

## SOME REMARKS ON ISNĀD AND MATN OF THE TRADITION

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عن النبي صلى الله عليه وسلم قال لا يزال ناس  
من أمتي منصورين لا يضرهم من خذلهم حتى تقوم  
الساعة .

Based on this tradition of the Prophet, this paper presents some characteristics of the *isnād* and the *matn* of the Tradition. Each tradition has these two aspects. The *isnad* or 'the transmissional chain' is the link or chain of the transmitters of any tradition attributed to the Prophet. The *matn* is the text or the content of the tradition itself. It is supported by the *isnād*. F. Rahman says, "Each Hadith falls into two parts, the text (*matn*) of the Hadith itself and the transmissional chain or *isnad*, giving the names of the narrators, which supports the text."<sup>1</sup> As regards the *isnad* and the *matn* H. Lammens presents the following information "Each *hadith* consists essentially of two parts, the *isnad* and the *matn*. The *matn* represents the basis, the actual text of the *hadith*, .... The *isnad* unwinds the chain of the authorities which precede and introduce the *matn*, the uninterrupted succession of guarantors through whose channel the *hadith* reaches the last transmitter or *muhaddith*."<sup>2</sup>

With this brief definition of the chain (*isnad*) and the text (*matn*) of the Prophetic or Apostolic Tradition, I will confine the discussion related to the text and the chain of the above mentioned tradition to the *Ṣaḥīḥ* of Bukhārī (195-256 A.H.), of Muslim (204-261), and to the *Sunan* of Abū Dawūd (203-275), of Tirmidhī (209-279), and of Ibn Majah (209-295).<sup>3</sup> According to H. Lammens and F. Rahman, Bukhari died in 870 A.D., Muslim died in 874 or 875, Ibn Majah died in 886, Abū Dawūd died in 888, and Tirmidhi died in 892.<sup>4</sup> These dates indicate that the five collections of the Tradition were written down in the 3rd/9th century.

The subject whether the writing down (*tadwīn*) of the Tradition was done by the Companions during the lifetime of the Prophet or by their Successors of Followers (al-Tābi 'ūn) has been discussed by

a few scholars. A. Guillaume supports Sir William Muir's view that the writing down of the Tradition began in the second century of the Hijrah, the generation of Successors. A. Guillaume cites S.W. Muir as saying, "... we possess no authentic remains of any compilation of an earlier date than the middle or end of the second century of the Hijrah."<sup>5</sup> I. Goldziher and Sprenger express the same view as A. Guillaume does. According to Ş. Şālih, I. Goldziher in his *Muhammedanische Studien* and Sprenger in his writing (1856) *Über das Traditionswesen bei den Arabern*, view that the writing down of the Tradition started in the early years of the second century of the Hijrah.<sup>6</sup> It seems that I. Goldziher does not totally reject the assumption that the Companions wrote down some of the non-Quranic sayings and rulings of the Prophet. However, he has doubt whether the *ṣahīfas* and *kutub* of the Tradition which claimed to be written down by the Companions did really exist or their existence was invented by the later generations to justify their stand against their opponents who opposed the writing down of the Tradition. There are the opposing reports of the Tradition concerning whether the Prophet permitted or prohibited the writing down of the Tradition during his lifetime according to I. Goldziher.<sup>7</sup>

Ş. Şālih, however, does not agree with I. Goldziher and Sprenger. For him, some Companions actually wrote down some of the Tradition during the Prophet's life with his permission. There are no contradictory traditions concerning the writing down the Tradition. The Prophet prohibited the Companions from writing down the Tradition during the early years of his receiving the Quranic revelation, and after some time he permitted them to do that. There are many authentic documents on the Tradition written by the Companions.<sup>8</sup>

As regards the writing down of the Tradition, F. Rahman who gives a brief review on the works of I. Goldziher, D.S. Morgoliouth, H. Lammens, and J. Schacht, does not support their views that the Tradition is the final recorded products of the traditionists of the 3rd/9th century and it as a whole is an unauthentic and untrustworthy source for the Prophet's teaching and conduct. On the contrary F. Rahman proposes that the Tradition without the chains of the transmitters was written down in the 1st/7th century. The strong and indirect evidence, according to him, suggests that "before becoming a formal *discipline* in the 2nd/9th century, the phenomenon had existed at least since about 60-80/680-700" and he adds in other place that "the mass codification of the Hadith as a discipline began towards the end of the 1st/beginning of the 8th century."<sup>9</sup>

If we consider the view that some of the traditions of the Prophet were actually written down by some Companions as a reasonable view, we see that the earliest recorded traditions do not have the



chains of the transmitters as said by F. Rahman. Such traditions have only the texts. At that time the significance of the chains was probably not taken into consideration since the Companions were the first generation of the transmitters in any chain of the transmitters. However, the case was different for the traditionists of the 2nd and 3rd centuries because they were not the first generation of the transmitters, they were dependent on the chains of the transmitters who handed down the texts from the Companions to them. They, therefore, paid attention to the chain in addition to the text.

