



# Tahdheeb Sharaf As.haabil-Hadeeth

by Al-Khateeb al-Baghdaadee  
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## 1: Memorising and Conveying the Ahadeeth of Allaah's Messenger (sallallaahu alaihi wasallam)

### **Chapter: What Has Been Narrated From Allaah's Messenger (sallallaahu alaihi wasallam) Concerning The Encouragement Of Conveying and Memorising From Him**

From 'Abdullaah bin Amr Ibn al-Aas that Allaah's Messenger (sallallaahu alaihi wasallam) said, "Convey (knowledge) from me, even if it is a single aayah. And narrate from Banees Israa'eel, there is no harm in that. And whoever intentionally lies upon me, let him find his seat in the Hellfire."

Saheeh Bukhaaree (2/492, no.3461), Saheeh at-Tirmidhi (1250), Saheeh Jaami' us-Sagheer (2834), Takhreej ul-Ilm of Abu Khaithumah (45/119) (the latter three are all of al-Albaani), Jaami' Bayaan ul-Ilm of Ibn Abdul-Barr (no. 94), and the meaning of "aayah" is "a sentence", regardless of whether it is from the Book or the Sunnah.

From Abu Hurairah that Allaah's Messenger (sallallaahu alaihi wasallam) said, "Narrate from Banees Israa'eel, there is not harm in it, and narrate from me, but do not lie upon me".

Refer to the previous hadeeth for takhreej.

### **His (sallallaahu alaihi wasallam's) Saying, "Let the One Who Is Present Amongst You Convey To the One Who Is Absent"**

From Abu Bakrah who said that Allaah's Messenger (sallallaahu alaihi wasallam) said, "Let those who are present amongst you convey to those who are absent, for perhaps the one who is informed (i.e. by you) is understands better than the one who hears (from me directly)".

Also from him that the Prophet (sallallaahu alaihi wasallam) said in the Farewell Pilgrimage, "Let the one who is present amongst you convey to the one who is absent, perhaps the one who is informed (i.e. by you) is a better memoriser than the listener".

The above hadeeths are in Saheeh al-Bukhaaree (3/573-574, no. 1741) and Saheeh Muslim (1679).

Abu Haatim ar-Raazee said, "Spreading of knowledge is its life, and conveying from Allaah's Messenger (sallallaahu alaihi wasallam) is mercy which every believer clings on to, and it is a hujjah (proof) against every one who passes it by and every deviant".

Al-Awzaa'ee said, "When Innovations emerge and the People of Knowledge do not show rejection against them, they become the Sunnah".

Tahdheeb Sharaf Ashaabul-Hadeeth of al-Khateeb al-Baghdaadee (p.46)

## 2: On The Conveyance of Hadeeth

### **His (sallallaahu alaihi wasallam's) Saying, "May Allah Make Pleasant The Man Who Heard A Hadeeth From Us And Then Conveyed It"**

From Zaid bin Thaabit who said that Allaah's Messenger (salallaahu alaihi wasallam) said, "May Allaah make pleasant (i.e. illuminate, brighten) the man who heard a hadeeth from us, memorised it and then conveyed it (to others) just as he heard it, for perhaps one who carries fiqh (knowledge, understanding) is not one who understands it, and perhaps he carries it to one who has greater understanding than him."

From Muhammad bin Jubair bin Mut'am from his father who said that Allaah's Messenger (sallallaahu alaihi wasallam) stood amongst us in Mina and said, "May Allaah make pleasant the servant who heard my saying, then memorised it, and then conveyed it to one who did not hear it, for perhaps one who carries fiqh (knowledge, understanding) does not understand it, and perhaps he carries it to one who has more understanding than him."

From Abdullaah bin Mas'ood who said that Allaah's Messenger (sallallaahu alaihi wasallam) said, "May Allaah make pleasant the one who heard my saying, then memorised it, for perhaps one who carries fiqh (knowledge, understanding) does not understand it, and perhaps he carries it to one who is more understanding than him."

