

كتاب العلم



The Book of Knowledge

By Imaam Abu Khaithama Zuhayr bin Harb An-Nasaa'ee [Died 234H]

With Verification and Notes by Imaam Muhammad Naasir-ud-Deen Al-Albaanee

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THE BOOK OF KNOWLEDGE

**Of the Haafidh, the Imaam
Abu Khaithama Zuhayr bin Harb
An-Nasaa'ee (160-234H)**

Verification and Notes by
Imaam Muhammad Naasir-ud-Deen Al-Albaanee

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Note: The source used for the translation of this book was the second edition published by Al-Maktab Al-Islaamee (Beirut, Lebanon) in 1983 under the supervision of Zuhayr Shawaish. A newer edition (2002) published by Maktabah Al-Ma'arif was also used for reference. The Noble Qur'aan (Dar-us-Salam) was used for the English rendering of the meaning of Qur'anic verses (with additions/alterations) where necessary.

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Publisher's Foreword

All praise is for Allaah, Lord of all that exists, and may His praises and peace be on our Prophet, Muhammad, as well as his family and Companions.

To proceed:

Before you is a translation of the classical treatise: "*Kitaab-ul-'Ilm*" (**The Book of Knowledge**) of Imaam Abu Khaithama Zuhayr bin Harb An-Nasaa'ee. This is the first book in the Classical Knowledge Series, which is a collection of selected scholarly works from the past that deal with the subject of religious knowledge.

This treatise is comprised of a collection of over 160 narrations of the Prophet, his Companions, and the pious predecessors on various aspects of knowledge, such as its virtues and etiquettes, seeking it, and disseminating it. The treatise also provides a first-hand look at how the Salaf's attitude was with respect to knowledge - how they sought it, how they learned it, and how they taught it to others.

Therefore, this treatise is of the utmost importance as it provides the reader with an account of the Salaf (predecessors) - those whom we are obligated to follow and take their example.

This book has become one of the valuable sources of reference and one of the classical works often used by the scholars when discussing the subject of knowledge.

It is for this reason, that the great scholar of Hadeeth in this century, Imaam Muhammad Naasir-ud-Deen Al-Albaanee, has taken this book and provided verification and notes on some of its narrations, thus distinguishing the authentic from the weak and shedding light on some of its obscure points.

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A Brief Biography of the Author

He was Abu Khaithama Zuhayr bin Harb bin Shadaad An-Nasaa'ee. ¹

He was a great *Haafidh* (i.e. scholar of Hadeeth), reliable in narration and firm in memory. He narrated hadeeth from many scholars, the likes of Sufyaan bin 'Uyainah, Hushaim bin Basheer, Yahyaa bin Sa'eed Al-Qattaan, 'Abdur-Rahmaan bin Mahdee and Wakee'.

Similarly, many scholars narrated from him, such as Al-Bukhaaree and Muslim, the latter of whom reported so many hadeeth on his authority, that they number past a thousand. ²

The scholars have unanimously agreed on his reliability and trustworthiness.

Ibn Hibbaan, may Allaah have mercy on him, said:

"He was precise and accurate in narration. And he was one of the close companions of Ahmad and Yahyaa bin Ma'een."

Al-Khateeb Al-Baghdaadee, may Allaah have mercy on him, said:

"He was reliable, trustworthy, a Haafidh (scholar of Hadeeth) and precise (in narration)." ³

He was born in the year 160H and died in the year 234H, may Allaah have mercy on him.

¹ This is an ascription to a city near Khurasaan called Nasaa. People from there also ascribe themselves to it with the term "Nasawee."

² **Translator's Note:** This includes his son, Abu Bakr, Ahmad bin Abee Khaithama, may Allaah have mercy on him. He was from Baghdad. He authored the book *at-Taareekh-ul-Kabeer*. Ad-Daraqutnee said about him: "He was reliable and trustworthy." Al-Khateeb Al-Baghdaadee said: "He was a reliable scholar, a precise Haafidh, knowledgeable of the history of people and the narrations of poetry. He studied hadeeth under Ahmad bin Hanbal and Ibn Ma'een. He died in the month of Jumaadal-Oolaa, 289H at the age of 94 years.

³ *Taareekh Baghdad* (8/482)

The First Page of the Original Manuscript



Text of "The Book of Knowledge"

In the Name of Allaah, Most Merciful,
Bestower of Mercy, and my Success is only due to Allaah

The Shaikh, the Imaam, the scholar, the Ascetic, 'Izz-ud-Deen Abul-Hasan 'Alee bin Muhammad bin 'Abdil-Kareem Al-Jazaree - may Allaah support him - informed us in the month of Ramadaan of the year 615H in the city of Mawsil (northern Iraq) from the home of his brother, saying: The Shaikh, the Imaam, the scholar, Majd-ud-Deen Abul-Farj Yahyaa bin Mahmood bin Sa'ad Al-Asfahaanee informed us, saying: The Shaikh, the Imaam Abul-Fat'h⁴ Ismaa'eel bin Al-Fadl bin Ahmad bin Al-Akh'sheed As-Sarraaj informed us in the year 518H and in the year 522H, saying: Shaikh Abu Taahir Muhammad bin Ahmad bin 'Abdir-Raheem informed us, saying: Abu Hafs 'Umar bin Ibraaheem Al-Kitaanee Al-Muqree informed us, saying: Abul-Qaasim 'Abdullaah bin Muhammad 'Abdul-'Azeez Al-Baghawee narrated to us that:

[1] Abu Khaithama Zuhayr bin Harb narrated to us, saying: Wakee' narrated to us, saying: Al-A'mash narrated to us from Tameem bin Salamah from Abu 'Ubaydah that he said: 'Abdullaah (bin Mas'ood) ؓ said:

أَعِزُّ عَالِمًا أَوْ مُتَعَلِّمًا، وَلَا تَعِزُّ بَيْنَ ذَلِكَ.

"Aspire to become a scholar or a student of knowledge, and do not aspire to become anything other than that."

[2] Abu Khaithama narrated to us, saying: Ishaq bin Sulaymaan Ar-Raazee narrated to us, saying: I heard Handhala narrate from 'Awn bin 'Abdillaah that he said: I said to 'Umar bin 'Abdil-'Azeez:

يُقَالُ إِنْ اسْتَيْطَعْتَ أَنْ تَكُونَ عَالِمًا، فَكُنْ عَالِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَكُنْ مُتَعَلِّمًا، فَإِنْ لَمْ تَكُنْ مُتَعَلِّمًا فَأَحْبِبَّهُمْ، فَإِنْ لَمْ تُحِبَّهُمْ فَلَا تَبْغِضْهُمْ، فَقَالَ عُمَرُ: سُبْحَانَ اللَّهِ! لَقَدْ جَعَلَ اللَّهُ عِزًّا وَجَلًّا لَهُ مَخْرَجًا.

⁴ This is how it is in the original manuscript. However, in the other manuscript, it states "Abul-Fadl." Ibn Al-'Imaad recorded a biography for him in his *Shadhraat* under those who passed away in 524H, but he didn't mention any *kumyah* for him. He also mentioned that he was 88 years old.

"It was said (to me): If you are able to be a scholar, then be a scholar. And if you are not able to, then be a student of knowledge. And if you are not able to be a student of knowledge, then love them. If you cannot love them, then do not hate them." So 'Umar said: "SubhaanAllaah (Glory be to Allaah)! Allaah has indeed assisted this individual in a time of difficulty."

[3] Abu Khaithama narrated to us, saying: Jareer narrated to us from Al-A'mash from Tameem bin Salamah from Abu 'Ubaydah that he said: 'Abdullaah (bin Mas'ood) ﷺ said:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ.

"Whoever Allaah intends good for, He gives him understanding of the Religion." ⁵

[4] Abu Khaithama narrated to us, saying: Mu'aawiyah bin 'Amr narrated to us, saying: Zaa'idah narrated to us from Al-A'mash from Tameem bin Salamah from Abu 'Ubaydah who reported that 'Abdullaah (bin Mas'ood) ﷺ said:

يَا أَيُّهَا النَّاسُ تَعَلَّمُوا، فَمَنْ عَلِمَ فَلْيَعْمَلْ

"O people, learn! Then whoever learns, must act (upon it)."

[5] Abu Khaithama narrated to us, saying: Sufyaan bin 'Uyainah narrated to us from 'Aasim bin Abee An-Nujood from Zurr bin Hubaish that he said:

أَتَيْتُ صَفْوَانَ بْنَ عَسَالِ الْمُرَادِيِّ فَقَالَ: مَا جَاءَ بِكَ؟ قُلْتُ: طَلَبُ الْعِلْمِ فَقَالَ: إِنَّ الْمَلَائِكَةَ تَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا لِمَا يَطْلُبُ.

"I came to Safwaan bin 'Assaal Al-Muraadee, so he said: 'What brought you here?' I replied: 'The search for knowledge.' So he said: 'Verily, the angels spread their wings for the seeker of knowledge, out of contentment for what he seeks.'" ⁶

⁵ This report is authentically attributed to the Prophet ﷺ. Al-Bukhaaree and Muslim transmitted it from Mu'aawiyah ﷺ.

⁶ This is how it is in the original manuscript. In the other copy of it, it states: "...in what he seeks." This is also how it is recorded in *Sunan at-Tirmidhee* and other collections, and he (i.e. At-Tirmidhee) authenticated it. Some of the narrators reported it as a saying of a Companion while others raised it to a saying of the Prophet ﷺ. It takes

[6] Abu Khaithama narrated to us, saying: Muhammad bin Khaazim narrated to us, saying: Al-A'mash reported to us from Shimr from Sa'eed bin Jubair from Ibn 'Abbaas ؓ that he said:

إِنَّ الَّذِي يُعَلِّمُ النَّاسَ الْخَيْرَ يَسْتَغْفِرُ لَهُ كُلَّ دَابَّةٍ حَتَّى الْحُوتِ فِي الْبَحْرِ.

"Verily, every creature - even the fish in the sea - seeks forgiveness for the one who teaches the people (about the) good." ⁷

[7] Abu Khaithama narrated to us, saying: 'Abdur-Rahmaan bin Mahdee narrated to us, saying: Bishr bin Mansoor narrated to us from Thawr from 'Abdul-'Azeez bin Dhibyaan that he said: 'Eesaa bin Maryam said:

مَنْ تَعَلَّمَ وَعَلِمَ وَعَمِلَ فَذَاكَ يُدْعَا عَظِيمًا فِي مَلَكُوتِ السَّمَاءِ.

"Whoever learns, then knows, then acts - he is called someone grand in the kingdom of the heavens."

[8] Abu Khaithama narrated to us, saying: Muhammad bin Khaazim narrated to us, saying: Al-A'mash reported from Shaqeeq that 'Abdullaah (bin Mas'ood) ؓ said:

تَعَلَّمُوا فَإِنَّ أَحَدَكُمْ لَا يَدْرِي مَتَى يُحْتَلُّ إِلَيْهِ.

"Learn, for indeed none of you knows when he will be needed by the people."

[9] Abu Khaithama narrated to us, saying: Mu'aadh bin Mu'aadh narrated to us, saying: Ibn 'Awn reported from Al-Ahnaf that he said: 'Umar ؓ said:

تَفَقَّهُوا قَبْلَ أَنْ تُسَوَّدُوا.

"Acquire understanding (of the Religion) before you are given positions of authority (for then it will be too late)." ⁸

the ruling of *marfoo'* (raised to a saying of the Prophet) without doubt, since such a statement is not being said according to one's opinion and view, as stated by Ibn 'Abdil-Barr in *Jaami' Bayaan-il-Ilm wa Fadlihi* (1/32-33).

⁷ This report is authentically attributed to the Prophet ﷺ. At-Tabaraanee transmitted it in *al-Awsat* from the narration of Jaabir ؓ and At-Tirmidhee in his *Sunan* from the narration of Abu Umaamah ؓ, and he said it was authentic.

[10] Abu Khaithama narrated to us, saying: Muhammad bin Khaazim narrated to us, saying: Al-A'mash reported from Shaqeeq that 'Abdullaah (bin Mas'ood) ؓ said:

وَاللّٰهِ اِنَّ الَّذِيْ يُفْتِي النَّاسَ فِي كُلِّ مَا يَسْأَلُوْنَهُ لَمَجْنُوْنٌ.

"By Allaah, any individual that issues a ruling (*fatwa*) to the people for every matter they ask him of, is surely insane." Al-A'mash (one of the narrators) said: "Al-Hakam said to me:

لَوْ كُنْتُ سَمِعْتُ بِهَذَا الْحَدِيثِ مِنْكَ قَبْلَ الْيَوْمِ مَا كُنْتُ أَفْتِي فِي كَثِيْرٍ مِّمَّا كُنْتُ أَفْتِي.

'Had I heard this hadeeth from you yesterday, I would not have issued *fataawaa* (on that day) for many of the instances in which I did issue *fataawaa*.'"

[11] Abu Khaithama narrated to us, saying: Muhammad bin Khaazim reported to us, saying: Al-A'mash reported from Rajaa Al-Ansaaree from 'Abdur-Rahmaan bin Bishr Al-Azraq that he said:

دَخَلَ رَجُلَانِ مِنْ أَبْوَابِ كَنْدَةَ، وَأَبُو مَسْعُودِ الْأَنْصَارِيِّ جَالِسٌ فِي حَلَقَةٍ، فَقَالَ أَحَدُهُمَا: أَلَا رَجُلٌ يَنْظُرُ بَيْنَنَا؟ فَقَالَ رَجُلٌ فِي الْحَلَقَةِ: أَنَا، قَالَ: فَأَخَذَ أَبُو مَسْعُودٍ كَفًّا مِنْ حَصَى فَرَمَاهُ بِهِ، وَقَالَ لَهُ إِنَّهُ كَانَ يُكْرَهُ النَّسْرُوعُ إِلَى الْحُكْمِ.

"Two men entered from the gates of Kanda while Abu Mas'ood Al-Ansaaree was sitting in a gathering. One of the two men said: 'Is there any man here that can judge between us?' A man in the gathering said: 'I will.' So Abu Mas'ood grabbed a handful of pebbles and threw it at him, saying to him: 'Indeed, it used to be hated that one would rush to give a ruling.'"

⁸ **Translator's Note:** This advice is to acquire knowledge before taking a position of leadership, for when someone is in that position, it becomes difficult to seek knowledge due to the time and effort that is required for that position. Also, when one is in a position of leadership, no doubt, he will need to have knowledge in order to make the right decisions.

[12] Abu Khaithama narrated to us, saying: Muhammad bin Khaazim reported to us, saying: Al-A'mash reported to us from Saalih bin Khabaab⁹ from Husayn bin 'Uqbah from Salmaan that he said:

عِلْمٌ لَا يُقَالُ بِهِ، كَكَنْزٍ لَا يُنْفَقُ مِنْهُ.

"Knowledge that is not spoken of is like a treasure that is not spent."¹⁰

[13] Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'mash that he said: It has reached me from Mutarrif bin 'Abdillaah bin Ash-Shikheer that he said:

فَضْلُ الْعِلْمِ أَحَبُّ إِلَيَّ مِنْ فَضْلِ الْعِبَادَةِ، وَخَيْرُ دِينِكُمُ الْوَرَع.

"The virtue of knowledge is more beloved to me than the virtue of worship. And the best of your religious qualities is *al-war'* (piety)."¹¹

[14] Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'mash from Saleem from Hudhaifah ؓ that he said:

بِحَسْبِ الْمَرْءِ مِنَ الْعِلْمِ أَنْ يَخْشَى اللَّهَ عَزَّ وَجَلَّ،
وَبِحَسْبِهِ مِنَ الْكُذِبِ أَنْ يَقُولَ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ ثُمَّ يَعُودُ.

"It is sufficient knowledge for a man that he fears Allaah. And it is a sufficient lie that he says: 'I seek forgiveness in Allaah and repent to Him' yet he goes back to doing it."

⁹ There is a biography for Ibn Khabaab found in *al-Jarh wat-Ta'deel* (2/1/499). Ibn Ma'een deemed him reliable.

¹⁰ The chain of this narration is *jayyid* (good), and it is also authentic in *marfoo'* form. Ahmad and At-Tabaraanee reported it from two paths of narration on the authority of Abu Hurairah ؓ. The author (Abu Khaithama) has transmitted one of these two paths as will be seen later under number [162]. Ibn 'Abdil-Barr also reported it from the narration of Ibn 'Umar ؓ.

¹¹ This statement is **authentic** as a saying of the Prophet ﷺ. At-Tabaraanee reported it from Ibn 'Umar ؓ and Hudhaifah ؓ. Al-Mundhiree said its chain was *hasan* (sound). Al-Haakim reported it from Sa'ad bin Abee Waqqaas ؓ, and he as well as Adh-Dhahabee authenticated it.

[15] Abu Khaithama narrated to us, saying: ‘Abdur-Rahmaan bin Mahdee narrated to us, saying: Sufyaan reported to us from Al-A’mash from ‘Abdullaah bin Murrah that Masrooq said:

بَحَسَبِ الرَّجُلِ مِنَ الْعِلْمِ أَنْ يَخْشَى اللَّهَ
عَزَّ وَجَلَّ، وَبَحَسَبِ الرَّجُلِ مِنَ الْجَهْلِ أَنْ يُعْجَبَ بِعِلْمِهِ.

“It is sufficient knowledge for a man that he fears Allaah. And it is sufficient ignorance for a man that he is amazed with his (own) knowledge.”

[16] Abu Khaithama narrated to us, saying: Jareer narrated to us from Al-A’mash from Maalik bin Al-Haarith that Abu Khaalid, a shaikh from the companions of ‘Abdullaah (bin Mas’ood), said:

بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ، إِذْ جَاءَ خَبَابُ بْنُ الْأَرْتِ فَجَلَسَ، فَسَكَتَ، فَقَالَ لَهُ الْقَوْمُ: إِنَّ أَصْحَابَكَ قَدْ اجْتَمَعُوا إِلَيْكَ لِتُحَدِّثَهُمْ أَوْ لِتَأْمُرَهُمْ، قَالَ: بِمَ أَمْرُهُمْ؟ فَلَعَلِّي أَمْرُهُمْ بِمَا لَسْتُ فَاعِلًا.

