

Kitāb al-ʿIlal of al-Tirmidhī**(or Kitāb al-ʿIlal al-ṣaghīr)**[TOPIC: THE *JĀMIʿ* AS LEGAL REFERENCE & THE 2 ḤADĪTHS NOT ACTED ON IN LAW]

Abū ʿĪsā [al-Tirmidhī] said: All the ḥadīths in this book are acted on in law, taken as proof by at least some of the People of Knowledge, with the exception of two ḥadīths.* The first is the ḥadīth of Ibn ʿAbbās that the Prophet (ﷺ) joined his Noon and Afternoon prayers, and his Evening and Night prayers while in Medina without [the excuses] of danger, being in a state of travel or rain. The second is the ḥadīth of the Prophet (ﷺ) that he said, “If someone drinks wine, whip him, and if he does it four times then kill him.” We have pointed out the flaws in both these two ḥadīths in this book.†

* Al-Tirmidhī states that the ḥadīth of killing the four-time drinker was abrogated (*mansūkh*), which al-Nawawī later confirms was agreed on by the consensus of scholars. Others have disagreed, primarily Imam al-Suyūṭī. He argues that 1) there are roughly ten *ṣaḥīḥ* narrations of this ḥadīth, and that no similarly strong evidence exists against this position; 2) that a reported instance of the Prophet not doing this is an act that might well be isolated and that therefore cannot stand as evidence against a command given by the Prophet in this ḥadīth; 3) that the Companions found drinking were exempted from harsh punishment due to their piety and service; and 4) that those people who are addicted to alcohol and perennially deviant in their conduct should be killed. Al-Albānī also held that this ḥadīth meant a judge could execute someone who committed the offense four times if there was *maṣlaḥa* in this. As for the ḥadīth of combining prayers without the excuses of rain or danger, Aḥmad al-Ghumārī demonstrated that this was an accepted position amongst early scholars and in the Mālikī school; one could combine prayers for other reasons provided it did not become habitual. In his comments on this ḥadīth, Nūr al-Dīn ʿItr notes that it implies that there are other excuses for combining prayers, but that there is consensus rejecting combining them for *no* reason (as shown in another ḥadīth in al-Tirmidhī’s collection, which suffers from a weak transmitter: *man jamaʿa bayn al-ṣalātayn min ghayr ʿudhr fa-qad jāʿa bāban min abwāb al-kabāʿir*). Ibn Rajab adds that there is another ḥadīth that al-Tirmidhī included in his work with a note that no one acted on it, namely the ḥadīth from Jābir b. ʿAbdallāh that during the time of the Prophet (ﷺ) the male Companions would call out the *talbiya* for the women. Al-Tirmidhī says that this was a *gharīb* narration and that “the scholars had come to consensus that the *talbiya* is not done on behalf of women.” See *Jāmiʿ al-Tirmidhī: kitāb al-ṣalāt, bāb mā jāʿa fī al-jamʿ bayn al-ṣalātayn fī al-ḥaḍar; kitāb al-ḥajj, bāb kitāb al-ḥudūd, bāb mā jāʿa man shariba al-khamr...*; Ibn Rajab al-Ḥanbalī, *Sharḥ ʿIlal al-Tirmidhī*, ed. Nūr al-Dīn ʿItr (n.p.: n.p., 1398/1978), 1:6; Aḥmad b. al-Ṣiddīq al-Ghumārī, *Izālat al-khaṭar ʿamma jamāʿa bayn al-ṣalātayn fī al-ḥaḍar bidūn khawf wa lā maṭar*, ed. ʿAlawī b. Ḥamīd (Irbid, Jordan: Dār al-Kitāb al-Thaqafī, 2006); Muḥyī al-Dīn al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim* (Damascus: Dār al-Qalam, n.d.), 11/12: 228; al-Suyūṭī, *Qūt al-mughṭadhī sharḥ Jāmiʿ al-Tirmidhī*, apud *Jāmiʿ al-Tirmidhī al-muḥaṣṣhā* (Karachi: Qadīmī Kutubkhāne, n.d.), 335; Nāṣir al-Dīn al-Albānī, *Fatāwā al-Shaykh al-Albānī*, ed. ʿUkāsha ʿAbd al-Mannān al-Ṭayyibī (Cairo: Maktabat al-Turāth al-Islāmī, 1994), 394.

† As noted by Ibn al-Ṣalāḥ, this statement suggests that al-Tirmidhī considers abrogation to be an obscure defect (*illa*) in a ḥadīth. In general, a ḥadīth being abrogated would not be considered as falling within

[TOPIC: AL-TIRMIDHĪ'S SOURCES FOR THE LEGAL OPINIONS IN HIS *JĀMI'*]

And whatever we have mentioned in this book as far as the opinions of the jurists, [here are our sources]: for the opinions of Sufyān al-Thawrī, most of that material was narrated to us by Muḥammad b. 'Uthmān al-Kūfī, narrated to him by 'Ubaydallāh b. Mūsā, from Sufyān. Some of that material was narrated to me by Abū al-Faḍl Maktūm b. al-'Abbās al-Tirmidhī, narrated to him by Muḥammad b. Yūsuf al-Firyābī, from Sufyān.

As for the opinions in this book from Mālik b. Anas, most if it was reported to us by Ishāq b. Mūsā al-Anṣārī, reported to him by Ma'n b. 'Isā al-Qazzāz from Mālik b. Anas. Some material from the chapters on fasting was reported to us by Abū Muṣ'ab al-Madanī, from Mālik b. Anas. Some was reported to us by Mūsā b. Ḥizām, reported to him by 'Abdallāh b. Maslama al-Qa'nabī, from Mālik b. Anas.

As for the opinions of 'Abdallāh Ibn al-Mubārak in this book, that is what was reported to us by Aḥmad b. 'Abda al-Āmulī[‡] from the disciples of Ibn al-Mubārak, from him. Some was reported from Abū Wahb [Muḥammad b. Muzāḥim], from Ibn al-Mubārak. Some was reported from 'Alī b. al-Ḥasan, from 'Abdallāh [Ibn al-Mubārak]. Some was reported from 'Abdān, from Sufyān b. 'Abd al-Malik, from Ibn al-Mubārak. Some was reported from Ḥibbān b. Mūsā, from Ibn al-Mubārak. And some was reported from Wahb b. Zam'a, from Faḍāla al-Nasawī, from 'Abdallāh b. al-Mubārak. And there are other transmitters identified from Ibn al-Mubārak[§] other than those whom we have mentioned here.

As for the opinions in the book from al-Shāfi'ī, most of it was reported to us by al-Ḥasan b. Muḥammad al-Za'farānī, from al-Shāfi'ī. And the material from al-Shāfi'ī on the issues of ablution and prayer was reported to us by Abū al-Walīd al-Makkī, from al-Shāfi'ī. And some material was reported to us by Abū Ismā'īl al-Tirmidhī, reported to him by Yūsuf b. Yaḥyā al-Qurashī al-Buwayṭī, from al-Shāfi'ī. And he also mentioned some things from al-Rabī' from al-Shāfi'ī. Al-Rabī' gave us permission to [use] this material in a letter to us.**

the scope of criticizing its *isnād*. It would be a matter of how a ḥadīth that might well be totally reliable falls into the larger body of evidence on an issue. See Ibn Rajab, *Sharḥ*, 1:8.

[‡] Some editions have his name as Aḥmad b. 'Abd al-A'lā.

[§] This may also be al-Āmulī being referred to instead of Ibn al-Mubārak.

** This procedure is called *mukātaba*, or giving written permission to transmit material. From the ninth to the eleventh century this was used by scholars who had acquired reliable copies of a scholar's book or ḥadīth collection and who wanted to be able to transmit them directly from that scholar. Sometimes the

As for the opinions in this book from Aḥmad Ibn Ḥanbal and Ishāq b. Ibrāhīm [Ibn Rāhawayh], it was reported to us by Ishāq b. Maṣṣūr, from Aḥmad [Ibn Ḥanbal] and Ishāq [Ibn Rāhawayh], except for what is in the chapters on the pilgrimage, compensation payments (*al-diyāt*) and corporal/capital punishment (*al-ḥudūd*), for I did not hear those from Ishāq b. Maṣṣūr. Rather, it was reported to me by Muḥammad b. Mūsā al-Aṣamm, from Ishāq b. Maṣṣūr, from Aḥmad [Ibn Ḥanbal] and Ishāq [Ibn Rāhawayh]. Some of the statements of Ishāq b. Ibrāhīm [Ibn Rāhawayh] were reported to us by Muḥammad b. Aflaḥ, from Ishāq, and we have made that clear in a book on narrations not attributed to the Prophet (*mawqūf*).

[TOPIC: AL-TIRMIDHĪ'S SOURCES FOR 'ILAL COMMENTARY]

And instances in which there is mention of flaws in the ḥadīths, the transmitters or dates, this is what I derived from books of dates (*tārīkh*). And most of this information I discussed with Muḥammad b. Ismā'īl [al-Bukhārī],^{††} and some of it I discussed with 'Abdallāh b. 'Abd al-Raḥmān [al-Dārimī]^{††} and Abū Zur'a [al-Rāzī].^{§§} Most of that material is from Muḥammad [al-Bukhārī], with the least of it being from 'Abdallāh [al-Dārimī] and Abū Zur'a [al-Rāzī], for I have not seen anyone in Iraq or Khurasan approaching Muḥammad b. Ismā'īl [al-Bukhārī] in the understanding of flaws [in ḥadīths], dates and knowledge of *isnāds*.

[TOPIC: AL-TIRMIDHĪ'S REASON FOR WRITING THE *JĀMI'* & THE ACCEPTABILITY OF CRITICIZING ḤADĪTH TRANSMITTERS]

Abū 'Īsa [al-Tirmidhī] said: What led us to elucidate the opinions of jurists and the flaws in ḥadīths in this book is that we were asked to do it but then did not take up the task for some time. Then finally we undertook the task hoping that it provide some benefit to the people, for we found more than one of the *imāms* burdening themselves with writing the likes of which had not been composed before, like Hishām b. Ḥassān, 'Abd al-Malik b. 'Abd al-'Azīz Ibn Jurayj, Sa'īd b. Abī 'Arūba, Mālik b. Anas, Ḥammād b. Salama, 'Abdallāh b. al-Mubārak, Yaḥyā b. Zakariyyā b. Abī Zā'ida, Wakī' b. al-Jarrāḥ, and

scholar making the request had already heard this material from an intermediary, from the author, but the scholar wanted a shorter, more direct chain.

