

# Introduction to the Sahīḥ Collection of ‘Abūl-Ḥusayn Muslim bin ul-Ḥajjāj al- Qushayrī

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A Translation into the English Language

‘Abū Najm Fernando bin al-‘Iskandar

12th of Safar 1433

First and foremost I thank and praise Allah, exalted is He, for indeed any and all success is from Him and the true success is seeing Him in the Afterlife.

مَنْ لَمْ يَشْكُرِ النَّاسَ، لَمْ يَشْكُرِ اللَّهُ عَزَّ وَجَلَّ

However, "**Whoever does not thank people, does not thank Allah, Azza wa Jalla**" [at-Tirmidhī and 'Ahmad- *Sahīh*]

So *Jazakum Allahu khayran* to the following people:

My wife and son without whose support and understanding I might not embark on such endeavors; Subḥ al-Misrī for editing; al-Maktabat ash-Shamelah for their amazing software and the countless hours of work of those who contribute to digitizing Islamic texts; and last but certainly not least Tarek Mehanna, friend, colleague, and political prisoner convicted for his beliefs and invaluable translations- may Allah, Azza wa Jalla, hasten his release and the release of all Muslim political prisoners. Amīn.

### **Key to Symbols for the Transliteration of Arabic Terms**

Note: Consecutive consonants representing separate letters in Arabic which can be confused for the transliteration of single Arabic letters like 'dh' or 'sh' will be distinguished with an underline in the second letter, i.e. 'sh' for سه.

ء	'
ا	ā
ب	b
ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	t
ظ	ẓ
ع	'
غ	gh
ف	f
ق	q
ك	k
م	m
ن	n
ه	h
و	w
ي	ī
أ	'ā
ة	h or t
ى	ā
ال	al-

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Merciful, the Beneficent-

All praise is due to Allah, Lord of the worlds, and the [praiseworthy] end is for those who fear Him; and may Allah send blessings upon Muhammad, seal of the Prophets, and upon all the Prophets and Messengers.

As for what follows:

Indeed you mentioned, may Allah have mercy on you, by the guidance of your Creator, that you were interested in an examination of what is known of all the transmitted reports on authority of the Messenger of Allah, peace and blessings upon him, regarding traditions of the *Dīn*, its rulings, and everything from it regarding rewards, punishments, motivations, admonishments, and other descriptive topics through chains of narration which were related by and circulated between ‘Ahlu-*Ilm*.

Thus you wished, may Allah guide you aright, to be informed about all of [the transmitted reports] in the form of a calculated composition and you asked me to abridge [it] for you in writing without a great amount of repetition. You allege that [much repetition] would distract you from what you intended in terms of understanding and deriving rulings from [the reports].

And because of that which you have asked, may Allah be generous with you, when I am attributed to its successful management and whatever condition can be construed by it, if Allah wills, (it will lead to) a praiseworthy ending and obtainable benefit.

I thought at the time you asked me to undertake that [task]- if it was determined for me to do so, and preordained for me to complete it- that the first to benefit from that would be me specifically before anyone else and this is due to a great number of reasons which are too lengthy to describe except [to say] that in summary, having precision regarding a select few [narrations], and accuracy in them, is easier for a person than to undertake of a great number of them, and especially for one who is

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالْعَاقِبةُ لِلْمُتَّقِينَ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّنَ،  
وَعَلَى جَمِيعِ الْأَئِمَّةِ وَالْمُرْسَلِينَ.

«أَمَّا بَعْدُ، فَإِنَّكَ يَرْحَمُكَ اللَّهُ بِتَوْفِيقِ خَالِقِكَ، ذَكَرْتَ أَنَّكَ هَمَمْتَ بِالْفَحْصِ عَنْ  
تَعْرِفُ جُمِلَةَ الْأَخْبَارِ الْمَأْثُورَةِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سُنْنِ الدِّينِ  
وَأَحْكَامِهِ، وَمَا كَانَ مِنْهَا فِي الشَّوَّابِ وَالْعِقَابِ، وَالتَّرْغِيبِ وَالتَّرْهِيبِ، وَغَيْرِ ذَلِكَ  
مِنْ صُنُوفِ الْأَشْيَاءِ بِالْأَسَانِيدِ الَّتِي بِهَا نُقِلَّتْ، وَتَدَوَّلَتْ أَهْلُ الْعِلْمِ فِيمَا بَيْنَهُمْ،  
فَأَرْدَدْتَ، أَرْشَدْتَ اللَّهَ أَنْ تُوقَفَ عَلَى جُمِلَتِهَا مُؤْلَفَةً مُحْصَّةً، وَسَأَلْتَنِي أَنْ أَلْخَصَهَا  
لَكَ فِي التَّالِيفِ بِلَا تَكْرَارٍ يَكْثُرُ، فَإِنَّ ذَلِكَ زَعَمْتَ مِمَّا يَسْعَلُكَ عَمَّا لَهُ قَصْدَتْ  
مِنَ التَّفْهِمِ فِيهَا، وَالإِسْتِبْلَاطِ مِنْهَا، وَلِلَّذِي سَأَلْتَ أَكْرَمَكَ اللَّهُ حِينَ رَجَعْتُ إِلَى  
تَدَبُّرِهِ، وَمَا [ص: 4] تَوَوَّلُ بِهِ الْحَالُ إِنْ شَاءَ اللَّهُ عَاقِبَةً مَحْمُودَةً وَمَنْفَعَةً مَوْجُودَةً،  
وَظَنَّتُ حِينَ سَأَلْتَنِي تَجَشُّمَ ذَلِكَ أَنْ لَوْ عُزِمَ لِي عَلَيْهِ، وَقُضِيَ لِي تَمَامَهُ، كَانَ أَوْلَى  
مِنْ يُصِيبُهُ نَفْعٌ ذَلِكَ إِيَّايَ خَاصَّةً قَبْلَ غَيْرِي مِنَ النَّاسِ لِأَسْبَابٍ كَثِيرَةٍ يَطُولُ بِذِكْرِهَا  
الْوَصْفُ، إِلَّا أَنَّ جُمِلَةَ ذَلِكَ أَنَّ ضَبْطَ الْقُلْبِلِ مِنْ هَذَا الشَّأنِ، وَإِنْقَانَهُ، أَيْسَرُ عَلَى  
الْمَرْءِ مِنْ مُعَالَجَةِ الْكَثِيرِ مِنْهُ، وَلَا سِيَّما عِنْدَ مَنْ

indistinguishable in it from the common people [in this matter] unless someone else informs him of the distinction.

If the matter is just as we described, then focusing on the few authentic narrations is worthier for them than seeking an abundance of weak narrations. Although indeed it is hoped for that some benefit is attained by seeking after a large number [of Ḥadīth] of this type, and gathering the repetitions for them, but only for the elite who are endowed with some awareness and knowledge in their means [of ascertaining authenticity] and defects.

Thus that, if Allah wills, will happen through whatever will be brought to bear of that [awareness, distinction, knowledge of the means, and defects] on the advantage in seeking large numbers of [the various categories of Ḥadīth]. And as for the common people who are different from the elite in terms of awareness and knowledge, then it is senseless for them to seek large numbers [of various categories of Ḥadīth], while they are unaware of the few [*Sahīh*].

Then we, if Allah wills, will begin to extract and compose what you have asked upon conditions which we shall mention to you. We set ourselves upon the entirety of what is transmitted from the reports on authority of the Messenger of Allah, peace and blessings upon him. Then we divided it up into three sections and three levels of people without repetition except: 1) When coming to a point where it was essential to repeat a narration in which there is an addition that clarifies the meaning of the first one; or 2) When there is a second chain that supports the first one in some hidden defect present since the additional significance in the second Ḥadīth assumes the position of a complete Ḥadīth.

Repeating narrations which have the kind of ‘addition’ we described is inevitable [since it eliminates the perceived hidden defect of the first narration]; or that significance [of the addition] is separated from the entire narration by abbreviating it when it is possible [to understand the significance from a small part of the narration], however separating the

لَا تَمْيِيزٌ عِنْدُهُ مِنِ الْعَوَامِ، إِلَّا بِأَنْ يُوقَفَهُ عَلَى التَّمْيِيزِ غَيْرُهُ، فَإِذَا كَانَ الْأَمْرُ فِي هَذَا كَمَا وَصَفْنَا، فَالْقُصْدُ مِنْهُ إِلَى الصَّحِيحِ الْقَلِيلِ أَوْلَى بِهِمْ مِنْ ازْدِيادِ السَّقَيْمِ، وَإِنَّمَا يُرْجِحُ بَعْضُ الْمَنْفَعَةِ فِي الْإِسْتِكْثَارِ مِنْ هَذَا الشَّأنِ، وَجَمْعُ الْمُكَرَّرَاتِ مِنْهُ لِخَاصَّةٍ مِنَ النَّاسِ مِمَّنْ رُزِقَ فِيهِ بَعْضُ التَّيِّقُطِ، وَالْمَعْرُوفَةِ بِأَسْبَابِهِ وَعِلْمِهِ، فَذَلِكَ إِنْ شاءَ اللَّهُ يَهْجُمُ بِمَا أُوتِيَ مِنْ ذَلِكَ عَلَى الْفَائِدَةِ فِي الْإِسْتِكْثَارِ مِنْ جُمْعِهِ، فَأَمَّا عَوَامُ النَّاسِ الَّذِينَ هُمْ بِخَلَافِ مَعَانِي الْخَاصِّ مِنْ أَهْلِ التَّيِّقُطِ وَالْمَعْرُوفَةِ، فَلَا مَعْنَى لَهُمْ فِي طَلَبِ الْكَثِيرِ، وَقَدْ عَجَزُوا عَنْ مَعْرِفَةِ الْقَلِيلِ»

ثُمَّ إِنَّا إِنْ شاءَ اللَّهُ مُبْتَدِئُونَ فِي تَحْرِيجِ مَا سَأَلْتَ وَتَالِيفِهِ، عَلَى شَرِيطَةِ سَوْفَ أَذْكُرُهَا لَكَ، وَهُوَ إِنَّا نَعْمَدُ إِلَى جُمْلَةِ مَا أَسْبَدَ مِنَ الْأَخْبَارِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَنَفْسِسُهَا عَلَى ثَلَاثَةِ أَقْسَامٍ، وَثَلَاثَ طَبَقَاتٍ مِنَ النَّاسِ عَلَى غَيْرِ تَكْرَارٍ، إِلَّا أَنْ يَأْتِي مَوْضِعٌ لَا يُسْتَغْنَى فِيهِ عَنْ تَرْدَادِ حَدِيثٍ فِيهِ زِيَادَةٌ مَعْنَى، أَوْ إِسْنَادٌ يَقْعُدُ إِلَى جَنْبِ إِسْنَادٍ، لِعِلْمٍ تَكُونُ هُنَاكَ، لِأَنَّ الْمَعْنَى الرَّائِدَ فِي الْحَدِيثِ الْمُحْتَاجِ [ص: 5] إِلَيْهِ يَقُومُ مَقَامُ حَدِيثٍ تَامٌ، فَلَا بُدُّ مِنْ إِعَادَةِ الْحَدِيثِ الَّذِي فِيهِ مَا وَصَفْنَا مِنَ الزِّيَادَةِ، أَوْ أَنْ يُفَصَّلَ ذَلِكَ الْمَعْنَى مِنْ جُمْلَةِ الْحَدِيثِ عَلَى اخْتِصَارِهِ إِذَا أَمْكَنَ، وَلَكِنْ تَفْصِيلُهُ

relevant part of the narration from the rest might make it difficult to understand the link between them, so repeating it in its original form when that proves difficult is safest.

Thus when we find that it is avoidable to repeat the narrations in their entirety we take care not to do so, if Allah wills.

As for the first category, we aspired to advance the report which is safer from defects than any others, and is purified due to being related by people of integrity in Ḥadīth, and certitude for what they relate; there are no strong disputes found [compared to the reports of other *Thiqāt*] regarding their transmissions, and no excessive inconsistencies [in their own reports] - just as is the case regarding a great number of Muḥaddithīn and which appears in their narrations.

Thus when we examined reports of this description from the people, we also came across reports in whose chains there fell some of those who are not described with memorization and precision, like those of the previous description before them. Although they fell below what we described [from the first group], they still have the designation of protection [from ill-repute] and truthfulness; and they acquired knowledge, included among them are the likes of ‘Atā’ bin is-Sā’ib, and Yazīd bin ‘Abī Ziyād, and Layth bin ‘Abī Sulaym, from among the carriers of ‘Āthār and the relaters of ‘Akhbār.

So even though they possessed what we described of knowledge, protection and being known as scholars among ‘Ahl ul-‘Ilm, their contemporaries who we mentioned as precise and sound in transmission were above them in status and rank because this [the first category] is a high rank and sublime characteristic according to ‘Ahl ul-‘Ilm.

Do you not see that when you weigh these three people we mentioned- ‘Atā’, Yazīd, and Layth- with Maṇṣūr bin il-Mu’tamir, Sulaymān al-‘A’mash and ‘Ismā’il bin ‘Abī Khālid in regards to precision in Ḥadīth and soundness in it, you will find them distinct from others and not near them [in rank]-

رِبَّمَا عَسَرَ مِنْ جُمْلَتِهِ، فَإِعَادَتُهُ بِهِيَّتِهِ إِذَا ضَاقَ ذَلِكَ أَسْلَمُ، فَأَمَّا مَا وَجَدْنَا بُنْدًا مِنْ إِعَادَتِهِ بِجُمْلَتِهِ مِنْ غَيْرِ حَاجَةٍ مِنَ إِلَيْهِ، فَلَا نَسْوَلُ فِيْلَهُ إِنْ شَاءَ اللَّهُ تَعَالَى ”فَأَمَّا الْقِسْمُ الْأَوَّلُ، فَإِنَّا نَتَوَحَّى أَنْ نُقَدِّمَ الْأَخْبَارَ الَّتِي هِيَ أَسْلَمٌ مِنَ الْعُيُوبِ مِنْ غَيْرِهَا، وَأَنْقَى مِنْ أَنْ يَكُونَ نَاقِلُوهَا أَهْلَ اسْتِقَامَةٍ فِي الْحَدِيثِ، وَإِنْقَانٍ لِمَا نَقَلُوا، لَمْ يُوجِدْ فِي رِوَايَتِهِمْ اخْتِلَافٌ شَدِيدٌ، وَلَا تَخْلِيْطٌ فَاحِشٌ، كَمَا قَدْ عُثِرَ فِيهِ عَلَى كَثِيرٍ مِنَ الْمُحَدِّثِينَ، وَبَانَ ذَلِكَ فِي حَدِيثِهِمْ، فَإِذَا نَحْنُ تَقْصِيْنَا أَخْبَارَ هَذَا الصِّنْفِ مِنَ النَّاسِ، أَتَبْعَنَاهَا أَخْبَارًا يَقْعُدُ فِي أَسَانِيْدِهَا بَعْضُ مِنْ لَيْسَ بِالْمُؤْسُوفِ بِالْحَفْظِ وَالْإِنْقَانِ، كَالصِّنْفِ الْمُقَدِّمِ قَبْلَهُمْ، عَلَى أَنَّهُمْ وَإِنْ كَانُوا فِيمَا وَصَفْنَا دُونَهُمْ، فَإِنَّ اسْمَ السَّتْرِ، وَالصَّدْقِ، وَتَعْاطِي الْعِلْمِ يَشْمَلُهُمْ كَعْطَاءُ بْنِ السَّائِبِ، وَبَيْدَ بْنِ أَبِي زَيْدٍ، وَلَيْثَ بْنِ أَبِي سُلَيْمٍ، وَأَصْرَابِهِمْ مِنْ حُمَّالِ الْأَثَارِ، وَنَقَالُ الْأَخْبَارُ [ص:6] فَهُمْ وَإِنْ كَانُوا بِمَا وَصَفْنَا مِنَ الْعِلْمِ، وَالسَّتْرُ عِنْدَ أَهْلِ الْعِلْمِ مَعْرُوفُونَ، فَغَيْرُهُمْ مِنْ أَقْرَانِهِمْ مِمَّنْ عِنْدُهُمْ مَا ذَكَرْنَا مِنَ الْإِنْقَانِ، وَالْإِسْتِقَامَةُ فِي الرِّوَايَةِ يَفْضُلُونَهُمْ فِي الْحَالِ وَالْمَرْتَبَةِ، لِأَنَّ هَذَا عِنْدَ أَهْلِ الْعِلْمِ دَرْجَةُ رِفِيعَةٍ، وَخُصْلَةُ سَنِيَّةٍ، أَلَا تَرَى أَنَّ إِذَا وَازَّتْ هُؤُلَاءِ التَّلَاثَةُ الَّذِينَ سَمَّيْنَاهُمْ عَطَاءً، وَبَيْدَ، وَلَيْثَ، بِمَنْصُورِ بْنِ الْمُعْتَمِرِ، وَسُلَيْمَانَ الْأَعْمَشِ، وَإِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ فِي إِنْقَانِ الْحَدِيثِ وَالْإِسْتِقَامَةِ فِيهِ، وَجَدْتُهُمْ مُبَايِنِينَ لَهُمْ، لَا يُدَانُونَهُمْ لَا شَكَّ عِنْدَ أَهْلِ الْعِلْمِ

there is no doubt regarding that among the people knowledgeable in Ḥadīth since the soundness of the memorization of Manṣūr, al-‘A`mash, and ‘Ismā`īl, and their precision in Ḥadīth was well-known among [the people knowledgeable in Ḥadīth] and they were not aware of examples of that from ‘Atā, Yazīd, and Layth.

Upon the same course as the above, when you weigh between the two levels like ‘Ibn ‘Awn and ‘Ayyūb as-Sakhtiyānī with ‘Awf ibn ‘Abī Jamīlah and ‘Ash`ath al-Humrānī- and all four are companions of al-Ḥasan and ‘Ibn Sīrīn- there is disparity between the two groups. Between these two groups is a distance in terms of perfection of virtue and soundness of reporting even though ‘Awf and ‘Ash`ath are not repelled from [the status] of truthfulness and honesty according to *Ahl ul-`Ilm*, rather the situation is as we described regarding their position.

We only mentioned these examples by way of naming them specifically so that their examples might be an indication for whoever is ignorant of the path to return to understanding of *Ahl ul-`Ilm* regarding the ranking of its people. Thus there is no shortchanging the men of elevated rank any amount of what is due his level, and there is no elevation of those who are lower any amount of knowledge above his position- and each who possesses the right is given his right and is settled in his rank.

It has been mentioned on authority of ‘Ā’ishah, may Allah be pleased with her, that she said: ‘The Messenger of Allah, peace and blessings of Allah upon him, ordered us to afford people their (rightful) positions according to what the Qur’ān states: **{And above all who possess knowledge is another who is knowledgeable}**}[Yūsuf: 76]. Thus based on the example of what we mentioned [regarding the narrators of Ḥifz and Itqān, and narrations which lack excessive inconsistency or strong contradiction], we compiled what you asked for of [those kind] of reports on authority of the Messenger of Allah, peace and blessings of Allah upon him.

As for anything of that wherein the people were charged [with some criticism] by the people of Ḥadīth, or by the majority of [the people of

بِالْحَدِيثِ فِي ذَلِكَ، لِذَلِكَ اسْتَفَاضَ عِنْهُمْ مِنْ صِحَّةِ حِفْظِ مَنْصُورٍ، وَالْأَعْمَشِ،  
وَإِسْمَاعِيلَ، وَإِتْقَانِهِمْ لِحَدِيثِهِمْ، وَأَنَّهُمْ لَمْ يَعْرُفُوا مِثْلَ ذَلِكَ مِنْ عَطَاءٍ، وَيَزِيدَ،  
وَلَيْثَ، وَفِي مِثْلِ مَجْرِي هَؤُلَاءِ إِذَا وَازَّتْ بَيْنَ الْأَقْرَانِ كَابِنَ عَوْنَ، وَأَيُوبَ  
السَّخِينَيِّ، مَعَ عَوْفَ بْنِ أَبِي جَمِيلَةَ، وَأَشْعَثَ الْحَمْرَانِيِّ، وَهُمَا صَاحِبَا الْحَسَنِ،  
وَابْنِ سَيِّدِنَا، كَمَا أَنَّ ابْنَ عَوْنَ، وَأَيُوبَ صَاحِبَاهُمَا، إِلَّا أَنَّ الْبَوْنَ بَيْنَهُمَا، وَبَيْنَ  
هَذِيْنَ بَعِيدٌ فِي كَمَالِ الْفَضْلِ، وَصِحَّةِ النَّقْلِ، وَإِنْ كَانَ عَوْفُ، وَأَشْعَثُ غَيْرَ  
مَدْفُوعِيْنَ عَنْ صَدْقٍ وَأَمَانَةٍ عِنْدَ أَهْلِ الْعِلْمِ، وَلَكِنَّ الْحَالَ مَا وَصَفْنَا مِنَ الْمُنْتَزَلَةِ  
عِنْدَ أَهْلِ الْعِلْمِ، وَإِنَّمَا مَنَّا هَؤُلَاءِ فِي التَّسْمِيَّةِ لِيَكُونُ تَمْثِيلُهُمْ سِمَّةً يَصْدُرُ عَنْ  
فَهِمَاهَا مَنْ غَيْرِ عَلَيْهِ طَرِيقُ أَهْلِ الْعِلْمِ فِي تَرْتِيبِ أَهْلِهِ فِيهِ، فَلَا يَقْصُرُ بِالرَّجُلِ  
الْعَالِيُّ الْقُدْرُ عَنْ دَرْجَتِهِ، وَلَا يُرْفَعُ مُنْتَضِعُ الْقُدْرُ فِي الْعِلْمِ فَوْقَ مَنْزِلَتِهِ، وَيُعْطَى كُلُّ  
ذِيْ حَقٍّ فِيهِ حَقٌّ، وَيُنْزَلُ مَنْزِلَتُهُ، وَقَدْ ذُكِرَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، أَنَّهَا  
قَالَتْ: أَمْرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نُنْزَلَ النَّاسُ مَنَازِلَهُمْ مَعَ مَا نَطَقَ بِهِ  
الْقُرْآنُ، مِنْ قَوْلِ اللَّهِ تَعَالَى: {وَفَوْقَ كُلِّ ذِيْ عِلْمٍ عَلِيمٌ} [يُوسُف: 76] ، فَعَلَى  
نَحْوِ مَا ذَكَرْنَا مِنَ الْوُجُوهِ، نُؤْلِفُ مَا سَأَلْتَ مِنَ الْأَخْبَارِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ [ص: 7]، فَأَمَّا مَا كَانَ مِنْهَا عَنْ قَوْمٍ هُمْ عِنْدَ أَهْلِ الْحَدِيثِ مُتَّهِمُونَ،  
أَوْ عِنْدَ الْأَكْثَرِ مِنْهُمْ،

Hadīth], then we did not preoccupy ourselves with bringing forward their narrations, such as 'Abd Allah ibn Miswar 'Abī Ja'far il-Madā'inī, 'Amr bin Khālid, 'Abd il-Qudūs ash-Shāmī, Muḥammad ibn Sa'id il-Maṣlūb, Ghiyāth ibn 'Ibrāhīm, Sulaymān bin 'Amr 'Abī Dāwud an-Nakha'ī, and those like them whereof they were accused of fabricating narrations and manufacturing reports; and like that are those whose narrations are dominated with *Munkar*, or mistakes- we withheld from their narrations as well.

An indication of *Munkar* in the narration of a Muḥaddith is when his transmission differs with the transmission of a Muḥaddith from the people of memorization and acceptance, or does not agree with it when the two are compared. When the majority of a person's narrations are like that, he is abandoned [*Mahjūr*] in Ḥadīth, and not accepted in it, and his narrations are not acted upon. The following are those Muḥaddithīn who are among this group: 'Abd Allah ibn Muḥarrar, Yaḥyā bin 'Abī 'Unaysah, al-Jarrāḥ bin ul-Minhāl "Abū-'Atūf, 'Abbād bin Kathīr, Ḥusayn bin 'Abd Illah ibn Ḍumayrah, 'Umar bin Ṣuhbān, and those of the same type in terms of transmission of *Munkar* Ḥadīth. We did not pause upon their narrations or preoccupy ourselves with them due to the ruling of '*Ahl ul-'Ilm*.

