b. al-Nabīgha.


Ibn ʿIjaray: he was ʿAbd al-Malik b. ʿAbd al-ʿAzīz b. Jurayj.

The “sons” of al-Mājishin, including Yusuf b. Yaʿqūb b. Abī Salama al-Majishin: Abī ʿAli al-Ghassānī said, “‘Al-Majishin was the nickname of Yaʿqūb b. Abī Salama” and it was also applied to his sons and the sons of his brother ʿAbd Allāh b. Abī Salama. The preferred interpretation is that “mājishūn” means “rosy-checked” [either in the dialect of the people of Medina or in Persian].

Ibn ʿAbī ḫaṭīb: he was Muḥammad b. ʿAbd al-Raḥmān b. al-Mughīrā b. Abī ḫaṭīb.

The jurist Ibn ʿAbī Laylā: he was Muḥammad b. ʿAbd al-Raḥmān b. Abī Laylā.

Ibn ʿAbī Mulaykā: he was ʿAbd Allāh b. ʿUbayd Allāh b. Abī Mulaykā.

The imām Āḥmad b. Ḥanbal: he was Abū ʿAbd Allāh Āḥmad b. Muḥammad b. Hanbal.

The “sons” of Abū Shayba; that is, the hadith experts Abū Bakr and ʿUthmān and their brother al-Qāsim: Abū Shayba was their grandfather. His name was “Ibrāhīm b. ʿUthmān” and he was an inhabitant of Wāṣiṭ. Their father was Muḥammad b. Abī Shayba.

A later example was Abī Saʿīd b. Yūnus, the author of Tārīkh Misr (The History of Egypt). He was ʿAbd al-Raḥmān b. Āḥmad b. Yūnus b. ʿAbd al-Aʿfā al-Ṣadāfī. God knows best.

4. Those whose lineage refers to a man other than their father on the basis of a non-blood tie. These include

Al-Miqdād b. al-ʿAskād: he was al-Miqdād b. ʿAmr b. ʿAbd al-Kādir al-Bahramī and it is said, “al-Bahramī.” He was one of the kin of al-ʿAskād b. ʿAbd Yagūth al-Zuhri, who adopted him. Al-Miqdād’s lineage refers to him.

Al-Ḥasan b. Dīnār: he is actually Ibn Wāṣiṭ and Dīnār was the husband of his mother. It seems that this was unknown to Ibn Abī ḫaṭīb when he called him “al-Ḥasan b. Dīnār b. Wāṣiṭ,” making Wāṣiṭ his grandfather. God knows best.

8 Bakkār, al-Tārīkh al-kabīr, 1(1):333; Ibn Abī ḫaṭīb, Jarb, 1(1):143. The vocalization “Hartā’u” has also been suggested for the name of Ḥabīb’s mother; Muḥammad Tāhir al-Fattān, al-Muḥāsib bi dhāt ʿilm al-ṣāḥib (Beirut, 1402/1982), 269.
9 The judge Abī ʿAbd Allāh al-Zubayr b. Bakkār al-Asad (172788/256870) was an expert in genealogy; Senīn, G.45, 1:317-18.
10 Ibn ʿAbd al-Barr, Jarb, 1:723-4. “Al-Khaṣṣāṣiya” is also vocalized as “al-Khaṣṣāṣīya”; Muḥammad Tāhir al-Fattān, Muḥāsib, 92.
11 Abī ʿUbayda b. al-Jarrāḥ was one of the most prominent of the early converts to Islam. He died in the year 18 at fifty-eight years of age; Dihāḥīb, Sīyār, 1:5-23.
12 Ibn ʿAbd al-Barr, Jarb, 1:376.
13 According to Ibn ʿAbd al-Barr, Muḥāsib b. Jāriyā and Muḥāsib b. Yazīd b. Jāriyā were two different people; Ibn ʿAbd al-Barr, Tārīkh, 3:13623.
14 Yusuf b. Yaʿqūb was a Medine scholar of hadith who died in 185801 at the age of eighty-eight; Dihāḥīb, Sīyār, 8:371-3.
GENTILICS THE ACTUAL SIGNIFICANCE OF WHICH DIFFERS FROM THE APPARENT ONE WHICH FIRST COMES TO MIND

(Ma’rifat al-nisab allatt ba’tinuhā ‘ala khilaf zahirihā alladhi huwa al-sabiq ila ’l-fahm minhā)

For example:

Abū Mas‘ūd ‘Uqba b. ‘Amr al-Badr: the majority of experts hold that he did not fight at the battle of Badr. Instead, he settled in the vicinity of the well of Badr and was given the gentilic on that basis.

Sulaymān b. Tirkhān al-Taymi: he lived with the tribe of Taym, but he was not one of them. He was a client of the Banū Murra.

Abū Khālid Yazīd b. ʿAbd al-Rahmān al-Dalālī: he was an Asadī; that is, a client of the Banū Asad. He lived with the Banū Dālān, a subtribe of the ʿAtrad, and was given the gentilic in reference to them.

Ibrāhīm b. Yazīd al-Khāṣī: he was not from the region of al-Khūz. Rather, he lived on the pass of al-Khūz in Mecca.

ʿAbd al-Malik b. ʿAbd Sulaymān al-ʿArzamī: he lived in the cemetery of the ʿArzam in al-Kūf. The ʿArzam were a tribe considered part of the Fazārī tribe and it is said that the gentilic is pronounced “ʿArzamī” rather than “ʿArzamī.”

Abū Bakr Muhammad b. Sinān al-ʿAwaqī al-Baṣrī: he was a Bāhili who lived among the ʿAwaqī tribe, and they are a subtribe of the ʿAbd al-Qays. He was given his gentilic in reference to them.

Ahmad [that is, Ḥamdān] b. Yūsuf al-Sulamī: he was a noble individual from whom Muslim and others related hadith. He was actually an Azdī. He was known as “al-Sulamī” because, as he himself said, his mother was named “Sulayma” [that is, she had no connection to the Banū Sulaymān].

1 Ibn ʿAbd al-Barr, Ḥadīth, 3:1074–5.
2 Abū Khālid was considered to be a very unreliable transmitter of hadith; Sam‘an, Anābī, 2:650.
4 Abū ʿAbd Allāh (or Abū Muḥarram or Abū Sulaymān) ʿAbd al-Malik b. Abū Sulaymān Maysara al-ʿArzamī was a transmitter of hadith who died in 145/762; Dhahabi, Siyār, 6:107–9.
5 ʿAwaqī died in 223/838 at over ninety years of age; Dhahabi, Siyār, 10:385–6.
Abū ʿAmr [Ismāʿil] b. Nujayd al-Salami; he was known as “al-Salami” for the same reason. He was the grandson of Āḥmad b. Yūsuf al-Salami.

