

*Explanation of*

SHARH MUQADDIMAH  
SHAHIH HAJI  
AL-IMAM MUSLIM AL-HAJI

*The  
Introduction  
to  
Shahih Muslim*

ABU ZAKRIYYAH YAHYA IBN SHARAF

**AN-NAWAWI**

(D.677 A.H. / 1234 C.E.)

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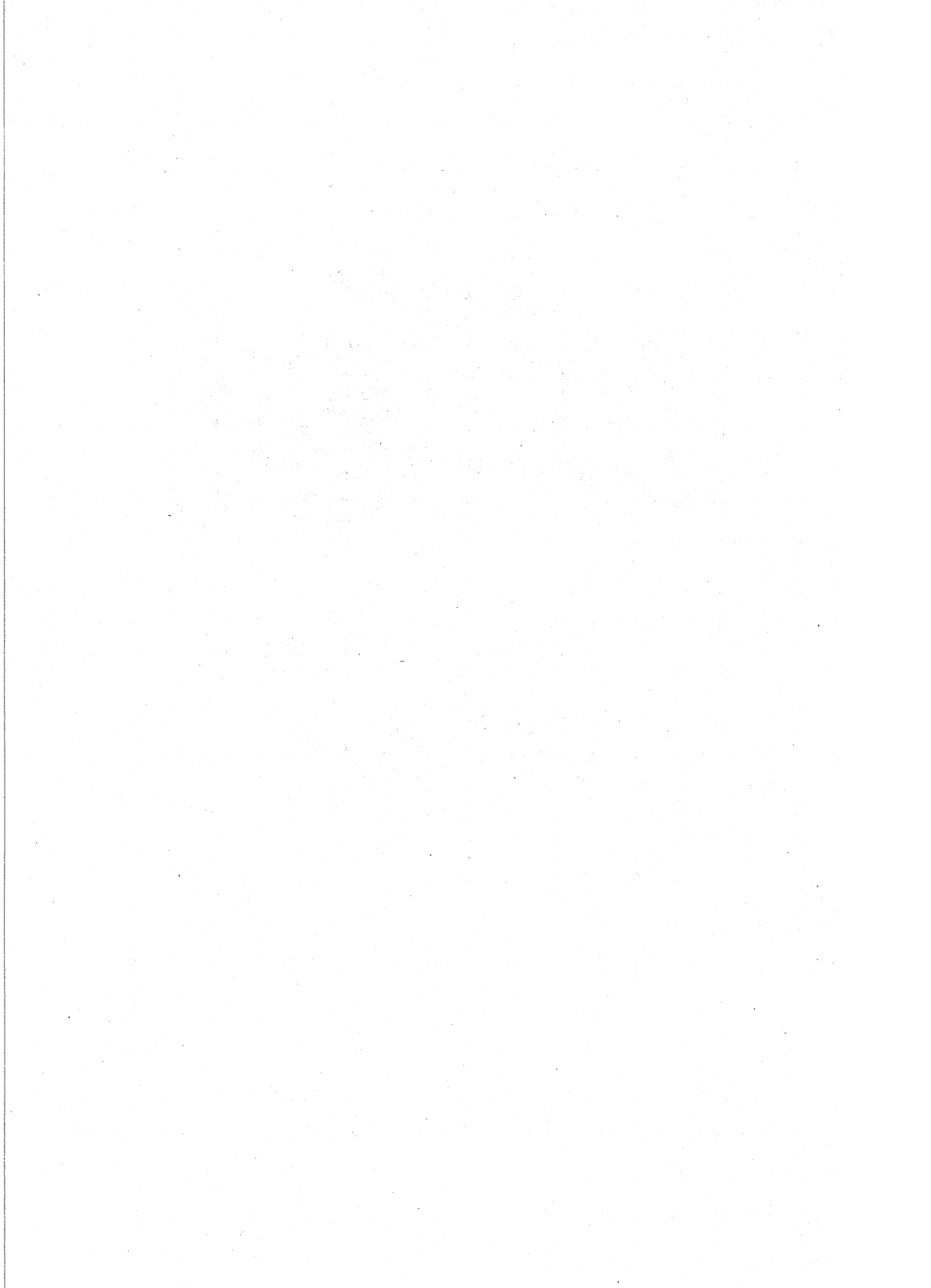


مقدمة  
صحيح مسلم

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بشرح النووي

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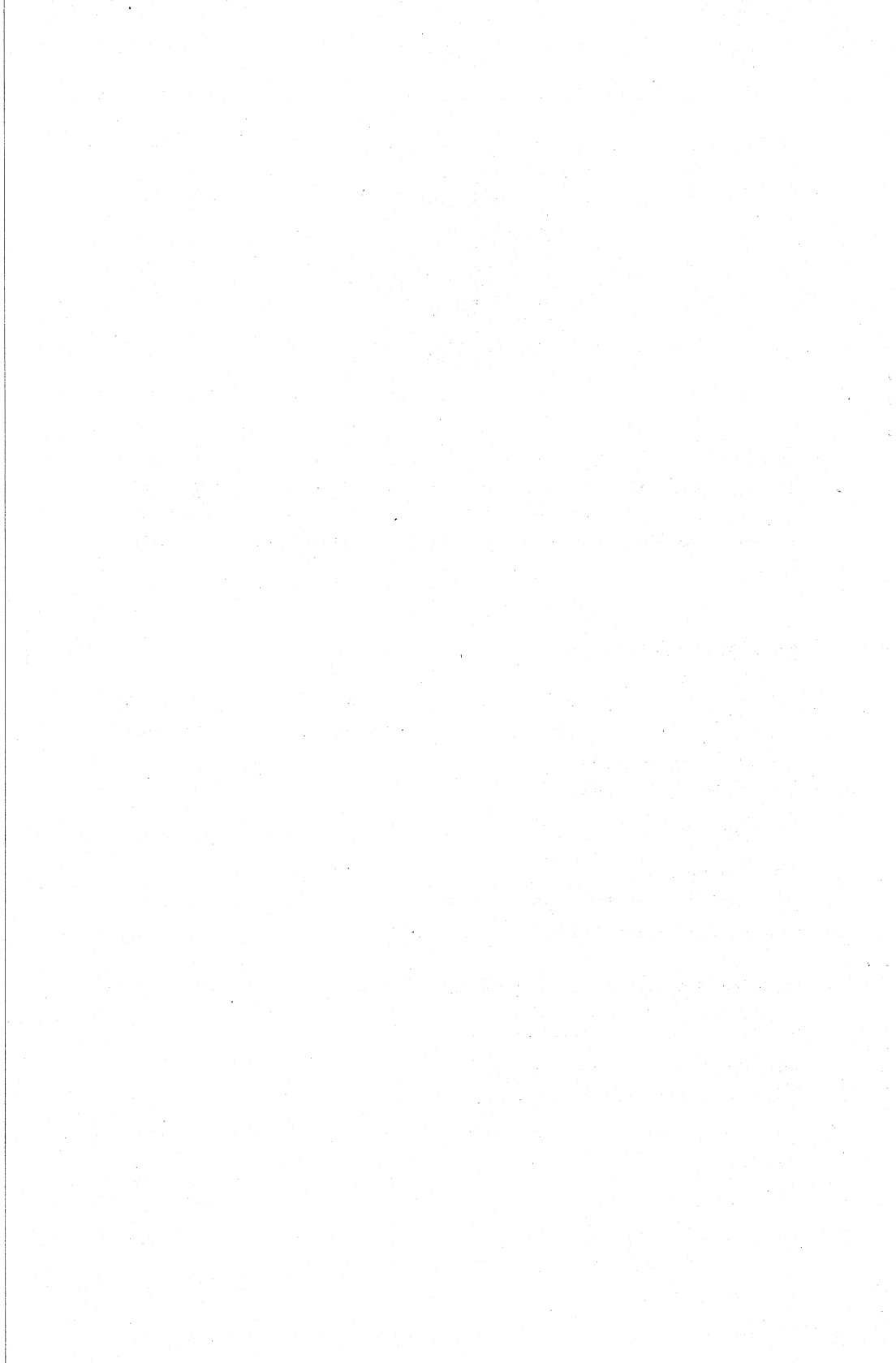
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## Transliteration Table

### Consonants

ء	ا	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

### Vowels

Short	اَ	a	اِ	i	اُ	u
Long	آ	ā	إِ	ī	أُ	ū
Diphthongs	أَي	ay/ai	أَوْ	au		

ﷺ *Ṣallāllāhu ‘alayhi wa sallam* (May Allāh’s praise & salutations be upon him)

ﷺ *‘Alayhis-salām* (Peace be upon him)

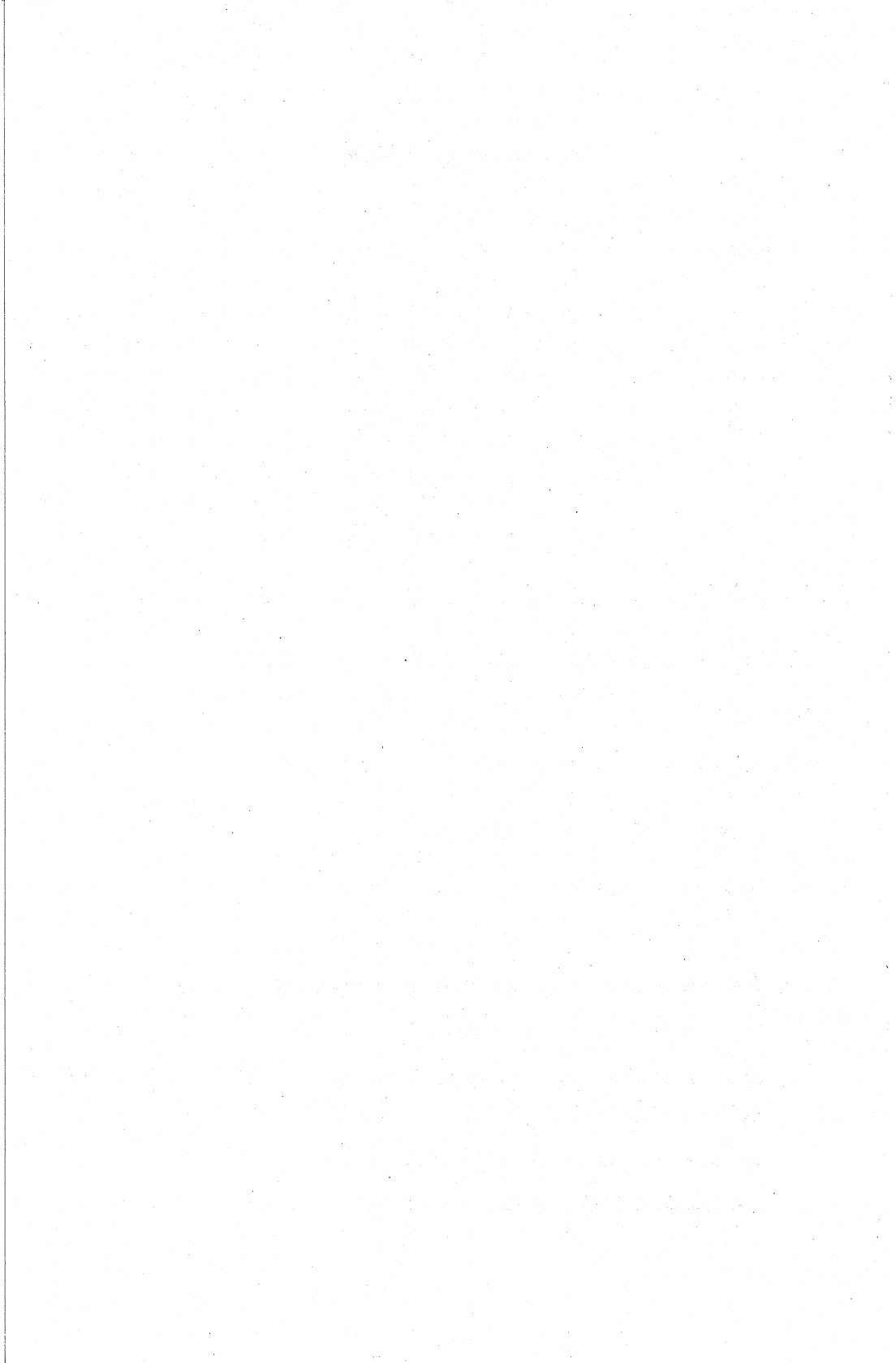
ﷺ *Raḍiyallāhu ‘anhu* (May Allāh be pleased with him)

ﷺ *Raḍiyallāhu ‘anbā* (May Allāh be pleased with her)

ﷺ *Raḍiyallāhu ‘anhum* (May Allāh be pleased with them)

ﷻ *Raḥimabullāh* (May Allāh have mercy on him)





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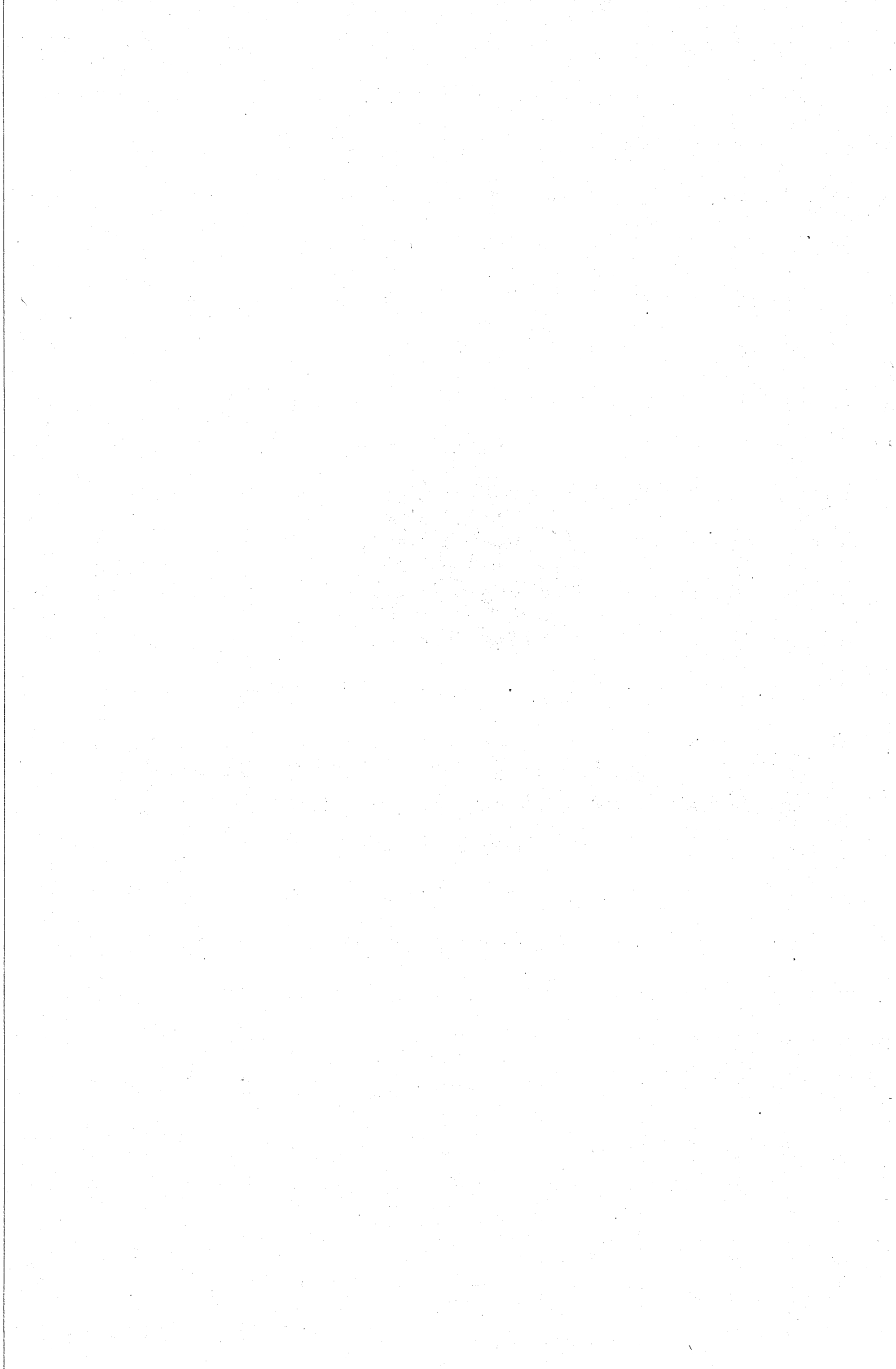


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*With the name of Allah, the One with all-encompassing  
mercy, Who bestows His mercy on whomever He pleases,  
[I begin].*



## Preface



All praise is due to Allāh, we thank Him, seek His assistance, and ask for His forgiveness. I bear witness that there is no God worthy of worship but Allāh, and that Muḥammad is His servant and Messenger ﷺ.

*Ṣaḥīḥ Muslim* is the second most authentic book of *ḥadīth* after *Ṣaḥīḥ al-Bukhārī*. Imām Muslim spent close to fifteen years authoring this book. It was a laborious journey that required perseverance, endurance, tenacious resolve, and a deep sense of trust in Allāh, all of which gave birth to the prestigious scholar that Imām Muslim was, as well as the precious book *Ṣaḥīḥ Muslim*.

To know the reason he authored this book is evidence alone of the diligence and righteousness of Imām Muslim.

Out of care for the common Muslims' best interests and in order to filter out unauthentic reports, Imām Muslim acceded to a request to author this book. Taking into consideration how such a task would be strenuous and daunting to carry out, it nevertheless emerged as pure and genuine as one would expect from such a noble scholar. He followed the very *ahādīth* he related in his *Ṣaḥīḥ*, which encourages Muslims to search for knowledge and exert a determined effort in acquiring it, hoping to eventually obtain Allāh's reward for such a noble lifelong journey.

And Allāh says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا ﴾

**O you who believe! Endure and be more patient.**

[Sūrah Āli 'Imrān 3:200]

The Messenger of Allāh ﷺ said, “Allāh makes the way to Jannah easy for he who treads the path in search of knowledge.”

Certainly, a book of such caliber requires the highest levels of care. This is why this precious book earned worldwide acclaim. This book descended from generation to generation until it reached us as intact as it was first authored. Such preservation is owed to the subject matter of this book, namely, the Sunnah, which Allāh promised to preserve.

Due to the great significance of this book, multiple scholars explained it in order to find the gems therein and to extract the subtleties skillfully woven into the body of the book. One of those most famous explanations is that of Imām an-Nawawi. This explanation has gained wide circulation in the Muslim world because of its brevity and its remarks on the subtleties of the *isnād* (chain of narration). The explanation is commonly known as *Sharḥ an-Nawawi*. The full name of the explanation is: *al-Minhāj fī Sharḥ Ṣaḥīḥ Muslim bin al-Ḥajjāj*.

For all the merits illustrated above, we are truly honored to present to the English reader such a genuine masterpiece of knowledge. Out of our sense of responsibility to deliver on such an honorable task, we felt obligated to pay this book our best efforts throughout the entire process, in order to secure a high quality, accurate, and smooth translation. Therefore, the translation of this book took all the possible and necessary measures to secure that end. Those measures are as follows:

- Two different printed copies of the explanation of *Ṣaḥīḥ Muslim* by an-Nawawi were used to ensure the consistency and accuracy of the Arabic text itself. One was published by Bayt al-Afkār ad-Dawliyah (International Ideas Home), and the second

was published by Mu'sasah Qurṭubah, second edition.

- The translation strategy followed what is professionally known as “textual equivalence.” This strategy is used because “each language has its own patterns to convey the interrelationship of persons and events; in no language may these patterns be ignored, if the translation is to be understood by its readers.” (Callow, 1974:30) In other words, both Arabic and English languages have their own unique features. Realizing this fact forces the translator to follow a technique efficient enough to cater to those differences without favoring one at the expense of the other, in order to produce a smooth, readable, and accurate translation, which makes the reader feel comfortable and connected to the work. In short, the aim was to produce a beneficial translation as well as enjoyable reading.

- The translation of Imām Muslim’s words in the introduction has relied largely on the available online translation by ‘Abdul-Ḥamīd Siddiqi. It is worth noting there were few mistakes in that translation (as any human product would have) that have been corrected in this version of the translation.

- Further illustration of points that may be ambiguous to the reader have been provided in the footnotes. They aid in giving the reader the maximum benefit of reading this book.

- After completion, the translation was subject to meticulous copy editing to ensure it was as natural as possible.

At last, it is again our honor to present to the English reader this genuine masterpiece of knowledge, in hopes of spreading the works of Ahlus-Sunnah among those who follow the path of the Salaf. It is always a pleasure to be a part of such an honorable mission. I would like to thank everyone who participated in bringing this book to light. I ask Allāh earnestly to bless, accept, and reward them for their efforts. I ask Allāh to bless the readers of this book as well as all Muslims. May Allāh guide us all to what pleases Him. May Allāh grant us sincerity in our sayings and actions.



EXPLANATION OF THE INTRODUCTION TO ṢAḤĪḤ MUSLIM

May Allāh's peace and blessings be upon our Messenger Muḥammad.  
And the last of our speech is all praise is due to Allāh, the Lord of  
all that exists.

Abdullah Ibrahim Omran

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Imām Muslim said:*

All praise is due to Allāh, the Lord of the worlds. The ultimate reward is for the righteous, and may Allāh’s blessings be upon Muḥammad, the Seal of the Prophets, as well as the rest of the prophets and messengers.

.....

*Imām an-Nawawi commented:*

[Imām Muslim] started with praising Allāh due to the *ḥadīth* of Abū Hurairah رضي الله عنه where he narrated that the Messenger of Allāh said, **“Any important matter that does not start with praising Allāh is (devoid) of blessings.”**

Other narrations with different wording include, **“does not start with praising,” “does not start with remembering Allāh,”** and **“does not start with ‘In the name of Allāh, the Most Gracious, the Most Merciful.’”** These narrations are all drawn from the book of *al-Arba‘īn* by al-Ḥāfiẓ ‘Abdul-Qādir ar-Rahāwi, who narrated them orally from his companion, Shaykh Abī Muḥammad ‘Abdur-Rahmān bin Sālim al-Anbāri. In the book, we also related the other narration of the Companion Ka’b bin Mālik رضي الله عنه.

However, Abū Hurairah’s narration is the most famous. This *ḥadīth* is graded *ḥasan* (sound), and is recorded by Abū Dāwūd and Ibn Mājah in their respective *Sunan*. It is also recorded by Abū Dāwūd in

his book *ʿAml al-Yawm wal-Laylā*. He narrated it as both *mawṣūl*<sup>1</sup> with a good chain of narration and *mursal*.<sup>2</sup>

**“Lord of the worlds”**—The most preferable opinion adopted by *tafsīr* [exegesis of Qur’ān] *uṣūl* [Islamic sciences] scholars among others is that “worlds” covers all creation, and Allāh knows best.

**“May Allāh’s blessings be upon Muḥammad, the Seal of the Prophets, as well as the rest of the prophets and messengers”**—This practice of mentioning the blessings of Allāh after praising Him is a custom of the scholars, may Allāh be pleased with them. We have related, with the famous authentic narration from ash-Shāfi‘is *ar-Risālah* from the authority of Ibn ‘Uyainah from Ibn Abī Najīh from Mujāhid رضي الله عنه who commented on Allāh’s saying:

﴿ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴾

...and raised high your remembrance

[Sūrah ash-Sharḥ 94:4]

That it means, “Never am I (Allāh) mentioned except that you (Muḥammad) are mentioned as well (i.e. I bear witness that there is no God worthy of worship but Allāh and that Muḥammad is His Messenger). This interpretation is narrated all the way to the Messenger of Allāh from Jibrīl from Allāh, the Lord of the worlds.”

However, Imām Muslim is considered remiss for mentioning the blessings upon the Prophet without combining it with mentioning ‘peace,’ since we are commanded to combine both of them. Allāh says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

O you who believe, ask [Allāh to confer] blessing

<sup>1</sup> [Translator’s note] *Ḥadīth mawṣūl*: A *ḥadīth* with a complete chain of narrators extending to its source. It can be *marfū’* (traced), referring to the Prophet, or *mawqūf* (untraced), ending at a Ṣaḥābi.

<sup>2</sup> [Translator’s note] *Ḥadīth mursal*: A *ḥadīth* with a chain of narrators ending at a *Tābi’i* quoting from the Prophet without reference from a Companion.

upon him and ask [Allāh to grant him] peace.

[Sūrah al-Aḥzāb 33:56]

He should have said, “May Allāh send His peace and blessings upon Muḥammad.”

If it is argued [in his defense] that blessings upon him was mentioned uncombined with peace in the *tashabbud* [end of prayer], the response is that peace is mentioned before blessings in the supplication: “Peace be upon you, O Prophet, and the mercy of Allāh and His blessings.”

[This supplication answers the question] the Companions asked of the Prophet, “We have learned how to supplicate for peace upon you, so how should we supplicate for blessings upon you?”<sup>3</sup>

The scholars (may Allāh be pleased with them) have maintained that it is disliked to only implore Allāh’s blessings upon the Prophet without imploring peace as well; and Allāh knows best.

Another possible criticism of Muslim رحمته [regarding this sentence] is his saying “and the rest of the prophets and messengers.” The argument is that since prophets are mentioned, mentioning messengers is unnecessary, as they are included among the prophets. A messenger is a prophet with an additional distinction. However, this criticism is defective and can be dismissed from two angles.

**Firstly:** Something specific can be mentioned after its general category to highlight its significance and stature. There are numerous verses in the Qur’ān that follow this approach. For instance, Allāh’s saying:

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<sup>3</sup> [Translator’s note] The rest of the *ḥadīth*: “He said, ‘Say, “*Allābumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammadin kamā ṣallaita ‘alā Ibrāhīm, innaka ḥamidun majīd, wa barik ‘alā Muḥammadin wa ‘alā āli Muḥammadin kamā bārakta ‘alā Ibrāhīm, innaka ḥamidun majīd* (O Allāh! Send *ṣalāt* upon Muḥammad and upon Muḥammad’s family just as You have sent *ṣalāt* upon Ibrāhīm. Indeed, You are the Praised, the Majestic. And send blessings upon Muḥammad and Muḥammad’s family just as You have sent blessings upon Ibrāhīm. Indeed You are the Praised, the Majestic.’” Recorded in *Jāmi’ at-Tirmidhī*.

﴿ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ ﴾

Whoever is an enemy to Allāh, His Angels, His Messengers, Jibril (Gabriel) and Mikā'il (Michael)

[Sūrah al-Baqarah 2:98]

And:

﴿ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ  
وَمُوسَىٰ وَعِيسَىٰ ﴾

And [mention, O Muḥammad], when We took from the prophets their covenant and from you and from Nūḥ (Noah) and Ibrāhīm (Abraham) and Mūsā (Moses) and 'Īsā (Jesus)...<sup>4</sup>

[Sūrah al-Aḥzāb 33:7]

On the same lines, the opposite of this approach is also found [in the Qur'an], namely, mentioning the general after the specific. Allāh says, reporting Nūḥ as saying:

﴿ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ ﴾

“My Lord! Forgive me, and my parents, and whoever enters my home as a believer, and all believing men and women.”

[Sūrah Nūḥ 71:28]

Any statement arguing that the word “believing” does not include those mentioned before is unworthy of consideration.

**Secondly:** His saying “and messengers” could be generalizing in another way. It may include all the messengers of Allāh, both human

<sup>4</sup> [Translator's note] In both verses, the specific noun is mentioned after the general category. In the first verse, Allāh mentioned the names of specific angels after mentioning angels in general. Likewise, in the second verse, Allāh mentioned the names of some prophets after mentioning prophets in general.

and angelic. Allāh says:

﴿اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ﴾

**Allāh chooses messengers from angels as well as from humans.**

[Sūrah al-Ḥajj 22:75]

And an angel cannot be a prophet.

Thus, the word “messengers” contains meanings that could not be delivered by only the word “prophets,” and Allāh knows best.

He specifically mentioned the name of the Prophet Muḥammad due to his praiseworthy traits, according to Ibn Fāris as well as other linguistic scholars, who maintained that any human with numerous praiseworthy traits is called “Muḥammad” and “Maḥmūd”; and Allāh knows best.

.....  
*Imām Muslim said:*

To proceed: You, may Allāh have mercy on you, happened to mention, by the guidance of your Creator, that you planned to track and investigate all the reported narrations from the Messenger of Allāh in relation to the traditions of this religion and its rulings, including [among many other classifications] reward and punishment and encouragement and admonition. You sought to learn all of them with their respective chains of narration the way scholars [i.e. *muḥaddithīn*—*ḥadīth* scholars] have reported them in their circles.

.....  
*Imām an-Nawawī commented:*

**“Investigate”**—Al-Laith and other linguistic scholars maintained that this word implies deep and thorough inspection.

**“The traditions of this religion and its rulings”**—This follows

the same construct of mentioning the general after the specific, since traditions are part of the rulings of this religion; and Allāh knows best.

.....

*Imām Muslim said:*

Thus you wished—may Allāh guide you—to be informed about all of [those transmitted reports] in one body, and you asked me to abridge [it] for you in writing, omitting most repetition. You claimed that [much repetition] would distract you from what you intended in terms of understanding and deriving rulings from [the reports].

.....

*Imām an-Nawawi commented:*

The word “**claim**” has often meant “to assert,” as in the *ḥadīth* of the Prophet where he said, “Jibrīl claimed,” as well as in the *ḥadīth* of Dimām bin Tha’labah, “Your Messenger claimed” [both with the meaning “to assert”]. Likewise, in the famous book of Sibawayh, “Al-Khalīl claims...” The meaning of the word “claim” in these statements is “to assert.”

.....

*Imām Muslim said:*

Regarding what you requested, I have carefully considered it and its end result and found that it is a praiseworthy, beneficial one. [Indeed,] I have believed since the time you asked me to undertake this [task] that—if it was determined for me, and preordained that I complete it—the first to benefit from it would be me, before anyone else.

There are a great number of reasons why—too many to enumerate. In short, it is easier to manage a few narrations with accuracy and mastery than to manage many, especially for those among the common people [in this matter] who have an inability to make accurate judgment unless they are informed of it. In this case,

focusing on a few authentic narrations is worthier than seeking an abundance of weak ones.

On the other hand, seeking to learn a large number of narrations and collecting the repetitive ones bears an extra benefit for the elite endowed with considerable awareness and knowledge regarding its [authenticity] and defects. Given their [distinguished] ability, if Allāh wills they will seize [the opportunity] for extra benefit and [delve deeper into] pursuing even more. However, this is specifically for the elite equipped with awareness and knowledge. It does not benefit the common people to pursue memorization of large numbers of narrations, as they are barely able to handle a smaller number.

.....

*Imām an-Nawawī commented:*

**“Undertake”** means to personally take responsibility for and bear the burden that comes with being involved in something.

**“Determine”** in **“was determined for me”** does not refer to the usual mental image triggered by this verb, which is to have a [certain] thought that is not acted upon, because such is impossible to be attributed to Allāh [to Whom this verb is referring]. There is a difference of opinion regarding the intended meaning of this word.

One opinion maintains that it means, “If it is made easy for me to determine, or I was empowered to do so.” Another opinion maintains that it means ability, since determination, ability, willingness, and intention are all interrelated and interchangeable meanings. Hence, it could mean, “If Allāh willed for me to do so.”

Another opinion maintains that it means, “If I am obliged to do so.” It is taken from the *ḥadīth* of Umm ‘Aṭīyah ؓ: **“We (i.e. women) were prohibited to accompany the funeral procession but we were not obliged to do so.”**

And in another *ḥadīth*: **“We were encouraged to observe the**



**night prayer in Ramaḍān without being obliged to do so.”<sup>5</sup>**

The word has a similar meaning in the jurists’ statement that the leaving off of prayer for the woman during her menstrual period is an obligation; and Allāh knows best.

To summarize Muslim’s statements:

The purpose of the discipline of *ḥadīth* is to verify the meanings of the texts [of *ahādīth*], scrutinize the *isnād* [chain of narration] of each, and unveil [hidden] defects. In context, a defect in a *ḥadīth* renders it weak despite its appearance of strength. Defects like this are sometimes found in the text of the *ḥadīth* or *isnād*.

Thus, the purpose of this discipline is not merely centered on its oral transmission or accurate record, but rather on taking great care to verify it and deeply investigate the hidden meanings of its texts and chains of narrations. This is in addition to consulting those who are knowledgeable of this discipline, and their works.

Furthermore, it is necessary that [a student of *ḥadīth*] records its gems so that he memorizes them by heart. Then he should review and verify the accuracy of his records, as this will be his source. He should draw from his notes and his memory while studying with those who major in this discipline. He should be with them on his own level, whether they are on a higher or lower level than him. For indeed, group studying helps embed memorized and recorded material in the memory, thus refining, emphasizing, and expanding it.

Note that studying for one hour with an expert in any given discipline is more productive than studying and reviewing alone for hours or even days. The student should remain unbiased in his studies and aim to extract benefit or to benefit others without harboring or expressing any feeling of superiority over any other student in his

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<sup>5</sup> [Translator’s note] Both of these *ahādīth* share the same original Arabic word: *‘aḥḥama*, which Imām an-Nawawi explains here. It is translated as determine, will, decide, etc.

group.<sup>6</sup> He should instead address the others with gentle words. This will help him increase his knowledge and refine what he memorized or recorded; and Allāh knows best.

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<sup>6</sup> **[Translator's note]** The reason Imām an-Nawawī instructed against any kind of arrogance or superiority is not limited to the fact that they are disgusting traits — they also hinder the student from learning. A student who adopts this kind of behavior is bound to discard beneficial knowledge presented before him, which he may even be unaware of, due to his belief that his study-group members are lesser than him in knowledge, analytical skill, and understanding. This eventually renders the whole point of group studying meaningless and useless. Therefore, Imām an-Nawawī made sure to point out and warn against such behavior in studying.

## The Methodology of Imām Muslim in His Ṣaḥīḥ<sup>7</sup>



*Imām Muslim said:*

Then, if Allāh wills, we will begin to extract and compose what you have requested, upon the conditions we shall mention to you [as follows].

We set out to collect and categorize most transmitted reports on the authority of the Messenger of Allāh into three classifications and three classes of transmitters without repetition, except when necessary to repeat a *ḥadīth* containing an additional meaning or a supporting chain of narration due to a defect found in the original chain. This is because the additional meaning in the [repeated] *ḥadīth* acts as an independent *ḥadīth* on its own, making it necessary to repeat the *ḥadīth* according to its particular requirement.

