Imam Muslim and the Methodology of Compiling the Book of *Ṣaḥiḥ* Muslim

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Abstrak

Artikel ini membahas Imam Muslim, yang dikenal dengan kitab Muslim, dan metodenya dalam mempersiapkan kitab ṣaḥiḥ. Meskipun Imam Muslim memiliki persyaratan khusus untuk penyusunan kitabnya, namun persyaratan tersebut tidak seketat Imam Bukhari. Penelitian untuk makalah ini menggunakan sumber-sumber primer dari berbagai literatur yang berkaitan dengan Imam Muslim dan kitab ṣaḥiḥ Muslim, dan menggunakan pendekatan kualitatif untuk mengeksplorasi hal-hal yang berkaitan dengan Imam Muslim. Sumber data yang digunakan adalah data primer dan sekunder yang berasal dari buku, jurnal, dan literatur. Makalah ini menjelaskan persyaratan khusus untuk penyusunan kitab ṣaḥiḥ Muslim secara jelas dan ringkas untuk memudahkan pembaca.

Keywords: *Imam Muslim; Hadis; Kitab Ṣaḥiḥ Muslim*

Abstract

This paper discusses Imam Muslim, who is known for his book of Muslim, and his method of preparing the book of ṣaḥiḥ. Although Imam Muslim had special requirements for the book's preparation, they were not as strict as Imam Bukhari's. The research for this paper used primary sources from various literature related to Imam Muslim and the book of ṣaḥiḥ Muslim, and employed a qualitative approach to explore the matters related to Imam Muslim. The data sources included primary and secondary data from books, journals, and literature. The paper describes the special requirements for the preparation of the book of Muslim in a clear and concise manner for the reader's convenience.

Keywords: *Imam Muslim; Hadis; Kitab Ṣaḥiḥ Muslim*

Introduction

The Qur'an is considered a holy book by Muslims that regulates all aspects of human life, including society, morals, science, commerce, and the prohibitions and commands that should be followed as a Muslim. However, there are still many explanations in the Qur'an that are not clear to understand due to the general nature of the discussions. This is where the use of hadith becomes important, as it functions to explain the general things discussed in the Qur'an.

It is crucial to pay attention to the quality of the hadith, whether it is accepted or rejected, when using it to explain a verse or search for a specific problem. This motivated scholars to compile the traditions into a book, such as the book of Muslim. In compiling the book of Muslim, strict requirements were applied to accepting the traditions from the narrators, although not as strict as those applied by Muslim. Who is Imam Muslim and what is the methodology of compiling the book of Ṣaḥīḥ Muslim? It will be straightforwardly

reviewed in this research.

The methodology used in this paper is library research, which involves analyzing primary sources from different books or literature related to Imam Muslim and the book of ṣaḥiḥ Muslim. The approach used in this study is qualitative and aims to explore matters related to Imam Muslim and his book. The data sources include primary and secondary data, which come from books of hadith, various books, journals, and literature. After collecting the data, it is described in writing using words or sentences to make it easier for readers to understand."

Imam Muslim's Profile

Abu al-Husayn Muslim ibn al-Hajjāj al-Qusyairi an-Naisaburi was born in 820 ADS in Nisabur, a small city in Northeast Iran.[1] He belonged to the famous Arab tribe of Bani al-Qusyairi. According to the book Ulama al-Anshari, written by al-Hafidz ibnu al-Ba'i, Imam Muslim was born in 206 AH.[2] He died at the age of 55 on 25 Rajab 261 AH and was buried in Nasr Abad, an area outside Naisabur.[3] He traced his ancestry back to Qusyairi ibn Ka'ab ibn Rabi'ah ibn Sa'sa'ah, who was a great nobleman.[4]

Al-Hajjaj bin Muslim was a highly respected scholar in his village, and he personally educated his son Muslim from a young age. Muslim began learning to memorize and narrate hadith directly from his father at the age of 14,[5] although some sources suggest he started at age 12.[6] Muslim was known for his diligence and commitment to gaining knowledge from an early age, including memorizing the Qur'an and studying Arabic literature and grammar. These foundations served him well as he traveled to study with various sheikhs across Basrah, Medina, Hijaz, Fusthat, Tabuk, Iraq, Sham, and Ray.[7]

