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The Reliability Coefficient (η) of Muslim b. Abī Maryam: An Application for the Theory of Hadith Transmission System Based on Probability Calculations

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Abstract: This study includes an application for the theory of hadith transmission system based on probability calculation by the transmitters. The transmitter who is selected in order to remove the unknown character is Muslim b. Abī Maryam. He is one of the Tābi'īn (the ones who listened to hadiths from the people who saw the Prophet.) The reliability coefficient based on unknown transmitters (η) is calculated by determining and analyzing all the transmissions of the transmitter with chain that are found in the sources. Besides, based on the conclusions, the power (P) of transmitter is brought to light as well and all of them are displayed in a table. In the conclusion of the study an appraisal is made by comparing the degrees of the words al- jarḥ wa al- ta'dīl (the science of accepting and rejecting narrators) that were envisaged by the hadith critics regarding the transmitter with η which is calculated by the theory of transmission system of hadith based on probability calculations that is presented here as an example.

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For my study I am truly grateful to my estimable teacher M.Ali SÖNMEZ, prof.dr., who endeared the hadith science to me and to my worthy brother Haydar SOYSAL, elec.engineer, who is helpful for me in every respect.

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INTRODUCTION

Three basic principles were established in our study titled by *A Theoretical Approach to the System of Transmission of Hadith Based on Probability Calculations*.[459] The first one was the reliability coefficient of the transmitters (**η**), the others were veracity percent of hadiths (**ω**) and the reconstruction of hadiths in the most likely way. In this study only the first one is used for the application.[460]

The calculation of the reliability coefficient of the transmitters (η) is the first and the most important stage of the model. In this study we take up a hadith transmitter named Muslim b. Abī Maryam.

There are several reasons for selecting Muslim b. Abī Maryam. First, he has small amount of hadiths; second, he is one of the Tābi'īn; third, he is the associate transmitter of al-Bukhārī and Muslim.

Who is Muslim b. Abī Maryam?

The dates of his birth and death are not known exactly. As being one of the Tābi'īn he is deemed as a scholar of the fourth class. He did not see the Prophet. His ancestry is Muslim b. Abī Maryam Mawlā al-Anṣār. All the writers of *al-Kutub al-sitta* except al-Tirmidhī gave a place to his transmissions in their books.[461]

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[459] See Halis AYDEMİR, "A Theoretical Approach to the System of Transmission of Hadith Based on Probability Calculations", *Hadis Tetkikleri Dergisi (HTD)*, III/1, 2005, pp. 51-84.

[460] About the flow diagram relevant to this application see the abovementioned article, p. 70.

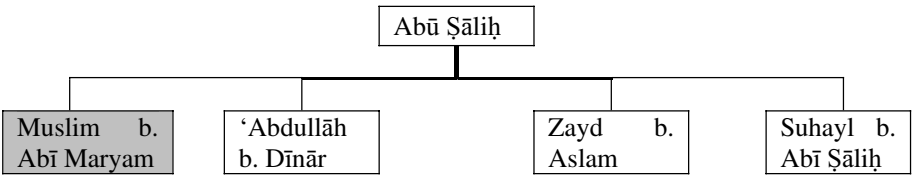
[461] See al-Mizzī, Yūsuf b. al-Zakī 'Abd al-Raḥmān (d. 742), *Tahdhīb al-kamāl*, 35 vols., ed. Bashār 'Awwād Ma'rūf (Beirut: Mu'assasat al-Risāla, 1980/1400), XXVII, 541 (5944); Ibn Ḥajar, Aḥmad b. 'Alī al-'Asqalānī (d. 852), *Tahdhīb al-Tahdhīb*, 14 vols. (Beirut: Dār al-Fikr, 1984/1404), X, 125 (255); *Taqrīb al-Tahdhīb,* ed. Muḥammad 'Awwāma (Syria: Dār al-Rashīd, 1986/1406), 530 (6647); al-Bukhārī, Abū 'Abdullāh Muḥammad b. Ismā'īl (d. 256), *al-Tārīkh al-kabīr*, 8 vols., ed. al-Sayyid Hāshim al-Nadwī (Beirut: Dār al-Fikr, n.d.), VII, 273 (1155); al-Bājī, Sulaymān b. Khalaf (d. 474), *al-Ta'dīl wa't-tajrīḥ*, 3 vols., ed. Abū Lubāba Ḥusayn (Riyāḍ: Dār al-Liwā', 1406/1986), II, 720 (636); Ibn Ma'īn, Yaḥyā (d. 233), *al-Tārīkh*, 4 vols., ed. Aḥmad Muḥammad Nūr (Makkah: Markaz al-Baḥth al-'Ilmī, 1399/1979), IV, 312 (4549); Ibn 'Abd al-Barr (d. 463), *al-Tamhīd fī ma'rifat mā fī-l-muwaṭṭa' min al-ma'ānī wa-l-asānīd*, 22 vols., ed. Muṣṭafā b. Aḥmad al-'Alawī and Muḥammad 'Abd al-Kabīr al-Bakrī (Morocco: Ministry of Awqāf and Religious Affairs, 1387), XIII, 192-196; Ibn Sa'd, Muḥammad (d. 230), *al-Ṭabaqāt al-Kubrā* (al-qism al-mutammim), ed. Ziyād Muḥammad Manṣūr (2nd. ed., Madīnah: Maktabat al-'Ulūm wa'l-Ḥikam, 1408), 357 (272); al-Dhahabī, Muḥammad b. Aḥmad b. 'Uthmān (d. 748), *Tārīkh al-Islām* (Beirut: Dār al-

Transmissions of Muslim b. Abī Maryam[462]

1. Transmission

وأما حديث مسلم بن أبي مريم، فقرأته على الحافظ أبي الفضل بن الحسين: أخبركم محمد بن إبراهيم الحموي، عن زينب بنت مكي إجازة وحضورا، أن عمر بن محمد بن طبرزد أخبرهم، أخبرنا محمد بن عبد الباقي القاضي، أخبرنا الحسن بن علي الجوهري، أخبرنا علي بن محمد بن كيسان، حدثنا يوسف بن يعقوب القاضي، حدثنا محمد بن أبي بكر المقدمي، حدثنا سعيد بن سلمة، هو ابن أبي الحسام، حدثنا مسلم بن أبي مريم، عن أبي صالح، عن أبي هريرة، أن النبي صلى الله عليه وسلم قال: **إن العبد ليتصدق بالتمرة من كسب طيب فيجعلها في حق فيقبضها الله تعالى بيمينه فيربيها أحسن ما يربي أحدكم فلوه حتى تكون مثل الجبل أو أعظم من الجبل.**

Muslim b. Abī Maryam transmits this hadith from Abū Ṣāliḥ.



As far as we determined, this transmission made from the event source: Abū Ṣāliḥ was supported by three another. All the transmissions are in similar format. Let us call this format x.

There is no *discrepancy*[463] between them as much as to require a second format description.[464] All the transmitters mentioned here or to be mentioned

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Kutub al-'Arabī, 1991), p. 959; *al-Kāshif, 2 vols.,* ed. Muḥammad 'Awwāma (Jaddah: Dār al-Qiblah, 1413/1992), II, 260 (5430).

[462] Those which are calculated under this title do not denote the veracity probability of the transmissions but the truthfulness percentage of the transmitter. To calculate the veracity probability of a transmission (ω), veracity coefficients (η) of all the transmitters who have a part in the all channels of the transmission should be calculated like in this article.

[463] Discrepancy means that the differences of the reports regarding the same event are in contradiction with each other. The differences that show changes according to the expressions, however not alter the general topic, do not require defining a new format. Nevertheless, if the differences are discussed in a basic argument of the event (i.e. the place, time, actors and message of the event) in that case, either a new format should be defined or – if there is enough clue– it should be concluded that the event is different.

[464] About the derivatives of the transmission that come via **Muslim b. Abī Maryam** see al-Bukhārī, Abū 'Abdullāh Muḥammad b. Ismā'īl (d. 256), *al-Ṣaḥīḥ*, 6 vols., ed. Muṣṭafā Dīb al-Beghā, (3d. ed., Beirut: Dār Ibn Kathīr, 1987/1407), II, 511 (1344); Ibn Ḥajar al-'Asqalānī, Aḥmad b. 'Alī (d. 852), *Taghlīq al-ta'līq*, 5 vols., ed. Sa'īd 'Abdurraḥmān (Beirut: al-Maktab al-Islāmī, 1405), III, 7-8.

About the derivatives of the transmission that come via **'Abdullāh b. Dīnār** see al-Bukhārī, Abū 'Abdullāh Muḥammad b. Ismā'īl (d. 256), *al-Ṣaḥīḥ*, 6 vols., ed. Muṣṭafā Dīb al-Beghā, (3d. ed., Beirut: Dār Ibn Kathīr, 1987/1407), VI, 2702 (6993); II, 511 (1344).

About the derivatives of the transmission that come via **Zayd b. Aslam** see Muslim b. Ḥajjāj al-Qushayrī (d. 261), *al-Ṣaḥīḥ*, 4 vols. + index vol., ed. Muḥammad Fu'ād 'Abd al-Bāqī (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1956-72), II, 702 (1014); Ibn Khuzayma, Muḥammad b. Isḥāq (d. 311), *Kitāb al-tawḥīd*, 2 vols., ed. 'Abdul'azīz b. Ibrāhīm (5th. ed.,Beirut: Maktabat al-Rashīd, 1994), I, 141 (75).

henceforth will be deemed as unknown transmitters on account of having no calculated reliability coefficient (η) yet.[465] In this case the transmission can be appraised as *the similar transmission of the four unknown persons:*[466]

The total number of probabilities of the transmission in the form x to be an accurate transmission:

$\delta_x = 2^m - 1 = 2^4 - 1 = 16 - 1 = 15$

f: the number of diverging forms of transmission.

$f = (m/m + r/r + t/t + ... + s/s) = 1$

The total of the number of probabilities:

$\varepsilon = 2^m + 2^r + 2^t + \ldots + 2^s - (f-1) = 2^4 - (1-1) = 16$

The probability of the accuracy/truth of the transmission with the form x is:

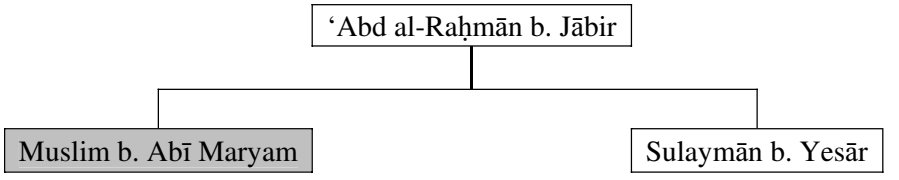
ω_x = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities = δ_x / ε

$\omega_x = \delta_x / \varepsilon = 15 / 16$

2. Transmission

حدثنا عمرو بن علي، حدثنا فضيل بن سليمان، حدثنا مسلم بن أبي مريم، حدثني عبد الرحمن بن جابر، عمن سمع النبي صلى الله عليه وسلم، قال: **لا عقوبة فوق عشر ضربات إلا في حد من حدود الله.**

Muslim b. Abī Maryam transmits this hadith from ʻAbd al-Raḥmān b. Jābir.



About the derivatives of the transmission that come via **Suhayl b. Abī Ṣāliḥ** see al-Bayhaqī, Aḥmad b. Ḥusayn b. ʻAlī (d. 458), *al-Sunan al-kubrā*, 10 vols., ed. Muḥammad ʻAbd al-Qādir ʻAṭā (Makka al-Mukarrama: Maktabat Dār al-Bāz, 1994/1414), IV, 191 (7628); Ibn Ḥanbal, Aḥmad b. Muḥammad (d. 241), *al-Musnad*, 6 vols. (Cairo: Mu'assasat Qurṭuba, n.d.), II, 419 (9423); Muslim b. Ḥajjāj al-Qushayrī (d. 261), *al-Ṣaḥīḥ*, 4 vols. + index vol., ed. Muḥammad Fu'ād ʻAbd al-Bāqī (Beirut: Dār Iḥyā' al-Turāth al-ʻArabī, 1956-72), II, 702 (1014); Ibn Baṭṭa, ʻUbaydullāh b. Muḥammad (d. 387), *al-Ibāna ʻan sharīʻat al-firqa al-nājiya*, 3 vols., ed. ʻUthmān ʻAbdullāh (Riyaḍ: Dār al-Rāyat, 1418), III, 290 (220); al-Bayhaqī, Aḥmad b. Ḥusayn b. ʻAlī (d. 458), *Shuʻab al-Īmān*, 7 vols., ed. Muḥammad al-Saʻīd Zaghlūl (Beirut: Dār al-Kutub al-ʻIlmiyya, 1410), III, 212 (3346); Ibn Abū ʻĀṣim, Aḥmad b. ʻAmr (d. 287), *al-Sunna*, 2 vols., ed. Muḥammad Nāṣir al-Dīn al-Albānī (Beirut: al-Maktab al-Islāmī, 1400), I, 277 (623).

[465] See the article previously mentioned, p.66.

[466] In this article at all the transmissions except for the *transmission of an unknown person*, F_{2t} will be neglected.

As far as we determined, this transmission made from the event source ‘Abd al-Raḥmān b. Jābir was supported only by Sulaymān b. Yesār. Both transmissions are in similar format. Let us call this format x. There is no discrepancy between them as much as to require a second format description. [467] In this case the transmission can be appraised as *the similar transmission of the two unknown persons:*

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$\delta_x = 2^m - 1 = 2^2 - 1 = 4 - 1 = 3$

