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The narrative approach of Abu Abbas Al-Darjini through his book The Classes of the Scholars in Morocco: a critical analytical perspective

Ahmed bin Yahya Al-Kindi	Prof. Dr.
	Professor and Head of the Islamic Sciences Department, College of Education, Sultan Qaboos University
	Oman
	E-mail: abuyahya@squ.edu.om
Abdullah Salim Bin Hamed Al-Hinaei	Dr.
	Associate Professor of Qur'anic Studies, Sultan Qaboos University
	Oman
	E-mail: umlsalem@squ.edu.om
Ahmed bin Said bin Khalfan Al-Mushrafi	Master's Researcher
	Islamic Sciences Department, College of Education, Sultan Qaboos University
	Oman

Abstract

This research discusses the topic of narration according to Abu Abbas Al-Darjini. It begins with a brief biography of the author and his scholarly life, before moving on to his book The Classes of the Scholars in Morocco. The study then examines his methodology for tracking narration, focusing on his presentation methods and the evidence he provides, as well as the classifications he presents and their intended benefits. It also explores his methods of transmitting narratives, whether through chains of transmission (isnad), written sources or oral communication. Finally, the research concludes with a detailed discussion of the scientific value of the material in the book and how Abu Abbas Al-Darjini correctly utilised it. It also addresses how Orientalists such as Montelensky benefited from the evidential and scientific value of the book in their documentary and critical studies. The study aims to highlight the unique methodology adopted by Abu Abbas Al-Darjini in his collection of narratives and biographies, particularly within the Ibadhi tradition of North Africa. The study emphasises his temporal classifications for each era, building on the work of his predecessors and inspiring later researchers to improve their skills in gathering, researching and understanding this subject. Familiarity with earlier scholars' methodologies equips researchers with the competence to handle texts and strengthens their ability to write scientifically. Given Abu Abbas Al-Darjini's exceptional knowledge, narrative skills and documentation, he deserves the attention of researchers who can draw on his work and balanced methodology. Undoubtedly, the benefit Orientalists derived from his works in their critical studies reflects the scientific value of his book and its esteemed status among his contemporaries.

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Introduction:

Praise is to Allah, the Lord of all creation, and peace and blessings be upon His noble Messenger.

The book The Classes of the Scholars in Morocco has received significant attention from scholars and researchers due to the diverse narratives and accounts it contains. The author has documented these in an elevated style and commented on them with remarkable phrases. This is evident in his categorisation of figures from the time of the Prophet Muhammad (peace be upon him) to the companions and the followers as 'the classes', assigning a specific time period of fifty years to each. The book also contains a variety of historical narratives, including discussions on the history of the Ibadis in Morocco and accounts of Nafusa, Warjilan, Jerba and more. The second part comprises biographies of Ibadhi scholars from both the East and the West. In this study, we will examine the key features of Abu Abbas Al-Darjini's methodology for tracking narratives. May Allah guide us to the truth.

Problem statement:

This study's problem lies in the methodology Abu Abbas Al-Darjini followed to track narratives from the Prophet Muhammad (peace be upon him), his companions, and his followers, and how it distinguishes itself from other methodologies. This can be formulated into the following questions:

1. Who is Abu Abbas Al-Darjini, and what is his book The Classes?

2. What is the concept of narration according to Abu Abbas Al-Darjini, and what are his presentation methods?

3. What are the classifications of narratives in his work?

4. What are the methods of transmitting narratives in the book The Classes?

5. Is the scientific material in "The Classes" significant, and if so, in what way?

Objectives of the research:

The study aims to:

1. Familiarise readers with Abu Abbas Al-Darjini and his book The Classes.

2. - Clarify the concept of narration and Abu Abbas Al-Darjini's methods of presentation.

3. Explain the classifications of narratives in "The Classes".

4. Identify the methods of transmitting narratives within the book The Classes.

5. Uncover the scientific material in The Classes and evaluate its significance.

Importance of the research:

The importance of the research lies in:

1. Highlighting the book The Classes of the Scholars in Morocco and drawing attention to it for reading, study and research purposes.

2. Providing care for ancient works in order to benefit from the methodologies employed by the authors when writing their compositions.

Terminology in the Study:

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The terms used in the study are: (narration, account). Despite the commonness of some of these terms, they will be defined in the first section of the study to ensure clarity in the terminology pertinent to the research.

Previous studies:

1. Al-Darjini and his methodology in The Classes of the Scholars in Morocco by Ali bin Said bin Salem Al-Riyami, published as a doctoral dissertation at the University of Jordan in 2013. This study addresses Al-Darjini's methodology in general, focusing on the sources he relied on and the various aspects included in his work. The researcher also critiques Al-Darjini's methodology. This research differs in that it concentrates on the topic of narration: how Al-Darjini sourced it accurately and employed it correctly; and sheds light on its documentary value and the interest it has garnered from scholars.

2. 'The Importance of Al-Darjini's Classes in the Study of Islamic History' by Mohammad Awad Khelifate was published in the Journal of Functional Language in 1982 and spans 36 pages. It briefly discusses his methodology for composing the book and its contents, which include historical, economic, political, military, social and intellectual information. It concludes with the sources Al-Darjini used to compile his book and critiques of its scientific value. This research differs in that it precisely highlights the profound features of Abu Abbas Al-Darjini's methodology, emphasising the scientific value of the book for readers.

Research methodology:

This study employs several methodologies:

1. The inductive method involves surveying and classifying the narrative material in 'The Classes of the Scholars'.

2. The analytical method involves analysing the surveyed material to understand the author's approach to presenting narratives and accounts.

3. Comparative method: This includes making comparisons between doctrinal and jurisprudential schools that present narratives from various perspectives.

Boundaries of the research:

The research focuses on surveying the narrative material in The Classes of the Scholars by Abu Abbas Al-Darjini.

Research tools and plan:

In order to achieve the desired research outcomes using sound scientific methodology, the following steps were taken:

1. Tracing scientific material on the narrative methodology of Abu Abbas Al-Darjini in his book The Classes of the Scholars.

2. Formulating precise, researchable questions.

3. Tracking the evidence through the book The Classes and its original sources.

4. Accurately structuring the research plan, content and results.

5. Writing verses in the Uthmani script and documenting them in the text by including the name of the surah and its number in brackets.

6. Citing hadiths from their sources.

7. Documenting quotations and citations with double quotation marks in the text.

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8. Citing sources in the footnotes according to the established system.

9. Applying punctuation according to the established system.

10. Dividing the material into an introduction, four main sections and a conclusion.

11. Conclude the research by summarizing the most important findings.

12. Provide a list of sources and references according to the established system.

13. Write a summary of the research in both Arabic and English.

Study plan: The Narrative Methodology of Abu Abbas Al-Darjini Through 'The Classes' (A Critical Analytical Perspective).

