

IRSHAD AL ASEDI



SAHIH
MUSLIM

Introduction

SHAIKH MIR ASEDLLAH QUADRI

SAHIH MUSLIM

(صحيح مسلم)

VOLUME I

INTRODUCTION

المقدمة

Translated and Explained

By

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Disclaimer

Utmost care has been taken in the presentation of Ahadith, their translations and explanations. However, if any typographical error or otherwise is noticed in both English and Arabic, please contact us at 'contact@sahihiman.com'. Thanks.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام
على سيدنا محمد وعلى آله وصحبه أجمعين

SAHIH MUSLIM (صحيح مسلم)

Sahih Muslim (صحيح مسلم) was compiled by Imam Abu al-Ḥusayn Asākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim ibn Ward ibn Kawshādh al-Qushayrī an-Naysābūrī (أبو الحسين عساكر الدين مسلم بن (الحجاج بن مسلم بن وُرد بن كوشاذ القشيري النيسابوري (رضي الله تعالى عنه), 815–875/206-261 AH).

BIOGRAPHY OF IMAM MUSLIM (رضي الله تعالى عنه)

Imam Muslim (رضي الله تعالى عنه) is one of the most distinguished scholars of Hadith in Islamic history. His book Sahih Muslim is accepted as one of the most authentic book of Ahadith and a great source of Sahih Ahadith in Islamic literature. He was born in Nishapur town, in Khorasan, the then Abbasid province. Nishapur is currently located in Northeastern Iran. His date of birth is not known and there are differences of opinions among scholars in the year of his birth. Some consider the year of his birth is 202, others consider it to be 204 or 206 AH. His year of birth as 206 is based on the opinion of a majority of scholars in view of the fact that he died at the age of 55, in the year 261 AH.

ANCESTORS

Imam Muslim belonged to Banu Qushayr tribe of Arab clan Rabi'ah. After the great Islamic conquests, various families of Banu Qushayr migrated from Arabian peninsula and settled in the new provinces. Some migrated to the West, and others to the East. Among these migrants, there was one Zurarah, who had served as provincial governor. His son Amr, and grandson

Humayd Ibn Amr migrated to the East and settled down at Nisabur. Kawshadh al-Qushayri al-Nisaburi, the great grand father of Imam Muslim, was a descendant of Muhayd Ibn Amr. It is reported that Imam's father Al-Hallaj was also a Hadith scholar.

EDUCATION

Imam Muslim received early education in Nishapur. He had an exceptional memory and inherited interest in Ahadith from his father Al-Hallaj who was also a Hadith scholar. Nishapur was home of many prominent Hadith scholars like Imam Rahawey, Imam Zuhri, Imam Bukhari and others. Imam Muslim had the opportunity to learn in the company of these great scholars.

Imam Muslim was a great admirer of Imam Bukhari, and learned a great deal in his company during Imam Bukhari's stay in Nishapur. His other teachers include, Imam Ahmed bin Hanbal, Qutaiba bin Said, Abdullah bin Maslama, Imam Rahawey, Imam Zuhri, Ubaidullah Al-Qawariri, Harmalah bin Yahya, Shuwayh Ibn Yoonus, etc.

Imam Muslim was a distinguished student in his youth. It is reported that Imam Ishaq bin Rahawey, his teacher, once said about him, 'I wonder what this boy is going to be in future'. Abu Saimah who was a colleague of Imam Muslim during the period he compiled 'Sahih Muslim', praised him for his noble character and dedication to work.

Imam Muslim traveled far and wide to collect Ahadith. The pursuit took him to many places, like Hijaz, Egypt, Iraq, Syria, etc.

Many students learned Science of Hadith from Imam Muslim. They include Abu Hatim Razi, Musa bin Harun, Ahmad bin Salamah, Abu Isa Tirmidhi, Abu Bakr bin Khuzaimah, Abu Awanah, etc. It is reported that Imam Muslim was inclined to Shafii school of thought.

WORKS

Imam Muslim has written many valuable books on Ahadith. These include, Kitab al-Musnad al-Kabir Ala ar-Rijal, Jami Kabir, Kitab al-Asma wal-Kuna, Kitab al-Ilal, Kitab al-Wijdan, etc. Most important among these is his book 'Sahih Muslim' (الجامع الصحيح لمسلم) which is considered to be the second most reliable book of Ahadith. It is reported that Imam collected over 300,000 Ahadith and after a thorough examination retained only 4000 for his book. He wrote an illuminating introduction in his book, in which he detailed the principles he followed in selecting Ahadith for his book 'Sahih Muslim'.

Imam Muslim compiled only those Ahadith that have been transmitted by an unbroken chain of narrators whose trustworthiness is unanimously accepted.

He took particular care in describing the exact words of the narrators and clarified even the minutest difference in the wording of their reports. Imam Bukhari, while describing the chain of narrators, sometimes mentions their kunya and sometimes gives their names. This is particularly true in case of the narrators of Syria. This creates a sort of confusion, which Imam Muslim has avoided. He also kept in view the difference between two well known modes of narration, 'Haddathana' (he narrated to us) and Akhbarana (he informed us). The first mode is used when the teacher is narrating a Hadith and the student is listening to it, while the second mode of expression implies that the student is reading the Hadith before the teacher. This reflects his utmost care in the transmission of a Hadith.

The book Sahih Muslim was explained by Imam an-Nawawi, and Imam Abu Amr Ibn Salah. In addition, many guides have been written to explain Sahih Muslim.

DEATH

Imam Muslim died on 25 Rajab, 261 AH (May 4, 875 AD) at the age of 55 years and was buried in Nasarabad, a suburb of Nishaaur. In this short span of time, his service to Islam and Muslim is unparalleled. He remained absorbed in his pursuit and nothing could distract his attention from his pious work.

Sahih Muslim (صحيح مسلم) is considered to be the second most reliable book of Ahadith. It contains around 7,500 Ahadith selected from over 3,00,000 Ahadith.

Imam Muslim took great care in selecting Ahadith for his book. We will not go into details here, except that he kept in view the difference between the two well known modes of narration, 'he narrated to us (Haddathana - حدثنا), and 'he informed us' (Akhbarana - اخبرنا). The first mode is used when the teacher is narrating the Hadith and the student is listening to it, while the second mode of expression implies that the student is reading the Hadith before the teacher. Imam Bukhari, while describing the chain of narrators, sometimes mentions their kunya (nick name) and sometimes gives their names. But Imam Muslim took particular care in according the exact words of the narrators and points out even the minutest difference in the wording of their reports with narrators' names and kunya.

BOOKS IN SAHIH MUSLIM

Sahih Muslim consists of the following 56 books. Its Translation and Explanation consists of 7 Volumes.

Introduction (المقدمة) by Imam Muslim

Narrating from the Trustworthy (وجوبُ الرواية عن الثقات)

- (1) Book of Faith (كتاب الإيمان)
- (2) Book of Purification (كتاب الطهارة)
- (3) Book of Mensuration (كتاب الحيض)
- (4) Book of Salah (كتاب الصلاة)
- (5) Book of Mosques & places of Salah (كتاب المساجد ومَوَاضِعِ الصَّلَاةِ)
- (6) Book of Travelers' Salah (كتاب صلاة المسافرين وقصرها)
- (7) Book of Friday (كتاب الجمعة)
- (8) Book of Salah for two Eids (كتاب صلاة العيدين)
- (9) Book of Salah for rain (كتاب صلاة الاستسقاء)
- (10) Book of Salah during eclipses (كتاب الكسوف)
- (11) Book funerals (كتاب الجنائز)
- (12) Book of Zakat (كتاب الزكاة)
- (13) Book of Fasting (كتاب الصيام)
- (14) Book of Seclusion in Mosque (كتاب الاعتكاف)
- (15) Book of Hajj (كتاب الحج)
- (16) Book of Marriage (كتاب النكاح)
- (17) Book of Infant suckling (كتاب الرضاع)
- (18) Book of Divorce (كتاب الطلاق)
- (19) Book of invoking curses (كتاب اللعان)

- (20) Book of emancipation of slaves (كتاب العتق)
- (21) Book of trading (كتاب البيوع)
- (22) Book of share of produce (كتاب المساقاة)
- (23) Book of Inheritance (كتاب الفرائض)
- (24) Book of Gifts (كتاب الهبات)
- (25) Book of wills (كتاب الوصية)
- (26) Book of vows (كتاب النذر)
- (27) Book of Oaths (كتاب الأيمان)
- (28) Book of Oaths and Blood Money (كتاب القسامة والمحار بين والقصاص والديات)
- (29) Book of limitations and punishments (كتاب الحدود)
- (30) Book of legal rulings (كتاب الأفضية)
- (31) Book of Lost property (كتاب اللقطة)
- (32) Book of Jihad and expedition (كتاب الجهاد والسير)
- (33) Book of Governance (كتاب الإمارة)
- (34) Book of Hunting, slaughter and what can be eaten (كتاب الصيد والذبائح وما يؤكل من (الحيوان)
- (35) Book of sacrifices (كتاب الأضاحي)
- (36) Book of drinks (كتاب الأشربة)
- (37) Book of dress and adornment (كتاب اللباس والزينة)
- (38) Book of mannerism and etiquette (كتاب الآداب)
- (39) Book of Greeting (كتاب السلام)
- (40) Book of using respectable words (كتاب الألفاظ من الأدب وغيرها)
- (41) Book of poetry (كتاب الشعر)
- (42) Book of Dreams (كتاب الرؤيا)
- (43) Book of virtues (كتاب الفضائل)

- (44) Book of merits of Sahabah (كتاب فضائل الصحابة رضى الله تعالى عنهم)
- (45) Book of virtue, good manners and ties of Kinship (كتاب البر والصلة والآداب)
- (46) Book of Destiny (كتاب القدر)
- (47) Book of Knowledge (كتاب العلم)
- (48) Book of remembrance of Allah, supplication, repentance and seeking forgiveness (كتاب الذكر والدعاء والتوبة والاستغفار)
- (49) Book affectionate traditions (كتاب الرقاق)
- (50) Book of repentance (كتاب التوبة)
- (51) Book of attributes of Hypocrites and their rulings (كتاب صفات المنافقين وأحكامهم)
- (52) Book Qiyamah, Paradise and Hell (كتاب صفة القيامة والجنة والنار)
- (53) Book of Paradise, its bounties, and inhabitants (كتاب الجنة وصفة نعيمها وأهلها)
- (54) Book of tribulations of last hour (كتاب الفتن وأثرها الساعة)
- (55) Book of Abstinence and softening of hearts (كتاب الزهد والرقائق)
- (56) Book of Tafsir al-Quran (كتاب التفسير)

INTRODUCTION

المقدمة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُنْتَفِينَ وَصَلَّى اللَّهُ عَلَى
مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَعَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ

أَمَّا بَعْدُ فَإِنَّكَ بِرَحْمَتِكَ اللَّهُ بِتَوْفِيقِكَ خَالِقِكَ ذَكَرْتَ أَنَّكَ هَمَمْتَ بِالْفَحْصِ عَنْ تَعْرِفِ جُمْلَةِ الْأَخْبَارِ الْمَأْثُورَةِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سُنَنِ الدِّينِ وَأَحْكَامِهِ وَمَا كَانَ مِنْهَا فِي الثُّوَابِ وَالْعِقَابِ وَالتَّرْغِيبِ وَالتَّرْهِيْبِ وَغَيْرِ ذَلِكَ مِنْ صُنُوفِ الْأَشْيَاءِ بِالْأَسَانِيدِ الَّتِي بَهَا نُؤَلِّقُ وَتَدَاوَلَهَا أَهْلُ الْعِلْمِ فِيمَا بَيْنَهُمْ فَأَرَدْتُ - أَرْضَاكَ اللَّهُ - أَنْ تُؤَقِّفَ عَلَيَّ جُمْلَتَهَا مُؤَلَّفَةً مُخَصَّاةً وَسَأَلْتَنِي أَنْ أَلْخَصَهَا لَكَ فِي التَّالِيفِ بِلَا تَكَرُّارٍ يَكْثُرُ فَإِنْ ذَلِكَ - زَعَمْتَ - مِمَّا يَشْغَلُكَ عَمَّا لَهُ فَصَدَدْتُ مِنَ التَّفَهْمِ فِيهَا وَالِاسْتِنْبَاطِ مِنْهَا. وَالَّذِي سَأَلْتُ - أَكْرَمَكَ اللَّهُ - جِئْتُ رَجَعْتُ إِلَى تَدْبِيرِهِ وَمَا تَوَوَّلُ بِهِ الْحَالُ إِنْ شَاءَ اللَّهُ عَاقِبَتُهُ مَحْمُودَةٌ وَمَنْفَعَةٌ مُوجُودَةٌ وَظَنَنْتُ - جِئْتُ سَأَلْتَنِي تَجَشُّمَ ذَلِكَ - أَنْ لَوْ عَزَمَ لِي عَلَيْهِ وَفَضِي لِي تَمَامُهُ كَانَ أَوَّلُ مَنْ يُصِيبُهُ نَفْعُ ذَلِكَ إِيَّايَ خَاصَّةً قَبْلَ غَيْرِي مِنَ النَّاسِ لِأَسْبَابٍ كَثِيرَةٍ يَطُولُ بِذِكْرِهَا الوَصْفُ إِلَّا أَنَّ جُمْلَةَ ذَلِكَ أَنْ ضَبَطَ القَلِيلُ مِنْ هَذَا الشَّانِ وَإِتْقَانَهُ أَيْسَرُ عَلَى المَرْءِ مِنْ مُعَالَجَةِ الكَثِيرِ مِنْهُ. وَلَا سِيْمَا عِنْدَ مَنْ لَا تَمْيِيزَ عِنْدَهُ مِنَ العَوَامِّ إِلَّا بَأْنَ يُوقِفُهُ عَلَى التَّمْيِيزِ غَيْرُهُ. فَإِذَا كَانَ الأمرُ فِي هَذَا كَمَا وَصَفْنَا فَالْقَصْدُ مِنْهُ إِلَى الصَّحِيحِ القَلِيلِ أَوْلَى بِهِمْ مِنَ ارْتِدْيَادِ السَّقِيمِ وَإِنَّمَا يُرْجَى بَعْضُ المَنْفَعَةِ فِي الِاسْتِكْتَارِ مِنْ هَذَا الشَّانِ وَجَمْعُ المَكْرَرَاتِ مِنْهُ لِخَاصَّةٍ مِنَ النَّاسِ مِمَّنْ رَزَقَ فِيهِ بَعْضُ التَّنْقِيطِ وَالمَعْرِفَةِ بِأَسْبَابِهِ وَعَلَيْهِ فَذَلِكَ إِنْ شَاءَ اللَّهُ بِهِجْمٌ بِمَا أُوتِيَ مِنْ ذَلِكَ عَلَى الفَائِدَةِ فِي الِاسْتِكْتَارِ مِنْ جَمْعِهِ. فَأَمَّا عَوَامُّ النَّاسِ الَّذِينَ هُمْ بِخِلَافِ مَعَانِي الخَاصِّ مِنَ أَهْلِ التَّنْقِيطِ وَالمَعْرِفَةِ فَلَا مَعْنَى لَهُمْ فِي طَلْبِ الكَثِيرِ وَقَدْ عَجَزُوا عَنْ مَعْرِفَةِ القَلِيلِ

ثُمَّ إِنَّا إِنْ شَاءَ اللَّهُ مُبْتَدِئُونَ فِي تَحْرِيجِ مَا سَأَلْتُ وَتَالِيفِهِ عَلَى شَرِيطَةٍ سَوَّفَ أَذْكَرُهَا لَكَ وَهُوَ إِنَّا نَعْمُدُ إِلَى جُمْلَةِ مَا أُسْنَدَ مِنَ الْأَخْبَارِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَقْصِمُهَا عَلَى ثَلَاثَةِ أَقْسَامٍ وَثَلَاثِ طَبَقَاتٍ مِنَ النَّاسِ عَلَى غَيْرِ تَكَرُّارٍ. إِلَّا أَنْ يَأْتِيَ مَوْضِعٌ لَا يُسْتَعْنَى فِيهِ عَنْ تَرْدَادِ حَدِيثٍ فِيهِ زِيَادَةٌ مَعْنَى أَوْ إِسْنَادٌ يَقَعُ إِلَى جَنْبِ إِسْنَادٍ لِعَلَّةٍ تَكُونُ هُنَاكَ لِأَنَّ المَعْنَى الرَّائِدَ فِي الْحَدِيثِ الْمُحْتَاجِ إِلَيْهِ يَقُومُ مَقَامَ حَدِيثٍ تَامٍ فَلَا بَدَّ مِنْ إِعَادَةِ الْحَدِيثِ الَّذِي فِيهِ مَا وَصَفْنَا مِنَ الزِّيَادَةِ أَوْ أَنْ يُفْصَلَ ذَلِكَ المَعْنَى مِنْ جُمْلَةِ الْحَدِيثِ عَلَى اخْتِصَارِهِ إِذَا امْكَنَ. وَلَكِنْ تُفْصِلُهُ رُبَّمَا عَسَرَ مِنْ جُمْلَتِهِ فإِعَادَتُهُ بِهِيئَتِهِ إِذَا ضَاقَ ذَلِكَ أُسْلَمَ

فَأَمَّا مَا وَجَدْنَا بُدًّا مِنْ إِعَادَتِهِ بِجُمْلَتِهِ مِنْ غَيْرِ حَاجَةٍ مِمَّا إِلَيْهِ فَلَا نَتَوَلَّى فِعْلَهُ إِنْ شَاءَ اللَّهُ تَعَالَى. فَأَمَّا القِسْمُ الْأَوَّلُ فَإِنَّا نَتَوَخَّى أَنْ نُقَدِّمَ الْأَخْبَارَ الَّتِي هِيَ أُسْلَمَ مِنَ العُيُوبِ مِنْ غَيْرِهَا وَأَنْقَى مِنْ أَنْ يَكُونَ نَاقِلُهَا أَهْلُ اسْتِقَامَةٍ فِي الْحَدِيثِ وَإِتْقَانٍ لِمَا نَقَلُوا لَمْ يُوجَدَ فِي رَوَايَتِهِمْ اخْتِلَافٌ شَدِيدٌ وَلَا تَحْلِيْطٌ فَاجِشْ كَمَا قَدْ عَثِرَ فِيهِ عَلَى كَثِيرٍ مِنَ المُحَدِّثِينَ وَبَانَ ذَلِكَ فِي حَدِيثِهِمْ

فَإِذَا نَحْنُ نَقْصَيْنَا أَخْبَارَ هَذَا الصِّنْفِ مِنَ النَّاسِ أَتْبَعْنَاهَا أَخْبَارًا يَقَعُ فِي أَسَانِيدِهَا بَعْضُ مَنْ لَيْسَ بِالمَوْصُوفِ بِالْحِفْظِ وَالإِتْقَانِ كَالصِّنْفِ المُقَدَّمِ قَبْلَهُمْ عَلَى أَنَّهُمْ وَإِنْ كَانُوا فِيهَا وَصَفْنَا دُونَهُمْ فَإِنَّ اسْمَ السُّبْرِ وَالصِّدْقِ وَتَعَاطِي العِلْمِ يَشْمَلُهُمْ كَعَطَاءِ بِنِ السَّائِبِ وَبِرِّيدِ بِنِ أَبِي زِيَادٍ وَلَيْثِ بِنِ أَبِي سُلَيْمٍ وَأَصْرَابِهِمْ مِنْ حَمَالِ الْأَنْثَارِ وَنَقَالِ الْأَخْبَارِ

فَهُمْ وَإِنْ كَانُوا بِمَا وَصَفْنَا مِنَ الْعِلْمِ وَالسِّيَرِ عِنْدَ أَهْلِ الْعِلْمِ مَعْرُوفِينَ فَغَيْرُهُمْ مِنْ أَقْرَانِهِمْ مِمَّنْ عِنْدَهُمْ مَا ذَكَرْنَا مِنَ الْإِتْقَانِ وَالِاسْتِقَامَةِ فِي الرِّوَايَةِ يُفَضِّلُونَهُمْ فِي الْحَالِ وَالْمَرْتَبَةِ لِأَنَّ هَذَا عِنْدَ أَهْلِ الْعِلْمِ دَرَجَةٌ رَفِيعَةٌ وَحَصَلَةُ سَيِّئَةٍ.

أَلَا تَرَى أَنَّكَ إِذَا وَارَنْتَ هَؤُلَاءِ الثَّلَاثَةَ الَّذِينَ سَمَّيْنَاهُمْ عَطَاءً وَيَزِيدَ وَلَيْثًا بِمَنْصُورِ بْنِ الْمُعْتَمِرِ وَسَلِيمَانَ الْأَعْمَشَ وَإِسْمَاعِيلَ بْنَ أَبِي خَالِدٍ فِي إِتْقَانِ الْحَدِيثِ وَالِاسْتِقَامَةِ فِيهِ وَجَدْتَهُمْ مُبَابِينَ لَهُمْ لَا يَدَانُونَهُمْ لَا شَكَّ عِنْدَ أَهْلِ الْعِلْمِ بِالْحَدِيثِ فِي ذَلِكَ لِذَلِكَ لِذِي اسْتِفَاضٍ عِنْدَهُمْ مِنْ صِحَّةِ حِفْظِ مَنْصُورٍ وَالْأَعْمَشِ وَإِسْمَاعِيلِ وَإِتْقَانِهِمْ لِحَدِيثِهِمْ وَأَنَّهُمْ لَمْ يَعْرِفُوا مِثْلَ ذَلِكَ مِنْ عَطَاءٍ وَيَزِيدَ وَلَيْثٍ

وَفِي مِثْلِ مَجْرَى هَؤُلَاءِ إِذَا وَارَنْتَ بَيْنَ الْأَقْرَانِ كَابْنَ عَوْنٍ وَابْنَ السَّخْتِيَانِيِّ مَعَ عَوْفِ بْنِ أَبِي جَمِيلَةَ وَأَشْعَثَ الْخُمْرَانِيِّ وَهُمَا صَاحِبَا الْحَسَنِ وَابْنِ سَبْرِينَ كَمَا أَنَّ ابْنَ عَوْنٍ وَابْنَ السَّخْتِيَانِيِّ بَيْنَهُمَا وَبَيْنَ هَذَيْنِ بَعِيدٌ فِي كَمَالِ الْفَضْلِ وَصِحَّةِ النَّقْلِ وَإِنْ كَانَ عَوْفٌ وَأَشْعَثٌ غَيْرَ مَدْفُوعَيْنِ عَنْ صِدْقٍ وَأَمَانَةٍ عِنْدَ أَهْلِ الْعِلْمِ وَلَكِنَّ الْحَالَ مَا وَصَفْنَا مِنَ الْمُنْزَلَةِ عِنْدَ أَهْلِ الْعِلْمِ

وَإِنَّمَا مَثَلْنَا هَؤُلَاءِ فِي التَّسْمِيَةِ لِيَكُونَ تَمَثِيلُهُمْ سِمَةً يَصْنَدُ عَنْ فَهْمِهَا مَنْ غَبِيَ عَلَيْهِ طَرِيقُ أَهْلِ الْعِلْمِ فِي تَرْتِيبِ أَهْلِهِ فِيهِ فَلَا يُقَصِّرُ بِالرَّجُلِ الْعَالِي الْقَدْرِ عَنْ دَرَجَتِهِ وَلَا يُرْفَعُ مُتَضَعٌ الْقَدْرِ فِي الْعِلْمِ فَوْقَ مَنْزِلَتِهِ وَيُعْطَى كُلُّ ذِي حَقٍّ فِيهِ حَقَّهُ وَيُنْزَلُ مَنْزِلَتُهُ

وَقَدْ ذَكَرَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَنَّهَا قَالَتْ أَمَرْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نُنْزِلَ النَّاسَ مَنَازِلَهُمْ. مَعَ مَا نَطَقَ بِهِ الْفُرَّانُ مِنْ قَوْلِ اللَّهِ تَعَالَى: {وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ}

فَعَلَى نَحْوِ مَا ذَكَرْنَا مِنَ الْوُجُوهِ نُؤَلِّفُ مَا سَأَلْتَ مِنَ الْأَخْبَارِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فَأَمَّا مَا كَانَ مِنْهَا عَنْ قَوْمٍ هُمْ عِنْدَ أَهْلِ الْحَدِيثِ مُتَّهَمُونَ أَوْ عِنْدَ الْأَكْثَرِ مِنْهُمْ فَلَسْنَا نَتَشَاغَلُ بِتَخْرِيجِ حَدِيثِهِمْ كَعَبْدِ اللَّهِ بْنِ مَسُورٍ أَبِي جَعْفَرِ الْمَدَائِنِيِّ وَعَمْرُو بْنِ خَالِدٍ وَعَبْدِ الْفُؤُوسِ الشَّامِيِّ وَمُحَمَّدُ بْنُ سَعِيدِ الْمَصْلُوبِ وَغِيَاثُ بْنُ إِبْرَاهِيمَ وَسَلِيمَانَ بْنَ عَمْرٍو أَبِي دَاوُدَ النَّخَعِيِّ وَأَشْبَاهَهُمْ مِمَّنْ اتَّهَمَ بِوَضْعِ الْأَحَادِيثِ وَتَوَلِيدِ الْأَخْبَارِ

وَكَذَلِكَ مِنَ الْعَالِبِ عَلَى حَدِيثِهِ الْمُنْكَرُ أَوْ الْعَلَطُ أَمْسَكْنَا أَيْضًا عَنْ حَدِيثِهِمْ

وَعَلَامَةُ الْمُنْكَرِ فِي حَدِيثِ الْمُحَدِّثِ إِذَا مَا عَرَضَتْ رَوَايَتُهُ لِلْحَدِيثِ عَلَى رَوَايَةِ غَيْرِهِ مِنْ أَهْلِ الْحِفْظِ وَالرِّضَا خَالَفَتْ رَوَايَتَهُ رَوَايَتُهُمْ أَوْ لَمْ تَكُنْ تُؤَافِقُهَا فَإِذَا كَانَ الْأَغْلَبُ مِنْ حَدِيثِهِ كَذَلِكَ كَانَ مَهْجُورَ الْحَدِيثِ غَيْرَ مَقْبُولِهِ وَلَا مُسْتَعْمَلِهِ

