

Examples of the Narrations of Times and Life and Paradise in al -Zamakhshari's 'Rabi' al-Abrar': A Study of its Edition in the Nine Books.

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ABSTRACT

The greatest works are those dedicated to serving the Book of God Almighty and the Sunnah of the Prophet, peace and blessings be upon him. The book "Rabi' al-Abrar wa-Nusus al-Akhyar", authored by al-Zamakhshari (d. 538 AH), occupies a distinguished place in Arabic literature. It is a source for numerous studies and one of the most important literary and educational encyclopedias in Islamic heritage. Among al-Zamakhshari's most prominent works is "Rabi' al-Abrar," a book with a long history and considerable effort. It is a literary and cultural encyclopedia in which al-Zamakhshari compiles Quranic verses, Prophetic hadiths, sayings of the Companions, the Successors, and ascetics, wisdom of the sages, Arab anecdotes, historical stories, and poetry. Al-Zamakhshari includes examples of Prophetic hadiths, including authentic, good, weak, and fabricated ones. He divided the book into 98 chapters, organizing them thematically, making it an easy reference for researchers. This research is titled "Examples of the narrations of times and life and Paradise in al-Zamakhshari's 'Rabi' al-Abrar': A study of its edition in the nine books" It was written according to the inductive method, with its well-known and reliable steps. This is of utmost importance because the research clarifies the outcomes of the Prophet's hadiths (peace and blessings be upon him) and the analytical method, by scientifically attributing these hadiths to the nine canonical hadith collections, studying the chains of narrators outside the two Saheehs (Bukhari and Muslim), and judging the hadith based on the statements of early and later scholars. **Key words:** narrations, times, Rabi', Zamakhshari.

Introduction:

The Prophetic Sunnah represents the second source of Islamic law after the Holy Quran. It is fundamental to understanding the Quranic text, deriving rulings, and constructing the intellectual framework. Therefore, serving the Prophetic Sunnah through verification, authentication, and study is among the noblest fields of scientific research, given its direct impact on purifying narrations and distinguishing the authentic from the weak.

The book "Rabi' al-Abrar wa-Nusus al-Akhyar" (Spring of the Righteous and Texts of the Good) by Imam al-Zamakhshari (d. 538 AH) is among the comprehensive literary encyclopedias that have attained a distinguished position in the Arab-Islamic heritage. In it, the author compiled a vast body of scholarly material encompassing Quranic verses, Prophetic hadiths, sayings of the Companions and their Successors, wisdom of ascetics, Arab history, and poetry. Despite the book's predominantly literary and cultural character, its inclusion of a large number of Prophetic hadiths opens the door to specialized hadith studies concerned with authenticating and evaluating these narrations according to the methodologies of hadith scholars.

Significance of the research: it lies in its contribution to the service of the Sunnah by tracing the hadiths that al-Zamakhshari included in this book, attributing them to their original sources in the books of Sunnah, especially the nine canonical hadith collections, then studying their chains of transmission (isnad), clarifying the conditions of their narrators, and judging them based on the statements of the leading scholars of hadith criticism (jarh wa ta'dil) from both the early and later generations.

The aim of the research. It aims to highlight the hadith-related aspect of the book *Rabi' al-Abrar*, demonstrating the extent of al-Zamakhshari's attention to hadith material, tracing the hadiths included in the chapters back to their original sources, studying their chains of transmission, and determining the degree of each hadith's acceptability or rejection. The research was based on two approaches: the inductive approach and critical analysis, in dealing with hadiths, which are three models of abbreviation,

by limiting the hadiths contained in the specified chapters of the book, and the analytical approach, by rasing the hadiths and scientifically extracting them from the nine books, with a focus on the closest wording to the author's intention. The extraction was arranged according to the dates of death, not according to authenticity, with Al-Bukhari and Muslim being given precedence over the rest of the nine books. I mentioned the author of the book that extracted it from the nine books, then I mentioned the chain of narration of the hadith, and this wording is considered for him. The study also included a brief biography of the men of the chain of narration, relying on the opinions of the imams of criticism and authentication, such as Al-Dhahabi and Ibn Hajar. I sufficed with those who agreed on his trustworthiness, truthfulness, or weakness, and I judged the narrator according to what they agreed upon. Regarding those about whom opinions differed, I relied on the opinions of other scholars on the matter, then I judged the narrator after mentioning them. If the hadith was found in the two Saheehs (Bukhari and Muslim), I sufficed with tracing its chain of transmission and judging it. I limited myself to clarifying the narrators who were unclear, using information from Ibn Hajar's *"Taqreeb al-Tahdheeb."* I concluded the study of each example by judging the hadith (authentic or weak) based on my own assessment of the chain of transmission, then I supported my judgment with the opinions of earlier and later scholars.

The book *"Rabi' al-Abrar"* by al-Zamakhshari (d. 538 AH) has received the attention of a number of researchers. However, most studies have focused on the linguistic, rhetorical, literary, and exegetical aspects, while the hadith-related aspect has not received sufficient attention, especially in terms of tracing its chain of transmission and the critical analysis of its chains of transmission.

