

The Life and Works of Abū al-Ḥusayn ‘Abd al-Bāqī b. Qānī^ᶜ

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‘Abd al-Bāqī b. Qānī^ᶜ (d. 351/962) was a traditionist and evaluator of transmitters, one of the founders of the genre of biographical dictionaries devoted to the Companions of the Prophet. Ibn Qānī^ᶜ has not attracted much attention from scholars—only Khalīl Qūtlāy has authored a doctoral dissertation, now published in fifteen volumes, that comprises Ibn Qānī^ᶜ’s *Muʿjam al-ṣaḥāba*. In this essay I argue that Ibn Qānī^ᶜ and his contemporaries relied on the chains of hadith transmission to extract the names of many Companions. My research also shows that in the eighth/fourteenth century at least two presently lost biographical collections associated with Ibn Qānī^ᶜ were in circulation: *Kitāb al-Wafayāt*, a catalogue of death dates of hadith transmitters, and *Kitāb al-Tārīkh*, an annalistic collection, which included many assessments of transmitter reliability. Ibn Qānī^ᶜ’s unsophisticated methods of hadith criticism, although in line with third/ninth- and early fourth/tenth-century scholarly developments, incurred him some criticism from later hadith scholars.

Abū al-Ḥusayn ‘Abd al-Bāqī b. Qānī^ᶜ b. Marzūq b. Wāthiq al-Umawī al-Baghdādī (265–351/879–962) was a traditionist and evaluator of transmitters (*rijāl*), one of the founders of the genre of biographical dictionaries devoted to the Companions (*ṣaḥāba*) of the Prophet. Only one study to date has been devoted to him: Khalīl Qūtlāy authored a doctoral dissertation, now published in fifteen volumes, that comprises Ibn Qānī^ᶜ’s *Muʿjam al-ṣaḥāba*, with an introductory study and extensive, at times prolix, footnotes mapping (*takhrīj*) the transmissions of the traditions cited.¹ Here I will argue that Ibn Qānī^ᶜ and his contemporaries relied on the chains of hadith transmission (sing. *isnād*; henceforth, chain) to extract the names of many Companions.² My research also shows that in the eighth/fourteenth century, Muslim *rijāl* critics relied on at least two presently lost biographical collections associated with Ibn Qānī^ᶜ: *Kitāb al-Wafayāt*, a catalogue of death dates of hadith transmitters, and *Kitāb al-Tārīkh*, an annalistic collection, which included many assessments of transmitter reliability. Although consistent with third/ninth- and early fourth/tenth-century scholarly developments, Ibn Qānī^ᶜ’s unsophisticated methods of hadith criticism incurred him criticism from later hadith scholars.

Ibn Qānī^ᶜ was a client (*mawlā*) of Banū Abī al-Shawārib, a prominent family of jurists of Umayyad origin, twenty-four of whom are said to have served as qadis in Iraq between ca. 250/864 and 417/1026.³ His great-grandfather Wāthiq (fl. toward the middle of the second/

Author’s note: I am grateful to Peri Bearman for her thorough editing of this essay and to the anonymous reader for helpful remarks. Any remaining errors of fact or judgment are my own.

1. Ibn Qānī^ᶜ, *Muʿjam al-ṣaḥāba*, ed. Kh. Qūtlāy, 15 vols. (Riyadh: Maktabat Nizār al-Bāz, 1418/1998). Except for references to Qūtlāy’s introduction (henceforth, Qūtlāy), all citations are to Ibn Qānī^ᶜ, *Muʿjam al-ṣaḥāba*, ed. A. al-Miṣrāṭī, 3 vols. (Medina: Maktabat al-Ghurabā’ al-Athariyya, 1418/1997) (henceforth, Ibn Qānī^ᶜ, *Muʿjam*).

2. *Isnād* (lit. prop) is the introductory part of a Muslim hadith that maps the chain of authorities who passed on—ideally in an uninterrupted succession—the substantive part of the tradition (*matn*), be it a legal ordinance, exegetical principle, moral instruction, or other normative content, from its original source (e.g., the Prophet) to a later collector (e.g., al-Bukhārī).

3. Al-Khaṭīb al-Baghdādī, *Tārīkh Baghdād*, ed. M. ‘A. ‘Aṭā, 24 vols. (Beirut: Dār al-Kutub al-‘Ilmiyya, 1425/2004), 5: 251; *EI2*, s.v. “Ibn Abī al-Shawārib” (J.-Cl. Vadet).

eighth century) may have been a client by conversion, an institution that existed in early Islam and fell into desuetude in the few decades following the Abbasid revolution.⁴ Ibn Qāni's patronymic reaching back only to his great-grandfather, the lack of any information about his ancestry, and his affiliation with his patrons through the *nisba* al-Umawī⁵ suggest that, in addition to his likely non-Arab descent, Ibn Qāni may have hailed from a family of a manumitted slave.⁶ A hint of his servile background may be his grandfather's name, Marzūq (< *r-z-q* "to provide for"), which, according to Arab lexicographers, as a given name means "lucky."⁷ The Basran grammarian Ibn Durayd (d. 321/933) explains, on the authority of Muḥammad b. 'Abdallāh al-'Utbi (d. 228/842f.), that "pleasant names" (*asmā' mustahsana*) were given to servants to please their owners' ears, whereas pure Arabs received "repulsive names" (*asmā' mustashna'a*) to scare away their enemies.⁸

Little is known about Ibn Qāni's training and scholarly activities, which al-Dhahabī sums up as "he traveled widely and transmitted profusely" (*wāsi' al-riḥla kathīr al-ḥadīth*).⁹ From the death dates of Ibn Qāni's oldest shaykhs, 'Abdallāh b. Aḥmad al-Dawraqī (Samarra' and Baghdad; d. 276/889) and Aḥmad b. Mūsā al-Ḥammār (Kufa; d. 276/889f.), it can be inferred that he began to study hadith no later than the age of eleven. His scholarly circle, as defined by al-Khaṭīb al-Baghdādī and al-Dhahabī,¹⁰ suggests that he was active in Iraq: of twenty-one shaykhs listed, sixteen were active in Baghdad, three in Kufa, one in Basra, and one in al-Wasit.¹¹ Seventeen were professional hadith transmitters.¹² Of these, Ibrāhīm

4. P. Crone, *Roman, Provincial and Islamic Law* (Cambridge: Cambridge Univ. Press, 1987), 161. I am grateful to Maribel Fierro for pointing me to this part of Crone's work. See also *EI2*, s.v. "Mawlā" (P. Crone). For the early understanding of *mawlā*, see J. Retsö, *The Arabs in Antiquity: Their History from the Assyrians to the Umayyads* (London: Routledge, 2003), 66–69, 77. Retsö asserts that the distinction between Arabs, understood as members of a particular tribe, and *mawālī*, understood as Muslims of nontribal extraction, was obliterated as a result of the movement led in Kufa by al-Mukhtār b. Abī 'Ubayd al-Thaqafī (66–67/685–87) and the subsequent reforms of 'Umar b. 'Abd al-'Azīz (r. 99–101/717–20), thus suggesting an end to the *walā'* by conversion already by the end of the first/seventh century.

5. A *nisba* is an adjectival marker—in this example one of relationship, indicating "of the Umayyad family."

6. On the significance of short names and of the *nisba*, see M. Fierro, "Mawālī and Muwalladūn in al-Andalus (Second/Eighth–Fourth/Tenth Centuries), in *Patronate and Patronage in Early and Classical Islam*, ed. M. Bernards and J. Nawas (Leiden: Brill, 2005), 195–245, at 196–99. Harald Motzki identified the short names as an indication of non-Arab extraction ("The Role of Non-Arab Converts in the Development of Early Islamic Law," *Islamic Law and Society* 6.3 [1999]: 293–317, at 308).

7. Al-Jawharī, *Tāj al-luḡha wa-ṣiḥāḥ al-'arabiyya*, ed. A. 'Aṭṭār, 6 vols. (Beirut: Dār al-'Ilm li-l-Malāyīn, 1399/1979, repr. of 1st ed., Cairo, 1376/1956), 4: 1481, s.v. *r-z-q*.

8. Ibn Durayd, *al-Ishṭiqāq*, ed. 'A. Hārūn (Beirut: Dār al-Jīl, 1411/1991), 4.

9. Al-Dhahabī, *Tabaqāt al-huffāz* (Beirut: Dār al-Kutub al-'Ilmiyya, 1402/1983), 362; cf. F. Sezgin, *Geschichte des arabischen Schrifttums*, vol. 1 (Leiden: E.J. Brill, 1967), 188. For Ibn Qāni's travels in pursuit of knowledge, tentatively reconstructed from the attributions in his chains of transmission, see Qūtlāy, 1: 17–21.

10. Al-Khaṭīb, *Tārīkh*, 11: 89; al-Dhahabī, *Siyar a'lām al-nubalā'*, ed. Sh. al-Arna'ūt, 25 vols. (Beirut: Mu'assasat al-Risāla, 1401–9/1981–88), 15: 527.

11. Qūtlāy (pp. 17–21) shows that he visited four cities in Khurasan: Gundeshapur, Tustar, 'Askar Mukram, and Nahrawan.

12. Aḥmad b. Ibrāhīm b. Malḥān (Baghdad; d. 290/902), Aḥmad b. Ishāq al-Wazzān (Baghdad; d. 281/894), Aḥmad b. Mūsā al-Ḥammār (Kufa; d. 276/889f.), Aḥmad b. Yaḥyā al-Ḥulwānī (Baghdad; d. 296/909), Bishr b. Mūsā (Baghdad; d. 288/901), al-Ḥārith b. Abī Usāma (Baghdad; d. 282/896), Ibrāhīm b. 'Abdallāh al-Kajjī (Basra and Baghdad; d. 292/904), Ibrāhīm b. al-Haytham al-Baladī (Baghdad; d. 278/891), Ibrāhīm b. Ishāq al-Ḥarbī (Baghdad; d. 285/899), Ishāq b. al-Ḥasan al-Ḥarbī (Baghdad; d. 284/897), Ismā'īl b. al-Faḍl al-Balkhī (Baghdad; d. 286/899), Mu'adh b. al-Muthannā (Baghdad; d. 288/901), Muḥammad b. 'Abdallāh al-Ḥaḍramī, Mutayyan (Kufa; d. 297/909f.), Muḥammad b. Maslama (al-Wasit and Baghdad; 282/895f.), Muḥammad b. Yūnus al-Kudaymī (Basra; d. 286/899), 'Ubayd b. Ghannām (Kufa; d. 297/909), and 'Ubayd b. Sharīk al-Bazzār (Baghdad; d. 285/898). Some had an interest in jurisprudence, as is suggested from the titles of their now lost works. Ibn Abī Usāma composed a

b. Ishāq al-Ḥarbī,¹³ Aḥmad b. Yahyā al-Ḥulwānī,¹⁴ Bishr b. Mūsā,¹⁵ Ishāq b. al-Ḥasan al-Ḥarbī,¹⁶ and Mu‘ādh b. al-Muthannā¹⁷ were close to Ibn Ḥanbal. The remaining four were the two Quran reciters Aḥmad b. ‘Alī al-Kharrāz (Baghdad; d. 286/899) and al-Ḥasan b. al-‘Abbās al-Rāzī (Baghdad; d. 289/902),¹⁸ Ibrāhīm b. Aḥmad al-Wakīfī (Baghdad; d. 289/902), an expert in the law of inheritance,¹⁹ and Ibn Qānī’s patron, ‘Alī b. Muḥammad b. Abī al-Shawārib (d. 283/896), who served as qadi in Baghdad from 262–283/875–896f.²⁰ Thus, Ibn Qānī appears to have given prominence to the study of hadith and the Quran, which formed the basis of his juristic pursuits. This scholarly profile conforms to the third/ninth-century jurists’ growing embrace of scriptural sources but tells us nothing about Ibn Qānī’s adherence to a specific leaning in law and theology other than his study with some of Ibn Ḥanbal’s students and followers.

Surprisingly, the Baghdadi traditionist Muḥammad b. Muḥammad b. Abī Fawāris (d. 412/1022) lists Ibn Qānī among those who adjudicated based on discretionary opinion (*aṣḥāb al-ra’y*), originally detached from hadith.²¹ This finds some support in a tradition the Hanafī jurist Abū Bakr al-Jaṣṣāṣ (d. 370/981) reports, on the authority of his teacher, Ibn Qānī, about the Prophet telling two litigants that he will adjudicate between them by personal opinion.²² Significantly, the Prophet specifies that he will exercise his legal opinion only with respect to “what was not revealed to me.” That is to say, discretionary opinion in legal matters is subordinate to the Quran. Against this background, Ibn Abī Fawāris’s categorizing may be thought to hark back to the legal epistemology of the early Banū Abī al-Shawārib, whom Christopher Melchert depicted as representatives of the waning Basran school of discretionary opinion, absorbed by the budding Hanafī school of law in the second half of the third/ninth century.²³ Whether Ibn Qānī followed his patrons in adhering to the Hanafīyya is difficult to say. The Zahiri Ibn Ḥazm (d. 456/1064) once described him as Hanafī, albeit by way of scorn and denigration rather than objective depiction of Ibn

Musnad, al-Kajjī compiled a *Sunan* collection, and Muṭayyan authored a *Musnad* and a *Tārīkh*, the latter possibly a work of *rijāl* criticism.

13. A hadith-oriented jurisprudent known for his asceticism, on whom, see al-Dhahabī, *Siyar*, 359–69; Ch. Melchert, *The Formation of the Sunni Schools of Law, 9th–10th Centuries C.E.* (Leiden: Brill, 1997), 29–30.

14. Ibn Abī Ya‘lā, *Ṭabaqāt al-ḥanābila*, ed. ‘A. al-‘Uthaymīn, 3 vols. (Riyadh: al-Amāna al-‘Āmma li-l-Iḥtifāl, 1419/1999), 1: 208–9.

15. Al-Dhahabī, *Siyar*, 13: 352–54.

16. Ishāq reportedly transmitted a collection with Ibn Ḥanbal’s answers to his students’ juristic inquiries (*Masā’il*) and a version of Mālik’s *Muwaṭṭa’* (Ibn Abī Ya‘lā, *Ṭabaqāt*, 1: 300–301; al-Dhahabī, *Siyar*, 13: 410).