He was renowned for his remarkable ability to memorize and his surgical precision. It is no surprise that he was able to memorize thousands of traditions from a young age, and present each sanad without any errors. Consequently, he was able to systematically organize thousands of traditions into a book, which no scholar before Imam Muslim had ever achieved.[8]

Imam Muslim had many teachers in his quest to study and deepen the hadith. Some of his teachers include Imam Bukhari, Ahmad ibn Hanbal, Muhammad ibn Yassar Harun ibn Sa'id al-Ijli, Yahya ibn Yahya, Ishaq Ibn Rawahaih, Abdullah Ibn Maslamah, Sa'id Ibn Mansur,

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[1] Abdul Majid Khon, *Ulumul Hadis*, Cet. VI (Jakarta: Amzah, 2019). 294.

[2] Muhammad Alawaki Al-Maliki, *Al-Manhalu Al-Latiīfu Fi Ushūli Al-Ḥadiṡi Al-Syarifi*, ed. by Adnan Qohar, Cet. III (Yogyakarta: Pustaka Pelajar, 2012). 263

[3] Naila Farah, 'Mengenal Kitab-Kitab Hadis', *Diyat Al-Afkar*, 2.1 (2014), h. 33

[4] Munzier Suparta, *Ilmu Hadis*, Cet. X (Jakarta: Rajawali Press, 2016). 240.

[5] Umar Athoillah, *Manahijul Muhadditsin: Sejarah Penulisan Kitab Hadis Dari Abad Pertama Hingga Abad Empat*, Cet. I (Surabaya: Dimar Jaya Press, 2020). 115

[6] Muhammad Abu Syuhbah, *Muhammad Abu Syuhbah, Fi Ribbah Al-Sunnah Al-Kutub Al-Shahih Al-Sittah* (kairo: Majma' al-Buhus al-Islamiyah). 80

[7] Umi Sumbulah, *Studi Sembilan Kitab Hadis Sunni*, ed. by Agus Purnomo, Cet. I (Malang: UIN Maliki Press, 2013). 40-41

[8] Athoillah. 116

Abu Mas'ud, Amar Ibn Sawad, Harmalah ibn Yahya, Abu Shaibah ibn Farwakh, Abu Kamil al-Juri, Zuhair ibn Harb, Qutaibah Ibn Sa'id, and Amr al-Naqid amongst others.[9]

After gaining knowledge and matters relating to hadith, it was then passed on to his students. The students who studied with Imam Muslim were Abu Isa al-Tirmidzi, Muhammad ibn Ishaq Ibn Khuzaimah, Abu Hatim Ar-Razi, Abu Amr Ahmad Ibn Mubarak, Yahya ibn Sa'id, Muhammad ibn Sufyan, Abu Awanah Ya'qub ibn Isaac al-asfarayani, Ahmad Ibn Salamah, Abu Abbas Muhammad Ibn Ishaq Ibn al-Siraj, Ali Ibn Husain, and others..[10]

Scholars' Assessment of Imam Muslim

Imam Muslim was a highly respected scholar who was renowned for his intelligence, expertise in illat and rijal, and his position as an Imam. Many scholars who lived during and after his time praised him. Muhammad ibn Abdul Wahhab al-Farra' quoted by al-Hakim, said that Muslims were one of the great ulema and a repository of knowledge, and that he only knew Muslim to be good people. Al-Hakim relates what he heard from Muhammad ibn Ibrahim from Ahmad ibn Salamah, who said that he saw Abu Hatim and Abu Zar'ah suggesting that Muslim should address the issue of authentic traditions before the senior scholars of his time.[11]

In the book Tazkirah al-Huffaz, Al-Hafiz al-Żahabi praises Imam Muslim, also known as al-Hafiz Hujjah al-Islam Abu al-Hasan al-Qusyairi al-Naisaburi, as an expert in Hadith. Imam Muslim was known for his strong memorization skills, his many scientific papers, and his diligence. He was even superior to his teachers of his time. His friends and students, such as Ibn al-Uqdah, Ibn al-Akhram, Ibn Abu Hatim, Abu Bakr al-Jarudi, and others, also praised him. In this era, according to Bandar, four scholars of hadith memorized, namely: Muhammad ibn Isma'il, Abu Zar'ah, al-Darimi, and Muslim ibn al-Hajjāj.[12]