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[467] About the derivatives of the transmission that come via **Muslim b. Abī Maryam** see al-Bukhārī, Abū ‘Abdullāh Muḥammad b. Ismā‘īl (d. 256), *al-Ṣaḥīḥ*, 6 vols., ed. Muṣṭafā Dīb al-Beghā, (3d. ed., Beirut: Dār Ibn Kathīr, 1987/1407), VI, 2512 (6457); ‘Abd al-Razzāq al-Ṣan‘ānī (d. 211), *al-Muṣannaf*, 11 vols., ed. Ḥabīb al-Raḥmān al-A‘ẓami (Beirut: al-Maktab al-Islāmī, 1403), VII, 413 (13677).
About the derivatives of the transmission that come via **Sulaymān b. Yesār** see al-Bukhārī, Abū ‘Abdullāh Muḥammad b. Ismā‘īl (d. 256), *al-Ṣaḥīḥ*, 6 vols., ed. Muṣṭafā Dīb al-Beghā, (3d. ed., Beirut: Dār Ibn Kathīr, 1987/1407), VI, 2512 (6456, 6458); Muslim b. Ḥajjāj al-Qushayrī (d. 261), *al-Ṣaḥīḥ*, 4 vols. + index vol., ed. Muḥammad Fu’ād ‘Abd al-Bāqī (Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī, 1956-72), III, 1332 (1708); Abū Dāwūd, Sulaymān b. Ash‘ath al-Sijistānī (d. 275), *al-Sunan*, 4 vols., ed. Muḥammad Muḥiyy al-Dīn ‘Abd al-Ḥamīd (Dār al-Fikr, n.d.), II, 573 (4491); al-Tirmidhī, Muḥammad b. ‘Īsā Abū ‘Īsā (d. 279), *al-Jāmi‘*, 5 vols., ed. Aḥmad Muḥammad Shākir (Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī, n.d.), IV, 63 (1463); Ibn Māja, Muḥammad b. Yazīd al-Qazwīnī (d. 273), *al-Sunan*, 2 vols., ed. Muḥammad Fu’ād ‘Abd al-Bāqī (Beirut: Dār al-Fikr, n.d.), II, 867 (2601); Ibn Ḥanbal, Aḥmad b. Muḥammad (d. 241), *al-Musnad*, 6 vols. (Cairo: Mu’assasat Qurṭuba, n.d.), III, 466 (15870, 15872, 15873); IV, 45 (16533, 16534, 16535, 16538); al-Dārimī, ‘Abdullāh b. ‘Abd al-Raḥmān (d. 255), *al-Sunan*, 2 vols., ed. Fawwāz Aḥmad Zumarlī and Khālid al-Sab‘ al-‘Alamī (Beirut: Dār al-Kitāb al-‘Arabī, 1407), II, 231 (2314); Ibn Balbān, ‘Alā’ al-Dīn b. ‘Alī (d. 739), *al-Iḥsān fī-taqrīb ṣaḥīḥ Ibn Ḥibbān*, 18 vols., ed. Shu‘aib al-Arnawūṭ (Beirut: Mu’assasat al-Risāla, 1993/1414), X, 305 (4452); 306 (4453); al-Ḥākim al-Nīsābūrī, Muḥammad b. ‘Abdullāh (d. 405), *al-Mustadrak ‘ala al-ṣaḥīḥayn*, 4 vols., ed. Muṣṭafa ‘Abd al-Qādir ‘Aṭā (Beirut: Dār al-Kutub al-‘Ilmiyya, 1990/1411), IV, 410 (8107); 423 (8152); al-Dāraquṭnī, ‘Alī b. ‘Umar (d. 385), *al-Sunan*, 4 vols., ed. ‘Abdullāh Hāshim Yamānī al-Madanī (Beirut: Dār al-Ma‘rifa, 1966/1386), III, 207 (371); al-Ṭabarānī, Sulaymān b. Aḥmad (d. 360), *al-Mu‘jam al-Kabīr*, 25 vols., ed. Ḥamdī b. ‘Abd al-Majīd al-Salafī (2nd. ed., Mawṣil: Maktabat al-‘Ulūm wa-l-Ḥikam, 1983/1404), IIXX, 196 (514, 515, 516); Ibn Abū Shayba, ‘Abdullāh b. Muḥammad (d. 235), *al-Muṣannaf fī-l-aḥādīth wa-l-āthār*, 7 vols., ed. Kamāl Yūsuf al-Ḥūt (Riyad: Maktabat al-Rushd, 1409), V, 550 (28875); al-Bayhaqī, Aḥmad b. Ḥusayn b. ‘Alī (d. 458), *al-Sunan al-kubrā*, 10 vols., ed. Muḥammad ‘Abd al-Qādir ‘Aṭā (Makka al-Mukarrama: Maktabat Dār al-Bāz, 1994/1414), VIII, 327 (17365, 17366); 328 (17367); al-Nasā’ī, Aḥmad b. Shu‘ayb (d. 303), *al-Sunan al-kubrā*, 6 vols., ed. ‘Abd al-Ghaffār Sulaymān al-Bandārī and Sayyid Kisruy Ḥasan (Beirut: Dār al-Kutub al-‘Ilmiyya, 1991/1411), IV, 320 (7330, 7331, 7332); ‘Abd b. Ḥumayd (d. 249), *al-Musnad*, ed. Ṣubḥī al-Badrī and Maḥmūd Muḥammad (Cairo: Maktabat *al-sunna*h, 1408/1988), 143 (366); Ibn al-Jārūd, ‘Abdullāh b. ‘Alī (d. 307), *al-Muntaqa min al-Sunan*, ed. ‘Abdullāh al-Bārūdī (Beirut: Mua’ssasat al-Kutub al-Thaqāfiyya, 1408/1988), 216 (850); al-Shaybānī, Aḥmad b. ‘Amr al-Ḍaḥḥāk (d. 287), *al-Āḥād wa-l-mathānī*, 6 vols., ed. Bāsim Faysal Aḥmad al-Jawābira (Riyad: Dār al-Rāya, 1991/1411), III, 466 (1924).

f: the number of diverging forms of transmission.

$f = (m/m + r/r + t/t + ... + s/s) = 1$

The total of the number of probabilities:

$\varepsilon = 2^m + 2^r + 2^t + \ldots + 2^s - (f-1) = 2^2 - (1-1) = 4$

The probability of the accuracy/truth of the transmission with the form x is:

ω_x = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities = δ_x / ε

$\omega_x = \delta_x / \varepsilon = 3/4$

3. Transmission

حدثنا يحيى بن يحيى، قال: قرأت على مالك، عن مسلم بن أبي مريم، عن علي بن عبد الرحمن المعاوي، أنه قال: رآني عبد الله بن عمر وأنا أعبث بالحصى في الصلاة، فلما انصرف نهاني، فقال: اصنع كما كان رسول الله صلى الله عليه وسلم يصنع! فقلت: وكيف كان رسول الله صلى الله عليه وسلم يصنع؟ قال: كان إذا جلس في الصلاة وضع كفه اليمنى على فخذه اليمنى وقبض أصابعه كلها وأشار بإصبعه التي تلي الإبهام ووضع كفه اليسرى على فخذه اليسرى.

Muslim b. Abī Maryam transmits this hadith from ʻAlī b. ʻAbd al-Raḥmān.[468]

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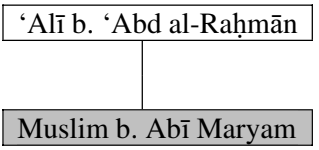
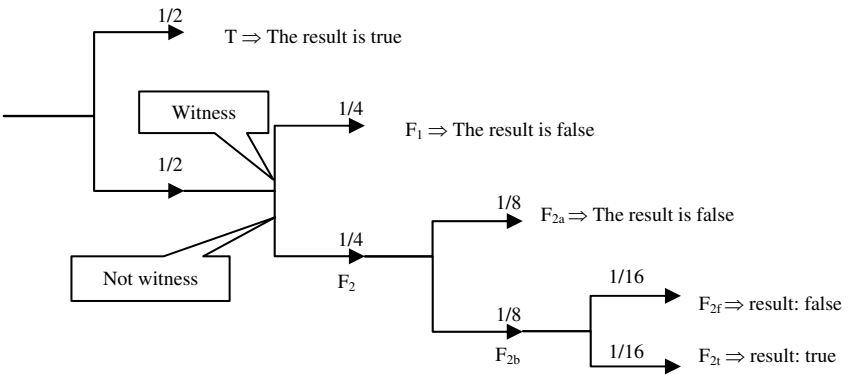
[468] About the derivatives of the transmission that come via **Muslim b. Abī Maryam** see Mālik b. Anas (d. 179), *al-Muwaṭṭa'*, 2 vols., ed. Muḥammad Fu'ād ʻAbd al-Bāqī (Cairo: Dār Iḥyā' al-Turāth al-ʻArabī, n.d.), I, 80 (198); Muslim b. Ḥajjāj al-Qushayrī (d. 261), *al-Ṣaḥīḥ*, 4 vols. + index vol., ed. Muḥammad Fu'ād ʻAbd al-Bāqī (Beirut: Dār Iḥyā' al-Turāth al-ʻArabī, 1956-72), I, 408 (580); Abū Dāwūd, Sulaymān b. Ashʻath al-Sijistānī (d. 275), *al-Sunan*, 4 vols., ed. Muḥammad Muḥiyy al-Dīn ʻAbd al-Ḥamīd (Dār al-Fikr, n.d.), I, 324 (987); al-Nasā'ī, Aḥmad b. Shuʻayb (d. 303), *al-Sunan al-muǰtabā*, 8 vols., ed. ʻAbd al-Fattāḥ Abū Ghudda (Ḥalab: Maktabat al-maṭbūʻāt al-islāmiyya, 1986/1406), II, 236 (1160); III, 36 (1266, 1267); Ibn Ḥanbal, Aḥmad b. Muḥammad (d. 241), *al-Musnad*, 6 vols. (Cairo: Mu'assasat Qurṭuba, n.d.), II, 10 (4575); 45 (5043); 65 (5331); 73 (5421); Ibn Khuzayma, Muḥammad b. Isḥāq (d. 311), *al-Ṣaḥīḥ*, 4 vols., ed. Muḥammad Muṣṭafa al-Aʻẓamī (Beirut: al-Maktab al-Islāmī, 1970/1390), I, 352 (712); 355 (719); Ibn Balbān, ʻAlā' al-Dīn b. ʻAlī (d. 739), *al-Iḥsān fī-taqrīb ṣaḥīḥ Ibn Ḥibbān*, 18 vols., ed. Shuʻaib al-Arnawūṭ (Beirut: Mu'assasat al-Risāla, 1993/1414), V, 268 (1942); 273 (1947); al-Shafiʻī, Muḥammad b. Idrīs (d. 204), *al-Musnad*, (Beirut: Dār al-Kutub al-ʻIlmiyya, n.d.), I, 41 (167); Abū Yaʻlā, Aḥmad b. ʻAlī b. al-Muthannā (d. 307), *al-Musnad*, 13 vols., ed. Ḥusayn Salīm Asad (Damascus: Dār al-Ma'mūn l-Turāth, 1984/1404), X, 144 (5767); ʻAbd al-Razzāq al-Ṣanʻānī (d. 211), *al-Muṣannaf*, 11 vols., ed. Ḥabīb al-Raḥmān al-Aʻẓami (Beirut: al-Maktab al-Islāmī, 1403), II, 248 (3239); Ibn Abū Shayba, ʻAbdullāh b. Muḥammad (d. 235), *al-Muṣannaf fī-l-aḥādīth wa-l-āthār*, 7 vols., ed. Kamāl Yūsuf al-Ḥūt (Riyad: Maktabat al-Rushd, 1409), II, 178 (7849); al-Bayhaqī, Aḥmad b. Ḥusayn b. ʻAlī (d. 458), *al-Sunan al-kubrā*, 10 vols., ed. Muḥammad ʻAbd al-Qādir ʻAṭā (Makka al-Mukarrama: Maktabat Dār al-Bāz, 1994/1414), II, 130 (2608); 132 (2617); al-Nasā'ī, Aḥmad b. Shuʻayb (d. 303), *al-Sunan al-kubrā*, 6 vols., ed. ʻAbd al-Ghaffār Sulaymān al-Bandārī and Sayyid Kisruy Ḥasan (Beirut: Dār al-Kutub al-ʻIlmiyya, 1991/1411), I, 249 (747); 375 (1189, 1190); al-Ḥumaydī, Abū Bakr ʻAbdullāh b. Zubayr (d. 219), *al-Musnad*, 2 vols., ed. Ḥabīb al-Raḥmān al-Aʻẓamī (Beirut: Dār al-Kutub al-ʻIlmiyya; Cairo: Maktabat al-



We could not find any transmitter who supported or negated this transmission from ‘Alī b. ‘Abd al-Raḥmān. In this case the transmission can be appraised as *the transmission of an unknown person:*



Figure–1

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Muslim b. Abī Maryam; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

ω = the total number of the probabilities of accurate reports/ total number of probabilities = δ / ε.

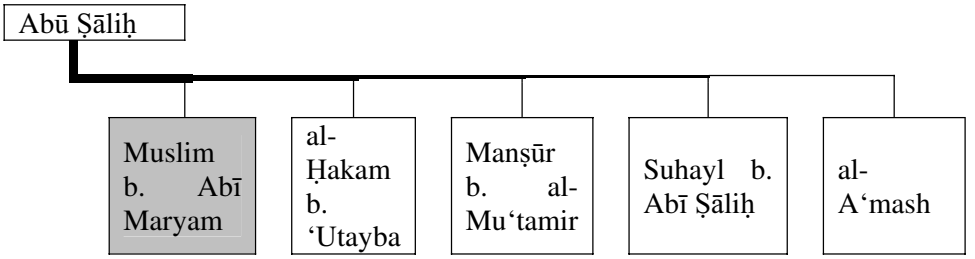
ω = δ / ε = 9/16

4. Transmission

حدثنا ابن أبي عمر، حدثنا سفيان، عن مسلم بن أبي مريم، عن أبي صالح : سمع أبا هريرة رفعه مرة، قال: **تعرض الأعمال في كل يوم خميس واثنين، فيغفر الله عز وجل في ذلك اليوم لكل امرئ لا يشرك بالله شيئا إلا امرأ كانت بينه وبين أخيه شحناء، فيقال: اركوا هذين حتى يصطلحا، اركوا هذين حتى يصطلحا!**

Mutanabbī, n.d.), II, 287 (648); Abū ‘Abdillāh al-Daqqāq, Muḥammad b. ‘Abdilwāḥid (d. 516), *Majlis imlā’ fī ru’yatillāh*, ed. Ḥātim b. ‘Ārif (Riyaḍ: Maktabat al-Rushd, 1997), 277 (68); al-Bayhaqī, Aḥmad b. Ḥusayn b. ‘Alī (d. 458), *al-Sunan al-sugrā*, ed. Muḥammad Ḍıyā’ al-Raḥmān (Madīna: Maktabat al-Dār, 1410/1989), 283 (468, 469); Abū ‘Awāna, Ya‘qūb b. Isḥāq (d. 316), *al-Musnad*, 5 vols. (Beirut: Dār al-Ma‘rifa, n.d.), I, 536 (2007, 2008, 2009); 537 (2010, 2011); 539 (2017).

Muslim b. Abī Maryam transmits this hadith from Abū Ṣāliḥ.



As far as we determined, this transmission made from the event source Abū Ṣāliḥ was supported by five another.[469] While four[470] of them is making the

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[469] al-Dāraquṭnī says that al-Mosayyab b. Rāfi‘ has also transmitted this hadith from Abū Ṣāliḥ. Besides, he points out that some channels have made mauquf (stopped) transmissions. However, we could not find them. see al-Dāraquṭnī, ‘Alī b. ‘Umar (d. 385), *al-‘Ilal al-wārida fi-l-aḥādīth al-nabawiyya*, 9 vols., ed. Maḥfuẓ al-Raḥmān Zaynullāh al-Salafī (Riyad: Dār Ṭayba, 1985/1405), X, 87 (1884).

[470] About the derivatives of the transmission that come via **Muslim b. Abī Maryam** see Mālik b. Anas (d. 179), *al-Muwaṭṭa’*, 2 vols., ed. Muḥammad Fu’ād ‘Abd al-Bāqī (Cairo: Dār Iḥyā’ al-Turāth al-‘Arabī, n.d.), II, 909 (1619); Muslim b. Ḥajjāj al-Qushayrī (d. 261), *al-Ṣaḥīḥ*, 4 vols. + index vol., ed. Muḥammad Fu’ād ‘Abd al-Bāqī (Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī, 1956-72), IV, 1987 (2565); Ibn Khuzayma, Muḥammad b. Isḥāq (d. 311), *al-Ṣaḥīḥ*, 4 vols., ed. Muḥammad Muṣṭafa al-A‘ẓamī (Beirut: al-Maktab al-Islāmī, 1970/1390), III, 299 (2120); Ibn Balbān, ‘Alā’ al-Dīn b. ‘Alī (d. 739), *al-Iḥsān fī-taqrīb ṣaḥīḥ Ibn Ḥibbān*, 18 vols., ed. Shu‘aib al-Arnawūṭ (Beirut: Mu’assasat al-Risāla, 1993/1414), XII, 483 (5667); al-Bayhaqī, Aḥmad b. Ḥusayn b. ‘Alī (d. 458), *Shu‘ab al-Īmān*, 7 vols., ed. Muḥammad al-Sa‘īd Zaghlūl (Beirut: Dār al-Kutub al-‘Ilmiyya, 1410), III, 392 (3860); V, 271 (6627); al-Ḥumaydī, Abū Bakr ‘Abdullāh b. Zubayr (d. 219), *al-Musnad*, 2 vols., ed. Ḥabīb al-Raḥmān al-A‘ẓamī (Beirut: Dār al-Kutub al-‘Ilmiyya; Cairo: Maktabat al-Mutanabbī, n.d.), II, 430 (975); ‘Abd al-Razzāq al-Ṣan‘ānī (d. 211), *al-Muṣannaf*, 11 vols., ed. Ḥabīb al-Raḥmān al-A‘ẓami (Beirut: al-Maktab al-Islāmī, 1403), IV, 314 (7915).

