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**A STUDY OF THE COMPANIONS OF THE PROPHET:
GEOGRAPHICAL DISTRIBUTION AND POLITICAL ALIGNMENTS**

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**A thesis
submitted to the Faculty of Graduate Studies and Research
in partial fulfillment of the requirements of the degree of Ph. D**

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For my mother: Siti Nurrahmat
For my father: Amun Ma'mun

ABSTRACT

This dissertation deals with two aspects of the history of the Companions of the Prophet: the pattern of their geographical distribution and their political alignments--taking as its test case the Battle of Şifḥīn. Based on biographical dictionaries of the Companions written by selected Traditionists (i.e., Ibn Sa'd, Ibn 'Abd al-Barr, Ibn al-Athīr, al-Dhahabī and Ibn Ḥajar), and on the Traditionist definition of what constitutes a Companion, an attempt will be made to identify on the one hand the Companions who settled in Iraq, Syria and Egypt, and on the other those Companions whose loyalties during the Battle of Şifḥīn are known. Based on an analysis of the background of the Companions appearing in each of these groups and on a comparison between the two, it is argued that religious ideals played a significant role both in the Companions' movements after the death of the Prophet and in their behavior during the Battle of Şifḥīn.

RÉSUMÉ

Cette dissertation traite de deux aspects de l'histoire des Compagnons du Prophète: le motif de leur distribution géographique et de leurs alignements politiques, s'appuyant sur le cas de la Bataille de Şiffin comme exemple. Basé sur les dictionnaires biographiques des Compagnons écrit par des Traditionnistes choisis (i.e. Ibn Sa'd, Ibn 'Abd al-Barr, Ibn al-Athīr, al-Dhahabī et Ibn Ḥajar), et sur la définition Traditionniste de ce qui constitue un Compagnon, on tente d'abord d'identifier les Compagnons qui se sont établis en Iraq, en Syrie et en Egypte, pour ensuite identifier les Compagnons dont les loyautés durant la Bataille du Şiffin sont connues. Basé sur une analyse du contexte et du passé des Compagnons apparaissent dans chacun de ces groupes, ainsi que sur une comparaison entre les deux, il est argumenté que les idéaux religieux ont joué un rôle significatif à la fois dans les mouvements des Compagnons après la mort du Prophète et dans leur comportement durant la Bataille de Şiffin.

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NOTE ON transliteration

Except in the appendices, where ‘*ayn*’ is transliterated (‘), *ḥamzah* (‘) and *alif* *maqṣūrah* (ā), the Library of Congress system of transliteration has been followed throughout the thesis. Familiar place-names, however, are anglicized. These include Mecca, Medina, Basra, Kufa, Damascus, Hijaz, Syria, Hims, Palestine and Fustat.

ABBREVIATIONS

| | |
|-----------------------|--|
| <i>BEO</i> | <i>Bulletin d'études orientales</i> |
| <i>BSOAS</i> | <i>Bulletin of the School of Oriental and African Studies</i> |
| <i>EI¹</i> | <i>Encyclopaedia of Islam</i> , First Edition. 9 vols. Edited by M. Th. Houtsma et al. Leiden; New York: E. J. Brill, 1987. |
| <i>EI²</i> | <i>Encyclopaedia of Islam</i> , Second Edition. In progress. Edited by H. A. R. Gibb et al. Leiden: E. J. Brill, 1960-.... |
| <i>IJMES</i> | <i>International Journal of Middle East Studies</i> |
| <i>JESHO</i> | <i>Journal of the Economic and Social History of the Orient</i> |
| <i>JSAI</i> | <i>Jerusalem Studies in Arabic and Islam</i> |
| <i>JSS</i> | <i>Journal of Semitic Studies</i> |
| <i>SEI</i> | <i>Shorter Encyclopaedia of Islam</i> . Edited by H. A. R. Gibb and J. H. Kramers. Leiden: E. J. Brill; London: Lozac & co., 1961. |
| <i>MW</i> | <i>The Muslim World</i> |

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CHAPTER I

INTRODUCTION

1. Aim

No other generation of Muslims has received the attention that the Companions of the Prophet have. The Companions constituted what is believed to have been the best society ever to have existed in the history of Islam, such that whatever they said or did was worthy of observation and emulation by all Muslims. It is logical to assume that, given their elevated status, the Companions would have exercised considerable influence over any major events occurring during their lifetime. Their involvement in a cause would have given it added weight as well as have attracted a certain following.

But the involvement of a Companion in a particular event would depend on the way he saw it. Since there were a great many Companions, there must have been several different ways of seeing particular problems. Given their position in society, which they themselves must have recognized, their decision to espouse a certain cause would have profound significance for those who looked to them for guidance.¹ This, in turn, created groupings within Muslim society. Muslims who had similar ideas and interests would gather around the Companions whose ideas and interests were similar to their own. Each group then had its own leader among the Companions. Sometimes the ideas and interests of two different groups could not be reconciled, making conflict inevitable. This was what happened for example at the battles of Jamal and Şiffin.

¹ “[*Kānū nujūm al-ihdā’ wa-a’immat al-iqtidā’*,” Ibn Hajar al-‘Asqalānī, *al-Iṣābah fī Tamyīz al-Ṣaḥābah* (Beirut: Dār al-Kitāb al-‘Arabī, n.d.), 1 : 1; “*wa-kull Aṣḥāb Rasūl Allāh ṣallā Allāh ‘alayhi wa-sallama kānū a’immah yuqtadā bi-him wa-yuḥfaẓu ‘alayhim mā kānū yaf’alūna wa-yustaftawna fa-yuftūna*, Ibn Sa’d, *Kitāb al-Ṭabaqāt al-Kubrā* (Beirut: Dār al-Ṣādir, n.d.), 2: 376.

In spite of the importance of the Companions within the Islamic community, we still know comparatively little about their lives. There are at least two reasons for this. First, there is the overall scarcity of information surviving from the early period. At the death of the Prophet, it is said, there were more than 100,000 Companions.² As we shall see, this is a complex issue, involving both the definition of the term Companion and the tendency of medieval historians to guess at numbers and statistics. However only a few Companions, relatively speaking, are known to us. Ibn Ḥajar al-ʿAsqalānī, who wrote in the 15th century, was only able to collect facts about 11,000 of them (including those whose Companionship was disputed). Ibn Saʿd, Ibn ʿAbd al-Barr and Ibn al-Athīr, all of whom lived earlier than Ibn Ḥajar, included in their respective works fewer Companions' lives than the latter did. If we consider Ibn Ḥajar's *al-Iṣābah* as the most complete biographical account of this group available to us, we still have information, presumably, on less than one third of the Companions (unless we are to follow one scholar's recommendation that we divide medieval estimates by one hundred.³) More than two thirds of them are therefore lost from the historical record. Second, discussion on the Companions tends to be partial and rather limited. It is partial because they are usually discussed within the context of the Prophet's life,

² Ibn Ḥajar, *al-Iṣābah*, 1: 2; Ibn al-Ṣalāh, *ʿUlūm al-Ḥadīth*, ed. Muḥammad ʿItr (Medina: al-Maktabah al-ʿIlmiyyah, 1966), 268. According to Abū Zurʿah, there were 114,000 of them (ibid., 1: 4; al-Bihārī, *Kitāb Musallam al-Thubūt* ([Cairo]: al-Maṭbaʿah al-Ḥusayniyyah al-Miṣriyyah, 1908), 2: 121-2). Kaʿb ibn Mālīk said that at the Battle of Tabūk, the last battle of the Prophet, there were so many Companions that the *diwān* would not be able to record them (Ibn Ḥajar, *al-Iṣābah*, 1: 5; al-Suyūṭī, *Tadrīb al-Rāwī fī Sharḥ Taqrīb al-Nawawī*, ed. ʿAbd al-Wahhāb ʿAbd al-Laṭīf (Medina: al-Maṭbaʿah al-Islāmiyyah, 1959), 406). There were thirty thousand Companions present at Tabūk, Ibn Saʿd reports, but those who were not there were many more than that (Ibn Saʿd, *al-Ṭabaqāt*, 2: 377).

³ See p. 37 below.

where the main issue is the Prophet's life, and the Companions are treated as incidental, although still important figures. It is also limited because the discussion usually focuses on the most important among them such as 'Uthmān, 'Alī and Mu'āwiyah, while others, who together number in the thousands, are neglected.

The objectives of this dissertation are limited by the data to be found in the sources. This information nonetheless allows us to focus on three interrelated issues: (1) the settlement patterns of the Companions in the newly conquered lands; (2) the attitudes of the Companions during the Fitnah; and (3) whether it is possible, once we have determined the pattern of the geographical and political alignments of the Companions, to see if there is any relation between those two factors.

The Fitnah referred to above is the period that began with the murder of 'Uthmān and culminated with the Battle of Ṣiffin.⁴ After the death of 'Uthmān in Dhū al-Ḥijjah 36/June 656, 'Alī was appointed as caliph in Medina. This appointment, however, was not wholly accepted by the Muslim community at the time. Some important figures among the Companions, including 'Ā'ishah, Ṭalḥah, al-Zubayr and Mu'āwiyah, openly opposed 'Alī on the grounds that he was linked, directly or indirectly, with the murderers of 'Uthmān. In Jumādā al-Ākhirah 36/December 656 'Alī met 'Ā'ishah, Ṭalḥah and al-Zubayr on the Jamal battlefield at Khuraybah, outside Basra, from which encounter 'Alī emerged the winner. Six months after Jamal, however, 'Alī was engaged

⁴ For further discussion on the meaning of Fitnah see L. Gardet, "Fitna" in *EF*; G.H. Hawting, foreword to al-Ṭabarī, *The History of al-Ṭabarī*, vol. 17, *The First Civil War*, edited and annotated by G.H. Hawting (Albany: State University of New York Press, 1996), xii. On the emergence and development of the word "Fitnah" see G.H.A. Juynboll, "The Date of the Great *Fitna*," *Arabica* 20 (1973): 142-59.

in another battle, this time with Mu'āwiyah, the most powerful Companion in Syria. This battle, known as the Battle of Ṣiffīn, ended with the arbitration agreement in which 'Alī, through maneuvering by Mu'āwiyah's delegation, was deposed and Mu'āwiyah proclaimed as the new caliph.

While the attitudes of the Companions throughout the various stages of the Fitnah will be discussed, the test case which is used to show the political alignments of the Companions in our study will be the Battle of Ṣiffīn. The reason for choosing this battle is that it constitutes the most pivotal and disturbing event in the history of early Muslim society. Many of the most important surviving Companions, such as 'Alī, 'Ammār ibn Yāsir, and Mu'āwiyah, were intimately involved. The Battle of Jamal also saw the participation of several outstanding Companions, but the scale of the battle and its effect upon the Muslim community were not as great as those of the Battle of Ṣiffīn. But this is not to say that our investigation is limited to the most important figures only. On the contrary, great attention will be paid to the attitudes, influence and involvement of the less important Companions (or the 'mass' of the Companions) during the battle.

The Companions in the settlements deserve to be studied for obvious reasons. First of all, their number is much larger than that of the Companions who lived in Medina, the center of political and religious authority.⁵ If we are to understand how certain ideas or beliefs were transmitted by the Companions to the rest of Muslim society the

⁵ According to al-Shāfi'ī, at the death of the Prophet only about half of the Companions resided in Medina (al-Dhahabī, *Tajrīd Asmā' al-Ṣaḥābah*, ed. Sāliḥ 'Abd al-Ḥakīm al-Kutubī (Bombay: Sharaf al-Dīn al-Kutubī, 1969), 1: ب).

settlements must certainly be the focus of our investigation. We will also observe that, when there were disputes among the elite in Medina, the Companions in the settlements seemed to exercise a great deal of power.

There are a number of reasons why more attention should be paid to the less important Companions. First of all, it was their support that the more important Companions, like 'Alī, strove to win over in the competition for power. Second, their geographical spread gave the conflict a wider and more decisive nature. It is they who had spread and settled throughout the new lands like Syria and Iraq, while the elite Companions--such as 'Alī, 'Ā'ishah, Ṭalḥah and al-Zubayr--were based in Medina. Hence during the Fitnah, the members of the elite were forced to leave and seek support, for example, from the local people in Basra and Kufa.

The dissertation is divided into five chapters.

Chapter One deals with the scope of our study, sources and method.

Chapter Two discusses the corps of the Companions. After a discussion focusing on who the Companions actually were, how this question was addressed by a variety of Muslim groups and above all what drove the debate, we will look especially at *'adālah* (impartiality) and how Muslims saw this quality as applying to the Companions. Different views and the issues underlying the controversy will be put forward.

Where the Companions chose to reside will be the object of investigation in Chapter Three. Two variables in particular will be discussed. First, we look at the number of the Companions who settled, or used to reside, in the conquered lands. Second, we consider the involvement of their inhabitants in the Fitnah, particularly during the Battle of

Ṣiffin. Using these two variables, Iraq, Syria and Egypt are our inevitable priorities, for it was in these lands that the majority of the Companions lived. It was the inhabitants of these regions who played an important role in the murder of 'Uthmān, the Battle of Jamal and, finally, the Battle of Ṣiffin. Factors which motivated the Companions to choose a particular geographical base will be the object of inquiry in Chapter Three. Among other factors, the question of motives may help us to determine whether the Companions who lived in a particular place shared the same characteristics.

Chapter Four features a discussion of the relation between the geographical distribution of the Companions and their political inclinations. Several questions will be raised here. Why did 'Alī choose to go to Iraq when his position was in danger? Why did he base himself in Kufa and not Basra? Why did Mu'āwiyah decide to remain in Syria and use it as his power base? The background of the Fitnah and the relations between centers of settlement before the Fitnah will also be discussed in Chapter Four.

The discussion is concluded in Chapter Five.

2. Stage of Current Research

So far no single monograph has appeared dealing either with the geographical distribution of the Companions or with the attitudes of the Companions at the Battle of Ṣiffin, let alone with the relations between these two. However, there are some works which, in one way or the other, have raised the relevant issues. Petersen⁶ analyzes the

⁶ E. Ladewig Petersen, *'Alī and Mu'āwiyah in Early Arabic Tradition: Studies on the Genesis and Growth of Islamic Historical Writing until the End of the Ninth Century* (Kopenhagen: Munksgaard, 1964); idem, "'Alī and Mu'āwiyah: The Rise of the Umayyad Caliphate 656-61," *Acta Orientalia* 23 (1959) : 157-96; idem, "Studies on the Historiography of the 'Alī-Mu'āwiyah Conflict," *Acta Orientalia* 27 (1963) : 83-118.

conflict between 'Alī and Mu'āwiyah in relation to historiography. He tries to show that the genesis and growth of Islamic historical writing was closely related to politico-religious developments within Muslim society. Tayob, likewise concerned with historiography, studies the Companions of the Prophet as they are presented in al-Ṭabarī's *Tārīkh*. Focusing in this instance on the election of Abū Bakr as caliph and the Battle of Jamal, he discusses how al-Ṭabarī tries to preserve the moral and spiritual integrity of the Companions by presenting their role in Islamic history in such a way that contradictions between the paradigm of the Companions projected by religious traditions and the accounts recorded in historical reports (*akhbār*) are reconciled.⁷ Kohlberg⁸ concentrates his study on the attitudes of the Imāmī-Shī'īs to the Companions. In order to show these attitudes clearly, he draws a comparison between the latter and the attitudes shown towards them by other Muslim groups such as the Sunnīs, the Mu'tazilīs and the Zaydīs. He also discusses the views of the Shī'īs regarding the battles of Jamal and Ṣiffin, including those touching on the Companions who opposed 'Alī during these events.

In his dissertation, published in 1973, Muranyi⁹ investigates the nature of the Companions, their function in early Islamic history and their position in Muslims'

⁷ Abdulkader Ismail Tayob, "Islamic Historiography: The Case of al-Ṭabarī's *Ta'rikh al-Rusul wa 'l-Mulūk* on the Companions of the Prophet Muḥammad" (Ph. D, Temple University, 1988), 6-7.

⁸ Etan Kohlberg, "The Attitude of the Imāmī-Shī'īs to the Companions of the Prophet" (Ph. D., University of Oxford, 1971); idem, "Some Imāmī Shī'ī Views on the *Ṣaḥāba*," *JSOI* 5 (1984) : 143-75; and idem, "Some Zaydī Views on the Companions of the Prophet," *BSOAS* 39 (1976) : 91-8.

⁹ Miklos Muranyi, *Die Prophetengenossen in der frühislamischen Geschichte* (Bonn: Selbstverlag des Orientalischen Seminars der Universität, 1973).

religious awareness. He also discusses the attitude of the Companions toward the Fitnah, but only in so far as it applied to the murder of 'Uthmān. In this respect Muranyi finds that when 'Uthmān came under criticism and was besieged by the rebels in Medina, the other Companions chose to remain aloof. This attitude allowed the rebels to move and act freely in Medina.¹⁰ Nonetheless, Muranyi limits his discussion to the Companions in Medina and to the great figures there, notably 'Alī, 'Ammār, Ṭalḥah and al-Zubayr. Thus, three issues are absent from Muranyi's study: first, the attitudes of the Companions outside Medina during the siege and subsequent murder of 'Uthmān; second, the attitudes of the Companions during the battles of Jamal and Ṣiffin--important events which followed the murder of 'Uthmān; and third, the attitudes of the Companions other than the most important ones during all these events.

Another scholar whose works deal in some ways with the object of this dissertation is Hinds.¹¹ Relying on evidence contained in the earliest Islamic historical sources, notably those of al-Balādhurī, al-Ṭabarī, Ibn Sa'd, Ibn A'tham al-Kūfī, Khalīfah ibn Khayyāt and Naṣr ibn Muzāhim al-Minqarī, he tries to define the role of Kufa in the political schism of the seventh century as follows:

[T]he explosive situation which developed in the early thirties A. H stemmed directly from a reaction on the part of relatively large proportion of early-comers of minor tribal stature to increased central control and to a waning of their own influence *vis-à-vis* the growing influence (mainly as a result of the arrival of newcomers) of some of the traditional tribal leaders¹²

¹⁰ Ibid., 77.

¹¹ Martin Hinds, "Kūfan Political Alignments and their Background in the Mid-Seventh Century AD.," *IJMES* 2 (1971) : 346-67; idem, "The Banners and the Battle Cries of the Arabs at Siffin (657 A.D.)," *al-Abḥāth* 24 (1971) : 3-24; idem, "The Murder of the Caliph 'Uthmān," *IJMES* 3 (1972) : 450-69; idem, "The Siffin Arbitration Agreement," *JSS* 17 (1972) : 93-129.

¹² Hinds, "Murder," 451.

Thus, according to Hinds, there were three major parties involved in the political schism in seventh-century Kufa: the early arrivals, the Medinans (particularly, the caliph) whose control over Kufa was increasing, and the traditional tribal leaders whose influence was also on the rise. The conflict of these three parties played an important role in the murder of 'Uthmān and the war between 'Alī and Mu'āwiyah.

Hinds pursues the conflict back to the time of 'Umar. Aiming to neutralize the influence of the traditional type of clan and tribal leadership, which reemerged at the time of Abū Bakr, 'Umar promoted a new kind of leadership in which one's position was not determined by tribal relationship but by the principle of priority in conversion to Islam (*sābiqah*). The consequence of this was the formation of a new elite of the early converts, i.e., the Muhājirūn, Anṣār and other Companions. At the time of 'Uthmān, however, the privilege that this elite had enjoyed was threatened by the rise of later converts with strong tribal sentiments. Thus 'Uthmān's caliphate "was characterized both by the declining influence of an elite which had been promoted by 'Umar and by the increasing power of tribal aristocracy of the pre-Islamic type."¹³

Hinds's reference to the elite, i.e., the Muhājirūn, Anṣār and other Companions, as well as to the early arrivals in Kufa--whom as we shall see in our study of the establishment of Kufa included a significant number of the Companions--underlines the importance of the latter in the conflicts that led to the murder of 'Uthmān and the battles of Jamal and Ṣiffin. In spite of this, however, Hinds pays little attention to them. He knows, for example, that Kufa was an important location for 'Umar because, besides

¹³ Ibid., 450.

its heterogeneous composition, about three hundred and seventy early Companions lived there.¹⁴ But he does not tell us how deeply those Companions were involved in the conflicts he describes. His discussion of Ṣiffīn likewise fails to take into account the fact that so many Companions took part in the battle on either ‘Alī’s or Mu‘āwiyah’s side.

What is more, an understanding of the involvement of Companions in the Fitnah is important, for it can give us a different appreciation of the nature of the conflicts. In our view, given their status as defenders of Islam and the Prophet and bearers and transmitters of Islam after the death of the Prophet, the Companions surely took religious ideas into careful consideration when deciding whether or not to take part in any conflicts and in choosing which of the contenders they would support. This is the thing that Hinds fails to see. To him, people supported ‘Alī because they wanted to ensure their local political and social positions, not because they were prepared to die in the fight against Mu‘āwiyah.¹⁵ This claim can hardly explain facts like: the presence of ‘Amr ibn Yāsir and his followers among the Companions at Ṣiffīn;¹⁶ the neutrality of prominent Companions like Sa’d ibn Mālīk, ‘Abd Allāh ibn ‘Umar, Muḥammad ibn Maslamah, Usāmah ibn Zayd¹⁷ and Uhbān ibn al-Ṣayfī;¹⁸ the instruction (*waṣīyah*) of

¹⁴ Hinds, “Political Alignments,” 351.

¹⁵ Hinds, “Siffīn Arbitration Aggrement,” 97

¹⁶ Ibn ‘Abd al-Barr, *al-Istī‘āb fī Ma‘rifat al-Aṣḥāb*, ed. ‘Alī Muḥammad al-Bajawī (Beirut: Dār al-Jīl, 1992), 3: 1137-40.

¹⁷ Ibid., 1: 77; 3: 1377.

¹⁸ Ibid., 1: 116.

Ḥudhayfah ibn al-Yamān to his two sons to support ‘Alī;¹⁹ the case of the two sons of a prominent Companion, Khālīd ibn al-Wālīd, one of whom was on Mu‘āwiyah’s side while the other was on ‘Alī’s;²⁰ the deep regret of ‘Abd Allāh ibn ‘Umar and Masrūq at not having joined ‘Alī;²¹ or the fact that Jābir ibn ‘Abd Allāh, as well as other people in Medina, was threatened with death by Mu‘āwiyah if he did not give his support to the latter.²² Reading these scattered data we cannot fail to see the strong religious color in whatever decisions those Companions took.

3. Sources and Method

A. Sources

It was said earlier that there are two important variables which are used to analyze the roles of the Companions included in this study: the places where they lived and their attitudes during the Fitnah. Other information such as tribal alignments and their date of death, as well as their relation to the Prophet, are important in helping us to understand how the two variables relate to each other. The most important sources for these kinds of information are biographical dictionaries.²³ These works, which reflect

¹⁹ Ibid., 1 : 335.

²⁰ Ibid., 2: 829.

²¹ Ibid., 1: 77.

²² Ibid., 1 : 162-3.

²³ The nature of the biographical dictionaries and their importance to historical studies has been extensively studied. See W. Heffening, “Ṭabakāt,” *Et’ (Supplement)*; H.A.R. Gibb, “Islamic Biographical Literature,” in *Historians of the Middle East*, ed. Bernard Lewis and P. M. Holt (London: Oxford University Press, 1962), 54-8; Tarif Khalidi, “Islamic Biographical Dictionaries: a Preliminary Assessment,” *The Moslem World* 63 (1973) : 53-65; idem, *Arabic Historical Thought in the Classical Period* (Cambridge: Cambridge University Press, 1996), 204-10; I. Hafsi, “Recherches sur le genre *Ṭabaqāt* dans la littérature arabe,” *Arabica* 23 (1976) : 227-65 and *Arabica*, 24 (1977) : 150-86; Malak

the conception that the history of the Muslim community was essentially the contribution of individual men and women in transmitting a specific culture and that these individual contributions were worthy of being recorded for future generations,²⁴ provide us with basic information on certain Companions, including their names, when and where they lived, their reputation, and so on. With the kind of information they contain, biographical dictionaries hold great promise for the social history of Islam;²⁵ they are likewise sources which are neglected both by Hinds and Peterson.

There are other points which should be considered in support of the claim that biographical dictionaries are a promising source. Scholars have long argued over the motivations behind their composition. Gibb believes that it was chiefly for purposes of *Hadith*-criticism that these biographical materials were written.²⁶ This view was later confirmed by Young.²⁷ The fact that the biographical dictionaries dealing primarily with the Companions were written by the Traditionists, as will be shown, supports this argument. Heffening on the other hand believes that this kind of literature did not arise

Abiad, "Origine et développement des dictionnaires biographiques arabes," *Bulletin d'Études Orientales*, 31 (1979) : 7-15; M.J.L. Young, "Arabic Biographical Writing," in *Religion, Learning and Science in the 'Abbasid Period*, ed. M.J.L. Young et al. (Cambridge: Cambridge University Press, 1990), 213-28; Wadād al-Qāḍī, "Biographical Dictionaries: Inner Structure and Cultural Significance," in *The Book in the Islamic World: the Written Word and Communication in the Middle East*, ed. George N.P. Atiyeh (Albany: State University of New York Press, 1995), 93-122.

²⁴ Gibb, "Islamic Biographical Literature," 54.

²⁵ Richard W. Bulliet, "A Quantitative Approach to Medieval Muslim Biographical Dictionaries," *JESHO* 13 (1970) : 195. The richness of information contained in biographical dictionaries is also acknowledged by Gibb and Young (Gibb, "Islamic Biographical Literature," 58; Young, "Arabic Biographical Writing," 176.)

²⁶ Gibb, "Ta'rikh," in *Et' (Supplement.)*

²⁷ Young, "Arabic Biographical Writing," 168-9.

out of the necessity imposed by *Ḥadīth*-criticism; rather, it owes its origin to the interest of the Arabs in genealogy and biography.²⁸ Heffening's belief is certainly based on the assumption that Tradition is independent of genealogy and biography so that anything derived from Tradition must be different from any other thing deriving from genealogy and biography. This is exactly what Abbott does not agree with. She argues that Islamic Tradition and history are twin, though not identical, disciplines. Even, she says, the term *akhbār*, which includes not only history proper but also historical legends and all sorts of historical and biographical information relative to the intellectual disciplines, used to be interchangeable with the term *Ḥadīth*.²⁹ So even if it is true that biographical dictionaries derive from *Ḥadīth*-criticism, it would still be closely related to history. This might be what Gibb means when he states that the composition of biographical dictionaries developed simultaneously and in close association with historical composition.³⁰

The relevance of this issue to our discussion is the fact that, in any discussion of Islamic history, the biographical dictionaries cannot be neglected. Like other historical sources such as *maghāzī*, *sīrah* and chronicles, biographical dictionaries hold rich valuable data for historical reconstruction. What is more, early biographical materials

²⁸ Heffening, "*Ṭabaḳāt*."

²⁹ Nabia Abbott, *Studies in Arabic Literary Papyri*, vol. 1, *Historical Texts* (Chicago: The University of Chicago Press, 1957), 4, 7-8. As far as the relation between *Ḥadīth* and history is concerned, Khalidi distinguishes two periods: the first is between 3rd/9th century and 5th/11th century, and the second is between 8th/14th and 9th/15th century. It was during the first period that *Ḥadīth* and history were most closely connected (Tarif Khalidi, *Arabic Historical Thought*, 17).

³⁰ Gibb, "Islamic Biographical Literature," 54.

were compiled from oral traditions.³¹ This means that biographical dictionaries might contain historical data not to be found in other historical sources.

As far as the Companions are concerned the following biographical dictionaries were consulted for this study: *Kitāb al-Ṭabaqāt al-Kubrā* by Ibn Sa'd, *al-Istī'āb fī Ma'rifat al-Aṣḥāb* by Ibn 'Abd al-Barr, *Usd al-Ghābah fī Ma'rifat al-Ṣaḥābah* by Ibn al-Athīr, and *Tajrīd Asmā' al-Ṣaḥābah* by al-Dhahabī and *al-Iṣābah fī Tamyīz al-Ṣaḥābah* by Ibn Hajar al-'Asqalānī.³² The writers of these works belonged to Traditionist circles. Ibn Sa'd (born around 168/784 - died 230/844),³³ was a much respected scholar of Traditions.³⁴ His book *al-Ṭabaqāt* was praised by the great Traditionist Ibn al-Ṣalāh.³⁵ Like Ibn Ḥanbal, he was among the Traditionists who were summoned by al-Ma'mūn to

³¹ Ibid., 57.

³² These works, according to al-Qāḍī's definition, would fall under the category of "restricted biographical dictionaries," that is "dictionaries which contain biographies of individuals who share one common, yet specific, trait" (Wadād al-Qāḍī, "Biographical Dictionaries," 95).

³³ Ibn al-Jazarī, *Ghāyat al-Nihāyah fī Ṭabaqāt al-Qurrā'* (Cairo: Maktabat al-Sa'ādah, 1932-5), 2 : 143; Ḥājji Khalīfah, *Kashf al-Zunūn 'an Asāmī al-Kutub wa-al-Funūn*, ed. Muḥammad Sharaf al-Dīn Yāltaqāyā and Rif'at Bālqaḥ al-Kilīsī (Istanbul: Wakālat al-Ma'ārif, 1941-3), 2 : 1103; Ibn Khallikān, *Wafayāt al-A'yān wa-Anbā' Abnā' al-Zamān*, ed. Iḥsān 'Abbās (Beirut: Dār Ṣādir, n.d.), 4 : 352; Khaṭīb al-Baghdādī, *Tārīkh Baghdād aw Madīnat al-Salām* (Cairo: Maktabat al-Khānī, 1931), 5 : 322; al-Suyūṭī, *Ṭabaqāt al-Ḥuffāz* (Cairo: Maktabat al-Wahbah, 1973), 183; al-Dhahabī, *Tadhkirat al-Ḥuffāz* (Hyderabad: Dā'irat al-Ma'ārif al-'Uthmānīyah, 1955), 2 : 425. It is said that he died at the age of sixty-two (Ibn Khallikān, *Wafayāt*, 4 : 352; Khaṭīb al-Baghdādī, *Tārīkh Baghdād*, 5 : 322; al-Ṣafādī, *Wafī bi-al-Wafayāt*, ed. Helmut Ritter, Sven Dederling, et al. (Leipzig: Deutsche Morgenländische Gesellschaft, 1931-), 3 : 88; al-Dhahabī, *Tadhkirat al-Ḥuffāz*, 2 : 425). If so then 168/784 would have been his date of birth. However, al-Ṣafādī says that the date of Ibn Sa'd's death could be the year 222/836, which would make the year of his birth 160/776.

³⁴ "[K]athīr al-ḥadīth" (Khaṭīb al-Baghdādī, *Tārīkh Baghdād*, 5 : 322; al-Ṣafādī, *Wafī*, 3 : 88), "*ghazīr al-ḥadīth*" (Ibn Khallikān, *Wafayāt*, 4 : 351).

³⁵ Ibn al-Ṣalāh, *Ulūm al-Ḥadīth*, ed. Nūr al-Dīn 'Itr (Beirut: Dār al-Fikr al-Mu'āṣir; Damascus: Dār al-Fikr, 1986), 398.

state their convictions on the createdness of the Qur'ān.³⁶ Ibn 'Abd al-Barr (born 368/978 - died 463/1070),³⁷ was an Andalusian. Although he never once in his life left Andalusia,³⁸ his fame went far beyond the borders of Spain. In Andalusia he was the most well-versed in Traditions of his time.³⁹ His commentary on the *al-Muwatta'* of Mālik was highly praised by Abū Muḥammad ibn Ḥazm, the Zāhiri.⁴⁰ Ibn al-Athīr (born 555/1160 - died 630/1232),⁴¹ the famous historian, was also a Traditionist (*Muḥaddith*).⁴² Al-Dhahabī (born 673/1274 - died 748/1347),⁴³ was one as well, having begun learning Traditions at the age of eighteen years.⁴⁴ According to al-Tāj al-Subkī, he was "the Traditionist of his era (*Muḥaddith al-ʿaṣr*)."⁴⁵ Ibn Ḥajar al-ʿAsqalanī, born

³⁶ But unlike Ibn Ḥanbal, he confessed that the Qur'ān was created, probably in order to avoid trouble (al-Ṭabarī, *Tārīkh al-Umam wa-al-Mulūk*, ed. Nukhbah min al-ʿUlamā' al-Ajillā' (Beirut: Mu'assasat al-ʿAlamī lil-Maṭbū'āt, 1989), 7 : 197).

³⁷ Al-Suyūṭī, *Ṭabaqāt al-Ḥuffāz*, 432; al-Dhahabī, *Tadhkirat al-Ḥuffāz*, 3 : 1128, 1130; Ibn Bashkuwāl, *Kitāb al-Ṣilah fī Tārīkh A'immat al-Andalus wa-ʿUlamā'ihim wa-Muḥaddithihim wa-Fuqahā'ihim wa-Udabā'ihim*, ed. 'Izzat al-ʿAṭṭār al-Ḥusayn (Cairo: Maktab Nashr al-Thaqāfah al-Islāmiyah, 1955), 2 : 642; Ibn Farḥūn, *al-Dibāj al-Mudhahhab fī Ma'rifat A'yān ʿUlamā' al-Madhhab* (Cairo: Maṭba'at al-Ma'āhid, [1932]), 359. According to al-Ḍabbī, he was born in 362/972 and died in 460/1067 (al-Ḍabbī, *Bughyat al-Multamīs fī Tārīkh Rijāl Ahl al-Andalus*, ed. Ibrāhīm al-Ibyārī (Cairo: Dār al-Kitāb al-Miṣrī; Beirut: Dār al-Kitāb al-Lubnānī, 1989), 2: 660, 661). Others however claimed he died in 458/1065 (Ibn al-ʿImād, *Shadharāt al-Dhahab fī Akhbār man Dhahab* (Cairo: Maktabat al-Qudsī, [1931-1932]), 3 : 316).

³⁸ Al-Ḍabbī, *Bughyat al-Multamīs*, 2: 660.

³⁹ "[L]am yakun bi-al-Andalus mithl Abī ʿUmar ibn ʿAbd al-Barr fī al-Ḥadīth" (Ibn al-ʿImād, *Shadharāt al-Dhahab*, 3 : 315; Ibn Bashkuwāl, *al-Ṣilah*, 2 : 641; al-Dhahabī, *Tadhkirat al-Ḥuffāz*, 3 : 1129; Ibn Farḥūn, *al-Dibāj*, 357).

⁴⁰ Ibn Bashkuwāl, *al-Ṣilah*, 2 : 641; Ibn al-ʿImād, *Shadharāt al-Dhahab*, 3 : 351; al-Ḍabbī, *Bughyat al-Multamīs*, 2: 660; al-Dhahabī, *Tadhkirat al-Ḥuffāz*, 3 : 1129; Ibn Farḥūn, *al-Dibāj*, 357.

⁴¹ Al-Suyūṭī, *Ṭabaqāt al-Ḥuffāz*, 492; al-Dhahabī, *Tadhkirat al-Ḥuffāz*, 4 : 1399, 1400.

⁴² Al-Suyūṭī, *Ṭabaqāt al-Ḥuffāz*, 492.

⁴³ Ibid., 518; Ibn al-ʿImād, *Shadharāt al-Dhahab*, 6 : 154.

⁴⁴ Al-Suyūṭī, *Ṭabaqāt al-Ḥuffāz*, 518.

⁴⁵ Ibn al-ʿImād, *Shadharāt al-Dhahab*, 6: 154.

in 773/1371 (d. 852/1448),⁴⁶ was one of the students of al-‘Irāqī, a great Traditionist who died in 806/1403. He started learning Traditions beginning in 794/1392, and became well-known in the discipline. When al-‘Irāqī was asked which Traditionists should be respected after his death, he pointed to Ibn Ḥajar as the first.⁴⁷

The Traditionists’ interest in scrutinizing the descent of the Traditions necessitated recording biographical details on those who had been involved in their transmission. The most important of these transmitters were the Companions. The Traditionists tried to record whatever information was available, and yet the length and contents of the notices in the biographical dictionaries of the Companions vary from individual to individual. Sometimes only a name is mentioned while at other times a person’s life is explained in great detail, including the color of his beard and his headgear.⁴⁸ Some examples of the contents of biographies will be given in the last part of this introduction.

There are at least two explanations as to why the extent of information varied so much from individual to other. First, it was in proportion to his or her contribution to Islamic society. Biographies of the first four caliphs, i.e., Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī, are very long for obvious reasons. They were viewed as the founders of Islam after the Prophet. Other Companions were considered important for different reasons.

⁴⁶ Al-Suyūṭī, *Ṭabaqāt al-Ḥuffāz*, 547, 548; al-Sakhāwī, *al-Daw’ al-Lāmi’ li-Ahl al-Qarn al-Tāsi’* (Beirut: Dār Maktabat al-Ḥayāh, 1966), 2: 36, 40.

⁴⁷ Al-Suyūṭī, *Ṭabaqāt al-Ḥuffāz*, 547. Al-‘Irāqī acknowledged that Ibn Ḥajar was the most well-versed in Traditions among his students (al-Sakhāwī, *al-Daw’ al-Lāmi’*, 2: 39).

⁴⁸ Compare for example the biography of ‘Abd Allāh ibn Ḥubshī and ‘Alī ibn Abī Ṭālib in Ibn Sa’d (*al-Ṭabaqāt*, 3 : 19; 5 : 460).

Abū Hurayrah and ‘Abd Allāh ibn ‘Abbās, for example, were significant not because they were political figures, but because they were among the most active Companions in preserving and transmitting the Prophetic Traditions. Second, it depended on the availability of sources. It can safely be said that the later the biographer lived, the more sources he had at his disposal. Let us take Ibn ‘Abd al-Barr, Ibn al-Athīr and Ibn Ḥajar as examples. Ibn ‘Abd al-Barr, who lived in the 4th-5th/10th-11th centuries, was able to collect information on about 4200 people. Ibn al-Athīr, about a century later, was able to include around 8,000 in his dictionary. Ibn Ḥajar, three centuries later, managed to gather more than 12,000. Not all the people in these works were Companions, however, so the actual number of Companions recorded is necessarily lower than the above figures.

In order to understand how particular elements of information made their appearance, it is also necessary to see the biographical dictionaries in their context. As far as the Fitnah was concerned, it was a subject which the Traditionists basically did not want to discuss. The wish to protect the Prophetic Traditions, as we will see, seems to have motivated them to shield the Companions from any criticism. This attitude was strong particularly at the time when the threat to the existence of the Prophetic Traditions was most real. Hence it is understandable that Ibn Sa‘d, who wrote his *al-Ṭabaqāt* when the Mu‘tazilī teaching was the official state doctrine, should have avoided mentioning information concerning the Fitnah of the Companions. The existence of such information in his works could have been used by the Traditionists’ opponents, i.e., the Mu‘tazilīs, in justification of their criticism of the *ahl al-Ḥadīth*.⁴⁹ In later works, when

⁴⁹ See pp. 106-9.

the threat was no longer immediate, information of this type found its way into the Traditionists' works. Thus in the writings of later writers such as Ibn 'Abd al-Barr, Ibn al-Athīr, al-Dhahabī and Ibn Ḥajar, information on the attitudes of the Companions during the Fitnah is included. As part of the Traditionist circle, these writers shared the long established view that the Companions should be protected from any criticism, but distant as they were from the threat posed by the Mu'tazilīs, they did not see it as being harmful to discuss the Fitnah in their works.

Another factor which might explain the increased information on the Fitnah in the biographical dictionaries was the background of the writers themselves. For one thing, the stricter Traditionists basically did not trust the historians (*akhbārīs*). Al-Wāqidī's identification of the Companions for instance was rejected by some Traditionists on the grounds that he was a historian.⁵⁰ By contrast, Ibn Sa'd, Ibn 'Abd al-Barr, Ibn al-Athīr, al-Dhahabī and Ibn Ḥajar, who were all Traditionists, were historians as well. Ibn Sa'd was a close associate of the historian al-Wāqidī. He even worked for a time as the latter's secretary, thus earning his nickname, "the secretary of al-Wāqidī (*kātib al-Wāqidī*)."⁵¹ Ibn 'Abd al-Barr, it is said, had a great interest not only in religious sciences, but also in genealogy and history (*khabar*).⁵² Among his works is a book of history entitled *Kitāb al-Durar fī Ikhtisār al-Maghāzī wa-al-Siyar*,⁵³ often simply called

⁵⁰ See pp. 77-8.

⁵¹ Ibn Khallikān, *Wafayāt*, 4 : 351.

⁵² Ibn Bashkuwāl, *al-Ṣilah*, 2: 642.

⁵³ Al-Dabbī, *Bughyat al-Multamis*, 2: 660; Ibn al-'Imād, *Shadharāt al-Dhahab*, 3: 315; Ibn Farḥūn, *al-Dībāj*, 358.

*Kitāb al-Maghāzī*⁵⁴ or *al-Maghāzī*.⁵⁵ Ibn al-Athīr was also a historian (*akhbārī*);⁵⁶ his works include *al-Tārīkh* (i.e., *al-Kāmil fī al-Tārīkh*) and the unfinished *Tārīkh al-Mawṣil*.⁵⁷ Al-Dhahabī composed historical works bearing the titles *Tārīkh al-Islām*, *al-Tārīkh al-Awsat*, and (*al-Tārīkh*) *al-Ṣaghīr*.⁵⁸ Through his works *al-Durar al-Kāminah fī A'yān al-Mi'ah al-Thāminah* and *Inbā' al-Ghumr*, Ibn Ḥajar too showed his interest in history.⁵⁹ That these writers were Traditionists and historians at the same time made people like Ibn al-Ṣalāḥ, a strict Traditionist, feel uneasy. Ibn al-Ṣalāḥ's judgments on Ibn Sa'd's and Ibn 'Abd al-Barr's works, for example, are ambiguous. As a trusted disciple of al-Wāqidī, Ibn Sa'd inherited most of al-Wāqidī's books.⁶⁰ Later, when writing his *al-Ṭabaqāt*, he consulted these materials. On the one hand, Ibn al-Ṣalāḥ acknowledges that Ibn Sa'd's *al-Ṭabaqāt* was of great help in the study of Traditions; and yet on the other hand, he criticizes Ibn Sa'd for using material from historians like al-Wāqidī, whom he mistrusted, as did many other Traditionists. Thus, while he praises the work as "a copious (*ḥafīl*) book and full of benefits," and Ibn Sa'd himself as "trustworthy (*thiqah*)," he at the same time warns his readers that it contains many

⁵⁴ Al-Dhahabī, *Tadhkirat al-Ḥuffāz*, 3: 1129.

⁵⁵ Al-Suyūṭī, *Ṭabaqāt al-Ḥuffāz*, 433.

⁵⁶ Ibid., 492; al-Dhahabī, *Tadhkirat al-Ḥuffāz*, 4 : 1399.

⁵⁷ Al-Suyūṭī, *Ṭabaqāt al-Ḥuffāz*, 492.

⁵⁸ Ibid., 518.

⁵⁹ F. Rosenthal, art. "Ibn Ḥajar al-'Asqalānī," in *EF*.

⁶⁰ Ibn Khallikān, *Wafayāt al-A'yān*, 4 : 351.

reports from authorities judged to be weak, including al-Wāqidī.⁶¹ As far as Ibn ‘Abd al-Barr’s *al-Istī‘āb* was concerned, Ibn al-Ṣalāḥ said that it was the best work of its kind, except for the fact that it referred to conflicts between Companions and relied on historians, not Traditionists.⁶² Ibn al-Ṣalāḥ was fifty-three years old when Ibn al-Athīr died. He may have known of Ibn al-Athīr’s *Usd al-Ghābah*. He certainly did not know al-Dhahabī’s *Tajrīd* and Ibn Ḥajar’s *al-Iṣābah*, for these works were written after his time. But since his objection to Ibn ‘Abd al-Barr’s *al-Istī‘āb* focused on its disclosure of the Companions’ conflicts, any book containing this information, including Ibn al-Athīr’s, al-Dhahabī’s and Ibn Ḥajar’s, might be expected to have earned his displeasure.

Reading some of the works referred to above, one can hardly fail to note that the number of the Companions referred to as having been involved in the Battle of Ṣiffīn increases with time. While Ibn Sa’d mentions 19 Companions, Ibn ‘Abd al-Barr refers to 85 Companions, Ibn al-Athīr 121, al-Dhahabī 47 and Ibn Ḥajar 131. Al-Dhahabī’s lower figure can be explained by the fact that his work is an abridgment of Ibn al-Athīr’s and that one of the events he omits is the involvement of the Companions during the Battle of Ṣiffīn itself.

Since these writers lived at different times, one might assume that the later writers would take their information from earlier ones. This sometimes happened, but it was not always a cumulative process. This is to say that not all the Companions whose attitudes

⁶¹ Ibn al-Ṣalāḥ, *‘Ulūm al-Ḥadīth*, 398. Ibn Ḥanbal also read al-Wāqidī’s Traditions from a book that he had borrowed from Ibn Sa’d, but it is not clear whether Ibn Ḥanbal used these materials in his works (Khaṭīb al-Baghdādī, *Tārīkh Baghdād*, 5 : 322; al-Dhahabī, *Tadhkirat al-Ḥuffāz*, 2 : 425).

⁶² Ibn al-Ṣalāḥ, *‘Ulūm al-Ḥadīth*, 291-292.

during the Battle of Şifīn were known and who are mentioned by Ibn ‘Abd al-Barr, for example, are also mentioned by Ibn al-Athīr. Nor are all those mentioned by Ibn ‘Abd al-Barr and Ibn al-Athīr included by Ibn Ḥajar. These writers worked independently and had no intention of building up a bank of accumulated information. Thus only four Companions whose attitudes during the Battle of Şifīn were known are mentioned by all five writers. The rest are either mentioned by only one writer, or by two, three, or four of them.

Table I
Number of Companions Whose Attitudes during the Battle of Şifīn Are Known
According to the Five Writers

| Writers Number | S-B-A-D-H | S-B-A-H | S-A-D-H | S-B-H | S-A-H | S-A | S-H | B-A-D-H | B-A-D | B-A-H |
|-------------------|-----------|---------|---------|-------|-------|-----|-----|---------|-------|-------|
| | 4 | 7 | 1 | 1 | 2 | 2 | 2 | 21 | 4 | 17 |

| Writers Number | B-D-H | B-A | B-H | B | A-D-H | A-D | A-H | A | D-H | D | H |
|-------------------|-------|-----|-----|---|-------|-----|-----|----|-----|---|----|
| | 1 | 22 | 3 | 5 | 8 | 4 | 18 | 11 | 1 | 3 | 45 |

Note:

S = Ibn Sa‘d, B = Ibn ‘Abd al-Barr, A = Ibn al-Athīr, D = al-Dhahabī, H = Ibn Ḥajar

These figures raise some interesting points. First, as was mentioned earlier, al-Dhahabī’s work is an abridgment of Ibn al-Athīr’s. However, of the 121 Companions mentioned by Ibn al-Athīr only 4 are referred to by al-Dhahabī, who includes several other Companions besides. Instead of merely copying Ibn al-Athīr’s selections, therefore, he availed himself of other sources. Thus in the end he provides information on 47 Companions in all, 3 of them never once mentioned by either Ibn Sa‘d, Ibn ‘Abd al-Barr, Ibn al-Athīr or Ibn Ḥajar. Second, each of these other writers was able to obtain

additional information, probably from independent sources. Ibn 'Abd al-Barr refers to 5 Companions who were not mentioned by others, Ibn al-Athīr 11, and Ibn Ḥajar 45.

Writing on the attitudes of the Companions during the Battle of Ṣiffīn, these writers relied on a variety of available sources. Ibn 'Abd al-Barr is often referred to by Ibn al-Athīr,⁶³ al-Dhahabī⁶⁴ and Ibn Ḥajar.⁶⁵ Others like Khalīfah ibn Khayyāt,⁶⁶ Abū Mikhnaḥ,⁶⁷ al-Sha'bi⁶⁸ are also consulted. However, the most important sources are Ibn al-Kalbī and 'Ubayd Allāh ibn Abī Rāfi'. Their writings (see below) were heavily used--directly or indirectly--by Ibn 'Abd al-Barr,⁶⁹ Ibn al-Athīr,⁷⁰ al-Dhahabī⁷¹ and Ibn Ḥajar.⁷²

⁶³ For examples, see Ibn al-Athīr, *Usd al-Ghābah fī Ma'rifat al-Ṣaḥābah*, ([Cairo]: al-Sha'b, [1970]-1973), 1: 273; 2: 116; 3: 41, 374, 439, 442; 4: 77; 5, 29, 442.

⁶⁴ For examples, see al-Dhahabī, *Tajrīd*, 1: 21, 63, 269.

⁶⁵ For examples, see Ibn Ḥajar, *al-Iṣābah*, 1: 64, 153, 195; 2: 29, 142, 189, 355, 429, 435; 3: 261, 458.

⁶⁶ For examples, see *Ibid.*, 1: 249, 481; 3: 4, 114, 490.

⁶⁷ For example, see *Ibid.*, 2: 35.

⁶⁸ For example, see Ibn 'Abd al-Barr, *al-Istī'āb*, 3: 872.

⁶⁹ On Ibn al-Kalbī, see for examples *ibid.*, 1: 220; 2: 431, 669; 4: 1574, 1577. It seems that Ibn 'Abd al-Barr did not use 'Ubayd Allāh ibn Abī Rāfi' as his source.

⁷⁰ On Ibn al-Kalbī, see for examples Ibn al-Athīr, *Usd al-Ghābah*, 1: 233, 313, 362; 3: 429; 4: 349, 441; 5, 86, 158, 442, 486; and on 'Ubayd Allāh ibn Abī Rāfi' see 1: 317, 322, 319; 2: 68; 93, 204, 205, 216,

⁷¹ On Ibn al-Kalbī, see for examples al-Dhahabī, *Tajrīd*, 1: 75, 154, 247; 2: 24, 28, 136; and on 'Ubayd Allāh ibn Abī Rāfi', see 1: 77.

⁷² On Ibn al-Kalbī, see for examples Ibn Ḥajar, *al-Iṣābah*, 1: 219, 307, 313, 415, 422; 2: 92, 530; 3: 193, 274, 389, 614; and on 'Ubayd Allāh ibn Abī Rāfi' see 1: 150, 202, 222, 224, 225, 227, 291, 335, 361, 403, 450, 453, 499, 503; 2: 168, 253, 388, 439, 483, 517; 3: 31, 35, 281, 443.

Ibn al-Kalbī (d. 204/819 or 206/821)⁷³ was a great scholar. His oeuvre, it is reported, amounted to more than 150 titles.⁷⁴ The book that was most often consulted in writing on the activities of the Companions during the Fitnah was his *Kitāb Siffin*.⁷⁵ As far as Traditions alone were concerned, however, the Traditionists were unanimous in rejecting him. Al-Dārquṭnī for one declared that he was worthless.⁷⁶ Ibn ‘Asākir and Yahyá ibn Ma‘īn furthermore considered him untrustworthy (*laysa bi-thiqah* or *ghayr thiqah*),⁷⁷ while al-‘Uqaylī, Ibn al-Jārūd and Ibn al-Sakun judged him among the weak sources (*al-ḍu‘afā*).⁷⁸ Ibn Ḥanbal did not think that anybody would accept Traditions from him.⁷⁹ The reasons cited by the Traditionists for their mistrust of Ibn al-Kalbī were, in the first place, because he tried to learn so much that he forgot a great deal,⁸⁰ and second, because he was a Rāfiḍī.⁸¹ The mere fact that Ibn al-Kalbī was mainly a

⁷³ Yāqūt, *Mu‘jam al-Udabā’*, ed. D. S. Margoliouth (Cairo: Maktabat al-Hindīyah, 1923), 7 : 251; Ibn Khallikān, *Wafayāt al-A‘yān*, 6 : 84; Ibn Ḥajar, *Lisān al-Mizān* (Beirut: Mu‘assasat al-A‘lamī lil-Maṭbū‘āt, 1971), 6 : 196; Ibn al-‘Imād, *Shadharāt al-Dhahab*, 2 : 13; al-Yāfi‘ī, *Mir‘āt al-Janān wa-‘Ibrat al-Yaqqān fī Ma‘rifat Mā Yu‘tabaru min Ḥawādith al-Zamān* (Beirut: Mu‘assasat al-A‘lamī lil-Maṭbū‘āt, 1970), 2 : 29; Khaṭīb al-Baghdādī, *Tārīkh Baghdād*, 14 : 46.

⁷⁴ Ibn Ḥajar, *Lisān al-Mizān*, 6 : 196; Ibn al-‘Imād, *Shadharāt al-Dhahab*, 2 : 13; al-Yāfi‘ī, *Mir‘āt al-Janān*, 2 : 29; Yāqūt, *Mu‘jam al-Udabā’*, 7 : 251.

⁷⁵ Al-Najāshī, *Rijāl al-Najāshī*, ed. Mūsā al-Shabīrī (Qum: Mu‘assasat al-Nashr al-Islāmī, 1986), 435; Āghā Buzurg al-Ṭihirānī, *al-Dharī‘ah ilā Ṭaṣnīf al-Shī‘ah* (Beirut: Dār al-Aḍwā’, 1983), 15 : 205.

⁷⁶ Ibn Ḥajar, *Lisān al-Mizān*, 6 : 196. Also al-Yāfi‘ī, *Mir‘āt al-Janān*, 2 : 29; Ibn al-‘Imād, *Shadharāt al-Dhahab*, 2 : 13; Yāqūt, *Mu‘jam al-Udabā’*, 7 : 250.

⁷⁷ Ibn Ḥajar, *Lisān al-Mizān*, 6 : 196, 197.

⁷⁸ Ibid., 6 : 197.

⁷⁹ Khaṭīb al-Baghdādī, *Tārīkh Baghdād*, 6 : 196; Yāqūt, *Mu‘jam al-Udabā’*, 7 : 250.

⁸⁰ “[K]āna wāsi‘ al-ḥifẓ wa-ma‘a dhālik yunsabu ilā ghaflah” (Ibn Ḥajar, *Lisān al-Mizān*, 6 : 197).

⁸¹ Ibid., 196; Ibn al-‘Imād, *Shadharāt al-Dhahab*, 2 : 13. The Shī‘īs considered him as a respected member of their school (*kāna yakhtaṣṣu bi-madhhabinā*), who had a special relationship with Ja‘far ibn Muḥammad (al-Najāshī, *Rijāl*, 434).

genealogist and a historian (*akhbārī*) may have been sufficient reason for the Traditionists to suspect him.

Unlike Ibn al-Kalbī, ‘Ubayd Allāh ibn Abī Rāfi’ (d. after 37/657) was accepted by the Traditionists. He was in fact considered as a reliable authority by Ibn Hibbān.⁸² ‘Ubayd Allāh’s family had been closely attached to the Prophet’s. Abū Rāfi’, his father, was a *mawlā* of the Prophet who participated in all the Prophet’s battles except Badr. The Prophet married him to Salmā, another of his *mawālī*, and their son was ‘Ubayd Allāh.⁸³ Abū Rāfi’ himself was one of the closest associates of ‘Alī (*khawwāṣuḥu*).⁸⁴ He was also the secretary of ‘Alī,⁸⁵ and wrote a book *Tasmīyat man Shahida Ma’a Amīr al-Mu’minīn ‘alayhi al-Salām al-Jamal wa-al-Ṣifīn wa-al-Nahrawān min al-Ṣaḥābah Raḍī Allāh ‘anhum*.⁸⁶ This is the book to which—directly or indirectly—Ibn ‘Abd al-Barr, Ibn al-Athīr, al-Dhahabī and Ibn Ḥajar refer when they are describing the attitudes of the Companions during the Battle of Ṣifīn.

Of these writers, only Ibn Ḥajar shows any reservations with respect to the information provided by ‘Ubayd Allāh ibn Abī Rāfi’’s work. He repeatedly warns his readers that its chain of transmission is weak (*ḍa‘īf*).⁸⁷ Here Ibn Ḥajar does not question

⁸² Ibn Hibbān, *Kitāb al-Thiqāt fi al-Ṣaḥābah wa-al-Ṭabī‘īn wa-Atbā’ al-Ṭabī‘īn*, ed. ‘Abd al-Khālīq al-Afghānī and al-Qārī Muḥammad Zāhir al-Dīn Sharafī (Hyderabad: al-Majma’ al-‘Ilmī, 1968), 147.

⁸³ Ibn ‘Abd al-Barr, *al-Istī‘āb*, 1: 84-85

⁸⁴ Al-Barqī, *Kitāb al-Rijāl* (Teheran: Chāpkhānah-i Dānishgāh, 1963-1964), 4

⁸⁵ Al-Najāshī, *Rijāl al-Najāshī*, 4; al-Ṭūsī, *Rijāl al-Ṭūsī*, ed. Jawād al-Qayyūmī al-Isfahānī (Qum: Mu’assasat al-Nashr al-Islāmī), 71; al-Mubarrad, *al-Kāmil*, ed. Muḥammad Aḥmad al-Dālī (Beirut: Mu’assasat al-Risāla, 1986), 2: 618; al-Ṭūsī, *al-Fihrist*, ed. Muḥammad Rāmyār (n.p.: Mashhad University Press, n.d.), 202; Ibn ‘Abd al-Barr, *al-Istī‘āb*, 1: 84.

⁸⁶ Al-Ṭūsī, *al-Fihrist*, 202.

⁸⁷ Ibn Ḥajar, *al-Isābah*, 1: 150, 202, 222, 224, 335, 542; 2: 253, 483, 517; 3: 281, 284, 443.

the integrity of 'Ubayd Allāh himself, only that of the people who were involved in the transmission of 'Ubayd Allāh's work. According to al-Ṭūsī the transmission went as follows: al-Dūrī -- Abū al-Ḥusayn Zayd ibn Muḥammad al-Kūfī -- Aḥmad ibn Mūsā ibn Ishāq -- Dirār ibn Ṣurad -- 'Alī ibn Hāshim ibn al-Burayd -- Muḥammad ibn 'Ubayd Allāh ibn Abī Rāfi' -- 'Awn ibn 'Ubayd Allāh -- his father.⁸⁸ Ibn Ḥajar points to Dirār ibn Ṣurad (d. 229/843) as the weak link in the chain (*aḥad al-du'afā'*).⁸⁹ Among the Traditionists themselves Dirār ibn Ṣurad was controversial, giving rise to many conflicting opinions. He was a liar (*kadhdhāb*) according to Yahyā ibn Ma'in,⁹⁰ untrustworthy according to al-Nasā'ī⁹¹ (hence reference to him was actually forbidden⁹²), weak (*ḍa'if*) according to al-Dārquṭnī,⁹³ and his Traditions better abandoned altogether (*matrūk*), according to al-Bukhārī and al-Nasā'ī.⁹⁴ On the other hand there is Abū Ḥātim who praises Dirār. He says Dirār was a man of the Qur'ān (meaning that he knew how to recite the Qur'ān according to the reading (*qirā'ah*) of al-

⁸⁸ Al-Ṭūsī, *al-Fihrist*, 202-203; al-Tustarī, *Qāmūs al-Rijāl*, 56.

⁸⁹ Ibn Ḥajar, *al-Isābah*, 1: 543.

⁹⁰ Al-Nawawī, *Tahdhīb al-Asmā' wa-al-Lughāt* (Damascus: Idārat al-Ṭibā'ah al-Muniriyyah, n.d.), 1: 250; al-Dhahabī, *Mizān al-I'tidāl fī Naqd al-Rijāl*, ed. 'Alī Muḥammad al-Bajāwī (Cairo: 'Isā al-Bābī al-Ḥalabī, 1963), 2: 327; Ibn Shāhin, *Kitāb Tārīkh Asmā' al-Du'afā' wa-al-Kadhdhābīn*, ed. 'Abd al-Rahīm Muḥammad Aḥmad al-Qashqarī (n.p.: n.p., 1989), 113; Ibn Abī Ḥātim al-Rāzī, *Kitāb al-Jarḥ wa-al-Ta'dīl* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1952), 4: 465; al-Mizzī, *Tahdhīb al-Kamāl fī Asmā' al-Rijāl*, ed. Bashshār Ma'rūf 'Awwād (Beirut: Mu'assasat al-Risālah, 1980-92), 13: 305.

⁹¹ Al-Dhahabī, *Mizān al-I'tidāl*, 2: 328; al-Mizzī, *Tahdhīb al-Kamāl*, 13: 305

⁹² Ibn Shāhin, *Asmā' al-Du'afā'*, 113.

⁹³ Al-Dhahabī, *Mizān al-I'tidāl*, 2: 328; al-Mizzī, *Tahdhīb al-Kamāl*, 13: 305.

⁹⁴ Al-Dhahabī, *Mizān al-I'tidāl*, 2: 327; al-Mizzī, *Tahdhīb al-Kamāl*, 13: 305.

Kisā'ī and Yahyā ibn Ādam⁹⁵), possessed knowledge of inheritance (*ṣāhib Qur'ān wa-farā'id*) and was truthful (*ṣaduq*).⁹⁶ He was also considered trustworthy and pious (*ṣālih*),⁹⁷ and devoted to the service of God (*muta'abbid*).⁹⁸

The paradoxical attitudes of the Traditionists toward Ḍirār ibn Ṣurad, in that they questioned his integrity on the one hand and accepted some of the Traditions he transmitted on the other, are not easy to explain. Ibn Abī Ḥātim writes, "He (i.e., Ḍirār) narrated a Tradition from Mu'tamar from his father from al-Ḥasan from Anas from the Prophet on the virtue of a certain Companion which was negated by the Traditionists (*rawā ḥadīth 'an Mu'tamar 'an abīhi 'an al-Ḥasan 'an Anas 'an al-Nabī ṣallā Allāh 'alayhi wa-sallama fī faḍīlah li-ba'd al-Ṣaḥābah yunkiruhā ahl al-ma'rifah bi-al-ḥadīth*)."⁹⁹ But who was this "certain Companion"? Ibn Ḥibbān fortunately provides the full body of the Tradition: he (i.e., Ḍirār) narrated from al-Mu'tamar from his father from al-Ḥasan from Anas that the Prophet said to 'Alī, "You will make clear to my *ummah* what they disagree upon after me (*Anta tubayyinu li-ummatī mā ikhtalafū fīhi min ba'dī*)."¹⁰⁰ Ibn Ḥibbān's information is helpful in determining that the "certain

⁹⁵ Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1 : 337.

⁹⁶ Al-Rāzī, *al-Jarḥ wa-al-Ta'dīl*, 4 : 465; al-Nawawī, *Tahdhīb al-Asmā'*, 1 : 250; al-Dhahabī, *Mizān al-I'tidāl*, 2 : 328; al-Mizzī, *Tahdhīb al-Kamāl*, 13 : 305.

⁹⁷ Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1 : 337.

⁹⁸ Al-Mizzī, *Tahdhīb al-Kamāl*, 13 : 303.

⁹⁹ Al-Rāzī, *al-Jarḥ wa-al-Ta'dīl*, 4 : 465-6. Al-Nawawī quotes this information without mentioning the chain of transmission (al-Nawawī, *Tahdhīb al-Asmā'*, 1 : 250).

¹⁰⁰ Ibn Ḥibbān, *Kitāb al-Majrūhīn min al-Muḥaddithīn wa-al-Ḍu'afā' wa-al-Matrūkīn*, ed. Ibrāhīm Zāyid (Aleppo: Dār al-Wa'y, 1396 H.), 1 : 380. Al-Dhahabī quoted this Tradition from Ibn Ḥibbān with a longer chain of transmission. He adds some names before Ḍirār ibn Ṣurad (al-Dhahabī, *Mizān al-I'tidāl*, 2: 328).

Companion” was none other than ‘Alī. It is likely that the objection of the Traditionists was based on their belief that Ḍirār loved ‘Alī so much that he fabricated Prophetic Tradition.¹⁰¹ It cannot, however, be argued that because the objection of the Traditionists was to Ḍirār’s inclination toward ‘Alī (*tashayyu*), that his Traditions on other subjects were welcomed by them. The Traditionists’ attitudes varied in this regard. Al-Bukhārī, who suggested that Ḍirār’s transmission should be abandoned, in his *Khalq Af’āl al-‘Ibād* accepted Ḍirār’s Tradition.¹⁰² Abū Zur’ah also accepted Traditions from him.¹⁰³ Al-Tirmidhī, on the other hand, consistently refused any Traditions coming from Ḍirār. Once for instance he refused a Tradition on pilgrimage because Ḍirār was a link in the chain of transmission.¹⁰⁴ Ibn Ḥibbān’s judgment may well express the views of the Traditionists who refused to accept Traditions from Ḍirār. Ibn Ḥibbān acknowledged that Ḍirār was a *faqīh* who was well-versed in *farā’id*, but also that he narrated *maqlūbāt* from the trustworthy people,¹⁰⁵ that his memory was not good, and that he made a lot of mistakes.¹⁰⁶

¹⁰¹ “[W]a-huwa fī jumlat man yunsabūn ilā al-tashayyu’ bi-al-Kūfahī” (Ibn ‘Adī, *al-Kāmil fī Ḍu’āfā’ al-Rijāl*, ed. Suhayl Zakkār (Beirut: Dār al-Fikr, 1988), 4 : 151).

¹⁰² Al-Mizzī, *Tahdhīb al-Kamāl*, 13: 303; al-Bukhārī, *Khalq Af’āl al-‘Ibād wa-al-Radd ‘alā al-Jahmīyah wa Aṣḥāb al-Ta’fīl*, ed. Abū Muḥammad Sālim ibn Aḥmad ibn ‘Abd al-Hādī al-Salafī and Abū Hājir Muḥammad al-Sa’id ibn Basyūnī al-Ibyānī (Cairo: Maktabat Turāth al-Islāmī, n.d.), 42.

¹⁰³ Al-Nawawī, *Tahdhīb al-Asmā’*, 1: 250; al-Rāzī, *al-Jarḥ wa al-Ta’dīl*, 4 : 465. On Abū Zur’ah see pp. 56-7.

¹⁰⁴ Al-Tirmidhī, *Jāmi’ al-Ṣaḥīḥ wa-Huwa Sunan al-Tirmidhī*, ed. Muḥammad Fu’ād ‘Abd al-Bāqī (Cairo: Mustafā al-Bābī al-Ḥalabī, 1937), 3 : 189-91.

¹⁰⁵ Ibn Ḥibbān, *al-Majrūhīn*, 2: 380. *Maqlūbāt* is the term applied when people attribute the chain of transmission to the wrong *matn* and vice versa, or attribute a Tradition to the wrong people (*isnād ḥadthā al-ḥadith ‘alā matn ākhar, wa-rakabū matn ḥadthā al-ḥadith ‘alā isnād ākhar, wa-qallabū ‘alayhi mā huwa min ḥadith Sālim: ‘an Nāfi’, wa-mā huwa min ḥadith Nāfi’: ‘an Sālim*) (Ibn Kathīr, *al-Bā’ith al-Ḥathīth fī Ikhtisār ‘Ulūm al-Ḥadith* (Beirut: Dār al-Fikr, n.d.), 44).

¹⁰⁶ Ibn Ḥibbān, *al-Majrūhīn*, 3: 121.

Ibn Ḥajar sometimes provides examples of how one should be careful with the information coming from Ḍirār. Jabr ibn Anas, according to a report from ‘Ubayd Allāh ibn Abī Rāfi‘, was a participant at Badr who later joined ‘Alī at the Battle of Ṣiffīn. This report was quoted by Muṭayyan, then by al-Ṭabrānī. Ibn Ḥajar suspected the truth of the statement, and therefore points out that none of those who had written *al-maghāzī* works mentioned Jabr ibn Anas as a participant at Badr. They mentioned Jubayr ibn Iyās, instead. The chain of transmission of information from ‘Ubayd Allāh ibn Abī Rāfi‘ was weak, he stressed.¹⁰⁷ Jabalah ibn Tha‘labah al-Anṣārī, according to ‘Ubayd Allāh ibn Abī Rāfi‘, was among the participants of Badr who were also with ‘Alī at Ṣiffīn. This report was quoted by al-Ṭabrānī, Abū Na‘īm and others from Muṭayyan, who narrated the information through a chain of transmission that went back to ‘Ubayd Allāh ibn Abī Rāfi‘. Quoting Ibn al-Athīr, Ibn Ḥajar states that this Jabalah ibn Tha‘labah was actually Rukhaylah ibn Khālīd ibn Tha‘labah. When the “ر” of Rukhaylah (رخیلة) was dropped (and “خ” was thought as “ج” and “ي” as “ب”) it became Jabalah (جلة)--it is to be remembered that in Arabic writing “خ” can be easily mixed up with “ج” and “ي” with “ب”—and when the name of his father Khālīd was dropped from the lineage it became Jabalah ibn Tha‘labah. Based on Ibn al-Athīr’s explanation, Ibn Ḥajar allows that it is possible that Jabalah and Rukhaylah were actually two different persons. Ibn Ḥajar acknowledges that Rukhaylah was indeed among the participants at Badr.¹⁰⁸ From these two examples, i.e., the cases of Jabr and

¹⁰⁷ Ibn Ḥajar, *al-Isābah*, 1: 222.

¹⁰⁸ Ibid., 1 : 224.

of Jabalah, what may have happened--and this could be what Ibn Ḥajar believed--was as follows. First of all there was a list of those who had participated in Badr which Ḍirār preserved. Then there was a list of the Companions who had participated in Ṣiffīn with ‘Alī, compiled by ‘Ubayd Allāh ibn Abī Rāfi‘, which was also in Ḍirār’s hand. Then somehow these two lists were mixed up. Some of the participants in Badr and those in Ṣiffīn were believed (or were made) to be the same. Jubayr ibn Iyās was thought of as similar or made similar to Jabr ibn Anas, just as Jabalah was to Rukhaylah. This was done either intentionally¹⁰⁹ or by mistake. The Traditionists’ insistence that Ḍirār felt sympathy for ‘Alī and that he suffered from a weak memory could allow for these two possibilities.

It is for methodological reasons that we do not include biographical dictionaries written by Shī‘īs among our sources. Like the Sunnīs, the Shī‘īs have also been composing biographical works since about the 3rd/9th century.¹¹⁰ The will to preserve the teachings of the Imāms had motivated Shī‘ī scholars to write biographies of their disciples who were responsible for preserving and transmitting these teachings. Thus, while motivated by the same interest, the Sunnīs and Shī‘īs differed in the material with which they dealt. Whereas the Sunnīs concentrated on those who were involved with the transmission of the teachings of the Prophet, starting with the Companions of the Prophet and then moving on to next the generation (i.e., the Followers, the Followers of

¹⁰⁹ It will later be shown that the presence of the Companions, particularly the more important ones like the veterans of Badr, could easily strengthen the religious claim of a party.

¹¹⁰ Liyakatali Nathani Takim, “The Rijāl of the Shī‘ī Imāms as Depicted in Imāmī Biographical Literature” (Ph. D., University of London, 1990), 216, 218.

the Followers, and so on), the Shī'īs were more concerned with those who had been involved in the transmission of the teachings of the Imāms. Hence the major biographical dictionaries, ones considered primary by later Shī'ī scholars, written by al-Barqī (d. 274/887), Ṭūsī (d. 460/1067) and Najāshī (d. 450/1058-9), are mainly about the companions of the Imāms.¹¹¹ Since our concern here is with the Companions of the Prophet, who lived in the 1st/7th century, we are justified in limiting ourselves to sources written by authors who concentrate on this period, and these happen to be Sunnī.

While the biographical dictionaries constitute the main sources of this study, other sources were also consulted. Chief among the latter are the historical works such as al-Ṭabarī's *Tārīkh al-Ummam wa-al-Mulūk*, al-Balādhurī's *Ansāb al-Ashraf* and *Futūḥ al-Buldān*, Ibn A'thām al-Kūfī's *Kitāb al-Futūḥ*, Sayf Ibn 'Umar's *Kitāb al-Riddah wa-al-Futūḥ wa-Kitāb al-Jamal wa-Masīr 'Ā'ishah wa-'Alī* and al-Minqarī's *Waq'at Ṣiffīn*. As explained above, it is the goal of this study to reveal the Companions' geographical distribution and corresponding attitudes during Ṣiffīn. It goes without saying that to achieve this goal one must first understand how these Companions spread throughout the empire and how the settlements were established, as well as the context in which the Battle of Ṣiffīn was fought. This kind of understanding can hardly be achieved if we rely merely on biographical dictionaries. For while it is correct to say that much of this kind of information can be found in the latter, it must be remembered that since the main concern of the biographical dictionaries is to record facts on individual Companions in

¹¹¹ For a discussion of these scholars and their works, see *ibid.*, 8-14.

so far as they shed light on the transmission of the Prophetic Traditions, such information as applies to the conquest of new lands and political allegiances is usually fragmentary and can only be read between the lines, so to speak. There is no detailed account, for example, of how the Battle of al-Qādisīyah came to pass or the reasons behind the Battle of Ṣiffin.

The reliability of the information provided by these medieval historians however has also been subjected to study by modern scholars. Sayf, an Iraqī historian from the tribe of Tamīm, has been charged with showing bias in his treatment of Iraq and Tamīm; thus al-Ṭabarī's heavy reliance on him for the events which took place during the twenty-five year period extending from the death of the Prophet to the Battle of Jamal has also been questioned.¹¹² Al-Balādhurī has been criticized for not always citing the original words of his sources,¹¹³ while Ibn A'tham al-Kūfī's decision to create a connected historical narrative resulted in an inconsistent approach to his sources.¹¹⁴ Al-Minqarī's Shī'ī tendency, on the other hand, renders suspect his account of the activities of 'Alī and Mu'āwiyah. But once we integrate statements from these works with the information collected from the biographical dictionaries we find that much of the information given by these historians inspires confidence. For example, al-Ṭabarī states that Kufa was more important than Basra. Now because al-Ṭabarī's information on Iraq was largely derived from Sayf, a Kufan, we might be led to conclude that this statement is biased

¹¹² For further discussion on this subject see George Martin Hinds, "The Early History of Islamic Schism in Iraq," (Ph. D., University of London, 1969), 7-11.

¹¹³ C.H. Becker-[F. Rosenthal], "al-Balādhurī," in *EF*.

¹¹⁴ M.A. Shaban, "Ibn A'tham al-Kūfī," in *EF*.

and therefore untrue. But, comparing the list of the inhabitants of Kufa with that of Basra, we find out that there are some grounds for accepting his version.¹¹⁵ The case of Ṣiffin could provide another example. It is reported by al-Minqarī that ‘Alī was supported by more important Companions than was Mu‘āwiyah.¹¹⁶ Given the source, one might be tempted to reject this statement on the grounds that al-Minqarī’s sympathies would have clearly been with ‘Alī. Nevertheless, a comparison of the Companions who supported Mu‘āwiyah and ‘Alī shows that al-Minqarī was justified in making the claim that he did.

The other category of sources that we consulted for this study is that of works written on the science of Traditions (*‘ulūm al-Ḥadīth*). These sources are highly useful, particularly when discussing the emergence and development of the term “Companion” and in determining the views of various classes of Muslims on the Companions. Thus works such as Ibn al-Ṣalāḥ’s *‘Ulūm al-Ḥadīth*, al-‘Irāqī’s *Fath al-Mughīth Sharḥ Fath Alfiyat al-Ḥadīth*, Ibn al-Kathīr’s *al-Bā‘ith al-Ḥathīth fī Ikhtisār ‘Ulūm al-Ḥadīth*, al-Nawawī’s *al-Taqrīb wa-al-Taysīr li-Ta‘rifat Sunan al-Bashīr al-Nadhīr fī Uṣūl al-Ḥadīth*, al-Baghdādī’s *al-Kifāyah fī ‘Ilm al-Riwāyah* and al-Nisābūrī’s *Ma‘rifat ‘Ulūm al-Ḥadīth* were constantly consulted, especially for Chapter Two, where the term “Companion” and the views of Muslims on the Companions as a group are discussed.

¹¹⁵ See pp. 200-5.

¹¹⁶ See p. 236.

B. Method

The Companions' pattern of settlement and their political alignments--as well as the relationship between the two--can only be understood fully if we take their numbers into account. In other words, questions such as, "How many Companions actually settled in a particular place?" or "How many Companions supported 'Alī at Ṣiffīn?" are important. In trying to answer these questions, the Companions will be classified according to the answers we are looking for: the pattern of settlement requires for instance that they be grouped geographically, while political alignment requires that we identify where their loyalties were. Needless to say, the Companions whose geographical base or whose alignment during Ṣiffīn are unknown will not be included in this analysis. This explains, for example, why so few women Companions are included in this study. There is after all no questioning the role they played in building the Islamic community. Ibn Sa'd devotes a separate section in his biographical dictionary to record their contribution to Islamic history. So do Ibn 'Abd al-Barr, Ibn al-Athīr, al-Dhahabī, and Ibn Ḥajar. However, when it comes to their geographical distribution and political alignment information is scarce. Out of 335 Companions who resided in Basra, for example, only 7 women are mentioned, while none is referred to as having been among those involved in Ṣiffīn.

The quantitative approach to the study of biographical dictionaries proposed here has already been used by scholars to understand Islamic history. Cohen's study on the secular occupations and economic background of the religious scholars in the classical

period of Islam,¹¹⁷ Bulliet's on social life in a medieval Islamic city (i.e., Nishapur)¹¹⁸ and on conversion to Islam in different parts of Islamic world in the medieval period,¹¹⁹ Petry's on the civilian elite of Cairo,¹²⁰ and Donner's on the tribal settlement in Basra,¹²¹ show well how this method can make a significant contribution to the understanding of Islamic history. For whereas Cohen's research, for example, reveals the way in which the early Muslim scholars supported themselves economically and, thus, the extent of their participation in the economic development of Muslim society, Bulliet's is invaluable for determining when Muslims actually became the majority in the conquered lands. Indeed, despite the fact that answers to the problems that Bulliet and Cohen have tried to address can also be sought in sources other than biographical dictionaries, their findings, as well as those of others, provide valuable documentation for those answers.

There are of course limitations to such an approach. The fact that the data were already preselected by the authors of these dictionaries (thus limiting present-day scholars to only those data judged worthy of preservation by other scholars living

¹¹⁷ Hayyim J. Cohen, "The Economic Background and the Secular Occupations of Muslim Jurispruents and Traditionists in the Classical Period of Islam," *JESHO* 13 (1970) : 16-61.

¹¹⁸ Richard W. Bulliet, *The Patricians of Nishapur: A Study in Medieval Islamic Social History* (Cambridge: Harvard University Press, 1972).

¹¹⁹ Richard W. Bulliet, *Conversion to Islam in the Medieval Period: An Essay in Quantitative History* (Cambridge: Harvard University Press, 1979).

¹²⁰ Carl F. Petry, *The Civillian Elite of Cairo in the Later Middle Ages* (Princeton: Princeton University Press, 1981).

¹²¹ Fred M. Donner, "Tribal Settlement in Basra During the First Century A.H.," in *Land Tenure and Social Transformation in the Middle East*, ed. Tarif Khalidi (Beirut: American University of Beirut, 1984), 97-120.

centuries ago¹²²), joined with the fact that scholars face many difficulties in extracting information from the dictionaries (sometimes even having to read between the lines to do so), are only two examples of such limitations.¹²³ Thus, it is not surprising when scholars sincerely warn their readers that the findings and statistical data deriving from such an approach should be considered as "heuristic," "heuristically valuable," "tentative," "suggestive," "rough indication" or even "somewhat speculative."¹²⁴ That this approach is still comparatively rare in Islamic Studies¹²⁵ is another factor that should be kept in mind in this regard.

Using the same method and the same kinds of sources (i.e., biographical dictionaries), our study is bound by the same problems and limitations that Cohen, Bulliet, Petry and Donner faced. In our study there are even times when, because the information given by the sources is insufficient, we have to draw conclusions based on small numbers, such as in the case of the background of the Companions at Şiffin.¹²⁶ These figures are statistically insignificant, but can still be used as a rough indication of facts which are otherwise unobtainable. Finally, while we do not claim that our statistical data are

¹²² For example, if, based on biographical dictionaries, a scholar attempts to quantify the inhabitants of a certain city, he cannot count a person who is known—from other sources—to have lived in that city but is not mentioned by the dictionaries being used.

¹²³ For further discussion on the limitations and difficulties of this approach, see, for examples, Cohen, "Economic Background," 20-1; Bulliet, "Quantitative Approach," 199-200; and Donner, "Tribal Settlement," 100-1; see also Humphreys's critical reviews of the works of Bulliet, Petry, and Cohen (Humphreys, *Islamic History*, 198-9, 205-6, 206-7, 281-3). For weaknesses and problems relative to our study, see pp. 44-52 below.

¹²⁴ Bulliet, *Conversion*, 3; idem, "Quantitative Approach," 195; Petry, *Civillian Elite*, xix; Donner, "Tribal Settlement," 100; Humphreys, *Islamic History*, 205, 206, 281.

¹²⁵ Bulliet, *Conversion*, 5; idem, "Quantitative Approach," 195.

¹²⁶ See pp. 240, 244-6 below.

absolute, the arguments that they give rise to may be useful in understanding fully the historical significance of the Companions in the first century of Hijrah.

Another positive aspect of this approach is its usefulness in verifying statements made by present or past authors. In some way or another authors frequently try to quantify the information they provide. Hence the desire to give evidence where none exists, or to reduce or increase numbers for whatever reasons led these authors to make inaccurate statements. Even Ibn Khaldūn (d. 865/1406) was aware of this problem. Commenting upon the works of previous scholars, including historians, Ibn Khaldūn states that they committed frequent errors due to their tendency to accept information uncritically. This occurred especially in the case of numbers:

Whenever contemporaries speak about the dynastic armies of their own recent times, and whenever they engage in discussions about Muslim or Christian soldiers, or when they get to figuring the tax revenues and the money spent by the government, the outlays of extravagant spenders, and the goods that rich and prosperous men have in stock, they are quite generally found to exaggerate, to go beyond the bounds of the ordinary, and to succumb to the temptation of sensationalism. When the officials in charge are questioned about their armies, when the goods and assets of wealthy people are assessed, and when the outlays of extravagant spenders are looked at in ordinary light, the figures will be found to amount to a tenth of what those people have said. The reason is simple. It is the common desire for sensationalism, the ease with which one may just mention a higher figure, and the disregard of the reviewers and critics. This leads to failure to exercise self-criticism about one's errors and intentions, to demand for oneself moderation and fairness in reporting, to reapply oneself to study and research. Such historians let themselves go and made a feast of untrue statement.¹²⁷

One example of this tendency is al-Mas'ūdī. Ibn Khaldūn reports that al-Mas'ūdī claimed that the army of the Israelites under Moses numbered more than 600,000

¹²⁷ Ibn Khaldūn, *The Muqaddimah: an Introduction to History*, translated by Franz Rosenthal (New York: Pantheon Books, 1958), 1 : 19-20.

troops. This, Ibn Khaldūn asserts, is unacceptable. According to Ibn Khaldūn, al-Mas'ūdī had failed to take into account geographical and military considerations ("whether Egypt and Syria could possibly have held such a number of soldiers") as well as practical ones ("an army of this size cannot march or fight as a unit").¹²⁸ To emphasize his point stronger, Ibn Khaldūn points to the Persian Empire which was much greater than the realm of the Israelites. The greatest concentration of Persian army at al-Qādisīyah, Ibn Khaldūn contends, only amounted to between 60,000 and 120,000 (according to different reports).¹²⁹ In other words, how could it be that the Israelites, whose nation was much smaller than the Persians', should have had an army five to ten times the size of that boasted by a much greater power?

Modern historians have also expressed the same concern. Juynboll, for example, asserts that the numbers that Sayf reports are inflated. He also questions Sayf's information, for example, on the Battle of al-Qādisīyah--which was likely accepted by Ibn Khaldūn. As Ibn Khaldūn had done with al-Mas'ūdī, Juynboll compares these numbers with military considerations: the numbers do not accord with how the battle was actually fought.¹³⁰ To render them more conceivable, Juynboll, unlike Ibn Khaldūn who proposes ten as the divisor ("the figures will be found to amount to a tenth of what those people have said"¹³¹), proposes that every number given by Sayf be divided by

¹²⁸ Ibid., 16.

¹²⁹ Ibid., 17.

¹³⁰ Gautier H. A. Juynboll's foreword to Al-Ṭabarī, *The History of al-Ṭabarī*, vol. 13, *The Conquest of Iraq, Southwestern Persia, and Egypt*, translated and annotated by Gautier H. A. Juynboll (Albany: State University of New York Press, 1989), xv.

¹³¹ See quotation from Ibn Khaldūn above.

one hundred, or, if it is lower than one thousand, by ten.¹³² Although Juynboll claims this method works very well in making these numbers more plausible, it is still not well-grounded for it is a mere guess.

From the perspective of the problem of numbers discussed above, our approach might help us to suggest some answers. The data that we have collected from the biographical dictionaries can throw light on some of the issues raised in literary sources like al-Ṭabarī. Our figures on the Companions who settled in Basra, Kufa, Damascus, Hims, Palestine and Fustat can give us rough idea of the Muslim population of these places during the first century Hijrah or that of the early mobilization and distribution of Muslims there. The same may be done with respect to the number of Companions who participated in the Battle of Ṣiffīn. Any statements on the political alignments of Companions at the Battle of Ṣiffīn could be compared with our approximate numbers, and their historical significance thereby assessed.

In order to give some idea as to the nature of the biographical dictionaries and my approach to sources, some sample biographical entries for Mu'āwiyah ibn Ḥudayj, taken from Ibn Sa'd and Ibn Hajar, are given here.

Mu'āwiyah ibn Ḥudayj ṣahība al-Nabī, ṣallā Allāh 'alayhi wa-sallama, wa-rawā 'anhu, wa-qad laqiya 'Umar ibn al-Khaṭṭāb wa-rawā 'anhu ḥadīth fi al-mash, wa-kāna 'uthmānī. Akhbaranā 'Affān ibn Muslim qāla: Haddathanā Hammād ibn Salamah qāla: Akhbaranā Thābit 'an Ṣāliḥ ibn Ḥujayr wa-huwa Abū Ḥujayr 'an Mu'āwiyah ibn Ḥudayj, qāla wa-kānat lahu Ṣuḥbah, qāla: Man ghasala mayyit wa-kafanahu wa-ittaba'ahu wa-waliya jananahu raja'a maghfūran lah. (Mu'āwiyah ibn Ḥudayj accompanied the Prophet, peace be upon him, and narrated from him. He had also met 'Umar ibn al-Khaṭṭāb and narrated from him a Tradition on wiping (shoes?), and he was a supporter of 'Uthmān. 'Affān ibn Muslim informed us, saying: Thābit had informed us from Ṣāliḥ ibn Ḥujayr, that is Abū Ḥujayr, from Mu'āwiyah ibn Ḥudayj—he (Ṣāliḥ ibn Ḥujayr) said that he (Mu'āwiyah ibn Ḥudayj) has

¹³² Juynboll, *The History*, 13 : xiv.

Companionship—who said: “Whoever washed a corpse and dressed him for the grave and followed him (to the grave) and took care of his tomb, he went home forgiven.”¹³³

Mu'āwiyah ibn Ḥudayj, bi-muhmalah thumma jīm muṣaghgharan, ibn Jafnah ibn Najīb Abū Na'im, wa-yuqālu Abū 'Abd al-Raḥmān al-Sakūnī, wa-qāla al-Bukhārī Khawlanī, nassabahu al-Zuhri, yu'addu fi al-Miṣriyīn. Wa-qāla al-Baghawī: Kāna 'āmil Mu'āwiyah 'alā Miṣr. ((Qultu)) innamā ammarahu Mu'āwiyah 'alā al-jaysh alladhī jahhazahu ilā Miṣr wa-bi-hā Muḥammad ibn Abī Bakr al-Ṣiddīq, fa-lammā qatalūhu bāya'u li-Mu'āwiyah, thumma waliya imrat Miṣr li-Yazīd, wa-dhakarahu Ibn Sa'd fi-man waliya Miṣr min al-Ṣahābah, wa-qāla Ibn Yūnus yuknā Abā Na'im wafada 'alā Rasūl Allāh ṣallā Allāh 'alayhi wa-ālihi wa-sallama wa-shahida faṭḥ Miṣr thumma kāna al-wāfid 'alā 'Umar bi-faṭḥ al-Iskandariyah, dhahabat 'aynuhu fi ghazwat al-Nūbah ma'a Ibn Sarḥ waliya ghaw al-Maghrib mirāran ākhirahā sanat khamsīn wa-māta sanat ithnatayn wa-khamsīn, wa-akhraja lahu Abū Dāwud wa-al-Nasā'ī ḥadīth fi al-sahw fi al-ṣalāh wa-al-Nasā'ī ḥadīth fi al-tadāwā bi-al-hijāmah wa-al-ghusl wa-al-Baghawī ḥadīth qāla fihi sami'tu Rasūl Allāh ṣallā Allāh 'alayhi wa-sallama yaqūlu ((Ghadwah fi sabīl Allāh aw rawḥah khayr min al-dunyā wa-mā fiḥā)), wa-akhraja Aḥmad al-aḥādīth al-thalāthah wa-kullahā min ṭarīq Yazīd ibn Ḥabīb 'an Suwayd ibn Qays 'anhu, wa-qad akhraja aydan min ṭarīq Thābit al-Bunānī 'an Ṣāliḥ ibn Ḥujayr 'anhu Ḥadīth Marfū' fi dafn al-mayyit wa-min ṭarīq Ibn Lahī'ah 'an al-Ḥarth ibn Yazīd 'an 'Alī ibn Rabāḥ 'anhu qāla ḥajarnā 'alā 'ahd Abī Bakr fa-baynā nahnu 'indahū fa-dhakarahu qīṣṣat Zamzam, qāla al-Athram 'an Aḥmad laysat lahu Ṣuḥbah wa-dhakarahu Ya'kūb ibn Sufyān wa-Ibn Hibbān fi al-Ṭabī'in lakinn Ibn Hibbān dhakarahu fi al-Ṣahābah aydan, qāla al-Bukhārī māta qabl Abī 'Amr. (Mu'āwiyah ibn Ḥudayj—without diacritical points and then jīm, in the form of a diminutive noun—ibn Jafnah ibn Najīb Abū Na'im, also called Abū 'Abd al-Raḥmān, al-Sakūnī or, according to al-Bukhārī, Khawlanī. Al-Zuhri gave his lineage. He was counted among the people of Egypt. Al-Baghawī said, “He was a governor of Mu'āwiyah in Egypt.” ((I said)): “Mu'āwiyah only appointed him as the leader of the army which he sent to Egypt, where Muḥammad ibn Abī Bakr al-Ṣiddīq was to be found. After having killed the latter they gave their allegiance to Mu'āwiyah. Later Mu'āwiyah ibn Ḥudayj became the emir of Egypt for Yazīd.” Ibn Sa'd mentioned Mu'āwiyah ibn Ḥudayj among the Companions who used to be governors of Egypt. Ibn Yūnus said, “He (Mu'āwiyah ibn Ḥudayj) is given the surname Abū Na'im. He came to the Messenger of God peace be upon him and his family, participated in the conquest of Egypt (Miṣr), and then he came to 'Umar, informing him of the conquest of Iskandariyah. He lost one of his eyes during the military expedition in Nubia with Ibn Sarḥ. He led several incursions into al-Maghrib, the last of which was in the year 50, and died in the year 52.” Abū Dāwud and al-Nasā'ī narrated a Tradition from Mu'āwiyah ibn Ḥudayj concerning negligence during prayer, while al-Nasā'ī narrated a Tradition concerning medical treatment with cupping and washing, and al-Baghawī a Tradition in which he said that he heard the Messenger of God, peace be upon him,

¹³³ Ibn Sa'd, *al-Ṭabaqāt*, 7 : 503.

say, "Going back and forth in the path of God is better than the world and what is in it." Aḥmad narrated the three Traditions, all of which were through Yazīd ibn Abī Ḥabīb from Suwayd ibn Qays from him (i.e. Mu'āwiyah ibn Ḥudayj). He (Aḥmad) also narrated through Thābit al-Bunānī from Ṣāliḥ ibn Ḥujayr from him (Mu'āwiyah ibn Ḥudayj) a *marfū'* Tradition on the burial of the dead, and through Ibn Lahī'ah from al-Ḥarth ibn Yazīd from 'Alī ibn Rabāḥ from him saying, "We emigrated during the reign of Abū Bakr, and while we were with Abū Bakr he mentioned the story of Zamzam." Al-Athram said from Aḥmad, "He (Mu'āwiyah ibn Ḥudayj) did not have Companionship." Ya'qūb ibn Sufyān and Ibn Ḥibbān mentioned him among the Ṭābi'īn, but Ibn Ḥibbān also mentioned him among the Companions. Al-Bukhārī said that he died before Abū 'Umar.)¹³⁴

The biography of Mu'āwiyah ibn Ḥudayj as it is presented by Ibn Sa'd and Ibn Ḥajar is chosen because it shows us three important points. First, since Ibn Sa'd is the earliest source in our study and Ibn Ḥajar the latest, comparing information from these two scholars may give some idea of how the information concerning a particular Companions tended to increase with time. Second, it also shows us the extent to which information related to the Prophetic Traditions (such as which Traditions this Companion narrated and who took them from him) dominates such entries. This is not surprising because the biographical works on the Companions were composed precisely for this purpose.¹³⁵ Third, there are some contradictory statements in Ibn Ḥajar's entry. This example offers us an opportunity to show how such contradictions can be reconciled.

Ibn Sa'd, living in the 3rd/9th century, provides a shorter entry for Mu'āwiyah ibn Ḥudayj than does Ibn Ḥajar, who lived in the 9th/15th century. What information is missing from Ibn Sa'd (or what information is added by Ibn Ḥajar) can clearly be seen.

¹³⁴ Ibn Ḥajar, *al-Iṣābah*, 3 : 411.

¹³⁵ See pp. 13-4, 17.

While Ibn Sa'd gives Mu'āwiyah's name without any tribal affiliation, Ibn Ḥajar traces Mu'āwiyah's name back to his great grandfather and even gives two possible tribal descents, i.e., Sakūnī and Khawlānī. Other information as to his various careers and the date of his death, as well as the fact that his Companionship was questioned by some authors, is also provided by Ibn Ḥajar. The Traditions attributed to Mu'āwiyah are also mentioned in more detail by Ibn Ḥajar, who gives their number, the way they were transmitted, and where these Traditions could be found. Living six centuries later than Ibn Sa'd, Ibn Ḥajar clearly had more sources available to him. The collections of al-Bukhārī, al-Baghawī, Ibn Yūnus, Abū Dāwud, al-Nasā'ī, Aḥmad ibn Ḥanbal and Ibn Ḥibbān are among Ibn Ḥajar's sources, none of which were available to Ibn Sa'd, having appeared after his death. With such a wide range of materials at his disposal, Ibn Ḥajar is, unsurprisingly, able to furnish more information.

It can be seen from Ibn Ḥajar's contribution that there were often disagreements about particular biographical details. First there was disagreement over whether Mu'āwiyah was from the tribe of Sakūn or from that of Khawlān. Second, authors apparently disputed his inclusion in the ranks of Companions. How should we deal with these kinds of disagreement? There are different ways to do so. First, we can accept Ibn Ḥajar's statement from the outset that Mu'āwiyah was from the Banī Sakūn and disregard the the information given by al-Bukhārī, or vice versa. In taking this position we are faced with a historiographical problem: Why should we prefer the information given by Ibn Ḥajar to that given by al-Bukhārī? Are we saying that Ibn Ḥajar is more reliable or trustworthy than al-Bukhārī? Why? Another option is to admit that there

could be two Mu'āwiyahs, one from the Banī Sakūn and the other from the Banī Khawlān. But to which do these Traditions apply: the Mu'āwiyah of the Banī Sakūn or the Mu'āwiyah of the Banī Khawlān? There is of course a third option: that of accepting all the information given by both Ibn Ḥajar and al-Bukhārī without questioning which one is right and which one is wrong. This is also the case with his Companionship. We do not question whether Aḥmad ibn Ḥanbal, for example, was right when he said that Mu'āwiyah was not a Companion; or whether al-Baghawī was right when he said that Mu'āwiyah was governor of Egypt under Mu'āwiyah ibn Abī Sufyān. Our position is to acknowledge that there was a certain man named Mu'āwiyah ibn Ḥudayj who might have been from the Banī Sakūn or from the Banī Khawlān, who might have been a Companion and governor of Egypt for Mu'āwiyah.

It is the third position that we take here. The reason is pragmatic. We are dealing with more than one thousand individual Companions. This means that since we take three variables into account, i.e., tribal affiliation, regional loyalty and the date of death as the bases of our analysis, we are actually dealing with about three thousand items of information. It is beyond the scope of our study to establish the historicity of every single report. It is also to be remembered that our method is quantitative. Each piece of information will be treated equally and each assigned the same value. Thus, returning to the example mentioned above, we will add Mu'āwiyah ibn Ḥudayj to the list of the Companions who resided in Egypt (i.e., Fustat, see below). We will also include him in both the list of Banī Sakūn and in that of Banī Khawlān. When we are dealing with those among the Banī Sakūn who settled in Fustat, Mu'āwiyah will figure in our

evaluation. We shall do likewise when we are dealing with those of Banī Khawlān who resided in Fustat. Of course people like Mu'āwiyah constitute a gray area in our analysis. This is the natural bias of our method.

The information taken from writers such as Ibn Sa'd, Ibn 'Abd al-Barr, Ibn al-Athīr, al-Dhahabī and Ibn Ḥajar does not always reflect their own opinions. As we have already pointed out, these authors often quote widely diverse materials. Thus different views on certain Companions—regarding their relationship with the Prophet, their involvement in different events, their tribal alignment, etc.--are presented. Sometime our sources reveal their own position on these issues and sometimes they do not. Our practice is not to accept the final judgment of these authors, but to collect the information they present and include it in our survey. No effort has been made to scrutinize its validity. Needless to say, the existence of a certain piece of information cannot negate the existence of other information; nor does one piece of information depend on another for its existence. Each is self-sufficient and autonomous. We can take as one example 'Amr ibn Ghaylān. Ibn Samī¹³⁶ says that he was a Follower (*Tābi'i*) of the *ahl al-Shām*. The fact that he was a Follower and that he was a Syrian are independent facts. Ibn Samī' may be wrong in saying that 'Amr was a Follower, but this does not countervail the fact that 'Amr was a Syrian. Thus I will include 'Amr in the figures for Syria, even if no other source confirming the Companion status of 'Amr declares that he was a Syrian.

¹³⁶ Ibn Ḥajar, *al-Isābah*, 3: 10.

To gain a clear understanding of the nature of the sources and also the bias of this kind of approach, certain other points should be mentioned:

1. The *nisbah* is highly useful to researchers. From the *nisbah* one can determine, for instance, the occupation of a given individual in a certain period.¹³⁷ For our purpose the *nisbah* can reveal the tribal alignment of certain Companions and the pattern of their settlement in some places. But often the *nisbah* creates confusion since it does not always indicate that a person originally belonged to a given tribe. ‘Abd Allāh ibn Khālīd ibn Salamah al-Makhzūmī is a case in point. He was a Qurashī by birth but was also called al-Rāsibī, not because he was related by blood to Banī Rāsib, but because he resided among them when he migrated to Basra.¹³⁸ Abū Sa’īd, Abū al-Ḥajjāj and Abū Sulaymān, although they were not of Banī Ḍubī‘ah, were nonetheless called Ḍubā’ī because they lived with this tribe in Basra.¹³⁹ Zuhayr ibn ‘Amr, although he dwelled amongst Banī Kilāb, was not born a member of this tribe.¹⁴⁰ ‘Abd Allāh ibn Waqdān, a Qurashī, was known as Sa’dī for he was breast-fed by a woman of Banī Sa’d ibn Bakr.¹⁴¹ Such individuals can be mistakenly attributed to more than one tribe. In these examples we are fortunate in that we know which is the original tribe and which one is not. But what happens if such information is not available?

¹³⁷ Cohen, "Economic Background," 16-61.

¹³⁸ Al-Sam‘ānī, *al-Ansāb*, ed. ‘Abd Allāh al-Bārū‘ī (Beirut: Dār al-Jinān: Dār al-Kutub al-‘Ilmiyah, 1988), 1: 25.

¹³⁹ Ibid., 4 : 8-9.

¹⁴⁰ Ibn Sa’d, *al-Ṭabaqāt*, 7 : 80.

¹⁴¹ Ibn ‘Abd al-Barr, *al-Istī‘āb*, 3: 1000.

2. The other problem with the *nisbah*, which results in the same difficulties, is the practice among the Arabs to change their own genealogy. It was common for a person to trace his own genealogy to the brother of an ancestor if the brother was more famous.¹⁴²

Al-Ḥakam ibn 'Amr was the son of Nu'aylah ibn Mulayl, but, although it annoyed the genealogists, he preferred the *nisbah* al-Ghifārī. Ghifār ibn Mulayl was the brother of Nu'aylah ibn Mulayl and the more noteworthy of the two.¹⁴³

3. Sometimes a person bore two *nisbahs* because of different levels of attribution. Anas ibn Mālīk (not Anas ibn Mālīk, the famous Companion) was sometimes called al-Qushayrī, and sometimes called al-Ka'bī. This was because Ka'b was the father of Qushayr. So calling him al-Ka'bī al-Qushayrī was like calling someone 'Abbāsī Ḥashīmī or Sa'dī Tamīmī.¹⁴⁴ For those unfamiliar with genealogy this seems contradictory.

4. Sometimes a person's lineage is traced directly to his grandfather or even to his great-grandfather, instead of to his father. Jundab ibn 'Abd Allāh ibn Sufyān is sometimes called Jundab ibn 'Abd Allāh and at other times Jundab ibn Sufyān.¹⁴⁵ The same is true in the case of Jābir ibn Ṭāriq ibn Abī Ṭāriq ibn 'Awf. Sometimes he is called Jābir ibn Abī Ṭāriq and sometimes Jābir ibn 'Awf.¹⁴⁶ Other examples include Jundab ibn 'Abd

¹⁴² Ibn al-Athīr, *Uṣd al-Ghābah*, 1: 123.

¹⁴³ Ibid, 2: 40.

¹⁴⁴ Ibid., 1: 150.

¹⁴⁵ Ibn Ḥajar, *al-Iṣābah*, 1: 250.

¹⁴⁶ Ibid., 1 : 213.

Allāh ibn Sufyān¹⁴⁷ and ‘Urwah ibn ‘Iyād ibn Abī al-Ju’d.¹⁴⁸ There is always a risk of counting such persons as two different individuals.

5. It quite often happens that the writers disagree with each other. There are some points which are inevitable sources of disagreement. First there is the meaning of certain words. The word “*mukhaḍram*” for instance is used to describe people who have lived in two eras, such as the time of the Jāhiliyah and the time of the Prophet. In the discussion surrounding the identity of the Companions of the Prophet, the word is sometimes used by authors to decide whether a person was or was not a Companion. If he was a *mukhaḍram*, chances are he was a Companion. But, having this in mind, authors are sometimes trapped into understanding that the word “*mukhaḍram*” is used by default to describe those who knew the time of the Jāhiliyah and that of the Prophet. They forget that this word was used to describe those who experienced two eras, and that this could also apply to the time of the Prophet and that of Banī Umayyah,¹⁴⁹ or the time of Banī Umayyah and that of Banī ‘Abbās. Thus Abū Ḥayyah al-Numayr was thought of as belonging to the Companions because he was described as *mukhaḍram*, when in fact he did not. He was described as *mukhaḍram* not because he knew the time of the Jāhiliyah and that of the Prophet, but because he lived under both Banī Umayyah and Banī ‘Abbās.¹⁵⁰ It was a mistake of the same type that led scholars to disagree over whether

¹⁴⁷ Ibid., 1 : 250.

¹⁴⁸ Ibid., 2: 468.

¹⁴⁹ Yusayr ibn ‘Amr was a *mukhaḍram*. When the Prophet died he was only ten or eleven years old. Since he certainly did not experience the time of Jāhiliyah, we can safely say that in this case (although Ibn al-Athīr does not say it explicitly) *mukhaḍram* in his case could only mean knowing the time of Islam and that of Banī Umayyah (Ibn al-Athīr, *Uṣd al-Ghābah*, 5 : 520).

¹⁵⁰ See Ibn Ḥajar, *al-Iṣābah*, 4 : 49.

‘Uqbah ibn ‘Amr should be counted as a participant in Badr because he was described as “*Badrī*.” Some scholars, including al-Bukhārī, Abū ‘Utbah ibn Salām and Muslim, affirm that *Badrī* means that he participated in Badr. The majority of scholars agree that *Badrī* simply means that he resided in Badr.¹⁵¹ Al-Aghlab ibn Jusham was thought by some to have performed the Hijrah, which might have put him in the class of Companions, but in fact it is known that his Hijrah was an ordinary emigration, not the Prophet’s famous departure from Mecca for Medina.¹⁵²

There is also the problem of written transmission. Leaving aside entirely the problems raised by oral transmission, the difficulties inherent in the manuscript tradition were considerable. In addition to the time involved and the expense, there was the factor of errors in copying. Exhaustion or inattention often led to words being incorrectly written or left out. Ibn Ḥajar said that ‘Abd Allāh ibn Yazīd was a *Khaṭmī*, not a *Nakha’ī*, but that a scribe had changed (*taḥarrafa*) it from *Khaṭmī* to *Nakha’ī*.¹⁵³ Al-Ḥasan ibn Mālīk was said in some accounts to have died in 74 (*arba‘ah wa-sab‘īn*)/693, which Ibn Ḥajar corrects to read 94 (*arba‘ah wa-tis‘īn*)/712. Thus what should have been written was تسعين not سبعين.¹⁵⁴ These kinds of mistakes were common at a time when the writing of Arabic was still in the process of evolving. At this stage, for example, no diacritical points were used. The letter *ta* could only be differentiated from *ba* or *tha* by

¹⁵¹ Ibn ‘Abd al-Barr, *al-Istī‘āb*, 3 : 1074-1075; 4 : 1756-1757; Ibn Ḥajar, *al-Iṣābah*, 2 : 484.

¹⁵² Ibn Ḥajar, *al-Iṣābah*, 1: 71.

¹⁵³ Ibid., 3: 144.

¹⁵⁴ Ibid., 3 : 323.

reference to the context, if at all. The verb “*fa-hājara* (فهاجر)” to give another example, was read in one instance as *Muhājir* (مهاجر) which resulted in the name Muhājir being added to the range of Companions.¹⁵⁵ Gharafah ibn al-Ḥarth could be read as Ghazīyah ibn al-Ḥarth,¹⁵⁶ Ḥābis ibn Sa’d as Ḥābis ibn Sa’id,¹⁵⁷ and Ḥubayb ibn Mughaffil as Humaydah ibn Mughaffil.¹⁵⁸

6. Sometimes the name of the original person who heard a Tradition directly from the Prophet in a chain of transmission was lost. The result was that the second person in the chain was taken to be the first person and it was therefore thought that it was he who had heard the Prophet speak. If he heard anything from the Prophet’s lips he was a Companion by definition. Those writers who were not aware of this sometimes included this second person in the range of Companions. This is what happened with Shabīb ibn Dhī al-Kalā’ Abū Rawḥ. It is reported that Abū Rawḥ said that he prayed behind the Prophet. Since the Tradition begins with “I prayed (*ṣallaytu*),” the first person who repeated it must have been a Companion. Ibn Ḥajar however found out that “someone,” from whom Abū Rawḥ had heard the Tradition, had fallen out of the chain, changing it from “Abū Rawḥ from someone from the Prophet” to “Abū Rawḥ from the Prophet.”¹⁵⁹ Some other examples of this confusion are ‘Abd Allāh ibn al-Ḥukl,¹⁶⁰ ‘Āmir ibn

¹⁵⁵ Ibid., 3 : 505.

¹⁵⁶ Ibid., 3 : 190, 182.

¹⁵⁷ Ibid., 1: 272.

¹⁵⁸ Ibid., 3 : 588.

¹⁵⁹ Ibid., 2 : 165.

¹⁶⁰ Ibid., 3 : 131.

Ludayn¹⁶¹ and Shabīb ibn Dhū al-Kalā'.¹⁶² Sometimes the mistake seems trivial: the connecting word "an" (from), for instance, occasionally fell out. The chain of transmission of a Tradition which, according to Ibn Hajar, should be "from Kurdūs from a Companion of the Prophet from the Prophet" became "from Kurdūs, a Companion of the Prophet, from the Prophet."¹⁶³ Whereas in the first chain of transmission Kurdūs is only the second person who narrated the Tradition (which could mean that he was a Follower or a *Tābi'ī*), in the second one (that is in the wrong one, according to Ibn Hajar), Kurdūs becomes the first person, i.e., the Companion himself who heard the Tradition directly from the Prophet.

7. Sometimes it was said that the Tradition of a certain Companion is *mursal*, meaning that he did not receive the Tradition directly from the Prophet. Based on this fact, one might argue that since he did not take the Tradition from the Prophet he could not have been a Companion. This is not always the case, however. Some of the Companions took Traditions from other Companions. Examples of this are al-Musawwar ibn Mukhramah who accepted Traditions from al-Mughīrah ibn Shu'bah,¹⁶⁴ and Anas ibn Mālīk who took some from Jarīr ibn 'Abd Allāh.¹⁶⁵ Abū Mūsá, Abū Rāfi', Abū Shurayh, Abū Sa'id, Jābir, Anas, Abū Juḥayfah, Abū Umāmah and Abū Ṭufayl--all of whom were

¹⁶¹ Ibid., 3 : 126.

¹⁶² Ibid., 2 : 165.

¹⁶³ Ibid., 3 : 302.

¹⁶⁴ Ibid., 3 : 432.

¹⁶⁵ Ibn 'Abd al-Barr, *al-Istī'āb*, 1: 240.

Companions—took Traditions from ‘Abd Allāh ibn Mas‘ūd.¹⁶⁶ Some Companions accepted the Traditions both from the Prophet and from other Companions as well. Abū Mūsā al-Ash‘arī, for instance, learned Traditions from the Prophet and also from the four Caliphs, Mu‘ādh, Ibn Mas‘ūd, Ubay ibn Ka‘b and ‘Ammār. Some of the Companions received some Traditions from Abū Mūsā: Abū Sa‘īd, Anas and Ṭāriq ibn Shihāb are just some examples.¹⁶⁷ ‘Ā’ishah, Ibn ‘Abbās, Ibn ‘Umar and Jābir ibn Samurah are reported to have taken some of their Traditions from Sa‘d ibn Abī Waqqāṣ.¹⁶⁸ Sa‘īd ibn Zayd¹⁶⁹ is another example of one from whom other Companions took Traditions. Even some Companions, like Ma‘mar ibn Ḥazm,¹⁷⁰ did not narrate Traditions at all, and yet no one denied the fact that they were Companions. Ṭāriq ibn Shihāb saw the Prophet but he never heard anything from him. His Traditions fall under the category of *mursal*. Based on this some writers have doubted his status as a Companion. Ibn Ḥajar, defending this status, says that if it could ever be proved that he had met the Prophet then we could firmly establish that he was a Companion; and even if he had not, then his Traditions would simply become *mursal Ṣaḥābī*, which would not change the status of his Companionship.¹⁷¹ This means that even if it is proved that his Tradition was *mursal* this is no reason to reject the possibility that he was a

¹⁶⁶ Ibn Ḥajar, *al-Iṣābah*, 2 : 326.

¹⁶⁷ Ibid., 2 : 351.

¹⁶⁸ Ibid., 2 : 30.

¹⁶⁹ Ibid., 2 : 44.

¹⁷⁰ Ibid., 3 : 428.

¹⁷¹ Ibid., 2 : 211.

Companion. This is one of the grounds used by Ibn Ḥajar to establish that Qabīṣah ibn Waqqāṣ was a Companion. Al-Dhahabī, considering that Qabīṣah did not use the phrase “I heard (*sami‘tu*)” in his Tradition, casts doubt on his Companionship. He insists that it is *mursal* and that therefore we cannot establish that he was a Companion. Ibn Ḥajar challenges al-Dhahabī’s conclusion, saying that Qabīṣah’s case was not unique. There were a lot of people who did not use “I heard” and therefore their Traditions might be *mursal*, but they were still Companions.¹⁷²

Another example may suffice to clarify all of this. Uhbān ibn Aws was an early convert (*qadīm al-Islām*) and prayed in two directions (*ṣallā al-qiblatayn*), i.e., to al-Masjid al-Aqṣá in Jerusalem and al-Masjid al-Ḥaram in Mecca. As far as I am concerned no single scholar has ever doubted these facts, let alone his Companionship. However no single Prophetic Tradition has ever been attributed firmly to him. Al-Bukhārī in his *Ṣaḥīḥ*, according to Ibn Ḥajar, only mentions one *ḥadīth mawqūf*¹⁷³ (i.e., a Tradition about the sayings and the deeds of the Companions).¹⁷⁴ In his *al-Tārīkh al-Kabīr* al-Bukhārī mentions a Tradition which reports Uhbān’s own story of how he became a Muslim. The chain of transmission of this Tradition, al-Bukhārī maintains, is not sound (*laysa bi-al-qawī*).¹⁷⁵ That is because the chain includes ‘Abd Allāh ibn ‘Āmir al-Aslamī who is considered weak (*ḍa‘īf*).¹⁷⁶ All of these points demonstrate that, first, the

¹⁷² See Ibid., 3: 215; al-Dhahabī, *Tajrīd*, 2 : 11.

¹⁷³ Ibn Ḥajar, *al-Iṣābah*, 1: 91.

¹⁷⁴ Ibn al-Ṣalāḥ, *‘Ulūm al-Ḥadīth*, 46.

¹⁷⁵ Al-Bukhārī, *Kitāb al-Tārīkh al-Kabīr* (Beirut: Dār al-Kutub al-‘Ilmiyah, n.d.), 2 : 45.

¹⁷⁶ Ibn Ḥajar, *al-Iṣābah*, 1: 91.

existence (or the non-existence) of a Prophetic Tradition cannot be used to decide whether a transmitter was or was not a Companion;¹⁷⁷ and that, second, even if it is found out that the Tradition related by a Companion contains a questionable link in its chain of transmission, this still cannot destroy the credibility of the Companion, nor can it be used to question his status as such.

¹⁷⁷ Other examples of Companions who did not narrate Traditions are Jibārah ibn Zurārah (Ibn ‘Abd al-Barr, *al-Istī‘āb*, 1: 278) and Abū Jundan al-‘Utaqī (*lahu ṣuḥbah wa-laysa lahu ḥadīth*, see Ibn Ḥajar, *al-Iṣābah*, 4 : 34)

CHAPTER II

THE GENESIS OF THE COMPANIONS

1. Definition

Authors who write about the Companions seldom bother to ask themselves who the Companions actually were. Joseph Schacht¹ and Fazlur Rahman² are just two examples. In one way or another, especially when they are dealing with the Prophetic Traditions, they speak of the Companions without ever explaining what they mean by this word. In his *Muslim Studies*, Ignaz Goldziher gives a definition of "Companion" which is taken from al-Bukhārī: "He among the Muslimīn who was in the company of the Prophet *or* has seen him, is to be counted among the Companions."³ But Goldziher quotes al-Bukhārī as an example of how theological motives caused variant readings of texts (in this case, "or (*aw*)" can be read as "and (*wa*)"). Like Schacht and Rahman, Goldziher assumes that the Companions are so famous that no further definition is needed. As will be shown later this kind of thinking is misleading. Defining a Companion is not as easy as one might think.

Etan Kohlberg⁴ and Miklos Muranyi⁵ are rather exceptional in this regard. They discuss how the term "Companion" is defined by Muslim scholars. This is mainly

¹ Joseph Schacht, *The Origins of Muhammedan Jurisprudence* (London: Oxford University Press, 1979), 3, 4, 5, 9, 11, 13, 14 ff.

² Fazlur Rahman, *Islam* (Chicago: University of Chicago Press, 1979), 43, 48, 51, 52, 53 ff.

³ Ignaz Goldziher, *Muslim Studies*, ed. S. M. Stern and translated from the German by C. R. Barber and S. M. Stern (Chicago: George Allen and Unwin, 1971), 2 : 222.

⁴ Etan Kohlberg, "The Attitude of the Imāmī-Shī'īs to the Companions of the Prophet" (Ph. D, University of Oxford, 1971), 2-3, 21-2.

because the main focus of their research is the Companions.⁶ Muranyi's discussion of this topic is the more elaborate of the two. He explains how the term was defined and expanded by Muslims over generations. However, he fails to give the context in which the term expanded in meaning, thus leaving its essential definition unclear. It is this point to which we will devote our attention in the first part of this chapter. We will begin by arguing that the meaning of the term "Companion" was closely linked with the emergence of the Prophetic Traditions as the second most important source of Islamic teachings next to the Qur'an, a process which depended in large part on the efforts of the Traditionists (*ahl al-Ḥadīth*). Next it will be shown that the development of the term "Companion" also owes much to the criticism advanced by the Traditionists' opponents, that is, the Mu'tazilīs. The latter's approach to revelation had led them to minimize the importance of Traditions, partly by reducing the number of Companions through a definition so strict that the number of Companions (and therefore the Traditions they narrated) was seriously reduced. Holding the opposite view, the Traditionists did exactly the converse. Full discussion of how the term "Companion" was developed by the Traditionists is a necessity for two reasons. First, the main sources of this study are the biographical dictionaries written by the Traditionists; thus the inclusion in or the exclusion of a person from the class of Companions in our

⁵ Miklos Muranyi, *Die Prophetengenossen in der frühislamischen Geschichte* (Bonn: Selbstverlag der Orientalischen Seminars der Universität, 1973), 12-21.

⁶ Sometimes even though a writer's main concern is the Companions, a definition is not given. One example is Abdulkader I. Tayob, "Islamic Historiography: the Case of al-Ṭabarī's Ta'rikh al-Rusul wa 'l-Mulūk on the Companions of the Prophet Muḥammad" (Ph. D., Temple University, 1988). Nowhere does he mention what he means by the term "Companions."

analysis will be heavily influenced by the Traditionists' definition. Second, the emergence of these biographical dictionaries can only be understood if we perceive the context in which the authors of these works worked.

We can start the discussion by viewing the position of the Companions in relation to the Qur'ān and the Sunnah. Needless to say, the Qur'ān is the most important source of all Islamic teachings. But many detailed rulings (*ahkām*) and other religious matters (*umūr al-dīn*) are found not in the Qur'ān but in the Sunnah. The Sunnah is based on the knowledge of those who were involved in its transmission, the most important of whom were the Companions. Hence one's failure to know the Companions is a failure to establish proof (*hujjah*) for one's religious deeds,⁷ and it is to be remembered that every action of a Sunnī Muslim must have its reference either in the Qur'ān or in the Sunnah. Hence Muslims who are unaware of the identity of the Companions are condemned. Knowing nothing about them is considered to be willful ignorance and the greatest denial (*ashaddu jahlan wa-a'zamu inkāran*).⁸ But those who discredit them are guilty of even worse. Abū Zur'ah al-Rāzī (200-64/815-77)⁹ (see below) declares that anyone who disparages one of the Companions is a Zindīq. This is because, according to him, the truth of the Prophet and the Qur'ān was handed down to

⁷ Ibn al-Athīr, *Usd al-Ghābah fī Ma'rifat al-Ṣaḥābah* ([Cairo]: al-Sha'b, [1970]-1973), 1 : 18.

⁸ Ibid., 1 : 18.

⁹ Al-Mizzī, *Tahdhīb al-Kamāl fī Asmā' al-Rijāl*, ed. Bashshār Ma'rūf 'Awwād (Beirut: Mu'assasat al-Risālah, 1980-92), 19 : 96; Ibn Hajar al-'Asqalānī, *al-Isābah fī Tamyiz al-Ṣaḥābah* (Beirut: Dār al-Kitāb al-'Arabī, n.d.), 1 : 18; Khaṭīb al-Baghdādī, *al-Kifāyah fī 'Ilm al-Riwāyah* (Hyderabad: Idārat Jam'iyat Dā'irat al-Ma'ārif al-Islāmīyah, 1938), 68.

mankind by the Companions; therefore, those who contest the authority of the Companions are similar to those who deny the Qur'ān and Sunnah.

Abū Zur'ah's statement quoted above is a good starting point to understand the development of the meaning of the term Companion. The word "Zindīq" emerged for the first time in 125/742 in connection with the execution of Ja'd ibn Dirham.¹⁰ During the Abbasid period, in which Abū Zur'ah lived, this term went from simply designating the followers of Mani to acquiring a wider sense so that it included "not only those who preached heresies deemed to be a threat to the state and to Islam, but also those who exhibited irreverence toward the *Sharī'ah*, and libertarian tendencies."¹¹ To the Traditionists the Mu'tazilīs were Zanādiqah, since they considered their views as dangerous to Islam.¹² Following Jahm ibn Ṣafwān, who was influenced by the Christian Zanādiqah (*Zanādiqat al-Naṣārā*),¹³ the followers of 'Amr ibn 'Ubayd, i.e., the Mu'tazilīs, employed what was regarded as a faulty rational interpretation of the Qur'ān (*ta'awwala al-Qur'ān 'alā ghayr ta'wīlih*) and gave the lie to the Prophetic Traditions.¹⁴ Since the term was also applied to the Mu'tazilīs,¹⁵ then Abū Zur'ah's

¹⁰ Louis Massignon, "Zindīq," in *EF*.

¹¹ Mahmood Ibrahim, "Religious Inquisition as Social Policy: The Persecution of the *Zanādiqa* in the Early Abbasid Caliphate," *Arab Studies Quarterly* 16, no. 2 (1994): 56.

¹² For the Traditionists' reference for this statement see 'Abd al-Rahmān 'Umayrah's introduction in Aḥmad ibn Ḥanbal, *al-Radd 'alā al-Jahmīyah wa al-Zanādiqah*, ed. 'Abd al-Rahmān 'Umayrah (Riyāḍ: Dār al-Liwa', 1977), 51-2. Thus the interest in attacking the Zindīq was not solely propagated by the state as is claimed by Watt (W. Montgomery Watt, *The Majesty that was Islam* (London: Sidgwick and Jackson, 1974), 111) and Kennedy (Hugh Kennedy, *The Early Abbasid Caliphate: A Political History* (London: Croom Helm, 1981), 97-8). It was also the concern of Traditionists like Ibn Ḥanbal who wrote a treatise on this subject.

¹³ Ibn Ḥanbal, *al-Radd*, 103.

¹⁴ *Ibid.*, 104.

statements quoted above must be seen in the context of the controversy between the Traditionists and the Mu'tazilīs. For our purposes this means that the development of the meaning of the term Companions may also have been influenced by the bitter debate between these two camps.

Abū Zur'ah's own life and times show that this is not without grounds. He was a great Traditionist, a close associate of Aḥmad ibn Ḥanbal,¹⁶ and was even considered as Ibn Ḥanbal's successor.¹⁷ This is not an exaggeration since at the time he had already long been recognized as a master of Traditions (the number of Traditions he learnt by heart alone was reputed to be 100,000 or, according to another report, 200,000).¹⁸ Ibn Ḥanbal praised him as the most learned of men (in Traditions),¹⁹ and even prayed for him.²⁰ Although there is no news that he suffered like Ibn Ḥanbal during the Miḥnah, nevertheless we can assume that he was among its targets. His statement quoted above was one of the Traditionists' responses to the situation.

¹⁵ Another clear accusation by Traditionists that Mu'tazilīs were Zanādiqah is found in al-Bukhārī, "*man qāla inna al-Qur'ān makhluq fa-huwa zindīq*" (al-Bukhārī's *Khalq Af'āl al-'Ibād*, ed. Abū Muḥammad Sālim ibn Aḥmad al-Salafī and Abū Hājir Muḥammad ibn al-Sa'īd al-Ibyānī (Cairo: Maktabat al-Turāth al-Islāmī, n.d.), 9.

¹⁶ Khaṭīb al-Baghdādī, *Tārīkh Baghdād aw Madīnat al-Salām* (Cairo: Maktabat al-Khānjī, 1931), 10 : 326; Abū Ḥatīm al-Rāzī, *Kitāb al-Jarḥ wa-al-Ta'dīl* (Beirut: Dār al-Kutub al-'Ilmiyah, 1953), 5 : 325.

¹⁷ Khaṭīb al-Baghdādī, *Tārīkh Baghdād*, 10 : 332.

¹⁸ Abū Zur'ah is reported to have said, "*Aḥfazu mi'at alf Ḥadīth kamā yaḥfazu al-nās 'Qul huwa Allāh aḥad*" (al-Mizzī, *Tahdhīb al-Kamāl*, 19 : 98). In Khaṭīb al-Baghdādī: "*mi'atay alf Ḥadīth*" (Khaṭīb al-Baghdādī, *Tārīkh Baghdād*, 10 : 335).

¹⁹ Khaṭīb al-Baghdādī, *Tārīkh*, 10 : 328; al-Mizzī, *Tahdhīb al-Kamāl*, 19 : 93

²⁰ Al-Rāzī, *Kitāb al-Jarḥ*, 5 : 325.

The Traditionists' response to the Mu'tazilī challenge was a reflection of their attitude towards revelation *vis-à-vis* reason. The Traditionists believed that revelation is the only source from which all values derive. Everything must be decided by revelation. Reason, on the other hand, has no power to confirm or deny revelation. This is not to say that the Traditionists disregarded reason altogether, for without reason it is impossible for man to deduce values from revelation and to extend its application. However, reason is subordinate to revelation. Its function is strictly limited. Faced with obscurity in revelation, the Traditionists did not turn to reason to interpret scripture but sought its meaning in the Prophetic Traditions. If it proved impossible to find it there, they chose not to discuss the subject.²¹ Since Qur'ānic revelation especially is for the most part expressed in general terms, the Prophetic Traditions play a vital role in providing the practical guidelines for day-to-day life. It is in the Prophetic Traditions that clarification of revelation and practical guidance are to be found. The role assigned to Prophetic Tradition meant two things: first, the science of determining their meaning became the most important branch of knowledge of Islam and those who mastered this knowledge the most respected men in society²² (while those who opposed them were labeled as enemies of Islam);²³ and second, the Companions, as the witnesses and the

²¹ An example of this is the doctrine of *bi-lā kayfa* according to which one should accept the description of God as contained in the Qur'ān and the Prophetic Traditions without comment on how or why. See Binyamin Abrahamov, "The *Bi-lā Kayfa* Doctrine and its Foundation in Islamic Theology," *Arabica* 42 (1995) : 365-79.

²² "The traditionists are the best of the people (*khayr ahl al-dunyā', khayr al-nās*)," al-Ḥākim al-Nisabūrī, *Ma'rifat 'Ulūm al-Ḥadīth* (Beirut: al-Maktab al-Tijārī lil-Ṭibā'ah wa-al-Tawzī' wa-al-Nashr, 1977), 5.

²³ Once Aḥmad ibn Ḥanbal was told about the people who characterized the Traditionists as bad (*qawm sū'*). To this Ibn Ḥanbal replied: "Zindīq, Zindīq, Zindīq!" al-Ḥākim al-Nisabūrī, *Ma'rifat*, 4; Fawwāz Aḥmad Zamarī, *'Aqā'id A'immat al-Salaf* (Lebanon: Dār al-Kitāb al-'Arabī, 1411 H.), 54.

transmitters of prophetic Traditions, came to be considered the most highly respected generation in Islamic history.²⁴

Al-Shāfi'ī (d. 204/820) makes a statement which validates these two points. He considered Aḥmad ibn Ḥanbal, the acknowledged master of Traditions in his time, as the scale by which a person's commitment to Islam could be measured. Ibn Ḥanbal was virtually a personification of the Sunnah. Thus whoever hates Ibn Ḥanbal, al-Shāfi'ī says, (automatically) hates the Sunnah, while whoever hates the Sunnah makes the Companions the target (of his hate). Targeting the Companions means hating the Prophet, and hating the Prophet is infidelity. By this line of argument al-Shāfi'ī establishes that those who hate Ibn Ḥanbal are infidels (*man abghaḍa Aḥmad fa-huwa kāfir*).²⁵ The Companions and the Traditionists are hence the two pillars of Islam.

Ranged against these were the Mu'tazilīs who, arm in arm with al-Ma'mūn, attacked Ibn Ḥanbal and other Traditionists through the institution of the Miḥnah. The Traditionists are slandered in writings dating from this period as "the worst of the Muslim Community and the chief of errors," and as "vessels of ignorance, banners of falsehood and the tongue of the Iblīs."²⁶ The Traditionists for their part conceived this attack as an attack upon Islam, not merely against themselves. The triumph of Ibn

²⁴ "The most noble religious knowledge," Ibn Ḥajar says, "is the knowledge concerning the Prophetic Traditions (*'ilm al-Ḥadīth al-nabawī*) and the best way to know it is to know the Companions" (Ibn Ḥajar, *Iṣābah*, 1 : 1).

²⁵ Ibn Abī Ya'lā, *Ṭabaqāt al-Ḥanābilah*, ed. Muḥammad Ḥamīd al-Fiqī (Cairo: Maṭba'at al-Sunnah al-Muḥammadiyah, 1952), 1 : 13.

²⁶ Al-Ṭabarī, *Tārīkh al-Umam wa-al-Mulūk*, ed. Nukhbah min al-'Ulamā' al-Ajillā' (Beirut: Mu'assasat al-A'lami li-al-Maṭbū'āt, n.d.), 7 : 196.

Hanbal was regarded as the triumph of Islam. Thus Ibn Ḥanbal came to be seen as the second savior of Islam after Abū Bakr, whose contribution during the Riddah wars was pivotal.²⁷

The attitude of the Mu'tazilīs towards the Traditions is well-known. They constituted the extreme wing of a faction that rejected the Traditions altogether.²⁸ Their attitude derived from their general attitude toward values. They maintained that values are independent of anyone's will, including God's, and can be understood by reason alone. The function of revelation is not to assign these values, but to indicate those which had already existed long before revelation, and independently of revelation. This is another way of saying that reason is an equal source, along with revelation, of values. Since revelation and reason are equally sufficient in this respect there was no need, in their mind, to turn to the Traditions. Obscurity in revelation, which according to the Traditionists must be explained by the Traditions, can be clarified by reason. The Mu'tazilīs even tried to show that the Traditions are so full of contradictions that one cannot depend on them as a source for religious doctrine.²⁹ There was no motivation therefore for the Mu'tazilīs to hold the Companions in the same respect as the Traditionists did.

²⁷ Ibn Abī Ya'lā, *Ṭabaqāt al-Ḥanābilah*, 1 : 13. It is even said that Ibn Ḥanbal is superior to Abū Bakr for, while Abū Bakr had friends and helpers around him, Ibn Ḥanbal was alone; *ibid*, 1 : 17.

²⁸ Joseph Schacht, *The Origins*, 41, 258-259; Fazlur Rahman, *Islam*, 61.

²⁹ The Mu'tazilīs' criticism of the Prophetic Traditions can be seen in Ibn Qutaybah's *Ta'wīl Mukhtalaf al-Ḥadīth* (n.p.: n.d.). The main aim of Ibn Qutaybah is precisely to show that there are no contradictions whatsoever in the Traditions.

The controversy between the Traditionists and the Mu'tazilīs stimulated the Traditionists to come up with a definition of who exactly was a Companion. As we shall see, opposite views were held on this as well: while the Traditionists extended the definition so that as many people (and consequently, as many Traditions) as possible would be included, the Mu'tazilīs preferred to restrict it. However, since the opposition of the Mu'tazilīs was a later phenomenon—it emerged in the 3rd/9th century—it would be instructive to see how the term “Companion” was defined in the early period, when this phenomenon was absent. In the following pages we will discuss the definition of the Companions as it developed chronologically. This will reveal that the earlier definition was simpler than the later one. Being simple, on the one hand it was inclusive, but on the other hand it failed to foresee the problems that would arise as a result of this simplicity.

Anas ibn Mālīk, the famous Companion who died between 90-3/708-11, provides perhaps the earliest account of who the first generation of Muslims considered to be Companions. Once Mūsā al-Saylānī asked Anas ibn Mālīk whether there were Companions other than himself who were still alive. To this question Anas answered that some Arabs who had seen the Prophet were still alive, but they had not accompanied him (*baqiya nās min al-a'rāb qad ra'awhu, fa-ammā man ṣaḥibahu fa-lā*).³⁰

³⁰ Ibn al-Ṣalāḥ, *Ulūm al-Ḥadīth*, ed. Nūr al-Dīn 'Itr (Beirut: Dār al-Fikr al-Mu'āṣir; Damascus: Dār al-Fikr, 1986), 294; al-'Irāqī, *al-Taḥqīd wa-al-Idāḥ Sharḥ Muqaddimat Ibn al-Ṣalāḥ*, ed. 'Abd al-Raḥmān Muḥammad 'Uthmān (Beirut: Dār al-Fikr, 1981), 299; al-Suyūṭī, *Tadrīb al-Rāwī fī Sharḥ Taqrīb al-Nawawī*, ed. 'Abd al-Waḥḥāb 'Abd al-Laṭīf (Medina: al-Maṭba'ah al-Islāmīyah, 1959), 398; Ibn Kathīr, *al-Bā'ith al-Ḥathīth fī Ikhtisār 'Ulūm al-Ḥadīth* (Damascus: Dār al-Fikr, n.d.), 97-8. Another report gives a slightly different wording, “*Qad baqiya qawm min al-a'rāb, fa-ammā min Aṣḥābihi fa-anā ākhir man baqiya*,” al-'Irāqī, *Fath al-Mughīth Sharḥ Fath Alfiyat al-Ḥadīth*, ed. Ṣalāḥ Muḥammad 'Uwaydah (Beirut: Dār al-Kutub al-'Ilmiyah, n.d.), 4 : 336.

Here Anas makes a distinction between “to see (*ra’ā*)” and “to accompany (*ṣaḥībah*).” He clearly considered the name Companion to apply only to those who had been with the Prophet for quite a long time.

The implication of Anas’s statement is that he did not consider those who only saw the Prophet to be Companions. Although he knew that there were many who had seen the Prophet, he still referred to himself when he was asked who was the last Companion still alive. Anas was among the six Companions to receive the most Traditions from the Prophet (*aktharuhum ḥadīth* or *al-mukaththirūn min al-Ṣaḥābah ‘an al-Nabi*).³¹ He was the Prophet’s servant for the last eight or ten years of the latter’s life.³² He would surely have known those who had accompanied the Prophet during his lifetime, and as a result he ought to have been aware that he was indeed the last Companion still alive. So there can be no serious objection to his statement.

The Traditionists, however, did not regard Anas as the last Companion. For them this honor was held by Abū al-Ṭufayl (‘Āmir ibn Wāṭilah), who died around the year 100/718.³³ Abū al-Ṭufayl himself made a statement to this effect, saying, “I saw the Prophet. There is nobody [who is still alive] on the earth who saw the Prophet except me (*ra’aytu Rasūl Allāh wa-mā ‘alā wajh al-arḍ rajul ra’āhu ghayrī*).”³⁴ As can be observed, Abū al-Ṭufayl used only the word “to see (*ra’ā*),” not “to accompany

³¹ Al-Suyūṭī, *Tadrib al-Rāwī*, 41-3; al-‘Irāqī, *Fath al-Mughīth*, 4 : 342-3.

³² Ibn al-Athīr, *Usd al-Ghābah*, 1 : 151.

³³ Ibn al-Ṣalāh, *‘Ulūm al-Ḥadīth*, 300; al-‘Irāqī, *Fath al-Mughīth*, 4 : 352; al-Sakhāwī, *Fath al-Mughīth Sharḥ Alfiyat al-Ḥadīth li al-‘Irāqī*, ed. ‘Abd al-Rahmān Muḥammad ‘Uṭmān (Medina: al-Maktabah al-Salafiyyah, n.d.), 3 : 127; al-‘Irāqī, *al-Taḥfīd*, 313.

