

Hadiths prohibiting pride, arrogance, conceit, self-admiration, vanity and dragging one's garment, from Al-Zamakhshari's book, "Rabi' al-Abrar wa-Nusus al-Akhyaar": Collection and study

Hadits-hadits yang melarang kesombongan, keangkuhan, keangkuhan, kekaguman diri, kesia-siaan, dan menyeret pakaian, dari kitab Al-Zamakhshari, "Rabi' al-Abrar wa-Nusus al-Akhyar": Koleksi dan studi

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Abstract

This research presents a critical hadith study of the hadiths included in the chapter on the prohibition of pride, arrogance, conceit, self-admiration, vanity, and dragging one's garment, from Al-Zamakhshari's book, "Rabi' al-Abrar wa-Nusus al-Akhyaar". This book is considered a literary work containing hadith material with ethical and educational significance. The problem addressed by this study lies in the fact that Al-Zamakhshari included a number of hadiths in this chapter without detailed analysis or precise indication of the authenticity of each hadith. This necessitates re-examining them according to the methodology of hadith scholars and their established rules for isnad and matn criticism, in order to achieve a comprehensive and systematic understanding of their content. The research aims to evaluate these narrations in terms of their soundness and weakness, to reveal Al-Zamakhshari's methodology in selecting and employing them in constructing a value-based discourse, and to demonstrate the extent to which they conform to the principles of hadith methodology as practiced by the imams of hadith criticism. The study adopted a critical analytical approach based on tracing the chains of transmission of hadiths in the original sources of Sunnah, collecting their various chains of narration, and studying the conditions of their narrators. It also weighed the opinions of hadith critics and utilized corroborating evidence and supporting narrations that might strengthen a weak hadith, elevating it to the level of hasan (good). This approach ensured scientific accuracy and objectivity in evaluating hadiths. The results showed that the hadiths in this category vary between saheeh (authentic), hasan (good), and da'eef (weak), and that collecting their chains of transmission and considering corroborating evidence contributed to strengthening some of them. Furthermore, it revealed that al-Zamakhshari employed hadiths in an educational and ethical manner to serve his purposes without adhering strictly to detailed hadith classification. The study highlights the

importance of combining hadith verification with thematic analysis of classical texts to solidify the foundations of rigorous scientific research in Islamic studies.

Keywords: Hadith transmission; Al-Zamakhshari; Rabi' al-Abrar; Pride and arrogance; Criticism and Amendment.

Abstrak

Penelitian ini menyajikan studi hadits kritis terhadap hadits-hadits yang termasuk dalam bab tentang larangan kesombongan, keangkuhan, keangkupan, kekaguman diri, kesia-siaan, dan menyeret pakaian, dari kitab Al-Zamakhshari, "Rabi' al-Abrar wa-Nusus al-Akhyar". Kitab ini dianggap sebagai karya sastra yang berisi materi hadits dengan signifikansi etika dan pendidikan. Masalah yang dibahas dalam penelitian ini terletak pada kenyataan bahwa Al-Zamakhshari memasukkan sejumlah hadits dalam bab ini tanpa analisis terperinci atau indikasi yang tepat tentang keaslian setiap hadits. Hal ini mengharuskan pemeriksaan ulang hadits-hadits tersebut sesuai dengan metodologi para ulama hadits dan aturan-aturan yang telah ditetapkan untuk kritik isnad dan matn, untuk mencapai pemahaman yang komprehensif dan sistematis tentang isinya. Penelitian ini bertujuan untuk mengevaluasi riwayat-riwayat tersebut berdasarkan keabsahan dan kelemahannya, untuk mengungkap metodologi Al-Zamakhshari dalam memilih dan menggunakannya dalam membangun wacana berbasis nilai, dan untuk menunjukkan sejauh mana riwayat-riwayat tersebut sesuai dengan prinsip-prinsip metodologi hadits sebagaimana dipraktikkan oleh para imam kritik hadits. Studi ini mengadopsi pendekatan analitis kritis berdasarkan penelusuran rantai periwayatan hadits dalam sumber-sumber asli Sunnah, pengumpulan berbagai rantai periwayatan, dan studi tentang kondisi para perawinya. Studi ini juga mempertimbangkan pendapat para kritikus hadits dan menggunakan bukti-bukti pendukung serta riwayat-riwayat yang dapat memperkuat hadits yang lemah, mengangkatnya ke tingkat hasan (baik). Pendekatan ini memastikan keakuratan dan objektivitas ilmiah dalam mengevaluasi hadits. Hasil penelitian menunjukkan bahwa hadits dalam kategori ini bervariasi antara sahih (otentik), hasan (baik), dan da'eef (lemah), dan bahwa pengumpulan rantai periwayatan dan pertimbangan bukti-bukti pendukung berkontribusi pada penguatan beberapa di antaranya. Lebih lanjut, penelitian ini mengungkapkan bahwa al-Zamakhshari menggunakan hadits secara edukatif dan etis untuk melayani tujuannya tanpa berpegang teguh pada klasifikasi hadits yang terperinci. Studi ini menyoroti pentingnya menggabungkan verifikasi hadits dengan analisis tematik teks-teks klasik untuk memperkuat dasar-dasar penelitian ilmiah yang ketat dalam studi Islam.

