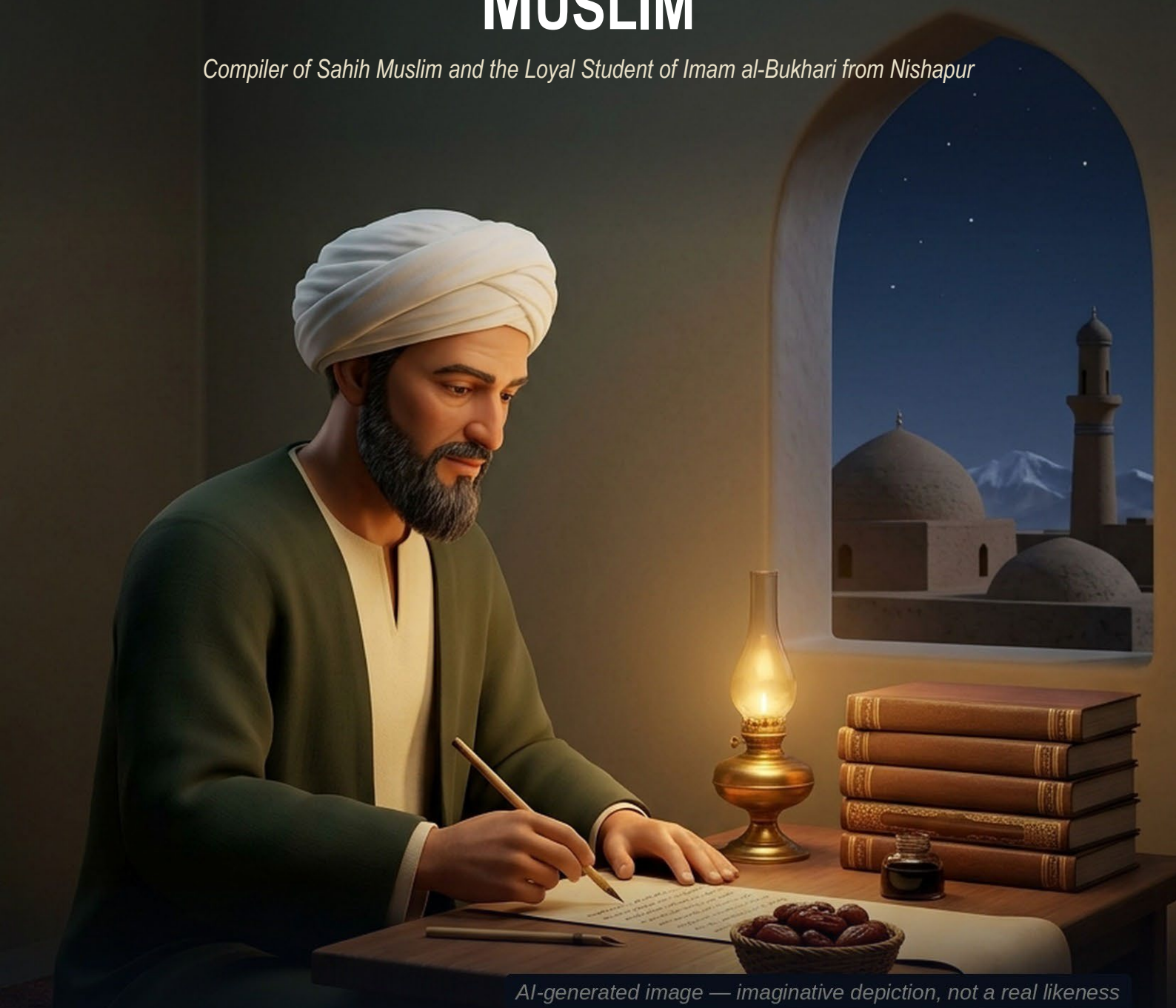
Tracing the Scholars of Islam

Series 9

Imam Muslim

Compiler of Sahih Muslim and the Loyal Student of Imam al-Bukhari from Nishapur



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

TRACING THE SCHOLARS OF ISLAM

SERIES 9

IMAM MUSLIM

Compiler of Sahih Muslim and the Loyal Student of Imam al-Bukhari from Nishapur

وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ

"Nor does he speak from [his own] inclination."

SURAH AN-NAJM 53:3

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ACKNOWLEDGEMENT

All praise is due to Allah, who sent His Messenger with guidance and the religion of truth, and who commanded us to take whatever His Messenger brought. Blessings and peace be upon the Messenger of Allah ﷺ, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This ninth book of Tracing the Scholars of Islam tells the story of the imam whose name is mentioned alongside his teacher every time we say “a Hadith agreed upon (muttafaq ‘alayh)”. May his story teach us to honour our teachers, to organise knowledge with care, and to guard our hearts. May this knowledge be ‘ilmun yuntafa‘u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook, in a **3D** illustration style, is an **image generated by artificial intelligence (AI)** — an ***imaginative depiction, not a real likeness*** of Imam Muslim, since no portrait of him was ever drawn. This label is also printed on the cover. This time he is shown from the **left side**, unlike Series 8.

He is **writing on a paper scroll** with a reed pen. Beside him are **neatly stacked volumes** — a symbol of ***Sahih Muslim***, famous for its orderly arrangement, in which all the narrations of a single Hadith are gathered in one place.

A **small basket of dates** on the desk recalls the well-known story of the last night of his life (see the History Note in chapter 7). Through the window appear **the night sky of Nishapur**, mud-brick domes and a minaret, and **snow-capped mountains** in the distance.

Two gold lines at the bottom frame the author's name, while the image runs in full to the edge of the page.

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Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = history note (reports from the books of history and biography); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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IMAM MUSLIM

The ninth book of **Tracing the Scholars of Islam** tells the story of ***Imam Abu al-Husayn Muslim ibn al-Hajjaj al-Qushayri an-Naysaburi*** رحمه الله, compiler of ***Sahih Muslim*** — the book of Hadith judged by the scholars to be the second most authentic after ***Sahih al-Bukhari***. He was a student of Imam Ahmad ibn Hanbal (Series 7) and the loyal student of Imam al-Bukhari (Series 8).

When a Hadith is narrated by both al-Bukhari and Muslim, the scholars call it ***muttafaq 'alayh*** — "agreed upon by both" — one of the highest grades of authenticity.

Note: The translation of Qur'anic verses in this eBook is that of Sahih International. The grading of each Hadith is stated in the Hadith box. Information from books of history and biography is placed in the brown "History Note" boxes. A cover image that shows the scholar's face is an AI-generated image and is marked as such.