^{††} Abū 'Abdallāh Muḥammad b. Ismā'īl al-Bukhārī (d. 256/870), the famous author of the *Ṣaḥīḥ* and one of al-Tirmidhī's main teachers.

^{††} Abū Muḥammad 'Abdallāh b. 'Abd al-Raḥmān al-Dārimī (d. 255/869) of Samarqand, author of a famous *Sunan*, a leading ḥadīth scholar and transmitter of al-Shāfi'ī's teachings in Transoxiana. He was a colleague of al-Bukhārī and a teacher of al-Tirmidhī and Abū Dāwūd.

^{§§} Abū Zur'a 'Ubaydallāh b. 'Abd al-Karīm al-Rāzī (d. 264/878), one of the two great ḥadīth critics of Rayy (modern-day Tehran) in his day, along with his friend Abū Ḥātim al-Rāzī (d. 277/890).

‘Abd al-Raḥmān b. Maḥdī. They and others from the People of Knowledge and Virtue had composed books, and in that God allowed them to benefit the people greatly. So we hope that they will be amply rewarded for that by God for what He allowed them to provide the Muslims in terms of benefit. So they are the examples to be followed in their compositions. But some who have no understanding have criticized the People of Ḥadīth (*ahl al-ḥadīth*) for criticizing transmitters. But we have found that a number of the *imāms* from the Successors spoke critically about transmitters, such as al-Ḥasan al-Baṣrī and Ṭāwūs, who criticized Ma‘bad al-Juhanī. Sa‘īd b. al-Jubayr criticized Ṭalq b. Ḥabīb. Ibrāhīm al-Nakha‘ī and ‘Āmir al-Sha‘bī criticized al-Ḥārith al-A‘war. And in this manner it had been reported that Ayyūb al-Sakhtiyānī, ‘Abdallāh b. ‘Awn, Sulaymān al-Taymī, Shu‘ba b. al-Ḥajjāj, Sufyān al-Thawrī, Mālik b. Anas, al-Awzā‘ī, ‘Abdallāh b. al-Mubārak, Yaḥyā b. Sa‘īd al-Qaṭṭān, Wakī‘ b. al-Jarrāḥ, ‘Abd al-Raḥmān b. Maḥdī and others from among the People of Knowledge all criticized transmitters and declared some to be weak.

But what led them to this, in our opinion (and God knows best), was their sincere best wishes (*naṣīḥa*) for Muslims. It should not be thought that they wanted to impugn or slander people. Rather, they wanted to point out the weakness of those transmitters so that they could be known, for some of those people criticized as weak transmitters were guilty of heretical innovation and some were accused of [forging] ḥadīths. Some were heedless and committed many errors in ḥadīth transmission, so those *imāms* wanted to clarify their condition out of concern for the religion and out of caution. For indeed, testimony on matters of religion is worthier of being established as strong than testimony in court over people’s rights or property.

Abū ‘Īsā al-Tirmidhī said: it was reported to us by Muḥammad b. Ismā‘īl [al-Bukhārī]: it was reported to us by Muḥammad b. Yaḥyā b. Sa‘īd al-Qaṭṭān, who said: my father told me: I asked Sufyān al-Thawrī, Shu‘ba, Mālik b. Anas and Sufyān b. ‘Uyayna^{***} about a transmitter, if he were accused of some flaw or weakness, should I be silent about that or point it out? They said, “Point it out.”

It was reported to us by Muḥammad b. Rāfi‘ al-Naysābūrī, who said: it was reported to us by Yaḥyā b. Ādam, who said: It was said to Abū Bakr b. ‘Ayyāsh that some people sit [to teach] and their sessions are attended, but they are not worthy of it. Abū Bakr b. ‘Ayyāsh said, “Anyone who sits to teach, some people will attend. A proponent of the Sunna (*ṣāḥib al-sunna*),⁺⁺⁺ when he dies, God will revive his memory. A heretic is not remembered.”

⁺⁺⁺ As John Nawas has shown in his statistical study, those known as *ṣāḥib sunna* were “the good guys” in the Sunni struggle against Muslim rationalists like the Mu‘tazila. They predominately lived in Iraq between *circa* 150/750 – 350/950 and played a disproportionately large role in the transmission of ḥadīths as recorded in the Six Books. See John Nawas, “The Appellation *Ṣāḥib Sunna* in Classical Islam: How Sunni Islam Came to Be,” *Islamic Law and Society* 23 (2016): 18-19.

It was reported to us by Muḥammad b. ‘Alī b. al-Ḥasan b. Shaqīq, saying: it was reported to us by al-Naḍr b. ‘Abdallāh al-Aṣamm saying: it was reported to us by ††† Ismā‘īl b. Zakariyyā, from ‘Āṣim, from Ibn Sīrīn, who said, “In the early period no one would ask about the *isnād*. But when the Strife^{§§§} began they would ask about *isnāds* so they could accept the ḥadīths of the Ahl al-Sunna and leave the ḥadīths of the People of Heresy (*ahl al-bid‘a*).”

It was reported to us by Muḥammad b. ‘Alī b. al-Ḥasan, who said: I heard ‘Abdān say that ‘Abdallāh Ibn al-Mubārak said, “For me, the *isnād* is part of the religion. If not for the *isnād*, whoever wanted would say whatever they wanted. But if you say to them, ‘Who told you [that]?’ , they cannot respond.”

It was reported to us by Muḥammad b. ‘Alī, who said: it was reported to us by Ḥibbān b. Mūsā, who said: A ḥadīth was mentioned to Ibn al-Mubārak and he said, “For that you’d require pillars made of brick.” Abū ‘Īsā [al-Tirmidhī] said: meaning that he declared its *isnād* to be weak.

It was reported to us by Aḥmad b. ‘Abda, who said: it was reported to us by Wahb b. Zam‘a, from ‘Abdallāh Ibn al-Mubārak that he abandoned the ḥadīths of al-Ḥasan b. ‘Umāra, al-Ḥasan b. Dīnār, Ibrāhīm b. Muḥammad al-Aslamī, Muqātil b. Sulaymān, ‘Uthmān al-Burrī, Rawḥ b. Musāfir, Abū Shayba al-Wāsiṭī, ‘Amr b. Thābit, Ayyūb b. Khūṭ, Ayyūb b. Suwayd, Naṣr b. Ṭarīf – namely Abū Juz’, al-Ḥakam and Ḥubayyib b. Ḥujr. And with al-Ḥakam, Ibn al-Mubārak narrated one ḥadīth in the *Book of Refined Behavior* (*Kitāb al-Riqāq*) but then abandoned him, saying “Ḥubayyib I do not know.”

Aḥmad b. ‘Abda heard ‘Abdān say, “‘Abdallāh Ibn al-Mubārak had read the ḥadīths of Bakr b. Ḥubaysh, but later when he would come across them he would turn away from them and not mention him.”

Aḥmad said that it was reported to him by Abū Wahb that a man who had been impugned in ḥadīth was mentioned to ‘Abdallāh Ibn al-Mubārak, who said, “I would rather become a highway robber than narrate ḥadīths from him.”

And it was reported to us by Mūsā b. Ḥizām, who said: I heard Yazīd b. Hārūn say, “It is not permitted for anyone to narrate [ḥadīths] from Sulaymān b. ‘Amr al-Nakhaṭī al-Kūfī.”

††† This is also the *isnād* through which Muslim narrates this report in his *Ṣaḥīḥ*. It continues from Ismā‘īl b. Zakariyyā → Abū Ja‘far Muḥammad b. al-Ṣabbāḥ → Muslim. In fact, all version that I have found of this report ultimately stem from Ismā‘īl b. Zakariyyā. See also Ibrāhīm b. Ya‘qūb al-Jawzajānī, *Aḥwāl al-rijāl*, ed. Ṣubḥī al-Sāmarrā’ī (Beirut: Mu‘assasat al-Risāla, 1985), 35-6.

§§§ This Strife (*fitna*) was the Second Civil War (680-692 CE), between the followers of ‘Abdallāh b. al-Zubayr, those of the Umayyads and the Shiah.

{It was reported to us by Maḥmūd b. Ghaylān: it was reported to us by Abū Yaḥyā al-Ḥimmānī, who said: I heard Abū Ḥanīfa say, “I have not seen a bigger liar than Jābir al-Ju‘fī nor anyone more virtuous than ‘Aṭā’ b. Abī Rabāḥ.”}

Abū ‘Īsā al-Tirmidhī says: I heard al-Jārūd say that he heard Wakī’ [b. al-Jarrāḥ] say, “If it were not for Jābir al-Ju‘fī**** then the people of Kufa would be without ḥadīths. And if not for Ḥammād [b. Abī Sulaymān]**** the people of Kufa would be without legal knowledge (*fiqh*).”}****

Abū ‘Īsā al-Tirmidhī said: I heard Aḥmad b. al-Ḥasan say: We were with Aḥmad b. Ḥanbal and the topic of who is required to pray the Congregational Friday prayer was mentioned. Some people mentioned reports from scholars from among the Successors and others, and I said, ‘There is also a ḥadīth from the Prophet (ṣ).’ Ibn Ḥanbal said, ‘From the Prophet (ṣ)?’, and I said, ‘Yes, it was reported to us by Ḥajjāj b. Nuṣayr, who said: it was reported to us by al-Mu‘ārik b. ‘Abbād, from ‘Abdallāh b. Sa‘īd al-Maqburī, from his father, from Abū Hurayra (r) that the Prophet said, “The Friday congregational prayer is incumbent upon anyone who the night brings safely back to his family.”§§§§ Ibn Ḥanbal grew angry and said, ‘Seek forgiveness from your Lord’, twice. *****

Abū ‘Īsā al-Tirmidhī said: Aḥmad b. Ḥanbal did that because he did not believe that that report was from the Prophet (ṣ) due to the weakness of its *isnād*. For he did not know of it being reported from the Prophet (ṣ). Ḥajjāj b. Nuṣayr is criticized as weak in ḥadīth, and ‘Abdallāh b. Sa‘īd al-Maqburī was very much criticized as weak in ḥadīth by Yaḥyā b. Sa‘īd al-Qaṭṭān.