About the derivatives of the transmission that come via **al-Ḥakam b. ‘Utayba** see al-‘Uqaylī, Muḥammad b. ‘Umar (d. 322), *al-Ḍu‘afā’ al-kabīr*, 4 vols., ed. ‘Abd al-Mu‘ṭī Qal‘ajī (Beirut: Dār al-Kutub al-‘Ilmiyya, 1404), III, 92 (1065).

About the derivatives of the transmission that come via **Manṣūr b. al-Mu‘tamir** see al-Ṭabarānī, Sulaymān b. Aḥmad (d. 360), *al-Mu‘jam al-Awṣaṭ*, 10 vols., ed. Ṭāriq b. ‘Awḍullāh b. Muḥammad and ‘Abd al-Muḥsin b. Ibrāhīm al-Ḥusaynī (Cairo: Dār al-Ḥaramayn, 1415), IX, 112 (9278); al-Jurjānī, Ḥamza b. Yūsuf (d. 428), *Tārīkh Jurjān*, ed. Muḥammad ‘Abdulmu‘īd Khān (3d. ed., Beirut: ‘Ālam al-Kutub, 1401/1981), 314 (551).

About the derivatives of the transmission that come via **Suhayl b. Abī Ṣāliḥ** see Mālik b. Anas (d. 179), *al-Muwaṭṭa’*, 2 vols., ed. Muḥammad Fu’ād ‘Abd al-Bāqī (Cairo: Dār Iḥyā’ al-Turāth al-‘Arabī, n.d.), II, 908 (1618); Abū Dāwūd, Sulaymān b. Ash‘ath al-Sijistānī (d. 275), *al-Sunan*, 4 vols., ed. Muḥammad Muḥiyy al-Dīn ‘Abd al-Ḥamīd (Dār al-Fikr, n.d.), II, 697 (4916); al-Bayhaqī, Aḥmad b. Ḥusayn b. ‘Alī (d. 458), *Shu‘ab al-Īmān*, 7 vols., ed. Muḥammad al-Sa‘īd Zaghlūl (Beirut: Dār al-Kutub al-‘Ilmiyya, 1410), III, 393 (3861); al-Bayhaqī, Aḥmad b. Ḥusayn b. ‘Alī (d. 458), *al-Sunan al-kubrā*, 10 vols., ed. Muḥammad ‘Abd al-Qādir ‘Aṭā (Makka al-Mukarrama: Maktabat Dār al-Bāz, 1994/1414), III, 346 (6189); Ibn al-Jārūd, ‘Abdullāh b. ‘Alī (d. 307), *al-Muntaqa min al-Sunan*, ed. ‘Abdullāh al-Bārūdī (Beirut: Mua’ssasat al-Kutub al-Thaqāfiyya, 1408/1988), 433 (2951); Ibn Ḥayyān, ‘Abdullāh b. Muḥammad b. Ja‘far (d. 369), *Ṭabaqāt al-muḥaddithīn bi-Aṣbahān*, 4 vols., ed. ‘Abd al-

report elevated the other one[471] makes it stopped hadith. Let us symbolize the elevated form of the report with x, and stopped form with y. In this manner the above transmission is appraised as *the similar transmission by four of five unknown persons, and the contrary of the other one.*[472]

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$\delta_x = 2^m - 1 = 2^4 - 1 = 16 - 1 = 15$

f: the number of diverging forms of transmission.

f = (m/m + r/r + t/t + ... +s/s) = 1/1 + 1/1 = 2

The total of the number of probabilities:

$\varepsilon = 2^m + 2^r + 2^t + \ldots + 2^s - (f-1) = 2^4 + 2^1 - (2-1) = 17$

The probability of the accuracy/truth of the transmission with the form x is:

ω_x = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities = δ_x / ε

$\omega_x = \delta_x / \varepsilon = 15 / 17$

5. Transmission

حدثنا هشام بن عمار، حدثنا عبد الرحمن بن سليمان بن أبي الجون، حدثنا محمد بن صالح المدني، حدثنا مسلم، عن أبي سعيد الخدري، قال: قال رسول الله صلى الله عليه وسلم: **من أخرج أذى من المسجد بنى الله له بيتا في الجنة.**

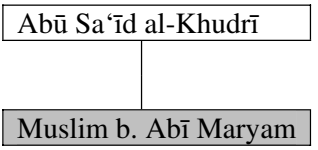
Muslim b. Abī Maryam transmits this hadith from Abū Sa'īd al-Khudrī.[473]

Ghafūr 'Abd al-Ḥaqq al-Balūshī (Beirut: Mu'assasat al-Risāla, 1992/1412), III, 135 (284); al-Khaṭīb al-Baghdādī, Aḥmad b. 'Alī (d. 463), *Tārīkh Baghdād*, 14 vols. (Beirut: Dār al-Kutub al-'Ilmiyya, n.d.), III, 364 (1478); Ibn 'Abd al-Barr (d. 463), *al-Tamhīd fī ma'rifat mā fī-l-muwaṭṭa' min al-ma'ānī wa-l-asānīd*, 22 vols., ed. Muṣṭafā b. Aḥmad al-'Alawī and Muḥammad 'Abd al-Kabīr al-Bakrī (Morocco: Ministry of Awqāf and Religious Affairs, 1387), XXI, 262; Ma'mar b. Rāshid (d. 151), *al-Jāmi'*, 2 vols., ed. Ḥabīb al-A'ẓamī (2nd. ed., Beirut: al-Maktab al-Islāmī, 1403), XI, 168 (20226).

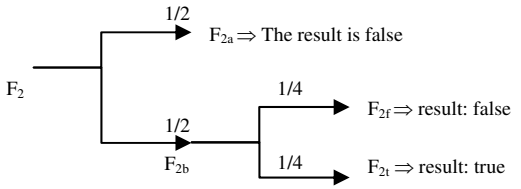
[471] About the derivatives of the transmission that come via **al-A'mash** see Wakī' b. al-Jarrāḥ (d. 197), *Nuskhat Wakī'*, ed. 'Abdurraḥmān 'Abduljabbār (2nd. ed., Kuwayt: al-Dār al-Salafiyya, 1406), 79 (21); Ibn Ḥajar, Aḥmad b. 'Alī al-'Asqalānī (d. 852), *Nuzhat al-sāmi'īn fī riwāyat al-ṣaḥāba 'an al-tābi'īn*, ed. Ṭariq Muḥammad al-'Amūdī (Riyaḍ: Dār al-Hijra, 1415/1995), p. 86.

[472] We are interested in the x format just because Muslim b. Abī Maryam made the report elevated hadith.

[473] See Ibn Māja, Muḥammad b. Yazīd al-Qazwīnī (d. 273), *al-Sunan*, 2 vols., ed. Muḥammad Fu'ād 'Abd al-Bāqī (Beirut: Dār al-Fikr, n.d.), I, 250 (757);



He did not hear this hadith from Abū Sa'īd al-Khudrī.[474] Transmission type is F_2 on the grounds that Muslim b. Abī Maryam is transmitting an event which is not observed by him.[475]



Figure–2

As seen in Figure-2 there are 4 probabilities regarding the veracity of the event transmitted by Muslim b. Abī Maryam; 1 probability are true, 3 probabilities are false. Accordingly, the probability of being true:

ω = the total number of the probabilities of accurate reports/ total number of probabilities = δ / ε.

$\omega = \delta / \varepsilon = 1/4$

6. Transmission

حدثنا عبد الله، حدثني محمد بن أبي بكر المقدمي، حدثنا سعيد بن سلمة، يعنى بن أبي الحسام، حدثنا مسلم بن أبي مريم، عن رجل من الأنصار، عن علي رضي الله عنه، أن النبي صلى الله عليه وسلم، قال: **من عاد مريضا مشى في خراف الجنة، فإذا جلس عنده استنقع في الرحمة، فإذا خرج من عنده وكل به سبعون ألف ملك يستغفرون له ذلك اليوم.**

Muslim b. Abī Maryam transmits this hadith from a man[476] of Anṣār.[477]

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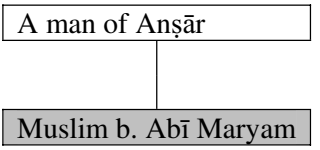
[474] See Ibn Abī Ḥātim al-Rāzī, 'Abdurrahmān (d. 327), *al-Marāsīl*, ed. Shukrullāh Ni'matullāh (Beirut: Mu'assasat al-Risāla, 1397), 214 (807); al-'Alā'ī, Abū Sa'īd b. Khalīl (d. 761), *Jāmi' al-taḥṣīl*, ed. Ḥamdī 'Abdulmajīd (2nd. ed., Beirut: 'Ālam al-Kutub, 1407/1986), 279 (762).

[475] For the type of transmissions see the abovementioned article. p. 40-43.

[476] This man may be Ibn Abī Layla al-Anṣarī as in a similar transmission he is mentioned as a person who transmitted it from Alī. However, it is not possible to take this report into account as we have not enough clue to prove it. See al-Bazzār, Aḥmad b. 'Amr (d. 292), *al-Musnad*, 10 vols., ed. Maḥfūẓ al-Raḥmān Zeynullāh (Beirut: Mu'assasat 'Ulūm al-Qur'ān, 1409), II, 224 (620).

[477] See Ibn Ḥanbal, Aḥmad b. Muḥammad (d. 241), *al-Musnad*, 6 vols. (Cairo: Mu'assasat Qurṭuba, n.d.), I, 138 (1166); al-Bayhaqī, Aḥmad b. Ḥusayn b. 'Alī (d. 458), *Shu'ab al-Īmān*,



It is not possible to find another transmitter who is supporting or negating this transmission made by Muslim b. Abī Maryam because of event source is unknown. In this case the transmission can be appraised as *the transmission of an unknown person*:[478]

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Muslim b. Abī Maryam; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

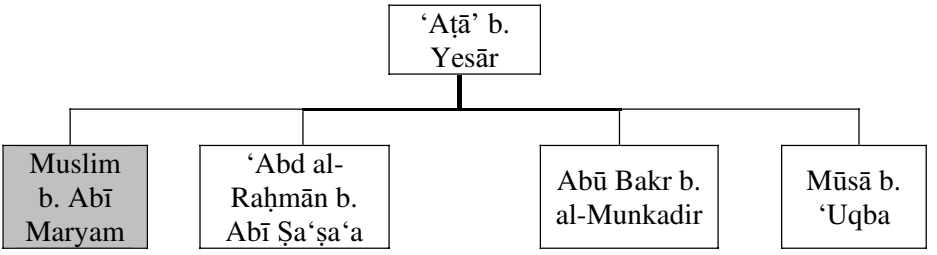
ω = the total number of the probabilities of accurate reports/ total number of probabilities = δ / ε.

ω = δ / ε = 9/16

7. Transmission

حدثنا عبد الله، حدثني أبي، حدثنا عفان، قال: حدثنا حماد، يعنى ابن سلمة، عن يحيى بن سعيد، عن مسلم بن أبي مريم، عن عطاء بن يسار، عن السائب بن خلاد، أن رسول الله صلى الله عليه وسلم قال: **من أخاف أهل المدينة أخافه الله عز وجل وعليه لعنة الله والملائكة والناس أجمعين، لا يقبل الله منه يوم القيامة صرفا ولا عدل.**

Muslim b. Abī Maryam transmits this hadith from ‘Aṭā’ b. Yesār.



As far as we determined, this hadith was transmitted by four transmitters via ‘Aṭā’ b. Yesār, the event source. The three[479] of them transmitted the hadith

7 vols., ed. Muḥammad al-Sa‘īd Zaglūl (Beirut: Dār al-Kutub al-‘Ilmiyya, 1410), VI, 532 (9175).

[478] Here the transmission type can not be F_2 as the transmitter did not go about transmitting an event he did not witness. See p.40-43 for the type of transmissions.

[479] About the derivatives of the transmission that come via **Muslim b. Abī Maryam** see Ibn Ḥanbal, Aḥmad b. Muḥammad (d. 241), *al-Musnad*, 6 vols. (Cairo: Mu’assasat Qurṭuba, n.d.), IV, 55 (16608); 56 (16611); al-Ṭabarānī, Sulaymān b. Aḥmad (d. 360), *al-Mu‘jam al-Kabīr*, 25 vols., ed. Ḥamdī b. ‘Abd al-Majīd al-Salafī (2nd. ed., Mawṣil: Maktabat al-‘Ulūm wa-l-Ḥikam, 1983/1404), VII, 143 (6631); al-Nasā’ī, Aḥmad b. Shu‘ayb (d. 303), *al-Sunan al-*

via Ibn Khallād while the other[480] transmitted it via Ibn al-Ṣāmit. Let us to define two formats regarding this transmission and symbolize the transmission of Ibn Khallād with x and of Ibn al-Ṣāmit with y. In this case the transmission can be appraised as *the similar transmission of the four unknown persons, contrary of the other one.*[481]

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$\delta_x = 2^m - 1 = 2^3 - 1 = 8 - 1 = 7$

f: the number of diverging forms of transmission.

f = (m/m + r/r + t/t + ... +s/s) = 1/1 + 1/1 = 2

The total of the number of probabilities:

$\varepsilon = 2^m + 2^r + 2^t + \ldots + 2^s - (f-1) = 2^3 + 2^1 - (2-1) = 9$

The probability of the accuracy/truth of the transmission with the form x is:

ω_x = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities = δ_x / ε

$\omega_x = \delta_x / \varepsilon = 7 / 9$

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kubrā, 6 vols., ed. ʻAbd al-Ghaffār Sulaymān al-Bandārī and Sayyid Kisruy Ḥasan (Beirut: Dār al-Kutub al-ʻIlmiyya, 1991/1411), II, 483 (4265).

About the derivatives of the transmission that come via **ʻAbd al-Raḥmān b. Abī Ṣaʻṣaʻa** see Ibn Ḥanbal, Aḥmad b. Muḥammad (d. 241), *al-Musnad*, 6 vols. (Cairo: Muʼassasat Qurṭuba, n.d.), IV, 55 (16606); 56 (16614); al-Nasāʼī, Aḥmad b. Shuʻayb (d. 303), *al-Sunan al-kubrā*, 6 vols., ed. ʻAbd al-Ghaffār Sulaymān al-Bandārī and Sayyid Kisruy Ḥasan (Beirut: Dār al-Kutub al-ʻIlmiyya, 1991/1411), II, 483 (4266); Abū Nuʻaym, Aḥmad b. ʻAbdillāh (d. 430), *Ḥilyat al-Awliyā wa Ṭabaqāt al-Aṣfiyā'*, 10 vols. (4th. ed.,Beirut: Dār al-Kitāb al-ʻArabī, 1405), I, 372 (78); al-Haythamī, ʻAlī b. Abū Bakr Nūr al-Dīd (d. 807), *Bughyat al-bāḥith ʻan zawāid musnad al-Ḥāris*, 2 vols., ed. Ḥusayn Aḥmad Ṣāliḥ al-Bākirī (al-Madīna al-Munawwara: Markaz Khidmat *al-sunna* wa-l-Sīyrat al-Nabawiyya, 1992/1413), I, 467 (395); al-Shaybānī, Aḥmad b. ʻAmr al-Ḍaḥḥāk (d. 287), *al-Āḥād wa-l-mathānī*, 6 vols., ed. Bāsim Faysal Aḥmad al-Jawābira (Riyad: Dār al-Rāya, 1991/1411), IV, 171 (2152);

About the derivatives of the transmission that come via **Abū Bakr b. al-Munkadir** see al-Ṭabarānī, Sulaymān b. Aḥmad (d. 360), *al-Muʻjam al-Kabīr*, 25 vols., ed. Ḥamdī b. ʻAbd al-Majīd al-Salafī (2nd. ed., Mawṣil: Maktabat al-ʻUlūm wa-l-Ḥikam, 1983/1404), VII, 143 (6632); Ibn ʻAsākir, ʻAlī b. al-Ḥasan b. Hibatullāh (d. 571), *Tārīkh madīnat dimashq*, 70 vols., ed. Muḥibb al-Dīn Abū Saʻīd ʻUmar b. Gharāma al-ʻUmarī (Beirut: Dār al-Fikr, 1995), IIXXXXXX, 110; Abū al-Ḥusayn, ʻAbdubāqī b. Qāniʻ (d. 351), *Muʻcam al-ṣaḥāba*, 3 vols., ed. Ṣalāḥ b. Sālim (Madīna: Maktabat al-Ghurabāʼ, 1418), I, 299.