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TAKE WHAT THE MESSENGER GIVES YOU

SURAH AL-HASHR 59:7

مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ كَىْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾

And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.

Translation: Sahih International — quran.com/59:7

EXPLANATION OF VERSE 59:7

Allah says: ***"And whatever the Messenger has given you - take; and what he has forbidden you - refrain from"***. To "take" what the Messenger of Allah ﷺ brought, the Ummah needs to know ***what truly comes from him***. This is the role of the imams of Hadith such as Imam Muslim. Tafsir Ibn Kathir 59:7.

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SURAH AN-NAJM 53:3

وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ۝٣

Nor does he speak from [his own] inclination.

Translation: Sahih International — quran.com/53:3

SURAH AN-NAJM 53:4

إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ ۝٤

It is not but a revelation revealed.

Translation: Sahih International — quran.com/53:4

EXPLANATION OF VERSES 53:3–4

Allah affirms: ***"Nor does he speak from [his own] inclination"***. ***"It is not but a revelation revealed"***. That is why the Sunnah is so precious, and why the scholars were ***so careful*** to separate authentic Hadith from what is not. Tafsir Ibn Kathir 53:3.

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WHO WAS IMAM MUSLIM?

His full name was ***Muslim ibn al-Hajjaj ibn Muslim al-Qushayri an-Naysaburi***, with the kunyah ***Abu al-Husayn***. He was ***born in Nishapur*** (in present-day north-eastern Iran) ***in 204 AH***; some historians give 206 AH.

According to adh-Dhahabi in Siyar A'lam an-Nubala', he ***began hearing Hadith in 218 AH***, while still a youth, from ***Yahya ibn Yahya at-Tamimi*** in Nishapur. He then travelled to ***Iraq, the Hijaz, Syria and Egypt***, and came to ***Baghdad*** many times, the last in 259 AH.

THE VERDICTS OF THE SCHOLARS

Ahmad ibn Salamah, his companion, said: "I saw Abu Zur'ah and Abu Hatim ***giving precedence to Muslim ibn al-Hajjaj in knowledge of authentic Hadith*** over the shaykhs of their time." **Al-Khatib al-Baghdadi** said: "Muslim ***followed the path of al-Bukhari***, studied his knowledge and walked his way." **An-Nawawi** praised Sahih Muslim for its ***excellent arrangement***.

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NISHAPUR, CITY OF LEARNING IN KHURASAN

Nishapur in the third century AH was one of the largest cities of ***Khurasan***, on the trade route between Iraq and Central Asia. It was famous for ***Hadith gatherings*** attended by thousands, and for great scholars such as ***Ishaq ibn Rahawayh*** and ***Muhammad ibn Yahya adh-Dhuhli***.

Imam Muslim was of Arab descent from the tribe of ***Banu Qushayr***, but he was born and raised in Nishapur. In this city he began hearing Hadith, compiled his book, taught, and finally died — as the following timeline shows:

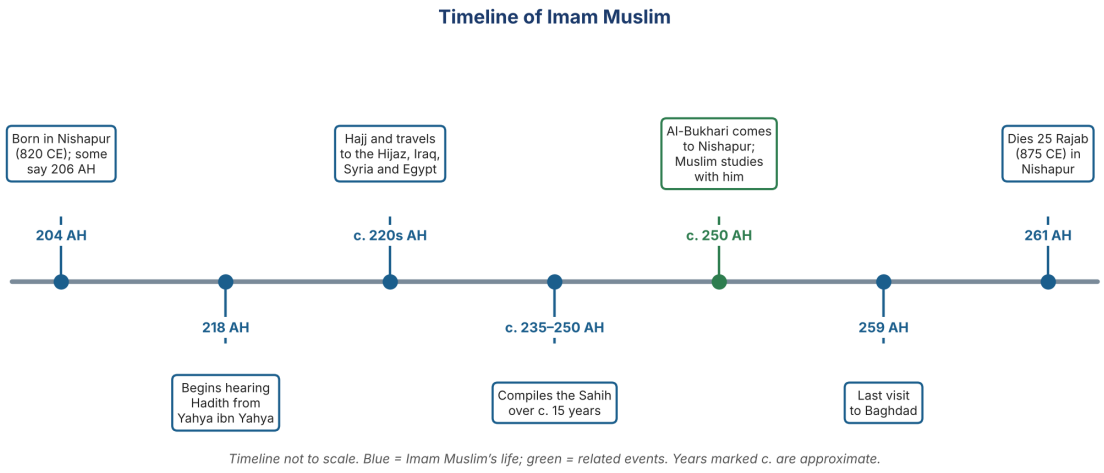


Figure 1: Timeline of Imam Muslim.

The timeline shows that Imam Muslim ***had long been compiling his book*** before Imam al-Bukhari came to Nishapur. Yet his meeting with al-Bukhari left a deep mark, as told in the chapter “Loyalty to a Teacher”.

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THE REGIONS HE VISITED

According to Wikipedia, Imam Muslim studied in ***the Arabian Peninsula (Hijaz), Egypt, Iraq and Syria*** before settling in ***Nishapur***. The figure below shows example cities in each region.