“One day we were in the masjid, when Khabaab bin Al-Arat came and sat down. Then he remained silent, so the people said to him: ‘Your companions have gathered with you so that you may narrate hadeeth to them or command them.’ He said: ‘And what should I command them with? Perhaps I will command them to do something that I do not do myself.’”

[17] Abu Khaithama narrated to us, saying: Wakee’ reported to us, saying: Abu Sinaan Sa’eed bin Sinaan reported to us, saying: ‘Antara narrated to me, saying: I heard Ibn ‘Abbaas ؓ say:

مَا سَلَكَ رَجُلٌ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا إِلَّا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ.

“No individual treads a path in which he seeks knowledge, except that Allaah facilitates for him a path to Paradise, due to it.”¹²

¹² Its chain of narration is *jayyid* (good) in *mawqoof* form (i.e. a saying of Ibn ‘Abbaas), and it is also authentic as a saying of the Prophet ﷺ from the narration of Abu Hurairah ؓ. Muslim and others reported it as will come later in this book under number [25].

[18] Abu Khaithama narrated to us, saying: Wakee' reported to us from Mis'ar from Ma'in bin 'Abdir-Rahmaan that he said: 'Abdullaah (bin Mas'ood) ﷺ said:

إِنْ اسْتَطَعْتَ أَنْ تَكُونَ أَنْتَ الْمُحَدَّثُ فَافْعَلْ

"If you are able to be the one receiving the hadeeth (as opposed to narrating it), then do so."

[19] Abu Khaithama narrated to us, saying: Wakee' reported to us from Sufyaan bin 'Uyainah from 'Amr that Yayhaa bin Ja'dah said:

كَانَ نَاسٌ يَأْتُونَ سَلْمَانَ فَيَسْتَمِعُونَ حَدِيثَهُ، يَقُولُ: هَذَا خَيْرٌ لَكُمْ وَشَرٌّ لِي.

"People would go to Salmaan (Al-Faarisee) ﷺ and listen to his hadeeth. And he would say: 'This is good for you, but bad for me.'"

[20] 'Abdullaah narrated to us, saying: Abu Khaithama reported to us, saying: Sufyaan bin 'Uyainah reported to us from Yoonus that Al-Hasan (Al-Basree) said:

إِنْ كَانَ الرَّجُلُ لِيَجْلِسَ مَعَ الْقَوْمِ فَيَرَوْنَ أَنَّ بِهِ عَيْبًا وَمَا بِهِ مِنْ عَيْ، إِنَّهُ لَفَقِيهٌ مُسْلِمٌ.

"If a man sits amongst people, and they perceive him to be ignorant, when in fact he is not ignorant, then this is truly the Muslim who possesses understanding (of the Religion)."

[21] Abu Khaithama narrated to us, saying: Jareer reported to us from 'Ataa bin As-Saa'ib that 'Abdur-Rahmaan bin Abee Laylaa said:

أَدْرَكْتُ عِشْرِينَ وَمِائَةً مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْأَنْصَارِ مَا مِنْهُمْ أَحَدٌ يُسْأَلُ عَنْ شَيْءٍ إِلَّا وَدَّ أَنْ أَخَاهُ كَفَاهُ، وَلَا يُحَدِّثُهُ حَدِيثًا إِلَّا وَدَّ أَنْ أَخَاهُ كَفَاهُ.

"I met one hundred and twenty of the Companions of Allaah's Messenger ﷺ from the Ansaar. There was not one from among them who would be asked about something, except that he loved that his brother replace him (in that matter) and he would not narrate a hadeeth except that he loved that his brother replace him."

[22] Abu Khaithama narrated to us, saying: Sufyaan reported to us from Az-Zuhree that he said:

كَانَ عُرْوَةٌ يَتَأَلَّفُ النَّاسَ عَلَى حَدِيثِهِ.

“Urwah used to gather the people together (in one place) to listen to his hadeeth.”

[23] Abu Khaithama narrated to us, saying: Sufyaan reported to us that ‘Amr ؓ said:

لَمَّا قَدِمَ مَكَّةَ يَعْنِي عُرْوَةَ قَالَ أَنُتُونِي فَتَلْقُوا مِنِّي.

“When ‘Urwah entered Makkah, he said: ‘Come to me and take (hadeeth) from me.’”

[24] Abu Khaithama narrated to us, saying: Mu’aawiyah bin ‘Amr reported to us, saying: Zaa’idah reported to us from Al-A’mash from Maalik bin Al-Haarith that ‘Abdur-Rahmaan bin Yazeed said: “It was once said to ‘Alqamah:

أَلَا تَقْعُدُ فِي الْمَسْجِدِ فَيُجْمَعُ إِلَيْكَ، وَتُسْأَلُ، وَتَجْلِسُ مَعَكَ، فَإِنَّهُ يُسْأَلُ مَنْ هُوَ دُونَكَ؟
قال: فقال علقمة: إني أكره أن يوطأ عقبي، يقال هذا علقمة، هذا علقمة!

‘Won’t you sit in the masjid so that the people may gather around you and ask you questions, and so that we may sit with you, for indeed, they ask individuals that are lower than you (in knowledge)?’ So ‘Alqamah replied: ‘I hate that people walk behind me saying: This is ‘Alqamah! This is ‘Alqamah!’”

[25] Jareer and Ad-Dareer¹³ narrated to us from Al-A’mash from Abu Saalih from Abu Hurairah ؓ that the Prophet ﷺ said:

مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَهَّلَ اللَّهُ (لَهُ) بِهِ
طَرِيقًا إِلَى الْجَنَّةِ وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ، لَمْ يُسْرِعْ بِهِ نَسَبُهُ.

¹³ Ad-Dareer is the nickname of Muhammad bin Khaazim, Abu Mu’aawiyah. Muslim reported this hadeeth from this path of narration (18/71-72) as a saying of the Prophet ﷺ. Then he reported it from other paths on the authority of Al-A’mash.

“Whoever treads a path, seeking knowledge by it, Allaah will make easy [for him]¹⁴ his path to Paradise. And whoever has his actions cause him to proceed slowly (towards Paradise), then his lineage will not cause him to proceed any faster.”

[26] Abu Khaithama Zuhayr narrated to us, saying: Sufyaan bin ‘Uyainah reported to us from ‘Amr that Yahyaa bin Ja’dah said:

أَرَادَ عُمَرُ أَنْ يَكْتُبَ السُّنَّةَ، ثُمَّ كَتَبَ فِي النَّاسِ: مَنْ كَانَ عِنْدَهُ شَيْءٌ مِنْ ذَلِكَ فَلْيَمْحُهُ.

“Umar intended to record the Sunnah. Afterward, he wrote to the people: ‘Whoever has anything from that (i.e. the Sunnah) written down, then he should erase it.’”¹⁵

¹⁴ This was added based on the other manuscript and the narration found in *Saheeh Muslim*.

¹⁵ Its chain of narration is *munqati’* (broken), since Yahyaa bin Ja’dah never met ‘Umar bin Al-Khattaab ؓ. In fact, it is even held that he never met Ibn Mas’ood who died ten years after ‘Umar.

You must know that there was an old dispute amongst the Salaf with regard to recording the Prophetic Hadeeth. Among them were those who forbade it and among them were those who allowed it. Many narrations from both sides will be mentioned later on in this book. Then the matter settled in favor of the permissibility of writing down the Hadeeth, rather in favor of its obligation. And this was based on the Prophet’s ﷺ command mentioned in more than one narration, such as his ﷺ saying: “Write for Abu Shaah.” Al-Bukhaaree reported this hadeeth.

And from the matters that are well known is that: The Hadeeth contains a clarification for the general verses in the Qur’aan, as well as a detailed explanation for its laws. So if it were not for the Hadeeth, we would have no way of knowing how to perform the prayer, observe the fast, or how to implement all of the other pillars and acts of worship in the manner that Allaah intended them to be implemented. And whatever is essential for the fulfillment of an obligation becomes itself obligatory. There are some misguided people today that claim that the Qur’aan is sufficient for them over the Hadeeth. This is in spite of the fact that they recite Allaah’s saying:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

“And We have sent down to you the Reminder so that you may explain to the people what was already revealed to them.” [Surah An-Nahl: 44]

Here Allaah is informing us that there is something being explained, which is the Qur’aan, and someone explaining it, who is the Messenger of Allaah ﷺ and his

[27] Abu Khaithama narrated to us, saying: Sufyaan bin 'Uyainah reported to us from Ibraaheem bin Maisarah that Taawoos said:

إِنْ كَانَ الرَّجُلُ يَكْتُبُ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنِ الْأَمْرِ، فَيَقُولُ لِلرَّجُلِ الَّذِي جَاءَ
بِالْكِتَابِ: أَخْبِرْ صَاحِبَكَ بِأَنَّ الْأَمْرَ كَذَا وَكَذَا، فَإِنَّا لَا نَكْتُبُ فِي الصُّحُفِ إِلَّا الرَّسَائِلَ
وَالْقُرْآنَ.

"When someone would write to Ibn 'Abbaas asking him on a certain matter, he would respond to the person that brought him the message: 'Inform your companion that the answer to this issue is such and such. We do not write anything down on paper, except for letters¹⁶ and the Qur'aan."

[28] Abu Khaithama narrated to us, saying: Ibn Fudayl reported to us from Ibn Shabramah that Ash-Sha'abee said:

مَا كَتَبْتُ سَوْدَاءَ فِي بَيْضَاءَ، وَلَا سَمِعْتُ مِنْ رَجُلٍ حَدِيثًا فَأَرَدْتُ أَنْ يُعِيدَهُ عَلَيَّ.

"I never wrote black (ink) in white (paper). Nor did I ever hear a hadeeth from someone and then want him to repeat it to me again (due to strong memory)."

[29] Abu Khaithama narrated to us, saying: Ibn 'Uyainah reported to us from Ibn Abee An-Najeeh that Mujaahid said concerning Allaah's statement: "And make us leaders of the *muttaqoon*":¹⁷

﴿وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾ (الفرقان: 74)
قال: نأتم بهم ونقتدي بهم، حتى يقتدي بنا من بعدنا.

"(This means): 'We take their example and follow them (i.e. the Prophet and his Companions) such that those who come after us will follow our example."

Hadeeth. What confirms this is his ﷺ saying in the authentic and well-known hadeeth: "Indeed, I was given the Qur'aan and something equal to it."

¹⁶ This refers to the letters that the Messenger of Allaah ﷺ would write to some individuals and tribes. Refer to *Zaad al-Ma'aad* (1/30). This narration, as a statement of Ibn 'Abbaas ؓ, is authentic.

¹⁷ Surah Al-Furqaan: 74

[30] Abu Khaithama narrated to us, saying: Jareer reported to us from a man from Laith that Mujaahid said concerning Allaah's statement: "And He made me ('Eesaa) blessed wherever I may be":¹⁸

﴿وَجَعَلَنِي مُبَارَكًا أَيْنَمَا كُنْتُ﴾ (مَرِيَم: 31)
قال: مُعَلِّمًا لِلْخَيْرِ.

"(Meaning): One who teaches good."

[31] Abu Khaithama narrated to us, saying: Jareer reported to us that Mugheerah said:

قِيلَ لِسَعِيدِ بْنِ جُبَيْرٍ تَعْلَمُ أَحَدًا أَعْلَمُ مِنْكَ؟ قَالَ: نَعَمْ عِكْرَمَةَ، فَلَمَّا قُتِلَ سَعِيدُ بْنُ جُبَيْرٍ قَالَ إِبْرَاهِيمُ: مَا خَلْفَ بَعْدَهُ مِثْلَهُ، قَالَ: وَقَالَ الشَّعْبِيُّ لَمَّا بَلَغَهُ مَوْتُ إِبْرَاهِيمَ: أَهْلَكَ الرَّجُلُ؟ قَالَ: فَقِيلَ لَهُ: نَعَمْ. قَالَ: لَوْ قُلْتُ أَنْعِي الْعِلْمَ: مَا خَلْفَ بَعْدَهُ مِثْلَهُ، وَالْعَجَبُ أَنَّهُ يُفَضِّلُ ابْنَ جُبَيْرٍ عَلَى نَفْسِهِ، وَسَأَخْبِرُكُمْ عَنْ ذَلِكَ إِنَّهُ نَشَأَ فِي أَهْلِ بَيْتِ فَقِهِ، فَأَخَذَ فَقَهُمْ، ثُمَّ جَالَسَنَا فَأَخَذَ صَفْرَةَ حَدِيثِنَا، إِلَى فَقِهِ أَهْلِ بَيْتِهِ، فَمَنْ كَانَ مِثْلَهُ؟

"It was said to Sa'eed bin Jubair: 'Do you know of anyone that is more knowledgeable than you?' He said: 'Yes, 'Ikrimah.' So when Sa'eed was killed, Ibraaheem (An-Nakha'ee) said: 'He did not leave behind him anyone equal to him.' When news of the death of Ibraaheem reached Ash-Sha'abee, he said: 'Is this individual dead?' It was said to him: 'Yes', so he said: 'You should have just announced the death of knowledge. He did not leave behind him anyone equal to him. And what is remarkable is that he preferred Ibn Jubair over himself. I will inform you about (why) that (is). He (i.e. Sa'eed bin Jubair) was born to a family with much knowledge in their household, so he took hold of that understanding. Then he sat with us and memorized the best of our hadeeth (and combined that) with the understanding of the members of his household. So who can equal himself to him?'"

[32] Abu Khaithama narrated to us, saying: Sufyaan bin 'Uyainah reported to us, saying: Ayoob At-Taa'ee reported to us, saying: I heard Ash-Sha'abee say:

¹⁸ Surah Maryam: 31

مَا رَأَيْتُ أَحَدًا مِنَ النَّاسِ أَطْلَبُ لِلْعِلْمِ فِي أَفْقٍ مِنَ الْأَفَاقِ مِنْ مَسْرُوقٍ.

"I have not seen anyone amongst mankind as far as the horizon spreads that was keener at seeking knowledge than Masrooq."

[33] Abu Khaithama narrated to us, saying: Hushaim reported to us, saying: Sayaar reported to us that Jareer bin Hayyaan said:

إِنَّ رَجُلًا رَحَلَ إِلَى مِصْرَ فِي هَذَا الْحَدِيثِ فَلَمْ يَحُلْ رَحْلَهُ حَتَّى
رَجَعَ إِلَى بَيْتِهِ: مَنْ سَتَرَ عَلَى أَخِيهِ فِي الدُّنْيَا، سَتَرَ اللَّهُ عَلَيْهِ فِي الْآخِرَةِ.

"A man¹⁹ traveled to Egypt just for this one hadeeth, and he did not stop his journey to settle down, until he returned back to his home: (The hadeeth was) **'Whoever conceals (the faults of) his brother in this world, Allaah will conceal his faults on the Day of Judgement.'**"

[34] Abu Khaithama narrated to us, saying: Sufyaan reported to us from Ibn Juraij that he said:

أَمَلَى عَلَيَّ نَافِعٌ.

"Naafi' dictated (hadeeth) to me."

[35] Abu Khaithama narrated to us, saying: Jareer reported to us from 'Abdul-Malik bin 'Umair that Warraad, the scribe of Al-Mugheerah, said:

أَمَلَى عَلَيَّ الْمُغِيرَةَ، وَكَتَبْتُهُ بِيَدِي.

"Al-Mugheerah dictated (hadeeth) to me, and I recorded it with my hand."²⁰

[36] Abu Khaithama narrated to us, saying: 'Abdullaah bin Numair reported to us from Al-A'mash that he said: Ibraaheem (An-Nakha'ee) would mention an obligatory matter or a hadeeth and then say:

¹⁹ He is 'Uqbah bin 'Aamir. He traveled to Muslimah bin Mukhlid, who was a ruler over Egypt, as stated in *al-Musnad* (4/104).

²⁰ Its chain of narration is **authentic**. Muslim also reported it in his *Saheeh* (2/95).

احفظ هذا، لعلك تُسألُ عنه يوماً من الدَّهرِ.

“Memorize this, for perhaps you may be asked about it some day during your lifetime.”

[37] Abu Khaithama narrated to us, saying: Abu Mu'aawiyah reported to us, saying: Al-A'mash reported to us that Ibraaheem said:

كانوا يكرهون أن يُظهرَ الرَّجُلُ ما عندهُ.

“They (Sahaabah) would hate that a man reveal what he had with him (of knowledge).”

[38] Abu Khaithama narrated to us, saying: 'Uthaam bin 'Alee Al-'Aamiree reported to us that Al-A'mash said:

ما سمعتُ إِبْرَاهِيمَ يَقولُ في شَيْءٍ برأيه قط.

“I never heard Ibraaheem state his opinion for a matter, ever.”

[39] Abu Khaithama narrated to us, saying: Ibn Yamaan reported to us from Ash'ath from Ja'far that Sa'eed bin Jubair said concerning Allaah's statement: “Those who are miserly and enjoin miserliness upon the people”:²¹

﴿يَبْخُلُونَ وَ يَأْمُرُونَ النَّاسَ بِالْبُخْلِ﴾ (النساء: 37)
قال: هذا من العلم.

“This is with regard to knowledge.”

[40] Abu Khaithama narrated to us, saying: Jareer reported to us from Laith²² that he said:

كان أبو العالِيَةِ إذا جَلَسَ إِلَيْهِ أربَعَةَ قام.

²¹ Surah An-Nisaa: 37

²² He is Ibn Abee Saleem, and he is weak.

“When four people (or more) would sit in a gathering with Abul-‘Aaliyah, he would get up (and leave).”