Previous studies related to the research topic can be summarized as follows:

A study entitled: *"Al-Zamakhshari's Methodology in the Book 'Rabi' al-Abrar'"*, published in the Journal of the Faculty of Arts. The study examined al-Zamakhshari's methodology in arranging the topics of his book, his approach to presenting the scholarly material, and his sources, while also analyzing its stylistic features. It focused on the book's literary and methodological structure without delving into the authentication of hadiths or their critical hadith studies.

A master's thesis entitled: *"Narrations of the Righteous Imams (peace be upon them) in al-Zamakhshari's 'Rabi' al-Abrar' and the Texts of Narrations (An Analytical Study)"* was discussed at the Ibn Rushd College of Education for Humanities. It aimed to highlight and analyze the hadiths narrated in *'Rabi' al-Abrar'*, determining their authenticity and clarifying their meaning, particularly those related to the narrations of the Righteous Imams (peace be upon them). The thesis concluded with findings concerning the uniqueness of some narrations, the diversity of their sources, and the presence of *mursal* (disconnected) hadiths and well-known narrations among hadith scholars.

Research Plan:

The plan consisted of an introduction and four topics.

The introduction included: the importance of the topic, the research objectives, previous studies, and the research methodology.

First Topic: The life and personal biography of Al-Zamakhshari (his birth, upbringing, and death).

Second Topic: His academic life: his journey in seeking knowledge, his status, and his scientific output.

Third Topic: Thresholds of the structure of the title called *'Rabi' al-Abrar'*

The Forth Topic: The practical aspect: Selected examples from the narrations of the book *'Rabi' al-Abrar'*

Conclusion.

Sources and References.

The first topic: The life and personal biography of Al-Zamakhshari (his birth, upbringing, and death)

The first demand: His birth, upbringing, and death:

Mahmoud ibn Umar ibn Muhammad ibn Umar Abu al-Qasim al-Zamakhshari al-Khwarizmi, nicknamed *"Jar Allah"* ¹. He had traveled to Mecca and resided there for a time, hence his

¹ See: Ibn Khallikan, *Wafayat al-A'yan*, edited by Ihsan Abbas, (Beirut: Dar Sader, 1900-1994), 5:169; and al-Dhahabi, *Tarikh al-Islam*, edited by Bashir Awad, (Beirut: Dar al-Gharb al-Islami, 1424 AH-2003), 11:699

nickname. He was named al-Zamakhshari after his birthplace, Zamakhshar², a large village in Khwarazm, now called Khiva. He was born in Zamakhshar on Wednesday, the 27th of Rajab, (467 AH)³, and died in Jurjaniyah, Khwarazm, on the eve of Arafah in (538 AH).⁴

The second demand: His teachers and students.

Firstly, his teachers: He studied under several scholars, most notably, Abu al-Hasan Ali ibn al-Muzaffar al-Naysaburi, Mahmud ibn Jarir al-Dabbi al-Isfahani (from whom he studied grammar and literature), the hadith scholar Abu al-Khattab Nasr ibn Ahmad ibn Abdullah ibn al-Batr, and Sheikh al-Islam Abu Mansur Nasr al-Harith⁵. He also read to Ibn al-Jawaliq.

Secondly, his students: Ahmad ibn Mahmud al-Shashi, Ismail ibn Abdullah al-Tuwayli, Saman ibn Abd al-Malik al-Faqih, Amir ibn al-Hasan al-Samsar, and Abd al-Rahim ibn Abdullah al-Bazzaz⁶.

The second topic: His academic life: His journey in pursuit of knowledge, his status, and his scientific output:

The first demand: His pursuit of knowledge: He entered Khorasan, traveled to Iraq, and studied in Baghdad with some scholars. Wherever he went, people gathered around him and became his students. He met scholars and engaged in literature, exegesis, and rare hadiths. He resided in Mecca, then stayed in Khwarazm, a place to which people traveled by camel. He then left for Hajj and stayed for a while in the Hijaz until his speech became influenced by the desert winds. Afterward, he returned to Khwarazm.⁷

The second demand: His scholarly standing:

He was a man of vast knowledge and great virtue, exceptionally intelligent and quick-witted. He was a master of rhetoric and Arabic grammar, a brilliant grammarian, an expert in semantics and eloquence, a jurist, a debater, a theologian, a scholar, a poet, a hadith scholar, an exegete⁸, and a leading mujtahid in his time within the school of thought. He was a paragon of literary knowledge. He met with eminent scholars and authored works on exegesis, rare hadiths, grammar, and other subjects. He studied hadith with later scholars, and his poetry collection is well-known. He possessed extensive knowledge and a refined natural talent⁹. He was given the titles "The Scholar,"¹⁰ "Imam of the Two Holy Mosques" due to his residence there, and "The Pride of Khwarazm"¹¹.