فَمِنْ هَذَا الضَّرْبِ مِنَ الْمُحَدِّثِينَ عَبْدُ اللَّهِ بْنُ مُحَرَّرٍ وَيَحْيَى بْنُ أَبِي أَنَسَةَ وَالْجَرَّاحُ بْنُ الْمُنْهَالِ أَبُو الْعَطُوفِ وَعَبَادُ بْنُ كَثِيرٍ وَحُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ ضَمِيرَةَ وَعَمْرُو بْنُ صُهَبَانَ وَمَنْ نَحَا نَحْوَهُمْ فِي رَوَايَةِ الْمُنْكَرِ مِنَ الْحَدِيثِ. فَلَسْنَا نَعْرِجُ عَلَى حَدِيثِهِمْ وَلَا نَتَشَاغَلُ بِهِ

لِأَنَّ حُكْمَ أَهْلِ الْعِلْمِ وَالَّذِي نَعْرِفُ مِنْ مَذْهَبِهِمْ فِي قَبُولِ مَا يَتَّفَقُ بِهِ الْمُحَدِّثُ مِنَ الْحَدِيثِ أَنْ يَكُونَ قَدْ شَارَكَ الثَّقَاتَ مِنْ أَهْلِ الْعِلْمِ وَالْحِفْظِ فِي بَعْضِ مَا رَوَوْا وَأَمَعْنَ فِي ذَلِكَ عَلَى الْمَوْافَقَةِ لَهُمْ فَإِذَا وَجَدَ كَذَلِكَ ثُمَّ زَادَ بَعْدَ ذَلِكَ شَيْئًا لَيْسَ عِنْدَ أَصْحَابِهِ قَبُولٌ زِيَادَتُهُ

فَأَمَّا مَنْ تَرَاهُ يَعْمَدُ لِمِثْلِ الزُّهْرِيِّ فِي جَلَالَتِهِ وَكَثْرَةِ أَصْحَابِهِ الْحَفَاطِ الْمُتَّفِقِينَ لِحَدِيثِهِ وَحَدِيثِ غَيْرِهِ أَوْ لِمِثْلِ هِشَامِ بْنِ عُرْوَةَ وَحَدِيثُهُمَا عِنْدَ أَهْلِ الْعِلْمِ مَبْسُوطٌ مُشْتَرَكٌ قَدْ نَقَلَ أَصْحَابُهُمَا عَنْهُمَا حَدِيثَهُمَا عَلَى الْإِتِّفَاقِ مِنْهُمْ فِي أَكْثَرِهِ فَيُرْوَى عَنْهُمَا أَوْ عَنْ أَحَدِهِمَا الْعَدَدَ مِنَ الْحَدِيثِ مِمَّا لَا يَعْرِفُهُ أَحَدٌ مِنْ أَصْحَابِهِمَا وَلَيْسَ مِمَّنْ قَدْ شَارَكَهُمْ فِي الصَّحِيحِ مِمَّا عِنْدَهُمْ فَغَيْرُ جَائِزٍ قَبُولُ حَدِيثِ هَذَا الضَّرْبِ مِنَ النَّاسِ وَاللَّهُ أَعْلَمُ

قَدْ شَرَحْنَا مِنْ مَذْهَبِ الْحَدِيثِ وَأَهْلِهِ بَعْضَ مَا يَتَّوَجَّهُ بِهِ مَنْ أَرَادَ سَبِيلَ الْقَوْمِ وَوَفَّقَ لَهَا وَسَنَزِيدُ- إِنْ شَاءَ اللَّهُ تَعَالَى- شَرْحًا وَإِبْضَاحًا فِي مَوَاضِعَ مِنَ الْكُتَابِ عِنْدَ ذِكْرِ الْأَخْبَارِ الْمُعَلَّلَةِ إِذَا أَتَيْنَا عَلَيْهَا فِي الْأَمَاكِنِ الَّتِي يَلِيقُ بِهَا الشَّرْحُ وَالِإِبْضَاحُ إِنْ شَاءَ اللَّهُ تَعَالَى

وَبَعْدُ- بِرَحْمَةِ اللَّهِ- فَلَوْلَا الَّذِي رَأَيْنَا مِنْ سُوءِ صَنِيْعٍ كَثِيْرٍ مِمَّنْ نَصَبَ نَفْسَهُ مُحَدِّثًا فِيْمَا يَلْرُمُهُمْ مِنْ طَرَحِ الْأَحَادِيْثِ الضَّعِيْفَةِ وَالرَّوَايَاتِ الْمُنْكَرَةِ وَتَرْكِهِمْ الْاِقْتِصَارَ عَلَيَّ الْأَحَادِيْثِ الصَّحِيْحَةِ الْمَشْهُوْرَةِ مِمَّا نَقَلَهُ الثَّقَاتُ الْمَعْرُوْفُونَ بِالصِّدْقِ وَالْأَمَانَةِ بَعْدَ مَعْرِفَتِهِمْ وَإِفْرَارِهِمْ بِالسِّيْنَتِهِمْ أَنْ كَثِيْرًا مِمَّا يَفْدُوْنَ بِهِ إِلَى الْأَعْيَابِ مِنَ النَّاسِ هُوَ مُسْتَنْكَرٌ وَمَنْقُولٌ عَنْ قَوْمٍ غَيْرِ مَرْضِيِيْنَ مِمَّنْ دَمَّ الرَّوَايَةَ عَنْهُمْ أَيْمَةُ أَهْلِ الْحَدِيْثِ مِثْلُ مَالِكِ بْنِ أَنَسٍ وَشُعْبَةَ بْنِ الْحَجَّاجِ وَسُفْيَانَ بْنِ عُيَيْنَةَ وَيَحْيَى بْنَ سَعِيْدِ الْقَطَّانِ وَعَبْدَ الرَّحْمَنِ بْنِ مَهْدِيٍّ وَغَيْرِهِمْ مِنَ الْأَيْمَةِ- لَمَّا سَهَّلَ عَلَيْنَا الْاِئْتِصَابَ لِمَا سَأَلْتُمْ مِنَ التَّمْيِيْزِ وَالتَّحْصِيْلِ

وَلَكِنْ مِنْ أَجْلِ مَا أَعْلَمْنَاكَ مِنْ نَشْرِ الْقَوْمِ الْأَخْبَارِ الْمُنْكَرَةِ بِالْأَسَانِيْدِ الضَّعَافِ الْمَجْهُوْلَةِ وَقَدْفِهِمْ بِهَا إِلَى الْعَوَامِ الَّذِينَ لَا يَعْرِفُونَ عُيُوبَهَا خَفَّ عَلَيَّ قَلْبُنَا إِجَابَتِكَ إِلَى مَا سَأَلْتُمْ

All praise is for Allah, the Lord of the worlds; Allah's blessings and praise is for Muhammad, the seal of Prophet-hood, and upon all the Apostles and prophets, and safety is for those who are abstinent

Let Allah's mercy be on you. By the guidance of your Lord, you mentioned that you are interested in knowing all the transmitted reports (narrations) on the authority of Prophet Mohammad (صلى الله عليه و آله وسلم), in regard to the traditions of religion and their rulings, concerning recompense (thawaab), torment (azab), punishments, motivations, admonishments, etc., through chains of narration related by, and circulated between, the people of knowledge (أهل العلم).

And you wished to be informed about it in the shape of a composition, in writing, abridging it avoiding repetitions. You described that repetition of Ahadith may not help you in understanding and deriving Islamic rulings from them. In view of what you wished for, may Allah be generous with you, I have written this book. Whatever is construed of it, In Sha Allah, will be useful in obtaining desired results.

When you asked me to undertake the task, I thought that if it is ordained for me, I will be the first one to benefit from it before anyone else. The benefits of this work are many, too lengthy to be described here. In summary, to have a focus on a select few narrations, to see accuracy in them, is surely easier for a person who is unaware of the subject details, unless someone informs him about it.

If the matter is just, as we have described, then focusing on a few authentic narrations is worthier than seeking an abundance of weak narrations. Although benefit is attained in detailed work of this type, along with repetitions of Ahadith, but it will benefit only those who are aware and knowledgeable in ascertaining authenticity and defects. Common people are different from the elite, and it is a good idea for common people to avoid details, specially when they are unaware of a select few Sahih traditions.

We have covered, in entirety, the reports that have been transmitted on the authority of Apostle Mohammad (صلى الله عليه و آله وسلم). These are divided in three sections for three levels of people, avoiding repetitions, except in cases, (a) where it was essential to repeat a narration in which there is an addition that clarifies the meaning of the first one. And (b) when there is a second chain that supports the first one in some hidden defect present, because the additional significance in the second Hadith assumes the position of a complete Hadith.

Repeating some narrations which have the above kind of additions are inevitable. If the significance of the addition is separated from the entire narration by abbreviating it, it will make it difficult to understand the link between them. So repeating it in its original form is safest. This is true, even when it is possible to understand the significance from a small part of the narration. Thus when we found that it was avoidable to repeat the narrations in their entirety, we took care in doing so.

The three categories of narrations are as follows.

(i) As for the first category is concerned, we mentioned the reports that are safe from defects. This was based on the narrators' integrity and certitude in Ahadith who related them. Also, there were no strong disputes and inconsistencies in their transmissions.

(ii) When we examined reports, we came across narrations in whose chains there are people who are not described with memorization and precision, as compared with first category. They fell below what we described for the first category, but they still have the designation of protection from ill-repute. They are truthful and were knowledgeable. People like Ata bin is-Sa'ib, Yazīd bin Abī Ziyād, and Layth bin Abī Sulaym, are in this category among the carriers of Āthār and the relaters of Akhbār.

So even though they possessed what we described of knowledge, protection and being known as scholars, their contemporaries who we mentioned as precise and sound in transmission were above them in status and rank because they belong to high rank with sublime characteristic among the people of knowledge (أَهْلُ الْعِلْمِ).

When you weigh these three people - Atā', Yazīd, and Layth - with Mansūr bin il-Mu'tamir, Sulaymān al-A'mash and Ismā'īl bin Abī Khālid, in regards to precision and soundness, you will find them distinct, not near them. There is no doubt in this context among the people of knowledge. The soundness of memorization of Mansūr, al-A'mash, and Ismā'īl, and their precision in Ḥadīth, was well-known among the people of knowledge.

Similarly, when you weigh between two levels, like Ibn Awn and Ayyūb as-Sakhtiyānī; with Awf ibn Abī Jamīlah and Ash'ath al-Humrānī who are all companions al-Hasan and Ibn Sīrīn, there is disparity and distance between the two groups in regard to perfection of virtue and soundness of reporting even though Awf and Ash'ath are not taken out from the status of truthfulness and honesty, according to the people of knowledge (أَهْلُ الْعِلْمِ).

The above examples are mentioned as an indication for whoever is unaware in this context, as it will help him to return to the understanding of people of knowledge in regard to ranking of people in Hadith narration. So there is nothing to bring down the people belonging to elevated rank and there is no elevation of those who are lower in knowledge and position. Each, who possesses the right, is given his right, and is settled in his distinct rank.

It is mentioned on the authority of Ummul Momineen Aisha (رضى الله تعالى عنها), she said, 'the Apostle (صلى الله عليه و آله وسلم) ordered us to afford people their (rightful) positions, as per what the Qurān states : وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ [over every possessor of knowledge is one (more) knowledgeable.] (Yūsuf- 76) .

Thus based on the example of what we have mentioned, we have compiled the reports on authority of the Apostle of Allah (صلى الله عليه و آله وسلم).

(iii) As for the people who were criticized by majority of the people of Hadith, we did not bring forward their narrations, like Abd Allah ibn Miswar Abī Ja'far il-Madā'inī, Amr bin Khālid, Abd il-Quddūs ash-Shāmī, Muhammad ibn Sa'td il-Maslūb, Ghiyāth ibn Ibrāhīm, Sulaymān bin Amr Abī Dāwud an-Nakha'ī, and others, who were accused of concocting and self-fabricating Ahadith. In addition, we withheld narrations that are dominated with 'Munkar' and contained mistakes.

The Munkar in the narration of a Muhaddith is, when his transmission differs with the transmission of a Muhaddith from the people of memorization and acceptance or does not agree with it in toto when the two are compared. When most of the a person's narrations are like that, he is abandoned, and his narrations are not taken. Among this group are (i) Abd Allah ibn Muharrar, (ii)Yahyā bin Abī Unaysah, (iii) Al-Jarrāh bin ul-Minhāl Abūl-Atūf, (iv) Abbād bin Kathīr, (v) Husayn bin Abdullah ibn Ḍumayrah, (vi) Umar bin Suhbān, and those of the same type. We did not pause upon their narrations or preoccupy ourselves with them in view of the ruling of the people of knowledge in Hadith.

We are aware of the school of thought in accepting what is singularly reported by a Muhaddith from the narrations. If the Muhaddith took part, along with the trustworthy narrators from Ahl ul-Ilm wal-Hifẓ, in transmitting some of what they transmitted, and the Muhaddith is predominantly in agreement with them; and he adds to the transmission anything not found in the reports of his contemporaries, then this addition is accepted.

As for the likes of az-Zuhrī, in view of his greatness, and great number of his contemporaries being among precise Huffāz, or the likes of Hishām ibn Urwah, then their Ahadith are extensively shared among Ahl ul-Ilm. Great majority of their contemporaries related Ahadith in agreement with one another.

If we find a narrator from among the narrators of Hadith who is not trustworthy, then it is not allowed to accept this narration. Allah knows best.

Our explanation is for people who wish to be guided and walk on the path of Muhaddithin. We have added clarifications at appropriate places throughout this book.

May Allah have mercy on you, we have seen the evil act, largely from those who claim to be Muhaddithīn, in neglecting what they were supposed to adhere to, in reporting Ahadith. They are putting forward weak narrations, abominable transmissions, neglecting their responsibility in investigating Sahih narrations related by trustworthy narrators who are known for truthfulness and honesty. Thus, their narrations are denounced and not accepted by Hadith Ai'mma.

NARRATING FROM THE TRUSTWORTHY NARRATORS

وَجُوبِ الرَّوَايَةِ عَنِ التِّقَاتِ

The translation of Ahadith and their explanations, in the light of Quran and Sunnah, are provided below. First, the content of the Hadith is provided in Arabic, followed by its translation in English and then, wherever necessary, explanation has been provided to help readers understand Hadith in the proper perspective.

CHAPTER (1)

بابُ وَجُوبِ الرَّوَايَةِ عَنِ التِّقَاتِ، وَتَرْكِ الكَذَّابِينَ

The obligation of transmitting on the authority of
trustworthy narrators and abandoning the Liars

وَاعْلَمُوا - وَقَفَّكَ اللهُ تَعَالَى - أَنَّ الْوَاجِبَ عَلَى كُلِّ أَحَدٍ عَرَفَ التَّمْيِيزَ بَيْنَ صَاحِبِ الرَّوَايَاتِ وَسَقِيمِهَا وَتِقَاتِ النَّاقِلِينَ لَهَا مِنَ الْمُتَهَمِينَ
أَنَّ لَا يَرْوِي مِنْهَا إِلَّا مَا عَرَفَ صِحَّةَ مَخَارِجِهِ. وَالسِّتَارَةَ فِي نَاقِلِيهِ. وَأَنْ يَتَّقِيَ مِنْهَا مَا كَانَ مِنْهَا عَنْ أَهْلِ التَّهْمِ وَالْمُعَايِدِينَ مِنْ
أَهْلِ الْبِدْعِ.

وَالدَّلِيلُ عَلَى أَنَّ الَّذِي فُلْنَا مِنْ هَذَا هُوَ اللَّازِمُ دُونَ مَا خَالَفَهُ قَوْلُ اللهِ جَلَّ ذِكْرُهُ: {بَيَّا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا
أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ} وَقَالَ جَلَّ تَنَاوُهُ: {مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ} وَقَالَ عَزَّ وَجَلَّ: {وَأَشْهَدُوا
دَوْرِي عَدْلٍ مِنْكُمْ} فَدَلَّ بِمَا ذَكَرْنَا مِنْ هَذِهِ الْأَيِّ أَنَّ خَبَرَ الْفَاسِقِ سَاقِطٌ غَيْرُ مَقْبُولٍ وَأَنَّ شَهَادَةَ غَيْرِ الْعَدْلِ مَرْدُودَةٌ وَالْخَبْرُ وَإِنْ
فَارَقَ مَعْنَاهُ مَعْنَى الشَّهَادَةِ فِي بَعْضِ الْوُجُوهِ فَقَدْ يَجْتَمِعَانِ فِي أَعْظَمِ مَعَانِيهِمَا إِذْ كَانَ خَبْرُ الْفَاسِقِ غَيْرُ مَقْبُولٍ عِنْدَ أَهْلِ الْعِلْمِ كَمَا
أَنَّ شَهَادَتَهُ مَرْدُودَةٌ عِنْدَ جَمِيعِهِمْ وَدَلَّتِ السُّنَّةُ عَلَى نَفْيِ رَوَايَةِ الْمُنْكَرِ مِنَ الْأَخْبَارِ كُنْحُو دَلَالَةِ الْقُرْآنِ عَلَى نَفْيِ خَبْرِ الْفَاسِقِ. وَهُوَ
«الْأَثَرُ الْمَشْهُورُ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يُرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ».

حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ سَمُرَةَ بْنِ جُنْدَبٍ. (ح) وَحَدَّثَنَا
أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ أَيْضًا حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ وَسُقْيَانَ عَنْ حَبِيبٍ عَنْ مَيْمُونِ بْنِ أَبِي شَيْبَةَ عَنِ الْمُعْبِرَةِ بْنِ شُعْبَةَ قَالَا: قَالَ
رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ

May Allah (سبحانه و تعالی) grant you success, know that what is obligatory upon everyone who is aware of the distinction between the Sahīh transmissions and concocted transmission is, not to transmit from untrustworthy narrators who stand accused of stubborn innovation. The reports should be transmitted only based on soundness of narration from trustworthy narrators.

The proof of what we have said is in this verse of Quran - يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن [O'you who believe, if there comes to you a sinner with information, investigate, lest you harm the people out of ignorance and become regretful for what you have done.] **(Al-Hujurat - 6)**

And this verse - مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ [From those whom you accept as witnesses.] **(Al-Baqara - 282)**

And this verse - وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ [And bring to witness two just men from among you.] **(At-Talaq - 2).**

It is proved from the above verses that the report from the sinful is not accepted, as well as the testimony and information brought by the one who does not possess integrity is rejected. Thus, in Sunnah it is prohibited to transmit inconceivable reports (رَوَايَةِ الْمُنْكَرِ) just as the Quran prohibits reports of the sinful.

There is a famous narration on authority of the Prophet (صلى الله عليه و آله وسلم) who said that : 'Whoever relates on my authority a narration while he is aware that it is a lie, then he is one among the liars.' Abū Bakr ibn Abī Shaybah narrated it to us that Wakī narrated, on the authority of Shu'bah, on authority of al-Hakam, on authority of Abdur-Rahman ibn Abī Laylā, on authority of Samurah bin Jundab. And also Abū Bakr ibn Abī Shaybah narrated to us, that Wakī narrated on the authority of Shu'bah and Sufyān, on the authority of Habīb, on authority of Maymūn ibn Abī Shabīb, on the authority of al-Mughīrat ibn Shu'bah. **They all said that the Apostle (صلى الله عليه و آله وسلم), said the same thing.**

CHAPTER (2)

باب في التحذير من الكذب على رسول الله صلى الله عليه وسلم

Warning about lying upon the Apostle of Allah (صلى الله عليه و آله وسلم)

Sahih Muslim, Introduction, Hadith # 001

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٌ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جِرَّاشٍ، أَنَّهُ سَمِعَ عَلِيًّا، - رَضِيَ اللَّهُ عَنْهُ - يَخُطُبُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَكْذِبُوا عَلَيَّ فَإِنَّهُ مَنْ يَكْذِبْ عَلَيَّ يَلِجِ النَّارَ "

Abū Bakr ibn Abī Shaybah narrated to us that Ghundar narrated, on the authority of Shu'bah; and Muhammad bin ul-Muthannā and Ibn Bashār both narrated, they said : Muhammad bin Ja'far narrated to us, Shu'bah narrated to us, on the authority of Mansūr, on the authority of Rab'iy ibn Hirāsh, that he heard Hadhrat Alī (رضى الله تعالى عنه), while giving a Khutbah, saying the Prophet (صلى الله عليه و آله وسلم), said : 'Do not lie upon me; indeed whoever lies upon me will enter the (Hell) Fire'.

Sahih Muslim, Introduction, Hadith # 002

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عَلِيَّةَ - عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ إِنَّهُ لَيَمْتَعِنِي أَنْ أَحَدَيْتُكُمْ حَدِيثًا كَثِيرًا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ تَعَمَّدَ عَلَيَّ كَذِبًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ "

Zuhayr bin Harb narrated to me, Isma'il, rather, Ibn Ulayyah narrated to us, on the authority of Abdulaziz ibn Suhayb, on the authority of Anas bin Mālik (رضي الله تعالى عنه), that he said : Indeed what prevents me from relating to you a great number of Ahadith is that the Apostle of Allah (صلى الله عليه وآله وسلم) said : 'Whoever intends to lie upon me, then let him take his seat in the (Hell) Fire.'

Sahih Muslim, Introduction, Hadith # 003

وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ " .

Muhammad bin Ubayd-il-Ghubarī narrated to us, Abū Awānah narrated to us, on the authority of Abī Hasīn, on the authority of Abī Sālih, on authority of Abū Hurayrah (رضي الله تعالى عنه), he said, the Apostle of Allah (صلى الله عليه وآله وسلم) said : 'Whoever lies upon me intentionally, then let him take his seat in the (Hell) Fire'.

Sahih Muslim, Introduction, Hadith # 004

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ، حَدَّثَنَا عَلِيُّ بْنُ رَبِيعَةَ، قَالَ أَتَيْتُ الْمَسْجِدَ وَالْمَغِيرَةَ أَمِيرَ الْكُوفَةِ قَالَ فَقَالَ الْمَغِيرَةُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنْ كَذَبَا عَلَيَّ لَيْسَ كَكَذِبِ عَلَيَّ أَحَدٍ فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ "

Muhammad bin Abdullah ibn Numayr narrated to us, my father narrated to us, Sa'īd bin Ubayd narrated to us, Alī bin Rabī'ah narrated to us, he said : 'I arrived at the Masjid and al-Mughīrah, the Amīr of al-Kūfah said : 'I heard the Apostle of Allah (صلى الله عليه وآله وسلم) saying, 'Indeed a lie upon me is not like a lie upon anyone else, for whoever lies upon me intentionally, then he shall take his seat in the (Hell) Fire'.

Sahih Muslim, Introduction, Hadith # 005

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السُّعْدِيُّ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ قَيْسٍ الْأَسَدِيُّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ الْأَسَدِيِّ، عَنْ الْمَغِيرَةَ بْنِ شُعْبَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ وَلَمْ يَذْكُرْ " إِنْ كَذَبَا عَلَيَّ لَيْسَ كَكَذِبِ عَلَيَّ أَحَدٍ " .

Alī bin Hujr as-Sa'dī narrated to us, Alī bin Mushir narrated to us, Muhammad bin Qays-il-Asadī informed us, on the authority of Alī ibn Rabī'at al-Asadī, on the authority of Mughīrah ibn Shu'bah (رضي الله تعالى عنه), on the authority of the Prophet (صلى الله عليه وآله وسلم) a similar narration, however he did not mention the words 'Indeed a lie upon me is not like a lie upon anyone else'.

CHAPTER (3)

باب النَّهْيِ عَنِ الْحَدِيثِ، بِكُلِّ مَا سَمِعَ

The prohibition of narrating everything one hears

Sahih Muslim, Introduction, Hadith # 006

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ " .

Ubaidullah bin Mu'adh al-Anbarī narrated to us, my father narrated to us; and Muhammad bin ul-Muthannā narrated to us, Abdur-Rahman bin Mahdī both narrated to us : Shu'bah narrated to us, on the authority of Khubayb bin Abdur Rahman, on authority of Hafs bin Āsim, on authority of Abu Hurayrah (رضي الله تعالى عنه), he said, the Apostle of Allah (صلى الله عليه وآله وسلم) said : 'It is enough of a lie for a man to narrate everything he hears'.

Sahih Muslim, Introduction, Hadith # 007

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ، حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ ذَلِكَ .

Abū Bakr bin Abī Shaybah narrated to us, Alī bin Hafs narrated to us, Shu'bah narrated to us, on the authority of Khubayb bin Abdur Rahman, on the authority of Hafs bin Āsim, on the authority of Abu Hurayrah (رضي الله تعالى عنه), on the authority of the Prophet (صلى الله عليه وآله وسلم), the same as that (in the above Hadith).

Sahih Muslim, Introduction, Hadith # 008

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عَثْمَانَ النَّهْدِيِّ، قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ بِحَسْبِ الْمَرْءِ مِنَ الْكُذِبِ أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ .

Yahyā bin Yahyā narrated to us, Hushaym informed us, on the authority of Sulaymān at-Taymī, on the authority of Abī Uthmān an-Nahdī, he said, Umar bin al-Khattāb (رضي الله تعالى عنه), said : 'It is enough of a lie for a man that he narrates everything he hears'.

Sahih Muslim, Introduction, Hadith # 009

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرٍو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ سَرْحٍ قَالَ أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ قَالَ لِي مَالِكٌ اعْلَمْ أَنَّهُ لَيْسَ يَسْلَمُ رَجُلٌ حَدَّثَ بِكُلِّ مَا سَمِعَ وَلَا يَكُونُ إِمَامًا أَبَدًا وَهُوَ يُحَدِّثُ بِكُلِّ مَا سَمِعَ .

Abu Tāhir Ahmad bin Amr bin Sarh narrated to me, he said, Ibn Wahb narrated to us, he said, Mālik (رضي الله تعالى عنه) said to me : 'Know that a man who relates everything he hears is not safe, and he can never be an Imām (truthful scholars) if he narrates everything he hears'.

Sahih Muslim, Introduction, Hadith # 010

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ بِحَسْبِ الْمُرءِ مِنْ الْكُذِبِ أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ .

Muhammad bin al-Muthannā narrated to us, he said Abdur Rahman narrated to us, he said Sufyān narrated to us, on the authority of Abu Ishāq, on the authority of Abu al-Ahwas, on the authority of Abdullah, he said : 'It is enough of a lie for a man that he narrates everything he hears'.

Sahih Muslim, Introduction, Hadith # 011

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ، يَقُولُ لَا يَكُونُ الرَّجُلُ إِمَامًا يُقْتَدَى بِهِ حَتَّى يُمَسِّكَ عَنْ بَعْضِ مَا سَمِعَ .

Muhammad bin al-Muthannā narrated to us, he said I heard Abdur Rahman bin Mahdī saying : A man cannot be an Imām whose example is followed until he withholds from some of what he hears'.