Introduction to Abu Abbas Al-Darjini

   Section 1: His birth, upbringing and death

   Section 2: His academic life and contributions Chapter 1: The Concept of Narration in 'The Classes' and Methods of Presentation

Chapter 1: The concept of narration in 'The Classes' and methods of presentation

   - Section 1: The concept of narration in 'The Classes'.

   Section 2: Methods of presenting narration in 'The Classes'.

Chapter 2: Classifications of narratives and examples from 'The Classes'.

- Section 1: Narratives mentioned about the Prophet Muhammad (peace be upon him) and the Companions.

   Section 1: Narratives about the Prophet Muhammad (peace be upon him) and the Companions.

   Section 2: Narratives mentioned about the scholars of the Ibadhi School.

Chapter 3: Methods of transmitting narratives in 'The Classes'.

   - Section 1: Narration of the Story through Isnad.

   Section 2: Transmitting narratives from written sources. - Section 3: Oral Transmission of Narratives Directly from the Author.

   Section 3: Oral transmission of narratives directly from the author.

Chapter 4: The narrative material in 'The Classes' and its scientific value (an analytical perspective).

   - Section 1: Proper utilisation of the narrative material in the book. Chapter 1: The Concept of Narration in 'The Classes' and Methods of Presentation

   Section 2: The scientific and documentary value of the narrative material in the book.

   Section 3: The narrative material in the book and the critical methodology (an analytical perspective).

Conclusion:

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Introduction to Abu Abbas Al-Darjini

Section 1: His birth, upbringing and death

Abu Abbas Ahmad bin Said bin Suleiman bin Ali bin Yakhlef al-Darjini was named after Darjin, a town located south of Tunisia. He was born around 600 AH (1204 CE) and died in 670 AH (1271 CE). He was one of five scholars from the same lineage and grew up in a scholarly Ibadhi family (Muhammad Mousa Baba Omi, 2000, pp. 2-45). He was a learned jurist and a keen historian. He began his studies in Darjin, before moving to Warjilan in 616 AH (1219 CE) to study under Sheikh Abu Sahl Yahya bin Ibrahim bin Suleiman. He later returned to Darjin, his hometown, where he wrote his book The Classes, considered one of the most important sources on the history and biographies of Ibadhi scholars.

Section 2: His Academic Life and Contributions

Abu Abbas Al-Darjini was born into a family renowned for playing a key role in spreading Islam in West Africa. His great-grandfather, Haj Yakhlef bin Yakhlef, emigrated to Al-Jarid, and his father, Said bin Ali, migrated to Darjin. It was in the lower town of Darjin that Abu Abbas was born and attributed to. In his biographical writings, Al-Shamakhi has translated both Said bin Suleiman and his son Ahmad (Abu Abbas), highlighting the scholarly prowess of this family.

Abu Abbas was renowned for his brilliance in language and literature, having composed poems and answers in verse, as well as riddles related to Islamic jurisprudence. Al-Shamakhi describes his excellence through his works: 'Abu Abbas is renowned for his celebrated composition, "The Classes", and he has authored numerous poems. His poetry is exceptional. He composed answers in verse and riddles related to jurisprudence, some of which were compiled by Abu Tahir Ismail bin Musa in his book on inheritance and calculations. He has a diwan containing poems, some of which he recited before reaching puberty. (Al-Shamakhi, 1987, pp. 2-118)

Al-Shamakhi further describes the book The Classes, stating: 'The book of classes attests to his extensive knowledge of literature, language, jurisprudence and more.'

At the request of the Council of the 'Azabah, Abu Abbas Al-Darjini authored 'The Classes of the Scholars in Morocco', reflecting the esteemed scholarly position he held among its members. In this work, he pioneered a unique methodology for writing Ibadhi biographies, employing a class system which is the focus of our research. This system illustrates that the religion has been transmitted to us through successive generations, class by class (Al-Shamakhi, 1987).

Chapter 1: The Concept of Narration in 'The Classes' and Methods of Presentation

This chapter is divided into the following sections:

Section 1: The concept of narration in 'The Classes'.

According to Al-Darjini, we could not find a specific definition or delineation of the concept of narration; however, we can observe its usage, which sheds light on the concept. The term 'narration' may be synonymous with 'hadith'. An example of this from Al-Darjini is his statement: 'In the verse and the narration, there is evidence'(Dictionary of Ibadi Scholars, pp. 45-46), which he mentions following the verse: Indeed, it is only those who have knowledge among His servants who fear Allah. Indeed, Allah is Exalted in Might and Forgiving" (Fatir 35:28). The Prophet also said: 'The scholars are the inheritors of the prophets.'

The concept of narration may also stand apart from hadith. When considered in isolation, narration can encompass multiple meanings and be analogous to the concepts of biography and account, as illustrated by Al-Darjini: 'It is necessary to recognise the virtues of the predecessors and the narratives, and to acquire their righteous biographies in order to emulate the commendable aspects of those accounts. (Al-Darjini A. A., pp. 1-2)'

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He may have referred to narration as encompassing everything transmitted about the lives of those who came before him, as he says: 'We mention the nations, one after another, from the narratives of the ancients.' Both interpretations were commonly used by scholars, including Al-Darjini. This will be elaborated on later in the research with examples. This is not surprising, given that the meaning of narration is reflected in the report. Abu Al-Baqa pointed this out with regard to the meaning of hadith: 'It is a term for conveying information. (Abu Al-Baqa, 1998, p. 202)'

The term 'hadith' frequently appears in the Quran with the meaning of 'narration', as in the verse: 'Has the story of the soldiers reached you?' (Al-Burooj 85:17), and Allah the Exalted says, 'Allah has sent down the best of narratives' (Az-Zumar 39:23). Thus, the relationship between the account and narration, as well as its usage in 'The Classes', will be clarified through various examples of Al-Darjini's usage.

Section 2: Methods of Presenting Narration in the Book

This section will address the methods of presenting narration and Al-Darjini's methodology in citing various narratives. These narratives may form the basis of the material or provide supplementary information on the main subject of the book. They may be conveyed orally or in writing and may or may not be supported by isnad.

In this context, Al-Darjini sometimes categorises the narratives, as indicated by headings such as 'A Chapter on the Virtues of the Persian Horse' (Al-Darjini A. , al-Tabaqat, p. 24). Narratives may be intended for their own sake or included as part of a discussion on another topic.

Chapter 2: Classifications of Narratives and Examples from 'The Classes'

This chapter is divided into three sections:

Section 1: Narratives Mentioned About the Prophet Muhammad (peace be upon him) and the Companions

The narratives reported about the Prophet Muhammad (peace be upon him) and the Companions vary. Some are elevated (marfu') to the Prophet, some are suspended (mauqūf) to the Companions, and some come from those who followed them. These include narratives of both agreement and disagreement.