The third demand:

His scholarly output:

Al-Zamakhshari authored works in all kinds of arts, and among those works are:

Asas al-Balaghah (The Foundation of Eloquence) - Rare Words and Dictionaries; *Atwaq al-Dhahab fi al-Mawa'iz wa al-Khatib* (Golden Necklaces in Sermons and Speeches) - Literature; *Rabi' al-Abrar wa Nusus al-Akhyar* - Literature; *Al-Faiq fi Gharib al-Hadith* (The Superior in Rare Words of Hadith) - Rare Words and Dictionaries; *Al-Kashshaf* (The Revealer) - Interpretation of the Noble Qur'an;¹² *Mutashabih Asami al-Ruwat* (Similar Names of Narrators) - Biography and Genealogy; *Al-Muhaja bi al-Masa'il al-Nahwiyyah* (Debate on Grammatical Issues) - Arabic Language; *Al-Mustaqsi fi Amthal al-'Arab* (The Comprehensive Collection of Arab Proverbs) - Literature; *Al-Mufasssal fi San'at al-'Irab* (The Detailed Explanation of the Art of Parsing) - Grammar and Morphology¹³; and others.

² Zamakhshar: It is a village in Khwarazm, as large as Blida: Al-Sam'ani, Al-Ansab, Al-Muhaqqiq, Al-Yamani, and others, (Hyderabad Deccan, India: Council of the Ottoman Encyclopedia, 1962-1982 AD), 6:315.

³ Al-Sam'ani, Al-Ansab, 6:316.

⁴ The same source, 6: 316.

5-See: Al-Zamakhshari, Rabi' al-Abrar wa-Nusus al-Akhyar (Beirut: Al-I'lami Foundation, 1412), 1:10, and Al-Tilimsani, Azhar al-Riyad fi Akhbar al-Qadi 'Iyad, edited by Mustafa al-Saqqa (Cairo: Press of the Committee for Authorship, Translation and Publication, 1358 AH - 1939 AD): 3:295.

6-Al-Sam'ani, Al-Ansab, 6:298.

7-See: Jamal al-Din al-Qifti, Inbah al-Ruwat 'ala Inbah al-Nuhat, edited by Muhammad Abu al-Fadl Ibrahim, (Cairo: Dar al-Fikr al-'Arabi, and Beirut: Mu'assasat al-Kutub al-Thaqafiyya, 1406 AH-1982 AD), 3:265, and Siyar A'lam al-Nubala', edited by a group of researchers, (Mu'assasat al-Risalah, 1405 AH-1985 AD), 20:152.

8 -"The Effect of Context in Explaining the Meanings of Morphological Forms in Al-Kashshaf's Interpretation by Al-Zamakhshari (538 AH)" Al-Jabbarey, Mohammad Najmaddin Inja. 2025. Journal of Language Studies 7, no. 4 (2025). <https://doi.org/10.25130/lang.7.4.3>.

9See: Ibn Fadlallah al-Umari, Masalik al-Absar fi Mamalik al-Amsar, (Abu Dhabi: Cultural Complex, 1423 AH), 7:384, and al-Suyuti, Bughyat al-Wu'at fi Tabaqat al-Lughawiyyin wa al-Nuhat, edited by Muhammad Abu al-Fadl Ibrahim, (Saida, Lebanon: Al-Maktaba al-Asriya), 2:279.

10Al-Dhahabi, Siyar A'lam al-Nubala', 20:151.

11-Ibn Fadlallah al-Umari, Masalik al-Absar fi Mamalik al-Amsar, 7:383.

Third topic: Thresholds of the title's structure, called *Rabi' al-Abrar*

Title: *Rabi' al-Abrar wa Nusus al-Akhyaar* Author: Mahmud ibn Umar ibn Muhammad al-Zamakhshari (d. 538 AH).

Number of chapters: (98) chapters, and (5) parts.

Publisher: Al-A'lami Foundation, Beirut, 1st edition, 1412 AH, from the Literature section. The book's subject matter: The book comprises various topics. Al-Zamakhshari compiled relevant hadiths of the Prophet Muhammad (peace be upon him) for each topic, followed by sayings of the Companions, then the Successors, ascetics, and devout worshippers, as well as wise men from among the Arabs and Persians, and poets (if any poetry on the subject existed), and sayings of the prophets of the Children of Israel and others. The book is considered a rich resource for researchers studying the development of the Arabic language and prose styles in the late Abbasid period, combining eloquent language with a smooth presentation. Al-Zamakhshari wrote "Rabi' al-Abrar" after completing his book "Al-Kashshaf 'an Haqa'iq al-Tanzeel," which he finished in Mecca in 528 AH (1139 CE). (e) To refresh the hearts and soothe the weary minds of readers after finishing the book "Al-Kashshaf"¹⁴.

Fourth topic:

The practical aspect: Selected examples from the narrations of the book "Rabi' al-Abrar."

First Example: Al-Zamakhshari said: (And in a hadith on the authority of Abu Hurayrah: The Hour will not come until the Euphrates uncovers a mountain of gold, and people will fight over it. Ninety-nine out of every hundred will be killed, and each of them will say: Perhaps I am the one who will survive).¹⁵

Hadith Authentication:

Narrated by Al-Bukhari¹⁶ and Muslim, who said: Qutaybah ibn Sa'id narrated to us, who said: Ya'qub ibn 'Abd al-Rahman narrated to us, on the authority of Suhayl¹⁷, on the authority of his father¹⁸, on the authority of Abu Hurayrah, that the Messenger of Allah (peace and blessings be upon him) said: "The hadith¹⁹..." Also narrated by Ahmad²⁰ and Ibn Majah²¹.

