



Benefits
from the
Introduction
to
Ṣaḥīḥ Muslim



Taken from the work *Qurrah 'Ayn
al-Muḥtāj fī Sharḥ Muqaddimah Ṣaḥīḥ
al-Imām Muslim al-Ḥajjāj*

By the Noble Shaykh, the *Muḥaddith*,
Muḥammad ibn 'Ali al-Ithyūbī
Teacher at Dār al-Ḥadīth al-Khayriyyah
Makkah al-Mukarramah

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English translation prepared by
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Translator's Introduction

Over a decade ago, while researching in *Ṣaḥīḥ Muslim*, a thought came to mind. In all of the English translations of Imam Muslim's (رَحْمَةُ اللَّهِ) monumental work, I could not find the author's *Muqaddimah* (introduction) included in any of the publications available at that time. This was especially curious for me since the book's introduction contains some of the most important principles found in the creed and methodology of the people of *Sunnah* and Ḥadīth. In this illustrious introduction, the author elucidates the perils of lying on the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and the punishment for those who falsely attribute narrations to him; the position of the scholars regarding narrating from innovators; the way of the *Salaf* in disparaging and refuting the people of desires; as well as outlining the practice of the *Muḥaddithūn* in preserving the traditions of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Perhaps—and Allāh (عَزَّ وَجَلَّ) knows best—it was this very clarification that contributed to the *Muqaddimah's* omission.

It was based upon this that I first set out to render the *Muqaddimah* of *Ṣaḥīḥ Muslim* into the English language. After completing it, I disseminated it as an e-book, and—praise is for Allāh (عَزَّ وَجَلَّ)—it found its way to a number websites and forums.

Sometime afterward, I was blessed to come across an explication of the *Muqaddimah* by the scholar of Ḥadīth Muḥammad ibn ‘Alī ibn Ādam al-Ithyūbī—may Allāh (عَزَّوَجَلَّ) preserve him. Prior to that, I depended upon the explanation of Imām al-Nawawī (رَحِمَهُ اللهُ) to aid me in the original translation; however, the explication of Shaykh Muḥammad al-Ithyūbī, in two volumes, was much more detailed and added a number of benefits which could further assist me in improving upon the original version. So after revising the text, I decided that it would be beneficial to extract some of the commentary from Shaykh Muḥammad’s explication and put it in footnotes to aid the noble reader in comprehending this classic work.

The book before the reader is not a rendering of Shaykh Muḥammad al-Ithyūbī’s entire book; rather, I wanted to mine from the two volumes benefits connected to *‘Aqīdah, Manhaj* and the sciences of Ḥadīth —such as *al-Jarḥ wa al-Ta’dīl*—which demonstrate the great effort of scholars of Ḥadīth in purifying what has been passed down from the statements and actions of the Prophet of Islām (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Intricate points of Arabic grammar and linguistics, as well as complex matters of the science of Ḥadīth have been excluded to facilitate reading.

As for the footnotes, they have all been taken directly from Shaykh Muḥammad al-Ithyūbī’s explication.¹ The tag “Shaykh Muḥammad ibn Ādam said...” is used when the author refers to

¹ Any other notes have been prefaced with “TN” (i.e. Translator’s Note).

himself in the third person. I have also added a glossary of terms at the end of this volume to define some of the Ḥadīth terminology that may be unfamiliar to the layperson.

Before concluding, I would like to thank my beloved brother Maaz Qureshi of Sunnah Publishing for his encouragement and years of support in the completion and publication of this work. May Allāh (ﷺ) bless him abundantly and give him success in this life and the next.

Finally, it is my prayer that this humble effort becomes a lasting benefit to Islām and the Muslims. Indeed Allāh (ﷻ) is the One Who Hears and Answers His slave's supplication. May Allāh (ﷺ) grant Peace and Prayers upon the Prophet Muḥammad (ﷺ), the Prophet's family and his Companions.

Written by the one in need of his Lord's Pardon,

Abū al-Ḥasan Mālik Ādam al-Akhḍar

July 20th 2013CE corresponding with the 11th of Ramaḍān 1434 H.

Camden, New Jersey U.S.A

Biography of Imām Muslim (رحمة الله)

He is the great scholar, the memorizer, the trustworthy, Abū al-Ḥusayn, Muslim ibn al-Ḥajjāj ibn Muslim ibn Ward ibn Kawshādh al-Qushayrī al-Naysābūrī. It is said that he was from the charges of Qushayr ibn Ka'b.

His birth: There are four different statements concerning his date of birth:

First: that he was born in the year 201. al-Dhahabī alluded to this in *al-'Ibr* when he mentioned that Muslim died at the age of 60; Ibn al-'Amād al-Ḥanbalī agreed with this, since he quoted his statement without reply.

Second: That he was born in the year 202.

Third: That he was born in the year 204.

And Fourth: That he was born in the year 206. Al-Ḥākim related this on the authority of Ibn al-Akhram who said: "Imām Muslim died on Sunday night and was buried on Monday with five days remaining in the month of *Rajab* in the year 261 at the age of 55. This statement was confirmed by a body of scholars: Ibn al-Ṣalāh, and al-Ḥāfiz [Ibn Ḥajr] among them.

Ibn al-Ṣalāḥ said: “I visited his grave in Naysābūr, where I heard the conclusion of his book *al-Ṣaḥīḥ*² and other than it. May we gain benefit from his work as well as others. *Āmīn*.”

His upbringing: He was raised in a house of knowledge and prominence. His father was from those concerned with educating the people. The student of Imām Muṣim Muḥammad ibn ‘Abd al-Wahhāb al-Farrā’ said: “His father, Ḥajjāj ibn Muslim, was from my father’s teachers.”

Imām Muslim began recording traditions in his youth. He first recorded traditions—as al-Dhahabī stated—in the year 218 at the age of 12. He heard [traditions] from many scholars, such as Yaḥyā ibn Yaḥyā at-Tamīmī, who died in the year 226. He is the first person he recorded traditions from in the year 218. He made *Hajj* in the year 220, when he had still not grown facial hair, and received traditions from al-Qa’nabī in Makkah. In Naysābūr, he recorded traditions from Ishāq ibn Rāhaway, who died in the year 238; and Qutaybah ibn Sa’īd, who died in the year 240. Upon his return from *Hajj*, he recorded traditions in Kūfah from Aḥmad ibn Yūnus and others, as he hastened homeward.

His occupation: As for his occupation, Imām Muslim was a merchant who owned a shop in Khān Mahmash, where he sold

² This statement is disputable because reading books at a gravesite is not from the guidance of the *Salaf*; rather, graves are only visited to send salutations upon their inhabitants, make supplication for them and take them as reminders, as is well known from authentic traditions, so take heed.

dry goods. He supported himself from properties and estates he owned in Ustuwā.³ He was very generous to the people and was given the nickname “the charitable one of Naysābūr.”

His travels in seeking knowledge: As for his travels in pursuit of learning, Imām Muslim travelled extensively with great enthusiasm and patience in seeking and obtaining knowledge. He was one of the well-known travellers who collected traditions. He travelled to the Imāms of many different lands. He entered al-Ḥijāz in the year 220 at the age of 14 to fulfil the obligation of *Hajj*. He received traditions in Makkah from Saʿīd ibn Manṣūr, al-Qaʿnabī, et al.

In Madīnah, [he recorded traditions] from Abū Musʿab al-Zuhri, Ismaʿīl ibn Abū Uways et al. He also entered ʿIrāq and recorded traditions in Baṣrah from al-Qaʿnabī and ʿAlī ibn Naṣr al-Jahdanī. In Kūfā, [he recorded traditions from] Aḥmad ibn Yūnus, ʿUmar ibn Ḥaḥṣ ibn Ghiyāth, and Saʿīd ibn Muḥammad al-Jarmī. He heard traditions in Baghdād from Aḥmad ibn Ḥanbal, Aḥmad ibn Munī, Khālīd ibn Khidāsh, ʿUbayd Allāh ibn ʿUmar al-Qawāwīrī, Khalaf ibn Hishām al-Bazzār al-Muqriʿ, Surayj ibn Yūnus, et al. In Balkh, he recorded narrations from Qutaybah ibn Saʿīd.

He also entered al-Rayy on more than one occasion and received traditions there from Muḥammad ibn Mihrān and Abū Ghassān Muḥammad ibn ʿAmʿ al-Zunayj. He also entered Egypt and received [traditions] from Aḥmad ibn ʿAbd al-

³ Look in *al-Tbr* (2/23) and *Shadharāt al-Dhahab* (1/145)

Raḥmān al-Wahhabī, ‘Amr ibn Sawwād, ‘Īsā ibn Ḥammād Zughbah, and Muḥammad ibn Rumḥ ibn Muhājir.

In *Tārīkh Dimashq* (The History of Damascus), Ibn ‘Asākir reported that he entered al-Shām. He said: “He received traditions from Muḥammad ibn Khālid al-Saksakī; however, al-Dhahabī rejected this [statement]. He said: ‘What is apparent is that he met him during the time of *Ḥajj* and never entered al-Shām.’ He also said in the biography of Hishām ibn ‘Ammār: ‘Muslim did not travel to al-Shām and did not meet him. Whoever claims this is mistaken.’”⁴

In short, according to Ibn ‘Asākir, Imām Muslim traveled extensively to a number of countries like al-Rayy, al-‘Irāq, Egypt, al-Hijāz (Makkah and Madīnah), and Damascus. And Allāh (عَزَّوَجَلَّ) knows best.

His creed: As for his creed, Imām Muslim was upon the ideology of the people of Ḥadīth such as the Imāms: Aḥmad ibn Ḥanbal, Ishāq ibn Rāhaway, al-Bukhārī, Abū Zur’ah, et al. Abū ‘Uthmān al-Ṣābūnī, al-Naysābūrī, who died in the year 449, wrote [a book] on the creed of the *Salaf*, the people of Ḥadīth, and mentioned that one of the signs of the people of the *Sunnah* is love for the scholars of the *Sunnah* and its helpers. He quoted from Qutaybah ibn Sa’īd the names of a number of scholars and mentioned that love of them is a sign of the people of Ḥadīth. He stated: “In addition to those Qutaybah mentioned from the Imāms of Ḥadīth, who are leaders and guides; whoever loves them is a person of the *Sunnah* and considered from their

⁴ *Siyar A’lām al-Nubalā* (11/422 and 12/562)

party...” He mentioned Imām Muslim ibn al-Ḥajjāj⁵ from among them. And Allāh (عَزَّوَجَلَّ) knows best.

His school of Islāmic jurisprudence: Know that there are disparate statements from contemporary scholars concerning his school of jurisprudence. There are those who say he was *Shāfiʿī*, others say *Hanbalī*, etc. They also differed concerning the school of al-Bukhārī and the other authors of the six books [of Ḥadīth].

This is based on their understanding that every person must ascribe to one of the four Imāms’ schools, even if he is one of the major scholars of Ḥadīth. This is what the Muslims of later times have been trialled with from false beliefs. The Muslims lived in safety when they applied the statement of Allāh (عَزَّوَجَلَّ):

﴿ وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾

“Ask the people of knowledge when you don’t know.”
[*al-Anbiyā*: 21:7]

So no one was known as *Bakrī*, *Umrī*, *Uthmānī* or *Alawī*, in ascription to the school of Abū Bakr, ‘Umar, Uthmān, Alī, and other than them from the Companions or the *Tābi’ūn*. However, in later times, the people began to ascribe themselves to the four Imāms, even though they (the four Imāms) warned

⁵ Refer to ‘*Aqīdah al-Salaf Aṣḥāb al-Ḥadīth* (pg. 67-69)

them against blind following and commanded them to follow the evidences.

Know that Imām Muslim was a legist who adhered to textual evidences. The blind-followers only falsely believe that he was upon the school of one of the Imāms because they see his agreement with the opinion of that Imām in some issues. This is due to concurrence in the evidences or because he took [benefit] from him or from someone who benefitted from the Imām. If this makes someone a blind-follower, then we say: "Indeed Imām al-Shāfi'ī was *Mālikī*, since he took from him; Imām Aḥmad was *Shāfi'ī* because he took from him, and so on. But these allegers never make this claim; rather, they free themselves from it.

What disproves all of this is that he differs with that [particular] Imām in other matters, and it is well known that the blind follower never differs with his Imām.

The truth of the matter is that he (Muslim) belonged to the school of the people of Ḥadīth, not a blind follower of any Imām. Rather, he is like al-Shāfi'ī, Aḥmad and others from the legists of the people Ḥadīth. Abū 'Abd Allāh al-Ḥākim said it best when he counted him from the jurists of the people of Ḥadīth and devoted a biography to him, as he did the other Imāms such as al-Zuhrī, al-Awzā'ī, Ibn 'Uyanah, Ibn al-Mubārak, Yaḥyā al-Qaṭṭān, Ibn Mahdī, Aḥmad ibn Ḥanbal, Ibn al-Madīnī, et al. He prefaced their biographies by stating that he intended the *Fiqh* of Ḥadīth.

Al-'Allāmah al-Mubārakfūrī said: "Just as Imām al-Bukhārī was a follower of the *Sunnah*, not a blind follower of any of the four Imāms or other than them, Imām Muslim, al-Tirmidhī, al-Nasā'ī, and Ibn Mājah were all followers of the *Sunnah*, not blind followers of anyone."⁶

In short, Imām Muslim and the other authors of the six books [of Ḥadīth] are from the jurists of the people of Ḥadīth, callers to it. They did not deem it permissible to blind follow anyone no matter his status, and they had no Imām save the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ), whom Allāh (عَزَّوَجَلَّ) placed guidance for the creation and their success in obeying him and following his example.

Allāh (عَزَّوَجَلَّ) says:

﴿ وَإِنْ تُطِيعُوهُ تَهْتَدُوا ﴾

“If you obey him, you will be upon right guidance.”

[*al-Nūr* 24:54]

He also states:

﴿ وَأَتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴾

“And follow him so that you may be guided.”

[*al-A'rāf*: 7:158]

⁶ *Muqaddimah Tuḥfah al-Aḥwadhī* (1/353)

Thus, if their statements concur with those of some the Imāms in certain matters, then some heedless [individuals] consider this blind following and brand them with what is unbecoming even a person who is beneath them in rank. Refuge is sought with Allāh (ﷻ) from the one who opposes the truth, and Allāh (ﷻ) knows best what is right and unto Him is the return [of all].

His teachers: Some of those he recorded traditions from are Aḥmad ibn Saʿīd al-Dārimī, Aḥmad ibn Ḥanbal, Ishāq al-Rāhaway, Bishr ibn al-Ḥakam ibn Ḥabīb al-ʿAbdī al-Naysābūrī, Khalaf ibn Hishām al-Bazzār, ʿAbd Allāh ibn ʿAbd al-Raḥmān a-Dārimī, author of *al-Musnad*, and Muḥammad ibn al-Muthannā.

His students: Some of those who recorded traditions from him are Abū Bakr ibn Ishāq ibn Khuzaymah, author of *al-Ṣaḥīḥ*, Abū ʿIsā al-Tirmidhī, who narrated a ḥadīth from Muslim in his book *al-Jāmiʿ* and al-Ḥāfiẓ Abū ʿAwānah Yaʿqūb ibn Ishāq ibn Ibrāhīm al-Naysābūrī al-Isfarāyīnī.

The scholars' praise of Imām Muslim: Abū Quraysh al-Ḥāfiẓ said: "I heard Muḥammad ibn Bashār say: 'The memorizers of the world are four: Abū Zur'ah in al-Rayy, Muslim in Naysābūr, ʿAbd Allāh al-Dārimī in Samarqand, and Muḥammad ibn Ismāʿīl in Bukhārā. Regarding him, Ibn ʿAsākir said: He is the memorizer, author of *al-Ṣaḥīḥ*, the great Imām; he travelled [in the pursuit of knowledge], collected narrations and compiled them [in writings]. Al-Khalīlī said: 'He is too well known to need to mention his virtues.'" Al-Ḥākīm said: I heard Abū ʿAbd al-Raḥmān al-Sulamī say: "I saw a Shaykh who was

very handsome and wearing fine clothes; the tail of his turban was hanging between his shoulders, so it was said: 'This is Muslim,' then the companions of the ruler came forward and said: 'The leader of the faithful has commanded that Muslim ibn Ḥajjāj be the Imām of the Muslims.' So they put him before the congregation, he extolled Allāh (عَزَّوَجَلَّ) and led the people in prayer. Al-Ḥāfiẓ al-Dhahabī said: [He is] one of the pillars of [the science of] Ḥadīth.

Biographical sketch of al-Shaykh Muḥammad ibn 'Ali al-Ithyūbī

He is the Muḥaddith Muḥammad ibn al-Shaykh 'Ali ibn Ādam ibn Mūsā al-Wallawī, al-Ithyūbī.

His birth and upbringing:

The Shaykh was born in Ethiopia in the year 1365 Hijrī. He began memorization of the Qur'ān at the instruction of his father. Later, his father sent him to sit with al-Shaykh Muḥammad ibn Qayh; he completed his reading of the Qur'ān with him. After this, he began to study a number of works in the various Islāmic sciences.

His teachers:

From the Shaykh's teachers:

1. His father, al-Shaykh 'Alī ibn Ādam ibn Mūsā al-Wallawī, al-Ithyūbī. He studied with him books of creed, the *Ḥanafī* school of jurisprudence, *Usūl al-Fiqh*, most of *Ṣaḥīḥ al-Bukhārī*, etc. His father granted him *Ijāzah* both orally and written.
2. Al-Shaykh Muḥammad ibn Sa'd ibn Shaykh 'Alī al-Darrī; Shaykh Muḥammad sat with him for close to three years, studying part of the *Ṣaḥīḥayn*, grammar, morphology, *Usūl al-Fiqh*, etc.

3. Muḥammad ibn Zayn ibn Muḥammad al-Ithyūbī, al-Dānī; he read upon him most of *Ṣaḥīḥ Muslim* with al-Nawawī's explanation, the beginning of *Sunan al-Bayhaqi*, *Tafsīr al-Qur'ān al-Karīm*, *Tadrīb al-Rāwī*, etc.
4. Al-Muḥaddith, al-Shaykh Muḥammad ibn Rāfi' ibn Baṣrī; he read *Jāmi' al-Tirmidhī* and part of *Ṣaḥīḥ Muslim* upon him and also heard from him: [*Sunan*] *Abū Dāwūd*, al-Nasā'ī and Ibn Mājah. He granted him *Ijāzah* to transmit all of his chains of narration.

His writings:

Shaykh Muḥammad al-Ithyūbī is from the most prolific authors of this time. He has penned voluminous works in almost every science of Islamic scholarship. The following is a short sampling of his many works:

1. The explication of *Sunan al-Nasā'ī* entitled *Dhākhirah al-Uqba fī Sharḥ al-Mujtabā* in forty-two volumes. Our Shaykh, the *Muḥaddith* of the lands of Yemen, Muqbil ibn Hādī al-Wādi'ī said about this book: "[This explication] is written in the manner of *Fath al-Bārī* by al-Ḥāfiẓ Ibn Ḥajr. One has confidence in many of the Shaykh's positions due to them being in agreement with the evidences. I advise the students of knowledge to be diligent in acquiring this tremendous work, for not every *Muḥaddith* in this era has the ability to produce the likes of this explication."

2. The explication of the *Muqaddimah* of *Ṣaḥīḥ Muslim* entitled *Qurrah ‘Ayn al-Muḥtāj fī Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj* in two volumes
3. The explication of *Sunan Ibn Mājah* entitled *Mashāriq al-Anwār al-Wahhajah wa Matali’ al-Asrār al-Bahhajah fī Sharḥ Sunan ibn Mājah* in four volumes [incomplete]
4. The explication of *Ṣaḥīḥ Muslim* entitled *al-Baḥr al-Muḥīt al-Thajāj fī Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj* of which 28 volumes have been published.

His teaching posts:

Since his arrival in the Kingdom of Saudi Arabia, the Shaykh has been an instructor at *Dār al-Ḥadīth al-Khayriyyah* in Makkah. He has also taught a number of lessons in *Masjid al-Abrār* in the area of Makkah known as al-Nakasah. The lessons he has taught there include the explanation of *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan al-Nasā’ī*, *Tafsīr Ibn Kathīr*, etc.

Praise for Shaykh Muḥammad al-Ithūbī:

We have already mentioned the great praise of our Shaykh Muqbil ibn Hādī al-Wādī’ī (رحمته الله) regarding Shaykh Muḥammad and his explication of al-Nasā’ī: “[This explication] is written in the manner of *Fath al-Bārī* by al-Ḥāfiẓ Ibn Ḥajr. One has confidence in many of the Shaykh’s positions due to them being in agreement with the evidences. I advise the students of knowledge to be diligent in acquiring this

tremendous work, for not every *Muhaddith* in this era has the ability to produce the likes of this explication.”

TEXT OF THE INTRODUCTION TO
ṢAḤĪḤ MUṢLIM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“With the Name of Allāh, the Most Beneficent, the Most Merciful⁷

Stated Imām Abū al-Ḥusayn Muslim Ibn al-Ḥajjāj al-Qushayrī al-Naysābūrī (d.261H): All praise is due to Allāh (عَزَّوَجَلَّ), Lord of all the worlds (and the final end of the pious), and the Prayers of Allāh (عَزَّوَجَلَّ) upon Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), the seal of the Prophets, and upon all the Prophets and Messengers (عَلَيْهِمُ السَّلَامُ).

After supplicating, I say:

Certainly, may Allāh (عَزَّوَجَلَّ) have mercy upon you and grant you success, you mentioned that you desired a study of the traditions that were passed down from the Messenger of Allāh

⁷ He began his book with the *Basmalah*, following the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), who would place it at the beginning of his correspondence to the rulers [of different lands], as has been authentically reported in the story of Hiraql, and the story of the treaty of Hudaybiyah. This is collected by al-Bukhārī and Muslim and others.

This is also corresponds with the Book [of Allāh], as the companions began their recording of the Qur’ān with it, and everyone who recorded the Book after them in every time followed them in this. There are those who say that the *Basmalah* is a verse of *al-Fātiḥah* while others disagree.

(صلى الله عليه وسلم)⁸ concerning the *Sunan* (traditions) of the Religion, their rulings, what is found in them from reward and punishment, *al-Tarhīb wa al-Tarhīb* (encouragement and dissuasion) and other matters that have been reported and circulated by the people of knowledge. You desired, may Allāh (عز وجل) guide you, to obtain them in a collection, and you requested from me to record them for you without repetition; as you stated that this would preoccupy your goal of gaining understanding and extracting [legislative rulings]. When I reflected upon what you requested, may Allāh (عز وجل) give you honor, and what it would lead to—Allāh (عز وجل) willing—from a praiseworthy outcome and great benefit, I thought that if it were decreed for me to accomplish this, [then] I would be the first to benefit from it before anyone else. This is for reasons too numerous to mention. But in general, precision in a few [narrations] is easier upon a person than being preoccupied with many, especially for the common-person who does not have the ability to discern [between affairs], unless he is guided. So if the affair is as we have described, then what is desired is the collection of a few authentic narrations, [which is] more suitable than many weak reports.

⁸ He is addressing al-Ḥāfiẓ Aḥmad ibn Salamah al-Naysābūrī (d. 286), who requested from him to compile this book. al-Ḥāfiẓ Abū Bakr al-Khaṭīb al-Baghdādī recorded his biography in his book *al-Tārikh*. He said: “Aḥmad ibn Salamah ibn ‘Abd Allāh, Abū al-Faḍl al-Bazzār, al-Naysābūrī, one of the memorizers [of Ḥadīth]. He accompanied Muslim ibn al-Ḥajjāj on his travels to Qutaybah ibn Sa‘īd in Balkh and his second trip to al-Baṣrah. He selected him to record [traditions] from the scholars; afterward, Muslim compiled his book *al-Ṣaḥīḥ* at his request.” [*Tārikh Baghdād* 4/186]

On the contrary, it is hoped that there may be some benefit in a large, repetitive collection [of narrations] for the scholars, those who were given some awareness and knowledge of the authentic from the weak. As for the common-folk, who are not from the people of knowledge—the people of awareness and scholarship—it is pointless for them to seek after many [narrations] whilst they are incapable of understanding a few.

So if Allāh (عَزَّوَجَلَّ) wills, we shall begin collecting what you requested and compiling them in the manner I will explain to you. We will look to the traditions that have been attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and divide them into three groups of narrators, without repetition, unless the need arises due to an additional wording found in the second narration [which clarifies the first] and when combined serves as an independent narration; or a [second] chain of narrators supports the first chain due to weakness. Therefore, it is necessary to cite the second narration, unless it is possible to understand its summary. But perhaps it would be difficult to comprehend only a segment; thus, it is safer to cite the second wording. As for what we find unnecessary to repeat then we will refrain from doing so, Allāh (عَزَّوَجَلَّ) willing.⁹

⁹ In short, he has alluded to the fact that he will present connected chains of narration on the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in three categories, as will come, without repeating any narration twice, unless the need arises. This is found under two circumstances: First: That the second Ḥadīth contains an additional wording that clarifies what is intended in the first Ḥadīth. For example, the first Ḥadīth may be general [in meaning] and the second [wording] contains that which specifies the generality, or the first has an unrestricted [meaning] and in the second restricts it, and so

As for the first category, we intend to present the narrations that are safer from defects and purer than others in that their narrators are from the people of uprightness and precision in Ḥadīth, whose narrations are free from severe contradiction¹⁰ and grave disorder,¹¹ as has been made apparent in the reports of many [weak] narrators.

on. So he repeats it because the additional wording replaces a single narration, and even though it is seemingly a repetition, it is not due to what was mentioned.

Second: That there is a weakness in the first chain of narration, such as containing a person of *Tadlis* (concealment) or *Ikhṭilāṭ* (mental disorder), and something in the second chain dispels the perceived weakness, such as the person of *Tadlis* declaring that he heard the narration directly from his source or the person of *Ikhṭilāṭ* relating the narration before his mental disorder, etc.

¹⁰ In short, what he is alluding to is that the narrations of the people of precision, if you were to compare their narrations with those who are also described with exactness, there would not be much discrepancy. As for the infrequent inconsistency, then it is not detrimental, since no one is free from error, not even the most precise memorizers of Ḥadīth. Therefore, it is said: 'Whoever claims not to err is a liar.' It is narrated on Ibn Maʿīn that he said: "I am not amazed at the one who narrates and makes mistakes; rather, I am astonished at the one who narrates and does not err."

¹¹ The meaning of *Takhliṭ* in the terminology of Ḥadīth is the loss of mental faculties, disorder in speech and actions either by senility, sickness or occurrences like the death of a child, theft of wealth, as with al-Mas'ūdī; the loss of one's library, as in the case of Ibn Lahī'ah or [the library] being burned, as with Ibn al-Mulaqqin, as mentioned by al-Ḥāfiẓ al-Sakhāwī. [refer to *Fath al-Mughīth* 4/271]

So once we have related the reports of this class of narrator, we will follow it with the narrations of those who are not as precise as the previous group, keeping in mind that even if they are of a lesser degree, they are still known for truthfulness and scholarship, such as ‘Aṭā ibn Sā’ib¹², and Yazīd ibn Abū Ziyād,¹³ and Layth ibn Abū Sulaym,¹⁴ and their likes from the carriers and transmitters of narrations.

So even with the way in which we described them, they are still well known to the people of knowledge for scholarship and preservation [of Ḥadīth], there are others from their contemporaries who possess greater precision in narration and are superior to them in rank and degree with the people of knowledge.

Al-Nawawī said: “If a trustworthy narrator loses his mental faculties by senility, illness, going blind etc., his narrations predating this are accepted; however, those recorded afterwards are rejected. Similarly, their reports are not accepted if the date is unknown.” [*Muqaddimah Sharḥ Ṣaḥīḥ Muslim* 1/34]

¹² ‘Aṭā ibn Sā’ib ibn Mālik, Abū Muḥammad, and it is said Abū al-Sā’ib, al-Thaqafī, al-Kufī, truthful, he lost his mental faculties towards the end of his life. He died in the year 136.

¹³ Yazīd ibn Abū Ziyād, [charge of] al-Hāshimī, al-Kūfī, al-Tabi’ī; [he is] weak, his [memory] deteriorated in his old age and then began to be prompted. He followed the creed of the Shi’ite. He died in the year 136.

¹⁴ Layth ibn Abū Sulaym ibn Zunaym, his father’s name was Ayman, and it is said other than this; [he was] truthful. He lost his mental faculties in his later years. The [timeline] of his narrations was indistinguishable, so his narrations were abandoned. He died in 143.

Do you not see that if you compared those three: 'Atā', Yazīd, and Layth, with Maṣṣūr Ibn al-Mu'tamir,¹⁵ Sulaymān al-A'mash,¹⁶ and Ismā'īl ibn Abū Khālid¹⁷ in precision and uprightness, you would find the latter distinct from the former. There is no doubt with the people of Ḥadīth regarding this because the precision and sound memory of Maṣṣūr, al-A'mash, and Ismā'īl is well-known, unlike 'Atā', Yazīd, and Layth. This is similar when comparing between contemporaries like Ibn 'Awn¹⁸ and Ayyūb al-Sakhtiyānī¹⁹ with 'Awf ibn Abū Jamīlah,²⁰

¹⁵ Maṣṣūr ibn al-Mu'tamir ibn 'Abd Allāh al-Salamī, Abū 'Attāb, al-Kūfi; [he was] trustworthy, reliable. He did not commit *Tadlis* [concealment]. He died in the year 132.

¹⁶ Sulaymān ibn Mihrān al-Asadī, [charge of] al-Kāhili, Abū Muḥammad al-Kūfi, al-'Amash; he was a trustworthy narrator, memorizer, scholar of Qur'ānic recitation. He possessed awareness [in religion], except he committed *Tadlis*. He died in 147.

¹⁷ Ismā'īl ibn Abū Khālid [charge of] al-Ahmasī, al-Kūfi; he was trustworthy and reliable. He died in 146

¹⁸ 'Abd Allāh ibn 'Awn ibn Arṭabān, [charge of] al-Mazanī, Abū Awn al-Baṣrī; he was trustworthy, reliable, distinguished. He was from the contemporaries of Ayyūb in knowledge, works and age. Al-Anṣārī said: "Ibn 'Awn did not give salutations to the *Qadaris* and fasted every other day until his death." Ibn Ḥibbān said in *al-Thiqāt*: "[He was] from the nobles of his time in worship, virtue, awareness, firmness upon the *Sunnah* and harshness towards the people of innovation." He died in 151.

¹⁹ Ayyūb ibn Abū Tamīmah Kaysān al-Sakhtiyānī, Abū Bakr al-Baṣrī, trustworthy, reliable, an authority, worshipper from the major scholars of *Fiqh*. He died in 131

Ash'ath,²¹ al-Humrānī—two companions of al-Ḥasan²²—and Ibn Sīrīn;²³ just as Ibn 'Awn and Ayyūb were also their companions, you find a great difference between the two [groups] in virtue and soundness in transmission. Though 'Awf and al-'Ash'ath are not known to be unreliable, their affair, according to the scholars, is as we have described.

We only use them as an example to clarify to those who are ignorant of the way of the scholars in classifying narrators. So the person of high esteem would not be reduced in position, nor one of low stature would not be raised above his station; instead, everyone is given his due and proper status. It was related upon 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا)²⁴ - that she said: "The Messenger

²⁰ 'Awf ibn Abū Jamīlah al-'Arābī, al-'Abdī, al-Baṣrī; he was trustworthy; [however], he was accused of following the creed of the *Qadaris* and the Shi'ite. He died in the year 146.

²¹ Ash'ath ibn Abd al-Mālik al-Humrānī, Baṣrī, Abū Hānī; he was trustworthy, a scholar of *Fiqh*. It is said he died in 142.

²² Al-Ḥasan ibn Abū al-Ḥasan Yasār al-Baṣrī, Abū Sa'īd [charge of] al-Anṣārī; he was a trustworthy scholar of *Fiqh*, distinguished, well-known. It is said that he died in 110.

²³ Muḥammad ibn Sīrīn [charge of] al-Anṣārī, Abū Bakr al-Baṣrī; he was trustworthy, reliable, diligent in worship, highly esteemed. [Ibn Sīrīn] disagreed with relating Ḥadīth by meaning. He died in the year 110.

²⁴ Ā'ishah bint Abū Bakr al-Ṣiddīq (رَضِيَ اللَّهُ عَنْهَا), Mother of the Believers, the most knowledgeable of women without exception; the most virtuous of the wives of the Prophet excluding Khadījah (رَضِيَ اللَّهُ عَنْهَا), in which there is a well-known difference of opinion. She died in the year 56.

of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commanded us to put the people in their (proper) places.”²⁵

This is based on the statement of Allāh (عَزَّ وَجَلَّ):

﴿وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلَيْهِ﴾

“And over all those endowed with knowledge is the All-Knowing.” [Yūsuf 12:76]²⁶

So with this, we will compile what you requested from traditions narrated from the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). As for what comes from those charged [with lying] by the scholars of Ḥadīth, or many of them, then we will not busy ourselves with collecting their narrations, such as ‘Abd Allāh ibn Miswar Abū Ja’far al-Madā’ini²⁷, and ‘Amr ibn Khālid²⁸ and ‘Abd al-

²⁵ Translators note: al-Muḥaddith al-Albānī has graded this narration weak due to a break in the chain. The narrator Maymūn ibn Abū Shabīb did not meet ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا). See *Silsilah al-Da’ifah* (no. 1894)

²⁶ Concerning this verse, Ibn Abbās (رَضِيَ اللَّهُ عَنْهُ) said: “One person is more knowledgeable than another person, and Allāh (عَزَّ وَجَلَّ) is the All-Knowing, above them all. Qatādah said: “Above everyone with knowledge is one more knowledgeable until all knowledge ends with Allāh (عَزَّ وَجَلَّ), as from Him it began.”

