Benefits from the Introduction to Ṣahīḥ Muslim

Taken from the work Qurrah 'Ayn al-Muḥtaj fi Sharh Muqaddimah Ṣahīḥ al-Imām Muslim al-Hajjāj

By the Noble Shaykh, the Muḥaddith,
Muhammad ibn 'Ali al-Ithyūbī
Teacher at Dār al-Ḥadīth al-Khayriyyah
Makkah al-Mukarramah
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Translator’s Introduction

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

It was based upon this that I first set out to render the Muqaddimah of Ṣahīḥ Muslim into the English language. After completing it, I disseminated it as an e-book, and—praise is for Allāh (عَزَّ وَجَلَّ)—it found its way to a number websites and forums.
Sometime afterward, I was blessed to come across an explication of the *Mugaddimah* by the scholar of Ḥadīth Muḥammad ibn ‘Alī ibn Ādām al-Ithyūbī—may Allāh (عَزَّزَهُمَا) preserve him. Prior to that, I depended upon the explanation of Imām al-Nawawī (رحمهُ الله) to aid me in the original translation; however, the explication of Shaykh Muḥammad al-Ithyūbī, in two volumes, was much more detailed and added a number of benefits which could further assist me in improving upon the original version. So after revising the text, I decided that it would be beneficial to extract some of the commentary from Shaykh Muḥammad’s explication and put it in footnotes to aid the noble reader in comprehending this classic work.

The book before the reader is not a rendering of Shaykh Muḥammad al-Ithyūbī’s entire book; rather, I wanted to mine from the two volumes benefits connected to ‘Aqīdah, Manhaj and the sciences of Ḥadīth—such as al-*jarḥ wa al-*Ta’dīl*—which demonstrate the great effort of scholars of Ḥadīth in purifying what has been passed down from the statements and actions of the Prophet of Islām (صَلَّىٰ آلِ مُسَيْلِمَة). Intricate points of Arabic grammar and linguistics, as well as complex matters of the science of Ḥadīth have been excluded to facilitate reading. As for the footnotes, they have all been taken directly from Shaykh Muḥammad al-Ithyūbī’s explication.1 The tag “Shaykh Muhammad ibn Ādām said...” is used when the author refers to

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1 Any other notes have been prefaced with “TN” (i.e. Translator’s Note).
himself in the third person. I have also added a glossary of terms at the end of this volume to define some of the Ḥadīth terminology that may be unfamiliar to the layperson.

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

Finally, it is my prayer that this humble effort becomes a lasting benefit to Islam and the Muslims. Indeed Allah (عَزِّبَلَهُ) is the One Who Hears and Answers His slave’s supplication. May Allah (عَزِّبَلَهُ) grant Peace and Prayers upon the Prophet Muhammad (صِلْيَ الله عَلَيْهِ وَسَلَّمُ), the Prophet’s family and his Companions.

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

Abū al-Ḥasan Mālik Ādam al-Akhḍar

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

Camden, New Jersey U.S.A
Biography of Imām Muslim ( ради Аллаха)

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

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

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

Second: That he was born in the year 202.

Third: That he was born in the year 204.

And Fourth: That he was born in the year 206. Al-Ḥākim related this on the authority of Ibn al-Akhram who said: “Imām Muslim died on Sunday night and was buried on Monday with five days remaining in the month of Rajab in the year 261 at the age of 55. This statement was confirmed by a body of scholars: Ibn al-Ṣalāḥ, and al-Ḥāfiz [Ibn Ḥajr] among them.
Ibn al-Ṣalāḥ said: "I visited his grave in Naysābūr, where I heard the conclusion of his book al-Ṣaḥīḥ and other than it. May we gain benefit from his work as well as others. Āmīn."

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

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

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

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2 This statement is disputable because reading books at a gravesite is not from the guidance of the Salaf; rather, graves are only visited to send salutations upon their inhabitants, make supplication for them and take them as reminders, as is well known from authentic traditions, so take heed.
dry goods. He supported himself from properties and estates he owned in Uṣūwā. He was very generous to the people and was given the nickname “the charitable one of Naysābūr.”

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


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

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3 Look in al-ʿIbr (2/23) and Shadharāt al-Dhahab (1/145)
Rahmān al-Wahhabī, 'Amr ibn Sawwād, Īsā ibn Ḥammād Zughbah, and Muḥammad ibn Rumḥ ibn Muhājir.

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

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

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

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4 Siyar A’lām al-Nubalā (11/422 and 12/562)
party..." He mentioned Imām Muslim ibn al-Ḥājjāj⁵ from among them. And Allāh (عَزَّ وَجَلَّ) knows best.

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

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

وَمَا أَرْسَلْنَا فَسَالًا إِلَّا رَجُلًا نَوْحَيْنَاهُ إِلَيْهِمْ فَسَالُوا أَهْلَ الْبَيْتِ إِنَّكُمْ لَا تَضَلُّوْنَ

“Ask the people of knowledge when you don’t know.”

[al-Anbiyā: 21:7]

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

⁵ Refer to ‘Aqidah al-Salaf Aṣḥāb al-Ḥadīth (pg. 67–69)
them against blind following and commanded them to follow the evidences.

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

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

The truth of the matter is that he (Muslim) belonged to the school of the people of Hadith, not a blind follower of any Imam. Rather, he is like al-Shafi’i, Ahmad and others from the legists of the people Hadith. Abū ‘Abd Allāh al-Ḥakim said it best when he counted him from the jurists of the people of Hadith and devoted a biography to him, as he did the other Imams such as al-Zuhrī, al-Awzā’ī, Ibn ‘Uyanaḥ, Ibn al-Mubarak, Yahyā al-Qāṭtān, Ibn Mahdi, Ahmad ibn Ḥanbal, Ibn al-Madini, et al. He prefaced their biographies by stating that he intended the Fiqh of Hadith.
Al-'Allāmah al-Mubārakfūrī said: “Just as Imām al-Bukhārī was a follower of the Sunnah, not a blind follower of any of the four Imāms or other than them, Imām Muslim, al-Tirmidhī, al-Nasā’ī, and Ibn Mājah were all followers of the Sunnah, not blind followers of anyone.”

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

Allāh (ﷻ) says:

\[
\text{وَإِنَّكُم مُّطَّبِعُونَ} \\
\text{مُهْدِينَ} \\
\]

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

[al-Nūr 24:54]

He also states:

\[
\text{وَاتَّبِعُوهُ} \\
\text{وَأُهْدِي} \\
\]

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

[al-A’rāf: 7:158]

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6 Muqaddimah Tuhfah al-‘Ahdhā (1/353)
Thus, if their statements concur with those of some of the Imāms in certain matters, then some heedless [individuals] consider this blind following and brand them with what is unbefitting even a person who is beneath them in rank. Refuge is sought with Allāh (عَزَّلَهُ) from the one who opposes the truth, and Allāh (عَزَّلَهُ) knows best what is right and unto Him is the return [of all].


The scholars’ praise of Imām Muslim: Abū Quraysh al-Ḥāfīz said: “I heard Muḥammad ibn Bashār say: ‘The memorizers of the world are four: Abū Zur’aḥ in al-Rayy, Muslim in Naysābūr, ‘Abd Allāh al-Dārimī in Samarkand, and Muḥammad ibn Ismā‘īl in Bukhārā. Regarding him, Ibn ‘Asākir said: He is the memorizer, author of al-Šahīḥ, the great Imām; he travelled [in the pursuit of knowledge], collected narrations and compiled them [in writings]. Al-Khalīlī said: “He is too well known to need to mention his virtues.” Al-Ḥākim said: I heard Abū ʿAbd al-Raḥmān al-Sulāmī say: “I saw a Shaykh who was
very handsome and wearing fine clothes; the tail of his turban was hanging between his shoulders, so it was said: ‘This is Muslim,’ then the companions of the ruler came forward and said: ‘The leader of the faithful has commanded that Muslim ibn Ḥajjāj be the Imām of the Muslims.’ So they put him before the congregation, he extolled Allāh (الله) and led the people in prayer. Al-Ḥāfiẓ al-Dhaḥabī said: [He is] one of the pillars of [the science of] Ḥadīth.
Biographical sketch of al-Shaykh Muḥammad ibn Ṭa’lī al-Ithylūbī

He is the Muḥaddith Muḥammad ibn al-Shaykh Ṭa’lī ibn Ṭa’lī ibn Mūsā al-Wallawī, al-Ithylūbī.

His birth and upbringing:

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

His teachers:

From the Shaykh’s teachers:

1. His father, al-Shaykh Ṭa’lī ibn Ṭa’lī ibn Mūsā al-Wallawī, al-Ithylūbī. He studied with him books of creed, the Ḥanafī school of jurisprudence, Usūl al-Fiqh, most of Sahīh al-Bukhārī, etc. His father granted him Ijāzah both orally and written.

2. Al-Shaykh Muḥammad ibn Sa’d ibn Shaykh Ṭa’lī al-Darrī; Shaykh Muḥammad sat with him for close to three years, studying part of the Sahīḥayn, grammar, morphology, Usūl al-Fiqh, etc.
3. Muḥammad ibn Zayn ibn Muḥammad al-Ithyūbī, al-Dānī; he read upon him most of Ṣaḥīḥ Muslim with al-Nawawī's explanation, the beginning of Sunan al-Bayhaqi, Tafsīr al-Qur'ān al-Karīm, Tadrib al-Rāwī, etc.

4. Al-Muḥaddith, al-Shaykh Muḥammad ibn Rāfīʿ ibn Baṣrī; he read Jāmiʿ al-Tirmidhī and part of Ṣaḥīḥ Muslim upon him and also heard from him: [Sunan] Abū Dāwūd, al-Nasāʿī and Ibn Mājah. He granted him Ijāzah to transmit all of his chains of narration.

His writings:

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

1. The explication of Sunan al-Nasāʿī entitled Dḥākhirah al-ʿUqba fi Sharḥ al-Mujtabā in forty-two volumes. Our Shaykh, the Muḥaddith of the lands of Yemen, Muqbil ibn Hādī al-Wādīʿī said about this book: “[This explication] is written in the manner of Fath al-Bārī by al-Ḥāfiẓ Ibn Ḥajr. One has confidence in many of the Shaykh’s positions due to them being in agreement with the evidences. I advise the students of knowledge to be diligent in acquiring this tremendous work, for not every Muḥaddith in this era has the ability to produce the likes of this explication.”
2. The explication of the Muqaddimah of Ṣahīh Muslim entitled Qurrah 'Ayn al-Muḥtāj fī Sharḥ Ṣahīh Muslim ibn al-Ḥajjāj in two volumes

3. The explication of Sunan Ibn Mājah entitled Mashāriq al-Anwār al-Wahhajah wa Matali' al-Asrār al-Bahhajah fī Sharḥ Sunan ibn Mājah in four volumes [incomplete]

4. The explication of Ṣahīh Muslim entitled al-Bahr al-Muḥīṭ al-Thajāj fī Sharḥ Ṣahīh Muslim ibn al-Ḥajjāj of which 28 volumes have been published.

His teaching posts:

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

Praise for Shaykh Muḥammad al-Ithūbī:

We have already mentioned the great praise of our Shaykh Muqbil ibn Ḥādī al-Wādiʿī (may Allāh have mercy on him) regarding Shaykh Muḥammad and his explication of al-Nasāʾī: "[This explication] is written in the manner of Fath al-Bārī by al-Ḥāfiz Ibn Ḥajr. One has confidence in many of the Shaykh’s positions due to them being in agreement with the evidences. I advise the students of knowledge to be diligent in acquiring this
tremendous work, for not every Muḥaddith in this era has the ability to produce the likes of this explication.”
TEXT OF THE INTRODUCTION TO

SAHIH MUSLIM

"With the Name of Allah, the Most Beneficent, the Most Merciful"

Stated Imam Abū al-Ḥusayn Muslim Ibn al-Ḥajjāj al-Qushayrī al-Naysābūrī (d.261H): All praise is due to Allah (عَزَّزَ), Lord of all the worlds (and the final end of the pious), and the Prayers of Allah (عَزَّزَ) upon Muhammad (صَلَّى اللهُ عَلَيْهِ وَآيَاتِهِ), the seal of the Prophets, and upon all the Prophets and Messengers (صَلَّى اللهُ عَلَيْهِ). After supplicating, I say:

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

\[7\] He began his book with the Basmalah, following the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ), who would place it at the beginning of his correspondence to the rulers [of different lands], as has been authentically reported in the story of Hiraql, and the story of the treaty of Hudaybiyah. This is collected by al-Bukhārī and Muslim and others. This is also corresponds with the Book [ofAllah], as the companions began their recording of the Qurʾān with it, and everyone who recorded the Book after them in every time followed them in this. There are those who say that the Basmalah is a verse of al-Fātihah while others disagree.
concerning the Sunan (traditions) of the Religion, their rulings, what is found in them from reward and punishment, al-Targhib wa al-Tarhib (encouragement and dissuasion) and other matters that have been reported and circulated by the people of knowledge. You desired, may Allah (الله) guide you, to obtain them in a collection, and you requested from me to record them for you without repetition; as you stated that this would preoccupy your goal of gaining understanding and extracting [legislative rulings]. When I reflected upon what you requested, may Allah (الله) give you honor, and what it would lead to—Allah (الله) willing—from a praiseworthy outcome and great benefit, I thought that if it were decreed for me to accomplish this, [then] I would be the first to benefit from it before anyone else. This is for reasons too numerous to mention. But in general, precision in a few [narrations] is easier upon a person than being preoccupied with many, especially for the common-person who does not have the ability to discern [between affairs], unless he is guided. So if the affair is as we have described, then what is desired is the collection of a few authentic narrations, [which is] more suitable than many weak reports.

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8 He is addressing al-Ḥāfiz Aḥmad ibn Salamah al-Naysābūrī (d. 286), who requested from him to compile this book. al-Ḥāfiz Abū Bakr al-Khaṭīb al-Baghdādī recorded his biography in his book al-Tārīkh. He said: “Aḥmad ibn Salamah ibn ‘Abd Allah, Abū al-Faḍl al-Bazzār, al-Naysābūrī, one of the memorizers [of Ḥadīth]. He accompanied Muslim ibn al-Ḥajjāj on his travels to Qutaybah ibn Saʿīd in Balkh and his second trip to al-Baṣrah. He selected him to record [traditions] from the scholars; afterward, Muslim compiled his book al-Ṣaḥīḥ at his request.” [Ṭārīkh Baghdād 4/186]
On the contrary, it is hoped that there may be some benefit in a large, repetitive collection [of narrations] for the scholars, those who were given some awareness and knowledge of the authentic from the weak. As for the common-folk, who are not from the people of knowledge—the people of awareness and scholarship—it is pointless for them to seek after many [narrations] whilst they are incapable of understanding a few.

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

⁹ In short, he has alluded to the fact that he will present connected chains of narration on the Messenger of Allāh (صلى الله عليه وسلم) in three categories, as will come, without repeating any narration twice, unless the need arises. This is found under two circumstances: First: That the second Ḥadīth contains an additional wording that clarifies what is intended in the first Ḥadīth. For example, the first Ḥadīth may be general [in meaning] and the second [wording] contains that which specifies the generality, or the first has an unrestricted [meaning] and in the second restricts it, and so
As for the first category, we intend to present the narrations that are safer from defects and purer than others in that their narrators are from the people of uprightness and precision in Ḥadīth, whose narrations are free from severe contradiction and grave disorder, as has been made apparent in the reports of many [weak] narrators.

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

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

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

The meaning of Takhlīq in the terminology of Ḥadīth is the loss of mental faculties, disorder in speech and actions either by senility, sickness or occurrences like the death of a child, theft of wealth, as with al-Mas‘ūdī; the loss of one’s library, as in the case of Ibn Lahi‘ah or [the library] being burned, as with Ibn al-Mulaqqin, as mentioned by al-Ḥāfiz al-Sakhawī. [refer to Fath al-Mughīṣ 4/271]
So once we have related the reports of this class of narrator, we will follow it with the narrations of those who are not as precise as the previous group, keeping in mind that even if they are of a lesser degree, they are still known for truthfulness and scholarship, such as ‘Aţā ibn Sā'īb, and Yazīd ibn Abū Ziyād, and Layth ibn Abū Sulaym, and their likes from the carriers and transmitters of narrations.

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

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

12 ‘Aţā ibn Sā'īb ibn Mālik, Abū Muḥammad, and it is said Abū al-Sā'īb, al-Thaqafi, al-Kufi, truthful, he lost his mental faculties towards the end of his life. He died in the year 136.

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

14 Layth ibn Abū Sulaym ibn Zunaym, his father’s name was Ayman, and it is said other than this; [he was] truthful. He lost his mental faculties in his later years. The [timeline] of his narrations was indistinguishable, so his narrations were abandoned. He died in 143.
Do you not see that if you compared those three: ‘Atā’, Yazīd, and Layth, with Maṣūr Ibn al-Muʿtamir,\(^{15}\) Sulaymān al-Aʿmash,\(^{16}\) and Ismāʿīl Ibn Abū Khālid\(^{17}\) in precision and uprightness, you would find the latter distinct from the former. There is no doubt with the people of Ḥadīth regarding this because the precision and sound memory of Maṣūr, al-Aʿmash, and Ismāʿīl is well-known, unlike ‘Atā’, Yazīd, and Layth. This is similar when comparing between contemporaries like Ibn 'Awn\(^{18}\) and Ayyūb al-Sakhtiyānī\(^{19}\) with 'Awf Ibn Abū Jamīlah,\(^{20}\)

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\(^{15}\) Maṣūr Ibn al-Muʿtamir Ibn ‘Abd Allāh al-Salamī, Abū ‘Uttāb, al-Kūfī; [he was] trustworthy, reliable. He did not commit Tadlis [concealment]. He died in the year 132.

\(^{16}\) Sulaymān Ibn Mihrān al-Asadī, [charge of] al-Kāhilī, Abū Muḥammad al-Kūfī, al-ʿAmash; he was a trustworthy narrator, memorizer, scholar of Qurʾānic recitation. He possessed awareness [in religion], except he committed Tadlis. He died in 147.

\(^{17}\) Ismāʿīl Ibn Abū Khālid [charge of] al-ʿAmashī, al-Kūfī; he was trustworthy and reliable. He died in 146

\(^{18}\) ‘Abd Allāh Ibn ‘Awn Ibn ʿArṭābān, [charge of] al-Mazāni, Abū Awn al-Bāṣrī; he was trustworthy, reliable, distinguished. He was from the contemporaries of Ayyūb in knowledge, works and age. Al-Anṣārī said: “Ibn ‘Awn did not give salutations to the Qadāris and fasted every other day until his death.” Ibn Ḥībbān said in al-Thiqāt: “[He was] from the nobles of his time in worship, virtue, awareness, firmness upon the Sunnah and harshness towards the people of innovation.” He died in 151.

\(^{19}\) Ayyūb Ibn Abū Tamīmah Kaysān al-Sakhtiyānī, Abū Bakr al-Bāṣrī, trustworthy, reliable, an authority, worshipper from the major scholars of Fiqh. He died in 131

26
Ash'ath, 21 al-Humrānī—two companions of al-Ḥasan 22—and Ibn Sirīn; 23 just as Ibn 'Awn and Ayyūb were also their companions, you find a great difference between the two [groups] in virtue and soundness in transmission. Though 'Awf and al-'Ash'ath are not known to be unreliable, their affair, according to the scholars, is as we have described.

