

THE MUQADDIMAH OF SAHEEH MUSLIM
[INTRODUCTION TO THE SAHEEH OF IMAAM ABUL-HUSAYN MUSLIM IBNUL-
HAJAJ AL-QUSHAYREE AN-NAYSAABOOREE (D.261H)]

V e r s i o n 1 . 0

Ishaaq Ibn Ibraaheem al-Handhalee narrated to us: 'Eesaa Ibn Yoonus related to us: al-Awzaa'ee narrated to us from Sulaymaan Ibn Moosaa who said, "I met Taawoos and I said, 'So and so narrated to me such and such.' He said, 'If your companion was trustworthy then take from him.'"

And Muhammad Ibn 'Abdullaah said: al-'Abbaas Ibn Abee Riznah narrated to me he said: I heard 'Abdullaah say, "Between us and the people is the *isnaad*."

And Aboo Bakr Ibnun-Nadr Ibn Abee an-Nadr narrated to me he said: Abu an-Nadr Haashim Ibnul-Qaasim said: Aboo 'Aqeel narrated to us saying, "I was sitting with al-Qaasim Ibn 'Ubaydullaah and Yahyaa Ibn Sa'eed. So Yahyaa said to al-Qaasim, "O Abaa Muhammad! Indeed, it is ugly that the likes of you be asked about an affair of the Religion and there is not found with you knowledge of it.' Said al-Qaasim, 'And why is that.' He said, 'Because you are a from the two *imaams* of guidance Ibn Abee Bakr and 'Umar.' Al-Qaasim said to him, 'What is uglier than that, with one who Allaah has given intellect, is that I speak without knowledge or take knowledge on other than one who is trustworthy.' He said, 'So he was quiet and did not answer.'"

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THE TEXT OF THE MUQADDIMAH:

Stated Imaam Abul-Husayn Muslim Ibnul-Hajjaaj al-Qushayree an-Naysaabooree (d.261H), "All praise is due to Allaah, Lord of all the worlds (and the final end of the pious), and the Prayers of Allaah on Muhammad, (*sallallaahu 'alayhi wa sallam*), the seal of the Prophets, and on all the Prophets and Messengers, to proceed:

Certainly, may Allaah have mercy upon you, with the success from your Creator, mentioned that you desired a study of the narrations that were passed down from the Messenger of Allaah, (*sallallaahu 'alayhi wa sallam*), in the *Sunan* of the Religion and its rulings, and what is from it, from the reward and punishment, *Targheeb wat-Tarheeb* (encouragement and dissuasion), and other than it of which have been reported and passed down by the people of knowledge from what is between them. So you wanted, may Allah guide you, to obtain them in a collection, and you requested of me to sum them up for you in a writing without repetition. For certainly you said that it will preoccupy you from what you intended, taking understanding, and extracting from it. And from that which you asked me, may Allaah give you honour, when I reflected upon it and what it would lead to, Allaah willing, a praiseworthy end and good benefit. I thought when you requested from me [to take up this] task, that if it were decreed for me, its completion [then] I would be the first to receive the benefit from that, before anyone else for many reasons, to many to mention, except that: the precision of few is easier upon one than the reparation of many, especially for one who does not have the ability to discern [between affairs] from the common-folk, unless someone gives him understanding in that. So if the affair is as we have described, what is intended [from it] is a small amount of authentic, [which is] more proper than an abundance of the weak.

And certainly there can only be hoped, some benefit, from a large amount [of narrations] and a repetitive collection, for the knowledgeable people, from those who were given in it some awareness, and knowledge of its causes and weaknesses, so that, if Allaah wills, is entered upon due to what will come from it, in benefit, from the seeking of many. As for the common-folk, who are not from the knowledgeable of the people, the people of awareness and scholarship, it is pointless for them to seek after many whilst they are incapable of understanding few.

Then we, if Allaah wills, will begin what you requested in the exegesis [of that] and its compilation. Upon the condition I will mention to you: and it is that we will look to what has been attributed to the Prophet (*sallallahu 'alayhi wa sallam*) from the narrations, and divide them into three categories and three levels of people, without repetition, unless there comes a place that cannot do without repeating a narration, in it additional meaning, or a chain [of narration] that falls beside another chain because of a weakness therein. Because the addition in the *hadeeth*, that is in need, takes the place of a complete *hadeeth*. So it is necessary to repeat the narration of which in it is what we have described, or that we clarify the meaning of the *hadeeth* from its summarization if possible. But perhaps its

clarification will be difficult from a portion of it, so it is safer to repeat the complete narration if that becomes confined. As for what we do not find necessary to repeat, then we will not if Allaah the Exalted wills.

As for the first category: we intend to present the narrations of which are freer from defects than others, and purer, that its narrators are from the people of uprightness and precision in *hadeeth*, not being found in their narrations severe contradiction nor grave disorder, as has been detected in many of the people of *hadeeth*, and has become apparent in their narration.

So if we came with [what is from] the narrations of this class of the people. We will follow it with what the narrations, that fall in their chains some of those who are not described with the preservation and precision like the class that preceded them, upon the fact that they, even if they are of a lesser degree than them, certainly possess the name [of] truthfulness, and pursuit of knowledge comprises them. Like 'Ataa' Ibn Saa'ib, and Yazeed Ibn Abee Ziyaad (d.206H), and Layth Ibn Abee Sulaym, and the likes of them from the carriers and transmitters of narrations.

So they, even with what we have described them, are well known with the people of knowledge, for learning and preservation, [but] other than them from their contemporaries, from those who possessed what we have mentioned from precision, and straightness in their narrations, are superior to them in condition and rank, because this is a lofty degree and elevated level.

Do you not see that if you were to compare those three that we named, 'Ataa', Yazeed, and Layth, with Mansoor Ibn al-Mu'tamir, and Sulaymaan al-A'mash (d.148H), and Ismaa'eel Ibn Abee Khaalid, in [the] precision of *hadeeth*, and uprightness [in it]. You would find them distinct from the others, not coming close, and there is no doubt with the people of *hadeeth* about that, from what has become abundant from them from the soundness of the memory of Mansoor, and al-A'mash, and Ismaa'eel, and their precision in *hadeeth*, and that they did not know the likes of that from 'Ataa', Yazeed, and Layth. From the same position as these men, if you were to compare between the contemporaries like Ibn 'Awn, and Ayoob as-Sakhtiyaanee (d.131H) with 'Awf Ibn Abee Jameelah, and Ash'ath, and al-Humraanee, and they are the companions of al-Hasan (d.110H) and Ibn Seereen (d.110H), just like Ibn 'Awn and Ayoob are also their companions, except the difference between the two is distant, in completeness of virtue, and soundness in transmission. Though Ibn 'Awn (d.151H) and al-Ash'ath are not dismissed from truthfulness and reliability, but the situation is what we have described from the position of people of knowledge.

And certainly we only use these so that their example will be a mark that will bring about an understanding for anyone who is ignorant of the path of people of knowledge in the classification of its people. So that he will not diminish the person of great esteem from his degree, and will not raise the one who is of low stature in knowledge above his place. And he will give everyone his right and put him in his proper place. And it was related on

'Aa'ishah - *radiyallaahu 'anhaa* - that she said, that the Messenger of Allaah commanded us to put the people in their (proper) places. With what was mentioned in the *Qur'aan* from the statement of Allaah,

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

So upon what we mentioned to you from these perspectives, we will compile what you requested from the narrations on the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). As for what is from it, from the people that are considered liars with the people of *hadeeth*, or most of them, then we will not busy ourselves with collecting their narrations:

Like 'Abdullaah Ibn Miswar Abee Ja'far al-Madaa'inee, and 'Amr Ibn Khaalid and 'Abdul-Quddoos ash-Shaamee and Muhammad Ibn Sa'eed al-Masloob and Ghiyaath Ibn Ibraaheem and Sulaymaan Ibn 'Amr Abee Daawood an-Nakha'ee, and the likes of them who are accused of fabricating *hadeeth*, and inventing narrations. And like that, for the most part in his narration is contradiction and error, we have also refrained from their narrations.

And the sign of the *munkar*, in the narration of the *Muhaddith*, is if you placed his narration over the narration of other than him from the people of memorization and honor, his narrations would be in contradiction to their narrations, or he would not about to be in agreement with them.