Kata kunci: Transmisi hadits; Al-Zamakhshari; Rabi' al-Abrar; Kesombongan dan keangkuhan; Kritik dan perbaikan.

Introduction

This research examines the hadiths included in the chapter on the prohibition of pride, arrogance, conceit, self-admiration, and dragging one's garment in the book "Rabi' al-Abrar wa-Nusus al-Akhyar" by Abu al-Qasim al-Zamakhshari. He included them without detailed analysis or precise explanation of their authenticity. My study employs a scientific methodology based on establishing the text of the hadith, or something close to it, as presented by al-Zamakhshari. I then trace its chain of transmission from the nine canonical hadith collections, presenting the version closest in wording to al-Zamakhshari's text. Following this, I list the remaining chains of transmission in the authoritative hadith sources, arranged scientifically according to the earliest date of death, excluding the two Saheehs (al-Bukhari and Muslim). The study also analyzes the chains of transmission of the hadiths by examining the circumstances of the narrators. This is done by mentioning the narrator's name, lineage, nickname, and year of death – if available – then I mention three of his

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teachers and students in alphabetical order, then I mention one of his teachers or students who appeared in the chain of transmission. I relied on the statements of al-Dhahabi and Ibn Hajar to determine the narrator's standing in terms of criticism and praise. If their statements regarding the narrator's reliability or unreliability agreed, I sufficed with that. If they differed, I presented the statements of the leading scholars of criticism and praise, both early and later, according to the earliest date of death, and then I stated the final ruling on the narrator. As for the section on judging the hadith, I relied on the results of the chain of transmission analysis, mentioning the opinions of scholars.

Then, if the hadith has supporting narrations or corroborating evidence, I mentioned them if the hadith was elevated in this regard. This is to strengthen the hadith. The problem addressed by this study lies in the need to re-examine these hadiths according to the methodology of hadith scholars and the rules of isnad and matn criticism to verify their authenticity and ensure the accuracy of their use as evidence. The importance of this research lies in collecting the chains of transmission for the hadiths, studying the conditions of their narrators, and comparing the opinions of critics, while revealing al-Zamakhshari's methodology in employing them educationally and ethically. This enhances the reliability of the ethical discourse in Islamic heritage and fills a gap in studies that have focused on literary and rhetorical aspects without rigorous hadith verification. The research aims to determine the degree of authenticity and weakness of the hadiths, analyze al-Zamakhshari's methodology in selecting them, measure their conformity with the principles of hadith methodology, and strengthen the scientific methodology of investigation in heritage studies. The reason for choosing this topic is personal interest and the desire to present a new hadith study that opens the door to studying the rest of the book to verify the authenticity of the hadiths. The research proceeds to answer several questions: How authentic are the hadiths included in this chapter? What was al-Zamakhshari's methodology for selecting and employing hadiths in constructing educational discourse? And how can the supporting evidence be utilized? This research also examines the strengthening of weak hadiths in the book and the shortcomings of previous studies that it addresses. I found no prior study on this topic in the authentication of hadiths in the book "Rabi' al-Abrar," but I relied on my own research in collecting and analyzing the hadiths found in the book.

The first topic: An introduction to al-Zamakhshari and his scholarly works, comprising two demands:

The first demands: His name, lineage, nickname, title, and death:

Mahmoud ibn Umar ibn Muhammad ibn Umar, Abu al-Qasim al-Zamakhshari. He resided in Khwarazm, then moved to Mecca and stayed there for a considerable time; hence, he was nicknamed and called himself "Jar Allah" . Al-Dhahabi called him "al-Allamah" (the Great Scholar), the leading Mu'tazilite of Khwarazm, the grammarian. He was born in Rajab of the year 467 AH in Zamakhshar and died on the night of Arafah in the year 538 AH. He was named al-Zamakhshari attributed to Zamakhshar¹.

The second demand: His teachers and students:

First: His teachers:

¹ See: Al-Sam'ani, Al-Ansab: 6/297, Sibṭ Ibn Al-Jawzi, Mir'at Al-Zaman fi Tawarikh Al-A'yan: 20/347, Al-Dhahabi, Siyar A'lam Al-Nubala': 15/17, and Al-Suyuti, Tabaqat Al-Mufasssin: 121.

Abu Mudhar Mahmud ibn Jarir al-Isfahani, Abu Ali al-Hasan ibn al-Muzaffar al-Naysaburi, Abu Mansur Nasr al-Harithi, Abu Sa'd al-Shaqani, Abu al-Khattab ibn al-Batr, and he studied under Abu Mansur ibn al-Jawaliqi².

Second: His students:

Abu al-Mahasin Isma'il ibn Abdullah al-Tuwayli, Abu al-Mahasin Abd al-Raheem ibn Abdullah al-Bazzaz, Abu Amr Amir ibn al-Hasan al-Samsar, Abu Sa'd Ahmad ibn Mahmud al-Shashi, Abu Tahir Saman ibn Abd al-Malik, and Abu al-Hasan Ali ibn Isa ibn Hamza al-Hasani. He studied under al-Zamakhshari, and al-Zamakhshari studied under him³.

