

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

33. Chapters On Witnesses From The Messenger Of Allāh ﷺ

(المعجم ٣٣) - أَبْوَابُ الشَّهَادَاتِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٣٠)

Chapter 1. What Has Been Related About Witnesses And Which Of Them Are Best

(المعجم ١) - بَابُ مَا جَاءَ فِي الشَّهَادَةِ
أَيُّهُمْ خَيْرٌ [التحفة ١]

2295. Zaid bin Khālid Al-Juhānī narrated that the Messenger of Allāh ﷺ said: “Shall I not inform you of the best of witnesses? The one who comes with his testimony before being asked for it.”^[1] (Ṣaḥīḥ)

٢٢٩٥ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عُثْمَانَ، عَنْ أَبِي عَمْرَةَ الْأَنْصَارِيِّ عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ الشَّهَادَةِ الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا».

تخريج: وأخرجه مسلم، الأفضية، باب بيان خير الشهود، ح: ١٧١٩ من حديث مالك به

وهو في الموطأ: ٧٢٠/٢.

Comments:

The *Hadīth* gives us the golden criterion to judge the veracity of a witness. According to the *Hadīth*, the best of witnesses is the one who gives testimony without any consideration of greed or self-interest, but with the sole intention of winning the pleasure of Allāh, although the one in whose favor the testimony would ultimately go is not even aware that the person concerned is a witness on his behalf.

2296. (Another chain) from Mālik in which he said: “Ibn Abī ‘Amrah.” (Ṣaḥīḥ)

[He said:] This *Hadīth* is *Hasan*. Most of the people said: “‘Abdur-Rahmān bin Abī ‘Amrah.” They

٢٢٩٦ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ بِهِ. وَقَالَ ابْنُ أَبِي عَمْرَةَ: [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ. وَأَكْثَرُ النَّاسِ يَقُولُونَ: عَبْدُ الرَّحْمَنِ بْنُ أَبِي

^[1] See nos. 2302,2303 and comments related after them.

differed over Mālik's narration in this. Some of them reported it from Abū 'Amrah, and some of them reported it from Ibn Abī 'Amrah. And he is 'Abdur-Raḥmān bin Abī 'Amrah Al-Anṣārī.

This is more correct in our view because it has been reported – in other than Mālik's narration – from 'Abdur-Raḥmān bin Abī 'Amrah, from Zaid bin Khālid. And a *Ḥadīth* other than this has been reported from Abū 'Amrah from Zaid bin Khālid and it is a *Ṣaḥīḥ Ḥadīth* as well. Abū 'Amrah is the freed slave of Zaid bin Khālid Al-Juhānī. He is the Abū 'Amrah who narrated the *Ḥadīth* from him about the *Ghulūl*.

2297. Zaid bin Khālid Al-Juhānī narrated that the Messenger of Allāh ﷺ said: "The best of witnesses is the one who gives his testimony before being asked for it." (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

عَمْرَةَ. وَاخْتَلَفُوا عَلَى مَالِكٍ فِي رِوَايَةِ هَذَا الْحَدِيثِ، فَرَوَى بَعْضُهُمْ عَنْ أَبِي عَمْرَةَ. وَرَوَى بَعْضُهُمْ عَنِ ابْنِ أَبِي عَمْرَةَ، وَهُوَ عَبْدُ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ الْأَنْصَارِيُّ؛ وَهَذَا أَصَحُّ عِنْدَنَا لِأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ حَدِيثِ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ وَقَدْ رُوِيَ عَنْ أَبِي عَمْرَةَ عَنْ زَيْدِ بْنِ خَالِدٍ غَيْرَ هَذَا الْحَدِيثِ، وَهُوَ [حَدِيثٌ] صَحِيحٌ أَيْضًا، وَأَبُو عَمْرَةَ هُوَ مَوْلَى زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ، وَلَهُ حَدِيثُ الْعُلُولِ لِأَبِي عَمْرَةَ.

تخریج: [صحیح] انظر الحديث السابق.

٢٢٩٧ - حَدَّثَنَا بِشْرُ بْنُ أَدَمَ ابْنُ ابْنَةِ أَزْهَرَ السَّمَّانِ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي أَبِي ابْنُ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ، قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ [قَالَ]: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ عُثْمَانَ: حَدَّثَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ أَبِي عَمْرَةَ: حَدَّثَنِي زَيْدُ بْنُ خَالِدِ الْجُهَنِيِّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ الشُّهَدَاءِ مَنْ أَدَّى شَهَادَتَهُ قَبْلَ أَنْ يُسْأَلَهَا».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا

الْوَجْهِ.