Al-Darjini pays careful attention to the diversity and richness of the narratives, approaching them with an encyclopaedic scholarly spirit and a high regard for his sources. For example, in his account of the companions, Sheikh Ali Yahya Ma'mar states: 'If you refer to what Abu Abbas Al-Darjini has written, you will see that he is keen to give all the companions the high status they hold in Islam, without exception. He is displeased with some dissenters who belittle certain companions, and he responds to those who permit themselves to place anyone whom Allah chose to accompany His Prophet (peace be upon him) in an inappropriate position in terms of authority, love, satisfaction or good example. (Maamer, p. 365)'

While discussing the companions, Al-Darjini does not elaborate extensively. In this regard, the book The Selected Jewels (The book was printed with precise lithography, comprising 238 pages, each containing 23 lines. Manuscript copies exist, including one that I reviewed, which is preserved in the library of Haj Muhammad Said.), authored by Abu Al-Qasim bin Ibrahim Al-Baradi, addresses what The Classes may have overlooked. This work complements Al-Darjini's efforts during the period between the two texts, emphasising the companions, particularly the leaders, and discussing the events and tribulations they experienced, including the battles and conflicts that occurred among them.

Although Al-Baradi considered this a correction to Al-Darjini, I believe Al-Darjini was satisfied with what had previously been written about the companions. His aim was to distance himself from the controversies surrounding the companions and the conflicts that arose among them. Nevertheless, Al-Baradi's book focused on the events of the early Islamic centuries, detailing the era of the Companions and their leaders' narratives with great knowledge and in great depth, even categorising each Hijri year.

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Al-Darjini states: 'The companions of the Messenger of Allah (peace be upon him), may Allah be pleased with them, are too well known to us for us to need to list their names and attributes. They are the stars of guidance and the lamps of darkness... (Al-Darjini A. , Classes of Scholars in the Maghreb, pp. 1-6)'

Section 2: Narratives Mentioned About the Scholars of the Ibadhi School

Al-Darjini extensively covered the biographies of the Ibadhi scholars, to which he himself belongs. He was initially prompted to write by a request from the Council of the 'Azabah, indicating a pressing desire at that time to compile the biographies of scholars into a single work to facilitate tracking these figures by students and researchers.

Al-Darjini is regarded as one of the most prominent scholars in this regard. He excelled in concisely mentioning those who preceded him, bearing in mind the historical sequence from the time of the Prophet Muhammad (peace be upon him) and his companions to the followers and their successors. He termed this organisation 'the classes' to signify the strong connection between each layer and the next.

The Zaidis are guilty of excess in two respects here. First, mutual cursing (laʿn) occurs between spouses who are both in positions of authority. This necessitates either that the husband is accusing (qadhf) or that the wife is committing adultery; both of these are major sins. However, as we do not know who committed the sin, we should disown both parties. Secondly, when two men of authority are seen drawing their swords and striking each other until they both die, we do not know who the aggressor was or who was wronged. We argue that all of this is speculative.

We have the Messenger of Allah (peace be upon him) as a good example. When the following was revealed to him: 'And among the Bedouins around you are hypocrites, and among the people of Medina are some who have persisted in hypocrisy. You do not know them, but We know them' (At-Tawbah 9:101), he did not refrain from associating with any of those who outwardly professed faith among the people of Medina or the Bedouins. Nor did he avoid anyone, despite not knowing them, while Allah knows them. Instead, he treated them according to their established authority until they were exposed by the verse from Surah At-Tawbah. Once this had happened, the authority transitioned to disowning them.

Some of our companions in the East have told me, and I have personally encountered, that they favour the opinion of our scholars regarding the two slain men, but favour the Zaidis regarding those who curse. Therefore, rely on the Qur'an, as anything contrary to it is invalidated by it. This is the basis of the disagreement (Al-Darjini A. , Classes of Scholars in the Maghreb, pp. 24-25).

Chapter 3: Methods of Transmitting Narration in 'The Classes'.

This chapter is divided into:

Section 1: Narration by Means of Isnād

Isnād refers to what rises from the ground in front of a mountain or valley (Al-Farahidi, 786, p. 228). It is said that a she-camel is a sanad, meaning that it has long legs and a raised hump. They come supporting each other, meaning they are allied(Al-Zamakhshari, 1404 AH/1984 CE, p. 310). The term 'musanadah' refers to mutual support. It is said that 'he supports him, and they are supporting each other' (Abbad, p. 286) when neither has authority over the other. The isnād is considered a person's reference, akin to a foundation (Al-Zabidi, p. 283).

Terminologically, as defined by Amr Al-Talati, isnad consists of the men who narrate the text, i.e. the hadith or news reported (al-Talati, p. 199). As Amr Al-Talati also states, isnād refers to the narration of the men who recount the text (or the news reported) (al-Sahihayn, p. 656).

Historical context of the topic of isnad:

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When discussing isnād, there are two important issues to consider:

1. The first concerns the practice of companions narrating from one another, along with some senior followers. In these narrations, the norm was to mention the hadith without specifying the isnad. However, this does not imply, as some Orientalists have claimed, that the concept of isnād was invented by the narrators. Such claims are unfounded.

2. The second issue concerns the insistence of narrators and scholars on the importance of isnad and their efforts to establish it, which led to the development of isnad sciences. In my opinion, clarifying these two points helps us to understand the relationship between isnad Ibadhi scholars and their narrators.

In elucidating the first issue, the companions did not adhere to mentioning the isnad when narrating hadiths they heard from one another. They made no distinction in their narrations between what they heard directly from the Prophet (peace be upon him) and what they heard from each other. They supported their method by asserting their truthfulness and integrity. For instance, when a man asked Anas bin Malik about a hadith he narrated, whether he heard it from the Messenger of Allah (peace be upon him), Anas became extremely angry and said, "By Allah, not everything we narrate we heard from the Messenger of Allah, but we used to narrate from one another without accusing each other. (al-Sahihayn, Book of Knowledge of the Companions, mentioning Anas bin Malik, p. 656) " Similarly, Al-Bara' bin 'Azib stated, "Not all of us heard hadith from the Prophet; we had our crafts and occupations, but people did not lie, so the witness would narrate to the absent. (Al-Asqalani, Fath al-Bari bi Sharh Sahih al-Bukhari, pp. 13-321)" Although Ibn Hajar weakens the isnad of Al-Bara's (bn Hajar, pp. 13-321) narration, it is supported by Anas's account.

Thus, we observe a correlation between the absence of isnad and the concept of lying. As the companions were distant from falsehood, they rarely provided isnad and became displeased with anyone who asked about it, as such enquiries implied suspicion, which they rejected.