This additional meaning is to be separated from the rest of the *ḥadīth* in a summarized form, if possible. However, separating the additional meaning from the rest of the *ḥadīth* potentially makes it more difficult to understand. Therefore, it is safer to repeat it in its original form if mentioning a portion is proven difficult.

.....

*Imām an-Nawawī commented:*

**“Most transmitted reports”** — The majority, but not the entire

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<sup>7</sup> [Translator’s note] This subtitle is my own addition.

corpus,<sup>8</sup> of transmitted reports. As we know, he had not recorded the entire corpus or even half of it, saying himself, “I have not mentioned all of the *ṣaḥīḥ aḥādīth*.”

The word *class* in “**three classes**” refers to people who are similar and live contemporarily. As for the three categories, they are:

- 1) *Aḥādīth* narrated by accurate and perfect memorizers.
- 2) *Aḥādīth* narrated by considerably less accurate and less perfect memorizers.
- 3) *Aḥādīth* narrated by weak and inadmissible reporters.

If the *aḥādīth* in the first category were not available, he [Muslim] drew from the next category, whereas he did not draw from the third category whatsoever. He would use those categories in the chapters, particularly the *aḥādīth* of the first category, and use those of the second as a support.

“**To summarize**” — To use fewer words to deliver the full meaning. The [Arabic] word means “to combine.”

“**Separating the additional meaning from the rest of the ḥadīth**” — The scholars have differed regarding the point of partially narrating a *ḥadīth*'s content. Some reject it totally based on their position that disallows narration with its meaning [rather than its exact wording]. Others allow a *ḥadīth* to be narrated without its exact wording as long as its complete narration has been mentioned earlier by the same narrator or by someone else. A [third] opinion allows [partial] narration unconditionally, and al-Qāḍī ‘Iyāḍ attributed it to Muslim.

The correct opinion adopted by the majority of scholars — [including] the top verifiers of *aḥādīth*, *fiqh* [jurisprudence], and *uṣūl al-fiqh* — is that there must be an element of elaboration [in the

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<sup>8</sup> [Translator's note] *Corpus*: a collection of written texts, especially the entire works of a particular author or a body of writing on a particular subject. In this context, it refers to the complete body of reports.

portion narrated separately]. It is allowed to narrate a portion of a *ḥadīth* if the omitted portion is independent of the mentioned portion. This is in order to keep the meaning and implications intact.

This [criterion] applies to any [of the mentioned opinions regarding this] scenario, whether narrating the meaning is allowed or otherwise, and whether the complete narration has been narrated earlier or not. All of these scenarios are only applicable if the *ḥadīth*'s authenticity is spotless.

Also concerned is the case of someone who has narrated the complete *ḥadīth* but fears that reporting the short version might cause criticism with regard to including an addition in the longer version. [Or someone might fear] accusations of forgetfulness due to negligence and inaccuracy if he were to report the short version alone. Summarizing the *ḥadīth* is not allowed in either case if the *ḥadīth* must be reported.

However, authors tend to mention short versions of a single *ḥadīth* [when it is repeated] in different chapters [of the same book]. This is usually allowed, with almost no difference of opinion on the matter. Such has been the custom of the honorable Imāms and memorizers from the *muḥaddithīn* (*ḥadīth* scholars) and other disciplines.

**“If possible”** — This applies only if the condition of elaboration explained above is met, which is the position of the majority of scholars.

**“However, separating the additional meaning from the rest of the *ḥadīth* potentially makes it more difficult to understand. Therefore, it is safer to repeat it in its original form if mentioning a portion is proven difficult”** — Separation is only applicable as long as both parts are not interrelated. This may be difficult to achieve in some *aḥādīth* because each *ḥadīth* is a unit [that cannot be easily separated]; in this case, the *ḥadīth* must be mentioned in full out of fear of mistakes; and Allāh knows best.

.....  
*Imām Muslim said:*

But where we find that complete repetition is avoidable, we will not do so, if Allāh wills. As for the first category, we aspired to bring forward the reports safer from defects than any others, spotless due to being related by people of high integrity and accuracy in what they relate, with no significant differences in their transmissions [compared to the reports of other *thiqāt* (trustworthy narrators)], and with no excessive inconsistencies [in their own reports]—[which are often found as issues with] a great number of *muḥaddithīn* in their transmissions.

.....  
*Imām an-Nawawī commented:*

**“With no significant differences in their transmissions and with no excessive inconsistencies”** — This is a clear statement, consistent with what the prominent scholars of *ḥadīth*, *uṣūl*, and *fiqh* maintained: that the accuracy of the reporter is determined when his narrations are mostly consistent with the other narrations of the *thiqāt*, with rare differences in a few of their narrations. If the difference is insignificant, it does not hurt one’s accuracy, and actually makes him a proven source because such minor differences are unavoidable. In contrast, if the difference is significantly large, his accuracy is decidedly impaired, and consequently he is no longer a proven source. Likewise, if his narrations are consistent for the most part, he is an acceptable source. [If] otherwise, he is not an acceptable source.

.....  
*Imām Muslim said:*

Thus, [our method is to] examine the narrations of the reporters who match this [spotless] description. They are followed by narrations that have some reporters who are not on the same level of memorization and precision as the previous reporters, but are still

reputable, truthful, and knowledgeable. Included among them are ‘Aṭā’ bin as-Sā’ib, and Yazīd bin Abī Ziyād, and Laith bin Abī Sulaim, from among the carriers of *āthār*<sup>9</sup> and the relaters of *akbbār*.<sup>10</sup>

.....  
*Imām an-Nawawi commented:*

The verb “**examine**” refers to all the narrations [of each reporter].

‘Aṭā’ bin as-Sā’ib, was nicknamed Ibn as-Sā’ib; however, he had other reported nicknames, including Abū Yazīd, Abū Muḥammad, and Abū Zaid ath-Thaqafi al-Kūfi. He was a Tābi’i (Successor).

He was a trustworthy narrator, but there were inconsistencies in his reports before he died. Whoever reported from him before [his last] stage [of life], his reports are authentic, but they are not accepted if they were reported from him at the last stage of his life. Those who reported from him in the earlier stage of his life includes Sufyān ath-Thawri and Shu’bah. Those who reported from him during the last stage of his life includes Jarīr, Khālīd bin ‘Abdillāh, Ismā’īl, and ‘Alī bin ‘Āṣim. This information was provided by Aḥmad bin Hanbal.

Yaḥyā bin Ma’īn said, “All of those who reported from ‘Aṭā’ did so at his stage of inconsistencies except Shu’bah and Sufyān.” In another narration, Yaḥyā said, “Abū ‘Awānah reported from ‘Aṭā’ in both stages of his life, so this would make [Abū ‘Awānah’s] reports disqualified as proven sources.”

“**Yazīd bin Abī Ziyād**” was a Qurashi from Damascus. Al-Ḥāfiẓ said, “He is a weak narrator.” Ibn Namir and Yaḥyā bin Ma’īn said, “He is nothing.” Abū Ḥātim said, “He is a weak narrator.” An-Nasā’i said, “His reports are abandoned.” At-Tirmidhi said, “He is weak in *ḥadīth* transmission.”

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<sup>9</sup> [Translator’s note] *Āthār* literally means “remnants.” Technically, it is used for what is narrated from the Prophet, his Companions, their followers, and other early scholars.

<sup>10</sup> [Translator’s note] *Akbbār*: plural of *ḥabār*, which literally means “a report, news.” It is used by some *ḥadīth* scholars as a synonym for *ḥadīth*. However, others use the word *ḥadīth* for what is attributed to the Prophet only, and use the word *ḥabār* for what is attributed to other than the Prophet.

**“Laith bin Abī Sulaim”** was labelled weak in his *ahādīth* by the majority of scholars. They maintained that his narrations are riddled with inconsistencies; however, they are to be taken into consideration. Ahmad bin Ḥanbal said, “His narrations are filled with inconsistencies, yet people still report from him.” Ad-Dāraquṭni and Ibn ‘Adī said, “His narrations are to be taken into consideration.”

Many others, on the contrary, said his narrations are not to be considered. At any rate, a lot of the early scholars have withheld considering his narrations.

**“Abū Sulaim”** was named Ayman and he was also called Anas; and Allāh knows best.

.....  
*Imām Muslim said:*

Thus, although they possessed what we described of knowledge, steadfastness [in religion], and scholarship, their contemporaries—whom we mentioned as precise and sound in transmission, were above them in status and rank because this [the first category] is a high status and a sublime characteristic according to *ahlul-‘ilm* [people of knowledge].

Do you not see that when you weigh the three we mentioned (‘Aṭā’, Yazīd, and Laith) with Maṣūūr bin al-Mu’tamir, Sulaimān al-A’mash and Ismā’īl bin Abī Khālid in regard to precision and soundness in *ḥadīth*, you will find them distant from them [in rank]? There is no doubt regarding that among the people knowledgeable in *ḥadīth*, since the soundness of the memorization of Maṣūūr, al-A’mash, and Ismā’īl, and their precision in *ḥadīth* was well known among [the people knowledgeable in *ḥadīth*] and they were not aware of examples of that from ‘Aṭā’, Yazīd, or Laith.

However, when you compare peers like Ibn ‘Awn and Ayyūb as-Sakhtiyāni with ‘Awf bin Abī Jamīlah and Ash’ath al-Ḥumrāni— all companions of al-Ḥasan and Ibn Sīrīn—the difference between each pair’s level of virtue, perfection, and authenticity of reporting



is significant, even though both ‘Awf’s and Ash‘ath’s status of truthfulness and honesty is unquestioned by scholars.

This is how scholars weigh the status [of narrators].

.....  
*Imām an-Nawawī commented:*

The above statement may be subject to criticism. The pattern scholars use to list a group of narrators in such context is in the following [order]: the highest ranking, such that they would put forward the Companion before the Successor; the Successor before the one who followed him; and the virtuous one who followed him.

Ismā‘īl bin Abī Khālīd was a famous Tābi‘ī. He met Anas bin Mālik and Salamah bin al-Akwa’. He also narrated from ‘Abdullāh bin Abī Awfā, ‘Amr bin Ḥārith, Qais bin ‘Ā‘idh (Abū Kāhil), and Abū Quḥāfah—all Companions رضي الله عنهم. He was also known as Hurmuz, Sa’d, or Kuthair.

Al-A’mash only met Anas bin Mālik, and Maṣṣūr bin al-Mu’tamir is not a Tābi‘ī, but he is from the successors of the Tābi‘īn.

Thus, the proper comparison [‘Atā’, Yazīd, and Laith] should be with Ismā‘īl, al-A’mash, and Maṣṣūr, respectively. The point here is not their ranks; rather, following the order mentioned is not conditional.

It is probable that Muslim put Maṣṣūr first due to his edge over the other two in regard to his piety, although the three of them generally have the edge over others.

‘Alī bin al-Madīni said, “If a trustworthy narrator reported a *ḥadīth* from the authority of Maṣṣūr, it will be more than enough for you.” Moreover, ‘Abdur-Raḥmān bin Maḥdi said, “Maṣṣūr is the firmest narrator in al-Kūfah.” Sufyān said, “Whenever I narrated a *ḥadīth* reported from narrators of al-Kūfah in front of al-A’mash, he used to reject it, but when I narrated from Maṣṣūr, he would say nothing.”

In addition, Aḥmad bin Ḥanbal said, “Maṣṣūr is firmer than Ismā‘īl

bin Khālīd.” Yaḥyā bin Maʿīn said, “If al-Aʿmash and Maṣṣūr were mentioned together, Maṣṣūr should come first.” Abū Ḥātim said, “Maṣṣūr is more accurate than al-Aʿmash; he does not have inconsistencies nor has he ever committed *tadlīs*.”<sup>11</sup>

Ath-Thawri said, “I have not left anyone more trusted with *ḥadīth* than Maṣṣūr, other than Musāʿir.” Aḥmad bin ʿAbdillāh said, “Maṣṣūr is the firmest narrator in al-Kūfah.”

There was no disagreement regarding Maṣṣūr. He fasted sixty years and was committed to the night prayer for the same period. As for his worship, *ḥudūd*, and righteousness, they are unquestioned, besides his aversion to the judicial position he was forced to accept. His reputation is impressive, and Allāh knows best.

It is noteworthy that, for the first time in the book, narrators are mentioned by their nicknames. We shall mention a summarized rule regarding it: prominent *ḥadīth* and *fiqh* scholars, among others, maintained that it is permissible to mention the narrator with a nickname, description, or lineage (including those ancestors) he hates with the aim of identifying him without belittling him.

Such is made permissible in the case of dire need, just as criticizing them was made permissible in the same case. For instance, nicknames like al-Aʿmash (cloudy-eyed), al-Aḥwal (cross-eyed), al-Aṣam (deaf), al-Ashal (the paralyzed), al-Athram, az-Zaman, al-Maflūj, Ibn ʿAlyah, and many others. There are well-known books dedicated to this.

“**Ibn ʿAwn**” was named ʿAbdillāh bin ʿAwn bin Arṭabān as-Sakhtiyāni. He is reported by Ibn ʿAbdul-Barr in *at-Tamhīd* to have been selling leather in Baṣrah and therefore he had been nicknamed Ibn ʿAwn.

“**ʿAwf bin Abī Jamīlah**” was known as ʿAwf the Bedouin even though he was not a Bedouin. Aḥmad bin Ḥanbal said, “ʿAwf is

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<sup>11</sup> [Translator’s note] *Tadlīs*: A term used in the science of *ḥadīth* to describe a narration in which the narrator attributes reporting a particular *ḥadīth* from someone who hasn’t narrated it, making it appear that he heard it from him.

trustworthy with good narrations.” Yaḥyā bin Ma‘īn and Muḥammad bin Sa’d said, “He is trustworthy and his nickname is Abū Sahl.”

“**Ash‘ath**” was Ibn ‘Abdul-Mālik Abū Hānī’ al-Baṣri. Abū Bakr al-Burqānī asked ad-Dāraquṭnī, “Did Ash‘ath report from al-Ḥasan?” He replied, “There are three narrators [named Ash‘ath] who reported from al-Ḥasan. One of them is nicknamed al-Hamrānī after Hamrān Maulā ‘Uthmān. He is trustworthy. [The second] is Ash‘ath bin ‘Abdillāh al-Ḥiddānī who is from al-Baṣrah. He reports *aḥādīth* from Anas bin Mālik and al-Ḥasan, and his narrations are reliable. [The last] is named Ash‘ath bin Sawār from al-Kūfah; his narrations are reliable; however, he is the weakest among them. And Allāh knows best.”

.....  
*Imām Muṣlim said:*

We only mentioned those examples by way of naming them specifically so that they might be an example for those ignorant of the scholars’ methodology regarding the ranking of *ḥadīth* narrators. [With these examples as guides] men of elevated rank will not be deprived of any degree of what is due to them, and men inferior [in] knowledge will not be elevated above their true position. Rather, each will keep his rights and assume his rightful rank.

It has been mentioned on the authority of ‘Ā’ishah ؓ that she said, “The Messenger of Allāh ﷺ ordered us to afford people their (rightful) positions according to what the Qur’ān states:

﴿ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴾

“And above all who possess knowledge is another who is knowledgeable.”

[Sūrah Yūsuf 12:76]

Thus, we compiled what you asked for of reports on the authority of the Messenger of Allāh ﷺ based on the example mentioned

[regarding the narrators' memorization and accuracy, and narrations that lack excessive inconsistency or strong contradiction].

.....

*Imām an-Nawawī commented on the ḥadīth:*

**“The Messenger of Allāh ﷺ ordered us to afford people their (rightful) positions”** — This implies that people have different rights depending on their respective ranks. This applies in most rulings. However, the Lawmaker [i.e. Allāh] made them equal in regard to punishments and the like, and Allāh knows best.

.....

*Imām Muslim said:*

We did not bring forward the narrations of reporters charged [with criticism] by the majority of the scholars, such as ‘Abdullāh bin Miswar Abī Ja’far al-Madā’ini, ‘Amr bin Khālid, ‘Abdul-Quddūs ash-Shāmi, Muḥammad bin Sa’īd al-Maṣlūb, Ghiyāth bin Ibrāhīm, Sulaimān bin ‘Amr Abī Dāwūd an-Nakha’ī, and others accused of fabricating narrations and creating reports.

We also withheld from narrations that are *munkar* [lacking agreement with another version that is known to be authentic] or filled with mistakes.

.....

*Imām an-Nawawī commented:*

**“‘Abdul-Quddūs ash-Shāmi”** was named ‘Abdul-Quddūs bin Ḥabīb al-Kula’i ash-Shāmi, Abū Sa’īd. He reported *aḥādīth* from ‘Ikrimah, ‘Aṭā’, and others. Ibn Abī Ḥātim said, “‘Amr bin ‘Alī al-Fallās said, ‘Scholars have agreed to disregard all the narrations of ‘Abdul-Quddūs.’”

There is another narrator who shares the same first name, but he was trustworthy. His full name was ‘Abdul-Quddūs bin al-Ḥajjāj Abul-Mughīrah al-Khawḷāni ash-Shāmi al-Ḥimṣi. He heard *aḥādīth*

from Ṣafwān bin ‘Amr, al-Awzā‘i, and others. A number of narrators reported from him, including Aḥmad bin Ḥanbal, Yahyā bin Ma‘īn, Muḥammad bin Yahyā adh-Dhuhli, ‘Abdullāh bin ‘Abdir-Raḥmān ad-Dārimi, and other senior Imāms and memorizers. Aḥmad bin ‘Abdillāh al-‘Ujjali and ad-Dāraḥṭni, among others, said, “He is trustworthy.” Al-Bukhāri and Muslim have related from him in both of their books of *Ṣaḥīḥ*.

**“Muḥammad bin Sa‘īd al-Maṣlūb”** was from Damascus. His nicknames were Abū ‘Abdur-Raḥmān, Abū ‘Abdillāh, and Abū Qais. There is a significant difference of opinion regarding his lineage, as well as his name. He is the only person we know about for whom there is such a large difference. Al-Ḥāfiẓ ‘Abdul-Ghanī al-Maqdisi reported from some *ḥadīth* scholars that the number of opinions regarding this narrator’s name is over a hundred. Abū Ḥātim ar-Rāzi said, “His narrations are abandoned.” He was executed and crucified due to his apostasy.

Aḥmad bin Ḥanbal said, “Abū Ja’far killed him due to his apostasy, and his narrations are fabricated.” Khālīd bin Yazīd said, “I heard him saying, ‘If I hear a nice saying, I don’t see any problem with creating a chain of narration for it.’”

**“Ghayāth bin Ibrāhīm”** was from al-Kūfah. His nickname was Abū ‘Abdur-Raḥmān. Al-Bukhāri noted in his book *at-Tārīkh*, “They abandoned him.”

**“Sulaimān bin ‘Amr Abī Dāwūd”** was nicknamed Abū Dāwūd.

A fabricated *ḥadīth* is the invention of a fabricator who took the speech of others and presented it as a *ḥadīth*. Sometimes, [these fabricators] simply fabricated *aḥādīth* of their own. In fact, many fabricated narrations—if not most—point themselves out as fabrications due to their poor and weak language.

It is noteworthy that intentional *ḥadīth* fabrication is *ḥarām*, as stated by the consensus of Muslims in the field of *ḥadīth*. The innovating sect of al-Karāmiyyah, however, were the only exception: they

permitted fabrication in contexts of *targhib wa tarhib* [encouragement and admonition]<sup>12</sup> as well as *aḥ-ḥud*.

Unfortunately, some of the ignorant who falsely claim to be ascetics have followed that sect's position in their erroneous belief that [these false narrations] would help promote good. Such belief is obvious foolishness and utter ignorance. The statement of Allāh's Messenger, **"Whoever lied on me intentionally, let him take his place in Hell,"** is enough to refute them. We shall expand on this *ḥadīth* later when we come to it, if Allāh wills.

All of the narrators mentioned above are accused and abandoned. They are unworthy of attention due to their severe weakness and known *ḥadīth* fabrications.

.....

*Imām Muslim said:*

*Munkar* in the narration of a *muhaddith* becomes clear when his narration differs completely from the narrations of a *muhaddith* known for his memorization and accepted narrations, with not even slight agreement between the two. When the majority of a person's narrations are like this, he is abandoned [*mahjūr*] in *ḥadīth*, and his narrations are not used.

From among this group are 'Abdullāh bin Muḥarrar, Yahyā bin Abī Unaisah, al-Jarrāḥ bin al-Mīnhāl Abul-'Aṭūf, 'Abbād bin Kathīr, Ḥusain bin 'Abdillāh bin Dumairah, and 'Umar bin Ṣuhbān.

We did not consider their narrations due to the ruling of *ablul-'ilm*. This is because of their position compared to what we know in regard to accepting reports. That is, an accepted *muhaddith* [must have] reported a number of narrations similar to those narrated by *ablul-'ilm wal-ḥifẓ* [people of knowledge and memorization], and [the narrations] must be predominantly in agreement with those of

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<sup>12</sup> [Translator's note] *Targhib wa tarhib*: Texts in Qur'an and Sunnah that promise believers with reward and compensation upon doing good deeds in one portion, and warn them against wrong deeds due to the consequential punishment in the other.

*ahlul-‘ilm*. When a narration like that is found, then if it adds to [the transmission] anything not found with its companions, his addition is accepted.

.....  
*Imām an-Nawawi commented:*

Here Muslim mentioned the definition of *munkar* as defined by *ḥadīth* scholars. This definition is incomplete, since *ḥadīth* scholars sometimes call a *ḥadīth munkar* even though there is an addition by a trustworthy narrator. This *ḥadīth* is not rejected as long as the trustworthy narrator is [proven to be] accurate.

**“Abdullāh bin Muḥarrar”** — This is his name exactly as mentioned by al-Bukhārī in *at-Tārīkh* as well as Abū Naṣr bin Mākūlā and Abū ‘Alī al-Ghasānī, among many other *ḥuffāz* (*ḥadīth* memorizers). He was a successor of the Ṭabī‘īn.

He reported *aḥādīth* from al-Ḥasan, Qatādah, az-Zuhri, Nāfi’ Maulā Ibn ‘Umar, and many other successors. Ath-Thawri and many others narrated from him. However, *ḥadīth* memorizers and early scholars agreed to abandon him. Aḥmad bin Ḥanbal said, “People have abandoned his narrations,” and many other scholars made similar statements.

**“Abū Unaisah”** was the father of Yaḥyā; his name was Zaid.

**“Al-Jarrāḥ bin al-Minhāl al-Jazrī”** reported *aḥādīth* from the successors. He heard from al-Ḥakm bin ‘Utaibah and az-Zuhri. Yazīd bin Hārūn narrated from him. Al-Bukhārī and other scholars said, “His narrations are *munkar*.”

**“Umar bin Ṣuhbān”** was from Madīnah. It is agreed that his narrations have been abandoned.

[Imām] Muslim briefly mentioned that the addition brought by a trustworthy narrator is acceptable, whereas the narration of *shādh*<sup>13</sup>

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<sup>13</sup> [Translator’s note] This term refers to *aḥādīth* narrated by a trustworthy narrator that

and *munkar* [*ahādīth*] are rejected; this is the correct position, adopted by the majority of the scholars of *ḥadīth*, *fiqh*, and *uṣūl*, and Allāh knows best.

.....

*Imām Muslim said:*

[There are some] who resort to [narrators] like az-Zuhri or Hishām bin ‘Urwah, whose narrations are in extensive circulation among *ablul-‘ilm* due to their greatness, and due to the great number of their companions being among the *ḥuffāz* [memorizers], who know their narrations and the narrations of those of his level. The companions [of narrators like ‘Urwah and az-Zuhri] related those narrations in agreement with one another [with few having contradictions]. Thus, it is not allowed to accept narrations from those who report a number of narrations from [narrators like ‘Urwah and az-Zuhri] who are not known by any of their companions, and do not share in the *ṣaḥīḥ* narrations [found] among them, and Allāh knows best.

In short, we have explained from the school of *ḥadīth* and its people some of what those who wish to traverse the path of [the *muḥaddithīn*] should aim for and be guided towards. We will, if Allāh wills, expand [on the above-mentioned *munkar ḥadīth*] in another place in this book upon the mention of defective reports [*mu‘allalah*], and we shall explain and clarify wherever necessary, if Allāh wills.

.....

*Imām an-Nawawī commented:*

**“We shall explain and clarify wherever necessary, if Allāh wills”** — It was said that Muslim died before the full compilation of his book. Another opinion states that he mentioned that what he referred to is spread throughout the chapters of his book in its existing form; and Allāh knows best.

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contradict other reports by other trustworthy narrators.



*Imām Muslim said:*

As to what follows: May Allāh have mercy on you, we have witnessed evil (largely from those who claim to be *muḥaddithīn*) concerning [neglectfulness toward their] obligation to reject weak and *munkar* narrations and to investigate famous *ṣaḥīḥ* narrations related by known trustworthy narrators. [This neglect is] despite their knowledge and admission of introducing numerous falsified narrations to the unaware. These falsified narrations are transmitted by narrators whose narrations are denounced by eminent *ḥadīth* scholars like Mālik bin Anas, Shu'bah bin al-Ḥajjāj, Sufyān bin 'Uyainah, Yaḥyā bin Sa'īd al-Qaṭṭān, 'Abdur-Raḥmān bin Mahdi, and many others.

Had it not been for this, it would not have been easy for us to address your request for categorization and collection [of those *ṣaḥīḥ aḥādīth*]. However, on account of those who spread *munkar* narrations with weak and unknown chains, in addition to bringing them forth among the common people who are not aware of those narrations' defects, responding to what you asked became lighter upon our hearts.

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*Imām an-Nawawi commented:*

The word "heedless" refers to those ignorant of the [reality of the *ḥadīth*]. Note that this is the first time he mentioned Sufyān bin 'Uyainah.

## Chapter:



### The Obligation of Transmitting on the Authority of Trustworthy Narrators, Abandoning the Liars, and Warning Against Lying Upon the Messenger of Allāh

*Imām Muslim said:*

Know—may Allāh, exalted is He, grant you success—that obligatory upon everyone aware of the distinctions between *ṣahīḥ* and weak narrations, and between trustworthy and denounced narrators, is to omit all narrations except what is known to have authentic key narrators and reporters of integrity. [It is thus also necessary to] avoid what may be reported from denounced narrators and staunch innovators.

The proof regarding this obligation is in the verse:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا ﴾

**Oh you who believe! If a sinful person comes to you with news, verify it lest you afflict people due to ignorance and then you become sorry about what you did.**

[*Sūrah al-Hujurāt 49:6*]

And the verse:

﴿ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ ﴾

...from whom you are pleased with from the witnesses

[Sūrah al-Baqarah 2:282]

And the verse:

﴿ وَأَشْهَدُوا ذَوِي عَدْلٍ مِّنكُمْ ﴾

And let two who possess integrity among you bear witness.

[Sūrah at-Talāq 65:2]

These proofs demonstrate that the report of the one who is not upright is not accepted, and that the testimony of one who does not possess integrity is rejected. Although the meaning of the word “report” may differ from the meaning of the word “testimony” in some respects, they have the same meaning, since neither the report nor the testimony of the sinful is acceptable according to *ahlul-‘ilm*.

The Sunnah demonstrates the prohibition of reporting *munkar* narrations, just as the Qur’ān prohibits reporting from the sinful. There is a famous *athar* (i.e. narration) on the authority of the Messenger of Allāh ﷺ that he said, **“Whoever relates on my authority a narration knowing it is a lie, then he is one of the liars.”**

.....  
*Imām an-Nawawi commented:*

**“Everyone aware of the distinction between *ṣaḥīḥ* and weak narrations, and between trustworthy and denounced narrators...”** — Those two phrases are not redundant for [the sake of] emphasis; rather, they each have their own meaning. A narration may be authentic for a particular *matan* (i.e. text of the *ḥadīth*) while the reporters of some of its chains of narrations are denounced, disqualifying those particular narrations.<sup>14</sup>

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<sup>14</sup> [Translator’s note] Some *ahādīth* have several chains of narrations. Their *matan* (text) could be authentic; however, they fail to qualify as authentic due to a defect found in the

His statement: “[It is thus also necessary to] avoid what may be reported from denounced narrators and staunch innovators” expresses Muslim’s position. The scholars of *ḥadīth*, *fiqh*, and *uṣūl* unanimously maintained that the narration of an innovator whose innovation renders him a disbeliever is rejected. On the other hand, if the narrator’s innovation does not render him a disbeliever, there is a difference regarding his narrations.

Some [scholars] rejected them all due to the plain disobedience of an innovator, maintaining that his belief will not avail him. Others accepted all of those narrations as long as the narrator does not lie in support of his school of thought, whether he calls to his innovation or not. The latter opinion is reported to have been held by our Imām ash-Shāfi‘ī رحمته الله. This is based on his statement, “I accept the testimony of the people of desire, except from the Shī‘ah sect of al-Khaṭābiyyah, because they allow their followers to deliver false testimony.”

Another opinion maintains that the narrations of the innovator are accepted as long as he does not call to his innovation. If he does, they are rejected. This is the position adopted by the majority of scholars and it is the fairest and soundest. Some of ash-Shāfi‘ī’s followers said ash-Shāfi‘ī’s students disagreed regarding an innovator who does not call to his innovation, but agreed to reject the narrations of the one who does.

Abū Ḥātim bin Hibbān said, “There is a unanimous agreement among our Imāms to reject the narrations of the innovator who calls to his innovation, whereas the first position (i.e. rejecting the narrations of one who does not call to his innovation) is very weak, since there are many innovators who do not call to their innovation but whose narrations are found in both books of *Ṣaḥīḥ* as well as the other works of top *ḥadīth* scholars. Both the Salaf and *ḵbalaf* (following generations) have always accepted the narrations of such innovators, using them in their arguments, and narrating from them

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chain of narration, since some narrators in those chains were denounced. This is why Imām Muslim addressed both the *matan* and the chain of narration (*isnād*).

without raising any objection; and Allāh knows best.”

**“Although the meaning of the word ‘report’ may differ from the meaning of the word ‘testimony’ in some respects, they have the same meaning”** — This reflects the great status and deep knowledge of Muslim. Know that the words “testimony” and “report” share some characteristics and differ in others. They are both conditional based on one’s Islām, rationality, puberty, truthfulness, integrity, and accuracy in reporting and delivery. On the other hand, they differ depending on one’s freedom, gender, number, and acceptance of the inferior’s [narration] over that of his superior.

Of the reports of a slave, a woman, a single individual, and an inferior [student or person of knowledge] in the presence of his superior [in knowledge]—who is his *shaikh*—none are acceptable except from a woman under certain circumstances. The testimony of a witness who is [biased], as in the case of one’s testimony against his enemy, or in his own interests or those of his father or son, is rejected.

[The scholars] disagreed regarding the testimony of the blind. Ash-Shāfi‘i and a group of scholars disallowed it. Mālik and other groups of scholars allowed and accepted it.

Note that Islamic law distinguished the testimony from the report in the above respects because testimony is on an individual level, which makes the charge more apparent, whereas a report is on a general level that includes the reporter himself as well as others, and this makes the charge very much out of the picture.

The earlier opinions [regarding the conditions a narrator must meet to have his narration considered] are held by those whose opinions have weight, although some of them did not hold the same position on every condition.

For instance, some scholars of *uṣūl* stipulated that the reporter must be an adult at the time of receiving the report; however, the unanimous opinion refutes this. Adulthood is only considered a condition

at the time of reporting a narration, not at the time of receiving the narration. Some of ash-Shāfi'i's companions permitted and accepted the report of a child in both hearing and delivering it. However, the famous and prevailing opinion is mentioned above.

As for the condition of the number of reporters, al-Jubā'i, the Mu'tazili, as well as some individuals from the Qadariyyah sect, stipulated two [as the minimum number of] reporters of a narration, just as for testimony. One individual who followed al-Qadariyyah stipulated four reporters in every class of the narration and in each narration. These opinions are weak, unacceptable, and discarded. There is an overwhelming number of legislative proofs that openly state the obligation of complying with the actionable report of a single individual, and scholars of *fiqh* and *uṣūl* clarified this in their books. Additionally, there are many works authored by scholars of *ḥadīth* that independently address this particular subject; and Allāh knows best.

As for the conditions of uprightness and integrity, this includes many sub-issues known in the books of *fiqh*, which require abundant detail.

**“There is a famous *athar* (i.e. narration) on the authority of the Messenger of Allāh ﷺ”** — This is in compliance with the chosen opinion among the scholars of *ḥadīth*, among others, which has become a common terminology among the Salaf and the *khalaf* (i.e. those who came later), which is that the word *athar* is used to refer to any narration in general, whether reported on the authority of the Messenger of Allāh or from a Companion. The jurists from Khurāsān said *al-athar* is what is attributed to and ends with a Companion; and Allāh knows best.

**“Whoever relates on my authority a narration knowing it is a lie, then he is one of the liars”** — There are two opinions regarding the word “knowing.” One considers it to mean “know.” The other considers it to mean “think.” A reporter is not held as sinful in this regard unless he narrates something he knows *or* thinks is a lie. If he neither knows nor thinks his narration is a lie, he is not held

as sinful in this regard, even if someone else knows or thinks that particular narration is a lie.

The overall interpretation is obvious, which accentuates [the dire consequences] of lying and exposing oneself to it. Lying includes reporting a narration with an overwhelming belief that it is a lie, such that it never existed before his report. We shall expand on the issue of lying and everything related to lying upon the Messenger of Allāh.

.....

*Imām Muslim said:*

Abū Bakr bin Abī Shaibah narrated to us that Wakīʾ narrated to us, on the authority of Shuʾbah, on the authority of al-Ḥakam, on the authority of ʿAbdur-Raḥmān bin Abī Lailā, on the authority of Samurah bin Jundab:

.....

*Imām an-Nawawi commented:*

**“Abū Bakr bin Abī Shaibah”** — His name was ʿAbdullāh. Muslim has related a large number of narrations from him as well as his brother ʿUthmān, but he took more from Abū Bakr. Both were also the teachers of al-Bukhāri. Both of their names are attributed to their grandfather. Their father’s name was Muḥammad bin Ibrāhīm bin ʿUthmān bin Khawāsti.

They had a third brother named al-Qāsim; however, he has no narrations in the *Ṣaḥīḥ*, as he was a weak narrator. He was the judge of Wāsiṭ (a city in ʿIrāq). However, his son Muḥammad was the judge of Fāris, and he was a trustworthy narrator according to Yahyā bin Maʿīn and others.


Both Abū Bakr and [his brother] ʿUthmān were respected memorizers. Abū Bakr, in particular, had almost 30,000 students attending his classes. He was superior to ʿUthmān in terms of memorization and veneration, despite ʿUthmān’s seniority over him.

