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A Rare Witness to Muḥammad Ibn Ibrāhīm Al-Kisā'ī's (Naysābūr, d. 385/996) Transmission of Muslim Ibn Al-Ḥajjāj's (Naysābūr, d. 259/872–3 or 261/875) *Ṣaḥīḥ**

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Özet

Ebû Amr Osmân b. Sa'îd ad-Dânî'nin (Dâniye [Denia]; d. 371/981–2, ö. 444/1053) *es-Sünenü'l-vâride fi'l-fiten ve gavâ'ilihâ ve's-sâ'a ve eşrâtiḥâ* isimli eseri, kıyamet âlâmetleri ile alâkalı, Abdûlmelik es-Sıkillî → Ebû Bekr el-Kisâî → İbrâhîm b. Süfyân → Müslim b. el-Haccâc en-Nisâbü'rî isnadıyla nakledilen otuz altı rivayet ihtiva etmektedir. Şimdiye kadar incelenmemiş bu rivayetler, Müslim'in *Saḥîḥ*'inin mevcut bütün baskılarının kaynağını teşkil eden Muhammad b. İsâ el-Cülûdî → İbrâhîm b. Süfyân → Müslim tarikinden farklı bir isnad içermektedir. İbn Süfyân'dan naklettiği kayıp aslı yerine Cülûdî'nin yazmasının bir nüshasını kullandığı için tenkit edilen Kisâî'nin metnlerinin, Cülûdî'ninkilerden ayrıldığı görülmektedir. İbn Süfyân'dan nakledilen bu iki bağımsız râvinin metinleri arasındaki farklılıklar, Müslim'in hadis koleksiyonunun teşekkülü ve yayılmasının ilk aşamaları ile ilgili nadir rastlanan ipuçları ihtiva etmektedir. Bunlar ışığında ortaya çıkan önemli bir mesele de; Dâni'nin kitabının farklı yerlerinde bulunan otuz altı rivayetin, Abdûlmelik es-Sıkillî'den (Sicilya–Kayrahan; ö. 397/1006–7'den sonra) aldığı tam nüshadan mı olduğu yoksa es-Sıkillî'nin Dâni'ye *Saḥîḥ*'ten olduklarını belirtmeksizin yalnızca bir grup müstakil rivayet mi naklettiği sorusudur.

Anahtar Kelimeler: Müslim, İbn Süfyân, Kisâî, Cülûdî, *Saḥîḥ*, rivayet, versiyon, varyant, isnad, metin, ihtisar, düzeltme.

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Abstract

The collection *al-Sunan al-wārida fī al-ḥitan wa-gawā'ilihā wa-al-sā'a wa-ashrāṭihā* by Abū 'Amr 'Uthmān ibn Sa'īd al-Dānī (Dénia; b. 371/981–2, d. 444/1053) preserves thirty-six apocalyptic traditions on the authority of 'Abd al-Mālik al-Ṣaqqālī → Abū Bakr al-Kisā'ī → Ibrāhīm ibn Sufyān → Muslim ibn al-Ḥajjāj al-Naysābūrī. These hitherto unexplored traditions have a chain of authorities (*isnād*) that departs from the transmission Muḥammad ibn 'Īsā al-Julūdī → Ibrāhīm ibn Sufyān → Muslim, which served as a source of all printed editions of Muslim's *Ṣaḥīḥ*. Taken to task for using a copy of al-Julūdī's manuscript, instead of his lost original on the authority of Ibn Sufyān, al-Kisā'ī is shown to cite texts (*matns*) that differ from al-Julūdī's corresponding *matns* as two independent strands of transmission from Ibn Sufyān would differ from one another. These differences offer a rare glimpse into the early stages of composition and circulation of Muslim's *ḥadīth* corpus. An important concomitant question is whether al-Dānī's scattered citations were part of a complete collection that he received from his informant, 'Abd al-Malik al-Ṣaqqālī (Sicily–Qayrawān; d. after 397/1006–7), or al-Ṣaqqālī transmitted to al-Dānī only a group of isolated traditions, without necessarily identifying the *Ṣaḥīḥ* as their source.

Keywords: Muslim, Ibn Sufyān, al-Kisā'ī, al-Julūdī, *Ṣaḥīḥ*, transmission, version, variant, *isnād*, *matn*, abridgment, emendation.

1. Introduction

Muslim ibn al-Ḥajjāj al-Naysābūrī (b. 201–6/816–22, d. 259/972–3 or 261/875)¹ is famous for his collection of sound prophetic traditions (*ḥadīth*), known as *al-Musnad al-ṣaḥīḥ*.² A pillar of Sunni *ḥadīth* scholarship and paragon of authenticity, the *Musnad* is second only to al-Bukhārī's similar collection, *al-Jāmi' al-ṣaḥīḥ*. All surviving manuscripts with Muslim's work have reached us in the transmission of Abū Ishāq Ibrāhīm ibn Muḥammad ibn Sufyān (d. 308/920), an ascetic traditionist from Naysābūr.³ Above Ibn Sufyān's level, the chain of transmitters (*isnād*) of these

- 1 Whereas Muslim's date of death is mentioned as 261/875 already in the first half of the fifth/eleventh century, his birthdate had remained unknown until the lifetime of Ibn al-Ṣalāḥ (Damascus; 577–643/1181–1245). Thus, al-Khaṭīb al-Baghdādī (392–463/1002–71) specifies that Muslim died on 25 Rajab 261/05.05.875 (al-Khaṭīb al-Baghdādī, *Tārīkh Baghdad*, ed. Bashshār 'Awwād Ma'rūf, 17 vols. (Beirut: Dār al-Gharb al-Islāmī, 1422/2001), 15: 125). Ibn al-Ṣalāḥ discovered the missing information in the presently lost book *Dhikr al-'imam al-aqṭār al-muzakkīn li-ruwāt al-āthār* by al-Ḥākim al-Naysābūrī (312–405/933–1014), which apparently had been unknown to Muslim's earlier biographers. Citing Abū 'Abdallāh ibn al-Akhram (Naysābūr; b. 250/864–5, d. 344/955), al-Ḥākim states that Muslim died in 261/875 at the age of fifty-five lunar years, which implies that he was born in 206/821–2 (Ibn al-Ṣalāḥ, *Ṣiyanat Ṣaḥīḥ Muslim min al-ikhlāl wa-al-ghalaṭ wa-ḥimāyatuhu min al-isqāṭ wa-al-saqat*, ed. Muwaffaq ibn 'Abdallāh ibn 'Abd al-Qādir (Beirut: Dār al-Gharb al-Islāmī, 1404/1984), 64). Ibn Khallikān (608–81/1211–82), a student of Ibn al-Ṣalāḥ, recalls his teacher stating that Muslim was born in 202/817–18 (Ibn Khallikān, *Wafayāt al-a'yān wa-anbā' abnā' al-zamān*, ed. Iḥsān 'Abbās, 8 vols. (Beirut: Dār al-Ṣādīr, 1397/1977, reprint of the original edition, Dār al-Thaqāfa, 1968–72), 5: 195). The date 201/816–17 for Muslim's birth may be inferred from a report cited by al-Dhahabī—without reference to its source—that Muslim died in 261/875 at the age of sixty lunar years (al-Dhahabī, *al-'Ibar fī khabar man ghabar*, ed. Muḥammad Sa'id ibn Baysūnī Zaghlūl, 4 vols. (Beirut: Dār al-Kutub al-'ilmiyya, 1405/1985), 1: 375). In an unparalleled report, Murtaḍā al-Zabīdī (1145–1205/1732–91) mentions 184/800–1 as the year of Muslim's birth (Murtaḍā al-Zabīdī, *Ghāyat al-ibtihāj li-muqtafi asānīd kitāb Muslim ibn al-Ḥajjāj*, Muslim, *Ṣaḥīḥ*, ed. Naẓar Muḥammad al-Fāryābī (Riyadh: Dār Tayba, 2006/1427), 59). Given that Muslim began his study of *ḥadīth* in 218/833–4, 184/800–1 seems unfeasible as the year of his birth; in his time, traditionists usually became students at an age ranging from ten to fifteen years. Muslim's biographers mostly agree that he died in 261/875, but according to Makkī ibn 'Abdān (Naysābūr; b. 242/856–7, d. 325/937), who was one of Muslim's important students responsible for the transmission of most of his works, Muslim died in 259/872–3 (Mughlaṭāy, *Ikmāl Tahdhīb al-Kamāl*, ed. 'Adil ibn Muḥammad and Usāma ibn Ibrāhīm, 12 vols. (Cairo: al-Fārūq al-ḥadītha, 1422/2001), 11: 170).
- 2 The full title of Muslim's collection is *al-Musnad al-ṣaḥīḥ al-mukhtaṣar min al-sunan bi-naql al-'adl 'an al-'adl 'an rasūl Allāh* ("The sound abbreviated collection of precedents transmitted by upright transmitters on the authority of God's apostle"), for which see Ibn Khayr al-Ishbīlī, *Fahrassa*, ed. Bashshār 'Awwād Ma'rūf and Maḥmūd Bashshār 'Awwād (Tunis: Dār al-Gharb al-Islāmī, [1431]/2009), 135. For a detailed study of the variants of the Muslim collection's title, see 'Abd al-Fattāḥ Abū Ghudda, *Tahqīq ismay al-Ṣaḥīḥayn wa-ism Jāmi' al-Tirmidhī* (Aleppo: Maktab al-Maṭbū'āt al-Islāmiyya, 1414/1993), 33–52.
- 3 The editor of al-Māziri's *al-Mu'lim bi-fawā'id Muslim*, Muḥammad al-Shādhilī al-Nayfar (1911–97) mentions that his brother Aḥmad al-Mahdī al-Nayfar bought at an unspecified time a manuscript with the transmission of Aḥmad ibn 'Alī al-Qalānisī (Naysābūr; d.

manuscripts invariably passes through another Naysābūrī traditionist, Abū Aḥmad Muḥammad ibn ʿĪsā ibn Muḥammad ibn ʿAmrūya al-Julūdī (c. 288–368/c. 901–79). Apart from al-Julūdī, Muslim *ḥadīth* collectors in the premodern era knew three *isnāds* of the *Ṣaḥīḥ* on the authority of Ibn Sufyān (see Diagram 1). The first chain, passing through Abū Bakr Muḥammad ibn Aḥmad ibn Muḥammad ibn Yazīd al-ʿAdl (Naysābūr; d. 365/975–6), is mentioned in an isolated report in Ibn al-Ṣalāḥ’s (Damascus; 577–643/1181–1245) work *Ṣiyānat Ṣaḥīḥ Muslim*.⁴ The second chain, through Maslama ibn al-Qāsim ibn Ibrāhīm ibn ʿAbdallāh (Cordoba; b. 293/905–6, d. 353/964), is recorded by Murtaḍā al-Zabīdī (Egypt; 1145–1205/1732–91).⁵ The third chain, on the authority of Abū Bakr Muḥammad ibn Ibrāhīm ibn Yaḥyā al-Kisāʾī (Naysābūr; d. 385/996), is better documented: It is cited in the works of the Andalusian scholars Abū ʿAlī al-Ḥusayn ibn Muḥammad al-Ghassānī al-Jayyānī (427–98/1035–1105),⁶ *al-qāḍī* ʿIyād ibn Mūsā (476–544/1088–1149),⁷ and Ibn Khayr al-Ishbīlī (502–75/1109–79).⁸ Additional Andalusian transmissions on the authority of al-Kisāʾī were discovered by James Robson, the only Western scholar to study in detail the transmission history of Muslim’s *Ṣaḥīḥ*.⁹

after 300/913?) on the authority of Muslim (al-Māzīrī, *al-Muʿlim bi-fawāʾid Muslim*, ed. Muḥammad al-Shādhilī al-Nayfar, 3 vols. (Tunis: al-Dār al-Tūnisiyya li-l-nashr, [1408–12]/1988–91), 1:181–3). Nothing is known about the present whereabouts of this manuscript.

4 Ibn al-Ṣalāḥ, *Ṣiyāna*, 114–15.

5 Al-Zabīdī, *Ghāya*, 55–6. The reference to this *isnād*, which may have been al-Zabīdī’s unacknowledged source, is found in the Ms. of *al-Minaḥ al-bādiya fī al-asānīd al-ʿāliya* by Muḥammad ibn ʿAbd al-Raḥmān al-Fāṣī (d. 1134/1721–2) (ʿĀdil al-Sabīʾī, “Riwāyāt Ṣaḥīḥ Muslim,” *Majallat al-Jāmiʿa al-Islāmiyya li-l-ʿulūm al-sharʿiyya*, 185.2, 156). ʿĀdil Sabīʾī puts Maslama ibn al-Qāsim’s *isnād* under the heading “Kayfa waṣalat riwāyat al-Qalānisi” (“How al-Qalānisi’s Transmission Reached Us”), but my check in the Ms. with al-Fāṣī’s work showed that the *isnād* between Maslama ibn al-Qāsim and Muslim is interrupted. The context in al-Zabīdī’s work suggests that Maslama’s chain passed through Ibrāhīm ibn Sufyān. About Maslama ibn al-Qāsim, see Maribel Fierro, “Bāṭinism in al-Andalus. Maslama b. Qāsim al-Qurṭubī (d. 353/964), author of *Ruṭbat al-Ḥakīm* and the *Ghāyat al-Ḥakīm* (Pictarix),” *Studia Islamica*, 84.2 (1996): 87–112; Jonathan Brown, *The Canonization of al-Bukhārī and Muslim. The Formation and Function of the Sunnī Ḥadīth Canon* (Leiden, Boston: Brill, 2011), 94–6.

6 Al-Jayyānī, *Taqyīd al-muḥmal wa-tamyīz al-mushkal*, ed. ʿAlī ibn Muḥammad ʿImrān and Muḥammad ʿUzayr Shams, 3 vols. (Mecca: Dār ʿĀlam al-fawāʾid, 1421/2000), 1: 65.

7 ʿIyād ibn Mūsā, *al-Ghunya. Fihrist shuyūkh al-Qāḍī ʿIyād*, ed. Māhir Jarrār (Beirut: Dār al-Gharb al-Islāmī, 1402/1982), 36; idem., *Ikmāl al-Muʿlim bi-fawāʾid Muslim*, ed. Yaḥyā Ismāʿīl, 9 vols. (Cairo: Dār al-Wafāʾ, 1419/1998), 1: 77; idem., *Mashāriq al-anwār ʿalā ṣiḥāḥ al-āthār*, 2 vols. (Tunis: al-Maktaba al-ʿatīqa and Cairo: Dār al-turāth, [1392–3]/1973), 1: 11.

8 Ibn Khayr, *Fahrasa*, 137.

9 James Robson, “The Transmission of Muslim’s *Ṣaḥīḥ*,” *Journal of the Royal Asiatic Society*, 81.1–2 (1949): 54–6. Detailed diagrams mapping the transmission history of the *Ṣaḥīḥ* are included in my *EP* lemma “Muslim b. al-Ḥajjāj al-Naysābūrī” (forthcoming). In-depth studies of the transmission of Muslim’s *Ṣaḥīḥ* were published by Mehmet Emin Özafşar (“Rivāyet İlimlerinde Eser Karizması ve Müslim’in *el-Cāmiu’s-Sahīḥ*’i,” *Ankara*

Al-Kisā'ī's version of the *Ṣaḥīḥ* is presently lost, but thirty-six traditions that he transmits through Ibn Sufyān → Muslim are uniquely preserved in *al-Sunan al-wārida fī al-fitan wa-gawā'ilihā wa-al-sā'a wa-ashrāṭihā*, a collection of apocalyptic traditions by Abū 'Amr 'Uthmān ibn Sa'īd al-Dānī (Dénia; b. 371/981–2, d. 444/1053). The collection was published for the first time by Riḍā' Allāh al-Mubārakfūrī in 1416/1995.¹⁰ A second edition followed in 1417/1997, prepared by Muḥammad Ḥasan Ismā'īl al-Shāfi'ī.¹¹ A third edition, prepared by Niḍāl 'Īsā al-'Abūshī, appeared in Amman in 1421–2/2001.¹² All editions are based on the same Ms. 314/*ḥadīth* from the Zāhiriya library in Damascus,¹³ to which the former two add Ms. 7476 from the Library of the Iraqi Museum in Baghdad. Al-Mubārakfūrī's edition is used for citations throughout this article owing to its superior introductory study and critical apparatus.