Abū ʿAbd al-Raḥmān al-Salami, the writer of books for Sufis: his mother was the daughter of the aforementioned Abū ʿAmr so he was given the gentile “Salami.” He was also an Azdi. His grandfather was the paternal cousin of Āḥmad b. Yūsuf.

Similar to that phenomenon and connected with it are

Miṣqam, muwāla ʿIbn ʿAbbās: he was actually the client (muwāla) of ʿAbd Allāh b. al-Ḥārith b. Nawfal. He was inseparable from ʿAbd Allāh b. ʿAbbās and was called “muwāla ʿIbn ʿAbbās” because of this association with him.

Yāṭīd al-Faḍr (the poor): he was one of the Followers and he was called that because he had been wounded in the spine (faqr ẓahrīḥ). It hurt him so badly that he walked with a stoop.

Khalid al-Ḥadīth (the cobbler): he was not a cobbler and he was called that because he sat among the shoemakers. God knows best.

This is the discipline concerning the names of those men and women who are referred to obscurely in ḥadīth. The expert ʿAbd al-Ghāni b. Ṣaʿd, al-Khaṭṭib [al-Baghdādi] and others wrote books on this subject. The identity of the obscure individual becomes known through the appearance of his name in other versions of the hadith. However, the names of many of these individuals were never discovered.

This phenomenon take several forms. One of them – and it is one of the most obscure – is where the individual is referred to merely as “a man” or “a woman.”

One example of this is the hadith of Ibn ʿAbbās (God be pleased with them [that is, Ibn ʿAbbās and his father]) to the effect that “a man” (rajīl) said, “Messenger of God, does the pilgrimage take place every year?” This man was al-Aṣrāf b. Ḥāris. Ibn ʿAbbās identified him in another version of the hadith.

Another example is the hadith of Abū Saʿīd al-Khudrī regarding some of the Companions of the Messenger of God (Peace be upon him) who passed by a tribe and the members of the tribe did not treat them as guests, so their leader was stung [by a scorpion]. “One of them” (rajīl min bayyina) recited the first sūra of the Qur’an in exchange for thirty sheep, and so forth. The one who made the incantation was the transmitter Abū Saʿīd al-Khudrī.

Another example is the hadith of Anas to the effect that the Messenger of God (Peace be upon him) saw a rope tied between two of the pillars in the mosque [of Medina] and asked about it. They replied, “A certain woman” (fī ḥārin) prays here. When she is overcome, she holds on to the rope.” This woman is variously identified as Zaynab bint Jaḥsh, the wife of the Messenger of God (Peace be upon him); her sister Ḥamna bint Jaḥsh; and Maymūna bint al-Ḥārith, the mother of the believers [that is, the wife of the Prophet].

Another example is “the woman” (al-muḥārīna) who asked the Messenger of God (Peace be upon him) about the major ablation for menstruation and...
he said, "Take a bit of musk." She was the Anṣārītī Asmāʾ bint Yazīd b. al-Sakān. She used to be called the "Preacher of the Women." In a version of the hadith given by Muslim she is identified as "Asmāʾ bint Shakāl." God knows best.

Another form of this phenomenon consists of those who are obscure because they are called "the son of X," "the son of the Xite," "the daughter of X" and the like.

An example of this is the hadith of Umm Ṭā'īya, "One of the daughters of the Messenger of God (iṣdā'um bint Rasūl Allāh) (Peace be upon him) died and he said, 'Wash her with water and lote tree leaves,' and so forth." She was Zaynab, the wife of Abu Ṭaḥlib b. al-Rabīṭ. She was the Prophet's eldest daughter (Peace be upon him and his family). It is also said that the eldest of his daughters was Ruqayya. God knows best.

"Ibn al-Luthbiyya" (the son of the Luthbiyya woman): Muhammad b. Sa'd, the author of [Kitāb] al-Taḥaqqaq (al-kubra') (The Great Book of Generations) — stated that his name is "Abd Allah" and that the genitive "al-Luthbiyya" refers to the Banū Luth, a subtribe of the Ās (and the Ās are the same as the Āzd). He is also called "Ibn al-Luthbi," and that is wrong.

"Ibn Mirba' al-Anṣārī," whom the Messenger of God (Peace be upon him) dispatched to the people of Arafah and said, "Keep to your shrines:" his name was "Zayd." Wāqīḍi and his amanuensis Ibn Sa'd said, "His name was ʿAbd Allāh."  

The blind muezzin "Ibn Umm Maktūm:" his name is given variously as "ʿAbd Allah b. Zaa'da," "ʿAmr b. Qays," and so forth. The name of Umm Maktūm was "Wāqīḍi bint ʿAbd Allāh.""  

The girl (al-inna) whom the tribe of the Banū Hishām b. al-Mughira wanted to wed to ʿAbd Allāh b. Tālib (God be pleased with him) was ʿAwra bint ʿAbī Jahl b. Hishām. God knows best.

Another form of this phenomenon concerns uncles, aunts and the like. Examples are Ražī b. Khadijī from "his paternal uncle" (ṣawmīkī) in the hadith regarding the contract to cultivate a field in exchange for a portion of its yield (mukhabbarā): His paternal uncle was Zuhayr b. Ražī al-Hūrīrīh al-Anṣārī.  

Ziyād b. ʿIlāqa from "his paternal uncle:" the uncle was Qubba b. Malik al-Thaqāfī.  

"The paternal aunt" (ṣammā) of Ḥabīr b. ʿAbd Allāh who began to weep for his father on the Day of the Battle of Ḫudhār. Her name was "Fatimah bint ʿAbd Allāh b. Ḫārīm." Wāqīḍi called her "Hind." God knows best.

Another form of this phenomenon concerns husbands and wives. [Examples are]  

The hadith of Subayya al-Aslamiyya to the effect that she gave birth a few days after the death of "her husband" (ṣawwājī): He was Sa'd b. Khawla, whom the Messenger of God (Peace be upon him) described during his eulogy as dying in Meezar. He fought at the Battle of Badr.

["The husband" of] Barwāq bint Wāṣiq, whom the lexicographers pronounce her name as "Barwāq" while the scholars of hadith generally pronounce it "Birwāq." The name of her husband was "Hilāl b. MurRA al-Ishārī according to what we have heard from more than one source.

"The wife" (zawja) of ʿAbd al-Raḥmān b. al-Zāhīr, whom the wife of Rifa'a b. Samawal al-Quraṭz before he divorced her: her name was "Tāmīma bint Wahhāb" and it is also given as "Tayyama" and "Sahayma." God knows best.

