

Abdullah bin Muhammad bin Aqeel

Name:

عبد الله بن محمد بن عقيل بن أبي طالب القرشي الهاشمي ، أبو محمد المدني (أمه
(زينب الصغرى بنت علي بن أبي طالب

Abdullah bin Muhammad bin Aqeel bin Abi Taalib al-Qurashi al-Haashimi, Abu Muhammad al-Madani (His Mother is Zaynab al-Sughra bint Ali bin Abi Taalib)

Tabaqah: 4 - Next to the Taabi'een of Middle Level

Death: After 140 H

Narrated by: Al-Bukhaari in Adab al-Mufrad – Abu Dawood – Tirmidhi – Ibn Maajah

Teachers: Ibn Umar, Jaabir bin Abdullah, Anas bin Maalik, Abdullah bin Ja'far, Muhammad bin al-Hanafiyyah, Ali bin al-Husayn, ar-Rabee' bin Mu'awwidh as-Sahaabiyyah, Sa'eed bin al-Musayyab, and others.

Students: Sufyaan ath-Thawree, Zaa'idah bin Qudaamah, Fulayh bin Sulemaan, Hamaad bin Salamah, Bishr bin al-Mufaddal, Sufyaan Ibn Uyaynah, Zuhayr bin Mu'aawiyah, Zuhayr bin Muhammad, and others.

Status: Sadooq, Hasan ul-Hadeeth

Opinions of Ahl ul-Jarh wat Ta'deel:

Those who praised him:

- 1- Imaam Abdur Rahmaan bin Mahdi (D. 198) has narrated from Ibn Aqeel, thus: Imaam Amr bin Ali al-Fallaas said:

“سَمِعْتُ يَحْيَى، وَعَبْدَ الرَّحْمَنِ جَمِيعًا يُحَدِّثَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ”

“I heard Yahya (bin Sa’eed al-Qattaan) and Abdur Rahmaan (bin Mahdi) both narrating from Abdullah bin Muhammad bin Aqeel”

[Ad-Du’afa al-Kabeer lil Ukaylee (2/298) and al-Kaamil by Ibn Adeel (2/112), al-Jarh wat Ta’deel (5/153) Chain Saheeh]

Note: Imaam Abdur Rahmaan bin Mahdi only narrates from Thiqah narrators according to him.

- 2- Imaam Yahya bin Sa’eed al-Qattaan (D. 198) has narrated from Ibn Aqeel. See the saying of Imaam Amr bin Ali al-Fallaas above.

Note: Imaam Yahya bin Sa’eed al-Qattaan as well, does not narrate except from Thiqah according to him.

Also note that on the contrary, it is also narrated from Imaam Ali ibn al-Madeeni that he said:

“وَكَانَ يَحْيَى بْنُ سَعِيدٍ لَا يَرْوِي عَنْهُ”

“And Yahya bin Sa’eed did not narrate from him”

[Ad-Du’afa al-Kabeer (2/298), Chain Saheeh]

However, it is not necessary that if Ali ibn al-Madeeni did not hear Yahya narrating from Ibn Aqeel that does not mean that he has never narrated from him. Especially when we have Imaam Amr bin Ali al-Fallaas clearly testifying that he himself heard Yahya al-Qattaan narrating from Ibn Aqeel. In any case, Ithbaat (Affirmation) takes precedence over Nafi (negation).

- 3- Imaam Bukhaari

- 4- Imaam Ishaq bin Ibraaheem (famously known as: Ishaq bin Rahwayh)
- 5- Imaam Ahmed bin Hanbal
- 6- Imaam al-Humaydi, Abdullah bin az-Zubayr al-Makki

Imaam Abu Eesa at-Tirmidhi (D. 279) said: I asked (Imaam) Muhammad (bin Ismaa'eel al-Bukhaari) about Abdullah bin Muhammad bin Aqeel, he said

كَانَ أَحْمَدُ بْنُ حَنْبَلٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَالْحُمَيْدِيُّ يَحْتَجُّونَ بِحَدِيثِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، قَالَ مُحَمَّدٌ: وَهُوَ مُقَارِبُ الْحَدِيثِ