This approach is also evident among the senior followers. For instance, al-Hasan al-Basri responded to a man who asked him about a hadith that he had not attributed: 'Man, we did not lie or fabricate. We indeed participated in a campaign to Khurasan with three hundred of the companions of Muhammad... (Al-Mizzi, 1994, pp. 6-124)' Al-Hasan defended his omission of the isnad, asserting that he had received his knowledge from many companions, and believing that not mentioning it did not diminish the value or importance of his narration. The essence of the matter lies in honesty, integrity and trustworthiness; they did not consider the omission of the isnad to diminish or weaken their narrations. Thus, the practice of sending (irsal) had become widespread among them.

Scholars differed in their views on Al-Hasan's mursal narrations, with some accepting them and others rejecting them (The scholars differed regarding the narrations of Al-Hasan Al-Basri. Ibn Al-Qattan states: 'What Al-Hasan said in his narration about the Prophet, we found a basis for, except for one or two hadiths.) (Al-Tirmidhi, pp. 1-754). Those who rejected them did so not only because of the omission of the isnad in his narrations, but also because of his perceived leniency in accepting narrations and his positive view of those who narrated to him. However, they accepted the mursal narrations of others who were his contemporaries. Upon closer examination of his contemporaries, it becomes clear that the practice of sending and the omission or incomplete provision of the isnād was common among many of them, indicating a recognised norm among the followers, especially the prominent ones.

Regarding the second issue, the demand for isnad and the search for it arose from the emergence of falsehood and fabrication in the Hadith. Ibn Sirin articulated this context when he stated: 'They did not ask about the isnad until the fitnah arose, when they said, "Name your men", to distinguish between the people of Sunnah and the people of innovation. They accepted the hadith of the former and rejected that of the latter. (Sahih, pp. 1-15)'

The fitnah caused significant disruption and an intellectual upheaval, which led those of weak character to fall into dangerous pitfalls and develop erroneous desires, resulting in deceit and fabrication. Conversely, it also prompted a

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careful examination and verification of narrations. Consequently, we find Ibn Sirin expressing this idea in two phrases: "This hadith is a religion, so look at whom you take it from," and "Verification is half of knowledge. (Al-Baghdadi, pp. 1-166)" Despite criticising Al-Hasan Al-Basri and some of his contemporaries, Ibn Sirin himself engaged in the practice of sending, and some hadith scholars have validated his mursal narrations due to his diligence(It has been previously mentioned that some scholars corrected the narrations of Muhammad Bin Sirin. This shows that those advocating for verification among the followers transmitted without adhering to the chain of narration, indicating that this was a method they adopted. I find it astonishing that a great Imam like Muhammad Bin Sirin would narrate from 'Ikrimah, the freedman of Ibn Abbas, without mentioning him while taking from him narrations he received from Al-Bahr. It seems that the disagreement between these two scholars caused this omission.). This indicates that he shared this methodology with his contemporaries.

Thus, the scholars' demand for isnād was driven by the deceit and fabrication that began at that time, leading to the development of isnād sciences aimed at preventing these issues, especially as falsehood and fabrication proliferated afterwards. Some hadith scholars state that Amr Al-Shabbi was the first to investigate isnād ([1]- Some sources state that Al-Rabi' bin Khitham narrated a hadith to Al-Shabi. Al-Shabi asked Al-Rabi' bin Khitham, 'Who narrated this hadith to you?' He replied: 'Amr bin Maymun al-Awdi.' Al-Shabi then met Amr bin Maymun and asked him, 'Who narrated this to you?' He replied: 'Abdul Rahman bin Abi Layla.' Al-Shabi then met Ibn Abi Layla and asked him, 'Who told you this?' He replied: 'Abu Ayyub al-Ansari, a companion of the Prophet.') (al-Baghdadi, pp. 1-221).

However, the practice of sending remained commonplace, and Ibn Abd Al-Barr commented on Al-Shabi's narration, affirming what we have mentioned about their methodology: 'On this basis, people engaged in searching for the isnad, and people continued to send hadiths; however, the soul finds greater comfort and assurance with the isnad.'

Having read this introduction, you may be wondering what the relationship is between the aforementioned points and the topic of isnād among the Ibadis. In my opinion, the previous explanation clarifies certain aspects of isnād among the Ibadis. The period of the Companions and their followers represents the foundational era of thought for the entire nation, and the Ibadis are an integral part of it. Their emergence is directly linked to the Companions, whose methodology in receiving and transmitting knowledge clearly impacted the Ibadis. Additionally, many of the early imams of the Ibadhi school were among the followers and were notable figures. Consequently, their influence is evident in the topic of isnād, as evidenced by the practice of sending (irsal) and the omission of isnād in their narrations of the Sunnah and reports.

This may explain why many narrations were transmitted without mentioning isnād, as this was normal practice among many of the companions and followers. Since they saw that narrating in this manner did not harm the Sunnah itself, the Ibadis emulated them.

Connecting this explanation to the second issue we raised — namely, the relationship between the demand for isnād and the emergence and spread of falsehood, as well as the insistence of hadith scholars on isnad to protect the Sunnah from fabrication and deceit — reveals that the Ibadis are notably free from such falsehoods, as acknowledged by their opponents (Al-Baghdadi, p. 130). How could it be otherwise when they consider lying to be a grave sin and believe that the liar, unless he repents, will remain in hell? (Al-Salimi, p. 378) This applies to all forms of lying, especially lying about the Messenger (peace be upon him), which they regard as one of the most serious offences.

The continuity of the isnād is something upon which the ummah agrees regarding its importance, making it a foundation for evaluating and critiquing narrations. However, there are differing views on some practical and procedural aspects of it. While hadith scholars emphasize the importance of continuity, jurists tend to take a more lenient approach. Consequently, they accept mursal narrations if proven reliable through trustworthy sources. For most jurists, the concept of continuity in isnād means that the narration must be delivered in a manner that

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reassures the soul, ensuring the connection between the narrator and the one from whom he narrated by any recognized means of transmitting knowledge.

When we examine the methodology of the Ibadhi school and the approach of its jurists, we find similarities with other jurists. In discussing isnad and its continuity with them, two issues must be raised:

1. The first concerns the isnād and its emergence and their attention to it, which is not the focus of this section; a more detailed discussion will occur in its appropriate place, God willing (Al-Athir, pp. 1-99).