Takhreej (of the above three ahaadeeth): Sharh us-Sunnah of al-Baghawee (1/235-236, no.112), Majma' az-Zawaa'id of al-Haythamee (1/137-139), Saheeh at-Targheeb (4, 85, 86), Saheeh al-Jaami' as-Sagheer (6639, 6642), as-Saheehah (404), Saheeh Sunan Abu Daawood (3108), Saheeh Sunan at-Tirmidhi (2139), Saheeh Sunan Ibn Maajah (2480), Mukhtasir Jaami' Bayaan al-Ilm of Ibn Abdul-Barr (15), Dhilaal al-Jannah Ta'leeq alaa as-Sunnah Li Ibn Abee Aasim (94), and Jaami' at-Tahseel (p.52 onwards) of al-Alaa'ee.

Sufyaan bin Uyainah said, "There is no one who seeks hadeeth except that there is illumination and radiance in his face, due to the saying of the Prophet (sallallaahu alaihi wasallam), "May Allaah make pleasant the man who heard a hadeeth from us and then conveyed it (to another)."

Tahdheeb Sharaf Ashaabul-Hadeeth of al-Khateeb al-Baghdaadee (p.48-50)

### 3: On the Connected Isnaad Between the Seekers of Hadeeth and Allaah's Messenger (sallallaahu alaihi wasallam)

#### **The Prophet's (sallallaahu alaihi wasallam) Giving Tidings To His Companions Of the Seekers of Hadeeth After Him And the Connected Isnaad Between Them And Him**

From Thaabit Bin Qais that Allaah's Messenger (sallallaahu alaihi wasallam) said, "You will hear (from me), and then it will be heard from you, and then it will be heard from those who hear from you..."

From Ibn Abbaas who said that Allaah's Messenger (sallallaahu alaihi wasallam) said, "You will hear (from me) and it will be heard from you, and then it will be heard from those who hear from you".

Takhreej: Lisaan ul-Meezaan of Ibn Hajar (1/3), as-Saheehah (1784), Saheeh Jaami' us-Sagheer (2944), Saheeh Sunan Abu Dawud (3107), Mukhtasir Jaami' Bayaan ul-Ilm (12), and Jaami' ut-Tahseel of al-Alaa'ee (p.52).

Ishaaq bin Raahawaih said, "Every matter that is narrated via three people is an athar (narration), due to the saying of the Prophet (sallallaahu alaihi wasallam), "You will hear (from me) and it will be heard from you, and then it will be heard from those who hear from you".

Shaqee al-Asbahee said, "The treasures of everything will be opened up for this Ummah until the treasures of hadeeth are opened up for them."

#### **A Mention Of The Excellence Of The Isnaad And That Allaah Has Singled Out This Ummah With It**

Abu Bakr Muhammad bin Ahmad said, "It has reached me that Allaah has singled out this Ummah with three matters and which were not given to those before it: The Isnaad (chain of narration), the Ansaab (genealogy), the I'raab (inflection in grammar).

Muhammad bin Haatim bin al-Mudhaffar said, "Verily Allaah ennobled this Ummah and dignified it and gave it preference by way of the Isnaad. And there is no one in any of the nations, past or contemporary that has Isnaad. Rather, they only have scrolls in their hands, and their learned ones have caused confusion in their books. They do not have any way of distinguishing between what has been revealed of the Tawraat and the Injeel from that which was brought by their Prophets, and between that which they have appended to their books of reports and narrations that they have received through untrustworthy people. And this Ummah writes hadeeth from a trustworthy person known in his time, famous for his truthfulness and integrity, from someone who is just like him (in trustworthiness). Then they research in the most severe manner until they come to know the best memorisers, then those after them; and those who are most precise and exact, then those after them; and those who accompanied for the longest time, those whom they narrate from, then those who spent lesser time. Then after all this, they write down ahaadeeth from at least twenty different angles (i.e. chains) such that they remove from this hadeeth all the errors and mistakes, and they exact its wording."

[Al-Khateeb]: So this is from the greatest of the blessings of Allaah the Most High to this Ummah, we give abundant thanks to Him for this blessing and we ask Him for firmness, and success in that which brings us closer to him, and which binds us to His obedience, indeed He is al-Wali (the Protector), al-Hameed (the Praiseworthy).

Tahdheeb Sharaf Ashaabul-Hadeeth of al-Khateeb al-Baghdaadee (p.62-64)

## 4: The Sharee'ah Is Known By Way of the Isnaad

### **An Explanation Of The Fact That the Isnaads Are The Route By Which Sharee'ah Rulings Are Known**

Abdullaah Ibn al-Mubaarak said, "The Isnaad is from the religion". And he also said, "The Isnaad, in my view, is from the religion, and had it not been for the Isnaad, then anyone who wished could say whatever he wished".