“I saw Ahmed bin Hanbal, Ishaq bin Ibraaheem, and al-Humaydi taking evidence from his hadeeth, and he is Muqaarib ul-Hadeeth (i.e. Hasan ul-Hadeeth)”

[Sunan at-Tirmidhi: 1/8 & Al-Ilal al-Kabeer by at-Tirmidhi: 1/22 T. 2]

Imaam Bukhaari also declared one of his hadeeth to be Hasan
[Al-Ilal al-Kabeer by Tirmidhi: 1/58]

- 7- Imaam Abu Eesa at-Tirmidhi (D. 279) authenticated many of his ahadeeth in al-Sunan
[Sunan at-Tirmidhi: H. 3, 33, 34, 128, 997, 1111, 1112, 1457, 2092, 2457, 2797, 3010, 3558, 3730]

At one place, he said:

هُوَ صَدُوقٌ

“He is truthful”

[Sunan at-Tirmidhi: 1/8]

- 8- Imaam Abu al-Hasan al-Ijlee (D. 261) mentioned him in ath-Thiqaat and said:

“تابعي، ثقة، جازر الحديث”

“Taabi’ee, Thiqah, Jaa’iz ul-Hadeeth”

[Ath-Thiqaat: 1/277 T. 880]

9- Imaam Abu Ja’far Muhammad bin Jareer at-Tabari (D. 310) has narrated several narrations from Ibn Aqeel in Tahdheeb al-Athaar and has authenticated their chains.

[See, Ikmaal Tahdheeb al-Kamaal (8/180)]

10- Imaam Ibn Khuzaymah (D. 311) narrated from him in his Saheeh [See, Saheeh Ibn Khuzaymah: H. 1469]

Imaam Ibn Khuzaymah has also narrated from him in Kitaab at-Tawheed (See, H. 803 & 904) and he has explained in the Muqaddimah of this book that he will only narrate from Saheeh chains, thus he says:

وبما ثبت وصح عن نبيا صلى الله عليه وسلم بالأسانيد الثابتة الصحيحة بنقل أهل

“العدالة موصولا إليه

“And from what is proven and authentic from our Prophet (sallallaahu alayhi wasallam) with proven and Saheeh chains through the transmission of the people of precision connecting up to him”

[P. 11]

11- Imaam Abu Awaanah al-Asfaraaini (D. 316) authenticated his hadeeth in his Saheeh

[Mustakhraj Abu Awaanah: H. 6122]

12- Imaam Abu Bakr al-Bazaar (D. 313) authenticated his hadeeth saying:

“وَإِسْنَادُهُ صَالِحٌ”

“Its chain is Saalih”

[Musnad al-Bazzaar: 9/191]

- 13- Imaam Abu Abdullah al-Haakim al-Neesaaboori (D. 405) authenticated his lone hadeeth saying:

“هذا حديث صحيح الإسناد ولم يخرجاه لتفرد عبد الله بن محمد بن عقيل بن أبي طالب، ولما نسب إليه من سوء الحفظ، وهو عند المتقدمين من أئمتنا ثقة مأمون”

“This hadeeth has a Saheeh chain; they (Bukhaari and Muslim) did not narrate it because of the loneliness of Abdullah bin Muhammad bin Aqeel bin Abi Taalib and due what is attributed to him from weak memory, and according to our early A’immah, he was Thiqah Ma’moon”

[Mustadrak al-Haakim: 1/143 H. 241]

At another place, he said:

“هو مستقيم الحديث”

“(Ibn Aqeel) is Mustaqeem ul-Hadeeth”

[Mustadrak al-Haakim: 1/253 H. 540]

At another place, he said:

“ورواته عن آخرهم ثقات”

“Its narrators to the end are Thiqaat”

[Mustadrak al-Haakim: 3/397 H. 5503]

- 14- Imaam Husayn bin Mas’ood al-Baghawi (D. 516) said about his lone narration:

“هذا حديث حسن”

