



# THE SCIENCE OF HADITH

MUSLIM IBN AL-HAJJAJ AL-NAYSABURI



Al-Isnad

# Speaker Profile

Instructor: **Shaykh Ahsan Hanif**



Born and bred in Birmingham, UK, Shaykh Ahsan is well known in his community as the young Qari who memorised the Qur'an at the tender age of 13 and who delivered regular halaqaat in Birmingham.

In the year 2000, he gained a scholarship to enter the Islamic University of Madinah. After completing his Arabic diploma, he graduated from the Faculty of Shari'ah in 2006 with honours. He obtained ijazah in the Qur'an as well as studying under a number of well-known scholars, such as

Sh. Abdul Muhsin al-Abbad and Sh. Muhammad ibn Muhammad Mukhtar al-Shinqiti.

Upon his return to the UK he attained his PhD from the University of Birmingham. He is currently an imam at Green Lane Masjid, Birmingham as well as the head of the Qur'an & Hadith Studies Department for AlMaghrib Institute.

He has spoken at Islamic conferences in various countries, published translations of Arabic works and is a presenter of IslamQA for Islam Channel.



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We aim to continue the centuries old tradition of learning from classical texts for our future imams and provide an opportunity to those individuals who may not be able to study abroad at Islamic institutions.

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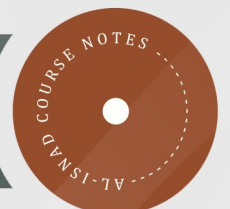
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مقدمة صحيح مسلم

**Introduction to Sahih Muslim**

الإمام الحافظ مسلم بن الحجاج النيسابوري

ت 261 هـ))

**Muslim ibn al-Hajjaj al-Naysaburi**

**(d. 261 AH)**



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. وَالْعَاقِبَةُ لِلْمُتَّقِينَ. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ. وَعَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ. أَمَّا بَعْدُ فَإِنَّكَ، يَرْحَمُكَ اللَّهُ بِتَوْفِيقِ خَالِقِكَ، ذَكَرْتَ أَنَّكَ هَمَمْتَ بِالْفَحْصِ. عَنْ تَعْرِفِ جُمْلَةِ الْأَخْبَارِ الْمَأْثُورَةِ. عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي سُنَنِ الدِّينِ وَأَحْكَامِهِ. وَمَا كَانَ مِنْهَا فِي الثَّوَابِ وَالْعِقَابِ، وَالتَّرْغِيبِ وَالتَّرْهِيْبِ، وَعَيْرِ ذَلِكَ مِنْ صُنُوفِ الْأَشْيَاءِ. بِالْأَسَانِيدِ الَّتِي بِهَا نُقِلَتْ، وَتَدَاوَلَهَا أَهْلُ الْعِلْمِ فِيمَا بَيْنَهُمْ. فَأَرَدْتُ، أَرْشِدَكَ اللَّهُ، أَنْ تُؤَقِّفَ. عَلَى جُمْلَتِهَا مُؤَلَّفَةً مُحْصَاةً. وَسَأَلْتَنِي أَنْ أُحْصِئَهَا. لَكَ فِي التَّأْلِيفِ بِلَا تَكَرَّرٍ يَكْثُرُ. فَإِنَّ ذَلِكَ، زَعَمْتُ، مِمَّا يَشْغَلُكَ عَمَّا قَصَدْتَ. مِنَ التَّفَقُّهِ فِيهَا، وَالِاسْتِنْبَاطِ مِنْهَا.

Praise be to Allah, the Lord of all the worlds; the final outcome belongs to those who are mindful of Him. May Allah's blessings be upon Muhammad, the Seal of the Prophets, and upon all the prophets and messengers.

To proceed: You wrote — *may Allah have mercy on you and grant you success through His guidance* — that you had resolved to study and discern the collection of reports transmitted from the Messenger of Allah (ﷺ): those relating to the practice and rulings of the religion, as well as to reward and punishment, encouragement and warning, and the many other categories of transmitted teachings.

You mentioned that you desired to examine these reports together with their chains of transmission — the *isnāds* through which they have been conveyed and circulated among the scholars — and that you wished, *may Allah guide you aright*, to have them gathered in an ordered and comprehensive form. You also asked me to summarize them for you in a written compilation, *without unnecessary repetition*, since, as you observed, such repetition would distract you from your true purpose: to reflect upon their meanings and to derive understanding and insight from them.

وَالَّذِي سَأَلْتُ، أَكْرَمَكَ اللَّهُ، حِينَ رَجَعْتُ إِلَى تَدْبِيرِهِ، وَمَا تَقُولُ بِهِ الْحَالُ إِنْ شَاءَ اللَّهُ، عَاقِبَةُ مُحَمَّدٍ، وَمَنْفَعَةٌ مَوْجُودَةٌ. وَطَنَنْتُ، حِينَ سَأَلْتَنِي بِجَمِيعِ ذَلِكَ أَنْ لَوْ عَزِمَ لِي عَلَيْهِ، وَفُضِيَ لِي تَمَامُهُ، كَانَ أَوَّلَ مَنْ يُصِيبُهُ نَفْعُ ذَلِكَ إِيَّايَ حَاصَّةً، قَبْلَ غَيْرِي مِنَ النَّاسِ. لِأَسْبَابٍ كَثِيرَةٍ. يَطُولُ بِذِكْرِهَا الْوَصْفُ. إِلَّا أَنْ جُمْلَةَ ذَلِكَ، أَنَّ ضَبْطَ الْقَلِيلِ مِنْ هَذَا الشَّانِ وَإِتْقَانَهُ، أَيْسَرُ عَلَى الْمَرْءِ مِنْ مُعَالَجَةِ الْكَثِيرِ مِنْهُ. وَلَا سِيَّمَا عِنْدَ مَنْ لَا تَمْيِيزَ عِنْدَهُ مِنَ الْعَوَامِّ. إِلَّا بِأَنْ يُؤَقِّفَهُ عَلَى التَّمْيِيزِ غَيْرُهُ. فَإِذَا كَانَ الْأَمْرُ فِي هَذَا كَمَا وَصَفْنَا. فَالْقَصْدُ مِنْهُ إِلَى الصَّحِيحِ الْقَلِيلِ، أَوْلَى بِهِمْ مِنْ أَزْدِيَادِ السَّقِيمِ.

As for what you have requested—may Allah honour you—when I turned my thoughts to it and reflected upon its implications and likely outcome, I concluded, *Allah willing*, that it promises a praiseworthy result and a real benefit. Indeed, when you asked me to undertake this effort, I realised that if I were granted success and able to complete it, the first to reap its benefit would be myself, before anyone else — for many reasons, too numerous to mention here.



In summary, mastering a small portion of this discipline, when done carefully and precisely, is far easier for a person than trying to grapple with an unwieldy mass of material, especially for those among the common people who lack the ability to distinguish what is sound from what is unsound, unless someone else points it out to them. If that is the case — as we have described — then to focus on the few authentic reports is more fitting and beneficial than to accumulate an abundance of unsound ones.

و إنما يُرْجَى بَعْضُ الْمَنْفَعَةِ فِي الْإِسْتِكْثَارِ مِنْ هَذَا الشَّانِ، وَجَمِيعِ الْمُكَرَّرَاتِ مِنْهُ، لِخَاصَّةِ مِنَ النَّاسِ. يَمُنُّ زُرْقٌ فِيهِ بَعْضُ التَّيَقُّظِ، وَالْمَعْرِفَةِ بِأَسْبَابِهِ وَعِلَلِهِ. فَذَلِكَ إِنْ شَاءَ اللَّهُ، يَهْجُمُ بِمَا أُوتِيَ مِنْ ذَلِكَ عَلَى الْفَائِدَةِ فِي الْإِسْتِكْثَارِ مِنْ جَمْعِهِ. فَأَمَّا عَوَامُّ النَّاسِ الَّذِينَ هُمْ بِخِلَافِ مَعَانِي الْخَاصِّ، مِنْ أَهْلِ التَّيَقُّظِ وَالْمَعْرِفَةِ، فَلَا مَعْنَى لَهُمْ فِي طَلَبِ الْكَثِيرِ، وَقَدْ عَجَزُوا عَنْ مَعْرِفَةِ الْقَلِيلِ

Indeed, any real benefit to be hoped for in amassing large numbers of reports, including their many repetitions, is confined to a particular class of people — those who have been granted a measure of insight and understanding of the causes and subtleties behind such narrations. Such a person, is able—Allah willing—to draw benefit even from extensive collections, finding value in their abundance and variety. But as for the masses, who are the very opposite of those endowed with perception and learning, there is no purpose for them in seeking out a multitude of reports, when they are incapable of comprehending even a few.

ثُمَّ إِنَّا، إِنْ شَاءَ اللَّهُ، مُبْتَدِئُونَ فِي تَخْرِيجِ مَا سَأَلْتَ وَتَأْلِيفِهِ، عَلَى شَرِيطَةٍ سَوْفَ أَذْكُرُهَا لَكَ. وَهُوَ إِنَّا نَعْمِدُ إِلَى جُمْلَةِ مَا أُسْنِدَ مِنَ الْأَخْبَارِ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَنْفِسُهَا عَلَى ثَلَاثَةِ أَقْسَامٍ. وَثَلَاثَ طَبَقَاتٍ مِنَ النَّاسِ. عَلَى غَيْرِ تَكَرُّارٍ. إِلَى أَنْ يَأْتِيَ مَوْضِعٌ لَا يُسْتَعْنَى فِيهِ عَنْ تَرْدَادِ حَدِيثٍ فِيهِ زِيَادَةٌ مَعْنَى، أَوْ إِسْنَادًا. يَقَعُ إِلَى جَنْبِ إِسْنَادٍ، لِعِلَّةٍ تَكُونُ هُنَاكَ. لِأَنَّ الْمَعْنَى الزَّائِدَ فِي الْحَدِيثِ، الْمَحْتَاجَ إِلَيْهِ، يَقُومُ مَقَامَ حَدِيثٍ تَامٍ. فَلَا بُدَّ مِنْ إِعَادَةِ الْحَدِيثِ الَّذِي فِيهِ مَا وَصَفْنَا مِنَ الزِّيَادَةِ. أَوْ أَنْ يُفْصَلَ ذَلِكَ الْمَعْنَى مِنْ جُمْلَةِ الْحَدِيثِ عَلَى اخْتِصَارِهِ إِذَا أُمُكِّنَ. وَلَكِنْ تَفْصِيلُهُ رُبَّمَا عَسَرَ مِنْ جُمْلَتِهِ. فإِعَادَتُهُ بَهَيْتِهِ، إِذَا ضَاقَ ذَلِكَ، أَسْلَمَ

Then, with Allah's permission, we shall begin the task of compiling and arranging what you have requested — yet this shall be done under a specific condition, which I will now make clear. Our method will be this: we shall take the total body of reports transmitted from the Messenger of Allah — ﷺ — and divide them into three main categories, corresponding to three classes of people, without unnecessary repetition, except in cases where a particular report must be repeated because it contains an additional point of meaning, or because of a chain of transmission that stands beside another, for a reason warranting its inclusion.

For that additional meaning within a report, when it is essential, takes the place of a complete hadith. Thus, it becomes necessary to repeat the report which carries such an extra nuance. Alternatively, if possible, that difference may be extracted and stated separately in summary form. Yet at times this proves difficult to do; in such cases, repeating the entire report as it stands is the safer course.



فَأَمَّا مَا وَجَدْنَا بُدًّا مِنْ إِعَادَتِهِ بِجُمْلَتِهِ، مِنْ غَيْرِ حَاجَةٍ مِّنَّا إِلَيْهِ، فَلَا نَتَوَلَّى فِعْلَهُ إِنْ شَاءَ اللَّهُ تَعَالَى

As for any report that we find ourselves repeating in its entirety without any real need to do so, we shall, Allah willing, refrain from it.

فَأَمَّا الْقِسْمُ الْأَوَّلُ، فَإِنَّا نَتَوَحَّى أَنْ نُقَدِّمَ الْأَخْبَارَ الَّتِي هِيَ أَسْلَمُ مِنَ الْعُيُوبِ مِنْ غَيْرِهَا وَأَنْقَى مِنْ أَنْ يَكُونَ نَاقِلُهَا أَهْلُ اسْتِقَامَةٍ فِي الْحَدِيثِ، وَإِتْقَانٍ لِمَا نَقَلُوا. لَمْ يُوجَدْ فِي رَوَايَتِهِمْ اخْتِلَافٌ شَدِيدٌ. وَلَا تَخْلِيطٌ فَاحِشٌ. كَمَا قَدْ عُنِيَ فِيهِ عَلَى كَثِيرٍ مِنَ الْمِحْدَثِينَ. وَبَانَ ذَلِكَ فِي حَدِيثِهِمْ

As for the first category, we aim to prioritize the reports that are the safest from defects, purer in their transmission, and whose transmitters are people of uprightness in hadith and meticulous in what they convey. In their narrations, there is no severe disagreement and no gross confusion, unlike what is found in the reports of many other hadith scholars, and is evident in their reports.

فَإِنْ حُنَّ تَقَصَّيْنَا أَخْبَارَ هَذَا الصَّنْفِ مِنَ النَّاسِ، أَتَبَعْنَا أَخْبَارًا يَقَعُ فِي أَسَانِيدِهَا بَعْضُ مَنْ لَيْسَ بِالْمَوْصُوفِ بِالْحِفْظِ وَالِإِتْقَانِ. كَالصَّنْفِ الْمُقَدَّمِ قَبْلَهُمْ. عَلَى أَنَّهُمْ، وَإِنْ كَانُوا فِيمَا وَصَفْنَا دُوْنَهُمْ، فَإِنَّ اسْمَ السَّنَنِ وَالصِّدْقِ وَتَعَاطِي الْعِلْمِ يَشْمَلُهُمْ كَعَطَاءِ بْنِ السَّائِبِ، وَيَزِيدَ بْنِ أَبِي زِيَادٍ، وَلَيْثِ بْنِ أَبِي سُلَيْمٍ، وَأَضْرَاهِمَ، مِنْ حُمَالِ الْأَثَارِ وَنَقَالِ الْأَخْبَارِ.

When we trace the reports of this category of transmitters, we sometimes encounter chains that include narrators who are not distinguished for perfect memorization or meticulous accuracy, unlike the first category we mentioned. Yet, even though they rank below the previous group in what we described, they are still encompassed under the qualities of reliability, honesty, and pursuit of knowledge. This includes figures such as 'Atā' ibn al-Sā'ib, Yazīd ibn Abī Ziyād, Layth ibn Abī Sulaym, and others of their kind, who are known as preservers of reports and transmitters of narratives.

فَهُمْ بِمَا وَصَفْنَا مِنَ الْعِلْمِ وَالسَّنَنِ عِنْدَ أَهْلِ الْعِلْمِ مَعْرُوفِينَ، فَعَيَّرُهُمْ مِنْ أَقْرَابِهِمْ مِمَّنْ عِنْدَهُمْ مَا ذَكَرْنَا مِنَ الْإِتْقَانِ وَالِاسْتِقَامَةِ فِي الرِّوَايَةِ يُفْضَلُوهُمْ فِي الْحَالِ وَالْمَرْتَبَةِ. لِأَنَّ هَذَا عِنْدَ أَهْلِ الْعِلْمِ دَرَجَةٌ رَفِيعَةٌ وَحَصَلَةٌ سَنِيَّةٌ

They are recognized among the scholars for their knowledge and discretion, as we have described. As for others of their peers, who possess precision and uprightness in narration, are higher in their standing and rank, because among the scholars, such qualities represent a high degree and a noble distinction.



أَلَا تَرَى أَنَّكَ إِذَا وَارَزْتَ هَؤُلَاءِ الثَّلَاثَةَ الَّذِينَ سَمِينَاهُمْ، عطاء ويزيد وليثا، بمنصور بن المعتمر وسليمان الأعْمَشِ وإسماعيل بن أبي خالد، في إتقان الحديث و الاستقامة فيه، وجدتهم مباينين لهم. لا يدانونهم لاشك عند أهل العلم بالحديث في ذلك. للذي استفاض عندهم من صحة الحديث عند منصورٍ والأعمش وإسماعيل. وإتقانهم لحديثهم. وَأَنَّهُمْ لَمْ يَعْرِفُوا مِثْلَ ذَلِكَ مِنْ عَطَاءٍ وَيَزِيدَ وَكَيْثٍ

Indeed, if you weigh these three—‘Atā’, Yazīd, and Layth—against Mansūr ibn al-Muṭtamir, Sulaymān al-‘Amash, and Ismā’īl ibn Abī Khālid, in terms of precision and uprightness in hadith, you will find them clearly distinguished. Amongst the scholars, they do not approach them due to the authenticity of the transmitted reports of Mansūr, al-‘Amash, or Ismā’īl, and this was not of the same degree among ‘Atā’, Yazīd, or Layth.

وَفِي مِثْلِ مَجْرَى هَؤُلَاءِ إِذَا وَارَزْتَ بَيْنَ الْأَقْرَانِ، كَابْنِ عَوْنٍ وَأَيُّوبَ السَّخْتِيَانِيِّ، مَعَ عَوْفِ بْنِ أَبِي جَمِيلَةَ وَأَشْعَثَ الْحُمْرَانِيِّ وَهُمَا صَاحِبَا الْحَسَنِ وَابْنِ سِيرِينَ. كَمَا أَنَّ بَنَ عَوْنٍ وَأَيُّوبَ صَاحِبَاهُمَا. إِلَّا أَنَّ الْبُؤْنَ بَيْنَهُمَا وَبَيْنَ هَٰذَيْنِ بَعِيدٌ فِي كَمَالِ الْفَضْلِ وَصِحَّةِ النَّقْلِ. وَإِنْ كَانَ عَوْفٌ وَأَشْعَثُ غَيْرَ مَدْفُوعَيْنِ عَنِ صِدْقٍ وَأَمَانَةٍ عِنْدَ أَهْلِ الْعِلْمِ. وَلَكِنَّ الْحَالَ مَا وَصَفْنَا مِنَ الْمَنْزِلَةِ عِنْدَ أَهْلِ الْعِلْمِ

And similarly, if you compare their peers—Ibn ‘Awn and Ayyūb al-Sakhtiyānī—with ‘Awf ibn Abī Jamīlah and Ash‘ath al-Ḥumrānī, who were the companions of al-Ḥasan and Ibn Sīrīn, just as Ibn ‘Awn and Ayyūb were their companions, you will find a significant difference. The gap between the two groups is wide in terms of excellence and the soundness of transmission. While ‘Awf and Ash‘ath are not lacking in truthfulness and reliability according to the scholars of hadith, the reality is that the station of Ibn ‘Awn and Ayyūb is considered superior among the scholars of knowledge.

وَإِنَّمَا مَثَلْنَا هَؤُلَاءِ فِي التَّسْمِيَةِ، لِيَكُونَ تَمَثُّلُهُمْ سَمَةً يَصْدُرُ عَنْ فَهْمِهَا مَنْ عَجِيَ عَلَيْهِ طَرِيقُ أَهْلِ الْعِلْمِ فِي تَرْتِيبِ أَهْلِهِ فِيهِ. فَلَا يُقَصَّرُ بِالرَّجُلِ الْعَالِي الْقَدْرِ عَنْ دَرَجَتِهِ. وَلَا يُرْفَعُ مُتَّضِعُ الْقَدْرِ فِي الْعِلْمِ فَوْقَ مَنْزِلَتِهِ. وَيُعْطَى كُلُّ ذِي حَقٍّ فِيهِ حَقُّهُ وَيُنزَلُ مَنْزِلَتُهُ

We have named these individuals merely as examples, so that their mention may serve as a guiding illustration for those unfamiliar with the method of the scholars in ranking transmitters. No person of high standing should be diminished below their due rank, nor should one of lesser stature be elevated above their proper station in knowledge. Each person is accorded their rightful place, and each rank is acknowledged according to its merit.



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

فَعَلَى نَحْوِ مَا ذَكَرْنَا مِنَ الْوُجُوهِ، نُؤَلِّفُ مَا سَأَلْتِ مِنَ الْأَخْبَارِ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

It has been reported from ‘Ā’ishah that she said: “The Messenger of Allah (ﷺ) commanded us to assign people their proper ranks,” and in accordance with what Allah declares in the Qur’an: “And above every one possessing knowledge is one more learned”. Thus, in the manner we have outlined, we proceed to compile what you asked concerning, from the narrations of the Messenger of Allah (ﷺ).