²⁷ ‘Abd Allāh ibn Miswar ibn ‘Awn ibn Ja’far ibn Abū Ṭālib al-Hāshimī, al-Madā’ini; he is not trustworthy, Imām Aḥmad said: “He fabricates narrations.” Al-Nasā’ī said: “He is a liar.” Abū Nu’aym al-Aṣbahānī said: “A fabricator of Ḥadīth.”

Quddūs al-Shāmī²⁹ and Muḥammad ibn Saʿīd al-Maṣlūb³⁰ and Ghiyāth ibn Ibrāhīm³¹ and Sulaymān ibn ʿAmr Abū Dāwūd al-Nakhaʿī,³² and their likes, who are charged with fabricating Ḥadīth, and inventing narrations.³³ Similarly, for the most part,

²⁸ ʿAmr ibn Khālīd al-Kūfī, Abū Khālīd; Yahyā ibn Maʿīn said concerning him: “An untrustworthy liar.” Abū Zurʿah said: “A fabricator of Ḥadīth.”

²⁹ ʿAbd al-Quddūs ibn Ḥabīb al-Kilāʿī, al-Shāmī, al-Dimashqī; Abū Saʿīd, al-Falās said of him: “There is consensus upon the abandonment of his Ḥadīth.” Ibn Ḥibbān declared him a fabricator.

³⁰ Muḥammad ibn Saʿīd ibn Ḥassān ibn Qays al-Shāmī al-Dimashqī, and it is said al-Azdī. Ibn Ḥibbān said: “He fabricated Ḥadīth. It is not permissible to mention him unless it is to disparage him.” Al-Nasāʿī said: “There are four liars who are well-known for fabricating Ḥadīth: Ibrāhīm ibn Abū Yahyā in Maḍīnah, al-Wāqīdī in Baghdād, Muqātil in Khurasān, and Muḥammad Saʿīd in Shām.”

³¹ Ghiyāth ibn Ibrāhīm al-Nakhaʿī; al-Ājūrī said regarding him: I asked Abū Dāwūd [concerning him] and he said: “He is a liar.” Yahyā ibn Maʿīn said: “He is a despicable liar.”

³² Sulaymān ibn ʿAmr Abū Dāwūd, Yahyā [ibn Maʿīn] said: He is the most lying of the people. Yazīd ibn Hārūn said: It is not permissible for anyone to narrate from him. Ibn Ḥibbān said: He gave the [outward] appearance of piety, but he was a fabricator of Ḥadīth.

³³ Know that the fabricators [of Ḥadīth], as mentioned by Ibn ʿIrāq in the introduction of his book *Tanzīh al-Sharīʿah*, are of seven types: The first type are the *Zanādiqah* (heretics) who are foremost in this; it is their disdain for the religion that causes them to fabricate Ḥadīth and deceive the Muslims.

The second type: The people of innovation and desires, they fabricate Ḥadīth in support of their methodologies or in defamation of those who

those whose narrations are replete with contradiction and error, we have refrained from relating their reports as well.

oppose them. In *al-Jarḥ wa al-Ta'dil*, Ibn Abū Ḥātim narrated on a Shaykh who was from the Khārijites, who after his repentance said: 'Look at those you take your religion from, for indeed if we desired a matter, we would fabricate a ḥadīth to support it.' Al-Ḥākim Abū 'Abd Allāh said: "Muḥammad ibn al-Qāsim was from the heads of the *Murji'ah* and used to fabricate Ḥadīths that had the appearance of *al-Tajsīm* and would ascribe them to *Ahl al-Ḥadīth*, intending to disgrace them; due to what was between him and them from enmity."

The third type are those who took the fabrication of Ḥadīth to make money; insolent towards Allāh (ﷺ) and His Messenger (ﷺ), until one of them would stay awake most of the night to fabricate Ḥadīth.

The fourth type are those who are described with *al-Zuhd*; their religious zeal arising from ignorance is what prompted them to fabricate Ḥadīth in *al-Tarḥīb wa al-Tarḥīb*, claiming to encourage the people to do good and to prevent them from evil. This was permitted by the *Karrāmiyyah* and some of the *Ṣūfis*, as was stated by al-Ḥāfiẓ.

The fifth type are the people of worldly desires like the *Quṣṣās* (storytellers) and beggars.

The sixth type are those who are prompted to fabricate Ḥadīth to become famous, so they replace the weak chain of narration with an authentic chain and a well-known chain with a rare chain so their [narrations] would be sought.

The seventh type are those who have some fabricated Ḥadīth in their narrations unintentionally, like those who erred and attributed the speech of the companions to the Prophet (ﷺ).

And the sign of the *Munkar*,³⁴ in the narration of the *Muḥaddith*, is if you placed his narration beside the narration of the people of memorization and honor, his narrations would contradict theirs.

So if the majority of his *aḥādīth* are like that, his narrations are abandoned and not implemented. From this type are ‘Abd Allāh ibn Muḥarrar,³⁵ Yaḥyā ibn Abū Unaysah,³⁶ al-Jarrāḥ ibn al-Minhāl Abū al-‘Atūf,³⁷ ‘Abbād ibn Kathīr,³⁸ Husayn ibn ‘Abd Allāh ibn Ḍumayrah,³⁹ ‘Umar ibn Ṣuhbān,⁴⁰ and the likes of

³⁴ The author has clarified in his statement (And the sign of the *Munkar*...) that the *Munkar* Ḥadīth is that which is related by a weak narrator who contradicts what the trustworthy memorizers relate.

³⁵ Al-‘Āmirī al-Jazrī from the *Atbā’ al-Tābi’in*, Imām Aḥmad said: “The people abandoned his narrations.” Ibn Ma’in said: “[He is] weak.”

³⁶ Abū Zayd al-Jazrī. On the authority of ‘Ubayd Allāh ibn ‘Amr al-Raqī: Zayd ibn Abū Unaysah said: “Do not relate narrations from my brother Yaḥyā, for indeed he is a liar.” Ibn al-Madīnī said: “He is weak. Do not record his Ḥadīth.”

³⁷ Al-Jazrī. Aḥmad said: “He is heedless.” Ibn al-Madīnī said: “His Ḥadīth should not be recorded.” Ibn Hibbān said: “He lied in Ḥadīth and drank intoxicants. He died in the year 186H.”

³⁸ Al-Thaqafī al-Baṣrī; al-Bukhārī said: “Abandon him.” Al-Dāraquṭī said: “He is weak.”

³⁹ Ibn Abū Ḍumayrah al-Madanī; Abū Zur’ah said concerning him: “He is nothing. His Ḥadīth are to be stricken.” Ibn Abū Uways said: “He was charged with heresy.” Al-Idrīsī said: “When Ismā’īl ibn Abū Uways traveled to sit with Ḥusayn ibn ‘Abd Allāh ibn Ḍumayrah and the news reached Mālik, he boycotted him (Ismā’īl) for forty days.”

them who narrate *Munkar* from Ḥadīth. So we will not turn their *aḥādīth*, nor busy ourselves with them.

Because the ruling of the scholars, and what is known from their methodology—regarding accepting what is related by a single narrator—is that the narrator must agree with the trustworthy from the scholars and memorizers in some of their reports and strive to concur with them. So if he coincides with them, but afterwards adds something that is not found in his colleagues' [narrations], his addition is accepted.⁴¹

If you see someone rely upon the likes of al-Zuhrī,⁴² with his eminence and large number of companions who meticulously

⁴⁰ Abū Ja'far al-Madanī, Ibn Ma'īn said: "His Ḥadīth does not equal a *Fals* (small copper coin)." Abū Zur'ah said: "He is weak in Ḥadīth, feeble in narration."

⁴¹ In short, what he is alluding to in his speech is that the condition of accepting a narrator's additional wording is that he concur with the great memorizers in some of these reports without contradicting them; so whoever is like this, if he adds a wording not found with his colleagues from the trustworthy narrators, it is permissible to accept his additional wording because it is possible that he memorized that which they did not, and this is not far-fetched because he, [too], is a Ḥāfiẓ (memorizer); therefore, it is possible that their teacher narrated a ḥadīth in a number of sittings and mentioned the additional wording in some [sittings] and not others, and he (the sole narrator) was present when they were absent and therefore memorized what they did not.

⁴² Muḥammad ibn Muslim ibn 'Ubayd Allāh ibn 'Abd Allāh ibn Shihāb ibn 'Abd Allāh ibn al-Ḥārith ibn Zahrah al-Qurashī, al-Zuhrī, Abū Bakr al-Madanī, the scholar of al-Hijāz and al-Shām. The scholars agree

preserved his narrations and those of others, or like Hishām Ibn 'Urwah⁴³—their reports are well-known and preserved with the people of knowledge and their companions related narrations from them with little dispute—then he relates from them, or one of them, a number of narrations unknown to their companions, and did not agree with them in that which is deemed authentic, then it is not permitted to accept Ḥadīth from this type of the person. And Allāh (عَزَّوَجَلَّ) knows best.

We have explained something from the methodology of Ḥadīth and its people for whoever desires to traverse upon the way of the scholars and has been given success upon it. And we shall further clarify this, if Allāh (عَزَّوَجَلَّ) wills, in this book when citing *mu'allal* narrations where suitable.

After this, may Allāh (عَزَّوَجَلَّ) have mercy upon you, if it were not for that which we have seen from the evil act of many, who have appointed themselves scholars of Ḥadīth, who should have discarded weak traditions and *Munkar* narrations, and who did not restrict themselves to the well-known, authentic reports related from the trustworthy, those who are known for truth and reliability, after acknowledging that much of what is relayed to the ignorant is rejected and related from those who were disparaged by the Imāms of Ḥadīth: Mālik ibn Anas,⁴⁴

regarding his eminence and precision. He died in the month of Ramaḍān in the year 125.

⁴³ Hishām ibn 'Urwah ibn al-Zubayr ibn al-'Awām al-Asadī. Trustworthy, scholar of jurisprudence. He died in the year 146.

⁴⁴ Ibn Mālik ibn Abū 'Āmir ibn 'Amr al-Aṣḥabī, Abū 'Abd Allāh al-Madanī, a scholar of Islāmic jurisprudence, Imām of the abode of *Hijrah*

Shu'bah ibn al-Ḥajjāj,⁴⁵ Sufyān Ibn 'Uyaynah,⁴⁶ Yaḥyā Ibn Sa'īd al-Qaṭṭān,⁴⁷ 'Abd al-Raḥmān al-Mahdī⁴⁸, and others from the Imāms; it would be easy responding to your request of distinguishing [the weak from the authentic].

However, because of what we explained to you regarding people spreading rejected narrations with unknown, weak narrators and relating them to common folk, who are unaware of their weaknesses, it eases our hearts to respond to your request.

(i.e. al-Madīnah), head of the memorizers until al-Bukhārī said concerning him: "The most authentic of all chains of narration is Mālik on the authority of Nāfi' on the authority of Ibn 'Umar." He died in Ṣafr the year 179.

⁴⁵ Shu'bah ibn al-Ḥajjāj ibn al-Ward al-'Atakī, Abū Bisṭām al-Wāsiṭī, later, al-Baṣrī; he was a trustworthy, precise memorizer. Al-Thawrī said: "He is the leader of the believers in [the science of] Ḥadīth and the first to investigate the narrators in al-Baḡhdād, a defender of the *Sunnah* and was diligent in worship. He died the year 160.

⁴⁶ Sufyān ibn 'Uyaynah ibn Abū 'Imrān Maymūn al-Hilālī, Abū Muḥammad al-Kūfī then al-Makkī; he was a trustworthy memorizer, legist; an authority, except his memory declined in his later years. He was from the most precise narrators of 'Amr ibn Dīnār. He died the year 197.

⁴⁷ Yaḥyā ibn Sa'īd al-Qaṭṭān ibn Farrukh al-Tamīmī, Abū Sa'īd al-Baṣrī; a trustworthy memorizer, an Imām. He died in the year 198.

⁴⁸ 'Abd al-Raḥmān ibn Mahdī ibn Ḥassān al-'Anbarī, Abū Sa'īd al-Baṣrī; trustworthy, reliable, a diligent worshipper; knowledgeable of the narrators and their reports. He died the year 198.

**CHAPTER I: THE OBLIGATION OF NARRATING
UPON THE TRUSTWORTHY AND
ABANDONING THE LIARS AND WARNING
AGAINST LYING UPON THE MESSENGER OF
ALLĀH (ﷺ)**

Know, may Allāh (ﷻ) grant you success, that what is obligatory upon everyone who is able to differentiate between sound and unsound narrations, between trustworthy narrators and those charged with lying is to narrate only what he knows to have authentic origins and trustworthy narrators and to beware of what comes from those charged with lying, the obstinate and the people of innovation.⁴⁹ The proof for

⁴⁹ Know that the scholars past and present differ – as stated by Ibn Rajab, – regarding the matter of relating narrations from the people of innovation and desires: “A group of them prohibited narrating from them [altogether]. This was mentioned on Ibn Sīrīn, Mālik, Ibn ‘Uyaynah, al-Ḥumaydī, Yūnus ibn Abū Ishāq, ‘Alī ibn Ḥarb, et al. Ibn Abū Ḥātim related on the authority of Abū Ishāq al-Fazārī on Zā‘idah on Hishām on al-Ḥasan who said: ‘Do not listen to [narrations from] the people of desires.’ Conversely, a group of [scholars] permitted relating from them, as long as they were not charged with lying. This was reported on Abū Ḥanīfah, al-Shāfi‘ī, Yahyā ibn Sa‘īd, and Ibn al-Madīnī. Ibn al-Madīnī said: ‘If you abandoned the people of Baṣrah due to *al-Qadr* and the people of Kūfā for *al-Tashayyu’* (Shi‘ism), the books [of Ḥadīth] would be ruined.’ A third group made a distinction between the caller to innovation and the one who was not a caller. So they prohibited narrating upon the caller to innovation as opposed to the one who was

not. This opinion was held by Ibn al-Mubārak, Ibn Mahdī, Aḥmad ibn Ḥanbal, Ibn Maʿīn; this was also narrated on Mālik.”

Those who prohibit it have three objections: First: Due to the *takfir* or *tafsīq* of the people of desires, and there is a well-known difference of opinion concerning this. Second: To belittle and abandon them, and to punish them by abandoning their narrations, even if we do not rule them disbelievers or sinners. Third: That innovation and following desires causes a person to lie, not to mention if the narration supports the narrator’s desires.

Al-Muqri reported from Ibn Lahī’ah that he heard a man who had repented from his innovations say: “Look to who you take Ḥadīth from, for indeed if we held a position, we would invent a Ḥadīth to support it.” Alī ibn Ḥarb said: “Whoever is able to narrate strictly from the people of the *Sunnah*, should do so, for indeed they do not lie. However, every person of desires is unconcerned about lying.”

With that objection, those who are well-known for truthfulness and knowledge are excluded as Abū Dāwūd said: “There are none from the people of desires more truthful in Ḥadīth than the Khārījites.” Then he mentioned ‘Imrān ibn Ḥiṭṭān, Abū Ḥassān al-A’raj. As for the Shi’ites, then the opposite is true. Yazīd ibn Hārūn said: “Do not relate [narrations] on the *Rāfiḍah* (extreme Shi’ites) for indeed they lie.” This was reported by Ibn Abū Ḥātim.

And there are those who distinguish between those who are extreme in their innovation and those who are not, just as Ibn Khuzaymah abandoned the Ḥadīth of ‘Ibād ibn Ya’qūb due to his extremism. And Ibn al-Akhram was asked why al-Bukhārī abandoned the Ḥadīth of Abū al-Ṭufayl? He said: “Because he went to extremes in *Shi’ism*.”

Muḥammad ibn Ādam says: “This statement from al-Akhram is dangerous because Abū al-Ṭufayl (رضي الله عنه) was a companion, and this speech is not befitting his station. Also, al-Bukhārī did not abandon his

what we have stated concerning this is the statement of Allāh (عَزَّوَجَلَّ):

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا اِنْ جَاءَكَ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنْ اَنْ تُصِيبُوا قَوْمًا بِمِجْهَلَةٍ فَتُصِحُّوا عَلٰى مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾﴾

“O you who believe! If a *fāsiq* (liar, evil person) comes to you with news, verify it, lest you should harm a people out of ignorance, and afterwards you become regretful for what you have done.” [al-Hujurāt 49:6]

He also said:

﴿وَمَنْ رَضِيَ مِنَ الشُّهَدَاءِ ﴿٣٨٢﴾﴾

“Such as you agree for witnesses.” [al-Baqarah 2:282]

He also said:

﴿وَأَشْهَدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ ﴿٢﴾﴾

“And take as witnesses two just persons from among you.” [al-Tallāq 65:2]

ḥadīth; rather, he related from him in the Book of Knowledge in his *Ṣaḥīḥ* his narration on the authority of ‘Alī (رَضِيَ اللهُ عَنْهُ): “Relate to the people what they will understand. Would you like that Allāh (عَزَّوَجَلَّ) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) be denied?” So beware of such grave matters. And Allāh (عَزَّوَجَلَّ) knows best.

So what we have mentioned from these verses establishes that the narration of the *fāsiq* (liar, evil person) is rejected, not accepted, and that the witness of one who is unjust is also rejected.

Thus narrating, even if it differs from witnessing in some aspects, resembles it in the most important matters, since the report of the *fāsiq* (liar, evil person) is not accepted with the people of knowledge, just as they reject his testimony. And the *Sunnah* indicates that is unacceptable to relate the *Munkar* narration just as the Qur'ān indicates that the narration of the *fāsiq* (liar, evil person) is rejected. This is based on a well-known narration from the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

((من حدث عني بحديث يرى أنه كذب فهو أحد الكاذبين))

“Whoever narrates a Ḥadīth from me and knows it to be a lie, he is one of the two liars.”⁵⁰

⁵⁰ As for the Ḥadīth of Mughīrah ibn Shu'bah (رَضِيَ اللهُ عَنْهُ) then it is collected by the author (Muslim) with the aforementioned chain of transmission. It is collected by *al-Bukhārī* in *al-Janā'iz* (no. 1291), *al-Tirmidhī* in *al-'Ilm* (no. 2662), *Ibn Mājah* in *al-Muqaddimah* (no. 41), and *Aḥmad* in his *Musnad* (4/250).

Abū Ja'far al-Ṭaḥāwī said in *Mushkil al-Āthār* (1/375) after quoting this Ḥadīth on the authority of Alī, Ibn Jundub and al-Mughīrah ibn Shu'bah (رَضِيَ اللهُ عَنْهُ): “So pay attention to this narration to comprehend its meaning.

We found that Allāh (عَزَّوَجَلَّ) has said in His Book:

﴿ فَخَلَفَ مِنْ بَعدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ وَيَقُولُونَ سِعْفِرٌ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِثْلَهُ يَأْخُذُوهُ ۗ ﴾

﴿ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَن لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ ۗ ﴾

“And after them succeeded an (evil) generation which inherited the Book...” until His (ﷺ) Statement: “Was not the covenant of the Book taken from them that they would not say about Allāh anything but the truth? And they have studied what was in it (the Book).” [al-‘Arāf: 169]

So Allāh (ﷻ) has mentioned that it was upon those who possessed the Book to avoid saying anything about Allāh (ﷻ) except the truth, and what they received from Allāh (ﷻ) is what they received from His Messengers (ﷺ). So from what Allāh obligated upon them was to speak only the truth concerning Allāh (ﷻ); and included in this is that they only speak about His Messengers (ﷺ) with truth, as found in His Statement:

﴿ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾ ﴾

“Except for those who bear witness to the truth knowingly.” [al-Zukhruf: 43:86]

And whoever bears witness with uncertainty has bore false witness, since Allāh (ﷻ) has stated about uncertainty:

﴿ وَمَا يَنْبَغُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٣٦﴾ ﴾

[1]: حدثنا أبو بكر بن أبي شيبة. حدثنا وكيع عن شعبة عن الحكم عن عبدالرحمن بن أبي ليلى عن سمرة بن جندب. ح وحدثنا بكر بن أبي شيبة أيضا. حدثنا وكيع عن شعبة وسفيان عن حبيب عن ميمون بن أبي شبيب عن المغيرة بن شعبة قالا: قال رسول الله صلى الله عليه وسلم ذلك.

[1]: Abū Bakr ibn Abū Shaybah narrated to us that Wakī' narrated upon Shu'bah from al-Ḥakam upon 'Abd al-Raḥmān Ibn Abū Laylā upon Samurah ibn Jundub: And Abū Bakr ibn Abu Shaybah—also: Wakī' narrated to us from Shu'bah and Sufyān upon Ḥabīb upon Maymūn ibn Abū Shabīb upon Mughīrah ibn Shu'bah (رَضِيَ اللَّهُ عَنْهُ); they both said that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stated this.

“And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth.” [Yūnus: 10:36]

In this, He is informing us that conjecture is the opposite of the truth; thus, the one who bears witness with conjecture witnesses with falsehood, just as the one who narrates from the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) without certainty narrates from him with that which is false. And, the one who narrates from him that which is false attributes falsehood to him; and the one who attributes falsehood to him has lied upon him and is one of the two liars found in his statement: “Whoever lies upon me intentionally his seat has been prepared for him in the Hell-fire.” And we seek refuge in Allāh (عَزَّ وَجَلَّ) from this.” [Sharḥ Mushkil al-Āthār 1/374-375]

CHAPTER II: THE WARNING AGAINST LYING UPON THE MESSENGER OF ALLĀH (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

[2]: وحدثنا أبو بكر بن أبي شيبة. حدثنا غندر عن شعبة. ح وحدثنا محمد بن المثني وابن بشار. قالوا: حدثنا محمد بن جعفر. حدثنا شعبة عن منصور عن ربي بن حراش أنه سمع علياً رضي الله عنه يخطب. قال: قال رسول الله صلى الله عليه وسلم: ((لا تكذبوا على فإنه من يكذب على يلج النار))

[2]: Abū Bakr ibn Abū Shaybah narrated to us that Ghundar narrated upon Shu'bah: And Muḥammad ibn al-Muthannā and Ibn Bishr both said that Muḥammad ibn Ja'far said that Shu'bah narrated on Maṣṣūr on Rib'ī ibn Ḥirāsh that he heard 'Alī (رَضِيَ اللَّهُ عَنْهُ) giving a sermon. He said: 'The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: 'Do not lie on me, for certainly whoever lies on me will enter the Fire.'"⁵¹

⁵¹ The Ḥadīth of 'Alī (رَضِيَ اللَّهُ عَنْهُ) is collected by the author (i.e. Muslim) with the aforementioned chain of narration. It is also collected by al-Bukhārī in *al-ʿIlm* (no. 103), al-Tirmidhī in *al-ʿIlm* (no. 2660 and 3715), Ibn Mājah in *al-Muqaddimah* (no. 31) and Aḥmad in *Musnad al-ʿAsharah* (1/83 and 1/123).

From the benefits of this Ḥadīth: The prohibition of lying on the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and that it is a grave sin. From them: The establishment of the previous principle and that lying [on the Prophet] includes the one who relates what is false, whether done intentionally or unintentionally.

From them: That there is no difference in lying upon him in matters of jurisprudence or other than jurisprudence, such as *al-Tarhib wa al-Tarhib*, exhortations, etc. All of this is impermissible and from the greatest of major sins by the consensus of the Muslims whose opinion is regarded. This is contradicted by the *Karrāmiyyah*, a deviant sect that falsely claims that it is permissible to fabricate Ḥadīth in *al-Tarhib wa al-Tarhib*.

The *Karrāmiyyah* and some of the *Ṣūfis* sanction lying [on the Messenger of Allāh,] as Ibn Ḥajr mentioned: al-Ghazālī said: “This is from the inspirations of *al-Shayṭān* because truthfulness is the opposite of lying, and what Allāh (عَزَّوَجَلَّ) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) have stated is not in need of fabrication in *al-Wa’z* (exhortation). And they (i.e. the *Karrāmiyyah* and *Ṣūfis*) have misinterpreted the Ḥadīth: “Whoever lies on me intentionally, his seat has been prepared for him in the Hell fire” in a number of ways:

The First [misinterpretation] is that it was only stated concerning a specific person who went to a group of people claiming that he was the messenger of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent to them to pass verdicts concerning their blood and property. This reached the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and he commanded that the person be put to death and said: “Whoever lies on me intentionally his seat has been prepared for him in the Hell fire.”

Second: That it was narrated with respect to the one who lies on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) intending to demean him or disgrace al-Islām, and they attach this to what was narrated on Abū Umāmah (رَضِيَ اللهُ عَنْهُ) who said: the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “Whoever lies upon me intentionally his seat has been prepared for him in Hell.” This troubled his companions until he saw [the concern] on their faces. They said: “O Messenger of Allāh! You said this while we hear Ḥadīth from you and

[3]: وحدثني زهير بن حرب. حدثنا إسماعيل يعني ابن عليّة عن عبدالعزیز بن صهیب عن أنس بن مالك أنه قال: إنه ليمنعني أن أحدثكم حديثا كثيرا - أن

add to it and take away from it.” He said: “I did not intend this; rather, I intended those who lie on me to demean me and disgrace al-Islām.”

Third: That if the lie is found in *al-Tarḥīb wa al-Tarḥīb*, then it is a lie for the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) not against him.

Fourth: That there comes in some of the wordings of the Ḥadīth: “Whoever lies upon me intentionally, to misguide the people, his seat has been prepared for him in the Hell fire.”

The answer to these doubtful matters is as follows: As for the first doubt, the answer to it is that the aforementioned reason does not have an authentic chain of narration, and [even] with the supposition of its authenticity, that which is of consequence is the generality of the wording, not the specificity of what caused it.

As for the second doubt, the answer to it is that the Ḥadīth is a lie, as al-Ḥākīm mentioned; in its chain of narration is Muḥammad ibn Faḍl ibn ‘Atiyyah. The scholars agree upon rejecting his narration. Ṣāliḥ Jazrah said: “He fabricated Ḥadīth.”

Concerning the third doubt, the answer is that it is a lie against him for inventing *Aḥkām* (rulings), for indeed the *mandūb* (desired ruling) is included in that, and it also a lie because it attributes the promise of reward for that action to Allāh (عَزَّوَجَلَّ).

As for the fourth doubt: the answer to it is that the scholars of Ḥadīth have agreement that the additional wording ((to misguide)) is not authentic...”

رسول الله صلى الله عليه وسلم قال: ((من تعد على كذبا فليتبوأ مقعده من النار))

[3]: Zuhayr ibn Ḥarb narrated to us that Ismā'īl—meaning Ibn 'Ulayyah—narrated to us from 'Abd al-'Azīz ibn Ṣuhayb on Anas ibn Mālik (رضي الله عنه) that he said: “Indeed, the only thing that prevents me from narrating to you an abundance of Ḥadīth is that the Messenger of Allāh (صلى الله عليه وسلم) said: “Whoever lies on me intentionally his seat has been prepared for him in the Hell fire.”⁵²

⁵² This Ḥadīth is collected by the author (Muslim) with the aforementioned chain of narration, al-Bukhārī in *al-ʿIlm* (no. 108), al-Tirmidhī in *al-ʿIlm* (no. 2661), Ibn Mājah in *al-Muqaddimah* (no. 32), and Aḥmad in *Musnad al-Baṣiriyyīn* (no. 19,701, 19,649 and 19,704).

If you were to say: This Ḥadīth was specifically to warn the person who intentionally lied [on the Prophet], while it is well-known that Anas (رضي الله عنه) did not intend to lie on the Messenger of Allāh (صلى الله عليه وسلم), then how did this narration prevent him [from narrating an abundance of Ḥadīth]?

I say (Muḥammad ibn Ādam): What prevented him was *al-Wara'* (reserve), and great fear; since narrating abundantly could lead to adding or deleting something therefore resulting in altering the narration; so he feared for himself erring out of carelessness because even if he did not sin from simply erring, the changing of a ḥadīth is a dangerous matter; since it results in legislating rulings. Because of this, he minimized his narrating to safeguard himself. And Allāh (عز وجل) knows best.

[4]: وحدثنا محمد بن عبيد الغبري. حدثنا أبو عوانة عن أبي حصين عن أبي صالح عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: ((من كذب على متعمدا فليتبوأ مقعده من النار))

[4]: Muḥammad Ibn 'Ubayd al-Ghubārī narrated to us: Abū 'Awānah narrated to us on Abū Ḥusayn on Abū Ṣāliḥ on Abū Hurayrah (رَضِيَ اللهُ عَنْهُ): The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "Whoever lies on me intentionally, his seat has been prepared for him in the Hell fire."⁵³

[5]: وحدثنا محمد بن عبدالله بن نمير. حدثنا أبي. حدثنا سعيد بن عبيد. حدثنا علي بن ربيعة قال: أتيت المسجد. والمغيرة أمير الكوفة. قال فقال المغيرة: سمعت رسول الله صلى الله عليه وسلم يقول: ((إن كذبا على ليس ككذب على أحد. فمن كذب على متعمدا فليتبوأ مقعده من النار))

[5]: Muḥammad Ibn 'Abd Allāh ibn Numayr narrated to us: Sa'īd Ibn 'Ubayd narrated to us: that 'Alī ibn Rabī'ah al-Wālibī said, "I came to the mosque when al-Mughīrah was the leader of Kūfah, and he said: I heard the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say: "Indeed lying upon me is not like lying upon

⁵³ This Ḥadīth of Abū Hurayrah (رَضِيَ اللهُ عَنْهُ) is collected by the author (Muslim) with the said chain of transmission, al-Bukhārī in *al-Ilm* (no. 107), Ibn Mājah in *al-Muqaddimah* (no. 34) and Aḥmad in *Musnad al-Mukthirīn* (no. 7918, 8,421, 8,948, 8,982, 9,675, 10,109, 10,310 and 10,663).

anyone else. Whoever lies upon me intentionally, his seat has been prepared for him in the Hell fire.”⁵⁴

[6]: [وحدثني علي بن حجر السعدي. حدثنا علي بن مسهر. أخبرنا محمد بن قيس الأسدي عن علي بن ربيعة الأسدي عن المغيرة بن شعبة عن النبي صلى الله عليه وسلم بمثله ولم يذكر ((إن كذبا على ليس ككذب على أحد))

[6]: ‘Alī ibn Ḥajr al-Sa’dī narrated to us: ‘Alī ibn Muḥshir: Muḥammad ibn Qays al-Asadī on ‘Alī ibn Rabī’ah al-Asadī on al-Mughīrah ibn Shu’bah (رَضِيَ اللَّهُ عَنْهُ) on the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with the likes of it (i.e. the previous narration), except he did not mention,⁵⁵ “The lie upon me is not like the lying upon anyone else.”

⁵⁴ This Ḥadīth of al-Mughīrah (رَضِيَ اللَّهُ عَنْهُ) ibn Shu’bah is collected by the author (Muslim) here in no. 5 and 6 only, and al-Bukhārī in *al-Janā’iz* (no. 1291), al-Tirmidhī in *al-Janā’iz* (no. 921) and Aḥmad in *Musnad al-Kūfiyīn* (no. 17,438 and 17,492)

⁵⁵ This refers to Muḥammad ibn Qays, meaning he did not relate the statement: “The lie upon me is not like the lying upon anyone else”; rather, he restricted his statement [to the wording]: “Whoever lies on me intentionally, his seat has been prepared for him in the Hell fire.”

CHAPTER III: THE PROHIBITION OF RELATING EVERYTHING THAT ONE HEARS

[7]: وحدثنا عبيدالله بن معاذ العنبري. حدثنا أبي. ح وحدثنا محمد بن المثنى. حدثنا عبدالرحمن بن مهدي. قالا: حدثنا شعبة عن خبيب بن عبدالرحمن عن حفص بن عاصم عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: ((كفى بالمرء كذبا أن يحدث بكل ما سمع))

[7]: ‘Ubayd Allāh ibn Mu‘ādh al-‘Anbarī narrated to us: My father narrated to us: and Muḥammad ibn al-Muthannā narrated to us: ‘Abd al-Raḥmān Ibn al-Mahdī [both] said: Shu‘bah narrated to us on Khubayb ibn ‘Abd al-Raḥmān on Ḥaḥṣ ibn ‘Āsim (رَضِيَ اللهُ عَنْهُ) who said: The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “It is sufficient that a man has lied who narrates everything that he hears.”⁵⁶

⁵⁶ This Ḥadīth is collected by the author here with the aforementioned chain of narration, Abū Dāwūd in his *Sunan* (no. 4992), and al-Ḥākim in *al-Mustadrak* (1/112) and he said: “The chain is authentic.”

Muḥammad ibn Ādam says concerning this chain of narration: “On the authority of Ḥaḥṣ ibn ‘Āsim” that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said” this chain of narration is *Mursal* (the Ḥadīth of a *Tābi‘ī* saying, “The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said or did such and such” without mentioning the intermediary between him and the Prophet) making no mention of Abū Hurayrah (رَضِيَ اللهُ عَنْهُ) and this is what is correct. It comes in the print of the explanation of al-Qāḍī ‘Iyāḍ, and al-Nawawī; also, the Turkī print, and the *Mukhtaṣir* of al-Qurtubī with a connected chain of narration, mentioning Abū Hurayrah (رَضِيَ اللهُ عَنْهُ), and this is an error. Al-

Māzarī said: “It was related by Shu’bah on the authority of Khubayb ibn ‘Abd al-Raḥmān on the authority of Ḥaḥḥ ibn ‘Āsim (that the Messenger of Allāh ﷺ said...) and related it with a *Mursal* chain without mentioning Abū Hurayrah. This is similar to what was narrated in the Ḥadīth of Mu’ādh ibn Mu’ādh, Ghundar, and ‘Abd al-Raḥmān ibn Mahdī on the authority of Shu’bah. Except in the print of Abū ‘Abbās al-Rāzī is the chain of narration: On the authority of Shu’bah on the authority of Khubayb on the authority of Ḥaḥḥ on the authority of Abū Hurayrah (رضي الله عنه), but is not authentic. Afterward, Muslim connected this chain by way of ‘Alī ibn Ḥaḥḥ on the authority of Shu’bah. ‘Alī ibn ‘Umar al-Dāraquṭnī said: “What is correct is that it is *Mursal* on the authority of Shu’bah just as was related by Mu’ādh, Ghundar, and Ibn Mahdī.”