Sahih Muslim, Introduction, Hadith # 012

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عُمَرُ بْنُ عَلِيٍّ بْنِ مُقَدَّمٍ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، قَالَ سَأَلَنِي إِبْرَاهِيمُ بْنُ مُعَاوِيَةَ فَقَالَ إِنِّي أَرَاكَ قَدْ كَلِمْتَ بِعِلْمِ الْقُرْآنِ فَأَقْرَأْ عَلَيَّ سُورَةً وَفَسِّرْ حَتَّى أَنْظُرَ فِيمَا عَلِمْتَ . قَالَ فَفَعَلْتُ . فَقَالَ لِي احْفَظْ عَلَيَّ مَا أَقُولُ لَكَ إِيَّاكَ وَالشُّنَاعَةَ فِي الْحَدِيثِ فَإِنَّهُ قَلَمًا حَمَلَهَا أَحَدٌ إِلَّا نَلَّ فِي نَفْسِهِ وَكُذِّبَ فِي حَدِيثِهِ .

Yahyā bin Yahyā narrated to us, Umar bin Alī bin Muqaddam informed us, on the authority of Sufyān bin Husayn, he said : Iyās bin Mu'āwiyah asked me saying : 'Indeed I see that you love knowledge of Qur'ān, so recite for me a Sūrah and explain it until I can reflect on what you know'. (Sufyān) said, so I did that, and (Iyās) said to me: 'Memorize from me what I am about to say to you - Beware of abominations in Ḥadīth for indeed rarely does anyone convey them except he lowers himself and his Ahadīth are denied'.

Sahih Muslim, Introduction, Hadith # 013

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرَمَلَةُ بْنُ يَحْيَى، قَالَا أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُنَيْبَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، قَالَ مَا أَنْتَ بِمُحَدِّثٍ قَوْلًا حَدِيثًا لَا تَبْلُغُهُ عُقُولُهُمْ إِلَّا كَانَ لِبَعْضِهِمْ فِتْنَةً .

Abu Tāhir and Harmalah bin Yahyā narrated to me, they said Ibn Wahb narrated to us, he said Yūnus informed me, on the authority of Ibn Shihāb, on the authority of Ubaidullah bin Abdullah bin Utbah, that Abdullah bin Mas'ūd (رضي الله تعالى عنه) said : It is the case that you do not relate to the people a narration which their minds cannot grasp except that it becomes a Fitnah for some of them'.

CHAPTER (4)

باب النَّهْيِ عَنِ الرَّوَايَةِ، عَنِ الضُّعْفَاءِ، وَالْإِحْتِيَاظِ، فِي تَحْمُلِهَا

The weak narrators, liars, and those whose Ahadith are avoided

Sahih Muslim, Introduction, Hadith # 014

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ، قَالَ حَدَّثَنِي أَبُو هَانِيٍّ، عَنْ أَبِي عُثْمَانَ، مُسْلِمِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " سَيَكُونُ فِي آخِرِ أُمَّتِي أَنَاسٌ يُحَدِّثُونَكُمْ مَا لَمْ تَسْمَعُوا أَنْتُمْ وَلَا آبَاؤُكُمْ فَأَيَّاكُمْ وَإِيَّاهُمْ " .

Muhammad bin Abdullah bin Numayr and Zuhayr bin Harb narrated to me, they said Abdullah bin Yazīd narrated to us, he said Sa'īd bin Abu Ayyūb narrated to me, he said Abū Hānī' narrated to me, on the authority of Uthmān Muslim bin Yasār, on the authority of Abu Hurayrah (رضي الله تعالى عنه), on authority of the Apostle of Allah (صلى الله عليه و آله وسلم) he said : 'There will be in the last of my nation a people narrating to you what you, nor your fathers heard; so beware of them'.

Sahih Muslim, Introduction, Hadith # 015

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ حَرْمَلَةَ بْنِ عِمْرَانَ النَّجِيبِيُّ، قَالَ حَدَّثَنَا ابْنُ وَهَبٍ، قَالَ حَدَّثَنِي أَبُو شُرَيْحٍ، أَنَّهُ سَمِعَ شَرَّاحِيلَ بْنَ يَزِيدَ، يَقُولُ أَخْبَرَنِي مُسْلِمُ بْنُ يَسَارٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَكُونُ فِي آخِرِ الزَّمَانِ دَجَالُونَ كَذَّابُونَ يَأْتُونَكُمْ مِنَ الْأَحَادِيثِ بِمَا لَمْ تَسْمَعُوا أَنْتُمْ وَلَا آبَاؤُكُمْ فَأَيَّاكُمْ وَإِيَّاهُمْ لَا يُضِلُّونَكُمْ وَلَا يَفْتِنُونَكُمْ " .

Harmalah bin Yahyā bin Abdullah bin Harmalah bin Imrān at-Tujībī narrated to me, he said Ibn Wahb narrated to us, he said Abū Shurayh narrated to me that he heard Sharāhīl bin Yazīd saying 'Muslim bin Yasār informed me that he heard Abu Hurayrah (رضي الله تعالى عنه) saying, the Apostle of Allah (صلى الله عليه و آله وسلم) said : 'There will be in the end of time charlatan liars coming to you with narrations that you, nor your fathers heard, so beware of them lest they misguide you and cause you tribulations'.

Explanation

It is important to investigate and find out the truthful Ahadith before relating them to others. The scholars of deviant sects mislead people by misinterpreting Ahadith to prove the wrongful beliefs of their sects as truthful. If the listener believes them, without making an effort to establish the authenticity of their contention, and start relating them to others, then you may come under the purview of relating lies in the name of Ahadith. This could be fatal in Hereafter as you have contributed in misleading a large number of people by narrating the wrongful Ahadith you heard from the deviant scholar.

Sahih Muslim, Introduction, Hadith # 016

وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجِيُّ، حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا الْأَعْمَشُ، عَنِ الْمُسَيَّبِيِّ بْنِ رَافِعٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ عَبْدُ اللَّهِ إِنَّ الشَّيْطَانَ لَيَتَمَثَّلُ فِي صُورَةِ الرَّجُلِ فَيَأْتِي الْقَوْمَ فَيُحَدِّثُهُمْ بِالْحَدِيثِ مِنَ الْكُذْبِ فَيَنْفَرُونَ فَيَقُولُ الرَّجُلُ مِنْهُمْ سَمِعْتُ رَجُلًا أَعْرَفَ وَجْهَهُ وَلَا أَدْرِي مَا اسْمُهُ يَحَدِّثُ .

Abū Sa'īd al-Ashajj narrated to me, Wakī' narrated to us, al-A'mash narrated to us, on the authority of al-Musayyab bin Rāfi', on the authority of Āmir bin Abdah, he said, Abdullah (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 Ahadīth. When they depart a man among them will say : 'I heard a man whose face I recognize but I do not know his name narrating (such and such)...'

Sahih Muslim, Introduction, Hadith # 017

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، قَالَ إِنَّ فِي الْبَحْرِ شَيْاطِينَ مَسْجُونَةً أَوْتَقَهَا سُلَيْمَانُ يُوشِكُ أَنْ تَخْرُجَ فَتَقْرَأَ عَلَى النَّاسِ قُرْآنًا .

Muhammad bin Rāfi' narrated to me, Abd ur-Razzāq narrated to us, Ma'mar informed us, on authority of Ibn Tāwus, on the authority of his father, on the authority Abdullah bin Amr bin al-Ās, he said : 'Indeed in the sea are devils chained up, whom Sulaymān (عليه السلام) shackled and they are at the point of emerging. Then they will recite a Qur'ān upon the people.'

Sahih Muslim, Introduction, Hadith # 018

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادٍ، وَسَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ سَعِيدٌ أَخْبَرَنَا سُفْيَانُ، - عَنْ هِشَامِ بْنِ حُجْبِرٍ، عَنْ طَاوُسٍ، قَالَ جَاءَ هَذَا إِلَى ابْنِ عَبَّاسٍ - يَعْنِي بُشَيْرَ بْنَ كَعْبٍ - فَجَعَلَ يُحَدِّثُهُ فَقَالَ لَهُ ابْنُ عَبَّاسٍ عُدْ لِحَدِيثِ كَذَا وَكَذَا . فَعَادَ لَهُ ثُمَّ حَدَّثَهُ فَقَالَ لَهُ عُدْ لِحَدِيثِ كَذَا وَكَذَا . فَعَادَ لَهُ فَقَالَ لَهُ مَا أَذْرِي أَعْرِفْتُ حَدِيثِي كُلَّهُ وَأَنْكَرْتُ هَذَا أَمْ أَنْكَرْتُ حَدِيثِي كُلَّهُ وَعَرَفْتُ هَذَا فَقَالَ لَهُ ابْنُ عَبَّاسٍ إِنَّا كُنَّا نَحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ لَمْ يَكُنْ يُكْذِبُ عَلَيْهِ فَلَمَّا رَكِبَ النَّاسُ الصَّعْبَ وَالذَّلُولَ تَرَكْنَا الْحَدِيثَ عَنْهُ .

Muhammad bin Abbād and Sa'īd bin Amr al-Ash'athī narrated to me on the authority of Ibn Uyaynah; Sa'īd said Sufyān informed us on the authority of Hishām bin Hujayr, on the authority of Tāwus, he said (Bushayr bin Ka'b) came to Ibn Abbās (رضي الله تعالى عنه) so he set about narrating to him. Ibn Abbās (رضي الله تعالى عنه) said to him : 'Go back to such-and-such narration'. Then (Bushayr) returned to it and narrated it. So (Ibn Abbās) said to him : 'Go back to such-and-such narration'. Then (Bushayr) returned to it and narrated it. Thus (Bushayr) said to him: 'I do not know whether you know all of my Ahadīth and you reject this one and that, or if you reject all of my Ahadīth and know this one and that?' Ibn Abbās (رضي الله تعالى عنه) said to him: 'Indeed we would be narrated to, on the authority of the Apostle of Allah (صلى الله عليه و آله وسلم) at a time when one would not lie upon him. However when the people took the inconceivable (Munkar) over the authentic (Sahīh), we abandoned listening to Ḥadīth from them'.

Sahih Muslim, Introduction, Hadith # 019

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ إِنَّمَا كُنَّا نَحْفَظُ الْحَدِيثَ وَالْحَدِيثُ يُحْفَظُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَّا إِذْ رَكِبْتُمْ كُلَّ صَعْبٍ وَذَلُولٍ فَهَيَّهَاتُ .

Muhammad bin Rāfi' narrated to me, Abd ur-Razzāq narrated to us, Ma'mar informed us, on the authority of Ibn Tāwus, on authority of his father, on authority of Ibn Abbās (رضي الله تعالى عنه), he said : 'Indeed we would take Ahadīth and they would be taken on the authority of the Apostle of Allah (صلى الله عليه و آله وسلم). However if you take every difficult (inconceivable) and docile (sahih) narration, then how far that is (from being upright)!

Sahih Muslim, Introduction, Hadith # 020

وَحَدَّثَنِي أَبُو أَيُّوبَ، سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ الْغَيْلَانِيُّ حَدَّثَنَا أَبُو عَامِرٍ، - يَعْنِي الْعَقَدِيَّ - حَدَّثَنَا رَبَاحٌ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ مُجَاهِدٍ، قَالَ جَاءَ بُشَيْرُ الْعَدَوِيِّ إِلَى ابْنِ عَبَّاسٍ فَجَعَلَ يُحَدِّثُ وَيَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ ابْنُ عَبَّاسٍ لَا يَأْذُنُ لِحَدِيثِهِ وَلَا يَنْظُرُ إِلَيْهِ فَقَالَ يَا ابْنَ عَبَّاسٍ مَا لِي لَا أَرَاكَ تَسْمَعُ لِحَدِيثِي أَحَدَيْتُكَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا تَسْمَعُ . فَقَالَ ابْنُ عَبَّاسٍ إِنَّا كُنَّا مَرَّةً إِذَا سَمِعْنَا رَجُلًا يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْتَدَرْتُهُ أَبْصَارُنَا وَأَصْغَيْنَا إِلَيْهِ بِأَذَانِنَا فَلَمَّا رَكِبَ النَّاسُ الصَّعْبَ وَالذَّلُولَ لَمْ نَأْخُذْ مِنَ النَّاسِ إِلَّا مَا نَعْرِفُ .

Abū Ayyūb Sulaymān bin Ubaydullah al-Ghaylānī narrated to us, Abū Āmir (al-Aqadī) narrated to us, Rabāh narrated to us on the authority of Qays bin Sa'd, on the authority of Mujāhid, he said Bushayr ul-Adawī came to Ibn Abbās (رضي الله تعالى عنه) then he set about narrating to him, saying : 'The Apostle of Allah (صلى الله عليه وآله وسلم) said...', 'the Apostle of Allah (صلى الله عليه وآله وسلم) said...'. Then it seemed that Ibn Abbās (رضي الله تعالى عنه) was not listening to his Ahadīth and not reflecting on them, so (Bushayr) said : 'Oh Ibn Abbās (رضي الله تعالى عنه), why is it that I see you not listening to my Ahadīth? I narrate to you on authority of the Apostle of Allah (صلى الله عليه وآله وسلم), however you are not listening'. Ibn Abbās (رضي الله تعالى عنه) said : 'Indeed once upon a time we would listen to a man saying, 'the Apostle of Allah (صلى الله عليه وآله وسلم), said...' rushing towards him with our eyes and listening to him with our ears; then when the people took the difficult (inconceivable Ahadith) and the docile (Sahih Ahadith mixed together) we no longer took from people except those whom we knew'.

Sahih Muslim, Introduction, Hadith # 021

حَدَّثَنَا دَاوُدُ بْنُ عَمْرٍو الضَّبِّيُّ، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ كَتَبْتُ إِلَى ابْنِ عَبَّاسٍ أَسْأَلُهُ أَنْ يَكْتُبَ، لِي كِتَابًا وَيُخْفِيَ عَلَيَّ . فَقَالَ وَلَدٌ نَاصِحٌ أَنَا أَحْتَارُ لَهُ الْأُمُورَ اخْتِيَارًا وَأُخْفِي عَنْهُ . قَالَ فَدَعَا بِقَضَاءٍ عَلَيَّ فَجَعَلَ يَكْتُبُ مِنْهُ أَشْيَاءَ وَيَمُرُّ بِهِ الشَّيْءُ فَيَقُولُ وَاللَّهِ مَا قَضَى بِهِذَا عَلَيَّ إِلَّا أَنْ يَكُونَ ضَلًّا .

Dāwud bin Amr aḍ-Ḍabbī narrated to us, Nāfi' bin Umar narrated to us, on the authority of Ibn Abī Mulaykah, he said : 'I wrote to Ibn Abbās (رضي الله تعالى عنه) asking him to write something (pertaining to knowledge) for me and he withheld from me quite a bit, and said : 'As (if he were) a sincere child, I will write for him something especially suited to his understanding, withholding from him what would not benefit him'. (Ibn Abī Mulaykah) said : 'So (Ibn Abbās) called for the judgment of Hadhrat Alī (رضي الله تعالى عنه) which was a book with which Hadhrat Alī (رضي الله تعالى عنه) would pass verdicts in Kufah, and he began to read from it (with respect to the request of Ibn Abī Mulaykah) and he came upon something (not appropriate to the status of Hadhrat Alī regarding the science of verdicts). So (Ibn Abbās) said : 'By Allah, Hadhrat Alī (رضي الله تعالى عنه) would not give judgment according to (certain shortcomings) in that book. (Meaning, the book looks to have been corrupted.)

Sahih Muslim, Introduction, Hadith # 022

حَدَّثَنَا عَمْرُو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ، قَالَ أَنَّى ابْنُ عَبَّاسٍ يَكْتُابُ فِيهِ قَضَاءٌ عَلَيَّ - رَضِيَ اللَّهُ عَنْهُ - فَمَحَاهُ إِلَّا قَدْرًا . وَأَشَارَ سُفْيَانُ بْنُ عُيَيْنَةَ بِذِرَاعِهِ .

Amr an-Nāqid narrated to us, Sufyān bin Uyaynah narrated to us, on authority of Hishām bin Hujayr, on authority of Tāwus, he said : 'A book was brought to Ibn Abbās (رضي الله تعالى عنه) which (was reported to) contain the verdicts of Hadhrat Alī (رضي الله تعالى عنه). He (Ibn Abbās) read a small amount,' and Sufyān bin Uyaynah indicated with his arm (the content that was read by Ibn Abbās).

Sahih Muslim, Introduction, Hadith # 023

حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْخَلْوَانِيُّ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، قَالَ لَمَّا أُحْدِثُوا تِلْكَ الْأَشْيَاءَ بَعَدَ عَلِيٌّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ رَجُلٌ مِنْ أَصْحَابِ عَلِيٍّ قَاتَلَهُمُ اللَّهُ أَيُّ عِلْمٍ أَفْسَدُوا .

Hasan bin Alī al-Hulwānī narrated to us, Yahyā bin Ādam narrated to us, Ibn Idrīs narrated to us, on the authority of al-A'mash, on the authority of Abī Ishāq who said : 'When they narrated these things after Hadhrat Alī (رضي الله تعالى عنه), a man from the companions of Hadhrat Alī (رضي الله تعالى عنه) said : 'May Allah curse them. Did they (Umayyads) corrupt every (type of) knowledge?'

Sahih Muslim, Introduction, Hadith # 024

حَدَّثَنَا عَلِيُّ بْنُ حُشْرَمٍ، أَخْبَرَنَا أَبُو بَكْرٍ، - يَعْنِي ابْنَ عَبَّاشٍ - قَالَ سَمِعْتُ الْمُغِيرَةَ، يَقُولُ لَمْ يَكُنْ يَصْدُقُ عَلِيٌّ - رَضِيَ اللَّهُ عَنْهُ - فِي الْحَدِيثِ عَنْهُ إِلَّا مِنْ أَصْحَابِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ .

Alī bin Khashram narrated to us, Abū Bakr (Ibn Ayyāsh), informed us, he said 'I heard al-Mughīrah saying : 'There are no Ḥadīth on the authority of Hadhrat Alī (رضي الله تعالى عنه) that are confirmed except from the companions of Abdullah bin Mas'ūd (رضي الله تعالى عنه).'

CHAPTER (5A)

باب فِي أَنَّ الْإِسْنَادَ مِنَ الدِّينِ وَأَنَّ الرِّوَايَةَ لَا تَكُونُ إِلَّا عَنِ النَّقَاتِ وَأَنَّ جَرَحَ الرُّوَاةِ بِمَا هُوَ فِيهِمْ جَائِزٌ بَلْ وَاجِبٌ وَأَنَّهُ لَيْسَ مِنَ الْغَيْبَةِ الْمُحَرَّمَةِ بَلْ مِنَ الدَّبِّ عَنِ الشَّرِيعَةِ الْمَكْرَمَةِ

That which is related to the statements : The chain of narration is from the religion'; 'transmissions are not taken except from trustworthy narrators'; and 'criticism of the narrators with what is permissible regarding them, even obligatory and that it is not the prohibited kind of backbiting, rather it is the defense of the noble sharī'ah.

Sahih Muslim, Introduction, Hadith # 025

حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، وَهِيَّامَ، عَنْ مُحَمَّدٍ، وَحَدَّثَنَا فَضَيْلٌ، عَنْ هِشَامِ، قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ حُسَيْنٍ، عَنْ هِشَامِ، عَنْ مُحَمَّدِ بْنِ سَبْرِينَ، قَالَ إِنَّ هَذَا الْعِلْمَ دِينٌ فَانظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ .

Hasan bin ar-Rabī' narrated to us, Hammād bin Zayd narrated to us, on the authority of Ayyūb and Hishām bin Hassān, on the authority of Mohammad bin Sīrīn, and Fuḍail bin Iyāḍ narrated to us on the authority of Hishām bin Hassān who said Mukhlad bin Husain narrated to us, on the authority of Hishām bin Hassān, on the authority of Mohammad bin Sīrīn, that he said : 'Indeed this is religious knowledge, so carefully consider from whom you take your religion'.

Explanation

It is important to learn religion from the people who are on the right path of Islam, particularly from those Ahle Sunnah who have rightful beliefs.

It is in Hadith - Prophet Mohammad (صلى الله عليه و آله وسلم) said: “Jews got divided into seventy one groups and Christians got divided into seventy two groups and my nation **will get divided** into seventy three groups. All the groups will be in Hell except one. They asked: “Allah’s Messenger (صلى الله عليه و آله وسلم) which one is it? He replied: “Those who will remain on the path on which I and my companions are today.” **(Abu Dawood, Ibn Majah, Tirmidhi, Ahmad).**

In this context, following points are important.

(1) A person who recites Kalima Tayyiba and claims himself to be Muslim but considers belief in Prophet Mohammad (صلى الله عليه و آله وسلم) is optional, not compulsory, for salvation in Hereafter is 'Infidel' (Kafir).

(2) A person who recites Kalima Tayyiba and claims himself to be Muslim but denies the essential beliefs of Iman in his heart, is known as 'Hypocrite' (Munafiq). There are many types of 'Hypocrite Apostates' (Murtad Munafiq), as follows.

(i) A person who recites Kalima Tayyiba, claims himself to be Muslim, but at the same time disrespects, and does blasphemy of Prophet Mohammad (صلى الله عليه و آله وسلم), Sahabah, Imams and Awliya Allah is known as Hypocrite Apostate (Murtad Munafiq).

(ii) A person who recites Kalima Tayyiba and claims himself to be Muslim but believes his God to have human-like physical body, two eyes, two hands, two legs, who is sitting over the skies, is known as 'Hypocrite Apostate (Murtad Munafiq).

(iii) A person who recites Kalima Tayyiba, claims himself to be Muslim, but at the same time visits Hindu temples, Sikh Gurduwaras, Jew Synagogues, Christian Churches and participates in their functions and worship in the name of 'Interfaith Harmony', is known as 'Hypocrite Apostate' (Murtad Munafiq).

It is in Quran - لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ - [Make no excuse; you have done Kufr after your Iman.] **(At-Tauba - 66).**

Sahih Muslim, Introduction, Hadith # 026

حَدَّثَنَا أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ الصَّبَّاحِ حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ ابْنِ سِيرِينَ، قَالَ لَمْ يَكُونُوا يَسْأَلُونَ عَنِ الْإِسْنَادِ، فَلَمَّا وَقَعَتِ الْفِتْنَةُ قَالُوا سَمُّوا لَنَا رَجَالَكُمْ فَيُنْظَرُ إِلَى أَهْلِ السُّنَّةِ فَيُؤَخَذُ حَدِيثُهُمْ وَيُنْظَرُ إِلَى أَهْلِ الْبِدْعِ فَلَا يُؤَخَذُ حَدِيثُهُمْ .

Abū Ja'far Mohammad bin as-Sabbāh narrated to us, Isma'il bin Zakariyyā narrated to us, on the authority of Asim il-Ahwal, on authority of Ibn Sīrīn that he said : 'They would not ask about the chains of narration, and when the Fitnah occurred, they said : 'Name for us your men'. So Ahl us-Sunnah would be regarded, and their Ḥadīth were then taken, and Ahl ul-Bi'dah would be regarded, and their Ḥadīth were not taken'.

Sahih Muslim, Introduction, Hadith # 027

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا عَيْسَى، - وَهُوَ ابْنُ يُونُسَ - حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، قَالَ لَقِيتُ طَاوُسًا فَقُلْتُ حَدَّثَنِي فَلَانٌ، كَيْتَ وَكَيْتَ . قَالَ إِنْ كَانَ صَاحِبُكَ مَلِيًّا فَخُذْ عَنْهُ .

Ishāq bin Ibrāhīm al-Hanthalī narrated to us, Īsā, and he is Ibn Yūnus, informed us, al-Awzā'ī narrated to us, on the authority of Sulyamān bin Mūsā, he said, 'I came across Tāwus and said : 'So-and-so narrated to me such-and-such'. Then he said : 'If your companion is trustworthy, then take from him.'

Sahih Muslim, Introduction, Hadith # 028

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا مَرْوَانَ، - بَعْثِي ابْنُ مُحَمَّدٍ الدِّمَشْقِيُّ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، قَالَ قُلْتُ لَطَاوُسٍ إِنْ فَلَانًا حَدَّثَنِي بِكَذَا، وَكَذَا، . قَالَ إِنْ كَانَ صَاحِبُكَ مَلِيًّا فَخُذْ عَنْهُ .

Abdullah bin Abdur Rahman ad-Dārimī narrated to us, Marwān (Ibn Muhammad ad-Dimashqī) informed us, Sa'īd bin Abdul Azīz narrated to us, on the authority of Sulaymān bin Mūsā, he said, I said to Tāwus : 'So-and-so narrated to me like this-and-that'. He said : 'If your companion is trustworthy, then take from him.'

Sahih Muslim, Introduction, Hadith # 029

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا الْأَصْمَعِيُّ، عَنْ ابْنِ أَبِي الزَّنَادِ، عَنْ أَبِيهِ، قَالَ أَدْرَكْتُ بِالْمَدِينَةِ مِائَةَ كُلُّهُمْ مَأْمُونٌ . مَا يُؤْخَذُ عَنْهُمْ الْحَدِيثُ يُقَالُ لَيْسَ مِنْ أَهْلِهِ .

Nasr bin Alī al-Jahdhamī narrated to us, al-Asma'ī narrated to us, on the authority of Ibn Abī-Zinād, on the authority of his father, he said : 'I met one hundred (narrators) in Madīnah, each of whom were reliable. Narrations were not taken from one, about who it was said, 'he is not from its people'.

Sahih Muslim, Introduction, Hadith # 030

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ المَكِّيُّ، حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنِي أَبُو بَكْرِ بْنُ خَلَادٍ البَاهِلِيُّ، - وَاللَّفْظُ لَهُ - قَالَ سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ، عَنْ مِسْعَرٍ، قَالَ سَمِعْتُ سَعْدَ بْنَ إِبْرَاهِيمَ، يَقُولُ لَا يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا التَّيَقَاتُ .

