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Critical perspectives on Yusuf Idris

For example, Ibn Ḥibbān, Kitāb al-Majrūḥīn min al-muḥaddithīn wa-al-ḍuʿafāʾ wa-al-matrūkīn, ed. Saʿīd al-Afghānī Damascus: al-Maṭbaʿah al-Hāshimīyah, 1939 , later summarised by Jalāl al-Dīn al-Suyūṭī d.

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For example, Ibn ʿAdī, Kāmil 1:8, 185, 3:170.

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While in the later collections attempts are made to provide mutābiʿāt and shawāhid for this hadith, none of them are accepted by the hadith critics. ʿAlāʾ al-Dīn ʿAlī ibn ʿUthmān Ibn al-Turkumānī, al-Jawhar al-naqī fī al-radd ʿalá al-Bayhaqī, under al-Bayhaqī, Sunan, 1:67, 146, 148, 2:77, 180, 390, 396, 3:42, 286, 295, 4:166, 5:32, 108, 323, 7:112, 124, 126, 197, 455, 477, 9:190. By gathering various isnāds found in the hadith collections in support of one particular hadith and putting them together — especially when they are incorporated in a visual diagram, one renders the common link or madār visible.

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Nevertheless, the comparison of all the narratives in the present corpus has proven efficient in highlighting interests that may have influenced the making of the narratives. To facilitate the analysis, I divide the matn into three clauses. I have identified five categories here for the sake of convenience, and to a large extent they align with categories discussed in the mature genre of ʿulūm al-ḥadīth, starting with the work of al-Ḥākim al-Naysābūrī d.

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The third category is more complex: its chains of transmission are divided into many branches and the story narrated displays more details, its distinctive feature being the description of a dream as divine inspiration for the establishment of the adhān.

Their comparison allows us to start drawing the proto-narrative, which preceded the narratives of both categories and was then embellished: in the case of C1 to give a preponderant role to ʿUmar; in the case of C2 to clarify and fix two religious rituals, the adhān and the iqāmah.

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