Abū al-‘Abbās al-Qurtubī said in *al-Mufḥim*: “This is what has come from all of the narrators of Muslim’s work (*al-Ṣaḥīḥ*)—meaning *Mursal*—and has been connected to Abū Hurayrah by Abū al-‘Abbās al-Rāzī alone.”

Muḥammad ibn Ādam says: “So it is clear from this that the majority of the narrators of Muslim’s book (*al-Ṣaḥīḥ*) relate this chain *Mursal*, and this it is what is correct.”

Al-Qurtubī said: “The meaning of the Ḥadīth is that whoever narrates everything that he hears will relate a good deal of lies; for indeed the person will hear what is sound along with that which is not. Thus, if he narrates everything that he hears, he will narrate weak narrations and lies. It will in turn be related from him, and he will be disbelieved because of it; therefore, Mālik alluded to this in his statement: “No person is safe who narrates everything that he hears, and he will never be an Imām.” Meaning, if there are lies found in his narrations, he will not be trusted in his Ḥadīth and will be criticized accordingly. It will not be suitable for anyone to follow him—even if he may be a scholar—but if he

[8]: وحدثنا بن أبي بكر بن أبي شيبة. حدثنا علي بن حفص. حدثنا شعبة عن خبيب بن عبدالرحمن عن حفص بن عاصم. عن أبي هريرة عن النبي صلى الله عليه وسلم بمثل ذلك.

[8]: Abū Bakr ibn Abū Shaybah: ‘Alī ibn Ḥafṣ narrated to us: Shu’bah narrated the same Ḥadīth to us on Khubayb Ibn ‘Abd al-Raḥmān on Ḥafṣ ibn ‘Āsim on Abū Hurayrah (رَضِيَ اللهُ عَنْهُ) on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[9]: وحدثنا يحيى بن يحيى. أخبرنا هشيم عن سليمان التيمي عن أبي عثمان النهدي قال: قال عمر بن الخطاب رضى الله تعالى عنه: بحسب المرء من الكذب أن يحدث بكل ما سمع.

[9]: Yaḥyā ibn Yaḥyā narrated to us: Hushaym reported to us on Sulaymān al-Taymī on Abū ‘Uthmān al-Nahdī he said: ‘Umar ibn al-Khaṭṭāb (رَضِيَ اللهُ عَنْهُ) said: “It is sufficient that a man has lied who narrates everything he hears.”⁵⁷

clarifies the authentic from the weak and the truth from lies, he safeguards himself from that and frees himself from what is obligatory upon him from sincere advice in the Religion.”

⁵⁷ This narration of ‘Umar ibn al-Khaṭṭāb (رَضِيَ اللهُ عَنْهُ) is from the reports which the author (Muslim) alone collected; it is not collected by any of the other authors of the *Usūl*. He relates it with this chain of narration only. Look in *Tuhfah al-Ashrāf* (8/85), and Allāh (عَزَّوَجَلَّ) knows best.

[10]: وحدثني أبو الطاهر أحمد بن عمرو بن عبدالله بن عمرو بن سرح قال: أخبرنا ابن وهب قال: قال لي مالك: اعلم أنه ليس يسلم رجل حدث بكل ما سمع. ولا يكون إماماً أبداً وهو يحدث بكل ما سمع.

[10]: Abū al-Ṭāhir Aḥmad ibn 'Amr ibn 'Abd Allāh ibn 'Amr ibn Sarḥ said: Ibn Wahb reported to us: Mālik said to me, "Know that a man will not be safe who narrates everything he hears, and whoever narrates everything he hears will never be an Imām."⁵⁸

[11]: حدثنا محمد بن المثنى. قال: حدثنا عبدالرحمن. قال: حدثنا سفيان عن أبي إسحاق عن أبي الأوص عن عبدالله قال: بحسب المرء من الكذب أن يحدث بكل ما سمع.

⁵⁸ Al-Fayyūmī said: "al-Imām can mean the ruler, the scholar whom knowledge is taken from or the one who leads the prayer."

This means he is not suited to be an Imām over the people, whether it is the great Imamate, i.e. the ruler, or the lesser Imamate, i.e. the leader of the prayer and what is like it if he relates to the people everything he hears. Because relating everything will include lies—by the proof of the previous narration—and it removes one from the way of resoluteness and prudence, and it diverts from the benefits found in the Islāmic legislation and [sound] intellect. Therefore, the one [who relates everything he hears] is not suitable to assume the position of an Imām. And Allāh (عَزَّوَجَلَّ) knows best.

[11]: Muḥammad ibn al-Muthannā narrated to us: ‘Abd al-Raḥmān narrated to us: Sufyān narrated to us on Abū Ishāq on Abū al-Ahwaṣ on ‘Abd Allāh who said: “It is sufficient that a man has lied who narrates everything he hears.”

[12]: وحدثنا محمد بن المثنى. قال: سمعت عبدالرحمن بن مهدي يقول: لا يكون الرجل إماما يقتدى به حتى يمسك عن بعض ما سمع.

[12]: And Muḥammad ibn al-Muthannā narrated to us: I heard ‘Abd al-Raḥmān ibn Mahdī say, “A man will not be an Imām who is emulated until he refrains from [narrating] some⁵⁹ of what he has heard.”

[13]: وحدثنا يحيى بن يحيى أخبرنا عمر بن علي بن مقدم عن سفيان بن حسين قال: سألتني إياس بن معاوية فقال: إني أراك قد كلفت بعلم القرآن. فاقراً على سورة. وفسر حتى أنظر فيما علمت. قال ففعلت. فقال لي: احفظ على ما أقول لك. إياك والشناعة في الحديث فإنه قلما حملها أحد إلا ذل في نفسه. وكذب في حديثه.

⁵⁹ What is intended by “some” is what is found to be a lie, or there is question as to whether it is a lie. This means that what is upon the person who deserves to be a leader of the people is that he only narrates what he is certain is true and abandons what he doubts. This is a greater incentive for the people to answer his call and turn to him for benefit. And Allāh knows best.

[13]: Yaḥyā ibn Yaḥyā narrated to us: ‘Umar ibn ‘Alī ibn Muqaddam reported to us on Sufyān ibn Ḥusayn who said: Iyās Ibn Mu‘āwiyah said: “Indeed, I see that you are diligent in learning the Qur‘ān. Read for me a chapter of the Qur‘ān and explain it, so I can view what you have learned.’ He said, ‘So I did it.’ He then said to me: ‘Memorize what I say to you. Beware of narrating what is disliked. For very few do this except that they humiliate themselves and are not trusted in what they report.’”⁶⁰

[14]: [14]: وحدثني أبو الطاهر وحرمله بن يحيى. قالوا: أخبرنا ابن وهب. قال: أخبرني يونس عن أبي شهاب عن عبيدالله بن عبدالله ابن عتبة أن عبدالله بن مسعود قال: ما أنت بمحدث قوما حديثا لا تبلغه عقولهم إلا كان لبعضهم فتنة.

[14]: Abū al-Ṭāhir and Ḥarmalah ibn Yaḥyā said: Ibn Wahb narrated to us: Yūnus reported to us on Ibn Shihāb on ‘Ubayd Allāh ibn ‘Abd Allāh ibn ‘Utbah that ‘Abd Allāh ibn Mas‘ūd (رضي الله عنه) said: “You will not narrate a ḥadīth to a people that is beyond their understanding except that it will be a trial⁶¹ upon some of them.

⁶⁰ He is warning him against narrating *Munkar Ḥadīth*, which would cause the narrator to be reviled and disbelieved in what he relates; thus, his position would diminish in the sight of the people.

⁶¹ Abū al-‘Abbās al-Qurtubī said: “The *fitnah* (trial) here is misguidance and confusion...”

Note: Imām al-Bukhārī brings a chapter in his *Ṣaḥīḥ* in the Book of Knowledge alluding to what is found in this narration of Ibn Mas‘ūd (رضي الله عنه). He wrote: “Chapter of the one who makes certain knowledge

specific for some as opposed to others, disliking that they would not understand.” And ‘Alī (رضي الله عنه) said: “Relate to the people what they will understand. Would you like that Allāh and His Messenger be denied?”

He says in *al-Fatḥh*: “What is intended by ‘with what they will understand’ means what they will comprehend. Ādam ibn Abū Iyyās says in the Book of Knowledge at the end of the narration: ‘And abandon what they will not comprehend.’ He intends that which will confuse them. Abū Nu’aym collected what is similar to this in *al-Mustakhraj*.”

This is proof that doubtful matters should not be mentioned amongst the common-folk. And from those who disliked relating specific affairs to certain people (i.e. the common-folk) was Aḥmad concerning the narrations which had [in them] the appearance of rebellion against the rulers, Mālik concerning the narrations of Allāh’s Attributes, Abū Yūsuf concerning *al-Gharā’ib* and from those before them, Abū Hurayrah (رضي الله عنه), as found in the story of *al-Jarābīn...*” [*Fatḥh al-Bārī* (1/272) *Dār al-Rayyān* print]

Muḥammad ibn Ādam says: By mentioning of the story of *al-Jarābīn*, he is alluding to what is collected by al-Bukhārī in the Book of Knowledge in his *Ṣaḥīḥ* on the authority of Abū Hurayrah (رضي الله عنه) who said: “I memorized two types of knowledge from the Messenger of Allāh (صلى الله عليه وسلم): one I circulated amongst the people; however, the other, if I circulated it, this throat of mine would be slit.”

He (Ibn Ḥajr) says in *al-Fatḥh*: “The scholars have interpreted the knowledge he withheld to mean the narrations which mention the names of the wicked rulers, their conditions and time periods. Abū Hurayrah (رضي الله عنه) would allude to some of them without explicitly stating their names for fear of [harm to] his person. This is found in his statement: “I seek refuge with Allāh (عز وجل) from the sixtieth year and the rulership of the youth.” He was alluding to the rulership of Yazīd ibn Mu’āwiyah because it was in the sixtieth year after the Emigration; and

CHAPTER IV: THE PROHIBITION OF NARRATING UPON THE WEAK, AND THE CAUTION AGAINST RELATING THEIR NARRATIONS

[15]: وحدثني محمد بن عبدالله بن نمير وزهير بن حرب. قالا: حدثنا عبدالله بن يزيد. قال: حدثني سعيد بن أبي أيوب. قال: حدثني أبو هانئ عن أبي عثمان مسلم بن يسار عن أبي هريرة عن رسول الله صلى الله عليه وسلم أنه قال: ((سيكون في آخر أمتي أناس يحدثونكم ما لم تسمعوا أنتم ولا آباؤكم. فإياكم وإياهم))

[15]: And Muḥammad ibn ‘Abd Allāh ibn Numayr and Zuhayr ibn Ḥarb said: ‘Abd Allāh ibn Yazīd narrated to us: Sa‘īd ibn Abū Ayyūb narrated to me: Abū Hānī narrated to me on Abū ‘Uthmān Muslim ibn Yasār on Abū Hurayrah (رضي الله عنه) that the Messenger of Allāh (صلى الله عليه وسلم) said: “In the latter part of my *Ummah*, there will be a people who will relate to you fabricated

Allāh answered Abū Hurayrah (رضي الله عنه) supplication, as he died one year earlier...”

aḥādīth of which you nor your fathers have heard previously. So beware of them.”⁶²

[16]: وحدثني حرمة بن يحيى بن عبدالله بن حرمة بن عمران التجيبي. قال: حدثنا ابن وهب. قال: حدثني أبو شريح أنه سمع شراحيل بن يزيد يقول: أخبرني مسلم بن يسار أنه سمع أبا هريرة يقول: قال رسول الله صلى الله عليه وسلم: ((يكون في آخر الزمان دجالون كذابون. يأتونكم من الأحاديث بما لم تسمعوا أنتم ولا آباؤكم. فإياكم وإياهم. لا يضلونكم ولا يفتنونكم))

[16]: And Ḥarmalah ibn Yaḥyā ibn ‘Abd Allāh ibn Ḥarmalah ibn ‘Imrān al-Tujībī narrated to me: Ibn Wahb narrated to us: Abū Shurayḥ narrated to me that he heard Sharāḥīl ibn Yazīd say: Muslim ibn Yasār reported to me that he heard Abū Hurayrah (رضي الله عنه) say: That the Messenger of Allāh (صلى الله عليه وسلم) said: “In the last days there will be liars and fabricators. They will come to you with *aḥādīth* that you or forefathers have never

⁶² This Ḥadīth is collected by the author here and Aḥmad in his *Musnad* (no. 7919 and 8241).

The Ḥadīth means one should avoid these people and avoid sitting with them or listening to their narrations, so that the fabricated Ḥadīth will not become established with you; thus, you will be unable to rid yourselves of it.

Also, found in this Ḥadīth is a sign from the signs of prophethood; where the Prophet (صلى الله عليه وسلم) informed about that which would take place in his *Ummah*, and it has come to pass as he said. And Allāh (عز وجل) knows best.

heard. Beware of them, so that they will not misguide you and be a trial upon you.⁶³

[17]: وحدثني أبو سعيد الأشج. حدثنا وكيع. حدثنا الأعمش عن المسيب بن رافع عن عامر بن عبدة قال: قال عبدالله: إن الشيطان ليتمثل في صورة الرجل. فيأتي القوم فيحدثهم بالحديث من الكذب. فيتفرقون. فيقول الرجل منهم: سمعت رجلا أعرف وجهه ولا أدري ما اسمه يحدث.

[17]: And Abū Saʿīd al-Ashajj narrated to me: Wakīʿ narrated to us: al-Aʿmash narrated to us on al-Musayb ibn Rāfiʿ on ʿĀmir

⁶³ Al-Qurtubī said: “In this narration the Prophet (صلى الله عليه وسلم) is informing that after him there will be those who will lie upon him, misguiding the people with their fabrications, and that which he stated has occurred, so this narration is from the proofs of his truthfulness. Abū ʿUmar ibn ʿAbd al-Barr reported from Ḥammād ibn Zayd that he said: “The heretics fabricated twelve thousand narrations on the Prophet and spread them amongst the people.” And it has been related from one of the fabricators that he repented and he cried saying: “Is there any repentance for me? I have fabricated twelve thousand Ḥadīths on the Messenger of Allāh, all of them being implemented.” The scholars of Ḥadīth have authored many books regarding fabricated narrations that have been widely circulated and put into practice by many of the people of *Fiqh*, who do not have knowledge of the science of the narrators.” [*al-Muḥim* 1/118-119]

Muḥammad ibn Ādam says: “His statement: ‘I have fabricated twelve thousand Ḥadīths on the Messenger of Allāh, all of them being put into practice,’ is no doubt debatable; rather, it is a false claim to whoever considers it.”

ibn ‘Abdah who said: ‘Abd Allāh said: “Indeed, *Shayṭān* takes the form of a man⁶⁴ and then comes to a people narrating lies to them. Afterward, the people will disperse, and one of them will say: ‘I heard a man narrate, I know his face but not his name.’”⁶⁵

⁶⁴ He came in the form of a man who used to come to the people, and they would recognize him. He only came in the form of someone recognizable to enable himself to deceive them because if he came to them as a person who was unfamiliar to them, they would not have taken his narrations so readily. And Allāh (ﷻ) knows best.

⁶⁵ There are two matters related to this narration:

The first: The author’s purpose of citing the narration of Ibn Mas’ūd (رضي الله عنه) is to warn against taking reports from unknown and weak narrators, and that it is obligatory to be cautious about accepting Ḥadīths. Therefore, one does not accept [a narration] from anyone except those whose identities and conditions are known, and their trustworthiness is established, publicly and privately. And Allāh (ﷻ) knows best.

The second: That this narration is *Mawqūf* (from the wording and meaning of a companion); however, it is ruled as a statement of the Messenger of Allāh (صلى الله عليه وسلم) because it could not have come by way of [personal] opinion, and what is established in the science of Ḥadīth terminology is that what is related by a companion but could not have come from personal opinion or independent judgment, then it must be assumed that it emanated [from the Prophet]. This is the conclusion of al-Rāzī in *al-Maḥsūl*, and others from the scholars of Ḥadīth.

[18]: وحدثني محمد بن رافع. حدثنا عبدالرزاق. أخبرنا معمر عن ابن طائوس عن أبيه عن عبدالله بن عمرو بن العاص قال: إن في البحر شياطين مسجونة أوثقها سليمان. يوشك أن تخرج فتقرأ على الناس قرآنا.

[18]: Muḥammad ibn Rāfi' narrated to me: 'Abd al-Razzāq narrated to us: Ma'mar reported to us from Ibn Ṭāwus on his father on 'Abd Allāh ibn 'Amr ibn al-'Āṣ who said: "Indeed, in the sea⁶⁶ are devils who are imprisoned, they were fastened by Sulaymān (عَلَيْهِ السَّلَامُ). They will soon escape and will recite to a [false] Qur'ān⁶⁷ to the people."⁶⁸

⁶⁶ What is intended here is the Red Sea because this is what is apparent when left unspecified.

⁶⁷ Meaning that which they claim is Qur'ān; to deceive the common-people, while it is not Qur'ān.

⁶⁸ [Al-Qurtubī] said in *al-Muḥim*: "This narration, and what is similar to it, cannot come about from personal opinion or independent judgment; rather, it could only come from a direct report [from the Prophet], and what is apparent is that the companion attributed this to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), while it is possible that it was related by someone from the People of the Book (Christians and Jews)."

Muḥammad ibn Ādam says: "It has preceded that the ruling of attributing a *Mawqūf* narration directly [to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)] occurs when the companion is not known for relating from the people of the Book; however, if he is known for this, then the *Mawqūf* narration is not to be ascribed to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), as in this case; for indeed 'Abd Allāh ibn 'Amr is known for this. So this narration is not to be ascribed to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Be mindful of this, and Allāh (عَزَّ وَجَلَّ) knows best."

He mentions later: “The narration informs that these chained devils are going to be unloosed and will deceive the ignorant by reciting to them something until they (the ignorant) believe it is Qur’ān—just as Musaylamah did—or they will fabricate narrations upon the Messenger of Allāh (ﷺ), and it will be named a qur’ān from what they have added from falsehood. A benefit of this narration is that it warns against accepting narrations from unknown transmitters. [*al-Mufhim* 1/120-121]

Al-Qāḍī ‘Iyāḍ said: “Allāh (ﷻ) has preserved His Book: He says:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

“Indeed We sent down the Reminder (al-Qur’ān) and indeed We will preserve it.” [*al-Hajr*: 15:9]

So the Qur’ān has been established, and there is consensus upon this, and not one letter has been added to it or deleted from it. The *Rawāfiḍ* and heretics have desired this but were unsuccessful, so it not reasonable for a Muslim to accept what anyone claims is Qur’ān that is not found between its two covers. So if this narration has an authentic origin, then perhaps what it means is that they will come with a [false] qur’ān, and it will not be accepted, just as it was not accepted from al-Qaramatah, Musaylamah, Sajāh, Tulayhah, et al. Perhaps what is intended by qur’ān is what he brought and compiled from different sources, since the [linguistic] meaning of qur’ān is a collection. It is called that due to what it collects from stories [of the past], commands, prohibitions, promises and threats of punishment; thus, everything that you have collected is [linguistically] called *qur’ān*. (*Ikmal al-Mu’allim* 1/119-120)

[19]: وحدثني محمد بن عباد وسعيد بن عمرو الأشعثي جميعا عن ابن عيينة. قال سعيد: أخبرنا سفيان عن هشام بن حجير عن طاوس قال: جاء هذا إلى ابن عباس (يعني بشير بن كعب). فجعل يحدثه. فقال له ابن عباس: عد لحديث كذا وكذا. فعاد له. ثم حدثه. فقال له: عد لحديث كذا وكذا. فعاد له. فقال له: ما أدري أعرفت حديثي كله وأنكرت هذا أم أنكرت حديثي كله وعرفت هذا فقال له ابن عباس: إنا كنا نحدث عن رسول الله صلى الله عليه وسلم إذ لم يكن يكذب عليه. فلما ركب الناس الصعب والذلول تركنا الحديث عنه.

[19]: And Muḥammad Ibn ‘Abbād and Sa’īd ibn ‘Amr al-Ash’athī both narrated to me on Ibn Uyaynah, Sa’īd said Sufyān informed us on Hishām Ibn Ḥujayr on Ṭāwus he said, “He

Muḥammad ibn Ādam says: Al-Qāḍī ‘Iyyāḍ only said: ‘If this narration has an authentic origin,’ due to the possibility that it is from the narrations of the People of the Book. This is based on the fact that ‘Abd Allāh ibn ‘Amr (رضي الله عنه) is known for relating from the writings of the People of the Book, and it is feared that this is from them. And Allāh (عز وجل) knows best.’

Benefit: The author of *Faṭḥ al-Mulhim* mentions a story: Twenty years ago, we witnessed a devil who came in the form of an English doctor, he brought a qur’ān from the seas and presented it to the people, claiming that it was the ancient *Muṣḥaf*, greatly contradicting the *maṣāḥif* which are presently in the hands of the Muslims of the east. His intention was to distort the Qur’ān; however, no one paid him any mind, and he was unsuccessful. Rather, he failed miserably, and after some time, it was if he never existed, and that which will benefit the people remains in the earth. All praise is due to Allāh (عز وجل). [Refer to *Faṭḥ al-Mulhim* 1/138]

came to Ibn ‘Abbās—meaning Bushayr ibn Ka’b—and narrated to him. So Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ) said: ‘Go back to such and such ḥadīth.’ So he went back to it and repeated it. So he said, ‘I do not know if you accept all my narrations and reject this one or reject of all my narrations and accept this one?’ Ibn ‘Abbās said to him: ‘Indeed, we used narrate from the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) when no one lied on him. But when the people began to accept the sound along with the weak, we stopped relating from him.’⁶⁹

[20]: وحدثنى محمد بن رافع. حدثنا عبدالرزاق. أخبرنا معمر عن ابن طاوس عن أبيه عن ابن عباس قال: إنما كنا نحفظ الحديث. والحديث يحفظ عن رسول الله صلى الله عليه وسلم. فأما إذ ركبتم كل صعب وذلول فهيهات.

[20]: Muḥammad Ibn Rāfi’ narrated to me: ‘Abd al-Razzāq narrated to us: Ma’mar reported to us from Ibn Ṭāwus on his father from Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ) who said: “Indeed, we used to preserve Ḥadīth on the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ);

⁶⁹ Meaning, we left off relating narrations to the people due to lack of trust in their veracity and fear of them adding to or subtracting from a narration.

In short, what Ibn Abbās (رَضِيَ اللهُ عَنْهُ) was alluding to in this speech is that when lying spread in the later generations, and the people became heedless, he wanted to verify and confirm the authenticity of his narration, so he commanded him to repeat some of his narrations, which he had not heard closely enough, so as to accept or reject them accordingly. And Allāh (عَزَّوَجَلَّ) knows best.

however, when you began accepting the good along with the bad, then how far [are you from that].”⁷⁰

[21]: وحدثني أبو أيوب سليمان بن عبيدالله الغيلاني. حدثنا أبو عامر يعني العقدي. حدثنا رباح عن قيس بن سعد عن مجاهد قال: جاء بشير العدوي إلى ابن عباس. فجعل يحدث ويقول: قال رسول الله صلى الله عليه وسلم قال رسول الله صلى الله عليه وسلم. فجعل ابن عباس لا يأذن لحديثه ولا ينظر إليه. فقال يا ابن عباس! مالي لا أراك تسمع لحديثي أحدثك عن رسول الله صلى الله عليه وسلم ولا تسمع. فقال ابن عباس: إنا كنا مرة إذا سمعنا رجلا يقول: قال رسول الله صلى الله عليه وسلم - ابتدرته أبصارنا. وأصغينا إليه بآذاننا. فلما ركب الناس الصعب والذلول لم نأخذ من الناس إلا ما نعرف.

[21]: Abū Ayyūb Sulaymān ibn ‘Ubayd Allāh al-Ghaylānī narrated to me: Abū ‘Āmir— meaning al-‘Āqādī—narrated to us: Rabāḥ narrated to us from Qays ibn Sa’d on Mujāhid who said: “Bushayr Ibn Ka’b al-‘Adawī came to Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُ) and began to narrate saying: ‘The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said...’ Ibn ‘Abbās did not listen to his narration and did not look at him. He said to him: ‘O Ibn ‘Abbās! Why is it I do not see you paying attention to my Ḥadīth? I narrate to you from the Messenger of Allāh and you do not listen.’ Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُ) said: ‘At one time, if we heard a man say: ‘The

⁷⁰ Al-Qāḍī ‘Iyāḍ said: “Meaning how far you are from soundness [in narration]; or how far we are from accepting your speech and relying upon your narrations.” (*Ikmāl al-Mu’allim* 1/121)

Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said...’ we used to hasten to him and pay close attention. However, when the people began to take the sound along with the weak, we only took from the people what we knew [to be authentic].”⁷¹

[22]: حدثنا داود بن عمرو الضبي. حدثنا نافع بن عمر عن ابن أبي مليكة قال: كتبت إلى ابن عباس أسأله أن يكتب لي كتابا ويخفي عني. فقال: ولد ناصح. أنا أختار له الأمور اختيارا وأخفي عنه. قال فدعا بقضاء علي فجعل يكتب منه أشياء ويمر به الشيء فيقول: والله ما قضى بهذا علي. إلا أن يكون ضل.

[22]: Dāwūd ibn 'Amr al-Dībī narrated to us: Nāfi' Ibn 'Umar narrated to us from Ibn Abū Mulykah who said: “I wrote to Ibn

⁷¹ Be mindful that these narrations contain a number of etiquettes:

From them: Turning away from a person who narrates Ḥadīth that have no foundation and refraining from listening to them. From the etiquettes of the student of Ḥadīth is to give all his attention to Ḥadīth because he will not benefit unless he does so. It was said: “If you give your all to knowledge, you will be rewarded with something of it, but if you only give a portion of yourself, you will not be rewarded with anything.’ **From them:** The student of knowledge should not be distracted by anything while listening to narrations; rather, he should give all of his mind and body [to the narration]. So if he hears a scholar narrating Ḥadīth, he draws near to him and comes early to his sitting, focuses on the teacher and gives him his ear. For indeed the way for the heart to retain knowledge is by incorporating the two senses of hearing and seeing. Thus, if he looks at the teacher with his eyes and gives him an ear, he will attain a more complete benefit, and if one of the senses is not being utilized, it will be deficient. And Allāh (عَزَّوَجَلَّ) knows best.

‘Abbās asking him to write a few narrations for me. He said: ‘He is a sincere youth; I will select for him some narrations and retain some [that will be of no benefit to him].’ So he called for the judgments of ‘Alī (رَضِيَ اللَّهُ عَنْهُ) to write some things from them and came across something and said: ‘By Allāh! ‘Alī did not rule with this except that he was misguided.’”⁷²

⁷² Al-Qāḍī ‘Iyāḍ said: “This means that no one would rule with these things except one who was astray, and ‘Alī was not misguided, so it is unimaginable that he made such rulings, not that he was judging ‘Alī to be misguided, if, in fact, he had ruled with these things. And perhaps the meaning of misguided here is erred, as Allāh (عَزَّ وَجَلَّ) says: “(Mūsā عَلَيْهِ السَّلَامُ said): I did it then when I was ignorant.” Meaning, in error, and it is also said to mean: neglectful. (*Ikmāl al-Mu’allim* 1/121-122)

Al-Nawawī stated: “This means: no one would rule with these things except one who is misguided, and ‘Alī (رَضِيَ اللَّهُ عَنْهُ) would not have ruled with these things unless it was known he was astray, and it is well-known he was not misguided. Therefore, it is clear that these were not his rulings. And Allāh knows best.” [*Sharḥ Muslim* 1/83]

The author of *Fath al-Mulhim* said: It is possible that what is meant by “misguided” is that he erred or was mistaken, and this, too, is far-fetched, since ‘Alī is not known for such heinous, heedless errors. And Allāh (عَزَّ وَجَلَّ) knows best.

In general, Ibn Abbās (رَضِيَ اللَّهُ عَنْهُ) rejected portions of this writing that were in clear error, and this is in following the *Sunnah* of the Qur’ān which guides to rejecting contradictory reports; whence Allāh (عَزَّ وَجَلَّ) says concerning the story of [‘Ā’ishah’s] slander:

﴿لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٣﴾﴾

“Why then, did not the believers, men and women, when they heard it (the slander), think good of their own people and say:
“This (charge) is an obvious lie?” [al-Nūr: 24:12]

Then He said after some verses:

﴿وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ﴾

“And why did you not, when you heard it, say: “It is not right for us to speak of this. Glory is to You (O Allāh)!
This is a great lie.” [al-Nūr: 24:16]

Muḥammad ibn Ādam says: “What is apparent to me is that Ibn ‘Abbās (رضي الله عنه) intended that the things which were written in this book were not from the judgments of ‘Alī (رضي الله عنه); instead, they were fabricated by his enemies from the *Rawāfiḍ* and Shi’ite, and he (‘Alī) is free from it. And Allāh (عز وجل) knows best.”

Be aware that this narration contains a number of benefits: From them: The permissibility of the scholars sending knowledge to distant lands in writings. Though the first generation differed regarding the permissibility of recording Ḥadīth, afterward there was consensus concerning its permissibility.

Those who [initially] declared it impermissible used as evidence what Muslim collects by way of ‘Aṭā ibn Yasār on the authority of Abū Sa’īd al-Khudrī (رضي الله عنه): that the Messenger of Allāh (صلى الله عليه وسلم) said: “Do not record [sayings] from me, and whoever records from me other than the Qur’ān, let him erase it, but there is no harm in [orally] relating from me. And whoever lies upon me intentionally, his seat has been prepared for him in the Hell fire.”

Those who make up the consensus use a variety of narrations in the two *Ṣaḥīḥs* and other than them as proof. From them the narration: “Write it (the Ḥadīth) down for Abū Shāh...” This narration is agreed upon [by al-Bukhārī and Muslim]. Also from the narrations: “Bring me something to write with. I will record a book for you; after it, you will never be misguided...” This is also agreed upon [by Bukhārī and Muslim]. And from them is the Ḥadīth of Abū Juḥayfah who said: “I said to Alī (رضي الله عنه): Do you have a book? He said: No except the Book of Allāh and this piece of parchment [with a ḥadīth written upon it]...” Agreed upon. This can be found in many other narrations besides these. And the scholars reconcile between these narrations and the narration of Abū Saʿīd al-Khudrī (رضي الله عنه), which mentions the prohibition [of recording Ḥadīth], by establishing the fact that this took place during the time when there was a fear of the Ḥadīth being confused with the Qurʾān, so this narration [of Abū Saʿīd] was abrogated. Or perhaps the permission [to record] was for those who there was no fear that they would mix it up, and the prohibition was for those who there was concern; or that the prohibition was for those who wrote them both down on the same page. Some scholars of Ḥadīth say that what is correct is that this narration should be directly attributed to Abū Saʿīd (رضي الله عنه) [as opposed to the Messenger of Allāh (صلى الله عليه وسلم)]. This was stated by al-Bukhārī and others.

From the benefits: What the *Salaf* were upon from diligence in seeking knowledge, so much so that if they were unable to attend a scholar's sitting, they would benefit from his writings.

From them: The clarification of the virtue of ‘Alī (رضي الله عنه), in that he was known for rulings [in matters of jurisprudence], until even the scribe of this *Ummah*, Ibn ‘Abbās (رضي الله عنه), relied upon him. This was from the supplication of the Messenger of Allāh (صلى الله عليه وسلم). Ibn Mājah, in his

[23]: حدثنا عمرو الناقد. حدثنا سفيان بن عيينة عن هشام بن حجير عن طاوس قال: أتى ابن عباس بكتاب فيه قضاء على رضى الله عنه فمحاها. إلا قدر وأشار سفيان بن عيينة بذراعه.

[23]: 'Amr al-Nāqid narrated to us: Sufyān ibn 'Uyaynah narrated to us: from Hishām ibn Ḥujayr on Ṭāwus who said: Someone came to Ibn 'Abbās (رَضِيَ اللهُ عَنْهُ) with a book containing the judgment of 'Alī (رَضِيَ اللهُ عَنْهُ), so he omitted [everything] from it except a portion. Sufyān ibn 'Uyaynah then indicated this with his hand."

Sunan, with an authentic chain of transmission, collects the narration of al-Bakhtārī on the authority of 'Alī (رَضِيَ اللهُ عَنْهُ) who said:

"The Messenger of Allāh sent me to al-Yemen. So I said: "O Messenger of Allāh! Will you send me to judge between them and I am a youth, and do not know how to judge? So he hit my chest with his palm and said: "O Allāh! Guide his heart, and sharpen his tongue." He ('Alī) said: "So after this I never doubted when judging between two people."

And from them: It is not for the student of Ḥadīth, even if he is very diligent in seeking knowledge, to look for that which will harm him or others from the Muslims. Similarly, he should not relate these things or send them in a correspondence. This was the methodology of the head of the diligent seekers of knowledge, the noble companion Abū Hurayrah (رَضِيَ اللهُ عَنْهُ). In his *Ṣaḥīḥ*, al-Bukhārī collects the narration of Abū Hurayrah (رَضِيَ اللهُ عَنْهُ) who said: "I memorized two types of knowledge from the Messenger of Allāh, as for one of them, then I disseminated it, as for the other, if I spread it this throat of mine would be slit." And Allāh (عَزَّوَجَلَّ) knows best.