5 Ibn ʿAbd al-Barr, Juruḥ, 4:1787–8.  
7 Ibn ʿAbd al-Barr, Juruḥ, 4:1833–4.  
10 ʿAbd Allāh Muhammad b. Sa'd (ca. 168/784–230/845) was born in al-Bayr and settled in Baghdad where he served as the secretary of the famous biographer of the Prophet Wāqīḍī; Ḥ, 5/223–3; Sezgin, G.S, 1:300–1.  
11 Although Ibn al-Luthbiyya's connection to the Āzd is mentioned in Ibn Sa'd's work (al-Taḥaqqaq al-kubra'), ed. Ibn Abī Abīh, 9 vols, Beirut, 1380/1960–1388/1968, 2:160), I have not located the passage where he identifies his own.  
13 Although Abu ʿAbd Allāh Muhammad b. ʿUmar al-Waqiḍī (130/747–207/823) was not universally considered a reliable transmitter of hadith, he was much esteemed for his expertise in the fields of Prophetic biography and History; Sezgin, G.S, 1:294–7.  
14 Ibn ʿAbd al-Barr regarded ʿAbd Allāh as a brother of Zayd; Juruḥ, 3:986.  
15 Ibn ʿAbd al-Barr, Juruḥ, 2:778.  
16 Ziyād died during the year 125/743 at over one hundred years of age; Dhahabī, Siyar, 5:215–16.  
17 Ibn ʿAbd al-Barr, Juruḥ, 3:1383.  
18 Ibn ʿAbd al-Barr, Juruḥ, 4:1859.  
20 Ibn ʿAbd al-Barr, Juruḥ, 4:1795.  
21 Ibn ʿAbd al-Barr, Juruḥ, 2:833.  
22 Rifa'a divorced his wife Tamīma three times. So that he could legally marry her again, she was first married ʿAbd al-Raḥmān b. al-Zāhīr, who divorced her without relations taking place; Ibn ʿAbd al-Barr, Juruḥ, 2:500.
These dates include the death dates and birth dates of the Companions, transmitters of hadith and other scholars, as well as how long they lived and the likes. We heard that Suṣyān al-Thawrī said, “When transmitters use falsehood, we employ dates (al-sa'irīkh) against them.” We heard that Ḥaṣīb b. Ghiyāth said, “When you have suspicions about a teacher, settle his account by years,” — that is, reckon his age and the age of those from whom he wrote hadith. This is similar to what we heard from Ismā‘īl b. ‘Uyayn: “I was in Iraq and the scholars of ḥadīth came to me and said, ‘There is a man who transmits hadith from Khālid b. Ma‘dān’ over there.’ I went to him and said, ‘In which year did you write hadith from Khālid b. Ma‘dān?’ He said, ‘In the year 13’ — that is, 113 [731 AD]. I said, ‘Do you claim that you heard hadith from Khālid b. Ma‘dān seven years after his death?’”

Ismā‘īl said that Khālid died in 106. We heard a similar story which transpired between ‘Ufayr b. Ma‘dān and someone who transmitted from Khālid b. Ma‘dān. There ‘Ufayr stated that Khālid died in 104.

We heard that Abū ʿAbd Allāh al-Ḥakim said, “When Abū ʿAbd Allāh Muḥammad b. Ḥātim al-Kašshī came to us and transmitted hadith from Abū b. Ḥumayd, I asked him about the year of his birth. He said that he was born in 260 [874 AD]. I said to our fellows, ‘This teacher heard hadith from Abū b. Ḥumayd thirteen years after his death.’”

We read that Abū ʿAbd Allāh al-Ḥumaydī al-Andalusi said something about the gist of which was: there are three elements of the sciences of ḥadīth to which the student should first turn his attention:

1. Defects found in ḥadīth (ṣila): the best book written on this is Dāraquṭnī’s.¹

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¹ Abū ʿUtba Ismā‘īl b. ‘Uyayn al-Ḥimsī (ca. 108/726-ca. 181/797) was a famous Syrian ḥadīth expert; Dīhahbī, Siyār, 8:312–28.
² The renowned expert in ḥadīth and practical law, Abū ʿAbd Allāh Khālid b. Ma‘dān al-Ḥimsī was also known for his piety. As will be seen, the exact year of his death was disputed; Dīhahbī, Siyār, 4:336–41.
³ ‘Ukhlāsī, al-Tārirīkh al-ḥabīb, 4:1–81; Ibn Abī Ḥātim, Fath, 3:2;36.
⁴ Very little was known about Muḥammad b. Ḥātim; Dīhahbī, Siyār, 15:388–1.
⁵ This does not accord with the date usually given for the death of ʿAbd b. Ḥumayd, namely 299/863.
2. Homographic [names and gentilics]: the best book written on that is Ibn Makki's [al-Imāl].
3. The deathdates of teachers: there is no book on this.

There has in fact been more than one book written on the subject of deathdates; however, they are neither exhaustive nor comprehensive. The books on the "dates" (ta喘rīkh) of the transmitters of hadith include deathdates and, for that and similar reasons, they were called "Dates." This title is not appropriate for the personality criticism and the like which they also contain. God knows best. Let us now mention the essentials of this subject.

1. The correct age of our lord, the lord of mankind, the Messenger of God (Peace be upon him) and his Companions Abu Bakr and Umar [at the time of their death] was sixty-three [lunar] years. The Messenger of God (Peace be upon him) was taken up on the morning of Monday, the 12th of Rabī‘ al-Awwal, of the year 11 after the Emigration [7 June 632].

Abū Bakr passed away in Jumādā al-Ūlā of the year 13 [August 634].

Umar died in Dhu l-‘Hijja of the year 23 [October 644].

Uthmān died in Dhu l-‘Hijja of the year 35 [June 656] at the age of eighty-two – the age of ninety and others are also given.

‘Alī died in the month of Ramādān of the year 40 [January 661] at the age of sixty-three – sixty-four and sixty-five are also given.

Talha and al-Zubayr both died in Jumādā al-Ūlā of the year 36 [December 656]. We heard from Abū ‘Abd Allah al-Hākim that they were the same age, sixty-four years. Others have contradicted al-Hākim.

Sa‘d b. Abī Waqqās died, according to the best opinion, in the year 55 [675 AD] at the age of seventy-three.

Sa‘d b. Zayd‘ died in the year 51 [671 AD] at the age of seventy-three or seventy-four.

‘Abd al-Rahmān b. ‘Awf* died in the year 32 [653 AD] at the age of seventy-five.