The second topic: His scholarly journeys and works, comprising three demands:

The first demand: His scholarly journeys:

Al-Zamakhshari was born and raised in Zamakhshar, where he studied. He then traveled to Bukhara to pursue knowledge, authoring works on Quranic exegesis⁴, rare hadiths, and grammar⁵. He entered Khorasan and visited Iraq, residing in Khwarazm and spending some time in the Hijaz⁶. He then traveled to Khorasan, then to Isfahan, then to Baghdad, and finally to Mecca. In Mecca, he authored "Al-Kashshaf."⁷ After Mecca, he returned to his homeland, stopping in Baghdad in 533 AH (1134 CE). He remained in Khwarazm until his death on the night of Arafah in 538 AH (1134 CE)⁸.

The second demand: His works and scholarly contributions:

Al-Kashshaf in the interpretation of the Noble Qur'an⁹, Al-Muhajaja bi al-Masa'il al-Nahwiyya (The Argumentation of Grammatical Issues), Al-Mufrad wa al-Murakab fi al-'Arabiyya (The Singular and Compound Words in Arabic), Al-Faiq fi Tafseer al-Hadith (The Superior in the Interpretation of Hadith), Asas al-Balaghah fi al-Lughah (The Foundation of Eloquence in Language)¹⁰, Rabi' al-Abrar wa Nusus al-Akhyar , in which he included hadiths¹¹, Al-Mufrad wa al-Mu'allaf fi al-Nahw (The Singular and the Compiled in Grammar), Ru'us al-Masa'il fi al-Fiqh (The Headings of Issues in Jurisprudence), Sharh Abyat Kitab Sibawayh wa Diwan al-Tamthil (Explanation of the Verses of Sibawayh's Book and the

² Ibn Ali Ibn Ya'ish Ibn Abi Al-Saraya Muhammad Ibn Ali, Abu Al-Baq'a, Muwaffaq Al-Din Al-Asadi Al-Mawsili, known as Ibn Ya'ish and Ibn Al-Sani', Al-Sharh Al-Mufasssal, edited by: Dr. Emil Badi' Ya'qub, 1st edition (Lebanon, Beirut: Dar Al-Kutub Al-Ilmiya, 1422 AH, 2001 AD), 1: 8.

³ Al-Sam'ani, Al-Ansab: 6/298, and Ibn Ya'ish, Al-Sharh Al-Mufasssal: 1/9.

⁴ Al-Hussein Mustafa Abu Ajila, Grammatical Interpretations in Qur'anic Exegesis According to the Basra and Kufa Schools: Al-Zamakhshari in Al-Kashshaf as a Model (A Descriptive and Analytical Study), Journal of the Faculty of Arts, Volume 20, 2025, a peer-reviewed scientific journal issued by Misrata University in Libya, <https://doi.org/10.36602/faj.2025.n20.18>.

⁵ Muhammad Siddiq, The Ethics of Hadith Science: A Study of its Levels, Context of Formation and Results, published in the scientific journal HADITH in 2024, <https://doi.org/10.61218/hadith.1526466>.

⁶ Jamal al-Din al-Qifti, Inbah al-Ruwat 'ala Anbah al-Nuhat: 3/256, 269, 270.

⁷ Al-Zamakhshari's approach to rhetorical interpretation through his book Al-Kashshaf

⁸ Ibn Ya'ish: Detailed Explanation: 1/7.

⁹ Nidal Jabarín and Mohsen Al-Khaldi, Ellipsis in Al-Zamakhshari's Interpretation: An Applied Study in Surat Al-Baqarah, Journal: An-Najah University Journal for Research - B (Humanities) (Research Journals of An-Najah University, Department of Humanities) 2024. <https://doi.org/10.35552/0247.39.2.2320>.

¹⁰ Malik, Khairil, Nicholas Habibi, and Adele Patrah, Rhetoric and Eloquence: The Importance of Al-Zamakhshari's Contributions to Linguistic Studies, Journal: Reviving Arabic: Journal of Teaching Arabic Language and Literature <https://jurnal.uinsu.ac.id/index.php/ihya/article/view/23753>.

¹¹ Muhammad Farid Wajidi, and Muhammad Ali, Graduation in the Science of Hadith, Journal of the Ali Institute for Islamic Studies, Volume 4, Issue 1 (2025), <https://doi.org/10.63398/4x7kyv50>.

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Collection of Representations), Shaqa'iq al-Nu'man fi Haqa'iq al-Nu'man (The Anemones of Nu'man in the Realities of Nu'man), Shafi' al-'Ayy min Kalam al-Shafi'i , Al-Qistas fi al-'Arud (The Balance in Prosody), Mu'jam al-Hudud , Al-Minhaj fi al-Usul (The Methodology in Principles), Muqaddimat al-Adab (Introduction to Literature), Diwan al-Rasa'il (Collection of Letters), Diwan al-Shi'r (Collection of Poetry), Al-Risalah al-Nasihah .¹²

Al The third demand: An introduction to the book "Rabi' al-Abrar":

"Rabi' al-Abrar" and its collection of hadiths are among the most prominent encyclopedic literary works in the Arab heritage. Authored by the scholar Abu al-Qasim al-Zamakhshari (d. 538 AH), it comprises 98 chapters and 5 volumes. Published by Al-A'lami Foundation, Beirut, 1st edition 1412 AH, it falls under the category of literature. It contains a vast amount of hadiths, traditions, wisdom, proverbs, and poetry, arranged thematically in chapters addressing issues of religion, ethics, society, language, and history. The book is distinguished by its didactic and literary character, as its author aimed to refine the soul and educate the reader through selected texts that express moral and intellectual values. This reflects the breadth of his knowledge and his eloquence in presentation and style. The connection of "Rabi' al-Abrar" to prophetic hadiths is evident in its inclusion of several hadiths cited by al-Zamakhshari in the context of moral guidance and instruction, particularly in the chapters related to virtues and etiquette. However, the book is not a comprehensive hadith collection with complete chains of transmission, as it often presents hadiths without full isnads, considering them part of the literary structure of the chapter. Hence, the need arises to authenticate and study these narrations independently from a hadith perspective to distinguish the sound from the weak, making the book a fertile ground for research in both literary and hadith studies¹³.