[41] Abu Khaithama narrated to us, saying: Al-Waleed bin Muslim reported to us, saying: ‘Abdullaah bin Al-‘Alaa narrated to me, saying: I heard Mak’hool say:

كُنْتُ لِعَمْرُو بْنِ سَعِيدِ الْعَاصِيِّ أَوْ لِسَعِيدِ بْنِ الْعَاصِ، فَوَهَبَنِي لِرَجُلٍ مِنْ هُدَيْلِ بَمِصْرَ، فَأَنْعَمَ عَلَيَّ بِهَا، فَمَا خَرَجْتُ مِنْ مِصْرَ حَتَّى ظَنَنْتُ أَنَّهُ لَيْسَ بِهَا عِلْمٌ إِلَّا وَقَدْ سَمِعْتُهُ، ثُمَّ قَدِمْتُ الْمَدِينَةَ، فَمَا خَرَجْتُ مِنْهَا حَتَّى ظَنَنْتُ أَنَّهُ لَيْسَ بِهَا عِلْمٌ إِلَّا وَقَدْ سَمِعْتُهُ، ثُمَّ لَقَيْتُ الشَّعْبِيَّ، فَلَمْ أَرَ مِثْلَهُ رَجْمَهُ اللَّهُ.

“I used to belong to ‘Amr bin Sa‘eed Al-‘Aasee or Sa‘eed bin Al-‘Aas (i.e. as a slave). But then he gave me away to a man from (the tribe of) Hudhail in Egypt. So he blessed me by doing so, since I did not leave from Egypt until I felt that there was no knowledge within it, except that I had heard it. Then I went to Madeenah, and I did not leave from there until I felt that there was no knowledge within it, except that I had heard it. Then I met Ash-Sha‘abee and I did not see the likes of him (before), may Allaah have mercy on him.”

[42] Abu Khaithama narrated to us, saying: Al-Waleed bin Muslim reported to us, saying: Tameem bin ‘Atiyyah Al-‘Ansee narrated to me, saying: I heard Mak’hool say:

اخْتَلَفْتُ إِلَى شُرَيْحِ أَشْهُرًا، فَلَمْ أَسْأَلْهُ عَنْ شَيْءٍ، أَكْتَفِي بِمَا أَسْمَعُهُ يَقْضِي بِهِ.

“I used to visit Shurayh frequently every month. And I would never ask him on any matter, for I would suffice just from what I heard of his passing of judgements.”

[43] Abu Khaithama narrated to us, saying: Al-Waleed bin Muslim reported to us, saying: Sa‘eed bin ‘Abdil-‘Azeez reported to us that Mak’hool said:

تَوَاعَدَ النَّاسُ لَيْلَةَ مِنَ اللَّيَالِي إِلَى قَبَّةٍ مِنْ قِبَابِ مُعَاوِيَةَ، فَاجْتَمَعُوا فِيهَا، فَقَامَ فِيهِمْ أَبُو هُرَيْرَةَ يُحَدِّثُهُمْ عَنْ رَسُولِ اللَّهِ حَتَّى أَصْبَحَ.

“The people set a date one night to meet in one of the dome-shaped structures of Mu‘aawiyah. So they gathered there and Abu Hurairah rose

from amongst them and began narrating hadeeth of the Messenger of Allaah ﷺ to them until the morning came.”

[44] Abu Khaithama narrated to us, saying: Al-Waleed bin Muslim reported to us, saying: Al-Awzaa’ee reported to us that Mak’hool said:

إِنْ لَمْ يَكُنْ فِي مُجَالَسَةِ النَّاسِ وَمُخَالَطَتِهِمْ خَيْرٌ، فَالْعُزْلَةُ أَسْلَمٌ.

“If there is no good found in gathering and intermingling with the people, then withdrawing from them is safer.”

[45] Abu Khaithama narrated to us, saying: Al-Waleed bin Muslim reported to us, saying: Al-Awzaa’ee reported to us from Hassaan bin ‘Atiyyah, saying: Abu Kabsha narrated to me that ‘Abdullaah bin ‘Amr narrated to me that he heard the Messenger of Allaah ﷺ say:

بَلِّغُوا عَنِّي وَلَوْ آيَةً وَحَدِّثُوا عَن بَنِي إِسْرَائِيلَ
وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُعْتَمِدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ.

“Convey from me, even if it is one *ayah*.²³ And narrate from (the stories) of the Children of Israa’eel for there is no harm (in that). And whoever tells a lie on me intentionally, then let him find his seat in the Hellfire.”

[46] Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A’mash from Abud-Duhaa (i.e. Muslim bin Subaih) that Masrooq said:

بِحَسَبِ الْمَرءِ مِنَ الْعِلْمِ أَنْ يَخْشَى اللَّهَ، وَبِحَسَبِهِ جَهْلًا أَنْ يُعْجَبَ بِعَلْمِهِ.

“It is sufficient knowledge for a man that he fears Allaah. And it is sufficient ignorance for him that he is amazed with his own knowledge.”²⁴

²³ This refers to a saying regardless of whether it comes from the Book or the Sunnah. It is stated in *an-Nihaayah*: What is meant by the word *ayah* in the Qur’aan is a collection of letters and words. This comes from the saying: “The people left with their *ayaat*” – meaning they went out with all their possessions not leaving anything behind. The word *ayah* in any other context means a sign. Some said while explaining this hadeeth: “It means a sign, executing it and conveying it.” Meaning: If the thing that is being conveyed occurs in the form of an action or a gesture, with the hand or finger, it is obligatory to convey it in the same manner so as to preserve the Religion. The hadeeth has an **authentic** chain of narration. Al-Bukhaaree reported it in his *Saheeh* from another path on the authority of Al-Awzaa’ee.

[47] Abu Khaithama narrated to us, saying: Yahyaa bin Yamaan reported to us, saying: Al-A'mash reported to us that Ibraaheem said:

كَانَ عَبْدُ اللَّهِ لَطِيفًا فَطِنًا.

“Abdullaah (bin Mas'ood) was bright and intelligent.”

[48] Abu Khaithama narrated to us, saying: Ja'far bin 'Awn reported to us, saying: Al-A'mash reported from Muslim bin Subaih that Masrooq said: 'Abdullaah ﷺ said:²⁵

لَوْ أَنَّ ابْنَ عَبَّاسٍ أَذْرَكَ أَسْنَانَنَا مَا عَاشَرَهُ مِنَّا أَحَدٌ، قَالَ
وَكَانَ يَقُولُ: نِعَمَ تُرْجِمَانِ الْقُرْآنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ.

“If Ibn 'Abbaas were to reach our years in age, no one from among us would be able to accompany him.” And he would also say: “The best interpreter of the Qur'aan is Ibn 'Abbaas.”

[49] Abu Khaithama narrated to us, saying: Muhammad bin 'Ubayd reported to us from Al-A'mash from Muslim that Masrooq said: 'Abdullaah (bin Mas'ood) ﷺ said:

إِنَّ مِنَ الْعِلْمِ أَنْ يَقُولَ الَّذِي لَا يَعْلَمُ: اللَّهُ أَعْلَمُ.

“Indeed, it is from knowledge for one who does not know, to say: 'Allaah knows best.’”

[50] Abu Khaithama narrated to us, saying: Wakee' reported to us from Al-A'mash from Abud-Duhaa from Masrooq that he said:

²⁴ Its chain of narration is **authentic** as a saying of Masrooq, who was Ibn Al-Ajda' – j a Taabi'ee, scholar of Fiqh, and a devout worshipper. He died in the year 62H. It was mentioned previously through another chain of narration connected to him (i.e. Masrooq) in number [15].

²⁵ He is 'Abdullaah bin Mas'ood ﷺ. The chain of narration leading to him is **authentic** according to the standards of Al-Bukhaaree and Muslim. Al-Haakim reported it (3/537) from another path on Al-A'mash without the saying: “**The best interpreter...**” Al-Haakim authenticated it based on both of their standards, as well, and Adh-Dhahabee agreed.

ما نسأل أصحاب محمد عن شيء إلا علمه في القرآن، إلا أن علمنا يقصر عنه.

"We never asked the Companions of Muhammad ﷺ on any matter except that knowledge of it was (already) found in the Qur'aan. However, our knowledge of it was deficient."

[51] Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'mash that Saalim bin Abil-Ja'ad said: [Abud-Dardaa]²⁶ ﷺ said:

مُعَلِّمُ الْخَيْرِ وَالْمُتَعَلِّمُ فِي الْأَجْرِ سَوَاءٌ، وَلَيْسَ فِي سَائِرِ النَّاسِ خَيْرٌ بَعْدَ.

"The one who teaches the good and the one who learns it are equal with regard to the reward (they receive). And there is no one, after this, from the rest of mankind that is better."

[52] Abu Khaithama narrated to us from Al-A'mash from Saalim bin Abil-Ja'ad that Ibn Lubayd said:

ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَالَ: وَذَلِكَ عِنْدَ أَوَّانٍ ذَهَابِ الْعِلْمِ، قَالُوا: يَا رَسُولَ اللَّهِ وَكَيْفَ يَذْهَبُ الْعِلْمُ وَنَحْنُ نَقْرَأُ الْقُرْآنَ وَنُقْرُئُهُ أَبْنَاءَنَا وَيُقْرَأُ أَبْنَاؤُنَا أَبْنَاءَهُمْ؟ قَالَ: تَكَلُّمُكَ أُمَّكَ ابْنَ أُمَّ لُبَيْدٍ، أَوْلَيْسَ هَذِهِ الْيَهُودُ وَالنَّصَارَى يَقْرَأُونَ التَّوْرَةَ وَالْإِنْجِيلَ لَا يَنْتَفِعُونَ مِنْهَا بِشَيْءٍ!؟

"The Messenger of Allaah ﷺ mentioned something once and then said: 'And that will occur at the time when knowledge will disappear.' They (the Sahaabah) said: 'O Messenger of Allaah! And how is it that knowledge will disappear when we recite the Qur'aan and read it to our children and our children read it to their children?'

So the Prophet ﷺ said: 'May your mother be ransomed for you, O Ibn Umm Lubayd! Do not the Jews and the Christians recite the Torah and the Gospel, yet derive no benefit from them whatsoever?'"²⁷

²⁶ Abud-Dardaa was added here based on the other manuscript. Its chain of narration is broken since Saalim bin Abil-Ja'ad never met Abud-Dardaa ﷺ. It was also reported from Abud-Dardaa through another path of narration, raised as a saying of the Prophet ﷺ, however its chain is also weak.

²⁷ **Authentic Hadeeth:** Its narrators are all reliable for they are all narrators from the standard of Al-Bukhaaree and Muslim. Ahmad and Ibn Maajah reported it from Wakee', while Al-Haakim and Ahmad reported it from the path of 'Amr bin Murrah: 'I

[53] Abu Khaithama narrated to us, saying: Jareer reported to us from Qaaboos from his father, that he said: Ibn 'Abbaas ؓ said:

أَتَذْرُونَ مَا ذَهَابَ الْعِلْمُ مِنَ الْأَرْضِ؟ قَالَ: قُلْنَا: لَا، قَالَ: أَنْ يَذْهَبَ الْعُلَمَاءُ.

“Do you know how knowledge will depart from the earth?” We said: “No.” He ؓ said: “Through the departure (i.e. death) of the scholars.”

[54] Abu Khaithama narrated to us, saying: Jareer reported to us from Al-'Alaa from Hamaad on the authority of Ibraaheem (An-Nakha'ee) who said: 'Abdullaah (bin Mas'ood) ؓ said:

اتَّبِعُوا وَلَا تَبْتَدِعُوا، فَقَدْ كُفِينُمْ، وَكُلُّ بَدْعٍ ضَلَالَةٌ.

“Follow (the Sunnah) and do not innovate (into it), for you have been sufficed. And every innovation is a misguidance.”²⁸

[55] Abu Khaithama narrated to us, saying: Jareer reported to us that Qaaboos said:

كَيْفَ تَأْتِي عِلْمَةٌ وَتَدْعُ أَصْحَابَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟
قَالَ: يَا بُنَيَّ إِنَّ أَصْحَابَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا يَسْأَلُونَهُ!

“I said to my father: ‘How is it that you can go to (ask) ‘Alqamah and disregard (asking) the Companions of Muhammad?’ He replied: ‘O my son, (even) the Companions of Muhammad ؓ would ask him!’”

[56] Abu Khaithama narrated to us, saying: Jareer reported to us from 'Imarah bin Al-Qa'aqaa' that he said: Ibraaheem said to me:

heard Saalim bin Abil-Ja'ad say” etc. Al-Haakim authenticated it and mentioned two other paths of narration for it, the first of which is from 'Awf bin Maalik ؓ, which Al-Khateeb reported in his book *Iqtidaa-ul-'Ilm al-'Amal* (no. 90), while the other path is from Abud-Dardaa ؓ. He (i.e. Al-Haakim) and Adh-Dhahabee declared both of these chains authentic.

²⁸ This chain of narration is **authentic**. Ibraaheem here refers to Ibn Yazeed An-Nakha'ee. Although he never met 'Abdullaah, who is Ibn Mas'ood ؓ, it is still authentically reported on him that he said: “**If I narrate a hadeeth to you on the authority of a man on the authority of 'Abdullaah, then that means that I heard it (from that person). And if I say, 'Abdullaah said (without mentioning the narrator), then it is from someone reporting on the authority of 'Abdullaah.**”

حَدَّثَنِي عَنْ أَبِي زُرْعَةَ، فَإِنِّي سَأَلْتُهُ عَنْ حَدِيثٍ،
ثُمَّ سَأَلْتُهُ عَنْهُ بَعْدَ سَنَتَيْنِ فَمَا أَخْرَمَ مِنْهُ حَرْفًا.

“Narrate to me hadeeth from Abu Zur’ah,²⁹ for indeed I asked him (once) concerning a hadeeth. Then I asked him about the same hadeeth two years later and there was no one more precise in his wording, down to the last letter, than he was.”

[57] Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A’mash from Abu Sufyaan that ‘Ubayd bin ‘Umair ؓ said:

مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَيُلْهِمُهُ رُشْدَهُ فِيهِ.

“Whoever Allaah intends good for, He gives him understanding of the Religion, and grants him guidance in it.”³⁰

[58] Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A’mash from ‘Amr bin Murrah that Abul-Bakhtiree said: A shaikh from (the tribe of) ‘Abas narrated to me, saying:

صَحِبْتُ سَلْمَانَ فَأَرَدْتُ أَنْ أَعِيْنَهُ وَأَتَعَلَّمَ مِنْهُ وَأَنْ أُخْدِمَهُ، قَالَ فَجَعَلْتُ لَا أَعْمَلُ شَيْئًا إِلَّا عَمَلٌ مِثْلُهُ، قَالَ: فَانْتَهَيْتُنَا إِلَى دِجْلَةَ وَقَدْ مَدَّتْ وَهِيَ تَطْفَحُ، فَقُلْنَا لَوْ سَقَيْنَا دَوَابِنَا، قَالَ: فَسَقَيْنَاهَا، ثُمَّ بَدَأَ لِي أَنْ أَشْرَبَ فَشَرِبْتُ، فَلَمَّا رَفَعْتُ رَأْسِي قَالَ: يَا أَخَا بَنِي عَبَسَ عُدُّ فَاشْرَبْ، قَالَ فَعَدْتُ فَشَرِبْتُ، وَمَا أُرِيدُهُ إِلَّا كِرَاهِيَةَ أَنْ أَعْصِيَهُ، ثُمَّ قَالَ لِي: كَمْ تَرَاكَ نَقَصْتَهَا؟ قَالَ: قُلْتُ يُرْحَمُكَ اللَّهُ وَمَا عَسَى أَنْ يَنْقُصَهَا شُرْبِي؟ قَالَ: وَكَذَلِكَ الْعِلْمُ تَأْخُذُهُ وَلَا يُنْقِصُهُ شَيْئًا، فَعَلَيْكَ مِنَ الْعِلْمِ بِمَا يَنْفَعُكَ.

“I accompanied Salmaan ؓ (on a journey) because I wanted to examine him, learn from him and serve him. So I began to not do any action except that it was the same as his. Then we stopped at Dijlah (i.e. the Tigris River),

²⁹ He is Abu Zur’ah bin ‘Amr bin Jareer bin ‘Abdillaah Al-Bajlee Al-Koofee. There is a difference of opinion concerning his name. He was a trustworthy Taabi’ee. The compilers of the Six Hadeeth Collections relied on his narrations.

³⁰ Its chain of narration, suspended at being a saying of ‘Ubayd bin ‘Umair ؓ is authentic. Al-Bazaar and At-Tabaraanee reported it from the narration of Ibn Mas’ood ؓ, raising it to a saying of the Prophet ﷺ, with a chain of narration in which there are no defects, according to Al-Mundhree. I say: Later, it became apparent to me that there is in fact a defect in it. Adh-Dhahabee testified to this as I have explained in *al-Ahaadeeth ad-Da’eefah* (no. 5032).

and it extended wide and was overflowing with water, so we said: 'Let us give drink to our riding animals.' We gave them to drink and then I had a desire to drink myself, so I drank (from the river). When I lifted my head, he (Salmaan) said: 'O brother of the tribe of 'Abas! Go back and drink again.' So I sat down and drank again even though I did not want to do so. But I hated to disobey him. Then he said to me: 'How much do you estimate to have deducted from it (the river)?' I said: 'May Allaah have mercy on you! Is it possible that my drinking can deduct anything from it? He ﷺ said: "Such is the case with knowledge. You take it, yet you do not diminish it at all. So take from knowledge that which benefits you."

[59] Abu Khaithama narrated to us, saying: Mu'aawiyah bin 'Amr reported to us, saying: Zaa'idah reported to us from Al-A'mash from Muslim that Masrooq said:

جَالَسْتُ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانُوا كَالْإِخَادِ يُرْوِي الرَّكَّابَ وَالْإِخَادِ يُرْوِي الرَّكَّابِينَ، وَالْإِخَادِ يُرْوِي الْعَشْرَةَ، وَالْإِخَادِ لَوْ نَزَلَ بِهِ أَهْلُ الْأَرْضِ لَأَصْنَدَرَهُمْ، وَإِنَّ عَبْدَ اللَّهِ مِنْ تِلْكَ الْإِخَادِ.