Abū ‘Ubaydah b. al-Jarrāḥ died in the year 18 [639 AD] at the age of fifty-eight.

There are disagreements which I have not brought up concerning some of what I have said. God knows best.

2. Two Companions lived [about] sixty years in pre-Islamic times and [about] sixty years in Islam and both died in Medina in the year 54 [674 AD]. One was Ḥākim b. Ḥirām* and he was born inside the Ka’ba thirteen years before the Year of the Elephant. The second was the Anṣārī Hassan b. Thabit b. al-Mundhir b. Ḥarīm. Ibn Iṣḥāq related that he, his father Thabit, al-Mundhir and Harim all lived one hundred and twenty years. The expert Abū Nu‘aym [al-Iṣbahānī] said that he did not know the like of this among the Arabs. Alternatively some say that Hassan died in the year 50. God knows best.

3. The eponyms of the five legal schools having followers.

Abū ‘Abd Allah Sufyān b. Sa‘d al-Thawri indisputably died in al-Baṣra in 161 [778 AD] and his birth was in the year 97 [716 AD].

Malik b. Anas (God be pleased with him) died in Medina in 179 [795 AD] – a year before 180. His birthdate is disputed. The years 93 [712 AD], 91, 94 and 97 have all been suggested. God knows best.

Abū Ḥanīfa (God bless him) died in 150 [767 AD] in Baghdad at the age of seventy.

Shafī‘ (God bless him) died at the end of Rajab of the year 204 [January 820] in Egypt and he was born in 150 [767 AD].

Abūd b. Muhammad b. Ḥanbal died in Baghad in Rabī‘ al-‘akhir of the year 241 [August 853] and he was born in 164 [780 AD]. God knows best.

4. The authors of the five reliable books of hadith.

Abū ‘Abd Allah al-Bukhārī was born on Friday – after the Friday prayer – the 13th of Shawwal of the year 194 [20 July 810]. He died in Khartank, in the vicinity of Samarqand, the night of the 4th al-Fitr in the year 256 [1 September 870]. His age was thirteen days short of sixty-two years.

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7 This date was actually a Sunday.
8 ‘Umar al-Hadith, 203.
12 The Year of the Elephant was traditionally dated 570 AD.
13 This last clause was apparently included to prevent the misreading of "seventy" for "ninety," which when written out in Arabic look very similar. In this regard, Dihabat remarked, "How often seven is misread for nine!" Siyar, 10:648.
Muslim b. al-Ḥajjāj al-Nisabūrī died in Nishapur on the 25th of Ṭabarī on the year 261 [5 May 875] at the age of fifty-five.

Abū Dāwūd Sulaymān b. al-Asbāḥ al-Sijistānī died in al-Baṣra in Shawwal of the year 275 [February 899].

Abū ʿAbdullāh Muhammad b. ʿAbd al-Salām al-Tirmidhī died in Tirmidh in the 13th of Ṭabarī on the year 279 [9 October 892].


5. Seven later experts who composed excellent books which have proved useful in our times.

Abū ʿAlī al-Ḥasan b. Umar al-Dārāqūqī al-Baghdādī died in Baghdad in Dhu ʿl-Qaʿda of the year 385 [December 995]. He was born in Dhu ʿl-Qaʿda of the year 306 [April 919].

Then came Abū ʿAbd Allāh b. al-Bayyībī al-Ḥākim al-Nisabūrī who died in Nishapur in Saḥārah of the year 405 [August 1014]. He was born there in the month of Rabiʿ al-Awwal of the year 321 [March 933].

Then came the hadith expert of Egypt, Abū Muḥammad ʿAbd al-Ghāni b. Saʿīd al-Azdi, who was born in Dhu ʿl-Qaʿda of the year 332 [June 945]. He died in Egypt in Saḥārah of the year 409 [July 1018].

Then came the expert Abū Nuʿaym Ahmad b. ʿAbd Allāh al-Iṣbahānī, who was born in 334 [946 AD]. He died in Saḥārah of the year 430 [November 1038] in Isfahān.

In another generation there was the hadith expert of the North Africans Abū ʿAmr b. ʿAbd al-Barr al-Namārī, who was born in Rabiʿ al-Akhīr of the year 368 [November 978]. He died in Shīṭābīn in al-Andalus in the month of Rabiʿ al-Akhīr of the year 463 [January 1071].

Then came Abū Bakr Ahmad b. al-Ḥusayn al-Bayhaqī, who was born in the year 384 [994 AD]. He died in Nishapur in Junūdī al-ʿUla of the year 458 [May 1066]. His body was taken to Bayhaq and buried there.

Then came Abū Bakr Ahmad b. ʿAlī al-Kaṭḥīb al-Baghdādī, who was born in Junūdī al-ʿAkhīr of the year 392 [April 1002] and died in Baghdad in Dhu ʿl-Hijja of the year 463 [September 1071]. God bless them, us and all Muslims. God knows best.

Category 61

RELIABLE AND WEAK TRANSMITTERS OF HADITH

(Maʿrifat al-thiqāt wa-ʿl-duʿāfiʿ min ruwāt al-ḥadīth)

This is one of the most exalted and grandest disciplines. It is the stairway to the knowledge of the soundness and weakness of hadith. The hadith scholars have many works on it. Some are devoted exclusively to weak transmitters of hadith, like Bukhārī’s Kitāb al-Ḍuʿafāʾ (Book of weak Transmitters), Nāṣir’s al-Ḍuʿafāʾ, ʿUṣaylī’s al-Ḍuʿafāʾ and others. Some concern only reliable transmitters, like Abū ʿAbd Allāh b. Hībān’s Kitāb al-Thiqāt (Book of Reliable Transmitters). Some cover both reliable and unreliable transmitters, for instance Bukhārī’s Tārīkh (History), Ibn Abī Khayyāma’s Tārīkh – How rich it is in useful information! – and Ibn Abī Ḥātim al-Rāzī’s Kitāb al-Fikhr wa-ʿl-Ṣapid (Book of Personality Criticism).