Since both aspects, the text and the chain, were considered equally important by the traditionists of the 3rd century, the five traditionists namely Bukhārī, Muslim, Ibn Mājah, Abū Dawūd and Tirmidhī did not fail to record both aspects in their works. They recorded the texts and their chains of transmitters going back to the Companions, then the Prophet.

Referring to the tradition which is concerned here, Bukhari provided us with at least three texts and three chains in his *ṣaḥīḥ*. He arranged one of them in the book of knowledge (*Kitāb al-‘ilm*) under the chapter named, “If God wants to do good to a person, He makes him comprehend the Religion” and the other two in the book of monotheism or unity (*Kitāb al-tawḥīd*) under the chapter named, “God’s saying: If I wish something to be happened, it must happen.”<sup>10</sup>

Muslim recorded six texts and six chains and he placed all the texts in the book of government (*Kitāb al-imārah*) under the chapter called, “The Prophet’s saying: A group of my Community will always remain on the right path and their opponents are unable to do any harm to them.”<sup>11</sup>

Ibn Majah compiled five texts and chains. He arranged four of the texts in the introduction (al-muqaddimah) under the chapter named, “The adherents of the *Sunnah* of the prophet” and the rest in the book of trials (*Kitāb al-fitan*) under the chapter called, “Some of the trial.”<sup>12</sup>

Abū Dawūd and Tirmidhī recorded only one text and its chain. The former placed the text in the book of trials under the chapter named, “The mentioning of the trials and their signs.”<sup>13</sup> The latter arranged the text in the chapters (abwāb) of trials under the sub-chapter called, “The report on the misleading people.”<sup>14</sup>

Evidently, the five traditionists classified the related texts under the different headings and sub-headings. It is difficult to seek a clear reason for such classification. probably the reason is their different understanding on the emphasis of such texts. Muslim seems to understand the emphasis of the texts is on the knowledge of Islam and the theological dogma, especially the will and power of God, Ibn Mājah appears to see the emphasis of the texts is on the following the

Tradition and the trials inflicting upon the Muslims. Abū Dāwūd and Tirmidhi seem to perceive the trial aspect of the text. Furthermore, Muslim appears to conceive the emphasis of the texts is on the fighting group of Muslims under the Muslim government.

It is not a strange phenomenon that the traditionists had different opinions and views on the texts of the Tradition which are seemed to be identical and similar. The different understanding and the classification of the texts do not indicate that the traditionists did not have sure and clear understanding on the contents of the texts. Like the text of the Quran, the text of the Tradition is understood by different people depending on their knowledge and effort to comprehend it. The different understanding concerning certain text of the Tradition is one of the regular phenomena among Muslims.

As regards the chains, there are sixteen chains supporting sixteen texts in this context. Each chain comprises five or more names of different transmitters ranging from the Companions to the traditionists of the 3rd century. Based on the names of the Companions in the chains, the sixteen chains can be condensed into seven main chains. The chains are headed by the Companions. The seven Companions here are Mu‘awiyah b. Abi Sufyān (d. 59/60A.H.), Thawbān b. Bajdad (d.54), Mughīrah b. Shu‘bah (d. 49 or 51), Abū Hurayrah (d. 57 or 59), Qurrah b. Iyyās (d. 64), Jābir b. ‘Abd Allah (d. 73 or 77), and ‘Uqbah b. ‘Amir (d. 58).<sup>15</sup> From their death dates one can infer that they did live some time during the lifetime of the Prophet.

Bukhari, Muslim and Ibn mājah recorded the text reported by the transmitters from Mu‘awiyah. Muslim together with Ibn Mājah, Abū Dāwūd and Tirmidhi recorded the text transmitted by the transmitters from Thawbān. Ibn mājah also recorded the text handed down by the transmitters from Abu Hurayrah and Qurrah. Bukhārī and Muslim wrote down the text transmitted by the transmitters from Mughīrah. However, only Muslim recorded the text transmitted by the transmitters from Jābir and ‘Uqbah.