تخریج: [صحیح] وأخرجه أحمد: ١٩٣/٥ عن زيد بن الحباب به وسنده حسن * أبي بن عباس بن سهل بن سعد: حسن الحديث كما في الميزان وغيره، والحديث السابق شاهد له.

Chapter 2. What Has Been Related About Whose Testimony Is Not Acceptable

(المعجم ٢) - بَابُ مَا جَاءَ فِيْمَنْ لَا تَجُوزُ شَهَادَتُهُ [(التحفة ٢)

2298. ‘Aishah narrated that the Messenger of Allāh ﷺ said: “The testimony of a treacherous man is not acceptable, nor a treacherous woman, nor a man lashed for the *Hadd*, nor a woman lashed, nor one possessing malice of enmity, nor a rehearsed witness, nor the *Qāni*’ of (one contracted by) the family on their behalf, nor the one associating himself to other than his *Walā*’ or to other than his relatives.”^[1] (*Da’if*)

Al-Fazārī said: “The *Qāni*’ is the subordinant.”

This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Yazīd bin Ziyād Ad-Dimashqī. Yazīd was graded weak in *Hadīth*, and we are not aware of this to be a *Hadīth* of Az-Zuhri except from his narration.

There is a narration on this topic from ‘Abdullāh bin ‘Amr. He said: “We do not know the meaning of this *Hadīth*, and it is not correct in our view due to its chain.”

What the people of knowledge act upon about this, is that the testimony of the near relative is allowed for his near relative. But the people of knowledge differ over the testimony of the father for the son, and the son for the father. Most of the people of knowledge

٢٢٩٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَرْوَانُ بْنُ مَعَاوِيَةَ الْفَزَارِيُّ عَنْ يَزِيدَ بْنِ زِيَادِ الدَّمَشَقِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَجُوزُ شَهَادَةُ خَائِنٍ وَلَا خَائِنَةٍ وَلَا مَجْلُودٍ حَدًّا وَلَا مَجْلُودَةٍ وَلَا ذِي غَمْرٍ لِإِخْتِهِ، وَلَا مُجْرِبٍ شَهَادَةٍ، وَلَا الْقَانِعِ أَهْلَ النَّيْتِ لَهُمْ، وَلَا ظَنِينٍ فِي وَلَائِهِ وَلَا قَرَابَةٍ» قَالَ الْفَزَارِيُّ: الْقَانِعُ النَّائِبُ. هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَزِيدِ ابْنِ زِيَادِ الدَّمَشَقِيِّ. وَيَزِيدٌ يُضَعَّفُ فِي الْحَدِيثِ، وَلَا يُعْرَفُ هَذَا الْحَدِيثُ مِنْ حَدِيثِ الزُّهْرِيِّ إِلَّا مِنْ حَدِيثِهِ. وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو. قَالَ: وَلَا نَعْرِفُ مَعْنَى هَذَا الْحَدِيثِ وَلَا يَبْصِحُ عِنْدَنَا مِنْ قَبْلِ إِسْنَادِهِ وَالْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ فِي هَذَا أَنَّ شَهَادَةَ الْقَرِيبِ جَائِزَةٌ لِقَرَابَتِهِ. وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي شَهَادَةِ الْوَالِدِ لِلْوَلَدِ وَالْوَلَدِ لِلْوَالِدِ فَلَمْ يُجْزِ أَكْثَرُ أَهْلِ الْعِلْمِ شَهَادَةَ الْوَلَدِ لِلْوَالِدِ وَلَا الْوَالِدِ لِلْوَلَدِ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا كَانَ عَدْلًا فَشَهَادَةُ الْوَالِدِ لِلْوَلَدِ جَائِزَةٌ وَكَذَلِكَ شَهَادَةُ الْوَلَدِ لِلْوَالِدِ، وَلَمْ يَخْتَلِفُوا فِي شَهَادَةِ الْأَخِ لِأَخِيهِ أَنَّهَا جَائِزَةٌ، وَكَذَلِكَ شَهَادَةُ كُلِّ قَرِيبٍ لِقَرَابَتِهِ. وَقَالَ الشَّافِعِيُّ: لَا

[1] See nos. 3600,3601 of *Sunan Abū Dāwūd* which is similar, and graded as *Hasan*.

do not allow the testimony of the son for the father, nor the father for the son. Some of the people of knowledge said that when he is trustworthy then the testimony of the father for the son is acceptable. And similarly, the son's testimony for the father. They did not disagree over the brother's testimony for his brother, that it is acceptable. Similarly with every near relative's testimony for his near relative.