“This hadeeth is Hasan”

[Sharh us-Sunnah: 3/17 H. 558]

- 15-** Imaam Ibn al-Jaarood (D. 307) authenticated his hadeeth in al-Muntaqa by narrating from him.
[1/172 H. 686]
- 16-** Imaam Ibn Hazm al-Andalusi (D. 456) took evidence from his ahadeeth in al-Muhalla (3/227, 4/199, 9/51) and he has explained in the Muqaddimah of this book that he does not take evidence except from the Saheeh narrations narrated by the Thiqah narrators.
- 17-** Imaam Ibn Abdil Barr al-Qurtubi (D. 463) authenticated the hadeeth of Ibn Aqeel in which he was alone in narrating, by saying:

“وَهُوَ خَيْرٌ حَسَنٌ”

“And this report is Hasan”

[Al-Istidhkaar (5/131)]

Note: Haafidh Ibn Hajar mentions that Ibn Abdil Barr said:

“هو أوثق من كل من تكلم فيه”

“He is more trustworthy than anyone who criticizes him”

[Tahdheeb at-Tahdheeb (6/15)]

However, I could not find this in any of the books of Ibn Abdil Barr.

- 18-** Imaam Abu Bakr Ibn al-A'rabi (D. 543) authenticated one of his hadeeth saying:

رواه أبو داود بسند صحيح فقال حدثنا عثمان بن أبي شيبة حدثنا وكيع عن سفيان “
عن أبي عقيل عن محمد بن الحنفية عن علي فذكره و هذا اصح من سند أبي عيسى

**“It is narrated by Abu Dawood with a Saheeh chain..... And this
(chain) is more authentic than the chain of Abu Eesa (at-
Tirmidhi)”**

[Aaridat al-Ahwadhi by Ibn al-A’rabi (1/21)]

- 19- Imaam Ibn Asaakir ad-Dimashqi (D. 571) authenticated his lone hadeeth saying:

“حسن غريب”

“(This hadeeth is) Hasan Ghareeb”

[Mu’jam Ibn Asaakir (1/297)]

- 20- Haafidh Abdul Haqq al-Ashbaylee (D. 581) mentioned his hadeeth in Al-Ahkaam ash-Sharee’ah as-Sughra (P. 252, 333 714) and he has explained in the Muqaddimah of this book that all the narrations he mentions in this book will have an authentic chain (See, P. 71).

- 21- Haafidh Ibn al-Atheer (D. 606) authenticated one of the lone narrations of Ibn Aqeel saying:

“هذا حديث صحيح معمول به”

“This hadeeth is Saheeh, acted upon”

[Ash-Shaafi fi Sharh Musnad ash-Shaafi’ee by Ibn al-Atheer (1/506)]

- 22- Imaam Zayaa al-Maqdisi (D. 643) authenticated many of his narrations in al-Mukhtarah
[H. 6, 702, 718, 719, 728, 732, 733, 734, 1179, 1181, 1182, 1183, 1185, 1186, 1187, 1189.... etc]

23- Haafidh Abu al-Hasan Ibn al-Qattaan al-Faasi (D. 628) said:

عبد الله بن مُحَمَّد بن عقيل ، وَهُوَ مُخْتَلَف فِيهِ ، ضَعْفَهُ قَوْمٌ بِسُوءِ الْحِفْظِ ،
”فَالْحَدِيثُ مِنْ أَجْلِهِ حَسَنٌ“

**“Abdullah bin Muhammad bin Aqeel is disputed upon, a group
has weakened him because of his memory, therefore the
hadeeth is Hasan due to him”**

[Bayaan al-Wahem wal Ayhaam: 4/97]

24- Haafidh Ibn Khalfoon (D. 636) mentioned Ibn Aqeel in Kitaab ath-Thiqaat and said:

”كَانَ رَجُلًا صَالِحًا مَوْصُوفًا بِالْعِبَادَةِ وَالْفَضْلِ وَالصِّدْقِ“

**“He was a righteous person, described with worship, virtues,
and truthfulness.”**

[See, Ikmaal Tahdheeb al-Kamaal (8/181)]