17. Ibn Abī Ya‘lā, *Ṭabaqāt*, 2: 417–18.

18. Al-Khaṭīb, *Tārīkh*, 5: 61; 7: 408.

19. *Ibid.*, 6: 6.

20. *Ibid.*, 12: 60.

21. Ibn Ḥajar, *Lisān al-mizān*, ed. ‘A. Abū Ghudda, 9 vols. (Beirut: Dār al-Bashā’ir al-Islāmiyya, 1423/2002), 5: 51. On *ra’y*, see Melchert, *Formation*, 1–13; E. Dickinson, *The Development of Early Sunnite Ḥadīth Criticism: The Taqdim of Ibn Abī Ḥātim al-Rāzī (240/854–327/938)* (Leiden: Brill, 2001), 3; *EI3*, s.v. “Ahl al-Ra’y” (P. Hennigan).

22. Al-Jaṣṣāṣ, *Aḥkām al-Qur’ān*, ed. M. Qamḥāwī, 5 vols. (Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī; Mu’assasat al-Tārīkh al-‘Arabī, 1412/1992), 1: 312. A penchant for *ra’y* may be hiding behind Abū Ya‘lā al-Khalīlī’s (d. 446/1055) report, on the authority of Abū ‘Abdallāh al-Ḥāfīz, that to him even the button on Ibn ‘Adī’s shirt was a better memorizer than Ibn Qānī (al-Khalīlī, *al-Irshād fī ma’rifat ‘ulamā’ al-ḥadīth*, ed. M. Idrīs, 3 vols. [Riyadh: Maktabat al-Rushd, 1409/1989], 2: 794).

23. Ch. Melchert, “Religious Policies of the Caliphs from al-Mutawakkil to al-Muqtadir, A.H. 232–295/A.D. 847–908,” *Islamic Law and Society* 3.3 (1996): 316–42, at 329 n. 71; cf. W. M. Watt, *The Formative Period of Islamic Thought* (repr. Oxford: Oneworld, 2009), 285–86.

Qāni's legal and theological views.²⁴ Ibn Qāni was claimed for the Hanafī school by the Hanafī biographer Ibn Abī al-Wafā' (d. 775/1373), but his only reason seems to have been al-Jaṣṣāṣ's predisposition (*khuṣūṣiyya*) to Ibn Qāni's traditions.²⁵ If Hanafī at all, Ibn Qāni's thoroughly traditionist works are best seen as embodying Melchert's proposed "tradition-ization" of the nascent Hanafī school of law in the later part of the third/ninth century.²⁶

Biographical sources frequently describe Ibn Qāni as qadī²⁷ but, strikingly, they are unforthcoming with any details. The only relevant datum I could unearth is an isolated report by Wakī' (d. 306/918) that upon assuming office in 301/913 the Abbasid vizier 'Alī b. 'Īsā b. Dāwūd b. al-Jarrāh sacked Muḥammad b. 'Abdallāh b. 'Alī b. Abī al-Shawārib, whom the previous vizier, Muḥammad b. 'Abdallāh b. Khāqān, had appointed in 299/912 as qadī for Basra, Wasit, Mecca, Medina, and several other localities. 'Alī b. 'Īsā then appointed as qadī in Basra "a client of theirs [that is, Banū Abī al-Shawārib] by the name of Qāni," only to dismiss him shortly thereafter.²⁸ If "Qāni" is our 'Abd al-Bāqī b. Qāni, the shortness of his judgeship in Basra would explain why most biographers fail to record this episode. One wonders, nevertheless, how such a short term of office could confer on him the appellation *al-qādī*. Conceivably, reports about Ibn Qāni's judgeship derive from the vocational profile of his patron family rather than from his own biography. Later biographers may have also mistaken him for his brother, Aḥmad b. Qāni (d. 355/966), who was an expert of note in the law of inheritance (*'ilm al-farā'id*) and acted as qadī for the royal precincts (al-Ḥarīm, al-Ḥaramayn) on the east side of Baghdad.²⁹

One³⁰ or two³¹ years before his death, Ibn Qāni suffered from senility and dotage (*ikhtilāṭ*), which detracted from the quality of traditions he continued to relate despite his faltering memory.³² According to a third group of reports, Ibn Qāni "changed" toward "the end of his life."³³ This vague statement may be a harmonizing recapitulation of the variant chronologies in the former two groups of reports. On the other hand, by assigning a fixed chronology to Ibn Qāni's disability, the former reports may have aimed at bolstering the reliability of his traditions, which would have suffered less had his illness set in only shortly before he died. This scenario receives indirect support from the transmission history

24. Ibn Ḥazm, *Muḥallā*, ed. M. al-Dimashqī and A. M. Shākir, 11 vols. (Cairo: Idārat al-Tibā'a al-Muniriyya, 1347–52/1928–33), 9: 57.

25. Ibn Abī al-Wafā', *al-Jawāhir al-muḍiyya fī ṭabaqāt al-ḥanafīyya*, ed. 'A. al-Ḥulw, 5 vols. (2nd ed., Cairo: Dār Hajar, 1413/1993), 2: 355.

26. Melchert, *Formation*, 48–53.

27. E.g., al-Khaṭīb, *Tārīkh*, 11: 90; al-Dāraquṭnī, *Sunan*, ed. Sh. al-Arna'ūt et al., 6 vols. (Beirut: Mu'assasat al-Risāla, 1424/2004), 3: 173; al-Bayhaqī, *al-Sunan al-kubrā*, 24 vols. (Cairo: Dār Hajar, 1432/2011), 3: 441, no. 2480.

28. Wakī', *Akhbār al-quḍāt*, ed. S. al-Laḥḥām (Beirut: 'Ālam al-Kutub, 2001), 353.

29. Al-Khaṭīb, *Tārīkh*, 5: 118; al-Ḥākim al-Naysābūrī, *al-Mustadrak 'alā al-Ṣaḥīḥayn*, ed. M. 'A. 'Atā, 5 vols. (Beirut: Dar al-Kutub al-'Ilmiyya, 1422/2002), 2: 136. On al-Ḥarīm, see Yāqūt, *Mu'jam al-buldān*, 5 vols. (Beirut: Dār Ṣādir, 1397/1977), 2: 250–51; G. Le Strange, *Baghdad during the Abbasid Caliphate from Contemporary Arabic and Persian Sources* (Oxford: Clarendon Press, 1900), 263, 314, 319, 331, 334. The royal precincts occupied more than one-quarter of the eastern city (*ibid.*, 334). Confusion between Aḥmad and 'Abd al-Bāqī is likely responsible for Qūtlāy's unsupported assertion that Ibn Qāni was among the "prominent qadis in Baghdad" (Qūtlāy, 1: 16; cf. 1: 12 where Qūtlāy describes the two brothers as "well-known judges" [*qāḍiyyān mashhūrān*]).

30. Ibn Ḥazm, *Muḥallā*, 6: 168; al-Dhahabī, *Siyar*, 15: 527.

31. Al-Khaṭīb, *Tārīkh*, 11: 90, on the authority of Abū al-Ḥasan b. Furāt; Ibn al-'Imād, *Shadharūt al-dhahab fī akhbār man dhahab*, ed. M. al-Arna'ūt and 'A. al-Arna'ūt, 10 vols. (Beirut and Damascus: Dār Ibn Kathīr, 1406–14/1986–93), 4: 271.

32. Ibn Hajar, *Lisān*, 5: 51 on the authority of Ibn Abī al-Fawāris. On the meaning of *ikhtilāṭ*, see Dickinson, *Development*, 96–101.

33. Al-Khaṭīb, *Tārīkh*, 11: 90, expressing his own view; cf. Ibn Ḥazm, *Muḥallā*, 10: 165.

of the extant version of Ibn Qānī’s widely known work *Muḥjam al-ṣaḥāba*. Its principal transmitter, Abū al-Ḥasan ‘Alī b. Aḥmad b. ‘Umar b. Ḥafṣ, also known as Ibn al-Ḥammāmī (Baghdad; d. 417/1026), read his copy of the book to Ibn Qānī in the year 347/958, that is, four years before Ibn Qānī’s death.³⁴ The vague statement that Ibn Qānī was not the same toward the end of his life might suggest that Ibn al-Ḥammāmī received a flawed version of Ibn Qānī’s work. If, however, Ibn Qānī’s dotage began at most two years prior to his death, the reliability of Ibn al-Ḥammāmī’s version would remain indubitable.

Ibn Qānī enjoyed a reputation as an excellent memorizer, but the reliability of his traditions was questioned for various reasons. His student al-Dāraquṭnī (Baghdad; d. 385/995) states in his *Sunan*, “He erred and persisted in error.”³⁵ He cites thirty-seven traditions on the authority of Ibn Qānī, fifteen of which include subtle defects (*‘ilal*) in the chains or the texts (sg. *matn*). These defects are: mending (*waṣl*) interrupted chains (four instances),³⁶ raising to the level of the Prophet (*rafʿ*) chains that originally terminated at the level of a Companion (one instance),³⁷ supplementing (*ziyāda*) or altering the wording of the text (three instances),³⁸ reporting on the authority of weak transmitters (four instances),³⁹ and citing isolated and thus possibly unreliable traditions (three instances).⁴⁰ The following defect is especially noteworthy:

‘Abd al-Bāqī b. Qānī related to us: al-Sarrī b. Sahl al-Jundnaysābūrī related to us: ‘Abdallāh b. Rushayd related to us: Abū ‘Ubayda Mujjā’a b. al-Zubayr related to us from Abān from ‘Ikrima from Ibn ‘Abbās, who said: The Messenger of God (ṣ) said, “If one of you does not find water but finds [the wine called] *nabīdh*, let him perform ablution with it.” [Al-Dāraquṭnī said:] “This Abān is Ibn Abī ‘Ayyāsh, whose traditions should be abandoned. Mujjā’a is weak. And it [sc. the above statement] is remembered as ‘Ikrima’s opinion, [which was] not raised to the level of the Prophet.”⁴¹

In a manner that brings to mind Joseph Schacht’s theory that statements by second/eighth-century jurists were “back-projected” onto earlier authorities,⁴² al-Dāraquṭnī suggests that the permission to use *nabīdh* as a ritually cleansing substance had been a personal opinion expressed by the Successor ‘Ikrima (Medina; d. betw. 104–7/722–26), which only subsequently became associated with the eponym of the Abbasid dynasty, the famous exegete ‘Abdallāh b. ‘Abbās (Mecca; d. betw. 68/687f. and 70/689f.), and, ultimately, with the Prophet. This chain was invented by Abān b. Abī ‘Ayyāsh (Basra; d. 138/755) and Mujjā’a b. al-Zubayr (Basra; d. ca. 140–50/757–68), who may have been a party to a dispute about the permissibility of fermented substances, such as *nabīdh*, for ritual ablution.

The aforementioned Ibn Ḥazm was Ibn Qānī’s most outspoken critic. He brands him with derogatory expressions such as “he is nothing” (*huwa lā shayʿ*),⁴³ “a transmitter of

34. Ibn Qānī, *Muḥjam*, 1: 3, 223, 313.

35. Al-Khaṭīb, *Tārīkh*, 11: 90.

36. Al-Dāraquṭnī, *Sunan*, 1: 90, 207; 3: 103–4, 173.

37. *Ibid.*, 1: 128.

38. *Ibid.*, 1: 108, 318–19; 5: 533–34.

39. *Ibid.*, 1: 129, 410; 5: 37, 533–34.

40. *Ibid.*, 2: 241–42, 242; 4: 391. In the same vein al-Dhahabī points to a variant tradition Ibn Qānī reported on the authority of Abū ‘Āṣim al-Nabīl (d. 212/828), who is its only transmitter (*tafarrada bihā*) (al-Dhahabī, *Tadhkirat al-huffāz*, 4 vols. [Beirut: Dār al-Kutub al-‘Ilmiyya, 1969, facs. of Hyderabad 1955–58], 3: 883–84).

41. Al-Dāraquṭnī, *Sunan*, 1: 128.

42. J. Schacht, *Origins of Muhammadan Jurisprudence* (Oxford: Clarendon Press, 1950), 149–50, 156–57; cf. G. H. A. Juynboll, “Some Notes on Islam’s First *Fuqahā*” Distilled from Early *Ḥadīṭ* Literature,” *Arabica* 39.3 (1992): 287–314, at 289–92.

43. Ibn Ḥazm, *Muḥallā*, 10: 379.

spoiled traditions and lies” (*rāwī kulli baliyyatin wa-kidhba*),⁴⁴ “a transmitter of every type of lies and an unseen calamity” (*rāwī kulli kidhbatin wa-l-munfaridu bi-kulli ṭamma*),⁴⁵ and dismisses his traditions as a “sheer lie and manifest forgery” (*kadhib baḥt wa-waḍʿ lāʾih*).⁴⁶ Like al-Dāraquṭnī, he detects occasional defects in Ibn Qānīʿs traditions, to wit, mending interrupted chains, relying on weak transmitters, and obfuscating the chain to conceal such transmitters.⁴⁷ Twice Ibn Ḥazm refers to Ibn Qānīʿs muddle-headedness. Although mandating a cautious examination of Ibn Qānīʿs material, as in the case of many other transmitters who suffered from senility and dotage, this alone does not invalidate his entire hadith corpus, and it seems that Ibn Ḥazm’s chief reason for rejection is instead animated by political and epistemological considerations. A staunch Umayyad legitimist, Ibn Ḥazm is inimical to the Hanafi school of law, embraced by the Abbasid caliphs in Iraq; as a Zāhiri literalist he dismisses the application of reason with regard to the revealed texts.⁴⁸ In Ibn Ḥazm’s eyes, Ibn Qānīʿ combines both vices, which gravely impinge on his probity as a hadith transmitter.

