

*In the Name of Allāh, the Most
Beneficent, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*And may the blessings and peace of Allāh
be upon our master Muḥammad,
his family, his Companions,
and those who love him.*

وصلى الله وسلم على سيدنا
محمد وآله وصحبه ومحبيه

The Book Of The Sunnah

(المعجم ...) [كِتَابُ السُّنَّةِ] (التحفة ١)

Chapter 1. Following The Sunnah Of The Messenger Of Allāh ﷺ

(المعجم ١) - بَابُ اتِّبَاعِ سُنَّةِ رَسُولِ اللَّهِ
ﷺ (التحفة ١)

1. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said, 'Whatever I have commanded you, do it, and whatever I have forbidden you, refrain from it.'" (Sahih)

١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَمَرْتُكُمْ بِهِ فَخُذُوهُ، وَمَا نَهَيْتُكُمْ عَنْهُ فَاتَّهُوا».

تخريج: [صحيح] أخرجه أحمد: ٣٥٥/٢ من حديث شريك به، وانظر الحديث الآتي.

Comments:

- Each and every command of the Prophet ﷺ is binding on the community. Numerous Verses of the Qur'an confirm the assertion.
- Anything and everything the Prophet ﷺ prohibits must be avoided. Allāh the Glorified says in His Book: "... And whatever the Messenger gives you, take it; and whatever he forbids you, desist from it..." (59:7)
- The above quoted Verse proves that a command, as a rule, is binding although in certain contexts it could simply mean preferability or recommendation.

2. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: "Leave me as I have left you (Don't ask me the minor things that I have avoided to tell you). For those who came before you were doomed because of their questions and differences with their Prophets. If I command you to do

٢ - حَدَّثَنَا أَبُو عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ الصَّبَّاحِ، قَالَ: أَنْبَأَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَيَّ أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ»

something, then do as much of it as you can, and if I forbid you from doing something, then refrain from it.” (Sahih)

فَخُذُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاتَّقُواهُ.

تخریج: أخرجه مسلم، الفضائل، باب توقيره ﷺ ... إلخ، ح: ۱۳۳۷ بعد، ح: ۲۳۵۷ من طريقين عن الأعمش به، وأصله عند البخاري، ح: ۷۲۸۸، وله طرق أخرى.

Comments:

- Permissibility is the rule in all worldly affairs as long as they are not prohibited by the Qur’ân and Sunnah. In the case of acts of worship, however, the rule is that only those acts are allowed that have their proof in the Qur’ân and Sunnah. It, therefore, follows that any newly-invented thing in religious matters is an innovation (*Bid’ah*). Not so in the case of worldly affairs.
- Discussion on matters having no practical relevance must be avoided.
- Disobedience to the commands of the Prophet ﷺ means inviting one’s own doom and destruction.
- In cases where a person is not able to comply with a certain commandment for a reason, accepted in the sacred law of Islam as genuine, he will not be reckoned a sinner by Allâh, as expressed in the following Verse of the Qur’ân: “Allâh burdens not a soul with more than it can bear...” (2:286)

3. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever obeys me, obeys Allâh; and whoever disobeys me, disobeys Allâh.’” (Sahih)

۳ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ».

تخریج: [صحيح] أخرجه أحمد: ۲/۲۵۲، ۲۵۳ عن أبي معاوية ووكيع به، وللحديث طرق كثيرة عند البخاري، ح: ۲۹۵۷، ومسلم، ح: ۱۸۳۵ وغيرهما.

Comments:

The rule quoted above has also been expressed in the Qur’ân in the following terms: “Whoever obeys the Messenger, thereby obeys Allâh...” (4:80)

This is so because the Messenger of Allâh ﷺ never prescribes any rule of *Shari’ah* out of his own likes or preferences; he only communicates what is revealed to him by Allâh, Who says in the Holy Book: “And he (the Prophet) never speaks of (his own) desire. It is only a revelation revealed.” (53:3-4)

In fact the Prophet ﷺ himself obeyed the commandments of Allâh just like the rest of the community. The Prophet ﷺ, rather, presented a far greater

example of righteousness and piety than the ordinary Muslims.

4. It was narrated that Abu Ja'far said: "Whenever Ibn 'Umar heard a *Hadith* from the Messenger of Allāh ﷺ, he would not do more than it said, and he would not do less." (*Sahih*)

٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ مُحَمَّدِ بْنِ سُوْقَةَ، عَنْ أَبِي جَعْفَرٍ، قَالَ: كَانَ ابْنُ عُمَرَ إِذَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا لَمْ يَعْذُهُ وَلَمْ يَقْصُرْ دُونَهُ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٨٢/٢ من حديث محمد بن سوقة به مطولاً.

Comments:

- The *Hadith* under reference shows how keen the Companions were to avoid innovation and literally implement each word of the Prophet's ordainments. They left no stone unturned in their effort. Nor did they try to put one step ahead of the Prophet ﷺ. It is because the Qur'ân expressly forbids the doing of it in the following terms: "O you who believe! Do not put yourselves forward before Allāh and His Messenger." (49:1)
- The *Hadith* would also explain why 'Abdullāh bin 'Umar ؓ, when he heard a *Hadith* from the Prophet ﷺ, neither added to it nor omitted from it anything.

5. It was narrated that Abu Dardā' said: "The Messenger of Allāh ﷺ came out to us when we were speaking of poverty and how we feared it. He said: 'Is it poverty that you fear? By the One in Whose Hand is my soul, (the delights and luxuries of) this world will come to you in plenty, and nothing will cause the heart of anyone of you to deviate except that. By Allāh, I am leaving you upon something like *Baydā'* (white, bright, clear path) the night and day of which are the same.'"

Abu Dardā' said: "He spoke the truth, by Allāh. The Messenger of Allāh ﷺ did indeed leave us upon something like *Baydā'* (the white, bright, clear path) the days and nights of which were the

٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ الدَّمَشَقِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى بْنِ [الْقَاسِمِ بْنِ] سَمِيعٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُلَيْمَانَ الْأَنْطَسِيُّ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْجُرَيْشِيِّ، عَنْ جُبَيْرِ بْنِ نَفَيْرٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَذْكُرُ الْفَقْرَ وَنَتَخَوَّفُهُ. فَقَالَ: «الْفَقْرُ تَخَافُونَ؟ وَالَّذِي نَفْسِي بِيَدِهِ لَتَصْبَنَّ عَلَيْكُمْ الدُّنْيَا صَبًّا حَتَّى لَا يُرِيعَ قَلْبَ أَحَدِكُمْ إِزَاعَةً إِلَّا هِيَ». وَإِنَّمَا اللَّهُ لَقَدْ تَرَكْتُمْكُمْ عَلَى مِثْلِ الْبَيْضَاءِ، لَيْلُهَا وَنَهَارُهَا سَوَاءٌ.

قال أبو الدرداء: صدق والله، رسول الله ﷺ تركنا والله، على مثل البيضاء، ليلها ونهارها سواء.

same." (*Hasan*)

تخريج: [إسناده حسن] أخرجه ابن أبي عاصم في السنة، ح: ٤٧ عن هشام به.

Comments:

- Poverty is a kind of trial from Allâh. It drives a lot of people to unlawful ways in search of sustenance. Similarly, too much affluence is also a trial, which induces people to indulge in evils like false pride, greed, and so on. The *Hadith*, however, seems to suggest that the affliction of affluence is greater than the affliction of poverty. May Allâh protect us from all trials and temptations!
- The "days and nights of which are the same" probably means that everything in the Divine Law is bright like day. It could also mean that just as right was made completely distinct from wrong during the lifetime of the Prophet ﷺ, the light of guidance would continue to shine even after his death, thanks to the luminous rays of the Book and the Sunnah that would guide the community to discriminate between truth and falsehood.

6. Mu'âwiyah bin Qurrah narrated that his father said: "The Messenger of Allâh ﷺ said: 'A group of my *Ummah* will continue to prevail and they will never be harmed by those who forsake them, until the Hour begins.'"

٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي مُنْصُورِينَ لَا يَضُرُّهُمْ مَنْ خَدَّلَهُمْ حَتَّى تَقُومَ السَّاعَةُ».

(*Sahih*)

تخريج: [إسناده صحيح] أخرجه الترمذي، الفتن، باب ما جاء في أهل الشام، ح: ٢١٩٢ من حديث شعبة به، وقال «هذا حديث حسن صحيح» وصححه ابن حبان (موارد)، ح: ١٨٥١، (ابن بلبان)، ح: ٦١، ٦٨٣٤.

Comments:

- Allâh the Glorified has honored the community of the Prophet Muhammad ﷺ, by decreeing that it will not go astray *en masse* as was the case with the earlier communities: they went astray so completely that no one, except whom Allâh pleased, remained on the right track.
- Islam, the religion of truth, is immune from distortion, since the holy book of Islam – the Qur'ân – is fully preserved, and so are the traditions of the Prophet ﷺ, thanks to the efforts of those who faithfully transmitted them, and to those who faithfully implemented them.
- A great number of scholars hold the view that the people referred to in the *Hadith* are *Ahl Hadith*, for it is they who do not consider anyone deserving unquestioned compliance after the Messenger of Allâh ﷺ.
- The *Hadith* does not imply that those treading the path of truth shall be spared all trials and tribulations in life. It rather means that those trials and tribulations shall not force them to deviate from the path of truth.

e. The phrase “until the Hour begins” means ‘until the time Islam remains in the hearts of the people’ since the last generation of men that shall witness the Hour will be such that no one among them will say ‘Allâh, Allâh’ since the Prophet ﷺ has foretold that.

7. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “A group of my *Ummah* will continue to adhere steadfastly to the command of Allâh and those who oppose them will not be able to harm them.” (Hasan)

٧ - حَدَّثَنَا أَبُو عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا هِشَامُ ابْنُ عَمَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَزَةَ، قَالَ: حَدَّثَنَا أَبُو عَلْقَمَةَ نَصْرُ بْنُ عَلْقَمَةَ، عَنْ عُمَيْرِ بْنِ الْأَسْوَدِ، وَكَثِيرِ بْنِ مَرَّةَ الْحَضْرَمِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَوَّامَةً عَلَى أَمْرِ اللَّهِ لَا يُضُرُّهَا مَنْ خَالَفَهَا».

تخريج: [إسناده حسن] نصر بن علقمة الحمصي وثقه دحييم الشامي، وابن حبان، وله شاهد عند أحمد (٢/٣٢١)، وصححه ابن حبان (موارد)، ح: ١٨٥٣.

8. Bakr bin Zur'ah said: “I heard Abu 'Inabah Al-Khawlâni, who had prayed facing both prayer directions (*Qiblah*) with the Messenger of Allâh ﷺ, say: ‘I heard the Messenger of Allâh ﷺ say: Allâh will continue to plant new people in this religion and use them in His obedience.’” (Hasan)

٨ - حَدَّثَنَا أَبُو عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا هِشَامُ ابْنُ عَمَّارٍ: حَدَّثَنَا الْجَرَّاحُ بْنُ مَلِيحٍ: حَدَّثَنَا بَكْرُ بْنُ زُرْعَةَ قَالَ: سَمِعْتُ أَبَا عِنَبَةَ الْخَوْلَانِيَّ، وَكَانَ قَدْ صَلَّى الْقِبْلَتَيْنِ مَعَ رَسُولِ اللَّهِ ﷺ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَزَالُ اللَّهُ يَغْرَسُ فِي هَذَا الدِّينِ غَرْسًا يَسْتَعْمِلُهُمْ فِي طَاعَتِهِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٤/٢٠٠ عن الهيثم بن خارجة عن الجراح به، وصححه ابن حبان (موارد)، ح: ٨٨، وقال البوصيري: «هذا إسناده صحيح»

Comments:

- Abu 'Inabah Al-Khawlâni ﷺ, a Companion of the Prophet ﷺ, is among the earliest entrants into Islam. He, like so many other Companions, prayed for sixteen or seventeen months facing Jerusalem before the revelation came for the change of direction (*Qiblah*) towards the Sacred House of Allâh in Makkah.
- Spread of Islam has not been a transitory phenomenon restricted to a particular period in history. People of different religious persuasions have all along been entering and, Allâh willing, will continue to enter its fold, and the Muslim *Ummah* shall continue to benefit by their capabilities.

9. 'Amr bin Shu'aib narrated that his father said: "Mu'awiyah stood up to deliver a sermon and said: 'Where are your scholars? Where are your scholars? For I heard the Messenger of Allâh ﷺ say: The Hour will not begin until a group of my *Ummah* will prevail over the people, and they will not care who lets them down and who supports them.'" (*Sahih*)

٩ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ بْنِ كَاسِبٍ: حَدَّثَنَا الْقَاسِمُ بْنُ نَافِعٍ: حَدَّثَنَا الْحِجَّاجُ بْنُ أَرْطَاةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ قَالَ: قَامَ مُعَاوِيَةُ خَطِيبًا فَقَالَ: أَيُّنَ عُلَمَائِكُمْ؟ أَيُّنَ عُلَمَائِكُمْ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَقُومُ السَّاعَةُ إِلَّا وَطَائِفَةٌ مِنْ أُمَّتِي ظَاهِرُونَ عَلَى النَّاسِ، لَا يُبَالُونَ مَنْ خَذَلَهُمْ وَلَا مَنْ نَصَرَهُمْ».

تخريج: [صحيح] حجاج عنعن، وأصل الحديث طرق كثيرة عند البخاري، ح: ٣٦٤١، ومسلم، ح: ١٠٣٧ بعد، ح: ١٩٢٣ وغيرهما عن معاوية رضي الله عنه.

Comments:

- a. "Where are your scholars?" because there were very few senior Companions at that time."
- b. "...prevail over the people" means: they will continue to prevail over the deviant groups through the might of their proofs and arguments. It could also mean that those on the right path will win discernable supremacy.
- c. The hallmark of scholars treading the path of truth is that they popularize the truth, and expose falsehood in belief and action, regardless of whether the number of people supporting them is large or small, or what position of authority their adversaries are holding.

10. It was narrated from Thawbân that the Messenger of Allâh ﷺ said: "A group among my *Ummah* will continue to follow the truth and prevail, and those who oppose them will not be able to harm them, until the command of Allâh comes to pass." (*Sahih*)

١٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنِ شُعَيْبٍ: حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ، عَنْ قَتَادَةَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ، عَنْ ثَوْبَانَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورِينَ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ، عَزَّ وَجَلَّ».

تخريج: أخرجه مسلم، الإمامة، باب قوله ﷺ لا تزال طائفة ... إلخ، ح: ١٩٢٠ من حديث أيوب عن أبي قلابة به.

11. Jâbir bin 'Abdullâh said: "We were with the Prophet ﷺ, and he drew a line (in the sand), then he drew two lines to its right and two to its left. Then he put his hand on the middle line and said: 'This is the path of Allâh.' Then he recited the Verse: And verily, this (i.e. Allâh's Commandments) is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path..."^[1] (Da'if)

١١ - حَدَّثَنَا أَبُو سَعِيدٍ [عَبْدُ اللَّهِ بْنُ سَعِيدٍ]: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، قَالَ: سَمِعْتُ مُجَابِلًا يَذْكُرُ عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَحَطَّ حَطًّا. وَحَطَّ حَطَّيْنِ عَنْ يَمِينِهِ، وَحَطَّ حَطَّيْنِ عَنْ يَسَارِهِ، ثُمَّ وَضَعَ يَدَهُ فِي الْحَطِّ الْأَوْسَطِ فَقَالَ: «هَذَا سَبِيلُ اللَّهِ». ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ﴾. [الأنعام:

[١٥٣

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣/٣٩٧ عن عبد الله بن محمد عن أبي خالد به * مجالد ضعيف (تلخيص المستدرک: ٢/٥٩٧) لبعض الحديث شواهد عند ابن حبان (موارد)، ح: ١٧٤١ وغيره، وصححه الحاكم: ٢/٣١٨، والذهبي، وحديث أحمد: ١/٤٣٥ يغني عنه.

Comments:

- There is only one straight path leading to Allâh; those leading to error are many.
- In order to exemplify the nature of error, the Prophet ﷺ drew lines on either side of the straight line. By doing so he seemed to suggest that error sometimes arises through exceeding the limits in religion, and at other times through unlawful remission or default. Exceeding the limits leads to innovations and heresies in belief and action.

Chapter 2. Venerating The Hadith Of The Messenger Of Allâh ﷺ And Dealing Harshly With Those Who Go Against It

12. It was narrated from Miqdâm bin Ma'dikarib Al-Kindi that the Messenger of Allâh ﷺ said: "Soon there will come a time that a man will be reclining on his pillow, and when one of my Ahadith is

(المعجم ٢) - بَابُ تَعْظِيمِ حَدِيثِ رَسُولِ اللَّهِ ﷺ وَالتَّغْلِيظِ عَلَى مَنْ عَارَضَهُ (التحفة ٢)

١٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْجُبَابِ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ: حَدَّثَنِي الْحَسَنُ بْنُ جَابِرٍ، عَنِ الْمُقْدَامِ بْنِ مَعْدِيكَرِبِ الْكِنْدِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

^[1] Al-An'âm 6:153.

narrated, he will say: 'The Book of Allāh is (sufficient) between us and you. Whatever it states is permissible, we will take as permissible; and whatever it states is forbidden, we will take as forbidden.' Verily, whatever the Messenger of Allāh ﷺ has forbidden is like that which Allāh has forbidden." (*Hasan*)

يُوشِكُ الرَّجُلُ مُتَكِنًا عَلَى أَرِيكَتِهِ يُحَدِّثُ بِحَدِيثٍ مِنْ حَدِيثِي فَيَقُولُ: بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ عَزَّ وَجَلَّ. فَمَا وَجَدْنَا فِيهِ مِنْ حَلَالٍ اسْتَحْلَلْنَاهُ، وَمَا وَجَدْنَا فِيهِ مِنْ حَرَامٍ حَرَّمْنَاهُ، إِلَّا وَإِنَّ مَا حَرَّمَ رَسُولُ اللَّهِ ﷺ مِثْلَ مَا حَرَّمَ اللَّهُ.

تخريج: [إسناده حسن] أخرجه الترمذي، العلم، باب ما نهى عنه أن يقال ... الخ، ج: ٢٦٦٤ من حديث معاوية بن صالح به، وقال: «هذا حديث حسن غريب من هذا الوجه» وصححه الحاكم: ١٠٩/١.

Comments:

- "Reclining on his pillow" indicating the splendor enjoyed by the newly-wedded brides in their decorated beds in the Arabian societies of bygone days. This suggests that the denial of *Hadith* is the vocation of the over-fed, luxury-loving individuals, given to sitting and leaning against the backs of their sofas.
- Nowadays we find such people who say that Qur'ân is enough for the rulings of Islam, while *Ahâdith* have been manipulated by some persons with evil intentions in the early times, so these cannot be trusted to be true. Such rejecters of the *Ahâdith* are called, by some; *Munkir Hadith*.

13. It was narrated from 'Ubaidullāh bin Abu Rāfi' from his father, that the Messenger of Allāh ﷺ said: "I do not want to find anyone of you reclining on his pillow, and when news comes to him of something that I have commanded or forbidden, he says, 'I do not know, whatever we find in the Book of Allāh, we will follow.'" (*Sahih*)

١٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، فِي نَيْبِهِ، أَنَا سَأَلْتُهُ، عَنْ سَالِمِ أَبِي النَّضْرِ، ثُمَّ مَرَّ فِي الْحَدِيثِ قَالُ: أَوْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا أَلْفَيْنِ أَحَدَكُمْ مُتَكِنًا عَلَى أَرِيكَتِهِ، بَأْتِيهِ الْأَمْرُ مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ، فَيَقُولُ: لَا أَدْرِي، مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ».

تخريج: [إسناده صحيح] أخرجه أبوداود، السنة، باب في لزوم السنة، ج: ٤٦٥٥، والترمذي، ج: ٢٦٦٣ من حديث سفیان به، وقال الترمذي: «حسن» وصححه ابن حبان، ج: ١٣، والحاكم، والذهبي (١٠٨/١، ١٠٩).

Comments:

- Just as compliance with the commandments of the Messenger of Allāh ﷺ was mandatory on people who took them direct from his mouth, it is

equally binding on all those who receive them from others provided the source of transmission is dependable and trustworthy. It is, therefore, the rule that any *Hadith* that is adjudged as 'authentic or *Sahih* (Sound) or *Hasan* (Good) in the light of the criteria set by the scholars of *Hadith* is binding on the believers.

- b. To hear a Prophetic *Hadith* and then respond to it by saying, "I do not know," is indicative of one's false pride, willful denial and disrespect to the words of the Prophet ﷺ, which is a grave sin, for Allâh says: "... So, let those who go against his (Messenger's) command beware, lest a trial befall them or a painful torment overtake them." (24:63)
- c. Denial of *Hadith* means the denial of the Qur'ân. The reason being that the Qur'ân has again and again commanded the believers to obey and follow the precepts of the Prophet ﷺ, and declared it as the very purpose of the Prophet's duty to explain and exemplify the teachings of the Noble Qur'ân through his word and action. The first people in the Islamic history to deny the *Hadith* of the Prophet ﷺ were the Khârijites (the Seceders).

14. It was narrated from 'Aishah that the Messenger of Allâh ﷺ said: "Whoever innovates something in this matter of ours (i.e., Islâm) that is not part of it, will have it rejected." (*Sahih*)

١٤ - حَدَّثَنَا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُمَانَ
الْعُمَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ
ابْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنِ
الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ
ﷺ قَالَ: «مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ
مِنْهُ، فَهُوَ رَدٌّ».

تخریج: أخرجه البخاري، الصلح، باب إذا اصطلحوها على صلح جور فالصلح مردود، ح: ٢٦٩٧، ومسلم، الأفضية، باب نقض الأحكام الباطلة... إلخ، ح: ١٧١٨ من حديث إبراهيم ابن سعد به.

Comments:

- a. "In this matter of ours" may either mean matters pertaining to religion or to the sacred law of Islam. It may also mean the commandments of Allâh and His Messenger ﷺ. Every new thing added to or deleted from the acts of devotion through one's own whim or desire is *Bid'ah* (innovation). The Prophet ﷺ has also said: "Each innovation is an error." (Muslim, Book of Friday – Shortness of Prayer & Sermon.) Worldly affairs, such as clothes of various types, local methods of cooking, or the use of modern appliances in cultivation – these things are outside the purview of innovation. Nevertheless, matters violating the general rules of *Shari'ah*, such as dresses that do not fulfill the basic purpose of covering the concealable parts of the body, or those particular to non-Muslims shall be prohibited.
- b. Any action that the Prophet of Allâh ﷺ has abstained from doing due to some consideration or expedient reason, although he wished to do it is, in principle, permissible. Therefore, the doing of it after the consideration no

longer exists is perfectly in order without the fear of its being branded as innovation. Cases in point are (i) the Prophet's abstaining from leading the *Tarâwih* prayer (Ramadân optional night prayer) through the entire month of Ramadân, lest it should assume the status of an obligatory duty, and (ii) the Companion's decision not to compile the whole of the Qur'ân as a codex during the lifetime of the Prophet ﷺ, since the revelation had not stopped, and there was always the possibility of a Verse being revealed or another being abrogated by Allâh. There remaining no such possibility after the death of the Prophet ﷺ, when the Companions lost no time in compiling an authentic copy of the Noble Book, and 'Umar ؓ reintroduced the congregational form of the *Tarâwih* prayer.

15. It was narrated from 'Urwah bin Zubair that 'Abdullâh bin Zubair told him that a man from the *Ansâr* had a dispute with Zubair in the presence of the Messenger of Allâh ﷺ concerning a stream in the *Harrah*^[1] which they used to irrigate the date-palm trees. The *Ansâri* said: "Let the water flow," but (Zubair) refused. So they referred the dispute to the Messenger of Allâh ﷺ, who said: "Irrigate (your land), O Zubair, then let the water flow to your neighbor." The *Ansâri* became angry and said: "O Messenger of Allâh, is it because he is your cousin?" The face of the Messenger of Allâh ﷺ changed color (because of anger) and he said: "O Zubair, irrigate (your land) then block the water until it flows back to the walls around the date-palm trees." Zubair said: "By Allâh, I think that this Verse was revealed concerning this matter: 'But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes

١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ بْنِ الْمُهَاجِرِ الْمِصْرِيُّ: أَنَّ أَبَانَ اللَّيْثُ بْنَ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ حَدَّثَهُ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ رَسُولِ اللَّهِ ﷺ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ. فَقَالَ الْأَنْصَارِيُّ: سَرَّحِ الْمَاءَ يَمُرُّ. فَأَبَى عَلَيْهِ. فَاتَّخَصَمَا عِنْدَ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْقِ يَا زُبَيْرُ. ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ» فَغَضِبَ الْأَنْصَارِيُّ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَنْ كَانَ ابْنُ عَمَّتِكَ؟ فَتَلَوْنَ وَجْهَهُ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «يَا زُبَيْرُ، اسْقِ. ثُمَّ أَحْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ» قَالَ: فَقَالَ الزُّبَيْرُ: وَاللَّهِ، إِنِّي لِأَحْسِبُ هَذِهِ آيَةَ نَزَلَتْ فِي ذَلِكَ: ﴿فَلَا وَرَيْكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾. [النساء: ٦٥]

[1] Fields of volcanic rock in and around Al-Madimah.

between them, and find in themselves no resistance against your decisions, and accept (them) with full submission'.^[1] (*Sahih*)

تخريج: أخرجه البخاري، المساقاة، باب سكر الأنهار، ح: ٢٣٥٩، ٢٣٦٠، ومسلم، الفضائل، باب وجوب اتباعه ﷺ، ح: ٢٣٥٧ من حديث الليث بن سعد به.

Comments:

- People with their farms nearest to a river or a rivulet and the first recipients of its water for their farms, have more right over the water. Only after they have done with it, comes the right of others in line.
- It is the moral duty of a believer to be mindful of the needs of his neighbors.
- While dispensing justice, the judge must see to it that the judgment takes care of the interest of both the parties. The Qur'ân says: "...And reconciliation is better...." (4:128)
- To deliver full rights to the deserving party, and no benefits to the opposing party, is perfectly in order. The Prophet ﷺ, in his first ruling, had kept the interest of both the parties in mind. Later on he ruled for full right in favor of Zubair ؓ.
- The Arabic word *Jadr* refers to a low, wall-like boundary used to retain water inside the cultivation area. Scholars have defined the encircling wall to be as high as the ankles of men working in the field.
- Feeling pain in the heart or the appearance of the signs of displeasure on the face is a part of human nature. Our decisions, however, should not be colored by our anger. The Prophet ﷺ has expressly instructed as follows: "The judge must not give his verdict between two parties in a state of anger." (*Bukhâri*: 7158 & *Muslim*: 1717).
The Prophet ﷺ enjoyed a special gift of infallibility from Allâh, and as such he spoke nothing but truth even when angry. No one after him is immune from error.
- Mistrust of others is a bad human trait born of satanic whispering. It was this trait that led the person mentioned in the *Hadith* to impute kinship bias against the Prophet ﷺ.

16. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Do not prevent the female slaves of Allâh from praying in the mosque." A son of his^[2] said: "We will indeed

١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى النَّبْسَابُورِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَبَانَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَمْنَعُوا إِمَاءَ اللَّهِ أَنْ يُصَلِّيْنَ

[1] *An-Nisâ'* 4:65.

[2] That is, a son of Ibn 'Umar.

prevent them!" He got very angry and said: "I tell you a *Hadith* from the Messenger of Allâh ﷺ and you say, we will indeed prevent them?!" (*Sahih*)

فِي الْمَسْجِدِ فَقَالَ ابْنُ لَه: إِنَّا لَنَمْنَعُهُنَّ، فَقَالَ: فَغَضِبَ غَضَبًا شَدِيدًا، وَقَالَ: أَحَدْتُكَ عَن رَسُولِ اللَّهِ ﷺ وَتَقُولُ: إِنَّا لَنَمْنَعُهُنَّ؟.

تخريج: أخرجه البخاري، الأذان، باب استئذان المرأة زوجها . . . إلخ، ح: ٨٧٣ من حديث معمر به مختصراً، ورواه مسلم، ح: ١٣٥/٤٤٢ من حديث ابن شهاب الزهري به، نحو المعنى.

Comments:

- The women are allowed to go and join the congregational prayer in the mosque. Nevertheless it is preferable for them that they pray at home.
- The Companions' displeasure with each other was not prompted by personal reasons. They did not, however, keep quiet when things improper were said or done before their eyes. We would, however, be well-advised to choose the right moment, and proper method, to admonish people against doing things wrong or unfair.
- If a show of sternness is likely to be more effective, it is all right to adopt this course of action.
- It was not the intention of Bilâl, the son of 'Abdullâh bin 'Umar ﷺ to oppose the commandment of the Prophet ﷺ. He only meant to say that ladies of his time no longer took full care of the code of decency required of them outside their homes; hence they should not be permitted to go out to the mosques for prayers. But since the words used by Bilâl were apparently improper, Ibn 'Umar ﷺ showed great anger. *Musnad Ahmad* (2/36) reports that ever since that day until his last breath Ibn 'Umar ﷺ never spoke to that son.

17. It was narrated from Sa'eed bin Jubair that 'Abdullâh bin Mughaffal was sitting beside a nephew of his; the nephew hurled a pebble and he told him not to do that, and he said: "The Messenger of Allâh ﷺ had forbidden that. He (the Prophet) said: 'It cannot be used for hunting and it cannot harm an enemy, but it may break a tooth or put an eye out.'" He said: "His nephew hurled another pebble and he ('Abdullâh bin Mughaffal) said: 'I tell you that the Messenger of Allâh forbade that (and you go and hurl another pebble)? I will

١٧ - حَدَّثَنَا أَحْمَدُ بْنُ ثَابِتِ الْجَحْدَرِيُّ وَأَبُو عَمْرٍو حَفْصُ بْنُ عَمْرٍو، قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ أَنَّهُ كَانَ جَالِسًا إِلَى جَنْبِهِ ابْنُ أَخٍ لَهُ، فَحَذَفَ فَهَاهُ، وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهَا. «إِنَّهَا لَا تَصِيدُ صَيْدًا وَلَا تَنْكِي عَدُوًّا، وَإِنَّهَا تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ». قَالَ: فَعَادَ ابْنُ أَخِيهِ يَحْذِفُ، فَقَالَ: أَحَدْتُكَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهَا، [ثُمَّ عُدْتُ تَحْذِفُ؟] لَا أَكَلُمُكَ أَبَدًا.

never speak to you again.'"
(*Sahih*)

تخریج: أخرجه مسلم، الصيد والذبايح، باب إباحة ما يستعان به على الاصطباد والعدو... الخ، ح: ١٩٥٤ من حديث الثقفی وغيره به.

Comments:

- The Messenger of Allâh ﷺ has prohibited every unseemly or harmful act even though it would seem petty to the naked eye. The reason being that oftentimes a thing may appear petty at the moment, but may have extraordinary consequences in the end.
- If an evil act, which is a major sin before Allâh, becomes rampant in the society, people begin to take it lightly. We must be on our guard and avoid even those seemingly minor sins.
- All matters having no spiritual merit or worldly benefit, but fraught with harmful possibilities, must be avoided.
- It is perfectly in order to sever relations with persons given to committing acts of sin, as part of admonition to them, or an expression of our disgust at their conduct. Such an attitude from us might prompt them to repent and reform their conduct.
- All acts likely to harm the interests of Muslims must be avoided.

18. It was narrated from Ishâq bin Qabisah from his father that 'Ubâdah bin Sâmit Al-Ansâri, head of the army unit, the Companion of the Messenger of Allâh ﷺ, went on a military campaign with Mu'âwiyah in the land of the Byzantines. He saw people trading pieces of gold for Dinâr and pieces of silver for Dirham. He said: "O people, you are consuming *Ribâ* (usury)! For I heard the Messenger of Allâh ﷺ say: 'Do not sell gold for gold unless it is like for like; there should be no increase and no delay (between the two transactions).'" Mu'âwiyah said to him: "O Abu Walid, I do not think there is any *Ribâ* involved in this, except in cases where there is a delay." 'Ubâdah said to him: "I tell you a *Hadith* from the

١٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ حَمْرَةَ: حَدَّثَنِي بُرْدُ بْنُ سِنَانٍ، عَنْ إِسْحَاقَ بْنِ قَيْصَةَ، عَنْ أَبِيهِ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ الْأَنْصَارِيَّ، النَّقِيبَ، صَاحِبَ رَسُولِ اللَّهِ ﷺ عَزَا مَعَ مُعَاوِيَةَ أَرْضَ الرُّومِ. فَنظَرَ إِلَى النَّاسِ وَهُمْ يَتْبَاعُونَ كَسْرَ الذَّهَبِ بِالذَّنَائِيرِ، وَكَسْرَ النُّصَّةِ بِالذَّرَاهِمِ. فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنَّكُمْ تَأْكُلُونَ الرِّبَا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَبْتَاعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا مِثْلًا بِمِثْلِ، لَا زِيَادَةَ بَيْنَهُمَا وَلَا نَظْرَةَ». فَقَالَ لَهُ مُعَاوِيَةُ: يَا أَبَا الْوَلِيدِ! لَا أَرَى الرِّبَا فِي هَذَا إِلَّا مَا كَانَ مِنْ نَظْرَةٍ، فَقَالَ عُبَادَةُ: أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ وَتُحَدِّثُنِي عَنْ رَأْيِكَ! لَوْ أَنَّ أَخْرَجَنِي اللَّهُ لَا

Messenger of Allāh ﷺ, and you tell me your opinion! If Allāh brings me back safely I will never live in a land in which you have authority over me.” When he returned, he stayed in Al-Madinah, and ‘Umar bin Khattāb said to him: “What brought you here, O Abu Walid?” So he told him the story, and what he had said about not living in the same land as Mu’āwiyah. ‘Umar said: “Go back to your land, O Abu Walid, for what a bad land is the land from where you and people like you are absent.” Then he wrote to Mu’āwiyah and said: “You have no authority over him; make the people follow what he says, for he is right.” (*Hasan*)

أَسَايُكَ بِأَرْضٍ لَكَ عَلَيَّ فِيهَا إِمْرَةٌ. فَلَمَّا قَفَلَ لِحَقِّ بِالْمَدِينَةِ، فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ: مَا أَقْدَمَكَ يَا أَبَا الْوَلِيدِ؟ فَقَصَّ عَلَيْهِ الْقِصَّةَ، وَمَا قَالَ مِنْ مُسَاكِنَتِهِ. فَقَالَ: ارْجِعْ يَا أَبَا الْوَلِيدِ! إِلَى أَرْضِكَ، فَفَبَحَّ اللَّهُ أَرْضاً لَسْتَ فِيهَا وَأَمْنَالُكَ، وَكَتَبَ إِلَى مُعَاوِيَةَ: لَا إِمْرَةٌ لَكَ عَلَيْهِ وَاحْتِلِ النَّاسَ عَلَى مَا قَالَ، فَإِنَّهُ هُوَ الْأَمْرُ.

تخريج: [إسناده حسن] * قبيصة له رؤية، فالسند متصل أو من مراسيل الصحابة، وله شواهد عند مسلم وغيره، وانظر الحديث الآتي: ٢٢٥٤.

Comments:

- Selling gold for gold or silver for silver is only allowed if it is like for like, and the parties to the deal hand over their commodities on the spot. If the deal is silver for gold, they do not have to be equal in quantity. The deal must, however, be finalized in the same sitting. By the same analogy, exchange of old currency notes with new ones shall also be governed by the same rule. Thus, exchanging new 100 denomination currency notes for the old 110 denomination notes is not permissible in Islam.
- No one's word, even that of a Companion, carries any weight if it is in conflict with the words of the Prophet ﷺ. It may, however, be the case that one Companion interpreted the *Hadith* in a certain way while the other Companion thought that the *Hadith* did not support the first Companion's deduction, or else he gave more weight to another *Hadith* related to the subject. In a situation like this, the right course for us is to analyse the *Hadith* to see which interpretation has more weight. Any well-meaning error in making the right choice through *Ijtihād* (independent reasoning or exercise of judgment) is condonable.
- The Companions attached so much importance and value to the *Hadith* that, when an opinion sounding different from the meaning of the *Hadith* was presented, the Companion was so enraged that he decided to leave the land he was staying in. ‘Umar ﷺ appreciated the position taken by him so much

that he declared to Mu'āwiyah ﷺ that 'Ubādah ﷺ would not be under his authority.

- d. If two Companions have divergent views on a matter, the view more in line with teachings of the Qur'ān and *Sunnah* should be adopted. 'Umar ﷺ did just that. He ascertained the views of the two, and preferred the one that was in line with the teachings of the Prophet ﷺ and enforced it.

19. 'Abdullāh bin Mas'ud said: "When I tell you of a *Hadith* from the Messenger of Allāh ﷺ, then think of the Messenger of Allāh ﷺ as being the best, the utmost rightly guided and the one with the utmost *Taqwa* (piety, righteousness)." (*Da'if*)

١٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ الْخَلَادِ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ ابْنِ عَجَلَانَ أَنبَأَنَا عَوْنُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ قَالَ: إِذَا حَدَّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ فَظَنُّوا بِرَسُولِ اللَّهِ ﷺ الَّذِي هُوَ أَهْنَاهُ وَأَهْدَاهُ وَأَتْقَاهُ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ١/٣٨٥، ٤١٥ عن يحيى به، وقال البوصيري: «هذا إسناده فيه انقطاع * عون بن عبد الله لم يسمع من عبد الله بن مسعود».

20. It was narrated that 'Ali bin Abu Tālib said: "When I narrate a *Hadith* from the Messenger of Allāh ﷺ to you, then think of him as being the best, the most rightly guided and the one with the utmost *Taqwa* (piety, righteousness)." (*Sahih*)

٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مَرْوَةَ، عَنْ أَبِي الْبُخْتَرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ. قَالَ: إِذَا حَدَّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا فَظَنُّوا بِهِ الَّذِي هُوَ أَهْنَاهُ وَأَهْدَاهُ وَأَتْقَاهُ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١/١٢٢، ١٢٦ من حديث شعبة به، وقال البوصيري: «هذا إسناده صحيح، رجاله محتج بهم في الصحيحين».

