

In the Name of Allāh the Most  
Beneficent the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### 38. The Chapters On Faith From The Messenger Of Allāh ﷺ

(المعجم ٣٨) - أَبْوَابُ الْإِيمَانِ

عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٣٤)

**Chapter 1. What Has Been  
Related About "I Have Been  
Ordered To Fight The People  
Until They Say: *Lā Ilāha Illallāh*"**

(المعجم ١) - بَابُ مَا جَاءَ أُمِرْتُ

أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا:

لَا إِلَهَ إِلَّا اللَّهُ (التحفة ١)

**2606.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "I have been ordered to fight the people until they say *Lā Ilāha Illallāh*," and if they say that, then their blood and wealth will be protected from me, except what it makes obligatory upon them, and their reckoning is up to Allāh." (Ṣaḥīḥ)

There are narrations on this topic from Jābir, Abū Sa'eed and Ibn 'Umar.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

**تخريج:** وأخرجه مسلم، الإيمان، باب الأمر بقتال الناس حتى يقولوا: لا إله إلا الله محمد رسول الله... إلخ، ح: ٢١ من حديث الأعمش به ورواه البخاري، ح: ١٣٩٩ من حديث أبي هريرة رضي الله عنه \* وفي الباب عن جابر [يأتي: ٣٣٤١] وأبي سعيد [لم أجده] وابن عمر [البخاري، ح: ٢٥٠٠ ومسلم، ح: ٢٢].

#### Comments:

*Illā bi-Haqqiha:* Translated as 'Except what it makes it obligatory upon them' is that if a crime is committed after embracing Islam which is financially and physically punishable according to Islamic Law, he will get punished accordingly, and he cannot escape the legal punishment just by being a Muslim.

٢٦٠٦ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ

عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوهُمَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَجَسَابُهُمْ عَلَى اللَّهِ».

وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي سَعِيدٍ وَابْنِ عُمَرَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

**2607.** Abū Hurairah said: “When the Messenger of Allāh ﷺ died and Abū Bakr became the *Khalīfah* after him, whoever disbelieved from the Arabs disbelieved, so ‘Umar bin Al-Khaṭṭāb said to Abū Bakr: ‘How will you fight the people while the Messenger of Allāh has said: ‘I have been ordered to fight the people until they say *Lā Ilāha Illallāh*, and if they say that, then their blood and wealth will be protected from me, except what it makes obligatory upon them, and their reckoning is up to Allāh?’ So Abū Bakr said: ‘By Allāh I will fight whoever differentiates between *Ṣalāt* and *Zakāt*. For indeed, *Zakāt* is the right due upon wealth. And by Allāh! If they withhold even (camel) tethers which they used to give to the Messenger of Allāh ﷺ I will fight them for withholding it.’ So ‘Umar bin Al-Khaṭṭāb said: ‘By Allāh! I saw that Allāh had opened Abū Bakr’s chest to fighting, so I knew that it was correct.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Shu‘aib bin Abū Ḥamzah reported it similarly from Az-Zuhri, from ‘Ubaidullāh bin ‘Abdullāh bin ‘Utbah from Abū Hurairah. ‘Imrān Al-Qaṭṭān reported this *Ḥadīth* from Ma‘mar from Az-Zuhri, from Anas bin Mālik, from Abū Bakr, but this narration is mistaken; ‘Imrān has been contradicted in narrating from Ma‘mar.

٢٦٠٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عَقِيلٍ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا تُوْفِّي رَسُولُ اللَّهِ ﷺ وَاسْتَخْلَفَ أَبُو بَكْرٍ بَعْدَهُ كَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، فَقَالَ عُمَرُ ابْنُ الْخَطَّابِ لِأَبِي بَكْرٍ: كَيْفَ تُقَاتِلُ النَّاسَ، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، وَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ عَصَمَ مِنِّي مَالُهُ وَنَفْسُهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ؟» فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ! لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ. وَاللَّهُ لَوْ مَنَعُونِي عَقَالًا كَانُوا يُؤْذُونَهُ إِلَى رَسُولِ اللَّهِ ﷺ لَفَاتَنَتْهُمْ عَلَى مَنْعِهِ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللَّهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهَكَذَا رَوَى شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ. وَرَوَى عِمْرَانُ الْقَطَّانُ هَذَا الْحَدِيثَ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي بَكْرٍ، وَهُوَ حَدِيثٌ خَطَأٌ، وَقَدْ خُولِفَ عِمْرَانٌ فِي رَوَايَتِهِ عَنْ مَعْمَرٍ.

**تخريج:** متفق عليه، وأخرجه البخاري، الاعتصام بالكتاب والسنة، باب الاقتداء بسنن رسول الله ﷺ، ح: ٧٢٨٤، ٧٢٨٥ ومسلم، ح: ٢٠ عن قتبية به.

### Comments:

After the demise of the Noble Prophet ﷺ, three types of people appeared among the tribes from Al-Madinah.

1. Those who became apostates and believed in a new false prophet or deviated from Islam and returned to the time of pre-Islamic era and waited for the Muslims way of life and strategies after the Prophet's demise.
2. Some remained on *Tawhīd* (the Oneness of Allāh) and on regular prayers but they denied the obligation of *Zakāt*.
3. Some maintained *Tawhīd*, regular prayers and *Zakāt* but they denied paying *Zakāt* to the Caliph. There was no disagreement in fighting against the apostates, as the first two groups were disbelievers, therefore collectively they all were called disbelievers.

### Chapter 2. What Has Been Related About The Statement Of The Prophet ﷺ: "I Have Been Ordered To Fight The People Until They Say: *Lā Ilāha Illallāh* And Establish The *Ṣalāt*."

**2608.** Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "I have been ordered to fight the people until they bear witness to *Lā Ilāha Illallāh*, and that Muḥammad is His servant and Messenger, and they face our *Qiblah*, eat our slaughtered (meat), and perform our *Ṣalāt*. And if they do that, then their blood and wealth will be unlawful for us, except with its due right. For them shall be whatever is for the Muslims, and they shall be obliged with that with which the Muslims are obliged." (*Ṣaḥīḥ*)

There are narrations on this topic from from Mu'adh bin Jabal and Abū Hurairah.

[Abū 'Eisā said:] This *Ḥadīth* is

(المعجم ٢) - بَابُ مَا جَاءَ فِي قَوْلِ النَّبِيِّ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ وَيُقِيمُوا الصَّلَاةَ» (التحفة ٢)

٢٦٠٨ - حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّلِقَانِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنْ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، وَأَنْ يَسْتَقْبِلُوا قِبْلَتَنَا، وَيَأْكُلُوا ذَبِیحَتَنَا، وَأَنْ يُصَلُّوا صَلَاتَنَا، فَإِذَا فَعَلُوا ذَلِكَ حُرِّمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا، لَهُمْ مَا لِلْمُسْلِمِينَ وَعَلَيْهِمْ مَا عَلَى الْمُسْلِمِينَ».

وفي الباب عَنْ مُعَاذِ بْنِ جَبَلٍ وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

*Hasan Ṣaḥīḥ Gharīb* from this route. Yaḥya bin Ayyūb reported it similarly from Ḥumaid from Anas.

صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رَوَاهُ يَحْيَى بْنُ أَيُّوبَ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ نَحْوَهُ.

تخريج: وأخرجه البخاري، الصلاة، باب فضل استقبال القبلة، ح: ٣٩٢ من حديث ابن المبارك به وهو في مسنده، ح: ٢٥٥ ورواه أبو داود، ح: ٢٦٤١ عن سعيد بن يعقوب به \* وفي الباب عن معاذ بن جبل [ابن ماجه، ح: ٧٢] وأبي هريرة [ابن ماجه، ح: ٧١].

### Comments:

This *Ḥadīth* also explains the same purpose just like the previous ones that whomever we fight it is just for the sake of religion and guiding the people to the Truth by bringing them out of disbelief, polytheism and ignorance. As these were the apparent symbols of Faith and Islam in that time and atmosphere that a person bore witness of the Word of Islam, offered prayers according to way of Muslims, directed his face towards Ka'bah in prayer and ate of meat slaughtered according to the way of the Muslims; therefore the Messenger of Allāh mentioned these acts. It does not mean at all that Islam consists of only these few things; and that whoever follows only these few acts but still wants to deny *Zakāt* or *Hajj* and wants to believe in a new prophet, he will still be treated as a Muslim!

### Chapter 3. What Has Been Related About "Islām Is Based Upon Five."

(المعجم ٣) - بَابُ مَا جَاءَ بُنْيَ الْإِسْلَامِ عَلَى خَمْسٍ (التحفة ٣)

**2609.** Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Islām is based upon five: the testimony of *Lā Ilāha Illallāh*, and that Muḥammad is the Messenger of Allāh, the establishment of the *Ṣalāt*, giving the *Zakāt*, fasting (the month of) Ramaḍān, and performing *Hajj* to the House." (*Ṣaḥīḥ*)

There is something on this topic from Jarīr bin 'Abdullāh.

[Abū 'Eīsā said:] This *Ḥadīth* is *Hasan Ṣaḥīḥ*.

Similar to this has been reported through other routes from Ibn 'Umar from the Prophet ﷺ. Su'air bin Al-Khims is trustworthy

٢٦٠٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سَعِيدِ بْنِ الْخُمْسِ التَّمِيمِيِّ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ وَصَوْمُ رَمَضَانَ، وَحَجُّ الْبَيْتِ».

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

صَحِيحٌ.

وَقَدْ رَوَاهُ مِنْ غَيْرِ وَجْهِ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوُ هَذَا. وَسَعِيدُ بْنُ الْخُمْسِ

according to the people of *Hadīth*.

(Another chain with similar narration) from 'Ikrimah bin Khālīd Al-Makhzūmī from Ibn 'Umar from the Prophet ﷺ.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

**تخريج:** [صحيح] وانظر الحديث الآتي في نفس الرقم \* وفي الباب عن جرير بن عبد الله [أحمد: ٣٦٣/٤، ٣٦٤] \* حديث حنظلة بن أبي سفيان: متفق عليه، البخاري، ح: ٨، مسلم، ح: ٢٢/١٦.

### Comments:

The real meaning of Islam is to surrender oneself to someone and to obey him by all means. The Religion sent by and brought by His messenger i.e., Islamic Code of Life and Way of Living is named Islam because by following this a servant surrenders himself fully to Allāh, and he accepts His obedience and total submission.