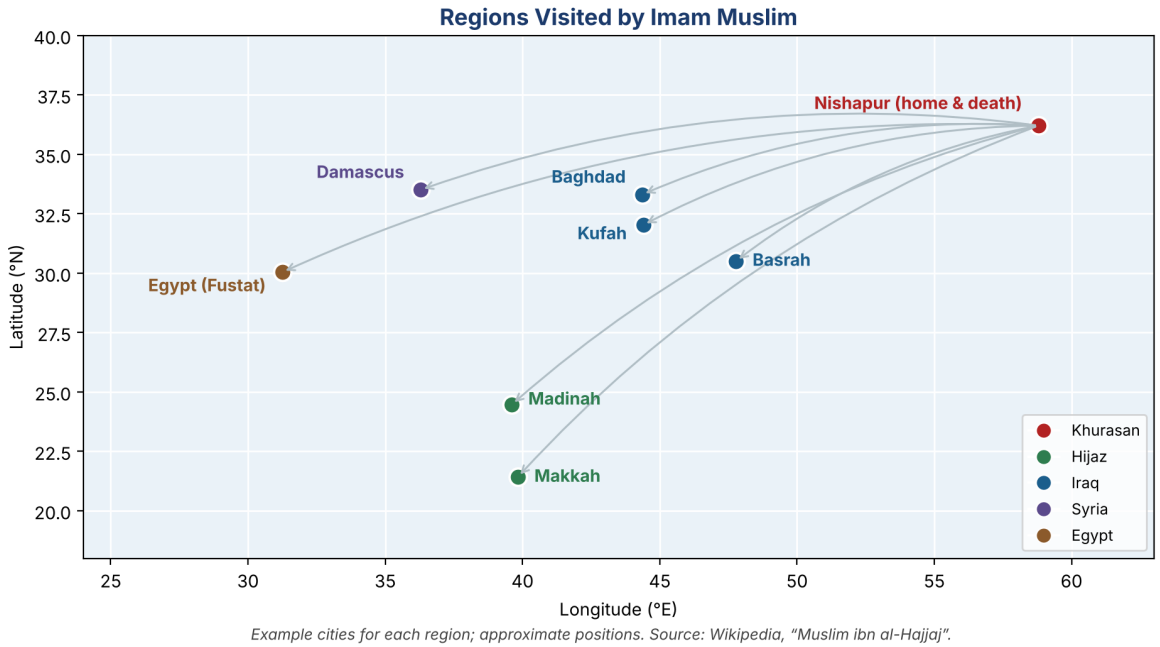


Figure 2: Regions Imam Muslim visited to seek knowledge (example cities; approximate positions).

Source: Wikipedia, "Muslim ibn al-Hajjaj". https://en.wikipedia.org/wiki/Muslim_ibn_al-Hajjaj

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THE CHAIN OF KNOWLEDGE

Imam Muslim learned from many great teachers, and his students in turn became imams of Hadith after him. The following diagram shows part of that chain of knowledge:

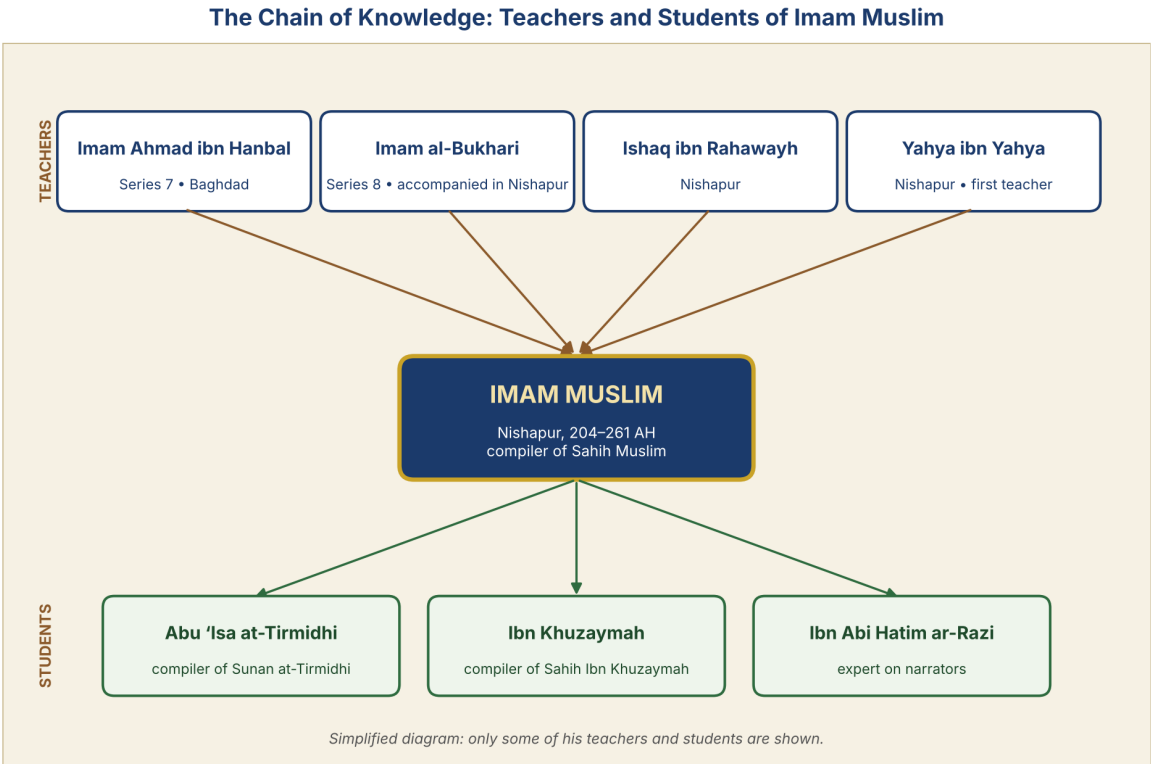


Figure 3: Some of the teachers and students of Imam Muslim (simplified).

This chain links the books of **Tracing the Scholars of Islam**: from Imam Ahmad (Series 7) and Imam al-Bukhari (Series 8), to Imam Muslim, and then to Imam at-Tirmidhi — compiler of one of the ***Kutub as-Sittah*** (the six major books of Hadith).

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THE PATH TO PARADISE

Imam Muslim's long journeys from Khurasan to the Hijaz, Iraq, Syria and Egypt are deeds promised a great reward. This Hadith is narrated by Imam Muslim himself in his Sahih:

HADITH — SAHIH MUSLIM, NO. 2699

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلاَئِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: **"Whoever relieves a believer of a hardship of this world, Allah will relieve him of a hardship of the Day of Resurrection. Whoever makes things easy for one in difficulty, Allah will make things easy for him in this world and the Hereafter. Whoever conceals (the faults of) a Muslim, Allah will conceal (his faults) in this world and the Hereafter. Allah helps His servant as long as the servant helps his brother. Whoever follows a path seeking knowledge, Allah will make easy for him, through it, a path to Paradise. No people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquillity descends upon them, mercy covers them, the angels surround them, and Allah mentions them among those who are with Him. And whoever is slowed down by his deeds will not be hastened forward by his lineage."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Yahya at-Tamimi, Abu Bakr ibn Abi Shaybah and Muhammad ibn al-'Ala' al-Hamdani, from Abu Mu'awiyah, from al-A'mash, from Abu Salih, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Remembrance and Supplication, chapter on the virtue of gathering to recite the Qur'an and remember Allah, Hadith No. 2699.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2699a

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LESSONS FROM THIS HADITH

Every step in seeking knowledge is ***a step towards Paradise***. This Hadith also praises ***gatherings that recite and study the Qur'an*** — like the Hadith circles Imam Muslim attended throughout his life.

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SAHIH MUSLIM AND ITS INTRODUCTION

His book is titled ***al-Musnad as-Sahih***, known as ***Sahih Muslim***. Imam Muslim said: ***"I compiled this al-Musnad as-Sahih from three hundred thousand Hadith that I heard."*** In the numbering of Muhammad Fu'ad 'Abd al-Baqi, the book contains ***3,033 principal Hadith***; the total is larger when the supporting narrations are counted.