He also said, "The example of the one who seeks the affairs of his religion without an isnaad is like the one who tries to ascend to the roof without stairs."

And Abu Eesaa Ahmad bin Yahyaa bin Muhammad bin Shaadhaan al-Jawharee said, "My grandfather narrated to me saying: "I asked Alee bin al-Madeenee about the isnaad of a hadeeth that I had forgotten", so he said to me, "Do you know what Abu Sa'eed al-Haddaad said? He said: The Isnaad is like the staircase. So if your foot slips from the step, you will fall. And ra'i (i.e. opinion without a hadeeth) is like pasture-land."

Sufyaan ath-Thawree said, "The Isnaad is the weapon of the believer, so if he does not have it with him, with what shall he fight?".

Tahdheeb Sharaf Ashaabul-Hadeeth of al-Khateeb al-Baghdaadee (p.65-66)

## 5: The Knowledge Will Be Carried By The Trustworthy Ones in Every Generation

### **The Saying Of The Prophet (sallallaahu alaihi wasallam) That The Knowledge Will Be Carried By The Trustworthy Ones In Every Generation**

From Abu Hurairah who said that Allaah's Messenger (sallallaahu alaihi wasallam) said, "The trustworthy ones in every generation will carry this knowledge. They will remove from it the distortions of the excessive ones, the false claims of the liars and the false interpretations of the ignorant people."

From Usaamah bin Zaid who said that Allaah's Messenger (sallallaahu alaihi wasallam) said, "The trustworthy ones in every generation will carry this knowledge. They will remove from it the distortions the ignorant ones and the false interpretations of the liars."

From Abdullaah bin Mas'ood who said that he heard the Messenger of Allaah (sallallaahu alaihi wasallam) say, "This knowledge will be inherited by the trustworthy ones of each generation."

Ibraaheem bin Abdur-Rahmaan al-Udhree who said that Allaah's Messenger (sallallaahu alaihi wasallam) said, "The trustworthy ones in every generation will carry this knowledge. They will remove from it the distortions of the excessive ones, the false claims of the liars and the false interpretations of the ignorant people."

And from Mu'aadh bin Jabal who said that the Prophet (sallallaahu alaihi wasallam) said, "The trustworthy ones in every generation will carry this knowledge. They will remove from it the distortions of the excessive ones, the false claims of the liars and the false interpretations of the ignorant people."

Takhreej: Majmoo al-Fataawaa of Ibn Taymiyyah (15/298), ar-Rawd al-Baasim of Ibn al-Wazeer al-Yamaani (1/21-23), Takhreej ul-Mishkaat of al-Albaani (1/82-83, no.248), Hadiyy

Tahdheeb Sharaf Ashaabul-Hadeeth of al-Khateeb al-Baghdaadee (p.57-58)

## 6: The People of Hadeeth Are the Inheritors Of the Messenger (sallallaahu alaihi wasallam)

Ishaaq bin Moosaa al-Khatamee said, “No one has been given establishment in this Ummah like the People of Hadeeth, since Allaah, the Mighty and Majestic said in His Book, “And He will of a surety establish for them their religion which He is pleased with for them” (Nur 24:55). And that which Allaah is pleased with, then He has established firmly those people in it (i.e. the People of Hadeeth) but he did not establish the People of Desires (As.haab ul-Ahwaa) in that a single hadeeth from the Companions of the Prophet (sallallaahu alaihi wasallam) should be accepted from them. And the hadeeth of the Messenger of Allaah (sallallaahu alaihi wasallam) and the hadeeth of the Companions are accepted from the People of Hadeeth. And then if there was a man amongst them who introduced an innovation, his hadeeth would fall and be rejected, even if he was the most truthful of all people.”

### **The People of Hadeeth Are The Closest Of All People To The Messenger (sallallaahu alaihi wasallam) Due To Their Constant Sending of Salaat Upon Him**

Abu Bakr [al-Khateeb al-Baghdaadee] said to us: Abu Nu’aym said to us, “And this noble station is unique for the narrators of the aathaar, and its transmitters, for there is not known any group from the scholars for sending salaah upon the Messenger of Allaah (sallallaahu alaihi wasallam) greater than what this group (i.e. the People of Hadeeth) are known, in both writing and mentioning.”