فَأَمَّا مَا كَانَ مِنْهَا عَنْ قَوْمٍ هُمْ عِنْدَ أَهْلِ الْحَدِيثِ مُتَّهَمُونَ. أَوْ عِنْدَ الْأَكْثَرِ مِنْهُمْ. فَلَسْنَا نَتَشَاغَلُ بِتَخْرِيجِ حَدِيثِهِمْ. كَعَبْدِ اللَّهِ بْنِ مَسُورٍ أَبِي جَعْفَرٍ الْمَدَائِنِيِّ. وَعَمْرٍو بْنِ خَالِدٍ، وَعَبْدِ الْقُدُّوسِ الشَّامِيِّ، وَمُحَمَّدِ بْنِ سَعِيدِ الْمَصْلُوبِ، وَغِيَاثِ بْنِ إِبْرَاهِيمَ، وَسُلَيْمَانَ بْنِ عَمْرٍو أَبِي دَاوُدَ النَّحْعِيِّ، وَأَشْبَاهِهِمْ مِمَّنْ أَتَمَّ بَوْضُوعِ الْأَحَادِيثِ وَتَوَلِيدِ الْأَخْبَارِ. وَكَذَلِكَ مِنَ الْعَالِبِ عَلَى حَدِيثِهِ الْمُنْكَرُ أَوْ الْغَلَطُ، أَمْسَكْنَا أَيْضًا عَنْ حَدِيثِهِمْ

As for those reports transmitted by people who, according to the scholars of ḥadīth or the majority of them, are considered *questionable*, then we have refrained from compiling their ḥadīth. This includes, for example, ‘Abdullāh ibn Miswār Abū Ja’far al-Madā’inī, ‘Amr ibn Khālid, ‘Abdul-Quddūs al-Shāmī, Muḥammad ibn Sa’īd al-Maṣlūb, Ghiyath ibn Ibrahim, Sulaymān ibn ‘Amr Abū Dāwūd al-Nakha’ī, and others like them, who were accused of fabricating ḥadīth or generating reports. Similarly, we have also refrained from reporting what predominates in their narrations as falsehood and major errors.

وَعَلَامَةُ الْمُنْكَرِ فِي حَدِيثِ الْمُحَدِّثِ، إِذَا مَا عَرَضَتْ رَوَايَتُهُ لِلْحَدِيثِ عَنْ رَوَايَةِ غَيْرِهِ مِنْ أَهْلِ الْحِفْظِ وَالرِّضَا، خَالَفَتْ رَوَايَتَهُ رَوَايَتَهُمْ. أَوْ لَمْ تَكُنْ تُوَافِقُهَا. فَإِذَا كَانَ الْأَعْلَبُ مِنْ حَدِيثِهِ كَذَلِكَ، كَانَ مَهْجُورَ الْحَدِيثِ، غَيْرَ مَقْبُولِهِ وَلَا مُسْتَعْمَلِهِ

The mark of a *munkar* (rejected) ḥadīth in a transmitter’s narration is that, when his version of a report is compared with those transmitted by reliable and well-regarded preservers of ḥadīth, his narration contradicts theirs—or scarcely accords with them. When the majority of a narrator’s reports are found to be of this nature, his ḥadīth are to be abandoned—neither accepted nor employed.



فَمِنْ هَذَا الضَّرْبِ مِنَ الْمُحَدِّثِينَ عَبْدُ اللَّهِ بْنُ مُحَرَّرٍ، وَيَحْيَى بْنُ أَبِي أَنْبَسَةَ، وَالْجَرَّاحُ بْنُ الْمِنْهَالِ أَبُو الْعَطُوفِ، وَعَبَادُ بْنُ كَثِيرٍ، وَحُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ ضَمَيْرَةَ، وَعُمَرُ بْنُ صُهَبَانَ. وَمَنْ نَحَا نَحْوَهُمْ فِي رِوَايَةِ الْمُنْكَرِ مِنَ الْحَدِيثِ. فَلَسْنَا نَعْرِجُ عَلَى حَدِيثِهِمْ. وَلَا نَتَشَاغَلُ بِهِ

Of this class of transmitters are: ‘Abdullāh ibn Muḥarrar, Yaḥyā ibn Abī Unaysa, al-Jarrāḥ ibn al-Minhāl Abū al-‘Aṭūf, ‘Abbād ibn Kathīr, Ḥusayn ibn ‘Abdillāh ibn Ḍumayrah, and ‘Umar ibn Ṣuhbān — and others who follow their course in transmitting *munkar* (rejected) reports. We do not turn our attention to their ḥadīths, nor do we occupy ourselves with them.

لَأَنَّ حُكْمَ أَهْلِ الْعِلْمِ، وَالَّذِي نَعْرِفُ مِنْ مَذْهَبِهِمْ فِي قَبُولِ مَا يَتَّفَرَّدُ بِهِ الْمُحَدِّثُ مِنَ الْحَدِيثِ، أَنْ يَكُونَ قَدْ شَارَكَ الثَّقَاتِ مِنْ أَهْلِ الْعِلْمِ وَالْحَفِظِ فِي بَعْضِ مَا رَوَوْا. وَأَمَعَنَ فِي ذَلِكَ عَلَى الْمُوَافَقَةِ لَهُمْ. إِذَا وَجَدَ كَذَلِكَ، ثُمَّ زَادَ بَعْدَ ذَلِكَ شَيْئًا لَيْسَ عِنْدَ أَصْحَابِهِ، قُبِلَتْ زِيَادَتُهُ

For the ruling of the scholars — and what we know of their method regarding the acceptance of a ḥadīth that a transmitter narrates uniquely — is that such a narrator must have participated alongside the reliable authorities among the people of knowledge and precision in transmitting some of what they have transmitted, and that he must have shown consistent agreement with them therein. When such concord is established, and he thereafter adds a detail not found in the narrations of his peers, that additional report of his is accepted.

فَأَمَّا مَنْ تَرَاهُ يَعْمِدُ لِمِثْلِ الزُّهْرِيِّ فِي جَلَالَتِهِ وَكَثْرَةِ أَصْحَابِهِ الْحَفَّازِ الْمُتَّقِينَ لِحَدِيثِهِ وَحَدِيثِ غَيْرِهِ، أَوْ لِمِثْلِ هِشَامِ بْنِ عُرْوَةَ، وَحَدِيثُهُمَا عِنْدَ أَهْلِ الْعِلْمِ مَبْسُوطٌ مُشْتَرَكٌ. قَدْ نَقَلَ أَصْحَابُهُمَا عَنْهُمَا حَدِيثَهُمَا عَلَى الْإِتِّفَاقِ مِنْهُمْ فِي أَكْثَرِهِ. فَيَرَوِي عَنْهُمَا أَوْ عَنْ أَحَدِهِمَا الْعَدَدَ مِنَ الْحَدِيثِ، بِمَّا لَا يَعْرِفُهُ أَحَدٌ مِنْ أَصْحَابِهِمَا، وَلَيْسَ مِمَّنْ قَدْ شَارَكَهُمْ فِي الصَّحِيحِ مِمَّا عِنْدَهُمْ، فَعَبْرٌ جَائِزٌ قَبُولُ حَدِيثِ هَذَا الضَّرْبِ مِنَ النَّاسِ. وَاللَّهُ أَعْلَمُ.

As for one whom you find attributing reports to the likes of al-Zuhrī, in all his eminence and the multitude of his companions—those who were masters of precision and preservation, transmitters of his ḥadīth and the ḥadīth of others—or to the like of Hishām ibn ‘Urwah, whose narrations, among the scholars of ḥadīth, are well known and widely transmitted, whose students have conveyed their narrations in general agreement upon most of them— then such a person who narrates from either of these men a number of reports that none of their known students recognize, and who is not known to have shared with them in the sound narrations that they preserved, it is not permissible to accept the ḥadīth of such a type of transmitter. And Allah knows best.



قَدْ شَرَحْنَا مِنْ مَذْهَبِ الْحَدِيثِ وَأَهْلِهِ بَعْضَ مَا يَتَوَجَّهُ بِهِ مَنْ أَرَادَ سَبِيلَ الْقَوْمِ وَوَفَّقَ لَهُمَا . وَسَنَزِيدُ، إِنْ شَاءَ اللَّهُ تَعَالَى، شَرْحًا وَإيضًا فِي مَوَاضِعٍ مِنَ الْكِتَابِ. عِنْدَ ذِكْرِ الْأَخْبَارِ الْمُعَلَّلَةِ. إِذَا أَتَيْنَا عَلَيْهَا فِي الْأَمَاكِنِ الَّتِي يَلِيقُ بِهَا الشَّرْحُ وَالإيضاحُ، إِنْ شَاءَ اللَّهُ تَعَالَى

We have thus explained some aspects of the method and discipline of ḥadīth and of its people—enough to guide whoever seeks to follow their path and is granted success in doing so. And, Allah willing, we shall add further clarification and explanation in appropriate places throughout this book, particularly when we come upon reports containing hidden defects, setting them out in their proper contexts where such clarification is most fitting—if Allah wills.

وَبَعْدُ، يَرْحَمُكَ اللَّهُ، فَلَوْلَا الَّذِي رَأَيْنَا مِنْ سُوءِ صَنِيعِ كَثِيرٍ مِمَّنْ نَصَبَ نَفْسَهُ مُحَدِّثًا، فِيمَا يَلْزَمُهُمْ مِنْ طَرِحِ الْأَحَادِيثِ الضَّعِيفَةِ، وَالرِّوَايَاتِ الْمُنْكَرَةِ، وَتَرْكِهِمُ الْإِقْتِصَارَ عَلَى الْأَحَادِيثِ الصَّحِيحَةِ الْمَشْهُورَةِ، مِمَّا نَقَلَهُ النُّقَاتُ الْمَعْرُوفِينَ بِالصِّدْقِ وَالْأَمَانَةِ. بَعْدَ مَعْرِفَتِهِمْ وَإِقْرَارِهِمْ بِالسَّنْتِهِمْ، أَنَّ كَثِيرًا مِمَّا يَقْدِفُونَ بِهِ إِلَى الْأَعْيَاءِ مِنَ النَّاسِ هُوَ مُسْتَنْكَرٌ، وَمَنْفُورٌ عَنِ قَوْمٍ غَيْرِ مَرْضِيَّيْنِ، مِمَّنْ دَمَّ الرِّوَايَةَ عَنْهُمْ أَيْمَةُ أَهْلِ الْحَدِيثِ. مِثْلُ مَالِكِ بْنِ أَنَسٍ، وَشُعْبَةَ بْنِ الْحَجَّاجِ، وَسُفْيَانَ بْنِ عُيَيْنَةَ، وَيَحْيَى بْنَ سَعِيدِ الْقَطَّانِ، وَعَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ، وَغَيْرِهِمْ مِنَ الْأَيْمَةِ - لَمَّا سَهَّلَ عَلَيْنَا الْإِنْتِصَابَ لِمَا سَأَلْتَ مِنَ التَّمْيِيزِ وَالتَّحْصِيلِ

After this, may Allah have mercy on you: were it not for what we have observed of the mistakes of many who have appointed themselves ḥadīth transmitters, in failing to discard weak reports and rejected narrations, and in neglecting to restrict themselves to the well-known authentic ḥadīths transmitted by trustworthy narrators recognized for their truthfulness and integrity—after knowing this and acknowledging it themselves in their statements—then much of what they cast before the unlearned is unacceptable, being transmitted from those not approved, whom the great Imāms of ḥadīth had criticized. Such figures include Mālik ibn Anas, Shu‘bah ibn al-Ḥajjāj, Sufyān ibn ‘Uyaynah, Yaḥyā ibn Sa‘īd al-Qaṭṭān, ‘Abd al-Raḥmān ibn Mahdī, and others among the Imāms. Were it not for this, it would not have been easy for us to pursue with clarity the distinctions and precise knowledge you asked for.

وَلَكِنْ مِنْ أَجْلِ مَا أَعْلَمْنَاكَ مِنْ نَشْرِ الْقَوْمِ الْأَخْبَارِ الْمُنْكَرَةِ، بِالْأَسَانِيدِ الضَّعِيفِ الْمَجْهُولَةِ، وَقَدْفِهِمْ بِهَا إِلَى الْعَوَامِّ الَّذِينَ لَا يَعْرِفُونَ عُيُوبَهَا، حَفَّ عَلَيَّ قُلُوبُنَا إِجَابَتِكَ إِلَى مَا سَأَلْتَ

But for the reason that we have made you aware of—the tendency of people to circulate rejected reports, with weak and unknown chains of transmission, and to cast them before the general populace who do not recognize their defects—it became a matter of ease and relief for our hearts to respond to your request.



بَابُ وُجُوبِ الرَّوَايَةِ عَنِ الثِّقَاتِ وَتَرْكِ الْكُذَّابِينَ، وَالتَّحْذِيرِ مِنَ الْكُذْبِ عَلَى رَسُولِ اللَّهِ ﷺ

Chapter: The Obligation to Transmit Only from the Trustworthy and to Avoid Liars, and the Warning Against Lying About the Messenger ﷺ

وَأَعْلَمُ، وَفَقَّكَ اللَّهُ تَعَالَى، أَنَّ الْوَاجِبَ عَلَى كُلِّ أَحَدٍ عَرَفَ التَّمْيِيزَ بَيْنَ صَحِيحِ الرَّوَايَاتِ وَسَقِيمِهَا. وَ ثَقَاتِ النَّاقِلِينَ لَهَا، مِنَ الْمُتَهَمِينَ. أَنَّ لَا يَزُويَ مِنْهَا إِلَّا مَا عَرَفَ صِحَّةَ مَخْرَجِهِ. وَالسِّتَارَةَ فِي نَاقِلِيهِ. وَأَنَّ يَتَّقِيَ مِنْهَا مَا كَانَ مِنْهَا مِنْ أَهْلِ التَّهْمِ وَالْمَعَانِدِينَ مِنْ أَهْلِ الْبَدْعِ.

Know that it is incumbent upon anyone who is able to distinguish between authentic and weak reports, and who is aware of the trustworthiness of transmitters as opposed to those who are suspect, to relate only that which is verified through reliable chains of transmission. They must protect the integrity of the transmitter and avoid transmitting from those who are known for falsehood and obstinacy, from the people of innovation.

وَالدَّلِيلُ عَلَى أَنَّ الَّذِي قُلْنَا مِنْ هَذَا هُوَ اللَّازِمُ دُونَ مَا خَالَفَهُ— قَوْلُ اللَّهِ جَلَّ ذِكْرُهُ: { يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ. } وَقَالَ جَلَّ ثَنَاؤُهُ: { مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ. } وَقَالَ عَزَّ وَجَلَّ: { وَأَشْهِدُوا ذَوِي عَدْلٍ مِنْكُمْ. } فَدَلَّ بِمَا ذَكَرْنَا مِنْ هَذِهِ الْآيَةِ— أَنَّ حَبْرَ الْفَاسِقِ سَاقِطٌ عَنِ الْمَقْبُولِ، وَأَنَّ شَهَادَةَ غَيْرِ الْعَدْلِ مَرْدُودَةٌ. وَالْحَبْرُ، وَإِنْ فَارَقَ مَعْنَاهُ مَعْنَى الشَّهَادَةِ فِي بَعْضِ الْوُجُوهِ، فَقَدْ يَجْتَمِعَانِ فِي أَعْظَمِ مَعَانِيهِمَا. إِذْ كَانَ حَبْرُ الْفَاسِقِ غَيْرَ مَقْبُولٍ عِنْدَ أَهْلِ الْعِلْمِ. كَمَا أَنَّ شَهَادَتَهُ مَرْدُودَةٌ عِنْدَ جَمِيعِهِمْ. وَدَلَّتِ السُّنَّةُ عَلَى نَفْيِ رَوَايَةِ الْمُنْكَرِ مِنَ الْأَخْبَارِ كَنَحْوِ دَلَالَةِ الْقُرْآنِ عَلَى نَفْيِ حَبْرِ الْفَاسِقِ.

The evidence that supports what we have stated—and excludes what contradicts it—is found in the words of Allah: "O you who believe! If a wicked person comes to you with news, verify it, lest you harm people unknowingly and regret what you have done." And He also said: "From those whom you consider to be just witnesses", and: "And call to witness two just persons from among you".

These verses indicate, as we have explained, that the report of a sinner is not acceptable and is to be rejected, and that the testimony of one who is not just is invalid. Even if a narration differs in form or meaning from testimony, they converge in their essential point: the narration of a sinner is not accepted by scholars, just as their testimony is universally rejected. The Prophetic tradition also confirms the rejection of narrations that are rejected (al-munkar), just as the Qur'an indicates the rejection of the report of a sinner.



وَهُوَ الْأَثَرُ الْمَشْهُورُ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يُرَى أَنَّهُ كَذَبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ" حَدَّثَنَا بَكْرُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ أَيْضًا. حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ وَسُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي شَيْبَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ.

It is reported widely from the Messenger of Allah (ﷺ) that he said: "Whoever narrates from me a report that he thinks is false is among the liars."

### باب تَغْلِيظِ الْكَذِبِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

#### Chapter: The Grave Sin of Lying Against the Messenger of God (peace be upon him)

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُذْرٌ، عَنْ شُعْبَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَارٍ. قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ؛ أَنَّهُ سَمِعَ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَخْطُبُ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا تَكْذِبُوا عَلَيَّ فَإِنَّهُ مَنْ يَكْذِبْ عَلَيَّ يَلِجِ النَّارَ"

Rib'ī ibn Hirāsh, said that he heard 'Alī delivering a sermon in which he said: The Messenger of Allah (ﷺ) said: "Do not lie about me, for whoever lies about me will enter the Fire."

وَحَدَّثَنِي زَهِيرُ بْنُ حَرْبٍ. حَدَّثَنَا إِسْمَاعِيلُ، يَعْنِي ابْنَ عُثَيْبَةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّهُ قَالَ: إِنَّهُ لَيَمْنَعُنِي أَنْ أُحَدِّثَكُمْ حَدِيثًا كَثِيرًا - أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ تَعَمَّدَ عَلَيَّ كَذِبًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ."

Anas ibn Mālik said: "What prevents me from relating to you many ḥadīths, is that the Messenger of Allah (ﷺ) said: 'Whoever deliberately lies about me, let him take his seat in the Fire.'"

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ. حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. "مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ"

Abū Hurayrah said: The Messenger of Allah (ﷺ) said: 'Whoever lies about me deliberately, let him take his seat in the Fire.'

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُنِيرٍ. حَدَّثَنَا أَبِي. حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ. حَدَّثَنَا عَلِيُّ بْنُ رَبِيعَةَ؛ قَالَ: أَتَيْتُ الْمَسْجِدَ. وَالْمُغِيرَةُ أَمِيرُ الْكُوفَةِ. قَالَ فَقَالَ الْمُغِيرَةُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ. فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ."

'Alī ibn Rabī'ah, said: "I came to the mosque while al-Mughīrah was governor of Kūfah. Al-Mughīrah said: 'I heard the Messenger of Allah (ﷺ) say: "Lying about me is not like lying about anyone else. Whoever lies about me deliberately, let him take his seat in the Fire.'"



وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ. حَدَّثَنَا عَلِيُّ بْنُ مَسْهَرٍ. أَخْبَرَنَا مُحَمَّدُ بْنُ قَيْسِ الْأَسَدِيِّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ الْأَسَدِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ وَلَمْ يَذْكُرْ "إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبِ عَلَيَّ أَحَدٌ" Another chain to al-Mughīrah ibn Shu‘bah, from the Prophet (ﷺ) to the same effect—but without mentioning the words: “Lying about me is not like lying about anyone else.”

### بَابُ النَّهْيِ عَنِ الْحَدِيثِ بِكُلِّ مَا سَمِعَ

#### Chapter: The Prohibition of Relating Everything One Hears

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذِ الْعَنْبَرِيِّ. حَدَّثَنَا أَبِي. ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ. قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ حُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ". وَحَدَّثَنَا ابْنُ أَبِي بَكْرٍ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ. حَدَّثَنَا شُعْبَةُ، عَنْ حُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ. عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ ذَلِكَ.

Abū Hurayrah said: The Messenger of God (ﷺ) said: “It is enough for a person to be considered a liar that he should repeat everything he hears.”

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى. أَخْبَرَنَا هُشَيْمٌ، عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَبِي عُمَرَ النَّهْدِيِّ؛ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: بِحَسْبِ الْمَرْءِ مِنَ الْكَذِبِ أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

‘Umar ibn al-Khaṭṭāb said: “It is enough falsehood for a person that he should repeat everything he hears.”

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

And Imām Mālik said — as narrated by Ibn Wahb: “Know that no one who relates everything he hears will remain unharmed; nor will such a person ever be a true leader to be followed.”



حدثنا محمد بن المثنى. قال: حَدَّثَنَا عَبْدُ الرَّحْمَنِ. قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: بِحَسَبِ الْمَرْءِ مِنَ الْكَذِبِ أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ.