Comments: 19 & 20

- a. The *Hadith* means that if we come across an authentic *Hadith* that seems to contain an impropriety, we should interpret it in such a way that the impropriety is removed. It is because a *Hadith* can sometimes admit of more than one interpretation. In that situation we must adopt the interpretation that is supported by the Qur'ān and other traditions of the Prophet ﷺ.
- b. Just as some of the Verses of the Qur'ān contain concepts that are beyond the realm of human intellect (not against it), a *Hadith* may also contain such concepts. The right course to adopt, in such a case, is that we keep faith in the text of the *Hadith*, and leave the ultimate meaning to Allāh. Traditions referring to the attributes of Allāh and details about life in *Barzakh*

(intervening period between death and resurrection) belong to this category.

c. The suggested course is the best course, it being nearest to true guidance and piety.

21. It was narrated from Abu Hurairah that the Prophet ﷺ said: "I do not want to hear of anyone of you who, upon hearing a *Hadith* narrated from me, says while reclining on his pillow: 'Recite Qur'ân (to verify this *Hadith*).' (Here the Prophet ﷺ said:) Any excellent word that is said, it is I who have said it." [How then can you reject what I have said?] (*Da'if*)

٢١ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ ابْنُ الْفَضِيلِ: حَدَّثَنَا الْمُقْبِرِيُّ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا أَعْرِفَنَّ مَا يُحَدَّثُ أَحَدُكُمْ عَنِّي الْحَدِيثَ وَهُوَ مُتَكِيٌّ عَلَيَّ أَرِيكَتِهِ فَيَقُولُ: أَقْرَأُ قُرْآنًا. مَا قِيلَ مِنْ قَوْلٍ حَسَنٍ فَأَنَا قُلْتُهُ».

تخریج: [ضعیف] * عبدالله بن سعید المقبري متروك (تقريب)، وله طريق آخر ضعيف عند

أحمد: ٤٨٣/٢، ٣٦٧.

Comments :

- It is an extremely Weak *Hadith*. The last sentence of the "*Hadith*" is in obvious conflict with the more dependable *Mutawâtir* (Continuous) *Ahâdith* narrated by the 'Ten Companions' (who were given in advance the glad tidings of admittance to Paradise in the life after death.) The *Hadith* referred to above quotes the Prophet ﷺ as saying: "Whoever intentionally forges a lie against me, let him take his place in Hell-fire." (*Bukhâri* H.110)
- A *Da'if* (Weak) "*Hadith*" is one that does not fulfill the conditions of a *Sahih* (Sound) or *Hasan* (Good) *Hadith*. Scholars have three different opinions about acting on weak *Hadith* as follows: (i) A vast majority of traditionists, researchers and scrupulous scholars do not regard the contents of a Weak *Hadith* as conclusive proof or binding, regardless whether it relates to the rules (of permission and prohibition) in Islam, or to the merits of performing certain acts of virtue or devotion, (ii) Some Traditionists and scholars accept them in matters related to acts of devotion or virtue, as well as for awakening the desire for Divine reward, or creating a fright from the impending doom in the Hereafter, (iii) There is also a third group of scholars that accepts a weak *Hadith* if (a) it is not extremely weak, (b) the *Hadith* belongs to some everyday matter and (c) while acting on it, one should not assume that he is doing a bidding of the Prophet ﷺ and it is none of his commands. Observing all these conditions is, however, a difficult proposition. As such one would be well-advised not to accept a Weak *Hadith* at all. And Allâh knows best of all.

22. It was narrated from Abu Salamah that Abu Hurairah said

٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ بْنِ أَدَمَ: حَدَّثَنَا

to a man: "O son of my brother, when I narrate a *Hadith* of the Messenger of Allāh ﷺ to you, then do not try to make any examples for it."^[1] (*Hasan*)

أَبِي، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ح: وَحَدَّثَنَا هُنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ قَالَ لِرَجُلٍ: يَا ابْنَ أَخِي! إِذَا حَدَّثْتِكَ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا فَلَا تَضْرِبْ لَهُ الْأَمْثَالَ.

[قَالَ أَبُو الْحَسَنِ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ الْكِرَايِسِيُّ: حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، عَنْ شُعْبَةَ، عَنْ عَمْرٍو بْنِ مُرَّةَ، وَمِثْلَ حَدِيثِ عَلِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ].

تخريج: [إسناده حسن] انظر، ح: ٤٨٥ .

Comments:

Abu Hurairah ﷺ faulted the conduct of the man, who was Ibn 'Abbas, and warned him for raising objections to it. For more details see no. 485.

Chapter 3. Caution In Narrating *Ahādith* From The Messenger Of Allāh ﷺ

23. 'Amr bin Maimun said: "I used to visit Ibn Mas'ud every Thursday afternoon, but he never uttered the words: 'The Messenger of Allāh ﷺ said.' Then one evening, he said: 'The Messenger of Allāh ﷺ said,' then he let his head hang down." He said: "I looked at him and saw that his shirt was unfastened; his eyes were filled with tears, and his veins were bulging out (with fear). He said: 'Or more than that,

(المعجم ٣) - بَابُ التَّوَقُّفِ فِي الْحَدِيثِ عَنْ رَسُولِ اللَّهِ ﷺ (الرحمة ٣)

٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنِ ابْنِ عَوْنٍ. حَدَّثَنَا مُسْلِمُ الْبَطْنِيُّ، عَنْ إِبرَاهِيمَ التَّمِيمِيِّ، عَنْ أَبِيهِ، عَنْ عَمْرٍو بْنِ مَيْمُونٍ قَالَ: مَا أَخْطَأَنِي ابْنُ مَسْعُودٍ عَشِيَّةَ حَمِيسٍ إِلَّا أَتَيْتُهُ فِيهِ. قَالَ: فَمَا سَمِعْتُهُ يَقُولُ بِشَيْءٍ قَطُّ قَالَ رَسُولُ اللَّهِ ﷺ. فَلَمَّا كَانَ ذَاتَ عَشِيَّةٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. قَالَ، فَتَكَسَّنَ. قَالَ فَتَنَظَّرْتُ إِلَيْهِ فَهُوَ

[1] For the first part of this *Hadith*, see no. 485.

or less than that, or close to that, or something similar.”^[1] (*Sahih*)

قَائِمٌ مُحَلَّلَةٌ أَرْزَارُ قَمِيصِهِ، قَدِ اغْرُورَفَتْ عَيْنَاهُ، وَانْتَفَحَتْ أَوْدَاجُهُ. قَالَ: أَوْ دُونَ ذَلِكَ. أَوْ فَوْقَ ذَلِكَ. أَوْ قَرِيبًا مِنْ ذَلِكَ. أَوْ شَيْبًا بِذَلِكَ.

تخریج: [إسناده صحيح] أخرجه أحمد: ٤٥٢/١ عن معاذ وغيره به، وصححه البوصيري.

Comments:

- 'Amr bin Maimun used to visit 'Abdullâh bin Mas'ud ﷺ every Thursday since he ('Abdullâh bin Mas'ud ﷺ) used to hold a weekly session of his scholarly discourse in his house on that day. It is narrated (in *Bukhâri*, 70) that he was requested to hold those sessions of admonition and knowledge often times once a week, but he said in reply: "The Prophet ﷺ also used to preach only on appropriate times and occasions, lest the audiences should start feeling bored. It follows from this that it is most advisable that we fix a particular time for purposes of preaching or imparting knowledge, so that the people can really benefit by the discourses.
- The Arabic word '*Ashiyyah*' used in the *Hadith* may mean any time from the decline of the sun until sunset. So, the time of the discourse may have been either after *Zuhr* or '*Asr* prayer. And Allâh knows best.
- 'Abdullâh bin Mas'ud ﷺ avoided giving a verbatim narration of the *Hadith*, lest a word that the Prophet ﷺ had not spoken should be attributed to him. There were many other Companions who made a verbatim narration of the traditions. Both methods of narration are correct. Direct narration is considered better although the indirect narration is a safer option.
- It is also a part of the etiquette of *Hadith* narration that if the narrator does not remember the exact words of the *Hadith*, he should finish his narration by saying: "Or as the Messenger of Allâh ﷺ said." We shall read about it in the next *Hadith* that narrates the practice of Anas bin Mâlik ﷺ in this regard.

24. Muhammad bin Sirin said: "Whenever Anas bin Mâlik finished narrating a *Hadith* from the Messenger of Allâh ﷺ, he would say, 'Or as the Messenger of Allâh ﷺ said.'" (*Sahih*)

٢٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ: كَانَ أَنَسُ بْنُ مَالِكٍ إِذَا حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا فَفَرَّغَ مِنْهُ قَالَ: أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ.

تخریج: [إسناده صحيح] أخرجه أحمد: ٢٠٥/٣ عن معاذ به، وقال البوصيري: «هذا إسناده

صحيح على شرط الشيخين، فقد احتجا لجميع رواته».

[1] That is, Ibn Mas'ud was indicating that the Prophet ﷺ said something similar to what he had narrated.

25. It was narrated that 'Abdur-Rahmân bin Abi Laila said: "We said to Zaid bin Arqam: "Tell us a *Hadith* from the Messenger of Allâh ﷺ." He said: 'We have grown old and have forgotten, and (narrating) *Ahâdith* from the Messenger of Allâh ﷺ is difficult (not a simple matter).'" (*Sahih*)

٢٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مَرْةَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى قَالَ: قُلْنَا لَزَيْدِ بْنِ أَرْقَمَ: حَدَّثَنَا عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: كَبُرْنَا وَنَسِينَا وَالْحَدِيثُ عَنْ رَسُولِ اللَّهِ ﷺ شَدِيدٌ.

تخریج: [إسناده صحيح] أخرجه أحمد: ٣٧٠/٤، ٣٧١، ٣٧٢ عن غندر وغيره به، وقال البوصيري: «هذا إسناده صحيح، رجاله كلهم ثقات محتج بهم في الكتب الستة».

Comments: 24 & 25

- a. It clearly shows that the Companions considered a *Hadith* something quite great and momentous. They, therefore, only narrated what they remembered well.
- b. From this, some *Hadith* scholars have deduced the rule, that from the moment a scholar begins to make mistakes in narrating the *Ahâdith*, he should stop narrating them.
- c. Our scholars must, therefore, make it a rule to quote only those *Ahâdith* in their writings and speeches that they know for sure belong to the category of *Sahih* or *Hasan Ahâdith*, and avoid narrating weak *Ahâdith*.

26. It was narrated that 'Abdullâh bin Abu Safar said: "I heard Ash-Sha'bi saying: 'I sat with Ibn 'Umar for a year and I did not hear him narrate anything from the Messenger of Allâh ﷺ.'" (*Sahih*)

٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو النَّضْرِ، عَنْ شُعْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: جَالَسْتُ ابْنَ عُمَرَ سَنَةً فَمَا سَمِعْتُهُ يَحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ شَيْئاً.

تخریج: أخرجه البخاري، أخبار الآحاد، باب خير المرأة الواحدة، ح: ٧٢٦٧، ومسلم، الصيد والذبايح، باب إباحة الضب، ح: ١٩٤٤ من حديث توبة العنبري عن الشعبي به مطولاً، وحديث ابن أبي السفر: أخرجه أحمد: ١٥٧/٢.

Comments:

- a. 'Abdullâh bin 'Umar also avoided narrating *Ahâdith* in the name of the Prophet ﷺ, for reasons that made other Companions cautious, namely that they were afraid of attributing to the Prophet ﷺ words that he had not spoken.
- b. Not that the Companions did not engage in the teachings of Islam but their

method was different. They clearly told the people the things that were obligatory, or permissible, or unlawful, as well as the things they would do well to avoid. All these things they told them in the light of the *Ahâdith* they had heard from the Prophet ﷺ, but they did not narrate those traditions in his name.

27. It was narrated from Ibn Tâwus that his father said: "I heard Ibn 'Abbâs saying: 'We used to memorize *Ahâdith*, and *Ahâdith* were memorized from the Messenger of Allâh ﷺ. But if you go to the extremes of either exaggeration or negligence (in narrating *Ahâdith*), there is no way we can trust your *Ahâdith*.'" (Sahih)

٢٧ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ
الْعَبْرِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَبْنَانَا مَعْمَرٌ،
عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ
عَبَّاسٍ يَقُولُ: إِنَّا كُنَّا نَحْفَظُ الْحَدِيثَ،
وَالْحَدِيثُ يُحْفَظُ عَنْ رَسُولِ اللَّهِ ﷺ. فَأَمَّا إِذَا
رَبَيْتُمُ الصَّعْبَ وَالذَّلُولَ، فَهَيْهَاتَ.

تخریج: أخرجه مسلم في مقدمة صحيحه، باب النهي عن الرواية عن الضعفاء ... إلخ،
ح: ٧ من حديث عبدالرزاق به.

Comments:

- Prophetic *Ahâdith* are conclusive proofs in the Islamic law. That is why the Companions listened to them attentively and memorized them studiously. Ibn 'Abbâs ﷺ, as we know, was passing through the childhood phase during the lifetime of the Prophet ﷺ. As such he could hear only a limited number of *Ahâdith* from him. He nevertheless memorized a large number of *Ahâdith* from the senior Companions, so much so, that he came to be regarded as one of the major narrators among the Prophet's Companions.
- Real Islam is the word of the Prophet ﷺ. Rulings given by others cannot take the place of Prophetic traditions. It is therefore, imperative that we seek the proof straightaway from the Qur'ân and *Sunnah* in all matters.
- Recourse to the words of Companions and the Followers can only be taken where we have no word of the Prophet ﷺ. The Followers sometimes even used to write the words of the Companions. Ibn 'Abbâs ﷺ did not like the idea of writing the words of others beside those of the Prophet ﷺ. That is why he counseled the people to memorize the *Ahâdith*, not the sayings and rulings of others.
- The Arabic expression (*As-sa'ba wadh-dhalul*) literally means 'to tread the hard and soft ground'. In this *Hadith* it figuratively means: "You cannot distinguish between an acceptable and unacceptable tradition." It could also be understood as in; 'riding both the arrogant and the docile animal but one would be well-advised to avoid the arrogant animal.' The total meaning of the phrase is thus the same, namely: "You must not accept the word of each and every narrator, but only of those narrators that are dependable and trustworthy, lest anything that the Prophet ﷺ has not said be unknowingly attributed to him."

28. It was narrated that Qarazah bin Ka'b said: "Umar bin Al-Khattâb sent us to Kufah, and he accompanied us as far as a place called Sirâr. He said: 'Do you know why I walked with you?' We said: 'Because of the rights of the Companions of the Messenger of Allâh ﷺ and because of the rights of the *Ansâr*.' He said: 'No, rather it is because of words that I wanted to say to you. I wanted you to memorize it due to my walking with you. You are going to people in whose hearts the Qur'an bubbles like water in a copper cauldron. When they see you, they will look up at you, saying: "The Companions of Muhammad!" But do not recite many reports from the Messenger of Allâh ﷺ, then I will be your partner.'" (*Da'if*)

٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ: حَدَّثَنَا حَمَادُ
ابْنُ زَيْدٍ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ
قُرَظَةَ بْنِ كَعْبٍ قَالَ: بَعَثَنَا عُمَرُ بْنُ الْخَطَّابِ
إِلَى الْكُوفَةِ وَشِيعَنَا. فَمَسَى مَعَنَا إِلَى مَوْضِعٍ
يُقَالُ لَهُ صِرَارٌ. فَقَالَ: أَتَدْرُونَ لِمَ مَشَيْتُ
مَعَكُمْ؟ قَالَ: قُلْنَا: لِحَقِّ صُحْبَةِ رَسُولِ اللَّهِ
ﷺ وَلِحَقِّ الْأَنْصَارِ. قَالَ: لِكَيْتِي مَشَيْتُ
مَعَكُمْ لِحَدِيثِ أَرَدْتُ أَنْ أُحَدِّثَكُمْ بِهِ، فَأَرَدْتُ
أَنْ تَحْفَظُوهُ لِمَمَشَايَ مَعَكُمْ. إِنَّكُمْ تَقْدُمُونَ
عَلَى قَوْمٍ، لِلْقُرْآنِ فِي صُدُورِهِمْ هَزِيرٌ كَهَزِيرِ
الْمِرْجَلِ. فَإِذَا رَأَوْكُمْ مَدُّوا إِلَيْكُمْ أَعْنَاقَهُمْ
وَقَالُوا: أَصْحَابُ مُحَمَّدٍ. فَأَقِلُّوا الرَّوَايَةَ عَنِ
رَسُولِ اللَّهِ ﷺ، ثُمَّ أَنَا شَرِيكُكُمْ.

تخریج: [إسناده ضعيف] * مجالد تقدم، ح: ١١، وتابعه بيان في رواية سفيان بن عيينة (المستدرک: ١٠٢/١) لكنه عنعن، وصححه الحاكم (!).

Comments:

- To be moved by the reading of the Qur'an and the melting of the heart by it, is the characteristic of a true believer, and the sign of the tenderness of the heart.
- Along with the Qur'an, it is also essential that we acquire the knowledge of the *Hadith* since 'Umar ؓ did not forbid to narrate the *Hadith*. He only forbade overdoing it.
- While teaching, consideration should be given to the level of the students, and they should only be given at a time as much as they can easily take and digest.
- Forbidding giving too much of *Hadith* at a time is also meant to keep alive the interest of the students in them, and make their lessons more fruitful.

29. It was narrated that Sâ'ib bin Yazid said: "I accompanied Sa'd bin Mâlik from Al-Madinah to Makkah, and I did not hear him narrate a single *Hadith* from the

٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ
الرَّحْمَنِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ
سَعِيدٍ، عَنِ السَّائِبِ بْنِ يَزِيدٍ، قَالَ: صَحِبْتُ

Prophet ﷺ." (Sahih)

سَعَدُ بْنُ مَالِكٍ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَمَا سَمِعْتُهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ بِحَدِيثٍ وَاحِدٍ.

تخريج: [إسناده صحيح] وأصله عند البخاري، المغازي، باب «إذ همت طائفتان منكم ... الخ»، ح: ٤٠٦٢، ٢٨٢٤ من حديث السائب رضي الله عنه، أطول منه.

Comments:

The reason for this was the extreme caution the Companions were wont to exercise in the matter. However, they regularly explained the rules of the *Shari'ah* and engaged in wise counseling or admonition – all drawn from the *Ahâdith*.

Chapter 4. Severe Condemnation Of Deliberately Telling Lies Against The Messenger Of Allâh ﷺ

(المعجم ٤) - بَابُ التَّغْلِيظِ فِي تَعَمُّدِ
الْكُذْبِ عَلَيَّ رَسُولِ اللَّهِ ﷺ (التحفة ٤)

30. It was narrated from 'Abdur-Rahmân bin 'Abdullâh bin Mas'ud that his father said: "The Messenger of Allâh ﷺ said: 'Whoever tells lies about me deliberately, let him take his place in Hell.'" (Sahih)

٣٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَسُوَيْدُ
ابْنُ سَعِيدٍ وَعَبْدُ اللَّهِ بْنُ غَامِرِ بْنِ زُرَّارَةَ
وَإِسْمَاعِيلُ بْنُ مُوسَى قَالُوا: حَدَّثَنَا شَرِيكٌ،
عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ
مَسْعُودٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ
النَّارِ».

تخريج: [صحيح] أخرجه الترمذي، الفتن، باب: في لزوم تقوى الله عند الفتح والنصر، ح: ٢٢٥٧ من حديث شعبة عن سماك به مطولاً، وقال: «هذا حديث حسن صحيح».

Comments :

- 'Deliberately telling lies' means fabricating something, then attributing it to the Prophet ﷺ and presenting it as a Prophetic *Hadith*. It is an act of great sin.
- It is on the basis of this that the *Hadith* scholars have drawn the maxim that if, on a certain occasion, one feels the need to narrate a Weak *Hadith* of the Prophet ﷺ, it must be clarified to the listeners that it is a Weak *Hadith*. The reason being that a Weak *Hadith* does not create the conviction as to whether the Prophet ﷺ did really speak those words, or the narrator has mistakenly narrated it as such.
- 'Taking one's place in Hell' means the person is doomed to be consigned to Hell, and he must be sure that, due to his act of sin, his seat has been booked in Hell. However, it is hoped that, if the person repents and admits before the people that such and such traditions narrated by him in the name

of the Prophet ﷺ were coined by him, his sin may be forgiven by Allāh, although the *Hadith* scholars would not even then accept his narrations.

31. It was narrated that 'Ali said: "The Messenger of Allāh ﷺ said: 'Do not tell lies about me, for telling lies about me leads to Hell (Fire).'" (*Sahih*)

٣١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ بْنِ زُرَّارَةَ،
وَإِسْمَاعِيلُ بْنُ مُوسَى قَالَا: حَدَّثَنَا شَرِيكٌ،
عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ عَلِيٍّ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكْذِبُوا عَلَيَّ،
فَإِنَّ الْكَذِبَ عَلَيَّ يُولِجُ النَّارَ».

تخریج: أخرجه البخاري، العلم، باب إثم من كذب على النبي ﷺ، ح: ١٠٦، ومسلم، المقدمة، باب تغليظ الكذب على رسول الله ﷺ، ح: ١، من حديث شعبة عن منصور به.

32. It was narrated that Anas bin Mâlik said: "The Messenger of Allāh ﷺ said: 'Whoever tells lies about me, I (the narrator) think that he also said, 'deliberately,' let him take his place in Hell.'" (*Sahih*)

٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْبُصَيْرِيُّ:
حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ
أَنْسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَنْ كَذَبَ عَلَيَّ - حَسِبْتُهُ قَالَ: مُتَعَمِّدًا -
فَلْيَبْتُوا مَقْعَدَهُ مِنَ النَّارِ».

تخریج: [صحيح] أخرجه الترمذي، العلم، باب ما جاء في تعظيم الكذب على رسول الله ﷺ، ح: ٢٦٦١ من حديث الليث به، وقال: «هذا حديث حسن غريب صحيح من هذا الوجه من حديث الزهري».

Comments: 31 & 32

- The narrator (probably Anas bin Mâlik) doubts whether or not the Prophet ﷺ also spoke the word 'Muhammad'. There is no such doubt about the rest of the words of *Hadith*.
- It is the proof of the narrator's integrity that he clearly pointed out his doubt about the authenticity of a word in the *Hadith*.
- Other narrations of the *Hadith* confirm that the word 'Muhammad' was part of the *Hadith*. It is, therefore, not right to doubt its authenticity by the transmitter of the report.

33. It was narrated that Jâbir said: "The Messenger of Allāh ﷺ said: 'Whoever tells lies about me deliberately, let him take his place in Hell.'" (*Sahih*)

٣٣ - حَدَّثَنَا أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ:
حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ
مُتَعَمِّدًا فَلْيَبْتُوا مَقْعَدَهُ مِنَ النَّارِ».

تخریج: [صحيح متواتر] أخرجه أحمد: ٣٠٣/٣ عن هشيم به، وصرح بالسماع عنده، والحديث متواتر كما في «الأزهار المتناثرة في الأحاديث المتواترة» وغيره.

34. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: 'Whoever attributes to me something that I have not said, let him take his place in Hell.'" (Sahih)

٣٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَقَوْلَ عَلَيَّ مَا لَمْ أَقُلْ، فَلْيَبْتَوِا مَقْعَدَهُ مِنَ النَّارِ».

تخریج: [صحيح] أخرجه أحمد: ٥٠١/٢ من حديث محمد بن عمرو به، وهو حسن الحديث (ميزان الاعتدال: ٦٧٣/٣)، وللحديث طرق كثيرة جداً.

35. It was narrated that Abu Qatādah said: "While he was on this pulpit, I heard the Messenger of Allāh ﷺ saying: 'Beware of narrating too many *Ahādith* from me. Whoever attributes something to me, let him speak the truth faithfully. Whoever attributes to me something that I did not say, let him take his place in Hell.'" (Hasan)

٣٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى التَّبَّيْئِيُّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَعْبُدِ بْنِ كَعْبٍ، عَنْ أَبِي قَتَادَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَى هَذَا الْمِنْبَرِ: «إِيَّاكُمْ وَكَثْرَةَ الْحَدِيثِ عَلَيَّ، فَمَنْ قَالَ عَلَيَّ فَلْيَقُلْ حَقًّا أَوْ صِدْقًا. وَمَنْ تَقَوْلَ عَلَيَّ مَا لَمْ أَقُلْ، فَلْيَبْتَوِا مَقْعَدَهُ مِنَ النَّارِ».

تخریج: [إسناده حسن] أخرجه أحمد: ٢٩٧/٥ من حديث محمد بن إسحاق به، وهو صرح بالسماع عنده.

36. It was narrated from 'Âmir bin 'Abdullāh bin Zubair that his father said: "I said to Zubair bin 'Awwâm: 'Why do I not hear you narrating *Ahādith* from the Messenger of Allāh ﷺ as I hear Ibn Mas'ud and so-and-so and so-and-so?' He said: 'I never left him from the time I became Muslim, but I heard him say a word: "Whoever tells a lie about me deliberately, let him take his place in Hell."'" (Sahih)

٣٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ ابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عُنْدَرُ مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ سَدَادٍ أَبِي صَخْرَةَ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ قَالَ: قُلْتُ لِلزُّبَيْرِ بْنِ الْعَوَّامِ: مَا لِي لَا أَسْمَعُكَ تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ كَمَا أَسْمَعُ ابْنَ مَسْعُودٍ وَفُلَانًا وَفُلَانًا؟ قَالَ: أَمَا إِنِّي لَمْ أَفَارِقْهُ مُنْذُ أَسْلَمْتُ، وَلَكِنِّي سَمِعْتُ مِنْهُ كَلِمَةً يَقُولُ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَبْتَوِا مَقْعَدَهُ مِنَ النَّارِ».

تخریج: أخرجه البخاري، العلم، باب إثم من كذب على النبي ﷺ، ح: ١٠٧ من حديث

شعبة به .

37. It was narrated that Abu Sa'eed said: "The Messenger of Allāh ﷺ said: 'Whoever tells lies about me deliberately, let him take his place in Hell.'" (Sahih)

٣٧ - حَدَّثَنَا سُؤْدَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسَهَّرٍ، عَنْ مُطَرِّفٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

تخريج: [صحيح] أخرجه أحمد: ٣٩/٣ من حديث عطية بن سعد العوفي به، وهو «تابعي معروف، ضعيف الحفظ، مشهور بالتدليس القبيح» (طبقات المدلسين الرابعة)، وانظر أيضًا، ح: ١١٢٩، والحديث متواتر كما تقدم، ح: ٣٣.

Comments: 33, 34, 35, 36 & 37

- Scholars have enumerated several reasons for the evil practice of fabricating the *Ahādīth*. A look at the reasons for fabrication would by itself indicate why the narrating of such *Ahādīth*, or considering them worth following in matters relating to the supposed merit of doing certain acts or circulating them among the people, is an abominable practice. Some of the reasons are: a desire to buttress the position of one's school of thought and disparage the opposing school, seeking proximity to the rulers, wanting to revile the faith of Islam or using them as a ploy to earn sustenance or gain fame, and so on.
- Fabricated *Ahādīth* create doubts about the infallibility of the Prophets, degrade the position of the scholars, and defile the fair face of Islam. Circulation of such *Ahādīth* is, moreover, a major factor in the prevalence of innovations in the community. Therefore, the danger of citing fabricated *Ahādīth* is clear.

Chapter 5. He Who Narrated (A Hadith) From The Messenger Of Allāh ﷺ Thinking It To Be False

38. It was narrated from 'Ali that the Prophet ﷺ said: "Whoever narrates a *Hadith* from me thinking it to be false, then he is one of the two liars." (Either the one who invents the lie or the one who repeats it; both are liars). (Sahih)

(المعجم ٥) - بَابُ مَنْ حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ [حَدِيثًا] وَهُوَ يَرَى أَنَّهُ كَذِبٌ (التحفة ٥)

٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَدَّثَ عَلَيَّ حَدِيثًا وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبَيْنِ».

تخريج: [صحيح] أخرجه ابن أبي شيبة، الأدب، باب ما ذكر من علامة النفاق: ٥٩٥/٨،

ح: ٢٥٦٠٧ * ابن ابي ليلي تابعه شعبة في رواية، والأعمش، والحديث الآتي شاهد له، وانظر، ح: ٤٠.

Comments:

- Just as the fabrication of *Ahâdith* is unlawful, it is also a grave crime and sin to circulate them in the name of the Prophet ﷺ. And since the carrier of such a *Hadith* is an equal partner in crime with the one who minted it, he must also share the same punishment of burning in Hell-fire, as was forewarned for the fabricator of the *Hadith*.
- Quoting such a *Hadith* in front of the people with the purpose of dissuading them from being duped is permissible, since the purpose is not to deceive the audiences but to undeceive them.

39. It was narrated from Samurah bin Jundub that the Prophet ﷺ said: "Whoever narrated a *Hadith* from me thinking it to be false, then he is one of the two liars." (Sahih)

٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكَيْعٌ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ سَمُرَةَ بْنِ جُنْدُبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَدَّثَ عَنِّي حَدِيثًا وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبَيْنِ».

تخریج: أخرجه مسلم في مقدمة صحيحه، باب وجوب الرواية عن النقات . . . إلخ عن ابن أبي شيبة به.

40. It was narrated from 'Ali that the Prophet ﷺ said: "Whoever transmits a *Hadith* from me thinking it to be false, then he is one of the two liars." (Sahih)

Another chain similar to the narration of Samurah bin Jundub.

٤٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ عَلِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَوَى عَنِّي حَدِيثًا وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبَيْنِ».

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: أُنْبَأَنَا الْحَسَنُ ابْنُ مُوسَى الْأَشْبِيِّ عَنْ شُعْبَةَ. مِثْلَ حَدِيثِ سَمُرَةَ بْنِ جُنْدُبٍ.

تخریج: [صحيح] انظر الحديث السابق، وأخرجه عبدالله بن أحمد في زوائد المسند (١) ١١٢، ح: ٩٠٣) عن عثمان بن أبي شيبة به.

41. It was narrated that Mughirah bin Shu'bah said: "The Messenger of Allāh ﷺ said: 'Whoever narrates a *Hadith* from me thinking it to be false, then he is one of the two liars.'" (*Sahih*)

٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُهَيْبَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ، عَنِ الْمُغْبِرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ».

تخریج: أخرجه مسلم، المقدمة، باب وجوب الرواية عن الثقات ... إلخ عن ابن أبي شيبة

به، وفيه: «عن شعبة وسفيان عن حبيب ... إلخ».

Comments: 39, 40, 41

The *Ahādith* tell us about the punishment awaiting those who tell lies about the Prophet ﷺ. There is no doubt in the fact that a lie against the Messenger of Allāh ﷺ is among the worst of all lies in the world.

Chapter 6. Following The Path Of The Rightly-Guided Caliphs

42. Yahya bin Abu Mutā' said: "I heard 'Irbād bin Sāriyah say: 'One day, the Messenger of Allāh ﷺ stood up among us and delivered a deeply moving speech to us that melted our hearts and caused our eyes to overflow with tears. It was said to him: 'O Messenger of Allāh, you have delivered a speech of farewell, so enjoin something upon us.' He said: 'I urge you to fear Allāh, and to listen and obey, even if (your leader) is an Abyssinian slave. After I am gone, you will see great conflict. I urge you to adhere to my Sunnah and the path of the Rightly-Guided Caliphs, and cling stubbornly to it. And beware of newly-invented matters, for every innovation is a

(المعجم ٦) - بَابُ اتِّبَاعِ سُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِّيِّينَ (التحفة ٦)

٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ بْنِ دَكْوَانَ الدَّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ يَعْنِي: ابْنَ زُرَيْرٍ: حَدَّثَنِي يَحْيَى بْنُ أَبِي الْمُطَاعِ، قَالَ: سَمِعْتُ الْعُرْبَاضَ بْنَ سَارِيَةَ يَقُولُ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ، ذَاتَ يَوْمٍ، فَوَعظَنَا مَوْعِظَةً بَلِغَةً وَجَلَّتْ مِنْهَا الْقُلُوبُ وَدَرَقَتْ مِنْهَا الْعُيُونُ. فَقِيلَ: يَا رَسُولَ اللَّهِ! وَعَظْتَ مَوْعِظَةً مُودِعٌ، فَأَعْهَدَ إِلَيْنَا بِعَهْدٍ. فَقَالَ: «عَلَيْكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ عَبْدًا حَبَشِيًّا. وَسَتَرُونَ مِنْ بَعْدِي اخْتِلَافًا شَدِيدًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِّيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَالْأُمُورَ الْمُحْدَثَاتِ، فَإِنَّ كُلَّ بَدْعَةٍ ضَلَالَةٌ».

going astray.” (Hasan)

تخريج: [إسناده حسن] أخرجه الطبراني في الكبير: ٢٤٨/١٨، ح: ٦٢٢، والحاكم: ٩٧/١ من حديث عبدالله بن العلاء به (وله علة غير قاذحة)، وانظر الحديث الآتي.

Comments:

- It is the *Sunnah* of the Prophet ﷺ for a departing man to give good advice to those he is leaving behind.
- Importance of *Taqwa* (piety; righteousness): *Taqwa* as a special term means obeying the commands of Allāh, and avoiding evil acts that would displease Him, so as to escape the punishment of Hell-fire.
- Obedience to a legally recognized ruler is mandatory as long as he does not give an order that openly conflicts with the dictates of *Shari'ah*.
- The Prophet ﷺ had already forewarned the people of impending conflicts in the community after him. The prediction came literally true. There cropped up many conflicts on religious and political grounds among the community. The Prophet's giving advance information about them is proof of the veracity of his prophethood.
- The best adjudicators in the event of conflicts are the *Qur'ān* and *Hadith*.
- Life stories of the Rightly-Guided Caliphs are the shining examples of adherence to the dictates of the *Qur'ān* and *Sunnah*. They had taken them direct from the Prophet ﷺ. We can, therefore, rightly depend on their understanding of Islam, especially because the Prophet ﷺ himself had declared them as the rightly-guided ones.

43. It was narrated from 'Abdur-Rahmān bin 'Amr As-Sulami that he heard Al-'Irbād bin Sāriyah say: "The Messenger of Allāh ﷺ delivered a moving speech to us which made our eyes flow with tears and made our hearts melt. We said: 'O Messenger of Allāh, this is a speech of farewell. What do you enjoin upon us?' He said: 'I am leaving you upon a (path of) brightness whose night is like its day. No one will deviate from it after I am gone but one who is doomed. Whoever among you lives will see great conflict. I urge you to adhere to what you know of my *Sunnah* and the path of the Rightly-Guided Caliphs, and cling

٤٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَشْرَ بْنِ مَنصُورٍ،
وإِسْحَاقُ بْنُ إِبْرَاهِيمَ السَّوَّاقِ قَالَا: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ
صَالِحٍ، عَنْ ضَمْرَةَ بْنِ حَبِيبٍ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ عَمْرٍو السُّلَمِيِّ أَنَّهُ سَمِعَ الْعِزْبَابِ
ابْنَ سَارِيَةَ يَقُولُ: وَعَظَّنَا رَسُولُ اللَّهِ ﷺ
مَوْعِظَةً ذَرَفَتْ مِنْهَا الدُّمُوعُ وَوَجَلَّتْ مِنْهَا
الْقُلُوبُ. فَقُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّ هَذِهِ
لَمَوْعِظَةٌ مُؤَدِّعٌ. فَمَاذَا تَعْهَدُ لَنَا؟ قَالَ: «قَدْ
تَرَكْتُكُمْ عَلَى الْبَيْضَاءِ، لَيْلَهَا كُنْهَارُهَا. لَا
يَبْرِيغُ عَنْهَا بَعْدِي إِلَّا هَالِكٌ، مَنْ يَعِشْ مِنْكُمْ
فَسَيَرَى اخْتِلَافًا كَثِيرًا. فَعَلَيْكُمْ بِمَا عَرَفْتُمْ مِنْ

stubbornly to it. And you must obey, even if (your leader is) an Abyssinian slave. For the true believer is like a camel with a ring in its nose; wherever it is driven, it complies.” (Sahih)

سَتِي وَسِنَّهُ الْحُلَفَاءِ الرَّاشِدِينَ الْمُهْدِيِّينَ،
عَضْوًا عَلَيْهَا بِالتَّوَاجِدِ. وَعَلَيْكُمْ بِالطَّاعَةِ،
وَإِنْ عَبْدًا حَبَشِيًّا. فَإِنَّمَا الْمُؤْمِنُ كَالْجَمَلِ
الْأَنْفِ، حَيْثُمَا قِيدَ انْقَادًا.

تخريج: [إسناده صحيح] أخرجه أبو داود، السنة، باب في لزوم السنة، ح: ٤٦٠٧،
والترمذي، ح: ٢٦٧٦، وقال: «حسن صحيح»، ورواه أحمد (١٢٦/٤) عن عبدالرحمن بن مهدي
به، وصححه ابن حبان (١٠٢)، والحاكم (٩٦، ٩٥/١)، والذهبي.

Comments:

- Deviating from the teachings of the *Shari'ah* is tantamount to inviting one's own destruction and doom.
- A true believer faithfully submits to the rules of *Shari'ah* even though it might seem difficult to do so. The reason why a believer is compared to a camel is because it (the camel) obeys the command of the master, even though the going might be tough for it.
- History is witness that, even as the Messenger of Allâh ﷺ had foretold, wide-ranging conflicts raised their head in the community after the expiry of the first three centuries. New sects and deviant groups took their birth. Each one adopted its own leader or locus of following, although the Prophet ﷺ had instructed that should there arise any conflict, the community was to adhere to his *Sunnah* and the *Sunnah* of the Rightly-Guided Caliphs.