To this point, al-Kisā'ī's corpus of traditions in al-Dānī's *Sunan* has not attracted scholarly attention; its unprecedented *isnād* evaded the editors of the *Sunan*.¹⁴ In this article, I compare these traditions with the corresponding traditions in al-Julūdī's version on the authority of Ibn Sufyān. I argue that al-Kisā'ī and al-Julūdī have preserved two independent strands of transmission from Ibrāhīm ibn Sufyān. The specificities of their interrelation offer a unique glimpse into the early stages of transmission of Muslim's *ḥadīth* corpus. I also address the question of whether al-Dānī's scattered citations were part of a complete collection that he received from his informant, 'Abd al-Malik al-Ṣaqqālī, or al-Ṣaqqālī transmitted to al-Dānī only a group of isolated traditions in the name of Muslim, without identifying them as parts of the *Ṣaḥīḥ*.

A single tradition on the authority of Abū Mas'ūd Aḥmad ibn Muḥammad ibn 'Abdallāh al-Bajalī (Rayy–Naysābūr; b. 362/972–3, d. 449/1057) → al-Kisā'ī → Ibn Sufyān → Muslim is preserved in the collection of forty homiletic traditions by Abū

Üniversitesi İlahiyat Fakültesi Dergisi, 39 (1999): 296), 'Ādil al-Sabī'ī ("Riwayāt Ṣaḥīḥ Muslim") and Dār al-Ta'ṣīl (Muslim, *Ṣaḥīḥ*, ed. Markaz al-buḥūth wa-taḥqīqat al-ma'lūmāt Dār al-Ta'ṣīl, 5 vols. (Cairo: Dār al-Ta'ṣīl, 1435/2014), 1: 118–176.

10 Al-Dānī, *al-Sunan al-wārida fī al-fitan wa-ghawā'ilihā wa-al-sā'a wa-ashrāṭihā*, ed. Riḍā' Allāh ibn Muḥammad Idrīs al-Mubārakfūrī, 3 vols., 6 parts (Riyadh: Dār al-'Āṣima, 1416/ [1995]).

11 Al-Dānī, *al-Sunan al-wārida fī al-fitan wa-ghawā'ilihā wa-al-sā'a wa-ashrāṭihā*, ed. Muḥammad Ḥasan Ismā'īl al-Shāfi'ī (Beirut: Dār al-Kutub al-'ilmiyya, 1417/1997).

12 Al-Dānī, *al-Sunan al-wārida fī al-fitan wa-ghawā'ilihā wa-al-sā'a wa-ashrāṭihā*, ed. Niḍāl 'Īsā al-'Abūshī (Amman: Bayt al-Afkār al-duwaliyya). This edition includes no date. I cite the date suggested by the Library of Congress (<https://catalog.loc.gov/vwebv/holdingsInfo?searchId=903&recCount=25&recPointer=18&bibId=13232004>, accessed 11.04.2020).

13 The manuscript can be downloaded from the Internet Archive (https://archive.org/details/106_20190924/page/n2/mode/2up, accessed 11.04.2020).

14 Al-Mubārakfūrī has observed that, "the book includes many texts from lost books," but he does not mention among them al-Kisā'ī's transmission of the *Ṣaḥīḥ* (see his introductory study in al-Dānī, *Sunan*, 1.1: 139).

al-Futūḥ Muḥammad ibn Muḥammad ibn ‘Alī al-Ṭā’ī (Hamadhān; b. 475/1082–3, d. 555/1160).¹⁵ Although important for identifying Abū Mas‘ūd al-Bajalī as a transmitter of the *Ṣaḥīḥ* on the authority of al-Kisā’ī, perhaps instead of the hitherto assumed Abū al-‘Abbās Aḥmad ibn Muḥammad ibn Zakariyyā’ al-Nasawī (Nasā–Mecca; 306–96/919–1006) (see Diagram 1), this tradition adds little to our knowledge about al-Kisā’ī’s corpus. It will therefore be excluded from the following analysis.

In my study, I use two different editions of the *Ṣaḥīḥ*. Muḥammad Fu’ād ‘Abd al-Bāqī’s edition (henceforth, ‘Abd al-Bāqī)¹⁶ has enjoyed wide popularity since its first publication in 1956. To its advantage, it includes a consecutive enumeration of the primary versions (*uṣūl*) of each *ḥadīth* while retaining Arent J. Wensinck’s earlier enumeration, which starts anew in each section (*kitāb*) of the *Ṣaḥīḥ*. As a second reference, I use the 2014 edition by Dār al-Ta’šīl (henceforth, Ta’šīl),¹⁷ which is the first critical edition of Muslim’s *Ṣaḥīḥ*, based on five different manuscripts. It introduces a consecutive enumeration of both the primary versions (e.g. 3000) and their auxiliary transmissions (*mutābi‘āt*; e.g. 3000.1),¹⁸ which differs from ‘Abd al-Bāqī’s enumeration. In the following, I refer to ‘Abd al-Bāqī’s numbers, followed by Wensinck (in brackets) and Dār al-Ta’šīl, e.g. ‘Abd al-Bāqī, no. 2913 (67) = Ta’šīl, no. 3025. For the sake of brevity, I do not mention the section (*kitāb*) and sub-section (*bāb*) titles.

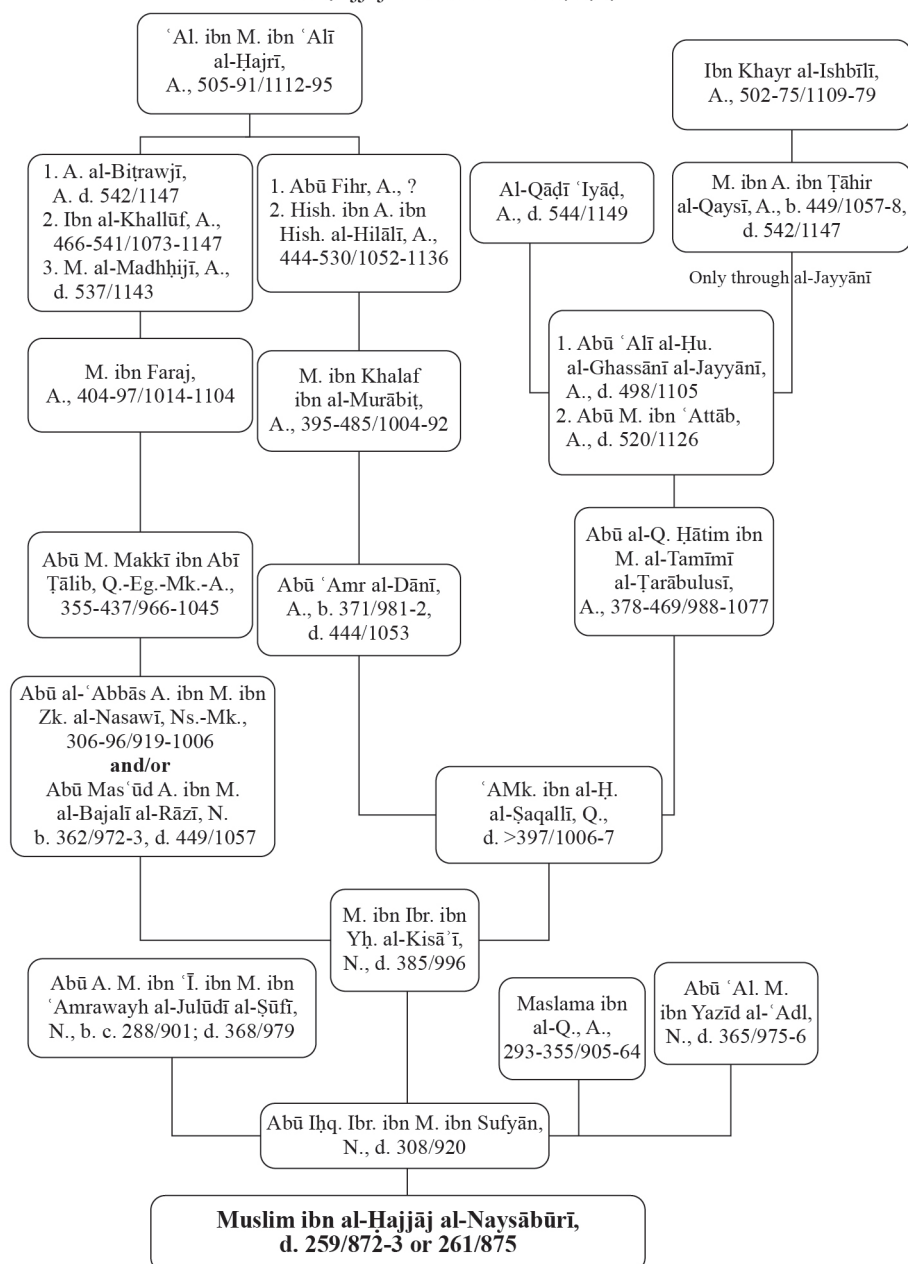
15 Muḥammad ibn Muḥammad ibn ‘Alī al-Ṭā’ī, *Kitāb al-Arba‘īn fī irshād al-sā‘irīn ilā manāzil al-muttaqīn*, ed. Aḥmad ibn Farīd al-Mazīdī (Beirut: Dār al-Kutub al-‘ilmiyya, [1418–19]/1998), 18.

16 Muslim, *Ṣaḥīḥ*, ed. Muḥammad Fu’ād ‘Abd al-Bāqī (Cairo: Dār Iḥyā’ al-kutub al-‘arabiyya, 1376/1956).

17 This edition was reprinted in 1439/2018 in an inferior commercially oriented volume that excludes the editor’s introduction. Adding insult to injury, the editors removed from the volume the important footnotes recording the differences between the five manuscripts that were used for its preparation.

18 Muslim has organized the *Ṣaḥīḥ* in units of interrelated traditions for which Gautier H.A. Juynboll introduced the term “*matn* clusters” (Gautier H.A. Juynboll, “Muslim b. al-Ḥadjdjadj,” *Encyclopaedia of Islam (EF)*, Leiden: Brill, 1993, 7: 692). Each unit consists of several traditions conveying a similar text (*matn*) whose chains of transmission intersect at the level of one of the transmitters between the original source and Muslim.

Diagram 1. Muḥammad ibn Ibrāhīm al-Kisā'ī's transmission of Muslim ibn al-Ḥajjāj's *al-Musnad al-ṣaḥīḥ*



A. = Aḥmad
'Al. = 'Abdallāh
'AMk. = 'Abd al-Malik
H. = Hasan
Hish. = Hishām
Hu. = Ḥusayn
'Ī. = 'Īsā
Ibr. = Ibrāhīm

Iḥq. = Ishāq
M. = Muḥammad
Q. = Qāsim
Sul. = Sulaymān
'U. = 'Umar
Yḥ. = Yahyā
Zk. = Zakariyyā

A. = al-Andalus
Eg. = Egypt
Mk. = Mecca
N. = Naysābūr
Ns. = Nasā
Q. = Qayrawān

2. Al-Dānī's chain of authorities

Al-Dānī's direct informant is the virtually unknown Abū Muḥammad 'Abd al-Malik ibn al-Ḥasan ibn 'Abdallāh al-Ṣaqqālī. From his *nisba*, al-Ṣaqqālī, we infer that he was associated, perhaps by birth, with Sicily. Al-Dānī heard from al-Ṣaqqālī in Qayrawān, which was likely the center of al-Ṣaqqālī's scholarly activity.¹⁹ According to his own words, al-Dānī spent in Qayrawān four months in 397/1006–7,²⁰ he must have met al-Ṣaqqālī in the same year, which, in the absence of specific biographical data, should be regarded as the *terminus post quem* for al-Ṣaqqālī's death. Al-Ṣaqqālī heard the *Ṣaḥīḥ* from Abū Bakr al-Kisā'ī (d. 385/996) in Naysābūr in 382/992–3,²¹ that is, about three years before al-Kisā'ī's death.²²

A well-known *littérateur*, al-Kisā'ī had a controversial repute as a traditionist. Doubts in the authenticity of his transmission on the authority of Ibrāhīm ibn Sufyān may have arisen from the seventy-seven-year gap between the death dates of the two transmitters. In order to have conscious audition from Ibn Sufyān, al-Kisā'ī must have died in his late eighties. It was probably this consideration that led al-Kisā'ī's contemporary, the famous *ḥadīth* collector and theorist, al-Ḥākim al-Naysābūrī (312–405/933–1014), to regard as unreliable all transmissions on the authority of Ibrāhīm ibn Sufyān after the death of al-Julūdī in 368/979.²³ Al-Ḥākim reports that, suspiciously, al-Kisā'ī transmitted the *Ṣaḥīḥ* in his old age, “from a new book in his own writing.” When al-Ḥākim asked al-Kisā'ī to produce his original record (*aṣl* 'atīq), he replied that he had heard from Ibrāhīm ibn Sufyān as a small child. This procedure, known as “audition by attendance” (*samā' ḥuḍūr^{an}*), would end up with the *shaykh* giving his pupil a license (*ijāza*) to transmit on his authority. Al-Kisā'ī the child, who often slept through Ibrāhīm ibn Sufyān's lessons, apparently held such an *ijāza*, based on a manuscript recorded by his father. Al-Kisā'ī admitted that he had lost this record and made a substitute copy from al-Julūdī's manuscript, in response to al-Julūdī's explicit request. Later on, al-Kisā'ī claimed to have discovered a fragment (*juz*) of his original record from Ibrāhīm ibn Sufyān but never showed it to al-Ḥākim.²⁴ If true,

19 Al-Dānī, *Sunan*, 1.1: 180, 191.

20 Yāqūt al-Ḥamawī, *Mu'jam al-udabā'*, ed. Iḥsān 'Abbās, 7 vols. (Tunis: Dār al-Gharb al-Islāmī, [1413–14]/1993), 4: 1604; al-Dhahabī, *Tārīkh al-Islām*, ed. 'Umar 'Abd al-Salām Tadmūrī, 52 vols. (Beirut: Dār al-Kitāb al-'Arabī, 1410–21/1990–2000), 30: 98.

21 Al-Jayyānī, *Taqyīd*, 1: 65; cf. Ibn Khayr, *Fahrasa*, 137.

22 The transmission ritual in the fourth/tenth and the later centuries involved very young students hearing from very old *shaykhs*, shortly before their death. If this was the case with al-Dānī's audition from al-Ṣaqqālī, one may hypothesize that al-Ṣaqqālī died around the year 400/1009–10. This hypothesis, however, contradicts the report that al-Ṣaqqālī heard the *Ṣaḥīḥ* from al-Kisā'ī in 382/992–3. On the above scenario, in 382/992–3, al-Ṣaqqālī would have been in his early teens. If he died eighteen years later, he would have been in his early thirties, an exceptional event for Muslim traditionists, who, if we are to believe the *isnāds*, were inherently blessed with octogenarian and nonagenarian lifespans.

23 Ibn al-Ṣalāḥ, *Ṣiyāna*, 105.

24 Al-Sam'ānī, *Ansāb*, ed. 'Abdallāh 'Umar al-Bārūdī, 5 vols. (Beirut: Dār al-Jinān,

this story indicates that al-Kisā'ī's transmission of the *Ṣaḥīḥ* is, in fact, only a copy of al-Julūdī's transmission that does not go back to Ibn Sufyān.²⁵ The story nevertheless admits that al-Kisā'ī once possessed a record on the authority of Ibn Sufyān, which he lost, with the possible exception of one of its parts.

Al-Dānī's corpus of thirty-six traditions may allow us to assess the legitimacy of these reports. Had al-Kisā'ī copied al-Julūdī's version of the *Ṣaḥīḥ*, one expects that, except for insignificant differences, the traditions in al-Dānī's corpus will agree with their counterparts in al-Julūdī's transmission. If, however, al-Dānī's corpus exhibits unique features in its chains of transmission and texts (*mutūn*, sg. *matn*), this will strengthen the possibility that it comprises traditions that al-Kisā'ī received from Ibrāhīm ibn Sufyān independently from al-Julūdī. A detailed comparison of al-Kisā'ī's traditions with their counterparts on the authority of al-Julūdī is included in Table 1 at the article's end. In the following, I summarize my findings based on this comparison. The numbering of traditions discussed below is according to Table 1.

3. Between al-Kisā'ī and al-Julūdī

The transmissions of al-Kisā'ī and al-Julūdī on the authority of Ibn Sufyān share a common source. As much is clear from the high degree of agreement between the individual *isnāds* and *matns*. Of thirty-six traditions substantial differences are observed in nos. 1 (*isnād* and *matn*), 4 (*isnād*), 15 (*isnād*), 18 (*matn*), 24 (*isnād* and *matn*), and 26 (*isnād* and *matn*), which account for 16.7% of the cases. An important indication of a shared source are Muslim's comments about the transmitter whose wording is cited, e.g. *wa-ḥaddathanā Ibn Numayr—wa-al-lafẓ lahu—qāla* ("Ibn al-Numayr told us, and the wording is his")²⁶ and the idiosyncrasies of individual

1408/1988), 5: 67; al-Dhahabī, *Tārīkh al-islām*, 27: 108.