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

‘Abdullāh ibn Mas‘ūd said likewise: “It is enough for a person to be considered a liar that he should relate everything he hears.” ‘Abdul-Raḥmān ibn Mahdī said: “A man will never become a true imām to be followed until he learns to withhold part of what he hears.”

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَحْبَرَنَا عُمَرُ بْنُ عَلِيٍّ بْنِ مُقَدِّمٍ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ؛ قَالَ: سَأَلَنِي إِيَّاسُ بْنُ مُعَاوِيَةَ فَقَالَ: إِنِّي أَرَاكَ قَدْ كَلِمْتَ بِعِلْمِ الْقُرْآنِ. فَأَقْرَأْ عَلَيَّ سُورَةً. وَفَسِّرْ حَتَّى أَنْظُرَ فِيهَا فِيمَا عَلِمْتَ. قَالَ فَفَعَلْتُ. فَقَالَ لِي: احْفَظْ عَلَيَّ مَا أَقُولُ لَكَ. إِيَّاكَ وَالسَّنَاعَةَ فِي الْحَدِيثِ فَإِنَّهُ قَلَّمَا حَمَلَهَا أَحَدٌ إِلَّا ذَلَّ فِي نَفْسِهِ وَكَذَبَ فِي حَدِيثِهِ

Sufyān ibn Ḥusayn said: “Iyās ibn Mu‘āwiyah once said to me, ‘I see that you are deeply devoted to the knowledge of the Qur’an. Recite a sūrah for me and explain it so that I may see what you know.’ I did so, and he said to me: ‘Remember what I tell you — beware of outrageousness in speech. Rarely has anyone indulged in it without lowering himself and falling into falsehood in his reports.’”

وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَزْمَلَةُ بْنُ يَحْيَى. قَالَا: أَحْبَرَنَا ابْنُ وَهَبٍ. قَالَ: أَحْبَرَنِي يُونُسُ عَنْ أَبِي شَهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ابْنِ عْتَبَةَ؛ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ قَالَ: مَا أَنْتَ بِمُحَدِّثٍ قَوْمًا حَدِيثًا لَا تَبْلُغُهُ عُقُولُهُمْ، إِلَّا كَانَ لِبَعْضِهِمْ فِتْنَةً.

And ‘Abdullāh ibn Mas‘ūd said: “You do not relate something to a people whose minds cannot grasp it, except that it becomes a source of confusion for some of them.”

### بَابُ النَّهْيِ عَنِ الرَّوَايَةِ عَنِ الضُّعْفَاءِ وَالِاحْتِيَاظِ فِي تَحْمُلِهَا

#### Chapter: The Prohibition of Narrating from the Weak and the Need for Caution in Bearing Their Narrations

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُمَيَّرٍ وَرُهَيْبُ بْنُ حَرْبٍ. قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ. قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ. قَالَ: حَدَّثَنِي أَبُو هَانِيئٍ، عَنْ أَبِي عَثْمَانَ مُسْلِمِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ أَنَّهُ قَالَ "سَيَكُونُ فِي آخِرِ أُمَّتِي أَنْاسٌ يُحَدِّثُونَكُمْ مَا لَمْ تَسْمَعُوا أَنْتُمْ وَلَا آبَاؤُكُمْ. فَإِيَّاكُمْ وَإِيَاهُمْ

Abū Hurayrah said that the Messenger of God ﷺ said: “There will come, at the end of my community, people who will relate to you things that neither you nor your forefathers have ever heard. Beware of them and beware of their reports.”



وَحَدَّثَنِي حَزْمَلَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ حَزْمَلَةَ بْنِ عِمْرَانَ التَّجِيبِيُّ. قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ. قَالَ: حَدَّثَنِي أَبُو شُرَيْحٍ؛ أَنَّهُ سَمِعَ شَرَاخِيلَ بْنَ يَزِيدَ يَقُولُ: أَخْبَرَنِي مُسْلِمُ بْنُ يَسَارٍ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَكُونُ فِي آخِرِ الزَّمَانِ دَجَالُونَ كَذَّابُونَ. يَأْتُونَكُمْ مِنَ الْأَحَادِيثِ بِمَا لَمْ تَسْمَعُوا أَنْتُمْ وَلَا آبَاؤُكُمْ. فَأَيَّاكُمْ وَإِيَّاهُمْ. لَا يُضِلُّونَكُمْ وَلَا يَفْتِنُونَكُمْ"

Abū Hurayrah said that the Messenger of God ﷺ said: "At the end of time there will appear false deceivers. They will come to you with reports of traditions which neither you nor your forefathers have heard. Beware of them and their narrations. Do not be misled or tempted by them."

وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجِيُّ. حَدَّثَنَا وَكَيْعٌ. حَدَّثَنَا الْأَعْمَشُ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنِ عَامِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ الشَّيْطَانَ لِيَتَمَثَّلُ فِي صُورَةِ الرَّجُلِ. فَيَأْتِي الْقَوْمَ فَيُحَدِّثُهُمْ بِالْحَدِيثِ مِنَ الْكَذِبِ. فَيَتَفَرَّقُونَ. فَيَقُولُ الرَّجُلُ مِنْهُمْ: سَمِعْتُ رَجُلًا أَعْرَفُ وَجْهَهُ، وَلَا أَدْرِي مَا اسْمُهُ، يُحَدِّثُ

'Abdullāh said: "Satan may take the form of a man and approach people, conveying to them false reports. They then disperse. Then one among them may say: 'I heard a man I recognise by face—though I do not know his name—relate this to us.'"

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ عَنِ أَبِيهِ، عَنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ؛ قَالَ: إِنَّ فِي الْبَحْرِ شَيْطَانِينَ مَسْجُونَةً أَوْثَقَهَا سُلَيْمَانُ. يُوشِكُ أَنْ تَخْرُجَ فَتَقْرَأَ عَلَى النَّاسِ قُرْآنًا

'Abdullāh ibn 'Umar ibn al-Āṣ said: "In the sea there are imprisoned devils, bound by Sulayman. They are about to emerge and recite the Qur'ān to the people."

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادٍ وَسَعِيدُ بْنُ عَمْرٍو الْأَشْجِيُّ جَمِيعًا، عَنِ ابْنِ عُيَيْنَةَ. قَالَ سَعِيدٌ: أَخْبَرَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ؛ قَالَ: جَاءَ هَذَا إِلَى ابْنِ عَبَّاسٍ (يَعْنِي بُشَيْرَ بْنَ كَعْبٍ). (فَجَعَلَ يُحَدِّثُهُ. فَقَالَ لَهُ ابْنُ عَبَّاسٍ: عُدْ لِحَدِيثِ كَذَا وَكَذَا. فَعَادَلَهُ. ثُمَّ حَدَّثَهُ. فَقَالَ لَهُ: عُدْ لِحَدِيثِ كَذَا وَكَذَا. فَعَادَلَهُ. فَمَا أَدْرِي، أَعَرَفْتَ حَدِيثِي كُلَّهُ وَأَنْكَرْتَ هَذَا؟ أَمْ أَنْكَرْتَ حَدِيثِي كُلَّهُ وَعَرَفْتَ هَذَا؟ فَقَالَ لَهُ ابْنُ عَبَّاسٍ: إِنَّا كُنَّا نُحَدِّثُ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ لَمْ يَكُنْ يُكْذِبُ عَلَيْهِ. فَلَمَّا رَكِبَ النَّاسُ الصَّعْبَ وَالذَّلُولَ، تَرَكْنَا الْحَدِيثَ عَنْهُ.

Ṭāwūs said: "This man (meaning Bushayr ibn Ka'b) came to Ibn 'Abbās and began narrating to him. Ibn 'Abbās said to him, "Return to such-and-such a narration." So he repeated it, and then narrated further. Ibn 'Abbās said again, "Return to such-and-such a narration." So he did. Then Bushayr said to him, "I do not know whether you recognise all my narrations but reject this one, or reject them all and recognise only this?" Ibn 'Abbās replied, "In earlier times, we would narrate from the Messenger of Allah ﷺ when no one used to lie about him. But when people began to ride every difficult and easy path, we refrained from narrating from him."



وحدثني محمد بن رافع. حدثنا عبد الرزاق. أخبرنا معمر، عن ابن طاوس، عن أبيه، عن ابن عباس؛ قَالَ: إِنَّمَا كُنَّا نَحْفَظُ الْحَدِيثَ. وَالْحَدِيثُ يُحْفَظُ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَمَّا إِذْ رَكِبْتُمْ كُلَّ صَعْبٍ وَذَلُولٍ، فَهِيَ هَات

Ibn ‘Abbās said: “We used to preserve the hadith carefully, and the hadith was preserved from the Messenger of Allah ﷺ. But once you began to traverse every rough and smooth path, then how unlikely?!”

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

Mujāhid, said: Bushayr al-‘Adawī came to Ibn ‘Abbās and began narrating, saying repeatedly, “The Messenger of Allah ﷺ said, the Messenger of Allah ﷺ said.” But Ibn ‘Abbās neither permitted his narration nor turned his gaze towards him. Bushayr said, “Ibn ‘Abbās! Why do I not see you listening to my hadith? I narrate to you from the Messenger of Allah ﷺ, and yet you do not listen!” Ibn ‘Abbās replied: “There was a time when, if we heard a man say, ‘The Messenger of Allah ﷺ said,’ we would rush to look at him and lend him our ears with full attention. But when people began to take every rough and smooth path for it, we no longer accepted from people except what we recognised.”

حَدَّثَنَا دَاوُدُ بْنُ عَمْرٍو الصَّيِّغِيُّ. حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ؛ قَالَ: كَتَبْتُ إِلَى ابْنِ عَبَّاسٍ أَسْأَلُهُ أَنْ يَكْتُبَ لِي كِتَابًا وَيُخْفِيَ عَلَيَّ. فَقَالَ: وَكَدَّ نَاصِحٌ. أَنَا أَحْتَارُ لَهُ الْأُمُورَ اخْتِيَارًا وَأُخْفِي عَنْهُ. قَالَ فَدَعَا بِقِضَاءِ عَلَيَّ، فَجَعَلَ يَكْتُبُ مِنْهُ أَشْيَاءَ، وَيَمُرُّ بِهِ الشَّيْءُ فَيَقُولُ: وَاللَّهِ مَا قَضَى بِهَذَا عَلَيَّ. إِلَّا أَنْ يَكُونَ ضَلَّ

Ibn Abī Mulaykah said: I wrote to Ibn ‘Abbās asking him to write for me a *kitāb* and to keep it concealed from me. He replied, “A fine, sincere son indeed! I should make the selection carefully for him and then conceal it from him?” Then he called for the *Qadā’* of ‘Alī (the record of ‘Alī’s judicial rulings) and began to write portions of it. When he came upon certain passages, he said: “By Allah, ‘Alī did not judge thus — unless he was mistaken.”



حَدَّثَنَا عَمْرُو النَّاقِدُ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ؛ قَالَ: أُتِيَ ابْنُ عَبَّاسٍ بِكِتَابٍ فِيهِ قَضَاءُ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ فَمَحَاهُ. إِلَّا قَدَرَ وَأَشَارَ سُفْيَانُ بْنُ عُيَيْنَةَ بِذِرَاعِهِ.

Tāwūs said: A book was brought to Ibn ‘Abbās in which were recorded the judgements of ‘Alī. He erased it — all of it save for a small portion, about the length of a man’s forearm (as Sufyān ibn ‘Uyaynah indicated with his arm).

حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْخَلْوَالِيُّ. حَدَّثَنَا يَحْيَى بْنُ آدَمَ. حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ؛ قَالَ: لَمَّا أَحَدَّثُوا تِلْكَ الْأَشْيَاءَ بَعْدَ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ رَجُلٌ مِنْ أَصْحَابِ عَلِيٍّ: قَاتَلَهُمُ اللَّهُ أَيَّ عِلْمٍ أَفْسَدُوا. حَدَّثَنَا عَلِيُّ بْنُ حُشْرَمٍ. أَخْبَرَنَا أَبُو بَكْرٍ، يَعْنِي ابْنَ عِيَّاشٍ. قَالَ: سَمِعْتُ الْمُغِيرَةَ يَقُولُ: لَمْ يَكُنْ يَصْدُقُ عَلَى عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، إِلَّا مِنْ أَصْحَابِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ.

Abū Ishāq said: When those innovations were introduced after the time of ‘Alī, one of the Companions of ‘Alī said: *“May Allah fight them! What knowledge they have corrupted!”* Abū Bakr — meaning Ibn ‘Ayyāsh — said: I heard al-Mughīrah say: *“No one was truly accurate in narrating from ‘Alī except the Companions of ‘Abdullāh ibn Mas‘ūd.”*

بَابُ بَيَانِ أَنَّ الْإِسْنَادَ مِنَ الدِّينِ. وَأَنَّ الرِّوَايَةَ لَا تَكُونُ إِلَّا عَنِ الثِّقَاتِ. وَأَنَّ جَرَحَ الرُّوَاةِ بِمَا هُوَ فِيهِمْ جَائِزٌ، بَلْ وَاجِبٌ. وَأَنَّه لَيْسَ مِنَ الْغَيْبَةِ الْمُحَرَّمَةِ، بَلْ مِنَ الذَّبِّ عَنِ الشَّرِيعَةِ الْمَكْرَمَةِ.

**Chapter: On Clarifying that the Chain of Transmission (Isnād) is Integral to the Religion; that Narration is Acceptable Only from the Trustworthy; and that Critiquing Narrators According to their True Condition is Permissible—indeed, Obligatory—and not of the Forbidden Backbiting, but rather a Defence of the Noble Sharī‘ah.**

حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ. حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ وَهَشَامٍ، عَنْ مُحَمَّدٍ. وَحَدَّثَنَا فَضَيْلٌ عَنْ هِشَامٍ. قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ حُسَيْنٍ، عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ؛ قَالَ: إِنَّ هَذَا الْعِلْمَ دِينٌ. فَانظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ

Muhammad ibn Sirin said, *“Indeed, this knowledge is the religion, so be careful as to who you take your religion from.”*



حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكْرِيَاءَ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ ابْنِ سِيرِينَ؛ قَالَ: لَمْ يَكُونُوا يَسْأَلُونَ عَنِ الْإِسْنَادِ. فَلَمَّا وَقَعَتِ الْفِتْنَةُ، قَالُوا: سَمُّوا لَنَا رِجَالَكُمْ. فَيَنْظُرُ إِلَى أَهْلِ السُّنَّةِ فَيُؤَخِّدُ حَدِيثَهُمْ وَيَنْظُرُ إِلَى أَهْلِ الْبِدْعِ فَلَا يُؤَخِّدُ حَدِيثَهُمْ

Ibn Sirin said, "They never used to ask about *isnad*. Then, when the trials struck, they said, 'Name for us your narrators.' We look at the people of the Sunnah and take their narrations, and look at the people of innovation and don't take their narrations."

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ. أَخْبَرَنَا عِيسَى، وَهُوَ ابْنُ يُوْنُسَ. حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ سُلَيْمَانَ بْنِ مُوسَى؛ قَالَ: لَقِيتُ طَاوُسًا فَقُلْتُ: حَدَّثَنِي فُلَانٌ كَيْتَ وَكَيْتَ قَالَ: إِنْ كَانَ صَاحِبُكَ مَلِيًّا فَخُذْ عَنْهُ

Sulaymān ibn Mūsā said: "I met Ṭāwūs and said to him, 'So-and-so has narrated to me such and such.' He replied, 'If your companion is reliable, then take from him.'"

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ. أَخْبَرَنَا مَرْوَانُ، يَعْنِي ابْنَ مُحَمَّدٍ الدِّمَشْقِيَّ. حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ سُلَيْمَانَ بْنِ مُوسَى؛ قَالَ قُلْتُ لِطَاوُسٍ: إِنْ فُلَانًا حَدَّثَنِي بِكَذَا وَكَذَا. قَالَ: إِنْ كَانَ صَاحِبُكَ مَلِيًّا فَخُذْ عَنْهُ

Same narration as above with a different chain

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا الْأَصْمَعِيُّ، عَنْ ابْنِ أَبِي الزِّنَادِ، عَنْ أَبِيهِ؛ قَالَ: أَدْرَكْتُ بِالْمَدِينَةِ مِائَةً كُلُّهُمْ مَأْمُونُونَ. مَا يُؤَخِّدُ عَنْهُمْ الْحَدِيثَ. يُقَالُ: لَيْسَ مِنْ أَهْلِهِ

Ibn Abī al-Zinād said, from his father: "I met in Madinah one hundred men, all of them trustworthy, yet not one of them was a transmitter of ḥadīth. It was said about them: 'They are not among those qualified to transmit.'"

حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ. حَدَّثَنَا سُفْيَانُ. ح وَحَدَّثَنِي أَبُو بَكْرِ بْنُ خَلَادٍ الْبَاهِلِيُّ. وَاللَّفْظُ لَهُ. قَالَ: سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ، عَنْ مِسْعَرٍ. قَالَ: سَمِعْتُ سَعْدَ بْنَ إِبْرَاهِيمَ يَقُولُ: لَا يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا الثَّقَاتُ

Sa'd ibn Ibrāhīm said: "None should narrate from the Messenger of Allah ﷺ except those who are truly trustworthy."

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُضَيْرٍ. مِنْ أَهْلِ مَرْوَةَ. قَالَ: سَمِعْتُ عَبْدَانَ بْنَ عُثْمَانَ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ يَقُولُ: الْإِسْنَادُ مِنَ الدِّينِ. وَلَوْلَا الْإِسْنَادُ لَقَالَ مَنْ شَاءَ مَا شَاءَ

'Abdullāh ibn al-Mubārak said: "The chain of transmission (*isnād*) is part of the religion. Were it not for the *isnād*, anyone could say whatever they wished."



وَقَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي الْعَبَّاسُ بْنُ أَبِي رُزْمَةَ؛ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: بَيْنَنَا وَبَيْنَ الْقَوْمِ الْقَوَائِمُ يَعْنِي  
الإسناد

‘Abdullah said, “Between us and the people are pillars, i.e. the *isnad*.”

وَقَالَ مُحَمَّدٌ: سَمِعْتُ أَبَا إِسْحَاقَ إِبرَاهِيمَ بْنَ عَيْسَى الطَّالِقَانِيَّ؛ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ: يَا أَبَا عَبْدِ الرَّحْمَنِ! الْحَدِيثُ الَّذِي جَاءَ "إِنَّ مِنَ الْبِرِّ بَعْدَ الْبِرِّ، أَنْ تُصَلِّيَ لِأَبَوَيْكَ مَعَ صَلَاتِكَ، وَتَصُومَ لهُمَا مَعَ صَوْمِكَ" قَالَ فَقَالَ عَبْدُ اللَّهِ: يَا أَبَا إِسْحَاقَ عَمَّنْ هَذَا؟ قَالَ قُلْتُ لَهُ: هَذَا مِنْ حَدِيثِ شِهَابِ بْنِ خِرَاشٍ. فَقَالَ: ثِقَةٌ. عَمَّنْ؟ قَالَ قُلْتُ: عَنِ الْحَجَّاجِ بْنِ دِينَارٍ. قَالَ: ثِقَةٌ. عَمَّنْ؟ قَالَ قُلْتُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: يَا أَبَا إِسْحَاقَ! إِنَّ بَيْنَ الْحَجَّاجِ بْنِ دِينَارٍ وَبَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَفَاوِزَ، تَنْقَطِعُ فِيهَا أَعْنَاقُ الْمَطِيِّ، وَلَكِنْ لَيْسَ فِي الصَّدَقَةِ  
اختلاف

Abū Ishāq, Ibrāhīm ibn ‘Īsā al-Ṭālaqānī, said: I asked ‘Abdullāh ibn al-Mubārak, ‘O Abū ‘Abdur-Rahmān, the ḥadīth that goes: “Among acts of righteousness following righteousness is that you pray for your parents with your prayer, and fast for them with your fast” — what is its status?’

‘Abdullāh replied: ‘O Abū Ishāq, from whom is this narration?’ He said: ‘It is from Shihāb ibn Khirāsh.’ ‘Abdullāh said: ‘He is trustworthy. And from whom?’ He said: ‘From al-Ḥajjāj ibn Dīnār.’ ‘Abdullāh said: ‘He is trustworthy. And from whom?’ He said: ‘The Messenger of Allah ﷺ.’ ‘Abdullāh said: ‘O Abū Ishāq! Between al-Ḥajjāj ibn Dīnār and the Prophet ﷺ there are vast gaps — so wide that the necks of a caravan of camels would be broken in crossing them — yet in matters of charity, there is no disagreement.’

وَقَالَ مُحَمَّدٌ: سَمِعْتُ عَلِيَّ بْنَ شَقِيقٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ يَقُولُ عَلَى رُؤُوسِ النَّاسِ: دَعُوا حَدِيثَ عَمْرٍو  
بْنِ ثَابِتٍ فَإِنَّهُ كَانَ يَسُبُّ السَّلَفَ.