### Chapter 4. What Has Been Related About Jibril Describing *Imān* and Islām to the Prophet ﷺ

ﷺ

**2610.** 'Abdullāh bin Buraidah narrated from Yahyā bin Ya'mur who said: "The first person to speak about *Al-Qadr* was Ma'bad Al-Juhani." He said: "Humaid bin 'Abdur-Raḥmān Al-Ḥimyarī and I went out until we reached Al-Madīnah, and we said: 'If we could only meet someone among the Companions of the Prophet ﷺ so we could ask him about what those people have innovated.'" [He said:] "So we met him – meaning 'Abdullāh bin 'Umar – while he was leaving the *Masjid*." [He said:] "My companion and I were on either side of him." [He said:] "I thought my companion was going to leave the speaking to me so I

(المعجم ٤) - بَابُ مَا جَاءَ فِي وَصْفِ  
جَبْرِيلَ لِلنَّبِيِّ ﷺ الْإِيمَانَ وَالْإِسْلَامَ  
(التحفة ٤)

٢٦١٠ - حَدَّثَنَا أَبُو عَمَارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ الْخُرَاعِيُّ: حَدَّثَنَا وَكِيعٌ عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى ابْنِ يَعْمَرَ قَالَ: أَوَّلُ مَنْ تَكَلَّمَ فِي الْقَدْرِ مَعْبُدُ الْمُهَنْئِيِّ قَالَ: خَرَجْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْجُمَيْرِيُّ حَتَّى أَتَيْنَا الْمَدِينَةَ، فَقُلْنَا: لَوْ لَقِينَا رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَسَأَلْنَاهُ عَمَّا أَحْدَثَ هَؤُلَاءِ الْقَوْمُ [قَالَ:] فَلَقِينَاهُ، يَعْنِي عَبْدَ اللَّهِ بْنَ عُمَرَ وَهُوَ خَارِجٌ مِنَ الْمَسْجِدِ، [قَالَ:] فَاکْتَنَفْتُهُ أَنَا وَصَاحِبِي [قَالَ:] فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكُلُّ الْكَلَامَ إِلَيَّ، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! إِنَّ قَوْمًا

said: 'O Abū 'Abdur-Raḥmān! There is a group of people who recite the Qur'ān and seek knowledge, and they claim that there is no *Al-Qadar*, and that the affair is left to chance.' He said: "Whenever you meet those people, then tell them that I am not of them and they are not of me. By the One Whom 'Abdullāh swears by! If one of them were to spend gold the like of Uḥud (mountain) in charity, it would not be accepted from him until he believes in *Al-Qadr*, the good of it and the bad of it." He said: "Then he began to narrate, he said: " 'Umar bin Al-Khaṭṭāb said: "We were with the Messenger of Allāh when a man came with extremely white garments, and extremely black hair. He had no appearance of traveling visible on him, yet none of us recognized him. He came until he reached the Prophet ﷺ. He put his knees up against his knees, and then said: 'O Muḥammad! What is *Imān*?' He said: 'To believe in Allāh, His Angels, His Books, His Messengers, the Day of Judgement, and *Al-Qadar*, the good of it and the bad of it.' He said: 'Then what is Islam?' He said: 'Testifying to *Lā Ilāha Illallāh*, and that Muḥammad is His servant and Messenger; establishing the *Ṣalāt*, giving the *Zakāt*, performing *Hajj* to the House, and fasting (the month of) Ramaḍān.' He said: 'Then what is *Iḥsān*?' He said 'That (is) you worship Allāh as if you see Him, and although you do not see Him,

يَقْرَءُونَ الْقُرْآنَ وَيَتَفَقَّرُونَ الْعِلْمَ، وَيَزْعُمُونَ أَنَّ لَا قَدَرَ، وَأَنَّ الْأَمْرَ أَنْتَ قَالَ: فَإِذَا لَقِيتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي مِنْهُمْ بَرِيءٌ، وَأَنَّهُمْ مِنِّي بَرَاءَةٌ. وَالَّذِي يَخْلِفُ بِهِ عَبْدُ اللَّهِ لَوْ أَنَّ أَحَدَهُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا قُبِلَ ذَلِكَ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ: ثُمَّ أُنْشَأَ يُحَدِّثُ، فَقَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَجَاءَ رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَتَرُ الشَّعْرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى أَتَى النَّبِيَّ ﷺ، فَأَلْزَقَ رُكْبَتَهُ بِرُكْبَتِي، ثُمَّ قَالَ: يَا مُحَمَّدُ! مَا الْإِيمَانُ؟ قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ: فَمَا الْإِسْلَامُ، قَالَ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَحُجُّ الْبَيْتِ، وَصَوْمُ رَمَضَانَ. قَالَ: فَمَا الْإِحْسَانُ؟ قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فِي كُلِّ ذَلِكَ يَقُولُ لَهُ: صَدَقْتَ. قَالَ: فَتَعَجَّبْنَا مِنْهُ يَسْأَلُهُ وَيَصْدَفُهُ. قَالَ: فَمَتَى السَّاعَةُ؟ قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، قَالَ: فَمَا أَمَارَتُهَا؟ قَالَ: أَنْ تِلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُيُوتِ» قَالَ عُمَرُ: فَلَقِيتُ النَّبِيَّ ﷺ بَعْدَ ذَلِكَ بِثَلَاثٍ، فَقَالَ: «يَا عُمَرُ! هَلْ تَدْرِي مِنَ السَّائِلِ؟ ذَاكَ جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ».

He certainly sees you.’ He said: “For all of those he replied to him: ‘You have told the truth.’” He said: “So we were amazed at him, he would ask, and then tell him that he is telling the truth. He said: ‘Then when is the Hour?’ He ﷺ said: ‘The one being asked knows no more than the questioner.’ He said: ‘Then what are its signs?’ He said: ‘That the slave woman gives birth to her master, and that the naked, poor, and bare-footed shepherds rival each other in the height of the buildings.’” ‘Umar said: “Then the Prophet ﷺ met me three days after that and said: ‘O ‘Umar! Do you know who the questioner was? It was Jibril. He came to teach you about the matters of your religion.’” (*Ṣaḥīḥ*)

(Another chain) with similar in meaning.

(Another chain) with similar in meaning.

There are narrations on this topic from Ṭaḥḥah bin ‘Ubaidullāh, Anas bin Mālik and Abū Hurairah.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ṣaḥīḥ Ḥasan*. Similar to this has been reported through other routes [from ‘Umar]. And this *Ḥadīth* has been reported from Ibn ‘Umar from the Prophet ﷺ; but what is correct is that it is from Ibn ‘Umar, from ‘Umar from the Prophet ﷺ.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا كَثَمَسُ بْنُ الْحَسَنِ بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ [مُعَاذٍ] عَنْ كَثَمَسٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ.

وَفِي الْبَابِ عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ وَأَنْسِ بْنِ مَالِكٍ وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ حَسَنٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ نَحْوُ هَذَا [عَنْ عُمَرَ]. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وَالصَّحِيحُ هُوَ عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ.

**تخریج:** وأخرجه مسلم، الإيمان، باب بيان الإيمان والإسلام والإحسان ووجوب الإيمان بإثبات قدر الله سبحانه وتعالى... إلخ، ح: ٨ من حديث وكيع به \* وفي الباب عن طلحة بن عبيدالله [البخاري، ح: ٤٦ ومسلم، ح: ١١] وأنس بن مالك [مسلم، ح: ١٢] وأبي هريرة [البخاري، ح: ٥٠ مسلم، ح: ٩].

**Comments:**

The Noble Prophet stated five things in answer to the questioner, in this *Hadīth*; and one of these is *Īmān* (Faith). The literal meaning of *Īmān* is to believe someone's words to be true relying on his trust; and in Islamic terminology it means: whatever the Messenger of Allāh told us about the realities which are beyond the limits of our senses, instrumental approach, comprehension and perception, and what he brought to us from Allāh as knowledge and guidance, to confirm him in these matters and to accept them to be true is called *Īmān*.

### Chapter 5. What Has Been Related Linking The Obligations To *Īmān*

(المعجم ٥) - بَابُ مَا جَاءَ فِي إِضَافَةِ  
الْفَرَائِضِ إِلَى الْإِيمَانِ (التحفة ٥)

**2611.** Ibn ‘Abbās said: “A delegation of ‘Abdul-Qais came to the Messenger of Allāh ﷺ and said: ‘We are a tribe from Rabī‘ah, and we cannot come to you except during the sacred months. So order us with something that we can take from you, and then we call those who are behind us to it.’ So he ﷺ said: ‘I order you with four things: To believe in Allāh,’ then he explained it to them: ‘To testify to *Lā Ilāha Illallāh*, and that I am the Messenger of Allāh; to establish the *Ṣalāt*, to give the *Zakāt*, and to give the *Khumus* from the spoils of war that you gain.’” (*Ṣaḥīḥ*)

(Another chain) with similar narration from the Prophet ﷺ.

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

Abū Jamrah Aḍ-Ḍuba‘ī’s (a narrator in the chain) name is Naṣr bin ‘Imrān. Shu‘bah also reported it from Abū Jamrah but he added: “Do you know what *Īmān* is? To testify to *Lā Ilāha Illallāh*, and that I am the Messenger of Allāh,” and

٢٦١١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبَّادُ بْنُ  
عَبَّادٍ الْمُهَلْبِيُّ عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ  
قَالَ: قَدِمَ وَقَدْ عَبْدَ الْقَيْسِ عَلَى رَسُولِ اللَّهِ  
ﷺ، فَقَالُوا: إِنَّا هَذَا الْحَيِّ مِنْ رَبِيعَةٍ وَلَكِنَّا  
نَصِلُ إِلَيْكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، فَمَرْنَا  
بِشَيْءٍ نَأْخُذُهُ عَنْكَ وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا،  
فَقَالَ: أَمَرَكُمْ بِأَرْبَعٍ: الْإِيمَانُ بِاللَّهِ، ثُمَّ  
فَسَّرَهَا لَهُمْ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي  
رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ،  
وَأَنْ تُوَدُّوا خُمُسَ مَا غَنِمْتُمْ.

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ  
أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ  
مِثْلَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ  
صَحِيحٌ. وَأَبُو جَمْرَةَ الصُّبُعِيُّ اسْمُهُ نَصْرُ بْنُ  
عِمْرَانَ. وَقَدْ رَوَى شُعْبَةُ عَنْ أَبِي جَمْرَةَ  
أَيْضًا، وَرَادَ فِيهِ. أَتَدْرُونَ مَا الْإِيمَانُ؟ شَهَادَةُ  
أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، فَذَكَرَ  
الْحَدِيثَ. سَمِعْتُ قُتَيْبَةَ بْنَ سَعِيدٍ يَقُولُ: مَا



then he mentioned the *Hadīth*.

I heard Qutaibah bin Sa'eed say: "I have not seen the likes of these four great *Fuqahā'*: Mālik bin Anas, Laith bin Sa'd, 'Abbād bin 'Abbād Al-Muhallabī and 'Abdul-Wahhāb Ath-Thaqafī." Qutaibah said: "We used to be happy to return every day from 'Abbād bin 'Abbād with two *Hadīth*." 'Abbād bin 'Abbād is among the sons of Al-Muhallab bin Abī Ṣufrah.

تخريج: متفق عليه، وأخرجه البخاري، مواقيت الصلاة، باب قول الله تعالى: ﴿مُنِيبِينَ إِلَيْهِ وَاتَّقُوا وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمَشْرِكِينَ﴾، ح: ٥٢٣ عن قتبية ومسلم، ح: ١٧ من حديث عباد به.

#### Comments:

The Messenger of Allāh ﷺ, while explaining the reality of *Īmān*, also mentioned the practical deeds along with the declaration of *Īmān* and Messenger-hood, which is a proof that the compulsory duties are also the part of *Īmān* and they are included in it. No one can have perfect *Īmān* without practical deeds. Imām At-Tirmidhī reported this *Hadīth* briefly and its full version is in *Ṣaḥīḥ Al-Bukhārī*.

### Chapter 6. Regarding The Completion Of Faith, Its Increasing And Decreasing

2612. 'Āishah narrated that the Messenger of Allāh ﷺ said: "Indeed among the believers with the most complete faith is the one who is best in conduct, and the most kind to his family." (*Da'if*)

There are narrations on this topic from Abū Hurairah and Anas bin Mālik.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan* [*Ṣaḥīḥ*]; we do not know of Abū Qilābah hearing from 'Āishah. Abū Qilābah reported *Aḥādīth* other than this one from 'Abdullāh bin Yazīd - 'Āishah's foster son -

رَأَيْتُ مِثْلَ هَؤُلَاءِ الْمُفْهَاءِ الْأَشْرَافِ الْأَرْبَعَةِ: مَالِكُ بْنُ أَنَسٍ وَاللَّيْثُ بْنُ سَعْدٍ وَعَبَادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ وَعَبْدُ الْوَهَّابِ الثَّقَفِيُّ. قَالَ قُتَيْبَةُ: كُنَّا نَرْضَى أَنْ نَرْجِعَ كُلَّ يَوْمٍ مِنْ عِنْدِ عَبَّادِ بْنِ عَبَّادٍ بِحَدِيثَيْنِ. وَعَبَادُ بْنُ عَبَّادٍ هُوَ مِنْ وَلَدِ الْمُهَلَّبِ بْنِ أَبِي صُفْرَةَ.