25- Haafidh Abdul Adheem bin Abdul Qawi al-Mundhiri (D. 656)
authenticated his hadeeth saying:

”وَإِسْنَادُ هَذِهِ جَيِّدٌ“

“And this chain is Jayyid”

[Al-Targheeb wal Tarheeb (2/327)]

And in another place, he said about his hadeeth:

”رَوَاهُ أَحْمَدُ بِإِسْنَادٍ حَسَنٍ“

“Narrated by Ahmed with a Hasan chain”

[Targheeb wat-Tarheeb (2/377, 3/10)]

In another of his narrations, he said:

“وَإِسْنَادُ أَحْمَدَ لَا بَأْسَ بِهِ”

“And there is nothing wrong with the chain of Ahmed”

[Targheeb wat Tarheeb (3/289)]

- 26- Haafidh Abdul Mu'min bin Khalf ad-Dimyaati (D. 705) authenticated his hadeeth saying:

“رواه أحمد بإسناد حسن”

“It is narrated by Ahmed with a Hasan chain”

[Al-Muttajar ar-Raabih fi Thawaab al-Amal as-Saalih (P. 445 H. 920)]

And regarding one of his other hadeeth, he said:

“رواه أبو يعلى والبخاري بإسناد صحيح”

“It is narrated by Abu Ya'la and Bazaar with a Saheeh chain”

[Al-Muttajar ar-Raabih fi Thawaab al-Amal as-Saalih (P. 133 H. 265)]

- 27- Imaam Shams ud-Deen adh-Dhahabi (D. 748) authenticated his hadeeth saying:

“Its chain is Saheeh”

[Talkhees al-Mustadrak: H. 240]

He also said: **“Ibn Aqeel is Mustaqeem al-Hadeeth”**

[Talkhees al-Mustadrak: H. 540]

He also said about one of his hadeeth: **“All its narrators are Thiqaat upon the conditions of Muslim”**

[Talkhees al-Mustadrak: 3/397]

Dhahabi also said: **“He is Hasan ul-Hadeeth”**

[Al-Mughni: 1/354 T. 3337]

He also said: **“I say, his report does not drop from the level of authenticity and Ihtijaaj”**

[Siyar A’laam al-Nabula: 6/205]

At another place he said: **“I say, his hadeeth is of the level of Hasan”**

[Meezaan al-I’tidaal: 2/485]

- 28-** Haafidh Ibn Muflih al-Maqdisi al-Hanbali (D. 763) authenticated his hadeeth saying:

“حَدِيثٌ حَسَنٌ”

“The hadeeth is Hasan”

[Al-Aadaab ash-Sharee’ah (1/148)]

And he said about one of his hadeeths:

“إِسْنَادُهُ حَسَنٌ”

“Its chain is Hasan”

[Al-Aadaab ash-Sharee’ah (3/164)]

- 29-** Haafidh Muhammad bin Ibraaheem bin Ishaq Sadr ud-Deen al-Manaawi (D. 803) authenticated one of his hadeeth saying:

“في سنده عبد الله بن عقيل وهو حسن الحديث”

“Its chain contains Abdullah bin Aqeel and he is Hasan ul-Hadeeth”

[Kashf ul-Manaahij wat-Tanaaqeeh fi Takhreej Ahaadeeth al-Masaabeeh (4/428-429)]

30- Haafidh Abu al-Fadl al-Iraaqi (D. 806) authenticated his hadeeth saying:

“وَإِسْنَادُهُ حَسَنٌ”

“Its chain is Hasan”

[Tarh at-Tathreeb by al-Iraaqi (2/108)]

At another place, he said:

“فِيهِ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ عَقِيلٍ وَهُوَ حَسَنُ الْحَدِيثِ”

“It contains Abdullah bin Muhammad bin Aqeel and he is Hasan ul-Hadeeth”

[Tarh at-Tathreeb: 4/153]

31- Haafidh Ibn al-Mulaqqin (D. 804) said:

“قلت: لا يضره لأنَّ الأكثرين احتجوا به”

“I say: It does not effect him for indeed majority (of Scholars) have taken evidence from him”

[Reference]

32- Haafidh Ibn Katheer ad-Dimashqi (D. 774) authenticated his hadeeth saying:

“إِسْنَادُهُ جَيِّدٌ”

“Its chain is strong”

[Jaami al-Masaaneed wal Sunan: 4/570; Tabaqaat ash-Shaafi'yyeen (1/193)]

33- Haafidh Ibn Qayyim al-Jawziyyah (D. 751) said:

“عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ عَقِيلٍ، ثِقَّةٌ صَدُوقٌ لَمْ يَتَكَلَّمْ فِيهِ بِجَرَحٍ أَصْلًا”

“Abdullah bin Muhammad bin Aqeel is Thiqah Sadooq, he has not been criticized with an Asal Jarh”

[Tahdheeb Sunan Abu Dawood by Ibn al-Qayyim: 1/117 other publication: 1/183]

34- Haafidh Ibn Hajar al-Asqalaani (D. 852) declared his hadeeth to be Hasan

[Al-Mataalib al-Aaliyah: 5/70, 10/452]

Haafidh Ibn Hajar also said: **“He is Sadooq; there is leniency in his hadeeth and it is said that his memory got deteriorated at the end”**

[Taqreeb: 3592]

Note: This leniency that Ibn Hajar mentioned does not drop his hadeeth from the level of Hasan as is apparent from the authentication of his hadeeth by Ibn Hajar and also from the following saying of Haafidh Ibn Hajar:

Ibn Hajar said: **“And Ibn Aqeel is Sa’ee ul-Hifdh, his hadeeth is correct in Mutaabi’aat, as for when he narrates alone than he is Hasan, and when he opposes then he is not accepted...”**

[Talkhees al-Habeer: 2/255]

Note: It is obvious and well established that even if a Thiqah person opposes a more Thiqah person in hadeeth then his narration is not accepted as well. This is what Ibn Hajar is also telling in the above saying.

Ibn Hajar authenticated one of the hadeeth of Ibn Aqeel, saying: **“It is narrated by Ibn Maajah with a Hasan chain”**

[Buloogh al-Maraam: 1/142 H. 491 – The chain of Ibn Maajah includes Ibn Aqeel]

- 35- Haafidh Noor ud-Deen al-Haythami (D. 807) graded one of his hadeeth saying, **“He is Sa’ee ul-Hifdh.... I say: Thus his hadeeth is Hasan, wallahu a’lam”**
[Majma az-Zawaa'id: 1/261]

At another place, he said: **“It contains Abdullah bin Muhammad bin Aqeel, and his hadeeth is Hasan, and there is criticism (Kalaam) on him”**
[Same: 3/150]

At another place, he said: **“There is criticism on him and despite that his hadeeth is Hasan”**
[Same: 3/278]

At another place, he said: **“He is Hasan ul-Hadeeth”**
[Same: 4/76]

At another place, he said: **“His hadeeth is Hasan and there is weakness in him”**
[Same: 4/240]

- 36- Allaamah Shihaab ud-Deen al-Busayri (D. 840) authenticated his hadeeth saying:

“Its chain is Hasan”

[Misbaah uz-Zajaajah: 1/121, 1/143, 1/153, 2/114... etc]

- 37- Haafidh Al-Qastalaani (D. 923) said about one of his hadeeth:

“وفيه عبد الله بن محمد بن عقيل وحديثه حسن”

“It contains Abdullah bin Muhammad bin Aqeel and his hadeeth is Hasan”

[Irshaad us-Saari: 3/430]

38- Al-Muttaqi al-Hindi al-Hanafi (D. 975) authenticated his hadeeth saying:

“وهذا إسناد صحيح”

“And this chain is Saheeh”

[Kanz ul-Ummaal: 18799]

Those who criticized him:

1- Imaam Sufyaan bin Uyaynah (D. 198) said, as narrated by Sa’eed bin Nusayr that:

