

Abū Bakr (rta) and ‘Umar (rta) being best

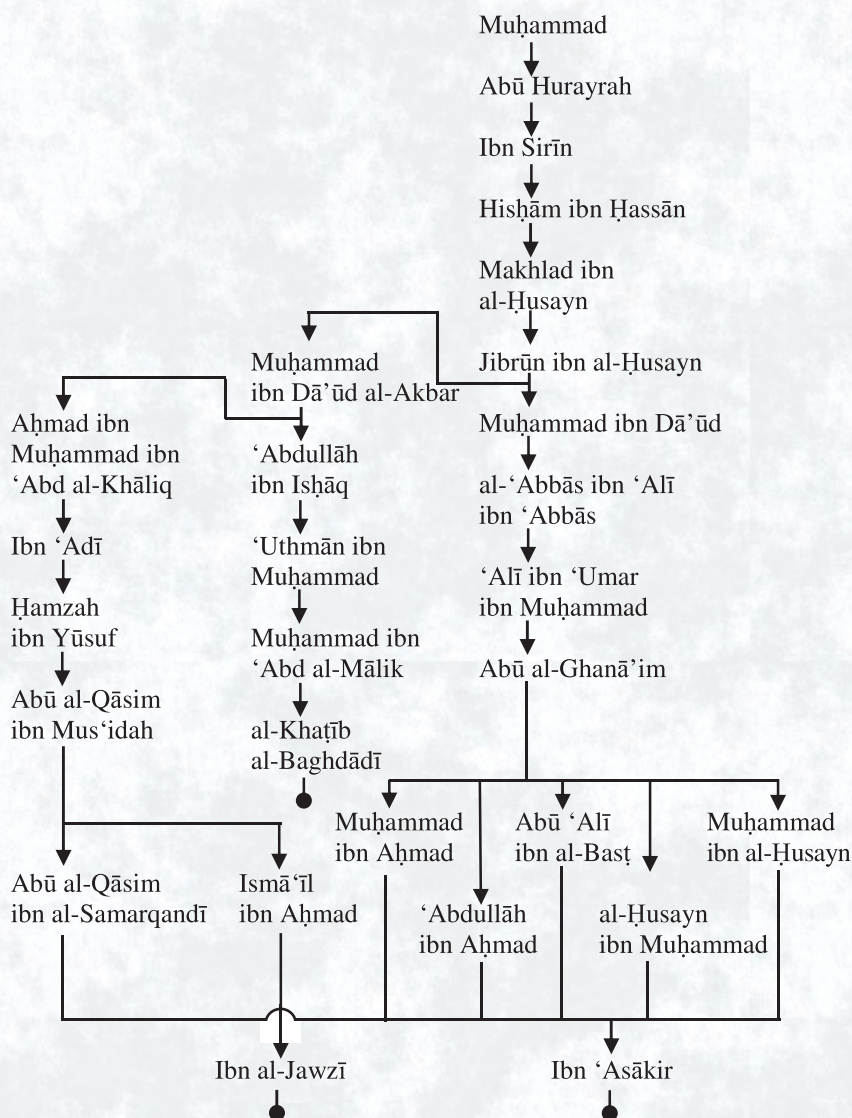
Dr Shehzad Saleem

أخبرنا محمد بن عبد الملك القرشي أخبرنا عثمان بن محمد بن القاسم الآدمي
حدثنا عبد الله بن إسحاق البدائي حدثنا محمد بن داود الأكبر حدثنا جبرون
بن واقد حدثنا مخلد بن حسين عن هشام عن محمد عن أبي هريرة قال قال
رسول الله صلى الله عليه وسلم أبوبكر وعمر خير أهل السماوات وخير أهل الأرض
وخير الأولين والآخرين إلا النبيين والمرسلين

Abū Hurayrah stated that God’s Messenger said: “Abū Bakr and ‘Umar are the best in the heavens and the earth and the best from the earlier and the later generations except the prophets and messengers sent by God.”¹

Following is the schematic illustration of the *isnād* of this narrative:

1. Al-Khaṭīb al-Baghdādī, *Tārīkh Baghdād*, vol. 5, 252; Ibn ‘Asākir, *Tārīkh Madīnah Dimashq*, vol. 30, 182; Ibid., vol. 44, 195; Ibn al-Jawzī, *Al-‘Ilal al-mutanāhiyah*, vol. 1, 198, (no. 311).



About Jibrūn ibn Wāqid, Ibn al-Jawzī records: according to Ibn 'Adī, he is not known and this narrative is *munkar*.² Sibṭ ibn al-'Ajamī and al-Kanānī say that he is *muttahaḥ bi al-waḍ'*.³ Al-

2. Ibn al-Jawzī, *Al-'Ilal al-mutanāhiyah*, vol. 1, 198, (no. 311).

3. Abū al-Ḥasan 'Aī ibn Muḥammad ibn 'Alī ibn 'Irāq al-Kanānī, 37 Monthly *Renaissance* May 2025

Dhahabī says that he is *munkar al-ḥadīth*.⁴ Ibn Ḥajar says that he is *muttāham*.⁵

It is known that Hishām ibn Ḥassān narrates from both Muḥammad ibn Sīrīn and Anas ibn Sīrīn.⁶ If the person in the narrative mentioned as Ibn Sīrīn is Anas ibn Sīrīn, then the narrative is broken because it is known that he does not narrate from Abū Hurayrah.⁷



Tanzīh al-sharī‘ah al-marfū‘ah ‘an al-akhbār al-shanī‘ah al-mawḍū‘ah, 1st ed., vol. 1 (Beirut: Dār al-kutub al-‘Ilmiyyah, 1399 AH), 44; Abū al-Wafā Ibrāhīm ibn Muḥammad ibn Sibṭ ibn al-‘Ajamī al-Ḥalbī, *Al-Kashf al-ḥathūth ‘an man ruwiya bi waḍ‘ al-ḥadīth*, 1st ed. (Beirut: Maktabah al-nahḍah al-‘arabiyyah, 1407 AH), 83.

4. Abū ‘Abdullāh Shams al-Dīn Muḥammad ibn Aḥmad ibn ‘Uthmān ibn Qāyimāz ibn ‘Abdullāh al-Dhahabī, *Al-Muqtanā fī sard al-kunā*, 1st ed., vol. 1 (Madīnah: Al-Jāmi‘ah al-islāmiyyah bi al-Madīnah, 1408 AH), 341.

5. Ibn Ḥajar, *Lisān al-mīzān*, vol. 2, 94.

6. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 30, 182.

7. See, for example: Al-Mizzī, *Tahdhīb al-kamāl*, vol. 3, 347; Ibn Ḥajar, *Tahdhīb al-tahdhīb*, vol. 1, 328