We heard that the expert ʿAlī b. Muhammad, nicknamed “Jazara,” said, “The first person to talk about hadith transmitters was Shūbā b. al-Ḥajjāj. Yahyā b. Saʿīd al-Qaṭṭān followed him and Abū ʿAbd Allāh b. Ḥanbāl b. Yahyā b. Maʿṣūm came after that.” And these: He means that Shūbā was the first to apply himself seriously to this and concern himself with it. However, speaking about transmitters, to accredit and discredit, has an established precedent from the Messenger of God (Peace be upon him) and from many of the Companions and Followers as well as after them. Personality criticism was made permissible in order to defend the Holy Law (al-sharīʿa) and to banish error and falsehood from it. Discouraging transmitters is licit just as is discouraging witnesses in court. I heard that Abū Bakr b. Khalīlī said, “I asked Yahyā b. Saʿīd b. al-Qaṭṭān, ‘Are you not afraid that those people whose hadith you have rejected will become your adversaries before God on the Day of Resurrection? ’ He replied, ‘I prefer having them as my adversaries to having the Messenger of God (Peace be upon him) as my adversary and saying to me, ‘Why did you not protect my hadith from falsehood?’ ’” We heard or read that the ascetic Abū Turāb al-Nakshabandī 1

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2 Abū Ṣafīr Muḥammad b. ʿAmr b. Muḥās al-Qaṭṭān (d. 322/934; Segm., G.S., 1:177) was a hadith scholar best known for his Kitāb al-Ḍuʿafāʾ al-khāber, ed. ʿAbd al-Muḥṭaṭṭī Annī al-Qaṭṭānī, 4 vols (Beirut, 1408/1984).
4 What this means is unclear. See Prof. ʿAbd al-Rahmān’s comment in Muqaddimah, 655, n. 4.
5 Ibn Abī Ḥātim, Zarkh, 3:2346.
6 Abū Turāb ʿAskār b. al-Ḥusayn al-Nakshabandī (d. 1485/1869) was a highly respected mystic; Dhuḥāhib, Syrāt, 1:196–7.
heard some remarks critical of transmitters from Ahmad b. Hanbal and said to him, "Teacher, do not slander scholars!" Ahmad b. Hanbal replied, "Woe to you! This is good advice, not slander."

The beginner in personality criticism should fear God (He is blessed and exalted), proceed with caution and be on guard against laxness, to avoid discrediting a sound individual and imputing something bad to an innocent man, the shame of which will remain with him for ages. I think that Abu Muhammad ‘Abd al-Rahman b. Abu Hattam and they say he used to be considered a saint (min al-‘abdāl) - feared something similar to what I mentioned. According to the report we heard or read, Yusuf b. al-Husayn al-Razi - that is, the Sufi - went up to ‘Abd al-Rahman while he was reciting his book [that is, his Kitab al-Jarib wa-l-‘uṣūdī] and said to him, "How many of these people unsaddled their mounts in heaven a century or two ago while you talk about them and slander them?" ‘Abd al-Rahman wept. He also read that Yahya b. Ma’tin was quoted to him while he was reciting that book of his to the people: "Truly we are defaming people who may have unsaddled their mounts in heaven more than two centuries ago." ‘Abd al-Rahman wept and his hands trembled so much that the book fell from them.

More than one critic has made mistakes about people, falsely discrediting them. An example of this is Abu ‘Abd al-Rahman al-Nasafi’s discreditation of Ahmad b. Salih. The latter was a reliable expert and authority to whom no discredit can adhere: Bukhari included his hadith in his Sahih. An instance of impoliteness on the part of Ahmad b. Salih toward Nasafi corrupted the latter’s heart against him. We heard that the expert Abu Yahya al-Khallal said, "The experts agree that Nasafi’s condemnation of him was a case of personal prejudice and the remarks of the likes of Nasafi cannot impugn Ahmad b. Salih." Nasafi was in fact an authoritative guide in personality criticism. When something like this is ascribed to someone like him, the reason is that anger has blinded him so that good qualities appear to be bad ones. Someone like Nasafi does not deliberately discredit a transmitter for something he knows to be false. So note this for it is a significant and precious point. Remarks on the rules of personality criticism have already appeared in Category 23. God knows best.

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7 It is unclear to me whether the shame will stick to the falsely criticized transmitter or his accuser.
8 Abu Yahya Yusuf b. al-Husayn al-Razi (d. 304/917) was a disciple of the great Egyptian mystic Dhu ‘l-Nun; Duhahabi, Siyar, 14:248-51.
9 Irshad, 1:424.

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Chapter 62

RELIABLE TRANSMITTERS WHO CONFUSED THEIR HADITH AT THE END OF THEIR LIFE

(Ma‘rifat man khallaṭa fī akhir ‘umrihi min al-thiqat)

I am not aware that anyone has written a monograph on or seriously concerned himself with this valuable and important discipline, although it is very deserving of that. Those who confuse their hadith at the end of their life fall into various subcategories. These include those who confused their hadith on account of their becoming discredited and semile and those who became confused because of losing their eyesight or some other reason. The verdict regarding them is that the hadith of someone who studied with them before they became discredited are acceptable. One cannot accept the hadith of someone who studied with them after they became discredited or someone whose case is unclear; that is, it is not known whether he studied with the transmitter before he became discredited or after. For instance,

‘Ata’ b. al-Salib became discredited at the end of his life. Scholars cite as proofs the relations of his older students, like Sulaym al-Thawri and Shu‘ba [b. al-‘Ala’], from him, because they heard hadith from him when he was sound. Scholars do not cite the relation of someone who heard from him at the end of his life. Yahya b. Sa‘id al-Qattan said about Shu‘ba, "[The hadith Sulaym and Shu‘ba transmitted from him are sound," except two regarding which Shu‘ba used to say, ‘I heard them at the last [from ‘Ata’] from Zadhan."]

Abu Isma‘il al-Salib also became discredited. It is said that Sulaym b. ‘Uuyayn heard hadith from him after he became discredited. Abu Yahya al-Khallal stated this. ‘

Sa‘id b. Iyad al-Junayrī became discredited and his retention went bad before his death. Abu ‘l-Walid [Sulaymān b. Khalaf] al-Ba‘ji al-Malikī said that Nasafi said, "His hadith became worthy of rejection in the days of the Plague." In our opinion, he – that is, what was heard from him

1 ‘Ata’ b. al-Salib al-Kufi (his i‘tyad is disputed) died in 136/754; Duhahabi, Siyar, 6:110-14.
2 Duhahabi, Siyar, 6:111.
3 Abu ‘Umar Zaidan al-Kadmi was born during the lifetime of the Prophet and died in 82/701; Duhahabi, Siyar, 1:380-1.
4 Irshad, 1:355.
5 Abu Mas‘ud Sa‘id b. Iyad al-Junayrī (d. 144/761) was a Ba‘ri expert in hadith; Duhahabi, Siyar, 6:153-6.
6 Nothing I have read identifies which plague is meant here. The Plague of Salim b. Qutayba which struck al-Baṣra in 131/749 and was especially deadly would appear to be a likely candidate, if indeed a specific event was intended.
before the time of the Plague — was more trustworthy than Khâlid al-Hadhâthî.