25 An indication that al-Kisā'ī's transmission of the *Ṣaḥīḥ* on the authority of al-Julūdī had survived well into the sixth/twelfth century is found in Ibn Nuqṭa's (d. 629/1231) biographical note about Abū Bakr Dhākir ibn Aḥmad ibn 'Umar ibn Abī Bakr ibn Ḥasnuya (Isfahan; d. after 559/1163–4). According to Ibn Nuqṭa's report, whose source is unknown, Dhākir ibn Aḥmad heard the *Ṣaḥīḥ* on the authority of Aḥmad ibn Zāhir al-Ṭūsī (Isfahan; d. 487–8/1094–5) who heard it from al-Kisā'ī on the authority of al-Julūdī (Ibn Nuqṭa, *al-Taḥf li-ma'rifat al-ruwāt wa-l-sunan wa-l-masānīd*, ed. Sharīf ibn Ṣāliḥ al-Nashāwī, 2 vols. (Qatar: Wizārat al-awqāf wa-l-shu'ūn al-islāmiyya, 1425/2014), 2: 511, no. 322). Apart from this, the collection with homiletic traditions, *al-Targhīb wa-l-tarhīb*, by the famous Isfahani traditionist Ismā'īl ibn Muḥammad ibn al-Faḍl al-Ṭalḥī (457–535/1065–1141) includes fifteen traditions carried by the *isnād* Aḥmad ibn Zāhir → al-Kisā'ī → al-Julūdī → Ibn Sufyān → Muslim (Ismā'īl ibn Muḥammad al-Ṭalḥī, *al-Targhīb wa-l-tarhīb*, ed. Ayman ibn Ṣāliḥ ibn Sha'bān, 3 vols. (Cairo: Dār al-Ḥadīth, 1414/1993), 1: 291, no. 470; 1: 315, no. 527; 1: 419, no. 732; 1: 470, no. 843; 1: 472, no. 847; 1: 481, no. 868; 1: 512, no. 923; 1: 524, no. 951; 2: 11, no. 1047; 2: 151, no. 1333; 2: 204, no. 1438; 2: 241, no. 1501; 3: 125, no. 2212; 3: 195, no. 2341; 3: 235, no. 2425). The *isnād* of this transmission does not inspire confidence: Aḥmad ibn Zāhir died 102 or 103 lunar years after al-Kisā'ī.

26 Al-Dānī, *Sunan*, 1.1: 191–2, no. 7 = 'Abd al-Bāqī, no. 2890 (20) = Ta'ṣīl, no. 2999 (no. 2 in Table 1). See also al-Dānī, *Sunan*, 1.1: 248–9, no. 45 = 'Abd al-Bāqī, no. 2905 (50) =

transmissions, e.g. *qāla Aḥmad ibn ‘Umar fī riwāyatihi ‘an Sālim: Lam yaqul “sami ‘tu”* (“Aḥmad ibn ‘Umar said in his transmission on the authority of Sālim, ‘He [Sālim] did not say, *I heard*’”)²⁷ and *qāla al-Thawr [ibn Zayd al-Dīlī]: Lā a‘lamu illā qāla: “Alladhī fī al-baḥr”* (“al-Thawr [ibn Zayd al-Dīlī] said, ‘As far as I know, he [scil. Abū Hurayra] said, *The one facing the sea*’”),²⁸ which are present in the variants of both al-Kisā’ī (as found in al-Dānī’s *Sunan*) and al-Julūdī (as found in ‘Abd al-Bāqī and Ta’šīl). While indicating a shared source, this observation, nevertheless, makes one wonder if al-Kisā’ī may have copied al-Julūdī, as al-Ḥākim al-Naysābūrī averred. To answer this question, I survey the differences between the two transmissions at the level of chains and texts.

3.1. Isnād differences

3.1.1. The verb *qāla* as a quotation mark

The most widespread *isnād* difference is the use of the verb *qāla* as a quotation mark. On forty-three occasions, al-Kisā’ī cites the formula *ḥaddathanā X qāla* (“X told us saying”), whereas al-Julūdī, as represented by ‘Abd al-Bāqī’s edition of the *Ṣaḥīḥ*, has only *ḥaddathanā X* (“X told us”), without *qāla*. When citing two informants, both al-Kisā’ī and ‘Abd al-Bāqī have *ḥaddathanā X and Y qālā* (“X and Y told us saying [dual]”). The verb *qāla* in al-Kisā’ī’s chains may be a trait of his individual style that distinguishes it from al-Julūdī’s transmission. This hypothesis, however, is quickly undercut by Dār al-Ta’šīl’s edition of the *Ṣaḥīḥ*. Like ‘Abd al-Bāqī, its *isnād* passes through al-Julūdī, but, unlike ‘Abd al-Bāqī, it always shares with al-Kisā’ī the use of *qāla* as a quotation mark and even has that verb in six places in which al-Kisā’ī does not have it.

Trifling as it may seem, the formulaic difference between ‘Abd al-Bāqī and Ta’šīl, both based on al-Julūdī’s transmission, shows the level of fluidity with which Muslim’s traditions were transmitted. The verb *qāla* as a quotation mark is absent in al-Nawawī’s commentary on the *Ṣaḥīḥ*, from which ‘Abd al-Bāqī extracted the text of his edition.²⁹ This suggests that *qāla* was absent in the manuscript of al-Nawawī’s work. On the other hand, it must have been present across the five manuscripts used by Ta’šīl; otherwise, the editors would have noted down the difference in their meticulous footnotes. Significantly, *qāla* as a quotation mark is not part of the ‘Āmira edition of the *Ṣaḥīḥ* (Istanbul, 1329–33/1910–15), which is based on an undisclosed set of

Ta’šīl, no. 3016.5 (no. 5 in Table 1); al-Dānī, *Sunan*, 3.6: 1118–19, no. 602 = ‘Abd al-Bāqī, no. 2896 (33) = Ta’šīl, no. 3007.

27 Al-Dānī, *Sunan*, 1.1: 248–9, no. 45 = ‘Abd al-Bāqī, no. 2905 (50) = Ta’šīl, no. 3016.5 (no. 5 in Table 1).

28 Al-Dānī, *Sunan* (ed. al-‘Abūshī; due to what appears to be a typographical error, al-Mubārakfūrī has omitted part of the tradition, which is present in the manuscript), 291, no. 624 = ‘Abd al-Bāqī, no. 2920 = Ta’šīl no. 3035.

29 Gautier H.A. Juynboll, *Encyclopedia of Canonical Ḥadīth* (Leiden, Boston: Brill, 2007), 435.

manuscripts.³⁰ The possibility may not be excluded that 'Abd al-Bāqī and 'Āmira go back to a single manuscript.

3.1.2. Single strands of transmission and auxiliary *isnāds*

On three occasions, al-Julūdī has auxiliary *isnāds* (*mutābi'āt*) where al-Kisā'ī cites a single informant. In no. 15, al-Kisā'ī has the single-strand *isnād* Muslim → Abū Bakr ibn Nāfi' → Muḥammad ibn Ja'far Ghundar → Shu'ba ibn al-Ḥajjāj³¹ while al-Julūdī has Muslim → (1) Muḥammad ibn Bashshār and (2) Abū Bakr ibn Nāfi' → Muḥammad ibn Ja'far Ghundar → Shu'ba.³² A similar *mutābi'* is observed in no. 24: al-Kisā'ī cites Abū Khaythama Zuhayr ibn Ḥarb on the authority of Ismā'īl ibn Ibrāhīm ibn 'Ulayya,³³ whereas al-Julūdī has (1) Abū Khaythama and (2) 'Alī ibn Ḥujr on the authority of Ibn 'Ulayya.³⁴ In no. 26, al-Kisā'ī cites 'Abd al-Wārith ibn 'Abd al-Ṣamad ibn 'Abd al-Wārith ibn Sa'id on the authority of his father, 'Abd al-Ṣamad ibn 'Abd al-Wārith. Al-Julūdī adds al-Ḥajjāj ibn al-Shā'ir as a second transmitter on the authority of 'Abd al-Ṣamad ibn 'Abd al-Wārith, parallel with 'Abd al-Ṣamad's son.

Before proceeding with our analysis, we must address the question of whether al-Kisā'ī (or al-Ṣaqqālī or al-Dānī after him) might have abridged Muslim's dual chains that Ibn Sufyān had duly transmitted to his students. Such a scenario makes little sense for two reasons. First, expunging a single name is a microscopic trimming that could hardly affect the volume of the manuscript, except if done on a systematic basis. That this was not the case is indicated by the fact that al-Kisā'ī has preserved double or even triple attributions in traditions nos. 3, 5, 12, 20, 23, 27, 29, 32, and 34 in Table 1 below. Clearly, the absence of *mutābi'āt* in nos. 15, 24, and 26 is irregular in a way that suggests al-Kisā'ī's unawareness of the existence of these *mutābi'āt* not his intentional editing of Ibn Sufyān's text. Both al-Ṣaqqālī and al-Dānī, after him, faithfully reproduced al-Kisā'ī's transmission.

For insights, let us consider each difference individually. In no. 15, Abū Bakr Muḥammad ibn Aḥmad ibn Nāfi' al-'Abdī (Basra; d. after 240/854) is a traditionist about whose life we possess almost no information.³⁵ As an intermediary to the Basran traditionist Muḥammad ibn Ja'far Ghundar (d. 192–4/807–10), Ibn Nāfi' was discovered by Muslim. In the *Ṣaḥīḥ*, he cites forty-nine *isnāds* through Ibn Nāfi', of

30 The editors of Dār al-Ta'sīl do not mention this peculiarity in the detailed comparison of their edition with 'Āmira (Ta'sīl, 1: 218–24).

31 Al-Dānī, *Sunan*, 2.4: 889, no. 458.

32 'Abd al-Bāqī, no. 2891 (24) = Ta'sīl, no. 3000.3.

33 Al-Dānī, *Sunan*, 3.6: 1120, no. 604.

34 'Abd al-Bāqī, no. 2913 (67) = Ta'sīl, no. 3025.

35 Al-Mizzī, *Tahdhīb al-Kamāl fī asmā' al-rijāl*, ed. Bashshār 'Awwād Ma'rūf, 35 vols. (Beirut: Mu'assasat al-Risāla, 1403–13/1983–92), 24: 351–2; Ibn Hajar al-'Asqalānī, *Tahdhīb Tahdhīb al-Kamāl fī asmā' al-rijāl*, 12 vols. (Hyderabad: Maṭba'at Majlis Dā'irat al-ma'ārif al-nizāmiyya, 1325–7/[1907–9]) 9: 23–4; al-Dhahabī, *Tārīkh al-islām*, 18: 560.

which twenty-two pass through Ghundar as the next lower leg of transmission.³⁶ On the other hand, Muḥammad ibn Bashshār (Basra; d. 252/866) is Muslim's ninth most frequently cited *shaykh* (396 citations in the *Ṣaḥīḥ*).³⁷ Apart from no. 15, the pair Muḥammad ibn Bashshār and Abū Bakr ibn Nāfi' on the authority of Ghundar → Shu'ba figures in thirteen *isnāds* in al-Julūdī's transmission. In three other *isnāds*, Ibn Nāfi' 's transmission on the authority of Ghundar is paralleled by another transmitter, and in five other transmissions al-Julūdī cites Abū Bakr ibn Nāfi' → Ghundar → Shu'ba together with two or more alternative chains converging on Shu'ba. That is to say, in al-Julūdī's version of the *Ṣaḥīḥ* Ibn Nāfi' is always accompanied by an auxiliary transmitter. By contrast, al-Kisā'ī's transmission represents a unique case in which Ibn Nāfi' transmits on his own. May we conclude that al-Kisā'ī removed Muḥammad ibn Bashshār from Muslim's original *isnād*?

This scenario seems implausible for two reasons. First, al-Kisā'ī adheres strictly to Muslim's *isnāds*, and differences as the above one are exceptional. Second, if al-Kisā'ī were to abridge the *isnād*, he ought to have removed the less reliable transmission through Abū Bakr ibn Nāfi' while retaining the more reliable transmission through Muḥammad ibn Bashshār, not the other way around. In all likelihood, al-Kisā'ī received from Ibn Sufyān a version of the *ḥadīth* that was based on the transmission line Muslim → Abū Bakr ibn Nāfi' → Ghundar. Al-Julūdī received the same *isnād*, but he reinforced it with an auxiliary *isnād* passing through Muḥammad ibn Bashshār → Ghundar. Whether this was the case with the remaining *isnāds* from the type Muḥammad ibn Bashshār and Abū Bakr ibn Nāfi' → Ghundar that are found in al-Julūdī's version of the *Ṣaḥīḥ* is difficult to say. Al-Julūdī may have adjusted the present *isnād* to the dual attribution that he observed in Muslim's other *isnāds* including Ibn Nāfi', or, less likely, he may have inserted Muḥammad ibn Bashshār as a second transmitter in many *isnāds* that originally passed only through Ibn Nāfi'.

No. 26 presents us with a similar case. Al-Kisā'ī's chain passes through the little-known Basran traditionist 'Abd al-Wārith ibn 'Abd al-Ṣamad ibn 'Abd al-Wārith (d. 252/866).³⁸ Muslim cites him in the *Ṣaḥīḥ* thirteen times, always on the authority

36 Al-Tirmidhī (d. 279/892) cites Abū Bakr ibn Nāfi' six times in his *Sunan*, and al-Nasā'ī (d. 303/915) cites him sixteen times in *al-Sunan al-kubrā*. Neither of the two collectors cites the *isnād* Abū Bakr ibn Nāfi' → Ghundar.

37 The number of citations is based on my count, using the Shamela database. Ta'ṣīl counted 392 citations (Muslim, *Ṣaḥīḥ*, 8:439–40). The number of 460 citations, mentioned by Özaḫşar ("Rivāyet," 296) is based on the presently lost *Zahrat al-muta'allimīn fī asmā' mashāhīr al-muḥaddithīn* by an unknown author (unacknowledged by Özaḫşar). My experience with this book's count, preserved in Ibn Ḥajar's *Tahdhīb al-Tahdhīb* and Mughlaṭāy's *Ikmāl Tahdhīb al-Kamāl*, is that it is highly unreliable.

38 Ibn Abī Ḥātim al-Rāzī, *al-Jarḥ wa-al-ta'dīl*, 9 vols. (Hyderabad: Maṭba'at Majlis Dā'irat al-ma'ārif al-'uthmāniyya, 1371–3/1952–3), 6: 76; Ibn Ḥibbān, *Kitāb al-Thiqāt*, 9 vols. (Hyderabad: Maṭba'at Majlis Dā'irat al-ma'ārif al-'uthmāniyya, 1393–1402/1973–82), 8: 416; Ibn Manjūya, *Rijāl Ṣaḥīḥ Muslim*, ed. 'Abdallāh al-Laythī, 2 vols. (Beirut: Dār al-

of his father, 'Abd al-Ṣamad, citing his grandfather, 'Abd al-Wārith. Given that Muslim has 'Abd al-Ṣamad, the father, in fifty-three *isnāds*, and 'Abd al-Wārith, the grandfather, in sixty-seven *isnāds*, his reliance on 'Abd al-Wārith, the son, as a direct informant is unexpectedly limited. Doubts in the reliability of 'Abd al-Wārith ibn 'Abd al-Ṣamad's transmission probably led al-Julūdī to look for auxiliary *isnāds*, and he found a *mutābi* through Ḥajjāj ibn al-Shā'ir → 'Abd al-Ṣamad. Ḥajjāj ibn al-Shā'ir (Baghdad; d. 259/873)³⁹ figures in sixty-nine *isnāds* in the *Ṣaḥīḥ*, which makes his transmission a suitable prop for the uncertain *isnād* 'Abd al-Wārith ibn 'Abd al-Ṣamad on the authority of his father.

In no. 24, al-Kisā'ī's transmission on the authority of Abū Khaythama Zuhayr ibn Ḥarb (Nasā → Baghdad; b. 160/776–7, d. 234/849) → Ibn 'Ulayya (Basra; d. 193/809) seems superior to the chain 'Alī ibn Ḥujr's (Baghdad → Marw; b. 154/770–1, d. 244/858) → Ibn 'Ulayya, which al-Julūdī cites next to Abū Khaythama. Abū Khaythama is Muslim's third most important *shaykh*, cited 771 times in the *Ṣaḥīḥ*,⁴⁰ whereas 'Alī ibn Ḥujr is cited 184 times. The reason for the insertion of 'Alī ibn Ḥujr's *mutābi* is that it is higher than Abū Khaythama's *isnād*. By “highness” (*uluww*) Muslim *ḥadīth*-critics meant the chronological precedence of someone's audition from a certain *shaykh* over the audition of other traditionists from the same *shaykh*.⁴¹ This is the case with 'Alī ibn Ḥujr. According to his own words, he left Iraq to Marw at the age of thirty-three, which puts his audition from Ibn 'Ulayya before the year 187/803.⁴² From our perspective, Abū Khaythama, who was six years younger than 'Alī ibn Ḥujr, could have attended Ibn 'Ulayya's lessons at roughly the same time. But al-Julūdī may have had a different notion about 'Alī's age. In the abovementioned statement about the age at which he left Iraq, 'Alī goes on to say that he is speaking sixty-six years after the event. Even if he died within the same year, 'Alī ibn Ḥujr would appear to have been born in 144/761–2, in which case his audition from Ibn 'Ulayya must be dated before 177/793–4. To any *ḥadīth* critic, this chronology suggests that 'Alī ibn Ḥujr heard the tradition from Ibn 'Ulayya earlier than Abū Khaythama may have done.

