

## Rejecters of Destiny

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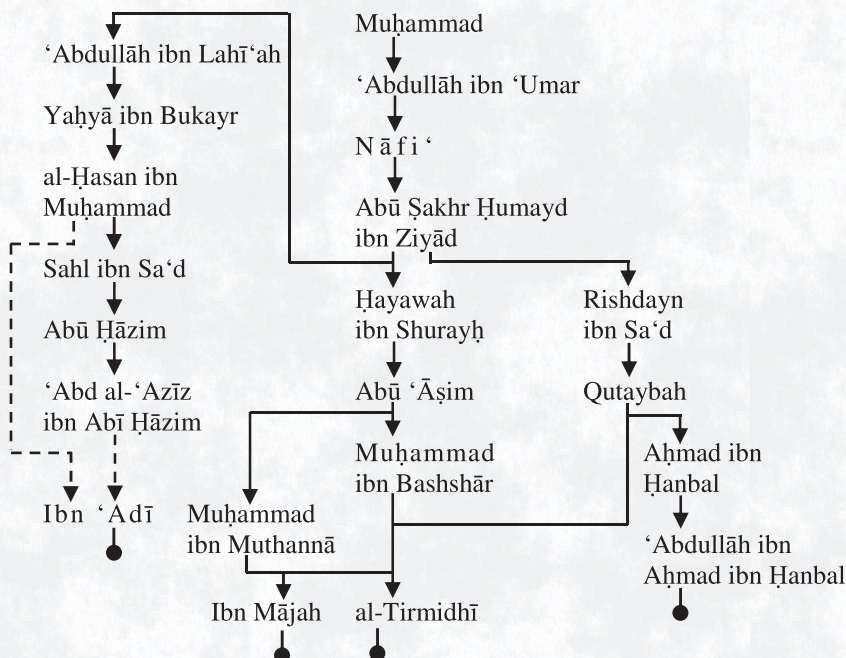
حدثنا محمد بن يشار حدثنا أبو عاصم حدثنا حيوة بن شريح أخبرني أبو صخر قال حدثني نافع أن بن عمر جاءه رجل فقال إن فلانا يقرأ عليك السلام فقال له إنه بلغني أنه قد أحدث فإن كان قد أحدث فلا تقرئه مني لسلام فإنني سمعت رسول الله صلى الله عليه وسلم يقول يكون في هذه الامة أو في أمتي الشك منه خسف أو مسخ أو قذف في أهل القدر قال أبو عيسى هذا حديث حسن صحيح غريب وأبو صخر اسبه حبيد بن زياد.

Nāfi‘ reports from Ibn ‘Umar that a person came to him and said: “Such a person has sent his *salām* to you.” At this, Ibn ‘Umar replied to him: “It has reached me that he is guilty of religious innovation. And if this has happened do not send my *salām* to him because I have heard God’s Messenger (sws) say: ‘There will be in this *ummah* or in my *ummah* (the narrator has doubt) distortion and contortion for the people who deny destiny.’”<sup>1</sup>

Following is the schematic illustration of the *isnād* of this narrative’s variants:

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1. Al-Tirmidhī, *Sunan*, vol. 4, 456, (no. 2152). See also: vol. 4, 456, (no. 2153); Ibn Mājah, *Sunan*, vol. 2, 1350, (no. 4061); Aḥmad ibn Ḥanbal, *Musnad*, vol. 2, 108, (no. 5867); Ibn ‘Adī, *Al-Kāmil*, vol. 2, 269; *Ibid.*, vol. 4, 151.



Following is the *jarḥ* on 'Abdullāh ibn Lahī'ah recorded by al-Dhahabī (d. 748 AH): Yahyā ibn Ma'īn says that he is *da'īfun lā yuḥtajju bihī*; Yahyā ibn Sa'īd would regard him to be nothing (*kāna lā yarāhū shay'an*); al-Nasā'ī says that he is *da'īf*; Abū Zur'ah and Abū Ḥātim say: *amruhū muḍṭaribuḥ yuḵtabuhū li al-i'tibār*; al-Juzjānī says that there is no light in his narratives and it is not appropriate to adduce from him.<sup>2</sup>

Ibn Ḥajar has recorded him among the *mudallisīn* and referred to the fact that Ibn Ḥibbān has said that he does *tadlīs* from *al-du'afā'*.<sup>3</sup>

Following is the *jarḥ* recorded on Rishdayn ibn Sa'd (d. 188 AH) by al-Mizzī: as per one opinion ascribed to Aḥmad ibn Ḥanbal, he regarded him to be weak and gave preference to 'Abdullāh ibn Lahī'ah over him; another opinion attributed to him is that he hopes that will be *ṣāliḥ al-ḥadīth*; Yahyā ibn Ma'īn says that he is *lā yuḵtabu ḥadīthuhū*; another opinion

2. Al-Dhahabī, *Mīzān al-i'tidāl*, vol. 4, 166-168.

3. Ibn Ḥajar, *Ṭabaqāt al-mudallisīn*, 54. It may be noted that this narrative has his 'an'anah.



ascribed to him about Rishdayn is *laysa bi shay'*; Abū Zur'ah regards him to be *ḍa'īf al-ḥadīth*; Abū Ḥātim says that he is *munkar al-ḥadīth*, forgetful and narrates *manākīr* from trustworthy narrators and is weaker than Abdullāh ibn Lahī'ah; Ibrāhīm ibn Ya'qūb al-Juzjānī says '*indahū ma'ādīl wa manākīr kathīrah*'; al-Nasā'ī regards him to be *matrūk al-ḥadīth* and at another place says that he is *ḍa'īf al-ḥadīth lā yuktabu ḥadīthuhū*; Ibn 'Adī says that very few of his narratives are corroborated by others and in spite of his weakness his narratives should be written down.<sup>4</sup>

Ibn Ḥibbān says that he would reply to every question he was posed and narrate everything given to him whether it is his narrative or not and would *yuqallibu al-manākīr fī ahkhabārihī* in spite of being upright in narratives.<sup>5</sup>

Following is the *jarḥ* recorded on Abū Ṣakhr Ḥumayd ibn Ziyād by al-Mizzī: Aḥmad ibn Ḥanbal says that he is *laysa bihī ba's*; three opinions ascribed to Yaḥyā ibn Ma'īn are: *thiqah laysa bihī ba's*, *ḍa'īf* and *ḍa'īf al-ḥadīth*; al-Nasā'ī and Ibn 'Adī also regard him to be *ḍa'īf*.<sup>6</sup>



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4. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 9, 193-195.

5. Ibn Ḥibbān, *Al-Majrūhīn*, vol. 1, 303.

6. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 7, 367-368.

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