So if the majority of his *ahaadeeth* are like that, then his *hadeeth* is left, not acceptable, [and they are] not applied. From this kind of the people of *Hadeeth* are: 'Abdullaah Ibn Muharrar, and Yahyaa Ibn Abee Unaysah, and al-Jarraah Ibn al-Minhaal Abul'Atoof, and 'Abbaad Ibn Katheer and Husayn Ibn 'Abdullaah Ibn Dumayrah and 'Amr Ibn Suhbaan, and the likes of them in the narrating of the *Munkar* from the *Hadeeth*. So we will not turn their *ahaadeeth* nor busy ourselves with them.

Because the ruling of the people of knowledge, and what is known from their *madhhab* – in the acceptance of what is singularly narrated by a person of *hadeeth*, that he be in line with the trustworthy, from the people of knowledge and memorization in some of what they narrated, and strive to be in agreement with them. So if that is found, then he adds something after that which is not found with his companions, then his addition is accepted.

As for who you see going to the likes of az-Zuhree (d.124H) in his eminence and abundance of companions, from the memorizers of his *ahaadeeth*, and the *ahaadeeth* of others, or the likes of Hishaam Ibn 'Urwah, their narrations with the people of knowledge are extensive, concurrent [with others]. Their companions narrated on them their *ahaadeeth* upon agreement in most of them. So they narrated on them or one of them a number of *ahaadeeth* from what not one of their companions knew of, and did not share

with them in the authentic from what was with them. Then it is not permitted to accept the *hadeeth* of this kind of the people. And Allaah knows best.

And we have explained from the *madhhab* of *hadeeth* and its people, some of its aim, for whoever wants the way of the people and has been given success in it. And we shall add to this, if Allah wills, explanation and clarification in places of this book at the mention of the narrations with weaknesses, if it comes to us in the passages of which deserve explanation and clarification. Allaah willing.

And to proceed, may Allah have mercy upon you, if not for that which we have seen from the evil act of many who erected themselves to [being] a scholar of *hadeeth*, from what necessitates their discarding weak *ahaadeeth* and the *munkar* (contradictory) narrations, and their leaving off of depending only on the well known authentic narrations, from what was narrated from the trustworthy, those who are known for truth and reliability, after their awareness and confirmation with their tongues that much of what is cast to the foolish of the people is rejected, and narrated on people who are other than pleasing, from whom it was dispraised the narrating upon them by the Imaams of *hadeeth* like: Maalik Ibn Anas (d.179H), Shu'bah Ibnul-Hajjaaj (d.160H), Sufyaan Ibn Uyaynah (d.197H), Yahyaa Ibn Sa'eed al-Qattaan, 'Abdur-Rahmaan al-Mahdee, and other than them from the Imaams. It would be easy to come with what you asked for from collection, and distinction.

But for the purpose of what we have explained to you from the spreading of the people rejected narrations with unknown weak narrations, and their casting them to common folk of whom do not know their weaknesses, it eases our hearts to answer what you asked.

CHAPTER: THE OBLIGATION OF NARRATING UPON THE TRUSTWORTHY AND LEAVING THE LIARS, AND WARNING AGAINST LYING UPON THE MESSENGER OF ALLAAH:

Know! May Allaah give you success. That what is obligatory upon everyone that knows the distinction between the authentic narrations and the weak, and the trustworthy narrators from those who have been accused of lying, is not to narrate except what he knows to have authentic origins and trustworthy narrators, and beware of what is from those accused of lying, the obstinate, and the people of innovation. And the proof upon that which we have said in this is correct without contradiction, is the statement of Allaah, the Most High,

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

And He said, Sublime is His mention,

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

And He said,

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

So what we have mentioned from these *aayaat* points to [the fact] that the narration of the *Faasiq* (liar, evil person) is rejected, not accepted, and that the witness of one who is not just is rejected.

And the narration, even if it differs in meaning from the witnessing in some aspects, it is similar to it in the most important aspects since the narration of the *Faasiq* (liar, evil person) is not accepted with the people of knowledge just as his witness is rejected with all of them. And the *Sunnah* indicates the negation of reporting rejected narrations, as the indication of the *Qur’aan* to the negation of the narration of the *Faasiq* (liar, evil person), and it is a well-known narration on the Messenger of Allaah, “Whoever narrates on me with a *hadeeth* and sees that it is a lie, then he is one of the two liars.”¹

[1] Aboo Bakr Ibn Abee Shaybah narrated to us that Wakee’ narrated on Shu’bah on al-Hakam on ‘Abdur-Rahmaan Ibn Abee Laylaa on Samurah Ibn Jundub: And Aboo Bakr Ibn Abee Shaybah - also: Wakee’ narrated to us on Shu’bah and Sufyaan on Habeeb on Maymoon Ibn Abee Shabeeb on Mugheerah Ibn Shu’bah they both said: The Messenger of Allaah said it.

¹ Related by Muslim (1/8)

CHAPTER: THE EVIL OF LYING UPON THE MESSENGER OF ALLAAH:

[2] Aboo Bakr Ibn Abee Shaybah narrated to us that Ghundar narrated on Shu'bah: And Muhammad Ibnul-Muthannaa and Ibn Bishr both said: that Muhammad Ibn Ja'far that Shu'bah narrated on Masoor on Rabee' Ibn Hiraash that he heard 'Alee – *radiyallaahu 'anhu* - giving the sermon, he said: The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "Do not lie on me, for certainly whoever lies on me will enter the Fire."²

[3] Zuhayr Ibn Harb narrated to us that Ismaa'eel, meaning Ibn 'Ulayyah, narrated to us on 'Abdul-Azeez Ibn Suhayb on Anas Ibn Maalik that he said, "Indeed, the only thing that prevents me from narrating to you an abundance of *hadeeth* is that the Messenger of Allaah said, "Whoever lies on me intentionally his seat has been prepared for him in the Hell fire."³

[4] Muhammad Ibn 'Ubayd al-Ghubaaree narrated to us: Aboo 'Awaanah narrated to us on Abee Husayn on Abee Saalih on Abee Hurayrah he said: The Messenger of Allaah said, "Whoever lies on me intentionally his seat has been prepared for him in the Hell fire."⁴

[5] Muhammad Ibn 'Abdullaah Ibn Numayr narrated to us: Sa'eed Ibn 'Ubayd narrated to us: that 'Alee Ibn Rabee'ah al-Waalibee said, "I came to the mosque and al-Mugheerah was the leader of Koofah he said: I heard the Messenger of Allaah say, "Indeed the lying on me is not like lying on anyone else, whoever lies on me intentionally his seat has been prepared for him in the hell fire."⁵

[6] 'Alee Ibn Hajr asSa'dee narrated to us: 'Alee Ibn Musheer: Muhammad Ibn Qays al-Asadee on 'Alee Ibn Rabee'ah al-Asadee on al-Mugheerah Ibn Shu'bah on the Prophet like it, and did not mention, "The lie upon me is not like the lying on anyone else."

² Related by Muslim (1/7)

³ Related by Muslim (1/8)

⁴ Related by Muslim (1/8)

⁵ Related by Muslim (1/7)

CHAPTER: THE PROHIBITION OF NARRATING EVERYTHING THAT ONE HEARS:

[7] 'Ubaydullaah Ibn Mu'aadh al-'Anbaree narrated to us: My father narrated to us: And Muhammad Ibnul-Muthannaah narrated to us: 'Abdur-Rahmaan Ibnul-Mahdee [both] said: Shu'bah narrated to us on Khubayb Ibn 'Abdur-Rahmaan on Hafs Ibn 'Aasim he said: The Messenger of Allaah said, "It is sufficient that a man has lied who narrates everything that he hears."

[8] Aboo Bakr Ibn Abee Shaybah: 'Alee Ibn Hafs narrated to us: Shu'bah narrated to us on Khubayb Ibn 'Abdur-Rahmaan on Hafs Ibn 'Aasim on Abee Hurayrah on the Prophet with the same *hadeeth*.

[9] Yahyaa Ibn Yahyaa narrated to us: Hushaym reported to us on Sulayman at-Taymee on on Abee 'Uthmaan an-Nahdee he said: 'Umar Ibnul-Khattaab said, "It is sufficient that a man has lied who narrates everything he hears."

[10] Aboo at-Taahir Ahmad Ibn 'Amr Ibn 'Abdullaah Ibn 'Amr Ibn Sarh said: Ibn Wahb reported to us: Maalik said to me, "Know that a man will not be safe that narrates everything he hears, and he will never be an *Imaam* who narrates everything that he hears."

[11] Muhammad Ibnul-Muthannaah narrated to us: 'Abdur-Rahmaan narrated to us: Sufyaan narrated to us on Abee Ishaq on Abil-Ahwas on 'Abdullaah who said, "It is sufficient that a man has lied who narrates everything he hears."