‘Uthmān died in 239 AH after Abū Bakr, who died in 235 AH. Abū Bakr al-Khaṭīb al-Baghdādī said, “There are two who narrated *ahādīth* from Abū Bakr bin Abī Shaibah. Their names are Muḥammad bin Sa’d, the writer of al-Wāqidi, and Yūsuf bin Ya’qūb Abū ‘Amr an-Naisābūri.

Oddly, the difference between their dates of death is 107 or 108 years; and Allāh knows best.

“**Al-Ḥakam**” was Ibn ‘Utaibah. He was one of the most knowledgeable and obedient among the Tābi‘īn.

“**‘Abdur-Raḥmān bin Abī Lailā**” was one of the most respected of the Tābi‘īn. ‘Abdullāh bin al-Ḥārith said, “I feel that women [could never again] give birth to one like him.” ‘Abdul-Mālik bin ‘Umair said, “I have seen ‘Abdur-Raḥmān bin Abī Lailā in a knowledge circle that included a number of the Companions of the Messenger of Allāh. They were listening to his speech attentively. One of them was al-Barā’ bin ‘Āzib, who died in 83 AH.”

Abī Lailā’s name was Yasār, Bilāl, or Bolīl according to different opinions. Another opinion said he was named Dāwūd, while another opinion maintains that his name was not known. He was a Companion who died along with ‘Alī  in Ṣiffīn.

Note that there was another Ibn Abī Lailā, whose name is very common in *fiqh* and who has a famous school of thought. His name was Muḥammad, the son of ‘Abdur-Raḥmān [bin Abī Lailā], but scholars of *ḥadīth* considered him a weak narrator; and Allāh knows best.

Samurah bin Jundab’s nickname was Abū Sa’īd, and he was also known as ‘Abdullāh, ‘Abdur-Raḥmān, Abū Muḥammad, or Abū Sulaimān. He died in al-Kūfah at the end of Mu‘āwiyah’s caliphate; may Allāh have mercy on them all.



.....

*Imām Muṣlim said:*

And also Abū Bakr bin Abī Shaibah narrated to us that Wakī' narrated to us, on the authority of Shu'bah and Sufyān, on the authority of Ḥabīb, on the authority of Maimūn bin Abī Shabīb, on the authority of al-Mughīrah bin Shu'bah, that they both said that the Messenger of Allāh ﷺ said the same thing.

.....

*Imām an-Nawawī commented:*

**“Sufyān”** was Sufyān ath-Thawri, Abū ‘Abdillāh.

**“Ḥabīb”** was Ibn Abī Thābit Qais, a respected Tābi‘ī. Abū Bakr bin ‘Ayyāsh said, “There were only three notable individuals in al-Kūfah: Ḥabīb bin Abī Thābit, al-Ḥakam, and Ḥammād; they were responsible for issuing *fatāwā* [Islamic legal rulings]. Everyone was inferior to Ḥabīb [in terms of knowledge].”

**“Al-Mughīrah”** was al-Mughīrah bin Shu'bah, one of the most knowledgeable people among the Arabs. His nickname was Abū ‘Īsā, Abū ‘Abdillāh, or Abū Muḥammad. He died in 50 or 51 AH. He accepted Islām in the year of the Battle of al-Khandaq [The Ditch]. It is reported that he provided for the marriage of 300 Muslim women; another statement brings the number up to 1000.

Muslim cited the *matan* of the *ḥadīth* by mentioning it first, then saying, “Abū Bakr narrated to us on the authority of both Companions, who narrated it on the authority of the Messenger of Allāh.” This manner of citing a *ḥadīth* is undoubtedly permissible; and Allāh knows best.

Remarkably, the above two *asānīd* (chains of narration) have two notable characteristics. First, both contain narrators from al-Kūfah, including both Companions, the two *shaiḵhs* of Muslim, and every other narrator between the Companions and these two *shaiḵhs*, except for Shu'bah, who is from Wāsiṭ and then moved to Baṣrah.

This is notable because there are a great number of narrations [with a similar geographic chain].

Second, in each *isnād* is a Tābi'ī who narrated from a Tābi'ī, which is very common. [In some *asānīd*] there may be three Tābi'īn narrating from each other, which is also common but to a lesser degree. The number of Tābi'īn [within a chain] may reach four, but this is very rare.

This also occurs with the Companions ﷺ. I have personally collected narrations where four Companions as well as Tābi'īn narrated from each other, which are found in the beginning of my explanation of *Ṣaḥīḥ Muslim* along with their *asānīd* and variations of *asānīd*.

## Chapter:



### Warning about Lying Upon the Messenger of Allāh ﷺ<sup>15</sup>

*Imām Muslim said:*

Abū Bakr bin Abī Shaibah narrated to us that Ghundar narrated to us on the authority of Shu’bah; and Muḥammad bin al-Muthannā and Ibn Bashār both narrated to us that Muḥammad bin Ja’far narrated that Shu’bah narrated on the authority of Manṣūr, on the authority of Rab’iy bin Hīrāsh that he heard ‘Alī ﷺ giving a *khutbah* and he said that the Messenger of Allāh ﷺ said, **“Do not lie upon me; indeed, whoever lies upon me will enter the Fire.”**

.....

*Imām an-Nawawi commented:*

**“Ghundar”** is the most famous name [of this narrator]. Al-Jawhari mentioned that his name could also be pronounced “Ghandar.” His name is Muḥammad bin Ja’far al-Hudhali Maulāhum<sup>16</sup> al-Baṣri, Abū ‘Abdillāh.

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<sup>15</sup> Imām an-Nawawi commented: This title includes *ahādīth* where the Prophet said, “Do not lie unto me, for whoever does so, he shall enter Hellfire.” And in another narration, “Whoever intentionally lies unto me, let him take his place in the Hellfire.” And in another narration, “Lying to me is unlike lying to anyone else; so whoever lies unto me, let him take his place in Hellfire.”

<sup>16</sup> [Translator’s note] *Maulāhum* has three meanings: The first: A slave of someone, like Nāfi’, who was ‘Umar bin al-Khaṭṭāb’s *maulā*. Second: The tribe to whom one owes the favor of guidance to Islām, like the grandfather of al-Bukhāri, who was the *maulā* of al-Ju’fiyyīn. Third: A pledge of allegiance, as was given to Imām Mālik, the *maulā* of the Tamimiyyīn. [*Tabdhīb al-Asmā’ wal-Lughāt*, an-Nawawi: 1/14].

“Ghundar” was a nickname given to him by Ibn Juraij, which we narrated from ‘Ubaidullāh bin ‘Ā’ishah from Bakr bin Kulthūm as-Sulami who said, “Ibn Juraij arrived at al-Baṣrah, and the people gathered around him [to learn]. Once, he reported a *ḥadīth* from the authority of al-Ḥasan al-Baṣri, but the people doubted him.” Ibn ‘Ā’ishah said, “Ibn Juraij called him ‘Ghundar’ because he bothered him a lot on that day so he said to him, ‘Shut up, Ghundar!’ because residents of the Ḥijāz used to call anyone bothering them ‘Ghundar.’”

As for Ghundar himself, he made a habit of fasting every other day for 50 straight years. He died in Dhul-Qa’dah 193 or 194 AH.

“**Rab’iy bin Ḥirāsh**” was Abū Maryam Rab’iy bin Ḥirāsh al-‘Absī, the brother of Mas’ūd, who spoke after his death.<sup>17</sup> Their brother was Rabi’.

Rab’iy was a well-known and respected Tābi‘ī who never lied. He swore he would never even smile until he found out where he would eternally reside [i.e. Paradise or Hell]. Thus, he never smiled except after his death. His brother Rabi’ did the same. The man who washed his body after he died said, “He had a smile on his face on his deathbed throughout the time we were washing his body.”

Rab’iy died in 101 AH. It is also said that he died in 104, and another statement maintains he died during the caliphate of al-Ḥajjāj, who died in 95 AH.

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<sup>17</sup> [Translator’s note] Adh-Dhahabi related in the biography of Rab’iy bin Ḥirāsh the following: Rab’iy said, “We were four brothers; one of us died. While we were gathered around [his body], we sent someone to buy a shroud. Suddenly, [our dead brother] uncovered his face and said, ‘Peace be upon you.’ We responded, ‘And peace be upon you, brother of ‘Īsā. [Have you spoken] after death?’ He said, ‘Yes. I have met my Lord and He was not angry. He met me with rest and provision. So hurry, since Abul-Qāsim (i.e. the Prophet) is waiting on me to pray.’ The news spread and reached ‘Ā’ishah, who said, ‘I indeed have heard the Messenger of Allāh ﷺ say, “A man from my nation will speak after death.”’” [Siyār Alām an-Nubalā: 4/359]. This remarkable incident is backed by major scholars, including al-Mizzi, as mentioned in *Tawḍīḥ al-Mushtabih*, authored by Ibn Naṣīr ad-Dīn ad-Dimashqī: 3/156.

.....

*Imām Muṣlīm said:*

Zuhair bin Ḥarb narrated to me, Ismā‘īl—rather,<sup>18</sup> Ibn ‘Ulayyah—narrated to us on the authority of ‘Abdul-‘Azīz bin Ṣuhāib, on the authority of Anas bin Mālīk, that he said, “Indeed what prevents me from relating to you a great number of *aḥādīth* is that the Messenger of Allāh ﷺ said, **‘Whoever intends to lie upon me, then let him take his seat in the Fire.’**”

.....

*Imām an-Nawawī commented,*

“**‘Ulayyah**” was the mother of Ismā‘īl. His father was Ibrāhīm bin Saḥm bin Maqṣam al-Asdi. Ismā‘īl was from Baṣrah, even though his origin was al-Kūfah. His nickname was Abū Bishr. Shu‘bah said, “Ismā‘īl bin ‘Ulayyah is the sweet-smelling basil of jurists and the master of *ḥadīth* scholars.”

Muḥammad bin Sa’d said, “The mother of Ismā‘īl is ‘Ulayyah bint Ḥasan, who used to work for Bani Shaibān. She was an honorable and rational woman. It is notable that Ṣāliḥ al-Mirri along with other prestigious men and jurists of Baṣrah used to visit her to discuss *fiqh*.”

Khaṭīb al-Baghḍādī said about Ismā‘īl, “Many people narrated *aḥādīth* from Ismā‘īl bin ‘Ulayyah, including Ibn Jurāij and Mūsā bin Sahl al-Washshā. There are 127 or 129 years between the death of these two.” He continued, “Ibrāhīm bin Ṭahmān also narrated from Ismā‘īl and there are 120 or 125 years between his death and that of al-Washshā. Furthermore, Shu‘bah narrated from Ismā‘īl; there are

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<sup>18</sup> Imām an-Nawawī commented: Using this format [of narration] reflects Muṣlīm’s ultimate precision in relating his narrations and his well-honed skill in the science of *ḥadīth*. It indicates that when his *shaiḵ* reported the *ḥadīth* to him, he had not mentioned the last name of the narrator. Had Muṣlīm mentioned the narrator’s last name [without using this word], it would have implied that his *shaiḵ* reported the *ḥadīth* with the narrator’s last name [which is not the case]. So, Muṣlīm did not take the liberty of mentioning the last name of the narrator himself only because his *shaiḵ* had not reported this *ḥadīth* to him in this particular form.

118 years between Shu'bah's death and that of al-Washshā. Likewise, 'Abdullāh bin Wahb narrated from Ismā'īl and there are eighty-two years between Ibn Wahb's death and that of al-Washshā. Al-Washshā died on Friday, the first day of Dhul-Qa'dah, in 298 AH."

.....

*Imām Muslim said:*

Muḥammad bin 'Ubaid al-Ghubari narrated to us, Abū 'Awānah narrated to us, on the authority of Abū Ḥaṣīn, on the authority of Abū Ṣāliḥ, on the authority of Abū Hurairah that he said the Messenger of Allāh ﷺ said, **"Whoever lies upon me intentionally, then let him take his seat in the Fire."**

.....

*Imām an-Nawawi commented:*

**"Al-Ghubari"** was from Baṣrah.

**"Abū 'Awānah"** was al-Waḍāḥ bin 'Abdillāh al-Wāsiṭi.

**"Abū Ḥaṣīn"** is the only individual in both books of *Ṣaḥīḥ* with this name. Others with a similar name are spelled "Ḥuṣain," [and there is one that sounds the same; however it is spelled] "Ḥuḍain bin al-Mundhir." Abū Ḥaṣīn's name was 'Uthmān bin 'Āṣim al-Asdi. He was a Ṭābi'i from al-Kūfah.

**"Abū Ṣāliḥ"** was named Dhakwān, nicknamed "the Oil Man" or "the Butter Man" because he used to bring them to al-Kūfah. He was from Madīnah. He died in 101 AH. There is a group of narrators of his caliber, all nicknamed "Abū Ṣāliḥ."

**"Abū Hurairah"** was the first to be nicknamed as such. There was a huge difference of opinion—almost thirty differences—about his first name and his father's name. However, the soundest is that his name is 'Abdur-Raḥmān bin Ṣakhr.

Abū 'Amr bin 'Abdil-Barr said, "Due to the huge difference of

opinion regarding his name, the only sound opinion I consider is ‘Abdullāh and ‘Abdur-Raḥmān. This is the only name for him in Islām that I feel comfortable with.”

Muḥammad bin Ishāq said, “His name is ‘Abdur-Raḥmān bin Ṣakhr; many scholars who authored works related to genealogy used this name.” Likewise, al-Ḥākim, Abū Aḥmad, said, “The soundest opinion regarding the name is [the one maintaining it was] ‘Abdur-Raḥmān bin Ṣakhr.”

He was nicknamed Abū Hurairah because he used to play with a cat when he was a child.

Abū Hurairah has a very special virtue, which is that he has the most narrations among the Companions from the authority of the Messenger of Allāh. Imām al-Ḥāfiẓ Baqī bin Mikhlad al-Andalusī cited in his *Musnad* 5,374 *aḥādīth* reported by Abū Hurairah. None of the Companions have approximated this number or even come close to it.

Ash-Shāfi‘ī رحمته said, “Abū Hurairah was the best memorizer of *aḥādīth* in his time. He used to visit al-Madīnah and he had a house in Dhul-Ḥulaifah. He died in Madīnah during 59 AH when he was 78 years old. He was buried in al-Baqī’. ‘Ā’ishah رضيها died shortly before him and he attended her funeral prayer. It was said that he died in 57 or 58 AH, but the correct date is 59 AH. He was among the permanent residents of aṣ-Ṣuffah.”

Abū Nu‘aim said in *Hilyah al-Awliyā’*, “Abū Hurairah was the most knowledgeable and famous resident of aṣ-Ṣuffah.”

The *matan* of the *ḥadīth* carries the ultimate status of authenticity. It was said that it is *mutawātir* (oft-repeated).<sup>19</sup> Abū Bakr al-Bazzār remarked in his *Musnad*, “There are almost 40 Companions who narrated this *ḥadīth* from the Messenger of Allāh.”

<sup>19</sup> [Translator’s note] *Mutawātir* is a type of *ḥadīth* for which the narrators are so numerous in any given era that it is virtually impossible for it to be a fabrication or an error.

Also, Imām Abū Bakr aṣ-Ṣairafī mentioned in his explanation of ash-Shāfi‘ī’s book *ar-Risālah* (may Allāh have mercy on them both), “This *ḥadīth* has been narrated by more than sixty Companions who attributed it to the Messenger.”

Abul-Qāsim ‘Abdur-Rahmān bin Mandah enumerated the number of the Companions who narrated this *ḥadīth* at up to 87 Companions, and added, “One of the memorizers mentioned that he narrated this *ḥadīth* from 62 Companions, including the ten promised Paradise. This is the only *ḥadīth* that every one of the ten Companions promised Paradise reported. Moreover, this is the only *ḥadīth* with more than 60 Companions reporting it. Others said that the number of Companions reached 200 and even more.”

Both al-Bukhāri and Muslim related this *ḥadīth* in their respective books of *Ṣaḥīḥ* from the authority of az-Zubair, ‘Alī, Anas, and Abū Hurairah, among others.

Abū ‘Abdillāh al-Ḥumaidī, the author of *al-Jam’ Bain aṣ-Ṣaḥīḥain*, cited this *ḥadīth* under the category of the narrations that Muslim related in his *Ṣaḥīḥ* that al-Bukhāri did not; however, this is incorrect, as they both related it, and Allāh knows best.

**“Let him take his seat in the Fire”** — The scholars said it is a supplication in an imperative form, meaning, “May Allāh place him in Hell.” It is also said it is a statement in an imperative form, mean that the one guilty of this crime brought [this punishment] on himself and therefore ought to prepare himself for it. This interpretation is proved by a second narration with a different wording: **“Do not lie upon me, for whoever does so, he shall enter the Fire.”** Another narration states: **“A house in Hellfire shall be built for him (i.e. the one who lies upon the Prophet).”**

However, although the explicit meaning of the *ḥadīth* is that such will be his punishment, Allāh may forgive him and then his time in the Fire would not last forever. [This is understood to be] the same for anyone threatened with the Fire due to any major sin less than disbelief. Any major sin has the same ruling of the potential for



either punishment or forgiveness, with any punishment in the Fire a temporary one ending in his being removed from it by Allāh's mercy and kindness. [This is because] no one who dies upon *tawḥīd* shall remain in the Fire for eternity. This is unanimously agreed upon among Ahlus-Sunnah; and Allāh knows best.

Lying, as defined by our colleagues of theology, is to say something that is not true, whether intentionally or unintentionally. This is the position of Ahlus-Sunnah. Al-Mu'tazilah, in contrast, stipulate intent for an untrue statement for it to qualify as a lie. However, given those texts' restriction of lying to intent, this proves that lying can be either intentional or unintentional. The textual proofs from the Qur'ān and Sunnah and the consensus of the scholars all affirm that there is no sin upon the person who forgets or makes a mistake. Thus, had the Prophet meant lying [intentionally or unintentionally], this would [wrongfully] put sin upon the one who forgets. Thus, lying is restricted [according to intent], and the texts on lying are all interpreted in the light of intent; and Allāh knows best.

Know that this *ḥadīth* includes many benefits and rules:

- It emphasizes the rule for Ahlus-Sunnah that a lie includes any untrue report, whether made intentionally or unintentionally.
- It magnifies the prohibition of lying upon the Messenger of Allāh and affirming that it is an abominable act and a major sin. Notwithstanding, however, [this type of lying] does not render the culprit a disbeliever unless he deems it permissible, according to the well-known stance of various scholars of different schools of thought.

Shaikh Abū Muḥammad al-Juwayni, the father of Imām al-Ḥaramain Abul-Ma'ālī—who is one of our major colleagues—said, “A liar becomes a disbeliever when he lies intentionally upon the Messenger.” Al-Imām al-Ḥaramain related this position of his father and that he used to reiterate in his class that whoever intentionally lied upon the Messenger would be rendered a disbeliever and his blood was violable. However, al-Imām al-Ḥaramain deemed this

position weak and said, he has not found a supporting statement on it from any Companion and it is thus a grave mistake. In the end, the correct opinion is the one adopted by the majority of the scholars as previously mentioned; and Allāh knows best.

Moreover, a person who intentionally lies upon the Prophet in a single *ḥadīth* is not only to be judged disobedient, but all of his narrations are discredited and deemed inadmissible for evidence. Even if he repents sincerely, many scholars, including Aḥmad bin Ḥanbal, Abū Bakr al-Ḥumaidī (the *shaiḫ* of al-Bukhārī and the companion of ash-Shāfi‘ī), and Abū Bakr aṣ-Ṣairafī (one of the prestigious and most knowledgeable of the Shāfi‘ī jurists), maintained, “His repentance is irrelevant and his narrations are never acceptable. He must be always disparaged.”

Aṣ-Ṣairafī said, “Any narrator whose narrations we disqualified based on the evidence that he was a liar is no longer acceptable to us even with a public repentance, and any narrator whom we labelled weak can never become trustworthy.” He continued, “Upon this point, a report differs from testimony. In addition, I haven’t seen any proof for the other position. This *ḥadīth* is interpreted as expressing a strong abhorrence of lying upon the Messenger due to its disastrous consequences, since [if not discredited], it would be enacted as a law until the Day of Judgement. This is unlike lying upon anyone else or providing testimony, because the resulting bad consequences of these are limited.”

I [an-Nawawī] say that the above-mentioned position is weak and goes against the legislative rules. The correct opinion on the matter is the acceptance of the culprit’s repentance. His narration is admissible if his repentance is sincere and fulfills the well-known conditions, which are: cessation of that sin [in this case, lying upon the Messenger], expressions of regret, and resolution to never return to it. This position is consistent with the legislative rules. The scholars have even agreed to accept the narration of a disbeliever who embraced Islām. Evidently, most of the Companions were as such, and they have also agreed to accept the testimony [of a repentant liar], which renders the difference between the report and the

testimony in this regard nonexistent; and Allāh knows best.

- The prohibition of lying upon the Prophet in regard to legal rulings is no different from lying upon him regarding matters that do not involve legal rulings, such as general admonitions, among others.

Lying is prohibited in all cases and is one of the gravest sins, as unanimously agreed by the Muslims. This is opposed to al-Kar-rāmiyyah, the innovative sect that falsely holds the permissibility of fabricating *ahādīth* in contexts of *targhīb wa tarhīb*. Many ignorant people who link themselves to *ẓuhd* and others just as ignorant followed them in this regard.

The basis for their false assumption is the wording of the narration, **“Whoever lies upon me intentionally in order to mislead people, let him take his seat in the Fire.”** Some of them claimed that such lying is for the sake of the Prophet, not against him. However, such proof openly reflects how ignorant and heedless they are. It also proves how far they are from knowing any of the rules of Islamic law. They have swallowed fallacies suited only to their shallow intellect and corrupt mentality. They have opposed Allāh’s saying:

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ  
كُلُّهُ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴾

**And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart—about all those [one] will be questioned.**

[Sūrah al-Isrā' 17:36]

Their actions oppose the very definition of the recurrent and famous *ahādīth* that emphatically warn against false testimony. Moreover, they have opposed the consensus of *ablul-ḥall wal-'aqd*<sup>20</sup> among

<sup>20</sup> [Translator’s note] *Ablul-ḥall wal-'aqd* are the elite scholars of the Muslim community who represent them in appointing the Muslim ruler. *Taṣḥīḥ at-Tanbīḥ*, an-Nawawi: 3/485.

other proofs that unequivocally prohibit lying upon any individual. This is besides lying upon one whose statements are revelation, which would then amount to lying upon Allāh, Who described the Prophet's statements thus:

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۗ ﴾

**Nor does he speak of (his own) desire. It is only a revelation that is revealed.**

[Sūrah an-Najm 53:3-4]

Strange is the claim that [reporting false narrations] is for his sake. It proves their ignorance of the Arabic tongue and the meanings of the law, because lying can only be against him.

The narration they used as their basis has also been investigated by scholars. The best and briefest response to it is that the phrase, “in order to mislead” is a false addition and all memorizers agree it is such. In addition, Abū Ja'far aṭ-Ṭahāwī answered that if it were true, it would be used for emphasis, as in Allāh's statement:

﴿ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ ﴾

**“Then who does more wrong than one who invents a lie against Allāh, to lead mankind astray without knowledge.”**

[Sūrah al-An'ām 6:144]

Also, the phrase “in order to” is not to indicate a reason, but to indicate the eventual [result of his lie], as in Allāh's statement,

﴿ فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ﴾

**Then the household of Fir'aun (Pharaoh) picked him up, in order that he might become for them an enemy and a (cause of) grief.**

[Sūrah al-Qaṣaṣ 28:8]

There are many examples like this in the Qur'ān. Likewise, the evidence in Arabic literature is too numerous to count. In short, such a person's lying will eventually mislead people.

This position is [in reality] too weak to mention or even take into consideration and stands needless of refutation; and Allāh knows best.

- It is prohibited for one who knows or has overwhelming belief that a narration is fabricated to relate it, because whoever does so without exposing the reality of this narration is included under the threat of the Fire and has lied upon the Messenger of Allāh.

The proof is the Prophet's statement, **“Whoever narrates a *ḥadīth* on my authority while believing it to be untrue is one of the liars.”**

Therefore, scholars have maintained that whoever desires to relate a *ḥadīth* or cite one should investigate its authenticity and soundness. If it is authentic, he should say, “The Prophet said such-and-such” or “did such-and-such” and the likes of direct expressions. If it is weak, he should not use a direct expression. Rather, he should say, “It was narrated,” or, “It was reported,” or, “It reached us so-and-so”; and Allāh knows best.

Significantly, the scholars said that the one who studies *ḥadīth* should be acquainted with grammar, language, and the names of narrators enough to be steered away from attributing something to the Prophet which he did not say; and if he finds a mistake in a narration he received, the right procedure held by a large number of the Salaf and *ḵhalaf* is that he should narrate the *ḥadīth* with its original version without modification, and mention in his notes that there was a mistake in this narration and provide the correct one.

Likewise, when he relates it orally, he should point out any mistake in that version and then state the correct version. This is best because the narrator might think there is a mistake with the original version,

but it might turn out to be correct from a different angle to another person. And if the door for modifying the narration [without pointing out there is a modification] is opened, the unqualified would [certainly] have the audacity to venture through it.

The scholars said the narrator and *ḥadīth* student, if they were to doubt a word in a narration, should say immediately after it, “he said something of the sort”; and Allāh knows best.

Along the same lines, scholars have said regarding narrating the *ḥadīth* with its meaning that it is recommended for the one who does such to say after he narrates the *ḥadīth*, “he said something of the sort,” like the Companions and those who followed them did.

The stance of refraining from narrating too many *aḥādīth* from the Messenger, held by az-Zubair and Anas among other Companions, was due to their fear of inaccuracy and forgetfulness despite the fact that the one who makes a mistake or forgets is not sinful. Still, they [did not wish to] be accused of [even] slight negligence due to inattentiveness or anything like that.

.....  
*Imām Muslim said:*

Muḥammad bin ‘Abdillāh bin Numair narrated to us, that [his] father narrated to [him] that Sa‘īd bin ‘Ubaid narrated to [him] that ‘Alī bin Rabī‘ah narrated to [him] that he said, “I arrived at the *masjid* and al-Mughīrah, the ruler of al-Kūfah said, ‘I heard the Messenger of Allāh ﷺ saying, **“Indeed a lie upon me is not like a lie upon anyone else, for whoever lies upon me intentionally shall take his seat in the Hellfire.”**””

‘Alī bin Ḥujr as-Sa‘di narrated to us that ‘Alī bin Mus‘hir narrated to [him] that Muḥammad bin Qais al-Asadi informed [him] on the authority of ‘Alī bin Rabī‘ah al-Asadi, on the authority of al-Mughīrah bin Shu‘bah, on the authority of the Prophet ﷺ a similar narration; however, he did not mention the words, “Indeed a lie upon me is not like a lie upon anyone else.”

## Chapter:



### The Prohibition of Narrating Everything One Hears

*Imām Muslim said:*

‘Ubaidullāh bin Mu‘ādh al-‘Anbari narrated to us that [his] father narrated to [him]; and Muḥammad bin al-Muthannā narrated to [him] that ‘Abdur-Raḥmān bin Mahdi both narrated to [him] that Shu’bah narrated to [him], on the authority of Khubaib bin ‘Abdir-Raḥmān, on the authority of Ḥafṣ bin ‘Āṣim, on the authority of Abū Hurairah that he said, “The Messenger of Allāh ﷺ said, ‘It is enough of a lie for a man to narrate everything he hears.’”

Abū Bakr bin Abī Shaibah narrated to us that ‘Alī bin Ḥafṣ narrated to [him] that Shu’bah narrated to [him] on the authority of Khubaib bin ‘Abdir-Raḥmān, on the authority of Ḥafṣ bin ‘Āṣim, on the authority of Abū Hurairah, on the authority of the Prophet ﷺ, the same as that.

Yaḥyā bin Yaḥyā narrated to us that Hushaim informed [him] on the authority of Sulaimān at-Taimi, on the authority of Abū ‘Uthmān an-Nahdi that he said ‘Umar bin al-Khaṭṭāb ؓ said, “It is enough of a lie for a man that he narrates everything he hears.”

.....  
*Imām an-Nawawi commented:*

“**Hushaim**” was Ibn Bashīr as-Sulami al-Wāsiṭi. [His] nickname

was Abū Mu‘āwiyah. The people of his generation and those after them unanimously agreed on his piety, abundant memorized narrations, precision, and diligence. However, in this narration he was a *mudallis*,<sup>21</sup> since he said that he narrated from Sulaimān at-Taimi. If a *mudallis* uses the word “from,” his narration is invalid for proof unless there is a way to prove that he heard this particular *ḥadīth* in another narration. All narrations of this type in both books of *Ṣaḥīḥ* are considered to be authenticated in another way, including this *ḥadīth*.

**“Abū ‘Uthmān an-Nahdī”** was named for one of his grandfathers, Nahd bin Zaid bin Laith. Abū ‘Uthmān is one of the seniors of the Tābi‘īn and among the best of them. His name is ‘Abdur-Raḥmān bin Mal. He embraced Islām when the Prophet was alive, but he had not met him.

He heard from a large number of the Companions. Many Tābi‘īn narrated from him. He was from al-Kūfah, but moved to Baṣrah after al-Ḥusain was murdered. He said, “I would never live in a place where the son of the Messenger’s daughter was killed.”

We related from Aḥmad bin Ḥanbal رحمته, “I do not know anyone from the Tābi‘īn better than Abū ‘Uthmān an-Nahdī and Qais bin Ḥāzim.”

We related that Abū ‘Uthmān said about himself, “I have lived almost 130 years. Everything has become unstable around me except my hope, which remains the same.” He died 95 or 100 AH; and Allāh knows best.

The *aḥādīth* in this chapter strongly discourage from repeating everything one hears, which mostly contains both truth and lies. Repeating everything one hears inevitably leads to repeating a baseless lie.

It has been mentioned earlier that lying is saying something that

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<sup>21</sup> [Translator’s note] *Mudallis*: a narrator who intentionally overlooks the immediate narrator from which he heard the narration and jumps to the one who is two steps ahead of him in the chain of narration.



opposes reality, and that intent is not a condition for it be considered a lie. However, intent is a condition for it to be a sin; and Allāh knows best.

.....

*Imām Muslim said:*

Abu-Ṭāhir Aḥmad bin ‘Amr bin Sarḥ narrated to me that Ibn Wahb narrated to [him] that Mālik said to him, “Know that a man who relates everything he hears is not to be trusted, and he can never be an Imām as long as he narrates [everything he hears].”

.....

*Imām an-Nawawi commented:*

“**Ibn Wahb**” was ‘Abdullāh bin Wahb bin Muslim, Abū Muḥammad al-Qurashi al-Fihri Maulāhum al-Baṣri. He was a well known Imām about whom there is unanimous agreement on his exquisite memorization, precision, and character.

“**One can never be an Imām as long as he narrates everything he hears**” — If a narrator were to relate everything he heard, mistakes would increase in his narration, and thus his narrations would be abandoned.

.....

*Imām Muslim said:*

Muḥammad bin al-Muthannā narrated to us that ‘Abdur-Raḥmān narrated to [him] that Sufyān narrated to [him] on the authority of Abū Ishāq, on the authority of Abul-Aḥwaṣ, on the authority of ‘Abdullāh that he said, “It is enough of a lie for one to narrate everything one hears.”

.....

*Imām an-Nawawi commented:*

“**‘Abdur-Raḥmān**” was Ibn Mahdi, the famous Imām. His

nickname was Abū Saʿīd al-Baṣri.

“**Sufyān ath-Thawri**” was the well-known Imām. His nickname was Abū ‘Abdillāh al-Kūfi.

“**Abū Ishāq**” was known as as-Sabīʿi. His full name was ‘Amr bin ‘Abdillāh al-Hamadāni al-Kūfi. He was a respected Tābiʿi. Aḥmad bin ‘Abdillāh al-Ujjali said about him, “He heard [*aḥādīth*] from 38 Companions.” ‘Alī bin al-Madīni said, “He narrated [*aḥādīth*] from 87 Companions and he was the only one to narrate from them.” He was named for one of his grandfathers, as-Sabīʿ bin Saʿb bin Muʿāwiyah.

“**‘Abdullāh**” was ‘Abdullāh bin Masʿūd, the respected Companion; his nickname was Abū ‘Abdir-Raḥmān al-Kūfi.

.....  
*Imām Muslim said:*

Muḥammad bin al-Muthannā narrated to us, “I heard ‘Abdur-Raḥmān bin Mahdī saying, ‘A man cannot be an Imām whose example is followed until he withholds from [narrating] some of what he hears.’”

Yahyā bin Yahyā narrated to us that ‘Umar bin ‘Alī bin Muqaddam informed [him] on the authority of Sufyān bin Ḥusain that he said, “Iyās bin Muʿāwiyah asked me, ‘Indeed, [since] I see that you love knowledge of the Qurʾān, recite for me a *sūrah* and explain it so that I can reflect on what you know.’” [Sufyān] said, “So I did. Then [Iyās] said to me, ‘Remember what I am about to say to you: Beware of abominations in *ḥadīth*, for indeed rarely does anyone convey them except that he lowers himself and his *aḥādīth* are denied.’”

.....  
*Imām an-Nawawi commented:*

“**I see that you love knowledge of the Qurʾān**” — This means “you have become fond of it and adhere to it.” Az-Zamakhsharī

commented, “To love something means to be wholeheartedly fond of it, which involves exerting effort for the sake of it.”

**“Beware of abominations in ḥadīth”** — An “abomination” refers to a distasteful act. In this context, Iyās warned Sufyān against narrating *munkar aḥādīth* whose narrator’s reputation is denounced. Upon narrating such *aḥādīth*, people would doubt him, which would eventually lower his rank; and Allāh knows best.

.....

*Imām Muslim said:*

Abuṭ-Ṭāhir and Ḥarmalah bin Yaḥyā narrated to me that Ibn Wahb narrated to [them] that Yūnus informed [him], on the authority of Ibn Shihāb, on the authority of ‘Ubaidullāh bin ‘Abdillāh bin ‘Utbah, that ‘Abdullāh bin Mas‘ūd said, “It is the [honest truth] that you must not relate to people that which they cannot grasp without a *fitnah* [entering the minds] of some of them.”

.....

*Imām an-Nawawi commented:*

**“Yūnus”** was Yūnus bin Yazīd Abū Yazīd al-Qurashi al-Ummawi Maulāhum al-Aili.

**“Ibn Shihāb”** was the very famous Imām and respected Tābi‘ī. His name was Muḥammad bin Muslim bin ‘Ubaidillāh bin ‘Abdillāh bin Shihāb bin ‘Abdillāh bin al-Ḥārith bin Zuhrah bin Kilāb bin Murrah bin Ka’b bin Lu’ayy Abū Bakr al-Qurashi az-Zuhri al-Madani. He lived in ash-Shām.