"I sat in the gatherings of the Companions of Allaah's Messenger ﷺ and they were like a basin of water that quenches the thirst of the traveler, and like a basin of water that quenches the thirst of two travelers, and (like) a basin of water that quenches the thirst of ten people and (like) a basin of water, which if all the inhabitants of the world were to settle by it (to drink from it), it would produce enough (water) for all of them. And verily 'Abdullaah ﷺ was from among this basin of water."³¹

[60] Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'mash that Abu Waa'il said: 'Abdullaah (bin Mas'ood) ﷺ said:

لَوْ أَنَّ عِلْمَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ وَضِعَ فِي كِفَّةِ الْمِيزَانِ، وَوَضِعَ عِلْمُ أَهْلِ الْأَرْضِ فِي كِفَّةٍ، لَرَجَحَ عِلْمُ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ.

"If the knowledge of 'Umar bin Al-Khattaab ﷺ were placed on one scale of a balance and the knowledge of all the inhabitants of the world (at that time) were placed on the other scale, the knowledge of 'Umar bin Al-Khattaab ﷺ would surely outweigh it."³²

³¹ The chain of narration is authentic. 'Abdullaah here refers to Ibn Mas'ood ﷺ.

³² Its chain of narration is authentic, as is the one that comes after it.

[61] Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'mash that Ibraaheem (An-Nakha'ee) said: 'Abdullaah (bin Mas'ood) ؓ said:

إِنِّي لِأَحْسَبُ عُمَرَ قَدْ ذَهَبَ بِتِسْعَةِ أَعْشَارِ الْعِلْمِ.

"Indeed, I truly believe that 'Umar ؓ took nine-tenths (i.e. ninety percent) of the knowledge with him (when he died)."

[62] Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'mash that Mujaahid said concerning Allaah's statement: "Obey Allaah and obey the Messenger and those in authority amongst you":³³

أَوْلِيِ الْفِقْهِ وَالْعِلْمِ .

"(Meaning): Those who possess understanding and knowledge."

[63] Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'mash that he said:

كُنْتُ أَسْمَعُ الْحَدِيثَ فَأَذْكُرُهُ لِإِبْرَاهِيمَ، فَمَا أَنْ يُحَدِّثَنِي بِهِ، أَوْ يُزِيدَنِي فِيهِ.

"I would hear a hadeeth and mention it to Ibraaheem (An-Nakha'ee), so he would either narrate it to me (in its complete form) or he would narrate additions to it."

[64] Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'mash that Mas'ood bin Maalik said: 'Alee bin Al-Husayn said to me:

تَسْتَطِيعُ أَنْ تَجْمَعَ بَيْنِي وَبَيْنَ سَعِيدِ بْنِ جُبَيْرٍ؟ قَالَ: قُلْتُ: وَمَا حَاجَتُكَ إِلَيْهِ؟ قَالَ: أَشْيَاءٌ أُرِيدُ أَنْ أَسْأَلَهُ عَنْهَا، إِنَّ النَّاسَ يَأْتُونَنَا بِمَا لَيْسَ عِنْدَنَا.

"Is it possible that you can join me with Sa'eed bin Jubair?" I said: 'What do you need him for?' He said: 'I need to ask him about several things. Verily, the people praise us for what is not found within us.'"³⁴

³³ Surah An-Nisaa: 59

³⁴ Its chain of narration is authentic. Mas'ood bin Maalik is Abu Razeen Al-Asadee Al-Koofee, a Taabi'ee who was reliable.

[65] Abu Khaithama narrated to us, saying: Jareer reported to us from Laith³⁵ that Mujaahid said:

أَنَّ عُمَرَ نَهَى عَنِ الْمُكَائِلَةِ يَعْنِي الْمُقَايَسَةَ.

“Umar forbade us from deducing by analogy.”

[66] Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'mash that Al-Hasan³⁶ said:

إِنَّ لَنَا كُتُبًا نَتَعَاهَدُهَا.

“Indeed we used to have books which we would maintain in our memory.”

[67] Abu Khaithama narrated to us, saying: Jareer reported to us from Mansoor from Abud-Duhaa that Masrooq said:

كُنَّا عِنْدَ عَبْدِ اللَّهِ جُلُوسًا وَهُوَ مُضْطَجِعٌ بَيْنَنَا نَرَاهُ، فَاتَاهُ رَجُلٌ فَقَالَ: يَا أبا عَبْدِ الرَّحْمَنِ إِنَّ قَاصًّا عِنْدَ أَبْوَابِ كَنْدَهٍ يَزْعَمُ أَنَّ آيَةَ الدَّخَانِ تَجِيئُ فَتَأْخُذُ بِأَنْفَاسِ الْكُفَّارِ، وَيَأْخُذُ الْمُؤْمِنِينَ (مِنْهُ) كَهَيْئَةِ الزُّكَّامِ، فَقَالَ عَبْدُ اللَّهِ وَجَلَسَ وَهُوَ غَضْبَانٌ: يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ فَمَنْ عَلِمَ مِنْكُمْ شَيْئًا فَلْيَقُلْ بِمَا يَعْلَمُ، وَمَنْ لَا يَعْلَمُ فَلْيَقُلْ: اللَّهُ أَعْلَمُ، فَإِنَّهُ أَعْلَمُ لِأَحَدِكُمْ أَنْ يَقُولَ لِمَا لَا يَعْلَمُ: اللَّهُ أَعْلَمُ، فَإِنَّ اللَّهَ تَعَالَى قَالَ لَنَبِيِّهِ عَلَيْهِ السَّلَامُ: قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ. (النِّسَاءُ: 86)

“We were once sitting with ‘Abdullaah (bin Mas’ood) while he was reclining on a couch, when a man came to him saying: ‘O Abu ‘Abdir-Rahmaan! There is a story-teller by the gates of Kandah who is claiming that the sign of the Smoke will come and grasp the breaths of the disbelievers (i.e. kill them), while it will give the believers something like a cold.’

So ‘Abdullaah ﷺ said while sitting up and in a state of anger: ‘O people! Fear Allaah! Whoever amongst you knows something then let him speak concerning what he has knowledge of. And whoever does not know then let him say: ‘Allaah knows best’ for indeed it is the best form of knowledge for one of you to say, concerning things he has no knowledge of: ‘Allaah

³⁵ He is Ibn Abee Saleem, and he is weak as stated previously.

³⁶ He is Al-Hasan Al-Basree, the noble Taabi’ee.

knows best.' Allaah has indeed told His Prophet: 'Say: I do not ask you for any reward for this (Qur'aan), nor am I from the pretenders.'" ³⁷

[68] Abu Khaithama narrated to us, saying: Ishaq bin Sulaymaan Ar-Raazee reported to us, saying: I heard Abu Ja'far mention from Rabee' bin Anas that he said:

مَكْتُوبٌ فِي الْكِتَابِ الْأَوَّلِ: ابْنُ آدَمَ عَلَّمَ مَجَانًا كَمَا عَلَّمْتَ مَجَانًا.

"It is written in the First Scripture: The son of Aadam should teach free of charge, just as you were taught free of charge."

[69] Abu Khaithama narrated to us, saying: Ismaa'eel bin Ibraaheem reported to us from Laith that Mujaahid said:

ذَهَبَ الْعُلَمَاءُ فَلَمْ يَبْقَ إِلَّا الْمُتَكَلِّمُونَ، وَمَا الْمُجْتَهِدُ فِيكُمْ إِلَّا كَاللَّاعِبِ فِيمَنْ كَانَ قَبْلَكُمْ.

"The scholars have gone and there did not remain anyone except the speakers. And the *Mujtahid* amongst you (now) is like nothing but a clown amongst those who came before you."

[70] Abu Khaithama narrated to us, saying: Al-Waleed bin Muslim reported to us, saying: I heard Al-Awzaa'ee say: I heard Bilaal bin Sa'ad say:

عَالِمُكُمْ جَاهِلٌ، وَزَاهِدُكُمْ رَاغِبٌ، وَعَابِدُكُمْ مُقَصِّرٌ.

"Your scholar is ignorant. Your *zaahid* (one who abstains from the worldly life) is greedy. And your worshipper is one who falls short (of doing deeds)."

[71] 'Abdullaah narrated to us, saying: Abu Khaithama reported to us, saying: 'Abdul-Hameed bin 'Abdir-Rahmaan Abu Yahyaa reported to us, saying: Al-A'mash reported to us from Ibraaheem that 'Alqamah said:

تَذَاكُرُوا الْحَدِيثَ، فَإِنَّ حَيَاتَهُ ذِكْرُهُ.

"Remind one another of the Hadeeth, for indeed its life depends on its being mentioned."

³⁷ Surah An-Nisaa: 86

[72] Abu Khaithama narrated to us, saying: Muhammad bin Fudayl reported to us, saying: Yazeed bin Abee Ziyaad reported to us that 'Abdur-Rahmaan bin Abee Laylaa said:

إِحْيَاءُ الْحَدِيثِ مُذَاكِرَتُهُ، فَذَاكِرُوهُ: قَالَ: فَقَالَ عَبْدُ اللَّهِ بْنُ شَدَادٍ:
يَرْحَمُكَ اللَّهُ كَمْ مِنْ حَدِيثٍ أَحْيَيْتُهُ فِي صَدْرِي قَدْ كَانَ مَاتَ.

"Giving life to the Hadeeth lies in narrating and quoting them. So remind one another about them." Upon this, 'Abdullaah bin Shadaad said: "May Allaah have mercy on you! How many a hadeeth did I revive in my heart, which had previously died (due to their not being repeated)?"

[73] Abu Khaithama narrated to us, saying: Muhammad bin Fudayl reported to us from Al-A'mash that Ismaa'eel bin Rajaa said:

كُنَّا نَجْمَعُ الصِّبْيَانَ فَنُحَدِّثُهُمْ.

"We used to gather the children together (in one place) and narrate hadeeth to them."

[74] Abu Khaithama narrated to us, saying: Muhammad bin Fudayl reported to us from 'Ataa from Abul-Bakhtiree that Hudhaifah (Ibn Al-Yamaan) ؓ said:

إِنَّ أَصْحَابِي تَعَلَّمُوا الْخَيْرَ، وَأَنَا أَتَعَلَّمُ الشَّرَّ، قِيلَ:
وَمَا يَحْمِلُكَ عَلَى هَذَا؟ قَالَ: إِنَّهُ مَنْ تَعَلَّمَ مَكَانَ الشَّرِّ يَتَّقِهِ.

"My companions used to learn the good, while I used to learn the evil." It was said to him: "What made you do such a thing?" He said: "Whoever learns the place where evil is will avoid it."

[75] Abu Khaithama narrated to us, saying: 'Abdur-Rahmaan bin Mahdee reported to us, saying: Moosaa bin 'Ullay reported to us that his father said:

كَانَ زَيْدُ بْنُ ثَابِتٍ إِذَا سَأَلَهُ رَجُلٌ عَنْ شَيْءٍ قَالَ:
اللَّهُ لَكَانَ هَذَا؟ فَإِنْ قَالَ: نَعَمْ، تَكَلَّمَ فِيهِ، وَإِلَّا لَمْ يَتَكَلَّمْ.

"Whenever a man would ask Zayd bin Thaabit ﷺ concerning a matter, he would say: 'Is this for the sake of Allaah?' So if the person would say: 'Yes', then he would speak about it. And if not, then he would not speak." ³⁸

[76] Abu Khaithama narrated to us, saying: 'Abdur-Rahmaan bin Mahdee reported to us from Sufyaan from 'Abdul-Malik bin Abjar from Ash-Sha'abee that Masrooq said:

سَأَلْتُ أَبِي بِن كَعْبٍ عَنِ شَيْءٍ فَقَالَ: أَكَانَ بَعْدَ؟ قُلْتُ:
لَا، قَالَ: فَأَجْمُنَا حَتَّى يَكُونَ، فَإِذَا كَانَ اجْتَهَدْنَا لَكَ رَأْيَنَا.

"I asked 'Ubay bin Ka'ab ﷺ once regarding an issue, so he said: 'Did this ever occur before in the past?' I said: 'No.' So he said: 'Then we shall wait until it does occur. And when it does occur, we will exert ourselves (i.e. make *Ijtihād*) to give you our view (on the issue).'" ³⁹

[77] Abu Khaithama narrated to us, saying: 'Abdur-Rahmaan reported to us, saying: Maalik reported to us from Az-Zuhree that Sahl bin Sa'ad ﷺ said:

كُرِّهَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَسَائِلَ وَعَابَهَا.

"The Messenger of Allaah ﷺ used to dislike being asked questions, and he would denounce them." ⁴⁰

[78] Abu Khaithama narrated to us, saying: 'Abdur-Rahmaan reported to us, saying: Sufyaan reported to us that Zubayd said:

مَا سَأَلْتُ إِبْرَاهِيمَ عَنِ شَيْءٍ قَطٍ إِلَّا رَأَيْتُ فِيهِ الْكَرَاهِيَةَ.

"I never asked Ibraaheem (An-Nakha'ee) about anything, except that I saw signs of dislike in him."

³⁸ Its chain of narration is **authentic** according to the standards of Muslim.

³⁹ Its chain is **authentic** like the one before it.

⁴⁰ Its chain of narration is **authentic** according to the standards of Al-Bukhaaree and Muslim. They both transmitted it from Maalik, and it can be found in *al-Muwattaa* (2/56/34) within a hadeeth.

[79] Abu Khaithama narrated to us, saying: Hushaim reported to us, saying: Hajaaj reported to us from 'Ataa and Ibn Abee Laylaa that 'Ataa said:

كُنَّا نَكُونُ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ فَيُحَدِّثُنَا فَإِذَا خَرَجْنَا مِنْ
عِنْدِهِ تَذَاكُرْنَا حَدِيثَهُ، فَكَانَ أَبُو الزَّبَيْرِ مِنْ أَحْفَظِنَا لِلْحَدِيثِ.

"We used to accompany Jaabir bin 'Abdillaah ﷺ and he would narrate *ahaadeeth* to us. When we would depart from his company, we would remind ourselves of his hadeeth, and Abuz-Zubair was the best among us at memorizing hadeeth."

[80] Abu Khaithama narrated to us, saying: Jareer reported to us from Qaaboos bin Abee Dhibyaan that he said:

صَلَّيْنَا يَوْمًا خَلْفَ أَبِي ظَبْيَانَ صَلَاةَ الْأُولَى وَنَحْنُ شَبَابٌ كُلُّنَا مِنَ الْحَيِّ إِلَّا الْمُؤَدِّنُ
فَأَنَّهُ شَيْخٌ، فَلَمَّا سَلَّمَ، التَّفَتَ إِلَيْنَا، ثُمَّ جَعَلَ يَسْأَلُ الشَّبَابَ: مَنْ أَنْتَ؟ مَنْ أَنْتَ؟ فَلَمَّا
سَأَلَهُمْ قَالَ: إِنَّهُ لَمْ يُبْعَثْ نَبِيٌّ إِلَّا وَهُوَ شَابٌّ، وَلَمْ يُؤْتِ الْعِلْمَ خَيْرٌ مِنْهُ وَهُوَ شَابٌّ.

"We prayed behind Abu Dhibyaan one day during the first prayer (i.e. Fajr). We were all young except for the *mu'adhdhin* who was an older man. So after making the *tasleem*, he turned to us and began asking the youth: 'Who are you? Who are you?' When he finished asking them, he said: 'Indeed, there was no prophet sent except that he was a young man. And the knowledge was not given to anyone better than a young man.'"

[81] Abu Khaithama narrated to us, saying: Sufyaan bin 'Uyainah reported to us from Zayd bin Aslam that 'Ataa bin Yasaar said:

مَا أُوتِيَ إِلَى شَيْءٍ أَزِينُ مِنْ جِلْمٍ إِلَى عِلْمٍ.

"No thing is placed into another thing more beautiful than when gentleness is placed into knowledge."

[82] Abu Khaithama narrated to us, saying: Jareer reported to us from Suhayl from his father from Abu Hurairah ﷺ, that he would say:

أَدْنُوا بَنِي قُرُوحٍ فَلَوْ كَانَ الْعِلْمُ مُعَلَّقًا بِالثَّرْيَا لَكَانَ فِيكُمْ مَنْ يَتَنَاوَلُهُ.

“Draw closer, O tribe of Farrookh,⁴¹ for verily, if the knowledge were clinging from the (constellation of) stars, there would surely be some amongst you who would attain it.”

[83] Abu Khaithama narrated to us, saying: Jareer reported to us from Suhayl that he said:

كَانَ أَبُو هُرَيْرَةَ إِذَا نَظَرَ إِلَى أَبِي صَالِحٍ قَالَ
مَا كَانَ عَلَى هَذَا أَنْ يَكُونَ مِنْ بَنِي عَبْدِ مَنَاةٍ.

“When Abu Hurairah ﷺ would look at Abu Saalih,⁴² he would say: ‘It is not likely that this man is from the tribe of ‘Abd Manaaf.’”

[84] Abu Khaithama narrated to us, saying: Yahyaa bin Yamaan reported to us from Al-A’mash that Abu Saalih said:

مَا كُنْتُ أَتَمَنَّى مِنَ الدُّنْيَا إِلَّا تَوْبِينَ أبيضين أجالسُ فيهما أبا هُرَيْرَةَ.

“I did not used to wish for anything from this worldly life other than two white garments, with which I would sit in the company of Abu Hurairah.”

