This lengthy *ḥadīth* has been transmitted by many scholars in parts. Ibn Ḥanbal has endorsed it at least 24 times. It is preserved in the collections of A'māsh (d. 148 A.H.), Ibn Juraij (d. 150 A.H.), and Ibrāhīm ibn Tahman (d. 168), transmitters from the students of Abū Hurairah. It is also found in Shi'ite, Zaidi, and Ibadi sources.[100]

Confining the discussion only to the third generation of narrators from Abū Hurayrah, who mostly belong to the first half of the second century of the Hijra, the following features appear: There are 22 third-generation transmitters-nine from Medina, five from Baṣra, four from Kūfa, and one each from Mecca, Ḥijāz, and Khurasān. These variously trace their source to 11 students of Abū Hurayrah, whose homes were in Medina, Baṣra, and Kūfa. A second interesting point is that not all the Medinese, Baṣrites, or Kūfans are the students of one man. Three of the Baṣrites trace the source of their knowledge to one Basrite, but the other two cite two different Medinese as their source.[101]

Clearly the *isnād* result in an explosive increase in the multiple and parallel chains of transmission of the *aḥādīth* that trace back to the Prophet and the Companions. The content do not increase.

[100] *Ibid.*, 161.
[101] *Ibid.*, 162.

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