He met around ten of the Companions, and narrated much from the Tābi‘īn, who likewise narrated much from him. His status in knowledge, memorization, precision, and diligence in seeking knowledge and embracing patience in seeking it—not to mention his full dedication to knowledge, worship, piety, generosity, and heedlessness of the *dunyā* among numerous kinds of good—[is well known].

‘Ubaidullāh bin ‘Abdillāh was one of the seven jurists.<sup>22</sup> He was a respected Imām ﷺ.

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<sup>22</sup> [Translator's note] Seven jurists: Seven major contemporaneous scholars from among the Ṭābi‘īn, entrusted with *fatāwā* in Madīnah. [*Al-Mawsū‘ah al-Fiqhiyyah* (1/364)]

## Chapter:



### The Prohibition of Narrating From the Weak and Taking Precaution in Learning Those Narrations<sup>23</sup>

*Imām Muslim said:*

Muḥammad bin ‘Abdillāh bin Numair and Zuhair bin Ḥarb narrated to me that ‘Abdullāh bin Yazīd narrated to [them] that Sa‘īd bin Abī Ayyūb narrated to [him] that Abū Hānī’ narrated to [him] on the authority of Abū ‘Uthmān Muslim bin Yasār, on the authority of Abū Hurairah, on the authority of the Messenger of Allāh ﷺ that he said, **“There will be, at the end of my nation, people narrating to you that which neither you nor your fathers heard, so beware of them.”**

.....

*Imām an-Nawawi commented:*

Ḥarmalah bin Yaḥyā bin ‘Abdillāh bin Ḥarmalah bin ‘Imrān at-Tujībī narrated to me that Ibn Wahb narrated to [him] that Abū Shuraiḥ narrated to [him] that he heard Sharāḥīl bin Yazīd saying, “Muslim bin Yasār informed me that he heard Abū Hurairah saying, ‘The Messenger of Allāh ﷺ said, **“There will be at the end of time charlatans coming to you with narrations that neither you nor your fathers heard, so beware of them lest they misguide you and cause tribulation.”**’”

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<sup>23</sup> Imām an-Nawawi commented: This chapter revolves around omitting the narrations of unknown narrators and general precautionary measures in narrating *ahādīth* such that they must be taken only from qualified people. In addition, narration from the weak must be avoided; and Allāh knows best.

Ḥarmalah bin Yahyā at-Tujībī's nicknames were Abū Ḥafṣ and Abū 'Abdillāh. He was a companion of Imām ash-Shāfi'ī رحمته الله who narrated the famous book of ash-Shāfi'ī's *fiqh*; and Allāh knows best.

Shuraiḥ was 'Abdur-Raḥmān bin Shuraiḥ bin 'Ubaidillāh, from Alexandria, Egypt. He was known as a committed worshipper and a respected man.

.....

*Imām Muslim said:*

Abū Sa'īd al-Ashajj narrated to me that Wakī' narrated to [him] that al-A'mash narrated to [him] on the authority of al-Musayyab bin Rāfi', on the authority of 'Āmir bin 'Abdah that 'Abdullāh [bin Mas'ūd] said, "Indeed Satan will appear in the form of a man and he will come to the people, narrating to them false *ahādīth*, and they will then depart. Then a man among them will say, 'I heard a man whose face I recognize but whose name I do not know narrating [such-and-such]...'"

.....

*Imām an-Nawawī commented:*

The *isnād* of this *ḥadīth* has two interesting characteristics. The first is that all of its narrators are from al-Kūfah. The second is that three Tābi'īn narrate from each other: al-A'mash, al-Mussayyab, and 'Āmir. This is a very precious benefit since it is very rare to find two such characteristics in a single *isnād*.

**"Abū Sa'īd al-Ashajj"** was Muslim's *shaikh*. His name was 'Abdullāh bin Sa'īd bin Ḥusain al-Kindi from al-Kūfah. Abū Ḥātim said, "Abū Sa'īd al-Ashajj is the Imām of his time."

**"Al-Mussayab bin Rāfi'"** was not the same person as Sa'īd bin al-Musayyib, as will be discussed later, if Allāh wills.

**"'Āmir bin 'Abdah"** has two opinions regarding his last name. It was either 'Abadah, which is more often used and is the correct one, or 'Abdah.

Al-Qāḍi ‘Iyād said, “We narrated that his last name is ‘Ābadah from ‘Alī bin al-Madīni, Yaḥyā bin Ma‘īn, and Abū Muslim al-Mus-tamli.” He added, “We narrated the version ‘Ābdah from Aḥmad bin Ḥanbal and others.” Al-Qāḍi also said, “Most narrators mention his last name without the letter ‘h’; however, it is correct to mention it, as maintained by memorizers like Aḥmad bin Ḥanbal, ‘Alī bin al-Madīni, Yaḥyā bin Ma‘īn, ad-Dāraquṭni, ‘Abdul-Ghanī bin Sa‘īd, and others; and Allāh knows best.”<sup>24</sup>

.....

*Imām Muslim said:*

Muḥammad bin Rāfi’ narrated to me that ‘Abdur-Razzāq narrated to [him] that Ma‘mar informed [him] on the authority of Ibn Ṭāwus, on the authority of his father, on the authority of ‘Abdullāh bin ‘Amr bin al-‘Āṣ that he said, “Indeed in the sea are devils chained up, whom Sulaimān shackled, about to emerge. [When they do], they will recite Qur’ān to the people.”

.....

*Imām an-Nawawi commented:*

“**Ibn Ṭāwus**” is ‘Abdullāh az-Zāhid aṣ-Ṣāliḥ bin az-Zāhid aṣ-Ṣāliḥ.

An interesting fact about ‘Abdullāh bin ‘Amr bin al-‘Āṣ is that his father was only 11 or 12 years older than him.

“...about to emerge. [When they do], they will recite Qur’ān to the people” — They will read something other than Qur’ān while claiming it is Qur’ān, in order to mislead the laymen, but the laymen will not believe them.

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<sup>24</sup> [Translator’s note] Someone might ask: Why are many opinions over a narrator’s last name mentioned here? Does it really matter? The answer is yes. There is an independent field of research dedicated exclusively to the names of narrators, their nicknames, their families’ names, and everything related to their lineage. This is obviously due to the importance of protecting this religion. Everyone who narrates *ahādīth* must be investigated and scrutinized in order to assure the degree of authenticity of any given narration.

*Imām Muslim said:*

Muḥammad bin ‘Abbād and Sa‘īd bin ‘Amr al-Ash‘athī narrated to me on the authority of Ibn ‘Uyainah. Sa‘īd said Sufyān informed us on the authority of Hishām bin Ḥujair, on the authority of Ṭāwus that (Bushair bin Ka‘b) came to Ibn ‘Abbās and began narrating to him. Ibn ‘Abbās said to him, “Go back to such-and-such narration.” [Bushair] repeated it. So [Ibn ‘Abbās] said to him, “Go back to such-and-such narration.” [Bushair] repeated it. Then [Bushair] said to him, “[Is it that] you know all of my *aḥādīth* and you reject the rest, or that you reject all of my *aḥādīth* and know the rest?” Ibn ‘Abbās said to him, “Indeed we used to listen [to any narration that started with] ‘on the authority of the Messenger of Allāh,’ ﷺ at a time when no one would lie upon him. However, when the people took the difficult and the facile, we abandoned listening to *aḥādīth* from them.”

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*Imām an-Nawawī commented:*

Sa‘īd bin ‘Amr al-Ash‘athī’s last name comes from his grandfather, Sa‘īd bin Sahl bin Ishāq bin Muḥammad bin Ash‘ath bin Qais al-Kindi, Abū ‘Umar al-Kūfi.

**“Hishām bin Ḥujair”** was from Makkah.

The word **“difficult”** in “when the people took the difficult and the facile” refers to things that are difficult to attain but desirable, while the word **“facile”** refers to easy, enjoyable, and desirable things. In brief, [the phrase describes the way] people took every path, whether praiseworthy or blameworthy.

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*Imām Muslim said:*

Muḥammad bin Rāfi’ narrated to me that ‘Abdur-Razzāq narrated to [him] Ma‘mar informed [him] on the authority of Ibn Ṭāwus, on



the authority of his father, on the authority of Ibn ‘Abbās that he said, “Indeed we would take and be taken from on the authority of the Messenger of Allāh ﷺ. However, if you take every difficult and facile [narration], how far that is [from integrity]!”

.....  
*Imām an-Nawawi commented:*

The phrase **“how far that is”** means “how far from integrity,” or, “it is unlikely that we will accept the narrations [from one such as this].” This expression is used to indicate that something has absolutely no hope of achieving its aim. It also expresses the speaker’s own belief that what he is referring to is hopeless.

.....  
*Imām Muslim said:*

Abū Ayyūb Sulaimān bin ‘Ubaidillāh al-Ghailāni narrated to us, Abū ‘Āmir (al-‘Aqadi) narrated to [him] that Rabāḥ narrated to [him] on the authority of Qais bin Sa’d, on the authority of Mujāhid that he said Bushair al-‘Adawi came to Ibn ‘Abbās and began narrating to him, “The Messenger of Allāh ﷺ said [such-and-such],” and, “The Messenger of Allāh ﷺ said [such-and-such].” However, it seemed that Ibn ‘Abbās was not listening to or considering his [narrations], so [Bushair] said, “Oh Ibn ‘Abbās, why is it that I see you being inattentive to my *ahādīth*? I narrate to you on the authority of the Messenger of Allāh ﷺ; however, you are not listening.” Ibn ‘Abbās said, “Indeed, at one time we would listen to [anyone] who said, ‘The Messenger of Allāh ﷺ said [such-and-such],’ rushing towards him with our eyes and hearkening towards him with our ears. But when the people took the difficult and the facile, we no longer took from people except what we knew.”

.....  
*Imām an-Nawawi commented:*

**“Abū ‘Āmir al-‘Aqadi”** was from a famous tribe called ‘Aqd.

“**Rabāḥ**” was named Rabāḥ bin Abī Ma’rūf. Notably, this name is mentioned in both books of *Ṣaḥīḥ* with this spelling except [one instance where it is listed as] Ziyād bin Rayāḥ Abū Qais who narrated from Abū Hurairah *aḥādīth* of signs of the Hour (Day of Judgment). However, al-Bukhārī mentioned that his name is spelled both ways: Rabāḥ and Rayāḥ.

“**At one time**” refers to the period before lying [upon the Prophet] became widespread.

.....  
*Imām Muslim said:*

Dāwūd bin ‘Amr aḍ-Ḍabbi narrated to us that Nāfi’ bin ‘Umar narrated to [him] on the authority of Ibn Abī Mulaikah that he said, “I wrote to Ibn ‘Abbās asking him to write something [pertaining to knowledge] for me. [However], he withheld from me quite a bit, [saying to himself], ‘I will write for him something especially suited to his status and withhold from him that which will not benefit him, as [if he were] an innocent child.’” [Ibn Abī Mulaikah] said, “So [Ibn ‘Abbās] called for the judgment<sup>25</sup> of ‘Alī [bin Abī Ṭālib] and began to write from it [with respect to the request of Ibn Abī Mulaikah]. [While writing], he came upon something [inconsistent with the standards of ‘Alī regarding the science of verdicts], and said: ‘By Allāh, ‘Alī did not judge according to this unless he was astray.’”

.....  
*Imām an-Nawawī commented:*

“**Nāfi’ bin ‘Umar,**” who narrated from Ibn Abī Mulaikah, was al-Qurashi al-Jumāḥi al-Makki.

“**Ibn Abī Mulaikah**” was named ‘Abdullāh bin ‘Ubaidillāh bin Abī Mulaikah. Abī Mulaikah’s name was Zuhair bin ‘Abdillāh bin Jud‘ān bin ‘Amr bin Ka’b bin Sa’d bin Taim bin Murrah at-Taimi al-Makki,

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<sup>25</sup> [Translator’s note] The “judgment” of ‘Alī was a book with which ‘Alī would pass verdicts in al-Kūfah.

Abū Bakr. He was a judge and used to be the *mu'adhdhin* [caller to prayer] for Ibn az-Zubair ؓ.

**“Withheld”** means refrained from divulging. Imām Abū ‘Amr bin aṣ-Ṣalāḥ ؓ said, “Ibn ‘Abbās did not put in writing [certain things in his letter to his addressee] because they contained things that would provoke the different sects, and people who added fuel to the fire [of discontent] would hold them against him.” He added, “It was unnecessary for Ibn Abī Mulaikah to know them. If it were necessary, he would have delivered his words orally rather than in writing. In addition, the phrase ‘an innocent child’ signifies what I mentioned. The sentence ‘I will write for him something especially suited to his status and withhold from him that which will not benefit him’ implies that he acceded to his request.”

**“By Allāh, ‘Alī did not judge according to this unless he was astray”** means nobody would judge as such except a misguided person, and ‘Alī would never judge as such without knowing he had erred; but [Ibn ‘Abbās] knew [‘Alī] had not gone astray, and thus that he never judged in that manner; and Allāh knows best.

.....

*Imām Muṣlim said:*

‘Amr an-Nāqid narrated to us that Sufyān bin ‘Uyainah narrated to [him] on the authority of Hishām bin Ḥujair, on the authority of Ṭāwus that he said, “A book was brought to Ibn ‘Abbās containing the verdicts of ‘Alī ؓ and he effaced it all except a small amount,” and Sufyān bin ‘Uyainah indicated the amount with his arm.<sup>26</sup>

Ḥasan bin ‘Alī al-Ḥulwāni narrated to us that Yahyā bin Ādam narrated to [him] that Ibn Idrīs narrated to [him] on the authority of al-A’mash, on the authority of Abū Ishāq who said, “When they innovated [certain] things after ‘Alī ؓ, a man from the companions of ‘Alī said, ‘May Allāh curse them. Did they corrupt every [type of] knowledge!’”

<sup>26</sup> [Translator’s note] Imām an-Nawawi commented: It means that the distance of the erased part was equal to an arm’s length. It appears that book was a rectangular scroll; and Allāh knows best.

.....  
*Imām an-Nawawī commented:*

All the narrators of the [second] narration's *isnād* were from al-Kūfah except al-Ḥulwānī.

**“Ibn Idrīs,”** who narrated from al-A’mash, was named ‘Abdullāh bin Idrīs bin Yazīd al-Ūdi al-Kūfi, Abū Muḥammad. There is unanimous agreement that he was a prestigious, respected, precise, virtuous, pious, and obedient Imām. We have related that he told his daughter on his deathbed when she was crying, “Don’t cry! I have finished reciting the Qur’ān in this house 4,000 times.” Aḥmad bin Ḥanbal said, “Ibn Idrīs was peerless.”

**“Al-A’mash Sulaimān bin Mahrān,”** Abū Muḥammad was a Ṭābi‘ī, as was ‘Amr bin ‘Abdillāh as-Sabī‘ī. Both were mentioned earlier.

The word **“knowledge”** refers to ‘Alī’s knowledge and narrations, into which the Shī‘ah incorporated their ideas, falsely attributing them to him. Besides fabricating statements and narrations, they mixed them with the truth, which resulted in obscuring the reality from falsehood. Therefore, they brought the curse upon themselves due to the appalling wrongdoing many of them perpetrated. However, generally speaking, cursing a Muslim is unlawful.

.....

*Imām Muslim said:*

‘Alī bin Khashram narrated to us that Abū Bakr (bin ‘Ayyāsh) informed [him], “I heard al-Mughīrah saying, “There are no *aḥādīth* on the authority of ‘Alī رضي الله عنه confirmed to be true except from the companions of ‘Abdullāh bin Mas‘ūd.””

.....

*Imām an-Nawawī commented:*

**“‘Alī bin Khashram”** was nicknamed Abul-Ḥasan Mirwazī. He

was the nephew of Bishr bin al-Hārith al-Hāfi ﷺ.

As for Abū Bakr bin ‘Ayyāsh, he was an Imām about whom there is unanimous agreement regarding his virtue. There was differing regarding his name. Scholars maintained that his name was identical to his nickname and he had no other names; however, his name [has also been listed as] Muḥammad, ‘Abdullāh, Sālīm, Shu’bah, Ru’bah, Muslim, Khaddāsh, Muṭarrif, Ḥammād, and Ḥabīb.

We related from his son Ibrāhīm, “My father told me that he had never committed an indecent act, and that he recited the whole Qur’ān once a day for 30 straight years.”

In addition, we related that he told his son, “Son, do not disobey Allāh in this room, for I have finished the recitation of the whole Qur’ān 12,000 times [here].” He also said to his daughter when he was about to die, “Don’t cry, my daughter! Are you afraid Allāh would punish me after I have recited the whole Qur’ān 24,000 times in that corner?”

This is as far as people of this caliber are concerned. The reader should not, by any means, deny the deeds of these irreproachable people because of whom mercy descends. Such denial is a sign of one’s own doom. May Allāh guide us to His obedience by His grace.

“**Al-Mughīrah**” was named Ibn Miqsam aḍ-Ḍabbi Abū Hishām.

## Chapter:



### That Which is Related to Statements Regarding Protection of This Religion Through Its Trustworthy Narrators

*Imām Muṣṭafī said:*

Ḥasan bin ar-Rabī' narrated to us that Ḥammād bin Zaid narrated to [him] on the authority of Ayyūb and Hishām [bin Ḥassān], on the authority of Muḥammad [bin Sīrīn] that Fuḍail [bin 'Iyād] narrated to [him] on the authority of Hishām [bin Ḥassān] that he said Mukhlad bin Ḥusain narrated to [him] on the authority of Hishām [bin Ḥassān], on the authority of Muḥammad bin Sīrīn that he said, "Indeed this knowledge is religion, so carefully consider from whom you take your religion."

Abū Ja'far Muḥammad bin aṣ-Ṣabbāḥ narrated to us that Ismā'īl bin Zakariyyā' narrated to [him] on the authority of 'Āṣim al-Aḥwal, on the authority of Ibn Sīrīn that he said, "[The people] did not used to ask about the chains of narration, but when the *fitnah* occurred, they started to say, 'Name your narrators.' Thus, narrators of Ahlus-Sunnah would be considered; and their *aḥādīth* were accepted, while those of *ahlul-bid'ah* would be considered, but their *aḥādīth* were not taken."<sup>27</sup>

Ishāq bin Ibrāhīm al-Ḥanzālī narrated to us that 'Īsā (bin Yūnus) informed him that al-Awzā'ī narrated to him on the authority of Sulaimān bin Mūsā that he said, "I met Ṭāwus and said, 'So-and-so

<sup>27</sup> Imām an-Nawawī commented: The issue of taking *aḥādīth* from innovators has been discussed earlier and we have explained the different positions regarding it.

narrated to me such-and-such.’ He replied, ‘If your companion is trustworthy, accept [his narrations].’”

‘Abdullāh bin ‘Abdir-Raḥmān ad-Dārimi narrated to us that Marwān [bin Muḥammad ad-Dimashqī] informed [him] that Sa‘īd bin ‘Abdil-‘Azīz narrated to [him] on the authority of Sulaimān bin Mūsā that he said, “I said to Ṭāwus, ‘So-and-so narrated to me such-and-such.’ He said, ‘If your companion is trustworthy, accept [his narrations].’”

.....  
*Imām an-Nawawī commented:*

“**Ishāq bin Ibrāhīm al-Ḥanzalī**” was the famous Imām Ibn Rāhwayh, the top memorizer of his time.

“**Al-Awzā‘ī**” was named Abū ‘Amr ‘Abdur-Raḥmān bin ‘Amr bin Yuḥmid ad-Dimashqī. He was the unrivaled and uncontested Imām of ash-Shām in his time. He lived in Damascus but moved to Beirut, where he lived for the rest of his life.

There is consensus that he was an Imām and a highly respected, prestigious scholar at the peak of virtue. The statements of the Salaf regarding his leadership, piety, *ḥudūd*, zeal for the truth, unlimited narrations, outstanding perception, eloquence, and adherence to the Sunnah are countless. The elite scholars of his time from all over the *ummah* respected him and acknowledged how exceptional he was.

We related from various sources that he gave *fatāwā* on 70,000 issues. He narrated *aḥādīth* from the seniors among the Tābi‘īn. Interestingly, Qatādah, az-Zuhri, and Yaḥyā bin Kathīr (among the Tābi‘īn) narrated *aḥādīth* from him, although he was not a Tābi‘ī. This type of narration is classified as one where a senior narrates from his juniors.

There is a difference of opinion over the origin of his nickname, al-Awzā‘ī. It was said that it was a tribe from Yemen or a village in Damascus. Abū Zur‘ah ad-Dimashqī said, “His name was originally

‘Abdul-Azīz, but later he changed his name to ‘Abdur-Rahmān. He frequently visited al-Awzā’, and hence the name.” And Allāh knows best.

“**Trustworthy**” refers to someone precise and whose belief and knowledge are sound, as when you trust someone with money because you trust his word.

“**‘Abdullāh bin ‘Abdir-Rahmān ad-Dārimi**” refers to ad-Dārimi, who is known to have a *ḥadīth* compilation (*musnad*) of his own. His nickname was Abū Muḥammad as-Samarqandi. His surname was taken from Dārim bin Mālik bin Ḥanzalah bin Zaid Manāh bin Tamīm.

He was one of the memorizers of his time; there were very few people who could come close to his rank, virtue, and memorization. Rajā’ bin Marji said, “I don’t know anyone more knowledgeable in the *aḥādīth* of the Messenger of Allāh than ad-Dārimi.”

Abū Ḥātim said, “He is the Imām of his time.” Abū Ḥāmid bin ash-Sharqī said, “Khurāsān was the birthplace of five Imāms of *ḥadīth*: Muḥammad bin Yahyā, Muḥammad bin Ismā‘īl [al-Bukhārī], ‘Abdullāh bin ‘Abdir-Rahmān [ad-Dārimi], Muslim bin al-Ḥajjāj, and Ibrāhīm bin Abī Ṭālib.”

Muḥammad bin ‘Abdillāh said, “Ad-Dārimi came ahead of us by means of his memorization and piety.”

Ad-Dārimi was born in 181 AH and died in 255 AH رحمته الله.

.....  
*Imām Muslim said:*

Naṣr bin ‘Alī al-Jahḍami narrated to us that al-Aṣma‘ī narrated to him on the authority of Ibn Abiz-Zinād, on the authority of his father that he said, “I met 100 [transmitters] in al-Madīnah, each of whom were reliable. Narrations were not taken from anyone about whom it was said, ‘He is not from its people [meaning he was unqualified].’”



.....  
*Imām an-Nawawī commented:*

**“Al-Jahḍami”** is a surname taken from the name of a village in Baṣrah, as maintained by Imām al-Hāfiẓ Abū Sa’d ‘Abdul-Karīm bin Muḥammad bin Maṣṣūr as-Sam’āni in his book *Genealogy*. He added, “Naṣr bin ‘Alī was the senior judge of Baṣrah, a meticulous scholar. The head of the Muslim state once called him in order to offer him a judiciary post. He told him, ‘I shall go back home and make *istikbārah*.’ He returned home in the middle of the day, prayed two *raka’āt*, and said, ‘O Allāh, if you have something good for me [with you], then take my life up to you.’ He then fell asleep, but when his family came to wake him, they found him dead. This was in Rabī’ al-Awwal 250 AH.”

**“Al-Aṣma’i”** was one of the most famous linguists, and highly reliable. His name was ‘Abdul-Mālik bin Quraib bin ‘Abdul-Mālik bin Aṣma’ al-Baṣri, Abū Sa’id. He was known by his grandfather’s name. Al-Aṣma’i was a trustworthy and accurate narrator. He was an encyclopedia of language, grammar, rare words, reports, and verses.

Ash-Shāfi’i رحمه الله said, “I have never seen anyone more truthful than al-Aṣma’i.” He added, “There is not a single Arab more eloquent than al-Aṣma’i.” Remarkably, we related that he said he memorized 16,000 poems.

**“Ibn Abiz-Zinād”** was named ‘Abdur-Raḥmān. He had three children who narrated from him: ‘Abdur-Raḥmān, Qāsim, and Abul-Qāsim. His father’s name was ‘Abdullāh bin Dhakwān. His nickname was Abū ‘Abdir-Raḥmān. He hated the nickname “Abuz-Zinād” but was known by it anyway.

He was Qurashi Maulāhum Madani. Notably, ath-Thawri used to call him “the head of believers” in the science of *ḥadīth*. Al-Bukhāri said, “The most authentic reports of Abū Hurairah are those narrated by Abuz-Zinād from al-‘Araj from Abū Hurairah.” Muṣ’ab said, “Abuz-Zinād was the highest *faqīh* (authoritative scholar) of Madīnah.”

.....

*Imām Muslim said:*

Muḥammad bin Abī ‘Umar al-Makki narrated to us that Sufyān narrated to [him]—and also Abū Bakr bin Khallād al-Bāhili narrated to us (and the wording is his)—the following: “I heard Sufyān bin ‘Uyainah on the authority of Mis‘ar that he said, ‘I heard Sa’d bin Ibrāhīm saying, “There is no narrating on the authority of the Messenger of Allāh ﷺ except by *thiqāt* [trustworthy narrators].”””

Muḥammad bin ‘Abdillāh bin Quhzādh from the people of Marw narrated to us, “I heard ‘Abdān bin ‘Uthmān saying, ‘I heard ‘Abdullāh bin al-Mubārak saying, “The *isnād* is from the religion, and were it not for the *isnād*, whoever wished could say whatever he wanted.”””

.....

*Imām an-Nawawī commented:*

All the narrators of this *isnād* are from Khurāsān from our *shaiḥ* Abū Ishāq Ibrāhīm bin ‘Amr bin Muḍar to the end of the *isnād*.

I have mentioned [elsewhere] that the narrators in this *isnād* from our *shaiḥ* to Muslim were all from Naisābūr,<sup>28</sup> in Khurāsān. However, Muḥammad, ‘Abdān, and Ibn al-Mubārak were from Mirwaz, [although this is also] in Khurāsān. Such a chain of narrators [in close geographical proximity to each other] is extremely rare in these times.

“**Quhzādh**” was famous by this name. Ibn Mākūllā said, “Muḥammad bin ‘Abdillāh bin Quhzādh died on the tenth of Muḥarram, 262 AH.” Thus, Muslim ﷺ died five and a half months before his *shaiḥ*.

“**‘Abdān**” was the nickname of ‘Abdullāh bin ‘Uthmān bin Jibblah al-‘Atki Maulāhum Abū ‘Abdir-Raḥmān al-Mirwazi. Al-Bukhārī said

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<sup>28</sup> [Translator’s note] This city was extremely famous due to the countless scholars born there. It is located in ‘Irān.

in his book *at-Tārīkh*, “‘Abdān died in 221 or 222 AH.”

“**Ibn al-Mubāarak**” was a respected man, embodying all virtues. His name was Abū ‘Abdir-Raḥmān ‘Abdullāh bin al-Mubāarak bin Wāḍiḥ al-Ḥanzali Maulāhum. He heard [narrations] from many Tābī‘īn. Many scholars, including his own teachers and top scholars of his time like Sufyān ath-Thawri and Fuḍail bin ‘Iyād, have narrated from him. They have unanimously agreed on his respectability, prominence, prestige, and high rank.

We related from al-Ḥasan bin ‘Īsā, “A group of Ibn al-Mubāarak’s companions, including al-Faḍl bin Mūsā, Mikhlad bin Ḥusain, and Muḥammad bin an-Naḍr met once. They said about Ibn al-Mubāarak, ‘He was fully equipped with knowledge, *fiqh*, literature, grammar, language, *ḥud*, poetry, eloquence, piety, fairness, worship, firmness of opinion, minding his own business, and being easygoing with his companions.’”

Al-‘Abbās bin Muṣ‘ab said, “Ibn al-Mubāarak was fully equipped with the knowledge of *ḥadīth*, *fiqh*, Arabic language, tribal politics, and trade. He embodied [noble traits] like courage, generosity, and the love of all the differing sects for him.”

In addition, Muḥammad bin Sa’d said, “Ibn al-Mubāarak authored a lot of books in different disciplines and his status is widely known.”

His town, Marw, is a big city in Khurāsān. There are four main cities in Khurāsān: Naisābūr, Marw, Balkh, and Hirāh; and Allāh knows best.

.....

*Imām Muṣlim said:*

Muḥammad bin ‘Abdillāh said, “Al-‘Abbās bin Abī Rizmah narrated to me, ‘I heard ‘Abdullāh [bin al-Mubāarak] saying, “Between us and the people are ‘the legs’ (meaning the chain of narration, i.e. if a *ḥadīth* could be a creature).”””

*Imām an-Nawawī commented:*

This narration means that whoever brings out an authentic *isnād*, will have it accepted. Otherwise, it will not be accepted. He compared *ḥadīth*, which cannot be accepted except with *isnād*, to a creature that cannot stand without legs.

The narrator, al-‘Abbās bin Abī Rizmah, is found with a different name in some of the major books: al-‘Abbās bin Rizmah, which can cause confusion given that neither of these names are provided by either al-Bukhārī in *at-Tārīkh* or in books concerned with listing narrators’ names. The only given name listed for him is ‘Abdul-‘Azīz bin Abī Rizmah, Abū Muḥammad al-Mirwazī.

He heard narrations from ‘Abdullāh bin al-Mubārak, and he died in al-Muḥarram 260 AH. Abū Rizmah’s name was Ghazwān; and Allāh knows best.

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*Imām Muslim said:*

Muḥammad said, “I heard Abā Ishāq Ibrāhīm bin ‘Īsā at-Ṭālaqānī say, ‘I said to ‘Abdullāh bin al-Mubārak, “Oh Abā ‘Abdir-Raḥmān, [what is the status of] the *ḥadīth*, **‘Indeed from great kindness is that you pray for your parents after you pray for yourself and you fast for them both after you fast for yourself?’”**

“[Ibn al-Mubārak] replied, “Oh Abā Ishāq, on whose authority is this?” I said to him, “This is a *ḥadīth* from Shihāb bin Khirāsh.” [Ibn al-Mubārak] said, “[He is] trustworthy. On whose authority [did he transmit]?” I said, “On the authority of al-Ḥajjāj bin Dīnār.” [Ibn al-Mubārak] said, “[He is] trustworthy. On whose authority [did he transmit]?” I said, “[Al-Ḥajjāj said] the Messenger of Allāh ﷺ said [so].” [Ibn al-Mubārak] said, “Oh Abā Ishāq, indeed between al-Ḥajjāj bin Dīnār and the Prophet ﷺ is a wilderness in the midst of which the necks of riding beasts are severed [because the journey is too long]. However, there is no difference of opinion regarding charity [offered on behalf of one’s parents].””

.....  
*Imām an-Nawawi commented:*

**“Shihāb bin Khirāsh”** was the only “Khirāsh” mentioned in the two books of *Ṣaḥīḥ*, and he was Abū Rib‘ī.

**“Wilderness”** refers to a desolate place far from civilization and void of provision. This word creates a vivid metaphor because al-Ḥajjāj bin Dīnār succeeded the Tābi‘īn, so the least number of narrators there could be between him and the Prophet is two: a Tābi‘ī and a Companion. Therefore, he used the word “wilderness” to indicate the huge gap.

**“There is no difference of opinion regarding charity [offered on behalf of one’s parents]”** — This narration was not inserted for the purpose of contextual argument; [however, it shall be expounded upon here].

Whoever desires to express his gratitude for his parents should give charity on their behalf, because the [reward] of charity reaches the deceased person, who benefits from it. This is subject to different opinions; however, that is the right position.

Abul-Ḥasan al-Māward al-Baṣṛī, a Shāfi‘ī jurist, quoted theologians in his book *al-Ḥāwī* who maintained that the deceased is not rewarded at all after death; however, this is an obvious mistake that goes against the textual proofs of the Qur‘ān, Sunnah, and the consensus of Imāms, and it is to be disregarded.

The reward for praying and fasting, according to the school of ash-Shāfi‘ī and the majority of scholars, does not reach the deceased unless the fasting offered as charity would have been obligatory upon him or her. And in this case, the deceased’s guardian or the person assigned by him or her should be the one to fast on his or her behalf.

Ash-Shāfi‘ī has two positions regarding this situation. The popular one maintains it is not permissible; however, the verifiers among the

latter Shāfi'i adopters hold that it is permissible.

As for reciting Qur'ān, the popular opinion in the Shāfi'i school is that its reward does not reach the deceased, although some of his school's adopters say that it does. Moreover, a group of scholars maintain that the reward of all acts of worship reaches the deceased including prayer, fasting, Qur'ān recitation, and so on.

In *Ṣaḥīḥ al-Bukhārī's* chapter titled "A person who died with an unfulfilled vow," Ibn 'Umar instructed a daughter whose mother died having missed a prayer to pray on her behalf. Also, it is mentioned in *al-Ḥāwī* that 'Aṭā' bin Abī Rabāḥ and Ishāq bin Rāhwayh said it is permissible to pray on behalf of the deceased.

Shaikh Abū Sa'd 'Abdullāh bin Muḥammad bin Hibatullāh bin Abī 'Aṣrūn, one of our latter Shāfi'i school adopters, supported the earlier opinion in his book *al-Intiṣār*. Additionally, Imām Abū Muḥammad al-Baghawī, a fellow Shāfi'i, maintained in his book *at-Tabdhīb* that one could give out portions of food for charity to make up for each prayer.

However, all of these opinions are weak and their proof relies on analogies between prayer and supplication, charity, and Ḥajj, whose reward is unanimously held to reach the deceased. The proof of ash-Shāfi'i and those who agree with him is Allāh's statement:

﴿ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴾

And man can have nothing but what he does (good or bad).

[Sūrah an-Najm 53:39]

In addition, [proof is found in] the Prophet's statement, "When a man dies, his deeds come to an end except for three things: *ṣadaqah jāriyah* (continuous charity), beneficial knowledge, and a virtuous descendant who prays for him (the deceased)."

Some of the followers of ash-Shāfi'i differed regarding the reward of the two *raka'āt* of *ṭawāf* performed during the Ḥajj, if performed

for one person on behalf of someone he has assigned. And Allāh knows best.

However, the dialogue reported between Abū Ishāq and Ibn al-Mubārak was included by Muslim to support the argument that no narration is acceptable unless it is provided with an authentic *isnād*.

.....