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

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

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

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

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

24 Ā'ishah bint Abū Bakr al-Ṣiddīq (ṣoḥbah), Mother of the Believers, the most knowledgeable of women without exception; the most virtuous of the wives of the Prophet excluding Khādījah (ṣoḥbah), in which there is a well-known difference of opinion. She died in the year 56.
of Allah (ﷻ) commanded us to put the people in their (proper) places.\textsuperscript{25}

This is based on the statement of Allah (ﷻ):

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"And over all those endowed with knowledge is the All-Knowing." [Yûsuf 12:76]\textsuperscript{26}

So with this, we will compile what you requested from traditions narrated from the Messenger of Allah (ﷺ). As for what comes from those charged [with lying] by the scholars of Ḥadîth, or many of them, then we will not busy ourselves with collecting their narrations, such as ‘Abd Allâh ibn Miswar Abû Ja’far al-Madâ‘înî\textsuperscript{27}, and ’Amr ibn Khâlid\textsuperscript{28} and ‘Abd al-

\textsuperscript{25} Translators note: al-Muḥaddith al-Albānî has graded this narration weak due to a break in the chain. The narrator Maymûn ibn Abû Shabîb did not meet ‘A’ishah (رضي الله عنها). See Silisilah al-Da’îfah (no. 1894).

\textsuperscript{26} Concerning this verse, Ibn Abbâs (رضي الله عنه) said: "One person is more knowledgeable than another person, and Allah (ﷻ) is the All-Knowing, above them all. Qatâdah said: "Above everyone with knowledge is one more knowledgeable until all knowledge ends with Allah ( سبحان‌الله ), as from Him it began."

\textsuperscript{27} ‘Abd Allâh ibn Miswar ibn ‘Awn ibn Ja’far ibn Abû Ṭâlib al-Hâshimî, al-Madâ‘înî; he is not trustworthy, Imâm Ahmad said: "He fabricates narrations." Al-Nasâîî said: "He is a liar." Abû Nu’aym al-Âṣbahânî said: "A fabricator of Ḥadîth."
Quddūs al-Shāmī and Muḥammad ibn Saʿīd al-Maṣlūb and Ghiyāth ibn Ibrāhīm and Sulaymān ibn 'Amr Abū Dāwūd al-Nakhaʾī, and their likes, who are charged with fabricating Ḥadīth, and inventing narrations. Similarly, for the most part,


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

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

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

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

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

The second type: The people of innovation and desires, they fabricate Ḥadīth in support of their methodologies or in defamation of those who
those whose narrations are replete with contradiction and error, we have refrained from relating their reports as well.

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

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

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

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

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

The seventh type are those who have some fabricated Ḥadīth in their narrations unintentionally, like those who erred and attributed the speech of the companions to the Prophet (صَلْحُسَلْعَالِيِّ هُوَ).
And the sign of the *Munkar*, in the narration of the *Muḥaddith*, is if you placed his narration beside the narration of the people of memorization and honor, his narrations would contradict theirs.

So if the majority of his *ahādīth* are like that, his narrations are abandoned and not implemented. From this type are `Abd Allāh ibn Muḥarrar, Yahyā ibn Abū Unaysah, al-Jarrāḥ ibn al-Minhāl Abū al-'Atūf, `Abbād ibn Katīr, Husayn ibn `Abd Allāh ibn Ḍumayrah, `Umar ibn Ṣuhbān, and the likes of

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

35 Al-`Āmirī al-Jazrī from the *Atbā' al-Tābi'īn*, Imām Aḥmad said: "The people abandoned his narrations." Ibn Mā'in said: "[He is] weak."

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

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

38 Al-Thaqafi al-Baṣrī; al-Bukhārī said: "Abandon him." Al-Dāraquṭī said: "He is weak."

39 Ibn Abū Ḍumayrah al-Madānī; Abū Zūrah said concerning him: "He is nothing. His Ḥadīth are to be stricken." Ibn Abū Uways said: "He was charged with heresy." Al-Idrīsī said: "When Ismā'īl ibn Abū Uways traveled to sit with Ḥusayn ibn `Abd Allāh ibn Ḍumayrah and the news reached Mālik, he boycotted him (Ismā'īl) for forty days."
them who narrate *Munkar* from Ḥadīth. So we will not turn their *ahādīth*, nor busy ourselves with them.

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

If you see someone rely upon the likes of al-Zuhri,\(^{42}\) with his eminence and large number of companions who meticulously

\(^{40}\) Abū Jaʿfar al-Madānī, Ibn Maʿīn said: “His Ḥadīth does not equal a *Fals* (small copper coin).” Abū Zurʿah said: “He is weak in Ḥadīth, feeble in narration.”

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

\(^{42}\) Muḥammad ibn Muslim ibn ʿUbayd Allāh ibn ʿAbd Allāh ibn Shihāb ibn ʿAbd Allāh ibn al-Ḥārith ibn Zahrah al-Qurashi, al-Zuhri, Abū Bakr al-Madānī, the scholar of al-Ḥijāz and al-Shām. The scholars agree
preserved his narrations and those of others, or like Hishām Ibn ’Urwah\(^{43}\)—their reports are well-known and preserved with the people of knowledge and their companions related narrations from them with little dispute—then he relates from them, or one of them, a number of narrations unknown to their companions, and did not agree with them in that which is deem authentic, then it is not permitted to accept Ḥadīth from this type of the person. And Allāh (ъллāх) knows best.

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

After this, may Allāh (ъллāх) have mercy upon you, if it were not for that which we have seen from the evil act of many, who have appointed themselves scholars of Ḥadīth, who should have discarded weak traditions and Munkar narrations, and who did not restrict themselves to the well-known, authentic reports related from the trustworthy, those who are known for truth and reliability, after acknowledging that much of what is relayed to the ignorant is rejected and related from those who were disparaged by the Imāms of Ḥadīth: Mālik ibn Anas,\(^{44}\) regarding his eminence and precision. He died in the month of Ramaḍān in the year 125.

\(^{43}\) Hishām ibn ’Urwah ibn al-Zubayr ibn al-‘Awām al-Asadi. Trustworthy, scholar of jurisprudence. He died in the year 146.

\(^{44}\) Ibn Mālik ibn Abū ‘Āmir ibn ‘Amr al-Āṣbahī, Abū ‘Abd Allāh al-Madānī, a scholar of Islamic jurisprudence, Imam of the abode of Hijrah
Shu‘bah ibn al-Ḥajjāj,45 Sufyān Ibn ‘Uyaynah,46 Yaḥyā Ibn Sa‘īd al-Qaṭṭān,47 "Abd al-Raḥmān al-Mahdi48, and others from the Imāms: it would be easy responding to your request of distinguishing [the weak from the authentic].

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

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

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

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

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

48 ‘Abd al-Raḥmān ibn Mahdī ibn Ḥassān al-‘Anbarī, Abū Sa‘īd al-Baṣrī; trustworthy, reliable, a diligent worshipper; knowledgeable of the narrators and their reports. He died the year 198.
K now, may Allah (ﷻ) grant you success, that what is obligatory upon everyone who is able to differentiate between sound and unsound narrations, between trustworthy narrators and those charged with lying is to narrate only what he knows to have authentic origins and trustworthy narrators and to beware of what comes from those charged with lying, the obstinate and the people of innovation.\(^{49}\)

\(^{49}\) Know that the scholars past and present differ – as stated by Ibn Rajab, regarding the matter of relating narrations from the people of innovation and desires: “A group of them prohibited narrating from them [altogether]. This was mentioned on Ibn Sirīn, Mālik, Ibn Uyaynah, al-Ḥumaydī, Yūnūs ibn Abū Ishāq, ‘Alī ibn Ḥarb, et al. Ibn Abū Ḥātim related on the authority of Abū Ishāq al-Fazārī on Zā‘īdah on Hishām on al-Ḥasan who said: ‘Do not listen to [narrations from] the people of desires.’ Conversely, a group of [scholars] permitted relating from them, as long as they were not charged with lying. This was reported on Abū Ḥanīfah, al-Shāfi‘ī, Yāḥyā ibn Sa‘īd, and Ibn al-Madīnī. Ibn al-Madīnī said: ‘If you abandoned the people of Baṣrah due to al-Qadr and the people of Kūfah for al-Tashayyur’ (Shi‘ism), the books [of Ḥadīth] would be ruined.’ A third group made a distinction between the caller to innovation and the one who was not a caller. So they prohibited narrating upon the caller to innovation as opposed to the one who was
not. This opinion was held by Ibn al-Mubarak, Ibn Mahdi, Ahmad ibn Hanbal, Ibn Ma'in; this was also narrated on Malik."

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

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

With that objection, those who are well-known for truthfulness and knowledge are excluded as Abû Dâwûd said: “There are none from the people of desires more truthful in Hadith than the Kharijites.” Then he mentioned ‘Imrân ibn Hîthân, Abû Hassân al-A’raj. As for the Shi’ites, then the opposite is true. Yazîd ibn Hârûn said: “Do not relate [narrations] on the Râfidah (extreme Shi’ites) for indeed they lie.” This was reported by Ibn Abû Hâtîm.

And there are those who distinguish between those who are extreme in their innovation and those who are not, just as Ibn Khuzaymah abandoned the Hadith of ‘Ibâd ibn Ya’qûb due to his extremism. And Ibn al-Akhram was asked why al-Bukhârî abandoned the Hadîth of Abû al-Tufayl? He said: “Because he went to extremes in Shi’ism.”

Muhammadd ibn Adam says: “This statement from al-Akhram is dangerous because Abû al-Tufayl (asghar) was a companion, and this speech is not befitting his station. Also, al-Bukhârî did not abandon his
what we have stated concerning this is the statement of Allah (عَزَّوْجَلَّ):


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

He also said:


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

He also said:


"And take as witnesses two just persons from among you." [al-Ṭallāq 65:2]
So what we have mentioned from these verses establishes that the narration of the fāsiq (liar, evil person) is rejected, not accepted, and that the witness of one who is unjust is also rejected.

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

من حدث عنى يحديث يرى أنه كذب فهو أحد الكاذبين

"Whoever narrates a Hadīth from me and knows it to be a lie, he is one of the two liars."\(^{50}\)

\(^{50}\) As for the Hadīth of Mughirah ibn Shu’bāh (مغيرة بن شعبة) then it is collected by the author (Muslim) with the aforementioned chain of transmission. It is collected by al-Bukhārī in al-Janā'īz (no. 1291), al-Tirmidhī in al-‘Ims (no. 2662), Ibn Mājah in al-Muqaddimah (no. 41), and Aḥmad in his Musnad (4/250).

Abū Ja’far al-Ṭahāwī said in Mushkil al-Āthār (1/375) after quoting this Hadīth on the authority of Aī, Ibn Jundub and al-Mughirah ibn Shu’bāh (مغيرة بن شعبة): "So pay attention to this narration to comprehend its meaning.

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

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

إِلَّا مِنْ شَهِيدٍ يَلَبِّي الحَقَّ وَهُمْ يُسْلَمُونَ

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

And whoever bears witness with uncertainty has bore false witness, since Allah (عَلِيٌّ) has stated about uncertainty:
[1]: Abū Bakr ibn Abū Shaybah narrated to us that Wākī' narrated upon Shu'bah from al-Ḥakam upon 'Abd al-Rahmān ibn Abū Laylā upon Samurah ibn Jundub: And Abū Bakr ibn Abu Shaybah—also: Wākī' narrated to us from Shu'bah and Sufyān upon Ḥabīb upon Maymūn ibn Abū Shābib upon Mughīrah ibn Shu'bah (ṣallallāhu 'alayhi wasallam); they both said that the Messenger of Allāh stated this.

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

In this, He is informing us that conjecture is the opposite of the truth; thus, the one who bears witness with conjecture witnesses with falsehood, just as the one who narrates from the Messenger of Allāh (ṣallallāhu 'alayhi wasallam) without certainty narrates from him with that which is false. And, the one who narrates from him that which is false attributes falsehood to him; and the one who attributes falsehood to him has lied upon him and is one of the two liars found in his statement: “Whoever lies upon me intentionally his seat has been prepared for him in the Hellfire.” And we seek refuge in Allāh from this.” [Sharḥ Mushkil al-Āthār 1/374–375]
CHAPTER II: THE WARNING AGAINST LYING
UPON THE MESSENGER OF ALLĀH

[2]: Wathidna Abū Bakr bin Abī Sibīa. Haditha Ghandar uN Shubba. Ḥa Ḥadithana Muḥammad bin
al-Manṣūr bin Abī Sibīa. Qala: Ḥadithana Muḥammad bin Gharib. Haditha Shubba uN Munṣūr uN
Ribā bin Ḥārāsh an he sahm uN Shu’bah. Qala: Qal Rūsūl allāh صلى الله عليه وسلم: «Lā tukhbiru a‘la fī hānī mīn yuḥṣidu a‘la yilhy al-adn»

[2]: Abū Bakr ibn Abū Shaybah narrated to us that Ghundar narrated upon Shu’bah: And Muḥammad ibn al-Muthannā and Ibn Bishr both said that Muḥammad ibn Ja’far said that Shu’bah narrated on Manṣūr on Ribā ibn Ḥirāsh that he heard ‘Alī (ṣallī al-lāh ‘alayhissalām) giving a sermon. He said: ‘The Messenger of Allāh (ṣallī al-lāh ‘alayhissalām) said: ‘Do not lie on me, for certainly whoever lies on me will enter the Fire.’”

51 The Ḥadīth of ‘Alī (ṣallī al-lāh ‘alayhissalām) is collected by the author (i.e. Muslim) with the aforementioned chain of narration. It is also collected by al-Bukhārī in al-‘Īlm (no. 103), al-Tirmidhī in al-‘Īlm (no. 2660 and 3715), Ibn Mājah in al-Muqaddimah (no. 31) and Aḥmad in Musnad al-‘Asharāh (1/83 and 1/123).

From the benefits of this Ḥadīth: The prohibition of lying on the Messenger of Allāh (ṣallī al-lāh ‘alayhissalām) and that it is a grave sin. From them: The establishment of the previous principle and that lying [on the Prophet] includes the one who relates what is false, whether done intentionally or unintentionally.
From them: That there is no difference in lying upon him in matters of jurisprudence or other than jurisprudence, such as al-Tarhib wa al-Tarhib, exhortations, etc. All of this is impermissible and from the greatest of major sins by the consensus of the Muslims whose opinion is regarded. This is contradicted by the Karrāmiyyah, a deviant sect that falsely claims that it is permissible to fabricate Hadīth in al-Tarhib wa al-Tarhib.

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

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

Second: That it was narrated with respect to the one who lies on the Prophet (ﷺ) intending to demean him or disgrace al-Islām, and they attach this to what was narrated on Abū Umāmah ( ☞ ) who said: the Messenger of Allāh (ﷺ) said: “Whoever lies upon me intentionally his seat has been prepared for him in Hell.” This troubled his companions until he saw [the concern] on their faces. They said: “O Messenger of Allāh! You said this while we hear Hadīth from you and
[3]: وحدثني زهير بن حرب. حدثنا إسماعيل يعني ابن علية عن عبدالعزير بن صهيب عن أنس بن مالك أنه قال: إنه ليمنعني أن أحدثكم حديثاً كسيراً - أن

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

Third: That if the lie is found in al-Targhib wa al-Tarhib, then it is a lie for the Messenger of Allāh (سَلَّمُ وَسَلِيمً) not against him.

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

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

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

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

As for the fourth doubt: the answer to it is that the scholars of Ḥadīth have agreement that the additional wording ((to misguide)) is not authentic...”
[3]: Zuhayr ibn Ḥarb narrated to us that Ismā'īl—meaning Ibn ʿUlayyah—narrated to us from ʿAbd al-ʿAzīz ibn Ṣuhayb on Anas ibn Mālik (ṣa) that he said: “Indeed, the only thing that prevents me from narrating to you an abundance of Ḥadīth is that the Messenger of Allah (ṣa) said: "Whoever lies on me intentionally his seat has been prepared for him in the Hell fire.”

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

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

I say (Muḥammad ibn Ādam): What prevented him was al-Wara’ (reserve), and great fear; since narrating abundantly could lead to adding or deleting something therefore resulting in altering the narration; so he feared for himself erring out of carelessness because even if he did not sin from simply erring, the changing of a Ḥadīth is a dangerous matter; since it results in legislating rulings. Because of this, he minimized his narrating to safeguard himself. And Allāh (ʿalā) knows best.
Muḥammad Ibn ʿUbayd al-Ghubārī narrated to us: Abū Ḥātim narrated to us on Abū Ḥusayn on Abū Ṣāliḥ on Abū Hurayrah (ṣallallāhu ʿalayhi wa ʿalaihim): The Messenger of Allāh (ṣallallāhu ʿalayhi wa ʿalaihim) said, “Whoever lies on me intentionally, his seat has been prepared for him in the Hell fire.”53

Muḥammad Ibn ʿAbd Allāh ibn Numayr narrated to us: Saʿīd Ibn ʿUbayd narrated to us: that ʿAlī ibn Rabīʿah al-Walībī said, “I came to the mosque when al-Mughīrah was the leader of Kūfah, and he said: I heard the Messenger of Allāh (ṣallallāhu ʿalayhi wa ʿalaihim) say: “Indeed lying upon me is not like lying upon

53 This Ḥadīth of Abū Hurayrah (ṣallallāhu ʿalayhi wa ʿalaihim) is collected by the author (Muslim) with the said chain of transmission, al-Bukhārī in al-Ilm (no. 107), Ibn Mājah in al-Muqaddimah (no. 34) and Aḥmad in Musnad al-Mukthirīn (no. 7918, 8,421, 8,948, 8,982, 9,675, 10,109, 10,310 and 10,663).
anyone else. Whoever lies upon me intentionally, his seat has been prepared for him in the Hell fire.\textsuperscript{54}

[6]: وحدثنا علي بن حجر السعدى، حدثنا علي بن مسهر، أخبرنا محمد بن قيس الأسود عن علي بن ربيعة الأسدي عن المغيرة بن شعبة عن النبي صلى الله عليه وسلم بِمِثْلِهَا وَلَمْ يَذَكِّرُ أَنَّهُ كَذَّبَ عَلَى أُحَدٍ

[6]: ‘Ali ibn Ḥajr al-Sa’di narrated to us: ‘Ali ibn Mushir: Muḥammad ibn Qays al-Asadī on ‘Ali ibn Rabī’ah al-Asadī on al-Mughīrah ibn Shu’bah (ṣallallāhu ʿalayhi wa sallam) on the Prophet (ṣallallāhu ʿalayhi wa sallam) with the likes of it (i.e. the previous narration), except he did not mention,\textsuperscript{55} “The lie upon me is not like the lying upon anyone else.”