[12] And Muhammad Ibnul-Muthannaah narrated to us: I heard 'Abdur-Rahmaan Ibn Mahdee say, "A man will not be an *Imaam* who is emulated until he refrains from [narrating] some of what he has heard."

[13] Yahyaa Ibn Yahyaa narrated to us: 'Umar Ibn 'Alee Ibn Muqaddam reported to us on Sufyaan Ibn Husayn who said: Iyaas Ibn Mu'aawiyah said, "Indeed, I see that you are diligent in the knowledge of the *Qur'aan*. Read for me chapter of the *Qur'aan* and explain it so I can view what you have learned.' He said, 'So I did it.' So he said to me, 'Memorize what I say to you: Beware of repulsiveness in narrating. For very few do that except that he belittles himself and is disbelieved in his narrations.'"

[14] Abut-Taahir and Harmalah Ibn Yahyaa said: Ibn Wahb narrated to us: Yoonus reported to us on Ibn Shihaab on 'Ubaydullaah Ibn 'Abdullaah Ibn 'Utbaah that 'Abdullaah Ibn Mas'ood said, "You will not narrate a *hadeeth* to a people that doesn't reach their understanding except that it will be a trial for some of them."

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

[15] And Muhammad Ibn 'Abdullaah Ibn Numayr and Zuhayr Ibn Harb said: 'Abdullaah Ibn Yazeed narrated to us: Sa'eed Ibn Abee Ayoob narrated to me: Aboo Haanee narrated to me on Abee 'Uthmaan Muslim Ibn Yasaar on Abi Hurairah on the Messenger of Allah that he said, "There will be in the latter part of my *Ummah* a people that will relate to you *ahaadeeth* of which you never heard previously and not your fathers. So let you and them beware."

[16] And Harmalah Ibn Yahyaa Ibn 'Abdullaah Ibn Harmalah Ibn 'Imraan at-Tujebee narrated to me: Ibn Wahb narrated to us: Aboo Shurayh narrated to me that he heard Sharaaheel Ibn Yazeed say: Muslim Ibn Yasaar reported to me that he heard Aboo Hurayrah say: That the Messenger of Allaah said, "There will be in the last days liars and fabricators. They will come to you with *ahaadeeth* of which you never heard, you or your fathers, so let you and them beware that they will not misguide you, and be a trial for you."

[17] And Aboo Sa'eed al-Ashajj narrated to me: Wakee' narrated to us: al-A'mash narrated to us on al-Musayb Ibn Raafi' on 'Aamir Ibn 'Abdah he said: 'Abdullaah said: "Indeed *Shaytaan* takes the form of a man and then comes to a people and narrates to them a lie. So the people will divide, and one of them will say, 'I heard a man narrate, I know his face but not his name.'"

[18] And Muhammad Ibn Raafi' narrated to me: 'Abdur-Razzaaq narrated to us: Ma'mar reported to us from Ibn Taawoos on his father on 'Abdullaah Ibn 'Amr Ibn al-'Aas who said, "Indeed, in the sea there are devils that are imprisoned, they were fastened by Sulaymaan, they are about to escape and recite to the people a *Qur'aan*."

[19] And Muhammad Ibn 'Abbaad and Sa'eed Ibn 'Amr al-Ash'athee both narrated to me on Ibn Uyaynah, Sa'eed said Sufyaan informed us on Hishaam Ibn Hujayr on Taawoos he said, "He came to Ibn 'Abbaas - meaning Bushayr Ibn Ka'b - and narrated to him. So Ibn 'Abbaas said, 'Go back to such and such *hadeeth*.' So he returned to it and narrated it. So he said, 'I don't know if you knew all my narrations and are ignorant of this one, or ignorant of all my narrations and know this one?' Then Ibn 'Abbaas said to him, 'Indeed, we used narrate on the Messenger of Allaah when there was no lying on him. But when the people went with every ease and difficulty we left narrating on him.'"

[20] And Muhammad Ibn Raafi' narrated to me: 'Abdur-Razzaaq narrated to us: Ma'mar reported to us from Ibn Taawoos on his father from Ibn 'Abbaas who said, "Indeed, we used to preserve *hadeeth* on the Messenger of Allaah, but as for when the you began to go to every ease and difficulty, then how far [from that]."

[21] Aboo Ayooob Sulaymaan Ibn 'Ubaydullaah al-Ghaylaanee narrated to me: Aboo 'Aamir, meaning al-'Aqadee, narrated to us: Rabah narrated to us from Qays Ibn Sa'd on Mujaahid who said, "Bushayr Ibn Ka'b al-'Adawee came to Ibn 'Abbaas and began to narrate saying, 'The Messenger of Allaah said.' So Ibn 'Abbaas did not listen to his narrating and did not look at him. So he said to him, 'O Ibn 'Abbaas! Why is it I do not see you listening to my *hadeeth*? I narrate to you on the Messenger of Allaah and you don't listen.' Ibn 'Abbaas said, 'Indeed, once if we heard a man say, 'The Messenger of Allaah said,' we used to hasten to him and pay close attention to him. However, when the people began to go to every ease and difficulty we only took from the people what we knew.'"

[22] And Daawood Ibn 'Amr ad-Dibbee narrated to us: Naafi' Ibn 'Umar narrated to us: from Ibn Abee Maleekah who said, "I wrote to Ibn 'Abbaas asking him to write for me a book with few narrations. He said, 'He is a sincere youth, I will chose for him some affairs and retain some narrations.' So he called for the judgment of 'Alee to write some things from it, and came across something and said, 'By Allaah! 'Alee did not rule with this except that he was misguided.'"

[23] 'Amr an-Naaqid narrated to us: Sufyaan Ibn 'Uyaynah narrated to us: from Hishaam Ibn Hujayr on Taawoos who said: Someone came to Ibn 'Abbaas with a book in it the judgment of 'Alee, *radiyallaahu 'anhu*, so he omitted from it except a portion. Then Sufyaan Ibn 'Uyaynah indicated this with his arm."

[24] Hasan Ibn 'Alee al-Halwaanee narrated to us: Yahyaa Ibn Aadam narrated to us: Ibn Idrees narrated to us from al-A'mash on Abee Ishaaq who said, "When they innovated these things after 'Alee, a man from the companions of 'Alee said, 'May Allaah curse them! For what they have corrupted from knowledge.'"

[25] 'Alee Ibn Khashram narrated to us: Aboo Bakr, meaning Ibn 'Iyaash, reported to us: He said: I heard al-Mugheerah say, "No one narrated the truth in the narrations of 'Alee except from the companions of 'Abdullaah Ibn Mas'ood."

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

[26] Hasan Ibnur-Rabee' narrated to us: Hamaad Ibn Zayd narrated to us from Ayoob and Hishaam - he said - and Makhlad Ibn Husayn narrated to us from Hishaam on Muhammad Ibn Seereen who said, "Indeed, this knowledge is Religion so look to who you take your Religion from."

[27] Aboo Ja'far Muhammad Ibnus-Sabaah narrated to us: Ismaa'eel Ibn Zakariyyaa narrated to us from 'Aasim al-Ahwal on Ibn Seereen who said, "They didn't use to ask about the *isnaad* but when the *fitnah* (trial, tribulation) came they would say, 'name for us your men.' So look at the people of *Sunnah* and accept their *hadeeth*, and look at the people of innovation and do not accept their *hadeeth*."

[28] Ishaq Ibn Ibraaheem al-Handhalee narrated to us: 'Eesaa Ibn Yoonus related to us: al-Awzaa'ee narrated to us from Sulaymaan Ibn Moosaa who said, "I met Taawoos and I said, 'So and so narrated to me such and such.' He said, 'If your companion was trustworthy then take from him.'"

[29] And 'Abdullaah Ibn 'Abdur-Rahmaan ad-Daarimee narrated to us: Marwaan, meaning Ibn Muhammad ad-Dimashqee reported to us: Sa'eed Ibn 'Abdul-'Azeez narrated to us from Sulaymaan Ibn Moosaa who said: I said to Taawoos that So and So narrated to me such and such he said, 'If your companion is trustworthy then take from him.'"

[30] Nasr Ibn 'Alee al-Jahdamee narrated to us: al-'Asma'ee narrated to us from Ibn Abiz-Zinaad on his father who said: I met in al-Madeenah one hundred [narrators] all of them reliable. And narrations were not taken on them it was said, 'they are not from its people.'"

[31] Muhammad Ibn Abee 'Umar al-Makkee narrated to us: Sufyaan narrated to us: and Aboo Bakr Ibn Khallaad al-Baahilee, narrated to me, and the wording is his, he said: I heard Sufyaan Ibn 'Uyaynah on the authority of Mis'ar say: I heard Sa'd Ibn Ibraaheem say, "No one narrates on the Messenger of Allaah except the reliable."