That which we are aware of from their school of thought in accepting what is singularly reported by a Muḥaddith from the narrations is that (the Muḥaddith) took part along with the trustworthy narrators from '*Ahl ul-'Ilm wal-Hifz* in transmitting some of what they transmitted, and [the Muḥaddith] is predominantly in agreement with them; when one is found like that, then if he adds to [the transmission] anything not found with his companions, then his addition is accepted.

As for those who you see resorting to the likes of az-Zuhrī due to his greatness, and due to the great number of his companions being among the precise *Huffāz*, [resorting to] his Ḥadīth and the Ḥadīth of those like him, or to the likes of Hishām ibn 'Urwah, then their Ḥadīth are extensively shared among '*Ahl ul-'Ilm*. The greater majority of their companions related

فَلَسْنَا نَتَشَاغِلُ بِتَخْرِيجِ حَدِيثِهِمْ، كَعَبْدِ اللَّهِ بْنِ مَسْوِرٍ أَبِي جَعْفَرِ الْمَدَائِنِيِّ، وَعَمْرِو بْنِ خَالِدٍ، وَعَبْدِ الْقُدُوسِ الشَّامِيِّ، وَمُحَمَّدِ بْنِ سَعِيدِ الْمَصْلُوبِ، وَغَيَاثِ بْنِ إِبْرَاهِيمَ، وَسُلَيْمَانَ بْنِ عَمْرِو أَبِي دَاؤَدَ النَّخْعَانيِّ، وَأَشْبَاهِهِمْ مِمَّنْ اتَّهَمَ بِوَضْعِ الْأَحَادِيثِ، وَتَوْلِيدِ الْأَخْبَارِ " وَكَذِلِكَ، مَنْ الْفَالِبُ عَلَى حَدِيثِهِ الْمُنْكَرُ، أَوْ الْغَلطُ أَمْسَكْنَا أَيْضًا عَنْ حَدِيثِهِمْ، وَعَلَامَةُ الْمُنْكَرِ فِي حَدِيثِ الْمُحَدِّثِ، إِذَا مَا عَرَضَ رَوَايَتُهُ لِلْحَدِيثِ عَلَى رَوَايَةِ غَيْرِهِ مِنْ أَهْلِ الْحِفْظِ وَالرِّضَا، خَالَفَتْ رَوَايَتُهُ رَوَايَتَهُمْ، أَوْ لَمْ تَكُنْ تُوَافِقُهَا، فَإِذَا كَانَ الْأَغْلُبُ مِنْ حَدِيثِهِ كَذِلِكَ كَانَ مَهْجُورَ الْحَدِيثِ، غَيْرَ مَقْبُولِهِ، وَلَا مُسْتَعْمِلِهِ، فَمِنْ هَذَا الضَّرِبِ مِنَ الْمُحَدِّثِينَ: عَبْدُ اللَّهِ بْنُ مُحَرَّرٍ، وَيَحْيَى بْنُ أَبِي أُنْيَسَةَ، وَالْجَرَاحُ بْنُ الْمِنْهَالِ أَبُو الْعَطْوَفِ، وَعَبَادُ بْنُ كَثِيرٍ، وَحُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ ضَمِيرَةَ، وَعُمَرُ بْنُ صُهَيْنَانَ، وَمَنْ نَحَا نَحْوَهُمْ فِي رَوَايَةِ الْمُنْكَرِ مِنْ الْحَدِيثِ، فَلَسْنَا نُعَرِّجُ عَلَى حَدِيثِهِمْ، وَلَا نَتَشَاغِلُ بِهِ، لَأَنَّ حُكْمَ أَهْلِ الْعِلْمِ، وَالَّذِي نَعْرِفُ مِنْ مَذْهِبِهِمْ فِي قَبْوِلِ مَا يَتَفَرَّدُ بِهِ الْمُحَدِّثُ مِنَ الْحَدِيثِ أَنْ يَكُونَ قَدْ شَارَكَ الشَّفَاتِ مِنْ أَهْلِ الْعِلْمِ وَالْحِفْظِ فِي بَعْضِ مَا رَوَوا، وَأَمَّا فِي ذَلِكَ عَلَى الْمُوَافِقةِ لَهُمْ، فَإِذَا وُجِدَ كَذِلِكَ، ثُمَّ رَأَدَ بَعْدَ ذَلِكَ شَيْئًا لَيْسَ عِنْدَ أَصْحَابِهِ قُبِّلَتْ زِيَادَتُهُ، فَأَمَّا مَنْ تَرَاهُ يَعْمَدُ لِمِثْلِ الزُّهْرِيِّ فِي جَلَالِتِهِ، وَكَثْرَةِ أَصْحَابِهِ الْحُفَاظِ الْمُتَقْتَنِينَ لِحَدِيثِهِ وَحَدِيثِ غَيْرِهِ، أَوْ لِمِثْلِ هِشَامِ بْنِ عُرْوَةَ، وَحَدِيثُهُمَا عِنْدَ أَهْلِ الْعِلْمِ مَبْسُوطٌ مُشْتَرِكٌ، قَدْ نَقَلَ أَصْحَابُهُمَا عَنْهُمَا

their Ḥadīth in agreement with one another [with few having contradictions]. Thus to transmit from ['Urwah and az-Zuhrī], or one of them, from among the multitude of Ḥadīth, what is not known among any of their companions, and [the *Rāwī*] is not of those who share in the *Sahīh* narrations [found] among them, then it is not allowed to accept the narrations of this category of people, and Allah knows best.

We have explained from the school of Ḥadīth and its people some of what those who wish to traverse the path of [the Muḥaddithīn] should aim for, and be guided towards. We will, if Allah wills, add to the explanation and clarification in another place in this book upon the mention of defective reports [*Mu`allalah*] when we come to it, in the places where explanation and clarification are appropriate, if Allah wills.

And what follows:

May Allah have mercy on you, if not for that which we saw of an evil act, largely from those who claim to be Muḥaddithīn, in what they were supposed to adhere to when putting forward weak narrations and abominable transmissions and their neglect for the investigation of famous *Sahīh* narrations related by the trustworthy narrators, well-known for their truthfulness and honesty, after knowledge of them and affirmation with their tongues, that a great many of [weak and abominable narrations] which were cast towards heedless people are denounced and spoken of as not acceptable whereof the '*A'immah* of the people of Ḥadīth criticized their transmissions- '*A'immah* like Mālik ibn 'Anas, Shu'bat bin al-Hajjāj, Sufyān bin 'Uyaynah, Yāḥyā bin Sa'īd al-Qaṭṭān, 'Abd ir-Rahmān ibn Mahdī, and other '*A'immah*- then the establishment of what you asked for of distinction [between the types of Ḥadīth] and collection [of those which were *Sahīh*] would be easy for us. However on account of what we informed you of regarding the people's circulation of abominable reports with weak, unknown chains, and their casting them towards the common people who are not aware of their defects, responding to what you asked became lighter upon our hearts.

حَدِيشُهُمَا عَلَى الْإِتْفَاقِ مِنْهُمْ فِي أَكْثَرِهِ، فَيَرُوِي عَنْهُمَا، أَوْ عَنْ أَحَدِهِمَا الْعَدَدُ مِنَ الْحَدِيثِ مِمَّا لَا يَعْرِفُهُ أَحَدٌ مِنْ أَصْحَاهِهِمَا، وَلَيْسَ مِمَّنْ قَدْ شَارَكُهُمْ فِي الصَّحِيفَةِ مِمَّا عِنْدَهُمْ، فَغَيْرُ جَائزٍ قَبْلُ حَدِيثٍ هَذَا الضَّرُبُ مِنَ النَّاسِ وَاللَّهُ أَعْلَمُ.

«قَدْ شَرَحْنَا مِنْ مَذْهَبِ الْحَدِيثِ وَأَهْلِهِ بَعْضَ مَا يَتَوَجَّهُ بِهِ مِنْ أَرَادَ سَيِّلَ الْقَوْمَ وَوُقِّفَ لَهَا، وَسَنَزِيدُ، إِنْ شَاءَ اللَّهُ تَعَالَى شَرْحًا وَإِضَاحًا فِي مَوَاضِعَ مِنَ الْكِتَابِ عِنْ ذِكْرِ الْأَخْبَارِ الْمُعَلَّلَةِ، إِذَا أَتَيْنَا عَلَيْهَا فِي الْأَمَانِ الَّتِي يَلْقَى بِهَا الشُّرُحُ وَالْإِضَاحُ، إِنْ شَاءَ اللَّهُ تَعَالَى، وَبَعْدُ، يَرْحَمُكَ اللَّهُ، فَلَوْلَا الدِّيْ رَأَيْنَا مِنْ سُوءِ صَنْيَعٍ كَثِيرًا مِمَّا نَصَبَ نَفْسَهُ مُحَدِّثًا، فِيمَا يَلْزَمُهُمْ مِنْ طَرْحِ الْأَخْدَابِ الصَّعِيفَةِ، وَالرَّوَايَاتِ الْمُنْكَرَةِ، وَتَرْكِهِمُ الْإِقْتِصَارُ عَلَى الْأَخْدَابِ الصَّحِيفَةِ الْمُشْهُورَةِ مِمَّا نَقَلَهُ الْفَقَاتُ الْمُعْرُوفُونَ بِالصَّدْقِ وَالْأَمَانَةِ، بَعْدَ مَعْرِفَتِهِمْ وَإِقْرَارِهِمْ بِالْسَّتِّيْمِ أَنَّ كَثِيرًا مِمَّا يَقْدِفُونَ بِهِ إِلَى الْأَغْيَاءِ مِنَ النَّاسِ هُوَ مُسْتَنْكَرٌ، وَمَنْقُولٌ عَنْ قَوْمٍ غَيْرِ مَرْضِيِّينَ مِمَّنْ ذَمَ الرَّوَايَةُ عَنْهُمْ أَئِمَّةُ أَهْلِ الْحَدِيثِ مِثْلُ مَالِكِ بْنِ أَنَّسٍ، وَشُعْبَةَ بْنِ الْحَجَاجِ، وَسُفْيَانَ بْنِ عُيَيْنَةَ، وَيَحْيَى بْنِ سَعِيدِ الْقَطَّانِ، وَعَبْدِ الرَّحْمَنِ بْنِ مَهْدِيِّ، وَغَيْرُهُمْ مِنَ الْأَئِمَّةِ، لِمَا سَهَلَ عَلَيْنَا الْإِنْتِصَابُ لِمَا سَأَلْتَ مِنَ التَّمِيْزِ، وَالتَّحْصِيلِ، وَلَكِنْ مِنْ أَجْلِ مَا أَعْلَمَنَاكَ مِنْ نَسْرِ الْقَوْمِ الْأَخْبَارِ الْمُنْكَرَةِ بِالْأَسَانِيدِ الْضَّعَافِ الْمَجْهُولَةِ، وَقَدْفِيهِمْ بِهَا إِلَى الْعَوَامِ الَّذِينَ لَا يَعْرِفُونَ عُيُوبَهَا، خَفَّ عَلَى قُلُوبِنَا إِجَابَتُكَ إِلَى مَا سَأَلْتَ»

## Chapter 1: The Obligation of Transmitting on Authority of Trustworthy Narrators and Abandoning the Liars

Know - may Allah, exalted is He, grant you success – that what is obligatory upon everyone who is aware of the distinction between the *Sahīh* transmissions and their weak, the trustworthy narrators from those who stand accused, is to not transmit from them except what is known for the soundness of its emergence and the protection of its narrators; and that they fear what may be from those accused (of deficiency in narrating) and the stubborn people of innovation.

The proof that what we have said is required above what opposes it is in the verse: *{Oh you who believe! If a sinful person comes to you with news, then verify it lest you afflict people through ignorance then you become sorry about what you did}*[al-Hujurāt: 6]; and the verse: *{...from whom you are pleased with from the witnesses}*[al-Baqarah: 282]and the verse: *{And let two who possess integrity among you bare witness}*[at-Talāq: 2]. Thus it demonstrates what we mentioned from these two verses that the report of the sinful is dropped and not accepted, and that the testimony [*Shahādah*] of one who does not possess integrity is rejected, and the report [*Khabar*] as well- even though its significance is separated from the meaning of testimony in some respects, they are in agreement regarding the overall conditions they share since the report of the sinful is not acceptable according to *'Ahl ul-'Ilm* just as his testimony is rejected according to all of them . The *Sunnah* demonstrates the prohibition of transmitting abominable transmissions just as in the example from the Qur'ān regarding the prohibition of the report of the sinful.

There is a famous narration on authority of the Messenger of Allah, peace and blessings of Allah upon him, that: 'Whoever relates on my authority a narration while aware that it is a lie, then he is one of the liars'. 'Abū Bakr ibn 'Abī Shaybah narrated it to us that Waki` narrated to us, on authority of Shu`bah, on authority of al-Ḥakam, on authority of 'Abd ir-Rahmān ibn 'Abī Laylā, on authority of Samurah bin Jundab. And also 'Abū Bakr ibn 'Abī

## 1 – بَابُ وُجُوبِ الرِّوَايَةِ عَنِ النَّقَاتِ، وَتَرْكِ الْكَادِبِينَ

واعلم وفلك الله تعالى أن الواجب على كل أحد عرف التمييز بين صحيح الروايات وساقيمها، ونقاط الناقلين لها من المتهمين، أن لا يروي منها إلا ما عرف صحة مخارجها، والستارة في ناقليه، وأن يتقي منها ما كان منها عن أهل التهم والمعاندين من أهل البدع، والدليل على أن الذي قلنا من هذا هو اللارم دون ما خالقه، قول الله جل ذكره: {يا أيها الذين آمنوا إن جاءكم فاسقٌ بِنَيَّا فتبينوا أن تصيبوا قوماً بجهالة فتصيبوا على ما فعلتم نادمين} [الحجرات: 6] ، وقال جل ثناؤه: {ممَن ترضاون من الشهداء} [البقرة: 282] ، وقال عز وجل: {وأشهدوا ذوي عدل منكم} [الطلاق: 2] ، فدل بما ذكرنا من هذه الآية أن خبر الفاسق ساقط غير مقبول، وأن شهادة غير العدل مردودة، والخبر وإن فارق معناه معنى الشهادة في بعض الوجوه، فقد يجتمعان في أعظم معانيهما، إذ كان خبر الفاسق غير مقبول عند أهل العلم كما أن شهادته مردودة عند جميعهم، ودللت السنة على نفي رواية المنكر من الأخبار كثبو دلالة القرآن على نفي خبر الفاسق.

وهو الأثر المشهور عن رسول الله صلى الله عليه وسلم «من حدث عنني بحديث يرى أنه كذب، فهو أحد الكاذبين». حديثنا أبو بكر بن أبي شيبة، حدثنا وكيع، عن شعبة، عن الحكم، عن عبد الرحمن بن أبي ليلى، عن سمرة بن جندب، حديثنا أبو بكر بن أبي شيبة أيضاً،

Shaybah narrated to us, that Waki` narrated to us, on authority of Shu`bah and Sufyān, on authority of Ḥabīb, on authority of Maymūn ibn ‘Abī Shabīb, on authority of al-Mughīrat ibn Shu`bah, they both said that the Messenger of Allah, peace and blessings of Allah upon him, said the same thing.

**Chapter 2: Warning about Lying Upon the Messenger of Allah [peace and blessings of Allah upon him]**

1) ‘Abū Bakr ibn ‘Abī Shaybah narrated to us that Ghundar narrated to us, on authority of Shu`bah; and Muḥammad bin ul-Muthannā and ‘Ibn Bashār both narrated to us, they said: Muḥammad bin Ja`far narrated to us, Shu`bah narrated to us, on authority of Maṇṣūr, on authority of Ribāt ibn Ḥirāsh, that he heard ‘Alī, may Allah be pleased with him, giving a *Khuṭbah* and he said that the Messenger of Allah, peace and blessings of Allah upon him, said: ‘**Do not lie upon me; indeed whoever lies upon me will enter the Fire**’.

2) Zuhayr bin Ḥarb narrated to me, ‘Ismā`il, rather, ‘Ibn ‘Ulayyah narrated to us, on authority of ‘Abd il-‘Azīz ibn Ṣuhayb, on authority of ‘Anas bin Mālik, that he said: ‘Indeed what prevents me from relating to you a great number of ḥadīth is that the Messenger of Allah, peace and blessings of Allah upon him, said: ‘**Whoever intends to lie upon me, then let him take his seat in the Fire**’.

3) Muḥammad bin ‘Ubayd il-Ghubarī narrated to us, ‘Abū ‘Awānah narrated to us, on authority of ‘Abī Ḥaṣīn, on authority of ‘Abī Ṣalīḥ, on authority of ‘Abū Hurayrah, he said, the Messenger of Allah, peace and blessings of Allah upon him, said: ‘**Whoever lies upon me intentionally, then let him take his seat in the Fire**’.

4) Muḥammad bin ‘Abd Allah ibn Numayr narrated to us, my father narrated to us, Sa`īd bin ‘Ubayd narrated to us, ‘Alī bin Rabi`ah narrated to us, he said:

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، وَسُفْيَانَ، عَنْ حَبِيبٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ، عَنْ الْمُغَيْرَةِ بْنِ شُعْبَةَ، قَالَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ.

**2 – بَابُ فِي التَّحْذِيرِ مِنَ الْكَذِبِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ**

1 – (1) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غَنَدَرٌ، عَنْ شُعْبَةَ، حَ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ رِبِيعِي بْنِ حِرَاشٍ، أَنَّهُ سَمِعَ عَلَيْهَا رَضِيَ اللَّهُ عَنْهُ يَخْطُبُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَكْذِبُوا عَلَيَّ، فَإِنَّهُ مَنْ يَكْذِبُ عَلَيَّ يَلِجُ النَّارَ»

2 – (2) وَحَدَّثَنِي زَهْرَيُّ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلٌ يَعْنِي ابْنَ عَلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صَهْبَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ: إِنَّهُ لَيَمْتَعِنُ أَنْ أُحَدِّثُكُمْ حَدِيثًا كَثِيرًا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «مَنْ تَعْمَدَ عَلَيَّ كَذِبًا، فَلَيَتَبَأَّ مَقْعَدَهُ مِنَ النَّارِ»

3 – (3) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْيِدِ الْعَبْرِيِّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلَيَتَبَأَّ مَقْعَدَهُ مِنَ النَّارِ»

4 – (4) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سَعِيدُ بْنُ عَبْيِدٍ، حَدَّثَنَا عَلِيُّ بْنُ زَيْعَةَ، قَالَ:

'I arrived at the Masjid and al-Mughīrah, the 'Amīr of al-Kūfah said: 'I heard the Messenger of Allah, peace and blessings of Allah upon him, saying, **'Indeed a lie upon me is not like a lie upon anyone else, for whoever lies upon me intentionally, then he shall take his seat in the Fire'.**' 'Alī bin Ḥuṣayn as-Sādī narrated to us, 'Alī bin Muṣhir narrated to us, Muḥammad bin Qays il-Asadī informed us, on authority of 'Alī ibn Rabī'at al-Asadī, on authority of al-Mughīrat ibn Shu`bah, on authority of the Prophet, peace and blessings of Allah upon him a similar narration, however he did not mention the words 'Indeed a lie upon me is not like a lie upon anyone else'.

### **Chapter 3: The Prohibition of Narrating Everything One Hears**

'Ubayd Allah bin Mu`ādh al-'Anbarī narrated to us, my father narrated to us; and Muḥammad bin ul-Muthannā narrated to us, 'Abd ur-Rahmān bin Maḥdī both narrated to us: Shu`bah narrated to us, on authority of Khubayb bin 'Abd ir-Rahmān, on authority of Ḥafṣ bin 'Āsim, on authority of 'Abī Hurayrah, he said, the Messenger of Allah, peace and blessings of Allah upon him, said: **'It is enough of a lie for a man to narrate everything he hears'**.

'Abū Bakr bin 'Abī Shaybah narrated to us, 'Alī bin Ḥafṣ narrated to us, Shu`bah narrated to us, on authority of Khubayb bin 'Abd ir-Rahmān, on authority of Ḥafṣ bin 'Āsim, on authority of 'Abī Hurayrah, on authority of the Prophet, peace and blessings of Allah upon him, the same as that.

5) Yaḥyā bin Yaḥyā narrated to us, Hushaym informed us, on authority of Sulaymān at-Taymī, on authority of 'Abī 'Uthmān an-Nahdī, he said, 'Umar bin ul-Khaṭṭāb, may Allah be pleased with him, said: **'It is enough of a lie for a man that he narrates everything he hears'**.

أَتَيْتُ الْمَسْجِدَ وَالْمُغَيْرَةَ أَمِيرُ الْكُوفَةَ، قَالَ: فَقَالَ الْمُغَيْرَةُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «إِنَّ كَذِبَاً عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ، فَمَنْ كَذَبَ عَلَى مُتَعَمِّدًا، فَلَيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ» وَحَدَّثَنِي عَلَيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ قَيْسٍ الْأَسَدِيُّ، عَنْ عَلَيِّ بْنِ رَبِيعَةَ الْأَسَدِيِّ، عَنِ الْمُغَيْرَةَ بْنِ شَعْبَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُمْثِلُهُ، وَلَمْ يَذْكُرْ: «إِنَّ كَذِبَاً عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ»

### **3 – بَابُ النَّهْيِ عَنِ الْحَدِيثِ بِكُلِّ مَا سَمِعَ**

وَحَدَّثَنَا عَبْيُودُ اللَّهِ بْنُ مَعَادِ الْعَبْرِيُّ، حَدَّثَنَا أَبِي، حَوْدَّثَنَا مُحَمَّدُ بْنُ الْمُشَّئِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ 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 أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلَيُّ بْنُ حَفْصٍ، حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُمْثِلُ ذَلِكَ.

5 – (5) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهَدِيِّ، قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: «بِحَسْبِ الْمَرْءِ مِنَ الْكَذِبِ أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ»

'Abūt-Ṭāhir 'Ahmad bin 'Amr bin Sarh narrated to me, he said, 'Ibn Wahb narrated to us, he said, Mālik said to me: 'Know that a man who relates everything he hears is not safe, and he can never be an '*Imām*, as long as he narrates everything he hears'.

Muhammad bin ul-Muthannā narrated to us, he said 'Abd ur-Rahmān narrated to us, he said Sufyān narrated to us, on authority of 'Abī 'Isḥāq, on authority of 'Abīl-'Aḥwāṣ, on authority of 'Abd Illāh, he said: 'It is enough of a lie for a man that he narrates everything he hears'.

Muhammad bin ul-Muthannā narrated to us, he said I heard 'Abd ar-Rahmān bin Maḥdī saying: 'A man cannot be an '*Imām* whose example is followed until he withholds from some of what he hears'.

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

'Abūt-Ṭāhir and Ḥarmalah bin Yaḥyā narrated to me, they said 'Ibn Wahb narrated to us, he said Yūnus informed me, on authority of 'Ibn Shihāb, on authority of 'Ubayd Allah bin 'Abd Allah bin 'Utbah, that 'Abd Allah bin Maṣ'ud said: 'It is the case that you do not relate to the people a narration which their minds cannot grasp except that it becomes a *Fitnah* for some of them'.

وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرُو بْنِ سَرْحٍ، قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: قَالَ لِي مَالِكٌ: «إِعْلَمُ أَنَّهُ لَيْسَ يَسْلُمُ رَجُلٌ حَدَّثَ بِكُلِّ مَا سَمِعَ، وَلَا يَكُونُ إِمَامًا أَبْدًا وَهُوَ يُحَدِّثُ بِكُلِّ مَا سَمِعَ»

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: «بِحَسْبِ الْمُرْءِ مِنَ الْكَذِبِ أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ»

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيًّا، يَقُولُ: «لَا يَكُونُ الرَّجُلُ إِمَاماً يُقْتَدِي بِهِ حَتَّى يُمْسِكَ عَنْ بَعْضِ مَا سَمِعَ»

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عُمَرُ بْنُ عَلَيٍّ بْنُ مُقْدَمٍ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، قَالَ: سَأَلَنِي إِيَّاسُ بْنُ مَعَاوِيَةَ، فَقَالَ: إِنِّي أَرَكَ قَدْ كَلِفتَ بِعِلْمِ الْقُرْآنِ، فَاقْرَأْ عَلَيَّ سُورَةً، وَفَسَرْ حَتَّى أَنْظُرَ فِيمَا عِلِّمْتَ، قَالَ: فَفَعَلْتُ، فَقَالَ لِي: احْفَظْ عَلَيَّ مَا أَقُولُ لَكَ: «إِيَّاكَ وَالشَّنَاعَةَ فِي الْحَدِيثِ، فَإِنَّهُ قَلَمَّا حَمَلَهَا أَحَدٌ إِلَّا ذَلَّ فِي نَفْسِهِ، وَكُذَّبَ فِي حَدِيثِهِ»

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَتْبَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، قَالَ: «مَا أَنْتَ بِمُحَدِّثٍ قَوْمًا حَدِيثًا لَا تَبْلُغُهُ عُقُولُهُمْ، إِلَّا كَانَ لِبَعْضِهِمْ فِتْنَةً»

## 4 – بَابُ فِي الْضُّعَفَاءِ وَالْكَذَّابِينَ وَمَنْ يُرْغَبُ عَنْ حَدِيثِهِمْ

### Chapter 4: The Weak Narrators, Liars, and Those Whose Hadith are Avoided

6) Muḥammad bin `Abd Allah bin Numayr and Zuhayr bin Ḥarb narrated to me, they said `Abd Allah bin Yazīd narrated to us, he said Sa`īd bin ‘Abī ‘Ayyūb narrated to me, he said ‘Abū Hāni‘ narrated to me, on authority of ‘Abī ‘Uthmān Muslim bin Yasār, on authority of ‘Abī Hurayrah, on authority of the Messenger of Allah, peace and blessings of Allah upon him, he said: ‘**There will be in the last of my nation a people narrating to you what you nor your fathers heard, so beware of them.**’

7) Ḥarmalah bin Yaḥyā bin `Abd Allah bin Ḥarmalah bin `Imrān at-Tujībī narrated to me, he said ‘Ibn Wahb narrated to us, he said ‘Abū Shurayḥ narrated to me that he heard Sharāḥil bin Yazīd saying ‘Muslim bin Yasār informed me that he heard ‘Abā Hurayrah saying, the Messenger of Allah, peace and blessings of Allah upon him, said: ‘**There will be in the end of time charlatan liars coming to you with narrations that you nor your fathers heard, so beware of them lest they misguide you and cause you tribulations.**’

‘Abū Sa`īd al-‘Ashajj narrated to me, Waki` narrated to us, al-‘A`mash narrated to us, on authority of al-Musayyab bin Rāfi`, on authority of ‘Āmir bin ‘Abdah, he said, ‘Abd Allah [bin Mas`ūd] said: ‘Indeed Satan will appear in the form of a man and he will come to the people, narrating to them false ḥadīth, and they will then depart. Then a man among them will say: ‘I heard a man whose face I recognize but I do not know his name narrating [such and such]...’

Muḥammad bin Rāfi` narrated to me, ‘Abd ur-Razzāq narrated to us, Ma`mar informed us, on authority of ‘Ibn Ṭāwus, on authority of his father, on authority ‘Abd Allah bin ‘Amr bin al-`Ās, he said: ‘Indeed in the sea are devils chained up, whom Sulaymān shackled and they are at the point of emerging. Then they will recite a Qur’ān upon the people.’

**6 –** (6) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَرَهْبَنْرُ بْنُ حَرْبٍ، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُوبَ، قَالَ: حَدَّثَنِي أَبُو هَانِيٍّ، عَنْ أَبِي عُثْمَانَ مُسْلِمَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ قَالَ: «سَيَكُونُ فِي آخِرِ أَمْتِي أَنَاسٌ يُحَدِّثُونَكُمْ مَا لَمْ تَسْمَعُوا أَنْتُمْ، وَلَا آباؤُكُمْ، فِيَأْكُمْ وَإِيَاهُمْ»

**7 –** (7) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ حَرْمَلَةَ بْنِ عِمْرَانَ التَّجِيَّيِّيُّ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي أَبُو شَرِيعٍ أَنَّهُ سَمِعَ شَرَاحِيلَ بْنَ يَزِيدَ، يَقُولُ: أَخْبَرَنِي مُسْلِمُ بْنُ يَسَارٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَكُونُ فِي آخِرِ الرَّمَانِ دَجَالُونَ كَذَابُونَ، يَأْتُونَكُمْ مِنَ الْأَخَادِيثِ بِمَا لَمْ تَسْمَعُوا أَنْتُمْ، وَلَا آباؤُكُمْ، فِيَأْكُمْ وَإِيَاهُمْ، لَا يُصْلِونَكُمْ، وَلَا يَغْتَسِلُونَكُمْ»

وَحَدَّثَنِي أَبُو سَعِيدِ الْأَشْجُونِيُّ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الْأَعْمَشُ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ عَامِرِ بْنِ عَبْدَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: ”إِنَّ الشَّيْطَانَ لِيَتَمَثَّلُ فِي صُورَةِ الرَّجُلِ، فَيَأْتِي الْقَوْمَ، فَيُحَدِّثُهُمْ بِالْحَدِيثِ مِنَ الْكَذِبِ، فَيَقْرَرُهُمْ، فَيَقُولُ الرَّجُلُ مِنْهُمْ: سَمِعْتُ رَجُلًا أَعْرَفُ وَجْهَهُ، وَلَا أَدْرِي مَا اسْمُهُ يُحَدِّثُ“

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ الْعَاصِ، قَالَ: «إِنَّ فِي الْبَخْرِ شَيَاطِينَ مَسْجُونَةً، أَوْتَقَهَا سُلَيْمانُ، يُوشِكُ أَنْ تَخْرُجَ، فَتَقْرَأُ عَلَى النَّاسِ قُرْآنًا»

Muhammad bin 'Abbād and Sa'īd bin 'Amr al-'Ash'athī narrated to me on authority of 'Ibn 'Uyaynah; Sa'īd said Sufyān informed us on authority of Hishām bin Ḥujayr, on authority of Tāwus, he said (Bushayr bin Ka'b) came to 'Ibn 'Abbās so he set about narrating to him. 'Ibn 'Abbās said to him: 'Go back to such-and-such narration'. Then [Bushayr] returned to it and narrated it. So ['Ibn 'Abbās] said to him: 'Go back to such-and-such narration'. Then [Bushayr] returned to it and narrated it. Thus [Bushayr] said to him: 'I do not know whether you know all of my ḥadīth and you reject this one and that, or if you reject all of my ḥadīth and know this one and that?' 'Ibn 'Abbās said to him: 'Indeed we would be narrated to on authority of the Messenger of Allah, peace and blessings of Allah upon him, at a time when one would not lie upon him, however when the people took the difficult [Munkar] and the docile [Sahīh], we abandoned listening to ḥadīth from them'.

Muhammad bin Rāfi' narrated to me, 'Abd ur-Razzāq narrated to us, Ma'mar informed us, on authority of 'Ibn Tāwus, on authority of his father, on authority of 'Ibn 'Abbās, he said: 'Indeed we would take ḥadīth and they would be taken on authority of the Messenger of Allah, peace and blessings of Allah upon him. However if you take every difficult and docile [narration] then how far that is [from being upright]!

'Abū 'Ayyūb Sulaymān bin 'Ubayd Allah al-Ghaylānī narrated to us, 'Abū 'Āmir, meaning al-'Aqadī, narrated to us, Rabāh narrated to us, on authority of Qays bin Sa'd, on authority of Mujāhid, he said Bushayr ul-'Adawī came to 'Ibn 'Abbās then he set about narrating to him, saying: 'The Messenger of Allah, peace and blessings of Allah upon him, said...', 'the Messenger of Allah, peace and blessings of Allah upon him, said...'. Then it seemed that 'Ibn 'Abbās was not listening to his ḥadīth and not reflecting on them, so [Bushayr] said: 'Oh 'Ibn 'Abbās, why is it that I see you not listening to my ḥadīth? I narrate to you on authority of the Messenger of Allah, peace and blessings of Allah upon him, however you are not listening'. 'Ibn 'Abbās said: 'Indeed once upon a time we would listen to a man saying, 'the Messenger of Allah, peace and blessings of Allah upon

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبَادٍ، وَسَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ جَمِيعًا عَنْ ابْنِ عَيْنِيَّةَ، قَالَ سَعِيدٌ: أَخْبَرَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ حَجَّيْرٍ، عَنْ طَاؤِسٍ، قَالَ: جَاءَ هَذَا إِلَى ابْنِ عَبَاسٍ - يَعْنِي بُشَيْرَ بْنَ كَعْبٍ - فَجَعَلَ يُحَدِّثُهُ، فَقَالَ لَهُ ابْنُ عَبَاسٍ: عُدْ لِحَدِيثٍ كَذَا وَكَذَا [ص: 13]، فَعَادَ لَهُ ثُمَّ حَدَّثَهُ، فَقَالَ لَهُ: عُدْ لِحَدِيثٍ كَذَا وَكَذَا، فَعَادَ لَهُ، فَقَالَ لَهُ: مَا أَدْرِي أَعْرَفْتَ حَدِيشِيَّ كُلَّهُ، وَأَنْكَرْتَ هَذَا؟ أَمْ أَنْكَرْتَ حَدِيشِيَّ كُلَّهُ، وَعَرَفْتَ هَذَا؟ فَقَالَ لَهُ ابْنُ عَبَاسٍ: «إِنَّا كُنَّا نُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ لَمْ يَكُنْ يُكَذِّبُ عَلَيْهِ، فَلَمَّا رَكِبَ النَّاسُ الصَّعْبَ وَالْدُّلُولَ، تَرَكَنَا الْحَدِيثَ عَنْهُ»

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَاسٍ، قَالَ: «إِنَّمَا كُنَّا نَحْفَظُ الْحَدِيثَ، وَالْحَدِيثُ يُحَفَظُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَا إِذْ رَكِبْتُمْ كُلَّ صَعْبٍ وَذُلُولٍ، فَهُنَّهُاتِ»

وَحَدَّثَنِي أَبُو أَيُوبَ سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ الْغَيَلَانِيُّ، حَدَّثَنَا أَبُو عَامِرٍ يَعْنِي الْعَقَدِيُّ، حَدَّثَنَا رَبَّاحٌ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ مُجَاهِدٍ، قَالَ: جَاءَ بُشَيْرُ الْعَدَوِيُّ إِلَى ابْنِ عَبَاسٍ، فَجَعَلَ يُحَدِّثُ، وَيَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَعَلَ ابْنُ عَبَاسٍ لَا يَأْذَنُ لِحَدِيشِهِ، وَلَا يَنْظُرُ إِلَيْهِ، فَقَالَ: يَا ابْنَ عَبَاسٍ، مَالِي لَا أَرَاكَ تَسْمَعُ لِحَدِيشِيِّ، أَحَدَنِكَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا تَسْمَعُ، فَقَالَ ابْنُ عَبَاسٍ: «إِنَّا كُنَّا مَرَّةً إِذَا سَمِعْنَا رَجُلًا يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،

him, said...' rushing towards him with our eyes and harkening towards him with our ears; then when the people took the difficult and the docile we no longer took from people except those whom we knew'.

Dāwud bin ‘Amr ad-Dabbī narrated to us, Nāfi` bin ‘Umar narrated to us, on authority of ‘Ibn ‘Abī Mulaykah, he said: ‘I wrote to ‘Ibn ‘Abbās asking him to write something [pertaining to knowledge] for me and he withheld from me quite a bit, and said: ‘As [if he were] a sincere child, I will write for him something especially suited to his status withholding from him what would not benefit him’. [‘Ibn ‘Abī Mulaykah] said: ‘So [‘Ibn ‘Abbās] called for the judgment of ‘Alī [bin ‘Abī Ṭālib which was a book with which ‘Alī would pass verdicts in al-Kūfah], and he began to write from it [with respect to the request of ‘Ibn ‘Abī Mulaykah] and he came upon something [not appropriate to the station of ‘Alī regarding the science of verdicts]. So [‘Ibn ‘Abbās] said: ‘By Allah, ‘Alī did not give judgment according to this unless he was astray’.

‘Amr an-Nāqid narrated to us, Sufyān bin ‘Uyaynah narrated to us, on authority of Hishām bin Ḥujayr, on authority of Ṭāwus, he said: ‘A book was brought to ‘Ibn ‘Abbās which contained the verdicts of ‘Alī, may Allah be pleased with him, and he effaced but a small amount,’ and Sufyān bin ‘Uyaynah indicated with his arm [the amount].

Ḥasan bin ‘Alī al-Hulwānī narrated to us, Yaḥyā bin ‘Ādām narrated to us, ‘Ibn ‘Idrīs narrated to us, on authority of al-‘A`mash, on authority of ‘Abī ‘Ishāq who said: ‘When they narrated these things after ‘Alī, may Allah be pleased with him, a man from the companions of ‘Alī said: ‘May Allah curse them. Did they corrupt every [type of] knowledge!?’

‘Alī bin Khashram narrated to us, ‘Abū Bakr, meaning ‘Ibn ‘Ayyāsh, informed us, he said ‘I heard al-Mughīrah saying: ‘There are no ḥadīth on authority of ‘Alī, may Allah be pleased with him, that are confirmed except from the companions of ‘Abd Allah bin Mas’ūd.’

ابنَدْرَتْهُ أَبْصَارُنَا، وَأَصْغَيْنَا إِلَيْهِ بِآذَانِنَا، فَلَمَّا رَكِبَ النَّاسُ الصَّعْبَ، وَالدُّلُوَّلَ، لَمْ نَأْخُذْ مِنَ النَّاسِ إِلَّا مَا نَعْرُفْ ”

حَدَّثَنَا دَاوُدُ بْنُ عَمْرِو الصَّبَّيُّ، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنْ ابْنِ أَبِي مُلِيقَةَ، قَالَ: كَتَبْتُ إِلَى ابْنِ عَبَّاسٍ أَسْأَلَهُ أَنْ يَكْتُبْ لِي كِتَابًا، وَيُحْفِي عَنِّي، فَقَالَ: «وَلَدْ نَاصِحٌ أَنَا أَخْبَارُ لَهُ الْأُمُورَ الْخَتِيَّارَ، وَأَخْفِي عَنْهُ» ، قَالَ: فَدَعَا بِقَضَاءِ عَلَيْهِ، فَجَعَلَ يَكْتُبْ مِنْهُ أَشْيَاءَ، وَيَمْرُّ بِهِ الشَّيْءَ، فَيَقُولُ: «وَاللَّهِ مَا قَضَى بِهَذَا عَلَيَّ إِلَّا أَنْ يَكُونَ ضَلًّا»

حَدَّثَنَا عَمْرُو النَّاقِدُ، حَدَّثَنَا سُقِيَّانُ بْنُ عَيْنَةَ، عَنْ هَشَامِ بْنِ حَجَّيْرٍ، عَنْ طَاؤُوسٍ، قَالَ: «أَتَيْتُ ابْنَ عَبَّاسٍ بِكِتَابٍ فِيهِ قَضَاءُ عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ، فَمَحَاهُ إِلَّا قَدْرًا» ، وَأَشَارَ سُقِيَّانُ بْنُ عَيْنَةَ بِدِرَاعِهِ.

حَدَّثَنَا حَسَنُ بْنُ عَلَيِّ الْحُلْوَانِيُّ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، قَالَ: " لَمَّا أَحَدَثُوا تِلْكَ الْأَشْيَاءَ بَعْدَ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ رَجُلٌ مِنْ أَصْحَابِ عَلَيِّ: قَاتَلُهُمُ اللَّهُ، أَيَّ عِلْمٍ أَفْسَدُوا " حَدَّثَنَا عَلَيُّ بْنُ خَشْرَمَ، أَخْبَرَنَا أَبُو بَكْرٍ يَعْنِي ابْنَ عَيَّاشَ، قَالَ: سَمِعْتُ الْمُغَبِّرَةَ يَقُولُ: «لَمْ يَكُنْ يَصْدُقُ عَلَى عَلَيِّ رَضِيَ اللَّهُ عَنْهُ فِي الْحَدِيثِ عَنْهُ إِلَّا مِنْ أَصْحَابِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ»

**Chapter 5: That Which is Related to the Statements ‘The Chain of Narration is from the Religion’; ‘Transmissions are not Taken Except from Trustworthy Narrators’; and ‘Criticism of the Narrators With What is Permissible Regarding Them, Even Obligatory and That It is not the Prohibited Kind of Backbiting, Rather it is the Defense of the Noble Shari‘ah’**

Hasan bin ur-Rabī` narrated to us, Ḥammād bin Zayd narrated to us, on authority of ‘Ayyūb and Hishām [bin Ḥassān], on authority of Muḥammad [bin Sīrīn] ; and Fuḍayl [bin Ṭyāḍ] narrated to us on authority of Hishām [bin Ḥassān]; he said Mukhlad bin Ḫusayn narrated to us, on authority of Hishām [bin Ḥassān], on authority of Muḥammad bin Sīrīn , that he said: ‘Indeed this knowledge is faith [Dīn], so carefully consider from whom you take your faith [Dīn].’

‘Abū Ja‘far Muḥammad bin uṣ-Šabbāḥ narrated to us, ‘Ismā`īl bin Zakariyyā` narrated to us, on authority of Ḥasan al-Baṣrī, on authority of ‘Āsim il-‘Aḥwal, on authority of ‘Ibn Sīrīn that he said: ‘They would not ask about the chains of narration, and when the *Fitnah* occurred, they said: ‘Name for us your men’. So ‘Ahl us-Sunnah would be regarded and their ḥadīth were then taken, and ‘Ahl ul-Bid‘ah would be regarded and their ḥadīth were not taken’. Ishāq bin Ibrāhīm al-Hanẓalī narrated to us, Ṭāṣā, and he is ‘Ibn Yūnus, informed us, al-‘Awzā`ī narrated to us, on authority of Sulaymān bin Mūsā, he said: ‘I came across Ṭāwus and said: ‘So-and-so narrated to me such-and-such’. Then he said: ‘If your companion is trustworthy, then take from him.’

‘Abd Allah bin ‘Abd ir-Raḥmān ad-Dārimī narrated to us, Marwān, meaning ‘Ibn Muḥammad ad-Dimashqī informed us, Sa`īd bin ‘Abd il-‘Azīz narrated to us, on authority of Sulaymān bin Mūsā, he said, I said to Ṭāwus: ‘So-and-so narrated to me like this-and-that’. He said: ‘If your companion is trustworthy, then take from him.’

Nasr bin ‘Alī al-Jahḍamī narrated to us, al-‘Aṣma`ī narrated to us, on authority of ‘Ibn ‘Abī-Zinād, on authority of his father, he said: ‘I met one hundred [transmitters] in al-Madīnah, each of whom were reliable.

**5 – بَابُ فِي أَنَّ الْإِسْنَادَ مِنَ الدِّينِ وَأَنَّ الرِّوَايَةَ لَا تَكُونُ إِلَّا عَنِ الثَّقَاتِ وَأَنْ جَرِحَ الرِّوَايَةَ بِمَا هُوَ فِيهِ جَائزٌ بَلْ وَاجِبٌ وَأَنَّهُ لَيْسَ مِنَ الْغَيْبَةِ الْمُحَرَّمَةِ بَلْ مِنَ الذَّبَّ عَنِ الشَّرِيعَةِ الْمَكْرَمَةِ.**

حدَثَنَا حَسَنُ بْنُ الرَّبِيعِ، حَدَثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُوبَ، وَهِشَامٍ، عَنْ مُحَمَّدٍ، وَحَدَثَنَا فُضِيلٌ، عَنْ هِشَامٍ قَالَ: وَحَدَثَنَا مَخْلُدُ بْنُ حُسْنٍ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ بْنِ سَيْرِينَ، قَالَ: «إِنَّ هَذَا الْعِلْمَ دِينٌ، فَانظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ»

حدَثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَثَنَا إِسْمَاعِيلُ بْنُ رَجَبِيَّةَ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ أَبْنِ سَيْرِينَ، قَالَ: "لَمْ يَكُونُوا يَسْأَلُونَ عَنِ الْإِسْنَادِ، فَلَمَّا وَقَعَتِ الْفَتْنَةُ، قَالُوا: سَمِّوْا لَنَا رِجَالَكُمْ، فَيُنْظَرُ إِلَى أَهْلِ السُّنَّةِ فَيُؤْخَذُ حَدِيثُهُمْ، وَيُنْظَرُ إِلَى أَهْلِ الْبَدْعِ فَلَا يُؤْخَذُ حَدِيثُهُمْ" حَدَثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا عِيسَى وَهُوَ أَبُنْ يُونُسَ، حَدَثَنَا الْأَفْزَاعِيُّ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، قَالَ: لَقِيتُ طَاؤِسًا فَقُلْتُ: حَدَثَنِي فُلَانُ كَيْتَ وَكَيْتَ، قَالَ: «إِنْ كَانَ صَاحِبُكَ مَلِيًّا، فَخُذْ عَنْهُ»

وَحَدَثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا مَرْوَانٌ يَعْنِي أَبْنَ مُحَمَّدٍ الدَّمَشْقِيُّ، حَدَثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ سُلَيْمَانَ بْنِ مُوسَى قَالَ: قُلْتُ لِطَاؤِسٍ: إِنْ فُلَانًا حَدَثَنِي بِكَذَا وَكَذَا، قَالَ: «إِنْ كَانَ صَاحِبُكَ مَلِيًّا، فَخُذْ عَنْهُ»

حدَثَنَا نَصْرُ بْنُ عَلَيِّ الْجَهْضَمِيُّ، حَدَثَنَا الْأَصْمَعِيُّ، عَنْ أَبْنِ أَبِي الرَّنَادِ، عَنْ أَبِيهِ قَالَ: "أَذْرَكْتُ بِالْمَدِينَةِ مِائَةً، كُلُّهُمْ مَأْمُونٌ،

Narrations were not taken from one about who it was said, 'he is not from its people'. Muḥammad bin 'Abī 'Umar al-Makkī narrated to us, Sufyān narrated to us; and 'Abū Bakr bin Khallād al-Bāhilī narrated to us – and the wording is his, he said, I heard Sufyān bin 'Uyaynah, on authority of Mis'ar, he said, I heard Sa'd bin 'Ibrāhīm saying: 'There is to be no narrating on authority of the Messenger of Allah, may Allah send blessings and peace upon him, except by trustworthy narrators (*Thiqāt*)'.

Muḥammad bin 'Abd Allah bin Quhzādh from the people of Marw narrated to us, he said I heard 'Abdān bin 'Uthmān saying, I heard 'Abd Allah bin al-Mubārak saying: 'The chain of narration is from the *Dīn*, and were it not for the chain of narration whoever wished could say what he wanted'.

Muḥammad bin 'Abd Allah said, al-'Abbās bin 'Abī Rizmah narrated to me, he said I heard 'Abd Allah [bin al-Mubārak] saying: 'Between us and the people are 'the legs' (meaning 'of the chain of narration,' i.e. if a ḥadīth was like a creature)'.