Ibn Ḥazm’s opinion is seconded by another Andalusian scholar, Muḥammad b. Khalaf b. Faṭḥūn (d. 520/1126):

I know of nobody regarded as a memorizer who exceeded him [sc. Ibn Qānīʿ] in the number of errors, opacity of chains, and strangeness of texts, but authorities transmitted from him and described him as a memorizer all the same.⁴⁹

On the advice of his teacher, Abū ʿAlī al-Ṣadaḥī (d. 514/1120), Ibn Faṭḥūn is said to have composed a fascicle (*juzʿ*) exposing the errors that Ibn Qānīʿ commits in his *Muʿjam al-ṣaḥāba*.⁵⁰

Notwithstanding his errors and the collective discontent of Andalusian scholars with his traditions, Ibn Qānīʿ commanded high esteem among Baghdadi traditionists in the lifetime of al-Khaṭīb al-Baghdādī (d. 463/1071). Against the statement of his teacher Abū Bakr al-Barqānī (d. 425/1034) that Ibn Qānīʿs traditions have a tinge of strangeness (*ft ḥadīthihi nukratun*) on which account he is considered weak, al-Khaṭīb praises Ibn Qānīʿs prowess and perspicacity and notes that most Baghdadi authorities regarded him as trustworthy.⁵¹

Apart from Ibn Qānīʿs alleged advocacy of discretionary opinion, criticism of his traditions was mainly triggered by the defects in their chains and texts. However, as will be seen in the next section, Ibn Qānīʿ pays considerable attention to the quality of hadith transmitters and deploys a diverse transmitter-critical apparatus. His failure to note different types of defects may have seemed a blameworthy laxity from the vantage point of the next generations of hadith and *rijāl* scholars, who may also have looked askance at the liberties he takes with texts of traditions on the authority of Companions (on which more below). But to the unprejudiced observer, Ibn Qānīʿs shortcomings suggest primarily that hadith criticism and the science of *rijāl* in his lifetime were fledgling, and thus hardly comparable to the degree

44. *Ibid.*, 7: 38.

45. *Ibid.*, 10: 165.

46. *Ibid.*, 9: 57.

47. *Ibid.*, 7: 38.

48. M. Fierro, “Why Ibn Ḥazm Became a Zāhiri: Charisma, Law and the Court,” *Hamsa: Journal of Judaic and Islamic Studies* 4 (2017–March 2018): 1–21, at 4–5, 17–18, and the references cited there.

49. Ibn Ḥajar, *Lisān*, 5: 51.

50. Ibn Bashkuwāl, *Kitāb al-Ṣila*, ed. ʿI. al-Ḥusaynī, 2 vols. (2nd ed., Cairo: Maktabat al-Khānjī, 1414/1994, facs. of the 1374/1955 ed.), 2: 547. According to Ibn Ḥajar, the work was named *al-lām wa-l-tarīf bimā li-Ibn Qānīʿ ft Muʿjamihi min al-awḥām wa-l-taṣḥīf* (Making plain and known the errors of judgment and pen that Ibn Qānīʿ committed in his *Muʿjam*) (Ibn Ḥajar, *Lisān*, 5: 52).

51. Al-Khaṭīb, *Tārīkh*, 11: 90.

of accomplishment achieved in the lifetime of al-Khaṭīb al-Baghdādī, Ibn Ḥazm, al-Barqānī, and Ibn Faṭḥūn. As one of the first compilers of Companion collections, Ibn Qānī^c's focus seems to be on cataloguing as many names of Companions as he could find, even if a considerable number of them spring from chains of dubious quality.

IBN QĀNĪ^c'S WORKS

1. Muʿjam al-ṣaḥāba

The conception of communal unity (*jamāʿa*) bound by adherence to the Prophet's precedent (*sunna*), which developed in the wake of the Inquisition (218–234/833–849),⁵² had an important correspondence in the field of hadith criticism. On the eve of Ibn Qānī^c's birth, the partisans of the Sunna asserted the collective probity of the Companions of the Prophet and partly that of their Successors.⁵³ Known as *taʿdīl al-ṣaḥāba*, this novel conception soon led Muslim *rijāl* experts to compile collections with the names of Companions. The earliest extant specimens of this genre are the collections entitled *Muʿjam al-ṣaḥāba* by Abū al-Qāsim al-Baghawī (d. 317/929) and by Ibn Qānī^c, both active in Baghdad.⁵⁴ Ibn Qānī^c likely knew al-Baghawī's work, as his collection includes seventy-five chains on the authority of al-Baghawī. To these two works we should add *al-Aḥād wa-l-mathānī*, in which the Isfahani traditionist Ibn Abī ʿAṣim al-Shaybānī (d. 287/900) gathered rare traditions transmitted on the authority of Companions. Like the former two works, it adds substance to the traditionist notion of a considerable body of Companion traditions transmitted from the Prophet.

The printed edition of Ibn Qānī^c's *Muʿjam* consists of nine parts (*ajzāʾ*), separated by the intervening chain Abū al-Qāsim ʿAbd al-Wāḥid b. ʿAlī b. Muḥammad b. Fahd al-ʿAllāf (Baghdad; d. 468/1076) → Abū al-Ḥasan ʿAlī b. Aḥmad b. ʿUmar b. Ḥafṣ, alias Ibn al-Ḥammāmī → *al-qāḍī* Abū al-Ḥusayn ʿAbd al-Bāqī b. Qānī^c b. Marzūq.⁵⁵ It includes biographical notes about 1,226 Companions. Ibn Qānī^c generally cites one or two, less frequently three or more,

52. The Inquisition (*imtihān, miḥna*) of judges and hadith scholars about the createdness of the Quran was initiated by the caliph al-Maʾmūn (r. 198–218/813–33) several months before his death. Some scholars, such as Aḥmad b. Ḥanbal, refused to profess that the Quran is created, but many were coaxed or coerced into embracing this officially promulgated teaching. The Inquisition was abolished in 234/849 by the caliph al-Mutawakkil (r. 232–47/847–61). About the *miḥna* and its causes, see J. Nawas, "A Reexamination of Three Current Explanations for al-Maʾmūn's Introduction of the *Miḥna*," *International Journal of Middle East Studies* 26.4 (1994): 615–29; idem, "The *Miḥna* of 218 A.H./833 A.D. Revisited: An Empirical Study," *JAOS* 116.4 (1996): 698–708.

53. Ibn Abī Ḥātim al-Rāzī, *al-Jarḥ wa-l-taʿdīl*, 9 vols. (Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, n.d., repr. Hyderabad: Dāʾirat al-Maʾārif al-ʿUthmāniyya, 1952–53, 1: 7–9; G. H. A. Juynboll, *Muslim Tradition* (Cambridge: Cambridge Univ. Press, 1983), 194–95; Dickinson, *Development*, 47, 82, 120–23; Scott C. Lucas, *Constructive Critics, Hadīth Literature, and the Articulation of Sunni Islam: The Legacy of the Generation of Ibn Saʿd, Ibn Maʿīn, and Ibn Ḥanbal* (Leiden: Brill, 2004), 255–85; Amr Osman, "ʿAdālat al-Ṣaḥāba: The Construction of a Religious Doctrine," *Arabica* 60.3–4 (2013): 272–305, at 278–79. In a tradition endorsing the collective probity of the Companions, the Prophet tells Saʿd b. Tamīm al-Sakūnī that the best generation of Muslims are his associates (*agrānī*), followed in a decreasing order of merit by the second and the third generations thereafter (Ibn Qānī^c, *Muʿjam*, 1: 254).

54. The earliest collection explicitly devoted to the Companions of the Prophet may have been ʿAlī b. al-Madīnī's (d. 234/849) *Maʿrifat man nazala min al-ṣaḥāba sāʾir al-buldān* (al-Ḥākim al-Naysābūrī, *Maʿrifat ʿulūm al-ḥadīth*, ed. A. al-Salūm [Beirut: Dār Ibn Ḥazm, 1424/2003], 262). An early link between companionship of the Prophet and probity of hadith transmitters may underlie Ibn al-Madīnī's surviving collection *Tasmiyat man ruwiya ʿanhu min awlād al-ʿashra*. Although its title refers to the progeny of the Prophet's ten closest Companions, the collection records many more Companions and their children who transmitted hadith. On other early Companion collections, see F. Rosenthal, *A History of Muslim Historiography* (2nd rev. ed., Leiden: E.J. Brill, 1968), 404–5; Qūtlāy, 62–68.

55. Ibn Qānī^c, *Muʿjam*, 1: 3, 223, 313; 2: 71, 155, 241, 335; 3: 41, 150.

traditions associated with the Companions under discussion. The following note for Thābit b. Zayd is typical of Ibn Qāniʿs work:

Thābit b. Zayd b. Wadrʿa b. ʿAmr b. Qays: ʿAlī b. Muḥammad related to us: Abū al-Walīd related to us: Shuʿba related to us: al-Ḥakam reported to me from Zayd b. Wahb from al-Barāʾ b. ʿĀzib from Thābit b. Wadrʿa that a lizard was brought to the Messenger of God (ṣ), and he said, “A nation transformed” (*ummatun musikhat*); God knows best.

Aslam b. Sahl related to us: Wahb b. Baqiyya related to us: Khālid related to us from Ḥuṣayn from Zayd b. Wahb from Thābit b. Wadrʿa that he said, “We killed donkeys on the day of Khaybar. The Messenger of God (ṣ) passed by the boiling pots and said, ‘Tip them over!’”⁵⁶

Both narrations include a short factual depiction of the historical context of the Prophet’s statement and the statement itself. Taken together with the tradition’s chain, these two parts bear witness that Thābit b. Wadrʿa saw and heard the Prophet, and confer on him a Companion status.

My examination of fifty randomly selected entries in Ibn Qāniʿs *Muʿjam* has shown several clearly pronounced tendencies: his biographical reports are virtually devoid of birth and death dates,⁵⁷ biographical anecdotes,⁵⁸ and personal evaluations.⁵⁹ Many of them record the names of Companions who appear in isolated chains as obscure witnesses to the Prophet’s words and deeds, occasionally known only by their first name or their *nisba* (e.g. Aws, al-Firāsī, al-Agharr). Sometimes Ibn Qāniʿ presents variant forms of a single name, e.g. Abjar b. Ghālib, Ghālib b. Abjar, Ghālib b. Dhayḥ,⁶⁰ as signifying different—likely fictitious—Companions. These peculiarities signal an early stage in the development of the Companion compendia, at which chains of varying quality were used to extract the names of the Prophet’s Companions.

To explore how early Companion collections were compiled, I compared Ibn Qāniʿs traditions on the authority of al-Baghawī with the corresponding entries in al-Baghawī’s *Muʿjam*. I observed significant overlapping, even many identical entries, along with sizable differences. The differences divide into (1) chains, (2) texts, (3) names of transmitters, and (4) content and composition of the individual entries.

56. *Ibid.*, 1: 127–28.

57. The only reference to a death date is in the entry on Abū al-Ṭufayl ʿĀmir b. Wāthila b. ʿAbdallāh b. ʿAmr, allegedly the longest-lived Companion, who died after 100/718 or even after 130/747 (al-Mizzī, *Tahdhīb al-kamāl fi asmāʾ al-rijāl*, ed. B. ʿA. Maʿrūf, 35 vols [Beirut: Muʿassasat al-Risāla, 1403–13/1983–92], 14: 81; Mughlaṭāy, *Ikmāl Tahdhīb al-kamāl fi asmāʾ al-rijāl*, ed. ʿĀ. b. Muḥammad and U. b. Ibrāhīm, 12 vols. [Cairo: al-Fārūq al-Ḥadītha li-l-Ṭibāʿa wa-l-Nashr, 1422/2001], 7: 152). Ibn Qāniʿ cites Abū al-Ṭufayl that he was born in the year of the Battle of Uḥud, that is, in 3/625 (*Muʿjam*, 2: 242). This statement is clearly aimed to bolster Abū al-Ṭufayl’s Companion status, which seemed highly dubious to many Muslim *rijāl* critics (see, for instance, Mughlaṭāy, *Ikmāl*, 7: 152).

58. The only instance that may be cautiously described as a biographical anecdote is al-Barāʾ b. ʿĀzib’s statement, “The Messenger of God (ṣ) took part in nineteen expeditions, of which I missed four” (Ibn Qāniʿ, *Muʿjam*, 1: 88). In the entry on Saʿd b. al-Aṭwal al-Juhanī, the report that he would visit his relatives in Tustar (southwestern Iran) for only two days and take his leave on the third day is only an explanatory prelude to the Prophet’s statement that whoever settles in a conquered land for more than three days loses his share in the booty (Ibn Qāniʿ, *Muʿjam*, 1: 255). A similarly tight connection between biographical datum and prophetic statement is observed in the entry on Ṭarafa b. ʿArfāja, who lost his nose in the battle of Kulāb and replaced it with a nose of silver (*wariq*), but it “rotted on him” (*intanna ʿalayhi*), whereupon the Prophet advised him to make his substitute nose of gold (Ibn Qāniʿ, *Muʿjam*, 2: 53–54).

59. Only one biographical entry includes a personal evaluation: ʿImrān b. Sulaymān, the transmitter above the Companion ʿAbd al-Rahmān b. Ubzā, is described as “strong in hadith” (*ʿazīz al-ḥadīth*) (Ibn Qāniʿ, *Muʿjam*, 2: 150). Such use of *ʿazīz* is not part of the established hadith-critical terminology.

60. Noted by Qūtlāy, 1: 97; for more examples, 1: 98–99.

1a. Chain Differences

Ibn Qānī^c does not engage in chain and *rijāl* criticism. Thus, he is unconcerned about the possibility, duly noted by al-Baghawī on nine occasions, that some alleged Companions may not have heard directly (*samā*^c) from the Prophet.⁶¹ On eleven occasions Ibn Qānī^c cites a single chain where al-Baghawī has several chains, which he sometimes critically compares.⁶² In two entries Ibn Qānī^c disregards alternative chain evidence of an intermediate transmitter separating an alleged Companion from the Prophet.⁶³ And al-Baghawī notes once that a chain originally going back to a Companion (*mawqūf*) was subsequently raised to the Prophet (*raf*^c).⁶⁴ In each of these cases Ibn Qānī^c cites al-Baghawī as his source, which leads us to think that Ibn Qānī^c has an interest in al-Baghawī’s material only inasmuch as it indicates someone’s Companion status.