44. It was narrated that 'Irbâd bin Sâriyah said: "The Messenger of Allâh ﷺ led us in *Fajr* (morning) prayer, then he turned to us and delivered an eloquent speech." And he mentioned something similar (as no. 43). (Sahih)

٤٤ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا عَبْدُ
الْمَلِكِ بْنُ الصَّبَّاحِ الْمُسَمَعِيُّ: حَدَّثَنَا نَوْزُ بْنُ
يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ الرَّحْمَنِ
ابْنِ عَمْرٍو، عَنِ الْعُرْبَاضِيِّ بْنِ سَارِيَةَ، قَالَ:
صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ ثُمَّ
أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَوَعظَنَا مَوْعِظَةً بَلِيغَةً. فَذَكَرَ
نَحْوَهُ.

تخريج: [صحيح] أخرجه أبو داود، ح: ٤٦٠٨ من حديث ثور به، انظر الحديث السابق.

Comments:

- It is a part of the *Sunnah* of the Prophet ﷺ that the *Imâm*, having finished the prayer, should turn his face towards the worshippers.
- The best time to give religious instruction to the people is immediately after the conclusion of the obligatory prayer, since the worshippers are all collected in the mosque and are attentive to the *Imâm*. The speech should

not, however, be so long as to create boredom among the listeners.

Chapter 7. Avoiding *Bid'ah* (Innovation) And Dispute

45. It was narrated that Jâbir bin 'Abdullâh said: "When the Messenger of Allâh ﷺ delivered a sermon, his eyes would turn red, he would raise his voice and he would speak with intensity, as if he were warning of an (enemy) army, saying, 'They will surely attack you in the morning, or they will surely attack you in the evening!' He would say: 'I and the Hour have been sent like these two,' and he would hold up his index and middle finger. Then he would say: 'The best of matters is the Book of Allâh and the best of guidance is the guidance of Muhammad. The most evil matters are those that are newly-invented, and every innovation (*Bid'ah*) is a going astray.' And he used to say: 'Whoever dies and leaves behind some wealth, it is for his family, and whoever leaves behind a debt or dependent children, then they are both my responsibility.'" (Sahih)

(المعجم ٧) - بَابُ اجْتِنَابِ الْبِدْعِ وَالْجِدَالِ (التحفة ٧)

٤٥ - حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ، وَأَحْمَدُ بْنُ تَابِيتِ الْجَحْدَرِيُّ قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا حَظَبَ أَحْمَرَّتْ عَيْنَاهُ وَعَلَا صَوْتُهُ وَاشْتَدَّ غَضَبُهُ كَأَنَّهُ مُنْدِرٌ جَيْشٍ، يَقُولُ: «صَبَحَكُمْ مَسَاكُمُ». وَيَقُولُ: «بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ». وَيَقْرُنُ بَيْنَ إِضْبَعَيْهِ السَّبَّابِيَّةِ وَالْوُسْطَى. ثُمَّ يَقُولُ: «أَمَّا بَعْدُ. فَإِنَّ خَيْرَ الْأُمُورِ كِتَابُ اللَّهِ. وَخَيْرَ الْهَدْيِ هَدْيِي مُحَمَّدٍ، وَشَرَّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ». وَكَانَ يَقُولُ: «مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ، وَمَنْ تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَعَلَيَّْ وَإِلَيَّ».

تخريج: أخرجه مسلم، الجمعة، باب تخفيف الصلاة والخطبة، ح: ٨٦٧ من حديث

عبد الوهاب به.

Comments:

- The main purpose of the sermon is to caution people against falling into error and the consequences of falling into error. It is therefore imperative that the sermon be used to pinpoint to the people the mistakes prevalent in the present times, and guide them to the right path.
- It is also perfectly all right to give the sermon an emotional touch in accord with the nature of the subject.

- c. The sum total of the true path is in following the Book of Allāh and the *Sunnah* of His Prophet ﷺ.
- d. Pointing with the finger of the hand during the sermon is the *Sunnah* of the Prophet ﷺ and the use of appropriate gestures to drive home a point is an acceptable practice.
- e. Reference to proximity of the Hour represents the clear indication that Muhammad ﷺ is the last of the Prophets. And just as no finger is there to intervene between the index and middle fingers, there is also no Prophet to come after the Messenger of Allāh ﷺ until the Last Hour. The descent from heaven of Prophet 'Eisa ؑ does not negate the finality of the prophethood of Muhammad ﷺ for the simple reason that he had already been invested with prophethood, and in his second coming he will follow the *Shari'ah* of Muhammad ﷺ.
- f. Reference to proximity of the Hour contains the message for the community that they must not be so engrossed in the affairs of the world as to lose sight of the approach of the Hour. They should instead prepare themselves more intently for the Hour.
- g. It is not proper to classify the *Bid'ah* into 'good' and 'bad'. In fact *Bid'ah* in all its forms and manifestations must be avoided.
- h. Inheritance of the deceased person must be distributed among the rightful heirs as per the rules given in the *Qur'ân* and *Hadiith*. Rulers have no right to interfere in them. It is rather their duty to ensure that each inheritor gets his rightful share.
- i. Taking care of the needs of the survivors and other persons in distress is the responsibility of the state. Similarly, if the deceased person has left some unpaid debts, and the property left by him is insufficient to pay off those debts, it is the responsibility of the Islamic state to pay off the debts from the state treasury and look after other genuine financial needs of the surviving members of the family.

46. It was narrated from 'Abdullāh bin Mas'ud that the Messenger of Allāh ﷺ said: "Verily, there are two things — words and guidance. The best words are the Words of Allāh, and the best guidance is the guidance of Muhammad. Beware of newly-invented matters, for every newly-invented matter is an innovation (*Bid'ah*) and every innovation is a going-astray. Do not let the desire for a long life cause your hearts to grow hard. That which is bound to happen is close to you, and the

٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ بْنُ مَيْمُونِ
الْمَدَنِيِّ، أَبُو عُبَيْدٍ: حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ
ابْنِ جَعْفَرِ بْنِ أَبِي كَثِيرٍ، عَنْ مُوسَى بْنِ عُقْبَةَ،
عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ
عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«إِنَّمَا هُمَا اثْنَتَانِ: الْكَلَامُ وَالْهُدْيُ، فَأَحْسَنُ
الْكَلَامِ كَلَامُ اللَّهِ، وَأَحْسَنُ الْهُدْيِ هُدْيُ
مُحَمَّدٍ، أَلَّا وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ
شَرَّ الْأُمُورِ مُحَدَّثَاتِهَا، وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ،

only thing that is far away is that which is not going to happen. The one who is doomed to Hell is doomed from his mother's womb, and the one who is destined for Paradise is the one who learns from the lessons of others. Killing a believer constitutes disbelief (*Kufr*) and verbally abusing him is immorality (*Fusuq*). It is not permissible for a Muslim to forsake his brother for more than three days. Beware of lying, for lying is never good, whether it is done seriously or in jest. A man should not make a promise to a child that he will not keep. Lying leads to immorality and immorality leads to Hell. Truthfulness leads to righteousness and righteousness leads to Paradise. It will be said of the truthful person: 'He spoke the truth and was righteous,' and it will be said of the liar, 'He told lies and was immoral.' For a person continues to tell lies until he is recorded with Allâh as a liar."

(*Da'if*)

تخریج: [إسناده ضعيف] أخرجه ابن أبي عاصم في السنة، ح: ٢٥ من حديث محمد بن جعفر به مختصراً * أبو إسحاق «مشهور بالتدليس وهو تابعي ثقة» (طبقات المدلسين للحافظ ابن حجر/المرتبة الثالثة) وعمرن، (وأكثر ألفاظ الحديث صحيحة في أحاديث أخرى).

Comments:

As regards the chain of narrators the *Hadith* is Weak. However, most of the sentences contained in it also appear in the authentic *Ahâdith*. They are, therefore, correct. We will offer our comments on them as and when they occur.

47. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ recited the following Verse: 'It is He Who has sent down to you (Muhammad) the Book (this Qur'ân). In it are Verses that are

وَكُلُّ بَدْعَةٍ ضَلَالَةٌ. أَلَا لَا يَطُولُنَّ عَلَيْكُمُ
الْأَمَدُ فَتَقْسُوا قُلُوبِكُمْ، أَلَا إِنَّ مَا هُوَ آتٍ
قَرِيبٌ، وَإِنَّمَا الْبَعِيدُ مَا لَيْسَ بِآتٍ. أَلَا إِنَّمَا
الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ، وَالسَّعِيدُ مَنْ
وَعَظَّ بغيره: أَلَا إِنَّ قِتَالَ الْمُؤْمِنِ كُفْرٌ وَسِبَابُهُ
فُسُوقٌ، وَلَا يَجِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ
ثَلَاثٍ. أَلَا وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ لَا
يَصْلُحُ بِالْحِدِّ وَلَا بِالْهَزْلِ، وَلَا يَبِيدُ الرَّجُلُ
صَبِيهٌ ثُمَّ لَا يَبْقَى لَهُ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى
النَّجُورِ، وَإِنَّ النَّجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ
الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى
الْجَنَّةِ، وَإِنَّهُ يُقَالُ لِلصَّادِقِ: صَدَقَ وَبَرَّ.
وَيُقَالُ لِلْكَاذِبِ: كَذَبَ وَفَجَرَ. أَلَا وَإِنَّ الْعَبْدَ
يَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا».

٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ بْنُ خِدَاشٍ:
حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو ب. ح:
وَحَدَّثَنَا أَحْمَدُ بْنُ تَابِتِ الْجَعْدَرِيُّ، وَصَحِيحِي
ابْنُ حَكِيمٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا

entirely clear, they are the foundations of the Book; and others not entirely clear. (up to His saying:) 'And none receive admonition except men of understanding.'^[1] Then he said: 'O 'Aishah, if you see those who dispute concerning it (the Qur'ân), they are those whom Allâh has referred to here, so beware of them.'" (Sahih)

أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: تَلَا رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةَ: ﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ تُحْكِمُكَ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ﴾ - إِلَى قَوْلِهِ -: ﴿وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾. [آل عمران: ٧]

قَالَ: «يَا عَائِشَةُ! إِذَا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِ، فَهُمُ الَّذِينَ عَنَاهُمُ اللَّهُ، فَاحْذَرُوهُمْ».

تخریج: [صحیح] أخرجه أحمد: ٤٨/٦ عن إسماعيل به، وله طريق آخر متفق عليه عن ابن أبي مليكة عن القاسم ابن محمد عنها، رضي الله عنها.

Comments:

Some Verses of the Qur'ân deal with ordainments that are either 'clear' in themselves or the *Ahâdith* provide their clarification. As such they can be implemented without any difficulty. All such Verses belong to the category of 'clear' Verses. Some other verses deal with the articles of faith, such as the Oneness of Allâh, the prophethood, the resurrection, and so on. All the details and the proofs concerning them have been mentioned in the Qur'ân and *Ahâdith*. These are also 'clear'. On the contrary there are Verses whose exact meaning cannot be determined such as *Muqatta'ât*, the initial 'abbreviated letters' prefixed to certain *Surah* of the Qur'ân. The right course regarding them is to have the belief that they are also part of the Noble Qur'ân, and he who recites them gets the same reward as he gets for reciting other Verses of the Qur'ân. There is no need to involve oneself in further investigation. Similarly, there are matters belonging to the domain of the unseen. Regarding them as well, we just need to believe that they do exist, and the events that have been foretold are certain to pass, and whatever details the Qur'ân and *Ahâdith* provide regarding them are sufficient for us, and there is no need to further investigate them. For example, it is enough to know that angels are the obedient creatures of Allâh operating in areas and engaged in tasks assigned to them. Moreover, we just have to believe that our actions shall be weighed on the Day of Judgment, and so on. Avoiding unnecessary debate on *Mutashâbihât* (matters not entirely clear) is the method of the true scholars.

48. It was narrated that Abu Umâmah said: "The Messenger of Allâh ﷺ said: 'No people go

٤٨ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ ابْنُ فَضِيلٍ؛ ح: وَحَدَّثَنَا حَوْثَرَةُ بْنُ مُحَمَّدٍ:

[1] *Âl 'Imrân* 3:7.

astray after having followed right guidance, but those who indulge in disputes.' Then he recited this Verse: "Nay! But they are a quarrelsome people."^[1] (Hasan)

حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، قَالَ: حَدَّثَنَا حَجَّاجُ ابْنُ دِينَارٍ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ إِلَّا أَوْتُوا الْجَدَلَ». ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿بَلْ هُمْ قَوْمٌ خَصِمُونَ﴾.

[الزخرف: ٥٨]

تخریج: [إسناده حسن] أخرجه الترمذي، التفسير، باب ومن سورة الزخرف، ح: ٣٢٥٣ من حديث محمد بن بشر وغيره، وقال: «هذا حديث حسن صحيح»، وصححه الحاكم، والذهبي.

Comments:

- a. The Arabic word *Jadal* (translated as dispute), in this context, means arguing with falsehood and lies against the truth.

Allâh has sent down the Prophets to separate the truth from falsehood. As a result of their preaching, some people have believed in them while others have stuck to falsehood, even though the truth had been made manifest to them. Even among the believers there are some who are of firm faith while others are weak in their faith, thus creating the apprehension that they might go off the track once again. That is why it behooves all of us to continue to pray to Allâh for fortitude, so that we remain steadfast in our faith until the last breath.

- b. The natural course, which is the only right course to adopt for putting an end to the disputes, is to sincerely discuss them with the intention to arrive at the truth. Once the truth of the matter is proved, it must be accepted at all costs.

49. It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'Allâh will not accept any fasting, prayer, charity, Hajj, 'Umrah, Jihâd, or any other obligatory or voluntary action from a person who follows innovation (*Bid'ah*). He comes out of Islâm like a hair pulled out of dough.'" (*Maudu'*)

٤٩ - حَدَّثَنَا دَاوُدُ بْنُ سُلَيْمَانَ الْعَسْكَرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ أَبُو هَاشِمٍ ابْنُ أَبِي خِدَّاسٍ الْمُؤَصِّلِيُّ. قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مِحْصِنٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي عَبْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الدَّبَلِيِّ، عَنْ حُدَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقْبَلُ اللَّهُ لِصَاحِبِ بِدْعَةٍ صَوْمًا وَلَا صَلَاةً، وَلَا صَدَقَةً، وَلَا حَجًّا، وَلَا عُمْرَةً، وَلَا جِهَادًا، وَلَا صَرْفًا، وَلَا عَدْلًا».

[1] Az-Zukhruf 43:58.

يَخْرُجُ مِنَ الْإِسْلَامِ كَمَا تَخْرُجُ الشَّعْرَةُ مِنَ الْعَجِينِ».

تخریج: [إسناده موضوع] * محمد بن محسن العكاشي كذاب كما قال الإمام ابن معين وغيره (تهذيب التهذيب).

50. It was narrated that 'Abdullâh bin 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Allâh refuses to accept the good deeds of one who follows innovation until he gives up that innovation.'" (Da'if)

٥٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا بِشْرُ ابْنُ مَنْصُورِ الْحَيَّاطُ، عَنْ أَبِي زَيْدٍ، عَنْ أَبِي الْمُغِيرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَبَى اللَّهُ أَنْ يَقْبَلَ عَمَلَ صَاحِبٍ بِدْعَةٍ حَتَّى يَدَعَ بِدْعَتَهُ».

تخریج: [إسناده ضعيف] أخرجه ابن أبي عاصم في السنة، ح: ٣٩ من حديث عبدالله بن سعيد الأشج به * أبو زيد وأبو المغيرة مجهولان كما في التقريب وغيره.

51. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Whoever gives up telling lies in support of a false claim, a palace will be built for him on the outskirts of Paradise. Whoever gives up argument when he is in the right, a palace will be built for him in the middle (of Paradise). And whoever has good behavior, a palace will be built for him in the highest reaches (of Paradise).'" (Hasan)

٥١ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشْقِيُّ، وَهَارُونُ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ سَلْمَةَ بِنِ وَرْدَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَرَكَ الْكُذِبَ وَهُوَ بَاطِلٌ بُنِيَ لَهُ قَصْرٌ فِي رَبْضِ الْجَنَّةِ، وَمَنْ تَرَكَ الْمِرَاءَ، وَهُوَ مُحِقٌّ بُنِيَ لَهُ فِي وَسْطِهَا، وَمَنْ حَسَنَ خُلُقَهُ بُنِيَ لَهُ فِي أَعْلَاهَا».

تخریج: [حسن] أخرجه الترمذي، البر والصلة، باب ما جاء في المراء، ح: ١٩٩٣ من حديث ابن أبي فديك به، وقال: «حديث حسن» * سلمة ضعيف (تقريب)، وله شاهد حسن عند أبي داود، الأدب، باب في حسن الخلق وغيره، ح: ٤٨٠٠.

Comments: 50 & 51

- Effort must be made to end all disputes, be they of mundane nature or of religious type. Allâh says in the Qur'ân: "And reconciliation is better." (4:128)
- As soon as a person realizes his mistake, he should recite this Verse so that the dispute is put to an end. The doing of it is of so much greatness, that the person doing it is promised a palace in Paradise as reward.

- c. In worldly affairs, it is always possible that a person forgoes his due right and ends the dispute. This kind of sacrifice made for the sake of togetherness and unity is rated very highly by Allāh. As a reward for this, the person shall get a palatial abode in the middle of Paradise.
- d. Muslims must excel in morals so that the daily affairs of life continue to run smoothly. They must cultivate the virtues of good demeanor, friendly disposition and tolerance, and thus avert all chances of dispute. The greater the number of such people in a society, the better will be the chances of peace and amity in it. Hence it is that the person doing it shall be ranked higher than the other two mentioned in the *Hadith* and shall, therefore, be awarded a higher place in Paradise.

Chapter 8. Avoiding Individual Opinion And Analogy (With Regard To Matters Of Religion)

52. It was narrated from 'Abdullāh bin 'Amr bin 'Ās that the Messenger of Allāh ﷺ said: 'Allāh will not take away knowledge by removing it from people (from their hearts). Rather He will take away knowledge by taking away the scholars, then when there are no scholars left, the people will take the ignorant as their leaders. They will be asked questions and they will issue verdicts without knowledge, thus they will go astray and lead others astray.'" (*Sahih*)

(المعجم ٨) - بَابُ اجْتِنَابِ الرَّأْيِ وَالْقِيَاسِ (التحفة ٨)

٥٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَعَبْدُهُ، وَأَبُو مُعَاوِيَةَ، وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَمُحَمَّدُ بْنُ يَسْرِ، ح: وَحَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَمَالِكُ بْنُ أَنَسٍ، وَحَفْصُ بْنُ مَيْسَرَةَ، وَسُعَيْبُ بْنُ إِسْحَاقَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا، يَتَّزِعُهُ مِنَ النَّاسِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، فَإِذَا لَمْ يَبْقِ عَالِمًا اتَّخَذَ النَّاسُ رُؤُوسًا جُهَالًا، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا».

تخریج: أخرجه البخاري، العلم، باب كيف يقبض العلم، ح: ١٠٠، ومسلم، العلم، باب رفع العلم وقبضه... إلخ، ح: ٢٦٧٣ من حديث هشام به، وتابعه أبو الأسود عندهما، ولفظ البخاري، الاعتصام، باب ما يذكر من ذم الرأي وتكلف القياس، ح: ٧٣٠٧ «يفتون برأيهم فيضلون ويضلون... إلخ».

Comment:

- a. Muslims will not lose knowledge of religion in one go. What in fact will happen is that the true scholars will gradually be taken away from the community. That will herald the end of the religious sciences as well. In

order to forestall such a dangerous situation, the Muslim community must exert its utmost effort to produce scholars specializing in the Islamic sciences and law.

- b. It is the duty of a religious scholar to give his verdict in the light of the Qur'ân and *Ahâdith*, instead of giving it on the basis of his own personal opinion or analogy.

53. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever is given a *Fatwa* (verdict) that has no basis, then his sin will be upon the one who issued that *Fatwa*.'" (*Hasan*)

٥٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ: حَدَّثَنِي أَبُو هَانِيءٍ، حُمَيْدُ بْنُ هَانِيءٍ الْخَوْلَاطِيُّ، عَنْ أَبِي عُمَانَ مَسْلَمِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَفْتِيَ بِفُتْوَا غَيْرِ تَبَتٍ، فَإِنَّمَا إِثْمُهُ عَلَى مَنْ أَفْتَاهُ».

تخريج: [إسناده حسن] أخرجه أبو داود، العلم، باب التوقي في الفتيا، ح: ٣٦٥٧ من حديث عبد الله بن يزيد به، وصححه الحاكم، والذهبي.

Comments:

- a. It is the duty of a common man to seek religious opinions from scholars who, in turn, must answer them with proofs from the Qur'ân and *Ahâdith*.
- b. Issuing religious edicts and opinions simply on the basis of subjective opinions is an act of sin. The reason being that the questioner puts his faith in the scholar and, if the scholar gives a wrong opinion, the entire responsibility of the action of the questioner will be on the scholar.

54. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'Knowledge is based on three things, and anything beyond that is superfluous: a clear Verse, an established Sunnah, or the rulings by which the inheritance is divided fairly.'" (*Da'if*)

٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنِي رِشْدِينَ بْنُ سَعِيدٍ، وَجَعْفَرُ بْنُ عَوْنٍ، عَنِ ابْنِ أُنْعَمٍ، هُوَ الْإِفْرِيقِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعِلْمُ ثَلَاثَةٌ، فَمَا وَرَاءَ ذَلِكَ فَهُوَ فَضْلٌ، آيَةٌ مُحْكَمَةٌ، أَوْ سُنَّةٌ قَائِمَةٌ، أَوْ قَرِيضَةٌ عَادِلَةٌ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الفرائض، باب ما جاء في تعليم الفرائض، ح: ٢٨٨٥ من حديث عبدالرحمن الإفريقي به، وهو ضعيف كشيخه (تقريب)، والحديث ضعيفه الذهبي في تلخيص المستدرک: ٣٣٢/٤، وله شواهد ضعيفة.

Comments:

- a. As to the chain of transmitters, the tradition is Weak. Nevertheless, the importance of the knowledge of Qur'ân and *Sunnah* is established from many other proofs. Similarly, the importance of the law of inheritance can also hardly be overemphasized.
- b. The expression '*Muhkam*' (translated as clear) means a Verse that has not been abrogated, nor is it allegorical or ambiguous. The Qur'ânic Science of Abrogation is an equally important branch of knowledge. To give a ruling in any matter in ignorance of this science can lead one into error. 'Established *Sunnah*' also means the prophetic tradition that has not been abrogated.

55. Mu'âdh bin Jabal said: "When the Messenger of Allâh ﷺ sent me to Yemen, he said: 'Do not pass any judgement or make any decision except on the basis of what you know. If you are uncertain about a matter, wait until you understand it fully, or write to me concerning it.'" (*Maudu'*)

٥٥ - حَدَّثَنَا الْحَسَنُ بْنُ حَمَّادٍ، سَجَّادَةٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَمَوِيُّ، عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ حَسَّانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ: حَدَّثَنَا مُعَاذُ بْنُ جَبَلٍ، قَالَ: لَمَّا بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ قَالَ: «لَا تَقْضِينَ وَلَا تَفْصِلَنَّ إِلَّا بِمَا تَعْلَمُ، وَإِنْ أَشْكَلَ عَلَيْكَ أَمْرٌ، قِفْ حَتَّى تُبَيِّنَهُ أَوْ تَكْتُبَ إِلَيَّ فِيهِ».

تخریج: [إسناده موضوع] * محمد بن سعيد المصلوب كذاب كما قال السائي وغيره (تهذيب التهذيب).

56. It was narrated that 'Abdullâh bin 'Amr bin 'Âs said: "I heard the Messenger of Allâh ﷺ say: 'The affairs of the Children of Israel remained fair until *Muwalladun* emerged among them – the children of female slaves from other nations. They spoke of their own opinions (in religious matters), and so they went astray and led others astray.'" (*Da'if*)

٥٦ - حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ أَبِي الرَّجَالِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو الْأَوْزَاعِيِّ، عَنْ عَبْدِ بْنِ أَبِي لُبَابَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَمْ يَزَلْ أَمْرُ بَنِي إِسْرَائِيلَ مُعْتَدِلًا حَتَّى نَشَأَ فِيهِمُ الْمُؤَلَّدُونَ، أَنْبَاءُ سَبَايَا الْأُمَمِ، فَقَالُوا بِالرَّأْيِ، فَضَلُّوا وَأَضَلُّوا».

تخریج: [إسناده ضعيف] أخرجه الطبراني كما في الجامع الصغير للسيوطي * عبدة: لم يلق ابن عمرو (تحفة الأشراف: 6/360)، وحرارثة ابن أبي الرجال ضعيف (تقريب)، وله شاهد ضعيف عند البزار.

Chapter 9. Regarding Faith

(المعجم ٩) - بَابُ: فِي الْإِيمَانِ

(التحفة ٩)

57. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Faith has sixty-some or seventy parts, the least of which is to remove a harmful thing from the road and the greatest of which is to say *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh). And modesty is a branch of faith.'" (Sahih)

Another chain from Abu Hurairah, from the Prophet ﷺ with similar wording.

٥٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِيسِيُّ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِيمَانُ بِضْعٌ وَسِتُّونَ أَوْ سَبْعُونَ بَابًا أَدْنَاهَا إِطَاةُ الْأَدَى عَنِ الطَّرِيقِ. وَأَرْفَعَهَا قَوْلٌ - لَا إِلَهَ إِلَّا اللَّهُ - . وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ».

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ ابْنِ عَجَلَانَ. ح. وَحَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلِ، جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

تخریج: أخرجه البخاري، الإيمان، باب أمور الإيمان، ح: ٩، ومسلم، الإيمان، باب بيان عدد شعب الإيمان... إلخ، ح: ٣٥ من حديث ابن دينار به، وأخرجه مسلم من حديث سهيل به.

Comments:

- The likeness of *Imân* (faith) is as the likeness of a tree. Faith in Oneness of Allâh and the institution of prophethood is the root, virtuous deeds the branches, and the benefits of this world and of the Hereafter are its fruits. So, if you pull out the root, the tree is gone. As regards the branches, even if you cut them, the tree still remains although in a depleted form. Similarly, sins do harm our faith while good deeds lead to its perfection and growth.
- All good deeds are but the branches of faith, but the most important of them all is the affirmation by word of mouth of the Oneness of Allâh, namely *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) since it is this by which accrue other benefits of faith.
- Modesty is an important branch of faith, since it protects man from numerous acts of sin. It does not, however, imply that misplaced sense of shame, which prevents man from asking about religious matters, or forbids him from the acquisition of knowledge, or doing a good deed.

d. Faith includes deeds of the tongue, of the heart and of other parts of the body. Affirmation of the formula "Lâ ilâha illallâh" is thus the deed of the tongue. To believe in it is the deed of the heart, and removing a harmful thing from the road is the deed of other parts of the body. All these deeds are thus the parts and branches of faith.

58. It was narrated from Sâlim that his father said: "The Prophet ﷺ heard a man urging his brother to be modest. He said: 'Indeed, modesty is a branch of faith.'" (*Sahih*)

٥٨ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ، وَمُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ بَزِيدٍ قَالَا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: سَمِعَ النَّبِيَّ ﷺ رَجُلًا يَعْظُ أَخَاهُ فِي الْحَيَاءِ فَقَالَ: «إِنَّ الْحَيَاءَ شُعْبَةٌ مِنَ الْإِيمَانِ».

تخریج: أخرجه مسلم، الإيمان، باب بيان عدد شعب الإيمان . . . إلخ، ح: ٣٦ من حديث سفیان به، وأخرجه البخاري، الإيمان، باب الحياء من الإيمان، ح: ٢٤ وغيره من حديث مالك عن الزهري به.

Comments:

- Modesty (*Haya*) means that state of morality in man which makes him avoid things improper and unseemly, but does not fall short in giving the rightful person his due.
- Modesty is a special characteristic of a man. It is, therefore, necessary for man to avoid all actions and things that propel him to acts of immodesty.
- The *Hadith* affirms once again that faith has many branches which may increase or decrease. So does *Imân*, i.e., it also increases and decreases.
- While speaking on the subject of modesty, the man referred to in the *Hadith* was trying to suggest to his brother that excessive use of modesty was not good, but the Prophet ﷺ corrected him.

59. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'No one will enter Paradise who has even a mustard-seed's weight of arrogance in his heart, and no one will enter Hell who has even a mustard-seed's weight of faith in his heart.'"

٥٩ - حَدَّثَنَا سُؤدُبُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُشَيْرٍ، عَنِ الْأَعْمَشِ؛ ح: وَحَدَّثَنَا عَلِيُّ ابْنُ مَيْمُونِ الرَّقْفِيِّ: حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنْ عُلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ حَرَدٍ مِنْ كِبَرٍ، وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ حَرَدٍ مِنْ إِيْمَانٍ».

تخریج: أخرجه مسلم، الإيمان، باب تحريم الكبر وبيانها، ح: ٩١ من حديث سويد بن سعيد وغيره به.

Comments:

- a. Arrogance is an extremely detestable trait. The saying of the Messenger of Allâh ﷺ that "arrogance means rejecting the truth and looking down upon the people" reflects the true meaning of the word.
- b. If belief in the commands of Allâh and His Messenger is rejected out of arrogance, abiding permanently in Hell is the punishment because arrogance is totally antithetical to faith. Even if arrogance is of another type, and the man belittles others on account of his supposed superiority in wealth, or his presumed good looks and social status, or refuses to accept the truth out of obstinacy, even this is extremely detestable to Allâh.

60. It was narrated that Abu Sa'eed Khudri said: "The Messenger of Allâh ﷺ said: 'When Allâh has saved the believers from Hell and they are safe, none of you will dispute with his companion more vehemently for some right of his in this world than the believers will dispute with their Lord on behalf of their brothers in faith who will have entered Hell. They will say: "Our Lord! They are our brothers, they used to pray with us, fast with us and perform *Hajj* with us, and you have admitted them to Hell." He will say: "Go and bring forth those whom you recognize among them." So they will come to them, and they will recognize them by their faces. The Fire will not consume their faces, although there will be some whom the Fire will seize halfway up their shins, and others whom it will seize up to their ankles. They will bring them forth, and will say, "Our Lord, we have brought forth those whom You commanded us to bring forth." Then He will say: "Bring forth those who have a Dinâr's weight of faith in their hearts, then those who have half a Dinâr's

٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنبَأَنَا مَعْمَرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا خَلَصَ اللَّهُ الْمُؤْمِنِينَ مِنَ النَّارِ وَأَمْسُوا، فَمَا مُجَادَلَةُ أَحَدِكُمْ لِصَاحِبِهِ فِي الْحَقِّ يَكُونُ لَهُ فِي الدُّنْيَا، أَشَدَّ مُجَادَلَةً مِنَ الْمُؤْمِنِينَ لِرَبِّهِمْ فِي إِخْوَانِهِمُ الَّذِينَ أُدْخِلُوا النَّارَ، قَالَ: يَقُولُونَ: رَبَّنَا! إِخْوَانُنَا كَانُوا يُصَلُّونَ مَعَنَا، وَيَصُومُونَ مَعَنَا، وَيَحُجُّونَ مَعَنَا فَأَدْخَلْتَهُمُ النَّارَ، فَيَقُولُ: اذْهَبُوا فَأَخْرِجُوا مَنْ عَرَفْتُمْ مِنْهُمْ، فَيَأْتُونَهُمْ فَيَعْرِفُونَهُمْ بِصُورِهِمْ، لَا تَأْكُلُ النَّارُ صُورَهُمْ، فَمِنْهُمْ مَنْ أَحَدَتْهُ النَّارُ إِلَى أَنْصَافِ سَاقَيْهِ، وَمِنْهُمْ مَنْ أَحَدَتْهُ إِلَى كَعْبَيْهِ، فَيَخْرِجُونَهُمْ، فَيَقُولُونَ: رَبَّنَا! أَخْرَجْنَا مَنْ قَدْ أَمَرْتَنَا، ثُمَّ يَقُولُ: أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ وَزَنُ دِينَارٍ مِنَ الْإِيمَانِ، ثُمَّ مَنْ كَانَ فِي قَلْبِهِ وَزَنُ نِصْفِ دِينَارٍ، ثُمَّ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ». قَالَ أَبُو سَعِيدٍ: فَمَنْ لَمْ يُصِدَّقْ هَذَا فَلْيُتْرَأْ: «إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يَضْعَفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا».

weight in their hearts, then those who have a mustard-seed's weight." Abu Sa'eed said: "He who does not believe this, let him recite: 'Surely, Allāh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward.' "[1] (*Sahih*)

[النساء: ٤٠]

تخريج: [إسناده صحيح] أخرجه النسائي، الإيمان، باب زيادة الإيمان، ح: ٥٠١٣ من حديث عبدالرزاق به: ٨/١١٢، ١١٣.

Comments:

- Great Intercession on the Day of Judgment shall only be the exclusive privilege of Prophet Muhammad ﷺ, but other Prophets and believers shall, in their turn, also be allowed to intercede on behalf of the sinners.
- No Prophets or 'holy men' will have the power to extricate anyone from Hell on their own. They will simply pray to Allāh and intercede on behalf of their sinning brethren. Allāh will, then, accept the intercession for whoever He wills, and grant deliverance from Hell to whoever He wishes.
- Sinners among the believers will be recognizable in Hell-fire through their unburnt faces. A *Hadith* of the Prophet ﷺ says that the angels shall recognize the sinners from the prostration marks on their foreheads. The *Hadith* also underlines the singularly important place prayer occupies among all the acts of worship.
- The sinners shall be subjected to severe or light punishment according to the degree of the gravity of their sins.
- All believers are not equal in faith since faith increases and decreases.
- Allāh's mercy is so pervasive that even those at the lowest level of faith shall get deliverance, not so the polytheists.

61. It was narrated that Jundub bin 'Abdullāh said: "We were with the Prophet ﷺ, and we were strong youths, so we learned faith before we learned the Qur'ān. Then we learned the Qur'ān and our faith increased thereby." (*Sahih*)

٦١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا حَمَادُ بْنُ نَجِيحٍ، وَكَانَ ثِقَّةً، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ وَنَحْنُ فِتْيَانٌ حَرَّاءُ، فَتَعَلَّمْنَا الْإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ، ثُمَّ تَعَلَّمْنَا الْقُرْآنَ، فَازْدَدْنَا بِهِ إِيمَانًا.

[1] *An-Nisā'* 4:40.

تخریج: [إسناده صحيح] أخرجه الطبراني في الكبير: ٢/١٦٥، ح: ١٦٧٨ من حديث وكيع وغيره به، وقال البوصيري: «هذا إسناده صحيح، رجاله ثقات».

Comments:

- a. Knowledge of the Oneness of Allâh and other basic beliefs gets priority over acts of worship and the code of daily dealings. That is why the main focus in Makkan *Surah* (chapters) of the Qur'ân is on basic beliefs while the Madinite *Surah* mostly deal with daily dealings and transactions.
- b. Increase in knowledge leads to increase in faith.
- c. The last sentence in the *Hadith* is a proof of the phenomenon of increase and decrease in faith.

62. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'There are two types of people among this *Ummah* who have no share of Islam: The *Murji'ah* and the *Qadariyyah*.'"^[1] (*Da'if*)

٦٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ فُضَيْلٍ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ، عَنْ أَبِيهِ، عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صِفَتَانِ مِنْ هَذِهِ الْأُمَّةِ لَيْسَ لَهُمَا فِي الْإِسْلَامِ نَصِيبٌ: الْمُرْجِيَّةُ وَالْقَدَرِيَّةُ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، القدر، باب ما جاء في القدرية، ح: ٢١٤٩ من حديث محمد بن فضيل به، وقال: «هذا حديث حسن غريب صحيح» * نزار ضعيف (تقريب)، وله شاهد ضعيف عند الترمذي.

63. It was narrated that 'Umar said: "We were sitting with the Prophet ﷺ when a man came to him whose clothes were intensely white and whose hair was intensely black; no signs of travel could be seen upon him, and none of us recognized him. He sat down facing the Prophet ﷺ, with his knees touching his, and he put his hands on his thighs, and said: 'O Muhammad, what is Islam?' He said: 'To testify that none has the right to be worshiped but Allâh, and that I am the

٦٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ، عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بَرِيذَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ، قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ، فَجَاءَ رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ شَعْرِ الرَّأْسِ، لَا يَرَى عَلَيْهِ أَثَرُ سَفَرٍ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، قَالَ: فَجَلَسَ إِلَى النَّبِيِّ ﷺ فَأَسْنَدَ رُكْبَتَهُ إِلَى رُكْبَتِيهِ، وَوَضَعَ يَدَيْهِ عَلَى فَخْذَيْهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ! مَا الْإِسْلَامُ؟ قَالَ: «شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّي رَسُولُ

^[1] The *Murji'ah* sect has the belief that *Imân* (faith) concerns with words only, it has no link as far as deeds are concerned. The *Qadariyyah* sect has the belief that a person is bound to do what has been written for him, he is not free to do anything he wants - as against the *Jabariyyah* sect whose belief is just the opposite.