[24]: حدثنا حسن بن علي الحلواني. حدثنا يحيى بن آدم. حدثنا ابن إدريس عن الأعمش عن أبي إسحاق قال: لما أحدثوا تلك الأشياء بعد على رضى الله عنه قال رجل من أصحاب على: قاتلهم الله أى علم أفسدوا.

[24]: Ḥasan ibn ‘Alī al-Ḥulwanī narrated to us: Yaḥyā ibn Ādam narrated to us: Ibn Idrīs narrated to us from al-A’mash on Abū Ishāq who said: “When they⁷³ innovated⁷⁴ these things after ‘Alī, a man from his (i.e. ‘Alī’s) companions said: ‘May Allāh curse them! How much knowledge they have corrupted!’”⁷⁵

[25]: حدثنا على بن خشرم. أخبرنا أبو بكر يعنى ابن عياش. قال: سمعت المغيرة يقول: لم يكن يصدق على على رضى الله عنه إلا من أصحاب عبدالله بن مسعود.

[25]: ‘Alī ibn Khashram narrated to us: Abū Bakr—meaning Ibn ‘Ayyāsh—reported to us: He said: I heard al-Mughīrah (رضي الله عنه)

⁷³ The *Rawāfiḍ* and Shi’ite.

⁷⁴ Al-Nawawī said: “He is alluding to what the *Rawāfiḍ* and Shi’ite have added to the narrations of ‘Alī (رضي الله عنه) from falsehood...” [Sharḥ Muslim 1/83]

⁷⁵ Meaning, they corrupted many of the narrations of ‘Alī (رضي الله عنه), so when they mixed their fabrications with his narrations, it became unclear to the people what was truth from falsehood, so they abandoned all of them. And Allāh (عز وجل) knows best.

say: "No one narrated the truth in the narrations of 'Alī except the companions of 'Abd Allāh ibn Mas'ūd."⁷⁶

⁷⁶ This narration means that the people had changed, and the number of liars and fabricators increased, especially upon 'Alī (رضي الله عنه), so the students of knowledge did not accept narrations on 'Alī (رضي الله عنه) except from those they saw to be truthful, upright in their religion from the companions of Ibn Mas'ūd (رضي الله عنه): 'Alqamah, and Abū Wā'il, Masrūq, al-Aswad ibn Yazīd and his brother 'Abd al-Raḥmān and other than them from the best of the *Tābi'in* who were close companions of Ibn Mas'ūd (رضي الله عنه) and followed his example, just as they benefited from the knowledge of 'Alī (رضي الله عنه) and followed his guidance. Certainly they were people of truth, uprightness, preservation, and precision and were reference points in trustworthiness for the students of knowledge, contrary to those who falsely ascribed themselves to 'Alī (رضي الله عنه) and invented a lie against him from the people of desires, the *Rāfiḍah* and Shi'ite, for indeed they are known for lying.

In conclusion, what the author (Muslim) is alluding to by collecting these Ḥadīths and narrations in this chapter is to warn against accepting the reports of unknown narrators and that it is obligatory to be cautious when receiving Ḥadīth, so that they only accept [narrations] from the reliable, as it is unbecoming to narrate from the weak. And with Allāh (عز وجل) is success.

**CHAPTER V: CLARIFICATION THAT THE
ISNĀD IS FROM THE RELIGION, AND
NARRATION IS ONLY UPON THE
TRUSTWORTHY, AND THAT THE CRITICISM
OF NARRATORS DUE TO WHAT IS FOUND IN
THEM IS PERMISSIBLE; RATHER, IT IS
OBLIGATORY, AND IS NOT FROM
IMPERMISSIBLE BACKBITING; RATHER, IT IS
FROM THE DEFENSE OF THE NOBLE ISLĀMIC
RELIGION**

[26]: حدثنا حسن بن الربيع. حدثنا حماد بن زيد عن أيوب وهشام عن محمد.
وحدثنا فضيل عن هشام. قال وحدثنا مخلد بن حسين عن هشام عن محمد بن
سيرين قال: إن هذا العلم دين. فانظروا عمن تأخذون دينكم.

[26]: Ḥasan ibn al-Rabī' narrated to us: Ḥammād ibn Zayd narrated to us from Ayyūb and Hishām—he said—and Makhḥad ibn Ḥusayn narrated to us from Hishām on Muḥammad ibn Sīrīn who said: "Indeed, this knowledge⁷⁷ is religion,⁷⁸ so look to whom you take your religion from."

⁷⁷ He is alluding to the science of Ḥadīth.

⁷⁸ Meaning worship, for indeed religion is an expression of worship. The author of *al-Qāmūs* mentions that *Dīn* (religion) has many different meanings, and from them: worship, *Tawḥīd*, and every act of obedience to Allāh (عَزَّوَجَلَّ).

[27]: حدثنا أبو جعفر محمد بن الصباح. حدثنا إسماعيل بن زكرياء عن عاصم الأحول عن ابن سيرين قال: لم يكونوا يسألون عن الإسناد. فلما وقعت الفتنة قالوا: سمو لنا رجالكم. فينظر إلى أهل السنة فيؤخذ حديثهم وينظر إلى أهل البدع فلا يؤخذ حديثهم.

[27]: Abū Ja'far Muḥammad ibn al-Ṣabāḥ narrated to us: Ismā'īl ibn Zakariyyā narrated to us from 'Āsim al-Aḥwal on Ibn Sīrīn who said: "They did not use to ask about the *Isnād*, but when

the *fitnah*⁷⁹ (trial, tribulation) came they would say: ‘Name for

⁷⁹ Al-Qurtubī said: “What is intended by this *fitnah*—and Allāh (ﷺ) knows best—is the calamity of the assassination of ‘Uthmān (رضي الله عنه) and the trial of the rebellion of the Khārijites against ‘Alī and Mu‘āwiyah (رضي الله عنه). For they (i.e. the Khārijites) labeled them as disbelievers and made their blood and property lawful. And there is difference of opinion concerning whether or not these individuals (i.e. the Khārijites) should be labeled disbelievers. There is no doubt that those who label them (the Khārijites) disbelievers do not accept their narrations, and those who do not deem them disbelievers differ regarding accepting their narrations, as we have previously clarified. So what he intended by this—and Allāh (ﷺ) knows best—are the murderers of ‘Uthmān (رضي الله عنه) and the Khārijites, since they were undoubtedly wicked sinners, and their narrations were mixed up with those who were not from them; [therefore] it became necessary to look for their narrations to reject them and to look for the narrations of others besides them to accept them. Then this same principle is applied to the other people of innovation. No one should believe that he intended by *fitnah* what took place between ‘Alī, Mu‘āwiyah and ‘Ā’ishah (رضي الله عنها), since it is incorrect to call anyone of them an innovator or sinner; rather, all of them were *mujtahidūn* (legists formulating independent decisions in religious matters, based on personal interpretation) implementing what they saw to be correct, and in that, they are upon the well-known, agreed upon principle regarding the people of *Ijtihād*, and that is that the *mujtahid* is rewarded and not sinful, as we have mentioned from fundamentals.”

Muḥammad ibn Ādam says: “Al-Qurtubī has made an excellent point in this speech of his and brought great benefit. Some who lack understanding have interpreted the aforementioned statement of Ibn Sīrīn to mean the fighting between Ali and Mu‘āwiyah. Dr. Muḥammad

us your men.’ So they would look at the people of *Sunnah* and accept their Ḥadīth, and they would look at the people of innovation⁸⁰ and reject their Ḥadīth.⁸¹”

ibn Ḍiyā’ al-Raḥmān wrote in his book *Dirāsāt fī al-Jarḥ wa al-Ta’dīl* pg. 8: “The *fitnah* Ibn Sīrīn is alluding to is what transpired between ‘Alī and Mu’āwiyah...” And he is mistaken in his understanding. His interpretation of this is extremely dangerous because this would lead to rejecting the narrations of those who fought alongside them, and both of them had a large number of the noble companions with them, and all of them were *mujtahidūn*, so even those who were in error from them were upright, trustworthy and rewarded [for their *Ijtihād*], and their narrations would not be rejected due to this.

And from that which refutes this doctor’s misunderstanding is the last part of Ibn Sīrīn’s statement: “So they would look at the people of *Sunnah* and accept their Ḥadīth, and they would look at the people of innovation and reject their Ḥadīth.” For indeed all of those who fought on both sides were from the people of the *Sunnah*, and there is no one who would say that they were from the people of innovation, as previously mentioned in the speech of al-Qurtubī.

In conclusion, Ibn Sīrīn did not intend by his statement the fighting between ‘Alī and Mu’āwiyah (رضي الله عنهما); instead, what he intended was the *fitnah* that divided the people in their beliefs and lead them to rebellion: *Shi’ism*, *Rafd*, *Irjā*, *al-Qadr*, etc., which causes them to be labelled disbelievers, wicked sinners or misguided. Hence, this necessitates looking into the condition of the narrator to ascertain whether his narrations are to be rejected because of this or to be accepted in accordance with the previous elaboration. And praise is due to Allāh (ﷻ).

⁸⁰ *Al-Bid’ah* is what was innovated in the religion after Allāh (ﷻ) completed it, from that which has no origin in the Book and the *Sunnah*.

[28]: حدثنا إسحاق بن إبراهيم الحنظلي. أخبرنا عيسى وهو ابن يونس. حدثنا الأوزاعي عن سليمان بن موسى قال: لقيت طاوسا فقلت: حدثني فلان كيت وكيت قال: إن كان صاحبك مليا فخذ عنه.

[28]: Ishāq ibn Ibrāhīm al-Hanzalī narrated to us: ‘Isā Ibn Yūnus related to us: al-Awzā’ī narrated to us from Sulaymān ibn Mūsā who said: “I met Tāwus and said, ‘So and so narrated to me such and such.’ He said, ‘If your companion is trustworthy, then take [knowledge] from him.”

[29]: وحدثنا عبدالله بن عبدالرحمن الدارمي. أخبرنا مروان يعني ابن محمد الدمشقي. حدثنا سعيد بن عبدالعزيز عن سليمان ابن موسى قال قلت لطاوس: إن فلانا حدثني بكذا وكذا. قال: إن كان صاحبك مليا فخذ عنه.

[29]: ‘Abd Allāh ibn ‘Abd al-Raḥmān al-Dārimī narrated to us: Marwān—meaning Ibn Muhammad ad-Dimashqī—reported to us: Sa’īd ibn ‘Abd al-‘Azīz narrated to us from Sulaymān Ibn Mūsā who said: I said to Tāwus that so and so narrated to me such and such he said: ‘If your companion is trustworthy, then take [knowledge] from him.’”

⁸¹ Meaning, look at the condition of the person whose Ḥadīth you are accepting. Thus, what is intended is guiding the people to accept narrations from the trustworthy and warning them against accepting them from weak reporters. And Allāh (ﷻ) knows best what is correct.

[30]: حدثنا نصر بن علي الجهضمي. حدثنا الأصمعي عن ابن أبي الزناد عن أبيه قال: أدركت بالمدينة مائة كلهم مأمون. ما يؤخذ عنهم الحديث. يقال: ليس من أهله.

[30]: Naṣr ibn ‘Alī al-Jahḍamī narrated to us: al-‘Asma‘ī narrated to us from Ibn Abū al-Zinād on his father who said: I met one hundred [narrators] in al-Madīnah, all of them upright [in character],⁸² and their narrations were rejected.⁸³ It was said [about them]: ‘They are not from its (i.e. the science of Ḥadīth) people.’⁸⁴

⁸² Meaning: upright in their religion and trusts.

⁸³ Due to the fact that they were not accurate in narrating.

⁸⁴ Al-Qurtubī said: ‘Meaning, that they were upright in their religion and trusts, but were not precise memorizers of Ḥadīth, nor were they accurate in reporting, so they were not qualified to be narrated upon, even if they busied themselves with relating Ḥadīth.

Muḥammad ibn Ādam says: ‘In short, what is intended by Ibn Abū Zinād—and Allāh (عَزَّوَجَلَّ) knows best—is that just as uprightness in religion is a condition for the acceptance of a report, accuracy and precision is also a condition. So his uprightness and honesty is not sufficient to accept his reports; rather, he must be precise in what he relates: either what he memorizes by heart, if he relates from his memory, or what is in his writing. This has preceded from Imām Mālik, where he mentioned the four types whose reports are not accepted, one being the virtuous worshipper who does not have knowledge of what he relates. And Allāh (عَزَّوَجَلَّ) knows best.’

[31]: حدثني محمد بن أبي عمر المكي. حدثنا سفيان. ح وحدثني أبو بكر بن خلد الباهلي. واللفظ له. قال: سمعت سفيان بن عيينة عن مسعر. قال: سمعت سعد بن إبراهيم يقول: لا يحدث عن رسول الله صلى الله عليه وسلم إلا الثقات.

[31]: Muḥammad ibn Abū 'Umar al-Makkī narrated to us: Sufyān narrated to us: and Abū Bakr ibn Khallād al-Bāhili narrated to me—and this is his wording: I heard Sufyān ibn 'Uyaynah on the authority of Mis'ar say: I heard Sa'd ibn Ibrāhīm say: “No one should narrate on the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) except the reliable.”⁸⁵

[32]: وحدثني محمد بن عبدالله بن قهزاذ. من أهل مرو. قال: سمعت عبدان بن عثمان يقول: سمعت عبدالله بن المبارك يقول: الإسناد من الدين. ولولا الإسناد لقال من شاء ما شاء.

⁸⁵ Muḥammad ibn Ādam says: “What is intended here is the prohibition of narrating on other than the trustworthy. This was stated by Sa'd ibn Ibrāhīm as well as others. It was reported on 'Uqbah ibn Nāfi' that he said to his children: 'O my children! Only accept narrations from the trustworthy.' Ibn Ma'īn said, 'From what Suhayb advised his children, 'O my children! Do not accept any narration on the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) except from the reliable.' Ibn 'Awn said, 'Take knowledge only from those who are known to be from the seekers of knowledge.' Sulaymān ibn Mūsā said, “Do not take knowledge from one whose books are his teachers.’ He also said, ‘I said to Ṭāwus that so and so reported to me such and such, and he said: ‘If he is reliable, then take [knowledge] from him.’ And Allāh (عَزَّوَجَلَّ) knows best.

وقال محمد بن عبدالله: حدثني العباس بن أبي رزمة قال: سمعت عبدالله يقول: بيننا وبين القوم القوائم يعني الإسناد.

وقال محمد: سمعت أبا إسحاق إبراهيم بن عيسى الطالقاني قال: قلت لعبدالله بن المبارك: يا أبا عبد الرحمن! الحديث الذي جاء ((إن من البر بعد البر أن تصلي لأبويك مع صلاتك وتصوم لهما مع صومك)) قال فقال عبدالله: يا أبا إسحاق عمن هذا قال قلت له: هذا من حديث شهاب بن خراش. فقال: ثقة. عمن قال قلت: عن الحجاج بن دينار. قال: ثقة. عمن قال قلت: قال رسول الله صلى الله عليه وسلم. قال: يا أبا إسحاق! إن بين الحجاج بن دينار وبين النبي صلى الله عليه وسلم مفاوز تنقطع فيها أعناق المطى ولكن ليس في الصدقة اختلاف وقال محمد: سمعت علي بن شقيق يقول: سمعت عبدالله بن المبارك يقول على رؤوس الناس: دعوا حديث عمرو بن ثابت فإنه كان يسب السلف.

[32]: Muḥammad Ibn ‘Abd Allāh Ibn Quhzādh, from the people of Marw, narrated to me: I heard ‘Abdān ibn ‘Uthmān say: I heard ‘Abd Allāh ibn al-Mubārak say: “With me, the chain of narration⁸⁶ is from the Religion.⁸⁷ If it were not for the chain of narration, anyone could say whatever he pleased.”⁸⁸

⁸⁶ The chain of narrators which leads up to the text of the Ḥadīth.

⁸⁷ Al-Qurtubī said: “Meaning, from its fundamental principles, since the source of the religion is the Book and the *Sunnah*, and the *Sunnah* is not accepted from every person, it is a must to look into the condition of the narrators and the connection of their chains. If it were not for that, the truthful would have been mixed with the liar and the truth with falsehood; and since it is necessary to distinguish between them, it is

Muḥammad ibn ‘Abd Allāh said: al-‘Abbās ibn Abū Rizmah narrated to me he said: I heard ‘Abd Allāh say: “Between us and the people is the *Isnād*.”

Muḥammad said: I heard Abū Ishāq Ibrāhīm ibn ‘Isā al-Ṭālaqānī saying: I said to ‘Abd Allāh Ibn al-Mubārak: “O Abū ‘Abd al-Raḥmān! Concerning the Ḥadīth, “Certainly from *al-Birr* (righteousness) after *al-Birr* is to pray for your parents with your prayer and fast for them with your fast,” ‘Abd Allāh said: ‘O Abū Ishāq! From whom did you get this Ḥadīth?” I said: “It is from the Ḥadīth of Shihāb ibn Kharāsh.” He said: “He is trustworthy, upon whom?” I said “Upon al-Ḥajjāj ibn al-Dīnār.” He said, “He is trustworthy, upon whom?” I said: “He said the Prophet (ﷺ) said...” He said, “O Abū Ishāq! Between al-Ḥajjāj and the Prophet (ﷺ) is a wide gap! However, there is no difference of opinion regarding *Sadaqah* (charity).”⁸⁹

obligatory to examine the chains of narration. This was stated by Ibn al-Mubārak, Anas ibn Mālik, Abū Hurayrah, Nāfi’, et al, and its obligation is clear. [*al-Mufhim* 1/121]

⁸⁸ Muḥammad ibn Ādam says: “From false reports, due to his knowledge that he would not be asked to mention the names of his narrators.”

⁸⁹ Muḥammad ibn Ādam says: “Meaning, the scholars do not differ concerning the legislation of giving charity on behalf of ones parents, due to the many texts concerning this.

Al-Nawawī said: ‘It means that this Ḥadīth is not authentic, but whoever intends to do a righteous act for his parents, then he can give charity on their behalf, for indeed the deceased receives the reward of the charity and benefits from it without any difference of opinion amongst the Muslims, and this is what is correct. As for what is related by the judge

Abū al-Ḥasan al-Māwurdī, al-Baṣrī, al-Faqhī, al-Shāfi'ī in his book *al-Ḥāwī* from some of the people of *Kalām* (rhetoric), that the reward [of the charity] does not reach the deceased; this a position of clear error, contradicting the texts of the Book and the *Sunnah* and the consensus of the *Ummah*; therefore, it is not heeded.

As for prayer and fasting, the position of al-Shāfi'ī, and a body of the scholars, is that it does not benefit the deceased, unless the fasting is from the obligatory fast that is made up by their patron or those they grant permission. In this there are two narrations related from al-Shāfi'ī. The most famous of the two [narrations] is rejected, but the more authentic of the two [narrations] is accepted by later scholars. As for the recitation of the Qur'ān, what is well-known from the school of al-Shāfi'ī is that the deceased does not receive the reward, while some of his followers disagree. A body of the scholars holds the position that the deceased receives the reward of all acts of worship: prayer, fasting, recitation of the Qur'ān, etc. In the *Ṣaḥīḥ* of al-Bukhārī, in the chapter, "Whoever dies with a vow upon him" there is the narration of Ibn 'Umar (رضي الله عنهما) commanding a woman whose mother had died owing a prayer to pray on her mother's behalf. It was stated by the author of *al-Ḥāwī* that 'Aṭā ibn Abū Rabāḥ and Ishāq ibn Rāhaway held that it is permissible to pray on behalf of the deceased..." [Sharḥ *Muslim* of al-Nawawī 1/89]

Muḥammad ibn Ādam says: With me, what has been legislated by a legislative text like charity, manumission of a slave, *Hajj*, fasting and supplication is awarded the deceased in accordance with the many texts in this regard. As for that which lacks support, like the recitation of the Qur'ān, then it cannot be established by *Qiyās* (analogical deduction), due to not being authentically reported from the Prophet (صلى الله عليه وسلم) or any of the *Ṣaḥāb*, for indeed they were the most diligent of the people in implementing good, and with that, this was not related on them.

Muḥammad said: I heard ‘Alī ibn Shaqīq say: I heard ‘Abd Allāh ibn al-Mubārak say: “Leave the Ḥadīth of ‘Amr ibn Thābit⁹⁰ for certainly he used to insult the *Salaf*.”⁹¹

⁹⁰ Muḥammad ibn Ādam says: He is ‘Amr ibn Thābit ibn Hurmuz al-Bakrī, Abū Muḥammad, and it is said Abū Thābit al-Kufī. Al-Ḥasan ibn ‘Isā said: ‘Ibn al-Mubārak abandoned his narrations.’ Hinād ibn al-Yusrī said: ‘Ibn al-Mubārak did not pray over him.’ ‘Amr ibn ‘Alī and Muḥammad ibn Muthannā said: Ibn Mahdī did not relate narrations from him.’ Abū Ḥātim said: ‘He had an evil ideology, an extreme Shi’ite.’ Al-Ājurri mentioned that Abū Dāwūd said: ‘A despicable *Rāfiḍī*.’ He said elsewhere, ‘An evil man. He claimed that when the Prophet (صلى الله عليه وسلم) died everyone disbelieved except five people,’ and then Abū Dāwūd began to dispraise him. ‘Abd Allāh ibn Aḥmad reported that his father said, ‘He used to revile ‘Uthmān. Ibn al-Mubārak abandoned his narrations.’ Ibn Ḥajr said in *al-Taqrīb*: ‘Weak, charged with *al-Rafd* (extreme Shi’ism).’

⁹¹ Muḥammad ibn Ādam says: What is intended here are the companions. It has preceded in his biography that he used to revile ‘Uthmān (رضي الله عنه). Also, he stated that when the Prophet (صلى الله عليه وسلم) died, everyone disbelieved except five people. It is a most heinous thing that has come from his mouth, and he has lied. Far be it from the companions of the Messenger of Allāh (صلى الله عليه وسلم) to apostate save five, for indeed they are more honored with Allāh:

﴿ رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴾

“[They say: ‘Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us a mercy from You. Indeed, You are the Bestower.’] [*Āli-Imrān*: 3:8]

[33]: وحدثني أبو بكر بن النضر بن أبي النضر. قال: حدثني أبو النضر هاشم بن القاسم. حدثنا أبو عقيل صاحب بهية. قال: كنت جالسا عند القاسم بن عبيدالله ويحيى بن سعيد. فقال يحيى للقاسم: يا أبا محمد! إنه قبيح على مثلك عظيم أن تسأل عن شئ من أمر هذا الدين فلا يوجد عندك منه علم. ولا فرج. أو علم ولا مخرج. فقال له القاسم: وعم ذاك قال: لأنك ابن إمامي هدى بن أبي بكر وعمر. قال يقول له القاسم: أتبيح من ذاك عند من عقل عن الله أن أقول بغير علم. أو آخذ عن غير ثقة. قال فسكت فما أجابه.

[33]: Abū Bakr ibn al-Naḍr ibn Abū al-Naḍr narrated to me that Abū al-Naḍr Hāshim ibn al-Qāsim said: Abū ‘Aqīl narrated to us saying, “I was sitting with al-Qāsim ibn ‘Ubayd Allāh and Yaḥyā ibn Sa‘īd. So Yaḥyā said to al-Qāsim, “O Abū Muḥammad! Indeed, it is shameful that someone like you is asked about the Religion and not have the answer.’ Said al-Qāsim: ‘And why is that?’ He said: ‘Because you are from the two Imāms of guidance,⁹² the grandson of Abū Bakr and ‘Umar.’ Al-Qāsim said to him: ‘What is more shameful than that is a person who has knowledge of Allāh and speaks from

⁹² Muḥammad ibn Ādam says: “This al-Qāsim is the son of ‘Ubayd Allāh ibn ‘Abd Allāh ibn ‘Umar ibn al-Khaṭṭāb, and his mother is Umm ‘Abd Allāh bint al-Qāsim ibn Muḥammad ibn Abū Bakr al-Ṣiddīq, so Abū Bakr (ﷺ) was his maternal great-grandfather and ‘Umar his paternal great-grandfather.

ignorance or records narrations from someone who is not trustworthy.’ He said: ‘He was quiet and did not reply.’⁹³

[34]: وحدثني بشر بن الحكم العبدى. قال: سمعت سفیان بن عیینة يقول: أخبرونى عن أبى عقل صاحب بهیة أن أبناء لعبدالله بن عمر سألوه عن شیء لم یکن عنده فیه علم. فقال له یحیی بن سعید: والله إنی لأعظم أن یكون مثلك وأنت ابن إمامى الهدى. یعنی عمر وابن عمر. تسأل عن أمر لیس عندك فیه علم. فقال: أعظم من ذلك والله عند الله وعند من عقل عن الله أن أقول بغير علم. أو أخبر عن غیر ثقة. قال وشهدهما أبو عقیل یحیی بن المتوکل حین قالوا ذلك.

[34]: Bishr ibn al-Ḥakam al-‘Abdī said: I heard Sufyān ibn ‘Uyaynah saying: they narrated to me from Abū ‘Aqīl that they asked one of the sons of ‘Abd Allāh ibn ‘Umar (رضي الله عنه) about something he did not know. So Yahyā said to him, “By Allāh! I find it a grave matter that someone like you, the son of the two Imāms of guidance—‘Umar and Ibn ‘Umar—is questioned about an issue and does not have answer.’ He said: ‘By Allāh! What is graver than that with Allāh and those who have knowledge is to speak from ignorance or to narrate from someone who is untrustworthy.” And Ibn ‘Aqīl and Yahyā ibn al-Mutawakkil were present when they said this.

⁹³ Meaning that Yahyā remained quiet and did not respond, due to the fact that he (al-Qāsim) confuted his argument.

[35]: وحدثنا عمر بن علي أبو حفص. قال: سمعت يحيى بن سعيد. قال: سألت سفيان الثوري وشعبة ومالكا وابن عيينة عن الرجل لا يكون ثبتا في الحديث. فيأتيني الرجل فيسألني عنه. قالوا: أخبر عنه أنه ليس بثبت.

[35]: 'Amr ibn 'Alī Abū Ḥafṣ said: I heard Yaḥyā ibn Sa'īd say: "I asked Sufyān al-Thawrī and Shu'bah and Mālik about the man who is not reliable in Ḥadīth and someone asks me about him"⁹⁴.' They said: 'Inform him that he is not reliable.'⁹⁵

[36]: وحدثنا عبيدالله بن سعيد. قال سمعت النضر يقول: سئل ابن عون عن حديث لشهر وهو قاتم على أسكفة الباب. فقال: إن شهرا نركوه. إن شهرا نركوه. قال مسلم رحمه الله: يقول: أخذته السنة الناس. تكلموا فيه.

[36]: 'Ubayd Allāh ibn Sa'īd narrated to us saying: I heard al-Naḍr say, "Ibn 'Awn was asked about a ḥadīth of Shahr"⁹⁶ while

⁹⁴ Meaning, should I cover his faults, so as not to fall into backbiting, or should I inform him that he is untrustworthy as advice to the questioner.

⁹⁵ This proves that these scholars held that it was obligatory to dispraise the weak narrator. Qādī 'Iyāḍ said, "This is not considered blameworthy backbiting and calumny, since it is a matter of necessity to protect the Islāmic legislation and to preserve the Religion, just as we permit the criticism of witnesses to maintain people's rights and to remove doubt.

⁹⁶ What I hold to be the preponderant [position] regarding Shahr is that he was trustworthy and his narrations were relied upon, for indeed many of the scholars of the *Salaf*, or most of them, labeled him trustworthy. From those who labeled him as trustworthy: Aḥmad ibn Ḥanbal, Yaḥyā ibn Ma'īn, et al. Aḥmad said: 'How sound his Ḥadīth are.' Aḥmad ibn

he was standing at the threshold of his door, and he said, 'Indeed the people criticized Shahr. They criticized him.'

Abū al-Ḥusayn Muslim ibn al-Ḥajjāj said, "They spoke against him and disparaged him."

[37]: وحدثني حجاج بن الشاعر. حدثنا شيبان. قال: قال شعبة: وقد لقيت شهرا فلم أعتد به.

'Abd Allāh al-'Ijlī said: 'He is a trustworthy *Ṭabi'i*.' Yaḥyā ibn Ma'in said: 'He is reliable.' He continues: "There is a good statement regarding him from the two great scholars Abū al-Ḥasan al-Qaṭṭān and al-Ḥāfiẓ al-Dhahabī, as for Abū al-Ḥasan, he said: "I have not heard any proof for his disparagement, and as for what some have mentioned concerning him wearing a soldier's uniform, listening to musical instruments and taking something from the treasury, either it is not authentically reported on him or emanating from a source that did not harm him; the worst that can be said about him is that he narrated some contradictory reports on the trustworthy, and if he had done an abundance of this, he would have been deemed unreliable.'

Muḥammad ibn Ādam says: His contradictory reports are few; they do not surpass five narrations, as will come in the statement of al-Dhahabī, and praise is for Allāh (عَزَّوَجَلَّ).

As for al-Dhahabī, he said in *Mizān al-Itidāl*, when mentioning the statement of Ibn 'Adiyy: '(He is from those who are not reliable) a body of the scholars held the position that he was trustworthy. Aḥmad said: 'How sound his Ḥadīth are,' and his statement, 'There is no objection to him,' and the statement of al-Faswī: 'Even though Ibn 'Awn criticized him, he is trustworthy.' [*Mizān al-Itidāl* 2/284]

[37]: And Ḥajjāj ibn al-Shā'ir narrated to me: Shabābah narrated to us saying: Shu'bah said, "I met Shahr and did not consider him reliable⁹⁷."

[38]: وحدثني محمد بن عبدالله بن قهزاذ من أهل مرو. قال: أخبرني علي بن حسين بن واقد. قال: قال عبدالله بن المبارك: قلت لسفيان الثوري: إن عباد بن كثير من تعرف حاله. وإذا حدث جاء بأمر عظيم. فترى أن أقول للناس: لا تأخذوا عنه قال سفيان: بلى. قال عبدالله: فكنت إذا كنت في مجلس ذكر فيه عباد أثنيت عليه في دينه وأقول: لا تأخذوا عنه. وقال محمد: حدثنا عبدالله بن عثمان. قال قال أبي قال عبدالله بن المبارك: انتهيت إلى شعبة. فقال: هذا عباد بن كثير فاحذروه.

[38]: Muḥammad ibn 'Abd Allāh ibn Quhzādh, from the people of Marw, narrated to me saying: 'Alī ibn Ḥusayn ibn Wāfid said: 'Abd Allāh ibn al-Mubārak said: I said to Sufyān al-Thawrī: "Indeed you know the condition of 'Abbād ibn Kathīr,⁹⁸ that when he narrates, he makes grave mistakes. So do

⁹⁷ Alluding to the fact that he abandoned him, deeming him unreliable; however, you have learned from what preceded that Shahr was deemed trustworthy with most of the scholars, so the speech of Shu'bah does not harm him. And Allāh (عَزَّوَجَلَّ) knows best.

⁹⁸ This is what Ibn al-Mubārak said concerning the weakness of Kathīr ibn 'Abbād, and al-Thawrī agreed with him. This has been related from others as well; Abū Ṭālib reported that Aḥmad ibn Ḥanbal said: 'His condition is worse than that of al-Ḥasan ibn Amārah and Abū Shaybah; he related fabricated narrations that he did not hear, but he was a devout

you think I should tell the people not to take from him?” Sufyān said, ‘Of course!’ ‘Abd Allāh said: ‘So if I was in a sitting where ‘Abbād was mentioned, I would praise his religion (diligence in worship) and say: ‘Do not take [narration] from him.’”

Muḥammad narrated to us: ‘Abd Allāh Ibn ‘Uthmān narrated to us: my father said to me: ‘Abd Allāh ibn al-Mubārak said: I came to Shu’bah and he said: “Beware of ‘Abbād ibn Kathīr.”⁹⁹

[39]: وحدثنى الفضل بن سهل قال: سألت معلى الرازى عن محمد بن سعيد الذى روى عنه عباد. فأخبرنى عن عيسى بن يونس قال: كنت على بابهِ وسفيان عنده. فلما خرج سألته عنه فأخبرنى أنه كذاب.

[39]: Al-Faḍl ibn Sahl narrated to me: I asked Mu’allā al-Rāzī about Muḥammad ibn Sa’īd, who ‘Abbād ibn Kathīr narrated from. So he narrated to me from ‘Isā ibn Yūnus, who said: “I was at his door and Sufyān was with him. When we left, I asked concerning him. He informed me that he is a liar.”¹⁰⁰

person.’ I said: ‘Then how did he narrate what he did not hear?’ He replied: ‘He was heedless.’ Ibn Abū Maryam related that Ibn Ma’in said: ‘His narrations should not be recorded.’

⁹⁹ Meaning, beware of his narrations due to the fact that his reports are abandoned, and Allāh (عَزَّوَجَلَّ) knows best what is correct.

¹⁰⁰ It has preceded in his biography that they (the scholars) have consensus that he is a liar; rather, Aḥmad ibn Ṣāliḥ said: ‘He is a heretic and was decapitated. He fabricated four-thousand Ḥadīth from the foolish, so beware.’ Aḥmad ibn Ḥanbal said: ‘He was killed by Abū Ja’far al-Manṣūr for heresy; his reports are fabrications.’