Without listing the transmitters' names, the chains originated from these seven Companions are schematically shown in the following four Figures.

There are twelve names of the transmitters in the chain recorded by Muslim. However, the names Waki‘ and Ismail are mentioned twice. Moreover, I cannot identify two different traditionists bearing the name Waki‘ and the name Ismail when I refer to Ibn Ḥajar’s *Tahdhīb al-Tahdhīb*. The transmitters in the chain are given the following way: The Prophet, Mughīrah, Qays, Ismail, Marwān al-Fazariyy, Ibn Abī ‘Umar, Ismail b. Abi Khālid, Waki‘ Ibn Numayr, Waki‘, and Abu Bakr b. Abī Shaybah, and then Muslim. The last name is not written after Abu Bakr’s name. Since the work belongs



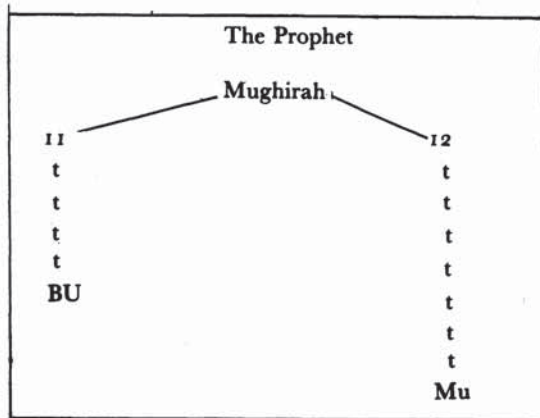
The Prophet Mu'awiyah				
1	2	3	4	5
t	t	t	t	t
t	t	t	t	t
t	t	t	t	t
t	t	t	t	t
t	BU	MU	MU	t
BU				IM

t = transmitter or traditionist

FIGURE 1

The Prophet Thawban				
6	7	8	9	10
t	t	t	t	t
t	t	t	t	t
t	t	t	t	t
t	t	t	t	t
ttt	t	t	tt	t
MU	t	t	AD	TR
	IM	IM		

FIGURE 2



- BU = Bukhari,
- IM = Ibn Majah,
- TR = Tirmidhi.
- MU = Muslim,
- AD = Abu Dawud

FIGURE 3

The Prophet			
13	14	15	16
Uqbah	Jabir	Abu Hurayrah	Qurrah
t	t	t	t
t	t	t	t
t	t	t	t
t	t	t	t
t	t t	t	IM
MU	MU	t	
		IM	•

FIGURE 4

to Muslim, he must be the last traditionist in this chain and other chains in his work. According to Ibn Hajar, Ismail b. Abī Khālid died in 146 A.H. and Waki' b. al-Jarrah died in 196 A.H. There are also Waki' b. 'Adas and Waki' b. Mahraz listed by Ibn Hajar but there is no further information about them is given.<sup>16</sup> It seems that both Ismail are the same person and both Waki' are the same man. I, therefore, list only nine transmitters in the chain. Another transmitter, i.e., 'Abduh, is also mentioned in the text but he together with Waki' heard from Ismail b. Abī Khālid.

The four figures indicate the following characteristics of isnād. 1/ The isnād as recorded in the five canonical collections of the Tradition is not haphazardly arranged. 2/ The isnād in these works does not have many branches of the transmitters at later generation. It rather continues with one link transmitter of each generation. 3/ The average transmitter in the chain is six or seven only.

Having considered the manner in which the five traditionists dealt with the isnād in their works, it is important to consider some aspects of the texts since each chain of transmitter supports a text. The number of the text corresponds to the number of the chain, i.e. sixteen.

First of all, from these sixteen texts, one should not expect to find that they have similar words and structures of sentences. The dissimilarity found in the various versions of text indicates that the five traditionists did not plot among themselves to standardize their texts and to present them to us only the similarized and standardized texts. The different versions of a tradition do not necessarily lead to the conclusion that they were forged or invented by the traditionists. Surely, one will not find the authenticity of a tradition if he is not willing to accept the various versions of the tradition handed down

by the traditionist. The fact is that these five traditionists were dependent mainly on the isnāds for the texts they recorded in their works. In addition, it is absurd to expect that all transmitters in the isnāds should have handed down only similar versions of any tradition which was claimed to be narrated from the Prophet. However, it should not be considered that the five traditionists discussed here had neglected to examine the isnāds and texts before they wrote them down in their works. J. Robson provided us with some information on the manner in which the six canonical compilers of the Tradition dealt with their material.<sup>17</sup>

When these factors are allowed for, the different versions of the texts of the Tradition seem to be inevitable. As regards the length of these sixteen texts, they vary from twelve-word length to over one hundred-word length. There are two texts consist of twelve words, and two texts contain more than one hundred words. The others have the words from thirteen to twenty nine.