The third topic: Authenticating the hadiths of this chapter: This topic contains two demands:

The first demand: The first hadith:

Al-Zamakhshari said (Abu Hurayrah: The Messenger of Allah, peace and blessings be upon him, said: " Allah has removed from you the arrogance of the pre-Islamic era and its boasting about ancestors. People are the children of Adam, and Adam was created from dust. There are pious believers and wretched sinners. Let people cease boasting about men who are but embers from the embers of Hell, or they will be more insignificant to Allah than dung beetles that push filth with their noses.")¹⁴

Authenticating the hadith:

It was narrated by Ahmad, and the wording is his. He said: Muhammad ibn Abdullah ibn al-Zubayr narrated to us, saying: Hisham ibn Saad narrated to us, on the authority of Saeed ibn Abi al-Maqburi, on the authority of Abu Hurayrah, who said: The Messenger of Allah, peace and blessings be upon him, said: "Allah, the Exalted and Glorified, has removed from you the arrogance of the pre-Islamic era and its boasting about ancestors. There are pious believers and wretched sinners. People are the children of Adam, and Adam was created from dust.

¹² Ibn Khallikan, Wafaat al-A'yan: 5/168, 169.

¹³ See: Al-Zamakhshari, Rabi' al-Abrar wa-Nusus al-Akhyar: 1: 16.

¹⁴ Al-Zamakhshari, Rabi' al-Abrar wa-Nusus al-Akhyar: Chapter Sixty-Four: Pride, Arrogance, Insolence, Self-Admiration, Mention of Vanity, and Dragging the Garment /4/173/No.(1) .

Let people cease their boasting (By men, or they will be more insignificant in the sight of God than their number, like dung beetles that push filth with their noses.)¹⁵

Narrated by Abu Dawud¹⁶ and al-Tirmidhi¹⁷.

A Study of the Chain of Narration:

1 -Muhammad ibn Abdullah ibn al-Zubayr ibn Umar ibn Dirham, Abu Ahmad al-Asadi al-Zubayri (d. 203 AH)¹⁸.

He narrated from: Isra'il ibn Yunus, Bashir ibn Salman, and Sufyan al-Thawri. Narrated from him by: Ahmad ibn Hanbal, Abu Bakr ibn Abi Shaybah, Ubaydullah ibn Umar al-Qawariri, and others¹⁹.

Al-Dhahabi said: The reliable memorizer²⁰. Ibn Hajar said: Trustworthy and reliable²¹.

2 -Hisham ibn Sa'd al-Madani, Abu Abbad, also known as Abu Sa'id al-Qurashi al-Kufi (d. 159-160 AH)²².

He narrated from: Abu al-Zubayr, Zayd ibn Aslam, and Sa'id al-Maqburi. Narrated from him by: Asbat ibn Muhammad, Bishr ibn Umar al-Zahrani, Ja'far ibn Awn, and others²³.

Scholarly Opinions about Him:

Ibn Sa'd: He was a prolific narrator of hadith, but considered weak²⁴. Yahya ibn Ma'in said: He is weak, and his hadith is mixed²⁵. Abu Dawud said: He is the most reliable narrator from Zayd ibn Aslam²⁶. Al-Mizzi said: Al-Bukhari cited him in his Saheeh and narrated from him in Al-Adab²⁷. Al-Dhahabi said: His hadith is good²⁸. Ibn Hajar said: He is truthful but has some errors²⁹. After presenting the scholars' opinions on the narrator Hisham ibn Sa'd, it is concluded that he is weak in terms of his memory, despite being a prolific narrator of

¹⁵ Ahmad, Musnad Ahmad: Musnad of the Companions who narrated many hadiths, Musnad of Abdullah ibn Amr ibn al-Aas 14: 349, No.(8736) .

¹⁶ Abu Dawud, Sunan Abu Dawud, First Book of Manners, Chapter on Boasting about Lineage, 7: 437, No. (5116).

¹⁷ Al-Tirmidhi, Sunan al-Tirmidhi, Chapters on the Virtues of the Messenger of God (peace and blessings be upon him), Chapter 6: 437, No. (4299).

¹⁸ Al-Dhahabi, History of Islam, 5: 178; Ibn Abi Hatim, Al-Jarh wa Al-Ta'dil, 7, 297.

¹⁹ Al-Khatib Al-Baghdadi, Tarikh Baghdad, 3: 496.

²⁰ Al-Dhahabi, Tathkarit Al Hafidh, 126:1.

²¹ Ibn Hajar, Taqreeb al-Tahdheeb, 1/861.