Illustrative examples of Ibn Qānī^c’s reductionist treatment of al-Baghawī’s material are the entries on Jidār and ‘Urwa. For Jidār, al-Baghawī cites several alternative chains, from which he concludes that the attribution Yazīd b. Shajara (d. 55/674f.) → Jidār is fictitious and that the tradition in question stops at the level of Yazīd.⁶⁵ True to form, Ibn Qānī^c disregards indications that the chain was artificially extended to the Prophet’s level, thereby asserting the existence of the fictitious Companion Jidār.⁶⁶

For Muḥammad b. al-Sa‘dī, al-Baghawī cites a Prophetic statement about the portents of the Hour (*ashrāt al-sā‘a*) with a likely common link, Abū ‘Amr al-Awzā‘ī (Syria; d. 157/774).⁶⁷ He adduces two chains, utterly confused in their parts between al-Awzā‘ī’s informant, the obscure Syrian transmitter Muḥammad b. Khirāsha (d. ?),⁶⁸ and the Prophet (see Fig. 1). According to one chain (no. 1; see the dash-and-dotted line on Fig. 1), these transmitters are ‘Urwa b. Muḥammad b. al-Sa‘dī → his father → the Prophet. According to the other chain (no. 2; see the short-dashed line on Fig. 1), one Muḥammad b. ‘Urwa b. al-Sa‘dī—most likely a conflation of ‘Urwa b. Muḥammad, the son, and Muḥammad b. al-Sa‘dī, the father, from chain 1—reports directly on the authority of the Prophet. In neither case is it possible to ascertain that the oldest narrator in the chain personally heard the Prophet. Al-Baghawī acknowledges that Muḥammad b. al-Sa‘dī, the father, was not a Companion, and suggests

61. Al-Baghawī, *Mu‘jam*, 4: 181 (‘Abdallāh b. Jubayr al-Khuzā‘ī), 183–84 (‘Abdallāh b. Dharr), 197 (‘Abdallāh b. Mikhmar), 228–29 (‘Abdallāh b. Qays b. Makhrama), 241 (‘Abdallāh b. al-Asqa‘), 433 (‘Abd al-Rahmān b. Hishām); 5: 81 (Quhayd b. Muṭṭarīf), 236 (al-Mālik al-Qushayrī). For the corresponding entries, see Ibn Qānī^c, *Mu‘jam*, 2: 122, 139, 129, 140, 141, 166, 368; 3: 53.

62. Al-Baghawī, *Mu‘jam*, 1: 241–45 (Barā’ b. Mālik), 299–302 (Bashīr/Bishr al-Sulamī), 331–32 (Busr b. Miḥjan al-Du‘alī), 513–15 (Jidār); 3: 423–24 (Tāriq b. ‘Alqama); 4: 94–96 (‘Abdallāh b. Ḥanzala al-Anṣārī), 100–101 (‘Abdallāh b. Suwayd al-Hārithī), 228–29 (‘Abdallāh b. Qays b. Makhrama); 5: 126–27 (Ka‘b b. Zayd), 200–201 (Abū Ḥibbat al-Badrī). For the corresponding entries, see Ibn Qānī^c, *Mu‘jam*, 1: 103, 93–94, 85–86, 160; 2: 49, 90–91, 139–40, 140, 379; 3: 48. In one entry (*Mu‘jam*, 4: 146–47 [‘Abdallāh al-Muzanī]), al-Baghawī cites two chains in support of one text variant and a single chain in support of another. Ibn Qānī^c (*Mu‘jam*, 2: 137) has the same two text variants, each supported by a single chain, only one of which agrees with al-Baghawī’s—counter-intuitively with al-Baghawī’s second tradition, which is supported by a single chain, and not with his first tradition, which would have suggested that Ibn Qānī^c skipped one of the two chains.

63. Al-Baghawī, *Mu‘jam*, 1: 331–34 (Busr b. Miḥjan al-Du‘alī may have transmitted through his father); 4: 228–29 (‘Abdallāh b. Qays b. Makhrama may have transmitted on the authority of Zayd b. Khālid al-Juhānī). Cf. Ibn Qānī^c, *Mu‘jam*, 1: 85–86; 2: 140.

64. Al-Baghawī, *Mu‘jam*, 1: 513–15 (Jidār). Ibn Qānī^c (*Mu‘jam*, 1: 160) overlooks this evidence.

65. Al-Baghawī, *Mu‘jam*, 1: 513–15.

66. Ibn Qānī^c, *Mu‘jam*, 1: 160.

67. Al-Baghawī, *Mu‘jam*, 4: 519–20.

68. Muḥammad b. Khirāsha is only known from the chain al-Awzā‘ī → Muḥammad b. Khirāsha → ‘Urwa b. Muḥammad al-Sa‘dī (Ibn ‘Asākīr, *Tārīkh Dimashq*, ed. M. D. al-‘Amrawī, 79 vols. [Beirut: Dār al-Fikr, 1415–21/1995–2000]), 52: 393–96). As sole recipient from him, Ibn Khirāsha was probably invented by al-Awzā‘ī.

that, since his actual name is Muḥammad b. ʿAṭīyya al-Saʿdī, his father, ʿAṭīyya, could have been one.⁶⁹

For the entry on ʿUrwa, Ibn Qānīʿ reconciles the contradictions in al-Baghawī’s above-cited chains. Apparently he assumes—not without reason—that Muḥammad b. al-Saʿdī, the father, from chain no. 1 is the same as Muḥammad b. ʿUrwa b. al-Saʿdī from chain no. 2. From al-Baghawī’s statement that Muḥammad b. al-Saʿdī was not a Companion and the mention of “his father” in chain no. 2, Ibn Qānīʿ most likely inferred that ʿUrwa was the name of the Prophet’s Companion.⁷⁰ At present, it is impossible to say what led Ibn Qānīʿ to disregard al-Baghawī’s suggestion that the Companion in question was ʿAṭīyya al-Saʿdī. Incidentally, the upper part of Ibn Qānīʿ’s chain, al-Baghawī → Maṣṣūr b. Abī Muzāḥim → Yahyā b. Ḥamza, is not present in al-Baghawī’s *Muʿjam* and is presumably Ibn Qānīʿ’s own discovery or invention. Be that as it may, this entry shows clearly that the names of fictitious transmitters and putative Companions were extracted from the chains of traditions. Here chain contradictions spawned as many as three Companions, namely, ʿUrwa, Muḥammad b. al-Saʿdī, and, allegedly, ʿAṭīyya al-Saʿdī. The historicity of these three men raises justified doubts.⁷¹

Ib. Text Disparities

Quite a few of the hadith texts that Ibn Qānīʿ cites on the authority of al-Baghawī are identical with the corresponding ones in al-Baghawī’s *Muʿjam*,⁷² but in a considerable number of entries notable differences stand out.

In seventeen entries Ibn Qānīʿ seems to have abridged al-Baghawī’s texts to their typical parts (*ṭaraf*, pl. *aṭrāf*).⁷³ Since Ibn Qānīʿ considers the chains as the main repository of Companion names, he privileges them over the texts, which he shortens with little regard for their

69. Al-Baghawī, *Muʿjam*, 4: 520–21. Al-Baghawī’s expression is confusing: *wa-l-ṣawābu ʿindī riwāyatu al-Walīd ʿan al-Awzāʿī wa-huwa ʿUrwa b. Muḥammad b. ʿAṭīyya al-Saʿdī ʿan abīhi wa-lā aḥṣabu li-Muḥammadin ṣuḥba* (“In my opinion, the correct transmission is that of al-Walīd on the authority of al-Awzāʿī, and he is ʿUrwa b. Muḥammad b. ʿAṭīyya al-Saʿdī from his father, and I do not count Muḥammad among the Companions”). “From his father” may be a referent to either ʿUrwa b. Muḥammad b. ʿAṭīyya or Muḥammad b. ʿAṭīyya. I have given preference to the latter, because it is only here that al-Baghawī specifies that ʿUrwa b. Muḥammad al-Saʿdī is, in fact, ʿUrwa b. Muḥammad b. ʿAṭīyya, likely to suggest that, although Muḥammad was not a Companion, his father was one. A putative Companion by the name of ʿAṭīyya al-Saʿdī is mentioned by Ibn Abī ʿĀṣim (*al-Āḥād wa-l-mathānī*, ed. B. F. A. al-Jawābira, 6 vols. [Riyadh: Dār al-Rāya, 1411/1991], 3: 110–11).

70. Ibn Qānīʿ, *Muʿjam*, 2: 264.

71. Al-Baghawī cites an entirely independent parallel chain (*shāhid*) of the same tradition, passing through the Successor ʿAbd al-Raḥmān b. Ghanm (d. 78/697f.) (see Fig. 1). ʿAbd al-Raḥmān has not seen the Prophet; hence, this is a “interrupted” (*mursal*) chain with a missing intermediate transmitter. By analogy, one might think that in its original form al-Awzāʿī’s chain was stopped at the level of ʿUrwa b. Muḥammad al-Saʿdī (d. after 130/747f.). Later transmitters tried to raise it to the level of the Prophet by inserting Muḥammad al-Saʿdī as a putative Companion of the Prophet.

72. Ibn Qānīʿ, *Muʿjam*, 1: 71 = al-Baghawī, *Muʿjam*, 1: 210–11; IQ, 1: 90–91 = Bgh, 1: 309–10; IQ, 1: 124 = Bgh, 1: 418–19; IQ, 1: 320–21 = Bgh, 3: 272a; IQ, 1: 322 = Bgh, 3: 275; IQ, 1: 325 = Bgh, 3: 282; IQ, 2: 100–101 = Bgh, 3: 535; IQ, 2: 103 = Bgh, 4: 268; IQ, 2: 112 = Bgh, 4: 62–63; IQ, 2: 122 = Bgh, 4: 181; IQ, 2: 129 = Bgh, 4: 197; IQ, 2: 136 = Bgh, 4: 216–17; IQ, 2: 142 = Bgh, 4: 262–63; IQ, 2: 173 = Bgh, 4: 479–80; IQ, 2: 174 = Bgh, 4: 487–88; IQ, 2: 226 = Bgh, 4: 321–22; IQ, 2: 344 = Bgh, 5: 60; IQ, 2: 367 = Bgh, 5: 78; IQ, 2: 368 = Bgh, 5: 81; IQ, 2: 392 = Bgh, 5: 155; IQ, 3: 48 = Bgh, 5: 201; IQ, 3: 53–54 = Bgh, 5: 236; IQ, 3: 54 = Bgh, 5: 224–25; IQ, 3: 54–55 = Bgh, 5: 226–27.

73. Ibn Qānīʿ, *Muʿjam*, 1: 93–94 < al-Baghawī, *Muʿjam*, 1: 299–302; IQ, 1: 103 < Bgh, 1: 242–44; IQ, 1: 125 < Bgh, 1: 429–31; IQ, 1: 162 < Bgh, 1: 482–84; IQ, 1: 323–24 < Bgh, 3: 280–81; IQ, 2: 87 < Bgh, 5: 224–25; IQ, 2: 87 < Bgh, 3: 542–44; IQ, 2: 99 < Bgh, 4: 87; IQ, 2: 139 < Bgh, 4: 183–84; IQ, 2: 140 < Bgh, 4: 228–29; IQ, 2: 141 < Bgh, 4: 214; IQ, 2: 166 < Bgh, 4: 432–33; IQ, 2: 166–67 < Bgh, 4: 453–54; IQ, 2: 380 < Bgh, 5: 132–33; IQ, 2: 384–85 < Bgh, 5: 164; IQ, 3: 47 < Bgh, 5: 245–46; IQ, 3: 54–55 < Bgh, 5: 226–27.