Ruling on the Hadith:

The hadith is agreed upon and narrated by Al-Bukhari and Muslim²², so it is authentic without dispute.

The Second Example: Al-Zamakhshari said: (On the authority of Al-Khudri, who said: "How long is it?" The Prophet (peace and blessings be upon him) replied: "By Him in Whose Hand is my soul, it is made easy for the believer, even lighter than his obligatory prayers.")²³.

Hadith Source:

It was narrated by Ahmad, who said: Hasan told us, Ibn Lahiah told us, Darraj told us, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id Al-Khudri, who said: The Messenger of Allah (peace and blessings be upon him) said the hadith²⁴.

Study of the chain of narration:

13- See: Sibṭ Ibn al-Jawzī, *Mir'at al-Zaman fi Tawarikh al-A'yan*, edited by a group of researchers (Damascus, Syria: Dar al-Risalah al-Alamiyyah, 1434 AH-2013 AD), 20:347; and Ibn Khallikan, *Wafayat al-A'yan*, 5:168.

15 Al-Zamakhshari, *Rabi' al-Abrar wa-Nusus al-Akhyar*: Chapter One: Times and Mention of this World and the Hereafter, 1:25, No. (1).

16 Sahih al-Bukhari, Book of Tribulations - Chapter: The Emerging of the Fire, edited by Mustafa Deeb al-Bugha, (Damascus: Dar Ibn Kathir Dar al-Yamamah, 1414 AH - 1993 AD), 6:2605, No. (6702).

17 Suhayl ibn Abi Salih al-Samman al-Madani, died during the caliphate of al-Mansur: Ibn Hajar, *Taqrib al-Tahdhib*, edited by Muhammad Awamah, (Syria: Dar al-Rashid, 1406 AH - 1986 AD), p. 259.

18 Dhakwan Abu Salih al-Samman al-Madani (d. 101 AH): Ibn Hajar, *Taqrib al-Tahdhib*, p. 203.

19 Sahih Muslim, Book of Tribulations and Signs of the Hour - Chapter: The Hour will not come until the Euphrates uncovers a mountain of gold, edited by Muhammad Fuad Abdul Baqi, (Cairo: Isa Al-Babi Al-Halabi Press and Partners, 1374 AH - 1955 AD), 4:2219, No. (2894).

20 Musnad Ahmad Musnad of the Companions who narrated many hadiths - Musnad of Abu Hurayrah (may God be pleased with him), edited by Shuaib Al-Arna'ut, Adel Murshid, and others, (Al-Risalah Foundation, 1421 AH - 2001 AD), 14:119, No. (8388).

21 Sunan Ibn Majah, Book of Tribulations - Chapter: Signs of the Hour, edited by Shuaib Al-Arnaout and others, (Dar Al-Risalah Al-Alamiyyah: 1430 AH - 2009 AD), 5:171, No. (4046).

22. Scholars' Approaches to Extracting Hadith from the Two Sahih Books or One of Them. Al-Zahrani, Jamaan bin Ahmed. 2024. "Scholars' Approaches to Extracting Hadith from the Two Sahih Books or One of Them." *Journal of the College of Islamic and Arabic Studies for Girls*, Damanhur 9, no. 3 (June): 281-330. <https://doi.org/10.21608/jcia.2024.376203>

23 Rabi' al-Abrar wa-Nusus al-Akhyar - Chapter One: Times and Mention of this World and the Hereafter, 1:52, No. (108).

24 With the addition (He prays it in this world) Musnad Ahmad - Musnad of the prolific narrators - Musnad of Abu Saeed Al-Khudri (may God be pleased with him), 18:246, No. (11717).

Al-Hasan ibn Musa: Al-Ashyab, Abu Ali Al-Baghdadi, judge of Homs, Tabaristan²⁵, and Mosul. He died in 209 AH.

He narrated from: Ibn Abi Dhi'b, Shu'bah ibn Al-Hajjaj, Abdullah ibn Lahia'ah, and others. Narrators who transmitted from him include: Ibn Abi Shaybah, Abu Khaythama, Ahmad ibn Hanbal, and others²⁶.

Al-Dhahabi²⁷ and Ibn Hajar²⁸ said: He is trustworthy.

Ibn Lahiah: Abdullah ibn Lahiah ibn Uqba, Abu Abd al-Rahman al-Hadrami, son of Far'an ibn Rabi'a ibn Thawban al-Qadi, died in 174 AH.

He narrated from: Darraj Abu al-Samh, Ata ibn Abi Rabah, Amr ibn Shu'ayb, and others. Those who narrated from him include: al-Awza'i, al-Hasan ibn Musa al-Ashyab, Amr ibn al-Harith, and others²⁹...