Ash-Shāfi'ī said: "A man's testimony against another – even if he is trustworthy – is not acceptable if there is enmity between them." He followed the *Mursal* narration of 'Abdur-Raḥmān Al-A'raj from the Prophet ﷺ who said: "The testimony of the possessor of resentment is not acceptable." Meaning the possessor of enmity. So the meaning of this *Hadīth* is as if he ﷺ said: "The testimony of the biased person is not allowed [for his brother]." Meaning the possessor of enmity.

تخریج: [إسناده ضعيف] وأخرجه الدارقطني: ٢٤٤/٤ من حديث يزيد بن زياد الدمشقي به وقال: "يزيد هذا ضعيف لا يحتج به" وأخرج أبو داود، ح: ٣٦٠٠، ٣٦٠١ بإسناد حسن: "لا تجوز شهادة خائن ولا خائنة ولا زان ولا زانية ولا ذي غمر على أخيه" * وفي الباب عن عبدالله ابن عمرو [أبو داود، ح: ٣٦٠١].

Comments:

It is imperative that the witness be a person of honorable character. Therefore, no credit must be given to the testimony of a person who (i) has joint financial or other interests with the accused, (ii) leads a life of sinfulness and immorality, or (iii) is suspected of false-witnessing against the accused because of a feeling of ill will or enmity towards him.

تَجُوزُ شَهَادَةُ الرَّجُلِ عَلَى الْآخَرِ وَإِنْ كَانَ عَدْلًا إِذَا كَانَ بَيْنَهُمَا عَدَاوَةٌ. وَذَهَبَ إِلَى حَدِيثِ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا: «لَا تَجُوزُ شَهَادَةُ صَاحِبِ حَنَاءٍ» يَعْنِي صَاحِبِ عَدَاوَةٍ. وَكَذَلِكَ مَعْنَى هَذَا الْحَدِيثِ حَيْثُ قَالَ: «لَا تَجُوزُ شَهَادَةُ صَاحِبِ غَمْرٍ [لَأَخِيهِ]». يَعْنِي صَاحِبِ عَدَاوَةٍ.

Chapter 3. What Has Been Related About Bearing False Witness

(المعجم ٣) - بَابُ مَا جَاءَ فِي شَهَادَةِ الزُّورِ (التحفة ٣)

2299. Ayman bin Khuraim narrated that the Prophet ﷺ stood to give a *Khutbah* and said: “O you people! False witness is tantamount to *Shirk* with Allāh” Then the Messenger of Allāh ﷺ recited: So shun the Rijs of the idols, and shun false speech..^[1] (*Da'if*)

٢٢٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ سُفْيَانَ بْنِ زِيَادِ الْأَسَدِيِّ، عَنْ فَاتِكِ بْنِ فَضَالَةَ، عَنْ أَيْمَانَ بْنِ حُرَيْمٍ أَنَّ النَّبِيَّ ﷺ قَامَ حَطِيئًا فَقَالَ: «أَيُّهَا النَّاسُ عَدَلْتُمْ شَهَادَةَ الزُّورِ إِشْرَاكَ بِاللَّهِ ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾ [الحج: ٣٠].

Abū 'Eīsā said: This *Hadīth* is [*Gharīb*], we only know of it as a narration of Sufyān bin Ziyād. They differed in reporting this *Hadīth* from Sufyān bin Ziyād, and we do not know that Ayman bin Khuraim heard from the Prophet ﷺ.

قَالَ أَبُو عِيْسَى: [وَأَهَذَا حَدِيثٌ [غَرِيبٌ] إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُفْيَانَ بْنِ زِيَادٍ. وَقَدْ اخْتَلَفُوا فِي رَوَايَةِ هَذَا الْحَدِيثِ عَنْ سُفْيَانَ ابْنِ زِيَادٍ وَلَا نَعْرِفُ لِأَيْمَانَ بْنِ حُرَيْمٍ سَمَاعًا مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ١٧٨/٤، ٣٢٢ عن مروان بن معاوية به وصرح بالسماع * فاتك مجهول الحال (تقريب) وله شاهد ضعيف، انظر الحديث الآتي.