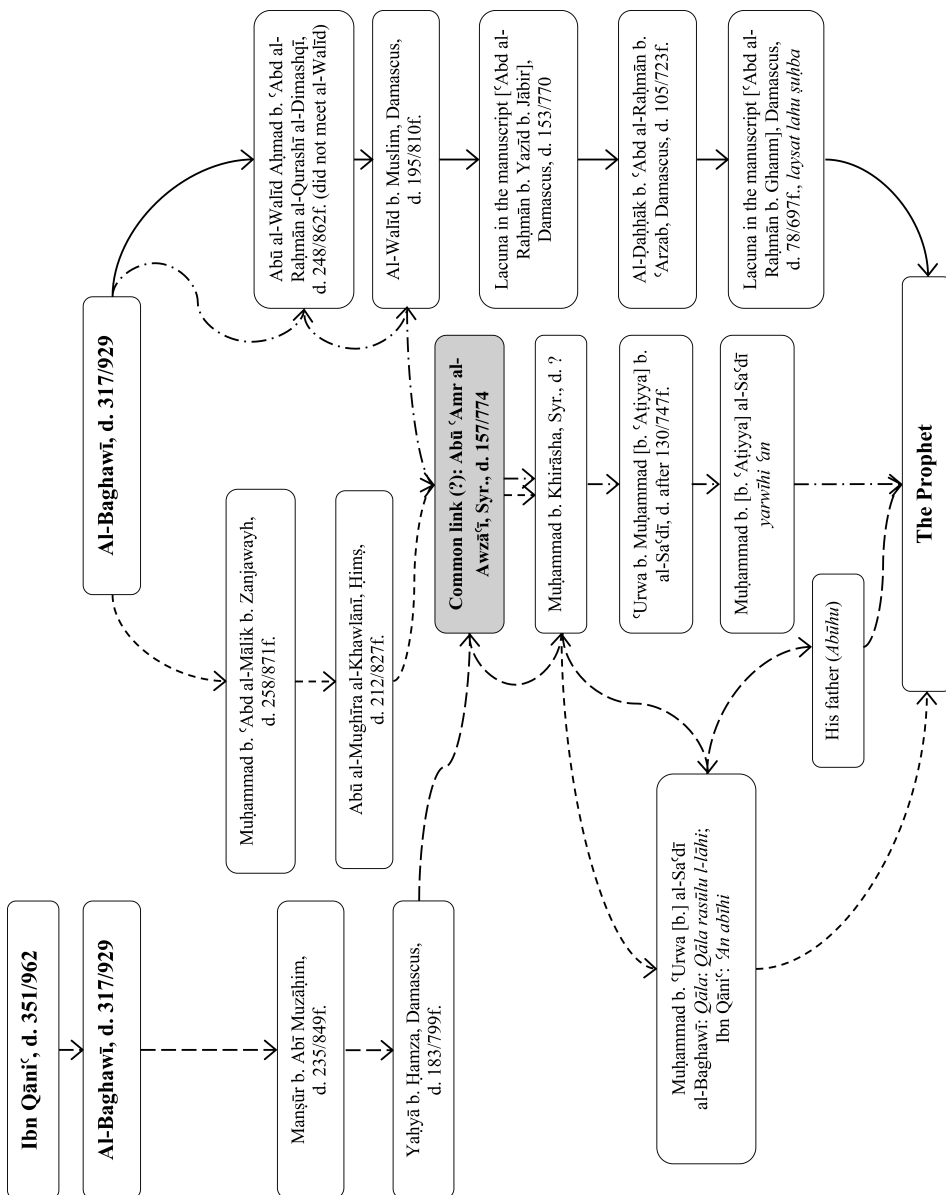


Fig. 1. The Issue with Muḥammad b. al-Sa’dī

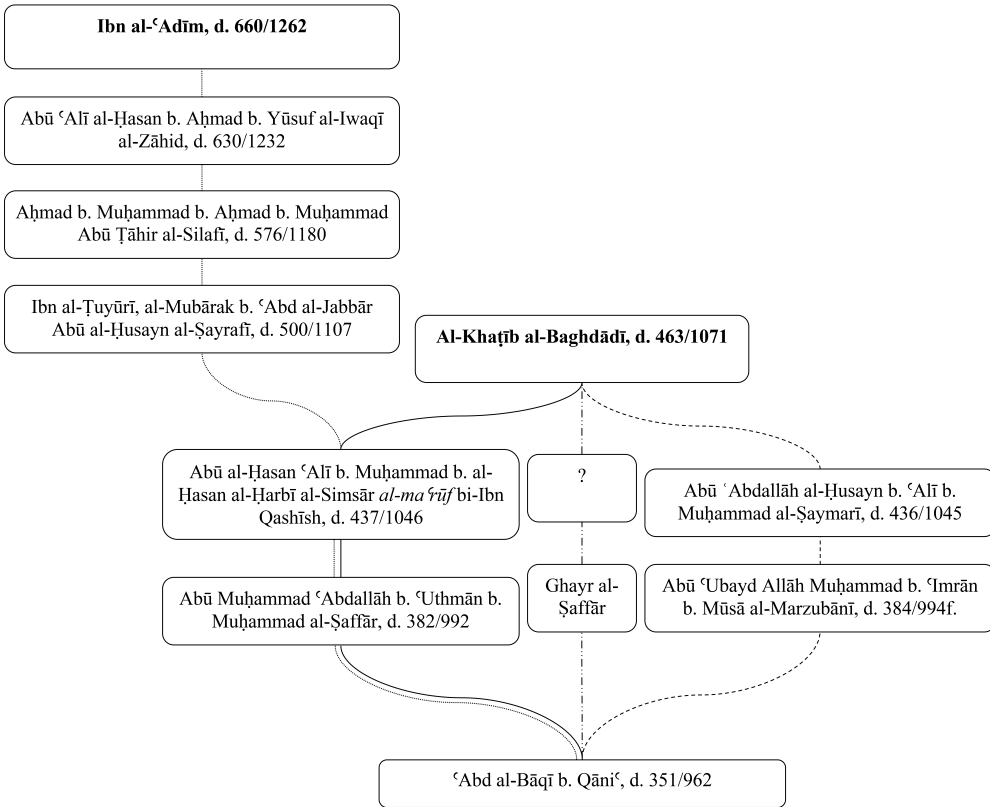


Fig. 2. The Chains of Ibn Qāni's Biographical Statements According to al-Khaṭīb al-Baghdādī and Ibn al-ʿAdīm

specific message. Such abridgments are not always straightforward or free of problematic consequences. Take, for instance, Ibn Qāni's entry on Bishr al-Sulamī, in which he first cites a tradition with a full chain and text, then adduces a second chain through al-Baghawī while stating that it carries a similar text (*ḥaddathanā bi-naḥwihi*).⁷⁴ Although it opens and closes with expressions that recall clauses in al-Baghawī's corresponding text,⁷⁵ the text of Ibn Qāni's first tradition is much shorter and has a notably different wording. This remarkable tradition shows that extensive text differences may be hidden behind the phrase "[someone] related a similar tradition" (*ḥaddatha bi-mithlihi* or *naḥwihi*), which Muslim traditionists often deploy to summarize several presumably cognate texts. It is likely that Ibn Qāni's obfuscating abridgments were partly responsible for the harshness with which Ibn Ḥazm and other stringent hadith critics treated him.

Up to this point, the comparison between Ibn Qāni's biographical reports transmitted on the authority of al-Baghawī and the contents of al-Baghawī's *Muʿjam* has shown that in many instances Ibn Qāni abridges al-Baghawī's chains and texts, and refrains from citing al-Baghawī's hadith-critical statements. Less frequently, the differences go in the opposite direction.

74. Ibn Qāni, *Muʿjam*, 1: 93–94.

75. Al-Baghawī, *Muʿjam*, 1: 299–302.

Recall that Ibn Qānī^c often cites a single source where al-Baghawī has two or more lines of transmission supporting one text. In four entries, however, Ibn Qānī^c provides more than al-Baghawī.⁷⁶ Other entries militate against the observation that Ibn Qānī^c is indifferent to hadith criticism. Thus, under ‘Abdallāh b. Ḥudhāfa, al-Baghawī cites two chains.⁷⁷ According to the renowned hadith critic Yahyā b. Ma‘īn (Iraq; d. 233/848), the first chain is interrupted (*mursal*, *munqaṭi*^c) between Sulaymān b. Yasār (died betw. 94/712f, and 109/727f. at the age of seventy-three) and the Companion ‘Abdallāh b. Ḥudhāfa (d. betw. 13–23/634–44).⁷⁸ The likely reason for the interruption is Sulaymān b. Yasār’s age: he may have not met Ibn Ḥudhāfa. The same flaw mars al-Baghawī’s second chain, in which Sulaymān b. Yasār reports on the authority of the Companion Umm al-Faḍl bt. al-Ḥārith (d. betw. 13–23/634–44) that she saw ‘Abdallāh b. Ḥudhāfa broadcasting to pilgrims the Prophet’s ruling that abolishes fasting in the three days (*ayyām al-tashrīq*) following the ritual sacrifice (*‘īd al-aḍḥā*). (Al-Baghawī cites along with Sulaymān b. Yasār a certain Qabīṣa, who is impossible to identify.) There can be little doubt that the murky chain Abū al-Naḍr → Qabīṣa wa-Sulaymān b. Yasār → Umm al-Faḍl [Lubāba] bt. al-Ḥārith⁷⁹ intentionally obfuscates the problems of identifying ‘Abdallāh b. Ḥudhāfa and ascertaining his Companion status.

By contrast, one of Ibn Qānī^c’s parallel chains (al-Zuhrī → Mas‘ūd b. al-Ḥakam → ‘Abdallāh b. Ḥudhāfa), which he likely borrowed from Ibn Abī ‘Āṣim,⁸⁰ is contiguous (*muttaṣil*). Reportedly born in the Prophet’s lifetime,⁸¹ Mas‘ūd is an almost unassailable link between Ibn Ḥudhāfa and al-Zuhrī. Clearly, Ibn Qānī^c was alert to al-Baghawī’s defective chain and sought a transmission line that was free of the debasing defect. By discovering this chain, Ibn Qānī^c is able to flesh out the otherwise obscure Companion ‘Abdallāh b. Ḥudhāfa.⁸²

We have also noted that in a number of instances Ibn Qānī^c does not pay attention to chains in which an intermediate transmitter separates the alleged Companion from the Prophet. But in his entry on Kudayr he mentions such a case, unnoted by al-Baghawī.⁸³ Sometimes both al-Baghawī and Ibn Qānī^c share similar concerns. Thus, under Bashīr/Busr al-Māzinī they suggest that the earliest transmitter in the chain may have been ‘Abdallāh b. Busr, not his father, the Companion Busr.⁸⁴ A similar shared concern about the name of the earliest transmitter is observed in the biography of Tha‘laba b. Zahdam al-Yarbū‘ī.⁸⁵ This and other chains in which Ibn Qānī^c and al-Baghawī vacillate between a tradition on the authority of a certain transmitter and an alternative version on the authority of the same transmitter

76. Ibn Qānī^c, *Mu‘jam*, 1: 90–91, 2: 15–16, 98–99, 100–101. Cf. al-Baghawī, *Mu‘jam*, 1: 309–10; 3: 339, 540–41, 535.

77. *Ibid.*, 3: 540–41.

78. *Ibid.*

79. Neither Qabīṣa b. Jābir b. Wahb al-Asadī (Kūfa; d. 69/688f.) nor Qabīṣa b. Dhu‘ayb al-Khuzā‘ī (Medina; b. 8/629f., d. betw. 86–89/705–8) is known to have transmitted on the authority of Umm Faḍl bt. al-Ḥārith. Nor could I find in the biographical literature an Abū Naḍr who transmitted on the authority of a Qabīṣa.

80. Ibn Abī ‘Āṣim, *al-Āḥād wa-l-mathānī*, 2: 114.

81. Ibn Hibbān, *Thiqāt*, 9 vols. (Hyderabad: Majlis Dā‘irat al-Ma‘ārif al-‘Uthmāniyya, 1393–1402/1973–82), 5: 440.

82. Interestingly, neither al-Baghawī nor Ibn Qānī^c cites the tradition, found in the *Ṣaḥīḥān* and in Ibn Abī ‘Āṣim’s *al-Āḥād wa-l-mathānī*, in which ‘Abdallāh b. Ḥudhāfa asks the Prophet about the identity of ‘Abdallāh’s father, and the Prophet confirms that he is, indeed, Ḥudhāfa (see, for instance, Muslim, *Ṣaḥīḥ*, *kitāb al-faḍā’il*, §37, no. 136; cf. Ibn Abī ‘Āṣim, *al-Āḥād wa-l-mathānī*, 2: 115).

83. Ibn Qānī^c, *Mu‘jam*, 2: 384–85; al-Baghawī, *Mu‘jam*, 5: 164–65.

84. Ibn Qānī^c, *Mu‘jam*, 1: 98–99; cf. al-Baghawī, *Mu‘jam*, 1: 346–47.

85. Ibn Qānī^c, *Mu‘jam*, 1: 125; cf. al-Baghawī, *Mu‘jam*, 1: 429–31.

citing his father reveal that many family chains probably came into existence by mending an originally interrupted tradition with the name of its transmitter's father.

Ibn Qāni^c usually abridges al-Baghawī's long texts, but this is not the case in his entries on Sharīf b. Anas⁸⁶ and ʿUmar b. al-Ḥakam al-Sulamī⁸⁷ in which he leaves intact two extensive texts. What is more, upon closer examination it turns out that not all of Ibn Qāni^c's abridgments of al-Baghawī's texts are what they seem to be. Thus, under ʿAbdallāh b. Sandar, al-Baghawī cites a tradition in which the Prophet likens the names of the Arab clans of Sālim, Ghifār, and Tujīb to three Arabic verbs that signal God's blessing for each clan.⁸⁸ Ibn Qāni^c repeats the same chain, starting with al-Baghawī, but mentions only Sālim and Ghifār.⁸⁹ The original twelve-word text is too short to have deserved an abridgment down to its typical parts, and it thus should be discounted as an explanation for this case. Such an abridgment would also have signaled a disregard for the mnemonically conducive tripartite schema in al-Baghawī's version. Furthermore, the syntactic and rhetorical structure of the text includes important hints about its historical development. "Sālim" and "Ghifār" are the grammatical objects in the clauses *sālamahā l-lāhu* (may God treat them in peace!) and *ghafara lahā l-lāhu* (may God forgive them!), whereas Tujīb is the grammatical subject in the clause *ajābat Allāh* (they obeyed God). The semantic fields of *sālama* and *ghafara* overlap, as both of them signify the divine favor and forgiveness that the Prophet invokes for Sālim and Ghifār. Similar favor may be thought to ensue from Tujīb's obedience to God, but divine favor and forgiveness are clearly not the rhetorical point of the third clause. From the observed semantic and grammatical breaks, therefore, we conclude that Ibn Qāni^c's variant most likely reflects a nascent stage of textual development in which only the names of Sālim and Ghifār constituted the text. Tujīb and its clause in al-Baghawī's variant are an addition.

The entry on ʿAbdallāh b. ʿUwaym is an example of a political divide between the versions of Ibn Qāni^c and al-Baghawī. Al-Baghawī cites a tradition in which the Prophet warns against disparaging the Companions:

Inna l-lāha ikhtāranī wa-ikhtāra lī aṣḥāban wa-jaʿala fihim wuzarāʾa wa-anṣāran wa-aṣḥāran.
Verily, God has chosen me, and he chose for me Companions, and he divided them into vicegerents, helpers, and in-laws.⁹⁰

In contrast, Ibn Qāni^c has a shorter version that introduces an important change:

Inna l-lāha ikhtāranī wa-ikhtāra lī aṣḥāban minhum aṣḥārī.
Verily, God has chosen me, and he chose for me Companions, among whom are my in-laws.⁹¹

To the exclusion of the vicegerents and helpers, Ibn Qāni^c singles out the Prophet's in-laws (*aṣḥārī*), that is, his fathers-in-law Abū Bakr and ʿUmar b. al-Khaṭṭāb, and his sons-in-law ʿUthmān b. ʿAffān and ʿAlī b. Abī Ṭālib. If Ibn Qāni^c abridged al-Baghawī's version, he was either oblivious of the ensuing conceptual shift or he sought to endorse the concept of the rightly guided caliphate, including the legitimacy of ʿAlī's rule. Instead of an intentional abridgment, however, the in-law version might represent the earliest formulation of the tradition, which emerged in the third/ninth century with the aim of promoting the conciliatory notion of the "rightly guided caliphate." The words "vicegerents" and "helpers" were added

86. Ibn Qāni^c, *Muʿjam*, 1: 346; cf. al-Baghawī, *Muʿjam*, 3: 316.

87. Ibn Qāni^c, *Muʿjam*, 2: 225–26; cf. al-Baghawī, *Muʿjam*, 4: 321–22.

88. Al-Baghawī, *Muʿjam*, 4: 214–15.

89. Ibn Qāni^c, *Muʿjam*, 2: 141.

90. Al-Baghawī, *Muʿjam*, 4: 92–93.

91. Ibn Qāni^c, *Muʿjam*, 2: 142–43.

thereafter by someone who wanted to water down the straightforward message of the original text and to assert the interests of the Medinese Muslims, known as *anṣār* (helpers).