Messenger of Allâh; to establish regular prayer; to pay *Zakât*; to fast in Ramadân; and to perform *Hajj* to the House (the Ka'bah). He said: 'You have spoken the truth.' We were amazed by him: He asked a question, then told him that he had spoken the truth. Then he said: 'O Muhammad, what is *Imân* faith?' He said: 'To believe in Allâh, His Angels, His Messengers, His Books, the Last Day, and the Divine Decree (*Qadar*), both the good of it and the bad of it.' He said: 'You have spoken the truth.' We were amazed by him: He asked a question, then told him that he had spoken the truth. Then he said: 'O Muhammad, what is *Ihsân* (right action, goodness, sincerity)?' He said: 'To worship Allâh as if you see Him, for even though you do not see Him, He sees you.' He asked: 'When will the Hour be?' He said: 'The one who is being asked about it does not know more than the one who is asking.' He asked: 'Then what are its signs?' He said: 'When the slave woman gives birth to her mistress' (Waki' said: "This means when non-Arabs will give birth to Arabs") 'and when you see the barefoot, naked, destitute shepherds competing in constructing tall buildings.' The Prophet ﷺ met me three days later and asked me: 'Do you know who that man was?' I said: 'Allâh and His Messenger know best.' He said: 'That was Jibril,

الله، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحَجُّ الْبَيْتِ». فَقَالَ: صَدَقْتَ، فَعَجِبْنَا مِنْهُ، يَسْأَلُهُ وَيُصَدِّقُهُ، ثُمَّ قَالَ: يَا مُحَمَّدُ! مَا الْإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ، وَرُسُلِهِ، وَكِتَابِهِ، وَالْيَوْمِ الْآخِرِ، وَالْقَدْرِ، خَيْرِهِ وَشَرِّهِ». قَالَ: صَدَقْتَ. فَعَجِبْنَا مِنْهُ، يَسْأَلُهُ وَيُصَدِّقُهُ، ثُمَّ قَالَ: يَا مُحَمَّدُ! مَا الْإِحْسَانُ؟ قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنَّكَ إِنْ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ». قَالَ: فَمَتَى السَّاعَةُ؟ قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ». قَالَ: فَمَا أَمَارَتُهَا؟ قَالَ: «أَنْ تِلِدَ الْأُمَّةُ رَبَّتَهَا - قَالَ وَكَيْعٍ: يَعْنِي: تُلِدُ الْعَجَمُ الْعَرَبَ وَأَنْ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ، يَتَطَاوَلُونَ فِي الْبَنَاءِ». قَالَ: ثُمَّ قَالَ: فَلَنَقِيبِي - النَّبِيُّ ﷺ بَعْدَ ثَلَاثٍ، فَقَالَ: «أَتَدْرِي مَنْ الرَّجُلُ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.. قَالَ: «ذَاكَ جِبْرِيلُ، أَتَأْكُمُ يَعْلَمُكُمْ مَعَالِمَ دِينِكُمْ».

who came to you to teach you your religion.”” (Sahih)

تخريج: أخرجه مسلم، الإيمان، ح: ٨ من حديث وكيع به.

Comments:

- a. The *Hadith* is known as the *Hadith* of Jibril. It encompasses important matters of our religion. It deals with acts of worship; with deeds of the heart and of other parts of the body; with acts that are categorized as compulsory or *Sunnah*, as well as the acts that are classified as desirable, undesirable or forbidden.
- b. The term *Islām* here denotes the apparent acts, whose doing or not doing determines whether the person in question is or is not a Muslim. *Imān*, however, is the testimony or affirmation of the heart on which depends deliverance in the Hereafter. *Ihsān* is the highest form of *Imān*, which bestows beauty to one's acts of devotion.
- c. One must worship Allāh as though one is before Allāh, which means that the focusing of one's heart towards Allāh and the extent of one's turning in submissiveness, in fear and in repentance towards Him, must be at their peak. As far as the question of being able to see Allāh within the span of this life on earth, it is an absolute impossibility, for no creature can find itself equal to it. In Paradise, however, the faithful will be able to see Him. The Qur'ān and *Hadith* bear testimony to this. *Al-Bukhārī* (H. 7437) and *Muslim* (H. 1820) expressly mention it.
- d. The exact time of the coming of the Hour nobody knows, not even the Prophets and angels. It is Allāh's special preserve, for He alone is the Knower of the unseen.
- e. Constructing large, stately buildings just for worldly benefit and comfort or for ostentation and pride is not right.
- f. Beliefs and dealings are all part of religion, and as such right belief and right action are both necessary for deliverance in the Hereafter.
- g. 'Divine Decree' means the fact that whatever will happen, forever, Allāh knows it all from before. Whatever happens now is absolutely in keeping with what Allāh knows, and what He has already written down. The goodness or badness of the Decree means the things that are good for us, such as good health, economic prosperity, abundance and increase in productivity, or the things that we consider bad for us, such as famine and pain and misery. All this is happening according to Allāh's wise scheme and will. So, the good or bad is only in relation to us, the creatures. Otherwise, all the actions of Allāh are the reflection of His superior prudence and wisdom, and are, therefore, absolutely good.
- h. The coming down of Jibril ﷺ with Qur'ānic revelations is a proven fact. His coming down for the clarification of the teachings and tenets of Islam is also proved from this *Hadith*.
- i. There are different methodologies for learning religious and Islamic teachings. One of these is to hold question-answer sessions. Lessons are

very well driven home through this method.

- j. Etiquette demands that the one who is asking should sit respectfully with folded legs before the one being asked, and the manner of his asking should be polite and reverential.
- k. The faithful angel Jibril ﷺ was dressed in white. The Prophet ﷺ also emphasized his preference for white clothes and even chose white raiment for himself. Even for the dead he chose the white shroud. (*Tirmidhi*: 2810).

64. It was narrated that Abu Hurairah said: "One day the Messenger of Allāh ﷺ appeared among the people. A man came to him and said: 'O Messenger of Allāh, what is *Imān* (faith)?' He said: 'To believe in Allāh, His Angels, His Books, His Messengers and the meeting with Him, and to believe in the Final Resurrection.' He said: 'O Messenger of Allāh, what is Islam?' He said: 'To worship Allāh (alone) and not to associate anything with Him; to establish the prescribed prayers; to pay the obligatory *Zakāt*; and to fast *Ramadān*.' He said: 'O Messenger of Allāh, what is *Ihsān*?' He said: 'To worship Allāh as if you see Him, for even though you do not see Him, He sees you.' He said: 'O Messenger of Allāh, when will the Hour be?' He said: 'The one who is being asked does not know more than the one who is asking, but I will tell you about its signs. When the slave-woman gives birth to her mistress, that is one of its signs. When the shepherds compete in constructing tall buildings, that is one of its signs. And there are five things which no one knows except Allāh.' Then the Messenger

٦٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَوْمًا بَارِزًا لِلنَّاسِ، فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! مَا الْإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَلِقَائِهِ، وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ». قَالَ: يَا رَسُولَ اللَّهِ! مَا الْإِسْلَامُ؟ قَالَ: «أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا، وَتَقِيمَ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ». قَالَ: يَا رَسُولَ اللَّهِ! مَا الْإِحْسَانُ؟ قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَمَا تَرَاهُ فَإِنَّكَ إِنْ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ». قَالَ: يَا رَسُولَ اللَّهِ! مَتَى السَّاعَةُ؟ قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ سَأَحَدُكَ عَنْ أَشْرَاطِهَا. إِذَا وُلِدَتِ الْأُمَةُ رَجَّتْهَا فَذَلِكَ مِنْ أَشْرَاطِهَا، وَإِذَا تَطَاوَلَ رِعَاءُ الْغَنَمِ فِي الْبَنِيَانِ فَذَلِكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ». فَتَلَا رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُرْسِلُ الرِّيحَ نَذِيرًا وَمَا فِي الْأَرْجَاءِ وَمَا تَدْرِي نَفْسٌ مَآذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ» إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ. [لقمان: ٣٤]

of Allāh ﷻ recited the Verse: "Verily, Allāh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware (of things)."^[1] (*Sahih*)

تخریج: أخرجه البخاري، الإيمان، باب سؤال جبريل النبي ﷺ ... إلخ، ح: ٥٠، ومسلم، الإيمان، باب الإيمان ماهو؟ وبيان خصاله، ح: ٩٠ من حديث إسماعيل به.

Comments:

- a. Precise knowledge of the future is the exclusive preserve of Allāh. All matters mentioned in the Qur'ānic Verse belong to the realm of the future. Not to speak of the exact timing of the impending Hour. Even the precise timing of the appearance of its signs, mentioned in the *Hadith*, are known to no one but Allāh. Similar is the case of the other matters for which man can only conjecture, which may or may not come true. A case in point is the clouds, a sight of which awakens the hope, but holds no guarantee, that it will bring down rain. We can plan for the future but have no means of knowing beforehand what unexpected impediments or circumstances might be in store for us. Likewise, no one except Allāh knows for sure about anyone's life or death. Man can only conjecture about the future, but cannot guarantee that his conjecture will come true.
- b. If a scholar does not know the answer of a question, let him plainly say that he does not know it without considering it an offense to his dignity.
- c. A learned man should never get angry but answer the queries of the questioner with tenderness and love.

65. It was narrated that 'Ali bin Abu Tālib said: "The Messenger of Allāh ﷻ said: 'Faith is knowledge in the heart, words on the tongue and action with the physical faculties. (limbs of the body).'" (*Maudu'*)

٦٥ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ، وَمُحَمَّدُ ابْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ صَالِحٍ أَبُو الصَّلْتِ الْهَرَوِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُوسَى الرُّضَا، عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: قَالَ

[1] Luqmān 31:34.

رَسُولُ اللَّهِ ﷺ: «الإيمانُ معرفةٌ بِالْقَلْبِ وَقَوْلٌ
بِاللِّسَانِ وَعَمَلٌ بِالْأَرْكَانِ». قَالَ أَبُو الصَّلْتِ:
لَوْ قُرِيَ هَذَا الْإِسْنَادُ عَلَى مَجْنُونٍ لَبَرَأَ.

تخريج: [إسناده موضوع] أخرجه ابن الجوزي في الموضوعات: ١/١٢٨ من حديث الهروي به * أبو الصلت الهروي كذاب، كذبه أبو خاتم وغيره (تهذيب) وتوثيق ابن معين له لا يزيده إلا وهناً، كما في هامش الفوائد المجموعة للشوكاني، ح: ١٠٣، باب صلاة الجماعة.

66. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "None of you truly believes until he loves for his brother" or he said "for his neighbor, what he loves for himself." (*Sahih*)

٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ
الْمُنْثَى، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ
أَنْسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا
يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ - أَوْ قَالَ
لِجَارِهِ - مَا يُحِبُّ لِنَفْسِهِ».

تخريج: أخرجه البخاري، الإيمان، باب من الإيمان أن يحب لأخيه ما يحب لنفسه، ح: ١٣، ومسلم، الإيمان، باب الدليل على أن من خصال الإيمان... إلخ، ح: ٤٥ من حديث شعبة به.

Comments:

- We should do to the Muslim brother as we would be done by. For example, if a person does not like to be deceived by the people, let him also not deceive others. And just as a man likes others to help him in his hour of need, he should also help others in their hour of need or difficulty.
- Man is generally very touchy about his rights, but oblivious of his obligations, although his obligations are the rights of others. Thus, if each one of us respects the rights of others, the rights of all will be safeguarded and peace and amity will prevail in the society.

67. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'None of you truly believes until I am more beloved to him than his child, his father and all the people.'" (*Sahih*)

٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ
الْمُنْثَى قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنْسِ بْنِ
مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُؤْمِنُ
أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ،
وَوَالِدِهِ، وَالنَّاسِ أَجْمَعِينَ».

تخریج: أخرجه البخاري، الإيمان، باب حب الرسول من الإيمان، ح: ١٥، ومسلم، الإيمان، باب وجوب محبة رسول الله ﷺ، ح: ٤٤ من حديث شعبة به.

Comments:

- a. Love of the Prophet ﷺ is the very foundation of faith. The stronger the love for him, the greater the faith. Increase or decrease in love for him is an indication of increase or decrease in one's faith.
- b. The proof of love is not in lip service but in obedience. Allāh the Glorified says: "Say (O Muhammad to mankind): 'If you (really) love Allāh, then follow me.'" (3:31)
- c. The real test of a person's having more love for Allāh and His Messenger ﷺ than others, comes when the love of one's children, parents, a religious leader or friend, demands that one do a thing that Allāh and His Messenger ﷺ have prohibited, but he will not bother about the displeasure of others and obey and follow the example of the Prophet of Allāh in disregard of his love for others. If, on the other hand, the love of others is greater, then he will go against the dictates of *Shari'ah* in order to please those others, and thus fall short of achieving the required level of faith. The same criterion holds true in respect of one's love for the traditions of the Prophet ﷺ and customs prevalent in one's tribe or community.

68. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: 'By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not (truly) believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread the greetings of *Salām* amongst yourselves.'" (*Sahih*)

٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَدْلُكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفَسُوا السَّلَامَ بَيْنَكُمْ».

تخریج: أخرجه مسلم، الإيمان، باب بيان أنه لا يدخل الجنة إلا المؤمنون . . . إلخ، ح: ٥٤ عن ابن أبي شيبة به.

Comments:

- a. *Imân* is an essential requirement for entry into Paradise.
- b. Mutual love is a means of gaining complete faith. We must, therefore, do all those things that promote mutual love and avoid things that would generate mutual hatred.
Greeting each other with *Salām* is a good way of establishing and maintaining good relations with each other. Other *Ahādith* speak of the other things as well, such as shaking hands, hugging and exchanging

presents with each other. (See *Muwatta Imâm Mâlik*: 1731 & *Adabul-Mufrad*: 594)

69. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Verbally abusing a Muslim is immorality and fighting him is *Kufr* (disbelief).'" (*Sahih*)

٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ؛ ح: وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي وَإِثْلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ».

تخریج: أخرجه البخاري، الإيمان، باب خوف المؤمن من أن يحبط عمله وهو لا يشعر، ح: ٤٨، ومسلم، الإيمان، باب بيان قول النبي ﷺ ... الخ، ح: ٦٤ من حديث أبي وائل به، وأخرجاه، البخاري، ح: ٧٠٧٦، ومسلم، من حديث الأعمش به، ح: ٦٤.

Comments:

- Since maintaining cordial relations between the Muslims is desirable in Islam, our sacred law forbids doing things that might spoil relations. One of those undesirable things is verbally abusing each other—an act wholly unbecoming a good Muslim. That is the reason why it has been branded as an act of disobedience, immorality and sin.
- Fighting a Muslim is *Kufr*. The word *Kufr* as used here does not mean the *Kufr* that drives man out of the pale of Islam. It only means an act which is unfit for a Muslim. It is technically called a minor *Kufr*. The Qur'an says: "And if two parties of believers fight, make peace between them". (49:9) The Verse is categorical on the point that believers, even when they fight each other, continue to remain believers; they do not turn disbelievers.

70. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Whoever departs this world with sincerity towards Allâh, worshipping Him alone with no partner, establishing regular prayer and paying *Zakât*, has died while Allâh is pleased with him.'"

٧٠ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ الْجَهْضَوِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ فَارَقَ الدُّنْيَا عَلَى الْإِخْلَاصِ لِلَّهِ وَحْدَهُ، وَعِبَادَتِهِ لَا شَرِيكَ لَهُ، وَإِقَامِ الصَّلَاةِ، وَإِيْتَاءِ الزَّكَاةِ، مَاتَ وَاللَّهُ عَنْهُ رَاضٍ».

Anas said: "This is the religion of Allâh which was brought by the Messengers, and which they

قَالَ أَنَسٌ: وَهُوَ دِينُ اللَّهِ الَّذِي جَاءَتْ بِهِ الرُّسُلُ، وَبَلَّغُوهُ عَنْ رَبِّهِمْ قَبْلَ هَرَجِ

conveyed from their Lord before there arose the confusion of people's chattering and conflicting desires.

This is confirmed in the Book of Allâh, in one of the last Verses to be revealed, where Allâh says: "But if they repent."^[1] renounce their idols, and worshipping them; "And establish *Salât* and give *Zakât*."^[2] And Allâh says in another Verse: "But if they repent, perform *Salât* and give *Zakât*, then they are your brethren in religion."^[3] (*Da'if*)

Another chain with similar wording.

تخریج: [ضعیف] أخرجه الطبري في تفسيره: ٣٢٠/٦، التوبة: ٥ من حديث أبي جعفر به، وصححه الحاكم: ٣٣٢/٢، وحسنه المنذري برمز، وضعفه البوصيري، رجاله موثقون عند الجمهور لكن قال ابن حبان في الربيع بن أنس: «الناس يتقون حديثه ما كان من رواية أبي جعفر عنه لأن في أحاديثه عنه أضراباً كثيرة» (الثقات).

Comments:

a. Translation of the meaning of the first quoted Verse (complete text) shall read: "Then when the Sacred Months have passed, kill the polytheists wherever you find them, and capture them and besiege them, and lie in wait for them in every place of ambush. But if they repent and perform prayer, and pay *Zakât*, then let them go their way. Verily, Allâh is Oft-Forgiving, Most Merciful". (9:5).

Anas ؓ comments that repentance here means relinquishing disbelief.

b. The Verses are clear in their meaning, which is that a community will only be recognized as Muslim when, along with affirmation of the Oneness of Allâh and due testimony, they also perform the practical duties such as *Salât* and *Zakât* etc. In case of refusal, it would be declared disbeliever and deserving of being engaged in *Jihâd*, just like Abu Bakr ؓ, in interpretation of the above quoted Verse, had conducted a *Jihâd* against those who refused to pay *Zakât* or accept it as an obligatory duty in Islam.

71. It was narrated that Abu Hurairah said: "The Messenger of

الْأَحَادِيثِ، وَاخْتِلَافِ الْأَهْوَاءِ.

وَتَصْدِيقِ ذَلِكَ فِي كِتَابِ اللَّهِ، فِي آخِرِ مَا نَزَلَ. يَقُولُ اللَّهُ: ﴿فَإِنْ تَابُوا﴾، - قَالَ: خَلَعُ الْأَوْثَانِ وَعِبَادَتِهَا: - ﴿وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ﴾. [التوبة: ٥]

وَقَالَ فِي آيَةِ أُخْرَى: ﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ﴾. [التوبة: ١١]

حَدَّثَنَا أَبُو حَازِمٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى الْعُسَيْبِيُّ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ مِثْلَهُ.

٧١ - حَدَّثَنَا أَحْمَدُ بْنُ الْأَزْهَرِيِّ: حَدَّثَنَا أَبُو

[1] *At-Taubah* 9:5.

[2] *At-Taubah* 9:5.

[3] *At-Taubah* 9:11.

Allāh ﷺ said: 'I have been commanded to fight the people until they testify to *Lâ ilâha ill-allâh* (none has the right to be worshipped but Allâh) and that I am the Messenger of Allâh, and they establish regular prayers and pay *Zakât*.'" (*Sahih*)

النُّصْر: حَدَّثَنَا أَبُو جَعْفَرٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ».

تخريج: [صحيح متواتر] * الحسن موصوف بتدليس الإسناد (طبقات المدلسين / المرتبة الثانية) وعنن، وللحديث طرق كثيرة عند البخاري ومسلم وغيرهما عن أبي هريرة رضي الله عنه، وهو من الأحاديث المتواترة.

Comments:

- Fighting in the way of Allâh is the collective duty of Muslims with the objective of turning people away from the worship of others to the worship of Allâh.
- Three things are reckoned as proof of a person's entry into the fold of Islam: (i) his affirmation of the Oneness of Allâh and the prophethood of Muhammad ﷺ, (ii) to performing regularly the ritual prayers, and (iii) paying *Zakât*, which is a prescribed financial obligation in Islam.
- The tradition does not mention the other two pillars of Islam, namely fasting and *Hajj*. The reason being that fasting is a hidden act in the sense, that it is always possible for a non-fasting person to make others believe that he is fasting. As for *Hajj*, it is not in the first place obligatory for each Muslim. Secondly, even for the obligated person, it is compulsory just once in the entire lifetime. Additionally, even if the people against whom war is an Islamic duty affirm their commitment to fasting and *Hajj*, the practical demonstration of these acts will have to wait for the particular months of the year. It would, therefore, be against better judgment to link the decision about waging war against them to such matters. And Allâh knows best.

72. It was narrated that Mu'âdh bin Jabal said: The Messenger of Allâh ﷺ said: 'I have been commanded to fight the people until they testify to *Lâ ilâha ill-allâh* (none has the right to be worshipped but Allâh) and that I am the Messenger of Allâh, and they establish regular prayer and pay *Zakât*.'" (*Sahih*)

٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ الْأَزْهَرِ: حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَنَمٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ».

تخريج: [صحيح متواتر] وقال البوصيري: «هذا إسناد حسن» انظر الحديث السابق.

73. It was narrated that Ibn 'Abbâs and Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: "There are two types among my *Ummah* who have no share of Islam: the people of *Irijâ'* and the people of *Qadar*.'" (*Da'if*)^[1]

٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الرَّازِيُّ: أَتَانَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ اللَّيْثِيُّ: حَدَّثَنَا زَارُ بْنُ حَيَّانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صِنْفَانِ مِنْ أُمَّتِي لَيْسَ لَهُمَا فِي الْإِسْلَامِ نَصِيبٌ: أَهْلُ الْإِرْجَاءِ، وَأَهْلُ الْقَدْرِ».

تخريج: [إسناده ضعيف] أخرجه ابن أبي عاصم في السنة، ح: ٩٤٨ عن يونس به، وضعفه البوصيري * نزار تقدم، ح: ٦٢ وله شواهد ضعيفة عند الترمذي وغيره.

74. It was narrated that Abu Hurairah and Ibn 'Abbâs said: "Faith increases and decreases." (*Da'if*)

٧٤ - حَدَّثَنَا أَبُو عُمَانَ الْبُخَارِيُّ سَعِيدُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ خَارِجَةَ: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ عِيَّاشٍ - عَنْ عَبْدِ الْوَهَّابِ بْنِ مُجَاهِدٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ قَالَا: الْإِيمَانُ يَزِيدُ وَيَنْقُصُ.

تخريج: [إسناده ضعيف جداً] * عبدالوهاب «متروك، وقد كذبه الثوري» (تقريب)، ومفهوم الأثر صحيح، مروى بالتواتر عن ثقات أئمة المسلمين رحمهم الله.

75. It was narrated that Abu Dardâ' said: "Faith increases and decreases." (*Da'if*)

٧٥ - حَدَّثَنَا أَبُو عُمَانَ الْبُخَارِيُّ: حَدَّثَنَا الْهَيْثَمُ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ حَرِيزِ بْنِ عُمَانَ، عَنِ الْحَارِثِ، أَظَنُّهُ، عَنْ مُجَاهِدٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: الْإِيمَانُ يَزِيدُ وَيَنْقُصُ.

تخريج: [إسناده ضعيف] * إسماعيل بن عياش كان يدلس (طبقات المدلسين/المرتبة الثالثة) وعنمن * والحارث لم أجد من وثقه، وفيه علل أخرى.

Comments: 74 & 75

Although, as to the principles of *Hadith* classification, the two traditions are Weak and do not come up to the level of *Marfu'* (Traceable) *Ahâdith*, these

[1] See no. 62.

are *Mash-hur* (Well-Known) *Ahâdith* and have all along been consecutively reported from the pious predecessors. As such the concept of increase and decrease in *Imân* is an established fact among the followers of *Sunnah*. Imâm Bukhâri رحمہ اللہ in his *Sahih* (Book of Faith, Ch. 1) has cited several Verses of the Qur'ân as evidence, and has followed them up with a number of *Ahâdith* in the next several chapters, to prove that virtuous deeds are but the parts of faith. It needs to be understood in this connection that anything that has parts shall remain imperfect or defective if one part or more thereof is missing. For further detail, it will be useful to study the relevant chapters of *Fathul-Bâri*, the well-known commentary of *Sahih Al-Bukhari*.

Chapter 10. Regarding The Divine Decree (*Qadar*)

76. 'Abdullâh bin Mas'ud said: "The Messenger of Allâh ﷺ, the true and truly inspired one, told us that: "The creation of one of you is put together in his mother's womb for forty days, then it becomes a clot for a similar length of time, then it becomes a chewed lump of flesh for a similar length of time. Then Allâh sends the angel to him and commands him to write down four things. He says: "Write down his deeds, his life span, his provision, and whether he is doomed (destined for Hell) or blessed (destined for Paradise)." By the One in Whose Hand is my soul! One of you may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree overtakes him and he does the deeds of the people of Hell until he enters therein. And one of you may do the deeds of the people of Hell until there is no more than a forearm's length between him and it, then the decree overtakes him and he does the deeds of the people

(المعجم ١٠) - بَابُ فِي الْقَدْرِ

(التحفة ١٠)

٧٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ [الرَّقِّي]: حَدَّثَنَا وَكَيْعٌ، وَمُحَمَّدُ بْنُ فَضِيلٍ، وَأَبُو مَعَاوِيَةَ. ح: وَحَدَّثَنَا عَلِيُّ بْنُ مَيْمُونِ الرَّقِّي: حَدَّثَنَا أَبُو مَعَاوِيَةَ، وَمُحَمَّدُ بْنُ عَبِيدٍ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ أَنَّهُ: «يُجْمَعُ خَلْقُ أَحَدِكُمْ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ الْمَلَكَ، فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ، فَيَقُولُ: أَكْتُبَ عَمَلَهُ وَأَجَلَهُ وَرِزْقَهُ وَشَقِيًّا أَمْ سَعِيدًا، فَوَالَّذِي نَفْسِي بِيَدِهِ إِنْ أَحَدِكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنْ أَحَدِكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا».

of Paradise until he enters therein.”

(*Sahih*)

تخريج: أخرجه البخاري، القدر، ح: ٦٥٩٤ وغيره، ومسلم، القدر، باب كيفية خلق آدمي... إلخ، ح: ٢٦٤٣ من حديث الأعمش به، أخرجه مسلم من حديث أبي معاوية ووكيع به.

Comments:

- Man's good and bad deeds, his life span, his provision, and his going either to Paradise or to Hell—all these things—even the angels only come to know when told by Allâh at an appropriate time. The angels then write those things which had been decreed and recorded in the Preserved Tablet since eternity.
- Everyone has a predetermined life span, and will not die before that. No one should, therefore, abdicate his faith out of his fear for life, but be prepared to lay down his life in defence of his faith.
- Everyone's quota of provision is predetermined, which he is sure to get anyhow. Man's test lies in what means he adopts to get it. He shall get his allotted provision even through lawful means, and what is not destined for him, he will not get it even through unlawful means. We must, therefore, put our trust in Allâh and try to earn our livelihood only through lawful means.
- We must not decide, of our own, about someone's being of Paradise or of Hell, for Allâh alone knows who is designated for Paradise or destined to be the fuel of Hell-fire. We must, however, have faith in Allâh's mercy, and keep the hope that a person whom we believe to be virtuous shall, by the grace of Allâh, be admitted to Paradise. Nevertheless, we must have the belief that the people whom Allâh or His Messenger ﷺ expressly named as going to Paradise or Hell shall surely go there. Cases in point are the inevitability of Abu Lahab's (and his wife's) being consigned to Hell-fire — as mentioned in the Qur'anic *Surah* of that name — and the certainty of a place in Paradise for each of the Ten Companion who have already been given the glad tiding of admittance to that blessed abode.

77. It was narrated that Ibn Dailami said: "I was confused about this Divine Decree (*Qadar*), and I was afraid lest that adversely affect my religion and my affairs. So I went to Ubayy bin Ka'b and said: 'O Abu Mundhir! I am confused about this Divine Decree, and I fear for my religion and my affairs, so tell me something about that through

٧٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْحَاقُ
ابْنُ سُلَيْمَانَ، قَالَ: سَمِعْتُ أَبَا سِتَّانَ، عَنْ
وَهْبِ بْنِ خَالِدِ الْحَمِصِيِّ، عَنِ ابْنِ الدَّبَلِيِّ،
قَالَ: وَقَعَ فِي نَفْسِي شَيْءٌ مِنْ هَذَا الْقَدْرِ،
خَشِيتُ أَنْ يُفْسِدَ عَلَيَّ دِينِي وَأَمْرِي، فَأَتَيْتُ
أُبَيَّ بْنَ كَعْبٍ، فَقُلْتُ: أَبَا الْمُنْدِرِ! إِنَّهُ قَدْ
وَقَعَ فِي نَفْسِي شَيْءٌ مِنْ هَذَا الْقَدْرِ فَخَشِيتُ

which Allāh may benefit me.' He said: 'If Allāh were to punish the inhabitants of His heavens and of His earth, He would do so and He would not be unjust towards them. And if He were to have mercy on them, His mercy would be better for them than their own deeds. If you had the equivalent of Mount Uhud in gold, or the equivalent of Mount Uhud which you spent in the cause of Allāh, that would not be accepted from you until you believed in the Divine Decree and you know that whatever has befallen you, could not have passed you by; and whatever has passed you by, could not have befallen you; and that if you were to die believing anything other than this, you would enter Hell. And it will not harm you to go to my brother, 'Abdullāh bin Mas'ud, and ask him (about this).' So I went to 'Abdullāh and asked him, and he said something similar to what Ubayy had said, and he told me: 'It will not harm you to go to Hudhaifah.' So I went to Hudhaifah and asked him, and he said something similar to what they had said. And he told me: 'Go to Zaid bin Thābit and ask him.' So I went to Zaid bin Thābit and asked him, and he said: 'I heard the Messenger of Allāh ﷺ say: "If Allāh were to punish the inhabitants of His heavens and of His earth, He would do so and He would not be unjust towards them. And if He were to have

عَلَى دِينِي وَأَمْرِي، فَحَدَّثَنِي مِنْ ذَلِكَ بِشَيْءٍ، لَعَلَّ اللَّهُ أَنْ يَنْفَعَنِي بِهِ، فَقَالَ: لَوْ أَنَّ اللَّهَ عَذَّبَ أَهْلَ سَمَاوَاتِهِ، وَأَهْلَ أَرْضِهِ لَعَذَّبَهُمْ، وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ، وَلَوْ رَجِمَهُمْ لَكَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ مِنْ أَعْمَالِهِمْ، وَلَوْ كَانَ لَكَ مِثْلُ جَبَلِ أُحُدٍ ذَهَبًا، أَوْ مِثْلُ جَبَلِ أُحُدٍ تُنْفِقُهُ فِي سَبِيلِ اللَّهِ مَا قُبِلَ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدَرِ، فَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَأَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَأَنَّكَ إِنْ مِتَّ عَلَى غَيْرِ هَذَا دَخَلْتَ النَّارَ، وَلَا عَلَيْكَ أَنْ تَأْتِيَ أَخِي، عَبْدَ اللَّهِ بْنِ مَسْعُودٍ فَتَسْأَلَهُ، فَأَتَيْتُ عَبْدَ اللَّهِ، فَسَأَلْتُهُ فَذَكَرَ مِثْلَ مَا قَالَ أُبَيٌّ، وَقَالَ لِي: وَلَا عَلَيْكَ أَنْ تَأْتِيَ حُدَيْفَةَ، فَأَتَيْتُ حُدَيْفَةَ فَسَأَلْتُهُ، فَقَالَ مِثْلَ مَا قَالَ، وَقَالَ: ابْتَ زَيْدَ بْنَ ثَابِتٍ فَاسْأَلْهُ، فَأَتَيْتُ زَيْدَ ابْنَ ثَابِتٍ فَسَأَلْتُهُ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْ أَنَّ اللَّهَ عَذَّبَ أَهْلَ سَمَاوَاتِهِ وَأَهْلَ أَرْضِهِ لَعَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ، وَلَوْ رَجِمَهُمْ لَكَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ مِنْ أَعْمَالِهِمْ، وَلَوْ كَانَ لَكَ مِثْلُ أُحُدٍ ذَهَبًا، أَوْ مِثْلُ جَبَلِ أُحُدٍ ذَهَبًا تُنْفِقُهُ فِي سَبِيلِ اللَّهِ مَا قُبِلَهُ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدَرِ كُلِّهِ، فَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَأَنَّكَ إِنْ مِتَّ عَلَى غَيْرِ هَذَا دَخَلْتَ النَّارَ».

mercy on them, His mercy would be better for them than their own deeds. If you had the equivalent of Mount Uhud in gold, or the equivalent of Mount Uhud which you spent in the cause of Allâh, that would not be accepted from you until you believed in the Divine decree, and you know that whatever has befallen you, could not have passed you by; and whatever has passed you by, could not have befallen you, and that if you were to die believing anything other than this, you would enter Hell." (*Sahih*)

تخریج: [إسناده صحيح] أخرجه أبو داود، السنة، باب في القدر، ح: ٤٦٩٩ من حديث أبي سنان به، وصححه ابن حبان (موارد)، ح: ١٨١٧.

Comments:

- The calamity destined to happen is bound to happen, even if the person concerned — out of the fear of it — leaves the path of virtue and takes to the path of evil. And the bounties and comforts destined for a person are sure to come to him, albeit preceded by a difficult and turbulent phase. We must, therefore, put our trust in Allâh, remain hopeful of His mercy, and never fall prey to despair, for Allâh cites, with approval, the following words of Ya'qub رضي الله عنه: "Certainly no one despairs of Allâh's mercy except the people who disbelieve." (12:87)
- The Companions were gifted with the kind of knowledge which was as profound as it was strong, which is why their faith was also firm and strong. Even on issues as delicate as the Divine Decree, their self-assurance and awareness of the truth made them brimful of contentment of the heart, with no iota of doubt to disturb their minds.
- It is perfectly in order to consult more than one scholar on any matter for the satisfaction of one's heart.
- Religious opinions (*Fatwâ*) given by the Companions are all drawn from the Qur'ân and *Ahâdith*. Not only this, they oftentimes quote the very words of the *Hadith* without mentioning the Prophet's name.
- The issue of the Divine Decree is among Islam's fundamentals of faith. No one's belief is, therefore, of any consequence unless he also has faith in the Divine Decree. Denying the truth of the Divine Decree means inviting one's own punishment by Hell-fire.

78. It was narrated that 'Ali said:
"We were sitting with the Prophet

٧٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

ﷺ and he had a stick in his hand. He scratched in the ground with it, then raised his head and said: 'There is no one among you but his place in Paradise or Hell has already been decreed.' He was asked: 'O Messenger of Allāh, should we not then rely upon that?' He said: 'No, strive and do not rely upon that, for it will be made easy for each person to do that for which he was created.' Then he recited: "As for him who gives (in charity) and keeps his duty to Allāh and fears Him, And believes in *Al-Husnā*.^[1] We will make smooth for him the path of ease (goodness). But he who is a greedy miser and thinks himself self-sufficient. And denies *Al-Husnā*. We will make smooth for him the path for evil."^[2] (*Sahih*)

وَكَيْفَ ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْفَ، عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ وَبِيَدِهِ عَوْذٌ، فَفَكَتَ فِي الْأَرْضِ، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ» قِيلَ: يَا رَسُولَ اللَّهِ! أَفَلَا نَتَكَلَّمُ؟ قَالَ: «لَا، اْعْمَلُوا وَلَا تَتَكَلَّمُوا، فَكُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ» ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى فَسَنبَرُهُ لِلْيُسْرَى وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى وَكَذَبَ بِالْحُسْنَى فَسَنبَرُهُ لِلْعُسْرَى﴾. [الليل: ٥-١٠]

تخریج: أخرجه البخاري، التفسير، سورة: «والليل إذا يغشى»، باب قوله: «وأما من يخل واستغنى»، ح: ٤٩٤٧ وغيره، ومسلم، القدر، باب كيفية خلق آدمي... إلخ، ح: ٢٦٤٧ من حديث وكيع به، وله طرق عندهما.

Comments:

- The *Hadith* affirms the reality of Divine Decree.
- Divine Decree is another name for Allāh's attribute of knowledge. It does not mean predetermination in the sense that man has no power over his actions.
- Admittance of man to Paradise or Hell is linked to his actions. Nobody knows what the future holds for him. It is, therefore, necessary that we keep trying to do righteous deeds and avoid sinful acts.
- Faith in the Divine Decree does not mean that man give up trying and doing hard work. He should rather make it a point not to be afraid of impending dangers nor despair of Allāh's mercy for, if success is to come

^[1] *Al-Husna*: The Best (i.e. either *Lā ilāha illallāh*: none has the right to be worshipped but Allāh) or a reward from Allāh (i.e. Allāh will compensate him for what he will spend in Allāh's way or bless him with Paradise).

^[2] *Al-Lail* 92:5-10.

by Allāh's permission, it is bound to happen in spite of all odds and difficulties. If not, the person shall at least get reward for his good intentions and hard work. Allāh does not let the good done by anybody go to waste.

79. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: "The strong believer is better and more beloved to Allāh than the weak believer, although both are good. Strive for that which will benefit you, seek the help of Allāh, and do not feel helpless. If anything befalls you, do not say, "If only I had done such and such." Rather say, "Qaddara Allāhu wa mā shā'a fa'ala (Allāh has decreed and whatever He wills, He does)." For (saying) 'If' opens (the door) to the deeds of Satan.'" (Sahih)

٧٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِئِيُّ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ رَبِيعَةَ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ. اِحْرَصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجِزْ، فَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَّرَ اللَّهُ، وَمَا شَاءَ فَعَلَ، فَإِنَّ «لَوْ» تَفْتَحُ عَمَلَ الشَّيْطَانِ».

تخریج: أخرجه مسلم، القدر، باب الإیمان بالقدر والإدعان له، ح: ٢٦٦٤ عن ابن أبي شيبه به.

Comments:

- Physical, mental and financial strength is a gift of Allāh which must be utilized in the doing of good deeds.
- A man short of others in any kind of strength is not altogether without good in him. Maybe, the one who is weak in one area is strong in another. It, therefore, behooves us all to be grateful to Allāh for whatever capacity He has given to each one of us, and utilize it for the avoidance of evil and the acquisition and accumulation of as much good as possible.
- Striving for worldly good is not against the doctrine of trust in Allāh. It is not, However, allowed to use unfair means to achieve one's goals, nor is it proper to engross oneself in the pursuit of worldly gains so absolutely that all attention is focused on that alone.
- It is not desirable in the Islamic *Shari'ah* that a person, instead of working to earn his bread and be of benefit to others, himself becomes a burden on others. It is wrong to give such an attitude the name of 'trust in Allāh'. If, however, for some reason, a person is not capable of earning his bread for himself he is exempt from it, and it is the duty of the Islamic community to take care of his needs.
- If the outcome of an endeavour ends up in an unexpected result that cannot be remedied, there is no reason for the person concerned to give himself up

to negative thinking since, far from being beneficial, such an attitude would only be harmful to him, and then it would be no use regretting at the aftermath and say, "Would that I had done this work that way and not this way." It is nevertheless all right to critically evaluate one's work so that the mistake done now should be avoided in the future.