Sa'd b. Abî ʿArîba: Yahyâ b. Maʿṣîn said, “Sa'd b. Abî ʿArîba confused his ḥadîth after the defeat of Ibrâhîm b. ʿAbd Allâh b. Ḥassan b. Ḥassan in the year 42, that is 142 [739 A.D.].” Those who heard ḥadîth from him after that are worthless. The audition of Yâzîd b. Hârîm from him is sound. He heard ḥadîth from him in Wâṣîl while Ibn Abî ʿArîba was on his way to al-Kufa. The most trustworthy person who heard ḥadîth from him was ʿAbâda b. Sulaymân.7 Wâkit [b. al-Jarâḥ] and al-Muʿâṣir b. ʿImrân al-Mawsîlî are among those who are known to have heard ḥadîth from him after he became disordered. We read that Ibn ʿAmmâr al-Mawsîlî8 — one of the experts — said, “Their relation from him is worthless. They heard ḥadîth from him after he became disordered.” We heard that Yahyâ b. Maʿṣîn said to Wâkit, “You transmit ḥadîth from Sa'd b. Abî ʿArîba and you heard from him only while he was disordered?” He replied, “Have you seen me transmit anything but good ḥadîth from him?”

Masʿûdî was one of those who became disordered. He is ʿAbî al-Râhîm b. ʿAbî Allah b. Ṣûra. ʿAbî Allah b. Ṣûra was the brother of Abu ʿl-Ṭürmays. ʿUrba al-Masʿûdî.9 Abu ʿAbd Allâh b. Qâdirî-stated in Kitâb al-Musâkhîn b. ʿl-ruwâti that Yahyâ b. Maʿṣîn said, “Whoever heard ḥadîth from Masʿûdî in the time of [the caliph] Abu Jaʿfar al-Mansûr. r. 136/754—158/775] has a sound audition. Whoever heard ḥadîth from him in the days of [the caliph] al-Mahdi [r. 158/775—169/785] has a worthless audition.” Hanbal b. ʿIsâq said that Ahmad b. Hanbal said, “The auditions of ʿAṣîm — he is Ibn Abî Ali — Abu ʿl-Nadr [Ḥâshîm b. al-Qaṣîm, nicknamed “Qaysar”] and those others from Masʿûdî date from after he became disordered.

Râbiʿat al-Râyî b. Abî ʿAbd al-Râhîm, the professor of Mâlik: it is said that he went blind at the end of his life and for that reason reliance on him is unacceptable.


7 The revolt of ʿAbd Allâh b. Qâdirî-stated there was a number of notable individuals named “Abû ʿAmr al-Gazâlik,” against the Caliph al-Mansûr actually took place in 145/762-3; EF, 3:983–5
8 Abî Muḥammad ʿAbdâdâb (the pronunciation “Abdâdâb also seems to be possible) b. Sulaymân al-Kâtîbî al-Kâtîbî was the caliph al-Fâdîk determined in 188/804 in al-Kufa; Dhâhibî, Siyar, 8:511.
9 Abî ʿAmir b. Qâdirî was a historian who wrote a Kitâb Musâkhîn; Sâdîqî, G.S., 1:548.
10 ʿAbî Jaʿfar Muḥammad b. ʿAbd Allâh b. ʿAmâr b. Masʿûlî (d. 242/856 or 231) wrote a work on transmitters and the defects in ḥadîth; Dhâhibî, Siyar, 7:93–5.
11 Masʿûlî (d. 160/777) was a prominent ḥadîth transmitter and jurist; Dhâhibî, Siyar, 7:93–5.
12 Abu ʿl-Ṭurmays died around 150/767; Dhâhibî, Siyar, 7:20.

 Hibbân said, “He went bad in 125 [743 A.D.]. His late ḥadîth became mixed up with his early ones and cannot be separated. Therefore, they should be rejected.”13

Husayn b. ʿAbd al-Râhîm b. ʿAbî Ali was one of those who became disordered and went blind. Nasâṣî and others said this. God knows best.


ʿAbî al-Râṣâq b. Ḥammâm: Ḥammâm b. Ḥannî said that he went blind at the end of his life. He used to be prompted and he responded to it. The audition of those who heard ḥadîth from him after he became blind is worthless. Nasâṣî said, “There are doubts regarding him on account of those who wrote ḥadîth from him at the last.” The statement of ʿAbbâs b. ʿAbî al-ʿAzîm [al-ʿAṣaris] made upon his return from Sana refers to this: “By God, I went to great trouble to see ʿAbî al-Râṣâq and he is a liar. Even Wâṣîdî is more veracious than he.” In what is related from ʿAbî al-Ṭâbarî I came across some hadith from ʿIsâq b. ʿAbî Ḥâtim al-Daʿbarî from ʿAbî al-Râṣâq which I vehemently reject. I attribute the state of those hadith to that circumstance. Daʿbar heard ḥadîth from him very late. Ibn ʿAbî Ḥâtim said, “When ʿAbî al-Râṣâq died, Daʿbar was six or seven years old.” [NB] There are also doubts regarding many of the elevated hadith coming from those who heard from Sûfîyân b. ʿUyayn and those like him later in their life.

ʿArim, that is, Abû ʿl-Nuʿmân Muḥammad b. al-Fadîk, became disordered at the last. The ḥadîth which Bukhârî, Muḥammad b. Yaḥyâ al-Dhâhibî and the other experts related from him must have been taken from him before he became disordered.

13 Mâzûrîn, 1:384.
14 The sources maintain that there were a number of notable individuals named “Husayn b. ʿAbî al-Râhîm b. ʿAbî Ali” living at the same time. The one in question here may be Abû ʿl-Hadîhî al-Sâlihî (ca. 43/663–130/748); Dhâhibî, Siyar, 5:422–4.
15 Muḥammad Muḥammad b. ʿAbî al-Wâhîb b. ʿAbî al-Maṣûr al-Thaqafî (ca. 108/726–194/810) is said to have gone bad three or four years before his death; Dhâhibî, Siyar, 9:327–41.
16 Farîh, 3:117.
17 Abî Yaḥyâ b. ʿAbî Ḥannî said that ʿAbî Ḥannî al-Daʿbarî heard ʿAbî al-Râṣâq b. Ḥammâm at an early age under the supervision of his father and died in Sana in 285/898; Dhâhibî, Siyar, 13:416–18.
Abū Qilāba ʿAbd al-Malik b. Muhammad b. ʿAbd Allāh al-Raqqātī said, “Abū Qilāba transmitted ḥadīth to us in al-Buṣāra before he became disordered and went to Baghdad.”