**** Jābir al-Ju‘fī (d. 128/745-6) had extremist Shiite beliefs, so much so that even later Shiites kept their distance from him. See Hussein Modarresi, *Tradition and Survival: A Bibliographical Survey of Early Shī‘ite Literature Vol. 1* (Oxford: Oneworld, 2003), 92.

**** Ḥammād b. Abī Sulaymān (d. 120/738) was a leading scholar of Kufa and the main teacher of Abū Ḥanīfa.

**** Ibn Rajab states that this statement between braces { } is not found in some recensions of al-Tirmidhī’s *Jāmi‘*, but he admits that al-Tirmidhī includes it elsewhere in his book (see *Jāmi‘ al-Tirmidhī: kitāb al-ṣalāt, bāb mā jā’a fi faḍl al-adhān*). He mainly objects to its content, saying 1) that Jābir al-Ju‘fī had extremist Shiite beliefs, and 2) that the statement about Jābir al-Ju‘fī’s essentialness to Kufan ḥadīth transmission is factually false. It ignores a slew of major ḥadīth transmitters, such as al-A‘mash and Abū Ishāq al-Sabī‘ī; Ibn Rajab, *Sharḥ*, 1:69-70. Abū Dāwūd says in his *Sunan* that he only includes one ḥadīth from Jābir al-Ju‘fī; *Sunan* of Abū Dāwūd: *kitāb al-ṣalāt, bāb man nasiya an yatashahhad wa huwa jālis*. §§§§ I.e., one who can travel from his home to the mosque where Friday prayer is held and return home before nightfall.

***** Al-Tirmidhī also mentions this ḥadīth in the body of his book; *Jāmi‘ al-Tirmidhī: kitāb al-ṣalāt, bāb mā jā’a fi kam tu’tā al-jum‘a*. In his time, some scholars acted on this opinion. For the Shāfi‘ī school, it is required for those who can hear the *adhān*, for the Ḥanbalīs and Mālikīs for those in the city where the mosque is located.

[TOPIC: DIFFERENT LEVELS OF CRITICISM]

Abū ʿĪsā al-Tirmidhī said: So anyone from whom a ḥadīth is narrated who is accused [of poor performance in ḥadīth] or is criticized as weak in ḥadīth for his lack of carefulness and numerous mistakes, if that ḥadīth is only known through that report, it cannot be used as proof. And more than one of the *imāms* have narrated [reports] from weak transmitters and made clear their status to the people.

It was reported to us by Ibrāhīm b. ʿAbdallāh b. al-Mundhir al-Bāhilī: it was reported to us by Yaʿlā b. ʿUbayd: it was said to us by Sufyān al-Thawrī, “Be wary of [Muḥammad b. al-Sāʿib] al-Kalbī.” It was said to Sufyān, “But you narrate [ḥadīths] from him?!” and he replied, “I know the true ones from the false.”

It was reported to us by Muḥammad b. Ismāʿīl [al-Bukhārī]: it was reported to us by Yaḥyā b. Maʿīn: it was reported to us by ʿAffān, from Abū ʿAwāna, who said, “When al-Ḥasan al-Baṣrī died, I longed to know his opinions on issues, so I began seeking them out from his students, which brought me to Abān b. Abī ʿAyyāsh. He read to me all of it, from al-Ḥasan. So I do not consider it allowable to narrate any of that from [Abān].”⁺⁺⁺⁺

Abū ʿĪsā al-Tirmidhī said: but more than one of the *imāms* have narrated from Abān b. Abī ʿAyyāsh despite the weakness and carelessness in ḥadīth that Abū ʿAwāna and others have described in him. So do not be deceived by the fact that reliable narrators (*thiqāt*) narrate from people, because it is reported from Ibn Sīrīn that he said, “Indeed a man might narrate ḥadīths to me without me accusing him of any flaw, but I could find some flaw in the person who is above him [in the *isnād*].” And more than one person has reported from Ibrāhīm al-Nakhaʿī, from ʿAbdallāh Ibn Masʿūd that the Prophet used to perform the *qunūt* invocation in his *Witr* prayer before he bowed, and Abān b. Abī ʿAyyāsh reported from Ibrāhīm al-Nakhaʿī, from ʿAlqama, from ʿAbdallāh Ibn Masʿūd that the Prophet (ṣ) used to perform his *qunūt* in his *Witr* prayer before bowing. That is how Sufyān al-Thawrī narrated the report from Abān b. Abī ʿAyyāsh. And others narrated from Abān b. Abī ʿAyyāsh the same thing by that *isnād* but added that ʿAbdallāh Ibn Masʿūd said that his mother reported to him that she had slept at the Prophet’s house (ṣ) and seen him perform the *qunūt* invocation in the *Witr* prayer before bowing.⁺⁺⁺⁺

⁺⁺⁺⁺ Abū ʿAwāna’s concern is that Abān would just confirm uncritically anything anyone had attributed to al-Ḥasan.

⁺⁺⁺⁺ Al-Tirmidhī is drawing attention to the fact that only Abān b. Abī ʿAyyāsh added in ʿAlqama to the *isnād*, and that he recorded this addition about Ibn Masʿūd’s mother in the text of the ḥadīth from Ibn Masʿūd. That only Abān relates this makes his testimony uncorroborated, which reflects badly on his reliability as a ḥadīth transmitter. Whether or not the *qunūt* was recited before or after bowing was the subject of much debate, with various narrations even from one Companion (Anas b. Mālik) differing on this, perhaps due to the Prophet (ṣ) performing it differently at different times. See *Ṣaḥīḥ al-Bukhārī: kitāb al-witr, bāb al-qunūt qabla al-rukūʿ wa baʿdahu*.

Abū ʿĪsā al-Tirmidhī said: And Abān b. Abī ʿAyyāsh, even if he was known for his piety and effort, this is his condition as pertains to ḥadīth. And that group [of ḥadīth scholars], they were people of retention (*ḥifẓ*), so how many men were there who were righteous but who were not up to the standards of testimony (*shahāda*) and did not memorize it correctly. So anyone who was accused of lying/passing on forged material in ḥadīth, or was careless, making many mistakes, most of the People of Ḥadīth from among the *imāms* are of the opinion that one should not concern oneself with narrations from him. Do you not see that ʿAballāh b. al-Mubārak narrated ḥadīths from people from among the scholars, but when it became clear to him that this was their situation he put narrating from them aside?

{It was reported to us by Mūsā b. Ḥizām, who said that he heard Šālih b. ʿAbdallāh say, “We were with Abū Muqātil al-Samarqandī, and he started to narrate lengthy ḥadīths from ʿAwn b. Abī Shaddād concerning the advice of Luqmān [the Wise], the killing of Saʿīd b. al-Jubayr^{§§§§§} and things of that nature. So his nephew said, ‘O uncle, don’t say that ʿAwn reported that to you, for indeed you did not hear these things from him.’ Abū Muqātil said, ‘O my child, that is good speech (*kalām ḥasan*).’*****}

And I heard al-Jārūd say: We were at the home of Abū Muʿāwiya, and a ḥadīth of Abū Muqātil was mentioned to him, from Sufyān al-Thawrī, from al-Aʿmash, from Abū Ḍabyān, who said: ʿAlī (may God be pleased with him) was asked about wasp nests (*kūr al-zanābīr*). He replied: There is nothing wrong with it, it is like something caught from the sea. So Abū Muʿāwiya said: I am not saying that your friend is a liar, but that ḥadīth is false (*kadhib*).

[Al-Tirmidhī said:] Indeed some of the People of Ḥadīth have criticized respected members of the People of Knowledge and deemed them weak in ḥadīth due to poor retention of what they transmit (*ḥifẓ*), while others from among the *imāms* have declared them reliable due to their great status and truthfulness even if they did err in some things they narrated. [For example,] Yaḥyā b. Saʿīd al-Qaṭṭān criticized Muḥammad b. ʿAmr and then narrated from him.”

It was reported to us by Abū Bakr ʿAbd al-Quddūs b. Muḥammad al-ʿAṭṭār al-Baṣrī: it was reported to us by ʿAlī b. al-Madīnī, who said: I asked Yaḥyā b. Saʿīd [al-Qaṭṭān] about Muḥammad b. ʿAmr b. ʿAlqama, and he said, “Do you want to be easy or severe?”, and I said, ‘No, severe.’ He said, “He is not one of those that you want [to narrate from. He used to say:] ‘Our teachers Abū Salama, Yaḥyā b. ʿAbd al-Raḥmān b. Ḥāṭib used to

§§§§§ Saʿīd b. Jubayr (d. 94/712) was a prominent scholar of the Successors who lived in Mecca and later in Kufa. He participated in the revolt against the tyrannous Umayyad governor al-Ḥajjāj and was eventually executed for this.

***** {} does not appear in many published editions of al-Tirmidhī’s *Jāmiʿ*.

say...'.^{*****} Yaḥyā said, “I asked Mālik b. Anas about Muḥammad b. ‘Amr and he said the same thing I did about him.” ‘Alī [b. al-Madīnī] said: Yaḥyā [al-Qaṭṭān] said, “Muḥammad b. ‘Amr is better than Suhayl b. Abī Ṣāliḥ, and he is better than ‘Abd al-Raḥmān b. Ḥarmala.” And ‘Alī said: And I asked Yaḥyā [al-Qaṭṭān], ‘Then what do you think about ‘Abd al-Raḥmān b. Ḥarmala?’, and he said, “If I’d wanted to prompt him to say whatever I wanted I could have.” I asked, ‘So he used to be prompted by people in his narrations?’, and Yaḥyā al-Qaṭṭān said, “Yes.” ‘Alī b. al-Madīnī added, “And Yaḥyā [al-Qaṭṭān] would not narrate ḥadīths from Sharīk, Abū Bakr b. Abī ‘Ayyāsh, Rabī’ b. Ṣabīḥ or al-Mubārak b. Faḍāla.”