Muhammad bin Abī Umar al-Makkī narrated to us, Sufyān narrated to us; and Abū Bakr bin Khallād al-Bāhilī narrated to us and the wording is his, he said, I heard Sufyān bin Uyaynah, on the authority of Mis'ar, he said, I heard Sa'd bin Ibrāhīm saying : 'There is to be no narrating on the authority of the Apostle of Allah (صلى الله عليه و آله وسلم), except by trustworthy narrators (Thiqāt - التَّيَقَاتُ)'.
'

Sahih Muslim, Introduction, Hadith # 031

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ فُهْرَادٍ، - مِنْ أَهْلِ مَرْوَ - قَالَ سَمِعْتُ عَدَانَ بْنَ عُمَانَ، يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ، يَقُولُ الْإِسْنَادُ مِنَ الدِّينِ وَلَوْلَا الْإِسْنَادُ لَقَالَ مَنْ شَاءَ مَا شَاءَ . وَقَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ حَدَّثَنِي الْعَبَّاسُ بْنُ أَبِي رُزْمَةَ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ، يَقُولُ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَوَائِمُ . يَعْنِي الْإِسْنَادُ . وَقَالَ مُحَمَّدٌ سَمِعْتُ أَبَا إِسْحَاقَ، إِبْرَاهِيمَ بْنَ عَيْسَى الطَّلَفَانِيَّ قَالَ قُلْتُ لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ يَا أَبَا عَبْدِ الرَّحْمَنِ

الْحَدِيثُ الَّذِي جَاءَ " إِنَّ مِنَ الْبِرِّ بَعْدَ الْبِرِّ أَنْ تُصَلِّيَ لِأَبَوَيْكَ مَعَ صَلَاتِكَ وَتَصُومَ لَهُمَا مَعَ صَوْمِكَ " . قَالَ فَقَالَ عَبْدُ اللَّهِ يَا أَبَا إِسْحَاقَ عَمَّنْ هَذَا قَالَ قُلْتُ لَهُ هَذَا مِنْ حَدِيثِ شِهَابِ بْنِ خِرَاشٍ . فَقَالَ ثِقَةٌ عَمَّنْ قَالَ قُلْتُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ يَا أَبَا إِسْحَاقَ إِنَّ بَيْنَ الْحَجَّاجِ بْنِ دِينَارٍ وَبَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقَاوِرَ تَنْقَطِعُ فِيهَا أَعْنَاقُ الْمُطَيِّبِ وَلَكِنْ لَيْسَ فِي الصَّدَقَةِ اخْتِلَافٌ .

Muhammad bin Abdullah bin Quhzādh from the people of Marw narrated to us, he said I heard Abdān bin Uthmān saying, I heard Abdullah bin Mubārak saying : ‘The chain of narration is from the Deen (religion), and were it not for the chain of narration whoever wished could say what he wanted’.

Muhammad bin Abdullah said, al-Abbās bin Abī Rizmah narrated to me, he said I heard Abdullah bin al-Mubārak saying : ‘Between us and the people are ‘the legs’ (meaning the chain of narration).

Muhammad said, I heard Abā Ishāq Ibrāhīm bin Īsā at-Tālqānī say, I said to Abdullah bin Mubārak : ‘Oh Abā Abdur Rahman! how is the Ḥadīth which goes ‘Indeed from al-Birr after al-Birr is that you pray for your parents after you pray for yourself and you fast for them both after you fast for yourself’? So (Ibn Mubārak) said: ‘Oh Abā Ishāq! On whose authority is this?’ I said to him: ‘This is a Ḥadīth from Shihāb bin Khirāsh’. (Ibn Mubārak) said: ‘(He is) trustworthy. On whose authority (did he transmit)?’ I said: ‘on the authority of al-Hajjāj bin Dīnār’. (Ibn Mubārak) said: ‘(He is) trustworthy. On whose authority (did he transmit)?’ I said: ‘He (al-Hajjāj said) the Apostle of Allah (صلى الله عليه و آله وسلم), said...’ (Ibn Mubārak) said: ‘Oh Abā Ishāq! Indeed between al-Hajjāj bin Dīnār and the Prophet (صلى الله عليه و آله وسلم), is a wilderness in which the necks of the mounts are severed, however, there is no difference of opinion regarding charity (offered on behalf of one’s parents)’.

CHAPTER (5B)

باب الكُشْفِ عَنِ مَعَايِبِ، رُؤَاةِ الْحَدِيثِ وَنَقْلَةِ الْأَخْبَارِ وَقَوْلِ الْأُيُمَّةِ فِي ذَلِكَ

Unveiling defects of the transmitters of Ḥadīth and relaters of reports and the statements of the A’immah Regarding that.

Sahih Muslim, Introduction, Hadith # 032

وَقَالَ مُحَمَّدٌ سَمِعْتُ عَلِيَّ بْنَ شَقِيقٍ، يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ، يَقُولُ عَلَى رُءُوسِ النَّاسِ دَعَا حَدِيثَ عَمْرٍو بْنِ ثَابِتٍ فَإِنَّهُ كَانَ يَسُبُّ السَّلَفَ .

Muhammad said, I heard Alī bin Shaqīq saying, I heard Abdullah bin Mubārak saying in front of the people : ‘Abandon the Ḥadīth of Amr bin Thābit for indeed he would curse the Salaf (Sahabah).

Sahih Muslim, Introduction, Hadith # 033

وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ النَّضْرِ بْنُ أَبِي النَّضْرِ، قَالَ حَدَّثَنِي أَبُو النَّضْرِ، هَاشِمُ بْنُ الْقَاسِمِ حَدَّثَنَا أَبُو عَقِيلٍ، صَاحِبُ بُهَيْيَةَ قَالَ كُنْتُ جَالِسًا عِنْدَ الْقَاسِمِ بْنِ عَبِيدِ اللَّهِ وَبِحَيْبِي بْنِ سَعِيدٍ فَقَالَ يَحْيَى لِقَاسِمِ يَا أَبَا مُحَمَّدٍ إِنَّهُ قَبِيحٌ عَلَى مِثْلِكَ عَظِيمٌ أَنْ تُسْأَلَ عَنْ شَيْءٍ مِنْ أَمْرِ هَذَا الدِّينِ فَلَا يُوْجَدُ

عِنْدَكَ مِنْهُ عِلْمٌ وَلَا فَرْجٌ - أَوْ عِلْمٌ وَلَا مَخْرَجٌ - فَقَالَ لَهُ الْقَاسِمُ وَعَمَّ ذَلِكَ قَالَ لِأَنَّكَ ابْنُ إِمَامِي هُدَى ابْنُ أَبِي بَكْرٍ وَعُمَرُ . قَالَ يَقُولُ لَهُ الْقَاسِمُ أَفْتِيحُ مِنْ ذَلِكَ عِنْدَ مَنْ عَقَلَ عَنِ اللَّهِ أَنْ أَقُولَ بِغَيْرِ عِلْمٍ أَوْ أَخَذَ عَنِ غَيْرِ ثِقَةٍ . قَالَ فَسَكَتَ فَمَا أَجَابَهُ .

Abū Bakr ibn in-Naḍr bin Abu an-Naḍr narrated to me, he said Abūn-Naḍr Hāshim bin ul-Qāsim narrated to me, Abū Aqīl, companion of Buhayyah, narrated to us, he said : ‘I was sitting near al-Qāsim bin Ubaydullah and Yahyā bin Sa’īd (bin Qays al-Madanī al-Qāḍī), when Yahyā said to al-Qāsim : ‘Oh Abā Muhammad! Indeed it is gravely harmful for the likes of you to be asked about something from the affair of this Deen, and then knowledge of it is not found with you, and no relief (in the form of an answer) or knowledge and no articulation’. So al-Qāsim said (to Yahyā bin Sa’īd) : ‘Where did that come from?’ (Yahyā) said: ‘It is because you are the son of two Imāms of guidance - a descendant of Abu Bakr and Umar (رضى الله تعالى عنهما).’ (al-Qāsim) said to him: ‘More harmful than that - according to whoever reflects about Allah - is to speak without knowledge or to take (Ḥadīth) from someone who is not trustworthy’. (Abū Aqīl) said : ‘So (Yahyā bin Sa’īd) was quiet and did not respond to him’.

Sahih Muslim, Introduction, Hadith # 034

وَحَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ الْعَدِيُّ، قَالَ سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ، يَقُولُ أَخْبَرُونِي عَنْ أَبِي عَقِيلٍ، صَاحِبِ بُهَيْيَةَ أَنَّ أَبْنَاءَ، لِعَبْدِ اللَّهِ بْنِ عُمَرَ سَأَلُوهُ عَنْ شَيْءٍ لَمْ يَكُنْ عِنْدَهُ فِيهِ عِلْمٌ فَقَالَ لَهُ يَحْيَى بْنُ سَعِيدٍ وَاللَّهِ إِنِّي لِأَعْظَمُ أَنْ يَكُونَ مِثْلَكَ وَأَنْتَ ابْنُ إِمَامِي الْهُدَى - يَعْني عُمَرَ وَابْنَ عُمَرَ - تُسْأَلُ عَنْ أَمْرٍ لَيْسَ عِنْدَكَ فِيهِ عِلْمٌ . فَقَالَ أَعْظَمُ مِنْ ذَلِكَ وَاللَّهِ عِنْدَ اللَّهِ وَعِنْدَ مَنْ عَقَلَ عَنِ اللَّهِ أَنْ أَقُولَ بِغَيْرِ عِلْمٍ أَوْ أَخْبِرَ عَنْ غَيْرِ ثِقَةٍ . قَالَ وَشَهِدَهُمَا أَبُو عَقِيلٍ يَحْيَى بْنُ الْمُتَوَكِّلِ حِينَ قَالَا ذَلِكَ .

Bishr bin ul-Hakam al-Abdī narrated to me, he said, I heard Sufyān bin Uyaynah saying, they informed me on the authority of Abu Aqīl, companion of Buhayyah, that a descendant of Abdullah bin Umar (رضى الله تعالى عنه) was asked about something that he did not have knowledge about, so Yahyā bin Sa’īd said to him : ‘By Allah, indeed it is a grave matter that the likes of you, a descendant of two Imāms of guidance – meaning Umar and Ibn Umar (رضى الله تعالى عنهما) – is asked about a matter and you have no knowledge of it’. So (al-Qāsim) said : ‘By Allah, more grave than that according to Allah, and to whoever reflects about Allah, is to speak without knowledge or to report on the authority of one who is not trustworthy’. (Ibn Uyaynah) said that Abū Aqīl Yahyā bin al-Mutawakkil witnessed them both when they said that.

Sahih Muslim, Introduction, Hadith # 035

وَحَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ أَبُو حَفْصٍ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، قَالَ سَأَلْتُ سُفْيَانَ الثَّوْرِيَّ وَشُعْبَةَ وَمَالِكًا وَابْنَ عُيَيْنَةَ عَنِ الرَّجُلِ لَا يَكُونُ نَبِيًّا فِي الْحَدِيثِ قِيَابِيئِي الرَّجُلِ فَيَسْأَلُنِي عَنْهُ . قَالُوا أَخْبِرْ عَنْهُ أَنَّهُ لَيْسَ بِنَبِيٍّ .

Amr bin Alī Abū Hafs narrated to us, he said I heard Yahyā bin Sa’īd, he said : ‘I asked Sufyān ath-Thawrī, Shu’bah, Mālik, and Ibn Uyaynah about a man who is not reliable in Ḥadīth, and someone comes and asks me about him, and they said: ‘Inform (others) against him that he is not reliable’.

Sahih Muslim, Introduction, Hadith # 036

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالَ سَمِعْتُ النَّضَرَ، يَقُولُ سَأَلَ ابْنَ عَوْنٍ عَنْ حَدِيثٍ، لِشَهْرٍ وَهُوَ قَائِمٌ عَلَى أَسْكَفَةِ الْبَابِ فَقَالَ إِنَّ شَهْرًا نَزَّكَوهُ إِنَّ شَهْرًا نَزَّكَوهُ . قَالَ مُسَلِّمٌ رَحِمَهُ اللَّهُ يَقُولُ أَخَذْتُهُ أَلْسِنَةُ النَّاسِ تَكَلَّمُوا فِيهِ .

Ubayd Allah bin Sa'īd narrated to us, he said, I heard an-Naḍr saying: 'Ibn Awn was asked about the Ḥadīth of Shahr and he was standing at the threshold of the door, so (Ibn Awn) said : 'Indeed they criticized Shahr, indeed they criticized Shahr'. Muslim (رحمة الله عليه), said 'He means - the tongues of men were busy criticizing him'.'

Sahih Muslim, Introduction, Hadith # 037

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا شَيْبَابُهُ، قَالَ قَالَ شُعْبَةُ وَقَدْ لَقِيتُ شَهْرًا فَلَمْ أَعْتَدْ بِهِ .

Hajjāj bin ush-Shā'ir narrated to me, Shabābah narrated to us, he said, Shu'bah said : 'I had met Shahr then abandoned transmitting from him'.

Sahih Muslim, Introduction, Hadith # 038

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ فَهْرَادٍ، - مِنْ أَهْلِ مَرْوَ - قَالَ أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ قُلْتُ لِسُفْيَانَ الثَّوْرِيِّ إِنَّ عَبَادَ بْنَ كَثِيرٍ مَنْ تَعْرِفُ حَالَهُ . وَإِذَا حَدَّثَ جَاءَ، بِأَمْرِ عَظِيمٍ فَتَرَى أَنْ أَقُولَ، لِلنَّاسِ لَا تَأْخُذُوا عَنْهُ قَالَ سُفْيَانُ بَلَى . قَالَ عَبْدُ اللَّهِ فَكُنْتُ إِذَا كُنْتُ فِي مَجْلِسٍ ذَكَرَ فِيهِ عَبَادٌ أَتْنَيْتُ عَلَيْهِ فِي دِينِهِ وَأَقُولُ لَا تَأْخُذُوا عَنْهُ . وَقَالَ مُحَمَّدٌ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَانَ، قَالَ قَالَ أَبِي قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ انْتَهَيْتُ إِلَى شُعْبَةَ فَقَالَ هَذَا عَبَادُ بْنُ كَثِيرٍ فَاحْذَرُوهُ .

Muhammad bin Abdullah bin Quhzādh, from the people of Marw, narrated to me, he said Alī bin Husayn bin Wāqid informed me, he said Abdullah bin Mubārah said, I said to Sufyān ath-Thawrī : 'Indeed Abbād bin Kathīr, about whose condition you are aware, when he related (narrations) he introduced a grave matter - do you believe that it should be said to the people, 'do not take from him?' Sufyān said : 'Indeed!' Abdullah bin Mubārah said : 'So when I was in an assembly and Abbād was mentioned there, I praised him regarding his Deen and said : 'Do not take from him.'

Muhammad said, Abdullah bin Uthmān narrated to us, he said, my father said, Abdullah bin Mubārah said : 'I ended up in an assembly of Shu'bah, and he said : 'This is Abbād bin Kathīr so be warned against him.'

Sahih Muslim, Introduction, Hadith # 039

وَحَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ، قَالَ سَأَلْتُ مُعَلَّى الرَّازِيَّ عَنْ مُحَمَّدِ بْنِ سَعِيدِ الَّذِي، رَوَى عَنْهُ، عَبَادٌ فَأَخْبَرَنِي عَنْ عَيْسَى بْنِ يُونُسَ، قَالَ كُنْتُ عَلَى بَابِهِ وَسُفْيَانُ عِنْدَهُ فَلَمَّا خَرَجَ سَأَلْتُهُ عَنْهُ فَأَخْبَرَنِي أَنَّهُ كَذَّابٌ .

Al-Faḍl bin Sahl narrated to me, he said, I asked Mu'allā ar-Rāzī about Muhammad bin Sa'īd whom Abbād transmitted from, so he informed me about what Īsā bin Yūnus said : 'I was at his door and Sufyān was with (Muhammad bin Sa'īd), then when he came out I asked (Sufyān) about him. So he informed me that he was a liar.'

Sahih Muslim, Introduction, Hadith # 040

وَحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَتَابٍ، قَالَ حَدَّثَنِي عَفَّانُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ سَعِيدِ الْقَطَّانِ، عَنْ أَبِيهِ، قَالَ لَمْ تَرَ الصَّالِحِينَ فِي شَيْءٍ أَكْذَبَ مِنْهُمْ فِي الْحَدِيثِ . قَالَ ابْنُ أَبِي عَتَابٍ فَلَقِيتُ أَنَا مُحَمَّدَ بْنَ يَحْيَى بْنِ سَعِيدِ الْقَطَّانِ، فَسَأَلْتُهُ عَنْهُ فَقَالَ عَنْ أَبِيهِ، لَمْ تَرَ أَهْلَ الْخَيْرِ فِي شَيْءٍ أَكْذَبَ مِنْهُمْ فِي الْحَدِيثِ . قَالَ مُسْلِمٌ يَقُولُ يَجْرِي الْكُذْبُ عَلَى لِسَانِهِمْ وَلَا يَتَعَمَدُونَ الْكُذْبَ

Muhammad bin Abī Attāb narrated to me, he said Affān narrated to me, on the authority of Muhammad bin Yahyā bin Sa'īd al-Qattān, on authority of his father, he said : 'We do not see the righteous more false in anything than they are regarding Ḥadīth'.

Ibn Abī Attāb said : 'So Muhammad bin Yahyā bin Sa'īd al-Qattān and I met and I asked him about it and he said on the authority of his father : 'You will not see good people (Ahl ul-Khayr) more false in anything than they are regarding Ḥadīth.' Muslim said : 'He was saying that falsehood flows upon their tongues although they do not intend to lie'.

Sahih Muslim, Introduction, Hadith # 041

حَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنِي خَلِيفَةُ بْنُ مُوسَى، قَالَ دَخَلْتُ عَلَى غَالِبِ بْنِ عَبْدِ اللَّهِ فَجَعَلَ يُبْلِي عَلَيَّ حَدَّثَنِي مَكْحُولٌ، حَدَّثَنِي مَكْحُولٌ، فَأَخَذَهُ الْبَوْلُ فَتَطَرْتُ فِي الْكُرَّاسَةِ فَإِذَا حَدَّثَنِي أَبَانٌ عَنْ أَنَسٍ وَأَبَانٌ عَنْ فُلَانٍ فَتَرَكْتُهُ وَقُمْتُ .

قَالَ وَسَمِعْتُ الْحَسَنَ بْنَ عَلِيٍّ الْخُلَوَانِيَّ، يَقُولُ رَأَيْتُ فِي كِتَابِ عَفَّانَ حَدِيثَ هِشَامِ أَبِي الْمُقَدَّامِ حَدِيثُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ قَالَ هِشَامٌ حَدَّثَنِي رَجُلٌ يُقَالُ لَهُ بَحْيَى بْنُ فُلَانٍ عَنْ مُحَمَّدِ بْنِ كَعْبٍ قَالَ قُلْتُ لِعَفَّانَ إِنَّهُمْ يَقُولُونَ هِشَامٌ سَمِعَهُ مِنْ مُحَمَّدِ بْنِ كَعْبٍ . فَقَالَ إِنَّمَا ابْتُلِيَ مِنْ قِبَلِ هَذَا الْحَدِيثِ كَانَ يَقُولُ حَدَّثَنِي بَحْيَى عَنْ مُحَمَّدٍ ثُمَّ ادَّعَى بَعْدَ أَنَّهُ سَمِعَهُ مِنْ مُحَمَّدٍ .

Al-Faḍl bin Sahl narrated to me, he said Yazīd bin Hārūn narrated to us, he said Khalīfah bin Mūsā informed me, he said : 'I entered upon Ghālib bin Ubaidullah so he began dictating to me 'Mak'hūl narrated to me this' and 'Mak'hūl narrated to me that'. So he prepared to answer the call of nature and stood up, then I looked in his notebook and in it was 'Abān narrated to me, on authority of Anas (رضي الله تعالى عنه)' and 'Abān on authority of so-and-so'. So I abandoned (listening to his Ḥadīth) and stood up (to leave)'.

I heard al-Hasan bin Alī al-Hulwānī saying : 'I saw in one of the books of Affān a Ḥadīth of Hishām Abīl-Miqdām meaning a Ḥadīth of Umar bin Abdul Azīz. (In it was written) 'Hishām said : 'A man said to be Yahyā bin so-and-so narrated to me, on the authority of Muhammad bin Ka.' (Al-Hulwānī) said, I said to Affān : 'They would say Hishām heard it (directly) from Muhammad bin Ka'b'. So (Affān) said : 'Indeed Hishām was stricken (with accusations of lying) with regards to this Ḥadīth for he would say 'Yahyā narrated to me on the authority of Muhammad', then he claimed afterwards that he heard it from Muhammad (directly)'.

Sahih Muslim, Introduction, Hadith # 042

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ فَهْرَادٍ، قَالَ سَمِعْتُ عَبْدِ اللَّهِ بْنَ عُثْمَانَ بْنِ جَبَلَةَ، يَقُولُ قُلْتُ لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ مَنْ هَذَا الرَّجُلُ الَّذِي رَوَيْتَ عَنْهُ، حَدِيثَ عَبْدِ اللَّهِ بْنِ عَمْرٍو " يَوْمَ الْفِطْرِ يَوْمُ الْجَوَائِزِ " . قَالَ سَلْبِمَانُ بْنُ الْحَجَّاجِ . انظُرْ مَا وَضَعْتَ فِي نَبِكَ مِنْهُ . قَالَ ابْنُ فَهْرَادٍ وَسَمِعْتُ وَهْبَ بْنَ رَمْعَةَ، يَذْكُرُ عَنْ سَفْيَانَ بْنِ عَبْدِ الْمَلِكِ، قَالَ قَالَ عَبْدُ اللَّهِ يَغْنِي ابْنُ الْمُبَارَكِ رَأَيْتُ رَوْحَ بْنَ غَطِيفٍ صَاحِبَ " الدَّمِ قَدْرَ الدَّرْهِمِ " وَجَلَسْتُ إِلَيْهِ مَجْلِسًا فَجَعَلْتُ أَسْتَحْيِي مِنْ أَصْحَابِي أَنْ يَرُونِي جَالِسًا مَعَهُ كُرَّةَ حَدِيثِهِ .

Muhammad bin Abdullah bin Quhzādh narrated to me, he said I heard Abdullah bin Uthmān bin Jabalah saying, I said to Abdullah bin Mubārak : 'Who is this man from whom you transmit the Ḥadīth of Abdullah bin Amr, 'The day of Fitr is the day of prize'? (Abd Allah) said : 'Sulaymān bin al-Hajjāj. Look at what I placed in your hands (of praise) about him'.

Ibn Quhzādh said I heard Wahb bin Zam'ah mentioning about Sufyān bin Abdul Mālik, he said, Abdullah (Ibn Mubārak) said : 'I saw Rawh bin Ghutayf, the narrator of the Hadith about the blood size of a Dirham (meaning, the prayer should be repeated if there is a stain of blood on the cloth of the size of a Dirham), and I took a seat in one of his audiences. Then I began to become ashamed for my companions to see me sitting with him while his Ḥadīth are disapproved of.'

Sahih Muslim, Introduction, Hadith # 043

حَدَّثَنِي ابْنُ فُهْرَادٍ، قَالَ سَمِعْتُ وَهْبًا، يَقُولُ عَنْ سُفْيَانَ، عَنِ ابْنِ الْمُبَارَكِ، قَالَ بَيَّهْتُ صَدُوقَ اللِّسَانِ وَلَكِنَّهُ يَأْخُذُ عَمَّنْ أَقْبَلَ وَأَدْبَرَ .

Ibn Quhzādh narrated to me, he said, I heard Wahb bin Zam'ah saying, on the authority of Sufyān (bin Abdul Mālik), on the authority of Ibn Mubārak, he said : 'Baqiyyah (bin al-Walīd) is truthful of tongue however he transmits (Ḥadīth) from those who approach (the trustworthy Muhaddithīn, and also from those who turn their backs on [the trustworthy Muhaddithīn.]).

Sahih Muslim, Introduction, Hadith # 044

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، قَالَ حَدَّثَنِي الْحَارِثُ الْأَعْوَرُ الْهَمْدَانِيُّ، وَكَانَ، كَذَّابًا .

Qutaibah bin Sa'īd narrated to us, Jarīr narrated to us, on the authority of Mughīrah, on the authority of ash-Sha'bī, he said : 'al-Hārith al-A'war ul-Hamdānī narrated to me, and he is a liar'.

Sahih Muslim, Introduction, Hadith # 045

حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ اللَّهِ بْنُ بُرَادٍ الْأَشْعَرِيُّ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُفَضَّلٍ، عَنْ مُغِيرَةَ، قَالَ سَمِعْتُ الشَّعْبِيَّ، يَقُولُ حَدَّثَنِي الْحَارِثُ الْأَعْوَرُ، وَهُوَ يَشْهَدُ أَنَّهُ أَحَدُ الْكَاذِبِينَ .

Abū Āmir Abdullah bin Barrād al-Ash'arī narrated to us, Abū Usāmah narrated to us, on the authority of Mufaḍḍal, on the authority of Mughīrah, he said I heard ash-Sha'bī saying : 'al-Hārith al-A'war narrated to me,' and he (ash-Sha'bī) was testifying that he was one of the liars'.

Sahih Muslim, Introduction, Hadith # 046

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ قَالَ عَلْقَمَةُ قَرَأْتُ الْقُرْآنَ فِي سَنَتَيْنِ . فَقَالَ الْحَارِثُ الْقُرْآنُ هَيِّنٌ الْوَحْيُ أَشَدُّ

Qutaibah bin Sa'īd narrated to us, Jarīr narrated to us, on the authority of Mughīrah, on the authority of Ibrāhīm (bin Yazīd an-Nakhā'ī), he said, Alqamah said : 'I memorized the Qur'ān in two years'. Al-Hārith said : 'The Qur'ān is easy; the revelation is more difficult.

Sahih Muslim, Introduction, Hadith # 047

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا أَحْمَدُ، - يَعْنِي ابْنَ يُونُسَ - حَدَّثَنَا زَائِدَةُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، أَنَّ الْحَارِثَ، قَالَ تَعَلَّمْتُ الْقُرْآنَ فِي ثَلَاثِ سِنِينَ وَالْوَحْيَ فِي سَنَتَيْنِ - أَوْ قَالَ الْوَحْيَ فِي ثَلَاثِ سِنِينَ وَالْقُرْآنَ فِي سَنَتَيْنِ .

Hajjāj bin ash-Shā'ir narrated to me, Ahmad (Ibn Yūnus) narrated to us, Zā'idah narrated to us, on the authority of al-A'mash, on the authority of Ibrāhīm that al-Hārith said : 'I studied the Qur'ān for three years and the revelation for two years'; or he said: 'the revelation in three years and the Qur'ān in two years '.

Sahih Muslim, Introduction, Hadith # 048

وَحَدَّثَنِي حَجَّاجٌ، قَالَ حَدَّثَنِي أَحْمَدُ، - وَهُوَ ابْنُ يُونُسَ - حَدَّثَنَا زَائِدَةُ، عَنْ مَنصُورٍ، وَالْمُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّ الْحَارِثَ، أَتَاهُمْ .

Hajjāj narrated to me, he said Ahmad (Ibn Yūnus) narrated to me, Zā'idah narrated to us, on the authority of Mansūr and al-Mughīrah, on the authority of Ibrāhīm that al-Hārith was accused (of fabrication).