Muḥammad said, I heard 'Abā 'Ishāq 'Ibrāhīm bin 'Isā at-Tālqānī say, I said to 'Abd Allah bin al-Mubārak: 'Oh 'Abā 'Abd ir-Rahmān! How is the ḥadīth which goes 'Indeed from *al-Birr* after *al-Birr* is that you pray for your parents after you pray for yourself and you fast for them both after you fast for yourself'? So ['Ibn al-Mubārak] said: 'Oh 'Abā 'Ishāq! On whose authority is this?' I said to him: 'This is a ḥadīth from Shihāb bin Khirāsh'. ['Ibn al-Mubārak] said: '[He is] trustworthy. On whose authority [did he transmit]?'. I said: 'on authority of al-Hajjāj bin Dīnār'. ['Ibn al-Mubārak] said: '[He is] trustworthy. On whose authority [did he transmit]?'. I said: 'He [al-Hajjāj said] the Messenger of Allah, peace and blessings of Allah upon him, said...' ['Ibn al-Mubārak] said: 'Oh 'Abā 'Ishāq! Indeed between al-Hajjāj bin Dīnār and the Prophet, peace and blessings of Allah upon him, is a wilderness in which the necks of the mounts are severed, however, there is no difference of opinion regarding charity [offered on behalf of one's parents]'.

مَا يُؤْخَذُ عَنْهُمُ الْحَدِيثُ، يَقُولُ: لَيْسَ مِنْ أَهْلِهِ " حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، وَحَدَّثَنِي أَبُو بَكْرٌ بْنُ خَلَادٍ الْبَاهِلِيُّ – وَاللَّفْظُ لَهُ – قَالَ: سَمِعْتُ سُفْيَانَ بْنَ عَيْنَةَ، عَنْ مِسْعَرٍ قَالَ: سَمِعْتُ سَعْدَ بْنَ إِبْرَاهِيمَ يَقُولُ: «لَا يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا الثَّقَاتُ»

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ فَهْرَادٍ مِنْ أَهْلِ مَرْوَ، قَالَ: سَمِعْتُ عَبْدَانَ بْنَ عُثْمَانَ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكَ، يَقُولُ: «الْإِسْنَادُ مِنَ الدِّينِ، وَلَوْلَا الْإِسْنَادُ لَقَالَ مَنْ شَاءَ مَا شَاءَ»

وَقَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي الْعَبَاسُ بْنُ أَبِي رِزْمَةَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ، يَقُولُ: «بَيْنَنَا وَبَيْنَنَا [ص: 16] الْقَوْمُ الْفَوَّاْمُ» يَعْنِي الْإِسْنَادَ.

وَقَالَ مُحَمَّدٌ: سَمِعْتُ أَبَا إِسْحَاقَ إِبْرَاهِيمَ بْنَ عِيسَى الطَّالْقَانِيَّ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، يَا أَبَا عَبْدِ الرَّحْمَنِ: الْحَدِيثُ الَّذِي جَاءَ «إِنَّ مِنَ الْبَرِّ بَعْدَ الْبَرِّ أَنْ تُصَلِّي لِأَبْوَيْكَ مَعَ صَلَاتِكَ، وَتَصُومُ لَهُمَا مَعَ صَوْمَكَ». قَالَ: فَقَالَ عَبْدُ اللَّهِ: يَا أَبَا إِسْحَاقَ، عَمَّنْ هَذَا؟ قَالَ: قُلْتُ لَهُ: هَذَا مِنْ حَدِيثِ شَهَابٍ بْنِ خَرَاشٍ 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 مَفَاوِزٌ تَنْقَطِعُ فِيهَا أَعْنَاقُ الْمَطِّيِّ، وَلَكِنْ لَيْسَ فِي الصَّدَقَةِ اخْتِلَافٌ.

### Unveiling Defects of the Transmitters of Ḥadīth and Relaters of Reports and the Statements of the ‘A’imma Regarding That

Muhammad said, I heard ‘Alī bin Shaqīq saying, I heard ‘Abd Allah bin al-Mubārak saying in front of the people: ‘Abandon the Ḥadīth of ‘Amr bin Thābit for indeed he would curse the *Salaf* [i.e., the Companions, may Allah be pleased with them]’.

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

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

### بَابُ الْكَشْفِ عَنْ مَعَابِ رُوَاةِ الْحَدِيثِ وَنَقْلَةِ الْأَخْبَارِ وَقُولُّ الْأَئمَّةِ فِي ذَلِكَ

وَقَالَ مُحَمَّدٌ: سَمِعْتُ عَلَيَّ بْنَ شَقِيقٍ، يَقُولُ: سَمِعْتُ عَنْدَ اللَّهِ بْنَ الْمُبَارَكِ، يَقُولُ عَلَى رُؤُوسِ النَّاسِ: «دَعُوا حَدِيثَ عَمْرُو بْنَ ثَابِتٍ فَإِنَّهُ كَانَ يَسْبُبُ السَّلَفَ»

وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ النَّضْرِ بْنُ أَبِي النَّضْرِ، قَالَ: حَدَّثَنِي أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا أَبُو عَقِيلٍ، صَاحِبُ بُهْيَةَ، قَالَ: كُنْتُ جَالِسًا عِنْدَ الْقَاسِمِ بْنَ عَبْدِ اللَّهِ، وَبِهِيْبِي بْنِ سَعِيدٍ، فَقَالَ يَحْيَى لِلْقَاسِمِ: يَا أَبَا مُحَمَّدٍ إِنَّهُ قَبِيحٌ عَلَى مِثْلِكَ، عَظِيمٌ أَنْ تُسْأَلَ عَنْ شَيْءٍ مِّنْ أَمْرِ هَذَا الدِّينِ، فَلَا يُوجَدُ عِنْدَكَ مِنْهُ عِلْمٌ، وَلَا فَرْجٌ - أَوْ عِلْمٌ، وَلَا مَخْرَجٌ - فَقَالَ لِهِ الْقَاسِمُ: وَعَمْ ذَاكُ؟، قَالَ: لِأَنَّكَ ابْنُ إِمامَيْ هَذِي. ابْنُ أَبِي بَكْرٍ، وَعُمَرَ، قَالَ: يَقُولُ لَهُ الْقَاسِمُ: أَقْبَحُ مِنْ ذَاكَ عِنْدَ مَنْ عَقَلَ عَنِ اللَّهِ أَنْ أَقُولَ بِغَيْرِ عِلْمٍ، أَوْ آخُذَ عَنْ غَيْرِ ثِقَةٍ، قَالَ: فَسَكَتَ فَمَا أَجَابَهُ.

وَحَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ الْعَبْدِيُّ، قَالَ: سَمِعْتُ سُفِيَّانَ بْنَ عَيْنَةَ، يَقُولُ: أَخْبَرُونِي عَنْ أَبِي عَقِيلٍ صَاحِبِ بُهْيَةَ، أَنَّ أَبْنَاءَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ، سَأَلُوهُ عَنْ شَيْءٍ لَمْ يَكُنْ عِنْدَهُ فِيهِ عِلْمٌ، فَقَالَ لَهُ يَحْيَى بْنُ سَعِيدٍ: وَاللَّهِ إِنِّي لِأَعْظَمُ أَنْ يَكُونَ مِثْلُكَ، وَأَنْتَ ابْنُ إِمامِيِ الْهُدَى - يَعْنِي عُمَرَ، وَابْنُ عُمَرَ - تُسْأَلُ عَنْ أَمْرٍ لَيْسَ عِنْدَكَ فِيهِ عِلْمٌ، فَقَالَ: «أَعْظَمُ مِنْ ذَلِكَ وَاللَّهِ عِنْدَ اللَّهِ، وَعِنْدَ مَنْ عَقَلَ عَنِ اللَّهِ، أَنْ أَقُولَ بِغَيْرِ عِلْمٍ، أَوْ أُخْبِرَ عَنْ غَيْرِ ثِقَةٍ» قَالَ: وَشَهِدَهُمَا أَبُو عَقِيلٍ يَحْيَى بْنُ الْمُتَوَكِّلِ حِينَ قَالَ ذَلِكَ.

'Amr bin 'Alī 'Abū Ḥafṣ narrated to us, he said I heard Yaḥyā bin Sa'īd, he said: 'I asked Sufyān ath-Thawrī , Shu`bah, Mālik, and 'Ibn 'Uyaynah about a man who is not reliable (*Thabit*) in ḥadīth, and someone comes and asks me about him, and they said: 'Inform [others] against him that he is not reliable'.'

'Ubayd Allah bin Sa'īd narrated to us, he said, I heard an-Naḍr saying: "Ibn 'Awn was asked about the ḥadīth of Shahr and he was standing at the threshold of the door, so ['Ibn 'Awn] said: 'Indeed they criticized Shahr, indeed they criticized Shahr'. Muslim, may Allah have mercy on him, said 'He means- the tongues of men were busy criticizing him'.'

Ḥajjāj bin ush-Shā'ir narrated to me, Shabābah narrated to us, he said, Shu`bah said: 'I had met Shahr then abandoned transmitting from him'. Muḥammad bin 'Abd Allah bin Quhzādh, from the people of Marw, narrated to me, he said 'Alī bin Ḥusayn bin Wāqid informed me, he said 'Abd Allah bin al-Mubārak said, I said to Sufyān ath-Thawrī: 'Indeed 'Abbād bin Kathīr, about whose condition you are aware, when he related [narrations] he introduced a grave matter- do you believe that it should be said to the people 'Do not take from him?' Sufyān said: 'Indeed!' 'Abd Allah [bin al-Mubārak] said: 'So when I was in an assembly and 'Abbād was mentioned there, I praised him regarding his *Dīn* and said: 'Do not take from him.' Muḥammad said, 'Abd Allah bin 'Uthmān narrated to us, he said, my father said, 'Abd Allah bin al-Mubārak said: 'I ended up in an assembly of Shu`bah, and he said: 'This is 'Abbād bin Kathīr so be warned against him.' Al-Faḍl bin Sahl narrated to me, he said, I asked Mu'allā ar-Rāzī about Muḥammad bin Sa'īd whom 'Abbād transmitted from, so he informed me about what 'Isā bin Yūnus said: 'I was at his door and Sufyān was with [Muḥammad bin Sa'īd], then when he came out I asked [Sufyān] about him. So he informed me that he was a liar.'

Muḥammad bin 'Abī 'Attāb narrated to me, he said 'Affān narrated to me, on authority of Muḥammad bin Yaḥyā bin Sa'īd al-Qaṭṭān, on authority of his father, he said: 'We do not see the righteous more false in anything

وَحَدَّثَنَا عَمْرُ بْنُ عَلِيٍّ أَبُو حَفْصٍ، قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، قَالَ: سَأْلَتْ سُفِيَّانَ الشَّوْرِيَّ، وَشَعْبَةَ، وَمَالِكًا، وَابْنَ عَيْنَةَ، عَنِ الرَّجُلِ لَا يَكُونُ ثَبَاتًا فِي الْحَدِيثِ، فَيَأْتِينِي الرَّجُلُ، فَيَسْأَلُنِي عَنْهُ، قَالُوا: «أَخْيَرُ عَنْهُ أَنَّهُ لَيْسَ بِثَبَتٍ»

وَحَدَّثَنَا عَبْيُودُ اللَّهِ بْنُ سَعِيدٍ، قَالَ: سَمِعْتُ النَّضْرَ، يَقُولُ: سُئِلَ أَبْنُ عَوْنَ، عَنْ حَدِيثِ لَشَهْرٍ وَهُوَ قَائِمٌ عَلَى أَسْكُفَةِ الْبَابِ، فَقَالَ: «إِنَّ شَهْرًا نَزَّكُوهُ» . نَزَّكُوهُ». قَالَ مُسْلِمٌ رَحْمَةُ اللَّهِ: " يَقُولُ: أَخْدَثَهُ أَلْسِنَةُ النَّاسِ تَكَلَّمُوا فِيهِ "

وَحَدَّثَنِي حَجَاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا شَبَابَةُ، قَالَ: قَالَ شَعْبَةُ: «وَقَدْ لَقِيتُ شَهْرًا فَلَمْ أَعْتَدْ بِهِ» وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَادَ، مِنْ أَهْلِ مَرْوَ، قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ بْنُ وَاقِدٍ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكَ: قُلْتُ لِسُفِيَّانَ الشَّوْرِيَّ: " إِنَّ عَبَادَ بْنَ كَثِيرٍ مَنْ تَعْرَفُ حَالَهُ، وَإِذَا حَدَّثَ جَاءَ بِأَمْرٍ عَظِيمٍ، فَتَرَى أَنَّ أَقُولَ لِلنَّاسِ: لَا تَأْخُذُوا عَنْهُ؟ " قَالَ سُفِيَّانُ: «بَلَى» ، قَالَ عَبْدُ اللَّهِ: فَكُنْتُ إِذَا كُنْتُ فِي مَجْلِسٍ ذُكْرٍ فِيهِ عَبَادُ، أَثْنَيْتُ عَلَيْهِ فِي دِينِهِ، وَأَقُولُ: «لَا تَأْخُذُوا عَنْهُ» وَقَالَ مُحَمَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ، قَالَ: قَالَ أَبِي، قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكَ: انتَهَيْتُ إِلَى شَعْبَةَ، فَقَالَ: هَذَا عَبَادُ بْنُ كَثِيرٍ، فَأَخْذَرُوهُ وَحَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ، قَالَ: سَأْلَتُ مُعَلَّى الرَّازِيَّ، عَنْ مُحَمَّدِ بْنِ سَعِيدٍ، الَّذِي رَوَى عَنْهُ عَبَادُ، فَأَخْبَرَنِي عَنْ عِيسَى بْنِ يُونُسَ، قَالَ: «كُنْتُ عَلَى بَابِهِ، وَسُفِيَّانُ عِنْدَهُ، فَلَمَّا خَرَجَ سَأَلْتُهُ عَنْهُ، فَأَخْبَرَنِي أَنَّهُ كَذَابٌ»

وَحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَنَّابٍ، قَالَ: حَدَّثَنِي عَفَانُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ، عَنْ أَبِيهِ، قَالَ: «لَمْ نَرِ الصَّالِحِينَ فِي شَيْءٍ أَكْذَبَ

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

Al-Faḍl bin Sahl narrated to me, he said Yazīd bin Hārūn narrated to us, he said Khalīfah bin Mūsā informed me, he said: 'I entered upon Ghālib bin 'Ubayd Allah so he began dictating to me 'Makhūl narrated to me this' and 'Makhūl narrated to me that'. So he prepared to answer the call of nature and stood up, then I looked in his notebook and in it was "Abān narrated to me, on authority of 'Anas' and "Abān on authority of so-and-so'. So I abandoned [listening to his Ḥadīth] and stood up [to leave].

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

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

مِنْهُمْ فِي الْحَدِيثِ» [ص: 18] قَالَ ابْنُ أَبِي عَنَّابٍ: قَلَقْتُ أَنَا مُحَمَّدُ بْنَ يَحْيَى  
بْنَ سَعِيدِ الْقَطَانَ، فَسَأَلَهُ عَنْهُ، فَقَالَ: عَنْ أَبِيهِ، «لَمْ تَرَ أَهْلَ الْخَيْرِ فِي شَيْءٍ  
أَكْذَبَ مِنْهُمْ فِي الْحَدِيثِ». قَالَ مُسْلِمٌ: "يَقُولُ: يَجْرِي الْكَذِبُ عَلَى لِسَانِهِمْ،  
وَلَا يَتَعَمَّدُونَ الْكَذِبَ"

حَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنِي خَلِيفَةُ بْنُ  
مُوسَى، قَالَ: «دَخَلْتُ عَلَى غَالِبِ بْنِ عَبْدِ اللَّهِ فَجَعَلَ يُمْلِي عَلَيَّ، حَدَّثَنِي  
مَكْحُولٌ، حَدَّثَنِي مَكْحُولٌ، فَاحَدَهُ الْبَوْلُ، فَقَامَ فَنَظَرَتُ فِي الْكُرَاسَةِ، فَإِذَا فِيهَا  
حَدَّثَنِي أَبَانُ، عَنْ أَنَّسٍ، وَأَبَانُ عَنْ فَلَانِ، فَتَرَكَهُ، وَقَمَتْ»

قَالَ: وَسَمِعْتُ الْحَسَنَ بْنَ عَلَيِّ الْحَلْوَانِيَّ، يَقُولُ: رَأَيْتُ فِي كِتَابِ عَفَانَ، حَدِيثَ  
هِشَامِ أَبِي الْمِقْدَامِ، حَدِيثَ عُمَرِ بْنِ عَبْدِ الْعَزِيزِ، قَالَ هِشَامٌ: حَدَّثَنِي رَجُلٌ يُقَالُ لَهُ  
يَحْيَى بْنُ فَلَانٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، قَالَ: قُلْتُ لِعَفَانَ: إِنَّهُمْ يَقُولُونَ هِشَامَ،  
سَمِعْهُ مِنْ مُحَمَّدِ بْنِ كَعْبٍ، فَقَالَ: "إِنَّمَا ابْتَلَيَ مِنْ قِبْلَهُ هَذَا الْحَدِيثُ، كَانَ يَقُولُ:  
حَدَّثَنِي يَحْيَى، عَنْ مُحَمَّدٍ، ثُمَّ ادْعَى بَعْدَ أَنَّهُ سَمِعَهُ مِنْ مُحَمَّدٍ"

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قَهْزَادَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُثْمَانَ بْنَ جَبَلَةَ،  
يَقُولُ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ الْمَبَارِكِ: مَنْ هَذَا الرَّجُلُ الَّذِي رَوَيْتَ عَنْهُ حَدِيثَ عَبْدِ اللَّهِ  
بْنِ عَمِّرٍو يَوْمَ الْفِطْرِ يَوْمَ الْجَوَافِرِ؟ قَالَ: «سُلَيْمَانُ بْنُ الْحَجَاجِ انْظُرْ مَا وَضَعْتَ فِي  
يَدِكَ مِنْهُ»

'Ibn Quhzādh said I heard Wahb bin Zam`ah mentioning about Sufyān bin 'Abd il-Mālik, he said, 'Abd Allah –meaning 'Ibn al-Mubārak- said: 'I saw Rawh bin Ghuṭayf, the companion of blood the amount of a *Dirham*, and I took a seat in one of his audiences. Then I began to become ashamed for my companions to see me sitting with him while his Hadīth are disapproved of.'

'Ibn Quhzādh narrated to me, he said, I heard Wahb [bin Zam`ah] saying, on authority of Sufyān [bin 'Abd il-Mālik], on authority of 'Ibn al-Mubārak, he said: 'Baqiyah [bin al-Walīd] is truthful of tongue however he takes [Hadīth] from those who approach [the Muḥaddithīn, i.e. are trustworthy] and from those who turn their backs on [the Muḥaddithīn, i.e. and are weak]'.

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

'Abū 'Āmir 'Abd Allah bin Barrād al-Ash`arī narrated to us, 'Abū 'Usāmah narrated to us, on authority of Muṣaffad, on authority of Mughīrah, he said I heard ash-Sha`bī saying: 'al-Ḥārith al-`A`war narrated to me,' and he [ash-Sha`bī] was testifying that he was one of the liars'.

Qutaybah bin Sa`īd narrated to us, Jarīr narrated to us, on authority of Mughīrah, on authority of 'Ibrāhīm [bin Yazīd an-Nakhā`ī], he said, 'Alqamah said: 'I memorized the Qur'ān in two years'. Al-Ḥārith said: 'The Qur'ān is easy; the *revelation* [i.e. the secret revelation to 'Alī in the belief of the Shī'ah] is more difficult'.

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

قال ابن فهزاد: وسمعت وهب بن رمعة، يذكر عن سفيان بن عبد الملک، قال: قال عبد الله يعني ابن المبارك: «رأيت روح بن عطیف صاحب الدم قدر الدرهم، وجلست إليه مجلساً، فجعلت أستحيي من أصحابي أن يروني جالساً معه كرها»  
حدیثه

حدّثني ابن فهزاد، قال: سمعت وهبًا، يقول: عن سفيان، عن ابن المبارك، قال: بقية صدوق اللسان، ولكتة يأخذ عمرًا أقبل وأذبر

حدّثنا قتيبة بن سعيد، حدّثنا جرير، عن مغيرة، عن الشعبي، قال: حدّثني الحارث الأعور الهمданى، وكان كذاباً. حدّثنا أبو عامر عبد الله بن ترادي الأشعري، حدّثنا أبو أسامة، عن مفضل، عن مغيرة، قال: سمعت الشعبي، يقول: حدّثني الحارث الأعور، وهو يشهد أنه أحد الكاذبين حدّثنا قتيبة بن سعيد، حدّثنا جرير، عن مغيرة، عن إبراهيم، قال: قال علقة: «قرأت القرآن في سنتين» فقال الحارث: «القرآن هيئ الوحى أشد»

وحدّثني حجاج بن الشاعر، حدّثنا أحmed يعني ابن يونس، حدّثنا زائدة، عن الأعمش، عن إبراهيم، أن الحارث، قال: «تعلمت القرآن في ثلاث سنين، والوحى في سنتين» أو قال «الوحى في ثلاث سنين، والقرآن في سنتين»

وحدّثني حجاج، قال: حدّثني أحmed وهو ابن يونس، حدّثنا زائدة، عن منصور، والمغيرة، عن إبراهيم، «أن الحارث أتهم» وحدّثنا قتيبة بن سعيد، حدّثنا جرير،

So it was said to [Sufyān]: ‘What appeared?’ [Sufyān] said: ‘Belief in *ar-Raj`ah*’.

Ḥasan al-Ḥulwānī narrated to us, ‘Abū Yaḥyā al-Ḥimmānī narrated to us, Qabīshah and his brother [Sufyān bin ‘Uqbah] narrated to us, that they heard al-Jarrāḥ bin Maṭīḥ saying, I heard Jābir say: ‘I have seventy thousand ḥadīth all of which are on authority of ‘Abū Ja`far on authority of the Prophet, peace and blessings upon him’.

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

‘Ibrāhīm bin Khālid al-Yashkūrī narrated to me, he said, I heard ‘Abūl-Walīd saying, I heard Sallām bin ‘Abī Muṭī` saying, I heard Jābir al-Ju`fī saying: ‘I have fifty thousand ḥadīth on authority of the Prophet, peace and blessings upon him’.

Salamah bin Shabīb narrated to me, al-Ḥumaydī narrated to us, Sufyān narrated to us, he said, I heard a man ask Jābir about the verse: {*Thus I will never depart from the land until my father permits me or Allah decides for me, and He is the best of Judges*} [Yūsuf: 80]. Jābir said: ‘An interpretation has not come to me about these [verses]’. Sufyān said: ‘He lied’. We said to Sufyān: ‘What did he mean by this?’ [Sufyān] said: ‘Indeed the *Rāfidah* say, ‘Alī is in the clouds and we will not emerge along with he who will emerge from his children [the *Khalīfah*] until a caller calls from the heaven, meaning ‘Alī: ‘Ride out along with so-and-so [meaning the promised *Mahdi*]’. Jābir said, ‘that is an interpretation for these verses’, and he would lie as they were regarding the brothers of Yūsuf, peace be upon him’.

عَنْ حَمْزَةَ الْزَّيَاتِ، قَالَ: سَمِعَ مُرَأَةُ الْهَمْدَانِيُّ، مِنَ الْحَارِثِ شَيْئًا، فَقَالَ لَهُ: «اَفْعُدْ بِالْبَابِ» ، قَالَ: فَدَخَلَ مُرَأَةً، وَأَخْدَدَ سَيْفَهُ، قَالَ: وَأَخْسَى الْحَارِثُ بِالشَّرِّ، فَذَهَبَ.

وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ، حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ابْنِ عَوْنِ، قَالَ: قَالَ لَنَا إِبْرَاهِيمُ: «إِيَّاكُمْ وَالْمُغَيْرَةَ بْنَ سَعِيدٍ، وَأَبَا عَبْدِ الرَّحِيمِ، فَإِنَّهُمَا كَذَّابَانِ»

حَدَّثَنَا أَبُو كَامِلِ الْجَعْدَرِيُّ، حَدَّثَنَا حَمَادٌ وَهُوَ ابْنُ زَيْدٍ، قَالَ: حَدَّثَنَا عَاصِمٌ، قَالَ: كُنَّا نَأْتِي أَبَا عَبْدِ الرَّحْمَنِ السُّلَمِيِّ وَنَحْنُ عِلْمَةٌ أَيْقَاعٌ، فَكَانَ يَقُولُ لَنَا: «لَا تُجَالِسُوا الْقُصَّاصَ غَيْرَ أَبِي الْأَحْوَصِ، وَإِيَّاكُمْ وَشَقِيقًا» ، قَالَ: «وَكَانَ شَقِيقٌ هَذَا يَرَى رَأْيَ الْخَوَارِجِ، وَلَيْسَ بِأَبِي وَائِلٍ»

حَدَّثَنَا أَبُو عَسَانَ مُحَمَّدَ بْنُ عَمْرِو الرَّازِيُّ، قَالَ: سَمِعْتُ جَرِيراً، يَقُولُ: «لَقِيتُ جَابِرَ بْنَ يَزِيدَ الْجَعْفَرِيَّ فَلَمْ أَكْتُبْ عَنْهُ، كَانَ يُؤْمِنُ بِالرَّجْعَةِ» حَدَّثَنَا الْحَسَنُ الْحَلْوَانِيُّ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا مَسْعُرٌ، قَالَ: «حَدَّثَنَا جَابِرُ بْنُ يَزِيدَ، قَبْلَ أَنْ يُحْدِثَ مَا أَحْدَثَ»

وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ، حَدَّثَنَا الْحَمِيدِيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ: «كَانَ النَّاسُ يَحْمِلُونَ عَنْ جَابِرٍ قَبْلَ أَنْ يُظْهِرَ مَا أَظْهَرَ، فَلَمَّا أَظْهَرَ مَا أَظْهَرَ اتَّهَمَ النَّاسُ فِي حَدِيثِهِ، وَتَرَكَهُ بَعْضُ النَّاسِ»، فَقِيلَ لَهُ: وَمَا أَظْهَرَ؟ قَالَ: «الْإِيمَانَ بِالرَّجْعَةِ»

So it was said to [Sufyān]: ‘What appeared?’ [Sufyān] said: ‘Belief in *ar-Raj`ah*’.

Ḥasan al-Ḥulwānī narrated to us, ‘Abū Yaḥyā al-Ḥimmānī narrated to us, Qabīṣah and his brother [Sufyān bin ‘Uqbah] narrated to us, that they heard al-Jarrāḥ bin Maṭīḥ saying, I heard Jābir say: ‘I have seventy thousand ḥadīth all of which are on authority of ‘Abū Ja`far on authority of the Prophet, peace and blessings upon him’.

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

‘Ibrāhīm bin Khālid al-Yashkūrī narrated to me, he said, I heard ‘Abū-Walīd saying, I heard Sallām bin ‘Abī Muṭī` saying, I heard Jābir al-Ju`fī saying: ‘I have fifty thousand ḥadīth on authority of the Prophet, peace and blessings upon him’.

Salamah bin Shabīb narrated to me, al-Ḥumaydī narrated to us, Sufyān narrated to us, he said, I heard a man ask Jābir about the verse: {*Thus I will never depart from the land until my father permits me or Allah decides for me, and He is the best of Judges*} [Yūsuf: 80]. Jābir said: ‘An interpretation has not come to me about these [verses]’. Sufyān said: ‘He lied’. We said to Sufyān: ‘What did he mean by this?’ [Sufyān] said: ‘Indeed the *Rāfidah* say, ‘Alī is in the clouds and we will not emerge along with he who will emerge from his children [the *Khalīfah*] until a caller calls from the heaven, meaning ‘Alī: ‘Ride out along with so-and-so [meaning the promised *Mahdi*]’. Jābir said, ‘that is an interpretation for these verses’, and he would lie as they were regarding the brothers of Yūsuf, peace be upon him’.

وَحَدَّثَنَا حَسَنُ الْحَلْوَانِيُّ، حَدَّثَنَا أَبُو يَحْيَى الْحَمَانِيُّ، حَدَّثَنَا قَبِيْصَةُ، وَأَخْوَهُ، أَنَّهُمَا سَمِعَا الْجَرَّاحَ بْنَ مَلِحَ، يَقُولُ: سَمِعْتُ جَابِرًا يَقُولُ: «عِنْدِي سَبْعُونَ أَلْفَ حَدِيثٍ عَنْ أَبِي جَعْفَرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّهَا»

وَحَدَّثَنِي حَجَاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: سَمِعْتُ رُهْبَرًا، يَقُولُ: قَالَ جَابِرٌ – أَوْ سَمِعْتُ جَابِرًا – يَقُولُ: «إِنَّ عِنْدِي لَحَمْسِينَ أَلْفَ حَدِيثٍ، مَا حَدَّثْتُ مِنْهَا بِشَيْءٍ» ، قَالَ: ثُمَّ حَدَّثَ يَوْمًا بِحَدِيثٍ، فَقَالَ: «هَذَا مِنَ الْحَمْسِينَ أَلْفًا»

وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ خَالِدِ الْيَشْكُرِيُّ، قَالَ: سَمِعْتُ أَبَا الْوَلِيدِ، يَقُولُ: سَمِعْتُ سَلَامَ بْنَ أَبِي مُطِيعَ، يَقُولُ: سَمِعْتُ جَابِرًا الْجُعْفَرِيَّ، يَقُولُ: «عِنْدِي خَمْسُونَ أَلْفَ حَدِيثٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ»

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفِيَّانُ، قَالَ: سَمِعْتُ رَجُلًا سَأَلَ جَابِرًا عَنْ قَوْلِهِ عَزَّ وَجَلَّ [ص: 21]: {فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ} [يُوسُف: 80] ، فَقَالَ جَابِرٌ: «لَمْ يَجِدْ تَأْوِيلًا هَذِهِ» ، قَالَ سُفِيَّانُ: وَكَذَبَ، فَقُلْنَا لِسُفِيَّانَ: وَمَا أَرَادَ بِهَذَا؟ فَقَالَ: إِنَّ الرَّافِضَةَ تَقُولُ: إِنَّ عَلِيًّا فِي السَّحَابِ، فَلَا نَخْرُجُ مَعَ مَنْ خَرَجَ مِنْ وَلَدِهِ حَتَّى يُنَادِي مُنَادٍ مِنَ السَّمَاءِ يُرِيدُ عَلِيًّا أَنَّهُ يُنَادِي اخْرُجُوا مَعَ فَلَانٍ، يَقُولُ جَابِرٌ: «فَدَا تَأْوِيلُ هَذِهِ الْآيَةِ، وَكَذَبَ، كَانَتْ فِي إِخْرَاجِ يُوسُفَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ»

Salamah narrated to me, al-Ḥumaydī narrated to us, Sufyān narrated to us, he said: 'I heard Jābir talking about something like thirty thousand ḥadīth [that] I did not regard as permissible to mention anything from, and that to me was like this and that [ḥadīth].'

Muslim said, I heard 'Abū Ghassān Muḥammad bin 'Amr ar-Rāzī say, 'I asked Jarīr bin 'Abd il-Ḥamīd: 'Did you meet al-Ḥārith bin Ḥaṣīrah? He said: 'Yes, [he is a] *Shaykh* of lengthy silence; he persisted in a grave matter.'

'Ahmad bin 'Ibrāhīm ad-Dawraqī narrated to me, he said 'Abd ur-Rahmān bin Maḥdī narrated to me, on authority Ḥammād bin Zayd, he said, 'Ayyūb mentioned a man one day and said [about him]: 'He is not upright in speech [i.e. he lies]', and he mentioned another [person] and said: 'He adds to records [i.e. he lies]'.

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

Muḥammad bin Rāfi' and Ḥajjāj bin ash-Shā'ir narrated to me, they said 'Abd ur-Razzāq narrated to us, he said Ma'mar said: 'I did not see 'Ayyūb speaking ill of anyone, ever, except for 'Abd al-Karīm- meaning 'Abū 'Umayyah'. So he mentioned him and said, may Allah have mercy on him 'He is not trustworthy- he had asked me about a ḥadīth of 'Ikrimah then said 'I heard from 'Ikrimah' [when relating the ḥadīth].'

وَحَدَّثَنِي سَلَمَةُ، حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفِيَّانُ، قَالَ: «سَمِعْتُ جَابِرًا، يُحَدِّثُ بِنْهُوِ مِنْ ثَلَاثَيْنَ أَلْفَ حَدِيثٍ، مَا أَسْتَحِلُّ أَنْ أَذُكُّ مِنْهَا شَيْئًا، وَأَنَّ لِي كَذَا وَكَذَا»

قَالَ مُسْلِمٌ: وَسَمِعْتُ أَبَا عَسَانَ مُحَمَّدَ بْنَ عَمْرِو الرَّازِيَّ، قَالَ: سَأَلْتُ جَرِيرَ بْنَ عَبْدِ الْحَمِيدِ، فَقَلَّتُ: الْحَارِثُ بْنُ حَصِيرَةَ لَقِيَتِهِ؟ قَالَ: «نَعَمْ، شَيْخُ طَوِيلٍ السُّكُوتِ، يُصْرُّ عَلَى أَمْرٍ عَظِيمٍ»

حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ حَمَادَ بْنِ زَيْدٍ، قَالَ: ذَكَرَ أَيُّوبُ رَجُلًا يَوْمًا، فَقَالَ: «لَمْ يَكُنْ يُمُسْتَقِيمُ اللِّسَانُ»، وَذَكَرَ آخَرَ، فَقَالَ: «هُوَ يَزِيدُ فِي الرَّقْمِ»

حَدَّثَنِي حَجَاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، قَالَ: قَالَ أَيُّوبُ: «إِنَّ لِي جَارًا، ثُمَّ ذَكَرَ مِنْ فَضْلِهِ، وَلَوْ شَهِدَ عِنْدِي عَلَى تَمْرَتَيْنِ مَا رَأَيْتُ شَهَادَتَهُ جَائِزَةً»

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَحَجَاجُ بْنُ الشَّاعِرِ، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَاقِ، قَالَ: قَالَ مَعْمَرٌ: مَا رَأَيْتُ أَيُّوبَ اغْتَابَ أَحَدًا قَطُّ إِلَّا عَبْدُ الْكَرِيمِ يَعْنِي أَبَا أُمَيَّةَ، فَإِنَّهُ ذَكَرَهُ، فَقَالَ رَحْمَةُ اللهِ: " كَانَ غَيْرَ ثَقِيقَةٍ، لَقَدْ سَأَلَنِي عَنْ حَدِيثِ لِعِكْرَمَةَ، ثُمَّ قَالَ: سَمِعْتُ عِكْرَمَةَ "

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

Ḥasan bin ‘Alī al-Ḥulwānī narrated to me, he said Yazīd bin Hārūn narrated to us, Hammām informed us, he said “Abū Dāwud al-‘A’mā entered upon Qatādah and when he stood, they said: ‘Indeed this one alleges he has met eighteen of the warriors of the battle of Badr’. Qatādah said: ‘This one was barely asking [about ḥadīth] before the plague; he did not attend to anything from [seeking ḥadīth] and he did not speak [to any scholars] regarding it. By Allah, al-Ḥasan did not narrate to us from a witness of the battle of Badr without an intermediary; and Sa`id bin al-Musayyib did not narrate to us from a witness of the battle of Badr without an intermediary except from Sa`d bin Mālik’.

‘Uthmān bin ‘Abī Shaybah narrated to us, Jarīr narrated to us, on authority of Raqabah that ‘Abū Ja`far al-Ḥāshimī al-Madanī was fabricating narrations with words of truth, and they were not from the narrations of the Prophet, peace and blessings of Allah upon him, though he was transmitting them on authority of the Prophet, peace and blessings of Allah upon him.

Al-Ḥasan al-Ḥulwānī narrated to us, he said Nu`aym bin Ḥammād narrated to us, he said ‘Abū ‘Ishāq ‘Ibrāhīm bin Muḥammad bin Sufyān said; and Muḥammad bin Yaḥyā narrated to us, he said, Nu`aym bin Ḥammād narrated to us, ‘Abū Dāwud aṭ-Ṭayālisī narrated to us, on authority of Shu`bah, on authority of Yūnus bin ‘Ubayd, he said: ‘Amr bin ‘Ubayd would lie regarding ḥadīth’.

‘Amr bin ‘Alī ‘Abū Ḥafṣ narrated to me, he said I heard Mu`ādh bin Mu`ādh saying, I said to ‘Awf bin ‘Abī Jamīlah: ‘Indeed ‘Amr bin ‘Ubayd narrated to us on authority of al-Ḥasan that the Messenger of Allah,

حَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ، قَالَ: حَدَّثَنَا عَفَانُ بْنُ مُسْلِمٍ، حَدَّثَنَا هَمَّامٌ، قَالَ: قَدِمَ عَلَيْنَا أَبُو دَاؤِدَ الْأَعْمَى، فَجَعَلَ يَقُولُ: حَدَّثَنَا الْبَرَاءُ، قَالَ: وَحَدَّثَنَا زَيْدُ بْنُ أَرْقَمَ، فَذَكَرْنَا ذَلِكَ لِقَتَادَةَ، فَقَالَ: «كَذَبَ، مَا سَمِعَ مِنْهُمْ، إِنَّمَا كَانَ ذَلِكَ سَائِلًا يَتَكَفَّفُ النَّاسَ زَمْنَ طَاغُونَ الْجَارِفِ»

وَحَدَّثَنِي حَسْنُ بْنُ عَلَيِّ الْخُلْوَانِيُّ، قَالَ: حَدَّثَنَا زَيْدُ بْنُ هَارُونَ، أَخْبَرَنَا هَمَّامٌ، قَالَ: دَخَلَ أَبُو دَاؤِدَ الْأَعْمَى عَلَى قَتَادَةَ، فَلَمَّا قَامَ، قَالُوا: إِنَّ هَذَا يَزْعُمُ أَنَّهُ لَقِيَ ثَمَانِيَّةَ عَشَرَ بَدْرِيًّا، فَقَالَ قَتَادَةُ: «هَذَا كَانَ سَائِلًا قَبْلَ الْجَارِفِ، لَا يَعْرُضُ فِي شَيْءٍ مِنْ هَذَا، وَلَا يَتَكَلَّمُ فِيهِ، فَوَاللهِ مَا حَدَّثَنَا الْحَسَنُ عَنْ بَدْرِيِّ مُشَافَهَةً، وَلَا حَدَّثَنَا سَعِيدُ بْنُ الْمُسَيْبِ عَنْ بَدْرِيِّ مُشَافَهَةً، إِلَّا عَنْ سَعْدِ بْنِ مَالِكٍ»

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرُ، عَنْ رَقَبَةَ، «أَنَّ أَبَا جَعْفَرِ الْهَاشِمِيِّ الْمَدْنَى، كَانَ يَضْعُفُ أَحَادِيثَ كَلَامَ حَقٍّ، وَلَيْسَتْ مِنْ أَحَادِيثِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَكَانَ يَرْوِيهَا عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ»

حَدَّثَنَا الْحَسَنُ الْخُلْوَانِيُّ، قَالَ: حَدَّثَنَا نَعِيمُ بْنُ حَمَّادٍ، قَالَ أَبُو إِسْحَاقَ إِبْرَاهِيمَ بْنَ مُحَمَّدٍ بْنِ سُفْيَانَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا نَعِيمُ بْنُ حَمَّادٍ، حَدَّثَنَا أَبُو دَاؤِدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ يُونُسَ بْنِ عَبْدِِ، قَالَ: «كَانَ عَمْرُو بْنُ عَبْدِِ يَكْذِبُ فِي الْحَدِيثِ»

حَدَّثَنِي عَمْرُو بْنُ عَلَيِّ أَبُو حَفْصٍ، قَالَ: سَمِعْتُ مُعاذَ بْنَ مُعاذٍ، يَقُولُ: قُلْتُ لِعَوْفِ بْنِ أَبِي جَمِيلَةَ: إِنَّ عَمْرُو بْنَ عَبْدِِ حَدَّثَنَا عَنِ الْحَسَنِ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ

peace and blessings of Allah upon him, said: ‘Whoever carries arms against us then he is not from us’. [‘Awf bin ‘Abī Jamīlāh] said “Amr lied, by Allah. Rather he intended it as a way to permit his filthy opinion’.

‘Ubayd Allah bin ‘Umar al-Qawārīrī narrated to us, Ḥammād bin Zayd narrated to us, he said: ‘A man kept company with ‘Ayyūb and listened [to ḥadīth] from him, but then ‘Ayyūb did not find him [one day]. [When ‘Ayyūb asked, the people] said: ‘Oh ‘Abā Bakr, indeed he keeps company with ‘Amr bin ‘Ubayd [now]’. Ḥammād said: ‘One day we were with ‘Ayyūb, and we went to the market early in the morning. A man came to meet ‘Ayyūb so he gave *Salām* to him, asked how he was doing, and then ‘Ayyūb said to him: ‘It reached me that you kept company with *that* man’. Ḥammād said: [‘Ayyūb] designated him, that is to say “Amr”. [The man] said: ‘Yes, Oh ‘Abā Bakr. Indeed he came to us with strange things [i.e. reports]’. ‘Ayyūb said to him: ‘Indeed we flee...’ or ‘...we fear from these strange things [transmissions]’.

Ḥajjāj bin ash-Shā`ir narrated to me, Sulaymān bin Ḥarb narrated to us, ‘Ibn Zayd, rather Ḥammād, narrated to us, he said, it was said to ‘Ayyūb, ‘Indeed ‘Amr bin ‘Ubayd transmitted on authority of al-Hasan that he said: ‘There is no flogging the one who gets drunk from *Nabīdh*’. [‘Ayyūb] said: ‘He lied, for I heard al-Hasan saying, ‘Flog the one who gets drunk from *Nabīdh*’.

Ḥajjāj narrated to me, Sulaymān bin Ḥarb narrated to us, he said, I heard Sallām bin ‘Abī Muṭī` saying, it reached ‘Ayyūb that I would go to ‘Amr so he turned to me and said: ‘Have you seen a man whose *Dīn* you do not trust- how do you trust him regarding ḥadīth?’

Salamah bin Shabīb narrated to me, al-Ḥumaydī narrated to us, Sufyān narrated to us, he said I heard ‘Abū Mūsā [Isrā’īl bin Mūsā al-Baṣrī] saying: ‘Amr bin ‘Ubayd narrated to us before what happened’ [i.e. before he became *Mu’tazīlī*].

‘Ubayd Allah bin Mu’ādh al-‘Anbarī narrated to me, my father narrated to us, he said: ‘I wrote to Shu`bah asking him about ‘Abū Shaybah , a judge of

عَلَيْهِ وَسَلَّمَ، قَالَ: «مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا» ، قَالَ: «كَذَبَ وَاللهُ عَمْرُو، وَلَكِنَّهُ أَرَادَ أَنْ يَحْوِرَهَا إِلَى قَوْلِهِ الْخَبِيثِ»

وَحَدَّثَنَا عَبْيُودُ اللَّهِ بْنُ عُمَرَ الْقَوَارِبِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ: كَانَ رَجُلٌ قَدْ لَمَّ أَيُوبَ وَسَمِعَ مِنْهُ، فَفَقَدَهُ أَيُوبُ، فَقَالُوا: يَا أَبَا بَكْرٍ إِنَّهُ قَدْ لَمَّ عَمْرُو بْنَ عَبْيُودَ، قَالَ حَمَّادٌ: فَبَيْنَا أَنَا يَوْمًا مَعَ أَيُوبَ، وَقَدْ بَكَرْنَا إِلَى السُّوقِ، فَاسْتَقْبَلَهُ الرَّجُلُ، فَسَلَّمَ عَلَيْهِ أَيُوبُ، وَسَأَلَهُ، ثُمَّ قَالَ لَهُ أَيُوبُ: «بَلَغَنِي أَنَّكَ لَرْمَتَ ذَاكَ الرَّجُلَ» ، قَالَ حَمَّادٌ: سَمَاءُ يَعْنِي عَمْرًا، قَالَ: نَعَمْ يَا أَبَا بَكْرٍ إِنَّهُ يَحِينَنَا بِأَشْيَاءَ غَرَائِبَ، قَالَ: يَقُولُ لَهُ أَيُوبُ: «إِنَّمَا نَفِرُ أَوْ نَفَرْقُ مِنْ تِلْكَ الْغَرَائِبِ» وَحَدَّثَنِي حَجَاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا ابْنُ زَيْدٍ يَعْنِي حَمَّادًا، قَالَ: قِيلَ لِأَيُوبَ إِنَّ عَمْرُو بْنَ عَبْيُودَ رَوَى عَنِ الْحَسَنِ، قَالَ: لَا يُجْلِدُ السَّكُرَانَ مِنَ التَّبِيِّدِ، فَقَالَ: كَذَبَ، أَنَا سَمِعْتُ الْحَسَنَ، يَقُولُ: «يُجْلِدُ السَّكُرَانَ مِنَ التَّبِيِّدِ»

وَحَدَّثَنِي حَجَاجٌ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: سَمِعْتُ سَلَامَ بْنَ أَبِي مُطِيعَ، يَقُولُ: بَلَغَ أَيُوبَ أَنِّي آتَيْتُ عَمْرًا فَأَقْبَلَ عَلَيَّ يَوْمًا، فَقَالَ: «أَرَأَيْتَ رَجُلًا لَا تَأْمُنُهُ عَلَى دِينِهِ، كَيْفَ تَأْمُنُهُ عَلَى الْحَدِيثِ؟» وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ، حَدَّثَنَا الْحَمَيْدِيُّ، حَدَّثَنَا سُفِيَّانَ، قَالَ: سَمِعْتُ أَبَا مُوسَى، يَقُولُ: «حَدَّثَنَا عَمْرُو بْنُ عَبْيُودٍ قَبْلَ أَنْ يُحْدِثَ»

حَدَّثَنِي عَبْيُودُ اللَّهِ بْنُ مُعاذِ الْعَبْرِيُّ، حَدَّثَنَا أَبِي، قَالَ: كَتَبْتُ إِلَى شُعْبَةَ أَسْأَلُهُ عَنْ أَبِي شَيْبَةَ قَاضِي

Wāsiṭ, so he wrote to me: ‘Do not write anything from him [of Ḥadīth] and tear up my letter [to you about this].’

Al-Ḥulwānī narrated to us, he said, I heard `Affān [bin Muslim] say: ‘I narrated to Ḥammād bin Salamah [bin Dīnār al-Baṣrī], on authority of Ṣāliḥ al-Murrī, a Ḥadīth on authority of Thābit [bin ‘Aslām al-Banānī], then [Ḥammād] said: ‘[Ṣāliḥ] lied’. I also narrated to Hammām on authority of Ṣāliḥ al-Murrī a Ḥadīth then [Hammām] said: ‘[Ṣāliḥ] lied’.

Mahmūd bin Ghaylān narrated to us, ‘Abū Dāwud narrated to us, he said, Shu`bah said to me: ‘Go to Jarīr bin Ḥāzim and say to him, ‘It is not allowed for you to transmit from al-Ḥasan bin ‘Umārah for indeed he lies’.’ ‘Abū Dāwud said, I said to Shu`bah: ‘And how do you know that?’ So [Shu`bah] said: ‘He narrated to us on authority of al-Ḥakam things that were not found to have any bases’. [‘Abū Dāwud] said: ‘What things?’ [Shu`bah] said, I said to al-Ḥakam: ‘Did the Prophet, peace and blessings of Allah upon him, pray over the martyrs of Uhud?’ [al-Ḥakam] said: ‘He did not pray over them’. Al-Ḥasan bin ‘Umārah said, on authority of al-Ḥakam, on authority of Miqsam, on authority of ‘Ibn ‘Abbās: ‘Indeed the Prophet, peace and blessings of Allah upon him, prayed over them and buried them’. I [Shu`bah] said to al-Ḥakam: ‘What do you say about the children born from fornication?’ [Al-Ḥakam] said: ‘Pray over them’. I [Shu`bah] said: ‘From whose Ḥadīth is it transmitted?’ [Al-Ḥakam] said: ‘It is transmitted on authority of al-Ḥasan al-Baṣrī’. Al-Ḥasan bin ‘Umārah said: ‘Al-Ḥakam narrated to us, on authority of Yaḥyā bin al-Jazzār, on authority of ‘Alī.