[85] Abu Khaithama narrated to us, saying: Jareer reported to us, saying: Qaaboos reported to us from his father on the authority of Ibn ‘Abbaas that he ﷺ said concerning Allaah’s statement: “O you who believe! Stand out firmly for justice, as witnesses to Allaah, even if it be against yourselves, or your parents, or your kin - rich or poor. Allaah is a Better Protector to both (than you). So follow not the lusts (of you hearts), lest you avoid

⁴¹ This refers to the non-Arabs. The chain of narration is according to the standards of Muslim, however, it is in *mawqoof* form. It has been reported in *marfoo’* form from three different paths of narration on Abu Hurairah ﷺ without mentioning the Tribe of Farrookh, with the wording: “...a group of people from Persia would surely attain it”, all reported by Abu Nu’aim in *Akhbaar Asbahaan* (1/5). However, they all have defects in them. One of them is found in Ibn Hibbaan (no. 2309). What is authentic is the narration with the wording: “If Eemaan were clinging from the (constellation of) stars, there would surely be some people from Persia that would attain it.” [Reported by Al-Bukhaaree and Muslim]

⁴² His name is Dhakwaan As-Sammaan Az-Zayaat Al-Madane. He was the freed slave of Juwairiyah bint Al-Ahmas Al-Ghatfaanee. He is also the father of the Suhayl who was mentioned in the previous chain of narrators. Abu Saalih died in the year 101H.

justice. And if you distort your testimony or refuse to give it, then verily, Allaah is All-Aware of what you do":⁴³

الرَّجُلَانِ يَفْعَدَانِ عِنْدَ الْقَاضِيِ فَيَكُونُ لِي
الْقَاضِيِ وَإِعْرَاضِهِ إِلَى أَحَدِ الرَّجُلَيْنِ عَلَى الْآخَرِ.

"(It means): Two men would sit in front of a judge and so the judge's harshness and severity would be geared towards one of the two men apart from the other."

[86] Abu Khaithama narrated to us, saying: Jareer reported to us from Qaaboos from Ibn 'Abbaas ؓ that he said:

قَالَ مُوسَى حِينَ كَلَّمَ رَبَّهُ: رَبِّ أَيِّ عِبَادِكَ أَحَبُّ إِلَيْكَ؟ قَالَ أَكْثَرُهُمْ لِي
ذَكَرًا. قَالَ: رَبِّ أَيِّ عِبَادِكَ أَحْكَمُ؟ قَالَ: الَّذِي يَقْضِي عَلَى نَفْسِهِ كَمَا
يَقْضِي عَلَى النَّاسِ، قَالَ: رَبِّ أَيِّ عِبَادِكَ أَغْنَى؟ قَالَ: الرَّاضِي بِمَا أُعْطِيَتْهُ.

"When speaking to his Lord, Moosaa said: 'My Lord, which of Your slaves is the most beloved to You?' He said: 'The ones who remember Me the most.' He then asked: 'My Lord, which of Your slaves is the wisest?' He said: 'The one who judges himself in the same way he judges others.' He then said: 'My Lord, which of Your slaves is the richest?' He said: 'The one who is pleased with what I have given him.'"

[87] Abu Khaithama narrated to us, saying: Ibn 'Uyainah reported to us from Ibraaheem bin Maisarah that Taawoos said:

كَانَ ابْنُ عَبَّاسٍ يُسْأَلُ عَنِ الشَّيْءِ فَيَقُولُ: إِنَّ هَذَا لَفِي الزُّبُرِ الْأُولَى.

"Ibn 'Abbaas ؓ would be asked a question on something and then say (at times): 'Indeed, (the answer to) this can be found in the first Divine Scriptures.'"

[88] Abu Khaithama narrated to us, saying: Hafs bin Ghayaath reported to us, saying: 'Aasim narrated to us about Abu 'Uthmaan that:

⁴³ Surah An-Nisaa: 135

إِنَّكَ تُحَدِّثُنَا بِالْحَدِيثِ فَرُبَّمَا حَدَّثْتَنَا كَذَلِكَ، رُبَّمَا نَقَصْتَ، قَالَ: عَلَيْكُمْ بِالسَّمَاعِ الْأَوَّلِ.

"I said to him 'Indeed, you narrate hadeeth to us. So sometimes you narrate them to us in the same manner and sometimes you omit some parts.' So he said: 'Stick to the first time of hearing.'"

[89] Abu Khaithama narrated to us, saying: 'Abdullaah bin Idrees reported to us, saying: Laith reported to us from 'Adiyy bin 'Adiyy from As-Sanaabahee that Mu'aadh (bin Jabal) ﷺ said:

لَا تَزُولُ قَدَمُ ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ: عُمُرُهُ فِيمَا أَقْنَاهُ،
وَعَنْ جَسَدِهِ فِيمَا أَبْلَاهُ، وَعَنْ مَالِهِ مِنْ أَيْنَ أَكْتَسَبَهُ، وَعَنْ عِلْمِهِ مَا عَمِلَ فِيهِ.

"The Son of Aadam will not depart from standing (before Allaah) on the Day of Judgement until he is asked about four things: On his life and in what condition he left it. On his body and in what things he put it through. On his wealth, from where did he earn it. And on his knowledge, what he did because of it." ⁴⁴

[90] Abu Khaithama narrated to us, saying: Al-Fadl bin Dukain reported to us, saying: Sufyaan informed us from Yahyaa bin Sa'eed that he said: I heard Al-Qaasim bin Muhammad say:

لَأَنْ يَعْيشَ الرَّجُلُ جَاهِلًا خَيْرٌ لَهُ مِنْ أَنْ يُقْتَى بِمَا لَا يَعْلَمُ.

"That a man spend his entire life in ignorance is better for him than to issue rulings (*fataawaa*) without knowledge."

[91] Abu Khaithama narrated to us, saying: 'Abdullaah bin Numair reported to us from Hushaim bin 'Urwah that his father said:

⁴⁴ The hadeeth here is in *mawqoof*, and in its chain of narration is Laith bin Abee Saleem who is *weak*. Others have reported it from 'Adiyy bin 'Adiyy, raising it to a saying of the Prophet. Ibn 'Asaakir (10/28/1) reported it as well as Al-Khateeb Al-Baghdaadee in *Iqtidaa-ul-'Ilm al-'Amal* (no. 2). It also has a supporting witness in a report from Abu Barzah ﷺ, raised to the Prophet. At-Tirmidhee reported it and authenticated it. Ad-Daarimee also reported it as did Abu Ya'laa in his *Musnad* (2/353) with an **authentic** chain of narration. Al-Khateeb reported this narration in his book *Iqtidaa-ul-'Ilm* (no. 1).

كَانَ يُقَالُ: أَزْهَدُ النَّاسِ فِي عَالَمِ أَهْلِهِ.

"It used to be said: 'The most withdrawn of people from a scholar are his family members.'" ⁴⁵

[92] Abu Khaithama narrated to us, saying: 'Abdullaah bin Numair reported to us that Al-A'mash said: Mujaahid said to me:

لَوْ كُنْتُ أَطِيقُ الْمَشْيَ لَجِئْتُكَ.

"If I were able to walk, I would surely come to (visit) you."

[93] Abu Khaithama narrated to us, saying: Ismaa'eel reported to us from Ibn 'Awn that:

أَنَّ مُحَمَّدًا كَرِهَ كِتَابَ الْأَحَادِيثِ فِي الْأَرْضِينَ.

"Muhammad would hate that the hadeeth be written down on the ground." ⁴⁶

[94] Abu Khaithama narrated to us, saying: 'Abaad bin Al-'Awaam reported to us from Ash-Shaybaanee that Ash-Sha'abee said:

كَانَ يُؤَخَذُ الْعِلْمُ عَنْ سِتَّةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ عُمَرُ وَعَبْدُ اللَّهِ وَزَيْدٌ يُشْبِهُهُمْ بَعْضُهُمْ بَعْضًا، وَكَانَ يَقْتَنِسُ بَعْضُهُمْ مِنْ بَعْضٍ، وَكَانَ عَلِيٌّ وَأَبِي وَالْأَشْعَرِيُّ يُشْبِهُهُمْ بَعْضُهُمْ بَعْضًا، وَكَانَ يَقْتَنِسُ بَعْضُهُمْ مِنْ بَعْضٍ قَالَ: فَقُلْتُ لَهُ: وَكَانَ الْأَشْعَرِيُّ إِلَى هَوْلَاءِ؟ قَالَ: كَانَ أَحَدُ الْفُقَهَاءِ.

"Knowledge used to be acquired from six of the Companions of Allaah's Messenger. So the knowledge of 'Umar, 'Abdullaah and Zayd would resemble that of one another, as they would acquire (knowledge) from one another. And the knowledge of 'Alee, my father and Abu Moosaa Al-

⁴⁵ This is the basis for this hadeeth – that it is *mawqoof* and not *marfoo'*. Some reported from Ka'ab Al-Ahbaar ؓ that this was found in the Torah. Some extreme liars and weak reporters have reported it from Abud-Dardaa ؓ and Jaabir ؓ, raising it to a saying of the Prophet ﷺ. See *al-Laalee-ul-Masnoo'ah* of As-Suyootee and *Silsilat-ul-Ahaadeeth ad-Da'eefah* (no. 2750).

⁴⁶ This is how it is in both manuscripts, but it is probable that what was meant was the word *karaarees* (i.e. notes).

Ash'aree would resemble that of one another, as they would acquire (knowledge) from one another."

So I (i.e. Ash-Shaybaanee) said to him: "So who was Al-Ash'aree compared to these individuals?" He said: "He was one of the scholars of Fiqh."

[95] Abu Khaithama narrated to us, saying: Ismaa'eel bin Ibraaheem reported to us from Al-Juryaiyaree that Abu Nadrah said:

قُلْتُ لِأَبِي سَعِيدٍ: إِنَّكَ تُحَدِّثُنَا أَحَادِيثَ مُعْجِبَةً، وَإِنَّا نَخَافُ أَنْ نَزِيدَ أَوْ نُنْقِصَ
فَلَوْ أَكْتَبْنَاهُ قَالَ: لَنْ نُكْتُبُكُمْ، وَلَنْ نَجْعَلَهُ قُرْآنًا وَلَكِنْ احْفَظُوا عَنَّا كَمَا حَفَظْنَا.

"I said to Abu Sa'eed: 'Indeed, you narrate wonderful hadeeth to us, but we fear that we may either add to it or deduct from it, so is it possible that you can write them out for us?' So he said: 'We will never write it out for you nor will we ever make it similar to a Qur'aan. Rather, memorize them from us just as we have memorized them (from others).'"

[96] Abu Khaithama narrated to us, saying: Sufyaan bin 'Uyainah reported to us from Az-Zuhree that Al-A'raj said: I heard Abu Hurairah ؓ say:

إِنَّكُمْ تَزْعُمُونَ أَنَّ أَبَا هُرَيْرَةَ يُكْثِرُ الْحَدِيثَ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاللَّهُ
الْمَوْعِدُ، كُنْتُ رَجُلًا مِسْكِينًا أَخْدِمُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مِلءِ بَطْنِي،
وَكَانَ الْمُهَاجِرُونَ يَشْغَلُهُمُ الصَّفَقُ بِالْأَسْوَاقِ، وَكَانَتْ الْأَنْصَارُ يَشْغَلُهُمُ الْقِيَامُ عَلَى
أَمْوَالِهِمْ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مَنْ يَبْسُطُ تَوْبَهُ فَلَنْ يَنْسِيَ شَيْئًا سَمِعَهُ
مِنِّي، فَبَسَطْتُ تَوْبِي حَتَّى قَضَى حَدِيثَهُ ثُمَّ ضَمَمْتُهَا إِلَيَّ، فَمَا نَسَيْتُ شَيْئًا سَمِعْتُهُ بَعْدَ.

"You claim that Abu Hurairah has relayed the most Hadeeth from Allaah's Messenger ؓ. I swear by Allaah, I used to be a poor man and I would serve Allaah's Messenger ؓ in order to fill my stomach (with food). The Muhaajiroon would be involved with their business transactions in the market places,⁴⁷ and the Ansaar would be preoccupied with directing their

⁴⁷ Know that there is not found in this description of the Muhaajireen, and likewise the description of the Ansaar that will follow any reviling or derogation of them, as is claimed by many of the contemporary writers who slander Abu Hurairah ؓ without due right claim and those who interpret his statements in a way other than he intended. Laboring and working in order to obtain lawful earnings is from the Way of Allaah, as has clearly been reported in some *ahaadeeth*. Abu Hurairah ؓ was fully aware of this

funds. So the Messenger of Allaah ﷺ said: 'Whoever outspreads his garment will never forget anything that he hears from me.' So I spread my garment out until he finished (narrating) his hadeeth and then I gathered it up to myself. And I did not forget anything that I heard after that.'"

[97] Abu Khaithama narrated to us, saying: 'Abdur-Rahmaan bin Mahdee reported to us from Hammaad bin Zayd that Ayoob said:

قَالَ رَجُلٌ لِمَطْرَفٍ أَفْضَلُ مِنَ الْقُرْآنِ تُرِيدُونَ؟
قَالَ: لَا، وَلَكِنْ تُرِيدُ مَنْ هُوَ أَعْلَمُ بِالْقُرْآنِ مِنَّا.

"A man (once) said to Mutarrif: 'Do you desire something better than the Qur'aan?' So he said: 'No, rather we desire someone that is more knowledgeable of the Qur'aan than ourselves.'"

since he was one of those who narrated these *ahaadeeth*. So he ﷺ excused them from memorizing hadeeth in the same manner as he memorized, because of that reason.

Al-Haakim (3/511-512) reported from Talhah bin 'Ubaydillaah – one of the ten (Companions) who received the glad tidings of Paradise and one of the Muhaajireen and first Muslims – that he ﷺ made a similar statement to this hadeeth about the Muhaajireen and Abu Hurairah, where he said:

"By Allaah, I have no doubt that Abu Hurairah heard from the Messenger of Allaah ﷺ that which we did not hear and that he knew that which we did not know. We were wealthy individuals who possessed houses and large families, and we would go to the Prophet ﷺ during the morning and the evening and then go back. Meanwhile, Abu Hurairah ﷺ was a needy person – he had no money, family or children. His hand was only where the Prophet's hand was. So he ﷺ would go wherever the Prophet went, and we have no doubt that he knew what we didn't know and that he heard what we didn't hear. No one from amongst us doubted him."

Al-Haakim **authenticated** this report, and Al-Haafidh mentioned it in *Fat'h-ul-Baaree* (1/191) as a supporting witness to this hadeeth. Furthermore, the hadeeth has an authentic chain of narration according to the standards of Al-Bukhaaree and Muslim. Imaam Muslim transmitted it through the same path of narrators as the author (of this book), and he and Al-Bukhaaree both transmitted it through other paths on the authority of Sufyaan. Ahmad (2/240) transmitted it with this chain of narration. He also reported it (2/274), as did Al-Bukhaaree and others, through other paths of narration from Az-Zuhree. Muslim reported it from Az-Zuhree from Sa'eed bin Al-Musayyib and Abu Salamah bin 'Abdir-Rahmaan that Abu Hurairah ﷺ said: **"Indeed, you..."**

[98] Abu Khaithama narrated to us, saying: 'Abdur-Rahmaan reported to us, saying: Abu Khalda reported to us, saying: I heard Abu 'Aliyyah say:

حَدَّثَ الْقَوْمَ مَا حَمَلُوا قَالَ: قُلْتُ مَا حَمَلُوا؟ قَالَ: مَا نَشَطُوا.

"Narrate hadeeth to the people to the extent that they are able to bear it." I said: "What does it mean that they are able to bear it?" He said: "So long as they are eager to hear it."

[99] Abu Khaithama narrated to us, saying: 'Abdur-Rahmaan reported to us from Shu'bah from Abu Ishaq that he said: I heard Abul-Ahwas say: 'Abdullaah (bin Mas'ood) would say:

لَا تُمَلُّوا النَّاسَ.

"Do not bore and fatigue the people (i.e. with too much knowledge)."

[100] Abu Khaithama narrated to us, saying: 'Abdur-Rahmaan reported to us, saying: Shareek⁴⁸ reported to us from Samaak that Jaabir bin Samurah ؓ said:

كُنَّا إِذَا إِنْتَهَيْنَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَلَسَ أَحَدُنَا حَيْثُ يَنْتَهِي.

"When we would stop upon reaching the Prophet ؓ, each one of us would sit at the point where he stopped."

[101] Abu Khaithama narrated to us, saying: 'Abdur-Rahmaan reported to us from Salmaan bin Al-Mugheerah from Thaabit that 'Amr bin Shu'ayb said:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْرَهُ أَنْ يُوْطَأَ عَقْبَهُ، وَلَكِنْ عَنِ يَمِينٍ وَشِمَالٍ.

"The Prophet ؓ used to hate that people walk behind him. But rather (he liked that they should walk) on his right side and on his left side."⁴⁹

⁴⁸ He is Ibn 'Abdillaah, the Judge. There were some statements made against him, on the count of his memory. However, Zuhayr bin Mu'aawiyah used him as a supplemental source, and he (i.e. Zuhayr) is reliable. This is why At-Tirmidhee authenticated the hadeeth. I have referenced it in *al-Ahaadeeth as-Saheehah* under no. 330.

[102] Abu Khaithama narrated to us, saying: 'Abdur-Rahmaan bin Mahdee reported to us from Zaa'idah that 'Ataa bin As-Saa'ib said:

كَانَ أَبُو عَبْدِ الرَّحْمَنِ يَكْرَهُ أَنْ يُسْأَلَ وَهُوَ يَمْشِي.

"Abu 'Abdir-Rahmaan would hate to be asked questions while he was walking."

[103] Abu Khaithama narrated to us, saying: 'Abdur-Rahmaan reported to us from 'Abdullaah bin Al-Mubaarak from Riyaah bin Zayd from a man that Ibn Munabbih said:

إِنَّ لِلْعِلْمِ طُغْيَانًا كَطُغْيَانِ الْمَالِ.

"Verily, there is an excessiveness in (seeking) knowledge, just as there is an excessiveness in (accumulating) wealth."

[104] Abu Khaithama narrated to us, saying: Ma'in bin 'Eesaa reported to us, saying: Mu'aawiyah bin Saalih reported to us from Al-'Alaa bin Al-Haarith from Mak'hood that Waa'ilah said:

إِذَا حَدَّثْنَاكُمْ بِالْحَدِيثِ عَلَى مَعْنَاهُ فَحَسْبُكُمْ.

"If we narrate hadeeth to you based on their meanings, then that is sufficient for you."

[105] Abu Khaithama narrated to us, saying: Ma'in reported to us, saying: Mu'aawiyah bin Saalih reported to us from Rabee'ah bin Yazeed that Abud-Dardaa ؓ said:

كَانَ إِذَا حَدَّثَ بِالْحَدِيثِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ: اللَّهُمَّ إِلا هَذَا، أَوْ كَشَكَلِهِ.