‘Abdullah ibn al-Mubarak said publicly, “Leave the narrations of ‘Amr ibn Thabit, for he used to curse the Salaf.”



وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ. قَالَ: حَدَّثَنِي أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ. حَدَّثَنَا أَبُو عَقِيلٍ صَاحِبُ بُهَيْةَ. قَالَ: كُنْتُ جَالِسًا عِنْدَ الْقَاسِمِ بْنِ عَبْدِ اللَّهِ وَيَحْيَى بْنِ سَعِيدٍ. فَقَالَ يَحْيَى لِلْقَاسِمِ: يَا أَبَا مُحَمَّدٍ! إِنَّهُ قَبِيحٌ عَلَى مِثْلِكَ، عَظِيمٌ أَنْ تَسْأَلَ عَنْ شَيْءٍ مِنْ أَمْرِ هَذَا الدِّينِ، فَلَا يُوجَدُ عِنْدَكَ مِنْهُ عِلْمٌ وَلَا فَرْجٌ. أَوْ عِلْمٌ وَلَا مَخْرَجٌ. فَقَالَ لَهُ الْقَاسِمُ: وَعَمَّ ذَاكَ؟ قَالَ: لِأَنَّكَ ابْنُ إِمَامِي هَدَى بَنَ أَبِي بَكْرٍ وَعُمَرَ. قَالَ يَقُولُ لَهُ الْقَاسِمُ: أَفَبِحَ مِنْ ذَاكَ عِنْدَ مَنْ عَقَلَ عَنِ اللَّهِ، أَنْ أَقُولَ بِعَيْرِ عِلْمٍ. أَوْ آخُذَ عَنِ عَيْرِ ثِقَةٍ. قَالَ فَسَكَتَ فَمَا أَجَابَهُ

Abū 'Aqīl, the companion of Buhayhah said: "I was sitting with al-Qāsim ibn 'Ubaydillāh and Yaḥyā ibn Sa'īd. Yaḥyā said to al-Qāsim: "O Abū Muḥammad, it is most unbecoming for a person like you to be asked about matters of this religion of which you have neither knowledge nor guidance in it." Al-Qāsim asked him: "And why do you say that?" Yaḥyā replied: "Because you are the son of the two leaders, Abī Bakr and 'Umar." Al-Qāsim said to him: "What is more reprehensible than that, for one who truly understands Allah, is to speak without knowledge, or to take from someone untrustworthy." At this, Yaḥyā remained silent and gave no further answer."

وَحَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ الْعَبْدِيُّ. قَالَ: سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ يَقُولُ: أَخْبَرُونِي عَنْ أَبِي عَقْلِ صَاحِبِ بُهَيْةَ أَنَّ أَبْنَاءَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ سَأَلُوهُ عَنْ شَيْءٍ لَمْ يَكُنْ عِنْدَهُ فِيهِ عِلْمٌ. فَقَالَ لَهُ يَحْيَى بْنُ سَعِيدٍ: وَاللَّهِ إِنِّي لِأَعْظَمُ أَنْ يَكُونَ مِثْلَكَ، وَأَنْتَ ابْنُ إِمَامِي الْهُدَى. يَعْنِي عُمَرَ وَابْنَ عُمَرَ. تُسْأَلُ عَنْ أَمْرِ لَيْسَ عِنْدَكَ فِيهِ عِلْمٌ. فَقَالَ: أَعْظَمُ مِنْ ذَلِكَ، وَاللَّهِ، عِنْدَ اللَّهِ، وَعِنْدَ مَنْ عَقَلَ عَنِ اللَّهِ، أَنْ أَقُولَ بِعَيْرِ عِلْمٍ. أَوْ أَخْبَرَ عَنِ عَيْرِ ثِقَةٍ. قَالَ وَشَهِدَهُمَا أَبُو عَقِيلٍ يَحْيَى بْنُ الْمُتَوَكِّلِ حِينَ قَالَا ذَلِكَ

A similar narration to the above one but this time with Ibn Umar

وحدَّثنا عمر بنُ عليٍّ، أبو حفصٍ. قال: سمعتُ يحيى بنَ سعيدٍ. قال: سألتُ سُفْيَانَ الثَّوْرِيَّ وَشُعْبَةَ وَمَالِكًا وَابْنَ عُيَيْنَةَ، عَنِ الرَّجُلِ لَا يَكُونُ ثَبْتًا فِي الْحَدِيثِ. فَيَأْتِيَنِ الرَّجُلُ فَيَسْأَلُنِي عَنْهُ. قَالُوا: أَخْبِرْ عَنْهُ أَنَّهُ لَيْسَ بِثَبْتٍ

Yaḥyā ibn Sa'īd said: "I asked Sufyān al-Thawrī, Shu'bah, Mālik, and Ibn 'Uyaynah about a man who is not reliable in hadith, and then a man would come to me and ask me about him. They said: 'Inform him that he is not trustworthy.'"

وَحَدَّثَنَا عُيَيْنَةُ بْنُ عَبْدِ اللَّهِ بْنِ سَعِيدٍ. قَالَ سَمِعْتُ النَّضَرَ يَقُولُ: سَمِعْتُ ابْنَ عَوْنٍ عَنْ حَدِيثٍ لِشَهْرٍ وَهُوَ قَائِمٌ عَلَى أَسْكُفَةِ الْبَابِ. فَقَالَ: إِنَّ شَهْرًا نَزَّكَوهُ. إِنَّ شَهْرًا نَزَّكَوهُ. قَالَ مُسْلِمٌ رَحِمَهُ اللَّهُ: يَقُولُ: أَخَذَتْهُ أَلْسِنَةُ النَّاسِ. تَكَلَّمُوا فِيهِ

Al-Naḍr said: "Ibn 'Awn was asked about a hadith concerning Shahr while he was standing in the doorway. He said: 'Indeed, Shahr has been declared trustworthy. Indeed, Shahr has been declared trustworthy.'" Muslim comments: "The people's tongues took it up; they spoke about it."



وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ. حَدَّثَنَا شَبَابَةُ. قَالَ: قَالَ شُعْبَةُ: وَقَدْ لَقِيتُ شَهْرًا فَلَمْ أَعْتَدْ بِهِ. وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ فُهْرَادٍ، مِنْ أَهْلِ مَرَوْ. قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ. قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: قُلْتُ لِسُفْيَانَ الثَّوْرِيِّ: إِنَّ عَبَّادَ بْنَ كَثِيرٍ مَنْ تَعْرِفُ حَالَهُ. وَإِذَا حَدَّثَ جَاءَ بِأَمْرٍ عَظِيمٍ. فَتَرَى أَنْ أَقُولَ لِلنَّاسِ: لَا تَأْخُذُوا عَنْهُ؟ قَالَ سُفْيَانُ: بَلَى. قَالَ عَبْدُ اللَّهِ: فَكُنْتُ، إِذَا كُنْتُ فِي مَجْلِسٍ ذُكِرَ فِيهِ عَبَّادٌ، أَنْنَيْتُ عَلَيْهِ فِي دِينِهِ، وَأَقُولُ: لَا تَأْخُذُوا عَنْهُ. وَقَالَ مُحَمَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ. قَالَ، قَالَ أَبِي، قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: انْتَهَيْتُ إِلَى شُعْبَةَ. فَقَالَ: هَذَا عَبَّادُ بْنُ كَثِيرٍ فَاحْذَرُوهُ

“Shu’bah said: ‘I met Shahr, but I did not consider him reliable.’”

‘Abdullāh ibn al-Mubārak said: “I once asked Sufyān al-Thawrī, ‘You know the state of ‘Abbād ibn Kathīr. When he reports, he brings forth a great matter. Should I tell people not to take from him?’ Sufyān replied: ‘Yes.’ So ‘Abdullāh said: ‘Whenever I was in a gathering where ‘Abbād’s name came up, I would praise his piety, but I would also say: “Do not take from him.””

‘Abdullāh ibn al-Mubārak said: ‘I went to Shu’bah, and he said: “This is ‘Abbād ibn Kathīr; beware of him.”’

وَحَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ قَالَ: سَأَلْتُ مُعَلَّى الرَّازِيَّ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ، الَّذِي رَوَى عَنْهُ عَبَّادٌ. فَأَخْبَرَنِي عَنْ عِيسَى بْنِ يُونُسَ؛ قَالَ: كُنْتُ عَلَى بَابِهِ وَسُفْيَانُ عِنْدَهُ. فَلَمَّا خَرَجَ سَأَلْتُهُ عَنْهُ، فَأَخْبَرَنِي أَنَّهُ كَذَّابٌ.

‘Īsā ibn Yūnus said: ‘I was at the door of Muhammad ibn Sa’id with Sufyān. When he went out, I asked Sufyān about him, and he told me that he was a liar.’

وَحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَتَّابٍ. قَالَ: حَدَّثَنِي عَفَّانُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ سَعِيدِ الْقَطَّانِ، عَنْ أَبِيهِ، قَالَ: لَمْ نَرِ الصَّالِحِينَ فِي شَيْءٍ أَكْذَبَ مِنْهُمْ فِي الْحَدِيثِ.

Yahyā ibn Sa’id al-Qaṭṭān said: “We have never seen anyone more untruthful in transmission than the righteous.”

قَالَ ابْنُ أَبِي عَتَّابٍ: فَلَقِيتُ أَنَا مُحَمَّدَ بْنَ يَحْيَى بْنِ سَعِيدِ الْقَطَّانِ، فَسَأَلْتُهُ عَنْهُ. فَقَالَ عَنْ أَبِيهِ: لَمْ تَرَ أَهْلَ الْخَيْرِ فِي شَيْءٍ أَكْذَبَ مِنْهُمْ فِي الْحَدِيثِ.

قَالَ مُسْلِمٌ: يَقُولُ: يَجْرِي الْكُذْبُ عَلَى لِسَانِهِمْ وَلَا يَتَعَمَّدُونَ الْكُذْبَ

Yahyā ibn Sa’id al-Qaṭṭān said: ‘Among the people of virtue, there is no one more prone to error in reporting than they are.’” Muslim comments: “This means that their untruthfulness occurs on their tongues; they do not deliberately lie.”



حَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ. قَالَ: حَدَّثَنَا يَرِيدُ بْنُ هَارُونَ. قَالَ: أَخْبَرَنِي الْخَلِيفَةُ بْنُ مُوسَى. قَالَ: دَخَلْتُ عَلَى غَالِبِ بْنِ عُبَيْدِ اللَّهِ. فَجَعَلَ يُمْلِي عَلَيَّ: حَدَّثَنِي مَكْحُولٌ. حَدَّثَنِي مَكْحُولٌ. فَأَخَذَهُ الْبَوْلُ فَقَامَ فَنَظَرْتُ فِي الْكُرْسَاءِ فَإِذَا فِيهَا حَدَّثَنِي أَبَانٌ، عَنْ أَنَسٍ، وَأَبَانَ عَنْ فُلَانٍ، فَتَرَكْتُهُ وَقُمْتُ

Al-Khalīfa ibn Mūsā said: ‘I entered upon Ghālib ibn ‘Ubaydillāh and he started dictating to me: “Makhūl told me, Makhūl told me...” At that moment he was taken by the need to relieve himself. When he got up, I looked at the notebook and found that it contained: “Abān told me, from Anas; and Abān from so-and-so.” I abandoned it and stood up.’”

قَالَ: وَسَمِعْتُ الْحَسَنَ بْنَ عَلِيٍّ الْخُلَوَانِيَّ يَقُولُ: رَأَيْتُ فِي كِتَابِ عِفَانِ حَدِيثَ هِشَامِ أَبِي الْمُقَدَّادِ، حَدِيثَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ. قَالَ هِشَامٌ: حَدَّثَنِي رَجُلٌ يَقُولُ لَهُ يَحْيَى بْنُ فُلَانٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ قَالَ قُلْتُ لِعِفَانَ: إِنَّهُمْ يَقُولُونَ: هِشَامٌ سَمِعَهُ عَنْ مُحَمَّدِ بْنِ كَعْبٍ. فَقَالَ: إِنَّمَا ابْتُلِيَ مِنْ قَبْلِ هَذَا الْحَدِيثِ. كَانَ يَقُولُ: حَدَّثَنِي يَحْيَى عَنْ مُحَمَّدٍ. ثُمَّ ادْعَى، بَعْدَ، أَنَّهُ سَمِعَ عَنْ مُحَمَّدٍ.

Al-Ḥasan ibn ‘Alī al-Ḥulwānī said: “I saw in the book of ‘Affān the report of Hishām from Abū al-Miqdād, narrating a hadith of ‘Umar ibn ‘Abd al-‘Azīz. Hishām said: ‘A man named Yaḥyā ibn so-and-so told me, from Muḥammad ibn Ka‘b.’ I asked ‘Affān: ‘They say that Hishām heard it from Muḥammad ibn Ka‘b.’ He replied: ‘He was tested because of this hadith. He would say: “Yaḥyā told me from Muḥammad,” then later claimed that he heard it directly from Muḥammad.’”

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ فُهْرَاذٍ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُثْمَانَ بْنِ جَبَلَةَ يَقُولُ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ: مَنْ هَذَا الرَّجُلُ الَّذِي رَوَيْتَ عَنْهُ حَدِيثَ عَبْدِ اللَّهِ بْنِ عَمْرٍو "يَوْمُ الْفِطْرِ يَوْمُ الْجَوَائِزِ" قَالَ: سُلَيْمَانُ بْنُ الْحَجَّاجِ. انظُرْ مَا وَضَعْتَ فِي يَدِكَ مِنْهُ

‘Abd Allāh ibn ‘Uthmān ibn Jabla said: ‘I asked ‘Abdullāh ibn al-Mubārak about the man from whom you narrated the hadith of ‘Abdullāh ibn ‘Amr: “The Day of Fitr is the Day of Rewards.” He said: “It is Sulaymān ibn al-Ḥajjāj. Be careful about what you take from him.’”

قَالَ: ابْنُ فُهْرَاذٍ. وَسَمِعْتُ وَهْبَ بْنَ زَمْعَةَ يَذْكُرُ عَنْ سُفْيَانَ بْنِ عَبْدِ الْمَلِكِ. قَالَ: قَالَ عَبْدُ اللَّهِ، يَعْنِي ابْنَ الْمُبَارَكِ: رَأَيْتُ رُوحَ بْنَ عُطَيْفٍ، صَاحِبَ الدَّمِ قَدَرِ الدَّرْهِمِ، وَجَلَسْتُ إِلَيْهِ مَجْلِسًا. فَجَعَلْتُ أَسْتَحْيِي مِنْ أَصْحَابِي أَنْ يَرَوْني جَالِسًا مَعَهُ. كره حديثه

‘Abdullāh ibn al-Mubārak said: ‘I saw Rawḥ ibn Ghuṭayf, the owner of a dirham’s blood-money, and I sat with him for a while. I felt ashamed before my companions that they should see me sitting with him.’ He disliked his hadith.



حَدَّثَنِي ابْنُ فُهْرَادَ قَالَ: سَمِعْتُ وَهْبًا يَقُولُ عَنِ سُفْيَانَ، عَنِ ابْنِ الْمُبَارَكِ؛ قَالَ: بَقِيَّةُ صَدُوقِ اللِّسَانِ. وَلَكِنَّهُ يَأْخُذُ عَمَّنْ أَقْبَلَ وَأَذْبَرَ

Ibn al-Mubārak said: ‘Baqiyyah is a man of honest speech, but he transmits from those whom he sees entering and leaving.’”

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ. حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ؛ قَالَ: حَدَّثَنِي الْحَارِثُ الْأَعْوَرُ الْهُمْدَانِيُّ، وَكَانَ كَذَّابًا. حَدَّثَنَا أَبُو عَامِرٍ، عَبْدُ اللَّهِ بْنُ بَرَادٍ الْأَشْعَرِيُّ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُفَضَّلٍ، عَنْ مُغِيرَةَ؛ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: حَدَّثَنِي الْحَارِثُ الْأَعْوَرُ، وَهُوَ يَشْهَدُ أَنَّهُ أَحَدُ الْكَاذِبِينَ

Al-Sha‘bī said: “Al-Hārith al-A‘war al-Hamdānī narrated to me, and he was a liar.”

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

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

“Alqamah said: ‘I memorized the Qur’an in two years.’ Al-Hārith commented: ‘The Qur’an is easy; the revelation (Sunnah) is harder.’”

Al-Hārith said: ‘I learned the Qur’an in three years and the revelation (al-wahy) in two years.’ Or he said: ‘The revelation in three years and the Qur’an in two years.’”

وَحَدَّثَنِي حَجَّاجُ. قَالَ: حَدَّثَنِي أَحْمَدُ، وَهُوَ ابْنُ يُوسُفَ. حَدَّثَنَا زَائِدَةُ، عَنْ مَنْصُورٍ وَالْمُغِيرَةَ، عَنِ إِبْرَاهِيمَ؛ أَنَّ الْحَارِثَ أَتَاهُمْ.

Ibrāhīm said: “Al-Hārith was accused (of falsehood).”

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ. حَدَّثَنَا جَرِيرٌ، عَنْ حَمَّزَةَ الزَّيَّاتِ. قَالَ: سَمِعَ مُرَّةَ الْهُمْدَانِيَّ مِنَ الْحَارِثِ شَيْئًا. فَقَالَ لَهُ: افْعُدْ بِالْبَابِ. قَالَ، فَدَخَلَ مُرَّةٌ وَأَخَذَ سَيْفَهُ. قَالَ، وَأَحْسَسَ الْحَارِثُ بِالشَّرِّ، فَدَهَبَ.

Hamzah al-Zayyat said, “Murrah al-Hamdani heard something from Al-Harith. He said to him, ‘Sit by the door.’ Murrah then entered and took his sword. Harith sensed danger and left.”

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدُ الرَّحْمَنِ، يَعْنِي ابْنَ الْمَهْدِيِّ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ ابْنِ عَوْنٍ؛ قَالَ: قَالَ لَنَا إِبْرَاهِيمُ: إِيَّاكُمْ وَالْمُغِيرَةَ بْنَ سَعِيدٍ، وَأَبَا عَبْدِ الرَّحِيمِ. فَإِذَا كَذَّابَانِ

Ibn ‘Awn said, “Ibrahim told us, ‘Beware of Al-Mughirah ibn Sa‘id and Abu ‘Abdir-Rahim, for they are both liars.’”



حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ. حَدَّثَنَا حَمَّادٌ، وَهُوَ ابْنُ زَيْدٍ. قَالَ: حَدَّثَنَا عَاصِمٌ. قَالَ: كُنَّا نَأْتِي أَبَا عَبْدِ الرَّحْمَنِ السُّلَمِيِّ وَنَحْنُ غِلْمَةٌ أَيْفَاعٌ. فَكَانَ يَقُولُ لَنَا: لَا بُجَالِسُوا الْفُصَّاصَ غَيْرَ أَبِي الْأَحْوَصِ. وَإِيَّاكُمْ وَشَقِيقًا. قَالَ وَكَانَ شَقِيقٌ هَذَا يَرَى رَأْيَ الْخَوَارِجِ. وَلَيْسَ بِأَبِي وَائِلٍ.

‘Āṣim said: "We used to go to Abū ‘Abd al-Raḥmān al-Sulami while we were young boys. He used to say to us: 'Do not sit with the narrators except for Abū al-Aḥwās. And beware of Shaqīq.'" He said: "This Shaqīq used to follow the opinions of the Khawārij. He was not like Abū Wa’il."

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

Jarīr said: "I met Jābir ibn Yazīd al-Ju‘fī, but I did not write from him. He used to believe in the Raj‘ah."

حَدَّثَنَا الْحَسَنُ الْخُلَوَائِيُّ. حَدَّثَنَا يَحْيَى بْنُ آدَمَ. حَدَّثَنَا مِسْعَرٌ. قَالَ: حَدَّثَنَا جَابِرُ بْنُ يَزِيدَ، قَبْلَ أَنْ يُحَدِّثَ مَا أَخَذَتْ

Mis‘ar said: "Jābir ibn Yazīd narrated to us before he began to say what he later said."

وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ. حَدَّثَنَا الْحُمَيْدِيُّ. حَدَّثَنَا سُفْيَانُ. قَالَ: كَانَ النَّاسُ يَحْمِلُونَ عَنْ جَابِرٍ قَبْلَ أَنْ يُظْهِرَ مَا أَظْهَرَ. فَلَمَّا أَظْهَرَ مَا أَظْهَرَ أَهَمَّهُ النَّاسُ فِي حَدِيثِهِ. وَتَرَكَهُ بَعْضُ النَّاسِ. فَقِيلَ لَهُ: وَمَا أَظْهَرَ؟ قَالَ: الْإِيمَانَ بِالرَّجْعَةِ

Sufyān said: "People used to take from Jābir before he revealed what he later revealed. When he revealed what he revealed, people suspected him regarding his hadith, and some abandoned him. It was said to him: 'And what did he reveal?' He said: 'Belief in al-Raj‘ah.'