2. The second relates to considering the continuity of isnād when critiquing narrations. A review of their heritage reveals evidence of this. Al-Darjini began his book by referencing the transmission of knowledge and narration through sequential classes representing a chain of transmission from one generation to the next. He continued the work of his predecessors in organising these classes and noted that they were divided into periods of fifty years. He began by mentioning the circle of companions, who represent the first link in the isnād, stating: 'Those gathered in the first fifty years of the first century are the companions of the Messenger of Allah (peace be upon him). Their virtues are well known, and it would be impossible to list all their names and attributes. They are the stars of guidance and the lamps of darkness. They were described in accordance with their esteemed status, as a blessing for being mentioned, and to avoid remaining silent about their virtues, which could be seen as neglect or a slight to their honour. (Al-Darjini A. A., pp. 1-6)"

He then proceeded to the class nearest to him, which included his teachers and his mentors, and said: 'Those included in the first fifty years of the seventh century include scholars from our generation, some of whom have passed away and some of whom are still alive. These include Muhammad bin Abi Jamil, Sa'd bin Mu'adh, Ibrahim bin Ishaq, Abu Sahl Yahya, Abu Ya'qub bin Abdullah, Maimun bin Ma'din and others. I was advised to include my father, Yahya bin Faisal, among the living alongside Isa bin Zakariya, Salih bin Sulayman Al-Zawagi, Yahya bin Dawood Al-Saidi, Yabib bin Muhammad, Ahmad bin Muhammad and Umar bin Yakhlef Al-Zawagi, in their ranks. This class includes contemporaries who are known for their diligence, piety and miracles rather than their knowledge: Abdul Kafi bin Wanam Al-Righi, Ibrahim bin Isa Al-Midiyuni, and Sulayman bin Yakni, to name but a few.'

'These are our leaders, our scholars and our masters. May Allah make them signs of guidance, protect us from destruction, and gather us all in the company of His righteous servants. (Al-Nami, 2001)'

It seems, then, that he presents the classes of his isnad in his book, along with all the knowledge he received through these chains.

Section 2: Transmission of News from Written Sources

Al-Darjini's sources of information are varied, and the most important of these can be highlighted as follows:

1. The Book of Biography and the News of the Imams: Written by Abu Zakariya Al-Yahrasani, a scholar from the fifth Hijri (Al-Yahrasni Abu Zakariya Yahya ibn Abi Bakr ibn Sa'id (471/1078 CE) from Warjlan, Algeria. He studied under Abu Al-Rabi' Al-Mazati and others, and Abu Amr Al-Sufi and others studied under him. He was a prominent scholar, a collector of numerous sciences and knowledge, and a prominent historian, relied upon by later authors in the field of biographies and histories. He was dedicated to disseminating knowledge, and he had a circle of knowledge.) (Al-Shamakhi, p. 12) century, this book is considered one of the earliest works on Ibadhi classes (Fawzi, 1997, p. 13). It chronicles the history of the Ibadis and their imams in North Africa during the earlier centuries, particularly during the Rustamid state. It also discusses the Ibadhi call in Basra and some of its imams in the east (Al-Yahrasni, 1985). This book has served as a source for later authors.

2. The Biography of the People of Nefousa: Written by Muqrin bin Muhammad Al-Baghtouri (Al-Baghturi al-Nafusi Muqrin ibn Muhammad (alive in 599/1203) was one of the most eminent scholars of the Nafusa Mountains. He learned from Abu Muhammad al-Majdali and Tawfiq al-Janawni. He was a brilliant scholar, jurist,

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and narrator. He is considered one of the most prominent figures in the lineage of the religion, and he has written works on jurisprudence and biographies) (al-Shamakhi: al-Siyar, 1906, pp. 31-37) , this book is also known as Biographies of the Scholars of Jabal Nefousa. In his book, the author focuses on the biographies of Ibadhi scholars, particularly those from Nefousa. He begins with the imams of the early school, providing only brief details about them and mentioning the earliest scholars of the Maghreb and those who carried knowledge. He then moves on to discuss the virtues of the people of Jabal Nefousa, before providing detailed biographies and accounts of the Nefousan scholars, including some of their narrations. As with other biographies, it contains some legal and theological opinions. The author continues to trace the lineage of scholars until the sixth Hijri century, in which he lived. Al-Baghtouri's book is considered an important source and was relied upon by Al-Shamakhi, who also wrote his biography. The version we have consulted is a manuscript (The copy I have is a manuscript I came across in the library of Sheikh Salim bin Ya'qub al-Jarbi in Djerba. Salim bin Ya'qub copied it himself in 1385 AH (1965 AD) from an older copy, as he mentioned. I have made a photocopy of it. Amr al-Nami stated that the person who found this book was Sheikh Salim bin Ya'qub in the Baghtur Library in Djerba, and he thought it was lost. See: al-Nami Amr bin Khalifa (contemporary), Description of Recently Discovered Ibadi Manuscripts in North Africa, an article published in Volume 15 of the Journal of Islamic Studies, 1970, translated by Sultan bin Mubarak al-Shaybani, transcribed, p. 25.), and its content is derived from narrations that Muqrin heard from his teachers and their teachers. However, he abbreviated the isnād for brevity, as he states at the end of the manuscript, where he says that he only recorded what he wrote based on a narration from a trustworthy source (Muhammad, alivein599/1203).

3. The Lives of the Scholars: Written by Abu Al-Rabi' Sulayman bin Abdul Salam Al-Wisiyani (Al-Wusyani Abu al-Rabi' Sulayman ibn Abd al-Salam ibn Hassan (died 557/1162) was originally from Qastiliya in Tunisia. He studied under Abu Muhammad al-Asimi in Wadi Arig and also traveled to Warjlan. He was a distinguished scholar and a meticulous historian. He took care to collect the relics and news and stipulated that he would include in his book, as he said: "So I wanted to compile for you a book from what I had heard and which was confirmed to me, and about which I had no doubts." His source was the accounts of a number of the great scholars he met during his travels.) (Al-Darjini A. , Classes of Scholars in the Maghreb, p. 513) , who lived in the 6th century AH. He was born in Qastiliyah, in the Al-Jarid region of Tunisia, and grew up in Ajul. Most of the accounts in his book are narrated by his teachers. He may mention the isnād or abbreviate it, as indicated in the introduction to his biographies. These accounts contain information about Ibadhi figures, including transmitted hadiths, legal issues and theological matters. They cover the first three Hijri centuries and extend to the author's own time. The book remains a manuscript (The image of the manuscript that I have is a copy of a manuscript kept in the library of Hajj Saeed Mohammed, Ghardaia, Algeria. Hajj Saeed photographed it from an original manuscript kept in the Karakow Library in Poland under number 00277. It has 208 pages and 20 lines. There are other copies that I have seen in other places, including a copy of a manuscript in the library of the Abu Ishaq Association in Ghardaia, and another manuscript that I came across in the Baronial Library in Djerba, which has 299 pages and is kept under number 1. R: Al-Wusyani Abu al-Rabi' Sulayman ibn Abd al-Salam ibn Hassan (alive in 557/1162): Biographies of the Sheikhs (manuscript copy), Hajj Sa'id Muhammad Library, Ghardaia, Algeria, photocopied from the Karakoff Library, Poland, No. 00277, + manuscript copy in the Baronial Library, Djerba, Tunisia, No. 1.) .