\textsuperscript{54} This Ḥadith of al-Mughīrah (ṣallallāhu ʿalayhi wa sallam) ibn Shu’bah is collected by the author (Muslim) here in no. 5 and 6 only, and al-Bukhārī in al-Janā‘īz (no. 1291), al-Tirmidhī in al-Janā‘īz (no. 921) and Aḥmad in Musnad al-Kūfīyīn (no. 17,438 and 17,492)

\textsuperscript{55} This refers to Muḥammad ibn Qays, meaning he did not relate the statement: “The lie upon me is not like the lying upon anyone else”; rather, he restricted his statement [to the wording]: “Whoever lies on me intentionally, his seat has been prepared for him in the Hell fire.”
CHAPTER III: THE PROHIBITION OF RELATING EVERYTHING THAT ONE HEARS

[7]: وحدثنا عبيد الله بن معاذ التنبرى. حديثنا أبي. ح وحدثنا محمد بن المثى.
حدثنا عبد الرحمن بن مهدي. قالا: حدثنا شعبة عن خبيب بن عبدالرحمن عن
حفص بن عاصم عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: "كفى
بالمرء كذبنا أن يحدث بصر ما سمع"

[7]: ‘Ubayd Allāh ibn Mu‘ādh al-‘Anbarī narrated to us: My father narrated to us: and Muhammad ibn al-Muthanna narrated to us: ‘Abd al-‘Rahmān Ibn al-Mahdī [both] said: Shu‘bah narrated to us on Khubayb ibn ‘Abd al-‘Rahmān on Ḥafṣ ibn ‘Āsim (صلى الله عليه وسلم) who said: The Messenger of Allāh (صلى الله عليه وسلم) said: "It is sufficient that a man has lied who narrates everything that he hears."56

56 This Ḥadīth is collected by the author here with the aforementioned chain of narration, Abū Dāwūd in his Sunan (no. 4992), and al-Ḥākim in al-Mustadrak (1/112) and he said: "The chain is authentic.
Muḥammad ibn Ādam says concerning this chain of narration: "On the authority of Ḥafṣ ibn ‘Āsim" that the Messenger of Allāh (صلى الله عليه وسلم) said" this chain of narration is Mursal (the Ḥadīth of a Tābi‘ī saying, "The Messenger of Allāh (صلى الله عليه وسلم) said or did such and such" without mentioning the intermediary between him and the Prophet) making no mention of Abū Hurayrah (صلى الله عليه وسلم) and this is what is correct. It comes in the print of the explanation of al-Qādi ‘Iyād, and al-Nawawī; also, the Turki print, and the Mukhtaṣir of al-Qurtubi with a connected chain of narration, mentioning Abū Hurayrah (صلى الله عليه وسلم), and this is an error. Al-
Māzarī said: “It was related by Shu‘bāh on the authority of Khubayb ibn ‘Abd al-Raḥmān on the authority of Ḥafṣ ibn ‘Āsim (that the Messenger of Allāh صلی الله علیه وآله وسلم said...) and related it with a Mursal chain without mentioning Abū Hurayrah. This is similar to what was narrated in the Ḥadīth of Mu‘ādh ibn Mu‘ādh, Ghundar, and ‘Abd al-Raḥmān ibn Mahdī on the authority of Shu‘bāh. Except in the print of Abū ‘Abbās al-Rāzī is the chain of narration: On the authority of Shu‘bāh on the authority of Khubayb on the authority of Ḥafṣ on the authority of Abū Hurayrah (محمد بن عبد التجنيد), but is not authentic. Afterward, Muslim connected this chain by way of ‘Alī ibn Ḥafṣ on the authority of Shu‘bāh. ‘Alī ibn ‘Umar al-Dāraquṭnī said: “What is correct is that it is Mursal on the authority of Shu‘bāh just as was related by Mu‘ādh, Ghundar, and Ibn Mahdī.”

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

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

Al-Qurtubī said: “The meaning of the Hadīth is that whoever narrates everything that he hears will relate a good deal of lies; for indeed the person will hear what is sound along with that which is not. Thus, if he narrates everything that he hears, he will narrate weak narrations and lies. It will in turn be related from him, and he will be disbelieved because of it; therefore, Mālik alluded to this in his statement: “No person is safe who narrates everything that he hears, and he will never be an Imām.” Meaning, if there are lies found in his narrations, he will not be trusted in his Hadīth and will be criticized accordingly. It will not be suitable for anyone to follow him—even if he may be a scholar—but if he
[8]: Abū Bakr ibn Abū Shaybah: ‘Alī ibn Ḥafṣ narrated to us: Shu‘bāh narrated the same Ḥadīth to us on Khubayb Ibn ‘Abd al-Raḥmān on Ḥafṣ ibn ‘Āsim on Abū Hurayrah (رضي الله عنه) on the Prophet (صلى الله عليه وسلم) himself.

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

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

57 This narration of ‘Umar ibn al-Khaṭṭāb (رضي الله عنه) is from the reports which the author (Muslim) alone collected; it is not collected by any of the other authors of the Usūl. He relates it with this chain of narration only. Look in Tuhfah al-Ashrāf (8/85), and Allāh (عَزْزُ) knows best.
[10]: Abū al-Ṭāhir Aḥmad ibn 'Amr ibn 'Abd Allāh ibn 'Amr ibn Sarḥ said: Ibn Wahb reported to us: Mālik said to me, “Know that a man will not be safe who narrates everything he hears, and whoever narrates everything he hears will never be an Imām.”


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

This means he is not suited to be an Imām over the people, whether it is the great Imāmate, i.e. the ruler, or the lesser Imāmate, i.e. the leader of the prayer and what is like it if he relates to the people everything he hears. Because relating everything will include lies—by the proof of the previous narration—and it removes one from the way of resoluteness and prudence, and it diverts from the benefits found in the Islamic legislation and [sound] intellect. Therefore, the one [who relates everything he hears] is not suitable to assume the position of an Imām. And Allāh (عَزَّ وَجَلَّ) knows best.
[11]: Muḥammad ibn al-Muthannā narrated to us: ‘Abd al-Raḥmān narrated to us: Sufyān narrated to us on Abū Isḥāq on Abū al-Ahwāṣ on ‘Abd Allāh who said: “It is sufficient that a man has lied who narrates everything he hears.”

[12]: And Muḥammad ibn al-Muthannā narrated to us: I heard ‘Abd al-Raḥmān ibn Mahdī say, “A man will not be an Imām who is emulated until he refrains from [narrating] some\(^{59}\) of what he has heard.”


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\(^{59}\) What is intended by “some” is what is found to be a lie, or there is question as to whether it is a lie. This means that what is upon the person who deserves to be a leader of the people is that he only narrates what he is certain is true and abandons what he doubts. This is a greater incentive for the people to answer his call and turn to him for benefit. And Allāh knows best.
[13]: Yahyā ibn Yaḥyā narrated to us: ‘Umar ibn ‘Alī ibn Muqaddam reported to us on Sufyān ibn Ḥusayn who said: Iyās Ibn Mu‘āwiyyah said: “Indeed, I see that you are diligent in learning the Qur‘ān. Read for me a chapter of the Qur‘ān and explain it, so I can view what you have learned.’ He said, ‘So I did it.’ He then said to me: ‘Memorize what I say to you. Beware of narrating what is disliked. For very few do this except that they humiliate themselves and are not trusted in what they report.”

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

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

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

Note: Imām al-Bukhārī brings a chapter in his Sahih in the Book of Knowledge alluding to what is found in this narration of Ibn Mas‘ūd (ṣ). He wrote: “Chapter of the one who makes certain knowledge...”
specific for some as opposed to others, disliking that they would not understand.” And ‘Alī (العُلَّامَةُ) said: “Relate to the people what they will understand. Would you like that Allāh and His Messenger be denied?”

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

This is proof that doubtful matters should not be mentioned amongst the common-folk. And from those who disliked relating specific affairs to certain people (i.e. the common-folk) was Ḥāmid concerning the narrations which had [in them] the appearance of rebellion against the rulers, Mālik concerning the narrations of Allah’s Attributes, Abū Yūsuf concerning al-Gharāʾib and from those before them, Abū Hurayrah (الحَرُّارَّةَ) as found in the story of al-Jarābin…” [Fath al-Bārī (1/272) Dār al-Rayyān print]

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

He (Ibn Ḥajr) says in al-Fath: “The scholars have interpreted the knowledge he withheld to mean the narrations which mention the names of the wicked rulers, their conditions and time periods. Abū Hurayrah (الحَرُّارَّةَ) would allude to some of them without explicitly stating their names for fear of [harm to] his person. This is found in his statement: “I seek refuge with Allāh (تَمُّنُّهُ) from the sixtieth year and the rulership of the youth.” He was alluding to the rulership of Yazīd ibn Mu‘āwiyyah because it was in the sixtieth year after the Emigration; and
CHAPTER IV: THE PROHIBITION OF NARRATING UPON THE WEAK, AND THE CAUTION AGAINST RELATING THEIR NARRATIONS

[15]: And Muḥammad ibn ‘Abd Allāh ibn Numayr and Zuhayr ibn Ḥarb said: ‘Abd Allāh ibn Yazīd narrated to us: Saʿīd ibn Abū Ayyūb narrated to me: Abū Hānī narrated to me on Abū ‘Uthmān Muslim ibn Yasār on Abū Hurayrah (ṣallallāhu ʿalayhi wa sallam) that the Messenger of Allāh (ṣallallāhu ʿalayhi wa sallam) said: “In the latter part of my Ummah, there will be a people who will relate to you fabricated

Allāh answered Abū Hurayrah (ṣallallāhu ʿalayhi wa sallam) supplication, as he died one year earlier…”
aḥādīth of which you nor your fathers have heard previously. So beware of them."

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

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

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

Also, found in this Ḥadīth is a sign from the signs of prophethood; where the Prophet (صلى الله عليه وسلم) informed about that which would take place in his Ummah, and it has come to pass as he said. And Allāh (عَزَّوْلا) knows best.
heard. Beware of them, so that they will not misguide you and be a trial upon you."  

[17]: And Abū Sa‘īd al-Ashajj narrated to me: Wākī‘ narrated to us: al-A‘mash narrated to us on al-Musayb ibn Rāfi’ on ‘Āmir

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

Muḥammad ibn Ādam says: “His statement: ‘I have fabricated twelve thousand Ḥadīths on the Messenger of Allāh, all of them being put into practice,’ is no doubt debatable; rather, it is a false claim to whoever considers it.”
ibn ‘Abdah who said: ‘Abd Allāh said: “Indeed, Shaytān takes the form of a man”64 and then comes to a people narrating lies to them. Afterward, the people will disperse, and one of them will say: ‘I heard a man narrate, I know his face but not his name.”65

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

65 There are two matters related to this narration:

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

The second: That this narration is Mawqūf (from the wording and meaning of a companion); however, it is ruled as a statement of the Messenger of Allāh (ٰ) because it could not have come by way of [personal] opinion, and what is established in the science of Ḥadīth terminology is that what is related by a companion but could not have come from personal opinion or independent judgment, then it must be assumed that it emanated [from the Prophet]. This is the conclusion of al-Rāzī in al-Mahsūl, and others from the scholars of Ḥadīth.
[18]: Muḥammad ibn Rāfi' narrated to me: ‘Abd al-Razzāq narrated to us: Ma'mar reported to us from Ibn Ṭāwus on his father on ‘Abd Allāh ibn ‘Amr ibn al-’Āṣ who said: “Indeed, in the sea are devils who are imprisoned, they were fastened by Sulaymān (عليه السلام). They will soon escape and will recite to a [false] Qur‘ān⁶⁷ to the people.”⁶⁸

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

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

⁶⁸ [Al-Qurtubi] said in al-Mushim: “This narration, and what is similar to it, cannot come about from personal opinion or independent judgment; rather, it could only come from a direct report [from the Prophet], and what is apparent is that the companion attributed this to the Prophet (ṣallāAllāhu ‘alayhi wa sallam), while it is possible that it was related by someone from the People of the Book (Christians and Jews).”

Muḥammad ibn Ādam says: “It has preceded that the ruling of attributing a Mawqūf narration directly [to the Messenger of Allāh (ṣallāAllāhu ‘alayhi wa sallam)] occurs when the companion is not known for relating from the people of the Book; however, if he is known for this, then the Mawqūf narration is not to be ascribed to the Messenger of Allāh (ṣallāAllāhu ‘alayhi wa sallam), as in this case; for indeed ‘Abd Allāh ibn ‘Amr is known for this. So this narration is not to be ascribed to the Messenger of Allāh (ṣallāAllāhu ‘alayhi wa sallam). Be mindful of this, and Allāh (الله) knows best.”
He mentions later: "The narration informs that these chained devils are going to be unloosed and will deceive the ignorant by reciting to them something until they (the ignorant) believe it is Qur'ān—just as Musaylamah did—or they will fabricate narrations upon the Messenger of Allah (ﷺ), and it will be named a Qur'ān from what they have added from falsehood. A benefit of this narration is that it warns against accepting narrations from unknown transmitters. [al-Mushtim 1/120-121]

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

«إِنَّا نَعِينَ رَبَّنَا الْكِتَابَ رَبَّاً لِّمِنْهُ مَعَ يَدَّيْنَاهُ»

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

So the Qur'ān has been established, and there is consensus upon this, and not one letter has been added to it or deleted from it. The Rawāfiḍ and heretics have desired this but were unsuccessful, so it not reasonable for a Muslim to accept what anyone claims is Qur'ān that is not found between its two covers. So if this narration has an authentic origin, then perhaps what it means is that they will come with a [false] Qur'ān, and it will not be accepted, just as it was not accepted from al-Qaramatah, Musaylamah, Sajāh, Tulayyah, et al. Perhaps what is intended by Qur'ān is what he brought and compiled from different sources, since the [linguistic] meaning of Qur'ān is a collection. It is called that due to what it collects from stories [of the past], commands, prohibitions, promises and threats of punishment; thus, everything that you have collected is [linguistically] called Qur'ān. (Ikmāl al-Mu‘allim 1/119-120)
And Muḥammad Ibn ‘Abbād and Saʿīd ibn ‘Amr al-Ash’athī both narrated to me on Ibn Uyaynah, Saʿīd said Sufyān informed us on Hishām Ibn Ḥujayr on Ṭāwus he said, “He

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

Benefit: The author of Fath al-Mulhim mentions a story: Twenty years ago, we witnessed a devil who came in the form of an English doctor, he brought a qurʿān from the seas and presented it to the people, claiming that it was the ancient Mushaf, greatly contradicting the maṣāḥif which are presently in the hands of the Muslims of the east. His intention was to distort the Qurʿān; however, no one paid him any mind, and he was unsuccessful. Rather, he failed miserably, and after some time, it was if he never existed, and that which will benefit the people remains in the earth. All praise is due to Allāh (عیسی). [Refer to Fath al-Mulhim 1/138]
came to Ibn ‘Abbās—meaning Bushayr ibn Ka‘b—and narrated to him. So Ibn ‘Abbās (رضي الله عنه) said: ‘Go back to such and such ḥadīth.’ So he went back to it and repeated it. So he said, ‘I do not know if you accept all my narrations and reject this one or reject of all my narrations and accept this one?’ Ibn ‘Abbās said to him: ‘Indeed, we used narrate from the Messenger of Allāh (صلى الله عليه وسلم) when no one lied on him. But when the people began to accept the sound along with the weak, we stopped relating from him.’

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

[20]: Muḥammad Ibn Rāfi‘ narrated to me: ‘Abd al-Razzāq narrated to us: Ma‘mar reported to us from Ibn Ṭāwus on his father from Ibn ‘Abbās (رضي الله عنه) who said: “Indeed, we used to preserve Ḥadīth on the Messenger of Allāh (صلى الله عليه وسلم);

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

In short, what Ibn Abbās (رضي الله عنه) was alluding to in this speech is that when lying spread in the later generations, and the people became heedless, he wanted to verify and confirm the authenticity of his narration, so he commanded him to repeat some of his narrations, which he had not heard closely enough, so as to accept or reject them accordingly. And Allāh (عز وجل) knows best.
however, when you began accepting the good along with the bad, then how far [are you from that].”

[21]: وحدثني أبو أيوب سليمان بن عبيد الله الغيلاني. حدثنا أبو عامر يعني العقدي. حدثنا رباح عن قيس بن سعد عن مجاهد قال: جاء بشير العبدي إلى ابن عباس. فجعل يحدث ويقول: قال رسول الله صلى الله عليه وسلم قال رسول الله صلى الله عليه وسلم يومئذ فجعل ابن عباس لا يأذن لحديثه ولا ينظر إليه. فقال يا ابن عباس! مالا لا أراك تسعم لحديثي أحدثك عن رسول الله صلى الله عليه وسلم ولا تسعم. فقال ابن عباس: إذا كنا مرة إذا سمعنا رجلًا يقول: قال رسول الله صلى الله عليه وسلم - ابتدأه أبصراً، وأضيفنا إليه بآذاننا. فلما ركب الناس الصعب والذول لم نأخذ من الناس إلا ما نعرف.

[21]: Abū Ayyūb Sulaymān ibn ʿUbayd Allāh al-Ghaylānī narrated to me: Abū ʿĀmir—meaning al-ʿAqadī—narrated to us: Rabāḥ narrated to us from Qays ibn Saʿd on Mujāhid who said: “Bushayr Ibn Kaʿb al-ʿAdawi came to Ibn ʿAbbās (صلى الله عليه وسلم) and began to narrate saying: ‘The Messenger of Allāh (صلى الله عليه وسلم) said...’ Ibn ʿAbbās did not listen to his narration and did not look at him. He said to him: ‘O Ibn ʿAbbās! Why is it I do not see you paying attention to my Ḥadīth? I narrate to you from the Messenger of Allāh and you do not listen.’ Ibn ʿAbbās (صلى الله عليه وسلم) said: ‘At one time, if we heard a man say: ‘The

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70 Al-Qāḍī Iyāḍ said: “Meaning how far you are from soundness [in narration]; or how far we are from accepting your speech and relying upon your narrations.” (Ikmal al-Mu'allim 1/121)
Messenger of Allāh ﷺ said: ‘we used to hasten to him and pay close attention. However, when the people began to take the sound along with the weak, we only took from the people what we knew [to be authentic].’

[22]: حدثنا داود بن عمرو الضبإ. حدثنا نافع بن عمر عن ابن أبي مليكة قال:
كتبت إلى ابن عباس أسأله أن يكتب لي كتابا ويقل عنى. فقال: ولد ناصح، أنا أختار له الأمور اختيارا وأخفى عنه. فدعا بقضاء على فجعل يكتب منه أشياء ويمر به الشيء فيقول: والله ما قضى بهذا على. إلا أن يسبق ضل.

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

71 Be mindful that these narrations contain a number of etiquettes:
From them: Turning away from a person who narrates Ḥadīths that have no foundation and refraining from listening to them. From the etiquettes of the student of Ḥadīth is to give all his attention to Ḥadīth because he will not benefit unless he does so. It was said: “If you give your all to knowledge, you will be rewarded with something of it, but if you only give a portion of yourself, you will not be rewarded with anything.” From them: The student of knowledge should not be distracted by anything while listening to narrations; rather, he should give all of his mind and body [to the narration]. So if he hears a scholar narrating Ḥadīth, he draws near to him and comes early to his sitting, focuses on the teacher and gives him his ear. For indeed the way for the heart to retain knowledge is by incorporating the two senses of hearing and seeing. Thus, if he looks at the teacher with his eyes and gives him an ear, he will attain a more complete benefit, and if one of the senses is not being utilized, it will be deficient. And Allāh (عَزَّزَ) knows best.
‘Abbās asking him to write a few narrations for me. He said: ‘He is a sincere youth; I will select for him some narrations and retain some [that will be of no benefit to him].’ So he called for the judgments of ‘Alī (ral) to write some things from them and came across something and said: ‘By Allāh! ‘Alī did not rule with this except that he was misguided.’ 72

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

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

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

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

[Verse]

64
Why then, did not the believers, men and women, when they heard it (the slander), think good of their own people and say:
“This (charge) is an obvious lie?” [al-Nūr: 24:12]

Then He said after some verses:

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

Muḥammad ibn ʿĀdam says: “What is apparent to me is that Ibn ʿAbbās (r.a.) intended that the things which were written in this book were not from the judgments of ʿAlī (r.a.); instead, they were fabricated by his enemies from the ʿRavāfīd and Shiʿīte, and he (ʿAlī) is free from it. And Allāh (r.b.) knows best.”