⁴⁹ **Authentic Hadeeth:** Its chain of narration is *mursal*. However, Al-Haakim (4/279-280) reported it from the path of: 'Umayyah bin Khaalid who said: Sulaymaan bin Al-Mugheerah narrated to us from Thaabit from 'Amr bin Shu'ayb from his father from 'Abdullaah bin 'Amr from the Messenger of Allaah ﷺ. He then authenticated it based on the standards of Muslim, and Adh-Dhahabee agreed with him. However, it is authentic only (i.e. but not of the standards of Muslim).

“When a hadeeth of the Messenger of Allaah ﷺ would be reported, one would say (to himself): ‘O Allaah, if it is not (stated) this way, then at least make it resemble it.’”

[106] Abu Khaithama narrated to us, saying: Ma’in reported to us, saying: Abu Uways, the cousin of Maalik bin Anas said: I heard Az-Zuhree say:

إِذَا أَصَبْتَ الْمَعْنَى فَلَا بَأْسَ.

“If you get the meaning (of the hadeeth) correctly, then there is no harm.”

[107] Abu Khaithama narrated to us, saying: Al-Hajjaaj bin Muhammad reported to us from Ibn Juraij that he said: ‘Ataa informed me that he heard Abu Hurairah ﷺ say while people were asking him questions:

لَوْلَا آيَةٌ أَنْزَلَتْ فِي سُورَةِ الْبَقَرَةِ لَمَا أَحْبَرْتُ بِشَيْءٍ، فَلَوْلَا أَنَّهُ قَالَ: إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ. (البقرة: 159)

“If it were not for an *ayah* that was revealed in Surah Al-Baqarah,⁵⁰ I would not have informed you about anything. If it were not that He said: ‘Verily, those who conceal what We have sent down from the clear evidences and the guidance, after We have explained it clearly to the people in the Book, they are the ones cursed by Allaah and cursed by those who curse.’”⁵¹

[108] Abu Khaithama narrated to us, saying: Ibn Fudayl reported to us that his father said:

كُنَّا نَجْلِسُ أَنَا وَإِبْنُ شَبْرَمَةَ وَالْحَارِثُ الْعَكْلِيُّ وَالْمُغِيرَةُ وَالْفَقْعَاعُ
بِنِيزِيدٍ بِاللَّيْلِ نَتَذَاكُرُ الْفِقْهَ، فَرُبَّمَا لَمْ نَقُمْ حَتَّى نَسْمَعَ النَّدَاءَ لِصَلَاةِ الْفَجْرِ.

“We used to sit together – myself, Ibn Shabramah, Al-Haarith Al-‘Akleel, Al-Mugheerah and Al-Qa’qaa’ bin Yazeed – at night, reviewing with one another (the issues) of Fiqh. At times we would not get up to leave until we heard the call for the Fajr prayer.”

⁵⁰ Surah Al-Baqarah: 159

⁵¹ I say: Its chain of narration is **authentic** according to the standards of Al-Bukhaaree and Muslim. Al-Bukhaaree (1/42) reported it from the path of Al-A’raj from Abu Hurairah ﷺ.

[109] Abu Khaithama narrated to us, saying: Jareer reported to us from 'Abdullaah bin Yazeed, i.e. As-Sahbaanee, from Kumail bin Ziyaad that 'Abdullaah (bin Mas'ood) said:

إِنَّكُمْ فِي زَمَانٍ كَثِيرٍ عُلَمَاءُ، قَلِيلٌ خُطَبَاؤُهُ،
وَإِنَّ بَعْدَكُمْ زَمَانًا كَثِيرًا خُطَبَاؤُهُ، وَالْعُلَمَاءُ فِيهِ قَلِيلٌ.

"Verily, you are in a time in which the scholars are many and the speakers are few. And verily there will come a time after you in which the speakers will be many and the scholars will be few."⁵²

[110] Abu Khaithama narrated to us, saying: 'Abdus-Salaam bin Harb reported to us from Laith that Mujaahid said:

لَا بَأْسَ بِالسَّمْرِ فِي الْفِقْهِ.

"There is no harm in staying up at night to discuss the issues of *Fiqh*."

[111] Abu Khaithama narrated to us, saying: Jareer reported to us from Al-Hasan bin 'Amr that Ibraaheem An-Nakha'ee said:

مَنْ طَلَبَ شَيْئًا مِنَ الْعِلْمِ يَبْتَغِي بِهِ اللَّهَ عَزَّوَجَلَّ، آتَاهُ اللَّهُ عَزَّوَجَلَّ بِهِ مَا يَكْفِيهِ.

"Whoever seeks any aspect of knowledge, desiring (the face of) Allaah by it, Allaah will give him what is sufficient for him due to that."

[112] Abu Khaithama narrated to us, saying: Jareer reported to us that Abu Yazeed Al-Muraadee said:

لَمَّا حَضَرَ عُنَيْدَةَ الْمَوْتِ دَعَا بِكُتُبِهِ فَحَمَاهَا.

"When death approached 'Ubaydah,⁵³ he called for his books to be brought to him, and then erased (what was in) them."

⁵² This narration in *mawqoof* form has an **authentic** chain. Its narrators are all narrators from the two *Saheeh* Collections, except for 'Abdullaah bin Yazeed As-Sahbaanee. However, he is trustworthy and his biography can be found in *al-Jarh wat-Ta'deel*.

⁵³ He is Ibn 'Amr As-Salmaanee, the reliable and trustworthy Taabi'ee. The one reporting from him, i.e. Abu Zayd Al-Muraadee, is Nu'maan bin Qays. Ibn Abee Haatim wrote a biography for him (4/1/446) and reported from Ibn Ma'een and others that he was reliable. Sufyaan Ath-Thawree also reported this narration, adding to the

[113] Abu Khaithama narrated to us, saying: Jareer reported to us from 'Abdul-Malik bin 'Umair from Ibn 'Abdillaah that he said: 'Abdullaah (bin Mas'ood) ﷺ said:

رَحِمَ اللهُ مَنْ سَمِعَ مِنَّا فَرَوَاهُ كَمَا سَمِعَهُ، فَإِنَّهُ رَبُّ مُحَدَّثٍ أَوْ عَى مِنْ سَامِعٍ.

"May Allaah have mercy on the who hears a hadeeth from us and then reports it just as he heard it, for perhaps the one who has the hadeeth narrated to him is more attentive than the one who hears it." ⁵⁴

[114] Abu Khaithama narrated to us, saying: Jareer reported to us from 'Abdul-Malik bin 'Umair from Rajaa bin Haywa that Abud-Dardaa ﷺ said:

الْعِلْمُ بِالتَّعَلُّمِ، وَالْحِلْمُ بِالتَّحَلُّمِ، وَمَنْ يَنْحَرَّ الْخَيْرَ يُعْطَهُ، وَمَنْ يَتَّقِ الشَّرَّ يُوقَهُ.

"Knowledge is achieved through studying, and maturity is achieved through puberty. Whoever strives after (learning) good will be given it. And whoever avoids evil will be protected from it." ⁵⁵

[115] Abu Khaithama narrated to us, saying: Wakee' reported to us from Sufyaan from Abuz-Za'araa from Abul-Ahwas that 'Abdullaah (bin Mas'ood) ﷺ said:

إِنَّ أَحَدًا لَا يُوَلَّدُ عَالِمًا، وَالْعِلْمُ بِالتَّعَلُّمِ.

"Indeed, no one is born a scholar. Rather, knowledge is only (obtained) through learning."

end of it that he, i.e. 'Ubaydah said: "Indeed, I fear that a people will succeed after it (i.e. his books), and not give it its due place." Ad-Daarimee (1/121) reported it as did Al-Khateeb in *Taqyeed-ul-'Ilm* (pg. 61).

⁵⁴ I say: Its chain is *munqati'* (broken), since Ibn 'Abdillaah, i.e. Abu 'Ubaydah bin 'Abdillaah bin Mas'ood didn't hear from his father. Hence it is *mawqoof*. It has also been authentically reported from Ibn Mas'ood, while raised to a saying of the Prophet. At-Tirmidhee reported this and authenticated it, as did Ibn Hibbaan in his *Saheeh*. It was also reported by Companions other than him.

⁵⁵ Its chain is authentic in *mawqoof* form. It has also been reported from the path of Ismaa'eel bin Mujaalid from 'Abdul-Malik bin 'Umair in *marfoo'* form. And it has a supporting witness from the path of Mu'aawiyah ﷺ. I have discussed these two narrations in detail in *al-Ahaadeeth as-Saheehah*.

[116] Abu Khaithama narrated to us, saying: Jareer reported to us from Abu Sinaan that Sahl Al-Fazaaree said: 'Abdullaah (bin Mas'ood) ﷺ said:

اغْذُ عَالِمًا أَوْ مُتَعَلِّمًا أَوْ مُسْتَمِعًا، وَلَا تَكُونَنَّ الرَّابِعَ فَتَهْلِكَ.

"Aspire to be a scholar or a student of knowledge or a listener (of hadeeth). And do not be of the fourth category, lest you be destroyed."

[117] Abu Khaithama narrated to us, saying: Yahyaa bin Sa'eed reported to us from 'Uthmaan bin Ghayaath that Abus-Saleel⁵⁶ said:

كَانَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُحَدِّثُ النَّاسَ فَيُكْثِرُ عَلَيْهِ فَيَصْعَدُ فَوْقَ بَيْتٍ فَيُحَدِّثُهُمْ.

"When one of the Companions of the Prophet ﷺ would narrate hadeeth to the people, they would gather around him in large numbers, such that he would have to climb upon a house and narrate hadeeth to them (from there)."

[118] Abu Khaithama narrated to us from Yahyaa bin 'Umair that he said: I heard my father narrate from Abu Hurairah ﷺ that he said:

يُرْفَعُ الْعِلْمُ، وَيَطْهَرُ الْجَهْلُ، وَيُكْثِرُ الْهَرْجُ، قَالُوا: وَمَا الْهَرْجُ؟ قَالَ: الْقَتْلُ.

"Knowledge will be uplifted, ignorance will spread and *al-Harj* will increase." The people said: "What is *Al-Harj*?" He said: "Killing."⁵⁷

[119] Abu Khaithama narrated to us, saying: Rawh bin 'Ubaad reported to us, saying: Ar-Rabee' reported to us that Al-Hasan said:

أَفْضَلُ الْعِلْمِ الْوَرَعُ وَالْتَفَكُّرُ.

"The best types of knowledge are *wara'* (piety) and *tafakkur* (reflection)."

⁵⁶ His name was Dareeb Musghira, Ibn Nufair Musghira. He was reliable and would report from the Taabi'een. He would narrate statements in *mursal* form from a group amongst the Companions.

⁵⁷ Its chain of narration is **authentic** in *mawqoof* form. It is also authentic in *marfoo'* form from other paths of narration on Abu Hurairah. Al-Bukhaaree, Muslim and others have transmitted it.

[120] Abu Khaithama narrated to us, saying: Muhammad bin 'Abdillaah Al-Ansaaree reported to us, saying: My father⁵⁸ narrated to me that Thumaamah bin 'Abdillaah said: Anas (bin Maalik) ﷺ used to tell his son:

يَا بُنَيَّ قِيدُوا الْعِلْمَ بِالْكِتَابِ.

“O my son! Secure knowledge by writing.”

[121] Abu Khaithama narrated to us, saying: Wakee' reported to us from Hishaam bin 'Urwah from his father that 'Abdillaah bin 'Amr said: The Messenger of Allaah ﷺ said:

إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ إِنْزَاعاً يَنْزِعُهُ مِنَ النَّاسِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يَبْقَ عَالِمًا، إِتَّخَذَ النَّاسُ رُؤَسَاءَ جُهَالًا، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا.

“Indeed Allaah will not take away the knowledge abruptly, by snatching it away from the people. But rather, He will take away the knowledge by causing the scholars to die, to the point that when not one scholar remains, the people will take hold of ignorant leaders. So they will be asked and they will issue rulings without any knowledge. Thus, they will be led astray and they will lead others astray.”⁵⁹

[122] Abu Khaithama narrated to us, saying: Ya'qoob reported to us, saying: My father reported to us from Saalih that he said: Ibn Shihaab said: However, 'Urwah narrated that Humraan said one day:

لَمَّا تَوَضَّأَ عُثْمَانُ قَالَ: وَاللَّهِ لَأُحَدِّثَنَّكُمْ حَدِيثًا، لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ عَزَّوَجَلَّ مَا حَدَّثْتُكُمْوهُ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَا يَتَوَضَّأُ رَجُلٌ فَيُحْسِنُ الْوُضُوءَ ثُمَّ يُصَلِّي الصَّلَاةَ إِلَّا غَفَرَ لَهُ، مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ الَّتِي يُصَلِّيهَا.

⁵⁸ He is 'Abdillaah bin Al-Mathnaa bin 'Abdillaah bin Anas. He was honest, but he made many mistakes. This hadeeth was also reported in *marfoo'* form, i.e. raised to a saying of the Prophet, however, it is not authentic. Later, I came across many paths of narration for the hadeeth in *marfoo'* form, the lot of which indicates that the hadeeth is in fact **authentic**. I explained this in *al-Ahaadeeth as-Saheehah* (no. 2026).

⁵⁹ Its chain of narration is **authentic** according to the standards of Al-Bukhaaree and Muslim, who have also reported it. One of its paths of narration found in *Saheeh Muslim* is the same one used by the author here.

“One time after ‘Uthmaan ﷺ finished performing ablution, he said: ‘By Allaah, I will indeed narrate a hadeeth to you. And had it not been for a verse in the Book of Allaah, I would not have narrated it to you. I heard the Messenger of Allaah ﷺ say: ‘No person makes ablution, doing it properly, and then performs the prayer, except that he will be forgiven for what is between it (the ablution) and the prayer he performs.’”

قال عُرْوَةُ الْآيَةَ: إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ. (البقرة: 159)

‘Urwah said that the *ayah* was: “Verily, those who conceal what We have sent down from the clear evidences and the guidance, after We have explained it clearly to the people in the Book, they are the ones cursed by Allaah and cursed by those who curse.” [Surah Al-Baqarah: 159] ⁶⁰

[123] Abu Khaithama narrated to us, saying: Hajaaj bin Muhammad reported to us from Shu‘aba from Al-Haytham⁶¹ from ‘Aasim bin Damurah that:

أَنَّهُ رَأَىٰ أَنَسًا يَتَّبِعُونَ سَعِيدَ بْنِ جُبَيْرٍ، فَنَهَاهُمْ
وَقَالَ: إِنَّ صَنِيْعَكُمْ هَذَا مُدْلَةٌ لِلتَّايِعِ، وَفِتْنَةٌ لِلْمُتَّبِعِ.

“He saw a group of people following after Sa‘eed bin Jubair, so he forbade them from doing that and said to them: ‘Indeed, this action of yours is a degradation to the one following and a *fitnah* (trial) to the one being followed.’”

[124] Abu Khaithama narrated to us, saying: Hajaaj bin Muhammad reported to us, saying: Yoonus reported to us from Abu Ishaq⁶² from Al-Aghar that Abu Hurairah ﷺ said:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَىٰ أَبِي هُرَيْرَةَ وَجُلَسَائِهِ.

⁶⁰ Its chain of narration is **authentic** according to the standards of Al-Bukhaaree and Muslim, who have also reported it. Some of its paths of narration found in *Saheeh Muslim* are reported from the author.

⁶¹ He is Al-Haytham bin Habeeb, Abul-Haytham As-Sayrafee. He is reliable, as are the rest of the narrators in this chain.

⁶² His name is ‘Amr bin ‘Abdillaah As-Subay’ee. He is reliable, but used to commit *tadlees* and mix up his narrations.

“Verily Allaah and His angels send their blessings upon Abu Hurairah and his gathering of students.”

[125] Abu Khaithama narrated to us, saying: Ismaa’eel bin Ibraaheem reported to us from Habeeb bin Ash-Shaheed from Ibn Taawoos that his father (i.e. Taawoos)⁶³ said: ‘Umar (bin Al-Khattaab) ؓ said:

إِنَّا لَا نُحِلُّ أَنْ تُسْأَلَ عَمَّا لَمْ يَكُنْ، فَإِنَّ اللَّهَ قَدْ بَيَّنَّ مَا هُوَ كَائِنٌ.

“We do not deem it permissible for us to be asked about that which doesn’t exist. This is since Allaah has already explained to us all that exists.”

[126] Abu Khaithama narrated to us, saying: ‘Abdur-Rahmaan bin Mahdee reported to us from Mahdee bin Maymoon that Ghailaan said:

فَلَنْتُ لِلْحَسَنِ: الرَّجُلُ يُحَدِّثُ بِالْحَدِيثِ لَا يَأْلُوا،
فَيَكُونُ فِيهِ الزِّيَادَةُ وَالنَّقْصَانُ؟ قَالَ: وَمَنْ يُطِيقُ ذَلِكَ.

“I said to Al-Hasan: ‘If a man constantly narrates hadeeth without growing tired, will there occur in it (his narration) additions and deletions (to the *ahaadeeth*)?’ He answered: ‘Who can avoid that?’”⁶⁴

[127] Abu Khaithama narrated to us, saying: Ismaa’eel bin ‘Abdil-Kareem reported to us, saying: ‘Abdus-Samad bin Ma’qal, narrated to me, saying: I heard Wahb (bin Munabbih) say:

لَا يَكُونُ الْبَطَالُ مِنَ الْحُكَمَاءِ، وَلَا يَرِثُ الزُّنَّاءُ مَلَكُوتَ السَّمَاءِ.

“The foolish one will never be from the wise, nor will the fornicators ever inherit the kingdoms of heaven.”

⁶³ His name is ‘Abdullaah and he is reliable, from the narrators of Al-Bukhaaree and Muslim, as is the case with the rest of the narrators of the chain. However there is a break in the chain – Taawoos reporting from ‘Umar is *mursal* (i.e. a narrator missing in between).