وَحَدَّثَنَا حَسَنُ الْخُلَوَائِيُّ. حَدَّثَنَا أَبُو يَحْيَى الْحِمَازِيُّ. حَدَّثَنَا قَبِيصَةُ وَأَحْوَهُ؛ أَنَّهُمَا سَمِعَا الْجَرَّاحَ بْنَ مَلِيحٍ يَقُولُ: سَمِعْتُ جَابِرًا يَقُولُ: إِنْ عِنْدِي سَبْعُونَ أَلْفَ حَدِيثٍ عَنْ أَبِي جَعْفَرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كُلُّهَا.

Al-Jarrāḥ ibn Malīḥ said: "I heard Jābir say: 'I have seventy thousand hadiths from Abū Ja‘far, from the Prophet ﷺ, all of them.'"

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ. حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ. قَالَ، سَمِعْتُ زُهَيْرًا يَقُولُ: قَالَ جَابِرٌ: أَوْ سَمِعْتُ جَابِرًا يَقُولُ: إِنْ عِنْدِي لِحْمَسِينَ أَلْفَ حَدِيثٍ. مَا حَدَّثْتُ مِنْهَا بِشَيْءٍ. قَالَ ثُمَّ حَدَّثَ يَوْمًا بِحَدِيثٍ فَقَالَ: هَذَا مِنَ الْحَمْسِينَ أَلْفًا

Jābir said: 'I have fifty thousand hadiths, and I have not narrated anything from them.' Then one day he narrated a hadith and said: 'This is from the fifty thousand.'"



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

Sallām ibn Abī Muṭīr said: I heard Jābir al-Ju‘fī say: “I have fifty thousand hadiths from the Prophet ﷺ”.

وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ. حَدَّثَنَا الْحُمَيْدِيُّ. حَدَّثَنَا سُفْيَانُ. قَالَ: سَمِعْتُ رَجُلًا سَأَلَ جَابِرًا عَنْ قَوْلِهِ عَزَّ وَجَلَّ: { فَلَنْ أُبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ الْأَرْضَ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ } . فَقَالَ جَابِرٌ: لَمْ يَجِيءْ تَأْوِيلَ هَذِهِ. قَالَ سُفْيَانُ: وَكَذَبَ فَقَالَ لِسُفْيَانَ: وَمَا أَرَادَ بِهَذَا؟ فَقَالَ: إِنَّ الرَّافِضَةَ تَقُولُ: إِنَّ عَلِيًّا فِي السَّحَابِ. فَلَا تَخْرُجُ مَعَهُ مَنْ خَرَجَ مِنْ وَادِيهِ، حَتَّى يُنَادِيَ مُنَادٍ مِنَ السَّمَاءِ. يُرِيدُ عَلِيًّا أَنَّهُ يُنَادِي أَخْرَجُوا مَعِ فُلَانٍ. يَقُولُ جَابِرٌ: فَهَذَا تَأْوِيلُ هَذِهِ الْآيَةِ. وَكَذَبَ. كَانَتْ فِي إِخْوَةِ يَوْسُفَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Sufyān said: I heard a man ask Jābir about the verse: {“I will not leave the earth until my father permits me or He rules the earth for me, and He is the best of judges.”} Jābir said: the interpretation of this has not come. Sufyān said: he lied, and he said to Sufyān: “What is meant by this?” He said: “The Rāfiḍah say: ‘Ali is in the clouds, so we will not go out with anyone who goes out from his children until a caller calls from the sky.’ Meaning Ali, that a call says, ‘Go out with so-and-so.’” Jābir said: “This is the interpretation of this verse. And it is false. It was concerning the brothers of Joseph ﷺ”.

وَحَدَّثَنِي سَلَمَةُ. حَدَّثَنَا الْحُمَيْدِيُّ. حَدَّثَنَا سُفْيَانُ. قَالَ: سَمِعْتُ جَابِرًا يُحَدِّثُ بِنَحْوِ مِنْ ثَلَاثِينَ أَلْفَ حَدِيثٍ: مَا اسْتَحِلُّ أَنْ أَذْكَرَ مِنْهَا شَيْئًا، وَأَنْ لِي كَذَا وَكَذَا.

Sufyān said: I heard Jābir narrating some thirty thousand hadiths, and he said, “I do not deem it lawful for me to mention any of them, though I have such and such.”

قَالَ مُسْلِمٌ: وَسَمِعْتُ أَبَا عَسَّانَ، مُحَمَّدَ بْنَ عَمْرٍو الرَّازِيَّ. قَالَ: سَأَلْتُ جَرِيرَ بْنَ عَبْدِ الْحَمِيدِ. فَقُلْتُ: الْحَارِثُ بْنُ حَصِيْرَةَ لَقِيْتَهُ؟ قَالَ: نَعَمْ. شَيْخٌ طَوِيلُ السُّكُوتِ. يُصِرُّ عَلَى أَمْرٍ عَظِيمٍ.

Muḥammad ibn ‘Amr al-Rāzī said: I asked Jarīr ibn ‘Abdul-Ḥamīd, “Did you meet al-Ḥārith ibn Ḥaṣīrah?” He said, “Yes — an old man, much given to silence, yet persistent upon a grave matter.”

حَدَّثَنِي أَحْمَدُ بْنُ إِبرَاهِيمَ الدَّوْرَقِيَّ. قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ. عَنْ حَمَّادِ بْنِ زَيْدٍ. قَالَ: ذَكَرَ أَبُو بَرٍّ رَجُلًا يَوْمًا. فَقُلْتُ: لَمْ يَكُنْ بِمُسْتَقِيمِ اللِّسَانِ. وَذَكَرَ آخَرَ فَقَالَ: هُوَ يَزِيدُ فِي الرَّقْمِ.

Ḥammād ibn Zayd, who said: “Ayyūb once mentioned a man, and I said, ‘He was not sound of speech.’ He mentioned another and said, ‘He exaggerates in numbers.’”



حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. قَالَ: قَالَ أَيُّوبُ: إِنَّ لِي جَارًا. ثُمَّ ذَكَرَ مِنْ فَضْلِهِ. وَلَوْ شَهِدَ عِنْدِي عَلَى تَمْرَتَيْنِ مَا رَأَيْتُ شَهَادَتَهُ جَائِزَةً

Ḥammād ibn Zayd told us: Ayyūb said, “I have a neighbour —” then he mentioned his virtues, “yet if he were to testify before me concerning two dates, I would not consider his testimony valid.”

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ. وَحَجَّاجُ بْنُ الشَّاعِرِ. قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. قَالَ: قَالَ مَعْمَرٌ: مَا رَأَيْتُ أَيُّوبَ اغْتَابَ أَحَدًا قَطُّ إِلَّا عَبْدَ الْكَرِيمِ. يَعْنِي أَبَا أُمَيَّةَ. فَإِنَّهُ ذَكَرَهُ فَقَالَ: رَحِمَهُ اللَّهُ. كَانَ غَيْرَ ثِقَةٍ. لَقَدْ سَأَلَنِي عَنْ حَدِيثٍ لِعِكْرِمَةَ. ثُمَّ قَالَ: سَمِعْتُ عِكْرِمَةَ.

Ma'mar said, “I never saw Ayyūb backbite anyone except ‘Abdul-Karīm — meaning Abū Umayyah — for he mentioned him and said, ‘May Allah have mercy on him; he was not reliable. He once asked me about a ḥadīth of ‘Ikrimah, and then later claimed, “I heard it from ‘Ikrimah.”

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

Ḥammām said: “Abū Dāwūd the blind came to us and began to say, ‘Al-Barā told us,’ and, ‘Zayd ibn Arqam told us.’ We mentioned that to Qatādah, and he said, ‘He has lied — he did not hear from them. He was merely a beggar who used to ask people for charity during the time of the plague of al-Jārīf.’”

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

Ḥammām said: “Abū Dāwūd the blind entered upon Qatādah. When he left, they said, ‘This man claims that he met eighteen of those who fought at Badr.’ Qatādah said, ‘This man was a beggar before the plague of al-Jārīf; he had nothing to do with any of this, nor did he speak about it. By Allah, al-Ḥasan never narrated to us directly from a participant of Badr, nor did Sa’īd ibn al-Musayyib narrate to us directly from a participant of Badr, except from Sa’d ibn Mālik.’”



حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا جَرِيرٌ، عَنْ رَقَبَةَ؛ أَنَّ أَبَا جَعْفَرٍ الْهَاشِمِيَّ الْمَدَنِيَّ كَانَ يَضَعُ أَحَادِيثَ النَّاسِ كَلَامَ حَقٍّ. وَلَيْسَتْ مِنْ أَحَادِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَكَانَ يَرْوِيهَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Raqabah told us that Abū Ja'far al-Hāshimī al-Madanī would consider true people's sayings, but they were not among the sayings of the Prophet ﷺ, though he would narrate them as being from the Prophet ﷺ.

حَدَّثَنَا الْحُسَيْنُ الْخُلَوَائِيُّ. قَالَ: حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ. قَالَ أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ سُفْيَانَ. وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى. قَالَ حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ. حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ يُونُسَ بْنِ عُبَيْدٍ؛ قَالَ: كَانَ عَمْرُو بْنُ عُبَيْدٍ يَكْذِبُ فِي الْحَدِيثِ.

Yūnus ibn 'Ubayd said: "Amr ibn 'Ubayd used to lie in ḥadīth."

حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، أَبُو حَفْصٍ. قَالَ سَمِعْتُ مُعَاذَ بْنَ مُعَاذٍ يَقُولُ: قُلْتُ لِعَوْفِ بْنِ أَبِي جَمِيلَةَ: إِنَّ عَمْرُو بْنَ عُبَيْدٍ حَدَّثَنَا عَنِ الْحَسَنِ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا" قَالَ: كَذَبَ، وَاللَّهِ! عَمْرُو. وَلَكِنَّهُ أَرَادَ أَنْ يَحْوِزَهَا إِلَى قَوْلِهِ الْحَبِيثِ

Mu'ādh ibn Mu'ādh said: I said to 'Awf ibn Abī Jamīlah, "Amr ibn 'Ubayd narrated to us from al-Ḥasan that the Messenger of Allah ﷺ said, 'Whoever carries weapons against us is not one of us.'" He replied, "By Allah, 'Amr has lied! But he wanted to twist it to support his vile doctrine."

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. قَالَ: كَانَ رَجُلٌ قَدْ لَزِمَ أَيُّوبَ وَسَمِعَ مِنْهُ. فَفَقَدَهُ أَيُّوبُ. فَقَالُوا: يَا أَبَا بَكْرٍ إِنَّهُ قَدْ لَزِمَ عَمْرُو بْنَ عُبَيْدٍ. قَالَ حَمَّادٌ: فَبَيَّنَّا أَنَا يَوْمًا مَعَ أَيُّوبَ وَقَدْ بَكَرْنَا إِلَى السُّوقِ. فَاسْتَقْبَلَهُ الرَّجُلُ. فَسَلَّمَ عَلَيْهِ أَيُّوبُ وَسَأَلَهُ. ثُمَّ قَالَ لَهُ أَيُّوبُ: بَلَّغْنِي أَنَّكَ لَزِمْتَ ذَاكَ الرَّجُلَ. قَالَ حَمَّادٌ: سَمَّاهُ، يَعْنِي عَمْرًا. قَالَ: نَعَمْ. يَا أَبَا بَكْرٍ إِنَّهُ يَجِيئُنَا بِأَشْيَاءَ غَرَائِبَ. قَالَ يَقُولُ لَهُ أَيُّوبُ: إِمَّا نَفَرُ أَوْ نَفَرُكَ مِنْ تِلْكَ الْغَرَائِبِ.

Ḥammād ibn Zayd said: There was a man who used to keep the company of Ayyūb and had heard from him. Then Ayyūb lost sight of him. They said, "Abū Bakr, he has now joined 'Amr ibn 'Ubayd." Ḥammād said: One day I was with Ayyūb, and we had gone early to the market. That man met him, so Ayyūb greeted him and asked him some questions. Then Ayyūb said to him, "I have heard that you have attached yourself to that man." Ḥammād said: He named him—meaning 'Amr. The man said, "Yes, Abū Bakr, he brings us strange things we have never heard before." Ayyūb replied, "It is exactly from such strange things that we flee!"



وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ. حَدَّثَنَا ابْنُ زَيْدٍ، يَعْنِي حَمَّادًا. قَالَ قِيلَ لِأَيُّوبَ: إِنَّ عَمْرَ بْنَ عَبِيدٍ رَوَى عَنِ الْحَسَنِ قَالَ: لَا يُجْلَدُ السَّكَرَانُ مِنَ النَّبِيذِ. فَقَالَ: كَذَبَ. أَنَا سَمِعْتُ الْحَسَنَ يَقُولُ: يُجْلَدُ السَّكَرَانُ مِنَ النَّبِيذِ.

Ḥammād said: It was said to Ayyūb, “Amr ibn ‘Ubayd narrated from al-Ḥasan that the drunkard from *nabīdh* is not to be flogged.” He said, “He has lied! I myself heard al-Ḥasan say: The drunkard from *nabīdh* is to be flogged.”

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

Sallām ibn Abī Muṭī‘ said: News reached Ayyūb that I was going to ‘Amr, so one day he turned to me and said, “Tell me, if you would not trust a man with your religion, how can you trust him with ḥadīth?”

وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ. حَدَّثَنَا الْحُمَيْدِيُّ. حَدَّثَنَا سُفْيَانُ. قَالَ: سَمِعْتُ أَبَا مُوسَى يَقُولُ: حَدَّثَنَا عَمْرُو بْنُ عَبِيدٍ قَبْلَ أَنْ يَحْدِثَ.

Abū Mūsā said: “Amr ibn ‘Ubayd narrated to us—before he began his innovations.”

وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذِ الْعَنْبَرِيِّ. حَدَّثَنَا أَبِي. قَالَ: كَتَبْتُ إِلَى شُعْبَةَ أَسْأَلُهُ عَنْ أَبِي شَيْبَةَ قَاضِيِ وَاسِطٍ. فَكَتَبَ إِلَيَّ: لَا تَكْتُبْ عَنْهُ شَيْئًا. وَمَرَّقَ كِتَابِي.

Mu‘ādh al-‘Anbarī said: I wrote to Shu‘bah asking him about Abū Shaybah, the judge of Wasit. He wrote back to me: “Do not write anything from him, and tear up my letter.”

وَحَدَّثَنَا الْحُلَوَيْيُّ. قَالَ: سَمِعْتُ عَفَّانَ قَالَ: حَدَّثْتُ حَمَّادَ بْنَ سَلَمَةَ عَنْ صَالِحِ الْمُرِّيِّ بِحَدِيثٍ عَنْ ثَابِتٍ. فَقَالَ: كَذَبَ. وَحَدَّثْتُ هَمَّامًا عَنْ صَالِحِ الْمُرِّيِّ بِحَدِيثٍ، فَقَالَ: كَذَبَ.

‘Affān said: I narrated to Ḥammād ibn Salamah from Ṣāliḥ al-Murrī, a ḥadīth from Thābit. He said: “He lied.” And I narrated to Hammām from Ṣāliḥ al-Murrī a ḥadīth, and he said: “He lied.”



وحدثنا محمود بن غيلان. حدثنا أبو داؤد. قَالَ: قَالَ لِي شُعْبَةُ: ابْنِ جَرِيرِ بْنِ حَازِمٍ فَقُلْ لَهُ: لَا يَحِلُّ لَكَ أَنْ تَرَوِيَ عَنِ الْحَسَنِ بْنِ عُمَارَةَ. فَإِنَّهُ يَكْذِبُ. قَالَ أَبُو دَاؤُدَ: قُلْتُ لِشُعْبَةَ: وَكَيْفَ ذَاكَ؟ فَقَالَ: حَدَّثَنَا عَنِ الْحَكَمِ بِأَشْيَاءَ لَمْ أَجِدْ لَهَا أَصْلًا. قَالَ قُلْتُ لَهُ: بِأَيِّ شَيْءٍ؟ قَالَ قُلْتُ لِلْحَكَمِ أَصَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ قَتْلَى أُحُدٍ؟ فَقَالَ: لَمْ يُصَلِّ عَلَيْهِمْ. فَقَالَ الْحَسَنُ بْنُ عُمَارَةَ عَنِ الْحَكَمِ عَنِ مِقْسَمٍ عَنِ ابْنِ عَبَّاسٍ؛ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَيْهِمْ وَدَفَنَهُمْ. قُلْتُ لِلْحَكَمِ: مَا تَقُولُ فِي أَوْلَادِ الرَّبَا؟ قَالَ: يُصَلَّى عَلَيْهِمْ. قُلْتُ: مِنْ حَدِيثِ مَنْ يُرَوَى؟ قَالَ: يُرَوَى عَنِ الْحَسَنِ الْبَصْرِيِّ. فَقَالَ الْحَسَنُ بْنُ عُمَارَةَ: حَدَّثَنَا الْحَكَمُ بْنُ يَحْيَى بْنِ الْجَزَّارِ عَنْ عَلِيٍّ.

Abū Dāwūd said: Shu'bah said to me, "Go to Jarīr ibn Ḥāzim and tell him: You are not permitted to narrate from al-Ḥasan ibn 'Umārah, for he lies." Abū Dāwūd said: I asked Shu'bah, "How is that?" He said: "He narrated from al-Ḥakam things for which I could find no basis." I said to him: "About what things?" He said: "I asked al-Ḥakam: Did the Prophet ﷺ offer prayer over the martyrs of Uhud? He said: 'He did not pray over them.' Then al-Ḥasan ibn 'Umārah narrated from al-Ḥakam, from Miqsam, from Ibn 'Abbās: 'The Prophet ﷺ prayed over them and buried them.'

I said to al-Ḥakam: 'What do you say about the children of fornication?' He said: 'The prayer is performed over them.' I asked: 'From whose ḥadīth is this narrated?' He said: 'It is narrated from al-Ḥasan al-Baṣrī.' Al-Ḥasan ibn 'Umārah said: "Al-Ḥakam ibn Yaḥyā ibn al-Jazzār narrated to us from 'Alī."

وَحَدَّثَنَا الْحَسَنُ الْخُلَوَانِيُّ. قَالَ: سَمِعْتُ يَزِيدَ بْنَ هَارُونَ، وَذَكَرَ زِيَادَ بْنَ مَيْمُونٍ، فَقَالَ: حَلَفْتُ أَلَّا أَرَوِيَ عَنْهُ شَيْئًا. وَلَا عَنْ خَالِدِ بْنِ مُحَمَّدٍ. وَقَالَ: لَقِيتُ زِيَادَ بْنَ مَيْمُونٍ. فَسَأَلْتُهُ عَنْ حَدِيثِ فَحَدَّثَنِي بِهِ عَنْ بَكْرِ الْمُزَنِيِّ. ثُمَّ عُدْتُ إِلَيْهِ فَحَدَّثَنِي بِهِ عَنْ مُوَرِّقٍ. ثُمَّ عُدْتُ إِلَيْهِ فَحَدَّثَنِي بِهِ عَنِ الْحَسَنِ. وَكَانَ يَنْسُبُهُمَا إِلَى الْكُذْبِ.

Yazīd ibn Hārūn said mentioning Ziyād ibn Maymūn: "I swore not to narrate anything from him, nor from Khālīd ibn Maḥdūj." He said: "I met Ziyād ibn Maymūn, and I asked him about a ḥadīth. He narrated it to me from Bakr al-Muzanī. 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-Ḥasan." And he attributed both of them to lying.

قَالَ الْخُلَوَانِيُّ: سَمِعْتُ عَبْدَ الصَّمَدِ، وَذَكَرْتُ عِنْدَهُ زِيَادَ بْنَ مَيْمُونٍ، فَسَبَبَهُ إِلَى الْكُذْبِ

'Abdul-Ṣamad heard Ziyād ibn Maymūn being mentioned in his presence, he attributed him to lying.



وَحَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ قُلْتُ لِأَبِي دَاوُدَ الطَّيَالِسِيِّ: قَدْ أَكْثَرْتَ عَنْ عِبَادِ بْنِ مَنْصُورٍ. فَمَا لَكَ لَمْ تَسْمَعْ مِنْهُ حَدِيثَ الْعَطَّارَةِ الَّذِي رَوَى لَنَا النَّضْرُ بْنُ شَمِيلٍ؟ قَالَ لِي: اسْكُتْ. فَأَنَا لَقَيْتُ زِيَادَ بْنَ مَيْمُونٍ، وَعَبْدُ الرَّحْمَنِ بْنَ مَهْدِيٍّ فَسَأَلْتَاهُ فَقُلْنَا لَهُ: هَذِهِ الْأَحَادِيثُ الَّتِي تَرَوِيهَا عَنْ أَنَسٍ؟ فَقَالَ أَرَأَيْتُمَا رَجُلًا يُذْنِبُ فَيَتُوبُ أَلَيْسَ يَتُوبُ اللَّهُ عَلَيْهِ؟ قَالَ قُلْنَا: نَعَمْ. قَالَ: مَا سَمِعْتُ مِنْ أَنَسٍ، مِنْ ذَا قَلِيلًا وَلَا كَثِيرًا. إِنْ كَانَ لَا يَعْلَمُ النَّاسُ فَأَنْتُمَا لَا تَعْلَمَانِ إِنِّي لَمْ أَلْقِ أَنَسًا. قَالَ أَبُو دَاوُدَ: فَبَلَّغْنَا، بَعْدُ، أَنَّهُ يَرَوِي. فَأَتَيْنَاهُ أَنَا وَعَبْدُ الرَّحْمَنِ فَقَالَ: أَتُوبُ. ثُمَّ كَانَ، بَعْدُ، يُحَدِّثُ. فَتَرَكْنَاهُ

Maqmūd ibn Ghilān told us: I said to Abū Dāwūd al-Ṭayyālīsī: “You have narrated extensively from ‘Abbād ibn Mansūr. Did you not hear from him the ḥadīth of al-‘Aṭṭārah that al-Naḍr ibn Shumayl narrated to us?” He said to me: “Be quiet.” I met Ziyād ibn Maymūn and ‘Abdur-Raḥmān ibn Mahdī, and we asked him: “Are these the ḥadīths you narrate from Anas?” He said: “Have you ever seen a man sin and then repent? Does not Allah forgive him?” We said: “Yes.” He said: “I did not hear it from Anas, neither in small nor in large measure. If people do not know, how do you not know that I did not meet Anas?”

Abū Dāwūd said: Later it reached us that he did narrate. So he and I went to him, and he said: “I repent.” Then later he did narrate, and we left him.

حَدَّثَنَا حَسَنُ الْخُلَوَانِي قَالَ: سَمِعْتُ شَبَابَةَ. قَالَ: كَانَ عَبْدُ الْقُدُّوسِ يُحَدِّثُنَا فَيَقُولُ: سُوَيْدُ بْنُ عَقَلَةَ. قَالَ شَبَابَةُ: وَسَمِعْتُ عَبْدَ الْقُدُّوسِ يَقُولُ: هِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ يَتَّخَذُ الرُّوحَ عَرَضًا. قَالَ فَقِيلَ لَهُ: أَيُّ شَيْءٍ هَذَا؟ قَالَ: يَعْنِي تَتَّخَذُ كُوَّةً فِي حَائِطٍ لِيَدْخُلَ عَلَيْهِ الرُّوحُ

Shabābah said: ‘Abdul-Quddūs used to narrate to us and say: “Suwayd ibn ‘Aqalah.” Shabābah said: I heard ‘Abd al-Quddūs say: “The Messenger of Allah ﷺ forbade that the soul (rūḥ) be used as an object.” It was said to him: “What does this mean?” He said: “It means to make a niche in a wall for the breeze to enter.”

قَالَ مُسْلِمٌ: وَسَمِعْتُ عُبَيْدَ اللَّهِ بْنَ عُمَرَ الْقَوَارِيرِيَّ يَقُولُ: سَمِعْتُ حَمَّادَ بْنَ زَيْدٍ يَقُولُ لِرَجُلٍ، بَعْدَ مَا جَلَسَ مَهْدِيٌّ بِنَ هِشَامٍ بِأَيَّامٍ: مَا هَذِهِ الْعَيْنُ الْمَالِحَةُ الَّتِي نَبَعَتْ قَبْلَكُمْ؟ قَالَ: نَعَمْ. يَا أَبَا إِسْمَاعِيلَ.

Ḥammād ibn Zayd said to a man, after Mahdī ibn Hishām had been seated for some days: “What is this brackish spring that has flowed from your direction?” He said: “Yes, O Abū Ismā‘īl.”



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

Abū ‘Awānah said: “I did not receive from al-Ḥasan any ḥadīth except that I would bring it to Abān ibn Abī ‘Ayyāsh, and he would read it to me.”

وَحَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. قَالَ: سَمِعْتُ أَنَا، وَحَمَزَةَ الزَّيَّاتُ مِنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ نَحْوًا مِنْ أَلْفِ حَدِيثٍ. قَالَ عَلِيُّ: فَلَقِيتُ حَمَزَةَ فَأَحْبَرَنِي أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَنَامِ. فَعَرَضَ عَلَيْهِ مَا سَمِعَ مِنْ أَبَانَ. فَمَا عَرَفَ مِنْهَا إِلَّا شَيْئًا يَسِيرًا. حَمْسَةً أَوْ سِتَّةً.

‘Ali ibn Mus’hir said, “I and Hamzah al-Zayyat heard from Aban ibn Abi ‘Ayyash approximately a thousand hadith. Ali said: I met Ḥamzah and he informed me that he saw the Prophet ﷺ in a dream. He presented to him what he had heard from Abān, but he only recognized a small portion of it—five or six ḥadīths.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ. أَحْبَرَنَا زَكَرِيَّا بْنُ عَبْدِ عَدِيٍّ. قَالَ: قَالَ لِي أَبُو إِسْحَاقَ الْفَرَارِيُّ: اكْتُبْ عَن بَقِيَّةَ مَا رَوَى عَنِ الْمَعْرُوفِينَ. وَلَا تَكْتُبْ عَنْهُ مَا رَوَى عَنْ غَيْرِ الْمَعْرُوفِينَ وَلَا تَكْتُبْ عَنِ إِسْمَاعِيلِ بْنِ عِيَّاشٍ مَا رَوَى عَنِ الْمَعْرُوفِينَ، وَلَا عَنْ غَيْرِهِمْ

Zakariyyā ibn ‘Adīyy said: Abū Ishāq al-Fazārī told me: “Write down from Baqiyyah what he narrated from the well-known narrators. Do not write from him what he narrated from unknown people, and do not write from Ismā‘īl ibn ‘Ayyāsh what he narrated from the well-known narrators, nor from anyone else.”

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ. قَالَ: سَمِعْتُ بَعْضَ أَصْحَابِ عَبْدِ اللَّهِ قَالَ: قَالَ ابْنُ الْمُبَارَكِ: نِعَمَ الرَّجُلُ بَقِيَّةٌ لَوْلَا أَنَّهُ كَانَ يَكْنِي الْأَسَامِيَّ وَيُسَمِّي الْكُنَى. كَانَ دَهْرًا يُحَدِّثُنَا عَنْ أَبِي سَعِيدِ الْوَحَاطِيِّ. فَنَظَرْنَا فَإِذَا هُوَ عَبْدُ الْقُدُّوسِ

Ibn al-Mubārak said: “A good man is al-Baqiyyah. Were it not that he used kunyas (nicknames) and named the kunyas, he would have continuously narrated to us from Abū Sa‘īd al-Waḥāzī.” We looked and found that he was ‘Abd al-Quddūs.”

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

‘Abdur-Razzāq said, “I never saw Ibn al-Mubārak clearly call anyone a liar except ‘Abdul-Quddūs — for I heard him say to him, ‘Liar!’”



وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ. قَالَ: سَمِعْتُ أَبَا نُعَيْمٍ. وَذَكَرَ الْمُعَلَّى بْنُ عُرْفَانَ. فَقَالَ: قَالَ: حَدَّثَنَا أَبُو وَائِلٍ قَالَ: خَرَجَ عَلَيْنَا ابْنُ مَسْعُودٍ بِصِيفَيْنِ. فَقَالَ أَبُو نُعَيْمٍ: أتراه بعث بعد الموت؟

‘Abdullāh ibn ‘Abdur-Raḥmān al-Dārimī told me: I heard Abū Nu‘aym mention al-Mu‘allā ibn ‘Urfān, who said, “Abū Wā’il narrated to us, saying: Ibn Mas‘ūd came out to us at Şiffīn.” So Abū Nu‘aym said, “Do you think he was raised after death?”

حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ وَحَسَنُ الْخُلَوَائِيُّ، كِلَاهُمَا عَنْ عَقَّانَ بْنِ مُسْلِمٍ. قَالَ: كُنَّا عِنْدَ إِسْمَاعِيلِ بْنِ عَلِيَّةَ. فَحَدَّثَ رَجُلٌ عَنْ رَجُلٍ. فَقُلْتُ إِنَّ هَذَا لَيْسَ بِثَبَّتٍ. قَالَ فَقَالَ الرَّجُلُ: اغْتَبْتَهُ. قَالَ إِسْمَاعِيلُ: مَا اغْتَابَهُ وَلَكِنَّهُ حَكَمَ: أَنَّهُ لَيْسَ بِثَبَّتٍ.

‘Affān ibn Muslim said: We were with Ismā‘īl ibn ‘Ulayyah when a man narrated from another man. I said, “This one is not reliable.” The man said, “You have backbitten him!” Ismā‘īl said, “He has not backbitten him; he has only passed judgment that he is not reliable.”

وَحَدَّثَنَا أَبُو جَعْفَرٍ الدَّارِمِيُّ. حَدَّثَنَا بِشْرُ بْنُ عُمَرَ. قَالَ: سَأَلْتُ مَالِكَ بْنَ أَنَسٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الَّذِي يَرَوِي عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؟ فَقَالَ: لَيْسَ بِثِقَةٍ. وَسَأَلْتُهُ عَنْ صَالِحِ مَوْلَى التَّوَّامَةِ؟ فَقَالَ: لَيْسَ بِثِقَةٍ. وَسَأَلْتُهُ عَنْ أَبِي الْحُوَيْرِثِ؟ فَقَالَ: لَيْسَ بِثِقَةٍ. وَسَأَلْتُهُ عَنْ شُعْبَةَ الَّذِي رَوَى عَنْهُ ابْنُ أَبِي ذَيْبٍ؟ فَقَالَ: لَيْسَ بِثِقَةٍ. وَسَأَلْتُهُ عَنْ حَرَامِ بْنِ عُثْمَانَ؟ فَقَالَ: لَيْسَ بِثِقَةٍ. وَسَأَلْتُ مَالِكَ عَنْ هُؤَلَاءِ الْخُمْسَةِ؟ فَقَالَ: لَيْسُوا بِثِقَةٍ فِي حَدِيثِهِمْ. وَسَأَلْتُهُ عَنْ رَجُلٍ آخَرَ نَسِيتُ اسْمَهُ؟ فَقَالَ: هَلْ رَأَيْتَهُ فِي كُتُبِي؟ قُلْتُ: لَا. قَالَ: لَوْ كَانَ ثِقَةً لَرَأَيْتَهُ فِي كُتُبِي

Bishr ibn ‘Umar said: I asked Mālik ibn Anas about Muḥammad ibn ‘Abdur-Raḥmān, who narrates from Sa‘īd ibn al-Musayyib. He said, “He is not trustworthy.” I asked him about Şālih, the freedman of al-Taw‘amah. He said, “He is not trustworthy.” I asked him about Abū al-Ḥuwayrith. He said, “He is not trustworthy.” I asked him about Shu‘bah, the one from whom Ibn Abī Dhi‘b narrates. He said, “He is not trustworthy.” I asked him about Ḥarām ibn ‘Uthmān. He said, “He is not trustworthy.” I asked Mālik about these five, and he said, “They are not trustworthy in their narrations.” Then I asked him about another man whose name I forgot. He said, “Have you seen him mentioned in my books?” I said, “No.” He said, “If he had been trustworthy, you would have seen him in my books.”

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

Hajjaj said, “Ibn Abi Dhi‘b narrated to us from Shurahbiyl ibn Sa’d, and he was accused.”



وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ فُهْرَادَ. قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ الطَّالِقَانِي يَقُولُ: سَمِعْتُ ابْنَ الْمُبَارَكِ يَقُولُ: لَوْ حُيِّرْتُ بَيْنَ أَنْ أَدْخُلَ الْجَنَّةَ وَبَيْنَ أَنْ أَلْقَى عَبْدَ اللَّهِ بْنَ مُحَرَّرٍ، لَأَحْتَرْتُ أَنْ أَلْقَاهُ ثُمَّ أَدْخُلَ الْجَنَّةَ. فَلَمَّا رَأَيْتُهُ، كَانَتْ بَعْرَةٌ أَحَبُّ إِلَيَّ مِنْهُ.

Ibn al-Mubārak said, “If I had been given the choice between entering Paradise or meeting ‘Abdullāh ibn Muḥarrar, I would choose to meet him first, then enter Paradise.” But when I saw him, he said, “A single dropp-ing of dung was dearer to me than he.”

وَحَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ. حَدَّثَنَا وَليدُ بْنُ صَالِحٍ. قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: قَالَ زَيْدٌ، يَعْنِي ابْنَ أَبِي أَنَيْسَةَ: لَا تَأْخُذُوا عَنِّي أَخِي

Zayd, meaning Ibn Abī Unaysa, said, “Do not take (narrations) from my brother.”

حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِي. قَالَ: حَدَّثَنِي عَبْدُ السَّلَامِ الْوَابِصِيُّ. قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرِ الرَّقِّي، عَن عُبَيْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: كَانَ يَحْيَى بْنُ أَبِي أَنَيْسَةَ كَذَّابًا.

‘Ubaydullah ibn ‘Amr said, “Yahya ibn Abi Unaysah was a liar.”

حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ. قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ حَرْبٍ، عَن حَمَادِ بْنِ زَيْدٍ؛ قَالَ: ذُكِرَ فَرَقَدٌ عِنْدَ أَيُّوبَ. فَقَالَ: إِنَّ فَرَقَدًا لَيْسَ صَاحِبَ حَدِيثٍ.

Ḥammād ibn Zayd said: “Farqad was mentioned to Ayyūb and he said: ‘Farqad is not a man of ḥadīth.’”

وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بَشِيرِ الْعَبْدِيِّ. قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدِ الْفُطَّانِ، ذُكِرَ عِنْدَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عَمِيرِ اللَّيْثِيِّ، فَضَعَّفَهُ جِدًّا. فَقِيلَ لِيَحْيَى: أَضْعَفُ مِنْ يَعْقُوبَ بْنِ عَطَاءٍ؟ قَالَ: نَعَمْ. ثُمَّ قَالَ: مَا كُنْتُ أَرَى أَنَّ أَحَدًا يَرْوِي عَن مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عَمِيرِ

Yahyā ibn Sa‘īd al-Qaṭṭān — when Muḥammad ibn ‘Abdillāh ibn ‘Ubayd ibn ‘Umayr al-Laythī was mentioned to him — declared him very weak. It was said to Yahyā, “Weaker than Ya‘qūb ibn ‘Aṭā’?” He replied, “Yes.” Then he said, “I never thought anyone would narrate from Muḥammad ibn ‘Abdillāh ibn ‘Ubayd ibn ‘Umayr.”



وحدثني بشر بن الحكم. قال: سمعتُ يحيى بن سعيد القطان ضعفَ حكيم بن جبير وعبد الأعلى وضعف يحيى بن موسى بن دينار. قال: حديثه ربح. وضعف موسى بن دهقان، وعيسى بن أبي عيسى المدني. قال: وسمعتُ الحسن بن عيسى يقول: قال لي ابن المبارك: إذا قدمت على جرير فاكتب علمه كله إلا حديث ثلاثة. لا تكتب حديث عبدة بن معتب. والسري بن إسماعيل. ومحمد بن سالم

Yaḥyā ibn Saʿīd al-Qaṭṭān declared Ḥakīm ibn Jubayr and ʿAbdul-Aʿlā weak. He also weakened Yaḥyā ibn Mūsā ibn Dīnār, saying: “His ḥadīth is like the wind.” He also weakened Mūsā ibn Dihqān and ʿĪsā ibn Abī ʿĪsā al-Madanī. I heard al-Ḥasan ibn ʿĪsā say: Ibn al-Mubārak said to me: “When you arrive at Jarīr, write all his knowledge — except the ḥadīth of three: do not write the ḥadīth of ʿUbaydah ibn Muʿattib, al-Sarī ibn Ismāʿīl, and Muḥammad ibn Sālim.”

قال مسلم: وأشباه ما ذكرنا من كلام أهل العلم في متهمي رواة الحديث وإخبارهم عن معانيهم كثير. يطول الكتاب بذكره، على استقصائه. وفيما ذكرنا كفاية لمن تفهم وعقل مذهب القوم فيما قالوا من ذلك وبيّنوا. وإنما ألزموا أنفسهم الكشف عن معايير رواة الحديث وناقلي الأخبار. وأفتوا بذلك حين سئلوا، لما فيه من عظيم الخطر. إذ الأخبار في أمر الدين إنما تأتي بتحليل، أو تحريم، أو أمر، أو نهى، أو ترغيب، أو ترهيب. فإذا كان الراوي لها ليس بمعدن للصدق والأمانة. ثم أقدم على الرواية عنه من قد عرفه ولم يبين ما فيه لغيره، ممن جهل معرفته، كان إنما يفعل ذلك. غاشاً لعوام المسلمين. إذ لا يؤمن على بعض من سمع تلك الأخبار التي يستعملها، أو يستعمل بعضها. ولعلها أو أكثرها أكاذيب لا أصل لها. مع أن الأخبار الصحاح من رواية الثقات. وأهل الفناعة أكثر من يضطر إلى نقل من ليس بثقة ولا مقنع

Muslim said: And similar to what we have mentioned are many more narrations from the words of the people of knowledge regarding those accused among the ḥadīth narrators and their report of their faults. Writing it all in detail would make the book long. What we have mentioned is sufficient for those who understand and comprehend the methodology of the scholars in what they said about that and explained.

They only bound themselves to uncovering the faults of the narrators of ḥadīth and transmitters of reports and issued rulings on that when asked, due to the great danger involved. For reports concerning matters of religion come with rulings of permission or prohibition, command or prohibition, encouragement or warning. So if a narrator of such reports is not a source of truthfulness and trustworthiness, and then someone narrates from him knowing him but not making clear his faults to others who are unaware of him, he is sinful in doing so, deceiving the common Muslims. For one cannot be sure regarding some who heard such reports and use them, or use some of them, and many of them may be lies with no foundation, even though the correct reports come from trustworthy narrators. Among the people of discretion, many are compelled to transmit from those who are neither trustworthy nor convincing.



وَلَا أَحْسِبُ كَثِيرًا مِمَّنْ يُعْرَجُ مِنَ النَّاسِ عَلَى مَا وَصَفْنَا مِنْ هَذِهِ الْأَحَادِيثِ الضَّعَافِ وَالْأَسَانِيدِ الْمَجْهُولَةِ، وَيَعْتَدُّ بِرَوَايَتِهَا بَعْدَ مَعْرِفَتِهِ بِمَا فِيهَا، مِنَ التَّوَهُنِ وَالضَّعْفِ - إِلَّا أَنَّ الَّذِي يَحْمِلُهُ عَلَى رَوَايَتِهَا، وَالْإِعْتِدَادِ بِهَا، إِرَادَةُ التَّكْثُرِ بِذَلِكَ عِنْدَ الْعَوَامِّ، وَلِأَنَّ يُقَالُ: مَا أَكْثَرَ مَا جَمَعَ فُلَانٌ مِنَ الْحَدِيثِ، وَأَلْفَ مِنَ الْعَدَدِ. وَمَنْ ذَهَبَ فِي الْعِلْمِ هَذَا الْمَذْهَبَ. وَسَلَكَ هَذَا الطَّرِيقَ فَلَا نَصِيبَ لَهُ فِيهِ. وَكَانَ بِأَنَّ يُسَمَّى جَاهِلًا، أَوْلَى مَنْ أَنْ يَنْسَبَ إِلَى عِلْمٍ.

And I do not consider many of those who touch upon what we have described of these weak ḥadīths and unknown chains, and rely on their transmission after knowing what is in them, to be from the feeble or weak—except that the one who compels himself to transmit them and rely upon them does so out of a desire to appear to have collected many narrations among the common people, and so that it may be said: “How much ḥadīth such-and-such a person has gathered and compiled numerically.” Whoever follows this approach in knowledge, and treads this path, has no share in it, and it would have been better for him to be called ignorant than to be attributed to knowledge.

