

as 'Āmir instead of 'Uwaymir, and for his father's name instead of Zayd we find variously 'Āmir, 'Abd Allāh, Mālik or *Tha'labā*, while some give him the *nisba* al-Rahānī. He was a younger contemporary of Muḥammad who is generally listed among the Companions (*Ṣaḥāba*) though some sources raise doubts as to the legitimacy of this. He did not become a Muslim till after the battle of Badr and it is noted that he was the last of his family to become a convert to Islam. Some list him among those present at Uḥud. When Muḥammad established "brotherhoods" between the Emigrants and the people of Medina he was the "brother" chosen for Salmān al-Fārisī. A certain number of traditions are reported on his authority and are given in the *Dhakhā'ir al-Mawāriḥ*, iii, 158-62. The Ṣūfis claimed him as one of the *ahl al-ṣūfa* (q.v.), quoting a number of sayings of an ascetic or pietistic character from him, which is probably the reason why in the biographical dictionaries he is called a *ṣāhid* and one to whom 'ilm was given. These sources also say that he became known as the sage (*ḥakīm*) of the early Muslim community. He is reported as having said that before Islam he was a merchant, but after his conversion found that business life interfered with strict attention to cult duties (*'ibāda*) so he gave up business. His great reputation, however, was as an authority on the Kur'an. He is listed as one of the few who collected (*djama'a*) revelations during the Prophet's lifetime, and a small number of variant readings from him is recorded in the *ḥirā'āt* books. During his stay in Damascus, where he was sent to serve as a *kāḍī*, he made it a practice to gather to the mosque groups to whom he taught the Kur'an, thus becoming the true father of the Damascus School later headed by Ibn 'Āmir (q.v.). He died at Damascus in 32/652, or thereabouts, his tomb and that of his wife Umm al-Dardā' being shown there near one of the gates.

Bibliography: Ibn Ḥabīb, *Muḥabbar*, 75, 286, 397; Ibn Qutayba, *Ma'ārif*, 137; Ibn Hishām, 345; Ibn Durayd, *Iṣṭikḥāk*, 268; Nawawī, *Tahdhīb*, 713; Ibn al-Aṭhīr, *Uṣḍ*, iv, 158; v, 185; Ibn al-Djazarī, *Ghāya*, No. 2480; Ibn 'Abd al-Barr, *Iṣṭi'āb*, ii, No. 2908; Ibn Ḥajjar, *Iṣāba*, iv, 110, 111; idem, *Lisān al-Mizān*, vi, 375; idem, *Tahdhīb al-Tahdhīb*, viii, 175-7; Ibn al-'Imād, *Shadharūt*, i, 39; *Fihrist*, 27; al-Dhahabī, *Tadhkirat al-Ḥuffāz*, i, 23, 24; al-Khazraǧī, *Khulāṣa*, 254; 'Abd al-Ḡhanī al-Nābulusī, *Dhakhā'ir*, iii, 158-62; Caetani, *Annali*, Index s.v. (A. JEFFERY)

ABŪ DĀ'UD AL-SIDJISTĀNĪ, SULAYMĀN B. AL-ASH'ATH, a traditionist; born in 202/817. He travelled widely in pursuit of his studies and gained a high reputation for his knowledge and piety. Eventually he settled at Baṣra, which is no doubt why some wrongly held that the *nisba* Sidjistānī comes from a village near Baṣra called Sidjistān (or Sidjistāna), and not from the province of that name. He died in Shawwāl 275/Febr. 889.