²² Ala' al-Din Mughaltai ibn Qilij al-Hanafi, Ikmal Tahdhib al-Kamal, edited by: Muhammad Uthman, 1st ed. (Beirut, Lebanon: Dar al-Kutub al-Ilmiyya, 2011), 6: 486; Abu al-Fadl Ahmad ibn Ali ibn Hajar Shihab al-Din al-Asqalani al-Shafi'i, Tahdhib al-Tahdhib, 1st ed. (Beirut: Mu'assasat al-Risalah, 1435 AH, 2014), 4: 271.

²³ Jamal al-Din Abu al-Hajjaj Yusuf al-Mizzi, Tahdheeb al-Kamal fi Asma' al-Rijal, edited by: Bashir Awad Ma'ruf, 1st edition (Beirut, Al-Risalah Foundation, 1413 AH, 1992 AD), 30: 205.

²⁴ Abu al-Fadl Ahmad ibn Ali ibn Hajar Shihab al-Din al-Asqalani al-Shafi'i, Tahdhib al-Tahdhib, 1st ed. (Beirut, Al-Risalah Foundation, 1435 AH, 2014 AD) 4/271.

²⁵ Mughaltai, Ikmal Tahdhib al-Kamal: 6: 486.

²⁶ Al-Mizzi, Tahdheeb al-Kamal, 30: 208.

²⁷ Al-Mizzi, Tahdheeb al-Kamal, 30: 209.

²⁸ Shams al-Din Abu Abdullah Muhammad ibn Ahmad ibn Uthman ibn Qaymaz al-Dhahabi, Al-Kashif fi Ma'rifat Man Lahu Riwayah fi al-Kutub al-Sittah, edited by: Muhammad Awamah Ahmad Muhammad Nimr al-Khatib, 1st edition (Jeddah: Dar al-Qibla for Islamic Culture, Qur'an Sciences Foundation, 1413 AH, 1992 AD), 2: 336.

²⁹ Ibn Hajar, Taqreeb al-Tahdheeb, 572: 7294.

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hadith³⁰. His narrations are not considered authoritative if they contradict reliable narrators. He is among the most reliable narrators from his teacher Zayd ibn Aslam, and his narrations from him are stronger than his narrations from others. Perhaps the summary of the opinions of the critical imams was condensed by Al-Hafiz Ibn Hajar when he said about him: He is truthful but has some errors.

3 -Sa'id ibn Abi Sa'id al-Maqburi Kaysan al-Maqburi, Abu Sa'd al-Laythi al-Madani, from the tribe of Layth ibn Bakr ibn 'Abd Manat ibn Kinanah (d. 117 AH - 126 AH)³¹.

He narrated from: Anas ibn Malik, Bashir ibn al-Muharrir, and Abu Sa'id al-Khudri. He was narrated from by: Ibrahim ibn Tahman, Hamid ibn Sakhr, Hisham ibn Sa'd, and others³².

Scholarly opinions about him: Ya'qub ibn Shaybah said: He had changed, aged, and become confused before his death, reportedly by four years. Some hadith scholars even made an exception for what was written from him in his old age compared to what was written before. Shu'bah would say, "Sa'id al-Maqburi narrated to us after he had grown old."³³ Ali ibn al-Madini, Muhammad ibn Sa'd, Abu Zur'ah, and al-Nasa'i said: He is trustworthy³⁴. Abu Hatim al-Razi said: He is truthful³⁵. Al-Dhahabi said: He is an imam³⁶. Ibn Hajar said: He is trustworthy³⁷. It is clear from reviewing the scholars' opinions about the narrator Sa'id ibn Abi Sa'id al-Maqburi that he was truthful, and trustworthy imams narrated from him. No one spoke ill of him. He became confused later in life, and many errors occurred in his narrations from those who transmitted from him after his confusion.

4 -Abu Hurayrah 'Abd al-Rahman ibn Sakhr ibn 'Amr al-Dawsi, a companion of the Messenger of God (d. 57-59 AH)³⁸.

Ruling on the Hadith:

The hadith is hasan li-dhatihi (good in itself) based on this chain of narration, due to Hisham ibn Sa'd. All the narrators in it are acceptable, and there is no one in its chain who is rejected or accused. Therefore, the hadith has a hasan chain of narration and can be used as evidence, provided it is not narrated by Sa'id al-Maqburi after his memory became impaired. Al-'Iraqi said: It was narrated by Abu Dawud, al-Tirmidhi (who graded it hasan), and Ibn Hibban, on the authority of Abu Hurayrah³⁹.

³⁰ Alaeddin Kiraz, "Subjecting Prophetic Hadiths to Modern Sciences and Discoveries and Their Impact on Judging Hadith," Journal: Türkiye İlahiyat Araştırmaları Dergisi (Turkish Journal of Theological Studies), 2024. <http://doi.org/10.32711/tiad.1455191..>

³¹ Ibn al-Qattan al-Fasi, Abu al-Hasan Ali ibn Muhammad ibn Abd al-Malik, Bayan al-Waham wa al-Iham fi Kitab al-Ahkam, edited by: Dr. al-Hussein Ait Said, 1st edition (Riyadh, Saudi Arabia: Dar Tayyiba, 1417 AH, 1997 AD), 4: 331.