The distinction of Sahih Muslim is its ***arrangement***: all the chains of a single Hadith are gathered in one place, so that the reader can compare their wording and chains. He also opened his book with an ***Introduction*** explaining the rules for accepting Hadith. Among the Hadith he placed in it:

HADITH — SAHIH MUSLIM, INTRODUCTION NO. 5 — FROM IMAM MUSLIM'S OWN INTRODUCTION

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ».

TRANSLATION:

The Messenger of Allah ﷺ said: **"It is enough of a lie for a person to narrate everything he hears."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from 'Ubaydullah ibn Mu'adh al-'Anbari, from his father Mu'adh ibn Mu'adh; and from Muhammad ibn al-Muthanna, from 'Abd ar-Rahman ibn Mahdi, both from Shu'bah, from Khubayb ibn 'Abd ar-Rahman, from Hafs ibn 'Asim. In the following narration, Imam Muslim narrates it with a connected chain: from Abu Bakr ibn Abi Shaybah, from 'Ali ibn Hafs, from Shu'bah, with the same chain, from Hafs ibn 'Asim, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in the Introduction to Sahih Muslim, Hadith No. 5; the connected narration through Abu Hurairah is in the Introduction, narration 7 (sunnah.com/muslim/introduction/7).

GRADE: SAHIH — Imam Muslim placed it in the Introduction to Sahih Muslim and narrated it with a connected chain through Abu Hurairah رضى الله عنه.

Source: https://sunnah.com/muslim:5

LESSONS FROM THIS HADITH

Not everything we hear should be passed on. A person can become ***a spreader of lies without realising it*** simply by passing on every report that reaches him. In the age of WhatsApp and social media, this Hadith is ***a daily reminder*** for us.

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AS-SAHIHAYN

Sahih Muslim and Sahih al-Bukhari are called ***as-Sahihayn*** — the two most authentic Hadith books. Their compilers were ***teacher and student*** who lived in the same era.

As-Sahihayn: The Two Most Authentic Hadith Books

Sahih al-Bukhari	
Compiler	Muhammad al-Bukhari
Life	194–256 AH
City	Bukhara → Khartank
Count	7,563 (with repetitions)

Sahih Muslim	
Compiler	Muslim ibn al-Hajjaj
Life	c. 206–261 AH
City	Nishapur
Count	c. 3,000–12,000 (by counting)

Approximate figures; counts differ by edition. Sources: Wikipedia, "Muhammad al-Bukhari", "Muslim ibn al-Hajjaj".

Figure 4: As-Sahihayn — the two most authentic Hadith books (approximate figures).

FEATURE	EXPLANATION
Arrangement of Sahih Muslim	Hadith on the same theme gathered in one place with all their chains.
Arrangement of Sahih al-Bukhari	Arranged by fiqh chapters, with chapter titles carrying insight.
Ranking	Most scholars place al-Bukhari first; some scholars of the Maghrib place Muslim first.

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THE HADITH OF JIBRIL: OPENING THE BOOK OF FAITH

The Book of Faith in Sahih Muslim opens with the Hadith known as ***the Hadith of Jibril*** — a summary of the whole religion: Islam, Iman and Ihsan.

HADITH — SAHIH MUSLIM, NO. 8 (THE HADITH OF JIBRIL)

حَدَّثَنِي أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا وَكِيعٌ، عَنْ كَهْمَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، ح وحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، - وهَذَا حَدِيثُهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا كَهْمَسٌ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، قَالَ كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدَرِ بِالْبَصْرَةِ مَعْبَدٌ الْجُهَنِيُّ فَانْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيُّ حَاجَّيْنِ أَوْ مُعْتَمِرَيْنِ فَقُلْنَا لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلاَءِ فِي الْقَدَرِ فَوُفِّقَ لَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ دَاخِلاً الْمَسْجِدَ فَاكْتَنَفْتُهُ أَنَا وَصَاحِبِي أَحَدُنَا عَنْ يَمِينِهِ وَالآخَرُ عَنْ شِمَالِهِ فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلاَمَ إِلَىَّ فَقُلْتُ أَبَا عَبْدِ الرَّحْمَنِ إِنَّهُ قَدْ ظَهَرَ قِبَلَنَا نَاسٌ يَقْرَءُونَ الْقُرْآنَ وَيَتَقَفَّرُونَ الْعِلْمَ - وَذَكَرَ مِنْ شَأْنِهِمْ - وَأَنَّهُمْ يَزْعُمُونَ أَنْ لاَ قَدَرَ وَأَنَّ الأَمْرَ أُنُفٌ. قَالَ فَإِذَا لَقِيتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ وَأَنَّهُمْ بُرَآءُ مِنِّي وَالَّذِي يَحْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ أَنَّ لأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ مَا قَبِلَ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ ثُمَّ قَالَ حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعَرِ لاَ يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلاَ يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الإِسْلاَمِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم الإِسْلاَمُ أَنْ تَشْهَدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلاَةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلاً. قَالَ صَدَقْتَ. قَالَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ فَأَخْبِرْنِي عَنِ الإِيمَانِ. قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ صَدَقْتَ. قَالَ فَأَخْبِرْنِي عَنِ الإِحْسَانِ. قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ

فَأَخْبِرْنِي عَنْ أَمَارَتِهَا. قَالَ أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي يَا عُمَرُ أَتَدْرِي مَنِ السَّائِلُ. قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ.

TRANSLATION:

Yahya bin Ya'mar said: The first person to speak about (the denial of) divine decree (qadar) in Basrah was Ma'bad al-Juhani. So Humaid bin 'Abd al-Rahman al-Himyari and I set out for Hajj or 'Umrah, and we said: "If only we could meet one of the Companions of the Messenger of Allah ﷺ, we would ask him about what these people are saying about qadar." It was decreed that we met 'Abdullah bin 'Umar bin al-Khattab رضى الله عنهما as he was entering the mosque. My companion and I flanked him, one on his right and one on his left. I thought my companion would leave the talking to me, so I said: "O Abu 'Abd al-Rahman, there have appeared among us people who recite the Qur'an and pursue knowledge — and he described their state — and they claim that there is no qadar, and that matters happen without being decreed beforehand." He said: "When you meet them, tell them that I am free of them and they are free of me. By the One by whom 'Abdullah bin 'Umar swears, if one of them had gold equal to Mount Uhud and spent it, Allah would not accept it from him until he believes in qadar."