[32] Muhammad Ibn 'Abdullaah Ibn Quhzadh from the people of Marw narrated to me he said: I heard 'Abdaan Ibn 'Uthmaan say: I heard 'Abdullaah Ibnul-Mubaarak say, "The

isnaad with me is from the Religion. If not for *isnaad* whoever pleased could say whatever he pleased.”

And Muhammad Ibn 'Abdullaah said: al-'Abbaas Ibn Abee Riznah narrated to me he said: I heard 'Abdullaah say, “Between us and the people is the *isnaad*.”

And Muhammad said: I heard Aboo Ishaq Ibraaheem Ibn 'Easaa at-Taaqaanee saying: I said to 'Abdullaah Ibnul-Mubaarak, “O Abaa 'Abdur-Rahmaan! The *hadeeth* if which comes, “Certainly from *al-birr* (righteousness) after *al-birr* is to pray for your parents with your Prayer and to fast for them with your fast. 'Abdullaah said, ‘O Abaa Ishaq! From who is this *hadeeth*?’ I said, “It is from the *hadeeth* of Shihaab Ibn Kharaash.” He said, “He is trustworthy upon who?” I said “Upon al-Hajjaaj Ibnud-Deenaar.” He said, “He is trustworthy upon who?” I said, “He said the Prophet (*sallallaahu 'alayhi wa sallam*) said...” He said, “O Abaa Ishaq! Between al-Hajjaaj and the Prophet is a desert that would break the necks of the riding beasts! But there is no difference of opinion with regards to *sadaqah* (charity).”

And Muhammad said: I heard 'Alee Ibn Shaqeeq say: I heard 'Abdullaah Ibnul-Mubaarak say, “Leave the *hadeeth* of 'Amr Ibn Thaabit for certainly he used to insult the *Salaf*.”

[33] And Aboo Bakr Ibnun-Nadr Ibn Abee an-Nadr narrated to me he said: Abu an-Nadr Haashim Ibnul-Qaasim said: Aboo 'Aqeel narrated to us saying, “I was sitting with al-Qaasim Ibn 'Ubaydullaah and Yahyaa Ibn Sa'eed. So Yahyaa said to al-Qaasim, “O Abaa Muhammad! Indeed, it is ugly that the likes of you be asked about an affair of the Religion and there is not found with you knowledge of it.’ Said al-Qaasim, ‘And why is that.’ He said, ‘Because you are a from the two *imaams* of guidance Ibn Abee Bakr and 'Umar.’ Al-Qaasim said to him, ‘What is uglier than that, with one who Allaah has given intellect, is that I speak without knowledge or take knowledge on other than one who is trustworthy.’ He said, ‘So he was quiet and did not answer.”

[34] Bishr Ibnul-Hakam al-'Abdee said: I heard Sufyaan Ibn 'Uyaynah saying: they narrated to me from Abee 'Aqeel that they asked a son of 'Abdullaah Ibn 'Umar about a thing that he did not have knowledge of. So Yahyaa said to him, “By Allaah! I find it a great thing that there is the likes of you, the son of the two *imaams* of guidance – 'Umar and Ibn 'Umar - that is asked about an issue and doesn't have knowledge of it.’ He said: ‘By Allaah! What is greater than that with Allaah and those who Allaah has given intellect is to speak without knowledge or to narrate on other than one who is trustworthy.” And Ibn 'Aqeel and Yahyaa Ibnul-Mutawakkil were witnesses while he said this.

[35] 'Amr Ibn 'Alee Aboo Hafs said: I heard Yahyaa Ibn Sa'eed say: “I asked Sufyaan ath-Thawree and Shu'bah and Maalik about the man who is not reliable in *hadeeth* and a man comes and asks me about him.’ They said, ‘Inform about him that he is not reliable.”

[36] And 'Ubaydullaah Ibn Sa'eed narrated to us saying: I heard an-Nadr say, "Ibn 'Awn was asked about a *hadeeth* of Shahr, and he was standing at the threshold of his door, and he said, 'Indeed the people criticized Shahr. Indeed the people criticized Shahr.'"

Abul-Husayn Muslim Ibnul-Hajjaaj - *rahimahullaah* - said, "They spoke about him and criticized him."

[37] And Hajjaaj Ibnush-Shaa'ir narrated to me: Shabaabah narrated to us saying: Shu'bah said, "I met Shahr and did not regard him reliable."

[38] And Muhammad Ibn 'Abdullaah Ibn Quhfadh from the people of Marw narrated to me saying: 'Alee Ibn Husayn Ibn Waafid said: 'Abdullaah Ibnul-Mubaarak said: I said to Sufyaan ath-Thawree: "Indeed you know the condition of 'Abbaad Ibn Katheer and if he narrates he brings calamity. So do you think I should tell the people do not take from him?" Sufyaan said, 'Of course!' 'Abdullaah said, 'So if I was in a sitting that 'Abbaad was mentioned in, I would praise his Religion and say: 'Do not take from him.'"

Muhammad narrated to us: 'Abdullaah Ibn 'Uthmaan narrated to saying: my father said to me: 'Abdullaah Ibnul-Mubaarak said: I came to Shu'bah and he said, "This is 'Abbaad Ibn Katheer so beware of him."

[39] Al-Fadl Ibn Sahl narrated to me saying: I asked Mu'allaa ar-Raazee about Muhammad Ibn Sa'eed who 'Abbaad Ibn Katheer on. So he narrated to me from 'Eesaa Ibn Yoonus who said, "I was at his door and Sufyaan was with him, so when we left I asked him about him. So he said to me that he is a liar."

[40] And Muhammad Ibn Abee 'Attaab narrated to me saying: 'Affaan Ibn Muhammad Ibn Yahyaa Ibn Sa'eed al-Qattaan on his father who said, "We did not see the righteous more false in anything than *hadeeth*."

Ibn Abee 'Attaab said: I met Yahyaa Ibn Sa'eed al-Qattaan and asked him about it. So he said, "You did not see anyone more false in *hadeeth* than the people who [intend] good."

Imam Muslim said, "Lying will be upon their tongues, but they will not intend to lie."

[41] Al-Fadl Ibn Sahl narrated to us saying: Yazeed Ibn Haaron narrated to me saying: Khaleefah Ibn Moosaa related to me saying, "I entered upon Ghaalib Ibn 'Ubaydullaah, and he began to dictate to me, 'Makhool narrated to me.' Then he had to go to relieve himself. So I looked in his notebook, and in it was, 'Abaan narrated to me on Anas, and Abaan on the authority of so and so.' So I stood and left him."

He said: And I heard al-Hasan Ibn 'Alee al-Hulwaanee say, "I saw in the book of 'Affaan the *hadeeth* of Hishaam Abil-Miqdam, meaning the *hadeeth* of 'Umar Ibn 'Abdul-'Azeez. Hishaam said: A man called Yahyaa Ibn so and so narrated to me from Muhammad Ibn

Ka'b. I said to 'Affaan, 'Indeed, they say: Hisham heard it from Muhammad Ibn Ka'b.' So he said, 'Indeed, he was tested due to this *hadeeth* he used to say: Yahyaa narrated it to me from Muhammad then after that he began to claim he heard it from Muhammad."

Muhammad Ibn 'Abdullaah Ibn Quhfadh narrated to me saying: I heard 'Abdullaah Ibn 'Uthmaan Ibn Jabalah say, "I said to 'Abdullaah Ibnul-Mubaarak, 'Who is this man of whom you narrated from the *hadeeth* of 'Abdullah Ibn 'Amr, 'The day of *Fitr* is the day of *al-Jawaa'iz*?' Sulaymaan Ibnul-Hajjaaj said, 'See what is in your hand from it."

Ibn Quhfadh said: I heard Wahb Ibn Zamah mention from Sufyaan Ibn 'Abdul-Maalik saying: 'Abdullaah Ibnul-Mubaarak said, "I saw Rawh Ibn Ghutayf who narrated the *hadeeth* of the blood. I sat with him in a circle and I was afraid that my companions would see me with him, disliking his narration."

[43] Ibn Quhfadh narrated to me saying: I heard Wahb say on the authority of Sufyaan from 'Abdullaah Ibnul-Mubaarak saying, "Baqiyah is truthful but he takes from everyone who comes and goes."

[44] Qutaybah Ibn Sa'eed narrated to us: Jareer narrated to us from Mugheerah ash-Sha'bee who said: al-Haarith al-A'war al-Hamdaanee narrated to me and he was a liar."