³² Al-Mizzi, Tahdheeb al-Kamal, 10/466, 467, and 468; Muhammad ibn Hibban ibn Ahmad ibn Hibban ibn Mu'adh ibn Ma'bad, al-Tamimi, Abu Hatim, al-Darimi, al-Busti, al-Thiqat, 1st ed. (India: Da'irat al-Ma'arif al-'Uthmaniyya, Hyderabad, Deccan, 1393 AH, 1973 CE), 4: 428

³³ Al-Mizzi, Tahdheeb al-Kamal, 10: 470.

³⁴ The same source, 10: 470.

³⁵ Ibn Hajar, Tahdheeb al-Tahdheeb, 2:22.

³⁶ Al-Dhahabi, History of Islam, 3: 422.

³⁷ Ibn Hajar, Taqreeb al-Tahdheeb, 336.

³⁸ Ibn Abd al-Barr, Abu Umar Yusuf ibn Abd Allah ibn Muhammad, Al-Isti'ab fi Ma'rifat al-Ashab, edited by: Ali Muhammad al-Bajawi, 4 parts (Cairo: Nahdat Misr Library, 1380 AH/1960 AD), 4: 1768.

³⁹ Al-'Iraqi, Ibn Al-Subki, and Al-Zubaidi, Takhrij Ahadith Ihya Al-Din, 1st ed. (Riyadh, Dar Al-Asimah Publishing, 1408 AH 1987 AD), 5: 2042.

The hadith has weak supporting narrations, but these do not strengthen it. Thus, the hadith remains *hasan li-dhatihi*. And Allah knows best.

The second demand: The second hadith:

Al-Zamakhshari said, "Wael ibn Hujr came to the Prophet, peace and blessings be upon him, and he granted him a piece of land. He told Mu'awiyah, 'Show this land to him and write it down for him.' So he went out with Wael on a hot, sunny day, and walked behind his camel. He said to him, 'Let me ride behind you on your camel.' He said, 'I am not one to ride behind kings.' He said, 'Then give me your sandals.' He said, 'It is not stinginess that prevents me, O son of Abu Sufyan, but I dislike that the chieftains of Yemen should hear that you wore my sandals. But walk in the shade of my camel, for that is honor enough for you.' Then he lived during the time of Mu'awiyah, and entered upon him, and he seated him with him on his throne and conversed with him."⁴⁰

The hadith was narrated by Ahmad, and the wording is his. He said: Hajjaj told us, saying: Shu'bah informed us, on the authority of Simak ibn Harb, on the authority of 'Alqamah ibn Wa'il, on the authority of his father, that the Messenger of Allah (peace and blessings be upon him) granted him a piece of land. He said: So Mu'awiyah sent with me to give it to him—or he said: to inform him of it—he said: Mu'awiyah said to me: Let me ride behind you. I said: I will not be one of the kings' riders. He said: He said: Give me your sandals. I said: Wear the shade of the camel. He said: When Mu'awiyah became Caliph, I went to him, and he seated me with him on the throne, and he reminded me of the hadith. Simak said: He said: I wish I had carried him in my presence.⁴¹ It was also narrated by Ad-Darimi⁴², Abu Dawud⁴³, and At-Tirmidhi⁴⁴.

A Study of the Chain of Transmission:

1 -Hajjaj ibn Muhammad al-A'war, the freed slave of Sulayman ibn Mujalid, the freed slave of Abu Ja'far al-Hashimi, Abu Muhammad (d. 206 AH)⁴⁵.

He narrated from: Isra'il ibn Yunus, Hariz ibn Uthman, and Shu'bah. Narrated from him: Ahmad ibn Muhammad ibn Hanbal, Hajjaj ibn Yusuf, and Zayd ibn Isma'il al-Sa'igh⁴⁶. Al-Dhahabi said: "A memorizer of hadith."⁴⁷ Ibn Hajar said: "Trustworthy and reliable"⁴⁸.

2 -Shu'bah ibn al-Hajjaj, Abu Bistam ibn al-Ward, the freed slave of al-'Atik al-Basri al-Wasiti (d. 160 AH)⁴⁹.

⁴⁰ Al-Zamakhshari, Rabi' al-Abrar wa-Nusus al-Akhyar: Chapter Sixty-Four: Pride, Arrogance, and Conceit, and a person's admiration of himself, and mention of vanity and dragging one's garment, 4: 175, No. (2).

⁴¹ Ahmad, Musnad Ahmad: Musnad of the Tribes 45: 212, No. (27239).

⁴² Abu Muhammad Abdullah bin Abdul Rahman Al-Darimi, Musnad Al-Imam Al-Darimi, edited by: Dr. Marzouq bin Hayas Al Marzouq Al-Zahrani, 1st edition (1436 AH, 2015 AD), Book of Siyar/Chapter on the Qata'i', 2: 858, No. (27239).

⁴³ Abu Dawud, Sunan Abu Dawud, Book of Kharaj, Fay' and Imarah, Chapter on what has been said about granting lands, 4: 663, No. (3058).

⁴⁴ Al-Tirmidhi, Sunan Al-Tirmidhi, Chapters on rulings from the Messenger of God (peace and blessings be upon him), Chapter on what has been narrated about the sale of property, 3: 216, No. (1437).

⁴⁵ Ibn Abi Hatim, Al-Jarh wa Al-Ta'dil, 3: 166; Ibn Hibban, Al-Thiqat, 8: 201; Al-Khatib Al-Baghdadi, Tarikh Baghdad, 9: 143.