Statements of the Imams:

Yahya ibn Bukayr said: Ibn Lahiah's house and books burned down in (170 AH) ³⁰. Ibn Ma'in said: "His hadith is not to be used as evidence." Al-Qutbi said: "He would have things read to him that were not from his hadith³¹, and he was weak in hadith." Hanbal ibn Ishaq said: "I heard Abu Abdullah say: 'The hadith of Ibn Lahiah is not a proof, and I write down much of what I write for consideration, and it strengthens some of it with other parts.'³²" Ibn Abi Hatim said, with his chain of narration: "I heard Amr ibn Ali say: 'Abdullah ibn Lahiah's books were burned. Those who wrote from him before that, such as Ibn al-Mubarak and Abdullah ibn Yazid al-Muqri, are more reliable than those who wrote after the books were burned. He is weak in hadith.'" He also said: "I asked my father and Abu Zur'ah, and they said: 'His case is confused. His hadith is written down for consideration.'³³" Al-Dhahabi said: "There is no doubt that Ibn Lahiah was a scholar of Egypt, but he was lax in his accuracy and narrated objectionable hadiths, so he fell from the rank of being used as evidence by them. Some hadith masters narrate his hadith and mention it in supporting evidence, for consideration, in asceticism, and in battles, not in the main texts. Some exaggerate his weakness, but it should not be disregarded. Avoid those as for the narrator, he is considered reliable in himself³⁴. Ibn Hajar said: He is truthful, but his narrations became confused after his books were burned. He has some narrations in Saheeh Muslim that are corroborated. Ibn Lahiah's narrations are unreliable, but his hadiths are recorded for consideration³⁵.

After reviewing the scholars' opinions, it became clear that Ibn Lahiah's narrations are unreliable, but his hadiths are recorded for consideration. (Al-Bukhari included some of his narrations in his Sahih, corroborated by others.)³⁶ And Allah knows best.

Darraj ibn Sam'an: Abu al-Samh. It is said that his name was Abd al-Rahman, and Darraj was a nickname. He was a Qurayshi, Sahmi, Egyptian, and a storyteller. He was a freed slave of Abdullah ibn Amr ibn al-As. He died in 126 AH.

He narrated from Abu al-Haytham Sulayman ibn Amr, Ibn Hujayrah, Abdullah ibn al-Harith, and others. He was narrated from by Khallad ibn Sulayman al-Hadrami, Abdullah ibn Lahiah, Amr ibn al-Harith, and others³⁷.

The opinions of the imams:

²⁵ Tabaristan: (It is the mountainous region that surrounds the southern Caspian Sea, and it includes many vast countries under this name, and it is one of the cities of Persia); see: Definition of the places mentioned in Al-Bidaya wa Al-Nihaya by Ibn Kathir (Islam website: 1431 AH), 2:112.

²⁶ See: Ibn Abi Hatim - Al-Jarh wa Al-Ta'dil (Hyderabad, Deccan, India: Press of the Council of the Ottoman Encyclopedia, 1371-1952 AD), 3:38.

²⁷ Al-Dhahabi, Al-Kashif, edited by Muhammad Awamah Ahmad Muhammad Al-Khatib, (Jeddah: Dar Al-Qibla for Islamic Culture, Qur'an Sciences Foundation, 1413 AH - 1992 AD), 1:330

²⁸ Ibn Hajar, Taqrib al-Tahdhib, p. 164.

²⁹ See: Al-Muzzi, Tahdhib al-Kamal, 15:487, and Al-Dhahabi, Al-Kashif, 1:590.

³⁰ Al-Bukhari, The Great History, edited by Al-Muallimi Al-Yamani, (Hyderabad, Deccan: Ottoman Encyclopedia), 5:182.

³¹ Mughaltai, Ikmal Tahdhib al-Kamal, edited by Muhammad Uthman, (Beirut, Lebanon: Dar al-Kutub al-Ilmiyah, 2011), 4:547.

³² Al-Mizzi, Tahdhib al-Kamal, edited by Bashir Awad Maarouf, (Beirut: Al-Risalah Foundation, 1980-1992), 15:493.

³³ Ibn Abi Hatim, Al-Jarh wa Al-Ta'dil, 5:147.

³⁴ See: Al-Dhahabi, Siyar A'lam al-Nubala', 8:11.

³⁵ See: Ibn Hajar, Tahdhib al-Tahdhib, (Hyderabad Deccan, India: Nizamiyya Encyclopedia Press, 1325-1327 AH), 5:373, and Taqrib al-Tahdhib, p. 319.

³⁶ Bashir Awad said: (He is weak but considered reliable, and his hadith is authentic if the Abdullahs narrated from him: Ibn al-Mubarak, Ibn Wahb, Ibn Yazid al-Muqri', and Ibn Muslimah al-Qa'nabi, for they used to follow his original sources and write from them) See: Tahrir Taqrib al-Tahdhib (Beirut, Lebanon: Al-Risalah Foundation for Printing, Publishing and Distribution, 1417 AH - 1997 AD), 2:258.

³⁷ See: Ibn Abi Hatim, Al-Jarh wa Al-Ta'dil, 3:441, and Al-Mizzi, Tahdhib Al-Kamal, 8:477.