The shortest text reported by Muslim has the following words: “la tazāl ṭā’ifah min ummati yuqātilūn ‘alā al-ḥaqq, zāhirin ilā yawm al-qiyāmah” Another shortest text reported by Bukhari has the following words: “la yazāl min ummati qawm zāhirin ‘alā al-nas ḥatta ya’tiyahum amr Allah.” These shortest texts have some different words. The longer texts have more different texts if one compares between the compilers and even the texts recorded by the same compiler such as Bukhāri who had recorded three texts, Muslim’s six texts and Ibn Mājah’s five texts.

Since I do not see that these sixteen texts convey in what period and where they came into circulation, I do not want to venture to arrange them according to their locality and period.

Summarizing the above, we have seen the texts of the Tradition on particular subject or theme are mostly numerous. Each of the texts has few different words from the others.

Looking again at the isnād and text in general context, we find that the scholars portray their strong doubt on the authenticity of the entire Tradition because they claim that the Tradition developed according to the development of Muslims’ struggles and that the isnad and its text of any tradition are forged and fictitious. From H. Lammens we have the following view: “The parties which rose up in the midst of primitive Islam soon sought to utilize the method of the ḥadīth to further their political aims. Omayyads, ‘abbasids and ‘Alids are to be seen fighting and disputing, calling to their aid multitudes of ḥadīth.”<sup>18</sup>

On the basis that the traditions contain many anachronisms, the political and sectarian bias, the mistakes, and originate from many traditionists who are levelled as the forgers, A. Guillaume whose ideas in many cases agree with I. Goldziher’s ideas on the Tradition,



concludes that "it is difficult to regard the hadith literature as a whole as an accurate and trustworthy record of the sayings and doings of Muahammad."<sup>19</sup>

The most recent scholar who disputes the originality and authenticity of the Tradition through its contain and isnād like A. Guillaume and J. Schacht is Juynboll whose book was published in 1983. He agrees with two hypotheses advanced by J. Schacht namely the common-link theory and the flourished isnād theory or isnads have a tendency to grow backwards. To elaborate the common-link theory, Juynboll picks out a tradition which is suitable for his purpose from *Tārīkh Baghdād* of Khatib and *Kitāb al-Mawdu'āt* of Ibn al-Jawzi. The tradition is about Baghdad and its isnād has a common-link traditionist, i.e., Sufyān al-Thawri. There are eleven links originated from Sufyan.<sup>20</sup> Juynboll also explains the key figure theory in his book. His general conclusion concerning the isnād is like this: "isnāds, even 'sound ones', could have been fabricated in their entirety ...." and "it is mostly impossible to prove with uncontroversial certainty that isnads are not invented in their entirety."<sup>21</sup>

Unlike Juynboll, M.M. Azmi extensively criticizes J. Schacht's ideas and views concerning the isnād and the matn of the Tradition. He discusses these two aspects in two separate chapters where J. Schacht's sources, interpretations and conclusions are analyzed. M.M. Azmi comes out with the conclusions contrary to J. Schacht's conclusions.<sup>22</sup> He also says that "Schacht's way of thinking concurs with that of Margoliouth and Goldziher and carries their theories still further, without paying any attention to recent discoveries of manuscripts or research."<sup>23</sup> It seems that Juynboll is aware of Azmi's work published in 1968 but he does not take heed to it.

As regards the sixteen isnāds which are concerned here, they, in my opinion, do not have the common-link and the keyfigure traditionists. The lists with full names of the transmitters or the traditionists given in List 1 would make this point clear.