*Imām Muslim said:*

Muḥammad said, “I heard ‘Alī bin Shaqīq saying, ‘I heard ‘Abdullāh bin al-Mubārak saying publicly, “Abandon the narrations of ‘Amr bin Thābit, for indeed he would curse the Salaf [i.e. the Companions ﷺ].”””

Abū Bakr bin an-Naḍr bin Abin-Naḍr narrated to me that Abun-Naḍr Hāshim bin al-Qāsim narrated to [him] that Abū ‘Aqīl, the companion of Buhayyah, said, “I was sitting near al-Qāsim bin ‘Ubaidillāh and Yaḥyā bin Sa‘īd [bin Qais al-Madani al-Qāḍī], when Yaḥyā said to al-Qāsim, ‘Oh Abā Muḥammad! Indeed, it would be gravely inappropriate for someone like you to be asked about this religion, and no knowledge or relief [in the form of an answer] is found with you’ (or he said, ‘no knowledge or information’). So al-Qāsim said [to Yaḥyā bin Sa‘īd], ‘From where did [this idea about me] come?’ [Yaḥyā] said, ‘It is because you are the son of two Imāms of guidance: a descendant of Abū Bakr and ‘Umar.’ [Al-Qāsim] said to him, ‘More inappropriate than that—according to anyone who reflects about Allāh—is to speak without knowledge or to take [narrations] from someone who is not trustworthy.’” [Abū ‘Aqīl] said, “So [Yaḥyā bin Sa‘īd] was quiet.”

Bishr bin al-Ḥakam al-‘Abdi narrated to me, “I heard Sufyān bin ‘Uyainah saying, they informed me on the authority of Abū ‘Aqīl, the companion of Buhayyah, that a descendant of ‘Abdullāh bin ‘Umar was asked about something that he did not have knowledge about, so Yaḥyā bin Sa‘īd said to him, ‘By Allāh, indeed it is a grave matter that the likes of you, a descendant of two Imāms

of guidance (‘Umar and Ibn ‘Umar), is asked about a matter and you have no knowledge of it.’ So [al-Qāsim] said, ‘By Allāh, more grave than that according to Allāh, and to anyone who reflects about Allāh, is to speak without knowledge or to report on the authority of one who is not trustworthy.’ [Ibn ‘Uyainah] said that Abū ‘Aqīl Yaḥyā bin al-Mutawakkil witnessed their dialogue.”

.....

*Imām an-Nawawī commented:*

**“Abū Bakr bin an-Naḍr bin Abin-Naḍr”** is mentioned by this name in the available original versions of *Ṣaḥīḥ Muslim*. His more popular name was Abū Bakr bin an-Naḍr bin Abin-Naḍr. Abun-Naḍr was his grandfather, whose name was Hāshim bin al-Qāsim, and was nicknamed Qaiṣr.

Abū Bakr, however, was known by his name and not his nickname. ‘Abdullāh bin Aḥmad ad-Dawraqī said his name was Aḥmad, while al-Hāfiẓ Abul-Qāsim bin ‘Asākir said that his name was Muḥammad.

**“Abū ‘Aqīl, the companion of Buhayyah,”** refers to Buhayyah, a woman who narrated *aḥādīth* from ‘Ā’ishah, the Mother of Believers ﷺ. ‘Ā’ishah called her Buhayyah, as mentioned by Abū ‘Alī al-Ghas-sāni in *Taqyīd al-Mubmal*.

Abū ‘Aqīl, Buhayyah’s master, narrated from her. His name was Yaḥyā bin al-Mutawakkil ad-Darīr from Madīnah or al-Kūfah. Yaḥyā bin Ma‘īn considered him a weak narrator, as well as ‘Alī bin al-Madani, ‘Amr bin ‘Alī, ‘Uthmān bin Sa‘īd ad-Dārimi, Ibn ‘Ammār, and an-Nasā’i. This is mentioned by al-Khaṭīb al-Baghdādī in *Tārikh Baghdād*, and he provided the *isnād* for their opinions.

One may ask why Muslim reported from him if he was a weak narrator. The answer is from two angles: First, the criticism of this narrator was not detailed, and Muslim only accepted detailed criticism. The second is that this narration was merely used to support the previous one.



“**Al-Qāsim bin ‘Ubaidillāh**” was described in two ways: “the son of two Imāms of guidance: a descendant of Abū Bakr and ‘Umar,” and “the son of two Imāms of guidance: a descendant of ‘Umar and Ibn ‘Umar.” There is no difference because his name was al-Qāsim bin ‘Ubaidillāh bin ‘Abdillāh bin ‘Umar bin al-Khaṭṭāb, which made him the son of both ‘Umar and Ibn ‘Umar. In addition, his mother was Umm ‘Abdillāh, the daughter of al-Qāsim bin Muḥammad, the son of Abū Bakr aṣ-Ṣiddīq. So this makes his mother’s great-grandfather Abū Bakr, and his father’s great-grandfather ‘Umar. Ibn ‘Umar was his immediate paternal grandfather ﷺ.

“**They informed me on the authority of Abū ‘Aqīl**” — This statement of Sufyān might be criticized for reporting from unknown narrators; however, as mentioned above, this narration is merely used to support the narration before it. Narrations used for support [may be] marred by weak narrators because reliance for proof is centered on those narrations they support.

.....

*Imām Muslim said:*

‘Amr bin ‘Alī, Abū Ḥafṣ, narrated, “I heard Yaḥyā bin Sa‘īd say, ‘I asked Sufyān ath-Thawri, Shu’bah, Mālik, and Ibn ‘Uyainah [what to say] about a man who is not reliable (*ṭhabī*) in *ḥadīth* if someone comes and asks me about him, and they said, “Inform [others] against his unreliability.””

‘Ubaidullāh bin Sa‘īd narrated to us, “I heard an-Naḍr saying, ‘Ibn ‘Awn was asked about the *ahādīth* of Shahr while standing at the threshold of the door, and [Ibn ‘Awn] replied, “Indeed they criticized Shahr...indeed they criticized Shahr.”” (Muslim ﷺ said, “He meant the tongues of men were busy criticizing him.”)

Ḥajjāj bin ash-Shā‘ir narrated to me, Shabābah narrated to [him] that Shu’bah said, “I met Shahr but I abandoned transmitting from him.”

.....  
*Imām an-Nawawi commented:*

**“Ibn ‘Awn”** was a respected Imām about whose piety there is a consensus. His name was ‘Abdullāh bin ‘Awn bin Artībān Abū ‘Awn al-Baṣri. He was called “the master of scholars.” His virtues are beyond number.

**“Criticized him”** means they spoke ill of him and disparaged him [as a narrator]. This narration is more popular than the one al-Qāḍi ‘Iyāḍ refers to, which is reported by *Ṣaḥīḥ Muslim’s* narrators and says, “They abandoned him.” Al-Qāḍi considered [that one] weak. Scholars other than al-Qāḍi maintained that the second narration was incorrect and the explanation provided by Muslim disproves that second narration.

However, the narrator discussed in the narration (Shahr) was not abandoned. Actually, he was deemed trustworthy by the majority of scholars, including Aḥmad bin Ḥanbal and Yahyā bin Ma‘īn. Aḥmad bin Ḥanbal said, “How wonderful his narrations are,” and he deemed him trustworthy. Further, Aḥmad bin ‘Abdillāh al-‘Ujjali said, “He is a trustworthy Tābi‘i.” Ibn Abī Khaithamah reported Yahyā bin Ma‘īn to have said, “He is trustworthy,” without adding anything else.

Abū Zur‘ah said, “He is okay.” At-Tirmidhi said, “Muḥammad (i.e. referring to al-Bukhāri) said, “Shahr’s narrations are sound (*ḥasan*) and he is a reliable narrator. Only Ibn ‘Awn criticized him, but he also narrated from Hilāl bin Abī Zainab, who narrated from Shahr.”

Furthermore, Ya‘qūb bin Shaibah said, “Shahr is trustworthy.” Ṣāliḥ bin Muḥammad said, “There are many from al-Kūfah, Baṣrah, and Shām who narrated from Shahr. No one has ever witnessed him lying. He was a committed worshipper. The only concern was that he reported *aḥādīth* he was the only known reporter of.” The previous statements reflect the scholars’ praise of him.

Incidentally, he was criticized for taking a map from the Muslim

state treasury. The verifying scholars gave this incident the benefit of the doubt. The statement of Abū Ḥātim bin Ḥayyān that [Shahr] stole from his friend during Ḥajj is not only deemed inappropriate by the verifiers, but is also denied by them; and Allāh knows best.

As for Shahr's name, he is Shahr bin Ḥawshab. There are many nicknames mentioned for him, including Abū Sa'īd, Abū 'Abdillāh, Abū 'Abdir-Raḥmān, and Abul-Ja'd al-Ash'ari.<sup>29</sup> He was from Ḥimṣ in ash-Shām or Damascus.

**“Ḥajjāj bin Yūsuf bin Ḥajjāj ath-Thaqafi, Abū Muḥammad”** was from Baghdād. His father was a poet and accompanied Abū Nuwās. This narrator shared the first name, father's name, nickname, and last name of al-Ḥajjāj bin Yūsuf bin al-Ḥakm ath-Thaqafi, Abū Muḥammad, the well-known oppressing tyrant and blood-shedding ruler. He differed from him in his grandfather's name, era, uprightness, and gentleness.

As for Shabābah, his name was Shabābah bin Suwār Abū 'Amr al-Fazāri Maulāhum al-Madani. It was said that his name was Marwān and his nickname was Shabābah.

.....  
*Imām Muslim said:*

Muḥammad bin 'Abdillāh bin Quhzādh, from the people of Marw, narrated to me that 'Alī bin Ḥusain bin Wāqid informed [him] that 'Abdullāh bin al-Mubārak said, “I said to Sufyān ath-Thawri, ‘Indeed, 'Abbād bin Kathīr—about whose condition you are aware<sup>30</sup>—introduced a grave matter when he narrated. Do you think I should advise the people not to take from him?’ Sufyān said, ‘Indeed!’” 'Abdullāh [bin al-Mubārak] said, “So every time I was in an assembly and 'Abbād was mentioned there, I would praise him regarding his religion but advise [the people] not to take [narrations] from him.”

<sup>29</sup> [Translator's note] This is the name of a tribe, not to be confused with the sect of al-Ash'ariyyah.

<sup>30</sup> Imām an-Nawawi commented: He is referring to his knowledge of that narrator's weakness in narration.

Muḥammad said, “‘Abdullāh bin ‘Uthmān narrated to us [his] father said, ‘‘Abdullāh bin al-Mubārak said, ‘‘I attended an assembly of Shu’bah, and he said, ‘This is ‘Abbād bin Kathīr, so be warned against him.’’’’’”

Al-Faḍl bin Sahl narrated to me, “I asked Mu‘allā ar-Rāzi about Muḥammad bin Sa‘īd, whom ‘Abbād transmitted from, so he informed me that ‘Īsā bin Yūnus said, ‘I was at Muḥammad bin Sa‘īd’s door and Sufyān was with him. When he came out, I asked [Sufyān] about him, and he informed me that he was a liar.’”

Muḥammad bin Abī ‘Attāb narrated to me that ‘Affān narrated to [him] on the authority of Muḥammad bin Yaḥyā bin Sa‘īd al-Qaṭṭān on the authority of his father who said, “We do not see the righteous more false in anything other than *aḥādīth*.” Ibn Abī ‘Attāb said, “So when Muḥammad bin Yaḥyā bin Sa‘īd al-Qaṭṭān and I met, I asked him about it and he said on the authority of his father, ‘You will not see the people of good (*ahlul-khair*) more false in anything other than *aḥādīth*.’” Muslim said, “He was saying that falsehood flows upon their tongues although they do not intend to lie.”

.....  
*Imām an-Nawawī commented:*

**“We do not see the righteous more false in anything other than *aḥādīth*”** — This means that lying [strictly in *ḥadīth* transmission] is common among them, but not because they intentionally do it. Mistakes frequently occur in their narrations without their realizing it. They utter lies they are unable to recognize as such. We have mentioned above that lying is defined as telling something opposite to the truth, be it intentionally, unintentionally, or out of forgetfulness.

.....  
*Imām Muslim said:*

Al-Faḍl bin Sahl narrated to me that Yazīd bin Hārūn narrated to [him] that Khalīfah bin Mūsā informed [him], “I entered upon

Ghālib bin ‘Ubaidillāh, and he began dictating to me [from a notebook], ‘Makhūl narrated to me such-and-such and so-and-so.’ Then he stood up to go and answer the call of nature. When I looked in his notebook, in it was written, ‘Abān narrated to me, on the authority of Anas and Abān on the authority of so-and-so.’ So I abandoned [listening to his *ahādīth*] and stood up [to leave].”

I heard al-Ḥasan bin ‘Alī al-Ḥulwāni saying, “I saw in one of the books of ‘Affān a *ḥadīth* of Hishām Abūl-Miqdām (about ‘Umar bin ‘Abdil-‘Azīz). [It read], ‘Hishām said, “A man said to me Yaḥyā bin so-and-so narrated to me, on the authority of Muḥammad bin Ka’b...”’ I said to ‘Affān, ‘They say Hishām heard this [directly] from Muḥammad bin Ka’b.’ So [‘Affān] said, ‘Indeed, Hishām was stricken [with accusations of lying] in regard to this *ḥadīth*, for he would say, “Yaḥyā narrated to me on the authority of Muḥammad,” but later he claimed that he heard it from Muḥammad [directly].”

.....  
*Imām an-Nawawi commented:*

**“Hishām”** was Hishām bin Ziyād al-Ummawi Maulāhum al-Baṣri. The major scholars have considered him a weak narrator.

This *ḥadīth* contains a rule we should pay attention to in order to use it later, if Allāh wills. ‘Affān رضي الله عنه said that Hishām was regarded as a weak narrator due to this particular *ḥadīth*, because he reported that Yaḥyā narrated to him on the authority of Muḥammad [and later said he heard it from Muḥammad directly]. This particular accusation is questionable because it does not contain any lie due to the possibility that he might have heard it from Muḥammad himself, and forgot he did. So he narrated it with Yaḥyā’s [name between him and] Muḥammad at first. He may have remembered some time after he reported this narration that he heard it directly from Muḥammad, and hence reported the narration accordingly.

However, there are other likely factors that led the preeminent and meticulous scholars of this discipline, who know the slightest detail about narrators, to judge that he had not heard the narration from

Muḥammad directly, and therefore they passed their judgment due to the available evidence. Soon to come are many similar reports from the scholars using this manner of criticism in similar incidents and the comment on them will be the same as here; and Allāh knows best.

.....

*Imām Muslim said:*

Muḥammad bin ‘Abdillāh bin Quhzādh narrated to me, “I heard ‘Abdullāh bin ‘Uthmān bin Jabalah<sup>31</sup> saying, ‘I asked ‘Abdullāh bin al-Mubārak, “Who is this man from whom you transmit the *ḥadīth* of ‘Abdullāh bin ‘Amr, “The day of Fiṭr is the day of prizes...?” [‘Abdullāh] said, “Sulaimān bin al-Ḥajjāj. Look at what I placed in your hands [of praise] about him.””

Ibn Quhzādh said, “I heard Wahb bin Zam‘ah saying Sufyān bin ‘Abdil-Mālīk said, ‘‘Abdullāh (bin al-Mubārak) said, “I saw Rawḥ bin Ghuṭaif,<sup>32</sup> the one with ‘blood amounts to a *dirham*,’ and I took a seat in one of his audiences. Then I began to become ashamed that my companions might see me sitting with him while his *aḥādīth* are disapproved of.””

.....

*Imām an-Nawawī commented:*

**“The day of Fiṭr is the day of prizes”** — The *ḥadīth* [in its entirety is as follows]:

**“When the day of Fiṭr comes, angels stand along the road and call out, ‘O believers, come to a merciful Lord, Who commands with good and abundantly rewards the observance of it. He commanded you to fast and you did fast in obedience to Him,**

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<sup>31</sup> Imām an-Nawawī commented: He is the aforementioned narrator who holds the nickname ‘Abdah.

<sup>32</sup> Imām an-Nawawī quoted al-Bukhārī to have said about him, “His narrations are *munkar*.”

so accept your prizes.’ And after they pray ‘Īd prayer, a caller from heaven calls out, ‘Return safely to your houses, as your sins have been entirely forgiven. And this day will be called the Day of Prizes.’”

We related this *ḥadīth* in the book *al-Mustaṣṣā fī Faḍā’il al-Masjīd al-Aqṣā* authored by al-Ḥāfiẓ Abū Muḥammad bin ‘Asākir ad-Dimashqī رحمته الله. The word “prize” here refers to a reward.

“The one with ‘blood amounts to a *dirham*’” — This sentence identifies the narrator [whose circle Ibn al-Mubārak joined, as the same narrator of] the following *ḥadīth*, which he [Rawḥ] narrated from az-Zuhri from Abū Salamah from Abū Hurairah, who elevated it to the Prophet, which says, “Prayer is to be re-performed [if there is impurity] the size of a *dirham*,” meaning a spot the size of a *dirham*.

This *ḥadīth* is mentioned by al-Bukhāri in his book *at-Tārīkh* as a false *ḥadīth* with no source whatsoever; and Allāh knows best.

.....

*Imām Muṣlim said:*

Ibn Quhzādh narrated to me, “I heard Wahb [bin Zam’ah] saying on the authority of Sufyān [bin ‘Abdīl-Mālik], on the authority of Ibn al-Mubārak, ‘Baqiyyah [bin al-Walīd] is a truthful person; however, he transmits [*ahādīth*] from those who are trustworthy and those who are weak.”

Qutaibah bin Sa’īd narrated to us that Jarīr narrated to [him] on the authority of Mughīrah on the authority of ash-Sha’bi that he said, “Al-Ḥārith al-A’war al-Hamdāni narrated to me, and he is a liar.”

.....

*Imām an-Nawawi commented:*

“Ash-Sha’bi” was named ‘Āmir bin Shurāḥīl or Shurāḥbīl; however, the first is more often used. He was born six years after ‘Umar’s caliphate began. He was a great and respected Imām. He had

in-depth knowledge of *tafsīr*, *ḥadīth*, *fiqh*, *al-maghāzī* [battles], and worship.

Al-Ḥasan said, “By Allāh, ash-Sha’bi was very knowledgeable, with infinite patience and a long [glowing] history in Islām.”

“**Al-Ḥārith al-A’war**” was al-Ḥārith bin ‘Abdillāh or bin ‘Ubaidillāh, Abū Zuhair al-Kūfi. His weakness as a narrator is agreed upon.

.....

*Imām Muslim said:*

Abū ‘Āmir ‘Abdullāh bin Barrād al-Ash‘arī narrated to us, Abū Usāmah narrated to [him] on the authority of Mufaḍḍal, on the authority of Mughīrah, who said, “I heard ash-Sha’bi saying, ‘Al-Ḥārith al-A’war narrated to me,’ and he [ash-Sha’bi] was testifying that he was one of the liars.”

.....

*Imām an-Nawawī commented:*

The narrators of this *ḥadīth* are all from al-Kūfah. Their names are as follows:

“**Barrād**” was ‘Abdullāh bin Barrād bin Yūsuf bin Abī Bardah bin Abī Mūsā al-Ash‘arī al-Kūfi.

“**Abū Usāmah**” was Ḥammād bin Usāmah bin Yazīd al-Qurashī Maulāhum al-Kūfi. He was a *ḥāfiẓ* and a meticulous, accomplished, and committed worshipper.

“**Mufaḍḍal**” was Ibn Muḥalhil Abū ‘Abdir-Raḥmān as-Sa’dī al-Kūfi. He was a *ḥāfiẓ*, meticulous, accomplished, and a committed worshipper.

“**Mughīrah**” was Ibn Miqṣam Abū Hishām aḍ-Ḍabbi al-Kūfi.



.....  
*Imām Muslim said:*

Qutaibah bin Saʿīd narrated to us that Jarīr narrated to us on the authority of Muḡhīrah, on the authority of Ibrāhīm [bin Yazīd an-Nakhaʿī] that he said, “Alqamah said, ‘I memorized the Qurʾān in two years.’ [Then] al-Ḥārith said, ‘The Qurʾān is easy; the *wahī* [i.e. the secret revelation to ʿAlī in the belief of the Shīʿah] is more difficult.’”

.....

*Imām an-Nawawi commented:*

The statement of al-Ḥārith is included under the *munkar* narrations Imām Muslim held against al-Ḥārith, for which he was criticized and disparaged due to his abhorrent and extreme sectarian affiliation as a Shīʿī, not to mention his lying.

Al-Qāḍī ʿIyād رحمته said, “I hope this report is the least severe of his narrations, because it may be interpreted positively. It is suggested that the word *‘wahī’* refers to writing and knowing calligraphy; this statement is maintained by al-Khaṭṭābi. Based on this interpretation, al-Ḥārith is disparaged for reasons other than this narration in particular.” Al-Qāḍī added, “However, the ugly reality of his affiliation and extreme sectarianism have been revealed, in addition to his claim of ʿAlī’s unique status عليه السلام and that the Prophet entrusted him solely with the secret of revelation and knowledge of the unseen. Combined, they compromised the credibility of al-Ḥārith’s narration. Still, it is also possible that the narrator here understood something inappropriate from what al-Ḥārith insinuated; and Allāh knows best.”

.....

*Imām Muslim said:*

Ḥajjāj bin ash-Shāʿir narrated to me that Aḡmad (bin Yūnus) narrated to [him] that Zāʿidah narrated to [him] on the authority of al-ʿAʿmash, on the authority of Ibrāhīm that al-Ḥārith said, “I studied

the Qur'ān for three years and *wahī* for two years,” or he said, “... *wahī* for three years and the Qur'ān for two years.”

Ḥajjāj narrated to me that Aḥmad (bin Yūnus) narrated to [him] that Zā'idah narrated to [him] on the authority of Maṣṣūr and al-Mughīrah, on the authority of Ibrāhīm that al-Ḥārith was discredited.

Qutaibah bin Sa'īd narrated to us that Jarīr narrated to [him] on the authority of Ḥamzah az-Zayyāt who said, “Murrah al-Hamdāni heard something from al-Ḥārith and said to him, “Sit by the door.” [Ḥamzah] said, “So Murrah went inside and got his sword, and al-Ḥārith sensed [his intent] and left.”

‘Ubaidullāh bin Sa'īd narrated to me that ‘Abdur-Raḥmān (bin Mahdi) narrated to [him] that Ḥammād bin Zaid narrated to [him] on the authority of Ibn ‘Awn that Ibrāhīm said, “Beware of al-Mughīrah bin Sa'īd and Abū ‘Abdir-Raḥīm for they are both liars.”

.....  
*Imām an-Nawawī commented:*

“**Al-Mughīrah bin Sa'īd**” was pointed out in an-Nasā'i's book *aḍ-Ḍu'afā'* [with the following statement]: “He was an impostor from al-Kūfah. He was burned during the time of an-Nakha'i due to his claim that he was a prophet.”

“**Abū ‘Abdir-Raḥīm**” was Shaqīq aḍ-Ḍabbi al-Kūfi, the storyteller. He was also known as Salamah bin ‘Abdir-Raḥmān an-Nakha'i. His nickname [for both names] was Abū ‘Abdir-Raḥīm.

Both were weak and further details about them will follow shortly, if Allāh wills.

.....  
*Imām Muslim said:*

Abū Kāmil al-Jahdari narrated to us that Ḥammād (bin Zaid) narrated to us that ‘Āṣim (bin Bahdalah) narrated to [him], “We

would meet with Abū ‘Abdir-Raḥmān as-Sulami when we were young men. He would say to us, ‘Do not sit with storytellers other than Abul-Aḥwaṣ and beware of Shaqīq [Abū ‘Abdir-Raḥīm].’”

(Muslim said, “Shaqīq held the belief of the Khawārij and he was not Abū Wā’il.”)

.....  
*Imām an-Nawawi commented:*

“**Abū Kāmil al-Jaḥdari**” was named Fuḍail bin Ḥusain bin Ṭalḥah al-Baṣri. Abū Sa‘īd as-Sam‘āni said, “He got his name from someone whose name was Jaḥdar.”

“**Abū ‘Abdir-Raḥmān as-Sulami**” was ‘Abdullāh bin Ḥabīb bin Rubay‘ah. He was a respected Ṭābi‘i from al-Kūfah.

“**Young men**” here refers to children between infancy and puberty.

“**Storyteller**” is a person who tells stories. The word “story” describes a report, and when combined as the word “storyteller,” it means to tell something as it happened.

“**Shaqīq**” was warned against. Al-Qāḍi ‘Iyāḍ said “His name was Shaqīq aḍ-Ḍabbi al-Kūfi, the storyteller. An-Nasā’i held him to be a weak narrator. His nickname was Abū ‘Abdir-Raḥīm. Some scholars said he is the same person warned against earlier by Ibrāhīm. It was also said that Abū ‘Abdir-Raḥīm, whom Ibrāhīm warned against, is Salamah bin ‘Abdir-Raḥmān an-Nakha‘i, according to Ibn al-Madani as mentioned by Ibn Abī Ḥātim ar-Rāzi in his book. The statement of Muslim, ‘and he is not Abū Wā’il,’ does not refer to Shaqīq bin Salamah Abū Wā’il al-Asdi, who is popularly held as one of the seniors of the Ṭābi‘īn.”

This is the end of al-Qāḍi’s words.

.....  
*Imām Muslim said:*

Abū Ghassān Muḥammad bin ‘Amr ar-Rāzi narrated to us, “I heard Jarīr saying, ‘I met Jābir bin Yazīd al-Ju’fi and did not write [*aḥādīth*] from him; he believed in ar-Raj‘ah” [a Rāfiḍī belief regarding ‘Alī returning].

Al-Ḥasan al-Ḥulwāni narrated to us that Yaḥyā bin Ādam narrated to [him] that Mis‘ar narrated to [him], “Jābir bin Yazīd narrated to us before he engaged in innovation.”

Salamah bin Shabīb narrated to me that al-Ḥumaidi narrated to [him] that Sufyān said, “The people would transmit from Jābir before he publicized his innovation, but ever since, people distrusted his *aḥādīth* and some of the people abandoned him.” [Sufyān] was asked, “What did he publicize?” [Sufyān] said, “His belief in ar-Raj‘ah.”

.....  
*Imām an-Nawawī commented:*

“**Abū Ghassān**” was known by the nickname Zunaij.

Jābir al-Ju’fi’s belief in ‘Alī’s return after death refers to a Shī‘ah belief that ‘Alī is in Heaven and they will not be resurrected until he calls them from the heavens. This is an outright falsehood that proves their total ignorance, which fits their shallow mentalities and ill minds.

“**Al-Ḥumaidi**” was ‘Abdullāh bin az-Zubair bin ‘Īsā bin ‘Abdillāh bin az-Zubair bin ‘Ubaidillāh bin Ḥamīd Abū Bakr al-Qurashi al-Asdi al-Makki.

“**Sufyān**” was Sufyān bin ‘Uyainah, the widely known Imām.

.....  
*Imām Muslim said:*

Ḥasan al-Ḥulwāni narrated to us that Abū Yaḥyā al-Ḥimmāni

narrated to [him] that Qabīṣah and his brother [Sufyān bin ‘Uqbah] narrated to us that they heard al-Jarrāḥ bin Malīḥ saying, “I heard Jābir saying, ‘I have 70,000 *aḥādīth*, all of which are on the authority of Abū Ja’far on the authority of the Prophet ﷺ.’”

.....  
*Imām an-Nawawī commented:*

“**Abū Yahyā al-Ḥimmānī**” was ‘Abdul-Ḥamīd bin ‘Abdir-Raḥmān al-Kūfi. His last name was taken from Ḥimmān, a clan from Hamadān.

“**Al-Jarrāḥ bin Malīḥ**” was the father of Wakī’.<sup>33</sup> He was a weak narrator as deemed by *ḥadīth* scholars; however, his narration is mentioned here as a supporting one.

“**Abū Ja’far**” was Muḥammad bin ‘Alī bin al-Ḥusain bin ‘Alī bin Abī Ṭālib ﷺ. He was known as al-Bāqir, loosely translated as “the Cleaver of Knowledge,” because he broke it down into its elements, becoming knowledgeable about its origins and perfectly mastering it.

.....  
*Imām Muṣlīm said:*

Ḥajjāj bin ash-Shā‘ir narrated to me that Aḥmad bin Yūnus narrated to [him], “I heard Zuhair saying that Jābir said (or, “I heard Jābir saying”), ‘Indeed, I have 50,000 *aḥādīth* that I have never narrated.’ [Zuhair] added, ‘That day he related a *ḥadīth* and said, “This is from the 50,000.’”

Ibrāhīm bin Khālīd al-Yashkuri narrated to me, “I heard Abul-Walīd saying [he] heard Sallām bin Abī Muṭī’ saying [he] heard Jābir al-Ju’fi saying, ‘I have 50,000 *aḥādīth* on the authority of the Prophet ﷺ.’”

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<sup>33</sup> [Translator’s note] He is the teacher of ‘Abdur-Raḥmān bin Mahdi, Yahyā bin Ma‘īn, and Yahyā bin Ādam, among many others. [*Siyār A‘lām an-Nubalā’*: 9/141].

.....  
*Imām an-Nawawī commented:*

“**Abul-Walīd**” was Hishām bin ‘Abdīl-Mālīk, known as aṭ-Ṭayālīsī.

“**Ibn Abī Muṭī**” was named Sa’d.

.....

*Imām Muslim said:*

Salamah bin Shabīb narrated to me that al-Ḥumaidī narrated to [him] that Sufyān narrated to [him], “I heard a man ask Jābir about the verse:

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

‘Thus I will never depart from the land until my father permits me or Allāh decides for me, and He is the best of judges.’

[Sūrah Yūsuf 12:80]

“Jābir replied, ‘An interpretation has not come to me about these [verses].’” Sufyān said, “He lied.” We asked Sufyān, “What did Jābir mean by this [why did he say he had no interpretation of the verse]?” [Sufyān] said, “Indeed, the Rāfiḍah say, ‘Alī is in the clouds and we will not [be resurrected] and [neither will] he [Alī, nor] his children until [Alī] calls from the heaven, “Ride out along with so-and-so [meaning the promised Mahdī].”’ Jābir said that is the interpretation for these verses, but he lied because they [the verses] are meant to refer to the brothers of Yūsuf ﷺ.”<sup>34</sup>

.....

*Imām an-Nawawī commented:*

They were called Rāfiḍah, which is derived in Arabic from the word

<sup>34</sup> [Translator’s note] Jābir, a Shī‘ī, interpreted the verse in accordance with his sectarian affiliation, which misrepresented the intended meaning of the verse. Therefore, Sufyān uncovered the truth and provided the correct interpretation of the verse.

*rafaḍ* [to refuse]. They were so called because they refused to accept Zaid bin ‘Alī [as their ruler].

.....

*Imām Muslim said:*

Salamah narrated to me, al-Ḥumaidi narrated to [him] that Sufyān narrated, “I heard Jābir mention about 30,000 *aḥādīth* [that] I did not regard permissible to mention, and that to me were [similar to other *aḥādīth*].”

I heard Abū Ghassān Muḥammad bin ‘Amr ar-Rāzi say, “I asked Jarīr bin ‘Abdil-Ḥamīd, ‘Did you meet al-Ḥārith bin Ḥaṣīrah?’ He said, ‘Yes, [he is a] *shaikh* of lengthy silence who persists in the pursuit of grave matters.”

.....

*Imām an-Nawawi commented:*

Abū ‘Alī al-Ghassāni al-Jiyāni said, “The name of Salamah bin Shabīb bin Maslam and al-Ḥumaidi were not mentioned in the version of Ibn Māhān. The correct version was related by al-Jalūdi, who mentioned those narrators in his version, because Muslim had never met al-Ḥumaidi.”

Abū ‘Abdillāh bin al-Ḥidhā’, one of those who related the book of Muslim, said, “I asked ‘Abdul-Ghanī bin Sa’d, ‘Did Muslim narrate from al-Ḥumaidi?’ He replied, ‘I never witnessed it except in this narration.’” However, this is unlikely. There was probably a narrator who was overlooked between Muslim and al-Ḥumaidi.

Al-Qāḍi ‘Iyāḍ said, “‘Abdul-Ghanī has only seen Ibn Māhān’s version of Muslim’s book, which Muslim showed him, and hence he said the aforementioned. However, al-Jalūdi’s version is not available in Egypt.” He added, “Muslim once related in another narration, ‘Salamah narrated to us that al-Jalūdi narrated to us.’ This is how it is found in all other versions, which makes this narration correct, if Allāh wills.”

“**Al-Hārith bin Ḥaṣīrah**” belonged to the tribe of Azd from al-Kūfah. He related narrations from Zaid bin Wahb, as maintained by al-Bukhārī.

.....

*Imām Muslim said:*

Aḥmad bin Ibrāhīm ad-Dawraqī narrated to me that ‘Abdur-Raḥmān bin Mahdi narrated to [him] on the authority of Ḥammād bin Zaid that he said, “Ayyūb mentioned a man one day and said [about him], ‘He is not upright in speech [i.e. he lies].’ Then he mentioned another [person] and said [about him], ‘He adds to records [i.e. he lies].’”

.....

*Imām an-Nawawī commented:*

“**Ad-Dawraqī**” [as a name] has a difference of opinion regarding its meaning. It was said that his father was [nearly] a hermit and, at that time, they used to give such people that name. This is related to have been said by Aḥmad ad-Dawraqī, who was mentioned, and it is a widely known statement. It was also said that it is taken from a town of that name in ‘Irān or elsewhere.

“**Ayyūb**” was Ayyūb as-Sakhtiyāni, who was mentioned earlier.

.....

*Imām Muslim said:*

Ḥajjāj bin ash-Shā‘ir narrated to me that Sulaimān bin Ḥarb narrated to [him] that Ḥammād bin Zaid narrated to [him] that Ayyūb said, “Indeed I have a neighbor,” and after mentioning some of his virtues [he continued], “ even if he testified to me about two dates, I would not see his testimony as permissible.”

Muḥammad bin Rāfi’ and Ḥajjāj bin ash-Shā‘ir narrated to me that ‘Abdur-Razzāq narrated to [them] that Ma‘mar said, “I never heard Ayyūb backbiting anyone except ‘Abdul-Karīm Abū Umayyah. When he mentioned him he said, ‘May Allāh have mercy on him,



he is not trustworthy. He asked me about a *ḥadīth* of ‘Ikrimah, [and later] said, “I heard from ‘Ikrimah” [without putting Ayyūb’s name between his and ‘Ikrimah’s when relating the *ḥadīth*].”