In all three cases, the original *isnāds*, as cited by al-Dānī on the authority of 'Abd al-Malik al-Ṣaqallī → al-Kisā'ī, were reinforced with *mutābi* of greater reliability that are found in al-Julūdī's version of the *Ṣaḥīḥ*. Since both al-Kisā'ī and al-Julūdī

Ma'rifa, 1407/1987), 1: 448; al-Mizzī, *Tahdhīb*, 18: 484–6; Ibn Ḥajar, *Tahdhīb*, 6: 443–4.

39 About Ḥajjāj, see al-Khaṭīb al-Baghdādī, *Tārīkh*, 9: 146–9.

40 Based on *Kitāb al-Zahra*, Özaḫar (“Rivāyet,” 296) puts Zuhayr ibn Ḥarb in the second place with 1281 citations. This is one of *al-Zahra*'s most unreliable counts. My count yielded 771 citations, whereas Ta'ṣīl counted 760 citations (*Ṣaḥīḥ*, 8:299).

41 For the earliest articulation of this principle, see al-Ḥākim al-Naysābūrī, *Ma'rifat 'ulūm al-ḥadīth wa-kammiyat ajnāsīhi*, ed. Aḥmad ibn Fāris al-Sallūm (Beirut: Dār Ibn Ḥazm, 1424/2003), 122–5.

42 Al-Mizzī, *Tahdhīb*, 20:358; Ibn Ḥajar, *Tahdhīb*, 7:294.

cite Ibrāhīm ibn Sufyān on the authority of Muslim, the latter two may hardly be suspected of being responsible for the supplementary lines of transmission. This leads us to conclude that the improvements were made exclusively by al-Julūdī, whereas al-Kisā'ī retained Muslim's original lines of transmission. It also suggests that Ibn Sufyān's transmission reached al-Kisā'ī independently from al-Julūdī.

3.1.3. Improved *isnāds*

In no. 4, al-Kisā'ī cites the *isnād* Muslim → Ishāq ibn Manṣūr [al-Kawsaj] → Abū Dāwūd al-Ṭayālīsī → Ibrāhīm ibn Sa'd ibn Ibrāhīm → his father, Sa'd ibn Ibrāhīm ibn 'Abd al-Raḥmān → Abū Hurayra → the Prophet, which is interrupted (*munqaṭi*) between the late Successor Sa'd ibn Ibrāhīm ibn 'Abd al-Raḥmān (b. 55/674–5, d. 127/744–5) and the Companion Abū Hurayra (d. 57–9/678–80).⁴³ By contrast, al-Julūdī has an *isnād* in which the Successor Abū Salama ibn 'Abd al-Raḥmān (d. 94/712–13 or 104/722–3 at the age of seventy-two lunar years) is inserted between Sa'd ibn Ibrāhīm and Abū Hurayra. This signals mending (*waṣf*) of an originally interrupted *isnād* in which Sa'd ibn Ibrāhīm cannot have met Abū Hurayra due to their age difference.⁴⁴

The above tradition is preserved in the partially surviving *Musnad* of Abū Dāwūd al-Ṭayālīsī (Basra; d. 203–4/818–19). In the Hyderabad edition of the *Musnad*, the tradition's *isnād* includes Abū Salama;⁴⁵ in the Dār Hajar edition, the editor, Muḥammad ibn 'Abd al-Muḥsin al-Turkī, records in a footnote that Abū Salama is absent in the original manuscript.⁴⁶ Hence, one may conclude that, in al-Ṭayālīsī's lifetime, the tradition's *isnād* was interrupted. Since the interruption is retained in al-Kisā'ī's transmission, Muslim, even though sensitive to *isnād* flaws, would seem to have passed on to Ibn Sufyān the defective line of transmission, which Ibn Sufyān transmitted without modifications. If so, the *isnād* was mended by al-Julūdī.

Another type of *isnād* improvement is the insertion of biographical details concerning some of the transmitters. In no. 17, al-Kisā'ī cites Ya'qūb ibn 'Abd al-Raḥmān al-Qārī,⁴⁷ whereas al-Julūdī has only “Ya'qūb,” followed by the specification *ya'nī* (“that is”) *ibn 'Abd al-Raḥmān al-Qārī*.⁴⁸ In this case, al-Julūdī's transmission reflects an early variant of the *isnād*. Originally it included only the name Ya'qūb, but a later transmitter, most likely Muslim, clarified that this Ya'qūb is the son of 'Abd al-Raḥmān al-Qārī. Conceivably, al-Julūdī preserved Muslim's expression, whereas

43 Al-Dānī, *Sunan*, 1.1: 243, no. 40.

44 According to the renowned *ḥadīth* critic Ibn al-Madīnī (Iraq; d. 234/849), Sa'd ibn Ibrāhīm did not hear from any of the Companions (Ibn Hajar, *Tahdhīb*, 3:464).

45 Abū Dāwūd al-Ṭayālīsī, *Musnad* (Hyderabad: Maṭba'at Majlis Dā'irat al-ma'ārif al-nizāmiyya, 1321/[1903–4]), 308, no. 2344.

46 Abū Dāwūd al-Ṭayālīsī, *Musnad*, ed. Muḥammad ibn 'Abd al-Muḥsin al-Turkī, 4 vols. (Cairo: Dār Hajar, 1420/1999), 4: 103, no. 2465.

47 Al-Dānī, *Sunan*, 2.4: 935, no. 496.

48 'Abd al-Bāqī, no. 2894 (29) = Ta'sīl, no. 3005.

al-Kisā'ī removed the verb *ya 'nī* between Ya'qūb and Ibn 'Abd al-Raḥmān al-Qārī. In this manner, Muslim's supplementary commentary was seamlessly merged into the *isnād*.

This scenario is undermined by the fact that al-Kisā'ī has preserved similar specifications in traditions nos. 8 (*Ya'qūb—ya 'nī Ibn 'Abd al-Raḥmān*), 10 (*Ḥammād—ya 'nī Ibn Zayd*), 11 (*'Abd al-Raḥmān—ya 'nī Ibn Mahdī*), 13 (= 8), and 25 (*'Abd al-'Azīz—ya 'nī Ibn Muḥammad*). Hence, we must reckon with the possibility of an error in transmission, which led al-Kisā'ī to omit inadvertently the verb *ya 'nī* between Ya'qūb and Ibn 'Abd al-Raḥmān al-Qārī. Note, however, that the same verb is absent in the Köprülü manuscript, which is based on the transmission through al-Julūdī → Ibrāhīm ibn Sufyān. This may well be an error in transmission, but the possibility should not be discounted that Ibn Sufyān transmitted “Ya'qūb ibn 'Abd al-Raḥmān al-Qārī.” Both al-Kisā'ī and al-Julūdī preserved this expression, but a transmitter of al-Julūdī's version added to his text the verb *ya 'nī*. After all, “*ya 'nī*” is such a minimal element of expression that it may be added to or removed from a text with an equal ease.

In no. 26, al-Kisā'ī has, 'Āmir ibn Sharāḥīl al-Sha'bī 'an (“from”) Fāṭima bint Qays,⁴⁹ whereas al-Julūdī reports, “'Āmir ibn Sharāḥīl al-Sha'bī, who hails from the tribe of Hamdān (*sha 'b Hamdān*), asked Fāṭima bint Qays.”⁵⁰ Al-Julūdī's genealogical specification reflects a later development in the *isnād*.

In at least two of the above three cases, we observe how the *isnāds* improved in the course of their transmission by Muslim's students. These improvements reflect the advancement of the science of transmitters (*'ilm al-rijāl*) in the third/ninth century. In nos. 4 and 26, al-Kisā'ī has the less advanced, hence original, version, which may be associated with Muslim.

3.1.4. The same *isnād* carries a different *matn*

In no. 1, al-Kisā'ī transmits on the authority of Muslim → Abū Bakr ibn Abī Shayba → Wakī' → Sufyān [al-Thawrī] → *al-A'mash* → *Shaqīq [ibn Salama]* → *Ḥudhayfa [ibn al-Yamān]* a tradition according to which the Prophet stood in a certain station and foretold everything that would happen in that place until Judgment day.⁵¹ Al-Kisā'ī's *matn* terminates with Ḥudhayfa's statement that some people memorized the Prophet's words while others forgot them (*ḥafīzahu man ḥafīzahu wa-nasiyahu man nasiyahu*). In al-Julūdī's version, Ḥudhayfa goes on to explain that, even though he forgot some of the Prophet's predictions, he recalls them as soon as they materialize as specific events.⁵²

49 Al-Dānī, *Sunan*, 3.6: 1148, no. 626.

50 'Abd al-Bāqī, no. 2942 (119) = Ta'ṣīl, no. 3062.

51 Al-Dānī, *Sunan*, 1.1: 180–1, no. 2.

52 'Abd al-Bāqī, no. 2891 (23) = Ta'ṣīl, no. 3000.1.

The reason for the *matn* difference is clear from the *isnād*. Al-Julūdī cites Muslim → (1) ‘Uthmān ibn Abī Shayba and (2) Ibn Rāhwayh → Jarīr [ibn ‘Abd al-Ḥamīd] → al-A‘mash → Shaqīq [ibn Salama] → Hudhayfa ibn al-Yamān, which only partially agrees with al-Kisā’ī’s *isnād* (the shared part of the two *isnāds* is marked in italics). Immediately after this tradition, al-Julūdī has an auxiliary *isnād*, which is similar to the one found in al-Kisā’ī.⁵³ Unlike al-Kisā’ī, who cites a full *matn*, al-Julūdī’s auxiliary carries only Muslim’s statement that the *matn* is similar to the preceding one but terminates at *wa-nasiyahu man nasiyahu*. That is to say, according to al-Julūdī, Muslim knew both the long and the short *matn* (with each respective *isnād*), but in the latter case he confined himself to stating the point of difference without repeating the text. Meanwhile, according to al-Kisā’ī, Muslim related the short *matn* in full. Since al-Dānī does not cite the entire corpus of apocalyptic traditions in Muslim’s *Kitāb al-Fitan wa-ashrāt al-sā‘a*, it is unclear whether al-Kisā’ī was familiar with the long variant cited by al-Julūdī. In any case, we may conclude that al-Kisā’ī’s *isnād-cum-matn* clusters were not always identical to al-Julūdī’s corresponding clusters. Once in a while the two transmitters’ identical *isnāds* on the authority of Muslim carried *matns* that, although similar in substance, differed considerably in textual scope.

4.1. Matn differences

4.1.1. Short vs. long *matns*

As we have seen in section 3.1.4, in no. 1 al-Kisā’ī has a short version of the *matn*, which in al-Julūdī’s transmission includes an additional clause. Whereas al-Julūdī alludes to the existence of the short *matn*, al-Kisā’ī’s familiarity with the long *matn* is impossible to verify.

In no. 24, al-Kisā’ī transmits a tradition according to which one of the portents of the Hour will be that Persians and Byzantines will withhold tax dues from Muslim authorities in Iraq and Syria.⁵⁴ Al-Julūdī has the same tradition, albeit with a concluding part that is absent in al-Kisā’ī’s transmission: At end times a munificent caliph will be giving out money without counting it. One of the transmitters, Sa‘īd ibn Iyās al-Jurayrī (Basra; d. 144/761–2), then asks his informant, Abū Naḍra al-Mundhir ibn Mālik (Basra; d. 108–9/726–8), and another of his *shaykhs*, Abū al-‘Alā’ Yazīd ibn ‘Abdallāh ibn al-Shikhhkhīr (Basra; b. 11/632–3, d. 108/726–7 or 111/729–30),⁵⁵

53 ‘Abd al-Bāqī, no. 2891 (23) = Ta’šīl, no. 3000.2.

54 Al-Dānī, *Sunan*, 3.6: 1120, no. 604.

55 The presence of Abū al-‘Alā’ ibn al-Shikhhkhīr in al-Jurayrī’s statement is puzzling. Ibn al-Shikhhkhīr is not known as a transmitter of this tradition, nor is he mentioned among those who heard from Jābir ibn ‘Abdallāh, the next lower transmitter in the *isnād*, who cites the Prophet’s statement. The inclusion of Ibn al-Shikhhkhīr along with Abū Naḍra may be one of the errors in transmission that al-Jurayrī committed after the onset of his muddle-headedness (*ikhtilāṭ*) in 141–2/758–60 (al-Bukhārī, *al-Tārīkh al-kabīr*, 4 vols., 8 parts (Hyderabad: Maṭba‘at Jam‘iyyat Dā‘irat al-ma‘ārif al-islāmiyya, 1360–1384/1941–64), 2.1: 456–7, no. 1520; Mughlaṭāy, *Ikmāl*, 5: 261–2, no. 1907).

whether this caliph will be 'Umar ibn 'Abd al-'Azīz (r. 99–101/717–20), and they answer in the negative.⁵⁶ The munificent-caliph ending in al-Julūdī's transmission is unrelated to the preceding part of the *matn* and most likely represents a supplement to the text that once existed as an independent *ḥadīth*. The next tradition in the *Ṣaḥīḥ*, which consists of the munificent-caliph motif alone, lends support to this hypothesis.⁵⁷ For this tradition, Muslim cites as his informant 'Alī ibn Ḥujr (Baghdad → Marw; b. 154/770–1, d. 244/858), whereas for the preceding composite *matn* he mentions Abū Khaythama and 'Alī ibn Ḥujr.

As we have seen in section 3.1.2 above, 'Alī ibn Ḥujr is absent in al-Kisā'ī's *isnād*. I argued that al-Julūdī most likely added 'Alī to Ibn Sufyān's original *isnād* because his transmission is higher than Abū Khaythama's transmission. Now we may add to this conclusion that the insertion of 'Alī ibn Ḥujr in the *isnād* became necessary as his munificent-caliph tradition was attached to Abū Khaythama's tax-withholding tradition. Al-Julūdī's composite *matn* gave rise to a collective *isnād*.⁵⁸

Alternatively, al-Dānī may have tailored the *matn* to fit the chapter heading, *Bāb Mā jā'a fī khurūj al-Rūm* (A chapter on the rebellion of the Byzantines), which makes the clause about the munificent-caliph contextually irrelevant. If al-Dānī took out this clause from the *matn*, he would have accordingly removed 'Alī ibn Ḥujr from the *isnād*. This scenario contradicts my earlier suggestion that 'Alī was not present in Ibrāhīm ibn Sufyān's transmission, and that he was inserted in the *isnād* by al-Julūdī, whereas al-Kisā'ī preserved Ibn Sufyān's original version. Now I may have to retract this hypothesis and conclude that both al-Julūdī and al-Kisā'ī transmitted the collective *isnād* Muslim → (1) Abū Khaythama and (2) 'Alī ibn Ḥujr → Ibn 'Ulayya, whereas al-Dānī excluded 'Alī ibn Ḥujr from al-Kisā'ī's transmission. Let us first, however, consider an important witness that may tip the scales in favor of one of the two possibilities.

Al-Dānī knew the munificent-caliph tradition.⁵⁹ Since it appears as a separate *ḥadīth* under the heading *Bāb Mā jā'a fī al-Mahdī* (A chapter on the Messiah), one may argue that al-Dānī detached the munificent-caliph clause from the original *matn* and transferred it to his chapter on the Messiah. That this is not so is suggested by al-Dānī's *isnād*: He cites the same informants as Muslim, to the exclusion of Muslim himself. Were al-Dānī splitting Muslim's *matn* into contextually tailored segments, he would presumably keep Muslim's *isnāds*. His transmission of the munificent-caliph

56 'Abd al-Bāqī, no. 2913 (67) = Ta'sīl, no. 3025.

57 'Abd al-Bāqī, no. 2914 (68) = Ta'sīl, no. 3025.1.