³⁴ Al-Suyūṭī, *Tadrib al-Rāwī*, 412; also Ibn al-Athīr, *Usd al-Ghābah*, 6 : 180.

(*ṣaḥība*),” in describing his relationship with the Prophet. His claim differs therefore from Anas’s. Whereas Anas stated that he was the last man *to accompany* the Prophet, Abū al-Ṭufayl claimed that he was the last man *to see* the Prophet. Based on these statements, Anas did not apparently consider Abū al-Ṭufayl to be a Companion; nor did Abū al-Ṭufayl himself, for that matter. But although they saw themselves differently, both of them seem to have agreed that ‘seeing’ was different from ‘accompanying’ the Prophet. It was the later Traditionists, who included Abū al-Ṭufayl among the Companions, who introduced a looser definition.

Some Traditionists admitted the difficulty and tried to solve it by acknowledging both Anas and Abū al-Ṭufayl as the last Companions. So we read such statements as, “The last Companions to die were Anas ibn Mālīk and then Abū al-Ṭufayl ‘Āmir ibn Wāthilah,”³⁵ or “The last Companion to die was Abū al-Ṭufayl, who died in the year 100, whereas the last Companion to die before him was Anas ibn Mālīk.”³⁶ Whether they mention Anas first or Abū al-Ṭufayl,³⁷ this does not hide the fact that in the back of their minds they still acknowledged the truth of Anas ibn Mālīk’s definition.

³⁵ Ibn Kathīr, *al-Bā‘ith*, 102.

³⁶ Al-Nawawī, *al-Taqrīb wa al-Taysīr li-Ta’rifat Sunan al-Bashīr al-Nadhīr fī Uṣūl al-Ḥadīth*, ed. ‘Abd Allāh ‘Umar al-Bāwardī (Beirut: Dār al-Jinān, 1986), 83.

³⁷ Actually there is one other person who, by definition, should be considered as the last Companion. This is the Prophet ‘Īsā (whose specific status will be discussed below). Since he is considered to be a Companion and still alive (it is believed that on the eve of the Last Day he will be sent to kill the Dajjāl), then he must be the final Companion. Although the Traditionists agree on most of these points, they do not as a rule consider him when debating the identity of the last Companion. Ibn al-Labbūdī is an exception. He acknowledges that Abū al-Ṭufayl was the last Companion, but immediately after that he says that the last Companion to die (or will die) is the prophet ‘Īsā, Ibn al-Labbūdī, *al-Nujūm al-Zawāhir fī Ma’rifat al-Awākhir*, ed. Ma’mūn al-Ṣāgharjī and Muḥammad Adīb al-Jādīr (Damascus: Majma’ al-Lughah al-‘Arabīyah, 1995), 73.

Coming to the second generation of the Muslim community (the Companions being the first) we find that its members shared this view. Sa'īd ibn al-Musayyab (d. 94/713)³⁸ is reported to have said that he would not regard anyone as a Companion unless he had stayed with the Prophet one or two years and participated in the Prophet's battles once or twice.³⁹ 'Āṣim al-Aḥwal (d. 142/759),⁴⁰ who was responsible for *ḥisbah* in Kufa and was a *qāḍī* in al-Madā'in for Abū Ja'far, also reserved the name Companion for those who had accompanied the Prophet. Thus he refused to call 'Abd Allāh ibn Sarjis a Companion because he had only seen the Prophet and nothing more.⁴¹

Anas ibn Mālīk, Abū al-Ṭufayl, Sa'īd ibn al-Musayyab and 'Āṣim ibn al-Aḥwāl represent the early Muslim scholars who defined Companions in a very limited way. Since the intensity of association (the length of the Companionship) counted for so much, the number of the people who deserved the title of Companion was also limited. This view may have not created a problem for those of Anas ibn Mālīk's generation, nor even for Abū al-Ṭufayl's, but for the next generation, when the Prophetic Traditions were being compiled and the issue of numbers became more and more important, the limitation created problems. Restricting the number of the Companions determined the number of Traditions which could be accepted (as we shall see below). Those who were

³⁸ He was the most respected scholar at his time in Medina. See Ibn Sa'd, *al-Ṭabaqāt*, 3 : 381.

³⁹ Ibn al-Ṣalāh, *Ulūm al-Ḥadīth*, 293; Ibn Ḥajar al-'Asqalānī, *Fath al-Bārī fī Sharḥ Ṣaḥīḥ al-Bukhārī* (Beirut: Dār al-Ma'ārif, n.d.), 7 : 4; Khaṭīb al-Baghdādī, *al-Kifāyah*, 68-9; al-'Irāqī, *Fath al-Mughīth*, 4 : 338; al-Sakhāwī, *Fath al-Mughīth*, 3 : 94.

⁴⁰ Ibn Ḥajar al-'Asqalānī, *Tahdhīb al-Tahdhīb* (Hyderabad: Majlis Da'irāt al-Ma'ārif al-Nizāmiyah, 1325-7 H.), 5 : 42-3.

⁴¹ Khaṭīb al-Baghdādī, *al-Kifāyah*, 68; Ibn Ḥajar, *Fath al-Bārī*, 7 : 4; idem, *al-Isābah*, 2 : 308; al-Sakhāwī, *Fath al-Mughīth*, 3 : 93.

most inconvenienced by this definition were those who engaged in collecting, preserving, and spreading the Sunnah of the Prophet--i.e., the Traditionists.

The Traditionists' concern was to guard the Sunnah of the Prophet as one of the two most important sources of Islamic teachings. Since the most important documentary record of the Sunnah was the body of Prophetic Traditions, guarding the Sunnah meant guarding the Traditions themselves. Those regarded as having the fullest knowledge of Traditions were the Companions who had themselves listened to the Prophet and witnessed his actions with their own eyes. The greater the number of Traditions that needed to be preserved, the wider the definition of Companion that had to be allowed. The view of Anas ibn Mālik clearly did not support this end. Such a view, were it to have become formal, would have applied to only a very limited number of people, for a great number those who had only seen the Prophet would be excluded and the status of their Traditions consequently downgraded from *al-musnad* to *al-mursal*.⁴² And since the majority of the Traditionists classified *al-mursal* Traditions as weak, this meant that they could not be used as an authoritative source (*ḥujjah*) of law.⁴³ This was disturbing, for instance, to Abū Zur'ah al-Rāzī who, in response to the question: "Were not the Traditions of the Prophet only 4000 [in number]?" replied angrily: "Whoever said that, may Allah shake his eyetooth! This is the saying of the

⁴² As is well known, when the chain of transmissions reaches the Companions without a break, the Prophetic Tradition is called *al-musnad*. But when the chain of transmissions only reaches the Followers (*al-Tābi'ūn*) (i.e., the Followers, who did not remember from which Companions they received the Prophetic Traditions), the Tradition is called *al-mursal*.

⁴³ For a discussions on various views of *al-mursal* as an authoritative source see Muḥammad Jamāl al-Dīn al-Qāsimī, *Qawā'id al-Taḥdīth min Funūn Muṣṭalah al-Ḥadīth*, ed. Muḥammad Bahjah al-Bayṭār (Beirut: Dār al-Nafā'is, 1987), 137-46.

Zanādiqah. Whoever counts the Traditions of the Prophet, the Prophet died leaving behind him 114,000 Companions who took *riwāyah* from him and heard from him.”⁴⁴ This response is indicative of the resistance that Traditionists felt towards attempts to lower the number of Companions.

It was in order to maintain the soundness of these Traditions as much as possible that the Traditionists worked hard to formulate a definition which fitted this purpose. The definitions put forward by the early generation were revisited. Some words were added and other changed. Expressions were carefully chosen to avoid any possible ambiguity.

Aḥmad ibn Ḥanbal (d. 241/855) and ‘Alī ibn al-Madīnī (d. 258/871-2),⁴⁵ followed by their student Al-Bukhārī (d. 257/870), were among the scholars who expended the greatest effort in revising the early generation’s definition. In doing so, they first of all explicitly included the word “*ra’ā* (to see)” in their formal definition; and second, they discounted the need to have accompanied the Prophet for any length of time as a requirement for the status of Companion by introducing expressions which indicated a shorter period of acquaintance. Hence a Companion is defined by Ibn Ḥanbal: “Whoever *accompanied (ṣaḥība)* the Prophet within a year or a month or a day

⁴⁴ Ibn al-Ṣalāḥ, *‘Ulūm al-Ḥadīth*, 298. Al-‘Irāqī criticizes this report, for it does not have any *isnād* and it is not mentioned in well known historical works. It is only mentioned by Abū Mūsā al-Madīnī in an appendix and without *isnād*. Al-Suyūṭī however is able to produce its *isnād* from al-Khaṭīb (al-Suyūṭī, *Tadrib al-Rāwī*, 406).

⁴⁵ Abū al-Ḥasan ‘Alī ibn ‘Abd Allāh ibn Ja‘far, one of the chief authorities for Prophetic Tradition, died in Sāmarrā. Ibn Nadīm, *The Fihrist of Ibn Nadīm: A Tenth Century Survey of Muslim Culture*, translated by Bayard Dodge (New York: Columbia University Press, 1970), 2 : 556.

or a short time or only *saw* (*ra'ā*) him is one of his Companions."⁴⁶ 'Alī ibn al-Madīnī defines one as "Anybody who accompanied the Prophet or saw him although for (very) short time of the day ..."⁴⁷ and al-Bukhārī as "Whoever accompanied the Prophet or saw him while he was a Muslim"⁴⁸ Unlike his predecessors, i.e., Ibn Ḥanbal and al-Madīnī, al-Bukhārī felt the need to add the qualification "while he was a Muslim (*wa-huwa Muslim*)," so that by his definition the non-believers who accompanied the Prophet or saw him could not be regarded as his Companions. A great defect in his predecessors' definition was thereby corrected.

Although al-Bukhārī's definition, with a slight difference in wording, was then adopted as the Traditionists' formal definition,⁴⁹ the Traditionists needed time before realizing that it still had some weaknesses. First of all, it effectively excluded blind Companions like Ibn Umm Maktūm who never 'saw' the Prophet. It also left unclear the status of Companions who had apostasized. Could they still be considered as

⁴⁶ "*Man ṣaḥibahu sanatan aw shahran aw yawman aw sā'atan aw ra'āhu fa-huwa min Aṣḥābiḥ*," Khaṭīb al-Baghdādī, *al-Kifāyah*, 69; al-'Irāqī, *Faṭḥ al-Mughīth*, 4 : 335; al-Sakhāwī, *Faṭḥ al-Mughīth*, 3 : 86; Fawwāz Aḥmad Zamnarlī, *'Aqā'id*, 28.

⁴⁷ "*Man ṣaḥiba al-Nabī aw ra'āhu wa-law sā'atan min nahār fa-huwa min aṣḥābiḥ*", Ibn Ḥajar, *Faṭḥ al-Bārī*, 7 : 5; al-Sakhāwī, *Faṭḥ al-Mughīth*, 3 : 86.

⁴⁸ Khaṭīb al-Baghdādī, *al-Kifāyah*, 69; al-'Irāqī, *Faṭḥ al-Mughīth*, 4 : 335; al-Sakhawī, *Faṭḥ al-Mughīth*, 3 : 86.

⁴⁹ Although this definition found wide acceptance among the Traditionists, different expressions are used. These expressions might describe a degree of acceptance perceived by different writers. Al-Nawawī used "*all* the Traditionists (*sā'ir al-Muḥaddithīn*)," al-Nawawī, *Tahdhīb al-Asmā' wa-al-Lughāt* (Damascus: Idārat al-Ṭibā'ah al-Muniriyyah, n.d.), 1 : 14; "*the majority* of our people (means, the Traditionists) (*akthar aṣḥābinā*)," al-Āmidī, *al-Iḥkām fī Uṣūl al-Aḥkām* (Cairo: Dār al-Ḥadīth, n.d.), 2 : 130, or ("*al-jumhūr min al-Muḥaddithīn*"), al-Sakhāwī, *Faṭḥ al-Mughīth*, 3 : 86; "*a lot of* the Traditionists (*kathīr min ahl al-Ḥadīth*)," al-'Irāqī, *Faṭḥ al-Mughīth*, 4 : 335; or simply "the Traditionists" without giving any expression of quantity, al-Nawawī, *al-Taqrīb*, 21; al-Suyūṭī, *Tadrīb*, 396; Ibn al-Ṣalāḥ, *Ulūm al-Ḥadīth*, 293. Sometimes other groups are included explicitly. "*A group of* the jurists (*jama'ah min al-fuqahā*)" and "*the majority of the Uṣūliyyūn (al-jumhūr min al-Uṣūliyyīn)*" are further examples (al-Nawawī, *Tahdhīb al-Asmā'*, 1 : 14; al-Sakhāwī, *Faṭḥ al-Mughīth*, 3 : 86).

Companions? To solve the first problem some later Traditionists introduced a more neutral verb, i.e., “to meet (*laqiya*)” as a substitute for the verb “to accompany (*ṣahiba*)” or “to see (*ra’ā*).” By using the word “to meet (*laqiya*)” the Traditionists were able not only to eliminate the problem of the blind Companions, but also to avoid any ambiguity. To solve the second problem, (that is the case of Companions who apostasized) they added the phrase “and died as a Muslim (*wa-māta ‘alā al-Islām*).” The Companions who apostasized and died before returning to Islam are not therefore counted as Companions. So the final definition reads as follows: “Whoever met the Prophet while he was Muslim and died as a Muslim.”⁵⁰ To have met the Prophet, to have been Muslim and to have died as a Muslim, were the three minimal requirements of Companionship on which all the Traditionists agreed.

Some riders were added to these requirements. First, since prophecy (*nubūwah*) was the only reason why Muhammad became such an extraordinary figure, it automatically became the determining factor. In other words, to be a Companion one had to have met or seen Muhammad after he became a prophet. Those who had only seen him before that were not considered Companions.⁵¹ Likewise, those who rejected his prophecy after once having been believers would lose the title of Companion. Nevertheless any such apostate who returned to Islam and saw the Prophet before he died could regain the title. One example of this was ‘Abd Allāh ibn Abī Sarḥ.⁵²

⁵⁰ Al-‘Irāqī says that this is the sound expression (of the definition) (*al-‘ibārah al-sālimah*). Al-‘Irāqī, *al-Taḥqīd*, 292; *ibid.*, *Fatḥ al-Mughīth*, 4 : 336.

⁵¹ An example is Tabī‘ al-Ḥimyarī. He was a guide (*ḍalīl*) of the Prophet, but he refused to become a Muslim when the Prophet called him. He only became a Muslim in the time of Abū Bakr (Ibn Ḥajar, *al-Iṣābah*, 1 : 189).

⁵² Al-‘Irāqī, *al-Taḥqīd*, 292.

However, the Traditionists disagreed on those who returned to Islam after the Prophet had died. Abū al-Ḥanīfah refused to count such people as Companions, because apostasy, he believed, canceled out all their previous deeds. In general, however, the Traditionists preferred to count them as Companions. The reason for this is provided by al-Shāfi'ī. For him, apostasy could only wipe out their good deeds if they were to die during their apostasy; were they to return to Islam, however, their previous good deeds (achievements, status, etc.) would be restored. Thus al-Ash'ath ibn Qays and Qurrah ibn Hubayrah, who apostasized and returned to Islam after the Prophet died, are counted as Companions and their Prophetic Traditions included in the *masānid*.⁵³ Another logical consequence of the definition was that Companionship was opened up to anyone who was made the object of Muhammad's mission, which included the Jinns. Like human beings, some of them accepted the Prophet's teaching and became believers (*mu'minūn*), while others did not and remained non-believers (*kāfirūn*). Those in the first category who would have seen the Prophet and listened to him fulfilled the criteria of Companionship as set by the Traditionists.⁵⁴ Angels, on the other hand, because they

⁵³ Al-Sakhāwī, *Fath al-Mughīth*, 3 : 92.

⁵⁴ Al-Suyūṭī, *Tadrīb al-Rāwī*, 397; al-'Irāqī, *al-Taqyīd*, 295; Ibn Hajar, *Fath al-Bārī*, 7 : 4; al-Sakhāwī, *Fath al-Mughīth*, 3 : 88. Muranyi declares that the theory of inclusion of Jinns among the Companions only gained currency in the year 100 and therefore, he says, it is meaningless for historical analysis. Miklos Muranyi, *Die Prophetengenossen*, 13-4. Muranyi, however, clearly fails to recognize the significance of the inclusion of Jinns in the discussion of Companions. Its meaningfulness lies in the fact that it gives us a better understanding of the historical development of the term Companion. It shows that by formulating a more inclusive definition, on one hand, the Traditionists successfully achieved their purpose of preserving the Prophetic Traditions by including people as many as possible in its definition of Companion; while on the other, they had also to face the consequences of their speculation. By their definition, Jinns could be also Companions and the Traditionists *should* acknowledge them, regardless of whether could contribute to raising the number of the Prophetic Traditions.

were not creatures addressed by the Prophet, were not eligible to be considered his Companions.⁵⁵

Second, a person's meeting with the Prophet had to have occurred in this real world (*'alam al-shahādah*). Those who met the Prophet in the other world (*'alam al-ghayb*), such as al-Rabī' ibn Maḥmūd al-Mārdīnī, a Sufi who met him in a dream,⁵⁶ could not be counted as Companions.⁵⁷ The same applies to the prophets (or to be precise, their spirits) who met the Prophet in heaven during his *Mi'rāj*. The prophet 'Īsā, however, is considered a Companion. The reasons for this are: first, because it was believed that he was still alive and that he saw the Prophet during his *Isrā' Mi'rāj* (thus the meeting was a real one); and second, although himself a prophet with his own teachings which are in many ways different from Muhammad's, 'Īsā was now bound by the latter's new message. Hence he believed in Muhammad and was counted as one of his followers.⁵⁸

Third, the legal status of those who saw the Prophet was a factor, i.e., whether or not they had reached puberty (*bāligh*) when they met him. During the Prophet's lifetime some of the Companions did produce children. Their parents usually brought them to the Prophet and the Prophet would pray for them, cut their hair and give them

⁵⁵ Al-Qaṣṭallānī however acknowledges that the Angels could be also be defined as his Companions since the Prophet was sent to them also (though he does not give any reference for this statement). Al-Qaṣṭallānī, *Irshād al-Sārī li-Sharḥ Ṣaḥīḥ al-Bukhārī* (Beirut: Dār al-Fikr, 1990), 5 : 156. Ibn Ḥajar also mentions the disagreement about the status of Angels among the *Uṣūliyyūn* (Ibn Ḥajar, *Fath al-Bārī*, 7 : 4).

⁵⁶ Ibn Ḥajar, *al-Iṣābah*, 1 : 513.

⁵⁷ See al-Sakhāwī, *Fath al-Mughīth*, 3 : 88.

⁵⁸ Al-'Irāqī, *al-Taqyīd*, 295-6.

their first food, and sometime give them their names. Yet when the Prophet died most of these children had not yet reached puberty. Were they be counted as Companions as well? On this issue the Traditionists were bitterly divided. Yahyá ibn Ma'ín, Abū Zur'ah, Abū Ḥātim and Abū Dāwud were of the opinion that those who had not reached legal majority when the Prophet died cannot be considered as Companions.⁵⁹ They insisted that these children enjoyed the privilege of "seeing" the Prophet but did not have his "Companionship" (*lahu ru'yah wa-laysat lahu Ṣuḥbah*). Al-'Alā'ī even denies that they ever truly saw him (*wa-lā Ṣuḥbata lahu wa-lā ru'yata qat'an*).⁶⁰ Al-Wāqidī is also reported as having held this view.⁶¹ The majority of the Traditionists however disagreed. It was too difficult for them to reject the claims of Companions like al-Ḥasan ibn 'Alī and his generation, who knew the prophetic era (*'aṣr al-nubūwah*) and accepted *riwāyah* from the Prophet, but reached legal majority only after his death.⁶² Were they not to be counted among the Companions, the Traditions reported by them would have fallen into the category of *al-mursal*. Their position was by and large similar to that of the Followers, although not exactly so. We saw above that the term *al-mursal* refers to those prophetic Traditions whose chains of transmission reached back only to the Followers. But the Traditionists had a special term for prophetic Traditions reported by

⁵⁹ Ibid., 292-3

⁶⁰ Ibid., 293

⁶¹ "[W]a ḥaká al-Qāḍī 'Iyyād 'an al-Wāqidī annahu yashtarītu bāligh," al-Shawkānī, *Irshād al-Fuḥūl ilā Taḥqīq al-Ḥaqq min 'Ilm al-Uṣūl* (Cairo: Muṣṭafā al-Bābī al-Ḥalabī wa-Awladuh, 1937), 70. See footnote 84 for his complete definition.

⁶² Al-Shawkānī, *Irshād al-Fuḥūl ilā Taḥqīq al-Ḥaqq min 'Ilm al-Uṣūl* (Cairo: Muṣṭafā al-Bābī al-Ḥalabī, 1937), 70; Ibn Ḥajar, *Fath al-Bārī* : 7 : 4; al-Suyūṭī, *Tadrib al-Rāwī*, 397. Al-Ḥākim al-Nisābūrī assigned them to the lowest level of the class of Companions; see his *Ma'rifa*, 22.

people who had not reached puberty when the Prophet died. This term was *al-mursal al-Ṣaḥābī*. Unlike the other *mursal*, this type was not weak and could be used as an authoritative source.⁶³ Given that the Traditionists insisted that those born in the final years of the Prophet's lifetime deserve the title Companions, it might have been expected that they would include their Traditions in the category of *al-musnad*. That they did not implies that the Traditionists did not see these younger Companions as Companions in the fullest sense of the word.

From the above discussion we can see that, for the Traditionists, membership among the Companions was automatic. It is beyond anybody's control. Whoever met the Prophet, like it or not, had to be included as Companions. Thus men like al-Ḥakam ibn Abī al-ʿĀṣ al-Qurashī al-Umawī, the father of Marwān ibn al-Ḥakam, whom the Prophet disliked and whom he expelled from Medina, was nonetheless a Companion.⁶⁴

There were other scholars who did not see membership as automatic. For them, to be a Companion meant more than just seeing the Prophet. Within the Traditionists' circle those who held this view were known as the *Uṣūliyyūn*. The Traditionists did not bother to explain clearly who the *Uṣūliyyūn* were, being mainly concerned with their views rather than with their identity. So while these views were widely quoted (in order to be refuted), their names are barely mentioned in the sources. But the way they are presented indicates that they must have been the opponents of the Traditionists whose opinions they fought to reject. The *Uṣūliyyūn* were not scholars whose expertise was

⁶³ Al-Qāsimī, *Qawā'id*, 148.

⁶⁴ Ibn ʿAbd al-Barr, *al-Istīʾāb*, 1 : 359-60.

uṣūl al-fiqh or *uṣūl al-dīn*, because Ibn Ḥājib and al-Bāqillānī, two of the scholars who belonged to these two groups respectively, were in line with the Traditionists. The most likely candidates were in fact the adversaries of the Traditionists, i.e., the Mu'tazilīs. We have already noticed that the development of the term Companion has to be seen in the context of the debate between these two camps. 'Alī ibn al-Madīnī, Aḥmad ibn Ḥanbal, and al-Bukhārī, who seem to have been among the first Traditionists to give a formal definition of the Companions, found themselves in an awkward position when the Mu'tazilīs openly attacked the Traditionists with the help of the rulers al-Ma'mūn, al-Mu'taṣim and al-Wāthiq (218-34/833-49).⁶⁵ Their definition was an effort aimed at answering this challenge and at defending their position regarding the prophetic Traditions.

The names of the *Uṣūliyyūn* which are occasionally cited by the Traditionists support this assumption, in that they include Ibn al-Ṣibāgh, Abū al-Ḥusayn al-Baṣrī, al-Kiyā' al-Ṭabarī, and 'Amr ibn Yaḥyá. Abū al-Ḥusayn and 'Amr ibn Yaḥyá were Mu'tazilīs; 'Amr ibn Yaḥyá, the Traditionists claimed, was none other than Abū 'Uthmān al-Jāḥiẓ (d. 255/868 in Basra), one of the leading Mu'tazilī scholars⁶⁶ and a student of the Mu'tazilī theologian al-Nazzām.⁶⁷ Abū al-Ḥusayn was for his part a famous Mu'tazilī scholar, active in Baghdad, who died in 436/1044.⁶⁸ Ibn al-Ṣibāgh and

⁶⁵ See I. Goldziher, "Aḥmad b. Muḥammad b. Ḥanbal," in *SEI*.

⁶⁶ His father's name, Yaḥyá, is a misreading of Baḥr. See al-'Irāqī, *Fatḥ al-Mughīth*, 4 : 338; al-Sakhāwī gives his father's name as Tajr (al-Sakhāwī, *Fatḥ al-Mughīth*, 3 : 95).

⁶⁷ Ibn Khallikān, *Wafayāt al-A'yān*, ed. Iḥsān 'Abbās (Beirut: Dār Ṣādir, n.d.), 2 : 471, 474; Ibn al-Murtaḍā, *Kitāb Ṭabaqāt al-Mu'tazilah*, ed. Susanna Diwald-Wilzer (Beirut: al-Maṭba'ah al-Kathūlīkiyah, 1961), 68, 70.

⁶⁸ Ibn Khallikān, *Wafayāt al-A'yān*, 4 : 271

al-Kiyā' al-Ṭabarī are not known, but it would not be surprising if they were shown to have had some connection with the Mu'tazilis. According to the author of *al-Wāḍiḥ*⁶⁹ the leading figures (*shuyūkh*) of the Mu'tazilis held views similar to those of Abū al-Ḥusayn.⁷⁰

In contrast to the Traditionists, the *Uṣūliyyūn* insisted that the name Companion be given only to those who accompanied the Prophet for a long time, and who often had sessions with him.⁷¹ Thus Ibn al-Ṣibāgh is said to have asserted that the Companions were those who met the Prophet and stayed with him and followed him; those who came to him and departed from him without accompanying and following him therefore did not deserve this title.⁷² Abū al-Ḥusayn apparently said more or less the same thing:

To be a Companion, a person must have two qualifications: one is to have had long sessions (*majālis*) with the Prophet, because a person who only saw him, like those who came to him (*al-wāḥidīn*) and others, and did not stay long, are not to be named Companions; the other is to have prolonged his stay with him, to have followed him (*al-tab' lahu*), to have taken (Traditions) from him (*al-akhḍh 'anhu*), and to have placed himself under his authority (*al-itbā' 'anh*).⁷³

⁶⁹ So far I have not been able to find the author of this book or its full title.

⁷⁰ Al-Sakhāwī, *Fath al-Mughīth*, 3 : 92.

⁷¹ Ibn al-Ṣalāh, *Ulūm al-Ḥadīth*, 393; al-Āmidī, *al-Iḥkām*, 130; al-Nawāwī, *al-Taqrīb*, 81-2; idem, *Tahdhīb al-Asmā'*, 1 : 14; al-Shawkānī, *Irshād al-Fuḥūl*, 70; al-Bihārī, *Kitāb Musallam al-Thubūt* ([Cairo]: al-Maṭba'ah al-Ḥusayniyah al-Miṣriyah, 1908), 2 : 120.

⁷² Al-'Irāqī, *al-Taḥyīd*, 297; al-Sakhāwī, *Fath al-Mughīth*, 3 : 92.

⁷³ Abū al-Ḥusayn al-Baṣrī, *al-Mu'tamad fi Uṣūl al-Fiqh* (Damascus: al-Ma'had al-'Ilmī al-Firansī lil-Dirāsāt al-'Arabīyah, 1965), 2 : 666.

The basis of the *Uṣūliyyūn*'s argument was that the meaning of the word *Ṣuḥbah* itself necessitates close association.⁷⁴ Hence the phrase *aṣḥāb al-Rasūl* (the people of the Prophet) is similar to *aṣḥāb al-qaryah* (the people of the village), *aṣḥāb al-Kahf wa-al-Raqīm* (the People of the Cave and Inscription), *aṣḥāb al-Jannah* (the people of Paradise) and *aṣḥāb al-Ḥadīth* (the people of Traditions), all of which imply a close association. Likewise it is obvious that one who only comes to a person or sees him or does business with him cannot be said to have been a companion of that person.⁷⁵

The Traditionists, however, insisted otherwise. The word *Ṣuḥbah*, they maintained, never originally signified a long-term association. All linguists agreed that the word *Ṣaḥābī* is derived from the word *al-Ṣuḥbah*. This word is applied, without any restriction, to whoever associates himself with others regardless of whether the association is long or not. It is just like other words such as *mukallim* (speaker), *mukhaṭīb* (preacher) and *ḍarīb* (beater) which are derived from *al-mukālah*, *al-mukhaṭabah* and *al-ḍarb*, and which are applied to those who perform these acts (i.e., to speak, preach, and beat) regardless of whether they do so once or many times in succession.⁷⁶

⁷⁴ Ibn al-Ṣalāh, *ʿUlūm al-Ḥadīth*, 293; al-Suyūṭī, *Tadrib al-Rāwī*, 398.

⁷⁵ Al-Āmidī, *al-Iḥkām*, 133-4. See also al-Baṣrī, *al-Mu'tamad*, 2 : 666-7. Compare the *Uṣūliyyūn*'s argument with the Shī'īs'. They share the view that the title "Companion" should only be given to those who were really close to the Prophet. But, whereas the *Uṣūliyyūn* basically open the possibility of being a Companion to every Muslim, the Shī'īs limit this title to the descendants of the Prophet. They divide Companionship into two: the true Companionship (*al-Ṣuḥbah al-ḥaqīqiyah*) and the external Companionship (*al-Ṣuḥbah fi ṣāḥib al-amr*). Unlike the latter, the former is applied only to those who complied fully with the Prophet's commands and prohibitions and followed him in everything that came from him. And this is only applied to the Imāms of his descendants (*al-a'imma min dhurriyatih*). See Ibn Ḥayyūn, *Tarbiyyat al-Mu'minīn* or *Ta'wīl Da'a'im al-Islām*, Ms., School of Oriental and African Studies, University of London, Ms. 25736, 20 recto.

⁷⁶ Khaṭīb al-Baghdādī, *al-Kifāyah*, 69-70; al-'Irāqī, *al-Taḥqīq*, 296-7; al-Suyūṭī, *Tadrib al-Rāwī*, 398.

To strengthen their point, supporters of the Traditionist view made a careful distinction between the original meaning (*al-ma'ná al-aṣḥī*) and the customary meaning (*al-ma'ná al-'urfī*) of words. The meaning of *Ṣuḥbah*, as the *Uṣūliyyūn* understood it, fell into the category of customary meaning, that is the meaning customarily used (*fī 'urf al-isti'māl*). In contrast to its customary meaning, the original meaning of *Ṣuḥbah* would be applicable to those who associate themselves with others regardless of whether they do so often or not. The existence of the customary meaning does not negate that of the original meaning; they even argue that one can actually negate the customary meaning without negating the original one.⁷⁷ Thus, "the negation of the more specific (i.e., the customary meaning) does not necessitate the negation of the more general (i.e., the original meaning)."⁷⁸

The only trouble was that many within the Traditionists own circle disagreed with this very definition. The view of Anas ibn Mālik and Sa'īd ibn al-Musayyab have already been mentioned. Their understanding of what a Companion was reflected the customary meaning of the word *Ṣuḥbah* advocated by the *Uṣūliyyūn*. 'Alī ibn al-Madīnī, Ibn Ḥanbal and al-Bukhārī also seem to have believed that the term *Ṣuḥbah* did not originally include those who had only seen the Prophet. If this is the case, then what the later Traditionists call the customary meaning (*al-ma'ná al-'urfī*) of *Ṣuḥbah* was actually closer in spirit to the meaning assigned by the earliest generation of Traditionists. And yet, how could Traditionists like Sa'īd ibn al-Musayyab, whose

⁷⁷ See al-Āmidī, *al-Iḥkām*, 132.

⁷⁸ Ibn al-Ḥājjib, *Muntahá al-Wuṣūl wa-al-'Amal fī 'Ilm al-Uṣūl wa-al-Jadal* (Beirut: Dār al-Kutub al-'Ilmīyah, 1985), 81.

Prophetic Traditions are considered as the soundest of *al-mursal*,⁷⁹ be at variance with other Traditionists over so fundamental an issue?

To solve this problem, the Traditionists had to do at least one of two things: either reinterpret the past or negate it; they in fact tried to do both. They reinterpreted Anas ibn Mālik's statement, saying that what Anas meant by the word "*ṣaḥība*" (in "*fa-amma man-ṣaḥibahu fa-lā*") was a particular kind of *Ṣuḥbah* (*al-Ṣuḥbah al-khāṣṣah*).⁸⁰ The views of Abū Zur'ah and Abū Dāwūd whose opinions on puberty tended to limit the boundaries of Companionship--and therefore could be seen as sympathetic to the position of the *Uṣūliyyūn*--were also interpreted in the same way. Thus what they meant was that those who had not reached their legal majority when the Prophet died did not enjoy the status of the special Companionship (*Ṣuḥbah khāṣṣah*).⁸¹ They denied that Sa'īd ibn al-Musayyab ever made the statement attributed to him, insisting that it must have had its origin among the *Uṣūliyyūn*.⁸² They pointed for instance to the fact that its chain of transmission included al-Wāqidi, whose reputation among the Traditionists

⁷⁹ The reason why his Prophetic Traditions enjoy such a high esteem is because he was the son of a Companion (his father among the *Aṣḥāb al-Shajarah* and was present at the *Bay'at al-Riḍwān*) and because he was one of the only two Successors who knew (*adraka*) and heard reports from the ten Companions to whom the Prophet promised Paradise. See al-Ḥākim al-Nisābūrī, *Ma'rifat*, 25.

⁸⁰ Al-'Irāqī, *Fath al-Mughīth*, 4 : 338; al-Sakhāwī, *Fath al-Mughīth*, 3 : 93. It seems that the Traditionists often used this approach to interpret any statement coming from other Traditionists that contradicted their view. Thus when Ahmad ibn Hanbal was reported to have denied Maslamah ibn Mukhallad's Companionship (*Ṣuḥbah*), Ibn Hajar says that what Ahmad ibn Hanbal meant was particular Companionship (*al-Ṣuḥbah al-khāṣṣah*) (Ibn Hajar, *al-Isābah*, 3 : 398). Likewise when Muḥammad ibn 'Awf says that he does not know if Mālik ibn Ḥubayrah had Companionship, it is interpreted by Ibn Hajar to mean, once again, that Muḥammad ibn 'Awf is referring to the particular Companionship (Ibn Hajar, *al-Isābah*, 3 : 337).

⁸¹ Al-'Irāqī, *Fath al-Mughīth*, 4 : 338; al-Sakhawī, *Fath al-Mughīth*, 3 : 95.

⁸² Ibn al-Salāh, *Ulūn al-Ḥadīth*, 293.

was not very sound.⁸³ This claim may be accurate; yet it must be kept in mind that not only did the Traditionists acknowledge that al-Wāqidī's own definition differed from Sa'īd ibn al-Musayyab's⁸⁴--so that it is unlikely that he would have tampered with the latter's definition for his own good--but also that, on other occasions, the Traditionists did not hesitate to use information from al-Wāqidī.⁸⁵ Sometimes the reason had nothing to do with al-Wāqidī. Sa'īd ibn al-Musayyab's view was reckoned weak because it necessitated the exclusion of Companions like Jābir ibn 'Abd Allāh al-Bajāfī who only became a Muslim in the year of the Prophet's death.⁸⁶ So the issue was not whether this report truly came from Sa'īd ibn al-Musayyab. It was rejected because its content contradicted the formal definition favored by the Traditionists. In this case the Traditionists relied on their definition, which was formulated later, to evaluate Sa'īd ibn al-Musayyab's, which was formulated earlier.⁸⁷

⁸³ Al-'Irāqī, *al-Taḳyīd*, 297; al-Suyūṭī, *Tadrīb al-Rāwī*, 398. The full *isnād* of Ibn al-Musayyab's view is given by Khaṭīb al-Baghḍādī, *al-Kifāyah*, 68-9.

⁸⁴ "Qāla Ibn 'Amr [al-Wāqidī]: ra'aytu ahl al-'ilm yaqūlūna kull man ra'ā Rasūl Allāh ṣallā Allāh 'alayhi wa-sallama wa-qad adraka al-ḥilm wa-aslama wa-'aqala amr al-dīn wa-raḍiyahu fa-huwa 'indana min man ṣaḥiba al-Nabī ṣallā Allāh 'alayhi wa-sallama wa-law sā'atan min nahār" (Khaṭīb al-Baghḍādī, *al-Kifāyah*, 69).

⁸⁵ Reading biographical dictionaries on the Companions, one can see clearly the truth of this statement. The Traditionists' argument for differentiating between historical information and *Ḥadīth* information (to make the point that, while we can accept al-Wāqidī's information on history, we cannot accept his information on *Ḥadīth*) is problematic. How can we decide that al-Wāqidī's information concerning Sa'īd ibn al-Musayyab belongs to *Ḥadīth* and therefore should be rejected while his information about other people belongs to history and therefore can be accepted?

⁸⁶ Al-Nawawī, *al-Taḳrīb*, 82; al-Suyūṭī, *Tadrīb al-Rāwī*, 398-9.

⁸⁷ The same thing happens when they nullify al-Wāqidī's requirement of legal majority. Al-Wāqidī's reputation is not questioned. His definition is rejected because it excludes some Companions who are included by virtue of a definition which was formulated later by the Traditionists (see p. 71).

The result was that the Traditionists extended the meaning of the word *Ṣuḥbah* to include those who were with the Prophet for only a very short time, or who had even had no more than a glimpse of him, claiming this extended meaning to be the original meaning. The *Uṣūliyyūn*'s words, as quoted by Abū al-Muẓaffar al-Sam'ānī, express this phenomenon correctly: "The Traditionists assign the name Companion to everyone who narrated from the Prophet a tradition or a word, and they extend (the meaning) so that they also count as Companions those who saw him only one time (*ra'āhu ru'yah*)."⁸⁸ The Traditionists for their part reasoned that, because the Prophet was so eminent, anybody who saw him had been specially favored.⁸⁹ To have spent with the Prophet even a (very short) time (*sā'atan*) was an accomplishment superior to any other.⁹⁰ Thus 'Umar ibn 'Abd al-'Azīz, the most pious Umayyad Caliph, lagged far behind in terms of religious achievement when compared to Mu'āwiyah, who rebelled against a legally appointed Caliph 'Alī. As it was expressed: "One of Mu'āwiyah's days with the Prophet was better than 'Umar ibn 'Abd al-'Azīz('s lifetime) and his family('s)."⁹¹

⁸⁸ Ibn al-Ṣalāh, *Ulūm al-Ḥadīth*, 293.

⁸⁹ Ibid.; Ibn Kathīr, *al-Bā'ith*, 98; al-'Irāqī, *Fath al-Mughīth*, 4 : 337. The *Uṣūliyyūn* have a different way of seeing it. To them, the position of Companion is so prestigious that not just anybody can easily achieve it. It must be more than just seeing the Prophet. So the difference is that while the Traditionists make the Prophet the starting point for defining the Companions (because the Prophet is so eminent that everyone who saw him deserves the respected title. i.e., Companion) the *Uṣūliyyūn* give more weight to the high position of the Companions (because the position of the Companions is so eminent).

⁹⁰ This is Ibn 'Umar's statement, al-Bayhaqī, *al-I'tiqād wa-al-Hidāyah ilā Sabīl al-Rashād 'alā Madhhab al-Salaf wa-Aṣḥāb al-Ḥadīth*, ed. Aḥmad 'Iṣām al-Kātib (Beirut: Dār al-Afāq al-Jadīdah, 1981), 323. Ibn Ḥanbal says almost the same; see Fawwāz Aḥmad Zamarly, *'Aqā'id*, 29.

⁹¹ Ibn Kathīr, *al-Bā'ith*, 98. There are others who refuse to pass judgement on who was superior, Mu'āwiyah ibn Abī Sufyān or 'Umar ibn 'Abd al-'Azīz. The reason given is that because Mu'āwiyah was a Companion, possessing *'adālah*, the issue cannot even be discussed (Ibn 'Abd al-Barrī, *Jāmi' Bayān al-'Ilm wa-Fadlihi wa-mā Yanbaghī ū Riwāyatihī wa-Ḥamlīh*, ed. 'Abd al-Raḥmān Muḥammad 'Uthmān (Medina: al-Maktabah al-Salafīyah, 1968), 2 : 227). Since however Mu'āwiyah is being compared with 'Umar ibn 'Abd al-'Azīz who was not a Companion, can the refusal to pass judgement be interpreted as an implicit acknowledgement of the inferiority of Mu'āwiyah?

Turning to the biographical dictionaries, one might expect to find there an elaborate discussion of the definition of the Companions. Indeed, as authors of biographical dictionaries of the Companions, Ibn Sa'd, Ibn 'Abd al-Barr, Ibn al-Athīr, al-Dhahabī and Ibn Ḥajar should have decided from the outset what kind of definition to employ. Only a clear definition would have allowed these authors to decide whom to include in their works and whom not. The previous discussion on the development of a definition indicates that the term Companion had been subject to a wide ranging discussion among Muslims. Hence, since Ibn Sa'd was a contemporary of Ibn Ḥanbal, 'Alī ibn al-Madīnī and al-Bukhārī, the three scholars who played a significant role in establishing the Traditionist definition of Companion,⁹² we may assume that he would have been aware of what they were proposing and why. Around the 11th century, when Ibn 'Abd al-Barr was composing his dictionary, he must have had many more possible definitions from which to choose. Likewise with Ibn al-Athīr, two centuries later, and Ibn Ḥajar, writing four centuries after Ibn 'Abd al-Barr. This is why it is reasonable to expect that, since they belonged to the Traditionist circle, the definition arrived at by these latter would have found its way into their works. But that is not the case.

Of the four authors referred to above, it is only Ibn Ḥajar who states his working definition clearly at the beginning, as we shall see. Still, neither does he elaborate, as one might expect, on the definitions available to him, nor does he show us how he finally came to choose a particular definition. It is right that he should mention the variety of definitions, but he seems unwilling to show his readers the complexity of the

⁹² See p. 66.

problem. He mentions, for example, the view of Saʿīd ibn al-Musayyab, without naming its author. Had we only Ibn Ḥajar's book at our disposal we would never have known that this view belonged to (or was attributed to) Saʿīd ibn al-Musayyab. Consequently we would not have known that it presented a problem for the Traditionists, the group to which Ibn Ḥajar belonged. Yet, compared to Ibn ʿAbd al-Barr and Ibn al-Athīr, he is far more open.

While Ibn Saʿd does not bother to set forth his own definition, Ibn ʿAbd al-Barr only discusses in passing what is meant by the term Companion and fails to state clearly what definition he himself adopts. Out of the twenty-five pages of his introduction he devotes only one paragraph, at the very end, to stating his definition indirectly. He mentions, for instance, in hierarchical order, the persons included in his work. First he states that he will not limit himself only to those whose Companionship is sound (*ṣaḥḥat Ṣuḥbatuhu wa-mujālasatuhu*). Thus he will also include those who had only met (*laqiya*) the Prophet once; those who had only seen (*raʿa*) him; those who had heard from him; those who were born of Muslim parents at the time of the Prophet; and finally, those who believed in the Prophet and gave him *sadaqah*, even though they had never met him.⁹³ What does this tell us of his definition of a Companion? His first statement (that he would not limit his book to only those whose Companionship was sound) implies that had he decided to limit his book, he would have only mentioned those whose Companionship was sound. This implies that Ibn ʿAbd al-Barr did not actually regard any of those comprising the last five groups to be a "sound"

⁹³ Ibn ʿAbd al-Barr, *al-Istiʿāb*, 1 : 24

Companion.⁹⁴ By reverse logic we know that those whose Companionship was sound were the people whose relationship with the Prophet consisted of more than just meeting, seeing, or hearing him, or in being taken to the Prophet when they were born, or in believing in him and giving him *ṣadaqah* without ever into his presence.

Does Ibn ‘Abd al-Barr count those whose Companionship was not sound as Companions? It is well-known that he considered legal majority to be a requirement for this status.⁹⁵ In other words, he did not count as Companions those who were born in the time of the Prophet and who were still children when the Prophet died. As‘ad ibn Sahl al-Anṣārī, who was born two years before the Prophet died and whose name was given him by the Prophet, is considered a *Tābi‘ī*.⁹⁶ If this is so, then we cannot think that Ibn ‘Abd al-Barr actually counted the last group, i.e., those who believed in the Prophet but never met him (like al-Aswad ibn Yazīd ibn Qays al-Nakha‘ī,⁹⁷ Asīd ibn Ṣafwān,⁹⁸ and al-Aḥnaf ibn Qays al-Sa‘dī⁹⁹) as Companions. But we might also conclude that he had no objection to acknowledging those who only met the Prophet or saw him as Companions.

⁹⁴ For example, Ibn ‘Abd al-Barr refuses to use the verb “*ṣaḥiba*” in connection with ‘Ubayd Allāh ibn Ma‘mar, who was still a little boy when the Prophet died. He only says that he saw (*ra‘ā*) the Prophet, “*wa-lā yuṭlaqu ‘alā mithlihi annahu ṣaḥiba al-Nabī ṣallā Allāh ‘alayhi wa-sallama li-ṣughrihi, wa-lākin ra‘ā*” (ibid., 3 : 1013).

⁹⁵ Al-‘Irāqī, *al-Taḥqīd*, 293.

⁹⁶ Ibn ‘Abd al-Barr, *al-Istī‘āb*, 1 : 82.

⁹⁷ Ibid., 1 : 92.

⁹⁸ Ibid., 1 : 97.

⁹⁹ Ibid., 1 : 144.

If Ibn ‘Abd al-Barr does not count as Companions those who were born at the time of the Prophet and those who only believed in him but never met him, why should he even have mentioned them in this book? The motive was theological. He wished to sanctify the space and time in which the Prophet lived. Those who did so and shared the same beliefs as the Prophet did were blessed. He even believed that the Companions who died at the time of the Prophet were more excellent than those who were still alive after the Prophet died.¹⁰⁰ The foundation for this opinion is a Prophetic Tradition: “The best of my community is my time, and then those who came after them and those who came after them.”¹⁰¹

However, most surprising is the absence of the phrase “and he died as a Muslim (*wa-māta ‘alā al-Islām*)” from Ibn ‘Abd al-Barr’s definition. Does this mean that he acknowledges as Companions those who later apostasized? ‘Abd Allāh ibn Khaṭal, Rabi‘ah ibn Umayyah and Muqays ibn Šubābah, all of whom apostasized, are not mentioned in his books. This means that he did not consider them to be Companions. But how about those who returned to Islam ? These he does accept, making no distinction between whether they returned to Islam at the time of the Prophet, like al-Ḥārith ibn Suwayd,¹⁰² or after the Prophet died, like al-Ash‘ath ibn Qays.¹⁰³

As far as a definition is concerned, Ibn al-Athīr is more generous than Ibn ‘Abd al-Barr. He makes an effort to introduce to his readers the variety of definitions

¹⁰⁰ al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim*, ed. Khālil al-Mays (Beirut: Dār al-Qalam, 1987), 15 : 157.

¹⁰¹ Ibn ‘Abd al-Barr, *al-Istī‘āb*, 1 : 11-2

¹⁰² Ibid., 1 : 300.

¹⁰³ Ibid., 1 : 133.

proposed by Muslims. He mentions Sa'īd ibn al-Musayyab, al-Wāqidī, Aḥmad ibn Ḥanbal and al-Bukhārī. He also discusses the argument of the Traditionists that, based on linguistic analysis, the term Companion should be applied both to those who accompanied the Prophet for a long time and those who did so for only a short time. Al-Ghazālī's definition, which by and large is in line with the Traditionists', is also quoted.¹⁰⁴ Although he does not state clearly which definition he prefers, Ibn al-Athīr nonetheless inclines to that of the Traditionists.

Ibn al-Athīr shows his position by referring to the historical events in which these Companions were involved. According to him, more than twelve thousand Muslims participated in the Battle of Ḥunayn. A great many Muslims came to the Prophet seeking protection for their wives and children. When the Prophet left Mecca it was full of people, and so was Medina. Everyone who went to him was Muslim, and each of them was a Companion. A lot of people also participated in the Battle of Tābūk and the Farewell Pilgrimage, and every one of them was also a Companion.¹⁰⁵ Ibn al-Athīr is making two points by this statement. First, the term Companion is to be applied to all those people who only saw the Prophet, even from a distance (during the Farewell Pilgrimage, for example, when thousands of people gathered, it could hardly be imagined that everybody had a chance to talk to the Prophet or to be close to him). Second, with all these people included, the number of Companions according to his definition is enormous.

¹⁰⁴ Ibn al-Athīr, *Uṣd al-Ghābah*, 1 : 18-9.

¹⁰⁵ Ibid., 1 : 28.

Like Ibn ‘Abd al-Barr, Ibn al-Athīr also refuses to elaborate on whom he would exclude from the definition. The factors of apostasy and puberty are not discussed. But it is nevertheless clear from his writing that he employs the same definitions as Ibn ‘Abd al-Barr. He does not count as Companions those who never saw the Prophet, even if they became Muslims in his lifetime.¹⁰⁶ He clearly dislikes ‘Āṣim ibn al-Aḥwāl’s definition and, quoting Ibn ‘Abd al-Barr, tries to undermine its importance by saying explicitly that only a small number of scholars accepted it.¹⁰⁷ Moreover, he disagrees with Ibn ‘Abd al-Barr and other Traditionists who considered Jinns to have been eligible to become Companions.¹⁰⁸

Another thing which distinguishes Ibn al-Athīr from Ibn ‘Abd al-Barr is that the former often uses historical data to support his identification of a person as a Companion. ‘Ubayd Allāh ibn Ma‘mar¹⁰⁹ is a case in point. According to Ibn ‘Abd al-Barr,¹¹⁰ he could not have been a Companion since he was still only a young boy (*ghulām*) when the Prophet died. (It is to be remembered that Ibn ‘Abd al-Barr saw legal majority as a requirement for a person being accepted as Companion.) Ibn al-Athīr, however, includes him--not because he had changed his mind about the bar of the age of majority, but because he had evidence that ‘Ubayd Allāh ibn Ma‘mar was a mature man when the Prophet died. According to his information, ‘Ubayd Allāh was

¹⁰⁶ Ibid., 1 : 119-20; 6 : 288.

¹⁰⁷ Ibid., 3 : 256.

¹⁰⁸ Ibid., 4 : 205.

¹⁰⁹ Ibid., 3 : 531-2.

¹¹⁰ Ibn ‘Abd al-Barr, *al-Istī‘āb*, 3 : 1013.

killed in Iṣṭakhār in the year 29/649 at the age of forty. Therefore when the Prophet died he must have been twenty-three (by Ibn al-Athīr's count, twenty-one) years old, making him more than old enough to be called a Companion. Using historical evidence, Ibn al-Athīr is also sometimes able to add new names to the list of Companions or to eliminate others. Thus he includes 'Abd al-Rahmān ibn 'Uthmān ibn Maz'ūn¹¹¹ as a Companion on the basis of the fact that his father died in Medina in the year 2/623, while his mother was also there. In other words he must have been more than eight years old when the Prophet died. But he eliminates 'Uthmān ibn Muḥammad¹¹² from the list of Companions because his father was killed at Jamal in the year 36/656, rendering it likely that his father was born only at the end of the Prophet's life. It is unthinkable that 'Uthmān ibn Muḥammad could have been old enough, or even born at all, at the time of the Prophet's death.

Ibn Ḥajar provides the fullest definition of all three authors. Unlike Ibn al-Athīr and Ibn 'Abd al-Barr, Ibn Ḥajar elaborates clearly on what he means by Companions. The soundest approach to defining a Companion, he says, is to treat "whoever met the Prophet while he believed in him and died as a Muslim," as such.¹¹³ This was the Traditionists' formal definition as well. Having said this, he immediately records who should be included in and who debarred from this definition. He relies on three key concepts for this purpose: "to meet," "to believe" and "to die as a Muslim." Under the

¹¹¹ Ibn al-Athīr, *Usd al-Ghābah*, 3 : 473.

¹¹² Ibid., 3 : 598.

¹¹³ Ibn Ḥajar, *al-Isābah*, 1 : 10.

heading “to meet” he includes those who had prolonged sessions with the Prophet as well as those who did not, those who narrated from him and those who did not, those who participated in his wars and those who did not, and those who saw the Prophet once and those who did not—like Ibn Umm Maktūm, a blind man. While the heading “to believe” includes everyone who was obligated to observe the precepts of religion (*mukallaḥ*), including human beings and Jinns, it excludes the non-believers who met the Prophet, even in spite of the fact that some of the latter, after the death of the Prophet, became believers. Finally the heading “to die as a Muslim” excludes those who believed in him but then apostasized and died in apostasy like ‘Ubayd Allāh ibn Jahsh, the husband of Umm Ḥabībah, who migrated to Ḥabashah and converted to Christianity before dying there. However, those who returned to Islam before they died, regardless of whether they ever again met with the Prophet, are included.

He rejects the non-Traditionist definitions even when they come from within the circle of the Traditionists themselves. These views he declares to be strange (*shādhah*). He refuses for instance to limit the Companions only to those who fulfilled one of the following requirements: having had prolonged sessions with the Prophet, having learnt his *riwāyah*, having died in his presence, or having reached puberty before the Prophet died. Furthermore, he persists in rejecting as Companions those who saw the dead body of the Prophet, i.e., whose first sight of the Prophet was as a corpse. He likewise criticizes Ibn al-Athīr for denying that Jinns could have been Companions. This claim is groundless, he says.¹¹⁴

¹¹⁴ Ibid., 1 : 538.

Ibn Hajar also offers at the outset some general principles on which he relies when considering whether to include people in the range of Companions. First, only the Companions were ever appointed as leaders of campaigns; second, he acknowledges that every newborn baby was brought to the Prophet so that the latter could pray for him; and third, all the people in Mecca and Taif were Muslims and must have joined the Prophet during the Farewell Pilgrimage.¹¹⁵ Based on these principles, he includes as Companions whoever was appointed as leader of a campaign, was born at the time of the Prophet, or was known to have been living in Mecca or Taif at the time of the Prophet.

Let us summarize what we have discovered so far. The definition of a Companion emerged out of the Traditionists' need to protect the Prophetic Traditions. The Mu'tazilis' criticisms helped the Traditionists establish their formal definition either by negating the contradictory definitions put forward by Muslims in the past or by reinterpreting them. The tendency was to move from a limited to a more open-ended definition in order to include as many people as possible. For our own purposes, a more open-ended definition will be adopted: "A Companion is any person who had any personal contact at all with the Prophet while he was a Muslim and who died as a Muslim, regardless of whether that person had reached puberty when the contact

¹¹⁵ Ibid., 1 : 16. But later on in his *Iṣābah* he points out that the first principle is only valid as far as the conquest of Iraq was concerned, "*qaddamtū annahum kanū lā yu'ammariṇa fī zaman al-futūḥ illā man kāna Ṣaḥābī, lākinn innamā fa'alū dhālik fī futūḥ al-'Irāq*" (ibid., 3 : 459). He also cites another principle: the appointment of a person to an official position (at the time of 'Umar) could be an indication of his companionship. Thus 'Abd Allāh ibn Khalaf may have been a Companion for he was 'Umar's secretary of the *diwān* of Basra, "*wa-istiktāb 'Umar lahu yu'dhanu bi-anna lahu Ṣaḥābī*" (ibid., 2 : 295). But, Ibn Hajar asserts that Ḥibbān ibn Abī Jabalah is a *Tābi'ī* regardless of the fact that 'Umar had sent him to the people of Egypt to teach religion, "*ba'athahu 'Umar ilā ahl Miṣr li-yufaqqihahum*" (ibid., 1 : 372).

occurred or whether he had ever heard anything from him.” Basically this definition is similar to Ibn Hajar’s with some minor modification. While Ibn Hajar did not consider those whose Traditions were *mursal* as Companions, we always do. Furthermore, while he placed those who had not reached puberty at the death of the Prophet in a separate group—implying that he actually did not fully recognize them as Companions—we treat them as such. By doing so, we are left with a greater statistical base for our analysis of the pattern of tribal distribution and political alignments. But what is more, it helps us to understand the most important principle underlying the Traditionists’ definition of a Companion, i.e., that the Prophet was of such elevated status that whoever was fortunate enough to meet or to see him, regardless of sex or age, came to be highly esteemed by those who were not. Accordingly, any information about the Prophet from these people—including even those who had not yet reached puberty when the Prophet died—was worthy of recording.

2. Muslim Views on the Companions

The Companions occupied a very important position in Islam. It was they who lived together with the Prophet. Since the Prophet’s deeds and sayings were controlled by revelation or consisted in revelation itself, it was the Companions who knew best, after the Prophet, what revelation meant and how it was to be applied.¹¹⁶ This being so,

¹¹⁶ In the words of al-Rāzī, “*fa-ammā Aṣḥāb Rasūl Allāh ṣallā Allāh ‘alayhi wa-sallama fa-hum alladhīn shahidū al-waḥy wa-al-tanzīl wa-‘arafū al-tafsīr wa-al-ta’wīl wa-hum al-ladhīn ikhtārahū Allāh ‘azza wa-jalla li-ṣuḥbat Nabīyihī ṣallā Allāh ‘alayhi wa-sallama wa-naṣratihī wa-iqāmat dīnīhi...*,” al-Rāzī, *Kitāb al-Jarḥ wa-al-Ta’dīl* (Beirut: Dār al-Kutub al-‘Ilmiyah, 1952), 1 : 7. See also al-Bāqillānī, *al-Inṣāf: fī mā Yajibu l’itiqāduhu wa-lā Yajūzu al-Jahl bih*, ed. ‘Imād al-Dīn Aḥmad Ḥaydar (Beirut: ‘Ālam al-Kutub, 1986), 107-11.

the Companions then served as the bridge by which Islam was transmitted to succeeding generations.¹¹⁷ No Muslim can pronounce on Islam without relying on the Companions as his or her primary authorities. The application of revelation in daily life required an extensive knowledge not only of the Prophet's life but also those of the Companions,¹¹⁸ which provided the context in which revelation was delivered and applied for the first time.

When the Prophet was still alive he was the central figure in his community. Other Muslims would come to the Prophet to seek guidance in solving problems. But this was the only the case when Muslim society was still relatively small. After the spread of Islam the number of believers increased considerably. This meant that the Prophet had to rely even more on his Companions. Some of his political and religious authority was as a result delegated to the Companions. It is recorded that the Prophet often appointed some of the Companions to meet the believers who came to Medina to ask questions concerning religious matters,¹¹⁹ to lead the army against their enemies and to teach Islam in far-off lands.

After the death of the Prophet the Companions played a much greater role than ever before. All the Prophet's functions, with the exception of receiving revelation, were taken over by them. They became the central figures in Muslim society, exercising full religious and political authority. There are several explanations as to why, after the

¹¹⁷ "[L]i-annahum al-wāsiṭah bayna al-Nabī wa-bayna ummahatih" (Ibn 'Abd al-Barr, *al-Istī'āb*, 1 : 19).

¹¹⁸ This statement is clearly made by Ibn Hajar, *al-Iṣābah*. 1 : 1.

¹¹⁹ Ibn Sa'd has a special section on the Companions who gave *fatwās* in the time of the Prophet (Ibn Sa'd, *al-Ṭabaqāt*, 2 : 334-50).

Prophet, the Companions enjoyed such a high position in Muslim society. Muslims believed that if the Prophet was the only one on whom God could rely to spread His truth, then he must have been trustworthy. To a degree this special status also applied to the Companions. If the Companions were considered to be the only figures through whom Islam, as revealed to the Prophet, might be made known, then they too must have been trustworthy.¹²⁰ Whatever therefore that can be proved to come from them had to be considered true. Al-Awzā'ī even went so far as to say that whatever came from the Companions was knowledge (*'ilm*) and that whatever did not come from them was not.¹²¹ Sa'īd ibn Jubayr said that whatever was not known to those who joined the Battle of Badr is not religion (*dīn*).¹²² Finally, al-Shāfi'ī maintains that any *mujtahid* before performing his *ijtihād*, is forbidden to follow blindly the opinions of others (*taqlīd*); nonetheless, he is allowed to follow the Companions'.¹²³

Needless to say, not all Muslims viewed the Companions with such high respect. The Sunnī view was clearly different from those of the Mu'tazilī and the Shī'ī. What is more, differences also existed within the members of these groups. Different Sunnī schools like the Ḥanbalīs and Ḥanafīs, or different Shī'ī schools, like the Imāmīs and Zaydīs, for example, had different views on the Companions. Even among the Mu'tazilīs, the Basrans held opinions that differed from those of the Baghdādīs.

¹²⁰ "[F]a-nafā 'anhum al-shakk wa-al-kadhb wa-al-ghalaṭ wa-al-rībah wa-al-ghamz," al-Rāzī, *Kitāb al-Jarḥ*, 1 : 7

¹²¹ Ibn 'Abd al-Barr, *Jāmi' Bayān al-'Ilm*, 2 : 36.

¹²² Ibid., 2 : 37.

¹²³ Quoted by al-Shātibī, *al-Muwāfaqāt fī Uṣūl al-Sharī'ah*, ed. 'Abd Allāh Darāz, et al. (Beirut: Dār al-Kutub al-'Ilmiyah, n.d.), 2 : 57.

Kohlberg has made an extensive study of the views of these different Muslim groups concerning the Companions.¹²⁴ To avoid repetition, the discussion here will concentrate on the views of the Sunnī Muslims with special reference to the question of *'adālah* (the integrity of the Companions), which is briefly discussed by Kohlberg.¹²⁵ There are various reasons for this approach. To begin with, it was within Sunnī circles that the works on the Companions of the Prophet first emerged. Anyone undertaking a quantitative approach to the Companions is obliged to refer to this literature. Before doing so, however, we need to know precisely the Sunnī views (or to be more specific, the views of the Sunnī Traditionists) on the Companions. Second, the question of *'adālah* must itself be addressed. Sunnī authors had to substantiate the *'adālah* of the Companions because it is on this basis that the acceptability of their reports regarding Islamic teachings would be decided. The Fitnah, which saw the involvement of Companions, is closely connected to this issue. Can we still accept the testimony of those who were involved in the Fitnah? The issue of *'adālah* must then be addressed before discussing Fitnah itself.

The majority of Muslims¹²⁶ believe that all the Companions were legally just (*'udūl*). This meant that their testimony (on matters related either to *Ḥadīth* or *Fiqh*)

¹²⁴ Besides his dissertation quoted above, see also Etan Kohlberg "Some Imāmī Shi'ī Views on the *Ṣaḥāba*," *JSAI* 5 (1984) : 143-75, and idem, "Some Zaydī Views on the Companions of the Prophet," *BSOAS* 39 (1976) : 91-8.

¹²⁵ Kohlberg, "The Attitude," 22-5.

¹²⁶ This majority is described in different ways: "*ahl al-Sunnah wa al-jamā'ah*" (Ibn Kāthir, *al-Bā'ith*, 98), "*salaf al-ummah wa-jamāhūr al-khalaf*" (al-Ghazālī, *al-Muṣtaṣfā fī 'Ilm al-Uṣūl* (Beirut: Dār al-Kutub al-'Ilmiyah, 1983), 1 : 164), "*al-salaf wa-jumhūr al-khalaf*" (al-Shawkānī, *Irshād al-Fuḥūl*, 69), "*al-jumhūr min al-a'imma*" (al-ʿAmidī, *al-Ihkām*, 2 : 128), "*madhhab kāffat al-'ulamā' wa-man ya'taddu bi-qawlihi min al-fuqahā*" (Khaṭīb al-Baghdādī, *al-Kifāyah*, 64), "*al-ummah*" (Ibn al-Ṣalāh, *ʿUlūm al-Ḥadīth*, 295), or simply "*al-akthar*" (Ibn al-Ḥājib, *Muntahā*, 80; al-Bihārī, *Musallam al-Thubūt*, 2 : 119)

must be considered as valid. Questioning their *'adālah* was not allowed.¹²⁷ Qur'ānic verses were quoted to support this view, among them 2:143, "Thus have We made of you an *ummah* justly balanced (*ummatan wasaṭan*), that ye might be witnesses over the nations, and the Apostle a witness over yourselves" (*wasāṭan* here means *'udūlan*).¹²⁸ Likewise, 3:110 reads, "Ye are the best of people." But how can we be sure that the *mukhāṭab* (the addressee), i.e., the "you," in these verses, refers only to the Companions and not to others? Al-Shāṭibī confirms that the *mukhāṭab* is particular (*'alā al-khuṣūs*), i.e., it specifically refers to particular group of people, the Companions. Those who came after them (the *Tābi'īn* and the *Tābi'ī al-Tābi'īn*) can only be included through *qiyās* and other *dalīl*. Even if the view is accepted that the *mukhāṭab* is general (meaning Muslims in general), al-Shāṭibī continues, it still stands that the Companions were the first generation included in the *mukhāṭab*. It was they and they alone who completely lived up to the attributes expressed in these verses.¹²⁹ According to al-Baghdādī,¹³⁰ even if the word is general the meaning is still particular. Among the other

¹²⁷ Ibn al-Ṣalāh, *'Ulūm al-Ḥadīth*, 294. See also G.H.A. Juynboll, *The Authenticity of the Tradition Literature: Discussion in Modern Egypt* (Leiden: E.J. Brill, 1969), 12-3, and Chapter VI (54-61) on the modern discussion of the subject by Muslims. Juynboll believes that the doctrine of the *'adālah* of the Companions was established at the end of the 3rd/9th century, G.H.A. Juynboll, *Muslim Traditions: Studies in Chronology, Provenance and Authorship of Early Ḥadīth* (Cambridge: Cambridge University Press, 1983), 199, 201.

¹²⁸ Al-ʿAmidī, *al-Iḥkām*, 129; Ibn al-Ḥāḥib, *Muntahā al-Wuṣūl*, 80; al-Suyūṭī, *Tadrīb al-Rāwī*, 400; al-Shawkānī, *Irshād al-Fuḥūl*, 69; al-Bihārī, *Musallam al-Thubūt*, 2 : 119. Others quote these verse without explaining how they determine that it is the Companions who are being addressed: al-Ghazālī, *al-Mustaṣfā*, 164; al-Taftāzānī, *Ḥāshiyah 'alā Mukhtaṣar al-Muntahā fī al-Uṣūl li-Ibn al-Ḥāḥib* (Beirut: Dār al-Kutub al-'Ilmiyah, 1983), 2 : 67; al-Nawawī, *Tahdhīb al-Asmā'*, 1 : 15. Investigating "the oldest *tafsīr* works available," Juynboll states that nowhere is it said that the word *wasāṭan* is meant *'adl* as it is understood in *Ḥadīth* transmission (G.H.A. Juynboll, *Muslim Tradition*, 195).

¹²⁹ Al-Shāṭibī, *al-Muwāfaqāt*, 55-6.

¹³⁰ Khaṭīb al-Baghdādī, *al-Kifāyah*, 64.

verses cited by the Traditionists to strengthen this view, we find 48:18, "Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and hath rewarded them with a near victory"; 9:100, "And the first to lead the way, of the Muhājirīn and the Anṣār, and those who follow them in goodness—Allah is well pleased with them, and they well pleased wāth Him"; and finally 59:8, "And (it is) for the poor fugitives [Muhājirīn] who have been driven out from their homes and their belongings, who seek bounty from Allah and help Allah and His messenger. They are the loyal."¹³¹

However the argument that the *mukhāṭab* refers to the Companions alone does not seem to be favored by the exegetes. Although al-Ṭabarī, al-Bayḍāwī, Ibn Qutaybah, Ibn Kathīr, al-Baghawī, al-Farrā' and al-Samarqandī all confirm that *wasāṭa* means 'udūl, none of them share the view that the attribute of 'adl described in 2:143 belongs exclusively to the Companions.¹³² All of the early authorities, among them Abū Sa'īd al-Khudrī, Mujāhid, Qatādah, Ibn 'Abbās and 'Abd Allāh ibn Kathīr, all of whom are cited by al-Ṭabarī, were of the opinion that the *mukhāṭab* in the verse refers to the *ummah* of the Prophet in general, not the Companions in particular. Even the Prophet

¹³¹ There are some other verses which are usually cited: 56:11, 8:64, 48:29, See *ibid.*, 64; Ibn al-Ṣalāh, *'Ulūm al-Ḥadīth*, 294-5; al-Bayhaqī, *al-I'tiqād*, 317-8; Ibn Abī Zamanayn, *Riyāḍ al-Jannah bi-Takhrīj Uṣūl al-Sunnah*, ed. 'Abd Allāh ibn Muḥammad 'Abd al-Rahīm ibn Ḥusayn al-Bukhārī (Medina: Maktabat al-Ghurabā' al-Atharīyah, 1415 H.), 263.

¹³² Al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, ed. Maḥmūd Muḥammad Shākir and Aḥmad Muḥammad Shākir (Cairo: Dār al-Ma'ārif, n.d.), 3 : 145; al-Bayḍāwī, *Anwār al-Tanzīl wa-Asrār al-Ta'wīl*, ed. H.O. Fleischer (Osnabrück: Biblio Verlag, 1968), 1 : 88; Ibn Qutaybah, *Gharā'ib al-Qur'ān*, ed. al-Sayyid Aḥmad Ṣaqr ([Cairo]: 'Isā al-Bābī al-Ḥalabī, 1958), 64; Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm* (Beirut: Dār al-Ma'rifah, 1987), 1 : 196; al-Baghawī, *Ma'ālīm al-Tanzīl*, ed. Khālīd 'Abd al-Rahmān al-'Akk and Marwān Sawwār (Beirut: Dār al-Ma'rifah, 1986), 1 : 122; al-Farrā', *Ma'ānī al-Qur'ān*, ed. Aḥmad Yūsuf Najātī and Muḥammad 'Alī al-Najjār (Cairo: Maṭba'at Dār al-Kutub al-Misrīyah, 1955), 1 : 83; Abū al-Layth al-Samarqandī, *Baḥr al-'Ulūm*, ed. 'Alī Muḥammad Mu'awwid, et al. (Beirut: Dār al-Kutub al-'Ilmīyah, 1993), 1 : 164.

himself confirmed this view.¹³³ The reason why the *ummah* of the Prophet was called *wast* or *'adl* was because that *ummah* stood in the middle of two extremes: the Christians who exaggerated their belief in Jesus on the one hand, and the Jews who fell short of the ideal because they had changed the book of Allāh, killed their prophets, lied to their God and did not believe in Him, on the other. Possessed of *'adl*, the *ummah* of the Prophet will be appointed by God as a witness on the day of Judgment. At that time the *ummah* of the previous prophets will deny that their prophets ever conveyed God's message to them. To establish that these prophets discharged their task, however, the *ummah* of the Prophet will be called to testify.¹³⁴ It is also in this context that verse 3:110, which reads, "Ye are the best of people," is seen by the exegetes. In contrast to what Ibn al-Ṣalāh suggests,¹³⁵ the exegetes do not at all agree that this verse refers to the Companions. It is true that 'Umar, Ibn 'Abbās and al-Dahhāk, for example, are reported to have believed that in this verse God is addressing the Companions--in other words, it is only the Companions who are characterized as the best.¹³⁶ But this interpretation is not favored by the exegetes. Al-Ṭabarī and Ibn Kathīr, after mentioning the differences in interpretation, clearly state their preference: the verse

¹³³ Al-Ṭabarī, *Jāmi' al-Bayān*, 3 : 142.

¹³⁴ Ibid., 3 : 151; al-Baydāwī, *Anwār al-Tanzīl*, 1 : 89; Ibn Kathīr, *Tafsīr*, 1 : 196-7; al-Farrā', *Ma'ānī al-Qur'ān*, 1 : 83; Abū al-Layth al-Samarqandī, *Bahr al-'Ulūm*, 1 : 164.

¹³⁵ Commenting the verse *kuntum khayra ummah* (3:110), he says that the exegetes agree on that it refers to the Companions (*ittafaqa al-mufasssīrūn 'alā annahū wārid fī Aṣḥāb Rasūl Allāh*); see Ibn al-Ṣalāh, *'Ulūm al-Ḥadīth*, 294-5.

¹³⁶ Al-Ṭabarī, *Jāmi' al-Bayān*, 7 : 151-2; Ibn Kathīr, *Tafsīr*, 1 : 399; al-Baghawī, *Ma'ālim al-Tanzīl*, 1 : 341.

refers to the *ummah* of the Prophet. Both al-Baghawī and al-Samarqandī,¹³⁷ after mentioning both interpretations, neglect to state their own preferences. Others¹³⁸ do not mention at all the possibility that the Companions may have been the ones referred to the verse. These may be thought of as having shared the opinion of al-Ṭabarī and Ibn Kathīr.

Since the works of the exegetes cited above (i.e., al-Ṭabarī, al-Bayḍāwī, al-Baghawī, al-Farrā', al-Samarqandī, Ibn Kathīr and Ibn Qutaybah) were commonly read in Traditionist circles one might wonder why they did not align themselves with the Traditionists' interpretation of the passage. One possible answer is related to the different natures of their respective fields. The Traditionists interpreted these verses in an atmosphere of controversy. They had their opponents, i.e., the Mu'tazilīs, in mind when they were elaborating their views on the Companions. We might even assume that it is mainly to repudiate their opponents' view that they developed this particular doctrine on the Companions. The exegetes on the other hand were not quite as preoccupied with such problems. They did not have the Mu'tazilīs in mind when they were interpreting these verses, and so were not motivated to use these verses as a weapon against their opponents. This argument makes even more sense when we consider that the same scholar could interpret the same verse differently on different occasions depending on his preoccupation at that time. Al-Shawkānī is a case in point. As is well-known, when he was defending the view that the Companions were '*udūl*' he

¹³⁷ Abū al-Layth al-Samarqandī, *Baḥr al-'Ulūm*, 1 : 291.

¹³⁸ Al-Bayḍāwī, *Anwār al-Tanzīl*, 1 : 170; al-Farrā', *Ma'ānī al-Qur'ān*, 1 : 229.

used verse 3:110 as an argument.¹³⁹ But when he was interpreting the same verse in his *Tafsīr*¹⁴⁰ he did not connect this verse with the issue of the ‘*adālah*’ of the Companions.

Prophetic Traditions are also quoted to support the ‘*adālah*’ of the Companions. It is inferred from one Tradition in particular that the Companions were the best of the Ummah.¹⁴¹ “*Khayrukum qarnī thumma al-ladhīn yalūnahum thumma al-ladhīn yalūnahum* (the best of you are those living in my era, and then those who will come after them, and then those will come after them).”¹⁴² Although the Tradition does not use the word “Companions,” the inference that it refers to the generation of the Companions is acceptable. One other oft-quoted tradition states that the Companions were like a celestial compass guiding Muslims on their journey: “*Aṣḥābī ka-al-nujūm bi-ayyihim iqtadaytum ihtadaytum* (My Companions are like the stars; whichever among them that you choose to follow you will be guided).” Despite the fact that this tradition is known to be a forgery,¹⁴³ it is still quoted to support the view.¹⁴⁴

¹³⁹ al-Shawkānī, *Irshād al-Fuḥūl*, 69.

¹⁴⁰ Al-Shawkānī, *Fath al-Qadīr* (Libanon: Dār al-Fikr, 1983), 1 : 371.

¹⁴¹ Khaṭīb al-Baghdādī, *al-Kifāyah*, 64-5; al-Nawāwī, *Tahdhīb al-Asmā’*, 1 : 15; al-Ghazālī, *al-Mustaṣfā*, 164; al-Suyūṭī, *Tadrīb al-Rāwī*, 400; al-Bihārī, *Musallam al-Thubūt*, 2 : 119; al-Bayhaqī, *al-I’tiqād*, 319-20; Ibn Qudāmah, *Tahrīm al-Naẓr fī Kutub Ahl al-Kalām*, ed. George Makdisi (London: Luzac & Company, 1962), 20.

¹⁴² Al-Bukhārī, *Ṣaḥīḥ* (Cairo: Maktabat ‘Abd al-Ḥamīd Aḥmad Ḥanafī, n.d.), 1 : 8, 9; 3 : 171; 8 : 91, 141-2. Sometimes *khayrukum* is substituted by *khayr al-nās*. al-Bukhārī, *Ṣaḥīḥ*, 8 : 91; al-Tirmidhī, *al-Jāmi’ al-Ṣaḥīḥ*, ed. ‘Abd al-Wahhāb ‘Abd al-Laṭīf (Beirut: Dār al-Fikr, 1983), 5 : 357, or by *khayr ummatī*. al-Bukhārī, *Ṣaḥīḥ*, 5 : 2-3; Abū Dāwūd, *Sunan*, ed. Kamāl Yūsuf al-Ḥūt (Beirut: Dār al-Jinān: Mu’assasat al-Kutub al-Thaqāfiyah, 1988), 2 : 625-6. See also Ibn Ḥanbal, *al-Musnad*, ed. Aḥmad Muḥammad Shākir (Cairo: Dār al-Ma’ārif, 1949) 1 : 204-5, 230-31.

¹⁴³ Al-Ṭahāwī, *Kitāb Sharḥ al-Ṭahāwīyah fī al-‘Aqīdah al-Salafiyyah*, ed. ‘Abd Allāh ibn Ḥasan ibn Husayn Al al-Shaykh et al. (Mecca: al-Maṭba‘ah al-Salafiyyah, 1249 H.), 398. Al-Shawkānī also acknowledges that this tradition does not come from the Prophet. But he maintains that the argument is still valid. See al-Shawkānī, *al-Qawl al-Mufīd fī Adillat al-Ijtihād wa-al-Taqlīd*, ed. Shaykh Muḥammad Munīr (Cairo: Idārat al-Tibā‘ah al-Munīriyyah, n.d.), 9-10.

In their efforts to establish the doctrine of the *'adālah* of the Companions, the Traditionists went to disturbing lengths. First of all the relationship between revelation and the context in which it was revealed could not be fully explained. God's message was revealed partly in order to respond to the reality of the first generation of Muslim society, a reality which was by no means perfect. The Companions were also human beings who, by nature, sometimes committed sins and errors. This was the reality that made the revelation meaningful. Had the Companions been free of such defects, the revelation would have been meaningless. The emergence of the *'ilm asbāb al-nuzūl* may be seen as expressing an awareness of the fact that as the objects of revelation, the Companions were fallible human beings in need of guidance. An example is the criticism expressed in the Qur'ān of those Companions who were involved in building the Masjid al-Dīrār.¹⁴⁵ To pretend that all of the Companions were *'udūl* therefore seems to contradict the very purpose of revelation, without which any understanding of the Qur'ānic verses becomes difficult, if not impossible.

Another disturbing aspect in the discussion of the *'adālah* of the Companions was the ambiguity among the Traditionists themselves. The latter were also trapped by

¹⁴⁴ Ibn al-Hājib, *Muntahā*, 80; al-Taftāzānī, *Hāshiyah*, 2 : 67; al-Shawkānī, *Irshād al-Fuḥūl*, 69; al-Bihārī, *Musallam al-Thubūt*, 2 : 119; al-Shāṭibī, *al-Muwāfaqāt*, 65; Ibn Qudāmah, *Tahrīm al-Nazr*, 20. There are also other similar traditions with slightly different wordings which are also known to be unsound (see al-Bayhaqī, *al-I'tiqād*, 318-9 and the editor's footnotes). Ibn Ḥayyūn does not question this Tradition, but he sees it differently. According to him this Tradition does not talk about the Companions of the Prophet in general, but only about the Imāms of the Prophet's descendants (*al-a'imma min dhurriyatihī*). Since those who are called Companions by the people—or the masses—(*al-'ammah*) were in disagreement and killed each other, they cannot be followed. See Ibn Ḥayyūn, *Tarbiyat al-Mu'minīn*, 20 recto.

¹⁴⁵ See Michael Lecker, *Muslim, Jews and Pagans: Studies on Early Islamic Medina* (Leiden: E.J. Brill, 1995), 74-149.

this contradiction. Ibn 'Abd al-Barr, for instance, tries to establish that all the Companions were '*udūl*' and in support of this view, like his fellows, quotes the Qur'ānic verses and the Prophetic traditions. But how, after having established this fact, could he report that Bujayr ibn 'Abd Allāh,¹⁴⁶ for example, stole a leather bag belonging to the Prophet? On one hand he wanted to establish that the Companions were '*udūl*' so that all Traditions coming from them should be considered as true, yet on the other hand he could not deny the fact that there were some Companions who were of dubious morality. In other words, there is a gap between doctrine and historical reality.

But the most disturbing fact of all is that some of the most important Companions, such as 'Alī, 'Ā'ishah, Ṭalhah, al-Zubayr and Mu'āwiyah, were involved in the Fitnah. This was an event that was devastating for Muslims, resulting in many deaths and in a society that was badly torn apart. How did the Traditionists reconcile the Companions' involvement in these civil wars with their supposed '*adālah*'? How did they explain this apparent contradiction?

There were various approaches taken within Sunnī circles in an effort to cope with this dilemma. The first was to refuse altogether to discuss the involvement of the Companions in the Fitnah. Ibn Ḥanbal stresses that it is part of the Sunnah of the previous generation (*salaf*) to refrain from mentioning this dispute among the Companions,¹⁴⁷ (while others said that it was even compulsory (*wājib*) to do so¹⁴⁸). Al-

¹⁴⁶ Ibn 'Abd al-Barr, *al-Istī'āb*, 1 : 150.

¹⁴⁷ Ibn Ḥanbal in Fawwāz Aḥmad Zamarlī, '*Aqā'id al-Salaf*', 39, 41. Ibn Ḥanbal refused even to talk about the bad deeds of the generation following the Companions. Once Ibn Ḥanbal was asked whether God cursed Yazīd ibn Mu'āwiyah (the Umayyad Caliph who ordered the murder of al-Ḥusayn). To this, he answered that he preferred to refrain from discussing it. His reference is the Prophetic tradition, *khayr ummatī qamī thumma al-ladhīn yalūmahum thumma al-ladhīn yalūmahum*. Yazīd is not a Companion,

Awzā'ī was also among those who held this view.¹⁴⁹ "That was the blood of which God had purified our hands, so we should also purify our tongues of it," says al-Shāfi'ī.¹⁵⁰ Hence the only thing that could be done was respect them, ask their forgiveness, and talk about them in positive terms.¹⁵¹ Another approach was to minimize, or even to negate, the role of the Companions in the Fitnah. In the case of the murder of 'Uthmān it was said that none of the Companions were involved.¹⁵² Those who were present at the time had tried to stop the rebels, but were overwhelmed by the rebels' superior forces.¹⁵³ The Battle of Jamal furthermore occurred despite the best efforts of the Companions to avoid it;¹⁵⁴ it was neither 'Alī's idea, nor Ṭalhah's, nor al-Zubayr's, but an initiative of the people of Basra.¹⁵⁵ At the Battle of Ṣiffīn moreover, less than one

but he belongs to first *thummah al-ladhīna yalawnahum* in the Prophetic Tradition (Fawwāz Aḥmad Zamarlī, 'Aqā'id, 53).

¹⁴⁸ Abū Ya'lā, *Kitāb al-Mu'tamad fī Uṣūl al-Dīn*, ed. Wadī' Zaydān Ḥaddād (Beirut: Dār al-Mashriq, 1974), 261.

¹⁴⁹ Ibn Qudāmah, *Taḥrīm al-Nazar*, 23

¹⁵⁰ Al-Ījī, *al-Mawāqif fī 'Ilm al-Kalām* (Beirut: 'Ālam al-Kutub, [1983]), 413. 'Umar ibn 'Abd al-'Azīz said about the same thing, "That was the blood from which Allah has purified our swords, so we should not dye our tongues with it" (al-Shawkānī, *Irshād al-Fuḥūl*, 69; see also Ibn Sa'd, *al-Ṭabaqāt*, 5 : 394).

¹⁵¹ Fawwāz Aḥmad Zamarlī, 'Aqā'id, 39, 169; Ibn Qudāmah, *Lam'at al-I'tiqād* (Damascus: Manshūrāt al-Maktab al-Islāmī, 1964), 24; al-Ījī, *al-Mawāqif*, 413.

¹⁵² Nizām al-Dīn, *Fawātiḥ Raḥmūr*, 2 : 156.

¹⁵³ Al-Nawāwī, *Sharḥ Ṣaḥīḥ Muslim*, 7 : 158. In order to free the Companions from any responsibility some maintained that the Companions really did not know that 'Uthmān had been surrounded.

¹⁵⁴ Ibn Kathīr, *al-Bā'ith*, 98.

¹⁵⁵ This is Hishām al-Fūṭī's opinion. See al-Khayyāt, *Kitāb al-Intiṣār wa-al-Radd 'alā Ibn al-Rawandī al-Mulḥid mā Qaṣada bihi min al-Kadhab 'alā al-Muslimīn wa-al-Ṭa'n 'alayhim* (Beirut: al-Maṭba'ah al-Kāthūlīkiyah, 1957), 50.

hundred Companions were involved on both 'Alī's and Mu'āwiyah's sides.¹⁵⁶ The third approach was to recognize the involvement of the Companions in the Fitnah while at the same time exempting them from errors by introducing the concept of *ijtihād*. The basis for this argument was the prophetic tradition according to which people who exercise *ijtihād* will always be rewarded. If their *ijtihād* is correct the reward is doubled, but even if it is not, it will not go unrewarded. At the time of the Fitnah however the situation was so unclear that the Companions' *ijtihād* inevitably contradicted itself. One group of Companions saw that the truth lay with a particular side and so they decided to help that side against the other. Another group of Companions, however, saw things in exactly the opposite way, while the rest, finding themselves unable to make up their minds, withdrew from the two conflicting groups.¹⁵⁷ Because all groups had exercised their *ijtihād*, whatever position each decided to take was valid and it did not affect their '*adālah*'.¹⁵⁸

Muslims agree that the result of *ijtihād* is *ẓannī* (relative), which means that it may be either right or wrong. However, in the case of 'Alī, 'Ā'ishah, Ṭalḥah, al-Zubayr and Mu'āwiyah, who was to decide who was right and who wrong? The general opinion of the Sunnīs was in favor of 'Alī. But this did not necessarily lead to full blame being laid on his opponents. Somehow, Sunnī authors tried to protect the reputations of the other Companions as well. Hence they highlighted the fact that 'Ā'ishah and al-Zubayr,

¹⁵⁶ Ibn Kāthir, *al-Bā'ith*, 182.

¹⁵⁷ Al-Nawāwī, *Sharḥ*, 158-9.

¹⁵⁸ Al-Suyūṭī, *Tadrib al-Rāwī*, 400-401; al-Āmidī, *al-Iḥkām*, 129-30; al-Shawkānī, *Irshād al-Fuḥūl*, 69; al-Taftāzānī, *Hashiyah*, 2 : 67; Ibn Kathīr, *al-Bā'ith*, 98.

realizing that the result of their *ijtihād* was wrong, withdrew from the battlefield, while Ṭalḥah gave ‘Alī his *bay‘ah* before he died.¹⁵⁹ The reason why Mu‘āwiyah fought ‘Alī was also explained along the same lines: Mu‘āwiyah fought ‘Alī not because he did not accept the Imāmah of ‘Alī and claimed it for himself, but because he held ‘Alī to be responsible for the murder of ‘Uthmān and thought that he was right in this.¹⁶⁰ The language of expression was also carefully chosen. A statement such as “‘Alī was nearer to the truth (*ḥaqq*),”¹⁶¹ recognizes that Mu‘āwiyah also shared the truth and ‘Alī the fault. But even if the basis of the Companions’ actions could not be discovered by *ijtihād* and, consequently, they deserved no reward for their actions, they would still be forgiven. This was attributed either to their repentance and their early attachment to Islam, or because they had performed a sufficient number of good deeds (*ḥasanāt*) to compensate for their faults.¹⁶²

Other views on the ‘*adālah*’ of the Companions generally fell into one of the following categories: (1) there was no difference between the Companions and the rest of the Muslim Community anywhere or at any time; (2) ‘*adālah*’ can only be applied to

¹⁵⁹ Nizām al-Dīn, *Fawātiḥ Raḥumūt*, 2 : 156.

¹⁶⁰ Imām al-Ḥaramayn al-Juwaynī, *Luma’ al-Adillah fi Qawā'id ‘Aqā'id Ahl al-Sunnah wa-al-Jamā'ah*, ed. Fawqiyah Ḥusayn Maḥmūd al-Khuḍayrī (Beirut: ‘Ālam al-Kutub, 1987), 129.

¹⁶¹ “[K]āna ‘Alī wa-aṣḥābuhu aqrab ilā al-ḥaqq min Mu‘āwiyah wa-aṣḥābihi radiya Allāh ‘anhum ajma’in (Ibn Kathīr, *al-Bā'ith*, 98); “wa-huwa (meaning ‘Alī) *alyan ilā al-ḥaqq*” (Nizām al-Dīn, *Fawātiḥ Raḥumūt*, 2 : 156) .

¹⁶² The following Qur’ānic verses are quoted to support the view: 46:16 and 15:47. See Abū Ya‘lā, *al-Mu’tamad*, 261; Henri Laoust, *La Profession de foi d’Ibn Taymiyya: texte, traduction et commentaire de la Wāsiyya* (Paris: P. Geuthner, 1986), 24 (Arabic text).

those who were close to the Prophet; (3) the *'adālah* of the Companions had to be decided on the basis of their involvement in the Fitnah.

Abū al-Ḥusayn al-Qaṭṭān held the first of these views. He grounded his argument in the fact that some of the Companions committed evil deeds, such as Waḥshī, who killed Ḥamzah, or al-Walīd, who drank wine. He proposed moreover that any Companion who acted contrary to *'adālah* should no longer be considered a Companion.¹⁶³ The Traditionists refuted his argument by pointing out rightly that Waḥshī's deeds before Islam could not be used to judge his status, although they could not explain away the fact that the latter, even after accepting Islam, still often drank wine.¹⁶⁴ In the case of al-Walīd they affirmed that evil deeds could not affect his status, basing their argument on his Companionship: the virtue of a Companion is so great that nothing can change it.¹⁶⁵

Their discussion reveals two different understandings of the nature of Companions. The Traditionists insisted on the fact that being a Companion and being *'ādil* were inseparable concept. The Companions had to have been *'udūl*. Their foundation for this statement was their view of the virtue of Companionship. The *'adālah* of the Companions was not established on the basis of their daily activities, but rather through self-affirmation. The Companions were *'udūl* because they were Companions. Nothing they did could ever alter their status. Al-Qaṭṭān on the other hand

¹⁶³ Al-Sakhāwī, *Fath al-Mughīth*, 3 : 103-4.

¹⁶⁴ Ibn 'Abd al-Barr, *al-Istī'āb* 4 : 1565.

¹⁶⁵ Al-Sakhāwī, *Fath al-Mughīth*, 3 : 104.

argued on the basis of the deeds of the Companions. He held that since the attribute of *'adālah* was intrinsic to being a Companion, those who had lost their *'adālah* would also lose their Companionship. From this point of view, al-Qaṭṭān is more consistent. The Traditionists were ambiguous about affirming the inseparability of *'adālah* from Companionship. If the two were inseparable this would mean that one could not exist without the other. But their affirmation that evil deeds cannot nullify Companionship meant that what was eternal was the title of Companion itself. In other words *'adālah* was not inherent in being Companion. It could be lost, whereas Companionship could not. Behind the consistency of al-Qaṭṭān's argument there is a hint of what it is that the Traditionists feared. If Companionship could vanish because of evil deeds, then the most important factor in deciding *'adālah* was to judge actual deeds. This may have been what al-Qaṭṭān sought to accomplish, i.e., establishing the high position of the Companions by eliminating the evil-doers from their ranks. But the consequence of his statement is obvious: that being a Companion has nothing to do with *'adālah*. The Companions should be treated like other Muslims.

Among those who held the second view were Al-Māziri¹⁶⁶ and al-Māwardī.¹⁶⁷ They explained that *'adālah* did not belong to those who only saw the Prophet or visited him for a short while. The only ones who truly possessed this attribute were those who were closely attached to the Prophet and helped him. This could mean either that al-Māziri and al-Māwardī accepted the Traditionists' definition of the Companions

¹⁶⁶ Quoted in al-Suyūṭī, *Tadrīb al-Rāwī*, 401.

¹⁶⁷ Al-Shawkānī, *Irshād al-Fuḥūl*, 70.

as whoever met the Prophet and died a Muslim but refused to apply the attribute of *'adālah* to all of the Companions, or that they rejected the definition of the Traditionists and bestowed the attribute of *'adālah* only on those who were closely attached to the Prophet. It would be interesting to know how al-Māziri and al-Māwardī defined the Companions. Based on their statements alone, however, we can see that their position seems to have been closer to the Traditionists. They did not question their Companionship, only their *'adālah*.

But as far as the *'adālah* of the Companions was concerned, what was it that determined the attitude of al-Māziri and al-Māwardī: deeds (as in the case of al-Qaṭṭān) or status (as in the case of the Traditionists)? The fact that they excluded those who only saw the Prophet from possessing the quality of *'adil* does not alone permit us to say that they were on the Traditionists' side. But neither can we range them on al-Qaṭṭān's side, for they acknowledged the automatic *'adālah* of those who were closely attached to the Prophet. They fall in between the two positions. The Traditionists resented this, since, if this view were to be accepted then many Companions, who had never been closely connected to the Prophet, would have to be excluded along with the Prophetic Traditions that they narrated.¹⁶⁸ Hence there was a clear connection between the Traditionists' refusal of any attempt at restricting the definition of the Companions and their determination to preserve the number of the Traditions.¹⁶⁹

¹⁶⁸ Al-Suyūṭī, *Tadrīb al-Rāwī*, 401.

¹⁶⁹ It is likely that Ibn al-Anbārī separates the issue of morality and the refusal or the acceptance of Traditions out of the willingness to protect the number of Traditions. According to him the concept of *'adālah* has nothing to do with affirming the attribute of *'iṣmah* to the Companions or with allowing *ma'siyah* to them. It is related to the acceptance of their *riwāyah* (see al-Shawkānī, *Irshād al-Fuḥūl*, 70)

The third view was held by the Mu'tazilīs. Basically, they agreed that the involvement of the Companion in the Fitnah affected their Companionship, although as to the extent to which it caused damage the Mu'tazilīs disagreed. The disagreement ranged from a pro-Traditionist to an anti-Traditionist stance. As we noted earlier, the Traditionists admitted in principle that the Fitnah had indeed happened, but they maintained that it did not have any influence on the status of the Companions. One wing of the Mu'tazilīs, however, went further than the Traditionists did in asserting that the Fitnah never happened. This view was attributed to the Hishāmīs, i.e., the followers of Hishām ibn 'Amr al-Fuwaṭī (d. between 227/842 and 232/847).¹⁷⁰ They maintained that, " 'Uthmān was never surrounded and was never assassinated."¹⁷¹ Of course it would have been naive to deny the historicity of the event, and this is not what Hishām intended to do. It seems that his aim was to underline that the words "surrounded" and "assassinated" were not appropriate to describe the events as they occurred, for they implied passivity on the part of other Companions. "'Uthmān was never surrounded, certainly not in a twinkling of an eye, because had he been surrounded while the (other) Companions were present, these Companions would have been guilty of sinful actions (*fasaqū*) in not defending 'Uthmān."¹⁷² The motive is clear. He wanted to save the reputation of the Companions. The same motive led him to say that the Battle of Jamal was neither the will of 'Alī, nor that of Ṭalḥah, nor that of al-

¹⁷⁰ "[F]a-ammā al-ḥurūb wa-al-ḥurūb al-wāqī'ah bayn al-Ṣaḥābah, fa-al-Hishāmīyah ankarū wuqū'ahā" (al-Ījī, *al-Mawāqif*, 413).

¹⁷¹ Ibid., 417.

¹⁷² Al-Khayyāt, *al-Intiṣār*, 50.

Zubayr; it was rather that of their followers.¹⁷³ Hishām lived during the reign of al-Ma'mūn (198-218/813-33),¹⁷⁴ during which time the Miḥnah against the Traditionists was being intensively pursued. The similarity of Hishām's views on the Companions to those of the Traditionists is unique. For al-Ma'mūn, who propagated the Mu'tazilī doctrine, he was an obstacle, but for the Traditionists he was a hero. Hishām exercised a great influence both among the *khāṣṣah* (the elite) and the *'āmmah* (the people).¹⁷⁵ The *'āmmah* did not favor the Mu'tazilī cause for, in spite of official support, its adherents were unable to win the sympathy of the people. The *'āmmah* could only mean the people who were under the influence of the Traditionists. The harsh attack launched by the Mu'tazilīs with the help of al-Ma'mūn was reason enough to explain why Hishām, though a Mu'tazilī, was able to win the support of the people. While the Mu'tazilīs must have found it difficult to deal with Hishām, since he was part of their circle, the people were able to appreciate him. His views on the Companions, as well as on others,¹⁷⁶ were not common amongst the Mu'tazilīs. He was an anomaly. Inasmuch as he was both a Mu'tazilī and a favorite of the Traditionist element, Hishām wielded considerable influence. Al-Ma'mūn was likely well aware of the threat his position and popularity represented to the established order.¹⁷⁷

¹⁷³ Ibid.

¹⁷⁴ This is inferred from Ibn al-Murtadā, *Ṭabaqāt al-Mu'tazilah*, 61

¹⁷⁵ Ibid.

¹⁷⁶ "[W]a-qad tafarrada Hishām bi-masā'il," ibid.

¹⁷⁷ "[K]āna idhā dakhala 'alā al-Ma'mūn yataḥarraku ḥattā yakāda yaqūmu," ibid.

This element in his thinking nevertheless showed a Mu'tazilī color. He concluded that the involvement of the Companions in the Fitnah endangered their Companionship. For if in fact they were ever involved in it, they could be accused of being *fāsiqūn*, meaning that they were no longer believers. It was to prevent the Companions from falling into this category that Hishām made an effort to disassociate them from any involvement. The Traditionists, even though they attempted something similar, would never even have considered the possibility of applying the epithet 'unbeliever' to a Companion. To understand this point we have to see the views of the generality of Mu'tazilīs on the Companions and to situate them in the general context of their doctrines.

One of the Mu'tazilīs' main doctrines was that of *al-manzilah bayn al-manzilatayn*. According to this doctrine Muslims who committed great sins were neither believers nor infidels, for the Qur'ānic description of believers and infidels could not be applied to them. Thus their precise position was in between these two categories.¹⁷⁸ This sort of categorization was applied to every Muslim who had committed a great sin, including the Companions. But, when the great Companions came into conflict, it was certainly not always easy to decide which one was wrong and which one right. Thus, what Wāṣil and his followers did was admit that one of the conflicting parties must have been wrong and that basically all of them were potentially liable to be blamed. 'Uthmān, 'Alī and Ṭalhah may therefore have been wrong, and very possibly faced eternal damnation as a result.¹⁷⁹

¹⁷⁸ See H. S. Nyberg, "al-Mu'tazila," in *SEI*.

¹⁷⁹ Al-Iḥī, *al-Mawāqif*, 415.

The other Mu'tazilis did not hold such an intricate position. Instead of admitting the possibility of errors in both parties, they blamed both groups or singled out individuals whom they felt were responsible for all errors. Hence while 'Amr and his followers proclaim that both parties are *fāsiqūn*,¹⁸⁰ others use 'Alī as the determining figure in this issue. Those who fought 'Alī were therefore not *'udūl*.¹⁸¹ Behind this statement was the conviction that 'Alī was in the right, and that those who had fought him were wrong. The *'adālah* of the Companions here is not decided by their deeds or their virtue but by their closeness to 'Alī.

In spite of these differences, all of the views discussed above ultimately led to the same consequence. The suspension of judgment, as in the case of Wāṣil's view, resulted in obscurity regarding the legal status of these Companions. Since it is not known which one was right, we cannot establish with certainty that either of these parties was *'ādil*, therefore the testimony of both parties should be rejected. This is similar to the final judgment of 'Amr ibn 'Ubayd: since both parties were *fāsiqūn* their testimony must have been rejected.¹⁸² The same can be said of those who were against 'Alī. In the eyes of the Traditionists, this was an insult to such an important figure.

In summing up we can say that the question of *'adālah* is important for several reasons. First, it is the basis on which the acceptability of their transmission of Islamic

¹⁸⁰ Ibid.

¹⁸¹ Al-'Irāqī, *al-Taḡyīd*, 302; Ibn al-Ḥājib, *Muntahā*, 80; al-Taftāzānī, *Ḥāshiyah*, 2 : 68; al-Bihārī, *Musallam al-Thubūt*, 2 : 119; al-Shawkānī, *Irshād al-Fuḥūl*, 70; al-'Irāqī, *Fath al-Mughīth*, 4 : 342; al-Sakhāwī, *Fath al-Mughīth*, 3 : 104.

¹⁸² Al-Ijī, *al-Mawāqif*, 413.

teaching (especially in the form of the Prophetic Traditions) is established. Second, it has a decided impact on how one defines a Companion. Questioning their *'adālah* was seen as a threat to the status they enjoyed as Companions. In the case of the involvement of the Companions in the Fitnah, the Traditionists tried to explain it in such a way that their positions as Companions were secured, (although their explanations, as we will see in Chapter Four, do not always stand up to historical analysis).

The controversy over the *'adālah* of the Companions certainly had an impact on the writers of biographical dictionaries of the Companions. As was discussed above in Chapter One, these works were authored by Traditionists who were concerned to preserve the Prophetic Traditions. To establish their sound transmission, the Traditionists had to engage in extensive research in order to give the best possible accounts of these Companions, including their relation to the Prophet and their contribution to the Islamic community. However, since this kind of project requires an extensive knowledge of history (familiarity with the events surrounding the Battle of Badr itself, for example, is essential for establishing the number of Companions who participated in it and what each of them contributed to winning it), only Traditionists who were familiar with historical writings were in a position to discharge this task. Ibn Sa'd, Ibn 'Abd al-Barr, Ibn al-Athīr, al-Dhahabī and Ibn Ḥajar all fulfilled this requirement. But there was certainly a risk involved in citing such authorities. The historians, such as al-Wāqidī and Ibn al-Kalbī, were not as concerned to protect the *adālah* of the Companions as the Traditionists were. Thus in the hands of these historians the involvement of the Companions in the questionable events of early

Islamic history--the Fitnah being one of them--was often discussed in great detail, revealing behaviour and attitudes that the Traditionists might have preferred to ignore. When the writers of biographical dictionaries consulted the historians' works in order to give a fuller account of a particular Companion, much information detrimental to the *'adālah* of the Companions found its way into their writings. In other words the biographical dictionaries were a means through which the historians' outlook on the Companions entered the Traditionists' circle. The more these dictionaries were read by the students of Traditions, the more widely these historians' views were spread. This was a dilemma for guardians of the Traditions like Ibn al-Ṣalāh.¹⁸³ They were well aware of the danger that the biographical dictionaries posed to the elevated reputation that the Traditionists were trying to build for the Companions. Yet on the other hand they could not prohibit their students from using these dictionaries since they were indispensable for studying the Traditions.

This dilemma seems to have confronted the writers of the biographical dictionaries themselves. It has been said that the paradox of maintaining the *'adālah* of the Companions on one hand and the need to present a fuller account on the biography of the Companions on the other created ambiguity. This paradox may help to explain the lack of information on the attitudes of the Companions during the Battle of Ṣiffin in Ibn Sa'd's biographical dictionary. In other words had there not been such a paradox, more names might have appeared in the latter's work.

¹⁸³ See pp. 19-20.

CHAPTER III

GEOGRAPHICAL DISTRIBUTION OF THE COMPANIONS

In Chapter Two we discussed the importance of the Companions to the preservation of Prophetic Traditions. Assessing the correctness of these Traditions depended at least partly on the correct identification of the Companions; hence the main task of the Traditionists was to account for the Companions in such a way that information on them could be easily accessed by those wanting to learn the Traditions. In doing so the Traditionists had to overcome many impediments, one of the most difficult of which was the wide range of the Companions' geographical distribution. The latter had, after all, dispersed widely throughout the Empire.¹ Their names and other information concerning them were constantly in danger of disappearance.

If we want to know the settlement patterns of the Companions in the various regions and other details on their lives we are faced with the same problem: the scarcity of information. Thus it is fortunate that some scholars like Ibn Sa'd classified the Companions on the basis of their geographical location. The Companions who lived in Basra, for example, were placed in one group, as were the Companions who lived in Kufa, Syria and so on. But as soon we read his work we find out that his list is so limited that any comprehensive study of the geographical distribution of the Companions would be virtually impossible if based solely on his work. To fill this gap we have to look at other sources. Ibn 'Abd al-Barr, Ibn al-Athīr, al-Dhahabī and Ibn

¹ Al-Ḥākim Al-Nisābūrī, *Ma'rifaṭ 'Ulūm al-Ḥadīth* (Beirut: al-Maktab al-Tijārī lil-Ṭibā'ah wa-al-Tawzī' wa-al-Nashr, 1977), 24-5; Ibn Sa'd, *al-Ṭabaqāt al-Kubrā* (Beirut: Dār al-Ṣādir, n.d.), 2 : 371.

Ḥajar al-‘Asqalānī did not arrange the entries in their biographical dictionaries according to the Companions’ geographical distribution. Nevertheless, information relating to the whereabouts of individual Companions is sometimes mentioned, although only in passing. When all this information, however, is collected, a rather long list can be produced. Of course the list is far from final, but it may shed more light on the geographical distribution of the Companions.

1. Expressions of Geographical Location

First of all it should be pointed out that authors’ statements on the settlements in Iraq, Syria and Egypt varied in terms of precision. In speaking of Iraq, for example, they are often very specific about where these Companions actually resided. Thus they never say “*sakana al-‘Irāq*,” but rather “*sakana al-Baṣrah*” or “*sakana al-Kūfah*,” depending on the city involved. In the case of Syria however these authors are less consistent. Sometimes they use a general statement like “*sakana al-Shām*” and sometimes a more specific one such as “*sakana Ḥims*.” As for the early Muslim settlements in Egypt these authors consistently employ “*Miṣr*.” The cases of Syria and Egypt, therefore, call for some explanation before we can finally decide what these expressions actually refer to. These issues will be discussed below when we come to the subject of settlement. For now it is sufficient to state that whereas in the case of Syria each term will be accepted according to its literal meaning, i.e., “*al-Shām*” as Syria, “*Ḥims*” as Hims and so on, in the case of Egypt “*Miṣr*,” will be identified as Fustat.

How can we know that a particular Companion lived in a particular place? There are a number of words employed in the biographical dictionaries to indicate the geographical location of the Companions. The most important ones are “*nazala*,” “*sakana*,” “*yā’ nisbah*” and “*ahl*.” Thus the fact that a Companion lived in Basra, for example, might be indicated by the words “*sakana al-Baṣrah*,” “*nazala al-Baṣrah*,” “*al-Baṣrī*” or “*ahl al-Baṣrah*.” Another question that arises is whether each of these words gives any idea of the length of the time that a particular Companion spent in a particular place. To put it differently: did those of whom it is said “*sakana al-Baṣrah*” live longer in Basra than those described by the phrase “*nazala al-Baṣrah*”? Does “*al-Baṣrī*” or “*ahl al-Baṣrah*” indicate that he was a native of Basra, and “*sakana al-Baṣrah*” imply that he was originally from another place and then came to reside in Basra? It is not easy to answer these questions. But analyzing the use of these words in different contexts may yield some clues.

“*Sakana*” is certainly one of clearest statements indicating the close relation between a person and a place. Hence there is no doubt that those who are described as “*sakana al-Baṣrah*” for example, were indeed long-term residents of Basra. To see this point clearer one can compare the use of “*sakana*” and that of “*nazala*.”

“*fa-nazala Abū Mūsā ḥīna’idhin bi-al-Kūfah wa-sakanahā.*”²

“*nazala (Zayd ibn Arqam) al-Kūfah wa-sakanahā.*”³

“*nazala (Ḍamrah ibn al-Ḥuṣayn) Miṣr fa-sakanahā.*”⁴

“*nazala ‘Adī ibn Ḥātim al-Kūfah wa-sakanahā.*”⁵

² Ibn ‘Abd al-Barr, *al-Istī‘āb fī Ma‘rifat al-Aṣḥāb* (Berut: Dār al-Jil, 1992), 3 : 980.

³ Ibid., 2 : 535.

⁴ Ibn Ḥajar, *al-Iṣābah fī Tamyiz al-Ṣaḥābah* (Beirut: Dār al-Kitāb al-‘Arabī, n.d.), 2 : 203.

⁵ Ibn ‘Abd al-Barr, *al-Istī‘āb*, 3 : 1085.

*"nazala ('Amr ibn Hurayth) al-Kūfah wa-ibtanā bihā dār wa-sakanahā."*⁶

*"nazala Jarīr al-Kūfah wa-sakanahā wa-lahu bihā dār."*⁷

*"wa-kāna ('Uqbah ibn 'Amr) qad nazala al-Kūfah wa-sakanahā."*⁸

*"Kāna 'Uthmān qad aqta'a Sa'īd arḍ bi-al-Kūfah, fa-nazalahā wa-sakanahā ilā an māta."*⁹

These kinds of statements all point to one interpretation: namely, that "*sakana*" was used to indicate the permanent attachment of a person to a place. Unlike "*nazala*," which is used to describe a beginning or an intermediary state (see below), "*sakana*" points to the end of the process. A person first took up residence in ("*nazala*") a place, then later decided whether he wanted to stay, dwell ("*sakana*") there or not.

The second expression used to indicate a close geographical attachment is the "*yā' nisbah*." "*Shāmī*" for instance indicates a resident of Syria. Of Abū al-Ghādiyāh al-Juhānī it is said "*sakana al-Shām wa-nazala Wāsiṭ ... yu'addu fī al-Shāmīyīn*."¹⁰ Here we find three words used to describe al-Juhānī's attachment to Syria: "*sakana*," "*nazala*" and "*yā' nisbah*." "*Sakana al-Shām*" and "*al-Shāmīyīn*" here bring the same message that Abū al-Ghādiyāh permanently resided in Syria.

In other places the "*yā' nisbah*" gives more information, i.e., the place of origin:

*"Abū Rāfi' ... Madanī nazala al-Baṣrah."*¹¹

*"'Abd al-Rahmān ibn Ya'mar ... Makkī sakana al-Kūfah."*¹²

*"Qabīṣah ibn Dhu'ayb ... Madanī nazala al-Shām."*¹³

⁶ Ibid., 3 : 1127.

⁷ Ibid., 1 : 238.

⁸ Ibid., 3 : 1075.

⁹ Ibid., 2 : 618.

¹⁰ Ibid., 4 : 1725.

¹¹ Ibn Hajar, *al-Isābah*, 4 : 74.

¹² Ibid., 2 : 417.

*"Abū Ruḥm ... Kūfī nazala al-Shām."*¹⁴

These sentences tell us that Abū Rāfi', who was originally from Medina, resided in Basra. Likewise 'Abd al-Raḥmān ibn Ya'mar was originally from Mecca but resided in Kufa. This means that not all the people of Mecca (*"Makkī"*), for example, resided (*"sakanā"* or *"nazala"*) there. 'Abd al-Raḥmān was a Meccan but resided in Kufa. Al-Jārūd ibn al-Mu'allī al-'Abdī resided in Baḥrayn but was still counted as a Basran (*"qad kāna sakana fī al-Baḥrayn wa-lākinnaḥu yu'addu fī al-Baṣriyyīn"*).¹⁵ Of Yazīd ibn al-Mundhir, Ibn Ḥajar says, *"Baṣrī sakana Miṣr thumma Ifriqiyyah thumma raja'a ilā al-Baṣrah."*¹⁶ He was originally from Basra, then he resided in Egypt and then in Africa (Tunisia), before finally returning to Basra.

The same author however can sometime give rather ambiguous information. Of 'Ubayd ibn Ḍuḥayy, Ibn 'Abd al-Barr says, *"'Ubayd ibn Ḍuḥayy al-Jahḍamī, Baṣrī, sakana al-Baṣrah."*¹⁷ Since usually only one expression is used to describe the geographical base, i.e., in this case either *"Baṣrī"* or *"sakana al-Baṣrah,"* the use of both expressions for a single person by the same author arouses curiosity. The statement implies that there were people who were Basrans but did not reside in Basra. Thus to avoid any misunderstanding, Ibn 'Abd al-Barr underlines that 'Ubayd was a Basran and still resided in Basra, not somewhere else. Ibn 'Abd al-Barr's information on Ayman ibn

¹³ Ibid., 3 : 254.

¹⁴ Ibid., 4 : 72.

¹⁵ Ibn 'Abd al-Barr, *al-Istī'āb*, 1 : 263.

¹⁶ Ibn Ḥajar, *al-Iṣābah*, 3 : 625.

¹⁷ Ibn 'Abd al-Barr, *al-Istī'āb*, 3 : 1016.

Khuraym even explicitly supports the argument that the “*yā’ nisbah*” was used to indicate “*al-aṣl*,” that is the place of origin: “*Huwa Shāmī al-aṣl, nazala al-Kūfah*.”¹⁸ On the other hand, in stating where Yazīd ibn al-Akhnas resided, Ibn al-Athīr says “*qāla Ibn Sa’d sakana al-Kūfah, wa-qāla ghayruhu Shāmī*.”¹⁹ For Ibn al-Athīr to have used “*yā’ nisbah*” opposite “*sakana*” in such a construction, he must have understood that “*yā’ nisbah*” has the same meaning as “*sakana*,” i.e., that both describe the permanent geographical residence.

Having said that, we still have to remember that not all instances of “*yā’ nisbah*” indicate origin. There is a dispute among our authors as to whether Rabi’ah ibn Rawā’ al-‘Ansī and Rabi’ah ibn Rawḥ al-‘Ansī are actually one person. Ibn Ḥajar believes that these two names actually refer to the same person. His argument is that there was a *taṣḥīf* (misreading) of his father’s name (Rawḥ being a misreading of Rawā’ or vice versa). Ibn al-Athīr however argues that the two names refer to two persons. For him, Rabi’ah ibn Rawā’ is not the same as Rabi’ah ibn Rawḥ. After seeing the Prophet, Ibn al-Athīr continues, while the former returned to his country, the latter resided in Medina and thus came to be called Madanī.²⁰ The relevant point for our discussion is that although Rabi’ah ibn Rawḥ was not originally from Medina, nonetheless he is described in the sources as Madanī. Qays ibn al-Haytham is said to be “*Shāmī*” (a Syrian) and “*Baṣrī*” (a Basran) at the same time.²¹ It is of course impossible that both Basra and

¹⁸ Ibid., 1 : 129.

¹⁹ Ibn al-Athīr, *Usd al-Ghābah fī Ma’rifat al-Ṣaḥābah* ([Cairo]: al-Sha’b, [1970]-1973), 5 : 474-5.

²⁰ Ibn Ḥajar, *al-Isābah*, 1 : 495.

²¹ “*Qays ibn al-Haytham al-Shāmī al-Baṣrī*” (Ibn ‘Abd al-Barr, *al-Istī’āb*, 3 : 1302).

Syria here should both refer to the land of his birth. One must be his place of origin, while the other must be the place where he came to settle later on. It is not easy to decide which one is which.

The third expression which functions exactly as “*yā’ nisbah*” is “*ahl*.” Like “*yā’ nisbah*,” “*ahl*” indicates in the first place a close (permanent) relationship between a person and a place, then also points to origin. It is said of Bilāl ibn al-Ḥārith: “*Bilāl ibn al-Ḥārith al-Muzanī min ahl al-Madīnah ... wa-kāna yaskunu warā’ al-Madīnah thumma taḥawwala ilā al-Baṣrah* (Bilāl ibn al-Ḥārith al-Muzanī is a native of Medina ... he used to reside outside of Medina and then he moved to Basra).”²² Of Mālīk ibn ‘Atāhīyah it is said, “*ma’dūd fī ahl Miṣr min al-Ṣaḥābah wa-fihā suknāhā* ([Mālīk ibn ‘Atāhīyah] is counted among the native Companions of *Miṣr*²³ and there he resided).”²⁴ On other occasions “*ahl*” is also used to indicate originality:

“*Abū ‘Aqrab al-Bakrī ... kāna min ahl Makkah thumma sakana al-Baṣrah.*”²⁵
 “*Sufyān ibn ‘Abd Allāh .. ma’dūd fī ahl al-Ṭā’if ... yu’addu fī al-Baṣriyyīn.*”²⁶
 “*Ribāḥ ibn al-Rabī’ ... yu’addu fī ahl al-Madīnah wa-nazala al-Baṣrah.*”²⁷
 “*Sahl ibn Ṣakhr al-Laythī ... yu’addu fī ahl al-Madīnah sakana al-Baṣrah.*”²⁸
 “*‘Abd Allāh ibn al-Ḥārith ... min ahl al-Madīnah wa-sakana al-Baṣrah.*”²⁹

²² Ibn Ḥajar, *al-Iṣābah*, 1 : 168.

²³ On the meaning of *miṣr*, see pp. 151-2.

²⁴ Ibn ‘Abd al-Barr, *al-Istī‘āb*, 3 : 1354.

²⁵ Ibn Ḥajar, *al-Iṣābah*, 4 : 136.

²⁶ Ibn ‘Abd al-Barr, *al-Istī‘āb*, 2 : 630.

²⁷ Ibid., 2 : 486; “*min ahl al-Madīnah, nazala al-Baṣrah*” (Ibn al-Athīr, *Usd al-Ghābah*, 2 : 202)

²⁸ Ibn al-Athīr, *Usd al-Ghābah*, 2 : 473.

²⁹ Ibid., 3 : 201.

Abū 'Aqrab who was originally from Mecca, Sufyān ibn 'Abd Allāh who was originally from Ṭā'if, and Ribāḥ ibn al-Rabī', Sahl ibn Ṣakhr and 'Abd Allāh ibn al-Ḥārith who were originally from Medina, all came to Basra to stay there.

Unlike "*sakana*," "*yā' nisbah*" and "*ahl*," "*nazala*" is used to indicate several different types of geographical attachment. When we were discussing the use of "*sakana*" we noticed that "*nazala*" is employed as an expression indicating a temporary stay. However, Ibn Sa'd uses "*nazala*" in the heading of some sections of his book, *al-Ṭabaqāt al-Kubrā*. For example, the Companions who resided in Kufa are grouped under the heading "*Tasmiyat Man Nazala al-Kūfah min Aṣḥāb Rasūl Allāh*."³⁰ Here the verb "*nazala*" is given the same force as "*sakana*," "*yā' nisbah*" and "*ahl*." Nevertheless we read the following of al-Zibirqān ibn Badr: "*kāna yanzilu arḍ Banī Tamīm bi-bādiyat al-Baṣrah, wa-kāna yanzilu al-Baṣrah kathīran*."³¹ The first "*yanzilu*" indicates that the permanent home of al-Zibirqān was in the desert ("*bādiyah*") outside of Basra, while the second is used only to inform us that he often spent some time in Basra. Had it meant that al-Zibirqān also resided in Basra permanently (so that he had two permanent homes: one in the desert and the other in Basra) the word "*kathīran*" would have not been used here. The description would have been like that made of Tha'labah ibn al-Ḥakam al-Laythī, "*nazala al-Baṣrah wa-al-Kūfah*,"³² or that of Abū Faṭimah al-Laythī, "*sakana al-Shām wa-sakana Miṣr ayḍan*,"³³ or that of 'Umayr ibn al-Aswad al-'Ansī,

³⁰ Ibn Sa'd, *al-Ṭabaqāt*, 6 : 5.

³¹ Ibid., 7 : 37.

³² Al-Dhahabī, *Tajrīd Asmā' al-Ṣaḥābah*, ed. Ṣāliḥ 'Abd al-Ḥakīm Sharaf al-Dīn (Bombay: Sharaf al-Dīn al-Kutubī, 1960-70), 1 : 66.

³³ Ibn 'Abd al-Barr, *al-Istī'āb*, 4 : 1726.

“*sakana Dārayyā min Dimashq wa-sakana Ḥimṣ aydan*,”³⁴—all of which indicate explicitly that these people had two fixed residences.

Sometimes we are able to discover how long a person had to spend in a place in order for the term “*nazala*” to be used in reference to it. This is the case with Ibn Hajar’s statement: “*Shurayḥ ibn al-Ḥārith ... nazala al-Baṣrah sab‘ sinīn*.”³⁵ Here we learn specifically that Shurayḥ ibn al-Ḥārith resided seven years in Basra and that his stay could still be described as “*nazala*.” In another instance this kind of information is obtained indirectly. Ibn Sa’d counts Khuzaymah ibn Thābit among the Companions who resided in Kufa. His arrival in Kufa and the time of his death are both recorded. “*Khuzaymah ibn Thābit min al-Anṣār wa-yuknā Abā ‘Umārah, wa-huwa Dhū al-Shahādātayn, wa-qadima al-Kūfah ma’a ‘Alī ibn Abī Ṭālib fa-lam yazal ma’ahu ḥattā qutila bi-Ṣifīn sanat sab‘ wa-thalāthīn, wa-lahu ‘aqib*.”³⁶ This is all the information that Ibn Sa’d provides for Khuzaymah ibn Thābit. Since Khuzaymah was one of the Anṣār, we can safely assume that he originally resided in Medina before going to Kufa with ‘Alī. ‘Alī left Medina in the year 36/656. He entered Kufa about a month after Jamal, which took place in Jumādā al-Ākhir 36/656. Ṣifīn on the other hand occurred between Dhū al-Ḥijjah 36/656 and Ṣafar 37/657. If Khuzaymah was killed at the end of the Battle of Sifīn, this would have made his effective residence in Kufa one of only seven or eight months, or perhaps even less since he had already left Kufa for Ṣifīn before

³⁴ Ibn Hajar, *al-Isābah*, 3 : 120.

³⁵ Ibid., 2 : 144.

³⁶ Ibn Sa’d, *al-Ṭabaqāt*, 6 : 51.

Dhū al-Ḥijjah 36/656. For this length of stay, Ibn Sa'd considered the verb *nazala* appropriate.

Thus as far as "*nazala*" is concerned, we can say that it was the most flexible expression available to Ibn Sa'd and others. It covers a wide variety of residential concepts: a short visit, as in the case of Ṣalmān al-Fārisī, "*fā-kāna idhā nazala al-Shām nazala 'alā Abī al-Dardā*";³⁷ repeated short visits as in the case of al-Zibīrqān ibn Badr above and in that of 'Umrān ibn al-Ḥuṣayn, "*aslama qadīman ... wa-lam yazal fī bilād qawmihi wa-yanzilu ilā al-Madīnah kathīran ilā an qubida al-Nabī* (he converted to Islam early ... yet he remained in the land of his tribe and often visited Medina until the Prophet died);³⁸ a seven or eight months' stay as in the case of Khuzaymah ibn Thābit; a seven years' stay as in the case of Shurayḥ ibn al-Ḥārith; and even an unspecified permanent stay as in the case of those whose geographical status could just as easily have been described by the words "*sakana*," "*yā' nisbah*" and "*ahl*."

Another clue to an individual's geographical base can be found in references to occupations such as those of *wālī* and *qādī*, occupations which led to many people being sent to particular regions. In such cases the length of the stay varied. Shurayḥ ibn Ḥārith held the office of *qādī* in Kufa for fifty-three years.³⁹ Others held such posts for as little as a year. One of the recommendations in 'Umar's testament (*waṣīyah*) was not to install someone in an office for longer than one year.⁴⁰ This was of course in order to

³⁷ Ibn 'Abd al-Barr, *al-Istī'āb*, 2 : 637.

³⁸ Ibn Sa'd, *al-Ṭabaqāt*, 7 : 9.

³⁹ Ibn Ḥajar, *al-Iṣābah*, 2 : 144.

⁴⁰ Ibid., 2 : 352.

prevent people from accumulating power, whether political or economic. But no matter how short a time they resided in a given place, it still gives us clues as to geographical distribution and patterns of alignment. Was a person who held an office in a given place actually identified with that place, so much so that terms such as “*sakana*” or “*ahl*” could be applied to them? Of Sufyān ibn ‘Abd Allāh al-Thaqafī, Ibn ‘Abd al-Barr says, “*ma’dūd fī ahl al-Ṭā’if, lahu Ṣuḥbah wa-simā’ wa-riwāyah, kāna ‘āmil li-‘Umar ibn al-Khaṭṭāb ‘alā al-Ṭā’if, wallāhu ‘alayhā idh ‘azala ‘Uthmān ibn Abī al-‘Āṣ ‘anhā, wa-naqala ‘Uthmān ibn al-‘Āṣ ḥīna’idhin ilā al-Baḥrayn, yu’addu fī al-Baṣriyyīn* (he was counted as one of the people of Ṭā’if, he had Companionship, had heard something (from the Prophet) and narrated (something from the Prophet), he was a governor of ‘Umar in Ṭā’if, appointed there as the governor when ‘Umar dismissed ‘Uthmān ibn Abī al-‘Āṣ from the post and moved the latter to Baḥrayn, and was counted among the people of Basra).”⁴¹ Here Sufyān ibn ‘Abd Allāh is associated with two places Ṭā’if (“*ahl al-Ṭā’if*”) and Basra (“*al-Baṣriyyīn*”). As for Ṭā’if two terms of description are used: “*ahl*” and “*wallāh*.” From the text itself it is not clear whether he was counted as a man of Ṭā’if because he was the *wālī* of Ṭā’if or because he was originally from Ṭā’if. He might already have resided in Ṭā’if before he became its *wālī*. This cannot be solved until information comes to light as to where he was born, Ṭā’if or Basra. Were we able to decide, for example, that Basra was his place of origin, we could then determine that in fact there is a positive relation between being a *wālī* of a place and becoming an inhabitant of that place. Or could we decide that Basra was his

⁴¹ Ibn ‘Abd al-Barr, *al-Istī’āb*, 2 : 630.

“hometown” based on the fact that his tribe Thaqīf was one of the major tribes in Basra? (See Table IV).

Some other expressions, though rarely used, indicate different degrees of geographical attachment. When a person is reported to have moved (*taḥawwala*, *intaqala*)⁴² to a particular place, this new place might be considered as his new permanent residence. The same is true of the word “*min*,” (meaning “part of” or “from”).⁴³ “*Ikhtaṭṭa*” is another expression of geographical attachment. It has been debated whether *khittah* is an expression used to refer to a well-planned city or a chaotic and un-planned city.⁴⁴ Without going into the details of this debate, we would point out that *khittah* also indicates the right of a person to a piece of land without involving ownership.⁴⁵ At the time of the expansion of Islam this right was given to persons who had participated in the conquest.⁴⁶ Hence, the existence of *khittah* dates back to this original construction.⁴⁷ It does not follow however that a person who was entitled to a

⁴² Some examples of this are: Ḥaml ibn Mālik, “*taḥawwala ilā al-Baṣrah*” (Ibn Sa’d, *al-Ṭabaqāt*, 7 : 33); Ma’qil ibn Yasār, “*taḥawwala ilā al-Baṣrah*” (ibid., 7 : 14); Thābit ibn al-Daḥḥāk, “*intaqala ilā al-Baṣrah*” (Ibn ‘Abd al-Barr, *al-Istī’āb*, 1 : 205; Ibn Ḥajar, *al-Iṣābah*, 1 : 271).

⁴³ For example, Maysarah al-Fajr, who is described as “*min a’rāb al-Baṣrah*” (al-Dhahabī, *Tajrīd*, 2 : 99).

⁴⁴ For this discussion see Jamel Akbar, “*Khata and the Territorial Structure of Early Muslim Towns*,” in *Muqarnas*, 6 (1989): 22-32, and the works cited there.

⁴⁵ Ibid, 23.

⁴⁶ That there was a relation between the conquest and the distribution of *khittahs* can be seen in the following examples. Ka’b ibn ‘Adī: “*shahida fath Miṣr wa-ikhtaṭṭa bihā*” (Ibn Ḥajar, *al-Iṣābah*, 3 : 283), ‘Abd Allāh ibn ‘Udays: “*shahida fath Miṣr wa-lahṭa bihā khittah*” (Ibid., 2 : 336), Busr ibn Arṭāh: “*shahida fath Miṣr wa-ikhtaṭṭa bihā*” (Ibid., 1 : 152), Buḥur ibn Dubu’: “*shahida fath Miṣr wa-ikhtaṭṭa bihā*” (Ibn ‘Abd al-Barr, *al-Istī’āb*, 1 : 189). However this was not always the rule. Sometimes a *khittah* could be bought, as in the case of Yazīd ibn Asad who bought a *khittah* in Kufa (Ibn Sa’d, *al-Ṭabaqāt*, 7 : 428).

⁴⁷ A.R. Guest, “The Foundation of Fustat and the Khittahs of that Town,” *Journal of the Royal Asiatic Society of Great Britain and Ireland* (January, 1907), 57.

khiṭṭah in a place necessarily resided there,⁴⁸ or even had a home there.⁴⁹ Likewise the expression “*aqṭa‘a*.” Having an *iqṭa‘* in a place did not necessarily mean that a certain person resided in that place. Furāt ibn Ḥayyān had an *iqṭa‘* in Baḥrayn, but resided in Kufa.⁵⁰

So far we have discussed the expressions which positively relate a person to a particular place. It would also be useful to know what expressions tend to indicate geographical attachment but which in fact do not, or do not always do so. One example is the expression “*lahu dār* (he has a house).” Having a house in a particular place does not always indicate that the owner of the house stayed there. So although Shaqrān had a house in Basra, he resided (*sakana*) in Medina.⁵¹ Zinbāgh ibn Salāmah, although he had a home in Damascus, was nonetheless counted as a Palestinian.⁵² Also the place of death cannot be used as an indication of domicile. Those who died or were buried in Basra cannot be said to have lived there. (We do not include people like al-Ḥārith ibn

⁴⁸ Or vice versa: those who stayed in a place did not necessarily have a *khiṭṭah* there. Abū Muslim al-Ṣadafī resided in Egypt but he did not possess a *khiṭṭah* in that region (Ibn Ḥajar, *al-Isābah*, 1 : 217).

⁴⁹ Abū ‘Abd al-Rahmān al-Fihri had a *khiṭṭah* in Egypt, but did not build anything except a fence around it. He left for Syria and died there. Ibn ‘Abd al-Ḥakam, *Futūḥ Miṣr wa-Akḥbārūhā*, ed. Charles C. Torrey (New Haven: Yale University Press, n.d.), 135.

⁵⁰ Ibn Ḥajar, *al-Isābah*, 3 : 195.

⁵¹ Ibid., 2 : 150.

⁵² Ibn Ḥajar, *al-Isābah*, 1 : 533. Thawbān ibn Bujdud had three houses—one in Egypt, one in Hims and one in Ramallah—but the house where he lived permanently was the one located in Ramallah (Ibn al-Athīr, *Usd al-Ghābah*, 1 : 296).

Mukhāshin in the list for Basra for this reason).⁵³ Ka'b ibn 'Ujrah died in Medina, but he did not stay there. He resided in Kufa.⁵⁴

One might imagine that there would be a relationship between the place where a person's Traditions circulated and the place where he lived. Those whose Traditions circulated in Syria, for example, must have lived in Syria too. Ibn 'Abd al-Barr's account of Abū Salmá seems to support this idea. According to him, Abū Salmá was Syrian because his Traditions were Syrian, "*yu'addu Abū Salmá fī al-Shāmīyīn li-anna ḥadīthahu Shāmī*."⁵⁵ But this was not the case, or at least not an indication that we can rely on. According to Ibn al-Athīr, both Ibn Mandah and Abū Nu'aym committed this kind of mistake exactly because they thought that there was a relationship between the place where a Tradition was circulated and the place where the Companion lived. Ibn Mandah and Abū Nu'aym reported a Tradition from Ḥawshab containing the Prophet's pronouncement about the dead body of a boy. Learning that the Tradition of Ḥawshab had been brought from Egypt, they thought that Ḥawshab himself must have been an Egyptian (*Miṣrī*), and based on this, they decided that this Ḥawshab must have been different from Ḥawshab Dhū Zulaym, who was a Syrian (*Shāmī*). Ibn al-Athīr demurred. He said that the boy had died in Hims. Ḥawshab, who witnessed the dead body, must also have been in Hims too. Ibn Mandah and Abū Nu'aym should not have thought that there was another Ḥawshab who was an Egyptian.⁵⁶ For a similar reason Ibn Ḥajar could

⁵³ "*Al-Ḥārith ibn Mukhāshin min al-Muhājirīn, qubruhu bi-al-Baṣrah*," Ibn 'Abd al-Barr, *al-Istī'āb*, 1 : 290; al-Dhahabī, *Tajrīd*, 1 : 108.

⁵⁴ Ibn 'Abd al-Barr, *al-Istī'āb*, 3 : 1321.

⁵⁵ *Ibid.*, 4 : 1673.

⁵⁶ Ibn al-Athīr, *Uṣd al-Ghābah*, 2 : 70.

not establish firmly that 'Arūs ibn 'Amīr resided in Syria merely on the basis of information that his Traditions had circulated in Syria.⁵⁷

In the third part of this chapter we will analyze not only tribal alignment but also how various expressions were used to describe the connection of the Companions to three centers of geographical distribution, i.e., Iraq (Kufa and Basra), Syria (including Damascus, Palestine and Hims) and Egypt. The purpose is to see the pattern of distribution of the Companions, and to reveal the degree of connection of the Companions to these places. The tribal alignment of the Companions also allows us to see the heterogeneity of these Companions in certain regions. Which tribes were dominant in a particular place and why? And later, in Chapter Four, the question becomes: Who was supported by the dominant tribes in a place like Kufa or Syria—'Alī or Mu'āwiyah? And why?

2. Motives for Settlement.

At least nine principal motives can be detected behind the settlement of Companions in different regions. First, the call for Hijrah; second, Jihad; third, socio-economic reasons; fourth, social status; fifth, official appointment; sixth, the death of important figures; seventh, family; eighth, politics; and ninth, expulsion. While the first four are very important the last five are auxiliary.

First, let us consider the importance of the call for Hijrah. To understand the major impetus behind the spread of the Companions and their settlement in different

⁵⁷ "[K]a-annahu nazala al-Shām fa-inna ḥadīthahu 'inda ahlihā," Ibn Ḥajar, *al-Iṣābah*, 2 : 467.

places we might start by looking at how Islam emerged in seventh century Arabia. The hostility that met the first appearance of Islam gave the Prophet and the Companions no other choice but to migrate. Their loyalty to the Prophet meant a change in fortune. They found themselves hated and resented by their friends and families. The treatment was so bad that they were forced to leave Mecca and to migrate to Ḥabashah, Ṭā'if and finally Medina. Hence migration--designated by the term Hijrah--was an important part of Islamic history.

There are at least three reasons why the Prophet encouraged the new converts to emigrate to and settle in Medina. First of all their safety was often in jeopardy. To become a Muslim was to break with the whole system on which pre-Islamic society was built and it created enmity between them and their own tribes and families. Medina represented a safe haven. Second, as new converts of a religion, which was being revealed, their presence in Medina was a necessity if they wanted to keep learning and practicing Islam in their daily life. The final reason why the Prophet encouraged his new followers to migrate to Medina was related to his long-term plans. The future of his religion would lie in his success at building a strong and compact society on which all his mission would rely. This aim could hardly have been realized with his new followers scattered all over the place. The call of the Prophet to migrate was heard by his followers. A great number of new Muslims came to Medina either individually or in groups. Thus we are told that the whole of the Banū 'Adī tribe, seventy men in all (*"wa-hum sab'ūn rajulan"*), moved from Mecca to Medina, so that "nobody was left in Mecca."⁵⁸

⁵⁸ Ibn 'Abd al-Barr, *al-Istī'āb*, 1 : 294; Ibn al-Athīr, *Usd al-Ghābah*, 1 : 408.

