

The Introduction to  
***Saheeh Muslim***

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al-Qushayree an-Naysaabooree

Commonly-known as,  
**Imaam Muslim (d.261H)**

*Comments by the Shaykh, the Muhaddith,*  
Muhammad Ibn Aadam al-Ithiyoobee

Translation by Abul-Hasan Maalik Ibn Aadam

## الباء الثاني

### THE EVIL OF LYING UPON THE MESSENGER OF ALLAAH

[2]: Aboo Bakr Ibn Abee Shaybah narrated to us that Ghundar narrated upon Shu'bah: And Muhammad Ibnul-Muthannaa and Ibn Bishr both said: that Muhammad Ibn Ja'far that Shu'bah narrated on Mansoor on Rabee' Ibn Hiraash that he heard 'Alee - عليه السلام - giving the sermon, he said: The Messenger of Allaah (ﷺ) said, "Do not lie upon me, for certainly whosoever lies upon me will enter the Fire."

#### COMMENTS:

The *hadeeth* of 'Alee is collected by the author here with the aforementioned chain of narration, and by al-Bukhaaree in *al-Ilm* (no. 103), at-Tirmidhee in *al-Ilm* (no. 2660, 3715), Ibn Maajah in *al-Muqaddimah* (no. 31), and Ahmad *Musnadil-'Asharah* (1/83 and 1/123).

**From the benefits of this *hadeeth*:** The prohibition of lying upon the Messenger of Allah and that it is a heinous sin.

**From them:** In it is the establishment of the previous principle, and that is that lying [upon the Prophet] includes the one who narrates what is not true intentionally or out of negligence.

**From them:** That there is no difference in lying upon him in matters of jurisprudence and other than jurisprudence, such as *at-targheeb wat-tarheeb* (encouragement and admonition), exhortations and other than that. So all of it is impermissible from the greatest of the major sins by the consensus of the Muslims whose opinion is regarded, and this is contradicted by the *Karraamiyyah*, a deviant sect, in their false claim that it is permissible to fabricate *hadeeth* in *at-targheeb wat-tarheeb*.

And the *Karraamiyyah* and some of the *Soofees* sanction lying [upon the Messenger of Allaah] as was mentioned by Ibn Hajr (d.852H), al-Ghazaalee (d.505H) said, "This is from the inspirations of *ash-Shaytaan*,

for truthfulness is an alternative to lying, and what Allaah and His Messenger stated is not in need of fabrication in *al-wa'dh* (exhortation). And they have interpreted the *hadeeth*, "Whoever lies upon me intentionally, his seat has been prepared for him in the Hellfire," with a number of false interpretations:

**The First:** is that it was only stated about a specific person, who went to a people, claiming that he was the messenger of the Messenger of Allaah sent to them to pass verdicts concerning their blood and property, so this reached the Messenger of Allaah and he commanded that he be put to death and said, "Whoever lies on me intentionally his seat has been prepared for him in the Hell fire."

**Second:** That it was narrated with respect to the one who lies on the Prophet intending to demean him or disgrace al-Islam and they attach to this what was narrated upon Abee Umaamah who said: the Messenger of Allaah said, "Whoever lies upon me intentionally his seat has been prepared for him in Hell." This troubled his companions until he saw it upon their faces, and they said, "O Messenger of Allaah! You said this while we hear your from you *hadeeth* and add to it and take away from it." He said, "I did not intend this, rather I intended those who lie upon me to demean me and disgrace al-Islam."

**Third:** That if the lie is in *at-targheeb wat-tarheeb* then it is a lie for the Messenger of Allaah, not upon him.

**Fourth:** That there comes in some of the wordings of the *hadeeth*, "Whosoever lies upon me intentionally to misguide the people, his seat has been prepared for him in the Hell-fire."

**The answer to these doubtful matters is as follows:** As for the first doubt the answer to it is that the aforementioned reason does not have an authentic chain of narration, and [even] with the supposition of its authenticity that which is of consequence is the generality of the wording not the specific cause [of the wording].

**As for the second doubt:** the answer to it is that the *hadeeth* is a lie as was mentioned by al-Haakim (d.405H), in its chain of narration is Muhammad Ibn Fadl Ibn 'Atiyyah, they (the Scholars) have consensus upon rejecting his narration, and Saalih Jazrah said, "He fabricated *hadeeth*."

**As for the third doubt:** its answer is that it is a lie upon him in the inventing of *ahkaam* (rulings), for indeed the *mandoob* (highly desirable) is a part of the *ahkaam* and in relating upon Allaah is the promise of a reward for that action.

**As for the fourth doubt:** the answer to it is that the Scholars of *hadeeth* have agreement that the addition of the wording 'to misguide' is not authentic..."