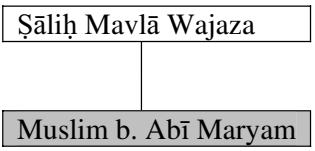
[480] About the derivatives of the transmission that come via **Mūsā b. ʻUqba** see al-Bukhārī, Abū ʻAbdullāh Muḥammad b. Ismāʻīl (d. 256), *al-Tārīkh al-kabīr*, 8 vols., ed. al-Sayyid Hāshim al-Nadwī (Beirut: Dār al-Fikr, n.d.), III, 185 (628).

[481] The probability of x format is important for us as Muslim b. Abī Maryam transmitted the hadith via Ibn Khallād.

8. Transmission

حدثنا عبد الله، حدثني أبي، حدثنا يونس بن محمد، قال: حدثنا أبو معشر، عن مسلم بن أبي مريم، عن صالح مولى وجزة، عن أم هانئ بنت أبي طالب، قالت: جئت النبي صلى الله عليه وسلم، فقلت: يا رسول الله، إني امرأة قد ثقلت، فعلمني شيئا أقوله وأنا جالسة! قال: **قولي: الله أكبر، مائة مرة فإنه خير لك من مائة بدنة مجللة متقبلة؛ وقولي: الحمد لله، مائة مرة فإنه خير لك من مائة فرس مسرجة ملجمة حملتيها في سبيل الله؛ وقولي: سبحان الله، مائة مرة هو خير لك من مائة رقبة من ولد إسماعيل تعتقينهن؛ وقولي: لا إله الا الله، مائة مرة لا تذر ذنبا ولا يسبقه العمل.**

Muslim b. Abī Maryam transmits this hadith from Ṣāliḥ Mavlā Wajaza.[482]



We could not find any transmitter who supported or negated this transmission from Ṣāliḥ Mavlā Wajaza. In this case the transmission can be appraised as *the transmission of an unknown person:*

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Muslim b. Abī Maryam; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

ω = the total number of the probabilities of accurate reports/ total number of probabilities = δ / ε.

$\omega = \delta / \varepsilon = 9/16$

9. Transmission

حدثنا خلف بن قاسم، حدثنا عبدالله بن عمر بن إسحاق، حدثنا أحمد بن محمد بن الحجاج، حدثنا يحيى بن عبدالله بن بكير، حدثنا مالك بن أنس، عن مسلم بن أبي مريم، عن أبي صالح، عن أبي هريرة، عن النبي صلى الله عليه وسلم، قال: **نساء كاسيات عاريات مائلات مميلات لا يدخلن الجنة ولا يجدن ريحها وريحها يوجد من مسيرة خمسمائة سنة!**

Muslim b. Abī Maryam transmits this hadith from Abū Ṣāliḥ.

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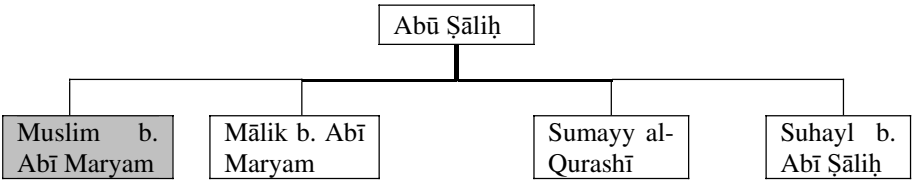
[482] See Ibn Ḥanbal, Aḥmad b. Muḥammad (d. 241), *al-Musnad*, 6 vols. (Cairo: Mu'assasat Qurṭuba, n.d.), VI, 425 (27433); al-Ṭabarānī, Sulaymān b. Aḥmad (d. 360), *al-Mu'jam al-Kabīr*, 25 vols., ed. Ḥamdī b. 'Abd al-Majīd al-Salafī (2nd. ed., Mawṣil: Maktabat al-'Ulūm wa-l-Ḥikam, 1983/1404), XXIV, 434 (1061); Ibn Abū Shayba, 'Abdullāh b. Muḥammad (d. 235), *al-Muṣannaf fī-l-aḥādīth wa-l-āthār*, 7 vols., ed. Kamāl Yūsuf al-Ḥūt (Riyad: Maktabat al-Rushd, 1409), VI, 49 (29385); Ibn 'Abd al-Barr (d. 463), *al-Tamhīd fī ma'rifat mā fī-l-muwaṭṭa' min al-ma'ānī wa-l-asānīd*, 22 vols., ed. Muṣṭafā b. Aḥmad al-'Alawī and Muḥammad 'Abd al-Kabīr al-Bakrī (Morrocco: Ministry of Awqāf and Religious Affairs, 1387), XXII, 18.



As far as we determined, this transmission made from the event source Abū Ṣāliḥ was supported by three another. All the transmissions are in the similar format. Let us call this format x. The present differences include no discrepancy enough to require a separate format description.[483] In this case the transmission can be appraised as *the similar transmission of the four unknown persons:*

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$\delta_x = 2^m - 1 = 2^4 - 1 = 16 - 1 = 15$

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[483] About the derivatives of the transmission that come via **Muslim b. Abī Maryam** see Ibn ʻAbd al-Barr (d. 463), *al-Tamhīd fī maʻrifat mā fī-l-muwaṭṭaʼ min al-maʻānī wa-l-asānīd*, 22 vols., ed. Muṣṭafā b. Aḥmad al-ʻAlawī and Muḥammad ʻAbd al-Kabīr al-Bakrī (Morrocco: Ministry of Awqāf and Religious Affairs, 1387), XXIII, 203; Ibn ʻAbdilbarr, Yūsuf b. ʻAbdillāh (d. 463), *al-Istidhkār*, 8 vols., ed. Sālim Muḥammad and Muḥammad ʻAlī (Beirut: Dār al-Kutub al-ʻIlmiyya, 1421/2000), IIX, 307; al-Bayhaqī, Aḥmad b. Ḥusayn b. ʻAlī (d. 458), *Shuʻab al-Īmān*, 7 vols., ed. Muḥammad al-Saʻīd Zaglūl (Beirut: Dār al-Kutub al-ʻIlmiyya, 1410), VI, 166 (7801); Mālik b. Anas (d. 179), *al-Muwaṭṭaʼ*, 2 vols., ed. Muḥammad Fuʼād ʻAbd al-Bāqī (Cairo: Dār Iḥyāʼ al-Turāth al-ʻArabī, n.d.), II, 913 (1626).
About the derivatives of the transmission that come via **Mālik b. Abī Maryam** see al-Bayhaqī, Aḥmad b. Ḥusayn b. ʻAlī (d. 458), *Shuʻab al-Īmān*, 7 vols., ed. Muḥammad al-Saʻīd Zaglūl (Beirut: Dār al-Kutub al-ʻIlmiyya, 1410), VI, 166 (7800).
About the derivatives of the transmission that come via **Sumayy al-Qurashī** see Ibn Ḥajar, Aḥmad b. ʻAlī al-ʻAsqalānī (d. 852), *Lisān al-mīzān*, 7 vols., ed. (3d. ed., Beirut: Muʼassasat al-Aʻlamī, 1406/1986), III, 178 (723).
About the derivatives of the transmission that come via **Suhayl b. Abī Ṣāliḥ** see Muslim b. Ḥajjāj al-Qushayrī (d. 261), *al-Ṣaḥīḥ*, 4 vols. + index vol., ed. Muḥammad Fuʼād ʻAbd al-Bāqī (Beirut: Dār Iḥyāʼ al-Turāth al-ʻArabī, 1956-72), III, 1680 (2128); IV, 2191 (2128); Ibn Ḥanbal, Aḥmad b. Muḥammad (d. 241), *al-Musnad*, 6 vols. (Cairo: Muʼassasat Qurṭuba, n.d.), II, 355 (8650); 440, (9678); Ibn Balbān, ʻAlāʼ al-Dīn b. ʻAlī (d. 739), *al-Iḥsān fī-taqrīb ṣaḥīḥ Ibn Ḥibbān*, 18 vols., ed. Shuʻaib al-Arnawūṭ (Beirut: Muʼassasat al-Risāla, 1993/1414), XVI, 500 (7461); al-Ṭabarānī, Sulaymān b. Aḥmad (d. 360), *al-Muʻjam al-Awṣaṭ*, 10 vols., ed. Ṭāriq b. ʻAwḍullāh b. Muḥammad and ʻAbd al-Muḥsin b. Ibrāhīm al-Ḥusaynī (Cairo: Dār al-Ḥaramayn, 1415), II, 224 (1811); al-Bayhaqī, Aḥmad b. Ḥusayn b. ʻAlī (d. 458), *Shuʻab al-Īmān*, 7 vols., ed. Muḥammad al-Saʻīd Zaglūl (Beirut: Dār al-Kutub al-ʻIlmiyya, 1410), IV, 348 (5357); VI, 167 (7801); al-Rāmahurmūzī, Abū al-Ḥasan b. ʻAbd al-Raḥmān b. Khallād (d. 576), *Amthāl al-ḥadīth al-marwiyya*, ed. Aḥmad ʻAbd al-Fattāḥ Tamām (Beirut: Muʼassasat al-kutub al-thaqāfiyya, 1409), 149 (110); Ibn ʻAbdilbarr, Yūsuf b. ʻAbdillāh (d. 463), *al-Istidhkār*, 8 vols., ed. Sālim Muḥammad and Muḥammad ʻAlī (Beirut: Dār al-Kutub al-ʻIlmiyya, 1421/2000), IIX, 307; al-Bayhaqī, Aḥmad b. Ḥusayn b. ʻAlī (d. 458), *al-Sunan al-kubrā*, 10 vols., ed. Muḥammad ʻAbd al-Qādir ʻAṭā (Makka al-Mukarrama: Maktabat Dār al-Bāz, 1994/1414), II, 234 (3077).

f: the number of diverging forms of transmission.

$f = (m/m + r/r + t/t + ... + s/s) = 1$

The total of the number of probabilities:

$\varepsilon = 2^m + 2^r + 2^t + \ldots + 2^s - (f-1) = 2^4 - (1-1) = 16$

The probability of the accuracy/truth of the transmission with the form x is:

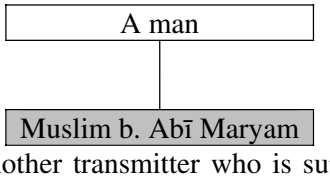
ω_x = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities = δ_x / ε

$\omega_x = \delta_x / \varepsilon = 15 / 16$

10. Transmission

أخبرنا أبو الحسين بن الفضل القطان ببغداد، أنبأ عبد الله بن جعفر، ثنا يعقوب بن سفيان، حدثني أبو بشر، ثنا سعيد بن عامر، ثنا جويرية بن أسماء، عن مسلم بن أبي مريم، عن رجل، قال: كنت مملوكا لعثمان رضي الله عنه، قال: بعثني عثمان رضي الله عنه في تجارة، فقدمت عليه فأحمد ولايتي؛ قال: فقمت بين يديه ذات يوم، فقلت: يا أمير المؤمنين، أسألك الكتابة، فقطب، فقال: نعم، ولولا آية في كتاب الله ما فعلت، أكاتبك على مائة ألف على أن تعدها لي في عدتين، والله لا أغضك منها درهما! قال: فخرجت من عنده، فلقيني الزبير بن العوام رضي الله عنه، فقال: ما الذي أرى بك؟ قلت: كان أمير المؤمنين بعثني في تجارة، فقدمت عليه، فأحمد ولايتي، فقمت إليه، فقلت: يا أمير المؤمنين، أسألك الكتابة؛ قال: فقطب، قال: فقال: نعم، ولولا آية في كتاب الله ما فعلت؛ أكاتبك على مائة ألف على أن تعدها لي في عدتين، والله لا أغضك منها درهما! قال: فقال: انطلق! قال: فردني إليه، فقام بين يديه، فقال: يا أمير المؤمنين، فلان كاتبته، قال: فقطب وقال: نعم، ولولا آية في كتاب الله ما فعلت، أكاتبه على مائة ألف على أن يعدها لي في عدتين، والله لا أغضه منها درهما! قال: فغضب الزبير فقال: لله لأمثلن بين يديك، فإنما أطلب إليك حاجة تحول دونها بيمين، قال: فضرب لا أدري قال كتفي أو قال عضدي، ثم قال: كاتبه! قال: فكاتبته، فانطلق بي الزبير إلى أهله فأعطاني مائة ألف، ثم قال: انطلق فاطلب فيها من فضل الله، فإن غلبك أمر فأد إلى عثمان ماله منها! فانطلقت فطلبت فيها من فضل الله وأديت إلى عثمان رضي الله عنه ماله وإلى الزبير رضي الله عنه ماله، وفضل في يدي ثمانون ألفا.

Muslim b. Abī Maryam transmits this occurrence from a man.[484]



It is not possible to find another transmitter who is supporting or negating this transmission made by Muslim b. Abī Maryam because of event source is

[484] See al-Bayhaqī, Aḥmad b. Ḥusayn b. ʻAlī (d. 458), *al-Sunan al-kubrā*, 10 vols., ed. Muḥammad ʻAbd al-Qādir ʻAṭā (Makka al-Mukarrama: Maktabat Dār al-Bāz, 1994/1414), X, 320 (21412); al-Fasavī, Yaʻqūb b. Sufyān (d. 277), *al-Maʻrifa wa't-tārīkh*, 3 vols., ed. Khalīl al-Manṣūr (Beirut: Dār al-Kutub al-ʻIlmiyya, 1419/1999), II, 242.

unknown. In this case the transmission can be appraised as *the transmission of an unknown person:*[485]

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Muslim b. Abī Maryam; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

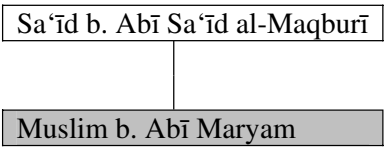
ω = the total number of the probabilities of accurate reports/ total number of probabilities = δ / ε.

ω = δ / ε = 9/16

11. Transmission

أخبرنا الحسن بن يعقوب العدل، ثنا يحيى بن أبي طالب، ثنا محمد بن صالح المديني، ثنا مسلم بن أبي مريم، عن سعيد بن أبي سعيد المقبري، قال: كنا مع أبي هريرة فجاء الحسن بن علي بن أبي طالب علينا، فسلم فرددنا عليه السلام ولم يعلم به أبو هريرة؛ فقلنا له: يا أبا هريرة، هذا الحسن بن علي قد سلم علينا! فلحقه، وقال: وعليك السلام يا سيدي. ثم قال: سمعت رسول الله صلى الله عليه و سلم يقول: **إنه سيد**.

