

The Narrators

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A man [ḥadīth 821]. There is in the *Muwattaʿ* of Yaḥyā and its commentary, “Mālik from Muḥammad ibn ʿAbdullāh ibn Abī Maryam al-Khuzāʿī. Abū Ḥātim said, ‘A right-acting Madīnan shaykh,’ and Ibn Ḥibbān mentioned him in *ath-Thiqāt* that he was the one who asked Saʿīd ibn al-Musayyab, and so by that the unknown man is made known.

“A narrator who is trustworthy to me” [ḥadīth 716]. Az-Zurqānī said, “Some say that it was Makhramah ibn Bukayr or Ibn Luhayʿah, because al-Walīd ibn Muslim narrated it from ʿAbdullāh ibn Luhayʿah.

ʿĀʾishah bint Abī Bakr aṣ-Ṣiddīq the wife of the Prophet ﷺ and the most beloved of his wives to him. Her mother was Umm Rumān bint ʿĀmir ibn ʿUwaymir ibn ʿAbd Shams. He married her when she was a girl of six or seven, two years before the Hijrah according to Abū ʿUbaydah. Others said it was three years before the Hijrah. He took up residence with her in Madīnah when she was nine. Az-Zuhri said, “If ʿĀʾishah’s knowledge were to be gathered together with the knowledge of all of the wives of the Messenger of Allah ﷺ and the knowledge of all women, the knowledge of ʿĀʾishah would be superior.” That is how it is in *al-Istīʿāb* of Ibn ʿAbd al-Barr. Abu’ḍ-Ḍuḥā said that Masrūq said, “I saw the major Companions of the Prophet ﷺ asking her about the shares of inheritance.” ʿAṭāʾ said, “ʿĀʾishah was the person with the most fiqh and the most knowledgeable of people.” She died in 57 AH, but some say 58 AH, on the 17th of Ramaḍān. That is how it is in *al-Istīʿāb fī aḥwāl al-aṣḥāb* by Ibn ʿAbd al-Barr.

ʿĀʾishah bint Qudāmah ibn Mazʿūn was of Quraysh and Jumaḥ. She was a Companion as was her mother Rīṭah bint Sufyān who was one of those who pledged allegiance [at al-ʿAqabah], as is in *al-Istīʿāb*.

ʿĀʾishah bint Ṭalḥah of Quraysh. She was extremely beautiful. A trustworthy narrator from whom the six have narrated as az-Zurqānī mentioned.

Abān ibn ʿUthmān ibn ʿAffān – [son of] the Amīr al-Muʾminīn and third of

the Rightly Guided Khulafā' – Abū ʿAbdullāh the Madīnan was a Follower who had many narrations and who was a trustworthy narrator. He died in 105 AH.

ʿAbbād ibn al-ʿAwwām. Adh-Dhahabī said in *Tadhkirat al-ḥuffāz*, “ʿAbbād ibn al-ʿAwwām the imām and scholar of ḥadīth Abū Sahl al-Wāsiṭī. Abū Dāwūd and others regarded him as a trustworthy narrator. Ibn Saʿd said, ‘He was one of the noble men in every respect.’ He had become a shīʿah and ar-Rashīd imprisoned him for a time and then later released him, and so he resided in Baghdād. There is disagreement about the date of his death after 180 AH and some say three, five, six and seven years after that. There is agreement about using him as a decisive proof.” Abridged.

ʿAbbād ibn Tamīm ibn Ghaziyyah al-Māzinī. He narrated from his father – and he was a Companion – and from his paternal uncle ʿAbdullāh ibn Zayd al-Māzinī. An-Nasāʿī and others declared him a trustworthy narrator, as as-Suyūṭī said.

ʿAbbād ibn Ziyād was a mawlā of al-Mughīrah ibn Shuʿbah and not one of his children as narrated.

ʿAbd al-ʿAzīz ibn Ḥakīm. Ibn Ḥibbān mentioned him among the trustworthy narrators of the Followers, where he said, “ʿAbd al-ʿAzīz ibn Ḥakīm al-Ḥaḍramī whose kunyā was Abū Yahyā. He narrated from Ibn ʿUmar and is counted among the people of Kūfa. From him narrated ath-Thawrī and Isrāʿīl. He died after 130 AH. He is the one who is usually called Ibn Abī Ḥakīm.” In *Mizān al-ʿitidāl* there is that Ibn Maʿīn said he was a trustworthy narrator, but that Abū Ḥātim said, “He is not strong.”