⁴⁶ Al-Mizzi, Tahdhib al-Kamal by Al-Mizzi, 5: 452 and 453.

⁴⁷ Al-Dhahabi, Al-Kashif li Al-Dhahabi, 1: 313.

⁴⁸ Ibn Hajar, Taqrib al-Tahdhib, 153, but he became confused at the end of his life when he came to Baghdad before his death.

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He narrated from: Ayyub ibn Musa, Budayl ibn Maysarah, and Simak ibn Harb. Narrated from him: His son Sa'd, Sulayman ibn Harb, Shababah ibn Suwar, and others.⁵⁰ Al-Dhahabi said: "The memorizer, the Commander of the Faithful in Hadith, is a reliable authority."⁵¹ Ibn Hajar said: "He is trustworthy, a memorizer, and a master"⁵².

3 -Simak ibn Harb ibn Aws ibn Khalid ibn Nizar, Abu al-Mughirah al-Dhahli al-Bakri (d. 123 AH)⁵³.

He narrated from: his brother Ibrahim, Ibrahim ibn Yazid, and Aqlamah ibn Wa'il. He was narrated from by: Ibrahim ibn Tahman, Hajjaj ibn Artat, and Dawud ibn Abi Hind⁵⁴.

The scholars' opinions about him:

Abu Bakr ibn Abi Khathimah said: "I heard Yahya ibn Ma'in being asked about Simak ibn Harb: 'What was his fault?' He said: 'He narrated hadiths that no one else narrated.'" Yahya said: "Simak is trustworthy."⁵⁵ Abu Talib said: "I asked Ahmad ibn Hanbal: 'Is Simak ibn Harb's hadith unreliable?' He replied: 'Yes.'"⁵⁶ Abu Hatim said: "He is truthful and trustworthy."⁵⁷ Al-Uqayli mentioned him among the weak narrators,⁵⁸ and Ibn Hibban mentioned him among the trustworthy narrators, saying: "He makes many mistakes."⁵⁹ Ibn Adi said: "Simak has many sound hadiths, God willing, and the imams narrated from him."⁶⁰ Al-Dhahabi said: "He is trustworthy, but his memory deteriorated."⁶¹ Ibn Hajar said: "He is truthful, but his narrations from Ikrimah in particular are unreliable, and he changed later in life, sometimes accepting suggestions."⁶² After presenting the scholars' opinions on the narrator Simak ibn Harb, he is generally truthful and his hadiths are good, but he experienced some confusion towards the end of his life. And God knows best.

4 .Alqamah ibn Wa'il al-Hadrami al-Kindi al-Kufi, brother of Abd al-Jabbar ibn Wa'il.⁶³

He narrated from: his father Wael, Al-Mughirah ibn Shu'bah, and Tariq ibn Suwaid. Narrators who transmitted from him include: Isma'il ibn Salim, Simak ibn Harb, and 'Asim ibn Kulayb⁶⁴.

Scholarly opinions about him:

⁴⁹ Ibn Abi Hatim, Al-Jarh wa Al-Ta'dil, 4: 369; Mughaltai, Ikmal Tahdhib Al-Kamal, 42; Al-Dhahabi, Tarikh Al-Islam, 4: 83.

⁵⁰ Al-Mizzi, Tahdheeb al-Kamal, 12: 480, 482, and 487.

⁵¹ Al-Dhahabi, Al-Kashif, 1: 458.

⁵² Ibn Hajar, Taqreeb al-Tahdheeb, 266.

⁵³ Al-Khatib Al-Baghdadi, Tarikh Baghdad, 10: 296; Al-Mizzi, Tahdhib Al-Kamal, 12: 116.

⁵⁴ Al-Mizzi, Tahdheeb al-Kamal, 12: 116.

⁵⁵ Ibn Abi Hatim, Al-Jarh wa Al-Ta'dil, 4: 279.

⁵⁶ Ibn Abi Hatim, Al-Jarh wa Al-Ta'dil, 4: 279.

⁵⁷ Ibn Abi Hatim, Al-Jarh wa Al-Ta'dil, 4: 279.

⁵⁸ Abu Ja'far Muhammad ibn Amr ibn Musa ibn Hammad al-Uqayli al-Makki, Al-Du'afa' al-Kabir, edited by: Abd al-Mu'ti Amin Qal'aji, 1st edition (Beirut: Dar al-Maktabah al-Ilmiyyah, 1404 AH, 1984 AD), 2: 178.

⁵⁹ Ibn Hibban, Al-Thiqat, 4: 339.

⁶⁰ Ibn Adi, Al-Kamil, 4: 543.

⁶¹ Al-Dhahabi, Al-Kashif, 1: 365.

⁶² Ibn Hajar, Taqreeb al-Tahdheeb, 255.

⁶³ Ibn Abi Hatim, Al-Jarh wa Al-Ta'dil, 6: 405; Ibn Hibban, Al-Thiqat, 5: 209.

⁶⁴ Al-Mizzi, Tahdheeb al-Kamal, 20: 312.

Ibn Sa'd said: He was trustworthy but narrated few hadiths⁶⁵. Al-Bukhari said: He heard from his father.⁶⁶ Ibn Hajar said: He was truthful, but he did not hear from his father.⁶⁷ After reviewing the scholars' opinions, it becomes clear that 'Alqamah ibn Wael was trustworthy, although the critical scholars differed on whether he heard from his father. The researcher believes that 'Alqamah ibn Wael did hear from his father, as Al-Bukhari stated. And Allah knows best.