Abū ‘Īsā al-Tirmidhī said: Yaḥyā b. Sa‘īd al-Qaṭṭān stopped narrating from those people, but what made him do so was not that he thought they were liars, but rather it was because of the condition of their retention of their material (*ḥifẓ*). It was reported that Yaḥyā b. Sa‘īd, if he saw a person narrating from his memory one time like this and one time like that, with no one established narration, he would abandon him. But others like ‘Abdallāh b. al-Mubārak, Wakī’ b. al-Jarrāḥ and ‘Abd al-Raḥmān b. Mahdī and other *imāms* all narrated from people that Yaḥyā b. Sa‘īd al-Qaṭṭān rejected.

Abū ‘Īsā [al-Tirmidhī] added: In this way some of the People of Ḥadīth criticized Suhayl b. Abī Ṣāliḥ, Muḥammad b. Ishāq, Ḥammād b. Salama and Maḥmūd b. ‘Ajlān and others like them from among the *imāms*. These were criticized for their retention of their material (*ḥifẓ*) in some of the things they narrated, and other *imāms* narrated from them.

It was reported to us by al-Ḥasan b. ‘Alī al-Ḥulwānī, who said: it was reported to us by ‘Alī b. al-Madīnī that Sufyān b. ‘Uyayna said, “We considered Suhayl b. Abī Ṣāliḥ firm in ḥadīth.”

It was reported to us by Ibn Abī ‘Umar that Sufyān b. ‘Uyayna said, “Muḥammad b. ‘Ajlān was reliable (*thiqa*) and trustworthy in ḥadīth.” Abū ‘Īsā al-Tirmidhī said: but Yaḥyā b. Sa‘īd al-Qaṭṭān criticized with us the transmissions of Muḥammad b. ‘Ajlān from Sa‘īd al-Maqburī.

It was reported to us by Abū Bakr, from ‘Alī b. ‘Abdallāh [b. al-Madīnī], that Yaḥyā b. Sa‘īd al-Qaṭṭān said that Muḥammad b. ‘Ajlān said, “the ḥadīths [I have] from Sa‘īd al-Maqburī, some of them are from Sa‘īd from Abū Hurayra, and some are Sa‘īd, from some person, from Abū Hurayra, and I got them mixed up so I made them all ‘from Sa‘īd, from Abū Hurayra.” [Al-Tirmidhī said,] so Yaḥyā b. Sa‘īd criticized Ibn ‘Ajlān for that, but Yaḥyā [still] narrated a lot from Ibn ‘Ajlān.

^{*****} In other words, anytime Muḥammad b. ‘Amr was asked about where he had heard a ḥadīth, he would always automatically cite these same teachers.

Abū ʿĪsā [al-Tirmidhī] said: And in that manner, those who have criticized Ibn Abī Laylā have done so for his retention (*ḥifẓ*). ʿAlī [b. al-Madīnī] said that Yaḥyā b. Saʿīd al-Qaṭṭān said that Shuʿba narrated from Ibn Abī Laylā, from his brother ʿĪsā, from ʿAbd al-Raḥmān b. Abī Laylā, from Abū Ayyūb, from the Prophet (ﷺ) about sneezing (*al-ʿuṭās*). Yaḥyā said, “Then I met Ibn Abī Laylā and he narrated [it] to us from his brother, ʿĪsā, from ʿAbd al-Raḥmān b. Abī Laylā, from ʿAlī, from the Prophet (ﷺ). Abū ʿĪsā [al-Tirmidhī] said: More than one thing has been narrated about/from Ibn Abī Laylā like that. He would say something one way once and another way another, meaning the *isnād*, and that concerned his retention (*ḥifẓ*).

And most of those past People of Knowledge would not write down [their ḥadīths], and those who did write them down would do so after hearing them [orally].

I heard Aḥmad b. al-Ḥasan say that he heard Aḥmad b. Ḥanbal say, “Ibn Abī Laylā is not to be used as proof.” And such it is with those who have criticized Mujālid b. Saʿīd, ʿAbdallāh b. Lahīʿa and others – they were criticized for their poor retention (*ḥifẓ*) and their great number of errors. But more than one of the *imāms* have narrated from them.

[TOPIC: ACCEPTABILITY OF USING CRITICIZED TRANSMITTERS]

But if one of those [criticized transmitters] narrated something alone and that ḥadīth was not corroborated, he is not used as proof, just as Aḥmad b. Ḥanbal said about Ibn Abī Laylā – he meant if he narrated something alone. And this is even more serious when the narrator has not preserved the *isnād* correctly and added someone or left someone out or changed the *isnād*, or transmitted something that changes the meaning of the ḥadīth. But as for those who got the *isnād* correct and preserved it but changed the wording [of the ḥadīth], there is more flexibility there among the People of Knowledge if he did not alter the meaning.

[TOPIC: IMPRECISE NARRATION OF ḤADĪTHS / NARRATION OF THE MEANING OF ḤADĪTHS]

It was reported to us by Muḥammad b. Bashshār, saying: it was reported to us by ʿAbd al-Raḥmān b. Maḥdī, saying: it was reported to us by Muʿāwiya b. Ṣāliḥ, from al-ʿAlāʾ b. al-Ḥārith, from Makḥūl, from Wāthila b. al-Asqaʿ, who said, “When we tell you a ḥadīth with just its meaning, that should suffice you (*ḥasbukum*).”

It was reported to us by Yaḥyā b. Mūsā, saying: it was reported to us by ʿAbd al-Razzāq [al-Ṣanʿānī], saying: it was reported to us by Maʿmar, from Ayyūb, from Muḥammad b. Sīrīn, who said, “I would hear a ḥadīth from ten people, the wordings different but the meaning the same.”

It was reported to us by Aḥmad b. Manīʿ saying: it was reported to us by Muḥammad b. ʿAbdallāh al-Anṣārī, from Ibn ʿAwn, who said, “Ibrāhīm al-Nakhaʿī, al-Ḥasan [al-Baṣrī] and

al-Sha‘bī narrate ḥadīths by their meaning. And al-Qāsim b. Muḥammad [b. Abū Bakr], Muḥammad b. Sīrīn and Rajā’ b. Ḥaywa recite ḥadīths back word for word.”

It was reported to us by ‘Alī b. Khashram, saying: it was reported to us by Ḥafṣ b. Ghiyāth, from ‘Āsim al-Aḥwal, who said, “I said to Abū ‘Uthmān al-Nahdī, ‘Indeed you tell us a ḥadīth and then tell us it again in a different way.’ He replied, ‘Stick with the first hearing.’”

It was reported to us by al-Jārūd, saying: it was reported to us by Wakī’, from al-Rabī’ b. Ṣabīḥ, from al-Ḥasan [al-Baṣrī], who said, “If you conveyed the meaning, it counts for you (*ajza’aka*).”

It was reported to us by ‘Alī b. Ḥujr, saying: it was reported to us by ‘Abdallāh b. al-Mubārak, from Sayf b. Sulaymān, who said: I heard Mujāhid say, “Shorten a ḥadīth if you want, but do not add to it.”

It was reported to us by Abū ‘Ammār al-Ḥusayn b. Ḥurayth, saying: it was reported to us by Zayd b. Ḥubāb, from someone who said: Sufyān al-Thawrī came to us one day and said, “If I tell you that I am going to report to you all ḥadīths as I heard them, do not believe me, it is all by the gist (*bi’l-ma’nā*).”

It was reported to us by al-Ḥusayn b. Ḥurayth, who heard Wakī’ say, “If it were not permitted to narrate ḥadīths by their meaning (*bi’l-ma’nā*), the people would have perished.”

[TOPIC: LEVELS OF MASTERY, EXACT NARRATION OF ḤADĪTHS, WRITING DOWN ḤADĪTHS]

Abū ‘Īsā al-Tirmidhī said: The People of Knowledge differed one from the other in memory, mastery and firmness in hearing ḥadīth, although not very many at all of the *imāms*, regardless of their mastery (*ḥifẓ*), were free of errors.

It was reported to us by Muḥammad b. Ḥumayd al-Rāzī, saying: it was reported to us by Jarīr, from ‘Umāra b. Qa‘qā’, who said: Ibrāhīm al-Nakha‘ī said to me, “If you tell me ḥadīths then tell me them from Abū Zur‘a b. ‘Amr b. Jarīr, for indeed he once told me a ḥadīth and then I asked him about it years later and he did not get a single word wrong.”

It was reported to us by Abū Ḥafṣ ‘Amr b. ‘Alī, saying: it was reported to us by Yaḥyā b. Sa‘īd al-Qaṭṭān, from Sufyān, from Manṣūr who said: I said to Ibrāhīm [al-Nakha‘ī]: What is it that makes Sālim b. Abī al-Ja‘d more complete in ḥadīth than you? He said, “Because he would write down [his ḥadīths].”

It was reported to us by ‘Abd al-Jabbār b. al-‘Alā’ b. ‘Abd al-Jabbār, saying: it was reported to us by Sufyān, who said that ‘Abd al-Malik b. ‘Umayr said, “Indeed, I tell you ḥadīths and I do not omit one single letter.”

It was reported to us by al-Ḥusayn b. Maḥdī al-Baṣrī saying: it was reported by ‘Abd al-Razzāq, saying: it was reported to us by Ma‘mar, who said that Qatāda [b. Dī‘āma] said, “My ears never heard anything that my heart did not capture (*wa‘āhu*).”

It was reported to us by Sa‘īd b. ‘Abd al-Raḥmān al-Makhzūmī, saying: it was reported to us by Sufyān b. ‘Uyayna, from ‘Amr b. Dīnār, who said, “I saw no one more precise (*anaṣṣ*) in ḥadīth than al-Zuhrī.”

