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-Sakhawī said Ibn ‘Abd al-Barr narrated it from Abū al-Dardā’ 3, 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.” 4

Al-Khaṭīb in his Tārīkh 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 Muhammad ibn [al-Ḥasan al-Ṭāṭīyī] 5 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. 6

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1 As did al-Dhahabī (Mīzān 3:517) and Ahmad al-Chumārī but al-Sīrāfī narrates it [1] from Abū Husayn Ǧ in Adab al-Imām wa-l-Ḥadāth (p. 162) with a chain of narrators all used by Muslim in his Sahīh and al-Ṭabarānī said in his major Takhrij of the Ḥadīth 7: “This hadith with the chain [2] from al-Ḥuwainī ibn Bashīr B in Ibn al-Jawzī’s Ḥadāthah (p. 2:193), al-Ṭabarānī’s Ḥadāthah (1:71), Ibn al-Najjār’s Tārīkh, and al-Daylamī with various chains, the latter through ‘Abd al-‘Azīz ibn Abī Rawwād from Nāfi’ [ibn Ḥibbān said in al-Majrūḥa (2:136): “‘Abd al-‘Azīz narrated undoubted forgeries from Nāfi’”]; and [5] ‘Abd Allāh ibn ‘Amr C in Ibn al-Jawzī. The hadith is also narrated [6] from ‘Imrān ibn Ḥuṣayn by Abū ‘Ali al-Abławī al-Makhrī in Fadl al-‘Ilm, [7] Anas by al-Ṣāḥib, and [8] Ibn ‘Abbās by Ibn al-Najjār cf. al-Suyūṭī in al-Durr al-Manṭūr and Kanz al-ʿUmmāl. As for those that claim that this hadith 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 Ghuddá’s book Ṣaḥāḥat min Ṣāḥīh ‘al-‘Ummáta and As’ad al-Khaṭīb’s al-Buṭrālatu wal-Fidā’ ʿinda al-Suṭhīyya.

2 As narrated by the Abū Ya’qūb Ibrāhīm ibn Ibrāhīm al-Manjānī al-Baghdādī, al-Sāḥibī, and al-Ṣalāḥī in Riwāyāt al-Kibār ‘an al-Sayyidār and al-Sāḥibī in Jawāhir al-Aqṣāy fī Fadl al-Ṣrarayn Sharaf al-‘Iṣāf wa-l-Nasab (p. 40), Mar’āl al-Karmī in al-Fawl id al-Mawfūṣ (p. 91), and al-Shawkānī in al-Fawl id al-Majmū‘a (p. 287), and others.

3 In Jami’ Bayān Fadl al-‘Ilm (1:150) through the Qiṣāṣ of Mawṣūl, Ismā‘īl ibn Abī Ziyād al-Zakūnī, whom Ibn Ḥibbān called an arch-liar (dajjāl).

4 As narrated by the Abū Ya’qūb Ibrāhīm ibn Ibrāhīm al-Manjānī al-Baghdādī, al-Sāḥibī, and al-Ṣalāḥī in Riwāyāt al-Kibār ‘an al-Sayyidār and al-Sāḥibī in Jawāhir al-Aqṣāy fī Fadl al-Ṣrarayn Sharaf al-‘Iṣāf wa-l-Nasab (p. 40), Mar’āl al-Karmī in al-Fawl id al-Mawfūṣ (p. 91), and al-Shawkānī in al-Fawl id al-Majmū‘a (p. 287), and others.

5 In Jami’ Bayān Fadl al-‘Ilm (1:150) through the Qiṣāṣ of Mawṣūl, Ismā‘īl ibn Abī Ziyād al-Zakūnī, whom Ibn Ḥibbān called an arch-liar (dajjāl).

6 It is fairer to say that “Muhammad ibn Ja‘far” in the mss. and corrected from al-Khaṭīb.

7 It is fairer to say that “Muhammad ibn Ja‘far” in the mss. and corrected from al-Khaṭīb.