“أَرْبَعَةٌ مِنْ قُرَيْشٍ يُمَسَّكُ عَنْ حَدِيثِهِمْ، قُلْتُ: مَنْ هُمْ؟ قَالَ: فُلَانٌ، وَعَلِيُّ بْنُ زَيْدٍ،
وَيَزِيدُ بْنُ أَبِي زِيَادٍ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَقِيلٍ، وَهُوَ الرَّابِعُ”

“There are four people from the Quraysh whose hadeeth should be abstained from. I asked: ‘Who are they?’ He replied: ‘So-and-so, Ali bin Zayd, Yazeed bin Abi Ziyaad and Abdullah bin Muhammad bin Aqeel and he is the fourth one”

[Ad-Du'afa al-Kabeer by al-Ukaylee (2/298), Chain Hasan]

At another place, Imaam Ibn Uyaynah said:

“وَكَانَ فِي حِفْظِهِ شَيْءٌ”

“And there was something in his memory”

[Ad-Du'afa al-Kabeer by al-Ukaylee: 2/299; al-Jarh wat Ta'deel: 5/154, Chain Saheeh]

Abu Ma'mar al-Qatee'ee said:

“كَانَ بِنِ عَيْنَةٍ لَا يَحْمَدُ حَفْظَ بِنِ عَقِيلٍ”

“Ibn Uyaynah would not praise the memory of Ibn Aqeel”

[Al-Jarh wat Ta'deel: 5/154, Chain Saheeh up to Abu Ma'mar]

2- Imaam Ali bin Abdullah al-Madeeni (D. 234) said:

“كَانَ ضَعِيفًا”

“He was Da'eef”

[Su'aalaat Ibn Abi Shaybah Li-Ibn al-Madeeni (1/88 T. 81)]

3- Imaam Yahya bin Ma'een (D. 233) said:

“لَيْسَ بِذَاكَ”

“He is nothing”

[Taareekh Ibn Abi Khaythamah: 2/124; Al-Jarh wat Ta'deel: 5/154]

At another place, he said:

“ضَعِيفُ الْحَدِيثِ”

“Da'eef in Hadeeth”

[Du'afa al-Ukaylee (2/701)]

For more sayings of Ibn Ma'een see: Mawsoo'ah Aqwaal Yahya bin Ma'een (3/130-132)

4- Muhammad bin Raashid al-Khazaa'ee (D. after 160) said:

“لَيْسَ بِذَاكَ”

“He is nothing”

[Taareekh Ibn Abi Khaythamah (2/288), Chain Saheeh]

5- Imaam Muhammad bin Sa'd (D. 230) said:

“وَكَانَ مُنْكَرَ الْحَدِيثِ لَا يَحْتَجُّونَ بِحَدِيثِهِ، وَكَانَ كَثِيرَ الْعِلْمِ”

“He was Munkar al-Hadeeth, they did not take evidence from his hadeeth, and he was profusely knowledgeable.”

[Tabaqaat al-Kubra by Ibn Sa'd (1/264)]

6- Imaam Abu Zur'ah ar-Raazi (D. 264) said:

“يختلف عنه في الأسانيد”

“He is disputed upon in Asaaneed”

[Al-Jarh wat Ta'deel by Ibn Abi Haatim (5/153)]

Note: This is not a Tad'eef.

7- Imaam Abu Haatim ar-Raazi (D. 275) said:

“لين الحديث ليس بالقوي ولا ممن يحتج بحديثه يكتب حديثه وهو أحب الي من

”تمام بن نجيح

“He is lenient in Hadeeth, he is not strong nor is he among those whose narrations are taken as Hujjah, write his narrations, and he is more beloved to me than Tamaam bin Nujayh”

[Al-Jarh wat Ta'deel by Ibn Abi Haatim (5/153)]

8- Imaam Ibraaheem bin Ya'qoob al-Juzjaani (D. 259) said:

”توقف عنه عامة ما يروي غريب”

“He is to be abstained from; whatever normally he narrates is Ghareeb”