ʿAbd al-Jabbār [ḥadīth 647]. ʿAbd al-Jabbār ibn ʿAbbās al-Hamdānī [rather than ʿAbd al-Jabbār from Ibn ʿAbbās al-Hamdānī, in the view of ʿAbd al-Ḥayy al-Luknawī]. He said in *Tahdhīb at-tahdhīb*, “ʿAbd al-Jabbār ibn al-ʿAbbās ash-Shibāmī al-Hamdānī the Kūfan. Shibām is a mountain in the Yemen. He narrated from Abū Ishāq as-Sabīʿī, ʿAdī ibn Thābit, Salamah ibn Kuhayl, Qays ibn Wahb, ʿAwn, ʿUthmān ibn al-Mughīrah ath-Thaqafī, ʿUrayb ibn Marthad al-Mashriqī and a number of others, and from him narrated Ibn al-Mubārak, Ismāʿīl ibn Muḥammad ibn Juḥādah, Muslim ibn Qutaybah, Ibrāhīm ibn Yūsuf ibn Abī Ishāq as-Sabīʿī, Abū Aḥmad az-Zubayrī, al-Ḥasan ibn Ṣāliḥ, Wakīʿ and others. ʿAbdullāh ibn Aḥmad [ibn Ḥanbal] said from his father, ‘I hope that there is no harm in him, and he used to be a Shīʿah.’

Ibn Maʿīn and Abū Dāwūd said, 'There is no harm in him.' Abū Ḥātim said he was a trustworthy narrator. Al-Bazzār said, 'His ḥadīth are straight.' Al-ʿIjlī said, 'A little right-acting person (*ṣuwayliḥ*) in whom there is no harm.'" (Abridged) There is in *Ansāb as-Samʿānī* after mention that ash-Shibāmī derives from Shibām a land in the Yemen, "The person who is well known with respect to it is ʿAbd al-Jabbār ibn ʿAbbās ash-Shibāmī al-Hamdānī one of the people of Kūfa. He narrated from ʿAwn ibn Abī Juḥayfah and ʿAṭāʾ ibn as-Sāʾib, and from him narrated Ibn Abī Zāʾidah and the Kūfans. He was in the main a Shīʿah."

ʿAbd al-Karīm al-Jazarī was ʿAbd al-Karīm ibn Mālik al-Jazarī Abū Saʿīd al-Ḥarrānī and he was one of those who were firmly established and one whom the imāms regarded as a trustworthy narrator. Ibn Maʿīn said that he was a firmly established trustworthy narrator. Ibn Saʿd said, "He was a trustworthy narrator who had many ḥadīth." He died in 127 AH. He is not the same as ʿAbd al-Karīm ibn Abī'l-Mukhāriq Abū Umayyah the Baṣran about whom there is disagreement, but they are often confused for each other, as is in *Muqaddimah Faṭḥ al-bārī* by Ḥāfiẓ ibn Ḥajar and others. Al-Jazarī is by ascription to the Jazīrah (island or peninsula) of Ibn ʿUmar which was a place built up and populated by a man well known as Ibn ʿUmar who is not ʿAbdullāh ibn ʿUmar the Companion. Ibn al-Athīr al-Jazarī, the author of *an-Nihāyah fī Gharīb al-Ḥadīth* and *Jāmiʿ al-uṣūl*, is also ascribed to him. As-Suyūṭī said in *Lubb al-Lubāb fī Tahrir al-Ansāb*, "Al-Jazarī is by ascription to a number of lands: Mawṣil, Sanjār, Ḥarrān, ar-Rahā, ar-Riqqah, Raʾs ʿAyn, Āmid, Diyārbakr and the island of Ibn ʿUmar." In the *Jāmiʿ al-uṣūl*, "It is by ascription to the island, which is the land between the Euphrates and the Tigris among which are Diyārbakr and Rabīʿah."

ʿAbd al-Karīm ibn Abī'l-Mukhāriq. Two [narrators] are called ʿAbd al-Karīm, the first of whom is a trustworthy narrator about whom there is agreement, and from whom al-Bukhārī and Muslim narrated, and he is Ibn Mālik al-Jazarī and his kunyā was Abū Saʿd. The second was Ibn Abī'l-Mukhāriq whose kunyā was Abū Umayyah, and he is to be abandoned, as is in *al-Qaww al-musaddad fī dh-dhibb ʿan musnad Aḥmad* by Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī. He said in *at-Tamhīd*, "He is weak, about which the people of ḥadīth are unanimous. He was a teacher in a Qurʾān school, of a good way of life, and his way of living deceived Mālik [about his qualities as a narrator of ḥadīth],