## LIST 1

Prophet Mu'awiyah (d. 59/6)				
1. Ḥumayd(d.95)	6. <sup>l</sup> Umayr(d. 127)	10. <sup>c</sup> Umayr	14. Yazid(101/4)	18. Shu <sup>c</sup> ayb(n.d.)
2. Ibn Shihāb (b.50/51)	7. Ibn Jābir (d.153/156)	11. <sup>c</sup> Abd Rahman (d.153/156)	Ja <sup>c</sup> far 15 (d150/54)	19. <sup>c</sup> Amru (d.118)
3. Yūnus (d.159)	8. Al-Walīd (d.195)	12. Yaḥyā (d.183)	16. Kathir (d.208)	20. Al-Ḥajjāj (d.145)
4. Ibn Wahab (d.197)	9. Al-Ḥumaydi (d. 219)	13. Maṣūūr (d.235)	17. Ishāq (d. 251)	21. Al-Qasim (d.n.d.)
5. Sa <sup>c</sup> id (d.226)	BU*	MU	MU	22. Ya <sup>c</sup> qub (d.240/1)
BU	(d.256)	(d.261)		IM(d.295)



List 1 does not have any key-figure or common-link transmitter at the generation later than the Companion. Ḥumayd, ‘Umayr, Yazid and Shu‘ayb transmitted the tradition from Mu‘awiyah and from them it was handed down to Bukhāri, Muslim and Ibn Majah.

As far as this list is concerned, only one traditionist, Ibn Jabir or ‘Abd Rahman, has two links of transmitters.

LIST 2

Prophet Thawban(d.54)				
23. Abū Asmā’ (AA)	AA	AA	AA	AA
24. Abū Qalābah (AQ) (d. 104/107)	AQ	AQ	AQ	AQ
25. Ayyub (d. 125/131)	28. Qatādah (d. 117/8)	Qatādah	Ayyub	Ayyub
26. Ḥammād (d.179)	29. Sa’id (d.168/169)	Sa’id	Ḥammād	Ḥammād
27. Qutaybah. SN. AR. (d. 240/1) MU	30. Muḥammad (d. 197/200)	Muḥammad	32. Sulaymān, MI (d. 224)	Qutaybah
	31. Hishām (d. 245/246) IM	Hishām	AD	TR
		IM		

List 2 shows that there are ten traditionists who transmitted the tradition from Thawban before it reached MU, IM, AD, and TR. The list can be condensed in the following Figure 5.

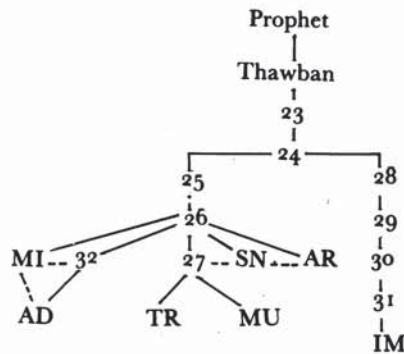
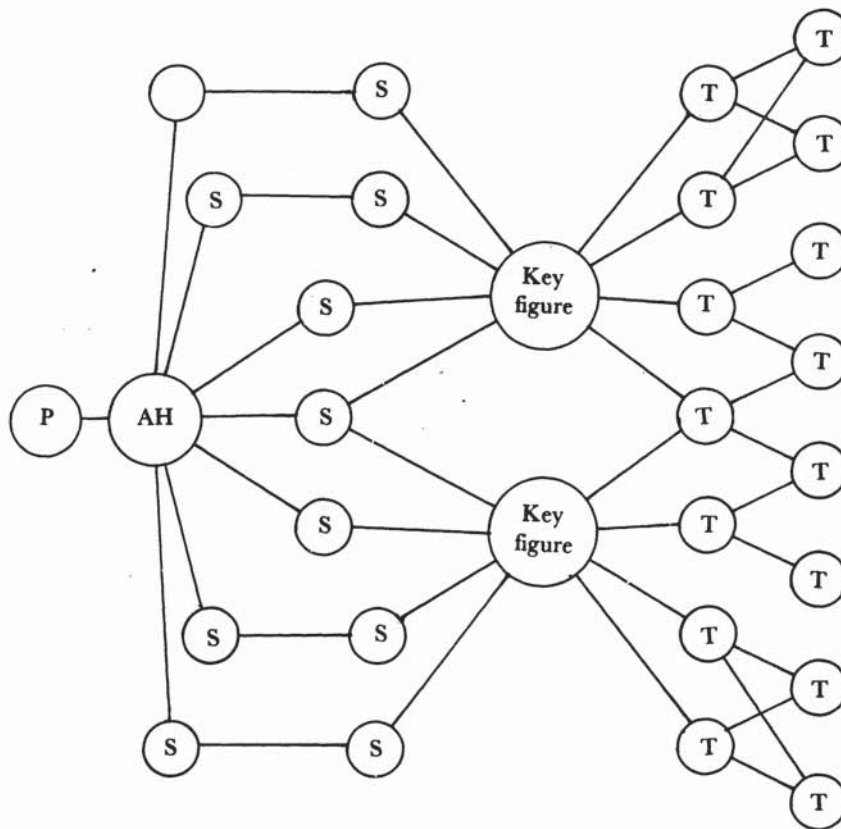