A similar discrepancy, this time in the field of positive law, is observed in the entries on ‘Abd al-Rahmān b. Ma‘qil. Al-Baghawī cites a hadīth that prohibits the meat of the fox and the wolf and permits the meat of the hyena, the rabbit, and the lizard.⁹² Ibn Qānī^c mentions only the hyena and the lizard.⁹³ If he abridged the text, he significantly altered its legal substance by excluding varieties of meat, which, according to al-Baghawī’s variant, are either allowed or forbidden for consumption. It is more likely that Ibn Qānī^c cites an earlier version of the text, which was subsequently expanded with the mention of additional animals.

The hitherto observed complex relationship between the chains of authority and the texts utilized by al-Baghawī and Ibn Qānī^c can be shown to extend to two more aspects of comparison, namely, their attitude to problematic names of Companions and the number of different traditions included in an individual biographical entry, as follows:

In my sample of surveyed traditions, al-Baghawī expresses uncertainty about the names of several Companions. Thus, under the heading Mālik b. ‘Uqba, based on the chain evidence al-Baghawī admits that the name of the Companion at hand may have been ‘Uqba b. Mālik.⁹⁴ Ibn Qānī^c is aware of the uncertainty, yet avers that the correct name is ‘Uqba b. Mālik.⁹⁵ Although this example suggests that Ibn Qānī^c did take a critical approach to al-Baghawī’s material, it does not specify the reasons for his certainty, thereby suggesting the possibility of arbitrary selection. In the biography of ‘Abdallāh b. Ḥanṭab, Ibn Qānī^c registers a chain in which he is called ‘Abdallāh b. Ḥanzala.⁹⁶ Al-Baghawī does not seem to have known of or considered this chain worthy of noting.⁹⁷ In the entry devoted to Bashīr al-Sulamī, al-Baghawī vacillates between Bashīr, Bishr, and Busr,⁹⁸ whereas Ibn Qānī^c mentions only Bashīr.⁹⁹ These last two examples suggest that both al-Baghawī and Ibn Qānī^c relied on manuscripts. Because of the phonetic differences it is hard to imagine that the *z* and *t* in the variants Ḥanzala and Ḥanṭab, and, to a lesser extent, the *sh* and *s* of Bashīr, Bishr, and Busr were the outcome of misspelling or mishearing in the course of oral transmission; rather it likely concerned slight graphical variants in manuscripts that may have been partly lacking diacritical dots. There is little doubt, however, that in either case the chains are the sole source from which al-Baghawī and Ibn Qānī^c derive information about the existence of obscure Companions of the Prophet.

As for the number of different traditions included in an individual biographical entry, at times Ibn Qānī^c cites fewer than al-Baghawī in the respective entry of his *Mu‘jam*. Thus, in the entries for ‘Abdallāh b. Hishām b. Zuhra and al-Qāsim, the client of Abū Bakr, Ibn Qānī^c cites a single tradition,¹⁰⁰ whereas al-Baghawī has three and two traditions respectively.¹⁰¹ Conceivably, Ibn Qānī^c was content with just one tradition when he saw it as a conclusive witness to someone’s Companion status. On the other hand, he added material to that already used by al-Baghawī whenever he came across significant additional information, as in the

92. Al-Baghawī, *Mu‘jam*, 4: 453–54.

93. Ibn Qānī^c, *Mu‘jam*, 2: 166–67.

94. Al-Baghawī, *Mu‘jam*, 5: 245–46.

95. Ibn Qānī^c, *Mu‘jam*, 3: 47–48.

96. *Ibid.*, 2: 100–101.

97. Al-Baghawī, *Mu‘jam*, 3: 535.

98. *Ibid.*, 1: 299–302.

99. Ibn Qānī^c, *Mu‘jam*, 1: 93–94.

100. *Ibid.*, 2: 87, 367.

101. Al-Baghawī, *Mu‘jam*, 3: 542–44; 5: 78.

entries on Jabbār b. Ṣakhr,¹⁰² Jabala b. Ḥāritha,¹⁰³ ʿAbdallāh b. Zayd b. Thaʿlaba,¹⁰⁴ and ʿAbdallāh al-Muzanī,¹⁰⁵ in which al-Baghawī explicitly states that the respective Companion is known to have transmitted only one or two traditions, while Ibn Qānīʿ has more.¹⁰⁶ The entry on Jabala b. Ḥāritha throws light on an important reason for Ibn Qānīʿ’s search for traditions that were not known to al-Baghawī. Whereas al-Baghawī’s tradition does not constitute undeniable proof of Jabala b. Ḥāritha’s Companion status, Ibn Qānīʿ managed to discover—or invent—supplementary material that substantiates it unambiguously. Ibn Qānīʿ’s approach indicates how uncertainties about someone’s Companion status encouraged collectors of biographical works to look for traditions, even if of dubious quality, that could serve as clinching evidence in such cases.

How are we to assess the idiosyncrasies of Ibn Qānīʿ’s use of al-Baghawī’s material? To agree with Ibn Qānīʿ’s detractors that he was a careless transmitter would be rash, given his interest in the critical evaluation of transmitters, manifest both in *Muʿjam al-ṣaḥāba* and in other works associated with his name. Ibn Qānīʿ’s departures from al-Baghawī’s text attest less to methodological laxity than to different scholarly agendas. Al-Baghawī follows a holistic approach to the biographies of Companions. He frequently identifies the locations of their activity, mentions their death dates, occasionally relates biographical anecdotes, and critically assesses the chains of transmission. By contrast, Ibn Qānīʿ is almost exclusively committed to compiling a comprehensive list of Companion names, using the chains as his main source. When someone reports a statement on the authority of the Prophet, Ibn Qānīʿ assumes, without any *rijāl*-critical examination, that the transmitter had an actual encounter with the Prophet.¹⁰⁷ He sees the texts as subordinate to the chain evidence, severely reducing them in many instances. If he happens to come across traditions that were not utilized by al-Baghawī, he includes them in the respective biographical entries as supplementary evidence.

Was al-Baghawī’s *Muʿjam* the source of Ibn Qānīʿ’s *Muʿjam*? Of fifty randomly picked entries in which Ibn Qānīʿ does not cite al-Baghawī, thirty-eight are present in al-Baghawī’s work. The correlation here is in many ways similar to that between the entries in which Ibn Qānīʿ does cite al-Baghawī and al-Baghawī’s corresponding material. Sometimes the two cite the same set of traditions, but often they differ in the composition of their chains and texts as well as in the number of traditions in each individual entry—as already observed, their interests in compiling biographical entries of Companions were different. Although as Baghdadis both may have drawn from the same pool of traditions, it seems plausible to suppose that Ibn Qānīʿ used al-Baghawī’s Companion collection as one of his main sources. At the same time, he consulted additional sources, of which al-Baghawī was either unaware or unwilling to acknowledge.

102. Ibn Qānīʿ, *Muʿjam*, 1: 161; cf. al-Baghawī, *Muʿjam*, 1: 479–81.

103. Ibn Qānīʿ, *Muʿjam*, 1: 161–62; cf. al-Baghawī, *Muʿjam*, 1: 482–84.

104. Ibn Qānīʿ, *Muʿjam*, 2: 111–12; cf. al-Baghawī, *Muʿjam*, 4: 62–63.

105. Ibn Qānīʿ, *Muʿjam*, 2: 137–38; cf. al-Baghawī, *Muʿjam*, 4: 145–47.

106. In the biography of ʿAbdallāh b. Zayd b. Thaʿlaba, al-Baghawī has two traditions, although he states that ʿAbdallāh b. Zayd transmitted a single tradition, which is the second in the entry about him. This suggests that the first tradition was most likely added by a later transmitter of al-Baghawī’s *Muʿjam*. Under ʿAbdallāh al-Muzanī, al-Baghawī cites two different traditions against four different traditions in Ibn Qānīʿ’s *Muʿjam*.

107. Also noted by Qūtlāy, 1: 52, 88.

2. Kitāb al-Wafayāt and Kitāb al-Tārīkh

Ibn Qānī^c reportedly recorded death dates of transmitters until the year 346/957f. in his presently lost *Kitāb al-Wafayāt*,¹⁰⁸ which can be largely retrieved from al-Khaṭīb al-Baghdādī’s *Tārīkh Baghdād*, Ibn al-‘Adīm’s (d. 660/1262) *Bughyat al-ṭalab fī tārīkh Ḥalab*, al-Mizzī’s (d. 742/1341) *Tahdhīb al-Kamāl fī asmā’ al-rijāl*, and especially from Mughlaṭāy’s (d. 762/1361) *Ikmāl Tahdhīb al-Kamāl fī asmā’ al-rijāl* (see Table 1).

Table 1. Types of biographical statements that al-Khaṭīb al-Baghdādī, Ibn al-‘Adīm, al-Mizzī, and Mughlaṭāy associate with Ibn Qānī^c

Collector, collection/Type of statement	Al-Khaṭīb, <i>Tārīkh Baghdād</i>	Ibn al- ‘Adīm, <i>Bughyat al-ṭalab</i>	Al-Mizzī, <i>Tahdhīb al- Kamāl</i>	Mughlaṭāy, <i>Ikmāl Tahdhīb al-Kamāl</i>
Only date of death	350	32	89	229
Date of death and	place of death	58	13	14
	circumstances of death	3		
	personal evaluation	1		37
	other circumstances	2		2
Total Ibn Qānī ^c citations mentioning dates of death	414	45	105	277
Personal evaluations (w/o dates of death)	10	3	2	119
Places of death (w/o dates of death)	2			19
Dates of birth (w/o dates of death)	1	1		8
Miscellaneous biographical information	2			7
Total number of Ibn Qānī ^c ’s biographical statements	429	49	107	430

Al-Khaṭīb cites a total of 429 biographical statements by Ibn Qānī^c, 414 of which mention death dates. The remaining fifteen statements contain ten assessments of personal reliability, two places of death, a single birth date, and two records of other peculiar circumstances.¹⁰⁹ Ibn al-‘Adīm’s *Bughyat al-ṭalab* records forty-nine biographical statements by Ibn Qānī^c, forty-five of which contain death dates. In the same vein, al-Mizzī’s capacious *Tahdhīb al-Kamāl* catalogues 107 statements by Ibn Qānī^c, of which 105 mention death dates. The prominence of transmitters’ death dates in these collections confirms Ibn Qānī^c’s purpose in composing *Kitāb al-Wafayāt*, which appears to have been virtually void of personal evaluations and biographical anecdotes.

108. Al-Sakhāwī, *Fath al-mughhūh bi-sharḥ Alfīyyat al-ḥadīth*, ed. ‘Abd al-Karīm al-Khuḍayr and Muḥammad Fuhayd, 5 vols. (Riyadh: Maktabat Dār al-Minhāj, 1426/2005), 4: 372.

109. Muḥammad b. Zur‘a visited Baghdad during his pilgrimage in 288/901 (al-Khaṭīb, *Tārīkh*, 2: 347). Muḥammad b. Muḥammad b. Abī al-Ward received the nickname *Ḥabashī* (the Ethiopian) because of his skin color (ibid., 3: 419).

Mughlaṭāy sharply departs from the above three collectors in the type of material he cites on the authority of Ibn Qānī^c. Like them, he provides a large number of reports—altogether 277—in which Ibn Qānī^c specifies death dates of transmitters. But Mughlaṭāy attributes to Ibn Qānī^c 156 assessments of transmitter reliability (*thiqa*, *ṣāliḥ*, *ma'mūn*, etc.), which number vastly exceeds the eleven assessments in al-Khaṭīb, three in Ibn al-ʿAdīm, and four in al-Mizzī. Another peculiar trait in Mughlaṭāy are the thirty-seven reports that combine death dates with personal evaluations¹¹⁰ against a single one in al-Khaṭīb's *Tārīkh* and none in the other two. A further notable difference is the number of statements in Mughlaṭāy in which Ibn Qānī^c either identifies the place of death without referring to the death date or incorporates miscellaneous biographical information, far outstripping the corresponding numbers in the other three biographical collections.

The comparison of these corpora strongly suggests that the four scholars drew on two different sets of works associated with Ibn Qānī^c. This possibility gains strength if we look at the quantitative and substantive correlation between the biographical notes recording Ibn Qānī^c's evaluations of transmitters in Mughlaṭāy, on the one hand, and in al-Khaṭīb, Ibn al-ʿAdīm, and al-Mizzī, on the other.

Mughlaṭāy records Ibn Qānī^c's personal evaluations in 156 biographical notes. Only sixty-one of them correspond to notes devoted to the same transmitters (mostly without statements by Ibn Qānī^c) in al-Khaṭīb's *Tārīkh*, and only two have equivalents in Ibn al-ʿAdīm's *Bughyat al-ṭalab*. As a further indication of disparity, al-Khaṭīb cites Ibn Qānī^c's personal evaluations in eleven entries, but only one of them has a matching entry in Mughlaṭāy's *Ikmāl*. Ibn al-ʿAdīm mentions Ibn Qānī^c as a source of personal evaluations in only three notes, one of which, devoted to Abū Khaythama Zuhayr b. Ḥarb, he shares with al-Khaṭīb and Mughlaṭāy. It comes as no surprise that all of Mughlaṭāy's 156 biographical notes with Ibn Qānī^c's personal evaluations have equivalents devoted to the same transmitters in al-Mizzī's *Tahdhīb* given the former work's indebtedness to the latter, but it remains to be seen whether the numerical correspondence is mirrored by a substantive agreement between the individual entries.

Arguably, the quantitative disparity may be explained by the four collectors' divergent criteria of transmitter selection. Thus, al-Khaṭīb was chiefly interested in transmitters who were active in Baghdad, Ibn al-ʿAdīm favored Aleppine transmitters, while al-Mizzī dealt with the biographies of transmitters populating the chains of the six canonical collections and seventeen other works by their authors.¹¹¹ Mughlaṭāy preserved the contents of al-Mizzī's collection, but he deleted biographical information that he deemed irrelevant to the assessment of transmitters and supplemented the original entries with details that were unavailable to al-Mizzī.¹¹²

The above explanation of the differences between the four works loses much of its strength when one adds to the equation the substantive disparity between the cases in which Mughlaṭāy shares with one of the other three a biographical pronouncement by Ibn Qānī^c. For example, Mughlaṭāy and al-Khaṭīb share nine biographical entries in which both cite Ibn Qānī^c. In each of al-Khaṭīb's citations Ibn Qānī^c's statements are confined to the transmitter's

110. The actual number may be higher. In ninety-seven cases Mughlaṭāy cites summary reports in which he lumps Ibn Qānī^c's statements together with similar statements by one or several other biographers. Since these collective reports are restricted to death dates, it is impossible to determine whether Ibn Qānī^c's original statements included only them or combined them with personal evaluations, which Mughlaṭāy set aside as contextually irrelevant. One must also bear in mind that a considerable part of Mughlaṭāy's dictionary is presently lost.