Sahih Muslim, Introduction, Hadith # 049

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ حَمْرَةَ الرَّيَّاتِ، قَالَ سَمِعَ مَرَّةَ الْهَمْدَانِيَّ، مِنَ الْحَارِثِ شَيْئًا فَقَالَ لَهُ أَقْعُدْ بِالْبَابِ . قَالَ فَدَخَلَ مَرَّةً وَأَخَذَ سَيْفَهُ - قَالَ - وَأَحْسَسَ الْحَارِثُ بِالشَّرِّ فَذَهَبَ .

Qutaibah bin Sa'id narrated to us, Jarīr narrated to us, on the authority of Hamzah az-Zayyāt, he said : 'Murrah al-Hamdānī heard something from al-Hārith and said to him : 'sit by the door'. (Hamzah) said : 'So Murrah went inside and took his sword and al-Hārith sensed evil and left'.

Sahih Muslim, Introduction, Hadith # 050

حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ابْنِ عَوْنٍ، قَالَ قَالَ لَنَا إِبْرَاهِيمُ إِيَّاكُمْ وَالْمُغِيرَةَ - يَعْنِي ابْنَ مَهْدِيٍّ - وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، بْنُ سَعِيدٍ وَأَبَا عَبْدِ الرَّحِيمِ فَإِنَّهُمَا كَذَّابَانِ .

Ubaidullah bin Sa'id narrated to me, Abdur Rahman (Ibn Mahdī) narrated to us, Hammād bin Zayd narrated to us, on the authority of Ibn Awn, he said, Ibrāhīm said to us : 'Beware of Mughīrah bin Sa'id and Abū Abdur Rahīm for they both are liars'.

Sahih Muslim, Introduction, Hadith # 051

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا حَمَادٌ، - وَهُوَ ابْنُ زَيْدٍ - قَالَ حَدَّثَنَا عَاصِمٌ، قَالَ كُنَّا نَأْتِي أَبَا عَبْدِ الرَّحْمَنِ السُّلَمِيِّ وَنَحْنُ غِلْمَةٌ أَيْفَاحُ فَكَانَ يَقُولُ لَنَا لَا تُجَالِسُوا الْقُصَّاصَ غَيْرَ أَبِي الْأَحْوَصِ وَإِيَّاكُمْ وَشَقِيقًا . قَالَ وَكَانَ شَقِيقٌ هَذَا بَرَى زَأَى الْخَوَارِجِ وَلَيْسَ بِأَبِي وَائِلٍ .

Abū Kāmil al-Jahdarī narrated to us, Hammād and he is Ibn Zayd, narrated to us, he said Āsim (bin Bahdalah) narrated to us, he said : 'We would catch up with Abū Abdur Rahman as-Sulamī and at the time we were young men, so he would say to us : 'Do not sit with story-tellers other than Abūl Ahwas and beware of Shaqīq (Abū Abdur Rahīm)'.

Imam Muslim said: 'This Shaqīq held the view of the Khawārij and is not Abū Wā'il (Shaqīq bin Salamah, the righteous Tabi'ī)'.

Sahih Muslim, Introduction, Hadith # 052

حَدَّثَنَا أَبُو عَسَّانَ، مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ قَالَ سَمِعْتُ جَرِيرًا، يَقُولُ لَقِيتُ جَابِرَ بْنَ يَزِيدَ الْجُعْفِيَّ فَلَمْ أَكْتُبْ عَنْهُ كَانَ يُؤْمِنُ بِالرَّجْعَةِ .

Abū Ghassān Muhammad bin Amr ar-Rāzī narrated to us, he said, I heard Jarīr (bin Abdul Hamīd bin Qurt ad-Dabbī) saying : 'I met Jābir bin Yazīd al-Ju'fī and did not write (Ḥadīth) from him; he believed in ar-Raj'ah' (A Shia belief regarding Hadhrat Alī returning).

Sahih Muslim, Introduction, Hadith # 053

حَدَّثَنَا الْحَسَنُ الْخُلَوَانِيُّ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا مِسْعَرٌ، قَالَ حَدَّثَنَا جَابِرُ بْنُ يَزِيدَ، قَبْلَ أَنْ يُحَدِّثَ، مَا أَحَدَّثَ .

Al-Hasan al-Hulwānī narrated to us, Yahyā bin Ādam narrated to us, Mis'ar narrated to us, he said : 'Jābir bin Yazīd narrated to us before he innovated as he did.

Sahih Muslim, Introduction, Hadith # 054

وَحَدَّثَنِي سَلْمَةُ بْنُ شَيْبَةَ، حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ كَانَ النَّاسُ يَحْمِلُونَ عَنْ جَابِرٍ، قَبْلَ أَنْ يُظْهَرَ، مَا أَظْهَرَ فَلَمَّا أَظْهَرَ مَا أَظْهَرَ أَتَاهُمُ النَّاسُ فِي حَدِيثِهِ وَتَرَكَهُ بَعْضُ النَّاسِ فَقِيلَ لَهُ وَمَا أَظْهَرَ قَالَ الْإِيمَانُ بِالرَّجْعَةِ .

Salamah bin Shabīb narrated to me, al-Humaydī narrated to us, Sufyān narrated to us, he said : 'The people would transmit from Jābir before there appeared what appeared, then when there appeared what appeared, the people imputed him in his Ḥadīth and some of the people abandoned him'. So it was said to (Sufyān): 'What appeared?' (Sufyān) said: 'Belief in ar-Raj'ah'. (A Shia belief regarding Hadhrat Alī returning).

Sahih Muslim, Introduction, Hadith # 055

وَحَدَّثَنَا حَسَنُ الْخُلَوَانِيُّ، حَدَّثَنَا أَبُو يَحْيَى الْجَمَانِيُّ، حَدَّثَنَا قَبِيصَةُ، وَأَحْوَةُ، أَنَّهُمَا سَمِعَا الْجَرَّاحَ بْنَ مَلِيحٍ، يَقُولُ سَمِعْتُ جَابِرًا، يَقُولُ عِنْدِي سَبْعُونَ أَلْفَ حَدِيثٍ عَنْ أَبِي جَعْفَرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّهَا

Hasan al-Hulwānī narrated to us, Abū Yahyā al-Himmānī narrated to us, Qabīсах and his brother (Sufyān bin Uqbah) narrated to us that they heard al-Jarrāh bin Malīh saying, I heard Jābir say : 'I have 70,000 Ahadith all of which are on the authority of Abū Ja'far (رضى الله تعالى عنه) on authority of the Prophet (صلى الله عليه و آله وسلم).

Sahih Muslim, Introduction, Hadith # 056

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ سَمِعْتُ زُهَيْرًا، يَقُولُ قَالَ جَابِرٌ - أَوْ سَمِعْتُ جَابِرًا، يَقُولُ - إِنَّ عِنْدِي لِحَمْسِينَ أَلْفَ حَدِيثٍ مَا حَدَّثْتُ مِنْهَا بِشَيْءٍ . قَالَ ثُمَّ حَدَّثَ يَوْمًا بِحَدِيثٍ فَقَالَ هَذَا مِنْ الْحَمْسِينَ أَلْفًا .

Hajjāj bin ash-Shā'ir narrated to me, Ahmad bin Yūnus narrated to us, he said, I heard Zuhayr saying, Jābir said, or, I heard Jābir saying : 'Indeed I have fifty thousand Ḥadīth that I have not narrated from at all'. (Zuhayr) said : 'Then that day he related a Ḥadīth and said, 'This is from the fifty thousand'.

Sahih Muslim, Introduction, Hadith # 057

وَحَدَّثَنِي إِبرَاهِيمُ بْنُ خَالِدِ الْبَيْهَقِيِّ، قَالَ سَمِعْتُ أَبَا الْوَلِيدِ، يَقُولُ سَمِعْتُ سَلَامَ بْنَ أَبِي مُطِيعٍ، يَقُولُ سَمِعْتُ جَابِرًا الْجُعْفِيَّ، يَقُولُ عِنْدِي خَمْسُونَ أَلْفَ حَدِيثٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ .

Ibrāhīm bin Khālid al-Yashkurī narrated to me, he said, I heard Abū-Walīd saying, I heard Sallām bin Abī Mutī saying, I heard Jābir al-Ju'fī saying: 'I have fifty thousand Ḥadīth on the authority of the Prophet (صلى الله عليه و آله وسلم).

Sahih Muslim, Introduction, Hadith # 058

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ رَجُلًا، سَأَلَ جَابِرًا عَنْ قَوْلِهِ عَزَّ وَجَلَّ { فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ } فَقَالَ جَابِرٌ لَمْ يَجِئْ تَأْوِيلُ هَذِهِ . قَالَ سُفْيَانُ وَكَذَّبَ . فَقُلْنَا لِسُفْيَانَ وَمَا أَرَادَ بِهِذَا فَقَالَ إِنَّ الرَّافِضَةَ تَقُولُ إِنَّ عَلِيًّا فِي السَّحَابِ فَلَا تَخْرُجُ مَعَهُ مَنْ خَرَجَ مِنْ وَلَدِهِ حَتَّى يُنَادِيَ مُنَادٍ مِنَ السَّمَاءِ . يُرِيدُ عَلِيًّا أَنَّهُ يُنَادِي أَخْرَجُوا مَعَهُ فَلَانَ . يَقُولُ جَابِرٌ فَمَا تَأْوِيلُ هَذِهِ الْآيَةِ وَكَذَّبَ كَأَنَّ فِي إِخْوَةِ يُوسُفَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ .

Salamah bin Shabīb narrated to me, al-Humaydī narrated to us, Sufyān narrated to us, he said, I heard a man ask Jābir about the verse : فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ [Thus I will never depart from the land until my father permits me or Allah decides for me, and He is the best of Judges.] (Yūsuf - 80). Jābir said: 'An interpretation has not come to me about these (verses)'. Sufyān said : 'He lied'. We said to Sufyān : 'What did he mean by this?' (Sufyān) said: 'Indeed the Rāfiḍah say, Hadhrat Alī (رضي الله تعالى عنه) is in the clouds and we will not emerge along with he who will emerge from his children (the Khalīfah) until a caller calls from the heaven, meaning Hadhrat Alī (رضي الله تعالى عنه) : 'Ride out along with so-and-so (meaning the promised Mahdī)'. Jābir said, 'that is an interpretation for these verses', and he would lie as they were regarding the brothers of Yūsuf (عليه السلام).

Sahih Muslim, Introduction, Hadith # 059

وَحَدَّثَنِي سَلَمَةُ، حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ جَابِرًا، يُحَدِّثُ بِنَحْوِ مَنْ ثَلَاثِينَ أَلْفَ حَدِيثٍ مَا اسْتَجَلَّ أَنْ أَدْكُرَ مِنْهَا شَيْئًا وَأَنَّ لِي كَذَا وَكَذَا . قَالَ مُسْلِمٌ وَسَمِعْتُ أَبَا غَسَّانَ، مُحَمَّدَ بْنَ عَمْرٍو الرَّازِيَّ قَالَ سَأَلْتُ جَرِيرَ بْنَ عَبْدِ الْحَمِيدِ فَقُلْتُ الْحَارِثُ بْنُ حَصِيْرَةَ لَقِبْتَهُ قَالَ نَعَمْ . شَيْخٌ طَوِيلُ السُّكُوتِ يُصِرُّ عَلَى أَمْرِ عَظِيمٍ .

Salamah narrated to me, al-Humaydī narrated to us, Sufyān narrated to us, he said : 'I heard Jābir talking about something like 30,000 Ahadith (that) I did not regard as permissible to mention anything from, and that to me was like this and that (Ḥadīth).'

Imam Muslim said, I heard Abū Ghassān Muhammad bin Amr ar-Rāzī say, 'I asked Jarīr bin Abdul Hamīd: 'Did you meet al-Hārith bin Hasīrah? He said: 'Yes, (he is a) Shaykh of lengthy silence; he persisted in a grave matter.'

Sahih Muslim, Introduction, Hadith # 060

حَدَّثَنِي أَحْمَدُ بْنُ إِبرَاهِيمَ الدُّورَقِيُّ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مُهْدِيٍّ، عَنْ حَمَادِ بْنِ زَيْدٍ، قَالَ ذَكَرَ أَيُّوبُ رَجُلًا يَوْمًا فَقَالَ لَمْ يَكُنْ بِمُسْتَقِيمٍ . اللِّسَانِ وَذَكَرَ آخَرَ فَقَالَ هُوَ يَزِيدُ فِي الرَّفْمِ .

Ahmad bin Ibrāhīm ad-Dawraqī narrated to me, he said Abd ur-Rahman bin Mahdī narrated to me, on the authority Hammād bin Zayd, he said, Ayyūb mentioned a man one day and said (about him) : 'He is not upright in speech (he lies)', and he mentioned another (person) and said : 'He adds to records (he also lies)'.

Sahih Muslim, Introduction, Hadith # 061

حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ قَالَ أَيُّوبُ إِنَّ لِي جَارًا - ثُمَّ ذَكَرَ مِنْ فَضْلِهِ - وَلَوْ شِئْتُ عِنْدِي عَلَى ثَمَرَتَيْنِ مَا رَأَيْتُ شَهَادَتَهُ جَائِزَةً .

Hajjāj bin ash-Shā'ir narrated to me, Sulaymān bin Harb narrated to us, Hammād bin Zayd narrated to us, he said, Ayyūb said : 'Indeed I have a neighbor' and he mentioned some of his virtues, (and continued) '...even if he testified to me about two dates I would not see his testimony as permissible'.

Sahih Muslim, Introduction, Hadith # 062

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ قَالَ مَعْمَرٌ مَا رَأَيْتُ أَيُّوبَ اغْتَابَ أَحَدًا قَطُّ إِلَّا عَبْدَ الْكَرِيمِ - يَعْنِي أَبَا أُمَيَّةَ - فَإِنَّهُ ذَكَرَهُ فَقَالَ رَحِمَهُ اللَّهُ كَانَ غَيْرَ تَقِيٍّ لَقَدْ سَأَلَنِي عَنْ حَدِيثٍ لِحُكْرَمَةَ ثُمَّ قَالَ سَمِعْتُ عِكْرَمَةَ .

Muhammad bin Rāfi' and Hajjāj bin ash-Shā'ir narrated to me, they said Abdur Razzāq narrated to us, he said Ma'mar said : 'I did not see Ayyūb speaking ill of anyone, ever, except for Abdul Karīm- meaning Abū Umayyah'. So he mentioned him and said, may Allah have mercy on him 'He is not trustworthy - he had asked me about a Ḥadīth of Ikrimah then said 'I heard from Ikrimah' (when relating the Ḥadīth).'

Sahih Muslim, Introduction, Hadith # 063

حَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ، قَالَ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا هَمَّامٌ، قَالَ قَدِمَ عَلَيْنَا أَبُو دَاوُدَ الْأَعْمَى فَجَعَلَ يَقُولُ حَدَّثَنَا الْبَرَاءُ، قَالَ وَحَدَّثَنَا زَيْدُ بْنُ أَرْقَمٍ، . فَذَكَرْنَا ذَلِكَ لِقَتَادَةَ فَقَالَ كَذَبَ مَا سَمِعَ مِنْهُمْ إِنَّمَا كَانَ ذَلِكَ سَائِلًا يَتَكَلَّفُ النَّاسَ زَمَنَ طَاعُونَ الْجَارِفِ .

Al-Faḍl bin Sahl narrated to me, he said Affān bin Muslim narrated to us, Hammām narrated to us, he said, Abū Dāwud al-A'mā came to us and began saying : 'Al-Barā (bin Āzib, the Companion) narrated to us'; he said: 'Zayd bin Arqam narrated to us'- and he mentioned that (those chains) to Qatādah. (Qatādah) said 'He lied; he did not hear from them. He would beg the people asking (about Ḥadīth) at the time of the plague' (Iraq 67 AH).

Sahih Muslim, Introduction, Hadith # 064

وَحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْخَلْوَانِيُّ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هَمَّامٌ، قَالَ نَحَلَّ أَبُو دَاوُدَ الْأَعْمَى عَلَى قَتَادَةَ فَلَمَّا قَامَ قَالُوا إِنَّ هَذَا يَزْعُمُ أَنَّهُ لَقِيَ ثَمَانِيَةَ عَشَرَ بَدْرِيًّا . فَقَالَ قَتَادَةُ هَذَا كَانَ سَائِلًا قَبْلَ الْجَارِفِ لَا يَعْزُضُ فِي شَيْءٍ مِنْ هَذَا وَلَا يَتَكَلَّمُ فِيهِ . فَوَاللَّهِ مَا حَدَّثَنَا الْحَسَنُ عَنْ بَدْرِيِّ مُشَافَهَةً . وَلَا حَدَّثَنَا سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ بَدْرِيِّ مُشَافَهَةً إِلَّا عَنْ سَعْدِ بْنِ مَالِكٍ .

Hasan bin Alī al-Hulwānī narrated to me, he said Yazīd bin Hārūn narrated to us, Hammām informed us, he said Abū Dāwud al-A'mā entered upon Qatādah and when he stood, they said : 'Indeed this one alleges he has met eighteen of the warriors of the battle of Badr'. Qatādah said: 'This one was barely asking (about Ḥadīth) before the plague; he did not attend anything from (seeking Ḥadīth) and he did not speak (to any scholars) regarding it. By Allah, al-Hasan did not narrate to us from a witness of 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'.

Sahih Muslim, Introduction, Hadith # 065

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ رَقِيبَةَ، أَنَّ أَبَا جَعْفَرٍ الْهَاشِمِيَّ الْمَدَنِيَّ، كَانَ يَصْنَعُ أَحَادِيثَ كَلَامَ حَقِّ وَلَيْسَتْ مِنْ أَحَادِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ يُزْوِيهَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

Uthmān bin Abī Shaybah narrated to us, Jarīr narrated to us, on authority of Raqabah that 'Abū Ja'far al-Hāshimī al-Madanī was fabricating narrations with words of truth, and they were not from the narrations of the Prophet (صلى الله عليه و آله وسلم), though he was transmitting them on authority of the Prophet (صلى الله عليه و آله وسلم).

Sahih Muslim, Introduction, Hadith # 066

حَدَّثَنَا الْحَسَنُ الْحُلَوَانِيُّ، قَالَ حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ، قَالَ أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ سَعْيَانَ وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، قَالَ حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ، حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ يُونُسَ بْنِ عُيَيْدٍ، قَالَ كَانَ عُمَرُو بْنُ عُيَيْدٍ يَكْذِبُ فِي الْحَدِيثِ .

Al-Hasan al-Hulwānī narrated to us, he said Nu'aym bin Hammād narrated to us, he said Abū Ishāq Ibrāhīm bin Muhammad bin Sufyān said; and Muhammad bin Yahyā narrated to us, he said, Nu'aym bin Hammād narrated to us, Abū Dāwud at-Tayālīsī narrated to us, on authority of Shu'bah, on authority of Yūnus bin Ubayd, he said : 'Amr bin Ubayd would lie regarding Ḥadīth'.

Sahih Muslim, Introduction, Hadith # 067

حَدَّثَنِي عُمَرُو بْنُ عَلِيٍّ أَبُو حَفْصٍ، قَالَ سَمِعْتُ مُعَاذَ بْنَ مَعَاذٍ، يَقُولُ قُلْتُ لِعَوْفِ بْنِ أَبِي جَمِيلَةَ إِنَّ عُمَرُو بْنَ عُيَيْدٍ حَدَّثَنَا عَنِ الْحَسَنِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا " قَالَ كَذَبَ وَاللَّهِ عُمَرُو وَلَكِنَّهُ أَرَادَ أَنْ يُحَوِّرَهَا إِلَى قَوْلِهِ الْحَدِيثِ .

Amr bin Alī Abū Hafs narrated to me, he said I heard Mu'ādh bin Mu'ādh saying, I said to Awf bin Abī Jamīlah 'Indeed Amr bin Ubayd narrated to us on authority of al-Hasan that the Apostle of Allah (صلى الله عليه و آله وسلم), said : 'Whoever carries arms against us then he is not from us'. (Awf bin Abī Jamīlah) said 'Amr lied, by Allah. Rather he intended it as a way to permit his filthy opinion.'

Sahih Muslim, Introduction, Hadith # 068

وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ كَانَ رَجُلٌ قَدْ لَزِمَ أَيُّوبَ وَسَمِعَ مِنْهُ فَفَقَدَهُ أَيُّوبُ فَقَالُوا يَا أَبَا بَكْرٍ إِنَّهُ قَدْ لَزِمَ عُمَرُو بْنَ عُيَيْدٍ . قَالَ حَمَّادٌ فَبَيْنَمَا أَنَا مَعَ أَيُّوبَ وَقَدْ بَكَرْنَا إِلَى السُّوقِ فَاسْتَقْبَلَهُ الرَّجُلُ فَسَلَّمَ عَلَيْهِ أَيُّوبُ وَسَأَلَهُ ثُمَّ قَالَ لَهُ أَيُّوبُ بَلِّغْنِي أَنَّكَ لَزِمْتَ ذَلِكَ الرَّجُلَ . قَالَ حَمَّادٌ سَمَّاهُ . يَعْنِي عُمَرُو . قَالَ نَعَمْ يَا أَبَا بَكْرٍ إِنَّهُ يَجِئُنَا بِأَشْيَاءَ غَرَابٍ . قَالَ يَقُولُ لَهُ أَيُّوبُ إِنَّمَا نَفَرٌ أَوْ نَفَرٌ مِنْ تِلْكَ الْغَرَائِبِ .

Ubayd Allah bin Umar al-Qawārīrī narrated to us, Hammād bin Zayd narrated to us, he said : 'A man kept company with Ayyūb and listened (to Ḥadīth) from him, but then Ayyūb did not find him (one day). (When Ayyūb asked, the people) said : 'Oh Abā Bakr, indeed he keeps company with Amr bin Ubayd (now)'. Hammād said : 'One day we were with Ayyūb, and we went to the market early in the morning. A man came to meet Ayyūb so he gave Salām to him, asked how he was doing, and then Ayyūb said to him : 'It reached me that you kept company with that

man'. Hammād said: '(Ayyūb) designated him, that is to say 'Amr'. (The man) said: 'Yes, Oh Abā Bakr. Indeed he came to us with strange things [i.e. reports]'. Ayyūb said to him: 'Indeed we flee...' or '...we fear from these strange things [transmissions]'

Sahih Muslim, Introduction, Hadith # 069

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا ابْنُ زَيْدٍ، - يَعْنِي حَمَادًا - قَالَ قِيلَ لِأَيُّوبَ إِنَّ عَمْرَو بْنَ عُبَيْدٍ رَوَى عَنِ الْحَسَنِ قَالَ لَا يُجْلَدُ السُّكْرَانُ مِنَ النَّبِيِّ . فَقَالَ كَذَّبَ أَنَا سَمِعْتُ الْحَسَنَ يَقُولُ يُجْلَدُ السُّكْرَانُ مِنَ النَّبِيِّ .

Hajjāj bin ash-Shā'ir narrated to me, Sulaymān bin Harb narrated to us, Ibn Zayd, rather Hammād, narrated to us, he said, it was said to Ayyūb, 'Indeed Amr bin Ubayd transmitted on the authority of al-Hasan that he said : 'There is no flogging the one who gets drunk from Nabīdh'. (Ayyūb) said : 'He lied, for I heard al-Hasan saying, 'Flog the one who gets drunk from Nabīdh'.'

Sahih Muslim, Introduction, Hadith # 070

وَحَدَّثَنِي حَجَّاجُ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ سَمِعْتُ سَلَامَ بْنَ أَبِي مُطِيعٍ، يَقُولُ بَلَغَ أَيُّوبَ أَنِّي آتِي عَمْرًا فَأَقْبَلَ عَلَيَّ يَوْمًا فَقَالَ أَرَأَيْتَ رَجُلًا لَا تَأْمَنُهُ عَلَى دِينِهِ كَيْفَ تَأْمَنُهُ عَلَى الْحَدِيثِ

Hajjāj narrated to me, Sulaymān bin Harb narrated to us, he said, I heard Sallām bin Abī Mutī' saying, it reached Ayyūb that I would go to Amr so he turned to me and said : 'Have you seen a man whose Dīn you do not trust; how do you trust him regarding Ḥadīth?'

Sahih Muslim, Introduction, Hadith # 071

وَحَدَّثَنِي سَلْمَةُ بْنُ شَيْبٍ، حَدَّثَنَا الْحَمِيدِيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ أَبَا مُوسَى، يَقُولُ حَدَّثَنَا عَمْرُو بْنُ عُبَيْدٍ، قَبْلَ أَنْ يُحْدِثَ .

Salamah bin Shabīb narrated to me, al-Humaydī narrated to us, Sufyān narrated to us, he said I heard Abū Mūsā (Isrā'īl bin Mūsā al-Basrī) saying : 'Amr bin Ubayd narrated to us before what happened' (before he became Mu'tazilī).

Sahih Muslim, Introduction, Hadith # 072

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذِ الْعَنْبَرِيِّ، حَدَّثَنَا أَبِي قَالَ، كَتَبْتُ إِلَى شُعْبَةَ أَسْأَلُهُ عَنْ أَبِي شَيْبَةَ، قَاضِي وَاسِطٍ فَكَتَبَ إِلَيَّ لَا تَكْتُبْ عَنْهُ شَيْئًا وَمَرَّقْ كِتَابِي .

Ubayd Allah bin Mu'ādh al-Anbarī narrated to me, my father narrated to us, he said : 'I wrote to Shu'bah asking him about Abū Shaybah , a judge of Wāsīt, so he wrote to me : 'Do not write anything from him (of Ḥadīth) and tear up my letter (to you about this)'

Sahih Muslim, Introduction, Hadith # 073

وَحَدَّثَنَا الْحُلْوَانِيُّ، قَالَ سَمِعْتُ عَفَانَ، قَالَ حَدَّثْتُ حَمَادَ بْنَ سَلْمَةَ، عَنْ صَالِحِ الْمُرِّيِّ، بِحَدِيثٍ عَنْ ثَابِتٍ، فَقَالَ كَذَّبَ . وَحَدَّثْتُ هَمَامًا، عَنْ صَالِحِ الْمُرِّيِّ، بِحَدِيثٍ فَقَالَ كَذَّبَ .

Al-Hulwānī narrated to us, he said, I heard Affān (bin Muslim) say : ‘I narrated to Hammād bin Salamah (bin Dīnār al-Basrī), on the authority of Sālih al-Murrī, a Ḥadīth on the authority of Thābit (bin Aslam al-Banānī), then (Hammād) said: ‘(Sālih) lied’. I also narrated to Hammām on authority of Sālih al-Murrī a Ḥadīth then (Hammām) said: ‘(Sālih) lied’.