The call of the Prophet to new converts to migrate was so strong that at one time being Muslim and being a Muhājir (a migrant) were virtually the same thing. To be a Muslim meant to perform Hijrah. The Prophet himself explicitly says this. When al-Ḥabbāb ibn ‘Abd al-Fazārī asked the Prophet what his command was (“*Mā ta’murun?*”), the Prophet said, “Be a Muslim and migrate! (*Tuslim thumma tuhājir*).”⁵⁹ This statement had been interpreted to mean that those who did not migrate could not be counted as Muslims (“*lā Islāma li-man lā Hijrata lahu*”), and therefore must perish (“*man lam yuhājir halaka*”).⁶⁰ It is precisely this kind of thought that caused deep worries for those who chose not to migrate after becoming Muslim. The problem must have been widespread enough to induce some of the new converts like Ṣafwān ibn Umayyah al-Qurashī and Fudayk al-Zubaydī to go to the Prophet to verify their position. To Ṣafwān the Prophet said that there was no Hijrah after the conquest of Mecca (“*lā Hijrata ba’d al-Fath*”), while to Fudayk he said, “Pray, pay the Zakāh, migrate from the bad things, and stay in the land of your tribe as you wish (*aqim al-ṣalāh wa-āti al-zakāh wa-uhjur al-sū’ wa-uskun min ard qawmik haythu shi’ta*).”⁶¹ What this tells us is that, first of all, the Prophet’s command to perform Hijrah elapsed after the Conquest of Mecca; and second, from this time onwards Hijrah acquired a new meaning.

⁵⁹ Ibn Hajar, *al-Iṣābah*, 1 : 301.

⁶⁰ Ibn ‘Abd al-Barr, *al-Istī‘āb*, 2 : 720.

⁶¹ Ibid.; 3 : 1268.

Since the prohibition of Hijrah was declared at the time of the Conquest of Mecca, we can consider it a reaction to a sudden explosion of enthusiasm among Meccans. It was said earlier that the wish of the Prophet to build a strong community necessitated a large number of people who could be at his disposal at any time he needed. Shortly before the Conquest of Mecca this target must have been achieved. His success in conquering Mecca without a battle would have been unthinkable had the Quraysh not been faced with a force too large to resist. In other words, the Prophet had been able to gather in his hands so much manpower that the Meccans did not even dare to challenge him. This meant that his previous command to migrate to Medina became irrelevant.

Thus, a sudden migration in great numbers was not only no longer necessary but would have in fact created social imbalance both in Medina and in Mecca. Qurashī parents even complained to the Prophet because their youngsters wanted to perform Hijrah to Medina when they did not want them to leave. This was quite a dilemma for the Prophet. On the one hand he could not simply suppress the youngsters' enthusiasm for Hijrah, but on the other hand he also understood what these youngsters meant, both economically and emotionally, to their parents. The solution was an extension of the meaning of Hijrah. "No Hijrah after the Conquest (of Mecca), now it becomes Jihad and *nīyah* (*Lā hijrata ba'd al-fath wa-innamā huwa al-jihād wa-al-nīyah*)."⁶² *Nīyah* (intention) was henceforth regarded as equivalent to Hijrah, and so was Jihad. This psychological way out of a sudden emotional explosion does not seem to have

⁶² Ibn Hajar, *al-Isābah*, 3 : 183.

invalidated the whole idea of Hijrah. That is to say, in normal circumstances Hijrah continued to go on in spite of official opinion. 'Ikrimah ibn Abī Jahl ran away to Yemen when the Conquest of Mecca occurred, but later he came to the Prophet with his wife seeking to become a Muslim, and the Prophet addressed him as Muhājir.⁶³ Thus while the original Hijrah was maintained, its meaning was extended.

The inclusion of Jihad in Hijrah opens the vast subject area of the destination of emigration. The original destination was certainly Medina. When Hijrah after the Conquest of Mecca became a major issue and was thought to be an integral part of being Muslim, some Anṣār came to the Prophet to make him a pledge to perform the rite. Of course the Prophet refused. "You Anṣār do not [have to] go anywhere to perform Hijrah; in fact, others come to you in performing Hijrah."⁶⁴ With the emergence of a new meaning of Hijrah, however, which included the obligation to perform Jihad, there was no longer any reason for the Anṣār not to pursue either duty. Frontier states like Syria and garrison cities such as Basra and Kufa became the preferred destinations. Abū Shurayḥ al-Khuzā'ī, a Companion, had moved from Medina to Kufa in order to be closer to the campaigns ("*li-yadnua min al-ghazw*").⁶⁵

Second, there was the motivation of Jihad. Coupled with Hijrah, Jihad was the second major drive behind the geographical distribution of the Companions. According to early authorities like Mujāhid, al-Ḍaḥḥāk, Ibn 'Abbās, 'Urwah ibn al-Zubayr, Zayd

⁶³ Ibn 'Abd al-Barr, *al-Istī'āb*, 3 : 1082

⁶⁴ Ibn Hajar, *al-Iṣābah*, 1 : 278; Ibn al-Athīr, *Usd al-Ghābah*, 1 : 393; 2 : 73.

⁶⁵ Al-Ṭabarī, *Tārīkh al-Umam wa-al-Mulūk*, ed. Nukhbah min al-'Ulamā' al-Ajillā' (Beirut: Mu'assasat al-A'lamī lil-Maṭbū'āt, n.d.), 3 : 326.

ibn Aslam, Muqātil ibn Ḥayyān and Qatādah, the first Qur'ānic verse allowing Muslims to undertake Jihad is 22:39⁶⁶: "Sanction is given unto those who fight because they have been wronged; and Allah is indeed able to give them victory." Although this verse could be interpreted as referring to the universal right of people to resist oppression, no matter when and where, the revelation of this verse was tied to the banishment of the Prophet and his Companions.⁶⁷ The ill treatment by the Quraysh of the Prophet and his Companions had been going on since the first call of the Prophet. But God's permission to fight was only given after they had migrated to Medina. The reason is understandable. It might have spelled disaster if the Muslims, who were at that time still weak, had been encouraged to fight back. So the moral of this verse is that the permission to fight was only given, first of all, when the Muslims had been wronged, and second, once they had sufficient strength to face their enemies. Strength was gained through the institution of Hijrah.

Hence we could safely say that during the early part of the Prophet's life the triad Islam - Hijrah - Jihad was in some respects a crucial matter of doctrine. To embrace Islam one had to perform Hijrah, while Hijrah was a necessity for Jihad. Those who could not boast of at least one of the three were not considered true believers. The Qur'an criticizes the Arabs who converted to Islam but refused to perform Hijrah and consequently did not join in Jihad (49:14-15, 8:72). But once Medina was filled with

⁶⁶ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm* (Beirut: Dār al-Ma'rifah, 1987), 3 : 235.

⁶⁷ See Ibn Kathīr, *Tafsīr*, 2 : 236-237; al-Shawkānī, *Fath al-Qadīr, al-Jāmi' bayna Fannay al-Riwāyah wa-al-Dirāyah min 'Ilm al-Tafsīr* (Beirut: Dār al-Fikr, 1983), 3 : 456-457; al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, ed. Maḥmūd Muḥammad Shākīr and Aḥmad Muḥammad Shākīr (Cairo: Dār al-Ma'ārif, n.d.), 17 : 123; al-Qurṭubī, *al-Jāmi' li-Aḥkām al-Qur'ān* (Cairo: Dār al-Kitāb al-'Arabīyah, 1967), 12 : 69.

people, Islam ceased to be identified with Hijrah. One could still be a good Muslim without moving to Medina but one still had to answer the Prophet's call to Jihad. So, although Islam ceased to be identified with Hijrah, it continued to be identified with Jihad.

After the death of the Prophet, when a series of military campaigns was launched, the identification of Islam, Hijrah and Jihad came up again. 'Umar's instruction to Sa'd ibn Abi Waqqāṣ after the Battle of Jalūlā' (14/635) is instructive in showing the close relation between these three concepts. "Establish for the Muslim the place for Hijrah and Jihad (*ittakhidh li-al-muslimīn dār Hijrah wa-manzil Jihād*),"⁶⁸ an instruction which was later given substance with the establishment of Kufa. So the people of Kufa, like those of Basra, who no longer participated in further conquests and settled in the conquered lands, are called "people who left their Hijrah (*taraka Hijratahu*)."⁶⁹ The Muslims on the frontiers, moreover, were known as Muhājirūn.⁷⁰ Thus al-Nuḍayr ibn al-Ḥarth, who went to Syria to perform Jihad, is described as a Muhājir, "*kharaja ilā al-Shām muhājiran wa-shahida Yarmūk wa-qutila bihā*."⁷¹ The same is true of Jundab ibn al-Nu'mān al-Azdī ("*hājara ilā al-Shām fi khilāfat 'Umar*")⁷² and Juways ibn al-Nābighah al-Ghanawī ("*kāna muhājiruhu ilā al-Shām fa-kāna ma'a*

⁶⁸ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 80.

⁶⁹ Ibid., 3 : 241.

⁷⁰ For example ibid., 2 : 607; 3 : 262. See also Khalid Yahya Blankinship's footnote to his translation of al-Ṭabarī, *The History of al-Ṭabarī*, vol. 11, *The Challenge to the Empires*, translated and annotated by Khalid Yahya Blankinship (Albany: State University of New York Press, 1992), 121.

⁷¹ Ibn Ḥajar, *al-Iṣābah*, 3 : 528.

⁷² Ibid. 1 : 252.

al-umara').⁷³ Although in the last two examples there is no explicit reference to their participation in battles, the fact that Jundab went to Syria in the time of 'Umar and that Juways was among the army's leaders (*'umara'*) indicates that they were engaged in Jihad. The frontiers or the places whence the campaigns were launched were called *dār al-Hijrah*. Kufa was identified as a destination for Hijrah after the (Prophet's) Hijrah ("*lil-Hijrah ba'd al-Hijrah*").⁷⁴ Now, as had happened in the early time of the Prophet, those who performed Hijrah and settled in the new cities like Basra and Kufa were considered more faithful than the nomadic Arabs. Again the criterion was their involvement in Jihad. Choosing to settle in these garrison cities meant committing themselves to be sent to meet the enemies of Islam at any time and anywhere, whereas the nomadic Arabs were not in the same position.

The third motive behind Hijrah-Jihad was socio-economic in nature. By committing themselves to be sent to fight the enemy, those who settled in these cities were certainly entitled to any booty acquired. The nomadic Arabs on the other hand did not have this right. It is reported that whenever the Prophet sent an army, he instructed them to give the enemy three choices, one of which was to convert to Islam and to perform Hijrah, in the event of which their rights and obligations would be similar to those of the Muhajirūn; if they converted to Islam but refused to perform Hijrah, they were to be considered like the nomadic Arab Muslims (*a'rāb al-Muslimīn*) who did not

⁷³ Ibid., 1 : 258.

⁷⁴ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 160. Gautier. H.A. Juynboll sees the first "*al-Hijrah*" in "*lil-Hijrah ba'd al-Hijrah*" as "the technical term conveying that one embraces the cause of Islam by giving up one's links with one's tribe and throwing one's lot with the Muslims." See Juynboll's note in al-Ṭabarī, *The History of al-Ṭabarī*, vol. 13, *The Conquest of Iraq, Southwestern Persia, and Egypt*, translated and annotated by Gautier H.A. Juynboll (Albany: State University of New York Press, 1989), 95.

have right to share booty unless they participated in Jihad.⁷⁵ Sura 8: 72 says: “Lo! those who believed and left their homes [*hājarū*] and strove [*jāhadū*] with their wealth and their lives for the cause of Allah, and those who took them in and helped them: these are protecting friends one of another. And those who believed but did not leave their homes [*āmanū wa-lam yuhājirū*], ye have no duty to protect them till they leave their homes; but if they seek help from you in the matter of religion then it is your duty to help (them) except against a folk between whom and yourselves there is a treaty.” The verse, while basically giving freedom to the new converts to choose between staying home or leaving (to perform Hijrah), explains the disadvantage of staying home: they might be left unprotected. This meant that, economically speaking, there was no security for their wealth. Once they were attacked, their possessions would become the booty of the attackers. Even if they could remain in safety they were still in danger of losing one of their key economic rights: inheritance. Interpreting this verse, Abū ‘Ubayd says that blood relatives who do not perform Hijrah are excluded from mutual inheritance.⁷⁶

Success in opening up vast new lands meant the accumulation of great wealth in Medina. Nevertheless an important question arose: Should the booty be distributed only to those who performed Hijrah and to those who participated in Jihad, leaving the rest of the Muslim community unrewarded? ‘Umar must have seen it as an injustice, because he decided to change the rule. Under his policy, all Muslims, whether or not they had

⁷⁵ The other choices were to pay *jizyah* and to fight. See Abū ‘Ubayd, *Kitāb al-Amwāl*, ed. ‘Abd al-Amīr ‘Alī Muhannā (Beirut: Dār al-Ḥadāthah, 1988), 220.

⁷⁶ Ibid., 223-4.

gone on Hijrah or participated in Jihad, were entitled to *'atā'*.⁷⁷ However, as far as the Muhājirūn were concerned, his new policy did not change: they had more right to the *'atā'* than other Muslims. 'Umar was reported to have said "Whoever hastens to Hijrah, he hastens to *'atā'*" and vice versa (*"Man asra'a ilā al-Hijrah asra'a bihi al-'atā' wa-man abta'a 'an al-Hijrah abta'a 'anhu al-'atā' "*),⁷⁸ meaning that the earlier one performed Hijrah the more economic benefits one received. Thus according to the *diwān* that 'Umar established for the purpose of controlling the distribution of wealth, those who migrated early to Medina (*al-Muhājirūn al-awwalūn*), for example, is the second group of Muslims (the first group being the wives of the Prophet) to be given priority.⁷⁹ This was the policy that Abū Bakr had refused to institute. In the face of heavy criticism,⁸⁰ Abū Bakr had decided to distribute the wealth equally among the people, regardless of age, sex or social status.

When the meaning of Hijrah was extended so that it included also those who had moved from their homelands to the new cities like Basra and Kufa, 'Umar's policy remained unchanged. He preferred the new Muhājirūn, i.e., the inhabitants of the cities (*ahl al-amṣār* or *ahl al-ḥadīrah*) over the nomadic Arabs. When one of these Arabs (*rajul min ahl al-bādiyah*) came to him to ask for his share (*rizq*), 'Umar refused. "No, by God,

⁷⁷ On the legal discussion surrounding why 'Umar chose not to follow literally Qur'ānic guidance and Prophetic Tradition in this case see *ibid.*, 221-30.

⁷⁸ *Ibid.*, 230-31.

⁷⁹ Abū 'Ubayd, *Kitāb al-Amwāl*, 230.

⁸⁰ His critics argue that Abū Bakr should have taken into consideration the fact that they were a people who had converted to Islam earlier (and therefore should be treated differently). Abū Bakr's reply was that while one should acknowledge their virtue, it is only Allah who should bestow on them a reward. As far as daily life was concerned, equality was better. See Abū Yūsuf, *Kitāb al-Kharāj* (Cairo: al-Maṭba'ah al-Salafiyyah wa-Maktabatuhā, 1352 H.), 42.

I will not give you it until I have given all the people of the city (*ahl al-ḥādirah*) [their share].”⁸¹ The same thing happened when ‘Utbaḥ ibn Ghazwān, after the Battle of al-Ubullah (14/635), went to Medina to see ‘Umar. During his absence he ordered Mujāshi‘ to take over his governorship in Kufa. On learning of this, ‘Umar became very angry. He said, “You are assigning a Bedouin (*rajul min ahl al-wabar*) over city dwellers (*ahl al-madar*)?” ‘Umar then appointed al-Mughīrah ibn Shu‘bah to take over the position of Mujāshi‘ and confirmed him when ‘Utbaḥ died on the way back to Kufa.⁸² How can we explain this policy? What was it that made ‘Umar think that urban dwellers had more right to the wealth than the nomadic Arabs? In the case of the first Muhājirūn—that is, those who emigrated to Medina at the time of the Prophet—we might easily understand ‘Umar’s preference for them. They were the first people to answer the Prophet’s call and to suffer from the maltreatment of their own tribes, the first to be driven away from their own homes. What was the achievement of the second Muhājirūn—i.e., those who migrated to the new settlements—compared to this?

To answer this question, it must first of all be remembered that those who settled in these cities were basically warriors. The veterans of al-Madā’in had moved to Kufa, Basra, Damascus, Hims, Jordan, Palestine and Egypt.⁸³ In the case of Kufa and Basra, these cities were built especially for them so that they could be easily mobilized whenever needed. When they were sent to fight, the land that they conquered and the

⁸¹ Abū ‘Ubayd, *Kitāb al-Amwāl*, 234.

⁸² Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 94.

⁸³ Ibid., 3 : 110.

booty derived from it belonged to them. The precedent came from the Prophet, who distributed the land of Khaybar among the Muslims. When Iraq and Syria were conquered, on the other hand, 'Umar did not consider it wise to redistribute the land. The army that conquered the land was not the last army he sent. There would be other waves of soldiers sent to open further lands. What would happen if the succeeding armies found that the land, which was supposed to be placed at their disposal, had already been divided among the first conquerors? After a long discussion with the Muhājirūn and the Anṣār, and after being opposed by the majority of Muslims, including important Companions like Bilāl and al-Zubayr ibn al-'Awwām—the most ardent critics of 'Umar in this case—'Umar prevailed. He declared that the conquered lands belonged to the state and were to be cultivated under the supervision of the state. Its revenue would be collected by the state and divided amongst the Muslim community.⁸⁴

When it came to distribution of wealth the conquerors became the first priority. Since the captured lands were originally the property of its conquerors, it was they and their families who ought to have received the *'aṭā'* in the first place, and then the Muslims who came after them.⁸⁵ Here we see clearly the idea behind 'Umar's answer to the nomadic Arabs that he would not give them their share until he had given shares to all the inhabitants of the city. The city dwellers were the warriors and their families.⁸⁶

⁸⁴ Abū Yūsuf, *Kitāb al-Kharāj*, 23-7.

⁸⁵ Ibid., 25; Abū 'Ubayd, *Kitāb al-Amwāl*, 231.

⁸⁶ In order to raise sufficient troops to meet the Persians at Nihāwand 'Umar wrote to the people of Kufa and Basra asking them to send two thirds of their forces to the battlefield (Ibn al-Athīr, *Usd al-Ghābah*, 5 : 342).

⁸⁷ Abū Yūsuf, *Kitāb al-Kharāj*, 14.

The nomadic Arabs, on the other hand, who refused to settle in the cities, had nothing to do with the conquests, and did not therefore have any right to the conquered lands. Although these nomadic Arabs were described as “the origin of Arab and the root of Islam (*aṣl al-‘arab wa-māddat al-Islām*),” in order of importance they were only ranked in fourth place after the Muhājirūn, the Anṣār and the city dwellers.⁸⁷

With the new Muhājirūn ‘Umar basically adopted the same principle that he had used among the early Muslims: seniority. Like the early Muslims, the new Muhājirūn were ranked according to the time of their involvement in military actions. Hence, those who had fought in the Battle of al-Qādisiyyah (14/635) received a stipend of 2000 dirhams (plus another 500 dirhams for those who showed outstanding bravery), while those who had joined after al-Qādisiyyah, i.e., the late-comers, only received 1000 dirhams. The second wave of late comers (*rawādif*) only received 500 dirhams.⁸⁸ Since the time of involvement is taken into consideration, the social system that ‘Umar established was relatively static. Events could not be repeated. Those who had been unlucky enough to miss the Battle of al-Qādisiyyah had to accept the fact of their occupying a lower rank than those who had participated in it. The only thing they could do to raise their status was to join in future battles. This might explain why the late-

⁸⁸ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 109.

⁸⁹ “[*K*]āna asra’ ahl al-Kūfah ilā dhālik (meaning, in answer to ‘Umar’s call to join al-Nu’mān in marching against Nihāwand) *al-rawādif li-yabluwa fī al-dīn wa-li-yudrikū ḥaẓẓ*,” *ibid.*, 3 : 213.

⁹⁰ *Ibid.*, 3 : 210.

⁹¹ *Ibid.*, 3 : 208-9.

⁹² *Ibid.*, 3 : 221.

⁹³ Tarif Khalidi, *Arabic Historical Thought in the Classical Period* (Cambridge: Cambridge University Press, 1996), 46.

comers in Kufa, for example, were so enthusiastic when summoned by 'Umar to wage war against the Persians in Nihāwand.⁸⁹ It is not surprising that it was they who pressed 'Umar, who was at first reluctant to send the army any further, to let them pursue the attack against these Persians.⁹⁰ One of the reasons why the people of Kufa did not like Sa'd, their governor, was, they said, because Sa'd did not wage campaigns.⁹¹ This is understandable because, were conflict ever to come to an end, the opportunities to raise their status (social and economic) would cease as well. After Sa'd was finally removed from office, they fought an action at Nihāwand and won. According to al-Wāqidī,⁹² 'Umar placed those who were present at Nihāwand and the late-comers who fought valiantly in the same rank as the veterans of the Battle of al-Qādisiyyah. Now, like these earlier veterans, they were entitled to two thousand dirhams.

But there was another reason why the city dwellers were in a special category. The Prophet was born among city dwellers. His center of activities was in the cities of Mecca and Medina. When he was forced to migrate to Medina he summoned all his new converts to move and settle with him there. After the death of the Prophet it was the inhabitants of Medina to whom the Caliphs would turn for advice. They lived with the Prophet and, therefore, knew the Prophet's sayings and deeds. When the Caliphs vowed to follow in the footsteps of the Prophet, the people of Medina, mainly the Muhājirūn and the Anṣār, naturally became the referees who watched over the Caliphs' policies to make sure that all of them were in accordance with the Sunnah of the Prophet.

The function of the people of Medina as a reference was duplicated in other cities, where governors--the local representatives of the Caliphs--executed their duties

under the supervision and guidance of the local inhabitants. "... the Prophet's companions and their descendants act as guarantors of the true faith in the cities where they settled."⁹³ The nomadic Arabs who wandered around the cities, although they were under the administration of the governors, were hardly ever involved in making decisions. Thus when it is said that the people (*Jamā'ah*) had agreed on something, it did not mean *all* the people had agreed, but only the people of the cities. Hence, going back to the nomadic Arab who had asked him for a share of the wealth, 'Umar, after saying that he would not meet this request until he had paid all the city dwellers, said, "Whoever wants the middle of the garden, he has to be part of the *Jamā'ah* [meaning *ahl al-ḥadīrah*, the city dwellers], for the hand of Allāh is with the *Jamā'ah*."⁹⁴ The reason why the people of the cities were considered as a *Jamā'ah* is obvious. Like the people of Medina, they were the ones who knew the Qur'ān and the Sunnah of the Prophet and who knew how to apply the laws of Gods (*ḥudūd*). So it was they who took care of the

⁹⁴ Abū 'Ubayd, *Kitāb al-Amwāl*, 234. Ibn Qutaybah supports this argument. He cites a Tradition from the Prophet as narrated by Abū Hurayrah. "You must be with the *Jamā'ah* for the hand of Allāh is above *fusṭāt* ('*alyakum bi-al-Jamā'ah fa-inna yad Allāh 'alā al-fusṭāt*')." *Fusṭāt*, according to Ibn Qutaybah, means city. The Arabs were liable to call any city *fusṭāt*. See Ibn Duqmāq, *al-Intisār li-Wāsiṭat 'Aqd al-Amṣār fi Tārīkh Miṣr wa-Jughrafiyatiḥā*, ed. Lajnat Ihya' al-Turāth al-'Arabī (Beirut: Dār al-Afāq al-Jadidah, n.d.), 2; Ibn Manẓūr, *Lisān al-'Arab* (Beirut: Dār al-Ṣādir, [1955-6]); thus the tradition means that Muslims have to follow the *Jamā'ah*, who are by definition city dwellers.

⁹⁵ Abū 'Ubayd, *Kitāb al-Amwāl*, 235; al-Ṭabarī, *Tārīkh al-Umam*, 3 : 110. That the people who resided outside the city did not always know Islam is illustrated by 'Umar's experience. On the way from al-Jābiyah in Syria to Medina, 'Umar was presented with two legal cases. A man was brought to 'Umar because he had married two sisters at the same time. When interrogated, he explained that he did not know that Islam forbade him to do so. The other case involved an old man who had allowed a young man to sleep with his wife in return for his service in grazing his animals. Again the man was ignorant of the fact that this was forbidden by his religion. See Ibn al-A'thām al-Kūfī, *Kitāb al-Futūḥ* ed. Muḥammad 'Abd al-Mu'īd Khān (Beirut: Dār al-Nadwah al-Jadidah, n.d.), 1 : 299-301.

⁹⁶ Even the Prophet treated persons in accordance with this principle. Once Khālīd ibn al-Walīd, who had converted to Islam shortly before the Conquest of Mecca, argued with 'Ammār ibn Yāsir, who was one of the early converts. Knowing this, the Prophet said to Khālīd that he should not have argued with 'Ammār in such a fashion for, compared to Khālīd, 'Ammār was one of the people of Paradise and was a combatant at Badr (Ibn 'Abd al-Barr, *al-Istī'āb*, 2 : 430).

community's affairs.⁹⁵ Why was knowledge of the Qur'ān and the Sunnah concentrated in the cities? Partly it has something to do with 'Umar's policy in sending the Companions to teach Islam outside Medina, and mainly to the cities. This may have been due to a scarcity of well-versed Companions available for the purpose.

Thus there are two important roles that the city dwellers played. First, they acted as soldiers who were ready at any time to be sent on Jihad to defend the faith and Muslim territory against outside enemies. Second, they were a group of people on whom the governors could rely in executing all affairs of state. These two roles automatically brought them an enormous economic benefit, another of the driving forces behind the settlement of people in the cities.

Fourth, there was the motive of increased social status. As was noted above, after the death of the Prophet the status of people was decided on the basis of their involvement with him during his lifetime. Those who had fought at Badr were higher in rank than those who had converted at the time of the Conquest of Mecca.⁹⁶ *Tabaqāt* works are an excellent mirror of how this system worked. The death of the Prophet had sealed off opportunities to raise one's status. Medina was a closed door, and social stratification was fixed. That it was so can be seen from al-Bukhārī's report: "The Muhājirūn and the Anṣār stood before 'Umar's door. They were given permission (to enter the house) according to their ranks (*'alā qadr manāzilihim*)."⁹⁷ So those who converted later had to win status somewhere else. The frontier lands such as Syria, where the war with the Byzantines was being waged, became a popular place. On being

⁹⁷ Al-Bukhārī, *Kitāb al-Tārīkh al-Kabīr* (Beirut: Dār al-Kutub al-'Ilmiyah, n.d.), 4 : 104.

⁹⁸ Ibn 'Abd al-Barr, *al-Istī'āb*, 2 : 672

asked what later converts could do to win virtue (*al-faḍl*), ‘Umar said, “ ‘I know of no other way but this one,’ and pointed out to them the Byzantine front.”⁹⁸

The following event gives a good idea of the widening gap between the early converts and the later ones and the growing popularity of frontier regions like Syria as an asylum for later converts. It was reported that Suhayl ibn ‘Amr, Abū Sufyān ibn Ḥarb and other shaykhs of the Quraysh were standing at the door of ‘Umar. While ‘Umar gave permission to the people of Badr--Ṣuhayb, Bilāl, and others--to enter, he left these Quraysh waiting. Abū Sufyān was really angry. He saw that ‘Umar had great respect for slaves (like Bilāl), but not for the Quraysh. Knowing that his fellow Quraysh were upset, Suhayl ibn ‘Amr said:

O people, by God, I noticed what was in your faces. If you want to be angry with someone, be angry with yourselves. People were called (to Islam), and so were you. But while they hastened (to respond), you held back. By God, the virtue (*faḍl*) in which they preceded you is more powerful than the door in which you are contending.” Then he said: “O people (of Quraysh), as you see, those people have preceded you, and there is no way for you to make yourselves equal to them. So look to the Jihad. Compel yourselves to it. Hopefully God will grant you martyrdom.” Then he dusted off his dress, stood up, and went to Syria.⁹⁹

What disturbed these later converts was not merely the degradation of their social status, but also the decline of their economic interests. The economic distribution set up by ‘Umar was based on seniority in Islam (*al-sābiqah fī al-Islām*). As a result, the important figures of the Quraysh who had converted to Islam on the day of the Conquest of Mecca received stipends less than those who had converted to Islam

⁹⁹ Ibid., 2 : 671.

earlier.¹⁰⁰ They protested to 'Umar, who simply replied that the stipend was not decided on the basis of ancestral nobility but on seniority in Islam.¹⁰¹

'Umar's hostility to the Quraysh stemmed from his resentment of that tribe's enmity to the Prophet and the early Muslim converts. But that was not all. 'Umar also disliked the arrogance of the Quraysh. They deemed themselves to be so superior that others were nothing but their subordinates. Once Muḥammad ibn 'Amr ibn al-ʿĀṣ and 'Amr ibn al-ʿĀṣ treated an Egyptian badly. On being apprised of their action, 'Umar said to them, "By God, you Quraysh, you do not think of others as being anything but your slaves (*lā, wallāh yā ma'shar Quraysh! mā tazunnūna illā anna al-nās lakum 'abīd*)."¹⁰² Of course he did not have all the Quraysh in mind when he was saying this, but men like Mu'āwiyah ibn Abī Sufyān and the other later converts who became the target of 'Umar's anger.

A fifth motivation behind migration was official appointments. This factor is apparent in 'Umar's policy to send Companions to various cities, either to teach the inhabitants about Islam or to hold religious offices such as *qāḍī* and *wālī*. 'Umrān ibn Ḥuṣayn was sent by 'Umar to Basra to teach religion to its inhabitants ("*li-yufaqqiha ahlāhā*").¹⁰³ So was Muḥammī' ibn Jāriyah.¹⁰⁴ Yazīd ibn Mu'āwiyah sent a letter to

¹⁰⁰ They received three thousand dirhams, compared to the five thousand that the participants in Badr had received (al-Ṭabarī, *Tārīkh al-Umam*, 3 : 109)

¹⁰¹ Ibid., 3 : 109.

¹⁰² Al-Kūfī, *al-Futūḥ*, 2 : 82.

¹⁰³ Ibn Ḥajar, *al-Iṣābah*, 3 : 27.

¹⁰⁴ Ibid., 3 : 346.

‘Umar saying that the people of Syria were in need of teachers who could instruct them in the Qur’ān and enlighten them on religious matters (“*yu’allimuhum al-Qur’ān wa-yufaqqihuhum*”). In response, ‘Umar sent Mu’ādh, ‘Ubādah ibn al-Ṣāmit al-Anṣārī and Abū al-Dardā’.¹⁰⁵ The task of ‘Ubādah is described as having been that of a judge and a teacher (“*qāḍiyan wa-mu’alliman*”).¹⁰⁶ At his death, the Prophet left behind him a new Muslim community which did not yet fully understand what Islam was. The emergence of the Riddah is a strong indication of how trivial was their understanding of the message that the Prophet had tried to spread. One of the most important problems that ‘Umar faced was how to build a strong religious foundation for the new community. The realization of this idea was more difficult when he was faced with having to mobilize this new community and send its members to the frontier to fight. Who would be responsible for making sure that the armies would still pursue their study of Islam when they were away from Medina for a considerable length of time? Who would ensure that war and other related problems (such as which enemies could legally be killed, the problems of booty, the property of the enemy, children, women, etc.) would be conducted in accordance with religious prescriptions? This situation forced ‘Umar to institute a policy: besides giving clear instructions to the army, he also sent those who were well-versed in religion to campaign with the army or to live in the places where these new Muslims resided either temporarily or permanently.¹⁰⁷ Massive conversions

¹⁰⁵ Ibid., 2 : 260.

¹⁰⁶ Ibn ‘Abd al-Barr, *al-Istī‘āb*, 2 : 808.

¹⁰⁷ Whenever an army of believers gathered the Commander of the Faithful appointed as their immediate commander someone from the people of knowledge and law (*ahl al-‘ilm wa-al-fiqh*) (al-Ṭabarī, *Tārīkh al-Umam*, 3 : 260). One example was al-Sā’ib ibn al-Aqra’. He knew how to write and how to count (*kātiban wa ḥāsiban*). ‘Umar asked him to join the army sent to Nihāwand and stay with

which followed the conquests and the settlement of nomads in the new cities also gave 'Umar cause to appoint those who were knowledgeable about Islam to a variety of offices. "I do not send them (the governors of the cities) except to teach people about their religion, to distribute (the wealth) to them, to wage holy war against their enemies and to judge their affairs rightly (*innī lam ab'athhum illā li-yufaqqihū al-nās fī dīnīhim wa-yuqassimū 'alayhim wa-yujāhidū 'adūwahum wa-yahkumū fīhim bi-al-ḥaqq*)."¹⁰⁸ This is one of the most succinct expressions of what 'Umar expected to be the role of the governors.

Sixth, people were motivated to migrate by the thought of accompanying important figures. These latter were of course surrounded by people for different reasons. It was they who influenced, for instance, where some people chose to reside or move. A good example was the Prophet himself. His call for Hijrah had caused migration to Medina. But having been the main reason of migration in the first place, with his death the reason to stay there elapsed. So many Companions moved from Medina, which meant another migration. Al-Ḥakam ibn 'Amr was one such example. He accompanied the Prophet until the Prophet died, and then afterwards moved to Basra.¹⁰⁹ Other figures had the same influence on the decisions of certain people to migrate from one place to another. Tamīm al-Dāri moved (*intaqala*) from Medina to Syria after the

them. He was given the responsibility of dividing the booty correctly (ibid., 3 : 204, 213). For the people who were sent to al-Qādisīyah, 'Umar appointed 'Abd al-Raḥmān ibn al-Rabī'ah al-Bahlī as judge and supervisor of the spoils and their distribution, while Salmān al-Fārisī was entrusted with the task of calling people to prayers and with scouting duties (ibid., 3 : 9). For other examples see ibid., 2 : 594.

¹⁰⁸ Al-Kūfī, *al-Futūḥ*, 2 : 84-85. See also al-Ṭabarī, *Tārīkh al-Umam*, 3 : 273.

¹⁰⁹ Ibn Ḥajar, *al-Iṣābah*, 1 : 346, 186.

murder of 'Uthmān,¹¹⁰ while Muḥammad ibn Maslamah went to al-Rabadhah.¹¹¹ 'Abd al-Raḥmān ibn Mall¹¹² moved from Kufa to Basra after al-Ḥusayn was killed. The conflict between 'Alī and Mu'āwiyah caused a lot of people to migrate, and influential figures like Jābir ibn 'Abd Allāh played a significant role in this process.¹¹³

Seventh, family reasons often motivated emigration. A person who moved from his home city was usually accompanied by his family. So when 'Utbaḥ was appointed governor of Basra his wife, Ardah bt. al-Ḥārith, went with him, along with Abū Bakrah and other relatives.¹¹⁴ 'Utbaḥ ibn Suhayl al-Qurashī al-'Āmirī went to Syria with his family (*ahl baytiḥ*) during the reign of 'Umar to perform Jihad. Al-Ḥārth ibn Hishām, also with his family, joined him.¹¹⁵ Al-Nu'mān ibn 'Amr ibn Muqarrin, Ma'qil ibn Muqarrin, Sinān ibn Muqarrin, Suwayd ibn Muqarrin, 'Abd al-Raḥmān ibn Muqarrin and 'Uqayl ibn Muqarrin were all brothers who resided in Kufa.¹¹⁶ 'Uthmān ibn Abī al-'Āṣ, al-Ḥakam ibn Abī al-'Āṣ and Ḥafṣ ibn Abī al-'Āṣ, were brothers living in Basra.¹¹⁷ Although we do not know whether these brothers all arrived at the same time in Kufa and Basra, or whether one brother followed the others, it is clear that family or blood

¹¹⁰ Ibn 'Abd al-Barr, *al-Istī'āb*, 1 : 193.

¹¹¹ Ibn Ḥajar, *al-Iṣābah*, 3 : 364.

¹¹² Ibid., 3 : 99.

¹¹³ See Chapter Four.

¹¹⁴ Ibn Ḥajar, *al-Iṣābah*, 4 : 221.

¹¹⁵ Ibid., 2 : 446.

¹¹⁶ Ibn Sa'd, *al-Ṭabaqāt*, 6 : 18-9.

¹¹⁷ Ibid., 7 : 40-41.

ties constituted an important factor in migration. Some other examples similar to this case are the brothers Mu'āwiyah ibn Ḥaydah and Mālīk ibn Ḥaydah,¹¹⁸ Mujāshi' ibn Mas'ūd and Mujālid ibn Mas'ūd,¹¹⁹ al-Barrā' ibn Mālīk and Anas ibn Mālīk,¹²⁰ and Thābit ibn Zayd ibn Qays and his son Bashīr ibn Abī Zayd.¹²¹ All of them resided in Basra.

Eighth, politics were an important factor. Other Companions moved to other places because of political conditions. The Banū al-Arqām refused to stay longer in Kufa because they could not stand to hear 'Uthmān humiliated. They went to Mu'āwiyah, who settled them in al-Ruhā' in Jazīrah. Abū Shurayh's return from Kufa to Medina also falls into this category. Since the time of 'Uthmān conflicts and treason had developed in Kufa.¹²² This meant that for some people Kufa was no longer a good place to live. Abū Khuzā'ah, after witnessing one of his neighbors being killed, took his family to Medina.¹²³

Ninth, expulsion was often a strong reason for migration. Some people were forced to migrate because, for certain reasons, they were unwanted. The Prophet asked

¹¹⁸ Ibid., 7 : 35.

¹¹⁹ Ibid., 7 : 30.

¹²⁰ Ibid., 7 : 16-7.

¹²¹ Ibid., 7 : 27.

¹²² An example of this was the case of al-Walīd, the governor of Kufa. Regardless of the fact that al-Walīd was loved by the ordinary folk, he was hated by the elite. The latter in fact strove continuously, using every means at their disposal, to depose him. The families whose sons had been executed by al-Walīd and those who had been deposed by him joined the cause. The result was chaos, which ended with the resignation of al-Walīd from office. See al-Ṭabarī, *Tārīkh al-Umam*, 3 : 325-34.

¹²³ Ibid., 3 : 326.

al-Ḥakam to leave Medina because, according to a report, he was suspected of being a spy for the Prophet's enemy, and so he migrated to Ḥabashah.¹²⁴ The Prophet also asked Waḥshī to leave Medina because he could not stand to be so close to the man who killed his uncle, Ḥamzah, at Uḥud. Waḥshī went to live in Hims.¹²⁵ 'Umar asked Naṣr ibn al-Ḥajjāj al-Sulamī to leave Medina because he had caused a woman to become so attracted to him that she had almost made him into an idol.¹²⁶

To sum up, as far as the motives underlying the disposal of the Companions were concerned, we can make the following statement. The main drive behind their migration was the call for Hijrah and Jihad. From the early history of Islam these two had become indistinguishable from Islam itself. At the time of the conquest, the call for these two practices was revived and given a new impetus. Hence, in contrast to Richard Bulliet's generalization,¹²⁷ religious motives did play a significant role in the distribution and settlement pattern of the early Muslims. Economic benefits were after all enjoyed only by those who joined Hijrah and Jihad.

¹²⁴ Ibn 'Abd al-Barr, *al-Istī'āb*, 1 : 359.

¹²⁵ Ibn Ḥajar, *al-Iṣābah*, 3 : 594.

¹²⁶ al-Kūfī, *al-Futūḥ*, 15-7.

¹²⁷ To Bulliet the most important motive behind the settlement of the Arabs was economic. Religious zeal only played an auxiliary role. See his "Sedentarization of Nomads in the Seventh Century: The Arabs in Basra and Kufa," in Philip Carl Salzman (ed.), *When Nomads Settle* (New York: Praeger, 1980), 37-8.

3. Centers of Geographical Distribution

As stated above, the emergence of Islam was an urban phenomenon. That is to say, Islam first emerged in cities, i.e., Mecca and Medina, and, after expansion, continued to flourish in cities. Hence when we are talking about centers of geographical distribution, we are not talking about villages. It was 'Umar's policy to keep the army from becoming too scattered so that it would be ready any time he needed it. This policy necessitated not only a large place where the army could settle in great numbers but also good facilities for transportation and communication. Only cities could fulfill these requirements. So it was perfectly reasonable for 'Umar to instruct his army not to scatter in villages, but to stay in cities.¹²⁸

Soon after the conquests began the Muslims spread and settled in urban areas. There were cities—like Hims and Damascus—which were already there when the Muslims came, while others were founded by the Muslims themselves—as in the case of Basra, Kufa and Fustat. When the Muslims settled in the existing cities they lived in the houses which were given up by the local inhabitants in accordance with post-conquest agreements. This was what happened, for example, in Hims.¹²⁹ As for places to pray, Muslims often re-used churches as mosques.¹³⁰ This process of integration between

¹²⁸ 'Umar actually instructed the commanders not to let the army settle in the villages, but to ensure that they stayed in the cities. See Tarif Khalidi, "Tribal Settlement and Patterns of Land Tenure in Early Medieval Palestine," in Tarif Khalidi (ed.), *Land Tenure and Social Transformation in the Middle East* (Beirut: American University of Beirut, 1984), 182.

¹²⁹ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 97.

¹³⁰ Henry Innes MacAdam, "Settlements and Settlement Patterns in Northern and Central Transjordan, ca. 550 - ca.750," in G.R.D. King and Averil Cameron (eds.), *The Byzantine and Early Islamic Near East II: Land Use and Settlement Patterns* (Princeton: The Darwin Press, 1994), 59.

Muslim and non-Muslim after the conquests evolved for the most part peacefully.¹³¹ There was no break in everyday life.¹³² Where Muslims had to build their own cities, they started by building *amṣār*. Here three aspects are outstanding: “.. that they occurred on new land, avoiding older urban settlement; that conversion to permanent and sophisticated architecture was rapid and extensive; and that almost all these foundations were successful and enduring.”¹³³

“*Miṣr*” (the singular form of *amṣār*) literally means a borderline between two things or two lands or two regions (“*al-ḥājiz wa-al-ḥadd bayn al-shay’ayn*” or “*al-ḥadd bayn al-arḍayn*” or “*kull mā ḥajaza bayn jihatayn*”).¹³⁴ In common use (“*ind al-‘awwām*”) it means any big city (“*balad kabīr jalīl*”) like Rayy, Mawṣil, and Ramallah.¹³⁵ But in a more specific sense, a place can be called a *miṣr* when it functions as the place where a ruler resides, where government offices are located, and where official duties--such as execution of canonical punishments (*ḥudūd*), distribution of booty and taxes--are performed.¹³⁶ In other words, a *miṣr* is a center for religious and

¹³¹ Ibid, 51.

¹³² See Ali Ziyadeh, “Settlement Patterns, An Archeological Perspective: Case Studies from Northern Palestine and Jordan.” in King and Cameron (eds.), *Near East 2* : 119, 131; also Robert Schick, “The Fate of the Christians in Palestine During the Byzantine-Umayyad Transition, 600-750 A.D.” in M. Adnan Bakhit and Robert Schick (eds.), *The Forth International Conference On The History Of Bilād al-Shām During the Umayyad Period* (Amman, 1989), 41; al-Muqaddasī, *Aḥsan al-Taqāsīm fī Ma‘rifat al-Aqālīm*, ed. M.J. de Goeje (Leiden: E.J. Brill, 1967), 3 : 47.

¹³³ Donald Whitcomb, “The *Miṣr* of Ayla: Settlement at al-‘Aqaba in the Early Islamic Period,” in King and Cameron (eds.), *Near East 2* : 161.

¹³⁴ Ibn Manẓūr, *Lisān al-‘Arab*, al-Jawharī, *al-Ṣiḥāḥ: Tāj al-Lughah wa-Ṣiḥāḥ al-‘Arabiyyah*, ed. Aḥmad ‘Abd al-Ghafūr ‘Aṭṭār (Cairo: Dār al-Kitāb al-‘Arabī, 1955-7.)

¹³⁵ al-Muqaddasī, *Aḥsan al-Taqāsīm*, 47.

¹³⁶ Al-Laythī defines *miṣr* as “*kull kūrāḥ tuqāmu fihā al-ḥudūd, wa-yuqassamu fihā al-fay’ wa-al-ṣadaqāt min ghayr mu‘āmarah lil-khalīfah*” (Ibn Manẓūr, *Lisān al-‘Arab*). Al-Muqaddasī defines *miṣr* as

administrative activities. So, compared to other cities, *amṣār* must have been fairly common.¹³⁷ In the first century of Hijrah, after the death of the Prophet, it was mostly the Companions who served as local rulers and who executed all official tasks. So it is not surprising that it was in the cities that the majority of the Companions lived.

The following is an effort to investigate the patterns of the tribal distribution of the Companions and the degree of their connection to Iraq (Basra and Kufa), Syria (including Hims, Damascus and Palestine) and Egypt. Before proceeding, however, some points must be noted.

First, in the biographical dictionaries, as in any other type of source, a person is often described as belonging to different tribes. If the tribes to which a person was attached were closely related, he will be counted only once in our tabulation. For example, Yūnus Abū Muḥammad was attributed to three tribes: Anṣār (see below), Aws and Zafar.¹³⁸ But Zafar was from Aws and Aws was from Anṣār, so that Yūnus will be counted only once, i.e., as an Anṣārī. But if a person was attributed to tribes which were unrelated or not closely related, he will be counted in accordance with the number of tribes he is assigned to. For example, Qays ibn Abī Gharazah is said to have been Anṣārī,¹³⁹ Ghifārī,¹⁴⁰ Juhanī,¹⁴¹ and Bajalī.¹⁴² Since these tribes were not closely

"*kull balad ḥallahu al-sultān al-a'zam wa-jummi'at ilayhi al-dawāwīn wa-qullidat minhu al-a'māl wa-udīfa ilayhi mudun al-aqālīm*" (al-Muqaddasī, *Aḥsan al-Taqāsīm*, 47)

¹³⁷ This is why, I think, al-Jawharī gives the meaning of *miṣr* as being "the well-known city (*al-madīnah al-ma'rūfah*)."¹³⁷ See al-Jawharī, *al-Ṣiḥāḥ*.

¹³⁸ Ibn al-Athīr, *Usd al-Ghābah*, 5 : 530.

¹³⁹ Ibn Sa'd, *al-Ṭabaqāt*, 6 : 55.

¹⁴⁰ Ibn 'Abd al-Barr, *al-Istī'āb*, 3 : 1297; Ibn al-Athīr, *Usd al-Ghābah*, 4 : 439; al-Dhahabī, *Tajrīd*, 2 : 23; Ibn Ḥajar, *al-Iṣābah*, 3 : 246.

related, they will be counted separately. In other words, Qays ibn Abī Gharazah will be counted four times. However, some tribes were actually related to others, but acted independently and must be treated as such. Thaḳīf and ‘Āmir ibn Ṣa‘ṣa‘ah were subtribes of Qays, but, because they were large and powerful, they can be considered as having been autonomous. Likewise, Aws and Khazraj were a part of Azd, but for the same reason must be counted as independent tribes.

Second, when people are attributed to different places, they will also be counted twice. Accordingly, Abū Salmā was a man of Kufa (“*sakana al-Kūfah*” or “*al-Kūfī*”) and, at the same time, a man of Syria (“*fī al-Shāmī*”).¹⁴³ He will thus be found in the list of the people of Kufa and in that of the people of Syria.

Third, some Companions were recognized by a non-tribal identification. One example was that of Anṣār, the new name for Aws and Khazraj.¹⁴⁴ The name Anṣār, which certainly constituted a symbol of high status and pride, often displaced the original names, i.e., Khazraj and Aws. Thus, of the twenty-nine Anṣār who resided in Basra, nineteen were known by this designation. Their original tribe, whether it had been Aws or Khazraj, is unknown to our sources. In those cases therefore where the original tribal affiliation has been lost, such non-tribal designations will be considered as

¹⁴¹ Ibn ‘Abd al-Barr, *al-Istī‘āb*, 3 : 1297; Ibn al-Athīr, *Uṣd al-Ghābah*, 4 : 439; Ibn Ḥajar, *al-Iṣābah*, 3 : 246.

¹⁴² Ibn Ḥajar, *al-Iṣābah*, 3 : 246.

¹⁴³ Ibn ‘Abd al-Barr, *al-Istī‘āb*, 4 : 1683; also Ibn al-Athīr, *Uṣd al-Ghābah*, 6 : 153.

¹⁴⁴ See W. Montgomery Watt, “al-Anṣār,” in *EF*

tribal. In addition to Anṣār (Anṣārī), therefore, we have the example of Yemen (Yemenī).

Fourth, it is not known in some instances to which side individual Companions belonged. This of course prevents us from making a more accurate analysis of tribal representation in the various centers. The difference in numbers between those whose tribal affiliations are known to us and those for whom this information is unknown can be seen in the following table.

Table II
The Population of the Companions:
Those whose Tribes are Known/Unknown

| | Basra | Kufa | Syria | Egypt |
|-------------------------------------|-------|------|-------|-------|
| Population of Companions | 335 | 337 | 441 | 260 |
| Companions whose tribes are unknown | 50 | 44 | 85 | 19 |
| Companions whose tribes are known | 295 | 301 | 356 | 162 |

While such limitations should be acknowledged, the results of this kind of approach ought not to be underestimated. Among other things, the findings on the distribution of the tribes in Basra, Kufa, Syria and Egypt can be used to reaffirm or to question some of the statements that have been made in relation to the tribal composition or distribution in these places. Since our concern is solely with the class of Companions, our findings have a limited validity. In statement (a) below, to cite only one example, our findings do not confirm the claim made by Khalidi. As far as Syria in general is concerned it is acknowledged that the Azd were the largest group among the newcomers there and our analysis of the Companions settled in Syria confirms this: they

were the largest group among the settlers in that region.¹⁴⁵ But does this mean that they were also the largest group in Palestine? Our information on the pattern of Azd settlement in Syria does not confirm this allegation. Forty-six Companions of Azd background settled in Syria, whereas only 5 Azd chose to settle in Palestine. The rest settled in Hims (13 Companions), Damascus (6) and al-Urdunn (1), while it is not known exactly where the remaining 21 settled (for their geographical location is only vaguely indicated by our sources, who use expressions such as "*sakana al-Shām*"). Unless we accept the suggestion that *al-Shām* equals Damascus¹⁴⁶ (raising the number of Azd who settled in Damascus to 27, hence making that city their preferred destination), the majority of the Azd must be acknowledged to have settled in Hims, not in Palestine. But we should acknowledge that our objection is somewhat marred by two weaknesses. First, we cannot establish firmly that all the Companions of Azd in our list were early arrivals. (It is unfair to judge Khalidi's statement on early settlers by findings related to later ones, for example.) Second, it is more than likely that not all the Azd early-comers were Companions; hence it is inaccurate to make general comments on the Azd in general on the basis of what is known of the Companions among them. However, the fact that the number of the Companions of the Azd in our list corresponds to that of early arrivals in Syria (in both cases the Azd were the largest group) may indicate a positive relation between early-comers and Companions. This methodology allows us therefore to verify with some confidence statements on tribal distribution in the 1st/7th century. The following are just some examples: (a) among the newcomers (to Palestine),

¹⁴⁵ see Table VI.

¹⁴⁶ See pp. 173-4.

“the Azd seem to have been the largest single group;”¹⁴⁷ (b) in Fustat and Hims the Yemenīs represented the majority of the new settlers; in these places Kindah played the major role;¹⁴⁸ (c) there were only a few Azd Sarāt (including Daws, Zahrān, Thumālāh, Ghāmid) amongst the first settlers in Basra and Kufa, some having gone to Egypt;¹⁴⁹ (d) during the Muslim conquest the emigration of ‘Abd al-Qays was mainly directed towards Basra; in Kufa they were not strongly represented;¹⁵⁰ (e) under Islam the emigration of Bāhilah was predominantly directed towards Syria and the rest towards Basra;¹⁵¹ (f) Ḍabbah seems to be missing from the first division of the population of Kufa, while the bulk of the tribe emigrated to Basra;¹⁵² (g) the bulk of Tamīm were among the first settlers in Kufa and Basra;¹⁵³ (h) “The Bajīlah were one of the largest tribal groups in Kūfah. They were approximately equal in numbers to the Anṣār ...;”¹⁵⁴ and lastly (i) “For the most part, the Bakr migrated to Baṣra, but a certain number of them settled at Kūfa.”¹⁵⁵

¹⁴⁷ Khalidi, “Tribal Settlement,” 182.

¹⁴⁸ Mikhail B. Piotrovsky, “Late Ancient and Early Medieval Yemen: Settlement Traditions and Innovations,” in King and Cameron (eds.), *Near East 2* : 219.

¹⁴⁹ G. Strenziok, “Azd,” in *EF*

¹⁵⁰ W. Caskel, “Abd al-Qays,” in *EF*

¹⁵¹ W. Caskel, “Bāhila,” in *EF*

¹⁵² W. Caskel, “Ḍabba,” in *EF*

¹⁵³ G. Levi Della Vida, “Tamīm,” in *EF*

¹⁵⁴ Michael G. Morony, *Iraq After the Muslim Conquest* (Princeton: Princeton University Press, 1984), 240.

¹⁵⁵ Hichem Djaït, “al-Kūfa” in *EF*

Now, based on our findings we can verify and in some cases modify the above statements. (a) It is not correct to say that in Palestine Azd formed the largest *single* tribe; they were only *one* of the largest (Lakhm and Kinānah being the others). (b) It is right that Yemenīs were in the majority in Fustat (i.e., Egypt, see below) and Hims, and it might also be true that, especially in Hims (where Kindah was the biggest tribe), but not in Fustat, Kindah played the major role. (c) It is right that there were few Azd Sarāt amongst the first settlers in Basra and Kufa, for, although Azd were one of the major tribes in Basra and Kufa, most of them were from Khuza'ah (especially Aslam); and it is right that a few Azd went to Egypt. (d) In Basra 'Abd al-Qays made up only 7% (21 out of 313) and in Kufa only 4% (14 out of 320) of the population; so, since the difference between 'Abd al-Qays in Basra and in Kufa was insignificant, we can hardly say that (that during the Muslim conquest) the emigration of 'Abd al-Qays was mainly directed towards Basra; as for representation, they were not strongly represented either in Kufa nor in Basra. (e) There were 7 Bāhilah (out of a total population of 313 Companions) in Basra, 1 (of 320) in Kufa, 2 (of 445) in Syria and 3 (of 187) in Egypt; so we cannot really state that under Islam the emigration of Bāhilah was predominantly directed towards Syria and the rest towards Basra. (f) Ḍabbah is not missing from the first division of the population of Kufa; and it is not right to say that the bulk of the tribe must have emigrated to Basra, for in Basra there were only 5 of them (a similar number existed in Kufa). (g) It is true that the bulk of Tamīm were among the first settlers in Kufa and, especially, in Basra. (h) It is not true that Bajīlah were one of the largest tribal groups in Kufa, nor is it true that they were approximately equal in

numbers to the Anṣār (Bajīlah were made up of only 12 and Anṣār of 40). (i) It may be that for the most part, Bakr migrated to Basra, and that a certain number of them settled at Kufa.

What are the most common expressions used to indicate geographical connection? To what extent do these expressions vary from one place to another? The following table may shed some light on these questions:

Table III
The Expressions of Geographical Connection of the Companions
in Basra, Kufa, Syria and Egypt

| | Basra | Kufa | Syria | Egypt |
|-------------------|-------|------|-------|-------|
| <i>nazala</i> | 225 | 192 | 212 | 72 |
| <i>sakana</i> | 102 | 87 | 91 | 51 |
| <i>ya nisbah</i> | 105 | 172 | 215 | 67 |
| <i>ahl</i> | 46 | 59 | 105 | 43 |
| <i>a'rāb</i> | 34 | 1 | 1 | 0 |
| official position | 35 | 35 | 30 | 21 |
| others | 23 | 46 | 41 | 27 |
| Total | 570 | 592 | 695 | 281 |

Except in Syria, "*nazala*" is the most common expression used to indicate residence. And of Basra, Kufa and Egypt, it was mainly with respect to Basra that the term "*nazala*" is used. It was stated above that "*nazala*" is an ambiguous expression. It can be used to indicate a wide range of attachment, from permanent residence to a short visit. If this generalization has any validity at all, then we could say that the frequent employment of the expression "*nazala*" in connection with Basra, Kufa and Egypt indicates one of two possibilities. First, it could mean that the commitment of a considerable number of Companions to these places, especially Basra, could not be fully established. That is to say, the authors of the biographical dictionaries, i.e., Ibn Sa'd,

Ibn ‘Abd al-Barr, Ibn al-Athīr, al-Dhahabī and Ibn Ḥajar (and the authorities from whom they took their information) were not fully convinced that these Companions actually resided permanently in Basra, Kufa and Egypt and in the circumstances thought it best to use “*nazala*.” Second, it could be said that the people in Basra, Kufa and Egypt were highly mobile. In this case the problem has nothing to do with either the certainty or the uncertainty of these authors, but with the nature of the population in these places. The attachment of the Companions to these places—especially Basra—was apparently unstable.

By contrast, the word “*nazala*” is less frequently used in reference to Companions who resided in Syria for any length of time. Perhaps this is because their connection with this region was more permanent. Nevertheless, “*nazala*” is used to designate residence in Syria on a number of occasions. In fact, it is second only to “*yā’ nisbah*” in the number of times it is used and the difference between the two is slight. But when we combine all the expressions that convey stability, i.e., “*sakana*,” “*yā’ nisbah*,” and “*ahl*,” the difference becomes significant. These constitute 59% of the total number of expressions used regarding domicile in Syria. Compared to Basra, Kufa and Egypt, where combinations of the same expressions amount to 44%, 54% and 57% respectively, Syria is still the highest. In terms of stability of population, therefore, Syria emerges as number one, followed by Egypt, Kufa and Basra.

The expression “*a’rāb*”, i.e., nomadic Arabs, is interesting in its own right, for it is most often used in reference to Basra. Beyond this we find only one instance of its use in connection with Kufa (“*yu’addu fī a’rāb al-Kūfah*,” in the case of Mujālid ibn

Thawr¹⁵⁶) and one other in reference to Syria (“*fī a‘rāb bādiyat al-Shām*,” in the case of ‘Awsajah ibn Ḥarmalah).¹⁵⁷ This seems to imply that—unlike in Syria, Kufa and Egypt—in Basra there were still some Companions who chose not to stay inside the city limits but instead remained *a‘rāb*. It would be interesting to know why, in spite of the great social and economic benefits bestowed by ‘Umar on city dwellers, these Companions chose to remain nomadic.

A. Basra

Basra was originally a base camp. It was founded by ‘Utbah ibn Ghazwān at ‘Umar’s request in 14/635.¹⁵⁸ About five hundred people accompanied ‘Utbah, including a number of nomadic Arabs (“*qawm min al-a‘rāb wa-ahl al-bawādī*”).¹⁵⁹ These people settled in 7 villages (*dasākir*), 2 in Khuraybah, 2 in Azd, 2 in Tamīm and 1 in Zābūqah.¹⁶⁰ In the beginning they did not construct any permanent buildings, but used

¹⁵⁶ Ibn al-Athīr, *Usd al-Ghābah*, 5 : 62; or “*min a‘rāb al-Kūfah*,” al-Dhahabī, *Tajrīd*, 2 : 51

¹⁵⁷ Ibn Ḥajar, *al-Iṣābah*, 3 : 43.

¹⁵⁸ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 89, al-Balādhurī, *Futūḥ al-Buldān*, ed. ‘Abd Allāh Anīs al-Ṭabbā’ and ‘Umar Anīs al-Ṭabbā’ (Beirut: Mu’assasat al-Ma‘ārif, 1987), 483. However, according to Sayf ibn ‘Umar, ‘Utbah founded Basra in the year 16. Al-Ṭabarī tends to date this to the year 14 and introduces Sayf’s opinion by “*za‘ama Sayf*” (“Sayf claimed”). Some even maintain that it was founded in the year 17, such as al-Mas‘ūdī, *Kitāb al-Tanbīh wa-al-Ishrāf* (Beirut: Khayyāt, 1965), 357. Pellat maintains that it is possible that the difference reflects the rivalry between the Kūfans and the Basrans. The Basrans wanted to have their city built before Kufa. See Ch. Pellat, *Le milieu basrien et la formation de Gahiz* (Paris: Adrien - Maisonneuve, 1953), 2-3.

¹⁵⁹ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 90. The numbers were variously given as 300 (ibid., 3 : 92), “more or less 500” (ibid., 3 : 90), 800 (al-Balādhurī, *Futūḥ al-Buldān*, 478, 488). For further discussion on the variety of numbers see Pellat, *Milieu*, 5; Ṣāliḥ Aḥmad al-‘Alī, “Khitāṭ al-Basrah,” in *Sumer* 8 (1952) : 72.

¹⁶⁰ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 90; al-Balādhurī, *Futūḥ al-Buldān*, 478, 488.

tents as their homes.¹⁶¹ After a time they began to build houses, mosques and a government building (*dār al-imārah*).¹⁶² Judging from the materials they used, however, it would seem that they never intended to settle there permanently.¹⁶³ Thus it is reported that when they went out to battle they pulled up the cane stakes that formed their primary building material, tied them up and put them aside. When they returned they would untie them once again and rebuild.¹⁶⁴ Only when more people came to Basra did they use more solid building materials, like bricks.¹⁶⁵ The progress from a temporary to a permanent settlement was largely determined by the results of battle. When the army defeated an enemy, it brought home considerable booty. The more enemies they had defeated, the more booty they brought home, and in turn the more people were attracted to come to Basra to join in the military effort and settle there. After Ubullah (14/635) was conquered, 'Utbah ibn Ghazwān sent Anas ibn Ḥujjīyah to 'Umar. When 'Umar asked him to describe the state of the Muslim community there, Anas replied,

¹⁶¹ Al-Balādhurī, *Futūḥ al-Buldān*, 478.

¹⁶² Ibid., 483.

¹⁶³ Ira M. Lapidus, "Arab Settlement and Economic Development of Iraq and Iran in the Age of the Umayyad and Early Abbasid Caliphs," in *The Islamic Middle East, 700-900: Studies in Economic and Social History*, ed. A. L. Udovitch (Princeton: 1981), 178. That 'Utbah's army originally did not plan to settle can also be seen from the fact that they did not bring a lot of women with them. See Ṣāliḥ Aḥmad al-'Alī, *al-Tanzīmāt al-Ijtimā'iyah wa-al-Iqtisādīyah fī al-Baṣrah fī al-Qarn al-Awwal al-Hijrī* (Beirut: Dār al-Ṭalī'a, 1969), 38.

¹⁶⁴ Al-Balādhurī, *Futūḥ al-Buldān*, 484.

¹⁶⁵ Ibid., 478, 488; Yāqūt, *Mu'jam al-Buldān* (Beirut: Dār Ṣādir wa Dār Beirūt, 1955-1957), 1 : 433. A.J. Naji and Y.N. Ali place the transformation of Basra from transient camp to a permanent urbanized settlement as occurring under the governorship of 'Abd Allāh ibn 'Āmir (25-36/646-57) (A.J. Naji and Y.N. Ali, "The Suqs of Basrah: Commercial Organization and Activity in A Medieval Islamic City," in *JESHO* 24 (1981) : 298-299). To them, the change of building materials from reeds to mud and then bricks is evidence of this transformation. They do not explain why they chose this date, however, since if building materials are any indication, mud and bricks had already been used by Abū Mūsā al-Ash'arī (17-29/638-50), the governor of Basra before 'Abd Allāh ibn 'Āmir, "*wa-banā Abū Mūsā al-Ash'arī al-masjid wa-dār al-imārah bi-lubn wa-ṭīn*," al-Balādhurī, *Futūḥ al-Buldān*, 484.

"The wealth has overwhelmed them, they are drunk with gold and silver, and people are so attracted to Basra that they come there (*inthālat 'alayhim al-dunyā' fa-hum yahlūna al-dhahab wa-al-fiddah, fa-raghība al-nās fī al-Basrah fa-atūha*)."¹⁶⁶

How many people actually lived in Basra at the time of 'Umar? We know for instance that those who fought alongside 'Utbah ibn Ghazwān in the Battle of al-Qādisīyah settled in Kufa and Basra. It is said that 30,000 of them settled in Kufa, while only 5000 settled in Basra. These figures, like others found in the medieval sources, may not be accurate. But it still tells us that the majority of those who fought in al-Qādisīyah settled in Kufa. For some reason, however, 'Umar later decided to end the imbalance of population in these two cities by adding to the inhabitants of Basra those who participated in al-Ahwāz, so that "their number should be similar to that of the inhabitants of Kufa."¹⁶⁷ In other words the population of each city can be estimated to have been in the area of thirty thousand.¹⁶⁸

In the following table we see a breakdown of the tribal affiliation of the Companions residing in Basra.

Table IV
The Tribes of Companions in Basra

| The Northerners | | The Southerners | | Unspecified | |
|-----------------|--------|-----------------|--------|-------------|--------|
| Name | Number | Name | Number | Name | Number |
| 1 'Abd al-Qays | 21 | Anṣār | 29 | Ka'b | 1 |

¹⁶⁶ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 93.

¹⁶⁷ Ibid., 3 : 173.

¹⁶⁸ In the 7th century, according to Massignon, there were about 300,000 soldiers registered in Basra. Massignon, "Explication du Plan de Baṣra (Irak)," in F. Meier (ed.), *Westöstliche Abhandlungen Rudolf Tschudi* (Wiesbaden: n.p., 1954), 158. With only 30,000 accounted for in the sources, Massignon's estimation seems to be too high. For the development of the population of Basra see Ṣāliḥ A. al-'Alī, "Khiṭaṭ al-Baṣrah," 72; Pellat, *Le milieu*, 5.

| The Northerners | | The Southerners | | Unspecified | |
|-------------------------|--------|-----------------|--------|-------------------|--------|
| Name | Number | Name | Number | Name | Number |
| 2 'Amir ibn Ṣa'sa'ah | 23 | 23 Ash'ar | 1 | Bal'anbar Du'l | 1 |
| 3 Asad | 5 | 5 Azd | 25 | Salamah | 1 |
| 4 Bāhilah | 7 | 7 Baḡilah | 4 | | |
| 5 Bakr ibn Wā'il | 16 | 16 Ḥimyar | 4 | | |
| 6 Ḍabbah | 5 | 5 Jarm | 3 | | |
| 7 Hudhayl | 6 | 6 Kalb | 1 | | |
| 8 Kinānah | 26 | 26 Khat'am | 1 | | |
| 8 Muḥārib | 3 | 3 Kindah | 2 | | |
| 9 Muzaynah | 16 | 16 Ṭā'ī | 2 | | |
| 10 Qays 'Aylān | 39 | | | | |
| 11 Quraysh | 19 | | | | |
| 12 Sa'd | 1 | | | | |
| 13 Tamīm | 51 | | | | |
| TOTAL | 238 | TOTAL | 72 | TOTAL | 3 |

From the above table, a number of conclusions can be drawn.

1. The biggest tribal component of the Companions of Basra was Tamīm with 51 members (16 % of the tribal population). The second was Qays with 39 (12%), the third Anṣār with 29 (9%), the fourth Kinānah with 26 (8 %) and the fifth Azd with 25 (8%). As far as the split between northerners and southerners was concerned, the northerners constituted the majority. They were 238 in number (76 %) compared to the southerners at 72 (23%). The most important group among the northerners was Tamīm with 51 Companions (21 % of all the northerners) followed by Qays at 38 (16%). Among the southerners two important groups emerged, the Anṣār at 29 (40%) and Azd at 25 (34%).

2. Tamīm had maintained close relations with Mecca since the time of the Jāhiliyyah.¹⁶⁹ Contrary to Watt's conclusion,¹⁷⁰ a great number of Tamīm must have been

¹⁶⁹ M. J. Kister, "Mecca and Tamīm (Aspects of their Relations)," in *JESHO* 8 (1965) : 113, 130-131, 46-47. 157.

¹⁷⁰ "So far as Muḥammad's lifetime is concerned, then, there were probably few Muslims from Tamīm, ...", Watt, *Muḥammad at Medina* (London: Clarendon Press, 1956), 139.

among those who became Muslims during the lifetime of the Prophet. It is not surprising that they should have been the biggest tribe in Basra since their traditional tribal domain was close to that city.¹⁷¹ Qays was among the largest groups to participate in the Battle of al-Qādisiyyah, serving under Sa'd ibn Abī Waqqāṣ. According to al-Ṭabarī they were about one thousand in number altogether.¹⁷² The Madhhij, however, who exceeded the Qays in number (having some 1300 men¹⁷³), were not found in Basra. This was either because none of them were Companions, and so the biographical dictionaries do not have any record of them, or because they simply did not stay in Basra. Al-Ṭabarī also reports that some 2300 men from Yemen gathered in Medina, half of whom were sent to Iraq with Sa'd.¹⁷⁴ Since the Azd represented 35 % of the southerners who settled in Basra, the Azd tribe members must have been the largest group among these who were sent to Iraq.

3. There were five tribal divisions in Basra:¹⁷⁵ 'Abd al-Qays, Ahl al-'Āliyah, Azd, Bakr ibn Wā'il and Tamīm. But who exactly were Ahl al-'Āliyah? There are two possible explanations. The first is that the name offers a clue to their place of origin. 'Utbah's army was mainly from the upper Hijāz, i.e., Mecca and Medina. The people of this region were known as the people of the highlands.¹⁷⁶ The second explanation is that

¹⁷¹ F. M. Donner, "Tribal Settlement in Basra During the First Century A.H.," in Khalidi (ed.), *Land Tenure*, 103.

¹⁷² Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 6.

¹⁷³ Ibid. 3 : 5.

¹⁷⁴ Ibid., 3 : 10.

¹⁷⁵ See Pellat, *Le milieu*, 23-4; Massignon, "Baṣra," 158-62.

¹⁷⁶ Morony, *The Muslim Conquest*, 246.

the name refers to a hierarchical arrangement, designating the people of high status, and the prominent people of Basra (either originally from Medina or elsewhere).¹⁷⁷ The fact that the Anṣār and the Quraysh are not mentioned among the *akḥmās* (the five tribal groups)--although they were as large as Tamīm, Azd, Bakr, and ‘Abd al-Qays--leads us to conclude that Ahl al-‘Āliyah were indeed those who come originally from Medina.¹⁷⁸ The term “‘Āliyah” would thus refer either to Medina and Mecca, which are the highlands or the upper Ḥijāz, or to upper Medina as opposed to lower Medina. Upper Medina was important because it was here that the mosque of the Prophet was located. This also happened to be the most important agricultural area in the Medina region. When ‘Umar distributed the annual stipend, he asked Zayd ibn Thābit to start with the people of ‘Awālī (plural of ‘Āliyah).¹⁷⁹ It has been mentioned that ‘Umar’s treatment of his subjects was based on seniority in Islam. This meant that ‘Umar’s order to Zayd ibn Thābit to begin the distribution of the annual stipends with Ahl al-‘Āliyah indicates the important position of this group. During the campaigns against the Persians these people must have been among those who responded to the call. Thus the Quraysh who settled in Basra were not the Quraysh who had come from Mecca, but those who had migrated at the time of the Prophet and settled in Medina. ‘Umar’s attitude to the later converts from Quraysh supports this interpretation. He also discouraged the involvement of the later Quraysh converts in campaigns. Once he even argued with Abū Bakr because the

¹⁷⁷ Whitcomb, “The Miṣr of Ayla,” 162.

¹⁷⁸ It is interesting that in Kufa the quarter of the Ahl al-‘Āliyah was also called the quarter of Medina. F. M. Donner, “Muzayna” in *EF*

¹⁷⁹ On the importance of ‘Āliyah, see Michael Lecker, *Muslims, Jews and Pagans: Studies on Early Islamic Medina* (Leiden: E.J. Brill, 1995), 1-3.

latter had summoned the later converts of Quraysh to become involved in the conquest of Syria.¹⁸⁰

B. Kufa

Like Basra, Kufa¹⁸¹ was established as a military base camp in the year 15/636.¹⁸² As such, 'Umar personally refused to let the first inhabitants of Kufa build permanent buildings which would have made them less mobile.¹⁸³ It was only because he wanted to avoid open disagreement with them that he ever let them build their houses from cane. A great fire however destroyed these houses and they asked 'Umar once more to let them use bricks. Again 'Umar agreed.¹⁸⁴

Kufa was first populated by those who had been settled before in al-Madā'in.¹⁸⁵ These people were Sa'd's army who had fought at al-Qādisiyyah in the year 14/635. In other words, the composition of the first settlers in Kufa was similar to that of Sa'd's

¹⁸⁰ Al-Kūfī, *al-Futūḥ*, 1 : 120-121.

¹⁸¹ Al-Ṭabarī's account of Kufa is much more detailed than that of Basra. This is because his main source was Sayf, who was a Kūfan. Sayf was therefore able to produce many more details regarding Kufa than Basra. There is also the possibility that he wanted to express the superiority of Kufa over Basra. The latter attitude can be seen in the way he subordinates Basra in the narration of Kufa. "When the people destined for al-Kūfah had arrived there, *and* the people destined to populate al-Basra had settled there, The people of al-Kūfah asked permission to use reeds as building material. The people of al-Basrah put in *the same* request, ... The fires occurred in al-Kūfah, *as well as* in al-Basrah" (al-Ṭabarī, *Tārīkh al-Umam*, 3 : 147-148. The translation is from Juynboll, *The History*, 13 : 67. Italics mine).

¹⁸² Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 95.

¹⁸³ Ibid., 3 : 147.

¹⁸⁴ Ibid., 3 : 148.

¹⁸⁵ Ibid., 3 : 147.

army at al-Qādisīyah.¹⁸⁶ It was reported that the total number of those who participated in the Battle of al-Qādisīyah amounted to more than thirty thousand.¹⁸⁷ Thus if we accept that the composition of the early inhabitants of the city was similar to that of the contingents at al-Qādisīyah then we might estimate Kufa's early population as being not be more than thirty thousand. A few years after the death of 'Umar, that is in the time of 'Uthmān, year 24/644, there were said to have been forty thousand fighters residing there.¹⁸⁸

As far as the Companions were concerned, it is said that around 680 of them participated in the Battle of al-Qādisīyah: about 70 of these had participated in the Battle of Badr, a further 310 had been the Prophet's Companions since the Pledge of Good Pleasures (*Bay'at al-Ridwān*), and 300 others had participated in the Conquest of Mecca.¹⁸⁹ Some of these Companions, like other participants in al-Qādisīyah, lived in Kufa.

When we look at the division of tribal backgrounds in Kufa, the following pattern emerges.

Table V
The Tribes of the Companions in Kufa

| The Northerners | | | The Southerners | | Unspecified | |
|----------------------|--------|--|-----------------|--------|-------------|--------|
| Name | Number | | Name | Number | Name | Number |
| 1 'Abd al-Qays | 14 | | Anṣār | 40 | Juhm | 1 |
| 2 'Āmir ibn Sa'sa'ah | 13 | | Ash'ar | 3 | Iyām | 1 |
| 3 Asad | 25 | | Azd | 28 | Jusham | 1 |

¹⁸⁶ Fred M. Donner, *The Early Islamic Conquest* (Princeton: Princeton University Press, 1981), 227.

¹⁸⁷ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 7.

¹⁸⁸ Ibid., 3 : 307.

¹⁸⁹ Ibid., 3 : 10.

| The Northerners | | The Southerners | | Unspecified | |
|------------------|--------|-----------------|--------|-------------|--------|
| Name | Number | Name | Number | Name | Number |
| 4 Bāhilah | | 1 Bajīlah | 12 | | |
| 5 Bakr ibn Wā'il | | 6 Balī | 1 | | |
| 6 Dabbah | | 5 Hīmyar | 8 | | |
| 7 Hudhayl | | 3 Hamdān | 6 | | |
| 8 Kinānah | | 12 Khath'am | 2 | | |
| 9 Muzaynah | | 14 Kindah | 12 | | |
| 10 Qays 'Aylān | | 28 Murād | 4 | | |
| 11 Quraysh | | 30 Quḍā'ah | 4 | | |
| 12 Tamīm | | 27 Ṭā'ī | 6 | | |
| 13 Thaqīf | | 13 | | | |
| TOTAL | 191 | TOTAL | 126 | TOTAL | 3 |

Several conclusions can be drawn from the above scheme:

1. The largest group of the Companions in Kufa was that of the Anṣār, numbering 40 (13%), followed by Quraysh with 30 (9%), Azd with 28 (9%), Qays with 28 (9%), Tamīm with 27 (8 %), and Asad with 25 (8%). As far as tribal origins are concerned, both the northerners and the southerners were almost equally represented. Whereas the northerners constituted 60% of the inhabitants, the southerners made up 39% (compared to Basra where the northerners outnumbered the southerners by 75% to 23%). The most important southerners in terms of number were the Anṣār (32%), Azd (22%), Bajīlah (10%) and Kindah (10%). As for the northerners there were four important tribal groups which were almost equal in number: Quraysh (16%), Qays (15%), Tamīm (14%) and Asad (13%). At the second level we find four other groups which were also almost equally represented: Muzaynah (7%), 'Abd al-Qays (7%), 'Āmir ibn Ṣa'ṣa'ah (7%) and Kinānah (6%).

2. How did the Anṣār and Quraysh become the largest group of Companions represented at Kufa? This is interesting for there is no mention that they were ever a

part of Sa'd's army. Since of 27 known martyrs, 8 were from the Anṣār, the latter must obviously have participated in the Battle of al-Qādisiyyah.¹⁹⁰ Since they are not mentioned as having been in Sa'd's army when it departed from Medina, when did they come? It is highly probable that they arrived in Iraq with the first army that had been sent by 'Umar under al-Muthanná ibn al-Ḥārithah. The Muhājirūn (meaning the Quraysh) and the Anṣār were among the first to answer 'Umar's call to undertake Jihad against Persia. It is said that there were about four thousand Muhājirūn and Anṣār who joined al-Muthanná.¹⁹¹ They likely joined up with Sa'd once he had arrived in Iraq and then participated in al-Qādisiyyah. Eventually, when Kufa was built, they chose to reside there permanently. But there are also some who came to Kufa later. Examples are Abū Aḥmad ibn Qays,¹⁹² 'Ubayd ibn 'Āzib,¹⁹³ Qarāzah ibn Ka'b¹⁹⁴ and Mujammi' ibn Jāriyah.¹⁹⁵ They were not in Sa'd's army but rather were sent to Kufa by 'Umar to teach religion and the Qur'ān. As for the Quraysh, since only 1 of 27 martyrs of al-Qādisiyyah is from this tribe, it could mean that either they--like the Anṣār--formed part of the previous army that had survived and resided in Iraq but which--unlike the Anṣār--did not take an active part in the battle,¹⁹⁶ or that the majority of them only arrived in Kufa

¹⁹⁰ Donner, *Islamic Conquests*, 208.

¹⁹¹ Al-Kūfī, *al-Futūḥ*, 164-5.

¹⁹² Ibn Ḥajar, *al-Isābah*, 4 : 4.

¹⁹³ Ibid., 2 : 437; Ibn Sa'd, *al-Ṭabaqāt*, 6 : 17.

¹⁹⁴ Ibn Sa'd, *al-Ṭabaqāt*, 6 : 17; Ibn 'Abd al-Barr, *al-Istī'āb*, 3 : 1306; Ibn al-Athīr, *Usd al-Ghābah*, 4 : 400; Ibn Ḥajar, *al-Isābah*, 3 : 223.

¹⁹⁵ Ibn Ḥajar, *al-Isābah*, 3 : 346.

¹⁹⁶ Donner, *Islamic Conquest*, 208.

after the conquest. As for Tamīm and Asad, they settled close to Kufa, and so it is understandable to find them among the first to settle in Kufa. Azd on the other hand lived far away from Kufa. Their presence can only be explained by the process of conquest, as can that of Qays.

3. As in Basra, in Kufa the Azd were one of the most important tribes. In spite of their small number (only around seven hundred of the total number of Sa'd's army in al-Qādisīyah),¹⁹⁷ many of the Companions came from this tribe. The Azd had already played a considerable role in the history of the Prophet. Once the Prophet asked them to undertake Jihad, against the polytheists of Yemen.¹⁹⁸ When 'Umar summoned the Muslims to return to Iraq to undertake Jihad once again, the Azd immediately came forward. They were part of Sa'd's army and so were among the first settlers in Basra and Kufa.¹⁹⁹

4. According to al-Ṭabarī, these are the tribes who settled in Kufa with Sa'd: Sulaym, Thaḳīf, Hamdān, Bajīlah, Taym al-Lāt, Taghlib, Banū Asad, Nakha', Kindah, Azd, Anṣār, Muzaynah, Tamīm, Muḥārib, Asad, 'Āmir, Bajālah, Bajlah, Jadīlah, Juhaynah, and Banū al-Bakkā'.²⁰⁰ There are, however, differences between this list and al-Ṭabarī's own account of the tribes who joined Sa'd at al-Qādisīyah.²⁰¹ If the early

¹⁹⁷ For the list of the participants in the Battle of al-Qādisīyah, see al-Ṭabarī, *Tārīkh al-Umam*, 3 : 5-7.

¹⁹⁸ Ibn Sa'd, *Ṭabaqāt*, 1 : 338.

¹⁹⁹ G. Strenziok, "Azd" in *EF*.

²⁰⁰ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 149

²⁰¹ *Ibid*, 3 : 5-7

inhabitants of Kufa were similar in origin to those who had previously settled in al-Madā'in, and the composition of those who settled in al-Madā'in are similar to those who joined Battle at al-Qādisiyyah, then the tribes who participated in the latter event must have been among the first settlers in Kufa. But al-Ṭabarī's list leaves out a number of tribes who were involved in the battle. Qays, for example, who participated in al-Qādisiyyah, are not mentioned. Since Qays appears in the table--and their numbers were quite significant--we cannot infer that they did not stay in Kufa after the battle.

C. Syria

In contrast to the situation in Iraq and Egypt, in Syria the Muslims did not build cities immediately after the conquest. This policy could be explained as reflecting the wish of the Muslims to continue the existing Byzantine political-military division of the country. Accordingly, post-conquest Syria was divided into four provinces, each of which was called a *jund*. These provinces were: Palestine, al-Urdunn, Damascus and Hims.²⁰² Drawing upon information supplied by the Arab chroniclers and geographers from the 3rd/9th to 6th/12th century, Haldon makes the following statement on the approximate boundaries of the four provinces:

... the *jund* of Hims is the most northerly, having a border with that of Dimashq to the South running inland from the coast just north of Tripoli in a more-or-less easterly direction. The *jund* of Dimashq has a littoral reaching down as far as Tyre, at which point it meets the boundary of al-Urdunn. But it is important to note that, according to the sources, it actually encloses the area of the *jund* al-Urdunn on the

²⁰² Irfan Shahid, "The Jund System in Bilād al-Shām: Its Origin," in Muḥammad Adnan Bakhit and Muhammad Asfour (eds.), *Proceedings of the Symposium on Bilād al-Shām During the Byzantine Period* (Amman, 1986), 47; John Haldon, "Seventh-Century Continuities: the *Ajnād* and the 'hemetic Myth'," in Averil Cameron (ed.), *The Byzantine and Early Islamic Near East III: States, Resources and Armies* (Princeton: The Darwin Press, 1995), 379-80.

desert side, including for example, the cities of Bostra and 'Ammān, before stretching down to meet the border of Filasṭīn, which covers the districts to the South, stretching into the Negev, and west as far as the coast. Even with the tidying-up carried out by the later geographers, these descriptions may be reasonable presumed to reflect the approximate extent of the *ajnad* in the seventh century, since the evidence of the early Umayyad mints for the region fits in with these areas,²⁰³

The writers of the biographical dictionaries that we have consulted for our study lived between the 3rd/9th and 9th/15th centuries: Ibn Sa'd died in the 3rd/9th century, Ibn 'Abd al-Barr in the 5th/11th, Ibn al-Athīr in the 7th/13th, al-Dhahabī in the 8th/14th and Ibn Ḥajar in the 9th/15th. If we accept Haldon's statement that the description of the four *ajnad* made between the 3rd/9th and 6th/12th centuries by the Arab chroniclers and biographers reflects the approximate boundaries of these *ajnad* in the seventh century, then we can assume that Ibn Sa'd's and Ibn 'Abd al-Barr's statements on these four *ajnad*, considering when they were written, also reflect the four *ajnad* in the 1st/7th century. As for Ibn al-Athīr, al-Dhahabī and Ibn Ḥajar, since they lived after the 6th/12th century, their statements on the four *ajnad* may not reflect the 1st/7th century reality. In other words, we do not know precisely, for example, what Ibn Ḥajar meant when he said "*sakana Filasṭīn*." Did his Palestine still occupy the same territory as the Palestine of the 1st/7th century, or did it mean something different to him in the 9th/15th century? We cannot answer this question unless we assume that Ibn al-Athīr, al-Dhahabī, and Ibn Ḥajar all shared the same sources as Ibn Sa'd and Ibn 'Abd al-Barr, or that the *ajnad* after the 6th/12th century retained substantially the same borders as they had several centuries earlier.

²⁰³ John Haldon, "The *Ajnad*," 388-9. For more precise boundaries of these *ajnad* see map II (The *Ajnad* according to Arab sources), *ibid*, xiii.

Unlike the terms Palestine and al-Urdunn, which are used only to indicate provinces, Damascus and Hims are also used to refer to cities. Al-Muqaddasī makes this clear. While he introduces Palestine with the phrase “*wa-ammā Filasṭīn fa-qāṣabatuhā al-Ramlah*” (as for Palestine, its capital city is Ramlah) and al-Urdunn with “*wa-ammā al-Urdunn fa-qāṣabatuhā al-Ṭabarīyah*” (as for al-Urdunn, its capital city is Ṭabarīyah), he introduces Damascus with “*wa-ammā Dimashq fa-ism al-qāṣabah ayḍan*” (as for Damascus, it is also the name of its capital city), and Hims with “*wa-ammā Ḥimṣ fa-ism al-qāṣabah ayḍan*” (as for Hims, it is also the name of capital city).²⁰⁴ Thus, when it is said “*sakana Filasṭīn*” this could mean that a Companion resided virtually anywhere—or in any city—in Palestine, whereas when it is said “*sakana Ḥimṣ*” it means that he resided either in the city of Hims or in other cities in that province. Likewise “*sakana Dimashq*” could mean that he resided either in the city of Damascus or somewhere else in the province of Damascus.

This of course poses a problem when it comes to interpreting the phrase “*sakana al-Shām*,” the most frequently used expression for the Companions’ geographical connection to Syria. Where exactly did the Companions live? Palestine, al-Urdunn, Damascus or Hims? In early Islamic times moreover “*al-Shām*” could also mean Damascus.²⁰⁵ Hence Damascus was referred to as either “*Dimashq*,” “*Dimashq al-Shām*” or simply “*al-Shām*.”²⁰⁶ The fact that Damascus is the biggest city in Syria (“*ajall*

²⁰⁴ Al-Muqaddasī, *Aḥsan al-Taqāsīm*, 154.

²⁰⁵ C.E. Bosworth, “al-Shām,” in *EF*.

²⁰⁶ N. Elisséeff, “Damascus,” *EF*.

madīnah bi-al-Shām”²⁰⁷ and even its capital city (“*Dimashq hiya miṣr al-Shām*”)²⁰⁸ may explain why it was identified with Syria (*al-Shām*). But does this mean that when we find the statement “*sakana al-Shām*,” we can generally assume that it is equivalent to “*sakana Dimashq*”? While it is certainly possible to hold this view, this is not the position that we take here. There are some expressions which prevent us from assuming that “*sakana al-Shām*” automatically means “*sakana Dimashq*.” It happens that the sources use both “*al-Shām*” and its province, or even its cities, at the same time, to indicate geographical location. Examples are: “*ākhir man māta bi-al-Shām bi-Ḥimṣ min Aṣḥāb Rasūl Allāh* (the last Companion of the Prophet who died in Syria in Hims),”²⁰⁹ “*sakana Ḥimṣ min al-Shām* (he resided in Hims in Syria),”²¹⁰ “*nazala al-Urdunn min al-Shām* (he resided in al-Urdunn in Syria),”²¹¹ “*sakana al-Urdunn min al-Shām* (he resided in al-Urdunn in Syria),”²¹² and “*alladhīn nazalū al-Shām bi-Bayt al-Maqdis* (those who resided in Syria in Bayt al-Maqdis).”²¹³ These examples show us that *al-Shām* certainly does not equal *Dimashq*. The expression “*alladhīn nazalū al-Shām bi-Bayt al-Maqdis*” tells us that the author (i.e., Ibn Sa’d) fortunately knew in which part of Syria these people resided, which allowed him to be specific. Had he not known that

²⁰⁷ Ibn Ḥawkal, *Kitāb Sūrat al-Arḍ*, ed. J.H. Kramers (Leiden; E.J. Brill, 1967), 174.

²⁰⁸ Al-Muqaddasī, *Aḥsan al-Taqāsīm*, 156.

²⁰⁹ Ibn ‘Abd al-Barr, *al-Istī‘āb*, 2 : 736, 3 : 847; Ibn Ḥajar, *al-Iṣābah*, 2 : 273; Ibn al-Athīr, *Usd al-Ghābah*, 3 : 16, 186; Ibn Sa’d, *al-Ṭabaqāt*, 7 : 413.

²¹⁰ Ibn al-Athīr, *Usd al-Ghābah*, 2 : 511.

²¹¹ Ibn Ḥajar, *al-Iṣābah*, 2 : 292; Ibn al-Athīr, *Usd al-Ghābah*, 3 : 220.

²¹² Ibn ‘Abd al-Barr, *al-Istī‘āb*, 3 : 1326.

²¹³ Ibn Sa’d, *al-Ṭabaqāt*, 7 : 424.

these latter had settled in Bayt al-Maqdis, he would have said “*alladhīn nazalū al-Shām*,” period. Thus, it could be the case that when our authors write “*sakana al-Shām*” they indeed only knew that a Companion resided in Syria but not the exact whereabouts.

How many Companions went to Syria for Jihad? Although we do not know the precise answer to this question, the following information is suggestive. According to Sayf, there were about 1000 Companions who took part in the Battle of al-Yarmūk and about 100 of these had been participants in Badr.²¹⁴ A group of Companions is also reported to have participated in the conquest of Cyprus in the year 27.²¹⁵ In Khālīd ibn al-Wālīd’s army in Syria there were about 500 Companions.²¹⁶ While the number given by Sayf may not be accurate, it still gives us the impression that quite a number of Companions went to Syria to undertake Jihad. How many of them survived and finally came to reside there?

Further information which can also help us answer the question can be derived from Abū Bakr’s insistence on sending an army to Syria. It was his policy that when people came to Medina asking him to send them on Jihad, Abū Bakr would direct them to Syria. Some of them arrived with Abū ‘Ubaydah while others accompanied Yazīd. Any group could go with whomsoever it pleased.²¹⁷ On another occasion, in order to meet the Byzantine threat from Antakiya, Abū Bakr summoned the Muslims and urged

²¹⁴ Al-Ṭabarī, *Tārīkh al-Umam*, 2 : 594.

²¹⁵ Ibid., 3 : 315.

²¹⁶ Al-Kūfī, *al-Futūḥ*, 1 : 253.

²¹⁷ Al-Ṭabarī, *Tārīkh al-Umam*, 2 : 601.

them to help their brothers in Syria. People from Hamdān, Aslam, Ghifār, Muzaynah, Murād, Azd and other tribes answered this call.²¹⁸ It is also said that Abū 'Ubaydah's army consisted of Azd, Ḥimyar, Hamdān, Madhḥij, Khawlān, Khath'am, Kinānah, Qudā'ah, Lakhm, Judhām and Ḥaḍramawt. No one from the Taym or Rabī'ah tribes joined Abū 'Ubaydah, for all of them were with Sa'd ibn Abī Waqqāṣ in Iraq.²¹⁹ There is no information on how many (if any) of these people were Companions. But they were certainly old enough to go to war and this means that they had been alive in the time of the Prophet. Hence, we can assume that there must have been some Companions among them.

The table below provides a glimpse of the Companions who were active in Syria, broken down by tribe of origin.

Table VI
The Tribes of the Companions in Syria

| Northerners | | Southerners | | Unspecified | |
|----------------------|--------|-------------|--------|-------------|--------|
| Name | Number | Name | Number | Name | Number |
| 1 'Abd al-Qays | | 2 'Akk | | 7 Ahl | 1 |
| 2 'Āmir ibn Ṣa'sa'ah | | 16 Alhān | | 3 'Awf | 1 |
| 3 'Anz ibn Wā'il | | 1 Anṣār | | 37 Bayma' | 1 |
| 4 Asad | | 6 Aṣbah | | 1 Daylām | 1 |
| 5 Bāhilah | | 2 Ash'ar | | 16 Dhimār | 1 |
| 6 Bakr ibn Wā'il | | 3 Azd | | 46 Du'al | 1 |
| 7 Hudhayl | | 1 Bajīlah | | 1 Ḥabsh | 5 |
| 8 Kinānah | | 18 Balī | | 2 Hawzin | 1 |
| 9 Muḥārib | | 2 Ghassān | | 2 Hudayba | 1 |
| 10 Muzaynah | | 3 Ḥaḍramawt | | 11 Jazr | 1 |
| 11 Qays ibn 'Aylān | | 19 Hamdān | | 6 Kulā' | 1 |
| 12 Quraysh | | 45 Ḥimyar | | 13 Lahb | 1 |
| 13 Sulaym | | 24 Jarm | | 2 Laqīṭ | 1 |

²¹⁸ Al-Kūfī, *al-Futūḥ*, I : 103-4.

²¹⁹ Ibid., I : 255.

| Northerners | | Southerners | | Unspecified | |
|-------------|--------|-------------|--------|----------------|--------|
| Name | Number | Name | Number | Name | Number |
| 14 Sa'd | 1 | 10 Judhām | 10 | Mālik | 1 |
| 15 Tamīm | 11 | 11 Juhaynah | 14 | Mulaykah | 2 |
| 16 Thaqīf | 6 | Kalb | 3 | Mut' | 1 |
| 17 | | Khath'am | 7 | Bahrān | 1 |
| 18 | | Khawlān | 8 | Sa'd ibn Bakr | 2 |
| 19 | | Khuzā'ah | 2 | Sa'd ibn Layth | 1 |
| 20 | | Kindah | 31 | Sama' | 2 |
| 21 | | Lakhm | 7 | Shargh | 1 |
| 22 | | Madhhij | 11 | Sibā' | 1 |
| 23 | | Qudā'ah | 1 | Ṣubāḥ | 1 |
| 24 | | Ṭaiyī | 5 | Ṣunābiḥ | 1 |
| 25 | | Tanūkh | 1 | Tha'lab | 1 |
| 26 | | 'Udhrah | 1 | 'Utk | 1 |
| 27 | | Yaman | 3 | Zuhrah | 1 |
| TOTAL | 160 | TOTAL | 251 | TOTAL | 34 |

These figures allow us to conclude the following:

1. The most important tribes in Syria were Azd, with 46 Companions (10%), Quraysh with 45 (10%), Anṣār with 37 (8%), and Kindah with 31 (7%). Sulaym with 24 (5%), Qays 'Aylān with 19 (4%), Kinānah with 18 (4%), 'Āmir ibn Ṣa'sa'ah with 16 (4%) and Ash'ar 16 (4%) came next. The majority of the Companions belonged to southern tribes (251 or 56%), as opposed to those who had affiliation with northern ones (160 or 36%). So far I have been unable to determine to which broad geographical group the remaining 34 Companions (8%) belonged.

2. The dominance of Azd in Syria can be explained by the fact that they formed the largest group among the newly arrived tribes in Syria. At the Battle of Yarmūk, they constituted one third of the whole Muslim army.²²⁰

²²⁰ Donner, *Islamic Conquests*, 133, 147.

Table VII
The Tribal Affiliation of the Companions who Resided in
Hims, Damascus, Palestine and al-Urdunn

| No. | Name | Hims | Damascus | Palestine | Al-Urdunn |
|--------------------|--------------------|------|----------|-----------|-----------|
| Northerners | | | | | |
| 1 | 'Abd al-Qays | 1 | - | 1 | - |
| 2 | 'Amir ibn Sa'sa'ah | 1 | 2 | - | - |
| 3 | Asad | 2 | 1 | - | - |
| 4 | Bahilah | 1 | - | - | - |
| 5 | Bakr ibn Wa'il | 1 | - | - | - |
| 6 | Hudhayl | 1 | - | - | - |
| 7 | Kinānah | 4 | 2 | 5 | - |
| 8 | Muzaynah | 1 | - | - | - |
| 9 | Qays 'Aylān | 5 | 4 | - | - |
| 10 | Qurasyh | 11 | 8 | 2 | 1 |
| 11 | Sulaym | 9 | 2 | - | 1 |
| 12 | Tamīm | 6 | 2 | 1 | - |
| 13 | Thaqif | 3 | 1 | - | - |
| | TOTAL 1 | 46 | 22 | 8 | 2 |
| Southerners | | | | | |
| 14 | 'Akk | - | - | 1 | - |
| 15 | Alhān | 2 | - | - | - |
| 16 | Ansār | 10 | 7 | 4 | 1 |
| 17 | Ash'ar | - | 2 | - | - |
| 18 | Azd | 13 | 6 | 5 | 1 |
| 19 | Hadramawt | 6 | - | - | - |
| 20 | Hamdān | 1 | 1 | - | - |
| 21 | Himyar | 2 | - | - | - |
| 22 | Judhām | 1 | - | 4 | - |
| 23 | Juhaynah | 3 | - | 3 | - |
| 24 | Kalb | - | 2 | - | - |
| 25 | Khath'am | - | 1 | 1 | - |
| 26 | Khawlān | 2 | 2 | - | - |
| 27 | Khuzā'ah | - | 1 | 1 | - |
| 28 | Kindah | 15 | 1 | 1 | 1 |
| 29 | Lakhm | 1 | - | 5 | - |
| 30 | Madhhij | 4 | 2 | - | - |
| 31 | Qudā'ah | - | 1 | - | - |
| 32 | Tā'i | 2 | 1 | - | - |
| 33 | Tanūkh | 1 | - | - | - |
| 34 | Yaman | 1 | 1 | 1 | - |
| | TOTAL 2 | 64 | 28 | 26 | 3 |
| Unspecified | | | | | |
| 35 | 'Anz | - | - | 1 | - |
| 36 | 'Awf | 1 | - | - | - |
| 37 | Du'al | - | - | 1 | - |
| 38 | Fazā'i | - | - | 1 | - |
| 39 | Habsh | 1 | - | 1 | - |
| 40 | Hawzin | 1 | - | - | - |
| 41 | Jarsh | 1 | - | - | - |
| 42 | Kawn(?) | 1 | - | - | - |
| 43 | Khashnah | 1 | - | - | - |
| 44 | Labb | 1 | - | - | - |
| 45 | Laqit | - | - | 1 | - |
| 46 | Sa'd | 1 | - | - | - |
| 47 | 'Utāi | - | - | 1 | - |
| 48 | Ya'mar | 1 | - | - | - |
| 49 | Yarāgh(?) | 1 | - | - | - |
| | TOTAL 3 | 10 | 0 | 6 | - |
| | TOTAL 1, 2, 3 | 120 | 49 | 41 | 5 |

3. As was stated before, Hims, Damascus, Palestine and al-Urdunn were the four provinces that made up Syria in the time of Companions. As far as these *ajnād* were concerned the information that we get is not always specific, so that we do not know exactly where the Companions mostly settled or what tribes were dominant in each region. But from Table VII above we may be able to obtain a general idea of their distribution.

In overall terms, Kindah, Azd, Quraysh and Anṣār were the tribes with the largest numbers of Companions. The concentration of these tribes, however, is interesting. Almost all the Kindah Companions resided in Hims (13% of Hims's Companion population), while they formed only 2% of Damascus's and 2% of Palestine's. Companions of Quraysh origin resided mainly in Hims and Damascus (9% of Hims's Companion population and 16% of Damascus's) while only a few lived in Palestine (only 4% of the total). Companions of Anṣār and Azd origin on the other hand were almost equally present in Hims, Damascus and Palestine, ranging in each case from slightly more than 8% to slightly more than 14% of the total population of the Companions in these regions.

D. Egypt

Ibn Sa'd, Ibn 'Abd al-Barr, Ibn al-Athīr, al-Dhahabī and Ibn Ḥajar all refer to the Companions who resided in Egypt as having been inhabitants of Miṣr. Neither Fustat nor Alexandria is ever mentioned.

In the period between the Arab conquest and the foundation of Cairo, the term *Miṣr* was understood to mean the settlement of 'Amr ibn al-'Āṣ and his army.²²¹ As was said earlier, the involvement of Companions in official administration led them to settle in cities, where these activities were actively pursued. In Egypt the center of administration, and the site where 'Amr ibn al-'Āṣ and his army were for the most part settled, was Fustat. It was a city in the real meaning of the word ("*miṣr fī kull qawl*"), or the city of Egypt ("*miṣr Miṣr*").²²² Hence when Ibn Sa'd, Ibn 'Abd al-Barr, Ibn al-Athīr, al-Dhahabī and Ibn Ḥajar say "*sakana Miṣr*" they most likely mean "*sakana Fustāt*." The city was built in the year 20/640 or 21/641, soon after 'Amr ibn al-'Āṣ conquered Alexandria.²²³ Mu'āwiyah ibn Ḥudayj al-Tujībī, Shurayk ibn Jibrīl al-Ghuṭayfī al-Murādī, 'Amr ibn Qahzam al-al-Khawlanī and Ḥaywayl ibn Nāshirah al-Mu'āfirī were appointed by 'Amr ibn al-'Āṣ to be responsible for settling the army.²²⁴ Needless to say, not all the army settled in Egypt. From the biographical dictionaries used as sources for this thesis, we know that there were 151 Companions who participated in conquering Egypt. Of that number only slightly less than half (i.e., 66) Companions are known to have stayed in Fustat.

In the table below we see the breakdown of the Companions' number in Egypt arranged by tribe.

²²¹ A. J. Wensinck, "Miṣr," in *EF*.

²²² Al-Muqaddasī, *Aḥsān al-Taqālim*, 197.

²²³ Ibn Duqmāq, *al-Intiṣār*, 2-3. al-Kindī, *Kitāb al-Wulāh wa-Kitāb al-Quḍah*, ed. Rhuvon Guest (Leiden: E.J. Brill, 1912), 9.

²²⁴ Yaqūt, *Mu'jam*, Ibn Duqmāq, *al-Intiṣār*, 3.

Table VIII
The Tribes of the Companions in Egypt

| No. | The Northerners | | The Southerners | | Unspecified | | |
|-----|-----------------|--------|-----------------|-----------|-------------|----------|----|
| | Name | Number | Name | Number | Name | Number | |
| 1 | 'Abd al-Qays | | 2 | 'Akk | 5 | Abrahah | 1 |
| 2 | Asad | | 1 | Anṣār | 20 | Daylām | 1 |
| 3 | Bāhilah | | 3 | Aṣbah | 2 | Du'l | 1 |
| 4 | Kinānah | | 14 | Ash'ar | 1 | Fāris | 2 |
| 5 | Muḍar | | 1 | Azd | 7 | Ḥamrawah | 1 |
| 6 | Muzaynah | | 3 | Bajīlah | 1 | Jayshān | 2 |
| 7 | Qays 'Aylān | | 3 | Balī | 21 | Khāṣ | 1 |
| 8 | Quraysh | | 23 | Ḥaḍramawt | 10 | Mu'āfir | 1 |
| 9 | Sulaym | | 2 | Hamdān | 3 | Sabā' | 1 |
| 10 | Tamīm | | 1 | Ḥimyar | 3 | 'Utaq | 2 |
| 11 | Thaqīf | | 1 | Juḥaynah | 8 | | |
| 12 | | | | Judhām | 1 | | |
| 13 | | | | Khawlān | 4 | | |
| 14 | | | | Khuzā'ah | 2 | | |
| 15 | | | | Kindah | 12 | | |
| 16 | | | | Lakhm | 1 | | |
| 17 | | | | Madhhij | 3 | | |
| 18 | | | | Murād | 5 | | |
| 19 | | | | Quḍā'ah | 3 | | |
| 20 | | | | Tanūkh | 1 | | |
| 21 | | | | Yaman | 6 | | |
| | TOTAL | 54 | TOTAL | | 119 | TOTAL | 13 |

A number of observations can be made on the basis of the above.

1. Quraysh, with 23 (12%) Companions, Balī with 21 (11%), Anṣār with 20 (11%), Kinānah with 14 (8%), Kindah with 12 (6%) and Ḥaḍramawt with 10 (5%) are the tribes that had the highest concentration of Companions in Egypt. The majority of Companions belonged to tribes from the south (64%). The northern tribes boasted 29%. A further 14 Companions, or 7% of the total, belonged to tribes of uncertain origin.

2. One might think that, because the Quraysh and Anṣār were dominant in Egypt, there must have been many from these tribes who participated in the conquest of this region. This was, however, not the case. As the biographical dictionaries tell us,

there were only 13 Companions from Qurasyh and 6 from Anṣār who joined the conquest,²²⁵ and only 10 of these (i.e., 8 from Qurasyh and 2 from Anṣār) who are known to have settled or had a *khittah* there. This means that the majority of the Quraysh and Anṣār came to Egypt after the conquest.

3. Contacts between Balī and the Prophet had been established since the early days of Islam.²²⁶ Some of them even lived in Medina, so that when a delegation of Balī members went to the Prophet in order to accept Islam they stayed with a resident Balī, Rufay' ibn Thābit al-Balawī.²²⁷ A considerable number of Balawīs fought alongside the Prophet at Badr and Uhud.²²⁸ When the Muslim army went to Egypt they joined them. They were closely attached to 'Amr, and were ranged on the right of his banner.²²⁹ 'Amr was in fact related to Balī through the marriage of his grandfather to a woman of that tribe.²³⁰ Of the 151 Companions who joined the expedition to Egypt, 17 were from Balī, 11 of whom decided to reside there (of the other 6 there is no way of determining whether they decided to reside there, or died, or went somewhere else). The total

²²⁵ When compared, for example, to Ghāfiq. It is told that one third of the three thousand original members of 'Amr's army who conquered Egypt were from this tribe. Their settlement in Fustat was so large that Ibn 'Abd al-Ḥakam could not even describe it all (al-Kindī, *Kitāb al-Wulāh*, 8; Ibn 'Abd al-Ḥakam, *Futūḥ Miṣr*, 121, 122).

²²⁶ But it was only the Balawī of Ḥijāz who supported the Prophet. The Balawī of the north, who resided in Syria, opposed the Prophet, and even fought alongside the Byzantines against the Muslims. See Donner, *Islamic Conquest*, 101-102; W. M. Watt, *Muḥammad at Medina*, 111.

²²⁷ Ibn Sa'd, *al-Tabaqāt*, 1 : 330.

²²⁸ For a list of the participants see Ibn Ḥazm, *Jamharat Ansāb al-'Arab*, ed. É. Lévi-Provençal (Cairo: Dār al-Ma'ārif, 1948), 413-4.

²²⁹ It was even claimed that 'Amr fought under the banner of Balī (Ibn 'Abd al-Ḥakam, *Futūḥ Miṣr*, 62).

²³⁰ *Ibid.*, 116.

number of Balawī Companions who went to Egypt was 21, meaning that the majority of them (i.e., 17) went to Egypt with the army. The other 4 must have gone there after the conquest. It may well be the case that, among the tribes which settled in Egypt, Balī was the tribe which had the highest representation in Companions (“*fa-amma Balī fa-aktharuha rajulan ṣaḥiba Rasūl Allāh*”)²³¹ Not all the people of Balī who settled in Egypt came at the time of the conquest however. For some unknown reason ‘Umar asked his governor (‘*amīl*’) in Syria to send one third of the Quḍā’ah tribe to Egypt, and since Balī constituted one third of Quḍā’ah, it was presumably they who were sent.²³²

So far we have discussed the pattern of the distribution of Companions by tribe in the main centers of settlement: Iraq (Kufa and Basra), Syria (mainly Damascus, Hims and Palestine) and Egypt (in this case, Fustat). From the discussion certain points emerge. First, as far as the number of tribes was concerned, Syria and Egypt were more heterogeneous than Basra or Kufa were. Second, the southerners were in the majority in Syria and in Egypt, whereas the northerners, on the other hand, formed the majority in Basra and Kufa (although in Kufa the difference in numbers between northerners and southerners was not great.) Third, as far as representation is concerned, Qurasyh, Anṣār, Kinānah, Kindah and Azd were the tribes that boasted the greatest numbers of Companions. In every center of settlement they were in the majority. Fourth, there were tribes which formed the majority in a certain place or places but were in the minority in others, examples being: Bakr ibn Wā’il (strong in number of Companions only in Basra), Balī (strong only in Egypt), Qays ‘Aylān and Ash‘ar (strong only in

²³¹ Ibid., 77.

²³² Ibid., 116.

Syria), ‘Abd al-Qays (strong only in Basra and Kufa), Sulaym (strong only in Basra and Syria), Thaḳīf (strong only in Basra and Kufa), and ‘Āmir ibn Ṣa‘ṣa‘ah (strong only in Basra, Kufa and Syria).

In Chapter Four we will discuss whether the general pattern of settlement in Basra, Kufa, Syria and Egypt had any influence on the Battle of Ṣiffīn.

CHAPTER IV

CENTERS OF DISTRIBUTION DURING THE FITNAH

1. The Arena

Of the three main theaters of conquest (Iraq, Syria, and Egypt), Iraq traditionally was the least popular among soldiers. We see for instance that 'Umar's first initiative on becoming caliph was to summon warriors to accompany al-Muthanná ibn al-Hārithah (who had gone to Medina to request aid at around the time of Abū Bakr's death) on his return to Iraq. 'Umar waited three days and yet nobody came forward. Al-Ṭabarī acknowledges that "the Persian front was among the most disliked and difficult of the warfronts for them, because of the strength of the Persians' sovereignty, their military force, their might, and their subjection of the nations."¹ The same thing occurred when 'Umar was preparing to send Sa'd ibn Abī Waqqāṣ to Iraq in the year 14/635. Although Sa'd, it is said, was able to gather 4000 men around him, of whom 2300 were from Yemen and 700 from al-Sarāt,² these recruits, much to the dismay of 'Umar, only wanted to be sent to Syria. 'Umar insisted on sending them to Iraq but they still refused. The final solution was that half of them were sent to Iraq and the other half to Syria.³

¹ Al-Ṭabarī, *Tārīkh al-Umam wa-al-Muluk*, ed. Nukhbah min al-'Ulamā' al-Ajillā' (Beirut: Mu'assasat al-A'lamī lil-Maṭbū'āt, n.d.), 2 : 631. The translation is from *The History of al-Ṭabarī*, vol. 11, *The Challenge to the Empires*, translated and annotated by Khalid Yahya Blankinship (Albany: State University of New York Press, 1992), 173.

² "A mountain range parallel to the Southwestern coast of the Arabian peninsula." Friedmann's note in *The History of al-Ṭabarī*, vol. 12, *The Battle of al-Qādisiyyah and the Conquest of Syria and Palestine*, translated and annotated by Yohanan Friedmann (Albany: State University of New York Press, 1992), 10.

³ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 5.

The Bajīlīs or, to be more precise, the scattered Bajīlīs whom Jarīr ibn ‘Abd Allāh had gathered together with the help of ‘Umar,⁴ also refused to march to Iraq with al-Muthanná, insisting instead that they be sent to Syria. They paid no attention to ‘Umar’s explanation that the latter region was sufficiently garrisoned. Only after ‘Umar promised to compensate them with a quarter of the fifth part of the booty, in addition to their own share, did they finally agree to go to Iraq.⁵

The nature of the arena was of course not the only reason. The tribal composition in the destination was clearly another factor. The Yemenīs were inclined toward Syria on this account, while the Muḍarīs favored Iraq.⁶ This explains why Sa’d’s army insisted on being sent to Syria, since the majority of them were from Yemen. The Bajīlīs made it clear that the reason why they preferred to be sent to Syria was because their brothers (*asīlāfuna*) were there.⁷ Azd and Kinānah tendered the same reason before finally abandoning Syria, at ‘Umar’s request, as their first choice.⁸ Like the Yemenīs and the Bajīlīs, the Azdīs and Kinānīs only reluctantly went to Iraq.

The difficulty that ‘Umar faced in recruiting troops on the one hand and in meeting the immediate need to send an army to face the powerful Persian troops on the other, forced him to take drastic measures. First, he recruited former apostates, a group

⁴ Jarīr had in fact already asked the Prophet’s permission to collect the Bajīlīs. But this was not realized until the time of ‘Umar (Ibn al-Athīr, *al-Kāmil fī al-Tārīkh*, ed. Abū al-Fidā’ ‘Abd Allāh al-Qāḍī (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1987), 2 : 288 - 9).

⁵ Al-Ṭabarī, *Tārīkh al-Umam*, 2 : 644, 645-6; Ibn al-Athīr, *al-Kāmil*, 2 : 289.

⁶ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 7.

⁷ Ibid, 2 : 646.

⁸ Ibid., 2 : 647.

from which Abū Bakr had never sought help in his wars against non-Arabs.⁹ 'Umar had no choice but to do so, although he never placed a former apostate in a position of authority.¹⁰ The prohibition instituted by Abū Bakr against recruiting former apostates had in fact placed al-Muthanná ibn Ḥārithah, his general in Iraq, in a very delicate position, especially when half of his army went to Syria with Khālīd ibn al-Walīd (on Abū Bakr's instructions). The situation he faced was actually so difficult that he, as we have seen, was forced to go to Medina to inform the Caliph of the objective reality of the Muslims in Iraq and to ask his permission to recruit apostates, provided that they clearly showed their regret. Al-Muthanná arrived in Medina when Abū Bakr was already suffering from the illness which caused his death.¹¹ The pressure exerted by al-Muthanná--with whom 'Umar finally discussed the matter--must have been instrumental in convincing 'Umar to abandon Abū Bakr's policy concerning the involvement of apostates in campaigns. Once 'Umar allowed them to join the ranks, these apostates quickly stepped forward from every direction.¹² The second measure that 'Umar took was to allow conscription, when necessary, as a means of raising troops. When 'Umar sent Sa'd to al-Qādisiyyah he instructed him to recruit any man of strength,

⁹ In one of his letters which he sent to Khālīd ibn al-Walīd and 'Iyād ibn Ghanm (both of whom having been sent to Iraq), Abū Bakr said, "No one among those that have apostatized is allowed to campaign with you until I give my opinion" (al-Ṭabarī, *Tārīkh al-Umam*, 2 : 554). Again, his instruction to Khālīd ibn al-Walīd, when he sent him to Syria, was "Accept (that is, to be part of his army) only those who have not apostatized" (al-Ṭabarī, *Tārīkh al-Umam*, 2 : 587; also Ibn al-Athīr, *al-Kāmil*, 2 : 238, 252).

¹⁰ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 9. However, faced with a very difficult situation, and regardless of 'Umar's prohibition, Sa'd put Qays ibn al-Makshūkh, one of the former leaders of the apostates, in command of a small expedition. This made 'Amr ibn Ma'dikarib, a Companion, angry. See al-Ṭabarī, *Tārīkh al-Umam*, 3 : 63-4.

¹¹ Al-Ṭabarī, *Tārīkh al-Umam*, 2 : 607; Ibn al-Athīr, *al-Kāmil*, 2 : 263.

¹² Al-Ṭabarī, *Tārīkh al-Umam*, 2 : 634; Ibn al-Athīr, *al-Kāmil*, 2 : 283, 289.

courage and leadership, including non-Arabs, whom he encountered on the way, adding "if he refuses, just take him."¹³ Nevertheless, in one of his letters to Sa'd on the way to al-Qādisīyah, 'Umar reminded him to be cautious with his recruits.¹⁴

These reports on the reluctance of people to go to Iraq may be an indication of the socio-political conditions existing there. 'Umar's policy to use force and/or offer economic concessions suggests that the migration of people to Iraq was basically involuntary. Nor should we be surprised to learn that those who were sent to Iraq and finally settled there did not readily feel at home. This made for an unstable atmosphere, at least when compared to the situation in Syria. It should be remembered here that the settlement of the Companions in Iraq is most often described in the sources by the verb *nazala*, an expression which suggests impermanence.¹⁵

The poor relations existing between Kufa and Basra are in many ways indicative of the instability of Iraq. The two cities were not always in harmony. One source of conflict was the distribution of tax revenues. The rule that the taxes taken from conquered lands would belong to its conquerors had originally motivated the Basrans and Kufans to compete with each other in conquering as much land as possible. Which of the two actually conquered the land was crucial to deciding how much economic

¹³ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 28; 2 : 658. But when conditions improved 'Umar abandoned this policy (al-Ṭabarī, *Tārīkh al-Umam*, 3 : 223).

¹⁴ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 11. See also Ibn al-Athīr, *al-Kāmil*, 2 : 295. Some of these men embraced Islam either before or after the fighting. Non-Arabs, and even non-Muslims, as compensation, were entitled to a payment of two thousand dirhams, just like other participants in al-Qādisīyah (al-Ṭabarī, *Tārīkh al-Umam*, 3 : 28). Another measure that 'Umar took to encourage the people to fight the Persians was to allow them to keep the spoils taken from the men they killed (al-Ṭabarī, *Tārīkh al-Umam*, 3 : 71).

¹⁵ See pp. 120-2.

benefit either group would receive. Problems certainly arose when both Kufans and Basrans jointly conquered certain regions. Each group tried to claim particular lands to the exclusion of the other. The Kufans, for example, claimed that Rāmahurmūz and Īdhaj were theirs since they had been conquered by them without any help from the Basrans, who had only joined forces with them once the two lands had been taken.¹⁶ The Basrans, who were facing serious economic problems due to an imbalance between their numbers in Basra and the extent of the lands they possessed, proposed to 'Umar through their governor 'Umar ibn Surāqah that the problem be settled in such a way that the Kufans would share their lands with them.¹⁷

On another occasion the problem involved the conquest of Tustar (21/642). The Basrans claimed the land for themselves, but so did the Kufans. This might have erupted into war had 'Umar not sent them a letter imposing a solution to the quarrel. Tustar, 'Umar said, was the rightful prize of the Basrans, but, because the Kufans had helped them, the Basrans ought to share the booty with the Kufans. Everyone was satisfied with the settlement, the Basrans returning home following their leader Abū Mūsā al-Ash'arī and the Kufans doing the same under 'Ammār ibn Yāsir.¹⁸ Later however Ḍabbah ibn Muḥṣan raised the problem again with 'Umar, questioning the involvement of the Basrans in the conquest. He confronted Abū Mūsā al-Ash'arī, accusing him of not

¹⁶ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 240; Ibn al-Athīr, *al-Kāmil*, 2 : 432.

¹⁷ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 240

¹⁸ Al-Kūfī, *Kitāb al-Futūḥ* (Beirut: Dār al-Nadwah al-Jadīdah, n.d.), 2 : 27.

having contributed to the victory. 'Umar summoned both Abū Mūsā al-Ash'arī and Dabbah to meet with him, but reserved most of his anger for Abū Mūsā.¹⁹

The rivalry between Kufa and Basra was damaging to the future of Iraq in its struggle against Syria. When 'Alī led the people of Iraq in the year 36/657 against the Syrian challenge, he faced many difficulties in gaining control. The fact that he was a newcomer himself made the situation worse. Not only did he have to deal with local problems, he also had to struggle to be accepted by the local people. The strong support he received from the Companions, particularly from those settled in Kufa, was not enough to overcome the internal crisis that 'Alī had to face.

Turning to Syria, a different picture emerges. Syria was a popular destination for Jihad. It was mentioned above that the Azd, Kinānah and Bajīlah tribes argued with 'Umar hoping that they would be allowed to be sent to Syria, only to be told that Syria already had enough personnel. Syria's popularity may explain the heterogeneity of the population there, since more tribes had come to settle in Syria than in Iraq.²⁰ When the Muslims first arrived in Syria they chose not to build new settlements, but to reside in already established communities. Hence, whereas the people of Iraq were preoccupied with building settlements and settling boundaries between their own peoples, newcomers to Syria were quickly absorbed by their kinsmen who were established locally. When the people of Iraq challenged the Syrians, Mu'āwiyah in Syria had no difficulty in raising and inspiring his troops. For unlike 'Alī, who had only arrived in

¹⁹ Ibid., 28-31.

²⁰ See Table VI.

Iraq shortly before the Battle of Şiffin, Mu'āwiyah had been in Syria for 16 years—4 under 'Umar and 12 under 'Uthmān.²¹ From the second year of the caliphate of 'Uthmān, his control over Syria was not only firmer but also wider. 'Uthmān had combined Hims and Qinnasrīn, originally administered by 'Umayr ibn Sa'd, and Palestine, formerly ruled by 'Abd al-Rahmān ibn 'Alqamah, under Mu'āwiyah, whose authority at the time of 'Umar had been limited only to Damascus and Jordan.²² Hence, compared to 'Alī, Mu'āwiyah had two advantages: a more cohesive community and extensive experience in dealing with it.

But experience was not the only factor that enabled Mu'āwiyah to control Syria. The presence in Syria of other Meccan aristocrats, who, like Mu'āwiyah himself, had converted to Islam only at the last minute, must be considered. It was pointed out earlier that the presence of later converts in Syria dated back to the time of Abū Bakr. When he launched his campaign against the Byzantines, he needed a great army. The early Companions in Medina, i.e., the Muhājirūn and the Anṣār, had already been sent to face the apostates. Many of them were also sent to Syria with Abū 'Ubaydah ibn al-Jarrāh. The only people available to him were the Meccans and the Arabs living on the outskirts of the holy cities. It was to them that Abū Bakr turned in a moment of desperation.²³ Whenever Bedouin Arabs (*wafd min al-'arab*) came to Abū Bakr, he sent

²¹ Ibn al-Athīr, *Usd al-Ghābah*, 5 : 211.

²² Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 339-40; Ibn al-Athīr, *al-Kāmil*, 3 : 13; Sayf ibn 'Umar al-Tamīmī, *Kitāb al-Riddah wa- al-Futūḥ wa-Kitāb al-Jamal wa-Masīr 'Ā'ishah wa-'Alī*, ed. Qasim al-Samarrai (Leiden: Smitskamp Oriental Antiquarium, 1995), 96

²³ Abū Bakr had already been faced with this shortage of manpower at the time of the Riddah wars. To suppress the Kindah, who had apostatized under the leadership of al-Ash'ath ibn Qays, Abū Bakr sent the Muhājirūn and members of Anṣār under the leadership of Ziyād ibn Labīd, *'āmil* of the Prophet in Kindah, who had been driven away by them. The Kindah were so powerful that the Muslims needed

them to Syria.²⁴ When a letter came from Syria to Abū Bakr asking for help, he called upon the prominent members of the Quraysh in Mecca and asked their advice concerning the Byzantines. On learning what Abū Bakr had done, 'Umar is said to have been quite angry. He strenuously argued that Abū Bakr should not have involved the Quraysh in the matter. To 'Umar these people were unworthy of fighting alongside the Muhājirūn and the Anṣār. Even to ask their advice was inappropriate.²⁵ But despite 'Umar's harsh criticism, Abū Bakr sent these Quraysh to Syria and appointed 'Amr ibn al-'Āṣ as their commander. The Meccans nevertheless resented 'Umar's hostility. Al-Hārith ibn Hishām, 'Ikrimah ibn Abū Jahl and Sahl ibn 'Amr actually went to 'Umar to protest.²⁶ On the night before he went to Syria 'Amr ibn al-'Āṣ also went to him for the same purpose.²⁷

What made these later converts more willing to support Mu'āwiyah was, besides their blood relationship, their opposition to efforts of the older establishment to raise 'Alī to the caliphate. Again we must go back to the time of Abū Bakr and 'Umar to find the root of the problem. Abū Bakr acknowledged that the Muhājirūn and Anṣār did indeed hold a high position in Islam. He even reminded 'Umar to respect the Muhājirūn and Anṣār and seek their guidance.²⁸ But as far as practical needs were concerned, Abū

reinforcements to overcome them. Abū Bakr sent 'Ikrimah ibn Abī Jahl, a later convert, with his Meccan fellows to help (al-Kūfī, *al-Futūḥ*, 1 : 59-83).

²⁴ Ibid., 1 : 119.

²⁵ Ibid., 1 : 120

²⁶ Ibid., 1 : 120-21.

²⁷ Ibid., 1 : 122.

²⁸ Ibid., 1 : 154.

Bakr believed, the later converts had be treated fairly and given an equal chance. To 'Umar, who resented the Meccans' late acceptance of Islam and their hostility to the early call of the Prophet, Abū Bakr said that having decided to convert, they had proved themselves to be good Muslims.²⁹ Thus when Abū Bakr distributed the wealth, he did it equally among the people, regardless of the time of their conversion, sex, age or status (slave or freeman).³⁰

The appointment of 'Umar as caliph after Abū Bakr signaled the beginning of a reassertion of the influence of the early converts. 'Uthmān's appointment, conversely, marked the return of the later converts to power. This also meant the return of the pride and arrogance of the Quraysh. One example of this may be seen in the words of Sa'īd ibn al-'Āṣ, the governor of Kufa appointed by 'Uthmān. In an argument with al-Ashtar, Sa'īd said, "All the land of Sawād belongs to the Quraysh, so whatever land we liked we took, and whatever land that we didn't we left (*fā-inna al-Sawād kullahā li-Quraysh fā-mā nashā'u minhu akhadhnā wa-mā nashā'u taraknā*)."³¹ These words would have been unthinkable for a governor of Kufa to express in the time of 'Umar. 'Alī's rise to power, was therefore a threat to the later converts and consequently a triumph for the early ones. 'Alī's attitude toward the early converts resembled that of 'Umar. When there was a dispute between Jarīr and al-Muthannā over the leadership of the army in Iraq, 'Alī suggested to 'Umar that he send somebody else to take over. This person however had

²⁹ Ibid., 1 : 120.

³⁰ Ibn al-Athīr, *al-Kāmil*, 2 : 270.

³¹ Al-Kūfī, *al-Futūḥ*, 2 : 171; al-Ṭabarī, *Tārīkh al-Umam*, 3 : 371; also Ibn al-Athīr, *al-Kāmil*, 3 : 31

to be from the Muhājirūn or Anṣār and had to have participated at Badr.³² Faced with this powerful threat, the later converts had no choice but to support Mu'āwiyah.

The way the conflict was understood by the Quraysh may also help us understand the closeness of their ties to each other and how they saw themselves as justified in regarding the rise of 'Alī as a threat to their established position (or at least the establishment that 'Uthmān had created, at the centre of which the later converts found themselves). We will see later how 'Uthmān was constantly criticized as caliph. But whereas his opponents couched their criticism in religious terms (focusing on his neglect of morality or religion), 'Uthmān's family viewed them as attacking the Quraysh, and the real issue as being one of tribal sentiment.³³ "You are embittered against the Quraysh," said Mu'āwiyah to the Kufans who, because of their harsh criticism against Sa'īd ibn al-'Āṣ ('Uthmān's governor in Kufa), were exiled at 'Uthmān's order to Syria.³⁴ What Mu'āwiyah meant here by the Quraysh did not include all Quraysh, since 'Alī, the contender, was also of that tribe; yet Mu'āwiyah would not countenance him as a candidate for the caliphate. The Quraysh that Mu'āwiyah had in mind were the old Quraysh aristocrats.

It is interesting to note that both 'Alī's army and Mu'āwiyah's are identified in many of our sources by their geographical attachment: *ahl al-'Irāq* for 'Alī's army and

³² Al-Kūfī, *al-Futūḥ*, 1 : 172.

³³ The two issues, i.e., morality and tribal sentiment, could easily be confused. Those who were associated by the critics with evil-doing happened to come mainly from the family of 'Uthmān, i.e., the Umayyads. Accordingly, criticism of evil was automatically criticism of the 'Umayyads.

³⁴ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 362; Ibn al-Athīr, *al-Kāmil*, 3 : 32; Sayf, *al-Riddah*, 65.

ahl al-Shām for Mu'āwiyah's.³⁵ This identification indicates that geographical sentiment played an important role in the Fitnah. This conclusion is strengthened by the fact that people from the same tribes often found themselves supporting the opposite faction. It was 'Alī's strategy at Ṣiffīn to face certain tribes from Syria with the same tribes from Iraq. Accordingly the Azd of Syria would be faced by the Azd of Iraq, the Khath'am of Syria by the Khath'am of Iraq, and so on. Only when there was no corresponding tribe among the people of Iraq would he alter this arrangement.³⁶ The fact however that people from the same tribes supported opposing parties can only mean that tribal affiliation cannot wholly explain the nature of the Battle of Ṣiffīn.

The identification of 'Alī with Iraq and Mu'āwiyah with Syria was apparently established only on the eve of the battle. Beforehand, the supporters of 'Alī and those of Mu'āwiyah remained divided between the two regions. It was only before the battle itself that they moved to join the main body of the troops that they supported. Thus Mu'āwiyah's supporters left Iraq while 'Alī's left Syria. We are informed that the supporters of 'Uthmān (*'Uthmāniyyūn*) and, therefore the supporters of Mu'āwiyah, in Basra and Kufa, fled from these cities and came to reside in al-Jazīrah, where, especially in al-Raqqah, the supporters of 'Uthmān were strong.³⁷ The Banū al-Arqām provide another example. In Kufa, the city where they lived, they heard 'Uthmān constantly

³⁵ See for example Ibn al-Athīr, *Uṣd al-Ghābah*, 3 : 184; al-Minqarī, *Waq'at Ṣiffīn*, ed. 'Abd al-Salām Muḥammad Hārūn (Beirut: Dār al-Jīl, 1990), 228, 229; Ibn Sa'd, *al-Ṭabaqāt al-Kubrā*, (Beirut: Dār Ṣādir, n.d.), 3 : 254, 255.

³⁶ Al-Minqarī, *Waq'at Ṣiffīn*, 229. See also 263. Even two brothers having the same parents could find themselves fighting each other due to their support of opposite parties (al-Minqarī, *Waq'at Ṣiffīn*, 272).

³⁷ *Ibid.*, 12, 146; Ibn al-Athīr, *al-Kāmil*, 2 : 432.

being humiliated. Unable to endure this, they fled to Mu'āwiyah who then settled them in al-Ruhā (still in al-Jazīrah).³⁸ 'Alī himself encouraged those who would not join him to migrate. Thus he asked the Bāhilīs to move to Daylām, acknowledging the antipathy that they felt for each other. He did not expect them to join him at Ṣiffīn.³⁹ Sometimes the migrants did not have far to go. The Banī Sa'd, who resided in Basra, moved to Kufa in large numbers and gathered there with 'Alī.⁴⁰ Thus the common perception that the people of Mecca and Medina (*al-Ḥaramayn*), Basra and Kufa (*al-Miṣrayn*), Hijaz, Yemen, Egypt, 'Arūd, 'Umān, Baḥrayn, and Yamāmah had agreed on 'Alī⁴¹ must be qualified by the assertion that they were not unanimous in their choice.⁴²

But here is the problem. Whereas 'Alī was supported by a wide range of people spread over a vast territory, Mu'āwiyah was supported mainly by Syrians. When their respective supporters gathered around them, however, the picture was totally different. Whereas 'Alī's supporters, being so widely dispersed, were more loosely attached to him, Mu'āwiyah's supporters, dwelling for the most part in a single region, were more loyal to their leader. Al-Ḥajjāj ibn al-Ṣimmah's saying might well describe the difference: "With you (Mu'āwiyah) are the people who do not say anything when you are saying something, and do not question you when you are asking something, while

³⁸ Ibn 'Abd al-Barr, *al-Istī'āb fī Ma'rifat al-Aṣḥāb*, ed. 'Alī Muḥammad al-Bajāwī (Beirut: Dār al-Jil, 1992), 4 : 16.

³⁹ Al-Minqarī, *Waq'at Ṣiffīn*, 116.

⁴⁰ Ibid., 27.

⁴¹ Ibid., 28.

⁴² Hence when the words 'people' (*inna al-nās bāya'ū 'Alī*) or 'masses' (*qad bāya'at al-'āmmah 'Alī*) are used, it should not be understood to mean 'all people' (ibid., 30-31),

with 'Alī are people who speak when 'Alī is speaking and who ask questions when he is asking."⁴³ Mu'āwiyah in Syria was surrounded by the leading figures of Qaḥṭān and Yemen, to whom he regularly turned for support and advice.⁴⁴ Shuraḥbīl ibn al-Simṭ al-Kindī (one of the most influential figures in Syria⁴⁵) toured the cities of Syria to mobilize the people by spreading the official doctrine of Mu'āwiyah: 'Uthmān was killed unjustly and it was the responsibility of all Muslims to seek his revenge.⁴⁶

One might ask: If Iraq was so unstable, why did 'Alī move from Medina to Iraq after the death of 'Uthman? It should be remembered that for a variety of reasons, which we have elaborated above in Chapter Three, the Companions left Medina and settled in Iraq, Syria and Egypt. The number of Companions who emigrated must have been so large that in reality Medina at the end of the caliphate of 'Uthmān would have ceased to be the center of religious authority. It was furthermore 'Umar's policy not to let the notables of the Quraysh who emigrated to Medina (*a'lām Quraysh min al-Muhājirīn*) go to the conquered lands except with his permission, and only for a set period of time. This policy was abandoned by 'Uthmān.⁴⁷ When these Companions left Medina, therefore, the religious and political authority of the city was seriously weakened. In the time of 'Uthmān, to cite Abū Dharr's words, "[Medina was] corrupt

⁴³ Ibid., 78.

⁴⁴ Ibid., 44.

⁴⁵ Ibid., 44

⁴⁶ Ibid., 50. For the official position of Mu'āwiyah see his *khutbah* in ibid., 81.

⁴⁷ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 426-427; Sayf, *al-Riddah*, 118-9, 120, 121.

and abased.”⁴⁸ The Fitnah, which started in the time of ‘Uthmān, must have been an additional factor in influencing the Companions to leave Medina. ‘Amr ibn al-‘Āṣ actually set the example for other Companions in the city by leaving Medina with his two sons, ‘Abd Allāh and Muḥammad. Others, including Ḥassān ibn Thābit, followed ‘Amr.⁴⁹ Sa’d ibn Abī Waqqāṣ, Ṭalḥah and al-Zubayr also did the same. All the Umayyads who were able to flee likewise abandoned the city.⁵⁰ Hence when ‘Alī came to power in Medina he effectively had not enough people there to rely on, especially at a time when he was faced with a much greater problem: that of uniting all the factions within the Muslim community. All these considerations had forced ‘Alī to try to restrict the movements of the Quraysh. He forbade them from leaving Medina under any circumstances.⁵¹ Thus when ‘Alī was informed that Ibn ‘Umar had left Medina for Syria he was very upset. Only after Umm Kulthūm assured him that the news was incorrect did ‘Alī stop searching for him.⁵² Given this situation, instead of asking Companions outside Medina to come back to the city, ‘Alī decided to go to where most of them were. Other factors may have had a role to play as well, since economic conditions in Medina had drastically worsened. At the time of the murder of ‘Uthmān the Medinans experienced the worst economic crisis they had ever faced since the drought in the years

⁴⁸ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 354. (The translation is from *The History of al-Ṭabarī*, vol. 15, *The Crisis of the Early Caliphate*, translated and annotated by R. Stephen Humphreys (Albany: State University of New York Press, 1990), 101).

⁴⁹ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 558; Sayf, *al-Riddah*, 201.

⁵⁰ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 455, also 467-8; Sayf, *al-Riddah*, 236.

⁵¹ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 458.

⁵² Ibid., 3 : 466.

17-8/638-9.⁵³ Mu'āwiyah, his opponent, was in Syria, making it impossible for 'Alī to consider that region as a base for his caliphate. Egypt on the other hand was also not a good choice for that purpose. Even if 'Alī had many supporters in Egypt, he could not go there without first bringing Syria under his control. Thus, Iraq was the only choice left to him.