Al-Ḥasan al-Ḥulwānī narrated to us, he said, I heard Yazīd bin Hārūn mention Ziyād bin Maymūn, and he said: ‘I swore that I would not transmit anything from him or Khālid bin Maḥdūj’. [Yazīd] said: ‘I met Ziyād bin Maymūn and asked him about a Ḥadīth, so he narrated it to me on authority of Bakr al-Muzanī, then I returned to him and he narrated [the same Ḥadīth] to me on authority of Muwarriq; then I returned to him and he narrated it to me on authority of al-Ḥasan.’ [Al-Ḥulwānī said]: ‘He [Yazīd]

وَاسِطٌ، فَكَتَبَ إِلَيْهِ: «لَا تَكُتبْ عَنْهُ شَيْئًا وَمَرْفُقْ كِتَابِي»

وَحَدَّثَنَا الْحُلْوَانِيُّ، قَالَ: سَمِعْتُ عَفَانَ، قَالَ: حَدَّثَتْ حَمَادَ بْنَ سَلَمَةَ، عَنْ صَالِحِ الْمُرْيَيِّ بِحَدِيثِ عَنْ ثَابِتٍ، فَقَالَ: «كَذَبٌ» وَحَدَّثَتْ هَمَامًا، عَنْ صَالِحِ الْمُرْيَيِّ، بِحَدِيثِ، فَقَالَ: «كَذَبٌ»

وَحَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ، حَدَّثَنَا أَبُو دَاؤَدَ، قَالَ: قَالَ لِي شَعْبَةُ: أَتَتِ جَرِيرَ بْنَ حَازِمَ، فَقُلْنَاهُ: «لَا يَحِلُّ لَكَ أَنْ تَرْوِيَ عَنِ الْحَسَنِ بْنِ عُمَارَةَ فَإِنَّهُ يَكْذِبُ» ، قَالَ أَبُو دَاؤَدَ: قُلْتُ لِشَعْبَةَ: وَكَيْفَ ذَاك؟ [ص:24] فَقَالَ: «حَدَّثَنَا عَنِ الْحَكَمِ بِأَشْيَاءَ لَمْ أَجِدْ لَهَا أَصْلًا» ، قَالَ: قُلْتُ لَهُ: يَأْيِي شَيْءٍ؟ قَالَ: قُلْتُ لِلْحَكَمِ: أَصْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَتْلَى أَخِدٍ؟ فَقَالَ: لَمْ يُصَلِّ عَلَيْهِمْ، فَقَالَ الْحَسَنُ بْنُ عُمَارَةَ: عَنِ الْحَكَمِ، عَنْ مَقْسُمٍ، عَنْ ابْنِ عَبَّاسٍ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَدَفَنَهُمْ، قُلْتُ لِلْحَكَمِ: مَا تَقُولُ فِي أَوْلَادِ الرَّبَّنَا، قَالَ: يُصَلِّ عَلَيْهِمْ، قُلْتُ: مِنْ حَدِيثِ مَنْ يُرْوَى؟ قَالَ: يُرْوَى عَنِ الْحَسَنِ الْبَصْرِيِّ، فَقَالَ الْحَسَنُ بْنُ عُمَارَةَ: حَدَّثَنَا الْحَكَمُ، عَنْ يَحْيَى بْنِ الْجَزَارِ، عَنْ عَلَيِّ.

وَحَدَّثَنَا الْحَسَنُ الْحُلْوَانِيُّ، قَالَ: سَمِعْتُ يَزِيدَ بْنَ هَارُونَ، وَذَكَرَ زِيَادَ بْنَ مَيْمُونَ، فَقَالَ: «حَلَفْتُ أَلَا أَرْوِيَ عَنْهُ شَيْئًا، وَلَا عَنْ خَالِدِ بْنِ مَعْدُودَ» وَقَالَ: «لَقِيتُ زِيَادَ بْنَ مَيْمُونَ، فَسَأَلْتُهُ عَنْ حَدِيثٍ، فَحَدَّثَنِي بِهِ عَنْ بَكْرِ الْمُزَنِيِّ، ثُمَّ عَدْتُ إِلَيْهِ، فَحَدَّثَنِي بِهِ عَنْ مُورِقٍ، ثُمَّ عَدْتُ إِلَيْهِ، فَحَدَّثَنِي بِهِ عَنِ الْحَسَنِ، وَكَانَ

would charge both of them with lying [i.e. Ziyād bin Maymūn and Khālid bin Maḥdūj].'

Al-Hulwānī said: 'I heard [Hadīth] from 'Abd aṣ-Ṣamad and I mentioned Ziyād bin Maymūn near him and he charged him with lying'.

Mahmūd bin Ghaylān narrated to us, he said, I said to 'Abū Dāwud aṭ-Tayālī: 'You transmit a great deal on authority of 'Abbād bin Manṣūr - so how is it that you did not hear the Hadīth of 'the lady perfume seller' from him which an-Naḍr bin Shumayl transmitted to us?' ['Abū Dāwud] said to me: 'Be quiet, for 'Abd ar-Raḥman bin Maḥdī and I met Ziyād bin Maymūn and asked him, saying to him, 'Are these Hadīth you transmit on authority of 'Anas?' [Ziyād] said: 'Have you seen a man sin and then repent- does Allah not turn to him?' ['Abū Dāwud] said: 'We said, 'Yes''. [Ziyād] said: 'I did not hear from 'Anas whether a little or a lot; if the people did not know, then you two would not know that I did not meet 'Anas'. 'Abū Dāwud said: 'So it reached us afterwards that he was transmitting [from 'Anas], then 'Abd ar-Raḥman and I went to him and he said: 'I repented'. Then afterwards he was narrating [again in the same fashion] so we abandoned him'.

Ḥasan al-Hulwānī narrated to us, he said, I heard Shabābah say: "'Abd ul-Quddūs was narrating to us saying, 'Suwayd bin 'Aqalāh said...' [when it should be 'bin Ghafalah'] Shabābah said: 'And I heard 'Abd ul-Quddūs saying, 'The Messenger of Allah, peace and blessings of Allah upon him, prohibited taking a *Rawḥ* by accident'. [Shabābah] said: 'So it was said to him, 'What does this mean?' ['Abd ul-Quddūs] said: 'It means to make an opening in a wall [thus letting] a breeze enter [by accident]'. [He changed the original Hadīth, switching '*Rūḥ*' meaning 'soul' to '*Rawḥ*' or 'breeze', and he switched '*Gharadān*' meaning 'as a target' to '*Arḍān*' or 'accidentally'. All simply by changing a few letters in the words]

Muslim said, I heard 'Ubayd Allah bin 'Umar al-Qawārīrī saying, I heard Ḥammād bin Zayd saying to a man after he sat with Maḥdī bin Hilāl for

يَنْسُبُهُمَا إِلَى الْكَذِبِ»

قال الحلواني: سمعت عبد الصمد، «وذكرت عنده زياد بن ميمون فنسبه إلى الكذب»

وحدثنا محمود بن غيلان، قال: قلت لأبي داود الطیالسي: قد أكثرت عن عباد بن منصور، فما لك لم تسمع منه حديث العطارة الذي روی لنا النضر بن شمیل؟ قال لي: "اسكت، فاتا لقيت زياد بن ميمون، وعبد الرحمن بن مهدي، فسألناه، فقلنا له: هذه الأحاديث التي ترويها عن أنس؟ فقال: أرأيتما رجلا يدرب فيتوب، أليس يتوب الله عليه؟ قال: قلنا: نعم، قال: ما سمعت من أنس من ذا قليلا ولا كثيرا، إن كان لا يعلم الناس فأنتم لا تعلمون أني لم ألق أنسا"، قال أبو داود: "بلغنا بعد أنة يروي، فاتيناها أنا وعبد الرحمن، فقال: أتوب، ثم كان بعد يحدّث فتركتاه"

حدثنا حسن الحلواني، قال: سمعت شبابا، قال: "كان عبد القدوس يحدثنا، فيقول: سعيد بن عقبة" قال شبابا: "وسمعت عبد القدوس، يقول: نهى رسول الله صلى الله عليه وسلم أن يتihad الروح عرضا، قال: فقيل له: أي شيء هذا؟ قال: يعني تتخذ كوة في حائط ليدخل عليه الروح"

قال مسلم: وسمعت عبد الله بن عمر القواريري، يقول: سمعت حماد بن زيد، يقول لرجل بعد ما جلس مهدي بن هلال

days: ‘What is this salty well [i.e. useless or harmful] which has sprung up in your direction?’ He said: ‘Yes, oh ‘Abā ‘Ismā’īl [in agreement].’

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

Suwāyid bin Sa`īd narrated to us, ‘Alī bin Mušhir narrated to us, he said: ‘Hamzah az-Zayyāt and I heard from ‘Abān bin ‘Abī ‘Ayyāsh something like one thousand ḥadīth’. ‘Alī said: ‘So I met Hamzah then he informed me that he saw the Prophet, peace and blessings of Allah upon him, [in a dream], and he produced for him what he heard from ‘Abān. However he [the Prophet] didn’t recognize any except a small amount [like] five or six [ḥadīth].’

‘Abd Allah bin ‘Abd ar-Raḥmān ad-Dārimī narrated to us, Zakariyyā’ bin ‘Adī informed us, he said, ‘Abū ‘Ishāq al-Fazarī said to me: ‘Write from Baqiyah what he transmits on authority of those who are well-known, and do not write from him what he transmits on authority of those who are not; do not write from ‘Ismā’īl bin ‘Ayyāsh what he transmits on authority of those who are well-known or otherwise’.

‘Ishāq bin ‘Ibrāhīm al-Hanżalī [bin Rāhwayh] narrated to us, he said, I heard one of the companions of ‘Abd Allah [bin al-Mubārak] say, ‘Ibn al-Mubārak said: ‘What an excellent man is Baqiyah, if it were not for the fact that he would provide a nickname for [those who were better-known by] the birth name, and he would provide the birth name for [those who were better-known by] a nickname. For a long time he would narrated to us on authority of ‘Abī Sa`īd al-Wuhāthī, then when we investigated [we were surprised that] he was ‘Abd ul-Quddūs’.

‘Ahmad bin Yūsuf al-‘Azdī narrated to me, he said, I heard ‘Abd ar-Razzāq saying: ‘I did not see ‘Ibn al-Mubārak express so plainly the charge of ‘lying’ except towards ‘Abd ul-Quddūs; for indeed I heard him saying to him ‘[You are] a liar’.’

بِأَيَّامٍ: «مَا هَذِهِ الْعَيْنُ الْمَالِحَةُ الَّتِي نَبَعَتْ قِبَلَكُمْ؟» قَالَ: نَعَمْ، يَا أَبَا إِسْمَاعِيلَ.

وَحَدَّثَنَا الْحَسَنُ الْحُلْوَانِيُّ، قَالَ: سَمِعْتُ عَفَانَ، قَالَ: سَمِعْتُ أَبَا عَوَانَةَ، قَالَ: «مَا بَلَغَنِي عَنِ الْحَسَنِ حَدِيثٌ إِلَّا أَتَيْتُ بِهِ أَبَانَ بْنَ أَبِي عَيَّاشٍ، فَقَرَأَهُ عَلَيَّ»

وَحَدَّثَنَا سُوِيدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، قَالَ: «سَمِعْتُ أَنَا وَحْمَزَةُ الرَّبَّاتِ مِنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ نَحْوًا مِنْ الْأَلْفِ حَدِيثٍ»، قَالَ عَلَيُّ: فَلَقِيتُ حَمْزَةَ فَأَخْبَرَنِي «أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَنَامِ، فَعَرَضَ عَلَيْهِ مَا سَمِعَ مِنْ أَبَانَ، فَمَا عَرَفَ مِنْهَا إِلَّا شَيْئًا يَسِيرًا خَمْسَةً أَوْ سِتَّةً»

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، قَالَ: قَالَ لِي أَبُو إِسْحَاقَ الْفُزَارَيِّ: «اَكْتُبْ عَنْ بَقِيَّةِ، مَا رَوَى عَنِ الْمَعْرُوفِينَ، وَلَا تَكْتُبْ عَنْهُ مَا رَوَى عَنْ غَيْرِ الْمَعْرُوفِينَ، وَلَا تَكْتُبْ عَنْ إِسْمَاعِيلَ بْنِ عَيَّاشٍ، مَا رَوَى عَنِ الْمَعْرُوفِينَ، وَلَا عَنْ غَيْرِهِمْ»

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، قَالَ: سَمِعْتُ بَعْضَ أَصْحَابِ عَبْدِ اللَّهِ، قَالَ: قَالَ ابْنُ الْمُبَارِكِ: «نَعَمْ الرَّجُلُ بَقِيَّةٌ لَوْلَا أَنَّهُ كَانَ يُكَنِّي الْأَسَامِيَّ، وَيُسَمِّي الْكُنْيَّ، كَانَ ذَهْرًا يُحَدِّثُنَا عَنْ أَبِي سَعِيدِ الْوُحَاظِيِّ فَنَظَرْنَا فَإِذَا هُوَ عَبْدُ الْقُدُوسِ»

وَحَدَّثَنِي أَحْمَدُ بْنُ يُوسُفَ الْأَزْدِيُّ، قَالَ: سَمِعْتُ عَبْدَ الرَّزَاقَ، يَقُولُ: مَا رَأَيْتُ ابْنَ الْمُبَارِكَ يُفَصِّحُ بِقَوْلِهِ كَذَابٌ إِلَّا لِعَبْدِ الْقُدُوسِ، فَإِنَّي سَمِعْتُهُ يَقُولُ لَهُ: «كَذَابٌ»

'Abd Allah bin 'Abd ar-Rahman ad-Dārimī narrated to me, he said: 'I heard 'Abū Nu'aym and he mentioned al-Mu'allā bin 'Urfān, so ['Abū Nu'aym] said, [al-Mu'allā] said: "Abū Wā'il narrated to us, he said "Ibn Mas'ud attacked us on the day of *Siffīn*". So 'Abū Nu'aym said: 'Do you think he was raised after death? ['Ibn Mas'ud passed away in 32 or 33H, several years before the day in question]

'Amr bin 'Alī and Ḥasan al-Ḥulwānī narrated to me, both of them on authority of 'Affān bin Muslim, he said: 'We were near 'Ismā'īl bin 'Ulayyah, and a man narrated on authority of another man, so I said: 'Indeed this is not reliable (*Thabit*)'. So the man said: 'Are you backbiting him?' 'Ismā'īl said: 'He is not backbiting him; rather he is judging him unreliable'.

'Abū Ja'far ad-Dārimī narrated to us, Bishr bin 'Umar narrated to us, he said: 'I asked Mālik bin 'Anas about Muḥammad bin 'Abd ar-Rahman who transmits on authority of Sa'īd bin al-Musayyib, so he said: 'He is not trustworthy'. I asked him about Ṣāliḥ, a freed slave of at-Taw'amah, then he said: 'He is not trustworthy'. I asked him about 'Abūl-Ḥuwayrith, and he said: 'He is not trustworthy'. I asked him about Shu`bah on whose authority 'Ibn 'Abī Dhī'b transmitted, and he said: 'He is not trustworthy'. I asked him about Ḥarām bin 'Uthmān, and he said 'He is not trustworthy'. I asked Mālik about these five and he said: 'They are not trustworthy in terms of their ḥadīth'. I asked him about another man whose name I forgot just now, and he said: 'Did you see him in my book?' I said: 'No'. [Then] he said: 'If he was trustworthy you would see him in my book'.

Al-Faḍl bin Sahl narrated to me, he said: 'Yaḥyā bin Ma`īn narrated to me, Ḥajjāj narrated to us, 'Ibn 'Abī Dhī'b narrated to us on authority of Shurahbīl bin Sa`d, and he was imputed [with lying regarding ḥadīth near the end of his life]'.

Muḥammad bin 'Abd Allah bin Quhzādh narrated to me, he said, I heard 'Abū 'Ishāq aṭ-Ṭālqānī saying, I heard 'Ibn al-Mubārak saying: 'If I had to choose between entering Paradise and meeting 'Abd Allah bin Muḥarrar, I

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، قَالَ: سَمِعْتُ أَبَا نَعِيمَ، وَذَكَرَ الْمَعْلَى بْنَ عُرْفَانَ، فَقَالَ: حَدَّثَنَا أَبُو وَائِلٍ، قَالَ: خَرَجَ عَلَيْنَا ابْنُ مَسْعُودٍ بِصِفَيْنِ فَقَالَ أَبُو نَعِيمٍ: «أَتَرَاهُ بُعْثَةً بَعْدَ الْمَوْتِ؟»

حَدَّثَنِي عَمْرُو بْنُ عَلَيٍّ، وَحَسَنُ الْحُلْوَانِيُّ، كِلَاهُمَا عَنْ عَفَانَ بْنِ مُسْلِمٍ، قَالَ: كُنَّا عِنْدَ إِسْمَاعِيلَ أَبْنَ عُلَيَّةَ، فَحَدَّثَ رَجُلٌ عَنْ رَجُلٍ، فَقُلْتُ: إِنَّ هَذَا لَيْسَ بِشَيْءٍ، قَالَ: فَقَالَ الرَّجُلُ: أَغْتَبْتُهُ، قَالَ إِسْمَاعِيلُ: «مَا أَغْتَبَهُ، وَلَكِنَّهُ حَكَمَ أَنَّهُ لَيْسَ بِشَيْءٍ»

وَحَدَّثَنَا أَبُو جَعْفَرِ الدَّارِمِيُّ، حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، قَالَ: سَأَلْتُ مَالِكَ بْنَ أَنَسٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْدِي يَرْوَيُ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، فَقَالَ: «لَيْسَ بِشَيْءٍ»، وَسَأَلْتُهُ عَنْ صَالِحٍ، مَوْلَى التَّوَمَّةِ، فَقَالَ: «لَيْسَ بِشَيْءٍ»، وَسَأَلْتُهُ عَنْ أَبِي الْحَوَيْرَةِ، فَقَالَ: «لَيْسَ بِشَيْءٍ»، وَسَأَلْتُهُ عَنْ شُعْبَةِ الْدِي رَوَى عَنْهُ أَبُو ذِئْبٍ، فَقَالَ: «لَيْسَ بِشَيْءٍ»، وَسَأَلْتُهُ عَنْ حَرَامِ بْنِ عُثْمَانَ، فَقَالَ: «لَيْسَ بِشَيْءٍ»، وَسَأَلْتُ مَالِكًا عَنْ هُؤُلَاءِ الْخَمْسَةِ، فَقَالَ: «لَيْسُوا بِشَيْءٍ فِي حَدِيثِهِمْ»، وَسَأَلْتُهُ عَنْ رَجُلٍ آخَرَ نَسِيَتْ أَسْمَهُ، فَقَالَ: «هَلْ رَأَيْتَهُ فِي كُتُبِي؟» قُلْتُ: لَا، قَالَ: «لَوْ كَانَ ثِقَةً لِرَأَيْتُهُ فِي كُتُبِي»

وَحَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا حَجَاجٌ، حَدَّثَنَا أَبْنُ ذِئْبٍ، «عَنْ شُرَحِيلِ بْنِ سَعْدٍ وَكَانَ مُتَهَمًا»

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ فَهْرَادَ، قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ الطَّالْقَانِيَّ، يَقُولُ: سَمِعْتُ أَبْنَ الْمُبَارِكِ، يَقُولُ: «لَوْ خُرِّبَتْ بَيْنَ أَنْ أَدْخُلَ الْجَنَّةَ، وَبَيْنَ أَنْ أَلْقَى عَبْدَ

would have chosen to meet him, then enter Paradise. Then when I saw him, dung was more preferred to me than him'.

Al-Faḍl bin Sahl narrated to me, Walīd bin Ṣalīḥ narrated to us, he said, ‘Ubayd Allah bin ‘Amr said, Zayd- meaning ‘Ibn ‘Abī ‘Unaysah – said: ‘Do not take [Hadīth] from my brother’.

‘Ahmad bin ‘Ibrāhīm ad-Dawraqī narrated to me, he said, ‘Abd us-Salām al-Wābiṣī narrated to me, he said, ‘Abd Allah bin Ja`far ar-Raqqī narrated to me, on authority of ‘Ubayd Allah bin ‘Amr, he said: ‘Yahyā bin ‘Abī ‘Unaysah was a liar’.

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

‘Abd ur-Rahmān bin Bishr al-‘Abdī narrated to me, he said, I heard Muḥammad bin ‘Abd Allah bin ‘Ubayd bin ‘Umayr al-Laythī was mentioned near Yahyā bin Sa`id al-Qaṭṭān, so he weakened him severely. Then it was said to Yahyā: ‘More weak than Ya`qūb bin ‘Atā’?’ He said: ‘Yes’. Then he said: ‘I did not see anyone transmitting on authority of Muḥammad bin ‘Abd Allah bin ‘Ubayd bin ‘Umayr’.

Bishr bin al-Ḥakam narrated to me, he said, I heard Yahyā bin Sa`id al-Qaṭṭān weaken Ḥakīm bin Jubayr and ‘Abd al-‘A`lā; and he weakened Yahyā Mūsā bin Dīnār [there is no ‘bin’ between ‘Yahyā’ and ‘Mūsā’]; [Yahyā] said: ‘His ḥadīth are *Rīh* or ‘wind’ [i.e., not established and weak]. [Yahyā] weakened Mūsā bin Dihqān and ‘Isā bin ‘Abī ‘Isā al-Madānī. [Muslim] said, ‘I heard al-Ḥasan bin ‘Isā saying ‘Ibn al-Mubārak said to me: ‘When you go to Jarīr then write down all of his knowledge

الله بْن مُحَرِّر لَا خَرَتْ أَنْ أَلْقَاهُ، ثُمَّ أَذْخُلَ الْجَنَّةَ، فَلَمَّا رَأَيْتُهُ كَانَتْ بَعْرَةً أَحَبَّ إِلَيْهِ مِنْهُ

وَحَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ، حَدَّثَنَا وَلِيُّدُ بْنُ صَالِحٍ، قَالَ: قَالَ عَبْيُدُ اللَّهِ بْنُ عَمْرُو، قَالَ زَيْدٌ يَعْنِي ابْنَ أَبِي أَنِيسَةَ: «لَا تَأْخُذُوا عَنْ أَخِي»

حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرِقِيُّ، قَالَ: حَدَّثَنِي عَبْدُ السَّلَامِ الْوَابِصِيُّ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرِ الرَّقِيقِيُّ، عَنْ عَبْيُدِ اللَّهِ بْنِ عَمْرُو، قَالَ: «كَانَ يَحْيَى بْنُ أَبِي أَنِيسَةَ كَذَابًا»

حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ حَمَادَ بْنِ زَيْدٍ، قَالَ: ذُكِرَ فَرِيقٌ عِنْدَ أَيُوبَ، فَقَالَ: «إِنَّ فَرِيقَدَا لَيْسَ صَاحِبَ حَدِيثٍ»

وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بِشْرِ الْعَبْدِيُّ، قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدِ الْقَطَانَ، ذُكِرَ عِنْهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْيُدِ بْنِ عُمَيْرٍ الْلَّيْثِي فَضَعَفَهُ جَدًا، فَقِيلَ لِيَحْيَى: أَضَعَفُ مِنْ يَعْقُوبَ بْنِ عَطَاءِ؟ قَالَ: «نَعَمْ»، ثُمَّ قَالَ: «مَا كُنْتُ أَرَى أَنَّ أَحَدًا يَرْوِي عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عَبْيُدِ بْنِ عُمَيْرٍ»

حَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ، قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدِ الْقَطَانَ، ضَعَفَ حَكِيمُ بْنُ جُبَيْرٍ، وَعَبْدُ الْأَعْلَى، وَضَعَفَ يَحْيَى بْنَ مُوسَى بْنَ دِيَارٍ قَالَ: «حَدِيثُهُ رَيْحٌ». وَضَعَفَ مُوسَى بْنَ دِهْقَانَ، وَعِيسَى بْنُ أَبِي عِيسَى الْمَدَنِيُّ قَالَ: وَسَمِعْتُ الْحَسَنَ بْنَ عِيسَى، يَقُولُ: قَالَ لِي ابْنُ الْمَبَارِكِ: «إِذَا قَدِمْتَ عَلَى جَرِيرٍ فَاكْتُبْ عِلْمَهُ كُلَّهُ»

except the Ḥadīth of three [people] - do not write the Ḥadīth of ‘Ubaydah bin Mu`attib, as-Sarī bin ‘Ismā`il, or Muḥammad bin Sālim’.