[45] Aboo 'Aamir 'Abdullaah Ibn Barrad al-Ash'aree narrated to us: Aboo Usaamah narrated to us from Mugheerah who said, "I heard ash-Sha'bee say, 'Al-Haarith al-A'war narrated to me. Then he stated that he is a liar.'"

[46] And Qutaybah Ibn Sa'eed narrated to us: Jareer narrated to us from Mugheerah on Ibraaheem who said: 'Alqamah said, "I read the *Qur'aan* in two years. So al-Haarith said, "The recitation is easy, the writing of it is more difficult."

[47] Hajjaaj Ibnush-Shaa'ir narrated to me: Ahmad Ibn Yoonus narrated to us: Zaa'idah narrated to us from al-A'mash on Ibraaheem that al-Haarith said, "I learned the recitation in three years and the writing in two," or he said, "I learned the writing in three years and the recitation in two."

[48] Hajjaaj Ibnush-Shaa'ir narrated to me: Ahmad Ibn Yoonus narrated to us: Zaa'idah narrated to us from Mansoor and al-Mugheerah on Ibraaheem that al-Haarith was accused of being a liar.

[49] Qutaybah Ibn Sa'eed narrated to us: Jareer narrated to us from Hamzah az-Zayat who said, "Murrah al-Hamdaanee heard something from al-Haarith. So he said to him, "Sit by the door." So he entered the house and grabbed his sword. He said: al-Haarith sensed something and left."

[50] 'Ubaydullaah Ibn Sa'eed narrated to me: 'Abdur-Rahmaan Ibn Mahdee narrated to me: Hamaad Ibn Zayd narrated to us from Ibn 'Awn who said: Ibraaheem said to us: "Beware of al-Mugheerah Ibn Sa'eed and 'Abdur-Raheem. For indeed they are liars."

[51] And Aboo Kaamil al-Jahdaree narrated to me Hamaad Ibn Zayd said: 'Aasim narrated to us saying, "We came to Aboo Abdur-Rahmaan as-Sulamee when we were youth, and he said to us, 'Do not sit with the story tellers other except Abul-Ahwas, and beware of Shaqeeq.' He said this Shaqeeq held the view of the *Khawaarij*, and he is not Aboo Waa'il."

[52] Aboo Ghassaan Muhammad Ibn 'Amr ar-Raazee narrated to us saying: I heard Jareer say: I met Jaabir Ibn Yazeed al-Ju'fee and I didn't write from him. He used to believe in *ar-Raja'h*."

[53] Hasan al-Hulwaanee narrated to us: Yahyaa Ibn Aadam narrated to us: Mis'ar narrated to us saying: "Jaabir Ibn Yaazid narrated to us before his innovation."

[54] And Salamah Ibn Shabeeb narrated to us: Al-Humaydee narrated to us: Sufyaan narrated to us saying, "The people used to carry the narrations of Jaabir before there appeared from him what appeared. But after that the people accused him in his *hadeeth*, and some of the people left him. So it was said to him: 'What appeared?' He said: The belief in *Ar-Raj'ah*."

[55] And Hasan al-Halwaanee narrated to us: Aboo Yahyaa al-Himaanee narrated to us: Qabeesah and his brother narrated to us that they heard al-Jarraah Ibn Maleeh say: I heard Jaabir Ibn Yazeed say, "I have seventy-thousand *ahaadeeth* on Abee Ja'far from the Prophet."

[56] And Hajjaaj Ibnush-Shaa'ir narrated to me: Ahmad Ibn Yoonus narrated to us saying, "I heard Zuhayr say: Jaabir said or I heard Jaabir say, 'Indeed, I have fifty-thousand *ahaadeeth*. I have not narrated anything from them.' He said, 'Then he said, 'This is from the fifty-thousand.'"

[57] And Ibraaheem Ibn Khaalid al-Yashkaree narrated to me saying I heard Abul-Waleed say: I heard Sallaam Ibn Abee Mutee' say: I heard Jaabir al-Ja'fee say, "I have fifty-thousand *ahaadeeth* from the Messenger of Allaah."

[58] And Salamah Ibn Shabeeb narrated to me: Al-Humaydee narrated to us: Sufyaan narrated to us: saying, "I heard a man ask Jaabir about the statement of Allaah,

"Therefore I will not leave this land until my father permits me, or Allaah decides my case and he is the Best of the Judges." [Soorah Yoosuf 12:60]

So Jaabir said, "Their did not come explanation in this." Sufyaan said, 'He has lied.' We said to Sufyaan, 'What did he intend by this?' He said, 'Indeed, the Raafidah say, 'Alee is above the clouds none of us will go with any of his children until there will be a caller from the heavens, he means 'Alee, that he will call out, 'Go with so and so.'" Jaabir said, "This is the explanation of this *aayah*, and he lied because this is about the brothers of Yoosuf."

[59] And Salamah narrated to us: Al-Humaydee narrated to us: Sufyaan narrated to us saying, "I heard Jaabir narrate with close to thirty-thousand *ahaadeeth*, I do not deem it permissible to relate anything from them."

[And Muslim said]: And I heard Aboo Ghassaan Muhammad Ibn 'Amr ar-Raazee saying, "I asked Jareer Ibn 'Abdul-Hameed: Did you meet al-Haarith Ibn Haasirah?" He said, 'Yes, he is a Shaykh who is very quiet upon a great affair."

[60] Ahmad Ibn Ibraaheem ad-Dawraquee narrated to me saying: 'Abdur-Rahmaan Ibn Mahdee narrated to me from Hammaad Ibn Zayd who said: Ayyoob mentioned a man one day he said, "He was not truthful," and he mentioned another saying, "He is Yazeed ar-Raqm."

[61] Hajjaaj Ibnush-Shaa'ir narrated to me: Sulaymaan Ibn Harb narrated to us: Hammaad Ibn Zayd narrated to us saying: Ayyoob said, "I have a neighbour, then he mentioned from his virtues, and if he had witnessed to me about two dates I would not have seen his witnessing permissible."

[62] And Muhammad Ibn Raafi' and Hajjaaj Ibnush-Shaa'ir narrated to me saying: 'Abdur-Razzaaq narrated to us saying: Ma'mar said, "I never saw Ayyoob backbite anyone except 'Abdul-Kareem Aboo Umayyah. He mentioned him and said, 'May Allaah have mercy upon him, he was not trustworthy.' He asked me about a *hadeeth* from 'Ikrimah then said, 'I heard from 'Ikrimah."

[63] Al-Fadl Ibn Sahl narrated to me saying: 'Affaan Ibn Muslim narrated to me saying: Hammaam narrated to me saying: Aboo Daawood al-A'maa came to us and said: al-Baraa' and Zayd Ibn Arqam narrated to us so we mentioned that to Qataadah so he said, "He lied, he did not hear from them that was only his questioning the people during the days of the great plague."

[64] Hasan Ibn 'Alee al-Halwaanee narrated to me saying: Yazeed Ibn Haaron narrated to us: Hammaam reported to us saying, "Aboo Daawood al-A'maa entered upon Qataadah so when he stood they said, 'Indeed this one claims that he heard from eighteen of the people of Badr.' So Qataadah said, 'This one was asking before the plague. He did not concern himself with anything from this nor speak in it. By Allaah! Al-Hasan did not narrate to us on a single *Badree* (participant in the battle of Badr) directly, and neither did Sa'eed Ibnul-Musayyib except from Sa'd Ibn Maalik."

[65] 'Uthmaan Ibn Abee Shaybah narrated to us: Jareer narrated to us from Raqabah that Aboo Ja'far al-Haashimee al-Madaneer used to fabricate *hadeeth*, taking words of truth that were not from the *hadeeth* of Prophet, and narrated them on the Prophet."

[66] Al-Hasan al-Halwaanee narrated to us saying: Nu'aym Ibn Hamaad narrated to us. Aboo Ishaq Ibraaheem Ibn Muhammad Ibn Sufyaan said: and Muhammad Ibn Yahyaa narrated to us saying: Nu'aym Ibn Hamaad narrated to us - Aboo Daawood at-Tiyaalisee narrated to us from Shu'bah on Yoonus Ibn 'Ubayd he said: "Amr Ibn 'Ubayd lies in *hadeeth*."

[67] 'Amr Ibn 'Alee Aboo Hafs narrated to me saying: I heard Mu'aadh Ibn Mu'aadh say: I said to 'Awf Ibn Abee Jameelah that 'Amr Ibn 'Ubayd narrated to us from al-Hasan that the Messenger of Allaah said, "Whoever carries weapons against us is not from us." He said, "By Allaah 'Amr has lied. He only intended to support his evil statement."