A further question imposes itself: Why did 'Alī choose to go to Kufa and not Basra? Reading al-Ṭabarī, we are impressed by Kufa's importance at that time. The available information on Kufa is much more detailed than that on Basra, while the people of Kufa are praised in the sources as being braver than those of Basra.⁵⁴ If this description is accepted as accurate, then 'Alī's decision to base himself in Kufa was the logical one. Al-Ṭabarī reports that when 'Umar was preparing to do battle with the Persians in Nihāwand, 'Alī suggested to him:

write to the people of al-Kūfah, for they comprise the most eminent leaders of the Arabs as well as those people who do not even pay attention to the others who might have a more numerous following, better weapons and greater application than they themselves. Let two-thirds of the people of al-Kūfah march on the

⁵³ Ibid., 3 : 193. The drought of 17-8/638-9 was described as follows. "The Drought brought famine, which affected all the people in Medina and the surrounding territory, and spread so much death that the wild animals began to seek food in the settlements of human beings. People even started to slaughter their sheep but then, disgusted with the loathsome appearance of (the meat of) the animals, they would not eat it, although they were starving" (ibid., 3 : 192; the translation is taken from *The History of al-Ṭabarī*, vol. 13, *The Conquest of Iraq, Southwestern Persia and Egypt*, translated and annotated by G.H.A. Juynboll (Albany: State University of New York Press, 1989), 155). These conditions were repeated when 'Uthmān was murdered. "The inhabitants of Medina never saw anything like the drought again after it was over, until their trading route via the sea was cut off at the time of the murder of 'Uthmān. Then they became weak, poor, and trodden" (al-Ṭabarī, *Tārīkh al-Umam*, 3 : 193; the translation is from *The History*, 13 : 159. See also Ibn al-Athīr, *al-Kāmil*, 2 : 397).

⁵⁴ However, compared to information on Syria, al-Ṭabarī's information on Basra is still better. Al-Ṭabarī is however not well informed about Syria. Hugh Kennedy, 'The Towns of Bilād al-Shām and the Arab Conquest,' in Muhammad Adnan Bakhit and Muhammad Asfour (ed.), *Proceedings of The Symposium on Bilād al-Shām During the Byzantine Period* (Amman: University of Jordan, Yarmouk University, 1986), 89.

Persians, with one third staying behind. And write to the inhabitants of al-Baṣrah to reinforce those of al-Kūfah with some of their men.⁵⁵

First of all it should be remembered that most of al-Ṭabarī's information on the conquest of Iraq is taken from Sayf ibn 'Umar (d. 151/767). Other sources, such as Ibn Ishāq (d. 151/767), Ibn al-Kalbī (d. 204/819) and al-Wāqidī (d. 207/819), were of marginal importance. The fact that Sayf himself was originally from Kufa, however, suggests that he may have been biased on at least two levels. In the first place, when talking about Iraq *vis-à-vis* Syria, he might be expected to have favored Iraq.⁵⁶ In the second place, even when talking about Kufa *vis-à-vis* Basra, he would naturally have preferred Kufa. It is against this background that the report of 'Alī's advice to 'Umar quoted above must be seen. According to Ibn A'thām al-Kūfī,⁵⁷ on the other hand, the letter was not directed to the Kufans, but to the Basrans. So it should not read "write to the people of Kufa," but rather "write to the people of Basra." Likewise according to al-Kūfī, 'Alī's advice was not to send two-thirds of the Kufans and some of the Basrans, but to send one-third of the inhabitants of Basra and one-third of those of Kufa. The reason he gives for the decision to send troops from these two cities was not because they were "the most eminent leaders of the Arabs," but because, according to 'Alī, it was only they, i.e., the people of Basra and Kufa, who could be sent without further endangering the Muslim community. Sending the Syrians to face the Persians could after all have motivated the Byzantines to invade Muslim territory. Nor could the

⁵⁵ Al-Ṭabarī, 3 : 211 (the translation is from *The History*, 13 : 196).

⁵⁶ Khalid Yahya Blankinship, foreword to *The History of al-Ṭabarī*, vol. 11, *The Challenge to the Empire*, by al-Ṭabarī (Albany: State University of New York Press, 1992), xvii.

⁵⁷ Al-Kūfī, *al-Futūḥ*, 2 : 37-8.

Yemenīs have been sent for they provided the barrier against possible attack by the Ethiopians. Hence it was only the people of Basra and Kufa who could face the Persians. Besides, they were already familiar with the way in which the Persians waged war.⁵⁸

If Sayf's report must be questioned on account of bias, then another explanation of why 'Alī chose Kufa must be sought. First, it is to be remembered that 'Ā'ishah had already chosen to go to Basra before the Battle of Jamal. In the latter confrontation, the Basrans supported 'Ā'ishah. After Jamal, the Basrans remained opponents of 'Alī, or perhaps even worse, since he was now viewed by them as the one responsible for the death of their family members in that battle.⁵⁹ Thus 'Alī really had no other choice but to go to Kufa. And yet there were other factors at work as well behind 'Ā'ishah's decision to choose Basra and 'Alī's opting for Kufa. 'Alī's reason was in all likelihood independent from 'Ā'ishah's, meaning that even had 'Ā'ishah not gone to Basra 'Alī would still have gone to Kufa to find support.

Explaining why Kufa was more important than Basra, not to mention Syria itself, Hinds has said:

The answer to this seems to be that the system which 'Umar aspired to establish was best served by the heterogeneity of the Kūfan population. In the Baṣran territories, Tamīmīs and Bakrīs predominated and only a handful of about 300 early-comers had come from further away. At Kūfa, on the other hand, such early comers from a distance perhaps numbered 10,000 or more and were of a

⁵⁸ See also al-Ṭabarī, *Tārīkh al-Umam*, 3 : 212. Here, like al-Kūfī, al-Ṭabarī produces 'Alī's reason not to send the Syrians or the Yemenīs. However, as far as the Basrans were concerned, 'Alī's suggestion was to send one-third of them to reinforce the Kufans. Thus, the Kufans were still deemed to be the main actors. See also Ibn al-Athīr, *al-Kāmil*, 2 : 413.

⁵⁹ 'Amr ibn al-'Āṣ saw this problem correctly (al-Ṭabarī, *Tārīkh al-Umam*, 3 : 562). It was said that there were ten thousand Basrans killed at the Battle of Jamal, compared to five thousand Kufans (al-Ṭabarī, *Tārīkh al-Umam*, 3 : 543; Sayf, *al-Riddah*, 354).

miscellaneous composition in which there was a relative absence of large dominating clans or groups of clans.⁶⁰

Furthermore:

The *khīṭat* of Kūfa were therefore primarily intended for those who had come from further away. 'Umar's notion was that Kūfa should be *dār hijra* for the Muslims, and these settlers were the *muhājirīn* of Kūfah. The presence of 370 early *ṣaḥāba* domiciled at Kūfa presumably fortified him in that hope.⁶¹

Based on the composition of the population of Basra and Kufa,⁶² Hinds's assertion can be verified. The existence of several large tribes in Basra (such as Tamīm, 'Āmir ibn Ṣa'sa'ah, 'Abd al-Qays, Kinānah and Anṣār) makes it difficult to claim that Basra was dominated by one tribe (i.e., Tamīm). The same is true in Kufa. The fact that Quraysh, Anṣār, Asad and Tamīm, for example, were equally strong in Kufa did not allow for one tribe to dominate others. Accordingly it would be difficult to accept that 'Umar's choice of Kufa as the site for his Islamic experiment was based on the absence of dominant group in Kufa (for neither in Basra nor Kufa did any such dominant tribe exist). Also, judging from the way these early settlers came to Kufa, it cannot be said that 'Umar intentionally asked them to settle there (therefore forbidding them to settle in Basra).⁶³ There is no evidence to support this. That 'Umar called Kufa *Dār Hijrah* and its inhabitants *Muhājirūn* cannot be used as an argument to single out Kufa as more

⁶⁰ Martin Hinds, "Kūfans Political Alignment and Their Background in the Mid-Seventh Century A.D.," *IJMES* 2 (1971): 351.

⁶¹ Ibid.

⁶² See Tables IV and V.

⁶³ In fact we are informed otherwise, for 'Umar strongly urged people to settle in Basra (see p. 162).

important than any other place, for Kufa was not the only city regarded as venerable enough for the purpose.⁶⁴ Nor was the presence of 370 (or 337 in our list) Companions in Kufa essential to establishing the importance of Kufa, for there were also a great number of them settled in Basra (335).

The only clue we have to the particular importance of Kufa is the fact that it was more heavily populated by early converts than Basra. Veterans of the early army that had been sent to Iraq resided mainly in Kufa. Five-sixths of the army reported to have fought at al-Qādisīyah under 'Utbah ibn Ghazwān--among whom were some that had been sent to Iraq under al-Muthannā--were the main early settlers in Kufa (thus only one-sixth of them resided in Basra).⁶⁵ That there were positive relations between the early settlers and the early converts can partly be seen from the presence of a great number of Anṣār and Quraysh in Kufa. While Anṣār were the highest ranked among the tribes there, the Quraysh were a close second. The Anṣār as we know were among the earliest converts. As for the Quraysh, there were indeed later converts among them, but the Quraysh who fought under al-Muthannā and 'Utbah in Iraq were not the Quraysh who had come from Mecca, but from Medina.⁶⁶ It is therefore understandable that 'Alī should have been pleased when he found out that 'Ā'ishah had chosen Basra for her base, for as he admitted, "The Arab chiefs and leaders are in Kufa."⁶⁷ He must have

⁶⁴ See pp. 133-4.

⁶⁵ See p. 162.

⁶⁶ See p. 166.

⁶⁷ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 493, 494, 477; Sayf, *al-Riddah*, 273, 293. This report is again from Sayf, a Kufan, but, based on our analysis of the inhabitants of Kufa, Sayf's statement is believable. For other examples of 'Alī's praise to the Kufans, see Ibn al-Athīr, *al-Kāmil*, 2 : 402.

thought that had she chosen Kufa, the problem facing him would have been far more difficult.

2. The Fitnah

Much has been said about this sequence of events,⁶⁸ but for our purpose some points are worth repeating, particularly insofar as they are related to the Companions of the Prophet. We have seen how 'Umar relied on seniority in accepting Islam as the most important variable in deciding where to position people.⁶⁹ Accordingly those who converted late, either because they had persistently refused Islam until they had no choice but to accept it or because they had only just been born in the time of the Prophet, were marginalized. The rise of 'Uthmān to the caliphate can be viewed as the move of these marginalized people to the center. The return of the family of al-Ḥakam ibn Abī al-'Āṣ to Medina was symbolic of this. After being exiled to Ṭā'if by the Prophet, he was refused permission to return by Abū Bakr and 'Umar. Once 'Uthmān became caliph he was allowed to come back.⁷⁰ Al-Ḥakam thereupon found himself in Medina, at the center of Muslim affairs.

At the beginning of his caliphate 'Uthmān appointed such marginalized people to important offices. Doing so meant having to remove others, who, in terms of their religious achievements, were of a higher rank. The appointments of 'Abd Allāh ibn

⁶⁸ See Martin Hinds, "The Murder of the Caliph 'Uthmān," *JMES* 3 (1972): 451-69.

⁶⁹ See for example pp. 135-6; Hinds, "Political Alignments," 348-9.

⁷⁰ Ibn 'Abd al-Barr, *al-Istī'āb*, 1 : 359; al-Ṭabarī, *Tārīkh al-Umam*, 3 : 342.

Sa'd, 'Abd Allāh ibn 'Āmir and Sa'īd ibn al-'Āṣ were cases in point. "‘Uthmān removed from office the Companions of the Messenger of God and appointed Sa'īd ibn al-'Āṣ and 'Abd Allāh ibn 'Āmir," complained Muḥammad ibn Abū Bakr and Muḥammad ibn Ḥudhayfah.⁷¹ The contrast drawn here between the dismissal of Companions and the appointment of Sa'īd ibn al-'Āṣ and 'Abd Allāh ibn 'Āmir suggests that the complainants did not regard the replacemnts as Companions; thus the issue was seen not as one of dismissing early converts in favor of later ones, but of the removal of Companions and the appointment of non-Companions. Nevertheless, the biographies of Sa'īd and 'Abd Allāh ibn 'Āmir, as well as of 'Abd Allāh ibn Sa'd, reveal that in fact they were Companions, at least according to the definition offered above in Chapter Two, i.e., "any person who had any personal contact at all with the Prophet while he was a Muslim and who died as a Muslim, regardless of whether that person had reached puberty when the contact occurred or whether he had ever heard anything from him." Thus we are faced with a transfer of power within the Companion class, but from those with greater seniority to those with less.

Sa'īd ibn al-'Āṣ was born in the year of the Hijrah or perhaps the year after. His father was among the infidels killed at Badr. Sa'īd was one of those who were later appointed by 'Uthmān to write the official *muṣḥaf* of the Qur'ān. He served as governor of Kufa, substituting for al-Mughīrah ibn Shu'bah, who had converted to Islam earlier than he (i.e., in the year of Khandaq).⁷² Eventually the Kufans came to resent Sa'īd, and

⁷¹ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 342; al-Kūfī, *al-Futūḥ*, 2 : 151; Ibn al-Athīr, *al-Kāmil*, 3 : 14.

⁷² See Ibn 'Abd al-Barr, *al-Istī'āb*, 2 : 621-2.

‘Uthmān removed him in favor of another late convert, al-Walīd ibn ‘Uqbah, ‘Uthmān’s brother by the same mother. He had converted to Islam at the time of the Conquest of Mecca and was a *munāfiq* according to the original sense of al-Ḥujrah, verse 6. Furthermore, he was once drunk while performing morning prayer.⁷³ On later deposing al-Walīd, ‘Uthmān appointed Sa‘īd ibn al-‘Āṣ for a second time, who again was rejected by the Kufans.⁷⁴

‘Abd Allāh ibn ‘Āmir, the son of ‘Uthmān’s uncle, was born in the time of the Prophet. In the year 29/649 ‘Uthmān removed Abū Mūsā al-Ash‘arī from his governorship over Basra and ‘Uthmān ibn Abī al-‘Āṣ from his over Persia and combined these two regions under the stewardship of ‘Abd Allāh ibn ‘Āmir. Abū Mūsā al-Ash‘arī and ‘Uthmān ibn Abī al-‘Āṣ were however far more senior than ‘Abd Allāh ibn ‘Āmir, both in terms of age and religious achievement.⁷⁵ Abū Mūsā had converted to Islam when the Prophet was in the process of conquering Khaybar,⁷⁶ whereas ‘Uthmān ibn Abī al-‘Āṣ had been the Prophet’s *‘amil* at Ṭā’if.⁷⁷

‘Abd Allāh ibn Sa‘d, the suckling brother of ‘Uthmān, converted to Islam before the Conquest of Mecca. After having migrated to Medina and written down revelation

⁷³ Ibid., 4 : 1552-3, 1555, 1447.

⁷⁴ Ibid., 2 : 622, 609. According to Ibn al-Athīr, the chain was not from al-Mughīrah ibn Shu‘bah to Sa‘īd ibn al-‘Āṣ to al-Walīd ibn ‘Uqbah then again to Sa‘īd ibn al-‘Āṣ, but from al-Mughīrah ibn Shu‘bah to Sa‘īd ibn Abī Waqqāṣ to al-Walīd ibn ‘Uqbah then to Sa‘īd ibn al-‘Āṣ (Ibn al-Athīr, *al-Kāmil*, 2 : 475-476). However the difference does not affect the point that the succession was given to those who converted earlier rather than to those who had converted later.

⁷⁵ ‘Uthmān is reported to have acknowledged the superiority of Abū Mūsā over ‘Abd Allāh ibn ‘Āmir (Ibn Sa‘d, *al-Ṭabaqāt*, 5 : 45).

⁷⁶ Ibn ‘Abd al-Barr, *al-Istī‘āb*, 4 : 1763; Ibn al-Athīr, *al-Kāmil*, 491.

⁷⁷ Ibn ‘Abd al-Barr, *al-Istī‘āb*, 3 : 1035.

for the Prophet, he apostatized and returned to the infidel Quraysh in Mecca. When Mecca was conquered, he was among those whom the Prophet condemned to death. He ran to 'Uthmān, who then hid him. After the situation had cooled down, 'Uthmān brought him to the Prophet asking him for his protection. After saying nothing for a long time, the Prophet finally agreed. He reconverted to Islam and in the year 25/645 was appointed by 'Uthmān as governor of Egypt, replacing 'Amr ibn al-'Āṣ.⁷⁸

There are two important conclusions to be drawn from the above discussion. First, 'Uthmān saw to it that all the centers of settlement of the Companions, i.e., Iraq (Basra and Kufa) Egypt, and Syria, were placed under the control of members of his own family. Second, all those who controlled these areas belonged to the later converts, who had been marginalized in the time of 'Umar. These two issues--together with questions of religiosity (such as the fact that al-Walīd was a *munāfiq* and a drunk, while 'Abd Allāh ibn Sa'd was an apostate)--were to cause difficulties for 'Uthmān down the road. And it is not surprising that his critics were chiefly those who did not belong to his own family, were early converts and who were ostensibly free from religious taint. Thus 'Alī ibn Abī Ṭālib, 'Ammār ibn Yāsir and Abū Dharr al-Ghifārī--who met all three of these qualifications--became the most ardent critics of 'Uthmān. Other Companions, as well as other members of Muslim society, often expressed their criticism through these Companions. It is reported that a group of Companions made a written statement giving details of 'Uthmān's misconduct, which they asked 'Ammār to bring to 'Uthmān's attention,⁷⁹ while the Muhājirūn asked 'Alī to convey their message to the caliph.⁸⁰

⁷⁸ Ibid., 3 : 918; al-Kūfī, *al-Futūḥ* 2 : 131; Ibn al-Athīr, *al-Kāmil*, 2 : 482.

⁷⁹ Al-Kūfī, *al-Futūḥ*, 2 : 153-4.

When the criticism failed to let up, 'Uthmān was forced to recall his governors to Medina and to take them to the Prophet's mosque in the presence of the Companions.⁸¹ Their promise not to treat anybody unjustly seemed not to have had any effect. Now, not only were more complaints coming to Medina but also more disaffected Muslims. 'Uthmān was soon surrounded. Some of the Companions in Medina wrote to the Companions in other regions to come help them overcome the problem.⁸² The fact that the situation was getting rapidly worse while 'Uthmān did not have the strength to deal with it frustrated the Companions. The arrival of the Egyptians in Medina for a second time, after they had previously left there with 'Uthmān's promise to meet their demands, only made the Companions angrier and they almost gave up.⁸³ The Egyptians however had been given a letter in 'Uthmān's name to the governor of Egypt commanding him to execute them on their arrival.⁸⁴ When they read this, 'Uthmān's fate was sealed. This was beyond the Companions' expectations. They did not think at all that the Fitnah would cost 'Uthmān his life.⁸⁵

⁸⁰ Al-Balādhurī, *Ansāb al-Ashraf*, ed. S.D.F. Goitein (Jerusalem: The University Press, 1936), 5 : 60; al-Ṭabarī, *Tārīkh al-Umam*, 3 : 376.

⁸¹ Al-Kūfī, *al-Futūḥ*, 2 : 189.

⁸² Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 375-6, 400-1; al-Balādhurī, *Ansāb*, 5 : 60. Some Companions did come to Medina at the beginning of the Fitnah. But perhaps, seeing that the situation was too complicated, they went back to the garrison cities (*amṣār*). Among them were 'Amr ibn al-'Āṣ who went back to Palestine, Ḥanzala al-Katīb to Kufa, Abū Umāma to Syria and Samurah ibn Jundah to Basra (Sayf, *al-Riddah*, 167).

⁸³ Al-Balādhurī, *Ansāb*, 5 : 68.

⁸⁴ Ibid., 5 : 62, 65, 67; al-Ṭabarī, *Tārīkh al-Umam*, 3 : 395; Ibn Sa'd, *al-Ṭabaqāt*, 3 : 65.

⁸⁵ Al-Balādhurī, *Ansāb*, 5 : 97; Ibn Sa'd, *al-Ṭabaqāt*, 3 : 71.

It should be remarked that 'Uthmān's response was not calculated to improve matters. Ill treatment, and even exile, were often the lot that such critics had to face. Al-Ashtar and his followers were just one example. They were all exiled by 'Uthmān to Syria.⁸⁶ 'Ammār ibn Yāsir, who brought the written statement from the Companions, was reported to have been physically assaulted at 'Uthmān's order.⁸⁷ In Syria, Abū Dharr witnessed Mu'āwiyah seizing the property of Muslims in the name of God. By declaring that public property was God's property, Mu'āwiyah intended, as Abū Dharr saw it, to set himself up as owner of the property to the exclusion of other Muslims.⁸⁸ Fully aware of what had happened to 'Ammār, Abū Dharr nevertheless intensified his criticism.⁸⁹ Mu'āwiyah was no longer the only target of his criticism. He also urged the rich to pay more attention to the poor, even if they had already paid alms tax (*zakāh*).⁹⁰ He was so insistent that the poor began making demands upon the wealthy. The latter complained to Mu'āwiyah, who then wrote to 'Uthmān. The latter called Abū Dharr to Medina to question him and then sent him into exile outside the city.⁹¹

⁸⁶ Al-Kūfī, *al-Futūḥ*, 2 : 172-3; al-Ṭabarī, *Tārīkh al-Umam*, 3 : 365, 367; Ibn al-Athīr, *al-Kāmil*, 3 : 32.

⁸⁷ Al-Kūfī, *al-Futūḥ*, 2 : 155.

⁸⁸ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 335; Sayf, *al-Riddah*, 102.

⁸⁹ Al-Kūfī, *al-Futūḥ*, 2 : 155.

⁹⁰ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 336; Sayf, *al-Riddah*, 103.

⁹¹ See al-Kūfī, *al-Futūḥ*, 2 : 155-60. He was exiled to al-Rabadhah. He was there until Ibn Mas'ūd and the Kufans found him dead (al-Ṭabarī, *Tārīkh al-Umam*, 3 : 354). However, according to another report it was Abū Dharr himself who asked 'Uthmān to let him stay in al-Rabadhah (Ibn al-Athīr, *al-Kāmil*, 3 : 11). But the fact that exile was one of 'Uthmān's policies seems to indicate that it was 'Uthmān who forced Abū Dharr to leave Medina.

'Uthmān's ill treatment of the Companions created even more anger amongst the people. The people of Kufa, when their governor was recalled to Medina, asked al-Ashtar to come out of exile in Syria and go to Kufa. After asserting that 'Uthmān had deviated from the Sunnah of the Prophet, al-Ashtar explicitly referred to 'Uthmān's mistreatment of the Companions as one of the reasons why he and his followers were entitled to use military force against 'Uthmān.⁹² This was also the justification of the Egyptians who went to Medina.⁹³

3. Attitudes

In the following pages an effort will be made to classify the Companions according to their attitudes during the Battle of Šiffin and to see whether these attitudes had any relation to their geographical base. These attitudes will be divided into three: pro-'Alī, pro-Mu'āwiyah and neutral. Sometimes, however, loyalties were not apparent. It is unclear in a number of cases just which cause certain Companions supported at Šiffin. In this case their loyalties may be categorized as 'unidentified'. At other times the sources disagree over the facts. In this case the letter 'd' will be used to indicate this. Thus "'Alī (d)' in the table means that the sources disagree over whether a given Companion favored 'Alī or not. When the sources disagree over whether a certain Companion's loyalty was with Mu'āwiyah or whether he was neutral, these Companions will be classed separately under 'neutral/Mu'āwiyah.'

⁹² Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 375-6.

⁹³ Ibid., 3 : 408.

Before going any further, however, certain points should be raised. First, the attitudes of the Companions during the Fitnah were too complex to be classified into the three categories mentioned above. Some Companions were neutral while ‘Uthmān was being slandered, but died before the Battle of Şifḥīn occurred. One example was ‘Āmir ibn Rabī‘ah.⁹⁴ Others remained neutral under ‘Uthmān but took sides when the battle began, such as ‘Amr ibn al-‘Āṣ.⁹⁵ Some joined ‘Alī in the beginning and then later opposed him, examples of this being Ṭalhah and al-Zubayr.⁹⁶ Others supported ‘Alī at the beginning then withdrew their support before the battle, such as, for instance, Jarīr ibn ‘Abd Allāh al-Bajālī. He started out by supporting ‘Alī, and was even entrusted with the task of persuading Mu‘āwiyah to acknowledge ‘Alī’s authority. But when his mission failed, and Mu‘āwiyah persisted in rejecting ‘Alī and even started mobilizing against him, Jarīr’s relations with ‘Alī’s supporters took a turn for the worse. Al-Ashtar for one criticized his failure harshly. Jarīr withdrew to Qirqīsiyā. His people from the Banī Qasr, a subtribe of Bajīlah, to which Jarīr belonged, followed him so that only 19 of them joined ‘Alī at Şifḥīn, although some 700 from Aḥmas, another subtribe of Bajīlah, remained loyal.⁹⁷

There were also some Companions who were at first against ‘Alī but then turned neutral or, at least, did not show support for ‘Alī’s enemy. ‘Abd Allāh ibn ‘Āmir belonged to this group. He was the son of ‘Uthmān’s uncle. In the year 29/649 ‘Uthmān

⁹⁴ Ibn ‘Abd al-Barr, *al-Istī‘āb*, 2 : 791.

⁹⁵ Ibid., 3 : 919.

⁹⁶ Ibid., 2 : 497-8.

⁹⁷ Al-Minqarī, *Waq‘at Şifḥīn*, 60-1.

appointed him as governor of Basra after Abū Mūsá.⁹⁸ When ‘Uthmān was murdered, he was still the governor of Basra. Knowing that ‘Ā’ishah and Ṭalḥah were preparing war against ‘Alī, he took the wealth of the Bayt al-Māl of Basra and went to Mecca to join ‘Ā’ishah and Ṭalḥah, and gave this treasure to them. He joined ‘Ā’ishah at the Battle of Jamal. In the aftermath of Jamal he went to Syria and nothing was heard of him until al-Ḥasan gave up his claim to the caliphate to Mu‘āwiyah. At this point in time ‘Abd Allāh ibn ‘Āmir went to Mu‘āwiyah and asked him to appoint him as governor of Basra in order to recover his wealth which he had abandoned when he left Basra before Jamal.⁹⁹ Although his involvement in Jamal seems to have been motivated by his family relations with ‘Uthmān, he was not motivated strongly enough to devote himself to the Umayyad clan’s overall contest with ‘Alī. What is more, before he died, he made Ibn al-Zubayr his heir (*awṣá ilá ‘Abd Allāh ibn al-Zubayr*),¹⁰⁰ something that he should not have done had he fully supported the Umayyad family.

Second, it will be argued that the conflict between ‘Alī and Mu‘āwiyah can be viewed as a struggle between religious ideas and worldly interests. Accordingly, religious conviction played a significant role in the alignments. Nevertheless, while the importance of religious ideas in the Companions’ decision to act during the Fitnah has to be acknowledged, this is not to negate the involvement of other factors. Blood relationship was certainly an important factor. This means that a particular person

⁹⁸ See p. 207.

⁹⁹ Ibn al-Athīr, *Usd al-Ghābah*, 3 : 288-9; Ibn Sa’d, *al-Ṭabaqāt*, 5 : 49.

¹⁰⁰ Ibid., 3 : 289.

might have joined a particular faction because his family asked him to do so, or because blood relationship required him to do so. Ṣafwān and Saʿīd, both sons of Ḥudhayfah ibn al-Yamān, were instructed by their father to give their allegiance to ʿAlī. Ḥudhayfah ibn al-Yamān however died when news of the murder of ʿUthmān arrived in Kufa.¹⁰¹ Ḥudhayfah certainly could not have known this murder would be followed by the Battle of Ṣiffin in which ʿAlī would become one of the key figures. Nevertheless, his original instruction to his sons to give their allegiance to ʿAlī meant that they were also bound to support ʿAlī against Muʿāwiyah. At least this was how his sons understood it. Thus they joined ʿAlī at Ṣiffin. Sometimes, however, people from the same family supported the same party, though it is not known whether they did so in obedience to instructions from their family or because they held the same views on that party. Mikhnaf ibn Sulaym, the great-grandfather of Abū Mikhnaf *ṣāhib al-akhbār*, and his brothers al-Ṣaqʿab and ʿAbd Allāh, were among the supporters of ʿAlī.¹⁰² Saʿd ibn ʿAmr al-Anṣārī and his brother al-Ḥārith ibn ʿAmr,¹⁰³ Zayd ibn Jāriyah and his brother Mujammiʿ ibn Jāriyah,¹⁰⁴ ʿAbd Allāh ibn Budayl and his brother ʿAbd al-Raḥmān¹⁰⁵ and Abū Laylā and his son ʿAbd al-Raḥmān¹⁰⁶ also supported ʿAlī at Ṣiffin.

¹⁰¹ Ibn ʿAbd al-Barr, *al-Istīʿāb*, 1 : 335.

¹⁰² Both al-Ṣaqʿab and ʿAbd Allāh were killed at the Battle of Jamal. See *ibid.*, 4 : 1467.

¹⁰³ *Ibid.*, 2 : 601.

¹⁰⁴ *Ibid.*, 2 : 541.

¹⁰⁵ Ibn al-Athīr, *Usd al-Ghābah*, 3 : 184, 429.

¹⁰⁶ Ibn ʿAbd al-Barr, *al-Istīʿāb*, 4 : 1744.

Needless to say, it was also because of family ties that the close relatives of the contending figures, i.e., Mu'āwiyah and 'Alī, chose to support their respective kinsmen. Al-Ḥasan, al-Ḥusayn, and Muḥammad, sons of 'Alī; 'Abd Allāh and Qutham, sons of 'Abbās; and Muḥammad, 'Abd Allāh and 'Awn, sons of Ja'far ibn Abī Ṭālib, were all with 'Alī.¹⁰⁷ Muḥammad ibn Abū Bakr al-Ṣiddīq too was the son-in-law of 'Alī,¹⁰⁸ and so it is not surprising to see him among 'Alī's supporters.

Family ties could also place certain people in a very delicate position. When one was connected by blood to either of the two parties, one was expected to give that party one's support, but sometimes personal conviction made this impossible to do. The solution was often a compromise, such as passive support for one's family. This was what happened to 'Abd Allāh ibn 'Amr ibn al-'Āṣ. 'Abd Allāh is described in the sources as a good Companion. He was well-versed in the religious sciences and full of knowledge. He knew how to read and write (hence he is reported to have read the Qur'ān as well as other old books (*qara'a al-Qur'ān wa-al-kutub al-mutaqaddimah*)).¹⁰⁹ He learnt many of the Prophet's sayings, and even asked the Prophet's permission to write them down. He fasted and prayed constantly, so much so that his father once complained to the Prophet that his son's devotions were excessive. 'Amr obeyed his father to reduce them. When Ṣifīn took place his father, 'Amr ibn al-'Āṣ, sided with Mu'āwiyah. He subsequently asked his son 'Abd Allāh to join him. 'Abd Allāh could

¹⁰⁷ Ibid., 3 : 939.

¹⁰⁸ Ibid., 3 : 1366.

¹⁰⁹ Ibn al-Athīr, *Usd al-Ghābah*, 3 : 349. See also Ibn Sa'd, *al-Ṭabaqāt*, 4 : 267.

not refuse. Later, when the battle was over, he repeatedly stated his repentance. He said that he had joined Mu'āwiyah at Ṣiffīn only because he did not want to disobey his father. And while on the battlefield, he said, he did not even shoot a single arrow.¹¹⁰ This explains why al-Wāqidī, for example, states that 'Abd Allāh did not fight (*lam yuqātil*) at Ṣiffīn.¹¹¹ 'Abd Allāh's situation, and his regret at having to join Mu'āwiyah, mirrors well the two opposite worlds: the religious and the mundane. If it is accepted that 'Alī was identified with the religious cause, then 'Abd Allāh, having a strong religious inclination, ought to have supported 'Alī. His father, however, was a late convert who had much more in common with Mu'āwiyah.

It should be pointed out that family ties cannot always be used to explain the alignment of the people at Ṣiffīn. Brothers could easily end up in a situation where they supported both of the two opposing sides. One example was the sons of Khālīd ibn al-Walīd. 'Abd al-Raḥmān ibn Khālīd was on Mu'āwiyah's side while his brother al-Muhājir ibn Khālīd ibn al-Walīd was on 'Alī's.¹¹² They were actually related to 'Alī's family through their mother, Lubābah bt. al-Ḥārith, who was the aunt of al-'Abbās ibn 'Abd al-Muṭṭalib, for her sister was a wife of al-'Abbās. It was also their mother who connected 'Abd al-Raḥmān and al-Muhājir to the Prophet's family, and hence to the Ahl al-Bayt. She was the sister of Maymūnah, one of the Prophet's wives.¹¹³ Their father,

¹¹⁰ Ibid., 3 : 230-51; Ibn 'Abd al-Barr, *al-Istī'āb*, 3 : 957-8; Ibn Sa'd, *al-Ṭabaqāt*, 4 : 266.

¹¹¹ Ibn 'Abd al-Barr, *al-Istī'āb*, 3 : 1375. But it is also said that the banner was with him at the time (ibid., 3 : 958; Ibn Sa'd, *al-Ṭabaqāt*, 4 : 266).

¹¹² Ibid., 2 : 829; Ibn al-Athīr, *Usd al-Ghābah*, 3 : 440.

¹¹³ Ibn 'Abd al-Barr, *al-Istī'āb*, 2 : 427.

Khālīd ibn al-Wālīd, however, represented the old Quraysh aristocracy. He was one of the leading figures of the Quraysh before Islam. He converted to Islam only shortly before or perhaps after Ḥudaybiyah. This kind of family background justified Khālīd's sons in their decision to support either 'Alī or Mu'āwiyah. In the end each chose differently, 'Abd al-Rahmān opting for his father's world, and Muhājir his mother's. Khālīd ibn al-Wālīd died between 21/641 and 22/642. Had he been as fortunate as Ḥudhayfah ibn al-Yamān (who was able to give instructions to his sons before he died), it would have been interesting to see what he might have told 'Abd al-Rahmān and Muhājir to do.

Moreover, some Companions, although they shared the same religious convictions as the supporters of one of the contending parties (in this case, 'Alī), they only shared in them indirectly. This is to say, their support for 'Alī was not because they identified 'Alī with certain religious ideas (as others did), but because a certain figure who supported 'Alī was believed to be associated with the truth. This was the case with the followers of 'Ammār ibn Yāsir. 'Ammār was an early convert whose sufferings were well-known. Once the Prophet had said to him that he would be killed by an unjust party (*fi'ah baḡhiyah*).¹¹⁴ In a time of confusion, when it was not easy to decide who was right and who was wrong, some people, basing themselves on belief in Prophetic Tradition, turned to 'Ammār ibn Yāsir as a reference.¹¹⁵ Whichever party was supported

¹¹⁴ Ibid., 2 : 448; 3 : 1139; al-Minqarī, *Waq'at Siffin*, 324, 341, 343; Ibn al-Athīr, *Usd al-Ghābah*, 4 : 133; Ibn Hajar, *al-Iṣābah*, 2 : 506; Muḥammad ibn Abī Shaybah, *al-Kitāb al-Muṣannaf fī al-Aḥādīth wa-al-Athār*, ed. Kamāl Yūsuf al-Ḥūt (Beirut: Dār al-Tāj, 1989), 7 : 548, 552; Ibn Sa'd, *al-Ṭabaqāt*, 3 : 251, 252, 253, 254, 259.

¹¹⁵ Abū Mas'ūd was told to give this kind of instruction (Ibn 'Abd al-Barr, *al-Istī'āb*, 3 : 1139; also Ibn Sa'd, *al-Ṭabaqāt*, 3 : 262).

by ‘Ammār, they believed, must be engaged in a just cause. Hence some Companions joined ‘Alī at Ṣiffīn not because of ‘Alī but because of ‘Ammār ibn Yāsir. During the Battle of Ṣiffīn, these Companions watched ‘Ammār eagerly. They followed him wherever he went, “as if he was a token for them.”¹¹⁶ Some Companions even basically remained neutral, although they were already on ‘Alī’s side, until ‘Ammār was actually killed. Khuzaymah ibn Thābit was among ‘Alī’s army at Ṣiffīn, as well as at Jamāl. But he only unsheathed his sword after ‘Ammār was killed. He then fought on until he himself fell.¹¹⁷

Since religious motives were apparently important in the conflict between ‘Alī and Mu‘āwiyah, it might be expected that the Companions who felt strongly about issues of faith would range themselves on one or the other side. Yet it was also the case that some were motivated by the same considerations to remain neutral. One source maintains that there were four Companions who were safe from Fitnah—Sa’d ibn Abī Waqqāṣ, ‘Abd Allāh ibn ‘Umar, Muḥammad ibn Maslamah and Usāmah ibn Zayd--and four among the Followers (*Tābi‘ūn*)--al-Rabī‘ ibn Khuthaym, Masrūq ibn al-Ajda‘, al-Aswad ibn Yazīd and Abū ‘Abd al-Raḥmān al-Sulamī--who also fell into this category.¹¹⁸ This may have been underestimating the case. There were at least seven Companions who were neutral during the Fitnah; and perhaps even more since there may

¹¹⁶ Ibn ‘Abd al-Barr, *al-Istī‘āb*, 3 : 1138; Ibn al-Athīr, *Usd al-Ghābah*, 4 : 134.

¹¹⁷ Ibn ‘Abd al-Barr, *al-Istī‘āb*, 2 : 448; Ibn al-Athīr, *Usd al-Ghābah*, 4 : 135; Ibn Abī Shaybah, *al-Muṣannaf*, 7 : 552; Ibn Sa’d, *al-Ṭabaqāt*, 3 : 259.

¹¹⁸ Ibn ‘Abd al-Barr, *al-Istī‘āb*, 1 : 77; 3 : 1377. According to ‘Adī ibn Ḥātim, three persons withdrew from the fighting: Sa’d ibn Mālik, ‘Abd Allāh ibn ‘Umar and Muḥammad ibn Maslamah (al-Minqarī, *Waq‘at Ṣiffīn*, 65).

have been other Companions alive at the time whose attitudes are not known to us. The important question however is why these Companions chose to be neutral. Muḥammad ibn Maslamah justified his position by saying that the Prophet had made a sign to him to do so. The Prophet, he said, declared to him that in the event of Fitnah, one should only take up a sword that was made of wood. Muḥammad ibn Maslamah did literally this.¹¹⁹ So did Wuhbān ibn Ṣayfī, referring also to the same Tradition.¹²⁰

Other Companions were neutral for reasons that we are not sure of. Ḥanzalah ibn al-Rabī' remained neutral at Jamal. It is said that he refused to fight the people of Basra.¹²¹ His refusal to fight the Basrans may be interpreted as unwillingness to fight his relatives who lived there, but this is unlikely, since when he was asked to fight the Syrians at Ṣiffin he also declined. The pressure from 'Alī's supporters forced him, and his followers, to leave for Mu'āwiyah's camp, although in the end he did not join Mu'āwiyah either. He refused to support either party.¹²²

Even more interesting was the guilt felt by those who either remained neutral or became involved in the Fitnah. All the regrets, as far as I have been able to determine, were due to their failure to support 'Alī, whether because of their neutrality or because of their choice to support Mu'āwiyah. No one expressed regret at having joined 'Alī instead of Mu'āwiyah. 'Amr ibn al-'Āṣ and his son, 'Abd Allāh ibn 'Amr (of whom we have already spoken) regretted the fact that they supported Mu'āwiyah. 'Abd Allāh ibn

¹¹⁹ Ibid., 3 : 1377.

¹²⁰ Ibid., 4 : 1568.

¹²¹ Ibid., 1 : 379.

¹²² Al-Minqarī, *Waq'at Ṣiffin*, 97.

‘Umar, as well as Masrūq, one of the four Followers (also mentioned above), were also sorry that they did not join ‘Alī.¹²³

The following table shows a numerical breakdown of the attitudes of Companions during the Battle of Şiffin.

Table IX
The Attitudes of the Companions at Şiffin

| | I ‘Alī | II ‘Alī (d) | III Mu‘āwiyah | IV Mu‘āwiyah (d) | V Neutral | VI Neutral/ Mu‘āwiyah | VII Unidenti- fied | VIII Unidenti- fied (d) | To- tal |
|-------------------------|-----------|-------------------|------------------|---------------------|--------------|-----------------------------|--------------------------|-------------------------------|------------|
| Number of Companions | 123 | 12 | 31 | 1 | 7 | 2 | 9 | 2 | 187 |

As we saw in Chapter Two, the Traditionists tried to minimize or even negate the involvement of the Companions in the Fitnah.¹²⁴ The above table however shows that their assertions were quite groundless. Of the 187 Companions whose attitudes were known during the Battle of Şiffin, only 7—or 9 if group VI is included—can be said to have been neutral. The remaining 180 were involved, either on ‘Alī’s side (123, or 135 if group II is counted) or on Mu‘āwiyah’s (31, or 32 if group IV is counted). Nine other Companions were known to have been involved, but it is uncertain as to which side they supported.

The difference between Mu‘āwiyah’s supporters and ‘Alī’s among the Companions calls for further explanation. The Companions occupied a high position in Muslim society. Whatever they did would have a great impact on the other members of

¹²³ Ibn ‘Abd al-Barr, *al-Istī‘āb*, 1 : 77; 3 : 951, 953.

¹²⁴ See pp. 99-101.

that society. "Both of you are the Companions of the Prophet, (so, be careful) you are watched,"¹²⁵ said Hāshim ibn 'Utbah to 'Abd Allāh ibn Mas'ūd and Sa'd ibn Abi Waqqāṣ, who were in the midst of a dispute in Kufa. When neither one agreed to back down but instead began trying to convert others to his cause, the people of Kufa were soon divided into two camps. Each blamed the other for this state of affairs.¹²⁶ In the context of the Companions' support for one of the two parties at Ṣiffin, we can see how their example was used to amass a following, as well as to justify a given party's position.

One can hardly fail to notice that the Companions exercised great influence within their society. When the people of Basra were torn apart over accusations that their governor al-Mughīrah ibn Shu'bah was guilty of impiety, 'Umar sent Abū Mūsā al-Ash'arī to substitute for al-Mughīrah and summoned the latter to come to Medina to appear before a tribunal. Knowing that 'Umar had sent him to heal the division in that society, Abū Mūsā asked 'Umar to send some Companions along with him. "O, Commander of the Faithful, assist me with some of the Companions from the Muhājirūn and the Anṣār for I have found that in this community as well as in those areas they are like the salt without which the food does not taste good." 'Umar agreed and asked him to choose for himself which Companions to bring along. In the end, twenty-nine of them went with Abū Mūsā to Basra.¹²⁷ The high expectations of the community placed in the

¹²⁵ See al-Ṭabarī, *Tārīkh al-Umam*, 3 : 311.

¹²⁶ Ibn al-Athīr, *al-Kāmil*, 477.

¹²⁷ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 169; Ibn al-Athīr, *al-Kāmil*, 2 : 384-5.

Companions were not limited to the great figures only--in Abū Mūsá's case the Muhājirūn and the Anṣār. The ordinary Companions also enjoyed this high estimation. This was clearly demonstrated when Khālīd ibn al-Wālīd and al-Muthanná ibn al-Hārithah argued over which of the Companions was on his side. Informed that the Byzantines had gathered in Yarmūk, Abū Bakr urged his commanders, who were scattered in different areas, to bring their armies there, Khālīd ibn al-Wālīd being no exception.¹²⁸ Abū Bakr asked him to bring half of his army from Iraq to Syria and to appoint al-Muthanná ibn Hārithah to remain in charge of the other half. Khālīd had the Companions brought to him, as he planned to bring them all with him to Syria, leaving al-Muthanná with not a single Companion. Al-Muthanná protested to al-Wālīd and urged him to leave some of the Companions with him, for "By God, I do not hope for victory except by them." Khālīd responded by giving up as many Companions as it took to satisfy al-Muthanná.¹²⁹ The Companions they were bartering over were not even among the most important ones. In fact the expression used to describe these Companions is "those who had come to the Prophet in delegation (*man kāna qadima 'alá al-Nabī ṣallá Allāh 'alayhi wa-sallama wāfīdan*)." Hence, those who had only even seen the Prophet for a short time, let alone those who were closely attached to him, were considered significant by both al-Muthanná and Khālīd.

Did their contemporaries see the Companions in this way? Since Abū Mūsá al-Ash'arī, who described the Companions' role in the community as being like that of

¹²⁸ Al-Ṭabarī, *Tārīkh al-Umam*, 2 : 603.

¹²⁹ Ibid., 2 : 605; Ibn al-Athīr, *al-Kāmil*, 2 : 256.

“salt in the food,” and al-Muthanná ibn Ḥārithah, who said that the victory of the Muslims on the battlefield depended on the presence of Companions in the army, were Companions themselves,¹³⁰ it could be argued that their statements were nothing more than self-promotion. In other words, their attitudes were not representative of how their contemporaries saw the Companions.

In trying to answer this objection, one can go back to the biographical dictionaries that treat of the Companions. These works were not written by the Companions, and cannot therefore be said to be self-promotion. It was the people who came after them who selected whatever information they considered worthy of recording. Now, reading this information, one can sense how important the Companions were to their generation, so that even matters like the state of their beards¹³¹ were considered noteworthy. Had the Companions been thought of as unimportant, information such as this would have been forgotten.

During the Fitnah, out of a belief that the Companions exercised great influence, each group tried to convert these Companions to their cause. The attachment of the Companions to particular groups would be emulated by other members of society (who were under their influence). When ‘Adī ibn ‘Amīrah could not stand to hear how ‘Uthmān had been humiliated at Kufa, he went to Syria. Other members of Banū Arqām who went along with him appeared to have been influenced by ‘Adī’s decision.¹³² ‘Amr

¹³⁰ Abū Mūsā went to Medina while the Prophet was in Khaybar (Ibn ‘Abd al-Barr, *al-Istī‘āb*, 4 : 1763). Al-Muthanná ibn Ḥārithah went to the Prophet as part of a delegation between the years 9 and 10 (ibid., 4 : 1456).

¹³¹ Thus ‘Uthmān ibn ‘Amīr, who was Abū Bakr’s father, was reported to have dyed his beard. He was even the first person to dye his beard after Islam (ibid., 3 : 1036).

¹³² Ibid., 4 : 16.

ibn Yāsir, Jarīr ibn ‘Abd Allāh, Simāk ibn Makhramah (who will be discussed below) are some additional examples. The leader of each party was of course happy to attract so many Companions to his side. Even ‘Alī, who was himself a formidable figure and seemingly self sufficient in terms of religious position, also needed the support of these Companions and was pleased when he got it.

Mu‘āwiyah was apparently less successful. In terms of getting support from Companions, the number who supported him was far below that of the Companions who joined ‘Alī. Why? Comparing the two figures, i.e., ‘Alī and Mu‘āwiyah, may give us some answers to this question.

There is no doubt that ‘Alī was an important figure. He was among the first converts,¹³³ having accepted Islam at some time between the ages of eight and sixteen.¹³⁴ He was the first one who prayed,¹³⁵ although some say that he was the next to

¹³³ The first converts were Abū Bakr, Khadijah and ‘Alī (see Ibn ‘Abd al-Barr, *al-Istī‘āb*, 3 : 1090). As to who among the three was actually the first, the sources disagree. Ibn ‘Abbās and Zayd ibn Arqam say it was ‘Alī (ibid., 3 : 1090, 1091, 1093, 1094, 1095; Ibn al-Athīr, *Usd al-Ghābah*, 4 : 92, 93). Some say it was Khadijah (Ibn ‘Abd al-Barr, *al-Istī‘āb*, 3 : 1090, 1091). Ibrāhīm al-Ankha‘ī says it was Abū Bakr (ibid., 3 : 1090; Ibn al-Athīr, *Usd al-Ghābah*, 4 : 93). Some tried to solve this problem by harmonizing the differences. So, according to Mujāhid and others, Abū Bakr was the first who showed his Islam (*aẓhara islāmahu*). Abū Bakr, according to Ibn Shihāb, Muḥammad ibn ‘Uqayl, Qatādah and Abū Ishāq, was the first to accept Islam among men (*awwal man aslama min al-rijāl*). And all (meaning Mujāhid, Ibn Shihāb, Muḥammad ibn ‘Uqayl, Qatādah and Abū Ishāq and others) agreed that Khadijah was the first who believed in Muhammad (*awwal man āmana billāh wa ṣaddaqaḥu fīmā jā’a bi-hi thumma ‘Alī ba’dahā*) (Ibn ‘Abd al-Barr, *al-Istī‘āb*, 3 : 1092; also Ibn Sa’d, *al-Ṭabaqāt*, 3 : 21). The various wordings are interesting. The word *aslama* is used to describe ‘Alī’s conversion, while the word *āmana* is used to describe Khadijah’s. It is to be noticed that *īmān* always comes before *islām*. In so doing, the positions of ‘Alī and of Khadijah as the first are maintained, while the difference (that Khadijah preceded ‘Alī in conversion) is also stated. The word *min al-rijāl* serves the same purpose. This is to say that ‘Alī was *the first* among men (see also Ibn ‘Abd al-Barr, *al-Istī‘āb*, 3 : 1093), while Khadijah was *the first* among women (nonetheless, both were still *the first*). As far as Abū Bakr was concerned he was *the first* man to show his Islam, while ‘Alī first hid it (ibid., 3 : 1092).

¹³⁴ The sources also disagree on the age of ‘Alī when he converted to Islam: 8 years (Ibn ‘Abd al-Barr, *al-Istī‘āb*, 3 : 1092, 1093, 1094), 9 years (Ibn Sa’d, *al-Ṭabaqāt*, 3 : 21), 10 years (Ibn ‘Abd al-Barr, *al-Istī‘āb*, 3 : 1093; Ibn al-Athīr, *Usd al-Ghābah*, 4 : 92), 11 years (Ibn Sa’d, *al-Ṭabaqāt*, 3 : 22), 12 (Ibn ‘Abd al-Barr, *al-Istī‘āb*, 3 : 1093), 13 (ibid., 3 : 1093, 1094), and 15 or 16 (ibid., 3 : 1093, 1094)

do so after Khadijah.¹³⁶ He was the one who washed the body of the Prophet when he died and the one who buried him.¹³⁷ He participated in the battles of Badr, Uḥud, Khandaq, Khaybar, Ḥudaybiyah and other events.¹³⁸ The Prophet expressed his closeness to his son-in-law 'Alī in explicit terms.¹³⁹ In Mecca the Prophet established brotherhood among the Muslims (i.e., among the Muhājirūn), and in Medina he did the same among the Muhājirūn and Anṣār. On both occasions the Prophet proclaimed that he was the brother of 'Alī.¹⁴⁰ In terms of religious knowledge 'Alī was also quite advanced. He was described as the door to the city of knowledge by the Prophet,¹⁴¹ as the most well-versed in religious matters (*aqḍānā*) by 'Umar,¹⁴² and as the most knowledgeable in Sunnah by 'Ā'ishah.¹⁴³ In short, in terms of blood relation and

¹³⁵ Ibn 'Abd al-Barr, *al-Istī'āb*, 3 : 1095; Ibn Sa'd, *al-Ṭabaqāt*, 3 : 21.

¹³⁶ Ibid., 3 : 1090; Ibn al-Athīr, *Uṣd al-Ghābah*, 4 : 92

¹³⁷ Ibn 'Abd al-Barr, *al-Istī'āb*, 3 : 1090.

¹³⁸ Ibid., 3 : 1096-7. There is no dispute that 'Alī joined in every occasion of battle (*mashhad*) once the Prophet had settled in Medina, except Tābūk, for on that occasion he was asked by the Prophet to remain in Medina to take care of the city and the Prophet's family (ibid., 3 : 1097; Ibn al-Athīr, *Uṣd al-Ghābah*, 4 : 91; Ibn Sa'd, *al-Ṭabaqāt*, 3 : 24).

¹³⁹ Some Traditions about this topic have been reported. For example, once the Prophet said to 'Alī, "You are to me like Hārūn to Mūsā (*anta minnī bi-manzilat Hārūn bi-Mūsā*)" (Ibn 'Abd al-Barr, *al-Istī'āb*, 3 : 1097, 1098; Ibn Sa'd, *al-Ṭabaqāt*, 3 : 24). On another occasion the Prophet said to 'Alī, "You are my brother and my close friend (*anta akhī wa-ṣāhibī*)" (ibid., 3 : 1098). However, the most famous Tradition on this topic is the Prophet's declaration in Ghadīr Khumm on his return from the Farewell Pilgrimage, that 'Alī is the patron of those who are under the patronage of the Prophet ("*Man kuntu mawlāhu fa 'Alī mawlāhī*") (see L. Veccia Vaglieri, "Ghadīr Khumm," in *EF*).

¹⁴⁰ Ibn 'Abd al-Barr, *al-Istī'āb*, 3 : 1098-9; Ibn al-Athīr, *Uṣd al-Ghābah*, 4 : 91; Ibn Sa'd, *al-Ṭabaqāt*, 3 : 22.

¹⁴¹ Ibn 'Abd al-Barr, *al-Istī'āb*, 3 : 1102.

¹⁴² Ibid., 3 : 1102

¹⁴³ Ibid., 3 : 1104.

emotional attachment, as well as religious knowledge, 'Alī was a truly outstanding figure.¹⁴⁴

With Mu'āwiyah, we get a totally different picture. He was among the last of the Quraysh to convert to Islam, doing so only at the Conquest of Mecca, when the Quraysh had no choice but to surrender to the Prophet.¹⁴⁵ This meant that in the battles of the Prophet like Badr, Uhud, and Khandaq, which occurred before the Conquest of Mecca, Mu'āwiyah was still considered an enemy of the Prophet. However, once he became Muslim, the Prophet employed him as one of his secretaries.¹⁴⁶ He was certainly not known for his knowledge of Islam. Compared to 'Alī, whether in terms of family relation or those of emotion and knowledge, Mu'āwiyah was far behind.¹⁴⁷

The struggle between these two figures, different in terms of both background and personality, was nothing less than a competition between two different societies and sets of ideas. 'Alī's strength lay not only in his blood and marriage relationship to the Prophet and his military achievements but also in his religious achievements and ideas, and his supporters appear to have valued these qualities in him. A caliph, in their eyes, had to be the most outstanding person in his community, and in 'Alī's case this was made evident by his relationship to the Prophet and his achievements. Mu'āwiyah, on the other hand, had neither of these qualifications. So he had to find something else to

¹⁴⁴ Al-Minqarī, *Waq'at Siffin*, 102.

¹⁴⁵ Ibn 'Abd al-Barr, *al-Istī'āb*, 3 : 1416. However, according to Mu'āwiyah himself he was a Muslim already when he met the Prophet (ibid., 3 : 1104).

¹⁴⁶ Ibid., 3 : 1416.

¹⁴⁷ 'Amr ibn al-'Āṣ's statement describes well the comparison between 'Alī and Mu'āwiyah (al-Minqarī, *Waq'at Siffin*, 37-8). For similar comparisons see also ibid., 85, 102, 118-9, 150, 187, 318,

justify his position, and to find his support from those who did not regard religious achievements, as well as blood relationship, as appropriate qualifications for leadership.

That 'Alī was associated with religious ideals can be seen from the way his position was justified. It was al-Ḥasan's opinion that 'Alī should not have accepted the *bay'ah* of the Medinans before the people of the garrison cities (*amṣār*) had given him theirs. To this objection, 'Alī answered that the appointment of a caliph was the business of the Medinans.¹⁴⁸ (And indeed all the Companions in Medina were reported to have given their allegiance to 'Alī.¹⁴⁹) In other words, whatever the Medinans decided regarding the caliphal succession had to be followed by those outside Medina. Thus if there was disagreement over the succession, this disagreement would inevitably reflect Medinan issues. When Abū Mūsā was under pressure from the Kufans to join in the conflict between 'Alī and 'Ā'ishah, his suggestion was not to get involved at all. He argued that this was the business of the Medinans and not of the Kufans, let alone anyone else. So, according to him, the best thing to do was to ask these Medinans, i.e., 'Ā'ishah with her followers and 'Alī with his, to go back to Medina and settle the matter among themselves.¹⁵⁰

If the Medinans were considered to be the ones most capable of selecting a caliph, it is likely that the Muhājirūn and the Anṣār fulfilled this role, and no other group in Medinan society. If so, then any figure who was supported by the Muhājirūn

¹⁴⁸ al-Ṭabarī, *Tārīkh al-Umam*, 3 : 474; Sayf, *al-Riddah*, 272.

¹⁴⁹ "[B]āya 'abu Ṭalḥah wa-al-Zubayr ... wa-jamī' man kāna bi-al-Madīnah min Aṣḥāb Rasūl Allāh, ṣallā Allāh 'alayhi wa-sallama, wa-ghayruhum" (Ibn Sa'd, *al-Ṭabaqāt*, 3 : 31).

¹⁵⁰ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 497; Sayf, *al-Riddah*, 299.

and the Anṣār would be granted an almost unassailable legitimacy. This was exactly what Jarīr ibn ‘Abd Allāh said to Mu‘āwiyah when he was sent by ‘Alī to Syria to ask the people their *bay‘ah*. Jarīr urged Mu‘āwiyah to give his *bay‘ah* to ‘Alī. According to Jarīr, ‘Alī was the legitimate caliph since he was the one who was elected by the Muhājirūn and the Anṣār. If the appointment of a caliph had to be based on consultation (*mushāwarah*) among Muslims, then it was the Muhājirūn and the Anṣār who had the most right to do so,¹⁵¹ for it was said “they are the judges of the Ummah (*hum al-ḥukkām ‘alā al-nās*).”¹⁵² ‘Alī himself certainly used this argument to affirm his position (“Consultation (*shūrā*) belongs to the Muhājirūn and the Anṣār”) insisting that the one appointed by them as Imam must be accepted and followed, and that a person who refused to accept him must be forced to do so for he had deviated from the way of the believers.¹⁵³ Hence, ‘Alī viewed the agreement of the Muhājirūn and the Anṣār as equivalent to the agreement of all believers. And indeed, for the supporters of ‘Alī, the support of the Muhājirūn and the Anṣār was a token of their righteous position.¹⁵⁴

Mu‘āwiyah, since he was not elected by the Muhājirūn and Anṣār, was not regarded as a legitimate caliph by the majority and thus had no right to question the legitimacy of ‘Alī’s caliphate. Likewise his followers. They were neither Muhājirūn and

¹⁵¹ Al-Minqarī, *Waq‘at Sifḥīn*, 16, 47. “The Jamā‘ah is in Medina among the Muhājirūn and the Anṣār (*innamā al-jamā‘ah bi-al-Madīna ‘inda al-Muhājirīn wa-al-Anṣār*)” (Ibn Abī Shaybah, *al-Muṣannaf*, 7 : 451). When ‘Abd al-Raḥmān ibn ‘Awf was entrusted to head the election after the death of ‘Umar, it was the Muhājirūn and the Anṣār whom he asked (Sayf, *al-Riddah*, 5).

¹⁵² Al-Minqarī, *Waq‘at Sifḥīn*, 45.

¹⁵³ Ibid., 29.

¹⁵⁴ Ibid., 47, 65.

nor Anṣār, so their choice was not legitimate either.¹⁵⁵ Based moreover on the principle that the caliph must be the best of Muslims and that the best could only be found among the early converts, Mu'āwiyah would never become a caliph. Mu'āwiyah was one of the *ṭulaqā'*, a term used to refer to the people who had remained heathen until the time of the Conquest of Mecca when they had no other choice but to convert to Islam,¹⁵⁶ and it was asserted that "*ṭulaqā'* have no right whatsoever to the caliphate."¹⁵⁷ Mu'āwiyah's claim to leadership was therefore unjustified.¹⁵⁸ This is also what 'Abd Allāh ibn Budayl, one of the Companions who supported 'Alī, believed.¹⁵⁹

The view that 'Alī had more right to the caliphate and that Mu'āwiyah's claim to it was invalid can also be said to have prevailed among the Traditionists. In spite of the Traditionists' doctrine that all Companions were '*udūl*,'¹⁶⁰ the Traditionists could not hide their inclination towards 'Alī. Ibn 'Abd al-Barr, for instance praises 'Abd al-Rahmān ibn Khālīd ibn al-Walīd al-Qurashī for his bravery, virtue (*faḍl*), right direction (*hady*), excellence (*ḥusn*) and noble-mindedness (*karam*). Yet, Ibn 'Abd al-Barr admits

¹⁵⁵ 'Aqīl ibn Abī Ṭālib, when he came to Mu'āwiyah to support him against 'Alī, made the following statement: "I was in 'Alī's presence. I looked at the people who were there, and did not see except the Muhājirūn and Anṣār. Then I saw the people who were with you (meaning, with Mu'āwiyah). I did not see except the *ṭulaqā'*" (Ibn Ḥayyūn, *Sharḥ al-Akhhār*, Manuscript, School of Oriental and African Studies, University of London, Ms. 25732, parts 13-4, 20 recto). See also Zayd ibn Ḥuṣayn's statement in al-Minqarī, *Waq'at Siffin*, 99.

¹⁵⁶ Ibn Manẓūr, *Lisān al-'Arab* (Beirut: Dār al-Ṣādir, [1955-6]).

¹⁵⁷ In 'Alī's words, "*I'lam annaka* (meaning Mu'āwiyah) *min al-ṭulaqā'* *alladhīn lā taḥillu la-hum al-khilāfah*" (al-Minqarī, *Waq'at Siffin*, 29). Ibn 'Abbās says more or less the same thing to Mu'āwiyah, "*wa-al-khilāfah lil-Muhājirīn al-awwalīn, wa-laysa al-ṭulaqā' minhā fī shay'*" (ibid., 416). See also ibid., 201, 237, 415.

¹⁵⁸ See, for example, Ibn 'Abd al-Barr, *Al-Istī'āb*, 3 : 873; also al-Minqarī, *Waq'at Siffin*, 63,

¹⁵⁹ Al-Minqarī, *Waq'at Siffin*, 234.

¹⁶⁰ See p. 92.

that unfortunately he deviated from 'Alī and Banī Hāshim (*illā annahu kāna munḥarif 'an 'Alī wa-Banī Hāshim*).¹⁶¹ This implies that deviating from 'Alī or supporting Mu'āwiyah was considered as something 'unfortunate', something that should not have been expected of someone possessing the qualities of bravery, virtue, right direction, excellence and noble-mindedness. In other words, Ibn 'Abd al-Barr implies, only those lacking these character traits could be expected to support Mu'āwiyah.

Mu'āwiyah himself seems to have been aware of his own position. He knew that, lacking religious justification, he had to rely on other means to attract people to his cause. In preparing for war with 'Alī, among other things, Mu'āwiyah wrote to people who, in his judgment, had something to fear from 'Alī or hated him, as well as to those who thought that the murder of 'Uthmān was a matter for concern and that 'Alī was responsible for it.¹⁶² 'Ubayd Allāh ibn 'Umar must have been among those whom Mu'āwiyah had in mind. 'Alī was a threat to his life¹⁶³ due to certain events that went back to the succession of 'Uthmān to the caliphate.¹⁶⁴ When 'Umar was killed, 'Ubayd Allāh did not hesitate for a moment in killing al-Hurmuzān who was suspected of being involved in 'Umar's death. This brought up the question of punishment among the people of Medina. When 'Uthmān became caliph the case was re-opened. 'Amr ibn al-ʿĀṣ advised 'Uthmān to let 'Ubayd Allāh live, advice with which 'Uthmān agreed. 'Alī,

¹⁶¹ Ibn 'Abd al-Barr, *al-Istī'āb*, 3 : 829. See also Ibn al-Athīr, *Usd al-Ghābah*, 3 : 440.

¹⁶² See al-Ṭabarī, *Tārīkh al-Umam*, 3 : 563.

¹⁶³ Mu'āwiyah himself is reported to have been aware that 'Ubayd Allāh's reason to come to him was because he was afraid of 'Alī (al-Minqarī, *Waq'at Ṣifīn*, 83).

¹⁶⁴ See Ibn Ḥajar, *al-Iṣābah*, 3 : 76-7; Ibn 'Abd al-Barr, *al-Istī'āb*, 3 : 1012.; al-Balādhurī, *Ansāb*, 5 : 24; Ibn al-Athīr, *al-Kāmil*, 2 : 466-8; Sayf, *al-Riddah*, 8-9.

however, was of the opinion that 'Ubayd Allāh should be killed and he persistently argued in favor of this policy. The appointment of 'Alī as caliph after the murder of 'Uthmān clearly was a threat to 'Ubayd Allāh's life. In such circumstances Mu'āwiyah was certainly the right person to be with.

Mu'āwiyah took a number of measures to strengthen his position. First he tried to protect the unity of his Syrian army by not allowing any outside forces to join it, even if they came forward to support him directly or indirectly. During the Fitnah there were people from Kufa and Basra who had resented the hatred shown toward 'Uthmān in those cities, as well as those who did not want to join 'Alī's cause for whatever reason. These people apparently went to Syria. Their choice was a great advantage to Mu'āwiyah, for at least they had not joined 'Alī and were in no position to cause any trouble for Mu'āwiyah. But despite this fact, Mu'āwiyah did not want to take the risk of incorporating them into his Syrian army, even when they asked him to do so. He kept them separate, creating garrison cities in which to settle them. Al-Qinnasrīn, which had previously been a mere rural district of Hims, was transformed into a garrison town to accommodate these people. Al-Jazīrah and Mosul were other areas where these people were settled.¹⁶⁵ The Banī al-Arqam, for instance, who hated the situation in Kufa, came to Mu'āwiyah, who placed them in al-Jazīrah.¹⁶⁶

¹⁶⁵ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 240-1.,339. Mu'āwiyah had even made an effort to protect the unity of Syria since trouble had begun at the time of 'Uthmān. At 'Uthmān's order some Kufans were exiled to Syria. But later Mu'āwiyah sent a letter to 'Uthmān asking him to send these Kufans back to Kufa. "If they remain in the midst of the Syrians, I worry that they may delude them with their sorcery and depravity," wrote Mu'āwiyah (ibid., 3 : 367; the translation is from *The History*, 15 : 124).

¹⁶⁶ Ibn 'Abd al-Barr, *al-Istī'āb*, 4 : 16.

The other step that he took was to try to convert Companions to his cause. The arrival of ‘Ubayd Allāh ibn ‘Umar in Syria was greatly welcomed by Mu‘āwiyah.¹⁶⁷ ‘Ubayd Allāh was a Companion and any support given by any Companion strengthened his position *vis-à-vis* ‘Alī. The support of the Companions could be considered as religious legitimation of his claim. Ka‘b ibn Murrah al-Sulamī, a Companion who lived in Jordan (Syria),¹⁶⁸ was said to have delivered a *khutbah* in support of Mu‘āwiyah in a mosque where about four hundred Companions were present. On that occasion Ka‘b narrated a Prophetic Tradition in which the Prophet foresaw the Fitnah and stated that in that Fitnah ‘Uthmān was “on the right path (*‘alā al-hady*).”¹⁶⁹ The claim of the presence of four hundred Companions and the report of the Prophetic Tradition on ‘Uthmān were both efforts at conveying the idea that Mu‘āwiyah was religiously justified in his cause. Once this was established, Mu‘āwiyah could gain the support of the people without much difficulty.

Given their influence, the Companions’ decision to support a particular group was often emulated by other members of society. Thus, once Mu‘āwiyah was able to win support from any one of the Companions, that Companion would bring those loyal to him over to Mu‘āwiyah’s cause. One example of this was Simāk ibn Makhramah al-Asadī, a Companion who lived in Kufa. It seems that he exercised an influential role in Kufa, having been one of that city’s delegates to ‘Umar. One of the mosques in Kufa

¹⁶⁷ Al-Minqarī, *Waq‘at Siffin*, 82.

¹⁶⁸ Ibn ‘Abd al-Barr, *al-Istī‘āb*, 3 : 1326.

¹⁶⁹ Al-Minqarī, *Waq‘at Siffin*, 81-2.

was even named after him.¹⁷⁰ When the conflict between 'Alī and Mu'āwiyah broke out, Simāk, a supporter of 'Uthmān, fled from Kufa to al-Raqqah. With him came one hundred men from Asad. From al-Raqqah he wrote to his people to join him under Mu'āwiyah's leadership. Another seven hundred men, also from his tribe, decamped to al-Raqqah.¹⁷¹

The Companions who were neutral were also summoned by Mu'āwiyah to come and support him. Thus he sent letters to 'Abd Allāh ibn 'Umar,¹⁷² Sa'd ibn Abī Waqqās,¹⁷³ and Muḥammad ibn Maslamah.¹⁷⁴ None of these latter, however, lent him their support.

Nor did Mu'āwiyah hesitate, when necessary, to buy people's support. It is even said that he strove to convert 'Alī's most valued supporters until they sold their religion for affluence.¹⁷⁵ Those who openly declared their worldly ambitions were quickly satisfied by Mu'āwiyah, as can be seen in the case of the people of the tribes of 'Akk and Ash'ar.¹⁷⁶ 'Aqīl ibn Abī Ṭālib--'Alī's brother--and 'Amr ibn al-'Aṣ were other examples. 'Aqīl decided to join Mu'āwiyah after he realized that his brother 'Alī could

¹⁷⁰ Ibn 'Abd al-Barr, *al-Istī'āb*, 2 : 652.

¹⁷¹ Al-Minqarī, *Waq'at Siffin*, 146.

¹⁷² Ibid., 71.

¹⁷³ Ibid., 74.

¹⁷⁴ Ibid., 76.

¹⁷⁵ Ibid., 436.

¹⁷⁶ Ibid., 435.

not satisfy his greed.¹⁷⁷ 'Amr was responsible for the conquest of Egypt, and indeed was appointed as governor of Egypt until 'Uthmān removed him. He was angry with 'Uthmān and did nothing when 'Uthmān was surrounded and murdered.¹⁷⁸ He remained neutral when 'Alī was appointed as caliph. But when Mu'āwiyah approached him, he proposed that he be given control over Egypt in exchange for his support.¹⁷⁹ It is not without grounds therefore that we find Mu'āwiyah identified with worldliness and those who joined Mu'āwiyah accused of having placed personal advancement ahead of conscience.¹⁸⁰

The difficulties that Mu'āwiyah faced in trying to win his struggle with 'Alī were caused in part by the fact that it seems no Companion with a status that even approached 'Alī's had settled in Syria by the time of the Fitnah. This issue is important in relation to the conflict between Mu'āwiyah and 'Alī. It was right that the appointment of a caliph had to be based on seniority in Islam. But there was another variable which was also decisive, i.e., that a candidate had to be from the Quraysh. Thus there were two important factors involved in deciding whether a person could legitimately fill the post of caliph: he had to be (1) an early convert and (2) a Qurayshī.

¹⁷⁷ Ibn 'Abd al-Barr, *al-Istī'āb*, 3 : 1079. It is reported that 'Aqīl even asked 'Alī, who was in Kufa, to give him the wealth that belonged to the Muslims. 'Alī turned down his request (Ibn Ḥayyūn, *Sharḥ al-Akḥbār*, 19 verso.)

¹⁷⁸ See al-Ṭabarī, *Tārīkh al-Umam*, 3 : 314; Ibn 'Abd al-Barr, *al-Istī'āb*, 3 : 919; al-Balādhurī, *Ansāb*, 5 : 74, 89.

¹⁷⁹ Ibn Sa'd, *al-Ṭabaqāt*, 4 : 254, 258.

¹⁸⁰ Al-Minqarī, *Waq'at Ṣiflīn*, 48, 77. 92, 102; al-Ṭabarī, *Tārīkh al-Umam*, 3 : 460. 'Amr ibn al-'Āṣ is reported to have acknowledged his worldly interests in his decision to join Mu'āwiyah (Ibn Sa'd, *al-Ṭabaqāt*, 4 : 254). A certain Abū Qays al-Awdī (al-Azdī?) said that people were divided into three groups (*ṭabaqāt*): the people of religion who loved 'Alī, the people of worldly life who loved Mu'āwiyah, and the Kharijites (Ibn 'Abd al-Barr, *al-Istī'āb*, 3 : 1115).

At the time of the Fitnah any support from early converts belonging to the Quraysh was of critical importance. Syria however does not seem to have been able to boast of such personalities. This must have been one of the reasons why 'Alī challenged Mu'āwiyah on this ground. In one of Mu'āwiyah's letters to 'Alī, Mu'āwiyah, on the other hand, claimed that the people of Syria were the judges of the people of the Hijaz (*hum al-hukkām 'alā ahl al-Hijāz*).¹⁸¹ The purpose of this allegation was to affirm that the people of the Hijaz (including the people of Medina) could not decide anything without the consent of the people of Syria, and that since the people of Syria were the judges of the people of the Hijaz, these latter had to implement any decision arrived at by the Syrians. Thus Mu'āwiyah's own leadership, which was accepted by the Syrians, ought also to have been accepted by the people of the Hijaz. Similarly, the Syrians' view that 'Uthmān was killed unjustly and that 'Alī was (directly or indirectly) involved in the murder ought also to have been accepted in their view. In answer to this allegation 'Alī challenged Mu'āwiyah to present any one from the Quraysh of Syria who was eligible to be consulted and who was allowed to hold the position of caliph (*"hāti rajul min Quraysh al-Shām yuqbalu fī al-shūrā aw taḥillu lahu al-khilāfah"*).¹⁸² 'Alī must have known that there was no such individual living in Syria, let alone one who supported Mu'āwiyah. Mu'āwiyah in fact could not meet this challenge. Moreover, not only was there no such a figure in Syria, but Mu'āwiyah also had a different sort of person in mind when he made his original allegation. Unlike 'Alī, who associated the *hukkām*

¹⁸¹ Al-Minqarī, *Waq'at Siffin*, 58.

¹⁸² Ibid.

with the early converts, Mu'āwiyah associated the *ḥukkām* with the traditional tribal hierarchy. Here again two different world views were in conflict: Islamic and pre-Islamic.

An analysis of the backgrounds of the Companions who supported either 'Alī or Mu'āwiyah might help us to decide whether the identification of 'Alī with religious ideas and that of Mu'āwiyah with irreligion is valid. But first of all it should be pointed out that the sources disagree on the number of the important Companions who were involved in the Battle of Ṣiffīn. According to one report, eight hundred Companions who were present at the *Bay'at al-Riḍwān* supported 'Alī.¹⁸³ The best Companions of Muḥammad, says another, were with 'Alī's army, seventy of whom had fought at Badr.¹⁸⁴ Al-Ashtar, one of the most important figures in 'Alī's army, gave a speech in which he stressed that 'Alī's forces were on the right path (by which it was understood that those fighting for Mu'āwiyah were on the wrong one), since 'Alī had the support of almost one hundred veterans of Badr, in addition to other Companions.¹⁸⁵ Dhū al-Kalā', a Yemenī leader who supported Mu'āwiyah, acknowledged that there were indeed great Companions in 'Alī's army.¹⁸⁶ While the above reports tend to exaggerate the number of

¹⁸³ Ibn 'Abd al-Barr, *al-Istī'āb*, 3 : 1138; Ibn Ḥajar, *al-Iṣābah*, 2 : 381.

¹⁸⁴ Al-Minqarī, *Waq'at Ṣiffīn*, 236.

¹⁸⁵ Ibid., 238.

¹⁸⁶ Ibid., 239.

important Companions at Šiffin, there is one which claims that no more than six, or seven at the most, veterans of Badr were involved in the Fitnah.¹⁸⁷

Biographical dictionaries may help to clarify this issue. According to these sources, as was shown in Table IX, ‘Alī was supported by more Companions than Mu‘āwiyah. If it may be accepted that the support of Companions was a religious endorsement for one of the parties to the dispute, then ‘Alī was clearly perceived as the more legitimate contender. The biographical dictionaries confirm this interpretation. They also provide further details as to what kinds of Companions supported either ‘Alī or Mu‘āwiyah. In ‘Alī’s camp we find the following breakdown: of the 123 Companions supporting him, 43 were early converts who had fought alongside the Prophet in such early battles as those of Badr and Uhud; 23 were ordinary Companions, i.e., those who were with the Prophet for only a short time or had converted to Islam at the end of the Prophet’s life; 11 were young Companions, i.e., either they were born in the time of the Prophet or they were still young when the Prophet died; while the other 46 were unknown even to our sources. The backgrounds of the Companions who supported Mu‘āwiyah were as follows: of the 31 Companions in his camp, one was an early convert, 12 were ordinary Companions and 6 were young Companions. Hence, comparing the backgrounds of both parties, the claim that ‘Alī was supported by the great Companions and that Mu‘āwiyah by the less important ones is clearly confirmed:

¹⁸⁷ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 467; Sayf, *al-Riddah*, 254-5. It cannot be established whether Abū Ayyūb had already fought at Šiffin before participating in al-Nahrawān. If he did then there were seven participants from Badr involved.

the majority of 'Alī's supporters were early converts, while Mu'āwiyah's were later converts or young Companions.

The same picture emerges when the analysis is extended to those whose participation on either 'Alī's side or Mu'āwiyah's is still uncertain. Of the 12 Companions who may have fought on 'Alī's side, 8 were early converts, 1 was an ordinary Companion, 1 a young Companion, and the other 2 unknown. In this category only one Companion is more likely to have been on Mu'āwiyah's side, and he was a young Companion. Two were known furthermore to be either neutral or on Mu'āwiyah's side. One of these was a young Companion, while the other was only an ordinary Companion. So even if these two were to be included on Mu'āwiyah's side, the picture would still be the same.

How many of the Companions were actually still alive in Iraq, Syria and Egypt at the time of the Battle of Şiffin? In Chapter Three it was pointed out that there were 335 Companions in Basra, 337 in Kufa, 441 in Syria and 260 in Egypt.¹⁸⁸ From the dates of their respective deaths it is known that some 250 Companions were still alive in these places when the Fitnah occurred: 50 in Basra, 70 in Kufa, 90 in Syria and 40 in Egypt. How many of them were involved in the Battle of Şiffin? Table X may shed some light on the question. Only 4 Companions from Basra were known to have been involved in the Battle of Şiffin, 23 (or 25 if category II is included) from Kufa, 18 (or 19) from Syria, and 8 (or 10) from Egypt.

¹⁸⁸ See Table II.

Table X
Political and Geographical Alignments of the Companions at Şiffin

| | I 'Alī | II 'Alī (d) | III Mu'āwiyah | IV Mu'āwiyah (d) | V Neutral | VI Neutral/Mu 'āwiyah | VII Unidentified | VII Unidentified (d) |
|----------------------|-----------|-------------------|------------------|------------------------|--------------|-----------------------------|---------------------|----------------------------|
| Basra | 4 | | | | | | | |
| Kufa | 23 | 2 | | | | 1 | | |
| Persia | 1 | | | | | | | |
| Syria | 3 | 1 | 7 | | | | | |
| Hims | | | 4 | | | | | |
| Damascus | | | 1 | | | | | |
| Palestine | | | 2 | | | | | |
| Urdun | | | 1 | | | | | |
| Egypt | 4 | | 4 | 1 | | 1 | | |
| Yemen | 1 | | | | | | | |
| Hijaz | | | 1 | | | | | 1 |
| Mecca | | | | | | | | 1 |
| Medina | 6 | | | 1 | | | | |
| Wasit | | | 1 | | | | | |
| Dawmat al- Jandal | | | 1 | | | | | |
| Total | 42 | 3 | 22 | 2 | | 2 | | 2 |

Where were the rest? Since the involvement of Companions in the Battle of Şiffin was so important for both parties, it would be reasonable to expect that their names would appear in the sources. The fact that the majority of the 250 Companions who might be still have been alive in Iraq, Syria and Egypt during the Battle of Şiffin are not recorded could mean that in fact they stayed out of it. To put it differently, whereas many of the Companions were actively involved in the dispute, the majority of them stayed away. But there might be another explanation for their absence. To later generations any dispute between the great Companions was a subject that was not spoken about. The Traditionists were among those who propagated this attitude. Accordingly, the number of the Companions in the Fitnah may actually have been larger than we are told it was, but the reluctance of the Traditionists to discuss this issue, whether in their writings or in their daily speech, gradually led to a curtain being drawn

over their involvement. This seems unlikely, however, since there were others besides the Traditionists who would not have participated in this conspiracy of silence, historians like al-Ṭabarī among them. In his history, for example, he writes about the Fitnah in great detail. So it is most likely that the absence of most living Companions in the Battle of Ṣiffīn only meant that they chose not to get involved in it.

The information given in the above table is insufficient to explain wholly the relation between geographical attachment and political alignment on the part of the Companions. Only a small number of the Companions, whose attitudes were known during the Battle of Ṣiffīn, can be identified with a geographical location. Of the 187 (see Table IX), the whereabouts of only 73 can be determined. Nonetheless this limited information can help us to find the answers to certain specific dilemmas.

First, there are some grounds to accept that the conflict between ‘Alī and Mu‘āwiyah was a conflict between Iraq and Syria, the Companions who supported ‘Alī having come from Iraq (4 from Basra, 25 from Kufa, 1 from Persia), and those who supported Mu‘āwiyah mainly from Syria (7 from Syria, 4 from Hims, 1 from Damascus, 1 from Jordan). This information may suggest that the sources were probably right to call ‘Alī’s army the *ahl al-‘Irāq* and Mu‘āwiyah’s the *ahl al-Shām*. A comparison between the Kufan and the Basran Companions could further pinpoint this geographical connection: since there were only 4 from Basra and 25 from Kufa, then it was mainly the Kufans whom the sources meant by the term *ahl al-‘Irāq*.

The relations between Syria and Kufa before the Fitnah confirm the assumption that it was mainly the Kufans, not the Basrans, who were at odds with the Syrians.

Once Mu'āwiyah asked 'Uthmān to send auxiliary troops to face the Byzantines in Armenia to reinforce the army which had been sent there with Ḥabīb ibn Maslamah as commander. In response 'Uthmān asked al-Walīd ibn 'Uqbah, the governor of Kufa, to send ten thousand Kufans under the command of Salmān ibn Rabī'ah al-Bāhilī. On learning of this, Ḥabīb ibn Maslamah reminded his fellow Syrians that if the city were conquered after the arrival of the Kufans then the credit might go to these latter. He urged the Syrians to attack before their arrival. This they did successfully and won much booty, which they distributed amongst themselves. When the Kufans came, they asked the Syrians to share the booty. The Syrians refused on the ground that the Kufans had not been involved in the conquest. We are told that "a quarrel broke out between the people of Iraq (*ahl al-'Irāq*) and the people of Syria (*ahl al-Shām*), and then they fought with each other ... the fight was the first enmity between the people of Iraq and the people of Syria."¹⁸⁹ The way the information is narrated is noteworthy for our discussion. At first, "the people of Kufa" is the phrase used to identify the auxiliary army sent to Syria, but later on, when the disagreement is being discussed, "the people of Kufa" is replaced by the phrase "the people of Iraq." Hence the fight is not described as a fight between the people of Kufa and the people of Syria, but between the people of Iraq and the people of Syria. As far as the Syrians were concerned, they were consistently known as "the people of Syria."

The enmity between the Kufans and the Syrians on the one hand, and the poor relations between the Basrans and the Kufans on the other, may have brought the

¹⁸⁹ Al-Kūfī, *al-Futūḥ*, 2 : 108-10; al-Ṭabarī, *Tārīkh al-Umam*, 3 : 350-1, 353; Ibn al-Athīr, *al-Kāmil*, 3 : 26; Sayf, *al-Riddah*, 62.

Syrians closer to the Basrans. There may therefore be some truth in 'Abd Allāh ibn 'Āmir's claim that he had some influence in Basra when he suggested to 'Ā'ishah that she go there from Mecca.¹⁹⁰ The Umayyads too must have seen more hope for support in Basra than in Kufa. 'Uthmān's letter supports this assumption. When he was surrounded, he sent letters to the Syrians and the Basrans asking them to help him. In his letters, 'Uthmān considered the Kufans, together with the Egyptians and the Medinans, as his enemies (and therefore the Syrians and the Basrans as his allies).¹⁹¹ Here again is a further indication that it was mainly the Kufans whom our sources considered to be the *ahl al-'Irāq*.

Second, our study of the tribal distribution of the Companions in Iraq, Syria and Egypt in Chapter Three showed that, as far as representation was concerned, Qurasyh and Anṣār were the most important groups. In every center of settlement they formed one of the major groups within the population. Again, the fact that it was only a small number of those who participated in the Battle of Ṣiffīn whose geographical locations are known to us makes it difficult to prove directly that, since Anṣār and Quraysh formed the majority in Syria, Iraq and Egypt, they must have exercised considerable influence during the Fitnah. In other words, the relation between their number and their role in these areas during the Fitnah can only be proven indirectly. To show this, we will first list the tribal backgrounds of the Companions whose loyalties were known in the following table.

¹⁹⁰ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 469; Ibn Sa'd, *al-Ṭabaqāt*, 5 : 48.

¹⁹¹ Ibid., 217.

Table XI
Tribal and Political Alignment of the Companions at Šiffin

| Tribes | I 'Alī | II 'Alī (d) | III Mu- āwiyah | IV Mu- āwiyah (d) | V Neutral | VI Neutral/ Mu- āwiyah | VII Unidenti- fied | VIII Unidenti- fied (d) |
|------------------------|-----------|----------------|----------------------|----------------------------|--------------|---------------------------------|--------------------------|-------------------------------|
| A. Northerners | | | | | | | | |
| 'Abd al-Qays | 1 | | | | | | | |
| 'Amir ibn Sa'sa'ah | 2 | | 1 | | | | | |
| Asad ibn Khuzaymah | 1 | | | | | | | |
| Bahilah | 1 | | 1 | | | | | |
| Kinānah | 3 | | | | 1 | | | |
| Muhārib | 1 | | | | | | | |
| Qays ibn 'Aylān | 2 | | 1 | | | | | |
| Quraysh | 11 | 2 | 9 | | 1 | 2 | | |
| Sulaym | 3 | | 2 | | | | | |
| Sa'd | 2 | | | | | | | |
| Thaqif | 1 | | 1 | | 1 | | | |
| Tamīm | 5 | | 1 | | | | | |
| TOTAL-1 | 33 | 2 | 16 | | 3 | 2 | | |
| B. Southerners | | | | | | | | |
| Alhān | | | 1 | | | | | |
| Anṣār | 29 | 4 | | | | | 2 | |
| - Aws | 12 | 2 | | | 1 | | 1 | |
| - Khazraj | 25 | 2 | | 1 | | | 2 | |
| Ash'ar | 1 | | 1 | | 1 | | | |
| Azd | 3 | | 1 | | | | 1 | |
| Bajīlah | 1 | | 1 | | | | | |
| Balī | 2 | 3 | | | | | | |
| Ḥadramawt | 1 | | 1 | | | | | |
| Himyar | 1 | | 3 | | | | | |
| Juḥaynah | | | 2 | | | | | |
| Kalb | | | 1 | | | | | |
| Khawlān | | 1 | | | | | | |
| Khuẓā'ah | 8 | 2 | | | | | | 1 |
| Kindah | 3 | | 2 | | | | | |
| Madhhij | 1 | | 1 | | | | | 1 |
| Murād | 2 | | | | | | | |
| Tā'ī | 2 | | 1 | | | | | |
| 'Udhrah | | | 1 | | | | | |
| TOTAL-2 | 91 | 14 | 16 | 1 | 2 | | 6 | 2 |
| C. Unidentified | | | | | | | | |
| Abrahah | 1 | | | | | | | |
| Asbah | | | 1 | | | | | |
| 'Awd | 1 | | | | | | | |
| Dannah (?) | | | 1 | | | | | |
| Dhikwān | | | | | | | 1 | |
| Ḥamidah | 1 | | | | | | | |
| Khushaynah | | | | | 1 | | | |
| Najāh (?) | 1 | | | | | | | |
| Tha'lab | | | 1 | | | | | |
| TOTAL-3 | 4 | | 3 | | 1 | | 1 | |
| TOTAL-1, 2, 3 | 128 | 16 | 35 | 1 | 6 | 2 | 7 | 2 |

This table shows that it is correct to say that both the Ansār and the Quraysh were actively involved during the Fitnah. These two groups after all boasted the greatest number of participants. Is there any way to establish the geographical connection of these Companions? It was explained above that during the reign of 'Uthmān many Companions had left Medina. If this is so then it is likely that for the duration of the Fitnah the vast majority of the Companions resided outside Medina. This is one conclusion; the other is that these same Companions, and particularly the Ansār, were clearly concerned about the Fitnah and did become involved in it.

Third, the question of which party was actually supported by the Ansār and Quraysh remains to be answered. As for the Ansār it can be said that most of them clearly supported 'Alī. The Ansār saw themselves as the ones best suited to help 'Alī. They saw 'Alī's situation as being similar to the Prophet's in that both had been unjustly rejected.¹⁹² It is reported that they were among the first to give their allegiance to 'Alī, while others simply followed them.¹⁹³ Only a few of them refused to take this oath.¹⁹⁴ Their support meant a lot to the latter, especially when people from his own tribe, the Quraysh, were not fully behind him. Sa'd ibn Abī Waqqāṣ and 'Abd Allāh ibn 'Umar did not however declare their allegiance immediately. They waited until other people had done so.¹⁹⁵ Ṭalḥah ibn 'Ubayd Allāh and al-Zubayr ibn al-'Awwām on the

¹⁹² Ibn 'Abd al-Barr, *al-Istī'āb*, 2 : 498.

¹⁹³ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 450. At the death of the Prophet, some members of Ansār apparently turned first to 'Alī instead of Abū Bakr, especially when their leader Sa'd ibn 'Ubādah declined this position (Ibn al-Athīr, *al-Kāmil*, 2 : 189).

¹⁹⁴ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 452.

¹⁹⁵ Ibid., 3 : 451.

other hand are reported to have given theirs involuntarily.¹⁹⁶ The fact that the supporters of 'Alī were mainly from Kufa indicates further the importance of the Anṣār in the Fitnah. Kufa was an area where the Anṣār were particularly strong.

But even more interesting is the background of those Anṣār who joined 'Alī at Ṣiffin. Of the 64 who were present, we know the tribal origin of 41 of them and 27 of these were Khazrajīs (see Table XI). Why did they become such enthusiastic supporters of 'Alī? Going back to the time of the Prophet, the Khazrajīs were more ready than the Awsīs to accept the message of the Prophet. When the Prophet called the people of Medina to Islam, the Khazrajīs answered the call enthusiastically. Of the 12 participants in the first 'Aqabah, 10 were from Khazraj and only 2 from Aws.¹⁹⁷ Given their contribution, the Khazrajīs must have felt themselves that they were highly placed, for when the Prophet died they saw themselves as the most rightful group to assume the Muslim leadership. They chose Sa'd ibn 'Ubādah as their new leader. It was only after Abū Bakr, the close friend of the Prophet and his trustee, was nominated, that the Khazrajīs chose give up their claim.¹⁹⁸ But not their leader, Sa'd ibn 'Ubādah, who, until his death, refused to pay Abū Bakr allegiance. Nevertheless, 'Umar's policy of relying on seniority in Islam as the basis for the leadership of the Muslim community worked to the benefit of the Khazrajīs. The appointment of 'Uthmān as the next caliph, however, followed by the arrival on stage of the later converts, must have been viewed by them as

¹⁹⁶ Ibid., 3 : 452. It is even said that al-Zubayr did not give his allegiance to 'Alī at all (ibid.), or that he did so only with his hands, not with his heart (Ibn Abī Shaybah, *al-Muṣannaf*, 7 : 537).

¹⁹⁷ Ibn Sa'd, *al-Ṭabaqāt*, 1 : 220.

¹⁹⁸ Al-Ṭabarī, *Tārīkh al-Umam*, 3 : 455-9; al-Kūfī, *al-Futūḥ*, 1 : 3-5; Ibn al-Athīr, *al-Kāmil*, 2 : 191-4.

a threat to their position.¹⁹⁹ ‘Alī, whose views on Islamic seniority were close to ‘Umar’s, was the right person for the Khazrajīs to support.

During the Battle of Ṣiffīn, unlike the Anṣār who were unanimous in their support of ‘Alī, Qurasyh split over the issue. Of the latter, numbering 22 in all, 13 were with ‘Alī while 9 were with Mu‘āwiyah. Thus ‘Alī and Mu‘āwiyah each received about an equal share of their support. The background of these Quraysh tells us something else as well. First, none of the early converts from Quraysh joined either ‘Alī or Mu‘āwiyah. Second, the majority of the Quraysh who supported ‘Alī had much in common in terms of their geographical attachment and tribal affiliation. They either resided in areas which strongly supported ‘Alī--i.e., Kufa (1 person), Egypt (1 person) and Medina (1 person)--or which belonged to the Hāshimī tribe (4 persons). Third, the Quraysh who supported Mu‘āwiyah can also be explained partly through their geographical attachment, since 4 of the 9 lived in Syria. The other 5 came either from Mu‘āwiyah’s tribe (1 person) or had a (close) blood relationship with a particular person (2 persons, i.e., ‘Amr ibn al-‘Āṣ’s sons) or viewed Mu‘āwiyah as an asylum (2 persons, i.e., ‘Ubayd Allāh ibn ‘Umar²⁰⁰ and ‘Aqīl ibn Abī Ṭālīb²⁰¹).

¹⁹⁹ See also Hinds, “The Murder”, 465.

²⁰⁰ See pp. 230-1.

²⁰¹ See pp. 233-4.

CHAPTER V

CONCLUSION

There was a close connection between the attitude displayed by the Muslim community towards the Companions and its attitude towards the Prophetic Tradition. The greater the respect for the Traditions, the greater the respect for the Companions, and vice versa. The Traditionists, who protected and developed the Traditions, demonstrated the most profound respect for the Companions of the Prophet, while the Mu'tazilīs, who were less inclined to rely on Traditions, had comparatively less respect for them.

How one defined a "Companion" and the quality of *'adālah* were two issues over which the different views of these two groups came to be expressed. The Traditionists, wanting to save sound prophetic Traditions (to be used as *ḥujjah* in the application of religious teaching in day-to-day life) tended to inflate the numbers of the Companions by setting a lower standard for inclusion in this prestigious group. The Mu'tazilīs, on the other hand, who considered intellect the most important aid in interpreting revelation, and therefore considered Tradition less important than intellect, tended to restrict the number of Companions by setting higher standards, thus decreasing in turn the number of Traditions and their role in establishing dogma vis-à-vis reason. The question of *'adālah* reduced even further the already limited number of Companions. The view that Companions were not automatically *'udūl* opened the door to the possibility of rejecting some of the Traditions narrated by even the most respected Companions,

including important figures like 'Alī and 'Ā'ishah. This was the second barrier facing Companions before their Traditions could be accepted. The Traditionists tried to lift this by establishing the doctrine that all the Companions were *'udūl*. Their integrity could not be questioned and, therefore, once it was established that the Traditions really came from the Prophet through the Companions, these Traditions had to be accepted. How this was established was also dictated by the Traditionists.

Whereas the various definitions of Companion were only established after the third century, the importance of the role itself had been acknowledged ever since the death of the Prophet. These Companions, the elite and the common alike, were instrumental not only in establishing the basis of political and social order in Medina but also in the early spread of Muslims outside Medina and their settlement in newly conquered lands. Several factors were responsible for this migration and settlement: socio-economics, official appointments, influence of family or important figures, politics or expulsion. But the most important factor seems to have been the blend of Islam-Hijrah-Jihad. One could not be a good Muslim without performing Hijrah to Medina and performing Jihad against Islam's enemies. This trinity of values was spelled out by the Prophet himself in his early career when he needed to persuade new converts to stand by him in Medina. After the conquest of Mecca, while Islam ceased to be identified with Hijrah (to Medina), it could still be identified with Jihad. After the death of the Prophet, particularly at the time of 'Umar, when manpower was needed to expand Muslim territory, the blend of Islam-Hijrah-Jihad was revived. With this, the function and status of Medina was duplicated elsewhere. Like Medina, the new settlements became the

destination for Hijrah and the base for launching Jihad. And like the Medinans, those who migrated to the new settlements were considered as possessing a higher religious, social and, therefore, economic status than those who did not. The social status and economic benefits which accompanied the act of Hijrah and Jihad encouraged more people to settle.

The creation of a Medinan model outside Medina made Medina even stronger. As the model, Medina became the symbol of political and religious authority. As far as the election of the new caliph was concerned, the decisions taken by the Medinans would be accepted by the settlements. The fact that both in Medina and in these settlements the early Companions became the key figures was a guarantee that good communications and order were being maintained.

The situation began to change however in the time of 'Uthmān. The strength of the Islam-Hijrah-Jihad concept even encouraged the Companions who had settled in Medina to leave it for the settlements. Unlike 'Umar, who tried to control the spread of these Medinan Companions (to make sure that he still had enough of them at his disposal), 'Uthmān made no effort to restrain them. By the time of his murder, therefore a completely different situation had emerged: whereas the settlements housed many Companions, Medina had hardly any. Thus the de facto religious, social and political gravity had shifted from Medina to the settlements. The decision of 'Alī, the next caliph, to leave Medina and go to the settlements to solicit the Companions' support was not surprising in these circumstances.

Since the Companions constituted the major actors in the history of the first century, the conflicts within the Muslim community at that time were often reducible to disputes involving this group. Hence to understand the events of that time one has to know fully who the Companions were, their position in the Muslim community, the stratification within their ranks, and their internal relationships.

There are two points that are crucial to gaining an understanding of the corps of Companions. First, the term "Companion" owes its existence to the Prophet. Therefore the position of Companion was decided on the basis of a person's relationship to the Prophet. The closer a Companion was to him, the higher the rank he or she was accorded. Second, since prophecy was a religious office, that of "Companion," which was linked to prophecy, was also a religious title. It goes without saying that religious ideas or considerations are important to our understanding the conflicts among the Companions.

From the above perspective the Battle of Şiffin and the attitudes of the Companions during this battle may be explained. The Battle of Şiffin was a battle between factions which were wide apart in terms of Companionship and religious ideas. In other words, the battle was between those who had been close to the Prophet (either in terms of blood relationship or in terms of religious message that the Prophet brought), and those who were less so.

The economic and social factors underlying the conflict may be explained accordingly. 'Alī and his supporters, being close to the Prophet and having been converted earlier, enjoyed high social status and economic benefits. Mu'āwiyah and his

supporters, by contrast, suffered socially and economically. Thus, almost by default, Ṣiffin was a conflict between the rich and impoverished. The more affluent group established during the caliphate of 'Umar, was threatened with loss of privilege when 'Uthmān held the caliphate. Under 'Uthmān's policy the later converts gradually took over the position formerly held by the early converts. The death of 'Uthmān was the beginning of a long struggle between 'Alī, who tried to return to the order that 'Umar had imposed, and Mu'āwiyah, who resolved to maintain the momentum set in place by 'Uthmān. In this struggle the later converts lost.

Our analysis of the tribal composition of the settlements supports this argument. The tribal alignments of that time reveal that Iraq was dominated by northerners while Syria and Egypt were controlled by southerners. In view of their relations, it might have been expected that, since 'Alī was associated with the *ahl al-'Irāq* and Mu'āwiyah with the *ahl al-Shām*, the northerners would be dominant among 'Alī's supporters and the southerners among Mu'āwiyah's. However, this was not the case, since the majority of 'Alī's supporters were southerners (they were almost three times as numerous as their counterparts), while Mu'āwiyah's forces reveal a fairly consistent balance between northerners and southerners. Thus, a comparison of the tribal composition of the settlements and that of the conflicting parties (i.e., Mu'āwiyah's party and 'Alī's) reveals that during the Battle of Ṣiffin, at least as far as the Companions were concerned, the southerners - northerners division cannot be used to explain the political alignment.

The relative absence from the Battle of Şiffin of major tribes from the contending regions, i.e., Iraq, Syria and Egypt suggests that tribal sentiment played an insignificant role in this event. If it had been a determining factor, we might have expected that a large number of Companions from Quraysh, Anṣār, Kinānah, Kindah and Azd (since these tribes had a large representation in every one of the settlements discussed in our study) would have been among the most enthusiastic participants. But this is not the case. Among them only Quraysh and Anṣār were greatly involved and their involvement in the battle was not based on purely tribal sentiment. Anṣār were not after all a tribe. They shared a name which had been bestowed on them in recognition of their religious achievement in supporting the Prophet in his religious mission. It was this achievement which gave them their common identity, not their tribal background. As for Qurasyh, tribal sentiment seems to have been of secondary importance in determining loyalties. In fact, the most important figures among the parties to the conflict at Şiffin came from this tribe. Thus, the real issue was not rooted in tribal loyalties, but in religious achievement, and it was this that split Quraysh between those who had been closely linked with the Prophet and his mission, and those who had converted to Islam at a later stage.

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APPENDICES

PREFACE TO APPENDICES

The first seven appendices list in alphabetical order the names of the Companions identified by our sources as having lived in each of the principal cities/regions of the Islamic Middle East, Appendix I being devoted to Basra, Appendix II to Kufa, and so on. The entry for each individual contains information on the sources in which he/she is mentioned, followed by the specific phrases used to denote his/her residence in the region, tribal affiliations, other relevant information, date of death, and the sources for these. This information is divided over two successive pages.

The eighth appendix lists in alphabetical order those Companions whose allegiances are known to us, without regard for geographical residence. Thus after indicating what is known of their tribal affiliations and whereabouts, we list the various references to their relations with the Prophet and then their connection with 'Alī and/or Mu'āwiyah on or around the occasion of the Battle of Ṣiffīn, and the sources for all these. This information is divided over three successive pages.

In order to familiarize the reader with how the tables operate, an example will be given from Appendix I which can serve to illustrate other entries in Appendices I-VII; this will be followed by another example illustrating Appendix VIII. Thus for Abān al-Muḥārībī, entry no. 1 in Appendix I, the table may be read as follows:

| | | |
|--------------|------------------|---|
| SOURCES | S-H | Abbreviations for the sources referring to his residence in Basra (see list of abbreviations at the end of preface to appendices) |
| EXPRESSION-1 | nazala al-Baṣrah | Ibn Sa'd's expression for his residence in Basra |
| SOURCES-1 | S7:5 | The sources for Ibn Sa'd's statement (vol. and page) |

| | | |
|--|---------------------------|--|
| EXPRESSION-2 | ‘idāduhu fī ahl al-Baṣrah | Ibn Ḥajar’s expression for his residence in Basra |
| SOURCES-2 | H1:25 | The sources for Ibn Ḥajar’s statement |
| -Remaining columns for expression of residence are left blank due to a lack of information | | |
| TRIBE-1 | Muḥāribī | One reference to his tribal affiliation |
| SOURCES-1 | S7:88; H1:25 | The sources for the aforementioned (Ibn Sa’d and Ibn Ḥajar) |
| TRIBE-2 | ‘Abdī | Another reference to his tribal affiliation |
| SOURCES-2 | S7:88; H1:25 | The sources for the aforementioned |
| - Remaining columns for tribal affiliation are left blank due to a lack of information | | |
| OTHER INFORMATION | | No relevant information is available. In other cases references will be made to residence in other locations (with mention of sources) |
| DIED | | No relevant information is available. In other cases the date of death or latest activity known will be given (with mention of sources). |

For ‘Abd Allāh ibn al-‘Abbās, entry no. 1 in Appendix VIII, the table may be read as follows:

| | | |
|--|--|--|
| SOURCES | B-A-H | Abbreviations for the sources referring to his tribal affiliations |
| TRIBE-1 | Qurashī | One of the tribes to which he is said to have been affiliated |
| SOURCES-1 | B3:933; A3:290; H2:322 | The sources for the aforementioned |
| TRIBE-2 | Ḥashimī | Another of the tribes to which he is said to have been affiliated |
| SOURCES-2 | B3:933; A3:290; H3:322 | The sources for the aforementioned |
| - Remaining columns for tribal affiliation left blank due to a lack of information | | |
| RELATION TO THE PROPHET-1 | wulida qabl al-Hijrah bi-thalāthat sinīn | The first of the phrases denoting his relationship to the Prophet |
| SOURCES-1 | B3:933; A3:291; H2:322 | The sources for the aforementioned |

| | | |
|---|--|---|
| RELATION TO THE PROPHET-2 | qīla bi-khams (sinīn qabl al-Hijrah) | Another phrase denoting his relationship to the Prophet |
| SOURCES-2 | H2:322 | The sources for the aforementioned |
| - Remaining columns for relation to the Prophet contain other similar information | | |
| PRO | ‘Alī | Indicates the party to which he is said to have been loyal (N.B., entries marked (d) indicate disputed loyalty) |
| EXPRESSION-1 | shahida ‘Abd Allāh ibn ‘Abbās ma’a ‘Alī raḍiya Allāh ‘anhumā al-Jamal wa-al-Şifīn wa-al-Nahrawān | One of the expressions denoting his loyalty, taken in this case from Ibn ‘Abd al-Barr |
| SOURCES-1 | B3:939 | The source for the aforementioned statement |
| EXPRESSION-2 | shahida ma’a ‘Alī Şifīn | Another expression denoting his loyalty, taken in this case from Ibn al-Athīr |
| SOURCES-2 | A3:292 | The source for the aforementioned statement |
| - Remaining columns for expressions of loyalty to the contending parties at Şifīn contain information where available | | |

Abbreviations used in the tables:

- S = Ibn Sa’d, Muḥammad. *Kitāb al-Ṭabaqāt al-Kubrā*. 9 vols. Beirut: Dār al-Şādir, n. d.
- B = Ibn ‘Abd al-Barr, Yūsuf ibn ‘Abd Allāh. *Al-Istī‘āb fī Ma‘rifat al-Aṣḥāb*. 4 vols. Edited by ‘Alī Muḥammad al-Bajāwī. Beirut: Dār al-Jīl, 1992
- A = Ibn al-Athīr, ‘Izz al-Dīn. *Usd al-Ghābah fī Ma‘rifat al-Şaḥābah*. 7 vols. [Cairo]: al-Sha‘b, [1970] - 1973.
- D = al-Dhahabī, Muḥammad ibn Aḥmad. *Tajrīd Asmā’ al-Şaḥābah*. 2 vols. Edited by Şāliḥ ‘Abd al-Ḥakīm Sharaf al-Dīn. Bombay: Sharaf al-Dīn al-Kutubī, 1960-70.
- H = Ibn Ḥajar al-‘Asqalānī, Aḥmad ibn ‘Alī. *Al-Iṣābah fī Tamayīz al-Şaḥābah*. 4 vols. Beirut: Dār al-Kitāb al-‘Arabī, n. d.
- (d) = His/her Companionship and or loyalty is disputed.

Brackets [()] enclosing a reference indicate that the information is contained in a chapter heading rather than in the entry for the Companion him/herself; this only happens in the case of Ibn Sa’d’s work.

Appendix - I : The Companions Who Lived in Basra

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|--|---------|---|------------------------------|------------------------------|------------------------------|------------------|-----------|---|
| 1 | Abān al-Muljāribī (d) | S-II | nazala al-Basrah | (S7:5) | 'Idāduhu fi ahl al-Basrah | H1:25 | | | |
| 2 | 'Abbād ibn Shurahbīl (Sharāhīl) (d) | S-A-II | nazala al-Basrah | H2:256; (S7:5) | yu'addu fi al-Basriyin | A3:153 | | | |
| 3 | 'Abbās al-Sulamī | S-II | nazala al-Basrah | (S7:5) | | | | | yanzilu bi-al-bādiyah bi- nāhiyat al-Basrah |
| 4 | al-'Abbās ibn Mirdās | S-B-II | yanzilu bi-al-bādiyah bi- nāhiyat al-Basrah | B2:820; also H2:264 | | | | | yanzilu bi-wādī al-Basrah |
| 5 | 'Abd Allāh al-'Adawī | II | | | yu'addu fi al-Basriyin | H2:377 | | | |
| 6 | 'Abd Allāh al-Muzanī | S-B | nazala al-Basrah | (S7:5) | | | Basri | B3:1004 | |
| 7 | 'Abd Allāh ibn 'Abbās ibn 'Abd al-Muttalib | A-II | | | | | | | wallāhu ('Alī) al-Basrah |
| 8 | 'Abd Allāh ibn Abī al-Ḥamṣā' (al-Ḥasmā') | S-B-A | 'Idāduhu fi al-Basriyin | A3:217 | yu'addu fi ahl al-Basrah | B3:892 | nazala al-Basrah | (S7:5) | |
| 9 | 'Abd Allāh ibn Abī al-Jadh'a | S | nazala al-Basrah | S7:59 | | | | | |
| 10 | 'Abd Allāh ibn 'Amir | B-A-II | | | | | | | wāliyy 'alayhā (al-Basrah) |
| 11 | 'Abd Allāh ibn 'Amir | S | nazala al-Basrah | S7:31 | | | | | |
| 12 | 'Abd Allāh ibn al-'Aswad | S | nazala al-Basrah | (S7:5) | | | | | |
| 13 | 'Abd Allāh ibn 'Awf | A-D-II | nazala al-Basrah | A3:356; D1:327; H2:347 | | | | | |
| 14 | 'Abd Allāh ibn Dammah | A-D-II | nazala al-Basrah | D1:319 | 'Idāduhu fi ahl al-Basrah | A3:282; H2:319 | | | |
| 15 | 'Abd Allāh ibn Dhurrah | II | nazala al-Basrah | H2:295 | | | | | |
| 16 | 'Abd Allāh ibn Faḍālah (d) | B-D-A | | | | | | | 'alā qadā' al-Basrah |
| 17 | 'Abd Allāh ibn al-Ghasīl | A-D-II | | | yu'addu fi bādiyat al-Basrah | A3:361; D1:328; H2:349 | | | |

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| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|--------------------------------------|----------|-------------------------------|----------|--------------------|---------|--------------------|---------|-----------|---------|-----------|----------------------------------|--|
| 1 | | Muhārihl | S7:88; II1:25 | 'Abdl | S7:88; II1:25 | | | | | | | | |
| 2 | | Yashkurī | S7:54; A3:153; II2:256 | Bakrī | II2:256 | Ghubarī | A3:153; II2:256 | | | | | | |
| 3 | II2:264 | Sulamī | S7:76; II2:263 | | | | | | | | | | |
| 4 | S7:33 | Sulamī | S7:33; B2:817; II2:263 | | | | | | | | | | |
| 5 | | Ghifārī | II2:377 | | | | | | | | | | |
| 6 | | Muzanī | S7:32 | | | | | | | | | | |
| 7 | II2:325; also A2:262 | Qurashī | A3:260; II2:322 | Hāshimī | A3:260; II2:322 | | | | | | | | 68 (A3:264; II2:326), 70 (A3:264), 73 (A2:264) |
| 8 | | 'Āmirī | A3:217 | Kinānī | A3:217 | Tamīmī | A3:217 | | | | | yuqālu sūkana Makkah (B3:892) | |
| 9 | | 'Abdl | S7:59 | | | | | | | | | | |
| 10 | B3:933; also A3:268; II2:61 | Qurashī | A3:288; II3:61 | 'Abshamī | A3:288; II3:61 | | | | | | | | 57, 58 (A3:286; II3:61) |
| 11 | | Muzanī | S7:31 | | | | | | | | | | |
| 12 | | Sadūsī | S7:67 | | | | | | | | | | |
| 13 | | 'Abdl | II2:347 | | | | | | | | | | |
| 14 | | Bajafī | A3:282; D1:319; II2:319 | | | | | | | | | | |
| 15 | | Muzanī | II2:295 | | | | | | | | | | |
| 16 | B3:962; A3:362; D1:328 | Laythī | A3:362; D1:328 | | | | | | | | | | |
| 17 | | | | | | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|---------------------------------------|------------|--------------------------|---------------------------|---------------------------|-------------------|--|--------------------|--|
| 18 | 'Abd Allāh ibn al-Ḥārith | B-A-D-II | sakana al-Basrah | B3:885; A3:201, 208 | | | waliya al-Basrah li- Ibn al-Zubayr | II3:59 | ittafaqa 'alayhi ahl al-Basrah ba'd Yazid |
| 19 | 'Abd Allāh ('Abd al-Rahmān) ibn Jābir | A-II | sakana al-Basrah | II2:277 | | | | | intagala ilā al-Basrah |
| 20 | 'Abd Allāh ibn al-Jaz' | A-D | | | yu'addu fi al-Basriyyin | A3:168 | Basri | DI:302 | |
| 21 | 'Abd Allāh ibn Khalef (d) | B-A-II | | | | | | | kātib li-Umar alā diwān al-Basrah |
| 22 | 'Abd Allāh ibn Khālid (d) | H | | | | | | | istakhlafahu Ziyād 'alā al-Basrah |
| 23 | 'Abd Allāh ibn Mā'iz (d) | A-D-II | 'idāduhu fi al-Basriyyin | A3:374 | 'idāduhu fi ahl al-Basrah | II2:355 | Basri | DI:332 | |
| 24 | 'Abd Allāh ibn Mu'arrif | S | nazala al-Basrah | (S7:5) | | | | | |
| 25 | 'Abd Allāh ibn al-Mughaffal | S-B-A-II | sakana al-Basrah | II2:364 | nazalahā (al-Basrah) | S7:13 | ahjad al-'ashtarāh alladhīn ba'athlahum 'Umar ilā al-Basrah | A3:366; S7:14 | thumma tahawwala 'anḥā (al-Madīnah) ilā al-Basrah |
| 26 | 'Abd Allāh ibn Rabī'ah | D | | | | | Basri | DI:309 | |
| 27 | 'Abd Allāh ibn Sabrah | S-B-A-D-II | nazala al-Basrah | (S7:5) | yu'addu fi ahl al-Basrah | A3:255; B3:916 | Basri | DI:213; II2:307 | |
| 28 | 'Abd Allāh ibn Sarjis | S-B-A-II | nazala al-Basrah | II2:308; (S7:5) | 'idāduhu fi al-Basriyyin | A3:256 | Basri | B3:916 | |
| 29 | 'Abd Allāh ibn al-Shikhkhār | S-B-A-D | nazala al-Basrah | S7:34; DI:317 | yu'addu fi al-Basriyyin | B3:926 | sakana al-Basrah | A3:276 | |
| 30 | 'Abd Allāh ibn Sinān | A-D | nazala al-Basrah | A3:267; DI:316 | | | | | |

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| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|--|----------|------------------------------|-----------|-------------------|---------|-----------|---------|-----------|---------|-----------|-----------------------------|--|
| 18 | D1:304; also A3:201, 208; H3:59 | Hāshimī | A3:201, 208; H3:58 | Qurashī | A3:208; H3:58 | | | | | | | min ahl al-Madinah (A3:201) | 84 (B3:886; A3:208; H3:59), 79 (H3:59) he participated in the Battle of Jamal (H2:279-280) |
| 19 | A3:163 | 'Abdī | A3:163; H2:277 | | | | | | | | | sakana al-Bahrayn (A3:163) | |
| 20 | | Sulamī | A3:168; D1:302 | | | | | | | | | | |
| 21 | H3:895; also A3:224; H2:295; H3:89 | Khuzā'ī | A3:224; H2:295; H3:89 | | | | | | | | | | participated in the Battle of Jamal (A3:224) |
| 22 | H2:393 | Makhzūmī | H2:293 | Umayy | H2:293 | | | | | | | | |
| 23 | | Tamīmī | A3:374; D1:332; H2:355 | | | | | | | | | | |
| 24 | | Bāhilī | S7:77 | | | | | | | | | | |
| 25 | B3:996; also A3:366; S7:13 | Muzanī | S7:13; A3:398; H2:364 | | | | | | | | | sakana al-Madinah (A3:366) | 56 (H2:364), 59 (A3:366; H2:364), 60 (B3:996; A3:366; H2:364), 61 (H2:364), in the end of the caliphate of Mu'awiyah (S7:14) |
| 26 | | | | | | | | | | | | | |
| 27 | | Juhānī | A3:255; D1:213; H2:307 | | | | | | | | | | |
| 28 | | Muzanī | B3:916; A3:256; H2:308 | Makhzū-mī | B3:916 | | | | | | | | |
| 29 | | 'Āmīnī | S7:34; A3:274; D1:317 | Ka'bī | A3:274; D1:317 | Hārīshī | A3:274 | | | | | | |
| 30 | | Muzanī | A3:267; D1:316 | | | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|-------------------------------|------------|-----------------------------|--------------------------------|-----------------------------|----------------|------------------|----------------|---|
| 31 | 'Abd al-Rahmān ibn 'Ajlān (d) | H | | | | | Basrī | H3:153 | |
| 32 | 'Abd al-Rahmān ibn Khabbāh | S-A-D-II | nazāl al-Basrah | H2:388; (S7:5) | yu'addu fi al-Basriyyin | A3:441 | Basrī | D1:346 | |
| 33 | 'Abd al-Rahmān ibn Khanbāsh | S-B-II | sakana al-Basrah | H2:389 | yu'addu fi al-Basriyyin | B2:831 | nazala al-Basrah | (S7:5) | |
| 34 | 'Abd al-Rahmān ibn Sahl | A | | | | | | | ista'malahu 'Umar 'alā al-Basrah |
| 35 | 'Abd al-Rahmān ibn Samurah | S-B-A-II | nazala al-Basrah | H2:393; S7:15 | sakana al-Basrah | A3:455; B3:835 | | | tahawwala ilā al-Basrah |
| 36 | 'Abd al-Rahmān ibn Yazīd (d) | B-A-D | sakana al-Basrah | A3:502 | | | Basrī | B2:856; D1:357 | |
| 37 | al-'Addā' ibn Khālīd | S-B-A-II | nazala al-Basrah | (S7:5) | 'Idāduhu fi a'rāb al-Basrah | A3:3; H2:459 | Basrī | B3:1237 | |
| 38 | Aḥmar ibn Jaz' | S | nazala al-Basrah | (S7:5) | | | | | |
| 39 | 'Ā'idh ibn 'Abd 'Amr | A-II | | | 'Idāduhu fi al-Basriyyin | A3:147; H2:253 | | | |
| 40 | 'Ā'idh ibn 'Amr al-Muzanī | S-B-A-D-II | sakana al-Basrah | B2:799; A3:148; A2:194; H2:254 | nazala al-Basrah | D2:174; (S7:5) | | | |
| 41 | 'Alāthah ibn Shajjār | H | nazala al-Basrah | H2:492 | sakana al-Basrah | A2:326 | | | |
| 42 | 'Alqamah ibn al-Huwayrith | S | nazala al-Basrah | (S7:5) | | | | | |
| 43 | 'Alqamah ibn Sufyān | A-D | nazala al-Basrah | D1:391 | sakana al-Basrah | A4:84 | | | |
| 44 | 'Āmir ibn 'Abd al-Qays (d) | A | | | | | Basrī | A3:132 | |
| 45 | 'Āmir ibn Kurayz | A-D-II | | | | | | | qadima 'alā ibnūhi 'Abd Allāh al-Basrah |
| 46 | 'Anmārah | B | | | yu'addu fi ahl al-Basrah | B3:1144 | | | |
| 47 | 'Amr al-Bikāfī | B | | | yu'addu fi ahl al-Basrah | B3:1206 | | | |
| 48 | 'Amr ibn al-Aḥṭam | S-D | nazala bi-nawāḥij al-Basrah | D1:401 | | | | | yanzilu ard Bani Tamim bi-bādiyat al-Basrah |
| 49 | 'Amr ibn Akḥṭab | S-II | nazala al-Basrah | H2:515; (S7:5) | | | | | Inhu masjid yunsabu ilayhi bi-al-Basrah |

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| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|-------------------------------|----------|---|----------|-------------------------------|---------|-----------|---------|-----------|---------|-----------|--|---|
| 31 | | | | | | | | | | | | | |
| 32 | | Aslamī | D1:346 | Sulamī | S7:78; I12:388 | Salamī | A3:441 | | | | | | |
| 33 | | Tamīmī | I12:389 | | | | | | | | | | |
| 34 | A3:458 | Anṣārī | A3:457 | | | | | | | | | | |
| 35 | S7:15 | 'Abshamī | S7:15; B3:835; A3:454; I12:393 | Qurashī | B3:835 | | | | | | | | 50 (A3:455; I12:393), 51 (B3:835; A3:455; I12:393) |
| 36 | | Anṣārī | A3:502 | | | | | | | | | | |
| 37 | | 'Āmirī | S7:51; A3:3; I12:459 | | | | | | | | | | 101 (I12:459), 102 (I12:459) |
| 38 | | Sadūsī | S7:47 | | | | | | | | | | |
| 39 | | Azdl | A3:147; I12:253 | | | | | | | | | | shortly after 'Uthmān (I12:253) |
| 40 | | Muzanī | S7:31; A3:147; A2:194; I12:253 | | | | | | | | | | during the reign of Yazīd (B2:799; A3:148; I12:254) |
| 41 | | Tamīmī | I12:492; A2:326 | Sallīl | I12:492; A2:326 | | | | | | | | |
| 42 | | Ghifārī | S7:77 | | | | | | | | | | |
| 43 | | Thaqafī | A4:84; D1:391 | | | | | | | | | | |
| 44 | | Tamīmī | A3:132 | 'Anbarī | A3:132 | | | | | | | | |
| 45 | A3:138; D1:287; I12:248 | Qurashī | A3:138; D1:287; I12:247 | 'Abshamī | A3:138; D1:287; I12:247 | | | | | | | | |
| 46 | | | | | | | | | | | | | |
| 47 | | | | | | | | | | | | 'addahu qawm fi ahl al-Shām (B3:1206) | |
| 48 | S7:38 | Tamīmī | S7:38; D1:401 | Mingārī | D1:401 | | | | | | | | |
| 49 | S7:28 | Anṣārī | S7:28; I12:515 | Khazrajī | I12:515 | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|--------------------------|------------|------------------|------------------------------|-----------------------------|------------------|------------------|-------------------|--|
| 50 | 'Amr ibn Arākah | B-A-D-II | nazala al-Basrah | D1:399 | yu'addu fi al-Basriyyin | B3:1162 | sakana al-Basrah | A3:161; H2:515 | |
| 51 | 'Amr ibn Ghaylān (d) | II | nazala al-Basrah | H3:10 | | | | | amir al-Basrah |
| 52 | 'Amr ibn Salamah (d) | B | nazala al-Basrah | B3:1179 | | | | | |
| 53 | 'Amr ibn Shazbī | II | | | | | | | kāna 'Uthmān istaqdāhu 'alā al-Basrah |
| 54 | Amr ibn Sufyān | A-D | | | yu'addu fi a'rāb al-Basrah | A4:233 | | | min a'rāb al-Basrah |
| 55 | 'Amr ibn Taghlib | S-B-A-D-II | nazala al-Basrah | D1:402; H2:519; (S7:5) | yu'addu fi ahl al-Basrah | B3:1166 | sakana al-Basrah | A4:201 | |
| 56 | 'Amr ibn 'Umayr | S | nazala al-Basrah | (S7:5) | | | | | |
| 57 | 'Amr ibn Yathribī | B-A-D | | | | | | | istaqdāhu 'Umar (or 'Uthmān) 'alā al-Basrah |
| 58 | Anas ibn Mālik | S-B-A-II | nazala al-Basrah | (S7:5) | qatana al-Basrah | H1:84 | Basri | B1:109 | Innahū ākhīr man māta bi-al-Basrah min Ashāb Rasūl Allāh |
| 59 | Anas ibn Mālik | B-A-D | sakana al-Basrah | B1:111 | nazala al-Basrah | A1:150; D1:31 | | | |
| 60 | Anas ibn Mālik | S | nazala al-Basrah | (S7:5) | | | | | |
| 61 | 'Aqfān ibn Shu'thum | A-II | | | 'idādūhu fi a'rāb al-Basrah | H2:487; A4:63 | | | |
| 62 | al-Aqrā' ibn Hābis | S | | | | | | | yauzilu aqr Banī Tamīm bi- bādīyat al-Basrah |
| 63 | A'ras ibn 'Amr | A | | | yu'addu fi al-Basriyyin | A1:122 | | | |
| 64 | 'Arfaḥah ibn As'ad | S-B-A-II | nazala al-Basrah | (S7:5) | ma'dūd fi ahl al-Basrah | H2:467 | Basri | B3:1062; A4:21 | |
| 65 | A'shā al-Māzinī | S-B-A-D | sakana al-Basrah | B1:143; A1:122 | nazala al-Basrah | D1:25; (S7:5) | | | |
| 66 | Ashajj 'Abd al-Qays | S | nazala al-Basrah | S7:86 | | | | | |
| 67 | 'Āsim Abū Naṣr ibn 'Āsim | S | nazala al-Basrah | S7:78 | | | | | |

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| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|---|----------|--|----------|-----------------------------|----------|------------------|---------|-----------|---------|-----------|---|--|
| 50 | | Thaqafi | B3:1162 | | | | | | | | | | |
| 51 | H3:10 | Thaqafi | H3:10 | | | | | | | | | ahl al-Shām (H3:10) | |
| 52 | | Jamīl | B3:1179 | | | | | | | | | | |
| 53 | H3:119 | Qabīl | H3:119 | | | | | | | | | | at the Battle of Jamal (H3:119) |
| 54 | D1:409 | Muhāribī | A4:233; D1:409 | | | | | | | | | yu'addū fī al-Shāmīyīn (A4:233) | |
| 55 | | 'Abdī | A4:201; D1:402; H2:519; S7:67 | Namīrī | S7:67; H2:519 | Bakrī | A4:201 | | | | | yuqālu min ahl Ju'āthī (B3:1166) | in the caliphate of Mu'āwiyah (H2:519) |
| 56 | | | | | | | | | | | | | |
| 57 | B3:1206; A4:278; D1:419 | Ḍamīrī | A4:278; D1:419 | | | | | | | | | yaskunū Khābt al-Jamīsh min Sif al-Bahr (B3:1206; A4:278) | |
| 58 | B1:110; also A1:152; H1:84; S7:26 | Anṣārī | B1:109; A1:151; H1:84 | Khazrajī | B1:109; A1:151; H1:84 | Najjārī | A1:151; S7:17 | | | | | | 90 (A1:152; H1:84), 91 (B1:110; A1:152; H1:84), 92 (S7:25; B1:110; A1:152; H1:84), 93 (S7:26; B1:110; A1:152; H1:84) |
| 59 | | Qushayrī | A1:150; D1:31 | Ka'bī | A2:150; D1:31 | | | | | | | | |
| 60 | | Ḥārīshī | S7:45 | 'Amīrī | S7:45 | | | | | | | | |
| 61 | | Tamīmī | H2:487 | | | | | | | | | | |
| 62 | S7:37 | Tamīmī | S7:37 | | | | | | | | | | |
| 63 | | Yashkurī | A1:122 | | | | | | | | | | |
| 64 | | Taymī | B3:1062; A4:21 S7:53; B1:143; A1:122; D1:25 | Sa'dī | H2:467 | 'Uṭāridī | S7:45; H2:467 | Tamīmī | S7:45 | | | | |
| 65 | | Māzinī | D1:25 | Tamīmī | S7:53 | | | | | | | | |
| 66 | | 'Abdī | S7:85 | | | | | | | | | | |
| 67 | | Laythī | S7:78 | | | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|---------------------------|----------|-----------------------------|-------------------------------|-----------------------------|--------------------|--------------|-----------|---------------------------------------|
| 68 | Āṣim ibn Faḍālah | II | | | | | | | fi man istaqḍāhu Ziyād min al-Ṣaḥābah |
| 69 | Āṣim ibn Ḥadrah | B | | | | | Basrī | B2:781 | lammā walliya al-Basrah |
| 70 | Asla' ibn Sharīk | B-A | nazala al-Basrah | B1:139; A1:91 | | | | | |
| 71 | Asmar ibn Mudarris | S-A-II | nazala al-Basrah | (S7:5) | 'Idāduhu fi ahl al-Basrah | III:56 | | | min a'rāb al-Basrah |
| 72 | Aṣram | S | nazala al-Basrah | (S7:5) | | | | | |
| 73 | al-Aswad ibn Rabī'ah | A-D | nazala al-Basrah | D1:19 | 'Idāduhu fi a'rāb al-Basrah | A1:102 | | | |
| 74 | al-Aswad ibn Sarī' | S-B-A-D | nazala al-Basrah | B1:89; (S7:5) | | | | | awwal man qassa bi-jāmi' al-Basrah |
| 75 | 'Aḥīyah ibn 'Azīb (d) | II | | | | | Basrī | III:478 | |
| 76 | Awf ibn al-Qa'qā' (d) | A-D | nazala al-Basrah | D1:428 | 'Idāduhu fi a'rāb al-Basrah | A4:312 | | | |
| 77 | Awfā ibn Mawlah | A-D | | | yu'addu fi al-Basriyyūn | D1:38; A1:178 | | | |
| 78 | 'Ayyādī ibn 'Amr | A | sakana al-Basrah | A4:320 | | | | | |
| 79 | Azhar ibn Munqid (Minqar) | A-D-II | | | | | | | min a'rāb al-Basrah |
| 80 | al-Barrā' ibn Mālīk | S | nazala al-Basrah | (S7:5) | | | | | |
| 81 | Bashīr ibn Abī Zayd | S | nazala al-Basrah | (S7:5) | | | | | |
| 82 | Bashīr ibn al-Khaṣāsiyyah | S-A | sakana al-Basrah | A1:230 | nazala al-Basrah | (S7:5) | | | |
| 83 | Bashīr ibn Zayd | S | nazala al-Basrah | (S7:5) | | | | | |
| 84 | Bayḥarah ibn 'Amr | II | 'Idāduhu fi a'rāb al-Basrah | III:172 | | | | | |
| 85 | Bilāl ibn al-Hārith | A-II | sakana al-Basrah | A3:242 | | | | | thumma tahawwala ilā al-Basrah |
| 86 | Bishr Abū Khalīfah | A-II | | | 'Idāduhu fi ahl al-Basrah | A1:220; III:161 | | | |
| 87 | Bishr (Bashīr) ibn 'Abd | B-A-D-II | sakana al-Basrah | B1:169; A1:223; III:157 | nazala al-Basrah | D1:50 | | | |

Appendix - I : The Companions Who Lived in Basra

| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|----------------------------|-----------|--------------------------------------|---------|--------------------------------------|---------|-----------|---------|-----------|---------|-----------|---|--------------------------------------|
| 68 | H2:338 | Laythi | H2:238 | | | | | | | | | | |
| 69 | | Anṣārī | B2:781 | | | | | | | | | | |
| 70 | | A'wajī | B1:139; A1:91 | Taymī | B1:139 | Tamīmī | A1:91 | | | | | | |
| 71 | A1:98 | Tā'ī | A1:97; H1:56 | | | | | | | | | | |
| 72 | | Shaqī'ī | S7:78 | | | | | | | | | | |
| 73 | | Yashīkurī | A1:102; D1:19 | | | | | | | | | | |
| 74 | A1:104; D1:19; S7:42 | Sa'dī | S7:46; B1:89; A1:103; D1:19 | Tamīmī | S7:46; B1:89; A1:103; D1:19 | | | | | | | | In the time of Mu'āwiyah (H1:60) |
| 75 | | | | | | | | | | | | | |
| 76 | | Tamīmī | A4:312; D1:428 | Dā'īmī | A4:312; D1:428 | | | | | | | | |
| 77 | | Tamīmī | D1:38; A1:178 | 'Anbarī | D1:38; A1:178 | | | | | | | | |
| 78 | | Azdī | A4:320 | | | | | | | | | | in the caliphate of 'Uthmān (A4:320) |
| 79 | A1:78; D1:13; H1:45 | | | | | | | | | | | | |
| 80 | | Naḥjārī | S7:16 | | | | | | | | | | at the battle of Tustar (S7:17) |
| 81 | | Anṣārī | S7:27 | | | | | | | | | | at the day of Jarrāh (S7:27) |
| 82 | | Sadūsī | S7:55; A1:229 | | | | | | | | | | |
| 83 | | Ḍubā'ī | S7:77 | | | | | | | | | | |
| 84 | | 'Abdī | H1:172 | Azdī | H1:172 | | | | | | | | |
| 85 | H1:168 | Muzanī | A1:242; H1:168 | | | | | | | | | min ahl al-Madīnah (kāna yaskunu warā' al-Madīnah) (H1:168; also A1:242) | 60 (A1:242; H1:168) |
| 86 | | | | | | | | | | | | | |
| 87 | | | | | | | | | | | | | |

Appendix - 1 : The Companions Who Lived in Basra

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|--------------------------|-----------|---------------------------|--------------------|----------------------------|-----------------------------|-------------------------|-----------|--|
| 88 | Buraydah ibn al-Husayb | S-B-A-D-H | nazala al-Basrah | D1:47 | | | sakana al-Basrah | H1:150 | thumma tahawwala ilā al-Basrah |
| 89 | Burz (Abū Abī Rajā') | S | nazala al-Basrah | (S7:5) | | | | | |
| 90 | Daghfal ibn Hanzalah (d) | H | nazala al-Basrah | H1:465 | | | | | |
| 91 | Dhuwayb ibn Sha'than | A-D | nazala al-Basrah | D1:171 | sakana al-Basrah | A2:182 | | | |
| 92 | Dhubāb ibn Fātik | H | nazala al-Basrah | H1:469 | | | | | |
| 93 | Fadālah | S-B-A | nazala al-Basrah | (S7:5) | yu'addu fi ahl al-Basrah | B3:1264; A4:365 | | | |
| 94 | al-Fākih ibn Sa'd | S | nazala al-Basrah | (S7:77) | | | | | |
| 95 | al-Fujay ibn 'Abd Allāh | A | | | yu'addu fi a'rāb al-Basrah | A4:350 | | | |
| 96 | Ghassān | H | sakana al-Basrah | H3:183 | | | | | |
| 97 | Hābil ibn Khirāsh | A-D-H | 'Idāduhu fi ahl al-Basrah | H1:305 | 'Idāduhu fi al-Basriyyin | D1:117; A4:442 | | | |
| 98 | Hābis ibn Rabī'ah (d) | S-B-H | nazala al-Basrah | (S7:5) | yu'addu fi al-Basriyyin | B1:280; H1:271 | | | |
| 99 | Hafs ibn Abī al-'Ās (d) | S-H | nazala al-Basrah | H1:341; (S7:5) | | | | | |
| 100 | Hajjāj ibn 'Abd Allāh | S-H | nazala al-Basrah | H1:311; (S7:41) | | | | | |
| 101 | al-Hakam ibn Abī al-'Ās | S-B-A-D | nazala al-Basrah | D1:135; (S7:5) | yu'addu fi al-Basriyyin | B1:358; A2:38 | | | |
| 102 | al-Hakam ibn 'Amr | S-B-A-D-H | sakana al-Basrah | B1:356; A2:40 | nazala al-Basrah | D1:137; H1:346; S7:28 | tahawwala ilā al-Basrah | S7:28 | anna Ziyād ista'mala al-Hakam ibn 'Amr al-Ghifārī 'alā al-Basrah |
| 103 | al-Hakam ibn al-Hārith | S-A-D | sakana al-Basrah | A2:34 | nazala al-Basrah | D1:134; (S7:5) | | | |