Imam Muslim was a highly respected figure in Islamic scholarship. He was considered a thiqah, which means he was reliable and trustworthy, according to Maslamah ibn Qasim. Another scholar, Al-Nawawi, noted that Muslims were careful in their collection and reporting of hadith. He was well-respected for his firm stance, knowledge, and piety. [13] Al-Zahabi gave him the title Muhsin Naisabur. Imam Muslim was known for his open-mindedness, friendliness, and generosity. He was not one to rely solely on his own opinion and was always willing to listen to advice and input from others.[14]

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[9] Arifin Zainul, *Studi Kitab Hadis*, Cet. I (Surabaya: Al-Muna, 2013). 105-106

[10] Zainul.h. 105-106

[11] Muhammad Abdurrahman al-Mubarak Furi, *Tuhfah Al-Ahwazi Bi Syarhi Jami' Al-Tirmizi* (Beirut: Dār al-Kutub al-'Imiyah). 14

[12] Muhammad Ali Farhat, *Dirasat Fi Manahij Al-Muḥaddiṡin* (Kairo: Matba'ah al-Fajr al-Jadid). 90.

[13] Abū al-Fadl Aḥmad bin Alī bin Muhammad bin Aḥmad bin Ḥajar Al-'Asqalānī, *Tahżib Al-Tahżīb*, Juz 10 (India: Maṭba'ah Dāirah al-Ma'ārif al-Niẓamiyah). 127

[14] Muhammad Asrori Ma'sum, 'Eksistensi Kitab Ṣaḥīḥ Muslim: Studi Historis Penulisan Hadits Karya Imam Muslim', 1.2 (2013), 76.

Imam Muslim's written works

The writings of Imam Muslim who is known as a prolific scholar of hadith and whose works are very useful for the development of the science of hadith are as follows: 1) *al-jami' ash-shahih;* 2)*al-ilal;* 3) *al-musnad al-kabir ala asma' al-rijal*; 4) *al- mukhadramin;*5) *tabaqat al-tabi'in;* 6) *musnad malik*; 7) *al-kuna;* 8) *al-intifa' bi julud al-siba';* 9) *man laisa lahu illa rawibn wahid;* 10) *al-aqran;* 11) *al-tamyiz;* 12) *hadith Amr bin Shu'aib;* 13) *masyayikh malik;* 14) *masyayikh at-thauri;* 15) *al-intifa'bi uhb al-siba';*16)*al-wujdan;*17) *awlad al-shahabah;* 18)*masyayikh shu'bah;* 19) *alfrad al-syamiyyin;* 20) *auham al-muhaddisin;* and 21) a collection of questions asked to Ahmad bin Hanbal..[15]

Profile of the Book of *Ṣaḥīḥ* Muslim

Imam Muslim did not give a specific title to his book, which has caused differences in opinion among scholars. Some have named it jāmi, musnad, and ṣaḥiḥ. The name ṣaḥiḥ is commonly used in books of tafsir, fiqh, and others. According to Asma'ani, the book is more widely known as ṣaḥiḥ in both the west and east.[16]

Al-Khatib al-Baghdadi has explained a narration by Muhammad al-Masarjisi, who said that Muslim b. al-Hajjaj stated, "I have written al-Musnad al-ṣaḥiḥ, which contains about 300,000 traditions that I have heard." [17] In another narration, Imam Muslim explains that he included only those traditions in this musnad that are based on the results of *hujjah* (proof), and he did not discard any traditions except on the basis of the results of *hujjah*. [18] Some scholars named the book musnad, such as al-Qāḍī 'Iyāḍ, who called it "al-Musnad al-ṣaḥiḥ al-Mukhtasar bi Naql al-'Adl 'an al-'Adl 'an Rasulullah SAW," and Ibn Khayr, who called it "al-Musnad al-ṣaḥiḥ al-Mukhtasar min al-Sunan bi Naql al-'Adl 'an al-'Adl 'an Rasulullah SAW." [19]

There are different ways in which the book of hadith collection by Imam Bukhari is referred to. Some refer to it simply as "Jami'" while others call it "Jami' al-Sahih". For instance, the book "al-Risalah al-Mustathrafah" by al-Kattan and "Tahzib al-Tahzib" by Ibn Hajar only mention the name "Jami'". On the other hand, some books like "Hidayat al-'Arifin" by Isma'il al-Baghdadi, "al-Mirqah Sharh al-Mishkah" by Ali al-Qari, and "Kashf al-Zunun" by al-Hajj al-Khalifah refer to it as "Jami' al-Sahih".[20]

Imam Muslim discusses the background of the book in the preamble to his book.