Later scholars whom we read that about.

Abū Ahmad al-Ghīrīṭī al-Jurjānī and Abū ʿAbd Allāh al-Bardhāšī – and later al-Samarkandī said in his Muṣjam that he read that they became disordered at the end of their life.

Abū Bakr b. Malik al-Qāṭṭī – the transmitter of the Muṣnad and other works of Abū ʿAbd Allāh [b. Hanbal] – declined at the end of his life and became senile to the extent that he could not recognize anything that was recited to him.

Be aware that on the whole we know that the ḥadīths of the transmitters of this type cited in one or both of the Muṣnads have been separated [from their weak ḥadīth] and were taken from them before they became disordered. God knows best.

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18 Abū Ahmad Muḥammad b. Ahmad b. al-Ḥasayn al-Ghīrīṭī al-Jurjānī (ca. 280/893-372/987) was a well-traveled transmitter of ḥadīth; Society, G.45, 1:203.

19 Muḥammad b. al-Fadl b. Muḥammad b. Iḥāṣāb b. Khuzayma al-Nisabūrī (d. 387/997) was regarded as an expert in his grandfather’s ḥadīth; Dhahabī, Siyār, 16:490-1.
The most important aspect of this subject is the recognition of those clients who bear tribal gentilics with no qualification. The presumption regarding someone bearing a gentilic referring to a certain tribe – for instance when one says, “X, the Qurashite” – is that he is connected by blood to them. For that reason, it is crucial to make clear regarding someone called a “Qurashite” that he was called this because he was a client of theirs. Be aware that when a transmitter or scholar is described as “the client of X” or “the client of the tribe of X,” this most often means that he was a freedman (mawla ‘l-ʿatāqa).

The term “client” is applied to some transmitters with the sense of “clientage by conversion to Islam” (wālī al-ʾīlam). An example is Abū ʿAbd Allāh al-Bukhārī. He is Muḥammad b. Ismāʿīl al-Juʿfī, a client of the Juʿfītes. He bears the gentilic “Juʿfī” because one of his ancestors – and I think that he was the one called “al-Abnai” and he had been a Majān – converted to Islam at the hand of al-Yamānū b. al-Akhnas-al-Juʿfī; that is, the ancestor of ʿAbd Allāh b. Muḥammad al-Musnadi-al-Juʿfī, one of the teachers of Bukhārī. Another example is al-Ḥasan b. ʿīsā al-Masāriṣī, the client of ʿAbd Allāh b. al-Mubārak. He was a client of Ibn al-Mubārak because he converted to Islam at his hands. He had been a Christian.

Some others were clients on the basis of clientage of alliance and protection (wālī al-ḥāṣ wa-ʾl-māwilāt), like the māmā Mālik b. Anas. His folks were Ḥimyarite Ashabītes by blood. They were clients by alliance of the Taym of the Qurashītes. Some say this was because his grandfather, Mālik b. Abī ʿAmīr, was an ʿāṣīf – that is a “hired hand” – of Tāḥa b. ʿUbayd Allāh al-Taymī and Tāḥa used to travel about as a trader. Others say that Mālik b. Abī ʿAmīr was called the “client of the Taymītes” because of his being with Tāḥa b. ʿUbayd Allāh al-Taymī. This is a fourth subcategory of clientage. It is similar to what we said above [in Category 58] about Miṣqam, namely that he was described as “the client of Ibn ʿAbbās” because of his close association with him.

The following are examples of clients who bear tribal gentilics.

The Follower Abu l-Bakhtari Šārīd b. Fayrūz al-Ṭāḥī. He was a client of the tribe of Tay.1

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1 Abū Jaʿfar al-Musnadi was described as “the ʿāṣīf authority in Transoxiana in his era.” He died in 229/844 at over ninety years of age; Dhiḥmat, Siyar, 10:658–60.
2 Abū ʿAbd al-Ḥasan b. ʿIsā b. Māṣāriṣī al-Nuṣayrī (d. 240/854 or 239) was a popular teacher in Baghdād; Dhiḥmat, Siyar, 12:27–30.
3 Abu l-Bakhtari was a jurist who died in the Battle of al-Janāmīn in 82/701; Dhiḥmat, Siyar, 4:279–80.
The Follower Abu 'l-‘Aliya Rufay’s al-Riyahi al-Tamimi. He was the client of a woman of the Banu Riyah.

Abu Dawud `Abd al-Rahman b. Hurmuz al-Araj al-Hashim, the transmitter from Abu Hurayra, Ibn Bulayna and others. He was a client of the Banu Hashim.

Al-Layth b. Sa‘id al-Misri al-Fahmi was a client of the subtribe of Fahr.

`Abd Allah b. al-Muharrik al-Marwazi al-Hanzali was a client of the tribe of Hanza.

`Abd Allah b. Wabah al-Misri al-Qurashi was a client of the Quraysh.


Sometimes a transmitter bore the gentilic of a tribe because he was the client of a client of that tribe. An example is Abu `l-Hubab Sa‘id b. Yasar al-Hashimi, the transmitter from Abu Hurayra and [Abd Allah] b. `Umar. He was a client of a client of the Banu Hashim because he was the client of Shuqran, the client of the Messenger of God (Peace be upon him).

We heard that Zuhri said,

I went to [the caliph] `Abd al-Malik b. Marwan and he said, “Zuhri, where are you coming from?” I said, “From Mecca.” He said, “Whom did you leave there to lead the people of Mecca?” I said, “A‘zib b. Abi Rabah.” He said, “He is an Arab or a client?” I said, “He is a client.” He said, “How did he come to lead them?” I said, “By religiosity and transmission.” He said, “It is right for those possessing religiosity and transmissions to lead. Who leads the people of Yemen?” I said, “Tawus b. Kaysan.” He said, “Is he an Arab or a client?” I said, “He is a client.” He said, “How did he come to lead them?” I said, “The same way `A’zib came to lead.” He said, “That is the way it should be. Who leads the people of Egypt?” I said, “Yazid b. `Abi Habib.” He said, “Is he an Arab or a client?” I said, “He is a client.” He said, “Who leads the people of Syria?” I said, “Makhtul.” He said, “Is he an Arab or a client?” I said, “He is a client, a Nubian slave of a Hudhaylite woman who eventually freed him.” He said, “Who leads the people of al-Jafr?” I said, “Maymun b. Mihran.”