Muslim said: Similar instances to what we mentioned from the words of ‘Ahlu l-‘Ilm regarding those transmitters who are imputed in Ḥadīth, and reports about their defects, are great in number, it would lengthen this book to mention its investigation, and what we [already] mentioned should be sufficient for whoever reflects upon and understands the way of the people [Muḥaddithīn] in terms of what they said and clarified of all of that.

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

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

I do not think highly of those who would permit from the people what we described of these weak narrations and unknown chains, and who judge by these transmissions after knowing what is in them of those who are imputed and weak unless he, through his conveyance and judgment by them, desires to accumulate [status] through that among the commoners, or that it can be said, ‘How great is the number of Ḥadīth that so-and-so has gathered and compiled!’. Those who held this ideology regarding

إِلَّا حَدِيثُ ثَلَاثَةِ، لَا تَكْتُبْ حَدِيثَ عَبْيَدَةَ بْنِ مُعَتَّبٍ، وَالسَّرِّيِّ بْنِ إِسْمَاعِيلَ،  
وَمُحَمَّدِ بْنِ سَالِمٍ»

قال مُسلم: ” وأَشْبَاهُ مَا ذَكَرْنَا مِنْ كَلَامِ أَهْلِ الْعِلْمِ فِي مُتَهَمِّي رُوَاةِ الْحَدِيثِ،  
وَإِخْبَارِهِمْ عَنْ مَعَابِيهِمْ كَثِيرٌ، يَطُولُ الْكِتَابُ بِذِكْرِهِ عَلَى اسْتِفْصَائِهِ، وَفِيمَا ذَكَرْنَا  
كِفَائِيَّةً لِمَنْ تَفَهَّمَ وَعَقَلَ مَذْهَبَ الْقَوْمِ فِيمَا قَالُوا مِنْ ذَلِكَ وَبَيَّنُوا، وَإِنَّمَا أَلْزَمُوا  
أَنفُسَهُمُ الْكَشْفَ عَنْ مَعَابِ رُوَاةِ الْحَدِيثِ، وَنَاقْلِي الْأَخْبَارِ، وَأَفْتَوْهُ بِذَلِكَ حِينَ  
سُئُلُوا لِمَا فِيهِ مِنْ عَظِيمِ الْحَطَرِ، إِذَا الْأَخْبَارُ فِي أَمْرِ الدِّينِ إِنَّمَا تَأْتِي بِسَخْلِيلٍ، أَوْ  
تَحْرِيْمٍ، أَوْ أَمْرٍ، أَوْ نَهْيٍ، أَوْ تَرْغِيبٍ، أَوْ تَرْهِيبٍ، فَإِذَا كَانَ الرَّاوِي لَهَا لَيْسَ بِمَعْدِنٍ  
لِلصَّدْقِ وَالْأَمَانَةِ، ثُمَّ أَقْدَمَ عَلَى الرِّوَايَةِ عَنْهُ مَنْ قَدْ عَرَفَهُ، وَلَمْ يُبَيِّنْ مَا فِيهِ لِغَيْرِهِ  
مِمَّنْ جَهَلَ مَعْرِفَتَهُ كَانَ آتِهَا بِفَعْلِهِ ذَلِكَ، غَاشًا لِعَوَامِ الْمُسْلِمِينَ، إِذَا لَا يُؤْمِنُ عَلَى  
بَعْضِ مَنْ سَمِعَ تِلْكَ الْأَخْبَارَ أَنْ يَسْتَعْمِلَ بَعْضَهَا وَلَعَلَّهَا، أَوْ أَكْثَرُهَا  
أَكَادِيبُ لَا أَصْلُ لَهَا، مَعَ أَنَّ الْأَخْبَارَ الصَّحَاحُ مِنْ رِوَايَةِ النَّفَاتِ وَأَهْلِ الْقَنَاعَةِ  
أَكْثَرُ مِنْ أَنْ يُضْطَرَ إِلَى نَقْلِ مَنْ لَيْسَ بِشَفَةٍ وَلَا مَقْنَعٍ، وَلَا أَحْسِبُ كَثِيرًا مِمَّنْ يُعَرِّجُ  
مِنَ النَّاسِ عَلَى مَا وَصَفْنَا مِنْ هَذِهِ الْأَحَادِيثِ الضَّعَافِ، وَالْأَسَانِيدِ الْمَجْهُولَةِ وَيَعْتَدُ  
بِرِوَايَتِهَا بَعْدَ مَعْرِفَتِهِ بِمَا فِيهَا مِنَ التَّوْهِينِ وَالضَّعْفِ، إِلَّا أَنَّ الَّذِي يَحْمِلُهُ عَلَى  
رِوَايَتِهَا وَالْأَعْتِدَادِ بِهَا إِزَادَةُ التَّكْثِيرِ بِذَلِكَ عِنْدَ الْعَوَامِ، وَلَأَنْ يُقَالُ: مَا أَكْثَرُ مَا جَمَعَ  
فُلَانٌ مِنَ الْحَدِيثِ، وَأَلْفَ مِنَ الْقَدَدِ، وَمَنْ ذَهَبَ فِي الْعِلْمِ

knowledge and traversed this path have no share in it and that they were designated as being ignorant is more deserving than for them to be attributed to knowledge.

**What is Declared Sound Regarding the Transmission of Some Transmitters On Authority of Others and Warning Against Those Who Make Mistakes in That**

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

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

The speaker who we introduced by way of speaking on the account of his opinion and the reports of the evil of his thinking, alleged that every chain for Ḥadīth which has in it 'so-and-so narrated on authority of so-and-so' [*Mu'an'an*], and he has knowledge that they were contemporaries, and the probability that the Ḥadīth which the narrator transmitted from whom he transmitted, had heard it from him, and spoke face to face with him; without our knowing [for certain] that the narrator heard from the one who transmitted to him, and without finding in any of the transmissions that they ever met and spoke face to face for the purpose of Ḥadīth- that the proof is not established according to him in any report which comes in this

هذا المذهب، وسلك هذا الطريق فلا نصيـب له فيه، وكان يأنـى يسمـى جاهـلاً أولـي منـ أن ينـسب إـلـي عـلـم " بـاب مـا تـصـح بـه روـاـة روـاـة بـعـضـهم عـنـ بـعـضـ والـتـنـيـه عـلـى مـنـ غـلطـ فيـ ذـلـك

وقد تكلـم بـعـضـ مـنـتـحـلـي الـحـدـيـثـ مـنـ أـهـلـ عـصـرـنـا فـي تـصـحـيـحـ الأـسـانـيدـ وـتـسـقـيمـهـ  
يـقـولـ لـوـ ضـرـبـنـا عـنـ حـكـائـتـهـ، وـذـكـرـ فـسـادـهـ صـفـحـاـ لـكـانـ رـأـيـاـ مـتـبـيـناـ، وـمـذـهـبـاـ  
صـحـيـحـاـ، إـذـ إـلـغـارـضـ عـنـ القـوـلـ الـمـطـرـحـ أـخـرـىـ لـإـمـاتـهـ، وـإـخـمـالـ ذـكـرـ قـائـلـهـ،  
وـأـجـذـرـ أـنـ لـاـ يـكـوـنـ ذـلـكـ تـنـيـهـاـ لـلـجـهـالـ عـلـيـهـ، عـيـرـ أـنـ لـمـ تـحـوـفـنـا مـنـ شـرـورـ  
الـعـاقـبـ، وـأـغـتـرـ الـجـهـلـ بـمـعـدـثـاتـ الـأـمـورـ، وـإـسـرـاعـهـمـ إـلـىـ اـعـتـقـادـ خـطـأـ  
الـمـخـطـئـينـ، وـالـأـقـوـالـ السـاقـطـةـ عـنـ الـعـلـمـاءـ، رـأـيـنـا الـكـشـفـ عـنـ فـسـادـ قـوـلـهـ  
ورـدـ مـقـائـيـهـ بـقـدـرـ مـا يـلـيقـ بـهـ مـنـ الرـدـ، أـجـدـيـ عـلـىـ الـأـنـامـ، وـأـحـمـدـ لـلـعـاقـبـةـ إـنـ شـاءـ  
الـلـهـ»

وـرـعـمـ الـقـائـلـ الـذـي اـفـتـشـحـنـا الـكـلـامـ عـلـىـ الـحـكـائـيـةـ عـنـ قـوـلـهـ، وـالـإـخـبـارـ عـنـ سـوـءـ  
رـوـيـتـهـ، أـنـ كـلـ إـسـنـادـ لـحـدـيـثـ فـيـهـ فـلـانـ عـنـ فـلـانـ، وـقـدـ أـحـاطـ الـعـلـمـ بـأـنـهـمـاـ قـدـ كـانـاـ  
فـيـ عـصـرـ وـاحـدـ، وـجـائـزـ أـنـ يـكـوـنـ الـحـدـيـثـ الـذـي رـوـيـ الـرـاوـيـ عـمـنـ رـوـيـ عـنـهـ قـدـ  
سـمـعـهـ مـنـهـ وـشـافـهـ بـهـ عـيـرـ أـنـ لـاـ نـعـلمـ لـهـ مـنـهـ سـمـاعـاـ، وـلـمـ نـجـدـ فـيـ شـيـءـ مـنـ  
الـرـوـاـيـاتـ أـنـهـمـاـ التـقـيـاـ قـطـ، أـوـ تـشـافـهـ بـحـدـيـثـ، أـنـ الـحـجـةـ لـاـ تـقـومـ عـنـهـ بـكـلـ خـبـرـ  
جـاءـ هـذـاـ

manner until he has knowledge of both transmitters meeting in their era one or more times and speaking face to face for the purpose of narration, or he wants a report in which their meeting is clarified, their having met once in their era, or more than that; then if he does not have knowledge of that and there does not come to him an authentic transmission reporting that this transmitter [who relates] on authority of his companion met him once and heard from him something- [there] will be no [proof] of his relating the report from whom he transmitted on authority of.

The matter just as we described is a proof [transmitters being contemporaries and the possibility of having met existing] and the report according to him is unresolved until there arrives [the transmitters] hearing from him something from Ḥadīth, a little or a lot, in a transmission [clarifying the ‘hearing’] equal to what he narrated [with *Mu'an'an*].

#### **Chapter 6: The Soundness of Relying on Ḥadīth Related with the Term Meaning ‘On Authority of’**

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

Then as for when the matter is ambiguous regarding the possibility which we explained previously, then the transmission is always [accepted] as coming by way of ‘hearing’ until there is evidence [otherwise] which we

المُحِيَّة حَتَّى يَكُونَ عِنْدَهُ الْعِلْمُ بِأَنَّهُمَا قَدْ اجْتَمَعَا مِنْ دَهْرِهِمَا مَرَّةً فَصَاعِدًا، أَوْ تَشَافَهَا بِالْحَدِيثِ بَيْنَهُمَا، أَوْ يَرِدَ حَبْرٌ فِيهِ بَيَانٌ اجْتَمَعَهُمَا وَتَلَاقَهُمَا مَرَّةً مِنْ دَهْرِهِمَا فَمَا فَوْقَهَا، فَإِنْ لَمْ يَكُنْ عِنْدَهُ عِلْمٌ ذَلِكَ، وَلَمْ تَأْتِ رِوَايَةً تُخْبِرُ أَنَّ هَذَا الرَّاوِي عَنْ صَاحِبِهِ قَدْ لَقِيَهُ مَرَّةً، وَسَمِعَ مِنْهُ شَيْئًا لَمْ يَكُنْ فِي نَقْلِهِ الْحَبْرِ عَمَّا رَوَى عَنْهُ ذَلِكَ وَالْأَمْرُ كَمَا وَصَفْنَا حُجَّةً، وَكَانَ الْحَبْرُ عِنْدَهُ مَوْقُوفًا حَتَّى يَرِدَ عَلَيْهِ سَمَاعُهُ مِنْهُ لِشَيْءٍ مِنَ الْحَدِيثِ، قَلَّ أَوْ كَثُرَ فِي رِوَايَةٍ مِثْلِ مَا وَرَدَ ”

#### **6 – بَابُ صِحَّةِ الْإِحْتِجاجِ بِالْحَدِيثِ الْمُعْنَعِ**

وَهَذَا الْقُولُ يَرْحَمُكَ اللَّهُ فِي الطَّعْنِ فِي الْأَسَانِيدِ قَوْلُ مُخْتَرَعٍ، مُسْتَحْدَثٌ غَيْرُ مَسْبُوقٍ صَاحِبِهِ إِلَيْهِ، وَلَا مُسَاعِدَ لَهُ مِنْ أَهْلِ الْعِلْمِ عَلَيْهِ، وَذَلِكَ أَنَّ الْقُولَ الشَّائِعَ الْمُتَقَوَّلُ عَلَيْهِ بَيْنَ أَهْلِ الْعِلْمِ بِالْأَخْبَارِ وَالرِّوَايَاتِ قَدِيمًا وَحَدِيثًا، أَنَّ كُلَّ رَجُلٍ ثَقِيقٍ رَوَى عَنْ مِثْلِهِ حَدِيثًا، وَجَائزٌ مُمْكِنٌ لَهُ لِقَاؤُهُ وَالسَّمَاعُ [ص: 30] مِنْهُ لِكُوْنِهِمَا جَمِيعًا كَانَا فِي عَصْرٍ وَاحِدٍ، وَإِنْ لَمْ يَأْتِ فِي حَبْرٍ قَطُّ أَنَّهُمَا اجْتَمَعَا وَلَا تَشَافَهَا بِكَلَامٍ فَالرِّوَايَةُ ثَابِتَةٌ، وَالْحُجَّةُ بِهَا لَازِمةٌ، إِلَّا أَنَّ يَكُونَ هُنَاكَ دَلَالَةٌ بَيْنَهُمَا أَنَّ هَذَا الرَّاوِي لَمْ يُلْقَ مِنْ رَوَى عَنْهُ، أَوْ لَمْ يَسْمَعْ مِنْهُ شَيْئًا، فَأَمَّا وَالْأَمْرُ مُبْهَمٌ عَلَى الْإِمْكَانِ الَّذِي فَسَرَّنَا، فَالرِّوَايَةُ عَلَى السَّمَاعِ أَبْدًا حَتَّى تَكُونَ الدَّلَالَةُ الَّتِي

pointed out. Thus it is said to the inventor of this opinion whose speaker is as we have described, or to his defender- you have provided in the sum total of your statement that the report of the single trustworthy narrator on authority of the single trustworthy narrator is a proof which is required to act upon, then you introduced into it the condition afterwards, and you said ‘until we know that [the transmitter] had met once or more and heard something from [the one he transmits from]’. So have you found this condition which you stipulated from anyone [of ‘Ahlu’l-Ilm] who also required it? And if not then bring me evidence of what you allege. Thus if he claims there is a statement from one of the scholars of the Salaf for what he alleged in introducing the condition in affirming reports, [then] confirm it; [however] neither he, nor others, will ever find a way to produce it, even though he claims about what he alleges there is evidence to rely on. It is said ‘What is that evidence?’

Thus if he said: ‘I said it since I found transmitters of reports, early and recent, transmitting Ḥadīth from each other, and [the transmitter] did not ever see or hear anything from [from the one he transmits from]. Thus when I saw them permitting the transmission of Ḥadīth between them like this, ‘Irsāl, without hearing [between transmitters], while the Mursal from the transmissions, in the foundation of our view and that of ‘Ahlu’l-Ilm in reports, is that it is not a proof; on account of what I described from the weakness, I rely on researching the hearing of the transmitter in each report on authority of [who he transmits from]. Thus when I unexpectedly come upon his hearing from [the one he transmits from] due to the low amount of a thing [i.e. transmissions on his authority], all of what he transmits on his authority becomes fixed to me thereafter. And if knowledge of [his actually hearing from whom he transmits from] is too distant from me, I withhold from the report and according to me it does not have a position of proof due to the possibility of ‘Irsāl in it.’

Thus it is said to him: Then if the reason for your weakening the [*Mu`an'an*] report and your abandoning relying on it is due to the

بَيْنَا، فَيُقَالُ لِمُخْتَرٍ هَذَا الْقَوْلُ الَّذِي وَصَفْنَا مَقَالَتَهُ، أَوْ لِلَّدَابَ عَنْهُ: قَدْ أُعْطِيَتْ فِي جُمْلَةٍ قَوْلَكَ أَنَّ حَبْرَ الْوَاحِدِ الشَّفَقَةَ عَنِ الْوَاحِدِ الشَّفَقَةِ حُجَّةٌ يَلْزَمُ بِهِ الْعَمَلُ، ثُمَّ أَدْخَلْتَ فِيهِ الشَّرْطَ بَعْدُ، فَقُلْتَ: حَتَّى نَعْلَمَ أَنَّهُمَا قَدْ كَانَا التَّقَيَا مَرَّةً فَصَاعِدًا، أَوْ سَمِعْ مِنْهُ شَيْئًا، فَهَلْ تَجِدُ هَذَا الشَّرْطَ الَّذِي اشْتَرَطْتُهُ عَنْ أَحَدٍ يَلْزَمُ قَوْلَهُ؟ وَإِلَّا فَهُلْمَ دَلِيلًا عَلَى مَا زَعَمْتَ، فَإِنْ أَدْعَى قَوْلًا أَحَدِ مِنْ عُلَمَاءِ السَّلْفِ بِمَا زَعَمَ مِنْ إِدْخَالِ الشَّرِيطةِ فِي تَثْبِيتِ الْحَبْرِ، طُولَبَ بِهِ، وَلَنْ يَجِدَهُ وَلَا غَيْرُهُ إِلَى إِيجَادِهِ سَيِّلًا، وَإِنْ هُوَ أَدْعَى فِيمَا زَعَمَ دَلِيلًا يَحْتَجُ بِهِ، قِيلَ: وَمَا ذَاكَ الدَّلِيلُ؟ فَإِنْ قَالَ: قُلْتُهُ لِأَنِّي وَجَدْتُ رُوَاةَ الْأَخْبَارِ قَدِيمًا وَحَدِيثًا يَرْوَيُ أَحَدُهُمْ عَنِ الْآخِرِ الْحَدِيثِ، وَلَنَا يُعَايِنْهُ وَلَا سَمِعْ مِنْهُ شَيْئًا قَطُّ، فَلَمَّا رَأَيْتُهُمْ اسْتَجَارُوا رِوَايَةَ الْحَدِيثِ بَيْنَهُمْ هَكَذَا عَلَى الْإِرْسَالِ مِنْ غَيْرِ سَمَاعٍ، وَالْمُرْسَلُ مِنَ الرِّوَايَاتِ فِي أَصْلِ قَوْلِنَا، وَقَوْلُ أَهْلِ الْعِلْمِ بِالْأَخْبَارِ لَيْسَ بِحُجَّةٍ اخْتَبَثَ لِمَا وَصَفْتُ مِنَ الْعِلْمِ إِلَى الْبَحْثِ عَنْ سَمَاعِ رَاوِي كُلِّ حَبْرٍ عَنْ رَاوِيهِ، فَإِذَا أَنَا هَاجَمْتُ عَلَى سَمَاعِهِ مِنْهُ لِأَدْنَى شَيْءٍ ثَبَتَ عِنْدِي بِذَلِكَ جَمِيعُ مَا يَرْوَيُ عَنْهُ بَعْدُ، فَإِنْ عَزَّبَ عَنِي مَعْرِفَةُ ذَلِكَ أَوْقَفَتُ الْحَبْرَ، وَلَمْ يَكُنْ عِنْدِي مَوْضِعٌ حُجَّةٌ لِإِمْكَانِ الْإِرْسَالِ فِيهِ، فَيُقَالُ لَهُ: فَإِنْ كَانَتِ الْعِلْمُ فِي تَضَعِيفِ الْحَبْرِ، وَتَرْكِكِ الْإِحْتِجاجِ بِهِ

possibility of ‘Irsāl’ in it, it obligates you to not affirm a chain of *Mu’an'an* until you see it has hearing [*Simā'*] from its first [transmitter] to its last.

And according to us it is possible that the Ḥadīth [you described] which has come to us on authority of Hishām bin ‘Urwah, on authority of his father, on authority of ‘Ā’ishah- we know with certainty that Hishām heard from his father and that his father heard from ‘Ā’ishah, just as we know that ‘Ā’ishah heard from the Prophet, peace and blessings upon him- it is possible that when Hishām does not say in the transmission that he transmits on authority of his father the words ‘I heard’ or ‘He informed me’, that there could be between him and his father another person who informed [Hishām] of it on authority of his father in this transmission, and he did not hear it from his father when he preferred transmitting it *Mursal*, and it is not attributed to who he really heard it from.

Just as that is possible from Hishām, on authority of his father, then it is also possible for his father on authority of ‘Ā’ishah, and like that all chains for Ḥadīth in which the ‘hearing’ [of each transmitter] from the other is not mentioned. And if it was known in some transmissions that every single one of them did hear from his companion a great deal, then it is still possible for each one of them to drop in some of the transmissions, such that he hears from someone else some of his Ḥadīth, then expedites on authority [of his most famous companion] occasionally, while not designating who he [actually] heard from. And at times he is afraid and designates who he [actually] related the Ḥadīth from and abandons ‘Irsāl’. What we mention from this is found in Ḥadīth, from the actions of trustworthy Muḥaddithīn and ‘A’immah of ‘Ahlu l-Ilm; and we will mention several of their transmissions upon the pathway which we mentioned demonstrating through them the great amount of [the above], if Allah, exalted is He, wills. Thus from that [are the following]:

That ‘Ayyūb as-Sakhtiyānī, ‘Ibn al-Mubārak, Wakī’, ‘Ibn Numayr, and a group of others transmitted on authority of Hishām bin ‘Urwah, on authority of his father, on authority of ‘Ā’ishah, may Allah be pleased with

إِمْكَانُ الْإِرْسَالِ فِيهِ، لَوْمَكَ أَنْ لَا تُثْبِتَ إِسْنَادًا مُعْنَعًا حَتَّى تَرَى فِيهِ السَّمَاعَ مِنْ أَوْلَاهُ إِلَى آخِرِهِ ” [ص: 31] وَذَلِكَ أَنَّ الْحَدِيثَ الْوَارَدَ عَلَيْنَا يَإِسْنَادَ هِشَامَ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ فَيَقِينٌ نَعْلَمُ أَنَّ هِشَامًا قَدْ سَمِعَ مِنْ أَبِيهِ، وَأَنَّ أَبَاهُ قَدْ سَمِعَ مِنْ عَائِشَةَ، كَمَا نَعْلَمُ أَنَّ عَائِشَةَ قَدْ سَمِعَتْ مِنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ يَجُوزُ إِذَا لَمْ يَقُلْ هِشَامٌ فِي رِوَايَةٍ يَرْوِيهَا عَنْ أَبِيهِ: سَمِعْتُ، أَوْ أَخْبَرْنِي، أَنْ يَكُونَ بَيْنَهُ وَبَيْنَ أَبِيهِ فِي تِلْكَ الرِّوَايَةِ إِنْسَانٌ آخَرُ، أَخْبَرْهُ بِهَا عَنْ أَبِيهِ، وَلَمْ يَسْمَعْهَا هُوَ مِنْ أَبِيهِ، لَمَّا أَحْبَبَ أَنْ يَرْوِيهَا مُرْسَلًا، وَلَا يُسْتَدِّهَا إِلَى مَنْ سَمِعَهَا مِنْهُ، وَكَمَا يُمْكِنُ ذَلِكَ فِي هِشَامٍ، عَنْ أَبِيهِ، فَهُوَ أَيْضًا مُمْكِنٌ فِي أَبِيهِ، عَنْ عَائِشَةَ، وَكَذِلِكَ كُلُّ إِسْنَادٍ لِحَدِيثٍ لَيْسَ فِيهِ ذِكْرٌ سَمَاعٌ بَعْضِهِمْ مِنْ بَعْضٍ، وَإِنْ كَانَ قَدْ عُرِفَ فِي الْجُمْلَةِ أَنَّ كُلَّ وَاحِدٍ مِنْهُمْ قَدْ سَمِعَ مِنْ صَاحِبِهِ سَمَا عَمَّا كَثِيرًا، فَجَائزٌ لِكُلِّ وَاحِدٍ مِنْهُمْ أَنْ يَنْزِلَ فِي بَعْضِ الرِّوَايَاتِ، فَيُسَمِّعَ مِنْ غَيْرِهِ عَنْهُ بَعْضَ أَحَادِيثَهُ، ثُمَّ يُرْسَلُ عَنْهُ أَحْيَانًا، وَلَا يُسَمِّي مِنْ سَمَاعِهِ، وَيَنْسَطِ أَحْيَانًا فَيُسَمِّي الَّذِي حَمَلَ عَنْهُ الْحَدِيثَ وَيَسْرُكُ الْإِرْسَالَ، وَمَا قُلْنَا مِنْ هَذَا مَوْجُودٌ فِي الْحَدِيثِ مُسْتَقِيضٌ، مِنْ فِعْلِ ثِقَاتِ الْمُحَدِّثِينَ وَأَئِمَّةِ أَهْلِ الْعِلْمِ، وَسَنَذْكُرُ مِنْ رِوَايَاتِهِمْ عَلَى الْجِهَةِ الَّتِي ذَكَرْنَا عَدَدًا يُسْتَدِّلُ بِهَا عَلَى أَكْثَرِ مِنْهَا إِنْ شَاءَ اللَّهُ تَعَالَى، فَمِنْ ذَلِكَ ”

أَنَّ أَيُوبَ السَّخِينَيَّ، وَابْنَ الْمُبَارَكَ، وَوَكِيعًا، وَابْنَ نُمَيْرٍ، وَجَمَاعَةً غَيْرَهُمْ، رَوْفًا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا،

her, she said: 'I applied scent to the Messenger of Allah, peace and blessings upon him, at the time of entering and leaving *Ihrām*, with the most pleasant [scent] I found'.