58 The mixing of the two traditions was facilitated by their similar *isnāds*. In no. 2913, Muslim cites (1) Zuhayr ibn Ḥarb and (2) 'Alī ibn Ḥujr → Ismā'īl ibn Ibrāhīm [ibn 'Ulayya] → [Sa'īd ibn Iyās] al-Jurayrī → Abū Naḍra → Jābir ibn 'Abdallāh. In no. 2914, he has 'Alī ibn Ḥujr al-Sa'dī → Ismā'īl, ya'nī Ibn 'Ulayya → Sa'īd ibn Yazīd [ibn Maslama al-Azdī] → Abū Naḍra → Abū Sa'īd [al-Khudrī].

59 Al-Dānī, *Sunan*, 3.5: 1053, no. 569.

tradition through an *isnād* that excludes Muslim (and al-Kisā'ī and al-Ṣaqqālī, for that matter) suggests that al-Dānī received it independently from the tax-withholding *ḥadīth*, which, accordingly, he got from al-Ṣaqqālī on the authority of al-Kisā'ī → Ibn Sufyān → Muslim without the munificent-caliph ending. The ending was added to Ibn Sufyān's original transmission by al-Julūdī. This possibility gets indirect support from the fact that Muslim's older contemporary Nu'aym ibn Ḥammād (Egypt; d. 228/843) transmitted the tax-withholding *ḥadīth* without the munificent-caliph ending.⁶⁰

No. 26 is a lengthy *ḥadīth* about Antichrist (al-Dajjāl), reminiscent of the tales of One thousand and one nights. Al-Julūdī's narrative begins with a long biographical account about the original transmitter, the Companion Fāṭima bint Qays ibn Khālīd (d. ?).⁶¹ Al-Dānī does not transmit this part of the *matn*.⁶² Since he includes the tradition under the heading *Bāb Mā jā'a fī al-Dajjāl* (*A chapter on Antichrist*), al-Dānī himself may have removed the introductory part as irrelevant to the Antichrist motif. In this case, the introduction would have been present in al-Kisā'ī's transmission on the authority of Muslim. Against this possibility, we may refer to some indirect evidence. Based on an *isnād* largely similar to Muslim's chain of authorities, Abū Dāwūd al-Sijistānī (act. Basra; b. 202/817–18, d. 275/889), who was Muslim's contemporary, and Abū al-Qāsim al-Ṭabarānī (Syria → Isfahan; 260–360/873–971), who was born a year before Muslim's death, transmit the same *matn* without the biographical introduction.⁶³

In no. 18, after citing the *matn*, al-Julūdī transmits Muslim's remark about one of the transmitters in the *isnād*, Abū Bakr 'Abd al-Kabīr ibn 'Abd al-Majīd al-Ḥanafī (Basra; d. 204/819–20), *hum arba'atun ikhwaṭun—Sharīk wa-'Ubayd Allāh wa-'Umayr wa-'Abd al-Kabīr banū 'Abd al-Majīd* ("They are four brothers, Sharīk, 'Ubayd Allāh, 'Umayr, and 'Abd al-Kabīr, the sons of 'Abd al-Majīd").⁶⁴ Al-Dānī does not transmit Muslim's comment.⁶⁵ It is equally possible that al-Dānī received from his direct informant, al-Ṣaqqālī, a *matn* that did not include Muslim's final remark or, alternatively, that al-Dānī excised this remark from al-Ṣaqqālī's *matn* because of its contextual irrelevance to the chapter heading, *Bāb Mā jā'a fī-man yalī amr ḥādhihi al-umma min wulāt al-'adl* (*A chapter on the upright rulers who will discharge the affairs of this community*).

60 Nu'aym ibn Ḥammād, *Kitāb al-Fitan*, ed. Samīr al-Zuhayrī, 2 vols. (Cairo: Maktabat al-Tawhīd, 1412/1991), 2: 684, no. 1931, on the authority of 'Abd al-Wahhāb ibn 'Abd al-Majīd → [Sa'īd ibn Iyās] al-Jurayrī → Abū Naḍra → Jābir ibn 'Abdallāh.

61 'Abd al-Bāqī, no. 2942 (119) = Ta'sīl, no. 3062.

62 Al-Dānī, *Sunan*, 3.6: 1148–53, no. 626.

63 Abū Dāwūd al-Sijistānī, *Sunan*, ed. 'Ādil ibn Muḥammad and 'Imād al-Dīn ibn 'Abbās, 8 vols. (Cairo: Dār al-Ta'sīl, 1436/2015), no. 4278; al-Ṭabarānī, *al-Mu'jam al-kabīr*, ed. Ḥamdī 'Abd al-Majīd al-Salafī, 25 vols. (Baghdad: Wizārat al-awqāf, n.d.), 24: 388–91.

64 'Abd al-Bāqī, no. 2911 (61) = Ta'sīl, no. 3023.

65 Al-Dānī, *Sunan*, 3.5: 963–4, no. 517.

Unlike the previous *matns*, no. 25 is easy to analyze. Al-Julūdī cites a tradition, according to which a host of seventy thousand “sons of Ishāq” will lay siege to a seacoast city. By their mere cry, “There is no god but Allah, Allah is the Greatest!” one of the city walls, facing the sea, will crumble. A second similar cry, and another wall will fall apart. After the third cry, the host will occupy the city, only to hear, shortly thereafter, that Antichrist has appeared.⁶⁶ In al-Mubārakfūrī's edition, al-Dānī's *matn* starts abruptly, “... facing the sea. They will cry for the second time etc.”⁶⁷ Since the missing part of the *matn* is present in the *Zāhiriyya* Ms., it is clear that it was omitted in the printed edition due to a typographical error.

With different degrees of certainty, I am inclined to think that, transmitting independently from al-Julūdī, al-Kisā'ī preserved Ibn Sufyān's original formulation in three out of four instances of textual disparity. The fourth instance is an error of the editor or the printer, which has nothing to do with al-Kisā'ī and al-Dānī.

4.1.2. Variant wording

At the level of wording, most of al-Kisā'ī's *matns* exhibit numerous small differences compared to al-Julūdī's *matns*. These differences may be summarized in the following five types:

Alternative words with comparable meanings, e.g. *alqānā/arfa'nā*; *'ayn/buḥayra*; *dhālika/dhāka*; *ghanā'im/maghānim*; *ḥabba/dharra*; *hayth'/ḥattā*; Ibn Ṣā'id/Ibn Ṣayyād; *urmū/arfa'ū*; *yālūṭu/yulīṭu*; *yaṣrifunī/yasuddunī*.

- Additional words or morphemes, e.g. Ø *aqtulu-hu/ḥattā aqtulahu*; *Banū Ishāq* Ø/*Banū Ishāq wa-Ismā'il*; *hādhā* Ø *alladhī/hādhā al-ḥadīth alladhī*; *al-Masīḥ* Ø/*al-Masīḥ al-dajjāl*; *qāṭalat?/a-qāṭalahu?*; *qulnā* Ø/*qulnā lahu*; Ø *naṣrānī/rajl naṣrānī*; *Allāh* Ø/*Allāh ta'ālā*; *wāḥidat^{an}* Ø/*wāḥidat^{an} aw wāḥid^{an}*.
- Alternative prepositions, e.g. *'alā/'an*.
- Alternative conjunctions, e.g. *thumma/fa-*; *wa-/aw*; *wa-/fa-*; *fa-/Ø*.
- Grammatical variants, e.g. *allatī/allātī*; *andhartukum/undhirukum*; *fa-yadkhulūnahā/fa-yadkhulūhā*; *ḥaddathtukum/uḥaddithukum*; *halumma/halummū*; *innahā/innahu*; *laqiya/laqiyat*; *qāla/qālat*; *qulnā/qālū*; *talī/yalīna*; *tuqātilūna/yuqātilūna*; *yaqūlu/yaqūlū*.

Some of these variants are errors. In no. 25, as he speaks about the seventy thousand soldiers who will lay siege on a seacoast city, al-Julūdī has the subjunctive form of the verb *fa-yadkhulūhā*, which is grammatically unfounded, whereas al-Kisā'ī cites the correct form, *fa-yadkulūnahā*. In no. 28, al-Kisā'ī has, *fa-alladhī yaqūlu*

⁶⁶ 'Abd al-Bāqī, 2920 = Ta'sīl, 3035.

⁶⁷ Al-Dānī, *Sunan*, 3.6: 1143–4, no. 623.

innahā al-jannat^u al-nār^u (“and that which [masc.] he [scil. Antichrist] pretends is Paradise is Hellfire”). To match the grammatical gender of the feminine predicate *nār* (“Hellfire”), the nominal subject *alladhī* (“that which [masc.]”) must be in the feminine as well. Al-Julūdī cites the correct variant, *allatī* (“that which [fem.]”). Such grammatical errors represent departures from Muslim’s original wording.

The same applies to specifying and clarifying additions. In no. 26, al-Kisā’ī has, *al-Masīḥ al-dajjāl* (Antichrist), against only *al-Masīḥ* (Christ) in al-Julūdī. Since the context is sufficient for the recipient of the tradition to understand that Antichrist is meant, al-Kisā’ī’s specification is secondary, whereas al-Julūdī’s transmission reflects Muslim’s original *lectio difficilior*. In al-Kisā’ī’s variant of the same tradition, Antichrist states with regard to Mecca and Medina, *kullamā aradtu an adkhula wāḥidat^{an} minhumā* (“whenever I resolve to enter one [fem.] of them”), whereas al-Julūdī has, *wāḥidat^{an}—aw wāḥid^{an}—minhumā* (“one [fem.]—or one [masc.]—of them”). Al-Julūdī’s comment signals the existence of an alternative reading, which, though grammatically possible, may be questionable because of the masculine *wāḥid* referring to Mecca and Medina, which are feminine. *Wāḥid* is a clear *lectio difficilior*, which predates al-Kisā’ī’s feminine form and goes back to Muslim’s original transmission. It seems that, in this case, both al-Kisā’ī and al-Julūdī emended the original, but only al-Julūdī admitted the emendation, in a not altogether straightforward way.

An outstanding emendation is al-Kisā’ī’s seemingly unremarkable addition of *ta’ālā* (“the Most High”) after the mention of Allah at the end of no. 21. The tradition describes an eschatological battle between Muslims and Byzantines, which will end with the fall of Constantinople. As the Muslims divide the spoils of war, their swords hung on olive trees, the word will spread that Antichrist has appeared in Syria. The host will hasten back to Syria, where it will ready itself to fight Antichrist. Amidst these preparations, ‘Īsā ibn Maryam will descend from heaven. “He [scil., ‘Īsā] will lead them—the tradition goes on—and, upon seeing him, God’s enemy will melt as salt melts in water, so that if he [scil., ‘Īsā] left him [scil., Antichrist], he will melt until he perishes. But Allah, the Most High, will kill him [scil., Antichrist] by his hand (*fa-yaqtuluhu Allāh ta’ālā bi-yadihi*) and show them his blood on his spear.”

The only difference between al-Kisā’ī⁶⁸ and al-Julūdī⁶⁹ is the presence of the glorification formula of Allah, *ta’ālā* (“the Most High”), in the former variant and its absence in the latter. This difference would have been negligent, were it not for the theologically ambiguous grammar of the clause in which it appears. “Allah will kill him by his hand” may refer to either Allah (that is, “Allah will kill him by His own hand”) or to ‘Īsā ibn Maryam (that is, “Allah will kill him by ‘Īsā’s hand”). The

68 Al-Dānī, *Sunan*, 3.6: 1115, no. 598.

69 ‘Abd al-Bāqī, no. 2897 (34) = Ta’šīl, no. 3008.

former reading is blatantly anthropomorphic, which is, however, its lesser problem. By implying that Jesus Christ is God, it goes against the grain of Muslim theology, according to which Jesus does not partake of divine qualities, and any statement to the contrary amounts to *shirk*, that is, the sin of associating with God other objects of devotion. In order to prevent such a reading, al-Kisā'ī added the verb *ta'ālā* ("the Most High") after the word "Allah." Frequently used in the Qur'ān in expressions, such as *Allāh ta'ālā 'ammā yushrikūn* ("Allah is high exalted above that they associate"),⁷⁰ this verb evokes the notion of God's oneness and bareness of associates. By stating *Allāh ta'ālā*, al-Kisā'ī averted possible interpretations that Jesus Christ is God as well as an anthropomorphic conception of divinity. We may conclude that al-Kisā'ī's variant is a theological disambiguation of Ibn Sufyān's transmission. Admittedly, the verb *ta'ālā* may have been introduced in the *matn* by either al-Ṣaqqālī or al-Dānī. This minor issue is immaterial to our more important conclusion: al-Julūdī's transmission, which does not include the verb *ta'ālā*, represents Muslim's original formulation.

In no. 26, to mention another example, we encounter a variant, which may be the result of secondary rhetorical embellishment. In al-Kisā'ī's transmission, the Prophet exclaims twice, *hādhihi Ṭaybar* ("This is Ṭayba!" [meaning Medina]). In al-Julūdī's transmission, the exclamation is repeated three times. In mythic narratives, such as no. 26, the tripartite repetition of acts or statements is a widespread rhetorical figure with mnemonic overtones. It may be thought that Muslim's original version included only two repetitions of the Prophet's exclamation, which al-Julūdī increased to three for rhetorical effect and easier memorization.

Our comparison of al-Kisā'ī's traditions on the authority of Ibrāhīm ibn Sufyān → Muslim with al-Julūdī's corresponding material suggests that al-Kisā'ī and al-Julūdī transmitted Muslim's traditions independently from one another. This impression is strengthened by the degree of uniqueness of al-Kisā'ī's variants, by which I mean the absence of similar variants in the manuscripts used for the editions of 'Abd al-Bāqī and Dār al-Ta'ṣīl. Formulations in al-Kisā'ī's *matns* differ from al-Julūdī's formulations in sixty-nine instances, of which forty-eight instances, that is, 69.5% of all variants, are unique to al-Kisā'ī. Moreover, al-Kisā'ī has eight unique *isnād* variants. Given that these differences in al-Kisā'ī's *isnāds* and *matns* are distributed among thirty-five of the thirty-six traditions included in al-Dānī's *Sunan*, it is clear that al-Kisā'ī knew variants of Muslim's traditions that, in many of their *isnāds* and *matns*, departed considerably from al-Julūdī's narration of the *Ṣaḥīḥ*. Thus, al-Hakim al-Naysābūrī's contention that al-Kisā'ī copied al-Julūdī's records with the *Ṣaḥīḥ* seems unfounded with regard to the present body of traditions.

70 Q. 7:190; 10:18; 16:1, 3; 23:92; 27:63; 28:68; 30:40; 39:67. I used A.J. Arberry's translation of the expression.

5. Conclusion

In the present study, I examined an unprecedented set of thirty-six apocalyptic traditions transmitted by Muḥammad ibn Ibrāhīm al-Kisā'ī on the authority of Ibrāhīm ibn Sufyān → Muslim ibn al-Ḥajjāj al-Naysābūrī. For the first time, we encounter texts from Ibn Sufyān's transmission of Muslim's *Ṣaḥīḥ* that pass through an *isnād* other than al-Julūdī → Ibn Sufyān. The collation with al-Julūdī's version of the *Ṣaḥīḥ*, bears a clear witness to the uniqueness of al-Kisā'ī's material. On the one hand, the chains and texts of al-Kisā'ī and al-Julūdī agree in a manner that indicates that they emanate from a single source; on the other hand, they differ to an extent that signals two independent paths of transmission from Ibn Sufyān. Considered individually, many differences may seem to represent copyist variants and errors that are insufficient to argue the independence of al-Kisā'ī's transmission from that of al-Julūdī. Taken together, these differences are of a quantity, distribution, and substance that decisively militate against al-Ḥākim al-Naysābūrī's claim that, after losing his original record with the *Ṣaḥīḥ*, al-Kisā'ī copied al-Julūdī's version. If this were the case, we would have observed a far greater degree of agreement with only minor mismatches, as between the manuscripts with al-Julūdī's transmission of the *Ṣaḥīḥ*.

In most instances of *isnād* difference, al-Kisā'ī's chains would seem to be earlier than al-Julūdī's chains. Al-Julūdī's *isnāds* on the authority of Ibn Sufyān include elements of improvement, such as mending an interruption or adding parallel transmissions to originally single-strand chains. Attested in four out of thirty-six traditions, al-Julūdī's perfection of Muslim's *isnāds* accompanied the elevation of the *Ṣaḥīḥ* to canonical status in Naysābūr during the fourth/ninth century.⁷¹ The *matn* differences reflect a process of textual redaction of Muslim's traditions in the course of their early transmission. On three occasions, al-Kisā'ī's *matn* variants appear to have been originally shorter than al-Julūdī's corresponding *matns*. Al-Julūdī expanded one of these *matns* because he mixed it with the next tradition; in two other *matns*, he inserted prosopographical notes of different lengths. Once, al-Kisā'ī added to the *matn* an ostensibly insignificant textual detail in order to preclude a theologically perilous misinterpretation of the wording. On balance, al-Kisā'ī appears to have the more archaic transmissions, which stand closer to Muslim's original *isnāds* and *matn* formulations.