Then he said: My father, 'Umar bin al-Khattab رضى الله عنه, told me: While we were sitting with the Messenger of Allah ﷺ one day, there appeared before us a man whose clothes were extremely white and whose hair was extremely black; no signs of travel could be seen on him, and none of us knew him. He sat down facing the Prophet ﷺ, resting his knees against his knees and placing his palms on his thighs, and said: "O Muhammad, tell me about Islam." The Messenger of Allah ﷺ said: **"Islam is that you testify that there is no god but Allah and that Muhammad is the Messenger of Allah, that you establish the prayer, pay the zakah, fast in Ramadan, and perform Hajj to the House if you are able to find a way to it."** He said: "You have spoken truly." We were amazed at him: he asks him and then confirms him. He said: "Tell me about iman." He said: **"That you believe in Allah, His angels, His Books, His Messengers and the Last Day, and that you believe in qadar, its good and its bad."** He said: "You have spoken truly." He said: "Tell me about ihsan." He said: **"That you worship Allah as though you see Him; and though you do not see Him, He surely sees you."** He said: "Tell me about the Hour." He said: **"The one asked about it knows no more than the one asking."** He said: "Then tell me about its signs." He said: **"That the slave-woman gives birth to her mistress, and that you see the barefoot, naked, destitute herdsmen of sheep competing in constructing tall buildings."** Then the man left. I stayed for a while, then he said to me: **"O 'Umar, do you know who the questioner was?"** I said: "Allah and His Messenger know best." He said: **"He was Jibril; he came to you to teach you your religion."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Khaithamah Zuhair bin Harb, from Waki', from Kahmas bin al-Hasan, from 'Abdullah bin Buraidah, from Yahya bin Ya'mar; and from 'Ubaidullah bin Mu'adh al-'Anbari, from his father, Mu'adh bin Mu'adh, from Kahmas, from Ibn Buraidah, from Yahya bin Ya'mar, from 'Abdullah bin 'Umar, from 'Umar bin al-Khattab رضى الله عنه, from the Prophet ﷺ.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Faith, Hadith No. 8 (narration 8a).

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:8a

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LESSONS FROM THIS HADITH

Imam Muslim's choice to open the Book of Faith with this Hadith shows his ***understanding***: the foundation of the religion is ***Islam, Iman and Ihsan***. The Hadith also begins with the story of ***Ma'bad al-Juhani***, who denied decree — showing the importance of sound creed.

PILLAR	ITS MEANING
Islam	Outward deeds: testimony, prayer, zakat, fasting and Hajj.
Iman	Belief in Allah, the angels, the books, the messengers, the Last Day and decree.
Ihsan	Worshipping as if you see Allah.

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THE RELIGION IS SINCERE COUNSEL

Another key Hadith in the Book of Faith of Sahih Muslim is the Hadith of ***sincere counsel*** — considered by some scholars to be ***half of the religion***:

HADITH — SAHIH MUSLIM, NO. 55 — THE 7TH HADITH OF AL-ARBA'IN AN-NAWAWIYYAH

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ قُلْتُ لِسُهَيْلٍ إِنَّ عَمْرًا حَدَّثَنَا عَنِ الْقَعْقَاعِ، عَنْ أَبِيكَ، قَالَ وَرَجَوْتُ أَنْ يُسْقِطَ، عَنِّي رَجُلاً قَالَ فَقَالَ سَمِعْتُهُ مِنَ الَّذِي سَمِعَهُ مِنْهُ أَبِي كَانَ صَدِيقًا لَهُ بِالشَّامِ ثُمَّ حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلٍ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ تَمِيمٍ الدَّارِيِّ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ «الدِّينُ النَّصِيحَةُ» قُلْنَا لِمَنْ قَالَ «لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

TRANSLATION:

Tamim ad-Dari رضى الله عنه reported that the Prophet ﷺ said: **"The religion is sincere counsel (nasihah)."**

We said: "To whom?" He said: **"To Allah, to His Book, to His Messenger, to the leaders of the Muslims and to their common people."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Muhammad ibn 'Abbad al-Makki, from Sufyan ibn 'Uyaynah, from Suhayl ibn Abi Salih, from 'Ata' ibn Yazid al-Laythi, from Tamim ad-Dari رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Faith, Hadith No. 55; the 7th Hadith of al-Arba'in an-Nawawiyyah.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:55a

LESSONS FROM THIS HADITH

Naseehah means ***sincerity***: to Allah, His Book, His Messenger, the leaders and the people. All of Imam Muslim's work — carefully filtering Hadith — is ***sincere counsel to the Messenger of Allah ﷺ and the Ummah***.

COUNSEL TO	ITS MEANING
Allah	Affirming His oneness and worshipping Him sincerely.
His Book	Reading, understanding and acting on the Qur'an.
His Messenger	Following his sunnah and preserving his Hadith.
The leaders	Obeying in what is good and advising with wisdom.
The people	Teaching, helping and wishing them good.

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PURIFICATION IS HALF OF FAITH

After the Book of Faith, Sahih Muslim continues with ***the Book of Purification***. The Qur'an says: ***"Allah loves those who are constantly repentant and loves those who purify themselves"***. Tafsir Ibn Kathir 2:222

HADITH — SAHIH MUSLIM, NO. 223

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ، حَدَّثَنَا أَبَانٌ، حَدَّثَنَا يَحْيَى، أَنَّ زَيْدًا، حَدَّثَهُ أَنَّ أَبَا سَلاَّمٍ حَدَّثَهُ عَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «الطُّهُورُ شَطْرُ الإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلأُ الْمِيزَانَ. وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلآنِ - أَوْ تَمْلأُ - مَا بَيْنَ السَّمَوَاتِ وَالأَرْضِ وَالصَّلاَةُ نُورٌ وَالصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا».

TRANSLATION:

Abu Malik al-Ash'ari رضى الله عنه said: The Messenger of Allah ﷺ said: "Purification is half of faith. Alhamdulillah fills the scale. Subhanallah and Alhamdulillah fill what is between the heavens and the earth. **Prayer is light (nur), charity is proof, and patience is radiance (diya').** The Qur'an is an argument for you or against you. Every person goes out in the morning and sells himself — either freeing himself or destroying himself."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Ishaq ibn Mansur, from Habban ibn Hilal, from Aban ibn Yazid al-'Attar, from Yahya ibn Abi Kathir, from Zayd ibn Sallam, from Abu Sallam Mamtur, from Abu Malik al-Ash'ari رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Purification (Kitab at-Taharah), Hadith No. 223.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:223

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LESSONS FROM THIS HADITH

Purification is not only cleanliness of the body but also ***purification of the heart***. This Hadith also praises ***remembrance, prayer, charity, patience*** and ***the Qur'an*** — a summary of the believer's deeds.