[40]: وحدثني محمد بن أبي عتاب. قال: حدثني عفان عن محمد بن يحيى بن سعيد القطان عن أبيه قال: لم نر الصالحين في شيء أكذب منهم في الحديث. قال ابن أبي عتاب: فلقيت أنا محمد بن يحيى بن سعيد القطان فسألته عنه. فقال عن أبيه: لم تر أهل الخير في شيء أكذب منهم في الحديث. قال مسلم: يقول: يجري الكذب على لسانهم ولا يتعمدون الكذب.

[40]: Muḥammad ibn Abū ‘Attāb narrated to me saying: ‘Affān ibn Muḥammad ibn Yaḥyā ibn Sa‘īd al-Qaṭṭān on his father who said: “We did not witness the worshipers lie more than in Ḥadīth.”¹⁰¹

¹⁰¹ Al-Nawawī said: “Muslim intended here that they lie unintentionally, due to the fact that they are not diligent in the study of the science of Ḥadīth. Thus, they err in their narrations and unwittingly relate lies, and we have previously mentioned that the methodology of the people of truth is that a lie is reporting something that contradicts its reality, whether [it is done] deliberately or mistakenly.” [Sharḥ Muslim 1/94]

Al-Qurtubī said: “As for Yaḥyā al-Qaṭṭān’s statement, ‘You have not seen anyone lie more in Ḥadīth,’ i.e. make errors and mistakes, as Imām Muslim interpreted it. The reason for this is that the people of good are engrossed in worship and busy themselves with it over narrating. Therefore, they were heedless in narration and erred in their reports, so their narrations were abandoned, as agreed by Al-‘Umri, Farqad al-Sabakhī, et al.’ [al-Muḥḥim 1/127-128]

Al-Qāḍī ‘Iyāḍ said: ‘Meaning, they related what is unauthentic due to lack of knowledge in the science of Ḥadīth and lack of memorization and precision in what they recorded and were busy with worship and abandoned the path of seeking knowledge, so they lied while being

Ibn Abū 'Attāb said: I met Yahyā ibn Sa'īd al-Qaṭṭān and asked him about it. So he said: "You will not see anyone lie more in Ḥadīth than the people of worship."

Imām Muslim said, "Lying will be upon their tongues but not intentionally."¹⁰²

unaware, even if they did so unintentionally. This is the reason for their statement 'he lied' concerning Ṣāliḥ al-Murī. He erred and said that which was not factual, even if he did so unintentionally, therefore falling into lying on the Messenger of Allāh (صلى الله عليه وسلم) with those who were engrossed in worship and did not possess knowledge. They fabricated Ḥadīths in virtuous actions and righteous deeds and negligently narrated weak and fabricated reports, as was mentioned about many of them. At the same time, some of them confessed to this, believing—due to the lack of their knowledge—that they were doing good, and perhaps they used as a proof the narration related on Abū Hurayrah (رضي الله عنه) and ascribed to the Messenger of Allāh (صلى الله عليه وسلم) that he said: "If a narration is related from me that you approve of and do not reject, then believe it, whether I said it or not. For indeed I say what is approved and not what is rejected." This narration is graded weak by al-Asīlī and others from the scholars." End of the speech of al-Qaḍī with some changes. [See *Ikmāl al-Mu'allim* 1/135-136]

Note: If it said: how were these people of worship more truthful in the speech of the people and less truthful in the Prophetic traditions, knowing it is a greater crime? I say (Muḥammad ibn Ādam): Because of their piety, they believe a person preoccupying himself with the speech of the people will busy him with irrelevancies; therefore, they abandoned this. As for the Prophetic traditions, then they saw busying oneself with them as worship; hence they delved into them and fell into many falsities. And Allāh (عز وجل) knows best.

¹⁰² He means that they relate fabricated narrations unintentionally. He explains it this way because it cannot be understood that they lied

intentionally, as this would contradict them being described with piety and uprightness, because the one who intentionally lies has committed a grave sin, not to mention lying on the Messenger of Allāh (صلى الله عليه وسلم), for this is the greatest form of lying, as explained previously. Also, the scholars have differed concerning the *Kufr* (disbelief) of the one who does so, as we mentioned earlier with the author's statement: 'From those who were imputed with fabricating narrations.' Refer to it for benefit.

'Alī ibn al-Madīnī said: Yaḥyā ibn Sa'īd was asked about Mālik ibn Dīnār, Muḥammad ibn Wāsi' and Ḥassān ibn Abū Sinān. He answered: 'I have never seen the people of worship less truthful in anything than Ḥadīth because they relate from everyone they meet without discernment. And al-Jawzajānī said: 'I heard Abū Qudāmah say: I heard Yaḥyā ibn Sa'īd say: 'Perhaps if a person of worship did not narrate, it would be better for him. It is a trust, and fulfilling the trust of gold and silver is easier than the trust of Ḥadīth.'

Muḥammad ibn Ādam says: This report from Yaḥyā al-Qaṭṭān has been related from other scholars as well, as will come from the author later. It has been related by Ibn 'Adīyy in his book *al-Kāmil* with his chain of narration on the authority of Abū Āsim al-Nabīl who said: 'I have not seen the pious less reliable in anything than Ḥadīth.' Ibn Abū Ḥātim relates on the authority of Abū Usāmah: 'Indeed a man may be pious and a liar.' Meaning, he narrates that which he has not memorized. And it was reported by 'Amr an-Nāqid: I heard Wakī' concerning the narration of Wahb ibn Ismā'īl say: 'That man is righteous, but [the science of] Ḥadīth has its men.' And Abū Nu'aym related with his chain of narration on Ibn Mahdī: 'The *fitnah* of [narrating] Ḥadīth is more severe than the *fitnah* of wealth and children. There is no *fitnah* like it. How many people have a good reputation and the *fitnah* of Ḥadīth has caused them to lie.' Al-Ḥāfiẓ Ibn Rajab said: 'He is alluding to those from the pious who narrate without precision. What caused them to fall into this was

love of Ḥadīth and wanting to be like the memorizers, so they fell into lying on the Messenger of Allāh (صلى الله عليه وسلم) unwittingly. Had they been cautious and feared Allāh (عز وجل), they would have desisted from that and been safe.’ On the authority of Ibn Mandah who said: ‘If you see [the wording] ‘so-and-so—the person of worldly abstinence—narrated to us’ in a [chain] of Ḥadīth, wash your hands of it.’ And Ibn ‘Adiyy said: ‘The pious narrate fabricated Ḥadīth in the virtuous acts; a group of them have been charged with fabrication.’

Ibn Rajab said: Those who have busied themselves with worship, their narrations have been abandoned for two reasons: They were preoccupied with worship as opposed to memorization; thus, their errors in Ḥadīth are abundant, so they attribute the *Mawqūf* [to the Prophet] and connect the *Mursal*; they are the likes of Abān ibn Abū ‘Ayyāsh and Yazīd al-Raqīshī. And Shu‘bah said regarding the two of them: ‘To fornicate is more beloved to me than narrating on them,’ and like Ja‘far ibn al-Zubayr, Rishdīn ibn Sa‘d, Abbād ibn Kathīr, ‘Abd Allāh ibn Muḥarrar, al-Ḥasan ibn Abū Ja‘far al-Ju‘fī and others.

Second, those who intentionally lied and took it as a means of worship, like Aḥmad ibn Muḥammad ibn Ghālib Ghulām Khalīl and Zakariyyā ibn Yahyā al-Waqqār al-Misrī.” [See *Sharḥ Plal al-Tirmidhī* pg. 87 of Ṣubḥī al-Sāmarrā’ī checking]

Muḥammad ibn Ādam says: In summary, they are of three types: First: those who take narrations but are busied from memorization by worship and therefore err abundantly in Ḥadīth. Second: those who are ignorant and fabricate narrations as a means of worship to encourage the people to [perform] good deeds and discourage them from doing evil. Third: those who have a good thought about the people, so they narrate from anyone. They relate from everyone who narrates on the Prophet (صلى الله عليه وسلم), whether they are trustworthy or not due to their good opinion [of people].

[41]: حدثني الفضل بن سهل. قال: حدثنا يزيد بن هارون. قال: أخبرني الخليفة بن موسى. قال: دخلت على غالب بن عبيدالله. فجعل يملئ علي: حدثني مكحول. حدثني مكحول. فأخذته البول فقام فنظرت في الكراصة فإذا فيها حدثني أبان عن أنس وأبان عن فلان فتركته وقمت.

قال: وسمعت الحسن بن علي الحلواني يقول: رأيت في كتاب عفان حديث هشام أبي المقداد حديث عمر بن عبدالعزيز. قال هشام: حدثني رجل يقال له يحيى بن فلان عن محمد بن كعب قال قلت لعفان: إنهم يقولون: هشام سمعه عن محمد بن كعب. فقال: إنما ابتلى من قبل هذا الحديث. كان يقول: حدثني يحيى عن محمد. ثم ادعى بعد أنه سمع عن محمد.

حدثني محمد بن عبدالله بن قهزاذ. قال: سمعت عبدالله بن عثمان بن جبلة يقول: قلت لعبدالله بن المبارك: من هذا الرجل الذي رويت عنه حديث عبدالله بن عمرو ((يوم الفطر يوم الجوائز)) قال: سليمان بن الحجاج. انظر ما وضعت في يدك منه.

قال: ابن قهزاذ. وسمعت وهب بن زمعة يذكر عن سفيان بن عبدالمك. قال: قال عبدالله يعني ابن المبارك: رأيت روح بن غطيف صاحب الدم قدر الدرهم وجلست إليه مجلسا. فجعلت أستحي من أصحابي أن يروني جالسا معه. كره حديثه.

[41]: Al-Faḍl ibn Sahl narrated to us saying: Yazīd ibn Hārūn narrated to me: Khalīfah ibn Mūsā related to me: "I entered upon Ghālīb ibn 'Ubayd Allāh, and he began to dictate to me, 'Makhūl narrated to me.' Afterward, he had to go to relieve

himself. So I looked in his writing, and saw [written there]: ‘Abān¹⁰³ narrated to me on the authority of Anas,’ and ‘Abān on the authority of so and so.’ So I stopped listening to him and abandoned him (i.e. Ghālib ibn ‘Ubayd Allāh).”

He said: And I heard al-Ḥasan ibn ‘Alī al-Ḥulwānī say, “In the book of ‘Affān, I saw the Ḥadīth of Hishām Abū al-Miqdām, meaning the Ḥadīth of ‘Umar ibn ‘Abd al-‘Azīz. Hishām said: A man named Yaḥyā the son of so and so narrated to me on the authority Muḥammad ibn Ka’b. I said to ‘Affān, ‘Indeed, they¹⁰⁴ say: ‘Hishām heard it from Muḥammad ibn Ka’b.’ So he said, ‘Indeed, he was tested¹⁰⁵ due to this Ḥadīth. He used to say: ‘Yaḥyā narrated it to me from Muḥammad then afterward he began to claim he heard it [directly] from Muḥammad [ibn Ka’b].”¹⁰⁶

¹⁰³ He is Abān ibn Abū ‘Ayyāsh. What Khalīfah ibn Mūsā intends to declare Ghālib ibn ‘Ubayd Allāh weak [in narration], and the reason for that is he dictated narrations saying: ‘Makḥūl related to me on the authority of so and so, and Makḥūl on the authority of so and so,’ so when he (Ghālib) went to relieve himself, he (Khalīfah) looked in his book and found the chains of those narrations, so his lying became apparent to him. Thus, he abandoned his narrations and left his sitting. That which Khalīfah ibn Mūsā said regarding Ghālib was also stated by other scholars: Wakī’ abandoned him, and Yaḥyā ibn Ma’īn said: ‘He is not trustworthy. Dāraquṭnī and others said: ‘He was abandoned. Ibn al-Madīnī said: ‘He is weak [in narration].’

¹⁰⁴ Meaning, those who were not aware of Hishām’s condition.

¹⁰⁵ Meaning, Hishām was tested with lying.

¹⁰⁶ In summary, what ‘Affān has referred to here is that Hishām ibn Ziyād, Abū Miqdām is a liar. What establishes this is that at times he

Muḥammad ibn ‘Abd Allāh ibn Quhzādh narrated to me saying: I heard ‘Abd Allāh ibn ‘Uthmān ibn Jabalah say: “I said to ‘Abd Allāh ibn al-Mubārak: ‘To whom did you narrate the Ḥadīth of ‘Abd Allāh ibn ‘Amr, ‘The day of *Fitr* is the day of *al-*

narrates from Muḥammad ibn Ka‘b from a person called Yaḥyā the son of so and so as an intermediary, then he drops the intermediary and claims that he heard the Ḥadīth directly from Muḥammad ibn Ka‘b.

Point: al-Nawawī said: “There is a principle here we call attention to—Allāh (ﷻ) willing—and it is that Affān said: ‘Indeed Hishām was trialed—meaning, they declared him weak [in narration] because of this Ḥadīth. He used to say: ‘Yaḥyā narrated to me on the authority of Muḥammad. Afterward he claimed that he heard it directly from Muḥammad. This alone does not necessitate him being graded weak [in narration] because this does not contain an explicit lie; because it is possible he heard it from Muḥammad and later forgot and narrated it from Yaḥyā on the authority of Muḥammad, later remembered he heard it from Muḥammad and related it from him; however, there are evidences the scholars of this discipline, those of prominence and eminence from its people, knowledgeable of the detailed matters of narrators’ conditions, possess that indicate that he (Hishām) did not hear it from Muḥammad, so they ruled accordingly when this became apparent. And a number of statements from the scholars of *al-Jarḥ* (criticism) similar to what we have stated here will follow.” [*Sharḥ Muslim* 1/97]

Muḥammad ibn Ādam says: That which al-Nawawī stated is an extremely valuable comment. Allāh (ﷻ) knows best what is right and to Him is the return of all.

Jawā'iz (rewards)?¹⁰⁷ He said: Sulaymān ibn al-Ḥajjāj. Examine what you have taken from him.”¹⁰⁸

¹⁰⁷ This Ḥadīth states: ‘On the day of *Fitr*, the angels stop along the roads and call out: ‘O Muslims, hasten to the Merciful Lord. He commands with good and rewards abundantly for it. He commanded you, and you fasted and devoutly obeyed your Lord, so receive your rewards. So when they have prayed the ‘Id prayer, a caller from the heavens will announce: ‘Return to your homes in guidance, for indeed all of your sins have been forgiven. Thus, it is called the day of rewards.’ Al-Nawawī said: ‘This narration was related to us in the book *al-Mutaqṣā fī Faḍā'il al-Masjid al-Aqṣā* of Ibn ‘Asākir al-Dimashqī.’ [Sharḥ Muslim 1/97]

Muḥammad ibn Ādam says: “This Ḥadīth is related by Ibn ‘Asākir, although I could not find it to examine its chain. What is apparent is that it is not authentic and therefore al-Nawawī conveyed it with the wording ‘The narration was related...’ So be conscious of this.”

Afterward, I found it from the Ḥadīth of Aws al-Anṣārī, collected by al-Ḥāfiẓ Abū al-Qāsim Al-Ṭabarānī in *al-Mu'jam al-Kabīr* by way of Yaḥyā ibn Bukayr who said: ‘It was related to us from ‘Amr ibn Shāmīr on the authority of Jābir on the authority of Abū Zubayr from Sa‘īd ibn Aws al-Anṣārī from his father who said: ‘The Messenger of Allāh (صلى الله عليه وسلم) said: ‘On the day of *Fitr*, the angels stop along the roads and call out: ‘O Muslims, hasten to the Merciful Lord; He has bestowed good and rewards abundantly for it. You were commanded to stand in the night [prayer], and you stood; you were commanded to fast during the day, and you fasted. You obeyed your Lord, so take your rewards; so when they have prayed the ‘Id prayer, a caller from the heavens will announce, ‘Indeed your Lord has forgiven all of your sins; return to your homes in guidance; so it is the day of rewards. In the heavens, this day is called the day of reward.’ In the chain [of this narration] is ‘Amr ibn Shāmīr whose Ḥadīths were abandoned, and Jābir

Ibn Quhzādh said: I heard Wahb Ibn Zam'ah mention from Sufyān Ibn 'Abd al-Mālik that 'Abd Allāh ibn al-Mubārak said: "I saw Rawḥ ibn Ghuṭayf, narrator of the Ḥadīth of the blood

ibn al-Ju'fī who is also abandoned by the general body of the scholars. Also, the *'An'annah* of Abū Zubayr is in [the chain]. He also collected it with another chain containing unknown narrators.

In short, the Ḥadīth is extremely weak. Look in *Da'if Al-Targhīb wa al-Tarhīb* (1/335) of al-Shaykh al-Albānī—may Allāh have mercy upon him. And Allāh (ﷻ) knows best.

¹⁰⁸ Al-Nawawī said: "This is a praise and extolment for Sulaymān ibn al-Ḥajjāj." [*Sharḥ Muslim* 1/97]

Muḥammad ibn Ādam says: "However, there are others who have disparaged Sulaymān. Al-Dhahabī said in *al-Mīzān*: 'Sulaymān ibn Ḥajjāj, a Shaykh of al-Darāwurdī his quantity is unknown among the people of al-Ṭā'if. It is related on al-'Uqaylī that he said: 'The greater portion of his narrations contain error...' [See *al-Mīzān* 3/284 and *Lisān al-Mīzān* 3/93-94].

the size of a *Dirham*,¹⁰⁹ and I sat with him; however, I began to fear that my companions would see me with him due to dislike

¹⁰⁹ al-Nawawī said: “His statement, ‘narrator of the Ḥadīth of blood the size of a *Dirham*,’ alludes to the narration of Rawḥ on the authority of al-Zuhrī from Abū Salamah on Abū Hurayrah (رضي الله عنه) who attributed it [to the Messenger of Allāh (صلى الله عليه وسلم)]: ‘Prayer is to be repeated if there is present [blood] the size of a *Dirham*.’ This narration was related by al-Bukhārī in his *al-Tārīkh*. This Ḥadīth is *Bāṭil* (baseless), having no origin with the people of Ḥadīth.

al-Hāfiẓ al-Dhahabī says in *al-Mizān*, “Rawḥ ibn Ghuṭayf was from the people of al-Jazīrah. Ibn Ma‘īn declared him as weak; al-Nasā‘ī said, ‘He was abandoned.’

[Point]: It has become clear from what has preceded that the Ḥadīth ‘Prayer is to be repeated if there is present [blood] the size of a *Dirham*’ is baseless. It is not suitable to be used as a proof. Also, the people of knowledge differ regarding the one who prays with something *Najis* (impure) on his person, and whether it is upon him to repeat the prayer or not.

Abū Bakr ibn al-Mundhir says in his book *al-Awsaṭ* (2/163): ‘They (i.e. the people of knowledge) differ concerning the garment which is prayed in and afterward some *Najāsah* is discovered on it. Some say it is not upon him to repeat [the prayer]. This is the statement of Ibn ‘Umar (رضي الله عنه), Aṭā, Ibn Musayyib, Ṭāwus, Sālīm, Mujāhid, al-Sha‘bī, al-Zuhrī, al-Nakh‘āī, al-Ḥasan, Yaḥyā al-Anṣārī, al-Awza‘ī, Ishāq and Abū Thawr. While another group [of scholars] holds that it must be repeated, including: Abū Qilābah, al-Shāfi‘ and Aḥmad. Also, al-Ḥakam said, ‘I prefer that it be repeated.’ Additionally, there is a third position which states it must be repeated within [its] timeframe; however, if the time [of the prayer] has expired, he does not repeat it. This is what was stated by Rabī‘ah and Mālik; as for al-Ḥasan, he stated, ‘It should be repeated.’

Those who reject the obligation of repeating the prayer evince the narration of Abū Saʿīd al-Khudrī (رضي الله عنه): ‘While the Messenger of Allāh (صلى الله عليه وسلم) was praying, he places his shoes to his left, so the people removed their shoes. Once the Messenger of Allāh (صلى الله عليه وسلم) finished praying, he said: ‘What caused you to remove your shoes?’ They said: ‘We saw you do so, so we followed.’ He said: ‘Verily, Jibrīl (عليه السلام) informed me that there was some filth upon them. So, if one of you comes to the masjid, let him examine his shoes. If there is some filth upon them, wipe them and pray in them.’ [Ḥadīth *Ḥasan Ṣaḥīḥ*, collected by Abū Dāwūd in his *Sunan* 1/247 and Ibn Khuzaymah in his *Ṣaḥīḥ* 1/384]. He also relates it with his chain of narration on the authority of ‘Alqamah from ‘Abd Allāh—i.e. ibn Mas‘ūd—who said: ‘The Prophet (صلى الله عليه وسلم) prayed with us while he was wearing his shoes, then he removed them, so the people, too, removed their shoes. When he finished praying he said: ‘Jibrīl (عليه السلام) informed me that there was something foul upon them, so I removed them, so do not do this.’

Their point is that it is upon a person to pray in a garment that appears to be free from filth and he is not responsible for what he is unaware of, so if he prayed under those circumstances, he has fulfilled his obligation from what was evident. So if they differ regarding the obligation of repeating [the prayer], it is incorrect to make that which they differ in an obligation.

As for the statement that [the prayer] must be repeated within its timeframe, but not repeated if it has expired, then whoever does so falls into one of the two circumstances we mentioned previously: either he has carried out what is obligatory upon him; thus, he does not have to repeat it within the timeframe nor after it has expired, or he has not prayed as he was commanded, so it is necessary under such circumstances that it be repeated inside or outside of its timeframe.

Ibn al-Mundhir says: ‘If a person prays and afterward discovers some filth on his garment, which he was unaware of, he removes the garment and continues his prayer. If he does not discover it until after he has

of his narration.”

[43]: حدثني ابن قهزاذ قال: سمعت وهبا يقول عن سفيان عن ابن المبارك قال: بقية صدوق اللسان. ولكنه يأخذ عن من أقبل وأدبر.

[43]: Ibn Quhzādh narrated to me saying: I heard Wahb say on the authority of Sufyān from ‘Abd Allāh Ibn al-Mubārak: “Baqiyah is truthful, but he takes [reports] from everyone who comes¹¹⁰ and goes.”¹¹¹

completed his prayer, then it is not upon him to repeat [the prayer]. What evinces this is that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not repeat his previous prayer.’ Muḥammad ibn Ādam, may Allāh (عَزَّوَجَلَّ) pardon him, says: The position of Ibn al-Mundhir, that it is not obligatory to repeat [the prayer], is that which I see to be the preponderant position, based upon what was stated. And Allāh (عَزَّوَجَلَّ) knows best what is correct.

¹¹⁰ This expression alludes to the trustworthy, i.e. those who came to the people of Ḥadīth and recorded [their narrations] and memorized them [properly] until transmitting them.

¹¹¹ This expression alludes to weak narrators, those who turned away from Ḥadīth and did not accept reports from its people (i.e. scholars), or, they accepted reports from them but did not memorize or preserve them properly.

This means that Baqiyyah ibn Walīd, even if he himself is trustworthy, is considered weak in some of his reports due to relating from weak narrators, not to mention, he made an abundance of *Tadlīs*.

Abū Zur’ah said: ‘How strange is Baqiyyah, if he narrates on the trustworthy, he is trustworthy. ‘He then cited the aforementioned statement of Ibn Mubārak, quoted by Muslim, and said: ‘He is correct in his statement.’

[44]: حدثنا قتيبة بن سعيد. حدثنا جرير عن مغيرة عن الشعبي قال: حدثني الحارث الأعور الهمداني وكان كذابا.

[44]: Qutaybah Ibn Sa'īd narrated to us: Jarīr narrated to us from Mughīrah al-Sha'bī who said: al-Hārith al-A'war al-Hamdānī¹¹² narrated to me and he was a liar.”

Shaykh Muḥammad ibn Ādam says: “The result of what has preceded is that the majority [of the scholars of Ḥadīth] consider Baqīyyah trustworthy as long as he narrates from those who are known and clearly states that he heard the narration directly from his sources, and, in turn, they from those whom they narrated from throughout the entire chain. This is because he made an abundance of *Tadlis* and *Taswīyyah*, and Allāh (عَزَّوَجَلَّ) knows best what is correct.

¹¹² Ibn Ḥibbān said: ‘al-Hārith was an extreme Shi'ite. Ibn 'Abd al-Barr said in *Kitāb al-ʿIlm* when it was related to him that Ibrāhīm declared al-Hārith a liar: ‘I believe that al-Sha'bī was reprimanded for his statement against al-Hārith: “He is a liar.” al-Hārith's lying was not made evident; rather, he (i.e. al-Hārith) was only resented due to his extreme love for Alī (رَضِيَ اللهُ عَنْهُ) al-Sha'bī said: “He used to lie. He did not lie in Ḥadīth; rather, his *ideology* was false. Ibn Ḥajr says in *al-Taqrīb*: ‘al-Sha'bī declared him a liar regarding his thought, and he was charged with *al-Rafd*; there is weakness in his Ḥadīth.’

Muḥammad ibn Ādam states: “It becomes apparent from this that Hārith's lying was related to his thought, not his narration, although there was also weakness in his narration. So look with justice and do not rush to judgment. And Allāh (عَزَّوَجَلَّ) knows best.

[45]: حدثنا أبو عامر عبدالله بن براد الأشعري. حدثنا أبو أسامة عن مفضل عن مغيرة قال: سمعت الشعبي يقول: حدثني الحارث الأعور وهو يشهد أنه أحد الكاذبين.

[45]: Abū ‘Āmir ‘Abd Allāh ibn Barrad al-‘Ash’arī narrated to us: Abū Usāmah narrated to us from Mughīrah who said, “I heard ash-Sha’bī say, ‘Al-Ḥārith al-A’war narrated to me. Then he stated that he is from the liars.”

[46]: حدثنا قتيبة بن سعيد. حدثنا جرير عن مغيرة عن إبراهيم قال: قال علقمة: قرأت القرآن في سنتين. فقال الحارث: القرآن هين. الوحي أشد.

[46]: Qutaybah Ibn Sa’id narrated to us: Jarīr narrated to us from Mughīrah on Ibrāhīm who said: ‘Alqamah said, “I memorised the Qur’ān in two years. So al-Ḥārith said: “The Qur’ān is easy,¹¹³ but *al-wahyī* is more difficult.”¹¹⁴

[47]: وحدثني حجاج بن الشاعر. حدثنا أحمد يعني ابن يونس. حدثنا زائدة عن الأعمش عن إبراهيم أن الحارث قال: تعلمت القرآن في ثلاث سنين والوحي في سنتين. أو قال: الوحي في ثلاث سنين. والقرآن في سنتين.

¹¹³ Meaning, memorization of the Qur’ān is easy, without difficulty.

¹¹⁴ Meaning, the memorization of the *wahyī* (revelation) is more difficult than the memorization of the Qur’an. The *wahyī* (revelation) he has alluded to is the Shi’ite’s futile claim that the Messenger of Allāh (صلى الله عليه وسلم) divulged secrets from the revelation and knowledge of the unseen to ‘Alī (رضي الله عنه) that he did impart to anyone else.

[47]: Ḥajjāj Ibn al-Shā'ir narrated to me: Aḥmad ibn Yūnus narrated to us: Zā'idah narrated to us from al-A'mash on Ibrāhīm that al-Ḥārith said: "I learned the Qur'ān in three years and *al-wahyī* in two." or he said: "I learned *al-wahyī* in three years and the Qur'ān in two."

[48]: وحدثنى حجاج. قال: حدثني أحمد وهو ابن يونس. حدثنا زائدة عن منصور والمغيرة عن إبراهيم أن الحارث اتهم.

[48]: Ḥajjāj ibn al-Shā'ir narrated to me: Aḥmad ibn Yūnus narrated to us: Zā'idah narrated to us from Mansūr and al-Mughīrah on Ibrāhīm that al-Ḥārith was accused of being a liar.

[49]: وحدثننا قتيبة بن سعيد. حدثنا جرير عن حمزة الزيات. قال: سمع مرة الهمداني من الحارث شيئا. فقال له: اقعد بالباب. قال فدخل مرة وأخذ سيفه. قال وأحس الحارث بالشر فذهب.

[49]: Qutaybah ibn Sa'īd narrated to us: Jarīr narrated to us from Ḥamzah al-Zayyāt who said, "Murrah al-Hamdānī heard something [of innovation] from al-Ḥārith. So he said to him, 'Wait by the door.' So he entered the house and grabbed his sword.¹¹⁵ He said: "al-Ḥārith sensed some danger¹¹⁶ and left."

¹¹⁵ Perhaps he intended to frighten him.

¹¹⁶ Meaning, when he told him to wait by the door, he (i.e. al-Ḥārith) believed he intended to harm him.

[50]: وحدثني عبيدالله بن سعيد. حدثنا عبدالرحمن يعني ابن المهدي. حدثنا حماد بن زيد عن ابن عون قال: قال لنا إبراهيم: إياكم والمغيرة بن سعيد وأبا عبدالرحيم. فإنهما كذابان.

[50]: 'Ubayd Allāh ibn Sa'īd narrated to me: 'Abd al-Raḥmān ibn Maḥdī narrated to me: Ḥammād Ibn Zayd narrated to us from Ibn 'Awn who said: Ibrāhīm said to us: "Beware of al-Mughīrah ibn Sa'īd and Abū 'Abd al-Raḥīm, for indeed they are liars."

[51]: حدثنا أبو كامل الجحدري. حدثنا حماد وهو ابن زيد. قال: حدثنا عاصم. قال: كنا نأتى أبا عبدالرحمن السلمي ونحن غلمة أيفاع. فكان يقول لنا: لا تجالسوا القصاص غير أبي الأحوص. وإياكم وشقيقا. قال وكان شقيق هذا يرى رأى الخوارج. وليس بأبي وائل.

[51]: Abū Kāmil al-Jahḍarī narrated to me Ḥammād ibn Zayd said: 'Āsim narrated to us: "We came to Abū Abd al-Raḥmān al-Sulamī, when we were youth, and he said to us: 'Do not sit with the story tellers except Abu al-Aḥwaṣ, and beware of Shaqīq.' He said this Shaqīq held the view of the Khārijites, but he was not Abū Wā'il."

[52]: حدثنا أبو غسان محمد بن عمرو الرازي. قال: سمعت جريرا يقول: لقيت جابر بن يزيد الجعفي. فلم أكتب عنه. كان يؤمن بالرجعة.

[52]: Abū Ghassān Muḥammad ibn 'Amr a-Rāzī narrated to us saying: I heard Jarīr say: I met Jābir ibn Yazīd al-Ju'fī, and I didn't record narrations from him. He believed in *al-Raj'ah*.¹¹⁷

[53]: حدثنا الحسن الحلواني. حدثنا يحيى بن آدم. حدثنا مسعر. قال: حدثنا جابر بن يزيد قبل أن يحدث ما أحدث.

[53]: Ḥasan al-Ḥulwānī narrated to us: Yaḥyā ibn Ādam narrated to us: Mis'ar narrated to us saying: “Jābir ibn Yazīd narrated to us before his innovation.”¹¹⁸

[54]: وحدثني سلمة بن شبيب. حدثنا الحميدى. حدثنا سفيان. قال: كان الناس يحملون عن جابر قبل أن يظهر ما أظهر. فلما أظهر ما أظهر اتهمه الناس في حديثه. وتركه بعض الناس. فقبل له: وما أظهر قال: الإيمان بالرجعة.

¹¹⁷ Al-Qāḍī 'Iyād said: “And what is intended by his belief in *al-Raj'ah* is what was stated and falsely believed by the *Rāfiḍah* that 'Alī (عَلِيٌّ عَلَيْهِ السَّلَام) is above the clouds and none of them will follow any of his progeny until a caller from the heavens, i.e. 'Alī (عَلِيٌّ عَلَيْهِ السَّلَام), announces: 'Follow so and so.' And this is from falsehood and great ignorance which suits their weak, feeble minds.”

He also said: “As for *Saba'ī* sect and another known as *al-Nawāsiyyah*, they claim that 'Alī (عَلِيٌّ عَلَيْهِ السَّلَام) did not die and that he will appear.”

¹¹⁸ Mis'ar intended that Jābir was once upright upon the *Sunnah*; thus, they used to relate Ḥadīths from him during that time, but when he deviated to his false ideology—the ideology of *al-Raj'ah*, as previously mentioned—they abandoned his Ḥadīth. And Allāh (عَزَّ وَجَلَّ) knows best.

[54]: Salamah ibn Shabīb narrated to us: al-Ḥumaydī narrated to us: Sufyān narrated to us saying: “The people used to relate the narrations of Jābir before he made his affair apparent. But after that, the people suspected him and left his narrations. So it was said to him: ‘What did he make apparent?’ He said: ‘The belief in *al-Raj’ah*.’”

[55]: وحدثنا حسن الحلواني. حدثنا أبو يحيى الحماني. حدثنا قبيصة وأخوه
أنهما سمعا الجراح بن مليح يقول: سمعت جابرا يقول: إن عندي سبعون ألف
حديث عن أبي جعفر عن النبي صلى الله عليه وسلم كلها.

[55]: Ḥasan al-Ḥulwānī narrated to us: Abū Yaḥyā al-Ḥimmānī narrated to us: Qabīṣah and his brother narrated to us that they heard al-Jarrāḥ ibn Malīḥ say: I heard Jābir ibn Yazīd say: “I have seventy-thousand *aḥādīth* on the authority of Abū Ja’far from the Prophet (صلى الله عليه وسلم).”¹¹⁹

¹¹⁹ With this statement, al-Jarrāḥ declares al-Ju’fī a liar due to his claim that he heard seventy-thousand *Marfū’* Ḥadīths (directly attributed to the Prophet) from Abū Ja’far. This is due to the great number of reports from one narrator, and even if that were possible, he is suspicious concerning that [claim] because of other evidence that proves his lie, such as his subsequent statement: ‘I have not narrated anything from them,’ as this indicates that he kept them hidden from the people out of fear. This was due to the fact that they were from *al-Munkarāt* (false reports) which were circulated by the *Rāfiḍah* concerning ‘Alī (رضي الله عنه) and his household.