Sufyaan ath-Thawree said, “If there was no benefit to a Person of Hadeeth except sending salaah upon the Messenger of Allaah (sallallaahu alaihi wasallam), then indeed one of them will be sending salaah upon whom so long as he is engrossed in his book”.

Muhammad bin Abu Sulaimaan said, “I saw my father in a dream, so I said to him, “O my father! What has Allaah done with you?” He said, “He has forgiven me”. I said, “On account of what?”. He replied, “On account of my writing salaah upon the Prophet (sallallaahu alaihi wasallam) in every hadeeth”.

Abul-Qaasim Abdullaah al-Marwazi, “My father and I used to face each other during the night revising hadeeth. Then there was observed in the place that we used to face each other a pillar of light that would reach the sky. So it was said, “What is this light”, and so it was said, “Their sending of salaah upon Allaah’s Messenger (sallallaahu alaihi wasallam) when they would face each other”.

Tahdheeb Sharaf Ashaabul-Hadeeth of al-Khateeb al-Baghdaadee (p.60-61)

## 7: The People of Hadeeth Safeguard The Religion and Preserve the Sunan

Abu Haatim ar-Raazee said, "There has never been in any nation amongst the nations, ever since Allaah created Aadam, the trustworthy ones who safeguard the aathaar (narrations) of the Messengers except in this Ummah." So a man said to him, "O Abaa Haatim! Perhaps they narrated a hadeeth which has no basis and which is not authentic!". He replied, "Their scholars know the sound from the defective hadeeth. Their narrating of this information is for the purpose of information, so that it becomes clear to those who come after them that they did differentiate between the aathaar and that they preserved them." Then he said, "May Allaah show mercy to Abu Zur'ah. By Allaah he was a mujtahid (striver) in memorising and safeguarding the aathaar of Allaah's Messenger (sallallaahu alaihi wasallam)."

Abdullaah bin Daawood al-Khairaane said, "I heard from our scholars and from those who are above us (i.e. those before us) that the People of Hadeeth and the Carriers of Knowledge are the Trustees of Allaah for His religion and the Safeguarders of the Sunnah of His Prophet, with respect to what they know and practise".

Kahmas al-Hamdhaanee said, "Whoever does not realise that the People of Hadeeth are the Preservers of the religion, then he is to be counted amongst the weak, poor ones, those do not worship Allaah with any religion (i.e. devotion). Allaah the Most High said to His Prophet (sallallaahu alaihi wasallam), "Allaah has revealed the Most Beautiful of Hadeeth (i.e. speech) in a Book" (Zumar 39:23), and the Messenger of Allaah (sallallaahu alaihi wasallam) said, "Jibreel narrated to me from Allaah the Mighty and Majestic".

Sufyaan ath-Thawree said, "The Angels are the guardians of the Heavens and the People of Hadeeth are the guardians of the Earth."

Yazeed bin Zaree' said, "Every religion has a knight and the knight of this religion are the People of Isnaad (i.e. Muhadditheen)."

Abdaan said, "Al-Qaasim bin Nasr al-Mahramee said: A man narrated to me - and he named him - his name escapes me, saying: I saw the Prophet (sallallaahu alaihi wasallam) in that which a person sees in a dream, and the Prophet (sallallaahu alaihi wasallam) was asleep. And Yahyaa bin Ma'een was standing by his head, protecting him with a fly swatter. Then when I awoke, I came to Yahyaa and informed him of this. He said to me, "We defend the Messenger (sallallaahu alaihi wasallam) against lies"."

Tahdheeb Sharaf Ashaabul-Hadeeth of al-Khateeb al-Baghdaadee (p.66-67)

## 8: The Truth Is With The People of Hadeeth And They Are The Most Deserving Of Deliverance In The Hereafter And Being First In Paradise

Haroon ar-Rasheed said, "I sought (to find) four things and I found them in four: I sought kufr and I found it with the Jahmiyyah. I sought Kalaam (theological rhetoric) and I found it with the Mu'tazilah. I sought lying and I found it with the Raafidah. And I sought the truth and I found it with the People of Hadeeth."