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[15] Athoillah. 118

[16] Muhammad Muhammadi, *Al-Madkhal Ilā Ṣaḥiḥ Al-Imam Muslim Bin Al Ḥajjāj Rahimahu Allah* (Kuwait: Maktabah al-Syu'un al-Fanniyah, 2007). 44

[17] Al-Khatib Al-Bahgdadi, *Tarikh Baghdad*, Juz XV (Beirut: Dār al-Gharb al-Islami, 2002). 121

[18] Ibnu Shalah, *Siyānat Ṣaḥiḥ Muslim Min Ikhlāl Wa Al-Ghalaṭ Wa Himāyatuh Min Al-Isqāt Wa Al-Saqath* (Beirut: Dār al-Gharb al-Islami, 1984). 68

[19] Muhammadi. 45

[20] Abū Gudah 'Abd Al-Fattāh, *Tahqiq Ismai Al-Ṣaḥiḥain Wa Ism Jāmi' Al-Tirmiżi* (Beirut: Dār al-Qalam, 1993). 46.

Broadly speaking, two factors prompted the compilation of the book; In his muqaddimah, Imam Muslim explains that one of his students, Ahmad b. Salamah, requested a collection of the Prophet's traditions and their traditions in one concise book. The student wanted a book that did not repeat the same traditions. In response to this request, Imam Muslim compiled a book of Prophetic traditions without any repetitions

ثُمَّ إِنَّا إِنْ شَاءَ اللهُ مُبْتَدِئُونَ فِي تَخْرِيجِ مَا سَأَلْتَ وَتَأْلِيفِهِ، عَلَى شَرِيطَةٍ سَوْفَ أَذْكُرُهَا لَكَ²¹.

Meaning:

> Then God willing I will begin to narrate the traditions you have requested and compile them according to the conditions that I will present to you.

The books of hadith that are in circulation within the community contain many weak and forbidden traditions. Imam Muslim observed that many people claimed to be a muhadithin, yet they still conveyed traditions that were weak and unacceptable. This is because they did not limit themselves to narrating authentic traditions from trustworthy, honest, and reliable narrators. As a result, it becomes challenging for ordinary people to distinguish between the authentic and weak traditions, especially given the increasing number of narrators and chains of transmission. It was for this reason that Imam Muslim compiled the hadith that is considered to be authentic (Sahih).*²²*

Imam Muslim Berkata:

وَلَكِنْ مِنْ أَجْلِ مَا أَعْلَمْنَاكَ مِنْ نَشْرِ الْقَوْمِ الْأَخْبَارِ الْمُنْكَرَةِ بِالْأَسَانِيدِ الضِّعَافِ الْمَجْهُولَةِ، وَقَذْفِهِمْ بِهَا إِلَى الْعَوَامِّ الَّذِينَ لَا يَعْرِفُونَ عُيُوبَهَا، خَفَّ عَلَى قُلُوبِنَا إِجَابَتُكَ إِلَى مَا سَأَلْتَ²³

Meaning:

> Due to the circulation of false reports that lack credible sources among the general public, as I previously mentioned, and the transmission of such reports to individuals who are not aware of their inaccuracies, I have decided to grant your request to alleviate my concerns.

There are different opinions regarding the number of traditions in the book of Muslim. Imam Muslim reportedly said that the book he wrote contained 300,000 traditions over a period of 15 years. [24] Ahmad b. Salamah, on the other hand, wrote 12,000 traditions in 15 years while accompanying Imam Muslim. However, after conducting his research, Ibn

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[21] Muslim bin al-Ḥajjāj Abū al-Ḥasan al-Qusyairī Al-Naisābūrī, *Al-Musnad Al-Ṣaḥiḥ Al-Mukhtaṣar Binaql Al-'Adl 'An Al-'Adl Ilā Rasūlillāh Ṣallallāhu 'Alaihi Wa Sallam*, Juz I (Beirut: Dār Iḥyā' al-Turāš al-'Arabi). 4

[22] Kasman, *Al-Kutub Al-Sittah (Al-Kutub Al-Sittah "Sejarah Dan Manhaj Shahih Al-Bukhari, Shahih Muslim, Sunan Al-Tirmidzi, Sunan Abu Daud, Sunan Al-Nasa'i, Dan Ibnu Majah"*, ed. by Aminullah (Jember: IAIN Jember Press, 2015). 73

[23] Al-Naisābūrī. 7.