DEED IN THE HADITH	ITS REWARD
Purification	Half of faith.
Alhamdulillah	Fills the scale.
Prayer	Light.
Charity	A proof (of faith).
Patience	Illumination.
The Qur'an	A proof for you or against you.

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FIFTEEN YEARS OF COMPILING

Sahih Muslim was not written in a short time. His companion and student, ***Ahmad ibn Salamah***, accompanied him throughout that great work.

HISTORY NOTE: FIFTEEN YEARS OF WORK AND ABU ZUR'AH'S REVIEW

Adh-Dhahabi quotes Ahmad ibn Salamah: ***"I was with Muslim in the compilation of his Sahih for fifteen years."***

Ibn as-Salah and adh-Dhahabi also relate that Imam Muslim ***presented his book to Abu Zur'ah ar-Razi***, the expert in 'ilal (hidden defects of Hadith). Every Hadith in which Abu Zur'ah pointed out a defect, ***he removed***. He also said: ***"Not everything authentic in my view have I placed here; I placed only what has been agreed upon."*** This is a biographical report (not a Hadith).

REFERENCES:

Adh-Dhahabi, Siyar A'lam an-Nubala', vol. 12; Ibn as-Salah, Siyanat Sahih Muslim.

TWO SAHIHS, TWO STRENGTHS

The scholars say: ***Sahih al-Bukhari*** ranks higher in ***authenticity and the fiqh*** contained in its chapter titles, while ***Sahih Muslim*** excels in ***arrangement*** — gathering all the chains of a Hadith in one place. Together they are called ***as-Sahihayn***, accepted by the ummah as the most authentic books after the Qur'an.

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The whole science of Hadith stands on one foundation: ***truthfulness***. Imam Muslim narrates the following Hadith in his Sahih:

HADITH — SAHIH MUSLIM, NO. 2607 (MUTTAFAQ 'ALAYH)

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، قَالاَ حَدَّثَنَا الأَعْمَشُ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا».

TRANSLATION:

'Abdullah (ibn Mas'ud) رضى الله عنه reported that the Messenger of Allah ﷺ said: **"Hold to truthfulness, for truthfulness leads to righteousness, and righteousness leads to Paradise. A man keeps speaking the truth and striving for truth until he is recorded with Allah as a siddiq (truthful one). And beware of lying, for lying leads to wickedness, and wickedness leads to the Fire. A man keeps lying and striving for lies until he is recorded with Allah as a liar."**

CHAIN OF NARRATION: Narrated by Imam Muslim through two chains: (1) from Muhammad ibn 'Abdillah ibn Numayr, from Abu Mu'awiyah and Waki', from al-A'mash; and (2) from Abu Kurayb, from Abu Mu'awiyah, from al-A'mash, from Shaqiq (Abu Wa'il), from 'Abdullah ibn Mas'ud رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining of Ties, Chapter: The Ugliness of Lying and the Goodness of Truthfulness, Hadith No. 2607. Also narrated by al-Bukhari (No. 6094).

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2607c

LESSONS FROM THIS HADITH

Truthfulness leads to Paradise; lying leads to the Fire. The science of Hadith is the science of separating the truthful from the liar or the mistaken. A narrator who ***"keeps speaking the truth"*** — as this Hadith describes — is the narrator Imam Muslim accepted.

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EXCELLENCE IN EVERYTHING

Fifteen years compiling one book is an example of ***ihsan*** — doing something in the best way. Allah says:

SURAH AN-NAHL 16:90

إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ ٩٠

Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

Translation: Sahih International — quran.com/16:90

"Indeed, Allah orders justice and good conduct". Tafsir Ibn Kathir 16:90

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HADITH — SAHIH MUSLIM, NO. 1955

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الأَشْعَثِ، عَنْ شَدَّادِ بْنِ أَوْسٍ، قَالَ ثِنْتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ «إِنَّ اللَّهَ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَىْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ فَلْيُرِحْ ذَبِيحَتَهُ».

TRANSLATION:

Shaddad ibn Aws رضى الله عنه said: Two things I memorised from the Messenger of Allah ﷺ; he said: **"Indeed Allah has prescribed excellence (ihsan) in everything.** So when you kill (where it is permitted), kill well; and when you slaughter, slaughter well. Let each of you sharpen his blade and spare his animal suffering."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaybah, from Isma'il ibn 'Ulayyah, from Khalid al-Hadhdha', from Abu Qilabah, from Abu al-Ash'ath as-San'ani, from Shaddad ibn Aws رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Hunting and Slaughter, Hadith No. 1955.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1955a

LESSONS FROM THIS HADITH

Allah has prescribed excellence ***in everything*** — even in slaughtering an animal. If excellence is required in small things, how much more in ***preserving the Hadith*** of the Messenger of Allah ﷺ.

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LOYALTY TO A TEACHER

HISTORY NOTE: IMAM MUSLIM AND IMAM AL-BUKHARI IN NISHAPUR

When Imam al-Bukhari settled in Nishapur, Imam Muslim ***visited him often*** and learned from him. The books of biography report that he once kissed Imam al-Bukhari's forehead and called him ***"the teacher of teachers and the master of the Hadith scholars"***.

Then a fitnah arose when ***Muhammad ibn Yahya adh-Dhuhli***, a great scholar of Nishapur, disputed with Imam al-Bukhari over the issue of "the utterance of the Qur'an" (see Series 8). Adh-Dhuhli announced that whoever held that view could not attend his circle. Imam Muslim ***stood up and left the gathering***, then sent back to adh-Dhuhli everything he had ever written from him — because he ***would not abandon his teacher, Imam al-Bukhari***.

LESSONS FROM THIS STORY

Courtesy towards a teacher, and ***siding with the truth*** even at a cost. Yet Imam Muslim did not revile adh-Dhuhli; he simply ***withdrew with dignity***.

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AN HONEST MERCHANT

The books of biography mention that Imam Muslim had ***trade and property*** in Nishapur, so that some scholars called him ***"the benefactor of Nishapur"***. Knowledge did not keep him from earning a lawful living. In his book, he narrated a Hadith about ***honesty in buying and selling***:

HADITH — SAHIH MUSLIM, NO. 1532

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ حِزَامٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا وَإِنْ كَذَبَا وَكَتَمَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا».