5 .Wael ibn Hajar ibn Sa'd ibn Masruq al-Hadrami (d. 44 AH): A noble Companion⁶⁸.

The ruling on the hadith:

This hadith is considered hasan (good) based on this chain of narration. This is because of the reliability of Simak ibn Harb, although he was truthful but his memory became impaired. There is disagreement regarding Alqamah ibn Wa'il's hearing from his father. However, in this hadith, Simak narrates from Shu'bah, and his narration from Shu'bah is authentic. As for Alqamah ibn Wa'il, the scholars of hadith criticism differ on whether he heard from his father, and there may be a break in the chain of narration.

However, al-Bukhari and Muslim explicitly stated that he heard from his father.⁶⁹ Therefore, the statements indicating that he did not hear from his father are refuted. The rest of the narrators in the chain are trustworthy. At-Tirmidhi said after the hadith, "This is a hasan sahih (good and authentic) hadith,"⁷⁰ and Ibn Hibban also authenticated it⁷¹. Therefore, the hadith is hasan sahih, and Allah knows best.

Conclusion and Recommendations:

The study of the hadiths related to the prohibition of pride, arrogance, conceit, self-admiration, and dragging one's buttons reached several conclusions. Among the most prominent findings is the identification of prophetic hadiths found outside of hadith collections and the verification of their authenticity, particularly in literary works such as Rabi' al-Abrar. This is done to preserve the Prophetic Sunnah and its contents. Rabi' al-Abrar is not a hadith collection compiled according to the methodology of hadith scholars; rather, it is a literary and ethical work containing hadiths, narrations, and accounts. Al-Zamakhshari relied on the semantic and literary context in presenting the prophetic hadiths without adhering to the complete chains of transmission (isnad). It was found that the hadiths vary in their authenticity, ranging from sound (sahih) to good (hasan) to weak (da'eef), and some are even fabricated or have no basis. Rabi' al-Abrar serves as a supplementary resource for encouragement, admonition, and etiquette, and should not be relied upon independently for hadith evidence. The study emphasizes the importance of integrating literary and hadith studies when dealing with classical texts. It recommends continuing the verification of hadith

⁶⁵ Muhammad ibn Saad ibn Manea al-Hashemi al-Basri, known as Ibn Saad, *Al-Tabaqat al-Kubra*, edited by: Muhammad Abdul Qadir Atta, 1st edition (Beirut: Dar al-Kutub al-Ilmiya, 1410 AH, 1990 AD), 6: 311.

⁶⁶ Imam Abu Abdullah Muhammad bin Ismail Al-Bukhari, *Al-Tarikh Al-Kabir*, edited by: Muhammad bin Saleh bin Muhammad Al-Dabasi, 1st edition (Riyadh: Al-Nashir Al-Mutamayez for Printing, Publishing and Distribution, 1440 AH, 2019 AD) 8: 79.

⁶⁷ Ibn Hajar, *Taqreeb al-Tahdheeb*, 397.

⁶⁸ Ibn Hajar al-Asqalani, Abu al-Fadl Ahmad ibn Ali ibn Muhammad, *Al-Isabah fi Tamyiz al-Sahabah*, edited by: Adel Ahmad Abd al-Mawjoud and Ali Muhammad Muawad, 8 parts (Beirut: Dar al-Kutub al-Ilmiyyah, 1415 AH), 16: 646.

⁶⁹ Abu al-Husayn Muslim ibn al-Hajjaj al-Qushayri al-Naysaburi, *Sahih Muslim*, edited by: Muhammad Fuad Abd al-Baqi, (Cairo: Isa al-Babi al-Halabi Press and Partners, 1374 AH, 1955 AD), 3: 1307.

⁷⁰ Al-Tirmidhi, *Sunan Al-Tirmidhi*, 3:216.

⁷¹ Ibn Hibban, *Saheeh Ibn Hibban*, 4: 343.

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material in literary works according to the isnad methodology. The text is precise, and attention is paid to studying the effect of evidence and follow-ups in strengthening narrations, and encouraging comparative studies between the methods of scholars in employing hadith, with a suggestion to establish a database linking the hadiths mentioned in literary books to their original sources to facilitate verifying their authenticity. The research recommends not relying on the book Rabi' al-Abrar as a direct hadith source until the authenticity of the hadiths mentioned in it is verified. It also advises alerting students of knowledge that the book is educational and literary and not one of the approved books of Sunnah. The study recommends explaining al-Zamakhshari's methodology by including hadiths in critical hadith studies.

Supplementary Materials

This research relies entirely on library-based sources and employs an inductive approach. No new or original datasets were created, as all information used in the study comes from the cited references and publicly available scholarly materials.

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Authors' Contributions

The study was conducted jointly by both authors, who were responsible for designing the research, gathering information using library-based and inductive methods, analyzing and interpreting the results, and finalizing the manuscript.

Data Availability

This study is based on library and documentary sources, and all information is fully accessible within the cited references. No new data were produced or analyzed during the research.

Conflicts of Interest

The author confirms that there are no conflicting interests that could influence the study's outcomes or compromise its integrity. This statement is made to ensure transparency and to affirm the commitment to objective and unbiased scientific research.

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