وَقَدْ تَكَلَّمَ بَعْضُ مُنْتَحِلِي الْحَدِيثِ مِنْ أَهْلِ عَصْرِنَا فِي تَصْحِيحِ الْأَسَانِيدِ وَتَسْقِيمِهَا بِقَوْلٍ، لَوْ ضَرَبْنَا عَنْ حِكَايَتِهِ وَذَكَرَ فَسَادِهِ صَفْحًا - لَكَانَ رَأْيَا مَتِينًا، وَمَذْهَبًا صَحِيحًا. إِذِ الْإِعْرَاضُ عَنِ الْقَوْلِ الْمَطْرُوحِ، أَحْرَى لِإِمَاتَتِهِ وَإِخْمَالِ ذِكْرِ قَائِلِهِ وَأَجْدَرُ أَلَا يَكُونُ ذَلِكَ تَنْبِيهًُا لِلْجُهَالِ عَلَيْهِ. غَيْرَ أَنَّا لَمَّا تَخَوَّفْنَا مِنْ شُرُورِ الْعَوَاقِبِ وَاعْتِرَازِ الْجُهْلَةِ بِمُحَدَّثَاتِ الْأُمُورِ، وَإِسْرَاعِهِمْ إِلَى اعْتِقَادِ حَطِّ الْمُخْطِئِينَ، وَالْأَقْوَالِ السَّاقِطَةِ عِنْدَ الْعُلَمَاءِ، رَأَيْنَا الْكُشْفَ عَنْ فَسَادِ قَوْلِهِ، وَرَدَّ مَقَالَتِهِ بِقَدْرِ مَا يَلِيقُ بِهَا مِنَ الرَّدِّ - أَجْدَى عَلَى الْأَنَامِ، وَأَحْمَدَ لِلْعَاقِبَةِ إِنْ شَاءَ اللَّهُ.

Some of the impostors of ḥadīth in our era have spoken about the authentication of chains and their grading with certain statements. Were we to refrain from narrating their accounts and mentioning their corruption, it would have been a solid opinion and a correct methodology, for ignoring the posited statement is more fitting to extinguish it, to conceal the speaker, and to avoid alerting the ignorant to it. However, because we feared the evils of consequences, the deception of the ignorant by newly invented matters, their haste to believe the error of those who are mistaken, and statements that are rejected by the scholars, we considered exposing the corruption of their words and refuting their claims, to the extent appropriate for them, to be more beneficial for people and better in outcome, Allah willing.



وَزَعَمَ الْفَائِلُ الَّذِي افْتَتَحْنَا الْكَلَامَ عَلَى الْحِكَايَةِ عَنْ قَوْلِهِ، وَالْإِخْبَارِ عَنْ سُوءِ رَوَيْتِهِ، أَنَّ كُلَّ إِسْنَادٍ لِحَدِيثٍ فِيهِ فُلَانٌ عَنْ فُلَانٍ، وَقَدْ أَحَاطَ الْعِلْمُ بِأَمَّامَا قَدْ كَانَا فِي عَصْرِ وَاحِدٍ، وَجَائِزٌ أَنْ يَكُونَ الْحَدِيثُ الَّذِي رَوَى الرَّاوي عَمَّنْ رَوَى عَنْهُ قَدْ سَمِعَهُ عَنْهُ وَشَافَهُهُ بِهِ. غَيْرَ أَنَّهُ لَا نَعْلَمُ لَهُ مِنْهُ سَمَاعًا وَمَلَّ نَحْدُ فِي شَيْءٍ مِنَ الرِّوَايَاتِ أَهْمَمَا التَّقْيَا قَطُّ، أَوْ تَشَافَهَا بِحَدِيثٍ - أَنَّ الْحُجَّةَ لَا تَقُومُ عِنْدَهُ بِكُلِّ خَبَرٍ جَاءَ هَذَا الْمَجِيءَ، حَتَّى يَكُونَ عِنْدَهُ الْعِلْمُ بِأَمَّامَا قَدْ اجْتَمَعَا فِي دَهْرِهِمَا مَرَّةً فَصَاعِدًا. أَوْ تَشَافَهَا فِي الْحَدِيثِ بَيْنَهُمَا. أَوْ يَرِدَ خَبَرٌ فِيهِ بَيَانُ اجْتِمَاعِهِمَا، وَتَلَاقِيهِمَا، مَرَّةً مِنْ دَهْرِهِمَا فَمَا فَوْقَهَا. فَإِنْ لَمْ يَكُنْ عِنْدَهُ عِلْمٌ ذَلِكَ، وَلَمْ تَأْتِ رِوَايَةٌ صَحِيحَةً تُخْبِرُ أَنَّ هَذَا الرَّاويَ عَنْ صَاحِبِهِ قَدْ لَقِيَهُ مَرَّةً، وَسَمِعَ مِنْهُ شَيْئًا - لَمْ يَكُنْ قَدْ نَقَلَ الْخَبَرَ عَمَّنْ رَوَى عَنْهُ ذَلِكَ، وَالْأَمْرُ كَمَا وَصَفْنَا، حُجَّةٌ. وَكَانَ الْخَبَرُ عِنْدَهُ مَوْقُوفًا. حَتَّى يَرِدَ عَلَيْهِ سَمَاعُهُ مِنْهُ لِشَيْءٍ مِنَ الْحَدِيثِ، قَلَّ أَوْ كَثُرَ فِي رِوَايَةِ مِثْلِ مَا وَرَدَ.

And the one who spoke, whom we have begun to speak about, regarding his statement and reporting his poor opinions, claimed that every isnād of a ḥadīth in which so-and-so narrates from so-and-so—given that it is known that they lived in the same era, and therefore, it is possible that the narrator actually heard it from the one he narrated from and met him concerning it.

However, we do not know of any hearing from him, nor do we find in any of the narrations that they ever met or transmitted ḥadīth together. Thus, the proof does not hold for him for every report that came through this chain until he has knowledge that they actually met at some point in their lifetime or transmitted the ḥadīth directly between them, or until a report comes that clarifies their meeting and encounter once in their lifetime or more.

If he does not have knowledge of that, and no authentic narration reports that this narrator met his source even once and heard anything from him, then transmitting the report from someone who narrated from him is, as we described, not proof. The report is considered “mawqūf” (stopped) with him until he has actually heard some part of the ḥadīth from him, whether little or much, according to the narration as it came.



باب صحة الاحتجاج بالحديث المعنعن.

Chapter: The Validity of Using a “Mu’ann’an” Ḥadīth as Proof

وَهَذَا الْقَوْلُ، يَرِحُكَ اللَّهُ، فِي الطَّعْنِ فِي الْأَسَانِيدِ، قَوْلُ مُخْتَرَعٍ. مُسْتَحَدَّثٌ غَيْرُ مَسْبُوقٍ صَاحِبُهُ إِلَيْهِ. وَلَا مُسَاعِدَ لَهُ مِنْ أَهْلِ الْعِلْمِ عَلَيْهِ. وَذَلِكَ أَنَّ الْقَوْلَ الشَّائِعَ الْمُتَّفَقَ عَلَيْهِ بَيْنَ أَهْلِ الْعِلْمِ بِالْأَخْبَارِ وَالرِّوَايَاتِ قَدِيمًا وَحَدِيثًا، أَنَّ كُلَّ رَجُلٍ ثِقَةٍ رَوَى عَنْ مِثْلِهِ حَدِيثًا، وَجَائِزٌ مُمَكِّنٌ لَهُ لِقَاؤُهُ، وَالسَّمَاعُ مِنْهُ، لِكَوْنِهِمَا جَمِيعًا كَانَا فِي عَصْرِ وَاحِدٍ، وَإِنْ لَمْ يَأْتِ فِي حَبْرٍ قَطُّ أَهْمَا اجْتَمَعَا، وَلَا تَشَافَهَا بِكَلَامٍ؛ فَالرِّوَايَةُ ثَابِتَةٌ. وَالْحُجَّةُ بِهَا لَازِمَةٌ. إِلَّا أَنْ يَكُونَ هُنَاكَ دَلَالَةٌ بَيِّنَةٌ، أَنَّ هَذَا الرَّاويَ لَمْ يَلْقَ مَنْ رَوَى عَنْهُ، أَوْ لَمْ يَسْمَعْ مِنْهُ شَيْئًا. فَأَمَّا وَالْأَمْرُ مُبْهَمٌ عَلَى الْإِمْكَانِ الَّذِي فَسَّرْنَا، فَالرِّوَايَةُ عَلَى السَّمَاعِ أَبَدًا، حَتَّى تَكُونَ الدَّلَالَةُ الَّتِي بَيَّنَّا

This statement, may Allah have mercy on you, regarding criticism of isnāds, is a novel and invented claim, unprecedented and without support from the scholars. The consensus among scholars, both classical and later, is that whenever a trustworthy man narrates a report from another trustworthy man, and it is entirely plausible that he may have met him and heard it from him, because they lived in the same era, even if there is no report explicitly stating that they met or spoke to one another, the narration is still considered valid, and the report carries full weight as evidence.

The only exception is when there is clear and decisive evidence showing that the narrator never met the one from whom he allegedly narrated, or never heard anything from him. In the absence of such evidence, the narration is to be understood as having been transmitted through hearing, until otherwise is established.

فَيَقَالُ لِمُخْتَرَعِ هَذَا الْقَوْلِ الَّذِي وَصَفْنَا مَقَالَتَهُ، أَوْ لِلذَّابِّ عَنْهُ: قَدْ أَعْطَيْتَ فِي جُمْلَةِ قَوْلِكَ أَنَّ حَبْرَ الْوَاحِدِ الثَّقَّةِ، عَنِ الْوَاحِدِ الثَّقَّةِ، حُجَّةٌ يَلْزَمُ بِهِ الْعَمَلُ. ثُمَّ أَدْخَلْتَ فِيهِ الشَّرْطَ بَعْدَ، فَقُلْتَ: حَتَّى نَعْلَمَ أَهْمَا قَدْ كَانَا التَّقِيًّا مَرَّةً فَصَاعِدًا، أَوْ سَمِعَ مِنْهُ شَيْئًا. فَهَلْ بَجْدِ هَذَا الشَّرْطِ الَّذِي اشْتَرَطْتَهُ عَنْ أَحَدٍ يَلْزَمُ قَوْلُهُ؟ وَإِلَّا فَهَلْ دَلِيلًا عَلَى مَا زَعَمْتَ

It is said to the inventor of this statement, whose words we have described, or his defender: You have, in the main part of your claim, stated that the report of a single trustworthy narrator from another trustworthy narrator is evidence that must be acted upon. Yet afterwards, you added a condition, saying that this is valid only if we know that they actually met at least once, or that he heard something directly from him. Now, can you provide an example of anyone who actually made this conditional requirement part of their statement? If not, then produce the evidence for what you have claimed.



فَإِذَا ادَّعَى قَوْلَ أَحَدٍ مِنْ عُلَمَاءِ السَّلَفِ بِمَا زَعَمَ مِنْ إِدْحَالِ الشَّرِيطَةِ فِي تَثْبِيهِ الْحَبْرِ، طُولِبَ بِهِ. وَلَنْ يَجِدَ هُوَ وَلَا غَيْرُهُ إِلَى إِجَادِهِ سَبِيلًا. وَإِنْ هُوَ ادَّعَى فِيمَا زَعَمَ دَلِيلًا يَحْتَجُّ بِهِ قِيلَ لَهُ: وَمَا ذَاكَ الدَّلِيلُ؟ فَإِنْ قَالَ: قُلْتُهُ لِأَنِّي وَجَدْتُ رُؤَاةَ الْأَخْبَارِ قَدِيمًا وَحَدِيثًا يَرْوِي أَحَدُهُمْ عَنِ الْآخَرِ الْحَدِيثَ وَلَمَّا يُعَابِنُهُ وَلَا سَمِعَ مِنْهُ شَيْئًا قَطُّ، فَلَمَّا رَأَيْتَهُمْ اسْتَجَارُوا رِوَايَةَ الْحَدِيثِ بَيْنَهُمْ هَكَذَا عَلَى الْإِرْسَالِ مِنْ غَيْرِ سَمَاعٍ، وَالْمُرْسَلُ مِنَ الرِّوَايَاتِ فِي أَصْلِ قَوْلِنَا وَقَوْلِ أَهْلِ الْعِلْمِ بِالْأَخْبَارِ لَيْسَ بِحُجَّةٍ - اِحْتَجْتُ، لِمَا وَصَفْتُ مِنَ الْعِلَّةِ، إِلَى الْبَحْثِ عَنْ سَمَاعٍ رَاوِي كُلِّ حَبْرٍ عَنْ رَاوِيهِ. فَإِذَا أَنَا هَجَمْتُ عَلَى سَمَاعِهِ مِنْهُ لِأَدْنَى شَيْءٍ، ثَبَتَ عَنْهُ عِنْدِي بِذَلِكَ جَمِيعَ مَا يَرْوِي عَنْهُ بَعْدُ. فَإِنْ عَزَبَ عَنِّي مَعْرِفَتُهُ ذَلِكَ، أَوْقَفْتُ الْحَبْرَ وَمَنْ يَكُنْ عِنْدِي مَوْضِعَ حُجَّةٍ لِإِمْكَانِ الْإِرْسَالِ فِيهِ.

If someone claims that a scholar of the early generations made the statement attributed to him, he will be asked to provide proof. Neither he nor anyone else will be able to produce any way of substantiating it. If he asserts that there is evidence for his claim, he will be asked: "What is that evidence?" If he replies:

"I said this because I found that, both in early and later times, narrators of reports would transmit from one another without having ever actually met or heard anything directly from the other. When I observed this, I accepted their transmission of reports on the basis of mere '*mursal*'—without direct hearing. And in principle, according to our statement and the statement of the scholars of reports, the '*mursal*' narration is not considered evidence. I relied upon it because of the reason I described: to investigate whether the narrator actually heard from his source. If I can trace that he heard even the smallest thing, then everything he narrates from him afterwards is confirmed in my view. But if I fail to determine this, I suspend judgment, and the report does not carry any evidential weight for the possibility of being 'connected.'"

فَيُقَالُ لَهُ: فَإِنْ كَانَتْ الْعِلَّةُ فِي تَضْعِيفِكَ الْحَبْرَ وَتَرْكِكَ الْإِحْتِجَاجَ بِهِ إِمْكَانَ الْإِرْسَالِ فِيهِ، لَزِمَكَ أَلَّا تُثْبِتَ إِسْنَادًا مُعْنَعًا حَتَّى تَرَى فِيهِ السَّمَاعَ مِنْ أَوْلَاهِ إِلَى آخِرِهِ؟ وَذَلِكَ أَنَّ الْحَدِيثَ الْوَارِدَ عَلَيْنَا بِإِسْنَادِ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ، فَيَبْقَيْنَ نَعْلَمُ أَنَّ هِشَامًا قَدْ سَمِعَ مِنْ أَبِيهِ، وَأَنَّ أَبَاهُ قَدْ سَمِعَ مِنْ عَائِشَةَ. كَمَا نَعْلَمُ أَنَّ عَائِشَةَ قَدْ سَمِعَتْ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

It is then said to him: If the reason for your discounting of a report and your refusal to act upon it is the possibility that it may be "*mursal*", does it not follow that you should not establish a continuous chain at all until you have verified that there was direct hearing from the first transmitter to the last? For example, consider the report transmitted to us through the *isnād* of Hishām ibn 'Urwah from his father from 'Ā'ishah. We know with certainty that Hishām heard from his father, that his father heard from 'Ā'ishah, and that 'Ā'ishah herself heard from the Prophet ﷺ.



وَقَدْ يَجُوزُ، إِذْ لَمْ يَقُلْ هِشَامٌ، فِي رِوَايَةٍ يَرَوِيهَا عَنْ أَبِيهِ: سَمِعْتُ أَوْ أَخْبَرَنِي، أَنْ يَكُونَ بَيْنَهُ وَبَيْنَ أَبِيهِ فِي تِلْكَ الرِّوَايَةِ إِنْسَانٌ آخَرٌ، أَخْبَرَهُ بِهَا عَنْ أَبِيهِ، وَلَمْ يَسْمَعْهَا هُوَ مِنْ أَبِيهِ، لَمَّا أَحَبَّ أَنْ يَرَوِيهَا مُرْسَلًا. وَلَا يُسْنَدُهَا إِلَى مَنْ سَمِعَهَا مِنْهُ. وَكَمَا يُمْكِنُ ذَلِكَ فِي هِشَامٍ عَنْ أَبِيهِ، فَهُوَ أَيْضًا مُمَكِّنٌ فِي أَبِيهِ عَنْ عَائِشَةَ. وَكَذَلِكَ كُلُّ إِسْنَادٍ لِحَدِيثٍ لَيْسَ فِيهِ ذِكْرُ سَمَاعٍ بَعْضُهُمْ عَنْ بَعْضٍ

It may also be possible that, even though Hishām did not say in a particular transmission from his father, “I heard” or “He informed me,” there could be another person between him and his father who transmitted it from the father, while Hishām himself did not hear it directly from his father—simply because he preferred not to narrate it as a *mursal* report. In this case, he would not ascribe it to the one from whom he actually heard it. Just as this is possible for Hishām from his father, so too it is possible for his father from ‘Ā’ishah. And likewise, this applies to any *isnād* of a report in which there is no explicit statement of direct hearing between the narrators.

وَإِنْ كَانَ قَدْ عُرِفَ فِي الْجُمْلَةِ أَنَّ كُلَّ وَاحِدٍ مِنْهُمْ قَدْ سَمِعَ مِنْ صَاحِبِهِ سَمَاعًا كَثِيرًا، فَجَائِزٌ لِكُلِّ وَاحِدٍ مِنْهُمْ أَنْ يَنْزِلَ فِي بَعْضِ الرِّوَايَةِ فَيَسْمَعَ مِنْ غَيْرِهِ عَنْهُ بَعْضَ أَحَادِيثِهِ، ثُمَّ يُرْسَلُهُ عَنْهُ أَحْيَانًا، وَلَا يُسَمِّي مَنْ سَمِعَ مِنْهُ. وَيَنْشَطُ أَحْيَانًا فَيَسَمِّي الرَّجُلَ الَّذِي حَمَلَ عَنْهُ الْحَدِيثَ وَيَتْرَكَ الْإِرْسَالَ. وَمَا قُلْنَا مِنْ هَذَا مَوْجُودٌ فِي الْحَدِيثِ مُسْتَفِيضٌ، مِنْ فِعْلِ ثِقَاتِ الْمُحَدِّثِينَ، وَأَيِّمَةَ أَهْلِ الْعِلْمِ. وَسَنَدُّكُمْ مِنْ رِوَايَاتِهِمْ عَلَى الْجِهَةِ الَّتِي ذَكَرْنَا عَدَدًا يُسْتَدَلُّ بِهَا عَلَى أَكْثَرِ مِنْهَا إِنْ شَاءَ اللَّهُ تَعَالَى. فَمِنْ ذَلِكَ، أَنَّ أَيُّوبَ السَّحْتِيَّانِيَّ وَابْنَ الْمُبَارَكِ وَوَكَيْعًا وَابْنَ ثُمَيْرٍ وَجَمَاعَةً غَيْرَهُمْ رَوَوْا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كُنْتُ أُطِيبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحِلِّهِ وَلِحِرْمِهِ بِأَطْيَبِ مَا أَجِدُ

If it is generally known that each of them heard a great deal directly from their teacher, it is permissible for any one of them, in some of their transmissions, to have heard part of the reports from another intermediary, and to sometimes transmit it from that intermediary without explicitly naming the source. At other times, they may deliberately name the person from whom they carried the report, leaving out the practice of *mursal* transmission. This, we say, is widely attested in the hadith literature, practiced by the reliable transmitters and the leading scholars of the tradition. We shall cite examples of their transmissions in the manner we have indicated, in sufficient numbers to allow inference to the broader practice, Allah willing.

Among these examples, ‘Ayyūb al-Sakhtiyānī, Ibn al-Mubārak, Wākī’, Ibn Numayr, and others transmitted from Hishām ibn ‘Urwah, from his father, from ‘Ā’ishah who said: “I would perfume the Messenger of Allah (ﷺ) for his coming out of ihram and entering into it with the finest scents I could find.”



فَرَوَى هَذِهِ الرَّوَايَةَ بِعَيْنِهَا اللَّيْثُ بْنُ سَعْدٍ وَدَاوُدُ الْعَطَّارُ وَحُمَيْدُ بْنُ الْأَسْوَدِ وَوُهَيْبُ بْنُ خَالِدٍ وَأَبُو أُسَامَةَ عَنْ هِشَامٍ؛ قَالَ: أَخْبَرَنِي عُثْمَانُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

This same report was transmitted verbatim by Al-Layth ibn Sa'd, Dawūd al-'Aṭṭār, Ḥumayd ibn al-Aswad, Wuhayb ibn Khālīd, and Abū Usāmah from Hishām, who said: “‘Uthmān ibn ‘Urwah informed me, from ‘Urwah, from ‘Ā’ishah, from the Prophet (ﷺ).”