Did al-Dānī excerpt al-Kisā'ī's corpus of traditions from a complete version of Muslim's *Ṣaḥīḥ* that he got from al-Ṣaqqālī in Qayrawān in 397/1006–7? The biographical sources do not record al-Dānī as a transmitter of the *Ṣaḥīḥ*, and he never identifies the traditions he heard from al-Ṣaqqālī as part of this work. However, James Robson was able to discover a manuscript in which 'Abdallāh ibn Muḥammad al-Ḥajrī (Almeria, Murcia, Ceuta; 505–91/1112–95) cites the *isnād* of what, he asserts,

71 About the early period of canonization of the *ḥadīth* collections of Muslim and al-Bukhārī, see Brown, *Canonization*, 99–206.

is al-Dānī's transmission of the *Ṣaḥīḥ* on the authority of al-Ṣaqaḷī.⁷² Al-Ḥajrī's report is one of a kind. Since he does not provide details about the contents of al-Dānī's version, it is not to be excluded that al-Ḥajrī knew only the *isnād* without the text of the collection.

One must note that al-Dānī transmits only thirty-six apocalyptic traditions on the authority of al-Ṣaqaḷī → al-Kisā'ī → Ibn Sufyān → Muslim, whereas Muslim's *Kitāb al-Fitan*, in al-Julūdī's version, comprises seventy-five *uṣūl* and ninety-one *mutābi'āt*, according to 'Abd al-Bāqī, and eighty-four *uṣūl* and ninety-seven *mutābi'āt*, according to Dār al-Ta'ṣīl.⁷³ Al-Dānī was familiar with other traditions included in Muslim's *Kitāb al-Fitan*, but he cites them based on *isnāds* that do not pass through Muslim. Al-Dānī's use of alternative chains allows for the possibility that al-Ṣaqaḷī transmitted to him the thirty-six apocalyptic traditions not as part of Muslim's *Ṣaḥīḥ*. However, it may equally signal al-Ṣaqaḷī's selective citation from the *Ṣaḥīḥ*, which, in his lifetime, was not yet considered a textually closed canonical collection.

It will be recalled that, according to al-Ḥākim al-Naysābūrī, al-Kisā'ī was able to recover a part of his lost transmission of the *Ṣaḥīḥ*, which he refused to show to al-Ḥākim's critical eye. It stands to reason that al-Kisā'ī's reluctance was the result of his realization that this was an incomplete and likely disordered set of traditions, which would elicit al-Ḥākim's criticism. Al-Kisā'ī, nevertheless, may have passed on his partial record from the *Ṣaḥīḥ* to al-Ṣaqaḷī, who, in his turn, transmitted it to al-Dānī. Granting that al-Dānī's thirty-six traditions reflect the entire content of al-Kisā'ī's *juz'*, it would have included only about a fifth of Muslim's *Kitāb al-Fitan*.

The results of the present study are based on a limited set of traditions and need to be checked against evidence from other surviving transmissions of the *Ṣaḥīḥ*. A promising avenue of research would be to compare Ibn Sufyān's transmission on the authority of Muslim with several hundred traditions passing through Ibn Māhān → Aḥmad ibn Muḥammad ibn al-Ashqar → Aḥmad ibn 'Alī al-Qalānīsī → Muslim, which are preserved in Ibn Ḥazm's (Cordoba; 384–456/994–1064) *al-Muḥallā bi-l-āthār*. Presently considered as lost, al-Qalānīsī's (Naysābūr; b. c. 245/859?, d. after 300/913?) transmission will afford us a glimpse into the earliest period of collection of Muslim's *ḥadīth* corpus.⁷⁴

⁷² Robson, "Transmission," 56.

⁷³ While enumerating the number of *uṣūl* in the edition of Dār al-Ta'ṣīl, I counted as a single tradition five instances in which Dār al-Ta'ṣīl introduces, inexplicably, a double numbering of a single *aṣl* (e.g. 3002, 3003). If we count each of these traditions as two, the number of *uṣūl* in Dār al-Ta'ṣīl will increase to eighty-nine.

⁷⁴ A comparison between the transmissions of al-Qalānīsī (widely known as the transmission of Ibn Māhān) and Ibrāhīm ibn Sufyān has been done in an unpublished MA thesis by Muṣaddiq al-Dūrī (*Riwāyat Ṣaḥīḥ Muslim min Tariq Ibn Māhān muqāranatan bi-riwāyat Ibn Sufyān*, MA Thesis, Tikrit: Tikrit University, 1432/2010). For his study, al-Dūrī used descriptions of the differences, found in later works, such as al-Jayyānī's *Taqyīd al-muḥmal* and al-Qāḍī 'Iyād's *Ikmāl al-Mu'lim*.

Table 1. The transmissions of al-Kisā'ī and al-Julūdī on the authority of Ibrāhīm ibn Sufyān compared

No.	Al-Danī, Sunan = al-Kisā'ī	Muslim, Ṣaḥīḥ, 'Abd al-Bāqī/Dār al-Ta'ṣīl = al-Julūdī	Degree of correspondence (the points of difference are marked in boldface)
1	1.1: 180–1, no. 2	No. 2891 (23)/No. 3000.1	<p>Al-Kisā'ī cites the <i>isnād</i> Muslim → Abū Bakr ibn Abī Shayba → Wakī' → Sufyān → al-A'mash → Shaqīq → Ḥudhayfa. Al-Julūdī cites Muslim → (1) Uthmān ibn Abī Shayba and (2) Ishāq ibn Rāḥwayh → Jarīr → al-A'mash Shaqīq → Ḥudhayfa.</p> <p>Al-Kisā'ī's <i>matn</i> tells us how the Prophet stood in a certain station and foretold all that was going to happen in that place until Judgment day. The <i>matn</i> terminates with Ḥudhayfa's statement that some people memorized the Prophet's words while others forgot them. In al-Julūdī's <i>matn</i>, Ḥudhayfa goes on to say that, even though he forgot some of the Prophet's predictions, he recalls them as soon as they materialize as specific events.</p> <p>Al-Kisā'ī's variant is unique.</p>
2	1.1: 191–2, no. 7	No. 2890 (20)/No. 2999	<p>In the <i>isnād</i>, al-Kisā'ī has, <i>ḥaddathanā Abū Bakr ibn Abī Shayba qāla: Ḥaddathanā 'Abdallāh ibn Numayr—qāla Muslim: wa-ḥaddathanā Ibn Numayr—wa-al-lafẓ lahu—qāla: Ḥaddathanā abī qāla: Ḥaddathanā 'Uthmān ibn Ḥakīm qāla: Akhbaranī 'Āmir ibn Sa'd.</i></p> <p>'Abd al-Bāqī does not have the four instances of <i>qāla</i>, but they are present in Ta'ṣīl.</p> <p>Al-Kisā'ī specifies <i>qāla Muslim</i> before the auxiliary <i>isnād</i>.</p> <p>Al-Kisā'ī's variant is unique.</p> <p>In the <i>matn</i>:</p> <p>- al-Kisā'ī has, <i>thumma inṣarafa</i>. Al-Julūdī ('Abd al-Bāqī + Ta'ṣīl) has, <i>thumma inṣarafa ilaynā</i>.</p> <p>Al-Kisā'ī's variant is unique.</p> <p>- al-Kisā'ī has, <i>wa-sa'altu rabbi 'azza wa-jalla</i>. Al-Julūdī ('Abd al-Bāqī + Ta'ṣīl) has, <i>fa-sa'altuhu</i>.</p> <p>The Ibn Khayr and Köprülü manuscripts, which were consulted by the Ta'ṣīl's editors, share al-Kisā'ī's wording.</p>

3	1.1: 223, no. 23	No. 2908 (56)/No. 3020.1	<p>The <i>isnād</i> and the <i>matn</i> are identical, including Muslim's concluding comment about a specificity of a transmitter's expression.</p> <p>At the very end of the tradition, al-Kisā'ī omits the word "ibn" before Abān, which is an error unique of al-Kisā'ī's variant.</p>
4	1.1: 243, no. 40	No. 2886 (12)/No. 2993.1	<p>In the <i>isnād</i>:</p> <ul style="list-style-type: none"> - al-Kisā'ī has, <i>Ishāq ibn Maṣṣūr qāla: Ḥaddathanā Abū Dāwūd al-Ṭayālīsī qāla</i>. 'Abd al-Bāqī does not have the two instances of <i>qāla</i>, but they are present in Ta'ṣīl. - al-Kisā'ī has, Muslim → Ishāq ibn Maṣṣūr al-Kawsaj → Abū Dāwūd al-Ṭayālīsī → Ibrāhīm ibn Sa'd → his father, Sa'd ibn Ibrāhīm ibn 'Abd al-Raḥmān (b. 55/674–5; d. 127/744–5) → Ø → Abū Hurayra (d. 57–9/678–80). Al-Julūdī has Abū Salama ibn 'Abd al-Raḥmān (d. 94/712–13 or 104/722–3) between Sa'd ibn Ibrāhīm and Abū Hurayra. This is a sign of mending (<i>wasf</i>) of an originally interrupted <i>isnād</i> in which Sa'd ibn Ibrāhīm cannot have met Abū Hurayra due to their age difference. <p>Al-Kisā'ī's variant is unique.</p> <p>The <i>matns</i> are identical.</p>
5	1.1: 248–9, no. 45	No. 2905 (50)/No. 3016.5	<p>The <i>isnāds</i> are identical.</p> <p>In the <i>matn</i>, al-Kisā'ī has <i>awmā</i>, whereas al-Julūdī has <i>awmā'a</i>. <i>Awma</i> is also present in the Princeton manuscript, which was consulted by Ta'ṣīl.</p> <p>The <i>matns</i> are otherwise identical, including Muslim's concluding comment about a specificity of a transmitter's expression.</p>
6	2.3: 526–7, no. 220	No. 2908 (55)/No. 3020	<p>In the <i>isnād</i>, al-Kisā'ī has <i>ḥaddathanā Ibn Abī 'Umar al-Makkī qāla: Ḥaddathanā Marwān</i>. 'Abd al-Bāqī does not have <i>qāla</i>, but it is present in Ta'ṣīl.</p> <p>The <i>matns</i> are identical.</p>

7	2.3: 564–5, no. 250	No. 2894 (31)/No. 3005.3	<p>In the <i>isnād</i>, al-Kisā'ī and Ta'ṣīl have, <i>ḥaddathanā Sahl ibn 'Uthmān qāla: Akhbaranā 'Uqba ibn Khālīd</i>. 'Abd al-Bāqī and the Ibn Khayr manuscript, which was consulted by Ta'ṣīl, have, <i>ḥaddathanā Sahl ibn 'Uthmān ḥaddathanā 'Uqba ibn Khālīd</i>.</p> <p>In the <i>matn</i>, al-Kisā'ī has, <i>an yaḥsira 'alā jabal^m min dhahab</i>, whereas al-Julūdī has, <i>an yaḥsira 'an jabal^m min dhahab</i>.</p> <p>Al-Kisā'ī's variant, which may be an error, is unique.</p>
8	2.3: 687, no. 323	No. 2904 (44)/No. 3015	<p>In the <i>isnād</i>, al-Kisā'ī has <i>ḥaddathanā Qutayba ibn Sa'īd qāla: Ḥaddathanā Ya'qūb</i>. 'Abd al-Bāqī does not have <i>qāla</i>, but it is present in Ta'ṣīl.</p> <p>The <i>matn</i> is identical, including Muslim's specification about the name of Ya'qūb (<i>ya nī Ibn 'Abd al-Raḥmān</i>).</p>
9	2.4: 761–2, no. 374	No. 2951 (135)/No. 3071.4	<p>In the <i>isnād</i>, al-Dānī has, <i>wa-ḥaddathanā Abū Ghassān al-Misma'ī qāla: Ḥaddathanā Mu'tamir</i>. 'Abd al-Bāqī does not have <i>qāla</i>, but it is present in Ta'ṣīl.</p> <p>The <i>matns</i> are identical.</p>
10	2.4: 762–3, no. 375	No. 2953 (138)/No. 3073.1	<p>In the <i>isnād</i>, al-Kisā'ī has, <i>akhbaranā Hajjāj ibn al-Shā'ir qāla: ḥaddathanā Sulaymān ibn Ḥarb</i>. 'Abd al-Bāqī has <i>wa-ḥaddathanī Hajjāj ibn al-Shā'ir: Ḥaddathanā Sulaymān ibn Ḥarb</i>. Ta'ṣīl shares with al-Kisā'ī the use of <i>qāla</i>, but does not share with him the use of <i>akhbaranā</i>, which is unique of al-Kisā'ī's variant.</p> <p>In the <i>matn</i>:</p> <p>- al-Kisā'ī (and the Princeton manuscript, consulted by Ta'ṣīl) has, <i>matā Ø al-sā'a</i>. Al-Julūdī has, <i>matā taqūmu al-sā'a</i>.</p> <p>- al-Kisā'ī has, <i>fa-sakata rasūl Allāh</i>, against, <i>qāla: fa-sakata rasūl Allāh</i>, in al-Julūdī.</p> <p>Al-Kisā'ī's variant is unique.</p> <p>- al-Kisā'ī has, <i>wa-dhālika al-ghulām</i>, whereas al-Julūdī has <i>dhālika</i>.</p> <p>Al-Kisā'ī's variant is unique.</p>

11	2.4: 808, no. 410	No. 2949 (131)/No. 3069	In the <i>isnād</i> , al-Kisā'ī has, <i>ḥaddathanā Zuhayr ibn Ḥarḥ qāla: Ḥaddathanā 'Abd al-Raḥmān—ya 'nī Ibn al-Mahdī—qāla: Ḥaddathanā Shu'ba</i> . 'Abd al-Bāqī does not have <i>qāla</i> , but it is present in Ta'ṣīl. The <i>matns</i> are identical.
12	2.4: 830–1, no. 426	No. 2907 (52)/No. 3018	In the <i>isnād</i> , al-Dānī has, <i>ḥaddathanā Khālīd ibn al-Hārith qāla: Ḥaddathanā 'Abd al-Ḥamīd ibn Ja'far</i> . 'Abd al-Bāqī does not have <i>qāla</i> , but it is present in Ta'ṣīl. In the <i>matn</i> : - Al-Kisā'ī and Ta'ṣīl have Q. 9:33 abridged, whereas 'Abd al-Bāqī has it in full. - Al-Kisā'ī (and the Ibn Khayr and Köprülü manuscripts, which were consulted by Ta'ṣīl) has <i>anna dhālika tāmm^m</i> ; al-Julūdī has, <i>anna dhālika tāmm^m</i> . - Al-Kisā'ī (and the Köprülü manuscript, which was consulted by Ta'ṣīl) has <i>tatawaffā kull^a man</i> . Al-Julūdī has, <i>fa-tawaffā kull^a man</i> . The grammar suggests that al-Kisā'ī's variant is correct. On the other hand, <i>fa-tawaffā</i> may be a shortened variant of <i>fa-tatawaffā</i> , in which case it could be the earlier <i>lectio difficilior</i> .
13	2.4: 870, no. 448	No. 2922 (82)/No. 3037	In the <i>isnād</i> , al-Kisā'ī has, <i>ḥaddathanā Qutayba ibn Sa'īd qāla: Ḥaddathanā Ya'qūb</i> . 'Abd al-Bāqī does not have <i>qāla</i> , but it is present in Ta'ṣīl. In the <i>matn</i> , al-Kisā'ī has, <i>fa-yaqūlu al-ḥajar wa-al-shajar</i> against <i>aw al-shajar^a</i> in al-Julūdī. <u>Al-Kisā'ī's variant is unique.</u>
14	2.4: 871–2, no. 450	No. 2912 (66)/No. 3024.4	In the <i>isnād</i> , al-Kisā'ī has, <i>ḥaddathanā Abū Kurayb qāla: Ḥaddathanā Wāḳī' wa-Abū Usāma</i> . 'Abd al-Bāqī does not have <i>qāla</i> , but it is present in Ta'ṣīl. The <i>matns</i> are identical.