Abdullaah bin Sulaimaan bni al-Ash'at said: I heard Ahmad bin Sinaan say, "Al-Waleed al-Karaabeesee was my paternal uncle. When death came to him he said to his offspring, "Do you know anyone more knowledgeable of Kalaam than me?" They said, "No". He said, "So do you suspect me?". They said, "No". He said, "Then I will advise you, will you accept?" They said, "Yes". He said, "Upon you is what the People of Hadeeth are upon, for I have seen the truth to be with them...". Abu Bakr al-Ash'at said, "He (Al-Waleed) was the most knowledgeable of people of Kalaam after Hafs al-Fard al-Karaabeesee, and Hussain al-Karaabeesee had learnt Kalaam from him."

Abdur-Rahmaan bin Abdur-Rahmaan bin Muhammad bin Quraish al-Anbaree al-Basree said, "Everyone who adopts a saying and then flees with it to other than hadeeth, then to misguidance does he traverse".

Abu Ja'far an-Nufailee said, "If there was anyone on the face of the earth who would be delivered (in the Hereafter), then it is those who seek hadeeth".

Shaadh bin Yahyaa said, "I do not know of a straighter way to Paradise than that of the one who traverses the path of hadeeth".

Ibn al-Mubaarak said, "The firmest of people upon the Siraat are the People of Hadeeth".

Al-Hasan bin Alee at-Tameemee said, "I was performing Tawaaf when there occurred in my mind, "Who is the one who will be put ahead on the Day of Judgement?" Then a caller proclaimed, "The People of Hadeeth"."

Tahdheeb Sharaf Ashaabul-Hadeeth of al-Khateeb al-Baghdaadee (p.75-76)

## 9: The Excellence Of Those Who Travel For Seeking Hadeeth

Yazeed bin Haaron said, "I said to Hamaad bin Zaid: O Abaa Ismaa'eel! Has Allaah the Mighty and Majestic mentioned the As.haab ul-Hadeeth in the Qur'aan?" He said, "Yes, have you not heard His saying, "Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that they may warn their people when they return to them" (Tawbah 9:122). So this is for everyone who travels in seeking hadeeth and fiqh (of the religion) and who returns with it to those who remain behind him, teaching them that which he has acquired."

Ahmad bin Hanbal said, "I heard Abdur-Razzaaq say concerning the saying of Allaah the Mighty and Majestic, "And it is not (proper) for the believers to go out to fight (Jihâd) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil)." (Tawbah 9:122), so he said, "They are the As.haab ul-Hadeeth."

Ibraaheem bin Adham said, "Verily Allaah the Most High repels calamities from this Ummah on account of the journeying of the As.haab ul-Hadeeth."

Nasr bin Marzooq said, "Ali bin Ma'bad, whenever he would see the As.haab ul-Hadeeth, would say, "Their hair is dishevelled, their clothes are dirty, their faces have dust on them, and if there was to be no reward alongside all this, then by Allaah, this is punishment indeed".

I [al-Khateeb] say: And we believe firmly, without any doubt, that the seeker of hadeeth is rewarded for his seeking, and the least benefit that is acquired by this is what has been said by Wakee' bin al-Jarraah:

Wakeel Ibn al-Jarraah said, "If a man was not to acquire anything from seeking hadeeth except that it prevents him (i.e. preoccupies him) from desire (hawa), then he has attained correctness in doing so".

Hamaad bin Zaid said, "News of the death of a youth from As.haab ul-Hadeeth would reach Ayyoob as-Sakhtiyaanee, and the effects of that would be observed in him, and the death of a man who would be mentioned with abundant worship would reach him and no effects of (being affected by that) would be observed in him".

Tahdheeb Sharaf Ashaabul-Hadeeth of al-Khateeb al-Baghdaadee (p.77-78)

## 10: Miscellaneous Benefits On Hadeeth, Seeking Hadeeth, And The People of Hadeeth

### **Compelling One's Son To Listening To Hadeeth**

Abdullaah bin Daawood said, "It is desirable for a man to force his son to listen to hadeeth". And he also used to say, "The religion is not (acquired) by Kalaam, but the deen is through Aathaar (the authentic narrations)."

### **The One Who Encourages His Son To Listen To Hadeeth**

Ibraaheem bin Adham said, "My father said to me: "O My son! Seek hadeeth, for every time you hear a hadeeth and memorise it, then I will give you one dirham". So I sought hadeeth in this way."