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| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|----------------------------|----------|--|---------|-----------|---------|-----------|---------|-----------|---------|-----------|--|--|
| 88 | S7:8; B1:185; A1:209 | Aslamī | S7:8; B1:185; A1:209; D1:47; H1:150 | | | | | | | | | min sākinī al-Madīnah (B1:185), thumma (nazala) Marw (D1:47; H1:150) | in the time of Yazīd (B1:185; H1:150), 63 (S7:8; H1:150) |
| 89 | | Uṭaridī | S7:75 | | | | | | | | | | |
| 90 | | Shaybānī | H1:464 | Dhuhfī | H1:464 | | | | | | | | 70 (H1:463) |
| 91 | | 'Anbarī | A2:182; D1:171 | Tamīmī | A2:183 | | | | | | | | |
| 92 | | Dabbī | H1:469 | | | | | | | | | | |
| 93 | | Laythī | S7:79; B3:1263; A4:364 | Zahrānī | A4:365 | | | | | | | | |
| 94 | | | | | | | | | | | | | |
| 95 | | Bakkā'ī | A4:350 | 'Amīrī | A2:350 | | | | | | | sakana al-Kūfah (A4:350) | |
| 96 | | 'Abdī | H3:183 | | | | | | | | | | |
| 97 | | 'Asarī | D1:117; H1:305; A1:442 | 'Abdī | A4:442 | | | | | | | | |
| 98 | | Tamīmī | B1:280; H1:271; S7:82 | | | | | | | | | | |
| 99 | | Thaqafī | S7:41; H1:341 | | | | | | | | | | |
| 100 | | Thaqafī | S7:41; H1:311 | Jushamī | H1:311 | | | | | | | thumma (nazala) al-Kūfah (H1:311) | |
| 101 | | Thaqafī | S7:41; B1:358; D1:135; A2:38 | | | | | | | | | kāna amīr 'alā al-Bahrayn (A2:38) | |
| 102 | A2:40 | Ghifārī | B1:356; D1:136; H1:345; S7:28; A2:40 | | | | | | | | | wallāhu Ziyād ibn Abī Sufyān Khurāsān (S7:28; A2:40) | 45 (H1:4346), 50 (S7:29; B1:356; H1:346; A2:40) |
| 103 | | Sulamī | S7:76; D1:134; A2:34 | | | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|---------------------------------------|-----------|----------------------|--|----------------------------|-----------------------------|-----------------------------------|-------------------|---|
| 104 | Ḥaml (or Ḥamla) ibn Mālik | S-B-A-D-H | nazala al-Basrah | B1:376; D1:140; H1:354; S7:33; A2:58 | yu'addu fi al-Basriyyin | B1:376; A2:58 | | | tahawwala ilā al-Basrah |
| 105 | al-Ḥārith ibn 'Amr | S-B-H | nazala al-Basrah | H1:285; (S7:64) | ma'dūd fi al-Basriyyin | B1:294 | | | |
| 106 | al-Ḥārith ibn Nawfal | S-B-A-D-H | nazalahā (al-Basrah) | S7:14 | ikhtajja bi-hā (al-Basrah) | S7:14; A1:419 | waliya al-Basrah | D1:110 | intaqala ilā al-Basrah (min al-Madīnah) |
| 107 | al-Ḥārith ibn Uqaysh | S-B | nazala al-Basrah | (S7:5) | yu'addu fi al-Basriyyin | B1:282 | | | |
| 108 | Ḥarmalah ibn 'Abd Allāh (or ibn Iyās) | S-B-A-H | nazala al-Basrah | H1:319; (S7:5) | yu'addu fi al-Basriyyin | B1:338; A1:475 | 'Idāduhu fi ahl al-Basrah | H1:319 | sakana al-Basrah |
| 109 | Ḥarmalah ibn 'Abd Allāh | S | nazala al-Basrah | (S7:5) | | | | | kāna ma'a 'Utbah ibn Ghazwān bi-al-Basrah |
| 110 | Ḥarmalah ibn Murayṭah | A-H | | | | | | | |
| 111 | Ḥassān ibn Shaddād | A | | | | | 'Idāduhu fi a'rāb al-Basrah | A2:9 | |
| 112 | Ḥidhyan ibn 'Amr | A-D-H | nazala al-Basrah | D1:125 | sakana al-Basrah | H1:317; A1:470 | | | |
| 113 | Ḥidhyan ibn Ḥanīfah | S-B-A-D | nazala al-Basrah | (S7:5) | | | kāna a'rābī min naḥiyat al-Basrah | D1:125; A1:470 | kāna a'rābī min bādīyat al-Basrah |
| 114 | al-Ḥirmās ibn Ziyād | B | sakana al-Basrah | B4:1548 | | | | | |
| 115 | Ḥishām ibn 'Amir | S-B-A-D-H | sakana al-Basrah | B4:1541; A5:403 | nazala al-Basrah | S7:26; D2:120; H3:573 | | | |
| 116 | Ḥubayb ibn Muḡhaḥḥil | A | yaskunu al-Basrah | A5:386 | | | | | |
| 117 | Ḥurayth ibn Ḥassān | S | nazala al-Basrah | (S7:5) | | | | | |
| 118 | Ḥusayn ibn Aws | B-A | | | yu'addu fi ahl al-Basrah | B1:353; A2:24 | | | |
| 119 | 'Ikraṣh ibn Dhu'ayb | S-B | sakana al-Basrah | B3:1244 | nazala al-Basrah | (S7:5) | | | |

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| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|--|----------|--|---------|-----------------------------|---------|--|---------|-----------|---------|-----------|--|---|
| 104 | S7:33 | Hudhafi | S7:33; B1:376; D1:140; H1:354; A2:58 | | | | | | | | | min ahl al-Madinah (A2:58) | lived until the time of 'Umar (H1:354) |
| 105 | | Sahmi | S7:64; B1:294; H1:285 | Bahili | B1:294; H1:285 | | | | | | | | |
| 106 | S7:14; B1:291; H1:292; A1:419 | Hashimi | S7:14; B1:291; H1:292; A1:419 | Qurashi | A1:419 | | | | | | | ista'mala Abū Bakr al-Jārith ibn Nawfal 'alā Makkah (A1:419) | in the time of 'Umar (A1:419), in the time of 'Uthmān (S7:14; B1:291; D1:110; H1:292; A1:419) |
| 107 | | 'Ukfi | B1:282 | 'Awfi | B1:282 | | | | | | | | |
| 108 | H1:320 | Anbari | S7:50; B1:338; H1:319; A1:475 | Tamimi | B1:338; A1:475 | | | | | | | | |
| 109 | | Ka'bi | S7:58 | | | | | | | | | | |
| 110 | H1:320; A1:476 | Tamimi | H1:320 | | | | | | | | | | |
| 111 | | Zuhri | A2:9 | Tamimi | A2:9 | | | | | | | | |
| 112 | | Sa'di | D1:125; A1:470 | Sa'di | H1:317 | Tamimi | H1:317; A2:470 A1:470; D1:125 | | | | | | |
| 113 | B1:496 | Tamimi | S7:71 | Sa'di | S7:71 | Hanafi | | | | | | | |
| 114 | | Bahili | B4:1548 | | | | | | | | | | |
| 115 | | Ansari | B4:1541; D2:120; H3:573; A5:403 | Najjari | S7:26; D2:120; A5:403 | | | | | | | | in the time of Ziyād (H3:573) |
| 116 | | Ghifari | A5:386 | | | | | | | | | | |
| 117 | | Shaybani | S7:58 | | | | | | | | | | |
| 118 | | Nahshali | B1:353; A2:24 | Tamimi | B1:353; A2:24 | | | | | | | | |
| 119 | | Murri | B3:1244; S7:74 | Tamimi | S7:74 | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|--------------------------------------|----------|------------------|---------------------------------------|-----------------------------|----------------------------|-------------------------------|----------------|---|
| 120 | 'Imrān ibn Hushayn | S-B-A-II | sakana al-Basrah | B3:1208 | nazala al-Basrah | S7:9; B3:1208; H3:27 | tahawwala ilā al-Basrah | S7:9; H1:27 | ba'athahu 'Umar ilā al-Basrah li-yufaqqiha ahlihā |
| 121 | Ismā'il | A-II | nazala al-Basrah | H1:55; A1:96 | | | | | |
| 122 | 'Iyād ibn Hīmār (Hammād or Muḥammad) | S-B-A-II | sakana al-Basrah | B3:1232; H3:48; A4:323 | nazala al-Basrah | S7:36 | | | |
| 123 | Jābir ibn 'Abd Allāh | S-A-D-II | nazala al-Basrah | S7:88; D1:72; H1:215; A1:306 | | | | | |
| 124 | Jābir Abū 'Abd al-Rahmān | A-D | nazala al-Basrah | D1:73 | sakana al-Basrah | A1:308 | | | |
| 125 | Jāhamah ibn al-'Abbas | S | nazala al-Basrah | (S7:5) | | | | | |
| 126 | Jarād ibn 'Abs | A-D-II | | | 'Idāduhu fī a'rāb al-Basrah | H1:231 | | | min a'rāb al-Basrah |
| 127 | Jāriyah ibn Asram (d) | A-II | | | yu'addu fī al-Basriyyin | H1:219; A1:312 | | | |
| 128 | Jāriyah ibn Qudāmah (d) | S-B-A-II | nazala al-Basrah | H1:219; (S7:5) | yu'addu fī al-Basriyyin | B1:226; A1:314 | | | |
| 129 | al-Jārūd ibn al-Mu'allī | S-B-A-D | sakana al-Basrah | S7:87; B1:263; A1:312 | nazala al-Basrah | D1:74; (S7:5) | | | |
| 130 | Jawn ibn Qatādah (d) | A-D | | | yu'addu fī al-Basriyyin | A1:370 | Basri | D1:95 | |
| 131 | Junādah al-Azdi | B | | | | | Basri | B1:249 | |
| 132 | Junādah ibn Jarād | B-A-D | sakana al-Basrah | B1:251; A1:354 | nazala al-Basrah | D1:90 | | | |
| 133 | Jundah ibn Abd Allāh | B-A-D-II | nazala al-Basrah | D1:90 | thumma (sakana) al-Basrah | H1:250 | thumma intaqala ilā al-Basrah | A1:360 | kāna bi-al-Kūfah thumma šara ilā al-Basrah |
| 134 | Jurhud ibn Khuwaylid | II | | | 'Idāduhu fī ahl al-Basrah | H1:233 | | | |

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| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|-----------------------------|-----------|---|----------|---|---------|--------------------|---------|-----------|---------|-----------|---|--|
| 120 | A4:281; H13:27; S7:10 | Khuza'ī | B3:1208; H13:27; A4:281 | Ka'bī | B3:1208; A4:281 | | | | | | | | 52 (S7:12; A4:282; H13:27), 53 (H13:27) |
| 121 | | | | | | | | | | | | | |
| 122 | | Mujāshī'ī | B3:1232; H13:48; S7:36; A4:322 | Tamīmī | B3:1232; H13:48; S7:36; A4:322 | | | | | | | | |
| 123 | | 'Abdī | S7:88 | Rāsibī | D1:72; H11:215; A1:306 | Anṣārī | H11:215; A1:306 | Salāmī | A1:306 | | | sakana al-Madīnah (A1:306) | |
| 124 | | 'Abdī | D1:73; A1:308 | | | | | | | | | sakana al-Baḥrayn (A1:308) | |
| 125 | | Sulamī | S7:34 | | | | | | | | | | |
| 126 | D1:81; A1:326 | | | | | | | | | | | | |
| 127 | | Kalbī | H11:219; A1:312 | Ajdārī | H11:219; A1:312 | | | | | | | | |
| 128 | | Tamīmī | S7:56; B1:226; A1:314; H11:219 | Sa'dī | S7:56; B1:226; A1:314; H11:219 | | | | | | | | |
| 129 | | 'Abdī | S7:86; B1:262; D1:74; A1:311 | | | | | | | | | qad kāna sakana al-Baḥrayn wa-lākinnahu yu'addu fī al-Baṣrā' (B1:263) | 21 (B1:263; D1:74), at Nihawand (A1:312) |
| 130 | | Tamīmī | D1:94; A1:370 | | | | | | | | | | |
| 131 | | Azdī | B1:249 | | | | | | | | | | |
| 132 | | Asadī | B1:251; D1:90; A1:354 | Ghaylāmī | D1:90 | 'Aylāmī | B1:251; A1:354 | | | | | | |
| 133 | B1:256 | Bajafī | B1:256; D1:91; H11:250; A1:360 | 'Alaqī | B1:256; D1:91; H11:250; A1:360 | | | | | | | nazala al-Kūfah (D1:91), sakana al-Kūfah (A1:360) | still alive in the time of Ibn al-Zubayr (H11:250) |
| 134 | | Aslamī | H11:233 | | | | | | | | | 'idādulu fī ahl al-Madīnah (H11:233) | in the end of the caliphate of Yazīd (H11:233) |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|-----------------------------|-----------|------------------|-------------------------------|--|------------------------------|------------------|------------------------------|---------------------|
| 135 | Jumūz | S | nazala al-Basrah | (S7:79) | | | | | |
| 136 | Kahmas al-Hilālī | S-B-A-D | nazala al-Basrah | D1:36; (S7:5) | ma'dūd fi al-Basriyyin | B1:1334 | sakana al-Basrah | A4:503 | |
| 137 | Karīm ibn al-Hārith | A | | | 'Idāduhu fi al-Basriyyin | A4:472 | | | |
| 138 | Kathīr (d) | B-A-D-H | sakana al-Basrah | B1:1309; H3:301; A4:458 | nazala al-Basrah | D2:27 | | | |
| 139 | Khālid ibn Ghālāb | A-D-H | nazala al-Basrah | D1:153; H1:410 | sakana al-Basrah | A2:106 | | | |
| 140 | Khālid ibn Zayd | H | nazala al-Basrah | H1:405 | | | | | |
| 141 | al-Khashkhash ibn al-Hārith | S | nazala al-Basrah | (S7:47) | | | | | |
| 142 | Khidāsh | S | nazala al-Basrah | (S7:5) | | | | | |
| 143 | Khuzaymah ibn Jazl | S-B-A-D-H | nazala al-Basrah | D1:159; (S7:5) | yu'addu fi ahl al-Basrah | B2:449; H1:426; A2:135 | sakana al-Basrah | A2:134 | |
| 144 | Kilāb ibn Umayyah | H | nazala al-Basrah | H3:287 | | | | | |
| 145 | Kurayz ibn Usamah (Sāmāh) | A-D | | | 'Idāduhu fi Banī 'Amir fi al-Basriyyin | A4:472 | Basri | D2:30 | |
| 146 | Lumays ibn Salmā | A-D-H | | | 'Idāduhu fi a'rāb al-Basrah | A4:525 | | | min a'rāb al-Basrah |
| 147 | Ma'bad ibn Sābilh | B-A-D | | | | | Basri | B3:1426; D1:85; A5:219 | |
| 148 | Mā'iz | A-D-H | nazala al-Basrah | D2:40 | sakana al-Basrah | H3:318; A5:7 | | | |
| 149 | Mā'iz al-Bakkā'ī | S-A-D | nazala al-Basrah | (S7:5) | yu'addu fi ahl al-Basrah | A5:8 | Basri | D2:40 | |
| 150 | Mālik ibn 'Abd Allāh (d) | B | | | yu'addu fi al-Basriyyin | B3:1354 | | | |
| 151 | Mālik ibn 'Amr | S-B | nazala al-Basrah | (S7:41) | yu'addu fi ahl al-Basrah | B3:1355 | | | |
| 152 | Mālik ibn Hāydh | S | nazala al-Basrah | (S7:5) | | | | | |

Appendix - I : The Companions Who Lived in Basra

| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|------------------|-----------|---|---------|------------------------------|----------|-------------------|---------|-----------|---------|-----------|-------------------------------------|--|
| 135 | | Hujaymī | S7:79 | | | | | | | | | | |
| | | | S7:46; B1:1334; D1:36; A4:503 | | | | | | | | | | |
| 136 | | Hilālī | | | | | | | | | | | |
| 137 | | | | | | | | | | | | | |
| 138 | | Anṣārī | B3:1309; D2:27; A4:458 | Sahmī | H3:301 | Hāshimī | H3:301 | | | | | | |
| 139 | | Ghaṭābī | H1:410 | | | | | | | | | wallāyā Aṣṣihān II-'Uthmān (A2:106) | |
| 140 | | Muzanī | H1:405 | | | | | | | | | Madanī (H1:405) | |
| 141 | | 'Aubārī | S7:47 | | | | | | | | | | |
| 142 | | | | | | | | | | | | | |
| | | | H1:426; B2:449; D1:159; A2:135 | | D1:189; H1:425; A2:134 | Asadī | S7:49 | | | | | | |
| 143 | | 'Abdī | | Sulamī | | | | | | | | | |
| 144 | | Jundā'ī | H3:287 | | | | | | | | | | |
| 145 | | 'Āmirī | D2:30; A4:472 | | | | | | | | | | |
| 146 | D2:39; H3:312 | | | | | | | | | | | | |
| 147 | | | | | | | | | | | | | |
| 148 | | Tamīmī | D2:40; H3:318; A5:7 | | | | | | | | | | |
| 149 | | Bakkā'ī | S7:47; D2:40 | | | | | | | | | | |
| 150 | | Khaṭh'amī | B3:1353 | | | | | | | | | | still alive in the time of Mu'āwiyah (B3:1353) |
| 151 | | 'Uqayyī | S7:41; B3:1355 | Khuzā'ī | B3:1355 | Qushayrī | S7:41; B3:1355 | Anṣārī | B3:1355 | Kilābī | B3:1355 | | |
| 152 | | Qushayrī | S7:35 | | | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|-----------------------------------|-----------|-------------------|------------------------------|--------------------------------|----------------------------|------------------------|-----------|---|
| 153 | Mālik ibn al-Huwayrith | S-B-A-H | sakana al-Basrah | B3:1349; H3:322 | nazala al-Basrah | (S7:5) | min ahl al-Basrah | A5:20 | |
| 154 | Mālik ibn al-Khashkhāsh | B | | | 'Idāduhu fihim (al-Basriyin) | B3:1349 | | | |
| 155 | Mālik ibn Qihṭim | B-A | nazala al-Basrah | B3:1357; A5:44 | | | | | |
| 156 | Mālik ibn Sa'd | A-D | | | 'Idāduhu fi a'rāb al-Basrah | D2:44; A5:26 | | | |
| 157 | Ma'mar ibn Ḥazm | A-D-H | | | | | | | ahd al-'ashrah alladlūn ba'athahum 'Umar ilā al-Basrah |
| 158 | Ma'qil ibn Yasār | S-B-A-D-H | sakana al-Basrah | B3:1433; A5:233 | nazala al-Basrah | D2:88; S7:14; H3:427 | | | tahawwala ilā al-Basrah |
| 159 | Marḥad ibn al-Sāni | B-A | sakana al-Basrah | B3:1383; A5:136 | | | | | |
| 160 | Maymun ibn Sunbād (Sinbād) (d) | S-B | nazala al-Basrah | B4:1488; (S7:5) | | | | | |
| 161 | Maysarah al-Fajr (Abu Budayl) | S-B-A-D | nazala al-Basrah | B4:1488; (S7:5) | yu'addu fi a'rāb al-Basrah | A5:285 | | | min a'rāb al-Basrah |
| 162 | Mayyah ibn Muḥarriz | H | min ahl al-Basrah | H4:402 | | | | | |
| 163 | Mazdah ibn Jābir | A-D | nazala al-Basrah | D2:71 | 'Idāduhu fi a'rāb al-Basrah | A5:150 | yu'addu fi al-Basriyin | A7:264 | |
| 164 | Mihjām ibn al-Adra' | S-B-A-D-H | sakana al-Basrah | B3:1363; H3:346; A5:69 | nazala al-Basrah | D2:53; (S7:5) | | | |
| 165 | Mikhnaf | A-D | | | yu'addu fi al-Basriyin | A5:128 | Basri | D2:65 | |
| 166 | Mikhnaf ibn Sulaym | B-A-H | | | 'addahu ba'dhum fi al-Basriyin | B4:1467 | Basri | A5:128 | min al-Azd bi-al-Kūfah wa-al-Basrah |

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| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|-----------------------------|---------|---|----------|-----------------------------|---------|-------------------|---------|-----------|---------|-----------|---|---|
| 153 | | Laythi | S7:44; B3:1349; A5:20; H3:322 | | | | | | | | | | 74 (H3:323; A5:21), 94 (B3:1349; H3:323) |
| 154 | | 'Anbari | B3:1349 | | | | | | | | | | |
| 155 | | Dārimi | B3:1357; A5:44 | | | | | | | | | | |
| 156 | | | | | | | | | | | | | |
| 157 | D2:89; H3:427; A5:235 | Najjārī | D2:89; A5:235 | Khazrajī | D2:89; A5:235 | Anṣārī | H3:427; A5:235 | | | | | | |
| 158 | S7:14 | Muzanī | S7:14; B3:1432; D2:88; A5:232; H3:427 | | | | | | | | | | 60 (H3:427), 70 (H3:427), in the time of Mu'āwiyah (S7:14; B3:1433; A5:233; H3:427), in the time of Yazīd (B3:1433; A5:233; H3:427) |
| 159 | | Ju'fī | B3:1383; A5:136 | | | | | | | | | | |
| 160 | | 'Uqayyī | B4:1488 | | | | | | | | | raḥul min ahl al-Yaman (B4:1488) | |
| 161 | D2:99 | 'Uqayyī | S7:60 | | | | | | | | | | |
| 162 | | Hārithī | H4:403 | | | | | | | | | | |
| 163 | | 'Abdī | D2:71; A5:150; A7:264 | 'Aṣarī | D2:71; A5:150; A7:264 | | | | | | | | |
| 164 | | Aslamī | S7:12; B3:1363; D2:52; H3:346; A5:69 | Sulamī | H3:346 | | | | | | | raja'a min al-Basrah ilā al- Madinah (S7:12; A5:70), Madani (H3:346) | in the end of the time of Mu'āwiyah (S7:12; B3:1363; H3:347; A5:70) |
| 165 | | Bakrī | D2:65; A5:128 | | | | | | | | | | |
| 166 | H3:373 | Ghāmīdī | B4:1467; H3:373; A5:128 | 'Abdī | B2:1467 | Azdl | H3:373; A5:128 | | | | | yu'addu fi al-Kūfiyyin (A5:128), ista'malehu 'Alī 'alā Aṣṣihān (H5:128) | |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|-------------------------------------|----------|------------------|-------------------------------|---------------------------|-----------|---|--------------------------------------|--|
| 167 | Mu'āwiyah | A-D-II | sakana al-Basrah | D2:83; A5:214 | 'idāduhu fi ahl al-Basrah | H3:417 | | | |
| 168 | Mu'āwiyah ibn Haydah | S-B-A-II | nazala al-Basrah | H3:412; (S7:5) | ma'dūd fi ahl al-Basrah | B3:1415 | min ahl al-Basrah | A5:208 | |
| 169 | Mudarris ibn Asmar | S | nazala al-Basrah | (S7:5) | | | | | |
| 170 | al-Mughīrah ibn Shu'bah | A-H | | | | | | | wallāhu 'Umar al-Basrah |
| 171 | Muhājir ibn Qunfudh | B-A-H | sakana al-Basrah | B4:1454; H3:445; A5:280 | | | | | |
| 172 | Mujāhid ibn Mas'ūd | S-A-D | nazala al-Basrah | D2:51; (S7:5) | sakana al-Basrah | A5:63 | | | |
| 173 | Mujāshī' ibn Mas'ūd | S-A-D | nazala al-Basrah | D2:51; (S7:5); A5:60 | | | | | |
| 174 | al-Mulfa' (al-Munqa') ibn al-Ḥusayn | S-B-A-II | nazala al-Basrah | H3:443; (S7:5) | ahl al-Basrah | A5:274 | ikhṭaṭṭa biliḥ (al-Basrah) | B4:1484; S7:63; A5:261, 274 | |
| 175 | al-Muqanna' ibn al-Ḥusayn | D-H | nazala al-Basrah | D2:92 | naẓil al-Basrah | H3:435 | | | |
| 176 | Murrah ibn Ka'b | B-A-H | nazala al-Basrah | B3:1382; A5:149; H3:304 | sakana al-Basrah | H3:286 | | | |
| 177 | Mūsā ibn Talḥah | H | | | | | | | taljawwala min al-Kūfah ilā al-Basrah |
| 178 | Muslim ibn 'Amr (or ibn 'Aqrab) | H | sakana al-Basrah | H3:396 | | | | | |
| 179 | Nāfi' ibn al-Ḥarith (al-Ḥārith) | S-A-II | nazala al-Basrah | S7:70 | sakana al-Basrah | A5:301 | kataba ('Umar) ilā Abī Mūsā an yaqṭa'ahu (bi-al-Basrah) | H3:514; S7:70; A5:301 | awwal man iqtanā al-khayl bi-al-Basrah |

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| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|-----------------------------|----------|---|---------|---|---------|-----------|---------|-----------|---------|-----------|---|---|
| 167 | | Laythi | D2:83; H3:417; A5:214 | | | | | | | | | | |
| 168 | | Qushayri | S7:35; B3:1415; H3:412; A5:208 | 'Amiri | S7:35 | | | | | | | | |
| 169 | | | | | | | | | | | | | |
| 170 | H3:432; A5:248 | Thaqafi | H3:432; A5:247 | | | | | | | | | wallāhu ('Umar) al-Kūfah (A5:248) | 49 (H3:432), 50 (H3:432; A5:249), 51 (H3:432) |
| 171 | | Taymi | B4:1454; H3:445; A5:279 | Qurashi | B4:1454; H3:445; A5:279 | | | | | | | | |
| 172 | | Sulami | S7:30; D2:51; A5:63 | | | | | | | | | | killed at the Battle of Jana' (A5:63) |
| 173 | | Sulami | S7:30; D2:51; A5:60 | | | | | | | | | | killed at the Battle of Jana' (A5:60) |
| 174 | | Tamimi | S7:63; B4:1484; H3:443; A5:261, 275 | Sa'di | S7:63; B4:1484; H3:443; A5:261 | | | | | | | | |
| 175 | | Tamimi | D2:92; H3:435 | Sa'di | | | | | | | | | |
| 176 | | Bahzi | B3:1382; A5:149; H3:286,304 | Sulami | A5:149; H3:286 | | | | | | | nazala al-Urdunn (H3:286), thumma nazala bi-al-Shām (B3:1382; A5:149; H3:304) | 57 (B3:1382; A5:149) |
| 177 | H3:459 | Taymi | H3:458 | | | | | | | | | nazala al-Kūfah (H3:458) | 103 (H3:459), 104 (H3:459), 106 (H3:459) |
| 178 | | 'Urayfi | H3:396 | Tā'i | H3:396 | Kināni | H3:396 | | | | | | |
| 179 | H3:514; S7:70; A5:301 | Thaqafi | S7:70; H3:514; A5:301 | | | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|-------------------------|-----------|------------------|-------------------------------|-------------------------|--------------------|---------------------------|-----------|---------------------------|
| 180 | al-Namir ibn Tawlab | S-H | nazala al-Basrah | S7:39; H3:543 | | | | | |
| 181 | Nubayshah al-Khayr | S-A-D-H | nazala al-Basrah | D2:104; (S7:5) | sakana al-Basrah | H3:521; A5:310 | | | |
| 182 | al-Nu'mān ibn 'Adī | R A | nazala al-Basrah | B4:1503; A5:336 | | | | | |
| 183 | al-Nu'mān ibn Muqarrin | B-A-H | sakana al-Basrah | B4:1506; H3:536; A5:342 | | | | | |
| 184 | Numayr ibn Abī Numayr | S-B-A-D-H | sakana al-Basrah | B4:1511; H3:544; A5:361 | nazala al-Basrah | (S7:5) | Basri | D2:113 | |
| 185 | Nuqādah | A-H | nazala al-Basrah | A5:355; H3:542 | | | | | |
| 186 | Qabīṣah ibn al-Mukhāriq | S-B-A-H | nazala al-Basrah | S7:35; B3:1273 | sakana al-Basrah | H3:215 | Basri | H3:215 | 'idāduhu fi ahl al-Basrah |
| 187 | Qabīṣah ibn Waqqās | S-B-A-D-H | sakana al-Basrah | B3:1273; A5:384 | nazala al-Basrah | D2:11; (S7:5) | yu'addu fi al-Basriyyin | H3:215 | |
| 188 | Qasāmah ibn Zuhayr (d) | H | | | | | | | ahl al-Basrah |
| 189 | Qatādah ibn al-A'war | S | nazala al-Basrah | (S7:5) | | | | | |
| 190 | Qatādah ibn Awfā | S | nazala al-Basrah | (S7:5) | | | | | |
| 191 | Qatādah ibn Milhān | S-B-H | nazala al-Basrah | (S7:43) | yu'addu fi al-Basriyyin | B3:1273; H3:217 | | | |
| 192 | Qays Abū Ghunaym (d) | B-A-D-H | sakana al-Basrah | B3:1302; A4:439 | nazala al-Basrah | D2:23 | 'idāduhu fi ahl al-Basrah | H3:246 | ma'dūd fi al-Basriyyin |
| 193 | Qays ibn 'Āsim | S-A-H | nazala al-Basrah | H3:243; (S7:5) | sakana al-Basrah | A6:225 | | | |
| 194 | Qays ibn al-Asla' | S | nazala al-Basrah | (S7:5) | | | | | |
| 195 | Qays ibn al-Hārith | S-D | nazala al-Basrah | D2:18; (S7:5) | sakana al-Basrah | S7:62 | | | |

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| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|-----------|---------|--|---------|--|---------|------------------|---------|-----------|---------|-----------|--|---|
| 180 | | 'Ukhl | H3:542; S7:39 | | | | | | | | | | |
| 181 | | Hudhahl | S7:50; D2:104; H3:521; A5:310 | | | | | | | | | | |
| 182 | | Qurashl | B4:1502; A5:335 | 'Adawl | B4:1502; A5:335 | | | | | | | ista'malahu 'Umar 'alā Maysān (A5:335) | |
| 183 | | Muzanl | B4:1505; H3:535; A5:342 | | | | | | | | | thumma tahawwala ilā al-Kūfah (B4:1506; H3:536; A5:342) | 21 (B4:1506; H3:536; A5:343), in the time of 'Umar (H3:536) |
| 184 | | Khuzā'l | B4:1511; D2:113; H3:544; S7:85; A5:361 | Azdl | B4:1511; D2:113; H3:544; A5:361 | | | | | | | | |
| 185 | | Asadl | A5:355; H3:542 | Aslanl | H3:542 | | | | | | | ma'dūd fī ahl al-Ḥijāz, sakana al-bādīyah (A5:355; H3:542) | |
| 186 | A4:383 | Hilāl | B3:1273; H3:215; S7:35; A4:383 | Bajll | A4:384 | 'Amrl | S7:35; A4:383 | | | | | | |
| 187 | | Sulanl | H3:1273; D2:11; H3:215; A5:384 | Laythl | H3:215 | | | | | | | sakana al-Madīnah (H3:215) | |
| 188 | H3:257 | Māzinl | H3:257 | | | | | | | | | | after 80 (H3:257) |
| 189 | | Sa'dl | S7:62 | Tamīm | S7:62 | | | | | | | | |
| 190 | | Sa'dl | S7:62 | Tamīm | S7:62 | | | | | | | | |
| 191 | | Qaysl | S7:43; B3:1274; H3:217 | | | | | | | | | | |
| 192 | H3:246 | Asadl | B3:1302; H3:246 | | | | | | | | | Kūf (B3:1302; H3:246) | |
| 193 | | Minqarl | H3:242; S7:36; A6:225 | Tamīm | S7:36; H3:242 | | | | | | | | |
| 194 | | Ansārl | S7:82 | | | | | | | | | | |
| 195 | | Tamīm | S7:62; D2:18 | | | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|----------------------------|-----------|------------------|--|-----------------------------|-----------|--------------------------|------------------------------|---|
| 196 | Qays ibn al-Haytham (d) | B-II | | | | | Basri | B3:1302 | min ahl al-Basrah |
| 197 | Qays ibn al-Nu'man | H | sakana al-Basrah | H3:251 | | | | | |
| 198 | Qurrah ibn Du'mus | S-B-A-D-H | nazala al-Basrah | (S7:5) | yu'addu fi al-Basriyyin | H3:224 | Basri | B3:1281; D2:14; A4:401 | |
| 199 | Qurrah ibn Iyas | S-B-A | sakana al-Basrah | B3:1280; A4:400 | nazala al-Basrah | (S7:5) | | | |
| 200 | Qutbah ibn Qatadah | S-B-A-D-H | nazala al-Basrah | (S7:5) | | | | | istakhlafahu Khālid ibn al-Walid 'alā al-Basrah |
| 201 | Rabāh ibn al-Rabi' | A | nazala al-Basrah | A2:202 | | | | | |
| 202 | Rabi'ah ibn Abi al-Salat | H | nazala al-Basrah | H1:496 | | | | | |
| 203 | Rāfi' ibn 'Amr | S-B-A-D-H | nazala al-Basrah | B2:482; B1:356; D1:174; H1:486; (S7:5) | yu'addu fi al-Basriyyin | B2:482 | wa-sakanahā (al-Basrah) | B2:482; B1:356; A2:194 | |
| 204 | Rāfi' ibn 'Amr ibn Hifal | B-A-D-H | sakana al-Basrah | B2:482; H1:486; A2:194 | nazala al-Basrah | D2:174 | yu'addu fi ahl al-Basrah | A2:195 | |
| 205 | Rāfi' ibn Yazid | A-D | | | nazala al-Basrah | D1:175 | 'idāduhu fi al-Basriyyin | A2:201 | |
| 206 | Rajā' ibn al-Ghanawī (d) | B-A-D | nazala al-Basrah | D1:182 | yu'addu fi al-Basriyyin | B2:495 | sakana al-Basrah | A2:219 | |
| 207 | Razīn ibn Anas | A-D | | | 'idāduhu fi a'rāb al-Basrah | A2:221 | | | min a'rāb al-Basrah |
| 208 | Ribāh (Riyāh) ibn al-Rabi' | B-D | nazala al-Basrah | B2:486; D1:176, 187 | | | | | |
| 209 | Sa'd | B-A-D | nazala al-Basrah | D1:212 | yu'addu fi ahl al-Basrah | B2:612 | sakana al-Basrah | A2:340 | |
| 210 | Sa'd ibn 'Amr | H | nazala al-Basrah | H2:29 | | | | | |
| 211 | Sa'd ibn al-Atwal | S-A-D | nazala al-Basrah | (S7:5); D1:211 | sakana al-Basrah | A2:337 | | | |

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| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|---|---------|---|----------|------------------------------|---------|------------------------------|---------|-----------|---------|-----------|--|--|
| 196 | H3:251 | Sulamī | H3:251 | | | | | | | | | Shāmī (B3:1302; H3:251) | |
| 197 | | 'Abdī | H3:251 | | | | | | | | | | |
| | | | S7:46; B3:1281; D2:14; H3:224; A4:401 | | H3:224; A4:401 | | | | | | | | |
| 198 | | Numayrī | 'Amīrī | | | | | | | | | | |
| | | | S7:23; B3:1280; A4:400 | | | | | | | | | | In the time of Mu'āwiyah (B3:1280; A4:401) |
| 199 | | Muzanī | | | | | | | | | | | |
| | B3:1282; D2:16; H3:228; A4:407, 405 | | S7:75; B3:1283; D2:16; H3:228; A4:406 | | | | | | | | | | |
| 200 | | Sadūsī | | | | | | | | | | | |
| 201 | | Asyudī | A2:202 | | | | | | | | | min ahl al-Madīnah (A2:202) | |
| 202 | | Thaqafī | H1:496 | | | | | | | | | | |
| | | | S7:29; B2:482; H1:486; A2:194 | | D1:174; H1:486; A2:194 | | D1:174; H1:486; A2:194 | | | | | | |
| 203 | | Ghīfarī | Kinānī | | | | | | | | | | |
| | | | B2:482; D2:174; H1:486; A2:194 | | | | | | | | | | In the caliphate of Mu'āwiyah (H1:486) |
| 204 | | Muzanī | | | | | | | | | | | |
| 205 | | Thaqafī | D1:175; A2:201 | | | | | | | | | | |
| | | | B2:495; D1:182; A2:219 | | | | | | | | | | |
| 206 | | Ghanawī | | | | | | | | | | | |
| 207 | D1:182 | Sulamī | D1:182; A2:221 | | | | | | | | | | |
| | | | | | | | | | | | | | |
| 208 | | Asadī | B2:486 | Usayyidī | D1:175, 187 | | | | | | | yu'addu li ahl al-Madīnah (B2:486), Madanī (D1:187) | |
| 209 | | | | | | | | | | | | | |
| 210 | | Thaqafī | H2:29 | | | | | | | | | | |
| | | | S7:57; D1:211; A2:337 | | | | | | | | | | |
| 211 | | Juhanī | | | | | | | | | | | |

Appendix - I : The Companions Who Lived in Basra

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|----------------------------------|------------|------------------|--------------------|--------------------------|--|---------------------------|-------------------|--|
| 212 | Şahār ibn al-'Abbās (al-'Ayyāsh) | D-II | nazala al-Basrah | D1:263 | sakana al-Basrah | H2:180 | | | |
| 213 | Sahl ibn Hunayf | H | | | | | | | istakhlafahu 'Ali 'alā al-Basrah |
| 214 | Sahl (Suhayl) ibn Şakir | S-A-D | nazala al-Basrah | D1:244; (S7:5) | sakana al-Basrah | A2:473 | | | |
| 215 | Salamah al-Anṣārī | D | | | | | Basri | D1:230 | |
| 216 | Salamah ibn al-Muḥabbīq | S-B-A-D | nazil al-Basrah | D1:233; (S7:81) | yu'addu fi al-Basriyin | B2:643; A2:431 | | | |
| 217 | Salamah ibn Yazid | A-D | | | yu'addu fi ahl al-Basrah | D1:234; A2:437 | | | |
| 218 | Salimah ibn Qays | S-B-A | nazala al-Basrah | (S7:5) | sakana al-Basrah | A2:437 | Basri | B2:642 | |
| 219 | Saḥīḡ al-Tamīmī | B-A-D-II | | | yu'addu fi al-Basriyin | B2:747; D1:234; H2:70; A2:438 | | | |
| 220 | Salm ibn Nudhayr | B-A | | | | | Basri | B2:687; A2:414 | |
| 221 | Salmān ibn 'Amīr | B-A-D-II | nazala al-Basrah | D1:230; A2:416 | sakana al-Basrah | B2:633; H2:60 | | | |
| 222 | Samurah ibn Jundab | S-B-A-D-II | sakana al-Basrah | B2:653; A2:454 | nazala al-Basrah | S7:50; D1:239; H2:77 | Ikhtalja bilā (al-Basrah) | S7:50 | kāna Ziyād yasta'milulu 'alā al-Basrah idhā kharaja ilā al-Kūfah |
| 223 | Sarī' ibn al-Ḥakam | H | | | | | | | yu'addu fi al-Basriyin |
| 224 | Şa'sa'ah ibn Mu'āwiyah | S | nazala al-Basrah | (S7:39) | | | | | |
| 225 | Şa'sa'ah ibn Nāḡiyah | S-H | sakana al-Basrah | H2:179 | nazala al-Basrah | S7:38 | | | |
| 226 | Sawādah ibn al-Rubay' (al-Rabī') | S-B-II | nazala al-Basrah | (S7:5) | yu'addu fi al-Basriyin | H2:96 | Basri | B2:676 | |

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| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|------------------|---------|--|---------|--|---------|-----------|---------|-----------|---------|-----------|--|--|
| 212 | | 'Abdl | D1:263; H2:170 | Du'afl | D1:263 | | | | | | | | still alive in the time of Mu'awiyah (H2:170) |
| 213 | H2:86 | Awsl | H2:86 | Anṣārī | H2:86 | | | | | | | | 38 (H2:86) |
| 214 | | Laythī | D1:244; S7:65; A2:473 | | | | | | | | | yu'addu fī ahī al-Madīnah (A2:473) | |
| 215 | | Anṣārī | D1:230 | | | | | | | | | | |
| 216 | | Hudhālī | B2:642; D1:233; A2:431 | | | | | | | | | | |
| 217 | | Ḍamrī | A2:437 | Anṣārī | A2:437 | | | | | | | | |
| 218 | | Jamī | S7:89; B2:642; A2:437 | | | | | | | | | | |
| 219 | | Tamīmī | B2:646; D1:234; H2:70; A2:437 | | | | | | | | | | |
| 220 | | | | | | | | | | | | | |
| 221 | | Ḍabbī | B2:633; D1:230; H2:60; A2:416 | | | | | | | | | | in the time of 'Umar (H2:60), in the the time of 'Uthmān (H2:60), in the time of Mu'awiyah (H2:60) |
| 222 | S7:50; A2:454 | Fazārī | S7:49; B2:653, 655; D1:239; H2:77; A2:454 | Anṣārī | S7:49; B2:653, 655; D1:239; A2:454 | | | | | | | thununa afā al-Kūfah ... fa-nazalahā (S7:50), wa-yastakhilifuhu (Zīyād) 'alā al-Kūfah idhā sara ilā al-Baṣrah (A2:454) | 58 (B2:654; H2:78; A2:455), 59 (H2:78; A2:455), 60 (H2:78), |
| 223 | H2:20 | Sa'dī | H2:20 | Tamīmī | H2:20 | | | | | | | | |
| 224 | | | | | | | | | | | | | |
| 225 | | Dārīmī | S7:38; H2:179 | Tamīmī | S7:38; H2:179 | | | | | | | | |
| 226 | | Jamī | S7:48; B2:676; H2:96 | | | | | | | | | | |

Appendix - I : The Companions Who Lived in Basra

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|-----------------------------------|----------|---------------------------|-------------------|----------------------------|--------------------|-------------------------|--|--|
| 227 | Sawādah ibn 'Amr | B-A-II | sakana al-Basrah | A2:483 | yu'addu fi al-Basriyyin | B2:676 | Basri | II2:132 | |
| 228 | Shurahbil ibn 'Abd al-Rahmān | A-II | sakana al-Basrah | II2:143 | yu'addu fi a'rāb al-Basrah | A2:514 | | | |
| 229 | Shurayh ibn 'Amir (Dhū al-Lihyah) | B-A-D-II | yu'addu fi al-Basriyyin | B2:475 | | | wallāhu 'Umar al-Basrah | D1:265; B2:702; II2:144; A2:519 | istakhlafahu Khālīd ibn al-Walīd 'alā al-Jizyah bi-al-Basrah ḥīn sāra ilā al-Shām (A2:518) |
| 230 | Shurayh ibn Hārith (d) | II | nazala al-Basrah | II2:144 | | | | | |
| 231 | Sinān ibn Salamah (d) | B-II | nazala al-Basrah | II2:106 | ahl al-Basrah | II2:106 | Basri | B2:657 | wallāhu Mus'ah al-Basrah |
| 232 | Su'āb | A-D | sakana al-Basrah | A3:40 | nazala al-Basrah | D1:268 | | | |
| 233 | Su'āb ibn Naqṭah | II | nazala al-Basrah | II2:189 | | | | | |
| 234 | Sufyān ibn 'Abd Allāh | B | yu'addu fi al-Basriyyin | B2:630 | | | | | |
| 235 | Ṣuhār ibn Ṣakhr ('Abbās) | S-B | nazala al-Basrah | (S7:5) | yu'addu fi ahl al-Basrah | B2:735-736 | | | |
| 236 | Sulaym | B-A-D | yu'addu fi al-Basriyyin | D1:236; A2:446 | yu'addu fi ahl al-Basrah | B2:649 | | | |
| 237 | Sulaymān ibn 'Amir | S | nazala al-Basrah | (S7:5) | | | | | |
| 238 | Suwayd ibn Hubayrah (d) | S-A-D-II | nazala al-Basrah | D1:250; (S7:5) | sakana al-Basrah | II2:100; A2:494 | | | |
| 239 | Talhah ibn 'Abd Allāh | S | nazala al-Basrah | (S7:51) | | | | | |
| 240 | Talhah ibn 'Amr | II | | | | | Basri | II2:222 | |
| 241 | Talhah ibn Mālik | A-D-II | nazala al-Basrah | D1:278; A3:91 | sakana al-Basrah | II2:223 | | | |
| 242 | al-Talib ibn Zayd | S | nazala al-Basrah | (S7:5) | | | | | |
| 243 | Talq ibn Khushshāf | S | nazala al-Basrah | (S7:5) | | | | | |
| 244 | Thābit ibn al-Dahljāk | B-A-D | thumma (nazala) al-Basrah | D1:63 | | | | | Intaqala ilā al-Basrah |

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| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|-------------------|----------|------------------------------|---------|-----------------------------|---------|-----------|---------|-----------|---------|-----------|---|---|
| 227 | | Anṣārī | B2:676; A2:483 | Najjārī | A2:483 | | | | | | | | |
| 228 | | Ju'fī | H2:142; A2:514 | | | | | | | | | | |
| 229 | A2:519 | Sa'dī | B2:702; D1:265; H2:144 | 'Āmirī | B2:475; H2:144 | Kilābī | B2:475 | | | | | | |
| 230 | | Kindī | H2:144 | | | | | | | | | | 78 (H2:144), 80 (H2:144), 82 (H2:144), 99 (H2:144) |
| 231 | H2:106 | Aslamī | B2:657 | Hudhaḥī | H2:106 | | | | | | | | in the time of al-Ḥajjāj (H2:106) |
| 232 | | | | | | | | | | | | | |
| 233 | | | | | | | | | | | | | |
| 234 | | Thaqafī | B2:630 | | | | | | | | | ma'dūd fī ahl al-Ṭā'if ... kāna 'āmil li-'Umar 'alā al-Ṭā'if (B2:630) | |
| 235 | | 'Abdī | S7:87; B2:735 | Dīfī | S7:87 | | | | | | | | |
| 236 | | Sulamī | B2:649; D1:236; A2:446 | | | | | | | | | | |
| 237 | | Dabbī | S7:80 | | | | | | | | | | |
| 238 | | 'Abdī | H2:100; A2:494 | Dayfī | D1:250; A2:494 | Du'ālī | H2:100 | | | | | | |
| 239 | | Naḍrī | S7:51 | Laythī | S7:521 | | | | | | | | |
| 240 | | | | | | | | | | | | | |
| 241 | | Laythī | H2:223 | Khuzā'ī | D1:278; H2:223; A3:91 | Sulamī | D1:278 | | | | | | |
| 242 | | 'Anbarī | S7:42 | Tamīmī | S7:42 | | | | | | | | |
| 243 | | Qaysī | S7:60 | | | | | | | | | | |
| 244 | B1:205; A1:271 | Khazrajī | D1:63; A1:271 | Anṣārī | A1:271 | | | | | | | sakana al-Shām (B1:205; A1:271), nazala al-Shām (D1:63) | 45 or in the time of the fitnah of Ibn al-Zubayr (B1:205) |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|--------------------------------|----------|------------------|--|-------------------------------------|-------------------------|--------------|-------------------------|--------------------------------|
| 245 | Thābit ibn Rufay' (Ruwayfi') | B-A-D | sakana al-Basrah | B1:206; A1:269 | | | | | nazala al-Basrah |
| 246 | Thābit ibn Zayd | S | nazala al-Basrah | S7:27 | ikhtafja bihā (al-Basrah) | S7:27 | | | |
| 247 | Tha'labah ibn al-Hakam | B-A-D | nazala al-Basrah | B1:212; A1:285; D1:66 | | | | | |
| 248 | al-Thaib ibn Tha'labah | B | sakana al-Basrah | B1:197 | | | | | |
| 249 | 'Ubādah ibn Qurs (Qurt) | S-A-II | nazala al-Basrah | II2:261; (S7:5) | 'idāduhu fi ahl al-Basrah | A3:162 | | | |
| 250 | Ubay ibn Mālik | S-A-II | nazala al-Basrah | (S7:5) | 'idāduhu fi ahl al-Basrah | III:32 | Basri | A1:63 | |
| 251 | 'Ubayd ibn Duḥayy (Ruḥayy) (d) | B-A-D-II | sakana al-Basrah | B3:1016 | | | Basri | B3:1016; D1:365; A3:538 | |
| 252 | 'Ubayd ibn al-Khashkhāsh | A-D-II | | | 'idāduhu fi a'rab al-Basrah | II2:435; A3:537; D1:365 | Basri | II2:435 | |
| 253 | Udhaynah ibn al-Hārith (d) | A-II | | | waliya qaḍā' al-Basrah li-al-Hajjā) | A1:72 | Basri | II1:41 | ra's 'Abd al-Qays bi-al-Basrah |
| 254 | Uhbān (Wuhbān) ibn Sayfi | S-B-A-D | nazala al-Basrah | B4:1567; D1:33; (S7:5); A1:162; A5:463 | sakana al-Basrah | A1:162, 161 | | | |
| 255 | 'Ulāthah ibn Shajjār | S | nazala al-Basrah | (S7:5) | | | | | |
| 256 | 'Umārah | A | | | yu'addu fi ahl al-Basrah | A4:143 | | | |
| 257 | 'Umārah ibn Ahmar | S-II | nazala al-Basrah | III:506; (S7:5) | | | | | |
| 258 | 'Umayr ibn 'Amr | B-D | | | | | Basri | B3:1218; D1:424 | |

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| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|-----------------|----------|---|----------|--|---------|---------------------------|---------|-----------|---------|-----------|---|-----------------------------------|
| 245 | D1:62 | Anṣārī | B1:206; D1:62; A1:268 | | | | | | | | | thumma sakana Miṣr (B1:206), thumma (nazala) Miṣr (D1:62), thumma intaqala ilā Miṣr (A1:268), min ahl Miṣr (A1:269) | |
| 246 | | Khazraǧī | S7:27 | | | | | | | | | thumma qadima al-Madīnah (S7:27) | in the caliphate of 'Umar (S7:27) |
| 247 | | Kinānī | A1:285 | Laythī | B1:212; A1:285; D1:66 | | | | | | | taljawwala ilā al-Kūfah (B1:212), wa(-nazala) al-Kūfah (D1:66), thumma intaqala ilā al-Kūfah (A1:285) | |
| 248 | | Anbarī | B1:197 | Tamīmī | B1:197 | | | | | | | | |
| 249 | | Dabbī | H2:261 | Kinānī | A3:162 | Laythī | S7:82; A3:162 | 'Abā | S7:82 | | | | 41 (H2:261) |
| 250 | | 'Āmirī | H2:32; A1:63 | Qushayrī | H1:32; A1:63 | Harashī | S7:71; H1:32; A1:63 | | | | | | |
| 251 | | Juhanī | H2:437 | Jahdamī | B3:1016; D1:365; H2:437; A3:538 | | | | | | | | |
| 252 | | 'Anbarī | H2:435; A3:537; D1:365 | | | | | | | | | | |
| 253 | H1:41; A1:72 | 'Abdī | H1:40; A1:71 | Laythī | H1:40; A1:71 | Kinānī | H1:40; A1:71 | Shannī | A1:71 | | | | |
| 254 | | Ghifārī | S7:80; B4:1567; D1:33; A1:162; A5:463 | | | | | | | | | | |
| 255 | | Saffī | S7:48 | Tamīmī | S7:48 | | | | | | | | |
| 256 | | | | | | | | | | | | | |
| 257 | | Māzinī | S7:73; H2:506 | | | | | | | | | | |
| 258 | | Anṣārī | B3:1218; D1:424 | Azdī | B3:1218; D1:424 | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|------------------------|-----------|---------------------|---------------------------|-----------------------------|-------------------------------|---|------------------|---|
| 259 | Umayyah ibn Makhshī | S-A-D-H | sakana al-Basrah | H1:80 | nazala al-Basrah | (S7:5) | Basri | D1:29; A1:143 | |
| 260 | 'Umrān ibn 'Iṣām (d) | D-H | | | | | | | waliya qaḍā' al-Basrah |
| 261 | Unays ibn Qatādah | A-D-H | | | yu'addu fi al-Basriyīn | A1:158 | Basri | D1:32; H1:88 | |
| 262 | 'Uqbah ibn Mālīk | S-B-A-D-H | nazala al-Basrah | D1:385; (S7:5) | yu'addu fi al-Basriyīn | A4:59 | Basri | B3:1075 | sakana al-Basrah |
| 263 | 'Urwah ibn Samurah | S | nazala al-Basrah | (S7:5) | | | | | |
| 264 | Usāmah ibn Akhdharī | B-D-H | nazala al-Basrah | B1:78; D1:13; H1:46 | | | | | |
| 265 | Usāmah ibn 'Umayr | S-H | nazala al-Basrah | H1:47; (S7:44) | | | | | |
| 266 | Usayr | S | nazala al-Basrah | (S7:5) | | | | | |
| 267 | Usayr ibn Jābir (d) | A-D | | | yu'addu fi al-Basriyīn | D1:22; A1:115 | | | |
| 268 | 'Utbah ibn Ghazwān | S-B-A-H | nazala al-Basrah | S7:6; B3:1026 | | | ista'mala 'Umar 'Utbah ibn Ghazwān 'alā al- Basrah | S7:5 | ikhtaṭṭa bi-al-Basrah |
| 269 | 'Uthmān ibn Abī al-'Ās | S-B-A-H | nazal al-Basrah | H2:453; (S7:5) | sakana al-Basrah | B3:1035; H2:453; A3:580 | | | wajjahahu ('Umar) ilā al-Basrah fa-ibtanā bihā dār |
| 270 | 'Uthmān ibn Hunayf | A-D-H | | | | | | | waliya al-Basrah li-'Alī |
| 271 | Wa'ilah ibn Yazīd | A-D | min a'rāb al-Basrah | D2:128 | 'idāduhu fi a'rāb al-Basrah | A5:448 | | | |

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| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|--------------------------------------|---------|---|---------|--|---------|-----------|---------|-----------|---------|-----------|--|---|
| 259 | | Khuzā'ī | S7:12; D1:29; H1:80; A1:143 | Azdī | H1:80 | | | | | | | | |
| 260 | D1:420; H3:27 | Ḍuba'ī | D1:420; H3:27 | | | | | | | | | | |
| 261 | | Bāhili | D1:32; H1:88; A1:158 | Anṣārī | A1:158 | | | | | | | | |
| 262 | H2:484 | Laythī | S7:48; B3:1057, D1:385; A4:59; H2:484 | | | | | | | | | | |
| 263 | | Anbarī | S7:68 | | | | | | | | | | |
| 264 | | Shaqirī | B1:78; D1:13; H1:46 | Tamīmi | H1:46 | | | | | | | | |
| 265 | | Hudhafi | S7:44; H1:47 | | | | | | | | | | |
| 266 | | | | | | | | | | | | | |
| 267 | | | | | | | | | | | | | |
| 268 | S7:5; H2:448; A3:566 | Qurashī | B3:1026 | Māzinī | S7:5; B3:1026; H2:448; A3:565 | | | | | | | | 15, 17 (S7:8; B3:1027; H2:448; A3:566), 14 (B3:1028), 20 (H2:448) |
| 269 | S7:40 | Thaqafi | S7:40; B3:1035; H2:453; A3:579 | | | | | | | | | ista'malahu Rasūl Allāh 'alā al-Ṭā'if (A3:579), ista'malahu 'Umar sanat 15 'alā 'Umān wa-al-Bahrayn (A3:580) | 50 (H2:453), 51 (H2:453), in the time of Mu'āwiyah (B3:1035) |
| 270 | D1:373; also H2:452; A3:577 | Anṣārī | H2:452; A3:577 | Awsī | A3:577 | | | | | | | sakana al-Kūfah (H2:453; A3:577) | in the caliphate of Mu'āwiyah (H2:452; A3:576) |
| 271 | | | | | | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|--------------------------|---------|-------------------|---------------------------|-----------------------------|-----------|--|-------------------|---|
| 272 | al-Walīd ibn 'Uqbah | B | nazala al-Basrah | B4:1556 | | | | | |
| 273 | Wathillah ibn al-Asqa' | B-A | nazala al-Basrah | B4:1564 | sakana al-Basrah | A5:429 | | | |
| 274 | Ya'lā ibn Murrah | B-A | sakana al-Basrah | A5:525 | | | Basrī | B4:1587 | |
| 275 | Yasār ibn Suwayd | B-A-D-H | nazala al-Basrah | D2:142 | yu'addu fi ahl al-Basrah | B4:1582 | Basrī | H3:627; A5:516 | sakana al-Basrah |
| 276 | Yazīd ibn Abī Awfā | A | yanzilu al-Basrah | A2:277 | | | | | |
| 277 | Yazīd ibn Abī Manṣūr (d) | H | | | | | Basrī | H3:625 | |
| 278 | Yazīd ibn Salamah (d) | B-A-H | sakana al-Basrah | B4:1576; A5:493 | nazala al-Basrah | H3:620 | | | |
| 279 | Yazīd ibn Sayf | A | | | 'Idāduhu fi a'rāb al-Basrah | A5:494 | | | |
| 280 | al-Zabīb ibn Tha'labah | H | nazala al-Basrah | H1:525 | | | | | |
| 281 | al-Zārī' ibn 'Āmir | S-H | nazala al-Basrah | S7:88 | 'Idāduhu fi a'rāb al-Basrah | H1:522 | | | |
| 282 | Zayd mawlā Rasūl Allāh | S | nazala al-Basrah | (S7:5) | | | | | |
| 283 | Zayd ibn Abī Awfā | A | yanzilu al-Basrah | A2:277 | | | | | |
| 284 | al-Zibriqān ibn Badr | S-A | nazala al-Basrah | A2:247 | | | kāna yanzilu al-Basrah kathīran | S7:37 | kāna yanzilu aḥd Banī Tamīm bi- bādiyat al-Basrah |
| 285 | Ziyād Abū al-Agharr | A-D | yanzilu al-Basrah | D1:193; A2:274, 268 | | | | | |
| 286 | Ziyād ibn Abīh (d) | H | | | | | amīr al-miṣrayn -- al-Kūfah wa-al-Basrah | H1:563 | ista'malahu (Abū Mūsā) 'alā shay' min al-Basrah |

Appendix - I : The Companions Who Lived in Basra

| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|-----------|----------|--|---------|--------------------|---------|-----------|---------|-----------|---------|-----------|--|---|
| 272 | | Umawī | B4:1552 | | | | | | | | | sakana al-Walīd ibn 'Uqbah al-Madīnah thumma nazala al-Kūfah ... thumma kharaḡa ilā al-Raqqah fa-nazalahā (B4:1556) | |
| 273 | | Laythī | B4:1564; A5:428 | Kinānī | A5:428 | | | | | | | thumma sakana al-Shām (B4:1564; A5:429), yanzīlu nāhiyat al-Madīnah ḥattā atā Rasūl Allāh (A5:428), taḥawwala ilā Filīḡīn wa-nazala al-Bayt al-Muqaddas, wa-qīla Bayt Jibrayn (A5:429) | 83 (A5:429), 85 (B4:1564; A5:429), 86 (B4:1564) |
| 274 | | Thaqafī | B4:1587; A5:525 | 'Āmirī | B4:1587; A5:525 | | | | | | | yu'addu fī al-Kūfiyyīn (B4:1587), sakana al-Kūfah (A5:525) | |
| 275 | A5:517 | Juhanī | B4:1582; D2:142; H3:627; A5:516 | | | | | | | | | | |
| 276 | | Aslamī | A2:277 | Kindī | A2:278 | | | | | | | yanzīlu al-Madīnah (A2:277) | |
| 277 | | | | | | | | | | | | sakana Miṣr (H3:625) | |
| 278 | | Ḍamrī | B4:1576; H3:620; A5:493 | Anṣārī | A5:493 | | | | | | | | |
| 279 | | Yarbū'ī | A5:494 | | | | | | | | | | |
| 280 | | 'Anbarī | H1:525 | | | | | | | | | sakana al-bādiyah (H1:525) | |
| 281 | | 'Abdī | S7:88; H1:522 | | | | | | | | | | |
| 282 | | | | | | | | | | | | | |
| 283 | | Aslamī | A2:277 | Kindī | A2:278 | | | | | | | yanzīlu al-Madīnah (A2:277) | |
| 284 | S7:37 | Sa'dī | S7:37; A2:247 | Tamīmī | S7:37; A2:247 | | | | | | | | |
| 285 | | Nahshali | D1:193; A2:274, 268 | | | | | | | | | | |
| 286 | H1:563 | | | | | | | | | | | | 53 (H1:563) |

Appendix - I : The Companions Who Lived in Basra

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|----------------------------------|-----------|----------------------------|---------------------------------------|---------------------------|--------------------|--------------|-----------|-------------------------------------|
| 287 | Ziyād ibn al-Julās | D-A-H | yu'addu fi a'rāb al-Baṣrah | A2:268 | 'idāduhu fi ahl al-Baṣrah | H1:538 | | | min a'rāb al-Baṣrah |
| 288 | Zuhayr ibn Abī Jabal | B | | | yu'addu fi al-Baṣriyyīn | B2:519 | | | |
| 289 | Zuhayr ibn 'Amr (d) | S-B-A-H | nazala al-Baṣrah | B2:522; also H1:536; (S7:5) | sakana al-Baṣrah | A2:266 | | | |
| 290 | Zuhayr ibn Uthmān (d) | B-A-D-H | nazala al-Baṣrah | D1:192; H1:536 | sakana al-Baṣrah | A2:264 | Baṣrī | B2:522 | |
| 291 | Abū Abī al-'Ushrā | S | nazala al-Baṣrah | (S7:5) | | | | | |
| 292 | Abū 'Alī (Ṭalq ibn 'Alī) | A-D | sakana al-Baṣrah | D2:189; A6:225 | | | | | |
| 293 | Abū 'Aqrab | B-H | sakana al-Baṣrah | H4:136 | 'idāduhu fi ahl al-Baṣrah | B4:1717 | | | |
| 294 | Abū 'Asīb mawlā Rasūl Allāh | S | nazala al-Baṣrah | (S7:5) | | | | | |
| 295 | Abū 'Azzah (Yasār ibn 'Ubayd) | S-B-A-D-H | sakana al-Baṣrah | D2:186; H3:627; A6:212 | nazala al-Baṣrah | B4:1714; (S7:5) | Baṣrī | D2:142 | 'idāduhu fi ahlihā (al-Baṣrah) |
| 296 | Abū Bakrah (Nafī' ibn al-Hārith) | S-B-A-D | sakana al-Baṣrah | B4:1531, 1615; A6:39; H3:543 | nazala al-Baṣrah | (S7:5); A6:39 | | | min fuḍalā' al-Ṣaḥābah bi-al-Baṣrah |

Appendix - I : The Companions Who Lived in Basra

| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|--------------------|---------|---|---------|--------------------|---------|-----------|---------|-----------|---------|-----------|--|--|
| 287 | D1:195 | | | | | | | | | | | | |
| 288 | | Shanwī | B2:519 | | | | | | | | | | |
| 289 | | Hilālī | B2:522; H1:536; A2:266 | Naṣrī | B2:522; A2:266 | ʿĀmirī | A2:266 | Bāhilī | A3:266 | | | | |
| 290 | | Thaqafī | B2:522; D1:192; H1:536; A2:264 | | | | | | | | | | |
| 291 | | Dārimī | S7:85 | | | | | | | | | | |
| 292 | | Ḥanafī | D2:189; A6:225 | | | | | | | | | | |
| 293 | | Bakrī | B4:1716; H4:135 | Laythī | B4:1716; H4:135 | Kinānī | B4:1716 | | | | | kāna min ahl al-Makkah (H4:136; also B4:1717) | |
| 294 | | | | | | | | | | | | | |
| 295 | B4:1714; A5:517 | Hudhālī | S7:80; B4:1714; D2:142, 186; H3:627; A5:517; A6:212 | | | | | | | | | | |
| 296 | D2:152 | Thaqafī | B4:1530, 1614; D2:152; A6:38 | | | | | | | | | | 51 (B4:1531, 1615; A6:39), 52 (A6:39), 32 (B4:1615), in the caliphate of Muʿāwiyah (S7:16) |

Appendix - I : The Companions Who Lived in Basra

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|--|---------|------------------|---------------------------------------|---------------------------|-------------------|------------------|-------------------------------|-------------------------|
| 297 | Abū Barzah (Naḍlah ibn 'Ubayd) | S-B-A-H | nazala al-Baṣrah | S7:9; B4:1610; H3:527; A6:31 | sakana al-Baṣrah | A5:322 | | | tahawwala ilā al-Baṣrah |
| 298 | Abū Buhayshah | S | nazala al-Baṣrah | (S7:5) | | | | | |
| 299 | Abū Fāṭimah | D | | | | | Baṣrī | D2:193 | |
| 300 | Abū Firās | B-A-H | | | 'idāduhu fī ahl al-Baṣrah | H4:154 | | | min ahl al-Baṣrah |
| 301 | Abū al-Ghāḍiyah | H | nazala al-Baṣrah | H4:151 | | | | | |
| 302 | Abū Ḥasān | D | | | | | Baṣrī | D2:159 | |
| 303 | Abū Ḥayyah | S | nazala al-Baṣrah | (S7:66) | | | | | |
| 304 | Abū Jurayy | S-B-D-A | nazala al-Baṣrah | D1:71; (S7:5) | 'idāduhu fī ahl al-Baṣrah | B4:1620; A6:49 | sakana al-Baṣrah | A1:303 | |
| 305 | Abū Khayrah | S | nazala al-Baṣrah | (S7:5) | | | | | |
| 306 | Abū Manfa'ah | A-D-H | sakana al-Baṣrah | H4:186; A6:304 | | | Baṣrī | D2:206 | |
| 307 | Abū Maryam (Iyās ibn Ṣabīḥ) | D-H | | | | | | | waliya qaḍā' al-Baṣrah |
| 308 | Abū Maryam (Mālik ibn Rabī'ah) | S-B-A-D | nazala al-Baṣrah | (S7:5) | | | Baṣrī | B4:1755; D2:202; A6:285 | |
| 309 | Abū Muḥibah al-Bāhiliyyah or her uncle | S | nazala al-Baṣrah | (S7:5) | | | | | |

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| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|--------------------|---------|---|---------|------------------------------|---------|-----------|---------|-----------|---------|-----------|---|--|
| 297 | S7:9; B4:1495 | Aslamī | S7:9; B4:1495, 1610; H3:526; A5:321; A6:31 | | | | | | | | | nazala Marw (Merv) (H3:526; A6:31), min sākiñī al-Madīnah (H3:527) | in the time of Mu'awiyah (B4:1495, 1610; H3:527; A5:322), in the time of Yazīd (B4:1495, 1610; A5:322), 60 (B4:1610; A6:32), 64 (B4:1610; H3:527; A6:32), in the time of 'Abd al-Malik (H3:527), 65 (H3:527) |
| 298 | | | | | | | | | | | | | |
| 299 | | Laythī | D2:192 | | | | | | | | | | |
| 300 | B4:1728; A6:345 | Aslamī | B4:1727; H4:154; A6:245 | | | | | | | | | Hijāzī (B4:1728), nazala 'alā barīd min al-Madīnah (A6:245) | 63 (B4:1728; A6:345) |
| 301 | | Muzanī | H4:151 | | | | | | | | | | |
| 302 | | | | | | | | | | | | | |
| 303 | | Tamīmī | S7:66 | | | | | | | | | | |
| 304 | | Hujaymī | S7:43; B4:1620; D1:71; A1:303; A6:49 | Tamīmī | B4:1620; D1:71; A1:303 | | | | | | | | |
| 305 | | Šubahī | S7:87 | 'Abdī | S7:87 | | | | | | | | |
| 306 | | Thaqafī | D2:206; A6:304 | Ḥanafī | H4:186 | | | | | | | | |
| 307 | D2:201; H4:189 | Ḥanafī | D2:201; H4:189 | Yamānī | H4:189 | | | | | | | | |
| 308 | | Salūfī | S7:54; B4:1755; D2:202; A6:285 | | | | | | | | | Kūfī (D2:202; A6:285) | |
| 309 | | Bāhilī | S7:83 | | | | | | | | | | |

Appendix - I : The Companions Who Lived in Basra

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|--|---------|----------------------|-----------|----------------------------|--------------------|---|-----------|-------------------------------------|
| 310 | Abū Mūsā al-Ash'arī | B-A-H | | | | | qadima Abū Mūsā Ilā al-Basrah wāliyan | A3:368 | ista'malahu 'Umar 'alā al-Basrah |
| 311 | Abū al-Qayn | H | sakana al-Basrah | H4:162 | | | | | |
| 312 | Abū Rifā'ah (Tamīm ibn Usayd) | S-B-A-H | nazala al-Basrah | S7:68 | yu'addu fi ahl al-Basrah | B4:1658, A6:111 | sakana al-Basrah | A1:255 | min fuḍala' al-Ṣaḥābah bi-al-Basrah |
| 313 | Abū Rīmāh | A-D | | | 'idāduhu fi ahl al-Basrah | A6:120 | Basrī | D2:167 | |
| 314 | Abū Ṣaffiyah | S | nazala al-Basrah | (S7:60) | | | | | |
| 315 | Abū Sakhr | A | min sākinī al-Basrah | A6:171 | | | | | |
| 316 | Abū Salamah | S | nazala al-Basrah | (S7:81) | | | | | |
| 317 | Abū Sūd | S | nazala al-Basrah | (S7:5) | | | | | |
| 318 | Abū Ṣufrah (d) | B-H | nazala al-Basrah | H4:109 | | | Basrī | B4:1692 | |
| 319 | Abū Tamīmāh (d) | B | | | | | Basrī | B4:1616 | |
| 320 | Abū 'Ubayd | S | nazala al-Basrah | (S7:5) | | | | | |
| 321 | Abū al-'Uryān | B-A | | | | | | | min al-Basriyyīn |
| 322 | Abū Zuhayr ibn Asīd The uncle of 'Abd al- | A-D | | | yu'addu fi a'rāb al-Basrah | A6:124 | | | min a'rāb al-Basrah |
| 323 | Rahmān ibn Salamah | S | nazala al-Basrah | (S7:5) | | | | | |
| 324 | The uncle of Abū Hurrah | S | nazala al-Basrah | (S7:5) | | | | | |
| 325 | The uncle of Abū Sawwār | S | nazala al-Basrah | (S7:5) | | | | | |
| 326 | The uncle of Ḥasnā' bint Mu'āwiyah | S | nazala al-Basrah | (S7:5) | | | | | |
| 327 | The brother of Qurrah ibn Iyās | S | nazala al-Basrah | (S7:5) | | | | | |
| 328 | A man from Basrah | D | | | | | | | min ahl al-Basrah |

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| No. | SOURCES- 4 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | OTHER INFORMATION | DIED |
|-----|---|----------|---|---------|--------------------|---------|---------------|---------|---------------|---------|---------------|--|--|
| 310 | A3:368; A6:307; H2:351, 352; also B4:1763 | Ash'arī | B4:1762; A3:367; A6:306; H2:351 | | | | | | | | | ista'malahu ('Uthmān 'alā al- Kūfah) (A6:307) | 42 (A3:309; A6:307; H2:352), 43 (H2:352), 44 (B4:1764; A3:369; A6:307), 49 (A3:369), 50 (B4:1764; A3:369; A6:307; H2:352), 51 (H2:352), 52 (B4:1764; A3:369; A6:307), 53 (A3:369; H2:352) |
| 311 | | Ḥadramī | H4:162 | Aslamī | H4:162 | | | | | | | | |
| 312 | H4:71 | 'Adawī | S7:68; B4:1658; H4:70; A1:255; A6:110 | | | | | | | | | | 44 (B4:1658; H4:71; A6:111) |
| 313 | | | | | | | | | | | | | |
| 314 | | | | | | | | | | | | | |
| 315 | | 'Uqaylī | A6:171 | | | | | | | | | | |
| 316 | | | | | | | | | | | | | |
| 317 | | | | | | | | | | | | | |
| 318 | | Azdi | B4:1692; H4:108 | 'Atakī | B4:1692 | | | | | | | | |
| 319 | | Hujaymī | B4:1616 | | | | | | | | | | |
| 320 | | | | | | | | | | | | | |
| 321 | B4:1713; A6:211 | Muhāribī | B4:1713; A6:211 | Nakha'ī | B4:1713; A6:211 | Sulamī | A6:211 | | | | | yu'addu fī al-Kūfīyīn (B4:1713; A6:211) | |
| 322 | D2:168 | Numayrī | D2:168; A6:124 | 'Amirī | A6:124 | | | | | | | | |
| 323 | | Khuzā'ī | S7:81 | | | | | | | | | | |
| 324 | | Raqāshī | S7:84 | | | | | | | | | | |
| 325 | | 'Adawī | S7:83 | | | | | | | | | | |
| 326 | | Ṣuraymī | S7:84 | | | | | | | | | | |
| 327 | | Muzanī | S7:23 | | | | | | | | | | |
| 328 | D2:240 | | | | | | | | | | | | |

Appendix - I : The Companions Who Lived in Basra

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|------------------------------|---------|-------------------|-----------|---------------------------|------------------------------|--------------------------|--------------------|--|
| 329 | 'Amat Allāh bint Abū Bakrah | B-A-D-H | | | tu'addu fi ahl al-Basrah | B4:1790; H4:240; A7:23 | Baṣriyah | D2:246 | |
| 330 | Arwah (Ardah) bint al-Ḥārith | H | | | | | | | kānat ma'a 'Utbah ibn Ghazwān (zawjihā) bi-al-Basrah |
| 331 | Khawlah bint 'Abd Allāh | A-D-H | | | 'idāduhā fi ahl al-Basrah | D2:264 | 'idāduhā fi al-Baṣriyyīn | H4:285; A6:95 | |
| 332 | Rejā' al-Ghanawiyah | B-A-D | nazalat al-Basrah | D2:267 | sakanat al-Basrah | B4:1838; A7:109 | | | |
| 333 | Subay'ah bint Ḥabīb | B-A | | | | | Baṣriyah | B4:1859; A7:138 | |
| 334 | Unaysah bint Khubayb | B-A-H | | | tu'addu fi ahl al-Basrah | B4:1791; H4:238; A7:32 | | | |
| 335 | Umm 'Afiyah | B-A-H | | | tu'addu fi ahl al-Basrah | B4:1947; A7:368 | | | qadimat al-Basrah fa- nazalat qasr Banī Khalaf |

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| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|----------------|-------------|---|---------|-----------|---------|-----------|---------|-----------|---------|-----------|-------------------|------|
| 329 | | Thaqafiyyah | B4:1790; D2:246; H4:240; A7:23 | | | | | | | | | | |
| 330 | H4:221, 223 | Thaqafiyyah | H4:221, 223 | | | | | | | | | | |
| 331 | | Anṣārīyah | D2:264; A6:95 | | | | | | | | | | |
| 332 | | Ghanawīyah | B4:1838; D2:267; A7:109 | | | | | | | | | | |
| 333 | | Dubā'īyah | B4:1859; A7:138 | | | | | | | | | | |
| 334 | | Anṣārīyah | B4:1791; H4:238; A7:32 | | | | | | | | | | |
| 335 | H4:455 | Anṣārīyah | B4:1947; H4:455; A7:367 | | | | | | | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|--|-----------|----------------------|---------------|--------------------------|----------------|--------------------------------|--------------------------------|--|-------------------------------------|
| 1 | 'Abbād ('Ibād) Abū Tha'labah | B-A-D | yu'addu fi al-Kūflyn | B2:804 | yu'addu fi ahl al-Kūfah | A3:151, 157 | Kūfi | D1:291 | | |
| 2 | 'Abbād ibn 'Amr | A | | | yu'addu fi al-Kūflyn | A3:154 | | | | |
| 3 | 'Abdah ibn Hazn (d) | B-A-H | nazala al-Kūfah | H2:426 | | | Kūfi | B2:821; A3:518 | | |
| 4 | 'Abd Allāh (Abū Qābūs) | H | | | 'idāduhu fi ahl al-Kūfah | A3:363; H2:378 | | | | |
| 5 | 'Abd Allāh ibn Abī Awfā | S-B-A-D-H | nazala al-Kūfah | S6:21; H2:271 | | | taḥawwala ilā al-Kūfah | S6:21; B3:870; A3:182 | | D1:299; also B3:870; A3:182; |
| 6 | 'Abd Allāh ibn Abī 'Uqayl | H | nazala al-Kūfah | H2:338 | | | | | ākhir al-Ṣaḥābah bi-al-Kūfah | S6:21 |
| 7 | 'Abd Allāh ibn Jubayr (d) | B-A | sakana al-Kūfah | A3:194 | yu'addu fi al-Kūflyn | B3:877 | | | | |
| 8 | 'Abd Allāh ibn Mas'ūd | S-B-A-H | nazala al-Kūfah | S6:14 | | | ammarahu 'Uthmān 'alā al-Kūfah | H2:361 | ba'athahu 'Umar ibn al-Khaṭṭāb ilā al-Kūfah (mu'alliman wa- wazīran) | B3:992; also A3:388; H2:361; S6:13 |
| 9 | 'Abd Allāh (ibn al-Muntafiq) Abū al-Mughīrah (d) | S-A | nazala al-Kūfah | (S6:5) | | | Kūfi | A3:401 | | |
| 10 | 'Abd Allāh ibn Muḥl' | H | | | | | | | arsalahu 'Abd Allāh ibn al-Zubayr ilā al-Kūfah amīran | H3:65 |
| 11 | 'Abd Allāh ibn Rubayyi'ah (d) | B-A-D-H | | | | | Kūfi | B3:897; A3:233; D1:310; H2:297 | | |
| 12 | 'Abd Allāh ibn Sillān | A-D | | | yu'addu fi al-Kūflyn | A3:273 | Kūfi | D1:317 | | |
| 13 | 'Abd Allāh ibn Thābit | A-D | | | 'idāduhu fi al-Kūflyn | A3:188 | Kūfi | D1:300 | | |
| 14 | 'Abd Allāh ibn 'Utbah (d) | H | | | | | | | kāna ya'wunmu al-nās bi-al-Kūfah | H2:332 |
| 15 | 'Abd Allāh ibn Yazīd | S-B-A-H | sakana al-Kūfah | H2:375 | nazala al-Kūfah | S6:18 | Kūfi | B3:1001; A3:416 | kāna amīran 'alā al-Kūfah | B3:1001; H2:375; also S6:18; A3:416 |
| 16 | 'Abd al-Raḥmān ibn Abī 'Aqīl | S-A | nazala al-Kūfah | (S6:5) | yu'addu fi al-Kūflyn | A3:476 | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | EXPRESSION-5 | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|--------------|-----------|----------|---|---------|---|---------|-----------|---------|-----------|---------|-----------|---|--|
| 1 | | | 'Abdī | A3:151, 157; D1:291 | | | | | | | | | | |
| 2 | | | Dīlī | A3:154 | Laythī | A3:154 | | | | | | | | |
| 3 | | | Naṣrī | B2:821; A3:518; H2:426 | | | | | | | | | | |
| 4 | | | | | | | | | | | | | | |
| 5 | | | Khuzā'ī | S6:21 | Aslamī | B3:870; A3:182; D1:299; H2:271 | | | | | | | | 80 (H2:271), 86 (S6:21; B3:871; A3:183), 87 (B3:870; A3:183) |
| 6 | | | Thaqafī | H2:338 | | | | | | | | | | |
| 7 | | | Khuzā'ī | B3:877; A3:192 | | | | | | | | | | |
| 8 | | | Hudhālī | S6:13; B3:987; A3:384; H2:360 | | | | | | | | | qadima al-Madīnah fī khilāfat 'Uthmān (S6:14) | 32 (S6:14; B3:993; A3:390; H2:361), 33 (A3:390; H2:361) |
| 9 | | | Yashkurī | A3:401 | Sulamī | A3:401 | | | | | | | | |
| 10 | | | Qurashī | H3:65 | 'Adawī | H3:65 | | | | | | | Madanī (H3:65), sakana Makkah (H3:65) | 74 (H3:65) |
| 11 | | | Sulamī | B3:897; A3:233; D1:310; H2:297 | | | | | | | | | | |
| 12 | | | | | | | | | | | | | | |
| 13 | | | Anṣārī | A3:188; D1:300 | | | | | | | | | | |
| 14 | | | Hudhālī | H2:332 | | | | | | | | | | 73 (H2:332), 74 (H2:332) |
| 15 | | | Anṣārī | S6:18; B3:1001; A3:416; H2:375 | Khajmī | S6:18; B3:1001; A3:416; H2:375 | Awsī | A3:416 | | | | | waliya imrat Makkah ... istamarra muqīman bihā (H2:375) | In the time of Ibn al-Zubayr (S6:18; H2:375) |
| 16 | | | Thaqafī | S6:41; A3:476 | | | | | | | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-------------------------------------|---------|-----------------|------------------------------|---|------------------------------|--------------------------|-----------|--|--------------------------------|
| 17 | 'Abd al-Rahmān ibn Abī Sabrah | B-A-H | | | ma'dūd fī al-Kūfiyīn | B2:834; A3:452, 453 | 'Idāduhu fī ahl al-Kūfah | H2:392 | | |
| 18 | 'Abd al-Rahmān ibn Abzā (d) | B-A-H | sakana al-Kūfah | B2:822; A3:422; H2:381 | | | Kūfī | H2:381 | | |
| 19 | 'Abd al-Rahmān ibn 'Ā'idh | H | sakana al-Kūfah | H3:151 | | | | | | |
| 20 | 'Abd al-Rahmān ibn 'Aqīl | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 21 | 'Abd al-Rahmān ibn Hasanah | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 22 | 'Abd al-Rahmān ibn Muqarrin | S | nazala al-Kūfah | (S6:19) | | | | | | |
| 23 | 'Abd al-Rahmān ibn Sabrah | A | | | 'Idāduhu fī al-Kūfiyīn | A3:452 | | | | |
| 24 | 'Abd al-Rahmān ibn Umm al-Hakam (d) | A | | | | | | | ista'malahu khālulu Mu'āwiyah 'alā al-Kūfah | A3:439 |
| 25 | 'Abd al-Rahmān ibn Ya'mar | A-D-H | nazala al-Kūfah | D1:358 | sakana al-Kūfah | A3:503; H2:417 | | | | |
| 26 | 'Abīdah ibn Khālīd | S-H | nazala al-Kūfah | (S6:5) | yu'addu fī al-Kūfiyīn | H2:435 | | | | |
| 27 | 'Ābis ibn 'Abs | A-D | nazala al-Kūfah | A3:109; D1:281 | | | | | | |
| 28 | 'Adī ibn 'Amīrah ('Adī ibn Farwah) | S-B-A-H | nazala al-Kūfah | S6:55; H2:464 | kāna 'Adī ibn 'Amīrah ibn Farwah bi-al-Kūfah | A4:15 | Kūfī | A4:16 | aşluhu min al-Kūfah wa-bihā kāna suknāhu | B3:1060; also A4:16; H3:166 |
| 29 | 'Adī ibn Hātim | S-B-A-H | nazala al-Kūfah | S6:22; B3:1059 | wa-sakanahā (al-Kūfah) | B3:1059; H2:461; A4:10 | yu'addu fī al-Kūfiyīn | A1:125 | | |
| 30 | al-Agharr ibn Yasār | S-A | nazala al-Kūfah | (S6:5) | 'Idāduhu fī ahl al-Kūfah | A1:125 | | | | |
| 31 | Ahmar ibn Mu'āwiyah | A | | | yu'addu fī al-Kūfiyīn | A1:68 | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | EXPRESSION- 5 | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE- 5 | SOURCES- 5 | OTHER INFORMA- TION | DIED |
|-----|------------------|---------------|----------|---|---------|------------------|---------|---------------|---------|---------------|-------------|---------------|--|--|
| 17 | | | Ju'fi | B2:834; A3:453; H2:392 | Asadl | A3:452 | | | | | | | | |
| 18 | | | Khuzāfī | B2:822; A3:422; H2:381 | | | | | | | | | Ista'malahu 'Alī 'alā Khurasān (A3:422) | |
| 19 | | | Azdl | H3:151 | Thumall | H3:151 | Kindl | H3:151 | Yahsibl | H3:151 | | | | In the time of 'al- Hajjāj (H3:151) |
| 20 | | | Muzanl | S6:18 | | | | | | | | | | |
| 21 | | | Juhanl | S6:56 | | | | | | | | | | |
| 22 | | | Muzanl | S6:18 | | | | | | | | | | |
| 23 | | | Asadl | A3:452 | | | | | | | | | | |
| 24 | | | Thaqafī | A3:439 | | | | | | | | | Ista'malahu Mu'āwiyah ayḍan 'alā al-Jazīrah (A3:439) | In the time of 'Abd al-Malik ibn Marwān (A3:439) |
| 25 | | | Dīl | A3:503; D1:358 | Du'alī | H2:417 | | | | | | | Makkī (H2:417) | |
| 26 | | | Muhāribl | S6:43; H2:435 | | | | | | | | | | |
| 27 | | | Ghīfarl | A3:109; D1:281 | | | | | | | | | | |
| 28 | | | Kindl | S6:55; A4:15, 16; B3:1060; H2:463; H2:166 | Haḍraml | A4:16; H3:166 | | | | | | | | 40 (A4:16; B3:1060; B2:464), '64, 68 |
| 29 | | | Tāf | S6:22; A4:8; B3:1057; H2:460 | | | | | | | | | | after 60 (H2:461), 67 (A4:10; B3:1059), 68 (S6:22; A4:10; B3:1059; H2:461), 69 (A4:10; B3:1059) |
| 30 | | | Muzanl | S6:49; A1:125 | Juhanl | S6:49; A1:125 | Ghīfarl | A1:126 | | | | | | |
| 31 | | | Tamīmī | A1:67 | Sa'dī | A1:67 | | | | | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-----------------------------|---------|--------------------------------------|------------------|---|-------------------------------|---------------------------------|-------------------|--|--------------------------------|
| 32 | Aḥmar ibn Sawā' | A-H | | | 'Idāduhu fī ahl al-Kūfah | A1:67; H1:35 | | | | |
| 33 | al-Akhrām | A-D | nazala al-Kūfah | D1:10 | 'Idāduhu fī ahl al-Kūfah | A1:70 | | | | |
| 34 | al-A'lā ibn Khabbāb (d) | A-D | sakana al-Kūfah | A4:75; D1:388 | | | | | | |
| 35 | 'Alī ibn Aḥī Tālib | S-A | nazala al-Kūfah | S6:12 | | | | | atā 'Alī al-Kūfah wa-sakanahā | A1:333 |
| 36 | 'Alqamah ibn al-Naḍr | H | | | | | | | kāna alā rub' ahl al-Kūfah | H2:501 |
| 37 | 'Amīr (Abū Hīlāl ibn 'Amīr) | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 38 | 'Amīr ibn Mas'ūd (d) | A-D-H | | | waliya al-Kūfah ba'd mawt Yazīd ibn Mu'āwiyah bi-ittifāq min ahlīhā 'alayhi | A3:143; also H2:251 | | | aqarrahū (Ibn al-Zubayr) 'alā al-Kūfah | D1:289; also H2:251; A3:144 |
| 39 | 'Amīr (Abū Burdah) ibn Qays | A-H | nazala Abū 'Amīr al-Ash'arī al-Kūfah | A3:138 | sakana al-Kūfah | H4:19 | | | | |
| 40 | 'Amīr ibn Shahr | S-B-A | nazala al-Kūfah | (S6:5) | yu'addu fī al-Kūfiyīn | B2:792 | sakana al-Kūfah | A3:126 | | |
| 41 | 'Amīr ibn 'Umayr | A | | | yu'addu fī ahl al-Kūfah | A3:135 | | | | |
| 42 | 'Ammār ibn Yāsir | S-B-A-H | nazala al-Kūfah | S6:14 | | | ista'malahū 'Umar 'alā al-Kūfah | A4:134; H2:506 | innī ba'athtu ilaykum (ahl al-Kūfah) 'Ammār anīran | B3:1140, 992; also A3:134 |
| 43 | 'Ammārah ibn Aws | B | | | | | Kūfī | B3:1141 | | |
| 44 | 'Amr ibn al-Aḥwās | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 45 | 'Amr ibn Bulayl | S-H | nazala al-Kūfah | (S6:5) | yu'addu fī al-Kūfiyīn | H2:519 | | | | |
| 46 | 'Amr ibn al-Ḥamīq (al-Ḥamq) | S-B-A-H | nazala al-Kūfah | S6:25 | yaskunu al-Kūfah | H2:526; B3:1174; A4:217 | | | intaḡala ilā al-Kūfah | B3:1174; A4:217 |
| 47 | 'Amr ibn al-Ḥārith | A | | | yu'addu fī al-Kūfiyīn | A4:211 | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | EXPRESSION-5 | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|--------------|-----------|---------|---|----------|------------------------------|---------|-------------------|---------|-----------|---------|-----------|---|---|
| 32 | | | Sadūsī | A1:67; H1:35 | | | | | | | | | | |
| 33 | | | | | | | | | | | | | | |
| 34 | | | | | | | | | | | | | | |
| 35 | | | Hāshimī | S6:12 | | | | | | | | | | 40 (S6:12) |
| 36 | | | | | | | | | | | | | | |
| 37 | | | Muzanī | S6:48 | | | | | | | | | | |
| 38 | | | Qurashī | A3:143 | Jumahlī | A3:143; D1:289; H2:251 | | | | | | | | |
| 39 | | | Ash'arī | A3:137; H4:19 | | | | | | | | | | |
| 40 | | | Hamdānī | S6:28; B2:792; A3:126 | Bakīlī | B2:792; A3:126 | Nā'ilī | B2:792; A3:126 | | | | | kāna aḥad 'ummāi Rasūl Allāh 'alā al- Yaman (A3:126) | |
| 41 | | | Nama'ī | A3:135 | | | | | | | | | | |
| 42 | | | 'Anṣī | S6:14; B3:1135; A4:129; H2:505 | Madhhijī | B3:1135; A4:129 | | | | | | | | 37 (S6:14; A4:135; B3:1140; H2:506) |
| 43 | | | Anṣārī | B3:1141 | | | | | | | | | | |
| 44 | | | | | | | | | | | | | | |
| 45 | | | Anṣārī | S6:54; H2:519 | | | | | | | | | | |
| 46 | | | Khuzā'i | S6:25; A4:217; B3:1172; H2:526 | Ka'bi | S6:24; H2:526; A4:217 | | | | | | | sakana al-Shām (B3:1174; H2:526; A4:217), intaqala ilā Miṣr (A4:217), intaqala min Miṣr (A4:217) | 50 (B3:1174; A4:218; H2:526), 51 (H2:526), 63 (H2:526) |
| 47 | | | | | | | | | | | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-----------------------------------|---------|---------------------|---|--------------------------|----------------------------|--|-------------------------------|------------------------|-------------------------|
| 48 | 'Amr ibn Hurayth | S-B-A | nazala al-Kūfah | S6:23; B3:1172 | wa-sakanahā (al-Kūfah) | B3:1172; also A4:213 | kana Ziyād ibn Abī Sufyān idhā kharaja ilā al-Baṣrah istakhlaḥa 'alā al-Kūfah 'Amr ibn Hurayth | S6:23 | waliya imārat al-Kūfah | B3:1172; also A4:213 |
| 49 | 'Amr ibn Khārījāh | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 50 | 'Amr ibn Mālik | B-A-D-H | | | yu'addu fī al-Kūflyn | H3:13 | Kūfī | B3:1200; A4:267; D1:417 | | |
| 51 | Anas ibn al-Ḥārith (al-Ḥarth) (d) | A-D-H | | | 'Idāduhu fī ahl al-Kūfah | H1:81; A1:146 | Kūfī | D1:30 | | |
| 52 | 'Aqīl ibn Muḡarrin | S-B-A-H | nazala al-Kūfah | B3:1079; A4:66; H2:487; (S6:5) | | | | | | |
| 53 | al-'Aqmar Abū 'Alī (d) | | | | | | Kūfī | A1:132 | | |
| 54 | 'Arfaḡah ibn Shurayḡ (Ṣurayḡ) | S-A-H | nazala al-Kūfah | H2:467; (S6:5) | sakana al-Kūfah | A4:22 | | | | |
| 55 | al-Ash'ath ibn Qays | S-B-A-H | nazalahā (al-Kūfah) | S6:22; B1:134 | sakana al-Kūfah | A1:118; H1:66 | | | | |
| 56 | al-Aswad ibn Hīlāl | A | | | | | Kūfī | A1:107 | | |
| 57 | al-Aswad ibn Tha'labah | S-A-D-H | nazala al-Kūfah | A1:100; D1:18; H1:57; (S6:5) | | | | | | |
| 58 | 'Aṭā' al-Shablīl (d) | H | sakana al-Kūfah | H2:476 | | | | | | |
| 59 | 'Aṭā' ibn 'Ubayd Allāh (d) | A | sakana al-Kūfah | A4:41 | | | | | | |
| 60 | 'Atīyah | A-D-H | sakana al-Kūfah | D1:382; H2:479 | nazala al-Kūfah | A4:46 | | | | |
| 61 | 'Attāb ibn Shumayr | S | nazala al-Kūfah | (S6:46) | | | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | EXPRESSION- 5 | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | OTHER INFORMA- TION | DIED |
|-----|------------------|---------------|----------|---|---------------|-------------------------------|---------|---------------|---------|---------------|---------|---------------|---|---|
| 48 | | | Qurashī | B3:1172; A4:213 | Makhzū- mī | S6:23; B3:1172; A4:213 | | | | | | | | 85 (S6:23; B3:1172; A4:213) |
| 49 | | | Asadī | S6:63 | | | | | | | | | | |
| 50 | | | 'Āmirī | B3:1200; A4:267; D1:417; H3:13 | Ru'āsī | B3:1200; A4:276; D1:417 | | | | | | | | |
| 51 | | | | | | | | | | | | | | |
| 52 | | | Muzanī | S6:18; B3:1079; A4:66; H2:487 | | | | | | | | | | |
| 53 | | | Wadā'ī | A1:132 | | | | | | | | | | |
| 54 | | | Ashja'ī | S6:30; A4:22; H2:467 | Kindī | A4:22 | Aslamī | A4:22 | | | | | | |
| 55 | | | Kindī | S6:22; B1:133; A1:118; H1:66 | | | | | | | | | ista'malahu (Uthmān) 'alā Adharbayjān (A1:118) | 40 days after 'Alī was killed (A1:119; H1:66), 40 (B1:134, 125; A1:119), 42 (B1:134; A1:119; H1:66), when al- Hasan ibn 'Alī was in Kufa (S6:22) |
| 56 | | | Mujāribī | A1:107 | | | | | | | | | | 80s (A1:107) |
| 57 | | | Yarbū'ī | S6:45; A1:100; D1:18; H1:57 | | | | | | | | | | |
| 58 | | | Shabībī | H2:476 | | | | | | | | | | |
| 59 | | | Shaybī | A4:41 | Qurashī | A4:41 | 'Abdarī | A4:41 | | | | | | |
| 60 | | | Quraṣī | A4:46; D1:382; H2:479 | | | | | | | | | | |
| 61 | | | | | | | | | | | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|------------------------------------|-----------|---------------------|---|--------------------------|---------------------------------------|-----------------|------------------|--|----------------------------|
| 62 | Ayman ibn Khuraym | B-A | nazala al-Kūfah | B1:129; A1:188 | | | | | | |
| 63 | al-Barrā' ibn 'Āzib (Abū 'Ammārah) | B-A-D-H | nazala al-Kūfah | S6:17; B1:157; A1:205; D1:46; D2:189; H1:147 | sakana al-Kūfah | A6:225 | | | | |
| 64 | Bashīr ibn al-Khaṣṣāsiyah | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 65 | Bashīr ibn Ma'bad | H | | | 'Idāduhu fi ahl al-Kūfah | H1:163 | | | | |
| 66 | Burmah ibn Mu'āwiyah | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 67 | Bushr ibn Rabī'ah | H | | | | | | | ṣāhib jabānat Bushr bi-al-Kūfah | H1:175 |
| 68 | al-Dahḥāq ibn Qays (d) | B-A-H | | | | | | | wallāhu (Mu'āwiyah) 'alayhā (al-Kūfah) | B2:745; also H2:199; A3:49 |
| 69 | Dammān ibn Tha'labah | H | yaskunu al-Kūfah | H2:202 | | | | | | |
| 70 | Dhū al-Jawshan (Aws ibn al-A'war) | S-A-D | nazala al-Kūfah | A1:164; A2:171; D1:169; (S6:5) | | | | | | |
| 71 | Dirār ibn al-Azwar | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 72 | Dukayn ibn Sa'īd | S-H | nazala al-Kūfah | H1:465; (S6:5) | | | | | | |
| 73 | al-Falātān ibn 'Āṣim | S-B-A-H | nazala al-Kūfah | (S6:5) | yu'addu fi al-Kūfiyyīn | B3:1270; A4:368; H3:203, 204 | | | | |
| 74 | Farwah ibn Musayk | B-H | sakanahā (al-Kūfah) | B3:1261; H3:200 | yu'addu fi al-Kūfiyyīn | H3:200 | | | | |
| 75 | al-Fujay' ibn 'Abd Allāh | S-B-A-D-H | nazala al-Kūfah | D2:5; (S6:5) | sakana al-Kūfah | B3:1268; A4:350 | Kūfi | H3:194 | | |
| 76 | Furāt ibn Hayyān | S-B-H | sakana al-Kūfah | H3:195 | yu'addu fi al-Kūfiyyīn | B3:1258 | nazala al-Kūfah | S6:40; H3:195 | | |

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| No. | EXPRESSION-5 | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|--------------|-----------|-----------|--|----------|--|----------|--|---------|-----------|---------|-----------|--|---|
| 62 | | | Asadī | B1:129; A1:188 | | | | | | | | | Shāmī al-aṣl (B3:129; A1:188) | |
| 63 | | | Anṣārī | S6:17; B1:155; A1:205; D1:46; H1:147 | Awsī | S6:17; A1:205; D1:46; H1:147 | Khazrajī | B1:155 | Ḥārithī | B1:155 | | | | In the time Muṣ'ab ibn al-Zubayr (S6:17; B1:157; A1:205; H1:147), 72 (H1:147) |
| 64 | | | Sadūsī | S6:50 | | | | | | | | | | |
| 65 | | | Aslamī | H1:163 | | | | | | | | | | |
| 66 | | | Asadī | S6:38 | | | | | | | | | | |
| 67 | | | Juhmī | H1:175 | | | | | | | | | | |
| 68 | | | Fihri | B2:744; A3:49; H2:199 | Qurashī | B2:744; A3:49 | | | | | | | | 64 (B2:745; A3:50; H1:199), 50 (H2:199) |
| 69 | | | Sa'dī | H2:202 | | | | | | | | | | |
| 70 | | | Dībābī | S6:46; A1:163; A2:171; D1:168 | 'Āmirī | S6:46; A1:163; A2:171; D1:168 | Kilābī | S6:46; A1:163; A2:171; D1:168 | | | | | | |
| 71 | | | Asadī | S6:39 | | | | | | | | | | |
| 72 | | | Khath'amī | S6:38; H1:465 | Muzanī | H1:465 | | | | | | | | |
| 73 | | | Jamī | S6:60; B3:1270; A4:368; H3:203 | Minqarī | B3:1270; A4:368 | | | | | | | sakana al-Madīnah (H3:204) | |
| 74 | | | Murādī | B3:1261; H3:200 | Ghuṭayfī | B3:1261 | | | | | | | aṣluhu min al-Yaman (B3:1261; H3:200) | |
| 75 | | | 'Āmirī | S6:46; B3:1268; A4:350; D2:5; H3:194 | Bakkā'ī | S6:46; A4:350; D2:5; H3:194 | | | | | | | yu'addu fi a'rāb al- Baṣrah (A4:350) | |
| 76 | | | 'Ijlī | S6:40; B3:1258; H3:195 | Raba'ī | H3:195 | Yashkurī | H3:195 | | | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|------------------------------|-----------|--------------------------|------------------------------|-------------------------|--------------------|-------------------------|-------------------|--------------|-----------|
| 77 | Ghālib ibn Abjar | S-B-A-H | nazala al-Kūfah | (S6:5) | yu'addu fi al-Kūfiyīn | B3:1252; A4:335 | Kūfi | H3:181 | | |
| 78 | Gharafah | A-H | | | ma'dūd fi al-Kūfiyīn | A4:337; H3:182 | | | | |
| 79 | Habbah ibn Khālid | S-B-A-D-H | nazala al-Kūfah | D1:116; H1:303; (S6:5) | yu'addu fi al-Kūfiyīn | B1:319; A1:440 | | | | |
| 80 | Hajjāj ibn 'Abd Allāh | H | thumma (nazala) al-Kūfah | H1:311 | | | | | | |
| 81 | Halb | A | | | | | Kūfi | A5:414 | | |
| 82 | Hāmid (d) | A-D | | | | | Kūfi | A1:434; D1:114 | | |
| 83 | Hānī ibn Aws | S-D | nazala al-Kūfah | S6:25; D2:116 | | | | | | |
| 84 | Hānī ibn Firās | A-D-H | nazala al-Kūfah | A5:381; D2:116 | min ahl al-Kūfah | H3:564 | | | | |
| 85 | Hānī ibn Yazīd (Abū Shurayh) | S-B-A | nazala al-Kūfah | (S6:5) | yu'addu fi al-Kūfiyīn | B4:1688 | yu'addu fi ahl al-Kūfah | A6:166 | | |
| 86 | Hanzalah ibn al-Rabī' | S-H | nazala al-Kūfah | H1:359; (S6:5) | | | | | | |
| 87 | al-Hārith ibn 'Abd Allāh | A-D | | | yu'addu fi ahl al-Kūfah | A1:401 | Kūfi | D1:103 | | |
| 88 | al-Hārith ibn al-Azma' (d) | H | ahl al-Kūfah | H1:368 | | | | | | |
| 89 | al-Hārith ibn Hassān | S-A-D | nazala al-Kūfah | D1:98; (S6:5) | sakana al-Kūfah | A1:386 | | | | |
| 90 | al-Hārith ibn Mālik | A-D | nazala al-Kūfah | A1:413; D1:108 | | | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | EXPRESSION- 5 | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE- 5 | SOURCES- 5 | OTHER INFORMA- TION | DIED |
|-----|------------------|---------------|---------|---|---------|---|---------|----------------|---------|---------------|-------------|---------------|---|---|
| 77 | | | Muzanī | S6:48; B3:1252; A4:335; H3:181 | | | | | | | | | | |
| 78 | | | Azdī | A4:337; H3:182 | | | | | | | | | | |
| 79 | | | Sunwā'ī | B1:318 | Khuzā'ī | B1:318; A1:440; D1:116; H1:303 | 'Āmirī | H1:303 | Asadī | S6:33 | | | | |
| 80 | | | Thaqafī | H1:311 | | | | | | | | | nazala al-Baṣrah (H1:311) | |
| 81 | | | Tā'ī | A5:413 | | | | | | | | | | |
| 82 | | | Sā'idī | A1:434;D1: 114 | Azdī | A1:434 | | | | | | | | |
| 83 | | | Aslamī | S6:26; D2:116 | | | | | | | | | | In the time of Mu'āwiyah (S6:26; D2:116) |
| 84 | | | Ashja'ī | A5:381; D2:116 | Aslamī | A5:381; H3:564 | | | | | | | | |
| 85 | | | Hārithī | S6:49; B4:1688; A6:165 | | | | | | | | | | |
| 86 | | | Tamīmī | S6:55; H1:359 | | | | | | | | | | In the time of Mu'āwiyah (H1:358) |
| 87 | | | Bajallī | A1:401; D1:103 | Juhanī | A1:401 | | | | | | | | |
| 88 | | | Hamdānī | H1:396 | | | | | | | | | | at the end of the caliphate of Mu'āwiyah (H1:368) |
| 89 | | | Bakrī | S6:35; A1:386, 387; D1:98 | Raba'ī | A1:386, 387; D1:98 | Dhuhllī | A1:386, 387 | | | | | | |
| 90 | | | Kinānī | A1:413; D1:108 | Laythī | A1:413; D1:108 | | | | | | | min ahl al-Hijāz (A1:413), aqāma bi- Makkah (A1:413), qlla (nazala) Makkah (D1:108) | |

Appendix - II : The Companions Who Lived in Kufa

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|------------------------------|---------|-----------------|-----------------------------|------------------------------|-------------------------------|--------------|------------------|--------------|-----------|
| 91 | al-Hārith ibn Suwayd (d) | A-D-H | nazala al-Kūfah | H1:369 | 'Idāduhu min ahl al-Kūfah | A3:396 | Kūfi | D1:101 | | |
| 92 | al-Hārith ibn Ziyād | S-A | nazala al-Kūfah | S6:18; A1:393 | | | | | | |
| 93 | Hārithah ibn Wahb | S-B | nazala al-Kūfah | (S6:5) | yu'addu fi al-Kūfiyyin | B1:308 | | | | |
| 94 | Hariz (Abū Hariz) | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 95 | Harnās (Harm) ibn Hayyān (d) | H | ahl al-Kūfah | H3:569 | | | | | | |
| 96 | Hāshim ibn 'Utbah | A | nazala al-Kūfah | A5:377 | | | | | | |
| 97 | Hayyān ibn al-Abjar | B | | | yu'addu fi al-Kūfiyyin | B1:317 | | | | |
| 98 | Hidhiyān ibn 'Amr | B | | | yu'addu fi al-Kūfiyyin | B1:336 | | | | |
| 99 | Hubāl ibn Junādah | S-D-A | nazala al-Kūfah | D1:116; (S6:5) | yu'addu fi al-Kūfiyyin | A1:439 | | | | |
| 100 | Hudhayfah ibn Asīd | S-B-A-H | nazala al-Kūfah | S6:24; A4:466; H1:316 | yu'addu fi al-Kūfiyyin | B1:336; B4:1669; A6:136 | | | | |
| 101 | Hudhayfah ibn al-Yamān | S | nazala al-Kūfah | S6:15 | | | | | | |
| 102 | Hujr ibn 'Adī (d) | B-H | ahl al-Kūfah | H1:313 | | | Kūfi | B1:329 | | |
| 103 | al-Hulb ibn Yazīd | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 104 | Hunaydah ibn Khālid (d) | A-H | nazala al-Kūfah | A5:420 | 'Idāduhu fi Şahābat al-Kūfah | H3:579 | | | | |
| 105 | Imrū al-Qays ibn 'Ābis | A-D-H | nazala al-Kūfah | A1:137; D1:28 | sakana al-Kūfah | H1:77 | | | | |
| 106 | 'Isā ibn 'Uqayl (Mu'qil) (d) | H | | | ma'dūd fi al-Kūfiyyin | H3:52 | | | | |
| 107 | 'Itāb ibn Shamir (Namiir) | H | sakana al-Kūfah | H2:445 | | | | | | |
| 108 | 'Iyād ibn 'Amr | B-A-D | nazala al-Kūfah | D1:431 | sakana al-Kūfah | A4:326 | Kūfi | B3:1233 | | |
| 109 | 'Iyās ibn 'Abd | D-A-H | nazala al-Kūfah | H1:101 | | | Kūfi | A1:184; D1:40 | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | EXPRESSION- 5 | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | OTHER INFORMATION | DIED |
|-----|------------------|---------------|---------|---|---------|-------------------|---------|---------------|---------|---------------|---------|---------------|--|--|
| 91 | | | Taymī | A1:396 | Tamīmī | H1:369; D1:101 | | | | | | | | 72 (H1:369) |
| 92 | | | Anṣārī | S6:18; A1:392 | Sa'dī | S6:18 | Sa'dī | A1:392 | | | | | yu'addu fī ahl al- Madīnah (A1:392) | |
| 93 | | | Khuzā'i | S6:26; B1:308 | | | | | | | | | | |
| 94 | | | | | | | | | | | | | | |
| 95 | | | 'Abdī | H3:569 | | | | | | | | | | |
| 96 | | | Qurashī | A5:377 | Zuhri | A5:377 | | | | | | | | 37 (A5:377) |
| 97 | | | | | | | | | | | | | | |
| 98 | | | Sa'dī | B1:336 | Tamīmī | B1:336 | | | | | | | | |
| 99 | | | Salūfī | D1:116; S6:37 | | | | | | | | | | |
| | | | | S6:24; B1:335; B4:1667; A1:466; A6:136; | | | | | | | | | | |
| 100 | | | Ghifārī | H1:316 | | | | | | | | | | 42 (H1:316) |
| 101 | | | 'Abī | S6:15 | | | | | | | | | wa-(nazala) al- Madā'in (S6:15) | 36 (S6:15) |
| | | | | B1:329; H1:313 | | | | | | | | | | 51 (B1:332; H1:314), 53 (H1:314) |
| 102 | | | Kindī | | | | | | | | | | | |
| 103 | | | Tā'i | S6:32 | | | | | | | | | | |
| | | | | A5:420; H3:579 | Nakha'i | A5:420 | | | | | | | | |
| 104 | | | Khuzā'i | D1:28; A1:137; H1:77 | | | | | | | | | | |
| 105 | | | Kindī | | | | | | | | | | | |
| 106 | | | Thaqafī | H3:52 | Asadī | H3:52 | | | | | | | | |
| 107 | | | Dibbī | H2:445 | | | | | | | | | | |
| | | | | B3:1233; A4:326; D1:431 | | | | | | | | | | |
| 108 | | | Ash'arī | | | | | | | | | | | |
| | | | | D1:40; A1:184; H1:101 | | | | | | | | | | |
| 109 | | | Muzanī | | | | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|--------------------------|------------|-----------------|------------------------------|-----------------|------------------|-----------------------------|---|-------------------------|-----------|
| 110 | Jābir | S-B-II | sakana al-Kūfah | II1:213; (S6:5) | nazala al-Kūfah | A1:305 | Kūfi | B1:225 | | |
| 111 | Jābir ibn Abī Sabrah | B-A | | | | | Kūfi | B1:224; A1:303 | | |
| 112 | Jābir ibn Samurah | S-A-II | nazala al-Kūfah | S6:24; II1:213 | sakana al-Kūfah | A1:304 | | | | |
| 113 | Ja'dah ibn Hubayrah (d) | B-A-D-II | sakana al-Kūfah | A1:340 | | | Kūfi | B1:241; A1:339; D1:84; II1:238 | | |
| 114 | Jāriyah ibn Zafar | B-A-D | nazala al-Kūfah | D1:75 | sakana al-Kūfah | B1:227 | yu'addu fi al- Kūfiyin | A1:313 | aqāma Jarir bi-al-Kūfah | A1:333 |
| 115 | Jarir ibn 'Abd Allāh | S-B-A-D-II | sakana al-Kūfah | B1:238; D1:83; II1:234 | nazala al-Kūfah | S6:22; B1:238 | aqāma Jarir bi-al- Kūfah | A1:333 | | |
| 116 | Jawdān | A-D | nazala al-Kūfah | D1:94 | sakana al-Kūfah | A1:361 | | | | |
| 117 | Ju'ayl (Ja'al) ibn Ziyād | B-A-D | | | | | Kūfi | B1:246; A1:344; D1:86 | | |
| 118 | al-Juhdumah | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 119 | Junādah ibn Mālik | B | | | | | Kūfi | B1:249 | | |

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| No. | EXPRESSION- 5 | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | OTHER INFORMATION | DIED |
|-----|------------------|---------------|---------|--|----------|-----------------------------|---------|---------------|---------|---------------|---------|---------------|--|---|
| 110 | | | Ahmasl | S6:36; B1:225; A1:305; H1:213 | Bajafi | S6:36; A1:305; H1:213 | | | | | | | | |
| 111 | | | Asadi | B1:224; A1:302 | | | | | | | | | | |
| 112 | | | 'Amirī | S6:24; A1:304; H1:213 | Suwā'ī | S6:24; A1:304; H1:213 | | | | | | | | 66 (A1:304), 74 (H1:213), in the time of Bushr ibn Marwān in Kufa (A1:304), at the beginning of the caliphate of 'Abd al-Mālik ibn Marwān (S6:24) |
| 113 | | | Ashja'ī | B1:241; A1:339; D1:84; H1:238 | Makhzūmī | A1:339; 3340; H1:238 | | | | | | | | |
| 114 | | | Yamānī | B1:227; A1:313; D1:75 | Hanafi | A1:313; D1:75 | | | | | | | | |
| 115 | | | Bajafi | S6:22; B1:236; A1:333; D1:83; H1:233 | | | | | | | | | thunma (nazala) Qirqlsiyā (D1:83; also B1:238) | after 50 (D1:83), 51 (B1:238; A1:334; H1:234), 54 (B1:238; A1:334; H1:234), in the governorship of al-Dahhāk ibn Qays in Kufa (S6:22) |
| 116 | | | | | | | | | | | | | | |
| 117 | | | Ashja'ī | B1:246; A1:344; D1:86 | | | | | | | | | | |
| 118 | | | | | | | | | | | | | | |
| 119 | | | Azdi | B1:249 | | | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|--------------------------------------|----------|-----------------|--|------------------------|---------------------------|-----------------------------|-----------|--|----------------|
| 120 | Jundab ibn 'Abd Allāh | S-A-D-II | nazala al-Kūfah | D1:91; (S6:5) | sakana al-Kūfah | A1:360; H1:250 | | | | |
| 121 | Ka'b ibn 'Amr (d) | B-A-D | nazala al-Kūfah | D2:32 | sakana al-Kūfah | B3:1322; A4:485 | | | | |
| 122 | Ka'b ibn 'Ujrah | B-A-II | nazala al-Kūfah | B3:1321 | sakana al-Kūfah | A4:482; H3:281 | | | | |
| 123 | Kathir ibn Shihāb (d) | A-D-II | nazil al-Kūfah | H3:271 | 'idādūhu fi al-Kūfiyīn | A4:459 | Kūfi | H3:271 | sayyid Madhijj bi-al-Kūfah | D2:27; H3:271 |
| 124 | Khabbāh ibn al-A'att | S-B-A-II | nazala al-Kūfah | S6:14; B2:438; A2:116; H1:417 | | | | | | |
| 125 | Khālid ibn Abī Jabal | A | nazala al-Kūfah | A2:91 | | | | | | |
| 126 | Khālid ibn 'Urfujah | S-B-A-II | sakana al-Kūfah | B2:435 | nazala al-Kūfah | S6:21; also A2:103 | ma'dūd fi ahlihā (al-Kūfah) | A2:103 | istakhlafahu Sa'd (ibn Abī Waqqās) 'alā al-Kūfah | A2:103; H1:409 |
| 127 | Khidāsh ibn Salāmah | B-A-II | | | yu'addu fi al-Kūfiyīn | B2:443; H1:419 | yu'addu fi ahl al-Kūfah | A2:123 | | |
| 128 | Khuraym ibn Fātik (or ibn al-Akhram) | S-B-A-II | nazala al-Kūfah | (S6:5) | yu'addu fi al-Kūfiyīn | B2:447; also A2:130 | | | tahawwala ilā al-Kūfah | H1:423 |
| 129 | Khuzaymah ibn Thābit | S | nazala al-Kūfah | (S6:5) | | | | | qadima al-Kūfah ma'a 'Alī | S6:51 |
| 130 | Kudayr ibn Qatādah (d) | A-D | sakana al-Kūfah | A2:462 | Kūfi | D2:28 | | | | |

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| No. | EXPRESSION- 5 | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE- 5 | SOURCES- 5 | OTHER INFORMA- TION | DIED |
|-----|------------------|---------------|---------|--|---------|---------------------------------------|---------|--|---------|-------------------|-------------|---------------|---|---|
| 120 | | | Bajālī | S6:35; A1:360; D1:91; H1:250 | 'Alaqī | S6:35; A1:360; D1:91; H1:250 | | | | | | | Intaqala ilā al-Baṣrah (A1:360), wa- (nazala) al-Baṣrah (D1:91), (sakana) al- Baṣrah (H1:250) | still alive in the time of al-Muṣ'ab (A1:361; H1:250) |
| 121 | | | Hamdānī | B3:1322; A4:485; D2:32 | Yāmī | B3:1322; A4:485; D2:32 | | | | | | | | |
| 122 | | | Balawī | B3:1321; A4:481; H3:281 | Sawādī | B3:1321 | Anṣārī | B3:1321; A4:481 | Qudā'ī | H3:281 | | | Madanī (H3:281) | 51 (B3:1321; A4:482; H3:282), 52, (B3:1321; A4:482 H3:282), 53 (A4:482; H3:282) |
| 123 | | | Hārithī | A4:459; D2:27 | Māzinī | H3:281 | | | | | | | | |
| 124 | | | Tamīmī | S6:14; B2:437; A2:114; H1:416 | Khuzā'ī | B2:437; A2:114; H1:416 | Sa'dī | S6:14 | Zuhri | A2:114 | | | | 37 (S6:14; B2:438; A2:116; H1:416), 39 (B2:438), 19 (B2:438; A2:116; H1:416) |
| 125 | | | 'Adwānī | A2:91 | | | | | | | | | yu'addu fi ahl al- Hijāz, sakana 'Īrāq (A2:91) | |
| 126 | | | Bakrī | B2:434; A2:102 | Laythī | B2:434; H1:409 | 'Udhri | S6:21; B2:434; A2:102, 103; H1:409 | Khuzā'ī | A2:103; H1:409 | Qudā'ī | A2:102 | | 60 (B2:435; A2:103; H1:409), 61 (B2:61; A2:103; H1:409) |
| 127 | | | Sulāmī | B2:443; A2:123; H1:419 | Salāmī | A2:123; H1:419 | | | | | | | | |
| 128 | | | Asadī | S6:38; B2:446; A2:130 | Azdi | H1:423 | | | | | | | 'Idādulu fi al- Shāmiyīn (A2:130), nazala al-Raqqah (A2:130) | still alive when Marj Raḥḥ happened in the time of Mu'āwiyah (H1:423) |
| 129 | | | Khaṭmī | S6:51 | Anṣārī | S6:51 | | | | | | | | 37 (S6:51) |
| 130 | | | Dabbī | A2:462; D2:28 | | | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|--------------------------------|----------|------------------|-------------------------------|--------------------------|-------------------|-----------------|-------------------|------------------------|-----------|
| 131 | Kulthūm (d) | A-D | nazala al-Kūfah | D2:34 | 'Idādūhu fī ahl al-Kūfah | A4:494 | | | | |
| 132 | ʿAbīd ibn Rabīʿah | S-A-II | nazala al-Kūfah | A4:515; H3:307; S6:33 | hājara ilā al-Kūfah | S6:33 | | | | |
| 133 | ʿAbīd ibn ʿUṯārid | II | | | | | | | min wujūh ahl al-Kūfah | H3:309 |
| 134 | Mālik ibn ʿAbd Allāh | S-B-A-II | sakana al-Kūfah | H3:427 | maʿdūd fī al-Kūfiyyīn | B3:1354; A5:33 | nazala al-Kūfah | (S6:5) | | |
| 135 | Mālik ibn ʿAwf | S | nazala al-Kūfah | (S6:28) | | | | | | |
| 136 | Mālik ibn Damrah | A-D | nazala al-Kūfah | A5:29; D2:45 | | | | | | |
| 137 | Mālik ibn Naḍlah | II | sakana al-Kūfah | H3:335 | | | | | | |
| 138 | Mālik ibn Rabīʿah (Abū Maryam) | S-B-A-D | nazala al-Kūfah | (S6:5) | yuʿaddu fī al-Kūfiyyīn | B3:1352; A5:24 | Kūfi | A6:285; D2:202 | | |
| 139 | Mālik ibn ʿUmayr | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 140 | Mālik ibn ʿUmayr (d) | D | | | | | Kūfi | D2:47 | | |
| 141 | Maʿn ibn Yazīd | S-II | yanzilu al-Kūfah | H3:430; S6:37 | sakana al-Kūfah | H3:430 | | | | |
| 142 | Maʿqil ibn Muqarrin | S-II | sakana al-Kūfah | H3:426 | nazala al-Kūfah | (S6:19) | | | | |
| 143 | Maʿqil ibn Sinān | S-B-II | nazala al-Kūfah | B3:1431; H3:425; (S6:5) | | | | | | |
| 144 | Marhab (Abū Marhab) | S-A-D | nazala al-Kūfah | (S6:5) | yuʿaddu fī al-Kūfiyyīn | A5:139 | Kūfi | D2:68 | | |
| 145 | Majar ibn ʿUkāmis (d) | A-D-II | | | yuʿaddu fī al-Kūfiyyīn | A5:185; H3:403 | Kūfi | D2:79 | | |

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| No. | EXPRESSION- 5 | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | OTHER INFORMATION | DIED |
|-----|------------------|---------------|---------|---|------------|-------------------|---------|-------------------|---------|---------------|---------|---------------|--|---|
| 131 | | | Khuzā'ī | A4:494; D2:34 | Musḥilaq-ī | A2:493 | | | | | | | | |
| 132 | | | 'Amīrī | S6:33; A4:515; H3:307 | Ja'farī | A4:514; H3:307 | Kilābī | A4:514; H3:307 | | | | | | still alive in the time of Mu'āwiyah (A4:516), in the caliphate of 'Uthmān (A4:516), in the year of al-Jamā'ah (S6:33), 41 (A4:517; H3:307) |
| 133 | | | Tamīmī | H3:309 | | | | | | | | | | |
| 134 | | | Khuzā'ī | S6:62; B3:1354; A5:33; H3:327 | Khat'amī | H3:327 | | | | | | | | |
| 135 | | | Qaysī | S6:28 | | | | | | | | | | |
| 136 | | | Damrī | A5:29; D2:45 | | | | | | | | | | In the time of Mu'āwiyah (A5:29; D2:45) |
| 137 | | | Jushamī | H3:335 | | | | | | | | | | |
| 138 | | | Salūlī | S6:37; B3:1352; A5:24; A6:285; D2:202 | | | | | | | | | Basrī (A6:285; D2:202) | |
| 139 | | | Asadī | S6:63 | | | | | | | | | | |
| 140 | | | Hanafī | D2:47 | | | | | | | | | | |
| 141 | | | Sulamī | S6:36; H3:429 | | | | | | | | | sakana Dimashq (H3:430), sakana al-Shām (H3:430) | took part in battle of Marj Raḥī (54) (S6:36; H3:430) |
| 142 | | | Muzanī | S6:18; H3:426 | | | | | | | | | | |
| 143 | | | Ashja'ī | S6:55; B3:1431; H3:425 | | | | | | | | | thumma alā al-Madīnah (B3:1431) | in the day of al-Ḥarraḥ (S6:55; B3:1431; H3:425), 63 (H3:425) |
| 144 | | | | | | | | | | | | | | |
| 145 | | | Sulamī | A5:185; D2:79; H3:403 | | | | | | | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|--|---------|-----------------|-----------------------------|--------------------------|---|-----------------------------|-----------|---|--------------------------------------|
| 146 | Maytham al-Tammar | H | nazala al-Kūfah | H3:479 | | | | | | |
| 147 | Mikhnaf ibn Sulaym | S-A | nazala al-Kūfah | S6:35 | yu'addu fi al-Kūfiyyin | A5:128 | kāna naqlb al-Azdi al-Kūfah | A5:128 | | |
| 148 | Mirdās ibn Mālik | S-B-A-D | nazala al-Kūfah | (S6:5) | 'Idādūhu fi ahl al-Kūfah | A5:142; D2:753; B3:1386 | sakana al-Kūfah | B3:1386 | | |
| 149 | Mirdās ibn 'Urwah | H | | | ma'dūd fi al-Kūfiyyin | H3:379 | | | | |
| 150 | al-Miswar ibn Yazid | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 151 | al-Mughīrah ibn Shu'bah | S-B-A-H | nazala al-Kūfah | (S6:5) | | | | | wallāhu 'Umar (also 'Uthmān and Mu'āwiyah) al-Kūfah | H3:432; S6:20; B4:1446; A5:248 |
| 152 | Muḥammad ibn 'Adī (d) | H | | | 'Idādūhu fi ahl al-Kūfah | H3:359 | | | | |
| 153 | Muḥammad ibn Hātib | B | | | 'Idādūhu fi al-Kūfiyyin | B3:1368 | | | | |
| 154 | Muḥammad ibn Ṣafwān (or ibn Ṣayfi) | S-A-D-H | nazala al-Kūfah | (S6:5); H3:356; A5:97 | yu'addu fi ahl al-Kūfah | A5:96 | Kūfi | D2:59 | yu'addu fi ahl al-Kūfah | A5:97 |
| 155 | Muḥammad ibn 'Umayr (d) | A-H | | | | | min ashraf al-Kūfah | H3:491 | kāna sayyid ahl al-Kūfah fi zamanihī | A5:108 |
| 156 | Mujālid ibn Thawr | A-D | | | | | yu'addu fi a'rāb al-Kūfah | A5:62 | min a'rāb al-Kūfah | D2:51 |
| 157 | Mujāmil' ibn Jariyah | S-H | nazala al-Kūfah | (S6:5) | | | | | ba'athahu ('Umar) ilā ahl al-Kūfah li- yu'allimahum al-Qur'ān | H3:346 |
| 158 | Mukhāriq ibn 'Abd Allāh | A-D-H | | | yu'addu fi al-Kūfiyyin | A5:121; A6:280; D2:200; H3:368 | | | | |
| 159 | Munjab ibn Rāshid | A-D-H | nazala al-Kūfah | A5:265; D2:94; H3:438 | | | | | kāna min ashraf ahl al-Kūfah | H3:438 |
| 160 | al-Muntafaq (Abū Razin, Ibn al-Muntafaq) | D | | | | | | | kāna bi-al-Kūfah | D2:94 |
| 161 | al-Muntashir (d) | A | sakana al-Kūfah | A5:264 | | | | | | |
| 162 | Murrah | B | | | | | Kūfi | B3:1382 | | |

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| No. | EXPRESSION- 5 | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | OTHER INFORMA- TION | DIED |
|-----|------------------|---------------|----------|---|---------|------------------|---------------|---------------|---------|---------------|---------|---------------|--|---|
| 146 | | | Asadi | H3:479 | | | | | | | | | | In the time of Yazīd ibn Abī Sufyān (H3:479) |
| 147 | | | Azdi | S6:35; A5:128 | Ghāmīdī | S6:35; A5:128 | | | | | | | istā'inalahu 'Alī ibn Abī Tālib 'alā Madīnat Khurasān (A5:128) | |
| 148 | | | Aslamī | S6:55; B3:1386; A5:142; D2:753 | | | | | | | | | | |
| 149 | | | 'Amīrī | H3:379 | Thaqafī | H3:379 | | | | | | | | |
| 150 | | | Asadī | S6:50 | | | | | | | | | | |
| 151 | | | Thaqafī | S6:20; B4:1445; A5:247; H3:432 | | | | | | | | | wallāhu 'Umar al-Baṣrah (S6:20; B4:1446; A5:248) | 49 (H3:432), 50 (S6:20; B4:1446; A5:248; H3:432), 51 (H3:432) |
| 152 | | | Minqarī | H3:359 | Tamīmī | H3:360 | | | | | | | | |
| 153 | | | Qurashī | B3:1368 | Jumahlī | B3:1368 | | | | | | | | 64 (B3:1368) |
| 154 | | | Anṣārī | A5:96, 97; D2:59; H3:356 | Khaṭmī | H3:356 | Makhzū- mī | A5:97 | | | | | Madmī (A5:97) | |
| 155 | | | Tamīmī | H3:490 | | | | | | | | | | |
| 156 | | | 'Amīrī | A5:62; D2:51 | | | | | | | | | | |
| 157 | | | Anṣārī | H3:346 | Awsl | H3:346 | | | | | | | | In the caliphate of Mu'āwiyah (S6:52) |
| 158 | | | Shaybānī | A5:121; H3:368 | | | | | | | | | | |
| 159 | | | Dabbī | A5:265; D2:94; H3:438 | | | | | | | | | | |
| 160 | | | 'Uqaylī | D2:94 | | | | | | | | | | |
| 161 | | | Hamdānī | A5:264 | | | | | | | | | | |
| 162 | | | 'Amīrī | B3:1382 | | | | | | | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|--------------------------------|---------|-----------------|-----------------------------|------------------------|-----------|-------------------------|-----------|---|----------------------------------|
| 163 | Mūsā ibn Talhah | II | nazala al-Kūfah | II3:458 | | | | | | |
| 164 | al-Musawwar ibn Yazīd | B-A | nazala al-Kūfah | B3:1400 | yu'addu fī al-Kūfiyyīn | A5:176 | | | | |
| 165 | Muslim | II | | | | | | | kāna bi-al-Kūfah | II3:397 |
| 166 | Muslim ibn 'Ubayd Allāh | II | sakana al-Kūfah | II3:396 | | | | | | |
| 167 | Mustawrid ibn Shaddād | S-A-D-H | nazala al-Kūfah | S6:61; D2:72; II3:495 | sakana al-Kūfah | A5:154 | | | | |
| 168 | al-Muḥallib ibn Abī Wadā'ah | B-A | nazala al-Kūfah | B3:1402; A5:190 | | | | | | |
| 169 | Nafī' ibn 'Utbah | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 170 | al-Namr ibn Tawlab | II | | | | | | | hājara ilā al-Kūfah ya'nī fī 'ahd 'Umar | II3:543 |
| 171 | Nawfal ibn Farwah (Abū Farwah) | S-A-D | sakana al-Kūfah | A5:370; D2:115 | nazala al-Kūfah | (S6:5) | 'Idāduhu fī al-Kūfiyyīn | A6:246 | Kūfi | D2:193 |
| 172 | al-Nazzāl ibn Sabrah (d) | II | | II3:522; (S6:5) | | | Kūfi | II3:553 | | |
| 173 | Nubayṭ ibn Shurayṭ | S-II | nazala al-Kūfah | (S6:5) | | | | | | |
| 174 | al-Nu'mān ibn 'Amr | S | nazala al-Kūfah | S6:18 | | | | | | |
| 175 | al-Nu'mān ibn Bashīr | S-A-H | | | aqāma bihā (al-Kūfah) | S6:53 | | | ista'malahu Mu'awiyah 'alā al-Kūfah | II3:529; A5:328; S6:53, 54 |

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| No. | EXPRESSION-5 | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|--------------|-----------|---------|--|----------|---------------------------------------|---------|-----------|---------|-----------|---------|-----------|---|--|
| 163 | | | Taymī | H3:458 | | | | | | | | | tahawwala ilā al-Baṣrah (H3:459) | 103 (H3:459), 104 (H3:459), 104 (H3:459) |
| 164 | | | Asadī | B3:1400; A5:176 | Mālikī | B3:1400; A5:176 | | | | | | | | |
| 165 | | | | | | | | | | | | | | |
| 166 | | | Qurashī | H3:395 | | | | | | | | | | |
| 167 | | | Qurashī | A5:154; D2:72; H3:495 | Fihri | S6:61; A5:154; D2:77; H3:494 | | | | | | | thumma (nazala) Miṣr (D2:72; H3:495), sakana Miṣr (A5:154), shahida fatḥ Miṣr wa-ikhtalafa bihā (H3:494) | 45 (H3:494) |
| 168 | | | Qurashī | B3:1402; A5:190 | Salimī | B3:1402; A5:190 | | | | | | | nazala ba'd dhālik al-Madīnah (B3:1402), thumma tahawwala ilā al-Madīnah (A5:190) | |
| 169 | | | Qurashī | S6:32 | | | | | | | | | | |
| 170 | | | 'Ukfi | H3:542 | | | | | | | | | nazala al-Baṣrah (H3:543) | |
| 171 | | | Ashja'i | S6:44; A5:370; A6:246; D2:115, 193 | | | | | | | | | | |
| 172 | | | Hilālī | H3:553 | | | | | | | | | | |
| 173 | | | Ashja'i | S6:29; H3:522 | Qaysī | S6:29 | | | | | | | | |
| 174 | | | Muzanī | S6:18 | | | | | | | | | | 21 (S6:19) |
| 175 | | | Anṣārī | A5:326; H3:529 | Khazraji | S6:53; A5:326; H3:529 | | | | | | | naqalahu Mu'āwiyah min Imrat al-Kūfah ilā Imrat Ḥimṣ (H3:529; S6:53), ista'malahu Mu'āwiyah 'alā Ḥimṣ (thumma 'alā al-Kūfah) (A5:328) | after 64 (A5:328), 65 (H3:530) |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-----------------------------------|-----------|-------------------------|-------------------------|--------------------------|-----------|-------------------------|-----------------------------|---|-------------------------------------|
| 176 | al-Nu'mān ibn Muqarrin | A-II | taljawnala ilā al-Kūfah | H3:526; A5:324 | | | | | | |
| 177 | al-Nu'mān ibn Qawqal | H | nazala al-Kūfah | H3:535 | | | | | | |
| 178 | Nunayr Abū Mālik | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 179 | Nuqādah ibn 'Abd Allāh | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 180 | Qabīṣah ibn Burma (d) | H | | | yu'addu fī al-Kūfiyyin | H3:214 | | | | |
| 181 | Qarazah ibn Ka'b | S-B-A-D-H | sakana al-Kūfah | H3:223 | nazalahā (al-Kūfah) | S6:17 | waliya al-Kūfah li-'Alī | D2:14; also B3:1306; A4:400 | min man wajjahahu 'Umar ilā al-Kūfah yufaqqihu al-nās | H3:223; also B3:1306; S6:17; A4:400 |
| 182 | Qays Abū Ghanīm (Qays ibn Ghanīm) | B-II | | | | | Kūfī | B3:1302; H3:253, 246 | | |
| 183 | Qays ibn 'Ā'idh (Abū Kāhil) | S-B-A-H | nazala al-Kūfah | (S6:5) | 'Idāduhu fī ahl al-Kūfah | H3:244 | 'Idāduhu fī al-Kūfiyyin | B4:1738; A6:260 | | |
| 184 | Qays ibn Abī Gharazah | S-B-A-D-H | sakana al-Kūfah | B3:1297; A4:439; H3:246 | nazala al-Kūfah | (S6:5) | Kūfī | D2:23; H3:246 | | |
| 185 | Qays ibn al-Ḥārith | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 186 | Qays ibn al-Nu'mān | B | | | | | Kūfī | B3:1301 | | |
| 187 | Qays ibn Rāfi' (d) | H | | | | | Kūfī | H3:259 | | |
| 188 | Qays ibn Sa'd ibn 'Ubadah | S | nazala al-Kūfah | (S6:5) | | | | | lahiqā bi-'Alī bi-al-Kūfah fa-lam yazal ma'ahu | S6:52 |
| 189 | Qays ibn al-Sakun (d) | H | | | | | Kūfī | H3:240 | | |
| 190 | Qays ibn Zayd | A | | | yu'addu fī al-Kūfiyyin | A4:423 | | | | |
| 191 | Qudāmah ibn 'Abd Allāh (d) | H | | | 'Idāduhu fī ahl al-Kūfah | H3:219 | Kūfī | H3:219 | | |