Comments:

Untruth is common to both, false-witnessing and polytheism. Since, if ascribing partners to Allāh is an act of falsehood, so is false-witnessing. Thus, in essence, both are the same, although polytheism is a falsehood of much greater proportion.

2300. Khuraim bin Fātik Al-Asadi narrated that the Messenger of Allāh ﷺ performed the *Subh* (*Fajr*) prayer. Then when he turned he got up to stand and said: “O you people! False witness is tantamount to *Shirk* with Allāh.” Saying it three times, then he recited this *Āyah*: And shun false

٢٣٠٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا سُفْيَانُ - وَهُوَ ابْنُ زِيَادِ الْعُضْفُرِيِّ - عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ النُّعْمَانَ الْأَسَدِيِّ، عَنْ حُرَيْمِ بْنِ فَاتِكِ الْأَسَدِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى صَلَاةَ الصُّبْحِ، فَلَمَّا انْصَرَفَ قَامَ قَائِمًا فَقَالَ:

^[1] *Al-Hajj* (22:30)

speech.^[1] Until the end of the *Āyah. (Da'if)*

Abū 'Eisā said: This is more correct in my view, Khuraim bin Fātik was a Companion, he reported *Ahādīth* from the Prophet ﷺ, and he is well-known.

عُدِلَتْ شَهَادَةُ الزُّورِ بِالشَّرْكِ بِاللَّهِ ثَلَاثَ مَرَّاتٍ ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿وَأَجْتَنِبُوا قَوْلَ الزُّورِ﴾ إِلَى آخِرِ الْآيَةِ.
قَالَ أَبُو عِيسَى: هَذَا عِنْدِي أَصْحَحُ، وَخُرِيمُ بْنُ فَاتِكٍ لَهُ صُحْبَةٌ، وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَحَادِيثَ وَهُوَ مَشْهُورٌ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، القضاء، باب: في شهادة الزور، ح: ٣٥٩٩ وابن ماجه، ح: ٢٣٧٢ من حديث محمد بن عبيد به، زياد العصفري لا يدري من هو؟ (ميزان الاعتدال) وحبیب مستور وثقه ابن حبان وحده وقال الحافظ في التلخيص: ١٩٠/٤، ح: ٢٠٩٥ "وإسناده مجهول" وله شاهد ضعيف عند ابن كثير في تفسيره: ٢٢٩/٣ وفي نسخة: ٤١٥/٥ * هذا الحديث لم يذكره المزي في تحفة الأشراف.

2301. ‘Abdur-Rahmān bin Abi Bakrah narrated from his father that the Messenger of Allāh ﷺ said: “Shall I not inform you of the greatest of the major sins?” They said: “Of course O Messenger of Allāh!” He said: “*Shirk* with Allāh, disobeying parents, and false testimony.” Or: “False speech” He said: “So the Messenger of Allāh ﷺ would not stop saying it until we said (to ourselves): ‘I wish he would be quiet.’” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is [*Ḥasan*] *Ṣaḥīḥ*, and there is a narration on this topic from ‘Abdullāh bin ‘Amr.

تخریج: متفق عليه، وأخرجه البخاري، الشهادات، باب ما قيل في شهادة الزور، ح: ٢٦٥٤ من حديث بشر بن المفضل ومسلم، ح: ٨٧ من حديث الجريري به وتقدم: ١٩٠١ * وفي الباب عن عبدالله بن عمرو [البخاري، ح: ٥٩٧٣ ومسلم، ح: ٩٠] وعبدالله بن عمر [ابن ماجه، ح: ٢٣٧٣].

Comments:

There is no denying that the Creator of man is Allāh. However, the apparent

٢٣٠١ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِأَكْبَرِ الْكِبَايِرِ؟» قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: «الإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَشَهَادَةُ الزُّورِ» أَوْ «قَوْلُ الزُّورِ». قَالَ: فَمَا زَالَ رَسُولُ اللَّهِ ﷺ يَقُولُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو.

[1] *Al-Hajj* (22:30)

sources of his creation are his parents. Hence it is that disobedience to them is a prelude to disobedience to Allāh. And just as polytheism is the denial of Allāh's right over His creatures, disobedience to parents is the denial of their rights over their children. Islam demands fulfilling the rights of parents as well as Allāh.