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

Those who [initially] declared it impermissible used as evidence what Muslim collects by way of ʿAṭā ibn Yasār on the authority of Abū Saʿīd al-Khudrī (r.a.): that the Messenger of Allāh (ṣ.a.w.) said: “Do not record [sayings] from me, and whoever records from me other than the Qurān, let him erase it, but there is no harm in [orally] relating from me. And whoever lies upon me intentionally, his seat has been prepared for him in the Hell fire.”
Those who make up the consensus use a variety of narrations in the two Ṣaḥīḥs and other than them as proof. From them the narration: “Write it (the Ḥadīth) down for Abū Shāh...” This narration is agreed upon [by al-Bukhārī and Muslim]. Also from the narrations: “Bring me something to write with. I will record a book for you; after it, you will never be misguided...” This is also agreed upon [by Bukhārī and Muslim]. And from them is the Ḥadīth of Abū Juḥayfah who said: “I said to Ali (نبي الله عليه السلام): Do you have a book? He said: No except the Book of Allah and this piece of parchment [with a Ḥadīth written upon it]...” Agreed upon. This can be found in many other narrations besides these. And the scholars reconcile between these narrations and the narration of Abū Sa‘īd al-Khudrī (نصير المقدسي), which mentions the prohibition [of recording Ḥadīth], by establishing the fact that this took place during the time when there was a fear of the Ḥadīth being confused with the Qur‘ān, so this narration [of Abū Sa‘īd] was abrogated. Or perhaps the permission [to record] was for those who there was no fear that they would mix it up, and the prohibition was for those who there was concern; or that the prohibition was for those who wrote them both down on the same page. Some scholars of Ḥadīth say that what is correct is that this narration should be directly attributed to Abū Sa‘īd (نصير المقدسي) [as opposed to the Messenger of Allah (صلى الله عليه وسلم)]. This was stated by al-Bukhārī and others.

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

From them: The clarification of the virtue of ‘Ali (نبي الله عليه السلام), in that he was known for rulings [in matters of jurisprudence], until even the scribe of this Ummah, Ibn ‘Abbās (نبي الله عليه السلام), relied upon him. This was from the supplication of the Messenger of Allah (صلى الله عليه وسلم). Ibn Mājah, in his
[23]: 'Amr al-Nāqid narrated to us: Sufyān ibn 'Uyaynah narrated to us: from Hishām ibn Hujayr on Tāwus who said: Someone came to Ibn 'Abbās (رضي الله عنه) with a book containing the judgment of 'Alī (رضي الله عنه), so he omitted [everything] from it except a portion. Sufyān ibn 'Uyaynah then indicated this with his hand.”

Sunan, with an authentic chain of transmission, collects the narration of al-Bakhtārī on the authority of 'Alī (رضي الله عنه) who said:

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

And from them: It is not for the student of Ḥadīth, even if he is very diligent in seeking knowledge, to look for that which will harm him or others from the Muslims. Similarly, he should not relate these things or send them in a correspondence. This was the methodology of the head of the diligent seekers of knowledge, the noble companion Abū Hurayrah (رضي الله عنه). In his Šāhīh, al-Bukhārī collects the narration of Abū Hurayrah (رضي الله عنه) who said: “I memorized two types of knowledge from the Messenger of Allāh, as for one of them, then I disseminated it, as for the other, if I spread it this throat of mine would be slit.” And Allāh (عَزِّزُ الْجَلَّالِ) knows best.
Hasan ibn ‘Alī al-Ḥulwanī narrated to us: Yahyā ibn Ādam narrated to us: Ibn Idrīs narrated to us from al-’A’mash on Abū Ishāq who said: “When they innovated these things after ‘Alī, a man from his (i.e. ‘Alī’s) companions said: ‘May Allāh curse them! How much knowledge they have corrupted!’”75

‘Alī ibn Khashram narrated to us: Abū Bakr—meaning Ibn ‘Ayyāsh—reported to us: He said: I heard al-Mughirah (ṣ)
say: “No one narrated the truth in the narrations of ‘Alī except the companions of ‘Abd Allāh ibn Mas‘ūd.”

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

In conclusion, what the author (Muslim) is alluding to by collecting these Ḥadīths and narrations in this chapter is to warn against accepting the reports of unknown narrators and that it is obligatory to be cautious when receiving Ḥadīth, so that they only accept [narrations] from the reliable, as it is unbefitting to narrate from the weak. And with Allāh (تعالى) is success.
CHAPTER V: CLARIFICATION THAT THE ISNĀD IS FROM THE RELIGION, AND NARRATION IS ONLY UPON THE TRUSTWORTHY, AND THAT THE CRITICISM OF NARRATORS DUE TO WHAT IS FOUND IN THEM IS PERMISSIBLE; RATHER, IT IS OBLIGATORY, AND IS NOT FROM IMPERMISSIBLE BACKBITING; RATHER, IT IS FROM THE DEFENSE OF THE NOBLE ISLĀMIC RELIGION

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

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

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77 He is alluding to the science of Ḥadīth.
78 Meaning worship, for indeed religion is an expression of worship. The author of al-Qāmūs mentions that Ḍīn (religion) has many different meanings, and from them: worship, Tawhīd, and every act of obedience to Allāh ( swt ).
Abū Jaʿfar Muḥammad ibn al-Ṣabāḥ narrated to us: Ismāʾīl ibn Zakariyyā narrated to us from ʿĀsim al-Aḥwal on Ibn Sīrīn who said: “They did not use to ask about the Isnād, but when
the *fitnah*⁷⁹ (trial, tribulation) came they would say: ‘Name for

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

Muḥammad ibn Ādam says: “Al-Qurtubī has made an excellent point in this speech of his and brought great benefit. Some who lack understanding have interpreted the aforementioned statement of Ibn Sīrīn to mean the fighting between Ali and Mu’āwiyyah. Dr. Muḥammad
us your men.’ So they would look at the people of Sunnah and accept their Hadith, and they would look at the people of innovation\(^80\) and reject their Hadith.\(^81\)

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

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

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

\(^80\) Al-Bid‘ah is what was innovated in the religion after Allāh (ta‘ālā) completed it, from that which has no origin in the Book and the Sunnah.
[28]: Ishāq ibn Ibrāhīm al-Ḥanẓalī narrated to us: ‘Īsā Ibn Yūnus related to us: al-Awzā‘ī narrated to us from Sulaymān ibn Mūsā who said: “I met Tāwus and said, ‘So and so narrated to me such and such.’ He said, ‘If your companion is trustworthy, then take [knowledge] from him.”

[29]: وحدثنا عبد الله بن عبد الرحمن الداري. أخبرنا مروان يعني ابن محمد الدمشقي. حدثنا سعيد بن عبد العزيز عن سليمان ابن موسى قال قلت لطوال: إن فلانا حدثني بشكذا وكذا. قال: إن كان صاحبكة مليا فخذ عنه.

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

81 Meaning, look at the condition of the person whose Ḥadīth you are accepting. Thus, what is intended is guiding the people to accept narrations from the trustworthy and warning them against accepting them from weak reporters. And Allāh (عَلَيْهِ الصَّرْفُ) knows best what is correct.
Naṣr ibn 'Alī al-Jahdāmī narrated to us: al-'Asma'ī narrated to us from Ibn Abū al-Zinād on his father who said: I met one hundred [narrators] in al-Madīnah, all of them upright [in character], and their narrations were rejected. It was said [about them]: 'They are not from its (i.e. the science of Ḥadīth) people.'

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82 Meaning: upright in their religion and trusts.
83 Due to the fact that they were not accurate in narrating.
84 Al-Qurtubi said: "Meaning, that they were upright in their religion and trusts, but were not precise memorizers of Ḥadīth, nor were they accurate in reporting, so they were not qualified to be narrated upon, even if they busied themselves with relating Ḥadīth. Muhammad ibn Ādam says: "In short, what is intended by Ibn Abū Zinād—and Allāh (عَزِيزُ الْعَلَمِ) knows best—is that just as uprightness in religion is a condition for the acceptance of a report, accuracy and precision is also a condition. So his uprightness and honesty is not sufficient to accept his reports; rather, he must be precise in what he relates: either what he memorizes by heart, if he relates from his memory, or what is in his writing. This has preceded from Imām Mālik, where he mentioned the four types whose reports are not accepted, one being the virtuous worshipper who does not have knowledge of what he relates. And Allāh (عَزِيزُ الْعَلَمِ) knows best."
[31]: Muhammad ibn Abū 'Umar al-Makkī narrated to us: Sufyān narrated to us: and Abū Bakr ibn Khallād al-Bāhilī narrated to me—and this is his wording: I heard Sufyān ibn 'Uyaynah on the authority of Mis‘ar say: I heard Sa‘d ibn Ibrāhīm say: “No one should narrate on the Messenger of Allāh (ṣallallāhu ‘alihi wasallāhu) except the reliable.”

[32]: And Sufyān says: I heard Sufyān ibn ‘Uyaynah on the authority of Mis‘ar say: I heard Sa‘d ibn Ibrāhīm say: “No one should narrate on the Messenger of Allāh (ṣallallāhu ‘alihi wasallāhu) except the reliable.”

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85 Muhammad ibn Ādam says: “What is intended here is the prohibition of narrating on other than the trustworthy. This was stated by Sa‘d ibn Ibrāhīm as well as others. It was reported on ‘Uqbah ibn Nāfi‘ that he said to his children: ‘O my children! Only accept narrations from the trustworthy.’ Ibn Ma‘īn said, ‘From what Suhayb advised his children, ‘O my children! Do not accept any narration on the Messenger of Allāh (ṣallallāhu ‘alihi wasallāhu) except from the reliable.’ Ibn ‘Awn said, ‘Take knowledge only from those who are known to be from the seekers of knowledge.’ Sulaymān ibn Mūsā said, ‘Do not take knowledge from one whose books are his teachers.’ He also said, ‘I said to Tāwus that so and so reported to me such and such, and he said: ‘If he is reliable, then take [knowledge] from him.’ And Allāh (ṣallallāhu ‘alihi wasallāhu) knows best.
وقال محمد بن عبد الله: حدثني العباس بن أبي رزمة قال: سمعت عبد الله يقول:
بيننا وبين القوم القوامين يعني الإسناد.
وقال محمد: سمعت على بن شقيق يقول: سمعت عبد الله بن المبارك يقول على رؤوس الناس: دعوا حديث عمرو بن ثابت فإنه كان يسب السلف.

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

86 The chain of narrators which leads up to the text of the Ḥadīth.
87 Al-Qurtubī said: “Meaning, from its fundamental principles, since the source of the religion is the Book and the Sunnah, and the Sunnah is not accepted from every person, it is a must to look into the condition of the narrators and the connection of their chains. If it were not for that, the truthful would have been mixed with the liar and the truth with falsehood; and since it is necessary to distinguish between them, it is
Muḥammad ibn ‘Abd Allāh said: al-‘Abbās ibn Abū Rizmah narrated to me he said: I heard ‘Abd Allāh say: “Between us and the people is the Isnād.”

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

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

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

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

Al-Nawawī said: ‘It means that this Ḥadīth is not authentic, but whoever intends to do a righteous act for his parents, then he can give charity on their behalf, for indeed the deceased receives the reward of the charity and benefits from it without any difference of opinion amongst the Muslims, and this is what is correct. As for what is related by the judge
Abū al-Ḥasan al-Māwurī, al-Baṣrī, al-Faqhī, al-Shāfiʿī in his book al-Ḥāwī from some of the people of Kalām (rhetoric), that the reward [of the charity] does not reach the deceased; this a position of clear error, contradicting the texts of the Book and the Sunnah and the consensus of the Ummah; therefore, it is not heeded.

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

Muḥammad ibn Ādam says: With me, what has been legislated by a legislative text like charity, manumission of a slave, Ḥajj, fasting and supplication is awarded the deceased in accordance with the many texts in this regard. As for that which lacks support, like the recitation of the Qurʾān, then it cannot be established by Qiyās (analogical deduction), due to not being authentically reported from the Prophet (ṣallallāhu ʿalayhi wa sallam) or any of the Salaf, for indeed they were the most diligent of the people in implementing good, and with that, this was not related on them.
Muḥammad said: I heard ‘Ali ibn Shaqīq say: I heard ‘Abd Allāh ibn al-Mubārak say: “Leave the Ḥadīth of ‘Amr ibn Thābit\(^90\) for certainly he used to insult the Salaf.”\(^91\)


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

\(\text{قُلُوْبُكُمْ لَمْ يَكْبَرْ بَغْيًا مَّن يَبْغِيُّ فَيْتَلْئَ بِهِ مَنْ أَتْبَعْنَاهُ فَكَفَى بِيَدَٰنَا فَعْلَيْنَا رَحْمَةٌ مِّن لَّهُ رَحْمَةً يَا أَيُّ الْوَفَّاقِ} \)

“[They say: ‘Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us a mercy from You. Indeed, You are the Bestower.’] [Ālī-ʾImrān: 3:8]
Abū Bakr ibn al-Naḍr ibn Abū al-Naḍr narrated to me that Abū al-Naḍr Hāshim ibn al-Qāsim said: Abū ‘Aqīl narrated to us saying, “I was sitting with al-Qāsim ibn ‘Ubayd Allāh and Yahyā ibn Sa‘īd. So Yahyā said to al-Qāsim, “O Abū Muḥammad! Indeed, it is shameful that someone like you is asked about the Religion and not have the answer.’ Said al-Qāsim: ‘And why is that?’ He said: ‘Because you are from the two Imāms of guidance,92 the grandson of Abū Bakr and ‘Umar.’ Al-Qāsim said to him: ‘What is more shameful than that is a person who has knowledge of Allāh and speaks from

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92 Muḥammad ibn Ādam says: “This al-Qāsim is the son of ‘Ubayd Allāh ibn ‘Abd Allāh ibn ‘Umar ibn al-Khaṭṭāb, and his mother is Umm ‘Abd Allāh bint al-Qāsim ibn Muḥammad ibn Abū Bakr al-Ṣiddīq, so Abū Bakr (البكر) was his maternal great-grandfather and ‘Umar his paternal great-grandfather.
ignorance or records narrations from someone who is not trustworthy.’ He said: ‘He was quiet and did not reply.’

[34]: And there is a hadith about that. It is narrated by Yusef bin Ubaydah that he said: ‘I was narrated this story by one of the companions of the Prophet (peace be upon him): A man was narrating a hadith from the Messenger of Allah (peace be upon him) and he was being questioned. The Messenger of Allah (peace be upon him) said: “Whoever questions me about one of my narrations, let him speak to me like this.”’

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

93 Meaning that Yahyā remained quiet and did not respond, due to the fact that he (al-Qāsim) confuted his argument.
[35]: 'Amr ibn 'Ali Abū Ḥafṣ said: I heard Yaḥyā ibn Saʿīd say: “I asked Sufyān al-Thawrī and Shu’bah and Mālik about the man who is not reliable in Ḥadīth and someone asks me about him.” They said: ‘Inform him that he is not reliable.’

[36]: 'Ubayd Allāh ibn Saʿīd narrated to us saying: I heard al-Naḍr say, “Ibn ‘Awn was asked about a ḥadīth of Shahr” while

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

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

96 What I hold to be the preponderant [position] regarding Shahr is that he was trustworthy and his narrations were relied upon, for indeed many of the scholars of the Salaf, or most of them, labeled him trustworthy. From those who labeled him as trustworthy: Aḥmad ibn Ḥanbal, Yaḥyā ibn Maʿīn, et al. Aḥmad said: ‘How sound his Ḥadīth are.’ Aḥmad ibn
he was standing at the threshold of his door, and he said, 'Indeed the people criticized Shahr. They criticized him."

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

[37] وحدثني حجاج بن الشاعر، حدثنا شعبة. قال: قال شعبة: وقد لقيت شهرًا فلم أعهد به.

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

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

As for al-Dhahabī, he said in Mīzān al-‘Ītīdāl, when mentioning the statement of Ibn 'Adiyy: '(He is from those who are not reliable) a body of the scholars held the position that he was trustworthy. Aḥmad said: 'How sound his Ḥadīth are,' and his statement, 'There is no objection to him,' and the statement of al-Fāswī: 'Even though Ibn ‘Awn criticized him, he is trustworthy.' [Mīzān al-‘Ītīdāl 2/284]
[37]: And Ḥajjaj ibn al-Sha‘īr narrated to me: Shabābah narrated to us saying: Shu‘bah said, “I met Shahr and did not consider him reliable.”


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

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

98 This is what Ibn al-Mubārak said concerning the weakness of Kathīr ibn ‘Abbād, and al-Thawrī agreed with him. This has been related from others as well; Abū Ṭālib reported that Aḥmad ibn Hanbal said: ‘His condition is worse than that of al-Ḥasan ibn Amārah and Abū Shaybah; he related fabricated narrations that he did not hear, but he was a devout
you think I should tell the people not to take from him?” Sufyān said, ‘Of course!’ ‘Abd Allāh said: ‘So if I was in a sitting where ‘Abbād was mentioned, I would praise his religion (diligence in worship) and say: ‘Do not take [narration] from him.’”


[39]: و حدثني الفضل بن سهل قال: سألت معلى الرازى عن محمد بن سعيد الذي روى عنه عباد. فأخبرني عن عيسى بن يونس قال: كنت على بابه وسفيان عندنا. فلما خرج سألته عنه فأخبرني أنه كاذاب.

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

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

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

100 It has preceded in his biography that they (the scholars) have consensus that he is a liar; rather, Aḥmad ibn Sāliḥ said: ‘He is a heretic and was decapitated. He fabricated four-thousand Ḥadīth from the foolish, so beware.’ Aḥmad ibn Ḥanbal said: ‘He was killed by Abū Ja’far al-Manṣūr for heresy; his reports are fabrications.’
[40]: Muḥammad ibn Abū ‘Arrāb narrated to me saying: ‘Affān ibn Muḥammad ibn Yahyā ibn Saʿīd al-Qaṭṭān on his father who said: “We did not witness the worshipers lie more than in Ḥadīth.”

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

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

Al-Qādī ‘Iyād said: ‘Meaning, they related what is unauthentic due to lack of knowledge in the science of Ḥadīth and lack of memorization and precision in what they recorded and were busy with worship and abandoned the path of seeking knowledge, so they lied while being
Ibn Abū ‘Attāb said: I met Yahyā ibn Saīd al-Qaṭṭān and asked him about it. So he said: “You will not see anyone lie more in Ḥadīth than the people of worship.”

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

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

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

102 He means that they relate fabricated narrations unintentionally. He explains it this way because it cannot be understood that they lied
intentionally, as this would contradict them being described with piety and uprightness, because the one who intentionally lies has committed a grave sin, not to mention lying on the Messenger of Allāh (سَلَّمُوَلَيَأَرَحْمَةُ), for this is the greatest form of lying, as explained previously. Also, the scholars have differed concerning the Kufr (disbelief) of the one who does so, as we mentioned earlier with the author's statement: 'From those who were imputed with fabricating narrations.' Refer to it for benefit.