[68] 'Ubaydullaah Ibn 'Umar al-Qawreere narrated to us saying: Hamaad Ibn Zayd narrated to us that a man use to accompany Ayyoob and hear from him, so Ayyoob forgot him, so they said to him, "O Abaa Bakr! He has indeed accompanied 'Amr Ibn 'Ubayd." Hamaad said, "I was with Ayyoob early one day and we went to the market, so the man met him and Ayyoob gave him the salutations and asked him. So Ayyoob said to him: It has reached me that you accompanied that man?" Hamaad named him, "Amr?" He said, "Yes, O Abaa Bakr! Verily he comes to us with strange things." Ayyoob said to him, "Indeed, we flee from these strange things."

[69] And Hajjaaj Ibn Shaa'ir narrated to me: Sulaymaan Ibn Harb narrated to us: Hamaad Ibn Zayd narrated to us saying: It was said to Ayyoob that 'Amr Ibn 'Ubayd narrated from al-Hasan saying, "The one who is drunken from wine is not lashed." So he said, "He lied. I heard al-Hasan say, 'The one who is drunken from wine is lashed.'"

[70] And Hajjaaj narrated to me: Sulayman Ibn Harb narrated to us saying: I heard Sallaam Ibn Abee Mutee' say, "It reached Ayyoob that I came to 'Amr, and he turned to me one day and said, 'Have you seen a man that you do not trust in his Religion, then how can you trust him in *hadeeth*?'"

[71] Salamah Ibn Shabeeb narrated to me: Al-Humaydee narrated to us: Sufyaan narrated to us saying: I heard Aboo Moosaa say, "'Amr Ibn 'Ubayd narrated to us before he began to innovate."

[72] 'Ubaydullaah Ibn Mu'aadh al-Anbaree narrated to me: My father narrated to us saying, "I wrote to Shu'bah asking him about Aboo Shaybah, the judge of Waasit. So he wrote to me, "Do not write anything from him, and tear up his book."

[73] Al-Halwaanee narrated to us saying: I heard 'Affaan say, "I narrated to Hammaad Ibn Salamah from Saalih al-Murree with a *hadeeth* from Thaabit, he said, 'He lied,' and I narrated a *hadeeth* to Hammaam from Saalih al-Murree and he said, 'He lied.'"

[74] And Mahmood Ibn Ghaylaan narrated to us: Aboo Daawood narrated to us saying: Shu'bah said to me, "Go to Jareer Ibn Haazim and say to him, 'It is not permissible for you to narrate on al-Hasan Ibn 'Umarah, for indeed he lies.' Aboo Daawood said, 'How is that?' He said, 'He narrated to us from al-Hakam things that I found no origin for.' I said to him, 'With what?' He said, I said to al-Hakam, 'Did the Prophet pray on those killed at Uhud?' He said, 'He did not pray on them.' So al-Hasan Ibn 'Umarah stated from authority of al-Hakam on Miqdam from Ibn 'Abbaas that the Prophet prayed on them and buried them.' I said to al-Hakam, 'What do you say about the children of fornication?' He said, 'They are prayed upon.' I said, 'Who is this narrated from?' He said, 'It was narrated from al-Hasan al-Basree.' Al-Hasan Ibn 'Umarah said, 'Al-Hakam narrated to us from Yahyaa Ibn al-Jazaar from 'Alee – *radiyallaahu 'anhu*."

[75] And al-Hasan al-Halwaanee narrated to us saying: I heard Yazeed Ibn Haaron, when he mentioned Ziyaad Ibn Maymoon say, "I swore not to narrate anything on him nor on Khaalid Mahdooj – he said - I met Ziyaad Ibn Maymoon and asked him about a hadeeth, so he narrated it to me from Bakr al-Muzanee then I returned to him and he narrated it to me from Muwarriq then I returned to him and he narrated it to me from al-Hasan, and he used to attribute to the two lying."

Al-Halwaanee said, "I heard 'Abdus-Samad, when I mentioned Ziyaad Ibn Maymoon to him, attribute to him lying."

[76] And Mahmood Ibn Ghaylaan narrated to us saying: I said to Aboo Daawood at-Tiyaaliseen, "You have narrated much from 'Abbaad Ibn Mansoor, so why haven't you heard from him the *hadeeth* of al-'Attarah which an-Nadr Ibn Shumayl narrated to us?" So he said to me, 'Be quiet! I met Ziyaad Ibn Maymoon and 'Abdur-Rahmaan Ibn Mahdee and we asked him, 'These are the *ahaadeeth* of which you narrate on Anas?' He said, 'Do you two not see that if a man sins and repents that Allaah will forgive him?' So we said yes. So he said, 'I did not hear from Anas anything from that, and even if the people don't know this you two know that I did not meet Anas.'

Aboo Daawood said, "It reached us after that he narrated. So 'Abdur-Rahmaan and I went to him and he said, 'I repent.' Then after that he narrated again, so we abandoned him."

[77] Hasan al-Halwaanee narrated to us: I heard Shabaabah say, "Abdul-Quddoos narrated to us saying: Suwayd Ibn 'Aqalah." Shabaabah said, 'I heard 'Abdul-Quddoos say, "The Prophet prohibited hunting as a sport." It was said to him, "What is this?" He said, "To take a break in the wall so the game enters through it."

Muslim said: I heard 'Ubaydullaah Ibn 'Umar al-Quwaareere say: I heard Hammad Ibn Zayd say to a man, after Mahdee Ibn Hilaal sat for some days, "Are these the springs that flowed before you?" He said: "Yes O Abaa Ismaa'eel."

[78] And al-Hasan al-Hulwaanee narrated to us saying: I heard 'Affaan say: I heard Aboo 'Awaanah say, "There has not reached me a *hadeeth* on al-Hasan except that I took it to Abaan Ibn Abee 'Ayyaash, and he recited it to me."

[79] And Suwayd Ibn Sa'eed narrated to us: 'Alee Ibn Musheer narrated to us saying: "Hamzah ~~æ~~Zayat and I heard close to one thousand *ahaadeeth* from Abaan Ibn Abee 'Ayyaash.

'Alee said, "I met Hamzah and he related to me that he saw the Prophet in a dream, and he presented to him what he heard from Abaan, and he did not know from them except a few, five or six."

[80] 'Abdullaah Ibn 'Abdur-Rahman ad-Daarimee narrated to us: Zakariyyah Ibn 'Adee reported to us saying, Aboo Ishaaq al-Fazaaree said to me, "Write from Baqiyah what he narrates on the known [narrators], and do not write on him what he narrates on unknown [narrators], and do not write on Ismaa'eel Ibn 'Ayyaash what he narrates on the known or on the unknown."

[81] Ishaaq Ibn Ibraaheem al-Handhalee narrated to us saying, "I heard some of the companions of 'Abdullaah say: Ibnul-Mubaarak said, "What a good man Baqiyah is. If only he did not use the nickname in place of the name, and the name in place of the nickname. There was a time he narrated to us from Abee Sa'eed al-Wuhadhee. So we looked and it was 'Abdul-Quddoos."

[82] And Ahmad Ibn Yoosuf al-Azdee narrated to me saying: I heard 'Abdur-Razzaaq say, "I never saw Ibnul-Mubaarak express the statement that someone is a liar, except with 'Abdul-Quddoos, for indeed I heard him say, 'He is a liar.'"

[83] And 'Abdullaah Ibn 'Abdur-Rahmaan ad-Daarimee narrated to me saying: I heard Aboo Nu'aym - and he mentioned al-Mu'allaa Ibn 'Urfaan - say: Aboo Waa'il narrated to us saying, "Ibn Mas'ood came to us at Sifteen.' So Aboo Nu'aym said, 'Did you think that he was resurrected after death?'"

[84] 'Amr Ibn 'Alee and Hasan al-Halwaanee narrated to me from 'Affaan Ibn Muslim saying, "We were with Ismaa'eel Ibn 'Ulayyah so a man narrated from someone so I said that this one is not reliable. So the man said, 'You have backbitten him.' Ismaa'eel said, 'He did not backbite him, but rather he gave a verdict [concerning him] that he is not reliable."