Abū Dā'ud's principal work is his *Kitāb al-Sunan*, which is one of the six canonical books of Tradition accepted by Sunnis. He is said to have submitted it to Ahmad b. Hanbal who gave it his approval. Ibn Dāsa says Abū Dā'ud declared that he collected this work of 4800 traditions from a mass of 500,000, and that it contains sound traditions, those which seem to be so, and those which are nearly so. He also said, "I have made clear the traditions in this book of mine which contain great weakness, and those about which I have said nothing are good (*ṣāliḥ*), some being sounder than others". This refers

to the notes which he often adds to his traditions to express his opinion on the value to be attributed to them. Muslim has an introduction to his *Ṣaḥīḥ* in which he discusses some general questions of criticism; but Abū Dā'ud is the first to give such detailed notes, paving the way for the more systematic criticism of individual traditions given by his pupil al-Tirmidhī in his collection. Abū Dā'ud quotes men not found in the two *Ṣaḥīḥs*, his principle being that transmitters are counted trustworthy provided there is no formal proof to discount them. His work which has the generic title of *Sunan*, dealing mainly with matters ordained, or allowed, or forbidden by law, received high praise. For example, Abū Sa'īd b. al-A'rābī said that anyone who knew nothing but the Kur'an and this book would have sufficient knowledge; and Muḥammad b. Maḥlād said that the traditionists accepted it without question just as they accepted the Kur'an. But one is surprised to find that, although many men in the fourth century praised it highly, no mention of it is made in the *Fihrist*. Indeed, Abū Dā'ud is merely mentioned there as the father of his son. People of later times have expressed some criticisms. Al-Mundhīrī, for example, who produced a summary of it, called *al-Mudjtābā*, criticized some of the traditions not supplied with notes, and Ibn al-Djawziyya added further criticisms. But while faults have been found with the work, it still holds an honoured place. The *Sunan* was transmitted through several lines, some versions being said to contain material not found in others. Al-Lu'lu'i's version is the one which has gained most favour. A number of editions of the *Sunan* have been printed in the East (see Brockelmann). A small collection of *mursal* traditions by Abū Dā'ud, entitled *Kitāb al-Marāṣil*, was published in Cairo in 1310/1892.

Bibliography: Brockelmann, I, 168 f., S I, 266 f.; Ibn Khallikān, no. 271; Ibn al-Ṣalāḥ, *Ulūm al-Ḥadīth*, Aleppo, 1350/1931, 38-41; Ibn Ḥajjar, *Tahdhīb al-Tahdhīb*, iv, 169-73; Nawawī, *Tahdhīb al-Asmā'* (Wüstenfeld), 708-12; Ḥādīǧī Khālifa, no. 7263; Goldziher, *Muh. Stud.*, ii, 250 f., 255 f.; W. Marçais, in *JA*, 1900, 330, 502 f.; J. Robson, in *MW*, 1951, 167 f.; idem, in *BSOS*, 1952, 579 ff. (J. ROBSON)

ABŪ DHARR AL-ḠHIFĀRĪ, a Companion of Muḥammad. His name is commonly given as Djundub b. Djunāda, but other names are also mentioned. He is said to have worshipped one God before his conversion. When news of Muḥammad reached him he sent his brother to Mecca to make enquiries, and being dissatisfied with his report, he went himself. One story says he met Muḥammad with Abū Bakr at the Ka'ba, another that 'Alī took him secretly to Muḥammad. He immediately believed, and is surprisingly claimed to have been the fifth (even the fourth) believer. He was sent home, where he stayed till he went to Medina after the battle of the Ditch (5/627). Later he lived in Syria till he was recalled by 'Uthmān because of a complaint against him by Mu'āwiya. He retired, or was sent, to al-Rabadha, where he died in 32/652-3, or 31. He was noted for humility and asceticism, in which respect he is said to have resembled Jesus. He was very religious and eager for knowledge, and is said to have matched Ibn Mas'ūd in religious learning. He is credited with 281 traditions, of which al-Bukhārī and Muslim rendered 31 between them.

Bibliography: Ibn Qutayba, *Ma'ārif* (Wüstenfeld), 130; Ya'qūbī, ii, 138; al-Mas'ūdī, *Murūǧī*, iv, 268-74; Ibn 'Abd al-Barr, *Iṣṭi'āb*, Ḥaydarābād