Muslim b. Abī Maryam transmits this hadith from Sa'īd b. Abī Sa'īd al-Maqburī.[486]



We could not find any transmitter who supported or negated this transmission from Sa'īd b. Abī Sa'īd al-Maqburī. In this case the transmission can be appraised as *the transmission of an unknown person:*

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Muslim b. Abī Maryam; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

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[485] Here the transmission type can not be F_2 as the transmitter did not go about transmitting an event he did not witness. See p.40-43 for the type of transmissions.

[486] See al-Ḥākim al-Nīsābūrī, Muḥammad b. 'Abdullāh (d. 405), *al-Mustadrak 'ala al-ṣaḥīḥayn*, 4 vols., ed. Muṣṭafa 'Abd al-Qādir 'Aṭā (Beirut: Dār al-Kutub al-'Ilmiyya, 1990/1411), III, 185 (4792); al-Ṭabarānī, Sulaymān b. Aḥmad (d. 360), *al-Mu'jam al-Kabīr*, 25 vols., ed. Ḥamdī b. 'Abd al-Majīd al-Salafī (2nd. ed., Mawṣil: Maktabat al-'Ulūm wa-l-Ḥikam, 1983/1404), III, 35 (2596); Abū Ya'lā, Aḥmad b. 'Alī b. al-Muthannā (d. 307), *al-Musnad*, 13 vols., ed. Ḥusayn Salīm Asad (Damascus: Dār al-Ma'mūn l-Turāth, 1984/1404), XI, 437 (6561); al-Nasā'ī, Aḥmad b. Shu'ayb (d. 303), *al-Sunan al-kubrā*, 6 vols., ed. 'Abd al-Ghaffār Sulaymān al-Bandārī and Sayyid Kisruy Ḥasan (Beirut: Dār al-Kutub al-'Ilmiyya, 1991/1411), VI, 71 (10079); al-Nasā'ī, Aḥmad b. Shu'ayb (d. 303), *'Amal al-yawm wa'l-layl*, ed. Fārūq Ḥammāda (2nd. ed., Beirut: Mu'assasat al-Risāla, 1986/1406), 250 (250); Ibn 'Asākir, 'Alī b. al-Ḥasan b. Hibatullāh (d. 571), *Tārīkh madīnat dimashq*, 70 vols., ed. Muḥibb al-Dīn Abū Sa'īd 'Umar b. Gharāma al-'Umarī (Beirut: Dār al-Fikr, 1995), XIII, 230.

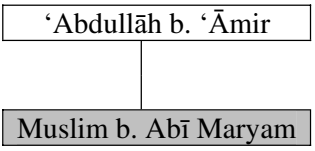
ω = the total number of the probabilities of accurate reports/ total number of probabilities = δ / ε.

ω = δ / ε = 9/16

12. Transmission

حدثنا أبو بكر بن إسحاق، أنبأنا أحمد بن بشر المرثدي، ثنا بشر بن معاذ، ثنا عبد الله بن جعفر، حدثني مسلم بن أبي مريم، عن عبد الله بن عامر بن ربيعة، عن ابن عمر رضي الله عنهما، قال: قال رسول الله صلى الله عليه وسلم: **من حالت شفاعته دون حد من حدود الله فقد ضاد الله تعالى في أمره.**

Muslim b. Abī Maryam transmits this hadith from ‘Abdullāh b. ‘Āmir.[487]



We could not find any transmitter who supported or negated this transmission from ‘Abdullāh b. ‘Āmir. In this case the transmission can be appraised as *the transmission of an unknown person:*

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Muslim b. Abī Maryam; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

ω = the total number of the probabilities of accurate reports/ total number of probabilities = δ / ε.

ω = δ / ε = 9/16

13. Transmission

حدثنا محمد، قال: أخبرنا عبد الله، قال: أخبرنا محمد بن إبراهيم، قال: حدثني مسلم بن أبي مريم، أن ابن عمر كان إذا خرج من بيته قال: اللهم سلمني وسلم مني.

Muslim b. Abī Maryam transmits this prayer from ‘Abdullāh b. ‘Umar.[488]

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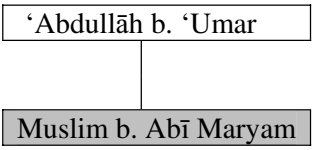
[487] See al-Ḥākim al-Nīsābūrī, Muḥammad b. ‘Abdullāh (d. 405), *al-Mustadrak ‘ala al-ṣaḥīḥayn*, 4 vols., ed. Muṣṭafa ‘Abd al-Qādir ‘Aṭā (Beirut: Dār al-Kutub al-‘Ilmiyya, 1990/1411), IV, 424 (8157); al-Ṭabarānī, Sulaymān b. Aḥmad (d. 360), *al-Mu‘jam al-Kabīr*, 25 vols., ed. Ḥamdī b. ‘Abd al-Majīd al-Salafī (2nd. ed., Mawṣil: Maktabat al-‘Ulūm wa-l-Ḥikam, 1983/1404), XII, 270 (13084).

[488] See al-Bukhārī, Abū ‘Abdullāh Muḥammad b. Ismā‘īl (d. 256), *al-Adab al-Mufrad*, ed. Muḥammad Fu’ād ‘Abdulbāqī (3d. ed., Beirut: Dār al-Bashā’ir al-Islāmiyya, 1409/1989), 408 (1196); al-Mizzī, Yūsuf b. al-Zakī ‘Abd al-Raḥmān (d. 742), *Tahdhīb al-kamāl*, 35 vols., ed. Bashār ‘Awwād Ma‘rūf (Beirut: Mu’assasat al-Risāla, 1980/1400), XXIV, 326 (5031).



He did not hear this prayer from ‘Abdullāh b. ‘Umar.[489] Transmission type is F_2 on the grounds that Muslim b. Abī Maryam is transmitting an event which is not observed by him.

As seen in Figure-2 there are 4 probabilities regarding the veracity of the event transmitted by Muslim b. Abī Maryam; 1 probability are true, 3 probabilities are false. Accordingly, the probability of being true:

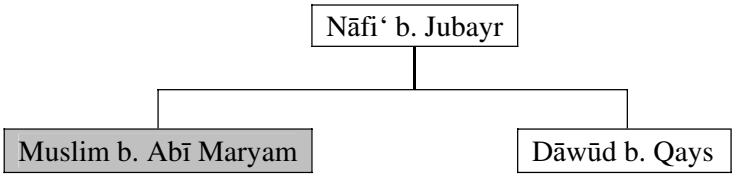
ω = the total number of the probabilities of accurate reports/ total number of probabilities = δ / ε.

$\omega = \delta / \varepsilon = 1/4$

14. Transmission

حدثنا العباس بن حمادن الحنفي، ثنا عبد الجبار بن العلاء، ثنا سفيان، حدثني ابن عجلان، عن مسلم بن أبي مريم، عن نافع بن جبير، عن أبيه، قال: قال رسول الله صلى الله عليه وسلم: من قال: **سبحان الله وبحمده سبحانك اللهم وبحمدك، أشهد أن لا إله إلا أنت أستغفرك وأتوب إليك، فقالها في مجلس ذكر كان كالطابع يطبع عليه، ومن قالها في مجلس لغو كانت كفارة له.**

Muslim b. Abī Maryam transmits this hadith from Nāfi‘ b. Jubayr.



As far as we determined, this transmission made from the event source Nāfi‘ b. Jubayr was supported only by Dāwūd b. Qays. Both transmissions are in similar format. Let us call this format x. There is no discrepancy between them as much to require a second format description as.[490] In this case the

[489] See Ibn Abī Ḥātim al-Rāzī, ‘Abdurrahmān (d. 327), *al-Marāsīl*, ed. Shukrullāh Ni‘matullāh (Beirut: Mu’assasat al-Risāla, 1397), 214 (807).

[490] About the derivatives of the transmission that come via **Muslim b. Abī Maryam** see al-Ṭabarānī, Sulaymān b. Aḥmad (d. 360), *al-Mu‘jam al-Kabīr*, 25 vols., ed. Ḥamdī b. ‘Abd al-Majīd al-Salafī (2nd. ed., Mawṣil: Maktabat al-‘Ulūm wa-l-Ḥikam, 1983/1404), II, 138 (1586); al-Ṭabarānī, Sulaymān b. Aḥmad (d. 360), *al-Du‘ā’*, ed. Muṣṭafa ‘Abdulqādir ‘Aṭā’ (Beirut: Dār al-Kutub al-‘Ilmiyya, 1413), 537 (1919); al-Nasā’ī, Aḥmad b. Shu‘ayb (d. 303), *al-Sunan al-kubrā*, 6 vols., ed. ‘Abd al-Ghaffār Sulaymān al-Bandārī and Sayyid Kisruy Ḥasan (Beirut: Dār al-Kutub al-‘Ilmiyya, 1991/1411), VI, 112 (10257); al-Nasā’ī, Aḥmad b. Shu‘ayb (d. 303), *‘Amal al-yawm wa’l-layl*, ed. Fārūq Ḥammāda (2nd. ed., Beirut: Mu’assasat al-Risāla, 1986/1406), 319 (424).

About the derivatives of the transmission that come via **Dāwūd b. Qays** see al-Ḥākim al-Nīsābūrī, Muḥammad b. ‘Abdullāh (d. 405), *al-Mustadrak ‘ala al-ṣaḥīḥayn*, 4 vols., ed.

transmission can be appraised as *the similar transmission of the two unknown persons:*

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$\delta_x = 2^m - 1 = 2^2 - 1 = 4 - 1 = 3$

f: the number of diverging forms of transmission.

$f = (m/m + r/r + t/t + ... + s/s) = 1$

The total of the number of probabilities:

$\varepsilon = 2^m + 2^r + 2^t + \ldots + 2^s - (f-1) = 2^2 - (1-1) = 4$

The probability of the accuracy/truth of the transmission with the form x is:

ω_x = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities = δ_x / ε

$\omega_x = \delta_x / \varepsilon = 3/4$

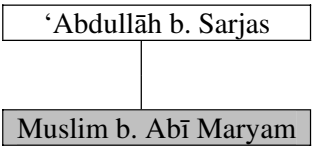
15. Transmission

أخبرنا أبو بكر محمد بن عبد الله بن إبراهيم الشافعي، ثنا إسحاق ابن الحسن، ثنا عبد الله بن رجاء، ثنا سعيد بن سلمة، حدثني مسلم بن أبي مريم، عن عبد الله بن سرجس، أن نبي الله يوما وعليه نمرة له، فقال لرجل من أصحابه: **أعطني نمرتك وخذ نمرتي!** قال: يا رسول الله، نمرتك أجود من نمرتي. قال: **أجل، ولكن فيها خيط أحمر، فخشيت أن أنظر إليه فتفتني عن صلاتي** أو **تلفتني**، شك مسلم.

Muslim b. Abī Maryam transmits this hadith from ‘Abdullāh b. Sarjas.[491]

Muṣṭafa ‘Abd al-Qādir ‘Aṭā (Beirut: Dār al-Kutub al-‘Ilmiyya, 1990/1411), I, 720 (1970); al-Nasā’ī, Aḥmad b. Shu‘ayb (d. 303), *al-Sunan al-kubrā*, 6 vols., ed. ‘Abd al-Ghaffār Sulaymān al-Bandārī and Sayyid Kisruy Ḥasan (Beirut: Dār al-Kutub al-‘Ilmiyya, 1991/1411), VI, 112 (10257); al-Nasā’ī, Aḥmad b. Shu‘ayb (d. 303), *‘Amal al-yawm wa’l-layl*, ed. Fārūq Ḥammāda (2nd. ed., Beirut: Mu’assasat al-Risāla, 1986/1406), 319 (424).

[491] See al-Ṭabarānī, Sulaymān b. Aḥmad (d. 360), *al-Mu‘jam al-Awṣaṭ*, 10 vols., ed. Ṭāriq b. ‘Awḍullāh b. Muḥammad and ‘Abd al-Muḥsin b. Ibrāhīm al-Ḥusaynī (Cairo: Dār al-Ḥaramayn, 1415), II, 193 (1690); Abū ‘Abdillāh al-Daqqāq, Muḥammad b. ‘Abdilwāḥid (d. 516), *Majlis imlā’ fī ru’yatillāh*, ed. Ḥātim b. ‘Ārif (Riyaḍ: Maktabat al-Rushd, 1997), 131 (278); al-Rāmahurmuzī, al-Ḥasan b. ‘Abdirraḥmān (d. 360), *al-Muḥaddith al-Fāṣil*, ed. Muḥammad ‘Ajjāj al-Khaṭīb (3d. ed., Beirut: Dār al-Fikr, 1404), p. 449; al-Maqdisī, Muḥammad b. ‘Abdilwāḥid (d. 643), *al-Aḥādīth al-Mukhtāra*, 10 vols., ed. ‘Abdulmelik b. ‘Abdillāh (Makkah: Maktabat al-Nahḍa, 1410), IX, 406 (382); 407 (383); al-Dhahabī, Muḥammad b. Aḥmad b. ‘Uthmān (d. 748), *Siyar a‘lām al-nubalā’*, 23 vols., ed. Shu‘ayb al-Arna’ūṭ (9th. ed. Beirut: Mu’assasat al-Risāla, 1413), XII, 99-100; Abū al-Ḥusayn, ‘Abdubāqī b. Qāni‘ (d. 351), *Mu‘cam al-ṣaḥāba*, 3 vols., ed. Ṣalāḥ b. Sālim (Madīna: Maktabat al-Ghurabā’, 1418), II, 94.



We could not find any transmitter who supported or negated this transmission from ‘Abdullāh b. Sarjas. In this case the transmission can be appraised as *the transmission of an unknown person:*

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Muslim b. Abī Maryam; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

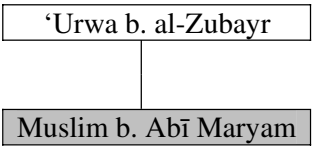
ω = the total number of the probabilities of accurate reports/ total number of probabilities = δ / ε.

ω = δ / ε = 9/16

16. Transmission

حدثنا محمد بن أبان، ثنا عبد الله بن إسحاق الجوهري، ثنا خالد بن يزيد العمري، ثنا إبراهيم بن إسماعيل بن أبي حبيبة، عن مسلم بن أبي مريم، عن عروة، عن عائشة، قالت: قال رسول الله صلى الله عليه وسلم على المنبر والناس حوله: أيها الناس، **استحيوا من الله حق الحياء!** فقال رجل: يا رسول الله، إنا لنستحيي من الله. فقال: **من كان منكم مستحييا فلا يبيتن ليلة إلا وأجله بين عينيه، وليحفظ البطن وما وعى، والرأس وما حوى، وليذكر القبور والبلى، وليترك زينة الحياة الدنيا!**

Muslim b. Abī Maryam transmits this hadith from ‘Urwa b. al-Zubayr.[492]



We could not find any transmitter who supported or negated this transmission from ‘Urwa b. al-Zubayr. In this case the transmission can be appraised as *the transmission of an unknown person:*

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Muslim b. Abī Maryam; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

ω = the total number of the probabilities of accurate reports/ total number of probabilities = δ / ε.

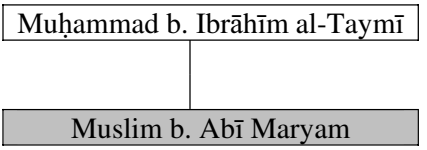
ω = δ / ε = 9/16

[492] See al-Ṭabarānī, Sulaymān b. Aḥmad (d. 360), *al-Mu‘jam al-Awṣaṭ*, 10 vols., ed. Ṭāriq b. ‘Awḍullāh b. Muḥammad and ‘Abd al-Muḥsin b. Ibrāhīm al-Ḥusaynī (Cairo: Dār al-Ḥaramayn, 1415), VII, 226 (7342); Ibn ‘Asākir, ‘Alī b. al-Ḥasan b. Hibatullāh (d. 571), *Ta‘ziyat al-Muslim*, ed. Majdī Fatḥī al-Sayyid (Jaddah: Maktabat al-Saḥāba, 1411), 47 (58).