80. It was narrated that 'Amr bin Dinâr heard Tawus say: "I heard Abu Hurairah narrating that the Prophet ﷺ said: 'Adam and Musa debated, and Musa said to him: "O Adam, you are our father but have deprived us and caused us to be expelled from Paradise because of your sin." Adam said to him: "O Musa, Allâh chose you to speak with and He wrote the Tawrah for you with His own Hand. Are you blaming me for something which Allâh decreed for me forty years before He created me?" Thus Adam won the argument with Musa, thus Adam won the argument with Musa, thus Adam won the argument with Musa.'" (*Sahih*)

٨٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَيَعْقُوبُ بْنُ حُمَيْدٍ بْنُ كَاسِبٍ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، سَمِعَ طَاوَسًا يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يُخْبِرُ عَنِ النَّبِيِّ ﷺ قَالَ: «اِحْتَجَّ آدَمُ وَمُوسَى، فَقَالَ لَهُ مُوسَى: يَا آدَمُ! أَنْتَ أَبُونَا حَتَيْنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ بِذَنْبِكَ، فَقَالَ لَهُ آدَمُ: يَا مُوسَى! اضْطَلَقَكَ اللَّهُ بِكَلَامِهِ وَخَطَّ لَكَ التَّوْرَةَ بِيَدِهِ، أَتَلُومُنِي عَلَى أَمْرِ قَدَرَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ فَحَجَّ آدَمُ مُوسَى، فَحَجَّ آدَمُ مُوسَى، فَحَجَّ آدَمُ مُوسَى» ثَلَاثًا.

تخريج: أخرجه البخاري، القدر، باب تحتاج آدم وموسى عند الله، ح: ٦٦١٤، ومسلم، القدر، باب حجج آدم وموسى صلى الله عليهما وسلم، ح: ٢٦٥٢ من حديث سفیان بن عيينة به .

Comments:

a. Musa ﷺ did not mean to put Adam ﷺ on the dock as to why he committed the mistake, because Allâh had already condoned it. The Qur'an accordingly says: "Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. (20:122)

He only meant to say that because of him, the human race had to suffer all those worldly trials and tribulations. Adam ﷺ replied by saying that those trials had already been divinely decreed a long long time ago.

b. The Prophet ﷺ thrice repeated the words: "Thus Adam won the argument with Musa." The repetition was meant to drive home the idea that what Adam ﷺ did was nothing but the implementation of Allâh's decree and will.

81. It was narrated that 'Ali said: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ زُرَّارَةَ: "The Messenger of Allâh ﷺ said:

'No slave truly believes until he believes in four things: in Allâh alone with no partner; that I am the Messenger of Allâh; in the resurrection after death; and in the Divine Decree (Qadar).'" (Hasan)

حَدَّثَنَا شَرِيكٌ، عَنْ مَنْصُورٍ، عَنْ رَبِيعٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ: بِاللَّهِ وَخَدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ رَسُولَ اللَّهِ، وَبِالْقَدْرِ بَعْدَ الْمَوْتِ، وَالْقَدْرِ».

تخريج: [حسن] أخرجه الترمذي، القدر، باب ما جاء أن الإيمان بالقدر خيره وشره، ح: ٢١٤٥ من حديث شعبة عن منصور به، وذكر كلاماً، وصححه ابن حبان، والحاكم، والذهبي، وفيه علة قاذحة * رباعي سمعه من رجل (من بني أسد) عن علي رضي الله عنه به، راجع مسند الطيالسي، ح: ١٠٦، وأبي يعلى، ح: ٣٧٦ وغيرهما، وهذا الرجل لم أعرفه، فالسند ضعيف، وللحديث شواهد عند ابن أبي عاصم في السنة، ح: ١٣٤ وغيره.

Comments:

The *Hadith* contains the fundamentals of *Imân* (faith) which also include belief in the Divine Decree.

82. It was narrated that 'Aishah the Mother of the Believers said: "The Messenger of Allâh ﷺ was called to the funeral of a child from among the *Ansâr*. I said: 'O Messenger of Allâh, glad tidings for him! He is one of the little birds of Paradise, who never did evil or reached the age of doing evil (i.e., the age of accountability).' He said: 'It may not be so, O 'Aishah! For Allâh has created people for Paradise, He created them for it when they were still in their fathers' loins. And He has created people for Hell, He created them for it when they were still in their fathers' loins.'" (Sahih)

٨٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى بْنُ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَمَّتِهِ عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: دُعِيَ رَسُولُ اللَّهِ ﷺ إِلَى جِنَازَةِ غُلَامٍ مِنَ الْأَنْصَارِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ! طُوِبَى لِهَذَا، عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ لَمْ يَعْملِ السُّوءَ وَلَمْ يَدْرِكْهُ. قَالَ: «أَوْ غَيْرَ ذَلِكَ يَا عَائِشَةُ؟ إِنَّ اللَّهَ خَلَقَ لِلْجَنَّةِ أَهْلًا، خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلَابِ آبَائِهِمْ، وَخَلَقَ لِلنَّارِ أَهْلًا، خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلَابِ آبَائِهِمْ».

تخريج: أخرجه مسلم، القدر، باب معنى كل مولود يولد على الفطرة... إلخ، ح: ٢٦٦٢

Comments:

عن ابن أبي شيبة به.

a. The tone of certainty with which 'Aishah ﷺ spoke about the boy's being of the people of Paradise did not find favour with the Prophet ﷺ, and he said that knowledge of it rested with Allâh alone. Imâm Nawawi has claimed

consensus of religious scholars on the fact that all the children of the believers shall be in Paradise. Several *Ahâdith* of the Prophet ﷺ support the assertion. The Prophet ﷺ probably spoke the above quoted words while still the knowledge of it had not been conveyed to him by Allâh. Maybe, Allâh gave him the knowledge thereof at a later date.

b. The *Ahâdith* affirms the reality of Divine Decree.

83. It was narrated that Abu Hurairah said: "The idolators of Quraish came and disputed with the Prophet ﷺ concerning the Divine Decree. Then the following Verse was revealed: 'The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!" Verily, We have created all things with *Qadar*. (Divine Decree)' "[1] (*Sahih*)

٨٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُبْيَانُ التَّوْرِيُّ، عَنْ زِيَادِ بْنِ إِسْمَاعِيلَ الْمُخْزُومِيِّ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ مُشْرِكُو قُرَيْشٍ يُحَاصِمُونَ النَّبِيَّ ﷺ فِي الْقَدْرِ، فَتَرَلَّتْ هَذِهِ الْآيَةُ: ﴿يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾. [القمر:

[٤٩، ٤٨

تخریج: أخرجه مسلم، القدر، باب كل شيء بقدر، ح: ٢٦٥٦ عن ابن أبي شيبة وغيره به.

Comments:

- The Qur'anic Verse and the *Hadith* both reaffirm the certainty of the Divine Decree.
- Idolaters are surely destined for Hell.
- Allâh does not approve of argumentation on matters that are certain and clear.

84. 'Abdullâh bin Abi Mulaikah narrated that his father entered upon 'Aishah and said something to her about the Divine Decree. She said: "I heard the Messenger of Allâh ﷺ say: 'Whoever says anything about the Divine Decree will be questioned about that on the Day of Resurrection, and whoever does not say anything about it will not be questioned about it.'" (*Da'if*)

٨٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا يَحْيَى بْنُ عُمَانَ، مَوْلَى أَبِي بَكْرٍ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ أَبِيهِ أَنَّهُ دَخَلَ عَلَى عَائِشَةَ فَذَكَرَ لَهَا شَيْئًا مِنَ الْقَدْرِ، فَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَكَلَّمَ فِي شَيْءٍ مِنَ الْقَدْرِ سُئِلَ عَنْهُ يَوْمَ الْقِيَامَةِ، وَمَنْ لَمْ يَتَكَلَّمْ فِيهِ لَمْ يُسْأَلْ عَنْهُ».

[1] *Al-Qamar* 54:48-49.

Another chain with similar wording.

قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَا حَزَامُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ سَيَانَ: حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ، فَذَكَرَ نَحْوَهُ.

تخريج: [إسناده ضعيف] أخرجه الأجرى في الشريعة (ص: ٢١٤ على تصحيح في السند، باب ترك البحث والتنفير... إلخ) من حديث يحيى به، وقال البوصيري: «هذا إسناده ضعيف لاتفاهم على ضعف يحيى ابن عثمان» وشيخه لين الحديث (تقريب).

85. 'Amr bin Shu'aib narrated from his father that his grandfather said: "The Messenger of Allāh ﷺ came out to his Companions when they were disputing about the Divine Decree, and it was as if pomegranate seeds had burst on his face (i.e., it turned red) because of anger. He said: 'Have you been commanded to do this, or were you created for this purpose? You are using one part of the Qur'ān against another part, and this is what led to the doom of the nations who came before you.'" 'Abdullāh bin 'Amr said: "I was never so happy to have missed a gathering with the Messenger of Allāh ﷺ as I was to have missed that gathering." (Hasan)

٨٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ عَلَى أَصْحَابِهِ وَهُمْ يَخْتَصِمُونَ فِي الْقَدْرِ، فَكَأَنَّمَا يُفْقَأُ فِي وَجْهِهِ حَبُّ الرِّمَّانِ مِنَ الْغَضَبِ، فَقَالَ: «بِهَذَا أُمِرْتُمْ أَوْ لِهَذَا خُلِقْتُمْ؟ تَضْرِبُونَ الْقُرْآنَ بَعْضَهُ بِبَعْضٍ، بِهَذَا هَلَكَتِ الْأُمَمُ قَبْلَكُمْ».

قَالَ: فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: مَا غَبَطْتُ نَفْسِي بِمَجْلِسٍ تَخَلَّفْتُ فِيهِ عَنْ رَسُولِ اللَّهِ ﷺ مَا غَبَطْتُ نَفْسِي بِذَلِكَ الْمَجْلِسِ وَتَخَلَّفِي عَنْهُ.

تخريج: [إسناده حسن] أخرجه أحمد: ١٧٨/٢، عن أبي معاوية به، وقال البوصيري في الزوائد: «هذا إسناده صحيح، رجاله ثقات».

Comments: 84 & 85

- a. Divine Decree is one of the closely-guarded secrets of Allāh. It will suffice us to have a general belief in it. Similarly, in other matters relating to the unseen world, it is enough that we believe in what has been told, without making an effort to discover the details of things deliberately left unexplained.
- b. The main purpose of the study of the Qur'ān and Hadith is to reform one's morals and deeds. If there is a person who opens the paradox of delicate issues just to demonstrate his gift of the gab, or impress the people by his excessive knowledge and skills, it is an act of distraction from the main objective, and amounts to inviting the wrath of Allāh.

- c. During the course of admonition, it is perfectly in order for the speaker to take recourse to a show of anger if the situation so demands, especially if the speaker is a person of eminence and a show of anger is not likely to have a negative effect on the audiences.
- d. The Companion in question felt happy at having been absent from the assembly because in it, the Prophet ﷺ had expressed his displeasure to the listeners. This means that a person's expression of happiness on being able to do a good deed or avoid an act of sin, is not to be considered an act of self-pride or hypocrisy. It is rather a sign of his love of good and hatred of evil, which is a part of *Imân* (faith).

86. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: "There is no *'Adwa* (contagion),^[1] no *Tiyarah* (evil omen) and no *Hâmah*."^[2] A Bedouin man stood up and said: 'O Messenger of Allâh, what do you think about a camel that suffers from mange and then all the other camels get mange?' He said: "That is because of the Divine Decree. How else did the first one get mange?" (*Sahih*)

٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا يَحْيَى بْنُ أَبِي حَبِيبٍ، أَبُو جَنَابِ الْكَلْبِيِّ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدْوَى وَلَا طَيْرَةَ وَلَا هَامَةَ». فَقَامَ إِلَيْهِ رَجُلٌ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ الْبَعِيرَ يَكُونُ بِهِ الْجَرَبُ فَيَجْرُبُ الْإِبِلَ كُلَّهَا؟ قَالَ: «ذَلِكَمُ الْقَدَرُ، فَمَنْ أَجْرَبَ الْأَوَّلَ؟».

تخريج: [حديث صحيح] أخرجه أحمد: ٢/٢٤، ٢٥ عن وكيع به، وهو في مصنف ابن أبي شيبة: ٣٩/٩، ٤٠ * يحيى بن أبي حبة ضعفه لكثرة تدليسه، وأبوه مجهول (تقريب) وسأني هذا الحديث مكرراً: ٣٥٤٠، وللحديث شواهد عند البخاري، الطب، باب لا هامة، ح: ٥٧٧٠ وغيره.

Comments:

- a. The chain of narrators mentioned by Imâm Ibn Mâjah is Weak. Nevertheless, because of other reliable chains of narrators it must be considered a Sound *Hadith*. The remark: "That is because of the Divine Decree" is, however, missing in other reports.
- b. It is a common perception that if a healthy person comes into contact with a person suffering from certain diseases or shares the meals on the same table with him, or uses his clothing, the former would contract the disease of the latter. These categories of diseases are known as 'contagious diseases'. The

[1] Meaning one will not automatically be infected by another's ailment, rather only if Allâh has decreed it.

[2] Scholars mention different meanings for this pre-Islamic belief: It is a worm that comes out of the murdered person's head seeking vengeance; it refers to the owl which was considered a bad omen if seen in certain circumstances; or it was a bird that came from the bones of a dead person which would fly away. See *Fathul-Bâri* and *An-Nihâyah*.

fact of the matter, however, is that diseases do not travel like that. It could, however, be the case that the very fact that had caused the first man to get the disease might be present in the other fellow as well, which would make him also sick. The 'germ theory', as we know, is very popular in modern-day medicine, but the germs only act by Allâh's permission.

- c. Arabs took their omen by the movement of the birds and beasts. For instance, if a person desired to start some work, he would throw a stone at a sitting bird or deer etc. to make it fly or run. If it went to the right they would presume that the outcome of their work would be favorable. If, on the other hand, it went left, they thought that their effort would not succeed. Such things just indicate one's superstitious nature; they have no basis in the world of reality. Even today people have several similar superstitions. For example, if they meet a lame or one-eyed person on their way, or if a black cat crosses their path, they take it as a bad omen. Similar is the case of those who consider certain numbers (13 for example) or days (e.g. Tuesday) or a certain month (Safar or Shawwâl) inauspicious for them. To the same category belong acts like drawing 'magical' charts or figures by the people, and divining their future through blindly putting their fingers in them, or drawing lots for similar purposes, and so on. All these acts are indicative of a lack of faith.
- d. Arab idolaters also had a misplaced notion that if the murder of a person was not avenged, his spirit would assume the form of an owl and haunt around shrieking for revenge. It was primarily because of this misplaced notion that a never-ending chain of killing and plundering continued for generations after generations among them. All these things are baseless. Similarly, it is baseless to consider the owl a symbol of bad omen. The owl is just another creature of Allâh which has nothing to do with the destinies of men.

87. Sha'bi said: "When 'Adi bin Hâtim came to Kufah, we came to him with a delegation of the *Fuqahâ'* of Kufah and said to him: 'Tell us of something that you heard from the Messenger of Allâh ﷺ.' He said: 'I came to the Prophet ﷺ and he said: "O 'Adi bin Hâtim, enter Islam and you will be safe." I said, "What is Islâm?" He said: "To testify to *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and that I am the Messenger of Allâh, and to believe in all the Divine Decrees, the good of them and the

٨٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى
ابْنُ عَيْسَى الْجَرَّارُ، عَنْ عَبْدِ الْأَعْلَى بْنِ أَبِي
الْمُسَاوِرِ، عَنِ الشَّعْبِيِّ قَالَ: لَمَّا قَدِمَ عَلَيَّ
ابْنُ حَاتِمِ الْكُوفَةِ، أَتَيْتَاهُ فِي نَقْرِ مِنْ فَمِّهَا
أَهْلُ الْكُوفَةِ، فَقُلْنَا لَهُ: حَدَّثْنَا مَا سَمِعْتَ مِنْ
رَسُولِ اللَّهِ ﷺ، فَقَالَ: أَتَيْتُ النَّبِيَّ ﷺ،
فَقَالَ: «يَا عَلِيُّ بْنُ حَاتِمٍ! أَسْلِمْتَ تَسْلِمًا»
قُلْتُ: وَمَا الْإِسْلَامُ؟ فَقَالَ: «تَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ، وَأَنَّ رَسُولَ اللَّهِ، وَتُؤْمِنُ بِالْأَقْدَارِ
كُلِّهَا، خَيْرِهَا وَشَرِّهَا، حُلُوهَا وَمُرَّهَا».

bad of them, the sweet of them and the bitter of them.” (Da’if)

تخریج: [إسناده ضعيف جدًا] أخرجه ابن أبي عاصم في السنة، ح: ١٣٥ من حديث عبدالأعلى به، وقال البوصيري: «هذا إسناده ضعيف، لاتفاقهم على ضعف عبدالأعلى».

88. It was narrated that Abu Musa Al-Ash’ari said: “The Messenger of Allāh ﷺ said: ‘The likeness of the heart is that of a feather blown about by the wind in the desert.’” (Sahih)

٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْأَعْمَشُ، عَنْ بَرِيدِ الرَّقَاشِيِّ، عَنْ غَنِيمِ بْنِ فَيْسٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْقَلْبِ مَثَلُ الرِّيشَةِ، تُقَلِّبُهَا الرِّيحُ بِقَلَاةٍ».

تخریج: [حديث صحيح] أخرجه ابن أبي عاصم في السنة، ح: ٢٢٨ عن ابن نمير وغيره به * الرقاشي تابعه الجريري عند أحمد: ٤/٤١٩، وله شاهد صحيح عند أحمد: ٤/٤٠٨.

Comments: 87 & 88

- The dislodged feather of a bird is so weightless that even a light wind can easily turn its head into tail and tail into head. If it is in an open field, the air shall have more effect on it, since there would be nothing to impede its flight, and it (the feather) would travel to and fro or up and down quickly. Similar is the case with the human heart. Numerous feelings and emotions play upon it in quick succession, which drive him to virtue at one moment, and to sin at the next.
- Since the condition of the heart could change any moment, man can never rest assured about his ultimate end. It is, therefore, necessary that man pray to Allāh for the safety of his faith at the dying moments of his life.

89. It was narrated that Jābir said: “A man from among the *Ansār* came to the Prophet ﷺ and said: ‘O Messenger of Allāh, I have a slave girl. Should I do ‘Azl (coitus interruptus) with her?’ He said: ‘Whatever is decreed for her shall come to her.’” He (the *Ansāri*) came to him later on and said: “That slave girl has become pregnant.” The Prophet ﷺ said: “Nothing is decreed for a person

٨٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا خَالِي يَعْلَى، عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ لِي جَارِيَةً، أَعَزَلُ عَنْهَا؟ قَالَ: «سَيَأْتِيهَا مَا قُدِّرَ لَهَا» فَأَتَاهُ بَعْدَ ذَلِكَ فَقَالَ: قَدْ حَمَلَتْ الْجَارِيَةَ فَقَالَ النَّبِيُّ ﷺ: «مَا قُدِّرَ لِنَفْسٍ [شَيْءٌ] إِلَّا هِيَ كَاتِبَةٌ».

but it will surely come to pass.”

(*Hasan*)

تخریج: [حسن] أخرجه أحمد: ۳/۳۱۳، ۳۸۸ من حديث الأعمش به، وصححه البوصيري، وله شاهد حسن عند أحمد وغيره، وحسنه الهيثمي في المجمع: ۴/۲۹۶.

Comments:

- There is no doubt that the Divine Decree shall overtake man's planning, but this should not deter man from taking the necessary steps. He should do his bit and leave the result to Allāh.
- 'Azl (coitus interruptus) means the process by which man, having an intercourse with his wife or slave girl, withdraws from her the moment he feels like ejaculating, so that he discharges himself outside, in the hope that no pregnancy would take place. This was their method of family planning in those days.
- Recourse to 'Azl is permitted with the slave girl for the simple reason that her pregnancy might impede her serviceability for the master and interfere with the domestic work, which is the main purpose of her presence in the house. As for the free woman (the wife), there is difference of opinion among the scholars as to the permissibility or otherwise of it.

90. It was narrated that Thawbān said: "The Messenger of Allāh ﷺ said: 'Nothing extends one's life span but righteousness, nothing averts the Divine Decree but supplication, and nothing deprives a man of provision but the sin that he commits.'" (*Da'if*)

٩٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَيْسَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ، وَلَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ، وَإِنَّ الرَّجُلَ لَيُحْرَمُ الرُّزْقَ بِخَطِيئَةٍ يَعْمَلُهَا».

تخریج: [إسناده ضعيف] أخرجه النسائي في الكبرى (تحفة الأشراف: ۲/۱۳۳، مختصراً)، وأحمد: ۵/۲۷۷، ۲۸۲ عن وكيع به، وحسنه العراقي، ولبعض الحديث شاهد حسن عند الترمذي، ح: ۲۱۳۹، وسيأتي هذا الحديث مكرراً، ح: ۴۰۲۲.

Comments:

- The promise of extension in one's life has been variously interpreted as (i) Life span gets Allāh's blessing in the sense that it is spent in the doing of good deeds, and is saved from going waste; (ii) Man is enabled to engage in righteous deeds, whose reward continue to flow to him even after death, as the Qur'ān says: "But the righteous deeds that last are better with your Lord for rewards and better in respect of hope". (18:46) or (iii) The life span made known to the angels, particularly to the Angel of Death, is extended. This extension is only from the angel's point of view; otherwise Allāh had all along the knowledge that the man would do such and such righteous deed, or deeds that would be rewarded by an

appropriate extension in the span of his life.

- b. 'Averting the Divine Decree' means that, because of man's supplications, the misfortune that the man dreaded would be blocked, and the calamity that had set in would be warded off.

91. It was narrated that Surâqah bin Ju'shum said: "I said: 'O Messenger of Allâh, is one's deed in that which has already dried of the Pen and what has passed of the Divine Decree, or is it in the future?' He said: 'No, it is in that which as already dried of the Pen and what has passed of the Divine Decree, and each person is facilitated for what he has been created.'" (*Sahih*)

٩١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَطَاءُ بْنُ مُسْلِمٍ الْخَفَّافُ: حَدَّثَنَا الْأَعْمَشُ، عَنْ مُجَاهِدٍ، عَنْ سُرَّاقَةَ بْنِ جُعْشَمٍ قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ! الْعَمَلُ فِيمَا جَفَّ بِهِ الْقَلَمُ وَجَرَتْ بِهِ الْمَقَادِيرُ أَمْ فِي أَمْرٍ مُسْتَقْبَلٍ؟ قَالَ: «بَلْ فِيمَا جَفَّ بِهِ الْقَلَمُ وَجَرَتْ بِهِ الْمَقَادِيرُ، وَكُلُّ مَبْسَرٍ لِمَا خُلِقَ لَهُ».

تخريج: [صحيح] وقال البوصيري: «مجاهد لم يسمع من سراقه»، وله شاهد عند مسلم، القدر، باب كيفية خلق الآدمي ... إلخ، ح: ٢٦٤٨، وبه صح الحديث.

Comments:

The question of a man's being righteous or otherwise is also linked to the Divine Decree, but he does not know it. He is, therefore, obligated to follow the laws of *Shari'ah*. For more details please see notes on *Hadith* 76.

92. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'The Magians of this *Ummah* are those who deny the decrees of Allâh. If they fall sick, do not visit them; if they die, do not attend their funerals; and if you meet them, do not greet them with *Salâm*.'" (*Da'if*)

٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْجَمِصِيُّ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنِ الْأَوْزَاعِيِّ، عَنِ ابْنِ جُرَيْجٍ، عَنِ أَبِي الزُّبَيْرِ، عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مَجُوسَ هَذِهِ الْأُمَّةِ الْمَكْدُبُونَ بِأَقْدَارِ اللَّهِ، إِنْ مَرِضُوا فَلَا تَعُودُوهُمْ، وَإِنْ مَاتُوا فَلَا تَشْهَدُوهُمْ، وَإِنْ لَقَيْتُمُوهُمْ فَلَا تَسَلِّمُوا عَلَيْهِمْ».

تخريج: [إسناده ضعيف] أخرجه ابن أبي عاصم في السنة، ح: ٣٢٨ عن ابن المصنف به، وضعفه البوصيري * ابن جريج وشيخه عننا، ولبعض الحديث طرق أخرى.

Comments:

Those who deny the Divine Decree, claim that Allâh is only the creator of virtue, while it is man who is the creator of vice. In this way, they invest

every man with the attribute of creation. The Magians believe in two deities, one (Ahuramazda) the creator of good and the other (Angra Mainyu or Ahriman) the creator of evil. Thus both, the deniers of Divine Decree and the Magians, ascribe the attribute of the creation of evil to someone other than Allāh. *Ahlus-Sunnah* (People of the Prophet's Path), however, believe that Allāh alone is the creator of all things – be they good and virtuous, or bad and evil – while man is the doer of those deeds. Allāh in His infinite wisdom has granted His slaves the ability to do the deeds accordingly.

Chapter 11. The Virtues Of The Companions Of The Messenger Of Allāh ﷺ

(المعجم ١١) - بَابُ: فِي فَضَائِلِ
أَصْحَابِ رَسُولِ اللَّهِ ﷺ (التحفة ١١)

The term *Sahābi* (Companion) literally means a person who assumes the company and association with another person, although for a short period of time. Scholars, however, hold that a *Sahābi* is anyone from amongst the Muslims who has transmitted a report from the Prophet ﷺ or has had the good fortune of seeing him. A comprehensive definition of a *Sahābi*, therefore, would be: "A *Sahābi* is one who, as a believer, saw the Prophet ﷺ during his lifetime and died a believer."

(1/11) The Virtues Of Abu Bakr Siddiq ؓ

(١١/١) فَضْلُ أَبِي بَكْرٍ الصِّدِّيقِ
[رَضِيَ اللَّهُ عَنْهُ]

His real name is 'Abdullāh, born in the sacred city of Makkah, two and a half years after the birth of the Prophet ﷺ. Here is his genealogy: 'Abdullāh bin 'Uthmān bin 'Āmir bin 'Amr bin Ka'b bin Sa'd bin Taim bin Murrah bin Ka'b bin Lu'ai bin Qurashi At-Tamimi, known as Abu Bakr bin Abu Qahāfah, the successor of the Messenger of Allāh ﷺ as the first caliph. He joins the Messenger of Allāh ﷺ in lineage at his sixth ancestor. He is nicknamed Abu Bakr.

93. It was narrated that 'Abdullāh said: "The Messenger of Allāh ﷺ said: 'I have no need of the friendship of any *Khalil* (close friend) but if I were to have taken anyone as a close friend, I would have taken Abu Bakr as a close friend, but your companion is the close friend of Allāh.'" (One of the narrators) Waki' said: (by the phrase 'your companion'), he was referring to himself. (*Sahih*)

٩٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا إِنِّي أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خَلِيَّتِهِ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ» قَالَ: وَكَيْعٌ: - يَعْنِي: نَفْسَهُ.

تخريج: أخرجه مسلم، فضائل الصحابة، باب من فضائل أبي بكر الصديق رضي الله عنه، ح: ٢٣٨٣ من حديث وكيع وغيره به.

Comments:

- The Prophet ﷺ has said: "Verily, Allâh has taken me as His *Khalil* just as He had taken Ibrâhim His *Khalil*. (Muslim: H. 532)
- The *Hadith* affirms the superior position of Abu Bakr ؓ since the Prophet ﷺ declared him as deserving the highest level of his love.

94. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'The wealth of none of you has benefited me as much as the wealth of Abu Bakr.'" Abu Bakr wept and said: 'O Messenger of Allâh, I and my wealth are only for you, O Messenger of Allâh.'" (*Da'if*)

٩٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا نَفَعَنِي مَالٌ قَطُّ، مَا نَفَعَنِي مَالُ أَبِي بَكْرٍ» قَالَ: فَبَكَى أَبُو بَكْرٍ، وَقَالَ: يَا رَسُولَ اللَّهِ! هَلْ أَنَا وَمَالِي إِلَّا لَكَ: يَا رَسُولَ اللَّهِ!

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: ٨١١٠ عن أبي معاوية به، وصححه ابن حبان، وله شواهد ضعيفة عند الترمذي، ح: ٣٦٦١، والحميدي، ح: ٢٥١ وغيرهما.

Comments:

- Proximity to Allâh is achieved through righteous deeds. The more the righteous deeds the higher shall one's position be near Allâh and His Prophet ﷺ.
- The *Hadith* shows the extent of Abu Bakr's sincerity and love for the Prophet ﷺ, as a result of which he not only did not exult on his deeds, but also declared his wealth as the Prophet's.
- An *Imâm* (or leader) must appreciate and acknowledge the services of his companions, so that others also develop a love for the service of the faith, and give due respect to them, and try to follow their footsteps.
- It is all right, as part of some expediency, to give appreciation, and praise to a person to his face, if we are sure that such an act would not create a sense of vanity or pride in his heart, although we should generally avoid praising a person in his presence.
- The *Hadith* under discussion deals with just one aspect of Abu Bakr's personality, namely his openhandedness in spending for the pleasure of Allâh, although we find numerous other points of his excellence mentioned in the *Ahâdith*.

95. It was narrated that 'Ali said: "The Messenger of Allāh ﷺ said: 'Abu Bakr and 'Umar are the leaders of the mature people of Paradise, the first and the last, except for the Prophets and Messengers, but do not tell them about that, O 'Ali, as long as they are still alive.'" (Da'if)

٩٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا شُفْيَانٌ، عَنِ الْحَسَنِ بْنِ عَمَّارَةَ، عَنْ [فِرَاسٍ]، عَنِ الشَّعْبِيِّ، عَنِ الْحَارِثِ عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَبُو بَكْرٍ، وَعُمَرُ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ، إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ، لَا تُخْبِرُهُمَا يَا عَلِيُّ! مَا دَامَا حَيِّينَ».

تخریج: [إسناده ضعيف . . . إلخ] أخرجه الترمذي، المناقب، باب أبو بكر وعمر سيدا . . . إلخ، ح: ٣٦٦٦ من حديث الشعبي به * الحارث ضعيف عند الجمهور، ولبعض الحديث طرق حسنة عند عبدالله بن أحمد في زوائد المسند وابن عدي وغيرهما، وانظر، ح: ١٠٠ .

Comments:

- a. The expression 'mature people of Paradise' means people who died in that age, otherwise there will be no age difference for the people in Paradise, and all those lodged there shall enjoy the bliss of youth in it.
- b. The *Hadith* is also explicit on the point that a non-Prophet, however exalted in rank he might be, can never equal or surpass a Prophet.
- c. It also affirms the fact that Abu Bakr and 'Umar ﷺ rank the highest after the Prophets, in the sense that they are superior to all other believers, whether of Prophet Muhammad's community or of the community of previous Prophets.

96. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allāh ﷺ said: "The people of the highest degrees of Paradise will be seen by those beneath them as a rising star is seen on the horizon. Abu Bakr and 'Umar will be among them, and how blessed they are!" (Da'if)

٩٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالَا: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَطِيَّةِ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى يَرَاهُمْ مَنْ أَسْفَلَ مِنْهُمْ كَمَا يَرَى الْكَوْكَبَ الطَّالِعَ فِي الْأَفْقِ مِنْ آفَاقِ السَّمَاءِ، وَإِنَّ أَبَا بَكْرٍ وَعُمَرَ مِنْهُمْ، وَأَنْعَمًا».

تخریج: [إسناده ضعيف] أخرجه أبو داود، الحروف والقراءات، ح: ٣٩٨٧، والترمذي، المناقب، باب مناقب أبي بكر الصديق رضي الله عنه، ح: ٣٦٥٨ من حديث عطية العوفي به، تقدم، ح: ٣٧، وقال الترمذي: «حسن» وحسنه البغوي، ولبعض الحديث شاهد حسن عند الطبراني في الأوسط (٦/٧)، ح: ٦٠٠٣.

Comments:

- a. The difference between two levels of Paradise is not a minor one. It is, therefore, necessary that a believer exert his maximum effort to attain to as high a level as possible.
- b. The tradition affirms higher degrees for Abu Bakr and 'Umar ؓ as well as contains glad tidings of Paradise for them both.

97. It was narrated that Hudhaifah bin Yamân said: "The Messenger of Allâh ﷺ said: 'I do not know how long I will stay among you, so follow the example of these two after I am gone,' and he pointed to Abu Bakr and 'Umar.'" (*Hasan*)

٩٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ؛
ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُؤَمَّلٌ،
قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ
عُمَيْرٍ، عَنْ مَوْلَى لِرُبَيْعِ بْنِ جِرَاشٍ، عَنْ
رُبَيْعِ بْنِ جِرَاشٍ، عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَا أَدْرِي مَا
قَدْرُ بَقَائِي فِيكُمْ، فَأَقْتَدُوا بِاللَّذِينَ مِنْ بَعْدِي»
وَأَشَارَ إِلَى أَبِي بَكْرٍ وَعُمَرَ.

تخریج: [حسن] أخرجه الترمذی، المناقب، باب اقتدوا بالذین من بعدی أبی بکر وعمر، ح: ٣٦٦٢ من حدیث سفیان به، وقال: حسن الخ، وسقط منه مولى لربيعي، وله شاهد حسن عند الترمذی، وصححه ابن حبان (موارد)، ح: ٢١٩٣.

Comments:

- a. The *Hadith* contains a broad hint about the caliphate of the two venerable Companions.
- b. The leader must train and cultivate individuals that would manage the affairs after him efficiently and well.
- c. The rulings and judgments of these two venerable Companions are not only more weighty and valuable, but also more worthy of being followed than the opinions of other Companions and religious leaders.

98. It was narrated that Ibn Abi Mulaikah said: "I heard Ibn 'Abbâs say: 'When 'Umar was placed on his bed (i.e., his bier), the people gathered around him, praying and invoking blessings upon him,' or he said, 'praising him and invoking blessings upon him before (the bier) was lifted up, and I was among them. No one alarmed me except a man

٩٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى
ابْنُ آدَمَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عُمَرَ بْنِ
سَعِيدِ بْنِ أَبِي حُسَيْنٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ
قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: لَمَّا وُضِعَ
عُمَرُ عَلَى سَرِيرِهِ، احْتَفَفَهُ النَّاسُ يَدْعُونَ
وَيُصَلُّونَ، أَوْ قَالَ يُتَنَوَّنُونَ وَيُصَلُّونَ عَلَيْهِ قَبْلَ
أَنْ يَرْفَعَ، وَأَنَا فِيهِمْ، فَلَمْ يَرُعْنِي إِلَّا رَجُلٌ قَدْ

who crowded against me and seized me by the shoulder. I turned and saw that it was 'Ali bin Abu Tālib. He prayed for mercy for 'Umar, then he said: "You have not left behind anyone who it is more beloved to me to meet Allāh with the like of his deeds than yourself. By Allāh, I think that Allāh will most certainly unite you with your two companions, and that is because I often heard the Messenger of Allāh ﷺ saying: 'Abu Bakr, 'Umar and I went; Abu Bakr, 'Umar and I came in; Abu Bakr, 'Umar and I went out.' So I think that Allāh will most certainly join you to your two companions." (Sahih)

رَحَمَنِي وَأَخَذَ بِمَنْكِبِي، فَالْتَفَتُ، فَإِذَا عَلَيَّ
ابْنُ أَبِي طَالِبٍ، فَتَرَحَّمْ عَلَيَّ عُمَرُ، ثُمَّ قَالَ:
مَا خَلَفْتُ أَحَدًا أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللَّهَ بِمِثْلِ
عَمَلِهِ مِنْكَ، وَإِيْمُ اللَّهِ، إِنْ كُنْتُ لِأَطْرُقُ
لَيَجْعَلَنَّكَ اللَّهُ عَزَّ وَجَلَّ مَعَ صَاحِبَيْكَ، وَذَلِكَ
أَنِّي كُنْتُ أَكْثَرُ أَنْ أَسْمَعَ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «دَهَبْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَدَخَلْتُ
أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ
وَعُمَرُ». فَكُنْتُ أَطْرُقُ لَيَجْعَلَنَّكَ اللَّهُ مَعَ
صَاحِبَيْكَ.

تخریج: أخرجه البخاري، المناقب، باب مناقب عمر بن الخطاب... إلخ، ح: ٣٦٨٥،
ومسلم، فضائل الصحابة، باب من فضائل عمر رضي الله عنه، ح: ٢٣٨٩ من حديث ابن المبارك

Comments:

- This shows that 'Ali ﷺ held a very high opinion of 'Umar ﷺ, because the Prophet ﷺ kept the two Companions 'Umar and Abu Bakr ﷺ with him in all important matters.
- 'Ali ﷺ considered both the venerable Companions superior to himself. That is why he wished that he would also be enabled by Allāh to do acts like them.
- It is desirable to try to follow those who are better than us in the doing of good deeds. It would, however, be wrong to envy the lot of those who are ahead of us in worldly riches, or are engaged in the doing of evil deeds.

99. It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ came out standing between Abu Bakr and 'Umar and said: 'Thus will I be resurrected.'" (Da'if)

٩٩ - حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ: حَدَّثَنَا
سَعِيدُ بْنُ مَسْلَمَةَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ
نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: خَرَجَ رَسُولُ اللَّهِ
ﷺ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ، فَقَالَ: «هَكَذَا
تُبْعَثُ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، المناقب، باب قوله ﷺ لأبي بكر وعمر هكذا

نعت ... إلخ، ح: ٣٦٦٩ من حديث سعيد به، وقال: «وسعيد بن مسلمة ليس عندهم بالقوى».

100. It was narrated from 'Awn bin Abi Juhaifah that his father said: "The Messenger of Allāh ﷺ said: 'Abu Bakr and 'Umar are the leaders of the mature people of Paradise, the first and the last, except for the Prophets and Messengers.'" (Hasan)

١٠٠ - حَدَّثَنَا أَبُو شَعَيْبٍ، صَالِحُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ: حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ بَكْرِ بْنِ خُنَيْسٍ: حَدَّثَنَا مَالِكُ بْنُ مَعُوذٍ، عَنْ عَوْنِ بْنِ أَبِي جَحِيْفَةَ، عَنْ أَبِيهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَبُو بَكْرٍ وَعُمَرُ سَيِّدَا كَهْمَلِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ، إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ».

تخريج: [إسناده حسن] صححه ابن حبان (موارد)، ح: ٢١٩٢ من حديث مالك بن معول

به.