(المعجم ٦) - بَابُ: فِي اسْتِكْمَالِ الْإِيمَانِ وَالزِّيَادَةِ وَالنَّقْصَانِ (التحفة ٦)

٢٦١٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ الْبَغْدَادِيُّ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عُليَّةَ: حَدَّثَنَا خَالِدُ الْحَذَّاءُ عَنْ أَبِي قِلَابَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيْمَانًا أَحْسَنُهُمْ خُلُقًا وَأَلَطْفُهُمْ بِأَهْلِهِ». وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَنَسِ بْنِ مَالِكٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] وَلَا نَعْرِفُ لِأَبِي قِلَابَةَ سَمَاعًا مِنْ عَائِشَةَ. وَقَدْ رَوَى أَبُو قِلَابَةَ عَنْ عَبْدِ اللَّهِ بْنِ

from 'Āishah.

Abū Qilābah's name is 'Abdullāh bin Zaid Al-Jarmī.

Ibn Abī 'Umar narrated to us (he said): "Ṣufyān bin 'Uyainah narrated to us, he said: 'Ayyūb As-Sakhtiyānī mentioned Abū Qilābah, then said: "By Allāh! He was among the insightful *Fuqahā*.'"

يَزِيدَ - رَضِيعٍ لِعَائِشَةَ - عَنْ عَائِشَةَ غَيْرَ هَذَا الْحَدِيثِ.

وَأَبُو قِلَابَةَ اسْمُهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ الْجَرْمِيُّ.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ ذَكَرَ أَيُّوبُ السَّخْتِيَانِيُّ أَبَا قِلَابَةَ فَقَالَ: كَانَ وَ اللَّهِ مِنَ الْفُقَهَاءِ ذَوِي الْأَلْبَابِ.

**تخریج:** [إسناده ضعيف] وأخرجه أحمد: ٤٧/٢ عن إسماعيل ابن علية، والنسائي في الكبرى، ح: ٩١٥٤ من حديث خالد الحذاء به وأبو قلابة لم يسمع من عائشة وللحديث شواهد كثيرة دون قوله: "وألفهم" وانظر، ح: ١١٦٢، ٣٨٩٥ \* وفي الباب عن أبي هريرة [تقدم: ١١٦٢] وأنس بن مالك [تقدم: ٢٥٩٣] \* أثر أيوب السختياني: لم أجده.

### Comments:

It is known from this *Hadīth* that as much as the good manners of a Muslim, his generosity and kindness towards his family, his *Īmān* will be perfect and increases to the same extent; and as much as there is a shortcoming and deficiency to the same extent his *Īmān* will be imperfect. It proves the increase and decrease in *Īmān*, and the *Īmān* of all people is not equal.

**2613.** Abū Hurairah narrated that the Messenger of Allāh ﷺ delivered a *Khutbah* in which he exhorted them, then he said: "O women! Give charity for you are the majority of the people of the Fire." A woman among them said: "And why is that O Messenger of Allāh?" He said: "Because of your cursing so much," – meaning your ungratefulness towards your husbands. He said: "And I have not seen any among those lacking in intellect and religion who are more difficult upon people possessing reason and insight than you." A woman among them said: "And what is the deficiency of her intellect and religion?" He said: "The testimony of two women among you is like the testimony of

٢٦١٣ - حَدَّثَنَا أَبُو عَبْدِ اللَّهِ هُرَيْرٌ بْنُ مَسْعَرٍ الْأَزْدِيُّ التَّمِيمِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ فَوَعظَهُمْ ثُمَّ قَالَ: «يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنَّكُمْ أَكْثَرُ أَهْلِ النَّارِ»، فَقَالَتْ امْرَأَةٌ مِنْهُنَّ: وَلِمَ ذَاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «لِكثْرَةِ لَعْنِكُنَّ»، بَعْنِي وَكُفْرِكُنَّ الْعَشِيرَ قَالَ: «وَمَا رَأَيْتُ مِنْ نَاقِصَاتٍ عَقْلٍ وَدِينٍ أَغْلَبَ لِدَوِي الْأَلْبَابِ وَدَوِي الرَّأْيِ مِنْكُمْ». قَالَتْ امْرَأَةٌ مِنْهُنَّ: وَمَا نُقْصَانُ عَقْلِهَا وَدِينِهَا؟ قَالَ: «شَهَادَةُ امْرَأَتَيْنِ مِنْكُمْ بِشَهَادَةِ رَجُلٍ، وَنُقْصَانُ دِينِكُنَّ الْحَيْضَةُ، فَتَمَكُّتُ إِحْدَاكُنَّ الثَّلَاثَ وَالْأَرْبَعَ لَا تُصَلِّيَ». وَفِي الْبَابِ عَنْ

a man, and the deficiency in your religion is menstruation, because one of you will go three or four days without performing *Ṣalāt*.” (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Sa‘eed and Ibn ‘Umar.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [from this route].

تخريج: [إسناده صحيح] وأخرجه ابن خزيمة، ح: ١٠٠٠ من حديث عبدالعزيز الدراوردي به ورواه مسلم، ح: ١٣٢/٨٠ من طريق آخر عن أبي هريرة به معلقاً \* وفي الباب عن أبي سعيد [مسلم، ح: ١٣٢/٨٠] وابن عمر [مسلم، ح: ١٣٢/٧٩].

### Comments:

A woman in the state of menses cannot perform prayer nor can she observe fasting. After passing the menstruation period she makes up the missed fasts but the missed prayers are not required to be made up. Prayer is a good deed, due to the reason of the prayers being missed, *Īmān* of a woman remains deficient. This proves that the *Īmān* increases by performing good deeds and acts of obedience abundantly, and it decreases due to the acts of disobedience.

**2614.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Faith has seventy-some doors, the lowest of which is removing something harmful from the road, and its highest is the statement ‘*Lā Ilāha Illallāh*.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Suhail bin Abī Ṣāliḥ narrated it this way, “from ‘Abdullāh bin Dīnār, from Abū Ṣāliḥ from Abū Hurairah.

‘Umārah bin Ghaziyyah narrated this *Ḥadīth* from Abū Ṣāliḥ, from Abū Hurairah from the Prophet ﷺ, that he said: “Faith has sixty-four doors.”

This was narrated to us by Qutaibah (he said): “Bakr bin Muḍar narrated to us from

٢٦١٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ بَابًا فَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَأَرْفَعُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهَكَذَا رَوَى سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. وَرَوَى عُمَارَةُ بْنُ غَزِيَّةٍ هَذَا الْحَدِيثَ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْإِيمَانُ أَرْبَعَةٌ وَسِتُّونَ بَابًا».

حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ

‘Umārah bin Ghaziyyah, from Abū Ṣāliḥ, from Abū Hurairah from the Prophet ﷺ.

عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

**تخریج:** وأخرجه مسلم، الإيمان، باب بيان عدد شعب الإيمان وأفضلها وأدناها . . . إلخ، ح: ٣٥ من حديث سهل، والبخاري، ح: ٩٠، من حديث عبدالله بن دينار به \* حديث عمارة بن غزية: أخرجه أحمد: ٣٧٩/٢ وسنده صحيح.

#### Comments:

The narration agreed by *Al-Bukhārī* and *Muslim* has the word ‘branch’ instead of ‘door’; it tells that the likeness of *Īmān* is like a tree, it has a various big and small parts, it is the root and trunk on which it stands, in case of cutting the trunk the life of the tree will come to an end.

### Chapter 7. What Has Been Related About “*Al-Hayā*” (Modesty) Is Part Of Faith”

(المعجم ٧) - بَابُ مَا جَاءَ: «أَنَّ

الْحَيَاءُ مِنَ الْإِيمَانِ» (التحفة ٧)

**2615.** Ibn ‘Umar narrated that the Messenger of Allāh passed by a man and he was chastising his brother about modesty, so the Messenger of Allāh said: “*Al-Hayā*’ is part of faith.” (*Ṣaḥīḥ*)

In his narration of it, Ahmad bin Manī‘ said: “The Prophet ﷺ heard a man chastising his brother about modesty.”

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

There are narrations on this topic from Abū Hurairah, [Abū Bakrah and Abū Umāmah].

٢٦١٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَأَحْمَدُ بْنُ مَنِيعٍ الْمَعْنَى وَاحِدٌ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِرَجُلٍ وَهُوَ يَعْظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيَاءُ مِنَ الْإِيمَانِ» قَالَ أَحْمَدُ بْنُ مَنِيعٍ فِي حَدِيثِهِ: إِنَّ النَّبِيَّ ﷺ سَمِعَ رَجُلًا يَعْظُ أَخَاهُ فِي الْحَيَاءِ.

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ [وَأَبِي بَكْرَةَ وَأَبِي أُمَامَةَ].

**تخریج:** متفق عليه، وأخرجه مسلم، أيضًا، ح: ٣٦ من حديث سفیان بن عیینة والبخاري، ح: ٢٤ من حديث الزهري به \* وفي الباب عن أبي هريرة [تقدم: ٢٠٠٩] وأبي بكر [ابن ماجه، ح: ٤١٨٤] وأبي أمامة [تقدم: ٢٠٢٧].

#### Comments:

*Al-Hayā*, translated as bashfulness, shyness and modesty, is a great branch of *Īmān*, it is a means to strengthen and support *Īmān*; because bashfulness means “the soul gets strained or the nature gets stressed for Committing a sin”. Therefore the Prophet prevented a companion from rebuking his brother concerning bashfulness and modesty.

## Chapter 8. What Has Been Related About The Sacredness Of *Ṣalāt*

**2616.** Mu'adh bin Jabal narrated: "I accompanied the Prophet ﷺ on a journey. One day I was near him while we were moving so I said: 'O Messenger of Allāh! Inform me about an action by which I will be admitted into Paradise, and which will keep me far from the Fire.' He said: 'You have asked me about something great, but it is easy for whomever Allāh makes it easy: Worship Allāh and do not associate any partners with him, establish the *Ṣalāt*, give the *Zakāt*, fast *Ramaḍān* and perform *Hajj* to the House.' Then he said: 'Shall I not guide you to the doors of good? Fasting is a shield, and charity extinguishes sins like water extinguishes fire – and a man's praying in the depths of the night.'" He said: "Then he recited: 'Their sides forsake their beds to call upon their Lord.' Until he reached: 'What they used to do.'<sup>[1]</sup> Then he said: 'Shall I not inform you about the head of the entire matter, and its pillar, and its hump.' I said: 'Of course O Messenger of Allāh!' He said: 'The head of the matter is Islām, its pillar is the *Ṣalāt*, and its hump is *Jihād*.' Then he said: 'Shall I not inform you about what governs all of that?' I said: 'Of course O Messenger of Allāh!'" He ﷺ said:

(المعجم ٨) - بَابُ مَا جَاءَ فِي حُرْمَةِ الصَّلَاةِ (التحفة ٨)

٢٦١٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الصَّنْعَانِيُّ عَنْ مَعْمَرٍ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ أَبِي وَائِلٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ وَنَحْنُ نَسِيرُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ، قَالَ: «لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسِرَّهُ اللَّهُ عَلَيْهِ: تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ»، ثُمَّ قَالَ: «أَلَا أَذُكُّ عَلَى أَبْوَابِ الْخَيْرِ: الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْحَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ» قَالَ: ثُمَّ تَلَا «نَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ حَتَّىٰ بَلَغَ ﴿يَعْمَلُونَ﴾» [السجدة: ١٦، ١٧] ثُمَّ قَالَ: «أَلَا أُخْبِرُكُمْ بِرَأْسِ الْأَمْرِ كُلِّهِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ»: قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: «رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ». ثُمَّ قَالَ: «أَلَا أُخْبِرُكَ بِمَلَكَ ذَلِكَ كُلِّهِ» قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: «فَأَحْذَرُ بِلِسَانِهِ» قَالَ: «كُفَّ عَنْكَ هَذَا». فَقُلْتُ: يَا نَبِيَّ اللَّهِ! وَإِنَّا

<sup>[1]</sup> As-Sajdah 32:16,17.