FIGURE 5

Figure 5 still does not reflect the common-link theory or the key-figure theory. Only two links develop from no. 24, and no. 27. Five links develop from no. 26, Hammād. However he is not a common-link traditionist if we compare him with Sufyān al-Thawri (see Figure 6 and 7).



P = prophet                      S = successor  
 AH = Abu Hurayra              T = transmitter

FIGURE 6  
 Sources: Juynboll's, *Muslim Tradition*, p. 205



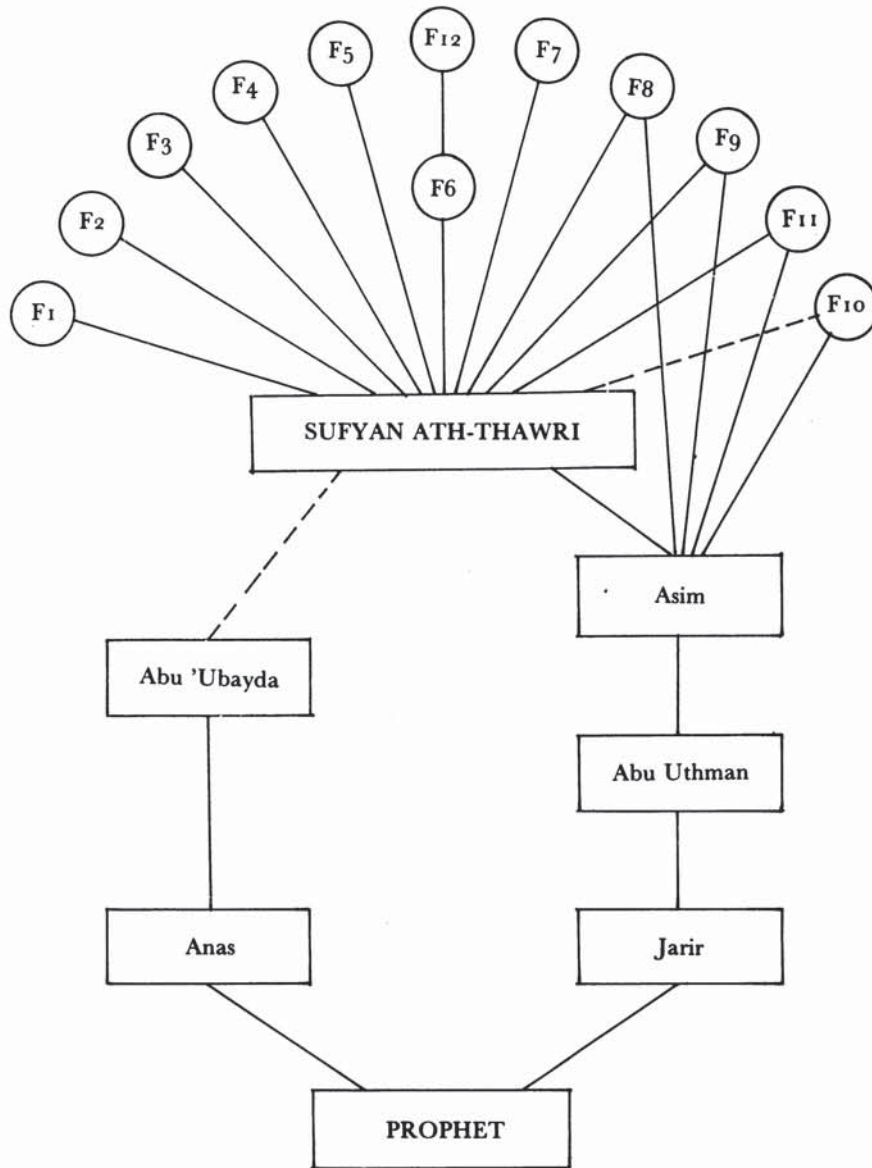


FIGURE 7  
 Sources: Juynboll's, *Muslim Tradition*, p. 209

LIST 3

Prophet Mughirah	
33. Qays(d. 84/98)	= Qays
34. Isma' il (d. 146)	= Isma' il
35. Ibrāhīm b. Ḥumayd (d. 178)	37. Marwān al-Fazari(d. 193)
36. Shihab b. 'Abbād(d. 224)	38. Ibn Abi 'Umar(d.243)
BU	39. Isma' il b. Abī Khalid (d. 146)
	40. Waki' and 'Abdah (d. 196) (d. 187)
	41. Ibn Numayr (d. 243) * Waki'
	42. Abū Bakr b. Abī Shaybah (d. 235) MU

List 3 indicates that two links fan out from the Companion Mughirah who died in 49 or 51.