It was reported to us by Ibrāhīm b. Sa‘īd al-Jawharī, saying: Sufyān b. ‘Uyayna narrated to us, saying: Ayyūb al-Sakhtiyānī said: I did not know anyone more knowledgeable about the ḥadīths of the people of Medina after al-Zuhrī than Yaḥyā b. Abī Kathīr.

It was reported to us by Muḥammad b. Ismā‘īl [al-Bukhārī], saying: it was reported to me by Sulaymān b. Ḥarb, saying: it was reported to us by Ḥammād b. Zayd, who said, “Ibn ‘Awn would narrate ḥadīths, and if I told him ḥadīths from Ayyūb [al-Sakhtiyānī] that contradicted [the ḥadīths he was narrating], he would abandon his ḥadīths. I told him: But you heard these? And he said, ‘Indeed Ayyūb was the most knowledgeable of all of us on the ḥadīths of Muḥammad b. Sīrīn.’”

It was reported to us by Abū Bakr, from ‘Alī b. ‘Abdallāh [b. al-Madīnī], who said to Yaḥyā b. Sa‘īd [al-Qaṭṭān]: Who is more accurate, Hishām al-Dastawā‘ī or Mis‘ar? He replied, “I have not seen the likes of Mis‘ar; he was one of the most accurate of people.”

It was reported to us by Abū Bakr ‘Abd al-Quddūs b. Muḥammad, saying: it was reported to us by Abū al-Walīd, who heard Ḥammād b. Zayd say, “Shu‘ba never disagreed with me on something except that I abandoned what Shu‘ba had disagreed with.”

It was reported to me by Abū Bakr, saying: it was reported to me by Abū al-Walīd that Ḥammād b. Salama said to him, “If you want ḥadīths, then stick with Shu‘ba (*‘alayka bi-Shu‘ba*).”

It was reported to us by ‘Abd b. Ḥumayd, saying: it was reported to us by Abū Dāwūd [al-Ṭayālīsī] that Shu‘ba had said, “I never transmitted a single ḥadīth from anyone without going to him more than once [to hear ḥadīths]. And those people from whom I narrated ten ḥadīths, I went to them more than ten times. And those from whom I narrated fifty ḥadīths, I went to them more than fifty times. And those from whom I narrated one hundred ḥadīths, I went to them more than one hundred times, except Ḥayyān al-Kūfī al-Bāriqī, for I heard these ḥadīths from him and then went back but found that he had died.”

It was reported to us by Muḥammad b. Ismāʿīl, saying: it was reported to us by ʿAbdallāh b. Abī al-Aswad, saying: it was reported to us by [ʿAbd al-Raḥmān] b. Maḥdī, who heard Sufyān say, “Shuʿba is the Commander of the Faithful (*amīr al-muʿminīn*) in ḥadīth.”

It was reported to us by Abū Bakr, from ʿAlī b. ʿAbdallāh [b. al-Madīnī], who heard Yaḥyā b. Saʿīd [al-Qaṭṭān] say, “No one is more beloved to me than Shuʿba, and no one equals him in my eyes, but if Sufyān differs with him then I take the opinion of Sufyān.” ʿAlī [b. al-Madīnī] said to Yaḥyā: Which of the two is better in memory/preservation of long ḥadīths, Sufyān or Shuʿba? Shuʿba was more at ease with them (*amarra fihā*). Yaḥyā said, “Sufyān was strong in them, and Shuʿba was more knowledgeable about transmitters like so-and-so from so-and-so; but Sufyān had organized material topically (*kāna ṣāhib abwāb*).”

It was reported to us by ʿAmr b. ʿAlī, who heard ʿAbd al-Raḥmān b. Maḥdī say, “The *imāms* of ḥadīth are four: Sufyān al-Thawrī, Mālik b. Anas, al-Awzāʿī and Ḥammād b. Zayd.”

It was reported to us by Abū ʿAmmār al-Ḥusayn b. Ḥurayth, saying: I heard Wakīʿ say that Shuʿba said, “Sufyān has better retention than me. He never reported a ḥadīth to me from a transmitter that I asked him about except that I found that it was as he said. I [al-Tirmidhī] heard Ishāq b. Mūsā al-Anṣārī, [who heard Maʿn b. ʿĪsā al-Qazzāz say, “Mālik b. Anas would be very strict with ḥadīths of the Messenger of God (ﷺ) in y’s and t’s and such things.”*****

It was reported to us by Abū Mūsā, who said: it was reported to me by Ibrāhīm b. ʿAbdallāh b. Quraym al-Anṣārī, the judge of Medina, that Mālik b. Anas came upon Abū Ḥāzim seated and passed him by. It was said to Mālik, “Why did you not sit down?” He replied, “I did not find a place to sit down and did not want to receive the ḥadīths of the Messenger of God (ﷺ) while standing.”

It was reported to us by Abū Bakr, from ʿAlī b. ʿAbdallāh [b. al-Madīnī] that Yaḥyā b. Saʿīd [al-Qaṭṭān] said, “Mālik, from Saʿīd b. al-Musayyab is dearer to me than Sufyān al-Thawrī, from Ibrāhīm al-Nakhāʿī. There is no one with more authentic ḥadīths than Mālik b. Anas; he was an *imām* in ḥadīth.”§§§§§

I heard Aḥmad b. al-Ḥusayn say that he heard Aḥmad b. Ḥanbal say, “My eyes never saw the likes of Yaḥyā b. Saʿīd al-Qaṭṭān.” Aḥmad b. al-Ḥusayn said, “And Ibn Ḥanbal was asked about Wakīʿ and ʿAbd al-Raḥmān b. Maḥdī, and he said, ‘Wakīʿ has greater knowledge/piety (*akbar fī al-qalb*), but ʿAbd al-Raḥmān is an *imām*.’”

***** In other words, he was very careful about the smallest details of the ḥadīths.

§§§§§ Note that here we see the use of “an/from” in a way that does not indicate direct transmission, but merely ‘from’ without the two people ever having met.

I heard Muḥammad b. ‘Amr b. Nabhān b. Ṣafwān al-Thaqafī al-Baṣrī say that he heard ‘Alī b. al-Madīnī say, “If I were to swear something between the corner [of the Ka‘ba] and the Prayer Place [of Abraham], it would be that I had never seen anyone more knowledgeable than ‘Abd al-Raḥmān b. Maḥdī.”

Abū ‘Īsā al-Tirmidhī said: this type of description and narrations are common from the People of Knowledge, so we only showed some of it here to prove the stations of the People of Knowledge and their preferring one over the other in different ways concerning memory, retention, and who was criticized from among the People of Knowledge and for what reason.

[TOPIC: READING ḤADĪTHS TO A SCHOLAR VS. HEARING THE SCHOLAR READ HIS ḤADĪTHS / ‘ARḌ VS. SAMĀ’]

Abū ‘Īsā al-Tirmidhī said: reading [ḥadīths] to a scholar, if he has memorized what is read to him or is looking at his original notebook (*aṣl*) of what is being read to him but he has not memorized it, is sound practice among the People of Ḥadīth, just like audition (*samā’*).

It was reported to us by Ḥusayn b. Maḥdī al-Baṣrī: it was reported to us by ‘Abd al-Razzāq: it was reported to us by Ibn Jurayj, who said, “I read [ḥadīths] to ‘Aṭā’ b. Abī Rabāḥ and asked him ‘How do I phrase this?’ and he said, ‘say: he narrated it to us (*ḥaddathanāhu*).’”

It was reported to us by Suwayd b. Naṣr: it was reported to us by ‘Alī b. al-Ḥusayn b. Wāqīd, from Abū ‘Iṣma, from Yazīd al-Naḥwī, from ‘Ikrima that a group of people from Ṭā’if went to Ibn ‘Abbās with a number of his books, and he started to read them to the people. But he started moving things around, forward and back, and then said, “Indeed I’ve fallen victim to this stupid issue, so read [these books] to me, and my affirmation of what you read is like me reading to you.”

It was reported to us by Suwayd b. Naṣr: it was reported to us by ‘Alī b. al-Ḥusayn b. Wāqīd, from his father, from Maṣṣur b. al-Mu‘tamir, who said, “If a man gives his book to another and says, ‘Narrate this from me’, then he can narrate it.”

I heard Muḥammad b. Ismā‘īl [al-Bukhārī] say, “I asked Abū ‘Āṣim al-Nabīl about a ḥadīth and he said, ‘Read it to me’, but I really wanted him to read it to me, so he said, ‘Do you not allow reading (*al-qirā’a*) when Sufyān al-Thawrī and Mālik b. Anas allowed it?!”

It was reported to us by Aḥmad b. al-Ḥusayn: it was reported to us by Yaḥyā b. Sulaymān al-Ju‘fī al-Miṣrī, who said that ‘Abdallāh b. Wahb said, “When I say ‘he narrated to us (*ḥaddathanā*)’, then that is what I heard in a group of people, and when I

say ‘he narrated to me (*ḥaddathanī*), then that is what I heard by myself. And when I said, ‘*akhbaranā*’, then it is what was read to the scholar while I was watching, and ‘*akhbaranī*’ means what was read to the scholar while I was with him alone.”

I heard Abū Mūsā Muḥammad b. Muthannā say that he heard Yaḥyā b. Sa‘īd al-Qaṭṭān say that ‘*ḥaddathanī*’ and ‘*akhbaranī*’ mean the same thing.

Abū ‘Īsā said: we were with Abū Muṣ‘ab al-Madīnī, and some of his ḥadīths were read to him. So I said to him, “what do we say [to phrase this]?” He said, “Say Abū Muṣ‘ab al-Madīnī narrated to us (*ḥaddathanā*).” Abū ‘Īsā said: And some of the people of knowledge have allowed the Permission in Narration (*ijāza*), so when a scholar gives permission to someone to narrate some ḥadīths from him, then he can narrate them.”

It was reported to us by Maḥmūd b. Ghaylān: it was reported to us by Wakī‘, from ‘Imrān b. Ḥudayr, from Abū Mijlaz, from Bashīr b. Nahīk, who said, “I copied a book of ḥadīths from Abū Hurayra and asked him, ‘Can I narrate it from you?’ and he said ‘Yes.’”