[85] Aboo Ja'far ad-Daarimee narrated to me: Bishr Ibn 'Umar narrated to us saying, "I asked Maalik Ibn Anas (d.179H) about Muhammad Ibn 'Abdur-Rahmaan who narrates from Sa'eed Ibnul-Musayyib. He said, 'He is not trustworthy,' and I asked Maalik ibn Anas about Abul-Hawaarith? He said, 'He is not trustworthy.' So I asked him about Shu'bah who narrates from him upon Ibn Abee Dhi'b? He said, 'He is not trustworthy,' and I asked him about Saalih Mawlaa at-Tawaamah? He said, 'He is not trustworthy,' and I asked him about Haram Ibn 'Uthmaan? He said, 'He is not trustworthy,' and I asked Maalik on these five? So he said, 'They are not trustworthy in their *hadeeth*.' And I asked him about another man, I forget his name? He said, 'Did you see his name in my book?' I said, 'No.' He said, 'If he was trustworthy you would have seen his name in my book.'"

[86] Al-Fadl Ibn Sahl narrated to me saying: Yahyaa Ibn Ma'een narrated to me saying: Hajjaaj narrated to me saying: Ibn Dh'ibin narrated to us from Shuraaheel Ibn Sa'd, and he was accused of lying.

[87] Muhammad Ibn 'Abdullaah Ibn Quhzadh narrated to me saying: I heard Aboo Ishaaq at-Taaliqaanee say: I heard 'Abdullaah Ibnul-Mubaarak say, "If I was given the choice between entering the paradise and meeting 'Abdullaah Ibn Muharrir, I would have chosen to meet him then to enter paradise. Then when I saw him, animal dung became more beloved to me."

[88] And al-Fadl Ibn Sahl narrated to me: Waleed bn Saalih narrated to us saying: 'Ubaydullaah Ibn 'Amr said: Zayd Ibn Abee Inaysah said, "Do not take from my brother."

[89] And Ahmad Ibn Ibraaheem ad-Dawraquee narrated to me saying: 'Abdus-Salaam al-Wabeesee narrated to me saying: 'Abdullaah Ibn Ja'far ar-Riqqee narrated to me narrated to me from 'Ubaydullaah Ibn 'Amr saying: "Yahyaa Ibn Abee Unaysah was a liar."

[90] Ahmad Ibn Ibraaheem narrated to me saying: Sulaymaan Ibn Harb narrated to me from Hammaad Ibn Zayd saying: "Farqad was mentioned to Ayyoob, so he said, "Certainly Farqad is not from the people of *hadeeth*."

[91] And 'Abdur-Rahmaan Ibn Bishr al-'Abdee narrated to me saying, "I heard Yahyaa Ibn Sa'eed al-Qattaan, when Muhammad Ibn 'Abdullaah Ibn 'Ubayd Ibn 'Umayr al-Laythee, say that he was very weak. It was said to Yahyaa, 'Weaker than Ya'qoob Ibn 'Ataa'?" He said, 'Yes. I did not think that anyone would narrate on Muhammad Ibn 'Abdullaah Ibn 'Ubayd Ibn 'Umayr.'"

[92] Bishr Ibn al-Hakam narrated to me saying, "I heard Yahyaa Ibn Sa'eed al-Qattaan declare Hakeem ibn Jubayr and 'Abdul-A'laa to be weak, and he declared Yahyaa Ibn Moosaa Ibn Deenaar to be weak saying his *hadeeth* is like the wind, and he declared Moosaa Ibn ad-Dihqaan and 'Eesaa Ibn Aboo 'Eesaa al-Madaneer to be weak, saying I heard al-Hasan Ibn 'Eesaa saying, Ibnul-Mubaarak said to me, 'If you come across Jareer, then

write all of his knowledge except on three. Do not write his *hadeeth* from 'Ubaydah Ibn Mu'attib, as-Saaree Ibn Ismaa'eel, or Muhammad Ibn Saalim."

Muslim said: This is like what we have mentioned - from the speech of the people of knowledge about those who have been accused of lying from the narrators of *hadeeth*, and their informing of their defects - is abundant. The book would go beyond [its intended] inquiry in mentioning them all. So what we have mentioned is sufficient for one who strives to gain understanding and comprehend the methodology of the people in what they have said in that, and have clarified.

And indeed they have obligated themselves to uncover the defects of the narrators of *hadeeth*, and transmitters of reports, and to give verdicts about them when they were asked, in what is in that from great danger. Since the reports in relation to the religion indeed come with what is permissible and impermissible, or a command or prohibition, or an encouragement or dissuasion. So if its narrator is not a source of truthfulness and reliability, and one who knows of his condition comes across his narration and does not clarify it for others who are ignorant of his condition, then he becomes a sinner by this [withholding of information], a deceiver of the common-folk of the Muslims. Since there is no safety from some of those who hear these narrations to implement them, or some of them, and perhaps all of these narrations, or most of them, are lies having no origin. With the fact that the narrations of the trustworthy, and the satisfactory are more than enough than to need to narrate from those who are neither trustworthy nor satisfactory.

And I do not consider there are many, from the people who turn to what we have described from these weak narrations and unknown chains of narration, and rely upon them after his knowledge of what is found in them from weakness- except that those who do carry these narrations and rely on them desire [to show] an abundance of narrations to the common-folk. So it would be said, "How many are the *ahaadeeth* that so and so have collected!"

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

And some of the people *hadeeth* of our time have spoken in the authentication of the chains of narration and their weakening with speech, that if we were to turn away from them and the mentioning of their evil, it would be a strong opinion and a correct methodology. Since turning away from the rejected statement, and leaving off the mention of the one who stated it, is safer and more appropriate then to arouse the ignorant to him. Except that because we fear the evil outcome, and the delusion of the ignorant by the newly invented matters, and their hastening into the incorrect belief of those who have fell into error, and statements that are rejected by the scholars, we see the exposing of his statements, and refuting his speech, to the degree that it is deserving of, is more beneficial for the people, and has a more praiseworthy ending - if Allaah wills.

And the one who we began our speech about his statement, and informed about his poor understanding, contends that every chain of narration for a *hadeeth* that has in it, "so and so **from** so and so," and fully comes to know that the two [narrators] were both in one period, and it is possible that the *hadeeth* of which they narrated from one narrator on another was heard directly. Except that we do not know [for sure] if he heard from him, and did not find anything from the narrations that they ever met or heard from one another directly, that the proof is not established with him from this possibility, until there comes to him the knowledge that they met at least once or more in their time, or narrated a *hadeeth* directly from one another, or there comes in a report clarification of their meeting or coming together once or more in their time. So if there does not come to him this information or an authentic report informing him that the narrator has met the one he is relating from at least once, and heard something from him, then there would not be in his narration a report from one that he knew that of. And the affair is - as we have described - is a proof, but the narration with him is *mawqoof* (halted) until there is comes to him [proof] of his hearing something from him directly, few or many.

And this statement, may Allaah have mercy upon you, is in defamation to the chains of narration, an innovated statement, of which its possessor has not been preceded, and has no aid from the people of knowledge, and the well-known statement that is accepted by the people of knowledge of narrations, past and present, is that every trustworthy narrator, who narrates on one who is like him, and it is possible that he met him and heard from him, because they were in the same era even if there never comes a report that they met or spoke, their narration is established, and its [acceptance as a] proof is obligatory, unless there comes a clear indication that the narrator did not meet the one that he was relating from, but as for the matter that is unclear, with the possibility which have been explained, then the narration is accepted until there is proof which we have clarified.

So it is said to the innovator of this saying of which we have described or the one who defends it, you have given in your saying that the report of a lone trustworthy [narrator] from a lone trustworthy [narrator] is a proof that is obligatory to work by, then you added a condition after that. So you said, “[It is not accepted] until it is known that they met at least once, and heard something from him.” So do you find this condition of which you have made from anyone? Then if so bring a proof for what you have claimed.

So if claims that this is the statement of one of the scholars of the *Salaf*, with what he has alleged in adding this condition to the authentication of a report, then proof of this is sought from him. But he, or other than him, will never find anything from that.

And if he alleges that he has proof for this, then it is said to him, “What is your proof?” So if he says: “I said it, because of what I found from the narrators past and present narrating on one another a *hadeeth* and did not see him or hear from him. So when I saw them consider narrations like this to be *Mursal* (broken), and *Mursal* in the basis of our statement and that of the people of knowledge is not a proof, I desired, what I had described, a search on the hearing of the narrator of every report from the one who related it. So if I find them hearing [from one another] by the closest possible thing, then all of what he relates after that from him is authentic with me. But if I am not able to find that, then I suspend the report and do not consider it a proof because of the possibility of *Irsaal* (breakage) in it.”

So it is said to him, “So if the reason for your making the report weak, and abandoning it as a proof, is the possibility of *Irsaal* (breakage) in it, then this would necessitate you not to authenticate any chain of narration that is *Mu’an’an* until you see them hearing [from one another] from its beginning to its end.”