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

Muḥammad ibn Ādām says: This report from Yaḥyā al-Qaṭṭān has been related from other scholars as well, as will come from the author later. It has been related by Ibn ‘Adīyy in his book al-Kāmil with his chain of narration on the authority of Abū Āsim al-Nabīl who said: 'I have not seen the pious less reliable in anything than Ḥadīth.' Ibn Abū Ḥātim relates on the authority of Abū Usāmah: 'Indeed a man may be pious and a liar.' Meaning, he narrates that which he has not memorized. And it was reported by 'Amr an-Naqīd: I heard Wākī concerning the narration of Wahb ibn Ismā'īl say: 'That man is righteous, but [the science of] Ḥadīth has its men.' And Abū Nu’aym related with his chain of narration on Ibn Mahdī: 'The fitnah of [narrating] Ḥadīth is more severe than the fitnah of wealth and children. There is no fitnah like it. How many people have a good reputation and the fitnah of Ḥadīth has caused them to lie.' Al-Ḥāfīz Ibn Rajab said: 'He is alluding to those from the pious who narrate without precision. What caused them to fall into this was
love of Ḥadīth and wanting to be like the memorizers, so they fell into lying on the Messenger of Allāh (ṣallī’al-ḥamdu lillāhi waṣallāhu ‘alā ‘alayhi waḥamdhu ‘alaihi waṣallāhu ‘alaihi waṣallāhu ‘alaihi waṣallāhu ‘alaihi) unwittingly. Had they been cautious and feared Allāh (ṣallī’al-ḥamdu lillāhi), they would have desisted from that and been safe.’ On the authority of Ibn Mandah who said: ‘If you see [the wording] ‘so-and-so—the person of worldly abstinence—narrated to us’ in a [chain] of Ḥadīth, wash your hands of it.’ And Ibn ‘Adīyy said: ‘The pious narrate fabricated Ḥadīth in the virtuous acts; a group of them have been charged with fabrication.’

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

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

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


 قال: ابن قهراد. وسمعت وهب بن زمعة يذكر عن سفيان بن عبدالملك. قال:

 قال عبدالله يعني ابن المبارك: رأيت روح بن غطيف صاحب الدم قدر الدرهم وجلست إليه مجدسًا. فجعلت أستحيي من أصحابي أن يروني جالسا معه. كره حديثه.

[41]: Al-Faḍl ibn Sahl narrated to us saying: Yazîd ibn Hārûn narrated to me: Khalîfah ibn Mūsâ related to me: “I entered upon Ghâlib ibn ‘Ubayd Allâh, and he began to dictate to me, ‘Makhûl narrated to me.’ Afterward, he had to go to relieve
himself. So I looked in his writing, and saw [written there]: ‘Abān\(^{103}\) narrated to me on the authority of Anas,’ and ‘Abān on the authority of so and so.’ So I stopped listening to him and abandoned him (i.e. Ghālib ibn ‘Ubayd Allāh).”

He said: And I heard al-Ḥasan ibn ‘Alī al-Ḥulwānī say, “In the book of ‘Affān, I saw the Ḥadīth of Hīshām Abū al-Miqdām, meaning the Ḥadīth of ’Umar ibn ‘Abd al-‘Azīz. Hīshām said: A man named Yaḥyā the son of so and so narrated to me on the authority Muḥammad ibn Ka‘b. I said to ‘Affān, ‘Indeed, they\(^{104}\) say: ‘Hīshām heard it from Muḥammad ibn Ka‘b.’ So he said, ‘Indeed, he was tested\(^{105}\) due to this Ḥadīth. He used to say: ‘Yaḥyā narrated it to me from Muḥammad then afterward he began to claim he heard it [directly] from Muḥammad [ibn Ka‘b].’”\(^{106}\)

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

\(^{104}\) Meaning, those who were not aware of Hīshām’s condition.

\(^{105}\) Meaning, Hīshām was tested with lying.

\(^{106}\) In summary, what ‘Affān has referred to here is that Hīshām ibn Zīāyd, Abū Miqdām is a liar. What establishes this is that at times he
Muḥammad ibn ‘Abd Allāh ibn Quhzādh narrated to me saying: I heard ‘Abd Allāh ibn ‘Uthmān ibn Jabalah say: “I said to ‘Abd Allāh ibn al-Mubārik: ‘To whom did you narrate the Ḥadīth of ‘Abd Allāh ibn ‘Amr, ‘The day of Fīr is the day of al-
narrates from Muḥammad ibn Kaʿb from a person called Yahyā the son of so and so as an intermediary, then he drops the intermediary and claims that he heard the Ḥadīth directly from Muḥammad ibn Kaʿb.

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

Muḥammad ibn Ādam says: That which al-Nawawī stated is an extremely valuable comment. Allāh ( promin-) knows best what is right and to Him is the return of all.
Jawā'iz (rewards)?He said: Sulaymān ibn al-Ḥajjāj. Examine what you have taken from him."108

107 This Ḥadith states: ‘On the day of Fitr, the angels stop along the roads and call out: ‘O Muslims, hasten to the Merciful Lord. He commands with good and rewards abundantly for it. He commanded you, and you fasted and devoutly obeyed your Lord, so receive your rewards. So when they have prayed the ‘Id prayer, a caller from the heavens will announce: ‘Return to your homes in guidance, for indeed all of your sins have been forgiven. Thus, it is called the day of rewards.’ Al-Nawawī said: ‘This narration was related to us in the book al-Mutaqsā fi Fadā’il al-Masjid al-Aqṣā of Ibn ‘Asākir al-Dimashqī.’ [Sharḥ Muslim 1/97] Muhammad ibn Ādam says: “This Ḥadith is related by Ibn ‘Asākir, although I could not find it to examine its chain. What is apparent is that it is not authentic and therefore al-Nawawī conveyed it with the wording ‘The narration was related...’ So be conscious of this.” Afterward, I found it from the Ḥadith of Aws al-Anṣārī, collected by al-Ḥāfiẓ Abū al-Qāsim Al-Ṭabarānī in al-Mu’jam al-Kabīr by way of Yahyā ibn Bukayr who said: ‘It was related to us from ‘Amr ibn Shāmir on the authority of Jābir on the authority of Abū Zubayr from Sa‘īd ibn Aws al-Anṣārī from his father who said: ‘The Messenger of Allāh (ﷺ) said: ‘On the day of Fitr, the angels stop along the roads and call out: ‘O Muslims, hasten to the Merciful Lord; He has bestowed good and rewards abundantly for it. You were commanded to stand in the night [prayer], and you stood; you were commanded to fast during the day, and you fasted. You obeyed your Lord, so take your rewards; so when the have prayed the ‘Id prayer, a caller from the heavens with announce, ‘Indeed your Lord has forgiven all of your sins; return to your homes in guidance; so it is the day of rewards. In the heavens, this day is called the day of reward.’ In the chain [of this narration] is ‘Amr ibn Shāmir whose Ḥadiths were abandoned, and Jābir
Ibn Quhzâdh said: I heard Wahb Ibn Zam’ah mention from Sufyân Ibn ‘Abd al-Mâlik that ‘Abd Allâh ibn al-Mubârak said: “I saw Rawî ibn Ghuṭayf, narrator of the Ḥadîth of the blood of al-Ju’fî who is also abandoned by the general body of the scholars. Also, the ‘An’anah of Abû Zubayr is in [the chain]. He also collected it with another chain containing unknown narrators.

In short, the Ḥadîth is extremely weak. Look in Da’îf Al-Tar̄gîb wa al-Tar̄hib (1/335) of al-Shaykh al-Albâni—may Allâh have mercy upon him. And Allâh (سَمِيعُ الْعُمُّرِ) knows best.

108 Al-Nawâwî said: “This is a praise and extolment for Sulaymân ibn al-Ḥajjâj.” [Sharîh Muslim 1/97]

Muḥammad ibn Ādam says: “However, there are others who have disparaged Sulaymân. Al-Dhahabî said in al-Mîzân: ‘Sulaymân ibn Ḥajjâj, a Shaykh of al-Darâwûrdî his quantity is unknown among the people of al-Ţâ‘îf. It is related on al-‘Uqaylî that he said: ‘The greater portion of his narrations contain error...’ [See al-Mîzân 3/284 and Lisân al-Mîzân 3/93–94].

95
the size of a Dirham, and I sat with him; however, I began to fear that my companions would see me with him due to dislike

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

al-Ḥāfiẓ al-Dhahabī says in al-Mīzān, "Rawḥ ibn Ghuṭayf was from the people of al-Jazīrah. Ibn Maʿin declared him as weak; al-Nasāʾī said, 'He was abandoned.'

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

Abū Bakr ibn al-Mundhir says in his book al-Awsat (2/163): "They (i.e. the people of knowledge) differ concerning the garment which is prayed in and afterward some Najāsah is discovered on it. Some say it is not upon him to repeat [the prayer]. This is the statement of Ibn 'Umar (Abū ʿAbdullāh), Atā, Ibn Musayyib, Tāwus, Sālim, Mujāhid, al-Sha'bī, al-Zuhrī, al-Nakh'ā, al-Ḥasan, Yahyā al-Anṣārī, al-Awza'ī, Ishaq and Abū Thawr. While another group [of scholars] holds that it must be repeated, including: Abū Qilābah, al-Shāfī' and Aḥmad. Also, al-Ḥakam said, 'I prefer that it be repeated.' Additionally, there is a third position which states it must be repeated within [its] timeframe; however, if the time [of the prayer] has expired, he does not repeat it. This is what was stated by Rabī'ah and Mālik; as for al-Ḥasan, he stated, 'It should be repeated.'
Those who reject the obligation of repeating the prayer evince the narration of Abū Sa‘īd al-Khudrī (رَضِيَ الَّذِي نَارَاهُ مِنْهُ): ‘While the Messenger of Allāh (صلى الله عليه وسلم) was praying, he places his shoes to his left, so the people removed their shoes. Once the Messenger of Allāh (صلى الله عليه وسلم) finished praying, he said: ‘What caused you to remove your shoes?’ They said: ‘We saw you do so, so we followed.’ He said: ‘Verily, Jibril (الجنرال) informed me that there was some filth upon them. So, if one of you comes to the masjid, let him examine his shoes. If there is some filth upon them, wipe them and pray in them.’ [Hādhāt Ḥasan Ṣaḥīḥ, collected by Abū Dāwūd in his Sunan 1/247 and Ibn Khuzaymah in his Ṣaḥīḥ 1/384]. He also relates it with his chain of narration on the authority of ‘Alqamah from ‘Abd Allāh—i.e. ibn Mas‘ūd—who said: ‘The Prophet (صلى الله عليه وسلم) prayed with us while he was wearing his shoes, then he removed them, so the people, too, removed their shoes. When he finished praying he said: ‘Jibril (الجنرال) informed me that there was something foul upon them, so I removed them, so do not do this.’

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

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

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

[43]: حديثي ابن قهراء قال: سمعت وهو يقول عن سفيان عن ابن المبارك
قال: بقية صدوق اللسان. ولكنه يأخذ عمن أقبل وأدبر.

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

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

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

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

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

Abū Zur‘ah said: ‘How strange is Baqiyah, if he narrates on the trustworthy, he is trustworthy. ‘He then cited the aforementioned statement of Ibn Mubārak, quoted by Muslim, and said: ‘He is correct in his statement.’
Shaykh Muḥammad ibn Ādam says: “The result of what has preceded is that the majority [of the scholars of Ḥadīth] consider Baqīyyah trustworthy as long as he narrates from those who are known and clearly states that he heard the narration directly from his sources, and, in turn, they from those whom they narrated from throughout the entire chain. This is because he made an abundance of Tadlīs and Taswiyyah, and Allah (عَزَّزِي) knows best what is correct.

Ibn Ḥibbān said: ‘al-Ḥārith was an extreme Shi‘īte. Ibn ‘Abd al-Barr said in Kitāb al-‘Ilm when it was related to him that Ibrāhīm declared al-Ḥārith a liar: ‘I believe that al-Sha‘bī was reprimanded for his statement against al-Ḥārith: “He is a liar.” al-Ḥārith’s lying was not made evident; rather, he (i.e. al-Ḥārith) was only resented due to his extreme love for Ālī (بَنِي الْمَلِكِ) al-Sha‘bī said: “He used to lie. He did not lie in Ḥadīth; rather, his ideology was false. Ibn Ḥajr says in al-Taqrib: ‘al-Sha‘bī declared him a liar regarding his thought, and he was charged with al-Rafīḍ; there is weakness in his Ḥadīth.’

Muḥammad ibn Ādam states: “It becomes apparent from this that Ḥārith’s lying was related to his thought, not his narration, although there was also weakness in his narration. So look with justice and do not rush to judgment. And Allah (عَزَّزِي) knows best.
Abū ‘Āmir ‘Abd Allāh ibn Barrad al-‘Ash’arī narrated to us: Abū Usāmah narrated to us from Mughīrah who said, “I heard ash-Sha’bī say, ‘Al-Hārith al-A’war narrated to me. Then he stated that he is from the liars.”

Qutaybah Ibn Sa’īd narrated to us: Jarīr narrated to us from Mughīrah on Ibrāhīm who said: ’Alqamah said, “I memorised the Qurʾān in two years. So al-Hārith said: “The Qurʾān is easy, but al-wahyī is more difficult.”

‘Ali (traditionally) said that the Shi’ite’s futile claim that the Messenger of Allāh (saww) divulged secrets from the revelation and knowledge of the unseen to ‘Ali (ra) that he did impart to anyone else.
[47]: Ḥajjāj ibn al-Shā'īr narrated to me: Aḥmad ibn Yūnus narrated to us: Zā'īdah narrated to us from al-A'mash on Ibrāhīm that al-Ḥārith said: “I learned the Qurān in three years and al-wahyī in two.” or he said: “I learned al-wahyī in three years and the Qurān in two.”

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


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

¹¹⁵ Perhaps he intended to frighten him.
¹¹⁶ Meaning, when he told him to wait by the door, he (i.e. al-Ḥārith) believed he intended to harm him.
50: حديثي عبيد الله بن سعيد. حدثنا عبد الرحمن يعني ابن المهدى. حدثنا حماد بن زيد عن ابن عون قال: قال لنا إبراهيم: إياكم والمغيرة بن سعيد وأبنا عبد الرحمن. فإنهم كاذبان.

50: ‘Ubayd Allāh ibn Sa‘īd narrated to me: ‘Abd al-Raḥmān ibn Mahdī narrated to me: Ḥammād Ibn Zayd narrated to us from Ibn ’Awn who said: Ibrāhīm said to us: “Beware of al-Mughīrah ibn Sa‘īd and Abū ‘Abd al-Raḥīm, for indeed they are liars.”


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

52: حديثنا أبو غسان محمد بن عمرو الرازي. قال: سمعت جربرا يقول: لقيت جابر بن يزيد الجهفي. فلم أكتب عنه. كان يؤمن بالرجعية.
Abū Ghassān Muḥammad ibn 'Amr a-Rāzī narrated to us saying: I heard Jarīr say: I met Jābir ibn Yazīd al-Ju‘fī, and I didn’t record narrations from him. He believed in al-Raj’ah.”

Hasan al-Ḥulwānī narrated to us: Yahyā ibn ʿĀdam narrated to us: Misʿar narrated to us saying: “Jābir ibn Yazīd narrated to us before his innovation.”

الناس يحملون عن جابر قبل أن يظهر ما أظهر. فلما أظهر ما أظهر اتهم الناس في حديثه. وتركه بعض الناس. فقيل له: وما أظهر قال: الإيمان بالرجلة.

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

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

Misʿar intended that Jābir was once upright upon the Sunnah; thus, they used to relate Ḥadīths from him during that time, but when he deviated to his false ideology—the ideology of al-Raj’ah, as previously mentioned—they abandoned his Ḥadīth. And Allāh (ع) knows best.
[54]: Salamah ibn Shabîb narrated to us: al-Ḥumaydî narrated to us: Sufyân narrated to us saying: “The people used to relate the narrations of Jâbir before he made his affair apparent. But after that, the people suspected him and left his narrations. So it was said to him: ‘What did he make apparent?’ He said: ‘The belief in al-Raj’ah.”

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

[55]: Ḥasan al-Ḥulwânî narrated to us: Abû Yahyâ al-Ḥimmânî narrated to us: Qabîsah and his brother narrated to us that they heard al-Jarrâh ibn Malîḥ say: I heard Jâbir ibn Yazîd say: “I have seventy-thousand aḥâdîth on the authority of Abû Ja’far from the Prophet.”

119 With this statement, al-Jarrâh declares al-Ju’fî a liar due to his claim that he heard seventy-thousand Marfû’ Ḥadîths (directly attributed to the Prophet) from Abû Ja’far. This is due to the great number of reports from one narrator, and even if that were possible, he is suspicious concerning that [claim] because of other evidence that proves his lie, such as his subsequent statement: ‘I have not narrated anything from them,’ as this indicates that he kept them hidden from the people out of fear. This was due to the fact that they were from al-Munkarât (false reports) which were circulated by the Râfîdah concerning ‘Alî (r) and his household.
[56]: Ḥajjāj ibn al-Shā‘īr narrated to me: Aḥmad ibn Yūnus narrated to us saying: “I heard Zuhayr say: Jābir said or he said: I heard Jābir say: ‘Indeed, I have fifty-thousand ahādīth. I have not narrated anything from them.’ He said: ‘Then one day he narrated a ḥadīth and said: ‘This is from the fifty-thousand.’”

[57]: Ḥajjāj ibn al-Shā‘īr narrated to me: Aḥmad ibn Yūnus narrated to us saying: “I heard Zuhayr say: Jābir said or he said: I heard Jābir say: ‘Indeed, I have fifty-thousand ahādīth. I have not narrated anything from them.’ He said: ‘Then one day he narrated a ḥadīth and said: ‘This is from the fifty-thousand.’”

[57]: Ibrāhīm ibn Khālid al-Yashkarī narrated to me saying I heard Abū al-Walīd say: I heard Sallām ibn Abū Mu‘īrī say: I heard Jābir al-Ju‘fī say: “I have fifty-thousand ahādīth from the Messenger of Allāh (ṣallā Allāhu ‘alayhi wa sallam).”

[58]: Ḥajjāj ibn al-Shā‘īr narrated to me: Aḥmad ibn Yūnus narrated to us saying: “I heard Zuhayr say: Jābir said or he said: I heard Jābir say: ‘Indeed, I have fifty-thousand ahādīth. I have not narrated anything from them.’ He said: ‘Then one day he narrated a ḥadīth and said: ‘This is from the fifty-thousand.’”

[58]: Ḥajjāj ibn al-Shā‘īr narrated to me: Aḥmad ibn Yūnus narrated to us saying: “I heard Zuhayr say: Jābir said or he said: I heard Jābir say: ‘Indeed, I have fifty-thousand ahādīth. I have not narrated anything from them.’ He said: ‘Then one day he narrated a ḥadīth and said: ‘This is from the fifty-thousand.’”

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[58]: Ḥajjāj ibn al-Shā‘īr narrated to me: Aḥmad ibn Yūnus narrated to us saying: “I heard Zuhayr say: Jābir said or he said: I heard Jābir say: ‘Indeed, I have fifty-thousand ahādīth. I have not narrated anything from them.’ He said: ‘Then one day he narrated a ḥadīth and said: ‘This is from the fifty-thousand.’”
[58]: Salamah ibn Shabib narrated to me: al-Humaydi narrated to us: Sufyān narrated to us: “I heard a man ask Jābir about the statement of Allāh (عَزَّهُمَا):

قَلْنَ أَبْرَحُ الْأَرْضَ حَتَّى يُؤَذِّنِ لَيْنَا إِلَيْهِ أَيُّهُمَا أَوْ يُنْهِكَمُ اللَّهُ أَيُّهُمَا وَهُوَ خَيْرُ الْكُتُبِينَ

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

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

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

¹²¹ Meaning, their false claim of the awaited Mahdī. When they hear this call, they will follow him. Al-Sindi said: ‘As for his statement, ‘Follow so and so,’ this is the awaited Mahdī, so His (Allāh’s) statement: “I will not leave this land.” becomes a quote from the Mahdī. And what is intended by [the statement]: “...until my father permits me” is the call
[59]: Salamah narrated to us: al-Ḥumaydī narrated to us: Sufyān narrated to us saying: “I heard Jābir narrate close to thirty-thousand aḥādīth. I do not deem it permissible to relate any of them.”