It was reported to us by Muḥammad b. Ismā‘īl al-Wāsiṭī: it was reported to us by Muḥammad b. al-Ḥasan al-Wāsiṭī, from ‘Awf al-A‘rābī, who said that a man had said to al-Ḥasan [al-Baṣrī], “I have some of your ḥadīths, can I narrate them from you?” and he replied, “Yes.”

Abū ‘Īsā al-Tirmidhī said: And Muḥammad b. al-Ḥasan is known as Maḥbūb b. al-Ḥasan, and more than one of the *imāms* has narrated ḥadīths from him.

It was reported to us by al-Jārūd b. Mu‘ādh: it was reported to us by Anas b. ‘Iyāḍ, from ‘Ubaydallāh b. ‘Umar, who said, “I went to al-Zuhrī with a book [of ḥadīth] and said to him, ‘These are your ḥadīths, can I narrate them from you?’ and he said, ‘Yes.’” It was reported to us by Abū Bakr, from ‘Alī b. ‘Abdallāh [b. al-Madīnī], from Yaḥyā b. Sa‘īd, who said, “Ibn Jurayj came to Hishām b. ‘Urwa with a book [of ḥadīths] and said, ‘These are your ḥadīths, can I narrate them from you?’ and he said, ‘yes.’” Yaḥyā said, “In my soul I do not know, which of the two [people] was more amazing.” ‘Alī b. al-Madīnī added, “I asked Yaḥyā b. Sa‘īd about the ḥadīth of Ibn Jurayj, from ‘Aṭā’ al-Khurāsānī, and he said it was weak. I objected that [Ibn Jurayj] had said ‘he reported to me (*akhbaranī*),’ but Yaḥyā said, ‘It’s nothing, rather it was a book that [‘Aṭā’] gave to him.’”

[TOPIC: *MURSAL* ḤADĪTHS]*****

***** After the 5th/11th century, *mursal* came to indicate ḥadīths that were attributed to the Prophet by a Successor who had never met him; in other words, the *isnād* lacks a Companion. In the early period, and in the writings of al-Khaṭīb al-Baghdādī (d. 463/1071), however, *mursal* meant any ḥadīth that has a break in the *isnād*, typically occurring in the first three or four levels in the *isnād*. The verb ‘*arsala*’ literally meant ‘to cast’ a ḥadīth to a source that one had not actually met.

Abū ʿĪsā added: And the ḥadīth, if it is *mursal* (i.e., it has a break in the *isnād*), then it is not authentic in the eyes of most of the People of Ḥadīth; more than one has declared such a ḥadīth to be weak.

It was reported to us by ʿAlī b. Ḥujr; it was reported to us by Baqiyya b. al-Walīd, from ʿUtba b. Abī Ḥakīm, who said that al-Zuhrī heard Ishāq b. ʿAbdallāh b. Abī Farwa say, “The Messenger of God (ﷺ) said...”, so al-Zuhrī said, “May God oppose you, O Ibn Abī Farwa, you come to us with ḥadīths with no halter or bridle!”⁺⁺⁺⁺⁺

It was reported to us by Abū Bakr, from ʿAlī b. ʿAbdallāh [b. al-Madīnī], who said that Yaḥyā b. Saʿīd [al-Qaṭṭān] said, “The *mursal* ḥadīths of Mujāhid are much dearer to me than those of ʿAṭāʾ b. Abī Rabāḥ. ʿAṭāʾ used to take ḥadīths from any type of person.” ʿAlī then said that Yaḥyā said, “The *mursal* ḥadīths of Saʿīd b. Jubayr are dearer to me than those of ʿAṭāʾ.” ʿAlī said that he asked Yaḥyā, “Are the *mursal* ḥadīths of Mujāhid better than those of Ṭāwūs?” He replied, “They are very close to one another.” ʿAlī said that he heard Yaḥyā b. Saʿīd say, “The *mursal* ḥadīths of Abū Ishāq for me are close to nothing, [as are] the *mursal* ḥadīths of al-Aʿmash, al-Taymī and Yaḥyā b. Abī Kathīr. And the *mursal* ḥadīths of Ibn ʿUyayna are like the wind.” Then he said, “By God, also those of Sufyān b. Saʿīd [al-Thawrī].” ʿAlī said that he asked Yaḥyā, “And the *mursals* of Mālik?” He replied, “They are dearer to me,” adding, “There is no one among the people more accurate in ḥadīth than Mālik.”

It was reported to us by Sawwār b. ʿAbdallāh al-ʿAnbarī, who heard Yaḥyā b. Saʿīd al-Qaṭṭān say, “Whatever al-Ḥasan [al-Baṣrī] said with ‘The Messenger of God (ﷺ) said...’, we have found some basis for it [in ḥadīths with full *isnāds*], except one or two ḥadīths.”

Abū ʿĪsā [al-Tirmidhī] said: And those who have considered *mursal* ḥadīths to be weak, they have done so because the *imāms* would narrate from reliable transmitters and unreliable ones, so if they cited the ḥadīth without a complete *isnād* (*arsalūhu*), it may be that they had taken it from an unreliable person. [For example,] al-Ḥasan al-Baṣrī criticized Maʿbad al-Juhanī but then narrated ḥadīths from him.

It was reported to us by Bishr b. Muʿādh al-Baṣrī: it was reported to us by Marḥūm b. ʿAbd al-ʿAzīz al-ʿAṭṭār: it was reported to me by my father and his brother, that they heard al-Ḥasan al-Baṣrī say, “Be wary of Maʿbad al-Juhanī, for indeed he is astray and leads others astray.”

Abū ʿĪsā [al-Tirmidhī] said: And it is narrated from al-Shaʿbī, [who said,] “al-Ḥārith al-Aʿwar narrated ḥadīths to us, but he was a liar.” But [al-Shaʿbī] narrated ḥadīths from him, and most of the material that he had concerning inheritance law (*farāʿid*) that al-

⁺⁺⁺⁺⁺ I.e., without *isnāds* to verify them.

Sha‘bī narrated from ‘Alī b. Abī Ṭālib and others were via al-Ḥārith. And al-Sha‘bī had said, “al-Ḥārith al-A‘war taught me inheritance law, and he was one of the best people at that.” [Al-Tirmidhī continued,] “And I heard Muḥammad b. Bashshār say that he heard ‘Abd al-Raḥmān b. Maḥdī say, “Do you not marvel at Sufyān b. ‘Uyayna! I left aside over a thousand ḥadīths from Jābir al-Ju‘fī because of what Ibn ‘Uyayna said about him, and then he narrates ḥadīth from him!” Muḥammad b. Bashshār added, “And ‘Abd al-Raḥmān b. Maḥdī abandoned the ḥadīths of Jābir al-Ju‘fī.” But some of the People of Knowledge have used *mursal* ḥadīths as proof.

It was reported to us by Abū ‘Ubayda b. Abī al-Safar al-Kūfī: it was reported to us by Sa‘īd b. ‘Amir, from Shu‘ba, from Sulaymān al-A‘mash, who said, “I said to Ibrāhīm al-Nakha‘ī, ‘Give me [ḥadīths with] *isnāds* through ‘Abdallāh Ibn Mas‘ūd.’ Ibrāhīm said, ‘If I narrate ḥadīths to you from a person from Ibn Mas‘ūd then he is whoever I name him as, but if I say that ‘Abdallāh [Ibn Mas‘ūd] said something then [I’ve left out the intermediary between me and him because] the report is from more than one source from ‘Abdallāh [b. Mas‘ūd].

[TOPIC: STATUS OF TRADITIONS BASED ON NUMBER/QUALITY OF NARRATIONS
& DEFINITION OF **HASAN** AND **GĦARĪB** & RULES ON ADDITION (*ZIYĀDA*)]

Abū ‘Īsā [al-Tirmidhī] said: the People of Knowledge have disagreed on declaring transmitters weak just as they have disagreed on other issues of knowledge. It has been mentioned that Shu‘ba considered Abū al-Zubayr al-Makkī, ‘Abd al-Malik b. Abī Sulaymān and Ḥakīm b. Jubayr to be weak and refused to narrate ḥadīths from them. But then Shu‘ba narrated ḥadīths from others who were lesser than them in memory/mastery and uprightness (*‘adāla*): he narrated from Jābir al-Ju‘fī, Ibrāhīm b. Muslim al-Hajarī, Muḥammad b. ‘Ubaydallāh al-‘Arzamī and others who are declared weak in ḥadīth.

It was reported to us by Muḥammad b. ‘Amr b. Nabḥān b. Ṣafwān al-Baṣrī: it was reported to us by Umayya b. Khālīd, who said to Shu‘ba, “You leave ‘Abd al-Malik b. Abī Sulaymān, and you narrate ḥadīths from Muḥammad b. ‘Ubaydallāh al-‘Arzamī?” Shu‘ba said, “Yes.” Abū ‘Īsā al-Tirmidhī said: Shu‘ba had narrated from ‘Abd al-Malik b. Abī Sulaymān, then he stopped doing so due to ‘Abd al-Malik narrating an uncorroborated ḥadīth from ‘Aṭā’ b. Abī Rabāḥ, from Jābir b. ‘Abdallāh, from the Prophet (ṣ), that “A person is most entitled to land adjoining [his land], and he should be waited for [before selling to others] even if he is absent, if the road [to the two pieces of land] is the same.” And more than one of the *imāms* has affirmed and narrated from Abū al-Zubayr, ‘Abd al-Malik b. Abī Sulaymān and Ḥakīm b. Jubayr.

It was reported to us by Aḥmad b. Manī‘: it was reported to us by Hushaym: it was reported to us by Ḥajjāj and Ibn Abī Laylā, from ‘Aṭā’ b. Abī Rabāḥ, who said, “We used

to, when we'd leave Jābir b. 'Abdallāh, repeat his ḥadīths to one another, and Abū al-Zubayr was the most accurate in preserving his ḥadīths.”