Regarding Ibadhi writings on biographies and genealogies, several obstacles were encountered, including the loss of writings due to wars, self-imposed isolation, and the burning of libraries. Nevertheless, what has survived to this day constitutes valuable heritage.

Books of classes and biographies are at the forefront of this heritage and include the Book of Biography and the News of the Imams by Abu Zakariya Yahya bin Abu Bakr; the Biography of Nefousa by Muqrin Al-Baghtouri; the Lives of the Scholars by Abu Al-Rabi' Al-Wisiyani; the Book of Classes by Abu Abbas Ahmad bin Said Al-Darjini; the Selected Jewels by Abu Al-Qasim Al-Baradi; and the Book of Biography by Abu Abbas Al-Shamakhi, to name a few.

Section 3: Oral Transmission of News Directly from the Author

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Al-Darjini's sources of news material were varied, including both oral and written sources with isnād and without. Notably, Al-Darjini relied on sources that others did not have access to, such as the biography of Imam Abu Sufyan Mahbub bin Al-Ruhail. Al-Darjini classified this biography within the fourth class (150–200 AH). Subsequent scholars mention this work without having seen it; some sources even refer to it without naming it. For example, Al-Baradi in 'The Selected Jewels' noted that Abu Sufyan had a book, but did not specify the title or content.

In his book on classes, Al-Darjini cites numerous texts taken from Abu Sufyan; it seems as though no page goes by without mentioning him. Al-Darjini refers to this biography with precise descriptions that indicate his familiarity with it, stating: 'Among them is Mahbub bin Al-Ruhail Al-Abdi, may Allah have mercy on him, one of the righteous and virtuous who was among the first to preserve the biographies of the righteous predecessors. He authored works containing the reports he obtained from them, compiling them into a unified framework of rare jurisprudence and astonishing news. He also mentioned the merits of those who strive in the way of Allah and support them. He pointed out the faults of those who exhibit aversion or retreat and justified those who had valid reasons for their actions. (Al-Darjini A. A., pp. 278-297)'

Much of the new material in Al-Darjini's book comes from rare accounts. For example, he provides a detailed account of events in Tihert and its library, including what Abu Abdullah the Shiite did when he discovered a tower filled with books, among which was the Diwan of Tihert referenced by the 'Azabah. Abu Abdullah picked and chose what he wanted from it and burned the rest, leaving no trace of the Diwan (Al-Darjini A. A., pp. 94-95).

Al-Darjini may present news with an isnād, or he may mention its transmission using phrases such as 'it reached us'. He sometimes cites his sources without naming them. For instance, in his biography of a notable scholar, he states: 'A trustworthy person told me that a group of Berbers and Arabs from different tribes and sects sought Sheikh Yukhlef. They gathered in large numbers to have him adjudicate injuries and other matters. None of them turned away from him due to differences in doctrine, nor did they reject his statements. As for the residents of the town — meaning Nefousa — they were in need of his knowledge.'

The models of his oral transmission varied; some were collective reports, and he often presented news in the form of narration from a group. It appears he used such collective phrasing for pivotal accounts, as exemplified by his statement: 'Several of our companions reported from Imam Aflah, from his son Abdul Wahhab, and from his grandfather Abdul Rahman bin Rustam that he said, "The first to come seeking the Ibadhi doctrine while we were in Qayrawan, Africa, was Salamah bin Said. He came to us from Basra, accompanied by Ikrimah the Ibadhi. Ikrimah called to the doctrine of the Sufriyyah. I heard Salamah say, "I wish this matter, meaning the Ibadhi doctrine, would prevail for one day from dawn to dusk, for then I would have no regrets about life afterwards. (Al-Darjini A. , al-Tabaqat, pp. 11-12)"

In another instance, he narrates: "Some of our companions mentioned that when Abu Al-Khattab and his companions arrived from the East to Tripoli, they were concerned about the affairs of the people and the interests of the Muslims, and those who had influence among them, including scholars and notables, gathered after the killing of Al-Harith and Abdul Jabbar, at a time when people were in secrecy. They discussed the establishment of imamate and who was worthy of it, contemplating whom they would assign their leadership. When they reached a consensus on this, they would consider whether they had the ability to stand against their enemy or not..."

He noted, "Abu Al-Khattab went out with them without knowing their intention, and when they reached a certain place, their speaker spoke, saying, 'Did we not agree on what you know?' They replied in the affirmative. He said, 'Then complete your matter.' A group from among them moved away to confer for a while, then they returned and said to Abu Al-Khattab, 'Extend your hand so we can pledge allegiance to you on the condition that you rule among us according to the Book of Allah, the Sunnah of His Prophet (peace be upon him), and the reports of the righteous.' Abu Al-Khattab responded, 'I did not expect that this was why I came out with you.' They said, 'We must assign you the affairs of the Muslims.' When he saw their determination, he said, 'I will not accept to bear your trust unless on conditions.' They replied, 'Every condition is acceptable, we will grant it to you.' He said, 'My

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condition upon you is that you do not mention the matter of Al-Harith and Abdul Jabbar in my army, fearing that this might lead to discord among the Muslims.'"

The forms of oral reporting varied, including narration without the isnād previously mentioned. Al-Darjini and other scholars showed a keen interest in oral transmission, meticulously maintaining their chains of narration and transmitting them in sequence from their own teachers. This later evolved into classes. Al-Darjini narrated that Abu Ammar Abdul Kafi found the 'Azabah ascribing their religious matters to one trustworthy person after another, from prominent figures to reputable ones. He deemed it wise to summarise this information for each group (Al-Darjini A. , al-Tabaqat, pp. 1-6). This indicates that there were indeed multiple chains of isnād, and the examples provided here are merely representative. Abu Ammar and subsequently Al-Darjini transitioned from individual citations to collective ones structured as layers. Thus, they developed their approach to studying and writing about men in the form of classes, which forms part of the literature on biographies and history.

Chapter Four: The New Material in the Book of Classes and Its Scientific Value (An Analytical Perspective).

This chapter is divided into two sections:

Section One: The Effective Use of News Material in the Book.

The material in the book has a significant scientific value, and Al-Darjini's selection, compilation and utilisation of it is exemplary. This is evident throughout the book. One example of the effective use of this news material is found in the biography and news of Abu Muhammad Jamal Al-Mazati, where the meanings that Al-Darjini seeks to convey are expressed beautifully. Abu Abbas said: 'Abu Muhammad Jamal had a Bedouin neighbour during a year of famine. The man had a herd, but hunger struck him. His greed prevented him from slaughtering a she-camel to relieve his own hunger and that of his family. When Abu Muhammad learned of this, he came to the man's tent and found him unable to move due to hunger pangs. Abu Muhammad took it upon himself to help the man, armed with a spear. He entered the herd and aimed for the finest and fattest she-camel, intending to slaughter her. The camel owner said to him, 'Perhaps take another one, O Abu Muhammad,' but he insisted on slaughtering the one he had chosen. Afterwards, he told them, "Get up and eat." When morning came, raiders attacked and stole the man's camels. Had it not been for Allah blessing them through the elder, they would have died of hunger. They benefited from the fat and meat of the she-camel and were able to satisfy their hunger.