“So he grabbed his tongue. He said: ‘Restrain this.’ I said: ‘O Prophet of Allāh! Will we be taken to account for what we say?’ He said: ‘May your mother grieve your loss O Mu‘adh! Are the people tossed into the Fire upon their faces, or upon their noses, except because of what their tongues have wrought?’” (*Hasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Hasan Ṣaḥīḥ*.

لَمْوَاحِذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: «ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ! وَهَلْ يَكُفُّ النَّاسُ فِي النَّارِ عَلَى وُجُوهِهِمْ، أَوْ عَلَى مَنَازِلِهِمْ، إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه ابن ماجه، الفتن، باب كف اللسان في الفتنة، ح: ٣٩٧٣ عن محمد بن أبي عمر به وللحديث شواهد.

#### Comments:

The Noble Prophet ﷺ told us in this *Ḥadīth* about the status and virtues of the important and fundamental principles, and about their good effects and results, that the deeds that will be a means to enter paradise are hard, but they are easy for whom Allāh makes them easy and bestows ability to perform them, because no deed is possible without the assistance of Allāh.

**2617.** Abū Sa‘eed narrated that the Messenger of Allāh ﷺ said: “If you see a man who comes to the *Masjid* then bear witness to his faith. Because Allāh, the Exalted, says: Only those who believe in Allāh, and the Last Day, and establish the *Ṣalāt*, and give the *Zakāt* (should) maintain the *Masājid* until the end of the *Āyah*.<sup>[1]</sup> (*Da‘if*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Hasan Gharīb*.

٢٦١٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ دَرَّاجِ أَبِي السَّمْحِ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الرَّجُلَ يَتَعَاهَدُ الْمَسْجِدَ فَاشْهَدُوا لَهُ بِالْإِيمَانِ» فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ﴾ [الآية: التوبة: ١٨].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن خزيمة، ح: ١٥٠٢ من حديث ابن وهب وابن ماجه، ح: ٨٠٢ من طريق آخر عن عمرو بن الحارث به كما سيأتي: ٣٠٩٣ وصححه ابن حبان، ح: ٣١٠ والحاكم ٣٣٢/٢ ووافقه الذهبي \* وانظر، ح: ٢٠٣٣ لعلته.

[1] *At-Tawbah* 9:18.

**Comments:**

Looking after a mosque is apparently its construction and participating actively in its maintenance. But the real care of a mosque is performing prayers in congregation; and love for a mosque, close ties and contact with it is a symbol and sign of *Īmān*, and these tasks cannot take place without *Īmān*.

### Chapter 9. What Has Been Related About Abandoning The *Ṣalāt*

**2618.** Jābir narrated that the Prophet ﷺ said: "Between disbelief and faith is abandoning the *Ṣalāt*." (*Ṣaḥīḥ*)

(المعجم ٩) - بَابُ مَا جَاءَ فِي تَرْكِ الصَّلَاةِ (التحفة ٩)

٢٦١٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَ الْكُفْرِ وَالْإِيمَانِ تَرْكُ الصَّلَاةِ».

**تخريج:** وأخرجه مسلم، الإيمان، باب بيان إطلاق اسم الكفر على من ترك الصلاة، ح: ٨٢ من حديث جرير به.

**Comments:**

*Ṣalāt* (prayer) is such a symbol and fundamental deed of religion and it is connected with the reality of *Īmān* to such a depth that a Muslim who abandons it enters the fold of disbelief. So the prayer is a deed that makes a distinction between disbelief and *Īmān*, and he who abandons the prayer goes out of the fold of *Īmān*.

**2619.** Al-A'mash narrated similar to the previous chain and said: "Between a slave (of Allāh) and *Shirk* or disbelief is abandoning the *Ṣalāt*." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Ṣufyān's name is Talḥah bin Nāfi'.

٢٦١٩ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَصْبَاطُ بْنُ مُحَمَّدٍ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ نَحْوَهُ [وَقَالَ: «بَيْنَ الْعُبْدِ وَبَيْنَ الشَّرِكِ أَوْ الْكُفْرِ تَرْكُ الصَّلَاةِ»].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو سُفْيَانَ اسْمُهُ طَلْحَةُ بْنُ نَافِعٍ. **تخريج:** [صحيح] انظر الحديث السابق.

**2620.** Jābir narrated that the Messenger of Allāh ﷺ said: "Between a slave (of Allāh) and disbelief is abandoning the *Ṣalāt*." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Az-Zubair's (a narrator in the chain) name is

٢٦٢٠ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَ الْعُبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

Muḥammad bin Muslim bin Tadrus.

صَحِيحٌ، وَأَبُو الزُّبَيْرِ اسْمُهُ مُحَمَّدُ بْنُ مُسْلِمٍ  
ابْنِ تَدْرُسَ.

**تخريج:** [صحيح] وأخرجه أبو داود، السنة، باب: في رد الإرجاء، ح: ٤٦٧٨ من حديث  
وكيع ومسلم، ح: ٨٢ من حديث أبي الزبير به.

**2621.** ‘Abdullāh bin Buraidah narrated from his father, that the Messenger of Allāh ﷺ said: “The covenant between us and them is the *Ṣalāt*, so whoever abandons it he has committed disbelief.”

(*Ṣaḥīḥ*)

There are narrations on this topic from Anas and Ibn ‘Abbās.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٢٦٢١ - حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ  
حُرَيْثٍ وَيُوسُفُ بْنُ عِيسَى قَالَا: حَدَّثَنَا  
الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ؛  
ح: .

وَحَدَّثَنَا أَبُو عَمَّارٍ [الْحُسَيْنُ بْنُ حُرَيْثٍ]  
وَمَحْمُودُ بْنُ غِيْلَانَ قَالَا: حَدَّثَنَا عَلِيُّ بْنُ  
الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِيهِ [قَالَ؛ ح: .

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ  
الشَّقِيقِيُّ وَمَحْمُودُ بْنُ غِيْلَانَ قَالَا: حَدَّثَنَا  
عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ عَنِ الْحُسَيْنِ بْنِ  
وَاقِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ:  
قَالَ رَسُولُ اللَّهِ ﷺ: «الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ  
الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ». وَفِي الْبَابِ  
عَنْ أَنَسٍ وَابْنِ عَبَّاسٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ  
صَحِيحٌ غَرِيبٌ.

**تخريج:** [إسناده صحيح] وأخرجه النسائي: ١/٢٣١، ٢٣٢، ح: ٤٦٤ (الصلاة)، باب الحكم  
في تارك الصلاة) عن الحسين بن حريث به ورواه ابن ماجه، ح: ١٠٧٩ من حديث علي بن الحسن  
ابن شقيق به وصححه ابن حبان، ح: ٢٥٥ والحاكم: ٦/١، ٧ ووافقه الذهبي \* وفي الباب عن  
أنس [ابن ماجه، ح: ١٠٨٠] وابن عباس [أبو يعلى: ٤/٢٣٦، ح: ٢٣٤٩].

### Comments:

This *Ḥadīth* tells that he who embraces Islam, is as if he signs a treaty that he will perform prayers regularly and consciously, therefore whoever abandons the prayer, he violates this treaty and promise, and he follows a path of disbelief.



**2622.** ‘Abdullāh bin Shaqīq Al-‘Uqaylī said: “The Companions of Muḥammad ﷺ didn’t consider leaving anything to be disbelief except for *Ṣalāt*. (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] I heard Abū Muṣ‘ab Al-Madanī say: “Whoever said: ‘Faith is merely statements’ then he should be told to repent, and he either repents or his neck should be severed.”

٢٦٢٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنِ الْجَرِيرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ قَالَ: كَانَ أَصْحَابُ مُحَمَّدٍ ﷺ لَا يَرَوْنَ شَيْئًا مِنَ الْأَعْمَالِ تَرْكُهُ كُفْرٌ غَيْرَ الصَّلَاةِ.

[قَالَ أَبُو عِيسَى:] سَمِعْتُ أَبَا مُضْعَبٍ الْمَدَنِيَّ يَقُولُ: مَنْ قَالَ: الْإِيمَانُ قَوْلٌ يُسْتَتَابُ فَإِنْ تَابَ وَإِلَّا ضُرِبَتْ عُنُقُهُ.

تخریج: [إسناده صحيح] وله طريق آخر عند الحاكم: ٧/١.

### Comments:

If one denies the legality and obligation of the prayer, according to the consensus of the *Ummah* he/she is a disbeliever; and if one believes the legality of the prayer but he does not pray merely because of slackness and negligence, he is in disbelief too. Yet this is not such a disbelief, according to the majority, due to which he/she will dwell in the Hell forever and he will not enter paradise even after bearing the chastisement; according to Imām Al-Bukhārī this is a minor disbelief as opposed to the real disbelief, i.e., it is lesser than the real disbelief due to which a person will dwell in the Hell forever.

### Chapter 10. The *Hadīth*: “He Has Tasted The Sweetness Of Faith” And The *Hadīth*: “There Are Three Things For Which Whomever Has Them Then He Has Tasted The Sweetness Of Faith”

**2623.** Al-‘Abbās bin ‘Abdul-Muṭṭalib narrated that he heard the Messenger of Allāh ﷺ say: “Whoever is pleased with Allāh as (his) Lord, and Islam as (his) religion, and Muḥammad as (his) Prophet, then he has tasted the sweetness of faith.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ١٠) - بَابُ [حَدِيثِ «ذَاقَ طَعْمَ الْإِيمَانِ» وَحَدِيثِ «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ طَعْمَ الْإِيمَانِ»]  
(التحفة ١٠)

٢٦٢٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ غَامِرِ بْنِ سَعْدٍ [بْنِ أَبِي وَقَّاصٍ]، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

**تخریج:** وأخرجه مسلم، الإيمان، باب الدليل على أن من رضي بالله رباً وبالإسلام ديناً... إلخ، ح: ٣٤ من حديث يزيد بن عبد الله بن الهاد به.

### Comments:

Inclining not to anyone's lordship except Allāh's, not to accept any other way of life except that of Islam, and to accept the Prophet hood and Messenger ship of Muḥammad ﷺ from the depth of the heart is such a deed that it is tasty and delicious like the nourishing food, similarly the result of a good deed also has the same taste. If a Muslim does not realise the taste of *Īmān*, it then means that his relation with Allāh, the Messenger and Islam is merely customary and by birth, or just intellectual and theological, the heart is not adhering to it.

**2624.** Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "There are three things for which whomever has them, then he has tasted the sweetness of faith: The one for whom Allāh and His Messenger are more beloved to than anything else; whoever loves someone and he does not love him except for the sake of Allāh, and whoever hates to return to disbelief after Allāh has saved him from it, just as he hates to be thrown into fire." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Qatādah reported it from Anas bin Mālik from the Prophet ﷺ.

٢٦٢٤ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ  
الْوَهَّابِ الثَّقَفِيُّ عَنْ أَبِي بَرْ، عَنْ أَبِي قِلَابَةَ،  
عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:  
«ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ طَعْمَ الْإِيمَانِ:  
مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا،  
وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ  
أَنْ يَكُفِّرَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ، كَمَا  
يَكْرَهُ أَنْ يُقَذَفَ فِي النَّارِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ  
صَحِيحٌ. وَقَدْ رَوَاهُ قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ  
عَنِ النَّبِيِّ ﷺ.

**تخریج:** متفق عليه، وأخرجه مسلم، الإيمان، باب بيان خصال من اتصف بهن وجد حلاوة الإيمان، ح: ٤٣ عن محمد بن أبي عمر البخاري، ح: ١٦ من حديث عبد الوهاب الثقفي به وحديث قتادة: متفق عليه والبخاري، ح: ٢١ ومسلم، ح: ٤٣.

### Comments:

One's being pleased and delighted by performing good deeds and abandoning evil deeds is a taste and sweetness of *Īmān*. Such desire and interest in the matters of religion, as a hunger is cured from food and thirst from cool water, only that person will gain who has absorbed in himself the love of Allāh and the Messenger and he loves Allāh and His Messenger more than anything that is dearer to him.