.....  
*Imām an-Nawawī commented:*

The above statement about ‘Abdul-Karīm accuses him of lying; however, there is a likely scenario that he heard the narration directly from ‘Ikrimah but forgot he did, then remembered it later and reported it. Still, the context here judges him to be a liar and I have explained this earlier.

Moreover, this narrator, ‘Abdul-Karīm, has been deemed weak by Sufyān bin ‘Uyainah, ‘Abdur-Raḥmān bin Mahdī, Yaḥyā bin Sa‘īd al-Qaṭṭān, Aḥmad bin Ḥanbal, and Ibn ‘Adī. ‘Abdul-Karīm was among the finest *fiqh* scholars of Baṣrah; and Allāh knows best.

.....  
*Imām Muṣlim said:*

Al-Faḍl bin Sahl narrated to me that ‘Affān bin Muṣlim narrated to [him] that Hammām narrated, “Abū Dāwūd al-‘Aṣmā came to us and began saying, ‘Al-Barā’ [bin ‘Āzib, the Companion] narrated to us that Zaid bin Arqam narrated to [him]...’ mentioning [these chains of narrators] to Qatādah. [Qatādah] said, ‘He lied; he did not hear from them. He would beg the people [for *aḥādīth*] during the Devastating Plague.’”

.....  
*Imām an-Nawawī commented:*

“**Abū Dāwūd**” was Nufai’ bin al-Ḥārith, the blind storyteller. His weakness is agreed upon. ‘Amr bin ‘Alī said, “He was abandoned.” Yaḥyā bin Ma‘īn and Abū Zur‘ah said, “He is nothing [in terms of narration].” Abū Ḥātim said, “His narrations are *munkar*.” This is among others who deemed him a weak narrator.

**“He did not hear from them”** — This refers to al-Barā' and Zaid, besides others from whom he claimed to have narrated. He claimed to have seen 18 Companions who fought in the Battle of Badr, as he stated in his other narration in this book.

**“The Devastating Plague”** — It was called “devastating” because of the huge number of people who died because of it. The plague is a famous infectious disease. Its symptoms are excruciatingly painful blistering accompanied by high fever. It blackens the surrounding flesh, or makes it green or purplish. The victim also experiences vomiting and a rapid heart rate.

As for the exact date of that plague, scholars' statements have widely differed. To name a few, Imām al-Ḥāfiẓ Abū 'Umar bin 'Abdul-Barr said in the beginning of his book *at-Tambīd*, “Ayyūb as-Sakhtiyāni died in 132 AH by means of the Devastating Plague.” Ibn Qutaibah related in his book *al-Ma'ārif* that al-Aṣma'i said, “The Devastating Plague occurred during the time of Ibn az-Zubair in 67 AH.” This opinion is also adopted by Abul-Ḥasan 'Alī bin Muḥammad bin Abī Saif al-Madā'ini in the book *at-Ta'āzi*.

Likewise, al-Kalābādhi mentioned in his book *Rijāl al-Bukhārī* that Ayyūb as-Sakhtiyāni was born in 66 AH, and it was said that he was born one year before the plague occurred. Al-Qāḍi 'Iyāḍ said, “The [Devastating] Plague occurred in 119 AH.”

Al-Ḥāfiẓ 'Abdul-Ghanī al-Maqḍisi mentioned in the biography of 'Abdullāh bin Mutarrif, who narrated from Yaḥyā al-Qaṭṭān, “Mutarrif died after the plague, which was in 87 AH.” Al-Ḥāfiẓ also mentioned in the biography of Yūnus bin 'Ubaid that Yūnus saw Anas bin Mālik because he [Yūnus] was born after the plague and died in 137 AH.

These are radically different statements; however, it is possible to reconcile them by maintaining that all of those plagues were equally deadly because they all shared the same description and plagues occurred frequently.

Ibn Qutaibah reported in *al-Ma'arif* from al-Aṣma'ī who said that the first plague in Islām was in 'Amwās, which was located in ash-Shām, during the caliphate of 'Umar bin al-Khaṭṭāb. Abū 'Ubaidah bin al-Jarrāḥ as well as Mu'adh bin Jabal and his two wives and son ❸ died from it.

The next plague occurred during the time of Ibn az-Zubair. [It was followed by] the Women's Plague, [so called] because it was first contracted by maidens in Baṣrah, Wāsiṭ, ash-Shām, and al-Kūfah.

Coincidentally, al-Ḥajjāj was the ruler of Wāsiṭ during the caliphate of 'Abdul-Mālik bin Marwān. That plague was called the Plague of the Prestigious because a large number of statesmen died from it.

Next was the Plague of 'Adi bin Arṭāh in 127 AH, followed by the plague called *Ghurāb Rijl*. The one that followed it in 130 AH was called Muslim bin Qutaibah. It spread during the months of Sha'bān and Ramaḍān and abated in Shawwāl. Ayyūb as-Sakhtiyāni died during that plague.

Remarkably, there has never been a plague in Makkah or al-Madīnah. These records are all from Ibn Qutaibah's book.

Abul-Ḥasan al-Madā'ini said, "There were major plagues in Islām. [The first was] the Plague of Shīrawiyyah in al-Madā'in<sup>35</sup> during the life of the Prophet in 6 AH. The second was during the caliphate of 'Umar bin al-Khaṭṭāb ❸. It was in ash-Shām and resulted in 25,000 casualties.

"The third was the Devastating Plague, which occurred during the time of Ibn az-Zubair in Shawwāl, 69 AH. It lasted three days and took 70,000 casualties each day. Anas bin Mālik alone lost 83 sons,<sup>36</sup> and some said 73. 'Abdur-Raḥmān bin Abī Bakr lost 40 sons.

"The fourth was the Women's Plague in Shawwāl, 87 AH. The last

<sup>35</sup> [Translator's note] This town is located in the southeast of Baghdād.

<sup>36</sup> [Translator's note] Don't be alarmed by the large number of his sons, because the Prophet supplicated to Allāh for him to "increase his wealth and children, and bless (for him) whatever you give him." [*Ṣaḥīḥ Muslim*]

was in Rajab, 130 AH. It spread so rampantly in Ramaḍān that the death count in [a town called] Sikah al-Murīd was 1,000 per day for a few days. Near the end of Shawwāl, its intensity decreased.

“There was also a plague in al-Kūfah, by which al-Mughīrah bin Shu’bah died. It occurred in 50 AH.”

This is what al-Madā’ini mentioned about the history of plagues.

About the plague of ‘Amwās, Abū Zur’ah ad-Dimashqī said, “It took place either in 17 or 18 AH. ‘Amwās is a village located between ar-Ramlah and Jerusalem. The plague was named after that village because it started there. It was also so called because the plague covered a wide area and it infected most of the people in that village. Both explanations were mentioned by al-Ḥāfiẓ ‘Abdul-Ghanī in the biography of Abū ‘Ubaidah bin al-Jarrāh ؓ.”

This [summary about the history of] the plague renders the interpretation of the Devastating Plague made by al-Qāḍī ‘Iyāḍ incorrect. This leaves only two choices: the plague meant here is either the one that occurred in 67 AH, when Qatādah was six years old, or 87 AH, which is likely to be the correct one; and Allāh knows best.

.....  
*Imām Muslim said:*

Ḥasan bin ‘Alī al-Ḥulwāni narrated to me that Yazīd bin Hārūn narrated to [him] that Hammām informed [him] that Abū Dāwūd al-A’mā came to visit Qatādah, and when he stood [to greet him], he was told, “Indeed this [man] alleges he has met 18 of the soldiers of the Battle of Badr.” Qatādah said, “He never [sought *ahādīth*] before the plague and he did not speak [to any scholars] regarding it. By Allāh, al-Ḥasan has never narrated to us from a warrior who participated in the Battle of Badr without an intermediary, and Sa’īd bin al-Musayyib did not narrate to us from a witness of the Battle of Badr without an intermediary except from Sa’d bin Mālik.”

.....  
*Imām an-Nawawī commented:*

**“He never [sought *aḥādīth*] before the plague”** — He was not interested in *aḥādīth*.

**“Al-Musayyib,”** the father of Sa‘īd, was a famous Companion ﷺ. As for Sa‘īd, he was the Imām of the Tābi‘īn and their most prominent leader in *ḥadīth*, *fiqh*, dream interpretation, piety, and *ṣubd* among countless well-known virtues. He was from Madīnah, nicknamed Abū Muḥammad; and Allāh knows best.

The point of this narration is to invalidate the statement of Abū Dāwūd al-A‘mā, who claimed to have met 18 soldiers of Badr. Qatādah said, “Al-Ḥasan al-Baṣri and Sa‘īd bin al-Musayyib are senior to Abū Dāwūd and surpass him in terms of giving due attention [to *aḥādīth*] in addition to seeking out its people and learning from the Companions. Yet not one of them has ever narrated a single [*ḥadīth*] from any soldier of Badr. So how could Abū Dāwūd al-A‘mā claim to have met 18 of them? This, indeed, is a serious lie.”

**“Sa’d bin Mālik”** refers to Sa’d bin Abī Waqqāṣ. Waqqāṣ’s name was Mālik bin Uhaib.

.....

*Imām Muṣlim said:*

‘Uthmān bin Abī Shaibah narrated to us that Jarīr narrated to [him] on the authority of Raqabah, who said, “Abū Ja’far al-Hāshimi al-Madani was reporting words of wisdom on the authority of the Prophet ﷺ that were not among the narrations of the Prophet ﷺ.”

.....

*Imām an-Nawawī commented:*

**“Raqabah”** was Raqabah bin Musqalah bin ‘Abdillāh al-‘Abdi al-Kūfi, Abū ‘Abdillāh. He was a prestigious and respected narrator ﷺ.

“**Abū Ja’far**” was named ‘Abdullāh bin Miswar al-Madā’ini Abū Ja’far, one of the weak fabricators. Al-Bukhārī mentioned in his book *at-Tārīkh*, “His name is ‘Abdullāh bin Miswar bin ‘Awn bin Ja’far bin Abī Ṭālib, Abū Ja’far al-Qurashi al-Hāshimi.” After that, he mentioned the words of the above-mentioned Raqabah about him.

Some sources mentioned that his last name was al-Madani and others al-Madīni. I have not seen al-Madā’ini in any of them. The names al-Madani and al-Madīni are both derived from the Madīnah of the Prophet. Note that Madīni refers to a resident of Madīnah who never left it, whereas Madani refers to someone who lived there, but left, as maintained by Abū ‘Abdillāh al-Bukhārī, which was mentioned by Imām al-Hāfiẓ Abul-Faḍl Muḥammad bin Ṭāhir al-Maqdisi in his book *al-Ansāb*.

“**Words of wisdom**” — They were wise words, but were still lies attributed to the Prophet, who never said them.

.....

*Imām Muslim said:*

Al-Ḥasan al-Ḥulwāni narrated to us that Nu’aim bin Ḥammād narrated to [him] that Abū Ishāq Ibrāhīm bin Muḥammad bin Sufyān said that Muḥammad bin Yahyā narrated to [him] that Nu’aim bin Ḥammād narrated to [him] that Abū Dāwūd aṭ-Ṭayālisi narrated to [him] on the authority of Shu’bah, on the authority of Yūnus bin ‘Ubaid, who said, “‘Amr bin ‘Ubaid always lied regarding *aḥādīth*.”

.....

*Imām an-Nawawī commented:*

“**Abū Ishāq said**” — The above narration is found to have been related by Abū Ishāq in verified records, whereas in others it is not found. Abū Ishāq was a companion of Muslim and a reporter of the book of Muslim. Based on this, he has equaled Muslim in the number of narrators of this narration, but outclassed him [in regard

to the quality of the narration] by the inclusion of a single additional narrator.

“**Abū Dāwūd at-Ṭayālisi**” was named Sulaimān bin Dāwūd, mentioned earlier.

.....

*Imām Muslim said:*

‘Amr bin ‘Alī Abū Ḥafṣ narrated to me, “I heard Mu‘ādh bin Mu‘ādh saying, ‘I said to ‘Awf bin Abī Jamīlah, “Indeed ‘Amr bin ‘Ubaid narrated to us on the authority of al-Ḥasan that the Messenger of Allāh ﷺ said, **‘Whoever carries arms against us is not from us.’**”

“[‘Awf bin Abī Jamīlah] said, “‘Amr lied, by Allāh. Rather, he intended it as a way to promote his filthy opinion.””

.....

*Imām an-Nawawī commented:*

“**‘Awf**” was mentioned earlier.

“**‘Amr bin ‘Ubaid**” was affiliated with the Qadariyyah and Mu‘tazilah sects. He was a former companion of al-Ḥasan al-Baṣri.

“**Whoever carries arms against us is not from us**” — This statement is authentic and has been narrated from various chains of narration, a number of which Muslim will mention later on. Its meaning, according to the scholars, is that a person who would do this has not followed [the Prophet’s] guidance or taken heed of [his] ways and actions. It is the same as a father telling a son who did something inappropriate, “You are not from me.” This interpretation is the same for all *aḥādīth* worded [this way], as in the Prophet’s statement, “Whoever cheats us is not from us,” and the likes of it.

Muslim inserted this *ḥadīth* in this context to highlight ‘Awf’s disparaging comment about ‘Amr bin ‘Ubaid despite the fact that this particular narration is authentic. ‘Awf was one of the senior

companions of al-Ḥasan who was knowledgeable of his narrations. Hence, he disparaged his attribution of the narration to al-Ḥasan, because ‘Amr either hadn’t truly narrated it or didn’t hear it from al-Ḥasan.

**“Rather, he intended it as a way to promote his filthy opinion”** — He lied in order to promote his corrupt affiliation with al-Mu’tazilah. They believe that committing sins expels the doer from Islām and into the Fire for eternity. Although they do not call him a disbeliever, [they consider him a sinner] who will abide in Hell for eternity. A refutation of their belief shall come in the explanation of the chapter of Faith, if Allāh wills.

.....

*Imām Muslim said:*

‘Ubaidullāh bin ‘Umar al-Qawāriri narrated to us that Ḥammād bin Zaid narrated, “A man kept company with Ayyūb and listened [to *ahādīth*] from him [for a period of time], but then Ayyūb [no longer saw him]. [When Ayyūb asked, the people] said, ‘Oh Abā Bakr, indeed he keeps company with ‘Amr bin ‘Ubaid [now].’” Ḥammād [then] said, “One day we were with Ayyūb at the market early in the morning. A man came to meet Ayyūb, so [Ayyūb] greeted him with *salām*, asked how he was doing, then said to him, ‘I reached me that you kept company with that man [meaning ‘Amr].’ [The man] said, ‘Yes, oh Abā Bakr. Indeed, he tells us strange things [i.e. reports].’ Ayyūb said to him, ‘Indeed we flee...’ or ‘...we fear these strange things [transmissions].’”

.....

*Imām an-Nawawī commented:*

**“Indeed we flee...” or “...we fear these strange things [transmissions]”** conveys concern about the narrations ‘Amr bin ‘Ubaid introduced for fear of them being lies, since they would then be lies upon the Messenger of Allāh if they were introduced as *ahādīth*. And if they were mentioned as opinions or doctrines, [there is also]



the fear of falling into innovation or disagreeing with the majority of scholars.

The conjunction “or” indicates that the narrator was not certain whether he said “flee” or “fear.”

.....

*Imām Muslim said:*

Ḥajjāj bin ash-Shā‘ir narrated to me that Sulaimān bin Ḥarb narrated to [him] that Ibn Zaid — rather Ḥammād — narrated that it was said to Ayyūb, “Indeed ‘Amr bin ‘Ubaid transmitted on the authority of al-Ḥasan that he said, ‘There is no flogging the one who gets drunk from *nabīdh* (wine).’” [Ayyūb] said, “He lied, for I heard al-Ḥasan say, ‘Flog the one who gets drunk from *nabīdh*.’”

Ḥajjāj narrated to me that Sulaimān bin Ḥarb narrated, “I heard Sallām bin Abī Muṭī’ saying, ‘[When] it reached Ayyūb that I [listened] to ‘Amr, he turned to me and asked, “Do you see this man whose religion you do not trust? How do you trust him regarding *aḥādīth*?’””

Salamah bin Shabīb narrated to me that al-Ḥumaidī narrated to [him] that Sufyān narrated to [him], “I heard Abū Mūsā [Isrā‘īl bin Mūsā al-Baṣrī] saying, ‘‘Amr bin ‘Ubaid narrated to us before he turned to innovation.’”<sup>37</sup>

‘Ubaidullāh bin Mu‘ādh al-‘Anbarī narrated to me that [his] father narrated to [him], “I wrote to Shu‘bah asking him about Abū Shaibah, a judge of Wāsiṭ, so he wrote to me, ‘Do not write anything from him [of *aḥādīth*] and tear up [this] letter.’”

.....

*Imām an-Nawawī commented:*

“**Abū Shaibah**” was the grandfather of the brothers Abū Bakr, ‘Uthmān, and al-Qāsim, who were the children of Muḥammad bin

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<sup>37</sup> Imām an-Nawawī commented: This refers to the period before he joined the Qadariyyah sect.

Ibrāhīm Abū Shaibah. That Abū Shaibah was a weak narrator, as mentioned earlier.

“Wāsiṭ” is a city built by al-Ḥajjāj bin Yūsuf.

“Tear up [this] letter” — He requested [that Mu‘adh al-‘Anbarī] tear up the letter for fear of it reaching Abū Shaibah, so that he wouldn’t read something about himself he disliked. This request was to prevent any harm from [reaching al-‘Anbarī] from Abū Shaibah, or any other harm.

.....

*Imām Muslim said:*

Al-Ḥulwānī narrated to us, “I heard ‘Affān [bin Muslim] say, ‘I narrated to Ḥammād bin Salamah [bin Dīnār al-Baṣrī], on the authority of Ṣāliḥ al-Murri, a *ḥadīth* on the authority of Thābit [bin Aslam al-Banānī]. [Ḥammād] said, “[Ṣāliḥ] lied.” I also narrated a *ḥadīth* to Hammām on the authority of Ṣāliḥ al-Murri, and [Hammām] also said, “[Ṣāliḥ] lied.””

.....

*Imām an-Nawawī commented:*

“Ṣāliḥ al-Murri” was among the most religious, obedient ascetics. His name was Ṣāliḥ bin Bashīr, Abū Bashīr al-Baṣrī al-Qāḍī. He was called al-Murri because a woman from the tribe of Murrah freed him [from slavery]. His father was a free Arab and his mother was freed by the same woman from Murrah.

Ṣāliḥ had such a sweet voice while reciting Qur‘ān that some people actually died from [its effect upon them]. He was very pious and cried a lot. ‘Affān bin Muslim said, “Ṣāliḥ used to be like a frightened man whenever he told his stories. You would feel disturbed by his sadness, and his tears were like those of a weeping widow.”

As for his being a liar, this is in the same way as the statement we mentioned earlier, that we do not see the righteous more false in

anything than they are regarding *ahādīth*. These lies come from their mouths while they are unaware because they are not knowledgeable of the discipline [of *ḥadīth*]. Thus, they report everything they hear, some of which certainly contain lies, rendering them liars in this [inadvertent] manner. As we mentioned before, lying involves reporting something that is not true, whether unintentionally or intentionally.

.....

*Imām Muslim said:*

Maḥmūd bin Ghailān narrated to us that Abū Dāwūd narrated, “Shu’bah said to me, ‘Go to Jarīr bin Ḥāzim and tell him, ‘It is not allowed for you to transmit from al-Ḥasan bin ‘Umārah, for indeed he lies.’” I asked Shu’bah, ‘How do you know that?’ [Shu’bah] said, ‘He narrated to us on the authority of al-Ḥakam things that were not found to have any basis.’ I asked, ‘What things?’

“[Shu’bah] said, ‘I asked al-Ḥakam, “Did the Prophet ﷺ pray over the martyrs of Uḥūd?” [Al-Ḥakam] said, “He did not pray over them.” [However], al-Ḥasan bin ‘Umārah said, on the authority of al-Ḥakam, on the authority of Miqsām, on the authority of Ibn ‘Abbās that he said, “Indeed the Prophet ﷺ prayed over [the martyrs] and buried them.” I [Shu’bah] [also] asked al-Ḥakam, “What do you say about children born from fornication?” [Al-Ḥakam] said, “Pray over them.” I [Shu’bah] said, “From whom is this transmitted?” [Al-Ḥakam] said, “It is transmitted on the authority of al-Ḥasan al-Baṣṭri.” [However], al-Ḥasan bin ‘Umārah said, “Al-Ḥakam narrated to us on the authority of Yaḥyā bin al-Jazzār, on the authority of ‘Alī.’””

.....

*Imām an-Nawawi commented:*

“**Al-Ḥasan bin ‘Umārah**” is agreed to be a weak and abandoned narrator.

“**Yaḥyā bin al-Jazzār**” is the only one with this name in both books

of *Ṣaḥīḥ* and *al-Muwattaʿa*, as maintained by the author of *Maṭālib al-Anwār*. Similar names end either with Khazzār or Kharrāz.

The point of this narration is that al-Ḥasan bin ʿUmārah lied in narrating this *ḥadīth* from al-Ḥakam on the authority of Yahyā on the authority of ʿAlī. It was actually narrated on the authority of al-Ḥasan al-Baṣri. Even though this narration could possibly be narrated by both al-Ḥasan and ʿAlī, the well-versed scholars of this discipline have the skill to recognize lies using proofs and sometimes those proofs are decisive. Their opinion is to be accepted in all cases.

.....

*Imām Muslim said:*

Al-Ḥasan al-Ḥulwānī narrated to us, “I heard Yazīd bin Hārūn mention Ziyād bin Maimūn, and he said, ‘I swore that I would not transmit anything from him or Khālīd bin Maḥdūj.’ [Yazīd] continued, ‘I met Ziyād bin Maimūn and asked him about a *ḥadīth*, so he narrated it to me on the authority of Bakr al-Muzani. Then I returned to him and he narrated [the same *ḥadīth*] to me on the authority of Muwarriq. I returned to him [yet again] and he narrated it to me on the authority of al-Ḥasan.’ [Yazīd] accused both of them of lying [Ziyād bin Maimūn and Khālīd bin Maḥdūj]. I heard [*aḥādīth*] from ʿAbduṣ-Ṣamad, and when I mentioned Ziyād bin Maimūn in his presence, he accused him of lying.”

.....

*Imām an-Nawawī commented:*

“**Ziyād bin Maimūn**” was from Baṣrah. His nickname was Abū ʿAmmār. He was a weak narrator. Al-Bukhārī said in *at-Tārīkh*, “The [people of *ḥadīth*] abandoned him.”

“**I swore that I would not transmit anything from him or Khālīd bin Maḥdūj**” — He took this measure in order to drive people away from both of those narrators, to prevent anyone from falling victim to their lies, since narrating from them would be narrating lies

upon the Messenger of Allāh. And had it not been for his warning, their *aḥādīth* could have become widely used as proofs.

**“Khālīd bin Maḥdūj”** was from Wāsiṭ. He was a weak narrator, considered as such by an-Nasā’ī. His nickname was Abū Rawḥ. He saw Anas bin Mālik رضي الله عنه.

**“Bakr al-Muzani”** was Bakr bin ‘Abdillāh al-Muzani, Abū ‘Abdillāh al-Baṣṭri. He was a respected Tābi‘ī and scholar of *fiqh* رضي الله عنه.

**“Muwarriq”** was named Muwarriq bin al-Mushamrij al-‘Ujjali al-Kūfi, Abul-Mu’tamir. He was a respected and pious Tābi‘ī.

**“He accused both of them of lying”** — Al-Ḥulwāni was the narrator, the accuser was Yazīd, and the accused were Ziyād bin Maimūn and Khālīd bin Maḥdūj. Maimūn was accused because he reported to him a single narration from three different narrators on three different occasions. This is related to the contextual proofs that prove lying as we mentioned before; and Allāh knows best.

.....  
*Imām Muslim said:*

Maḥmūd bin Ghailān narrated to us, “I said to Abū Dāwūd aṭ-Ṭayālisi, ‘You narrate a great deal on the authority of ‘Abbād bin Maṣṣūr. How is it that you did not hear the *ḥadīth* of the woman named ‘Aṭṭārah from him, which an-Naḍr bin Shumail transmitted to us?’ [Abū Dāwūd] replied, ‘Be quiet, for ‘Abdur-Raḥmān bin Maḥdi and I met Ziyād bin Maimūn and asked him, “Are these *aḥādīth* you transmit on the authority of Anas?” [Ziyād] said, “Have you seen that when a man sins and then repents that Allāh turns to him?” We said, “Yes.” [Ziyād] said, “I did not hear from Anas at all; if the people did not know, then you two would not know that I did not meet Anas.” It reached us afterwards that he was transmitting [from Anas], but when ‘Abdur-Raḥmān and I went to him he said, “I repented.” Then afterwards he was narrating [again in the same fashion], so we abandoned him.”

.....  
*Imām an-Nawawī commented:*

**“The *ḥadīth* of the woman named ‘Aṭṭārah”** — Al-Qāḍī ‘Iyād رحمته الله said, “That *ḥadīth* was reported by Maimūn from Anas, that a woman named al-Ḥawlā’ Aṭṭārah in Madīnah entered upon ‘Ā’ishah رضي الله عنها and informed her of something that happened between her and her husband and that the Prophet mentioned to her the virtue of the husband. This *ḥadīth* is a lengthy and weak narration; it is mentioned in full by Ibn Waḍḍāḥ. This lady was elsewhere called al-Ḥawlā’ bint Tuwait.”

.....  
*Imām Muslim said:*

Ḥasan al-Ḥulwānī narrated to us, “I heard Shabābah say, “‘Abdul-Quddūs was narrating to us, “Suwaid bin ‘Aqalah said...” [instead of bin Ghafalah]. Shabābah also said, ‘I heard ‘Abdul-Quddūs saying, “The Messenger of Allāh ﷺ prohibited taking a *rawḥ* by accident.”’ [Shabābah] said, ‘So he was asked, “What does this mean?” [‘Abdul-Quddūs] said, “It means to make an opening in a wall [thus letting] a breeze enter [by accident].”’”

I heard ‘Ubaidullāh bin ‘Umar al-Qawāriri saying, “I heard Ḥammād bin Zaid saying to a man after he sat with Mahdi bin Hilāl for days, ‘What is this salty well [i.e. useless or harmful] which has sprung up in your direction?’ He said, ‘Yes, oh Abā Ismā’īl [in agreement].”’

.....  
*Imām an-Nawawī commented:*

This narration is meant to highlight the misspelling, foolishness, and inaccuracy of ‘Abdul-Quddūs and the fact that there is misinformation in both the *isnād* and the *matan* of his narration. In the *isnād*, he said “Suwaid bin ‘Aqalah” which is an obvious misspelling and a clear mistake, since the correct name of the narrator was Suwaid bin Ghafalah.

As for the *matan*, there is an egregious misspelling and obvious mistake in switching the original word “*rūḥ*” meaning “soul” to “*ranḥ*” or “breeze,” and the word “*gharaḍā*” meaning “as a target” to “*arḍā*” or “accidentally.” The *ḥadīth* was a prohibition of taking live animals as training targets for archery. Further illustration of this *ḥadīth* will be mentioned later on, if Allāh wills.

“**Mahdi bin Hilāl**” was a weak narrator according to the consensus. An-Nasā’i said, “He is from Baṣrah and he is abandoned; he narrated *aḥādīth* from Dāwūd bin Abī Hind and Yūnus bin ‘Ubaid.”

“**What is this salty well**” — This is a metaphor indicating his weakness and blameworthiness. And the response of Abū Ismā’īl, whose name is Ḥammād bin Zaid, is apparently in agreement with that assessment.

.....

*Imām Muṣlim said:*

Al-Ḥasan al-Ḥulwāni narrated to us, “I heard ‘Affān say, ‘I heard Abū ‘Awānah say, “Never did a *ḥadīth* reach me on the authority of al-Ḥasan except that I presented it to Abān bin Abī ‘Ayyāsh, who read it to me.”””

.....

*Imām an-Nawawi commented:*

“**Abū ‘Awānah**” was named al-Waḍḍāḥ bin ‘Abdillāh. This narration illustrates how [Abān] used to insert al-Ḥasan in his chain of narration anytime he was asked for one.

.....

*Imām Muṣlim said:*

Suwaid bin Sa’id narrated to us that ‘Alī bin Muṣ’hir narrated, “Ḥamzah az-Zayyāt and I heard from Abān bin Abī ‘Ayyāsh about one thousand *aḥādīth*. One day I met Ḥamzah and he informed me that he saw the Prophet ﷺ [in a dream], and Ḥamzah repeated to

him [all the *aḥādīth*] he had heard from Abān. However, he [the Prophet] didn't recognize any except around five or six [of those *aḥādīth*].”

.....  
*Imām an-Nawawī commented:*

Al-Qāḍī ‘Iyāḍ رحمته said, “This narration and the likes of it are used to support the earlier affirmation of Abān’s weakness. It does not mean, however, that what happens in the dream is definitive or that, by means of a dream, an established act of Sunnah can be made invalid or an act of Sunnah can be established that had no prior basis; and this opinion is a matter of consensus among scholars.”

Al-Qāḍī’s position has been adopted by many of our fellow adopters of the Shāfi‘ī school and others who collectively reported the consensus on the nullification of anything one sees in a dream that involves changing an established rule in the Islamic law. Still, this does not entail an opposition to the Prophet’s statement, “Whoever sees me in his dream, it is truly me.” This *ḥadīth* merely asserts that the person’s sight of the Prophet in the dream is a true one and not a phantom of one’s imagination nor from the devil’s deception.

The point is that dreams cannot establish a legal ruling because sleep is not a state during which one has full awareness [and understanding] of what he sees [in dreams]. Notably, scholars have agreed that no one’s narration or testimony is acceptable unless provided while the narrator is fully coherent. It is not accepted from a poor memorizer, a person who makes many mistakes, or an inaccurate reporter. Therefore, the sleeping person’s report [of a dream] is not acceptable due to the inaccuracies [inherent in dreams]. This is as far as legal rulings are concerned.

As for sighting the Prophet in a dream where he instructs him to do something recommended, prohibits him from something, or guides him to do something to his benefit, acting accordingly is agreed upon because these instructions [from the Prophet] are not estab-



lished by the dream but by an original legal ruling; and Allāh knows best.

.....

*Imām Muslim said:*

‘Abdullāh bin ‘Abdir-Raḥmān ad-Dārimi narrated to us that Zakariyyā bin ‘Adi informed us, “Abū Ishāq al-Fazāri said to me, ‘Record from Baqīyyah what he transmitted on the authority of those who are well known, and do not record from him what he transmitted on the authority of those who are not. [But] do not write from Ismā‘īl bin ‘Ayyāsh what he transmitted, whether on the authority of those who are wellknown or otherwise.’”

.....

*Imām an-Nawawi commented:*

“**‘Abdur-Raḥmān ad-Dārimi**” has been discussed earlier.

“**‘Abū Ishāq al-Fazāri**” was Ibrāhīm bin Muḥammad bin al-Ḥasan bin Asmā’ bin Jāriḥah al-Kūfi. He was a respected Imām. His prominence in knowledge, prestige, and virtue are unanimously agreed upon; and Allāh knows best.

As for what he said regarding Ismā‘īl, it stands in opposition to the position of the majority of the scholars. ‘Abbās said, “I heard Yaḥyā bin Ma‘īn saying, ‘Ismā‘īl bin ‘Ayyāsh is trustworthy, and he was more beloved to the residents of ash-Shām than Baqīyyah.’”

Ibn Abī Khaithamah said, “I heard Yaḥyā bin Ma‘īn saying, ‘He is trustworthy, but ‘Irāqī [*ḥadīth* scholars] dislike his narrations.” Al-Bukhāri said, “His narrations from the people of ash-Shām are more authentic [than the rest of his other narrations].”

‘Amr bin ‘Alī said, “When he narrates *aḥādīth* from the people of his hometown, he is trustworthy, but when he narrates from the people of Madīnah, like Hishām bin ‘Urwah, Yaḥyā bin Sa‘īd, and Suhail bin Abī Ṣāliḥ, he is [inaccurate].”

Ya'qūb bin Sufyān said, "I used to hear my companions saying that the knowledge available in ash-Shām is found in Ismā'īl bin 'Ayyāsh and al-Walīd bin Muslim." Ya'qūb said, "People have criticized Ismā'īl but he is trustworthy and upright. He is the most knowledgeable of the narrations transmitted by the people of ash-Shām and he is unrivaled in this particular area. The criticism against him is mostly regarding his strange narrations from the people of Makkah and Madīnah."

Yahyā bin Ma'īn said, "Ismā'īl's narrations from the people of ash-Shām are trustworthy, but his *ḥadīth* notebook was lost, which weakened his memory of narrations from the people of al-Ḥijāz."

Furthermore, Abū Ḥātim said, "He is okay<sup>38</sup> and his narrations qualify for consideration. I know nobody who advised against taking his narrations except for Abū Ishāq al-Fazāri."

At-Tirmidhi said, "Aḥmad said, 'He is better than Baqīyah since the latter has some *munkar* narrations.'" Aḥmad bin Abī al-Ḥawāri said, "Wakī' asked me, 'Who narrates *aḥādīth* from Ismā'īl bin 'Ayyāsh?' I answered, 'Al-Walīd and Marwān narrate from him, whereas al-Haitham bin Khārijah and Muḥammad bin Iyās do not.' He responded, 'Who are al-Haitham and Muḥammad bin Iyās?! Indeed, al-Walīd and Marwān know better [than they do about narrators].'" And Allāh knows best.

.....  
*Imām Muslim said:*

Ishāq bin Ibrāhīm al-Ḥanzalī [bin Rāhwayh] narrated to us, "I heard

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<sup>38</sup> [Translator's note] *Okay*: According to scholars of *aḥādīth*, this word is used to describe a narrator whose weakness is not serious. In other words, his narrations may be used as support for stronger narrations. Al-Khaṭīb said, "Ibn Abī Ḥātim said, 'I have noticed that the language of criticism in *aḥādīth* is of different levels: if a narrator is criticized with "okay," then his narrations are taken into consideration where support for another narration is required.'" (*Al-Kifāyah*: 35) He also said, "I heard as-Sahmī saying, 'I asked ad-Dāraqutnī, "What do you mean when you describe a narrator as 'okay?'" He answered, "It means that he is not too weak and his narrations are not abandoned, yet there is a small concern about him that does not disqualify his uprightness.'" (*Al-Kifāyah*: 34).

one of the companions of ‘Abdullāh [bin al-Mubārak] say that Ibn al-Mubārak said, ‘What an excellent man is Baqīyyah, if it were not for the fact that he would provide a nickname for [those better known by] their first names, and provide a first name for [those better known by] a nickname. For a long time, he had been narrating to us on the authority of Abū Sa‘īd al-Wuḥāzī, then when we investigated [we were surprised to realize] he was ‘Abdul-Quddūs.’”