It was reported to us by Muḥammad b. Yaḥyā b. Abī 'Umar al-Makkī: it was reported to us by Sufyān b. 'Uyayna, who said that Abū al-Zubayr said, “‘Aṭā’ used to move me to the front [of the group] to hear Jābir b. 'Abdallāh so that I could memorize ḥadīths for them.”

It was reported to us by Ibn Abī 'Umar: it was reported to us by Sufyān, who heard Ayyūb al-Sakhtiyānī say, “It was reported to me by Abū al-Zubayr, and Abū al-Zubayr is Abū al-Zubayr,” and Sufyān showed by clenching his fist how firm Abū al-Zubayr was. Abū 'Īsā [al-Tirmidhī] says: He means by that his mastery and memorization. And it is reported from 'Abdallāh b. al-Mubārak that Sufyān al-Thawrī said, “‘Abd al-Malik b. Abī Sulaymān was the scale of knowledge.”

It was reported to us by Abū Bakr, from 'Alī b. 'Abdallāh [b. al-Madīnī], who said, “I asked Yaḥyā b. Sa'īd [al-Qaṭṭān] about Ḥakīm b. Jubayr, and he said that Shu'ba rejected him because of the ḥadīth that he narrated about charitable giving (*ṣadaqa*), namely the ḥadīth of 'Abdallāh b. Mas'ūd, from the Prophet (ṣ): whoever asks the people [for charity] and he has what suffices him, on the Day of Judgment his faced will be scarred. It was said to the Messenger of God (ṣ), ‘And what suffices?’ The Prophet said, ‘50 *dirhams* or the equivalent value in gold.’ ‘Alī [b. al-Madīnī] said: Yaḥyā said that Sufyān al-Thawrī and Zā'ida had narrated from Ḥakīm b. Jubayr. 'Alī said: And Yaḥyā did not see any problem with Ḥakīm's ḥadīth.

It was reported to us by Maḥmūd b. Ghaylān: the ḥadīth of charitable giving (*ṣadaqa*) was reported to us by Yaḥyā b. Ādam, from Sufyān al-Thawrī, from Ḥakīm b. Jubayr. Yaḥyā b. Ādam said that 'Abdallāh b. 'Uthmān, the student of Shu'ba, asked Sufyān al-Thawrī, “Would that someone other than Ḥakīm narrated this ḥadīth,” and Sufyān said, “What is the matter with Ḥakīm? Shu'ba does not narrate from him?” 'Abdallāh b. 'Uthmān said, “Yes.” So Sufyān al-Thawrī said, “I heard Zubayd relate that ḥadīth from Muḥammad b. 'Abd al-Raḥmān b. Yazīd.

Abū 'Īsā al-Tirmidhī said: And what we've mentioned in this book as a '*ḥasan* (fair)''*** ḥadīth, by that we mean the 'good quality (*ḥusn*)' of its *isnād* in our**

***** In classical manuals on the technical terms of the ḥadīth sciences (*muṣṭalahāt*) usually stated that al-Tirmidhī coined the term '*ḥasan*.' Some modern Muslim scholars like 'Abd al-Fattāḥ Abū Ghudda (d. 1997), and Muḥammad 'Awwāma point to usages of the term by al-Tirmidhī's teacher al-Bukhārī and his teacher 'Alī b. al-Madīnī (d. 234/849). I think it is debatable whether these usages qualify as technical, however, and al-Tirmidhī certainly was the first to provide a technical definition for the term; 'Abd al-Fattāḥ Abū Ghudda, *al-Fawā'id al-mustamadda fī 'ulūm muṣṭalah al-ḥadīth*, ed. Mājid al-Darwish (Beirut: Dār al-Bashā'ir al-Islāmiyya, 1426/2005), 139-51; cf. 'Alī b. al-Madīnī, *al-'Ilal*, ed. Ḥassām Muḥammad Abū Qurayṣ (Kuwait: Gharās, 1423/2002), 237.

opinion. Every ḥadīth that is narrated and does not have in its *isnād* someone who is accused of lying/forging, and the ḥadīth is not ‘anomalous (*shādhah*)’^{§§§§§§§§}, and is narrated via more than one chain of transmission (*wajh*), for us it is a ‘*ḥasan*’ ḥadīth. *****

Al-Tirmidhī’s definition did not ultimately prevail. What became the definitive definition came from the Shāfiī scholar of Bost, Abū Sulaymān Ḥamd al-Khaṭṭābī (d. 388/998), namely “a ḥadīth whose “point of origins has been identified and whose narrators are well known, and this is the basis for most ḥadīths (*mā ‘urifa makhrājuhu wa ishtahara rijāluhu wa ‘alayhi madāru akthar al-ḥadīth*)”; Al-Khaṭṭābī, *Ma‘ālim al-sunan*, 1:6.

§§§§§§§§ *Shādhah* was defined by al-Shāfiī is what contradicted what was transmitted by more reliable sources. The definition given by al-Ḥākim al-Naysābūrī (d. 405/1014) was what was transmitted by one, uncorroborated chain of transmission. I have favored translating the term according to al-Shāfiī’s definition (which became standard) because al-Tirmidhī was heavily influenced by al-Shāfiī and because al-Ḥākim’s definition would be redundant given the following clause in al-Tirmidhī’s text; Ibn ‘Adī, *al-Kāmil fī ḍu‘afā’ al-rijāl*, 7 vols. (Beirut: Dār al-Fikr, 1984), 1:124; al-Ḥākim, *Ma‘rifat ‘ulūm al-ḥadīth*, 148.

***** Several prominent ḥadīth scholars, including Ibn Diḥya (d. 633/1235), al-Dhahabī (d. 748/1348), Muḥammad Zāhid al-Kawtharī (d. 1952) and Aḥmad al-Ghumārī (d. 1960) have concluded that al-Tirmidhī was very lax in rating ḥadīths as *ḥasan* and that many of those he so described are actually unreliable. See ‘Umar b. Ḥasan Ibn Diḥya, *Adā’ mā wajab min bayān waḍ‘ al-waḍḍā’in fī rajab* (Beirut: al-Maktab al-Islāmī, 1998), 137-38; Jamāl al-Dīn al-Zayla‘ī, *Naṣb al-rāya*, 4 vols. (Cairo: Dār Iḥyā’ al-Turāth al-‘Arabī, 1407/1987), 2:217-18; al-Dhahabī, *Mizān al-‘itidāl*, 4:416; al-Kawtharī, *Maqālāt*, 236; Aḥmad b. al-Ṣiddīq al-Ghumārī, *al-Mudāwī li-‘ilal al-Jāmi‘ al-ṣaghīr wa sharḥayy al-Munāwī*, 6 vols. ([Cairo]: Dār al-Kutub, 1996), 1:10.

Discussions of what al-Tirmidhī meant when he described a ḥadīth with compound and sometimes seemingly contradictory terms such as *ḥasan ṣaḥīḥ* or *ḥasan gharīb* have also been legion and mostly far-fetched. In my opinion, the most plausible explanations are, for *ḥasan ṣaḥīḥ*: 1) Ibn Rajab offers the explanation, then, that a ḥadīth that al-Tirmidhī rates as *ḥasan ṣaḥīḥ* has been narrated by an *isnād* of all reliable (*thiqāt*), upstanding (*‘udūl*) narrators, is not *shādhah* and is narrated by more than one chain. A *ṣaḥīḥ* ḥadīth would be one that fulfills these conditions but does not necessarily have to be narrated by more than one chain. But it cannot be *shādhah*, adds Ibn Rajab, since it a *ṣaḥīḥ* ḥadīth could not be allowed to contradict more reliable material; 2) Along similar lines, Ibn Ḥajar and al-Suyūṭī suggest that *ḥasan ṣaḥīḥ* means that the ḥadīth has at least one *ṣaḥīḥ isnād* and multiple other *isnāds*, or perhaps that al-Tirmidhī means ‘*ḥasan* or *ṣaḥīḥ*,’ i.e., that some critics consider it *ḥasan* and others *ṣaḥīḥ*; 3) Muḥammad ‘Abd al-Razzāq (an Egyptian scholar who served as the *khaṭīb* in the Ḥaram Mosque in Mecca, d. 1972) contended that *ḥasan* meant that a ḥadīth was acted on, while *ṣaḥīḥ* addressed the reliability of the *isnād*. The compound ratings of *ḥasan ṣaḥīḥ gharīb* or *ḥasan gharīb* have long puzzled scholars, since *gharīb* seems to contradict the multiple narrations required for a *ḥasan* rating. Al-Kawtharī argues that *ṣaḥīḥ/ḥasan gharīb* means that the narration of a ḥadīth starts out with only one chain but then branches out in to several. ‘Abdalāh al-Ghumārī thinks that *ḥasan ṣaḥīḥ gharīb* applies to a sound ḥadīth but one that only has one *isnād*. Nūr al-Dīn ‘Itr suggests that *ḥasan gharīb* and *ḥasan ṣaḥīḥ gharīb* indicate a ḥadīth that has several narrations but which al-Tirmidhī is citing by a narration not well known. See Ibn Kathīr and Aḥmad Shākīr, *al-Bā‘ith al-ḥathīth sharḥ Ikhtisār ‘ulūm al-ḥadīth* (Cairo: Maktabat Dār al-Turāth, 1423/2003), 37; Ibn Rajab, *Sharḥ*, 1:388; al-Suyūṭī, *Tadrib al-rāwī fī sharḥ Taqrīb al-Nawāwī*, ed. Muḥammad ‘Awwāma, 6 vols. (Medina and Jeddah: Dār al-Yusr and Dār al-Minhāj, 2016), 3:26-33; al-Kawtharī, *Maqālāt*, 235; ‘Abdallāh al-Ghumārī, *Afḍal maqūl fī manāqib afḍal rasūl* (Cairo: Maktabat al-Qāhira, 1426/2005), 10; Nūr al-Dīn ‘Itr, *Manhaj naqd al-muḥaddithīn* (Beirut: Dār al-Fikr, 2008), 272; Khaldūn al-Aḥḍab, *Asbāb ikhtilāf al-muḥaddithīn*, 2 vols. (Jeddah: Dār Kunūz al-‘Ilm, 1422/2001), 2:695-6; James Robson, “Varieties of the *Hasan* Tradition,” *Journal of Semitic Studies* 6, no. 1 (1961): 47-61.