And that is like the *hadeeth* that has reached us by the chain of Hishaam Ibn 'Urwah from his father on 'Aa'ishah. We know with surety that Hishaam heard from his father, and that his father heard from 'Aa'ishah, just as we know that 'A'ishah heard from the Prophet. So it is possible, since Hishaam did not say, in the narration on his father, “I heard,” or “He informed me,” that there is another person between him and his father in these narrations on his father, and he did not directly hear them from him, so he narrated them *Mursal* and did not base it on the one he heard it from. And like this is possible with Hishaam and his father, it is also possible with his father on 'Aa'ishah, and also every chain of narration that does not specify that the narrator heard from the one he is reporting from.

If it is known as a whole that every one from them heard a number of narrations from his companion, then it is possible for everyone from them to narrate the *hadeeth* on an intermediary who heard it from him in some of the *ahaadeeth*, then sometimes skip him and not name the one he heard it from, and then sometimes name the intermediary and leave the *Irsaal*.

And what we have mentioned from this is extensively found in the *hadeeth* from the action of the trustworthy scholars and the Imams of the people of knowledge. We will mention from their narrations, from the perspective that we cited, a number that points to more than them Allaah willing.

From this that Ayyoob as-Sakhtiyaanee, Ibnul-Mubaarak, Wakee', Ibn Numayr, and a group other than them, narrated from Hishaam on his father on 'Aa'ishah. She said, "I used to perfume the Messenger of Allaah, and his *Ihraam* (pilgrimage cloak) with the best scent I could find."

Layth Ibn Sa'd, Daawood al'Attaar, Humayd Ibnul-Aswad, and Wuhayb Ibn Khaalid Aboo Usaamah all narrate this *hadeeth* from Hishaam who said: 'Uthman Ibn 'Urwah reported to me from 'Urwah on 'Aa'ishah on the Prophet.

Hishaam narrates from his father on 'Aa'ishah who said, "If the Prophet made *I'tikaaf* in the mosque he would lay his head on me, and I would comb it while I was on my menses." Maalik Ibn Anas narrated the same on az-Zuhree on 'Amrah on 'Aa'ishah on the Prophet.

Az-Zuhree and Saalih Ibn Abee Hasan both narrate it from Aboo Salamah on 'Aa'ishah, "The Prophet used to kiss me and he was fasting." Yahyaa Ibn Abee Katheer said about this narration on kissing: Aboo Salamah reported to me that 'Umar Ibn 'Abdul-'Azeez related to him that 'Urwah related to him that 'Aa'ishah related to him that the Prophet used to kiss her and he was fasting.

Ibn 'Uyaynah and other than him narrated from 'Amr Ibn Deenaar, from Jaabir that he said, "The Messenger of Allaah fed us horse meat and prohibited us the meat of domesticated donkey." Hamaad Ibn Zayd narrated it from 'Amr on Muhammad Ibn 'Alee on Jaabir from the Prophet. There are many narrations like these, and what we have mentioned is sufficient for those who possess understanding.

So if the reason with the one we described previously, in his weakening of the *hadeeth*, if he did not know of the narrator hearing from the one he is relating on, is the possibility of *Irsaal*, then this necessitates his abandoning the using as proof the narrations of the one that it is known that he heard directly from the one he is relating on, except in the very same narration of which he directly heard is mentioned, from what we have explained previously about the imams of whom related reports sometimes with *Irsaal*, not mentioning the one they heard it from directly, and sometimes they would mention it and connect the chain the way it came, as we had explained that on them.

And we do not know of anyone from the scholars of the *Salaf* who applies the reports and investigates the authenticity of the chains, and their weaknesses, like Ayyoob as-Sakhtiyaanee, Ibn 'Awn, Maalik Ibn Anas, Shu'bah Ibnul-Hajjaaj, Yahyaa Ibn Sa'eed al-Qattaan, 'Abdur-Rahmaan Ibn Mahdee and those after them from the people of *hadeeth*,

that searches for the place of hearing in the chains like the one who claimed what we described from his saying earlier.

The only time they searched for the hearing of the narrator from the one he related on was if the narrator was known for *tadlees* (concealment) in *hadeeth*, and was famous for it. So at that point they would search for his hearing in his narrations. And they would examine that from him, in order to remove the weakness of his *tadlees*.

So that was not desired from other than the one who made *tadlees*, upon the claim of the one whose statement we mentioned, and we did not hear that from any of the scholars that we named or the ones we did not name.

From this also that 'Abdullaah Ibn Yazeed al-Ansaaree, and he saw the Prophet, narrated from Hudhayfah, and from Aboo Mas'ood al-Ansaaree, and from both of them is a hadeeth connected to the Prophet, and there isn't in his narration from the two of them a of the confirmation of hearing from them, and we have not memorized anything from the narration that 'Abdullaah Ibn Yazeed ever spoke directly with Hudhayfah and Aboo Mas'ood. And we have not found that he saw them in any narration either.

And we have not heard from the people of knowledge of the past, or the ones that we have met, that they criticized these two reports, of which 'Abdullaah Ibn Yazeed narrated from Hudhayfah and Aboo Mas'ood, with a weakness in them, rather they are, and what resembles them, from the authentic chains of narration with those we have met from the people of knowledge in *hadeeth*, and they saw the adherence to what was mentioned in them, and implementing what they came with from the *sunan* and *aathaar*.

And it is in the claim of the one we mentioned his saying before that it is weak until confirmation of hearing is attained from the narrator on the one he is relating from. If we were to go and count the reports that are authentic with the people of knowledge, that were are weak by the claim of this one, we would not be able to enumerate them all. But we wanted to bring a small number to be an example for what we did not mention from them.

Aboo 'Uthmaan an-Nahdee, Aboo Raafi' Saa'igh, and they are from those who lived during *al-Jaahiliyyah* (pre-Islaamic times of ignorance) and accompanied the companions of the Messenger of Allaah from the people of Badr and so on and they narrated the reports until they took from Aboo Hurayrah, Ibn 'Umar and their likes, and both of them have connected *ahaadeeth* from 'Ubayy Ibn Ka'b on the Prophet, and we haven't heard from any narration that the two saw 'Ubayy or they heard anything from them.

Aboo 'Amr ash-Shaybaanee, from those who lived during *al-Jaahiliyyah* and was a man during the time of the Prophet, and Aboo Ma'mar 'Abdullaah Ibn Sakhbarah, both related two reports from Aboo Mas'ood al-Ansaaree on the Prophet.

'Ubayd Ibn 'Umayr related a *hadeeth* from Umm Salamah, wife of the Prophet, from the Prophet, and he was born in the time of the Prophet.

Qays Ibn Abee Haazim, who lived in the time of the Prophet, related three narrations from Aboo Mas'ood al-Ansaaree on the Prophet.

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Rabee' Ibn Hiraash related two *ahaadeeth* from 'Imraan Ibn Husayn on the Prophet, and one *hadeeth* from Aboo Bakrah on the Prophet, and Rabee' heard from 'Alee Ibn Abee Taalib and narrated from him.

Naafi' Ibn Jubayr Ibn Mut'am related a *hadeeth* from Aboo Shurah al-Khuzaa'ee on the Prophet.

An-Nu'maan Ibn Aboo 'Ayyaash related three *ahaadeeth* from Aboo Sa'eed al-Khudree on the Prophet.

Sulaymaan Ibn Yasaar related a *hadeeth* from Raafi' Ibn Khadeej on the Prophet.

Humayd Ibn 'Abdur-Rahmaan al-Himyaaree relates some *ahaadeeth* from Aboo Hurayrah on the Prophet.

So with all of these *Taabi'een* of whom we mentioned their narrations on the companions that we named, there has not been preserved from them confirmation of hearing in any narration that we know of, or that they met them in the same report.

And they are authentic chains with the people of knowledge. We do not know of them ever weakening anything from them, or seeking in them the confirmation of hearing from one another, if it was possible that he heard from his companion, by the fact that they were from the same time period.

This saying of which the one who says it has innovated, in the weakening of the *hadeeth* for the reason that he described, is too insignificant to turn to and mention, since it is a newly invented statement that no one has stated from the past people of knowledge, and those who came after them reject it, so there is no need for us to refute it with more than what we have explained, since that is the measure of the statement and the one who said it. And Allaah's aid is sought in repelling what has opposed the way of the Scholars, and upon Him we depend. All praise is due to Allaah Alone, and the prayers and may the peace be upon our Prophet Muhammad, his Family, and his Companions.