

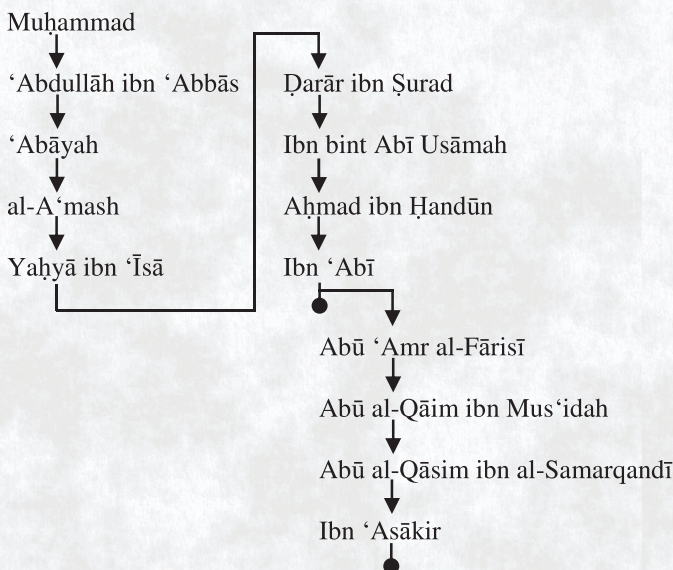
## HADITH STUDIES

### Narrative on ‘Alī’s Knowledge

Dr Shehzad Saleem

حدثنا أحمد بن حمدون النيسابوري حدثنا بن بنت أبي أسامة هو جعفر بن  
هذيل حدثنا ضرار بن مرد حدثنا يحيى بن عيسى الرملى عن الاعشى عن  
عباية عن بن عباس عن النبي صلى الله عليه وسلم قال على عيبة على  
Ibn ‘Abbās reported from the Prophet (sws) that he said: “  
‘Alī is the sack of my knowledge.”<sup>1</sup>

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



1. Ibn ‘Adī, *Al-Kāmil*, vol. 4, 101. See also: Ibn ‘Asākir, *Tārīkh Madīnah Dimashq*, vol. 42, 384-385.

‘Abāyah ibn Rub‘ī al-Asadī is an extremist Shiite.<sup>2</sup> This narrative reinforces their opinion and he will be regarded as suspect.

It may also be noted that al-A‘mash according to *Mizān al-i‘tidāl*<sup>3</sup> is a *mudallis* and does *tadlīs* from weak narrators and would not name them. All his variants re *mu‘an‘an*. According to the history of Yaḥyā ibn Ma‘īn, his pupil ‘Uthmān ibn Sa‘īd al-Dārimī declares that al-A‘mash is guilty of the worst form of *tadlīs*: *tadlīs al-taswīyah*.<sup>4</sup>

About Yaḥyā ibn ‘Īsā al-Ramlī, al-Mizzī records: Aḥmad ibn ḥanbal holds a positive opinion about him; Yaḥyā ibn Ma‘īn says that he is *laysa bi shay’*; al-Nasā’ī says that he is *laysa bi al-qawī*; al-‘Ijlī says that he is trustworthy and has Shiite leanings.<sup>5</sup>

About Ḍarār ibn Ṣurad (d. 229 AH), al-Mizzī records: Yaḥyā ibn Ma‘īn regards him to be a liar; al-Bukhārī and al-Nasā’ī say that he is *matrūk al-ḥadīth*; at another instance al-Nasā’ī calls him *laysa bi thiqaḥ*; al-Husayn ibn Muḥammad ibn Ziyād says *tarakūhū*; Abū ḥātim says *yuktab ḥadīthuhū wa lā yuḥtajju bihī*; al-ḥākim says *laysa bi al-qawī ‘indahum*; al-Dāraqutnī regards him to be *ḍa‘īf*.<sup>6</sup>

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2. Al-‘Uqaylī, *Al-Ḍu‘afā’*, vol. 1, 330.

3. Al-Dhahabī, *Mizān al-i‘tidāl*, vol. 3, 316.

4. ‘Uthmān ibn Sa‘īd al-Dārimī, *Tārīkh Yaḥyā ibn Ma‘īn* (Beirut: Dār al-ma’mūn li al-turāth, n.d.), 243.

5. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 31, 490-491.

6. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 13, 305.