15	2.4: 889, no. 458	No. 2891 (24)/No. 3000.3	<p>In the <i>isnād</i>, al-Julūdī has a first part, <i>wa-ḥaddathanā Muḥammad ibn Bashshār qāla: Ḥaddathanā Muḥammad ibn Jaʿfar [Chundar] qāla: Ḥaddathanā Shuʿba</i>, which is not present in al-Kisāʾī. The verb <i>qāla</i> is absent in ʿAbd al-Bāqī.</p> <p>Al-Kisāʾī's variant is <u>unique</u>.</p> <p>In the second part of the <i>isnād</i>, which is present in both collections, al-Kisāʾī has, <i>ḥaddathanā-nī Abū Bakr ibn Nāfiʿ qāla: Ḥaddathanā Ghundar qāla: Ḥaddathanā Shuʿba</i>. ʿAbd al-Bāqī does not have either instance of <i>qāla</i>, but Taʾṣīl has both of them.</p> <p>In the <i>matn</i>, al-Dānī's manuscript has, <i>ilā yawm al-qiyāma</i>, which the editor of al-Dānī's <i>Sunan</i> emended to <i>ilā an taqūm al-sāʾa</i>, according to a marginal note in the manuscript and ʿAbd al-Bāqī. The Escorial manuscript, which was consulted by Taʾṣīl, has <i>ilā yawm al-qiyāma aw ilā an taqūm al-sāʾa</i>.</p>
16	2.4: 895–6, no. 463	No. 2909 (58)/No. 3021.1	<p>In the <i>isnād</i>, al-Kisāʾī has, <i>Ḥaddathanā-nī Ḥarmala ibn Yahyā qāla: Akhbaranī Ibn Wahb qāla: Akhbaranī Yūnus</i>.</p> <p>ʿAbd al-Bāqī has <i>wa-ḥaddathanī Ḥarmala ibn Yahyā</i> ϕ: <i>Akhbaranī Ibn Wahb</i> ϕ: <i>Akhbaranī Yūnus</i>.</p> <p>Against ʿAbd al-Bāqī, Taʾṣīl shares with al-Kisāʾī the use of <i>qāla</i> and the absence of <i>wa-</i> at the <i>isnād</i>'s beginning.</p> <p><i>Akhbaranī Ibn Wahb</i> is unique of al-Kisāʾī's variant.</p> <p>The <i>matns</i> are identical.</p>
17	2.4: 935, no. 496	No. 2894 (29)/No. 3005	<p>In the <i>isnād</i>, al-Kisāʾī and Taʾṣīl have <i>ḥaddathanā Qutayba ibn Saʿīd qāla: Ḥaddathanā Yaʿqūb ϕ ibn ʿAbd al-Rahmān al-Qārī</i>.</p> <p>ʿAbd al-Bāqī has <i>ḥaddathanā Qutayba ibn Saʿīd ϕ: Ḥaddathanā Yaʿqūb—yaʿnī ibn ʿAbd al-Rahmān al-Qārī</i>.</p> <p>Against ʿAbd al-Bāqī, Taʾṣīl shares with al-Kisāʾī the use of <i>qāla</i>. Against al-Kisāʾī, Taʾṣīl shares with ʿAbd al-Bāqī the use of <i>yaʿnī</i>. <i>Yaʿnī</i> is absent in the Kōprülü manuscript, which was consulted by Taʾṣīl.</p> <p>Al-Kisāʾī's version is a secondary emendation that transformed Muslim's comment <i>yaʿnī ibn ʿAbd al-Rahmān al-Qārī</i> into a part of the <i>isnād</i>.</p> <p>The <i>matns</i> are identical.</p>

18	3.5: 963–4, no. 517	No. 2911 (61)/No. 3023	<p>In the <i>isnād</i>, Ta' ṣīl has <i>ḥaddathanā Muḥammad ibn Bashshār al- 'Abdī qāla: Ḥaddathanā 'Abd al-Kabīr ibn 'Abd al-Majīd Abū Bakr al-Ḥanaṭī qāla: Ḥaddathanā 'Abd al-Ḥamīd ibn Ja'far</i>.</p> <p>The verb <i>qāla</i> is not present in al-Kisā'ī and 'Abd al-Bāqī. This absence is exceptional for al-Kisā'ī. Ta' ṣīl has both instances of <i>qāla</i>.</p> <p>At the <i>matn</i>'s end, 'Abd al-Bāqī and Ta' ṣīl have Muslim's comment about Muḥammad ibn Bashshār's informant, 'Abd al-Kabīr ibn 'Abd al-Majīd, <i>hum arba'at^m ikhwat^m</i>. <i>Sharīk wa- 'Ubayd Allāh wa- 'Umayr wa- 'Abd al-Kabīr banū 'Abd al-Majīd</i>. Al-Kisā'ī does not have this comment, which is unique of his variant.</p>
19	3.5: 984, no. 526	No. 2947 (129)/No. 3067.1	<p>In the <i>isnād</i>, al-Kisā'ī has, <i>ḥaddathanā Umayya ibn Bisṭām al- 'Ayshī qāla: Ḥaddathanā Yazīd ibn Zuray' Ø: Ḥaddathanā Shu'ba</i>.</p> <p>'Abd al-Bāqī has, <i>ḥaddathanā Umayya ibn Bisṭām al- 'Ayshī Ø: Ḥaddathanā Yazīd ibn Zuray' Ø: Ḥaddathanā Shu'ba</i>.</p> <p>Ta' ṣīl has, <i>ḥaddathanā Umayya ibn Bisṭām al- 'Ayshī qāla: Ḥaddathanā Yazīd ibn Zuray' qāla: Ḥaddathanā Shu'ba</i>. Similarly to no. 18, Ta' ṣīl has an additional <i>qāla</i>, which is not present in al-Kisā'ī.</p> <p>In the <i>matn</i>, al-Kisā'ī (and the Escorial and the Princeton manuscripts, which were consulted by Ta' ṣīl) has, <i>bādirū bi-al- 'amāl sit^m</i> against, <i>bādirū bi-al- 'amāl sit^m</i> in al-Julūdī.</p>
20	3.5: 1081, no. 592	No. 2883 (6)/No. 2989.	<p>The <i>isnāds</i> and the <i>matns</i> are identical across all editions.</p>

21	3.6: 1114–5, no. 598	No. 2897 (34)/No. 3008	<p>In the <i>isnād</i>, al-Dānī has, <i>ḥaddathān-ī Zuhayr ibn Ḥarb qāla: Ḥaddathanā Mu‘allā ibn Mansūr qāla: Ḥaddathanā Sulaymān ibn Bilāl qāla: Ḥaddathanā Suhayl</i>. ‘Abd al-Bāqī does not have the three instances of <i>qāla</i>, but they are present in Ta’ šīl.</p> <p>In the <i>matn</i>:</p> <ul style="list-style-type: none"> - al-Kisā’ī has, <i>fa-tuqātilūnahum</i> against <i>fa-yuqātilūnahum</i> in al-Julūdī. Al-Kisā’ī’s variant is unique. - al-Kisā’ī has, <i>yu‘iddūna al-qitāl</i>, which the editor of al-Dānī’s <i>Sunan</i> emended to <i>yu‘iddūna li-al-qitāl</i>, according to ‘Abd al-Bāqī. Al-Kisā’ī’s variant is unique. - al-Kisā’ī has, <i>yaqtuluhu Allāh ta‘ālā</i>, whereas al-Julūdī does not have <i>ta‘ālā</i>. Al-Kisā’ī’s variant is a unique exegetical gloss.
22	3.6: 1117–18, no. 601	No. 2898 (35)/No. 3009	<p>In the <i>isnād</i>, al-Kisā’ī has, <i>ḥaddathanā ‘Abd al-Malik ibn Shu‘ayb ibn al-Layth qāla: Ḥaddathan-ī ‘Abdallāh ibn Wahb qāla: Akhbaranī al-Layth ibn Sa‘d qāla: Ḥaddathanī Mūsā ibn ‘Alī</i>. ‘Abd al-Bāqī does not have the three instances of <i>qāla</i>, but they are present in Ta’ šīl.</p> <p>The <i>matns</i> are identical.</p>
23	3.6: 1118–19, no. 602	No. 2896 (33)/No. 3007	<p>In the <i>isnād</i>, al-Kisā’ī has, <i>ḥaddathanā ‘Ubayd ibn Ya‘ish wa-Ishāq ibn Ibrāhīm—wa-al-lafẓ li-‘Ubayd—qāla: Ḥaddathanā Yahyā ibn Ādam ibn Sulaymān mawlā Khālīd ibn Khālīd qāla: Ḥaddathanā Zuhayr</i>.</p> <p>Al-Julūdī has <i>ḥaddathanā ‘Ubayd ibn Ya‘ish wa-Ishāq ibn Ibrāhīm—wa-al-lafẓ li-‘Ubayd—qāla: Ḥaddathanā Yahyā ibn Ādam ibn Sulaymān mawlā Khālīd ibn Khālīd</i> Ø. <i>Ḥaddathanā Zuhayr</i>.</p> <p>Against ‘Abd al-Bāqī, Ta’ šīl shares with al-Kisā’ī the use of the first <i>qāla</i> in singular, which suggests that it was Muslim’s original expression. The dual form <i>qālā</i> is present in the Köprülü manuscript, which was consulted by Ta’ šīl. Al-Kisā’ī and Ta’ šīl have the second <i>qāla</i>, which is absent in ‘Abd al-Bāqī.</p> <p>The <i>matns</i> are identical.</p>

24	3.6: 1120, no. 604	No. 2913 (67)/No. 3025	<p>In the <i>isnād</i>, al-Kisā'ī has, <i>ḥaddathanā Zuhayr ibn Ḥarb</i> Ø <i>qāla</i>: <i>Ḥaddathanā Ismā'īl ibn Ibrāhīm</i>. Al-Julūdī ('Abd al-Bāqī + Ta'ṣīl) has, <i>ḥaddathanā Zuhayr ibn Ḥarb wa-'Alī ibn Ḥujr—wa-al-lafẓ li-Zuhayr—qāla</i>: <i>Ḥaddathanā Ismā'īl ibn Ibrāhīm</i>. <u>Al-Kisā'ī's variant is unique.</u></p> <p>In the <i>matn</i>:</p> <ul style="list-style-type: none"> - In two places, al-Kisā'ī has, <i>min ayna dhālika</i>, against, <i>min ayna dhāka</i>, in al-Julūdī. <u>Al-Kisā'ī's variant is unique.</u> - al-Kisā'ī (and the Ibn Khayr manuscript, which was consulted by Ta'ṣīl) has <i>al-'ajam yamna 'ūna dhālika</i>, against, <i>al-'ajam yamna 'ūna dhāka</i>, in al-Julūdī. - al-Kisā'ī does not include the concluding part of the <i>ḥadīth</i>, <i>thumma sakata hunayya^{em} thumma qāla</i>: <i>Qāla rasūl Allāh (ṣ)</i>: <i>Yakūnu fī ākhiri^{em} ummatī khalīfa^{em} yaḥiḥi al-māl ḥaṭhy^{em} lā ya 'udduhu 'adaḍ^{em}</i>. <i>Qāla</i>: <i>Qultu li-Abī Naḍra wa-Abī al-'Alā</i>: <i>A-tarayāni annahu 'Umar ibn 'Abd al-'Azīz? Fa-qāla</i>: <i>Lā</i>. <u>Al-Kisā'ī's variant is unique.</u>
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25	3.6: 1143–4, no. 623	No. 2920/No. 3035	<p>In the <i>isnād</i>, al-Kisā'ī has, <i>ḥaddathanā Qutayba ibn Sa'ād qāla: Ḥaddathanā 'Abd al-'Azīz</i>. 'Abd al-Bāqī does not have <i>qāla</i>, but it is present in Ta'šīl.</p> <p>In the <i>matn</i>:</p> <p>- al-Kisā'ī has, <i>sab'ūna alḥan min banī Ishāq wa-ismū ṭl</i>. Al-Julūdī ('Abd al-Bāqī + Ta'šīl) has, <i>sab'ūna alḥan min banī Ishāq</i> ∅.</p> <p><u>Al-Kisā'ī's variant is unique.</u></p> <p>- al-Kisā'ī and Ta'šīl have, <i>thumma yaqūlu al-thānīyat^a</i>, against, <i>thumma yaqūlū al-thānīyat^a</i>, in 'Abd al-Bāqī. Neither variant fits well with the preceding part of the tradition. In 'Abd al-Bāqī's variant, the subjunctive form of the verb is irregular; in al-Kisā'ī and Ta'šīl, the singular form of the verb is unusual, given the plural grammatical subject. The expected form of the verb is <i>*yaqūlūna</i>. In the manuscript with al-Dānī's <i>Sunan</i>, the adverb <i>al-thānīyat^a</i> was added to al-Kisā'ī's text in a marginal note by a later hand.</p> <p>- al-Kisā'ī and Ta'šīl have, <i>thumma yaqūlu al-thālithat^a</i>, against, <i>thumma yaqūlū al-thālithat^a</i>, in 'Abd al-Bāqī.</p> <p>- al-Kisā'ī has the grammatically correct <i>fa-yadkhulūnahā</i>, whereas al-Julūdī has the subjunctive <i>fa-yadkhulūhā</i>, which is grammatically unfounded. The Köprülü and the Ibn Khayr manuscripts, which were consulted by Ta'šīl, have <i>fa-yadkhulūnahā</i>.</p> <p>- al-Kisā'ī does not have the subjunctive <i>fa-yaghnāmū</i>, which is present in al-Julūdī. The Köprülü and the Ibn Khayr manuscripts, which were consulted by Ta'šīl, have <i>fa-yaghnāmūna</i>.</p> <p>The absence of <i>fa-yaghnāmū</i> is unique to al-Kisā'ī's variant.</p> <p>- al-Kisā'ī has <i>al-ghanā'im</i> against <i>al-maghānim</i> in al-Julūdī.</p> <p><u>Al-Kisā'ī's variant is unique.</u></p>
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26	3.6: 1148–53, no. 626	No. 2942 (119)/No. 3062	<p>In the <i>isnād</i>, al-Kisā'ī has, <i>ḥaddathanā 'Abd al-Wārith ibn 'Abd al-Ṣamad ibn 'Abd al-Wārith qāla</i> Ø: <i>Ḥaddathanī abī 'an jaddī 'an al-Ḥusayn ibn Dhakwān qāla: Ḥaddathanā Ibn Burayda qāla: Ḥaddathanā-nī 'Amir ibn Sharāḥīl al-Sha'bī Ø 'an Fājima bint Qays.</i></p> <p>'Abd al-Bāqī has, <i>ḥaddathanā 'Abd al-Wārith ibn 'Abd al-Ṣamad ibn 'Abd al-Wārith wa-Ḥajjāj ibn al-Shā'ir kilāhumā 'an 'Abd al-Ṣamad—wa-al-lafz li- 'Abd al-Wārith ibn 'Abd al-Ṣamad—ḥaddathanā abī 'an jaddī 'an al-Ḥusayn ibn Dhakwān: Ḥaddathanā Ibn Burayda: Ḥaddathanā-nī 'Amir ibn Sharāḥīl al-Sha'bī—sha'b Hamdān—annahu sa'ala Fājima bint Qays.</i></p> <p>Against 'Abd al-Bāqī, Ta'ṣīl shares with al-Kisā'ī the use of <i>qāla</i> as a citation indicator and <i>ḥaddathanā</i>. Against al-Kisā'ī, Ta'ṣīl shares with 'Abd al-Bāqī the other elements of distinctive content.</p> <p>Al-Kisā'ī's variant has 2 instances of unique difference.</p> <p>In the <i>matn</i>:</p> <ul style="list-style-type: none"> - al-Kisā'ī does not have the introductory part, in which Fātima bint Qays tells the story of her marriage to Ibn al-Mughīra, who was killed in one of the early battles, and goes on to describe how she spent her waiting period. Al-Kisā'ī's variant is unique. - al-Kisā'ī has, <i>fī Ø al-nisā' allāṭ talī</i>. 'Abd al-Bāqī has, <i>fī ṣiff al-nisā' allāṭ talī</i>. Ta'ṣīl has, <i>fī Ø al-nisā' allāṭ yalṭna</i>. Each reading is only partially correct. Al-Kisā'ī's variant is unique. - al-Kisā'ī has, <i>thumma qāla: li-yalzam</i>. Al-Julūdī ('Abd al-Bāqī + Ta'ṣīl) has, <i>fa-qāla: li-yalzam</i>. Al-Kisā'ī's variant is unique. - al-Kisā'ī has, <i>li-anna Tamīm^m al-Dārī kāna Ø naṣrāniyy^m</i>. Al-Julūdī ('Abd al-Bāqī + Ta'ṣīl) has, <i>li-anna Tamīm^m al-Dārī kāna rajul^m naṣrāniyy^m</i>. Al-Kisā'ī's variant is unique. - al-Kisā'ī has, <i>thumma urmā</i>. Al-Julūdī ('Abd al-Bāqī + Ta'ṣīl) has, <i>thumma arfa'ū</i>. Al-Kisā'ī's variant is unique. - al-Kisā'ī has, <i>ḥayth^m maghrib al-shams</i>. Al-Julūdī ('Abd al-Bāqī + Ta'ṣīl) has, <i>ḥatta maghrib al-shams</i>. <i>Hayth^m</i> is present in Ibn Khayr's manuscript, which was consulted by Ta'ṣīl.
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			<p>- al-Kisā'ī has, qāla: <i>Anā al-jassāsa</i>. 'Abd al-Bāqī has, fa-qālat: <i>Anā al-jassāsa</i>. Ta' šīl has, qālat. Al-Julūdī's variant is grammatically correct. The criterion of frequency of occurrence points to Ta' šīl's variant, which is based on at least three manuscripts, as the original one.</p> <p><u>Al-Kisā'ī's variant is unique.</u></p> <p>- al-Kisā'ī has, qāla: <i>Ayyuhā al-qawm</i>^u. Al-Julūdī ('Abd al-Bāqī + Ta' šīl) has, qālat: <i>Ayyuhā al-qawm</i>^u. Al-Julūdī's variant is grammatically correct.</p> <p><u>Al-Kisā'ī's variant is unique.</u></p> <p>- al-Kisā'ī has, \emptyset <i>fa-inṭalaqnā sirā</i>^{um}. Al-Julūdī ('Abd al-Bāqī + Ta' šīl) has, qāla: <i>fa-inṭalaqnā sirā</i>^{um}. Qāla is absent in the Köprülü manuscript, which was consulted by Ta' šīl.</p> <p>- al-Kisā'ī has qulnā: <i>Naḥnu unās^{um} min al- 'arab</i>. Al-Julūdī ('Abd al-Bāqī + Ta' šīl) has, qāla: <i>Naḥnu unās^{um} min al- 'arab</i>.</p> <p><u>Al-Kisā'ī's variant is unique.</u></p> <p>- al-Kisā'ī has, thumma alqānā ilā jazīratika. Al-Julūdī ('Abd al-Bāqī + Ta' šīl) has, thumma arfa' nā ilā jazīrat-ka.</p> <p><u>Al-Kisā'ī's variant is unique.</u></p> <p>- al-Kisā'ī has, <i>fa-laḳyanā dābbat^{um}</i>. Al-Julūdī ('Abd al-Bāqī + Ta' šīl) has, <i>fa-laḳyatnā dābbat^{um}</i>, which is grammatically correct.</p> <p><u>Al-Kisā'ī's variant is unique.</u></p> <p>- al-Kisā'ī has, qulnā \emptyset: <i>Na' am</i>. Al-Julūdī ('Abd al-Bāqī + Ta' šīl) has, qulnā lahu: <i>Na' am</i>.</p> <p><u>Al-Kisā'ī's variant is unique.</u></p> <p>- al-Kisā'ī and Ta' šīl have, ammā innahā yūshiku. 'Abd al-Bāqī has ammā innahu yūshiku. Both are grammatically correct. The Köprülü and the Princeton manuscripts, which were consulted by Ta' šīl, have innahu.</p> <p>- al-Kisā'ī has, 'ayn al-Ṭabarīyya. Al-Julūdī ('Abd al-Bāqī + Ta' šīl) has, buḥayrat al-Ṭabarīyya. Although <u>unique</u>, al-Kisā'ī's variant is likely an error caused by textual interference with the mention of 'ayn Zughar a few lines below.</p> <p>- al-Kisā'ī has, \emptyset <i>inna mā 'ahā yūshiku</i>. Al-Julūdī ('Abd al-Bāqī + Ta' šīl) has, ammā inna mā 'ahā yūshiku. Ammā is absent in the Escorial manuscript, which was consulted by Ta' šīl.</p>
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		<p>- al-Kisā'ī has, <i>qulnā</i> Ø: <i>Na 'am</i>. Al-Julūdī ('Abd al-Bāqī + Ta 'šīl) has, <i>qulnā lahu</i>: <i>Na 'am</i>. Al-Kisā'ī's variant is unique.</p> <p>- al-Kisā'ī has, <i>qāṭalat al- 'arab</i>? Al-Julūdī ('Abd al-Bāqī + Ta 'šīl) has, <i>a-qāṭalahu al- 'arab</i>? Al-Kisā'ī's variant is unique.</p> <p>- al-Kisā'ī and Ta 'šīl have, <i>qāla</i>: <i>Qāla lahum</i>: <i>Qad kāna dhāka</i>? 'Abd al-Bāqī does not have the first <i>qāla</i> and has <i>dhālika</i> instead of <i>dhāka</i>. Ta 'šīl took the first <i>qāla</i> form the manuscripts of Escorial and Ibn Khayr.</p> <p>- al-Kisā'ī has, <i>innī anā al-Masīḥ al-dajjāl</i>. Al-Julūdī ('Abd al-Bāqī + Ta 'šīl) does not have <i>al-dajjāl</i>. Al-Kisā'ī's variant is a secondary specification.</p> <p>- al-Kisā'ī's variant is unique.</p> <p>- al-Kisā'ī has, <i>fī al-arba 'īna layla</i>^{em}. Al-Julūdī ('Abd al-Bāqī + Ta 'šīl) has, <i>fī ḥarba 'īna layla</i>^{em}. The Köprülü manuscript, which was consulted by Ta 'šīl, has, <i>al-arba 'īna</i>.</p> <p>- al-Kisā'ī has, <i>kullamā aradtu an adkhula wāḥidat^{em} Ø minhumā</i>. Al-Julūdī ('Abd al-Bāqī + Ta 'šīl) has, <i>kullamā aradtu an adkhula wāḥidat^{em}—aw wāḥid^{em}—minhumā</i>. Al-Julūdī has added a comment reflecting his knowledge of a different grammatical variant. Köprülü has <i>wāḥidat^{em}</i>, while Princeton has <i>wāḥid^{em}</i>.</p> <p>Al-Kisā'ī's variant is unique.</p> <p>- al-Kisā'ī has, <i>yaṣrifunī 'anhā</i>. Al-Julūdī ('Abd al-Bāqī + Ta 'šīl) has, <i>yaṣuddunī 'anhā</i>. Al-Kisā'ī's variant is unique.</p> <p>- al-Kisā'ī has, <i>qāla</i>: <i>Qāla rasūl Allāh</i>. Al-Julūdī ('Abd al-Bāqī + Ta 'šīl) has, <i>qālat</i>: <i>Qāla rasūl Allāh</i>, which is grammatically correct, given that the story is told by a female being.</p> <p>Al-Kisā'ī's variant is unique.</p> <p>- al-Kisā'ī has, <i>hādhihi ṭaybat^{em}</i> twice. Al-Julūdī ('Abd al-Bāqī + Ta 'šīl) has it twice. Al-Julūdī's tripartite repetition may be a later rhetorically embellished variant.</p> <p>Al-Kisā'ī's variant is unique.</p> <p>- al-Kisā'ī has, <i>wa-innahu a 'jabanī</i>. Al-Julūdī ('Abd al-Bāqī + Ta 'šīl) has, <i>fa-inna-hu a 'jabanī</i>. Al-Kisā'ī's variant is unique.</p> <p>- al-Kisā'ī has, <i>wāfaqa alladhī kuntu ḥaddathukum 'anhu</i>. Al-Julūdī ('Abd al-Bāqī + Ta 'šīl) has, <i>wāfaqa alladhī kuntu uḥaddithukum 'anhu</i>.</p> <p>Al-Kisā'ī's variant is unique.</p> <p>- al-Kisā'ī does not have <i>mā huwa</i> after the third repetition of <i>min qibal al-mashriq</i>, which is unique to his variant.</p>