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| No. | EXPRESSION- 5 | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | OTHER INFORMATION | DIED |
|-----|------------------|---------------|----------|---|----------|---|---------|-------------------------------|---------|---------------|---------|---------------|---|--|
| 176 | | | Muzanī | A5:342; H3:535 | | | | | | | | | sakana al-Baṣrah (H3:537; A5:342) | 21 (A5:343; H3:536) |
| 177 | | | | | | | | | | | | | | |
| 178 | | | Khuzāʾī | S6:51 | | | | | | | | | | |
| 179 | | | Asadī | S6:61 | | | | | | | | | | |
| 180 | | | Asadī | H3:214 | | | | | | | | | | |
| 181 | | | Anṣārī | S6:17; B3:1306; A4:399; D2:14; H3:223 | Khazraǵī | S6:17; B3:1306; A4:399; D2:14; H3:223 | | | | | | | | in the caliphate of 'Alī (S6:17; B3:1306; A4:400), in the amirate of al- Mughīrah in Kufa (A4:400), at the beginning of the caliphate of Mu'āwiyah (B3:1306; A4:400; H3:223) |
| 182 | | | Asadī | B3:1302; H3:253, 246 | Māzinī | H3:253 | | | | | | | sakana al-Baṣrah (B3:1302), ma'dūd fi al-Baṣriyyin (H3:246) | |
| 183 | | | Alḥimāsī | S6:62; B4:1738; A6:260; H3:244 | Bajallī | S6:62; B4:1738; A6:260 | | | | | | | | in the time of al- Ḥajjāj (B4:1738; A6:260) |
| 184 | | | Anṣārī | S6:55 | Ghifārī | B3:1297; A4:439; D2:23; H3:246 | Juhani | B3:1297; A4:439; H3:246 | Bajallī | H3:246 | | | | |
| 185 | | | Asadī | S6:60 | | | | | | | | | | |
| 186 | | | Sakūnī | B3:1301 | | | | | | | | | | |
| 187 | | | Qaysī | H3:259 | Ashjaʿī | H3:259 | | | | | | | nazil Miṣr (H3:259) | |
| 188 | | | Khazraǵī | S6:52 | Sā'idī | | | | | | | | wallāhu ('Alī) Miṣr (S6:52) | at the end of the caliphate of Mu'āwiyah (S6:53) |
| 189 | | | Anṣārī | H3:240 | | | | | | | | | | 7 (H3:241) |
| 190 | | | Juhani | A4:422 | | | | | | | | | | |
| 191 | | | Bakrī | H3:219 | 'Āmirī | H3:219 | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|------------------------|-----------|-----------------|--------------------|-----------------------|-----------------------------|----------------------------------|-----------------------|--|---|
| 192 | Qutbah ibn Mālik | S-B-A-H | sakana al-Kūfah | H3:229 | ma'dūd fi al-Kūfiyīn | H3:229 | nazala al-Kūfah | (S6:5) | min ahl al-Kūfah | A4:408 |
| 193 | Rabī'ah ibn 'Uthmān | A-D | nazala al-Kūfah | D1:180 | yu'addu fi al-Kūfiyīn | A2:214 | | | | |
| 194 | Rāfi' ibn 'Umayr | H | sakana al-Kūfah | H1:486 | | | | | | |
| 195 | al-Rasīm | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 196 | Riyāh ibn al-Rabī' | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 197 | Rushayd ibn Mālik | S-B-A-D | nazala al-Kūfah | (S6:5) | yu'addu fi al-Kūfiyīn | B2:496; A2:222 | Kūfi | D1:183 | | |
| 198 | Sabrah ibn al-Fākih | B-A-D-H | nazala al-Kūfah | H2:14 | yu'addu fi al-Kūfiyīn | A2:324; D1:208 | Kūfi | B2:578 | | |
| 199 | Sa'd ibn Abī Waqqās | S-B-A-H | nazala al-Kūfah | S6:12 | khaṭṭajā (al-Kūfah) | S6:12 | huwa alladhī kawwafa al-Kūfah | H2:31; also A2:367 | kāna amīr 'alā al-Kūfah | B2:608; also H2:30, 31; S6:12; A2:367 |
| 200 | Sa'd ibn al-Akhram (d) | A-D | nazala al-Kūfah | D1:211 | sakana al-Kūfah | A2:335 | | | | |
| 201 | Sa'd ibn Bujayr | S | nazala al-Kūfah | S6:52 | | | | | | |
| 202 | Sa'd ibn Mas'ūd (d) | B-D | | | | | Kūfi | B2:602; D1:218 | | |
| 203 | Sa'd ibn 'Ubayd | B-A | | | yu'addu fi al-Kūfiyīn | B2:600; A2:359 | min ahl al-Kūfah | A2:360 | | |
| 204 | Safwān ibn 'Assāl | S-B-A-D-H | nazala al-Kūfah | D1:266; (S6:27) | sakana al-Kūfah | B2:724; A3:27; H2:182 | | | | |
| 205 | Sahl ibn Hunayf | S | nazala al-Kūfah | (S6:5) | | | | | fa-lam yazal bihā (al-Kūfah) hattā māta | S6:15 |

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| No. | EXPRESSION- 5 | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE- 5 | SOURCES- 5 | OTHER INFORMA- TION | DIED |
|-----|------------------|---------------|----------|--|---------------|--|----------|-------------------------------|----------|-------------------------------|-------------|---------------|--|---|
| 192 | Kūfī | B3:1283 | Tha'labī | S6:36; B3:1283; A4:408; H3:229 | Tamīmī | H3:229 | Dhibyānī | B3:1283; A4:408; H3:229 | Thu'a'fī | B3:1283; A4:408; H3:229 | | | | |
| 193 | | | Taymī | A2:214; D1:180 | | | | | | | | | | |
| 194 | | | Tamīmī | H1:248 | | | | | | | | | | |
| 195 | | | | | | | | | | | | | | |
| 196 | | | Tamīmī | S6:55 | | | | | | | | | | |
| 197 | | | Tamīmī | B2:496; A2:222 | Sa'dī | S6:45; B3:496; A2:222; D1:183 | Muzanī | A2:223 | Asadī | A2:223 | | | | |
| 198 | | | Asadī | A2:324; D1:208; H2:14 | Makhzū- mī | A2:324; H2:14 | | | | | | | | |
| 199 | | | Qurashī | B2:607; A2:366; H2:30 | Zuhri | B2:607; H2:30; S6:12; A2:366 | | | | | | | raja'n Sa'd ilā al- Madīnah (S6:13) | 50 (S6:13), 51 (H2:31), 54 (B2:610; A2:369; H2:31), 55 (S6:13; B2:610; A2:369; H2:31), 56 (H2:31), 57 (H2:31), 58 (B2:610; A2:369; H2:31), in the time of Mu'āwiyah (B2:610) |
| 200 | | | | | | | | | | | | | | |
| 201 | | | Bajālī | S6:52 | | | | | | | | | | |
| 202 | | | Kindī | B2:602; D1:218 | | | | | | | | | | |
| 203 | | | Anṣārī | B2:600; A2:359 | Awsl | A2:359 | Qārī | A2:359 | | | | | | 15 (B2:600; A2:359) |
| 204 | | | Murādī | S6:27; B2:724; A3:28; D1:266; H2:182 | | | | | | | | | | |
| 205 | | | Awsl | S6:15 | | | | | | | | | wallāhu ('Alī) al- Madīnah (S6:15) | 38 (S6:15) |

Appendix - II : The Companions Who Lived in Kufa

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-------------------------|------------|---------------------|------------------------------|-------------------------|-----------|------------------|------------------------|----------------------------|------------------------------------|
| 206 | al-Sā'ib ibn al-Aqra' | B | | | | | Kūfi | B2:569 | | |
| 207 | Sa'd ibn al-Āṣ | B-A-D-II | | | | | | | wallāhu ('Uthmān) al-Kūfah | D1:223; also B2:622; H2:45; A2:392 |
| 208 | Sa'd (Sa'd) ibn Hurayth | S-A-D | nazala al-Kūfah | S6:23; A2:384; D1:221 | | | | | | |
| 209 | Sa'd ibn Zayd | S-B | nazalahā (al-Kūfah) | S6:13; B2:618 | wa-sakanahā (al-Kūfah) | B2:618 | kāna bi-al-Kūfah | S6:13 | | |
| 210 | Shakr ibn al-'Aylah | S-B-A-D-II | nazala al-Kūfah | D1:263; (S6:5) | 'Idāduhu fī al-Kūfiyyīn | B2:715 | sakana al-Kūfah | H2:173 | 'Idāduhu fī ahl al-Kūfah | A3:12 |
| 211 | Salamah ibn al-Aswad | D | nazala al-Kūfah | D1:230 | | | | | | |
| 212 | Salamah ibn Nu'aym | S-B-A-D | nazala al-Kūfah | S6:44; A2:434 | yu'addu fī al-Kūfiyyīn | B2:642 | Kūfi | B2:624; D1:233 | | |
| 213 | Salamah ibn Qays | S-B-A-D-II | nazala al-Kūfah | S6:33; H2:65 | | | Kūfi | B2:642; A2:432; D1:233 | | |
| 214 | Salamah ibn Salamah | II | | | | | | | min ahl al-Kūfah | H2:64 |
| 215 | Salamah ibn Umayyah | B-II | nazala al-Kūfah | H2:62; H2:67; H3:620; (S6:5) | | | Kūfi | B2:640 | | |
| 216 | Salamah ibn Yazid | S-B-II | nazala al-Kūfah | | | | Kūfi | B2:644 | | |
| 217 | Sālim ibn 'Ubayd | S-B-A-D-II | nazala al-Kūfah | S6:44; D1:204; H2:5 | sakana al-Kūfah | A2:310 | Kūfi | B2:566 | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | EXPRESSION- 5 | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | OTHER INFORMATION | DIED |
|-----|------------------|---------------|-----------|--|-------------|--|---------|---------------|---------|---------------|---------|---------------|-------------------|--|
| 206 | | | Thaqafi | B2:569 | | | | | | | | | | |
| 207 | | | Qurashi | A2:391; H2:45 | Umayy | A2:391; D1:223; H2:45 | | | | | | | | 53 (H2:46), 59 (A2:393; B2:624) |
| 208 | | | Makluzūmī | S6:23; A2:384; D1:221 | Qurashi | A2:384 | | | | | | | | killed at al-Jarrah (A2:384) |
| 209 | | | Qurashi | B2:614 | 'Adawi | S6:13; D2:614 | | | | | | | | 50 (S6:13), 51 (B2:620), 52 (B2:620), In the time of Mu'āwiyah (S6:13) |
| 210 | | | Bajafi | S6:31; A3:12; D1:263; H2:173 | Ahmasi | S6:31; B2:715; A3:12; D1:263; H2:173 | | | | | | | | |
| 211 | | | Kindi | D1:230 | | | | | | | | | | |
| 212 | | | Ashja'i | S6:44; B2:642; A2:434; D1:233 | | | | | | | | | | |
| 213 | | | Ashja'i | S6:33; B2:642; A2:432; D1:233; H2:65 | Ghaja'fā-ni | H2:65 | | | | | | | | |
| 214 | | | Tha'labi | H2:64 | | | | | | | | | | |
| 215 | | | Tamimi | B2:640; H2:61 | | | | | | | | | | |
| 216 | | | Ju'fi | S6:30; H2:74; H3:620 | | | | | | | | | | |
| 217 | | | Ashja'i | S6:44; B2:566; A2:310; D1:204; H2:5 | | | | | | | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|------------------------|----------|-----------------|-----------------------------|------------------------|-----------|--------------|-----------|---|------------------------------------|
| 218 | Salmān ibn Rabī'ah (d) | B-A-D-II | | | | | Kūfi | B2:632 | awwal qudāt al-Kūfah | D1:229; also B2:632; A2:415; H2:59 |
| 219 | Salmān al-Fārisī | S-B | nazala al-Kūfah | S6:17 | yu'addu fi al-Kūfiyyin | B2:638 | | | | |
| 220 | Samāk ibn Kharshah | II | | | | | | | fi wufūd ahl al-Kūfah ('alā 'Umar) | H2:75 |
| 221 | Samurah ibn Junādah | S-II | nazala al-Kūfah | H2:77; (S6:5) | | | | | | |
| 222 | Samurah ibn Jundab | S-A | nazala al-Kūfah | (S6:5) | | | | | yastakhilufuhu (Ziyād ibn Abih) 'alā al-Kūfah idhā sāra ilā al-Basrah | A2:454 |
| 223 | Sawā' ibn Khālīd | S-D | nazala al-Kūfah | D1:116; (S6:5) | | | | | | |
| 224 | Shaddād ibn al-Hādī | B-A-II | | | | | | | taljawwala minhā (al-Madīnah) ilā al-Kūfah | B2:696; A2:510; H2:140 |
| 225 | Shakal b. Humayd | S-II | nazala al-Kūfah | H2:150; (S6:5) | | | | | | |
| 226 | Sharāḥīl ibn Murrah | B | | | | | Kūfi | B2:697 | | |
| 227 | Sharīk ibn Tāriq (d) | B-A-II | nazala al-Kūfah | B2:704, 705; A2:523; H2:148 | | | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | EXPRESSION- 5 | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | OTHER INFORMA- TION | DIED |
|-----|------------------|---------------|---------|--|---------|------------------------------|---------|-------------------|----------|-------------------|---------|---------------|--|--|
| 218 | | | Bahlīl | B2:632; A2:415; D1:229; H2:59 | | | | | | | | | thumma qaḍā bi-al- Madā'in (A2:415) | '28 (B2:633; A2:416), 29 (B2:633; A2:416), 30 (B2:633; A2:416; D1:229), around 30 (H2:59; also A2:416), 31 (A2:416) |
| 219 | | | Fārisī | B2:634 | | | | | | | | | | 35 (B2:638), 36 (B2:638), at the end of the caliphate of 'Umar (B2:638), in the caliphate of 'Umar (S6:17) |
| 220 | | | Anṣārī | H2:75 | | | | | | | | | | |
| 221 | | | Suwā'ī | S6:24; H2:77 | 'Āmirī | S6:24 | | | | | | | | In the time of 'Abd al-Mālik (H2:77) |
| 222 | | | Fazārī | S6:34; A2:454 | | | | | | | | | kāna Ziyād ibn Abī Sufyān yasta'miluhu 'alā al-Ḥaṣrah idhā qadima al-Kūfah (S6:34; also A2:454), sakana al-Ḥaṣrah (A2:454) | 58 (A2:455), 59 (A2:455) |
| 223 | | | Asadī | S6:33 | Khuzā'ī | D1:116 | | | | | | | | |
| 224 | | | Kinānī | A2:509 S6:45; H2:150 | Laythī | B2:695; A2:509; H2:140 | 'Utwārī | B2:694 | | | | | Madanī (B2:965), sakana al-Madīnah (B2:969; A2:510; H2:140) | |
| 225 | | | 'Absī | B2:697 | | | | | | | | | | |
| 226 | | | Kindī | | | | | | | | | | | |
| 227 | | | Ḥanzalī | B2:704; A2:523; H2:148 | Ashja'ī | B2:704; A2:523; H2:148 | Tamīmī | B2:704; A2:523 | Muhārībī | A2:523; H2:148 | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|--------------------------|----------|-----------------|-----------------------|--------------------------|----------------|------------------|----------------|---|-------------------------------|
| 228 | Shaybān ibn Mālik | S-A-II | sakana al-Kūfah | H2:156 | yu'addu fi al-Kūfiyīn | H2:156 | Kūfi | H2:156 | min ahl al-Kūfah | A2:533 |
| 229 | Shihāb ibn al-Majnūn | A | | | 'Idāduhu fi ahl al-Kūfah | A2:532 | | | | |
| 230 | Shurayh ibn Hārith (d) | H | | | | | Kūfi | H2:144 | qadā bi-al-Kūfah | H2:144; H4:14 |
| 231 | Shurayf ibn Anas | A-II | sakana al-Kūfah | A2:521 | ma'dūd fi al-Kūfiyīn | H2:146 | | | | |
| 232 | Simāk ibn Makhramah | B-A-D-H | | | ahl al-Kūfah | B2:652 | kāna bi-al-Kūfah | A2:453 | wa-ilayhi yunsabu masjid Simāk bi- al-Kūfah | B2:652; A2:452; D1:238; H2:76 |
| 233 | Sinān ibn al-Muqarrin | S | nazala al-Kūfah | (S6:19) | | | | | | |
| 234 | Siyān | H | | | | | Kūfi | H2:102 | | |
| 235 | al-Sunābilh ibn al-A'sar | S-B-D-H | nazala al-Kūfah | (S6:5) | ma'dūd fi ahl al-Kūfah | B2:740 | Kūfi | D1:286; H2:187 | | |
| 236 | Sulaymān ibn Mashar (d) | H | | | | | | | ahl al-Kūfah | H2:129 |
| 237 | Sulaymān ibn Surad | S-B-A-D | nazala al-Kūfah | S6:25; D1:237; A2:449 | sakana al-Kūfah | B2:650; A2:449 | | | | |
| 238 | Suwayd ibn Muqarrin | S-B-A-II | nazala al-Kūfah | H2:99; (S6:19) | yu'addu fi al-Kūfiyīn | B2:680 | sakana al-Kūfah | A2:494 | | |
| 239 | Suwayd ibn Qays | B | | | yu'addu fi al-Kūfiyīn | B2:680 | | | | |
| 240 | Talhah ibn Nuḍaylah (d) | H | | | 'Idāduhu fi ahl al-Kūfah | H2:223 | | | | |
| 241 | Tāriq ibn 'Abd Allāh | S-B-H | nazala al-Kūfah | H2:212; (S6:5) | yu'addu fi al-Kūfiyīn | B2:756 | | | | |
| 242 | Tāriq ibn 'Alqamah | H | sakana al-Kūfah | H2:212 | | | | | | |

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| No. | EXPRESSION- 5 | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | OTHER INFORMATION | DIED |
|-----|------------------|---------------|----------|---|---------|--|---------|---------------|---------|---------------|---------|---------------|--|---|
| 228 | nazala al-Kūfah | (S6:5) | Anṣārī | S6:54; A2:533; H2:156 | Salāmī | A2:533; H2:156 | | | | | | | | |
| 229 | | | Jamīl | A2:532 | | | | | | | | | | |
| 230 | | | Kindī | H2:144; H4:14 | | | | | | | | | nazala al-Baṣrah (H2:144), waliya qaḍā al-Baṣrah (H2:144) | 78 (H2:144), 80 (H2:144), 82 (H2:144), 99 (H2:144), after 90 (H2:144) |
| 231 | | | Ashja'ī | A2:521; H2:146 | | | | | | | | | | |
| 232 | | | Asadī | B2:652; A2:452; D1:238; H2:76 | Hālīkī | A2:452; D1:238 | Tamīmī | H2:76 | | | | | nazala al-Jazīrah (D1:238) | In the time of Mu'āwiyah (H2:76) |
| 233 | | | Muzanī | S6:18 | | | | | | | | | | |
| 234 | | | | | | | | | | | | | | still alive in the caliphate of 'Uthmān (H2:102) |
| 235 | | | Bajālī | S6:63 | Aḥmasī | S6:63; B2:740; D1:268; H2:187 | 'Ijlī | H2:187 | | | | | | |
| 236 | | | | | | | | | | | | | | |
| 237 | | | Khuzā'ī | S6:25; B2:649; A2:449; D1:237 | | | | | | | | | | 65 (S6:26; B2:650; A2:449) |
| 238 | | | Muzanī | B2:680; A2:493; H2:99; (S6:19) | | | | | | | | | | |
| 239 | | | | | | | | | | | | | | |
| 240 | | | | | | | | | | | | | | |
| 241 | | | Muhāribī | S6:42; B2:756; H2:212 | | | | | | | | | | |
| 242 | | | | | | | | | | | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|---|------------|---------------------|----------------------------|--------------------------|-----------------------------|-----------------|-----------|--|-------------------------------|
| 243 | Tāriq ibn al-Ashyam (d) | S-B-A-D-II | sakana al-Kūfah | H2:210 | yu'addu fi al-Kūfiyīn | B2:753; A3:69; D1:274 | | | nazala al-Kūfah | (S6:5) |
| 244 | Tāriq ibn Sharik | B-A-D | | | yu'addu fi al-Kūfiyīn | B2:755; A3:70 | Kūfi | D1:274 | | |
| 245 | Tāriq ibn Shihāb | B-A-II | nazala al-Kūfah | H2:211 | yu'addu fi al-Kūfiyīn | A2:70 | Kūfi | B2:755 | | |
| 246 | Tāriq ibn Ziyād | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 247 | Thābit ibn Wadī'ah (Thābit ibn Yazīd ibn Wadī'ah) | S-B-A | nazala al-Kūfah | S6:52; A1:281 | yu'addu fi al-Kūfiyīn | B1:206 | Kūfi | A1:279 | | |
| 248 | Tha'labah ibn al-Hakam | S-B-A-D | nazala al-Kūfah | D1:66; (S6:5) | | | | | thumma tahawwala ilā al-Kūfah | B1:212; also A1:285 |
| 249 | Tha'labah ibn Zuhayr | A-D | nazala al-Kūfah | D1:67 | yu'addu fi al-Kūfiyīn | A1:286 | | | | |
| 250 | Thumamah ibn Biljād | B-A-D | nazala al-Kūfah | D1:70 | 'idādahu fi ahl al-Kūfah | A1:295 | Kūfi | B1:216 | | |
| 251 | 'Ubayd ibn 'Azīb | S-A-D-H | nazala al-Kūfah | (S6:5) | yu'addu fi al-Kūfiyīn | A3:542 | | | ahad al-'asharah al-ladhīn wajjahalūn 'Umar ibn al-Khaṭṭāb ma'a 'Aminār ibn Yāsir ilā al-Kūfah | S6:17; also H2:437; D1:366 |
| 252 | 'Ubayd ibn Khālid | S-B-A-D | min sākinī al-Kūfah | D1:365; also B3:1016 | nazala al-Kūfah | (S6:5) | sakana al-Kūfah | A3:536 | | |
| 253 | 'Ubayd ibn Khālid | A | | | yu'addu fi al-Kūfiyīn | A3:537 | | | | |
| 254 | 'Ubayd ibn Naḍlah (Nuḍaylah) (d) | A-D-II | nazala al-Kūfah | D1:368 | sakana al-Kūfah | A3:548 | Kūfi | H3:102 | kāna yaqra'u ahl al-Kūfah | H3:102 |
| 255 | 'Ubayd Allāh ibn Aslam | A | | | yu'addu fi al-Kūfiyīn | A3:520 | | | | |
| 256 | Udhaynah ibn Salamah (d) | II | | | | | | | ahl al-Kūfah | H1:41 |

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| No. | EXPRESSION- 5 | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | OTHER INFORMATION | DIED |
|-----|------------------|---------------|----------|--|---------|-------------------------------|----------|---------------|---------|---------------|---------|---------------|--|---|
| 243 | | | Ashja'ī | S6:37; B2:753; A3:69; D1:274; H2:210 | | | | | | | | | | |
| 244 | | | | | | | | | | | | | | |
| 245 | | | Bajafī | B2:755; A3:70; H2:211 | Ahmasī | B2:755; A3:70; H2:211 | | | | | | | | 82 (H2:212), 83 (H2:212), 84 (H2:212) |
| 246 | | | Ju'fī | S6:64 | | | | | | | | | | |
| 247 | | | Anṣārī | B1:206; A1:279 | Awsl | A1:279 | | | | | | | 'Idāduhu fī ahl al- Madinah (A1:279) | |
| 248 | | | Laythī | S6:33; B1:212; A1:285; D1:66 | Kinānī | A1:285 | | | | | | | nazala al-Baṣrah (B1:212; A1:285; D1:66) | |
| 249 | | | Tamīmī | A1:286 | Hanzalī | D1:67 | Tha'labī | A1:286 | | | | | | |
| 250 | | | 'Abdī | B1:216; A1:295; D1:70 | | | | | | | | | | |
| 251 | | | Anṣārī | S6:17; A3:542; D1:366; H2:437 | | | | | | | | | | |
| 252 | | | Sulamī | S6:42; B3:1016; A3:536; D1:365 | Bahzī | B3:1016; A3:536; D1:365 | | | | | | | | |
| 253 | | | Muḥāribī | A3:537 | | | | | | | | | | |
| 254 | | | Khuzā'ī | A3:548; D1:368; H3:102 | | | | | | | | | | |
| 255 | | | | | | | | | | | | | | |
| 256 | | | 'Abdī | H1:40 | Laythī | H1:40 | | | | | | | Baṣrī (H1:41), ra's 'Abd al-Qays bi-al- Baṣrah (H1:41) | |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|--|------------|-------------------------|------------------------------|--------------------------|--|--|------------------------------|-----------------------------------|--|
| 257 | Uthbān ibn Aws | B-A-D-II | nazala al-Kūfah | H1:91 | yu'addu fi ahl al-Kūfah | H1:91 | Kūfi | B1:115; D1:33 | sakana al-Kūfah | A1:161 |
| 258 | 'Umārah ibn Aws | A | | | | | Kūfi | A4:136 | | |
| 259 | 'Umārah ibn Ru'bah (Rabāy'ah /Ruwaybah) | S-A-II | sakana al-Kūfah | H2:508 | nazala al-Kūfah | (S6:5) | Kūfi | A4:138 | | |
| 260 | 'Umārah ibn Shihāb | II | | | | | | | ista'malahu 'Alī 'alā al-Kūfah | H2:508 |
| 261 | 'Umārah ibn 'Uqbah | II | | | 'Idāduhu fi ahl al-Kūfah | H2:510 | | | aqāma bi-al-Kūfah | H2:510 |
| 262 | 'Umayr (ibn Niyār) | B-A | yu'addu fi ahl al-Kūfah | A4:299 | yu'addu fi al-Kūfiyīn | B3:1217 | | | | |
| 263 | 'Umayr Dhū Murrān | S | nazala al-Kūfah | S6:63 | | | | | | |
| 264 | 'Umayr ibn Nuwaym (Uwaym, Tuwaym) | B-A-II | | | yu'addu fi al-Kūfiyīn | B3:1220; A4:298; H3:179 | | | | |
| 265 | 'Uqbah ibn 'Amr (Abū Mas'ūd) | S-B-A-H | nazala al-Kūfah | S6:16; B3:1075; H2:484 | wa-sakanahā (al-Kūfah) | B3:1075; B4:1757; A4:57; A6:286 | istakhlafahu 'Alī 'alā al-Kūfah | S6:16 | ustukhlifa narratan 'alā al-Kūfah | H2:383 |
| 266 | 'Urwah | A-D | nazala al-Kūfah | D1:379 | sakana al-Kūfah | A4:31 | | | | |
| 267 | 'Urwah ibn 'Iyād (or 'Urwah ibn Abī al-Ja'd) | S-B-A-D-II | nazala al-Kūfah | (S6:5) | yu'addu fi al-Kūfiyīn | B3:1065 | min jillat man suyyila ilā al-Shām min ahl al-Kūfah fi khilāfat 'Uthmān ibn 'Affān | A4:27, 30; also H2:469 | waliya qadā' al-Kūfah | D1:379; also B3:1065; A4:30; H3:105; S6:34 |
| 268 | 'Urwah ibn Mudarris | S-B | nazala al-Kūfah | S6:31 | | | | | yu'addu fi al-Kūfiyīn | B3:1067 |

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| No. | EXPRESSION- 5 | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | OTHER INFORMATION | DIED |
|-----|------------------|---------------|---------|--|----------|--|---------|---------------|---------|---------------|---------|---------------|-------------------|---|
| 257 | | | Aslamī | B1:115; A1:161; D1:33; H1:91 | | | | | | | | | | In the time of al-Mugfirah in Kufa (H1:91), at the beginning of Mu'awiyah (B1:115) |
| 258 | | | Anṣārī | A4:136 | | | | | | | | | | |
| 259 | | | Thaqafī | S6:40; A4:138; H2:508 | | | | | | | | | | |
| 260 | | | Thawrī | H2:508 | | | | | | | | | | |
| 261 | | | Qurashī | H2:509 | Umayy | H2:509 | | | | | | | | |
| 262 | | | Anṣārī | B3:1217; A4:299 | | | | | | | | | | |
| 263 | | | Hamdānī | S6:63 | | | | | | | | | | |
| 264 | | | | | | | | | | | | | | |
| 265 | | | Anṣārī | S6:16; B3:1074; B4:1757; A6:286; H2:483 | Khazrajī | S6:16; B4:1757; A4:57; H2:483 | | | | | | | | around 40 (H2:484), in the time of Mu'awiyah (S6:16; B3:1075), 41 (B3:1075; B4:1757; A6:287), 42 (B3:1075; B4:1757; A6:287), after 60 (B4:1757; A6:287) |
| 266 | | | Murādī | A4:31; D1:379 | | | | | | | | | | |
| 267 | sakana al-Kūfah | A4:26 | Bāriqī | S6:34; B3:1065; A4:26, 29; D1:379; H2:468; H3:105 | Azdi | S6:34; B3:1065; A4:26, 29; D1:379 | | | | | | | | |
| 268 | | | Tā'ī | S6:31; B3:1067 | | | | | | | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|---|---------|--|-------------------------------|--------------------------|-----------|--|-----------|---------------------------------|--------------------------|
| 269 | Usāmah ibn Sharīk | S-A-D | nazala al-Kūfah | (S6:27) | 'Idāduhū fī ahl al-Kūfah | A1:81 | Kūfī | D1:13 | | |
| 270 | Usāmah ibn 'Umayr | D | | | | | Kūfī | D1:13 | | |
| 271 | 'Utbah ibn Farqad | S-A-H | nazala al-Kūfah | S6:41; H2:448 | sakana al-Kūfah | A3:468 | | | | |
| 272 | Utbah ibn Yarbu' | | | | | | | | | |
| 273 | Uthmān ibn Hunayf | B-A-H | sakana al-Kūfah | B3:1033; A3:577; H2:452 | | | | | | |
| 274 | Wābisah ibn Ma'bad | A | sakana al-Kūfah | A5:427 | | | | | | |
| 275 | Wahb ibn 'Abd Allāh (Abū Juhayfah) | S-B-A-H | nazala al-Kūfah yu'addu fī ahl al-Kūfah | B4:1619; A6:48; (S6:5) | min ahl al-Kūfah | A5:460 | ja'alahu 'Alī ibn Abī Ṭālib 'alā bayt al-māl bi-al-Kūfah | A6:48 | wallāhu ('Alī) shurṭat al-Kūfah | H3:606 |
| 276 | Wahb ibn Hamzah | A-D | | A5:457 | | | Kūfī | D1:130 | | |
| 277 | Wahb ibn Khanbash | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 278 | Wā'il ibn Hujr | S-A-H | nazala al-Kūfah | A5:435; H2:592; (S6:5) | | | | | | |
| 279 | al-Walīd ibn 'Uqbah | S-A-H | nazala al-Kūfah | (S6:5) | | | | | wallāhu ('Uthmān) al-Kūfah | S6:24; A5:452; H3:601 |
| 280 | Yahyā ibn Hānī (d) | H | | | | | | | min sādāt ahl al-Kūfah | H3:639 |
| 281 | Ya'lā ibn Murrah | S-A | nazala al-Kūfah | (S6:5) | sakana al-Kūfah | A5:525 | | | | |
| 282 | Yazīd Abū Ma'n (or Yazīd ibn al-Akhnas) | A | sakana al-Kūfah | A5:474 | yu'addu fī ahl al-Kūfah | A5:509 | | | | |
| 283 | Yazīd ibn Nu'mān | S | nazala al-Kūfah | (S6:5) | | | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | EXPRESSION- 5 | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE- 5 | SOURCES- 5 | OTHER INFORMA- TION | DIED |
|-----|------------------|---------------|----------|---|---------|---|----------|---------------|-----------|---------------|-------------|---------------|--|--|
| 269 | | | Tha'labi | S6:27; A1:81; D1:13 | Qaysi | S6:27 | Dhibyani | A1:81 | Gha'afani | A1:81 | | | | |
| 270 | | | Hudhali | D1:13 | | | | | | | | | | |
| 271 | | | Sulami | S6:41; A3:567; H2:448 | | | | | | | | | | |
| 272 | | | | | | | | | | | | | | |
| 273 | | | Ansari | B3:1033; A3:577; H2:452 | 'Awsi | B3:1033; A3:577 | | | | | | | wallahu 'Ali al- Basrah (B3:1033; A3:577; H2:452) | in the time of Mu'awiyah (B3:1033; A3:577; H2:452) |
| 274 | | | Asadi | A5:427 | | | | | | | | | thumma tahawala ila al-Raqqah fa-aqama biha (A5:427) | |
| 275 | | | Suwai | S6:63; B4:1619; A5:460; A6:48; H3:606 | 'Amiri | S6:63; B4:1619; A5:460; A6:48; H3:606 | | | | | | | | 64 (H3:606), in the amirate of Bashr ibn Marwan in Basra (S6:64; A6:49), in the amirate of Bashr ibn Marwan in Kufa (A5:461) |
| 276 | | | | | | | | | | | | | | |
| 277 | | | Ta'i | S6:62 | | | | | | | | | | |
| 278 | | | Hadrami | S6:26; A5:435; H3:592 | | | | | | | | | ista'malahu al-Nabi 'ala al-aqyal min Hadramawt (A5:435) | in the time of Mu'awiyah (A5:435; H3:592) |
| 279 | | | Amawi | A5:451; H3:601 | Qurashi | A5:451 | | | | | | | | in the time of Mu'awiyah (H3:602) |
| 280 | | | Muradi | H3:639 | | | | | | | | | | |
| 281 | | | Thaqafi | S6:40; A5:525 | 'Amiri | A5:526 | | | | | | | sakana al-Basrah (A5:525) | |
| 282 | | | Jami | A5:509 | Sulami | A5:474, 509 | | | | | | | Shami (A5:475) | |
| 283 | | | Dabbi | S6:65 | | | | | | | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-------------------------|----------|-----------------|------------------------------|-------------------------|---------------------------|------------------------|-------------------|--|-----------|
| 284 | Yazid ibn Sharik | D-II | sakana al-Kūfah | H3:634 | | | Kūfi | D1:139; H3:634 | | |
| 285 | Yazid ibn Yuḥannas (d) | A-II | | | | | Kūfi | A5:513; H3:626 | | |
| 286 | Yūnus Abū Muḥammad | A | | | 'Idāduhu fī al-Kūfiyyīn | A5:530 | | | | |
| 287 | Zābir ibn al-Aswad | S-B-A-II | sakana al-Kūfah | B2:509; A2:245; H1:523 | yu'addu fī al-Kūfiyyīn | B2:509 | nazala al-Kūfah | S6:32 | | |
| 288 | Zābir ibn Ḥarām | B | | | | | | | intaqala ilā al-Kūfah | B2:509 |
| 289 | Zayd ibn Arqam | S-B-A | nazala al-Kūfah | S6:18; B2:535 | yu'addu fī al-Kūfiyyīn | B2:535 | wa-sakanahā (al-Kūfah) | B2:535; A2:276 | | |
| 290 | Zayd ibn Ḥuṣn | H | | | | | | | āmīl 'Umar ibn al-Khaṭṭāb 'alā ḥudūd al-Kūfah | H1:546 |
| 291 | Zayd ibn Šūḥān (d) | H | | | | | | | fī man suyyira (by 'Uthmān) min ahl al-Kūfah ilā al-Shām | H1:566 |
| 292 | Ziyād ibn 'Abd Allāh | A-D | | | yu'addu fī ahl al-Kūfah | A2:272 | | | bi-al-Kūfah | D1:195 |
| 293 | Ziyād ibn Abīh (d) | H | | | | | | | amīr al-Kūfah | H1:563 |
| 294 | Zuhayr ibn Abī 'Alqamah | A-D | nazala al-Kūfah | A2:265; D1:193 | | | | | | |
| 295 | Zuhayr ibn 'Alqamah (d) | A-D | nazala al-Kūfah | D1:192 | sakana al-Kūfah | A2:264 | | | | |
| 296 | Zuhayr ibn Tuhfah | H | | | | | Kūfi | H1:535 | | |
| 297 | Abū Ahmad ibn Qays | H | | | | | | | ahd al-'asharah al-tadhīn ba'athahum 'Umar ma'a 'Anīmār ibn Yāsir ilā al-Kūfah | H4:4 |
| 298 | Abū Ananah | A | | | yu'addu fī al-Kūfiyyīn | A6:5 A6:190; D2:182 | | | | |
| 299 | Abū 'Āmir | A-D | | | 'Idāduhu fī al-Kūfiyyīn | | | | | |
| 300 | Abū 'Aswajah | A | | | | | | | min Dabbat al-Kūfah | A6:235 |
| 301 | Abū Burdah | A-D | | | | | Kūfi | A6:29; D2:151 | | |
| 302 | Abū Burdah | A-II | | | yu'addu fī al-Kūfiyyīn | A2:29; H4:20 | | | | |
| 303 | Abū al-Fīl (d) | B | | | | | Kūfi | B4:1730 | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | EXPRESSION-5 | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|--------------|-----------|---------|--|----------|-----------------------------|---------|-----------------|---------|-----------|---------|-----------|------------------------------------|---------------------------------|
| 284 | | | Taymī | D1:138; H3:634 | | | | | | | | | | |
| 285 | | | | | | | | | | | | | | |
| 286 | | | Anṣārī | A5:530 | Awsī | A5:530 | Zafarī | A5:530 | | | | | yu'addu li ahl al-Madinah (A5:530) | |
| 287 | | | Aslamī | B2:509; A2:245; H1:523; S6:32 | | | | | | | | | | in the time of 'Uthmān (H1:523) |
| 288 | | | Ashja'ī | B2:509 | | | | | | | | | Hijāzī (B2:509) | |
| 289 | | | Anṣārī | S6:18; B2:535; A2:276 | Khazrajī | S6:18; B2:535; A2:276 | | | | | | | | 68 (S6:18; B2:535; A2:276) |
| 290 | | | Tā'ī | H1:547 | Shabībī | H1:547 | | | | | | | | |
| 291 | | | 'Abdī | H1:565 | | | | | | | | | | |
| 292 | | | Anṣārī | A2:272; D1:195 | | | | | | | | | | |
| 293 | | | Thaqafī | H1:563 | | | | | | | | | amīr al-Baṣrah (H1:563) | 53 (H1:563) |
| 294 | | | Dubā'ī | A2:265; D1:193 | Dubābī | D1:193 | | | | | | | | |
| 295 | | | Bajalī | A2:264; D1:192 | Nakha'ī | A2:264; D1:192 | | | | | | | | |
| 296 | | | Kindī | H1:535 | | | | | | | | | | |
| 297 | | | Anṣārī | H4:4 | | | | | | | | | | |
| 298 | | | Fazārī | A6:5 | | | | | | | | | | |
| 299 | | | | | | | | | | | | | | |
| 300 | | | Dabbī | A6:235 | | | | | | | | | | |
| 301 | | | | | | | | | | | | | | |
| 302 | | | Anṣārī | A6:29; H4:20 | Awsī | A6:29; H4:20 | Zafarī | A6:29; H4:20 | | | | | nazala Miṣr (H4:20) | |
| 303 | | | | | | | | | | | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|---|---------|------------------------|-----------------------|-------------------------|-------------------------------|--------------------------|-------------------|--|---|
| 304 | Abū Iḥāzim ('Awd ibn 'Abd al-Iḥāriṯh) | S-B | nazala al-Kūfah | (S6:5) | | | Kūfi | B4:1262 | | |
| 305 | Abū Hind (d) | B-A-H | nazala al-Kūfah | H3:529 | yu'addu fi al-Kūfiyin | B4:1772; A6:322; H3:529 | Kūfi | A5:325 | | |
| 306 | Abū Jabirah ibn al-Ḍaḥḥāk (d) | B-A-D | | | | | Kūfi | B4:1619; A6:47 | | |
| 307 | Abū Khallād | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 308 | Abū al-Khaṭṭāb | S-B-A-H | sakana al-Kūfah | H4:53 | yu'addu fi al-Kūfiyin | B3:1640; A6:91 | nazala al-Kūfah | (S6:5) | | |
| 309 | Abū Laylā (Bilāl ibn Bulayl) | S-B-H | sakana al-Kūfah | H4:169 | | | nazala al-Kūfah | H1:170; (S6:5) | Intaqala ilā al-Kūfah | B4:1744; A6:269 |
| 310 | Abū al-Ma'alī | H | sakana al-Kūfah | H4:182 | | | | | | |
| 311 | Abū al-Mundhir | A | | | yu'addu fi ahl al-Kūfah | A6:302 | | | | |
| 312 | Abū Mūsā al-Ash'ari | S-B-A-H | nazala ... bi-al-Kūfah | B3:980; also S6:16 | sakanahā (al-Kūfah) | B3:980; H2:352 | | | aqarrahū 'Uthmān 'alā al-Kūfah (wāliyan) | B3:980; also B4:1764; A3:368; A6:307; H2:351; S6:16 |
| 313 | Abū Nukhaylah (d) | B | | | 'idāduhu fi al-Kūfiyin | B4:1765 | | | | |
| 314 | Abū al-Qamrā' | A-D | | | 'idāduhu fi al-Kūfiyin | A6:255 | Kūfi | D2:195 | | |
| 315 | Abū Qatādah ibn Raba' | S | nazala al-Kūfah | S6:15 | | | | | | |
| 316 | Abū Rimthah (Ḥabīb ibn Ḥayyān/Rifā'ah ibn Yathribi) | S-B-A | nazala al-Kūfah | (S6:5) | 'idāduhu fi al-Kūfiyin | B4:1658 | 'idāduhu fi ahl al-Kūfah | A2:234 | | |

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| No. | EXPRESSION- 5 | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | OTHER INFORMATION | DIED |
|-----|------------------|---------------|---------|--|---------|-----------------------------|---------|---------------|---------|---------------|---------|---------------|---|---|
| 304 | | | Bajali | S6:36 | Ahmasi | S6:36; B4:1626 | | | | | | | | |
| 305 | | | Ashja'i | B4:1772; A5:325; A6:322; H3:529 | | | | | | | | | | |
| 306 | | | Anṣārī | B4:1619; A6:47 | Ashha'i | B4:1619; A6:47 D2:154 | Salami | A6:47 | | | | | | |
| 307 | | | | | | | | | | | | | | |
| 308 | | | | | | | | | | | | | | |
| 309 | | | Anṣārī | B4:1744; H1:170; A6:269; H4:169 | Awsī | A6:269 | | | | | | | | killed at the Battle of Siffin (H4:169) |
| 310 | | | Anṣārī | H4:182 | | | | | | | | | | |
| 311 | | | Juhani | A6:302 | | | | | | | | | | |
| 312 | | | Ash'ari | S6:16; B3:979; B4:1762; A3:367; H2:351 | | | | | | | | | Intaqala ilā Makkah (B4:1764), kāna 'āmil Rasūl Allāh 'alā Zubayd wa-'Adan (A3:368), ista'malahu 'Umar 'alā al-Baṣrah (A3:368; A6:307), qadīma Abū Mūsā al-Baṣrah sanat 14 wāliyan (A3:368) | 42 (S6:16; B4:1764; A3:369; A6:307; H2:352), 44 (B3:980; B4:1764; A3:369; A6:307; H2:352), 49 (A3:369), 50 (B3:981; B4:1764; A3:369; A6:307; H2:352), 51 (H2:352), 52 (S6:16; B3:981; B4:1764; A3:369; A6:307), 53 (A3:369; H2:352) |
| 313 | | | Bajali | B4:1765 | | | | | | | | | | |
| 314 | | | | | | | | | | | | | | |
| 315 | | | Anṣārī | S6:15 | | | | | | | | | | 54 (S6:15) |
| 316 | | | Taymi | S6:51; B4:1658; A2:234 | Tamimi | B4:1658; A2:234 | | | | | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-------------------------------------|---------|-----------------|-------------------------------|-----------------------------------|--------------------|--------------------------|-----------|--|-----------|
| 317 | Abū Rāzin (Mas'ūd ibn Mālik) (d) | II | nazala al-Kūfah | II4:75 | | | | | | |
| 318 | Abū Sabrah (Yazīd ibn Mālik) | S-A-D | nazala al-Kūfah | D2:170; (S6:5) | 'Idāduhu fī ahl al-Kūfah | A6:133, 135 | sakana al-Kūfah | A6:133 | | |
| 319 | Abū Sa'īd ibn Zayd | A | | | | | | | awradahu 'Abd Allāh ibn Aḥmad ibn Ḥanbal fī musnad al-Kūflyn | A6:141 |
| 320 | Abū al-Sanābil ibn Ba'kak | A-II | sakana al-Kūfah | A6:156; II4:96 | | | | | | |
| 321 | Abū Shalīm (d) | S-B-II | sakana al-Kūfah | II4:104 | ma'dūd fī al-Kūflyn | B4:1690 | nazala al-Kūfah | (S6:5) | | |
| 322 | Abū Sulmā | S-B-A | nazala al-Kūfah | (S6:5) | ya'udduhu (ba'qulum) fī al-Kūflyn | B4:1683 | Kūfī | A6:153 | | |
| 323 | Abu Taybāl | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 324 | Abū al-Ṭufayl ('Amīr ibn Wāthilah) | S-B-A | nazala al-Kūfah | B4:1696; A6:180; (S6:5) | yaskunu al-Kūfah | A3:145 | | | | |
| 325 | Abū al-'Umayy (Ḥajār ibn al-'Umayy) | II | | | | | Kūfī | II4:146 | | |
| 326 | Abū Umayyah | S-B | nazala al-Kūfah | (S6:5) | yu'addu fī al-Kūflyn | B4:1603 | | | | |
| 327 | Abū al-'Uryān | B-A | | | yu'addu fī al-Kūflyn | B4:1713; A6:211 | | | | |
| 328 | Abū Yahyā | A | | | yu'addu fī al-Kūflyn | A6:330 | | | | |
| 329 | Abū Zuhayr | B | | | yu'addu fī al-Kūflyn | B4:1662 | | | | |
| 330 | Ibn Abī Shaykh | S-A-D | nazala al-Kūfah | (S6:5) | 'Idāduhu fī ahl al-Kūfah | A6:341 | Kūfī | D2:214 | | |
| 331 | Ibn Jamrah | D | | | | | Kūfī | D2:213 | | |
| 332 | Ibn Saylān (Sillān) | S-A-D | nazala al-Kūfah | (S6:5) | 'Idāduhu fī al-Kūflyn | D2:214 | 'Idāduhu fī ahl al-Kūfah | A6:340 | | |

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| No. | EXPRESSION- 5 | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | OTHER INFORMATION | DIED |
|-----|------------------|---------------|----------|---|---------|--------------------|---------|---------------|---------|---------------|---------|---------------|--|---|
| 317 | | | Asadī | I14:75 | | | | | | | | | | after 60 (I14:75), after 80 (I14:75), 95 (I14:75) |
| 318 | | | Ju'fī | S6:49; A6:133; D2:170 | Nakha'ī | A6:133, 135 | | | | | | | | |
| 319 | | | | | | | | | | | | | awradahu 'Abd Allāh ibn al-Ḥmad ibn Ḥanbāl fī Musnad al- Shāmiyyīn (A6:141) | |
| 320 | | | Qurashī | I14:96 | 'Abdarī | A6:156; I14:96 | | | | | | | aqāma bi-Makkah (I14:96) | |
| 321 | | | | | | | | | | | | | | |
| 322 | | | | | | | | | | | | | yu'addū fī al- Shāmiyyīn (B4:1683), Shāmī (A6:153) | |
| 323 | | | | | | | | | | | | | | |
| 324 | | | Kinānī | S6:64; A3:145; A6:179; B4:1696 | Laythī | A3:145; A6:179 | | | | | | | Makkī (B4:1696), thumma intaqala ilā Makkah (A3:145; A6:180) | 100 (A3:145; B4:1696), 110 (A3:145) |
| 325 | | | | | | | | | | | | | | |
| 326 | | | Fazārī | S6:51; B4:1603 | | | | | | | | | | |
| 327 | | | Mujāribī | B4:1713; A6:211 | Nakha'ī | B4:1712; A6:211 | | | | | | | yu'addū fī al-Baṣriyyīn (B4:1713; A6:211) | |
| 328 | | | | | | | | | | | | | | |
| 329 | | | Thaqafī | B4:1662 | Tā'ifī | B4:1662 | | | | | | | yu'addū fī al- Hijāziyyīn (B4:1662) | |
| 330 | | | Mujāribī | S6:43; A6:341; D2:214 | | | | | | | | | | |
| 331 | | | Asadī | | | | | | | | | | | |
| 332 | | | | | | | | | | | | | | |

Appendix - II : The Companions Who Lived in Kufa

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|--|---------|-----------------|-----------|-----------------------|-----------|--------------------------|-----------|-------------------|----------------|
| 333 | The grandfather of 'Ālīyah ibn Muṣarrif | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 334 | Someone from Banī Taghlib | S | nazala al-Kūfah | (S6:5) | | | | | | |
| 335 | Fāṭimah bint Qays | A-II | | | | | | | qadimat al-Kūfah | A7:230; H4:373 |
| 336 | Jamrah bint 'Abd Allāh | D-A-II | | | 'idāduhā fī al-Kūflyn | H4:252 | 'idāduhā fī ahl al-Kūfah | A7:50 | kānat bi-al-Kūfah | D2:255 |
| 337 | Jamrah bint Quhāfah | D-A-II | | | 'idāduhā fī al-Kūflyn | H4:252 | tu'addu fī ahl al-Kūfah | A7:50 | kānat bi-al-Kūfah | D2:255 |

Appendix - II : The Companions Who Lived in Kufa

| No. | EXPRESSION- 5 | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | OTHER INFORMATION | DIED |
|-----|------------------|---------------|----------------|-----------------------------|-----------------|-----------------------------|-----------------|------------------|---------|---------------|---------|---------------|-------------------|------|
| 333 | | | Iyānī | S6:59 | | | | | | | | | | |
| 334 | | | Taghlibī | S6:59 | | | | | | | | | | |
| 335 | | | Fihriyah | A7:230; H4:373 | Qurashiy- ah | A7:230 | | | | | | | | |
| 336 | | | Tamimiy- ah | A7:50; D2:255; H4:252 | Yarbū'iy- ah | A7:50; D2:255; H4:252 | Hanzaliy- ah | A7:50; D2:255 | | | | | | |
| 337 | | | Kindiyah | A7:50; D2:255; H4:252 | | | | | | | | | | |

Appendix - III : The Companions Who Lived in Syria

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|---------------------------------------|---------|--------------------|------------------|--------------------------|----------------|--------------|--------------------------------|--|---|--------------|
| 1 | 'Abbād ibn Murrāh (Murrāh ibn 'Abbād) | A-D-II | nazala al-Shām | D1:293 | 'Idāduhu fī al-Shāmiyyīn | A3:155; H2:258 | | | | | |
| 2 | 'Abd al-Muṭṭalib ibn Rabī'ah | B-A | | | | | | | Intaqala ilā al-Shām | B3:1007; A3:508 | |
| 3 | 'Abd Allāh | B-A | min sākinī al-Shām | A3:225 | | | Shāmi | B3:1002 | | | |
| 4 | 'Abd Allāh | S | nazala al-Shām | (S7:384) | | | | | | | |
| 5 | 'Abd Allāh Abū Khālid | A | | | | | | | min ahl al-Shām | A3:222 | |
| 6 | 'Abd Allāh ibn 'Abd ('Ā'idh) | S-B-A | nazala al-Shām | S7:415 | yu'addu fī al-Shāmiyyīn | B3:943; A3:303 | | | | | |
| 7 | 'Abd Allāh ibn Abī Muṭarrif | A-D | | | 'Idāduhu fī al-Shāmiyyīn | A3:392 | Shāmi | D1:335 | | | |
| 8 | 'Abd Allāh ibn 'Awf (d) | H | | | | | | | ahl al-Shām | H3:138) | |
| 9 | 'Abd Allāh ibn Busr | S-B-A-H | nazala al-Shām | (S7:384) | yu'addu fī al-Shāmiyyīn | B3:959 | | | ākhir man māta bi-al-Shām bi-Jīmīn min Aṣḥāb Rasūl Allāh | B3:874; B2:736; also H2:273; A3:186, 16; S7:413 | |
| 10 | 'Abd Allāh ibn Busr | A | | | | | Shāmi | A3:187 | | | |
| 11 | 'Abd Allāh ibn Fayrūz (d) | H | | | | | | | ahl al-Shām | H3:139 | |
| 12 | 'Abd Allāh ibn Hawālah | S-B-A-H | nazala al-Shām | (S7:384); B3:894 | | | | | nazala al-Urdunn min arq al-Shām | A3:220; also H2:292 | |
| 13 | 'Abd Allāh ibn Hukl (d) | B-A-D-H | | | | | Shāmi | B3:891; A3:215; D1:305; H3:131 | | | |
| 14 | 'Abd Allāh ibn Huzābah (d) | H | | | | | | | ahl al-Shām | H3:130 | |
| 15 | 'Abd Allāh ibn 'Isām | A-D-H | | | 'Idāduhu fī ahl al-Shām | A3:338 | Shāmi | D1:325; H2:338 | | | |

Appendix - III : The Companions Who Lived in Syria

| No. | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | TRIBE-6 | SOURCES-6 | OTHER INFORMATION | DIED |
|-----|-----------|----------|---|---------|------------------------------|---------|-----------|---------|-----------|---------|-----------|---------|-----------|--|---|
| 1 | | Anṣārī | A:155; D1:293; H2:258 | | | | | | | | | | | | |
| 2 | | Qurashī | A3:508; B3:1006; B3:1002; A3:225 | Ḥāshimī | B3:1006; A3:508 | | | | | | | | | nazala Dimashq (B3:1007; A3:509), sakana al-Madīnah (A3:509) | in the time of Yazīd (B3:1007), 61 (A3:509) |
| 3 | | Khawlanī | A3:225 | | | | | | | | | | | | |
| 4 | | Ṣunābīhī | S7:426 | | | | | | | | | | | | |
| 5 | | Sulamī | A3:222 | | | | | | | | | | | | |
| 6 | | Thumalī | S7:415; B3:943; A3:303 | | | | | | | | | | | sakana Ḥims (A3:303) | |
| 7 | | Azdī | D1:335; A3:392 | | | | | | | | | | | | |
| 8 | | Kinānī | H3:138 | Qārī | H3:138 | | | | | | | | | min ahl Dimashq (H3:138) | |
| 9 | | Māzinī | S7:413; B3:874; A3:186; H2:273 | Sulamī | H2:273; A3:186 | | | | | | | | | Ḥimsī (H2:273) | 88 (S7:413; A3:186; H2:273), 96 (A3:186; H2:273) |
| 10 | | Nasrī | A3:187 | | | | | | | | | | | | |
| 11 | | Daylamī | H3:138 | | | | | | | | | | | | |
| 12 | | Azdī | S7:414; B3:894; A3:219; H2:292 | ʿAmīrī | S7:414; B3:894; H2:292 | | | | | | | | | yaskunu al-Urdunn (S7:414) | 58 (S7:414), 80 (B3:894; A3:220; H2:292), 85 (H2:292) |
| 13 | | Azdī | B3:891; A3:215; D1:305; H3:131 | | | | | | | | | | | | |
| 14 | | | | | | | | | | | | | | | |
| 15 | | Ashʿarī | A3:336; D1:325; H2:338 | | | | | | | | | | | | |

Appendix - III : The Companions Who Lived in Syria

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|--|---------|----------------|-----------|--------------------------|-----------|--------------|------------------------------|-----------------|--------------------|--------------|
| 16 | 'Abd Allāh ibn Ka'b | A-D-H | | | 'Idāduhu fī ahl al-Shām | II2:355 | | | min ahl al-Shām | A3:372; D1:331 | |
| 17 | 'Abd Allāh ibn Mas'adah | B | | | yu'addu fī al-Shāmiyyīn | B3:987 | | | | | |
| 18 | 'Abd Allāh ibn Mu'āwiyah | S-B-A | nazala al-Shām | (S7:421) | 'Idāduhu fī al-Shāmiyyīn | A3:395 | Shāmi | B3:995 | | | |
| 19 | 'Abd Allāh ibn Muḥayriz (d) | B-A-H | sakana al-Shām | B3:984 | | | | | min ahl al-Shām | A3:379; II3:140 | |
| 20 | 'Abd Allāh ibn Mukhammar (Mikhmar, Muḥammad) (d) | A-D-H | | | 'Idāduhu fī al-Shāmiyyīn | A3:381 | Shāmi | D1:334; II3:140, 141 | | | |
| 21 | 'Abd Allāh ibn Qurṭ | S | nazala al-Shām | (S7:384) | | | | | | | |
| 22 | 'Abd Allāh ibn Sabrah | H | sakana al-Shām | II2:307 | | | | | | | |
| 23 | 'Abd Allāh ibn Sa'd | B-A-D | | | yu'addu fī al-Shāmiyyīn | A3:258 | Shāmi | B3:917; A3:257; D1:314 | | | |
| 24 | 'Abd Allāh ibn al-Sa'di | S | nazala al-Shām | (S7:384) | | | | | | | |
| 25 | 'Abd Allāh ibn Sīdān | S | nazala al-Shām | (S7:384) | | | | | | | |
| 26 | 'Abd Allāh ibn Sufyān | S-B-A-D | nazala al-Shām | (S7:384) | | | Shāmi | B3:921; A3:263; D1:315 | | | |

Appendix - III : The Companions Who Lived in Syria

| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE- 4 | SOURCES- 4 | TRIBE- 5 | SOURCES- 5 | TRIBE- 6 | SOURCES- 6 | OTHER INFORMA- TION | DIED |
|-----|---------------|----------|---|---------|------------------------------|---------|---------------|--------------|---------------|-------------|---------------|-------------|---------------|---|---|
| 16 | | Himsyari | A3:372; D1:331; H2:355 | Azdi | A3:372; H2:355 | | | | | | | | | | S8 (A3:372; D1:331; H2:355) |
| 17 | | Fazari | B3:986 S7:421; B3:995; A3:395 | | | | | | | | | | | | |
| 18 | | Ghadiri | | | | | | | | | | | | nazala Hims (A3:395) | |
| 19 | | Qurashi | B3:984; A3:379; H3:140 | Jumahi | B3:984; A3:379; H3:140 | | | | | | | | | | between 86-90 (B3:984), in the time of al-Walid ibn 'Abd al-Malik (A3:379), in the caliphate of 'Umar ibn 'Abd al-'Aziz (A3:379) |
| 20 | | Sharghi | H3:141 | | | | | | | | | | | min ahl al-Yaman (A3:381; H3:140), Himsi (H3:140) | |
| 21 | | Azdi | S7:415 | Thumali | S7:415 | | | | | | | | | | |
| 22 | | Hamdani | H2:307 | 'Abdi | H2:307 | | | | | | | | | sakana Misr (H2:307) | |
| 23 | | Azdi | B3:917; A3:257; D1:214 | Ansari | A3:258; D1:314 | Tamimi | A3:258 | 'Anba- ri | A3:258 | | | | | | |
| 24 | | 'Amiri | S7:407 | | | | | | | | | | | nazala Dimashq (S7:407) | |
| 25 | | Sulami | S7:438 | | | | | | | | | | | | |
| 26 | | Azdi | S7:436; B3:921; A3:262; D1:315 | | | | | | | | | | | sakana Hims (A3:262; D1:315) | |

Appendix - III : The Companions Who Lived in Syria

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|---|------------|----------------|-------------------------------|------------------------------|-------------------|--------------|-------------------|---|-----------|--------------|
| | | | | | | | | | qāla (Jābir): balaghañ ḥadīth 'an rajul min Aṣḥāb al-Nabī ... fa- sirtu shahran ilayhi ḥattā qadimtu al- Shām, fa- idhā huwa 'Abd Allāh ibn Unays, fa-arsaltu ilayhi anna Jābir 'alā al-bāb ... fa- kharaja ilayya | A3:178 | |
| 27 | 'Abd Allāh ibn Unays | A | | | | | | | | | |
| 28 | 'Abd al-Raḥmān ibn Abī 'Awf (d) | II | | | | | Shāmī | II3:98 | ahl al-Shām | II3:98 | |
| 29 | 'Abd al-Raḥmān ibn Abī 'Umayrah (or 'Amirah) (d) | S-B-A-D-II | sakana al-Shām | II2:406 | 'idādulu fi al- Shāmiyyin | A3:479 | Shāmī | B3:843; D1:353 | nazala al-Shām | S7:417 | |
| 30 | 'Abd al-Raḥmān ibn 'Ā'ish (d) | S-B-A-D | nazala al-Shām | (S7:384) | yu'addu fi ahl al- Shām | B3:838; A3:465 | Shāmī | D1:350 | | | |
| 31 | 'Abd al-Raḥmān ibn Khālid (d) | II | | | | | ahl al-Shām | II3:68 | kāna 'azīm al-qadr 'inda ahl al-Shām | II3:69 | |
| 32 | 'Abd al-Raḥmān ibn Mas'ūd | A-D | sakana al-Shām | A3:493 | | | Shāmī | D1:355 | | | |
| 33 | 'Abd al-Raḥmān ibn Qatādah | S-A-D | nazala al-Shām | S7:417 | | | Shāmī | A3:489; D1:354 | | | |
| 34 | 'Abd al-Raḥmān ibn Qurṭ (d) | A-II | sakana al-Shām | A3:490; II2:411 | | | | | | | |
| 35 | 'Abd al-Raḥmān ibn Salamah | II | | | | | Shāmī | II3:98 | | | |
| 36 | 'Abd al-Raḥmān ibn Shihl | S-A-II | nazala al-Shām | S7:402; A3:459; II2:395 | | | | | | | |

Appendix - III : The Companions Who Lived in Syria

| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | TRIBE-6 | SOURCES- 6 | OTHER INFORMATION | DIED |
|-----|---------------|---------|--|----------|-------------------|---------|---------------|---------|---------------|---------|---------------|---------|---------------|--|------|
| 27 | | Aslamī | A3:178 | | | | | | | | | | | | |
| 28 | | Jurashī | H3:98 | | | | | | | | | | | Himsī (H3:98) | |
| 29 | | Muzanī | S7:417; B3:843; A3:479; D1:353; H2:406 | Qurashī | B3:843; H2:406 | | | | | | | | | nazala Hims (H2:306) | |
| 30 | | Hadramī | S7:437; D1:350; B3:838; A3:465 | | | | | | | | | | | | |
| 31 | | Qurashī | H3:68 | Makhzumī | H3:68 | | | | | | | | | ahl al-Madīnah (H3:68) | |
| 32 | | Khuzāʿī | A3:493; D1:355 | | | | | | | | | | | | |
| 33 | | Sulanī | S7:417; A3:488; D1:354 | | | | | | | | | | | yu'addu fi al-Himsiyyin (A3:489) Himsī (H2:411), wāliyan 'alā Hims (H2:411), 'idāduhu fi ahl Himsīn (A3:490; H2:411) | |
| 34 | | Thumālī | A3:490; H2:411 | | | | | | | | | | | | |
| 35 | | | | | | | | | | | | | | | |
| 36 | | Ansarī | S7:402; A3:459; H2:395 | Awsī | A3:459; H2:395 | | | | | | | | | nazala Hims (H2:395), 'idāduhu fi ahl al-Madīnah (H2:395) | |

Appendix - III : The Companions Who Lived in Syria

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|---|------------|----------------|-----------|---|-----------|--|--------------------------------|--|-----------|----------------|
| 37 | 'Abd al-Rahmān ibn 'Ubayd | A-D | | | 'Idāduhu fī al-Shāmiyyīn | A3:471 | Shāmi | D1:351 | | | |
| 38 | 'Abdāh | B-A-II | | | | | Shāmi | B3:1022; A3:550; H3:1022 | | | |
| 39 | Abrahāh ibn Shurahbīl | D | | | | | | | kāna bi-al-Shām | D1:3 | |
| 40 | 'Abs (or 'Ābis) | B-A-D | | | | | Shāmi | B3:1008; A3:520; D1:362 | | | |
| 41 | 'Adī ibn 'Umayrah | H | | | | | | | tahawwalū ilā al-Shām fa-askanahum Mu'āwiyah al-Ruhā | H2:464 | |
| 42 | Aḥas | A | sakana al-Shām | A1:126 | | | | | | | |
| 43 | 'Ā'idh ibn Qurṭ | B-A-D-II | sakana al-Shām | H2:254 | | | Shāmi | B2:800; A3:148; D1:290 | | | |
| 44 | 'Ā'idh Aḥlāh ibn 'Abd Aḥlāh (Abū Idrīs) | B-II | | | | | kāna 'ālim ahl al-Shām | H3:57 | min fuqatā' ahl al-Shām | B2:801 | |
| 45 | 'Akkāf ibn Wadā'ah | B-II | | | yu'addu fī al-Shāmiyyīn | B3:1244 | rawā al-Ṭabrānī fī musnad al-Shāmiyyīn | H2:488 | | | |
| 46 | 'Āmir | H | | | | | Shāmi | H2:252 | | | |
| 47 | 'Āmir ibn Abī 'Āmir (d) | H | nazala al-Shām | H2:243 | sakana al-Shām ma'dūd fī ahl al-Shām | H2:243 | | | min ahl al-Shām | H2:243 | |
| 48 | 'Āmir ibn Ludayn (d) | A-II | | | | A3:138 | Shāmi | H3:126 | ahl al-Shām | H3:126 | |
| 49 | 'Ammārah | H | | | | | | | min ahl al-Shām | H3:170 | |
| 50 | 'Ammārah ('Ammār) ibn 'Ubayd (d) | A-H | | | yu'addu fī al-Shāmiyyīn | A4:128 | | | min ahl al-Shām | H3:170 | |
| 51 | 'Ammārah ibn Za'karah | B-D | | | | | Shāmi | B3:1142; D1:395 | | | |
| 52 | 'Amr (d) | S-B-A-D-II | sakana al-Shām | H3:25 | qad 'addahu qawm min ahl al-Shām | B3:1206 | Shāmi | D1:401 | yu'addu fī al-Shāmiyyīn | A4:169 | nazala al-Shām |
| 53 | 'Amr ibn 'Abasah (Abū Najjī) | S-B-A-H | sakana al-Shām | H3:7 | yu'addu fī al-Shāmiyyīn | B3:1193 | nazala al-Shām | A4:252; also S7:403 | | | |

Appendix - III : The Companions Who Lived in Syria

| No. | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | TRIBE-6 | SOURCES-6 | OTHER INFORMATION | DIED |
|-------------|-----------|-----------|---|---------|--------------------|---------|-----------|---------|-----------|---------|-----------|---------|-----------|--|---|
| 37 | | Nunayrī | A3:471; D1:351 | | | | | | | | | | | | |
| 38 | | Amlūkī | B3:1022; A3:550 | Mulaykī | B3:1022; A3:550 | | | | | | | | | | |
| 39 | | Ḥamīdī | D1:3 | | | | | | | | | | | | |
| 40 | | Ghīfārī | B3:1008; A3:520; D1:362 | | | | | | | | | | | | |
| 41 | | Kindī | H2:463 | | | | | | | | | | | nazala al-Kūfah (H2:464) | 40 (H2:464) |
| 42 | | | | | | | | | | | | | | | |
| 43 | | Sakūnī | B2:800; A3:148; H2:254 | Thumālī | A3:148; H2:254 | | | | | | | | | | |
| 44 | | Khawlānī | B2:800; H3:57 | | | | | | | | | | | | 80 (H3:56) |
| 45 | | Ḥilālī | B3:1244 | Tamīmī | H2:488 | | | | | | | | | | |
| 46 | | | | | | | | | | | | | | | |
| 47 | | Ash'arī | H2:243 | | | | | | | | | | | | In the time of 'Abd al-Malik (H2:243) |
| 48 | | Ash'arī | A3:138; H3:126 | | | | | | | | | | | | |
| 49 | | | | | | | | | | | | | | | |
| 50 | | Khath'amī | A4:128; H3:170 | | | | | | | | | | | | |
| 51 | | Kindī | B3:1142; D1:395 | | | | | | | | | | | | |
| 52 (S7:384) | | Bikāfī | B3:1206; A4:169; D1:401; H3:24 | | | | | | | | | | | yu'addu fī ahl al- Baṣrah (B3:1206) | |
| 53 | | Sulamī | S7:403; B3:1192; A4:351; H3:5 | | | | | | | | | | | nazala Ḥimṣ (H3:6), qadima al-Shām fa- sakanahā (A4:252) | at the end of the caliphate of 'Uthmān (H3:7) |

Appendix - III : The Companions Who Lived in Syria

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|------------------------------|---------|----------------|-------------------------------|--------------------------|-------------------|--------------|--------------------|--------------------------|-----------|--------------|
| 54 | 'Amr ibn Ghaylān (d) | H | | | | | | | ahl al-Shām | H3:10 | |
| 55 | 'Amr ibn Ḥabīb (Samurah) | A | | | 'Idāduhu fī al-Shāmiyyīn | A4:212 | | | | | |
| 56 | 'Amr ibn al-Ḥamiq | B-A-H | sakana al-Shām | B3:1174; A4:217; H2:526 | | | | | | | |
| 57 | 'Amr ibn Khārījāh | B-A-H | sakana al-Shām | B3:1174; H2:527 | yu'addu fī al-Shāmiyyīn | A4:220 | | | | | |
| 58 | 'Amr ibn Mālik | S | nazala al-Shām | (S7:384) | | | | | | | |
| 59 | 'Amr ibn Murrah (Abū Maryam) | S-A-D | sakana al-Shām | A4:270; D1:417 | nazala al-Shām | (S7:384) | | | | | |
| 60 | 'Amr ibn Sufyān | A-H | | | yu'addu fī al-Shāmiyyīn | A2:233; H2:532 | | | | | |
| 61 | Anas | H | nazala al-Shām | H1:87 | | | | | | | |
| 62 | al-Aqrā' ibn Shufayy | A | | | | | | | nāzil al-Ramlah | A1:130 | |
| 63 | 'Aḏīb (Abū 'Abd Allāh) | A-H | | | 'Idāduhu fī ahl al-Shām | A4:34; H2:472 | | | | | |
| 64 | 'Arūs ibn 'Amīr | H | nazala al-Shām | H2:467 | | | | | | | |
| 65 | 'Arzab | A-H | | | 'Idāduhu fī ahl al-Shām | H2:466; A4:20 | | | | | |
| 66 | As'ad al-Khayr | H | sakana al-Shām | H1:49 | | | | | | | |
| 67 | Asad ibn Kurz | A | | | 'Idāduhu fī ahl al-Shām | A1:85 | | | | | |
| 68 | al-Aswad ibn Asram | H | nazala al-Shām | H1:57 | 'Idāduhu fī ahl al-Shām | H1:57 | | | | | |
| 69 | 'Awsajāh ibn Ḥannalah | H | | | | | | | fī a'rāb bādīyat al-Shām | H3:43 | |
| 70 | 'Afiyah ('Uqbah) ibn 'Amīr | A-D | | | 'Idāduhu fī ahl al-Shām | A4:44 | Shāml | D1:383 | | | |
| 71 | 'Afiyah ibn 'Amr | S | nazala al-Shām | (S7:384) | | | | | | | |
| 72 | 'Afiyah ibn 'Azīb | A-D | sakana al-Shām | A4:44 | | | Shāml | D1:383 | | | |
| 73 | 'Afiyah ibn Busr | B-A-D | sakana al-Shām | A4:43 | | | Shāml | B3:1070; D1:382 | | | |

Appendix - III : The Companions Who Lived in Syria

| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE- 4 | SOURCES- 4 | TRIBE- 5 | SOURCES- 5 | TRIBE- 6 | SOURCES- 6 | OTHER INFORMA- TION | DIED |
|-----|---------------|----------|-------------------------------|---------|-------------------|---------|-------------------|-------------|---------------|-------------|---------------|-------------|---------------|---|---|
| 54 | | Thaqafi | H3:10 | | | | | | | | | | | nazala al-Baṣrah (H3:10) | |
| 55 | | | | | | | | | | | | | | | |
| 56 | | Khuzaʿi | B3:1173; A4:217; H2:526 | Kaʿbi | H2:526 | | | | | | | | | thumma intaqala ilā al-Kūfah wa- sakanahā (B3:1174; also H2:526; A4:217), intaqala min Miṣr ilā al-Kūfah (A4:218) | 50 (B3:1174; A4:218), 51 (H2:526), 63 (H2:526) |
| 57 | | Asadi | B3:1174; A4:220; H2:527 | Ashʿari | A4:220; H2:527 | Anṣari | A4:221; H2:527 | Juma- hi | H2:527 | | | | | | |
| 58 | | 'Akkī | S7:434 | | | | | | | | | | | | |
| 59 | | Juhani | S7:412; A4:269; D1:417 | Asdi | A4:269 | Azdi | A4:269 | | | | | | | | |
| 60 | | Thaqafi | A4:232; H2:532 | | | | | | | | | | | | |
| 61 | | Juhani | H1:87 | | | | | | | | | | | | |
| 62 | | 'Akkī | A1:130 | | | | | | | | | | | | |
| 63 | | Mulayki | A4:34; H2:472 | | | | | | | | | | | | |
| 64 | | Kindi | H2:467 | | | | | | | | | | | | |
| 65 | | Kindi | A4:20; H2:466 | | | | | | | | | | | | |
| 66 | | | | | | | | | | | | | | | |
| 67 | | Bajali | A1:85 | Qasri | A1:85 | | | | | | | | | | |
| 68 | | Muharibi | H1:57 | | | | | | | | | | | | |
| 69 | | Juhani | H3:42 | | | | | | | | | | | | |
| 70 | | | | | | | | | | | | | | | |
| 71 | | Sa'di | S7:430 | | | | | | | | | | | | |
| 72 | | Nadri | A4:44 | | | | | | | | | | | | |
| 73 | | Mazini | B3:1070; A4:43; D1:382 | Hilali | B3:1070 | | | | | | | | | | |

Appendix - III : The Companions Who Lived in Syria

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|---|---------|----------------|--------------------|-------------------------|-------------------|--|------------------------|---|----------------------------|--------------|
| 74 | 'Afiyah ibn 'Urwah | H | nazala al-Shām | H2:478 | | | | | | | |
| 75 | 'Awf ibn Mālik | S-A-B | sakana al-Shām | B3:1226; A4:312 | nazala al-Shām | (S7:384) | | | tahjyawwala ilā al-Shām | S7:400 | |
| 76 | Aws ibn Abi Aws (Hudhayfah) | A-D | nazala al-Shām | D1:34; A1:169 | 'Idāduhu fi ahl al-Shām | A1:164 | 'Idāduhu fihim (al-Shāmīyīn) | A1:168 | | | |
| 77 | Aws ibn Sa'd (Abū Zayd) | A-D-H | | | | | | | kāna wā'ilī li-'Umar 'alā al-Shām | A1:171; D1:36; H1:96 | |
| 78 | Aws ibn Shurahbil (or Shurahbil ibn Aws) | B-A-H | sakana al-Shām | H2:141 | ma'dūd fi al-Shāmīyīn | B1:119; A1:172 | sakana Hīnṣ min al-Shām | A2:511 | | | |
| 79 | Ayfa' ibn 'Abd al-Kulā'i | A | | | | | Shāmī | A1:187 | | | |
| 80 | Aymān ibn Khuraym | B-A | | | | | Shāmī | B1:129; A1:188 | | | |
| 81 | Bardha' ibn Zayd | A | | | | | | | nazala Bayt Jibrīn bi-al-Shām | A1:208 | |
| 82 | Barr (Buraṣr) ibn 'Abd Allāh (Abū Hind) | B-H | | | yu'addu fi ahl al-Shām | H4:209 | | | kāna bi-al-Shām | B1:187 | |
| 83 | Bashīr ibn 'Aqrabah | S | nazala al-Shām | (S7:384) | | | | | | | |
| 84 | Bilāl ibn Rabāḥ | S-B-A | nazala al-Shām | (S7:384) | kāna bihā (al-Shām) | B1:181 | dhaḥaba ilā al-Shām fa-kāna bi-hā ḥattā mātā | A1:244; also S7:386 | sa'alahu ('Umar) Bilāl an yuqirrahu bi-al-Shām, fa-fa'ala | A1:244 | |
| 85 | Bishr | H | | | 'Idāduhu fi ahl al-Shām | H1:161 | | | | | |
| 86 | Busr | B | | | yu'addu fi ahl al-Shām | B1:167 | | | | | |
| 87 | Busr ibn Abi Artāḥ (d) | S-B-A | nazala al-Shām | S7:409 | yu'addu fi al-Shāmīyīn | B1:166 | 'Idāduhu fi ahl al-Shām | A1:213 | | | |

Appendix - III : The Companions Who Lived in Syria

| No. | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | TRIBE-6 | SOURCES-6 | OTHER INFORMATION | DIED |
|-----|-----------|-----------|-------------------------------|-----------|-----------|---------|-----------|---------|-----------|---------|-----------|---------|-----------|---|--|
| 74 | | Sa'di | II2:478 | | | | | | | | | | | | |
| 75 | | Ashja'i | S7:400; B3:1226; A4:312 | | | | | | | | | | | nazala Hims (S7:400) | 73 (S7:400; B3:1226; A4:313) |
| 76 | | Thaqafi | A1:165, 167; D1:34, 35 | | | | | | | | | | | 'Idāduhu fi ahl al- Tā'if (D1:35), nazala al-Tā'if (A1:167) | 59 (A1:169; D1:35) |
| 77 | | Anṣārī | II1:96 | | | | | | | | | | | | 16 (A1:171; D1:36) |
| 78 | | Mujammi'i | B1:119; A1:172 | Kindi | II2:141 | | | | | | | | | lahu khijjah bi-al- Ruhā (A2:511) | |
| 79 | | Kulā'i | A1:187 | | | | | | | | | | | | 106 (A1:187) |
| 80 | | Asadi | B1:129; A1:188 | | | | | | | | | | | nazala al-Kūfah (B1:129; A1:188) | still alive in the time of Marwān ibn al-Hakam (A1:188) |
| 81 | | Judhāmi | A1:208 | | | | | | | | | | | | |
| 82 | | Dārī | B1:187; II4:209 | | | | | | | | | | | | |
| 83 | | Juhani | S7:429 | | | | | | | | | | | | |
| 84 | | | | | | | | | | | | | | | 17 (A1:245), 18 (A1:745), 20 (S7:386; B1:179; A1:745), 21 (B1:179) |
| 85 | | Ghanawi | II1:161 | Khath'ami | II1:161 | | | | | | | | | Misrī (II1:161) | |
| 86 | | Sulami | B1:166 | Māzini | B1:166 | | | | | | | | | | |
| 87 | | Qurashī | B1:157 | 'Amirī | S7:409 | | | | | | | | | waliya al-Yaman (B1:166) | in the time of Mu'awiyah (A1:214; B1:166), in the caliphate of 'Abd al-Malik ibn Marwān (S7:409; A1:214) |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|--------------------------------|------------|-----------------------|-------------------------------|----------------------------|-------------------|----------------------|--------------------------|------------------------------------|--------------------|--------------|
| 88 | Bu'ar ibn Jahhāsh | S-B-A-D-II | nazala al-Shām | B1:171; D1:48; (S7:384) | 'idāduhu fī al-Shāmiyyīn | A1:215; H1:153 | sakana al-Shām | A1:218 | | | |
| 89 | al-Dahjāk ibn Qays | S | nazala al-Shām | (S7:384) | | | | | | | |
| 90 | Damrah ibn Tha'labah | B-II | sakana al-Shām | H2:203 | yu'addu fī al-Shāmiyyīn | B2:749 | | | | | |
| 91 | Dhū Mikhbar (Mikhmar) | S-B-A-II | nazala al-Shām | H1:476 | ma'dūd fihim (ahl al-Shām) | B2:475; A2:178 | | | min ahl al-Yaman wa-nazala al-Shām | S7:425 | |
| 92 | Dirār ibn al-Khaṭṭāb | S-II | nazala al-Shām | (S7:3894); H2:201 | | | | | | | |
| 93 | Faḍālāh (mawīā of the Prophet) | A-II | nazala al-Shām | A4:363; H3:202 | | | | | | | |
| 94 | Faḍālāh ibn 'Ubayd | S-B-A-II | sakana al-Shām | A4:363; H3:201 | nazala al-Shām | (S7:384) | intaqala ilā al-Shām | A4:363 | qāḍiyān li-Mu'āwiyah (fī al-Shām) | H3:1262; A4:363 | |
| 95 | al-Faḍl ibn al-'Abbās | S | nazala al-Shām | (S7:384) | | | | | | | |
| 96 | al-Faḍl ibn Yahyā (d) | A | | | | | Shāmi | A4:367 | | | |
| 97 | Farwah | B-A-D | | | | | Shāmi | B3:1262; A4:356; D2:6 | | | |
| 98 | Farwah ibn 'Amr ('Amr) | S-A | sakana 'Amman al-Shām | A4:357 | nazala al-Shām | (S7:384) | | | | | |
| 99 | Furāt ibn Tha'labah (d) | B-D-II | | | | | Shāmi | B3:1257; D2:5; H3:206 | | | |

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| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | TRIBE-6 | SOURCES- 6 | OTHER INFORMA- TION | DIED |
|-----|---------------|---------|--|---------|-------------------------------|---------|--------------------|---------|---------------|---------|---------------|---------|---------------|---|---|
| 88 | | Qurashī | S7:427; B1:171; A1:218, 215; D1:48; H1:152 | ʿAmrī | H1:152 | | | | | | | | | nazala Hims (H1:152) | |
| 89 | | Fihri | S7:410 | | | | | | | | | | | kataba 'alayhi 'Abd Allāh ibn al-Zubayr bi wilāyatihī 'alā al- Shām (S7:410) | 64 (S7:411) |
| 90 | | Bahzī | B2:749; H2:203 | Nasrī | B2:749 | Sulamī | H1:203 | | | | | | | | |
| 91 | | Habshi | H1:476 | | | | | | | | | | | | |
| 92 | | Qurashī | H1:201 | Fihri | S7:407; H1:201 | | | | | | | | | | in Yamāmah (H1:201), after Madā'in (H1:201) |
| 93 | | | | | | | | | | | | | | min ahl al-Yaman (A4:363; H3:202) | |
| 94 | | Anṣārī | S7:401; B3:1262; A4:363; H3:201 | Awsi | B3:1262; A4:363; H3:201 | ʿAmrī | B3:1262; A4:363 | | | | | | | min ahl al-Yaman (A4:363; H3:202) sakanā Dimashq (B3:1262), wallāhu Mu'āwiyah qaḍā' Dimashq (H3:201; also S7:401), nazala Dimashq (S7:401), kāna Mu'āwiyah istakhlafahu 'alā Dimashq fi safrāh sāfarahā (H3:201) | in the caliphate of Mu'āwiyah (S7:401; B3:1263; H3:201), 53 (B3:1263; H3:201), 69 (B3:1263; H3:201) |
| 95 | | Hāshimī | S7:399 | | | | | | | | | | | | 18 (S7:399) |
| 96 | | Azdi | A4:367 | | | | | | | | | | | sakanā Filisṭīn (A4:367) | |
| 97 | | Juhāmī | B3:1262; A4:356; D2:6 | | | | | | | | | | | | |
| 98 | | Judhāmī | S7:436; A4:356 | | | | | | | | | | | | |
| 99 | | Bahrānī | B3:1257; D2:5; H3:206 | Nahrānī | H3:206 | | | | | | | | | Himsī (D2:5) | |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|---|---------|----------------|---------------------|------------------------|-----------|--------------|-------------------------------|---|-----------|----------------|
| 100 | Gharafah ibn al-Harith | S | nazala al-Shām | (S7:384) | | | | | | | |
| 101 | Ghaziyah ibn al-Harith | H | sakana al-Shām | H3:183 | | | | | | | |
| 102 | Ghuṣayf (Ghuṣayf or 'Uṣayf) ibn al-Harith (d) | S-B-A-H | sakana al-Shām | H3:184 | yu'addu fi ahl al-Shām | B3:1254 | Shāmī | B3:1253; A4:341; H3:184 | yu'addu fi al-Shāmiyyīn | A1:410 | nazala al-Shām |
| 103 | Habbār ibn al-Aswad | D | nazala al-Shām | D2:117 | | | | | | | |
| 104 | Ḥabīb ibn Maslamah (d) | S-H | nazala al-Shām | S7:410; H1:308 | | | | | | | |
| 105 | Ḥabīb ibn Sa'd (d) | S-B-H | nazala al-Shām | H1:271; (S7:384) | | | | | wallāhu 'Umar ... nāhiyah min nawāḥi al-Shām | B1:279 | |
| 106 | al-Ḥajjāj ibn 'Amr | B-A-H | sakana al-Shām | B1:327; A1:455 | nazala al-Shām | H1:311 | | | | | |
| 107 | al-Ḥajjāj ibn 'Iṣāt | H | | | | | | | ahl al-Shām | H1:312 | |
| 108 | al-Ḥakam ibn Sa'd | H | nazala al-Shām | H1:342 | | | | | | | |

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| No. | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | TRIBE-6 | SOURCES-6 | OTHER INFORMATION | DIED |
|-----|-----------|---------|---|---------|---|---------|---------------------------------------|--------------|-----------|---------|-------------------------------|---------|-----------|--|---|
| 100 | | Kindi | S7:431 | | | | | | | | | | | | |
| 101 | | Anṣārī | H3:183 | Māzinī | H3:183 | Aslamī | H3:183 | Khuzā- ʿī | H3:183 | | | | | yu'addu fi ahl al-Ḥijāz (H3:183), sakana al-Maghrib (H3:183), 'Idāduhu fi ahl Madīnah (H3:183) | |
| 102 | (S7:384) | Kindi | S7:429; B3:1254; A1:410; A4:340, 341; H3:183 | Sakūnī | B3:1253, 1254; A1:410; A4:340, 341; H3:183, 184 | Thumālī | B3:1253; A4:340; H3:183, 184 | Yama- nī | H3:183 | Azdī | B3:1253; A4:340; H3:183 | | | nazala Ḥimṣ (A1:410), 'Idāduhu fi al-Ḥimsīyīn (A4:340) | |
| 103 | | Qurashī | D2:117 | Asadī | D2:117 | | | | | | | | | | |
| 104 | | Fihri | S7:409; H1:308 | | | | | | | | | | | Ḥijāzī (H1:308), wajjahahu (Mu'āwiyah) ilā Armīniyah wāliyan (S7:410; H1:308) | 42 (S7:410; H1:308) |
| 105 | | Tāʾī | S7:431; B1:279 | | | | | | | | | | | Yamānī (H1:272), | |
| 106 | | Thumālī | B1:327; A1:455; H1:311 | Nasrī | B1:327; A1:455 | | | | | | | | | 'Idāduhu fi ahl Ḥimṣ (H1:311), 'Idāduhu fi al-Ḥimsīyīn (A1:455) | |
| 107 | | Sulami | H1:312 | Fihri | H1:312 | | | | | | | | | sakana al-Madīnah (H1:312) | at the beginning of 'Umar (H1:312), in the time of 'Alī (H1:312) |
| 108 | | Umawī | H1:342 | | | | | | | | | | | min al-Ṣaḥābah al-Madaniyyīn (H1:342) | at the Battle of Yamāmah (H1:342), at the battle of Mu'tah (H1:342), later than the Battle of Mu'tah (H1:342) |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|---|-----------|----------------|------------------|--------------------------|----------------|--------------|----------------|--|-------------------------------------|--------------|
| 109 | al-Ḥakam ibn 'Umayr | S-A | nazala al-Shām | S7:415 | yu'addu fi al-Shāmiyyīn | A2:41 | | | | | |
| 110 | Ḥānī Abū Mālik (Ḥānī ibn Mālik) (d) | S-A-D-H | nazil al-Shām | H3:564; (S7:384) | yu'addu fi ahl al-Shām | A5:381 | Shāmī | A5:382; D2:116 | | | |
| 111 | al-Ḥārith ibn 'Abd Shams | A-D-H | nazala al-Shām | D1:104 | 'Idāduhu fi ahl al-Shām | A1:403; H1:282 | | | | | |
| 112 | al-Ḥārith ibn 'Abd Allāh | A | | | 'Idāduhu fi ahl al-Shām | A1:403 | | | | | |
| 113 | al-Ḥārith ibn 'Amr | H | | | 'Idāduhu fi ahl al-Shām | H1:285 | | | | | |
| 114 | al-Ḥārith ibn Budī (d) | D | | | | | Shāmī | D1:96 | | | |
| 115 | al-Ḥārith ibn al-Ḥārith | A-D | | | 'Idāduhu fi ahl al-Shām | A1:382 | Shāmī | D1:97 | | | |
| 116 | al-Ḥārith ibn Hishām | S-B-A-D-H | nazala al-Shām | (S7:384) | | | | | kharaja ila al-Shām fi zaman 'Umar .. fa-lam yazal bi-al-Shām ḥattā mātā | B1:303; H1:293; also D1:111; A1:421 | |
| 117 | al-Ḥārith ibn Ziyād (d) | A-D | | | yu'addu fi al-Shāmiyyīn | A1:393 | Shāmī | D1:100 | | | |
| 118 | Ḥārithah ibn 'Adī | A | | | 'Idāduhu fi ahl al-Shām | A1:427 | | | | | |
| 119 | Ḥārithah ibn Khidhān | A | | | 'Idāduhu fi al-Shāmiyyīn | A1:424 | | | | | |
| 120 | Ḥashraḥ | S | nazala al-Shām | (S7:384) | | | | | | | |
| 121 | Ḥawshab Dhū Zafīm | A-H | nazala al-Shām | H1:382 | | | Shāmī | A2:72 | | | |
| 122 | Ḥāzim ibn Ḥarām | H | | | | | | | min ahl al-bādiyah bi-al-Shām | H1:299 | |
| 123 | Ḥilāl ibn al-Ḥārith (Abū al-Jamal or al-Ḥamrā') | A | | | | | Shāmī | A5:407 | | | |
| 124 | Ḥulays | B | | | yu'addu fi al-Shāmiyyīn | B1:414 | | | | | |

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| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE- 4 | SOURCES- 4 | TRIBE- 5 | SOURCES- 5 | TRIBE- 6 | SOURCES- 6 | OTHER INFORMA- TION | DIED |
|-----|---------------|-----------|--|---------|------------------------------|---------|---------------|-------------|---------------|-------------|---------------|-------------|---------------|--|--|
| 109 | | Thumālī | S7:415; A2:41 | Azdl | S7:415 | | | | | | | | | sakana Hims (A2:41; also S7:415;) | |
| 110 | | Kindī | A5:381; D2:116 | Hamdānī | S7:437; D2:116; H3:564 | | | | | | | | | | 68 (H3:564) |
| 111 | | Khath'amī | A1:403; D1:104; H1:282 | | | | | | | | | | | | |
| 112 | | Azdl | A1:403 | | | | | | | | | | | min ahl al-Ramlah (A1:403) | |
| 113 | | Tā'ī | H1:285 | | | | | | | | | | | | |
| 114 | | Sa'dī | D1:96 | | | | | | | | | | | | |
| 115 | | Ash'arī | A1:382; D1:97 | | | | | | | | | | | | |
| 116 | | Makhzūmī | S7:404; B1:301; A1:420; D1:111; H1:293 | Qurashī | B1:301; A1:420; H1:293 | | | | | | | | | fa-lanī yazal muqlin bi-Makkah ba'd an aslana hattā tuwuffiya Rasūl Allāh (S7:404) | fa'ūn 'Imwas year 12 (H1:293), Yarmūk year 15 (B1:303; A1:421; H1:293), fa'ūn 'Imwas year 17 (A1:421), fa'ūn 'Imwas year 18 (S7:404; H1:303) |
| 117 | | | | | | | | | | | | | | | |
| 118 | | | | | | | | | | | | | | | |
| 119 | | | | | | | | | | | | | | | |
| 120 | | | | | | | | | | | | | | | |
| 121 | | Himyarī | A2:70 | Alhānī | A2:70 | | | | | | | | | | at Siffin (H1:382) |
| 122 | | Judhāmī | H1:299 | Khuzā'ī | H1:299 | | | | | | | | | | |
| 123 | | | | | | | | | | | | | | | |
| 124 | | | | | | | | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|--|---------|----------------|--------------------|-------------------------|-----------|--------------|-------------------|---|----------------------------|--------------|
| 125 | Ḥunayd ibn 'Amr | H | | | | | | | kāna lahu sharaf bi-al-Shām ayyām Mu'āwiyah | H1:368 | |
| 126 | Ḥuyay | A-D | nazala al-Shām | D1:146 | sakana al-Shām | A2:80 | | | | | |
| 127 | Idris | D | | | | | Shāmī | D1:11 | | | |
| 128 | 'Ikrimah ibn Abī Jahī | S | nazala al-Shām | (S7:384) | | | | | | | |
| 129 | 'Irbād ibn Sāriyah | S-B-A | sakana al-Shām | B3:1239; A4:19 | nazala al-Shām | (S7:384) | | | | | |
| 130 | 'Ismaḥ | S | nazala al-Shām | (S7:384) | | | | | | | |
| 131 | 'Iyād ibn Ghanaṃ | S-B-A-H | nazala al-Shām | (S7:384); H3:50 | | | | | āmīl 'Umar 'alā al-Shām | B3:1235; also A4:328 | |
| 132 | Jabalāh ibn al-Azraq | S-B | nazala al-Shām | (S7:384) | yu'addu fī ahl al-Shām | B1:236 | | | | | |
| 133 | Jandarāh ibn Khayshanaḥ (Abū Qirṣāfah) | B-A | nazala al-Shām | A6:253 | ma'dūd fī al-Shāmiyyīn | B1:274 | | | | | |
| 134 | Jarwal ibn al-Aḥnaf | A-D | | | | | Shāmī | A1:331; D1:81 | | | |
| 135 | Jaz' | H | | | 'idāduhu fī ahl al-Shām | H1:236 | | | | | |
| 136 | al-Julāh (al-Lijlā) | S-H | sakana al-Shām | H3:310 | nazala al-Shām | (S7:384) | | | | | |
| 137 | Jumādah ibn Abī Umayyah | B-A | | | | | Shāmī | B1:249; A1:353 | | | |
| 138 | Junayd ibn Sibā' | A | | | yu'addu fī al-Shāmiyyīn | A1:365 | | | | | |
| 139 | Jundab ibn al-Nu'mān | H | | | | | | | hājara ilā al-Shām | H1:252 | |
| 140 | Juways ibn al-Nābighah | H | | | | | | | kāna muhājiratuhu ilā al-Shām | H1:258 | |
| 141 | Ka'b ibn 'Asim | S | nazala al-Shām | (S7:414) | | | | | | | |

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| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | TRIBE-6 | SOURCES- 6 | OTHER INFORMATION | DIED |
|-----|---------------|----------|------------------------------|---------|---|---------|---------------|---------|---------------|---------|---------------|---------|---------------|---|--|
| 125 | | Qurashi | II1:368 | 'Amiri | II1:368 | | | | | | | | | | |
| 126 | | Laythi | A2:80; D1:46 | | | | | | | | | | | | |
| 127 | | | | | | | | | | | | | | | |
| 128 | | Makhzūmi | S7:404 | | | | | | | | | | | | at the Battle of Ajnadīn (S7:404) |
| 129 | | Sulami | S7:412; B3:1238; A4:19 | | | | | | | | | | | | 75 (S7:412; B3:1238; A4:20), in the fitnah of Ibn al-Zubayr (B3:1238; A4:20) |
| 130 | | | | | | | | | | | | | | | |
| 131 | | Qurashi | B3:1234; A4:327 | Fihri | S7:398; B3:1234; A4:328; H3:50 | | | | | | | | | Istakhlafahu (Abū 'Ubaydah) 'alā l-jimā laminā māte (H3:50; also S7:398; A4:329) | 20 (S7:398; B3:1234; A4:328, 329; H3:50) |
| 132 | | Kindi | B1:236 | | | | | | | | | | | | |
| 133 | | Kināni | A6:253 | | | | | | | | | | | sakana 'Asqalān (A6:253) | |
| 134 | | Kindi | A1:331; D1:81 | | | | | | | | | | | | |
| 135 | | | | | | | | | | | | | | | |
| 136 | | 'Amiri | II3:310 | | | | | | | | | | | | |
| 137 | | Azdi | B1:249; A1:353 | Zahrāni | B1:249; A1:353 | | | | | | | | | | 80 (B1:251; A1:353) |
| 138 | | Juhani | A1:365 | | | | | | | | | | | | |
| 139 | | Azdi | II1:252 | | | | | | | | | | | sakana Dimashq (II1:252) | |
| 140 | | Ghanawi | II1:258 | | | | | | | | | | | | |
| 141 | | Ash'ari | S7:414 | | | | | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|--------------------------|------------|-------------------------|-------------------|-------------------------|-----------------|---|------------------------|------------------------------------|-----------|--------------|
| 142 | Ka'b ibn 'Iyād | S-B-A-D-II | 'Idāduhu fī ahl al-Shām | I13:284 | ma'dūd fī al-Shāmīyīn | B3:1323; A4:480 | nazala al-Shām | (S7:384) | fī al-Shāmīyīn | D2:32 | |
| 143 | Ka'b ibn Ju'ayl | II | | | | | | | kāna shā'ir ahl al-Shām | I13:297 | |
| 144 | Khālid ibn al-Lijlāj (d) | II | | | | | | | fī al-Shāmīyīn | I11:461 | |
| 145 | Khālid ibn al-Hawātīf | S | nazala al-Shām | (S7:384) | | | | | | | |
| 146 | Khālid ibn al-Rabāh | II | | | | | | | (aqarra) bi-al-Shām | I11:404 | |
| 147 | Khālid ibn al-Walid | S-II | nazala al-Shām | (S7:384) | | | fa-kāna Khālid aḥad al-umara' bi al-Shām fī khilāfat Abī Bakr | S7:397 | istakhlafahu Abū Bakr 'alā al-Shām | I11:413 | |
| 148 | Khārījāh ibn Jazī | B | | | yu'addu fī al-Shāmīyīn | B2:420 | | | | | |
| 149 | Kharashah | B-A-D | | | | | Shāmī | B2:446; A2:128; D1:158 | | | |
| 150 | Khuraym ibn Fātik | B-A | | | 'Idāduhu fī al-Shāmīyīn | B2:446; A2:130 | | | | | |
| 151 | Kurayb ibn Abrahāh (d) | II | | | | | | | kāna sayyid Ḥīmīyār bi-al-Shām | I13:296 | |
| 152 | Laqīṭ ibn Arjāh | A-D-II | yu'addu fī al-Shāmīyīn | A4:521 | 'Idāduhu fī ahl al-Shām | I13:310 | Shāmī | D2:39 | | | |
| 153 | Laqīṭ ibn 'Ibād | D | | | | | Shāmī | D2:39 | | | |
| 154 | Madlūk | S-II | nazala al-Shām | I13:375; (S7:384) | | | | | | | |
| 155 | Mālik ibn al-Jar | II | sakana al-Shām | I13:318 | | | | | | | |
| 156 | Mālik ibn Hubayrah | S-B | nazala al-Shām | (S7:384) | ma'dūd fī al-Shāmīyīn | B3:1361 | | | | | |
| 157 | Mālik ibn Mirārah | II | sakana al-Shām | I13:334 | | | | | | | |
| 158 | Mālik ibn 'Ubādah | B-A | | | | | Shāmī | B3:1352; A5:30 | | | |
| 159 | Mālik ibn Yasār | B-A | | | yu'addu fī al-Shāmīyīn | A5:56 | Shāmī | B3:1362 | | | |

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| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | TRIBE-6 | SOURCES- 6 | OTHER INFORMATION | DIED |
|-----|---------------|----------|---|----------|-------------------|---------|---------------|---------|---------------|---------|---------------|---------|---------------|---|---|
| 142 | | Asl'ari | B3:1323; A4:480; D2:32; H3:284 | | | | | | | | | | | | |
| 143 | | Tha'labi | H3:296 | | | | | | | | | | | | came to al-Walid ibn 'Abd al-Malik (H3:297) |
| 144 | | | | | | | | | | | | | | | |
| 145 | | Habshi | S7:438 | | | | | | | | | | | | |
| 146 | | Habshi | H1:404 | | | | | | | | | | | | |
| | | | | | | | | | | | | | | | |
| 147 | | Qurashi | H1:412 | Makhzumi | H1:412 | | | | | | | | | | 21 (S7:397; H1:415) |
| 148 | | 'Udhri | B2:420 | | | | | | | | | | | | |
| 149 | | | | | | | | | | | | | | | |
| 150 | | Asadi | B2:446, 447; A2:130 | | | | | | | | | | | Himsi (A2:128) yu'addu fi al-Kufiyin (B2:447; A2:130), nazala al-Raqqa (A2:130) | |
| 151 | | Ashbah | H3:296 | | | | | | | | | | | | 58 (H3:296), 75 (H3:296) |
| 152 | | | A4:521; D2:39; H3:310 | | | | | | | | | | | | |
| 153 | | Sakuni | | | | | | | | | | | | | |
| 154 | | Fazari | H3:375 | | | | | | | | | | | | |
| 155 | | | | | | | | | | | | | | | |
| 156 | | Kindi | B3:1361 | Sulami | S7:420 | | | | | | | | | minhum man ya'udduhu fi al- Misriyin (B3:1361) | |
| 157 | | Ruhawi | H3:334 | Sahri | H3:334 | | | | | | | | | | |
| 158 | | Ghafiqi | B3:1352; A5:30 | | | | | | | | | | | Misri (B3:1352; A5:30) | 58 (B3:1352; A5:30) |
| 159 | | Sakuni | B3:1362; A5:56 | 'Awfi | B3:1362; A5:56 | | | | | | | | | nazala Hims (B3:1362) | |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|--------------------------|---------|----------------|-------------------|--|------------------------|--|------------------|--|-----------------------------------|--------------|
| 160 | Ma'n ibn Yazid | H | sakana al-Shām | H3:430 | | | | | | | |
| 161 | Marzūq al-Sayqal | A-D | | | | | Shāmī | A5:144; D2:69 | | | |
| 162 | Masrūq | H | | | | | | | (min) wujūh ahl al-Shām | H3:388 | |
| 163 | Maymūn | A-D | sakana al-Shām | A5:286; D2:100 | | | | | | | |
| 164 | Māzin ibn Khaythamah | S | nazala al-Shām | (S7:384) | | | | | | | |
| 165 | al-Miqdām ibn Ma'dikarib | S-A-H | nazala al-Shām | (S7:384) | yu'addu fi ahl al-Shām | A5:254 | | | min ahl al-Shām | H3:434 | |
| 166 | Mihran | H | sakana al-Shām | H3:446 | | | | | | | |
| 167 | Mu'adh ibn Anas | H | | | | | | | wa-(kāna) bi-al-Shām | H3:406 | |
| 168 | Mu'adh ibn Jabal | S-B | nazala al-Shām | (S7:384) | | | kharija Mu'adh ilā al-Shām mujāhidan | S7:388 | ista'malahu ('Umar) 'alā al-Shām | B3:1405 | |
| 169 | Mu'adh ibn Yazid | B | | | | | | | kāna lahu sha'n bi-al-Shām | B3:1412 | |
| 170 | Mu'āwiyah | S-B-A-D | nazala al-Shām | (S7:384) | yu'addu fi al-Shāmiyyin | B3:1425; A5:216 | Shāmī | D2:84 | | | |
| 171 | Mu'āwiyah ibn Abi Sufyān | S-B-A-H | nazala al-Shām | (S7:384) | wa-lam yazal wāliyan 'alā mā kāna akhūhu yatawallāhu bi-al-Shām khilāfat 'Umar, fa lam mā ustukhlifa 'Uthmān jama'a lahu al-Shām lamī'ah | A5:211; also S7:406 | lanmā nāta Yazid ista'malahu 'alā 'amalihi bi-al-Shām, wa-luwa Dimashq | A5:209 | kāna ... amīr bi-al-Shām nahw 'ishrīn sanah wa-khalīfatun mithi dhālik | B3:1418; A5:211; H3:412-413 | |

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| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | TRIBE-6 | SOURCES- 6 | OTHER INFORMATION | DIED |
|-----|---------------|------------|---|----------|--------------------|---------|--------------------|---------|---------------|---------|---------------|---------|---------------|---|---|
| 160 | | Sulami | II3:429 | | | | | | | | | | | yanzilu al-Kūfah wa-dakhala Miṣr thumma sakana Dimashq (II3:430) | 54 (II3:430) |
| 161 | | Anṣārī | A5:144; D2:69 | | | | | | | | | | | | |
| 162 | | 'Akkī | II3:288 | | | | | | | | | | | | |
| 163 | | | | | | | | | | | | | | | |
| 164 | | | | | | | | | | | | | | | |
| 165 | | Kindī | S7:415; A5:254 | | | | | | | | | | | nazala Ḥimṣ (II3:434) | 87 (S7:415; A5:254; II3:434), 83 (II3:434), 86 (II3:434) |
| 166 | | Jazārī | II3:446 | | | | | | | | | | | | |
| 167 | | Juhāmī | II3:406 | | | | | | | | | | | kāna bi-Miṣr (II4:406) | still alive in the time of 'Abd al- Malik (II3:406) |
| 168 | | Anṣārī | B3:1403; S7:387 | Khazrajī | B3:1403; S7:387 | Juhāmī | B3:1403; S7:387 | | | | | | | ba'athahu Rasūl Allāh ilā al-Yaman 'āliman wa- mu'alliman (S7:388) | 18 (S7:389; B3:1405), 19 (B3:1405) |
| 169 | | Banī 'Āmir | B3:1412 | | | | | | | | | | | | |
| 170 | | Hudhālī | S7:422; B3:1425; A5:216; D2:84 | | | | | | | | | | | fi man nazala Ḥimṣ (B3:1425; A5:216) | |
| 171 | | Umawī | S7:406; B3:1416; A5:209; II3:412 | Qurashī | A5:209; II3:412 | | | | | | | | | wallāhu 'Umar ibn al- Khajjāb Dīnashq (S7:406) | 59 (A5:211), 60 (S7:407; B3:1418; A5:211; II3:414) |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|--|------------|----------------|--|------------------------------|-------------------|----------------|-------------------|---|--------------------|--------------|
| 172 | Mudrik ibn al-Ijārith | A-D-II | nazala al-Shām | I13:374 | 'Idāduhu fi al-Shāmiyīn | A5:130; H3:374 | Shāmi | D2:65 | | | |
| 173 | Muḥammad ibn Abī Amirah | B-A-II | sakana al-Shām | I13:1376 | yu'addu fi al-Shāmiyīn | A5:108; H3:361 | | | | | |
| 174 | Munib Abū Ayyūb | II | | | 'Idāduhu fi ahl al-Shām | I13:444 | | | | | |
| 175 | Murrah ibn Ka'b (Ka'b ibn Murrah) | S-B-A-D-II | nazala al-Shām | (S7:384); I13:1382; A5:149; D2:70 | sakana al-Urdunn min al-Shām | I13:1326 | sakana al-Shām | I13:286 | inna khutabā' qāmū bi-al-Shām ... ākhīruhum Murrah ibn Ka'b | I13:383; A4:489 | |
| 176 | Muslim ibn al-Ijārith (al-Ijārith) (al-Ijārith ibn Muslim) | S-B-II | sakana al-Shām | I13:394 | 'Idāduhu fihim (al-Shāmiyīn) | I13:1395 | nazala al-Shām | S7:419 | | | |
| 177 | Nāfi' ibn 'Alqamah | A-D-II | sakana al-Shām | A5:305; D2:102; I13:516 | | | | | | | |
| 178 | Nāfi' ibn Kaysān | D | | | | | Shāmi | D2:103 | | | |
| 179 | Nahik ibn Suraym | A-D-II | nazala al-Shām | I13:545 | ma'dūd fi ahl al-Shām | A5:366 | Shāmi | D2:114 | | | |
| 180 | Nawās (al-Nu'ās) ibn Sim'an | S-A-D | nazala al-Shām | (S7:384) | ma'dūd fi al-Shāmiyīn | A5:367 | Shāmi | D2:114 | | | |
| 181 | Nu'aym ibn Hanūmār (Hinnār or Khinnār, or Habbār) | S-A-D | nazala al-Shām | D2:111; (S7:384) | ma'dūd fi ahl al-Shām | A5:350 | | | | | |
| 182 | al-Nudayr ibn al-Ijārith | II | | | | | | | kharaja ilā al-Shām muhājiran | I13:528 | |
| 183 | Nufayr ibn Muḥib | A-D | | | | | Shāmi | A5:353; D1:112 | | | |
| 184 | Qabīṣah ibn Dhū'ayb (Abū Ishāq, Abū Sā'id) | II | nazala al-Shām | I13:254 | | | | | | | |

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| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | TRIBE-6 | SOURCES- 6 | OTHER INFORMATION | DIED |
|-----|---------------|-----------|---|---------|--|---------|---------------|---------|---------------|---------|---------------|---------|---------------|--|---|
| 172 | | Azdi | A5:130; D2:65 | Ghāmidī | A5:130; D2:65; H3:374 | | | | | | | | | | |
| 173 | | Muzani | B3:1376; A5:108; H3:361 | | | | | | | | | | | | |
| 174 | | Azdi | H3:444 | Ghāmidī | H3:444 | | | | | | | | | | |
| 175 | | Sulami | S7:414; B3:1326; A4:489; A5:149; D2:70; H3:286 | Balzi | S7:414; B3:1326, 1382; A4:489; A5:149; D2:70; H3:286, 382 | | | | | | | | | yaskunu al-Urdunn (S7:414), nazala al- Baṣrah (B3:1382; A5:149), sakana al- Baṣrah thumma al- Urdunn (H3:286) | 57 (S7:414; B3:1326, 1382; A5:149), 59 (B3:1326; A4:490) |
| 176 | | Tamīmi | B3:1395; H3:394 | | | | | | | | | | | | in the time of 'Uthman (H3:394) |
| 177 | | Kināni | H3:516 | | | | | | | | | | | kāna 'Abd al-Malik ibn Marwān anṣarahu 'alā Makkah (H3:516) | |
| 178 | | | | | | | | | | | | | | | |
| 179 | | Yashkuri | A5:366; H3:545 | Sakūni | A5:366; H3:545 | | | | | | | | | kāna bi-Ḥimṣ (D2:114), nazala Ḥimṣ (H3:545) | |
| 180 | | 'Āmiri | A5:367; D2:114 | Kilābi | S7:430; A5:367; D2:114 | | | | | | | | | | |
| 181 | | Ghajāfani | S7:417; A5:350; D2:111 | | | | | | | | | | | nazala Dimashq (S7:417) | |
| 182 | | 'Abdari | H3:528 | | | | | | | | | | | | |
| 183 | | Thumālī | A5:353; D2:112 | | | | | | | | | | | | |
| 184 | | Khuzā'i | H3:254 | | | | | | | | | | | Madani (H3:254) | 86 or before (H3:255), 88 (H3:255) |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|---------------------------------|------------|----------------|------------------------------|-------------------------|----------------|-------------------------------|----------------|--|----------------------------|--------------|
| 185 | al-Qāsim Abū 'Abd al-Rahmān (d) | II | | | | | Shāmī | H3:262 | | | |
| 186 | Qays (d) | S-B-A-D-II | sakana al-Shām | B3:1302; A4:415, 423; H3:237 | nazala al-Shām | (S7:384) | Shāmī | D2:18 | | | |
| 187 | Qays ibn 'Ubādah (d) | D | | | | | Shāmī | D2:22 | | | |
| 188 | Qays ibn al-Haytham | B-D | | | | | Shāmī | B3:1302; D2:26 | | | |
| 189 | Qubāth ibn Ashyam | S | nazala al-Shām | S7:411 | | | | | | | |
| 190 | Rabī'ah ibn 'Amr (al-Ghār) (d) | S-B-A-II | nazala al-Shām | H3:497; (S7:384) | yu'addu fi ahl al-Shām | B2:493; A2:215 | | | | | |
| 191 | Raḥī' ibn 'Umayr | A-D-II | sakana al-Shām | H1:486 | 'idādūhu fi ahl al-Shām | A2:195 | Shāmī | D2:174 | | | |
| 192 | Rāshid ibn Ḥubaysh (d) | A | | | 'idādūhu fi al-Shāmiyīn | A2:187 | Shāmī | A2:187 | | | |
| 193 | Rawḥ ibn Sayyār | B-II | | | yu'addu fi al-Shāmiyīn | B2:503 | Shāmī | H1:506 | | | |
| 194 | Ribāḥ (mawlā Unm Salamaḥ) | II | | | | | | | akhrajahu al-Ṭabrānī fi musnad al-Shāmiyīn | H1:490 | |
| 195 | Rifā'ah ibn Zayd | S | nazala al-Shām | (S7:384) | | | | | | | |
| 196 | Rūmān ibn Na'jah | II | sakana al-Shām | H1:507 | | | | | | | |
| 197 | Sabrah ibn Fātik | B | | | yu'addu fi al-Shāmiyīn | B2:578 | | | | | |
| 198 | Sa'd ibn al-Midhās | II | | | | | | | min ahl al-Shām | H2:34 | |
| 199 | Sa'd ibn Tamīm | B | | | | | Shāmī | B2:583 | | | |
| 200 | Sa'd ibn 'Ubādah | S-B-A-II | nazala al-Shām | (S7:384) | | | kharaja muhājiran ilā al-Shām | S7:390 | sāra ilā al-Shām fa-aqāma bilā bi-l-Ḥawrān ilā an māta | A2:357; also B2:599; H2:28 | |
| 201 | Sahl ibn 'Amr | D | nazala al-Shām | D1:264 | | | | | | | |

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| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE- 4 | SOURCES- 4 | TRIBE- 5 | SOURCES- 5 | TRIBE- 6 | SOURCES- 6 | OTHER INFORMA- TION | DIED |
|-----|---------------|---------|---|---------|------------------------------|----------|---------------|-------------|---------------|-------------|---------------|-------------|---------------|--------------------------------|--|
| 185 | | | | | | | | | | | | | | | |
| 186 | | Judhānī | S7:426; B3:1302; A4:415, 423; D2:18; H3:237 | | | | | | | | | | | | |
| 187 | | | | | | | | | | | | | | | |
| 188 | | Sulamī | D2:26 | | | | | | | | | | | Baṣrī (B3:1302) | |
| 189 | | Laythī | (S7:411) | Kinānī | S7:411 | | | | | | | | | | |
| 190 | | Jurashī | S7:438; B2:493; A2:215; H1:497 | | | | | | | | | | | | at Marj Raḥṭ year 64 (S7:438; B2:493; A2:215; H1:498) |
| 191 | | Tā'ī | H1:486 | | | | | | | | | | | | |
| 192 | | | | | | | | | | | | | | | |
| 193 | | Kalbi | B2:503 | | | | | | | | | | | | |
| 194 | | | | | | | | | | | | | | | |
| 195 | | Judhānī | S7:435 | | | | | | | | | | | | |
| 196 | | Judhānī | H1:509 | | | | | | | | | | | | |
| 197 | | Asadī | B2:578 | | | | | | | | | | | | |
| 198 | | | | | | | | | | | | | | yu'addu fī ahl Hīms (H2:34) | |
| 199 | | Sakūnī | B2:583 | Ash'arī | B2:583 | | | | | | | | | Dīnashqī (B2:583) | |
| 200 | | Anṣārī | S7:389; B2:594; A2:356; H2:27 | Sā'idī | S7:389; B2:594; A2:356 | Khazraḡī | H2:27 | | | | | | | | H1 (B2:599; A2:358), 14 (B2:599; A2:357), 15 (S7:390; B2:599; A2:357; H2:28), 16 (H2:28) |
| 201 | | Ash'arī | D1:246 | | | | | | | | | | | | |

Appendix - III : The Companions Who Lived in Syria

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|------------------------|---------|----------------|-------------------|--------------------------|-----------|---|-----------|---|---------------------------|--------------|
| 202 | Sahl ibn al-Hanzaliyah | S-B-II | sakana al-Shām | B2:662 | nazala al-Shām | S7:401 | | | lahawwala ilā al-Shām | H2:85; S7:401 | |
| 203 | Sahin ibn 'Amr | S-II | nazala al-Shām | H2:90; S7:434 | | | | | | | |
| 204 | Sa'id | H | | | | | Shāmi | H2:51 | | | |
| 205 | Sa'id ibn 'Amir | S-B-A | nazala al-Shām | (S7:384) | | | tuwuffiya bi-Qaysāriyah min al-Shām wa-huwa anūruhā | A2:394 | wallāhu 'Umar ba'd ajnād al-Shām | B2:625 | |
| 206 | Salamah ibn Nufayl | S | nazala al-Shām | (S7:384) | | | | | | | |
| 207 | Shaddād ibn Aws | S-B-A | nazala al-Shām | S7:401; B2:694 | | | nazala al-Shām bi-nahiyat Filastin | B2:694 | nazala bi-al-Bayt al-Muqaddas min al-Shām | A2:507 | |
| 208 | Shaddād ibn Shurahbil | B-II | sakana al-Shām | H2:139 | | | Shāmi | B2:695 | | | |
| 209 | Sharāhil | B-II | | | yu'addu fi al-Shāmiyin | B2:697 | Shāmi | H2:141 | | | |
| 210 | Sharik ibn Saljmā' | H | | | | | | | ahad al-'umara' bi-al-Shām | H2:147 | |
| 211 | Shayb al-Mamdūd | B-A | nazala al-Shām | B2:708; A2:524 | wa-sakana bihā (al-Shām) | B2:708 | | | | | |
| 212 | Sinān ibn Gharaḥah | S | sakana al-Shām | S7:421 | nazala al-Shām | (S7:384) | | | | | |
| 213 | Shurahbil ibn Aws | S | nazala al-Shām | (S7:384) | | | | | | | |
| 214 | Shurahbil ibn Hasanah | S-A-D | nazala al-Shām | (S7:384) | | | wa-lam yazal wāliyan 'alā ba'd nawāhij al-Shām il-'Umar ilā an halaka | A2:513 | ahad umara' ajnād al-Shām | D1:255; also S7:393 | |

Appendix - III : The Companions Who Lived in Syria

| No. | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | TRIBE-6 | SOURCES-6 | OTHER INFORMATION | DIED |
|-----|-----------|---------|------------------------------|----------|-------------------------------|---------|-------------------|---------|-----------|---------|-----------|---------|-----------|--|---|
| 202 | | Anṣārī | B2:662; H2:85 | Hārithī | S7:401; B2:662 | Awsl | B2:662; H2:85 | | | | | | | nazala Dimashq (S7:401), kāna bi-Dimashq (H2:85) | at the beginning of the caliphate of Mu'awiyah (B2:662; H2:86) |
| 203 | | Ash'arī | S7:434; H2:90 | | | | | | | | | | | | |
| 204 | | | | | | | | | | | | | | | |
| 205 | | Qurashī | B2:624; A2:393 | Jumahl | B2:624; A2:393; S7:398; | | | | | | | | | wallā 'Umar Sa'd ibn 'Āmir Hims (B2:625; also A2:393, 294; S7:398) | 19 (B2:625; A2:394), 20 (S7:399; B2:625; A2:394), 21 (B2:625; A2:394) |
| 206 | | Hadramī | S7:427 | Sakūnī | S7:427 | | | | | | | | | | |
| 207 | | Anṣārī | B2:694; A2:507 | Khazrajī | A2:507 | Najjārī | S7:401 | | | | | | | taḥawwala ilā Filasṭīn fa- nazalahā (S7:401) | 41 (B2:694; A2:507), 58 (S7:401; B2:694; A2:507), 64 (B2:694; A2:507) |
| 208 | | Juḥanī | B2:695; H2:139 | Anṣārī | H2:139 | | | | | | | | | nazala Hims (H2:139), Himsī (H2:139) | |
| 209 | | Minqarī | B2:697; H2:141 | | | | | | | | | | | fi ṭabaqāt al-Himsīyīn (H2:141) | |
| 210 | | Balawī | H2:147 | Anṣārī | H2:147 | | | | | | | | | | |
| 211 | | Kindī | B2:708; A2:524 | | | | | | | | | | | | |
| 212 | | | | | | | | | | | | | | | |
| 213 | | | | | | | | | | | | | | | |
| 214 | | Kindī | S7:393; A2:512; D1:255 | Tamīmī | A2:512; D1:255 | Zuhūrī | S7:393; A2:512 | | | | | | | | 18 (S7:394; A2:513) |

Appendix - III : The Companions Who Lived in Syria

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|-----------------------------------|---------|----------------|-----------------|-------------------------|------------------------|-------------------------------|----------------|--|--|--------------|
| 215 | Şudayy ibn 'Ajlān (Abū 'Ulmāmah) | S-B-A-H | sakana al-Shām | H2:175 | nazala al-Shām | (S7:384) | sakana Ḥimş min al-Shām | A3:16; A6:16 | ākhir man baqiya bi- al-Shām min Aṣḥāb Rasūl Allāh | B2:736; B4:1602; also A3:16; A6:17; D1:264 | |
| 216 | Sufyān ibn Asad (Asid) | S-B-A | nazala al-Shām | (S7:423) | | | Shāmī | B2:628; A2:403 | | | |
| 217 | Sufyān ibn Ḥammām | B-A-H | | | yu'addu fi al-Shāmīyīn | B3:1179; A4:233; H2:56 | | | | | |
| 218 | Sulayl ibn 'Amr | S-B-H | nazala al-Shām | (S7:384); H2:92 | | | kharaja ilā al-Shām mujāhidan | B2:672 | fa-lam yazal muqīm bi- al-Shām hattā māta | H2:93 | |
| 219 | Ṣuhbān ibn 'Uthmān (Abū Tallāsah) | A-D | | | 'idādulu fi al-Shāmīyīn | A3:36 | Shāmī | D1:269 | | | |
| 220 | Sulaym Abū Kabashah | B-A | | | yu'addu fi ahl al-Shām | B2:648; A2:448 | | | | | |
| 221 | Sulaymān ibn Abī Sulaymān | A-D-H | sakana al-Shām | A2:449; D1:237 | | | Shāmī | H2:75 | | | |
| 222 | Suwayd | H | | | | | | | rawā al-Ṭabrānī fi musnad al-Shāmīyīn | H2:100 | |
| 223 | Suwayd ibn Jabalah (d) | B-D | | | | | Shāmī | D1:248 | adkhalahu Abū Zur'ah fi musnad al-Shāmīyīn | B2:676 | |
| 224 | Talhah | H | sakana al-Shām | H2:224 | | | | | | | |
| 225 | Tamīm ibn Aws | S-B-A | nazala al-Shām | (S7:384) | | | | | intaqala minhā (al-Madīnah) ilā al-Shām | B1:193; A1:256; also S7:409 | |

Appendix - III : The Companions Who Lived in Syria

| No. | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | TRIBE-6 | SOURCES-6 | OTHER INFORMATION | DIED |
|-----|-----------|----------|---|---------|-----------------------------|---------|-----------|---------|-----------|---------|-----------|---------|-----------|--|--|
| 215 | | Bāhilī | S7:411; B2:376; B4:1602; A3:16; A6:16; D1:264; H2:175 | Sahmī | A6:16; D1:264 | | | | | | | | | yaskunu Hims (B2:736), sakana Miṣr thumma intaqala minhā ilā Hims fa- sakanahā (B4:1602); sakana Miṣr (A6:16) | 81 (B2:736; B4:1602; H2:175; A3:16; A6:16), 86 (S7:412; B2:736; B4:1806; H2:175; A6:16) |
| 216 | | Ḥaḍramī | S7:423; B2:628; A2:403 | | | | | | | | | | | | |
| 217 | | Muḥāribī | B3:1179; A4:233; H2:56 | 'Abdī | H2:56 | | | | | | | | | yu'addu fi a'rāb al- Baṣrah (A4:233; H2:56) | |
| 218 | | Qurashī | B2:669; H2:92 | 'Amīrī | S7:404; B2:669; H2:92 | | | | | | | | | sakana Makkah thumma al-Madīnah (H2:92) | at Yarmuk (B2:672; H2:93); ṭā'ūn 'līnwās year 18 (S7:405; B2:672; H2:93), at Marj al-Ṣufar (H2:93) |
| 219 | | Ḥudaybī | D1:268 | Ḥadāsī | A3:36 | | | | | | | | | min ahl Filasṭīn (A3:36) | |
| 220 | | | | | | | | | | | | | | | in the time of 'Umar (B2:648; A2:448) |
| 221 | | | | | | | | | | | | | | | |
| 222 | | Ahlī | H2:100 | 'Akkī | H2:100 | | | | | | | | | | |
| 223 | | Fazārī | B2:676; D1:248 | | | | | | | | | | | | |
| 224 | | Sulamī | H2:224 | | | | | | | | | | | | |
| 225 | | Dārī | S7:408; B1:193; A1:256; H1:186 | | | | | | | | | | | yaskunu al-Madīnah (B1:193; A1:256), sakana Filasṭīn (H1:186), aqāma bi- Filasṭīn (A1:256) | |

Appendix - III : The Companions Who Lived in Syria

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|----------------------|---------|----------------|-----------|-------------------------|-------------------|---|------------------------------|---|-----------------------------|--------------|
| 226 | Thābit ibn al-Dahhāk | B-A-D | nazala al-Shām | D1:63 | sakana al-Shām | B1:205; A1:271 | | | | | |
| 227 | Thawbān ibn Bukdud | S-B-A | nazala al-Shām | (S7:384) | | | taljāwwalā ilā al-Shām | S7:400 | Kharaja ilā al-Shām fa-nazala al-Ramlah | B1:218; A1:296 | |
| 228 | Thawbān ibn Yamrad | S | | | | | | | rajul min ahl al-Yaman min al-mided alladhīn nazalū al-Shām bi-Bayt al-Maqdis | S7:424 | |
| 229 | Thumamah ibn 'Adī | A-D-H | | | | | | | amīr Ṣan'ā' al-Shām li-'Uthmān | A1:296; D1:70; H1:205 | |
| 230 | 'Ubādah ibn Awfā (d) | B-A-II | | | 'Idāduhu fī ahl al-Shām | H2:259 | Shāml | B2:807; A3:158; H2:259 | | | |
| 231 | 'Ubādah ibn al-Sāmit | S-A | nazala al-Shām | (S7:384) | | | kharaja ilā al-Shām hīna ghazāhā al-Muslīmūn fa-lam yazal bi-al-Shām ilā an tuwuffiya | S7:387 | arsalahu 'Umar ibn al-Khaṭṭāb, wa-arsala ma'ahu Mu'ādh ibn Jabal wa-Abā al-Dardā', li-yu'allimū al-nās al-Qur'ān bi-al-Shām wa-yufaqqihūhum fī al-dīn | A2:160 | |
| 232 | 'Ubayd | H | | | 'Idāduhu fī ahl al-Shām | H2:441 | | | | | |
| 233 | Umar ibn 'Awf | H | | | ma'dīd fī al-Shāmiyyīn | H2:513 | | | | | |
| 234 | 'Umārah ibn Za'karah | S-A | nazala al-Shām | (S7:384) | yu'addu fī al-Shāmiyyīn | A4:136 | | | | | |
| 235 | 'Umayr ibn Asad | B-A | | | | | Shāml | B3:1212; A4:285 | | | |
| 236 | 'Umayr ibn Jābir | S | nazala al-Shām | (S7:384) | | | | | | | |

Appendix - III : The Companions Who Lived in Syria

| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE- 4 | SOURCES- 4 | TRIBE- 5 | SOURCES- 5 | TRIBE- 6 | SOURCES- 6 | OTHER INFORMA- TION | DIED |
|-----|---------------|----------|------------------------------|----------|-------------------|----------|---------------|-------------|---------------|-------------|---------------|-------------|---------------|---|--|
| 226 | | Khazraji | A1:271; D1:63 | Anṣārī | A1:271 | | | | | | | | | thumma bi-al-Baṣrah (D1:63), Intaqala ilā al-Baṣrah (B1:205; A1:271) | 45 (B1:205), in the fīnah of Ibn al-Zubayr (B1:205) |
| 227 | | Himyarī | B1:218; A1:296 | Ḥakamī | B1:218 | Madhhijī | A1:296 | | | | | | | Intaqala ilā Ḥimṣ (B1:218; also S7:400) | 54 (S7:400; B1:218; A1:296) |
| 228 | | | | | | | | | | | | | | | |
| 229 | | Qurashī | A1:296; D1:70; H1:205 | | | | | | | | | | | | |
| 230 | | Nunayrī | B2:807; A3:157; H2:259 | ʿAmirī | A3:157 | | | | | | | | | sakana Qinnasrīn (A3:158), sakana Dimashq (A3:158) | |
| 231 | | Anṣārī | S7:387; A3:160 | Khazraji | S7:387; A3:160 | | | | | | | | | aqāma ʿUbādah bi-Ḥimṣ ... thumma šara ʿUbādah ba'd ilā Filasṭīn (A2:160), awwal man walliya qaḍā' Filasṭīn (A2:160) | 34 (S7:387; A2:161), 45 (A2:161), in the caliphate of Mu'awiyah (S7:387) |
| 232 | | | | | | | | | | | | | | wa-kāna fī Bayt al-Maqdis (H2:441) | |
| 233 | | Nakha'l | H2:513 | | | | | | | | | | | | |
| 234 | | Kindī | A4:136 | | | | | | | | | | | | |
| 235 | | Ḥadramī | B3:1212; A4:285 | | | | | | | | | | | | |
| 236 | | Kindī | S7:439 | | | | | | | | | | | | |

Appendix - III : The Companions Who Lived in Syria

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|--|---------|--------------------|------------------|------------------------|-----------------|--------------|-----------------|---|-------------------------|-----------------|
| 237 | 'Umayr ibn Sa'd | S-B | sakana al-Shām | B3:1217 | nazala al-Shām | (S7:402) | | | | | |
| 238 | Unays | A | | | | | Shāmī | A1:156 | | | |
| 239 | Unays ibn al-Dahhāk | A | | | yu'addu fi al-Shāmiyīn | A1:157 | | | | | |
| 240 | 'Urayb Abū 'Abd Allāh | S-D | nazala al-Shām | (S7:384) | | | Shāmī | D1:380 | | | |
| 241 | 'Urwah ibn al-Ja'd | H | nazalahā (al-Shām) | H2:469 | | | | | | | |
| 242 | 'Urwah ibn al-Mu'attab | H | sakana al-Shām | H2:471 | | | | | | | |
| 243 | 'Utbah ibn 'Amr | S | nazala al-Shām | (S7:384) | | | | | | | |
| 244 | 'Utbah ibn al-Nuddar (or 'Utbah ibn 'Abd) | S-B-A-H | sakana al-Shām | A3:570 | yu'addu fi al-Shāmiyīn | B3:1031; A3:570 | Shāmī | B3:1032; A3:571 | ākhir man māta bi-al-Shām min Aṣḥāb al-Nabī | B3:1032; A3:571; H2:447 | yanzilu al-Shām |
| 245 | 'Uthmān ibn 'Uthmān | S | nazala al-Shām | (S7:419) | | | | | | | |
| 246 | Wahshī ibn Harb | S | nazala al-Shām | (S7:384) | | | | | | | |
| 247 | Wāthilah ibn al-Asqa' | S-A-H | nazala al-Shām | (S7:384); H3:590 | sakana al-Shām | A5:429 | | | | | |

Appendix - III : The Companions Who Lived in Syria

| No. | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | TRIBE-6 | SOURCES-6 | OTHER INFORMATION | DIED |
|-----|-----------|---------|---------------------------------|---------|----------------|---------|-----------|---------|-----------|---------|-----------|---------|-----------|---|---|
| 237 | | Anṣārī | B3:1215 | | | | | | | | | | | wallā ('Umar) 'Umayr ibn Sa'd hādihā 'alā Ḥimṣ (B3:1216; also S7:402) | |
| 238 | | Anṣārī | A1:156 | Bayādī | A1:156 | | | | | | | | | | |
| 239 | | Aslamī | A1:157 | | | | | | | | | | | | |
| 240 | | Malikī | D1:380 | | | | | | | | | | | | |
| 241 | | | | | | | | | | | | | | sayyarahu 'Uthmān ilā al-Kūfah (H2:469) | |
| 242 | | Anṣārī | H2:471 | | | | | | | | | | | | |
| 243 | | Sulamī | S7:430 | | | | | | | | | | | | |
| 244 | S7:413 | Sulamī | S7:413; B3:1031; A3:570; H2:447 | | | | | | | | | | | yanzilu Dimashq (S7:413) | 71 (H2:447), 72 (H2:447), 87 (S7:413; B3:1031; A3:570; H2:447), 91 (S7:413), 92 (S7:413) |
| 245 | | Thaqafī | S7:419 | | | | | | | | | | | | |
| 246 | | Ḥabshī | S7:418 | | | | | | | | | | | nazala Ḥimṣ (S7:418) | |
| 247 | | Laythī | S7:407; A5:428; H3:589 | Kinānī | S7:407; A5:428 | | | | | | | | | ākhir man māta bi-Dimashq min al-Ṣahābah (H3:590), yanzilu nāḥiyat al-Madinah (S7:407; A5:428), sakana al-Baṣrah (A5:429), taljawwala ilā Filasṭīn wa-nazala al-Bayt al-Muqaddas, wa-qila Bayt Jibrīn (A5:429), yanzilu Bayt al-Maqdis (S7:408) | In the time of 'Abd al-Malik (H3:590), 83 (S7:408; A5:429; H3:590), 85 (S7:408; A5:429; H3:590) |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|-------------------------------------|----------|----------------|-------------------|--------------------------|-------------------|----------------|---|--|-----------|--------------|
| 248 | Yazīd ibn Takhlīfah | A-D-II | | | | | Shāmī | A5:527; D2:144; H3:630 | | | |
| 249 | Yazīd ibn Abī Sufyān | S | nazala al-Shām | (S7:384) | | | | | | | |
| 250 | Yazīd ibn al-Akhnas | A | | | | | Shāmī | A5:475 | | | |
| 251 | Yazīd ibn Asad | S-II | nazala al-Shām | S7:428 | | | | | kāna bilā (al-Shām) | H3:614 | |
| 252 | Yazīd ibn al-Aswad | II | | | | | | | lahun sharaf bi-al-Shām | H3:634 | |
| 253 | Yazīd ibn al-Aswad (d) | A-D-II | nazala al-Shām | D2:134 | 'Idādūhu fī al-Shāmiyyin | H3:634 | sakana al-Shām | A5:476 | | | |
| 254 | Yazīd ibn Husayn (d) | A-D | | | | | Shāmī | A5:485; D2:136 | | | |
| 255 | Yazīd ibn Nīmrān (d) | II | | | | | Shāmī | H3:642 | | | |
| 256 | Yazīd ibn Shajarah (d) | A-II | | | | | Shāmī | A5:495 | min ahl al-Shām | H3:621 | |
| 257 | Zayd ibn Sahl (Abū Talhah) | B | | | | | | | 'asha bi-al-Shām ba'd mawt Rasūl Allāh arba'in sanah | B2:554 | |
| 258 | Zuhayr (Abū Zuhayr or Abū al-Azhar) | B-A-D-II | | | | | Shāmī | B2:520; A2:261; D1:191; H1:568 | | | |
| 259 | Zuhayr ibn Šurad | A-II | sakana al-Shām | A2:263; H1:534 | | | | | | | |
| 260 | Abū 'Abdah (Rabāh) | A-D-II | | | min ahl al-Shām | A2:202; H1:490 | Shāmī | D1:176 | | | |
| 261 | Abū al-'Āliyah | II | | | | | | | akhiraja ḥadīthahu al-Ṭabrānī fī musnad al-Shāmiyyin | H4:122 | |

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| No. | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | TRIBE-6 | SOURCES-6 | OTHER INFORMATION | DIED |
|-----|-----------|----------|--|---------|-------------------|---------|-----------|---------|-----------|---------|-----------|---------|-----------|--|---|
| 248 | | Ghifari | A5:527; D2:144; H3:630 | | | | | | | | | | | | |
| 249 | | 'Abshami | S7:405 | | | | | | | | | | | wallāhu 'Umar Dimashq (S7:406) | ʾāʾūn 'Imwās year 18 (S7:406) |
| 250 | | Sulami | A5:474 | | | | | | | | | | | sakana al-Kūfah (A5:474) | |
| 251 | | Bajali | S7:428; H3:614 | | | | | | | | | | | min mān lkhafā bi- al-Kūfah fī khlāfat 'Umar ibn al-Khaṭṭāb wa-lā nazalahā (S7:428), kāna muja' fī ahl al-Yaman (H4:615) | |
| 252 | | Ghassani | H3:634 | | | | | | | | | | | | |
| 253 | | Jurashi | A5:476; D2:134; H3:634 | | | | | | | | | | | | |
| 254 | | | | | | | | | | | | | | | |
| 255 | | | | | | | | | | | | | | | |
| 256 | | Ruhawi | A5:495; H3:621 | | | | | | | | | | | ammarahu (Mu'āwiyah) 'alā Makkah (H3:621) | 55 (A5:495), 58 (A5:495; H3:621) |
| 257 | | Anṣārī | B2:553 | Najjārī | B2:553 | | | | | | | | | | 31 (B2:554), 32 (B2:554), 51 (B2:554) |
| 258 | | Anmārī | B2:540; A2:261; D1:191; D2:147; H1:568 | Numayrī | H1:568 | | | | | | | | | | |
| 259 | | Sa'dī | A2:262; H1:534 | Jushamī | A2:263; H1:534 | | | | | | | | | | |
| 260 | | | | | | | | | | | | | | | |
| 261 | | Muzanī | H4:122 | | | | | | | | | | | | |