Yahya ibn Ma'in said: He is trustworthy. Fadl al-Razi said: He is not trustworthy, nor is he worthy of respect³⁸. Ahmad ibn Hanbal said: His hadith is rejected³⁹. Abu Hatim said: Darraj's hadith is fabricated⁴⁰. Abu Dawud said: His hadith is sound except for what he narrated from Abu al-Haytham on the authority of Abu Sa'id⁴¹. Al-Daraqutni said: He is weak.⁴² Ibn 'Adi cited hadiths from him and said: Most of them are not corroborated⁴³. Ibn Hajar said: He is truthful, but his hadiths from Abu al-Haytham are weak⁴⁴.

After presenting the statements of the imams regarding the narrator Darraj, it becomes clear that he is truthful in himself, but his narrations from Abu al-Haytham are weak. And Allah knows best.

Abu al-Haytham: Sulayman ibn 'Amr ibn 'Abd al-'Atwari, Abu al-Haytham, also known as Ibn 'Ubayd, al-Laythi al-'Atwari,⁴⁵ the Egyptian, from the people of Egypt. He was an orphan under the guardianship of Abu Sa'id, to whom his father entrusted him. He narrated from: Abu Basra al-Ghifari, Abu Sa'id al-Khudri, Abu Hurayra, and others. Those who narrated from him include: Darraj Abu al-Samh, Ubayd Allah ibn al-Mughirah, Yazid ibn Muhammad al-Qurashi, and others. He narrated from: Abu Basra al-Ghifari, Abu Sa'id al-Khudri, Abu Hurayra, and others.⁴⁶

Statements of the Imams:

Yahya ibn Ma'in⁴⁷ and al-Sam'ani⁴⁸ said: He is a trustworthy Egyptian. Al-'Ijli said: He is a trustworthy follower (of the Companions)⁴⁹. Ibn Hibban and Ibn Khalafun mentioned him in their books on trustworthy narrators⁵⁰. Ibn Hajar said: He is trustworthy⁵¹.

After reviewing the statements of the Imams regarding the narrator Abu al-Haytham, it became clear that he is trustworthy, and I found no criticism of him. And Allah knows best.

Abu Sa'id al-Khudri: Sa'd ibn Malik ibn Sinan al-Ansari, a Companion (may Allah be pleased with him), died in the year (63 AH)⁵².

Ruling on the Hadith:

The chain of narration for this hadith is weak. It includes 'Abdullah ibn Lahiah, whose narrations are unreliable, and Darraj Abu al-Samh, who is weak in his narrations from Abu al-Haytham. Therefore, the chain of narration is weak. And Allah knows best.

Ibn Hibban mentioned it in his Saheeh: 'Abdullah ibn Muhammad ibn Salam informed us, saying: Harmalah ibn Yahya informed us, saying: Ibn Wahb informed us, saying: 'Amr ibn al-Harith informed me, on the authority of Darraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri.⁵³ (The Hadith...) Ibn Lahiah was followed, but I found no one who followed Darraj. Al-Haythami said: Its chain of narration is good despite a weakness in its narrator⁵⁴. He transmitted from Ahmad ibn Hanbal hadiths from Darraj on the authority of Abu al-Haytham, on the authority of Abu Sa'id, which contain weakness⁵⁵.

The third Example: Al-Zamakhshari said: (The Prophet, peace and blessings be upon him and his family, said: "This world is the home of those who have no home, the wealth of those who have no wealth, and for it gathers those who have no intellect, and for it seeks its desires those who have

³⁸ Al-Dhahabi, *Mizan al-I'tidal*, edited by Ali Muhammad al-Bajawi, (Beirut, Lebanon: Dar al-Ma'rifah for Printing and Publishing, 1382 AH - 1963 AD), 2:24.

³⁹ Ibn Abi Hatim, *Al-Jarh wa Al-Ta'dil*, 3:442.

⁴⁰ Ibn Abi Hatim, *Al-Jarh wa Al-Ta'dil*, 3:442.

⁴¹ Al-Dhahabi, *History of Islam*, 3:405, No. (91); and *Al-Kashif*, 1:383.

⁴² Al-Dhahabi, *Mizan al-I'tidal*, 2:25.

⁴³ Ibn Adi, *Al-Kamil fi al-Du'afa'*, 4:15.

⁴⁴ See: Al-Mizzi, *Tahdhib al-Kamal*, 8:479, and Ibn Hajar, *Taqrib al-Tahdhib*, p. 201.

⁴⁵ The Atwariyun: A branch of Bani Layth, and they are the clans of Bani Layth bin Bakr bin Abd Manat bin Kinanah: See: Al-Mizzi, *Tahdhib al-Kamal*, 8:479.

⁴⁶ See: Ibn Saad, *Al-Tabaqat Al-Kubra*, edited by Muhammad Abdul Qadir, (Beirut: Dar Al-Kutub Al-Ilmiyya, 1410 AH - 1990 AD), 7:355, and Al-Mizzi, *Tahdhib al-Kamal*, 12:50.

⁴⁷ Ibn Abi Hatim, *Al-Jarh wa Al-Ta'dil*, 4:132.

⁴⁸ Al-Sam'ani, *Al-Ansab*, 9:232.

⁴⁹ Al-'Ijli, *Al-Thiqat*, edited by Qal'aji, (Dar Al-Baz: 1405 AH - 1984 AD), p. 203.

⁵⁰ Mughaltai, *Ikmal Tahdhib al-Kamal*, 3:481.