LIST 4

Prophet				
Uqbah	Jabir	Abu Hurayrah	Qurrah	
43. A. Rahman (d.100 ca)	48. Abu al-Zubayr (d.126)	52. Kathir (d.70/80)	58. Mu awiyyah (d. 113)	
44. Yazid (d.147/148)	49. Ibn Jurayj (d.206)	53. 'Umyr (d.. n.d.)	59. Shu bah (d.193/4)	
46. Abdallah (d.264)	51. Hajjaj & Harun (d.259) (d.243)	55. Yahya (d. 183)	61. Muhammad B. (d.252)	
47. Ahmad	MU	56. Hisham	IM	
MU		57. Abu Abdallah IM		

List 4 appears to be one transmissional link and each link does not have any connection with other links. It stands independantly from the Companions to MU and IM.

Summarizing this section, it could be said that the theory of common-link and the theory of key-figure which have been introduced to analyze the forgery and fabrication of isnād and its text seem to be not appropriate for the sixteen isnāds discussed here.



Therefore, it is hard to include these isnāds among the fabricated or invented ones. Since the sound isnād is considered to be the guarantor for the authenticity of the text (matn) of the Tradition, these isnāds which seem to be sound could guarantee the texts. To consider all isnāds as forgery is going too far although the fact that some of them really are. Accordingly, the view voicing that isnāds are entirely genuine and authentic is baseless and extreme because some of the traditionists of the classical and medieval periods of Islamic history left behind the works describing the fabricated isnāds and the texts such as *Kitāb al-Majrūhīn* of Ibn Hibbān al-Bustī and *Kitāb al-Mawqū'āt* of Ibn al-Jawzi. They made a great effort to discriminate the authentic Tradition from the fabricated one.

In my opinion the view stressing that all isnāds supporting the texts of the traditions attributed to the Prophet are forgery and fabrication is extreme and strange although it bases on some isnāds proved to be forgery. It is extreme and strange because on the basis of few fabricated isnāds, the scholars who study the hadith literature go on to establish such view. This view is comparable to the view that all men are mad and insane on the basis of some mad and insane men exist in any society.

The moderate and acceptable view concerning the isnāds supporting the traditions attributed to the Prophet, in my opinion, is that most of the isnāds are authentic and genuine and therefore most of the traditions attributed to the Prophet are authentic and reliable sources of his sayings, doings and agreements (taqrīr). Only few isnāds are forgery. This leads to the conclusion that only some traditions of the Prophet are forgery.

## NOTES

<sup>1</sup>Fazlur Rahman. 1979. *Islam*, 2nd.ed. Chicago: University of Chicago Press, 54.

<sup>2</sup>H. Lammens. 1968. *Islam: Beliefs and Institutions*, trans. S.E. Denison Ross. London: Frank Cass & Co., p. 70

<sup>3</sup>Muhammad Azizullah. 1965. *Glimpses of the Hadith*. Karachi: published by the author, pp. 41-45.

<sup>4</sup>See, Lammens, *Islam*, pp. 78-78, and Rahman, *Islam*, pp. 63-64.

<sup>5</sup>Alfred Guillaume. 1924. *The Traditions of Islam*. Oxford: The Clarendon Press, p. 19.

<sup>6</sup>Şubḥi Şāliḥ. 1966. *Ulūm al-Hadīth*, 4th ed. Beirut: Dar al-ʿIlm li al-Mal layin, pp. 34-35.

<sup>7</sup>Ignaz Goldziher. 1971. *Muslim Studies*, ed. by S.M. Stern and trans. by C. R. Barber and S.M. Stern, 2 vols.London: George Allen & Unwin Ltd., 2: 22 and 181ff.

<sup>8</sup>Salih *ʿUlum*, pp. 20-33.