Chapter 4. Among That, Lying Will Spread Until A Man Will Testify While His Testimony Was Not Requested And A Man Will Take An Oath While His Oath Was Not Sought

2302. 'Imrān bin Ḥuṣain narrated that the Messenger of Allāh ﷺ said: "The best of people are my generation, then those who follow them, then those who follow them, then those who follow them." (He ﷺ said that) three times. "Then, after them a people will come who increase in fatness, loving fatness, giving testimony before they are asked for it."^[1] (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb* as a narration of Al-A'mash from 'Alī bin Mudrik. The companions of Al-A'mash only reported it from Al-A'mash, from Hilāl bin Yasāf, from 'Imrān bin Ḥuṣain.

(Another chain) with similar narration. And this is more correct than the narration of Muḥammad bin Fuḍail (a narrator in no. 2302).

[He said:] The meaning of this *Ḥadīth*: "Giving testimony before they are asked for it." – according to some of the people of knowledge – is only false witness, it is said that one of them will give

(المعجم ٤) - [بَابُ مِنْهُ يُفْشُو الْكَذِبُ حَتَّى يَشْهَدَ الرَّجُلُ وَلَا يُسْتَشْهَدُ وَيَحْلِفُ الرَّجُلُ وَلَا يُسْتَحْلَفُ] (التحفة ٤)

٢٣٠٢ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنِ الْأَعْمَشِ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ» ثَلَاثًا، «ثُمَّ يَجِيءُ قَوْمٌ مِنْ بَعْدِهِمْ يَتَسَمَّنُونَ وَيُحِبُّونَ السَّمَنَ يُعْطُونَ الشَّهَادَةَ قَبْلَ أَنْ يُسْأَلُوهَا».

[قَالَ أَبُو عَيْسَى: وَهَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ الْأَعْمَشِ عَنْ عَلِيِّ بْنِ مُدْرِكٍ، وَأَصْحَابِ الْأَعْمَشِ إِنَّمَا رَوَوْا عَنِ الْأَعْمَشِ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ.

حَدَّثَنَا أَبُو عَمَارٍ الْحُسَيْنِيُّ بْنُ حُرَيْثٍ: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَهَذَا أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ

^[1] This appeared earlier, nos. 2221, 2222.

testimony without testimony being requested.

فَضِيلٍ [قَالَ:] وَمَعْنَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ «يُعْطُونَ الشَّهَادَةَ قَبْلَ أَنْ يُسْأَلُوهَا»، إِنَّمَا يَعْنِي شَهَادَةَ الزُّورِ، يَقُولُ: شَهَادَةُ أَحَدِهِمْ مِنْ غَيْرِ أَنْ يُسْتَشْهَدَ.
تخريج: [صحيح] تقدم: ٢٢٢١.

Comments:

The *Hadith* confirms that the best of times is the time of the Prophet's Companions, then of their Successors, then of the Followers of the Successors, and then of the Post-Followers, although falsehood shall start striking its roots in this period. On the whole, however, it will be better than the times that will follow it.

2303. Clarification of this is in the *Hadith* of 'Umar bin Al-Khattāb, from the Prophet ﷺ who said: "The best of people are my generation, then those who follow them, then those who follow them. Then lying will spread, until a man testifies while his testimony was not requested, and a man will take an oath while an oath was not sought." (*Sahih*)

And the meaning of the *Hadith* of the Prophet ﷺ: "The best witness is the one who comes with his testimony before being asked for it" — according to us — it is when a man's testimony is sought for something, and he gives his testimony without refraining from testifying. This is the meaning of the *Hadith* according to some of the people of knowledge.

٢٣٠٣ - وَبَيَّانُ هَذَا فِي حَدِيثِ عَمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يُفْشَوُ الْكُذْبَ حَتَّى يَشْهَدَ الرَّجُلُ وَلَا يُسْتَشْهَدُ وَيَحْلِفُ الرَّجُلُ وَلَا يُسْتَحْلَفُ».
وَمَعْنَى حَدِيثِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ الشُّهَدَاءِ الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَ» هُوَ [عِنْدَنَا] إِذَا اسْتَشْهَدَ الرَّجُلُ عَلَى الشَّيْءِ، أَنْ يُؤَدِّيَ شَهَادَتَهُ وَلَا يَمْتَنِعَ مِنَ الشَّهَادَةِ. هَكَذَا وَجْهُ الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ.

تخريج: [صحيح] تقدم: ٢١٦٥ وحديث: خير الشهداء، تقدم: ٢٢٩٥-٢٢٩٧.

Comments:

False-witnessing and foreswearing is a crime and a sin. So, the people who are truthful and are asked to offer their testimony should not hesitate to offer their testimony.