

The Ink of the ulema is dearer (afḍalu) than the blood of the shuhadā’. Al-Khaṭīb said it is forged.¹ Al-Zarkashī mentioned it and said it was a saying of al-Ḥasan al-Baṣrī.² It is also narrated from the Prophet ﷺ in the wording:

“The ink of the ulema was weighed against the blood of the shuhadā’ and outweighed it.”

Al-Sakhāwī said Ibn ‘Abd al-Barr narrated it from Abū al-Dardā’ ؓ, from the Prophet ﷺ, as follows:

*“On the Day of Resurrection, the ink of the scholars will be weighed against the blood of the shuhadā’ and outweigh it.”*³

Al-Khaṭīb in his *Tārikh* narrated from Nāfi‘, from Ibn ‘Umar C, from the Prophet ﷺ:

“The ink of the ulema was weighed against the blood of the shuhadā’ and outweighed it.”

Its chain contains Muḥammad ibn [al-Ḥasan al-Qaṭāyī‘ī]⁴ who was accused of forgery. However, the meaning is true because the usefulness of the blood of the *shahīd* is confined to him while the usefulness of the scholar’s pen benefits others and is enduring.⁵

¹ As did al-Dhahabī (*Mizān* 3:517) and Aḥmad al-Ghumārī but al-Sim‘ānī narrates it [1] from Abū Hurayra ؓ in *Adab al-Imlā’ wal-Istimlā’* (p. 162) with a chain of narrators all used by Muslim in his *Ṣaḥīḥ* and al-‘Irāqī said in his major *Takhrīj* of the *Iḥyā’*: “This ḥadīth with the chain [2] from al-Nu‘mān ibn Bashīr C [in Ibn al-Jawzī’s *Ilal* and *Tārikh Jurjān*] is good and fair (*jayyid ḥasan*)” as cited in the Ryadh edition of al-Dhahabī’s *Talkhīs al-‘Ilal al-Mutanāhiya* (p. 35 n. 1). The chains that are very weak are those [3] from Abū al-Dardā’ in Ibn ‘Abd al-Barr; [4] Ibn ‘Umar C in al-Khaṭīb’s *Tārikh Baghdād* (2:193), Ibn al-Jawzī’s *Ilal al-Mutanāhiya* (1:71), Ibn al-Najjār’s *Tārikh*, and al-Daylamī with various chains, the latter through ‘Abd al-‘Azīz ibn Abī Rawwād from Nāfi‘ [Ibn Ḥibbān said in *al-Majrūḥīn* (2:136): “‘Abd al-‘Azīz] narrates undoubted forgeries from Nāfi‘”]; and [5] ‘Abd Allāh ibn ‘Amr C in Ibn al-Jawzī. The ḥadīth is also narrated [6] from ‘Imrān ibn Ḥuṣayn by Abū al-‘Abbās al-Marhabī in *Faḍl al-‘Ilm*, [7] Anas by al-Shīrāzī, and [8] Ibn ‘Abbās by Ibn al-Najjār cf. al-Suyūṭī in *al-Durr al-Manthūr* and *Kanz al-Ummāl*. As for those that claim that this ḥadīth contradicts the verse ﴿Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allāh with their wealth and lives﴾ (4:95) then such objectors are devoid of the ethics of the Ulema and it is normal they should compare them to people that sit still and do not strive in the way of Allāh with their wealth and lives. Rather, the Ulema are the fiercest and most selfless fighters in His path as can be gleaned from Abū Ghudda’s book *Ṣafāḥāt min Ṣabr al-Ulamā’* and As‘ad al-Khaṭīb’s *al-Buṭūlatu wal-Fidā’ ‘inda al-Sūfiyya*.

² As narrated by the Abū Ya‘qūb Ishāq ibn Ibrāhīm al-Manjanīqī al-Baghdādī in *Riwāyat al-Kibār ‘an al-Ṣiḡḥār* and as stated by al-Sakhāwī in the *Maqāsid* (p. 377), al-Samhūdī in *Jawāhir al-‘Aqdayn fi Faḍl al-Sharafayn Sharaf al-‘Ilmī wal-Nasab* (p. 40), Mar‘ī al-Karmī in *al-Fawā’id al-Mawḍū‘a* (p. 107), al-Shawkānī in *al-Fawā’id al-Majmū‘a* (p. 287), al-Suyūṭī, al-‘Ajlūnī, al-Fattānī, and others.

³ In *Jāmi‘ Bayān Faḍl al-‘Ilm* (1:150) through the Qāḍī of Mawṣil, Ismā‘īl ibn Abī Ziyād al-Zakūnī, whom Ibn Ḥibbān called an arch-liar (*dajjāl*).

⁴ Corrupted to “Muḥammad ibn Ja‘far” in the mss. and corrected from al-Khaṭīb.

⁵ It is fairer to say that the usefulness of both the scholar and the *shahīd* is immense and benefits as many and as long as Allāh wills.