[Ahwaal ur-Rijaal by al-Juzjaani (T. 234)]

9- Imaam Abu Ja'far al-Ukaylee (D. 322) mentioned him in ad-Du'afa [2/298 T. 872]

10- Imaam Abu Ahmed bin Adeel al-Jarjaani (D. 365) said:

“ويكتب حديثه”

“Write his narrations”

[Al-Kaamil: 5/209]

11- Imaam Abu Hafs Umar bin Shaaheen (D. 385) mentioned him in Taareekh Asmaa ad-Du'afa wal Kadh-dhaabeen [1/118]

12- Imaam Ibn Hibbaan (D. 354) mentioned him in al-Majroheen and said:

“وَكَانَ عَبْدُ اللَّهِ مِنْ سَادَاتِ الْمُسْلِمِينَ مِنْ فُقَهَاءِ أَهْلِ الْبَيْتِ وَقَرَأَهُمْ إِلَّا أَنَّهُ كَانَ رَدِيءَ الْحِفْظِ كَانَ يَحْدُثُ عَنْ التَّوَهُّمِ فَيَجِيءُ بِالْخَبَرِ عَلَى غَيْرِ سَنَنِ فَلَمَّا كَثُرَ ذَلِكَ فِي

”أَخْبَارِهِ وَجَبَ مَجَانِبَتُهَا وَالْإِحْتِجَاجُ بِضَدِّهَا

“Abdullah was from the Muslimeen from the Fuqaha of Ahl al-Bayt and (among) their Reciters, except that he had bad memory, he would narrate from assumptions thus he went away from the Sunan through his report, so when he started doing this frequently in his reports, it became obligatory to change our course from him and take evidence from his opposites”

[Al-Majroheen by Ibn Hibbaan (2/3)]

13- Imaam Abu al-Hasan ad-Daaraqutni (D. 385) said:

“ليس بالقوي”

“He is not strong”

[Al-Ilal ad-Daaraqutni (1/174)]

At another place, he said:

“ضعيف”

“Da’eef”

[Al-Ilal ad-Daaraqutni (3/222)]

14- Imaam Abu Abdullah al-Haakim al-Neesaaboori (D. 405) said:

“عمر فساء حفظه فحدث على التخمين”

**“He got old so his memory got weak, thus he started narrating
on guesswork”**

[Su'aalaat as-Sijzi lil Haakim (1/104)]

This has to do with Ikhtilaat. And it is proven above that Imaam Haakim considers him Thiqah. As for Ikhtilaat then this is not proven from Ibn Aqeel authentically.

15- Imaam Khateeb al-Baghdaadi (D. 463) mentioned a hadeeth of Ibn Aqeel and said:

“الاضطراب فيه من ابن عقيل فانه كان سيء الحفظ”

**“It contains Idtiraab in it which is from Ibn Aqeel for indeed he
had weak memory”**

[Taareekh Dimashq (32/266), Chain Saheeh]

Note: It is obvious that even if Thiqah narrator commits Idtiraab in a Hadeeth it would be rejected. But if a Thiqah Mutakallim Feeh narrator commits Idtiraab then it is more befitting to be criticized and his being criticized and making mistakes will be taken as a support or proof to strengthen the claim of Idtiraab. This does not mean that the narrator is Da'eef in absolute sense.

16- Haafidh Ibn al-Jawzee (D. 597) mentioned him in ad-Du'afa wal Matrokeen
[2/140]

17- Haafidh Sharf ud-Deen al-Nawawi (D. 676) said:

“عَبْدُ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ وَهُوَ ضَعِيفٌ عِنْدَ أَكْثَرِ أَهْلِ الْحَدِيثِ”

“Abdullah bin Muhammad bin Aqeel and he is Da'eef according to many of Ahl al-Hadeeth”

[Al-Majmoo Sharh al-Muhadhdhab by Nawawi (1/435)]

18- Allaamah Noor ud-Deen al-Haythami (D. 807) graded one of his hadeeth saying:

“وَفِي إِسْنَادِهِ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ عَقِيلٍ، وَهُوَ ضَعِيفٌ لِسُوءِ حِفْظِهِ”

“And its chain contains Abdullah bin Muhammad bin Aqeel and he is Da'eef due to his weak memory”

[Majma az-Zawaa'id by Al-Haythami (1/17)]

19- Allaamah Shihaab ud-Deen al-Busayri (D. 840) graded one of his hadeeth saying:

“هَذَا إِسْنَادٌ ضَعِيفٌ لِضَعْفِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ”

“This chain is weak because of the weakness of Abdullah Muhammad bin Aqeel”

[Itthaaf al-Khayrah: 1/70 H. 10]

- 20- Allaamah Badr ud-Deen Aynee al-Hanafi (D. 855) said while talking about him and another narrator:

“وَكِلَاهُمَا ضَعِيفَانِ”

“And they both are weak”

[Umdat ul-Qaari by al-Aynee (7/304)]

- Allaamah Abu al-Fadl Muhammad bin Taahir al-Maqdisi i.e. Ibn al-Qaysaraani (D. 507) said:

“وَعَبْدُ اللَّهِ هَذَا ضَعِيفٌ جِدًّا”

“And this Abdullah is severely weak”

[Tadhkirat al-Huffaadh by Ibn al-Qaysaraani (1/111)]

However, Ibn al-Qaysaraani himself is weak.

- It is narrated that Imaam Ibn Khuzaymah said:

“لَا أَحْتَاجُ بِابْنِ عَقِيلٍ لِسُوءِ حِفْظِهِ”

“I do not take evidence from Ibn Aqeel due to his weak memory”

[Taareekh Dimashq (32/266)]

If it is actually proven from Imaam Ibn Khuzaymah then it is abrogated as Imaam Ibn Khuzaymah's own action proves the opposite. He has taken Hujjah from Ibn Aqeel in both his books i.e. His Saheeh and Kitaab at-Tawheed.

What seems more likely to be the case is that it is not proven, as it contains the narrator from whom Haakim has narrated this saying “Abu Bakr Muhammad bin Ja'far”. If it refers to al-Muzani then he is

Majhool, and if it refers to Muhammad bin Ja'far bin Ahmed bin Moosa al-Busti then still he is Maqbool i.e. Imaam Haakim is alone in authenticating him, wallahu a'lam

- Al-Ajurri narrates from Imaam Abu Dawood as-Sijistaani that he said:

“كان سئ الحفظ”

“He had weak memory”

[Su'aalaat al-Ajurri (5/35)]

Note: Al-Ajurri is not known to be Thiqah or Sadooq. Therefore, this Jarh is not acceptable or proven.

- It is reported that Imaam Abu Ahmed al-Haakim (D. 378) said:

“ليس بذلك المتين المعتمد”

“He is not that reliable”

[Taareekh Dimashq (32/258)]

However, its chain contains a narrator named “Abu Bakr as-Saffaar” who is Majhool ul-Haal. Wallahu a'lam

- Abu al-Qaasim Abdullah bin Ahmed bin Mahmood al-Ka'bi al-Balkhi (D. 319) mentioned him in his Kitaab ad-Du'afa (2/391 T. 1133)

Abu al-Qaasim al-Balkhi himself is Matrook and the Leader of Mu'tazilah. He is famous for criticizing Muhadditheen for which he has also written a book named “Ta'n ala al-Muhadditheen”. Some have even accused him of Kufr.

Conclusion:

Ibn Aqeel is Sadooq Hasan al-Hadeeth according to the Jumhoor.

Shaykh Naasir ud-Deen Albaani said: **“There is Kalaam on Ibn Aqeel, it does not drop his hadeeth from the level of Hasan”**

[Irwaa al-Ghaleel: 4/351; Silsilah as-Saheehah: 2/457 H. 815; 2/594]

At another place, he said: **“He is Hasan ul-Hadeeth when he does not oppose (others)”**

[Irwaa al-Ghaleel: 4/404; Silsilah as-Saheehah: 5/99, H. 2067]