17. Transmission

حدثنا عبد الله بن شبيب، قال: نا محمد بن مسلمة، قال: نا المغيرة بن عبد الرحمن، قال: حدثني مالك بن أنس، عن مسلم بن أبي مريم، عن محمد بن إبراهيم التيمي، عن عيسى بن طلحة، عن أبيه: أن رجلين كانا متواخيين، فمات الذي هو أفضل في نفس طلحة، وبقي الآخر بعده كذا وكذا؛ فصام رمضان وصلى كذا وكذا، ثم مات؛ فرأى طلحة في المنام أن الآخر موتا أفضل من الأول وأرفع درجة. قال طلحة: فذكرت ذلك لرسول الله صلى الله عليه وسلم، فقال: **أليس قد بقي بعده حتى عاش كذا وكذا وصام كذا؟** قلت: بلى؛ قال: **فبينهما أبعد عما بين السماء والأرض.**

Muslim b. Abī Maryam transmits this hadith from Muḥammad b. Ibrāhīm al-Taymī.[493]



We could not find any transmitter who supported or negated this transmission from Muḥammad b. Ibrāhīm al-Taymī.[494] In this case the transmission can be appraised as *the transmission of an unknown person:*

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Muslim b. Abī Maryam; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

ω = the total number of the probabilities of accurate reports/ total number of probabilities = δ / ε.

$\omega = \delta / \varepsilon = 9/16$

18. Transmission

حدثنا سعيد، قال: حدثنا سفيان، عن مسلم بن أبي مريم، قال: سمعت سعيد بن المسيب، قال: سمعت مروان بن الحكم على هذا المنبر يقول: أربع لا رجوع فيها إلا الوفاء: العتاق والطلاق والنكاح والنذر.

Muslim b. Abī Maryam transmits this word from Sa'īd b. al-Musayyab.[495]

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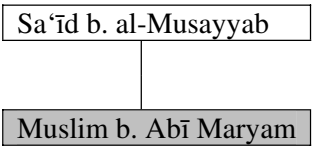
[493] See al-Bazzār, Aḥmad b. 'Amr (d. 292), *al-Musnad*, 10 vols., ed. Maḥfūẓ al-Raḥmān Zeynullāh (Beirut: Mu'assasat 'Ulūm al-Qur'ān, 1409), III, 165 (951).

[494] This hadith is also transmitted by Yazīd b. 'Abdillāh al-Hād via Muḥammad b. Ibrāhīm al-Taymī. However, in the transmission of Yazīd, Muḥammad b. Ibrāhīm al-Taymī transmitted the hadith from another scholar. For this reason we do not take the transmission of Yazīd into consideration.

About the derivatives of the transmission that come via **Yazīd b. 'Abdillāh el-Hād** see Ibn Māca, *al-Sunan*, Dār al-Fikr, Beirut, II, 1293 (3925); Ibn Hanbal, *al-Musnad*, Muassasat Qurtuba, Cairo, I, 163 (1403); Ibn Balbān, *al-Iḥsān fī-taqrīb ṣaḥīḥ Ibn Ḥibbān*, Muassasat al-Risāla, Beirut 1993/1414, VII, 248 (2982); al-Bayhaqī, *al-Sunan al-kubrā*, Maktabat Dār al-Bāz, Makkah 1994, III, 371 (6322); Ibn 'Abdilbarr, *al-Tamhīd*, Vazārat 'Umūm al-Evqāf, al-Maghrib 1387, XXIV, 222.

[495] See Sa'īd b. Manṣūr (d. 227), *al-Sunan*, 2 vols., ed. Ḥabīb al-Raḥmān al-A'ẓamī (India: al-Dār al-Salafiyya, 1403/1982), I, 416 (1607, 1608); 'Abd al-Razzāq al-Ṣan'ānī (d. 211), *al-*



We could not find any transmitter who supported or negated this transmission from Sa'īd b. al-Musayyab. In this case the transmission can be appraised as *the transmission of an unknown person:*

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Muslim b. Abī Maryam; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

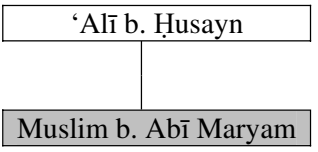
ω = the total number of the probabilities of accurate reports/ total number of probabilities = δ / ε.

ω = δ / ε = 9/16

19. Transmission

أخبرنا عبد الرزاق، قال: أخبرنا بن جريج،، عن مسلم بن أبي مريم، عن علي بن حسين، أن النبي صلى الله عليه وسلم أخرج اليهود من المدينة.

Muslim b. Abī Maryam transmits this knowledge from 'Alī b. Ḥusayn.[496]



We could not find any transmitter who supported or negated this transmission from 'Alī b. Ḥusayn. In this case the transmission can be appraised as *the transmission of an unknown person:*

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Muslim b. Abī Maryam; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

ω = the total number of the probabilities of accurate reports/ total number of probabilities = δ / ε.

ω = δ / ε = 9/16

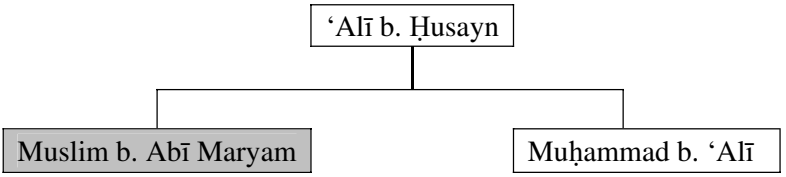
20. Transmission

حدثنا أبو بكر، قال: نا حاتم بن إسماعيل، عن جعفر، عن أبيه ومسلم بن أبي مريم، أن علي بن حسين كان يؤذن، فإذا بلغ حي على الفلاح، قال: حي على خير العمل؛ ويقول: هو الأذان الأول.

Muṣannaf, 11 vols., ed. Ḥabīb al-Raḥmān al-A'ẓami (Beirut: al-Maktab al-Islāmī, 1403), VI, 135 (10251).

[496] See 'Abd al-Razzāq al-Ṣan'ānī (d. 211), *al-Muṣannaf*, 11 vols., ed. Ḥabīb al-Raḥmān al-A'ẓami (Beirut: al-Maktab al-Islāmī, 1403), VI, 54 (9986); X, 358 (19363).

Muslim b. Abī Maryam transmits this knowledge from ʻAlī b. Ḥusayn.



As far as we determined, this transmission made from the event source ʻAlī b. Ḥusayn was supported only by Muḥammad b. ʻAlī. Both transmissions are in similar format. Let us call this format x. There is no discrepancy between them as much to require a second format description as.[497] In this case the transmission can be appraised as *the similar transmission of the two unknown persons:*

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$\delta_x = 2^m - 1 = 2^2 - 1 = 4 - 1 = 3$

f: the number of diverging forms of transmission.

$f = (m/m + r/r + t/t + ... + s/s) = 1$

The total of the number of probabilities:

$\varepsilon = 2^m + 2^r + 2^t + \ldots + 2^s - (f-1) = 2^2 - (1-1) = 4$

The probability of the accuracy/truth of the transmission with the form x is:

ω_x = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities = δ_x / ε

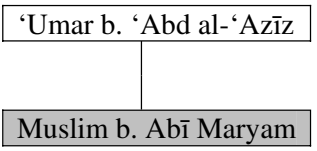
$\omega_x = \delta_x / \varepsilon = 3/4$

21. Transmission

حدثنا أبو بكر، قال: حدثنا وكيع، عن ابن أبي ذيب، عن مسلم بن أبي مريم، عن عمر بن عبد العزيز، أنه كان يدهن بالسلخة عند الإحرام.

[497] About the derivatives of the transmission that come via **Muslim b. Abī Maryam** see Ibn Abū Shayba, ʻAbdullāh b. Muḥammad (d. 235), *al-Muṣannaf fī-l-aḥādīth wa-l-āthār*, 7 vols., ed. Kamāl Yūsuf al-Ḥūt (Riyad: Maktabat al-Rushd, 1409), I, 195 (2239).
About the derivatives of the transmission that come via **Muḥammad b. ʻAlī** see al-Bayhaqī, Aḥmad b. Ḥusayn b. ʻAlī (d. 458), *al-Sunan al-kubrā*, 10 vols., ed. Muḥammad ʻAbd al-Qādir ʻAṭā (Makka al-Mukarrama: Maktabat Dār al-Bāz, 1994/1414), I, 425 (1844); Ibn Abū Shayba, ʻAbdullāh b. Muḥammad (d. 235), *al-Muṣannaf fī-l-aḥādīth wa-l-āthār*, 7 vols., ed. Kamāl Yūsuf al-Ḥūt (Riyad: Maktabat al-Rushd, 1409), I, 195 (2239).

Muslim b. Abī Maryam transmits this knowledge from ‘Umar b. ‘Abd al-‘Azīz.[498]



We could not find any transmitter who supported or negated this transmission from ‘Umar b. ‘Abd al-‘Azīz. In this case the transmission can be appraised as *the transmission of an unknown person:*

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Muslim b. Abī Maryam; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

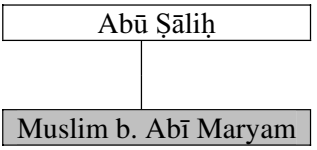
ω = the total number of the probabilities of accurate reports/ total number of probabilities = δ / ε.

ω = δ / ε = 9/16

22. Transmission

حدثنا أبو بكر، قال: حدثنا أبو نعيم، عن سفيان، عن مسلم بن أبي مريم، عن أبي صالح، عن أبي هريرة، قال: لا تدخل الملائكة بيتا فيه صورة!

Muslim b. Abī Maryam transmits this word from Abū Ṣāliḥ.[499]



We could not find any transmitter who supported or negated this transmission from Abū Ṣāliḥ. In this case the transmission can be appraised as *the transmission of an unknown person:*

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Muslim b. Abī Maryam; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

ω = the total number of the probabilities of accurate reports/ total number of probabilities = δ / ε.

ω = δ / ε = 9/16

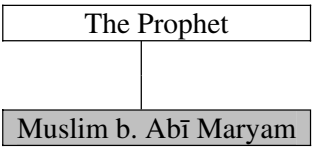
[498] See Ibn Abū Shayba, ‘Abdullāh b. Muḥammad (d. 235), *al-Muṣannaf fī-l-aḥādīth wa-l-āthār*, 7 vols., ed. Kamāl Yūsuf al-Ḥūt (Riyad: Maktabat al-Rushd, 1409), III, 206 (13486).

[499] See Ibn Abū Shayba, ‘Abdullāh b. Muḥammad (d. 235), *al-Muṣannaf fī-l-aḥādīth wa-l-āthār*, 7 vols., ed. Kamāl Yūsuf al-Ḥūt (Riyad: Maktabat al-Rushd, 1409), V, 199 (25198).

23. Transmission

وأخبرنا أبو زكريا، قال: نا أبو العباس، قال: نا بحر، قال: نا ابن وهب، قال: حدثني يعقوب بن عبد الرحمن، عن مسلم بن أبي مريم، عن النبي صلى الله عليه و سلم بهذا الحديث، قال: فقال رجل في المجلس: يا رسول الله، ألا أقوم فأكتسب ثلاثين حسنة؟ فقال: **بلى.** فقال الرجل: فجاء مشيا ثم أقبل إلى المجلس، فقال: السلام عليكم، فرد عليه رسول الله صلى الله عليه و سلم، فقال رسول الله صلى الله عليه و سلم: **ما أسرع ما نسي أخوكم!**

Muslim b. Abī Maryam transmits this hadith from the Prophet.[500]



Historically it is not possible that he had observed this event. Transmitting type is F_2 on account of he transmitted an event without giving its source.

As seen in Figure-2 there are 4 probabilities regarding the veracity of the event transmitted by Muslim b. Abī Maryam; 1 probability are true, 3 probabilities are false. Accordingly, the probability of being true:

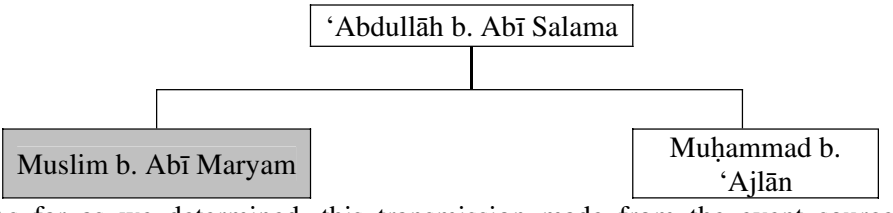
ω = the total number of the probabilities of accurate reports/ total number of probabilities = δ / ε.

$\omega = \delta / \varepsilon = 1/4$

24. Transmission

أخبرنا أحمد بن الحسن القاضي، وأبو زكريا بن أبي إسحاق المزكي، قالا: ثنا أبو العباس محمد بن يعقوب، ثنا بحر بن نصر، ثنا بن وهب، حدثني يحيى بن أيوب، عن مسلم بن أبي مريم، ومحمد بن عجلان، عن عبد الله بن أبي سلمة: أن عمر بن الخطاب رضي الله عنه كسا الناس القباطي ثم قال: لا تذرعها نساؤكم! فقال رجل: يا أمير المؤمنين، قد ألبستها امرأتي فأقبلت في البيت وأدبرت فلم أره يشف. فقال عمر: إن لم يكن يشف فإنه يصف.

Muslim b. Abī Maryam transmits this occurrence from ‘Abdullāh b. Abī Salama.



As far as we determined, this transmission made from the event source ‘Abdullāh b. Abī Salama was supported only by Muḥammad b. ‘Ajlān. Both

[500] See al-Bukhārī, Abū ‘Abdullāh Muḥammad b. Ismā‘īl (d. 256), *al-Adab al-Mufrad*, ed. Muḥammad Fu’ād ‘Abdulbāqī (3d. ed., Beirut: Dār al-Bashā’ir al-Islāmiyya, 1409/1989), 408 (1196); al-Mizzī, Yūsuf b. al-Zakī ‘Abd al-Raḥmān (d. 742), *Tahdhīb al-kamāl*, 35 vols., ed. Bashār ‘Awwād Ma‘rūf (Beirut: Mu’assasat al-Risāla, 1980/1400), XXIV, 326 (5031).

transmissions are in similar format. Let us call this format x. There is no discrepancy between them as much to require a second format description as. [501] In this case the transmission can be appraised as *the similar transmission of the two unknown persons:*

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$\delta_x = 2^m - 1 = 2^2 - 1 = 4 - 1 = 3$

f: the number of diverging forms of transmission.

$f = (m/m + r/r + t/t + ... + s/s) = 1$

The total of the number of probabilities:

$\varepsilon = 2^m + 2^r + 2^t + \ldots + 2^s - (f-1) = 2^2 - (1-1) = 4$

The probability of the accuracy/truth of the transmission with the form x is:

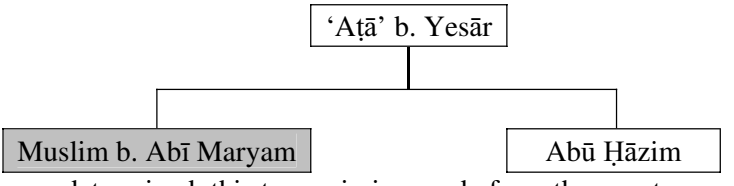
ω_x = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities = δ_x / ε

$\omega_x = \delta_x / \varepsilon = 3/4$

25. Transmission

ونا يعقوب، نا زيد، هو ابن بشر، نا ابن وهب، حدثني ابن زيد، قال: كان أبو حازم يقول: ما رأيت رجلا قط كان ألزم لمسجد رسول الله صلى الله عليه وسلم من عطاء بن يسار؛ قال وسمعت مسلم بن أبي مريم يقول مثل ذلك أيضا.