27	3.6: 1153–4, no. 627	No. 2942 (121)/No. 3062.2	<p>In the <i>isnād</i>, al-Dānī has, <i>ḥaddathanā Wahb ibn Jarīr qāla: Ḥaddathanā abī qāla: Samīʿu Ghaylān ibn Jarīr</i>. ‘Abd al-Bāqī does not have the first instance of <i>qāla</i>, but it is present in Taʿšīl. The <i>matns</i> are identical.</p>
28	3.6: 1159–60, no. 633	No. 2936 (109)/No. 3056	<p>In the <i>isnād</i>, al-Kisāʾī has, <i>ḥaddathanī Muḥammad ibn Rāfiʿ qāla: Ḥaddathanā Ḥusayn ibn Muḥammad qāla: Ḥaddathanā Shaybān</i>. ‘Abd al-Bāqī does not have the two instances of <i>qāla</i>, but they are present in Taʿšīl.</p> <p>In the <i>matn</i>:</p> <p>- al-Kisāʾī has, <i>fa-alladhī yaqūlu innahā al-jannaʿ al-nāʿ</i>. Al-Julūdī (‘Abd al-Bāqī + Taʿšīl) has, <i>fa-alladhī yaqūlu</i>. Al-Kisāʾī’s variant is a grammatical error.</p> <p>Al-Kisāʾī’s variant is <u>unique</u>.</p> <p>- al-Kisāʾī has, <i>innī undhirukum</i>. Al-Julūdī (‘Abd al-Bāqī + Taʿšīl) has, <i>innī andhartukum</i>. In al-Julūdī’s variant, the perfect form of the verb agrees with the perfect in the following clause, <i>kamā andhara Nūḥ^m qawmahu</i>, but such an agreement is by no means grammatically required. Both variants are stylistically sound. <i>Innī undhirukum</i> is present in the Princeton manuscript, which was consulted by Taʿšīl.</p>
29	3.6: 1169–70, no. 645	No. 2933 (102)/No. 3052.1	<p>In the <i>isnād</i>, al-Kisāʾī has, <i>ḥaddathanā Muʾadh ibn Hishām qāla: Ḥaddathanī abī ʿan Qatāda qāla: Ḥaddathanā Anas ibn Mālik</i>. ‘Abd al-Bāqī does not have the two instances of <i>qāla</i>, but they are present in Taʿšīl.</p> <p>The <i>matns</i> are identical.</p>
30	3.6: 1170, no. 646	No. 2933 (103)/No. 3052.2	<p>In the <i>isnād</i>, al-Kisāʾī has, <i>ḥaddathanā Zuhayr ibn Ḥarb qāla: Ḥaddathanā ʿAffān qāla: Ḥaddathanā ʿAbd al-Wārith ibn Saʿīd</i>. ‘Abd al-Bāqī does not have the two instances of <i>qāla</i>, but they are present in Taʿšīl.</p> <p>The <i>matns</i> are identical.</p>

31	3.6: 1192–3, no. 660	No. 2932 (98)/No. 3050	<p>In the <i>isnād</i>, al-Kisā'ī has, <i>ḥaddathanā 'Abd ibn Ḥumayd qāla</i>. <i>Ḥaddathanā Rawḥ ibn 'Ubāda qāla</i>: <i>Ḥaddathanā Hishām</i>. 'Abd al-Bāqī does not have the two instances of <i>qāla</i>, but they are present in Ta'ṣīl.</p> <p>The <i>matns</i> are identical.</p>
32	3.6: 1192–3, no. 661	No. 2924 (85)/No. 3040	<p>The <i>isnāds</i> are identical.</p> <p>In the <i>matn</i>:</p> <p>- al-Kisā'ī has, <i>fthim Ibn Ṣā'id</i>. Al-Julūdī ('Abd al-Bāqī + Ta'ṣīl) has, <i>Ibn Ṣayyād</i>.</p> <p><u>Al-Kisā'ī's variant is unique.</u></p> <p>- al-Kisā'ī and Ta'ṣīl have, <i>wa-jalasa Ibn al-Ṣayyād</i>. 'Abd al-Bāqī and the Escorial manuscript, which was consulted by Ta'ṣīl, have <i>Ibn Ṣayyād</i>.</p> <p>- al-Kisā'ī has, <i>dharnī yā rasūl Allāh</i> <i>ḥattā aqtulahu</i>. Al-Julūdī ('Abd al-Bāqī + Ta'ṣīl) has, <i>dharnī yā rasūl Allāh ḥattā aqtulahu</i>.</p> <p><u>Al-Kisā'ī's variant is unique.</u></p>
33	3.6: 1194–5, no. 662	No. 2925 (87)/No. 3041	<p>In the <i>isnād</i>, al-Kisā'ī has, <i>ḥaddathanā Muḥammad ibn al-Muḥannā qāla</i>: <i>Ḥaddathanā Sālim ibn Nūh</i>. 'Abd al-Bāqī does not have <i>qāla</i>, but it is present in Ta'ṣīl.</p> <p>The <i>matns</i> of al-Kisā'ī and 'Abd al-Bāqī are identical. Ta'ṣīl has, <i>Ḥaddathanā annī</i>, in Ibn Ṣayyād's reply, whereas al-Kisā'ī and 'Abd al-Bāqī have, <i>a-tashhadu</i>.</p>
34	3.6: 1195, no. 663	No. 2927 (89)/No. 3043	<p>In the <i>isnād</i>, al-Kisā'ī has, <i>ḥaddathanā 'Abd al-A'īl qāla</i>: <i>Ḥaddathanā Dāwūd</i>. 'Abd al-Bāqī does not have <i>qāla</i>, but it is present in Ta'ṣīl.</p> <p>In the <i>matn</i>:</p> <p>- al-Kisā'ī has, <i>ṣaḥibū ibn Ṣayyād</i>. Al-Julūdī ('Abd al-Bāqī + Ta'ṣīl) has <i>ṣaḥibū Ibn Ṣā'id</i>.</p> <p><u>Al-Kisā'ī's variant is unique.</u></p> <p>- al-Kisā'ī has, <i>Ḥaddathanā 'Abd al-Bāqī + Ta'ṣīl</i> has, <i>qāla</i> <i>[Abū Sa'īd al-Khudrī]: Thumma</i> before this clause.</p> <p><u>Al-Kisā'ī's variant is unique.</u></p>

35	3.6: 1274; no. 715	No. 2941 (118)/no. 3061	<p>In the <i>isnād</i>, Ta' šīl has, <i>ḥaddathanā Abū Bakr ibn Abī Shayba qāla</i>: <i>Ḥaddathanā Muḥammad ibn Bishr</i>. Al-Kisā'ī and 'Abd al-Bāqī do not have <i>qāla</i>, which is exceptional for al-Kisā'ī. The <i>matns</i> are identical.</p> <p>In the <i>isnād</i>, Ta' šīl has, <i>ḥaddathanā 'Ubayd Allāh ibn Mu'adh al-Anbarī qāla</i>: <i>Ḥaddathanā abī qāla</i>: <i>Ḥaddathanā Shu'ba</i>. Al-Kisā'ī and 'Abd al-Bāqī do not have the two instances of <i>qāla</i>, which is exceptional for al-Kisā'ī.</p> <p>In the <i>matn</i>:</p> <p>- al-Kisā'ī has, <i>mā hādḥā Ø alladhī tuḥaddithu bihi?</i> Al-Julūdī ('Abd al-Bāqī + Ta' šīl) has, <i>mā hādḥā al-ḥadīth alladhī tuḥaddithu bihi?</i> Al-Julūdī's variant is a secondary specification.</p> <p>Al-Kisā'ī's variant is <u>unique</u>.</p> <p>- al-Kisā'ī has, <i>wa-lā ilāḥ illā Allāh</i>. Al-Julūdī ('Abd al-Bāqī + Ta' šīl) has, <i>aw lā</i>.</p> <p>Al-Kisā'ī's variant is <u>unique</u>.</p> <p>- al-Kisā'ī and Ta' šīl have, <i>'Isā ibn Maryam 'alayhi al-salām</i>. 'Abd al-Bāqī does not have, <i>'alayhi al-salām</i>. The former variant is secondary.</p> <p>- al-Kisā'ī has, <i>mithqāl^u ḥabbat^u min khayr^u min imān</i>. Al-Julūdī ('Abd al-Bāqī + Ta' šīl) has, <i>mithqāl^u dharrat^u min khayr^u aw imān</i>. Al-Kisā'ī's variant is an error.</p> <p>Al-Kisā'ī's variant is <u>unique</u>.</p> <p>- al-Kisā'ī has, <i>yulūṭu ḥawq^u ibilihi</i>. Al-Julūdī ('Abd al-Bāqī + Ta' šīl) has, <i>yulūṭu ḥawq^u ibilihi</i>.</p> <p>Al-Kisā'ī's variant is <u>unique</u>.</p> <p>- al-Kisā'ī has, <i>fa-lā yasma 'uhu aḥad^u illā aṣghā līr^u wa-rafa' a līr^u</i>, after the second blow in the apocalyptic horn, whereas Al-Julūdī ('Abd al-Bāqī + Ta' šīl) has it after the first blow.</p> <p>Al-Kisā'ī's variant is <u>unique</u>.</p> <p>- al-Kisā'ī and Ta' šīl have, <i>ḥalummū ilā rabbikum</i>. 'Abd al-Bāqī and the Princeton manuscript, which was consulted by Ta' šīl, have <i>ḥalumma ilā rabbikum</i>.</p>
36	3.6: 1288-90; no. 725	No. 2940 (116)/No. 3060	

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