554372 - Is it authentically reported that Abu Bakr is the most virtuous of all creation after the Prophets?

the question

Is the Hadith the sun hasn’t risen over anyone after the prophets better than abu bakr authentic? is the Hadith that talk about the prophet marry Maryam and Asiya in jannah authentic?

Summary of answer

This narration is inauthentic, its chain of narration is not sound.

Detailed answer

Praise be to Allah.

The Hadith: "The sun has not risen nor set upon anyone after the prophets and messengers more virtuous than Abu Bakr (may Allah be pleased with him)."

This has been narrated by Jabir and Abu Ad-Darda' (may Allah be pleased with them).

As for Jabir's narration: It was narrated by Abu Nu`aym Al-Asbahani in *Hilyat Al-Awliya*' (10/301) through Isma`il ibn Yahya At-Taymi, from Ibn Jurayj, from `Ata', from Jabir, who said: "The Prophet (peace and blessings of Allah be upon him) saw Abu Ad-Darda' walking in front of Abu Bakr and said: 'O Abu Ad-Darda'! Do you walk in front of a man upon whom the sun has not risen upon any Muslim better than him?'" After this, Abu Ad-Darda' (may Allah be pleased with him) was never seen walking except behind Abu Bakr (may Allah be pleased with him). This Isma`il is weak in Hadith.

Adh-Dhahabi (may Allah have mercy on him) said: "Isma`il ibn Yahya ibn `Ubaydullah Abu Yahya At-Taymi: Narrated from: Abu Sinan Ash-Shaybani, Ibn Jurayj, and others.

Ibn `Adi said: 'He narrates false reports from trustworthy narrators.' Others said: 'He is a liar.'" (*Al-Mughni fi Ad-Du`afa*', 1/89).

Ad-Daraqutni (may Allah have mercy on him) said: "It was narrated by Isma`il ibn Yahya At-Tamimi, who is weak, from Ibn Jurayj, from `Ata', from Jabir... Isma`il ibn Yahya At-Tamimi narrates from trustworthy narrators what cannot be corroborated." (End quote from *`Ilal Ad-Daraqutni*, 13/380).

As for the Hadith of Abu Ad-Darda': It was narrated through several chains, from Ibn Jurayj, from `Ata', from Abu Ad-Darda'.

The first chain: It was narrated by Aslam ibn Sahl Al-Wasiti in *Tarikh Wasit* (p. 248), Al-Ajurri in *Ash-Shari`ah* (4/1844), and Abu Bakr Al-Qati`i in his additions to *Fada'il As-Sahabah* (1/152), and others: from `Abdullah ibn Sufyan Al-Wasiti, from Ibn Jurayj, from `Ata', from Abu Ad-Darda', who said: "The Messenger of Allah (peace and blessings of Allah be upon him) saw me walking in front of Abu Bakr and said: "O Abu Ad-Darda'! Do you walk in front of one who is better than you in this world and the Hereafter? The sun has not risen or set upon anyone after the Prophets and Messengers more virtuous than Abu Bakr."" And `Abdullah ibn Sufyan has been criticized.

Adh-Dhahabi (may Allah have mercy on him) said: "`Abdullah ibn Sufyan Al-Khuza`i Al-Wasiti narrated from Yahya ibn Sa`id Al-Ansari. Al-`Uqayli questioned his reliability." (*Al-Mughni fi Ad-Du`afa*', 1/340).

The second chain: It was narrated by Ibn Abu `Asim in *As-Sunnah* (2/576), Abu Bakr Al-Qati`i in his additions to *Fada'il As-Sahabah* (1/154), and Al-Ajurri in *Ash-Shari`ah* (4/1844-1845): from Baqiyyah ibn Al-Walid, from Ibn Jurayj, from `Ata', from Abu Ad-Darda'. And Baqiyyah is well-known for Tadlis (concealing intermediary narrators), and he practiced Tadlis in this narration.

Ibn Abi Hatim (may Allah have mercy on him) said: "My father said: ...Baqiyyah heard this Hadith from Hisham Ar-Razi, from Muhammad ibn Al-Fadl, from Ibn Jurayj, but he omitted the two intermediaries. My father said: Muhammad ibn Al-Fadl ibn `Atiyyah is abandoned in Hadith." (*Al-`Ilal*, 6/456)

The Third Chain: `Abd ibn Humayd narrated it in *Al-Muntakhab min Musnad `Abd ibn Humayd* (1/200): from Abu Sa`id Al-Bakri, from Ibn Jurayj, from `Ata', from Abu Ad-Darda' (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said: "The sun has neither risen nor set upon anyone better -or: more virtuous- than Abu Bakr (may Allah be pleased with him), except that he be a prophet." It was mentioned in *Tarikh Dimashq* (30/208), after citing this narration: "This was written in my book as 'Al-Bakri', but it is actually 'Al-`Askari', and his name is Aban." (End quote) We do not know who this Abu Sa`id is.