### Chapter 11. What Has Been Related About 'The Adulterer Does Not Commit Adultery While He Is A Believer'

**2625.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The adulterer is not a believer while he is committing adultery, and the thief is not a believer while he is stealing, but there is a chance for repentance; (if he repents, Allāh will accept the repentance)." (*Ṣaḥīḥ*)

There are narrations on this topic from Ibn 'Abbās, 'Āishah, 'Abdullāh bin Abī Awfā.

[Abū 'Eisā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth* from this route.

It has been reported from Abū Hurairah from the Prophet ﷺ that he said: "If a worshipper commits adultery then faith leaves him, so it remains above his head like a shadow, then if he leaves that action the faith returns to him."

It was reported that Abū Ja'far Muḥammad bin 'Alī said: "In this is a departure from faith to Islām."

Through other routes, it has been reported that the Prophet ﷺ said about adultery and theft: "Whoever does any of that then the penalty (for the crime) is implemented upon him, that will be an atonement for his sin. And whoever does any of that, and Allāh covers it for him then, it is up to Allāh, the Exalted – if He wishes, He punishes him on the Day of Judgement, and if He

(المعجم ١١) - بَابُ [مَا جَاءَ] لَا يَزْنِي  
الرَّانِي وَهُوَ مُؤْمِنٌ (التحفة ١١)

٢٦٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزْنِي الرَّانِي [حِينَ يَزْنِي] وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ [حِينَ يَسْرِقُ] وَهُوَ مُؤْمِنٌ وَلَكِنَّ التَّوْبَةَ مَعْرُوضَةٌ».

وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَعَائِشَةَ وَعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى.

[قَالَ أَبُو عِيسَى]: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا زَنَى الْعَبْدُ خَرَجَ مِنْهُ الْإِيمَانُ فَكَانَ فَوْقَ رَأْسِهِ كَالظِّلَّةِ، فَإِذَا خَرَجَ مِنْ ذَلِكَ الْعَمَلِ عَادَ إِلَيْهِ الْإِيمَانُ».

رُوِيَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ أَنَّهُ قَالَ: فِي هَذَا خُرُوجٌ عَنِ الْإِيمَانِ إِلَى الْإِسْلَامِ.

وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الزَّانَا وَالسَّارِقَةِ: «مَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَأُقِيمَ عَلَيْهِ الْحَدُّ، فَهُوَ كَفَّارَةٌ ذَنْبِهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتَرَهُ اللَّهُ عَلَيْهِ فَهُوَ إِلَى اللَّهِ تَعَالَى، إِنْ شَاءَ عَذَّبَهُ يَوْمَ الْقِيَامَةِ وَإِنْ شَاءَ غَفَرَ لَهُ». رَوَى ذَلِكَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَعَبَادَةُ بْنُ الصَّامِتِ وَخُرَيْمَةُ بْنُ ثَابِتٍ عَنِ النَّبِيِّ ﷺ.

wishes, He forgives him.” This was narrated by ‘Alī bin Abī Ṭālib, ‘Ubādah bin Aṣ-Ṣāmit and Khuzaymah bin Thābit from the Prophet ﷺ.

**تخریج:** متفق عليه، وأخرجه البخاري، الحدود، باب إثم الزناة وقول الله تعالى: ﴿وَلَا يَزْنُونَ﴾، ح: ٦٨١٠ ومسلم، ح: ١٠٤/٥٧ من حديث الأعمش به \* وفي الباب عن ابن عباس [البخاري، ح: ٦٧٨٢] وعائشة [أحمد: ١٣٩/٦] وعبد الله بن أبي أوفى [أحمد: ٣٥٢/٤] \* حديث: "إذا زنى العبد ... إلخ" وأخرجه أبو داود، ح: ٤٦٩٠ باختلاف يسير وسنده صحيح وصححه الحاكم على شرط الشيخين: ٢٢/١ ووافقه الذهبي وأثر أبي جعفر محمد بن علي \* وحديث علي [يأتي: ٢٦٢٦] وعبادة بن الصامت [تقدم: ١٤٣٩] وخزيمة بن ثابت [أحمد: ٥/٢١٤، ٢١٥].

### Comments:

Adultery, stealing — and in the light of other narrations — alcoholism, killing, manslaughter, looting, robbery, dishonesty, illegal killing are such bad and evil deeds that their perpetrator remains deprived of perfect and real *Īmān*; there is a saying in every language that if one has a low and small quality, it is regarded next to nothing and it is negated totally.

**2626.** ‘Alī bin Abū Ṭālib narrated that the Prophet ﷺ said: “Whoever is penalized (for a crime) then his punishment has been hastened for him in the world, for Allāh is more just than to double the punishment upon His slave in the Hereafter. And whoever does a punishable act and then Allāh covers it for him and forgives him, then Allāh is more kind than to recount something which He has already forgiven.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* [*Ṣaḥīḥ*]. This is the saying of the people of knowledge, and I do not know anyone who made *Takfīr* of anyone for adultery, theft or drinking intoxicants.

٢٦٢٦ - حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ [وَأَسَمُهُ]: أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ [الْكُوفِيُّ قَالَ]: حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ [عَنْ] يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ، عَنْ أَبِي جَحْفَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَصَابَ حَدًّا فَعَجَّلَ عُقُوبَتُهُ فِي الدُّنْيَا، فَاللَّهُ أَعَدَّ لَهُ مِنْ أَنْ يُنَيَّيَ عَلَى عَبْدِهِ الْعُقُوبَةُ فِي الْآخِرَةِ، وَمَنْ أَصَابَ حَدًّا فَسَتَرَهُ اللَّهُ عَلَيْهِ وَعَمَّا عَنْهُ، فَاللَّهُ أَكْرَمُ مِنْ أَنْ يَعُودَ فِي شَيْءٍ قَدْ عَمَّا عَنْهُ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [صَحِيحٌ]. وَهَذَا قَوْلُ أَهْلِ الْعِلْمِ لَا نَعْلَمُ أَحَدًا كَفَرَ أَحَدًا بِالزَّانَا وَالسَّرِيقَةِ وَشَرِبِ الْخَمْرِ.

**تخریج:** [إسناده ضعيف] وأخرجه ابن ماجه، الحدود، باب الحد كفارة، ح: ٢٦٠٤ من

حديث الحجاج بن محمد به وصححه الحاكم: ٧/١ ووافقه الذهبي \* أبو إسحاق عن.

### Comments:

Committing sins and evils one does not become a disbeliever. If a person is out of the fold of Islam and joins the disbelievers because of committing these disobediences and sins, then there is no need to inflict the prescribed punishment, and so he will be the dweller of Hell forever.

### Chapter 12. What Has Been Related [About] "The Muslim Is The One From (The Harm Of) Whose Tongue And Hand (Other) Muslims Are Safe."

(المعجم ١٢) - بَابُ مَا جَاءَ [فِي أَنَّ] «الْمُسْلِمَ مِنْ سَلَمِ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ» (التحفة ١٢)

2627. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The Muslim is the one from (the harm of) whose tongue and hand (other) Muslims are safe, and the believer is the one with whom the people trust their blood and their wealth." (*Ṣaḥīḥ*)

[Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*].

It has been related that the Prophet ﷺ was asked: "Which of the Muslims is the most virtuous?" He said: "From (the harm of) whose tongue and hand (other) Muslims are safe." [There are narrations on this topic from Jābir, Abū Mūsā and 'Abdulāh bin 'Amr regarding this topic].

٢٦٢٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجَلَانَ، عَنِ الْقَعْقَاعِ [بْنِ حَكِيمٍ]، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ».

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ]. وَيُرْوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ سُئِلَ: أَيُّ الْمُسْلِمِينَ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ» [وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي مُوسَى وَعَبْدِ اللَّهِ بْنِ عَمْرٍو].

تخريج: [صحيح] وأخرجه النسائي: ١٠٤/٨، ١٠٥، ح: ٤٩٩٨ (الإيمان، باب صفة المؤمن) عن قتيبة به وصححه ابن حبان (الإحسان): ١٨٠ والحاكم: ١٠/١ على شرط مسلم ووافقه الذهبي \* ابن عجلان عن وعن للحديث شواهد كثيرة وهو بها صحيح \* وفي الباب عن جابر [مسلم، ح: ٤١] وأبي موسى [يأتي: ٢٦٢٨] وعبد الله بن عمرو [البخاري، ح: ١٠ ومسلم، ح: ٤٠].

### Comments:

An adjective made of the root of the verb is a proof that the person has this adjective, name or title, because of performing the act of the verb; i.e., only that person has the right to be called a Muslim if other Muslims are safe from

his tongue and hand. The tongue and hand are named exceptionally because the troubles and harms are mostly relevant to these two, and the believer is one above that, since it is not everyone that feels safe from his tongue and hand, that they trust.

**2628.** Abū Mūsā Al-Ash‘arī narrated that the Prophet ﷺ was asked: “Which of the Muslims is most virtuous?” He said: “The one from (the harm of) whose tongue and hand (other) Muslims are safe.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ṣaḥīḥ Gharīb* [*Hasan*] as a narration of Abū Mūsā Al-Ash‘arī from the Prophet ﷺ.

There are narrations on this topic from Jābir, Abū Mūsā, and ‘Abdullāh bin ‘Amr. The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

٢٦٢٨ - حَدَّثَنَا بِذَلِكَ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّ النَّبِيَّ ﷺ سُئِلَ: أَيُّ الْمُسْلِمِينَ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ [حَسَنٌ] مِنْ حَدِيثِ أَبِي مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ. وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي مُوسَى وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.  
تَخْرِيج: متفق عليه، تقدم: ٢٥٠٤ عن الجوهري به.

### Chapter 13. What Has Been Related About “Islām Began As Something Strange And It Will Return To Being Something Strange”

(المعجم ١٣) - بَابُ مَا جَاءَ أَنَّ  
الْإِسْلَامَ بَدَأَ غَرِيبًا وَسَيَعُودُ غَرِيبًا  
(التحفة ١٣)

**2629.** ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “Indeed Islām began as something strange and it will return to being strange as it began. So *Ṭūba* is for the strangers.” (*Ṣaḥīḥ*)

There are narrations on this topic from Sa’d, Ibn ‘Umar, Jābir, Anas and ‘Abdullāh bin ‘Amr.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ* as a narration of Ibn Mas‘ūd, and we only know of it as a narration of Ḥaḥḥ bin Ghiyāth from Al-‘Amaṣh. And Abū

٢٦٢٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حَفْصُ ابْنِ غِيَاثٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ فَطُوبَى لِلْغُرَبَاءِ».

وَفِي الْبَابِ عَنْ سَعْدِ بْنِ عُمَرَ وَجَابِرٍ وَأَنْسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.  
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ، وَإِنَّمَا

Al-Aḥwas's name is 'Awf bin Mālik bin Naḍlah Al-Jushamī (narrators in the chain), and Ḥafṣ was the only one who narrated it.

نَعَرَفُهُ مِنْ حَدِيثِ حَفْصِ بْنِ غِيَاثٍ عَنِ الْأَعْمَشِ. وَأَبُو الْأَخْوَصِ اسْمُهُ عَوْفُ بْنُ مَالِكِ بْنِ نَضَلَةَ الْجُشَمِيِّ، تَفَرَّدَ بِهِ حَفْصٌ.

**تخريج:** [صحيح] وأخرجه ابن ماجه، الفتن، باب بدأ الإسلام غريباً، ح: ٣٩٨٨ من حديث حفص بن غياث به وتابعه أبو خالد سليمان بن حيان وصححه البغوي في شرح السنة: ١١٨/١ وللحديث شواهد كثيرة عند مسلم، ح: ٢٣٢/١٤٥ وغيره \* وفي الباب عن سعد [أحمد: ١/١٨٤] وابن عمر [مسلم، ح: ١٤٦] وجابر [الطحاوي في مشكل الآثار: ١/٣٩٨] والبيهقي في الزهد الكبير، ح: ١٩٨] وأنس [ابن ماجه، ح: ٣٩٨٧] وعبد الله بن عمرو [أحمد: ٢/١٢٢، ١٧٧].