Sahih Muslim, Introduction, Hadith # 074

وَحَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، حَدَّثَنَا أَبُو دَاوُدَ، قَالَ قَالَ لِي شُعْبَةُ ابْنِ جَرِيرٍ بْنُ حَارِظٍ فَقُلْتُ لَهُ لَا يَجِلُّ لَكَ أَنْ تَرْوِيَ عَنِ الْحَسَنِ بْنِ عُمَارَةَ فَإِنَّهُ يَكْذِبُ . قَالَ أَبُو دَاوُدَ قُلْتُ لِشُعْبَةَ وَكَيْفَ ذَلِكَ فَقَالَ حَدَّثَنَا عَنِ الْحَكَمِ بِأَشْيَاءَ لَمْ أَجِدْ لَهَا أَصْلًا . قَالَ قُلْتُ لَهُ بَأَيِّ شَيْءٍ قَالَ قُلْتُ لِلْحَكَمِ أَصَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ قُلْتُ أَلَمْ يُصَلِّ عَلَيْهِمْ . فَقَالَ الْحَسَنُ بْنُ عُمَارَةَ عَنِ الْحَكَمِ عَنْ مِقْسَمٍ عَنْ ابْنِ عَبَّاسٍ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَيْهِمْ وَدَفَنَهُمْ . قُلْتُ لِلْحَكَمِ مَا تَقُولُ فِي أَوْلَادِ الرَّبَا قَالَ يُصَلَّى عَلَيْهِمْ . قُلْتُ مِنْ حَدِيثٍ مَنْ يُرْوَى قَالَ يُرْوَى عَنِ الْحَسَنِ الْبَصْرِيِّ . فَقَالَ الْحَسَنُ بْنُ عُمَارَةَ حَدَّثَنَا الْحَكَمُ عَنْ يَحْيَى بْنِ الْجَزَارِ عَنْ عَلِيٍّ .

Mahmūd bin Ghaylān narrated to us, Abū Dāwud narrated to us, he said, Shu’bah said to me : ‘Go to Jarīr bin Hāzim and say to him, ‘It is not allowed for you to transmit from al-Hasan bin Umārah for indeed he lies.’ Abū Dāwud said, I said to Shu’bah : ‘And how do you know that?’ So (Shu’bah) said : ‘He narrated to us on the authority of al-Hakam things that were not found to have any basis’. (Abū Dāwud) said : ‘What things?’ (Shu’bah) said, I said to al-Hakam: ‘Did the Prophet (صلى الله عليه و آله وسلم) pray over the martyrs of Uhud?’ (al-Hakam) said: ‘He did not pray over them’. Al-Hasan bin Umārah said, on the authority of al-Hakam, on authority of Miqsam, on authority of Ibn Abbās (رضى الله تعالى عنه) : ‘Indeed the Prophet (صلى الله عليه و آله وسلم) prayed over them and buried them’. I (Shu’bah) said to al-Hakam: ‘What do you say about the children born from fornication?’ (Al-Hakam) said: ‘Pray over them’. I (Shu’bah) said : ‘From whose Ḥadīth is it transmitted?’ (Al-Hakam) said: ‘It is transmitted on the authority of al-Hasan al-Basrī.’ Al-Hasan bin Umārah said : ‘Al-Hakam narrated to us, on the authority of Yahyā bin al-Jazzār, on authority of Hadhrat Alī (رضى الله تعالى عنه).

Sahih Muslim, Introduction, Hadith # 075

وَحَدَّثَنَا الْحَسَنُ الْخُلَوَانِيُّ، قَالَ سَمِعْتُ يَزِيدَ بْنَ هَارُونَ، . وَذَكَرَ زِيَادُ بْنُ مَيْمُونٍ فَقَالَ حَلَفْتُ أَلَّا أُرْوِيَ عَنْهُ شَيْئًا وَلَا عَنْ خَالِدِ بْنِ مَخْدُوجٍ . وَقَالَ لَقِيتُ زِيَادَ بْنَ مَيْمُونٍ فَسَأَلْتُهُ عَنْ حَدِيثٍ فَحَدَّثَنِي بِهِ عَنْ بَكْرِ الْمُرَزِيِّ ثُمَّ عُدْتُ إِلَيْهِ فَحَدَّثَنِي بِهِ عَنْ مُورِقٍ ثُمَّ عُدْتُ إِلَيْهِ فَحَدَّثَنِي بِهِ عَنْ الْحَسَنِ . وَكَانَ يَنْسُبُهُمَا إِلَى الْكُذِبِ . قَالَ الْخُلَوَانِيُّ سَمِعْتُ عَبْدَ الصَّمَدِ وَذَكَرْتُ عِنْدَهُ زِيَادَ بْنَ مَيْمُونٍ فَسَبَّهَ إِلَى الْكُذِبِ .

Al-Hasan al-Hulwānī narrated to us, he said, I heard Yazīd bin Hārūn mention Ziyād bin Maymūn, and he said : ‘I swore that I would not transmit anything from him or Khālid bin Mahdūj’. [Yazīd] said: ‘I met Ziyād bin Maymūn and asked him about a Ḥadīth, so he narrated it to me on authority of Bakr al-Muzanī, then I returned to him and he narrated [the same Ḥadīth] to me on authority of Muwarriq; then I returned to him and he narrated it to me on authority of al-Hasan.’ [Al-Hulwānī said]: ‘He [Yazīd] would charge both of them with lying [i.e. Ziyād bin Maymūn and Khālid bin Mahdūj].’ Al-Hulwānī said: ‘I heard [Ḥadīth] from Abd as-Samad and I mentioned Ziyād bin Maymūn near him and he charged him with lying’.

Sahih Muslim, Introduction, Hadith # 076

وَحَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ قُلْتُ لِأَبِي دَاوُدَ الطَّيَالِسِيِّ قَدْ أَكْثَرْتَ عَنْ عَبَادِ بْنِ مَنْصُورٍ فَمَا لَكَ لَمْ تَسْمَعْ مِنْهُ حَدِيثَ الْعَطَّارَةِ الَّذِي رَوَى لَنَا النَّضْرُ بْنُ شَمِيلٍ قَالَ لِي اسْكُتْ فَإِنَّا لَقِيتُ زِيَادَ بْنَ مَيْمُونٍ وَعَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ فَسَأَلْنَاهُ فَقُلْنَا لَهُ هَذِهِ الْأَحَادِيثُ الَّتِي تَرْوِيهَا عَنْ أَنَسٍ فَقَالَ أَرَأَيْتُمَا رَجُلًا يُدْبِئُ قَيْتُوبَ الْبَيْسِ يَتُوبُ اللَّهُ عَلَيْهِ قَالَ قُلْنَا نَعَمْ . قَالَ مَا سَمِعْتُ مِنْ أَنَسٍ مِنْ ذَا قَلِيلٍ وَلَا كَثِيرًا إِنْ كَانَ لَا يَعْلَمُ النَّاسُ فَأَنْتُمَا لَا تَعْلَمَانِ أَيُّ لَمْ أَلْقُ أَنَسًا . قَالَ أَبُو دَاوُدَ فَبَلَعْنَا بَعْدَ أَنَّهُ يَرْوِي فَأَتَيْنَاهُ أَنَا وَعَبْدُ الرَّحْمَنِ فَقَالَ أَنْتُوبُ . ثُمَّ كَانَ بَعْدَ يَحْدُثُ . فَتَرَكَنَاهُ .

Mahmūd bin Ghaylān narrated to us, he said, I said to Abū Dāwud at-Tayālīsī : ‘You transmit a great deal on authority of Abbād bin Mansūr - so how is it that you did not hear the Ḥadīth of ‘the lady perfume seller’ from him which an-Naḍr bin Shumayl transmitted to us?’ (Abū Dāwud) said to me: ‘Be quiet, for Abdur Rahman bin Mahdī and I met Ziyād bin Maymūn and asked him, saying to him, ‘Are these Ahadith you transmit on the authority of Anas (رضي الله تعالى عنه)?’ (Ziyād) said : ‘Have you seen a man sin and then repent. Does Allah not turn to him?’ (Abū Dāwud) said : ‘We said, ‘Yes.’ (Ziyād) said : ‘I did not hear from Anas (رضي الله تعالى عنه) whether a little or a lot; if the people did not know, then you two would not know that I did not meet Anas (رضي الله تعالى عنه)’. Abū Dāwud said : ‘So it reached us afterwards that he was transmitting (from Anaṣ), then Abdur Rahman and I went to him and he said : ‘I repented’. Then afterwards he was narrating (again in the same fashion) so we abandoned him ’.

Sahih Muslim, Introduction, Hadith # 077

حَدَّثَنَا حَسَنُ الْخُلَوَانِيُّ، قَالَ سَمِعْتُ شَبَابَةَ، قَالَ كَانَ عَبْدُ الْقُدُّوسِ يُحَدِّثُنَا فَيَقُولُ سُوَيْدُ بْنُ عَقَلَةَ . قَالَ شَبَابَةُ وَسَمِعْتُ عَبْدَ الْقُدُّوسِ يَقُولُ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُتَّخَذَ الرُّوحُ عَرَضًا . قَالَ قَبِيلٌ لَهُ أَيُّ شَيْءٍ هَذَا قَالَ يَعْني نَتَّخِذُ كُوَّةً فِي حَائِطٍ لِيَدْخُلَ عَلَيْهِ الرُّوحُ . قَالَ مُسْلِمٌ وَسَمِعْتُ عُبَيْدَ اللَّهِ بْنِ عَمَرَ الْقَوَارِيرِيَّ، يَقُولُ سَمِعْتُ حَمَادَ بْنَ زَيْدٍ، يَقُولُ لِرَجُلٍ بَعْدَ مَا جَلَسَ مَهْدِيَّ بْنَ هِلَالٍ بِأَيَّامِ مَا هَذِهِ الْعَيْنُ الْمَالِحَةُ الَّتِي نَبَعَتْ فَبَلَّغْتُمْ قَالَ نَعَمْ يَا أَبَا إِسْمَاعِيلَ.

Hasan al-Hulwānī narrated to us, he said, I heard Shabābah say : ‘Abdul Quddūs was narrating to us saying, ‘Suwayd bin Aqalah said...’ (when it should be ‘bin Ghafalah’). Shabābah said : ‘And I heard Abdul Quddūs saying, ‘The Apostle of Allah (صلى الله عليه و آله وسلم) prohibited taking a Rawḥ by accident’. (Shabābah) said: ‘So it was said to him, ‘What does this mean?’ (Abd ul-Quddūs) said: ‘It means to make an opening in a wall (thus letting) a breeze enter (by accident)’.’ (He changed the original Ḥadīth, switching ‘Rūḥ’ meaning ‘soul’ to ‘Rawḥ’ or ‘breeze’, and he switched ‘Gharaḍān’ meaning ‘as a target’ to ‘Arḍān’ or ‘accidentally’. All simply by changing a few letters in the words.)

Imam Muslim said, I heard Ubayd Allah bin Umar al-Qawārīrī saying, I heard Hammād bin Zayd saying to a man after he sat with Mahdī bin Hilāl for days : ‘What is this salty well (useless or harmful) which has sprung up in your direction?’ He said: ‘Yes, oh Abā Ismā’īl (in agreement)’.

Sahih Muslim, Introduction, Hadith # 078

وَحَدَّثَنَا حَسَنُ الْخُلَوَانِيُّ، قَالَ سَمِعْتُ عَفَّانَ، قَالَ سَمِعْتُ أَبَا عَوَانَةَ، قَالَ مَا بَلَغَنِي عَنِ الْحَسَنِ، حَدِيثٌ إِلَّا أَتَيْتُ بِهِ أَبَانَ بْنَ أَبِي عِيَّاشٍ فَقَرَأَهُ عَلَيَّ .

Al-Hasan al-Hulwānī narrated to us, he said, I heard Affān say, I heard Abū Awānah say : ‘A Ḥadīth did not reach me on authority of al-Hasan except I presented it to Abān bin Abī Ayyāsh , then he read it to me ’.

Sahih Muslim, Introduction, Hadith # 079

وَحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، قَالَ سَمِعْتُ أَنَا وَحَمْرَةَ الرَّيَّانِ، مِنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ نَحْوًا مِنْ أَلْفِ حَدِيثٍ . قَالَ عَلِيُّ فَلَقَيْتُ حَمْرَةَ فَأَخْبَرَنِي أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَنَامِ فَعَرَضَ عَلَيْهِ مَا سَمِعَ مِنْ أَبَانَ فَمَا عَرَفَ مِنْهَا إِلَّا شَيْئًا يَسِيرًا حَمْسَةً أَوْ سِتَّةً .

Suwayd bin Sa'īd narrated to us, Alī bin Mus'hīr narrated to us, he said : 'Hamzah az-Zayyāt and I heard from Abān bin Abī Ayyāsh something like one thousand Ḥadīth'. Alī said : 'So I met Hamzah then he informed me that he saw the Prophet (صلى الله عليه وآله وسلم) in a dream, and he produced for him what he heard from Abān. However he (the Prophet ﷺ) didn't recognize any, except a small amount (like) five or six (Aḥadīth)'.

Sahih Muslim, Introduction, Hadith # 080

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا زَكَرِيَاءُ بْنُ عَبْدِ عَدِيٍّ، قَالَ قَالَ لِي أَبُو إِسْحَاقَ الْفَرَارِيُّ الْكُتُبُ عَنْ بَقِيَّةٍ، مَا رَوَى عَنِ الْمَعْرُوفِينَ، وَلَا تَكْتُبُ عَنْهُ مَا رَوَى عَنِ الْمَعْرُوفِينَ، وَلَا تَكْتُبُ عَنْ إِسْمَاعِيلَ بْنِ عِيَّاشٍ، مَا رَوَى عَنِ الْمَعْرُوفِينَ، وَلَا عَنْ غَيْرِهِمْ .

Abdullah bin Abdur Rahman ad-Dārimī narrated to us, Zakariyyā' bin Adī informed us, he said, Abū Ishāq al-Fazarī said to me : 'Write from Baqiyyah what he transmits on the authority of those who are well-known, and do not write from him what he transmits on authority of those who are not; do not write from Ismā'īl bin Ayyāsh what he transmits on the authority of those who are well-known or otherwise '.

Sahih Muslim, Introduction, Hadith # 081

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، قَالَ سَمِعْتُ بَعْضَ، أَصْحَابِ عَبْدِ اللَّهِ قَالَ قَالَ ابْنُ الْمُبَارَكِ نِعْمَ الرَّجُلُ بَقِيَّةٌ لَوْلَا أَنَّهُ كَانَ يَكْنِي الْأَسْمَاءِ وَيُسَمِّي الْكُنَى كَانَ دَهْرًا يُحَدِّثُنَا عَنْ أَبِي سَعِيدٍ الْوَحَاطِيِّ فَنَنْظُرْنَا فَإِذَا هُوَ عَبْدُ الْقُدُّوسِ .

Ishāq bin Ibrāhīm al-Hanthalī (bin Rāhwayh) narrated to us, he said, I heard one of the companions of Abdullah (bin al-Mubārak) say, Ibn al-Mubārak said : 'What an excellent man is Baqiyyah, if it were not for the fact that he would provide a nickname for (those who were better-known by) the birth name, and he would provide the birth name for (those who were better-known by) a nickname. For a long time he narrated to us on authority of Abī Sa'īd al-Wuhāthī, then when we investigated (we were surprised that) he was Abdul Quddūs '.

Sahih Muslim, Introduction, Hadith # 082

وَحَدَّثَنِي أَحْمَدُ بْنُ يُونُسَ الْأَزْدِيُّ، قَالَ سَمِعْتُ عَبْدِ الرَّزَّاقِ، يَقُولُ مَا رَأَيْتُ ابْنَ الْمُبَارَكِ يُفْصِحُ بِقَوْلِهِ كَذَّابٌ إِلَّا لِعَبْدِ الْقُدُّوسِ فَإِنِّي سَمِعْتُهُ يَقُولُ لَهُ كَذَّابٌ .

Ahmad bin Yūsuf al-Azdī narrated to me, he said, I heard Abdur Razzāq saying : 'I did not see Ibn al-Mubārak express so plainly the charge of 'lying' except towards Abdul Quddūs; for indeed I heard him saying to him '(You are) a liar'.'

Sahih Muslim, Introduction, Hadith # 083

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، قَالَ سَمِعْتُ أَبَا نُعَيْمٍ، . وَذَكَرَ الْمُعَلَّى بْنُ عُرْفَانَ فَقَالَ قَالَ حَدَّثَنَا أَبُو وَائِلٍ، قَالَ خَرَجَ عَلَيْنَا ابْنُ مَسْعُودٍ بَصَوِّينَ . فَقَالَ أَبُو نُعَيْمٍ أَنْتَرَاهُ بُعِثَ بَعْدَ الْمَوْتِ

Abdullah bin Abdur Rahman ad-Dārimī narrated to me, he said : 'I heard Abū Nu'aym and he mentioned al-Mu'allā bin Urfān, so (Abū Nu'aym) said, (al-Mu'allā) said : 'Abū Wā'il narrated to us, he said 'Ibn Mas'ūd attacked us on the day of Siffīn'. So Abū Nu'aym said : 'Do you think he

was raised after death? (Ibn Mas'ūd passed away in 32 or 33 AH, several years before the day in question).

Sahih Muslim, Introduction, Hadith # 084

حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، وَحَسَنُ الْخُلَوَانِيُّ، كِلَاهُمَا عَنْ عَفَّانَ بْنِ مُسْلِمٍ، قَالَ كُنَّا عِنْدَ إِسْمَاعِيلَ ابْنِ عَلِيَّةَ فَحَدَّثَتْ رَجُلًا، عَنْ رَجُلٍ، فَقُلْتُ إِنَّ هَذَا لَيْسَ بِثَبْتٍ . قَالَ فَقَالَ الرَّجُلُ اغْتَابْتَهُ . قَالَ إِسْمَاعِيلُ مَا اغْتَابَهُ . وَلَكِنَّهُ حَكَمَ أَنَّهُ لَيْسَ بِثَبْتٍ .

Amr bin Alī and Hasan al-Hulwānī narrated to me, both of them on the authority of Affān bin Muslim, he said : '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 said : 'Are you backbiting him?' Ismā'īl said : 'He is not backbiting him; rather he is judging him unreliable'.

Sahih Muslim, Introduction, Hadith # 085

وَحَدَّثَنَا أَبُو جَعْفَرٍ الدَّارِمِيُّ، حَدَّثَنَا بَشْرُ بْنُ عَمَرَ، قَالَ سَأَلْتُ مَالِكَ بْنَ أَنَسٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الَّذِي، يَرَوِي عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، فَقَالَ لَيْسَ بِثِقَةٍ . وَسَأَلْتُهُ عَنْ صَالِحٍ، مَوْلَى النَّوَامَةِ فَقَالَ لَيْسَ بِثِقَةٍ . وَسَأَلْتُهُ عَنْ أَبِي الْحُوَيْرِثِ فَقَالَ لَيْسَ بِثِقَةٍ . وَسَأَلْتُهُ عَنْ شُعْبَةَ الَّذِي رَوَى عَنْهُ ابْنُ أَبِي ذُنَبٍ فَقَالَ لَيْسَ بِثِقَةٍ . وَسَأَلْتُهُ عَنْ حَرَامِ بْنِ عُثْمَانَ فَقَالَ لَيْسَ بِثِقَةٍ . وَسَأَلْتُ مَالِكًا عَنْ هَوْلَاءِ الْخَمْسَةِ فَقَالَ لَيْسُوا بِثِقَةٍ فِي حَدِيثِهِمْ . وَسَأَلْتُهُ عَنْ رَجُلٍ آخَرَ نَسِيْتُ اسْمَهُ فَقَالَ هَلْ رَأَيْتَهُ فِي كُتُبِي قُلْتُ لَا . قَالَ لَوْ كَانَ ثِقَةً لَرَأَيْتَهُ فِي كُتُبِي .

Abū Ja'far ad-Dārimī narrated to us, Bishr bin Umar narrated to us, he said : 'I asked Mālik bin Anas about Muhammad bin Abdur Rahman who transmits on authority of Sa'īd bin al-Musayyib, so he said : 'He is not trustworthy'. I asked him about Sālih, a freed slave of at-Taw'amah, then he said : 'He is not trustworthy'. I asked him about Abūl Huwayrith, 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 Harām bin Uthmān , and he said 'He is not trustworthy'. I asked Mālik about these five and he said : 'They are not trustworthy in terms of their Ḥadīth'. I asked him about another man whose name I forget just now, and he said : 'Did you see him in my book?' I said: 'No'. (Then) he said: 'If he was trustworthy you would see him in my book'.

Sahih Muslim, Introduction, Hadith # 086

وَحَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ، قَالَ حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا ابْنُ أَبِي ذُنَبٍ، عَنْ شُرْحَبِيلِ بْنِ سَعْدٍ، وَكَانَ، مِنْهُمْ .

Al-Faḍl bin Sahl narrated to me, he said : 'Yahyā bin Ma'tīn narrated to me, Hajjāj narrated to us, Ibn Abī Dhi'b narrated to us on the authority of Shurahbīl bin Sa'd, and he was imputed (with lying regarding Ḥadīth near the end of his life)'.

Sahih Muslim, Introduction, Hadith # 087

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ فُهْرَادٍ، قَالَ سَمِعْتُ أَبَا إِسْحَاقَ الطَّلْقَانِيَّ، يَقُولُ سَمِعْتُ ابْنَ الْمُبَارَكِ، يَقُولُ لَوْ خَيْرْتُ بَيْنَ أَنْ أَدْخُلَ الْجَنَّةَ وَبَيْنَ أَنْ أَلْقَى عِبْدَ اللَّهِ بْنِ مَحْرَرٍ لَأَخْتَرْتُ أَنْ أَلْقَاهُ ثُمَّ أَدْخُلَ الْجَنَّةَ فَلَمَّا رَأَيْتُهُ كَانَتْ بَعْرَةٌ أَحَبَّ إِلَيَّ مِنْهُ .

Muhammad bin Abd Allah bin Quhzādh narrated to me, he said, I heard Abū Ishāq at-Tālqānī saying, I heard Ibn al-Mubārak saying : 'If I had to choose between entering Paradise and

meeting Abdullah bin Muharrar, I would have chosen to meet him, then enter Paradise. Then when I saw him, (I realized) camel dung would be more preferred to me than him’.

Sahih Muslim, Introduction, Hadith # 088

وَحَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ، حَدَّثَنَا وَليدُ بْنُ صَالِحٍ، قَالَ قَالَ عُبَيْدُ اللَّهِ بْنُ عَمْرٍو قَالَ زَيْدٌ يَعْنِي ابْنَ أَبِي أَنَيْسَةَ لَا تَأْخُذُوا عَنْ أُخِي .

Al-Faḍl bin Sahl narrated to me, Walīd bin Sālih narrated to us, he said, Ubaidullah bin Amr said, Zayd (meaning Ibn Abī Unaysah) said : ‘Do not take (Ḥadīth) from my brother ’.

Sahih Muslim, Introduction, Hadith # 089

حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدُّورَقِيُّ، قَالَ حَدَّثَنِي عَبْدُ السَّلَامِ الْوَابِصِيُّ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرِ الرَّقِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ كَانَ يَحْيَى بْنُ أَبِي أَنَيْسَةَ كَذَابًا .

Ahmad bin Ibrāhīm ad-Dawraqī narrated to me, he said, Abdus Salām al-Wābisī narrated to me, he said, Abdullah bin Ja’far ar-Raqqī narrated to me, on authority of Ubaydullah bin Amr, he said : ‘Yahyā bin Abī Unaysah was a liar’.

Sahih Muslim, Introduction, Hadith # 090

حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ حَمَادِ بْنِ زَيْدٍ، قَالَ ذَكَرَ فَرَقَدٌ عِنْدَ أَيُّوبَ فَقَالَ إِنَّ فَرَقَدًا لَيْسَ صَاحِبَ حَدِيثٍ .

Ahmad bin Ibrāhīm narrated to me, he said, Sulaymān bin Harb narrated to me, on the authority of Hammād bin Zayd, he said, Farqad was mentioned near Ayyūb, so he said : ‘Indeed Farqad is not a companion of Ḥadīth’.

Sahih Muslim, Introduction, Hadith # 091

وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بَشْرِ الْعَبْدِيُّ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدِ الْقَطَّانِ، ذَكَرَ عِنْدَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرِ اللَّيْثِيِّ فَضَعَّفَهُ جَدًّا . فَقِيلَ لِيَحْيَى أضعف من يعقوب بن عطاء قال نعم . ثم قال ما كنت أرى أن أحدا يزوي عن محمد بن عبد الله بن عبيد بن عمير .

Abdur Rahman bin Bishr al-Abdī narrated to me, he said, I heard Muhammad bin Abdullah bin Ubayd bin Umayr al-Laythī was mentioned near Yahyā bin Sa’īd al-Qattān, so he weakened him severely. Then it was said to Yahyā : ‘More weak than Ya’qūb bin Atā ’?’ He said : ‘Yes’. Then he said: ‘I did not see anyone transmitting on the authority of Muhammad bin Abdullah bin Ubayd bin Umayr’.

Sahih Muslim, Introduction, Hadith # 092

حَدَّثَنِي بَشْرُ بْنُ الْحَكَمِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدِ الْقَطَّانِ، ضَعَّفَ حَكِيمُ بْنُ جُبَيْرٍ وَعَبْدُ الْأَعْلَى وَضَعَّفَ يَحْيَى مُوسَى بْنُ دِينَارٍ قَالَ حَدِيثُهُ رِيحٌ . وَضَعَّفَ مُوسَى بْنُ دَهْقَانَ وَعَيْسَى بْنُ أَبِي عَيْسَى الْمَدَنِيِّ . قَالَ وَسَمِعْتُ الْحَسَنَ بْنَ عَيْسَى، يَقُولُ قَالَ لِي ابْنُ الْمُبَارَكِ إِذَا قَدِمْتَ عَلَى جَرِيرٍ فَانْتَبِ عَمَهُ كُلَّهُ إِلَّا حَدِيثَ ثَلَاثَةٍ لَا تَكْتُبُ حَدِيثَ عُبَيْدَةَ بْنِ مُعْتَبٍ وَالسَّرِيِّ بْنِ إِسْمَاعِيلَ وَمُحَمَّدَ بْنَ سَالِمٍ .