The Fourth Chain: Abu Nu`aym narrated it in *Hilyat Al-Awliya*' (3/325) from Hawdhah ibn Khalifah, from Ibn Jurayj, from `Ata', from Abu Ad-Darda'. Hawdhah ibn Khalifah is considered trustworthy. Adh-Dhahabi (may Allah have mercy on him) said: "Hawdhah ibn Khalifah is trustworthy, though Yahya ibn Ma`in weakened him, saying: 'Hawdhah's narrations from `Awf are weak'" (*Al-Mughni fi Ad-Du`afa*', 2/713).

All these chains of narration revolve around Ibn Jurayj's narration from `Ata'. Abu Nu`aym (may Allah have mercy on him) said: "This narration is strange (gharib) coming from `Ata', from Abu Ad-Darda', as Ibn Jurayj alone narrated it from him" (*Hilyat Al-Awliya*', 3/325).

Ibn Jurayj is known for tadlis (concealing the direct source of narration), and he did not explicitly state that he heard this report. Al-Hafidh Ibn Hajar (may Allah have mercy on him) said: "`Abd Al-Malik ibn `Abd Al-`Aziz ibn Jurayj Al-Makki was described by An-Nasa'i and others as practicing tadlis. Ad-Daraqutni said: 'The worst type of tadlis is Ibn Jurayj's tadlis, for his practice is ugly - he only performs tadlis for what he heard from discredited narrators'" (*Tabaqat Al-Mudallisin*, p.41).

The `Ata' mentioned here is Ibn Abi Rabah, as Abu Nu`aym clarified by including this report among the narrations of `Ata' ibn Abi Rabah in *Hilyat Al-Awliya*' (3/325). There is discussion regarding `Ata' ibn Abu Rabah's direct narration from Abu Ad-Darda'. Al-Hafidh Ibn Hajar (may Allah have mercy on him) said: "Ibn Hibban mentioned him [meaning `Ata' ibn Abu Rabah] in Ath-Thiqat (The Trustworthy Narrators), and said: He was born in Al-Janad in the year (27), and he was among the masters of the Successors (Tabi`in) in jurisprudence, knowledge, piety, and virtue. I say: Based on his estimated birth date, his direct narration from Abu Ad-Darda' and Al-Fadl ibn `Abbas cannot be

authentic" (End quote from *Tahdhib At-Tahdhib*, 3/103).

All these factors demonstrate the weakness of this chain of narration (Isnad). Abu Hatim Ar-Razi (may Allah have mercy on him) declared it fabricated. Ibn Abu Hatim (may Allah have mercy on him) said: "I asked my father about a Hadith narrated by Muhammad ibn Al-Musaffa, from Baqiyyah, from Ibn Jurayj, from `Ata', from Abu Ad-Darda' who said: 'The Prophet (peace and blessings of Allah be upon him) saw me walking in front of Abu Bakr (may Allah be pleased with him). He said: Why do you walk in front of one who is better than you? Indeed, Abu Bakr is the best person upon whom the sun has risen or set.' My father said: 'This Hadith is fabricated...'" (End quote from *Al-`Ilal* by Ibn Abu Hatim, 6/456).

Ad-Daraqutni (may Allah have mercy on him) was asked about it and said: "It is narrated by Ibn Jurayj, and there is disagreement about it: It was narrated by Isma`il ibn Yahya At-Tamimi, who is weak, from Ibn Jurayj, from `Ata', from Jabir." And others narrate it from `Ata', from Abu Ad-Darda'. And the Hadith is not established..." (End quote from *Al-`Ilal Ad-Daraqutni*, 13/380).

Abu Nu`aym classified it as gharib (strange), as mentioned before.

The conclusion: This narration is inauthentic, its chain of narration is not sound.

However, Abu Bakr's (may Allah be pleased with him) virtue is established, as he is the best of this nation after the Prophet (peace and blessings of Allah be upon him).

Muhammad ibn Al-Hanafiyyah said: "I said to my father [and his father is `Ali ibn Abu Talib (may Allah be pleased with him)]: 'Who is the best of people after the Messenger of Allah (peace and blessings of Allah be upon him)?' He said: 'Abu Bakr.'" I said: "Then who?" He replied: "`Umar." I was afraid he would say `Uthman, so I asked: "Then you?" He responded: "I am nothing but a man among the Muslims." (Related by Al-Bukhari, 3671)

Ibn `Umar (may Allah be pleased with him) said: "During the lifetime of the Prophet (peace and blessings of Allah be upon him) we considered Abu Bakr as peerless, then `Umar, then `Uthman. After that, we used not to differentiate between the Companions of the Prophet (peace and

blessings of Allah be upon him)." (Related by Al-Bukhari, 3697)

As for the report about the Prophet's (peace and blessings of Allah be upon him) marriage to Maryam and Asiyah in Paradise, we have previously explained that these reports are not authentic, as detailed in answer number 111279.

And Allah knows best.