.....  
*Imām an-Nawawī commented:*

**“Heard one of the companions”** refers to an unknown source and is therefore inadmissible as proof. Muslim included it for support only. This issue has been mentioned earlier and we have explained the reason for this procedure.

**“Provide a nickname for [those better known by] their first names, and provide a first name for [those better known by] a nickname”** — He would narrate from someone best known by his first name using his nickname, and narrate from someone best known by his nickname using his first name. This is considered a type of *tadlīs*, which is ugly and blameworthy, since it confuses the audience and leads them to believe that the reporter narrated from is someone other than a person known to be weak under his more famous name.

It also changes the status of that reporter who is known to be weak among scholars to merely unknown, which is generally passable by a group of scholars, who sometimes even use that narration as proof. The rest of the scholars are forced to make an inconclusive decision regarding the authenticity of such a narration. In some cases, the narration in question may be supported and is thus admissible as proof, or confirmed if another similar narration is found.

The worst kind of *tadlīs* is to replace a weak narrator’s first name with the nickname of a trustworthy narrator or to replace a weak narrator’s nickname with the first name of a trustworthy narrator because they share the same first name or nickname. This is mislead-

ing, since the weak reporter's narration will often be used as proof, and we have mentioned the ruling on *tadlīs* earlier. And Allāh knows best.

**“Al-Wuhāzi”** belonged to a clan from Ḥimyar. His first name was ‘Abdul-Quddūs, whose weakness and misrepresentation of *ahādīth* is agreed upon.

.....

*Imām Muslim said:*

Aḥmad bin Yūsuf al-Azdi narrated to me, “I heard ‘Abdur-Razzāq saying, ‘I never saw Ibn al-Mubārak blatantly accuse anyone of lying except ‘Abdul-Quddūs. Indeed, I heard him tell ‘Abdul-Quddūs, “[You are] a liar.””

‘Abdullāh bin ‘Abdir-Raḥmān ad-Dārimi narrated to me, “I heard Abū Nu‘aim mention al-Mu‘allā bin ‘Urfān. [Abū Nu‘aim] said, [‘Al-Mu‘allā] said, “Abū Wā’il narrated to us, ‘Ibn Mas‘ūd attacked us on the day of Ṣiffīn.”” So [I, Abū Nu‘aim] asked, ‘Do you think he rose after death?’”

.....

*Imām an-Nawawī commented:*

**“Abū Nu‘aim”** was al-Faḍl bin Dukkīn (a nickname). His name was ‘Amr bin Ḥammād bin Zuhair. He was from al-Kūfah. He was one of the most respected and accurate people of his time ﷺ.

**“Al-Mu‘allā”** was from the tribe of Asad from al-Kūfah. He was weak. Al-Bukhārī ﷺ mentioned in *at-Tārikh*, “His narrations are *munkar*.” An-Nasā’i and others considered him weak. ‘Urfān is the popular spelling of his father’s name. Al-Ḥāfiẓ Abū ‘Āmir al-‘Abdari spelled his name ‘Irfān.

The Battle of Ṣiffīn was the battle between the Syrians, headed by Mu‘āwiyah, and the Iraqis, headed by ‘Alī ﷺ.

The point of this narration is that al-Mu‘allā lied to Abū Wā‘il, because Ibn Mas‘ūd ؓ died in 32 AH, which is maintained by the majority, or 33 AH. This was three years before the end of ‘Uthmān’s caliphate ؓ. The Battle of Ṣiffīn took place two years after ‘Alī ؓ took the office of the caliphate. Thus, the only way Ibn Mas‘ūd could have attacked them is if he were to have risen after death; and in fact, he did not.

The high status, virtue, and integrity of Abū Wā‘il makes it obvious he would never say an attack occurred that didn’t. This leaves us with no option but to lay the lie at the feet of al-Mu‘allā bin ‘Urfān, besides his [known] weakness.

.....

*Imām Muslim said:*

‘Amr bin ‘Alī and Ḥasan al-Ḥulwānī both narrated to me on the authority of ‘Affān bin Muslim, “We were near Ismā‘īl bin ‘Ulayyah, and a man narrated on the authority of another man, so I said, ‘Indeed, this is not reliable.’ So the man asked, ‘Are you backbiting him?’ Ismā‘īl said, ‘He is not backbiting him; rather, he is judging him as unreliable.’”

Abū Ja‘far ad-Dārimi narrated to us that Bishr bin ‘Umar narrated, “I asked Mālik bin Anas about Muḥammad bin ‘Abdir-Raḥmān, who transmits on the authority of Sa‘īd bin al-Musayyib, and he said, ‘He is not trustworthy.’ I asked him about Ṣāliḥ, a freed slave of at-Taw’amah, and he said, ‘He is not trustworthy.’ I asked him about Abul-Ḥuwairith, and he said, ‘He is not trustworthy.’ I asked him about Shu‘bah, on whose authority Ibn Abī Dhi‘b transmitted, and he said, ‘He is not trustworthy.’ I asked him about Ḥarām bin ‘Uthmān, and he said, ‘He is not trustworthy.’ I asked Mālik [what the concern was] about these five and he said, ‘They are not trustworthy in terms of their *aḥādīth*.’ I asked him about another man whose name I forgot, and he said, ‘Did you see him in my book?’ I said, ‘No.’ He said, ‘If he was trustworthy, you would have seen him in my book.’”

*Imām an-Nawawī commented:*

**“Abū Ja’far ad-Dārimi”** was named Aḥmad bin Sa’īd bin Ṣakhr an-Naisābūri. He was a trustworthy, meticulous, established scholar, among the memorizers of *aḥādīth*. He spent most of his lifetime journeying to seek knowledge of *aḥādīth*.

**“At-Taw’amah”** was, according to al-Qāḍi ‘Iyāḍ, “... the daughter of Umayyah bin Khalaf al-Jumaḥi as maintained by al-Bukhāri and others. Al-Wāqidi said she had a twin sister, hence the nickname. She was the maid of Abū Ṣāliḥ, whose name was Nabḥān.”

Moreover, Mālik رحمته الله judged Ṣāliḥ, at-Taw’amah’s master, to be weak; he said, “He is not trustworthy.” Yahyā bin Ma’īn disagreed with him, saying, “Ṣāliḥ is a trustworthy authority.” Someone mentioned to him, “But Mālik left narrating from him.” He replied, “Mālik met him when he became old and senile. The same for ath-Thawri, who met him after he became senile and heard from him some *munkar aḥādīth*. Before that, he was trustworthy.”

Abū Aḥmad bin ‘Adi said, “There is no harm in hearing from him before he became senile, just as in the case of Ibn Abī Dhi’b, Ibn Juraiḥ, and Ziyād bin Sa’d, among others.”

Abū Zur’ah said, “Ṣāliḥ is weak.” Abū Ḥātim ar-Rāzi said, “He is not a strong narrator.” Abū Ḥātim bin Ḥibbān said, “Ṣāliḥ, the master of at-Taw’amah, changed in 125 AH; his earlier narrations became mixed up with his later ones [after the change] and no one could tell the old from the new; thus, he was abandoned”; and Allāh knows best.

**“Abul-Ḥuwairith,”** whom Mālik judged to be untrustworthy, was named ‘Abdur-Raḥmān bin Mu’āwiyah bin Ḥuwairith al-Anṣāri, az-Zurqī al-Madani. Al-Ḥākim Abū Aḥmad said, “He is not considered a strong narrator by *ḥadīth* scholars.” However, Aḥmad bin Ḥanbal opposed Mālik’s judgment of him, saying, “Shu’bah narrated *aḥādīth* from him.”

Al-Bukhāri included him in his book *at-Tārīkh*, and made no criticism of him. He even said about him, “Shu’bah called him Abul-Juwairiyah.” Al-Ḥākim Abū Aḥmad related that statement [of Shu’bah] and commented, “This is untrue.”

“**Shu’bah bin Abī Dhi’b**,” according to Mālik, was “trustworthy.” He was Shu’bah al-Qurshi al-Hāshimi al-Madani. He was nicknamed Abū ‘Abdillāh and Abū Yaḥyā, and he was a servant of Ibn ‘Abbās رضي الله عنه, who heard *aḥādīth* from him.

Many, including Mālik, considered him weak. However, both Aḥmad bin Ḥanbal and Yaḥyā bin Ma‘īn said, “He is okay.” Ibn ‘Adi said, “I have not seen any *munkar aḥādīth* from him.”

“**Ibn Abī Dhi’b**” was the respected gentleman Muḥammad bin ‘Abdir-Raḥmān bin al-Mughīrah bin al-Ḥārith bin Abī Dhi’b. The name of Abū Dhi’b is Hishām bin Shu’bah bin ‘Abdillāh al-Qurshi al-‘Āmiri al-Madani. His last name was taken from his great-grandfather.

“**Ḥarām bin ‘Uthmān**,” whom Mālik judged untrustworthy, was according to al-Bukhāri, “Anṣāri Salami, and his narrations are *munkar*.” Az-Zubair said, “He was affiliated with the Shī‘ah. He narrated *aḥādīth* from Ibn Jābir bin ‘Abdillāh.” An-Nasā‘ī said, “He is a weak narrator from Madīnah.”

As for Mālik’s statement judging every narrator mentioned in his book trustworthy, this is the judgment of Mālik; but not everyone has the same opinion about all the people in his book.

Scholars of *aḥādīth* have differed regarding an upright person’s narration from an unknown source: Does it necessitate that the status of the source is elevated? Some said yes, whereas the majority believe it does not. The latter is the right opinion, since an upright person may narrate from an untrustworthy narrator not for purpose of evidence, but merely for consideration, supporting evidence, or other purposes.

There are two [acceptable] ways [to narrate from an untrustworthy

narrator]. The first is to maintain the same opinion as Mālik: that whomever is mentioned in his book is upright [despite being unknown to others].

The second is to say, “I have been told by a trustworthy source.” This statement is enough to assert the uprightness of the source, according to those who share the same methodology of criticism with the speaker of that statement, and is correct. However, those who do not share the same methodology or do not know the status of the source cannot use that statement as a sufficient judgment of the uprightness of the source, because there could be criticism of this source that the person reporting the *ḥadīth* may not consider worthwhile, but that others do. For indeed, the causes of criticism are subtle and subject to disagreement, such that if the name of the source was mentioned, [someone] might be able to find some criticism about the source.

.....

*Imām Muṣṭafī said:*

Al-Faḍl bin Sahl narrated to me, “Yahyā bin Ma‘īn narrated to me that Ḥajjāj narrated to [him] that Ibn Abī Dhī'b narrated to [him] on the authority of Shuraḥbīl bin Sa'd, and he was discredited [with lying regarding *aḥādīth* near the end of his life].”

.....

*Imām an-Nawawī commented:*

“**Shuraḥbīl**” was one of the leading scholars of *maghāẓi* (i.e. the military campaigns of the Prophet). Sufyān bin ‘Uyaynah said, “There was none more knowledgeable than him in regard to *maghāẓi*. People were afraid that if he asked them for something and they didn’t grant it to him, he would say, ‘Your father did not attend the Battle of Badr.’”

People other than Sufyān said, “Shuraḥbīl was a servant of the Anṣār. He was from Madīnah, nicknamed Abū Sa'd.” Muḥammad



bin Sa'd said, "He was a senior *shaiḥb*. He narrated *aḥādīth* from Zaid bin Thābit and the majority of the Companions of the Messenger of Allāh ﷺ. When he got older, he became senile and needy. He is not an authority when it comes to proofs."

.....

*Imām Muslim said:*

Muḥammad bin 'Abdillāh bin Quhzādh narrated to me, "I heard Abū Ishāq at-Ṭālaqāni saying, 'I heard Ibn al-Mubārak saying, "[At one time], if I had to choose between entering Paradise and meeting 'Abdullāh bin Muḥarrar, I would have chosen to meet him, then enter Paradise. When I did meet him, dung was more preferred to me than him.'"

Al-Faḍl bin Sahl narrated to me that Walīd bin Ṣāliḥ narrated to [him], "'Ubaidullāh bin 'Amr said, 'Zaid (bin Abī Unaisah) said, "Do not take [*aḥādīth*] from my brother!"'

.....

*Imām an-Nawawi commented:*

**"Abū Unaisah"** was named Zaid. His brother was Yahyā, the person mentioned in the first narration. He was Jazri, and narrated from az-Zuhri and 'Amr bin Shu'aib. He was a weak narrator. Al-Bukhāri said, "He is not that trustworthy." An-Nasā'i said, "He is weak and his narrations were abandoned."

His brother Zaid was trustworthy, and al-Bukhāri and Muslim referred to him as an authority. Muḥammad bin Sa'd said, "He was trustworthy, narrated many *aḥādīth*, was a scholar of *fiqh*, and a well of knowledge."

.....

*Imām Muslim said:*

Aḥmad bin Ibrāhīm ad-Dawraqi narrated to me that 'Abdus-Salām al-Wābiṣi narrated to [him] that 'Abdullāh bin Ja'far ar-Raqqi

narrated to him on the authority of ‘Ubaidullāh bin ‘Amr, “Yahyā bin Abī Unaisah was a liar.”

Aḥmad bin Ibrāhīm narrated to me that Sulaimān bin Ḥarb narrated to [him] on the authority of Ḥammād bin Zaid that he said, “Farqad was mentioned near Ayyūb, so he said, ‘Indeed, Farqad is not a qualified *ḥadīth* narrator.’”

.....  
*Imām an-Nawawī commented:*

“**Ad-Dawraqī**” was mentioned earlier.

“**Al-Wābiṣī**” was ‘Abdus-Salām bin ‘Abdir-Raḥmān bin Ṣakhr bin ‘Abdir-Raḥmān bin Wābiṣah bin Ma’bad al-Asdi, Abul-Faḍl. He was the judge of ar-Raqqah, Ḥarrān, and Ḥalab. He died in Baghdād.

“**Farqad**” was Farqad bin Ya’qūb as-Sabakhi from Baṣrah. He was a faithful Ṭabī’ī. The scholars of *aḥādīth*, however, do not consider his narration to be admissible because *ḥadīth* was not his field of study. Just as we mentioned earlier, we do not see the righteous more false in anything than they are regarding *aḥādīth*. Nevertheless, there is a report that Yahyā bin Ma’īn considered him trustworthy.

.....  
*Imām Muslim said:*

‘Abdur-Raḥmān bin Bishr al-‘Abdi narrated to me, “I heard Muḥammad bin ‘Abdillāh bin ‘Ubaid bin ‘Umair al-Laithi mentioned in the presence of Yahyā bin Sa’īd al-Qaṭṭān, and he criticized him severely. Then he was asked, ‘[Is he] weaker than Ya’qūb bin ‘Aṭā?’ He said, ‘Yes,’ then said, ‘I never saw anyone transmitting on the authority of Muḥammad bin ‘Abdillāh bin ‘Ubaid bin ‘Umair.’”

Bishr bin al-Ḥakam narrated to me, “I heard Yahyā bin Sa’īd al-Qaṭṭān criticize Ḥakīm bin Jubair and ‘Abdul-A’lā; and he deemed Yahyā bin Mūsā bin Dīnār weak, [saying about him], ‘His *aḥādīth* are *rīḥ* [wind, i.e., weak and not established].’ [Yahyā also] discredited

Mūsā bin Dihqān and ʿĪsā bin Abī ʿĪsā al-Madani.”

I heard al-Ḥasan bin ʿĪsā saying, “Ibn al-Mubārak said to me, ‘When you go to Jarīr, write down all of his knowledge except the *aḥādīth* of the three [people]; do not write the *aḥādīth* of ʿUbaidah bin Muʿattib, as-Sarī bin Ismāʿīl, or Muḥammad bin Sālim.’”

.....

*Imām an-Nawawī commented:*

“**Ḥakīm bin Jubair**” was Asdi, a Shīʿī from al-Kūfah. Abū Ḥātim ar-Rāzi said, “He was an extreme Shīʿī.” ʿAbdur-Raḥmān bin Mahdi and Shuʿbah were asked, “Why did you abandon Ḥakīm’s narrations?” They answered, “We are afraid of the Fire.”<sup>39</sup>

“**ʿAbdul-Aʿlā**” was Ibn ʿĀmir ath-Thaʿlibi from al-Kūfah.

“**Yaḥyā bin Mūsā bin Dīnār**” has been found spelled this way in all the available versions of *Ṣaḥīḥ Muslim*, with the word ‘bin’ between Yaḥyā and Mūsā. It is undoubtedly a mistake, and the correct name is without it; this is maintained by memorizers of *aḥādīth* like Abū ʿAlī al-Ghassāni al-Jiyāni, among others. This mistake was made by the narrators of the book of *Ṣaḥīḥ Muslim*, but not by Muslim himself.

In this narration, Yaḥyā bin Saʿīd al-Qaṭṭān discredited Ḥakīm bin Jubair, ʿAbdul-Aʿlā, Mūsā bin Dīnār, Mūsā bin Dihqān, and ʿĪsā. There is a unanimous agreement on the weakness of those narrators, and the statements of the scholars of *ḥadīth* [about them] are well known.

“**Mūsā bin Dīnār**” was from Makkah. He narrated from Sālim as maintained by an-Nasāʿī.

“**Mūsā bin Dihqān**” was from Baṣrah. He narrated from Ibn Kaʿb bin Mālīk.

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<sup>39</sup> [Translator’s note] They were afraid to get involved with a person whose narrations were potential lies. Had they narrated those lies from him, they would have been transmitting lies upon the Prophet, which would certainly have led them straight to Hell.

“**‘Īsā bin Abī ‘Īsā**” was ‘Īsā bin Maisarah, Abū Mūsā. It is said his name was Abū Muḥammad al-Ghifārī. He was from Madīnah, but was originally from al-Kūfah. He worked as a tailor, a wheat dealer, and a *khabbāṭ* [seller of a kind of fish called *al-khabbāṭ*]. Yaḥyā bin Ma‘īn said, “He worked as a tailor, then as a wheat dealer, and finally as a *khabbāṭ* seller.”

“**‘Ubaidah bin Mu‘attib, as-Sarī bin Ismā‘īl, or Muḥammad bin Sālim**” — These three are known to be weak and abandoned. This is the correct and widely known opinion [about them], as found in the books of *al-Mu’talif*, *al-Mukhtalif*, and others. ‘Ubaidah was a child from al-Kūfah. His nickname was Abū ‘Abdil-Karīm. As-Sarī was from the tribe of Hamadān from al-Kūfah, as was Muḥammad bin Sālim. All three were weak narrators from al-Kūfah; and Allāh knows best.

.....  
*Imām Muslim said:*

Similar instances of what we mentioned from the words of *ahlul-‘ilm* regarding those [three] transmitters associated with *aḥādīth*, and reports about their defects, are great in number. It would lengthen this book to mention all of them, and what we [already] mentioned should be sufficient for whoever reflects upon and understands the way of the people [*muḥaddithīn*].

Indeed, [the *muḥaddithīn*] undertook the task of unveiling the defects of narrators of *aḥādīth* and reporters; they delivered verdicts when they were asked due to the great danger involved in [the transmission of *aḥādīth*], considering that the reports regarded affairs of the *dīn*, whether permitting or discouraging, commanding or prohibiting, encouraging or admonishing.

If a *ḥadīth* narrator is not proven truthful or reliable, those knowledgeable [of the weakness of] his condition who transmitted on his authority while hiding [his weakness] from others ignorant of his [state] are sinful for deceiving the common Muslims, since it was possible that some of those who heard these reports would act on

[at least some of] them.

Authentic reports from trustworthy and satisfactory<sup>40</sup> narrators are too great in number to [leave any excuse] to relate from untrustworthy, unsatisfactory sources. Thus, I believe the appearance of having memorized countless narrations before the laymen is the sole reason to consider narrating from those weak narrations and unknown *asānīd* even after full knowledge of their weaknesses. Or they may aspire to the layman's praise, [finding pride in their saying], "How great is the number of *aḥādīth* that so-and-so has gathered!" Regretfully, those who chose this path in seeking knowledge have no share in it. They are more deserving of being deemed ignorant than knowledgeable.

.....  
*Imām an-Nawawī commented:*

This chapter comprises the following points and rules:

1) Know that criticizing narrators is not only permissible but obligatory as unanimously agreed, due to the absolute need to protect the honorable Islamic law. It is not considered prohibited backbiting. It is rather considered advice for the sake of Allāh and His Messenger and the believers. The elite and the pious of this nation have observed this practice, as stated by Muslim, and a number of people embrace this. Personally speaking, I have mentioned a decent number of quotations from the scholars in this regard at the beginning of my explanation of *Ṣaḥīḥ al-Bukhārī* رحمته.

Note that the criticizer must fear Allāh in this regard and carefully examine what he says, to avoid criticizing someone far from such criticism or lowering someone who is actually of a high status. For certainly, unjustifiable criticism has very harmful ramifications, as it forever stigmatizes *aḥādīth* and can subsequently ban a *sunnah* of the Prophet or invalidate a legal ruling. Criticism must only be done by those most eligible and knowledge-

<sup>40</sup> Imām an-Nawawī commented: This refers to those whose memorization, accuracy, and integrity are perfect. Hence, their narrations are satisfactory.

able of it, whose speech is received with acceptance. Those whose speech is met with rejection are not allowed to criticize anyone, and if they were to do so, they would be backbiting. This is mentioned by al-Qāḍī ‘Iyāḍ رحمته, who added, “This is exactly like a witness against whom criticism is allowable by those specializing in criticism. But if anyone else were to speak ill of him—[even] with the exact same criticism—he would be backbiting and should be disciplined accordingly.”

2) Criticism is only acceptable from an unbiased person who is knowledgeable of its requirements.

Is it necessary that a person have more than one criticizer [to have his narrations abandoned]?<sup>41</sup> There is a disagreement among scholars about this; however, the correct view is that the number is unconditional. A person may be judged either criticized or praised by the statement of a single criticizer, because that statement is considered a report in which a [fair] person’s word is acceptable.

Is it conditional to provide the reason for criticism? There is a disagreement about this point [as well]. Ash-Shāfi‘ī, along with many others, stipulated this condition because someone may be criticized for something trivial, and because causes of criticism are subtle and a matter of disagreement among scholars. On the other hand, al-Qāḍī Abū Bakr al-Bāqillānī, along with others, maintained that it is not a condition.

Others hold the opinion that it is not necessary for preeminent scholars knowledgeable of the requirements of criticism, but is necessary for anyone else. Based on this opinion, criticism that lacks a reason is not in effect until its reason is made apparent. Those criticized by some of the early scholars yet found in the two books of *Ṣaḥīḥ* [are found there because the criticism of them is unexplained].

On another note, whenever there is conflicting praise and disparagement of a person, disparagement takes precedence; this is

<sup>41</sup> [Translator’s note] The intended meaning of criticism in this context is to express judgment about the good or bad qualities of someone [in terms of *ḥadīth*].

the chosen opinion adopted by the verifiers and a large numbers of scholars. It makes no difference if the number of those who praise that particular individual is large or small. Nevertheless, some scholars maintained that if the number of those who praise is large enough, the praise takes precedence. Still, the correct view is the first one, because the one who disparages a narrator knows something about him that the one who praised him has no knowledge of [or else he would not have praised him].

3) Muslim رحمته الله mentioned in this chapter that ash-Sha'bi narrated from al-Hārith al-A'war and stated that he (al-Hārith) was a liar. Another [Imām] reported from a narrator and stated that he was accused. Yet another [Imām] reported from weak and abandoned narrators. So the question may be asked, why have these leading scholars reported from such narrators despite their being discredited?

There are several answers. First, they may have reported from them in order to unveil their weakness so that they (i.e. reports) wouldn't confuse them or confuse others later, or that they might question its authenticity.

Second, a weak narrator's narration is recorded for purposes of support or consideration. Still, it does not individually constitute a proof.

Third, when the narrations of the weak narrator include authentic, weak, and false narrations, they are recorded and then the *muḥaddithīn* and meticulous scholars filter and distinguish them. This task is easy and a known practice among them. For this reason, Sufyān ath-Thawri relied on it when he advised against narrating from al-Kalbi. He was asked, "Don't you narrate from him?!" He answered, "I know the truth from the lies in his narrations."

Fourth, the [*muḥaddithīn*] may narrate from them *aḥādīth* of encouragement and admonition, the virtues of good deeds, stories, *ṣuḥb*, and upright morals, among others, as long as they are not related to rulings that involve permissibility or prohibition [Islamic rulings and

laws]. *Aḥādīth* covering those topics are met with less reservation from the *muhaddithīn* and others, in addition to narrating and acting upon reports pertaining to them, as long as they are not fabricated. This is because the origin of those *aḥādīth* are already established in Islamic law and known to those who studied it.

In any case, the preeminent scholars do not narrate from weak narrators anything for the purpose of major proof in relation to legal rulings. Such would never be done by any Imām of the preeminent *ḥadīth* scholars nor any of the verifying scholars.

The fact that most jurists depend on weak narrations is incorrect and very inappropriate. If a jurist knows the weakness of a narration, he shouldn't use it as a proof, and there is agreement that weak narrations are inadmissible as sole proof of legal rulings. However, if its weakness is unknown, he shouldn't rush to use it until he researches its authenticity, if he knows how. Otherwise he should ask those knowledgeable of its status; and Allāh knows best.

4) With respect to the types of liars in *aḥādīth*, al-Qāḍī 'Iyāḍ رحمته clarified them. He said, "Liars are of two types. The first are known to have lied pertaining to the *aḥādīth* of the Messenger of Allāh, and they are of different kinds. Some of them fabricate out of ridicule, like the heretics and their likes who are disrespectful to this religion, while others lie out of their belief it is a religious duty and claim it earns rewards for them, like the ignorant among the worshippers who fabricated *aḥādīth* in relation to the virtues of good deeds.

"Another group lies in search of fame, like the sinners among the *muhaddithīn*. Yet others lie out of fanaticism, like the advocates of innovations and extremism. Others lie to justify their desires.

"Some of these [liars] do not necessarily fabricate a *matan*, but they use an authentic and famous *isnād* for a weak *matan*. Some mix up chains of narration or interpolate them intentionally in order to make it difficult for others to follow or to convince people they are not ignorant. Others lie by reporting what they did not hear or [saying they] met someone they did not meet, and report authentic



*aḥādīth* from them as if they heard directly from them. Others elevate the statements of the Companions and pieces of Arab wisdom into *aḥādīth* of the Messenger.

“All are liars whose narrations are abandoned. Likewise, those who dare to take *aḥādīth* without verification or precision or being careful about its authenticity should not narrate from the earlier kinds of narrators or accept what they reported, even if they only lied once.

“Just like the perjurer whose testimony is inadmissible if he did it on purpose, there is disagreement about whether such a person’s testimony is to be accepted in the future if he were to repent.

“I say it is correct to accept his repentance, just like any other sinner. The opinion that does not accept his testimony even if his repentance was sincere asserts that his punishment should be intensified due to the lying involved and as an example for others, since the Prophet said, **‘Lying upon me is unlike lying upon anyone else.’**”

Al-Qāḍī added, “The second type of liars are those who do not deem any of the above permissible in *aḥādīth*, but they are known as habitual liars [among the people]. The testimony and narration [of this person] is rejected, but sincere repentance serves to benefit him so that his reports [after his repentance] may become accepted again.

“Regarding those who lie very occasionally and are not known to be liars, there should be no decisive disparagement in this case because it is possible they were mistakes (i.e. the lies in question), and if they were to admit they lied intentionally, they are not to be disparaged as long as they hurt nobody, because even though this is considered a sin, it is a single case. It is not considered a major sin because the majority of people could hardly ever avoid making a mistake.

“Also, exaggeration, despite appearing to be a lie, is not compelling enough to consider a person a liar, since the speaker does not mean to report the opposite of the truth. The Prophet said, **‘Abū**

**Jahm hardly ever leaves his stick (i.e. meaning he is so hard on women).'**

“Also, [Prophet] Ibrāhīm al-Khalīl said about Hājar that she is his sister.”

This is the end of al-Qāḍī's words and he handled this topic masterfully ﷺ; and Allāh knows best.

## Chapter:



### What is Considered Correct Regarding the Transmission of Some Narrators On the Authority of Others and Warning Against Those Who Err in This Respect

*Imām Muslim said:*

Some pretenders to knowledge of *ḥadīth* from the people of our time made statements regarding authentication and weakening of chains. Ignoring them and their evil is truly the wisest approach, since it is the most effective means for them to die away, and better suited to draw the attention of the ignorant away from them.

We have seen fit to unveil the invalidity of [certain] evil statements and to provide a comprehensive refutation of statements deemed erroneous by scholars, as we fear their evil consequences and the dangers brought about by allowing the ignorant to be tempted by innovation and hasten to believe mistakes and rejected statements.

In the beginning of the book, we introduced an opinion and the reports of the evil of its promoter's thinking. He alleged that every chain of *ḥadīth* that begins, "So-and-so narrated on the authority of so-and-so" [*mu'an'an*] who were known to be contemporaries, with the probability that the *ḥadīth* was exchanged verbally between those two face to face, [has a verification issue]. [That is to say, according to him,] we do not know [for certain] that the narrator who related the *ḥadīth* ever heard from the one who [was said to have] reported the *ḥadīth* to him unless we have some report that they ever met and spoke face to face for the purpose of *ḥadīth*.

That proof is not established, according to him, in any report that comes in this manner until he has knowledge of both transmitters meeting in their era one or more times and speaking face to face for the purpose of narration, or at least one [separate] report [is obtained] in which they clearly met during their era. If he does not have [this type of report, or knowledge of it], [there] is no [proof] he related the report on whose authority he transmitted.

Thus, the authenticity of *ahādīth* like that which we described [*mu'an'an*: transmitters being contemporaries with the possibility they met] is unresolved [according to him] until there are [transmitters] who heard from that source an amount of *ahādīth* equal to what the source narrated [with *mu'an'an*].

## Chapter:



### The Permissibility of Relying on Aḥādīth Related via Mu'an'an ["On the Authority of"]

*Imām Muslim said:*

This statement, may Allāh have mercy on you, of accusation regarding the [*mu'an'an*] chain is an invented one, produced without precedent, and unsupported by scholars. The following is the widespread opinion agreed upon among *ahlul-'ilm* who know both early and recent reports and transmissions.

The narration from any trustworthy narrator who reports a *ḥadīth* from someone equally trustworthy, with the feasible probability that [the narrator] met [his source] and heard from him due to their living in the same era—even if there is no [separate] report that they met or spoke face to face—is affirmed, and [may be used as a] proof. This is in all cases, unless there is clear evidence that this transmitter did not meet or hear from the one he transmitted from.

When the matter is ambiguous regarding the possibility [of the reporter having met or heard from his source], the transmission is always [accepted] as coming by way of “hearing”—[again], until there is evidence [otherwise].

.....  
*Imām an-Nawawi commented:*

**Chapter Overview:** Muslim رضي الله عنه claimed that scholars, both in the

early and present times, are unanimous that a *ḥadīth mu'an'an* is generally judged *muttaṣil* [a *ḥadīth* with a continuous chain of narration to a Companion of the Prophet or a Tābi'i, which was exchanged face to face on condition that a possibility exists that they met each other and that those narrators are free from *tadlīs*]. However, Muslim reported some of his contemporary scholars as saying that a *ḥadīth mu'an'an* is unreliable and cannot be judged *muttaṣil* unless the narrators are proven to have met at least once in their lifetime—that the possibility that they might have met is not enough.

Muslim discredited the holders of such a view at length, while maintaining that scholars believe *ḥadīth mu'an'an* are judged *muttaṣil* whether the narrators are proven to have met or there is a possibility they met.

However, verifying scholars deem Muslim's opinion weak. On the contrary, they consider the view he refuted to be more reliably accredited by scholars of this discipline, including 'Alī bin al-Madīni and al-Bukhāri, among others. Moreover, some late scholars added even more conditions.

Al-Qābisi, for example, stipulated there must be a clear proof that the narrators were contemporaries of each other. Moreover, Abul-Muṭaffar as-Sam'āni, a Shāfi'i scholar, stipulated that companionship between them should have lasted a considerable period.

Abū 'Amr ad-Dāni al-Muqri added the condition that the narrator of such a *ḥadīth* should be a well-known reporter of the former narrator. This view was held by Ibn al-Madīni, al-Bukhāri, and their proponents, supported by the following argument.

If a meeting between the two narrators is proven, it is *ḥadīth mu'an'an muttaṣil*, because it is assumed that a narrator who is not *mudallis* uses this narrative format only to indicate direct hearing. Moreover, inference also proves it, since all narrators other than *mudallis* narrators use this narrative format for what they directly heard. The narration of a *mudallis* is unreliable. Thus, if meeting is proven, the *ḥadīth* is most likely *muttaṣil*.

However, this argument relies on probability, which cannot be applied to the case where meeting is possible but not proven. In this case, a *ḥadīth* cannot be judged *muttaṣil*; rather, it is judged *majhūl* [a *ḥadīth* in whose chain of narrators there is an unknown narrator]. Thus, judging such a narration unreliable is not based on whether the narrator is known to be a liar or untrustworthy; rather, it is based on doubting his status; and Allāh knows best.

We have so far mentioned the ruling on a *ḥadīth mu'an'an* with a narrator who is not *mudallis*. As for one whose narrator is *mudallis*, an explanation of the preponderant view held by earlier and later generations of *ḥadīth*, *fiqh*, and *uṣūl* scholars has been mentioned. That is, *mu'an'an* is judged *muttaṣil* if the conditions we cited above—whose number is subject to disagreement—are met.

Some scholars hold that *ḥadīth mu'an'an* is by no means reliable because it is likely a *ḥadīth munqaṭi'* [a *ḥadīth* with a missing link after the Tābi'i]. However, this is an invalid view, taking into consideration the above-mentioned consensus of the Salaf (righteous predecessors).

We have already stated above that their proofs are strong probability and induction, and Allāh knows best. However, if the narrator says, “So-and-so told me that so-and-so said such-and-such”—for example, “Az-Zuhri told me that Sa'īd bin al-Musayyib said such-and-such”—or such phrases, the majority of scholars hold that the particle *anna* (أَنَّ) is equivalent to 'an (عَنْ) in this regard. Thus, such a narrative format is judged *muttaṣil* if the above-mentioned condition is met.