[24] Muhammad Sayyid Al-Maliki, *Al-Manhal Al-Latiffi Usul Al-Hadiš Al-Syarif* (Madinah: t.tp., 2000). 226.

Hajar concluded that the 12,000 traditions were repetitive. [25] According to Ibn Shalah's statement, Muslim's traditions total 4,000. Other opinions state that Muslim's Hadith contains 7,275, 3,033, or 5,632 traditions. [26]

Systematization of the Book

Imam Muslim dedicated his efforts to gathering the sahih traditions that were muttasil, and he organized them systematically by chapter. Unlike his teacher, Imam Bukhari, Imam Muslim grouped each matan that had the same chapter theme into one particular chapter, preventing it from spreading to other chapter themes. To make it easier to find, he collected various sanads to the same hadith text or various hadith texts to the same sanad in a particular place. Imam Muslim avoided making repetitions unless it was necessary to do so.[27]

According to Imam Nawawi, the book of Muslim is a quick reference book that allows readers to easily find hadiths with various versions of the desired sanad or matan. [28] It can be concluded that both Bukhari and Muslim's books have their own advantages. Bukhari's book is superior in its authenticity, while Muslim's book is superior in its systematization. [29]

Imam Muslim is renowned for his meticulousness in distinguishing between the words "Haddasana" and "Akbarana." "Haddasana" refers to a hadith that was heard directly from the teacher, [30] while "Akbarana" refers to a hadith that was recited on behalf of the teacher. Imam Muslim once expressed his caution in selecting or choosing traditions, stating that he was very careful in this regard.

$$مَا وَضَعْتُ شَيْئاً فِي كِتَابِي إِلَّا بِحُجَّةٍ وَمَا أَسْقَطْتُ مِنْهُ شَيْئاً إِلَّا بِحُجَّةٍ^{31}$$

Meaning:

> "I do not include anything in my book except for a reason, and I do not invalidate a tradition except for a reason."

The book of Imam Muslim starts with a preamble that explains the different types of traditions included in his book. It also sheds light on the condition of the narrators and prohibits lying in the name of the Prophet. There is a call to remain vigilant in narrating traditions and to avoid spreading weak traditions. The sanad is regarded as the most

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[25] Muhammad Abdurrahman Al-Mubarakfuri, *Tuhfah Al-Ahwazi Bi Syarhi Jami' Al-Tirmizi* (Beirut: Dār al-Kutub al-'Ilmiyah). 16.

[26] Ma'sum. 79-80

[27] Athoillah. 120.

[28] Abu Zakariya Yahya bin Syarif An-Nawawi, *Syarah Sahih Muslim*, Juz I (Beirut: Dār Ihyā al-Turaś). 14.

[29] Athoillah. 135.

[30] Zainul. 108

[31] Syuhbah. 86

important part of religion.[32]

The book of Imam Muslim is divided into 54 chapters which are mainly based on the theme of Islam. Each chapter is further subdivided into sub-chapters which are arranged based on fiqhi chapters or legal traditions, rewards, sins, religious principles, targhib and tahrib, manaqib, adab, sirah and tafsir. The Sahih Muslim follows the pattern of jami' in its organization.*[33]*

Assessment of the Book of *Sahih*Muslim

There are different opinions about the book of Muslim, but Muhammad 'Ajaj al-Khatib believes that: a) the book of Muslim is well-organized and systematically arranged, b) the hadiths in the book are collected in one chapter and not mixed with others, and are known to be carefully authenticated, and c) the book of Muslim is widely recognized for its easy-to-use format that allows for quick access to specific hadiths related to a particular problem or issue.[34]

Despite the praise, perfection belongs only to Allah. Therefore, there are criticisms of the scholars of the book of Muslim, including scholars who were contemporaries of Imam Muslim, such as Abu Zar'ah al-Razi. Abu Zar'ah believed that there were narrators who did not deserve to be included in the book of Muslim. However, Imam Muslim included these narrators anyway, despite their perceived weakness. The narrators in question are Qutn bin Nasir, Asbaṭ bin Nasr, and Ahmad bin Isa al-Misriy. In response to the criticism, Imam Muslim stated that he still considered the narrations to be ṣaḥiḥ (authentic). He provided two reasons for this: 1) a group of thiqah (reliable) narrators had also narrated the same hadith from a teacher who was also considered thiqah, and 2) the hadith text itself was widely known and accepted among the thiqah narrators.[35]