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

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

122 His belief in al-Raj’ah and his extreme Shi‘ism, as previously mentioned in his biography. Also, that he did not repent from his false ideology; rather, he was persistent upon it.
[60]: ʿAbd al-Rahmān ibn Mahdī narrated to me from Ḥammād ibn Zayd who said: Ayyūb mentioned a man one day and said: “He is not truthful.” and he mentioned another saying: “He adds to the number [of narrations].”

[61]: ʿAlī bin Ḥabīb bin Ḥammād bin Zayd bin Zaid. When I asked him about the man, he said: “I do not recall this man. No one has ever mentioned him to me. I do not know him.”

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

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

124 This is due to the fact that his testimony is not acceptable; because witnessing, like narrating, is only acceptable if it fulfills two conditions: uprightness [in religion] and accuracy. If one of these conditions is
[62]: Muhammad ibn Rāfī’ and Ḥajjāj ibn al-Shā‘ir narrated to me: ‘Abd al-Razzāq narrated to us: Ma‘mar said, “I never saw Ayyūb backbite anyone except ‘Abd al-Karīm Abū Umayyah. He mentioned him and said: ‘May Allāh have mercy upon him,’ he was not trustworthy.’ He asked me about a ḥadīth from 'Ikrimah then afterward said: ‘I heard from 'Ikrimah.’”

[63]: حدثني الفضل بن سهل. قال: حدثنا عفان بن مسلم. حدثنا همام. قال:

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

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

126 What is apparent is that Ma‘mar’s supplication is for his teacher Ayyūb. As for it being the supplication of Ayyūb for ‘Abd al-Karīm, this is doubtful.
أرقم. فذكرنا ذلك لقتادة. فقال: كذب. ما سمع منهم. إنما كان ذلك سائلاً.
يتكشف الناس. زمن طاعون الجارف.

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

[64]: وحدثني حسن بن علي الحلواني. قال حدثنا يزيد بن هارون. أخبرنا همام.

[64]: Ḥasan ibn ‘Alī al-Ḥulwānī narrated to me saying: Yazīd ibn Hārūn narrated to us: Hammām reported to us: “Abū Dāwūd al-A’mā entered upon Qatādah, so when he stood, they said: ‘Indeed this man claims that he met eighteen of the people of Badr.’ So Qatādah said: ‘This man was a beggar before the plague. He did not concern himself with anything from this١٢٧ nor speak about it. By Allāh! Al-Ḥasan did not narrate to us from a single Badrī (participant in the battle of Badr) directly,

١٢٧ What is intended is that he was not concerned with anything from the science of Ḥadīth.
and neither did Saʿīd ibn al-Musayyib except from Saʿīd ibn Mālik.”

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

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

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

[66]: Al-Hasan al-Ḥulwānī narrated to us: Nuʿaym ibn Ḥammad narrated to us: Abū Ishāq Ibrāhīm ibn Muḥammad ibn Sufyān said: and Muḥammad ibn Yahyā narrated to us: Nuʿaym ibn Ḥammad narrated to us - Abū Dāwūd at-Ṭiyālīsī narrated to us from Shuʿbah on the authority of Yūnus ibn ‘Ubayd: “‘Amr ibn ’Ubayd lies in Ḥadīth.”

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128 What is intended here is that this speech is truthful and from wise, beneficial sayings; however, he falsely ascribed them to the Messenger of Allah (صلى الله عليه وسلم) although they were not from his sayings.
[67]: 'Amr ibn 'Alī Abū Hafṣ narrated to me: I heard Mu‘ādh ibn Mu‘ādh say: I said to 'Awf ibn Abū Jamīlah that 'Amr ibn Ubayd narrated to us from al-Ḥasan that the Messenger of Allāh (ṣallīllāhu ʿalayhi wa sallam) said: “Whoever carries weapons against us is not from us.” He said: “By Allāh, 'Amr has lied. He only desired to support his evil statement.”

[68]: 'Ubayd Allāh ibn 'Umar al-Qawrī narrated to us: Ḥammād ibn Zayd narrated to us that a man use to accompany Ayyūb and relate from him, and Ayyūb noticed he was missing, so they said to him, “O Abū Bakr! He now accompanies 'Amr Ibn 'Ubayd.” Ḥammād said, “I was with Ayyūb early one day and we went to the market, so this man met him and Ayyūb
gave him the salutations and asked him about his welfare. So Ayyūb said to him: It has reached me that you accompany that man?' Hammām mentioned him by name, ‘‘Amr?’’ He said, ‘Yes, O Abū Bakr! Verily he comes to us with Gharā’ib (unusual narrations).’ Ayyūb said to him, ‘We flee from these Gharā’ib (unusual narrations).’


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

129 Meaning, ‘‘Amr ibn ‘Ubayd ascribed to al-Ḥasan that which he did not say, then he (i.e. Ayyūb) mentions his source for declaring him a liar. He said: ‘I heard al-Ḥasan say: ‘The one who is drunk from al-Nabīḍh is lashed.’’ i.e. al-Ḥasan’s true position differs from what ‘‘Amr ibn ‘Ubayd related to him. He holds the position of lashing the one who imbibes al-Nabīḍh, so [‘‘Amr’s] report that [al-Ḥasan] said: ‘The one who is drunk from al-Nabīḍh is not lashed’ is a lie. And Allāh (عَزَّ وَجَلَّ) knows best. Al-Ḥasan’s position that the one who imbibes intoxicants is lashed agrees with the scholars’ position, and there is no difference of opinion regarding that.
[70]: Hajjāj narrated to me: Sulaymān ibn Ḥarb narrated to us: I heard Sallām ibn Abū Mutī' say, "It reached Ayyūb that I went to 'Amr, and he turned to me one day and said: 'If you cannot trust a man in his religion,¹³⁰ how can you trust him in [the narration of] Ḥadīth?"¹³¹

¹³⁰ This is because he was a pure Muʿtazī, Qadārī, and he used to insult the Companions, as previously mentioned in his biography.

¹³¹ Because the one who has no religion is not concerned with lying. In short, Ayyūb is warning Sallām against sitting with ‘Amr ibn ‘Ubayd and listening to his reports. This is due to him being untrustworthy in narration. In this (i.e. his warning) is [advice to] avoid the people of desires, to refrain from sitting with them, to stay far removed from them and to flee [from them] so the heart will not become attached to anything from their desires. And Allāh (عَزَّوَجَلَّ) knows best.
Salamah ibn Shabib narrated to me: al-Humaydi narrated to us: Sufyan narrated to us: I heard Abu Musa say: "'Amr Ibn 'Ubayd narrated to us before he innovated."  

‘Ubayd Allah Ibn Mu‘adh al-Anbari narrated to me: My father narrated to us: "I wrote to Shu‘bah asking him about Abu Shaybah, the judge of Wasi‘. He responded: "Do not record anything from him, and tear up my letter."

132 This was before he innovated his evil ideology of al-‘Itizal. Also, found in this [is the fact that] ‘Amr was initially upon the Sunnah but later fell into al-‘Itizal. This was after Wasi‘il ibn ‘Ata‘, the Mu’tazili, caused him to go astray. It has already preceded in his biography that al-Khaṭib al-Baghdadi said: "‘Amr ibn ‘Ubayd lived in al-Basrah and sat with al-Hasan, memorized his Ḥadith and became famous for companioning him; however, afterward, Wasi‘il ibn ‘Ata‘ diverted him from the methodology of the people of Sunnah. Thereafter he began to call to al-Qadr and withdrew from the companions of al-Hasan. He gave the outward appearance of al-Zuhd." And Allah (سَمِعَ) knows best.


134 Shu‘bah instructed him to tear up his letter fearing that it would reach Abu Shaybah. His discovery that he (i.e. Shu‘bah) mentioned him with that which he disliked could result in him (i.e. Abu Shaybah) harming him; therefore, this combines two benefits: First: Advising the questioner, Mu‘adh, by clarifying Abu Shaybah’s weakness and warning
Al-Ḥulwānī narrated to us: I heard 'Affān say: “I narrated a ḥadīth from Šāliḥ al-Murri on Thābit to Ḥammād ibn Salamah. He said: ‘He has lied.’ And I narrated a ḥadīth from Šāliḥ al-Murri to Hammām, and he said: ‘He has lied.’”


He is Šāliḥ ibn Bashīr ibn Wādi’ Abū Bishr al-Ḍāsirī, known by al-Murri. Ibn Ḥajr says in Ṭaqīb: ‘He is weak [in narration].’

Al-Nawāwī said: “His statement ‘He lied’ is similar to what we mentioned previously in his saying: ‘We have not seen the pious more untruthful in anything than in [narrating] Ḥadīth. ‘They unintentionally utter lies, and due to lack of knowledge in this science and therefore narrate everything that they hear, including lies; thus, in turn, they are liars due to the fact that lying is stating that which opposes the reality, whether done intentionally or unintentionally, as we mentioned previously. Šāliḥ was from the most diligent worshippers and the people of al-Zuhd (worldly abstinence)...’ [Sharh Muslim 1/111]
Aṣala. Qala lat lē: `Bāyīシュ Qal lat lē lāhimm Ašāl lāhimm  صلى الله عليه وسلم ʿalī qanā. Qala lāsān bin ṣāmaʿa lāhimm  صلى الله عليه وسلم ʿalī qanā. Qala lāsān bin ṣāmaʿa lāhimm  صلى الله عليه وسلم ʿalī qanā. Qala lāsān bin ṣāmaʿa lāhimm  صلى الله عليه وسلم ʿalī qanā. Qala lāsān bin ṣāmaʿa lāhimm  صلى الله عليه وسلم ʿalī qanā.

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

137 He is al-Ḥasan ibn ʿUmar ibn al-Mudarrīb, Abū Muḥammad al-Kūfī. Ibn Ḥājr said about him in al-Taqrib: "He was abandoned."
138 Meaning, he only buried them without washing or praying over them. Imām al-Bukhārī and others collected the narration of Jābir ibn ʿAbd Allāh who said: "The Messenger of Allāh used to couple those martyred at Uhud in one garment; he would then say: 'Which of them has more Qurān.' So when one of them was pointed out to him, he would place him in the grave first and say: 'I am a witness for them on the Day of Resurrection.' And he commanded that they be buried with their blood [still on them] and not be washed nor prayed upon."
Miqdām from Ibn ‘Abbās (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) offered prayers for them and buried them.’ I said to al-Ḥakam: ‘What do you say about the children of fornication?’ He said, ‘They are prayed upon.’ ١٣٩ I said: ‘Who narrated this?’ He said: ‘It was narrated by al-Ḥasan al-Baṣrī.’ Al-Ḥasan ibn ‘Umārah said: ‘al-Ḥakam narrated to us from Yaḥyā ibn al-Jazzār from ‘Ali.’

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

قال الخلواق: سمعت عبد الصمد وذكرت عنده زياد بن ميمون فنسبه إلى الكذب.

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

١٣٩ Muḥammad ibn Ādam said: “There is no difference [of opinion] concerning prayer upon the child of fornication except for what was stated by Qatādah. al-Qāḍī ‘Īyād said: “As for the children of fornication, there are no narrations concerning this that are relied upon. The scholars hold the position that praying upon them is legislated like other Muslim children. This is with the exception of Qatādah who said: ‘They are not prayed upon.’
not to narrate anything from him or Khalid Maḥdūjī⁴⁰ – he said - I met Ziyād ibn Maymūn and asked him about a ḥadīth, so he narrated it to me from Bakr al-Muzanī then I returned to him, and he narrated it to me from Muwarriq. I returned to him, and he narrated it to me from al-Hasan, and he used to accuse both of them of lying.”

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


⁴⁰ Ibn ‘Abd al-Barr said: ‘With [the scholars], he is Munkar al-Ḥadīth, extremely weak. [See Mizān al-‘Istīlāl 2/427]

al-Nawawī said: “As for his statement: ‘I swore not to narrate anything from them,’ then his action is in advice to the Muslims to avert [the people] from them, so that no one would be deceived by them and thus relate a lie and fall into lying on the Messenger of Allāh (صلى الله عليه وسلم)...” [Sharḥ Muslim 1/113]
Maḥmūd ibn Ghaylān narrated to us: I said to Abū Dāwūd al-Ṣiyāṣī: "You have narrated quite frequently from ‘Abbād ibn Manṣūr, so why did you not narrate the Ḥadīth of al-‘Aṭfārah which al-Nāḍr ibn Shumayl narrated to us?" So he said to me: ‘Be quiet! ‘Abd al-Raḥmān ibn Mahdī and I met Ziyād ibn Maymūn, and we asked him: ‘These are the aḥādīth you narrated upon Anas?’ He said, ‘Do you two not see that if a man sins and repents that Allāh will forgive him?’ So we said yes. He said: ‘I did not hear any of that from Anas. If the people are unaware of this, you two are now aware that I did not meet Anas.’

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

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141 Meaning, he never met Anas ibn Mālik (ṣa), let alone heard those reports from him; rather, he deceitfully narrated them on him.
142 Meaning, I repent to Allāh (ṣa) for lying upon Anas.
143 They did not return to him due to him rejecting their advice and remaining upon error. And Allāh (ṣa) knows best.

Note: The action of Abū Dāwūd al-Ṣiyāṣī and ‘Abd al-Raḥmān ibn Mahdī of returning to Ziyād ibn Maymūn and accepting his statement of repentance proves that they hold the position that the repentance of the person who lies in the prophetic Ḥadīth is accepted. The people of knowledge have differed concerning this, while they have agreement regarding the repentance of the sinner who lies outside of narrating [Ḥadīth]. This matter has been elaborated upon previously in the explanation of the Ḥadīth: “Do not lie upon me...” Refer back to it for benefit. Allāh (ṣa) knows best what is correct.
[77]: Ḥasan al-Ḥulwānī narrated to us: I heard Shabābah say: “‘Abd al-Quddūs narrated to us: Suwayd ibn ’Aqalah.” Shabābah said: ‘I heard ‘Abd al-Quddūs say: “The Prophet prohibited hunting as a sport.” It was said to him, “What is this?” He said: “To use a small animal as a target.”

Muslim said: I heard ‘Ubayd Allah ibn ’Umar al-Quwārīnī say: I heard Ḥammād ibn Zayd say to a man, after he sat with Mahdī

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144 And in the Ḥadīth of ‘Abd Allah ibn ‘Umar (رضي الله عنه) who narrated that the Messenger of Allāh (صلى الله عليه وسلم) cursed the one who uses anything with a soul as a target. The Ḥadīth of Ibn ‘Umar (رضي الله عنه) evinces that this is a prohibitive ban due to his statement: ‘The Messenger of Allāh cursed the one who uses...’ because a curse is only for that which is impermissible and because this is torture and harm of the animal.” [Sharḥ Muslim 13/108]
ibn Hilāl for some days: “Are these the salty waters that flowed from your direction?” He said: “Yes, O Abū Ismā'īl.”

[78]: وحدثنا الحسن الحلواني. قال: سمعت عفان قال: سمعت أبا عوانة قال:
ما بلغني عن الحسن حديث إلاأتيت به أبان بن أبي عياش فقرأه علي.

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

[79]: وحدثنا سويد بن سعيد. حدثنا علي بن مسهر. قال: سمعت أتا وهمزة
الزيات من أبان بن أبي عياش نحوا من ألف حديث.

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

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

147 Meaning, Abān recited the Ḥadīth Abū ‘Awānah related to him. Al-Nawawī said: ‘This means that he used to relate from al-Ḥasan on every occasion he was asked, and he was untruthful.’ [Sharḥ Muslim 1/115]
Suwayd ibn Sa‘īd narrated to us: ‘Āli ibn Mushīr narrated to us saying: “Hamzah al-Zayyāt, and I heard close to one thousand jahidiyyūn from Abān ibn Abū ‘Ayyāsh.

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

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

al-Nawawī says after citing the speech of Iyād: “And similar was stated by our companions and others, so they have related agreement [of the scholars] that what has been established in the [Islamic] legislation is not changed as a result of a dream; and what we have mentioned does not contradict his (صلى الله عليه وسلم) statement: “Whoever sees me in a dream has certainly seen me.” The Hadīth means that the dream is true and not from the delusions or the deceptions of Shayṭān; however, it is not permissible to legislate a ruling with it because the state of sleep is not one in which the dreamer accurately relates what he hears; and they (i.e. the scholars) have agreement that it is a condition that a person be awake, not heedless, not possess a poor memory and abundant mistakes or be inaccurate for their testimony or narration to be accepted, and the person who is sleep is not characterized as such; therefore, his narrations are not accepted.” [Sharḥ Sahīh Muslim 1/115]
[80]: ‘Abd Allāh ibn ‘Abd al-Raḥmān al-Dārimī narrated to us: Zakariyyah ibn ‘Adiyy reported to us saying, Abū Ishāq al-Fazarī said to me: “Write from Baqiyah what he narrates from known [narrators], but do relate from him what he narrates from unknown [narrators], and do not record from Ismā‘īl ibn ‘Ayyāsh what he narrates on known or unknown [narrators].”

[81]: وحدثنا إسحاق بن إبراهيم الحنؤل. قال: سمعت بعض أصحاب عبد الله قال: قال ابن المبارك: نعم الرجل بقية. لولا أنه كان يركن الأساسي، ويسى الكنى. كان دهرا يحدثنا عن أبي سعيد الوحاشي. فنظرنا فإذا هو عبد القدوس.

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

149 The meaning of Ibn Mubārak’s statement is that if Baqiyah narrates on a person who is known by their name, he would use their agnomen instead, and if he was known by his agnomen, he would use his name instead. This is a form of Tadlis and is unpraiseworthy because it hides [the narrator’s] true affair from the people and gives people the false impression that this narrator is someone other than the weak one.
There was a time he narrated to us from Abū Sa‘īd al-Wuhāzī. So we looked, and it was ‘Abd al-Quddūs.”

[82]: وحدثني أحمد بن يوسف الأزدي. قال سمعت عبد الرزاق يقول: ما رأيت ابن المبارك يفضح بقوله: كاذب إلا لعبدالقدوس. فإنني سمعته يقول له: كاذب.