[56]: وحدثنى حجاج بن الشاعر. حدثنا أحمد بن يونس. قال سمعت زهيراً يقول: قال جابر: أو سمعت جابراً يقول: إن عندى لخمسين ألف حديث. ما حدثت منها بشيء. قال ثم حدث يوماً بحديث فقال: هذا من الخمسين ألفاً.

[56]: Ḥajjāj ibn al-Shā'ir narrated to me: Aḥmad ibn Yūnus narrated to us saying: "I heard Zuhayr say: Jābir said or he said: I heard Jābir say: 'Indeed, I have fifty-thousand *aḥādīth*. I have not narrated anything from them.' He said: 'Then one day he narrated a ḥadīth and said: 'This is from the fifty-thousand.'"

[57]: وحدثنى إبراهيم بن خالد اليشكري. قال سمعت أبا الوليد يقول: سمعت سلام بن أبي مطيع يقول: سمعت جابراً الجعفي يقول: عندى خمسون ألف حديث عن النبي صلى الله عليه وسلم.

[57]: Ibrāhīm ibn Khālīd al-Yashkarī narrated to me saying I heard Abū al-Walīd say: I heard Sallām ibn Abū Muṭī' say: I heard Jābir al-Ju'fī say: "I have fifty-thousand *aḥādīth* from the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)."

[58]: وحدثنى سلمة بن شبيب. حدثنا الحميدى. حدثنا سفيان. قال: سمعت رجلاً سأل جابراً عن قوله عز وجل: {فلن أبحر الأرض حتى يأذن لي أبي أو يحكم الأرض لي وهو خير الحاكمين}. فقال جابر: لم يجرى تأويل هذه. قال سفيان: وكذب فقال لسفيان: وما أراد بهذا فقال: إن الرافضة تقول: إن علياً في السحاب. فلا تخرج مع من خرج من ولده حتى ينادى مناد من السماء. يريد

علياً أنه ينادى اخرجوا مع فلان. يقول جابر: فهذا تأويل هذه الآية. وكذب.
كانت في إخوة يوسف صلى الله عليه وسلم.

[58]: Salamah ibn Shabīb narrated to me: al-Ḥumaydī narrated to us: Sufyān narrated to us: “I heard a man ask Jābir about the statement of Allāh (عَزَّوَجَلَّ):

﴿ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ﴾

“Therefore I will not leave this land until my father permits me, or Allāh decides my case and he is the Best of the Judges.” [Yūsuf 12:80]

So Jābir said, “No explanation came for this.” Sufyān said, ‘He has lied.’ We said to Sufyān, ‘What did he intend by this?’ He said: ‘Indeed the *Rāfiḍah* say: ‘Alī is above the heavens and none of us will follow any of his progeny¹²⁰ until a caller from the heavens, meaning ‘Alī (رَضِيَ اللَّهُ عَنْهُ), announces: ‘Follow so and so.’”¹²¹ Jābir said: “This is the explanation of this verse, and he lied because this [verse] is about the brothers of Yūsuf.”

¹²⁰ Meaning, we will not follow any of his children if they become the *Khalīfah*.

¹²¹ Meaning, their false claim of the awaited Mahdī. When they hear this call, they will follow him. Al-Sindī said: ‘As for his statement, ‘Follow so and so,’ this is the awaited Mahdī, so His (Allāh’s) statement: “I will not leave this land.” becomes a quote from the Mahdī. And what is intended by [the statement]: “...until my father permits me” is the call

[59]: وحدثني سلمة. حدثنا الحميدى. حدثنا سفيان. قال: سمعت جابرا يحدث بنحو من ثلاثين ألف حديث: ما أستحل أن أذكر منها شيئا وأن لى كذا وكذا.

قال مسلم: وسمعت أبا غسان محمد بن عمرو الرازى. قال: سألت جرير بن عبد الحميد. فقلت: الحارث بن حصيرة لقيته قال: نعم. شيخ طويل السكوت. يصر على أمر عظيم.

[59]: Salamah narrated to us: al-Ḥumaydī narrated to us: Sufyān narrated to us saying: “I heard Jābir narrate close to thirty-thousand *aḥādīth*. I do not deem it permissible to relate any of them.”

[Muslim said]: I heard Abū Ghassān Muḥammad ibn ‘Amr al-Rāzī saying: “I asked Jarīr ibn ‘Abd al-Ḥamīd: Did you meet al-Ḥārith ibn Ḥaṣīrah?” He said: “Yes, he is a quiet man, persistent upon an evil affair.”¹²²

of ‘Alī (ﷺ) from the heavens. Look at these individuals and how they distort Allāh’s Book. We seek refuge in Allāh from them.”

¹²² His belief in *al-Raj’ah* and his extreme *Shi’ism*, as previously mentioned in his biography. Also, that he did not repent from his false ideology; rather, he was persistent upon it.

[60]: حدثني أحمد بن إبراهيم الدورقي. قال: حدثني عبدالرحمن بن مهدي. عن حماد بن زيد. قال: ذكر أيوب رجلا يوما. فقلت: لم يكن بمستقيم اللسان. وذكر آخر فقال: هو يزيد في الرقم.

[60]: Aḥmad ibn Ibrāhīm al-Dawraqī narrated to me saying: ‘Abd al-Raḥmān ibn Mahdī narrated to me from Ḥammād ibn Zayd who said: Ayyūb mentioned a man one day and said: “He is not truthful.” and he mentioned another saying: “He adds to the number [of narrations].”¹²³

[61]: حدثني حجاج بن الشاعر. حدثنا سليمان بن حرب. حدثنا حماد بن زيد. قال: قال أيوب: إن لي جاراً. ثم ذكر من فضله. ولو شهد عندي على تمرتين ما رأيت شهادته جائزة.

[61]: Ḥajjāj ibn al-Shā’ir narrated to me: Sulaymān ibn Ḥarb narrated to us: Ḥammād ibn Zayd narrated to us: Ayyūb said: “I have a neighbour, then he mentioned some of his virtue, and if he had testified to me concerning two dates, I would not have deemed his testimony acceptable.”¹²⁴

¹²³ Meaning, he increases the number when recording [Ḥadīths]. This is another allusion to his lying. Al-Qāḍī ‘Iyāḍ said: “All of this is an indication of his dishonesty. This is similar to the merchant who increases the cost of an item, lying about the price in order to profit from the people and trick them with the [inflated] number into buying [the item] at a higher price” [*Sharḥ al-Nawawī* 1/103-104]

¹²⁴ This is due to the fact that his testimony is not acceptable; because witnessing, like narrating, is only acceptable if it fulfills two conditions: uprightness [in religion] and accuracy. If one of these conditions is

[62]: وحدثني محمد بن رافع. وحجاج بن الشاعر. قالا: حدثنا عبدالرزاق. قال: قال معمر: ما رأيت أيوب اغتاب أحدا قط إلا عبدالكريم. يعني أبا أمية. فإنه ذكره فقال: رحمه الله. كان غير ثقة. لقد سألتني عن حديث لعكرمة. ثم قال: سمعت عكرمة.

[62]: Muḥammad ibn Rāfi' and Ḥajjāj ibn al-Shā'ir narrated to me: 'Abd al-Razzāq narrated to us: Ma'mar said, "I never saw Ayyūb backbite anyone except 'Abd al-Karīm Abū Umayyah¹²⁵. He mentioned him and said: 'May Allāh have mercy upon him,¹²⁶ he was not trustworthy.' He asked me about a ḥadīth from 'Ikrimah then afterward said: 'I heard from 'Ikrimah.'"

[63]: حدثني الفضل بن سهل. قال: حدثنا عفان بن مسلم. حدثنا همام. قال: قدم علينا أبو داود الأعمى. فجعل يقول: حدثنا البراء. قال: وحدثنا زيد بن

missing, it is rejected, and what is apparent is that this man (i.e. Ayyūb's neighbor) did not possess accuracy because Ayyūb described him as a man of virtue. Therefore what is apparent is that he possessed uprightness; however, uprightness alone is not sufficient until the condition of accuracy is fulfilled, so it is necessary that both conditions be met before a testimony or narration can be accepted. And Allāh (عَزَّوَجَلَّ) knows best.

¹²⁵ He is 'Abd al-Karīm ibn Abū al-Mukhāriq. He (i.e. Ibn Ḥajr) said in *al-Taqrīb*: 'He is weak [in narration].'

¹²⁶ What is apparent is that Ma'mar's supplication is for his teacher Ayyūb. As for it being the supplication of Ayyūb for 'Abd al-Karim, this is doubtful.

أرقم. فذكرنا ذلك لقتادة. فقال: كذب. ما سمع منهم. إنما كان ذلك سائلا. يتكفف الناس. زمن طاعون الجارف.

[63]: Al-Faḍl ibn Sahl narrated to me: ‘Affān ibn Muslim narrated to me: Hammām narrated to me: Abū Dāwūd al-A’mā came to us and said: al-Barā’ and Zayd ibn Arqam narrated to us, so we mentioned that to Qatādah, so he said: “He lied. He did not hear [directly] from them; rather, he was only a beggar who had his hand out during the days of the great plague.”

[64]: وحدثني حسن بن علي الحلواني. قال حدثنا يزيد بن هارون. أخبرنا همام. قال: دخل أبو داود الأعمى على قتادة. فلما قام قالوا: إن هذا يزعم أنه لقي ثمانية عشر بدريا. فقال قتادة: هذا كان سائلا قبل الجارف. لا يعرض في شيء من هذا. ولا يتكلم فيه. فوالله ما حدثنا الحسن عن بدرى مشافهة. ولا حدثنا سعيد بن المسيب عن بدرى مشافهة إلا عن سعد بن مالك.

[64]: Ḥasan ibn ‘Alī al-Ḥulwānī narrated to me saying: Yazīd ibn Hārūn narrated to us: Hammām reported to us: “Abū Dāwūd al-A’mā entered upon Qatādah, so when he stood, they said: ‘Indeed this man claims that he met eighteen of the people of Badr.’ So Qatādah said: ‘This man was a beggar before the plague. He did not concern himself with anything from this¹²⁷ nor speak about it. By Allāh! Al-Ḥasan did not narrate to us from a single *Badrī* (participant in the battle of *Badr*) directly,

¹²⁷ What is intended is that he was not concerned with anything from the science of Ḥadīth.

and neither did Saʿīd ibn al-Musayyib except from Saʿd ibn Mālik.”

[65]: حدثنا عثمان بن أبي شيبة. حدثنا جرير عن رقة أن أبا جعفر الهاشمي المدني كان يضع أحاديث الناس. كلام حق. وليست من أحاديث النبي صلى الله عليه وسلم. وكان يرويها عن النبي صلى الله عليه وسلم.

[65]: ‘Uthmān ibn Abū Shaybah narrated to us: Jarīr narrated to us from Raqabah that Abū Jaʿfar al-Hāshimī al-Madanī used to fabricate Ḥadīth, taking truthful sayings that were not from the Ḥadīth of Prophet and attributing them to him.¹²⁸

[66]: حدثنا الحسن الحلواني. قال: حدثنا نعيم بن حماد. قال أبو إسحاق إبراهيم بن محمد بن سفيان. وحدثنا محمد بن يحيى. قال حدثنا نعيم بن حماد. حدثنا أبو داود الطيالسي عن شعبة عن يونس بن عبيد قال: كان عمرو بن عبيد يكذب في الحديث.

[66]: Al-Ḥasan al-Ḥulwānī narrated to us: Nuʿaym ibn Ḥammād narrated to us: Abū Ishāq Ibrāhīm ibn Muḥammad ibn Sufyān said: and Muḥammad ibn Yaḥyā narrated to us: Nuʿaym ibn Ḥammād narrated to us - Abū Dāwūd at-Ṭiyālīsī narrated to us from Shuʿbah on the authority of Yūnus ibn ʿUbayd: “Amr ibn ʿUbayd lies in Ḥadīth.”

¹²⁸ What is intended here is that this speech is truthful and from wise, beneficial sayings; however, he falsely ascribed them to the Messenger of Allāh (صلى الله عليه وسلم) although they were not from his sayings.

[67]: حدثني عمرو بن علي أبو حفص. قال سمعت معاذ بن معاذ يقول: قلت لعوف بن أبي جميلة: إن عمرو بن عبيد حدثنا عن الحسن أن رسول الله صلى الله عليه وسلم قال ((من حمل علينا السلاح فليس منا)) قال: كذب والله! عمرو. ولكنه أراد أن يجوزها إلى قوله الخبيث

[67]: 'Amr ibn 'Alī Abū Ḥaṣṣ narrated to me: I heard Mu'ādh ibn Mu'ādh say: I said to 'Awf ibn Abū Jamīlah that 'Amr ibn 'Ubayd narrated to us from al-Ḥasan that the Messenger of Allāh (صلى الله عليه وسلم) said: "Whoever carries weapons against us is not from us." He said: "By Allāh, 'Amr has lied. He only desired to support his evil statement."

[68]: وحدثنا عبيدالله بن عمر القواريري. حدثنا حماد بن زيد. قال: كان رجل قد لزم أيوب وسمع منه. ففقده أيوب. فقالوا: يا أبا بكر إنه قد لزم عمرو بن عبيد. قال حماد: فبينما أنا يوما مع أيوب وقد بكرنا إلى السوق. فاستقبله الرجل. فسلم عليه أيوب وسأله. ثم قال له أيوب: بلغني أنك لزمْتَ ذلك الرجل. قال حماد: سماه يعني عمرا. قال: نعم. يا أبا بكر إنه يجيئنا بأشياء غرائب. قال يقول له أيوب: إنما نفر أو نفرق من تلك الغرائب.

[68]: 'Ubayd Allāh ibn 'Umar al-Qawrīrī narrated to us: Ḥammād ibn Zayd narrated to us that a man use to accompany Ayyūb and relate from him, and Ayyūb noticed he was missing, so they said to him, "O Abū Bakr! He now accompanies 'Amr Ibn 'Ubayd." Ḥammād said, "I was with Ayyūb early one day and we went to the market, so this man met him and Ayyūb

gave him the salutations and asked him about his welfare. So Ayyūb said to him: It has reached me that you accompany that man?’ Hammām mentioned him by name, “Amr?’ He said, ‘Yes, O Abū Bakr! Verily he comes to us with *Gharā’ib* (unusual narrations).’ Ayyūb said to him, “We flee from these *Gharā’ib* (unusual narrations).”

[69]: وحدثنى حجاج بن الشاعر. حدثنا سليمان بن حرب. حدثنا ابن زيد يعني حمادا. قال قيل لأيوب: إن عمر بن عبيد روى عن الحسن قال: لا يجلد السكران من النبيذ. فقال: كذب. أنا سمعت الحسن يقول: يجلد السكران من النبيذ.

[69]: Ḥajjāj ibn Shā’ir narrated to me: Sulaymān ibn Ḥarb narrated to us: Hammād ibn Zayd narrated to us: It was said to Ayyūb that ‘Amr ibn ‘Ubayd narrated from al-Ḥasan: “The one who is drunk from *al-Nabīdh* is not lashed.” So he said: “He lied. ¹²⁹I heard al-Ḥasan say: “The one who is drunk from *al-Nabīdh* is lashed.”

¹²⁹ Meaning, ‘Amr ibn ‘Ubayd ascribed to al-Ḥasan that which he did not say, then he (i.e. Ayyūb) mentions his source for declaring him a liar. He said: ‘I heard al-Ḥasan say: ‘The one who is drunk from *al-Nabīdh* is lashed.’ i.e. al-Ḥasan’s true position differs from what ‘Amr ibn ‘Ubayd related to him. He holds the position of lashing the one who imbibes *al-Nabīdh*, so [‘Amr’s] report that [al-Ḥasan] said: ‘The one who is drunk from *al-Nabīdh* is not lashed’ is a lie. And Allāh (عَزَّوَجَلَّ) knows best.

Al-Ḥasan’s position that the one who imbibes intoxicants is lashed agrees with the scholars’ position, and there is no difference of opinion regarding that.

[70]: وحدثني حجاج. حدثنا سليمان بن حرب. قال: سمعت سلام بن أبي مطيع يقول: بلغ أيوب أني أتى عمرا. فأقبل على يوما فقال: أرايت رجلا لا تأمنه على دينه كيف تأمنه على الحديث

[70]: Ḥajjāj narrated to me: Sulaymān ibn Ḥarb narrated to us: I heard Sallām ibn Abū Mutī' say, "It reached Ayyūb that I went to 'Amr, and he turned to me one day and said: 'If you cannot trust a man in his religion,¹³⁰ how can you trust him in [the narration of] Ḥadīth?"¹³¹

[71]: وحدثني سلمة بن شبيب. حدثنا الحميدى. حدثنا سفيان. قال: سمعت أبا موسى يقول: حدثنا عمرو بن عبيد قبل أن يحدث.

¹³⁰ This is because he was a pure *Mu'tazilī*, *Qadarī*, and he used to insult the Companions, as previously mentioned in his biography.

¹³¹ Because the one who has no religion is not concerned with lying. In short, Ayyūb is warning Sallam against sitting with 'Amr ibn 'Ubayd and listening to his reports. This is due to him being untrustworthy in narration. In this (i.e. his warning) is [advice to] avoid the people of desires, to refrain from sitting with them, to stay far removed from them and to flee [from them] so the heart will not become attached to anything from their desires. And Allāh (عَزَّوَجَلَّ) knows best.

[71]: Salamah ibn Shabīb narrated to me: al-Ḥumaydī narrated to us: Sufyān narrated to us: I heard Abū Mūsā say: “Amr Ibn ‘Ubayd narrated to us before he innovated.”¹³²

[72]: حدثني عبيدالله بن معاذ العنبري. حدثنا أبي. قال: كتبت إلى شعبة أسأله عن أبي شيبة قاضي واسط. فكتب إلي: لا تكتب عنه شيئا. ومزق كتابي.

[72]: ‘Ubayd Allāh Ibn Mu‘ādh al-‘Anbarī narrated to me: My father narrated to us: “I wrote to Shu‘bah asking him about Abū Shaybah, the judge of Wāsiṭ¹³³. He responded: “Do not record anything from him, and tear up my letter.”¹³⁴

¹³² This was before he innovated his evil ideology of *al-Itizāl*. Also, found in this [is the fact that] ‘Amr was initially upon the *Sunnah* but later fell into *al-Itizāl*. This was after Wāṣil ibn ‘Aṭā’, the *Mu’tazilī*, caused him to go astray. It has already preceded in his biography that al-Khaṭīb al-Baghdādī said: “Amr ibn ‘Ubayd lived in al-Baṣrah and sat with al-Ḥasan, memorized his Ḥadīth and became famous for companioning him; however, afterward, Wāṣil ibn ‘Aṭā’ diverted him from the methodology of the people of *Sunnah*. Thereafter he began to call to *al-Qadr* and withdrew from the companions of al-Ḥasan. He gave the outward appearance of *al-Zuhd*.” And Allāh (عَزَّوَجَلَّ) knows best.

¹³³ He is Ibrāhīm ibn ‘Uthmān ibn Khuwasti, nephew of al-Ḥakam ibn ‘Utaybah and the grandfather of Abū Bakr, ‘Uthmān and al-Qāsim: the sons of Muḥammad ibn Abū Shaybah.

¹³⁴ Shu‘bah instructed him to tear up his letter fearing that it would reach Abū Shaybah. His discovery that he (i.e. Shu‘bah) mentioned him with that which he disliked could result in him (i.e. Abū Shaybah) harming him; therefore, this combines two benefits: First: Advising the questioner, Mu‘ādh, by clarifying Abū Shaybah’s weakness and warning

[73]: وحدثنا الحلواني. قال: سمعت عفان قال: حدثت حماد بن سلمة عن صالح المري بحديث عن ثابت. فقال: كذب. وحدثت هماما عن صالح المري بحديث فقال: كذب.

[73]: Al-Hulwānī narrated to us: I heard ‘Affān say: “I narrated a ḥadīth from Ṣāliḥ al-Murrī¹³⁵ on Thābit to Ḥammād ibn Salamah. He said: ‘He has lied.’ And I narrated a ḥadīth from Ṣāliḥ al-Murrī to Hammām, and he said: ‘He has lied.’”¹³⁶

[74]: وحدثنا محمود بن غيلان. حدثنا أبو داود. قال: قال لي شعبة: إئت جرير بن حازم فقل له: لا يحل لك أن تروى عن الحسن بن عمارة. فإنه يكذب. قال لأبو داود: قلت لشعبة: وكيف ذاك فقال: حدثنا عن الحكم بأشياء لم أجد لها

him against narrating from him. Second: protecting himself from harm by having his letter torn up. And Allāh (عَزَّوَجَلَّ) knows best what is correct.
¹³⁵ He is Ṣāliḥ ibn Bashīr ibn Wādī’ Abū Bishr al-Baṣrī, known by al-Murrī. Ibn Ḥajr says in *al-Taqrīb*: ‘He is weak [in narration].’

¹³⁶ Al-Nawawī said: “His statement ‘He lied’ is similar to what we mentioned previously in his saying: ‘We have not seen the pious more untruthful in anything than in [narrating] Ḥadīth. ‘They unintentionally utter lies, and due to lack of knowledge in this science and therefore narrate everything that they hear, including lies; thus, in turn, they are liars due to the fact that lying is stating that which opposes the reality, whether done intentionally or unintentionally, as we mentioned previously. Ṣāliḥ was from the most diligent worshippers and the people of *al-Zuhd* (worldly abstinence)...’ [Sharḥ Muslim 1/111]

أصلاً. قال قلت له: بأى شئ قال قلت للحكم أصلى النبي صلى الله عليه وسلم على قتلى أحد فقال: لم يصل عليهم. فقال الحسن بن عمارة عن الحكم عن مقسم عن ابن عباس إن النبي صلى الله عليه وسلم صلى عليهم ودفنهم. قلت للحكم: ما تقول في أولاد الزنا قال: يصل عليهم. قلت: من حديث من يروى قال: يروى عن الحسن البصرى. فقال الحسن بن عمارة: حدثنا الحكم بن يحيى بن الجزار عن على.

[74]: Maḥmūd ibn Ghaylān narrated to us: Abū Dāwūd narrated to us saying: Shu'bah said to me: "Go to Jarīr ibn Ḥāzim and say to him: 'It is not permissible for you to narrate on al-Ḥasan ibn 'Umārah,¹³⁷ for indeed he lies.' Abū Dāwūd said: 'How is that?' He said: 'He narrated to us from al-Ḥakam things that have no basis.' I said to him: 'What things?' He said: 'I said to al-Ḥakam: 'Did the Prophet offer pray for those killed at Uḥud?' He said: 'He did not offer pray for them.'¹³⁸ So al-Ḥasan ibn 'Umārah stated, on the authority of al-Ḥakam on

¹³⁷ He is al-Ḥasan ibn 'Umārah ibn al-Mudarrīb, Abū Muḥammad al-Kufī. Ibn Ḥajr said about him in *al-Taqrīb*: "He was abandoned."

¹³⁸ Meaning, he only buried them without washing or praying over them. Imām al-Bukhārī and others collected the narration of Jābir ibn 'Abd Allāh (رضي الله عنه) who said: "The Messenger of Allāh (صلى الله عليه وسلم) used to couple those martyred at Uḥud in one garment; he would then say: 'Which of them has more Qur'ān.' So when one of them was pointed out to him, he would place him in the grave first and say: 'I am a witness for them on the Day of Resurrection.' And he commanded that they be buried with their blood [still on them] and not be washed nor prayed upon."

Miqdām from Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered prayers for them and buried them.’ I said to al-Ḥakam: ‘What do you say about the children of fornication?’ He said, ‘They are prayed upon.’¹³⁹ I said: ‘Who narrated this?’ He said: ‘It was narrated by al-Ḥasan al-Baṣrī.’ Al-Ḥasan ibn ‘Umārah said: ‘al-Ḥakam narrated to us from Yaḥyā ibn al-Jazzār from ‘Alī.’

[75]: وحدثنا الحسن الحلواني. قال: سمعت يزيد بن هارون وذكر زياد بن ميمون فقال: حلفت ألا أروى عنه شيئا. ولا عن خالد بن محدوج. وقال: لقيت زياد بن ميمون. فسألته عن حديث فحدثني به عن بكر المزني. ثم عدت إليه فحدثني به عن مورق. ثم عدت إليه فحدثني به عن الحسن. وكان ينسبهما إلى الكذب.

قال الحلواني: سمعت عبدالصمد وذكرت عنده زياد بن ميمون فنسبه إلى الكذب.

[75]: al-Ḥasan al-Ḥulwānī narrated to us: I heard Yazīd ibn Hārūn, when he mentioned Ziāyid ibn Maymūn say: “I swore

¹³⁹ Muḥammad ibn Ādam said: “There is no difference [of opinion] concerning prayer upon the child of fornication except for what was stated by Qatādah. al-Qāḍī ‘Iyāḍ said: “As for the children of fornication, there are no narrations concerning this that are relied upon. The scholars hold the position that praying upon them is legislated like other Muslim children. This is with the exception of Qatādah who said: ‘They are not prayed upon.’”

not to narrate anything from him or Khālid Maḥdūj¹⁴⁰ – he said – I met Ziyād ibn Maymūn and asked him about a ḥadīth, so he narrated it to me from Bakr al-Muzanī then I returned to him, and he narrated it to me from Muwarriq. I returned to him, and he narrated it to me from al-Ḥasan, and he used to accuse both of them of lying.”

al-Ḥulwānī said: “I heard ‘Abd al-Ṣamad, when I mentioned Ziyād Ibn Maymūn to him, accuse him of lying.”

[76]: وحدثنا محمود بن غيلان. قال قلت لأبي داود الطيالسي: قد أكثرت عن عباد بن منصور. فمالك لم تسمع منه حديث العطاره الذي روى لنا النضر- بن شميل قال لي: اسكت. فأنا لقيت زياد بن ميمون وعبدالرحمن بن مهدي فسألناه فقلنا له: هذه الأحاديث التي ترويها عن أنس فقال أرأيتما رجلا يذنب فيتوب أليس يتوب الله عليه قال قلنا: نعم. قال: ما سمعت من أنس من ذا قليلا ولا كثيرا. إن كان لا يعلم الناس فأنتما لا تعلمان أني لم ألق أنسا. قال أبو داود: فبلغنا بعد أنه يروى. فأتيناها أنا وعبدالرحمن فقال: أتوب. ثم كان بعد يحدث. فتركناه.

¹⁴⁰ Ibn ‘Abd al-Barr said: ‘With [the scholars], he is *Munkar al-Ḥadith*, extremely weak. [See *Mīzān al-‘Itidāl* 2/427]

al-Nawawī said: “As for his statement: ‘I swore not to narrate anything from them,’ then his action is in advice to the Muslims to avert [the people] from them, so that no one would be deceived by them and thus relate a lie and fall into lying on the Messenger of Allāh (صلى الله عليه وسلم)...” [Sharḥ Muslim 1/113]

[76]: Maḥmūd ibn Ghaylān narrated to us: I said to Abū Dāwūd al-Ṭiyālīsī: “You have narrated quite frequently from ‘Abbād ibn Manṣūr, so why did you not narrate the Ḥadīth of al-‘Aṭṭārah which al-Naḍr ibn Shumayl narrated to us?” So he said to me: ‘Be quiet! ‘Abd al-Raḥmān ibn Maḥdī and I met Ziyād ibn Maymūn, and we asked him: “These are the *aḥādīth* you narrated upon Anas?’ He said, ‘Do you two not see that if a man sins and repents that Allāh will forgive him?’ So we said yes. He said: ‘I did not hear any of that from Anas. If the people are unaware of this, you two are now aware that I did not meet Anas.’”¹⁴¹

Abū Dāwūd said: “It reached us afterward he again narrated [on Anas]. So ‘Abd al-Raḥmān and I went to him, and he said: ‘I repent.’”¹⁴² Afterward, he narrated [on him] again, so we abandoned him.”¹⁴³

¹⁴¹ Meaning, he never met Anas ibn Mālik (رضي الله عنه), let alone heard those reports from him; rather, he deceitfully narrated them on him.

¹⁴² Meaning, I repent to Allāh (عز وجل) for lying upon Anas.

¹⁴³ They did not return to him due to him rejecting their advice and remaining upon error. And Allāh (عز وجل) knows best.

Note: The action of Abū Dāwūd al-Ṭiyālīsī and ‘Abd al-Raḥmān ibn Maḥdī of returning to Ziyād ibn Maymūn and accepting his statement of repentance proves that they hold the position that the repentance of the person who lies in the prophetic Ḥadīth is accepted. The people of knowledge have differed concerning this, while they have agreement regarding the repentance of the sinner who lies outside of narrating [Ḥadīth]. This matter has been elaborated upon previously in the explanation of the Ḥadīth: “Do not lie upon me...” Refer back to it for benefit. Allāh (عز وجل) knows best what is correct.

[77]: حدثنا حسن الحلواني قال: سمعت شبابه. قال: كان عبدالقدوس يحدثنا فيقول: سويد بن عقلة. قال شبابه: وسمعت عبدالقدوس يقول: نهى رسول الله صلى الله عليه وسلم أن يتخذ الروح عرضا. قال فقيل له: أى شئ هذا قال: يعنى تتخذ كوة في حائط ليدخل عليه الروح.

قال مسلم: وسمعت عبيدالله بن عمر القواريري يقول: سمعت حماد بن زيد يقول لرجل بعد ما جلس مهدي بن هشام بأيام: ما هذه العين المألحة التي نبعث قبلكم قال: نعم. يا أبا إسماعيل.

[77]: Ḥasan al-Ḥulwānī narrated to us: I heard Shabābah say: “Abd al-Quddūs narrated to us: Suwayd ibn ‘Aqalah.” Shabābah said: ‘I heard ‘Abd al-Quddūs say: “The Prophet prohibited hunting as a sport.” It was said to him, “What is this?” He said: “To use a small animal as a target.”¹⁴⁴

Muslim said: I heard ‘Ubayd Allāh ibn ‘Umar al-Quwārīrī say: I heard Ḥammād ibn Zayd say to a man, after he sat with Maḥdī

¹⁴⁴ And in the Ḥadīth of ‘Abd Allāh ibn ‘Umar (رضي الله عنهما) who narrated that the Messenger of Allāh (صلى الله عليه وسلم) cursed the one who uses anything with a soul as a target.

The Ḥadīth of Ibn ‘Umar (رضي الله عنهما) evinces that this is a prohibitive ban due to his statement: ‘The Messenger of Allāh cursed the one who uses...’ because a curse is only for that which is impermissible and because this is torture and harm of the animal.” [Sharḥ Muslim 13/108]

ibn Hilāl for some days: “Are these the salty waters that flowed from your direction?” He said: “Yes, O Abū Ismā’īl.”¹⁴⁵

[78]: وحدثنا الحسن الحلواني. قال: سمعت عفان قال: سمعت أبا عوانة قال: ما بلغني عن الحسن حديث إلا أتيت به أبان بن أبي عياش فقراه على.

[78]: al-Ḥasan al-Ḥulwānī narrated to us saying: I heard ‘Affān say: I heard Abū ‘Awānah say: “There has not reached me a ḥadīth on al-Ḥasan except that I took it to Abān ibn Abū ‘Ayyāsh,¹⁴⁶ and he recited it to me.”¹⁴⁷

[79]: وحدثنا سويد بن سعيد. حدثنا علي بن مسهر. قال: سمعت أنا وحمزة الزيات من أبان بن أبي عياش نحووا من ألف حديث.

¹⁴⁵ He used salty water as an analogy for Mahdī’s weakness. He criticized him comparing him to a salty spring. They are similar in the fact that they do not bring about benefit; rather, they may be harmful to the one who draws from them. So just as salty water does not meet the objective of irrigation and quenching thirst; likewise, the Ḥadīth of Mahdī ibn Hilāl does not produce benefit; rather, they could be harmful to the listener because perhaps he would put them into practice, and they are not suitable to be acted upon. Therefore, he would harm his religion, just as drinking salt water would harm to the body of the one who drank it, and Allāh (عَزَّوَجَلَّ) knows best.

¹⁴⁶ Abū Ismā’īl al-Misrī; Ibn Ḥajr says about him in *al-Taqrīb*: ‘He was abandoned.’

¹⁴⁷ Meaning, Abān recited the Ḥadīth Abū ‘Awānah related to him. Al-Nawawī said: ‘This means that he used to relate from al-Ḥasan on every occasion he was asked, and he was untruthful.’ [*Sharḥ Muslim* 1/115]

قال علي: فلقيت حمزة فأخبرني أنه رأى النبي صلى الله عليه وسلم في المنام. فعرض عليه ما سمع من أبان. فما عرف منها إلا شيئاً يسيراً. خمسة أو ستة.

[79]: Suwayd ibn Saʿīd narrated to us: ‘Alī ibn Mushīr narrated to us saying: “Ḥamzah al-Zayyāt, and I heard close to one thousand *aḥādīth* from Abān ibn Abū ‘Ayyāsh.