قَالَ مُسْلِمٌ وَأَشْبَاهُهُ مَا ذَكَرْنَا مِنْ كَلَامِ أَهْلِ الْعِلْمِ فِي مُتَهَمِي رِوَاةِ الْحَدِيثِ وَإِخْبَارِهِمْ عَنْ مَعَايِبِهِمْ كَثِيرٌ يَطُولُ الْكِتَابُ بِذِكْرِهِ عَلَى اسْتِغْفَارِهِ . وَفِيمَا ذَكَرْنَا كِفَايَةً لِمَنْ تَفَهَّمَ وَعَقَلَ مَذْهَبَ الْقَوْمِ فِيمَا قَالُوا مِنْ ذَلِكَ وَبَيَّنُّوا

وَأَيْمًا أَلْزَمُوا أَنْفُسَهُمْ الْكُثُفَ عَنْ مَعَايِبِ رُؤَاةِ الْحَدِيثِ وَنَاقِلِي الْأَخْبَارِ وَأَفْتَوْا بِذَلِكَ جِئِن سَأَلُوا لِمَا فِيهِ مِنْ عَظِيمِ الْخَطَرِ إِذِ الْأَخْبَارُ فِي أَمْرِ
الَّذِينَ إِنَّمَا تَأْتِي بِتَخْلِيلٍ أَوْ تَحْرِيمٍ أَوْ أَمْرٍ أَوْ نَهْيٍ أَوْ تَرْغِيبٍ أَوْ تَرْهِيْبٍ فَإِذَا كَانَ الرَّاوي لَهَا لَيْسَ بِمَعْدِنٍ لِلصِّدْقِ وَالْأَمَانَةِ ثُمَّ أَقْدَمَ عَلَى
الرَّوَايَةِ عَنْهُ مَنْ قَدْ عَرَفَهُ وَلَمْ يُبَيِّنْ مَا فِيهِ لِغَيْرِهِ مِمَّنْ جَهِلَ مَعْرِفَتَهُ كَانَ أَيْمًا بِفِعْلِهِ ذَلِكَ غَاشًّا لِعَوَامِّ الْمُسْلِمِينَ إِذْ لَا يُؤْمِنُ عَلَى بَعْضِ مَنْ
سَمِعَ تِلْكَ الْأَخْبَارَ أَنْ يَسْتَعْمِلَهَا أَوْ يَسْتَعْمِلَ بَعْضَهَا وَلَعَلَّهَا أَوْ أَكْثَرَهَا أَكَاذِيبٌ لَا أَصْلَ لَهَا مَعَ أَنَّ الْأَخْبَارَ الصِّحَاحَ مِنْ رِوَايَةِ الثَّقَاتِ وَأَهْلِ
الْفَنَاءَةِ أَكْثَرَ مِنْ أَنْ يُضْطَرَّ إِلَى نَقْلِ مَنْ لَيْسَ بِثِقَةٍ وَلَا مَقْتَعٍ

وَلَا أَحْسِبُ كَثِيرًا مِمَّنْ يُعْرَجُ مِنَ النَّاسِ عَلَى مَا وَصَفْنَا مِنْ هَذِهِ الْأَحَادِيثِ الصَّغَائِفِ وَالْأَسَانِيدِ الْمَجْهُولَةِ وَيَعْتَدُّ بِرِوَايَتِهَا بَعْدَ مَعْرِفَتِهِ بِمَا فِيهَا
مِنَ التَّوَهُنِّ وَالضَّعْفِ إِلَّا أَنْ الَّذِي يَحْمِلُهُ عَلَى رِوَايَتِهَا وَالْإِعْتِدَادِ بِهَا إِزَادَةُ التَّكْثُرِ بِذَلِكَ عِنْدَ الْعَوَامِّ لِأَنَّ يُقَالُ مَا أَكْثَرَ مَا جَمَعَ فُلَانٌ مِنْ
الْحَدِيثِ وَالْفَتْ مِنْ الْعَدَدِ.

وَمَنْ ذَهَبَ فِي الْعِلْمِ هَذَا الْمَذْهَبَ وَسَلَكَ هَذَا الطَّرِيقَ فَلَا نَصِيبَ لَهُ فِيهِ وَكَانَ بَأْنَ يُسَمَّى جَاهِلًا أَوْلى مِنْ أَنْ يُنْسَبَ إِلَى عِلْمٍ .

Bishr bin al-Hakam narrated to me, he said, I heard Yahyā bin Sa'īd al-Qattān weaken Hakīm bin Jubayr and Abdul A'lā; and he weakened Yahyā Mūsā bin Dīnār, (Yahyā) said : 'His Ḥadīth are Rīh or 'wind' (not established and weak). (Yahyā) weakened Mūsā bin Dihqān and Īsā bin Abī Īsā al-Madanī.

Imam Muslim said, 'I heard al-Hasan bin Īsā saying 'Ibn al-Mubārak said to me: 'When you go to Jarīr then write down all of his knowledge except the Ḥadīth of 3 (people) - do not write the Ḥadīth of Ubaydah bin Mu'attib, as-Sarī bin Ismā'īl, or Muhammad bin Sālim.'

Imam Muslim said, similar instances to what we mentioned from the words of Ahl ul-Ilm regarding those transmitters who are imputed in Ḥadīth, and reports about their defects, are great in number, it would lengthen this book to mention its investigation, and what we have (already) mentioned should be sufficient for whoever reflects upon and understands the way of the people (Hadith scholars) in terms of what they said and clarified of all of that.

Indeed (Hadith scholars) concerned themselves with the unveiling of the defects of transmitters of Ḥadīth and narrators of reports; they delivered verdicts in that at the time they were asked when there was a great danger involved considering that the reports are regarding affairs of the Deen; whether (the transmissions) present a permission or proscription, a command or prohibition, encouragement or admonition.

If the transmitter for it is not a source of truthfulness or reliability, then those who know (his condition), who risk transmitting on his authority, and not declaring (his condition) to others who are not aware of his (state), are sinning by doing that, and deceiving the common Muslims, since he should not feel secure, in that some of those who heard these reports will act upon them, or act upon some of them, and perhaps they are lies which have no basis, or a majority of them; this along with the fact that authentic reports from the trustworthy chains and the people who are satisfactory (to the majority of Ahl ul-Ilm) are in too great a number to compel relating from those who are not trustworthy and who are not satisfactory.

I do not think highly of those who would permit from the people what we described of these weak narrations and unknown chains, and who judge by these transmissions after knowing what is in them of those who are imputed and weak unless he, through his conveyance and judgment by them, desires to accumulate (status) through that among the commoners, or that it can be said, 'How great is the number of Ḥadīth that so-and-so has gathered and compiled!'. Those who held this ideology regarding knowledge and traversed this path have no share in it

and that they were designated as being ignorant is more deserving for them than to be attributed to knowledge.

CHAPTER (5C)

باب مَا تَصِحُّ بِهِ رَوَايَةُ الرَّوَاةِ بَعْضُهُمْ عَن بَعْضٍ وَالتَّنْبِيهِ عَلَى
مَنْ غَلَطَ فِي ذَلِكَ

What is declared sound regarding the transmission of
some transmitters on the authority of others and warning
against those who make mistakes in that

وَقَدْ تَكَلَّمَ بَعْضُ مُنْتَجِلِي الْحَدِيثِ مِنْ أَهْلِ عَصْرِنَا فِي تَصْحِيحِ الْأَسَانِيدِ وَتَسْفِيهِمَا بِقَوْلِ لَوْ ضَرَبْنَا عَنْ حِكَايَتِهِ وَذَكَرَ فَسَادِهِ صَفْحًا لَكَانَ رَأْيًا
مَتِينًا وَمَذْهَبًا صَحِيحًا

إِذِ الْإِعْرَاضُ عَنِ الْقَوْلِ الْمُطَّرَّحِ أُخْرَى لِإِمَاتَتِهِ وَإِحْمَالِ ذِكْرِ قَائِلِهِ وَأَجْدَرُ أَنْ لَا يَكُونَ ذَلِكَ تَنْبِيهِهَا لِلْجَهَالِ عَلَيْهِ غَيْرَ أَنَّا لَمَّا تَخَوَّفْنَا مِنْ شُرُورِ
الْعَوَاقِبِ وَاعْتِزَّارِ الْجَهْلَةِ بِمُحَدَّثَاتِ الْأُمُورِ وَإِسْرَاعِهِمْ إِلَى اعْتِقَادِ خَطَا الْمُحْطِئِينَ وَالْأَقْوَالِ السَّاقِطَةِ عِنْدَ الْعُلَمَاءِ رَأَيْنَا الْكُنُفَ عَنِ فَسَادِ قَوْلِهِ
وَرَدَّ مَقَالَتِهِ بِقَدْرِ مَا يَلِيْقُ بِهَا مِنَ الرَّدِّ أَجْدَى عَلَى الْأَنَامِ وَأَحْمَدَ لِلْعَاقِبَةِ إِنْ شَاءَ اللَّهُ

وَرَعَمَ الْقَائِلُ الَّذِي افْتَتَحْنَا الْكَلَامَ عَلَى الْحِكَايَةِ عَنِ قَوْلِهِ وَالْإِخْبَارِ عَنِ سُوءِ رَوِيَّتِهِ أَنْ كُلَّ إِسْنَادٍ لِحَدِيثٍ فِيهِ فُلَانٌ عَنْ فُلَانٍ وَقَدْ أَحَاطَ الْعُلَمَاءُ
بِأَنْهُمَا قَدْ كَانَا فِي عَصْرِ وَاجِدٍ وَجَائِزٍ أَنْ يَكُونَ الْحَدِيثُ الَّذِي رَوَى الرَّاوي عَمَّنْ رَوَى عَنْهُ قَدْ سَمِعَهُ مِنْهُ وَشَافَهُهُ بِهِ غَيْرَ أَنَّهُ لَا نَعْلَمُ لَهُ مِنْهُ
سَمَاعًا وَلَمْ نَجِدْ فِي شَيْءٍ مِنَ الرِّوَايَاتِ أَنَّهَا النَّقِيَّةُ قَطُّ أَوْ تَشَافَقَهَا بِحَدِيثٍ- أَنْ الْحُجَّةَ لَا نَقُومُ عِنْدَهُ بِكُلِّ خَبَرٍ جَاءَ هَذَا الْمَجِيءَ حَتَّى يَكُونَ
عِنْدَهُ الْعُلَمَاءُ- بِأَنْهُمَا قَدْ اجْتَمَعَا مِنْ ذَهْرِهِمَا مَرَّةً فَصَاعِدًا أَوْ تَشَافَقَا بِالْحَدِيثِ بَيْنَهُمَا أَوْ يَرِدَ خَبَرٌ فِيهِ بَيَانُ اجْتِمَاعِهِمَا وَتَلَافِيهِمَا مَرَّةً مِنْ
ذَهْرِهِمَا فَمَا فَوْقَهَا. فَإِنْ لَمْ يَكُنْ عِنْدَهُ عِلْمٌ ذَلِكَ وَلَمْ تَأْتِ رَوَايَةٌ صَحِيحَةً تُخْبِرُ أَنَّ هَذَا الرَّاويَ عَنْ صَاحِبِهِ قَدْ لَقِيَهُ مَرَّةً وَسَمِعَ مِنْهُ شَيْئًا- لَمْ
يَكُنْ فِي نَفْسِهِ الْخَبَرُ عَمَّنْ رَوَى عَنْهُ ذَلِكَ وَالْأَمْرُ كَمَا وَصَفْنَا حُجَّةً وَكَانَ الْخَبَرُ عِنْدَهُ مُؤَقَّوفًا حَتَّى يَرِدَ عَلَيْهِ سَمَاعُهُ مِنْهُ لِشَيْءٍ مِنَ الْحَدِيثِ.
قَلَّ أَوْ كَثُرَ فِي رَوَايَةِ مِثْلِ مَا وَرَدَ

Some pretender to knowledge of Ḥadīth from the people of our time made a statement regarding authentication and weakening of chains; a statement that if we were to disregard relating it and disregard mentioning its evil, truly it would be a strong opinion and sound approach, since turning away from the renounced view and dropping any mention of its speaker are most appropriate for putting it to rest; and better suited so as to not draw the attention of the ignorant to it.

Other than for what we fear from the evil results and dangers of the ignorant in innovated matters and their hastening towards believing in the mistakes of those who err and the rejected statements according to the scholars, we think the unveiling of the evil of his statement and refutation of its speaker with the amount which is deserved from refutation is more beneficial upon the creation and more praiseworthy ultimately, if Allah wills.

The speaker who we introduced by way of speaking on account of his opinion, and the reports of evil of his thinking, alleged that every chain for Ḥadīth, which has in it 'so-and-so narrated on the authority of so-and-so', and he has knowledge that they were contemporaries, and the probability that the Ḥadīth which the narrator transmitted from whom he transmitted, had heard

it from him, and spoke face to face with him; without our knowing (for certain) that the narrator heard from the one who transmitted to him, and without finding in any of the transmissions that they ever met and spoke face to face for the purpose of Ḥadīth, that the proof is not established according to him in any report which 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 he wants a report in which their meeting is clarified, their having met once in their era, or more than that; then if he does not have knowledge of that and there does not come to him an authentic transmission reporting that this transmitter (who relates) on authority of his companion met him once and heard from him something, there will be no proof of his relating the report from whom he transmitted on authority of.

The matter just, as we described, is a proof and the report according to him is unresolved until there arrives (the transmitters) hearing from him something from Ḥadīth, a little or a lot, in a transmission (clarifying the 'hearing') equal to what he narrated.

CHAPTER (6)

باب صِحَّةِ الْاِخْتِجَاجِ بِالْحَدِيثِ الْمَعْنَعِنِ

The soundness of relying on Ḥadīth related with the term meaning 'On the Authority of'

وَهَذَا الْقَوْلُ - بِرَحْمَتِكَ اللَّهُ - فِي الطَّعْنِ فِي الْأَسَانِيدِ قَوْلٌ مُخْتَرَعٌ مُسْتَحَدَّثٌ غَيْرُ مَسْنُوقٍ صَاحِبُهُ إِلَيْهِ وَلَا مُسَاعِدٌ لَهُ مِنْ أَهْلِ الْعِلْمِ عَلَيْهِ وَذَلِكَ أَنَّ الْقَوْلَ الشَّائِعَ الْمُتَّفَقَ عَلَيْهِ بَيْنَ أَهْلِ الْعِلْمِ بِالْأَخْبَارِ وَالرَّوَايَاتِ قَدِيمًا وَحَدِيثًا أَنَّ كُلَّ رَجُلٍ يَفْقَهُ رَوَى عَنْ مِثْلِهِ حَدِيثًا وَجَائِزٌ مُمَكِّنٌ لَهُ لِقَاؤُهُ وَالسَّمَاعُ مِنْهُ لِكُونِهِمَا جَمِيعًا كَانَا فِي عَصْرِ وَاحِدٍ وَإِنْ لَمْ يَأْتِ فِي خَبَرٍ قَطُّ أَنَّهُمَا اجْتَمَعَا وَلَا تَشَافَهَا بِكَلَامٍ فَالرَّوَايَةُ ثَابِتَةٌ وَالْحُجَّةُ بِهَا لِأَزْمَةٍ إِلَّا أَنْ يَكُونَ هُنَاكَ دَلَالَةٌ بَيِّنَةٌ أَنَّ هَذَا الرَّاويَ لَمْ يَلِقَ مَنْ رَوَى عَنْهُ أَوْ لَمْ يَسْمَعْ مِنْهُ شَيْئًا فَأَمَّا وَالْأَمْرُ مِنْهُمْ عَلَى الْإِمْكَانِ الَّذِي فَسَّرْنَا فَالرَّوَايَةُ عَلَى السَّمَاعِ أَبَدًا حَتَّى تَكُونَ الدَّلَالَةُ الَّتِي بَيَّنَّا

فَيَقَالُ لِمُخْتَرَعِ هَذَا الْقَوْلِ الَّذِي وَصَفْنَا مَقَالَتَهُ أَوْ لِلدَّابِّ عَنْهُ فَمَا أُعْطِيَتْ فِي جُمْلَةٍ قَوْلِكَ أَنَّ خَبَرَ الْوَاحِدِ الْيَقِينَةَ عَنِ الْوَاحِدِ التَّقِيَّةَ حُجَّةً يَلْزَمُ بِهِ الْعَمَلُ ثُمَّ أَدْخَلْتَ فِيهِ الشَّرْطَ بَعْدَ قَوْلِكَ حَتَّى نَعْلَمَ أَنَّهُمَا قَدْ كَانَا التَّقِيًّا مَرَّةً فَصَاعِدًا أَوْ سَمِعَ مِنْهُ شَيْئًا فَهَلْ تَجِدُ هَذَا الشَّرْطَ الَّذِي اشْتَرَطْتَهُ عَنْ أَحَدٍ يَلْزَمُ قَوْلُهُ وَإِلَّا فَهَلْ دَلِيلًا عَلَى مَا زَعَمْتَ

فَإِنْ ادَّعَى قَوْلَ أَحَدٍ مِنْ عُلَمَاءِ السَّلَفِ بِمَا زَعَمَ مِنْ إِدْخَالِ الشَّرْطِ فِي تَثْبِيهِ الْخَبَرِ طَوْلَبَ بِهِ وَلَنْ يَجِدَ هُوَ وَلَا غَيْرُهُ إِلَى إِيجَادِهِ سَبِيلًا وَإِنْ هُوَ ادَّعَى فِيهَا زَعَمَ دَلِيلًا يَحْتَجُّ بِهِ قِيلَ لَهُ وَمَا ذَلِكَ الدَّلِيلُ فَإِنْ قَالَ فَلْتَنَّهُ لِأَنِّي وَجَدْتُ رِوَاةَ الْأَخْبَارِ قَدِيمًا وَحَدِيثًا يَرْوِي أَخَذَهُمْ عَنِ الْآخِرِ الْحَدِيثِ وَلَمَّا يُعَايِنُهُ وَلَا يَسْمَعُ مِنْهُ شَيْئًا قَطُّ فَلَمَّا رَأَيْتُهُمْ اسْتَجَارُوا رِوَايَةَ الْحَدِيثِ بَيْنَهُمْ هَكَذَا عَلَى الْإِرْسَالِ مِنْ غَيْرِ سَمَاعٍ - وَالْمُرْسَلُ مِنَ الرَّوَايَاتِ فِي أَصْلِ قَوْلِنَا وَقَوْلِ أَهْلِ الْعِلْمِ بِالْأَخْبَارِ لَيْسَ بِحُجَّةٍ - اجْتَنَبْتُ لِمَا وَصَفْتُ مِنَ الْعِلَّةِ إِلَى النَّجْثِ عَنْ سَمَاعِ رَاوِي كُلِّ خَبَرٍ عَنْ رَاوِيهِ فَإِذَا أَنَا هَجَمْتُ عَلَى سَمَاعِهِ مِنْهُ لِأَذْنَى شَيْءٍ تَبَيَّنَ عِنْدِي بِذَلِكَ جَمِيعٌ مَا يَرْوِي عَنْهُ بَعْدَ فَايْنِ عَزَبَ عَنِّي مَعْرِفَةُ ذَلِكَ أَوْ فَفَقْتُ الْخَبَرَ وَلَمْ يَكُنْ عِنْدِي مَوْضِعٌ حُجَّةٍ لِإِمْكَانِ الْإِرْسَالِ فِيهِ

فَيَقَالُ لَهُ فَإِنْ كَانَتْ الْعِلَّةُ فِي تَضْعِيفِكَ الْخَبَرَ وَتَرْكِكَ الْإِحْتِجَاجَ بِهِ إِمَّا كَانَ الْإِرْسَالُ فِيهِ لَزْمًا أَنْ لَا تُثَبِّتَ إِسْنَادًا مُعْتَمَدًا حَتَّى تَرَى فِيهِ السَّمَاعَ مِنْ أَوْلَاهِ إِلَى آخِرِهِ

وَذَلِكَ أَنَّ الْحَدِيثَ الْوَارِدَ عَلَيْنَا بِإِسْنَادِ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ فَيَبَيِّنُ نَعْلَمُ أَنَّ هِشَامًا قَدْ سَمِعَ مِنْ أَبِيهِ وَأَنَّ أَبَاهُ قَدْ سَمِعَ مِنْ عَائِشَةَ كَمَا نَعْلَمُ أَنَّ عَائِشَةَ قَدْ سَمِعَتْ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ يَجُوزُ إِذَا لَمْ يَقُلْ هِشَامٌ فِي رِوَايَةِ يَرْوِيهَا عَنْ أَبِيهِ سَمِعْتُ أَوْ أَخْبَرَنِي أَنْ يَكُونَ بَيْنَهُ وَبَيْنَ أَبِيهِ فِي تِلْكَ الرِّوَايَةِ إِنْسَانٌ آخَرَ أَخْبَرَهُ بِهَا عَنْ أَبِيهِ وَلَمْ يَسْمَعْهَا هُوَ مِنْ أَبِيهِ لَمَّا أَحَبَّ أَنْ يَرْوِيَهَا مُرْسَلًا وَلَا يُسْنِدَهَا إِلَى مَنْ سَمِعَهَا مِنْهُ

وَكَمَا يُمَكِّنُ ذَلِكَ فِي هِشَامٍ عَنْ أَبِيهِ فَهُوَ أَيْضًا مُمَكِّنٌ فِي أَبِيهِ عَنْ عَائِشَةَ

وَكَذَلِكَ كُلُّ إِسْنَادٍ لِحَدِيثٍ لَيْسَ فِيهِ ذِكْرُ سَمَاعٍ بَعْضُهُمْ مِنْ بَعْضٍ

وَإِنْ كَانَ قَدْ عُرِفَ فِي الْجُمْلَةِ أَنَّ كُلَّ وَاحِدٍ مِنْهُمْ قَدْ سَمِعَ مِنْ صَاحِبِهِ سَمَاعًا كَثِيرًا فَجَائِزٌ لِكُلِّ وَاحِدٍ مِنْهُمْ أَنْ يَنْزِلَ فِي بَعْضِ الرِّوَايَةِ فَيَسْمَعُ مِنْ غَيْرِهِ عَنْهُ بَعْضَ أَحَادِيثِهِ ثُمَّ يَرْسَلُهُ عَنْهُ أَحْيَانًا وَلَا يُسَمِّي مَنْ سَمِعَ مِنْهُ وَيَنْشِطُ أَحْيَانًا فَيُسَمِّي الرَّجُلَ الَّذِي حَمَلَ عَنْهُ الْحَدِيثَ وَيَتْرَكَ الْإِرْسَالَ

وَمَا قُلْنَا مِنْ هَذَا مُوجُودٌ فِي الْحَدِيثِ مُسْتَفِيزٌ مِنْ فِعْلِ ثَقَاتِ الْمُحَدِّثِينَ وَأَيْمَةَ أَهْلِ الْعِلْمِ

وَسَنَذَكُرُ مِنْ رِوَايَاتِهِمْ عَلَى الْجِهَةِ الَّتِي ذَكَرْنَا عَدَدًا يُسْتَدَلُّ بِهَا عَلَى أَكْثَرِ مِنْهَا إِنْ شَاءَ اللَّهُ تَعَالَى

فَمِنْ ذَلِكَ أَنَّ أَيُّوبَ السُّخْتِيَانِيَّ وَابْنَ الْمُبَارَكِ وَوَكَيْعًا وَابْنَ نُمَيْرٍ وَجَمَاعَةً غَيْرَهُمْ رَوَوْا عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كُنْتُ أَطِيبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِجِلْبِهِ وَلِحْرَمِهِ بِأَطْيَبِ مَا أُجَدُّ

فَرَوَى هَذِهِ الرِّوَايَةَ بِعَيْنِهَا اللَّيْثُ بْنُ سَعْدٍ وَدَاوُدُ الْعَطَّارُ وَحُمَيْدُ بْنُ الْأَسْوَدِ وَوُهَيْبُ بْنُ خَالِدٍ وَأَبُو أُسَامَةَ عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي عُمَرَانُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَرَوَى هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اعْتَكَفَ يُدْنِي إِلَيَّ رَأْسَهُ فَأَرْجِلُهُ وَأَنَا حَائِضٌ

فَرَوَاهَا بِعَيْنِهَا مَالِكُ بْنُ أَنَسٍ عَنِ الرَّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَمْرَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَرَوَى الرَّهْرِيُّ وَصَالِحُ بْنُ أَبِي حَسَّانٍ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْبَلُ وَهُوَ صَائِمٌ

فَقَالَ يُحْيَى بْنُ أَبِي كَثِيرٍ فِي هَذَا الْخَبَرِ فِي الْقُبْلَةِ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ عَمْرَةَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ أَنَّ عُرْوَةَ أَخْبَرَهُ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْبَلُهَا وَهُوَ صَائِمٌ. وَرَوَى ابْنُ عُيَيْنَةَ وَغَيْرُهُ عَنْ عَمْرَةَ بْنِ دِينَارٍ عَنْ جَابِرٍ قَالَ أَطْعَمَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَحْمَ الْخَيْلِ وَنَهَانَا عَنْ لَحْمِ الْحُمُرِ

فَرَوَاهُ حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرَةَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَهَذَا النَّحْوُ فِي الرِّوَايَاتِ كَثِيرٌ يَكْتُرُ تَعْدَادُهُ وَفِيمَا ذَكَرْنَا مِنْهَا كِفَايَةٌ لِذَوِي الْفَهْمِ

فَإِذَا كَانَتْ الْعَلَّةُ عِنْدَ مَنْ وَصَفْنَا قَوْلَهُ مِنْ قَبْلِ فِي فَسَادِ الْحَدِيثِ وَتَوَهِينِهِ إِذَا لَمْ يُعْلَمْ أَنَّ الرَّاويَ قَدْ سَمِعَ مِمَّنْ رَوَى عَنْهُ شَيْئًا إِمَّا كَانَ الْإِرْسَالُ فِيهِ لَزْمَهُ تَرْكُ الْإِحْتِجَاجِ فِي قِيَادِ قَوْلِهِ بِرَوَايَةِ مَنْ يُعْلَمْ أَنَّهُ قَدْ سَمِعَ مِمَّنْ رَوَى عَنْهُ إِلَّا فِي نَفْسِ الْخَبَرِ الَّذِي فِيهِ ذِكْرُ السَّمَاعِ لِمَا بَيَّنَّا مِنْ قَبْلِ عَنِ الْأَيْمَةِ الَّذِينَ تَقَلَّوْا الْأَخْبَارَ أَنَّهُمْ كَانَتْ لَهُمْ تَارَاتُ يُرْسَلُونَ فِيهَا الْحَدِيثَ إِرْسَالًا وَلَا يُذَكَّرُونَ مَنْ سَمِعُوهُ مِنْهُ وَتَارَاتُ يَنْشَطُونَ فِيهَا فَيَسْتَدُونَ الْخَبَرَ عَلَى هَيْئَةٍ مَا سَمِعُوا فَيُخْبِرُونَ بِالنُّزُولِ فِيهِ إِنْ نَزَلُوا وَبِالصُّعُودِ إِنْ صَعِدُوا كَمَا شَرَحْنَا ذَلِكَ عَنْهُمْ