Clearly, the Bedouin only benefited from the she-camel that Abu Muhammad slaughtered. The social phenomenon revealed by this story may reflect people's ethics throughout their lives.

Then came the tax collectors, who gathered money illegally and demanded payment of the imposed amounts. However, the local people ignored them and showed no concern. The collectors said, 'If we stay the night, we will double the taxes on you.' Yet the neighbourhood remained indifferent and unconcerned. Abu Muhammad then approached the tax collectors and told them, "Stand at the watering holes and don't let the livestock roam. They will pay you." They did so, and when the people saw their livestock trapped, they hurried to pay up, after which the collectors left. Some said that Abu Muhammad had helped the oppressors against the poor and the weak. When he heard this about his actions, he said: 'It is Allah's duty to guide the ignorant to what ensures the safety of their religion and worldly affairs. I wish all the nation's scholars understood this important principle and acted upon it throughout history, looking after the ignorant and guiding them to ensure the safety of their religion and worldly life. (Al-Darjini A. , al-Tabaqat, pp. 346-347)'

Thus, observe the combination of news and the spirit of theology and jurisprudence; indeed, some of its benefits have resulted in wonderful principles of jurisprudence and doctrine.

Section 2: The Scientific and Documentary Value of the News Material in the Book

The material in the book is a valuable reference source for scholars, helping them to resolve issues in their studies. For instance, Levitsky used it when investigating the 'Siyar Al-Wisiyani' to differentiate its content from that of

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other sources. He noted that the middle section of the manuscript begins on page 190 with the basmala and ends on page 344 with the words "Completed is what was found of the biographies of the sheikhs, may Allah have mercy on them". It is from this final sentence that we understand that the title of the book is 'The Biographies of the Sheikhs'. There is no mention of the author's name or the date of authorship. However, thanks to a reference on page 296, we know that the author was a student of Sheikh Abu Al-Rabi' Sulayman bin Abdul Salam Al-Wisiyani and Sheikh Abu Umar Othmani bin Khalifa Al-Sufi. This information enables us to estimate the date on which the author wrote. We know from Al-Darjini's 'Book of Classes', a published work, that the second of these sheikhs belongs to the eleventh class of prominent Ibadhi figures (each class covering 50 years). Therefore, he lived in the first half of the sixth Hijri century, which corresponds to the twelfth century CE.

Al-Darjini included Al-Wisiyani among the sheikhs of the twelfth class in his "Book of Classes", which corresponds to the second half of the sixth Hijri century or the twelfth century CE. Based on these references, we can assume that the author of The Biographies of the Sheikhs lived in the mid-second half of the sixth Hijri century. The latest date mentioned in this book is 557 AH, corresponding to 1161–1162 CE. As our sheikh was from southern Tunisia and the regions of Wadi Souf and Al-Jarid, as we will see below, we believe that the author was also from this region (Zharo, p. 12).

The scientific value of the classes lies in their continuation of the principle and project of the Ibadhi scholars, which carries the title "The Chain of Those from Whom We Took Our Religion." The scholarly isnād continued from the early bearers of knowledge in the East and West, forming what is known regarding the lineage of the religion (Al-Jarbi, p. 165) or what some classify under the section of those we emulatee (Chapter on Men We Follow,), or what is recognized as the lineage of Islam among the Eastern scholars.

While the isnād regarding the lineage of the religion among the Ibadis of the Maghreb reveals a narrow sequential lineage, Al-Darjini expanded the arrangement of scholarly classes, positioning each class within a fifty-year period, where each class predominantly received knowledge from its predecessor. Through his classes, Al-Darjini revealed a broader sequence of transmission, where each class receives from the one before it and transmits to the one after it. He affirms that this methodology was inherited from Abu Ammar Abdul Kafi in his initial remarks about it (Al-Darjini A. , al-Tabaqat, pp. 1-6). Al-Darjini's work can be described as a compilation of the methodology of highlighting isnād and the methodology of writing in the science of men, even if his work is concise; all of this reveals an aspect of the importance of the news material and scientific value of the book of classes.

The Book of Classes is considered a significant link in the isnād of narration among both Eastern and Western scholars, making its content a source for gathering the narrations that preceded it, despite being later than the early Ibadhi imams. Al-Darjini also attended to the scholars of the Maghreb during those early centuries up to his time, adopting a biographical approach in this book. He benefited from the writings of those before him, such as Abu Zakariya in his biographies, yet in his transmission, he does not copy the text of Abu Zakariya; instead, he likely combines what he narrated from his teachers with what was written in the books of his predecessors. Al-Darjini did not provide biographies of the companions, justifying this in the introduction to his book by their well-known status, implying that this renders their mention unnecessary. Perhaps Al-Darjini intended to indicate that there are scholars of the ummah who have written about them, and the entire community regards the companions as their link to the Prophet (peace be upon him) (Al-Darjini A. , Classes of Scholars in the Maghreb).

The news material contains splendid examples from the great biography of the Ibadhi imams and figures, which, in truth, compel one to compare this aspect with Islamic texts and examples, leading to an undeniable testimony of the righteousness of their conduct. One of the remarkable examples worth presenting here is:

"Then he called (for prayer in congregation), and the people gathered around him, and he prayed with them. Then he ascended the pulpit to deliver a sermon, praising Allah and extolling Him. He encouraged his companions to engage in jihad and commanded his followers to prepare and be resolute in perseverance and combat. He left the mosque, drew his sword at its door, and broke its sheath, saying: 'There is no judgment but Allah,' encouraging jihad and expressing anger for Allah and His religion. We have also heard from another source that the people of

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Warfajuma brought out a woman from Qayrawan who was crying out, 'Help me, O assembly of Muslims!' But no one came to her aid. When Abu Al-Khattab was informed of her plight and her call for help to the Muslims without receiving any assistance, he responded to her: 'Here I am, here I am (Al-Darjini A. , al-Tabaqat, p. 27)

We have heard that when Abu Al-Khattab went out, he commanded his herald to announce: 'O people, whoever has two elderly parents or one of them should return, and whoever has a newly wed bride should return. Whoever wishes to return among you may do so at night.' A group from his army returned, and when the next day came, he ordered cavalry to track them, and they found traces of those who had returned to their families. He did this on the second night and the third night until the cavalry reported to him that no one remained who wished to return, and only those who desired to engage in jihad remained with him. He presented his army as numbering six thousand and said: 'I hope for those who have joined us in this army and died as martyrs that they will be among the people of Paradise, except for those who have one of three qualities: killing a soul without justification, indulging in forbidden pleasures, and unlawfully acquiring land. Whoever possesses these qualities or even one of them should know that he will find a way out of them. As for the killer, he may submit to the guardians of the victim, thus finding a way out. As for the last two qualities, he should bear witness to himself by abandoning them and distancing himself from them. (Al-Darjini A. , al-Tabaqat, p. 28)'