111. Al-Mizzī, *Tahdhīb*, 1: 147–51.

112. Mughlaṭāy, *Ikmāl*, 1: 3–8.

death date, while the corresponding records in Mughlaṭāy’s *Ikmāl* are all personal evaluations without death dates. Likewise, al-Mizzī and Mughlaṭāy share twelve citations on the authority of Ibn Qānī. In all of them al-Mizzī records only death dates, whereas Mughlaṭāy records personal evaluations, which on only two occasions are supplemented with death dates. Finally, Ibn al-‘Adīm and Mughlaṭāy agree in a single instance: both cite Ibn Qānī’s description of Abū Khaythama as *thiqa thabt* (“trustworthy, firm”). These cases of agreement are so few that they only highlight the vast substantive divide between Ibn Qānī’s corpus in the work of Mughlaṭāy and his corpora in the other three collectors.

Again, this divide suggests that the four collectors were in possession of different works associated with Ibn Qānī. One of them, which was available to all four, seems to have been the catalogue with the death dates of transmitters known as *Kitāb al-Wafayāt*, widely attested in the biographical literature. At the same time, the material with which Mughlaṭāy supplemented al-Mizzī’s *Tahdhīb al-Kamāl* points to the existence of a second biographical collection bearing Ibn Qānī’s name. Judging from Mughlaṭāy’s additions, this work chiefly comprised Ibn Qānī’s assessments of the reliability of transmitters but also frequently referred to birth dates and places of death and described other circumstances, sometimes in the form of short biographical anecdotes. This second collection should have been among the several copies (*nusakh*) of Ibn Qānī’s works consulted by Mughlaṭāy.¹¹³

Our two-source hypothesis finds support in the chains of Ibn Qānī’s biographical statements (see Fig. 2). From the above four collections, only the works of al-Khaṭīb al-Baghdādī and Ibn al-‘Adīm include chains that may shed light on the transmission history of Ibn Qānī’s book. As shown in Fig. 2, these chains converge on the Baghdadi Maliki scholar Ibn Qashīsh ‘Alī b. Muḥammad b. al-Ḥasan al-Ḥarbī al-Simsār (d. 437/1046), transmitting on the authority of Abū Muḥammad ‘Abdallāh b. ‘Uthmān b. Muḥammad al-Ṣaffār (d. 382/992) → Ibn Qānī. The biographical information about al-Simsār and his informant al-Ṣaffār is scant. To the best of my knowledge, the only biographical note about al-Ṣaffār is found in al-Khaṭīb’s *Tārīkh*,¹¹⁴ which also includes the earliest mention of al-Simsār,¹¹⁵ who, unlike al-Ṣaffār, was recognized by a few later biographers. Their sketchy biographical entries add little to al-Khaṭīb’s basic information, but it is worth noting that the Hanbali Ibn Nuqṭa (d. 629/1231) regarded the transmission of Ibn Qānī’s *Tārīkh* as al-Simsār’s biggest scholarly achievement.¹¹⁶ Thus, al-Simsār appears to have been the main disseminator of Ibn Qānī’s *Tārīkh*, which he received in al-Ṣaffār’s recension. Ibn Qānī’s statements carried by the chain al-Simsār → al-Ṣaffār → Ibn Qānī comprise almost exclusively death dates of transmitters.¹¹⁷

A second line of transmission on the authority of Ibn Qānī, found only in al-Khaṭīb’s *Tārīkh*, passes through the Hanafī qadī of Baghdad, al-Ḥusayn b. ‘Alī al-Ṣaymarī (d. 436/1045),¹¹⁸ citing Muḥammad b. ‘Imrān al-Marzubānī (d. 384/994f.). Al-Marzubānī was a Mu‘tazilite rationalist of Shi‘i leanings (*tashayyu‘*), who drank *nabīdh*.¹¹⁹ The biographical reports that al-Khaṭīb cites with the chain al-Ṣaymarī → al-Marzubānī → Ibn Qānī include seven per-

113. *Ibid.*, 11: 88.

114. Al-Khaṭīb, *Tārīkh*, 10: 42, no. 5165.

115. *Ibid.*, 12: 100, no. 6534.

116. Ibn Nuqṭa, *Takmilat al-Ikmāl*, ed. ‘A. ‘A. al-Nabī, 6 vols. (Mecca: Jāmi‘at Umm al-Qurā, 1408–18/1987–[1997f.]), 4: 632, no. 4954.

117. Al-Khaṭīb uses the chain al-Simsār → al-Ṣaffār → Ibn Qānī about four hundred times, but only on four occasions does it transmit Ibn Qānī’s statements about the reliability of transmitters.

118. Al-Khaṭīb, *Tārīkh*, 8: 77–78; al-Dhahabī, *Siyar*, 17: 615–15.

119. Al-Khaṭīb, *Tārīkh*, 3: 353; al-Dhahabī, *Mizān al-‘itidāl fī naqd al-rijāl*, ed. ‘A. M. Mu‘awwaḍ and ‘Ā. A. ‘Abd al-Mawjūd, 8 vols. (Beirut: Dār al-Kutub al-‘Ilmiyya, 1416/1995), 6: 283.

sonal evaluations without death dates and two death dates without personal evaluations. This suggests that as rationalists in law and theology both al-Ṣaymarī and al-Marzubānī took a critical stance toward hadith and its transmitters. Their epistemological agenda probably drew their attention to another recension of Ibn Qānī's *Kitāb al-Wafayāt* or to an altogether different collection drawing on his assessments of hadith transmitters. This does not seem, however, to have been the same collection as that discovered by Mughlaṭāy: none of the seven personal evaluation statements by Ibn Qānī that al-Khaṭīb cites through al-Ṣaymarī → al-Marzubānī corresponds to a similar statement in Mughlaṭāy's *Ikmāl*.

Al-Khaṭīb's biographical entry on Muḥammad b. Ḥātim b. Maymūn al-Samīn¹²⁰ is indicative of his reliance on two substantively different sources. First, al-Khaṭīb reports on the authority of al-Marzubānī → Ibn Qānī that al-Samīn was righteous (*ṣāliḥ*);¹²¹ a few paragraphs later he adds, on the authority of al-Simsār → al-Ṣaffār, that al-Samīn died in 236/850.¹²²

From his citations of Ibn Qānī we infer that even when adducing death dates alone al-Khaṭīb used at least two corpora of Ibn Qānī's pronouncements. Thus, in his entry on Abū Bakr al-Bazzār, al-Khaṭīb states,

‘Alī b. Muḥammad al-Simsār reported to us: ‘Abdallāh b. ‘Uthmān al-Ṣaffār informed us: Ibn Qānī informed us that Abū Bakr b. Abī Sa‘īd died in Dhū al-Qa‘da of the year 332.¹²³

Then he adds,

Someone other than al-Ṣaffār said, from Ibn Qānī: He died on Friday, the eleventh night of Dhū al-Qa‘da.¹²⁴

A similar pattern is present in many other biographical entries in al-Khaṭīb's *Tārīkh*.¹²⁵ These citations indicate that beside the transmission chain of al-Simsār → al-Ṣaffār, al-Khaṭīb tapped into another channel of biographical information, presumably a collection on the authority of Ibn Qānī, which likewise focused on the death dates of transmitters but included more precise chronologies.

What were the titles of Ibn Qānī's biographical collections used by al-Khaṭīb, Ibn al-‘Adīm, al-Mizzī, and Mughlaṭāy? Al-Khaṭīb refers once to Ibn Qānī's *Tārīkh*,¹²⁶ Ibn al-‘Adīm mentions *Tārīkh al-wafayāt* once,¹²⁷ but al-Mizzī never identifies his source. Mughlaṭāy is the most helpful: he refers to *Kitāb al-Wafayāt* at least fourteen times,¹²⁸ *al-Wafayāt* at least eight times,¹²⁹ and [*al-*]*Kitāb* at least thirteen times,¹³⁰ which clearly stand for the same work. On no fewer than thirty-two occasions, Mughlaṭāy mentions Ibn Qānī's *Tārīkh*.¹³¹

120. Al-Khaṭīb, *Tārīkh*, 2: 263–65.

121. Ibid., 2: 264.

122. Ibid., 2: 265.

123. Ibid., 1: 322.

124. Ibid.

125. Ibid., 1: 345, 427; 2: 48, 408; 3: 68, 148, 331; 4: 233, 248; 5: 37, 155; 6: 92, 380–81; 7: 61.

126. Ibid., 6: 289.

127. Ibn al-‘Adīm, *Bughyat al-ṭalab fī tārīkh Ḥalab*, ed. S. Zakkār, 12 vols. (Beirut: Dār al-Fikr, n.d.), 3: 1203. The same title is mentioned by Ibn Mākūla (*al-Ikmāl fī raf‘ al-irtiyāb ‘an al-Mu‘talif wa-l-mukhtalif fī al-asmā’ wa-l-kunā wa-l-ansāb*, ed. ‘A. al-Mu‘allimī, 10 vols. [Cairo: Dār al-Kitāb al-Islāmī, 1414–15/1993–94], 7: 91) and Ibn Nuqṭa (*Takmilat al-Ikmāl*, 1: 510, no. 898).

128. Mughlaṭāy, *Ikmāl*, 1: 23, 90, 202; 2: 82, 92, 105; 3: 83, 226, 406; 4: 249, 260, 313; 6: 219; 7: 265.

129. Ibid., 1: 192, 327, 328; 2: 79; 3: 182; 5: 84, 220; 6: 170.

130. Ibid., 3: 302, 4: 24, 166, 234, 389, 402; 5: 119, 270, 350; 8: 221; 9: 211, 383; 10: 277.

131. Ibid., 4: 99, 105, 206; 5: 66, 115, 197, 275, 364; 6: 117, 381, 387; 7: 104, 126, 162, 329; 8: 275; 9: 136, 183, 273, 312; 10: 173, 186, 207, 253, 268; 11: 247, 294; 12: 120, 164, 285, 288, 320.

Since he sometimes uses the compound *Kitāb al-Wafayāt*, but never **Tārīkh al-wafayāt*, it can be argued that *Kitāb al-Wafayāt* and *Tārīkh* were two separate works, the latter offering personal evaluations in addition to occasional mentions of the death dates of transmitters. This conclusion is somewhat at odds with the fact that occasionally Mughlaṭāy cites personal evaluations as originating from *Kitāb al-Wafayāt*¹³² and death dates as being part of the *Tārīkh*,¹³³ but this should not be interpreted as ipso facto indicating that *Kitāb al-Wafayāt* and *Tārīkh* are two titles for the same book—*al-Wafayāt* may have included some *rijāl* verdicts just as *al-Tārīkh* may have sporadically referred to death dates.¹³⁴ The existence of a *Tārīkh* by Ibn Qānī^c finds support in Ibn Khallikān’s *Wafayāt*, according to which it was annalistically arranged (*murattab ‘alā al-sinīn*).¹³⁵

George Makdisi has argued that Muslim biographers, such as Ibn al-Najjār (d. 643/1245), used the generic designation *tārīkh* to signal personal diaries that they readily included in their biographical compendia.¹³⁶ Makdisi’s hypothesis allows for the possibility that Ibn Qānī^c’s *Tārīkh* was an autograph *tārīkh*-diary, which remained hidden until Mughlaṭāy unearthed it in the eighth/thirteenth century. It will be recalled, however, that many biographers mentioned by Mughlaṭāy are not Ibn Qānī^c’s contemporaries, which suggests that, rather than being a record of Ibn Qānī^c’s eyewitness observations, this work absorbed earlier *tārīkh*-diaries along with that by Ibn Qānī^c and notes from his teachers, in the form of an annalistic-biographical compendium.¹³⁷ Such compendia were usually designated as *tārīkh* “according to the years.”¹³⁸

Thus far, my analysis has shown that al-Khaṭīb knew at least two works with Ibn Qānī^c’s statements concerning the death dates of transmitters and, probably, a smaller corpus comprising his opinions about the reliability of transmitters. The lesser number of Ibn Qānī^c citations in the works of Ibn al-‘Adīm and al-Mizzī suggests that they worked with a redacted body of Ibn Qānī^c’s biographical reports, which, as stated by Mughlaṭāy, did not always derive from an original manuscript (*aṣl*).¹³⁹ Mughlaṭāy also discovered an extensive corpus of Ibn Qānī^c’s reliability assessments, which must have differed from the one accessible to his predecessors. I suspect that the redacted works were collections with various titles under Ibn Qānī^c’s name. Conceivably, those with the death dates of transmitters were entitled *Kitāb al-Wafayāt*, whereas his work comprising personal assessments and, probably, short biographical anecdotes was designated *Tārīkh*.

132. Ibid., 5: 219–20; 6: 219; 7: 265.

133. Ibid., 6: 381, 387.

134. Viz., Mughlaṭāy’s statement that in his *Tārīkh* Ibn Qānī^c described ‘Uthmān b. ‘Umar b. Fāris Abū Muḥammad al-‘Abdī al-Baṣrī in the following manner, “He died in the year 209, [he was] righteous” (Mughlaṭāy, *Ikmāl*, 9: 176). A similar statement is found in Mughlaṭāy’s entry on ‘Amr b. Muḥammad b. Abī Razīn al-Khuzā‘ī (ibid., 10: 253). The possibility of thematic fluidity in Ibn Qānī^c’s works finds indirect support in *Kitāb al-Tārīkh* by the Basran scholar ‘Amr b. ‘Alī al-Fallās (d. 249/863f.), who lived one generation before Ibn Qānī^c. It includes a section that fits the designation *kitāb al-wafayāt* (al-Fallās, *Kitāb al-Tārīkh*, ed. M. al-Ṭabarānī [Riyadh: Markaz al-Malik Fayṣal li-l-Buḥūth wa-l-Dirāsāt al-Islāmiyya, 1436/2015], 216–315). In it, al-Fallās mentions death dates of transmitters mixed with other personal data and biographical anecdotes.