وَمَا عَلِمْنَا أَحَدًا مِنْ أَيْمَةِ السَّلَفِ مِمَّنْ يَسْتَعْمِلُ الْأَخْبَارَ وَيَتَفَقَّدُ صِحَّةَ الْأَسَانِيدِ وَسَقَمَهَا مِثْلَ أُبُوبِ السَّخْتِيَانِيِّ وَابْنِ عَوْنٍ وَمَالِكِ بْنِ أَنَسٍ وَشُعْبَةَ بْنِ الْحَجَّاجِ وَيَحْيَى بْنِ سَعِيدِ الْقَطَّانِ وَعَبْدَ الرَّحْمَنِ بْنِ مَهْدِيٍّ وَمَنْ بَعْدَهُمْ مِنْ أَهْلِ الْحَدِيثِ فَتَشَوْا عَنْ مَوْضِعِ السَّمَاعِ فِي الْأَسَانِيدِ كَمَا ادَّعَاهُ الَّذِي وَصَفْنَا قَوْلَهُ مِنْ قَبْلِ

وَإِنَّمَا كَانَ تَفَقُّدُ مَنْ تَفَقَّدَ مِنْهُمْ سَمَاعَ رُوَاةِ الْحَدِيثِ مِمَّنْ رَوَى عَنْهُمْ إِذَا كَانَ الرَّاويَ مِمَّنْ عُرِفَ بِالتَّنْدِيلِ فِي الْحَدِيثِ وَشَهَرَ بِهِ فَحِينَئِذٍ يَبْحَثُونَ عَنْ سَمَاعِهِ فِي رَوَايَتِهِ وَيَتَفَقَّدُونَ ذَلِكَ مِنْهُ كَيْ تَنْزَاحَ عَنْهُمْ عِلَّةُ التَّنْدِيلِ

فَمَنْ ابْتَدَعَ ذَلِكَ مِنْ غَيْرِ مُدْلِسٍ عَلَى الْوَجْهِ الَّذِي زَعَمَ مَنْ حَكَيْنَا قَوْلَهُ فَمَا سَمِعْنَا ذَلِكَ عَنْ أَحَدٍ مِمَّنْ سَمِينَا وَلَمْ نُسَمِّ مِنَ الْأَيْمَةِ فَمِنْ ذَلِكَ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْأَنْصَارِيَّ وَقَدْ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ رَوَى عَنْ خَدِيفَةَ وَعَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ وَعَنْ كُلِّ وَاحِدٍ مِنْهُمَا حَدِيثًا يُسْنِدُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَيْسَ فِي رَوَايَتِهِ عَنْهُمَا ذِكْرُ السَّمَاعِ مِنْهُمَا وَلَا حَفْظُنَا فِي شَيْءٍ مِنَ الرُّوَايَاتِ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ شَافَهُ خَدِيفَةَ وَأَبَا مَسْعُودٍ بِحَدِيثٍ قَطُّ وَلَا وَجَدْنَا ذِكْرَ رُوَيْتِهِ إِيَّاهُمَا فِي رَوَايَةٍ بِعَيْنِهَا

وَلَمْ نَسْمَعْ عَنْ أَحَدٍ مِنْ أَهْلِ الْعِلْمِ مِمَّنْ مَضَى وَلَا مِمَّنْ أَدْرَكْنَا أَنَّهُ طَعَنَ فِي هَذَيْنِ الْخَبَرَيْنِ اللَّذَيْنِ رَوَاهُمَا عَبْدُ اللَّهِ بْنُ يَزِيدَ عَنْ خَدِيفَةَ وَأَبِي مَسْعُودٍ بِضَعْفٍ فِيهِمَا بَلْ هُمَا وَمَا أَشْبَهَهُمَا عِنْدَ مَنْ لَاقَيْنَا مِنْ أَهْلِ الْعِلْمِ بِالْحَدِيثِ مِنْ صِحَّاحِ الْأَسَانِيدِ وَقَوِيهَا يَرَوْنَ اسْتِعْمَالَ مَا نُقِلَ بِهَا وَالْإِحْتِجَاجَ بِمَا أَتَتْ مِنْ سُنَنِ وَأَثَارِ

وَهِيَ فِي زَعْمِ مَنْ حَكَيْنَا قَوْلَهُ مِنْ قَبْلِ وَاهِيَةٌ مُهْمَلَةٌ حَتَّى يُصِيبَ سَمَاعَ الرَّاويِ عَمَّنْ رَوَى وَلَوْ دَهَبْنَا نُعَدُّ الْأَخْبَارَ الصِّحَّاحَ عِنْدَ أَهْلِ الْعِلْمِ مِمَّنْ يَهْنُ بَرَعُهُ هَذَا الْقَائِلِ وَنُحْصِيهَا لَعَجَزْنَا عَنْ تَقْصِي ذِكْرَهَا وَإِحْصَائِهَا كُلِّهَا وَلَكِنَّا أَحْبَبْنَا أَنْ نُنْصِبَ مِنْهَا عَدَدًا يَكُونُ سِمَةً لِمَا سَكَنَّا عَنْهُ مِنْهَا

وَهَذَا أَبُو عُثْمَانَ النَّهْدِيُّ وَأَبُو رَافِعِ الصَّائِغُ وَهُمَا مِمَّنْ أَدْرَكَ الْجَاهِلِيَّةَ وَصَحَبَا أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْبُدْرِيِّينَ هَلُمَّ جَرًّا وَتَقَلَّ عَنْهُمْ الْأَخْبَارَ حَتَّى نَزَلَ إِلَى مِثْلِ أَبِي هُرَيْرَةَ وَابْنِ عُمَرَ وَدَوْبَهُمَا قَدْ أَسْنَدَ كُلُّ وَاحِدٍ مِنْهُمَا عَنْ أَبِي بِنِ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا وَلَمْ نَسْمَعْ فِي رَوَايَةٍ بِعَيْنِهَا أَنَّهُمَا عَابَيَا أَبِيًّا أَوْ سَمِعَا مِنْهُ شَيْئًا

وَأَسْنَدَ أَبُو عَمْرٍو الشَّيْبَانِيُّ وَهُوَ مِمَّنْ أَدْرَكَ الْجَاهِلِيَّةَ وَكَانَ فِي زَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا وَأَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ كُلُّ وَاحِدٍ مِنْهُمَا عَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَرَيْنِ وَأَسْنَدَ عَبْدُ بِنِ عُمَيْرٍ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا وَعَبِيدُ بْنُ عَمِيرٍ وَوَلَدُ فِي زَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَأَسْنَدَ قَيْسُ بْنُ أَبِي حَازِمٍ وَقَدْ أَدْرَكَ زَمَانَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ أَخْبَارٍ

وَأَسْنَدَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى وَقَدْ حَفِظَ عَنْ عُمَرَ بْنِ الْخَطَّابِ وَصَحَبَ عَلِيًّا عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا

وَأَسْنَدَ رَبِيعِيُّ بْنُ جَرَّاشٍ عَنْ عُمَرَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَيْنِ وَعَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا وَقَدْ سَمِعَ رَبِيعِيُّ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَرَوَى عَنْهُ

وَأَسْنَدَ نَافِعُ بْنُ جُبَيْرٍ بْنُ مُطْعِمٍ عَنْ أَبِي شُرَيْحٍ الْخُرَاعِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا

وَأَسْنَدَ الثُّعْمَانُ بْنُ أَبِي عَيَّاشٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ثَلَاثَةَ أَحَادِيثَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وَأَسْنَدَ عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ عَنْ تَمِيمِ الدَّارِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا.

وَأَسْنَدَ سُلَيْمَانُ بْنُ يَسَارٍ عَنْ رَافِعِ بْنِ خَدِيجٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا.

وَأَسْنَدَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْجَمْبَرِيُّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَادِيثَ.

فَكُلُّ هَؤُلَاءِ التَّابِعِينَ الَّذِينَ نَصَبْنَا رَوَايَتَهُمْ عَنِ الصَّحَابَةِ الَّذِينَ سَمَّيْنَاهُمْ لَمْ يُحْفَظْ عَنْهُمْ سَمَاعٌ عَلِمْنَاهُ مِنْهُمْ فِي رَوَايَةِ بَعْضِهَا وَلَا أَنَّهُمْ لَفَوْهُمْ فِي نَفْسِ خَيْرٍ بَعْضِهِ. وَهِيَ أَسَانِيدُ عِنْدَ ذَوِي الْمَعْرِفَةِ بِالْأَخْبَارِ وَالرَّوَايَاتِ مِنْ صِحَّاحِ الْأَسَانِيدِ لَا نَعْلَمُهُمْ وَهَنُوا مِنْهَا شَيْئًا قَطُّ وَلَا التَّمَسُّوا فِيهَا سَمَاعَ بَعْضِهِمْ مِنْ بَعْضٍ. إِذِ السَّمَاعُ لِكُلِّ وَاحِدٍ مِنْهُمْ مُمَكِّنٌ مِنْ صَاحِبِهِ غَيْرُ مُسْتَنْكَرٍ لِكُونِهِمْ جَمِيعًا كَانُوا فِي الْعَصْرِ الَّذِي انْتَقَوْا فِيهِ.

وَكَانَ هَذَا الْقَوْلُ الَّذِي أَخَذْتَهُ الْقَائِلُ الَّذِي حَكَيْنَاهُ فِي تَوْهِينِ الْحَدِيثِ بِالْعِلَّةِ الَّتِي وَصَفَ أَقَلَّ مِنْ أَنْ يُعْرَجَ عَلَيْهِ وَيُنَارَ ذِكْرُهُ. إِذْ كَانَ قَوْلًا مُحَدَّثًا وَكَلَامًا خَلْفًا لَمْ يَقُلْهُ أَحَدٌ مِنْ أَهْلِ الْعِلْمِ سَلَفٌ وَيَسْتَنْكِرُهُ مَنْ بَعْدَهُمْ خَلْفَ فَلَا حَاجَةَ بِنَا فِي رَدِّهِ بِأَكْثَرِ مِمَّا شَرَحْنَا. إِذْ كَانَ قَدْرُ الْمَقَالَةِ وَقَائِلِهَا الْقَدْرُ الَّذِي وَصَفْنَاهُ. وَاللَّهُ الْمُسْتَعَانُ عَلَى دَفْعِ مَا خَالَفَ مَذْهَبَ الْعُلَمَاءِ وَعَلَيْهِ التُّكْلَانُ.

وَاللَّهُ الْمُسْتَعَانُ عَلَى دَفْعِ مَا خَالَفَ مَذْهَبَ الْعُلَمَاءِ وَعَلَيْهِ التُّكْلَانُ .

This statement, may Allah have mercy on you, of accusation regarding the (*Mu'an'an*) chains is an invented one, produced without precedent, and there is no one who supports him from *Ahl ul-Ilm* in that. The widespread opinion, which is agreed upon between *Ahl ul-Ilm*, with reports and transmissions early and recent, is that each trustworthy narrator who transmits a Ḥadīth from his equal, with the feasible probability for (the transmitter) to meet (who he transmits from) and hear from him due to their being together in the same era, even if there never came a report that they met or spoke face to face, then the transmission is affirmed, and (using it as a) proof is appropriate, unless there is clear evidence that this transmitter did not meet who he transmits from or that he did not hear anything from him.

Then as for when the matter is ambiguous regarding the possibility which we explained previously, then the transmission is always (accepted) as coming by way of 'hearing' until there is evidence (otherwise) which we pointed out. Thus it is said to the inventor of this opinion whose speaker is, as we have described, or to his defender, you have provided in the sum total of your statement that the report of the single trustworthy narrator on the authority of the single trustworthy narrator is a proof which is required to act upon, then you introduced into it the condition afterwards, and you said 'until we know that (the transmitter) had met once or more and heard something from (the one he transmits from)'. So have you found this condition which you stipulated from anyone (from *Ahl ul-Ilm*) who also required it? And if not then bring me evidence of what you allege. Thus if he claims there is a statement from one of the scholars of the Salaf for what he alleged in introducing the condition in affirming reports, (then) confirm it. Neither he, nor others, will ever find a way to produce it, even though he claims about what he alleges there is evidence to rely on. Then it is said 'What is that evidence?'

If he said : 'I said it since I found transmitters of reports, early and recent, transmitting Ḥadīth from each other, and (the transmitter) did not ever see or hear anything from (from the one he

transmits from). Thus when I saw them permitting the transmission of Ḥadīth between them like this, *Irsāl*, without hearing (between transmitters), while the *Mursal* from the transmissions, in the foundation of our view and that of *Ahl ul-Ilm* in reports, is that it is not a proof; on account of what I described from the weakness, I rely on researching the hearing of the transmitter in each report on the authority of (who he transmits from). Thus when I unexpectedly come upon his hearing from (the one he transmits from) due to the low amount of a thing (transmissions on his authority), all of what he transmits on his authority becomes fixed to me thereafter. And if knowledge of (his actually hearing from whom he transmits from) is too distant from me, I withhold from the report and according to me it does not have a position of proof due to the possibility of *Irsāl* in it.'

Thus it is said to him : Then if the reason for your weakening the (*Mu'an'an*) report and your abandoning relying on it is due to the possibility of *Irsāl in it*, it obligates you not to affirm a chain of *Mu'an'an* until you see it has hearing (*Simā'*) from its first (transmitter) to its last.

With us it is possible that the Ḥadīth (you described) which has come to us on the authority of Hishām bin Urwah, on authority of his father, on authority of Ummul Momineen Ā'ishah (رضى الله عنها) we know with certainty that Hishām heard from his father and that his father heard from Ummul Momineen Ā'ishah (رضى الله تعالى عنها), just as we know that Ummul Momineen Ā'ishah (رضى الله تعالى عنها) heard from the Prophet (صلى الله عليه وآله وسلم), it is possible that when Hishām does not say in the transmission that he transmits on the authority of his father the words 'I heard' or 'He informed me', that there could be between him and his father another person who informed (Hishām) of it on the authority of his father in this transmission, and he did not hear it from his father when he preferred transmitting it *Mursal*, and it is not attributed to who he really heard it from.

Just as that is possible from Hishām, on the authority of his father, then it is also possible for his father on the authority of Ummul Momineen Ā'ishah (رضى الله تعالى عنها), and like that all chains for Ḥadīth in which the 'hearing' (of each transmitter) from the other is not mentioned. And if it was known in some transmissions that every single one of them did hear from his companion a great deal, then it is still possible for each one of them to drop in some of the transmissions, such that he hears from someone else some of his Ahadīth, then expedites on the authority (of his most famous companion) occasionally, while not designating who he (actually) heard from. And at times he is afraid and designates who he (actually) related the Ḥadīth from, and abandons *Irsāl*. What we mention from this, is found in Ḥadīth from the actions of trustworthy Muhaddithīn and A'immah of *Ahl ul-Ilm*; and we will mention several of their transmissions upon the pathway which we mentioned, demonstrating through them, the great amount of (the above), if Allah (عزَّ وجلَّ) wills.

From that, are the following.

That Ayyūb as-Sakhtiyānī, Ibn al-Mubārak, Wakī', Ibn Numayr, and a group of others transmitted on the authority of Hishām bin Urwah on the authority of his father, on the authority of Ummul Momineen Ā'ishah (رضى الله تعالى عنها). She said: 'I applied scent to the Apostle of Allah (صلى الله عليه وآله وسلم) at the time of entering and leaving *Ihrām*, with the most pleasant (scent) I found'.

Thus Layth bin Sa'd, Dāwud al-Attār, Humayd bin al-Aswad, Wuhayb bin Khālid, and Abū Usāmah transmitted this tradition on authority of none other than Hishām, he said, Uthmān bin Urwah informed me, on authority of Urwah, on authority of Ummul Momineen Ā'ishah (رضى الله عنها).

(تعالى عنها), on authority of the Prophet (صلى الله عليه و آله وسلم) and Hishām transmitted, on authority of his father, on authority of Ummul Momineen Ā'ishah (رضى الله تعالى عنها), she said : 'The Prophet (صلى الله عليه و آله وسلم), when he was in 'Itikaf, lowered his head towards me, then I combed (his hair) and I was menstruating'. Then Mālik bin Anas (رضى الله تعالى عنه) transmitted the exact narration, on the authority of az-Zuhrī, on authority of Urwah, on authority of Amrah , on authority of Ummul Momineen Ā'ishah (رضى الله تعالى عنها), on authority of the Prophet (صلى الله عليه و آله وسلم).

Az-Zuhrī and Sālih bin Abī Hassān transmitted on authority of Abī Salamah, on authority of Ummul Momineen Ā'ishah (رضى الله تعالى عنها) : 'The Prophet (صلى الله عليه و آله وسلم) would kiss while fasting'.

Thus Yahyā bin Abī Kathīr said about this report regarding 'kissing', Abū Salamah bin Abdur Rahman informed me that Umar bin Abd al-Azīz informed him that Urwah informed him that Ummul Momineen Ā'ishah (رضى الله تعالى عنها) informed him that : 'The Prophet (صلى الله عليه و آله وسلم) would kiss her while fasting'.

Ibn Uyaynah and others transmitted on the authority of Amr bin Dīnār, on authority of Jābir, he said 'The Apostle of Allah (صلى الله عليه و آله وسلم) (allowed us) to eat horse meat and prohibited us from donkey meat'. And Hammād bin Zayd transmitted it, on authority of Amr, on the authority of Muhammad bin Alī, on authority of Jābir (رضى الله تعالى عنه), on the authority of the Prophet (صلى الله عليه و آله وسلم).

And this manner of transmitting narrations is abundant, its enumeration being much, and what we mentioned is sufficient for those who possess understanding. Thus when the reason (for weakening these types of transmissions), according to the one whose opinion we described before, in terms of the invalidation of Ḥadīth, and weakening them when it is not known that the transmitter heard anything through the one he transmits from, is that *Irsāl* is possible in them. His opinion leads to his being obligated to abandon relying on transmissions of those who are known to have heard through who they transmit from unless there is mention of 'hearing' in the report itself. In view of what we clarified earlier, the A'imma, who related reports that, at times, they would expedite the Ḥadīth as *Irsāl*, and not mention who they heard it from, and at times, they would be so inclined, so they would provide the chain for the report in the form that they heard it. Thus they will report (a narration) through 'descent' (from a peer or someone below them in age or status), if it was descended. And with 'elevation' (with less narrators between them and the Prophet) if it was elevated, just as we explained about them. We are not aware of anyone from the *A'imma* of the *Salaf* who, when he sought to act upon reports, and investigate the soundness or weakness of the chains of transmission, like (those of) Ayyūb as-Sakhtiyānī, Ibn Awn, Mālik bin Anas, Shu'bah bin al-Hajjāj, Yahyā bin Sa'īd al-Qattān, Abd ar-Rahman bin Maḥdī, and those after them, from the people of Ḥadīth, he examined the situation regarding (the manner of) 'hearing' in the chains, like what is claimed in the opinion of the one, we described earlier.

Those who investigated among (the scholars of Ḥadīth) would only investigate the 'hearing' of the transmitters of Ḥadīth they transmitted from, when the transmitter was among those who were known for *Tadlīs* in Ḥadīth and famous for it. Thus when they investigated (a transmitter's manner of) 'hearing' in his transmissions, and they would research that about him, in order to distance themselves from the defect of *Tadlīs*. Thus to research that about the non-*Mudallis*, from the perspective of the one who alleged what he did in the opinion we related, then we have not heard of that from anyone we designated and do not designate from the *A'imma*.

Thus, from that, is Abdullah bin Yazīd al-Ansārī (رضي الله تعالى عنه), who saw the Prophet (صلى الله عليه وآله وسلم), transmitted a Ḥadīth on the authority of Hudhayfah and Abī Mas'ūd al-Ansārī (رضي الله تعالى عنهما) attributing it to the Prophet (صلى الله عليه وآله وسلم), and there is no mention of 'hearing' in his transmission from either of them. Also, we have not preserved in any of the transmissions that Abdullah bin Yazīd (رضي الله تعالى عنه) ever met Hudhayfah or Abū Mas'ūd (رضي الله تعالى عنهما) face to face for Ḥadīth. We have not found mention in an actual transmission, his seeing either of them, and we have not heard from any of *Ahl ul-Ilm* who have passed, or who we have met, who charged with weakness, these two reports, which Abdullah bin Yazīd (رضي الله تعالى عنه) transmitted on the authority of Hudhayfah and Abū Mas'ūd (رضي الله تعالى عنهما). Rather according to those, we met from *Ahl ul-Ilm* in Ḥadīth, those two (reports) and whatever is similar to them, are among the authentic and strong chains. They held the view of acting by what was related by them and relied upon what came from the *Sunan* and *Āthār* (in that manner). And it is weak and abandoned in the allegation of the one whose view we related before, until 'hearing' of the transmitter is obtained from whoever transmits (them). And even if we took to enumerating the authentic reports according to *Ahl ul-Ilm* whereof they are weak, in the allegation of this speaker, and we counted them, truly we would not be able to fully examine its mention and enumerate all of them; rather we prefer to place several as a symbol for what we remain silent upon.

Abū Uthmān an-Nahdī and Abū Rāfi' as-Sā'igh (رضي الله تعالى عنهما), both were from among those who witnessed the age of Jahiliyyah (the time before Islam in the Arabian Peninsula) and were among the Companions of the Apostle of Allah (صلى الله عليه وآله وسلم) who witnessed the battle of Badr, and so on and so forth. They both related reports on the authority of Sahabah until they (related Ḥadīth from younger Sahabah) the likes of Abū Hurayrah and Ibn Umar (رضي الله تعالى عنهما). Each of these two transmitted a single Ḥadīth on authority of Ubayy bin K'ab (رضي الله تعالى عنه), on the authority of the Prophet (صلى الله عليه وآله وسلم) and we did not hear in an actual transmission that they had seen Ubayy (رضي الله تعالى عنه) with their own eyes, or heard anything from him.

Abū Amr ash-Shaybānī (رضي الله تعالى عنه) witnessed *al-Jahiliyyah* and was an adult during the time of the Prophet (صلى الله عليه وآله وسلم), and Abū Ma'mar Abdullah bin Sakhbarah (رضي الله تعالى عنه), each transmitted two reports on the authority of Abū Mas'ūd al-Ansārī (رضي الله تعالى عنه), on the authority of the Prophet (صلى الله عليه وآله وسلم).

Ubayd bin Umayr (رضي الله تعالى عنه) transmitted a Ḥadīth on authority of Ummul Momineen Umm Salamah (رضي الله تعالى عنها), on the authority of the Prophet (صلى الله عليه وآله وسلم), and Ubayd bin Umayr (رضي الله تعالى عنه) was born in the time of the Prophet (صلى الله عليه وآله وسلم).

Qays bin Abī Hāzīm (رضي الله تعالى عنه) transmitted three reports on the authority of Abū Mas'ūd al-Ansārī (رضي الله تعالى عنه), on authority of the Prophet (صلى الله عليه وآله وسلم) and he witnessed the time of the Prophet (صلى الله عليه وآله وسلم).

Abdur Rahman bin Abī Laylā (رضي الله تعالى عنه) transmitted a Ḥadīth on the authority of Anas bin Mālik (رضي الله تعالى عنه), on the authority of the Prophet (صلى الله عليه وآله وسلم) and he heard from Hadhrat Umar bin al-Khattāb (رضي الله تعالى عنه) and accompanied Hadhrat Alī (رضي الله تعالى عنه).

Rib'ī bin Hirāsh (رضي الله تعالى عنه) transmitted two Ahadith on the authority of Imrān bin Husayn (رضي الله تعالى عنه), on the authority of the Prophet (صلى الله عليه وآله وسلم), and a Ḥadīth on authority of Abū Bakrah (رضي الله تعالى عنه), on the authority of the Prophet (صلى الله عليه وآله وسلم). Rib'ī (رضي الله تعالى عنه) heard from Hadhrat Alī bin Abu Tālib (رضي الله تعالى عنه) and transmitted on his authority.

Nāfi' bin Jubayr bin Mut'im (رضي الله تعالى عنه) transmitted a Ḥadīth on the authority of Abī Shurayh al-Khuzā'ī (رضي الله تعالى عنه), on authority of the Prophet (صلى الله عليه و آله وسلم).

An-Nu'mān bin Abī Ayyāsh (رضي الله تعالى عنه) transmitted three Ahādīth on the authority of Abū Sa'īd al-Khudrī (رضي الله تعالى عنه), on authority of the Prophet (صلى الله عليه و آله وسلم).

Atā' bin Yazīd al-Laythī (رضي الله تعالى عنه) transmitted a Ḥadīth on the authority of Tamīm ad-Dārī (رضي الله تعالى عنه), on authority of the Prophet (صلى الله عليه و آله وسلم).

Sulaymān bin Yasār (رضي الله تعالى عنه) transmitted a Ḥadīth on authority of Rāfi' bin Khadīj (رضي الله تعالى عنه), on authority of the Prophet (صلى الله عليه و آله وسلم).

Humayd bin Abd ar-Rahman al-Himyarī (رضي الله تعالى عنه) transmitted narrations on the authority of Abū Hurayrah (رضي الله تعالى عنه), on the authority of the Prophet (صلى الله عليه و آله وسلم).

Thus all of these Tabi'īn we named, whose transmissions are on the authority of Companions, are not recorded in separate transmissions to have heard directly from them, to our knowledge, and are not recorded to have met them in the course of the actual report. They are sound chains of transmission according to those who possess knowledge of reports and transmissions; we do not know of them ever weakening anything of them or asking about whether they heard from each other, since the 'hearing' of each one of them from his companion is possible, without anyone rejecting (that), due to them all being together in the same time period.

This opinion that the speaker invented, which we related, regarding weakening the Ḥadīth, for the reason which he described, is too inferior to be relied upon or (too inferior) for its mention to be stirred up since it was an invented opinion and a backward discussion which no one from *Ahl ul-Ilm* stated before and those who came after them denounced it. Thus there is no need for us to refute it with more than what we have already explained since the standing of the speech and its speaker is that, which we described, and Allah is the one with whom aid is sought in repelling what differs from the school of the scholars and in Him alone we place complete trust.