Comments:

A *Nabi* (Prophet) is one who receives the revelation while the *Rasul* (Messenger) is a special category of the Prophets. Some scholars hold that a *Rasul*, as distinct from *Nabi*, is the one given a separate Book and Law, and sent down towards a particular nation or people. As for the *Nabi*, he keeps him company and engages in preaching among the people the message delivered to the *Rasul*. The revelation (*Wahy*) is, however, sent down to both.

101. It was narrated that Anas said: "It was said: 'O Messenger of Allāh, which of the people is most beloved to you?' He said: 'Āishah.' It was asked, 'And among men?' He said: 'Her father.'" (Sahih)

١٠١ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ، وَالْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ، قَالَا: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ، قِيلَ: يَا رَسُولَ اللَّهِ! أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ [قَالَ]: «عَائِشَةُ» قِيلَ: مِنَ الرِّجَالِ؟ قَالَ: «أَبُوهَا».

تخريج: [صحيح] أخرجه الترمذي، المناقب، باب من فضل عائشة رضي الله عنها، ح: ٣٨٩٠ عن أحمد بن عبد الله به، وقال: «حسن صحيح غريب من هذا الوجه من حديث أنس»، وأخرج البخاري، ومسلم وغيرهما من حديث عمرو بن العاص نحوه.

Comments:

- The *Hadith* clearly affirms the superior position not only of Abu Bakr ﷺ but also of 'Āishah ﷺ.
- Abu Bakr and 'Āishah ﷺ were the best beloved of all to the Messenger of Allāh ﷺ. Therefore, anyone who loves them would be loved by the Prophet ﷺ, and he who harbors hostility or enmity towards them would attract the displeasure of the Prophet ﷺ.

Allâh ﷺ said: 'The first person with whom Allâh will shake hands will be 'Umar, (and he is) the first person to be greeted with the *Salâm*, and the first person who will be taken by the hand and admitted into Paradise.'" (Da'if)

أُبْنَا دَاوُدُ بْنُ عَطَاءٍ [الْمَدِينِيُّ]، عَنْ صَالِحِ ابْنِ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي بِنِ كَعْبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ مَنْ يُصَافِحُهُ الْحَقُّ عَمْرُ، وَأَوَّلُ مَنْ يُسَلِّمُ عَلَيْهِ، وَأَوَّلُ مَنْ يَأْخُذُ بِيَدِهِ فَيُدْخِلُهُ الْجَنَّةَ».

تخريج: [إسناده ضعيف جداً] أخرجه ابن أبي عاصم في السنة، ح: ١٢٤٥ عن إسماعيل الطلحي به، وضعفه البوصيري، وقال في داود بن عطاء: «قد انفقوا على ضعفه».

105. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ said: 'O Allâh! Strengthen Islâm with 'Umar bin Khattâb in particular.'" (Da'if)

١٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ أَبُو عُبَيْدٍ الْمَدِينِيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الْمَاجَشُونَ: حَدَّثَنِي الرَّزَّازِيُّ، ابْنُ خَالِدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ أَعِزِّ الْإِسْلَامَ بِعَمْرِ بْنِ الْخَطَّابِ خَاصَّةً».

تخريج: [إسناده ضعيف] وضعفه البوصيري * عبد الملك وشيخه ضعيفان عند الجمهور، وله شاهد صحيح عند الحاكم: ٨٣/٣، وصححه على شرط الشيخين، ووافقه الذهبي فالحديث صحيح دون قوله «خاصة».

Comments:

- The *Hadith* is Weak through this chain of reporters, but is Sound from other sources. The event of 'Umar's accepting Islam took place in the 6th year of the Messenger of Allâh's Mission, i. e., seven years before the Prophet's emigration to Madinah. (See *The Sealed Nectar*, Safi-ur-Rahman Mubârakpuri, p. 112).
- The fact that the Prophet ﷺ prayed to Allâh to bring 'Umar to the fold of Islam is a clear proof of his superior standing in the sight of the Prophet ﷺ.

106. It was narrated that 'Abdullâh bin Salimah said: "I heard 'Ali say: "The best of people after the Messenger of Allâh ﷺ is Abu Bakr, and the best of people after Abu Bakr is 'Umar.'" (Sahih)

١٠٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مَرْثَةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلِيمَةَ، قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ﷺ، أَبُو بَكْرٍ، وَخَيْرُ النَّاسِ بَعْدَ أَبِي بَكْرٍ عَمْرٌ.

تخریج: [صحیح] * عبدالله بن سلمة حسن الحديث، لم يضر اختلاطه في رواية عمرو بن مرة، كما حققته في تخریج مسند الحميدي، ح: ٥٧، وله طرق عند البخاري وغيره، وهو من الأحاديث المتواترة.

Comments:

This shows that 'Ali ؑ also believed in the superiority of Abu Bakr and 'Umar ؑ. As such, any statement to the contrary imputed to 'Ali ؑ is pure fabrication.

107. Abu Hurairah said: "We were sitting with the Prophet ﷺ and he said: 'While I was sleeping I saw myself in Paradise (in a dream), and I saw a woman performing ablution beside a palace. I asked: "Whose palace is this?" She said: "Umar's." I remembered his protective jealousy, so I turned away and left.'" Abu Hurairah said: "Umar wept and said: 'May my father and mother be sacrificed for you, O Messenger of Allāh! Would I feel any protective jealousy against you?'" (*Sahih*)

١٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَارِثِ الْمِصْرِيُّ: أَبْنَانَا اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ، قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ، فِإِذَا أَنَا بِامْرَأَةٍ تَتَوَضَّأُ إِلَى جَنْبِ قَصْرِ، فَقُلْتُ: لِمَنْ هَذَا الْقَصْرُ؟ فَقَالَتْ: لِعُمَرَ، فَذَكَرْتُ غَيْرَتَهُ، فَوَلَّيْتُ مُدْبِرًا». قَالَ: أَبُو هُرَيْرَةَ: فَبَكَى عُمَرُ، فَقَالَ: أَعَلَيْكَ، يَا أَبِي وَأُمِّي، يَا رَسُولَ اللَّهِ! أَغَارُ؟.

تخریج: أخرجه البخاري، فضائل الصحابة، باب مناقب عمر بن الخطاب ... إلخ، ح: ٣٦٨٠، وغيره من حديث الليث به.

Comments:

- The dreams seen by the Prophets are part of the Divine Revelation. As such this dream of the Prophet ﷺ is a conclusive proof that 'Umar ؑ is of the people of Paradise.
- The leader must respect the sensibilities of his associates; he should particularly consider their honor and dignity as his own.
- This shows the great sense of reverence and love the Companion, especially the senior ones among them, had towards the Prophet ﷺ. And since love for the Prophet is part of faith, intensity in it is indicative of the strength of one's *Imân*.
- There shall absolutely be no impurity or filth in Paradise. Therefore the ablution performed by the woman must be for purposes of added cleanliness and purity.

108. It was narrated that Abu Dharr said: "I heard the

١٠٨ - حَدَّثَنَا أَبُو سَلَمَةَ، يَحْيَى بْنُ خَلْفٍ:

Messenger of Allâh ﷺ say: 'Allâh has placed the truth on the tongue of 'Umar, and he speaks with that (truth).'" (*Sahih*)

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ،
عَنْ مَكْحُولٍ، عَنْ غُصَيْنِ بْنِ الْحَارِثِ، عَنْ
أَبِي دَرٍّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«إِنَّ اللَّهَ وَصَعَ الْحَقَّ عَلَى لِسَانِ عُمَرَ، يَقُولُ
بِهِ».

تخریج: [صحیح] أخرجه أبو داود، إخراج والإمارة، باب في تدوين العطاء، ح: ٢٩١٢
من حديث ابن إسحاق به، وصححه الحاكم، والذهبي، وله شواهد عند أحمد وغيره.

Comments:

There were several instances in the life of 'Umar ؓ where he said something out of his own judicious opinion or judgment, and Allâh's ordainment came in accord with that judgment. Cases in point are: the commandment regarding *Hijâb* (women's veil); the question of the prisoners of the Battle of Badr; taking the "Station of Ibrâhim ؑ" as a place of prayer; and the decision concerning the funeral prayer of the chief of Hypocrites 'Abdullah by Ubayy. (See *Sunan Al-Kubra, Baihaqi*, p. 7/88). This attribute of forming correct opinions was certainly a special gift or favor granted to 'Umar ؓ by Allâh.

(3/11) The Virtues Of 'Uthmân ؓ

(١١/٣) فَضْلُ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ

His full name is 'Uthmân bin 'Affân bin Abul-'Âs bin Umayyah bin 'Abd Shams bin 'Abd Manâf Qurashi Umawi. He joins the lineage of the Prophet ﷺ at the 5th forefather. He is nicknamed Abu 'Abdullah and Abu 'Amr. The titles given to him are *Dhun-Nurain* and *Amirul-Mu'minin* (Commander of the Faithful). His mother Arwa bint Kuraiz was the daughter of the Prophet's paternal aunt Baidâ'. He was born six years after the Year of the Elephant. Was 36 at the time of the Messenger of Allâh's Call. He was the fourth person to accept Islam at the preaching of Abu Bakr ؓ. He met his martyrdom in 35 AH at the age of 82.

109. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Every Prophet will have a friend in Paradise, and my friend there will be 'Uthmân bin 'Affân." (*Da'if*)

١٠٩ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ
الْعُثْمَانِيُّ: حَدَّثَنَا أَبِي، عُثْمَانُ بْنُ خَالِدٍ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ أَبِي الرِّثَادِ، عَنْ أَبِيهِ، عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «الْكُلُّ نَبِيٌّ رَفِيقٌ فِي الْجَنَّةِ، وَرَفِيقِي فِيهَا

عُثْمَانُ بْنُ عَفَّانٍ.

تخریج: [ضعیف] * عثمان بن خالد متروك الحديث (تقريب)، وله شاهد ضعيف عند الترمذي، ح: ۳۶۹۸.

Comments:

It is a Weak *Hadith*. Nonetheless 'Uthmân's being of the people of Paradise is above all doubt since it is proved from a number of other authentic *Ahâdith*.

110. It was narrated from Abu Hurairah that the Prophet ﷺ met 'Uthmân at the door of the mosque and said: "O 'Uthmân! Jibril has told me that Allâh married you to Umm Kulthum for a dowry like that of Ruqayyah, provided that you treat her as you treated Ruqayyah." (*Da'if*)

۱۱۰ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا أَبِي، عُثْمَانُ بْنُ خَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الزَّنَادِ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ لَقِيَ عُثْمَانَ عِنْدَ بَابِ الْمَسْجِدِ فَقَالَ: «يَا عُثْمَانُ! هَذَا جِبْرِيلُ أَخْبَرَنِي أَنَّ اللَّهَ قَدْ زَوَّجَكَ أُمَّ كُثُومَ، بِمِثْلِ صَدَاقِ رُقَيْيَةَ، عَلَى مِثْلِ صُحْبَتِهَا».

تخریج: [ضعیف] انظر الحديث السابق.

Comments:

- It is also a Weak *Hadith*. It is, however, historically proved that the Prophet ﷺ gave his daughter Ruqayyah ﷺ in marriage to him. After her death he gave his second daughter to him in marriage.
- The Messenger of Allâh's giving away his second daughter to 'Uthmân ﷺ is a clear proof that he ﷺ was extremely pleased with 'Uthmân, and appreciated his exemplary conduct.

111. It was narrated that Ka'b bin 'Ujrah said: "The Messenger of Allâh ﷺ mentioned a *Fitnah* (tribulation) that had drawn nigh. Then a man passed by with his head covered. The Messenger of Allâh ﷺ said: 'On that day, this man will be following right guidance.' I leapt up and took hold of 'Uthmân's arms, then I turned to face the Messenger of Allâh ﷺ and said: 'This man?' He said: 'This man.'" (*Sahih*)

۱۱۱ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ فِتْنَةً قَفَرَتْهَا، فَمَرَّ رَجُلٌ مَفْتَعٌ رَأْسُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا، يَوْمَئِذٍ عَلَى الْهَدْيِ». فَوَيْتُّ فَأَخَذْتُ بِضَبْعَيْ عُثْمَانَ، ثُمَّ اسْتَفْبَلْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: هَذَا؟ قَالَ: «هَذَا».

تخريج: [صحيح] أخرجه أحمد: ٢٤٣/٤ من حديث هشام به، وتابعه مطر الوراق عنده: ٤/٢٤٢، وقال البوصيري: «هذا إسناد منقطع، قال أبو حاتم محمد بن سيرين لم يسمع من كعب بن عجرة» وله شواهد عند الترمذي، ح: ٣٧٠٤ وغيره.

Comments:

- The Prophet ﷺ foretold many things about the future at Allāh's bidding, and they came to pass exactly as he had foretold. This is a proof of the veracity of his prophethood. There are many things that are yet to happen, and it is our belief that they shall all happen at their appropriate time exactly in the manner foretold by the Prophet ﷺ. We must, however, make it a point that, before we attribute to the Prophet ﷺ, any news about the future events, we must make sure that the related report has been transmitted through reliable chain of narrators.
- Forewarning about trials and turbulences destined to take place in the future, is meant to urge upon the believers to stick to the right path and avoid going astray. When what was foretold does happen, it serves to increase the faith in the heart of the believers.
- The *Hadith* also proves that the accusations labeled against 'Uthmān ؓ by the mischief-mongers were totally unfounded and baseless, and his conduct was absolutely above reproach.
- The Arabic word *Fitnah* (literally trial or affliction) here refers to the systematic campaign of false accusations carried out by the miscreants against 'Uthmān ؓ, which culminated in his wrongful assassination.

112. It was narrated that 'Āishah said: The Messenger of Allāh ﷺ said: "O 'Uthmān, if Allāh places you in authority over this matter (as the caliph) some day and the hypocrites want to rid you of the garment with which Allāh has clothed you (i.e., the position of caliph), do not take it off." He said that three times. (One of the narrators) Nu'mān said: "I said to 'Āishah: 'What kept you from telling the people that?' She said: 'I was made to forget it.'" (*Sahih*)

١١٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْفَرَجُ بْنُ فَصَّالَةَ، عَنْ رِبِيعَةَ ابْنِ يَزِيدَ الدَّمَشَقِيِّ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عُثْمَانُ إِنَّ وِلَاةَ اللَّهِ هَذَا الْأَمْرَ يَوْمًا، فَأَرَادَكَ الْمُنَافِقُونَ أَنْ تَخْلَعَ قَبِيصَكَ الَّذِي قَمَصَكَ اللَّهُ، فَلَا تَخْلَعْهُ» بِسُؤْلِ ذَلِكَ ثَلَاثَ مَرَّاتٍ. قَالَ: الثُّعْمَانُ: فَقُلْتُ لِعَائِشَةَ: مَا مَنَعَكَ أَنْ تُعَلِّمِي النَّاسَ بِهَذَا؟ قَالَتْ: أُنْسِيتهُ.

تخريج: [صحيح] أخرجه الترمذي (وقال: حديث حسن غريب)، المناقب، باب منع النبي ﷺ عثمان ... إلخ، ح: ٣٧٠٥، وفي سنده تصحيف مطبوعي، من حديث ربيعة به، وزاد في السند: «عبدالله بن عامر» * ربيعة سمعه من عبدالله بن أبي قيس عن الثعمان به، وصححه ابن حبان (موارد)، ح: ١٩٦.

Comments:

- The *Hadith* foretells an impending trial or affliction for 'Uthmân ﷺ that happened exactly as was foretold by the Messenger of Allâh ﷺ. This is a proof of the veracity of his prophethood.
- It also shows that 'Uthmân ﷺ was the rightful ruler (caliph) of the believers.
- When the ruler of a country is running his administration, it is unlawful to unleash a campaign of distrust and strife, on flimsy grounds, against him unless he is really found guilty of promoting infidelity and unbelief and weakening the foundations of Islam.
- The tradition is explicit on the point that the adversaries of 'Uthmân ﷺ were all hypocrites.

113. It was narrated that 'Āishah said: "When he was ill, the Messenger of Allâh ﷺ said: 'I would like to have some of my Companions with me.' We said: 'O Messenger of Allâh! Shall we call Abu Bakr for you?' But he remained silent. We said: 'Shall we call 'Umar for you?' But he remained silent. We said: 'Shall we call 'Uthmân for you?' He said: 'Yes.' So 'Uthmân came and he spoke to him in private. The Prophet ﷺ started to speak to him and 'Uthmân's expression changed." Qais said: "Abu Sahlah, the freed slave of 'Uthmân, narrated to me that on the Day of the House,^[1] 'Uthmân bin 'Affân said: 'The Messenger of Allâh ﷺ told me what would come to pass and now I am coming to that day.'"

In his narration of the *Hadith*, 'Alī (one of the narrators) said (that he said): "And I am going to bear it with patience."

Qais said: "They used to think

١١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ،
وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي
حَازِمٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ
ﷺ فِي مَرَضِهِ: «وَدِدْتُ أَنْ عِنْدِي بَعْضَ
أَصْحَابِي» قُلْنَا: يَا رَسُولَ اللَّهِ! أَلَا نَدْعُو لَكَ
أَبَا بَكْرٍ؟ فَسَكَتَ. قُلْنَا: أَلَا نَدْعُو لَكَ عُمَرَ؟
فَسَكَتَ. قُلْنَا: أَلَا نَدْعُو لَكَ عُثْمَانَ؟ قَالَ:
«نَعَمْ» فَجَاءَ عُثْمَانُ، فَخَلَا بِهِ، فَجَعَلَ النَّبِيُّ
ﷺ يَكَلِّمُهُ، وَوَجْهُهُ عُثْمَانَ يَتَغَيَّرُ، قَالَ قَيْسٌ:
فَحَدَّثَنِي أَبُو سَهْلَةَ، مَوْلَى عُثْمَانَ: أَنَّ عُثْمَانَ
ابْنَ عَفَّانٍ قَالَ، يَوْمَ الدَّارِ: إِنَّ رَسُولَ اللَّهِ ﷺ
عَهْدَ إِلَيَّ عَهْدًا، فَأَنَا صَابِرٌ إِلَيْهِ.
وَقَالَ عَلِيُّ فِي حَدِيثِهِ: وَأَنَا صَابِرٌ عَلَيْهِ.
قَالَ قَيْسٌ: فَكَانُوا يَرَوْنَهُ ذَلِكَ الْيَوْمَ.

[1] The Day of the House: This refers to the day when the rebels besieged 'Uthmân in his house and murdered him.

that that was the Day of the House." (Sahih)

تخريج: [صحيح] أخرجه أحمد: ٢١٤/٦ عن وكيع به، والترمذي، ح: ٣٧١١ مختصراً، وقال: «حسن صحيح غريب» * إسماعيل صرح بالسماع عند ابن أبي شيبة على بعض الاختلاف فيه.

Comments:

- This shows that 'Uthmân ؓ was a close confidant of the Messenger of Allâh ﷺ.
- The promise here refers to the instruction of the Messenger of Allâh ﷺ to 'Uthmân ؓ, not to give in to the unjust demands of the miscreants, but remain patient and resolute.
- So absolute was 'Uthmân's devotedness and obedience to the Prophet ﷺ that he preferred to lay down his life over bowing down before falsehood. At the same time, he revered the Prophet ﷺ so much that he abstained from taking military action against the rebels in order to avoid bloodshed in the city of the Prophet ﷺ.
- Foretelling the future events so exactly, is a proof of the prophethood of the Messenger of Allâh ﷺ.

(4/11) The Virtues Of 'Ali فَضْلُ عَلِيِّ بْنِ أَبِي طَالِبٍ Bin Abu Tâlib ؓ رَضِيَ اللهُ عَنْهُ

His full name is 'Ali bin Abu Tâlib bin 'Abd Al-Muttalib bin Hâshim bin 'Abd Manâf bin Qusai bin Kilâb bin Murrah bin Ka'b bin Lu'âi Qurashi Hâshimi. Mother's name was Fâtimah bint Asad bin Hâshim. He is nicknamed Abul-Hasan and Abu Sibtain. He was born ten years before the Prophet's Call, and received his breeding under the careful patronage of the Prophet ﷺ and his venerable wife Khadijah ؓ. He was the first among children to accept Islam. The Companions pledged their allegiance to him after the martyrdom of 'Uthmân ؓ. He was martyred in 40 AH at the age of 60.

114. It was narrated that 'Ali said: "The Unlettered Prophet ﷺ informed me (saying) that none but a believer would love me and none but a hypocrite would hate me." (Sahih)

١١٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ، وَأَبُو مُعَاوِيَةَ، وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ عَدِيِّ بْنِ تَابِتٍ، عَنْ زُرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيٍّ، قَالَ: عَهَدَ إِلَيَّ النَّبِيُّ الْأُمِّيُّ ﷺ أَنَّهُ لَا يُحِبُّنِي إِلَّا مُؤْمِنٌ، وَلَا يُبْغِضُنِي إِلَّا مُنَافِقٌ.

تخريج: أخرجه مسلم، الإيمان، باب الدليل على أن حب الأنصار... إلخ، ح: ٧٨ من حديث وكيع وأبي معاوية به.

Comments:

- Unmatched are the feats performed in the service and defence of Islam by the senior Companions. That is why anyone who loves Islam loves and respects them, while their very presence was a thorn in the side of the enemies of Islam. 'Ali ؑ is also one among such great Companions. Therefore, love for him is the sign of love for Islam, and enmity towards him is the sign of hypocrisy.
- Love for 'Ali ؑ does not mean going beyond all limits, which a trait is found in some of the innovators. Some of these innovators, for example, regard him sinless like Prophets. Others hold him superior to Abu Bakr and 'Umar ؑ. Still others invest him with Divine attributes, while others go still farther and deify him.
- Differences among the Companions were their acts of judgment although, thanks to the machinations of the hypocrites, these differences of opinion sometimes even resulted in wars. It would, therefore, be unfair on the basis of these disputes to brand anyone of them a hypocrite. To believe like this is the hallmark of innovators. *Ahlu-Sunnah* (People of the Prophet's Path) consider it advisable to hold their tongues and avoid blaming any of them in such matters.

115. Sa'd bin Abu Waqqâs narrated from his father that the Prophet ﷺ said to 'Ali: "Would it not please you to be to me as Hârun was to Musa?" (*Sahih*)

١١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ، يُحَدِّثُ عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِعَلِيِّ: «أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟».

تخریج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب علي بن أبي طالب القرشي ... إلخ، ح: ٣٧٠٦، ومسلم، فضائل الصحابة، باب من فضائل علي بن أبي طالب رضي الله عنه، ح: ٢٤٠٤ عن محمد بن بشار به.

Comments:

- The Messenger of Allâh ﷺ spoke these words to 'Ali ؑ when the Prophet ﷺ set out for the battle of Tabuk, and charged 'Ali ؑ to look after the affairs of Al-Madinah in his absence. 'Ali ؑ grieved at being left out from *Jihâd* (fighting in the cause of Allâh) and said: "Do you want to leave me with children and women?" It was in response to this that the Messenger of Allâh ﷺ spoke the words quoted above. (*Bukhari: 4416*).
- Some people have tried to deduce from this *Hadith* proof of 'Ali's being the immediate successor of the Prophet ﷺ. Hârun ؑ, they argue, was the successor of the Prophet Musa ؑ, therefore 'Ali ؑ must also be considered the rightful successor of the Prophet Muhammad ﷺ as caliph of the community. It is because of this assumption that they question the validity

of the appointment of the first three caliphs and hold them guilty of usurping the right of 'Ali ؑ. This is a clear case of misconception as the commission of Hârun ؑ as his brother's deputy was just a temporary arrangement meant to last only as long as Musa ؑ lived. Similarly, 'Ali's commission to work as the Prophet's deputy during the Prophet's military campaign of Tabuk was for a certain period of time during the lifetime of the Prophet ﷺ. Moreover, Hârun ؑ never succeeded Musa ؑ, as he had already died during the lifetime of his brother. It was in fact Yusha' bin Nun ؑ who assumed the mantle of Musa ؑ after his death. Thus, even if the *Hadith* is interpreted as containing a promise of 'Ali's caliphate, there is no basis to believe that he would be the first caliph after the Prophet's demise, without anyone intervening in between.

116. It was narrated that Barâ' bin 'Azib said: "We returned with the Messenger of Allâh ﷺ from his *Hajj* that he had performed, and we stopped at some point on the road. He commanded that prayer should be performed in congregation, then he took the hand of 'Ali and said: 'Am I not dearer to the believers than their own selves?' They said: 'Yes indeed.' He said: 'Am I not dearer to every believer than his own self?' They said: 'Yes indeed.' He said: 'This man is the friend of those whose master I am.' O Allâh, take as friends those who take him as a friend, and take as enemies those who take him as an enemy.'" (*Da'if*)

١١٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو الْحُسَيْنِ: أَخْبَرَنِي حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدَعَانَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّتِهِ الَّتِي حَجَّ، فَتَزَلَّ فِي بَعْضِ الطَّرِيقِ، فَأَمَرَ الصَّلَاةَ جَامِعَةً، فَأَخَذَ بِيَدِ عَلِيٍّ، فَقَالَ: «أَلَسْتُ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ؟» قَالُوا: بَلَىٰ. قَالَ: «أَلَسْتُ أَوْلَىٰ بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ؟» قَالُوا: بَلَىٰ. قَالَ: «فَهَذَا وَلِيُّ مَنْ أَنَا مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ، اللَّهُمَّ عَادِ مَنْ عَادَاهُ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٨١/٤ من حديث حماد به، وضعفه البوصيري * علي بن زيد بن جدعان ضعيف (تقريب)، وأصل الحديث (من كنت مولاة فعلي مولاة) صحيح متواتر، راجع نظم المتناثر وغيره.

Comments:

- The Prophet ﷺ spoke these words in praise of 'Ali ؑ when he reached the place known as Ghadir Khum (Lake of Khum) on his way back from the Farewell Pilgrimage. An expression of proximity and close relationship with 'Ali ؑ was considered necessary by the Prophet ﷺ because some people had come up with complaints against him who had just returned from Yemen.

- b. Some people have used even these remarks to establish 'Ali's title to being Prophet's immediate successor as caliph, although proximity of relationship or friendship has nothing to do with title for caliphate.
- c. The tradition also contains condemnation of the Khārijites who denied the merits of 'Ali عليه السلام, as well as of those extremists among Shi'ahs who had deified 'Ali عليه السلام, as a consequence of which he had punished them with death. (*Bukhāri*: 6922) As regards our attitude towards 'Ali عليه السلام, the *Hadīth* simply means that we must have a feeling of love and not of hatred or ill-will towards him.

117. It was narrated that 'Abdur-Rahmān bin Abu Laila said: "Abu Laila used to travel with 'Ali, and he used to wear summer clothes in winter and winter clothes in summer. We said: 'Why don't you ask him (about that)?' He said: "The Messenger of Allāh ﷺ sent for me and my eyes were sore, on the Day of Khaibar. I said: 'O Messenger of Allāh, my eyes are sore.' He put some spittle into my eyes, then he said: 'O Allāh, take heat and cold away from him.' I never felt hot or cold again after that day. He [the Prophet ﷺ] said: 'I will send a man who loves Allāh and His Messenger, and whom Allāh and His Messenger love, and he is not one who flees from the battlefield.' The people craned their necks to see, and he sent for 'Ali and gave it (the banner) to him." (*Da'if*)

١١٧ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى: حَدَّثَنَا الْحَكَمُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ أَبُو لَيْلَى يَسِيرُ مَعَ عَلِيٍّ، فَكَانَ يَلْبَسُ ثِيَابَ الصَّيْفِ فِي السَّيْرِ، وَثِيَابَ الشِّتَاءِ فِي الصَّيْفِ. فَقُلْنَا: لَوْ سَأَلْتَهُ. فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَيَّ وَأَنَا أَرْمَدُ الْعَيْنِ، يَوْمَ خَيْبَرَ. قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أَرْمَدُ الْعَيْنِ، فَتَقَلَّ فِي عَيْنِي، ثُمَّ قَالَ: «اللَّهُمَّ أَذْهَبْ عَنْهُ الْحَرَّ وَالْبُرْدَ» قَالَ: فَمَا وَجَدْتُ حَرًّا وَلَا بَرْدًا بَعْدَ يَوْمَيْئِذٍ. وَقَالَ: «لَأَبْعَثَنَّ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ، لَيْسَ بِفَرَارٍ فَتَشَرَّفَ لَهُ النَّاسُ، فَبَعَثَ إِلَيَّ عَلِيٌّ، فَأَعْطَاهَا إِيَّاهُ.

تخریج: [إسناده ضعيف] * محمد بن أبي لیلی ضعفه الجمهور، قاله البوصيري، ح: ٨٥٤، ولحديثه شواهد عند النسائي في الكبرى وأحمد وغيرهما.

Comments:

- a. The battle of Khaibar took place in 7 AH. When Allāh granted the Muslims victory over the Jews, the Messenger of Allāh ﷺ concluded with them a share-cropping agreement for 50% produce of the dates. It may be mentioned here that Khaibar is on the road to Syria from Al-Madinah, and is known as the land of forts and date palms.

- b. Successors of the Companions revered the Companions so much, that they dared not ask them questions not directly related to education or knowledge. That is why, when they wished to know why 'Ali ؑ did not put on clothes appropriate for various seasons, they asked the question through one of their associates who was relatively free with him.
- c. 'Ali's being specially summoned to lead the army of the believers is a proof of his special status.
- d. The eyes of 'Ali ؑ getting cured from the spittle of the Prophet ﷺ is a miraculous phenomenon that is another proof of his prophethood.
- e. The *Hadith* also makes it clear that the word *Maula* used in the previous *Hadith* means 'friend'.

118. It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ said: 'Hasan and Husain will be the leaders of the youth of Paradise, and their father is better than them.'" (*Hasan*)

١١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْوَاسِطِيُّ: حَدَّثَنَا الْمُعَلَّى بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَأَبُوهُمَا خَيْرٌ مِنْهُمَا».

تخريج: [حسن] أخرجه الحاكم: ١٦٧/٣ من حديث محمد بن موسى به، وقال الذهبي: «معلى متروك» وكذبه ابن المديني وغيره، فالسند موضوع ولهذا المتن طريق حسن عند الحاكم أيضًا، وصححه، ووافقه الذهبي.

Comments:

The *Hadith* contains the good news of Hasan and Husain being among the people of Paradise.

119. It was narrated that Hubshi bin Junadah said: "I heard the Messenger of Allāh ﷺ say: "Ali is part of me and I am part of him, and no one will represent me except 'Ali.'" (*Hasan*)

١١٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَسُوَيْدُ ابْنُ سَعِيدٍ، وَإِسْمَاعِيلُ بْنُ مُوسَى، قَالُوا: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ حُبَيْبِ ابْنِ جُنَادَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «عَلِيٌّ مِنِّي وَأَنَا مِنْهُ، وَلَا يُؤَدِّي عَنِّي إِلَّا عَلِيٌّ».

تخريج: [حسن] أخرجه الترمذي، المناقب، باب علي مني وأنا من علي، ح: ٣٧١٩ عن إسماعيل به، وقال: «حسن غريب صحيح» * شريك تابعه إسرائيل وغيره، وأبو إسحاق صرح بالسمع.

Comments:

- a. 'Ali is a part of me', is an expression denoting his extreme proximity and closeness to the Prophet ﷺ.
- b. 'Representing someone' means delivering and proclaiming the message on

his behalf.

- c. It could also mean fulfilling financial obligations, i.e., he had been authorized to carry out sale-purchase transactions on behalf of the Prophet ﷺ during his lifetime

120. It was narrated that 'Abbâd bin 'Abdullâh said: "Ali said: 'I am the slave of Allâh and the brother of His Messenger ﷺ. I am the greatest teller of the truth (*Siddiq Akbar*), and no one will say this after me but a liar. I prayed seven years before the people.'" (*Da'if*)

١٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الرَّازِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى: أُنْبَأَنَا الْعَلَاءُ بْنُ صَالِحٍ، عَنِ الْمُنْهَالِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ عَلِيٌّ: أَنَا عَبْدُ اللَّهِ، وَأَخُو رَسُولِهِ ﷺ. وَأَنَا الصِّدِّيقُ الْأَكْبَرُ، لَا يَقُولُهَا بَعْدِي إِلَّا كَذَّابٌ، صَلَّيْتُ قَبْلَ النَّاسِ بِسَبْعِ سِنِينَ.

تخریج: [إسناده ضعيف جداً] أخرجه الحاكم: ١١١/٣، ١١٢، وتعقبه الذهبي، والحديث في الخصائص للنسائي * عباد بن عبدالله ضعيف (تقريب).

Comments:

It is a Weak *Hadith*. Nâsiruddin Albani has declared it a fabrication. A scrutiny of the text will also reveal that it is highly improbable that 'Ali ﷺ would claim that he alone prayed with the Messenger of Allâh ﷺ for seven years which was quite a long period, since after the declaration of the Prophet's mission. We know that, even during the first three years, a number of people in Makkah had accepted Islam through secret preaching. Moreover, how could a virtuous and modest servant of Allâh like 'Ali ﷺ utter words of boasting like "I am *Siddiq Akbar*," (the greatest of the truthful)? It is, thus, undoubtedly an extremely weak and false *Hadith*.

121. It was narrated that Sa'd bin Abu Waqqâs said: "Mu'âwiyah came on one of his pilgrimages and Sa'd entered upon him. They mentioned 'Ali, and Mu'âwiyah criticized him. Sa'd became angry and said: 'Are you saying this of a man of whom I heard the Messenger of Allâh ﷺ say: "If I am a person's close friend, 'Ali is also his close friend.'" And I heard him say: "You are to me like Hârûn was to Musa, except that there will be no Prophet after me." And I heard him say: "I will give the banner today to a man who loves

١٢١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا مُوسَى بْنُ مُسْلِمٍ، عَنِ ابْنِ سَابِطٍ، وَهُوَ: عَبْدُ الرَّحْمَنِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَدِمَ مُعَاوِيَةُ فِي بَعْضِ حَجَّاتِهِ، فَدَخَلَ عَلَيْهِ سَعْدٌ، فَذَكَرُوا عَلِيًّا، فَقَالَ مِنْهُ. فَغَضِبَ سَعْدٌ، وَقَالَ: تَقُولُ هَذَا لِجَبَلٍ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ». وَسَمِعْتُهُ يَقُولُ: «أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي». وَسَمِعْتُهُ يَقُولُ: «لَأُعْطِيَنَّ الرَّايَةَ الْيَوْمَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ»؟.

Allâh and His Messenger.” (Sahih)

تخريج: [صحيح] * ابن سابط لم يسمع من سعد رضي الله عنه كما قال ابن معين، وللحديث شواهد عند مسلم وغيره.

Comments:

- It was a difference based purely on judgment. It is, therefore, not allowed that in such matters we take to reviling a Companion of the Prophet ﷺ.
- If a person is being criticised in absentia, those present on the occasion are required to speak for him and mention his good points.
- The *Hadith* refers to a number of the virtues of ‘Ali ﷺ, some of which have already been mentioned in the previously quoted *Ahâdith*.

(5/11) The Virtues Of Zubair ﷺ فَضْلُ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُ

His full name is Zubair bin ‘Awwâm bin Khuwailid bin Asad bin ‘Abdul-‘Uzza bin Qusai bin Kilâb bin Murrah bin Ka’b bin Lu’âi Qurashi Asadi. His mother Safiyyah, was the paternal aunt of the Prophet ﷺ, his grandfather was the father of Khadijah the Mother of the Believers. He accepted Islam at the age of 15, and met his martyrdom on 10th Jumâdah Al-‘Ula, 36 AH during prayer, at the hands of Ibn Jarmuz, approximately at the age of 64. Zubair ﷺ had a charming and handsome figure. He was tall, fairly built, and of brown complexion. He had a sparse beard, and long hair, and enjoyed perfect health at the time of martyrdom.

122. It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said on the Day of Quraizah: ‘Who will bring us news of the people?’ Zubair said: ‘I will.’ The Prophet ﷺ said: ‘Who will bring us news of the people?’ Zubair said: ‘I will,’ three times. The Prophet ﷺ said: ‘Every Prophet has a *Hawâri* (sincere supporter or disciple), and my *Hawâri* is Zubair.’” (Sahih)

١٢٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُثَنِّكِيرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ قُرَيْظَةَ: «مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ؟» فَقَالَ الزُّبَيْرُ: أَنَا، فَقَالَ: «مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ؟» قَالَ الزُّبَيْرُ: أَنَا، ثَلَاثًا، فَقَالَ: النَّبِيُّ ﷺ: «لِكُلِّ نَبِيٍّ حَوَارِيٌّ، وَإِنَّ حَوَارِيَّ الزُّبَيْرُ».

تخريج: أخرجه البخاري، الجهاد، باب فضل الطليعة، ح: ٢٨٤٦، ٤١١٣، ومسلم، فضائل الصحابة، باب من فضائل طلحة والزبير رضي الله عنهما، ح: ٢٤١٥ من حديث سفیان الثوري به.

Comments:

- The military campaign against Banu Quraizah started just after the Battle of the Trenches. Thus, for all intent and purpose, the two battles were one battle. The term “The Day of Quraizah” here refers to the event of a particular day.

123. It was narrated that Zubair said: "The Messenger of Allāh ﷺ named his parents together for me on the Day of Uhud."^[1] (*Sahih*)

١٢٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ قَالَ: لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبُوهُ يَوْمَ أُحُدٍ.

تخريج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب الزبير بن العوام رضي الله عنه، ج: ٣٧٢٠، ومسلم، فضائل الصحابة، باب من فضائل طلحة والزبير رضي الله عنهما، ج: ٢٤١٦ من حديث هشام به.

Comments:

- It was also during the Battle of Uhud that the Prophet ﷺ had named the his parents together for Sa'd bin Abu Waqqas ؓ, and said: "Shoot the arrows, may my father and mother be sacrificed for you!" (*Bukhārī*: 6184)
- Both Zubair and Sa'd bin Abu Waqqas ؓ are of those ten persons who were given the good news of Paradise in their life.