Some of our companions reported that an elder from Kairouan had sent his son to check on a farm he owned near Abu Al-Khattab's encampment. The elder said to his son, "Go and see if there is anything left on our farm." The boy went to the farm and found that it was safe and untouched. When he returned and informed his father, he was astonished, and the people marvelled at the fairness of Abu Al-Khattab, as well as at the obedience of his companions to his commands and prohibitions. The aforementioned elder told those present from Qayrawan: 'Do you think that Abu Al-Khattab resembles those who ruled you for worldly gain? Is their conduct like his in goodness and justice? No, by Allah! Is there anyone like Abu Al-Khattab in his conduct, justice and virtue?" (Al-Darjini A. , al-Tabaqat, p. 30).

Section 3: The New Material in the Book and the Critical Methodology

In an article, Professor Omar Suleiman Bouasbana (Luqman) mentions that Montylinski (C. Motylinski) copied a manuscript of Al-Darjini's The Classes in 1905 to study the characteristics of the Ibadhi community. This manuscript is much more comprehensive than Abu Zakariya's Siyar of the Imams, as the former lived around 474 AH and the latter around 670 AH. The latter discusses Warjilan and the Badiyah of Banu Mus'ab in more detail, examining the relationship between the two regions (Bouasbana, p. 298).

Al-Darjini often provides clarifications of the meaning of phrases in the reports. For example, he comments on a report concerning Abu Yazid bin Kidad, in which one of his followers says to him: 'Do not think that the Wahhabis have gone out with you; they are in their mosques, and we have come out with you to share in eating this carrion, so leave what your mind is telling you. If we engage in battle, it will be like the fighting of dogs in the neighbourhood.' Al-Abbas Al-Darjini explained that 'carrion' refers to the wealth they were plundering (Al-Darjini A. , al-Tabaqat, p. 100).

As previously mentioned, Al-Darjini's book is distinguished by its scientific value, as revealed through the accounts it contains. Notably, when discussing Imam Jabir bin Zayd, he included a report stating: 'During Jabir bin Zayd's time, the people experienced darkness, wind and thunder, which led them to rush to the mosques. Jabir went to one of the mosques and sat there remembering Allah while the people were in a state of supplication and commotion. When the wind and darkness had cleared, the people began to return to their markets and homes." He called to some of those near him and asked their opinion of the matter. They replied, 'We feared that the Day of Judgement had come.' Jabir said, 'You feared the end of the world and the transition to the Hereafter.' They said, "Yes." He continued, 'You feared a great matter, and it was right for you to fear it. Now, where are you going?" They replied, "To our homes." He said, "You feared a great matter and rushed to pray, but if what you feared had come to pass, your prayers would not have helped you at all. Now that Allah has returned your worldly affairs to you, act while you can. (Al-Darjini A. , al-Tabaqat, p. 206)'

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A significant aspect of the news material requires independent research to verify its authenticity.

The book of biographies begins with the title The Biography and News. Scholars will undoubtedly observe a predominance of the methodology of historians and narrators, characterised by a sense of assurance. This is common across all historical writings and those who compile them, and it is difficult to evaluate their methodology against that of hadith scholars. However, we can scrutinise the hadith reports included in the book, identifying those that are authentic, good and weak. This is not unique to Al-Darjini's book, but is a characteristic found in all books of biographies and news. During this research, examples will be chosen at random to evaluate these types of hadith using the methodologies of narrative criticism. It is not methodologically sound today to claim that any given book is entirely authentic or entirely weak.

Conclusion:

The preceding discussion of the topic of news in the works of Abu Abbas Al-Darjini has highlighted the key findings and recommendations outlined in the following sections.

Findings:

1. Diverse usage of terminology: Abu Abbas Al-Darjini uses the term 'news' in various contexts, including 'news' and 'biographies', as well as reporting on predecessors. He may also use 'news' as a synonym for 'hadith'.

2. Unique diversity in reporting: There is remarkable diversity in the way he reports news. Alongside narrations from the Prophet Muhammad (peace be upon him) and the companions, he transparently reports on various Islamic sects and schools. He seamlessly connects these accounts with the scholars of his own school, demonstrating a beautiful blend of scholarly and linguistic ability.

3. Varied methods of transmission: The different methods of news transmission employed by Al-Darjini contribute to the variety of reports he presents. From isnād transmission to written sources and oral narration, the methods he selected that others did not reveal the scientific value of this book.

4. Academic attention: The acknowledgement of Al-Darjini's 'Book of Classes' by several Orientalists, including Levitsky, to address issues in their studies, illustrates the significant attention it has received due to the wealth of information it contains.

Ethical Considerations
This study was conducted in full accordance with the ethical standards of academic research approved by Sultan Qaboos University. No human or animal subjects were involved. The research relies solely on textual, historical, and analytical materials. Proper acknowledgment and citation of all secondary sources have been ensured to maintain academic integrity and to respect intellectual property rights.

Author Contributions
Prof. Dr. Ahmed bin Yahya Al-Kindi: Conceived and designed the study, supervised the analytical framework, and revised the final manuscript critically for scholarly precision.
Dr. Abdullah Salim Bin Hamed Al-Hinaei: Conducted the critical textual analysis of Al-Darjini's narrative style and contributed to the theoretical and methodological sections.

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Ahmed bin Said bin Khalfan Al-Mushrafi: Collected and organized the biographical and documentary data, prepared the literature review, and assisted in drafting and editing the manuscript.
All authors have read and approved the final version of the article.

Methodology

The research employed a qualitative analytical method based on descriptive and critical textual analysis. Primary data were drawn from The Classes of the Scholars in Morocco by Abu Abbas Al-Darjini, supported by secondary scholarly commentaries and modern studies in Islamic historiography and narrative traditions. The approach involved three main stages:

1. Textual Examination: Close reading of Al-Darjini's text to identify key features of his narrative structure, isnad usage, and classification system.

2. Comparative Analysis: Comparison with the narrative and historiographical styles of earlier Ibadhi scholars and later North African historians to determine continuity and innovation in methodology.

3. Critical Evaluation: Assessment of Al-Darjini's epistemological framework, his criteria for authenticity, and the scientific value of his historiographical contribution in light of Orientalist evaluations and modern critical perspectives.

This approach ensured both a contextual and critical understanding of Al-Darjini's narrative methodology and its enduring influence on Islamic historiography in the Maghreb.

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Conflict of Interest

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