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

[83]: وحدثني عبد الله بن عبد الرحمن الدارمي. قال: سمعت أبا نعيم. وذكر المعلي بن عرفان. فقال: قال: حدثنا أبو واثل قال: خرج علينا ابن مسعود بصفين. فقال أبو نعيم: أتراه بعث بعد الموت؟


150 al-Nawawī said: “This means that al-Mu‘allā lied on Abū Wā‘il in his statement because Ibn Mas‘ūd (المسعود) died in the year 32—some say in the year 33—but the majority agree upon the first [date], and this was before the end of ‘Uthmān’s (عثمان) successorship by three years. Sīffīn took place during the successorship of ‘Alī (علي) two years later, so Ibn Mas‘ūd (المسعود) could not have met them at Sīffīn unless he rose from the dead, and you know with certainty that he did not. And undoubtedly,
Abū Wā'il, with his virtue, nobility and lofty status would not state that someone came to them who had not. Therefore, he determined that the lie emanated from al-Mu'allā ibn 'Urfān with what is known from his weakness.” [Sharḥ Muslim 1/118]

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

In brief, Qādi 'Iyāḍ said: “This is not considered [impermissible] backbiting; however, if the intention is merely to denigrate and belittle, not to clarify his condition, then this is backbiting. Just like the witness, [a narrator's] disparagement is not considered backbiting. However, if a person criticized him due to his [faults], for the purpose of belittling him, he (i.e. the disparager) is reprimanded for this and it is considered
[85]: And they asked Abu Ja'far al-Dārimī to me: Bishr ibn 'Umar narrated to us: "I asked Mālik ibn Anas about Muḥammad ibn 'Abd al-Rahmān who narrates from Saʿīd ibn al-Musayyib. He said: 'He is not trustworthy.' I asked Mālik ibn Anas about Abū al-Ḥawārith. He said: 'He is not trustworthy.' So I asked him about Shu'bah, who narrates from him on the authority of

backbiting. It was said to Yaḥyā ibn Saʿīd: ‘Do you not fear that those whose Ḥadīth you abandoned will be your adversaries in front of Allāh? He replied: ‘For them to be my adversaries is more beloved to me than my adversary being the Messenger of Allāh (ṣallā Allāh ‘alayha wa sallam) saying: ‘Why did you narrate a ḥadīth on me, knowing it was a lie?’"


153 He is ‘Abd al-Rahmān ibn Muʿāwiyyah ibn al-Nuwayrīth al-Anṣārī al-Zurāqiy al-Madanī. Ibn Ḥajr says in al-Taqrib: ‘Truthful, with a poor memory; and he was charged with [the belief of] al-ʿIrjā’. 
Ibn Abū Dhi'b? He said: 'He is not trustworthy.'\(^{154}\) And I asked him about Šāliḥ the freed slave al-Taw’amah? He said: ‘He is not trustworthy.’\(^{155}\) I also asked him about Ḥarām Ibn 'Uthmān? He said: ‘He is not trustworthy.’\(^{156}\) I asked Mālik about these five? So he said: ‘They are not trustworthy in their narration.’ Also I asked him about another man whose name I forget. He said: ‘Did you see his name in my writings?’\(^{157}\) I said: ‘No.’ He said, ‘If he was trustworthy, you would have seen his name in my writings.’

\[86\]: وحدثني الفضل بن سهل. قال حدثني يحيى بن معين. حدثنا حجاج.

 حدثنا ابن أبي ذنب عن شربيل بن سعد وكان متهماً.

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\(^{155}\) Šāliḥ ibn Nabhān al-Madīnī. Imām Aḥmad said: "Mālik met him after his Iktīlāt, but whoever heard from him before this, then [his narrations are] sound.’

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

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

\(^{157}\) Al-Nawawī stated: “This is an explicit statement from Mālik that whoever he included in his book is trustworthy. So whoever we find in his book, we rule them trustworthy with Mālik; however, they may not be trustworthy with others. [Sharḥ Muslim 1/120]
[86]: al-Faḍl ibn Sahl narrated to me: Yaḥyā ibn Ma‘īn narrated to me: Ḥajjāj narrated to me: Ibn Dhi‘b narrated to us from Shuraḥbīl ibn Sa‘d,¹⁵⁸ and he was accused of lying.¹⁵⁹

[87]: وحدثني محمد بن عبد الله بن قهراز قال: سمعت أبا إسحاق الطالقاني يقول: سمعت ابن المبارك يقول: لو خبرت بين أن أدخل الجنة وبين أن ألقي عبد الله بن محرر لاخترت أن ألقاه ثم أدخل الجنة. فلما رأيته كانت بعرة أحب إلى منه.

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

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

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

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

¹⁶⁰ This is due to his great desire to narrate from him.
chosen to meet him then enter Paradise. But when I met him, animal dung became more beloved to me.”


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

[89]: حدثني أحمد بن إبراهيم الدورق. قال: حدثني عبد السلام الوبصى. قال: حدثني عبد الله بن جعفر الرق عن عبد الله بن عمرو. قال: كان يحيى بن أبي أنيسة كناباً.

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

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

162 This is because he lied. His brother is Yaḥyā ibn Abū Unaysah al-Ghanawī. His biography has come earlier under the narrators who were abandoned due to Nakārah in their narrations. Refer to it for benefit. And Allāh (عَزَّ وَجَلَّ) knows best.
Ahmad ibn Ibrāhim narrated to me: Sulaymān ibn Ḥarb narrated to me from Ḥammād ibn Zayd: “Farqad was mentioned to Ayyūb, so he said: “Certainly Farqad is not from the people of Ḥadīth.”

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

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

Al-Makkī; it was also said his name was Muḥammad al-Muḥrim.
Usayn says: He related: ‘I heard Yahyā ibn Sā‘īd al-Qaṭṭān declare Hakīm ibn Jubayr and ‘Abd al-‘Ala to be weak. And he declared Yahyā ibn Mūsā ibn Dīnār to be weak saying his Ḥadīth is like the wind. He declared Mūsā ibn al-Dīhqān and ‘Isā ibn Abū ‘Īsā al-Madāni to be weak, saying I heard al-Ḥasan Ibn ‘Isā say: Ibn al-Mubārak said to me: ‘If you come across Jarīr, record all of his knowledge except from three [narrators]. Do not write down his narrations from ‘Ubaydah ibn Mu‘āṭṭib, al-Sarri ibn Ismā‘īl, or Muḥammad ibn Sālim.”

165 Ibn Ḥājr said in al-Taqrīb: “He was weak; charged with Shi‘ism.
166 Ibn ‘Āmir al-Tha‘labī, al-Kufī; Ibn Ḥājr said in al-Taqrīb: “truthful, he erred [in Ḥadīth].” Muḥammad ibn ʿĀdam says: “His statement (truthful) is clearly open to question, as the majority [of the scholars] hold that he was weak.”
167 This is an allusion to his possessing nothing to rely upon, just as the wind has nothing to hold on to. And Allāh ( سبحانه) knows best.
168 Ibn Ḥājr said in al-Taqrīb: “He is weak, and he is from those who changed.”
169 Al-Hannat al-Ghifari, Abū Mūsā; it is also said Abū Muḥammad. Ibn Ḥājr said in al-Taqrīb: “He was abandoned.”
170 Ibn Ḥājr says in al-Taqrīb: “He is weak and changed in his later years.
171 Ibn Ḥājr says in al-Taqrīb: His Ḥadīth was abandoned.
172 Ibn Ḥājr says in al-Taqrīb: He is weak.
Muslim said: What we have mentioned—from the speech of the people of knowledge concerning the narrators who were accused of lying and their defects—is abundant. The book would grow beyond what was intended if we mentioned them all. So what we have cited is sufficient for one who understands and comprehends the methodology of the people [of Ḥadīth] in what they have related and clarified.

[The scholars] have taken it upon themselves to uncover the defects of the narrators of Ḥadīth and to pass verdicts on them when asked to do so because of the gravity of the matter\textsuperscript{173} since

\textsuperscript{173} Muḥammad ibn Ādam says under the section heading: The consensus of the scholars regarding the permissibility of criticizing narrators: "Imam al-Tirmidhī says in al-‘Ilal al-Ṣaghir: “Some of those who lack understanding have found fault with the people of Ḥadīth for their criticism of narrators. However, we find a number of the Imāms of the Ṭabī‘īn criticizing narrators, from them: al-Ḥasan al-Baṣrī and Ṭāwus, who both criticized Ma‘bad al-Juḥānī. We also find Sa‘īd ibn Jubayr criticizing Ṭalq ibn Ḥabīb; Ibrāhīm al-Nakha‘ī and ‘Āmir al-Sha‘bī criticizing al-Ḥārith al-‘Awar. It was also reported that Ayyūb al-Sakhtiyani, ‘Abd Allah ibn ‘Awn, Sulaymān al-Taymī, Shu‘bah ibn al-Ḥajjāj, Sufyān al-Thawrī, Mālik ibn Anas, al-Awza‘ī, ‘Abd Allāh ibn al-Mubārak, Yahyā ibn Sa‘īd al-Qaṭṭān, Wāqī‘ ibn al-Jarrāḥ, ‘Abd al-Raḥmān ibn Mahdī, et al criticized narrators and ruled them weak [in Ḥadīth]. Their purpose in doing this—and Allāh (ﷻ) knows best—was to give sincere advice to the Muslims. We do not believe that they did so to defame or backbite the people. Rather, we hold that they intended to clarify and make known the weak condition of these individuals. This is because some of those they disparaged were people of innovation, those charged with lying, or those who made heedless or abundant mistakes.
So those Imāms desired to clarify the conditions of these narrators out of love for the Religion…” [Iīlal al-Tirmidhī 1/838]

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

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

\[\text{If a fāsiq comes to you with news, verify it.} \]


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

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

And His statement:

“And choose from witnesses.” [al-Baqarah: 2:282]

And the fact that a person is trustworthy and pleasing [as a witness] can only be established by mentioning their virtues and noble qualities. These verses demonstrate what we have mentioned, and a number of ahādīth which establish this as well.
I believe that the majority of those who turn to these weak reports and unknown chains of narration and rely upon them do so desiring [to show] the common-folk that they possess a great number [of traditions]. So it would be said: “How many ahādīth so and so has collected!” Whoever adopts this methodology possesses nothing of knowledge and is more deserving of being called an ignoramus than a scholar.174

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

He went on to clarify that the reason that the scholars obliged themselves with disclosing the faults of weak narrators and passing verdicts to questioners, considering that the honor of the Muslim is inviolable—like his blood—is due to the gravity of what their reports contain. This is because Ḥadīths establish the Ḥalāl (permissible) or Ḥarām (impermissible), command the good, forbid the evil, encourage righteous deeds and warn against bad ones. These rulings are taken from legislative proofs, including Ḥadīth. So if the narrator is not described as upright—meaning truthful and reliable—and someone narrates from him knowing his weak condition and does not clarify his weakness to those who are unaware, then he is sinful for his silence, treacherous to the Muslims. This is because it is obligatory upon him to give Nasīḥah.(sincere advice) Imām Muslim has collected the [Prophet’s (ﷺ) statement: “The Religion is sincere advice,” and that is because it is feared that some of the people will act upon what they hear of these narrations, or some of
them, which emanate from those who have been disparaged; and perhaps these [reports] are baseless lies, and due to the many authentic narrations that could be used as evidence and acted upon, there is no need for them. He then clarified that many knowingly relate weak narrations to the people for no other reason than to narrate an abundance of reports to the common folk so they will say: “How many are the narrations so and so has collected.” So whoever follows this path conveys nothing of knowledge and is more deserving of being called an ignoramus than a scholar; since, if he was a scholar then he would have conveyed his knowledge in accordance with his piety and fear of Allāh (عَزَّوَجَلَّ).

Allāh (عَزَّوَجَلَّ) says:

إِنَّمَا يَفْخَمُونَ عَلَيْهِمْ مِنْ عِبَادِي الْمُكَتَّبِينَ

“Indeed none fear Allāh except His knowledgeable worshippers.”

[Fatir: 38:25]

And Allāh (عَزَّوَجَلَّ) knows best.
CHAPTER VI: THE SOUNDNESS OF USING *MU’AN’AN AḤĀDĪTH*\(^{175}\) AS A PROOF WHEN THERE IS A POSSIBILITY OF ITS NARRATORS MEETING AND WHEN THEY ARE NOT *MUDALLIS*

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

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

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and having a more praiseworthy outcome—if Allāh (ﷺ) wills.\textsuperscript{176}

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

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

\textsuperscript{177} He made a false statement because, for the most part, the word “claim” is used in connection to falsehood. Al-Azharī stated: ‘The word ‘claim’ is mostly used for that which is doubtful.’ Some say it is an allusion to lying. Al-Marzūqī said: ‘It is mostly used for that which is false or doubtful.’
This statement, may Allāh ( سبحانه وتعالى) have mercy upon you, in criticism of authentic chains of narration, is an innovated statement for which its author has no predecessor nor support from the people of knowledge. What is widely held by the scholars of narration, past and present, is that every trustworthy person who narrates from one who is like him, with the possibility that they met and heard from one another due to them being from the same era, even if there is no report verifying this, their narration is established, and [accepting it as a] proof is obligatory, unless there is clear evidence that the narrators did not meet one another. But as for the matter that is unclear, with this aforementioned possibility, then the narration is accepted.¹⁷⁸

¹⁷⁸ With this speech, he refuted the one who invented this saying: "That which this fabricator has come with from criticism of authentic chains of narration" is speech that he has innovated and created; he was not preceded by anyone from the earlier scholars nor supported by the later people of knowledge. They are in agreement that every trustworthy narrator who relates a Ḥadīth from one similar to him, with the possibility of the narrator meeting his Shaykh and hearing the report from him directly—since they are contemporaries who had the opportunity to meet, even if we do not have verifiable proof of that meeting and recording [of the Ḥadīth] from them in that there is no report clarifying this—this Ḥadīth is accepted and is an established proof unless there is clear evidence that indicates that this narrator did not meet his source or record from him; at that point the [chain of] narration would be disconnected, but as for when the matter is vague, as previously explained, with the possibility of the two meeting and recording from one another, then the report is considered connected
It is said to the one who invented this saying, or the one who defends it, you have said that the report of a single trustworthy [narrator] from another single trustworthy [narrator] is a proof that must be acted upon. Then you added a condition that: “[It is not accepted] until there is evidence that they met at least once and heard a report from one another [directly].” So do you find this condition you have invented related from anyone whose word is recognized? If so, bring a proof for your claim.

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

unless and until there comes clear cut evidence to contradict that and establish its disjunction.
So it is said to him: “So if the reason you are grading the report weak and abandoning it as evidence is the possibility of Irsāl (a break) in the chain, then this would necessitate that you grade any chain of narration that is Mu'ān'an weak until you find evidence that all its narrators heard [from one another directly] from beginning to end.”\(^{179}\)

\(^{179}\) With this speech, he has continued to refute the claimant who invented [this statement] saying that if he possesses evidence for his innovation, then we request from him to produce it. If he says: ‘I only said this because I found that the early and later scholars of Ḥadīth allowed a narrator to report from a person he never saw or heard from directly. This is nothing except Irsāl, and the principle with the people of Ḥadīth is that the Mursal is not a proof due to disjunction [in the chain]. Therefore, when I saw this, I searched for proof of every narrator relating directly from his source—even if only once. So if I discovered this, it established everything he (the narrator) related from [his source]; however, if I did not discover anything from this, I ceased acting upon that Ḥadīth. This is a summary of what this claimant used as evidence, as indicated by the author (Muslim) here. The author then refuted him saying: “If the reason for your rejection of the report is the possibility of Irsāl, this would mean that you could not accept any Ḥadīth unless you established that each person in the chain heard directly from their source from beginning to end. This would necessitate that you reject every Mu'ān'an chain of narration.
This is like the Ḥadīth that has reached us by the chain of Hishām ibn 'Urwah on the authority of his father on the authority of 'Ā'ishah (رضي الله عنها). We know with surety that Hishām heard directly from his father and that his father heard directly from 'Ā'ishah (رضي الله عنها), just as we know that 'Ā'ishah (رضي الله عنها) heard directly from the Prophet (صلى الله عليه وسلم). So it is possible, since Hishām did not say in the narration on his father: “I heard [from my father],” or “He informed me,” that there is another person between him and his father, and he did not hear the [narration] from him directly, so he narrated them Mursal and did not ascribe it to the one he actually heard it from. And this is also possible with Hishām and his father and with his father on 'Ā'ishah (رضي الله عنها), and every chain of narration that does not specify that the narrator heard directly from his source.

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

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

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From this that Ayyūb al-Sakhtiyānī, Ibn al-Mubarak, Waki', Ibn Numayr, et al, narrated from Hishām on the authority of his father on the authority of 'Ā'ishah. She said: “I used to perfume the Ihram (pilgrimage cloak) of the Messenger of Allah (صلى الله عليه وسلم) with the best scent I could find.”

Layth ibn Sa'd, Dāwūd al-'Attār, Ḥumayd ibn al-Aswad, Wuhayb ibn Khālid and Abū Usāmah all narrated

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

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

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

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

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

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

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

188 Ibn ‘Abd al-Raḥmān al-Fahmī, Abū al-Ḥārith al-Misrī; the Imām, well-known authority.
this Ḥadīth from Hishām who said: ‘Uthmān ibn ‘Urwah reported to me from ‘Urwah on the authority of ‘Ā‘ishah (رضي الله عنها) from the Prophet (صلى الله عليه وسلم).

Hishām narrates from his father on ‘Ā‘ishah (رضي الله عنها): “If the Prophet (صلى الله عليه وسلم) made Ḥitkāf in the mosque he would lay his head on me, and I would comb [his hair] while I was on my menses.” Mālik ibn Anas narrated the same on al-Zuhrī on ‘Amrah on ‘Ā‘ishah (رضي الله عنها) on the Prophet (صلى الله عليه وسلم).”

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

190 Ibn al-Ashqar, al-Bāṣrī, Abū al-‘Awad al-Karabīṣī. Ibn Ḥajr says: “He is truthful; he errs infrequently.”

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

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

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


195 In summary, what the author is alluding to in this example is that al-Irsāl is present with those who have met; rather, even from those who have heard an abundance of narrations from a person, since ‘Urwah, who heard a large number of narrations directly from ‘Ā‘ishah, made Irsāl in this narration, deleting the intermediary, ‘Amrah, between him and ‘Ā‘ishah (رضي الله عنها). So this establishes that hearing a narration from a person directly does not prevent the possibility of Irsāl. If this is the case, then there is no difference between this and two contemporaries who possibly met and heard directly from one another.
Al-Zuhri and Ṣāliḥ ibn Abū Ḥasan both narrate it from Abū Salamah on ‘A‘ishah, “The Prophet (ﷺ) used to kiss me when he was fasting.” Yahyā ibn Abū Kathīr said about this narration of kissing: Abū Salamah reported to me that 'Umar ibn 'Abd al-'Azīz related to him that 'Urwh related to him that 'A‘ishah (رواية) related to him that the Prophet (ﷺ) used to kiss196 her while he was fasting.197

Ibn 'Uaynah and others narrated from 'Amr ibn Dīnār, from Jābīr that he said: “The Messenger of Allāh (ﷺ) fed us horse meat198 and prohibited us from eating the meat of the donkey199.” Hammād Ibn Zayd narrated it from 'Amr on

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

197 The narration of al-Zuhrī and Ṣāliḥ ibn Abū Ḥassān is collected by Aḥmad in his Musnad (6/256). As for the narration of Yahyā ibn Abū Kathīr, it is collected by Muslim (3/137) and al-Nasāʾī (2/202)

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

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

200 As for the report of Suḥyān ibn 'Uaynah, it is collected by al-Ḥumaydī in his Musnad (no. 1254) and al-Tirmidhī in his Jāmi' (no. 1793). al-Tirmidhī says: “This Ḥadīth is Ḥasan Ṣaḥīḥ. It is narrated by
Muḥammad ibn ‘Alī on Jābir (رضي الله عنه) from the Prophet (صلى الله عليه وسلم). There are many narrations like these, and what we have mentioned is sufficient for those who possess understanding.

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

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

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

Muḥammad ibn Ādam said: “You have learned that the report of Ḥammād is preponderant; therefore, Imām al-Bukhārī collects it in his Saḥīh. So al-Tirmidhī citing his statement: ‘Sufyān is superior to Ḥammād ibn Zayd in memory’ does not necessitate his preponderance in this narration, as indicated by his action in his Saḥīh. And Allāh (سم) knows best.”
Qaṭṭān, ‘Abd al-Rahmān ibn Mahdī and those who followed them from the people of Ḥadīth, who searched for this in the chains of narration in the manner of the claimant we described earlier.