⁵¹ Ibn Hajar, *Taqrib al-Tahdhib*, p. 253.

⁵² See: Ibn al-Athir, *Usd al-Ghaba fi Ma'rifat al-Sahaba*, edited by Ali Muhammad Muawwad and Adel Ahmad Abd al-Mawjoud, (Beirut, Lebanon: Dar al-Kutub al-Ilmiyya, 1415 AH - 1995 AD), 6:138, and *Taqrib al-Tahdhib*, p. 232.

⁵³ Sahih Ibn Hibban, edited by Muhammad Ubay Sunmaz and Halis Ay Demir, (Beirut: Dar Ibn Hazm, 1433 AH - 2012 AD), 6:198.

⁵⁴ Al-Haythami, *Majma' al-Zawa'id wa Manba' al-Fawa'id*, edited by Husam al-Din al-Qudsi, (Cairo: Maktabat al-Qudsi, 1414 AH - 1994 AD), 10:337.

⁵⁵ Ibn Adi, *Al-Kamil fi al-Du'afa'*, 4:10.

no understanding, and for it are enemies those who have no knowledge, and for it are envious those who have no understanding, and for it are striven those who have no certainty.")⁵⁶.

Hadith Source:

It was narrated by Ahmad, who said: Husayn ibn Muhammad told us, who said: Dawud told us, on the authority of Abu Ishaq, on the authority of Zur'ah, on the authority of Aisha (may God be pleased with her), who said: The Messenger of God, peace and blessings be upon him, said: "The hadith⁵⁷".

Analysis of the chain of narration:

Al-Husayn ibn Muhammad: ibn Bahram al-Tamimi al-Mu'addib Abu Ahmad, also known as Abu Ali, al-Marwazi,⁵⁸ who lived in Baghdad. He died in 213 AH.

He narrated from: Shayban ibn Abd al-Rahman, Mubarak ibn Fadal, Yazid ibn Ata, and others. Narrators from him include: Ahmad ibn Abi Khaythama, Ahmad ibn Hanbal, Muhammad ibn Ishaq, and others⁵⁹.

Al-Dhahabi said: The Imam, the Hafiz, the trustworthy⁶⁰. Ibn Hajar said: Trustworthy⁶¹.

Dawud: His lineage is not specified. He narrates from Abu Ishaq, from Zur'ah, from Aisha: "This world is the home of those who have no home, and it is for it that those who have no intellect gather." He has similar hadiths on asceticism⁶². His status: Unknown.

Al-Haythami said: Dawud is trustworthy⁶³, but he did not specify who he was. He may have meant Ibn Nafi', but in this narration, it is not him, as Ibn Makula and Al-Daraqutni clarified. They wrote a biography of Dawud ibn Nafi', then a biography of the Dawud mentioned in the chain of narration, indicating that they are two different people.

Abu Ishaq: Amr ibn Abdullah ibn Ubayd, Abu Ishaq, also known as Amr ibn Abdullah ibn Ali. Al-Hamdani, Al-Subay'i, died between 126 and 129 AH.

He narrated from: Al-Bara' ibn 'Azib, Zayd ibn Arqam, 'Abdullah ibn 'Abbas, and others. Those who narrated from him include: Al-Sufnan, Shu'bah ibn al-Hajaj, Yunus ibn Abi Ishaq (his son), and others⁶⁴.

Al-Dhahabi said: He was one of the leading and most reliable of the Tabi'in in Kufa, but he grew old and forgot⁶⁵, though his memory did not become confused. Ibn Hajar said: He was trustworthy, prolific, and devout, but his memory became confused later in life⁶⁶.

Zur'ah: I have not found a biography for him. In the margin of the Musnad, it says: Zur'ah, the sheikh of Abu Ishaq, is also mentioned without attribution, and we have not been able to determine his identity⁶⁷. His status is unknown. Al-Bayhaqi said: Zur'ah is Abu 'Amr al-Shaybani, acceptable, from the second generation⁶⁸.

Ibn al-Jawzi said: As for Zur'ah, Abu 'Amr al-Shaybani, he is acceptable.⁶⁹

I did not find any of Abu Ishaq's teachers by this name in his biography, nor any of his students by the name of Abu Ishaq in Zur'ah's biography. And Allah knows best.

⁵⁶Rabi' al-Abrar wa-Nusus al-Akhyar - Chapter One: Times and Mention of this World and the Hereafter, 1:54, No. (117).

⁵⁷ (In brief), Musnad Ahmad - Musnad of Women - Musnad of the truthful Aisha (may God be pleased with her) 40:480, No. (24419).

⁵⁸ Marwazi: It is a good town built on the Marwa Valley, forty farsakhs away. The valley in Persian is called "Rawd," so they made a name for the town whose water is in this valley and the town, and they said "Marwa al-Rawd." See: Al-Sam'ani, Al-Ansab, 12:200.

⁵⁹ See: Al-Mizzi, Tahdhib al-Kamal, 6:471, and Al-Dhahabi, Tarikh al-Islam, 8:650.

⁶⁰ Al-Dhahabi, Siyar A'lam al-Nubala', 10:216, and Al-Kashif, 1:335.