TRANSLATION:

Hakim ibn Hizam رضى الله عنه reported that the Prophet ﷺ said: **"The buyer and the seller have the option (to cancel) as long as they have not separated. If they are truthful and make things clear, their transaction will be blessed; but if they lie and conceal, the blessing of their transaction will be wiped out."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Muhammad ibn al-Muthanna, from Yahya ibn Sa'id al-Qattan, from Shu'bah; and from 'Amr ibn 'Ali, from Yahya ibn Sa'id and 'Abd ar-Rahman ibn Mahdi, from Shu'bah, from Qatadah, from Abu al-Khalil, from 'Abdullah ibn al-Harith, from Hakim ibn Hizam رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Transactions, Hadith No. 1532a; also narrated by al-Bukhari (No. 2079).

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1532a

LESSONS FROM THIS HADITH

Blessing in trade comes from ***honesty*** and ***transparency*** about the condition of the goods.

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ALLAH LOOKS AT THE HEART

All of Imam Muslim's work — sifting, arranging, rejecting weak reports — means nothing without a sincere heart. In his book, he narrated:

HADITH — SAHIH MUSLIM, NO. 2564

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «إِنَّ اللَّهَ لاَ يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ».

TRANSLATION:

Abu Hurayrah رضى الله عنه reported that the Messenger of Allah ﷺ said: **"Indeed, Allah does not look at your appearance or your wealth, but He looks at your hearts and your deeds."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from 'Amr an-Naqid, from Kathir ibn Hisham, from Ja'far ibn Burqan, from Yazid ibn al-Asamm, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Righteousness, Joining Ties and Manners, Hadith No. 2564c.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2564c

LESSONS FROM THIS HADITH

People judge appearance and wealth; Allah judges ***hearts and deeds***. Series 8 reminded us of ***intention***; this Hadith reminds us that intention lives in the heart, and that ***Allah sees it***.

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HISTORY NOTE: THE LAST NIGHT OF IMAM MUSLIM

Al-Khatib al-Baghdadi in Tarikh Baghdad reports from Ahmad ibn Salamah: Imam Muslim was once asked about a Hadith in a gathering and did not recognise it. He went home and ***searched for that Hadith in his books*** through the night. Beside him was ***a basket of dates***, and he ate them one by one without noticing while he searched, until the dates were finished just as he found the Hadith. It is said that this was why he fell ill and died.

This is ***a historical account***, not a Hadith. It is well known as an illustration of his dedication, but the true cause of his death is known only to Allah. Imam Muslim ***passed away on the evening of Sunday, 25 Rajab 261 AH***, and was buried in ***Nasrabad***, on the outskirts of Nishapur.

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BENEFICIAL KNOWLEDGE

Imam Muslim gathered the most beneficial knowledge: the Hadith of the Messenger of Allah ﷺ. In his Sahih he narrates the Prophet's prayer seeking refuge from ***knowledge that does not benefit***:

HADITH — SAHIH MUSLIM, NO. 2722

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لاِبْنِ نُمَيْرٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، وَعَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ لاَ أَقُولُ لَكُمْ إِلاَّ كَمَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ كَانَ يَقُولُ «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيُّهَا وَمَوْلاَهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يَنْفَعُ وَمِنْ قَلْبٍ لاَ يَخْشَعُ وَمِنْ نَفْسٍ لاَ تَشْبَعُ وَمِنْ دَعْوَةٍ لاَ يُسْتَجَابُ لَهَا».

TRANSLATION:

Zayd ibn Arqam رضى الله عنه said: I will say to you only what the Messenger of Allah ﷺ used to say. He used to supplicate: **"O Allah, I seek refuge in You from incapacity, laziness, cowardice, miserliness, senility and the punishment of the grave. O Allah, grant my soul its God-consciousness and purify it — You are the best to purify it; You are its Guardian and Master. O Allah, I seek refuge in You from knowledge that does not benefit, a heart that is not humble, a soul that is never satisfied, and a supplication that is not answered."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaybah, Ishaq ibn Ibrahim and Muhammad ibn 'Abdillah ibn Numayr, from Abu Mu'awiyah, from 'Asim (al-Ahwal), from 'Abdullah ibn al-Harith and Abu 'Uthman an-Nahdi, from Zayd ibn Arqam رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Remembrance, Supplication, Repentance and Seeking Forgiveness, Chapter: Seeking Refuge From the Evil of Deeds, Hadith No. 2722.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2722

LESSONS FROM THIS HADITH

Beneficial knowledge produces ***a humble heart*** and ***a God-fearing soul***. We ask for beneficial knowledge, and seek refuge from knowledge that only adds to arrogance.

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CALLING TO GUIDANCE

SURAH FUSSILAT 41:33

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ

﴿٣٣﴾

And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims."

Translation: Sahih International — quran.com/41:33

"And who is better in speech than one who invites to Allah". Tafsir Ibn Kathir 41:33

HADITH — SAHIH MUSLIM, NO. 2674

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ حُجْرٍ، قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لاَ يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ دَعَا إِلَى ضَلاَلَةٍ كَانَ عَلَيْهِ مِنَ الإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لاَ يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا».

TRANSLATION:

Abu Hurayrah رضى الله عنه reported that the Messenger of Allah ﷺ said: **"Whoever calls to guidance will have a reward like the rewards of those who follow him, without that diminishing their rewards in the least.** And whoever calls to misguidance will bear a sin like the sins of those who follow him, without that diminishing their sins in the least."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Ayyub, Qutaybah ibn Sa'id and 'Ali ibn Hujr, from Isma'il ibn Ja'far, from al-'Ala' ibn 'Abd ar-Rahman, from his father 'Abd ar-Rahman ibn Ya'qub, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Knowledge, Hadith No. 2674.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2674

LESSONS FROM THIS HADITH

Everyone who acts on a Hadith from Sahih Muslim — for more than 1,100 years — adds reward for Imam Muslim, by Allah's leave. This is the reward of ***calling to guidance***.

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THE LEGACY OF IMAM MUSLIM

Besides Sahih Muslim, he wrote many other works in Hadith and the study of narrators, among them ***al-Kuna wal-Asma'*** (on the names and agnomens of narrators), ***at-Tamyiz*** (on recognising defects in reports), and ***al-Munfaridat wal-Wuhdan***.