⁶⁴ This means that no one is able to narrate hadeeth without there occurring additions or deletions to it. So it is upon him to strive hard and not fall short in memorizing and relaying narrations precisely. Furthermore, Allaah says: “Allaah does not burden a soul with more than it can handle.” The chain of narration of this report is authentic. Ghailaan here refers to Ibn Jareer Al-Ma’awalee.

[128] Abu Khaithama narrated to us, saying: Ismaa'eel bin 'Abdil-Kareem reported to us, saying: 'Abdus-Samad, i.e. Ibn Ma'qal narrated to us, saying:

قَدِيمَ عَكْرَمَةَ (الْجَنْدَ) فَأَهْدَى لَهُ طَاوُسٌ نَحِيْبًا بِسِتِّينَ دِينَارًا،
فَقِيلَ لَطَاوُسٍ: مَا يَصْنَعُ هَذَا الْعَبْدُ يَنْحِيْبُ بِسِتِّينَ دِينَارًا؟ قَالَ:
أَتُرَوْنِي لَا أَشْتَرِي عِلْمَ ابْنِ عَبَّاسٍ لِعَبْدِ اللَّهِ بْنِ طَاوُسٍ بِسِتِّينَ دِينَارًا؟.

"Ikrimah arrived at Al-Janad,⁶⁵ where Taawoos presented him with a handsome gift of sixty deenars. So it was said to Taawoos: 'What will this servant (of Allaah) do with sixty deenars?' He replied: 'Did you not see that I purchased the knowledge of Ibn 'Abbaas ؓ for 'Abdullaah, the son of Taawoos, for sixty deenars?'"

[129] Abu Khaithama narrated to us, saying: 'Abdur-Rahmaan reported to us from Sufyaan that Nusair, i.e. Ibn Da'looq said:

كَانَ الرَّبِيعُ بْنُ خَيْثَمٍ إِذَا أَتَوْهُ قَالَ: أَعُوذُ بِاللَّهِ مِنْ شَرِّكُمْ.

"Whenever some people would approach Rabee' bin Khaytham (to ask him questions), he would say: 'I seek refuge in Allaah from your evil.'"

[130] Abu Khaithama narrated to us, saying: Wakee' reported to us from Sufyaan from Abu Haseen that Abu 'Abdir-Rahmaan said:

إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ مَرَّ بِقَاصٍ فَقَالَ: أَتَعْرِفُ
النَّاسِيخَ مِنَ الْمَنْسُوخِ؟ قَالَ: لَا، قَالَ، هَلَكْتَ وَأَهْلَكَتَ.

"Once 'Alee ؓ, peace be upon him, passed by a story-teller, so he said to him: 'Do you know that which abrogates from that which is abrogated?' The man replied 'No,' so 'Alee said: 'You are ruined and ruining others.'" ⁶⁶

[131] Abu Khaithama narrated to us, saying: Qabeesa bin 'Uqbah reported to us, saying: Sufyaan bin Sa'eed reported to us that Abu Haseen said:

⁶⁵ This is a well known city in Yemen.

⁶⁶ Its chain of narration is authentic according to the standards of Al-Bukhaaree and Muslim. Abu 'Abdir-Rahmaan here refers to 'Abdullaah bin Habeeb As-Sulamee. He was a reliable and trustworthy Taabi'ee. The name of Abu Haseen was 'Uthmaan bin 'Aasim Al-Asadee, who was also reliable and trustworthy. He died in the year 127H.

أَتَيْتُ إِبْرَاهِيمَ أَسْأَلُهُ عَن مَسْأَلَةٍ، فَقَالَ: مَا كَانَ بَيْنِي وَبَيْنَكَ أَحَدٌ تَسْأَلُهُ غَيْرِي؟!.

"I went to Ibraaheem to ask him about an issue, so he said: 'Was there not someone else between me and you that you could have asked (instead of me)?"

[132] Abu Khaithama narrated to us, saying: Yazeed bin Haaroon reported to us, saying: Al-Mas'oodee reported to us that Al-Qaasim bin 'Abdir-Rahmaan said: 'Abdullaah (bin Mas'ood) ﷺ said:

إِنِّي لِأَحْسَبُ الرَّجُلَ يَنْسَى الْعِلْمَ كَانَ يَعْلَمُهُ بِالْخَطِيئَةِ يَعْمَلُهَا.

"I truly believe that a man forgets some knowledge that he used to know due to a sin he commits."

[133] Abu Khaithama narrated to us, saying: Muhammad bin 'Abdillaah Al-Ansaaree reported to us, saying: Muhammad bin 'Amr bin 'Alqamah reported to us, saying: Abu Salamah reported to us that Ibn 'Abbaas ﷺ said:

وَجَدْتُ عَامَةً عِلْمَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ
هَذَا الْحَيِّ مِنَ الْأَنْصَارِ، إِنْ كُنْتُ لِأَقِيلُ عِنْدَ بَابِ أَحَدِهِمْ
وَلَوْ شِئْتُ أَنْ يُؤَذِّنَ لِي عَلَيْهِ لِأَذِنَ، وَلَكِنْ أَبْتَغِي بِذَلِكَ طَيْبَ نَفْسِي.

"I found most of the knowledge of the Messenger of Allaah ﷺ with this small tribe from the Ansaar. I would take a siesta by the door of one of them, and if I had wanted that he grant me permission to enter, he would have done so. However, my objective behind doing that (i.e. remaining outside) was to get his good pleasure."⁶⁷

[134] Abu Khaithama narrated to us, saying: Muhammad bin 'Abdillaah reported to us, saying: Ibn 'Awn reported to us, saying:

كَانَ الْقَاسِمُ بْنُ مُحَمَّدٍ وَأَبْنُ سِيرِينَ، وَرَجَاءُ بْنُ حَيَّوَةَ يُحَدِّثُونَ
الْحَدِيثَ عَلَى حُرُوفِهِ، وَكَانَ الْحَسَنُ وَإِبْرَاهِيمَ وَالشَّعْبِيُّ يُحَدِّثُونَ بِالْمَعَانِي.

"Al-Qaasim bin Muhammad, Ibn Sireen and Rajaa bin Haywa would narrate hadeeth by stating their exact wording, whereas Al-Hasan (Al-

⁶⁷ The chain of this narration is *jayyid* (good). The narration shows the exalted manners of Ibn 'Abbaas ﷺ.

Basree), Ibraaheem (An-Nakha'ee) and Ash-Sha'abee would narrate them by stating (only) their meanings."

[135] Abu Khaithama narrated to us, saying: Muhammad bin 'Abdillaah reported to us, saying: Ibn 'Awn reported to us, saying:

دَخَلْتُ عَلَى إِبْرَاهِيمَ، فَدَخَلَ عَلَيْنَا حَمَّادٌ فَجَعَلَ يَسْأَلُهُ وَمَعَهُ
أَطْرَافٌ، قَالَ: فَقَالَ: مَا هَذَا؟! قَالَ: إِنَّمَا هِيَ أَطْرَافٌ! قَالَ: أَلَمْ أَنُحِّمْ عَنْ هَذَا؟!!

"I entered in the presence of Ibraaheem. Then Hammaad⁶⁸ entered in his presence and began asking him questions while he had pages with him in which were recorded the first parts of (different) *ahaadeeth*. So he (Ibraaheem) said: 'What is this?' He (Hammaad) said: 'It is only *atraaf* (i.e. the first few words of different *ahaadeeth*).' So he said: 'Did I not forbid you from doing this?'"

[136] On the authority of Jareer who reported from Mansoor that Ibraaheem (An-Nakha'ee) said:

لَا بَأْسَ بِكِتَابِ الْأَطْرَافِ.

"There is no harm in recording the first portions of the hadeeth (*atraaf*)."⁶⁹

[137] Abu Khaithama narrated to us, saying: Mu'aadh reported to us, saying: 'Imraan reported to us from Abu Mujliz that Basheer bin Naheek said:

كُنْتُ أَكْتُبُ الْحَدِيثَ عَنْ أَبِي هُرَيْرَةَ، فَلَمَّا أَرَدْتُ أَنْ
أَفَارِقَهُ أَتَيْتُهُ بِالْكِتَابِ، فَقُلْتُ هَذَا سَمِعْتُهُ مِنْكَ، قَالَ نَعَمْ.

"I used to record hadeeth from Abu Hurairah رضي الله عنه. When I intended to part ways with him (i.e. to leave him), I brought the records to him and said: 'Did I hear this from you?' He replied: 'Yes.'"

⁶⁸ He is Ibn Abee Sulaymaan Al-Koofee, the scholar of Fiqh. The Ibraaheem mentioned here refers to Ibn Yazeed An-Nakha'ee. As for Ibn 'Awn, his name was 'Abdullaah, and he was a famous Scholar of Fiqh. All of them are reliable.

⁶⁹ What is meant by the word *atraaf*, and Allaah knows best, is the first parts of the *ahaadeeth* (i.e. the first words of a hadeeth), which they would write out in order to remember the complete *ahaadeeth* by them.

[138] Abu Khaithama narrated to us, saying: Mu'aadh reported to us, saying: Ash'ath reported that Al-Hasan said: The Messenger of Allaah ﷺ said:

مِنَ الصَّدَقَةِ أَنْ يَعْلَمَ الرَّجُلُ الْعِلْمَ فَيَعْمَلُ بِهِ وَيُعَلِّمُهُ

"It is from truthfulness that a man acquires knowledge, then acts upon it and teaches it."

قَالَ الْأَشْعَثُ: أَلَا تَرَى أَنَّهُ بَدَأَ بِالْعِلْمِ قَبْلَ الْعَمَلِ؟

Al-Ash'ath said: "Did you not see that he ﷺ began with knowledge before action."

[139] Abu Khaithama narrated to us, saying: Ismaa'eel bin Ibraaheem reported to us that Ayoob said: I heard Al-Qaasim bin Muhammad say:

إِنَّكُمْ تَسْأَلُونَ عَمَّا لَا نَعْلَمُ، وَاللَّهِ لَوْ عَلِمْنَا مَا كَتَمْنَا، وَلَا اسْتَحْلَلْنَا كَيْمَانَهُ.

"You ask me concerning that which I have no knowledge of. By Allaah, if I did have knowledge of it, I would not conceal it nor would I allow for it to be concealed (by others)."

[140] Abu Khaithama narrated to us, saying: Muhammad bin Mus'ab⁷⁰ reported to us, saying: Al-Awzaa'ee reported to us that Abu Katheer said: I heard Abu Hurairah ؓ say:

إِنَّ أَبَا هُرَيْرَةَ لَا يَكْتُمُ وَلَا يُكْتَبُ.

"Indeed Abu Hurairah neither conceals (knowledge)⁷¹ nor does he dictate (it)."

⁷⁰ He is Al-Qarqasaanee – an honest narrator who would commit many errors. However, a group of narrators would use him as a supplemental support, as reported by Ad-Daarimee (1/122), Al-Khateeb in *Taqyeed-ul- 'Ilm* (pg. 42) and others. So the chain of narration connected to Abu Hurairah ؓ is authentic. Furthermore, Abu Katheer here is As-Suhaymee Al-Yamaanee Al-A'maa.

⁷¹ In some previous sources, it is reported as "yaktub" instead of "yaktum", i.e. "he neither writes...."

[141] Abu Khaithama narrated to us, saying: Jareer reported to us from Laith⁷² from Mujaahid that Ibn 'Abbaas, and I think he raised it to (a saying of) the Prophet ﷺ, said:

مَنْهُوَمَا ن لَا يَقْضِي وَاحِدٌ مِنْهُمَا نَهْمُهُ، مَنْهُوَمٌ فِي طَلْبِ
الْعِلْمِ، لَا يَقْضِي نَهْمُهُ، وَمَنْهُوَمٌ فِي طَلْبِ الدُّنْيَا لَا يَقْضِي نَهْمُهُ.

"There are two types of covetous people, each of whose craving will not come to an end: One who is covetous with regard to seeking knowledge. His craving will not come to an end. And one who is covetous with regard to seeking after worldly affairs. His craving will not come to an end."

[142] Abu Khaithama narrated to us, saying: Jareer reported to us from Laith that 'Ataa said: Abu Hurairah ﷺ said:

مَنْ كَتَمَ عِلْمًا يَنْتَفِعُ بِهِ، أَلْجَمَ بِلِجَامٍ مِنْ نَارٍ.

"Whosoever conceals knowledge from which benefit is derived will be harnessed by a bridle made from Fire."⁷³

[143] Abu Khaithama narrated to us, saying: Jareer reported to us from Laith from Yahyaa that 'Alee ﷺ said:

أَلَا أُخْبِرُكُمْ بِالْفَقِيهِ حَقَّ الْفَقِيهِ الَّذِي لَا يُقْنَطُ النَّاسُ مِنْ رَحْمَةِ اللَّهِ، وَلَا يُرْحَصُ
لِلْمَرْءِ فِي مَعْاصِي اللَّهِ، وَلَا يَدْعُ الْقُرْآنَ رَغْبَةً إِلَى غَيْرِهِ، إِنَّهُ لَا خَيْرَ فِي عِبَادَةِ
لَا عِلْمَ فِيهَا وَلَا خَيْرَ فِي عِلْمٍ لَا فِئَةَ فِيهِ، وَلَا خَيْرَ فِي قِرَاءَةٍ لَا تَدْبُرُ مَعَهَا.

⁷² He is Ibn Abee Saleem, and he is weak as stated several times previously. However, he is not alone in reporting this, rather it has supporting witnesses, some of which Al-Haakim and Adh-Dhahabee have authenticated. We have discussed these narrations in our comments to *Mishkaat-ul-Masaabeeh* (no. 260). I will add to it here, saying: Ad-Daarimee (1/96) reported this hadeeth from another path on the authority of Laith in *mawqoof* form.

⁷³ The chain of narration in *mawqoof* form is weak. However, it is authentic raised (*marfoo'*) as a saying of the Prophet ﷺ from various paths of narration connected to 'Ataa who reported from Abu Hurairah, who raised it to a saying of the Prophet. At-Tirmidhee, Ibn Hibbaan, Al-Haakim and Adh-Dhahabee authenticated it. See (my book) *Tah'dheer-us-Saajid* (pg. 4)

“Shall I not inform you of the true *faqeeh* (one with understanding of the Religion)? (He is) the one who doesn't cause the people to despair from the mercy of Allaah nor does he allow an individual to commit disobedience to Allaah nor does he leave off the Qur'aan, turning toward something other than it. Indeed, there is no good in any act of worship that has no knowledge in it. Nor is there any good in knowledge that does not have understanding to it. Nor is there any good in recitation of the Qur'aan that has no *tadabbur* (reflection) to go along with it.”

[144] Abu Khaithama narrated to us, saying: Jareer reported to us from Laith from Mujaahid that Ibn 'Umar ؓ said:

يَا أَيُّهَا النَّاسُ لَا تَسْأَلُوا عَمَّا لَمْ يَكُنْ، فَإِنَّ عُمَرَ كَانَ يَلْعَنُ أَوْ يَسُبُّ مَنْ يَسْأَلُ عَمَّا لَمْ يَكُنْ.

“O people! Do not ask concerning that which didn't happen, for indeed 'Umar ؓ would curse the one who would ask about that which didn't happen.”

[145] Abu Khaithama narrated to us, saying: Hushaim reported to us from [Ismaa'eel bin]⁷⁴ Saalim that Habeeb bin Abee Thaabit said:

مِنَ السُّنَّةِ إِذَا حَدَّثَ الرَّجُلُ الْقَوْمَ أَنْ يُقِيلَ عَلَيْهِمْ جَمِيعًا، وَلَا يَخْصُّ أَحَدًا دُونَ أَحَدٍ.

“It is from the Sunnah that when a man narrates hadeeth to a group of people that he devotes his attention to all of them and not particularize his attention to just some of them over others.”

[146] Abu Khaithama narrated to us, saying: Wakee' reported to us from Abu Keeraan⁷⁵ that he said: I heard Ash-Sha'abee say:

إِذَا سَمِعْتَ شَيْئًا فَارْكُتْهُ وَلَوْ فِي الْحَائِطِ.

“If you hear something, write it – even if it be on a wall.”

⁷⁴ This was left out from the original manuscript, but we corrected it based on the other copy.

⁷⁵ His name is Al-Hasan bin 'Uqbah Al-Muraadee. Ibn Ma'een declared him reliable. Abu Haatim said: “He was a shaikh. His hadeeth were written down.” So the chain of narration up to Ash-Sha'abee is **authentic**.

[147] Abu Khaithama narrated to us, saying: Wakee' reported to us, saying: Ubay reported to us that 'Abdullaah bin Hanash said:

لَقَدْ رَأَيْتُهُمْ يَكْتُبُونَ عَلَى أَكْفُهُمْ بِالْقَصَبِ عِنْدَ الْبَرَاءِ.

"I have indeed seen them (people) writing on their palms with stalk reeds in the presence of Al-Baraa' ؓ."

[148] Abu Khaithama narrated to us, saying: Wakee' reported to us, saying: 'Ikrimah bin 'Amaar reported from Yahyaa bin Abee Katheer that Ibn 'Abbaas ؓ said:

قِيدُوا الْعِلْمَ بِالْكِتَابِ، مَنْ يَشْتَرِي مِنِّي عِلْمًا بِدِرْهَمٍ؟

"Take hold of knowledge by writing it down. Who will buy knowledge from me for a *dirham*?"

[149] Abu Khaithama narrated to us, saying: Wakee' reported to us, saying: Al-Mundhir bin Tha'laba narrated to me that 'Ilbaa⁷⁶ said: 'Alee ؓ said:

مَنْ يَشْتَرِي مِنِّي عِلْمًا بِدِرْهَمٍ.

"Who will buy knowledge from me for a *dirham*?"

Abu Khaithama said: "He meant by this to buy a piece of paper for a *dirham*, upon which knowledge can be written."