⁶¹ Abu Hatim said: "He is unknown, and another believed him to be someone other than Abu Ahmad al-Marwazi al-Hafiz, and he is not criticized. Ibn Hajar differentiated between them." See: Al-Dhahabi, Mizan al-I'tidal, 1:547, and Ibn Hajar, Lisan al-Mizan, edited by India: Al-Ma'arif al-Nizamiyya, (Beirut, Lebanon: Al-A'lami Foundation for Publications, 1390 AH - 1971 AD), 2:310.

⁶² See: Al-Daraqutni, Al-Mu'talif wal-Mukhtalif, edited by Muwaffaq bin Abdullah, (Beirut: Dar al-Gharb al-Islami, 1406 AH-1986 AD), 1:1008, and Ibn Makula, Al-Ikmal, edited by Al-Mu'allimi Al-Yamani, (India: Da'irat al-Ma'arif al-Uthmaniyya, 1381 AH-1386 AH), 3:387.

⁶³ Al-Haythami, Majma' al-Zawa'id, 10:288.

⁶⁴ See: Ibn Hajar, Lisan al-Mizan, 7.

⁶⁵ Al-Dhahabi, Mizan al-I'tidal, 3:270.

⁶⁶ Ibn Hajar al-Asqalani, Taqrib al-Tahdhib, p. 423.

⁶⁷ Margin of Musnad Ahmad, 40:481.

⁶⁸ Al-Bayhaqi, Shu'ab al-Iman, edited by Abd al-Ali Abd al-Hamid, (Al-Rushd Library for Publishing and Distribution in Riyadh, in cooperation with Al-Dar al-Salafiyya in Bombay, India, 1423 AH - 2003 AD), 13:185.

⁶⁹ Ibn al-Jawzi, Jami' al-Masanid, edited by Ali Hussein al-Bawab, (Riyadh: Maktabat al-Rushd, 1426 AH - 2005 AD), 8:259.

Aisha: Daughter of Abu Bakr al-Siddiq, Mother of the Believers, a female Companion (may Allah be pleased with her), died in the year (57 AH)⁷⁰.

Ruling on the Hadith: Its chain of narration is weak. It contains two unknown narrators (Duwayd and Zur'ah). The identity of Duwayd is unclear, and the identity of Zur'ah, Abu Ishaq's teacher, is also unclear. Ibn Qudamah al-Maqdisi said: This is a rejected hadith.⁷¹ It has supporting evidence from the hadith of Abdullah ibn Mas'ud, which was transmitted by Ibn Abi Shaybah, but with a broken chain of narration⁷². Al-Bayhaqi mentioned it on the authority of Ibn Mas'ud as a statement of a Companion (mawquf), and said: Its chain of narration is weak⁷³. Al-Haythami mentioned it and said: Ahmad narrated it, and its narrators are those of the Sahih except for Duwayd, who is trustworthy⁷⁴. However, this statement is not clear to me after studying the chain of narration. Duwayd's reliability in narration is unknown, as has been explained, and I did not find a biography for Zur'ah. And Allah knows best.

Conclusion:

In conclusion, this research, which examined examples of the narrations of times and life and Paradise in al-Zamakhshari's 'Rabi' al-Abrar', : A study of its edition in the nine books. This study reveals several scholarly findings that include: It became clear that al-Zamakhshari included a number of hadiths in his book without chains of transmission (isnad), contenting himself with mentioning the text or attributing it to a Companion. This is consistent with the book's literary nature. However, it is necessary for hadith scholars to trace these narrations back to their original sources.

The study also revealed the varying degrees of authenticity of the hadiths in the book. They included authentic hadiths narrated by al-Bukhari and Muslim, as well as good (hasan) and weak hadiths. This indicates that al-Zamakhshari did not adhere strictly to the criteria of authenticity; rather, his primary concern was thematic compilation. The research concluded that the book Rabi' al-Abrar represents a fertile field for applied hadith studies, and that studying the rest of its chapters in terms of authentication and verification will contribute to serving the Prophetic Sunnah and enhancing integration between literary and hadith studies in the Islamic heritage.

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⁷⁰ See: Ibn al-Athir, Usd al-Ghaba, 7:186, and Ibn Hajar, Al-Isabah fi Tamyiz al-Sahabah, edited by Adel Ahmed Abdel-Mawjoud and Ali Muhammad Muawad, (Beirut: Dar al-Kutub al-Ilmiyah, 1415 AH) 8:231.

⁷¹ See: Ibrahim Al-Nahhas, Al-Jami' li-Ulum Al-Imam Ahmad, (Fayoum, Arab Republic of Egypt: Dar Al-Falah for Scientific Research and Heritage Verification, 1430 AH - 2009 AD), 15:339

⁷² Musannaf Ibn Abi Shaybah, edited by Abu Habib Al-Shathri, (Riyadh, Saudi Arabia: Dar Kunooz Ishbiliya for Publishing and Distribution, 1436 AH - 2015 AD), 20:108.

⁷³. Al-Bayhaqi, Shu'ab al-Iman, 13:185

⁷⁴ Al-Haythami, Majma' al-Zawa'id, 10:288.

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