Thus Layth bin Sa'd, Dāwud al-Atṭār, Ḥumayd bin al-'Aswad, Wuhayb bin Khālid, and 'Abū 'Usāmah transmitted this transmission on authority of none other than Hishām, he said, 'Uthmān bin 'Urwah informed me, on authority of 'Urwah, on authority of 'Ā'ishah, on authority of the Prophet, peace and blessings upon him; and Hishām transmitted, on authority of his father, on authority of 'Ā'ishah, she said: 'The Prophet, peace and blessings upon him, when he was in *'Itikaf* lowered his head towards me, then I combed [his hair] and I was menstruating'. Then Mālik bin 'Anas transmitted the exact narration, on authority of az-Zuhri, on authority of 'Urwah, on authority of 'Amrah , on authority of 'Ā'ishah, on authority of the Prophet, peace and blessings upon him.

Az-Zuhri and Ṣalīḥ bin 'Abī Ḥassān transmitted on authority of 'Abī Salamah, on authority of 'Ā'ishah: 'The Prophet, peace and blessings upon him, would kiss while fasting'.

Thus Yaḥyā bin 'Abī Kathīr said about this report regarding 'kissing', 'Abū Salamah bin 'Abd ar-Rahmān informed me that 'Umar bin 'Abd al-'Azīz informed him that 'Urwah informed him that 'Ā'ishah informed him that: 'The Prophet, peace and blessings upon him, would kiss her while fasting'.

'Ibn 'Uyaynah and others transmitted on authority of 'Amr bin Dīnār, on authority of Jābir, he said 'The Messenger of Allah, peace and blessings upon him, [allowed us] to eat horse meat and prohibited us from donkey meat'. And Ḥammād bin Zayd transmitted it, on authority of 'Amr, on authority of Muḥammad bin 'Alī, on authority of Jābir, on authority of the Prophet, peace and blessings upon him. And this manner of transmitting narrations is abundant, its enumeration being much, and what we mentioned is sufficient for those who possess understanding. Thus when the reason [for weakening these types of transmissions]- according to the one whose opinion we described before in terms of the invalidation of

فَأَلْتُ أَطِيبَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَلِّهِ، وَلِحِرْمَهِ بِأَطِيبِ مَا أَحِدُ .

فَرَوَى هَذِهِ الرِّوَايَةَ بِعِينِهَا الْلَّيْثُ بْنُ سَعْدٍ، وَدَاؤُدُ الْعَطَّارُ، وَحَمِيدُ بْنُ الْأَسْوَدِ، وَوُهَيْبُ بْنُ خَالِدٍ، وَأَبُو أَسَامَةَ، عَنْ هِشَامٍ، قَالَ: أَخْبَرَنِي عُثْمَانُ بْنُ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَرَوَى هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اعْتَكَفَ، يَدْنِي إِلَيَّ رَأْسَهُ فَأَرْجُلُهُ وَأَنَا حَائِضٌ» [ص: 32]، فَرَوَاهَا بِعِينِهَا مَالِكُ بْنُ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وَرَوَى الزُّهْرِيُّ، وَصَالِحُ بْنُ أَبِي حَسَّانَ، عَنْ أَبِيهِ سَلَمَةَ، عَنْ عَائِشَةَ «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقْبِلُ وَهُوَ صَائِمٌ»

فَقَالَ يَحْيَى بْنُ أَبِي كَثِيرٍ فِي هَذَا الْحَبْرِ فِي الْقُبْلَةِ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، أَخْبَرَهُ أَنَّ عَائِشَةَ أَخْبَرَتْهُ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُقْبِلُهَا وَهُوَ صَائِمٌ»

وَرَوَى ابْنُ عَيْنَةَ، وَغَيْرُهُ، عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ جَابِرٍ، قَالَ: «أَطْعَمْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لُحُومَ الْخَيْلِ، وَنَهَا نَا عَنْ لُحُومِ الْحُمُرِ»، فَرَوَاهُ حَمَادُ بْنُ زَيْدٍ، عَنْ عَمْرِو، عَنْ مُحَمَّدِ بْنِ عَلَيٍّ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «وَهَذَا التَّحْوُ فِي الرِّوَايَاتِ كَثِيرٌ يَكْثُرُ تَعْدَادُهُ، وَفِيمَا ذَكَرْنَا مِنْهَا كِفَايَةً لِلدُّوِيِّ الْفَهْمِ، فَإِذَا كَانَتِ الْعِلْمُ عِنْدَهُ مَنْ وَصَفْنَا قَوْلَهُ مِنْ قَبْلٍ فِي فَسَادٍ

Hadīth and weakening them when it is not known that the transmitter heard anything through the one he transmits from- is that ‘Irsāl’ is possible in them, his opinion leads to his being obligated to abandon relying on transmissions of those who are known to have heard through who they transmit from unless there is mention of ‘hearing’ in the report itself, due to what we clarified before of the ‘A’immah who related reports that at times they would expedite the Hadīth as ‘Irsāl’, and not mention who they heard it from, and at times they would be so inclined, so they would provide the chain for the report in the form that they heard it- they would report [a narration] through ‘descent’ [from a peer or someone below them in age or status] if it was descended and with ‘elevation’ [with less narrators between them and the Prophet, peace and blessings upon him] if it was elevated, just as we explained about them. We are not aware of anyone from the ‘A’immah of the Salaf who when he sought to act upon reports and investigate the soundness or weakness of the chains of transmission like [those of] ‘Ayyūb as-Sakhtiyānī, ‘Ibn ‘Awn, Mālik bin ‘Anas, Shu`bah bin al-Hajjāj, Yahyā bin Sa`id al-Qatṭān, ‘Abd ar-Rahmān bin Mahdī and those after them from the people of Hadīth, he examined the situation regarding [the manner of] ‘hearing’ in the chains, like what is claimed in the opinion of the one we described previously.

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

Thus from that is ‘Abd Allah bin Yazīd al-‘Anṣārī, who saw the Prophet, peace and blessings upon him; he transmitted a Hadīth on authority of

الْحَدِيثِ وَتَوْهِينِهِ، إِذَا لَمْ يُعْلَمْ أَنَّ الرَّاوِي قَدْ سَمِعَ مِمْنَ رَوَى عَنْهُ شَيْئًا، إِمْكَانَ الْإِرْسَالِ فِيهِ، لِزِمْمَةِ تَرْكِ الْإِحْتِجاجِ فِي قِيَادَةِ قَوْلِهِ بِرِوَايَةِ مَنْ يُعْلَمُ أَنَّهُ قَدْ سَمِعَ مِمْنَ رَوَى عَنْهُ، إِلَّا فِي نَفْسِ الْخَبَرِ الَّذِي فِيهِ ذِكْرُ السَّمَاعِ، لِمَا بَيَّنَا مِنْ قَبْلِ عَنِ الْأَئْمَةِ الَّذِينَ نَقَلُوا الْأَخْبَارَ أَنَّهُمْ كَانُوا لَهُمْ تَارَاتٌ يُرْسِلُونَ فِيهَا الْحَدِيثَ إِرْسَالًا، وَلَا يَذْكُرُونَ مِنْ سَمْعَوْهُ مِنْهُ، وَتَارَاتٌ يَنْشَطُونَ فِيهَا، فَيُسَنِّدُونَ الْخَبَرَ عَلَى هَيْثَةِ مَا سَمِعُوا، فَيُخْبِرُونَ بِالنَّزْولِ فِيهِ إِنْ تَرَلُوا، وَبِالصَّعُودِ إِنْ صَعَدُوا، كَمَا شَرَحْنَا ذَلِكَ عَنْهُمْ، وَمَا عَلِمْنَا أَحَدًا مِنْ أَئْمَةِ السَّلَفِ مِمْنَ يَسْتَعْمِلُ الْأَخْبَارَ، وَيَتَفَقَّدُ صَحَّةَ الْأَسَانِيدِ وَسَقَمَهَا، مِثْلُ أَيُوبَ السَّجْتِيَّانِيِّ وَابْنِ عَوْنَ، وَمَالِكِ بْنِ أَنَسِ، وَشَعْبَةَ بْنِ الْحَجَاجِ، وَيَحْيَى بْنِ سَعِيدِ الْقَطَّانِ، وَعَبْدِ الرَّحْمَنِ بْنِ مَهْدِيِّ، وَمَنْ بَعْدَهُمْ مِنْ أَهْلِ الْحَدِيثِ، فَتَشَوَّهُ عَنْ مَوْضِعِ السَّمَاعِ فِي الْأَسَانِيدِ، كَمَا ادْعَاهُ الَّذِي وَصَفَنَا قَوْلُهُ مِنْ قَبْلِهِ» [ص: 33] وَإِنَّمَا كَانَ تَفَقَّدُ مِنْ تَفَقَّدِ مِنْهُمْ سَمَاعَ رُوَاةِ الْحَدِيثِ مِمْنَ رَوَى عَنْهُمْ، إِذَا كَانَ الرَّاوِي مِمْنَ عُرْفٍ بِالتَّدْلِيسِ فِي الْحَدِيثِ، وَشَهِرَ بِهِ، فَجِبَّنَ يَبْحَثُونَ عَنْ سَمَاعِهِ فِي رِوَايَتِهِ، وَيَنْفَقُّدُونَ ذَلِكَ مِنْهُ كَيْ تَنْزَاحَ عَنْهُمْ عِلْمُ التَّدْلِيسِ، فَمَنْ ابْتَغَى ذَلِكَ مِنْ غَيْرِ مُدَلِّسٍ، عَلَى الْوَجْهِ الَّذِي زَعَمَ مِنْ حَكِيمَنَا قَوْلَهُ، فَمَا سَمِعْنَا ذَلِكَ عَنْ أَحَدٍ مِمْنَ سَمِّيَّنَا، وَلَمْ نُسَمِّ مِنْ الْأَئْمَةِ «

فَمِنْ ذَلِكَ أَنَّ عَبْدَ اللَّهِ بْنَ يَتِيدَ الْأَنْصَارِيَّ، وَقَدْ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ رَوَى عَنْ

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

‘Abū ‘Uthmān an-Nahdī and ‘Abū Rāfi` aş-Şā`igh both were from among those who witnessed the age of *Jahiliyyah* [the time before Islam in the Arabian Peninsula] and were among the Companions of the Messenger of Allah, peace and blessings upon him, who witnessed the battle of Badr, and so on and so forth. They both related reports on authority of [the Companions] until they [related Ḥadīth from younger Companions] the likes of ‘Abū Hurayrah and ‘Ibn ‘Umar. Each of these two transmitted a single Ḥadīth on authority of ‘Ubayy bin K`ab, on authority of the Prophet, peace and blessings upon him, and we did not hear in an actual transmission that they had seen ‘Ubayy with their own eyes, or heard anything from him.

‘Abū ‘Amr ash-Shaybānī witnessed *al-Jahiliyyah* and was an adult during the time of the Prophet, peace and blessings upon him, and ‘Abū Ma`mar `Abd

حُدَيْفَةَ، وَعَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ، وَعَنْ كُلِّ وَاحِدٍ مِنْهُمَا حَدِيثًا يُسْتَنِدُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَيْسَ فِي رِوَايَتِهِ عَنْهُمَا ذِكْرُ السَّمَاعِ مِنْهُمَا، وَلَا حَفِظَنَا فِي شَيْءٍ مِنَ الرِّوَايَاتِ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ شَافَةً حُدَيْفَةَ، وَأَبَا مَسْعُودِ بِحَدِيثٍ قَطُّ، وَلَا وَجَدْنَا ذِكْرَ رُؤْيَتِهِ إِيَّاهُمَا فِي رِوَايَةٍ بِعِينِهَا، وَلَمْ نَسْمَعْ عَنْ أَحَدٍ مِنْ أَهْلِ الْعِلْمِ مِمَّنْ مَضَى، وَلَا مِمَّنْ أَذْرَكَنَا أَنَّهُ طَعَنَ فِي هَذَيْنِ الْخَبَرَيْنِ اللَّذَيْنِ رَوَاهُمَا عَبْدُ اللَّهِ بْنَ يَزِيدَ، عَنْ حُدَيْفَةَ، وَأَبِي مَسْعُودِ بِضَعْفٍ فِيهِمَا، بَلْ هُمَا وَمَا أَشْبَهُهُمَا عِنْدَ مَنْ لَاقَيْنَا مِنْ أَهْلِ الْعِلْمِ بِالْحَدِيثِ مِنْ صَحَّاحِ الْأَسَانِيدِ وَقَوْبَاهَا، يَرَوْنَ اسْتِعْمَالَ مَا نُقِلَّ بِهَا، وَالإِحْتِجاجُ بِمَا أَتَتْ مِنْ سُنْنٍ وَآثَارٍ، وَهِيَ فِي زَعْمِ مَنْ حَكَيْنَا قَوْلَهُ مِنْ قَبْلُ وَاهِيَّةٌ مُهْمَلَةٌ، حَتَّى يُصِيبَ سَمَاعَ الرَّاوِي عَمَّنْ رَوَى، وَلَوْ ذَهَبْنَا نُعَدُّ الْأَخْبَارَ الصَّحَّاحَ عِنْدَ أَهْلِ الْعِلْمِ مِمَّنْ يَهْنُ بِزَعْمِهِ هَذَا الْقَائِلِ، وَنُخْصِيهَا لَعْجَزَنَا عَنْ تَقْصِي ذِكْرِهَا وَإِخْصَائِهَا كُلُّهَا، وَلَكِنَّا أَخْبَيْنَا أَنَّ نَنْصِبَ مِنْهَا عَدَدًا يَكُونُ سِمَةً لِمَا سَكَنَتْ عَنْهُ مِنْهَا» وَهَذَا أَبُو عُثْمَانَ النَّهَدِيُّ، وَأَبُو رَافِعِ الصَّائِغُ، وَهُمَا مِمَّنْ أَذْرَكَ الْجَاهِلِيَّةَ، وَصَحَّبَا أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْبَدْرِيِّينَ هَلْمَ جَرَّا، وَنَقَلا عَنْهُمُ الْأَخْبَارَ حَتَّى نَرَلَا إِلَى مِثْلِ أَبِي هُرَيْرَةَ، وَابْنِ عُمَرَ، وَذَوِيهِمَا قَدْ أَسْنَدَ كُلُّ وَاحِدٍ مِنْهُمَا عَنْ أَبِي بْنِ كَعْبٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا، وَلَمْ نَسْمَعْ فِي رِوَايَةٍ بِعِينِهَا أَهْمَمَا عَانِيَنَا أَبَيَا، أَوْ سَمِعَا مِنْهُ شَيْئًا، وَأَسْنَدَ أَبُو عَمْرُو الشَّيْبَانِيُّ وَهُوَ مِمَّنْ أَذْرَكَ الْجَاهِلِيَّةَ، وَكَانَ فِي زَمِنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا، وَأَبُو مَعْمَرٍ عَبْدُ

Allah bin Sakhbarah each transmitted two reports on authority of ‘Abū Mas‘ūd al-‘Anṣārī, on authority of the Prophet, peace and blessings upon him.

‘Ubayd bin ‘Umayr transmitted a ḥadīth on authority of ‘Umm Salamah, wife of the Prophet, peace and blessings upon him, on authority of the Prophet, peace and blessings upon him, and ‘Ubayd bin ‘Umayr was born in the time of the Prophet, peace and blessings upon him.

Qays bin ‘Abī Ḥāzim transmitted three reports on authority of ‘Abū Mas‘ūd al-‘Anṣārī, on authority of the Prophet, peace and blessings upon him and he witnessed the time of the Prophet, peace and blessings upon him.

‘Abd ar-Rahmān bin ‘Abī Laylā transmitted a ḥadīth on authority of ‘Anas bin Mālik, on authority of the Prophet, peace and blessings upon him, and he heard from ‘Umar bin al-Khaṭṭāb and accompanied ‘Alī.

Rib’ī bin Ḥirāsh transmitted two ḥadīth on authority of ‘Imrān bin Ḥusayn, on authority of the Prophet, peace and blessings upon him; and a ḥadīth on authority of ‘Abū Bakrah, on authority of the Prophet, peace and blessings upon him. Rib’ī heard from ‘Alī bin ‘Abī Tālib and transmitted on his authority.

Nāfi` bin Jubayr bin Mut’im transmitted a ḥadīth on authority of ‘Abī Shurayh al-Khuza’ī, on authority of the Prophet, peace and blessings upon him.

An-Nu`mān bin ‘Abī ‘Ayyāsh transmitted three *Aḥādīth* on authority of ‘Abū Sa`id al-Khudrī, on authority of the Prophet, peace and blessings upon him.

‘Atā’ bin Yazīd al-Laythī transmitted a ḥadīth on authority of Tamīm ad-Dārī, on authority of the Prophet, peace and blessings upon him.

Sulaymān bin Yasār transmitted a ḥadīth on authority of Rāfi` bin Khadīj, on authority of the Prophet, peace and blessings upon him.

الله بن سخبيرة كل واحد منهما عن أبي مسعود الأنصاري، عن النبي صلى الله عليه وسلم خبرين، وأسنده عبيد بن عمير، عن أم سلمة زوج النبي صلى الله عليه وسلم، عن النبي صلى الله عليه وسلم حديثاً، وعبيد بن عمير ولد في زمن النبي صلى الله عليه وسلم، وأسنده قيس بن أبي حازم وقد أدرك زمان النبي صلى الله عليه وسلم، عن النبي صلى الله عليه وسلم ثلاثة أخبار، وأسنده عبد الرحمن بن أبي ليلى، وقد حفظ عن عمر بن الخطاب، وصحابه علياً، عن أنس بن مالك، عن النبي صلى الله عليه وسلم حديثاً [35]، وأسنده ريعي بن حراش، عن عمران بن حصين، عن النبي صلى الله عليه وسلم حديثين، وعن أبي بكر، عن النبي صلى الله عليه وسلم حديثاً، وقد سمع ريعي من علي بن أبي طالب ورروى عنه، وأسنده نافع بن جبير بن مطعم، عن أبي شريح الخزاعي، عن النبي صلى الله عليه وسلم حديثاً، وأسنده التعمان بن أبي عياش، عن أبي سعيد الخدري، ثلاثة أحاديث عن النبي صلى الله عليه وسلم، وأسنده عطاء بن يزيد الليثي، عن تميم الداري، عن النبي صلى الله عليه وسلم حديثاً، وأسنده سليمان بن يسار، عن رافع بن خديج، عن النبي صلى الله عليه وسلم حديثاً، وأسندة

Humayd bin `Abd ar-Rahman al-Himyari transmitted narrations on authority of `Abū Hurayrah, on authority of the Prophet, peace and blessings upon him. Thus all of these *Tabi`in* we named, whose transmissions are on authority of Companions, are not recorded in separate transmissions to have heard directly from them, to our knowledge, and are not recorded to have met them in the course of the actual report. They are sound chains of transmission according to those who possess knowledge of reports and transmissions; we do not know of them ever weakening anything of them or asking about whether they heard from each other, since the ‘hearing’ of each one of them from his companion is possible, without anyone rejecting [that], due to them all being together in the same time period.

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

حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحَمْيَرِيُّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَادِيثَ، فَكُلُّ هُؤُلَاءِ التَّابِعِينَ الَّذِينَ نَصَبْنَا رِوَايَتَهُمْ عَنِ الصَّحَابَةِ الَّذِينَ سَمِّيَنَا مِنْ لَمْ يُحْفَظْ عَنْهُمْ سَمَاعٌ عَلِمْنَاهُ مِنْهُمْ فِي رِوَايَةِ بَعْيَنْهَا، وَلَا أَنَّهُمْ لَقُوْهُمْ فِي نَفْسِ خَبَرٍ بَعْيَنْهَا، وَهِيَ أَسَانِيدُ عِنْدَ ذُوِي الْمَعْرِفَةِ بِالْأَخْبَارِ وَالرِّوَايَاتِ مِنْ صَحَاحِ الْأَسَانِيدِ، لَا نَعْلَمُهُمْ وَهُنُوا مِنْهَا شَيْئًا قُطُّ، وَلَا التَّمَسُّوا فِيهَا سَمَاعًا بَعْضَهُمْ مِنْ بَعْضٍ، إِذَا السَّمَاعُ لِكُلِّ وَاحِدٍ مِنْهُمْ مُمْكِنٌ مِنْ صَاحِبِهِ غَيْرِ مُسْتَنْكِرٍ، لِكُوْنِهِمْ جَمِيعًا كَانُوا فِي الْعَصْرِ الَّذِي اتَّقَفُوا فِيهِ، وَكَانَ هَذَا الْقَوْلُ الَّذِي أَخْدَثَهُ الْقَائِلُ الَّذِي حَكَيْنَا فِي تَوْهِينِ الْحَدِيثِ بِالْعِلْمِ الَّتِي وَصَفَ أَقْلَى مِنْ أَنْ يُعَرَّجَ عَلَيْهِ، وَيُشَارَ ذِكْرُهُ، إِذَا كَانَ قَوْلًا مُخْدَنًا وَكَلَامًا خَلْفًا لَمْ يَقُلْهُ أَحَدٌ مِنْ أَهْلِ الْعِلْمِ سَلَفًا، وَيَسْتَنْكِرُهُ مَنْ بَعْدَهُمْ خَلْفَ، فَلَا حَاجَةٌ بِنَا فِي رَدِّهِ بِأَكْثَرِ مِمَّا شَرَحْنَا، إِذَا كَانَ قَدْرُ الْمَقَالَةِ وَقَائِلِهَا الْقَدْرُ الَّذِي وَصَفَنَا، وَاللَّهُ الْمُسْتَعَانُ عَلَى ذَفْعِ مَا خَالَفَ مَذْهَبَ الْعُلَمَاءِ وَعَلَيْهِ التَّكْلِافُ ”