**2630.** Kathīr bin 'Abdullāh bin 'Amr bin 'Awf bin Zaid bin Mīlḥah narrated from his father, from his grandfather that the Messenger of Allāh ﷺ said: "Indeed the religion will creep into the Hijāz just like a snake creeps into its hole, and the religion will cling to the Hijāz just like the female mountain goat cling, to the peak of a mountain. Indeed the religion began as something strange and it will return to being strange. So *Tūba* is for the strangers who correct what the people have corrupted from my *Sunnah* after me." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Hasan* [*Saḥīh*].

٢٦٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَوْفِ ابْنِ زَيْدِ بْنِ مِلْحَةَ عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الدِّينَ لَيَأْرُزُ إِلَى الْحِجَازِ كَمَا تَأْرُزُ الْحَيَّةُ إِلَى جُحْرِهَا، وَلَيَعْقِلَنَّ الدِّينُ فِي الْحِجَازِ مَعْقِلَ الْأَزْوِيِّ مِنْ رَأْسِ الْجَبَلِ، إِنَّ الدِّينَ بَدَأَ غَرِيبًا وَيَرْجِعُ غَرِيبًا فَطَوَى لِلْغُرَبَاءِ الَّذِينَ يُضِلُّحُونَ مَا أَفْسَدَ النَّاسُ مِنْ بَعْدِي مِنْ سُتَيٍّ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

**تخريج:** [إسناده ضعيف جداً] وأخرجه ابن عدي: ٢٠٨٠/٦ من حديث إسماعيل بن أبي أويس به \* كثير بن عبد الله: ضعيف جداً متهم بالكذب.

#### Chapter 14. What Has Been Related About The Signs Of The Hypocrite

**2631.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The sign of a hypocrite is that whenever he speaks he lies, and

(المعجم ١٤) - بَابُ [مَا جَاءَ فِي] عِلَامَةِ الْمُنَافِقِ (التحفة ١٤)

٢٦٣١ - حَدَّثَنَا أَبُو حَفْصِ عَمْرٍو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ بْنِ قَيْسٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي

whenever he makes a promise he does not fulfill it, and if he is entrusted he betrays.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of Al-‘Alā’. It has been reported through other routes from Abū Hurairah from the Prophet ﷺ.

There are narrations on this topic from ‘Abdullāh bin Mas‘ūd, Anas and Jābir.

(Another chain) from Abū Hurairah that the Prophet ﷺ said similarly with the same meaning.

[Abū ‘Eisā said: This is a *Ṣaḥīḥ Ḥadīth*]. Abū Suhail is the paternal uncle of Mālik bin Anas, and his name is Nāfi‘ bin Mālik bin Abī ‘Āmir Al-Aṣḥabī Al-Khawlanī.

هُرَيْرَةُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ الْعَلَاءِ. وَقَدْ رَوَى مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَنْسٍ وَجَابِرٍ. حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ أَبِي شَهِيلٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ [بِمَعْنَاهُ]. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ. وَأَبُو شَهِيلٍ هُوَ عَمُّ مَالِكِ بْنِ أَنْسٍ وَاسْمُهُ نَافِعُ بْنُ مَالِكِ بْنِ أَبِي عَامِرٍ الْأَصْبَحِيُّ الْخَوْلَانِيُّ.

تخريج: وأخرجه مسلم، الإيمان، باب خصال المنافق، ح: ٥٩ من حديث يحيى بن محمد ابن قيس به ورواه البخاري، ح: ٣٣ ومسلم من طريق آخر عن أبي هريرة رضي الله عنه كما سيأتي \* وفي الباب عن عبدالله بن مسعود [جعفر الفريابي في صفة المنافق، ح: ٧ وسنده صحيح] وأنس [أبو يعلى: ١٣٦/٧، ح: ٤٠٩٨] وجابر [ابن حبان، ح: ٦١ والبخاري في التاريخ الكبير: ٨/٣٨٥، ٣٨٦] \* حديث إسماعيل بن جعفر: متفق عليه، البخاري، ح: ٣٣ ومسلم، ح: ١٠٧/٥٩.

### Comments:

Hypocrisy is of two types:

1. Hypocrisy in Faith, it is a real and actual hypocrisy and this is the one that the Qur’an makes mention of. Its meaning is that Islam is uttered verbally only, while the heart denies its truth and opposes it. This hypocrisy is the worst and meanest type of disbelief. Allāh Almighty says regarding this state of hypocrisy: “Verily, the hypocrites will be in the lowest depth of the Fire” (4:145).
2. A practical hypocrisy where bad habits and evil characteristics are named hypocrisy, the objective of giving them such names is to urge their avoidance and deterrence.

**2632.** ‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ said: “There are four things that whoever has them, then he is a hypocrite, and

٢٦٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عُثَيْدُ اللَّهِ بْنُ مُوسَى عَنْ سُفْيَانَ، عَنْ



whoever has one attribute from among them, then he has an attribute of hypocrisy, until he leaves it: Whoever lies whenever he speaks, he does not fulfill whenever he promises, he is vulgar whenever he argues, and whenever he makes an agreement he proves treacherous.” (*Ṣaḥīḥ*)

He said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

According to the people of knowledge, this only means the hypocrisy of action, and during the time of the Messenger of Allāh ﷺ there was only hypocrisy of rejection (in the hearts). Similar to this has been narrated from Al-Ḥasan Al-Baṣrī regarding this, he said: “Hypocrisy is of two types: the hypocrisy of action and the hypocrisy of rejection.”

(Another chain) with similar narration.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَشْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُدْفِقًا وَإِنْ كَانَتْ فِيهِ خِصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خِصْلَةٌ مِنَ التَّفَاقُ حَتَّى يَدَّعَهَا: مَنْ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا خَاصَمَ فَجَرَ، وَإِذَا عَاهَدَ غَدَرَ».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.  
وَأِنَّمَا مَعْنَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ نِفَاقُ الْعَمَلِ، وَإِنَّمَا كَانَ نِفَاقُ التَّكْذِيبِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. هَكَذَا رَوَى عَنِ الْحَسَنِ الْبَصْرِيِّ شَيْءٌ مِنْ هَذَا [أَنَّهُ قَالَ: التَّفَاقُ نِفَاقَانِ نِفَاقُ الْعَمَلِ وَنِفَاقُ التَّكْذِيبِ].  
حَدَّثَنَا الْحَسَنُ بْنُ عَیِّي الْخَلَّالُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ ابْنِ مُرَّةَ بِهَذَا الْإِسْنَادِ نَحْوَهُ.  
[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تَخْرِيج: متفق عليه، وأخرجه البخاري، الإيمان، باب علامات المنافق، ح: ٣٤، ومسلم، ح: ٥٨ من حديث سفيان الثوري به.

### Comments:

Three characteristics are proof of real [practical] hypocrisy, if the fourth one is present too, it will then be the sign of complete hypocrisy, and such a person will be a real hypocrite. Both *Aḥādīth* prove five characteristics of a hypocrite: 1. telling lies, 2. dishonesty, 3. breaking a treaty, 4. breaking a promise and 5. swearing and the use of abusive language. Breaking a promise and breaking a treaty is one thing, therefore some narrations have the version ‘breaking a treaty’ and some have ‘breaking a promise’. ‘Swearing and abusive language’ is included in ‘telling lies’. If these characteristics become a daily habit, it will then be hypocrisy, and if committed occasionally it will be sin and disobedience.

**2633.** Zaid bin Arqam narrated that the Messenger of Allāh ﷺ said: "Whenever a man makes a promise and he intends to fulfill it, but he does not fulfill it, then there is no burden upon him." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, its chain is not strong. 'Alī bin 'Abdul-'Alā' is trustworthy, Abū An-Nu'mān is unknown and Abū Waqqāṣ is unknown.

٢٦٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ عَلِيِّ بْنِ عَبْدِ الْأَعْلَى، عَنْ أَبِي الثَّعْمَانِ، عَنْ أَبِي وَقَّاصٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَعَدَ الرَّجُلُ وَيَتَوَيَّ أَنْ يَفِي بِهِ فَلَمْ يَفِ بِهِ فَلَا جُنَاحَ عَلَيْهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ، وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ. عَلِيُّ بْنُ عَبْدِ الْأَعْلَى ثِقَةٌ وَأَبُو الثَّعْمَانِ مَجْهُولٌ وَأَبُو وَقَّاصٍ مَجْهُولٌ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب في العدة، ح: ٤٩٩٥ من حديث أبي عامر به.

## Chapter 15. What Has Been Related That 'Verbally Abusing A Muslim Is Disobedience'

**2634.** Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said: "A Muslim's fighting his brother is disbelief, and verbally abusing him is disobedience." (*Ṣaḥīh*)

There are narrations on this topic from Sa'd and 'Abdullāh bin Mughaffal.

[Abū 'Eisā said:] The *Hadīth* of Ibn Mas'ūd is a *Hasan Ṣaḥīh Hadīth*. It has been reported from 'Abdullāh bin Mas'ūd from other routes.

(المعجم ١٥) - بَابُ مَا جَاءَ سَبَابُ الْمُسْلِمِ فُسُوقٌ (التحفة ١٥)

٢٦٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَرِيعٍ: حَدَّثَنَا عَبْدُ الْحَكِيمِ بْنُ مَنْصُورٍ الْوَائِطِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قِتَالُ الْمُسْلِمِ أَخَاهُ كُفْرٌ وَسَبَابُهُ فُسُوقٌ». وَفِي الْبَابِ عَنْ سَعْدِ وَعَبْدِ اللَّهِ بْنِ مَعْقِلٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ مِنْ غَيْرِ وَجْهٍ.

تخريج: [صحيح] وأخرجه النسائي: ١٢٢/٧، ح: ٤١١٣ (تحريم الدم، باب قتال المسلم) من حديث عبد الملك بن عمير به وللحديث شواهد كثيرة منها الحديث الآتي \* وفي الباب عن سعد (بن أبي وقاص) [ابن ماجه، ح: ٣٩٤١] وعبد الله بن مغفل [الطبراني في الاوسط: ١/٤١٣، ح: ٧٣٨].

**Comments:**

Even fighting with a Muslim is disbelief, but not such a disbelief that ousts one from the fold of Islam; Muslims' fighting with each other is against Islam and *Īmān* and it is an act of disbelief. Therefore avoiding it is an essential demand of *Īmān*.

**2635.** Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said: "Verbally abusing a Muslim is disobedience and fighting him is disbelief." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [And the meaning of this *Ḥadīth*: "Fighting him is disbelief" does not refer to the disbelief that is equal to apostasy from Islām. The proof for this is that it has been reported that the Prophet ﷺ said: "Whoever is killed on purpose, then those responsible for the one killed have a choice, if they want, they can kill him, and if they want, they can forgive him."

While if killing was disbelief, it would be obligatory. It has been reported from Ibn 'Abbās, Ṭawūs, 'Aṭā' and others among the people of knowledge that they said: "It is a disbelief below disbelief, and a sin below sin."

٢٦٣٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَمَعْنَى هَذَا الْحَدِيثِ: «قِتَالُهُ كُفْرٌ» لَيْسَ بِهِ كُفْرًا مِثْلَ الْإِزْدَادِ عَنِ الْإِسْلَامِ وَالْحُجَّةُ فِي ذَلِكَ مَا رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ قَتَلَ مُتَعَمِّدًا فَأَوْلِيَاءُ الْمَقْتُولِ بِالْخِيَارِ إِنْ شَاءُوا قَتَلُوا وَإِنْ شَاءُوا عَفَوْا» وَلَوْ كَانَ الْقَتْلُ كُفْرًا لَوَجَبَ، وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ وَطَاوُسٍ وَعَطَاءٍ وَغَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ قَالُوا: كُفْرٌ دُونَ كُفْرٍ وَفُسُوقٌ دُونَ فُسُوقٍ].