Muslim b. Abī Maryam transmits this knowledge from ‘Aṭā’ b. Yesār.



As far as we determined, this transmission made from the event source ‘Aṭā’ b. Yesār was supported only by Abū Ḥāzim. Both transmissions are in similar format. Let us call this format x. There is no discrepancy between them as much to require a second format description as.[502] In this case the

[501] About the derivatives of the transmission that come via **Muslim b. Abī Maryam** see al-Bayhaqī, Aḥmad b. Ḥusayn b. ‘Alī (d. 458), *al-Sunan al-kubrā*, 10 vols., ed. Muḥammad ‘Abd al-Qādir ‘Aṭā (Makka al-Mukarrama: Maktabat Dār al-Bāz, 1994/1414), II, 234 (3080). About the derivatives of the transmission that come via **Muḥammad b. ‘Alī** see al-Bayhaqī, Aḥmad b. Ḥusayn b. ‘Alī (d. 458), *al-Sunan al-kubrā*, 10 vols., ed. Muḥammad ‘Abd al-Qādir ‘Aṭā (Makka al-Mukarrama: Maktabat Dār al-Bāz, 1994/1414), II, 234 (3080).

[502] About the derivatives of the transmission that come via **Muslim b. Abī Maryam** see Ibn ‘Asākir, ‘Alī b. al-Ḥasan b. Hibatullāh (d. 571), *Tārīkh madīnat dimashq*, 70 vols., ed.

transmission can be appraised as *the similar transmission of the two unknown persons:*

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$\delta_x = 2^m - 1 = 2^2 - 1 = 4 - 1 = 3$

f: the number of diverging forms of transmission.

$f = (m/m + r/r + t/t + ... + s/s) = 1$

The total of the number of probabilities:

$\varepsilon = 2^m + 2^r + 2^t + \ldots + 2^s - (f-1) = 2^2 - (1-1) = 4$

The probability of the accuracy/truth of the transmission with the form x is:

ω_x = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities = δ_x / ε

$\omega_x = \delta_x / \varepsilon = 3/4$

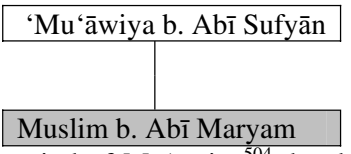
26. Transmission

أخبرنا أبو الحسن علي بن أحمد المالكي، وأبو الحسن علي بن مسلم الشافعي، قالا: أنا أبو الحسن بن أبي الحديد، أنا جدي أبو بكر، أنا أبو بكر الخرائطي، نا إبراهيم بن هانئ، نا أصبغ بن الفرج المصري، نا عبد الله بن وهب ح وأخبرنا أبو المظفر بن القشيري، وأبو القاسم تميم بن أبي سعيد، قالا: أنا أبو عثمان سعيد بن محمد بن أحمد، أنا أبو العباس محمد بن أحمد بن محمد السليطي، نا عبد الله بن محمد بن مسلم الإسفرايني، نا يونس بن عبد الأعلى، أنا ابن وهب، قال: حدثني، وفي حديث الخرائطي: عن عمر بن محمد، عن مسلم بن أبي مريم، قال: خرج رجل إلى معاوية، زاد الخرائطي ابن أبي سفيان، فلقي الخضر، فقال له: لعلك تريد هذا الرجل؟ قال: نعم. قال: فإذا أردت الدخول عليه، فتوضأ، ثم صل ركعتين، ثم قل: اللهم اجعل بدو يومي هذا صلاحا، وأوسطه فلاحا، وآخره نجاحا، وأسألك باسمك، زاد ابن مسلم: الأحد؛ وقالا: الكبير الوتر المتعال؛ ثم سل حاجتك! فدخل الرجل على معاوية ونسي أن يصنع ما أمر به فلم يلتفت إليه، زاد ابن مسلم: معاوية. قالا: فلما كان بعد صنع الذي أمر به، فقال معاوية: سحرتني، والذي نفسي بيده، لقد جئتني وما أريد ان أعطيك شيئا، فأخبره بالذي قيل له فأعطاه وأحسن إليه.

Muḥibb al-Dīn Abū Sa'īd 'Umar b. Gharāma al-'Umarī (Beirut: Dār al-Fikr, 1995), XXXX, 450.

About the derivatives of the transmission that come via **Abū Ḥāzim** see al-Fasavī, Ya'qūb b. Sufyān (d. 277), *al-Ma'rifa wa't-tārīkh*, 3 vols., ed. Khalīl al-Manṣūr (Beirut: Dār al-Kutub al-'Ilmiyya, 1419/1999), I, 313; Ibn 'Asākir, 'Alī b. al-Ḥasan b. Hibatullāh (d. 571), *Tārīkh madīnat dimashq*, 70 vols., ed. Muḥibb al-Dīn Abū Sa'īd 'Umar b. Gharāma al-'Umarī (Beirut: Dār al-Fikr, 1995), XXXX, 450; al-Dhahabī, Muḥammad b. Aḥmad b. 'Uthmān (d. 748), *Tārīkh al-Islām* (Beirut: Dār al-Kutub al-'Arabī, 1991), 822; al-Dhahabī, Muḥammad b. Aḥmad b. 'Uthmān (d. 748), *Siyar a'lām al-nubalā'*, 23 vols., ed. Shu'ayb al-Arna'ūṭ (9th. ed. Beirut: Mu'assasat al-Risāla, 1413), IV, 449.

In his transmission Muslim b. Abī Maryam reports an event regarding Mu‘āwiya b. Abī Sufyān.[503]



He did not witness the period of Mu‘āwiya[504], but he might hear the event from the unknown person who was the leading figure of the event. In this case the transmission can be appraised as *the transmission of an unknown person:*

As seen in Figure-1 there are 16 probabilities regarding the veracity of the event transmitted by Muslim b. Abī Maryam; 9 probabilities are true, 7 probabilities are false. Accordingly, the probability of being true:

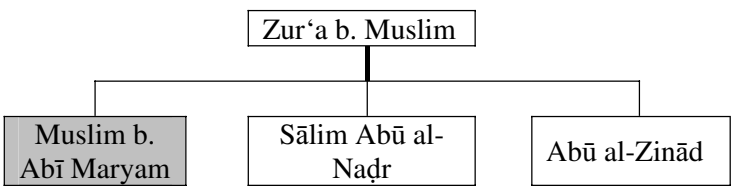
ω = the total number of the probabilities of accurate reports/ total number of probabilities = δ / ε.

ω = δ / ε = 9/16

27. Transmission

حدثنا علي بن محمد بن أبي الشوارب، نا ابراهيم بن بشار، نا سفيان، نا مسلم بن أبي مريم، عن زرعة بن مسلم بن جرهد، عن جرهد أن النبي صلى الله عليه وسلم مر به وهو في المسجد وعليه برده وقد انكشف فخذه، فقال: رسول الله صلى الله عليه وسلم: **إن الفخذ عورة!**

Muslim b. Abī Maryam transmits this hadith from Zur‘a b. Muslim.



As far as we determined, this transmission made from the event source Zur‘a b. Muslim[505] was supported by two another. All the transmissions are in the

[503] See Ibn ‘Asākir, ‘Alī b. al-Ḥasan b. Hibatullāh (d. 571), *Tārīkh madīnat dimashq*, 70 vols., ed. Muḥibb al-Dīn Abū Sa‘īd ‘Umar b. Gharāma al-‘Umarī (Beirut: Dār al-Fikr, 1995), XXXXXXIIX, 136.

[504] See al-Mizzī, Yūsuf b. al-Zakī ‘Abd al-Raḥmān (d. 742), *Tahdhīb al-kamāl*, 35 vols., ed. Bashār ‘Awwād Ma‘rūf (Beirut: Mu’assasat al-Risāla, 1980/1400), XXVII, 541 (5944).

[505] His original name is Zur‘a b ‘Abdirraḥmān. See al-Bukhārī, Abū ‘Abdullāh Muḥammad b. Ismā‘īl (d. 256), *al-Tārīkh al-kabīr*, 8 vols., ed. al-Sayyid Hāshim al-Nadwī (Beirut: Dār al-Fikr, n.d.), II, 248 (2354); III, 440 (1468); Ibn Abī Ḥātim al-Rāzī, ‘Abdurrahmān (d. 327), *al-Jarḥ wa-l-ta‘dīl*, 9 vols. (Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī, 1952/1271), III, 606 (2743); Ibn Ḥibbān, Abū Ḥātim Muḥammad (d. 354), *al-Thiqāt*, 9 vols., ed. al-Sayyid Sharaf al-Dīn Aḥmad (Beirut: Dār al-Fikr, 1975/1395), IV, 268 (2865); Ibn Ḥajar, Aḥmad b. ‘Alī al-‘Asqalānī (d. 852), *Tahdhīb al-Tahdhīb*, 14 vols. (Beirut: Dār al-Fikr, 1984/1404), III, 281 (606); al-Mizzī, Yūsuf b. al-Zakī ‘Abd al-Raḥmān (d. 742), *Tahdhīb al-kamāl*, 35 vols., ed.

similar format. Let us call this format x. The present differences include no discrepancy enough to require a separate format description.[506] In this case the transmission can be appraised as *the similar transmission of the three unknown persons:*

The total number of probabilities of the transmission in the form x to be the accurate transmission:

$\delta_x = 2^m - 1 = 2^3 - 1 = 8 - 1 = 7$

f: the number of diverging forms of transmission.

f = (m/m + r/r + t/t + ... +s/s) = 1

The total of the number of probabilities:

$\varepsilon = 2^m + 2^r + 2^t + \ldots + 2^s - (f-1) = 2^3 - (1-1) = 8$

Bashār ʻAwwād Maʻrūf (Beirut: Muʼassasat al-Risāla, 1980/1400), IX, 349 (1985); al-Dhahabī, Muḥammad b. Aḥmad b. ʻUthmān (d. 748), *Mīzān al-iʻtidāl*, ed. ʻAlī Muḥammad and ʻĀdil Aḥmad (Beirut: Dār al-Kutub al-ʻIlmiyya, 1995), IIX, 106 (387).

[506] About the derivatives of the transmission that come via **Muslim b. Abī Maryam** see Abū al-Ḥusayn, ʻAbdubāqī b. Qāniʻ (d. 351), *Muʻcam al-ṣaḥāba*, 3 vols., ed. Ṣalāḥ b. Sālim (Madīna: Maktabat al-Ghurabā', 1418), I, 146.

About the derivatives of the transmission that come via **Sālim Abū al-Naḍr** see Abū Dāwūd, Sulaymān b. Ashʻath al-Sijistānī (d. 275), *al-Sunan*, 4 vols., ed. Muḥammad Muḥiyy al-Dīn ʻAbd al-Ḥamīd (Dār al-Fikr, n.d.), II, 436 (4014); al-Tirmidhī, Muḥammad b. ʻĪsā Abū ʻĪsā (d. 279), *al-Jāmiʻ*, 5 vols., ed. Aḥmad Muḥammad Shākir (Beirut: Dār Iḥyā' al-Turāth al-ʻArabī, n.d.), V, 110 (2795); Ibn Ḥanbal, Aḥmad b. Muḥammad (d. 241), *al-Musnad*, 6 vols. (Cairo: Muʼassasat Qurṭuba, n.d.), III, 478 (15968, 15969, 15973); al-Ṭabarānī, Sulaymān b. Aḥmad (d. 360), *al-Muʻjam al-Kabīr*, 25 vols., ed. Ḥamdī b. ʻAbd al-Majīd al-Salafī (2nd. ed., Mawṣil: Maktabat al-ʻUlūm wa-l-Ḥikam, 1983/1404), II, 272 (2143, 2144, 2145, 2146); Ibn Abū Shayba, ʻAbdullāh b. Muḥammad (d. 235), *al-Muṣannaf fī-l-aḥādīth wa-l-āthār*, 7 vols., ed. Kamāl Yūsuf al-Ḥūt (Riyad: Maktabat al-Rushd, 1409), V, 340 (26692); al-Bayhaqī, Aḥmad b. Ḥusayn b. ʻAlī (d. 458), *al-Sunan al-kubrā*, 10 vols., ed. Muḥammad ʻAbd al-Qādir ʻAṭā (Makka al-Mukarrama: Maktabat Dār al-Bāz, 1994/1414), II, 228 (3045); al-Ṭaḥāwī, Abū Jaʻfar Aḥmad b. Muḥammad (d. 321), *Sharḥ maʻānī al-āthār*, 4 vols., ed. Muḥammad Zuhrī al-Najjār (Beirut: Dār al-Kutub al-ʻIlmiyya, 1399), I, 475 (2519); al-Ḥumaydī, Abū Bakr ʻAbdullāh b. Zubayr (d. 219), *al-Musnad*, 2 vols., ed. Ḥabīb al-Raḥmān al-Aʻẓamī (Beirut: Dār al-Kutub al-ʻIlmiyya; Cairo: Maktabat al-Mutanabbī, n.d.), II, 378 (857); Ibn Ṭahmān, *Mashīkhat Ibn Ṭahmān*, n.d., 138 (81).

About the derivatives of the transmission that come via **Abū al-Zinād** see Ibn Ḥanbal, Aḥmad b. Muḥammad (d. 241), *al-Musnad*, 6 vols. (Cairo: Muʼassasat Qurṭuba, n.d.), III, 479 (15974, 15975); al-Ṭabarānī, Sulaymān b. Aḥmad (d. 360), *al-Muʻjam al-Kabīr*, 25 vols., ed. Ḥamdī b. ʻAbd al-Majīd al-Salafī (2nd. ed., Mawṣil: Maktabat al-ʻUlūm wa-l-Ḥikam, 1983/1404), II, 271 (2138, 2140); al-Ṭaḥāwī, Abū Jaʻfar Aḥmad b. Muḥammad (d. 321), *Sharḥ maʻānī al-āthār*, 4 vols., ed. Muḥammad Zuhrī al-Najjār (Beirut: Dār al-Kutub al-ʻIlmiyya, 1399), I, 475 (2520); Ibn Saʻd, Muḥammad (d. 230), *al-Ṭabaqāt al-Kubrā*, 8 vols. + index vol., ed. Iḥsān ʻAbbās (Beirut: Dār Ṣādir, 1958-60), IV, 298; Ibn Maʻīn, Yaḥyā (d. 233), *al-Tārīkh*, 4 vols., ed. Aḥmad Muḥammad Nūr (Makkah: Markaz al-Baḥth al-Ilmī, 1399/1979), III, 114 (474); Ibn Ḥajar al-ʻAsqalānī, Aḥmad b. ʻAlī (d. 852), *Taghlīq al-taʻlīq*, 5 vols., ed. Saʻīd ʻAbdirraḥmān (Beirut: al-Maktab al-Islāmī, 1405), II, 210.

The probability of the accuracy/truth of the transmission with the form x is:

ω_x = the total number of probabilities of the transmission in the form x to be the accurate transmission / the total number of probabilities = δ_x / ε

$\omega_x = \delta_x / \varepsilon = 7 / 8$

Removing Unknowability of Muslim b. Abī Maryam[507]

As far as we determined, Muslim b. Abī Maryam has a total of 27 transmissions with chain of reporters. In other words N=27.