<sup>9</sup>Rahman, *Islam*, pp. 54 and 59 and 44ff.

<sup>10</sup>Abu ʿAbdallah Muhammad b. Ismail al-Bukhārī, *Kitāb al-Jāmiʿ al-Şāḥiḥ*, ed. M. Ludolf Krehl, 4 vols Leiden: E.J. Brill, 1862-1908, 1: 29 and 4: 470-471.

<sup>11</sup>Abu al-Husayn Muslim b. al-Hajjaj al-Nisaburi. 1955-56. *Ṣaḥīḥ Muslim*, ed. M.F. Abd al-Baqi, 5 vols Cairo: Dar Ihya al-Kutub al-ʿArabiyyah, 3: 1523-25.

<sup>12</sup>Abū ʿAbdallah Muhammad b. Yazid al-Qazwini b. Majah. 1902. *Sunan*, ed. M.F. ʿAbd al-Baqi, 2 vols Cairo: Dar Ihya al-Kutub al-ʿArabiyyah, 1902, 1: 4-5, and 2: 1304.

<sup>13</sup>Abu Dawud Sulayman b. al-Ashʿath al-Sijistani, *Ṣaḥīḥ Sunan al-Mustafa*, 2 vols Misr: Mat. al-Tazi, n.d., 2: 202.

<sup>14</sup>Abu ʿAbdallah Muhammad b. ʿIsa Surah al-Tirmidhi, *Ṣaḥīḥ*, 2 vol: s.l. s.n. 1292, H., 2: 36.

<sup>15</sup>*Muʿawiyah b. Abi Sufyan b. Harb b. Umayyah reported hadith from the Prophet and other Companions like Abu Bakr, ʿUmar, and Umm Ḥabībah. He died in 59 or 60 at age 78 or 86 years old. He became the emir for twenty years and then became the first Umayyad Caliph for twenty years. Thawbān b. Bajdad or Ibn Jahadar Abu ʿAbdallah or Abū ʿAbd al-Rahmān al-Hashimi is the client of the Prophet. Thawbān reported the traditions of the Prophet directly from him and he died in 54. Al-Mughīrah b. Shuʿbah b. Abī ʿAmir b. Masʿud b. Muʿtab Abū ʿIsā is also called Abū Muḥammad al-Thaqafi. He reported the traditions directly from the Prophet. He died in 49 or 51. Abu Hurayrah al-Dawsi al-Yamani is called Abd al-Rahmān b. Sakhr or Ibn Ghanim or ʿAbdallah b. ʿĀthidh. He reported the traditions directly from the Prophet and from other Companions He died in 57 or 59 or 58 at age 78 years old. Qurrah b. Iyas b. Hilāl b. Ribāh al-Mazani Abū Muʿawiyah al-Baṣri reported the traditions from the Prophet. He died in 64. Jābir b. ʿAbdallah b. ʿAmrū b. Harām b. Thaʿlabah al-Khazraji al-Salami Abū ʿAbdallah is also called Abū ʿAbd al-Rahmān or Abū Muḥammad. He reported from the Prophet and other Companions. He died in 73 or 77 at age 94 years old. ʿUqbah b. ʿAmir b. ʿAbs b. ʿAmrū b. ʿAdī reported from the Prophet and other Companions and died in 58. See, Aḥmad b. ʿAlī b. Ḥajar al-ʿAsqalānī, *Tahdhīb al-Tahdhīb*, 12 vols (Haydarabad: Dāʾirah al-Maʿārif, 1325-1327 A.H.), 10: 208, 2: 31, 10: 262-63, 12: 262-66, 8: 370, 2: 42-43, and 7: 242-43.*

<sup>16</sup>Ibid., 1: 291-92 and 11: 123-31. See also infra, pp. 19 and 21.

<sup>17</sup>J. Robson, 1951. "The Material of Tradition I," *Muslim World*, 41, pp. 166-69.

<sup>18</sup>Lammens, *Islam*, p. 71.

<sup>19</sup>Guillaume, *Tradition*, p. 12

<sup>20</sup>G.H.A. Juynboll. 1983. *Muslim Tradition*. Cambridge University Press, pp. 206-209.

<sup>21</sup>Ibid., pp. 75 and 214.

<sup>22</sup>Mohammad Mustafa Azmi. 1968. *Studies in Early Hadith Literature*. Beirut: Al-Maktaba al-Islami, pp. 212-268.

<sup>23</sup>Ibid., pp. xvii-xviii.