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

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

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

We have not heard from past scholars or our contemporaries that they considered these two reports of which ‘Abd Allāh ibn Yazīd narrated from Ḥudhayfah and Abū Mas‘ūd, to be weak; rather, these chains, and what resembles them, are considered authentic with those we have met from the scholars of Ḥadīth, and they held the view that what came by way of them from Sunan and Āthār must be adhered to and implemented.
This claimant mentioned that [the chain] is weak until confirmation is found that the narrators heard from one another directly. If we were to go and count the reports that are considered authentic with the people of knowledge, which would be weak according to this claimant, we would not be able to enumerate them all. But we wanted to bring a small number by way of example for what we excluded.

There is Abū ‘Uthmān al-Nahdī,\textsuperscript{201} and Abū Rāfī‘ al-Ṣā‘īgh,\textsuperscript{202} who are from those who lived during \textit{al-Jāhiliyyah} (pre-Islamic times of ignorance) and accompanied the Companions of the Messenger of Allāh (ﷺ) from the people of Badr\textsuperscript{203} and so on. They narrated reports, even from Abū Hurayrah, Ibn ‘Umar (محمد بن علی), et al, and both of them have related a ḥadīth from ‘Ubayy Ibn Ka‘b (علی بن کعب)\textsuperscript{204} on the authority of the

\textsuperscript{201} He is ‘Abd al-Rāḥmān ibn Mahdī; \textit{Mukhaḍram} (one who lived during \textit{Jāhiliyyah} and Islam but never met the Messenger of Allāh); he was trustworthy, reliable and a devout worshipper. He was known by his agnomen \textit{(Kunyah)}. He died in the year 95, reaching the age of 130.

\textsuperscript{202} Al-Madanī; he settled in al-Ḍaysrah.

\textsuperscript{203} The companions who were present at the Battle of Badr.

\textsuperscript{204} As for the Ḥadīth of Abū ‘Uthmān from Ubayy (عابد بن كعب), it is collected by Muslim in his \textit{Ṣaḥīh} in the book \textit{al-Masājid} and \textit{Mawādi‘ al-Ṣalāh}: It is also authentically reported in the \textit{Ṣaḥīh} of Muslim on the authority of Ubayy ibn Ka‘b (عابد بن كعب) who said, There was a person among al-Anṣār whose house was situated at the farthest end of al-Madīnah, but he never missed a prayer with the Messenger of Allāh (صلى الله عليه وسلم). The narrator said: ‘We felt pity for him and I said to him: ‘O, so and so, had you bought a donkey; it would have saved you from the burning sand and
Prophet (ﷺ). We have not heard in any narration that the two saw 'Ubayy (ﷺ) or heard anything from him.

Abū ‘Amr al-Shaybānī, from those who lived during *al-Jāhilīyyah* and reached adulthood during the time of the Prophet (ﷺ), and Abū Ma’mar ‘Abd Allāh ibn Sakhbarah both would have saved you from the reptiles of the earth.’ He said: ‘Listen! By Allāh, I do not like my house to be situated by the side of Muḥammad’s house. I took him to the Prophet of Allāh and informed him about [these words]. The Prophet (ﷺ) called him, and he repeated the same words he had said to me and added that he wanted a reward for his steps. Upon this, the Prophet of Allāh (ﷺ) said: ‘Indeed you will gain the reward for which you hope.’

As for the Ḥadīth of Abū Rāfī’ on the authority of ‘Ubayy (ﷺ), it is collected by Aḥmad in his *Musnad*. He said: “The Messenger of Allāh (ﷺ) used to make *Tīkāf* in the last ten days of Ramaḍān. However, he traveled one year and did not make *Tīkāf*. The coming year he made *Tīkāf* twenty days. It is collected by Abū Dāwūd in his *Sunan* in Kitāb al-Ṣawm (no. 2107), Ibn Mājah in Kitāb al-Ṣiyām (no. 1760) and al-Ḥākim in al-Mustadrak (1/439).

²⁰⁵ S’ād ibn Iyās, Abū ‘Amr al-Shaybānī, from the major Ṭābi’in.
related two reports\textsuperscript{206} from Abū Mas'ūd al-Anṣārī (ص.) on the Prophet (ص).

‘Ubayd Ibn ‘Umayr\textsuperscript{207} related a hadīth\textsuperscript{208} from Umm Salamah (ص.), wife of the Prophet (ص), from the Prophet

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

The second: “A man brought a haltered camel and said, ‘O Messenger of Allāh, this is for the Sake of Allāh.’ The Messenger of Allāh (ص) said: ‘For this you will have seven hundred camels on the Day of Resurrection.’” [See \textit{Ṣaḥīḥ Muslim} (4/113), al-Nasā’î in \textit{al-Mujtabā} (6/49) in \textit{Kitāb al-Jihād} and Aḥmad in his \textit{Musnad} (4/121)]

\textsuperscript{207} Ibn Qatādah ibn Sa‘īd ibn ‘Āmir al-Laythī, Abū ‘Āsim al-Makkī

\textsuperscript{208} Umm Salamah (ص.) reported: When Abū Salamah died I said: ‘I am a stranger in a strange land. I shall weep for him in a manner that would be mentioned. I made preparation for weeping for him when a woman from the upper side of the city came there who intended to help me (in weeping). She happened to come across the Messenger of Allāh (ص) and he said: ‘Do you intend to bring the devil into a house from which Allāh has twice driven him out?’ I (Umm Salamah), therefore, refrained from weeping.” [See \textit{Ṣaḥīḥ Muslim} with al-Nawawī’s explanation (2/635) in \textit{Kitāb al-Janā‘īz}.]
Qays ibn Abū Ḥāzim,²⁰⁹ who lived in the time of the Prophet (ﷺ), related three narrations²¹⁰ from Abū Mas'ūd al-Anṣārī (رضي الله عنه) on the Prophet (ﷺ).

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

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

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

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

Rib'ī ibn Hirāsh related two Hadīths from 'Imrān ibn Ḥusayn from the Prophet, and one hadīth from Abū Bakrah from the Prophet, and Rib'ī heard from 'Alī ibn Abū Ṭālib and narrated from him.

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211 His name is Yasār, and it is said Yalāl. He is from the reliable scholars of Fiqh from the Tabī‘īn.

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

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

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

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


216 What is collected by Muslim in his Sahih in al-Imān that the Prophet (ینغرسلا) said: “Anybody who believes in Allāh and the Last Day should not harm his neighbor, and anybody who believes in Allāh and the Last Day should entertain his guest generously and anybody who believes in Allāh and the Last Day should talk what is good or keep quiet.”


218 First: Abū Sa‘īd al-Khudrī related that he heard the Messenger of Allāh (ینغرسلا) say: “Whoever fasts one day for Allāh’s Sake, Allāh will keep his face seventy years’ distance away from the Fire.”

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

Third: What is collected by Muslim in Kitāb al-Imān from Abū Sa‘īd al-Khudrī said that the Messenger of Allah (ینغرسلا) said: “Amongst the inhabitants of Paradise, the lowest in rank will be the person whose face Allāh would turn away from the Fire towards the Paradise and make a shady tree appear before him. He would say: O my Lord! direct my steps to this tree so that I [should enter] its shade...”
Sulaymān ibn Yasār\textsuperscript{219} related a ḥadīth\textsuperscript{220} from Rāfī’ ibn Khādij (ṣallallāhu `alayhi wata`līm) on the Prophet (ṣallallāhu `alayhi `sallam).

Humayd ibn ‘Abd al-Raḥmān al-Himyari\textsuperscript{221} relates some aḥādīth from Abū Hurayrah (ṣallallāhu `alayhi `sallam) on the Prophet (ṣallallāhu `alayhi `sallam). So all of these Tābiʿīn whose narrations we have mentioned from those companions, there has not been preserved confirmation that they heard [the narrations directly] or that they met in any report that has reached us.

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

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

\textsuperscript{219} al-Hilālī, Abū Ayyūb, and it is said Abū ‘Abd al-Raḥmān and also Abū ‘Abd Allāh al-Madānī. Ibn Ḥajr said in \textit{al-Taqīb}: “Trustworthy, noble, one of the seven scholars of Fiqh from the head of the third.”

\textsuperscript{220} What is collected by Muslim in \textit{Kitāb al-Imān} on the authority of Tamīm al-Dārī (ṣallallāhu `alayhi `sallam) that the Prophet (ṣallallāhu `alayhi `sallam) said: “The Religion is Naṣīḥah.” We said: "To whom?" The Prophet (ṣallallāhu `alayhi `sallam) said: “To Allāh, His Book, His Messenger and to the leaders of the Muslims and their common folk.”

\textsuperscript{221} Al-Ḥāṣrī; Ibn Ḥajr said: “He is trustworthy, a scholar of Fiqh."
since that is the worth of the statement and the one who said it. And Allah's Aid is sought in refuting that which has opposes the way of the scholars, and upon Him we depend. All praise is due to Allah alone and the prayers and peace be upon our Prophet Muhammad (صلى الله عليه وسلم), his Family, and his Companions (رضي الله عنهم).
Glossary

A

Āyāh: (pl. āyāt) “sign,” a verse of the Qur‘ān.
Āhād: a narration which is narrated through one chain only.
Aḥādīth: see ḥadīth.
‘Alayhi al-salām: May Allāh (ṣallallāhu ‘alayhī wa sallam) protect and preserve him. It is said after the name of a Prophet of Allāh or after the name of an Angel.
‘An‘ānah: Every chain of narration containing “so-and so on the authority of so-and-so.” This wording does not explicitly state that the narrator heard directly from his source.
Anṣār: Helpers; the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.
‘Arsh: Throne of Allāh (ṣallallāhu ‘alayhī wa sallam).
‘Aṣr: the afternoon Prayer.
Awliyā‘: see Walī.

B

Bid‘ah: Heresy (any innovatory practice).
Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (ṣallallāhu ‘alayhī wa sallam) went for the Mi‘rāj.

D

Dā‘ī: One engaged in da‘wah, caller.
Da‘īf: A weak, unauthentic narration.
Da'wah: Invitation, call to Allāh (عَزَّوَجَاللَّهُ)
Dīn: a completed way of life prescribed by Allāh (عَزَّوَجَاللَّهُ)
Dhikr: (pl. adhkār) remembrance of Allāh (عَزَّوَجَاللَّهُ) with the heart, sayings of the tongue and actions of our limbs.

F

Fāḥish: One who speaks with evil or obscene speech.
Fard Kifāyah: A collective obligation - if fulfilled by a part of the community, then the rest are not obligated.
Fatwā: (pl. fatāwā) A religious verdict.
Faqīh: A Scholar who can give religious verdicts.
Fiqh: Islamic jurisprudence, understanding.
Fitnāh: (pl. āṭān) Trials, persecution, conflicts and strife among the Muslims.
Fitrah: the natural disposition that one is born upon.

G

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

H

Ḥadīth: (pl. aḥādīth) the saying, actions and approvals accurately narrated from the Prophet (صلى الله عليه وسلم).
Ḥalāl: Lawful.
Ḥanīf: Pure Islāmic Monotheism (worshiping Allāh alone and nothing else).
Ḥarām: Unlawful and forbidden.
Hasan: fine, good; a term used for an authentic ḥadīth, which does not reach the level of Ṣaḥīh.

Ḥarj: Killing.

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

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

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

I

ʿ Ibādah: worship, worship of Allāh (عَزَّ وَجَلَّ).

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

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

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

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

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

Īmān: faith, to affirm all that was revealed to the Prophet (صلى الله عليه وسلم).

Irjāʿ: See Murjiʿah.

Irsāl: A narration where a Tabīʿī states, “The Messenger of Allāh (صلى الله عليه وسلم) said or did such and such,” without mentioning the intermediary between him and the Prophet.

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

Istikhārah: a Prayer consisting of two units (rakʿah) asking Allāh (عَزَّ وَجَلَّ) for guidance.
Istiwa': ascending; the ascending of Allah (عَلَّمُهُ) above the Throne (in the manner that befits His Majesty).

J

Janābah: A state of a person after having sexual intercourse or sexual discharge.
Janāzah: (pl. janā'iz): Funeral.
Jihād: striving, struggling to make the Word of Allah (عَلَّمُهُ) supreme.
Jumu‘ah: Friday.
Jinn: invisible creation, created by Allah (عَلَّمُهُ) from smokeless fire.
Junub: a person who is in the state of janābah.

K

Ka‘bah: a square stone building in al-Masjid al-Ḥarām (the great mosque in Makkah which Muslims go to for pilgrimage and to which all Muslims direct their face in Prayer).
Al-Kabā‘ir: The major sins.
Khārijī: (pl. Khawārij): Those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.
Khalīfah: (pl. khulafā‘): the head of the Islamic government to whom the oath of allegiance is given.
Khilāfah: an Islamic state.
Khuṭbah: (person khaṭib), religious talk (sermon).
Kufr: (person kāfir) act of disbelief in the Religion of Islam.
Madhhab: The position, view or opinion of a Muslim Scholar or school of Islamic Jurisprudence.
Makrūh: Something that is not approved of, undesirable from the point of view of Religion, although not punishable.
Manhaj: A way; method; methodology.
Marfū': A raised; a narration attributed to the Prophet (صلى الله عليه وسلم).
Masjid: A mosque.
Mawbiqāt: great destructive sins.
Mudallis: one who practises Tadlīs.
Muffī: one who gives fatāwā.
Muhājir: (pl. muhājirūn, muhājirīn) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh (عَلِيِّهِ)
Muḥaddith: scholar of the science of ḥadīth.
Mujāhid: (pl. mujāhidūn): a Muslim fighter in Jihād.
Mujtahid: Someone who is qualified to pass judgment using ijtiḥād.
Mukhadram: Those who lived during al-Jāhilīyyah and after the Prophet's (صلى الله عليه وسلم) mission but never met him. They are also from those who either met him before the Revelation or met him afterward as disbelievers and accepted Islām subsequent to his death.
Munkar: Rejected; a narration which is inauthentic itself and contradicts and authentic narrations.
Muqallid: one who practices taqīlid.
Marfū': That which has been attributed to the Messenger of Allāh (صلى الله عليه وسلم) from his statements, actions and allowances.
Mushrik: (pl. mushrikūn) polytheists, pagans and disbelievers in the oneness of Allāh (عَزَّزَلَهُ) and His Messenger (صَلَّى الله عليه وسلم).
Mustahabb: Recommended; an action if left not punishable and if done it is rewardable.
Muttaqūn: People who are pious.
Mutawātir: a ḥadīth which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.
Muwahhid: (pl. muwahhidūn) one who unifies all of his worship and directs it to Allāh (عَزَّزَلَهُ) alone.
Mawdū‘: Fabricated; spurious; invented (narration).
Mawqūf: stopped; a narration from a Companion, which does not go back to the Prophet (صَلَّى الله عليه وسلم).
Mawsul: Connected; a continuous isnād that can be narrated back to the Prophet (صَلَّى الله عليه وسلم).

N

Nāfilah: (pl. nawāfīl) Optional act of worship.
Nakārah: See Munkar.
Niyyah: An intention from the heart.
Nusuk: A sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allāh (عَزَّزَلَهُ) has ordained for His creation.
Qiblah: The direction the Muslims face during Prayer.
Qiyās: Analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.
Qunūt: Devotion; a special supplication while standing in the Prayer.
Quraysh: One of the greatest tribes in Arabia in the pre-Islamic period of Ignorance. The Prophet (صلى الله عليه وسلم) belonged to this tribe.

R

Rāfiḍī: This is the correct title for the extreme Shī‘ah; those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the Qur‘ān which the Muslims have is neither complete nor preserved from corruption.
Raj‘ah: The false belief of the Rāfiḍah that ‘Alī (ع) is above the clouds and none of them will follow any of his offspring until a caller from the heavens, i.e. ‘Alī (ع) announces, ‘Follow so and so.’
Ramaḍān: The ninth month of Islamic calendar, in which Muslims observe fasting.

S

Ṣaḥābah: Muslims who met the Prophet (صلى الله عليه وسلم) believing in him and died believing in him.
Ṣaḥīḥ: Authentic, the highest rank of classification of authentic aḥādith.
Salaf, Salaf al-Ṣāliḥ: The pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.
Salafī: one who ascribes oneself to the Salaf and follows their way.
Sirah: The life story of the Prophet (صلى الله عليه وسلم).
Sharī'ah: The divine code of law in Islam.
Shawwl: The month after Ramaḍān.
Shayṭān: Satan.
Shī‘ah: (see Rāfidi) A collective name for the various sects claiming love for Ahl al-Bayt.
Shirk: Associating partners with Allah directly or indirectly in worship; compromising any aspects of Tawḥīd.
Sūrah: A chapter of the Qurʾān.
Sunnah: Example, practice; the way of life of the Prophet (صلى الله عليه وسلم), consisting of his words, actions and silent approvals. The Sunnah is contained in various aḥādīth.

T

Tābi‘ī: (pl. tābi‘īn) the generation after the Companions of the Prophet (صلى الله عليه وسلم).
Tadlis: When a narrator relates on the authority of someone he has heard narrations from directly something that he did not hear directly hear from him, giving the impression that he heard this narration from him as well.
Tadlis al-Taswiyyah: When a narrator narrates on his Shaykh, who is trustworthy, but removes a weak narrator between his teacher and the weak narrators teacher, giving the impression that all of the transmitters in the chain are trustworthy.
Tafsīr: explanation of the Qurʾān.
Tāghūt: Anything that is worshiped other than the real God (Allāh) (i.e. false deities).
Tahajjud: Voluntary, recommended Prayer between the compulsory Prayers of ‘Ishā‘ and Fajr.
Takhrīj: It is to reference a ḥadīth to its sources and analyze its chains of narration.

Taqlīd: Blind following; to follow someone’s opinion (madhhab) without evidence.

Taqwā: Acting in obedience to Allāh ( سبحانه وتعالى), hoping for His mercy upon light from Him and taqwā is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjama: Notes about a reporter of ḥadīth.

Ṭawāf: The circumambulation of the ka‘bah.

Ṭawḥīd: Islamic Monotheism; the Oneness of Allāh ( سبحانه وتعالى).

Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uḥud: A well-known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called Ghazwah Uḥud.

ʿUlamā‘: (singular: ʿālim) scholars.

Umm: Mother of, used as an identification.

Ummah: Nation, the Muslims as a whole.

ʿUmrah: A visit to Makkah during which one performs the ṭawāf around the Ka‘bah and the Sa‘ī between al-Ṣafā and al-Marwah. It is called the lesser Ḥajj.

Uṣūl: The fundamentals.

W

Waḥyī: The revelation or inspiration of Allāh ( سبحانه وتعالى) to His Prophets.
Wahdah al-Wujud: The heretical belief that everything in existence is Allah (الله). This deviant belief is held by many Sufis.

Wakil: Disposer of affairs.

Witr: Odd; the last Prayer at the night, which consists of odd number of raka’at (units).

Walimah: The wedding feast.

Wasilah: the means of approach or achieving His closeness to Allah (الله) by getting His favors.

Wudu': An ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqin: Perfect and absolute faith.

Yathrib: One of the names of al-Madinah.

Z

Zakat: Charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakat al-Fitr: An obligatory charity by the Muslims to be given to the poor before the Prayer of Id al-Fitr.

Zamzam: The sacred water inside the haram (the grand mosque) at Makkah.

Zanadiqah: An atheist, a heretic.
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