**تخريج:** متفق عليه، وأخرجه مسلم، الإيمان، باب بيان قول النبي ﷺ: "سباب المسلم فسوق وقتاله كفر"، ح: ٦٤ من حديث سفیان الثوري والبخاري، ح: ٤٨ من حديث زيد به \* حديث: "من قتل متعمداً... إلخ"، تقدم: ١٣٨٧ وهو حديث حسن.

## Chapter 16. What Has Been Related About The One Who Accuses His Brother Of Disbelief

**2636.** Ad-Dḥaḥāk narrated that the Prophet ﷺ said: "It is not for a slave (of Allāh) to vow about

(المعجم ١٦) - بَابُ مَا جَاءَ فِيْمَنْ رَمَى أَخَاهُ بِكُفْرٍ (التحفة ١٦)

٢٦٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْآزْرُقِيُّ عَنْ هِشَامٍ

something he does not possess, and cursing a believer is like killing him, and whoever accuses a believer of disbelief, then it is like he has killed him, and whoever kills himself with something, then Allāh will punish him with whatever he killed himself with on the Day of Judgement.” (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Dharr and Ibn ‘Umar.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

الدَّسْتَوَائِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قِلَابَةَ، عَنْ ثَابِتِ بْنِ الصَّحَّاحِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ عَلَى الْعَبْدِ نَذْرٌ فِيمَا لَا يَمْلِكُ، وَلَا عَنِ الْمُؤْمِنِ كَقَاتِلِهِ، وَمَنْ قَذَفَ مُؤْمِنًا بِكُفْرٍ فَهُوَ كَقَاتِلِهِ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عَذَّبَهُ اللَّهُ بِمَا قَتَلَ بِهِ نَفْسَهُ يَوْمَ الْقِيَامَةِ».

وَفِي الْبَابِ عَنْ أَبِي ذَرٍّ وَابْنِ عُمَرَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، الإيمان، باب بيان غلظ تحريم قتل الإنسان نفسه... إلخ، ح: ١١٠ من حديث هشام الدستوائي والبخاري، ح: ٦٠٤٧ من حديث يحيى بن أبي كثير به \* وفي الباب عن أبي ذر [البخاري، ح: ٦٠٤٥ ومسلم، ح: ٦١] وابن عمر [يأتي: ٢٦٣٧].

#### Comments:

As killing someone is a crime and offence, likewise is cursing and criticising someone, so calling a Muslim ‘disbeliever’ is a crime like killing; committing suicide is also a sin, and a person who does so will be punished with the same weapon that he had used to commit suicide.

**2637.** Ibn ‘Umar narrated that the Prophet ﷺ said: “Whoever says to his brother ‘disbeliever’ then it will have settled upon one of them.” (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* and the meaning of ‘(Bā)’ is settled.

٢٦٣٧ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ،

عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَيُّمَا رَجُلٍ قَالَ لِأَخِيهِ كَافِرٌ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا».

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [غَرِيبٌ].

وَمَعْنَى قَوْلِهِ بَاءٌ: يَغْنِي أَقْرَأً.

تخریج: متفق عليه، وأخرجه البخاري، الأدب، باب من أكفر أخاه بغير تأويل فهو كما قال، ح: ٦١٠٤ من حديث مالك ومسلم، ح: ٦٠ من حديث عبدالله بن دينار به وهو في الموطأ للإمام مالك رحمه الله ٩٨٤/٢ نحو المعنى.

#### Comments:

It is an extreme criminal offence to call a Muslim ‘disbeliever’; and one of the two definitely fall victim to it, either the addressed person will certainly become a disbeliever, or the caller is not safe from the bad consequence of what he said.

**Chapter 17. What Has Been Related About Whoever Dies While He Bears Witness To *Lā Ilāha Illallāh***

**2638.** Aṣ-Ṣunābiḥī narrated from ‘Ubādah bin Aṣ-Ṣāmit, he said: “I entered upon him while he was dying, so I cried, and he said: ‘There now, why are you crying? For by Allāh, if I am a martyr, then I will bear witness for you, and if I am granted intercession I will intercede for you, and if I can I will benefit you,’ then he said: ‘By Allāh! There is no *Ḥadīth* which I heard from the Messenger of Allāh ﷺ which is good for you but I narrated it to you, except for one – and I shall narrate it to you today, while I am near death. I heard the Messenger of Allāh ﷺ say: “Whoever testifies to *Lā Ilāha Illallāh* and that Muḥammad is the Messenger of Allāh, then Allāh has forbidden the Fire to him.” (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Ṭalḥah, Jābir, Ibn ‘Umar and Zaid bin Khālīd.

[He said: I heard Ibn Abī ‘Umar say: “I heard Ibn ‘Uyainah say: ‘Muḥammad bin ‘Ajlān (a narrator in the chain) was trustworthy and reliable in *Ḥadīth*].

Aṣ-Ṣunābiḥī is ‘Abdur-Raḥmān bin ‘Usailah, Abū ‘Abdullāh.

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

It has been related from Az-Zuhri

(المعجم ١٧) - بَابُ [مَا جَاءَ] فِيمَنْ يَمُوتُ وَهُوَ يَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ

(التحفة ١٧)

٢٦٣٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجَلَانَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ ابْنِ مُحَيْرِيزٍ عَنِ الصَّنَابِغِيِّ، عَنْ عُبَادَةَ ابْنِ الصَّامِتِ أَنَّهُ قَالَ: دَخَلْتُ عَلَيْهِ وَهُوَ فِي الْمَوْتِ فَبَكَيْتُ فَقَالَ: مَهْلًا لِمَ تَبْكِي، فَوَاللَّهِ! لَئِنْ اسْتَشْهَدْتُ لَأَشْهَدَنَّ لَكَ، وَلَئِنْ شَفَعْتُ لَأَشْفَعَنَّ لَكَ، وَلَئِنْ اسْتَطَعْتُ لَأَنْفَعَنَّكَ، ثُمَّ قَالَ: وَاللَّهِ! مَا مِنْ حَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لَكُمْ فِيهِ خَيْرٌ إِلَّا حَدَّثْتُكُمْوَهُوَ إِلَّا حَدِيثًا وَاحِدًا وَسَأُحَدِّثُكُمْوَهُ الْيَوْمَ، وَقَدْ أُحِيطَ بِنَفْسِي، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ شَهِدَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ».

وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ وَطَلْحَةَ وَجَابِرٍ وَابْنِ عُمَرَ وَزَيْدِ بْنِ خَالِدٍ. [قَالَ: سَمِعْتُ ابْنَ أَبِي عُمَرَ يَقُولُ: سَمِعْتُ ابْنَ عُيَيْنَةَ يَقُولُ: مُحَمَّدُ بْنُ عَجَلَانَ كَانَ ثِقَةً مَأْمُونًا فِي الْحَدِيثِ].

وَالصَّنَابِغِيُّ هُوَ عَبْدُ الرَّحْمَنِ بْنُ عُسَيْلَةَ أَبُو عَبْدِ اللَّهِ. [قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

وَقَدْ رَوَى عَنِ الزُّهْرِيِّ أَنَّهُ سِئِلَ عَنْ قَوْلِ النَّبِيِّ ﷺ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ»، فَقَالَ: إِنَّمَا كَانَ هَذَا فِي أَوَّلِ

that he was asked about the statement of the Prophet ﷺ: "Whoever says *Lā Ilāha Illallāh*, will enter paradise," so he said: "That was only in the beginning of Islam before the revelation of the obligations, and the commands and prohibitions."

[Abū 'Eisā said:] According to some of the people of knowledge, the meaning of this *Ḥadīth* is that the people of *Tawḥīd* will enter Paradise, even if they are punished in the Fire because of their sins, so they will not dwell eternally in the Fire.

It has been related from [‘Abdullāh] bin Mas‘ūd, Abū Dharr, ‘Imrān bin Ḥusain, Jābir bin ‘Abdullāh, Ibn ‘Abbās, Abū Sa‘eed Al-Khudrī and Anas bin Mālīk that the Prophet ﷺ said: "A group of people from the people of *Tawḥīd* will come out of the Fire and enter Paradise."

This is what has been reported from Sa‘eed bin Jubair, Ibrāhīm An-Nakha‘ī, and others among the *Tābi‘īn* – and it has been reported through other routes from Abū Hurairah, from the Prophet ﷺ – regarding the explanation of the *Āyah*: And those who disbelieve will wish that they were Muslims.<sup>[1]</sup> They said: "When the people of *Tawḥīd* are taken out from the Fire and admitted into Paradise, those who disbelieved will wish that they had been Muslims."

الإِسْلَامَ قَبْلَ نُزُولِ الْفَرَائِضِ وَالْأَمْرِ وَالنَّهْيِ.  
[قَالَ أَبُو عِيسَى:] وَوَجْهُ هَذَا الْحَدِيثِ  
عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ، أَنَّ أَهْلَ التَّوْحِيدِ  
سَيَدْخُلُونَ الْجَنَّةَ، وَإِنْ عُذِّبُوا بِالنَّارِ بِذُنُوبِهِمْ  
فَإِنَّهُمْ لَا يُخَلَّدُونَ فِي النَّارِ.

وَقَدْ رَوَى عَنْ [عَبْدِ اللَّهِ] بْنِ مَسْعُودٍ وَأَبِي  
دَرٍّ وَعِمْرَانَ بْنِ حُصَيْنٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ  
وَأَبْنِ عَبَّاسٍ وَأَبِي سَعِيدِ الْخُدْرِيِّ وَأَنَسِ بْنِ  
مَالِكٍ [عَنِ النَّبِيِّ ﷺ] [أَنَّهُ] قَالَ: «سَيَخْرُجُ  
قَوْمٌ مِنَ النَّارِ مِنْ أَهْلِ التَّوْحِيدِ وَيَدْخُلُونَ  
الْجَنَّةَ».

وَهَكَذَا رَوَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَإِبْرَاهِيمَ  
النَّخَعِيِّ وَغَيْرِ وَاحِدٍ مِنَ التَّابِعِينَ [وَقَدْ رَوَى  
مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ]  
فِي تَفْسِيرِ هَذِهِ الْآيَةِ: «رُبَّمَا يَوَدُّ الَّذِينَ  
كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ» [الحجر: ٢]  
قَالُوا: إِذَا أُخْرِجَ أَهْلُ التَّوْحِيدِ مِنَ النَّارِ  
وَأُدْخِلُوا الْجَنَّةَ يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا  
مُسْلِمِينَ.

[1] *Al-Hijr* 15:2.

**تخريج:** وأخرجه مسلم، الإيمان، باب الدليل على أن مات على التوحيد دخل الجنة قطعاً، ح: ٢٩ عن قتبية به \* وفي الباب عن أبي بكر [أحمد: ٦/١] وعمر [أحمد: ٦٣/١] وعثمان [مسلم، ح: ٢٦] وعلي [الطبراني في الأوسط: ١/٣٤٢، ح: ٥٧٨] وطلحة [ابن ماجه، ح: ٣٧٩٥] وجابر [مسلم، ح: ٩٣] وابن عمر [الطبراني في الأوسط: ٢/٣٤٨، ح: ١٦٠٤] وزيد بن خالد [النسائي في عمل اليوم والليلة، ح: ١١١٠، ١١١١] \* قول ابن عيينة صحيح عنه \* وروى عن عبد الله بن مسعود [تقدم: ٢٥٩٥] وأبي ذر [تقدم: ٢٥٩٦] وعمران بن حصين [تقدم: ٢٦٠٠] وجابر ابن عبدالله [البخاري، ج: ٦٥٥٨] ومسلم، ح: ١٩١ وأحمد: ٣/٣٢٥ وابن عباس [أحمد: ١/٢٨١] وأبي سعيد الخدري [تقدم: ٢٥٩٨] وأنس بن مالك [تقدم: ٢٥٩٣].

### Comments:

In this *Hadith*, the meaning of declaration of *Tawhīd* and the truth of the Messenger is to accept the call of Islam fully from the heart and to follow it; in other words, it may be said thus that the declaration of *Tawhīd* and Messengerhood include the complete religion of Islam. Doubtlessly, he who embraces the religion of *Tawhīd* from the heart truly, he will enter paradise.