135. Ibn Khallikān, *Wafayāt al-a’yān wa-anbā’ abnā’ al-zamān*, ed. I. ‘Abbās, 8 vols. (Beirut: Dār Ṣādir, 1397–98/1977–78) 2: 248; 5: 211.

136. G. Makdisi, “The Diary in Islamic Historiography: Some Notes,” *History and Theory* 25.2 (1986): 173–85, at 175–76.

137. About this genre, see Makdisi, “Diary,” 181–84.

138. Makdisi, “Diary,” 180–81.

139. Mughlaṭāy warns of scribal errors (*taṣḥīf*) that, in his view, must have crept into the secondary copy used by al-Mizzī (*Ikmāl*, 1: 210; 5: 96; 6: 132; 8: 17; 12: 188).

In the latter work, Ibn Qāni^ʿ made at least 156 *rijāl*-assessing statements in which he deployed assessment grades 193 times.¹⁴⁰ His preferred grades are *thiqa* (trustworthy), which he uses seventy times, and *ṣāliḥ* (righteous), with which he describes forty-seven transmitters. These numbers account for 36.3 percent and 24.4 percent of the total of assessment grades deployed. The negative grade *daʿīf* (weak) is used twenty times, which makes up 10.4 percent of the cases. Clearly, Ibn Qāni^ʿ tried to avoid disparaging qualifications as much as he could. His approach to evaluating transmitters accords with many third and fourth-/ninth and tenth-century critics' unwillingness to issue critical judgments that could be reckoned as slandering fellow Muslims in their absence (*ghīṭba*). Ibn Qāni^ʿ identifies fifteen traditionists as *mawālī* (7.8%), which points to ethnicity or past bondage as important facets in his assessment of transmitters. Conversely, he is marginally interested in their sectarian background: he notes that someone is Shiʿī three times (once with the positive qualification *thiqa*), identifies a transmitter as being Zaydi once, and uses the ambiguous expression *lahu madhhab* (he adheres to a doctrine) also once.

3. Other Works

In addition to his compilation of biographies of the Prophet's Companions and hadith transmitters, Ibn Qāni^ʿ was an active collector of traditions. His largest collection, which al-Jaṣṣāṣ identifies as *Sunan*,¹⁴¹ is now lost. Al-Jaṣṣāṣ's *Aḥkām al-Qurʾān* includes more than two hundred citations from Ibn Qāni^ʿ's *Sunan*, which indicate that it treated aspects of penal law, rules of war, family law, law of inheritance, transactions (commerce, deposits, taxation, etc.), forensic process, ritual obligations (prayer, purity, fasting, pilgrimage, etc.), dietary rules (prohibited food, drinks, etc.), and manners and comportment (*ādāb*). Al-Jaṣṣāṣ's scattered citations preclude firmly concluding that Ibn Qāni^ʿ's collection was arranged according to legal topics (*muṣannaḥ*), but an analogy with other third-century works of this genre, e.g., the *Sunan* of Abū Dāwūd al-Sijistānī (d. 275/889), suggests that it was possible. Ibn Qāni^ʿ's chains of authorities indicate that he worked on the assumption that normative content is derived solely from Prophetic traditions.

Ibn Qāni^ʿ transmitted a *juzʿ* (fascicle) of traditions on the authority of the Basran Mujjāʿa b. al-Zubayr (d. ca. 140–50/757–68), which is partially preserved in the Zāhiriyya library in Damascus.¹⁴² There exists another bearing the name of Ibn Qāni^ʿ, with sixteen traditions on the authority of eleven Companions.¹⁴³

Al-ʿAlāʾī (d. 761/1359) catalogued three fragments with traditions associated with Ibn Qāni^ʿ. Only one of these is apparently part of Ibn Qāni^ʿ's *Muʿjam al-ṣaḥāba*.¹⁴⁴ Ibn al-Mulaqqin (d. 804/1401), mentions a tradition about the Prophet's ritual ablution that he extracted from Ibn Qāni^ʿ's "first *juzʿ*."¹⁴⁵

140. The actual number of Ibn Qāni^ʿ's *rijāl*-critical statements is lower, as he frequently combines two or three assessing terms in a single statement, e.g., *thiqa maʾmūn*.

141. Al-Jaṣṣāṣ, *Aḥkām*, 4: 64; idem, *Sharḥ Mukhtaṣar al-Ṭahāwī*, ed. ʿI. Muḥammad, 8 vols. (Beirut: Sharikat al-Bashāʾir al-Islāmiyya, 1431/2010), 4: 385; 6: 251.

142. Ibn Qāni^ʿ, *Min ḥadīth Abī ʿUbayda Mujjāʿa b. al-Zubayr al-ʿAtakī al-Baṣrī*, ed. ʿĀ. Ḥ. Ṣabrī (Beirut: Dār al-Bashāʾir al-Islāmiyya, 1423/2003), 39–67, see also the editor's comment on p. 31; cf. Qūtlāy, 1: 38–39.

143. Ibn Qāni^ʿ, *Min ḥadīth*, 67–77.

144. Al-ʿAlāʾī, *Ithārat al-fawāʾid al-majmūʿa fī al-ishāra ilā al-farāʾid al-masmūʿa*, ed. M. al-Zahrānī, 2 vols. (Medina and Damascus: Maktabat al-ʿUlūm wa-l-Ḥikam and Dar al-ʿUlūm wa-l-Ḥikam, 1425/2004), 2: 275–76; Ibn Ḥajar, *al-Majmaʿ al-muʿassas li-l-muʿjam al-mufahras*, ed. Yūsuf al-Raʿshālī, 4 vols. (Beirut: Dār al-Maʿrifa, 1413–15/1992–94), 1: 482.

145. Ibn al-Mulaqqin, *al-Badr al-munīr fī takhrīj al-aḥādīth wa-l-athār al-wāqifa fī al-Sharḥ al-kabīr*, ed. M. ʿAbd al-Ḥayy et al., 10 vols. (Riyadh: Dār al-Hijra, 1425/2004), 2: 204–5.

Ibn Mākūla (d. ca. 475/1082) mentions that Ibn Qānī^c composed the book *Kitāb [‘Amal] [al-]yawm wa-[l-]layla*.¹⁴⁶ In comparison with extant works from this genre, Ibn Qānī^c’s collection likely included hadith about the Prophet’s invocations in various day-to-day situations, which Muslims may utter as acts of supererogatory devotion.¹⁴⁷

Al-Ṭūsī (d. 459 or 460/1066f.) associates with Ibn Qānī^c a work entitled *Kitāb al-Sunan ‘an ahl al-bayt*.¹⁴⁸ Judging from the title, the work included traditions on the authority of Shi‘i imams. A partial manuscript with this work, opening with traditions on the authority of ‘Alī, may be preserved in the Ṣāhiriyya library in Damascus,¹⁴⁹ but its association with Ibn Qānī^c raises an important question. We have no indications that Ibn Qānī^c had Shi‘i sympathies, even if, like Ibn Ḥanbal, he may have championed the concept of the “rightly guided” caliphate and recognized ‘Alī as a legitimate leader of the Muslim community along with Abū Bakr, ‘Umar, and ‘Uthmān. Ibn Qānī^c’s pronounced interest in determining the names of the Prophet’s Companions bears witness to Sunni reverence for the first generation of Muslims rather than to the critical attitude of the Shi‘is, who did not shy away from disparaging ‘Alī’s opponents among the Companions. On the other hand, the Shi‘is dominated the political landscape in Baghdad after the year 334/945, when the Buyid dynasty assumed control over the Abbasid capital. But despite their Shi‘i background, the Buyids were disinclined to pursue radical sectarian politics and tried to establish what Claude Cahen calls “a sort of ‘Abbāsīd-Shī‘ī condominium.”¹⁵⁰ We should not discount the possibility that during Ibn Qānī^c’s lifetime borderlines between what was to become fixed Shi‘i and Sunni identities were still fluid, and in this political and scholarly context it is feasible that Ibn Qānī^c took up the task of compiling a collection with Shi‘i legal traditions in the same way as he composed a traditionist *Kitāb al-Sunan*.

CONCLUSION

Ibn Qānī^c’s works are exemplary of two tendencies that were critical for the shaping of the Sunni identity in the third/ninth century: first, the foregrounding of Prophetic hadith in the derivation of legal norms, and, second, the collective accreditation of the Prophet’s Companions as quintessential purveyors of reports about what he said, did, or tacitly approved.

Ibn Qānī^c’s now lost *Sunan* bears witness to his traditionist perception of jurisprudence, in line with the scripturalization of third/ninth-century legal thinking in general. This work’s appeal to Prophetic hadith is consonant with the nascent Hanafi school’s shift away from Abū Ḥanīfa’s unrestricted use of independent opinion (*ra’y*) to the traditionist hierarchy of legal sources. Whether Ibn Qānī^c was Hanafi in law remains an open question. Occasionally identified as a partisan of *ra’y*, he does not seem to have applied this method in any of his thoroughly traditionist works. If he dealt with jurisprudence (*fiqh*), intimations of which we find in the presumptive topical organization of the *Sunan* as well as in the hardly verifiable assertion that he served as qadī, we could conjecture that Ibn Qānī^c resorted to analogical reasoning (*qiyās*) as it developed from the third/ninth century onward. This method, which likely branched out from the second-century syncretic *ra’y*, was far from an unrestricted

146. Ibn Mākūla, *Ikmāl*, 7: 91.

147. For al-Nasā‘ī’s similarly entitled work, see Ch. Melchert, “The Life and Works of al-Nasā‘ī,” *Journal of Semitic Studies* 59.1 (2014): 377–407, at 379.

148. *Tūsis List of Shy‘ah Books and ‘Alam al-Hodās Notes on Shy‘ah Biography*, ed. A. Sprenger and Mawlawy ‘Abd al-Haqq (Calcutta, 1853–55), 178.

149. Qūtlāy, 1: 37.

150. *EI2*, s.v. “Buwayhids” (Cl. Cahen): 1: 1352a.

wielding of legal discretion.¹⁵¹ For its correct application, the jurist needed a textual base, which the traditionists sought in the Quran and hadith. On the other hand, the sizable presence among Ibn Qāni's teachers of traditionist shaykhs from Aḥmad b. Ḥanbal's circle suggests that he may have looked askance at *qiyās* and avoided associating himself with a particular legal authority or leaning in law as a form of conformity (*taqlīd*). The correlation between hadith and *fiqh* in Ibn Qāni's scholarly activities remains to be further investigated on the basis of his corpora in later works of law, exegesis, and hadith collections, such as al-Jaṣṣā's *Sharḥ Mukhtaṣar al-Taḥāwī*, al-Dāraquṭnī's *Sunan*, and al-Muttaqī al-Hindī's *Kanz al-ʿummāl*. These works may shed light on Ibn Qāni's theological opinions, which I left unexplored in this essay.

Ibn Qāni's *Muʿjam al-ṣaḥāba* epitomizes a literary impulse that arose at the beginning of the third/ninth century in relation to the notion of the Companions' collective probity (*ʿadl*) promoted by the Sunnī community, in whose opinion everyone who met the Prophet stood above criticism, and their words had to be accepted as true. This understanding helped third/ninth-century hadith critics to validate the earliest and most problematic parts of the chains of transmission, and brought into existence the first collections of Companion names.

Ibn Qāni drew upon the chains as the only source of Companion names. Any person said to have transmitted on the authority of the Prophet is invariably considered a Companion. In the process, Ibn Qāni overlooked technical issues, such as the reliability of the chain, the augmenting of Companions owing to graphical variants of the same name, or the chronological impossibility of someone having seen or heard the Prophet. His all-inclusive approach bears witness to the original prominence of the chain as a repository of transmitter names, which prevailed in the classical science of transmitters.

The comparison of the chains of authority cited by Ibn Qāni with the chains of the same traditions in al-Baghawī's *Muʿjam al-ṣaḥāba* offers important lessons for modern-day hadith scholars. We have observed how easily a father can be inserted as a putative link to the Prophet when there are doubts about the son's Companion status, which suggests that family transmissions should be treated with caution when it comes to the oldest parts of the chains. There is also the possibility that in these augmented chains the number of alleged Companions has doubled, since they now incorporate both the uncertain transmitter on the authority of the Prophet and the subsequently inserted intermediary.

Ibn Qāni's lax use of the expression *ḥaddathanā bi-naḥwihi* ([someone] told us something similar) is worthy of note. It mandates a cautious approach to instances in which third/ninth-century transmitters claim that they are citing similar texts transmitted through different chains, without carefully cataloguing the points of textual difference, as, for instance, Muslim al-Naysābūrī (d. 259/872f. or 261/875) did.

Criticism of Ibn Qāni, however legitimate from the standpoint of mature hadith science, must be evaluated against the background of his own time. The systematic analysis of traditions and their transmitters began to develop only in the first half of the third century AH. Several decades later, in the floruit of Ibn Qāni, it had yet to attain methodological maturity and terminological sharpness. The immaturity of the field, not Ibn Qāni's obstinacy, seems to have fostered al-Dāraquṭnī's blanket pronouncement that Ibn Qāni "erred and persisted in error." Ibn Qāni's focus on collecting hadith despite their defects, hidden or manifest, could seem inexcusable in the eyes of the fourth/tenth-century critic, but it was a lesser lapse a hundred years earlier.

151. W. Hallaq, *The Origins and Evolution of Islamic Law* (Cambridge: Cambridge Univ. Press, 2005), 114–15.

Ibn Qānī^c was not oblivious to the exigencies of nascent hadith criticism. In keeping with third/ninth-century critical tendencies, he composed a collection with the death dates of transmitters, known as *Kitāb al-Wafayāt*, and a chronologically arranged collection, titled *Tārīkh*. The latter collection, whose discovery I consider a main contribution of this essay, included transmitter evaluations, for the large part positive. As many third/ninth-century critics, Ibn Qānī^c was mindful of disparaging other Muslims in their absence and used negative grades sparingly, perhaps only in regard to transmitters whose vices he held for certain. Finally, Ibn Qānī^c's biographical dictionaries, which are not extant, were an important source that informed the encyclopedic dictionaries of al-Khaṭīb al-Baghdādī, Ibn al-‘Adīm, al-Mizzī, Mughlaṭāy, and other representatives of mature *rijāl* criticism.