### **The One Who Criticised The Shaikhs Who Did Not Listen To Hadeeth And Write Them Down**

Abbaas bin Moosaa al-Khatlaa said, "I heard Sufyaan ath-Thawree say, whenever he would see a Shaikh not writing down hadeeth, "May Allaah not reward you well for Islaam"."

### **The One Who Said It Is Desirable To Write Hadeeth Until Death**

It was said to Ibn al-Mubaarak, "Until when will you write hadeeth?". He said, "Perhaps I may never hear again the word that I actually benefit from." Al-Hasan bin Mansoor al-Jassaas said, "I said to Ahmad bin Hanbal: Until when should a man write hadeeth?" He said, "Until death". Abu Abdullaah Ahmad bin Hanbal said, "I seek knowledge until I enter the grave".

### **The Description Of The One Who Aspires For Hadeeth And The One Who Is Not Like That**

Abu Bakr al-Hudhlee said, "AzZuhree said to me: O Hudhlee! Do the Hadeeth not amaze you? I said, "Yes". He said, "Indeed, the masculine ones amongst the men are amazed (i.e. interested in) by hadeeth and the effeminate ones amongst them do not like it".

Sa'eed al-Khassaaf said that az-Zuhree said, "None amongst them men seek (and strive for) hadeeth except the masculine ones, and none make zuhd in this regard (i.e. do not like it or tend towards it) except the effeminate ones."

Tahdheeb Sharaf Ashaabul-Hadeeth of al-Khateeb al-Baghdaadee (p.80-84)

## 11: Identifying Ahl us-Sunnah and Ahl ul-Bid'ah By The Love and Hate of As.haab ul-Hadeeth

### **Identifying Ahl us-Sunnah and Ahl ul-Bid'ah By The Love and Hate of As.haab ul-Hadeeth**

Ja'far bin Muhammad bin al-Hasan al-Qaadee said, "I heard Qutaibah bin Sa'eed say: When you see a man loving the People of Hadeeth, such as Yahyaa bin Sa'eed al-Qattaan, Abdur-Rahmaan bin Mahdee, Ahmad bin Hanbal, Ishaaq bin Raahawaih - and he mentioned some other people - then he is upon the Sunnah, and whoever opposes this then know he is an Innovator".

Ahmad bin Kaamil recited the following verses of poetry to Ja'far al-Khawaas:

*Gone are the confederates of Innovation (As.haab ul-Bid'ah).  
And their rope weakened and then broke altogether.  
The League of Iblees that used to be a throng.  
And O people! Do they have in their innovation.  
A Faqeeh or an Imaam that is followed? The likes of Sufyaan, of ath-Thawr.  
Who taught the people the innermost realities of wara' (fear)?  
Or Sulaimaan of at-Taim.  
Who abandoned sleep out of the fear of [the day of] questioning.  
Or the Brave of Islaam, I mean Ahmad.  
That one who if the reciters were to come to blows with him.  
Would not fear their whip when they would frighten (therewith).  
Nay! And nor (would he fear) their sword when it would be brandished*

Ahmad bin Sinaan al-Qattaan said, "There is no Innovator upon the earth except that he hates the People of Hadeeth, for when man innovates, (perceiving) the sweetness of hadeeth is removed from his heart."

Abu Nasr bin Sallaam al-Faqeeh, "There is nothing heavier upon the People of Deviation, and nor more hated to them, then listening to hadeeth and its being narrated with its isnaad".

[Abu Ismaa'eel] Muhammad bin Ismaa'eel at-Tirmidhee said: "I and Ahmad bin al-Hasan at-Tirmidhee were with the Imaam of the Deen, Abu Abdullaah Ahmad bin Hanbal and Ahmad bin al-Hasan said to him: 'O Abu Abdullaah, they mentioned the Ashaabul-Hadeeth (the People of Hadeeth) to Ibn Abee Qutaylah of Makkah and he said: 'The Ashaabul-Hadeeth are an evil people.' So Imaam Ahmad stood and while shaking off the dust from his garment he said: 'Zindeeq (heretic), zindeeq, zindeeq', [and he continued like this] until he entered his house."

Tahdheeb Sharaf Ashaabul-Hadeeth of al-Khateeb al-Baghdaadee (p.84-86)