**2639.** ‘Abdullāh bin ‘Amr bin Al-‘Āṣ narrated that the Messenger of Allāh ﷺ said: “Indeed Allāh will distinguish a man from my *Ummah* before all of creation on the Day of Judgement. Ninety-nine scrolls will be laid out for him, each scroll is as far as the eye can see, then He will say: ‘Do you deny any of this? Have those who recorded this wronged you?’ He will say: ‘No, O Lord!’ He will say: ‘Do you have an excuse?’ He will say: ‘No, O Lord!’ So He will say: ‘Rather you have a good deed with us, so you shall not be wronged today.’” Then He will bring out a card (*Biṭāqah*); on it will be: “I testify to *Lā ilāha illallāh*, and I testify that Muḥammad is His servant and Messenger.” He will say: ‘Bring your scales.’ He will say: ‘O Lord! What good is this card next to these scrolls?’ He will say: ‘You shall not be wronged.’ He said: ‘The scrolls will be put on a pan (of

٢٦٣٩ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا [عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ عَنْ لَيْثِ بْنِ سَعْدٍ: حَدَّثَنِي عَامِرُ بْنُ يَحْيَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْمَعَاذِيِّ ثُمَّ الْحَبْلِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ عَمْرٍو بْنَ الْعَاصِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ سَيَخْلَصُ رَجُلًا مِنْ أُمَّتِي عَلَى رُءُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ فَيَنْشُرُ عَلَيْهِ تِسْعَةَ وَتِسْعِينَ سَجَلًا، كُلُّ سَجَلٍ مِثْلُ مَدِّ الْبَصْرِ ثُمَّ يَقُولُ: أَتَنْكِرُ مِنْ هَذَا شَيْئًا؟ أَظْلَمَكَ كَتَبَتِي الْحَافِظُونَ؟ يَقُولُ: لَا، يَا رَبِّ! فَيَقُولُ: أَفَلَكَ عُذْرٌ؟ فَيَقُولُ: لَا، يَا رَبِّ! فَيَقُولُ: بَلَى، إِنَّ لَكَ عِنْدَنَا حَسَنَةً فَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ، فَيَخْرُجُ بِطَاقَةٍ فِيهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَيَقُولُ: احْضُرْ وَرَنَّا، فَيَقُولُ: يَا رَبِّ! مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ

the scale), and the card on (the other) pan; the scrolls will be light, and the card will be heavy, nothing is heavier than the Name of Allāh.” (Ṣaḥīḥ)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

(Another chain) with similar in meaning. The *Biṭāqah* is a small piece (of paper).

السَّجَلَاتِ؟ فَقَالَ: فَإِنَّكَ لَا تُظَلِّمُ. قَالَ: فَتَوْضَعُ السَّجَلَاتُ فِي كِفَّةٍ وَالْبِطَاقَةُ فِي كِفَّةٍ فَطَاشَتِ السَّجَلَاتُ وَثَقَلَتِ الْبِطَاقَةُ، وَلَا يَنْقُلُ مَعَ اسْمِ اللَّهِ شَيْءٌ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ عَامِرِ ابْنِ يَحْيَى بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ، وَالْبِطَاقَةُ: الْقِطْعَةُ.

**تخریج:** [إسناده صحيح] وأخرجه أحمد: ۲/۲۱۳ من حديث ابن المبارك به وهو في الزهد له (زوائد نعيم)، ح: ۳۷۱ وصححه الحاكم: ۶/۱، ۵۲۹ ووافقه الذهبي، ورواه ابن ماجه، ح: ۴۳۰ من حديث الليث بن سعد به.

#### Comments:

If a person embraces Islam out of sincerity of the heart, all his sins are forgiven because of it; the phrase of declaration of Faith is the phrase that is declared on the tongue along with the sincerity of the heart at the very first time to come out of disbelief and polytheism to enter the fold of Islam. On the Day of Judgement, the person will be shown, at the time of weighing the deeds, the result of the ‘Phrase of Oneness’ that the previous sins of his entire life will become weightless and ineffective.

### Chapter 18. What Has Been Related About The Splitting That Will Occur In This *Ummah*

(المعجم ۱۸) - بَابُ [مَا جَاءَ فِي] افْتِرَاقِ هَذِهِ الْأُمَّةِ (التحفة ۱۸)

**2640.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The Jews split into seventy-one sects, or seventy-two sects, and the Christians similarly, and my *Ummah* will split into seventy-three sects.” (*Hasan*)

There are narrations on this topic from Sa’d, and ‘Abdullāh bin ‘Amr and ‘Awf bin Mālik.

[Abū ‘Eīsā said:] The *Hadīth* of Abū Hurairah is a *Hasan Ṣaḥīḥ Hadīth*.

۲۶۴۰ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ أَبُو عَمَّارٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ ابْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَفَرَّقَتِ الْيَهُودُ عَلَى إِخْدَى وَسَبْعِينَ فِرْقَةً، أَوْ اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً وَالنَّصَارَى مِثْلَ ذَلِكَ، وَتَفَرَّقَتِ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً».

وَفِي الْبَابِ عَنْ سَعْدِ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَوْفِ بْنِ مَالِكٍ.



[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ

حَدِيثٌ حَسَنٌ صَحِيحٌ.

**تخريج:** [إسناده حسن] وأخرجه أبو داود، السنة، باب شرح السنة، ح: ٤٥٩٦ وابن ماجه، ح: ٣٩٩١ من حديث محمد بن عمرو به وصححه ابن حبان، ح: ١٨٣٤ والحاكم: ١/١٢٨ على شرط مسلم ووافقه الذهبي (!) \* وفي الباب عن سعد [عبد بن حميد، ح: ١٤٨] وعبد الله بن عمرو [يأتي: ٢٦٤١] وعوف بن مالك [ابن ماجه، ح: ٣٩٩٢].

**2641.** ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “What befell the children of Isrā’il will befall my *Ummah*, step by step, such that if there was one who had intercourse with his mother in the open, then there would be someone from my *Ummah* who would do that. Indeed the children of Isrā’il split into seventy-two sects, and my *Ummah* will split into seventy-three sects. All of them are in the Fire except one sect.” He said: “And which is it O Messenger of Allāh?” He said: “What I am upon and my Companions.” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib*, and explanative, and we do not know of its like except through this route.

**تخريج:** [إسناده ضعيف] وأخرجه الحاكم: ١/١٢٩ من حديث سفیان الثوري به، ابن أنعم الإفريقي ضعيف مشهور وللحديث شواهد ضعيفة.

**2642.** ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh said: “Indeed Allāh, the Blessed and Exalted, created His creation in darkness, then He cast His Light upon them, so whoever is touched by that light he is guided, and whoever is not, he goes astray. It is

٢٦٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا

أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ [الثَّوْرِيِّ]، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ بْنِ أَنْعَمٍ الْإِفْرِيقِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ حَدَوُ النَّعْلِ بِالنَّعْلِ حَتَّى إِنْ كَانَ مِنْهُمْ مَنْ أَتَى أُمَّهُ عُلَانِيَةً لَكَانَ فِي أُمَّتِي مَنْ يَصْنَعُ ذَلِكَ وَإِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً، وَتَفَرَّقَتْ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً»، قَالَ: وَمَنْ هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «مَا أَنَا عَلَيْهِ وَأَصْحَابِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ،

مُفَسَّرٌ لَا نَعْرِفُهُ مِثْلَ هَذَا إِلَّا مِنْ هَذَا الْوَجْهِ.

٢٦٤٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا

إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الدَّبْلَمِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى

for this reason that I say that the pens have dried with Allāh's knowledge." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*.

خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ، فَأَلْقَى عَلَيْهِمْ مِنْ نُورِهِ،  
فَمَنْ أَصَابَهُ مِنْ ذَلِكَ النُّورِ اهْتَدَى، وَمَنْ  
أَخْطَاهُ ضَلَّ، فَلِذَلِكَ أَقُولُ: جَفَّ الْقَلَمُ عَلَى  
عِلْمِ اللَّهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [صحيح] \* إسماعيل بن عياش تابعه الأوزاعي، عند الحاكم: ٣٠/١ وصححه  
ووافقه الذهبي ورواه أحمد: ١٧٦/٢ من حديث عبد الله بن الدليمي وللحديث طرق عند ابن حبان،  
ح: ١٨١٢ والحاكم وغيرهما \* هذا الحديث لم يذكره المزي في تحفة الأشراف.

**2643.** Mu'adh bin Jabal narrated that the Messenger of Allāh ﷺ said: "Do you know what Allāh's right upon His slaves is?" I said: "Allāh and His Messenger know best." He said: "His right upon them is that they worship Him alone and do not associate any partners with Him." He said: "And do you know what their right over Allāh is if they do that?" I said: "Allāh and His Messenger know best." He said: "That He will not punish them." (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

It has been reported through other routes from Mu'adh bin Jabal.

٢٦٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ:  
حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي  
إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ مُعَاذِ بْنِ  
جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَدْرِي مَا  
حَقُّ اللَّهِ عَلَى الْعِبَادِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ  
أَعْلَمُ. قَالَ: «إِنَّ حَقَّهُ عَلَيْهِمْ أَنْ يَعْبُدُوهُ وَلَا  
يُشْرِكُوا بِهِ شَيْئًا». قَالَ: «أَتَدْرِي مَا حَقُّهُمْ  
عَلَى اللَّهِ إِذَا فَعَلُوا ذَلِكَ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ  
أَعْلَمُ، قَالَ: «أَنْ لَا يُعَذِّبَهُمْ».

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَى مِنْ غَيْرِ وَجْهٍ عَنْ مُعَاذِ بْنِ  
جَبَلٍ.

تخریج: متفق عليه وأخرجه البخاري، الجهاد والسير، باب اسم الفرس والحمار، ح: ٢٨٥٦  
ومسلم، ح: ٣٠ من حديث أبي إسحاق به وهو في مسند أبي داود الطيالسي، ح: ٥٦٥ عن شعبة  
وسلام عن أبي إسحاق به.

### Comments:

To worship Allāh and to abandon polytheism is in fact to accept the Islamic life and adhere to it, because the greatest and clearest difference between Islam and disbelief is *Tawḥīd* (the servitude to Allāh) and the abandonment of *Shirk*. So those who perform these deeds will fulfill the rights due to Allāh and consequently escape punishment.

2644. Abū Dharr narrated that the Messenger of Allāh ﷺ said: "Jibril came to me and gave me glad tidings, that whoever dies without associating anything with Allāh, then he will enter Paradise." I said: "Even if he commits adultery and theft?" He said: "Yes." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

There is something on this topic from Abū Ad-Dardā'.

٢٦٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَنَّ أَبَا شُعْبَةَ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ وَعَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ وَالْأَعْمَشِ: كُلُّهُمْ سَمِعُوا زَيْدَ بْنَ وَهَبٍ، عَنْ أَبِي ذَرٍّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَانِي جِبْرِيلُ فَبَشَّرَنِي أَنَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ. قُلْتُ: وَإِنْ رَزَى وَإِنْ سَرَقَ؟ قَالَ: نَعَمْ.» [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ.

تَخْرِيج: متفق عليه، وأخرجه البخاري، بدء الخلق، باب ذكر الملائكة صلوات الله عليهم، ح: ٣٢٢٢ من حديث شعبة ومسلم، الزكاة، باب الترغيب في الصدقة، ح: ٣٣/٩٤ من حديث عبدالعزيز بن ربيع به وهو في مسند أبي داود الطيالسي، ح: ٤٤٤ بلفظ: "يا أبا ذر بشر الناس أنه من قال: لا إله إلا الله دخل الجنة" \* وفي الباب عن أبي الدرداء [أحمد: ٤٤٢/٦ والنسائي في عمل اليوم والليلة، ح: ١١٢٤].

### Comments:

The meaning of not committing *Shirk* is the confession of *Tawḥīd* and its practice, and he who believes in the religion of *Tawḥīd* from the heart, will enter paradise; as its detail has previously passed.