There is some criticism of the Muslim book as it contains narrators who have weak memorization skills. However, Ibn Hajar responded to this criticism by stating that there are two reasons for this. Firstly, some scholars consider the criticized narrator to be daif, while others consider them to be thiqah, and Imam Muslim falls under the latter category. Secondly, some narrators may have been judged to be daif at the time of their inclusion in the book, but over time, other scholars considered them to be sahih. Unfortunately, due to aging and other factors, their memorization power may have decreased, resulting in senile dementia, etc..[36] As for other criticisms of the book of Muslim, Imam Nawawi in his book of sharī'ah, *al-Minhāj fī Syarḥi ṣaḥiḥ Muslim ibn Hajjaāj,* has answered various criticisms to set

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[32] Syuhbah. 90-91.

[33] Kasman. 74

[34] Muhammad Ajjaj Al-Khatib, *Ushul Al-Hadis Ulumuhu Wa Musthalahu* (Beirut: Dār al-Fikr, 1989). 317.

[35] Abu Bakr bin Muhammad Al-Hazimi, *Syurut Al-Aimmah Al-Khamsah* (Beirut: Dār al-Kutub al-Ilmiyyah, 1984). 75

[36] Athoillah. 129-130

them straight.

Sharah, Mukhtasar and Search Index of *Ṣaḥiḥ Muslim.*

There are several books that explain the book of Muslim (Sahih Muslim), including the following: 1) Mu'allim bi Fawāiḍ Kitāb Muslim by Imam Abu Abdillah Muhammad bin Ali al-Maziri 2) Ikmāl al-Mu'allim fi Sharh Sahih Muslim by Imam Qahdi Iyad bin Musa al-Yahsabi al-Maliki 3) Al-Minhāj fi Sharh Sahih Muslim ibn Hajjāj by Imam al-Hafidz Abu Zakariya Muhyidin ibn Sharaf al-Nawawi as-Shafi'I 4) Sharh by Imam Abu Abdullah Muhammad bin Muhammad bin Yusuf al-Sanusi al-Hasani 5) Ikmāl ikmāl al-Mu'allim by Imam Abu Abdillah Muhammad bin Khalifah al-Wasyayani al-Maliki

In addition to these, there are books that summarize the book of Muslim, which include: 1) Mukhtaithar by Shaykh Abu Abdillah Sharifuddin Muhammad bin Abdillah al-Mursi 2) Mukhtaithar by Shaykh Imam Ahmad bin Umar bin Ibrahim al-Qurtubi 3) Mukhtaithar by Imam Zakiyuddin Abdul 'Adzim bin Abdul Quwwa al-Munziri.

Index books as a guide to facilitate the search for traditions, including Miftāḥ ṣaḥiḥ Muslim by Shaykh Muhammad Sharif bin Mustafa al-Tuqadi and Uṣul al-Ḥadīth Ulumuh wa Musṭalaḥuh by Shaykh Muhammad Fuad 'Abd al-Baqi.[37]

Standard of Compilation of *Ṣaḥiḥ Muslim*

Imam Muslim is known to have selected only the traditions of the Ṣaḥiḥ quality. The conditions for selecting a tradition are the same as those of a general Hadith, which require a connected sanad and fair and dhabith narrators, avoiding shaykh and illah. However, Imam Muslim had two special conditions, namely the conditions of rijal and sanad mu'an'an.

To be specific, Imam Muslim divided the thabaqat ar-ruwah into three categories in his muqaddimah: 1) Hadiths that are free from defects and other issues, because the narrators are known to be honest in conveying the hadith, have a strong memory, and there are no significant discrepancies or mistakes in narrating the hadith. 2) Hadiths in which there are narrators who are not strong in memorization but are shy, honest, and steadfast in their pursuit of knowledge, even though they are inferior to the first group. 3) There are narrators who are suspected of fabricating traditions, producing false traditions or munkar who participate in narrating traditions.[38]

It can be concluded that there are three categories of narrators in hadith literature. The first category is comprised of narrators who are known to be 'fair' and highly 'habituated' (al-huffaż al-mutqinūn). Imam Muslim made it a requirement of hadith ushul. The second category is made up of narrators who are habitual in the preservation and precision of hadith (al-mutawassithūn fi al-Hifzh wa al-Itqān). Imam Muslim makes it a condition of hadith mutabi'at and syawahid. The third category includes narrators who are weak and unreliable (dhaif and matruk). This category of narrators was not included in

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[37] Ma'sum. 86-88.