Appendix - III : The Companions Who Lived in Syria

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|---|----------|----------------|--|-------------------------|--------------------|--------------|-------------------|---|------------------------|--------------|
| 262 | Abū 'Āmir | A | | | 'Idāduhu fī ahl al-Shām | A6:190 | | | | | |
| 263 | Abū 'Āmir ('Abd Allāh ibn Hānīl or 'Ubayd ibn Wahb) | B-A-D-II | nazala al-Shām | B4:1705; A2:549, 50; A6:188; D2:181; H2:440; H4:123 | yu'addu fī ahl al-Shām | A6:188 | | | | | |
| 264 | Abū 'Āmir | A-D | | | yu'addu fī ahl al-Shām | A6:191 | Shāml | D2:182 | | | |
| 265 | Abū Asmā' | A-D | | | | | Shāml | A6:12; D2:147 | | | |
| 266 | Abū 'Aṭīyah (d) | A | | | | | | | madhkūr fī al-Shajābah al-Shāmiyyin | A6:216 | |
| 267 | Abū al-A'war | A-D | | | yu'addu fī al-Shāmiyyin | A6:15 | Shāml | D2:148 | | | |
| 268 | Abū al-Azhar | B-A | | | | | Shāml | B4:1596; A6:10 | | | |
| 269 | Abū al-Bujayr | S | nazala al-Shām | (S7:384) | | | | | | | |
| 270 | Abū al-Dardā' | S | | | | | | | nazala bihā (al-Shām) llā an māta | S7:392 | |
| 271 | Abū Dharr (Jundab ibn Junādah) | B-A | | | | | | | hajara llā al-Shām ba'd wafāt Abī Bakr fa-lam yazal bihā ḥattā waliya 'Uthmān | A1:357; also B1:253 | |
| 272 | Abū Fāṭimah | B-D-A-II | nazala al-Shām | B4:1726; D2:193; H4:153 | sakana al-Shām | B4:1726; A6:242 | Shāml | A6:242 | | | |
| 273 | Abū Fawzāh (or Abū Farwah) | B-A-D | | | 'Idāduhu fī ahl al-Shām | B4:1728; A6:248 | Shāml | D2:193 | | | |
| 274 | Abū al-Ghāḍiyah | B-A-II | sakana al-Shām | B4:1725; A6:237; H4:150 | yu'addu fī al-Shāmiyyin | B4:1725; A6:237 | | | | | |
| 275 | Abū Ghazīyah | A-D | | | yu'addu fī al-Shāmiyyin | A6:240; D2:191 | | | | | |
| 276 | Abū al-Ḥajjāj ('Abd Allāh ibn 'Abd) | B | | | yu'addu fī al-Shāmiyyin | B3:943; B4:1630 | | | | | |

Appendix - III : The Companions Who Lived in Syria

| No. | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | TRIBE-6 | SOURCES-6 | OTHER INFORMATION | DIED |
|-----|-----------|----------|--|---------|-------------------------------|---------|-------------------------------|---------|-----------|---------|-----------|---------|-----------|--|---|
| 262 | | | | | | | | | | | | | | nazala Hims (A6:190) | |
| 263 | | Ash'arī | B4:1705; A2:459; A6:188; D2:181; H2:440; H4:123 | | | | | | | | | | | | in the time of 'Abd al-Malik ibn Marwān (B4:1706; A2:450; A6:188; H2:440; H4:123) |
| 264 | | Sakūnī | A6:191; D2:182 | | | | | | | | | | | | |
| 265 | | | | | | | | | | | | | | | |
| 266 | | Wādī'ī | A6:216 | Ḥandānī | A6:217 | | | | | | | | | | |
| 267 | | Jarmī | A6:15; D2:148 | | | | | | | | | | | | |
| 268 | | Arīmārī | B4:1596; A6:10 | | | | | | | | | | | | |
| 269 | | | | | | | | | | | | | | | |
| 270 | | Khazrajī | S7:391 | | | | | | | | | | | | 31 (S7:393), 32 (S7:393) |
| 271 | | GHīfārī | B1:252; A1:357 | | | | | | | | | | | | 32 (B1:253; A1:358) |
| 272 | | Azdi | B4:1726; A6:242; D2:193; H4:153 | Laythī | B4:1726; A6:242; H4:153 | Dawsī | B4:1726; A6:242; H4:153 | Damrī | A6:242 | | | | | sakana Miṣr (B4:1726), Miṣrī (B4:1726; A6:242; H4:153), Intaqala ilā Miṣr (A6:242) | |
| 273 | | Sulamī | B4:1728; A6:248; D2:193 | | | | | | | | | | | | |
| 274 | | Juhani | B4:1725; A6:237; H4:150 | | | | | | | | | | | Intaqala ilā Wāsiṭ (A6:237) | |
| 275 | | Anṣārī | A6:240; D2:191 | | | | | | | | | | | | |
| 276 | | Thumālī | B3:943; B4:1630 | Azdi | B4:1630 | | | | | | | | | | |

Appendix - III : The Companions Who Lived in Syria

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|---|-----------|----------------|-------------------------------|---|------------------------------|-------------------------|--|------------------------|-------------------|--------------|
| 277 | Abu. Hanish | S | nazala al-Shām | (S7:384) | | | | | | | |
| 278 | Abū Hāshim ibn 'Utbah | S-B-A-D | sakana al-Shām | B4:1767; A6:316; D2:209 | nazalahā (al-Shām) yu'addu fi ahl al-Shām | S7:407 | | | | | |
| 279 | Abū Hind | S-B | nazala al-Shām | (S7:384) | | B4:1773 | | | | | |
| 280 | Abū 'Inābah ('Inayah) (d) | S-B-A-H | sakana al-Shām | B4:1723; A6:233; H4:142 | 'Idāduhu fi al-Shāmīyīn | A3:357 | nazala al-Shām | (S7:384) | min ahl al-Shām | H4:142 | |
| 281 | Abū Jabīrah | B | | | | | Shāmī | B4:1619 | | | |
| 282 | Abū Jandal ibn Suhayl | S-H | nazala al-Shām | (S7:405) | | | Shāmī | H4:37 | | | |
| 283 | Abū Jubayr (Nufayr) | A-D-H | | | 'Idāduhu fi ahl al-Shām | A5:353 | Shāmī | A6:46; D2:154 | yu'addu fi al-Shāmīyīn | H3:541 | |
| 284 | Abū Jun'ah (d) | B-A-H | | | yu'addu fi al-Shāmīyīn | B4:1621; A1:444; A6:52 | 'Idāduhu fi ahl al-Shām | A1:449 | kāna bi-al-Shām | H4:33 | |
| 285 | Abū Kabshah ('Amr ibn Sa'd or 'Umar ibn Sa'd) | S-B-A-D-H | sakana al-Shām | B4:1739 | yu'addu fi ahl al-Shām 'Idāduhu fi al-Shāmīyīn | B3:1159 A6:263; D2:197 | nazala al-Shām | (S7:384); H4:164 | min al-Shāmīyīn | A4:182; D1:397 | |
| 286 | Abū Kathīr | A-D | | | | | | | | | |
| 287 | Abū Khayrah | S | nazala al-Shām | (S7:384) | | | | | | | |
| 288 | Abū Khidāsh (d) | B-A-D-H | | | 'Idāduhu fi ahl al-Shām | A6:85 | Shāmī | B4:1634; A6:84; D2:161; H4:56 | | | |

Appendix - III : The Companions Who Lived in Syria

| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | TRIBE-6 | SOURCES- 6 | OTHER INFORMATION | DIED |
|-----|---------------|----------|---|----------|---|---------|------------------------------|---------|---------------|---------|---------------|---------|---------------|--|--|
| 277 | | Anṣārī | S7:425 | | | | | | | | | | | | |
| 278 | | Abshamī | S7:407; B4:1767; A6:316; D2:209 | Qurashī | B4:1767; A6:316 | | | | | | | | | nazala Dimashq (S7:407) | in the time of 'Uthmān (B4:1767; A6:316; D2:209) |
| 279 | | Dārī | S7:422; B4:1773 | | | | | | | | | | | | |
| 280 | | Khawfānī | S7:436; B4:1722; A3:357; A6:233; H4:142 | | | | | | | | | | | sakana Hims (A3:357), nazala Hims (H4:142) | 118 (H4:142) |
| 281 | | Kindī | B4:1619 | | | | | | | | | | | nazala Hims (B4:1619) | |
| 282 | | | | 'Amīrī | S7:405) | | | | | | | | | | īa'ūn 'Imwās year 18 (S7:405) |
| 283 | | Hadramī | A5:353; A6:46; D2:154; H3:541 | Kindī | A6:46 B4:1620, 1921; A1:44; A6:52; H4:32 | | | | | | | | | nazala Hims (H3:541) | |
| 284 | | Anṣārī | B4:1621; A1:444; A6:52; H4:32 | Kinānī | B4:1621; 1921; A1:44; A6:52; H4:32 | Qārī | B4:1621; A1:449; H4:32 | Sibā'ī | A6:52 | | | | | | between 70-80 (H4:33) |
| 285 | | Anmārī | S7:416; B3:1159; B4:1739; A4:182; D1:397; H4:164 | Madhhijī | H4:164 | | | | | | | | | | |
| 286 | | | | | | | | | | | | | | | |
| 287 | | Subāhī | S7:426 | | | | | | | | | | | | |
| 288 | | Shar'abī | A6:84; D2:161; H4:56, 57 | Lakhmī | A6:85; D2:161; H4:51 | Sulamī | B4:1634; A6:84; H4:56 | Qamī | H4:57 | | | | | | |

Appendix - III : The Companions Who Lived in Syria

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|----------------------------------|---------|--------------------|--|-------------------------|-------------------------------|----------------|-----------------------------|---------------------------------------|-----------|--------------|
| 289 | Abū Mālik | S-B-A-D | nazala al-Shām | (S7:384) | yu'addu fi al-Shāmiyīn | B4:1745; A6:272 | Shāmī | D2:31 | 'Idāduhu fi ahl al-Shām | A4:480 | |
| 290 | Abū Marthad | B-H | sakana al-Shām | H4:177 | yu'addu fi al-Shāmiyīn | B4:1755 | | | | | |
| 291 | Abū Maryam | S | nazala al-Shām | (S7:384) | | | | | | | |
| 292 | Abū Maryam | S-B-A-D | nazala al-Shām | (S7:384) | yu'addu fi al-Shāmiyīn | B4:1756; A6:286 | Shāmī | A5:314 | | | |
| 293 | Abū Muḥammad | B-A-D-H | | | yu'addu fi al-Shāmiyīn | B4:1754; H4:176; A6:280 | Shāmī | A6:280; D2:200 | kāna bi-al-Shām | H4:176 | |
| 294 | Abū Muḥaykah | B-A-D | | | 'Idāduhu fi al-Shāmiyīn | B4:1760 | Shāmī | D2:205 | yu'addu fi ahl al-Shām | A6:300 | |
| 295 | Abū Rāshid | A | | | | | | | 'Idāduhu min ahl Filasṭīn min al-Shām | A6:106 | |
| 296 | Abū Rayḥānah (Sham'ūn ibn Yazīd) | S-B-A-H | nazala al-Shām | B2:712; H2:153; (S7:384) | 'Idāduhu fi al-Shāmiyīn | B4:1661 | sakana al-Shām | A2:529 A6:109; D2:165 | | | |
| 297 | Abū al-Rudaynī | A-D | | | | | Shāmī | | | | |
| 298 | Abū Rūhm | S-A-D-H | nazala al-Shām | A3:65; D1:9; H1:110; H4:72; (S7:384) | | | Shāmī | D1:9 | | | |
| 299 | Abū Rūhm | S | nazalahā (al-Shām) | S7:434 | | | | | | | |
| 300 | Abū Ruwayḥah | B-A-D-H | nazala al-Shām | A6:114; D2:166 | 'Idāduhu fi al-Shāmiyīn | B4:1661; A6:115 | | | bi-al-Shām | H4:73 | |

Appendix - III : The Companions Who Lived in Syria

| No. | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | TRIBE-6 | SOURCES-6 | OTHER INFORMATION | DIED |
|-----|-----------|-----------|---|---------|---|----------|-------------------|-------------|-------------------------------|---------|-----------|---------|-------------------|--|-------------------------------|
| 289 | | Ash'arī | S7:400; B4:1745; A4:480; A6:272; D2:31 | | | | | | | | | | | nazala Miṣr (D2:31), sakana Miṣr (A4:480) | |
| 290 | | Ghanawī | B4:1754; H4:177 | | | | | | | | | | | | 13 (B4:1755) |
| 291 | | Asadī | S7:437 | | | | | | | | | | | min ahl Filasṭīn (S7:437) | |
| 292 | | Ghassānī | S7:437; B4:1756; A5:314; A6:258 | Azdī | A6:286; D2:202 | Sakūnī | A6:286; D2:202 | Kindī | A6:286; D2:202 | | | | | | |
| 293 | | Anṣārī | B4:1754; A6:280; H4:176 | Najjārī | A6:280 | | | | | | | | | sakana Dārayyā (A6:280; H4:176) | In the time of 'Umar (H4:176) |
| 294 | | Dhimārī | B4:1760; A6:300; D2:205 | | | | | | | | | | | | |
| 295 | | Azdī | A6:106 | | | | | | | | | | | | |
| 296 | | Qurazī | B2:711; A2:529 | Anṣārī | S7:425; B2:711; B4:1661; A2:529; H2:153 | Khazrajī | B2:711 | Azdī | B4:1661; A2:529; H2:153 | Dawsī | B4:1661 | Qurashī | A2:529; H2:153 | min kibār ahl Dimashq (H2:153), sakana Bayt al-Maqdis (A2:529; H2:153), qadima Miṣr (A2:529) | |
| 297 | | | | | | | | | | | | | | | |
| 298 | | Simā'ī | D1:9 | Samā'ī | A1:65; H1:109; H4:72 | Zahrī | A3:65; H1:109 | Baymā- ī | S7:438 | | | | | Kūfī (H4:72) | |
| 299 | | Ash'arī | S7:434 | | | | | | | | | | | | |
| 300 | | Khath'amī | B4:1660; A6:114, 115; D2:166; H4:73 | Faza'ī | A6:114, 115; H4:73 | | | | | | | | | | |

Appendix - III : The Companions Who Lived in Syria

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|--------------------|----------|----------------|--|----------------------------|-----------|--------------|--|---|-----------|--------------|
| 301 | Abū al-Sa'dān | B-H | | | | | Shāml | B4:1669; H4:86 | | | |
| 302 | Abū Sa'd (Sa'id) | B-A-D-II | sakana al-Shām | H4:89 | | | Shāml | B4:1672; A3:123; A6:137; D2:172; H4:89 | | | |
| 303 | Abū Sa'id | A-D | | | min ahl al-Shām | A6:143 | Shāml | D2:173 | | | |
| 304 | Abū Sa'id Ibn Zayd | A | | | | | | | awradahu 'Abd Allāh ibn Aljmad Ibn Ḥanbal fi musnad al-Shāmiyin | A6:141 | |
| 305 | Abū Sayyārah | S-B-A-II | sakana al-Shām | H4:98 | nazala al-Shām | (S7:384) | Shāml | B4:1686; A6:161 | | | |
| 306 | Abū Shidād | II | | | | | Shāml | H4:105 | | | |
| 307 | Abū al-Shumūs | II | sakana al-Shām | H4:104 | | | | | | | |
| 308 | Abū Sukaynah (d) | B-A-II | sakana al-Shām | H4:93 | | | Shāml | B4:1680; A6:150 | | | |
| 309 | Abū Suhnā (Sahnā) | S-B-A | nazala al-Shām | (S7:384) | yu'addu fi al- Shāmiyin | A1:478 | Shāml | B4:1683; A6:153 | | | |
| 310 | Abū Tha'labah | S-B-A-II | nazala al-Shām | B1:270; B4:1618; A1:329; A6:44; (S7:384) | sakana al-Shām | H4:30 | | | | | |

Appendix - III : The Companions Who Lived In Syria

| No. | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | TRIBE-6 | SOURCES-6 | OTHER INFORMATION | DIED |
|-----|-----------|----------|---|---------|--------------------|---------|-----------|---------|-----------|---------|-----------|---------|-----------|---|---|
| 301 | | | | | | | | | | | | | | | |
| 302 | | Amāri | B4:1672; A3:123; A6:137; D2:172; H4:81 | | | | | | | | | | | fi ṣabaqāt al-Ḥimṣiyyīn (H-Aḥl al-Ḥasan ibn Samī') (H4:89) | |
| 303 | | | | | | | | | | | | | | | |
| 304 | | | | | | | | | | | | | | awradahu 'Abd Allāh ibn Aḥmad ibn Ḥanbal fī musnad al-Kūfiyyīn ayḍan (A6:141) | |
| 305 | | Mut'ī | S7:418; B4:1686; A6:161; H4:98 | Qaysī | B4:1686; A6:161 | | | | | | | | | | |
| 306 | | 'Aḥsī | H4:105 | | | | | | | | | | | Ḥimṣī (H4:105) | |
| 307 | | Balawī | H4:103 | | | | | | | | | | | | |
| 308 | | | | | | | | | | | | | | nazala Ḥimṣ (A6:150; H4:93) | |
| 309 | | | | | | | | | | | | | | yu'addu ba'duhum fī al-Kūfiyyīn (B4:1683; also A6:153) | |
| 310 | | Khushanī | S7:416; B1:269; B4:1618; A1:329; A6:44H4:29 | | | | | | | | | | | sakana Ḥimṣ (H4:30), sakana Dārāyā (H4:30) | at the beginning of Mu'āwiyah (B1:270; B4:1618), in the time of Mu'āwiyah (A6:44); 75 (S7:416; B1:270; B4:1618; A6:44; H4:30), in the time of Yazīd (B1:270), at the beginning of the amirate of Mu'āwiyah (A1:329) |

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| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | EXPRESSION-5 |
|-----|---|---------|-----------------|-----------|-------------------------|-------------------------------|-------------------------------------|----------------|--|----------------|--------------|
| 311 | Abū Ubay ibn Umm Hārām ('Abd Allāh ibn 'Amr or 'Amr ibn 'Abd Allāh) | S-B-A-D | nazala al-Shām | (S7:384) | yu'addu fi al-Shāmiyīn | B3:959; B4:1592; A3:346; A6:6 | Shāmi | A4:249; D1:412 | tahawwala Abū Ubay ilā al-Shām | S7:402 | |
| 312 | Abū 'Ubaydah ibn al-Jarrāh ('Amir ibn 'Abd Allāh) | S-II | nazala al-Shām | (S7:384) | | | wallā ('Umar) Abū 'Ubaydah al-Shāmi | S7:384 | kāna amīr 'alā al-Shām | I12:245 | |
| 313 | Abū 'Uthman ibn Sannah (d) | II | | | | | | | mīn ahl al-Shām | I14:149 | |
| 314 | Abū Ziyād (d) | II | | | | | | | akhrajahu al-Ṭabrānī fi musnad al-Shāmiyīn | I14:78 | |
| 315 | Abū Zuhayr | A-H | sakana al-Shām | I14:78 | 'idāduhu fi ahl al-Shām | A6:126 | | | akhrajahu al-Baghawī wa-al-Ṭabrānī fi musnad al-Shāmiyīn | I14:78 | |
| 316 | Ibn al-Bujayr | A-D | | | | | Shāmi | A6:335; D2:212 | | | |
| 317 | Ibn 'Isām | A | | | yu'addu fi al-Shāmiyīn | A6:342 | | | | | |
| 318 | Ibn Mis'adah | S | nazala al-Shām | (S7:384) | | | | | | | |
| 319 | The grandfather of Abū al-Asad | S | nazala al-Shām | (S7:384) | | | | | | | |
| 320 | Fāṭimah bint al-Walid | A-II | | | | | kānat bi-al-Shām | A7:232 | kharaḡat ma'a zawjilhā al-Ḥārith ilā al-Shām | I14:374 | |
| 321 | Kuwaysah Bāṭimah | II | | | | | | | mīn ahl al-Shām | I14:384 | |
| 322 | Umaymah bint Ruqayyah | A-II | | | | | | | naqalahā Mu'āwiyah ilā al-Shām | A7:28; I14:235 | |
| 323 | Umm Abūn bint 'Utbah | A | | | | | | | kānat bi-al-Shām ma'a zawjilhā | A7:299 | |
| 324 | Umm al-Dardā' al-Kubrā (Khayrah bint Abi Hadrad) | D | nazalat al-Shām | D2:319 | | | | | | | |

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| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE- 4 | SOURCES- 4 | TRIBE- 5 | SOURCES- 5 | TRIBE- 6 | SOURCES- 6 | OTHER INFORMA- TION | DIED |
|-----|---------------|------------|--|------------------|-------------------|----------|---------------|-------------|---------------|-------------|---------------|-------------|---------------|---|-------------------------------------|
| 311 | | Najjārī | S7:402; B3:959; B4:1592; A6:6 | Anṣārī | S7:402 | Khazrajī | S7:402 | Jumahlī | A3:346 | | | | | nazala bi-Bayt al- Maqdis (S7:402), Madani (A3:346) | |
| 312 | | Qurashī | H2:243 | Fihri | S7:384; H2:243 | | | | | | | | | | 17 (H2:245), 18 (S7:384; H2:245) |
| 313 | | Khuzā'ī | H4:149 | Ka'bi | H4:149 | | | | | | | | | min ahl Dinashq (H4:149) | |
| 314 | | Jumahlī | H4:78 | | | | | | | | | | | | |
| 315 | | Numayrī | A6:126; H4:78 | Anumārī | H4:78 | | | | | | | | | | |
| 316 | | | | | | | | | | | | | | | |
| 317 | | Asl'arī | A6:342 | | | | | | | | | | | | |
| 318 | | | | | | | | | | | | | | | |
| 319 | | Sulamī | S7:423 | | | | | | | | | | | | |
| 320 | | Qurashīyah | A6:232; H4:273 | Makhzūmī- yah | A7:232; H4:274 | | | | | | | | | | |
| 321 | | | | | | | | | | | | | | | |
| 322 | | Taymīyah | A7:28 | Qurashī- yah | A7:28 | | | | | | | | | | |
| 323 | | Qurashīyah | A7:299 | 'Abshamī- yah | A7:299 | | | | | | | | | | |
| 324 | | Aslamīyah | D2:319 | | | | | | | | | | | | |

Appendix - IV : The Companions Who Lived in Damascus

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | TRIBE-1 |
|-----|--|---------|-------------------------|--------------------|-----------------|-----------|---|-----------|---|------------------------------------|----------|
| 1 | 'Abd Allāh ibn 'Āmir | A | aqāma bihā (Dimashq) | A3:289 | | | | | | | Qurashī |
| 2 | 'Abd Allāh ibn 'Awf (d) | H | | | min ahl Dimashq | H3:138 | | | | | Kindānī |
| 3 | 'Abd Allāh ibn Mas'adah | A-H | sakana Dimashq | A3:384 | | | | | kāna 'alā jund Dimashq | H2:359 | Fazārī |
| 4 | 'Abd Allāh ibn Sa'd | H | sakana Dimashq | H2:310 | | | | | | | Anṣārī |
| 5 | 'Abd Allāh ibn Surāqah | D-H | | | | | Dimashqī | D1:213 | min ahl Dimashq | H3:91 | Azdl |
| 6 | 'Abd al-Muṭṭalib ibn Rabī'ah | B-A-H | nazala Dimashq | B3:1007; A3:509 | sakana Dimashq | A5:190 | | | tahawwala ilā Dimashq fa- nazalaha | H2:423 | Qurashī |
| 7 | 'A'idh Allāh ibn 'Ubayd Allāh ('Abd Allāh) | H | | | | | | | wallāhu 'Abd al-Malik qadā' Dimashq | H3:57 | Khawlānī |
| 8 | 'Amr | H | nazala Dimashq | H3:26 | | | | | | | Tā'ī |
| 9 | 'Amr ibn Murrah | H | | | | | | | qadima Dimashq | H3:16 | Qudā'ī |
| 10 | 'Amr ibn Shīmr | H | | | | | | | min qawwād ahl al- Yaman bi- Dimashq | H3:115 | Yamānī |
| 11 | 'Awf ibn Mālik | H | sakana Dimashq | H3:43 | | | | | | | Aslajā'ī |
| 12 | Bilāl ibn Rabāh | B-A | nazala Dimashq | B3:1228 | nazala Dārāyā | A1:244 | sakana Dārāyā min ard Dimashq | A2:93 | | | |
| 13 | al-Dahhāk ibn Qays | H | | | | | | | wallāhu (Mu'āwiyah) Dimashq | H2:199 | Fihrl |
| 14 | Dahiyah ibn Khālifah | H | nazala Dimashq | H1:464 | | | | | | | Kalbī |
| 15 | Fadālāh ibn 'Ubayd | B-A-H | sakana Dimashq | B3:1262 | | | istakhlafahu (Mu'āwiyah) 'alā Dimashq fi safrāh | H3:201 | kāna fihā (Dimashq) qādiyan li-Mu'āwiyah | B3:1262; H3:201; also A4:363 | Anṣārī |
| 16 | Harām ibn Mu'āwiyah (d) | A-H | nazāl Dimashq | H1:393 | Dimashqī | A1:473 | | | | | Anṣārī |
| 17 | Jundab ibn al-Nu'mān | H | sakana Dimashq | H1:252 | | | | | | | Azdl |
| 18 | Kaysān ibn 'Abd | D | nazala Dimashq | D2:36 | | | | | | | |
| 19 | Khuraym ibn Fālik | D | nazala Dimashq | D1:158 | | | | | | | Asadī |

Appendix - IV : The Companions Who Lived in Damascus

| No. | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|-------------------------------|----------|--|---------|-------------------------------|---------|-----------|---------|-----------|---|--|
| 1 | A3:288 | 'Abshani | A3:288 | | | | | | | ista'malahu 'Ullunān 'alā al-Baṣrah ... wa-wallāhu ayḍan bilād Fāris (A3:288), wallāhu (Mu'āwiyah) al-Baṣrah (A3:289) | 57 (A3:289), 58 (A3:289) |
| 2 | H3:138 | Qārī | H3:138 | | | | | | | ista'malahu 'Umar ibn 'Abd al-'Azīz 'alā kharāj Filasṭīn (H3:138) | |
| 3 | A3:384; H2:359 | | | | | | | | | | still alive in the time of Marwān (A3:384) |
| 4 | H2:310 | Qurashī | H2:310 | Azdi | H3:310 | Fihri | H2:310 | Umayy | H2:310 | | |
| 5 | D1:213; H3:91 | | | | | | | | | | |
| 6 | B3:1006; A3:508; A5:189 | Hāshimī | B3:1007; A3:508; A5:189; H2:422 | | | | | | | sakana al-Madīnah thumma intaqala ilā al-Shām (B3:1007; A3:509; H2:423) | in the amirate of Yazīd (B3:1007), 61 (A3:509; H2:423), 62 (H2:423) |
| 7 | H3:57 | | | | | | | | | kāna 'ālimi ahl al-Shām ba'd Abī al-Dardā' (H3:57) | |
| 8 | H3:26 | | | | | | | | | | |
| 9 | H3:16 | | | | | | | | | | in the time of Mu'āwiyah (H3:16), in the time of 'Abd al-Mālik (H3:16) |
| 10 | H3:115 | | | | | | | | | | |
| 11 | H3:43 | | | | | | | | | nazala Hims (H3:43) | 73 (H3:45) |
| 12 | | | | | | | | | | | 18 (A1:245), 20 (A1:245) |
| 13 | H2:199 | | | | | | | | | wallāhu (Mu'āwiyah) al-Kūfah (H2:199) | 50 (H2:199), 64 (H2:199) |
| 14 | H1:463 | | | | | | | | | sakana al-Mazzah (H1:464) | in the time of Mu'āwiyah (H1:464) |
| 15 | B3:1262; A4:363; H3:201 | 'Amrī | B3:1262; A4:363 | Awsī | B3:1262; A4:363; H3:201 | | | | | intaqala ilā al-Shām (B3:1262), sakana al-Shām (A4:363; H3:201) | in the time of Mu'āwiyah (B3:1263; H3:201), 53 (B3:1263; A4:364; H3:201), 69 (B3:1263; A4:364; H3:201) |
| 16 | H1:393 | | | | | | | | | | |
| 17 | H1:252 | | | | | | | | | hājara ilā al-Shām (H1:252) | |
| 18 | | | | | | | | | | | |
| 19 | D1:154 | | | | | | | | | nazala al-Raqqah (D1:158) | |

Appendix - IV : The Companions Who Lived in Damascus

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | TRIBE-1 |
|-----|----------------------------|---------|-----------------|------------------------------|--|-----------|----------------|-----------|--|-----------|----------|
| 20 | al-Lajlāj Abū al-'Alā' | A-D | nazala Dimashq | D2:38 | sakana Dimashq | A4:520 | | | | | 'Āmirī |
| 21 | Mālik ibn 'Awf | H | | | | | | | nazalahā (dār Banī Naṣr bi-Dimashq) | H3:332 | Naṣrī |
| 22 | Ma'n ibn Yazīd | H | sakana Dimashq | H3:430 | | | | | | | Sulami |
| 23 | Mu'āwiyah ibn Abī Sufyān | B-A | nazala Dimashq | B3:1228 A5:307; H3:517 | fa-lammā māta Yazīd istakhilafahu 'alā 'amalihī bi-al-Shām wa-huwa Dimashq | A5:209 | | | waliya Mu'āwiyah Dimashq | B3:1187 | |
| 24 | Nāfi' ibn Kaysān | A-H | sakana Dimashq | | | | | | | | 'Thaqafi |
| 25 | al-Nu'mān ibn Bashīr | H | | | | | | | kāna qādī Dimashq | H3:529 | Anṣārī |
| 26 | Numayr ibn Aws (d) | H | | | | | | | qādī Dimashq | H3:560 | Ash'arī |
| 27 | Qabāth ibn Ashyam | B-A | sakana Dimashq | B3:1303; A4:379 | | | | | | | Kinānī |
| 28 | Sa'd ibn Tamīm | B-A | | | imām masjid Dimashq | A2:340 | Dimashqī | B2:582 | | | Sakūnī |
| 29 | Sa'd ibn 'Ubādah | A | aqāma bi-Hawrān | A2:357 | | | | | | | |
| 30 | Sahl ibn al-Hanzaliyah | A-D-H | nazala Dimashq | D1:243 | sakana Dimashq | A2:469 | | | kāna bi-Dimashq qadima Dimashq wa-lbtanā bi-hā dār | H2:85 | Awṣī |
| 31 | Surāqah ibn Mirdās | H | | | | | | | | | Sulami |
| 32 | Suwayd ibn Kulthūm | D-H | | | | | waliya Dimashq | H2:99 | istamalahu Abū 'Ubaydah fīmā qlla 'alā Dimashq | D1:250 | Fihri |
| 33 | Thawbān ibn Bujud | D | nazala Dimashq | D1:70 | | | | | | | |
| 34 | 'Ubādah ibn (Abī) Awfa (d) | A-D | nazala Dimashq | D1:293 | sakana Dimashq | A3:158 | | | | | 'Āmirī |
| 35 | Umayr ibn al-Aswad | H | | | | | | | sakana Dārāyā min Dimashq | H3:120 | 'Anṣī |

Appendix - IV : The Companions Who Lived in Damascus

| No. | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|------------------------------|----------|--------------------|---------|--------------------|---------|-----------|---------|-----------|---|--|
| 20 | A4:520; D2:38 | Aslamī | A4:520 | | | | | | | | |
| 21 | II3:331 | | | | | | | | | | |
| 22 | II3:429 | | | | | | | | | yanzilu al-Kūfah wa-dakhala Miṣr (II3:430), sakana al-Kūfah (II3:430), sakana al-Shām (II3:430) | 54 (II3:430) |
| 23 | | | | | | | | | | | 59 (A5:211), 60 (A5:211) |
| 24 | II3:517 | | | | | | | | | yu'addu fi al-Shāmiyīn (A5:307) | |
| 25 | II3:529 | Khazrajī | II3:529 | | | | | | | naqafahu Mu'āwiyah min imrat al-Kūfah ilā imrat Hims (II3:529) | 65 (II3:530) |
| 26 | II3:560 | Ashja'i | II3:560 | | | | | | | | after 120 (II3:560), 15 (II3:560), 21 (II3:560), 22 (II3:560) |
| 27 | B3:1303; A4:379 | Laythī | B3:1303; A4:379 | Tamīmī | B3:1303; A4:379 | | | | | | |
| 28 | B2:583; A2:340 | Ash'arī | B3:583; A2:340 | | | | | | | Shāmī (B2:583) | |
| 29 | | | | | | | | | | | 11 (A2:358), 14 (A2:357), 15 (A2:357) |
| 30 | A2:469; D1:243; II2:85 | Anṣārī | A2:469; II2:58 | | | | | | | taljwwala ilā al-Shām (II2:85) | at the beginning of the caliphate of Mu'āwiyah (A2:469), in the time of Mu'āwiyah (II2:85, 86) |
| 31 | II2:19 | | | | | | | | | nazala al-Baṣrah wa-kāna yuqinu bi-al-bādiyah (II2:19) | |
| 32 | D1:250; II2:99 | | | | | | | | | | |
| 33 | | | | | | | | | | | |
| 34 | A3:157; D1:293 | Numayrī | A3:157 | | | | | | | Shāmī sakana Qinnasrīn (A3:158) | |
| 35 | II3:120 | Hamdānī | II3:120 | | | | | | | sakana Hims (II3:120), ahl al-Shām (II3:120) | in the time of Mu'āwiyah (II3:120) |

Appendix - IV : The Companions Who Lived in Damascus

| No. | NAMİ: | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 | TRIBE-1 |
|-----|---------------------------|---------|-----------------------------------|------------------------------|-------------------------------|-----------|--------------|-----------|---|--|--------------|
| 36 | Usānah ibn Zayd | H | | | | | | | sakana al-Mazzah(?) min 'amai Dimashq | H1:46 | Kalbī |
| 37 | Yazid ibn Abī Sufyān | H | | | | | | | thumma ammarahu 'Umar 'alā Dimashq | H3:619 | Qurashī |
| 38 | Yazid ibn Nubayshah | H | | | | | | | amir Mu'awiyah 'alā Dimashq | H3:625 | Qurashī |
| 39 | Wāṭihah ibn al-Asqa' | B | nazala Dimashq | B3:1228 A5:429; D2:125 | | | | | | | |
| 40 | Wāṭihah ibn al-Khaṭṭāb | A-D | sakana Dimashq | | | | | | | | 'Adawī |
| 41 | Abū al-Dardā' | B-A-H | nazala Dimashq | B3:1228 | aqāma bi-Dimashq | A3:160 | | | wallāhu Mu'awiyah (or 'Umar or 'Uthmān) qaḍā' Dimashq | B3:1229, 1230; B4:1646, 1647, 1648; H3:46; A6:98 | Anṣārī |
| 42 | Abū Mālik (d) | A | Dimashqī | A6:273 | | | | | | | Nakha'ī |
| 43 | Abū Maryam | H | | | | | | | qadima Dimashq 'alā Mu'awiyah | H4:179 | Azdī |
| 44 | Abū Quljāfah ibn 'Aṣīf | A-II | sakana Dimashq | A6:252; H4:159 | | | | | | | Murri |
| 45 | Abū Rayḥānah | H | | | | | | | min kibār ahl Dimashq | H2:153 | Anṣārī |
| 46 | Abū Ruwayḥah | A | nazala Dārayā | A1:244; A6:114 | sakana Dārayā min ard Dimashq | A2:93 | | | | | Khat'h'ani |
| 47 | Abū 'Uthmān ibn Saḥāh (d) | H | | | | | | | min ahl Dimashq | H4:149 | Khuzā'ī |
| 48 | Ḥind | A | min ahl Dārayā min ard Dimashq | A7:290 | | | | | | | Khawlā-niyah |

Appendix - IV : The Companions Who Lived in Damascus

| No. | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|--------------------|----------|---------------|---------|-----------|---------|-----------|---------|-----------|--|--|
| 36 | I1:46 | | | | | | | | | thumma raja'a fa-sakana Wādī al-Qurā thumma nazala ilā al-Madinah (I1:46) | in the time of Mu'awiyah (I1:46) |
| 37 | I13:619 | Umayy | I13:619 | | | | | | | amīnarahū 'Umar alā Filasṭīn (I13:619), amīr al-Shām (I13:619) | 18 (I13:619), 19 (I13:619) |
| 38 | I13:625 | 'Amīrī | I13:625 | | | | | | | | |
| 39 | A5:429; | | | | | | | | | | |
| 40 | I2:125 | Qurashī | A5:429 | | | | | | | | |
| | | | | | | | | | | | |
| | B3:1227; | | | | | | | | | | |
| 41 | I13:46 | Khazrajī | A6:97; I13:46 | | | | | | | | before 'Uthmān was killed (B3:1229; B4:1648; I13:46), 31 (B3:1230; B4:1646), two years before 'Uthmān was killed (A6:98), 32 (B3:1230; B4:1646; I13:46), 33 (B4:1646), 34 (B4:1646), after Siffin (I13:46) |
| 42 | A6:273 | | | | | | | | | | |
| 43 | I14:179 | | | | | | | | | Filasṭīnī (I14:179), sakana Filasṭīn (I14:179) | |
| 44 | A6:252; I14:159 | | | | | | | | | | |
| 45 | I12:153 | Azdl | I12:153 | Qurashī | I12:153 | | | | | nazala al-Shām (I12:153), qadima Miṣr (I12:153), sakana Bayt al-Maqdis (I12:153) | |
| 46 | A6:114 | | | | | | | | | nazala al-Shām (A6:114) | |
| 47 | I14:149 | Ka'bi | I14:149 | | | | | | | min ahl al-Shām (I14:149) | |
| 48 | A7:290 | | | | | | | | | | |

Appendix - V : The Companions who Lived in Hims

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|--|---------|--------------|---|-------------------------|-------------------|--------------------------------------|------------------------------|--|-----------------------------------|
| 1 | 'Abd Khayr | D-II | nazala Hims | H2:380 | | | | | huwa fi Tārikh Hims li-'Abd al-Samad ibn Sa'īd | D1:342; H2:380 |
| 2 | 'Abd Allāh ibn 'Abd ('Abid) | A-II | nazala Hims | H2:331 | sakana Hims | A3:303 | | | | |
| 3 | 'Abd Allāh ibn 'Anabāl | D | nazala Hims | D1:327 | | | | | | |
| 4 | 'Abd Allāh ibn Bishr | H | | | | | Himsī | H3:128 | | |
| 5 | 'Abd Allāh ibn Busr | B-H | | | | | Himsī | H2:273 | ākhir man māta bi-al-Shām bi-Hims min Ashyāb Rasūl Allāh | B3:874; B2:736; also H2:273 |
| 6 | 'Abd Allāh ibn Busr | H | | | | | Himsī | H2:275 | | |
| 7 | 'Abd Allāh ibn Darrāj | D | nazala Hims | D1:309 | | | | | | |
| 8 | 'Abd Allāh ibn 'Inayah (d) | A | sakana Hims | A3:357 | | | | | | |
| 9 | 'Abd Allāh ibn Lahy (Abū 'Amir) | D | | | | | Himsī | D1:332 | | |
| 10 | 'Abd Allāh ibn Mu'āwiyah | A-D-H | nazala Hims | A3:395; D1:335; H2:363 | | | | | | |
| 11 | 'Abd Allāh ibn Nāsikh (Nāsij, Nāsih) (d) | A-D-H | | | | | Himsī | A3:403; D1:337; H2:366 | | |
| 12 | 'Abd Allāh ibn Qurṭ | B-A-II | nazala Hims | H2:532 | | | kāna 'alā Hims fi khalāfat Mu'āwiyah | H2:350; also A3:364 | wallāhu Abū 'Ubaydah ibn al-Jarrāh marraṭayn 'alā Hims | B3:978; also H2:350; A3:364 |
| 13 | 'Abd Allāh ibn Rawāl | H | nazala Hims | H2:295 | | | | | | |
| 14 | 'Abd Allāh ibn al-Shayyāb | A-D | | | 'idādūhu fi ahl Hims | A3:278 | Himsī | D1:318 | | |
| 15 | 'Abd Allāh ibn Shibl | B-A-D-H | nazala Hims | B3:926; A3:274; D1:317; H2:315 | | | | | | |
| 16 | 'Abd Allāh ibn Sufyān | A-D-II | nazala Hims | D1:315; H2:311 | sakana Hims | A3:262 | | | | |
| 17 | 'Abd al-Rahmān ibn Abī 'Awf (d) | H | | | | | Himsī | H3:98 | qādihā (Hims) | H3:98 |
| 18 | 'Abd al-Rahmān ibn Abī 'Umayrah | H | nazala Hims | H2:406 | | | | | | |
| 19 | 'Abd al-Rahmān ibn 'Ā'idh (d) | H | sakana Hims | H2:397 | | | Himsī | H3:97 | | |
| 20 | 'Abd al-Rahmān ibn Khālid | A | sakana Hims | A3:440 | | | | | | |
| 21 | 'Abd al-Rahmān ibn Qatādah | A-II | | | yu'addu fi al-Himsiyyin | A3:489; H2:411 | | | | |

Appendix - V : The Companions who Lived in Hims

| No. | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | OTHER INFORMATION | DIED |
|-----|----------|-----------------------------------|---------------|------------------------------|---------|-----------|---------|-----------|------------------------------------|--|
| 1 | Himyarī | H2:380 | Hamdānī | H2:380 | | | | | | |
| 2 | Thumālī | A3:303; H2:331 | | | | | | | yu'addu fi al-Shāmiyīn (A3:303) | |
| 3 | Khawlānī | D1:327 | | | | | | | | |
| 4 | | | | | | | | | | |
| 5 | Māzinī | B3:874; H2:273 | Sulamī | H2:273 | | | | | yu'addu fi al-Shāmiyīn (B3:959) | 88 (H2:273), 96 (H2:273) |
| 6 | Nasrī | H2:274 | Māzinī | H2:274 | | | | | Dimashqī (H2:274) | |
| 7 | | | | | | | | | | |
| 8 | Khawlānī | A3:357 | | | | | | | 'idādulu fi al-Shāmiyīn (A3:357) | |
| 9 | Hawzīnī | D1:332 | | | | | | | | |
| 10 | Chādīrī | A3:395; D1:335; H2:363 | | | | | | | 'idādulu fi al-Shāmiyīn (A3:395) | |
| 11 | Hadramī | A3:403; D1:337; H2:366 | | | | | | | | |
| 12 | Thumālī | B3:978; A3:364; H2:350; H2:532 | Azdī | B3:978; A3:364; H2:350 | | | | | | 56 (A3:364; H2:350) |
| 13 | | | | | | | | | | |
| 14 | | | | | | | | | | |
| 15 | Anṣārī | B3:926; A3:273; D1:317; H2:315 | Anṣārī | A3:273 | | | | | | In the time of Mu'āwiyah (B3:926; A3:274) |
| 16 | Azdī | A3:262; D1:315; H2:311 | | | | | | | Shāmī (A3:262; D1:315) | |
| 17 | Jurashī | H3:98 | | | | | | | ahl al-Shām (H3:98), Shāmī (H3:98) | |
| 18 | Muzanī | H2:406 | Qurashī | H2:406 | | | | | sakana al-Shām (H2:406) | |
| 19 | Thumālī | H2:397 | | | | | | | | |
| 20 | Qurashī | A3:440 | Makhzū- mī | A3:440 | | | | | | 74 (A3:440) |
| 21 | Sulamī | A3:489; H2:411 | | | | | | | | |

Appendix - V : The Companions who Lived in Hims

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|--|---------|--------------|-------------------------------|------------------------------|--|--------------|------------------------|---|-----------|
| 22 | 'Abd al-Rahmān ibn Qurṭ (d) | H | | | | | Himsī | H2:411 | kāna wāliyy 'alā Hims | H2:411 |
| 23 | 'Abd al-Rahmān ibn Šafwān | A-H | | | 'Idāduhu fī ahl Hims | H2:395 | Himsī | A3:462 | | |
| 24 | 'Abd al-Rahmān ibn Šibl | H | nazala Hims | H2:395 | | | | | | |
| | | | | B3:1241; A4:47; D1:383; | | | | | | |
| 25 | 'Alfān ibn al-Bujayr | B-A-D-H | nazala Hims | H2:479 | | | | | | |
| 26 | 'Anumārah ibn Za'karah | H | | | 'Idāduhu fī al- Himsiyyīn | H2:508 | | | | |
| 27 | 'Amr ibn 'Abasah | H | nazala Hims | H3:6 | | | | | | |
| 28 | 'Amr ibn 'Abd Allāh | H | nazala Hims | H3:4 | | | | | | |
| | | | | D1:418; | | | | | | |
| 29 | 'Amr ibn Mu'āwiyah | D-H | nazala Hims | H3:318 | | | | | | |
| 30 | 'Aṣṣiyah ibn Busr | H | nazala Hims | H2:477 | | | | | | |
| 31 | 'Awf ibn Mālik | H | nazala Hims | H3:43 | | | | | | |
| 32 | Bakr ibn al-Ḥārith (Abū Maṣq'ah) | A-D | nazala Hims | D1:55 | sakana Hims | A1:240 | | | wa-fī Tārīkhī Hims li-'Ibn 'Isā: Bakr ibn Ḥārithah al-Juhānī | D1:55 |
| 33 | Bishr ibn Jalḥāsh (Busr ibn Jilḥāsh) | H | nazala Hims | H1:152 D1:48; | | | | | | |
| | | | | H1:154 | | | | | | |
| 34 | Busr ibn 'Abd al-Rahmān | D-H | nazala Hims | | | | | | | |
| 35 | Dalījah | H | nazala Hims | H1:465 | | | | | | |
| 36 | Ḍamrah ibn Tha'labah | A-D | nazala Hims | D1:272 | sakana Hims | A3:59 | | | | |
| 37 | Ghanīm ibn 'Uthmān | D-H | nazala Hims | D2:3; H3:185 | | | | | | |
| | | | | A1:410; D1:106; | | | | | | |
| 38 | Ghuḍayf ibn al-Ḥārith (Ghuṭayf ibn al-Ḥārth) | A-D-H | nazala Hims | H3:184 | | | Himsī | D2:2; also A4:340 | | |
| 39 | Ḥābis ibn Sa'd (Sa'd) | A-D-H | nazala Hims | H1:272 | yu'addu fī ahl Hims | A1:375 A5:389; D2:118; H3:568 | | | kāna bi-al-Hims | D1:94 |
| 40 | al-Ḥaddār | A | | | yu'addu fī al- Himsiyyīn | | | | | |
| 41 | Ḥaḷḷāj ibn 'Āmir | A-D-H | | | 'Idāduhu fī ahl Hims | H1:311 | Himsī | D1:121; also A1:454 | | |
| 42 | al-Ḥaḷḷāj ibn 'Ilāt | H | nazala Hims | H1:312 | | | | | | |

Appendix - V : The Companions who Lived in Hims

| No. | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | OTHER INFORMATION | DIED |
|-----|---------|--------------------------------------|---------|------------------------------|---------|-----------|---------|-----------|---|---|
| 22 | Thumālī | H2:411 | | | | | | | sakana al-Shām 'Idāduhu fī ahl Filāṣṭīn (H2:411) | |
| 23 | | | | | | | | | | |
| 24 | Anṣārī | H2:395 | Awṣī | H2:395 | | | | | 'Idāduhu fī ahl al-Madīnah (H2:395), nazala al-Shām (H2:395) | |
| 25 | Sulamī | B3:1241; A4:47; D1:383; H2:478 | | | | | | | | |
| 26 | Māzinī | H2:508 | Azdī | H2:508 | | | | | sakana al-Shām (H2:508) | |
| 27 | Sulamī | H3:5 | | | | | | | sakana ... al-Shām (H3:7) | at the end of the caliphate of 'Uthmān (H3:7) |
| 28 | Hādranī | H3:4 | | | | | | | | |
| 29 | 'Amirī | D1:418 | Ghādīrī | H3:18 | | | | | | |
| 30 | Māzinī | H2:477 | | | | | | | | |
| 31 | Ashja'ī | H3:43 | | | | | | | sakana Dimashq (H3:43) | 73 (H3:44) |
| 32 | Anṣārī | A1:240; D1:55 | Juhānī | D1:55 | | | | | | |
| 33 | Qurashī | H1:152 | 'Amirī | H1:152 | | | | | 'Idāduhu fī al-Shāmiyyīn (H1:153) | |
| 34 | Hādranī | D1:48; H1:154 | | | | | | | | |
| 35 | | | | | | | | | | |
| 36 | Bahzī | A3:59; D1:272 | | | | | | | | |
| 37 | | | | | | | | | | |
| 38 | Kindī | A1:410; A4:340; D1:106; D2:2; H3:184 | Sakūnī | A1:410; A4:340; D1:106; D2:2 | Azdī | A4:340 | Thumālī | A4:340 | yu'addu fī al-Shāmiyyīn (A1:410) thumma kāna bi-Miṣr (D1:94), also H1:272 | |
| 39 | Yamānī | A1:376; D1:94; H1:272 | Ta'ī | A1:375 | | | | | | at Siffīn (A1:376) |
| 40 | Kinānī | A5:389; D2:118; H3:568 | | | | | | | | |
| 41 | Thumālī | A1:455; D1:121; H1:311 | | | | | | | nazala al-Shām (H1:311) | |
| 42 | Sulamī | H1:312 | Fihri | H1:312 | | | | | sakana al-Madīnah (H1:312), ahl al-Shām (H1:312) | in the time of 'Umar (H1:312), in the time of 'Alī (H1:312) |

Appendix - V : The Companions who Lived in Hims

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|---|---------|--------------|---|-------------------------|-----------------------------|--|------------------|--|-----------|
| 43 | al-Hakam ibn 'Umayr | A | sakana Hims | A2:41 | | | | | | |
| 44 | Hanzalah | A-D-H | nazala Hims | D1:141; H1:358 | yu'addu fi al-Himsiyyin | A2:63 | | | | |
| 45 | Harith Abū Tharwāh (Farwāh) | D-H | nazala Hims | H1:393 | | | Himsī | D1:128 | | |
| 46 | al-Hārith ibn al-Hārith (Abū al-Mukhāriq) | H | | | yu'addu fi al-Himsiyyin | H1:275 | | | | |
| 47 | al-Hārith ibn Kurz | D-H | nazala Hims | D1:107; H3:288 | | | | | | |
| 48 | Hātim ibn 'Adī ('Adī ibn Hātim) | D-H | | | | | Himsī | D1:95; H3:164 | | |
| 49 | Hulays | A-D-H | | | yu'addu fi al-Himsiyyin | A2:49; D1:137; H1:350 | | | | |
| 50 | 'Irbād ibn Sāriyah | H | nazala Hims | H2:466 | | | | | | |
| 51 | 'Iyād ibn Ghannm | A-H | | | | | fa-lam yazal wāliyy li-'Umar 'alā Hims | A4:329 | istakhlafahu (Abū 'Ubaydah) 'alā Hims | H3:50 |
| 52 | Jabalah ibn al-Azraq | A-D-H | | | min ahl Hims | A1:318 | Himsī | D1:76; H1:224 | | |
| 53 | Jābir ibn al-Azraq | A-D-H | nazala Hims | D1:71; H1:211 | 'Idāduhu fi ahl Hims | A1:301 | | | | |
| 54 | Kathīr ibn Murrāh (d) | H | nazil Hims | H3:294 | | | | | | |
| 55 | Kaysān ibn Quraysh | D | nazala Hims | D2:37 | | | | | | |
| 56 | Khālid al-Azraq | A-D-H | nazala Hims | A2:89; D1:148; H1:415 | | | | | | |
| 57 | Kharashah ibn al-Hurr (al-Hārith) | B-A-D-H | nazala Hims | B2:447; A2:127; D1:158; H1:422 | | | | | | |
| 58 | al-Madhibūb | D-H | nazala Hims | D2:66; H3:375 | | | | | | |
| 59 | Mālik ibn Dhī Hīmāyah | A | | | | | | | dhakarahu Ahmad ibn Muḥammad ibn 'Isā fi Tārīkh al-Himsiyyin | A5:20 |
| 60 | Mālik ibn Hubayrah (Abū Sa'īd) | D | | | | | | | waliya Hims sanah | D2:49 |
| 61 | Mālik ibn Yasār | B | nazala Hims | B3:1362 | | | | | | |

Appendix - V : The Companions who Lived in Hims

| No. | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | OTHER INFORMATION | DIED |
|-----|----------|---------------------------|---------|-------------------|---------|-------------------|---------|-----------|---|---|
| 43 | Thumālī | A2:41 | | | | | | | yu'addu fi al-Shāmiyīn (A2:41) | |
| 44 | Thaqafī | A2:63; D1:141; H1:358 | | | | | | | | |
| 45 | Sulanī | D1:128; H1:393 | | | | | | | | |
| 46 | Ghānīdī | H1:275 | | | | | | | | |
| 47 | | | | | | | | | | |
| 48 | | | | | | | | | | |
| 49 | | | | | | | | | | |
| 50 | Sulanī | H2:466 | | | | | | | | In the fitnah of Ibn al-Zubayr (H2:466), 75 (H1:466) |
| 51 | Fihri | H3:50 | Qurashī | A4:327 | | | | | Istakhlafahu (Abū 'Ubaydah) bi-al-Shām (A4:327), nazala al-Shām (A4:329) | 20 (A4:328, 329; H3:50) |
| 52 | Kindī | A1:318; D1:76 | | | | | | | | |
| 53 | Ghādīrī | A1:301; D1:71; H3:211 | | | | | | | | |
| 54 | Hadramī | H3:294 | | | | | | | | |
| 55 | | | | | | | | | min muhājirat al-Yaman (D2:37) | |
| 56 | Ghādīrī | A2:89; D1:148; H1:415 | | | | | | | | |
| 57 | Muhāribī | A2:127; D1:158; H1:422 | Fazārī | B2:445; A2:127 | Azdī | B2:445; A2:127 | Asadī | H1:422 | Shāmī (A2:128; H1:422) | |
| 58 | Tanūkhī | D2:66; H3:375 | | | | | | | | |
| 59 | | | | | | | | | | |
| 60 | Kindī | D2:49 | Sakūnī | D2:49 | | | | | 'Idāduhu fi al-Miṣriyīn (D2:49) | |
| 61 | Sakūnī | B3:1362 | 'Awfī | B3:1362 | | | | | Shāmī (B3:1362) | |

Appendix - V : The Companions who Lived in Hims

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|------------------------------------|---------|--------------|------------------------------|------------------------|-----------|---------------------------------------|--|---|-----------|
| 62 | Mālik ibn Yakhāmīr (d) | A-II | | | min ahl Hims | A5:56 | Himsi | H3:338 | | |
| 63 | Marthad ibn Wadā'ah (d) | A-D-II | | | | | Himsi | A5:139; D2:68; H3:379; H4:158 | | |
| 64 | Maṣrūh ibn Sīdar | II | | | | | Himsi | H3:387 | | |
| 65 | al-Miqdām ibn Ma'dikarib | II | nazala Hims | H3:434 | | | | | | |
| 66 | Mu'āwiyah | B-A-II | nazala Hims | B3:1425; A5:216 | 'Idāduhu fi ahl Hims | H3:417 | | | | |
| 67 | Mujallim ibn Jaththūmah | A-II | nazala Hims | A5:77; H3:349 | | | | | | |
| 68 | Muḥammad ibn 'Aṭīyah (d) | II | | | | | | | dhakara Abū al-Ḥasan ibn Saml' ... fi tabaqāt al-Ḥimsiyyīn | H3:454 |
| 69 | Nabḥān | II | nazala Hims | H3:521 | | | | | | |
| 70 | Nafīr ibn Mālik | II | nazala Hims | H3:541 | | | | | | |
| 71 | Nahik ibn Ṣarīm | D-II | nazala Hims | H3:545 | | | | | kāna bi-Hims | D2:114 |
| 72 | al-Nu'mān ibn Bashīr | A-II | | | | | ista'malahu Mu'āwiyah 'alā Hims | A5:328 | naqalahu Mu'āwiyah min imrat al- Kūfah ilā imrat Hims | H3:529 |
| 73 | al-Nu'mān ibn Rāziyah (Bāziyah) | A-D-II | nazala Hims | A5:326; D2:108; H3:531 | | | | | | |
| 74 | Qays ibn Thawr (d) | D-II | nazala Hims | D2:18 | | | | | shahida fatḥ Miṣr thumma intaqala ilā Hims fa- sakanaḥā | H3:258 |
| 75 | Qubāth ibn Ashyam | II | sakana Hims | H3:214 | | | | | | |
| 76 | Qudāmah | D | | | yu'addu fi ahl Hims | D2:13 | | | | |
| 77 | Qudāmah ibn 'Abd Allāh | II | nazala Hims | H3:219 | | | | | ahl Hims | H3:219 |
| 78 | Qudāmah ibn Ḥanzalah | A | | | yu'addu fi ahl Hims | A4:393 | | | | |
| 79 | Rāfi' ibn Ma'bad | A-D-II | nazala Hims | A2:199; D1:175; H3:512 | | | | | | |
| 80 | Rāfi' ibn Sa'd | D | nazala Hims | D1:173 | | | | | | |
| 81 | Sabrah ibn Fātik | II | | | | | | | fi tabaqāt ahl Hims | H2:13 |

Appendix - V : The Companions who Lived in Hims

| No. | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | OTHER INFORMATION | DIED |
|-----|---------|-------------------------|----------|----------------|---------|-----------|---------|-----------|--|--|
| 62 | Saksaki | A5:56; H3:338 | Alhānī | A5:56; H3:338 | | | | | Shāmī (H3:338) | 69 (A5:56), 70 (A5:56; H3:338), 72 (H3:338) |
| 63 | Kindi | A5:139; D1:68 | Ju'fi | A5:139 | Ta'i | A5:139 | | | | |
| 64 | | | | | | | | | qadīna Miṣr (H3:387) | in the amirate of 'Abd al-'Azīz ibn Marwān in Egypt (H3:387) |
| 65 | | | | | | | | | ahl al-Shām (H3:434), Shāmī (H3:434) | 83 (H3:434), 86 (H3:434), 87 (H3:434) |
| 66 | Hudhafi | B3:1425; A5:216; H3:417 | | | | | | | yu'addu fi al-Shāmīyīn (H3:1425; A5:216) | |
| 67 | Laythi | A5:76; H3:349 | Kinānī | A5:76 | | | | | | in the time of Ibn al-Zubayr (H3:349), in the time of the Prophet (H3:349) |
| 68 | Sa'di | H3:452 | | | | | | | | |
| 69 | | | | | | | | | | |
| 70 | Hadrami | H3:541 | | | | | | | yu'addu fi al-Shāmīyīn (H3:541) | |
| 71 | Sakūnī | H3:545 | Yashkurī | H3:545 | | | | | Shāmī (D2:114), nazala al-Shāmī (H3:545) | |
| 72 | Anṣārī | A5:326; H3:539 | Khazrafi | A5:326; H3:529 | | | | | qadī Dīnashīq (H3:539), ista'malahu Mu'āwiyah 'alā al-Kūfah (H3:529; A5:329) | 64 (A5:328, 65 (H3:530) |
| 73 | Azdi | A5:326; D2:108; H3:531 | Lahbi | H3:531 | | | | | | |
| 74 | Kindi | D2:18 | Salūfi | D2:18; H3:258 | | | | | | came to Yazīd when Mu'āwiyah died (H3:258) |
| 75 | Laythi | H3:213 | Tamīmī | H3:213 | Kindi | H3:213 | Ya'marī | H3:213 | | |
| 76 | | | | | | | | | | |
| 77 | | | | | | | | | | |
| 78 | Thaqafi | A4:493 | | | | | | | | |
| 79 | Anṣārī | A2:199; D1:175; H3:512 | | | | | | | | |
| 80 | | | | | | | | | | |
| 81 | Asdi | H2:13 | Azdi | H2:13 | Asadi | H2:13 | | | fi musnad al-Shāmīyīn (H2:14) | |

Appendix - V : The Companions who Lived in Hims

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|---------------------------------------|----------|----------------------|--|--------------------------|-----------------------------|--------------|-----------|-------------------------|---|
| 82 | Sa'd ibn al-Midhās | A-D-II | | | yu'addu fi al-Himsiyyin | A2:371; D1:218; H2:34 | | | | |
| 83 | Sa'id ibn 'Amir | B-A-D-II | | | | | | | waliya Hims li- 'Umar | B2:625; B3:1187; A2:393; D1:223; H2:47 |
| 84 | Sa'id ibn Bujayr | A-D | 'idāduhu fi ahl Hims | A2:382 | 'idāduhu fi al-Himsiyyin | D1:221 | | | | |
| 85 | Salama ibn Nufayl | B-A-D-II | sakana Hims | B2:642 | nazala Hims | H2:66 | Himsi | D1:233 | min ahl Hims | A2:435 |
| 86 | Salim ibn Abi Salim (Abū Shaddād) | B-A | nazala Hims | B2:566; A2:309 | Himsi | A2:309 | | | | |
| 87 | Shabīb ibn Dhi al-Kalā' (d) | H | | | | | Himsi | H2:165 | | |
| 88 | Shaddād ibn Aws | H | sakana Hims | H2:138 | | | | | | |
| 89 | Shaddād ibn Shurahbil | A-D-II | nazala Hims | H2:139 | yu'addu fi ahl Hims | D1:254; A2:508 | Himsi | H2:139 | | |
| 90 | Sharāḥīl | A-D-II | | | yu'addu fi al-Himsiyyin | A2:511; D1:254 | | | fi ṭabaqāt al-Himsiyyin | H2:141 |
| 91 | Shihāb | A-D-II | nazala Hims | D1:260; H2:155 | sakana Hims | A2:531 | | | | |
| 92 | Shurahbil ibn Aws (Aws ibn Shurahbil) | A-D-II | nazala Hims | D1:255; H1:97 | sakana Hims | A2:511 | | | | |
| 93 | Shurahbil ibn al-Ṣimj (d) | B-A-D-II | nazala Hims | H2:142 | | | | | amir Hims li- Mu'awiyah | B2:698; D1:255; H2:142; A2:514 |
| 94 | Sinān (Sayyār) ibn Rawḥ | B-A-D-II | nazala Hims | B2:657; A2:459; D1:240; H2:81 | | | | | | |
| 95 | Sufyān ibn Asad (Asīd) | D | | | | | Himsi | D1:225 | | |
| 96 | Sufyān ibn Ziyād | D-II | nazala Hims | D1:226; H2:52 | | | Himsi | H2:52 | | |

Appendix - V : The Companions who Lived in Hims

| No. | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | OTHER INFORMATION | DIED |
|-----|--------------|-----------------------------------|----------------|-------------------------------------|---------|--------------------------|---------|-----------|--|--|
| 82 | | | | | | | | | mīn ahl al-Shām (H2:34), fī musnad al-Shāmīyīn (H2:34) | |
| 83 | Qurashī | B2:624; A2:393; D1:223; H2:47 | Jumhī | B2:624; A2:393; D1:223; H2:47 | | | | | wāl 'alā ba'd al-Shām (H2:47) | 19 (B2:625; A2:394; H2:47), 20 (B2:625; A2:394; H2:47), 21 (B2:625; A2:394; H2:47) |
| 84 | Jushamī | A2:382; D1:220 | | | | | | | | |
| 85 | Kawnī | D1:233 | Turāghī- mī | B2:642; A2:435; D1:233 | Sakūnī | B2:642; A2:435; H2:66 | Yarāghī | H2:66 | asluhu min al-Yaman (B2:642) | |
| 86 | 'Absī | B2:566; A2:309 | Qaysī | B2:566 | | | | | | |
| 87 | | | | | | | | | | |
| 88 | Khazrajī | H2:138 | | | | | | | | 41 (H2:138), 58 (H2:138), 64 (H2:138), in the time of Mu'āwiyah (H2:138) |
| 89 | Anṣārī | A2:508; D1:254; H2:139 | Juhamī | A2:508; D1:254; H2:139 | | | | | sakana al-Shām (H2:139) | |
| 90 | Minqarī | A2:511; D1:254; H2:141 | | | | | | | Shāmī (H2:141) | |
| 91 | Qurashī | A2:531; D1:260; H2:155 | | | | | | | | |
| 92 | Mujam- mī | H1:97 | | | | | | | | |
| 93 | Kindī | B2:698; A2:513; D1:255; H2:142 | | | | | | | | 36 (H2:142), at Siffin year 37 (H2:142), 40 (B2:698; A2:514; H2:142), 42 (A2:514; D1:255; H2:142) |
| 94 | | | | | | | | | | |
| 95 | Hadramī | D1:225 | | | | | | | | |
| 96 | | | | | | | | | | |

Appendix - V : The Companions who Lived in Hims

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|---|----------|--------------|---|---|-----------|----------------------|-------------------|-------------------------------------|--|
| 97 | Suhaym ibn Khaffāf | A-D-II | nazala Hims | A2:327; D1:209; H2:15 | | | | | | |
| 98 | Thawbān ibn Bujrud | B-II | | | | | | | Intaqala ilā Hims | B1:218; H1:205 |
| 99 | 'Ubādah ibn al-Sāmīt | B-A-H | | | | | aqāma bi-Hims | B2:808; A3:160 | anna Abā 'Ubaydah wallāh Imrat Hims | H2:260 |
| 100 | 'Umayr ibn Sa'd | B-A-D-II | nazala Hims | H3:34 | ista'inata ('Umar ibn al-Khaṭṭāb) 'Umayr ibn Sa'd hādha 'alā Hims | A4:293 | āmil 'Umar 'alā Hims | A4:294 | āmīr 'Umar 'alā Hims | D1:423; also B3:1216; H3:33, 179 |
| 101 | 'Utbah ibn 'Abd | A-D | nazala Hims | D1:371 | sakana Hims | A3:563 | | | | |
| 102 | Uthmān ibn 'Uthmān | A-D-II | nazala Hims | D1:375; H2:454 | yu'addu fi ahl Hims | A3:583 | | | | |
| 103 | Wahshī ibn Harb | A-H | sakana Hims | H3:594; A5:438 | | | | | | |
| 104 | Yahyā ibn Nufayr (Abū Zuhayr) | A | | | | | Himsī | A5:472 | | |
| 105 | Yasār ibn Rawḥ | D | nazala Hims | D2:142 | | | | | | |
| 106 | Yazīd ibn Shurayḥ (d) | H | | | | | Himsī | H3:621 | | |
| 107 | Ziyād | D-II | nazala Hims | H1:541 | | | Himsī | D1:196 | | |
| 108 | Abū 'Āmir (Abū Mālik) | A-D | nazala Hims | A6:190; D2:182 | | | | | | |
| 109 | Abū Jabīrah | B | nazala Hims | B4:1619 | | | | | | |
| 110 | Abū al-Jamal (Abū al-Hamrā') | B-A-D | sakana Hims | A5:407 | | | | | kāna bi-Hims | D2:155; also B4:1621; A6:53 |
| 111 | Abū Kabshah | A-D | nazala Hims | D2:197; A6:261 | | | | | | |
| 112 | Abū Khuzāmah (Khuzā'ah) | D-II | nazala Hims | D2:162; H4:52 | | | | | | |
| 113 | Abū Minqa'ah (Naṣr or Bakr ibn al-Hārith) | A-D-II | nazala Hims | A6:305; D2:206; H1:167; H4:186 | | | | | | |
| 114 | Abū al-Shabbāb (Shubbāb) | D | nazala Hims | D2:177 | | | | | | |

Appendix - V : The Companions who Lived in Hims

| No. | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | OTHER INFORMATION | DIED |
|-----|---------|--------------------------------|----------|----------------|-----------|----------------|----------|-----------|--|--|
| 97 | | | | | | | | | fi musnad al-Shāmiyīn (H2:15) | |
| 98 | Hakamī | B1:218; H1:205 | | | | | | | khareja ilā al-Shām nazala al-Ramlah (B1:218; also H1:205) | 54 (B1:218; H1:205) |
| 99 | Ansārī | B2:807; A3:160; H2:260 | Sālimī | B2:807 | Khazrajī | A3:160; H2:260 | | | wajjahahu 'Umar ilā al-Shām qāḍiyā wa-mu'alliman (B2:808), thumma šara 'Ubādah ba'd ilā Filastīn (A3:160), waliya qadā Filastīn (A3:160) | In the time of Mu'āwiyah (B2:808; H2:261), 34 (B2:808; A3:161; H2:260), 45 (A3:161; H2:261) |
| 100 | Ansārī | B23:1215; A4:292; H3:33 | Awsl | A4:292; H3:33 | | | | | sakana ... al-Shāmī (B3:1217), nazala Filastīn (A4:292) | In the time of Mu'āwiyah (H3:33), in the time of 'Umar (H3:34), in the time of 'Uthmān (H3:34) |
| 101 | Sufamī | A3:563; D1:371 | | | | | | | | |
| 102 | Thaqafi | A3:584; D1:374; H2:454 | | | | | | | kāna amīr 'alā Ṣan'a' al-Shām (H2:454) | |
| 103 | Habashī | A5:438; H3:594 | | | | | | | | In the time of Mu'āwiyah (A5:438), in the time of 'Uthmān (H3:594) |
| 104 | Nuwayrī | A5:473 | | | | | | | | |
| 105 | | | | | | | | | | |
| 106 | | | | | | | | | | |
| 107 | Alhānī | D1:196; H1:541 | | | | | | | | |
| 108 | | | | | | | | | 'idāduhu fi ahl al-Shām (A6:190) | |
| 109 | Kindī | B4:1619 | | | | | | | Shāmī (B4:1619) | |
| 110 | | | | | | | | | | |
| 111 | Anmārī | A6:261; D2:197 | Madhlījī | A6:261; D2:197 | Ghajāfānī | A6:261 | Lakhlunī | A6:261 | | |
| 112 | | | | | | | | | | |
| 113 | Anmārī | A6:305; D2:206; H1:167; H4:186 | | | | | | | | |
| 114 | | | | | | | | | sakana al-Shāmī (H4:92) | |

Appendix - V : The Companions who Lived in Hims

| No. | NAME | SOURCES | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-------------------------------|----------|--------------|---|--------------|-----------|--------------|-----------|--|-------------------|
| 115 | Abū Su'ād | B-A-D-II | nazala Hims | B4:1668; A6:137; D2:171; H4:85 | | | Hims | H4:85 | | |
| 116 | Abū Sūkaynah (d) | A-D-II | nazala Hims | A6:150; D2:174; H4:92 | | | | | | |
| 117 | Abū Tha'labah | H | sakana Hims | H4:30 | | | | | | |
| 118 | Abū Umāmah (Suday ibn 'Ajlān) | B-A | yaskumu Hims | B2:736; A3:16 | | | | | intaqala minhā (Miṣr) ilā Hims fa-sakanahā | B4:1602; A6:16 |

Appendix - V : The Companions who Lived in Hims

| No. | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | OTHER INFORMATION | DIED |
|-----|---------|----------------------------------|---------|--------------|---------|-----------|---------|-----------|---|---|
| 115 | Juhani | A6:137 | | | | | | | | |
| 116 | | | | | | | | | Shāmi (A6:150) | |
| 117 | Khashni | II4:29 | | | | | | | sakana al-Shām (II4:30), yanzilu Dārayā (II4:30) | at the beginning of Mu'āwiyah (II4:30), 75 (II4:30) |
| 118 | Bāhili | B2:736; B4:1602; A3:16; A6:16 | Sahmi | A3:16; A6:16 | | | | | ākhir man māta bi-al-Shām min Aṣḥāb al-Nabī (B2:736; B4:1602; also A3:16; A6:17), sakana Misr (A6:16) | 81 (B2:736; B4:1602; A3:16; A6:17), 86 (B2:736; B4:1802; A6:17) |

Appendix - VI : The Companions who Lived in Palestine

| No. | NAME | SOURCES | ESPRESSON-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|---|---------|-----------------|---------------------------|--------------------------------------|----------------|-------------------------------------|-----------|--|
| 1 | 'Abd Allāh ibn 'Awf (d) | H | | | | | | | ista'malahu 'Umar ibn 'Abd al-'Azīz 'alā kharāj Filasṭīn |
| 2 | 'Abd al-Rahmān ibn 'Abd (Abū Rāshid) | A-H | | | 'Idāduhu fī ahl Filasṭīn min al-Shām | A6:106 | min Filasṭīn | H2:402 | kāna 'āmilan 'alā jund Filasṭīn |
| 3 | 'Abd al-Rahmān ibn Qurṭ (d) | A-H | | | 'Idāduhu fī ahl Filasṭīn | A3:490; H2:411 | | | |
| 4 | 'Alqamah ibn Hākim | D | | | | | | | ista'malahu 'Umar 'alā ba'd Filasṭīn |
| 5 | 'Amr ibn al-'Ās | B-A-H | | | | | | | wallāhu 'Umar Filasṭīn wa-al-Urdunn |
| 6 | 'Awsajāh ibn Harnalah | A-D | nazala Filasṭīn | D1:427 | sakana Filasṭīn | A4:308 | | | |
| 7 | Bashīr (Bishr) ibn 'Aqrabah | A-D-H | nazala Filasṭīn | A1:233; D1:50, 53; H1:158 | 'Idāduhu fī ahl Filasṭīn | A1:223 | | | ma'rūf bi-Filasṭīn |
| 8 | Burayr ibn 'Abd Allāh | A-D | nazala Filasṭīn | D1:48 | sakana Filasṭīn | A1:211 | | | |
| 9 | Dhū al-Asābi' | H | nazala Filasṭīn | H1:472 | | | | | |
| 10 | al-Fadl ibn Yahyā (d) | A-D | nazala Filasṭīn | D2:8 | sakana Filasṭīn | A4:367 | | | |
| 11 | al-Fākih ibn 'Amr | A-D-H | | | | | sakana Bayt Harnal bi-Filasṭīn | H3:193 | sakana Bayt Jibrayn bi-Filasṭīn |
| 12 | Farwah ibn Mujālid (d) | B-A-D-H | | | | | mawla al-Lakhmīyīn min ahl Filasṭīn | A4:359 | min ahl Filasṭīn |
| 13 | al-Hārith ibn 'Abd ('Abdah or 'Abd Allāh) (d) | A-H | nazala Filasṭīn | A1:403 | | | | | kāna 'alā rijālat ahl Filasṭīn (bi- Siffīn) |
| 14 | Hayyān ibn Mallah | A-D | nazala Filasṭīn | D1:145 | 'Idāduhu fī ahl Filasṭīn | A2:78 | | | |
| 15 | Hubaysh ibn Shurayh (d) | A-D | nazala Filasṭīn | D1:121 | min ahl Filasṭīn | A1:453 | | | |
| 16 | Huzābah ibn Nu'aym | A-D | nazala Filasṭīn | D1:128 | 'Idāduhu fī ahl Filasṭīn | A2:3 | | | |
| 17 | Jamrah ibn 'Awf | A-H | | | 'Idāduhu fī ahl Filasṭīn | A1:349; H1:244 | | | |

Appendix - VI : The Companions who Lived in Palestine

| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | OTHER INFORMATION | DIED |
|-----|----------------------------|---------|--------------------------------|---------|-----------------------|---------|-----------|---------|-----------|--|--|
| 1 | H3:138 | Kinānī | H3:138 | Qārī | H3:138 | | | | | ahl al-Shām (H3:138), min ahl Dimashq (H3:138) | |
| 2 | H2:401 | Azdi | A6:106; H2:401 | | | | | | | | |
| 3 | | Thumālī | A3:490; H2:411 | | | | | | | sakana al-Shām (A3:490; H2:411), Himsī (H2:411), kāna wālī 'alā Himsī (H2:411) | |
| 4 | D1:390 | Firāsī | D1:390 | | | | | | | | |
| 5 | B3:1187; also H3:3; A4:246 | Qurashī | B3:1184; A4:244; H3:2 | Salūmī | B3:1184; A4:244; H3:2 | | | | | lanī yazal 'alayhā (Miṣr) wāliyan (B3:1187, 1188; also H3:2,3; A4:246) | 42 (B3:1188; H3:3), 43 (B3:1188; A4:246; H3:3), 46 (H3:3), 47 (A4:246), 48 (B3:1188; A4:246; H3:3), 51 (B3:1188; A4:246) |
| 6 | | Juhānī | A4:308; D1:427 | | | | | | | | |
| 7 | H1:158 | Juhānī | A1:223, 233; D1:50, 53; H1:158 | Kinānī | A1:233; D1:53 | | | | | | In the time of the Prophet (D1:53), still alive in the time of 'Abd al-Malik ibn Marwān (A1:233; D1:53), after 58 (H1:158) |
| 8 | | Dārī | A1:211; D1:48 | | | | | | | | |
| 9 | | Juhānī | H1:471 | Tamlīlī | H1:471 | Khuzā'ī | H1:471 | | | | |
| 10 | | Azdi | A4:367; D2:8 | | | | | | | Shāmī (A4:367) | |
| 11 | D2:4; also A4:349 | Dārī | A4:349; D2:4; H3:193 | | | | | | | | |
| 12 | D2:7; B3:1261; H3:209 | | | | | | | | | | |
| 13 | H1:369 | Azdi | H1:369 | Dawsī | A1:403 | | | | | | In the time of Mu'āwiyah (A1:403; H1:369) |
| 14 | | Yamānī | A2:78; D1:145 | | | | | | | | |
| 15 | | Ḥabshī | A1:453; D1:121 | | | | | | | | |
| 16 | | | | | | | | | | | |
| 17 | | | | | | | | | | | |

Appendix - VI : The Companions who Lived in Palestine

| No. | NAME | SOURCES | ESPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|----------------------------------|---------|--------------------------------------|-----------------------------|--|------------------------------|--------------------------------|------------------------|-------------------------------------|
| 18 | Jundarah ibn Khayshanaḥ | A | nazala Filasṭīn | A1:364 | | | | | |
| 19 | Kadan ibn 'Abd | A-D | nazala Filasṭīn | D2:28 | sakana Filasṭīn | A4:462 | | | |
| 20 | Mālik ibn 'Abd Allāh (d) | A-D | nazala Filasṭīn | D2:45 | min ahl Filasṭīn | A5:32 | | | |
| 21 | Rabī'ah ibn 'Amīr | A-D-H | | | yu'addu fī ahl Filasṭīn | A2:213; D1:180; H1:496 | | | |
| 22 | Rabī'ah ibn al-Sikkīn (al-Sakan) | A-D-H | nazala Filasṭīn | D2:180 | sakana Filasṭīn wa-ni'ata bi-Bayt Jibrīn | H1:495 | yu'addu fī ahl Filasṭīn | A2:213 | |
| 23 | Rawḥ ibn Zinbāgh (d) | H | | | | | | | kāna amīr 'alā Filasṭīn |
| 24 | Sa'd ibn Wā'il | A | min ahl Filasṭīn sakana al-Ramlah | A2:379 | | | | | |
| 25 | Ṣaḥbān ibn 'Uthmān | A | | | min ahl Filasṭīn | A3:36 | | | |
| 26 | Sa'id ibn Yazīd | H | | | | | | | min ahl Filasṭīn |
| 27 | Sam'ūn | H | nazala Filasṭīn | H2:80 | | | | | |
| 28 | Shaddād ibn Aws | B | | | | | | | nazala al-Shām bi- nāḥiyat Filasṭīn |
| 29 | Suwayd ibn Zayd | A-D-H | nazala Filasṭīn | A2:488; D1:249; H2:98 | | | | | |
| 30 | Tamīm ibn Aws | A-H | sakana Filasṭīn | H1:186 | aqāma bi-Filasṭīn | A1:256 | | | |
| 31 | 'Ubadah ibn al-Ashyah | A-D-H | | | 'idāduhu fī ahl Filasṭīn | A3:157; D1:293; H2:259 | | | |
| 32 | 'Ubadah ibn al-Ṣamit | B-A-H | | | aqāma bi-Filasṭīn | H2:260 | thunma intaqala ilā Filasṭīn | B2:808; also A3:160 | awwal man waliya qadā' Filasṭīn |
| 33 | 'Umayr ibn Sa'd | A | nazala Filasṭīn | A4:292 | | | | | |
| 34 | Wāḥilāh ibn al-Asqa' | A | | | | | thunma taljawwala ilā Filasṭīn | A5:489 | |

Appendix - VI : The Companions who Lived in Palestine

| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | OTHER INFORMATION | DIED |
|-----|-------------------|----------------|---------------------------|---------|------------------|----------|-------------------|---------|-----------|---|--|
| 18 | | Kināni | A1:364 | Laythi | A1:364 | | | | | | |
| 19 | | 'Utki | A4:462; D2:28 | 'Akkī | A4:462; D2:28 | | | | | | |
| 20 | | Khath'a- mī | A5:32; D2:45 | | | | | | | | in the time of 'Abd al- Malik ibn Marwān (A5:32) |
| 21 | | Azdi | A2:213; D1:180; H1:496 | Du'afl | H1:496 | Asdi | A2:213 | Dīl | A2:213 | | |
| 22 | | Faza'i | A2:213; H1:495 | | | | | | | | |
| 23 | H1:509 | Judhāmi | H1:508 | | | | | | | nhi al-Shām (H1:509) | 84 (H1:509) |
| 24 | | Judhāmi | A2:379 | 'Aydhī | A2:379 | | | | | | |
| 25 | | Hadasī | A3:36 | | | | | | | 'Idāduhu fi al-Shāmīyīn (A3:36) | |
| 26 | H2:50 | Azdi | H2:50 | | | | | | | nazala Miṣr (H2:50), kāna amīr 'alā Miṣr (H2:50) | |
| 27 | | | | | | | | | | | |
| 28 | B2:694 | Anṣārī | B2:694 | | | | | | | sakana Ḥimṣ (H2:138) | 41 (B2:649), 58 (B2:694), 64 (B3:694) |
| 29 | | Judhāmi | A2:488; D1:249; H2:98 | | | | | | | | |
| 30 | | Dārī | A1:256; H1:186 | | | | | | | yaskunu al-Madīnah thumma intaqala ilā al-Shām (A1:256) intaqala ilā al-Shām (H1:186) | |
| 31 | | 'Anzi | A3:157; D1:293; H2:259 | | | | | | | | |
| 32 | A3:160; H2:260 | Anṣārī | B2:807; A3:160; H2:260 | Sālimī | B2:807 | Khazraji | A3:160; H2:260 | | | aqāma bi-Ḥimṣ (B2:808), wallāhu (Abū 'Ubaydah) imrat Ḥimṣ (H2:260) | 34 (B2:808; A3:161; H2:260), 45 (A3:161; H2:261) |
| 33 | | Anṣārī | A4:292 | Awsī | A4:292 | | | | | ista'mala ('Umar ibn al-Khaṭṭāb) 'Umayr ibn Sa'd ḥadhā 'alā Ḥimṣ (A4:293) | |
| 34 | | Kināni | A5:428 | Laythī | A5:428 | | | | | sakana al-Baṣrah ... thumma sakana al- Shām (A5:428) | 83 (A5:429), 85 (A5:429) |

Appendix - VI : The Companions who Lived in Palestine

| No. | NAME | SOURCES | EXPRESSON-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 |
|-----|---------------------------------|---------|------------------|-----------|--------------------------|-----------|--------------|-----------|---|
| 35 | Yazīd ibn Abū Sufyān | H | | | | | | | ammirahu 'Umar 'alā Filasṭīn |
| 36 | Zinbāgh ibn Salāmah | A-H | yanzilu Filasṭīn | A2:260 | 'Idāduhu fī ahl Filasṭīn | H1:533 | | | |
| 37 | Ziyād(ah) ibn Zahūr | D-H | nazala Filasṭīn | D1:196 | 'Idāduhu fī ahl Filasṭīn | H1:565 | | | |
| 38 | Abū Maryam | A-D-H | nazala Filasṭīn | D2:202 | sakana Filasṭīn | H4:179 | Filasṭīnī | H4:179 | min ahl Filasṭīn |
| 39 | Abū Ubay ibn Imra'at 'Ubādah | H | | | | | | | ākhir man māta min al-Ṣaḥābah bi-Filasṭīn |
| 40 | Abū Yazīd | A-D | | | 'Idāduhu fī ahl Filasṭīn | A6:331 | Filasṭīnī | D2:212 | |

Appendix - VI : The Companions who Lived in Palestine

| No. | SOURCES-4 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | OTHER INFORMATION | DIED |
|-----|-------------------|---------|----------------|---------|-----------|---------|-----------|---------|-----------|--|-----------------------------|
| 35 | H3:619 | Quras'i | H3:619 | Umayy | H3:619 | | | | | amir al-Shām (H3:619), thumma (ammarahu 'Umar) 'alā Dimashq (H3:619) | 18 (H3:619), 19 (H3:619) |
| 36 | | Judhāmī | A2:260; H1:533 | | | | | | | | |
| 37 | | Lakhmī | D1:196; H1:565 | | | | | | | | |
| 38 | H4:179; A6:285 | Sakūnī | A6:285; D2:202 | Azdi | H4:179 | | | | | qadima Dimashq 'alā Mu'āwiyah (H4:179) | |
| 39 | H4:3 | Ausānī | H4:3 | | | | | | | | |
| 40 | | Laqīlī | A6:331; D2:212 | | | | | | | | |

Appendix - VII : The Companions Who Lived in Egypt

| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|--|------------|------------------------------------|------------------------------|---|---------------|---|---------------|---|-------------------|----------------------|
| 1 | 'Abd Abī Zam'ah | A-D | nazala Miṣr | D1:361 | sakana Miṣr | A3:516 | | | | | |
| 2 | 'Abd al-'Azīz ibn Sikhkhayr (Sakhbarah) | H | nazala Miṣr | H2:420 | | | | | | | |
| 3 | 'Abd al-Jadd ibn Rabī'ah | H | | | 'idāduhu fī ahl Miṣr | H2:379 | | | | | |
| 4 | 'Abd Rudā | A-D | yanzilu nāhiyat al-Iskandariyah | A3:504 | | | Miṣrī | D1:358 | | | |
| 5 | 'Abd Allāh | B-D-II | nazala Miṣr | D1:324; H2:377 | yu'addu fī al- Miṣriyyin | B3:1004 | | | | | |
| 6 | 'Abd Allāh ibn Abī Anisah (or ibn Anīs) | D-II | | | | | | | bi-Miṣr | D1:298; H3:128 | |
| 7 | 'Abd Allāh ibn 'Amr ibn al-'Āṣ | S | nazala Miṣr | (S7:493) | thumma raja'a ila Miṣr ... fa- lam yazal bi- hā hatta māta | S7:495 | istā'malahu ('Amr ibn al- 'Āṣ) 'alā Miṣr fa-aqarrahu Mu'āwiyah | S7:495 | | | |
| 8 | 'Abd Allāh ibn 'Anamah ('Ammah) | A-D | | | | | | | shahida fath al- Iskandariyah al- thānī | A3:358 | shahida fath Miṣr |
| 9 | 'Abd Allāh ibn Burayr | A-D | | | 'idāduhu fī ahl Miṣr | A3:186 | Miṣrī | D1:300 | | | |
| 10 | 'Abd Allāh ibn al- Harith | S-B-A-D-II | sakana Miṣr | B3:883; A3:204; H2:282 | nazala Miṣr | S7:497 | 'umara daḥran bi- Miṣr | D1:303 | ākhir man māta bi-Miṣr min al- Ṣahābah | H2:283 | |
| 11 | 'Abd Allāh ibn Hudhāfah | H | | | | | | | shahida fath Miṣr | H2:288 | |

Appendix - VII : The Companions Who Lived in Egypt

| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- OTHER INFORMATION | DIED |
|-----|-------------------|----------|--|----------|-------------------|---------|---------------|---------|---------------|---------|--------------------------------------|--|
| 1 | | Balawi | A3:516; D1:361 | | | | | | | | | |
| 2 | | Ghāfiqi | H2:420 | | | | | | | | | |
| 3 | | Hakami | H2:379 | | | | | | | | | |
| 4 | | Khawlānī | A3:504; D1:358 | | | | | | | | | |
| 5 | | 'Adawi | B3:1004; D1:324; H2:377 | Ghifārī | H2:377 | | | | | | yu'addu fi al- Baṣriyyin (H2:377) | |
| 6 | | Jubani | H3:128 | | | | | | | | | |
| 7 | | Sahmī | S7:494 | | | | | | | | | 65 (S7:496), 77 (S7:495) |
| 8 | A3:358; D1:327 | Muzanī | A3:358; D1:327 | | | | | | | | | |
| 9 | | | | | | | | | | | | |
| 10 | | Zubaydi | S7:497; B3:882; A3:204; D1:303; H2:282 | Madhbijī | A3:204; D1:303 | | | | | | | at Yamānīan (A3:204), 85 (B3:883; A3:204; H2:283), 86 (A3:204; H2:283), 87 (B3:883; A3:204; D1:303; H2:283), 88 |
| 11 | | Qurashī | H2:287 | Sahmī | H2:287 | | | | | | | in the time of 'Uthmān (H2:288) |

Appendix - VII : The Companions Who Lived in Egypt

| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|---|----------|------------------|--------------------|------------------|---------------|-----------------------------|------------------------------|----------------------------------|---|--|
| 12 | 'Abd Allāh ibn Mālik (or Mālik ibn 'Abd Allāh) | B-A-D-II | sakana Miṣr | II2:356 | | | Miṣri | B3:983; A3:376 | bi-Miṣr | D1:323 | |
| 13 | 'Abd Allāh ibn al-Mustawrid | B-D | | | | | Miṣri | B3:987; D1:334 | | | |
| 14 | 'Abd Allāh ibn Qays | A-D | | | | | | | | | shahida fath Miṣr |
| 15 | 'Abd Allāh ibn Sabrah | H | sakana Miṣr | II2:307 | | | | | | | |
| 16 | 'Abd Allāh ibn Sa'd | S | nazala Miṣr | S7:493 | sakana Miṣr | S7:501 | | | | | |
| 17 | 'Abd Allāh ibn Sa'd ibn Abi Sarh | S-A-B-II | nazala Miṣr | II2:309; S7:497 | | | | | wallāhu 'Uthmān ba'd dhālik Miṣr | B3:918; B2:309; A3:260; S7:497 | kana 'ala maymanat 'Amr ibn al-'Ās lammā uftutiha Miṣr |
| 18 | 'Abd Allāh ibn Shamir (Shamrān) (d) | A-D-II | | | | | shahida fath Miṣr | A3:277; D1:318; H2:317 | min ahl Miṣr | II2:317 | |
| 19 | 'Abd Allāh ibn Shufay | A-D | | | | | min ahl Miṣr | A3:277 | | | shahida 'Abd Allāh fath Miṣr |
| 20 | 'Abd Allāh ibn 'Udays | A-D-II | nazala Miṣr | D1:324 | | | wa lahu bihā (Miṣr) khattab | A3:336; H2:336 | shahida fath Miṣr | A3:336; H2:336 | |
| 21 | 'Abd al-Rahmān ibn 'Abd Allāh (d) | H | | | | | | | wallāhu (Mu'āwiyah) Miṣr | II3:71 | |
| 22 | 'Abd al-Rahmān ibn Mu'āwiyah (d) | A-D-II | nazala Miṣr | D1:356 | sakana Miṣr | A3:496 | Miṣri | II2:415 H3:70; | | | |
| 23 | 'Abd al-Rahmān ibn Shurahbīl (d) | A-D-II | | | | | shahida fathahā (Miṣr) | A3:460; D1:349 | | | |

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| No. | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | SOURCES- OTHER INFORMATION | DIED |
|-----|-------------------|----------|------------------------------|---------|---|---------|-----------|---------|-----------|---------|-----------|--|---|
| 12 | | | | Ghāfiqī | B3:983; A3:376; D1:332; H2:356 | | | | | | | | |
| 13 | | Asadi | B3:987; D1:334 | | | | | | | | | | |
| 14 | A3:370; D1:330 | 'Utaqī | A3:370; D1:330 | | | | | | | | | | 49 (A3:370; D1:330) |
| 15 | | Hamdānī | H2:307 | 'Abdī | H2:307 | | | | | | | aw (sakana) al-Shām (H2:307) | |
| 16 | | | | | | | | | | | | | |
| 17 | A3:260 | Qurashī | B3:918; A3:259; H2:309 | 'Āmirī | S7:496; B3:918; A3:259; H2:309 | | | | | | | | 36 (B3:920; A3:260; H2:309), 37 (B3:920; A3:260), 57 (H2:309), 59 |
| 18 | | Khawlānī | A3:277; D1:318; H2:317 | | | | | | | | | | |
| 19 | A3:277; D1:318 | Ru'aynī | A3:277; D1:318 | 'Abalī | A3:277; D1:318 | | | | | | | | |
| 20 | | Balawi | A3:336; D1:324; H2:336 | | | | | | | | | | |
| 21 | | Thaqafi | H3:71 | Mālikī | H3:71 | | | | | | | at the beginning of wallāhu (Mu'āwiyah) the caliphate of al-Kūfah ... wa ... al- Jazīrah (H3:71) | 'Abd al-Malik (H3:72) |
| 22 | | | | | | | | | | | | | |
| 23 | | | | | | | | | | | | | |

Appendix - VII : The Companions Who Lived in Egypt

| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|---------------------------|-----------|----------------------|--------------------------------------|---------------------|---------------|-------------------------------------|---------------------------|--|---------------------------------------|-------------------|
| 24 | 'Abd al-Raḥmān ibn 'Udays | S-B-A-D-H | ikhtaṭṭa bihā (Miṣr) | II2:403 DI:3; AI:58; II1:30 | nazala Miṣr | (S7:493) | Miṣri | B2:840 | amir al-jaysh al-qādimin min Miṣr li-ḥiṣār 'Uthmān | D1:352; also A3:474; II2:403 | shahida fath Miṣr |
| 25 | Abyad | A-D-II | nazala Miṣr | | | | | | | | |
| 26 | Abyad ibn Hanī (d) | A-D-II | | | | | | | shahida fath Miṣr | AI:58; DI:3; II1:29 | |
| 27 | Ahmar ibn Qatn | A-D-II | | | | | | | shahida fath Miṣr | AI:67; DI:10; II1:35 | |
| 28 | 'Ā'idh ibn Tha'labah | A-D-II | | | | | lahu khiṭṭah bi-Miṣr | II2:253 BI:144; | shahida fath Miṣr | A3:146; DI:290; II2:253 | |
| 29 | Ajmad ibn 'Ujyān | B-A-D-H | | | | | khiṭṭatuhu ma'rūfah bi-jazirat Miṣr | AI:65; DI:4; II1:34 | shahida fath Miṣr | BI:144; AI:65; II1:34 | |
| 30 | 'Ajri ibn Mani' | A-D | nazala Miṣr | DI:375 | | | | | shahida fath Miṣr | A3:602 | |
| 31 | al-'Alā' ibn Yazid | D | nazala Miṣr | DI:389 | | | | | | | |
| 32 | 'Alqamah ibn Junāda | A-D | | | | | | | shahida fath Miṣr | A4:82; DI:390 | |
| 33 | 'Alqamah ibn Rimthah | S-B-A-D | nazala Miṣr | (S7:493) | yu'addu fi ahl Miṣr | B3:1088 | | | shahida fath Miṣr | A4:84; DI:390 | |
| 34 | 'Alqamah ibn Sumayy | A-D | | | | | | | shahida fath Miṣr | A4:85; DI:391 | |

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| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- OTHER INFORMATION | DIED |
|-----|---------------|----------|--|---------|------------------|---------|---------------|---------|---------------|---------|--|------------------------|
| 24 | H2:403 | Balawi | S7:509; B2:840; A3:474; D1:352; H2:403 | | | | | | | | | 36 (B2:480; H2:405) |
| 25 | | | | | | | | | | | | |
| 26 | | | | | | | | | | | | |
| 27 | | Hamdani | A1:68; D1:10; H1:35 | | | | | | | | | |
| 28 | | Balawi | A3:146; D1:290; H2:253 | | | | | | | | | 53 (D1:290; H2:253) |
| 29 | | Hamdani | B1:144; A1:65; D1:8; H1:34 | | | | | | | | | |
| 30 | | Saksaki | A3:602; D1:375 | | | | | | | | | |
| 31 | | Fihri | D1:389; | | | | | | | | | |
| 32 | | Azdi | A4:82; D1:390 | Hajri | A4:82; D1:390 | | | | | | waliya al-Bahr li- Mu'awiyah (A4:82; D1:390) | 59 (A4:82; D1:390) |
| 33 | | Balawi | S7:499; B3:1088; A4:84; D1:390 | | | | | | | | | |
| 34 | | Khawlani | A4:85; D1:391 | | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|----------------------|---------|------------------|---------------|------------------------|---------------|--|-------------------|--|---|------------------|
| 35 | 'Alqamah ibn Yazid | A-D-II | | | | | shahida fath Miṣr | A4:89; H2:500 | waliya al- Iskandariyah zaman Mu'awiyah | A4:89; D1:329; H2:500 | |
| 36 | 'Alasah ibn 'Adi | A-D | nazala Miṣr | D1:389 | | | shahida fath Miṣr | A4:81 | | | |
| 37 | 'Āmir ibn 'Abd Allāh | A-D | | | | | shahida fath Miṣr | A3:131; D1:286 | | | |
| 38 | 'Āmir ibn 'Amr | D | | | | | shahida fath Miṣr | D1:286 | | | |
| 39 | 'Āmir ibn al-Hārith | A-D | | | | | shahida fath Miṣr | A3:119; D1:283 | | | |
| 40 | 'Ammār ibn Sa'd | H | | | | | | | shahida al-fath bi-Miṣr | H3:112 | |
| 41 | 'Ammārah ibn Shabīb | B-D | | | yu'addu fi ahl Miṣr | B3:1143 | Miṣrī | D1:395 | | | |
| 42 | 'Amr ibn al-'Ās | S-B-A-H | nazalahā (Miṣr) | S7:493 | | | wa-ja'ala yadhkuru Ṣuḥbatahu li- Rasūl Allāh wa- futūḥahu al-Shām wa- Miṣr | A4:247 | 'alayhā (Miṣr) wāliyan | B3:1187, 1189; also A4:246; H3:2, 3; S7:493 | |
| 43 | 'Amr ibn al-Hamiq | A | | | | | intaqala min Miṣr ilā al- Kūfah | A4:217 | | | |
| 44 | 'Amr ibn Ma'dikarib | H | | | | | | | shahida fath Miṣr | H3:21 | |

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| No. | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|-----------|----------|-----------------------------|---------|--|---------|-----------|---------|-----------|---------|-----------|--|--|
| 35 | | Murādi | A4:89; D1:329; H2:500 | 'Uṭafī | D1:329; H2:500 | | | | | | | | |
| 36 | | Balawi | A4:81; D1:389 | | | | | | | | | | |
| 37 | | Khawlānī | A3:131; D1:286 | | | | | | | | | | |
| 38 | | Tujībī | D1:286 | | | | | | | | | | |
| 39 | | Aṣḥabī | D1:283 | | | | | | | | | | |
| 40 | | Tujībī | H3:112 | | | | | | | | | | 105 (H3:112) |
| 41 | | Sabā'ī | B3:1143; D1:395 | | | | | | | | | | |
| 42 | | Qurashī | B3:1184; A4:244; H3:2 | Sahmī | S7:493; B3:1184; A4:244; H3:2 | | | | | | | wallāhu ('Umar) Fīlasīn (B3:1187; H3:2; S7:493; A4:246), wa-al- Urdunn (B3:1187) sakanā al-Sham thumma intaqala ilā al-Kūfah fa- sakanahā (A4:217) | 42 (B3:1188; H3:3), 43 (B3:1188; A4:246; H3:3; S7:494), 46 (H3:3), 47 (A4:246) 48 (B3:1188; A4:246 H3:3), 51 (B3:1188; A4:246) |
| 43 | | Khuzā'i | A4:217 | | | | | | | | | | 50 (A4:218) |
| 44 | | Sadafī | H3:21 | | | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|--|---------|------------------|---------------|------------------------------|---------------|------------------|---------------|----------------------|--|------------------|
| 45 | 'Amr ibn Murrah | H | sakana Miṣr | H3:16 | | | | | | | |
| 46 | 'Amr ibn Sa'wā' (Sha'wā') | A-D | | | | | | | shahida fath Miṣr | A4:230, 242; D1:408 A4:303; D1:426; H3:40 | |
| 47 | 'Anbas ibn Tha'labah | A-D-II | sakana Miṣr | H3:40 | | | | | shahida fath Miṣr | | |
| 48 | 'Anbasah ibn 'Adī | D-II | sakana Miṣr | H3:40 | | | | | shahida fath Miṣr | D1:426 | |
| 49 | Anīs Abū Fāṭimah | D | | | 'idādūhu fī al- Miṣriyyin | D1:32 | | | | | |
| 50 | al-Arqam ibn Jufaynah | A-D-II | | | | | | | shahida fath Miṣr | A1:75; D1:12; H1:43 | |
| 51 | As'ad ibn 'Aṭīyah | A-II | | | | | | | shahida fath Miṣr | A1:88; H1:51 | |
| 52 | 'Awf ibn Najwah (d) | A-D-II | | | | | | | shahida fath Miṣr | A4:313; D1:429; H3:123 | |
| 53 | 'Asjadi ('Ajsari) ibn Māni' (Qāni') | A-D-II | | | min ahl Miṣr | A4:36 | | | shahida fath Miṣr | A4:36; D1:380; H3:167 | |
| 54 | Aws ibn 'Amr | II | nazil Miṣr | H1:98 | | | | | | | |
| 55 | Bashir ibn Jābir | B-A-D | | | | | | | shahida fath Miṣr | B1:177; A1:228; D1:52 | |
| 56 | Birh ibn 'Uskur | A-D | sakanahā (Miṣr) | A1:208 | ikhṭaṭṭa bihā (Miṣr) | A1:208 | min ahl Miṣr | A1:208 | shahida fath Miṣr | A1:208; D1:47 | |
| 57 | Budayl | A-D | | | 'idādūhu fī ahl Miṣr | A1:204 | Miṣri | D1:45 | | | |

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| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | OTHER INFORMATION | DIED |
|-----|---------------|---------|-----------------------------|------------|-----------------|---------------|-------------------|---------|---------------|---------|---------------|----------------------|--|
| 45 | | Juhani | H3:16 | Azdi | H3:16 | Qudā'i | H3:17 | | | | | | in the time of 'Abd al-Mālik ibn Marwān (H3:16), in the time of Mu'āwiyah (H3:16) |
| 46 | | Yāfi'i | A4:230, 242; D1:408 | | | | | | | | | | |
| 47 | | Balawi | A4:303; D1:426; H3:40 | | | | | | | | | | |
| 48 | | Balawī | D1:426 | Banī Ju'al | H3:40 | Banī Sakhr | H3:40 | | | | | | |
| 49 | | Damri | D1:32 | | | | | | | | | | |
| 50 | | Tujibi | A1:75; D1:12; H1:43 | | | | | | | | | | |
| 51 | | Qudā'i | A1:88; H1:51 | Balawī | A1:88; H1:51 | | | | | | | | |
| 52 | | | | | | | | | | | | | |
| 53 | | Saksaki | A4:35; D1:380; H3:167 | | | | | | | | | | |
| 54 | | Qārī | H1:98 | | | | | | | | | | |
| 55 | | 'Absī | A1:228; D1:52 | 'Akki | A1:228 | Ghāfiqī | B1:177; A1:228 | 'Utaki | B1:177 | | | | |
| 56 | | Qudā'i | A1:208 | Mahri | D1:47 | | | | | | | | |
| 57 | | | | | | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|--------------------------------------|----------|------------------|--------------------------------------|------------------------|--------------------|-----------------------------|-------------------|----------------------|---------------------------------------|------------------|
| 58 | Buhār ibn Dabū' | B-A-D | | | | | ikhtaṭṭa bihā (Miṣr) | B1:189; A1:199 | shahida fath Miṣr | B1:189; A1:199; D1:44 | |
| 59 | Busr ibn Abi Arṭāh (d) | B-A-II | | | | | ikhtaṭṭa bihā (Miṣr) | III:152 | shahida fath Miṣr | III:152; also A1:213; B1:158 | |
| 60 | Ḍamrah ibn al-Ḥuṣayn | D-II | nazala Miṣr | D1:272; II2:203 | sakanahā (Miṣr) | II2:203 | | | | | |
| 61 | Daylam ibn Fayrūz | B-A-D-II | nazala Miṣr | II1:466; D1:166 | sakana Miṣr | B2:463; II3:204 | | | shahida fath Miṣr | III:466; A2:163 | |
| 62 | Faḍālah ibn 'Ubayd | A | | | | | | | shahida fath Miṣr | A4:363 | |
| 63 | al-Firāsī | B | | | yu'addu fi ahl Miṣr | B3:1269 | | | | | |
| 64 | Ghanī ibn Qutayb | A-D-II | | | | | | | shahida fath Miṣr | A4:342; D2:3; II3:185 | |
| 65 | Gharafah ibn al-Ḥārith (al-Ḥārth) | B-D-II | sakana Miṣr | B3:1254; D2:2; II3:182, 190 | nazil Miṣr | II3:182; II4:40 | ikhtaṭṭa bihā (Miṣr) dār | II3:182 | shahida fath Miṣr | II3:182 | |
| 66 | Ḥābis ibn Sa'īd (Sa'd) | D | | | | | | | kāna bi-Miṣr | D1:94 | |

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| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- OTHER INFORMATION | DIED |
|-----|---------------|-----------|--|----------|---|---------|---------------|---------|---------------|---------|---|---|
| 58 | | Ru'aynī | B1:189; A1:199; D1:44 | | | | | | | | | |
| 59 | | Qurashī | B1:157; H1:152 | 'Āmirī | B1:157; H1:152; A1:213 | | | | | | 'idādūhu fī ahl al- Shām (A1:213) | in the time of Mu'āwiyah (A1:214; H1:152), in the time of 'Abd al-Malik (A1:214H1:152), 86 (H1:152) |
| 60 | | Balawī | D1:272; H2:203 | | | | | | | | | |
| 61 | | Himyarī | B2:463; A2:163; D1:166; H1:466 | Jaysbānī | B2:463; A2:163; D1:166; H1:466 | Daylamī | H1:466 | Ru'aynī | A2:163 | Kinānī | H3:204 | in the time of 'Uthmān (H3:205), 53 (H3:205) |
| 62 | | Anṣārī | A4:363 | Awsī | A4:363 | | | | | | intaqala ilā al-Shām ... wa-sakana al- Shām (A4:363), waliya al-qadā' Dimashq li- Mu'āwiyah (A4:363) | 53 (A4:364), 69 (A4:364) |
| 63 | | al-Firāsī | B3:1269 | | | | | | | | | |
| 64 | | | | | | | | | | | | |
| 65 | | Kindī | B3:1254; D2:2; H3:182, 193; H4:40 | Yamānī | H3:182 | Azdi | H3:182 | | | | | |
| 66 | | Yamānī | D1:94 | | | | | | | | kāna bi-Hims (D1:94) | |

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| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|------------------------------------|----------|------------------|--|------------------------------|---------------|------------------|---------------|--|--|------------------|
| 67 | al-Ḥakam ibn al-Ṣalat | B-A-D-II | | | | | | | istakhlafahu Muḥammad ibn Abī Ḥudhayfah 'alā Miṣr | B1:356; A2:36; D1:135; H1:344 | |
| 68 | Ḥānī ibn Jaz' | A-D-II | | | | | | | shahida fath Miṣr | A5:380; D2:116; H3:564 | |
| 69 | Ḥarām ibn 'Awf | A-D | | | | | | | shahida fath Miṣr | A1:472; D1:125 | |
| 70 | al-Ḥārith ibn Ḥabīb | H | nazala Miṣr | H1:276 | | | | | | | |
| 71 | al-Ḥārith ibn Ṭabī' | B-A-D | | | | | | | shahida fath Miṣr | B1:283; A1:381; D1:96 | |
| 72 | Ḥassān ibn As'ad | D | | | | | | | shahida fath Miṣr | D1:128 | |
| 73 | Ḥayyān (Ḥibbān) ibn Buhh | B-A-D-II | nazala Miṣr | A2:76; D1:145; H1:303; B1:317 | | | | | shahida fath Miṣr | A1:437; A2:77; D1:116; H1:303 | |
| 74 | Ḥawdhah (Hawdhah) ibn 'Urfuṭah | A-D-II | | | | | | | shahida fath Miṣr | A5:421; D2:124; H3:580 | |
| 75 | Ḥizām ibn 'Awf | H | nazala Miṣr | H1:323 | | | | | | | |
| 76 | Ḥubayb (Ḥunaydah) ibn Mughaffil | H | sakana Miṣr | H3:588 | | | | | shahida fath Miṣr | H3:567 | |
| 77 | Ḥudhayfah ibn 'Ubayd | A | | | | | | | shahida fath Miṣr | A1:467 | |
| 78 | Ḥuyay | B-II | sakana Miṣr | B1:383 | 'idāduhu fī al- Miṣriyyin | H1:366 | | | | | |
| 79 | Ibrāhīm Abū Rāfi' | A | | | | | | | shahida fath Miṣr | A1:52 | |

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| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- OTHER INFORMATION | DIED |
|-----|---------------|-----------|--|-----------|------------------|---------|---------------|---------|---------------|---------|-------------------------------|--|
| 67 | | Qurashi | B1:356; A2:36; D1:135; H1:344 | Muṭṭalibī | B1:356; A2:36 | | | | | | | |
| 68 | | Murādi | A5:380; D2:116; H3:564 | Qatī'i | H3:564 | | | | | | | |
| 69 | | Balawi | A1:472; D1:125 | | | | | | | | | |
| 70 | | Qurashi | H1:276 | 'Amirī | H1:276 | | | | | | | |
| 71 | | Ru'aynī | B1:283; A1:381; D1:96 | | | | | | | | | |
| 72 | | Hujrī | D1:128 | | | | | | | | | |
| 73 | | Sudā'i | B1:317; A1:437; A2:76; D1:116, 145 | | | | | | | | | |
| 74 | | Himyarī | A5:421; D2:124; H3:580 | | | | | | | | | |
| 75 | | Banī Ja'l | H1:323 | | | | | | | | | |
| 76 | | Ghifārī | H3:567, 588 | | | | | | | | | |
| 77 | | Murādi | A1:467 | | | | | | | | | |
| 78 | | Laythī | B1:383; H1:366 | | | | | | | | | |
| 79 | | | | | | | | | | | | in the time of 'Uthmān (A1:52), in the time of 'Alī (A1:57) |

Appendix - VII : The Companions Who Lived in Egypt

| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|--|---------|------------------|------------------------|----------------------|---------------|------------------|---------------|--------------------------------------|-----------------------------|------------------|
| 80 | 'Ikrima ibn 'Ubayd | A-D | | | | | | | shhaida fath Miṣr | A4:73; D1:387 | |
| 81 | Imru al-Qays ibn al- Fākhīr | A-D-II | | | | | | | shahida fath Miṣr | A1:137; D1:28; II1:78 | |
| 82 | 'Iyād ibn Sa'īd | A-II | | | | | | | shahida fath Miṣr | A4:325; II3:49 | |
| 83 | 'Iyād ibn Sufyān | A-II | | | | | | | shahida fath Miṣr | A4:325; II3:123 | |
| 84 | Iyās ibn 'Abd al-Asad | A-D | | | ikhtaṭṭa bihā dār | A1:183 | | | shahida fath Miṣr | A1:183; D1:40 | |
| 85 | Jahalah ibn 'Amr | B-A-D | sakana Miṣr | B1:236; A1:320 | | | | | kāna bi-Miṣr shahida fath Miṣr | D1:77 | |
| 86 | Jābir ibn Majīd | A-D | | | | | Miṣri | D1:72 | | | |
| 87 | Jābir ibn Usamah | II | nazala Miṣr | II1:212 | | | | | | | |
| 88 | Jābir ibn Yāsir (d) | A-D | | | | | | | shahida fath Miṣr | A1:311; D1:74 | |
| 89 | Ja'far Abū Jam'ah (or Zam'ah or 'Abd ibn Jam'ah) | A-II | sakana Miṣr | A1:341; II1:267 | | | | | | | |
| 90 | Jāhil Abū Muslim (d) | II | nazala Miṣr | II1:217 | | | | | | | |
| 91 | Jibārah ibn Jurārah | B-A-D | | | | | | | shahida fath Miṣr | B1:278; A1:316; D1:75 | |
| 92 | Judhrah ibn Sabrah | A-D | | | | | | | shahida fath Miṣr | A1:328; D1:80 | |
| 93 | Junādah ibn Abī Umayyah (or ibn Mālik) | S-B-A-D | nazala Miṣr | D1:89, 90; (S7:493) | sakana Miṣr | A1:353 | Miṣri | A1:356 | shahida fath Miṣr | B1:250; A1:353 | |
| 94 | Junādih ibn Maymūn | A-D | | | | | | | shahida fath Miṣr | A1:352; D1:89 | |

Appendix - VII : The Companions Who Lived in Egypt

| No. | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|-----------|----------|---|---------|-------------------|---------|-----------|---------|-----------|---------|-----------|---|--|
| 80 | | Khawlānī | A4:73; D1:387 | | | | | | | | | | |
| 81 | | Khawlānī | A1:137; H1:78 | | | | | | | | | | |
| 82 | | Azdi | A4:325; H3:49 | Hujrī | H3:49 | | | | | | | | |
| 83 | | Azdi | H3:123 | Hujrī | H3:123 | | | | | | | | |
| 84 | | Zubri | A1:183 | | | | | | | | | | |
| 85 | | Anṣārī | B1:235; A1:320; D1:77 | Sā'idī | B1:235; A1:320 | | | | | | | yu'addu fī ahl al-Madinah (B1:235; A1:320) | still alive at the year 50 (A1:320) |
| 86 | | Sadafi | A1:310; D1:72, 73 | | | | | | | | | | |
| 87 | | Juhani | III:212 | | | | | | | | | | |
| 88 | | Ru'aynī | A1:311; D1:74 | Qitbānī | A1:311; D1:74 | | | | | | | | |
| 89 | | Balawi | A1:341; H1:267 | | | | | | | | | | |
| 90 | | Sadafi | H1:217 | | | | | | | | | | |
| 91 | | Balawi | B1:278; A1:316; D1:75 | | | | | | | | | | |
| 92 | | 'Utaqi | A1:328; D1:80 | | | | | | | | | | |
| 93 | | Azdi | S7:502; B1:249, 294; A1:353, 355, 356; D1:89, 90 | Zahrānī | B1:249; A1:353 | | | | | | | Shāmi (B1:249; A1:353), Kūfi (B1:249), Baṣrī (B1:249) | 67 (D1:89), 80 (B1:251; A1:353; D1:89) |
| 94 | | | | | | | | | | | | | |

Appendix - VII : The Companions Who Lived in Egypt

| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|--------------------------------|------------|------------------|--------------------|-----------------------------------|--------------------|--|--|-------------------------------------|---|--|
| 95 | Ju'shum al-Khayr ibn Khulaybah | A-D | | | | | | | shahida fath Misr | A1:340; D1:85 | |
| 96 | Ka'b ibn 'Adi (d) | A-II | | | | | ikhtat'a biha (Misr) | II3:283 | shahida fath Misr | A4:482; II3:284 | |
| 97 | Ka'b ibn 'Asim (Abu Malik) | A-II | sakana Misr | A4:480; II3:281 | | | | | | | |
| 98 | Ka'b ibn 'Asim | II | | | | | | | shahida fath Misr | II3:297 | |
| 99 | Ka'b ibn Yasār (d) | A-D-II | | | ikhtat'a biha (Misr) | A4:490; II3:286 | waliya al-qada (bi-Misr) | A4:490; D1:33; II3:286 | shahida fath Misr | A4:490; D2:33; II3:286 | |
| 100 | Kathir ibn Abi Kathir | B-A-D-II | nazala Misr | D2:27 | sakana Misr | B3:1309 | yu'addu fi ahliha (Misr) | B3:1309; A4:457 | ma'dud fi al-Misriyin | II3:272 | |
| 101 | Khalid ibn al-'Anbas | II | | | | | fi ahl Misr | II31:410 | | | |
| 102 | Kharijah ibn Hudhāfah | S-B-A-D-II | nazala Misr | S7:496 | ma'dud fi al-Misriyin | B2:418 | kana 'ala shurtat 'Amr bi-Misr (also, qadiyan 'alayha) | B2:418; A2:83; D1:146; S7:496 | shahida fath Misr wa-ikhtat'a bi-ha | B2:418; A2:83; D1:146; II1:399 | wa-lam yazal bi- Misr hatta qatalahu ahad al-Khawarij al-thalathah |
| 103 | Kharashah ibn al-Harith | S-B-A-D | nazala Misr | (S7:493) | | | Misri | B2:445 | shahida fath Misr | A2:127; D1:157 | |
| 104 | Khulayd | A | | | | | min ahl Misr | A2:144 | | | |
| 105 | Khuzaymah ibn al-Harith | B-A-D-II | | | min ahl Misr | A2:135 | Misri | B2:449; D1:159; II1:426 | | | |
| 106 | Kurayb ibn Abrahah (d) | II | | | waliya .. ra'itat al-Iskandariyah | II3:296 | ikhtat'a bi-al-jazrah (Misr) | II3:296 | shahida fath Misr | II3:296 | |
| 107 | Labid ibn 'Uqbah | A-D | nazala Misr | D2:38 | | | | | shahida fathaha (Misr) | A4:518; D2:38 | |

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| No. | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|-----------|---------|---|----------|--|---------|-----------|---------|-----------|---------|-----------|--|---|
| 95 | | Sadafi | A1:340; D1:75 | Huraymī | A1:340 | | | | | | | | |
| 96 | | Tanūkhī | A4:482; H3:282 | | | | | | | | | | still alive at the year 15 (A4:482) |
| 97 | | Asb'ari | A4:480; H3:280 | | | | | | | | | 'idāduhu fi ahl al-Shām (A4:480) | |
| 98 | | Sadafi | H3:297 | | | | | | | | | | |
| 99 | | 'Absī | A4:490; H3:286 | Makhzūmī | A4:490 | | | | | | | | |
| 100 | | Azdi | B3:1309; A4:457; D2:27; H3:272 | Anṣārī | H3:272 | | | | | | | | |
| 101 | | | | | | | | | | | | | |
| 102 | A2:83 | Qurashī | B2:418; A2:83; D1:146 | 'Adawī | B2:418; A2:83; D1:146; S7:496 | | | | | | | | accidentally killed by the Kharijite who was supposed to kill 'Amr ibn al-'Āṣ (B2:418; A2:84; S7:496) |
| 103 | | Murādī | A2:127; D1:157 | Zubaydī | A2:127; D1:157 | | | | | | | | |
| 104 | | Hadramī | A2:144 | | | | | | | | | | |
| 105 | | | | | | | | | | | | | |
| 106 | | Aṣbahī | H3:295 A4:518; | | | | | | | | | kāna sayyid Ḥimyar bi-al-Shām (H3:296) | 58 (H3:296), 75 (H3:296) |
| 107 | | Tujibi | D2:38 | | | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|---|----------|-------------------------|--------------------|----------------------------|-------------------|----------------------|---------------|--|------------------------------|------------------|
| 108 | Lāhib ibn Mālik | A-D-II | nazala Miṣr | II3:305 | | | | | shahida fath Miṣr | A4:511; D2:37; II3:306 | |
| 109 | Laqī ibn 'Adī | A-D-II | 'idāduhu fi ahl Miṣr | A4:525; II3:312 | al-ma'dūdin bi- Miṣr | D2:39 | shahida fath Miṣr | II3:312 | kāna 'alā kamīn jaysh 'Amr ibn al-'Āsh waqt fath Miṣr | D2:39 | |
| 110 | Laṣīb (Laṣīt) ibn Jusham | A-D-II | | | | | | | shahida fath Miṣr | A4:521; D2:38; II3:310 | |
| 111 | Liyashrah ibn Lahy (Yahya) | A-D-II | | | | | | | shahida fath Miṣr | A4:527; D2:40; II3:313 | |
| 112 | Maḥmiyah ibn Jaz' | S-II | nazalabā (Miṣr) | S7:497 | taḥawwala ila Miṣr | S7:497 | | | shahida fath Miṣr | II3:368 | |
| 113 | Mālik ibn Abī Salsalah (d) | D-II | | | | | | | shahida fath Miṣr | D2:44; II3:460 | |
| 114 | Mālik ibn 'Abd Allāh (or Ibn 'Abdah) | B-A-D-II | min sākinī Miṣr | A5:33 | yu'addu fi ahl Miṣr | B3:1354 | Miṣri | D2:46 | shahida fath Miṣr | II3:328 | |
| 115 | Mālik ibn al-Agharr | II | | | | | | | shahida fath Miṣr | II3:459 | |
| 116 | Mālik ibn 'Atābiyah | B-A-D-II | shahida fath Miṣr | II3:328 | ma'dūd fi ahl Miṣr | B3:1354; A5:35 | Miṣri | D2:46 | wa-fihā (Miṣr) kāna suknah | B3:1354; also II3:328 | |
| 117 | Mālik ibn Azhar (d) | B-II | | | yu'addu fi al- Miṣriyin | B3:1346 | | | kān bi-Miṣr shahida fath Miṣr | II3:324 | |
| 118 | Mālik ibn Ḥadm | D-II | | | | | Miṣri | D2:49 | | II3:337 | |

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| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | OTHER INFORMATION | DIED |
|-----|---------------|----------------|-----------------------------|----------|------------------------------|---------|---------------|---------|---------------|---------|---------------|----------------------|-------------------|
| 108 | | Banī Ju'ayl | H3:305 | Balawī | A4:511; D2:37; H3:306 | | | | | | | | |
| 109 | | Lakhmī | D2:39; H3:312 | | | | | | | | | | |
| 110 | | | | | | | | | | | | | |
| 111 | | Ru'aynī | A4:527; D2:40; H3:313 | | | | | | | | | | |
| 112 | | Zubaydi | H3:368; S7:497 | | | | | | | | | | |
| 113 | | Azdi | D2:44; H3:460 | | | | | | | | | | |
| 114 | | Mughāfirī | D2:46 | Mu'āfirī | B3:1354; A5:33; H3:328 | Sardānī | H3:328 | | | | | | |
| 115 | | Tujībī | H3:459 | | | | | | | | | | after 57 (H3:459) |
| 116 | | Kindī | A5:35; D2:46; H3:328 | | | | | | | | | | |
| 117 | | | | | | | | | | | | | |
| 118 | | Tujībī | D2:49; H3:337 | | | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|---------------------------|----------|------------------|--------------------|------------------------|-----------------------------|------------------------|-----------------------------|------------------------------|--------------------------------|----------------------|
| 119 | Mālik ibn Ḥubayrah | B-A-D-II | sakana Miṣr | II3:337 | yu'addu fi al-Miṣriyīn | B3:1361; A5:54; D2:49 | | | | | |
| 120 | Mālik ibn Nā'imah | II | | | | | | | shahida fath Miṣr | II3:462 | |
| 121 | Mālik ibn 'Uḅadah | B-A-D | | | | | Miṣri | B3:1352; A5:30; D2:45 | | | |
| 122 | Ma'n ibn Ḥarmalah | II | | | | | | | shahida fath Miṣr | II3:429 | |
| 123 | Marḥad ibn Abi Yazid | II | | | | | | | shahida fath Miṣr | II3:465 | |
| 124 | Marḥad ibn Ḥayy | II | | | | | | | shahida fath Miṣr | II3:465 | |
| 125 | Marḥad ibn Wada'ah (d) | B | min sākinī Miṣr | B3:1386 | | | | | | | |
| 126 | Maslamah ibn Mukhallad | S-B-A-H | sakauahā (Miṣr) | B3:1397; A5:174 | nazalahā (Miṣr) | S7:504 | taḥawwala ilā Miṣr | S7:504 | wallāhu Mu'āwiyah Miṣr | B3:1398; II3:398; A5:174 | shahida fath Miṣr |
| 127 | Mas'ūd ibn al-Aswad | B-A-D | | | yu'addu fi al-Miṣriyīn | D2:72 | yu'addu fi ahl Miṣr | B3:1391; A5:157 | | | |
| 128 | Mas'ūd ibn al-Aswad | II | sakana Miṣr | II3:389 | | | | | | | |

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| No. | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|--------------------|----------|--|---------|-------------------------------|---------|-------------------------------|----------|-------------------|---------|-----------|---|--|
| 119 | | Kindi | B3:1361; A5:54; D2:49; H3:337 | Sakūni | A5:54; D2:49; H3:337 | | | | | | | ma'adda 'al-Shāmīyā (B3:1361), nazala Hims (H3:337), waliya Hims sanat sitt wa-khamīsin wa-kāna min umarā'ihā (D2:49) | in the time of Marwān ibn al-Hakam (D2:49; H3:337) |
| 120 | | Sadafi | H3:462 | | | | | | | | | | |
| 121 | | Ghāfiqī | B3:1352; A5:30; D2:45 | | | | | | | | | Shāmī (B3:1352; A5:30) | 58 (B3:1352; A5:30; D2:45) |
| 122 | | Hudhali | H3:429 | | | | | | | | | | |
| 123 | | Khawlānī | H3:465 | Buqarī | H3:465 | | | | | | | | |
| 124 | | Ru'aynī | H3:465 | | | | | | | | | | |
| 125 | | Kindi | B3:1386 | Ju'fī | B3:1386 | | | | | | | | |
| 126 | B3:1398; A5:174 | Anṣārī | S7:504; B3:1397; A5:174; H3:398 | Sa'īdī | S7:504; B3:1397; A5:174 | Zuraql | B3:1398; A5:174; H3:398 | Khazraji | A5:174; H3:398 | | | thumma tahawwala ilā al-Madinah (B3:1398; A5:174; S7:504) | 62 (B3:1398; A5:175; H3:398), in the time of Mu'āwiyah (B3:1398; A5:175; S7:504) |
| 127 | | Balawi | B3:1390; A5:157; D2:72 | | | | | | | | | ghazā Ifriqiyah (D2:72) | |
| 128 | | Qurashī | H3:389 | 'Adawī | H3:389 | | | | | | | sakana al-Madinah (H3:389) | |

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| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|---------------------------------------|------------|------------------|-----------------------------|-----------------------------|------------------|--|----------------------------|---|--|----------------------|
| 129 | Mas'ūd ibn Aws | A-II | | | | | | | shahida fath Miṣr | A5:158; H3:389 | |
| 130 | Mu'adh ibn Anas | S-B-A-D-II | sakana Miṣr | S7:502; A5:193; D2:80 | ma'dūd fi ahl Miṣr | B3:1402 | kāna bi-Miṣr | H3:406 | nazala Miṣr | (S7:493) | |
| 131 | Mu'āwiyah ibn Hudayj (Khudayj) (d) | S-B-A-D-II | waliya Miṣr | H3:411 | yu'addu fi al- Miṣriyīn | D2:82; H3:411 | yu'addu fi ahl Miṣr | B3:1414; A5:206 | nazala Miṣr kāna 'ala maysarat 'Amr ibn al-'Āṣ yawm dakhala Miṣr | (S7:493) | shahida fath Miṣr |
| 132 | Mubarrith ibn Shihāb | A-D-II | nazala Miṣr | D2:50 | ma'rūf fi ahl Miṣr | H3:339 | khiṭṭatuh bi-al- jazīrah (Miṣr) ma'rūfah | D2:50; H3:339; A5:57 | | D2:50; A5:57 | |
| 133 | Muhājir mawla Umm Salāmah | A-II | | | yu'addu fi al- Miṣriyīn | A5:279 | ikhṭaṭṭa bihā (Miṣr) | H3:445 | shahida fath Miṣr | H3:445 | |
| 134 | Muḥammad ibn Abi Bakr | B-A-II | | | | | | | wallāhu ('Alī) Miṣr | B3:1366, 1369; A5:102; H3:451 | |
| 135 | Muḥammad ibn Abi Hudhayfah | B-A-II | | | | | | | wallā 'Alī ibn Abi Ṭalīb Miṣr Muḥammad ibn Abi Hudhayfah | B3:1369; A5:87; H3:354 | |
| 136 | Muḥammad ibn 'Aliyah | D | | | 'idādūhu fi al- Miṣriyīn | D2:60 | | | | | |
| 137 | Muḥammad ibn Bashir (d) | H | | | | | | | dhukira fi ahl Miṣr | H3:351 | |

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| No. | SOURCES-5 | TRIBE-1 | SOURCES-1 | SOURCES-2 | TRIBE-2 | SOURCES-3 | TRIBE-3 | SOURCES-4 | TRIBE-4 | SOURCES-5 | TRIBE-5 | SOURCES- OTHER INFORMATION | DIED in the caliphate of 'Umar (A5:158), participated at Siffin (A5:158) |
|-----|-----------|----------|---------------------------------------|-----------|------------------------|-----------|--------------------------------|-----------|-----------------|-----------|---------|--|--|
| 129 | | Ansāri | A5:157; H3:389 | Khazrajī | A5:157 | Najjārī | A5:157 | | | | | | |
| 130 | | Juhani | S7:502; B3:140; A5:193; D2:80; H3:406 | | | | | | | | | wa-(kāna bi-) al-Shām (H3:406) | |
| 131 | H3:411 | Sakūnī | B3:1413; A5:206; D2:82; H3:411 | Kindī | B3:1413; A5:206; D2:82 | Khawlānī | B3:1414; A5:206; D2:80; H3:411 | Tujībī | B3:1414; A5:206 | | | | 52 (H3:411); shortly before Ibn 'Umar (A5:207) |
| 132 | | Yūfī' | A5:57; D2:50; H3:339 | Ru'aynī | D2:50 | | | | | | | | |
| 133 | | Makhzūmī | A5:279 | | | | | | | | | thumma taḥawwala ilā Tāhā fa-sakanahā (H3:445) | |
| 134 | | Qurashī | B3:963 | Taymī | B3:963 | | | | | | | | 38 (H3:1366; H3:351) |
| 135 | | Qurashī | B3:1369; A5:87 | 'Absḥamī | B3:1369; A5:87; H3:353 | | | | | | | | |
| 136 | | Qurashī | D2:60 | | | | | | | | | | |
| 137 | | Anṣārī | H3:351 | | | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|---|----------|------------------|---------------|--|------------------|---|--|-------------------------|------------------------------|------------------|
| 138 | Muhammad ibn Habib | B-A-D-II | | | | | Misrī | B3:1369; A5:86; D2:56; H3:353 | | | |
| 139 | Muhammad ibn Jābir | A-D-II | | | | | | | shahida fath Misr | A5:83; D2:55; H3:351 | |
| 140 | Muhammad ibn 'Ubbah (d) | A | | | 'Idāduhu fī al- Misriyyin | A5:106 | | | | | |
| 141 | Muhammad ibn Wuḥūb | II | | | | | | | shahida fath Misr | H3:365 | |
| 142 | Muqṣam ibn Bujrah | II | | | | | | | shahida fath Misr | H3:435 | |
| 143 | al-Musawwar ibn Yazīd | II | | | | | | | shahida fath Misr | H3:470-471 | |
| 144 | al-Mustawrid ibn Shaddād (or ibn Salāmah) | A-D-II | sakana Misr | A5:154 | thumma (nazala) Misr 'Idāduhu fī nhl Misr | D2:72; H3:495 | shahida fath Misr | D2:71; H3:387, 494 | ikhtatta bihā (Misr) | D2:71; H3:387, 494 | |
| 145 | Mu'lim. 'Ubaydah | A-D | | | | A5:188 | Misrī | D2:79 | | | |
| 146 | Nubayh ibn Sū'āb (Suwāb) | S-A-D-H | nazala Misr | (S7:493) | | | | | shahida fath Misr | A5:313; D2:104; H3:522 | |
| 147 | Nā'im ibn 'Ujayl | A | | | | | aḥad al- fuqahā' bi- Misr | A5:299 | | | |
| 148 | al-Nu'mān ibn Jaz' | A-D-II | | | | | | | shahida fath Misr | A5:330; D2:108; H3:530 | |
| 149 | Qatādah ibn Qays | A-D-II | | | | | lahu dhikr wa- khiṭṭah (bi- Misr) | H3:216; A4:388 | shahida fath Misr | A4:388; D2:14; H3:216 | |

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| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | OTHER INFORMATION | DIED |
|-----|---------------|---------|------------------------------|---------|---|----------|---------------|---------|---------------|---------|---------------|--|----------------------------|
| 138 | | Nasri | B3:1369; A5:86; H3:353 | Mudari | H3:353 | | | | | | | | |
| 139 | | 'Akki | H3:351 | | | | | | | | | | |
| 140 | | Qurashi | A5:105 | | | | | | | | | | |
| 141 | | Anṣari | H3:365 | Awsī | H3:365 | | | | | | | | |
| 142 | | Kindi | H3:434 | Tujibi | H3:434 | Nakha'i | H3:435 | | | | | | |
| 143 | | Judhāmi | H3:470 | | | | | | | | | | |
| 144 | | Qurashi | A5:154; D2:72; H3:387 | Fihri | A5:154; D2:71, 72; H3:387, 494 | | | | | | | Makki (H3:387), sakana al-Kūfah (A5:154), nazala al- Kūfah (D2:72; H3:495) | 45 (D2:71; H3:387, 494) |
| 145 | | Balawi | A5:188; D2:79 | | | | | | | | | | |
| 146 | | Juhani | A5:313; H3:522 | Mahri | S7:498; D2:104 | | | | | | | | |
| 147 | | Hamdāni | A5:298 | | | | | | | | | | |
| 148 | | Murādi | H3:530 | 'Uṭayfi | H3:530 | Ghuṭayfi | D2:108 | | | | | | |
| 149 | | Sadafi | A4:388; D2:12; H3:216 | | | | | | | | | | |

Appendix - VII : The Companions Who Lived in Egypt

| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|-----------------------|----------|------------------|---------------|-----------------------------|-------------------------------|-----------------------------|--|---|-------------------------------|----------------------|
| 150 | Qays ibn Abi al-'Ās | A-D-II | | | | | ikhtatṭa Qays (bi- Miṣr) | II3:244; also A4:432 | waliya qada' Miṣr li-'Umar ibn al-Khaṭṭāb | A4:432; D2:21; II3:244 | shahida fath Miṣr |
| 151 | Qays ibn Sa'd | B-A | | | | | | | wallāhu 'Alī Miṣr | B3:1290; A4:426 | |
| 152 | Qaysabah ibn Kulthūm | A-D-II | | | | | | | shahida fath Miṣr | A4:452; D2:26; II3:253 | |
| 153 | Qudamah ibn Mālīk | A-D-II | | | | | | | shahida fath Miṣr | A4:394; D2:13; II3:219 | |
| 154 | Rabi'ah ibn 'Aydān | A-D | | | | | | | shahida fath Miṣr | A2:215; D1:181 | |
| 155 | Rabi'ah ibn al-Firās | A-D-II | | | yu'addu fi al- Miṣriyyin | A2:215; D1:181; II3:498 | | | | | |
| 156 | Rabi'ah ibn Shurahbīl | A-D-II | | | ikhtatṭa bi- Miṣr | A2:213 | | | shahida fathabā (Miṣr) | II3:508; A2:213; D1:180 | |
| 157 | Rabi'ah ibn Zar'ah | D | | | | | | | shahida fath Miṣr | D1:179 | |
| 158 | Rakah (d) | B-D-A-II | | | | | Miṣrī | B2:508; A2:237; D1:176; II3:506 | | | |
| 159 | Rashīd ibn Mālīk | D-II | | | | | | | dhukira fi ahl Miṣr | D1:183; II3:502 | |