4 Dhahabi, among others, has doubts about the reliability of `Abd Allah b. Sallih (137/754–223/837) as a transmitter of hadith; Suyur, 10:405–16.
7 This highly respected transmitter died in 128/746; Dhahabi, Suyur, 6:31–3.
8 Abu Ayyub Maymun b. Mihran al-Jazari al-Raqi (48/660–117/735 or 116) was a respected authority in law and hadith; Dhahabi, Suyur, 5:71–8.

He said, “Is he an Arab or a client?” I said, “He is a client.” He said, “Who leads the people of Khurais?” I said, “Al-Dahhak b. Muzahim.” He said, “Is he an Arab or a client?” I said, “He is a client.” He said, “Who leads the people of al-Ta’if?” I said, “Al-Husain b. Abi `l-Husain.” He said, “Is he an Arab or a client?” I said, “He is a client.” He said, “Woe to you! Who leads the people of al-Kufa?” I said, “Ibrahim al-Nahhas.” He said, “Is he an Arab or a client?” I said, “He is an Arab.” He said, “Woe to you, Zuhri! You relieved me. By God, the clients lord over the Arabs to the extent that they preach to them from on top of the minbars while the Arabs are below them.” I said, “Prince of the Believers, it is a matter of God and His religion. Whoever keeps it leads and whoever loses it falls.”

We hear that `Abd al-Rahman b. Zayd b. Aslam said, “When the ‘Abd Allahs’ died, the law in all of the cities, except Medina, went to the clients. God specially blessed Medina with a Qurashite and the jurist of the inhabitants of Medina, was, without a doubt, Sa‘id b. al-Musayyib.” There is some bias in this. At that time, there were other famous Arab jurists in addition to Ibn al-Musayyib, including Shabat and Nahhas. All of the “Seven Jurists,” including Ibn al-Musayyib, were Arabs, except Sulayman b. Yasir. God knows best.
THE RESIDENCES AND LANDS OF TRANSMITTERS
(Ma‘rifat awṭān al-ruwāt wa-buldānīhīm)

This is one of the matters which the experts of hadith need to know for many of their activities, and Ibn Sa‘d’s Tabaqat is one of the prime sources for this information. The Arabs used to take their gentiles only from their tribe. When Islam appeared and most of them settled in villages and cities, they started to derive their gentiles from their place of residence, just as the non-Arabs had been doing. Many of them lost their [original tribal] gentiles and were left with only the ones referring to their place of residence.

If someone moves from one place to another and wants to include both places as his gentile, let him begin with the first place and then give the second one he moved to. It is a good idea for the word “then” (ithamna) to be added to the second. So for someone who moved, for instance, from Egypt to Syria, one should say, “X, the Egyptian, then the Damascene.” An inhabitant of a village in the vicinity of a town may use the gentile of the village and that of the town, as well as that of the region where the town is located.

Let us follow the example of the expert Abū ʿAbd Allāh al-Ḥakim and relate hadith with their isnāds, drawing attention to where the transmitters lived. It is commendable for the expert to give the hadith with its isnād and then mention the homelands of its transmitters and other facts about them, one by one, [for example]


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1 This is the famous Ibn Ṭabaridh al-Bağdādī (516/1123–607/1210), who possessed short isnāds for a number of important hadith collections; Dhahabī, Siyār, 21:507–12.
2 This transmitter, popularly known as Qdī ʿl-Maṣrīṣṭī (442/1050–535/1141), studied many subjects before repenting and devoting himself to the study of hadith; Dhahabī, Siyār, 21:23–8.
3 Abū ʾIṣḥāq al-Barmakī (361/972–445/1054) was another long-lived transmitter of hadith; Dhahabī, Siyār, 17:605–6.
4 Ibn Māṣṭ was born in 274/887 and died in 369/980; Dhahabī, Siyār, 16:252–3.
5 Kaṣīr (ca. 190/906–292/904) was a popular transmitter because he had a number of hadith, like the one cited here, in which only three intermediaries separated him from the Prophet; Dhahabī, Siyār, 13:423–5.

[Abū ʿAbd Allāh al-Furātī and Qārī] said, Abū Ḥašīm ʿUmar b. Ḥašm b. Masʿūd then informed us: Abū ʿAmr ʿIsmāʿīl b. Nujayd al-Sulami informed us: Abū Muslim Irāšt b. ʿAbd Allāh al-Kajjī informed us: Muḥammad b. ʿAbd Allāh al-Anṣārī informed us: Humayd al-Tawīl transmitted to me from Abū Bakr al-Maʿṣūrī. He said, “The Messenger of God (Peace be upon him) said, ‘Help your brother when he is doing wrong or being wronged.’ I said, ‘Messenger of God, I will help him when he is wronged, but how can I help him when he is doing wrong?’ He said, ‘Keep him from doing wrong. That is your help to him.’”

These two hadith are elevated in audition with clean isnāds and sound texts. In the first, Abū Bakar and others after him until ʿAbū Muslim are ʿArabīs. Those after ʿAbū Muslim to our teacher are Baghdādis. In the second hadith, Abū ʿAmr and those after him until Abū Muslim are, as we said, ʿArabīs. Those after him, from Ibn Nujayd until our teacher, are Nishapūris.

[3.] The pure teacher Abū ʿIṣām Manṣūrī b. ʿAbd al-Muʿīdī b. Abī Ṭabarāk (God bless him) — the son of the authority Abū ʿAbd

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6 For this, see above pp. 142–3.
7 The Sufi Abū Muḥammad ʿIsmāʿīl b. Abī ʿIṣām ʿAbd al-Raḥmān b. Abī Bakr Saiʿīd al-Qārī (439/1048–531/1137) was primarily known as a transmitter of the hadith collection Ḥadīth Nuqayyid, Ḥubālī, Siyar, 26:19–20.
8 The famous transmitter of hadith Abū ʿUthaima Ḥumaydī b. Abī Ḥumayd al-Baṣrī (68/687–142/760), known as Ḥumayd al-Tawīl (Tall — or Long — Ḥumayd), was not actually tall, although his hands were said to be “long”; Sezgin, G. A.S., 1:89.

10 I have not found any information about this transmitter.
11 Makki b. ʿAbdān died in 325/937 at over eighty years of age; Dhaḥḥāḥ, Siyar, 15:70–1.
12 As a young man ʿAbd al-Raḥmān b. Bishr traveled extensively with his father to hear hadith. He returned to Nishapūr where he taught until his death in 260/874; Dhaḥḥāḥ, Siyar, 12:340–4.
13 The merchant and hadith transmitter ʿAbdāh (or ʿAbda) b. Abī Luḥābī (d. ca. 127/745) settled in Damascus; Dhaḥḥāḥ, Siyar, 5:229–30.
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