وَرَوَى هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اعْتَكَفَ يُدْنِي إِلَيَّ رَأْسَهُ فَأَرْجِلُهُ وَأَنَا حَائِضٌ.

Hishām himself transmitted from his father, from ‘Ā’ishah, who said: “When the Prophet (ﷺ) performed i’tikāf, he would bring his head close to me so that I could comb it, even when I was menstruating.”

فَرَوَاهَا بِعَيْنِهَا مَالِكُ بْنُ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَرَوَى الزُّهْرِيُّ وَصَالِحُ بْنُ أَبِي حَسَّانَ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ؛ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ وَهُوَ صَائِمٌ

The same report was transmitted verbatim by Mālik ibn Anas, from al-Zuhrī, from ‘Urwah, from ‘Amrah, from ‘Ā’ishah, from the Prophet (ﷺ). Al-Zuhrī and Ṣāliḥ ibn Abī Ḥassān transmitted from Abū Salamah, from ‘Ā’ishah, that the Prophet (ﷺ) used to kiss her while fasting.

فَقَالَ يَحْيَى بْنُ أَبِي كَثِيرٍ فِي هَذَا الْحَبْرِ فِي الْقُبْلَةِ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ أَنَّ عُرْوَةَ أَخْبَرَهُ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ.

Yahyā ibn Abī Kathīr, commenting on this report regarding kissing, said: “Abū Salamah ibn ‘Abdur-Raḥmān informed me that ‘Umar ibn ‘Abdul-‘Azīz told him that ‘Urwah informed him that ‘Ā’ishah told him that the Prophet (ﷺ) used to kiss her while he was fasting.”

وَرَوَى ابْنُ عِينَةَ وَغَيْرُهُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ؛ قَالَ: أَطْعَمَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لُحُومَ الْحَيْلِ وَهَنَانًا عَنْ لُحُومِ الْحَمْرِ.

Ibn ‘Uyaynah and others transmitted, from ‘Amr ibn Dīnār, from Jābir, that the Messenger of Allah (ﷺ) fed them horse meat and forbade them from eating donkey meat.

فَرَوَاهُ حَمَادُ بْنُ يَزِيدَ، عَنْ عَمْرِو بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

This report was also transmitted by Ḥammād ibn Yazīd, from ‘Amr, from Muḥammad ibn ‘Alī, from Jābir, from the Prophet (ﷺ).



وَهَذَا النَّحْوُ فِي الرِّوَايَاتِ كَثِيرٌ. يَكْثُرُ تَعَدَّادُهُ. وَفِي مَا ذَكَرْنَا مِنْهَا كِفَايَةٌ لِذَوِي الْفَهْمِ

Such examples occur frequently in the transmitted reports. The instances are numerous, and what we have cited is sufficient for those endowed with understanding.

فَإِذَا كَانَتِ الْعِلَّةُ عِنْدَ وَصْفِنَا قَوْلَهُ مِنْ قَبْلُ، فِي فَسَادِ الْحَدِيثِ وَتَوَهِينِهِ، إِذَا لَمْ يُعْلَمْ أَنَّ الرَّاويَ قَدْ سَمِعَ مِمَّنْ رَوَى عَنْهُ شَيْئًا، إِمْكَانَ الْإِرْسَالِ فِيهِ، لَزِمَهُ تَرْكُ الْإِحْتِجَاجِ فِي قِيَادِ قَوْلِهِ بِرِوَايَةِ مَنْ يُعْلَمُ أَنَّهُ قَدْ سَمِعَ مِمَّنْ رَوَى عَنْهُ. إِلَّا فِي نَفْسِ الْخَبَرِ الَّذِي فِيهِ ذِكْرُ السَّمَاعِ. لِمَا بَيَّنَّا مِنْ قَبْلُ عَنِ الْأَيْمَةِ الَّذِينَ نَقَلُوا الْأَخْبَارَ، أَنَّهُمْ كَانَتْ هُمْ تَارَاتٍ يُرْسَلُونَ فِيهَا الْحَدِيثَ إِرْسَالًا. وَلَا يَذْكُرُونَ مَنْ سَمِعُوا مِنْهُ. وَتَارَاتٍ يَنْشَطُونَ فِيهَا فَيُسْنِدُونَ الْخَبَرَ عَلَى هَيْئَةٍ مَا سَمِعُوا. فَيُخْبِرُونَ بِالنَّزُولِ فِيهِ إِذَا نَزَلُوا. وَبِالصُّعُودِ إِنْ صَعِدُوا. كَمَا شَرَحْنَا ذَلِكَ عَنْهُمْ.

If, as we have explained previously, the defect lies in the weakness of a report and its lack of reliability—specifically, when it is not known whether the transmitter actually heard anything from the one he reports from—then one should refrain from relying on it in establishing the authority of the report from someone whose hearing from their source is certain. The exception is in the very report in which the act of hearing is explicitly mentioned. As we have already explained regarding the earlier authorities who transmitted reports, they had occasions on which they would transmit a hadith in the form of a *mursal* report, without naming from whom they had heard it. At other times, they would transmit with full chains as they actually heard them, indicating when they relied on a lower or higher level of transmission, as we have explained about them.

وَمَا عَلِمْنَا أَحَدًا مِنْ أَيْمَةِ السَّلَفِ، مِمَّنْ يَسْتَعْمِلُ الْأَخْبَارَ وَيَتَفَقَّدُ صِحَّةَ الْأَسَانِيدِ وَسَقَمَهَا، مِثْلَ أَيُّوبَ السَّخْتِيَانِيِّ وَابْنَ عَوْنٍ وَمَالِكِ بْنِ أَنَسٍ وَشُعْبَةَ بْنِ الْحَجَّاجِ وَيَحْيَى بْنَ سَعِيدِ الْقَطَّانِ وَعَبْدَ الرَّحْمَنِ بْنِ مَهْدِيٍّ وَمَنْ بَعْدَهُمْ مِنْ أَهْلِ الْحَدِيثِ، فَتَشُّوا عَنْ مَوْضِعِ السَّمَاعِ فِي الْأَسَانِيدِ. كَمَا ادَّعَاهُ الَّذِي وَصَفْنَا قَوْلَهُ مِنْ قَبْلُ

And we do not know of any of the early authorities—those who employed narrations, scrutinized the authenticity of chains, and investigated their defects—such as Ayyub al-Sakhtiyani, Ibn ‘Awn, Malik ibn Anas, Shu‘bah ibn al-Hajjaj, Yahya ibn Sa‘id al-Qattan, ‘Abdur-Rahman ibn Mahdi, and those after them among the scholars of hadith, that they searched for the explicit mention of hearing in the chains, in the way claimed by the one whose statement we examined earlier.



وَأَمَّا كَانَ تَفَقُّدُ مَنْ تَفَقَّدَ مِنْهُمْ سَمَاعَ رِوَاةِ الْحَدِيثِ مِمَّنْ رَوَى عَنْهُمْ - إِذَا كَانَ الرَّاوي مِمَّنْ عُرِفَ بِالتَّدْلِيسِ فِي الْحَدِيثِ وَشُهِرَ بِهِ. فَحِينَئِذٍ يَبْحَثُونَ عَنْ سَمَاعِهِ فِي رِوَايَتِهِ. وَيَتَفَقَّدُونَ ذَلِكَ مِنْهُ. كَيْ تَنْزَاحَ عَنْهُمْ عِلَّةُ التَّدْلِيسِ: فَمَنْ ابْتَغَى ذَلِكَ مِنْ غَيْرِ مُدْلِسٍ، عَلَى الْوَجْهِ الَّذِي زَعَمَ مَنْ حَكَيْنَا قَوْلَهُ، فَمَا سَمِعْنَا ذَلِكَ عَنْ أَحَدٍ مِمَّنْ سَمِينَا، وَمَنْ نُسِمَ، مِنَ الْأُئِمَّةِ.

Indeed, the scrutiny of those among them who investigated and sought to establish the hearing of the narrators from whom they transmitted, was specifically when the narrator was known for *tadlīs* in hadith, and this was widely acknowledged. In such cases, they would examine his hearing in the report and verify it carefully, so as to remove any defect arising from the practice of *tadlīs*. But for anyone seeking this from a narrator who was not known to practice *tadlīs*, in the manner claimed by the person whose statement we discussed earlier, we have not heard of this being done by any of the authorities we have named.

فَمِنْ ذَلِكَ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْأَنْصَارِيَّ، وَقَدْ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَدْ رَوَى عَنْ حُدَيْفَةَ وَعَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ وَعَنْ كُلِّ وَاحِدٍ مِنْهُمَا حَدِيثًا يُسْنِدُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَلَيْسَ فِي رِوَايَتِهِ عَنْهُمَا ذِكْرُ السَّمَاعِ مِنْهُمَا. وَلَا حِفْظَنَا فِي شَيْءٍ مِنَ الرِّوَايَاتِ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ شَافَهُ حُدَيْفَةَ وَأَبَا مَسْعُودٍ بِحَدِيثٍ قَطُّ. وَلَا وَجَدْنَا ذِكْرَ رُؤْيَيْهِ إِيَّاهُمَا فِي رِوَايَةٍ بَعِينَهَا.

Among these examples is ‘Abdullah ibn Yazid al-Ansari, who had actually seen the Prophet ﷺ. He transmitted reports from Hudhayfah and from Abu Mas‘ud al-Ansari, and from each of them he narrated hadiths which he ultimately attributed to the Prophet ﷺ. Yet in his transmission from them he does not mention having heard it directly from them. Nor do we find in any of the reports that ‘Abdullah ibn Yazid ever met Hudhayfah or Abu Mas‘ud regarding a particular hadith, and we have not found any report indicating that he saw them in any transmission.



وَمَا نَسْمَعُ عَنْ أَحَدٍ مِنْ أَهْلِ الْعِلْمِ مِمَّنْ مَضَى، وَلَا يَمُنُّ أَدْرَكْنَا، أَنَّهُ طَعَنَ فِي هَذَيْنِ الْحَبْرَيْنِ، اللَّذَيْنِ رَوَاهُمَا عَبْدُ اللَّهِ بْنُ يُزَيْدٍ عَنْ خُذَيْفَةَ وَأَبِي مَسْعُودٍ، بِضَعْفٍ فِيهِمَا. بَلْ هُمَا وَمَا أَشْبَهَهُمَا، عِنْدَ مَنْ لَأَقَيْنَا مِنْ أَهْلِ الْعِلْمِ بِالْحَدِيثِ، مِنْ صِحَّاحِ الْأَسَانِيدِ وَقَوِيَّهَا. يَرُونَ اسْتِعْمَالَ مَا نُقِلَ بِهَا، وَالِإِحْتِجَاجَ بِمَا أَتَتْ مِنْ سُنَنِ وَآثَارٍ. وَهِيَ فِي زَعْمٍ مِنْ حَكِينَا قَوْلُهُ، مِنْ قَبْلِ، وَاهِيَةٌ مُهْمَلَةٌ. حَتَّى يُصِيبَ سَمَاعَ الرَّاويِ عَمَّنْ رَوَى. وَلَوْ دَهَبْنَا نُعَدِّدُ الْأَخْبَارَ الصِّحَّاحَ عِنْدَ أَهْلِ الْعِلْمِ مِمَّنْ يَهْنُ بِزَعْمٍ هَذَا الْقَائِلِ، وَنُخَصِّبَهَا - لَعَجَزْنَا عَنْ تَقْصِي ذِكْرِهَا وَإِحْصَائِهَا كُلِّهَا.

And we have not heard from any of the scholars of the past, nor from those whom we have encountered, that they criticized these two reports—narrated by ‘Abdullah ibn Yazid from Hudhayfah and from Abu Mas‘ud—as weak in any way. On the contrary, these two reports, and others like them, are considered by those of the scholars of hadith whom we have met to have sound chains of transmission and to be strong. They view them as reliable for use, and as valid for deriving legal and ethical guidance from the *sunan* and the other transmitted reports. In contrast, in the estimation of the person we mentioned earlier, they are flimsy and negligent; it carries no weight until the narrator is shown to have heard directly from the person he is reported to have narrated from. Were we to attempt to enumerate all the authentic reports acknowledged by the scholars—reports that would refute the claims of this individual—we would find it impossible to fully recount or account for them all.

وَلَكِنَّا أَحْبَبْنَا أَنْ نَنْصِبَ مِنْهَا عَدَدًا يَكُونُ سِمَةً لِمَا سَكْتْنَا عَنْهُ مِنْهَا. وَهَذَا أَبُو عُثْمَانَ التَّهْدِيُّ وَأَبُو رَافِعِ الصَّائِغِ، وَهُمَا مَنْ أَدْرَكَ الْجَاهِلِيَّةَ وَصَحِبَا أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْبَدْرِيِّينَ هَلُمَّ جَرًّا. وَنَقَلَا عَنْهُمْ الْأَخْبَارَ حَتَّى نَزَلَا إِلَى مِثْلِ أَبِي هُرَيْرَةَ وَابْنِ عُمَرَ وَذَوَيْهِمَا قَدْ أَسْنَدَ كُلُّ وَاحِدٍ مِنْهُمَا عَنْ أَبِي بِنِ كَعْبٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا. وَمَا نَسْمَعُ فِي رِوَايَةٍ بِعَيْنِهَا أَهْمًا عَايْنَا أَبْيَا أَوْ سَمِعَا مِنْهُ شَيْئًا.

Yet we wished to highlight a number of examples to serve as a mark of what we have remained silent about from among them. This is Abu ‘Uthman al-Nahdi and Abu Rafi‘ al-Sa’igh, both of whom lived to witness the period of ignorance and accompanied the Companions of the Messenger of Allah ﷺ among the early Muslims who fought at Badr, and so on. They transmitted the reports they heard from them, reaching down to the likes of Abu Hurayrah and Ibn ‘Umar and their likes. Each of them narrated from Ubayy ibn Ka‘b, from the Prophet ﷺ. Yet we have not heard in any narration that they actually saw Ubayy or heard directly from him themselves.



وأَسَدُ أَبُو عَمْرِو الشَّيْبَانِيُّ. وَهُوَ مِمَّنْ أَدْرَكَ الْجَاهِلِيَّةَ وَكَانَ فِي زَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا. وَأَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ. كُلُّ وَاحِدٍ مِنْهُمَا عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَبْرَيْنِ.

Abu 'Umar al-Shaybani also transmitted two reports. He was among those who had witnessed the period of ignorance and lived during the time of the Prophet ﷺ. Likewise, Abu Ma'mar 'Abdullah ibn Sakhbarah transmitted from Abu Mas'ud al-Ansari, from the Prophet ﷺ two reports.

وَأَسَدٌ عُيَيْدُ بْنُ عُمَيْرٍ عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا. وَعُيَيْدُ بْنُ عُمَيْرٍ وُلِدَ فِي زَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

'Ubayd ibn 'Umayr transmitted from Umm Salamah, the wife of the Prophet ﷺ, a report directly from the Prophet ﷺ. 'Ubayd ibn 'Umayr was born during the lifetime of the Prophet ﷺ.

وَأَسَدٌ قَيْسُ بْنُ أَبِي حَازِمٍ، وَقَدْ أَدْرَكَ زَمَانَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثَلَاثَةَ أَحْبَارٍ.

Qays ibn Abi Hazim, who also lived in the time of the Prophet ﷺ, transmitted three reports from Abu Mas'ud al-Ansari, from the Prophet ﷺ.

وَأَسَدٌ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى، وَقَدْ حَفِظَ عَنْ عُمَرَ بْنِ الْخَطَّابِ، وَصَحِبَ عَلِيًّا، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَدِيثًا.

Abdur-Rahman ibn Abi Layla who preserved from 'Umar ibn al-Khattab and accompanied 'Ali, narrated from Anas ibn Malik, from the Prophet ﷺ.

وَأَسَدٌ رِبْعِيُّ بْنُ حِرَاشٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَدِيثَيْنِ. وَعَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَدِيثًا. وَقَدْ سَمِعَ رِبْعِيُّ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَرَوَى عَنْهُ.

Rib'i ibn Hirash transmitted two reports from 'Imran ibn Husayn, from the Prophet ﷺ. He also transmitted a report from Abu Bakrah, from the Prophet ﷺ. Rib'i had heard from 'Ali ibn Abi Talib, from whom he also transmitted.

وَأَسَدٌ نَافِعُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَدِيثًا.

Nafi' ibn Jubayr ibn Muṭ'im transmitted from Abu Shurayh al-Khuza'i a report from the Prophet ﷺ.



وَأَسْنَدَ النُّعْمَانِ بْنِ أَبِي عِيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، ثَلَاثَةَ أَحَادِيثَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Nu'man ibn Abi 'Ayyash transmitted three reports from Abu Sa'id al-Khudri, from the Prophet ﷺ.

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

'Ata ibn Yazid al-Laythi transmitted a report from Tamim al-Dari, from the Prophet ﷺ.

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

Sulayman ibn Yasar transmitted a report from Rafi' ibn Khadij, from the Prophet ﷺ.

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

Humayd ibn 'Abdur-Rahman al-Himyari transmitted reports from Abu Hurayrah, from the Prophet ﷺ.

فَكُلُّ هَؤُلَاءِ التَّابِعِينَ الَّذِينَ نَصَبْنَا رَوَايَتَهُمْ عَنِ الصَّحَابَةِ الَّذِينَ سَمِعْنَاهُمْ، لَمْ يُحْفَظْ عَنْهُمْ سَمَاعٌ عَلِمْنَاهُ مِنْهُمْ فِي رَوَايَةِ بَعِيْنَاهُمْ وَلَا أَنَّهُمْ لَقَوْهُمْ فِي نَفْسِ خَبَرٍ بَعِيْنِهِ. وَهِيَ أَسَانِيدُ عِنْدَ ذَوِي الْمَعْرِفَةِ بِالْأَخْبَارِ وَالرَّوَايَاتِ مِنْ صِحَّاحِ الْأَسَانِيدِ. لَا نَعْلَمُهُمْ وَهَنُوا مِنْهَا شَيْئًا قَطُّ. وَلَا التَّمَسُّوا فِيهَا سَمَاعَ بَعْضِهِمْ مِنْ بَعْضٍ. إِذِ السَّمَاعُ لِكُلِّ وَاحِدٍ مِنْهُمْ مُمَكِّنٌ مِنْ صَاحِبِهِ غَيْرَ مُسْتَنْكَرٍ لِكُونِهِمْ جَمِيعًا كَانُوا فِي الْعَصْرِ الَّذِي اتَّفَقُوا فِيهِ.

All of these tābi'īn, whose transmissions from the companions we have outlined, were never known to have stated any direct hearing in a specific report, nor to have encountered the person from whom they transmitted in the very report in question. These chains of transmission, among those well-versed in reports and narratives, are considered sound. We have no knowledge that they were ever found deficient in any way, nor that they sought to rely on the hearing of one from another. For the hearing of each of them from their source is possible and not objectionable, for all of them lived in the same period, which makes such transmission entirely plausible.



وَكَانَ هَذَا الْقَوْلُ الَّذِي أَخَذَتْهُ الْقَائِلُ الَّذِي حَكَمْتَنَاهُ فِي تَوْهِينِ الْحَدِيثِ، بِالْعِلَّةِ الَّتِي وَصَفَ - أَقْلَ مِنْ أَنْ يُعْرَجَ عَلَيْهِ وَيُنَارَ ذِكْرُهُ. إِذْ كَانَ قَوْلًا مُحَدَّثًا وَكَلَامًا خُلِقَ لَمْ يَقُلْهُ أَحَدٌ مِنْ أَهْلِ الْعِلْمِ سَلَفَ، وَيَسْتَنْكِرُهُ مَنْ بَعْدَهُمْ خَلَفَ. فَلَا حَاجَةَ بِنَا فِي رَدِّهِ بِأَكْثَرِ مِمَّا شَرَحْنَا. إِذْ كَانَ قَدْرُ الْمَقَالَةِ وَقَائِلِهَا الْقَدْرَ الَّذِي وَصَفْنَاهُ. وَاللَّهُ الْمُسْتَعَانُ عَلَى دَفْعِ مَا خَالَفَ مَذْهَبَ الْعُلَمَاءِ. وَعَلَيْهِ التَّكْلَانِ

As for the statement introduced by the other one we mentioned in relation to the weakening of hadith, on the grounds he described, it is too insignificant to merit attention or even to be cited. It is a newly invented assertion, a statement unsupported by any of the scholars of the past, and rightly rejected by those who came after them. There is therefore no need for us to expend more effort in refuting it than we have already done, for the value of the claim and of its author is precisely as we have described.

And Allah is the One whose help is sought in repelling that which contradicts the methodology of the scholars, and upon Him alone reliance is placed.