‘Alī said: “I met Ḥamzah, and he related to me that he saw the Prophet (صلى الله عليه وسلم) in a dream. He presented to him what he heard from Abān, and he did not recognise anything of them except a few: five or six.”¹⁴⁸

¹⁴⁸ Al-Qāḍī ‘Iyāḍ said: “This and what is similar establishes his determination concerning Abān’s weakness, not that he affirmed or negated an established *Sunnah* because of the dream, and this is by consensus of the scholars.”

al-Nawawī says after citing the speech of ‘Iyāḍ: “And similar was stated by our companions and others, so they have related agreement [of the scholars] that what has been established in the [Islāmic] legislation is not changed as a result of a dream; and what we have mentioned does not contradict his (صلى الله عليه وسلم) statement: “Whoever sees me in a dream has certainly seen me.” The Ḥadīth means that the dream is true and not from the delusions or the deceptions of *Shayṭān*; however, it is not permissible to legislate a ruling with it because the state of sleep is not one in which the dreamer accurately relates what he hears; and they (i.e. the scholars) have agreement that it is a condition that a person be awake, not heedless, not possess a poor memory and abundant mistakes or be inaccurate for their testimony or narration to be accepted, and the person who is sleep is not characterized as such; therefore, his narrations are not accepted.” [Sharḥ Ṣaḥīḥ Muslim 1/115]

[80]: حدثنا عبدالله بن عبدالرحمن الدارمي. أخبرنا زكرياء بن عدي. قال: قال لي أبو إسحاق الفزاري: اكتب عن بقية ما روى عن المعروفين. ولا تكتب عنه ما روى عن غير المعروفين ولا تكتب عن إسماعيل بن عياش ما روى عن المعروفين ولا عن غيرهم.

[80]: ‘Abd Allāh ibn ‘Abd al-Raḥmān al-Dārimī narrated to us: Zakariyyah ibn ‘Adiyy reported to us saying, Abū Ishāq al-Fazarī said to me: “Write from Baqiyah what he narrates from known [narrators], but do relate from him what he narrates from unknown [narrators], and do not record from Ismā‘īl ibn ‘Ayyāsh what he narrates on known or unknown [narrators].”

[81]: وحدثنا إسحاق بن إبراهيم الحنظلي. قال: سمعت بعض أصحاب عبدالله قال: قال ابن المبارك: نعم الرجل بقية. لولا أنه كان يكنى الأسمى ويسمى الكنى. كان دهرًا يحدثنا عن أبي سعيد الوحاظي. فنظرنا فإذا هو عبدالقدوس.

[81]: Ishāq ibn Ibrāhīm al-Ḥanzalī narrated to us: “I heard some of the companions of ‘Abd Allāh say: Ibn al-Mubārak said: “What a good man Baqiyah is. If only he did not replace the agnomen with the name, and the name with the agnomen.”¹⁴⁹

¹⁴⁹ The meaning of Ibn Mubārak’s statement is that if Baqiyah narrates on a person who is known by their name, he would use their agnomen instead, and if he was known by his agnomen, he would use his name instead. This is a form of *Tadlis* and is unpraiseworthy because it hides [the narrator’s] true affair from the people and gives people the false impression that this narrator is someone other than the weak one.

There was a time he narrated to us from Abū Saʿīd al-Wuḥāzī. So we looked, and it was ‘Abd al-Quddūs.”

[82]: وحدثني أحمد بن يوسف الأزدي. قال سمعت عبدالرزاق يقول: ما رأيت ابن المبارك يفصح بقوله: كذاب إلا لعبدالقدوس. فإني سمعته يقول له: كذاب.

[82]: Aḥmad ibn Yūsuf al-Azdī narrated to me: I heard ‘Abd al-Razzāq say: “I never saw Ibn al-Mubārak explicitly state that someone is a liar except with ‘Abd al-Quddūs. I heard him say: ‘He is a liar.’”

[83]: وحدثني عبدالله بن عبدالرحمن الدارمي. قال: سمعت أبا نعيم. وذكر المعلى بن عرفان. فقال: قال: حدثنا أبو وائل قال: خرج علينا ابن مسعود بصفين. فقال أبو نعيم: أترأه بعث بعد الموت؟

[83]: ‘Abd Allāh ibn ‘Abd al-Raḥmān al-Dārimī narrated to me: I heard Abū Nu’aym—and he mentioned al-Mu’allā ibn ‘Urfān—say: Abū Wā’il narrated to us: “Ibn Mas’ūd came to us at Ṣiffīn.’ So Abū Nu’aym said: ‘Do you think that he rose from the dead?’”¹⁵⁰

¹⁵⁰ al-Nawawī said: “This means that al-M’uallā lied on Abū Wā’il in his statement because Ibn Mas’ūd (رَضِيَ اللهُ عَنْهُ) died in the year 32—some say in the year 33—but the majority agree upon the first [date], and this was before the end of ‘Uthmān’s (رَضِيَ اللهُ عَنْهُ) successorship by three years. Ṣiffīn took place during the successorship of ‘Alī (رَضِيَ اللهُ عَنْهُ) two years later, so Ibn Mas’ūd (رَضِيَ اللهُ عَنْهُ) could not have met them at Ṣiffīn unless he rose from the dead, and you know with certainty that he did not. And undoubtedly,

[84]: حدثني عمرو بن علي وحسن الحلواني كلاهما عن عفان بن مسلم. قال: كنا عند إسماعيل بن عليه. فحدث رجل عن رجل. فقلت إن هذا ليس بثبت. قال فقال الرجل: اغتبه. قال إسماعيل: ما اغتابه ولكنه حكم: أنه ليس بثبت.

[84]: 'Amr ibn 'Alī and Ḥasan al-Ḥulwānī narrated to me from 'Affān ibn Muslim: "We were with Ismā'īl ibn 'Ulayyah, so a man narrated from someone, and I said that this one is not reliable. So the man said, 'You have backbitten him.' Ismā'īl said: 'He did not backbite him; rather, he ruled him unreliable."¹⁵¹

Abū Wā'il, with his virtue, nobility and lofty status would not state that someone came to them who had not. Therefore, he determined that the lie emanated from al-Mu'allā ibn 'Urfān with what is known from his weakness." [Sharḥ Muslim 1/118]

¹⁵¹ In summary, that which Ibn 'Ulayyah is alluding to is that *Ghībah*, even if its meaning is to mention about your brother that which he dislikes, is permissible if it is attached to a legislated purpose, like the act of Affān here. If so, then it does not take the ruling of [the impermissible] backbiting; rather, other times it is obligatory and at times highly desired, according to the circumstances.

In brief, Qādī 'Iyād said: "This is not considered [impermissible] backbiting; however, if the intention is merely to denigrate and belittle, not to clarify his condition, then this is backbiting. Just like the witness, [a narrator's] disparagement is not considered backbiting. However, if a person criticized him due to his [faults], for the purpose of belittling him, he (i.e. the disparager) is reprimanded for this and it is considered

[85]: وحدثنا أبو جعفر الدارمي. حدثنا بشر بن عمر. قال: سألت مالك بن أنس عن محمد بن عبدالرحمن الذي يروى عن سعيد بن المسيب فقال: ليس بثقة. وسألته عن صالح مولى التوأمة فقال: ليس بثقة. وسألته عن أبي الحويرث فقال: ليس بثقة. وسألته عن شعبة الذي روى عنه ابن أبي ذئب فقال: ليس بثقة. وسألته عن حرام بن عثمان فقال: ليس بثقة. وسألته مالكا عن هؤلاء الخمسة فقال: ليسوا بثقة في حديثهم. وسألته عن رجل آخر نسيت اسمه فقال: هل رأيته في كتي قلت: لا. قال: لو كان ثقة لرأيته في كتي.

[85]: Abū Ja'far al-Dārimī narrated to me: Bishr ibn 'Umar narrated to us: "I asked Mālik ibn Anas about Muḥammad ibn 'Abd al-Raḥmān¹⁵² who narrates from Sa'īd ibn al-Musayyib. He said: 'He is not trustworthy.' I asked Mālik ibn Anas about Abū al-Ḥawārith?¹⁵³ He said: 'He is not trustworthy.' So I asked him about Shu'bah, who narrates from him on the authority of

backbiting. It was said to Yaḥyā Ibn Sa'īd: "Do you not fear that those whose Ḥadīth you abandoned will be your adversaries in front of Allāh? He replied: "For them to be my adversaries is more beloved to me than my adversary being the Messenger of Allāh (صلى الله عليه وسلم) saying: 'Why did you narrate a ḥadīth on me, knowing it was a lie?'"

¹⁵² Muḥammad ibn 'Abd al-Raḥmān Abū Jābir al-Bayādī al-Madanī. Aḥmad said about him: "*Munkar al-Ḥadīth*. Al-Nasā'ī and others said: "He was abandoned."

¹⁵³ He is 'Abd al-Raḥmān ibn Mu'āwiyah ibn al-Nuwayrith al-Anṣārī al-Zuraqiy al-Madanī. Ibn Ḥajr says in *al-Taqrīb*: "Truthful, with a poor memory; and he was charged with [the belief of] *al-Irjā'*."

Ibn Abū Dhi‘b? He said: ‘He is not trustworthy.’¹⁵⁴ And I asked him about Ṣāliḥ the freed slave al-Taw‘amah? He said: ‘He is not trustworthy.’¹⁵⁵ I also asked him about Ḥarām Ibn ‘Uthmān? He said: ‘He is not trustworthy.’¹⁵⁶ I asked Mālik about these five? So he said: ‘They are not trustworthy in their narration.’ Also I asked him about another man whose name I forget. He said: ‘Did you see his name in my writings?’¹⁵⁷ I said: ‘No.’ He said, ‘If he was trustworthy, you would have seen his name in my writings.’

[86]: وحدثنى الفضل بن سهل. قال حدثني يحيى بن معين. حدثنا حجاج. حدثنا ابن أبي ذئب عن شرحبيل بن سعد وكان متهما.

¹⁵⁴ Ibn Dīnār al-Hāshimī mawlā Ibn ‘Abbās. Ibn Ḥajr says in *al-Taqrīb*: “Truthful, with a poor memory.”

¹⁵⁵ Ṣāliḥ ibn Nabhān al-Madīnī. Imām Aḥmad said: “Mālik met him after his *Ikhṭilāf*, but whoever heard from him before this, then [his narrations are] sound.”

Aḥmad ibn Sa‘īd ibn Abū Maryam said: “I heard Ibn Ma‘īn say: ‘Ṣāliḥ the freed slave of al-Taw‘amah is an authority, trustworthy.’ I said: ‘Mālik did not take from him.’ He said: ‘Mālik met him after he aged and became senile. al-Thawrī met him after his senility and heard *munkarāt* from him; however, Ibn Abū Dhi‘b took from him before his senility.”

¹⁵⁶ al-Anṣārī, al-Madanī; Ḥarām ibn ‘Uthmān was not trustworthy, and it was previously mentioned in his biography that they (i.e. the scholars) agree concerning his weakness.

¹⁵⁷ Al-Nawawī stated: “This is an explicit statement from Mālik that whoever he included in his book is trustworthy. So whoever we find in his book, we rule them trustworthy with Mālik; however, they may not be trustworthy with others. [Sharḥ Muslim 1/120]”

[86]: al-Faḍl ibn Sahl narrated to me: Yaḥyā ibn Maʿīn narrated to me: Ḥajjāj narrated to me: Ibn Dhiʿb narrated to us from Shuraḥbīl ibn Saʿd,¹⁵⁸ and he was accused of lying.¹⁵⁹

[87]: وحدثني محمد بن عبدالله بن قهزاذ. قال: سمعت أبا إسحاق الطالقاني يقول: سمعت ابن المبارك يقول: لو خيرت بين أن أدخل الجنة وبين أن ألقى عبدالله بن محمر لاخترت أن ألقاه ثم أدخل الجنة. فلما رأيته كانت بعرة أحب إلى منه.

[87]: Muḥammad ibn ʿAbd Allāh ibn Quhzādh narrated to me: I heard Abū Ishāq al-Ṭālaqānī say: I heard ʿAbd Allāh ibn al-Mubārak say: “If I had been given the choice between entering Paradise and meeting ʿAbd Allāh ibn Muḥarrar,¹⁶⁰ I would have

¹⁵⁸ He is Abū Saʿd al-Khaṭmī, al-Madanī, charge of al-Anṣār. Ibn al-Maḍīnī said to Sufyān ibn ʿUyaynah: “Shuraḥbīl used to pass verdicts (*fatāwā*)?” He said: “Yes, and there was no one more knowledgeable of battles and the people of Badr than him, but later he became destitute, and the people charged him [with lying].” He related elsewhere from Sufyān: “There was no one more knowledgeable of the people of Badr than him, but he became destitute and was afraid that if a person came, and he informed him that [the questioner’s] father was not from those who witnessed [the battle of] Badr, [the questioner] would not give him charity.”

Ibn Ḥajr said of him in *al-Taqrīb*: “He was truthful; he changed in his last years. He died in the year 123, at nearly one-hundred years of age.

¹⁵⁹ It has preceded that this took place in the last years of his life after he became destitute.

¹⁶⁰ This is due to his great desire to narrate from him.

chosen to meet him then enter Paradise. But when I met him, animal dung became more beloved to me.”¹⁶¹

[88]: وحديثي الفضل بن سهل. حدثنا وليد بن صالح. قال: قال عبدالله بن عمرو: قال زيد يعني ابن أبي أنيسة: لا تأخذوا عن أخي.

[88]: al-Faḍl ibn Sahl narrated to me: Walīd ibn Ṣāliḥ narrated to us: ‘Ubayd Allāh ibn ‘Amr said: Zayd ibn Abū Unaysah said: “Do not take [narrations] from my brother.”¹⁶²

[89]: حدثني أحمد بن إبراهيم الدورقي. قال: حدثني عبدالسلام الوابصي. قال: حدثني عبدالله بن جعفر الرقي عن عبيدالله بن عمرو قال: كان يحيى بن أبي أنيسة كذابا.

[89]: Aḥmad ibn Ibrāhīm al-Dawraqī narrated to me saying: ‘Abd al-Salām al-Wabīsī narrated to me: ‘Abd Allāh ibn Ja’far al-Riqqī narrated to me from ‘Ubayd Allāh ibn ‘Amr: “Yaḥyā ibn Abū Unaysah is a liar.”

¹⁶¹ Due to the fact he was weak in Ḥadīth; and the scholars agree with Ibn Mubārak concerning his (i.e. ‘Abd Allāh ibn Muḥarrar’s) weakness.

¹⁶² This is because he lied. His brother is Yaḥyā ibn Abū Unaysah al-Ghanawī. His biography has come earlier under the narrators who were abandoned due to *Nakārah* in their narrations. Refer to it for benefit. And Allāh (عَزَّوَجَلَّ) knows best.

[90]: حدثني أحمد بن إبراهيم. قال: حدثني سليمان بن حرب عن حماد بن زيد قال: ذكر فرقد عند أيوب. فقال: إن فرقدا ليس صاحب حديث.

[90]: Aḥmad ibn Ibrāhīm narrated to me: Sulaymān ibn Ḥarb narrated to me from Ḥammād ibn Zayd: "Farqad was mentioned to Ayyūb, so he said: "Certainly Farqad is not from the people of Ḥadīth."¹⁶³

[91]: وحدثني عبدالرحمن بن بشر العبدى. قال: سمعت يحيى بن سعيد القطان ذكر عنده محمد بن عبدالله بن عبيد بن عمير الليثي فضعفه جدا. فقليل ليحيى: أضعف من يعقوب بن عطاء قال: نعم. ثم قال: ما كنت أرى أن أحدا يروى عن محمد بن عبدالله بن عبيد بن عمير.

[91]: ‘Abd al-Raḥmān ibn Bishr al-‘Abdī narrated to me: "I heard Yaḥyā ibn Sa‘īd al-Qaṭṭān, say that Muhammad Ibn ‘Abd Allāh ibn ‘Ubayd ibn ‘Umayr al-Laythī¹⁶⁴ was very weak. It was said to Yaḥyā: ‘Is he weaker than Ya’qūb ibn ‘Atā?’ He said: ‘Yes. I did not think that anyone would narrate from Muḥammad ibn ‘Abd Allāh ibn ‘Ubayd ibn ‘Umayr.’"

[92]: وحدثني بشر بن الحكم. قال: سمعت يحيى بن سعيد القطان. ضعف حكيم بن جبير وعبدالأعلى. وضعف يحيى بن موسى بن دينار. قال: حديثه ریح. وضعف موسى بن دهقان وعيسى بن أبي عيسى المدني. قال: وسمعت الحسن بن

¹⁶³ This is an allusion to his weakness [in Ḥadīth].

¹⁶⁴ Al-Makkī; it was also said his name was Muḥammad al-Muḥrim.

عيسى يقول: قال لى ابن المبارك: إذا قدمت على جرير فاكتب علمه كله إلا حديث ثلاثة. لا تكتب حديث عبيدة بن معتب. والسرى بن إسماعيل. ومحمد بن سالم.

[92]: Bishr ibn al-Ḥakam narrated to me: "I heard Yaḥyā ibn Saʿīd al-Qaṭṭān declare Ḥakīm ibn Jubayr¹⁶⁵ and 'Abd al-A'lā¹⁶⁶ to be weak. And he declared Yaḥyā ibn Mūsā ibn Dīnār to be weak saying his Ḥadīth is like the wind.¹⁶⁷ He declared Mūsā ibn al-Dihqān¹⁶⁸ and 'Isā ibn Abū 'Isā al-Madanī¹⁶⁹ to be weak, saying I heard al-Ḥasan Ibn 'Isā say: Ibn al-Mubārak said to me: 'If you come across Jarīr, record all of his knowledge except from three [narrators]. Do not write down his narrations from 'Ubaydah ibn Mu'attib,¹⁷⁰ al-Sarri ibn Ismā'īl,¹⁷¹ or Muḥammad ibn Sālim¹⁷²."

¹⁶⁵ Ibn Ḥajr said in *al-Taqrīb*: "He was weak; charged with *Shi'ism*.

¹⁶⁶ Ibn 'Amir al-Tha'labī, al-Kufī; Ibn Ḥajr said in *al-Taqrīb*: "truthful, he erred [in Ḥadīth]." Muḥammad ibn Ādam says: "His statement (truthful) is clearly open to question, as the majority [of the scholars] hold that he was weak."

¹⁶⁷ This is an allusion to his possessing nothing to rely upon, just as the wind has nothing to hold on to. And Allāh (عَزَّوَجَلَّ) knows best.

¹⁶⁸ Ibn Ḥajr said in *al-Taqrīb*: "He is weak, and he is from those who changed."

¹⁶⁹ Al-Hannat al-Ghifārī, Abū Mūsā; it is also said Abū Muḥammad. Ibn Ḥajr said in *al-Taqrīb*: "He was abandoned."

¹⁷⁰ Ibn Ḥajr says in *al-Taqrīb*: "He is weak and changed in his later years.

¹⁷¹ Ibn Ḥajr says in *al-Taqrīb*: His Ḥadīth was abandoned.

¹⁷² Ibn Ḥajr says in *al-Taqrīb*: He is weak.

Muslim said: What we have mentioned—from the speech of the people of knowledge concerning the narrators who were accused of lying and their defects—is abundant. The book would grow beyond what was intended if we mentioned them all. So what we have cited is sufficient for one who understands and comprehends the methodology of the people [of Ḥadīth] in what they have related and clarified.

[The scholars] have taken it upon themselves to uncover the defects of the narrators of Ḥadīth and to pass verdicts on them when asked to do so because of the gravity of the matter¹⁷³ since

¹⁷³ Muḥammad ibn Ādam says under the section heading: The consensus of the scholars regarding the permissibility of criticizing narrators: “Imam al-Tirmidhī says in *al-ʿIlal al-Ṣaḡhīr*: “Some of those who lack understanding have found fault with the people of Ḥadīth for their criticism of narrators. However, we find a number of the Imāms of the *Tābiʿīn* criticizing narrators, from them: al-Ḥasan al-Baṣrī and Ṭāwus, who both criticized Maʿbad al-Juhanī. We also find Saʿīd ibn Jubayr criticizing Ṭalq ibn Ḥabīb; Ibrāhīm al-Nakhaʿī and ʿĀmir al-Shaʿbī criticizing al-Ḥārith al-ʿAwar. It was also reported that Ayyūb al-Sakhtiyani, ʿAbd Allāh ibn ʿAwn, Sulaymān al-Taymī, Shuʿbah ibn al-Ḥajjāj, Sufyān al-Thawrī, Mālik ibn Anas, al-Awzaʿī, ʿAbd Allāh ibn al-Mubārak, Yaḥyā ibn Saʿīd al-Qaṭṭān, Wakīʿ ibn al-Jarrāḥ, ʿAbd al-Raḥmān ibn Mahdī, et al criticized narrators and ruled them weak [in Ḥadīth]. Their purpose in doing this—and Allāh (ﷻ) knows best—was to give sincere advice to the Muslims. We do not believe that they did so to defame or backbite the people. Rather, we hold that they intended to clarify and make known the weak condition of these individuals. This is because some of those they disparaged were people of innovation, those charged with lying, or those who made heedless or abundant mistakes.

So those Imāms desired to clarify the conditions of these narrators out of love for the Religion...” [‘*Ilal al-Tirmidhī* 1/838]

Al-Ḥāfiẓ ibn Rajab said in his explanation of ‘*Ilal al-Tirmidhī*: What al-Tirmidhī intends is to clarify that the speech connected to *al-Jarḥ wa-Ta’dīl* is permissible. The *Salaf* of this *Ummah* and its Imāms have consensus upon this due to it distinguishing what must and must not be accepted from the *Sunan*. However, some who are ignorant believe that this is from impermissible backbiting, but this is not the case. If mentioning the shortcoming of a person has a benefit, even if it is personal, such as reproaching the false testimony of a witness, then this is permissible without question. So that which has a general benefit for the Muslims as a whole is permissible for all the more reason. Ibn Abū Ḥātīm relates from Bahz ibn Asad: “If a man owed another person ten *Dirham* and denied [owing] it, he (i.e. the lender) could not take it back except with two trustworthy witnesses. Allāh’s (ﷺ) Religion has more right to be taken from the trustworthy.”

Muḥammad ibn Ādam says: “The aforementioned speech of the Imāms: Muslim, al-Tirmidhī, al-Khaṣīb, et al shows the permissibility of criticizing narrators; rather, it is obligatory if the people are unaware of their condition. This is not considered from impermissible backbiting based upon the evidences the [scholars] have cited from the Book and the *Sunnah*, such as Allāh’s (ﷺ) statement:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنْ جَاءَكَ فَاسِقٌ مِّنْهُمْ فَسَبِّحْنَا﴾

“If a *fāsiq* comes to you with news, verify it.”

[*al-Hujarāt*: 49:6]

It is also found in His (ﷺ) statement:

narrations relate what is permissible and impermissible, a command or prohibition or an encouragement or dissuasion. So if the narrator is not truthful and reliable, and the one who is aware of his condition comes across his report and does not clarify it for others who are unaware of his condition, then he becomes a sinner for [withholding information], a deceiver of the common-folk from the Muslims, since there is no safety from some of them hearing these narrations and acting upon them, or a portion of them, and perhaps all of these narrations, or most of them, are baseless lies. Moreover, the narrations of the trustworthy and those whose narrations are accepted are more than sufficient, so there is no need to relate from those who are not trustworthy or from those whose narrations are rejected.

﴿ وَأَشْهَدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ ﴾

“Take two just witnesses from amongst you.” [al-Tallāq: 65:2]

And His statement:

﴿ وَمِنَ الرِّضْوَانِ مِنَ الشُّهَدَاءِ ﴾

“From those who please you from witnesses.” [al-Baqarah: 2:282]

And the fact that a person is trustworthy and pleasing [as a witness] can only be established by mentioning their virtues and noble qualities. These verses demonstrate what we have mentioned, and a number of *ahādīth* which establish this as well.

I believe that the majority of those who turn to these weak reports and unknown chains of narration and rely upon them do so desiring [to show] the common-folk that they possess a great number [of traditions]. So it would be said: “How many *ahādīth* so and so has collected!” Whoever adopts this methodology possesses nothing of knowledge and is more deserving of being called an ignoramus than a scholar.¹⁷⁴

¹⁷⁴ Here he has clarified that the examples of the scholars’ disparaging the narrators charged [with lying] and exposing their faults are copious, and if he had performed a detailed examination of that, the book would have grown too lengthy and went beyond the requested summarization, as he clarified in the beginning of the *Muqaddimah*. However, what he has mentioned here is sufficient for those who consider and comprehend the methodology of the scholars of Ḥadīth in clarifying the faults and shortcomings of the narrators.

He went on to clarify that the reason that the scholars obliged themselves with disclosing the faults of weak narrators and passing verdicts to questioners, considering that the honor of the Muslim is inviolable—like his blood—is due to the gravity of what their reports contain. This is because Ḥadīths establish the *Halāl* (permissible) or *Ḥarām* (impermissible), command the good, forbid the evil, encourage righteous deeds and warn against bad ones. These rulings are taken from legislative proofs, including Ḥadīth. So if the narrator is not described as upright—meaning truthful and reliable—and someone narrates from him knowing his weak condition and does not clarify his weakness to those who are unaware, then he is sinful for his silence, treacherous to the Muslims. This is because it is obligatory upon him to give *Nasiḥah*. (sincere advice) Imām Muslim has collected the [Prophet’s (ﷺ)] statement: “The Religion is sincere advice,” and that is because it is feared that some of the people will act upon what they hear of these narrations, or some of

them, which emanate from those who have been disparaged; and perhaps these [reports] are baseless lies, and due to the many authentic narrations that could be used as evidence and acted upon, there is no need for them. He then clarified that many knowingly relate weak narrations to the people for no other reason than to narrate an abundance of reports to the common folk so they will say: “How many are the narrations so and so has collected.” So whoever follows this path conveys nothing of knowledge and is more deserving of being called an ignoramus than a scholar; since, if he was a scholar then he would have conveyed his knowledge in accordance with his piety and fear of Allāh (عَزَّوَجَلَّ).

Allāh (عَزَّوَجَلَّ) says:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

“Indeed none fear Allāh except His knowledgeable worshippers.”

[Fāfir: 38:25]

And Allāh (عَزَّوَجَلَّ) knows best.

**CHAPTER VI: THE SOUNDNESS OF USING
MU'AN'AN AHĀDĪTH¹⁷⁵ AS A PROOF WHEN
THERE IS A POSSIBILITY OF ITS NARRATORS
MEETING AND WHEN THEY ARE NOT
MUDALLIS**

Some of our contemporaries, who claim to be from the people of Ḥadīth, have spoken about the authentication and invalidation of some of chains of narration with that which if we ignored it and its evil altogether, it would be a good idea and correct action. Since turning away from the rejected statement, and refraining from mentioning the one who uttered it is safer and more appropriate than alerting the ignorant to him. But because we fear evil consequences, and because the ignorant may be deluded by newly invented matters and hasten to the erroneous belief and rejected statements of those in error, we see exposing their statements and refuting their speech, to the appropriate degree, as more beneficial for the common folk

¹⁷⁵ The word *عن* is used in connected chains of narration as well as those that are disconnected, so it neither signifies a joined or broken chain of transmission; rather, it is used in either case; however, it is most often found in disconnected chains and with the of the people of *Tadlis* and *Irsāl*. Al-Imām al-Khaṭīb al-Baghḍādī said: “The saying of the scholar of Ḥadīth, “So and so related to us” is of a higher degree than his saying: “So and so related to us on the authority of so and so” since is quite often used in *Tadlis*.

and having a more praiseworthy outcome—if Allāh (عَزَّوَجَلَّ) wills.¹⁷⁶

The one whose poor understanding we mentioned previously claims that every chain of narration that contains the wording: “So and so narrated from so and so,” and it is well known that the two [narrators] both lived during the same era, possibly met and related directly from one another—though there is no definitive proof of this—cannot be used as a proof until he finds [evidence] that [the two] met at least once or more in their time or narrated directly from one another. What we have described is an established proof with the scholars, but with him it is *Mawqūf* (suspended) until he finds [evidence] of them relating [narrations], a few or many, from one another directly.¹⁷⁷

¹⁷⁶ He has clarified that some of his contemporaries—from those who claim knowledge of Ḥadīth, but are not from its people—have ruled [some] chains to be authentic and others weak with speech that does not deserve to be mentioned and circulated; rather, what is more appropriate is that it is avoided because avoiding falsehood is more fitting to prevent its circulation and to avoid its narrator’s mention, so the ignorant are not alerted to him. However, when he feared evil consequences, as the ignorant are commonly deluded by newly invented matters and hasten to the creed of those who fall into error, he believed that uncovering the corruption of this person’s statement and refuting it, accordingly, was more beneficial to the people, and thus he praised the outcome.

¹⁷⁷ He made a false statement because, for the most part, the word “claim” is used in connection to falsehood. Al-Azharī stated: ‘The word ‘claim’ is mostly used for that which is doubtful.’ Some say it is an allusion to lying. Al-Marzūqī said: ‘It is mostly used for that which is false or doubtful.’

This statement, may Allāh (ﷻ) have mercy upon you, in criticism of authentic chains of narration, is an innovated statement for which its author has no predecessor nor support from the people of knowledge. What is widely held by the scholars of narration, past and present, is that every trustworthy person who narrates from one who is like him, with the possibility that they met and heard from one another due to them being from the same era, even if there is no report verifying this, their narration is established, and [accepting it as a] proof is obligatory, unless there is clear evidence that the narrators did not meet one another. But as for the matter that is unclear, with this aforementioned possibility, then the narration is accepted.¹⁷⁸

¹⁷⁸ With this speech, he refuted the one who invented this saying: “That which this fabricator has come with from criticism of authentic chains of narration” is speech that he has innovated and created; he was not preceded by anyone from the earlier scholars nor supported by the later people of knowledge. They are in agreement that every trustworthy narrator who relates a Ḥadīth from one similar to him, with the possibility of the narrator meeting his Shaykh and hearing the report from him directly—since they are contemporaries who had the opportunity to meet, even if we do not have verifiable proof of that meeting and recording [of the Ḥadīth] from them in that there is no report clarifying this—this Ḥadīth is accepted and is an established proof unless there is clear evidence that indicates that this narrator did not meet his source or record from him; at that point the [chain of] narration would be disconnected, but as for when the matter is vague, as previously explained, with the possibility of the two meeting and recording from one another, then the report is considered connected

It is said to the one who invented this saying, or the one who defends it, you have said that the report of a single trustworthy [narrator] from another single trustworthy [narrator] is a proof that must be acted upon. Then you added a condition that: “[It is not accepted] until there is evidence that they met at least once and heard a report from one another [directly].” So do you find this condition you have invented related from anyone whose word is recognized? If so, bring a proof for your claim.

If he claims that this condition of accepting reports was stated by one of the scholars of the *Salaf*, then proof of this is sought from him. But he, nor other than him, will ever find proof. And if he claims that there is evidence to support this, then it is said to him: “What is your evidence?” So if he responds: “I said it because of what I found from narrators, past and present, narrating *aḥādīth* from one another even though they didn’t actually meet or hear from one another [directly]. So when I noticed that they considered narrations like this to be *Mursal* (broken)—and *Mursal* is not a proof with the people of knowledge—it caused me search for evidence that every narrator heard directly from the person he related from. So if I verify that they heard [from one another directly], even if only one narration, then everything they relate after that from one another is authentic with me. But if I am not able to find that, then I do not accept the report as a proof due to the possibility of *Irsāl* (a break) in the chain.”

unless and until there comes clear cut evidence to contradict that and establish its disjunction.

So it is said to him: “So if the reason you are grading the report weak and abandoning it as evidence is the possibility of *Irsāl* (a break) in the chain, then this would necessitate that you grade any chain of narration that is *Mu’an’an* weak until you find evidence that all its narrators heard [from one another directly] from beginning to end.”¹⁷⁹

¹⁷⁹ With this speech, he has continued to refute the claimant who invented [this statement] saying that if he possesses evidence for his innovation, then we request from him to produce it. If he says: ‘I only said this because I found that the early and later scholars of Ḥadīth allowed a narrator to report from a person he never saw or heard from directly. This is nothing except *Irsāl*, and the principle with the people of Ḥadīth is that the *Mursal* is not a proof due to disjunction [in the chain]. Therefore, when I saw this, I searched for proof of every narrator relating directly from his source—even if only once. So if I discovered this, it established everything he (the narrator) related from [his source]; however, if I did not discover anything from this, I ceased acting upon that Ḥadīth.

This is a summary of what this claimant used as evidence, as indicated by the author (Muslim) here. The author then refuted him saying: “If the reason for your rejection of the report is the possibility of *Irsāl*, this would mean that you could not accept any Ḥadīth unless you established that each person in the chain heard directly from their source from beginning to end. This would necessitate that you reject every *Mu’an’an* chain of narration.

This is like the Ḥadīth that has reached us by the chain of Hishām ibn ‘Urwah on the authority of his father¹⁸⁰ on the authority of ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا). We know with surety that Hishām heard directly from his father and that his father heard directly from ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا), just as we know that ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا) heard directly from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). So it is possible, since Hishām did not say in the narration on his father: “I heard [from my father],” or “He informed me,” that there is another person between him and his father, and he did not hear the [narration] from him directly, so he narrated them *Mursal* and did not ascribe it to the one he actually heard it from. And this is also possible with Hishām and his father and with his father on ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا), and every chain of narration that does not specify that the narrator heard directly from his source.

Even if it is known in some reports that the narrators heard from one another directly, it is still possible for them to narrate the Ḥadīth through an intermediary who actually heard it, then sometimes skip [the intermediary] and not name him, and other times name the intermediary and avoid *Irsāl*.

That which we have mentioned concerning this is well known in Ḥadīth and from the action of the trustworthy scholars and Imāms of the people of knowledge. We will mention a number of their narrations as a proof for this, Allāh (عَزَّوَجَلَّ) willing.

¹⁸⁰ ‘Urwah ibn Zubayr ibn al-‘Awām ibn Khuwaylid ibn Asad, Abū ‘Abd Allāh al-Madanī. Ibn Ḥajr says about him in *al-Taqrīb*: “He is trustworthy, a well-known scholar of *Fiqh*.”