The values that transmitter gained from his transmissions:

1. Transmission: Transmitter has three verifiers. Consequently ${}_1\omega_x = 15/16$

2. Transmission: Transmitter has a verifier. Consequently ${}_2\omega_x = 3/4$

3. Transmission: Transmitter is alone in his transmission.[508]

Consequently ${}_3\omega_x = 1/2$

4. Transmission: Transmitter has three verifiers and one negating.

Consequently ${}_4\omega_x = 15/17$

5. Transmission: The transmission type of the transmitter is F_2.[509]

Consequently ${}_5\omega_x = 0$

6. Transmission: Transmitter is alone in his transmission.

Consequently ${}_6\omega_x = 1/2$

7. Transmission: Transmitter has two verifiers and one negating.

Consequently ${}_7\omega_x = 7/9$

8. Transmission: Transmitter is alone in his transmission.

Consequently ${}_8\omega_x = 1/2$

9. Transmission: Transmitter has three verifiers. Consequently ${}_9\omega_x = 15/16$

10. Transmission: Transmitter is alone in his transmission.

Consequently ${}_{10}\omega_x = 1/2$

11. Transmission: Transmitter is alone in his transmission.

Consequently ${}_{11}\omega_x = 1/2$

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[507] See the abovementioned article.p.53-55

[508] η denotes the tendency of transmitter for making true transmission. Consequently the effect of F_{2t} is not characteristic in terms of η. Therefore the value gained by transmitter is ½ when F_{2t} is subtracted.

[509] η denotes the tendency of transmitter for making true transmission. Consequently the effect of F_{2t} is not characteristic in terms of η. The value gained by transmitter is zero as the transmission type is false.

12. Transmission: Transmitter is alone in his transmission.

Consequently $_{12}\omega_x = 1/2$

13. Transmission: The transmission type of the transmitter is F_2.

Consequently $_{13}\omega_x = 0$

14. Transmission: Transmitter has a verifier. Consequently $_{14}\omega_x = 3/4$

15. Transmission: Transmitter is alone in his transmission.

Consequently $_{15}\omega_x = 1/2$

16. Transmission: Transmitter is alone in his transmission.

Consequently $_{16}\omega_x = 1/2$

17. Transmission: Transmitter is alone in his transmission.

Consequently $_{17}\omega_x = 1/2$

18. Transmission: Transmitter is alone in his transmission.

Consequently $_{18}\omega_x = 1/2$

19. Transmission: Transmitter is alone in his transmission.

Consequently $_{19}\omega_x = 1/2$

20. Transmission: Transmitter has a verifier. Consequently $_{20}\omega_x = 3/4$

21. Transmission: Transmitter is alone in his transmission.

Consequently $_{21}\omega_x = 1/2$

22. Transmission: Transmitter is alone in his transmission.

Consequently $_{22}\omega_x = 1/2$

23. Transmission: The transmission type of the transmitter is F_2.

Consequently $_{23}\omega_x = 0$

24. Transmission: Transmitter has a verifier. Consequently $_{24}\omega_x = 3/4$

25. Transmission: Transmitter has a verifier. Consequently $_{25}\omega_x = 3/4$

26. Transmission: Transmitter is alone in his transmission.

Consequently $_{26}\omega_x = 1/2$

27. Transmission: Transmitter has two verifier. Consequently $_{27}\omega_x = 7/8$

x_1 is Muslim b. Abī Maryam,

$\eta_{x1}=(_1\omega_x+_2\omega_x+_3\omega_x+ \ldots +_N\omega_x)/N$

$\eta_{x1}=(15/16 + 3/4 + 1/2 + 15/17 + 0 + 1/2 + 7/9 + 1/2 + 15/16 + 1/2 + 1/2 + 1/2 + 0 + 3/4 + 1/2 + 1/2 + 1/2 + 1/2 + 1/2 + 3/4 + 1/2 + 1/2 + 0 + 3/4 + 3/4 + 1/2 + 7/8) / 27$

η_{x1}= 0,5614

$\eta_{\text{Muslim b. Abī Maryam}}$ = 0,561

$\eta_{\text{Muslim b. Abī Maryam}}$[510] = % 56,1

In 14 of the 27 transmissions made by Muslim b. Abī Maryam there is no verifier. This is the main reason why his reliability coefficient is down to 56 %. In the rest of his reports there are considerable verifiers; however, it appears that the three transmissions in F_2 type abrade the points that he gain from them.[511]

Based on the conclusions the following table is prepared:[512]

Name:	(**N**) Number of transmissions	(**η**) Reliability Coefficient	(**P**) Power
Muslim b. Abī Maryam	**27**	% **56**,**1**	**1**,**65**

[510] If the transmitters had not been unknown this result would have been appeared less faulty. If a transmission with chain of reporters is found apart from 27 transmissions of Muslim b. Abī Maryam we have found in the sources it will certainly be included in calculations.

[511] To the question of what does the reliability coefficient of Muslim b. Abī Maryam that found as 56,1 % mean in terms of the hadith transmitted by him. This figure is used while the veracity degree of the hadiths (ω) in which Muslim b. Abī Maryam is placed is calculating. That means that the veracity percentage (ω) in the relevant *level* or *rank* will be lower than this value, because η places in the equations as a multiplier when the veracity probability of hadiths is calculated. If all the roads of a hadith passes over Muslim b. Abī Maryam, in this case we may say that the probability of hadith as being related to the Prophet will be not greater than 56.1 %.

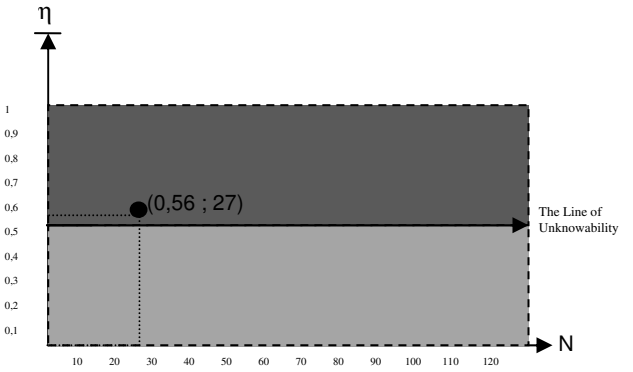
[512] When the appraisals of the number of transmissions made by a transmitter (N) and the reliability coefficient (η) are made together the power of the transmitter comes on the scene. Despite the reliability coefficient of Muslim b. Abī Maryam is 56,1 % he is not considered as a very powerful transmitter on account of the lower number of reports. If it is assumed that an another transmitter reaches the same reliability coefficient by 1000 reports the concept of *power(P)* would be well understood. It would be appreciated that to represent such a transmitter in an article is not possible.

The power of a transmitter (P) is equal to the number got by multiplying the reliability coefficient of the transmitter with the difference up to 50 % by the number of transmissions.

$$P = (\eta - \%50) * N$$
$$P = (\% 56{,}14 - \%50) * 27$$
$$P = 0{,}0614 * 27$$
$$P = 1{,}657$$

Increasing of every positive value in terms of P denotes how much powerful transmitter is while decreasing of every negative denotes how much the transmitter is weak.

It is not clear that if the critics take concept of power into consideration or not while they are evaluating the transmitters. We believe that it will be clear as studies progress in this field, especially ones in respect with the powerful transmitters.



In this figure the position of Muslim b. Abī Maryam in the power graphic is seen.

Evaluation

The ranks assigned to the transmitters in al- jarḥ wa al- ta'dīl books (the science of accepting and rejecting narrators) are the verbal appraisals denoting transmitter's reliability of coefficients. To get an opportunity for comparing the numerical reliability coefficient η with these ranks we tried to gather the most common usage of the ranks into groups as follows. Afterwards, we by degrees assigned numerical equivalents to the groups. In this manner we aimed at determining the numerical intervals in which ranks might have been generally[513] used.[514]

[513] In this regard one may raise an objection to the effect that even if the critics used the same ranks they might not mean the same numerical interval. The objection is logical. In order to remove that objection every rank will be discussed depending on the critic who have used the rank.

[514] The linear approach here is made is directed towards the purpose of suggesting a course of action. Another one certainly might put those ranks in different groups and determine diverse numerical intervals. Nevertheless, the true values of the table will be substantialized when the reliability coefficients of all the hadith transmitters are calculated. Moreover, such a table will be easily prepared for every critic.

thiqatun thiqatun or *thiqatun ḥāfiẓun*	100 – 80
thiqatun or *mutqinun* or *'adlun*	80 – 60
ṣadūqun or *lā ba'sa bihī* or*ṣadūqun sayyi'u-l-ḥifẓi* or *yahimu* or*maqbūlun* or *majhūlu-l-ḥāli* or *mastūrun*	60 – 40
ḍa'īfun or*lam yūthaq* or *majhūlun* or*matrūkun* or *wāhī* or *sāqiṭun*	40 – 20
uttuhima bi-l-kidhbi or *kadhdhābun*	20 – 0

When we look at al- jarḥ wa al- ta'dīl books (the science of accepting and rejecting narrators) how definition is made by which rank about Muslim b. Abī Maryam we found that Ibn Ḥajar called him *'thiqatun'*.[515] We observe that this rank is placed in the interval between 80% and 60%. By using the theory of hadith transmission system based on probability calculations we found the reliability coefficient η= % 56,1 for Muslim b. Abī Maryam. On this fact we can say that the rank which Ibn Ḥajar found it appropriate for Muslim b. Abī Maryam does not comply with the reliability coefficient that we found.

Ibn Ḥibbān gave a place to Muslim b. Abī Maryam in his book titled by *al-Thiqāt*.[516] Separately he made no appraisal regarding his reliability while giving his biography. According to the hadith scholars the names that are placed in this book have *enough* points to be deemed as *thiqa* by Ibn Ḥibbān. Because Ibn Ḥibbān uses this definition in large scale and gives places to the transmitters who have not subjected to rebuttles as well as the ones who are the most reliable.[517] On this point we can say that the transmitters who are placed in Ibn Ḥibbān's book being as *thiqa* fall into the interval between 40% - 100%. In this case the value we found for the transmitter is not in contradiction with the appraisal of Ibn Ḥibbān.

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[515] See Ibn Ḥajar, Aḥmad b. 'Alī al-'Asqalānī (d. 852), *Tahdhīb al-Tahdhīb*, 14 vols. (Beirut: Dār al-Fikr, 1984/1404), X, 125 (255); *Taqrīb al-tahdhīb,* ed. Muḥammad 'Awwāma (Syria: Dār al-Rashīd, 1986/1406), 530 (6647).

[516] This transmitter is not found in the extant book of Ibn Ḥibbān (*al-Thiqāt*). About this subject see al-Mizzī, Yūsuf b. al-Zakī 'Abd al-Raḥmān (d. 742), *Tahdhīb al-kamāl*, 35 vols., ed. Bashār 'Awwād Ma'rūf (Beirut: Mu'assasat al-Risāla, 1980/1400), XXVII, 541 (5944); Ibn Ḥajar, Aḥmad b. 'Alī al-'Asqalānī (d. 852), *Tahdhīb al-tahdhīb*, 14 vols. (Beirut: Dār al-Fikr, 1984/1404), X, 125 (255).

[517] See Sönmez, Mehmet Ali, *Ibn Ḥibbān wa Carḥ-Ta'dīl Metodu*, Umran Yayınevi, p. 29.

al-Dhahabī named the transmitter as *"thiqatun"* in his book *al-Kāshif*.[518] When we consider that the word *thiqa* has been used in the interval that we determined in the table we will find that it does not comply with the value we found in mathematical way. Because this figure (56,1 %) is not placed between 80%-60%. It appears that al-Dhahabī used this word in the largest range just as Ibn Ḥibbān did.

On the other hand, the information of making Muslim b. Abī Maryam *thiqa* (reliable) by Ibn Ma'īn[519] and Ibn 'Abdilberr,[520] the renowned critics, is found in the sources. For the critics this case might be a clue for the fact that *thiqa* starts from a reliability percentage lower than 60%. However, at this early step it would be inconvenient to arrive at such decision without calculating a certain number of reliability coefficients.[521]

It is very interesting that Abū Ḥātim al-Rāzī, one of the critics, did not call Muslim b. Abī Maryam *"thiqatun"* but *"ṣāliḥ al-ḥadīth"* or *"ṣāliḥun",* a lower rank than the previous.[522] When we regard this fact we find a compliance between his appraisal and the reliability coefficient calculated by mathematical methods. But in spite of this, there is still a probability that he might use this rank in the meaning of *thiqa.* This fact may cast a shadow on our interpretation.

As it is seen, there are not definitive limits defined for the ranks used for the transmitters. The meaning given to a rank has not the same power of another meaning given by another critic. Even in a book the meaning given by a critic may not be as same as the other one used by the same critic in another book. As an example, the import given by al-Dhahabī to *"thiqatun"* in his book *Tadhkirat al-ḥuffaẓ* is different from the one mentioned above.

We can explain the case in this way: Grading made by 100 is more precise than the grading by 5. In the grading by 5 quite a few students who are different to each other fall in the same group. Similarly, the grading system

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[518] See al-Dhahabī, Muḥammad b. Aḥmad b. 'Uthmān (d. 748), *al-Kāshif*, 2 vols., ed. Muḥammad 'Awwāma (Jaddah: Dār al-Qiblah, 1413/1992), II, 260 (5430).

[519] See Ibn Ḥajar, Aḥmad b. 'Alī al-'Asqalānī (d. 852), *Tahdhīb al-tahdhīb*, 14 vols. (Beirut: Dār al-Fikr, 1984/1404), X, 125 (255); al-Dhahabī, Muḥammad b. Aḥmad b. 'Uthmān (d. 748), *Tārīkh al-Islām* (Beirut: Dār al-Kutub al-'Arabī, 1991), p. 959.

[520] See Ibn 'Abd al-Barr (d. 463), *al-Tamhīd fī ma'rifat mā fī-l-muwaṭṭa' min al-ma'ānī wa-l-asānīd*, 22 vols., ed. Muṣṭafā b. Aḥmad al-'Alawī and Muḥammad 'Abd al-Kabīr al-Bakrī (Morocco: Ministry of Awqāf and Religious Affairs, 1387), XIII, 192.

[521] While the reliability coefficients of the transmitters are calculating it will be probable to say much about which ranks are used in which intervals by which critics.

[522] See al-Bājī, Sulaymān b. Khalaf (d. 474), *al-Ta'dīl wa't-tajrīḥ*, 3 vols., ed. Abū Lubāba Ḥusayn (Riyaḍ: Dār al-Liwā', 1406/1986), II, 720 (636); Ibn Ḥajar, Aḥmad b. 'Alī al-'Asqalānī (d. 852), *Tahdhīb al-tahdhīb*, 14 vols. (Beirut: Dār al-Fikr, 1984/1404), X, 125 (255); al-Dhahabī, Muḥammad b. Aḥmad b. 'Uthmān (d. 748), *Tārīkh al-Islām* (Beirut: Dār al-Kutub al-'Arabī, 1991), p. 959

by which hadith critics appraise the transmitters is formed by few words or word derivatives. Moreover these words contrary to numbers have not a standard values. By this fact *relativity* of the evaluations is rather high.

If we consider that hadiths are evaluated by these ranks we can also say the same relativity is seen in them. Therefore, the hadiths that deemed as weak by some critics may be good (ḥasan) or sound (ṣaḥīḥ) in others' eyes. On the other hand, the evaluation language in hadiths is scant as well as in transmitters. By this fact quite a few hadiths having different powers had to be in the same category.

We tried to remove this confusion while we were suggesting the theory of hadith transmission system based on probability calculations for the first time. We intended to disperse the smoke screen over the hadiths and create a clearer view by analyzing both hadiths and transmitters by the approach based on the numbers known by everyone. In the present study a further step has been taken by calculating the reliability coefficient η of Muslim b. Abī Maryam numerically and a *definite number* is obtained between zero and hundred instead of *many relative imports of fewer verbal evaluations*. Accordingly, the reliability coefficient of Muslim b. Abī Maryam is 56,1 % according to the theory suggested by us.