[150] Abu Khaithama narrated to us, saying: Wakee' reported to us from Ibn 'Awn that Muhammad said:

قُلْتُ لِعُبَيْدَةَ أَكْتُبُ مَا سَمِعْتُ؟ قَالَ: لَا، قُلْتُ: إِنْ وَجَدْتُ كِتَابًا أَقْرُؤُهُ؟ قَالَ: لَا.

"I asked 'Ubaydah: 'Should I write what I hear?' He said: 'No.' I said: 'If I find a book (i.e. writing), should I read it?' He said: 'No.'"

⁷⁶ He ('Ilbaa) is Ibn Ahmar Al-Yashkaree Al-Basree. He was a trustworthy Taabi'ee. The rest of the narrators in the chain are also all reliable. So it is **authentic** on the condition that 'Ilbaa heard it from 'Alee ؓ, for indeed they have not mentioned any report from him on his authority.

[151] Abu Khaithama narrated to us, saying: Wakee' reported to us that Shareek said:

سَمِعْتُ شَيْخًا (فَحَلَيْتُهُ، فَقَالُوا ذَاكَ أَبُو ضَمْرَةَ) قَالَ: رَأَيْتُ حَمَادًا
يَكْتُبُ عِنْدَ إِبْرَاهِيمَ عَلَيْهِ كِسَاءٌ لَهُ أَنْبِجَانِي وَهُوَ يَقُولُ: وَاللَّهِ مَا تُرِيدُ بِهِ دُنْيَا.

"I heard a shaikh, (then I described him, so they told me it was Abu Damurah)⁷⁷ say: 'I saw Hammaad writing in the presence of Ibraaheem while wearing a garment from Anbijaan and saying: 'By Allaah, we do not desire the worldly life by this.'"

[152] Abu Khaithama narrated to us, saying: Wakee' reported to us, saying: Al-Hakam bin 'Atiyyah reported to us, saying: (Muhammad) Ibn Sireen said:

كَانُوا يَرَوْنَ أَنَّ بَنِي إِسْرَائِيلَ إِنَّمَا ضَلُّوا بِكُتُبٍ وَرَثُوهَا.

"They used to hold the opinion that the Children of Israa'eel were only misguided because of books they inherited."

[153] Abu Khaithama narrated to us, saying: Wakee' reported to us from Talha bin Yahyaa that Abu Bardah said:

كَتَبْتُ عَنْ أَبِي كِتَابًا فَظَهَرَ عَلَيَّ، فَأَمَرَ بِمِرْكَنٍ فَقَالَ يَكْتُبِي فِيهَا فَعَسَلَهَا.

"I had written a book (of hadeeth narrated) on the authority of my father, so he seized it. Then he called for a water basin and put my books in it, thus erasing what was written in them."

[154] Abu Khaithama narrated to us, saying: Wakee' reported to us from 'Imraan bin Hudair⁷⁸ from Abu Mujliz that Basheer bin Naheek said:

كَتَبْتُ عَنْ أَبِي هُرَيْرَةَ كِتَابًا، فَلَمَّا أَرَدْتُ أَفَارِقَهُ، قُلْتُ: يَا أَبَا
هُرَيْرَةَ إِنِّي كَتَبْتُ عَنْكَ كِتَابًا فَأَرَوِيهِ عَنْكَ؟ قَالَ: نَعَمْ أَرُوهُ عَلَيَّ.

⁷⁷ I do not know who this Abu Damurah is. As for Hammaad, he is Ibn Abee Sulaymaan, the Faqeeh. Ibraaheem here refers to Ibn Yazeed An-Nakha'ee.

⁷⁸ He is reliable as are the rest of the narrators in the chain. Thus it is **authentic**.

"I recorded a collection (of hadeeth) from Abu Hurairah ؓ. Then when I intended to part from him, I said 'O Abu Hurairah! I recorded a book (of hadeeth) from you, so can I narrate it from you.' He said: 'Yes, narrate it from me.'"

[155] Abu Khaithama narrated to us, saying: Jareer reported to us from Mugheerah that Ibraaheem said: 'Abdullaah (bin Mas'ood) ؓ said:

إِنَّكُمْ لَنْ تَزَالُوا بِخَيْرٍ مَا دَامَ الْعِلْمُ فِي ذَوِي أَسْنَانِكُمْ، فَإِذَا
كَانَ الْعِلْمُ فِي الشَّبَابِ، أَنْفَ ذُو السِّنِّ أَنْ يَتَّعَلَّمَ مِنَ الشَّبَابِ.

"Indeed, you will never cease to be upon good so long as the knowledge remains with the elders. For when the knowledge is with the youth, the one who is older in age will refuse to learn from the youth (i.e. out of pride)."

[156] Abu Khaithama narrated to us, saying: Al-Fadl bin Dukain reported to us, saying: Al-A'mash reported to us from Ibraaheem that 'Alqamah said:

مَا سَمِعْتُهُ وَأَنَا شَابٌ، فَكَأَنِّي أَنْظُرُ إِلَيْهِ فِي قِرْطَاسٍ أَوْ وَرَقَةٍ.

"Whatever I heard as a youth, it is as if I am looking at it (now) written on a piece or a sheet of paper."

[157] Abu Khaithama narrated to us, saying: 'Abdur-Rahmaan bin Mahdee reported to us from 'Abdul-'Azeez bin Abee Rawwaad that 'Abdullaah bin 'Ubayd⁷⁹ said:

الْعِلْمُ ضَالَةٌ الْمُؤْمِنِ كُلَّمَا أَصَابَ مِنْهُ شَيْئًا حَوَاهُ، وَابْتَغَى ضَالَّةَ أُخْرَى.

"Knowledge is the main objective of the believer. Every time he obtains a part of it, he grasps onto it, and (then) seeks after another goal."

[158] Abu Khaithama narrated to us, saying: Jareer reported to us from Mansoor that Ibraaheem (An-Nakha'ee) said:

⁷⁹ He is Abu Haashim Al-Makkee, a trustworthy Taabi'ee. The chain of narration up to him is authentic.

كَانُوا يَكْرَهُونَ أَنْ تُوْطَأَ أَعْقَابُهُمْ.

“They (i.e. the Salaf) would hate that people walk behind them.”

[159] Abu Khaithama narrated to us, saying: Jareer reported to us from Mansoor that Ibraaheem (An-Nakha’ee) said:

كَانُوا يَجْلِسُونَ وَيَتَذَكَّرُونَ الْعِلْمَ وَالْخَيْرَ، ثُمَّ يَنْفَرُونَ،
لَا يَسْتَغْفِرُ بَعْضُهُمْ لِبَعْضٍ، وَلَا يَقُولُ: يَا فُلَانُ ادْعُ لِي.

“They (i.e. the Salaf) would gather together and remind one another of knowledge and the good. Then they would go on their separate ways. And they would not ask forgiveness for one another nor would they say: ‘O so and so, make *du’aa* (supplication) for me.’”⁸⁰

[160] Abu Khaithama narrated to us, saying: ‘Abdur-Rahmaan reported to us from Sufyaan from Mansoor that Ibraaheem (An-Nakha’ee) said:

كَانُوا يَكْرَهُونَ الْكِتَابَ.

“They (i.e. the Salaf) would hate the recording (of hadeeth) [as opposed to memorizing].”

[161] Abu Khaithama narrated to us, saying: Jareer reported to us from Mansoor that Ibraaheem (An-Nakha’ee) said:

لَا بَأْسَ بِكِتَابِ الْأَطْرَافِ.

“There is no harm in recording the first portions of the hadeeth (i.e. *atraaf*).”⁸¹

⁸⁰ Ibraaheem An-Nakha’ee, may Allaah have mercy on him, meant by this that it was not from the actions of the Sahaabah (Companions) to supplicate for one another at the end of a class or a study session. So doing this is an innovation. Similar to this is when the teacher (*shaikh*) walks in front of his students and when they walk behind him, since this subjects him to calamities and self-amazement, as indicated in the narration before this one. Both of these narrations have **authentic** chains connected to Ibraaheem An-Nakha’ee.

⁸¹ **Translator’s Note:** Writing down the first words of a hadeeth so as to assist in reminding one of the entire hadeeth.

[162] Abu Khaithama narrated to us, saying: Al-Hasan bin Moosaa reported to us, saying: Ibn Lahee'ah reported to us, saying: Darraaj reported to us from Ibn Hujairah that Abu Hurairah ؓ said: I heard the Messenger of Allaah ﷺ say:

مَثَلُ الَّذِي يَعْلَمُ الْعِلْمَ، وَلَا يُحَدِّثُ بِهِ، كَمَثَلِ رَجُلٍ رَزَقَهُ اللَّهُ مَالًا، فَلَمْ يُنْفِقْ مِنْهُ.

"The example of one who acquires knowledge but does not narrate it is like the example of a man whom Allaah has given wealth but does not spend from it." ⁸²

[163] Abu Khaithama narrated to us, saying: Jareer reported to us from Mugheerah from Ibraaheem that 'Alqamah said:

اطْلُبُوا ذِكْرَ الْحَدِيثِ، لَا يُدْرَسُ.

"Strive to mention the hadeeth and it will not be extinguished."

This completes the *ahaadeeth* of Abu Khaithama, all praise be to Allaah.

[164] Abu Hafs Ibraaheem Al-Kitaanee Al-Muqree narrated to you, saying: 'Abdullaah bin Muhammad bin 'Abdil-'Azeez Al-Baghawee reported to us, saying: Muhammad Khalf bin Hishaam Al-Bazaar and Mansoor bin Abee Muzaahim and Muhammad bin Sulaymaan Al-Asadee narrated to us, saying Maalik bin Anas reported to us from Az-Zuhree that Anas ؓ said:

دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ وَعَلَى رَأْسِهِ الْمِغْفَرَ فَلَمَّا نَزَعَهُ قِيلَ: هَذَا ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، قَالَ: اقْتُلُوهُ.

"The Prophet ﷺ entered Makkah while wearing a helmet on his head. When he took it off, it was said to him: 'Ibn Khatal is hanging from one of the curtains of the Ka'bah.' So he ﷺ said: 'Kill him.'" ⁸³

⁸² This is a **sound** (*hasan*) hadeeth. Even though Ibn Lahee'ah and Darraaj are both weak, the hadeeth has another path of narration connected to Abu Hurairah ؓ as well as a supporting evidence from the narration of Ibn 'Umar ؓ in *marfoo* form, and another one from the narration of Salmaan in *mawqoof* form, as mentioned previously by the author in (no. 12).

⁸³ This hadeeth has an **authentic** chain of narration, and it is found in *al-Muwatta*. Al-Bukhaaree and Muslim also reported it from him (i.e. Anas). **Translator's Note:** Ibn Khatal was a man who had become Muslim during the time of the Prophet but once

[165] ‘Abdullaah [Al-Baghawee] narrated to us, saying: Abu Nasr At-Timaar⁸⁴ reported to us, saying: Hammaad bin Salamah reported to us from Qataadah that Anas ؓ said:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ
بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَعَمَلٍ لَا يُرْفَعُ، وَقَلْبٍ لَا يَخْشَعُ، وَقَوْلٍ لَا يُسْمَعُ.

“The Messenger of Allaah ﷺ used to say: ‘O Allaah, indeed I seek refuge in you from a knowledge that does not benefit, a deed that is not raised (i.e. accepted), a heart that does not fear and a statement (i.e. supplication) that is not heard.’”

[166] ‘Abdullaah [Al-Baghawee] narrated to us, saying: ‘Abdul-A’alaa bin Hammaad An-Nurseer reported to us, saying: Hammaad bin Salamah reported to us from Abu ‘Aasim bin Bahdala from Abu Saalih that ‘Aa’ishah ؓ said:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ إِلَى صَلَاةِ
الْفَجْرِ وَرَأْسُهُ يَقَطِرُ مِنْ جَمَاعٍ لَا احْتِلَامَ، ثُمَّ يَصُومُ.

“The Prophet ﷺ would go out to observe the Fajr prayer, while his head (i.e. hair) was still dripping from (having bathed due to) sexual intercourse, not a wet dream. Then he ﷺ would observe the fast.”⁸⁵

[167] ‘Abdullaah [Al-Baghawee] narrated to us, saying: Suraij bin Yoonus reported to us, saying: Hushaim reported to us, saying: Humaid reported to us that Anas (bin Maalik) ؓ said: The Prophet ﷺ said:

لَا يَتَمَنَّى أَحَدُكُمْ الْمَوْتَ، فَإِنْ أَحَدَكُمْ لَا يَزِدُّهُ كُلَّ يَوْمٍ إِلَّا خَيْرًا.

when dispatched to collect Zakaat killed one of the Muslims and then went back to Makkah as an apostate.

⁸⁴ He is ‘Abdul-Malik bin ‘Abdil-‘Azeez Al-Qushayree An-Nasaa’ee, a trustworthy reporter from the narrators of Muslim, as is the case with the rest of the narrators in this chain. So it is **authentic** according to his (Muslim’s) standards. Imaam Ahmad (3/192 & 225) reported it through other paths of narration from Hammaad. He also reported it (3/283) along with An-Nasaa’ee (2/316) from the path of Hafs on Anas ؓ. It is also found in *Saheeh Muslim* (8/72) from the hadeeth of Zayd bin Arqam ؓ.

⁸⁵ Its chain of narration is **sound** (*hasan*) and the hadeeth is authentic. Al-Bukhaaree and Muslim reported it through another path of narration from ‘Aa’ishah ؓ.

"None of you should hope for death, for indeed, every one of you does not increase every day, except in good."⁸⁶

[168] 'Abdullaah [Al-Baghawee] narrated to us, saying: Abu 'Imraan Al-Warakaanee⁸⁷ reported to us, saying: Sa'eed bin Maisarah Al-Bakree reported that Anas bin Maalik ؓ said:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى عَلَى جَنَازَةٍ كَبَّرَ عَلَيْهَا أَرْبَعًا.

"When the Prophet ؓ would observe a funeral prayer (*janaazah*), he would say the *takbeer* (*Allaahu Akbar*) four times."

This completes the *ahaadeeth*. All praise be to Allaah, and may His praises and peace be on His Prophet, Muhammad, and all of his family members.

⁸⁶ Its chain of narration is **authentic** according to the standards of Al-Bukhaaree and Muslim. They both reported it through other paths of narration from Anas ؓ without mentioning the words: "...for indeed each of you..." There is a supporting witness for this addition in the hadeeth of Abu Hurairah ؓ in *marfoo'* form which is found in *Saheeh Muslim* (7/65) and Ahmad.

⁸⁷ His name is Muhammad bin Ja'far bin Ziyaad, and he is reliable. However, his *shaikh* (i.e. teacher), Sa'eed bin Maisarah, is accused (of weakness). Regardless, the hadeeth is **authentic**. Al-Bukhaaree, Muslim and others reported it from the narration of Abu Hurairah ؓ through other paths of narration with different wording and additions. These other narrations have been collected and referenced in our book *Ahkaam-ul-Janaa'iz wa Bidi'haa*, which has been published by *al-Maktab-ul-Islaamee*.

Glossary of Terms Used in the Book

Ahaadeeth	See Hadeeth
Ayaat	Lit. Sign - More commonly, this refers to verses from the Noble Qur'aan. Its singular form is <i>ayah</i> . It could also be used to refer to a sign or symbol.
Da'eef	Lit. Weak - A narration that doesn't meet the conditions and standards of a Saheeh or Hasan narration.
Fitnah	Pl. <i>Fitan</i> . This linguistically refers to calamities, trials, tribulations and mischief.
Hadeeth	Lit. Speech - A textual recorded narration containing information about one of the Prophet's sayings, actions or tacit approval of something. Such a report can either be authentic or weak, according to the grading and verification of the Muslim scholars on its chain of narration.
Hasan	Lit. Good - A sound narration that is of a lesser standing than a Saheeh narration. This is due to there being a lesser standard of precision on the part of some of the narrators in the chain than that of a Saheeh narration.
Irsaal	See Mursal
Isnaad	It is also referred to as " <i>sanad</i> ." This is the chain of narrators in a hadeeth who have transmitted that particular hadeeth to us.
Marfoo'	Lit. Raised - A report that has been "raised" up or ascribed to the Prophet. It is divided into two categories: <i>Marfoo' Sareeh</i> , which is a statement, action, tacit approval, or physical characteristic that has been ascribed to the Prophet; and <i>Marfoo' Hukm</i> , which is a report containing a ruling that is ascribed to the Prophet.
Mawqoof	Lit. Stopped - A narration that is attributed to a Companion, and which cannot be authentically "raised" to a saying of the Prophet.

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Mursal	A narration that a Sahaabee (Companion) or a Taabi'ee (Successor) raised, i.e. ascribed, to the Prophet but yet did not hear it directly from him.
Munqati'	Lit. Disrupted - One of the four types of narrations with a broken chain of narrators. It refers particularly to a narration whose chain is missing either one, two or more narrators but not in successive order (i.e. sporadic disruptions in the chain).
Saheeh	Lit. Correct/Authentic - A grading term for a narration that is authentically attributed to the Prophet.
Subhaan-Allaah	An expression commonly translated as "Glory be to Allaah" but which more specifically means "May Allaah be far removed from all imperfections."
Surah	Pl. Suwar. A chapter from the Noble Qur'aan.
Sunnah	Lit. Way - The way and guidance of Prophet Muhammad, as represented in his speech, action, and tacit approval, which have been recorded and transmitted in reports and narrations known as Hadeeth.
Tadlees	<p>The quoting of a hadeeth with its chain of narration which leads one to believe that it is greater than what it really is. It is divided into two types:</p> <p><i>Tadless-ul-Isnaad:</i> This is when one reports a statement or action from someone he met, which he didn't actually hear or see for himself, at the same time giving the impression that he did in fact see or hear it due to his choice of words.</p> <p><i>Tadless-us-Shuyookh:</i> When a narrator calls or describes his shaikh (i.e. teacher) with a name/characteristic he is not widely known for, thus leading others to believe he is someones else. This is either done because (1) his shaikh is lower than him (in knowledge) and so he doesn't want to reveal that he narrates from someone lower than him or because (2) he wants people to think he had many shuyookh (teachers). It can also be done for other reasons.</p>