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| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- OTHER INFORMATION | DIED |
|-----|---------------|----------|-----------------------------|----------|--------------------|---------|---------------|---------|---------------|---------|---|--|
| 150 | A4:432 | Sahmī | A4:432; D2:21; H3:243 | Qurashī | H3:243 | | | | | | | 23 (H3:244) |
| 151 | | Anṣārī | B3:1289; A4:424 | Khazrajī | B3:1289; A4:424 | Sā'idi | A4:424 | | | | ma'dūd fi al- Madaniyīn (B3:1292) | 59 (B3:1290; A4:426), 60 (B3:1290; A4:426) |
| 152 | | Kindī | D2:26; H3:253 | | | | | | | | | |
| 153 | | Madhhijī | A4:394 | | | | | | | | | |
| 154 | | Kindī | A2:215; D1:180 | Hadramī | A2:215; D1:180 | | | | | | | |
| 155 | | Fārisī | H3:498 | | | | | | | | | |
| 156 | | Kindī | D1:255 | | | | | | | | | |
| 157 | | Hadramī | D1:179 | | | | | | | | | |
| 158 | | Kindī | B2:508; D1:186 | | | | | | | | | |
| 159 | | Muzanī | D1:173; H3:502 | | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|---|------------|------------------|-------------------------------|-----------------------------|--------------------------------------|------------------------------|---------------------------|--|---|-------------------------|
| 160 | Ruwayfi' (Rāfi') ibn Thābit | B-D-A-II | sakana Miṣr | B2:504 | yu'addu fi al- Miṣriyyin | A2:239; D1:187 | nazala Miṣr | D1:172; H3:507, 512 | wa-ikhtaṭṭa bi- hā (Miṣr) | B2:504 | 'idāduhu fi ahl Miṣr |
| 161 | Sa'd ibn Mālīk | D | | | | | | | Shahida fath Miṣr | D1:218 | |
| 162 | Sa'd ibn Mas'ūd (d) | II | | | | | | | inna 'Umar ibn 'Abd al-'Azīz ba'athahū yufaqqihuhum - ya'nī ahl Miṣr | H3:34 | |
| 163 | al-Sā'ib | II | nazala Miṣr | II2:12 | | | | | | | |
| 164 | al-Sā'ib ibn Hishām | A-II | | | | | | | waliya al-qada' wa al-shurṭah bi- Miṣr | II2:104; A2:320 | shahida fath Miṣr |
| 165 | Sa'id ibn Yazīd (d) | B-A-D-II | nazala Miṣr | II2:50; (S7:493) | yu'addu fi al- Miṣriyyin | A2:401 | Miṣrī | B2:627; D1:225 | kāna amīran 'alā Miṣr | II2:50 | |
| 166 | Salamah ibn Qaysar (d) | B-A-II | nazala Miṣr | II2:58 | yu'addu fi ahl Miṣr | B2:687 | 'idāduhu fi al- Miṣriyyin | A2:414 | | | |
| 167 | Salīm ibn Nudhayr | D | | | | | Miṣrī | D1:229 | | | |
| 168 | Sandar (Ibn Sandar) (Abū 'Abd Allāh) | S-B-A-D-II | nazalaha (Miṣr) | II2:83; (S7:493); D2:72 | min ahl Miṣr | A2:465; also A1:445; A6:340 | 'idāduhu fi al- Miṣriyyin | D2:214; also D2:147 | ya'ishu fihā (Miṣr) | B2:688; also S7:506; A2:464; H3:387 | |

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| No. | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|-----------|---------|--|---------|------------------------------|---------|-----------|---------|-----------|---------|-----------|--|--|
| 160 | A2:189 | Anṣārī | B2:504; D1:187 | Najjārī | A2:239; D1:187; H3:507 | | | | | | | waliya U-Mu'awiyah ghazw Ifriqiyah (B2:504; D1:187), wallāhu Mu'awiyah Ṭarablis (A2:239; H3:507), huwa amīr 'alayhā (Burqah) (H3:507) | 56 (H3:507) |
| 161 | | Azdi | D1:218 | | | | | | | | | | |
| 162 | | Kindi | H3:34 | | | | | | | | | | |
| 163 | | Ghifārī | H2:12 | | | | | | | | | | |
| 164 | A2:320 | Qurashī | A2:320; H2:104 S7:502; | 'Āmirī | A2:320; H3:104 | | | | | | | | |
| 165 | | Azdi | B2:627; A2:401; D1:225; H3:50 | | | | | | | | | min ahl Filasṭīn (H2:50) | |
| 166 | | Ḥadramī | B2:686; A2:414; H2:58 | | | | | | | | | waliya Bayt al- Maqdis (A2:414) | |
| 167 | | | | | | | | | | | | | |
| 168 | | Khaṣṣī | D2:72 | Judbāmī | D2:147 | | | | | | | Himsī (H3:387) | in the time of 'Abd al-Malik (H2:84), in the amirate of 'Abd al- 'Azīz ibn Marwān (H3:387, 388) |

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| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|------------------------------|----------|------------------|------------------------------|-----------------------------|--------------------|-------------------------|---------------|---|-----------------------------|-------------------------|
| 169 | Shabath ibn Sa'd | A-D | | | | | | | shahida fath Miṣr | A2:502; D1:252 | |
| 170 | Shajrūd ibn Mālīk | D | | | | | Miṣrī | D1:253 | | | |
| 171 | Sharīk ibn Abī al- Aghfal | D | | | | | | | shahida fath Miṣr | D1:258 | |
| 172 | Sharīk ibn Samī | D-II | | | | | | | kauna 'ala muqaddimat 'Amr ibn al-'Ās fi fath Miṣr | D1:258; H2:148 | |
| 173 | Shayb (Shabīb) ibn Sa'd | D | | | | | | | shahida fath Miṣr | D1:261 | |
| 174 | Shihāb | A-D-II | nazala Miṣr | A2:532; D1:261; H2:155 | sakana Miṣr | H2:155 | | | | | |
| 175 | Shurayḥ | A-D | | | | | Miṣrī | D1:256 | shahida fathaha (Miṣr) | D1:256; A2:516 | |
| 176 | Shurayḥ ibn Abrahah | D | | | | | | | shahida fath Miṣr | D1:256 | |
| 177 | Ṣilah ibn al-Ḥārith | B-A-DH | sakana Miṣr | H2:187 | ma'dūd fi al- Miṣriyīn | B2:739 | Miṣrī | D1:268 | shahida fath Miṣr | A3:34; H2:187 | 'idādūhu fi ahl Miṣr |
| 178 | Sufyān ibn Ḥānī (d) | A-D-II | nazala Miṣr | H2:112 | 'idādūhu fi al- Miṣriyīn | A2:409 | Miṣrī | D1:227 | shahida fath Miṣr | H2:112 | |
| 179 | Sufyān ibn Wabb (d) | B-A-D-II | sakana Miṣr | H2:56 | yu'addu fi ahl Miṣr | B2:631 | | | shahida fath Miṣr | A2:410; D1:227; H2:56 | |
| 180 | Sukhrūr ibn Mālīk | A-D-II | sakana Miṣr | A2:328; H2:16 | | | | | shahida fath Miṣr | A2:328; D1:209; H2:16 | |
| 181 | Suraq ibn Asad | S-B-A-II | sakana Miṣr | B2:683; A2:333 | nazala Miṣr | H2:19; (S7:493) | ikhtatṭa bihā (Miṣr) | H2:19 | shahida fath Miṣr | H2:19 | |

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| No. | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DEED |
|-----|-----------|----------|--|---------|-------------------|---------|-----------|---------|-----------|---------|-----------|-----------------------------------|---|
| 169 | | Balawi | A2:502; D1:252 | | | | | | | | | | |
| 170 | | Hadrami | D1:253 | | | | | | | | | | |
| 171 | | Tujibi | D1:257 | Sawmi | D1:257 | | | | | | | | |
| 172 | | Ghutayfi | D1:258; H2:148 | Murādi | D1:258; H2:148 | | | | | | | | |
| 173 | | Balawi | D1:261 | | | | | | | | | | |
| 174 | | Anṣārī | A2:523; H2:155 | | | | | | | | | | |
| 175 | | Yāfi'i | A2:516; D1:256 | | | | | | | | | | |
| 176 | | | | | | | | | | | | | |
| 177 | A3:34 | Ghifari | B2:739; A3:34; D1:268; H2:187 | | | | | | | | | | |
| 178 | | Jayshāni | A2:409; D1:227; H2:112 | | | | | | | | | | in the amirate of 'Abd al-'Aziz ibn Marwān (H2:112) |
| 179 | | Khawlanī | B2:631; A2:410; D1:227; H2:56 | | | | | | | | | waliya imrat Ifriqiyah (H2:56) | 82 (H2:56), 91 (D1:227) |
| 180 | | Hadrami | A2:328; D1:209; H2:16 | | | | | | | | | | |
| 181 | | Jubani | B2:683; A2:333; H2:19 | Du'li | A2:333; H2:19 | Anṣārī | H2:19 | | | | | | in the time of 'Uthmān (H2:19) |

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| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|---|---------|-------------------------|-------------------|-----------------------------|------------------|------------------|-------------------------------|----------------------|-------------------------------|------------------|
| 182 | Thābit | A-D | | | | | | | shahida fath Miṣr | A1:265; D1:60 | |
| 183 | Thābit ibn al-Ḥārith | A-D | | | yu'addu fī al- Miṣriyyin | A1:266; D1:61 | | | | | |
| 184 | Thābit ibn al-Nu'mān | A-D | | | | | | | shahida fath Miṣr | A1:277; D1:65 | |
| 185 | Thābit ibn Rafī' (or Rufay' or Ruwayfī') (d) | B-A-D-H | thumma (nazala) Miṣr | D1:62; H2:193 | thumma sakana Miṣr | B1:206 | min ahl Miṣr | A1:268; H2:194 | intaqala ilā Miṣr | A1:268 | |
| 186 | Thābit ibn Ṭarīf | A-D | | | | | | | shahida fath Miṣr | A1:272; D1:63 | |
| 187 | Tha'labah Abū 'Abd al- Raḥmān | A-D-H | nazala Miṣr | D1:68; H2:203 | 'idādūhu fī ahl Miṣr | A1:290 | | | | | |
| 188 | Tha'labah ibn Abī Ruqayyah | A-D | | | | | | | shahida fath Miṣr | A1:285; D1:67 | |
| 189 | Thawbān ibn Bujdud | A | | | | | | | shahida fath Miṣr | A1:269 | |
| 190 | 'Ubayd ibn Mukhammar (or Mikhmar) | B-A-D | | | | | | | shahida fath Miṣr | B3:1018; A3:546; D1:398 | |
| 191 | 'Ubayd ibn Qushayr | B-A-D | | | | | Miṣri | B3:1018; A3:546; D1:367 | | | |
| 192 | 'Ubayd ibn 'Umar | A-D | | | | | | | shahida fath Miṣr | A3:545; D1:367 | |
| 193 | 'Umar ibn Mālīk | A-D | nazala Miṣr | D1:398; A4:187 | | | | | | | |
| 194 | Umārah ibn Shubayb | A | min ahl Miṣr | A4:141 | | | | | | | |
| 195 | Unays ibn Tha'labah | H | | | | | | | shahida fath Miṣr | H3:122 | |

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| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- 5 | OTHER INFORMATION | DIED |
|-----|---------------|----------|---|----------|------------------|---------|---------------|---------|---------------|---------|---------------|---|-------------|
| 182 | | Thaqafi | A1:265 | | | | | | | | | | |
| 183 | | Anṣārī | A1:266; D1:61 | | | | | | | | | | |
| 184 | | | | | | | | | | | | | |
| 185 | | Anṣārī | B1:206; A1:268; D1:62; II2:193 | | | | | | | | | sakana al-Baṣrah (A1:268), nazala al- Baṣrah (B1:206; D1:62), Shāmī (II2:193) | |
| 186 | | Murādi | A1:272; D1:63 | ʿUranī | A1:272; D1:63 | | | | | | | | |
| 187 | | Anṣārī | A1:290; D1:68; III:203 | | | | | | | | | | |
| 188 | | Lakhmī | A1:285; D1:67 | | | | | | | | | | |
| 189 | | Ilīmyārī | A1:296 | Madhbijī | A1:296 | | | | | | | nazala al-Ramlah (A1:269) | 54 (A1:269) |
| 190 | | Muʿāfirī | B3:1018; A3:546; D1:368 | | | | | | | | | | |
| 191 | | | | | | | | | | | | | |
| 192 | | Ruʿaynī | A3:545; D1:367 | Dhubhānī | A3:545 | | | | | | | | |
| 193 | | Anṣārī | A4:187; D1:398 | | | | | | | | | | |
| 194 | | | | | | | | | | | | | |
| 195 | | Balawī | II3:122 | | | | | | | | | | |

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| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|------------------------------|----------|------------------|-------------------|--------------------|---------------|---|---------------|---|------------------------------|------------------|
| 196 | 'Umayyah | B | | | | | | | dhakarahu Abū Sa'īd ibn Yūnus fi al-Miṣriyyin | B3:1247 | |
| 197 | 'Uqbah ibn 'Āmir | S-B-A-II | sakana Miṣr | B3:1073; A4:54 | nazalaha (Miṣr) | S7:498 | taḥawwala ilā Miṣr | S7:498 | kāna wāliyan 'alayhā (Miṣr) | B3:1073; H2:482; A4:54 | |
| 198 | 'Uqbah ibn Kudayn | A-D | | | | | | | shahida fath Miṣr | A4:58; D1:385 | |
| 199 | 'Uqbah ibn Rāfi' | A-D | | | | | | | shahida fath Miṣr | A4:52; D1:384 | |
| 200 | 'Utbah ibn Abī Sufyan (d) | D-II | | | | | | | waliya Miṣr | D1:371; also H3:79 | |
| 201 | 'Utbah ('Ubayd) ibn 'Amr | A-D-II | | | | | | | shahida fath Miṣr | A3:546; D1:371; H3:161 | |
| 202 | 'Utbah ibn Nāfi' (d) | II | | | | | ikhtatṭa bihā (Miṣr) | H3:80 | shahida fath Miṣr | H3:80 | |
| 203 | Utba ibn al-Nuddar | II | nazala Miṣr | H2:449 | | | | | shahida al-fath (fath Miṣr) | H2:449 | |
| 204 | Uthmān ibn Qays | A-II | | | | | shahida fath Miṣr | A3:597 | waliya qada' Miṣr | H2:457 | |
| 205 | Wahb ibn Ma'qil | A-D | nazala Miṣr | A5:463; D2:132 | | | | | | | |
| 206 | Wahb ibn 'Umayr | II | | | | | la-qala 'Amr ibn al-'Aṣ khuṭṭu li- ibn 'ammālī ilā janbi yuridu Wahb ibn 'Umayr | H3:606 | shahida fath Miṣr | H3:606 | |

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| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- OTHER INFORMATION | DIED |
|-----|---------------|---------|---|----------|-------------------|---------|---------------|---------|---------------|---------|---|--|
| 196 | | Muzani | B3:1247 | | | | | | | | | |
| 197 | | Jubani | S7:498; B3:1073; A4:53; H2:482 | | | | | | | | | in the caliphate of Mu'awiyah (H3:482; S7:498), 38 (B3:1073), 58 (B3:1073; A4:54; H2:482) |
| 198 | | Najjari | A4:58; D1:385 | | | | | | | | | |
| 199 | | Qurashi | A4:52; D1:384 | Fihri | A4:52; D1:384 | | | | | | waliya al-imrah 'ala al-Maghrib (A4:52) | |
| 200 | | Umawi | D1:370; H3:79 | | | | | | | | | |
| 201 | | Ru'ayni | A3:564; D1:371; H3:161 | Dhubhani | A3:546; D1:371 | | | | | | | |
| 202 | | Qurashi | H3:80 | | | | | | | | wallabu Yazid ibn Mu'awiyah imrat al- Ghurb (H3:80) | 63 (H3:81) |
| 203 | | Sulami | H2:449 | | | | | | | | | 84 (H2:449) |
| 204 | | Sahmi | A3:597; H2:457 | | | | | | | | | still alive at the year 42 (H2:457) |
| 205 | | Ghifari | A5:463; D2:132 | | | | | | | | | |
| 206 | | Qurashi | H3:606 | Jumahi | H3:606 | | | | | | | still alive at the year 23 (H3:607) |

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| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|--------------------------------|----------|------------------|---------------|----------------------|------------------------------|--------------------------------|---------------|-------------------|-------------------|------------------|
| 207 | Wāqid ibn al-Ḥārith (al-Ḥarth) | A-D-II | | | 'idāduhu fi ahl Miṣr | A5:431; D2:125; H3:571 | | | | | |
| 208 | Ya'far (Ya'fūr) ibn 'Urayb | II | | | | | | | shahida fath Miṣr | H3:629 | |
| 209 | Yahyā ibn Ya'mar | II | | | | | | | shahida fath Miṣr | H3:633 | |
| 210 | Yanab | II | | | | | kāna fi sharf al 'atā' bi-Miṣr | H3:632 | shahida fath Miṣr | H3:632 | |
| 211 | Yāsir Abū al-Rabādā' | II | sakana Miṣr | H3:611 | | | | | shahida fath Miṣr | H3:611 | |
| 212 | Yazīd ibn Abī Maṣṣūr (d) | II | sakana Miṣr | H3:625 | | | | | | | |
| 213 | Yazīd ibn Abī Ziyād | A-D | nazala Miṣr | D2:137 | yu'addu fi ahl Miṣr | A5:489 | | | | | |
| 214 | Yazīd ibn Ahmar | II | | | | | | | shahida fath Miṣr | H3:633 | |
| 215 | Yazīd ibn Ḥuṣayn | II | | | | | Miṣri | H3:617 | | | |
| 216 | Yazīd ibn Ribāb | II | | | | | | | shahida fath Miṣr | H3:634 | |
| 217 | Yazīd ibn al-Sujūh | II | | | | | | | shahida fath Miṣr | H3:634 | |
| 218 | Yazīd ibn Suwayd | II | | | | | | | shahida fath Miṣr | H3:620 | |
| 219 | Yazīd ibn Unays | D-II | | | | | ikhtalā'a biha (Miṣr) | H3:615 | shahida fath Miṣr | D2:134; H3:615 | |
| 220 | Zayd ibn Ishaq | A | yanzilu Miṣr | A2:277 | | | | | | | |
| 221 | Ziyād | B-A-D-II | | | yu'addu fi ahl Miṣr | B2:534; A2:273; H1:541 | Miṣri | D1:195 | | | |
| 222 | Ziyād ibn Jahūr | D | | | | | | | shahida fath Miṣr | D1:196 | |

Appendix - VII : The Companions Who Lived in Egypt

| No. | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|-----------|---------|--|----------|-------------------|---------|-----------|---------|-----------|---------|-----------|---|------|
| 207 | | Anṣārī | A5:431; D2:125; H3:591 | | | | | | | | | | |
| 208 | | Ru'aynī | H3:629 | Qutbānī | H3:629 | | | | | | | | |
| 209 | | Ru'aynī | H3:633 | | | | | | | | | | |
| 210 | | Hamrāwī | H3:632 | | | | | | | | | | |
| 211 | | Balawī | H3:611 | | | | | | | | | | |
| 212 | | | | | | | | | | | | Baṣrī sakana Miṣr thumma Ifriqiyah thumma raja'a ilā al- Baṣrah (H3:625) | |
| 213 | | Aslamī | A5:489; D2:137 | | | | | | | | | | |
| 214 | | Murādī | H3:633 | Zuraqī | H3:633 | | | | | | | | |
| 215 | | | | | | | | | | | | | |
| 216 | | Aslamī | H2:634 | | | | | | | | | | |
| 217 | | Tujībī | H3:634 | 'Āmirī | H3:634 | | | | | | | | |
| 218 | | Ṣadafī | H3:620 | | | | | | | | | | |
| 219 | | Qurashī | H3:615; D2:134 | Muhārībī | A5:478; H3:615 | | | | | | | | |
| 220 | | Anṣārī | A2:277; B2:534; A2:273; D1:195; H1:541 | | | | | | | | | | |
| 221 | | Ghifārī | | | | | | | | | | | |
| 222 | | Lakhmī | D1:196 | | | | | | | | | nazala Filasṭīn (D1:196) | |

Appendix - VII : The Companions Who Lived in Egypt

| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|--|------------|------------------|---|--|-------------------|-------------------------|---------------|--|------------------------------|----------------------|
| 223 | Ziyād ibn al-Ḥārith | S-B-A-D-II | nazala Miṣr | S7:503; A2:269; D1:195; II1:539 | yu'addu fi al- Miṣriyīn wa- ahl al-Maghrib | B2:530 | | | | | |
| 224 | Zuhayr ibn Qays | D | | | | | | | shahida fath Miṣr | D1:193 | |
| 225 | Abū 'Abd Allāh | B-A | sakana Miṣr | A6:194 | | | Miṣrī | B4:1706 | | | |
| 226 | Abū 'Abd al-Raḥmān | H | | | | | | | shahida fath Miṣr | II4:128 | |
| 227 | Abū 'Abd al-Raḥmān | B-D-II | nazil Miṣr | II4:127 | yu'addu fi al- Miṣriyīn | D2:183 | 'idāduhu fi ahl Miṣr | B4:1707 | sakana Miṣr | II4:127 | |
| 228 | Abū 'Amr | II | | | | | | | min ru'usā' ahl Miṣr alladhīn ḥaṣarū 'Uṭbmān | II4:139 | |
| 229 | Abū 'Aṭiyah | A-D-II | | | 'idāduhu fi al- Miṣriyīn | A6:216; D2:187 | 'idāduhu fi ahl Miṣr | II4:134 | | | |
| 230 | Abū Baṣrah (Ḥumayl or Jumayl ibn Baṣrah; or Baṣrah ibn Abi Baṣrah) | S-B-A-D-II | nazala Miṣr | S7:500; B1:184; A1:237; D1:55, 88; II1:66 | | | sakana Miṣr | A1:350 | taḥawwala ilā Miṣr | B4:1612; A6:35; II4:22 | shahida fath Miṣr |
| 231 | Abu Burdah | S-II | nazala Miṣr | S7:500; II4:20 | | | | | | | |
| 232 | Abū Dubays | D | | | | | Miṣrī | D2:179 | | | |

Appendix - VII : The Companions Who Lived in Egypt

| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- OTHER 5 INFORMATION | DIED |
|-----|---------------|---------|---|---------|---------------|---------|---------------|---------|---------------|---------|--|-------------|
| 223 | | Sudā'i | S7:503; B2:530; A2:269; D1:195; H1:538 | | | | | | | | | |
| 224 | | Balawi | D1:193 | | | | | | | | | 76 (D1:193) |
| 225 | | Qaynī | B4:1706; A6:194 | | | | | | | | | |
| 226 | | Fihri | H4:128 | | | | | | | | | |
| 227 | | Juhānī | B4:1707; D2:183; H4:127 | | | | | | | | | |
| 228 | | Khuzā'i | H4:139 | | | | | | | | | |
| 229 | | Muzanī | A6:216; D2:187; H4:134 | | | | | | | | | |
| 230 | H4:22 | Ghifari | S7:500; B1:184; B4:1611; A1:237, 350; A6:34; A1:237; D1:55, 88; H1:66; H4:22 | | | | | | | | sakana al-Hijāz (B4:1612; A6:35; H4:22), ma'dūd fi man nazala al- Baṣrah (A1:237) yu'addu fi al-Kūfiyyin (H4:20) | |
| 231 | | Zafarī | H4:20 | Anṣārī | H4:20 | Awsī | H4:20 | | | | | |
| 232 | | Balawī | D2:179; | | | | | | | | | |

Appendix - VII : The Companions Who Lived in Egypt

| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|---------------------|------------|------------------|-------------------------------|-----------------------------|---------------|---------------------------------|--------------------------------|-----------------------------|-------------------------------|----------------------|
| 233 | Abū Durrah | A-II | | | | | | | shahida fath Miṣr | A6:98; II4:60 | |
| 234 | Abū Fāṭimah (Unays) | S-B-A-D-II | nazala Miṣr | D2:192; (S7:493) | intaqala ilā Miṣr | A6:242 | Miṣrī | B4:1726; D2:193; II4:153 | sakana Miṣr | B4:1726 | shahida fath Miṣr |
| 235 | Abū Jam'ah (d) | S-II | nazalahā (Miṣr) | S7:508 | | | thumma tahawwala ilā Miṣr | S7:508; II4:33 | shahida fath Miṣr | II4:33 | |
| 236 | Abū Jundab | A-D-II | nazala Miṣr | D2:156 | | | | | shahida fath Miṣr | A6:54; II4:34 | |
| 237 | Abū Khirāsh | S | nazala Miṣr | (S7:493) | | | | | | | |
| 238 | Abū Mālīk | A-D-II | nazala Miṣr | A6:273; D2:199; II4:172 | | | | | | | |
| 239 | Abū Maṣṣūr (d) | B-A-D-II | nazala Miṣr | D2:206 | yu'addu fī ahl Miṣr | B4:1762 | sakana Miṣr | II4:186 | yu'addu fī al- Miṣriyyin | A6:304 | |
| 240 | Abū Muḥammad | II | | | | | | | shahida fath Miṣr | II4:176 | |
| 241 | Abū Muknif | A | | | | | | | shahida fath Miṣr | II4:184; A6:299; D2:205 | |
| 242 | Abū Mulaykah | B-A-D-II | nazala Miṣr | D2:205; II4:185 | yu'addu fī al- Miṣriyyin | A6:301 | Miṣrī | B4:1761; D2:205 | | | |

Appendix - VII : The Companions Who Lived in Egypt

| No. | SOURCES-5 | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | TRIBE-4 | SOURCES-4 | TRIBE-5 | SOURCES-5 | OTHER INFORMATION | DIED |
|-----|-----------|---------|--|----------|---|---------|--------------------------------------|---------|--|---------|-----------|--|----------------------------------|
| 233 | | Balawi | A6:98; H4:60 | | | | | | | | | | |
| 234 | H4:153 | Dawsi | B4:1726; A6:242; D2:193; H4:153 | Azdi | S7:507; B4:1726; A6:242, 243; D2:192; H4:153 | Damri | A1:157; A6:242, 243; D2:192 | Laythi | B4:1726; A4:242; D2:192; H4:153 | | | nazala al-Sham (H4:153), Shāmi (B4:1726; A6:242; H4:153), sakana al- Shām (B2:1726; A6:242) | |
| 235 | | Anṣārī | H4:32 | Kināni | H4:32 | Qārī | H4:32 | | | | | kāna bi-al-Shām (S7:508; H4:33) | between 70-80 (H4:33) |
| 236 | | 'Utaql | A6:54; D2:156; H4:34 | | | | | | | | | | |
| 237 | | Sulami | S7:500 | | | | | | | | | | |
| 238 | | | | | | | | | | | | | |
| 239 | | Fārisī | B4:1762; A6:304; D2:206; H4:186 | | | | | | | | | | |
| 240 | | Anṣārī | H4:176 | Khawlāni | H4:176 | | | | | | | 'Idadūhu li al- Shāmiyyin wa-sakana Dārāyā (H4:176), kāna bi-al-Shām (H4:176) | in the time of 'Umar (H4:176) |
| 241 | | | | | | | | | | | | | |
| 242 | | Kindi | B4:1761; A6:301; D2:205; H4:184 | Balawi | A6:301; D2:205; H4:184 | | | | | | | | |

Appendix - VII : The Companions Who Lived in Egypt

| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|--|---------|------------------|--------------------------------|---------------------------|---------------|-------------------------|---------------|------------------------|----------------|------------------|
| 243 | Abū Musa (Malik ibn 'Ubadah or Mālik ibn 'Abd Allāh or 'Abd Allāh ibn Mālik) | B-A-II | nazala Miṣr | H4:188 | 'Idādubu fihim (ahl Miṣr) | B4:1764 | yu'addu fi al-Miṣriyyin | A6:308 | | | |
| 244 | Abū Muslim | A-II | sakana Miṣr | H4:180 | | | | | kāna 'alā shurtat Miṣr | A6:289; H4:180 | |
| 245 | Abū Rimthah | B-A-D-H | sakana Miṣr | B4:1658; A6:111; D2:166; H4:71 | | | | | | | |
| 246 | Abū Sa'id al-Khayr | S | nazala Miṣr | (S7:493) | | | | | | | |
| 247 | Abū Shamrah ibn Abrahah (d) | H | | | | | Miṣri | H4:103 | | | |
| 248 | Abū al-Shamūs | S | nazala Miṣr | S7:509 | | | | | | | |
| 249 | Abū Shurayh (d) | H | | | | | Miṣri | H4:107 | | | |
| 250 | Abū Su'ād | S | sakana Miṣr | S7:509 | nazala Miṣr | (S7:493) | | | | | |
| 251 | Abū Šurmah ibn Abū Qays | H | nazala Miṣr | H4:108 | | | | | shahida fath Miṣr | H4:108 | |
| 252 | Abū Talḥah Dar' (d) | H | | | | | | | shahida fath Miṣr | H4:114 | |
| 253 | Abū Thawr | H | sakana Miṣr | H4:30 | | | | | | | |
| 254 | Abū Udhaynah | H | | | | | | | min ahl Miṣr | H4:5 | |
| 255 | Abū Umāmah (Šuday ibn 'Ajlān) | B-A-D | sakana Miṣr | B4:1602; A6:16; D2:148 | | | | | | | |
| 256 | Abū al-Ward | B-A-II | sakana Miṣr | B4:1774-1775; A6:328; H4:213 | | | | | | | |

Appendix - VII : The Companions Who Lived in Egypt

| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- OTHER INFORMATION | DIED |
|-----|---------------|----------|---|---------|---------------|---------|---------------|---------|---------------|---------|--|--|
| 243 | | Ghāfiqī | B4:1764; A6:308; H4:187 | | | | | | | | | |
| 244 | | Murādī | A6:289; H4:180 | | | | | | | | | still alive when 'Amr ibn al-'Aṣ was the governor of Egypt (H4:180) |
| 245 | | Balawī | B4:1658; A6:111; D2:166; H4:71 | Taymī | H4:71 | | | | | | | |
| 246 | | Anmārī | S7:502 | | | | | | | | | |
| 247 | | Himyarī | H4:103 | Abrahī | H4:103 | Aṣḥabī | H4:103 | | | | | |
| 248 | | Balawī | S7:509 | | | | | | | | | |
| 249 | | | | | | | | | | | | |
| 250 | | | | | | | | | | | | |
| 251 | | Anṣārī | H4:108 | Māzinī | H4:108 | | | | | | | |
| 252 | | Khawlānī | H4:114 | | | | | | | | | |
| 253 | | Fahmī | H4:30 | | | | | | | | | |
| 254 | | Ṣadafī | H4:5 | Abdī | H4:5 | | | | | | | |
| 255 | | Bāhili | B4:1602; A6:16; D2:148 | Sahmī | A6:16 | | | | | | sakana Ḥimṣ (B4:1602; A6:16; D2:148), ākhir man māta bi-al-Shām min Aṣḥāb Rasūl Allāh (B4:1602; A6:17) | 81 (B4:1602; A6:17), 86 (A6:17) |
| 256 | | Māzinī | B4:1774; A6:328; H4:213 | | | | | | | | | |

Appendix - VII : The Companions Who Lived in Egypt

| No. | NAME | SOURCES | EXPRESSION- 1 | SOURCES- 1 | EXPRESSION- 2 | SOURCES- 2 | EXPRESSION- 3 | SOURCES- 3 | EXPRESSION- 4 | SOURCES- 4 | EXPRESSION- 5 |
|-----|-------------------------------|---------|----------------------|---------------------|--------------------------|-------------------|----------------------|------------------|-------------------|-----------------------------|------------------|
| 257 | Abū al-Yaqqān | S-B-A | sakana Miṣr | B4:1777; A6:333 | nazala Miṣr | (S7:493) | | | | | |
| 258 | Abū al-Za'rā' (al-Zahrā') | A-D-II | 'idāduhu fi ahl Miṣr | A6:122; H4:76 | | | Miṣrī | D2:168 | shahida fath Miṣr | A6:124; D2:168; H4:77 | |
| 259 | Abū Zam'ah ('Ubayd ibn Arqam) | S-A-D | nazala Miṣr | (S7:493); D1:364 | sakana Miṣr | A3:533; A6:122 | | | | | |
| 260 | Abū Zayd | A-D-II | | | 'idāduhu fi al-Miṣriyyin | D2:69 | 'idāduhu fi ahl Miṣr | A6:129; H4:80 | | | |

Appendix - VII : The Companions Who Lived in Egypt

| No. | SOURCES- 5 | TRIBE-1 | SOURCES- 1 | TRIBE-2 | SOURCES- 2 | TRIBE-3 | SOURCES- 3 | TRIBE-4 | SOURCES- 4 | TRIBE-5 | SOURCES- OTHER INFORMATION | DIED |
|-----|---------------|---------|---|---------|---------------|---------|---------------|---------|---------------|---------|-------------------------------|------|
| 257 | | | | | | | | | | | | |
| 258 | | Balawi | A6:122, 124; D2:168; H4:77 | | | | | | | | | |
| 259 | | Balawi | S7:499; A3:533; A6:122; D1:364 | | | | | | | | | |
| 260 | | Ghāfiqī | A6:129; D2:169; H4:80 | | | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|--------------------------------|------------|---------|---|----------|------------------------------|---------|-----------|-------------------------|-------------------|-------------------------|-----------|-------------------------|-----------|
| 1 | 'Abd Allāh ibn al-'Abbās | B-A-II | Qurashī | B3:933; A3:290; H2:322 | Hāshimī | B3:933; A3:290; H2:322 | | | Basrah | A3:292; H2:325 | | | | |
| 2 | 'Abd Allāh ibn Abī Talḥah | B-A | Anṣārī | B3:929; A3:284 | Khazrajī | A3:284 | | | | | | | | |
| 3 | 'Abd Allāh ibn 'Amr ibn Kurayz | S-A | Qurashī | A3:288 | 'Abshamī | A3:288 | | | Basrah | A3:288 | Persia | A3:288 | | |
| 4 | 'Abd Allāh ibn 'Amr ibn al-'Ās | S-B-A | Qurashī | B3:957; A3:349 | Sahmī | S7:494; B3:957; A3:349 | | | Egypt | S7:495 | | | | |
| 5 | 'Abd Allāh ibn 'Atik | B-A-II | Anṣārī | B3:946; A3:306; H2:332 | | | | | | | | | | |
| 6 | 'Abd Allāh ibn Budayl (d) | S-B-A-D-II | Khuzā'ī | B3:872; A3:184; D1:299; H2:272 | | | | | | | | | | |
| 7 | 'Abd Allāh ibn 'Isām | H | Ash'arī | H2:338 | | | | | Syria | H2:338 | | | | |

Appendix - VIII : The Attitudes of the Companions at Şiffin

| No. | GEOGRAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|-------------------------|-----------|--|------------------------------|--------------------------------------|------------------------------|--|------------------------------|--|-------------------|---|
| 1 | | | wulida qabl al-Hijrah bi-thalāthat sinīn | B3:933; A3:291; H2:322 | qlla bi-khams (sinīn qabl al-Hijrah) | H2:322 | wa-kāna ibn thalāthat 'ashar idh tuwuffiya Rasūl Allāh | B3:933, 934; A3:294 | qala (Ibn 'Abbās): tuwuffiya Rasūl Allāh ṣallā Allāh 'alayhi wa-sallama wa-ana ibn 'asharat sinīn | B3:934 | qala (Ibn 'Abbās): tuwuffiya Rasūl Allāh ṣallā Allāh 'alayhi wa-sallama wa-ana ibn khams 'ashara sanah |
| 2 | | | wulida 'alā 'ahd al-Nabī | B3:929 | | | | | | | |
| 3 | | | wulida 'alā 'ahd al-Nabī | A3:288; S5:44-5 | | | | | | | |
| 4 | | | aslama qabl abhi | S7:494; B3:957; A3:349 | | | | | | | |
| 5 | | | Badr | B3:947; H2:332 | Uhud | B3:947; A3:307; H2:333 | | | | | |
| 6 | | | Hunayn | B3:872; A3:184; H2:272 | Tā'if | B3:872; A3:184; H2:272 | Tabūk | B3:872; A3:184; H2:272 | qabl al-Fatḥ | B3:872; A3:184 | min mustimat al-Fatḥ |
| 7 | | | | | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | SOURCES-5 | PRO | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-----------------------------------|-----------|--|--------------------------------------|---|--------------------------------------|---|-----------|-------------------------------|-----------|
| 1 | B3:934; A3:294 | 'Alī | shahida 'Abd Allāh ibn 'Abbās ma'a 'Alī raḍīya Allāh 'amhumā al-Jamal wa-al-Šiffin wa-al-Nahrawān | B3:939 | shahida ma'a 'Alī Šiffin | A3:292 | kāna 'alā al-mayaarah yawm Šiffin | H2:322 | | |
| 2 | | 'Alī | shahida ma'a 'Alī Šiffin | B3:930; A3:285 | | | | | | |
| 3 | | neutral | wa-lam yusma' lahu bi-dhikr fi Šiffin | A3:289; S5:49 | | | | | | |
| 4 | | Mu'āwiyah | wa-l'tadhara min shuhūdihī Šiffin ... wa-innahu innamā shahidāhā li-'azmat abīhi 'alayfi fi dhālik ... fa-nadima nadāmatan shadidatan 'alā qitāfihī ma'a Mu'āwiyah | B3:958 | shahida ma'ahu ('Amr ibn al-Āṣ) aydan Šiffin | A3:350 | kharaja ma'ahu ('Amr ibn Aḍī al-Āṣ) fa-shahida Šiffin | S7:495 | | |
| 5 | | 'Alī (d) | shahida Šiffin ma'a 'Alī | B3:947; A3:307 | shahida Šiffin | H2:333 | | | | |
| 6 | B3:872; A3:184; also H2:272 | 'Alī (d) | qutila ... bi-Šiffin wa-kāna yawma'idhin 'alā rajjalat 'Alī | B3:872; also S4:294; A3:184 | kāna 'Abd Allāh ibn Budaḥl fi Šiffin 'alayhi dir'ān wa-sayfān | B3:872; also A3:184; H2:272 | shahidā (huwa wa-akhūhu) Šiffin ma'a 'Alī | H2:272 | qutila huwa wa-khūh bi-Šiffin | D1:299 |
| 7 | | Mu'āwiyah | shahida Šiffin ma'a Mu'āwiyah | H2:338 | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|-----------------------------|---------|---------|---|---------|--------------------|---------|--------------------|-------------------------|--------------------|-------------------------|-----------|-------------------------|-----------|
| 8 | 'Abd Allāh ibn Ja'far | H | Hāshimī | H2:280 | | | | | | | | | | |
| 9 | 'Abd Allāh ibn Ka'b | B-A-D-H | Murādī | B3:981; A3:374; D1:331; H2:355 | | | | | | | | | | |
| 10 | 'Abd Allāh ibn Mas'adah | A | Fazārī | A3:384 | | | | | Damascus | A3:384 | | | | |
| 11 | 'Abd Allāh ibn Sa'd | A-H | Qurashī | A3:259; H2:309 | 'Āmirī | A3:259; H2:309 | | | Egypt | A3:260; H2:309 | | | | |
| 12 | 'Abd Allāh ibn Yazīd | B-A | Khaṭmī | B3:1001; A3:416 | Anṣārī | B3:1001; A3:416 | Awsī | B3:1001; A3:416 | Kūfah | B3:1001; A3:416 | | | | |
| 13 | 'Abd al-Raḥmān ibn Abzā (d) | H | Khuzā'ī | H2:381 | | | | | Kūfah | H2:381 | | | | |
| 14 | 'Abd al-Raḥmān ibn Budayl | A-D | Khuzā'ī | A3:429; D1:344 | | | | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | GEOGRAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|-------------------------|-----------|---|-----------------|--|-----------|---------------------------|-----------|---------------------------|-----------|---------------------------|
| 8 | | | kāna 'inda mawt al-Nabi ṣallā Allāh 'alayhi wa-sallama 'asharat sinīn | II2:281 | | | | | | | |
| 9 | | | | | | | | | | | |
| 10 | | | | | | | | | | | |
| 11 | | | aslama qabl al-fatḥ wa-hājara ilā Rasūl Allāh, wa- kāna yaktubu al-wahy il-Rasūl Allāh, thumma irtadda musrikan ... wa-aslama dhālik al-yawm (yawm al-fatḥ) wa-ljasuna islāmuhu | A3:259 | yaktubu li-al-Nabi ... fa-azalahu al-shayṭān fa-taḥiqq bi-kuffār fa-amarah bihi Rasūl Allāh ṣallā Allāh 'alayhi wa- sallama an yuqtala ya'nī yawm al-Fatḥ fa-istajāra lahu 'Uthmān | II2:309 | | | | | |
| 12 | | | Hudaybiyah | B3:1001; A3:416 | shahida mā ba'dahā (Hudaybiyah) | A3:416 | | | | | |
| 13 | | | | | | | | | | | |
| 14 | | | | | kāna huwa wa-akhūhu 'Abd Allāh rasūlā Rasūl Allāh ṣallā Allāh 'alayhi wa-sallama ilā ahl al-Yaman | A3:429 | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | SOURCES-5 | PRO | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-----------|-------------------|--|------------------------------|---|-----------|----------------|-----------|--------------|-----------|
| 8 | | 'Alī | ahad umarā' 'Alī yawm Šiffin | H2:281 | | | | | | |
| 9 | | 'Alī | qutilla yawm Šiffin, wa-kāna min ašhāb 'Alī | B3:981; A3:374; H2:355 | qutilla bi-Šiffin wa-kāna min a'yān ašhāb 'Alī | D1:331 | | | | |
| 10 | | Mu'āwiyah | kāna ma'a Mu'āwiyah bi-Šiffin | A3:384 | | | | | | |
| 11 | | neutral/Mu'āwiyah | lam yubāyi' li-'Alī wa-lā li-Mu'āwiyah | A3:260; also H2:309 | shahida Šiffin ma'a Mu'āwiyah | A3:260 | shahida Šiffin | H2:309 | | |
| 12 | | 'Alī | shahida ma'a 'Alī Šiffin wa-al-Jamāl wa-al-Nahrawān | B3:1001; A3:416 | | | | | | |
| 13 | | 'Alī | shahidnā ma'a 'Alī min-man bāya'a Bay'at al-Riḍwān taḥta al-shajarah thamān-mī'ah bi-Šiffin | H2:381 | | | | | | |
| 14 | | 'Alī | wa-shahidā (huwa wa-akhūhu) jamī'an Šiffin ma'a 'Alī | A3:429 | lahumā (huwa wa-akhūhu) ṣuḥbah wa-shahidā Šiffin | D1:344 | | | | |

Appendix - VIII : The Attitudes of the Companions at Siffin

| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|---------------------------------------|----------|---------|---|----------|-----------------------------|---------|-----------|-------------------------|-----------------------------------|-------------------------|-----------|-------------------------|-----------|
| 15 | 'Abd al-Raḥmān ibn al-Ḥanbal | A-II | Jumahl | H2:387 | | | | | | | | | | |
| 16 | 'Abd al-Raḥmān ibn Khālīd (d) | B-A-II | Qurashī | B2:829; A3:440; H3:68 | Makhzūmī | B2:829; A3:440; H3:68 | | | Hims | A3:440 | Syria | H3:68 | | |
| 17 | 'Abd al-Raḥmān ibn Khrāsh (Abū Laylā) | B-A-D-II | Anṣārī | B2:831; A3:442; D1:346; H2:388 | | | | | | | | | | |
| 18 | Abraha ibn Shurahbīl | D | Ḥanīdl | D1:3 | | | | | Syria | D1:3 | | | | |
| 19 | 'Adī ibn 'Amīrah | A | Kindī | A4:15 | | | | | | | | | | |
| 20 | 'Adī ibn Ḥātim | S-B-A-II | Tā'ī | S6:22; B3:1057; A4:8; H2:460 | | | | | Kūfah | B3:1085; also A3:10; H2:461 | | | | |
| 21 | 'Ā'idh ibn 'Amr | II | Anṣārī | H2:253 | | | | | | | | | | |
| 22 | 'Ā'idh ibn Sā'id | A-D-II | Jasrī | A3:146; D1:290; H2:253 | Muḥārībī | H2:253 | | | | | | | | |
| 23 | al-'Alā' ibn 'Amr | B-A-D-II | Anṣārī | B3:1087; A4:77; D1:388; H2:492 | | | | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Şiffin

| No. | GEOGRAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|-------------------------|-----------|---------------------------|-----------|--|-----------------------------|---|--------------|---------------------------|-----------|---------------------------|
| 15 | | | min muslimat al-Fatih | H2:387 | | | | | | | |
| 16 | | | | | | | | | | | |
| 17 | | | | | | | | | | | |
| 18 | | | lahu wafadah | D1:3 | | | | | | | |
| 19 | | | | | | | | | | | |
| 20 | | | Muhājirī | B3:1057 | qadima 'Adī 'alā al-Nabī fī Sha'bān min sanat sab' | B3:1057 | aslama fī sanat tis' wa-ḡila sanat 'ashar | A4:8; H2:461 | | | |
| 21 | | | | | | | | | | | |
| 22 | | | | | kāna fī-man wafada 'alā al-Nabī | A3:147; also H2:253; D1:290 | | | | | |
| 23 | | | | | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | SOURCES-5 | PRO | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-----------|-----------|---|---|---|-------------------|--|-----------|--------------|-----------|
| 15 | | 'Alī | shahida Šiffin ma'a 'Alī | A3:439 | shahida huwa al-Jamal ma'a 'Alī thumma Šiffin | H2:388 | | | | |
| 16 | | Mu'āwiyah | shahida Šiffin ma'a Mu'āwiyah | B2:829; A3:440; also H3:68 | | | | | | |
| 17 | | 'Alī | shahida ma'a 'Alī Šiffin | B2:831; A3:442 | shahida Šiffin ma'a 'Alī | H2:388; D1:346 | | | | |
| 18 | | 'Alī | qutīla ma'a 'Alī bi-Šiffin | D1:3 | | | | | | |
| 19 | | Mu'āwiyah | shahidū ('Adī and other Banī Arqām) Šiffin ma'a Mu'āwiyah | A3:16 | | | | | | |
| 20 | | 'Alī | shahida ma'a 'Alī al-Jamal ... thumma shahida ayḍan ma'a 'Alī Šiffin wa-al-Nahrawān | B3:1058- 1059 | shahida Šiffin ma'a 'Alī | A4:10; H2:461 | shahida ma'ahu ('Alī) al- Jamal wa-Šiffin | S6:22 | | |
| 21 | | 'Alī | shahida Šiffin ma'a 'Alī | H2:253 | | | | | | |
| 22 | | 'Alī | qutīla ma'a 'Alī bi-Šiffin | A3:147; D1:290 | shahida 'Ā'idh al-Jamal wa- Šiffin ma'a 'Alī | H2:253 | | | | |
| 23 | | 'Alī | shahida ma'a 'Alī Šiffin | B3:1087; A4:77; D1:388; H2:492 | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|------------------------------------|-----------|---------|---|----------|-------------------------------|---------|-----------|-------------------------|-----------------------------|-------------------------|-----------|-------------------------|--------------------|
| 24 | 'Amr ibn Yāsir | S-B-A-H | 'Ansī | B3:1135; A4:129; H2:505 | Madhhijī | S3:246; B3:1135; A4:129 | | | Kūfah | S6:14; A4:134; H2:506 | | | | |
| 25 | 'Amr ibn 'Abd Allāh | H | Ḥadramī | H3:4, 114 | | | | | Ḥimṣ | H3:4 | | | | |
| 26 | 'Amr ibn Anas | H | Anṣārī | H2:517 | Khazrajī | H2:517 | | | | | | | | |
| 27 | 'Amr ibn al-ʿĀṣ | S-B-A | Qurashī | B3:1184; A4:244 | Sahmī | B4:1184; A4:244 | | | Palestine | S7:493; B3:1187 | al-Urdunn | B3:1187 | Egypt | S7:493; B3:1187 |
| 28 | 'Amr ibn Bilāl | B-A | Anṣārī | B3:1165; A4:200 | | | | | | | | | | |
| 29 | 'Amr ibn al-Ḥamīq | B-A | Khuzāʿī | B3:1173; A4:217 | | | | | Syria | B3:1174; A4:217 | Kūfah | A4:217 | | |
| 30 | 'Amr ibn Ma'dikarīb (d) | H | Zubaydī | H3:18 | | | | | Ḥijāz | H3:18 | | | | |
| 31 | 'Amr ibn Subay' | S-A-H | Rahāwī | A4:226; H2:530; S7:345 | Madhhijī | H2:531; S7:345 | | | | | | | | |
| 32 | 'Amr ibn Sufyān (Abū al-A'wār) (d) | S-B-A-D-H | Sufamī | S2:66; B3:1178; B4:1600; A4:232; D1:409; H2:533 | Thaqafī | B4:1600 | | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Şiffin

| No. | GEOGRAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|-------------------------|-----------|---|----------------------|---|-------------------------|--|-----------|--|-----------|------------------------------------|
| 24 | | | Badr wa al-mashāhid kullahā | B3:1136; also S3:250 | min al-sābiqīn al-awwalīn fī al-Islām | A4:130; II2:505 | Badr, Uhud, al-Khandaq wa-Bay'at al-Ridwān | A4:131 | hājara ilā al-Madīnah wa-shahīda al-mashāhid kullahā | II2:505 | |
| 25 | | | | | | | | | | | |
| 26 | | | Badr | II2:517 | | | | | | | |
| 27 | | | aslama 'ām Khaybar | A4:344 | ba'atha Rasūl Allāh ṣallā Allāh 'alayhi wa-sallama amīran 'alā sariyyah ilā Dhāt al-Salāsīl | A4:245; B3:1186; S7:493 | aslama bayn al-Ḥudaybiyah wa-Khaybar | B3:1185 | aslama sanat thamān qabl al-Faḥḥ bi-sittat ashhur | A4:235 | aslama sanat thamān qabl al-Hijrah |
| 28 | | | Muhājir | B3:1166; A4:200 | shahīda Uhud wa-mā ba'dahā | A4:200 | | | | | |
| 29 | | | hājara ilā al-Nabī ba'd al-Ḥudaybiyah | B3:1173; A4:217 | bal aslama 'ām Iḥajj al-Wada' | B3:1173; A4:217 | | | | | |
| 30 | | | | | | | | | | | |
| 31 | | | wafada 'alā Rasūl Allāh ṣallā Allāh 'alayhi wa-sallama sanat 'ashar | A4:226; also S1:345 | qadima ... fī wafd al-Rahāwīyīn | II2:530 | | | | | |
| 32 | | | | | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | SOURCES-5 | PRO | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|----------------------|------------------|---|------------------------------|---|-----------------|---|-----------|-------------------------------------|----------------|
| 24 | | 'Alī | shahida ma'a 'Alī Šiffin fi thamān mī'at man bāya'a Bay'at al-Riḍwān, qutla minhum thalāthah wa sittūn, minhum 'Ammār ibn Yāsir | B3:1138 | shahidnā ma'a 'Alī Šiffin, fa-ra'aytu 'Ammār ibn Yāsir | B3:1138; A4:134 | shahida ma'ahu ('Alī) al-Jamal wa-šiffin | A3:134 | qutla ma'a 'Alī bi-Šiffin | I12:506; S6:14 |
| 25 | | Mu'āwiyah | qutla bi-Šiffin ma'a Mu'āwiyah | I13:4, 114 | | | | | | |
| 26 | | unidentified | fi al-Badarīyīn alladhin shahidū Šiffin | I12:517 | | | | | | |
| 27 | B3:1185; also S7:493 | Mu'āwiyah | shahida ma'ahu (Mu'āwiyah) Šiffin | A4:246; S7:493 | shahida Šiffin ma'ahu (Mu'āwiyah) | B3:1188 | | | | |
| 28 | | 'Alī | shahida Šiffin ma'a 'Alī | B3:1166; A4:355 | | | | | | |
| 29 | | 'Alī | shahida ma'ahu ('Alī) mashāhidahu kullahā: al-Jamal, wa-Šiffin wa-al-Nahrawān | B3:1174; A4:217-218 | | | | | | |
| 30 | | unidentified (d) | shahida Šiffin ghayr wāḥid abnā' khamisīn wa-mī'ah minhum 'Amr ibn Ma'dikarib | I13:21 | | | | | | |
| 31 | | Mu'āwiyah | fa-'aqada lahu Rasūl Allāh ṣallā Allāh 'alayhi wa-sallama liwā' fa-shahida bihi Šiffin ma'a Mu'āwiyah | A4:227; I12:531; also S1:345 | | | | | | |
| 32 | | Mu'āwiyah | kāna ma'a Mu'āwiyah bi-Šiffin | B3:1178; S2:66 | kāna min a'yān ašhāb Mu'āwiyah, wa-'alayhi kāna midār al-ḥarb bi-Šiffin | A4:232 | kānat lahu mawāqif bi-Šiffin ma'a Mu'āwiyah | I12:533 | min kibār ašhāb Mu'āwiyah bi-Šiffin | D1:409 |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|----------------------------|----------|---------|---|-----------|-------------------|---------|-------------------|-------------------------|---|-------------------------|-----------|-------------------------|-----------|
| 33 | 'Antarah | B | Sulamī | B3:1246 | Dhikwānī | B3:1246 | | | | | | | | |
| 34 | 'Aqīl ibn Abī Tālib | II | Qurashī | II2:487 | Hāshimī | II2:487 | | | | | | | | |
| 35 | al-Ash'ath ibn Qays | A-II | Kindī | A1:118; II1:66 | | | | | Kūfah | II1:66 | | | | |
| 36 | al-Aswad ibn Rabī'ah | A-II | Tamīmī | II1:60 | | | | | | | | | | |
| 37 | 'Atīk ibn al-Tayyihān | B-A | Anṣārī | B3:1236; A3:574 | Awsī | A3:573 | | | | | | | | |
| 38 | 'Awf ibn 'Abd Allāh | II | Azdī | II3:122 | | | | | | | | | | |
| 39 | 'Awf (Miṣṭah) ibn Uthāthah | B-A-II | Qurashī | B3:1223; B4:1472; A5:156 | Mujallibī | II3:388 | | | | | | | | |
| 40 | al-Barrā' ibn 'Āzib | B-A-D-II | Anṣārī | B1:155; A1:205; D1:46; II1:147 | Khazrajī | B3:155; A1:305 | Awsī | II1:147; D1:46 | Kūfah | B1:157; A1:205; D1:46; II1:147 | | | | |
| 41 | Bashīr ibn Abī Mas'ūd | B | Anṣārī | B1:177 | | | | | | | | | | |

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| No. | GEOGRAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|-------------------------|-----------|---|---|---------------------------|-----------------------------|---------------------------|------------------------------|---|--------------------|---------------------------|
| 33 | | | Badr | B3:1246 | Uḥud | B3:1246 | | | | | |
| 34 | | | ta'akhkhara islāmuhū ilā 'am al- Fatiḥ, qāla aslāmna ba'd al-Ḥudaybiyah wa- ḥāḡara fī awwal sanat thamanīn | II2:487 | Mu'tah | II2:487 | | | | | |
| 35 | | | wafada ilā al-Nabī ṣallā Allāh 'alayhi wa-sallama sanat 'ashar | A1:118; II1:66 | | | | | | | |
| 36 | | | qadima 'alā Rasūl Allāh | A1:102 | Muhājirī | A1:103; II1:60 | wafada 'alā al-Nabī | II1:60 | | | |
| 37 | | | Badr | B3:1236; A3:574 | Uḥud | B3:1236; A3:574 | | | | | |
| 38 | | | | | | | | | | | |
| 39 | | | Badr | B3:1224; B4:1472; A4:308; A5:156 | | | | | | | |
| 40 | | | Badr | B1:156 | Khandaq | B1:156; A1:205; D1:46 | Uḥud | A1:205; D1:46; II1:147 | ghazā ma'a Rasūl Allāh ṣallā Allāh 'alayhi wa- sallama arba'a 'asharat ghazwāt | A1:205; II1:147 | |
| 41 | | | ra'a al-Nabī ṣallā Allāh 'alayhi wa- sallama ṣaghīr | B1:177 | | | | | | | |

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| No. | SOURCES-5 | PRO | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-----------|--------------|--|--|---|-----------|--------------|-----------|--------------|-----------|
| 33 | | unidentified | qutla bi-Šiffin | B3:1246 | | | | | | |
| 34 | | Mu'awiyah | wa kāna qad fāraqa 'Alī wa- wafada ilā Mu'awiyah | H2:487 | | | | | | |
| 35 | | 'Alī | shahida Šiffin ma'a 'Alī | A1:118; also H1:66 | | | | | | |
| 36 | | 'Alī | shahida ma'a 'Alī Šiffin | A1:103; H1:60 | | | | | | |
| 37 | | unidentified | qutla bi-Šiffin | B3:1236; A3:574 | | | | | | |
| 38 | | 'Alī | shahida Šiffin ma'a 'Alī | H3:122 | | | | | | |
| 39 | | 'Alī (d) | shahida Šiffin ma'a 'Alī | B3:1224; also B4:1472; A4:308; A5:156; H3:388 | | | | | | |
| 40 | | 'Alī | shahida ma'a 'Alī al-Jamal wa- Šiffin wa-al-Nahrawān | B1:157; A1:205; D1:46 | shahida al-Barrā ma'a 'Alī al-Jamal wa-Šiffin | H1:147 | | | | |
| 41 | | 'Alī | shahida Šiffin ma'a 'Alī | B1:177 | | | | | | |

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| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|------------------------------|---------|---------|-------------------------------|----------|-------------------------------|---------|-----------|-------------------------|-------------------|-------------------------|-----------|-------------------------|-----------|
| 42 | Bashīr ibn Abī Zayd | B-A-II | Anṣārī | B1:174; H1:162 | | | | | | | | | | |
| 43 | Bashīr ibn 'Amr (Abū 'Amrah) | S-B-A | Anṣārī | B1:175; A1:234 | Najjārī | S5:83 | | | | | | | | |
| 44 | Bashīr ibn 'Uqbah | A-D | Anṣārī | A1:233 | Khazraǧī | A1:233; D1:53 | | | | | | | | |
| 45 | Budayl ibn Warqā' | H | Khuzā'ī | H1:145 | | | | | Mecca | H1:145 | | | | |
| 46 | Burayd | H | Aslamī | H1:150 | | | | | | | | | | |
| 47 | Busr ibn Abī Arǧāh (d) | B-A | Qurashī | B1:157; A1:213 | | | | | Syria | B1:166; A1:213 | | | | |
| 48 | Dhū al-Kalā' (d) | B-A-II | Himyarī | B1:471; A2:176; H1:480 | | | | | | | | | | |
| 49 | Dhū Zulaymī (d) | B-A-D | Himyarī | B1:410; A2:70; D1:144 | Alhānī | B1:410; A2:70; D1:144 | | | | | | | | |
| 50 | al-Fākih ibn Sa'd | B-A-II | Anṣārī | B3:1257; A4:349; H3:193 | Awsī | B3:1257; A4:349; H3:193 | | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | GEOGRAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|-------------------------|-----------|--|-----------------------------|--|------------------|---------------------------|-----------|---------------------------|-----------|---------------------------|
| 42 | | | | | | | | | | | |
| 43 | | | | | | | | | | | |
| 44 | | | | | | | | | | | |
| 45 | | | | | | | | | | | |
| 46 | | | | | | | | | | | |
| 47 | | | (li-) anna Rasūl Allāh qubīḍa wa-huwa ṣaghīr | B1:156; A1:213 | wulida qabl wafāt al-Nabī ṣallā Allāh 'aleyh wa- sallama bi-sanatayn | A1:213 | | | | | |
| 48 | | | kharaja ma'a Jarīr ilā al-Nahī | B1:471 | Abū 'Umar: la a'lam lahu ṣuḥbah illā annahu aslama wa-littaba'a fī ḥayāt al-Nabī | H1:480 | | | | | |
| 49 | | | aslama 'alā 'ahd Rasūl Allāh | B1:410; A2:70; D1:144 | qīla innahu qadīma 'alā al-Nabī | B1:410; A2:70 | | | | | |
| 50 | | | Muhājirī | B3:1257; A4:349 | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | SOURCES-5 | PRO | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-----------|------------------|--|--|---|------------------|---|-----------|--|-----------|
| 42 | | 'Ali (d) | shahida Basfir ibn Abi Zayd wa-akhūhu Wadā'ah ibn Abi Zayd Šiffin ma'a 'Ali | B1:175; A1:231; I1:162 | | | | | | |
| 43 | | 'Ali | qutla bi-Šiffin | B1:175; A1:234; A1:233; D1:53 | kāna ma'a 'Ali ibn Abi Tālib, fa-qutla yawm Šiffin | S5:83 | | | | |
| 44 | | 'Ali | shahida Šiffin ma'a 'Ali | | | | | | | |
| 45 | | unidentified (d) | yugālu qutla bi-Šiffin | I1:145 | | | | | | |
| 46 | | 'Ali | fi-man shahida Šiffin min al-Šajāba ma'a 'Ali wa-qutlā fihā | I1:150 | | | | | | |
| 47 | | Mu'āwiyah | wa-kāna ma'a Mu'āwiyah bi-Šiffin | B1:164 | shahida Šiffin ma'a Mu'āwiyah | A1:214 | | | | |
| 48 | | Mu'āwiyah | kāna Dhū al-Kalā' al-qā'im bi-amr Mu'āwiyah fi ħarb Šiffin | B1:472; also A2:177 | shahida Šiffin ma'a Mu'āwiyah | I1:480 | kāna Dhū al-Kulā' bi-al-maymanah 'alā ahl Ĥimş bi-Šiffin ma'a Mu'āwiyah | I1:481 | | |
| 49 | | Mu'āwiyah | kānā (i.e. Dhū al-Kulā' and Dhū Zulaym) min man qutla ma'a Mu'āwiyah bi-Šiffin | B1:474 B3:1257; A4:349; I13:193 | wa-humā (Dhū al-Kulā' wa-Dhū Zulaym) kānā wa-man tabi'ahumā min ahl Yaman al-qā'imayn bi-ħarb Šiffin ma'a Mu'āwiyah | B1:410; A2:70 | qutla bi-Šiffin ma'a Mu'āwiyah | A2:175 | wa kāna 'alā rajjēlat Ĥimş yawm Šiffin | D1:144 |
| 50 | | 'Ali | shahida Šiffin ma'a 'Ali | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|--------------------------|---------|---------|--|----------|------------------------------|---------|-----------|-------------------------|--------------------|-------------------------|-----------|-------------------------|-----------|
| 51 | Ḥabīb ibn Maslamah (d) | S-B-A-H | Qurashī | B1:320; A1:448 | Fihri | AS7:409; I:448; H1:308 | | | Syria | S7:410; H1:308 | Hijaz | H1:308 | | |
| 52 | Ḥabīs ibn Sa'd | B-A | Tā'ī | B1:279; A1:375; H1:271 | | | | | Syria | B1:279; H1:271 | Hims | A1:375 | | |
| 53 | Ḥajjāj ibn 'Amr (d) | A-H | Anṣārī | A1:458; H1:312 | Khazrajī | A1:458; H1:312 | | | | | | | | |
| 54 | Ḥamal ibn Sa'dānah | S-A-D-H | Kalbi | S1:334; A2:58; D1:140; H1:354 | | | | | Dawmat al-Jandal | H1:354 | | | | |
| 55 | Ḥanzalah ibn al-Nu'mān | A-H | Anṣārī | H1:361 | | | | | | | | | | |
| 56 | al-Ḥārith ibn 'Abd Allāh | A-D | Dawsī | A1:403; D1:104 | | | | | Palestine | A1:403 | | | | |
| 57 | al-Ḥārith ibn 'Amr | H | Anṣārī | H1:284 | Khazrajī | H1:284 | | | | | | | | |
| 58 | al-Ḥārith ibn Ḥajjīb | A-D-H | Anṣārī | A1:386; D1:98; H1:275 | Awsī | A3:386; D1:98; H1:275 | | | | | | | | |
| 59 | al-Ḥārith ibn al-Nu'mān | H | Anṣārī | H1:291 | Awsī | H1:291 | | | | | | | | |
| 60 | Ḥāshim ibn 'Utbah | B-A-D-H | Qurashī | B4:1546; A5:377 | Zuhri | A5:377; D2:116; H3:561 | | | Kūfah | B4:1546; A5:377 | | | | |

Appendix - VIII : The Attitudes of the Companions at Siffin

| No. | GEOGRAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|-------------------------|-----------|--|---|---------------------------|-----------|---------------------------|-----------|---------------------------|-----------|---------------------------|
| 51 | | | māta al-Nabī ṣallā Allāh 'alayhi wa-sallama wa-li-Ḥabīb ibn Maslamah lithnata 'asharat sana | A1:449; also H1:308 | alā al-Nabī | S7:409 | | | | | |
| 52 | | | | | | | | | | | |
| 53 | | | | | | | | | | | |
| 54 | | | wafada llā al-Nabī | A2:58; also H1:354; S1:334; D1:140 | | | | | | | |
| 55 | | | Uḥud | H1:361 | | | | | | | |
| 56 | | | qadima ma'a Abīhi 'alā al-Nabī | A1:403; D1:105 | | | | | | | |
| 57 | | | Uḥud | H1:284 | | | | | | | |
| 58 | | | Badr | A1:386; H1:276 | | | | | | | |
| 59 | | | Badr | H1:291 | | | | | | | |
| 60 | | | aslama yawm al-Fath | A5:377; B4:1546; D2:116; H3:562 | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | SOURCES-5 | PRO | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-----------|-----------|--|--|--------------------------------------|-------------------|--|-----------|----------------------------|-----------|
| 51 | | Mu'āwiyah | fa-lan yazal ma'a Mu'āwiyah fi ħurūbihī bi-Šiffin wa-ghayrihā | B1:321; A1:449; S7:410 | lan yazal ma'a Mu'āwiyah fi ħurūbihī | H1:308 | | | | |
| 52 | | Mu'āwiyah | fa-qūtila wa-huwa ma'a Mu'āwiyah bi-Šiffin | B1:279 | shahida Šiffin ma'a Mu'āwiyah | B1:280; A1:379 | qūtila bi-Šiffin ma'a Mu'āwiyah | H1:272 | | |
| 53 | | 'Alī | shahida ma'a 'Alī Šiffin | A1:458 | shahida Šiffin ma'a 'Alī | H1:312 | | | | |
| 54 | | Mu'āwiyah | fa-'aqada (Rasūl Allāh) li-Ĥamal ibn Sa'dāna liwā' fa-shahida bihī Šiffin ma'a Mu'āwiyah | S1:335; A2:58; D1:140; H1:354 | | | | | | |
| 55 | | 'Alī | shahida ma'a 'Alī | A2:68 | shahida Šiffin ma'a 'Alī | H1:361 | | | | |
| 56 | | Mu'āwiyah | kāna ma'a Mu'āwiyah bi-Šiffin | A1:403 | shahida Šiffin ma'a Mu'āwiyah | D1:104 | | | | |
| 57 | | 'Alī | shahida (huwa wa-akhūhu) Šiffin ma'a 'Alī | H1:284, also H2:29 | | | | | | |
| 58 | | 'Alī | shahida Šiffin ma'a 'Alī ibn Abī Tālib | A1:386; D1:98; H1:276 | | | | | | |
| 59 | | 'Alī | shahida Šiffin ma'a 'Alī | H1:291 | | | | | | |
| 60 | | 'Alī | shahida Hāshim ma'a 'Alī al-Jamal, wa-shahida Šiffin | B4:1547 | shahida Šiffin ma'a 'Alī | A5:377 | kānat rāyat 'Alī yawmī Šiffin ma'a Hāshim ibn 'Utbah | H13:562 | qūtila bi-Šiffin ma'a 'Alī | D2:116 |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|---------------------------|----------|-----------|---|-----------|-----------------------------|---------|------------------|-------------------------|-------------------|-------------------------|-----------------------------|-------------------------|-----------|
| 61 | Hayyān ibn al-Abjar | B-A-D-II | Kinānī | A2:76; H1:363; D1:145 | | | | | Kūfah | B1:317 | | | | |
| 62 | Ḥubshī ibn Junādah | H | Salūlī | H1:303 | | | | | Kūfah | H1:303 | | | | |
| 63 | Ḥujr ibn 'Adī (d) | S-B-A-II | Kindī | S6:217; B1:329; A1:461; H1:313 | | | | | Kūfah | H1:313 | | | | |
| 64 | Ḥujr ibn Yazīd | A-II | Kindī | A1:463; H1:314 | | | | | | | | | | |
| 65 | Ḥurqūš ibn Zuhayr | A-D | Sa'dī | A1:474; D1:126 | | | | | | | | | | |
| 66 | al-Ḥusayn ibn 'Alī | H | Ḥashimī | H1:331 | | | | | | | | | | |
| 67 | Ḥusayn ibn al-Ḥārith | A-II | Qurashī | H1:335 | Muṭṭalibī | H1:335 | | | | | | | | |
| 68 | al-Ḥutāt ibn Yazīd (Zayd) | B-II | Mujāshī'ī | B1:412; H1:311 | Tamīmī | B1:412; H1:311 | Dārimī | H1:311 | | | | | | |
| 69 | Jabalah ibn 'Amr | B-A-D-II | Anṣārī | B1:235; A1:320; D1:77; H1:225 | Sa'dī | B1:235; A1:320 | | | Medina | B1:235; A1:320 | Egypt | B1:236; A1:320; D1:77 | | |
| 70 | Jabalah ibn Tha'labah | A-D-II | Anṣārī | A1:319; D1:77; H1:224 | Khazrajī | A1:319; D1:77; H1:225 | Bayādī | D1:77; H1:224 | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Şiffin

| No. | GEOGRAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|-------------------------|-----------|---|------------------------------|---------------------------|-----------|---------------------------|-----------|---------------------------|-----------|---------------------------|
| 61 | | | | | | | | | | | |
| 62 | | | shahida Hujjat al-Wadā' | HI:303 | | | | | | | |
| 63 | | | wafada 'alā al-Nabī | S6:217; A1:461; HI:313 | | | | | | | |
| 64 | | | wafada 'alā al-Nabī | A1:463; HI:314 | | | | | | | |
| 65 | | | | | | | | | | | |
| 66 | | | wulida sanat arba' wa-ḡila sanat sitt wa-ḡila sanat sab' | HI:331 | | | | | | | |
| 67 | | | Badr | A2:24; HI:335 | | | | | | | |
| 68 | | | fi-man wafada min Banī Tamīm 'alā al-Nabī | HI:310; also B1:412 | | | | | | | |
| 69 | | | Uḥud | D1:77 | | | | | | | |
| 70 | | | Badr | A1:319; HI:224 | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | SOURCES-5 | PRO | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-----------|-----------|--|--|---|-----------|--|-----------|--|-----------|
| 61 | | 'Alī | shahida ma'a 'Alī Šiffin | B1:317; A2:76; D1:145; H1:363 | | | | | | |
| 62 | | 'Alī | shahida Šiffin ma'a 'Alī | H1:303 | | | | | | |
| 63 | | 'Alī | wa-kāna 'alā Kindah yawm Šiffin wa-kāna 'alā maysarah yawm al-Nahrawān | B1:329; A1:461 | shahida ba'da dhAlīk al-Jamal wa-Šiffin | H1:313 | dhakarahu Ya'qūb ibn Sufyān fī umarq' 'Alī yawm Šiffin | H1:313 | kāna min aṣḥāb 'Alī ibn Abī Ṭālib wa-shahida ma'ahu al-Jamal wa-Šiffin | S6:218 |
| 64 | | 'Alī | wa-kāna aljad al-shuhūd fī al-tahkīm wa-kāna ma'a 'Alī | A1:463 | kāna Hujr ibn Yazīd hādha ma'a 'Alī bi-Šiffin | H1:314 | | | | |
| 65 | | 'Alī | wa-shahida ma'ahu ('Alī) Šiffin | A1:475 | kāna ma'a 'Alī bi-Šiffin | D1:126 | | | | |
| 66 | | 'Alī | shahida ma'ahu ('Alī) al-Jamal thumma Šiffin | H1:332 | | | | | | |
| 67 | | 'Alī | shahida al-Huṣayn ma'a 'Alī ibn Abī Ṭālib radiya Allāh 'anhu mashāhidahu | A2:25 | shahida Šiffin ma'a 'Alī | H1:335 | | | | |
| 68 | | Mu'āwiyah | wa-kāna haraba min 'Alī ilā Mu'āwiyah | B1:413 | kāna al-Hufāt ma'a Mu'āwiyah fī ḥurūbīhi | H1:310 | | | | |
| 69 | | 'Alī | shahida Jabalah ibn 'Amr Šiffin ma'a 'Alī | B1:236; A1:320; H1:225 | shahida Šiffin | D1:77 | | | | |
| 70 | | 'Alī | shahida ma'a 'Alī radiya Allāh 'anhu Šiffin | A1:319 | shahida ma'a 'Alī | H1:224 | shahida Šiffin ma'a 'Alī | D1:77 | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|--|---------|----------|---|---------|-----------------------------|---------|--|-------------------------|-----------|-------------------------|-----------|-------------------------|-----------|
| 71 | Jābir ibn 'Abd Allāh | B-A-D | Anṣārī | B1:219; A1:307; D1:73 | Salāmī | B1:219; D1:73 | | | | | | | | |
| 72 | Jabr ibn Anas | A-D-H | Zuraql | A1:317 | Anṣārī | H1:222 | | | | | | | | |
| 73 | Jāriyah ibn Zayd | B-A-D-H | | | | | | | | | | | | |
| 74 | Jubayr ibn al-Ḥubbāb | A-D-H | Anṣārī | H1:226 | | | | | | | | | | |
| 75 | Jundab ibn 'Abd Allāh (or ibn Zuhayr) (d) | B-A-D-H | 'Abdī | B1:258 | Azdl | B1:258; A1:359 H1:249 | Ghāmīdī | B1:258; A1:359; D1:91; H1:249 | | | | | | |
| 76 | Ka'b ibn 'Ānir | H | Sa'dī | H3:281 | | | | | | | | | | |
| 77 | Ka'b ibn Ju'ayl (d) | H | Tha'labī | H3:296 | | | | | | | | | | |
| 78 | Karāmah ibn Thābit (d) | B-A-D-H | Anṣārī | B3:1332; A4:463; D2:28; H3:273 | | | | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Şiffin

| No. | GEOGRAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|-------------------------|-----------|---------------------------|-------------------|---------------------------|-----------------------------|---------------------------|-------------------|--|-----------|---|
| 71 | | | Badr | B1:220; A1:307 | Uḥud | B1:220; A1:307; D1:73 | 'Aqabah II | B1:220; A1:307 | ghazā Rasūl Allāh ṣallā Allāh 'alayhi wa-sallama bi-nafsihi ḥdā wa-'isfirin ghazwah, shahidtu minhā ma'ahu tis'a 'ashrah ghazwah | B1:220 | shahida ba'dahā (Badr) ma'a al-Nabī ṣallā Allāh 'alayhi wa-sallama thaman 'ashrah ghazwah |
| 72 | | | Badr | A1:317; H1:222 | | | | | | | |
| 73 | | | | | | | | | | | |
| 74 | | | | | | | | | | | |
| 75 | | | | | | | | | | | |
| 76 | | | Badr | H3:281 | | | | | | | |
| 77 | | | | | | | | | | | |
| 78 | | | | | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | SOURCES-5 | PRO | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|------------------------|-----------|---|-----------------------------|--|-----------------------------|---|-----------|------------------------------|-----------|
| 71 | B1:220; also A1:307 | 'Ali | shahida Šiffin ma'a 'Ali | B1:220; A1:307; D1:73 | | | | | | |
| 72 | | 'Ali | shahida ma'a 'Ali, ya'nī Šiffin | A1:317 | shahida Šiffin ma'a 'Ali | H1:222 | shahida Šiffin ma'a 'Ali | D1:76 | | |
| 73 | | 'Ali | fi-man shahida Šiffin min al- Šahābah | B1:228; A1:313 | fi-man shahida Šiffin min al- Šahābah ma'a 'Ali | H1:219 | shahida Šiffin ma'a 'Ali | D1:75 | | |
| 74 | | 'Ali | shahida Šiffin ma'a 'Ali | A1:322 | shahida Šiffin ma'a 'Ali | H1:227 | shahida Šiffin ma'a 'Ali | D1:78 | | |
| 75 | | 'Ali | kāna ma'a 'Ali raḍīya Allāh 'anhu bi- Šiffin | B1:258 | kāna 'alā rajjālat Šiffin ma'a 'Ali | A1:359; D1:91; H1:249 | qutilla ma'a 'Ali bi-Šiffin | A1:359 | kāna ma'a 'Ali bi- Šiffin | H1:249 |
| 76 | | 'Ali | shahida Šiffin ma'a 'Ali | H3:281 | | | | | | |
| 77 | | Mu'āwiyah | shahida Šiffin ma'a Mu'āwiyah | H3:297 | | | | | | |
| 78 | | 'Ali | fi-man shahida Šiffin min al- Šahābah | B3:1332 | shahida Šiffin ma'a 'Ali | A4:463; H3:273 | shahida Šiffin min al- Šahābah ma'a 'Ali | D2:28 | | |

Appendix - VIII : The Attitudes of the Companions at Şiffin

| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|-----------------------------|----------|---------|---|---------|---|---------|---|-------------------------|-------------------|-------------------------|-----------|-------------------------|-----------|
| 79 | Khahbāb ibn al-Aratt | B-A-II | Khuzāʿī | B2:437; A2:114 | Tamīmī | B2:437; A2:114 | | | Kūfah | B2:438; A2:116 | | | | |
| 80 | Khālid ibn Abī Dujānah | A-II | Anṣārī | A2:93; H1:404 | | | | | | | | | | |
| 81 | Khālid ibn Abī Khālid | A-II | Anṣārī | H1:403 | | | | | | | | | | |
| 82 | Khālid ibn al-Walīd | B-A-D-II | Anṣārī | B2:431; A2:109; D1:154; H1:415 | | | | | | | | | | |
| 83 | KhAlīfah ('Ālīfah) ibn 'Adī | H | Bayādī | H1:450 | | | | | | | | | | |
| 84 | Kharshah ibn Mālīk | H | Awdī | H1:422 | | | | | | | | | | |
| 85 | Khuwaylid ibn 'Amr | H | Anṣārī | H1:453 | Salāmī | H1:453 | | | | | | | | |
| 86 | Khuzaymah ibn Thābit | S-B-A-II | Anṣārī | B2:448; S6:51; A2:133; H1:424 | Khaṭmī | S4:378; S6:51; B2:448; A2:133; H1:424 | Awsī | S4:378; B2:448; A2:133; H1:424 | | | | | | |
| 87 | Kurayb ibn Abrahah (d) | H | Aṣḥalī | H1:295 | | | | | Egypt | H3:296 | Syria | H3:296 | | |

Appendix - VIII : The Attitudes of the Companions at Şiffin

| No. | GEÖGAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|------------------------|-----------|------------------------------------|------------------------|---|---------------------|---|-----------|---|-----------|---------------------------|
| 79 | | | min al-Muhājirīn al-awwalīn | B2:438 | Badr wa-mā ba'dahā min al-mashāhid ma'a al-Nabī | B2:438; also A2:115 | qadīm al-Islām min man 'udhdhibā fī-Allāh wa-ṣabara 'alā dīnihi | B2:438 | min al-sābiqīn al-awwalīn, wa-min man yu'adhdhab fī-Allāh | A2:114 | |
| 80 | | | | | | | | | | | |
| 81 | | | | | | | | | | | |
| 82 | | | | | | | | | | | |
| 83 | | | Badr | H1:450 | | | | | | | |
| 84 | | | wafada 'alā al-Nabī | H1:422 | | | | | | | |
| 85 | | | Badr | H1:452 | | | | | | | |
| 86 | | | Badr wa-mā ba'dahā min al-mashāhid | B2:448; A2:133; H1:425 | min al-sābiqīn al-awwalīn | H1:424 | qīla awwal mashāhidihi Uhūd | H1:425 | | | |
| 87 | | | | | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | SOURCES- 5 | PRO | EXPRESSION-1 | SOURCES- 1 | EXPRESSION-2 | SOURCES- 2 | EXPRESSION-3 | SOURCES- 3 | EXPRESSION-4 | SOURCES- 4 |
|-----|---------------|-----------|--|-------------------|---|---------------|----------------------------|------------------------|---|---------------|
| 79 | | 'Alī (d) | shahida ma'a 'Alī Šiffin wa-al-Nahrawān | B2:438; A2:116 | | | | | | |
| 80 | | 'Alī | shahida ma'a 'Alī raḍiya Allāh 'anhu ḥarbalu | A2:93 | shahida Šiffin min al-Šahābah | II1:404 | | | | |
| 81 | | 'Alī | shahida ma'a 'Alī | A2:93 | shahida Šiffin ma'a 'Alī | II1:403 | | | | |
| 82 | | 'Alī | fi-man shahida Šiffin ma'a 'Alī ibn Abī Tālib min al-Šahābah | B2:431; A2:109 | shahida Šiffin min al-Šahābah | II1:415 | shahida ma'a 'Alī Šiffin | DI:154 | | |
| 83 | | 'Alī | shahida Šiffin ma'a 'Alī | II1:450 | | | | | | |
| 84 | | 'Alī | shahida ma'a 'Alī mashāhidahu | II1:422 | | | | | | |
| 85 | | 'Alī | shahida Šiffin ma'a 'Alī | II1:453 | | | | | | |
| 86 | | 'Alī | kāna ma'a 'Alī bi-Šiffin | B2:448 | shahida ma'a 'Alī raḍiya Allāh 'anhu al-Jamal wa-Šiffin | A2:133 | qutila ma'a 'Alī bi-Šiffin | II1:425; also S6:51 | shahida Khuzaymah ibn Thābit Šiffin ma'a 'Alī ibn Tālib | S4:381 |
| 87 | | Mu'āwiyah | shahida Šiffin (with Mu'āwiyah) | II3:296 | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|--|---------|---------|--------------------|----------|---|---------|-----------------------------|-------------------------|-----------|-------------------------|-----------|-------------------------|-----------|
| 88 | Kurayb ibn al-Šabālī (d) | D-H | Himyarī | D2:30; H3:296 | | | | | | | | | | |
| 89 | Mālik ibn 'Āmir | A-D-H | Ash'arī | D2:45; H3:326 | | | | | | | | | | |
| 90 | Mālik ibn al-Tayyihān (Abū al-Haytham) | B-A-H | Balawl | B3:1348; A5:14 | Anṣārī | B3:1348; B4:1773; A5:14; A6:323; H4:209 | Awsī | A5:14; A6:323; H4:209 | | | | | | |
| 91 | Ma'n ibn Yazīd | D | Sulamī | D2:90 | | | | | | | | | | |
| 92 | Maslamah ibn Mukhallad | A | Anṣārī | A5:174 | Khazraǧī | A5:174 | | | Egypt | A5:174 | Medina | A5:174 | | |
| 93 | Mas'ūd ibn Aws | B-A-D-H | Najjārī | B3:1391; H3:389 | Khazraǧī | A5:157; D2:73 | Anṣārī | A5:157; D2:73; H3:389 | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | GEOGRAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|-------------------------|-----------|---|--|--|--|---|-----------|---------------------------|-----------|---------------------------|
| 88 | | | | | | | | | | | |
| 89 | | | wafada 'alā al-Nabl | A5:29; also H3:326; D2:45 | | | | | | | |
| 90 | | | 'Aqabah I & II | B3:1348; also B4:1773; A5:14; A6:323 | Badr, Uḥud wa- mashāhid kullahā | B3:1348; also B4:1773; A5:15; H4:209 | Badr | A6:324 | | | |
| 91 | | | Badr | D2:90 | | | | | | | |
| 92 | | | kāna mawluduhu fīna qadima al-Nabl ṣallā Allāh 'alayh wa- sallama al-Madinah | A5:174 | kāna lahu lammā qadima al-Nabl al- Madinah arba' sinīn | A5:174 | | | | | |
| 93 | | | Badr wa-mā ba'dahā min al-mashāhid | B3:1391 | Badr | A5:157; D2:73; H3:389 | shahida mā ba'd Badr min al- mashāhid | A5:158 | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | SOURCES-5 | PRO | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-----------|---------------|---|---|--|-----------|--------------------------|-----------|--------------|-----------|
| 88 | | Mu'āwiyah | qutilla ma'a Mu'āwiyah yawm Šiffin | D2:30 | qutilla yawm Šiffin ma'a Mu'āwiyah | H3:296 | | | | |
| 89 | | 'Alī | shahida Šiffin ma'a 'Alī | A5:29; also H3:326 | kāna ma'a 'Alī bi-Šiffin | D2:45 | | | | |
| 90 | | 'Alī (d) | qutilla bi-Šiffin ma'a 'Alī ibn Abī Ṭālib | B3:1348; also B4:1773; A5:15 | adraka Šiffin wa-shahidaha ma'a 'Alī wa-qutilla bihā | A6:324 | shahida Šiffin ma'a 'Alī | H4:210 | | |
| 91 | | Mu'āwiyah | shahida Šiffin ma'a Mu'āwiyah | D2:90 | | | | | | |
| 92 | | Mu'āwiyah (d) | shahida ma'ahu (Mu'āwiyah) Šiffin | A5:174 | | | | | | |
| 93 | | 'Alī (d) | shahida Šiffin ma'a 'Alī | B3:1391; A5:158; D2:73; H3:389 | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Siffin

| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|-----------------------------------|---------|-----------|-------------------------------|-----------|---|---------|-----------|-------------------------|--------------------|-------------------------|--------------------|-------------------------|-----------|
| 94 | Mikhnaf ibn Sulaym | B-A-D | Ghāmidī | B4:1467; A5:128 | Azdi | B4:1467; A5:128; D2:65 | 'Āmirī | D2:65 | Kūfah | B4:1467; A5:128 | Basrah | B4:1467; A5:128 | | |
| 95 | al-Mughīrah ibn Nawfal (d) | A-H | Hāshimī | A5:249; H3:433 | Qurashī | A5:249 | | | Medina | H3:433 | | | | |
| 96 | al-Mughīrah ibn Shu'bah | B | Thaqafi | B4:1445 | | | | | | | | | | |
| 97 | al-Muhājir ibn Khālid | B-A-D-H | Qurashī | B4:1453; A5:278 | Maklūzūnī | B4:1453; A5:278; D2:98; H3:458 | | | | | | | | |
| 98 | Muhammad ibn Abī Bakr | B-A-H | Qurashī | A3:309 | | | | | Egypt | H3:451 | | | | |
| 99 | Muhammad ibn Abī Hudhayfah | H | 'Abdshami | H3:353 | | | | | | | | | | |
| 100 | Muhammad ibn 'Amr ibn al-'Ās | B-A-H | Qurashī | B3:1375; A5:107; H3:361 | Sahmī | B3:1375; A5:107; H3:361 | | | | | | | | |
| 101 | Muhammad ibn Budayl ibn Warqā' | H | Khuzā'ī | H3:351 | | | | | | | | | | |
| 102 | Muhammad ibn Hālib | A | Qurashī | A5:85 | Jumahl | A5:85 | | | | | | | | |
| 103 | Muhammad ibn Ja'far ibn Abī Tālib | H | Hāshimī | H3:352 | | | | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Şiffin

| No. | GEOGRAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|-------------------------|-----------|--|------------------------------|--|-----------|---|-----------|---------------------------|-----------|---------------------------|
| 94 | | | | | | | | | | | |
| 95 | | | wulida 'alā 'ahd Rasūl Allāh ṣallā Allāh 'alayhi wa-sallama bi-Makkah qabl al-Hijrah | A5:249; also H3:433 | lām yudrik min ḥayāt Rasūl Allāh ṣallāllāh 'alayh wa-sallama illā sitt sinīn | A5:249 | wulida ba'dahā (al-Hijrah) bi-arba' sinīn | | | | |
| 96 | | | Hudaybiyah | B4:1445 | aslama 'ām al-Kiandaq | B4:1445 | | | | | |
| 97 | | | kāna ghuḷām 'alā 'ahd Rasūl Allāh | A5:278; H3:458 | kāna ṣābi huwa wa-akhiḥu 'Abd al-Rahmān zaman al-Nabī | D2:98 | | | | | |
| 98 | | | wulida 'ām Hujjat al-Wadā' | B3:1366; also A5:102; H3:451 | | | | | | | |
| 99 | | | | | | | | | | | |
| 100 | | | tuwaffiya Rasūl Allāh ṣallā Allāh 'alayhi wa-sallama wa-huwa ḥadath ḥuna (Muḥammad wa-'Abd Allāh ibnay Budayl) rasūlā Rasūl Allāh ṣallā Allāh 'alayhi wa-sallama illā ahl al-Yaman | B3:1357 | ṣaḥība al-Nabī ṣallā Allāh 'alayhi wa-sallama wa- huwa ṣaghir | H3:361 | | | | | |
| 101 | | | | | | | | | | | |
| 102 | | | wulida bi-arḍ Habashah | A5:85 | | | | | | | |
| 103 | | | wulida 'alā 'ahd al-Nabī | H3:352 | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | SOURCES- 5 | PRO | EXPRESSION-1 | SOURCES- 1 | EXPRESSION-2 | SOURCES- 2 | EXPRESSION-3 | SOURCES- 3 | EXPRESSION-4 | SOURCES- 4 |
|-----|---------------|-----------|--|----------------------------|---|--------------------|------------------------------|---------------|--------------|---------------|
| 94 | | 'Alī | wallāhu 'Alī ibn Abī Ṭālib Aṣḥabān, wa-kāna 'alā rāyat al-Azd yawm Šiffin | B4:1467; also A5:128 | shahida ma'a 'Alī Šiffin | D2:65 | | | | |
| 95 | | 'Alī | shahida al-Mugfirah ma'a 'Alī Šiffin | A5:250 | kāna ma'a 'Alī fi ḥurūbihi | H3:433 | | | | |
| 96 | | neutral | i'tazala Šiffin | B4:1446; A4:425 | | | | | | |
| 97 | | 'Alī | shahida ma'ahu ('Alī) al-Jamal wa-Šiffin | B4:1453, also 1454; A3:440 | shahida Šiffin ma'a 'Alī | H3:458; also D2:98 | kāna ma'a 'Alī | H3:458 | | |
| 98 | | 'Alī | kāna 'alā al-rajjalah yawm al-Jamal wa-shahida ma'ahu ('Alī) Šiffin | B3:1366; A5:102 | shahida Muḥammad ma'a 'Alī al-Jamal wa-Šiffin | H3:451 | | | | |
| 99 | | 'Alī | aqarra ('Alī) Muḥammad ibn Abī Ḥudhayfah 'alā unrat Miṣr | H3:354 | | | | | | |
| 100 | | Mu'āwiyah | shahida Šiffin (with Mu'āwiyah) wa-qātala šihā | B3:1357; A5:107 | shahida Šiffin ma'a abih | H3:361 | shahida al-qitāl yawm Šiffin | H3:361 | | |
| 101 | | 'Alī | shahida ma'a 'Alī | H3:351 | qutīlā (huwa wa-akhūhu 'Abd Allāh ibn Budayl) bi-Šiffin | H3:351 | | | | |
| 102 | | 'Alī | shahida Muḥammad ibn Ḥaṣīb ma'a 'Alī mashāhidahu kullahā: al-Jamal, wa-Šiffin wa-al-Nahrawān | A5:86 | | | | | | |
| 103 | | 'Alī (d) | shahida Šiffin ma'a 'Alī | H3:352 | qutīla bi-Šiffin | H3:352 | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|--------------------------------|---------|---------|--------------------|---------|--------------------|---------|-----------|-------------------------|-------------------|-------------------------|-------------------|-------------------------|-----------|
| 104 | Muḥammad ibn Maslamah | B-II | Anṣārī | B3:1377; H3:363 | Hārithī | B3:1377; H3:363 | Awsī | H3:363 | Medina | H3:363 | | | | |
| 105 | Muḥammad ibn Sulaymān | H | | | | | | | | | | | | |
| 106 | Muḥammad ibn 'Umayr (d) | H | Tamīmī | H3:490 | | | | | | | | | | |
| 107 | Munjab ibn Rāshid | A | Nāfil | A5:265 | | | | | | | | | | |
| 108 | Munqidh | H | Aslamī | H3:443 | | | | | | | | | | |
| 109 | Naḍlāh ibn 'Ubayd (Abū Barzāh) | A-II | Aslamī | A5:321; H3:526 | | | | | Medina | A5:322; H3:527 | Basrah | A5:322; H3:527 | | |

Appendix - VIII : The Attitudes of the Companions at Şiffin

| No. | GEOGRAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|-------------------------|-----------|---|---------------------|---|-----------|---------------------------|-----------|---------------------------|-----------|---------------------------|
| 104 | | | Badr wa-mshāhid kullahā | B3:1376 | shahida al-mashāhid Badr wa mā ba'dahā illā ghazwat Tābūk | H3:364 | | | | | |
| 105 | | | Uhud | H3:355 | | | | | | | |
| 106 | | | | | | | | | | | |
| 107 | | | laqiya al-Nabī wa-amana bihi | A5:265 | | | | | | | |
| 108 | | | | | | | | | | | |
| 109 | | | aslama qadiman, wa shahida fath Khaybar wa fath Makka wa Humayn | A5:322; also H3:527 | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | SOURCES-5 | PRO | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-----------|--------------|--|-------------------|---|-----------|--------------|-----------|--------------|-----------|
| 104 | | neutral | wa-lam yashhad al-Jamal wa-lā Šiffin | B3:1377 | l'tazala al-fīṭnah fa-lam yashhad al-Jamal wa-lā Šiffin | H3:364 | | | | |
| 105 | | unidentified | qutilla yawm Šiffin | H3:355 | | | | | | |
| 106 | | 'Alī | aḥad umarā 'Alī bi-Šiffin | H3:490 | | | | | | |
| 107 | | 'Alī | wa kāna (huwa wa-akhūh) 'Uṭhmāniyān, fa-harabā min 'Alī ba'd al-tahkīm | A5:265 | | | | | | |
| 108 | | unidentified | shahida Šiffin | H3:443 | | | | | | |
| 109 | | 'Alī | shahida Šiffin wa al-Nahrawān ma'a 'Alī | A5:322; H3:527 | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|-------------------------|---------|---------|--------------------|----------|--------------------|---------|-----------|-------------------------|--------------------|-------------------------|-----------|-------------------------|-----------|
| 110 | Qarazah ibn Ka'b | B-A | Anṣārī | B3:1306; A4:399 | Khazraǧī | B3:1306; A4:399 | | | Kūfah | B3:1306; A4:400 | | | | |
| 111 | Qays ibn Abī Qays | B | | | | | | | | | | | | |
| 112 | Qays ibn al-Makshūh (d) | A-II | Bajallī | A4:447; H3:261 | Murādī | H3:261 | | | | | | | | |
| 113 | Qays ibn Qays | A-D-II | Anṣārī | H3:247 | | | | | | | | | | |
| 114 | Qays ibn Sa'd | B-A | Anṣārī | B3:1289; A4:424 | Khazraǧī | B3:1289; A4:434 | | | Medina | B3:1292 | | | | |
| 115 | Raḥī'ah ibn Qays | A-II | 'Adwānī | A2:216; H1:498 | Qaysī | A2:216; H1:498 | | | | | | | | |
| 116 | Rāfi' ibn Khadīj | B-A | Anṣārī | B2:479; A2:190 | Khazraǧī | B2:479 | Awsī | A2:190 | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Şiffin

| No. | GEOGRAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|-------------------------|-----------|---|-----------------|---|----------------|---------------------------|-----------|---------------------------|-----------|---------------------------|
| 110 | | | Uḥud wa mā ba'dahā min al-mashāhid | B3:1306; A4:400 | | | | | | | |
| 111 | | | | | | | | | | | |
| 112 | | | kāna min-man irtadda 'an al-Islām | II3:261 | | | | | | | |
| 113 | | | | | | | | | | | |
| 114 | | | kāna Qays ibn 'Ubādah min al-Nabī ṣallā Allāh 'alayhi wa-sallama makān ṣaḥīb shurṭah min al-aṣṣir | B3:1289; A4:425 | a'jahu Rasūl Allāh ṣallā Allāh 'alayhi wa-sallama al-rāyah yawm fath Makkah | B3:1289 | | | | | |
| 115 | | | | | | | | | | | |
| 116 | | | reddahu Rasūl Allāh ṣallā Allāh 'alayhi wa-sallama yawm Badr, li-annahū istaṣgharahū | B2:479; A2:190 | Uḥud, Khandaq wa-akthar al-mashāhid | B2:479; A2:190 | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | SOURCES-5 | PRO | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-----------|------|---|-----------------|--------------------------------|-----------|--------------|-----------|--------------|-----------|
| 110 | | 'Alī | shahida Qarazah Ibn Ka'b ma'a 'Alī mashāhidahu kullahā | B3:1306; A4:400 | | | | | | |
| 111 | | 'Alī | fi man shahida Šiffin ma'a 'Alī radiya Allāh 'anhu min al-Šahābah | B3:1298 | | | | | | |
| 112 | | 'Alī | qutla bi-Šiffin ma'a 'Alī | A4:447; H3:261 | | | | | | |
| 113 | | 'Alī | shahida ma'a 'Alī Šiffin | A4:441; H3:247 | shahida Šiffin ma'a 'Alī | D2:24 | | | | |
| 114 | | 'Alī | shahida ma'ahu ('Alī) al-Jamal wa-Šiffin wa-al-Nahrawān huwa wa-qawmuhu | B3:1290 | shahida ma'ahu ('Alī) ħurūbahu | A4:426 | | | | |
| 115 | | 'Alī | shahida ma'a 'Alī | A2:216 | shahida Šiffin ma'a 'Alī | H1:499 | | | | |
| 116 | | 'Alī | shahida Šiffin ma'a 'Alī Ibn Abī Talīb radiya Allāh 'anhu | B2:480 | shahida Šiffin ma'a 'Alī | A2:190 | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|--------------------|------------|---------|--|----------|--------------------|----------|------------------|-------------------------|-----------------------------|-------------------------|-------------------|-------------------------|-----------|
| 117 | Rib'ī ibn 'Amr | A-II | Anṣārī | A2:205; H1:491 | | | | | | | | | | |
| 118 | Rib'ī ibn Rāfi' | A-II | Balawī | A2:204 | Anṣārī | A2:204; H1:503 | Khazrajī | H1:503 | | | | | | |
| 119 | Rifā'ah ibn Rāfi' | B-A | Anṣārī | B2:497; A2:225 | Zuraql | B2:4797; A2:225 | Khazrajī | A2:225 | | | | | | |
| 120 | Sa'd ibn 'Amr | B-A-D-II | Anṣārī | B2:601; A2:362; D1:217; H2:29 | | | | | | | | | | |
| 121 | Sa'd ibn al-Ḥārith | S-B-A-D-II | Najjārī | S5:82; B1:292; A2:341 | Khazrajī | A2:341 | Anṣārī | A2:341; H2:22 | | | | | | |
| 122 | Sa'd ibn Mas'ūd | H | Thaqafi | H2:34 | | | | | | | | | | |
| 123 | Sahl ibn Hunayf | S-B-A-II | Awsī | S6:15; B2:662; A2:470; H2:86 | Anṣārī | A2:470; H2:86 | | | Medina | S6:15; B2:663; A2:470 | Persia | B2:663; A2:470 | Basrah | H2:86 |

Appendix - VIII : The Attitudes of the Companions at Şiffin

| No. | GEOGRAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|-------------------------|-----------|---|--|-----------------------------------|-----------|--|-----------|---------------------------|-----------|---------------------------|
| 117 | | | Badr | A2:205; H1:491 | | | | | | | |
| 118 | | | Badr | A2:204; H1:503 | al-'Aqabah wa-baqiyat al-mashāhid | H1:503 | | | | | |
| 119 | | | Badr, Uhud wa-sā'ir al-mashāhid ma'a Rasūl Allāh ṣallā Allāh 'alayhi wa-sallama | B2:497 | 'Aqabah | A2:225 | shahida Badr, wa-Uhud, wa-al-Khandaq, wa-Bay'at al-Ridwān, wa-al-mashāhid kullahā ma'a Rasūl Allāh | A2:225 | | | |
| 120 | | | | | | | | | | | |
| 121 | | | | | | | | | | | |
| 122 | | | | | | | | | | | |
| 123 | Kūfah | S6:15 | Badr wa-al-mashāhid kullahā ma'a Rasūl Allāh | B2:662; A2:470; H2:86; S3:471 | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | SOURCES-5 | PRO | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-----------|----------|---|--------------------------------------|--|-----------|---|---------------|--------------|-----------|
| 117 | | 'Alī | shahida ma'a 'Alī | A2:205 | shahida Šiffin ma'a 'Alī | H1:491 | | | | |
| 118 | | 'Alī | shahida ma'a 'Alī | A2:204 | shahida Šiffin | H1:503 | | | | |
| 119 | | 'Alī | shahida Rifā'ah ibn Rāfi' ma'a 'Alī al-Jamal wa-Šiffin | B2:497 | shahida Rifā'ah al-Jamal ma'a 'Alī, wa-shahida ma'ahu Šiffin aydan | A2:226 | | | | |
| 120 | | 'Alī | shahida huwa wa-akhūhu al-Hārith ibn 'Amr Šiffin ma'a 'Alī | B2:601; A2:362 | shahida Šiffin | H2:29 | shahida Šiffin min al-Šahābah ma'a 'Alī | D1:217 | | |
| 121 | | 'Alī | shahida ma'a 'Alī Šiffin | B2:583; also A2:341 | shahida Šiffin ma'a 'Alī | H2:22 | qutla Sa'd bi-Šiffin ma'a 'Alī | D1:212; S5:82 | | |
| 122 | | 'Alī | ama 'Alī wallāhu ba'd 'amalihi thumma istašhabahu ma'ahu ilā Šiffin | H2:35 | | | | | | |
| 123 | | 'Alī (d) | shahida ma'a 'Alī Šiffin | B2:663; A2:470; H2:86; S3:472; S6:15 | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|---------------------------------|---------|---------|---------------------------------------|----------|-----------|---------|-----------|-------------------------|--|-------------------------|-----------|-------------------------|-----------|
| 124 | Ša'īd ibn al-Āš | B-A | Qurashī | B2:622; A2:391 | Umayy | A2:391 | | | Kūfah | A2:392 | | | | |
| 125 | Ša'fīh | H | Anṣārī | H2:167 | | | | | | | | | | |
| 126 | Šayfī ibn Rib'ī (d) | B-A-D-H | Anṣārī | H2:189 | | | | | | | | | | |
| 127 | Šayfī ibn Sawād | D | Anṣārī | D1:269 | Salamī | D1:269 | | | | | | | | |
| 128 | Šuraybīl ibn al-Šimī (d) | H | Kindī | H2:142 | | | | | Hims | H2:142 | Syria | H2:142 | | |
| 129 | Šimāk ibn Kharshah (or Ibn Aws) | B-A-H | Anṣārī | B2:651; A2:451; H2:75 | Khazrajī | A2:451 | Sā'idī | A2:451 | Kūfah | H2:75 | | | | |
| 130 | Suhayl ibn 'Amr | B-D-H | Anṣārī | B2:669; D1:247 | | | | | | | | | | |
| 131 | Sulaymān ibn Šurād | S-B-A-H | Khuzā'ī | S6:25; B2:649; A2:449; H2:74 | | | | | Kūfah | S4:292; S6:25; B2:650; A2:449 | | | | |
| 132 | Thābit ibn Qays | B-A | Anṣārī | B1:206; A1:274 | Zafarī | B1:206 | Awsī | A1:274 | | | | | | |
| 133 | Thābit ibn 'Ubayd | A-D-H | Anṣārī | A1:273; D1:63; H1:195 | | | | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Şiffin

| No. | GEOGRAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|-------------------------|-----------|---------------------------|-----------------------------|--|-------------------|---|-----------|---------------------------|-----------|---------------------------|
| 124 | | | wulida 'ām al-Ḥijrah | B2:621; A2:391 | wulida sanat ḥdā | B2:622; A2:391 | | | | | |
| 125 | | | Badr | H2:168 | | | | | | | |
| 126 | | | | | | | | | | | |
| 127 | | | Badr | D1:269 | | | | | | | |
| 128 | | | wafada 'alā Rasūl Allāh | H2:142 | | | | | | | |
| 129 | | | Badr | B2:651 | lahu maqānāt mahmūdah fi maghāzī Rasūl Allāh | B2:651-652 | shahida Badr, Uḥud wa-jawūl' al-mashāhid ma'a Rasūl Allāh | A2:451 | | | |
| 130 | | | Badr | B2:669; D1:247 | | | | | | | |
| 131 | | | ṣahībah al-Nabl | S4:292 | | | | | | | |
| 132 | | | | | | | | | | | |
| 133 | | | Badr | A1:273; D1:63; H1:195 | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | SOURCES- 5 | PRO | EXPRESSION-1 | SOURCES- 1 | EXPRESSION-2 | SOURCES- 2 | EXPRESSION-3 | SOURCES- 3 | EXPRESSION-4 | SOURCES- 4 |
|-----|---------------|-----------|--|--|--|---------------|--------------------------|---------------|---|---------------|
| 124 | | neutral | i'tazala ayyām al-Jamal wa-Šiffin | B2:623 | i'tazala al-šitnah, fa-lam yashhad al-Jamal wa-lā Šiffin | A2:392 | | | | |
| 125 | | 'Alī | shahida Šiffin ma'a 'Alī | H2:168 | | | | | | |
| 126 | | 'Alī | shahida Šiffin ma'a 'Alī ibn Abī Ṭālib | B2:734; A3:41; D1:269; H2:189 | | | | | | |
| 127 | | 'Alī | shahida Šiffin ma'a 'Alī | D1:269 | | | | | | |
| 128 | | Mu'āwiyah | shahida Šiffin ma'a Mu'āwiyah | H2:142 | māta bi-Šiffin | H2:142 | | | | |
| 129 | | 'Alī (d) | shahida ma'a 'Alī ibn Abī Ṭālib raḍiya Allāh 'anhu Šiffin | B2:652 | shahida Šiffin ma'a 'Alī | A2:452 | shahida Šiffin | H2:75 | | |
| 130 | | 'Alī | qutīla ma'a 'Alī raḍiya Allāh 'anhu bi-Šiffin | B2:669; H2:92 | qutīla bi-Šiffin ma'a 'Alī | D1:247 | | | | |
| 131 | | 'Alī | shahida ma'a 'Alī Šiffin | S6:25; B2:650 | shahida ma'a 'Alī ibn Abī Ṭālib raḍiya Allāh 'anhu mashāhidahu kullahā | A2:449 | shahida Šiffin ma'a 'Alī | H2:74 | shahida ma'a 'Alī ibn Abī Ṭālib 'alayhi al-salām al-Jamal wa-Šiffin | S4:292 |
| 132 | | 'Alī | shahida Thābit ibn Qays ibn al-Khāṭim ma'a 'Alī raḍiya Allāh 'anhu Šiffin wa-al-Jamal wa-al-Nahrawān | B1:261; A1:274-275 | | | | | | |
| 133 | | 'Alī | shahida Šiffin ma'a 'Alī | A1:273; D1:63 | shahida Šiffin | H1:195 | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|---|-----------|---------|--|---------|--|---------|-------------------|-------------------------|-------------------------------|-------------------------|-----------|-------------------------|-----------|
| 134 | Tha'labah ibn Qayzī | H | Anṣārī | H1:202 | | | | | | | | | | |
| 135 | 'Ubadah ibn Awfā (d) | A | Numayrī | A3:157 | 'Amirī | A3:157 | | | Syria | A3:158 | | | | |
| 136 | 'Ubayd ibn 'Āzib | A | Anṣārī | A3:542 | | | | | Kūfah | A3:542 | | | | |
| 137 | 'Ubayd ('Abdah or 'Ubaydah) ibn Khālid | B-A-D-H | Bahzī | B3:1016; A3:536; D1:365; H2:435 | Sulamī | B3:1016; A3:536; D1:365; H2:435 | | | Kūfah | B3:1016; A3:536; D1:365 | | | | |
| 138 | 'Ubayd (Abū al-Haytham) ibn al-Tayyihān | S-A | Anṣārī | A3:535 | Awsī | A3:535; S3:447 | Baīl | A3:535; S3:447 | | | | | | |
| 139 | 'Ubayd Allāh ibn Suhayl | H | Anṣārī | H2:429 | | | | | | | | | | |
| 140 | 'Ubayd Allāh ibn 'Umar | S-B-A-D-H | Qurashī | B3:1010; A3:527; H3:75 | 'Adawī | H3:75 | | | | | | | | |
| 141 | Uhbān (Wuhbān) ibn Šayfī | B-A | Ghifārī | B4:1567; A1:162 | | | | | Basrah | B4:1567; A1:162 | | | | |
| 142 | 'Umayr ibn Hārithah | H | Sulamī | H3:31 | | | | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | GEOGRAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|-------------------------|-----------|------------------------------|---|---------------------------|-----------|---------------------------|-----------|-----------------------------------|-----------|--|
| 134 | | | Badr | II1:202 | | | | | | | |
| 135 | | | | | | | | | | | |
| 136 | | | | | | | | | | | |
| 137 | | | Muhājiri | B3:1016; A3:536 | | | | | | | |
| 138 | | | 'Aqabah | A3:535 | Badr | A3:535 | Uḥud | A3:535 | min awwal man aslama min al-Anṣār | S3:448 | shahida Abū al-Ḥaytham Badr wa-Uḥud wa-al-Khandaq wa al-nashāhid kullahā |
| 139 | | | | | | | | | | | |
| 140 | | | wulida 'alā 'ahd Rasūl Allāh | B3: 1010; A3:527; D1:363; II3:75 | | | | | | | |
| 141 | | | | | | | | | | | |
| 142 | | | | | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | SOURCES-5 | PRO | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-----------|--------------|---|--|---|-----------|---|-----------|------------------|-----------------------------|
| 134 | | unidentified | shahida Šiffin | H1:202 | | | | | | |
| 135 | | Mu'awiyah | shahida Šiffin ma'a Mu'awiyah | A1:158 | | | | | | |
| 136 | | 'Ali | shahida 'Ubayd wa-akhihu al-Barrā ma'a 'Ali mashāhidahu kullahā | A3:543 | | | | | | |
| 137 | | 'Ali | shahida Šiffin ma'a 'Ali | B3:1016; A3:536; D1:365; H2:435 | | | | | | |
| 138 | S3:448 | 'Ali (d) | qutila ma'a 'Ali bi-Šiffin | A3:535 | shahida Šiffin ma'a 'Ali ibn Abi Tālib wa-qutila yawma' idhin | S3:449 | | | | |
| 139 | | 'Ali | shahida Šiffin ma'a 'Ali | H2:439 | | | | | | |
| 140 | | Mu'awiyah | qutila 'Ubayd Allāh ibn 'Umar bi-Šiffin ma'a Mu'awiyah | B3:1011 | shahida 'Ubayd Allāh Šiffin ma'a Mu'awiyah | A3:527 | fa-kāna ma'a Mu'awiyah ilā an qutila ma'ahu bi-Šiffin | H3:77 | qutila bi-Šiffin | D1:363; S5:17; S3:265 |
| 141 | | neutral | lam yuqātil ma'a 'Ali | B4:1568 | (qāla 'Ali:) mā yamna'uka an ta'khudha našibaka min hādha al-amr wa-takhiṭfa fih? | A1:162 | | | | |
| 142 | | 'Ali | shahida Šiffin ma'a 'Ali | H3:31 | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|------------------------------|---------|---------|--|----------|-------------------|---------|-----------|-------------------------|--|-------------------------|-----------|-------------------------|-----------|
| 143 | 'Umayr ibn Qurrah | H | Laythi | H3:35 | | | | | | | | | | |
| 144 | 'Uqbah ibn 'Abd Allāh | H | Anṣārī | H2:483 | Salamī | H2:483 | | | | | | | | |
| 145 | 'Uqbah ibn 'Amir | H | Sulamī | H2:483 | | | | | | | | | | |
| 146 | 'Uqbah ibn 'Amir | S-A-H | Juhamī | S4:343; S7:498; A4:53; H2:482 | | | | | Egypt | S4:343; S7:498; A4:54; H2:482 | | | | |
| 147 | 'Uqbah ibn 'Amr (Abū Mas'ūd) | B-A | Anṣārī | B3:1073 | Khazrajī | B3:1073; A4:57 | | | Kūfah | B3:1075 | | | | |
| 148 | 'Urwah ibn Mālīk | H | Aslamī | H2:469 | | | | | | | | | | |
| 149 | 'Urwah ibn Zayd al-Khayl | H | Tā'ī | H2:469 | | | | | | | | | | |
| 150 | Usayd ibn Thā'labah | B-A-D-H | Anṣārī | B1:94; A1:111; D1:21; H1:64 | | | | | | | | | | |
| 151 | 'Utbah ibn Abī Sufyān | A | Qurashī | A5:209 | Umawī | A5:209 | | | Egypt | A3:560 | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | GEOGRAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|-------------------------|-----------|------------------------------|--------------------------------------|------------------------------------|-------------------|---------------------------|-----------|---------------------------|-----------|---------------------------|
| 143 | | | | | | | | | | | |
| 144 | | | | | | | | | | | |
| 145 | | | | | | | | | | | |
| 146 | | | | | | | | | | | |
| 147 | | | Badr | B3:1957; A4:57 | Uḥūd wa-mā ba'dahā min al-mashāhid | B3:1075; A4:57 | | | | | |
| 148 | | | | | | | | | | | |
| 149 | | | | | | | | | | | |
| 150 | | | Badr | B1:94; A1:111; D1:21; H1:64 | | | | | | | |
| 151 | | | wulida 'alā 'ahd Rasūl Allāh | A3:560 | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | SOURCES-5 | PRO | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-----------|--------------|---|--|---|-----------|--------------|-----------|--------------|-----------|
| 143 | | 'Alī | fi-man shahida Šiffin min al-Šahābah ... wa-kāna shadīdan 'alā Mu'āwiyah wa-aḥl al-Shām | H3:35 | | | | | | |
| 144 | | unidentified | shahida Šiffin | H2:483 | | | | | | |
| 145 | | 'Alī | fi-man shahida Šiffin min al-Šahābah ma'a 'Alī | H2:483 | | | | | | |
| 146 | | Mu'āwiyah | shahida Šiffin ma'a Mu'āwiyah | A4:54; H2:482; S4:344; S7:498 | | | | | | |
| 147 | | 'Alī | istakhlafahu 'Alī fi khurūjihī ilā Šiffin 'alayhā (al-Kūfa) | B3:1075 | istakhlafahu 'Alī 'alā al-Kūfah lammā sāra ilā Šiffin | A4:57 | | | | |
| 148 | | 'Alī | shahida Šiffin ma'a 'Alī | H2:469 | | | | | | |
| 149 | | 'Alī | shahida ma'ahu ('Alī) Šiffin | H2:469 | | | | | | |
| 150 | | 'Alī | shahida Šiffin ma'a 'Alī | B1:94; A1:111; D1:21; H1:64 | | | | | | |
| 151 | | Mu'āwiyah | shahida Šiffin ma'a akhīlī Mu'āwiyah | A3:560 | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Şiffin

| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|----------------------------|---------|---------|--|---------|-------------------------------|---------|-----------|-------------------------|-------------------|-------------------------|-------------------|-------------------------|-----------|
| 152 | Wadā'ah ibn Abī Zayd | B-A-D-H | Anṣārī | B4:1567; A5:442; D2:127; H3:595 | | | | | | | | | | |
| 153 | Wa'il ibn Hujr | A | Ḥadramī | A5:435 | | | | | | | | | | |
| 154 | al-Walīd ibn 'Uqbah | A | Qurashī | A5:451 | Umayy | A5:451 | | | Kūfah | A5:452 | | | | |
| 155 | Ya'lā ibn Umayyah | B-A-H | Tamīmī | B4:1585; A5:523; H3:630 | Ḥanzalī | B3:1585; A5:523; H3:630 | | | Yemen | A5:523; H3:630 | San'a | A5:523; H3:630 | | |
| 156 | Yazīd ibn Asad (d) | H | Bajālī | H3:614 | | | | | Syria | H3:614 | | | | |
| 157 | Yazīd ibn Ḥawtharāh | B-A-D-H | Anṣārī | B4:1574; A5:486; D2:136; H3:617 | | | | | | | | | | |
| 158 | Yazīd ibn Tu'mah | B-A | Anṣārī | B4:1577; A5:497 | | | | | | | | | | |
| 159 | Zamil (Zunayl) ibn Rabī'ah | S-B-H | Ḍannī | B2:564 | 'Udhri | S1:332; B2:564; H1:532 | | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Şifm̄n

| No. | GEOGRAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|-------------------------|-----------|---------------------------|-------------------------|------------------------------------|-------------------------|--|-------------------------|---------------------------|-----------|---------------------------|
| 152 | | | | | | | | | | | |
| 153 | | | wafada 'alā Rasūl Allāh | A5:435 | | | | | | | |
| 154 | | | aslama yawm al-Fatḥ | A5:451 | lammā aslama qad nāhaza al-ihṭilām | A5:451 | ra'ā al-Walid Rasūl Allāh ṣallā Allāh 'alayhi wa-sallama wa-huwa (ifl) ṣagīr | A5:451 | | | |
| 155 | | | Ḥunayn | B4:1585; A5:523; H3:630 | Tā'if | B4:1585; A5:523; H3:630 | Tabūk | B4:1585; A5:523; H3:630 | Badr | A5:523 | aslama yawm al-Fatḥ |
| 156 | | | wafada 'alā al-Nabī | H3:614 | | | | | | | |
| 157 | | | Uḥud | B4:1575; A5:486; D2:136 | | | | | | | |
| 158 | | | | | | | | | | | |
| 159 | | | lahu wafadah | H1:532; S1:332 | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | SOURCES-5 | PRO | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|--------------------|-------------------|---|--|---|---------------------------|---|-----------|--------------|-----------|
| 152 | | 'Alī | fi man shahida Šiffin min al-Šahābah ma'a 'Alī | B4:1567; A5:442; H3:595 | shahida Šiffin ma'a 'Alī | D2:127 | | | | |
| 153 | | 'Alī | shahida ma'a 'Alī Šiffin | A5:435 | | | | | | |
| 154 | | neutral/Mu'āwiyah | lammā qutilla 'Uthunān raḍiya Allāh 'anhu i'tazala al-fitnah | A5:453 | shahida Šiffin ma'a Mu'āwiyah | A5:453 | lam yashhidhā, wa lākinnaḥu kāna yuḥarriḍ Mu'āwiyah bi-katbihi wa-shi'rīh | A5:453 | | |
| 155 | B4:1585; A5:523 | 'Alī | qutilla Ya'lā ibn Umayyah sanat thaman wa-thalāthīn bi-Šiffin ba'd an shahida al-Jamal ma'a 'Ā'ishah | B4:1587 | shahida al-Jamal ma'a 'Ā'ishah, thumma šara min aṣḥāb 'Abī, wa-qutilla ma'ahu bi-Šiffin | A5:523; also H3:630 | | | | |
| 156 | | Mu'āwiyah | kāna ma'a Mu'āwiyah bi-Šiffin | H3:614 | shahida Šiffin ma'a Mu'āwiyah | H3:614 | | | | |
| 157 | | 'Alī | shahida Šiffin ma'a 'Alī | B4:1574; A5:486; D2:136; H3:614 | | | | | | |
| 158 | | 'Alī | fi-man shahida Šiffin min al-Šahābah | B4:1577 | fi-man shahida Šiffin ma'a 'Alī raḍiya Allāh 'anhu min al-Šahābah | A5:497 | | | | |
| 159 | | Mu'āwiyah | wa-qadima 'ala Rasūl Allāh ṣalla Allāh 'alayhi wa-sallama ... wa-'aqada lahu Rasūl Allāh ... liwā 'alā qawmihī ... wa-lan yazal ma'ahu al-liwā ḥattā shahida bihi Šiffin ma'a Mu'āwiyah | B2:564; also H1:532; S1:332 | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|-----------------------------|----------|---------|--|----------|------------------------------|---------|-----------|-------------------------|-------------------|-------------------------|-----------|-------------------------|-----------|
| 160 | Zayd Ibn Arqam | B-A-II | Anṣārī | B2:535; A2:276 | Khazrajī | B2:535; A2:276; H1:542 | | | Kūfah | B2:535; A2:376 | | | | |
| 161 | Zayd Ibn Aslam | A-II | Balawī | A2:277; H1:542 | Ajlānī | A2:277; H1:542 | Anṣār | A2:277 | | | | | | |
| 162 | Zayd Ibn Jāriyah | B-A-D | Anṣārī | B2:540; A2:280 | Awsī | A2:280; D1:197 | 'Amrī | A2:280 | | | | | | |
| 163 | Ziyād Ibn Ḥanẓalah | A-II | Tamīmī | A2:269; H1:539 | | | | | | | | | | |
| 164 | Abū 'Amrah | B-A-D-II | Anṣārī | B4:1721; A6:230; D2:190; H4:140 | Najjārī | B4:1721; D2:190 | | | | | | | | |
| 165 | Abū Ayyūb (Khālīd Ibn Zayd) | B-A | Anṣārī | B4:1606; A2:95; A6:25 | Khazrajī | A2:95; A6:25 | Najjārī | A6:25 | | | | | | |
| 166 | Abū Burdah (Hānī Ibn Niyār) | A | Balawī | A6:30 | | | | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Siffin

| No. | GEOGRAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|-------------------------|-----------|---|--------------------------------------|---|-------------------|--|-----------|---------------------------|-----------|---------------------------|
| 160 | | | ghazā Rasūl Allāh ṣallā Allāh 'alayhi wa-sallama tis'a asharat ghazwah ghazawtu minhā sab'a asharat ghazwah | B2:535; also A2:276; H1:542 | | | | | | | |
| 161 | | | Badr | A2:277 | | | | | | | |
| 162 | | | ustuṣghira yawm Uḥud | B2:540; A2:280; D1:197 | Khaybar | D1:197 | | | | | |
| 163 | | | qad 'amila li-Rasūl Allāh | A2:269 | ba'athahu al-Nabī ṣallā Allāh 'alayhi wa-sallama ilā al- Zibirqān ibn Badr | | | | | | |
| 164 | | | Badr | A6:230; D2:190 | Uḥud wa al- mashāhid | A6:230 | 'Aqabah, Badr, Uḥud | H4:140 | | | |
| 165 | | | 'Aqabah | B4:1606; A2:95; A6:25 | Badr, Uḥud, Khandaq wa-sā'ir al-mashāhid ma'a al- Nabī | B4:1606; A6:25 | Badr, Uḥud wa- mashāhid kullahā ma'a al-Nabī | A2:95 | | | |
| 166 | | | 'Aqabah II | A6:30 | Badr, Uḥud wa-al- mashāhid kullahā | A6:30 | al-Fath | A6:31 | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | SOURCES-5 | PRO | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-----------|----------|--|-------------------------|--|-----------|--|-----------|--------------|-----------|
| 160 | | 'Alī | shahida Zayd ibn al-Arqam ma'a 'Alī radiy Allāh 'anhu Šiffin | B2:536; also A2:276 | shahida Šiffin ma'a 'Alī | H1:542 | | | | |
| 161 | | 'Alī (d) | shahida ma'a 'Alī ħarbahu | A2:277 | shahida Šiffin ma'a 'Alī | H1:542 | | | | |
| 162 | | 'Alī | shahida Zayd ibn Jāriyah hādha Šiffin ma'a 'Alī radiy Allāh 'anhu | B2:541; also A2:280 | shahida ma'a 'Alī Šiffin | D1:197 | | | | |
| 163 | | 'Alī | kāna munqaṭi' ilā 'Alī radiy Allāh 'anhu wa-shahida ma'ahu mashāhidahu kullahā | A2:269 | shahida ma'a 'Alī mashāhidahu | H1:534 | | | | |
| 164 | | 'Alī | qutila ma'a 'Alī ibn Abī Ṭālib bi-Šiffin | B4:1721; also A6:230 | (qāla Muḥammad ibn al-Ḥanāfiyah:) Ra'aytu Abā 'Amr al-Anṣārī yawm Šiffin | H4:140 | shahida Šiffin ma'a 'Alī | D2:190 | | |
| 165 | | 'Alī | shahida Abū Ayyūb ma'a 'Alī al-Jamal wa-Šiffin wa-kāna 'alā muqaddimatihī yawm al-Nahrawān | B4:1606; A6:25 | shahida al-Nahrawān (ma'a 'Alī) | B4:1606 | shahida ma'a 'Alī radiy Allāh 'anhumā ħurūbahū kullahā | A2:96 | | |
| 166 | | 'Alī | shahida ma'a 'Alī ibn Abī Ṭālib ħurūbahū | A6:31 | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|---------------------------------------|----------|---------|--|----------|-------------------|---------|-----------|-------------------------|-------------------------------|-------------------------|-------------------|-------------------------|-----------|
| 167 | Abū Fuḍālah | B-A-D-II | Anṣārī | B4:1729; A6:247; D2:193; H4:155 | | | | | | | | | | |
| 168 | Abū al-Ghāḍiyah (Yasār ibn Sabu') | B-A-II | Juḥanī | B4:1725; A5:516; A6:237; H4:150 | | | | | Syria | A6:237; H4:150 | Wāsiṭ | A6:237; H4:150 | | |
| 169 | Abū Ḥabbāh | S-II | Anṣārī | H4:41; S3:479 | Māzinī | S3:479 | | | | | | | | |
| 170 | Abū Ḥāzim | II | Bajālī | H4:40 | | | | | | | | | | |
| 171 | Abū Juḥayfah (Wahb ibn 'Abd Allāh) | B-A | Suwā'ī | B4:1619; A6:48 B4:1744; | 'Āmirī | A6:48 | | | Kūfah | B4:1619; A6:48 | | | | |
| 172 | Abū Laylā (Yasār ibn Bilāl) | B-A-II | Anṣārī | A5:514; A6:269; H4:169 | Awsī | A5:514; A6:269 | | | Kūfah | B4:1744; A6:269; H4:169 | | | | |
| 173 | Abū Muḥannad | II | Anṣārī | H4:176 | Khawlānī | H4:176 | | | Syria | H4:176 | | | | |

Appendix - VIII : The Attitudes of the Companions at Siffin

| No. | GEOGRAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|-------------------------|-----------|--|---|---|-----------|---------------------------|-----------|---------------------------|-----------|---------------------------|
| 167 | | | Badr | B4:1729; A6:247; D2:193; II4:155 | | | | | | | |
| 168 | | | adraka al-Nabi wa-huwa ghulam .. wa-lahu sima' min al-Nabi | B4:1725; also A6:237 | baya'a al-Nabi | A6:237 | | | | | |
| 169 | | | | | | | | | | | |
| 170 | | | | | | | | | | | |
| 171 | | | min shihar al-Sahabah | B4:1719; A6:48 | anna Rasul Allah salla Allah 'alayhi wa-sallama tuwaffiya wa-Abu Juhayfa lam yablagh al-ijlum, wa-lakinnaahu sani'a min Rasul Allah | A6:48 | | | | | |
| 172 | | | Uhud wa-ma ba'daha min al-mashahid | B4:1744; A6:269; II4:169 | | | | | | | |
| 173 | | | | | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | SOURCES-5 | PRO | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-----------|--------------|--|------------------------------------|--|----------------|---|-----------|--------------|-----------|
| 167 | | 'Alī | qutilla ma'a 'Alī bi-Šiffin | B4:1729, 1730; also A6:247; H4:155 | shahida Šiffin ma'a 'Alī | D2:193 | . | | | |
| 168 | | Mu'āwiyah | kāna muḥibban li-'Uthmān, wa-huwa qātil 'Ammār ibn Yāsir | B4:1725 | qātil 'Ammār ibn Yāsir | A5:516; H4:150 | kāna min shi'at 'Uthmān raḍiya Allāh 'anhu wa-huwa qātil 'Ammār ibn Yāsir | A6:237 | | |
| 169 | | 'Alī | shahida Šiffin ma'a 'Alī | H4:41 | kāna ma'a 'Alī ibn Abī Ṭālib bi-Šiffin | S3:479 | | | | |
| 170 | | unidentified | qutilla bi-Šiffin | H4:40 | | | | | | |
| 171 | | 'Alī | kāna 'Alī qad ja'alahu 'alā Bayt al-Māl bi-al-Kūfah, wa-shahida ma'ahu mashāhidahu kullahā | B4:1620; A6:48 | | | | | | |
| 172 | | 'Alī | shahida huwa wa-ibnuhu 'Abd al-Raḥmān ma'a 'Alī ibn Abī Ṭālib raḍiya Allāh 'anhu mashāhidahu kullahā | B4:1744; A6:269 | qutilla bi-Šiffin ma'a 'Alī | A5:415 | kāna ma'a 'Alī fi ḥurūbihī wa-ḡila innahu qutilla bi-Šiffin | H4:169 | | |
| 173 | | 'Alī (d) | shahida ma'a 'Alī Šiffin | H4:176 | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|----------------------------------|---------|-----------------------------|-------------------------------|---------|-------------------------------|-----------------------|-----------|-------------------------|--------------------|-------------------------|----------------|-------------------------|-----------|
| 174 | Abū Mūsā | B-II | Ash'aṛī | B4:1762; H2:351 | | | | | Basrah | B4:1763; H2:352 | Kūfah | H2:351, 352 | | |
| 175 | Abū Qatādah | B-A | Anṣārī | B4:1731; A6:250; H4:157 | Salanī | B4:1731; A6:250; H4:157 | Khazrajī | H4:157 | Kūfah | H4:158 | Mecca | H4:158 | | |
| 176 | Abū Qudāmah | B-A-II | Banī 'Abd Manāh ibn Kinānah | B4:1733; H4:159 | Anṣārī | A6:252 | Banī 'Abd ibn Kinānah | H4:159 | | | | | | |
| 177 | Abū Razīn (Mas'ūd ibn Mālīk) (d) | II | Asadī | H4:75 | | | | | Kūfah | H4:75 | | | | |
| 178 | Abū Shahr ibn Abrahah | II | Himyarī | H4:103 | Abrahī | H4:103 | | | Egypt | H4:103 | | | | |
| 179 | Abū Thālabah | II | Khushanī | H4:29 | | | | | Syria | H4:30 | Hims | H4:30 | Dārawayā | H4:30 |

Appendix - VIII : The Attitudes of the Companions at Şiffin

| No. | GEOGRAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|-------------------------|-----------|---------------------------|-------------------------------|------------------------------------|-------------------------|---------------------------|-----------|---------------------------|-----------|---------------------------|
| 174 | | | aslama qadīman bi-Makkah | B4:1763 | | | | | | | |
| 175 | | | Badr | B4:1731, 1732; A6:250; H4:157 | Uḥud wa-mā ba'dahā min al-mashāhid | B4:1731; A6:250; H4:157 | | | | | |
| 176 | | | Uḥud | B4:1733; A6:252; H4:159 | | | | | | | |
| 177 | | | | | | | | | | | |
| 178 | | | wafada 'alā al-Nabī | H4:103 | | | | | | | |
| 179 | | | bāya'a taḥta al-shajarah | H4:30 | Khaybar | H4:30 | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | SOURCES-5 | PRO | EXPRESSION-1 | SOURCES-1 | EXPRESSION-2 | SOURCES-2 | EXPRESSION-3 | SOURCES-3 | EXPRESSION-4 | SOURCES-4 |
|-----|-----------|---------|---|-------------------------------|---|-----------|--------------|-----------|--------------|-----------|
| 174 | | neutral | wa-kāna munḥarif 'an 'Alī li-annahu 'azalahu wa-lam yasta'milhu | B4:1764 | kāna aḥad al-ḥakamayn bi-Šiffin thumma i'tazala al-fariqayn | H2:351 | | | | |
| 175 | | 'Alī | shahida Abū Qatādah ma'a 'Alī mashāhidahu kullahā | B4:1732; A6:251 | | | | | | |
| 176 | | 'Alī | qutilla bi-Šiffin ma'a 'Alī ibn Abī Ṭālib | B4:1733; A6:252; H4:159 | | | | | | |
| 177 | | 'Alī | shahida Šiffin ma'a 'Alī | H4:75 | | | | | | |
| 178 | | 'Alī | qutilla ma'a 'Alī bi-Šiffin | H4:103 | | | | | | |
| 179 | | neutral | lam yuqātil bi-Šiffin ma'a aḥad al-fariqayn | H4:30 | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Şiffin

| No. | NAME | SOURCES | TRIBE-1 | SOURCES-1 | TRIBE-2 | SOURCES-2 | TRIBE-3 | SOURCES-3 | GEOGRAPHICAL LOCATION-1 | SOURCES-1 | GEOGRAPHICAL LOCATION-2 | SOURCES-2 | GEOGRAPHICAL LOCATION-3 | SOURCES-3 |
|-----|------------------------------|---------|----------|-------------------------------|---------|--------------------|---------|-----------|-------------------------|-------------------------------|-------------------------|-----------|-------------------------|-----------|
| 180 | Abū al-Tufayl | B-A | Kinānī | B4:1696; A3:145; A6:179 | Laythī | A3:145; A6:179 | | | Kūfah | B4:1696; A3:145; A6:180 | | | | |
| 181 | Abū Umāmah | S-II | Bāhīlī | S7:411; H2:175 | | | | | Syria | H2:175; (S7:384) | | | | |
| 182 | Abū 'Uthmān | B | Anṣārī | B4:1712 | | | | | | | | | | |
| 183 | Abū al-Ward | B-A | Māzinī | B4:1774; A6:328; A6:328 | Anṣārī | B4:1775; A6:328 | | | Egypt | B4:1774- 1775; A6:328 | | | | |
| 184 | Abū al-Yasar (Ka'b ibn 'Amr) | B-A | Anṣārī | B4:1776; A6:332 | Salāmī | B4:1776; A6:332 | | | Medina | B4:1776 | | | | |
| 185 | Abū Za'nah | H | Khazrajī | H4:76 | | | | | | | | | | |

Appendix - VIII : The Attitudes of the Companions at Şiffin

| No. | GEOGRAPHICAL LOCATION-4 | SOURCES-4 | RELATION TO THE PROPHET-1 | SOURCES-1 | RELATION TO THE PROPHET-2 | SOURCES-2 | RELATION TO THE PROPHET-3 | SOURCES-3 | RELATION TO THE PROPHET-4 | SOURCES-4 | RELATION TO THE PROPHET-5 |
|-----|-------------------------|-----------|---|-------------------------------|---------------------------|--------------------|--------------------------------------|-----------|---------------------------|-----------|---------------------------|
| 180 | | | wulida 'ām Uḥud wa-adraka min ḥayāt al-Nabī thamanīn thīnīn | B4:1696; A3:145; A6:180 | | | | | | | |
| 181 | | | Uḥud | H2175 | | | | | | | |
| 182 | | | | | | | | | | | |
| 183 | | | | | | | | | | | |
| 184 | | | 'Aqabah | B4:1776; A6:332 | Badr | B4:1776; A6:332 | shahida al-mashāhid ma'a Rasūl Allāh | A6:332 | | | |
| 185 | | | Badr | II4:76 | Uḥud | II4:76 | | | | | |

Appendix - VIII : The Attitudes of the Companions at Šiffin

| No. | SOURCES- 5 | PRO | EXPRESSION-1 | SOURCES- 1 | EXPRESSION-2 | SOURCES- 2 | EXPRESSION-3 | SOURCES- 3 | EXPRESSION-4 | SOURCES- 4 |
|-----|---------------|------|------------------------------------|--------------------|---------------------------------------|-------------------|--------------|---------------|--------------|---------------|
| 180 | | 'Alī | ṣaḥība 'Alī fī mashāhidihī kullihā | B4:1696 | shahida ma'ahu mashāhidahu kullihā | A3:145; A6:180 | | | | |
| 181 | | 'Alī | kāna ma'a 'Alī bi-Šiffin | H2:175 | shahida Šiffin | S7:411 | | | | |
| 182 | | 'Alī | shahida ma'a 'Alī ibn Abī Ṭalīb | B4:1712 | | | | | | |
| 183 | | 'Alī | shahida ma'a 'Alī Šiffin | B4:1775; A6:328 | | | | | | |
| 184 | | 'Alī | shahida Šiffin ma'a 'Alī | B4:1776; A6:332 | | | | | | |
| 185 | | 'Alī | shahida Šiffin ma'a 'Alī | H3:284 | | | | | | |