From this that Ayyūb al-Sakhtiyānī,¹⁸¹ Ibn al-Mubārak,¹⁸² Wakī',¹⁸³ Ibn Numayr,¹⁸⁴ et al, narrated from Hishām on the authority of his father on the authority of 'Ā'ishah. She said: "I used to perfume¹⁸⁵ the *Ihrām* (pilgrimage cloak) of the Messenger of Allāh (صلى الله عليه وسلم)¹⁸⁶ with the best scent I could find."¹⁸⁷

Layth ibn Sa'd,¹⁸⁸ Dāwūd al-'Aṭṭār,¹⁸⁹ Ḥumayd ibn al-Aswad,¹⁹⁰ Wuhayb ibn Khālīd¹⁹¹ and Abū Usāmah¹⁹² all narrated

¹⁸¹ He is Ayyūb ibn Abū Tamīmah Kaysan, Abū Bakr al-Baṣrī; trustworthy, reliable, an authority, from the devout worshippers of the great scholars of *Fiqh*.

¹⁸² He is 'Abd Allāh, the Imām, the well-known authority; Abū 'Abd al-Raḥmān al-Marwazī.

¹⁸³ He is Ibn al-Jarrāḥ ibn Maḥīḥ, Abū Sufyān al-Kūfī; the Imām, the authority.

¹⁸⁴ He is 'Abd Allāh ibn Numayr al-Hamdānī al-al-Kufī; trustworthy, reliable.

¹⁸⁵ This is a proof of the desire to apply perfume when intending to adorn the *Ihrām* and evidence that there is no harm if the scent lingers after adorning the *Ihrām*. It is only prohibited to perfume after putting on the *Ihrām* garb. This is the position of the major body of the scholars.

¹⁸⁶ In this is the legislative proof for a woman serving her husband, and it is what is correct from the statements of the scholars.

¹⁸⁷ Collected by the author (Muslim) here and in *al-Ḥajj* (no. 1189, 1191 and 1192). It is also collected by al-Bukhārī in *al-Ghusl* (no. 267, 270 and 281), in *al-Ḥajj* (no. 1538 and 1539) and in *al-Libās* (no. 5918).

¹⁸⁸ Ibn 'Abd al-Raḥmān al-Fahmī, Abū al-Ḥārith al-Misrī; the Imām, well-known authority.

this Ḥadīth from Hishām who said: ‘Uthmān ibn ‘Urwah reported to me from ‘Urwah on the authority of ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Hishām narrates from his father on ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا): “If the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) made *I’tikāf*¹⁹³ in the mosque he would lay his head on me, and I would comb [his hair] while I was on my menses.” Mālik ibn Anas narrated the same on al-Zuhrī on ‘Amrah¹⁹⁴ on ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) on the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).¹⁹⁵

¹⁸⁹ He is Ibn ‘Abd al-Raḥmān, Abū Sulaymān al-‘Abdī al-Makkī. Ibn Ḥajr says in *al-Taqrīb*: “Trustworthy; It has not been authentically established that Ibn Ma’in spoke about him.”

¹⁹⁰ Ibn al-Ashqar, al-Baṣrī, Abū al-Aswad al-Karābīsī. Ibn Ḥajr says: “He is truthful; he errs infrequently.”

¹⁹¹ Ibn ‘Ijlān al-Bāhili, Abū Bakr al-Baṣri. Ibn Ḥajr says: “Trustworthy, reliable; however, he changed somewhat in the last years of his life.”

¹⁹² He is Ḥammād ibn Usāmah ibn Zayd al-Qurashī; trustworthy, reliable.

¹⁹³ To seclude oneself in the *masjid* for the purpose of worship.

¹⁹⁴ Bint ‘Abd al-Raḥmān ibn S’ad al-Anṣāriyyah, al-Madaniyyah. Ibn Ma’in said: “Trustworthy, an authority.”

¹⁹⁵ In summary, what the author is alluding to in this example is that *Irsāl* is present with those who have met; rather, even from those who have heard an abundance of narrations from a person, since ‘Urwah, who heard a large number of narrations directly from ‘Ā’ishah, made *Irsāl* in this narration, deleting the intermediary, ‘Amrah, between him and ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا). So this establishes that hearing a narration from a person directly does not prevent the possibility of *Irsāl*. If this is the case, then there is no difference between this and two contemporaries who possibly met and heard directly from one another.

Al-Zuhri and Ṣāliḥ ibn Abū Ḥasan both narrate it from Abū Salamah on ‘Ā’ishah, “The Prophet (صلى الله عليه وسلم) used to kiss me when he was fasting.” Yaḥyā ibn Abū Kathīr said about this narration of kissing: Abū Salamah reported to me that ‘Umar ibn ‘Abd al-‘Azīz related to him that ‘Urwah related to him that ‘Ā’ishah (رضي الله عنها) related to him that the Prophet (صلى الله عليه وسلم) used to kiss¹⁹⁶ her while he was fasting.¹⁹⁷

Ibn ‘Uyaynah and others narrated from ‘Amr ibn Dīnār, from Jābir that he said: “The Messenger of Allāh (صلى الله عليه وسلم) fed us horse meat¹⁹⁸ and prohibited us from eating the meat of the donkey¹⁹⁹.”²⁰⁰ Ḥammād Ibn Zayd narrated it from ‘Amr on

¹⁹⁶ Muḥammad ibn Ādam says: “What is correct is the position of the major body of the scholars from the permissibility of the one who is fasting to kiss with the proof of this Ḥadīth, unless the person fears he will break his fast. And Allāh (عز وجل) knows best.”

¹⁹⁷ The narration of al-Zuhri and Ṣāliḥ ibn Abū Ḥassān is collected by Aḥmad in his *Musnad* (6/256). As for the narration of Yaḥyā ibn Abū Kathīr, it is collected by Muslim (3/137) and al-Nasā’ī (2/202)

¹⁹⁸ Muḥammad ibn Ādam says: “It becomes clear from what has preceded that the major body of scholars hold it permissible to eat horse meat due to the clear evidences. And Allāh (عز وجل) knows best what is correct.

¹⁹⁹ Muḥammad ibn Ādam says: “It becomes clear from what has preceded that the major body of scholars that the meat of the domestic donkey is impermissible is correct due to the many authentic Ḥadīths, some of which have been mentioned. Those who permit it do not have a valid proof to rely upon. And Allāh (عز وجل) knows best what is correct.

²⁰⁰ As for the report of Sufyān ibn ‘Uyaynah, it is collected by al-Ḥumaydī in his *Musnad* (no. 1254) and al-Tirmidhī in his *Jāmi’* (no. 1793). al-Tirmidhī says: “This Ḥadīth is Ḥasan Ṣaḥīḥ. It is narrated by

Muḥammad ibn ‘Alī on Jābir (رضي الله عنه) from the Prophet (صلى الله عليه وسلم). There are many narrations like these, and what we have mentioned is sufficient for those who possess understanding.

If the possibility of *Irsāl* is the reason the one we described previously rejected the Ḥadīth, then this necessitates that he abandon the narrations of one who it is known heard directly from his source, unless there is [clear] proof in the narration. We explained previously that the Imāms related reports sometimes with *Irsāl* without naming the one they heard it from directly, and sometimes they would name him connecting the chain the way they originally heard it, as we have explained.

We do not know of anyone from the scholars of the *Salaf* who investigated the authenticity of the chains, and their weaknesses, scholars such as Ayyūb al-Sakhtiyānī, Ibn ‘Awn, Mālik ibn Anas, Shu’bah ibn al-Ḥajjāj, Yaḥyā ibn Sa’īd al-

Ḥammād ibn Zayd from ‘Amr ibn Dīnār from Muḥammad ibn ‘Alī on the authority of Jābir; and the narration of Ibn ‘Uyaynah is sounder. I heard Muḥammad (i.e. al-Bukhārī) say: ‘Sufyān is superior to Ḥammād ibn Zayd in memory.’ As for the narration of Ḥammād ibn Zayd, it is collected by al-Bukhārī in his *Ṣaḥīḥ* in *al-Maghāzī* (no. 4219) and in *al-Dhabā’ih* (no. 5520 and 5524).

Muḥammad ibn Ādam said: “You have learned that the report of Ḥammād is preponderant; therefore, Imām al-Bukhārī collects it in his *Ṣaḥīḥ*. So al-Tirmidhī citing his statement: ‘Sufyān is superior to Ḥammād ibn Zayd in memory’ does not necessitate his preponderance in this narration, as indicated by his action in his *Ṣaḥīḥ*. And Allāh (عز وجل) knows best.”

Qaṭṭān, ‘Abd al-Raḥmān ibn Maḥdī and those who followed them from the people of Ḥadīth, who searched for this in the chains of narration in the manner of the claimant we described earlier.

The only time they searched for proof that narrators heard from one another directly was if a narrator was known for *Tadlis* (concealment) in Ḥadīth. At that point, they would search to make certain he heard his narrations directly and examine what came from him in order to negate the *Tadlis*.

Whoever sought this from other than the *Mudallis*, as this claimant has, then we have not heard that from any of the scholars we named or those we did not.

From [the examples of] this is that ‘Abd Allāh ibn Yazīd al-Anṣārī, who saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), narrated from Ḥudhayfah and from Abū Mas‘ūd al-Anṣārī a narration connected to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and there is no confirmation in his narration that he heard directly from them, and we have not recorded any reports that ‘Abd Allāh ibn Yazīd ever spoke directly with Ḥudhayfah and Abū Mas‘ūd or that he saw them.

We have not heard from past scholars or our contemporaries that they considered these two reports of which ‘Abd Allāh ibn Yazīd narrated from Ḥudhayfah and Abū Mas‘ūd, to be weak; rather, these chains, and what resembles them, are considered authentic with those we have met from the scholars of Ḥadīth, and they held the view that what came by way of them from *Sunan* and *Āthār* must be adhered to and implemented.

This claimant mentioned that [the chain] is weak until confirmation is found that the narrators heard from one another directly. If we were to go and count the reports that are considered authentic with the people of knowledge, which would be weak according to this claimant, we would not be able to enumerate them all. But we wanted to bring a small number by way of example for what we excluded.

There is Abū 'Uthmān al-Nahdī,²⁰¹ and Abū Rāfi' al-Ṣā'igh,²⁰² who are from those who lived during *al-Jāhiliyyah* (pre-Islamic times of ignorance) and accompanied the Companions of the Messenger of Allāh (صلى الله عليه وسلم) from the people of Badr²⁰³ and so on. They narrated reports, even from Abū Hurayrah, Ibn 'Umar (رضي الله عنه), et al, and both of them have related a ḥadīth from 'Ubayy Ibn Ka'b (رضي الله عنه)²⁰⁴ on the authority of the

²⁰¹ He is 'Abd al-Raḥmān ibn Maḥdī; *Mukhaḍḍam* (one who lived during *Jāhiliyyah* and Islām but never met the Messenger of Allāh); he was trustworthy, reliable and a devout worshipper. He was known by his agnomen (*Kunya*). He died in the year 95, reaching the age of 130.

²⁰² Al-Madanī; he settled in al-Baṣrah.

²⁰³ The companions who were present at the Battle of Badr.

²⁰⁴ As for the Ḥadīth of Abū 'Uthmān from Ubayy (رضي الله عنه), it is collected by Muslim in his *Ṣaḥīḥ* in the book *al-Masājid* and *Mawaḍi' al-Ṣalāh*: It is also authentically reported in the *Ṣaḥīḥ* of Muslim on the authority of Ubayy ibn Ka'b (رضي الله عنه) who said, There was a person among al-Anṣār whose house was situated at the farthest end of al-Madīnah, but he never missed a prayer with the Messenger of Allāh (صلى الله عليه وسلم). The narrator said: 'We felt pity for him and I said to him: 'O, so and so, had you bought a donkey; it would have saved you from the burning sand and

Prophet (صلى الله عليه وسلم). We have not heard in any narration that the two saw 'Ubayy (رضي الله عنه) or heard anything from him.

Abū 'Amr al-Shaybānī,²⁰⁵ from those who lived during *al-Jāhiliyyah* and reached adulthood during the time of the Prophet (صلى الله عليه وسلم), and Abū Ma'mar 'Abd Allāh ibn Sakhbarah both

would have saved you from the reptiles of the earth.' He said: 'Listen! By Allāh, I do not like my house to be situated by the side of Muḥammad's house. I took him to the Prophet of Allāh and informed him about [these words]. The Prophet (صلى الله عليه وسلم) called him, and he repeated the same words he had said to me and added that he wanted a reward for his steps. Upon this, the Prophet of Allāh (صلى الله عليه وسلم) said: 'Indeed you will gain the reward for which you hope.'

As for the Ḥadīth of Abū Rāfi' on the authority of 'Ubayy (رضي الله عنه), it is collected by Aḥmad in his *Musnad*. He said: "The Messenger of Allāh (صلى الله عليه وسلم) used to make *'Tikāf* in the last ten days of Ramaḍān. However, he traveled one year and did not make *'Tikāf*. The coming year he made *'Tikāf* twenty days. It is collected by Abū Dāwūd in his *Sunan* in *Kitāb al-Ṣawm* (no. 2107), Ibn Mājah in *Kitāb al-Ṣiyām* (no. 1760) and al-Hākim in *al-Mustadrak* (1/439)

²⁰⁵ S'ad ibn Iyās, Abū 'Amr al-Shaybānī, from the major *Tābi'in*.

related two reports²⁰⁶ from Abū Mas'ūd al-Anṣārī (رضي الله عنه) on the Prophet (صلى الله عليه وسلم).

'Ubayd Ibn 'Umayr²⁰⁷ related a ḥadīth²⁰⁸ from Umm Salamah (رضي الله عنها), wife of the Prophet (صلى الله عليه وسلم), from the Prophet

²⁰⁶ As for the two narrations of Abū 'Amr al-Shaybānī: First, what has been collected by Muslim in his *Ṣaḥīḥ* on the authority of Abū 'Amr al-Shaybānī: "A man came to the Messenger of Allāh and said: 'My mount has died so carry me with you.' He said: 'I have nothing.' A man said: 'O Messenger of Allāh, I can direct him to someone who can carry him.' The Messenger of Allāh (صلى الله عليه وسلم) said: "Whoever directs to good is rewarded like the one who did the good." [See *Ṣaḥīḥ Muslim* (2/364) in *Kitāb al-Jihād*, Abū Dāwūd (5/116) in *Kitāb al-Adab* and al-Tirmidhī (5/41) in *Kitāb al-ʿIlm*]

The second: "A man brought a haltered camel and said, 'O Messenger of Allāh, this is for the Sake of Allāh.' The Messenger of Allāh (صلى الله عليه وسلم) said: 'For this you will have seven hundred camels on the Day of Resurrection.'" [See *Ṣaḥīḥ Muslim* (4/113), al-Nasāʿī in *al-Mujtabā* (6/49) in *Kitāb al-Jihād* and Aḥmad in his *Musnad* (4/121)]

²⁰⁷ Ibn Qatādah ibn Sa'īd ibn 'Āmir al-Laythī, Abū 'Āsim al-Makkī

²⁰⁸ Umm Salamah (رضي الله عنها) reported: When Abū Salamah died I said: 'I am a stranger in a strange land. I shall weep for him in a manner that would be mentioned. I made preparation for weeping for him when a woman from the upper side of the city came there who intended to help me (in weeping). She happened to come across the Messenger of Allāh (صلى الله عليه وسلم) and he said: 'Do you intend to bring the devil into a house from which Allāh has twice driven him out?' I (Umm Salamah), therefore, refrained from weeping." [See *Ṣaḥīḥ Muslim* with al-Nawawī's explanation (2/635) in *Kitāb al-Janā'iz*.]

(صلى الله عليه وسلم). He was born in the time of the Prophet (صلى الله عليه وسلم).

Qays ibn Abū Ḥāzim,²⁰⁹ who lived in the time of the Prophet (صلى الله عليه وسلم), related three narrations²¹⁰ from Abū Mas'ūd al-Anṣārī (رضي الله عنه) on the Prophet (صلى الله عليه وسلم).

²⁰⁹ His name is Ḥuṣayn ibn 'Awf, Abū 'Abd Allāh al-Kūfī.

²¹⁰ First: The Messenger of Allāh (صلى الله عليه وسلم) pointed with his hand towards Yemen and said: *Imān* is Yemenī, but sternness and mercilessness are the qualities of those who are busy with their camels, where the two horns of Satan will appear. Such qualities belong to the tribe of Rabi'ah and Muḍar." [Collected by al-Bukhārī in *Bad' al-Khlaq* (6/403) and Muslim in *al-Imān* (2/218)]

Second: Narrated Ibn 'Umar: The Prophet (صلى الله عليه وسلم) said: "The sun and the moon do not eclipse due to the death or life (i.e. birth) of anyone; rather, they are two signs amongst the signs of Allāh. When you see them offer the prayer." [al-Bukhārī in *al-Kusūf* (3/611) and Muslim (2/218)]

Third: "A man came and said: "O Messenger of Allah! I keep away from the morning prayer because so-and-so (Imām) prolongs it too much." The Messenger of Allāh (صلى الله عليه وسلم) became angry, and I had never seen him angrier than he was on that day. The Prophet (صلى الله عليه وسلم) said: "O people! Some of you make others dislike the prayer, so whoever becomes an Imām, he should shorten the prayer, as behind him are the weak, the old and the needy."

‘Abd al-Raḥmān ibn Abū Laylā,²¹¹ who memorized [*aḥādīth*] from ‘Umar ibn al-Khaṭṭāb (رضي الله عنه) and accompanied ‘Alī (رضي الله عنه), related a ḥadīth²¹² from Anas Ibn Mālik (رضي الله عنه).

Ribī’ ibn Hirāsh²¹³ related two Ḥadīths²¹⁴ from ‘Imrān ibn Ḥusayn from the Prophet (صلى الله عليه وسلم), and one ḥadīth from Abū Bakrah from the Prophet (صلى الله عليه وسلم), and Ribī’ heard from ‘Alī ibn Abū Ṭālib (رضي الله عنه) and narrated from him.

²¹¹ His name is Yasār, and it is said Yalāl. He is from the reliable scholars of *Fiqh* from the *Tābi’īn*.

²¹² Anas bin Mālik narrated that Abū Talḥah told Umm Sulaym to prepare some food for the Prophet... He says later: “Then the Messenger of Allāh said something [to bless the food] and then said: “Admit ten (men).” So they were admitted, ate their fill and went out. The Prophet then said: “Admit ten [more].” They were admitted, ate their full, and went out. He then again said: “Admit ten more!” They were admitted, ate their fill, and went out. He admitted ten more, and so all those people ate their fill, and they were eighty men.” [Collected by Muslim in *Kitāb al-Aṭ’imah* (no. 3802)]

²¹³ Abū Maryam al-‘Absī al-Kūfī; trustworthy worshipper, *Mukhaḍram*.

²¹⁴ First is the Ḥadīth collected by al-Nasā’ī in *‘Amal al-Yawm wa al-Layl* (1/548) Where the Prophet (صلى الله عليه وسلم) said to Ḥusayn: “Say: O Allāh, forgive me for what I have done in private and in public; what I have done mistakenly, what I have done wittingly or unwittingly.”

Second: What has been collected by al-Nasā’ī in *al-Kubrā* (4/47) from the narration of ‘Imrān ibn Ḥusayn that the Prophet (صلى الله عليه وسلم) said: “I am going to give this standard to one who loves Allāh and His Messenger.” Or he said: “One who Allāh and His Messenger love.”

Nāfi' Ibn Jubayr ibn Muṭ'im²¹⁵ related a ḥadīth²¹⁶ from Abū Shurayḥ al-Khuzā'ī (رضي الله عنه) on the Prophet (صلى الله عليه وسلم). Al-Nu'mān ibn Abū 'Ayyāsh²¹⁷ related three *aḥādīth*²¹⁸ from Abū Sa'īd al-Khudrī (رضي الله عنه) on the Prophet (صلى الله عليه وسلم).

²¹⁵ Ibn 'Adiyy ibn Nawfil, Abū Muḥammad al-Madanī.

²¹⁶ What is collected by Muslim in his *Ṣaḥīḥ* in *al-Imān* that the Prophet (صلى الله عليه وسلم) said: "Anybody who believes in Allāh and the Last Day should not harm his neighbor, and anybody who believes in Allāh and the Last Day should entertain his guest generously and anybody who believes in Allāh and the Last Day should talk what is good or keep quiet."

²¹⁷ al-Zuraqiy al-Anṣārī, Abū Salamah al-Madanī. Ibn Ḥajr said: "He is trustworthy."

²¹⁸ First: Abū Sa'īd al-Khudrī (رضي الله عنه) related that he heard the Messenger of Allāh (صلى الله عليه وسلم) say: "Whoever fasts one day for Allāh's Sake, Allāh will keep his face seventy years' distance away from the Fire."

Second: "There is a tree in Paradise [which is so huge that] if a rider travels in its shade for one hundred years, he would not be able to cross it..."

Third: What is collected by Muslim in *Kitāb al-Imān* from Abū Sa'īd al-Khudrī said that the Messenger of Allāh (صلى الله عليه وسلم) said: "Amongst the inhabitants of Paradise, the lowest in rank will be the person whose face Allāh would turn away from the Fire towards the Paradise and make a shady tree appear before him. He would say: O my Lord! direct my steps to this tree so that I [should enter] its shade..."

Sulaymān ibn Yasār²¹⁹ related a ḥadīth²²⁰ from Rāfi' ibn Khadij (رضي الله عنه) on the Prophet (صلى الله عليه وسلم).

Ḥumayd ibn 'Abd al-Raḥmān al-Ḥimyarī²²¹ relates some *aḥādīth* from Abū Hurayrah (رضي الله عنه) on the Prophet (صلى الله عليه وسلم). So all of these *Tābi'īn* whose narrations we have mentioned from those companions, there has not been preserved confirmation that they heard [the narrations directly] or that they met in any report that has reached us.

They are considered authentic chains with the people of knowledge. We do not know of them ever grading anything from them weak or seeking in them proof that the narrators heard from one another, as long as there was a possibility [of meeting] due to them living during the same era.

This view of the one who invented this saying is too insignificant to turn to and mention, since it is a newly invented statement that no one has stated from the past scholars, and those who came after them rejected it, so there is no need for us to refute it with more than what we have mentioned,

²¹⁹ al-Hilālī, Abū Ayyūb, and it is said Abū 'Abd al-Raḥmān and also Abū 'Abd Allāh al-Madanī. Ibn Ḥajr said in *al-Taqrīb*: "Trustworthy, noble, one of the seven scholars of *Fiqh* from the head of the third."

²²⁰ What is collected by Muslim in *Kitāb al-Imān* on the authority of Tamīm al-Dārī (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said: "The Religion is *Naṣiḥah*." We said: "To whom?" The Prophet (صلى الله عليه وسلم) said: "To Allāh, His Book, His Messenger and to the leaders of the Muslims and their common folk."

²²¹ Al-Baṣrī; Ibn Ḥajr said: "He is trustworthy, a scholar of *Fiqh*."

since that is the worth of the statement and the one who said it. And Allāh's Aid is sought in refuting that which has opposes the way of the scholars, and upon Him we depend. All praise is due to Allāh alone and the prayers and peace be upon our Prophet Muḥammad (صلى الله عليه وسلم), his Family, and his Companions (رضي الله عنهم).



Glossary

A

Āyah: (pl. āyāt) “sign,” a verse of the Qur‘ān.

Āhād: a narration which is narrated through one chain only.

Ahādīth: see ḥadīth.

‘Alayhi al-salām: May Allāh (عَزَّوَجَلَّ) protect and preserve him. It is said after the name of a Prophet of Allāh or after the name of an Angel.

‘An‘anah: Every chain of narration containing “so-and so on the authority of so-and-so.” This wording does not explicitly state that the narrator heard directly from his source.

Anṣār: Helpers; the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

‘Arsh: Throne of Allāh (عَزَّوَجَلَّ).

‘Aṣr: the afternoon Prayer.

Awliyā‘: see Walī.

B

Bid‘ah: Heresy (any innovatory practice).

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) went for the Mi rāj.

D

Dā‘ī: One engaged in da‘wah, caller.

Ḍa‘īf: A weak, unauthentic narration.

Da'wah: Invitation, call to Allāh (عَزَّوَجَلَّ).

Dīn: a completed way of life prescribed by Allāh (عَزَّوَجَلَّ).

Dhikr: (pl. adhkar) remembrance of Allāh (عَزَّوَجَلَّ) with the heart, sayings of the tongue and actions of our limbs.

F

Fāhish: One who speaks with evil or obscene speech.

Farḍ Kifāyah: A collective obligation - if fulfilled by a part of the community, then the rest are not obligated.

Fatwā: (pl. fatāwā) A religious verdict.

Faqīh: A Scholar who can give religious verdicts.

Fiqh: Islāmic jurisprudence, understanding.

Fitnah: (pl. fitan) Trials, persecution, conflicts and strife among the Muslims.

Fitrah: the natural disposition that one is born upon.

G

Ghuluww: Going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of Janābah (ritual sexual impurity).

H

Ḥadīth: (pl. aḥādīth) the saying, actions and approvals accurately narrated from the Prophet (ﷺ).

Ḥalāl: Lawful.

Ḥanīf: Pure Islāmic Monotheism (worshiping Allāh alone and nothing else).

Ḥarām: Unlawful and forbidden.

Ḥasan: fine, good; a term used for an authentic ḥadīth, which does not reach the level of Ṣaḥīḥ.

Ḥarj: Killing.

Al-Ḥarūriyyah: a special unorthodox religious sect that branched off from the Khawārij.

Hijrah: Migration from the land of Shirk to the land of Islām.

Ḥukm: A judgment of legal decision (especially of Allāh).

I

ʿIbādah: worship, worship of Allāh (عِبَادَةٌ).

Iḥsān: Worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmā': A consensus, a unified opinion of Scholars regarding a certain issue.

Ijtihād: exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

Ikhtilāf: The deterioration of a narrator's mental faculties due to disease, old age, loss of the narrator's books etc.

Imām: A leader; a leader in Prayer, knowledge in fiqh, leader of a state.

Īmān: faith, to affirm all that was revealed to the Prophet (ﷺ).

Irjā': See Murji'ah.

Irsāl: A narration where a Tabiī states, "The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said or did such and such," without mentioning the intermediary between him and the Prophet.

Isnād: the chain of narrators linking the collector of the saying to the person quoted.

Istikhārah: a Prayer consisting of two units (rak'ah) asking Allāh (عَزَّوَجَلَّ) for guidance.

Istiwā: ascending; the ascending of Allāh (عَزَّوَجَلَّ) above the Throne (in the manner that befits His Majesty).

J

Janābah: A state of a person after having sexual intercourse or sexual discharge.

Janāzah: (pl. janā'iz): Funeral.

Jihād: striving, struggling to make the Word of Allāh (عَزَّوَجَلَّ) supreme.

Jumu'ah: Friday.

Jinn: invisible creation, created by Allāh (عَزَّوَجَلَّ) from smokeless fire.

Junub: a person who is in the state of janābah.

K

Ka'bah: a square stone building in al-Masjid al-Ḥarām (the great mosque in Makkah which Muslims go to for pilgrimage and to which all Muslims direct their face in Prayer).

Al-Kabā'ir: The major sins.

Khārijī: (pl. Khawārij): Those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Khalīfah: (pl. khulafā'): the head of the Islāmic government to whom the oath of allegiance is given.

Khilāfah: an Islāmic state.

Khuṭbah: (person khaṭīb), religious talk (sermon).

Kufr: (person kāfir) act of disbelief in the Religion of Islām.

Madhhab: The position, view or opinion of a Muslim Scholar or school of Islāmic Jurisprudence.

Makrūh: Something that is not approved of, undesirable from the point of view of Religion, although not punishable.

Manhaj: A way; method; methodology.

Marfū': A raised; a narration attributed to the Prophet (صلى الله عليه وسلم).

Masjid: A mosque.

Mawbiqāt: great destructive sins.

Mudallis: one who practises *Tadlīs*.

Muftī: one who gives *fatāwā*.

Muhājir: (pl. muhājirūn, muhājirīn) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh (عز وجل).

Muḥaddith: scholar of the science of ḥadīth.

Mujāhid: (pl. *mujāhidūn*): a Muslim fighter in Jihād.

Mujtahid: Someone who is qualified to pass judgment using *ijtihād*.

Mukhadram: Those who lived during *al-Jāhiliyyah* and after the Prophet's (صلى الله عليه وسلم) mission but never met him. They are also from those who either met him before the Revelation or met him afterward as disbelievers and accepted Islām subsequent to his death.

Munkar: Rejected; a narration which is inauthentic itself and contradicts and authentic narrations.

Muqallid: one who practices *taqlid*.

Marfū': That which has been attributed to the Messenger of Allāh (صلى الله عليه وسلم) from his statements, actions and allowances.

Mushrik: (pl. mushrikūn) polythesists, pagans and disbelievers in the oneness of Allāh (عَزَّوَجَلَّ) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Mustahabb: Recommended; an action if left not punishable and if done it is rewardable.

Muttaqūn: People who are pious.

Mutawātir: a ḥadīth which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.

Muwaḥḥid: (pl. muwaḥḥidūn) one who unifies all of his worship and directs it to Allāh (عَزَّوَجَلَّ) alone.

Mawḍū': Fabricated; spurious; invented (narration).

Mawqūf: stopped; a narration from a Companion, which does not go back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Mawṣūl: Connected; a continuous isnād that can be narrated back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

N

Nāfilah: (pl. nawāfil) Optional act of worship.

Nakārah: See Munkar.

Niyyah: An intention from the heart.

Nusuk: A sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allāh (عَزَّوَجَلَّ) has ordained for His creation.

Qiblah: The direction the Muslims face during Prayer.

Qiyās: Analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

Qunūt: Devotion; a special supplication while standing in the Prayer.

Quraysh: One of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (ﷺ) belonged to this tribe.

R

Rāfiḍī: This is the correct title for the extreme Shī'ah; those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the Qur'ān which the Muslims have is neither complete nor preserved from corruption.

Raj'ah: The false belief of the Rāfiḍah that 'Alī (رضي الله عنه) is above the clouds and none of them will follow any of his offspring until a caller from the heavens, i.e. 'Alī (رضي الله عنه) announces, 'Follow so and so.'

Ramaḍān: The ninth month of Islāmic calendar, in which Muslims observe fasting.

S

Ṣaḥābah: Muslims who met the Prophet (ﷺ) believing in him and died believing in him.

Ṣaḥīḥ: Authentic, the highest rank of classification of authentic aḥādīth.

Salaf, Salaf al-Ṣāliḥ: The pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.

Salafī: one who ascribes oneself to the Salaf and follows their way.

Sīrah: The life story of the Prophet (صلى الله عليه وسلم).

Sharī'ah: The divine code of law in Islām.

Shawwāl: The month after Ramaḍān.

Shayṭān: Satan.

Shī'ah: (see Rāfiḍī) A collective name for the various sects claiming love for Ahl al-Bayt.

Shirk: Associating partners with Allāh directly or indirectly in worship; compromising any aspects of Tawḥīd.

Sūrah: A chapter of the Qur'ān.

Sunnah: Example, practice; the way of life of the Prophet (صلى الله عليه وسلم), consisting of his words, actions and silent approvals. The Sunnah is contained in various aḥādīth.

T

Tābi'ī: (pl. tābi'īn) the generation after the Companions of the Prophet (صلى الله عليه وسلم).

Tadlīs: When a narrator relates on the authority of someone he has heard narrations from directly something that he did not hear directly hear from him, giving the impression that he heard this narration from him as well.

Tadlīs al-Taswiyyah: When a narrator narrates on his Shaykh, who is trustworthy, but removes a weak narrator between his teacher and the weak narrator's teacher, giving the impression that all of the transmitters in the chain are trustworthy.

Tafsīr: explanation of the Qur'ān.

Ṭaghūt: Anything that is worshiped other than the real God (Allāh) (i.e. false deities).

Tahajjud: Voluntary, recommended Prayer between the compulsory Prayers of 'Ishā' and Fajr.

Takhrīj: It is to reference a ḥadīth to its sources and analyze its chains of narration.

Taqīd: Blind following; to follow someone's opinion (madhhab) without evidence.

Taqwā: Acting in obedience to Allāh (ﷺ), hoping for His mercy upon light from Him and taqwā is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: Notes about a reporter of ḥadīth.

Tawāf: The circumambulation of the ka'bah.

Tawḥīd: Islāmic Monotheism; the Oneness of Allāh (ﷺ).

Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uḥud: A well-known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called Ghazwah Uḥud.

Ulamā': (singular: 'ālim) scholars.

Umm: Mother of, used as an identification.

Ummah: Nation, the Muslims as a whole.

Umrah: A visit to Makkah during which one performs the tawāf around the Ka'bah and the Sa'ī between al-Ṣafā and al-Marwah. It is called the lesser Ḥajj.

Uṣūl: The fundamentals.

W

Waḥyī: The revelation or inspiration of Allāh (ﷺ) to His Prophets.

Wahdah al-Wujūd: The heretical belief that everything in existence is Allāh (عز وجل). This deviant belief is held by many Sūfis.

Wakīl: Disposer of affairs.

Witr: Odd; the last Prayer at the night, which consists of odd number of raka'āt (units).

Walimah: The wedding feast.

Waṣīlah: the means of approach or achieving His closeness to Allāh (عز وجل) by getting His favors.

Wuḍū': An ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqīn: Perfect and absolute faith.

Yathrib: One of the names of al-Madīnah.

Z

Zakāt: Charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakāt al-Fiṭr: An obligatory charity by the Muslims to be given to the poor before the Prayer of 'Īd al-Fiṭr.

Zamzam: The sacred water inside the ḥaram (the grand mosque) at Makkah.

Zanādiqah: An atheist, a heretic.

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