[38] Al-Naisābūrī. 4-6.

Imam Muslim's ṣaḥiḥ.[39]

Imam Muslim explains in his book that a narrator mu'an'an can be considered connected if it meets 4 requirements. Firstly, the narrators must be thiqah which means they are trustworthy in conveying traditions so that they can be used as an hujjah. Thiqah does not only mean those who are strong in memorization or tamm al-dhabt, but also includes narrators whose memorization power is normal or khafif al-dhabt. Secondly, the narrators must be known to have lived at the same time (al-'Ilm bi al-Mu'ṡarah). Imam Muslim states that contemporaneousness of the narrators who are interrupted by the word 'an is not on the basis of possibility, but must be ascertained. To ensure contemporaneousness (mu'asarah), two ways can be taken, namely a) stating the date or year of birth and the date or year of death of a hadith narrator and b) giving the date or year of death of the one who died first among the teachers of the hadith narrator from whom the hadith was heard.

It is possible for narrators of a hadith to have met each other and for this to be relevant to the authenticity of the narration. According to Imam Muslim, there are two conditions for such a meeting, namely: a) the narrators should live in the same area or a fairly close area, and b) the narrators should have lived at the same time. Al-'Alai argues that meeting each other is sufficient without the need to ascertain the region of origin, as long as the narration is free from any signs of tampering and the possibility of meeting between the narrator and the hadith being narrated in the same country and age. Ibn Hajar is more inclined to the second opinion, as he states that Imam Muslim only requires the mu'asarah, i.e. the two narrators who lived at the same time. However, according to al-Mu'allimi, such a meeting is quite rare, especially among the tabi'in, and is not necessary for the authenticity of the narration. In this city, it was possible for the hadith narrators to meet each other, including the teacher and the student of the hadith narrator, if they lived at the same time. This removes any doubt about the impossibility of the narrators meeting each other, even if they were living in different countries.

There is no evidence that denies the meeting between them. Imam Muslim considers the condition for the continuity of the chain of transmission to be living at the same time or mu'asarah, as long as there is no evidence to suggest that the narrator never heard the hadith from the other narrator: Hadith scholars agree that the narrator is not known to be a mudallist.[40]

Congclusion

Imam Muslim, whose real name is Abu al-Husain Muslim ibn al-Hajjāj al-Qusyairi an-Naisaburi, was born in 204 AH (820 AD) in Nisabur. He died on 25 Rajab 261 AH at the age of 55 years and was buried in the Nasr Abad area outside Naisabur. Imam Muslim was known for his diligence in studies even from an early age. He visited various places such as Basrah, Medina, Hijaz, Fusthat, Tabuk, Iraq, Sham, and Ray to study. He was known for his intelligence, genius, imamship, ability to think, research, expertise in illat and rijal, and

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[39] Kasman. 77.

[40] Kasman. 78-83

more. When compiling his book, Imam Muslim applied high standards in selecting traditions and narrators, but not as strict as those required by Imam Bukhari.

Imam Muslim had specific requirements for the narrators of his book. These requirements are divided into three stages. The first stage is for narrators who are well-known for being fair and reliable. This is a vital condition for the hadith ushul. The second stage is for narrators who are regular in their narration and have a good memory. This is a condition for the hadith mutabi'at and syawahid. The third stage is for narrators who are weak and unreliable. Such narrators were not included in Imam Muslim's book of ṣaḥiḥ.

Furthermore, there are specific conditions for the sanad mu'an'an. If it meets four conditions, it is considered valid. Firstly, the narrator must be trustworthy (thiqah). Secondly, they must have lived during the same period as the event they narrate (al-'Ilm bi al-Mu'aṣarah). Thirdly, there must be a possibility of meeting (Imkān al-Liqā'). Fourthly, there should be no evidence that denies the meeting and hearing of each other. Finally, the narrator should not be a mudallis.

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