Aḥmad bin Ḥanbal, Ya'qūb bin Shaibah, and Abū Bakr al-Bardīji adopt the view that the format in which the particle *anna* is used should not be judged *muttaṣil* even if 'an is used to indicate a *ḥadīth muttaṣil*. However, the former is the preponderant view. By the same token, using such verbs as *ḥaddatha* (told), *qāla* (said), *dhakara* (mentioned), and the like should all be understood in the context of *ḥadīth muttaṣil* and to indicate direct hearing.

.....  
*Imām Muslim said:*

To both the inventors and proponents of the view we detailed above, we say: Your view in the broad sense admits that a narration reported by one trustworthy narrator from another trustworthy narrator is authentic and enforceable. However, you later added the condition that they should be known to have met at least once or have been reported that the former heard from the latter. Is such a qualification introduced by any of the prominent scholars whose opinions are enforceable? Otherwise, bring forth a proof for your claim.

.....  
*Imām an-Nawawī commented:*

**“To both inventors and proponents of the view we detailed above, we say: Your view in the broad sense admits that a narration reported by one trustworthy narrator from another trustworthy narrator is authentic and enforceable...”** — Muslim’s statement ﷺ refers to the great rule upon which most Islamic rulings are based (i.e. the reliability and enforceability of a *ḥadīth* reported on the authority of one trustworthy narrator). Thus, a special care and investigation should be given to this rule.

Scholars dealt at length with providing support for and explanation of this rule. Moreover, some of the Salaf singled out compilations specifically for it, and the prominent scholars of *ḥadīth* and *uṣūl* gave it special attention. The first scholar we know to have compiled a work particularly about this rule was Imām ash-Shāfi‘ī ﷺ. Moreover, its traditional and rational proofs are cited in the books of *uṣūl*. Therefore, we briefly shed light on this issue, including the various opinions pertaining to it.

Scholars divide reports into two types: *mutawātir* [recurring] and *āḥād* [unique]. *Mutawātir* refers to a *ḥadīth* reported by a significant enough number of narrators throughout the chain of narration



to rule out any possibility of conspiracy to forge a lie. Moreover, a *mutawātir* narration is known by the sizable number of its reporters equally in the beginning, middle, and end. A further stipulation is that narrations must be in decisive—not speculative—language, and that their statement should convey certainty (in terms of rulings and knowledge). The majority of the verifying scholars are of the view that the required number of narrators is unspecified and that it is not a prerequisite that narrators be Muslims or upright persons. However, there are other weak views on this point and many other sub-issues dealt with in detail in the books of *ḥadīth* principles.

An *āḥād ḥadīth* does not meet the prerequisites of a *mutawātir ḥadīth*, regardless of the number of narrators. Scholars hold different views regarding it. However, the majority of Muslims, including the Companions, Tābiʿīn, and later generations of *ḥadīth*, *fiqh*, and *uṣūl* scholars, are of the opinion that *āḥād āḥādīth* are one of the main sources of Islamic law, and that acting upon them is obligatory. However, they convey presumptive rather than definitive knowledge. Moreover, their enforceable effect is based on the texts of Islamic law rather than rational evidence.

However, the Rāfiḍah, Qadariyyah, and some of the Zāhiriyyah [literalists] hold that it is not obligatory to act upon them. Some of them claim that this view is based on rational evidence, while others claim that it is based on traditional evidence.

There is still another group of scholars who view that it is obligatory to act upon it based on rational evidence. Al-Jubāʿī, a Muʿtazili scholar, held it to be obligatory to act only on a *ḥadīth* narrated by at least two at each level of the chain of narrators. Others view that it is only obligatory to act upon a *ḥadīth* that is narrated by at least four at each level of the chain of narrators.

Still others view that it has the effect of conceptual rather than concrete knowledge. Other *ḥadīth* scholars hold that only *āḥād āḥādīth* in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* have the effect of definitive knowledge, unlike any other *āḥād āḥādīth*. We have already refuted this view.

All these views, with the exception of the view of the majority of the scholars, are unfounded. The view that claims *āḥād aḥādīth* are unreliable is obviously erroneous. All the Prophet's letters were delivered by a single messenger, and the Prophet ﷺ would enjoin that they be enforced. This continued during the time of the Rightly-Guided Caliphs and later generations.

To clarify, the Rightly-Guided Caliphs, all other Companions, and later generations adhered to conforming with *āḥād aḥādīth* if they confirmed existing Sunnah. Moreover, they deemed them a reliable resource for jurisprudence, annulling rulings previously issued that ran counter to them. In addition, they would request *āḥād aḥādīth* as evidence. In controversial issues, they were accepted as preponderant evidence. These are established facts.

Thus, *āḥād aḥādīth* are acted upon with the full power of Islamic law behind them. The view that it conveys definitive knowledge goes against sound logic, since it cannot convey definitive knowledge while it carries the possibility of mistakes, uncertainty, lies, and so on; and Allāh knows best.

.....

*Imām Muslim said:*

If he ascribes such a claim [i.e. that *āḥād* narration must meet some qualification to be reliable] to any of the Salaf, we require that he prove this. In fact, neither he nor anyone else will find such a proof. If he claims there is substantial evidence supporting his opinion, we ask him to provide them.

[He might say in support of his claim], "I found narrators, early and recent, transmitting *aḥādīth* from each other when [the reporter] never saw or heard anything from [the one he transmitted from], and *mursal* reports are not reliable. In this regard, it should be taken into account that *mursal* narrations are not reliable, according to their view and the view of prominent *ḥadīth* scholars. Thus, on account of this weakness, I rely on researching the reporting of the transmitter in each report on the authority of [the one from whom he

transmits]. Thus, when I unexpectedly come upon his hearing from [a source he is not known to frequently report from], all of what he transmitted on that persons authority is judged the same to me from then on. And if knowledge of [his actually hearing from whom he transmits from] is elusive, I refrain from reporting it; it is no longer reliable in my opinion due to the possibility of *irsāl*.”

.....  
*Imām an-Nawawi commented:*

**“In this regard, it should be taken into account that *mursal* narrations are not reliable, according to their view and the view of prominent *ḥadīth* scholars”** — This is the preponderant view of *ḥadīth* scholars. As for *fiqh* scholars, it is the opinion adopted by ash-Shāfi‘i, among others. However, Mālik, Aḥmad, Abū Ḥanīfah, and the majority of scholars are of the view that *aḥādīth* in the *mursal* form can be reliable. We have summarized above at length all the opinions regarding *mursal* rulings; and Allāh knows best.

.....  
*Imām Muslim said:*

To refute this, we say: If the reason for judging such a *ḥadīth* unreliable is the possibility that it might have been *mursal*, then all *mu’an’an aḥādīth* must be judged unreliable unless direct transmission is proven throughout the chain of narrators.

An example is any *ḥadīth* narrated by Hishām bin ‘Urwah from his father from ‘Ā’ishah. In this case, we certainly know that Hishām heard from his father, who heard from ‘Ā’ishah, and that ‘Ā’ishah in turn heard from the Prophet ﷺ.

If Hishām does not say in a narration he narrated from his father, “I heard my father or my father told me,” it is possible that there is a missing narrator between Hishām and his father. In other words, it is possible that Hishām heard from someone else, who heard it from his father. Thus, Hishām would use the *mursal* form if he did not want to ascribe the narration to the person he heard from. The

same can also be possible in the case of his father's narrating from 'Ā'ishah. The same applies to every case where the narrators do not state that they heard from one another.

Generally speaking, if those narrators are known to have narrated from each other a significant number of *ahādīth*, it is also possible that in some occasions either of them indirectly heard some narrations from the original reporter, but reported in them in the *mursal* form without naming the person heard from. In some other cases, the *mursal* form is not used and the name of the source is stated.

This custom is commonly and widely practiced in *ḥadīth* narrations by trustworthy narrators and preeminent scholars.

Below, we will give as many examples of this practice as may be enough to support its validity (if Allāh so will).

Abū Ayyūb as-Sakhtiyāni, Ibn al-Mubārak, Wakī', and Ibn Numair (among other narrators) reported from Hishām bin 'Urwah from his father from 'Ā'ishah رضي الله عنها that she said, **"I used to put perfume on the Messenger of Allāh when he entered or ended the state of *iḥrām* [state of purity for Ḥajj and 'Umrah], using the best perfume I could find."**

The very same narration was also reported by al-Laith bin Sa'd, Dāwūd al-Aṭṭār, Ḥumaid bin al-Aswad, Wuhaib bin Khālīd, and Abū Usāmah from Hishām, who said, "Uthmān bin 'Urwah told me from 'Urwah on the authority of 'Ā'ishah that she related the *ḥadīth*."

.....  
*Imām an-Nawawī commented:*

**"I used to put perfume on the Messenger of Allāh when he entered or ended the state of *iḥrām*, using the best perfume I could find"** — The *ḥadīth* denotes that it is recommended to apply perfume upon entering the state of *iḥrām*. Although a controversial issue among scholars both in the past and present times, ash-Shāfi'i

and many other scholars hold that it is recommended. On the other hand, Mālik, among others, held that it is disliked. We will address the issue in detail in the chapter on Ḥajj, if Allāh so wills.

.....  
*Imām Muslim said:*

In another example, Hishām reported from his father from ‘Ā’ishah that she said, **“When the Messenger of Allāh ﷺ was in *i’tikāf* [seclusion in the *masjid* during Ramaḍān], he would incline his head towards me and I would comb his hair during my monthly periods.”**

The very same narration was also reported by Mālik bin Anas from az-Zuhri from ‘Urwah from ‘Amrah on the authority of ‘Ā’ishah that she related the *ḥadīth*.

.....  
*Imām an-Nawawi commented:*

**“When the Messenger of Allāh ﷺ was in *i’tikāf* (seclusion in the *masjid* during Ramaḍān), he would incline his head towards me and I would comb his hair during my monthly periods”** — The *ḥadīth* has many indications. First, the body parts of a woman during her menses are pure. Thus, the view of Abū Yūsuf that her hand is impure is unsound. Second, the *ḥadīth* indicates that it is permissible for a *mu’takif* [a person in seclusion in the *masjid*] to comb his hair. It is also permissible for such a person to look at and touch his wife, without lust. Scholars belonging to our school of *fiqh* cited the *ḥadīth* as a support for the view that a menstruating woman may not enter the *masjid* and that *i’tikāf* can take place only in a *masjid*. The *ḥadīth* does not actually lend support to any of these two indications. It merely suggests that they are recommended. However, *fiqh* books depend on other textual evidence to support these rulings.

Al-Qāḍī ‘Iyāḍ used this *ḥadīth* to support his view that slightly touching a woman does not invalidate *wuḍū’* (ablution) and used it to refute ash-Shāfi‘i’s view in this regard. However, it is strange to

seek support from this *ḥadīth* that gives no indication whatsoever to this effect. The *ḥadīth* does not suggest that the Prophet ﷺ directly touched ‘Ā’ishah’s skin while in a state of *wuḍū’* or that he performed *ṣalāh* [afterward]. It is possible that he was not in a state of ritual purification. Supposing even that he was, there is no indication in the *ḥadīth* that he did not renew it.

[However, it is accepted that] the *wuḍū’* of the one touched (in this case, the Prophet) is not invalidated, according to one of two views attributed to ash-Shāfi‘ī. Also according to ash-Shāfi‘ī, touching the hair of one’s spouse does not invalidate *wuḍū’*, as stated in his books. [And this] *ḥadīth* suggests no more than that she touched the hair of the Prophet. And Allāh knows best.

.....

*Imām Muslim said:*

Moreover, az-Zuhri and Ṣāliḥ bin Abī Ḥassān reported from Abū Salamah from ‘Ā’ishah that the Messenger of Allāh ﷺ used to kiss her while he was fasting.

.....

*Imām an-Nawawī commented:*

**“Moreover, az-Zuhri and Ṣāliḥ bin Abī Ḥassān...”** — The *ḥadīth* is narrated as such in the original manuscripts we have in our country. Al-Qāḍī ‘Iyāḍ also confirmed that the *ḥadīth* is narrated as such in the original manuscripts they have in his country. However, Abū ‘Alī al-Ghassānī said that, in the manuscript of ar-Rāzi, he came across Ṣāliḥ bin Kīsān as one of the narrators of the *ḥadīth*. Abū ‘Alī said that it is a mistake and the correct name of the narrator is Ṣāliḥ bin Abī Ḥassān.

Furthermore, the *ḥadīth* is related by an-Nasā’i and others from Ibn Wahb from Ibn Abī Dhi‘b from Ṣāliḥ bin Abī Ḥassān on the authority of Abū Salamah. Here, I report at-Tirmidhī as reporting al-Bukhārī to have said, “Ṣāliḥ bin Abī Ḥassān is a trustworthy narrator.” Moreover, he is judged by other scholars to be trustworthy.

This is mentioned here to avoid confusion between this narrator and Ṣāliḥ bin Ḥassān Abul-Ḥarth al-Baṣri al-Madīni (some scholars refer to him as al-Madīni). Actually, he was in the same class as Ṣāliḥ bin Abī Ḥassān, and both of them narrated from Abū Salamah bin ‘Abdir-Raḥmān.

In addition, Ibn Abū Dhi'b narrates from both of them. However, scholars are unanimous that Ṣāliḥ bin Ḥassān is a weak narrator, and their statements in this regard are commonly known. Al-Khaṭīb al-Baghdādī, in his book *al-Kifāyah*, said, “*Ḥadīth* criticizers are unanimous that Ṣāliḥ bin Ḥassān is an unreliable narrator since he has a bad and inaccurate memory.” And Allāh knows best.

.....

*Imām Muṣṭafī said:*

Regarding the narration of the kiss, Yaḥyā bin Abī Kathīr said, “Abū Salamah bin ‘Abdir-Raḥmān told me that ‘Umar bin ‘Abdil-‘Azīz told him that ‘Urwah told him that ‘Ā'ishah told him that the Prophet ﷺ used to kiss her while he was fasting.”

.....

*Imām an-Nawawī commented:*

The above chain of narrators includes four Tābi‘īn narrating from one another, the first of whom is Yaḥyā bin Abī Kathīr. This is very rare in a chain of narrators, and is one of a very few like it [in terms of *isnād*], a small number of which will appear in this book. I collected as many of them as I could in the introduction of my book on the explanation of *Ṣaḥīḥ al-Bukhārī*, and I have already referred to this above.

This chain of narrators contains another rare characteristic: the seniors relating from their juniors. Abū Salamah was a senior Tābi‘ī and ‘Umar bin ‘Abdil-‘Azīz was a junior in both age and class, although he was highly regarded in knowledge, piety, devotion, and *zuhd*.

The name of Abū Salamah was ‘Abdullāh bin ‘Abdir-Raḥmān bin ‘Awf, as is widely known. Others say that his name was Ismā‘īl, while still others say that his name was unknown. Aḥmad bin Ḥanbal says his nickname was the same as his name. All these views regarding his name are reported by al-Ḥāfiẓ Abū Muḥammad ‘Abdul-Ghanī al-Maqdisi رحمته.

Abū Salamah was one of the prominent and knowledgeable Tābi‘īn and, according to one view, is one of the renowned Seven Jurists.

Yaḥyā bin Abī Kathīr was a young Tābi‘ī nicknamed Abū Naṣr. He saw Anas bin Mālik, heard *aḥādīth* from as-Sā‘ib bin Yazīd, and was highly esteemed. His father, Abū Kathīr, was named Ṣāliḥ, Sayyār, Nashīṭ, or Dīnār based on differing reports.

.....  
*Imām Muslim said:*

Ibn ‘Uyainah and others reported from ‘Amr bin Dīnār from Jābir that he said, **“The Messenger of Allāh allowed us to eat the flesh of horses but he forbade the flesh of donkeys.”**

This *ḥadīth* is also narrated by Ḥammād bin Zaid from ‘Amr from Muḥammad bin ‘Alī from Jābir from the Prophet ﷺ. In fact, this form of *isnād* is too recurrent to be enumerated. What I have quoted so far is enough for those of sound reasoning.

And since those whom we discussed above consider the reason for the weakness of *aḥādīth* the possibility of *irsāl*, where there is no record proving that both narrators heard anything from each other, they are bound to doubt the reliability of *aḥādīth* where a direct hearing between the narrators is proven except in a report where there is explicit admission of hearing. This is based on the fact that *ḥadīth* scholars, as we stated above, on some occasions used the *mursal* form and did not mention the person they directly heard from. In some other cases, they report the narration exactly how they heard it. If they heard it from a junior, they say so, and if they heard it from a senior, they say so, as we explained above.



As far as we know, none of the Imāms of the Salaf who are experts in examining the authenticity of the chains of narrators—such as Ayyūb as-Sakhtiyāni, Ibn ‘Awn, Mālik bin Anas, Shu’bah bin al-Ḥajjāj, Yaḥyā bin Sa’īd al-Qaṭṭān, ‘Abdur-Raḥmān bin Mahdi, and later generations of *ḥadīth* scholars—examined the matter of directly hearing or not, as claimed by the proponents of that view.

They only investigated a direct hearing when the narrator was known to be *mudallis*, so as to eliminate any chance of *tadlīs*.

.....  
*Imām an-Nawawī commented:*

**“When the narrator was known to be *mudallis*”** — We have already discussed *tadlīs* at length above; there is no need to repeat it here.

.....  
*Imām Muṣlim said:*

Investigating the status of a narrator who is not *mudallis*, in the manner assumed by the holders of the view we are discussing, was never the custom of any of the scholars we mentioned above or any other scholar.

For instance, ‘Abdullāh bin Yazīd al-Anṣārī narrated from both Ḥudhaifah and Abū Mas‘ūd al-Anṣārī a *ḥadīth* he attributed to the Prophet ﷺ. In doing so, he did not state explicitly that he heard from them. Moreover, there is no report to the effect that ‘Abdullāh bin Yazīd met Ḥudhaifah and Abū Mas‘ūd face to face to transmit *aḥādīth* from them. Furthermore, there is no single specific report whatsoever to the effect that he saw them.

.....  
*Imām an-Nawawī commented:*

**“Abdullāh bin Yazīd al-Anṣārī narrated from both Ḥudhaifah and Abū Mas‘ūd al-Anṣārī a *ḥadīth* he attributed to the Prophet**

ﷺ” — The *ḥadīth* narrated from Abū Mas‘ūd addresses a husband providing for his family. It is related by al-Bukhārī and Muslim in their books of *Ṣaḥīḥ*. The *ḥadīth* narrated from Ḥudhaifah reads, “**Allāh’s Messenger ﷺ informed me of what is going to happen...**” related by Muslim.

The name of Abū Mas‘ūd was ‘Uqbah bin ‘Amr al-Anṣārī al-Badri. The majority of scholars stated that he was called al-Badri because he lived in Badr, not because he participated in the Battle of Badr. However, az-Zuhri, al-Ḥakam, and Muḥammad bin Ishāq from among the Tābi‘īn, along with al-Bukhārī, held that he participated in it.

.....  
*Imām Muslim said:*

In fact, we know no scholars past or present to have ever criticized the authenticity and reliability of the two *aḥādīth* narrated by ‘Abdullāh bin Yazīd from Ḥudhaifah and Abū Mas‘ūd. Rather, they and similar chains of narrators are considered by our contemporary *ḥadīth* scholars to be at the highest levels of reliability and enforceability as far as their purport and the rulings they provide.

However, according to the holders of the opposing view, these *aḥādīth* are very weak and unreliable unless the narrator was proven to have heard from the immediate source.

.....  
*Imām an-Nawawī commented:*

The use of “**very weak and unreliable**” above is out of place and it would have been more appropriate to use just “weak” instead. In reality, the holders of the opposing view do not claim that they are weak to a great extent; rather, they merely judge them weak and thus unreliable.

.....  
*Imām Muṣlim said:*

As a result, if we were to count the authentic *aḥādīth* judged so by expert scholars that are considered weak pursuant to the claim made earlier, it would be impossible to fully investigate and enumerate every single one of them. Therefore, we cited just a few of them to represent many other *aḥādīth*.

In this regard, Abū ‘Uthmān an-Nahdi and Abū Rāfi’ aṣ-Ṣā’igh lived through both *jābilyyab* [pre-Islamic ignorance] and Islām. They accompanied the Companions of the Prophet ﷺ, including the participants of the Battle of Badr and others, and narrated *aḥādīth* from them. They used to narrate *aḥādīth* from younger generations of Companions to the extent that they narrated from Abū Hurairah and Ibn ‘Umar, among others. Moreover, each of them narrated a *ḥadīth* from Ubayy bin Ka’b from the Prophet ﷺ, while there is not a single narration to the effect that they ever met Ubayy or heard a single *ḥadīth* directly from him.

.....  
*Imām an-Nawawi commented:*

“**Abū ‘Uthmān an-Nahdi**” was named ‘Abdur-Raḥmān bin Mal; his biography is mentioned above.

“**Abū Rāfi’**” was named Nufai’ al-Madani. Thābit said, “When Abū Rāfi’ was set free, he cried. People asked him, ‘Why are you crying?’ He said, ‘I used to receive two rewards from Allāh. Now one of them is gone.’”

“**Lived through jābilyyab**” — They reached puberty before the mission of the Prophet ﷺ started. *Jābilyyab* is the period before the mission of the Prophet ﷺ. It was so called because there were many manifestations of [the people’s] ignorance [during this time].

The *ḥadīth* narrated by Abū ‘Uthmān from Ubayy is the one that reads, “**A man whose house is the farthest from the masjid...**”

The *ḥadīth* includes the statement, **“Allāh gave you the reward that you sought.”** It was related by Muslim.

The *ḥadīth* narrated by Abū Rāfi' from him states that the Prophet ﷺ used to spend the last ten days of Ramaḍān in *i'tikāf*. One year he was traveling, so the following year he spent twenty days in *i'tikāf*. Related by Abū Dāwūd, an-Nasā'i, and Ibn Mājah in their *Sunan* compilations in addition to a group of the compilers of *musnad*.

.....

*Imām Muslim said:*

By the same token, Abū 'Amr ash-Shaibāni, who lived through *jābiliyyah* and Islām, and Abū Ma'mar 'Abdullāh bin Sakhbarah narrated a *ḥadīth* from Abū Mas'ūd al-Anṣārī from the Prophet ﷺ.

.....

*Imām an-Nawawī commented:*

**“Abū 'Amr ash-Shaibāni”** was named Sa'd bin Iyās. We have already mentioned his biography.

The first of the two *ahādīth* narrated by ash-Shaibāni states that a man came to the Prophet ﷺ and said, “My camel has become exhausted.” The other *ḥadīth* states that a man came to the Prophet ﷺ with a she-camel wearing a nose-string and said, “This is (a gift) in the cause of Allāh.” The Messenger of Allāh ﷺ replied, **“You will have in return for it on the Day of Resurrection 700 she-camels, and every one of them will be wearing a nose-string.”**

Both were related by Muslim. Abū 'Amr ash-Shaibāni also narrated from Abū Mas'ūd the *ḥadīth*, **“He who is consulted is trustworthy,”** related by Ibn Mājah and 'Abd bin Ḥumaid in his *musnad*.

The first of the two *ahādīth* narrated by Abū Ma'mar reads, **“The Messenger of Allāh ﷺ would place his hands upon our shoulders...”** and was related by Muslim. The other *ḥadīth* reads, **“The prayer is not valid if a man does not bring his backbone to rest**

**while bowing and prostrating,”** related by Abū Dāwūd, an-Nasā’i, and Ibn Mājah in their *Sunan* compilations, in addition to several other compilers of *musnad* and *sunan*.

.....

*Imām Muslim said:*

Furthermore, ‘Ubaid bin ‘Umair narrated a *ḥadīth* from Umm Salamah, the Prophet’s wife, from the Prophet ﷺ, taking into account that ‘Ubaid bin ‘Umair was born during the time of the Prophet ﷺ.

.....

*Imām an-Nawawi commented:*

This *ḥadīth* is the one in which she said, **“When Abū Salamah died, I said, ‘I am a stranger in a strange land. I shall weep for him in a manner that will be the talk of the town,’”** related by Muslim.

Umm Salamah was named Hind bint Abī Umayyah, whose name was Ḥudhaifah or Suhail bin al-Mughīrah al-Makhzūmiyyah. The Prophet ﷺ married her in 3 AH. It is also claimed that her name was Ramlah, but that is unfounded.

.....

*Imām Muslim said:*

In addition, Qais bin Abī Ḥāzim, who lived during the time of the Prophet ﷺ, narrated three *ahādīth* from Abū Mas‘ūd al-Anṣāri from the Prophet ﷺ.

.....

*Imām an-Nawawi commented:*

These are the *ahādīth*: **“True belief is [found in the] Yemeni yonder (i.e. the Yemeni had true belief and embraced Islām**

readily), but sternness and mercilessness are the qualities of those who are busy with their camels and pay no attention to the religion,” and, “The sun and the moon do not eclipse because of the death of someone among the people,” and, “I may not attend the (compulsory congregational) prayer because so-and-so (the imām) prolongs the prayer when he leads us for it.”

All of them are related by al-Bukhārī and Muslim in their books of *Ṣaḥīḥ*.

“**Abū Ḥāzim**” was ‘Abd ‘Awf or, according to some scholars, ‘Awf bin ‘Abdul-Ḥārith al-Bajlī, a Companion.

.....

*Imām Muslim said:*

Besides, ‘Abdur-Raḥmān bin Abī Lailā, who reported from ‘Umar bin al-Khaṭṭāb and accompanied ‘Alī bin Abī Ṭālib, narrated a *ḥadīth* from Anas bin Mālīk from the Prophet ﷺ.

.....

*Imām an-Nawawī commented:*

This *ḥadīth* reads, “Abū Ṭalḥah ordered Umm Sulaim to make food for the Prophet ﷺ.” Related by Muslim. We have already spoken about the difference of opinion regarding the name of Abū Lailā and his son and grandson.

.....

*Imām Muslim said:*

Moreover, Ribī bin Ḥirāsh narrated two *aḥādīth* from ‘Imrān bin Ḥuṣayn and a *ḥadīth* from Abū Bakrah from the Prophet ﷺ, bearing in mind that Ribī heard and narrated from ‘Alī bin Abī Ṭālib.

.....  
*Imām an-Nawawī commented:*

The first of [Ribʿī's] two *aḥādīth* from ʿImrān is concerning the story of ʿImrān's father Ḥuṣayn's acceptance of Islām. It includes, "ʿAbdul-Muṭṭalib was better for his people than you are." It was related by ʿAbd bin Ḥumaid in his *Musnad* and an-Nasāʿī in his book *ʿAml al-Yaum wal-Laylah*, through two trustworthy chains of narrators.

The other *ḥadīth* reads, **"I will give the flag tomorrow to [or tomorrow the flag will be taken by] a man who is loved by Allāh and His Messenger."** It was related by an-Nasāʿī in his *Sunan*. The *ḥadīth* he narrated from Abū Bakrah is the one that states, **"When two Muslims (confront each other) and one attacks his brother with a weapon, both of them are at the brink of the Hellfire."** It was related by Muslim, and al-Bukhārī made reference to it.

The name of Abū Bakrah is Nufaiʿ bin al-Ḥārith bin Kildah ath-Thaqafi. He was nicknamed Abū Bakrah as he descended from the fort of at-Ṭaʿif on a *bakrah* [roll]. He was one of the Companions who remained neutral during the Battle of the Camel, not siding with either of the two fighting parties.

Ribʿī's biography was mentioned earlier.

.....  
*Imām Muslim said:*

Furthermore, Nāfiʿ bin Jubair bin Muṭʿim narrated a *ḥadīth* from Abū Shuraiḥ al-Khuzāʿī from the Prophet ﷺ.

.....  
*Imām an-Nawawī commented:*

The *ḥadīth* reads, **"He who believes in Allāh and the Last Day should treat his neighbor well."** It was related by Muslim under the chapter of Belief through the narration of Nāfiʿ bin Jubair. It

was also related by al-Bukhārī through the narration of Saʿīd bin Abī Saʿīd al-Maqbarī.

Abū Shuraiḥ was named Khuwailid bin ʿAmr, ʿAbdur-Raḥmān bin ʿAmr, ʿAmr bin Khuwailid, Hānī' bin ʿAmr, or Kaʿb, according to differing reports. He was called Abū Shuraiḥ al-Khuzāʿī, al-ʿAdawī, and al-Kaʿbī.

.....  
*Imām Muslim said:*

To the same effect, an-Nuʿmān bin ʿAyyāsh narrated three *aḥādīth* from Abū Saʿīd al-Khudrī from the Prophet ﷺ.

.....  
*Imām an-Nawawī commented:*

The first *ḥadīth* reads, **“Whoever fasts one day for the sake of Allāh, the Mighty and Sublime, Allāh will separate his face from the Fire by (a distance of) 70 years.”** The second reads, **“In Paradise, there is a tree under the shadow of which a rider can travel...”** Both are related by al-Bukhārī and Muslim.

The third states, **“Among the inhabitants of Paradise, the lowest in rank will be the person whose face Allāh will turn away from the Fire...”** related by Muslim.

**“Abū Saʿīd al-Khudrī”** was named Saʿd bin Mālik bin Sinān. His lineage is traced back to Khidrah bin ʿAwf bin al-Ḥarth bin al-Khazraj. He died in al-Madīnah in 64 or 74 AH, according to differing reports, at 74 years old.

Abū ʿAyyāsh, the father of an-Nuʿmān, was named Zaid bin aṣ-Ṣāmit, Zaid bin an-Nuʿmān, ʿUbaid bin Muʿāwiyah bin aṣ-Ṣāmit, or ʿAbdur-Raḥmān, according to different views.



.....

*Imām Muslim said:*

Also, 'Aṭā' bin Yazīd al-Laithi narrated a *ḥadīth* from Tamīm ad-Dāri from the Prophet ﷺ.

.....

*Imām an-Nawawi commented:*

The *ḥadīth* states, **“Religion is sincerity.”**

**“Tamīm ad-Dāri”** is named as such in *Ṣaḥīḥ Muslim*. However, his name is subject to differing reports among the narrators of *al-Muwatta'*. According to the narration of Yaḥyā and Ibn Bakīr, among others, his name is ad-Dīri, while it is ad-Dāri in most narrations, including that of al-Qa'nabi and Ibn al-Qāsim.

Scholars differ as to where his last name came from. Some stated he was named after his grandfather, ad-Dār bin Hāni', since his full name is Tamīm bin Aws bin Khārijah bin Sūr bin Jadhīmah bin Dhirā' bin 'Adi bin ad-Dār bin Hāni' bin Ḥabīb bin Namārah bin Lakhm, who was Mālik bin 'Adi.

Those who reported his name as ad-Dīri associated him with the *dīr* [monastery] in which Tamīm used to live before embracing Islām; in fact, he was a Christian [before coming to Islām], according to Abul-Ḥusain ar-Rāzi in his book, *The Merits of Imām ash-Shāfi'i*, through an authentic chain of narrators from ash-Shāfi'i.

These two positions regarding his name are adopted by the majority of scholars. However, some scholars attribute his last name to Dārīn, a place near Bahrain, which is a harbor where perfumes were brought from India. This is why the perfumer is called a *dāri*. Still other scholars attribute him to the Dāri tribe, but this view is unfounded.

The latter views are reported by the author of the book *at-Talī'*, who said, “Some scholars considered ad-Dīri to be his correct name.

However, both of them are correct: ad-Dāri if attribution is made to the tribe and ad-Dīri if attribution is traced to the monastery.” The same author added, “There is no narrator in the two books of *Ṣaḥīḥ* or the *Muwattaʿ* called ad-Dāri or ad-Dīri except Tamīm. His nickname is Abū Ruqayyah. He embraced Islām in 9 AH. He lived in al-Madīnah, then moved to ash-Shām, where he lived in Jerusalem. The Prophet ﷺ narrated from him the story of the Jassāsah [a woman whose skin and head are covered in hair]. This puts Tamīm at a high status, and this particular narration is considered from that of the seniors narrating from juniors.” And Allāh knows best.

.....

*Imām Muslim said:*

Likewise, Sulaimān bin Yasār narrated a *ḥadīth* from Rāfiʿ bin Khudaij from the Prophet ﷺ.

.....

*Imām an-Nawawī commented:*

He is referring to the *ḥadīth* of *muḥāqalah* (renting land in exchange for wheat), related by Muslim.

.....

*Imām Muslim said:*

Similarly, Ḥumaid bin ʿAbdir-Raḥmān al-Ḥimyari narrated *ahādīth* from Abū Hurairah from the Prophet ﷺ.

.....

*Imām an-Nawawī commented:*

Among these *ahādīth* is the one that reads, “**The best month for observing *saum* [fasting] after Ramaḍān is Muḥarram, and the best *ṣalāh* after the prescribed *ṣalāh* is *ṣalāh* at night.**” It was related by Muslim and not al-Bukhārī.

Abū ʿAbdillāh al-Ḥumaidī ؓ said at the end of the *Musnad* of

Abū Hurairah in his book, *al-Jam' Bain aṣ-Ṣaḥīḥain*, "This is the only *ḥadīth* narrated by Ḥumaid bin 'Abdir-Raḥmān al-Ḥimyari in *Ṣaḥīḥ al-Bukhārī*." This is correct. In fact, Ḥumaid bin 'Abdir-Raḥmān al-Ḥimyari may be confused with Ḥumaid bin 'Abdir-Raḥmān bin 'Awf az-Zuhri, who also narrated from Abū Hurairah. Both narrated many *ahādīth* on the authority of Abū Hurairah in the two books of *Ṣaḥīḥ*. Thus, those who lack experience might reject al-Ḥumaidi's comment if they confuse the two Ḥumaidis, which would be an egregious mistake indicating the ignorance of the reader.

Moreover, this is the only *ḥadīth* narrated by al-Ḥumaidi on the authority of Abū Hurairah in the three books worthy of being considered complete references regarding the five fundamentals of Islām, i.e. the *Sunan* of Abū Dāwūd, at-Tirmidhi, and an-Nasā'i.

.....  
*Imām Muslim said:*

None of these Tābi'īn, whose transmissions are on the authority of Companions, are recorded in separate transmissions to have heard directly from them, to our knowledge. Nor are they recorded to have met them in the course of the actual report. According to prominent *isnād* criticizers, all of these *asānīd* are considered among the most trustworthy. They are not known to have been judged unreliable or to have drawn the stipulation that the narrators must have heard from each other.

No doubt, there is always the possibility that direct hearing took place, since they were all contemporaries.

In fact, judging *ahādīth* to be unreliable based on the disadvantage described by its holders is too trivial to be tackled or discussed. It is an innovated view by present-day scholars never adopted by any scholar of the Salaf or succeeding generations. Thus, the refutations we stated above are enough in this regard.

Allāh is the One with Whom aid is sought in repelling what differs from the school of the scholars, and in Him alone complete trust is placed.