THE NARRATOR OF SAHIH MUSLIM

Sahih Muslim has reached us chiefly through the narration of his student ***Ibrahim ibn Muhammad ibn Sufyan***, an ascetic jurist of Nishapur. Imam Muslim's other students include ***Abu 'Isa at-Tirmidhi***, ***Ibn Khuzaymah*** and ***Abu 'Awanah***, who wrote a parallel collection (mustakhraj) on Sahih Muslim.

THE COMMENTARY OF AN-NAWAWI

The most famous commentary on Sahih Muslim is ***al-Minhaj*** by ***Imam an-Nawawi*** (d. 676 AH), a Shafi'i scholar. In the Malay world, Sahih Muslim with an-Nawawi's commentary is read in pondok schools and mosques, and many of its Hadith have been translated into Malay.

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HIS DEATH IN NISHAPUR

HISTORY NOTE: HIS DEATH AND TOMB

According to Wikipedia, Imam Muslim died in ***May 875 CE (261 AH)***, at about ***55 years*** of age, and was buried in ***Nasarabad***, a suburb of ***Nishapur*** (in today's northeastern Iran). His year of birth is disputed.

REFERENCES:

Wikipedia, "Muslim ibn al-Hajjaj". https://en.wikipedia.org/wiki/Muslim_ibn_al-Hajjaj

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيد - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"When a person dies, his deeds come to an end except for three: ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Ayyub, Qutaybah ibn Sa'id and 'Ali ibn Hujr, from Isma'il ibn Ja'far, from al-'Ala' ibn 'Abd al-Rahman, from his father, 'Abd al-Rahman ibn Ya'qub, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1631

LESSONS FROM THIS HADITH

Imam Muslim died ***relatively young*** compared with his teacher, yet left ***beneficial knowledge*** that is still read in mosques, madrasahs and universities across the world.

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ESTABLISHED REPORTS AND POPULAR STORIES

Many stories about Imam Muslim circulate in lectures and books. The following table separates what is established from what needs checking.

THE STORIES AND THEIR STATUS

POPULAR STORY	STATUS
Born in Nishapur in 204 AH and died on 25 Rajab 261 AH.	Established in the books of biography; 206 AH is also given as his birth year.
Compiled the Sahih from 300,000 Hadith he heard.	Established as his own words in the books of biography.
Left adh-Dhuhli's circle out of loyalty to al-Bukhari.	Well known and reported in the books of biography.
Died after eating a basket of dates while searching for a Hadith.	A historical account in Tarikh Baghdad; not a Hadith, and the cause of death cannot be confirmed.
"Sahih Muslim is more authentic than Sahih al-Bukhari."	The view of some Maghribi scholars regarding arrangement; the majority give precedence to Sahih al-Bukhari in authenticity.
"A Hadith not in Sahih Muslim is not authentic."	Not true. Imam Muslim himself said he did not include every authentic Hadith in his book.

REFLECTION — LEARNING FROM A CAREFUL COMPILER

Imam Muslim arranged every Hadith with care. We too should ***organise information*** before we believe it.

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LESSONS AND CONCLUSION

LESSONS FROM THIS EBOOK

First: Take what the Messenger of Allah ﷺ brought — and make sure it truly comes from him (59:7).

Second: The Sunnah is revelation that must be preserved (53:3–4).

Third: Do not pass on everything you hear (Introduction to Sahih Muslim 5).

Fourth: Be loyal to your teachers and side with the truth with good manners.

Fifth: Be honest in trade so that it is blessed (Sahih Muslim 1532).

Sixth: Guard your heart, for Allah looks at hearts and deeds (Sahih Muslim 2564).

Seventh: Great work needs time and patience. Sahih Muslim was compiled over fifteen years.

Eighth: Accept an expert's correction. Imam Muslim removed Hadith whose defects Abu Zur'ah pointed out.

Ninth: Truthfulness leads to Paradise (Sahih Muslim 2607).

Tenth: Understand the foundations: Islam, Iman and Ihsan (Sahih Muslim 8).

Eleventh: The religion is sincere counsel (Sahih Muslim 55).

Twelfth: Do everything with excellence (16:90; Sahih Muslim 1955).

Thirteenth: Call to guidance (41:33; Sahih Muslim 2674).

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CONCLUSION

Imam Muslim رحمه الله passed away in Nishapur in Rajab 261 AH. His book is still read alongside Sahih al-Bukhari throughout the world. In sha' Allah, the next books of **Tracing the Scholars of Islam** will continue the journey with the scholars who came after him. And Allah knows best.

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GLOSSARY AND REFLECTION QUESTIONS

GLOSSARY

TERM	MEANING
As-Sahihayn	The two Sahihs: Sahih al-Bukhari and Sahih Muslim.
Muqaddimah	Introduction to a book; the Introduction to Sahih Muslim explains the rules for accepting Hadith.
‘Ilal	Hidden defects in reports detectable only by experts.
Mustakhraj	A book that re-narrates the Hadith of another book through the compiler’s own chains.
Kutub as-Sittah	The six major Hadith books: al-Bukhari, Muslim, Abu Dawud, at-Tirmidhi, an-Nasa’i and Ibn Majah.
Siddiq	One who is utterly truthful in word and deed.
Sharh	A commentary explaining a book.
Ihsan	Doing something in the best way; worshipping as if you see Allah.

REFLECTION QUESTIONS

1. Imam Muslim spent fifteen years on one book. What work are we willing to persevere in over the long term?

2. Why did Imam Muslim remove Hadith that Abu Zur‘ah criticised, even though he himself was an imam?

3. How does the Hadith on truthfulness relate to how we share news today?

4. What attitude should we take when our teachers disagree with one another?

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

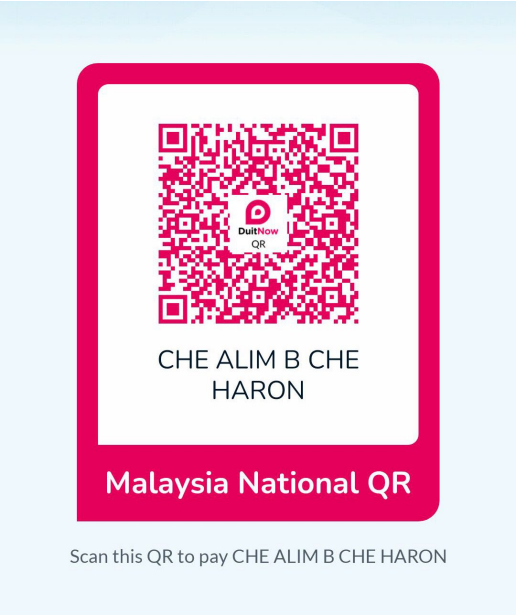
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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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