And as for what we have mentioned in this book as a *gharīb* (rare, unusual) ḥadīth, indeed the Scholars of Ḥadīth consider a ḥadīth *gharīb* for several reasons. [For example,] how many ḥadīths are *gharīb*, not narrated except by one sole chain of transmission (*wajh*), like the ḥadīth that Ḥammād b. Salama narrated from Abū al-‘Usharā’, from his father, who said, “O Messenger of God, is sacrificing an animal (*dhakāt*) not only by the throat (*ḥalq*) or lower neck (*labba*).” The Prophet said, “Even if you cut its thigh it is allowed.” This ḥadīth was narrated only by Ḥammād b. Salama from Abū al-‘Usharā’, and no other ḥadīth is known from Abū al-‘Usharā’ from his father. And although this ḥadīth is well-known among the People of Knowledge, it is only known through Ḥammād b. Salama and his ḥadīth. But how many *imāms* have narrated a ḥadīth, and that ḥadīth is known only from them, and then it becomes well-known due to the great number of people who narrate from him. Like what ‘Abdallāh b. Dīnār narrated from Ibn ‘Umar, that the Messenger of God (ﷺ) forbade selling the right to a slave estate portion (*walā’*) or granting it for free, and we only know that ḥadīth from ‘Abdallāh b. Dīnār; it was narrated from him by ‘Ubaydallāh b. ‘Umar, Shu‘ba, Sufyān al-Thawrī, Mālik b. Anas, Ibn ‘Uyayna and other *imāms*. And Yaḥyā b. Sulaym narrated that ḥadīth from ‘Ubaydallāh b. ‘Umar, from Nāfi’, from Ibn ‘Umar, but Yaḥyā b. Sulaym erred in that ḥadīth. The correct version is ‘Ubaydallāh b. ‘Umar, from ‘Abdallāh b. Dīnār, from Ibn ‘Umar. That is how ‘Abd al-Wahhāb al-Thaqafī and ‘Abdallāh b. Numayr narrated it from ‘Ubaydallāh b. ‘Umar, from ‘Abdallāh b. Dīnār, from Ibn ‘Umar. And al-Mu’ammal narrated that ḥadīth from Shu‘ba, and Shu‘ba said, “Indeed I wished that ‘Abdallāh b. Dīnār gave me permission to stand and kiss his head.”

Abū ‘Īsā al-Tirmidhī said: And how many ḥadīths there are that are considered *gharīb* because of an addition in the ḥadīth, but this is correct as long as the addition is from someone whose memory/mastery (*ḥifẓ*) can be relied upon. Like what Mālik b. Anas narrated from Nāfi’, from Ibn ‘Umar that the Messenger of God (ﷺ) made the tithe of End of Ramadan obligatory for every free person and slave, man or woman from among the Muslims, one *ṣā’* (about 3 liters) of dates or barley. And Mālik[’s narration of] of this ḥadīth added the phrase ‘from among the Muslims.’ But Ayyūb al-Sakhtiyānī, ‘Ubaydallāh b. ‘Umar and more than one other from among the *imāms* have narrated this ḥadīth from Nāfi’, from Ibn ‘Umar without mentioning ‘from among the Muslims.’ And some of those who have narrated from Nāfi’ like what Mālik narrated, their memories/master cannot be relied upon. And more than one of the *imāms* have taken Mālik’s ḥadīth and used it as proof, like al-Shāfi‘ī and Aḥmad b. Ḥanbal. They said, “If a man has non-Muslim slaves then he does not render the End of Ramadan tithe on their behalf,” and used the ḥadīth of Mālik as proof. So if a ḥadīth master (*ḥāfiẓ*) whose memory/mastery can be relied upon, what he adds [in his narrations of a ḥadīth] is accepted.

And how many ḥadīths are there that are narrated from multiple chains of transmission but are declared *gharīb* due to the condition of the *isnād*.

It was reported to us by Abū Kurayb, Abū Hishām al-Rifāʿī, Abū al-Sāʿib and al-Ḥusayn b. al-Aswad, they said: it was reported to us by Abū Usāma, from Burayd b. ʿAbdallāh b. Abī Burda, from his grandfather Abū Burda, from Abū Mūsā, from the Prophet (ﷺ), who said, “The unbeliever eats with seven stomachs, and the believer eats with only one.” Abū ʿĪsā al-Tirmidhī says: This is a ḥadīth that is *gharīb* from this chain of transmission, and it has been narrated via more than one chain of transmission from the Prophet (ﷺ), but it is considered *gharīb* from the ḥadīth of Abū Mūsā. I asked Maḥmūd b. Ghaylān about this ḥadīth, and he said, “This is the ḥadīth of Abū Kurayb, from Abū Usāma.” And I asked Muḥammad b. Ismāʿīl [al-Bukhārī] about this ḥadīth and he said, “This ḥadīth of Abū Kurayb, from Abū Usāma, we do not know of it except via Abū Kurayb, from Abū Usāma.” So I said to him, “More than one person has narrated it to us from Abū Usāma,” and he was bewildered by that and said, “I hadn’t known that anyone had narrated this ḥadīth except Abū Kurayb.” Muḥammad said, “We used to think that Abū Kurayb had taken that ḥadīth from Abū Usāma while they were discussing ḥadīths informally (*mudhākara*)” (ie. not during a formal transmission session).

[EXAMPLES OF *GHARĪB* ḤADĪTHS THAT ARE ESTABLISHED VIA OTHER *ISNĀDS*]

It was narrated to us by Abdallāh b. Abī Ziyād and more than one other person: they said: it was reported to us by Shabāba b. Sawwār: it was reported to us by Shuʿba, from Bukayr b. ʿAṭāʾ, from ʿAbd al-Raḥmān b. Yaʿmar that the Prophet (ﷺ) prohibited [using] gourds or a pitch-smear pot (*al-dubbāʾ wa al-muzaffat*) [for fermenting drinks]. This ḥadīth of Shabāba is considered *gharīb* from the perspective of its isnād. We know of no one who narrated it from Shuʿba except Shabāba. And it was transmitted from the Prophet (ﷺ) via many paths that he prohibited fermenting drinks in gourds or pitch-smear pots. So Shabāba’s ḥadīth was deemed *gharīb* because he alone narrated it from Shuʿba. And Shuʿba and Sufyān al-Thawrī narrated by that *isnād* from Bukayr b. ʿAṭāʾ, from ʿAbd al-Raḥmān b. Yaʿmar, from the Prophet (ﷺ) that he said that the Pilgrimage is [standing on the day] of ʿArafa. This ḥadīth is well-known by the People of Ḥadīth by that *isnād*.

It was narrated to us by Muḥammad b. Bashshār: it was reported to us by Muʿādh b. Hishām: it was reported to me by my father, from Yaḥyā b. Abī Kathīr: it was reported to me by Abū Muzāḥim that he heard Abū Hurayra (r) say that the Messenger of God (ﷺ) said, “Whoever follows a funeral procession and prays for the dead person, to him is a carat [of reward in the Afterlife], and whoever follows it until it is finished, to him is two carats.” They said, “O Messenger of God what are the two carats?” He replied, “The smaller one is the size of [the mountain of] Uḥud.”

It was reported to us by ʿAbdallāh b. ʿAbd al-Raḥmān [al-Dārimī]: it was reported to us by Marwān b. Muḥammad, from Muʿāwiya b. Sallām: it was reported to me by Yaḥyā b.

Abī Kathīr: it was reported to us by Abū Muzāḥim, who heard Abū Hurayra, from the Prophet (ﷺ), who said, “Whoever follows a funeral procession, to him will be a carat...” and he mentioned a meaning similar to the previous ḥadīth. ‘Abdallāh said: it was reported to us by Marwān, from Mu‘āwiya b. Sallām: Yaḥyā said, and it was reported to us by Abū Sa‘īd the client of al-Mahrī; from Ḥamza b. Safīna, from al-Sā‘ib, who heard ‘Ā’isha (r), from the Prophet (ﷺ) say something along the same lines. I asked Abū Muḥammad ‘Abdallāh b. ‘Abd al-Raḥmān [al-Dārimī], “What did they consider *gharīb* from your ḥadīths in Iraq?” He replied, “The ḥadīth of al-Sā‘ib, from ‘Ā’isha, from the Prophet (ﷺ)” and he mentioned the ḥadīth. And I heard Muḥammad b. Ismā‘īl [al-Bukhārī] narrate that ḥadīth from ‘Abdallāh b. ‘Abd al-Raḥmān. Abū ‘Īsā al-Tirmidhī said: But this ḥadīth has been narrated by more than one chain of transmission (*wajh*) from ‘Ā’isha, from the Prophet (ﷺ). And this ḥadīth was only deemed *gharīb* due to its *isnād* due to al-Sā‘ib’s narration from ‘Ā’isha, from the Prophet (ﷺ).

It was reported to us by Abū Ḥafṣ ‘Amr b. ‘Alī: it was narrated to us by Yaḥyā b. Sa‘īd al-Qaṭṭān: it was reported to us by al-Mughīra b. Abū Qurra al-Sadūsī, who said that he heard Anas b. Mālik (r) say, “A man said, ‘O Messenger of God, should I tie up [the camel] and trust in God or leave it free and trust in God.’ The Prophet said, ‘Tie it up and trust in God.’ ‘Amr b. ‘Alī said that Yaḥyā b. Sa‘īd [al-Qaṭṭān] said, “In my opinion this ḥadīth is *munkar* (not acceptable).” Abū ‘Īsā al-Tirmidhī said: This is a ḥadīth that is *gharīb* from this chain of transmission (*wajh*), we do not know of it from Anas b. Mālik except through this chain of transmission (*wajh*). But its likes has been narrated from ‘Amr b. Umayya al-Ḍamrī, from the Prophet (ﷺ).

We have put forth this book in an abbreviated manner in what we hope will provide some benefit to the people. We ask God to grant benefit through what is in the book and to make it evidence for us by His mercy and not against us as punishment. Amen.....