124. It was narrated from Hishām bin 'Urwah that his father said: "Aishah said to me: 'O 'Urwah, your two fathers were of those who answered (the Call of) Allāh and the Messenger (Muhammad) after being wounded,'"^[2] (they were) Abu Bakr and Zubair." (*Sahih*)

١٢٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَهَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: قَالَتْ لِي عَائِشَةُ: يَا عُرْوَةُ! كَانَ أَبُوَاكَ مِنَ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ ﴿١﴾ [آل عمران: ١٧٢] أَبُو بَكْرٍ وَالزُّبَيْرُ.

تخريج: [إسناده صحيح] أخرجه الحميدي عن سفیان به، وصححه الحاكم على شرط الشيخين، ووافقه الذهبي.

Comments:

- The tradition refers to the events that had taken place after the Battle of Uhud. The Prophet ﷺ pursued the enemy until Hamrā' Al-Asad, at a distance of eight miles. When the idolaters got the news of the pursuit, they were frightened and went back without invading Al-Madinah. (See *The Sealed Nectar*, p. 291).
- 'Urwah bin Zubair is a nephew of 'Aishah ؓ. His mother is Asmā' bint Abu Bakr ؓ. Abu Bakr ؓ is, thus, his maternal grand father and Zubair bin 'Awwām is his father.

[1] Meaning, he said: "May my father and mother be sacrificed for you."

[2] *Āl 'Imrān* 3:172.

(6/11) The Virtues Of Talhah
Bin 'Ubaidullâh ﷺ

(١١/٦) فَضْلُ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ
رَضِيَ اللَّهُ عَنْهُ

His full name is Talhah bin 'Ubaidullâh bin 'Uthmân bin 'Amr bin Ka'b bin Sa'd bin Taim bin Murrah bin Ka'b bin Lu'ai bin Ghâlib Quraiishi Taimi, nicknamed Abu Muhammad. He enjoyed many distinctions in Islam: He was one of the Ten given the good tiding of Paradise. He was the eighth entrant into Islam and fifth among those who accepted Islam by the preaching of Abu Bakr ﷺ. He was a member of the Consultative Committee of 'Umar ﷺ, and was killed on Thursday, 10th of Jamadaul-Ukhra, 36 AH, in the Battle of the Camel, by an arrow shot at the behest of Marwân bin Hakam.

125. It was narrated from Jâbir that Talhah passed by the Prophet ﷺ and he said: "A martyr walking upon the face of the earth." (*Da'if*)

١٢٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ الْأَوْدِيُّ، قَالَا: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الصَّلْتُ الْأَزْدِيُّ: حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ جَابِرٍ: أَنَّ طَلْحَةَ مَرَّ عَلَى النَّبِيِّ ﷺ، فَقَالَ: «شَهِيدٌ يَمْشِي عَلَى وَجْهِ الْأَرْضِ».

تخريج: [ضعيف] أخرجه الترمذي، المناقب، باب مناقب أبي محمد طلحة بن عبيدالله رضي الله عنه، ح: ٣٧٣٩ من حديث الصلت بن دينار به، وقال: «غريب» * الصلت متروك كما قال أحمد وغيره (تهذيب)، وللحديث شواهد ضعيفة، ولم أجد له طريقاً صحيحاً ولا حسناً، والحديث الآتي شاهد له معنوي.

Comments:

- The authenticity of this *Hadith* is under dispute. Shaikh Albâni considers it sound. (*Silsilatul-Ahâdithus-Sahîhah*: 126) The *Hadith* foretells that he will die a martyr which is a matter of great honour.
- He met his martyrdom during the Battle of the Camel, which means that the believers killed in battles between the Companions are not sinners before Allâh, or else the news of his death would not have been given as a glad tiding.

126. It was narrated that Mu'âwiyah bin Abu Sufyân said: "The Prophet ﷺ looked at Talhah and said: 'This is one of those who fulfilled their covenant.'"^[1] (*Hasan*)

١٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ الْأَزْهَرِ: حَدَّثَنَا عَمْرُو بْنُ عَثْمَانَ: حَدَّثَنَا زُهَيْرُ بْنُ مَعَاوِيَةَ: حَدَّثَنِي إِسْحَاقُ بْنُ يَحْيَى بْنِ طَلْحَةَ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ قَالَ: نَظَرَ النَّبِيُّ ﷺ إِلَى طَلْحَةَ، فَقَالَ: «هَذَا

^[1] Referring to *Al-Ahزاب* 33:23.

مِمَّنْ قَضَىٰ نَجْبَهُ».

تخریج: [حسن] أخرجه الترمذي، تفسير القرآن، باب ومن سورة الأحزاب، ح: ٣٢٠٢ من حديث إسحاق به، وقال: «غريب»، وصححه الحاكم، فتعقبه الذهبي * إسحاق بن يحيى ضعيف (تقريب)، وله طريق حسن عند الترمذي، ح: ٣٢٠٣، وقال: «حسن غريب».

Comments:

The *Hadith* accords great honor to Talhah ؓ by describing his death as a covenant fulfilled by him. In other words, the deeds done by him were considered so meritorious that he was ranked as a martyr even before his death.

127. It was narrated that Musa bin Talhah said: We were with Mu'awiyah and he said: "I heard the Messenger of Allāh ﷺ say: 'Talhah is one of those who fulfilled their covenant.'" (*Hasan*)

١٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ سِتَّانٍ: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ: أَنَّ بَنَّا إِسْحَاقَ، عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ: كُنَّا عِنْدَ مُعَاوِيَةَ، فَقَالَ: أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «طَلْحَةُ وَمِمَّنْ قَضَىٰ نَجْبَهُ».

تخریج: [حسن] انظر الحديث السابق.

128. It was narrated that Qais said: "I saw the paralyzed hand of Talhah, with which he had defended the Messenger of Allāh ﷺ on the Day of Uhud." (*Sahih*)

١٢٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: رَأَيْتُ يَدَ طَلْحَةَ سَلَاءً، وَفِي يَدِهَا رَسُولَ اللَّهِ ﷺ، يَوْمَ أُحُدٍ.

تخریج: [صحيح] أخرجه البخاري، المغازي، باب إذ همت طائفتان منكم أن تفشلا والله وليهما، ح: ٤٠٦٣ من حديث وكيع به.

Comments: 127 & 128

'Defending by the hand' here refers to the fact that he put his hand in front to block the arrows being directed by the enemy at the Prophet ﷺ, so as to keep him from harm. This had the effect of permanently paralyzing his hand. Probably there was no shield at hand at that moment.

(7/11) The Virtues Of Sa'd Bin Abu Waqqâs ؓ

(١١/٧) فَضْلُ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ

His full name is Sa'd bin Mâlik bin Uhaib bin 'Abd Manâf bin Zahra bin Kilâb Qurashi Zahri, nicknamed Abu Ishâq, born approximately thirty years before emigration. He was one of the Ten given the good tidings of Paradise, a famous Arab horseman, an important member of the Consultative Committee of 'Umar ؓ, and was the first archer in *Jihâd* (war

waged for the cause of Allâh). He was the maternal uncle of the Prophet ﷺ, and the third entrant into Islam. He founded the city of Kufah at the behest of 'Umar ؓ. He died in a valley of Al-Madinah known as Aqiq at the age of fifty.

129. It was narrated that 'Ali said: "I never saw the Messenger of Allâh ﷺ mention his parents together^[1] for anyone except Sa'd bin Mâlik. He said to him on the Day of Uhud: 'Shoot, Sa'd! May my father and mother be sacrificed for you!'" (*Sahih*)

١٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلِيِّ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ جَمَعَ أَبَوَيْهِ لِأَحَدٍ غَيْرِ سَعْدِ بْنِ مَالِكٍ، فَإِنَّهُ قَالَ لَهُ، يَوْمَ أُحُدٍ: «ارْمِ سَعْدًا فِدَاكَ أَبِي وَأُمِّي».

تخریج: أخرجه البخاري، الجهاد والسير، باب المجن ومن يترس بترس صاحبه، ح: ٤٠٥٨، ٢٩٠٥، ٤٠٥٩، ٦١٨٤، ومسلم، فضائل الصحابة، باب في فضل سعد بن أبي وقاص رضي الله عنه، ح: ٢٤١١ من حديث سعد به.

Comments:

Zubair ؓ also enjoys this distinction, as reported under *Hadith* 123. It may be that either 'Ali ؓ had no knowledge of it, or else he did not hear those words in relation to Zubair ؓ directly from the Prophet ﷺ, while the comments about Sa'd ؓ were made in his presence.

130. It was narrated that Sa'eed bin Musayyab said: "I heard Sa'd bin Abu Waqqâs say: 'The Messenger of Allâh ﷺ mentioned his parents together for me on the Day of Uhud. He said: 'Shoot, Sa'd! May my father and mother be sacrificed for you!'" (*Sahih*)

١٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنَّكَ اللَّيْثُ ابْنُ سَعْدٍ، ح: وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، وَإِسْمَاعِيلُ بْنُ عِيَّاشٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَاصٍ يَقُولُ: لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ، يَوْمَ أُحُدٍ، أَبَوَيْهِ، فَقَالَ: «ارْمِ سَعْدًا فِدَاكَ أَبِي وَأُمِّي».

تخریج: أخرجه البخاري، المغازي، باب إذ همت طائفتان منكم أن تفشلا ... إلخ، ح: ٤٠٥٧، ومسلم، فضائل الصحابة، باب في فضل سعد بن أبي وقاص رضي الله عنه، ح: ٢٤١٢ من حديث يحيى به.

[1] Meaning, to say 'May my father and mother be sacrificed for you.'

131. It was narrated that Qais said: "I heard Sa'd bin Abu Waqqâs say: 'I am the first of the Arabs to shoot an arrow in the cause of Allâh.'" (Sahih)

١٣١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَخَالِي يَعْلَى، وَوَكَيْعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: إِنِّي لَأَوَّلُ الْعَرَبِ رَمَى بِهِمْ فِي سَبِيلِ اللَّهِ.

تخریج: أخرجه البخاري، فضائل الصحابة، باب مناقب سعد بن أبي وقاص الزهري، ح: ٣٧٢٨، ومسلم، الزهد، باب الدنيا سجن للمؤمن وجنة للكافر، ح: ٢٩٦٦ من حديث إسماعيل .هـ.

Comments: 130 & 131

It is certainly a matter of honor for anyone to be the first in any work related to *Jihād*, and there is no harm describing such a feat as part of Allâh's bounty, and the individual's thanks and gratitude to Him for the same.

132. It was narrated that Hâshim bin Hâshim said: "I heard Sa'eed bin Musayyab say: 'Sa'd bin'Abu Waqqâs said: 'No one else became Muslim on the same day as I did; for seven days I was one-third of Islam.'" (Sahih)

١٣٢ - حَدَّثَنَا مَسْرُوقُ بْنُ الْمَرْزُبَانِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ، عَنْ هَاشِمِ بْنِ هَاشِمٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ: مَا أَسْلَمَ أَحَدٌ فِي الْيَوْمِ الَّذِي أَسْلَمْتُ فِيهِ، وَلَقَدْ مَكُنْتُ سَبْعَةَ أَيَّامٍ، وَإِنِّي لَأَوَّلُ الْإِسْلَامِ.

تخریج: [صحيح] أخرجه البخاري، فضائل الصحابة، باب مناقب سعد بن أبي قاص الزهري، ح: ٣٧٢٧ من حديث ابن أبي زائده به .هـ.

Comments:

By all accounts Abu Bakr ﷺ was the first among the free persons to accept Islam, and there was just one more entrant to Islam between him and Sa'd ﷺ. Thus, Sa'd ﷺ rightly earns the title and honor of being included in the list of those early Companions who are foremost in good deeds.

(8/11) The Virtues Of The Ten ﷺ

(١١/٨) فَضَائِلُ الْعَشْرَةِ رَضِيَ اللَّهُ عَنْهُمْ

133. It was narrated that Sa'eed bin Zaid bin 'Amr bin Nufail said: "The Messenger of Allâh ﷺ was one of the Ten (given glad tidings of Paradise). He ﷺ said: 'Abu

١٣٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا صِدْقَةُ بْنُ الْمُثَنَّى، أَبُو الْمُثَنَّى النَّخَعِيُّ، عَنْ جَلْدِ بْنِ الْحَارِثِ،

Bakr will be in Paradise; 'Umar will be in Paradise; 'Uthmân will be in Paradise; 'Ali will be in Paradise; Talhah will be in Paradise; Zubair will be in Paradise; Sa'd will be in Paradise; 'Abdur-Rahmân will be in Paradise." He was asked: 'Who will be the ninth?' He said: 'I will.'" (*Sahih*)

سَمِعَ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ عَاشِرَ عَشْرَةِ فَقَالَ: «أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَسَعْدُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ فِي الْجَنَّةِ» فَقِيلَ لَهُ: مَنْ التَّاسِعُ؟ قَالَ: «أَنَا».

تخريج: [إسناده صحيح] أخرجه أبو داود، السنة، باب في الخلفاء، ح: ٤٦٥٠ من حديث

صدقة به.

Comments:

The *Hadith* names nine people given glad timings of Paradise. Together with them the tenth is Abu 'Ubaidah bin Jarrâh. These are known as "The Ten given glad tidings of Paradise." These ten rank higher than all other Companions of the Prophet ﷺ.

134. It was narrated that Sa'eed bin Zaid said: "I bear witness that I heard the Messenger of Allâh ﷺ say: 'Stand firm, O (mountain of) Hirâ', for there is no one upon you but a Prophet, a *Siddiq* or a martyr.'" Then he listed them as follows: "The Messenger of Allâh ﷺ, Abu Bakr, 'Umar, 'Uthmân, 'Ali, Talhah, Zubair, Sa'd, Ibn 'Awf and Sa'eed bin Zaid." (*Sahih*)

١٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ، عَنْ هِرَالٍ بْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ أَنِّي سَمِعْتُهُ يَقُولُ: «أَثْبِتْ حِرَاءَ! فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ». وَعَدَّهُمْ: رَسُولُ اللَّهِ ﷺ، وَأَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَسَعْدُ، وَابْنُ عَوْفٍ، وَسَعِيدُ ابْنِ زَيْدٍ.

تخريج: [حسن] أخرجه أبو داود، السنة، باب في الخلفاء، ح: ٤٦٤٨ من حديث حصين

به، وصححه الترمذی، ح: ٣٧٥٧، وابن حبان.

Comments:

- The *Hadith* is explicit on the superiority of these Companions, because they accompanied the Prophet ﷺ on so many occasions.
- The Prophet ﷺ spoke these words when the mountain of Hirâ' started shaking. The mountain stabilized the moment he spoke the words: "Stand firm." It is certainly a miracle performed by the Prophet ﷺ.

(9/11) The Virtues Of Abu
'Ubaidah Bin Al-Jarrâh ﷺ

(١١/٩) فَضْلُ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ
[رَضِيَ اللَّهُ عَنْهُ]

His full name is 'Âmir bin 'Abdullâh bin Jarrâh bin Hilâl bin 'Uhaib bin Dabba bin Hârith bin Fihr Qurashi. He became known by the nickname Abu 'Ubaidah, the last part Jarrâh being the name of his grandfather instead of the father. He joins the genealogy of the Prophet ﷺ at his forefather, Fihr. His father never accepted Islam and was killed at the hand of this son of his. He accepted Islam, at the invitation of Abu Bakr ﷺ at the age of 29. He is the ninth entrant into Islam. He died during the plague epidemic of 'Amwâs in 8 AH, approximately at the age of 58.

135. It was narrated from Hudhaifah that the Messenger of Allâh ﷺ said to the people of Najrân: "I will send a trustworthy man with you, who is indeed trustworthy." The people craned their necks to see, and he sent Abu 'Ubaidah bin Jarrâh. (Sahih)

١٣٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ،
عَنْ شَفِيَّانٍ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. جَمِيعاً
عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرٍ، عَنْ
حَدِيثِهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، لِأَهْلِ
نَجْرَانَ: «سَأَبْعْتُ مَعَكُمْ رَجُلًا أَمِينًا، حَقٌّ
أَمِينٌ». قَالَ: فَتَشَرَّفَ لَهُ النَّاسُ، فَبَعَثَ أَبَا
عُبَيْدَةَ بْنَ الْجَرَّاحِ.

تخریج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب أبي عبيدة بن الجراح رضي الله عنه، ح: ٣٧٤٥ وغيره، ومسلم، فضائل الصحابة، باب من فضائل أبي عبيدة بن الجراح رضي الله عنه، ح: ٢٤٢٠ من حديث أبي إسحاق به.

Comments:

- The Prophet ﷺ deputed Abu 'Ubaidah bin Jarrâh ﷺ to collect the wealth agreed upon in the peace treaty. It was on this occasion that he spoke these words. Soon after, those people accepted Islam. (The Sealed Nectar, p. 452)
- For offices involving financial responsibilities we should only appoint people who are trustworthy. Alongside other qualities, trustworthiness is the most important attribute for appointment to such offices.

136. It was narrated from 'Abdullâh that the Messenger of Allâh said to Abu 'Ubaidah bin Jarrâh: "This is the trustworthy man of this Ummah." (Sahih)

١٣٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى
ابْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ،
عَنْ صِلَةَ بْنِ زُفَرٍ، عَنْ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ

ﷺ قَالَ لِأَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ: «هَذَا أَمِينٌ
هَذِهِ الْأُمَّةُ».

تخريج: [صحيح] انظر الحديث السابق.

Comments:

That is the reason why he is known as the "trustworthy man of this Ummah (community of the believers)."

(10/11) The Virtues Of 'Abdullâh Bin Mas'ud ﷺ

(١١/١٠) فَضَّلَ عَبْدُ اللَّهِ بْنِ مَسْعُودٍ
رَضِيَ اللَّهُ عَنْهُ

His full name is Abdullâh bin Mas'ud bin Ghâfil bin Habib bin Shamkh bin Fâr bin Makhzum Al-Hadhali, nicknamed Abu 'Abdul-Rahmân. His mother's name was Umm 'Abd Wadd. He embraced Islam in its early phase, and says that he was the sixth entrant into Islam. He died in 32 AH in Al-Madinah at the age of 63. In keeping with his will he was buried at night.

137. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ said: 'If I were to appoint anyone as my successor without consulting anyone, I would have appointed Ibn Umm 'Abd.'" (*Da'if*)

١٣٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُمَيَّانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُسْتَخْلِفًا أَحَدًا عَنْ غَيْرِ مَسْئُورَةٍ، لَأَسْتَخْلَفْتُ ابْنَ أُمِّ عَبْدِ اللَّهِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، المناقب، باب مناقب عبدالله بن مسعود رضي الله عنه، ح: ٣٨٠٨ من حديث أبي إسحاق به، وقال: «غريب إنما نعرفه من حديث الحارث عن علي» [انظر، ح: ٩٥].

Comments:

There is no need to try to rationalize the purported comments because the *Hadith* itself is weak.

138. It was narrated from 'Abdullâh bin Mas'ud that Abu Bakr and 'Umar gave him the glad tidings that the Messenger of Allâh ﷺ had said: "Whoever would like to recite the Qur'ân as fresh as when it was revealed, let him recite it like Ibn 'Umm 'Abd.'" (*Sahih*)

١٣٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ: أَنَّ أَبَا بَكْرٍ وَعُمَرُ بَشَّرَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّ أَنْ يَقْرَأَ الْقُرْآنَ غَضًّا كَمَا أُنزِلَ، فَلْيَقْرَأْهُ عَلَى قِرَاءَةِ ابْنِ أُمِّ عَبْدِ اللَّهِ».

تخریج: [حسن] أخرجه أحمد ١/٤٤٥، ٤٥٤ من حديث عاصم به، أبو بكر بن عياش تابعه زائدة وغيره، وباقى السند حسن.

Comments:

- The *Hadith* praises Abdullâh bin Mas'ud ؓ for his manner of reciting the Qur'ân. The expression 'as fresh as when it was revealed' means that Abdullâh bin Mas'ud ؓ has a precise technique of producing the various sounds and words of the Qur'ân without the slightest deviation from the established norm.
- Just as it is important to read the Qur'ân with understanding and follow its teachings, it is also essential and praiseworthy to recite it to the best of our ability. This shows the importance of learning the science of reciting the Qur'ân with the accuracy of pronunciation and intonation.

139. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said to me: 'The sign that you have been permitted to come in is that you raise the curtain and that you hear me speaking quietly, until I forbid you.' (i.e. unless I forbid you)." (*Sahih*)

١٣٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذْنُكَ عَلَيَّ أَنْ تَرْفَعَ الْحِجَابَ، وَأَنْ تَسْمَعَ سَوَادِي حَتَّى أَنْهَاكَ».

تخریج: [صحيح] أخرجه مسلم، السلام، باب جواز جعل الإذن رفع حجاب، أو غيره من العلامات، ح: ٢١٦٩ من حديث عبدالله بن إدريس وغيره به.

Comments:

'Abdullâh bin Mas'ud ؓ would most of the time keep himself in attendance with the Prophet ﷺ, and was often called for various errands. That is why the rules of entry had been relaxed for him. Even slaves and slave girls have been exempted in the Noble Qur'ân from seeking permission before entry, except on three occasions in the day and night. (24:58)

(11/11) The Virtues Of 'Abbâs bin 'Abdul-Muttalib ؓ

(١١/١١) فَضْلُ الْمُبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ

His full name is 'Abbâs bin 'Abdul-Muttalib bin Hâshim bin 'Abd Manâf bin Qusai bin Kilâb bin Murrah; nicknamed Abul-Fadl. He is Prophet's uncle. His mother Natilah, bint Janâb bin Kulaib was the first woman to clothe the Sacred House in silk. Abbâs ؓ was two years older than the Prophet ﷺ, and was the chief of the tribe of Quraish in the pre-Islamic era, and performed the voluntary duty of providing water to the pilgrims. He lost his eyesight in old age. He died in Al-Madinah on Friday the 12th of Ramadân, at the age of 88, two years before the martyrdom of 'Uthmân ؓ.

140. It was narrated that 'Abbâs bin 'Abdul-Muttalib said: "We used to come across groups of Quraish who would be talking, but they would stop talking (when we approached). We mentioned that to the Messenger of Allâh ﷺ and he said: 'What is the matter with people who talk, then when they see a man from my family they stop talking? By Allâh, faith will not enter a person's heart until he loves them for the sake of Allâh and because of their closeness to me.'" (*Da'if*)

١٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي سَبْرَةَ التَّخَوِّيِّ، عَنْ مُحَمَّدِ بْنِ كَعْبِ الْفَرَّطِيِّ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: كُنَّا نَلْقَى الْفَرَّ مِّنْ قُرَيْشٍ، وَهُمْ يَتَحَدَّثُونَ، فَيَقْطَعُونَ حَدِيثَهُمْ، فَذَكَرْنَا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «مَا بَالُ أَقْوَامٍ يَتَحَدَّثُونَ، فَإِذَا رَأَوْا الرَّجُلَ مِنْ أَهْلِ بَيْتِي قَطَعُوا حَدِيثَهُمْ، وَاللَّهِ لَا يَدْخُلُ قَلْبَ رَجُلٍ الْإِيمَانَ حَتَّى يُحِبَّهُمْ لِلَّهِ وَلِقَرَابَتِهِمْ مِنِّي».

تخريج: [إسناده ضعيف] أخرجه الحاكم: ٧٥/٤ من حديث محمد بن طريف به * محمد بن كعب لم يسمع من العباس رضي الله عنه، قاله يعقوب بن شيبه، وفيه علة أخرى.

141. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'Allâh has taken me as a close friend (*Khalil*) as He took Ibrâhim as a close friend. So my house and the house of Ibrâhim will be opposite to one another on the Day of Resurrection, and 'Abbâs will be in between us, a believer between two close friends.'" (*Maudu'*)

١٤١ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ الصَّحَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ كَثِيرِ بْنِ مَرَّةٍ الْحَضْرَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ اتَّخَذَنِي خَلِيلًا كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، فَمَنْزِلِي وَمَنْزِلُ إِبْرَاهِيمَ فِي الْجَنَّةِ يَوْمَ الْقِيَامَةِ تَجَاهَيْنِ، وَالْعَبَّاسُ بَيْنَنَا مَوْمِنٌ بَيْنَ خَلِيلَيْنِ».

تخريج: [إسناده موضوع] أخرجه ابن الجوزي في الموضوعات: ٣٢/٢ من حديث عبدالوهاب به * وعبدالوهاب كذبه أبو حاتم وغيره (تهذيب).

Comments: 140 & 141

Both the *Ahâdith* quoted here are unauthentic. He is nevertheless a highly respected uncle and Companion of the Prophet ﷺ. This by itself is no insignificant matter of prestige and honor.

(12/11) The Virtues Of Hasan
And Al-Husain, The Two
Sons Of 'Ali Bin Abu Tâlib ﷺ

(١١/١٢) فَضْلُ الْحَسَنِ وَالْحُسَيْنِ
ابْنَيْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ
عَنْهُمَا

142. It was narrated from Abu Hurairah that the Prophet ﷺ said to Hasan: "O Allâh, I love him, so love him and love those who love him." He said: "And he hugged him to his chest." (*Sahih*)

١٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ
ابْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ
نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ
قَالَ لِلْحَسَنِ: «اللَّهُمَّ إِنِّي أَحْبَبُهُ، فَأَحِبَّهُ وَأَحِبَّ
مَنْ يُحِبُّهُ» قَالَ: وَصَمَّهُ إِلَى صَدْرِهِ.

تخریج: أخرجه البخاري، البيهقي، باب ما ذكر في الأسواق، ح: ٢١٢٢، ومسلم، فضائل الصحابة، باب من فضائل الحسن والحسين رضي الله عنهما، ح: ٢٤٢١ من حديث سفیان به، مطولاً ومختصراً.

Comments:

The *Hadith* affirms the excellence of Hasan ﷺ in that love for him is the means of getting the love of Allâh.

143. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever loves Hasan and Husain, loves me; and whoever hates them, hates me.'" (*Hasan*)

١٤٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ،
عَنْ سُفْيَانَ، عَنْ دَاوُدَ بْنِ أَبِي عَوْفٍ أَبِي
الْحَجَّافِ، وَكَانَ مَرْضِيًّا، عَنْ أَبِي حَازِمٍ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَنْ أَحَبَّ الْحَسَنَ وَالْحُسَيْنَ فَقَدْ أَحَبَّنِي،
وَمَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي».

تخریج: [صحيح] أخرجه النسائي في الكبرى، ح: ٨١٦٨ من حديث سفیان الثوري به، وصححه البوصيري، وله شواهد صحيحة عند الطبراني، والحاكم وغيرهما، وصحح بعضها الحاكم، والذهبي.

Comments:

- Hasan and Husain were the beloved grand children of the Prophet of Allâh ﷺ. Love for the Prophet ﷺ, therefore, demands that we love all those whom the Prophet ﷺ loved.
- Love for the Prophet's family and the Companions is not a matter of mere lip service. The essence of love for them in fact lies in following their life examples.

144. It was narrated from Sa'eed bin Abu Râshid that Ya'la bin Murrah told them that they had gone out with the Prophet ﷺ to a meal to which they had been invited, and Husain was there playing in the street. The Prophet ﷺ came in front of the people and stretched out his hands, and the child started to run here and there. The Prophet ﷺ made him laugh until he caught him, then he put one hand under his chin and the other on his head and kissed him, and said, "Husain is part of me and I am part of him. May Allâh love those who love Husain. Husain is a tribe among tribes." (*Hasan*)

Another chain with similar meaning).

١٤٤ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ بْنِ كَاسِبٍ : حَدَّثَنَا يَحْيَى بْنُ سَلِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ أَبِي رَاشِدٍ أَنَّ يَعْلىَ بْنَ مِرَّةٍ حَدَّثَهُمْ أَنَّهُمْ خَرَجُوا مَعَ النَّبِيِّ ﷺ إِلَى طَعَامٍ دُعُوا لَهُ: فَإِذَا حُسَيْنٌ يَلْعَبُ فِي السُّكَّةِ، قَالَ: فَتَقَدَّمَ النَّبِيُّ ﷺ أَمَامَ الْقَوْمِ، وَبَسَطَ يَدَيْهِ فَجَعَلَ الْغُلَامُ يَبْرُ هَهُنَا وَهَهُنَا، وَيُضَاحِكُهُ النَّبِيُّ ﷺ حَتَّى أَخَذَهُ، فَجَعَلَ إِحْدَى يَدَيْهِ تَحْتَ دَقِيقِهِ، وَالْأُخْرَى فِي فَأْسِ رَأْسِهِ فَقَبَلَهُ، وَقَالَ: «حُسَيْنٌ مِنِّي، وَأَنَا مِنْ حُسَيْنٍ، أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْنًا، حُسَيْنٌ سِبْطٌ مِنَ الْأَسْبَاطِ».

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ مِثْلَهُ.

تخريج: [إسناده حسن] أخرجه الترمذي، المناقب: مناقب حلمه ووضعه ﷺ الحسن والحسين بين يديه، ح: ٣٧٧٥ من حديث ابن خثيم به، وقال: «حديث حسن»، وصححه ابن حبان (موارد)، ح: ٢٢٤٠، والحاكم: ١٧٧/٣، والذهبي، وقال البوصيري: «هذا إسناده حسن، رجاله ثقات»، وله طرق أخرى.

Comments:

- It is a part of *Sunnah* to accept an invitation for the meal.
- It is all right if young children play in a street.
- It is a part of *Sunnah* to hold a child and kiss him on the face as an expression of love.

145. It was narrated that Zaid bin Arqam said: "The Messenger of Allâh ﷺ said to 'Ali, Fâtimah, Hasan and Husain: 'I am peace for those with whom you make peace, and I am war for those with whom you make war.'"

(*Da'if*)

١٤٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ، وَعَلِيُّ بْنُ الْمُؤَذَّرِ، قَالَا: حَدَّثَنَا أَبُو غَسَّانَ: حَدَّثَنَا أَسْبَاطُ بْنُ نَضْرٍ، عَنِ السُّدِّيِّ، عَنْ صَيْحٍ، مَوْلَى أُمِّ سَلَمَةَ، عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ: «أَنَا سَلْمٌ لِمَنْ سَلَّمْتُمْ،

وَحَرْبٍ لِمَنْ حَارَبْتُمْ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، المناقب، باب ما جاء في فضل فاطمة بنت محمد ﷺ رضي الله عنها، ح: ٣٨٧٠ من حديث أسباط به، وقال: «غريب» * وَصَبِيحٌ مَوْلَى أُم سلمة ليس بمعروف، ولم يوثقه غير ابن حبان.

Comments:

It is a weak *Hadith*.

(13/11) The Virtues Of 'Ammâr bin Yâsir

(١١/١٣) فَضْلُ عَمَّارِ بْنِ يَاسِرٍ

His full name is 'Ammâr bin Yâsir bin 'Âmir bin Mâlik bin Kynânâh bin Qais bin Husain bin 'Ans, nicknamed Yaqqân. His mother's name is Sumayyah. He embraced Islam with his parents in its early stage, and withstood tortures at the hands of the idolaters. He participated in the battle of Siffin on the side of 'Ali ﷺ and met his martyrdom at the age of 93, in the year 37 AH, at the hands of the Syrian army.

146. It was narrated that 'Ali bin Abu Tâlib said: "I was sitting with the Prophet ﷺ, and 'Ammâr bin Yâsir asked permission to enter. The Prophet ﷺ said: 'Let him in, welcome to the good and the purified.'" (*Hasan*)

١٤٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيءِ بْنِ هَانِيءٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ، فَاسْتَأْذَنَ عَمَّارُ بْنُ يَاسِرٍ، فَقَالَ: النَّبِيُّ ﷺ: «اِذْنُوا لَهُ، مَرْحَبًا بِالطَّيِّبِ الْمُطَيَّبِ».

تخریج: [حسن] أخرجه الترمذي، المناقب، باب مناقب عمار بن ياسر ... إلخ، ح: ٣٧٩٨ من حديث سفیان الثوري به، وقال: «حسن صحيح»، وصححه ابن حبان، والحاكم، والذهبي، رواه شعبة عن أبي إسحاق به عند أحمد وغيره.

Comments:

- "Purified" here means the one whom Allâh has blessed with sincerity, and has exempt from traits and manners unbecoming of a person possessed of complete faith.
- It is also a part of good manners to warmly welcome one's friends.

147. It was narrated that Hâni bin Hâni said that Ammâr entered upon 'Ali and he said: "Welcome to the good and the purified. I heard the Messenger of

١٤٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضِيُّ: حَدَّثَنَا عَتَّامُ بْنُ عَلِيٍّ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيءِ بْنِ هَانِيءٍ قَالَ: دَخَلَ

Allâh say: 'Ammâr's heart overflows with faith (Literally: up to the top of his bones.'” (Da'if)

عَمَّارٌ عَلَى عَلِيٍّ، فَقَالَ: مَرَّحَبًا بِالطَّيِّبِ الْمُطَيِّبِ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مُلَىءَ عَمَّارٌ إِيمَانًا إِلَى مُشَاهِبِهِ».

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة في المصنف: ١٢/١٢٠، ١٢١، وصححه ابن حبان * أبو إسحاق وتلميذه عننا، تقدم، ح: ٤٦، وله شواهد ضعيفة عند النسائي، والحاكم وغيرهما، والله أعلم.

Comments:

- The *Hadith* is an affirmation of Ammâr's being a sincere believer.
- It is allowed to praise a person in his face if we are certain that it will not give him false vanity or pride.

148. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ said: "Ammâr – no two things were shown to him but he chose the better of the two." (Da'if)

١٤٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ قَالَ: جَمِيعاً: حَدَّثَنَا وَكَيْعٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ سَيَّاهُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءِ بْنِ يَسَّارٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَمَّارٌ، مَا عَرَضَ عَلَيْهِ أَمْرَانِ إِلَّا اخْتَارَ الْأَرْشَدَ مِنْهُمَا».

تخريج: [ضعيف] أخرجه الترمذي، المناقب، باب مناقب عمار بن ياسر ... إلخ، ح: ٣٧٩٩ من حديث عبيد الله بن موسى به، وقال: «حسن غريب» * حبيب عنن، وله شاهد ضعيف عند أحمد، وصححه الحاكم، والذهبي، وفيه تدليس وانقطاع.

Comments:

This and other similar *Ahâdith* have been taken to mean that, in the dispute between 'Ali ﷺ and Mu'âwiyah ﷺ, 'Ali's position was nearer the truth because, in that battle, Ammâr ﷺ had sided with 'Ali ﷺ.

(14/11) The Virtues Of Salmân, Abu Dharr And Miqdâd

(١١/١٤) فَضْلُ سَلْمَانَ وَأَبِي دَرٍّ وَالْمِقْدَادِ

Salman: When asked about his genealogy, he replied: "I'm Salmân the son of Islam." His family tree before Islam is as follows: Mâbah (or Rouzbeh) bin Budakhshân bin Moursalân bin Bahbudhân bin Firouz bin Sahrak. He is nicknamed 'Abdullâh, but was famous by his title Salmân Al-Khair He was

born in a Zoroastrian family, then spent considerable time in getting Christian education and training, but was finally blessed with the creed of Islam.

Abu Dharr: His full name: Jundub bin Junâdah bin Sufyân bin 'Ubaid bin Harâm bin Ghifâr Al-Ghifâri, was popularly known by his nickname Abu Dharr. He was the fourth or fifth among Muslims when he embraced Islam in Makkah. He died in Rabadhah in 23 AH. 'Abdullâh led his funeral prayer. He occupied a very high place in the attribute of piety and abstinence from worldly pleasures. He was completely averse to accepting official gifts and positions of authority. He was absolutely focused on aversion to this world and fondness for life in the next world.

Miqdad: His full name is Miqdâd bin 'Amr bin Tha'labah bin Mâlik bin Rabi'ah bin Thumâmah bin Matrud bin 'Amr bin Sa'd (according to *Al-Isti'âb*). He was an ally of Aswad bin 'Abd Yaguth in the pre-Islamic era. Aswad had adopted him as his son. That is the reason why he became known as Miqdâd bin Aswad in Makkah and elsewhere. He was the first to openly declare his Islam in Makkah. In the battle of Badr he only possessed a horse. He thus enjoys the honour of being the first horseman to take part in *Jihâd* for the sake of Allâh. He died during the caliphate of 'Uthmân ﷺ at the age of seventy. His funeral prayer was led by 'Uthmân ﷺ.

149. Ibn Buraidah narrated that his father said: "The Messenger of Allâh ﷺ said: 'Allâh has commanded me to love four people, and He told me that He also loves them.' He was asked: 'O Messenger of Allâh, who are they?' He said: "Ali is one of them," and he said that three times, 'and Abu Dharr, Salmân and Miqdâd.'" (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه الترمذي، المناقب، باب تسميته ﷺ أربعة أمر بحبهم وأن الله يحبهم، ح: ٣٧١٨ عن إسماعیل به، وقال: «حسن غريب لا نعرفه إلا من حديث شريك» وهو مذكور في الملتسین (للمحافظ ابن حجر/ المرتبة الثانية) لعله كان يدرس بعد اختلاطه، وأما شيخه فهو حسن الحديث، وثقه الجمهور.

150. It was narrated that 'Abdullâh bin Mas'ud said: "The first people to declare their Islam publicly were seven: The Messenger of Allâh ﷺ, Abu Bakr, 'Ammâr and his mother

١٤٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى، وَسُوَيْدُ ابْنُ سَعِيدٍ، قَالَا: حَدَّثَنَا شُرَيْكٌ، عَنْ أَبِي رَبِيعَةَ الْإِيَادِيِّ، عَنْ ابْنِ بَرِيذَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ، وَأَخْبَرَنِي: أَنَّهُ يُحِبُّهُمْ» قِيلَ: يَا رَسُولَ اللَّهِ مَنْ هُمْ؟ قَالَ: «عَلِيٌّ مِنْهُمْ» يَقُولُ ذَلِكَ ثَلَاثًا: «وَأَبُو ذَرٍّ، وَسَلْمَانَ، وَالْمِقْدَادَ».

١٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ: حَدَّثَنَا زَائِدَةُ بْنُ قُدَّامَةَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زُرِّ ابْنِ حَبِيشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ:

Sumayyah, Suhaib, Bilâl and Miqdâd. With regard to the Messenger of Allâh, Allâh protected him through his paternal uncle Abu Tâlib. With regard to Abu Bakr, Allâh protected him through his people. As for the rest, the idolaters seized them and made them wear coats of chain-mail and exposed them to the intense heat of the sun. There was none of them who did not do what they wanted them to do, except for Bilâl. He did not care what happened to him for the sake of Allâh, and his people did not care what happened to him. Then they gave him to the children, who took him around in the streets of Makkah while he was saying, 'Ahad, Ahad (One, One).' (Hasan)

كَانَ أَوَّلَ مَنْ أَظْهَرَ إِسْلَامَهُ سَبْعَةٌ: رَسُولُ اللَّهِ ﷺ، وَأَبُو بَكْرٍ، وَعَمَارٌ، وَأُمُّهُ سُمَيَّةٌ، وَصُهَيْبٌ، وَبِلَالٌ، وَالْمِقْدَادُ. فَأَمَّا رَسُولُ اللَّهِ ﷺ فَمَنَعَهُ اللَّهُ بِعَمِّهِ أَبِي طَالِبٍ، وَأَمَّا أَبُو بَكْرٍ فَمَنَعَهُ اللَّهُ بِقَوْمِيهِ، وَأَمَّا سَائِرُهُمْ، فَأَخَذَهُمُ الْمُشْرِكُونَ وَأَلْبَسُوهُمْ أَذْرَاعَ الْحَدِيدِ وَصَهَّرُوهُمْ فِي الشَّمْسِ، فَمَا مِنْهُمْ مِنْ أَحَدٍ إِلَّا وَقَدَّ وَأَنَاهُمْ عَلَى مَا أَرَادُوا، إِلَّا بِبِلَالٍ، فَإِنَّهُ هَانَتْ عَلَيْهِ نَفْسُهُ فِي اللَّهِ، وَمَا عَلَى قَوْمِيهِ، فَأَخَذُوهُ، فَأَغَطُوهُ الْوَلْدَانَ، فَجَعَلُوا يَطُوفُونَ بِهِ فِي شِعَابِ مَكَّةَ وَهُوَ يَقُولُ: أَحَدٌ، أَحَدٌ.

تخریج: [إسناده حسن] أخرجه أحمد: ٤٠٤/١ عن يحيى به، وصححه ابن حبان (الإحسان)، ح: ٧٠٨٣، والحاكم: ٣/٢٨٤، والذهبي.

Comments:

- a. Whatever the Companions ﷺ said with their tongues, in conformity with the wishes of the idolaters, does not adversely affect their rank or status, since the Qur'an itself gives us the permission to articulate the words of disbelief to protect our lives, if persecution and torture reach beyond the limits of human endurance (see 16:106).
- b. This shows the steadfastness and greatness of Bilâl ﷺ, that he chose the path of determination and resolution instead of licence and permission.

151. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'I have been tortured for the sake of Allâh as no one else has, and I have suffered fear for the sake of Allâh as no one else has. I have spent three days when Bilâl and I had no food that any living being

١٥١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ أُودِيْتُ فِي اللَّهِ وَمَا يُؤْدَى أَحَدٌ، وَلَقَدْ أُخِضْتُ فِي اللَّهِ وَمَا يُخَافُ أَحَدٌ، وَلَقَدْ آتَتْ عَلَيَّ نَائِلَةٌ، وَمَا لِي وَلِبَالٍ طَعَامٌ يَأْكُلُهُ دُو كَبِيدٍ، إِلَّا مَا وَارَى

could eat but that which could be concealed in the armpit of Bilâl.'''

(Hasan)

إِطْبَ بِلَالٍ».

تخريج: [إسناده صحيح] أخرجه الترمذي، صفة القيامة، باب أحاديث عائشة وأنس وعلي وأبي هريرة... إلخ، ح: ٢٤٧٢ من حديث حماد به، وقال: «حسن صحيح»، وصححه ابن حبان، ح: ٢٥٢٨.

Comments:

The Prophet ﷺ endured the cruelties of the idolaters much before his Companions. This shows that anyone who invites the people to the path of truth, must demonstrate more fortitude and determination so that he becomes an exemplar for others.

(15/11) The Virtues Of Bilâl

(١١/١٥) فَضَائِلُ بِلَالٍ

His full name is Bilâl bin Rabâh the Abyssinian, nicknamed Abu 'Abdul-Karim or Abu 'Abdullâh. His mother's name is Hamâmah. He was the Prophet's *Mu'adhdhin* and treasurer. He was a slave of Banu Jumâh of Makkah. He embraced Islam at an early stage and endured great suffering at the hands of the idolaters. He ﷺ died after reaching the age of sixty in the year 20 AH, in the territory of Syria.

152. It was narrated from Sâlim that a poet praised Bilâl bin 'Abdullâh and said: "Bilâl bin 'Abdullâh is better than any other Bilâl." Ibn 'Umar said: 'You are lying. The Bilâl of the Messenger of Allâh is better than any other Bilâl.''' (Da'if)

١٥٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُمَرَ بْنِ حَمْرَةَ، عَنْ سَالِمِ بْنِ شَاعِرٍ مَدَحَ بِلَالَ بْنَ عَبْدِ اللَّهِ، [فَقَالَ: بِلَالٌ ابْنُ عَبْدِ اللَّهِ] خَيْرُ بِلَالٍ فَقَالَ ابْنُ عُمَرَ: كَذَبْتُ، لَا. بِلَالٌ رَسُولُ اللَّهِ خَيْرُ بِلَالٍ.

تخريج: [إسناده ضعيف] أخرجه عبدالله بن أحمد في زوائده: ٩٠/٢ من حديث أبي أسامة به (راجع أطراف المسند: ٣/٣٦٥) * عمر بن حمزة صدوق ولكنه لا يحتج به في غير صحيح مسلم.

(16/11) The Virtues Of Khabbâb

(١١/١٦) فَضَائِلُ خَبَّابٍ

His full name is Khabbâb bin Aratt bin Jandalah bin Sa'd bin Khuzaimah Al-Tamim, nicknamed Abu 'Abdullâh or Abu Ahmad or Abu Yahya. He was enslaved in the days of pre-Islamic Ignorance (*Jâhiliyyah*) during the plundering of a certain tribe, and was sold in Makkah. Umm Anmâr bint Sibâ' purchased him. He is the sixth among those who loudly proclaimed their Islam. The idolaters tortured him by making him lie over burning-hot stones that burned the flesh of his back. All these cruelties failed to break his determination. He died after a protracted illness at the age of seventy-

three in 37 AH. 'Ali ﷺ led his funeral prayer. He was the first Companion to be buried in Kufah.

153. It was narrated that Abu Laila Al-Kindi said: "Khabbâb came to 'Umar and said: 'Come close, for no one deserves this meeting more than you, except 'Ammâr.' Then Khabbâb started to show him the marks on his back where the idolaters had tortured him." (*Da'if*)

١٥٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالَا: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي لَيْلَى الْكِنْدِيِّ قَالَ: جَاءَ خَبَّابٌ إِلَى عُمَرَ، فَقَالَ: اذْنُ، فَمَا أَحَدٌ أَحَقُّ بِهَذَا الْمَجْلِسِ مِنْكَ، إِلَّا عَمَّارٌ، فَجَعَلَ خَبَّابٌ يُرِيهِ آثَاراً بَطَّهْرَهُ مِمَّا عَذَّبَهُ الْمُشْرِكُونَ.

تخريج: [إسناده ضعيف] وصححه البوصيري * أبو إسحاق عنن وشيخه حسن الحديث، وللحديث شواهد ضعيفة عند ابن سعد (١٦٥/٣) وغيره.

Comments:

- 'Umar ﷺ seated Khabbâb ﷺ close to himself. This shows both his honour and esteem as well as 'Umar's ﷺ love for him.
- Muslim rulers must give due honor and respect to those who strive for the glory of the faith and endure torture and persecution for its sake.

154. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "The most merciful of my *Ummah* towards my *Ummah* is Abu Bakr; the one who adheres most sternly to the religion of Allâh is 'Umar; the most sincere of them in shyness and modesty is 'Uthmân; the best judge is 'Ali bin Abu Tâlib; the best in reciting the Book of Allâh is Ubayy bin Ka'b; the most knowledgeable of what is lawful and unlawful is Mu'adh bin Jabal; and the most knowledgeable of the rules of inheritance (*Farâ'id*) is Zaid bin Thâbit. And every nation has a trustworthy guardian, and the trustworthy guardian of this *Ummah* is Abu 'Ubaidah bin Jarrâh." (*Sahih*)

١٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا خَالِدُ الْحَدَّادُ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ، وَأَشْدُّهُمْ فِي دِينِ اللَّهِ عُمَرُ، وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ، وَأَفْضَاهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ، وَأَقْرَأُهُمْ لِكِتَابِ اللَّهِ أُبَيُّ بْنُ كَعْبٍ، وَأَعْلَمُهُمْ بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ، وَأَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ، إِلَّا وَإِنَّ لِكُلِّ أُمَّةٍ أَمِينًا، وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ».

تخريج: [إسناده صحيح] أخرجه الترمذي، المناقب، باب مناقب معاذ بن جبل وزيد بن

ثابت ... إلخ، ح: ٣٧٩١ من حديث عبدالوهاب به، وقال: «حسن صحيح»، وصححه ابن حبان، والحاكم * أبو قلابة لا يعرف له تدليس، قاله أبو حاتم، وللحديث طرق أخرى.

155. Another chain with similar wording (as no. 154) but he ﷺ said that Zaid was: "The most knowledgeable of them concerning the rules of inheritance." (*Sahih*)

١٥٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ شُفْيَانَ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قَلَابَةَ مِثْلَهُ [عِنْدَ ابْنِ قُدَامَةَ، غَيْرَ أَنَّهُ يَقُولُ فِي حَقِّ زَيْدٍ: «وَأَعْلَمُهُم بِالْفَرَائِضِ»].

تخریج: [صحيح] انظر الحديث السابق.

Comments: 154 & 155

- The *Hadith* points out the special characteristics of certain Companions. Mention has been made here of the distinctive feature that characterizes each Companion, although the Companions were, in general terms, endowed with all such qualities.
- A leader must be aware of the qualities of his associates and companions, so that he is able to entrust each one with the responsibility that he is best capable of performing.

(17/11) The Virtues Of Abu Dharr

(١٧/١١) فَضْلُ أَبِي ذَرٍّ

156. It was narrated that 'Abdullāh bin 'Amr said: "I heard the Messenger of Allāh ﷺ say: 'There is no one on earth, or under the sky, who speaks more truthfully than Abu Dharr.'" (*Hasan*)

١٥٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عُمَانَ بْنِ عَمِيرٍ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ الدِّبَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا أَقَلَّتِ الْغُبْرَاءُ وَلَا أَظَلَّتِ الْخَضْرَاءُ مِنْ رَجُلٍ أَضَدَّقَ لَهْجَةً مِنْ أَبِي ذَرٍّ».

تخریج: [حسن] أخرجه الترمذي، المناقب، باب مناقب أبي ذر الغفاري رضي الله عنه، ح: ٣٨٠١ من حديث ابن نمير به، وقال: «حسن» * ابن عمير ضعيف مدلس، وله شاهد حسن عند الترمذي، ح: ٣٨٠٢، وحسنه، وصححه ابن حبان، والحاكم، والذهبي.

Comments:

The *Hadith* does not mean that Abu Dharr ﷺ has outdone Abu Bakr ﷺ in superiority, since Abu Bakr ﷺ had many other virtues as well in which he was superior to Abu Dharr ﷺ.

(18/11) The Virtues Of Sa'd Bin Mu'adh

(١١/١٨) فَضْلُ سَعْدِ بْنِ مُعَاذٍ

His full name is Sa'd bin Mu'adh bin Nu'mân bin Imra'ul-Qais bin Zaid bin 'Abdul Ashhal Al-Ansari, nicknamed Abu 'Amr. His mother's name was Kabshah bint Râfi'. He entered the fold of Islam by the preaching of Mus'ab ؓ appointed by the Prophet ﷺ to invite people to Islam in Al-Madinah. He met his martyrdom as a result of excessive bleeding from a wound received in the battle of Banu Quraizah. The Prophet ﷺ himself led the funeral prayer for him. And when the Prophet ﷺ returned from his burial, tears were seen trickling down to his beard. Sa'd ؓ died at the age of 37 in the month of Shawwâl 5 AH.

157. It was narrated that Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ was given a gift of a length of silk fabric. The people started passing it around to one another. The Messenger of Allâh ﷺ said: 'Are you admiring this?' They said: 'Yes, O Messenger of Allâh.' He said: 'By the One in Whose Hand is my soul! The handkerchief of Sa'd bin Mu'adh in Paradise is better than this.'"

(Sahih)

تخریج: أخرجه البخاري، الأيمان والنور، باب كيف كانت يمين النبي ﷺ، ح: ٦٦٤٠ من حديث أبي الأحوص به.

Comments:

- The *Hadith* affirms that Sa'd bin Mu'adh ؓ will not only be housed in Paradise, but will also receive superior blessings there.
- Even the most extravagant article of this world cannot match the ordinary item of Paradise

158. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'The Throne of the Most Merciful trembled upon the death of Sa'd bin Mu'adh.'"

(Sahih)

١٥٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ أَبِي سُوَيْبَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اهْتَزَّ عَرْشُ الرَّحْمَنِ عَزًّا وَجَلًّا لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ».

تخریج: أخرجه البخاري، مناقب الأنصار، باب مناقب سعد بن معاذ رضي الله عنه، ح: ٣٨٠٣، ومسلم، فضائل الصحابة، باب من فضائل سعد بن معاذ رضي الله عنه، ح: ٢٤٦٦ من حديث الأعمش به.

Comments:

- Even the Throne of the Most High swayed in delight when the blessed soul of Sa'd bin Mu'adh ﷺ reached the heavens above.
- The apparently lifeless and irrational objects in Allāh's creation are not really so. In fact even these objects have consciousness and feelings of their own that are beyond our perception.

(19/11) The Virtues Of Jarir Bin 'Abdullāh Al-Bajali

(١١/١٩) فَضْلُ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ

His full name is Jarir bin 'Abdullāh bin Jābir bin Mālik bin Nadr Al-Bajali, nicknamed Abu 'Amr or Abu 'Abdullāh. His mother's name was Bajilah bint Sa'd. He takes his family name Al-Bajali from her. He came to the Prophet ﷺ in the year 10 AH in Ramadān, and embraced Islam at his hands. He died in 51 or 54 AH.

159. It was narrated that Jarir bin 'Abdullāh Al-Bajali said: "The Messenger of Allāh ﷺ never refused to see me from the time I became Muslim, and whenever he saw me he would smile at me. I complained to him that I could not sit firmly on a horse, so he struck me on the chest with his hand and said: 'O Allāh, make him firm and cause him to guide others and be rightly-guided.'" (Sahih)

١٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ قَالَ: مَا حَجَبْتَنِي رَسُولُ اللَّهِ ﷺ مُنْذُ أَسْلَمْتُ، وَلَا رَأَيْتِي إِلَّا نَسَمَ فِي وَجْهِ، وَلَقَدْ شَكَوْتُ إِلَيْهِ أَنِّي لَا أَثْبُتُ عَلَى الْخَيْلِ، فَضَرَبَ بِيَدِهِ فِي صَدْرِي، فَقَالَ: «اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًا».

تخریج: أخرجه البخاري، الجهاد والسير، باب من لا يثبت على الخيل، ح: ٣٠٣٥، وح: ٦٠٨٩ عن ابن نمير، ومسلم، فضائل الصحابة، باب من فضائل جرير بن عبد الله رضي الله عنه، ح: ٢٤٧٥ من حديث قيس به.

Comments:

- Jarir bin 'Abdullāh ﷺ was very handsome and tall. 'Umar ﷺ used to call him 'Yousuf of this Ummah.'
- Jarir bin 'Abdullāh ﷺ enjoyed much closeness to the Prophet ﷺ.
- Meeting someone with a smiling face is an indication of joy born of love for the person concerned. It is because a person feels happy when he meets his loved one. This also shows the happy and affable disposition of the Prophet ﷺ.
- Horsemanship is an art which is essential for a fighter for the cause of Allāh.

(20/11) The Virtues Of The People Of Badr

(١١/٢٠) فَضْلُ أَهْلِ بَدْرِ

160. Râfi' bin Khadij said: "Jibril or an angel came to the Prophet ﷺ and said: 'How do you regard those among you who were present at Badr?' He said: 'They are the best among us.' He said: 'We think the same (of the angels who were present at Badr), they are the best of the angels.'" (Sahih)

١٦٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ عَبَّادِ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ ابْنِ خَدِيجٍ قَالَ: جَاءَ جِبْرِيلُ، أَوْ مَلَكٌ، إِلَى النَّبِيِّ ﷺ فَقَالَ: مَا تَعُدُّونَ مَنْ شَهِدَ بَدْرًا فِيكُمْ؟ قَالُوا: خِيَارَنَا، قَالَ: كَذَلِكَ هُمْ عِنْدَنَا، خِيَارُ الْمَلَائِكَةِ.

تخریج: [صحیح] أخرجه أحمد: ٤٦٥/٣ عن وكيع به * سفیان عنن، وله طريق آخر محفوظ، عند البخاري في صحيحه فتح: ٣٩٥/٧، ح: ٣٩٩٢.

Comments:

- The *Hadith* is explicit on the superiority of those Companions who participated in the battle of Badr. According to a well-known *Hadith* the number of Companions who participated in the battle of Badr was 313 while other reports say it was 314 or 317 (see *Fathul-Bâri*, 364/7, H. 3956).
- The angels have come down on occasions other than Badr as well. However, those who witnessed Badr are superior to others in rank.
- Jihâd* is a matter of great virtue. Hence, it is a thing of honor, not only for human beings, but also for the angels.

161. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not revile my Companions, for by the One in Whose Hand is my soul! If any one of you were to spend the equivalent of Mount Uhud in gold, it would not equal a *Mudd*^[1] spent by anyone of them, nor even half a *Mudd*.'" (Sahih)

١٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا جَرِيرٌ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ؛ ح: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، جَمِيعًا عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مَدًّا أَحَدًا مِنْهُمْ» وَلَا نَصِيفَهُ.

تخریج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب، ح: ٣٦٧٣، ومسلم، فضائل

[1] A dry measure of two thirds of a kilogram (approx.)

الصحابه، باب تحريم سب الصحابة رضي الله عنهم، ح: ٢٥٤٠ من حديث الأعمش به، في الأصل وصحيح مسلم: «عن أبي هريرة رضي الله عنه» والשובاب «عن أبي سعيد» كما في صحيح البخاري وغيره.

Comments:

- The *Hadith* is addressed to all those Muslims who come after the Companions. Even a vastly meritorious act of the late day Muslims would not, before Allâh, equal a seemingly petty act done by the Companions.
- The reason why the deeds done by the Companions rank so high, is simply this that they made their sacrifices at a time when Islam was just laying its foundations.

162. It was narrated that Nusair bin Dhu'luq said: "Ibn 'Umar used to say: 'Do not revile the Companions of Muhammad ﷺ, for the stay of anyone of them for a brief period (with the Prophet ﷺ) is better than all the good deeds that anyone of you does in his lifetime.'" (*Da'if*)

١٦٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمَرُو بْنُ عَبْدِ اللَّهِ، قَالَا: حَدَّثَنَا وَكَيْعٌ. قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ نُسَيْرِ بْنِ دَعْلُوقٍ، قَالَ: كَانَ ابْنُ عَمَرَ يَقُولُ: لَا تَسُبُّوا أَصْحَابَ مُحَمَّدٍ ﷺ. فَلَمَقَامٌ أَحَدِهِمْ سَاعَةً، خَيْرٌ مِنْ عَمَلٍ أَحَدِكُمْ عُمُرَةً.

تخريج: [إسناده ضعيف] أخرجه أحمد في كتابه «فضائل الصحابة»: ١٥٠ عن وكيع به * سفيان الثوري مذكور في المدلسين وإن كان تدليسه قليلاً (طبقات المدلسين/ المرتبة الثانية)، ولم أجد تصريح سماعه، وقال البوصيري: «هذا إسناد صحيح، رجاله ثقات».

(21/11) The Virtues Of The Ansâr

(١١/٢١) [فُضِّلُ الْأَنْصَارِ]

The Arabic word *Ansâr* is the plural of *Nâsir* which means a helper. When the Prophet ﷺ came from Makkah to Al-Madinah after emigration, the tribes of Aws and Khazraj believed in him and made an agreement of help and cooperation with him. It was in recognition of their meritorious act that the Prophet ﷺ gave them the title *Ansâr*. (*Bukhâri*: 3776).

163. It was narrated that Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ said: 'Whoever loves the *Ansâr*, Allâh will love him, and whoever hates the *Ansâr*, Allâh will hate him.'" (One of the narrators) Shu'bah said: "I said to 'Adi: 'Did you hear that from Barâ' bin 'Âzib?' He said: 'It was to me that he narrated it.'" (*Sahih*)

١٦٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمَرُو بْنُ عَبْدِ اللَّهِ، قَالَا: حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنْ عَدِيِّ بْنِ تَابِتٍ، عَنِ الْبُرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ الْأَنْصَارَ أَحَبَّهُ اللَّهُ. وَمَنْ أَبْغَضَ الْأَنْصَارَ أَبْغَضَهُ اللَّهُ». قَالَ: شُعْبَةُ: قُلْتُ لِعَدِيِّ: أَسَمِعْتَهُ مِنَ الْبُرَاءِ بْنِ عَازِبٍ؟ قَالَ: إِيَّايَ حَدَّثَ.

تخریج: أخرجه البخاري، ح: ۳۷۸۳، ومسلم، ح: ۷۵ من حديث شعبة به.

Comments:

Hatred towards those devotees of Islam is indicative of hatred towards Islam, as well as towards the Messenger of Allāh ﷺ. It, therefore, follows that hatred towards the Helpers (*Ansār*) can only lodge in the heart of a hypocrite.

164. It was narrated from 'Abdul-Muhaimin bin 'Abbās bin Sahl bin Sa'd, from his father, from his grandfather, that the Messenger of Allāh ﷺ said: "The *Ansār* are an inner garment and the people are an outer garment. If the people were to head towards one valley or a narrow mountain pass and the *Ansār* towards another, I would travel to the valley of the *Ansār*, and were it not for the *Hijrah*, I would have been a man from among the *Ansār*." (*Sahih*)

۱۶۴ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ عَبْدِ الْمُهَيْمِينَ بْنِ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْأَنْصَارُ شِعَارٌ وَالنَّاسُ دِنَارٌ، وَلَوْ أَنَّ النَّاسَ اسْتَقْبَلُوا وَاوِيَاءَ أَوْ شُعْبَا، وَاسْتَقْبَلَتِ الْأَنْصَارُ وَاوِيَاءَ، لَسَلَكْتُ وَادِي الْأَنْصَارِ، وَلَوْلَا الْهَجْرَةُ لَكُنْتُ امْرَأًا مِنَ الْأَنْصَارِ».

تخریج: [صحيح] * عبدالمهيمن ضعيف (تقريب) ولحديثه شواهد كثيرة عند البخاري ومسلم

وغيرهما.

Comments:

- Words of the Prophet ﷺ quoted above confirm not only the excellence of the *Ansār*, but also the fact that they occupied a very prominent status in the sight of the Prophet ﷺ
- The *Hadith* points out that just as *Hijrah* (emigration of the believers for the sake of Allāh) is a laudable act, extending help and assistance to the emigrants (*Muhâjir*) is also an extremely meritorious act.
- The *Ansâr* are the best community second only to the *Muhâjir* in Islam.

165. Kathir bin 'Abdullāh bin 'Amr bin 'Awf narrated from his father, that his grandfather said: "The Messenger of Allāh ﷺ said: 'May Allāh have mercy on the *Ansâr*, and the children of the *Ansâr*, and the grandchildren of the *Ansâr*.'" (*Da'if*)

۱۶۵ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَحِمَ اللَّهُ الْأَنْصَارَ، وَأَبْنَاءَ الْأَنْصَارِ، وَأَبْنَاءَ الْأَنْصَارِ».

تخریج: [إسناده ضعيف] * كثير العوفي: «ضعيف أفرط من نسيه إلى الكذب» (تقريب)،

ولم يثبت تكذيبه عن الشافعي ولا عن أبي داود لجهالة حال الأجرى، وحديث مسلم، ح: ۲۶۰۵ يعني عن حديثه.

(22/11) The Virtues Of Ibn 'Abbās

(۱۱/۲۲) فَضْلُ ابْنِ عَبَّاسٍ

His full name is Abdullāh bin 'Abbās bin 'Abdul-Muttalib bin Hāshim bin 'Abd Manāf Qurashi Hāshimi. He was the paternal cousin of the Prophet ﷺ and the maternal cousin of Khālid bin Walid ؓ. Due to his amazingly vast knowledge, he was popularly known as the 'Sea of Knowledge' and the 'Learned Man of the Community'. He was born during the Prophet's period of confinement in a narrow tract known as the Valley of Abu Tālib, and died in the year 68 AH at the age of 71 in the city of Tāif.

166. It was narrated that Ibn 'Abbās said: "The Messenger of Allāh ﷺ embraced me and said: 'O Allāh, teach him wisdom and the (correct) interpretation of the Book.'" (Sahih)

۱۶۶ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَأَبُو بَكْرِ بْنُ خَلَادٍ الْبَاهِلِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّهْمَنِ: حَدَّثَنَا خَالِدُ الْحَدَّادُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: ضَمَّنِي رَسُولُ اللَّهِ ﷺ إِلَيْهِ، وَقَالَ: «اللَّهُمَّ عَلِّمَهُ الْحِكْمَةَ وَتَأْوِيلَ الْكِتَابِ».

تخریج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب ذكر ابن عباس رضي الله عنهما، ح: ۳۷۵۶ من حديث خالد به.

Comments:

- The word 'wisdom' used in the context of this *Hadith* means the knowledge of *Hadith*.
- Allāh, the Glorified, accepted the prayer of His Messenger ﷺ, and bestowed upon Ibn 'Abbās ؓ that high position in the exegesis (interpretation) of the Noble Qur'ān, such that he has come to be known as the Prince of the Exegetes.
- Prayer for the bestowal of useful knowledge is the best prayer, because it is a treasure that brings honor in this world and earns higher ranks in the Hereafter.

Chapter 12. The *Khawārij*

(المعجم ۱۲) - بَابُ: فِي ذِكْرِ الْخَوَارِجِ
(التحفة ۱۲)

Khawārij (literally those who go out or secede) are known by several names, such as (i) *Hukmiyyah*: So named because they had rejected the verdict of the arbitrators appointed by 'Ali and Mu'āwiyah ؓ under the plea that judgment rests only with Allāh; (ii) *Haruriyyah*: Nicknamed as such because they were stationed at the place known as *Harurā'*; (iii) *Shurāt* (Purchasers): So called because they thought that they had sold their lives for the pleasure of Allāh; and (iv) *Māriqah* (Passers through): So named because they had strayed away from true faith.

167. 'Ubaidah narrated from 'Ali

۱۶۷ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

bin Abu Tâlib, that he mentioned the *Khawârij*, and said: "Among them there will be a man with a defective hand, or a short hand, or small hand. If you were to exercise restraint (i.e. not become overjoyed), I would tell you of what Allâh has promised upon the lips of Muhammad ﷺ for those who kill them." I (Uбайдah) said: "Did you hear that from Muhammad ﷺ?" He said: "Yes, by the Lord of the Ka'bah" – three times." (*Sahih*)

تخریج: أخرجه مسلم، الزكاة، باب التحريض على قتل الخوارج، ح: ١٠٦٦ عن ابن أبي

شيبه وغيره به.

Comments:

- The Prophet ﷺ has spoken about the *Khawârij* at some length, and the events happened exactly as he had described them. It is a proof of his prophethood.
- The *Hadith* affirms the virtue of 'Ali ؑ and his associates that waged a war against the *Khawârij*.
- It is allowed to swear by Allâh for purposes of emphasis.

168. It was narrated that 'Abdullâh bin Mas'ud said: "The Messenger of Allâh ﷺ said: 'At the end of time there will appear a people with new teeth (i. e., young in age), with foolish minds. They will speak the best words ever uttered by mankind and they will recite the Qur'ân, but it will not go any deeper than their collarbones. They will pass through Islam like an arrow passes through its target. Whoever meets them, let him kill them, for killing them will bring a reward from Allâh for those who kill them.'" (*Sahih*)

١٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَّارَةَ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمِ، عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحَادِثُ الْأَسْنَانِ، سَفَهَاءُ الْأَخْلَامِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ النَّاسِ، يَقْرَأُونَ الْقُرْآنَ، لَا يُجَاوِزُ تَرَاقِيهِمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، فَمَنْ لَقِيَهُمْ فَلْيَقْتُلْهُمْ، فَإِنْ قَتَلْتَهُمْ أُجْرٌ عِنْدَ اللَّهِ لِمَنْ قَتَلَهُمْ».

تخریج: [صحیح] أخرجه الترمذی، الفتن، باب ما جاء في صفة المارقة، ح: ٢١٨٨ من حديث

أبي بكر بن عياش به، وقال: «حسن صحيح» ولحديثه شواهد كثيرة عند البخاري ومسلم وغيرهما.

Comments:

- Innovation in religion, be it in belief or action, is a sign of lack of understanding or stupidity. In other words, only a person who either has no understanding of religion, or considers it imperfect and incomplete, indulges in acts of innovation.
- The Qur'ân 'not going any deeper than the people's collarbones' would either mean that they would repeat the Qur'ân by the tongues, but it would not create any effect upon them, or that they would be denied the true understanding of it.
- An innovator considers his self-invented words and actions as true Islam. That is why he is deprived from the real face of Islam.
- We must first try to instruct them into true Islam and make manifest their error. In case they refuse to see reason and become a source of misguidance for others, the Islamic government should treat them as traitors and crush their mischief by force.

169. It was narrated that Abu Salamah said: "I said to Abu Sa'eed Khudri: 'Did you hear the Messenger of Allâh ﷺ mention anything about the *Haruriyyah* (a sect of *Khawârij*)?' He said: 'I heard him mention a people who would appear to be devoted worshippers: "Such that any one of you would regard his own prayer and fasting as insignificant when compared to theirs. But they will pass through Islâm like an arrow passing through its target, then he (the archer) picks up his arrow and looks at its Iron head but does not see anything, then he looks at the shaft and does not see anything then he looks at the band: that which is wrapped around the Iron head where it is connected to the shaft, then he looks at the feather and is not sure whether he sees anything or not.'" (*Sahih*)

١٦٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنَّ أَبَانَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ قَالَ: قُلْتُ لِأَبِي سَعِيدِ الْخُدْرِيِّ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ فِي الْحُرُورِيِّ شَيْئًا؟ فَقَالَ: سَمِعْتُهُ يَذْكُرُ قَوْمًا يَتَعَبَّدُونَ «يَخْفِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ وَصَوْمَهُ مَعَ صَوْمِهِمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، أَخَذَ سَهْمَهُ فَنظَرَ فِي نَصْلِهِ فَلَمْ يَرِ شَيْئًا، فَنظَرَ فِي رِصَافِهِ فَلَمْ يَرِ شَيْئًا، فَنظَرَ فِي قُدْحِهِ فَلَمْ يَرِ شَيْئًا. فَنظَرَ فِي الْقُدْدِ فَنَمَارَى هَلْ يَرَى شَيْئًا أَمْ لَا».

تخريج: [صحيح] أخرجه أحمد: ٣/٣٣، ٣٤ عن يزيد به، وإسناده حسن، وأصله متفق عليه

(البخاري، ح: ٥٠٥٨، ومسلم، ح: ١٠٦٤).

Comments:

- The *Khawârij* exerted great effort in the doing of devotional acts like prayers and fasting, so much so that even the Companions were amazed at their zeal and zest. But no amount of effort in the doing of acts of worship will be of any benefit if there are flaws in one's faith.
- The *Khawârij* are certainly the people gone astray from the right path and lost touch with true Islam. The majority of the scholars, however, consider them just a misguided and rebellious lot.

170. It was narrated that Abu Dharr said: "The Messenger of Allâh ﷺ said: 'There will be people among my *Ummah* (nation) after me who will recite the Qur'ân, but it will not go any deeper than their throats. They will pass through Islâm like an arrow passing through its target, then they will never return to it. They are the most evil of mankind and of all creation.'" 'Abdullâh bin Sâmîr said: "I mentioned that to Râfî' bin 'Amr, the brother of Hakam bin 'Amr Ghifârî and he said: 'I also heard that from the Messenger of Allâh ﷺ.'" (*Sahih*)

١٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي دَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بَعْدِي مِنْ أُمَّتِي، أَوْ سَيَكُونُ بَعْدِي مِنْ أُمَّتِي، قَوْمًا يَقْرَأُونَ الْقُرْآنَ، لَا يُجَاوِزُ حُلُوقَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرِّمِيَّةِ، ثُمَّ لَا يَعُودُونَ فِيهِ، هُمْ شِرَارُ الْخَلْقِ وَالْخَلِيقَةِ». قَالَ عَبْدُ اللَّهِ بْنُ الصَّامِتِ: فَذَكَرْتُ ذَلِكَ لِرَافِعِ بْنِ عَمْرٍو، أَخِي الْحَكَمِ ابْنِ عَمْرٍو الْغِفَارِيِّ فَقَالَ: وَأَنَا أَيْضًا قَدْ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

تخریج: أخرجه مسلم، الزكاة، باب إخراج شر الخلق والخلق، ح: ١٠٦٧ من حديث

Comments:

- Innovators are worse than animals.
- The *Hadith* has been taken to mean that the group of innovators are part of the *Ummah*, which means that in worldly affairs they shall be treated like other Muslims. They are nevertheless a deviant and sinning lot.

171. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Some people among my *Ummah* will recite the Qur'ân, but they will pass through Islâm like an arrow passing through its target.'" (*Sahih*)

١٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَسُوَيْدُ ابْنُ سَعِيدٍ، قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيَقْرَأَنَّ الْقُرْآنَ نَاسٌ مِنْ أُمَّتِي، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ

سليمان به.

مِنَ الرِّمِيَةِ».

تخریج: [صحيح] أخرجه أحمد: ٥٦/١ من حديث سماك به، وسلسلة سماك عن عكرمة ضعيفة، انظر «سير أعلام النبلاء»: ٥/٢٤٨ وغيره، وللحديث شواهد، ومعنى الحديث صحيح، انظر الحديث الآتي.

172. It was narrated from Abu Zubair that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ was in Ji’rānah and he was distributing gold nuggets and spoils of war which were in Bilāl’s lap. A man said: ‘Do justice, O Muhammad! For you have not done justice!’ He said: ‘Woe to you! Who will do justice after me if I do not do justice?’ ‘Umar said: ‘O Messenger of Allāh! Let me strike the neck of this hypocrite!’ The Messenger of Allāh ﷺ said: ‘This man has some companions who recite the Qur’ān but it does not go any deeper than their collarbones. They will pass through Islām like an arrow passing through its target.’” (Sahih)

١٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنَّ أَبَا سُمَيَانَ بْنَ عَيْيَنَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ بِالْجِعْرَانَةِ وَهُوَ يَقْسِمُ التَّبَرَّ وَالْعَنَائِمَ، وَهُوَ فِي حِجْرِ بِلَالٍ، فَقَالَ رَجُلٌ: اْعْدِلْ يَا مُحَمَّدُ! فَإِنَّكَ لَمْ تَعْدِلْ. فَقَالَ: «وَيْلَكَ! وَمَنْ يَعْدِلُ بَعْدِي إِذَا لَمْ اْعْدِلْ؟» فَقَالَ عُمَرُ: دَعْنِي يَا رَسُولَ اللَّهِ! حَتَّى أَضْرِبَ عُنُقَ هَذَا الْمُنَافِقِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَذَا فِي أَصْحَابِ، أَوْ أَصْحَابِ لَهُ، يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرِّمِيَةِ».

تخریج: أخرجه مسلم، الزكاة، باب ذكر الخوارج وصفاتهم، ح: ١٠٦٣ من حديث أبي الزبير به.

Comments:

- To raise objections to an action or word of the Prophet ﷺ, or to find fault with it, or consider it impracticable – all these are the characteristics of the hypocrites. A true believer will never do any such thing.
- The incident stands out as a shining example of the Prophet’s attribute of tolerance, clemency and patience for which reason he chose not to punish the man for his insolence.

173. It was narrated that Ibn Abu Awfa said: “The Messenger of Allāh ﷺ said: ‘The *Khawārij* are the dogs of Hell.’” (Sahih)

١٧٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْحَاقُ الْأَزْرَقِيُّ، عَنْ الْأَعْمَشِ، عَنْ ابْنِ أَبِي أَوْفَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَوَارِجُ

كَلَابُ النَّارِ .

تخريج: [حسن] أخرجه أحمد: ٣٥٥/٤ عن إسحاق به، وله شاهد حسن، انظر، ح: ١٧٦ .

174. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "There will emerge people who will recite the Qur'ân but it will not go any deeper than their collarbones. Whenever a group of them appears, they should be cut off (i.e. killed)." Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Whenever a group of them appears, they should be killed' — (he said it) more than twenty times — 'until *Dajjâl* emerges among them.'" (*Hasan*)

١٧٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ حَمْرَةَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُنشَأُ نَشْرَةٌ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ، كُلَّمَا خَرَجَ قُرْنٌ قُطِعَ» قَالَ ابْنُ عُمَرَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلَّمَا خَرَجَ قُرْنٌ قُطِعَ». أَكْثَرَ مِنْ عِشْرِينَ مَرَّةً. «حَتَّى يَخْرُجَ فِي عِرَاضِهِمُ الدَّجَالُ».

تخريج: [إسناده حسن] وصححه البوصيري، وله شواهد عند أحمد والحاكم وغيرهما.

Comments:

- The *Hadith* contains the indication that only a small number of people shall be influenced by the erroneous ideas of the *Khuwârij*. The majority of the people shall not only stick to the right path with regard to this misguided group, but also fight them and liquidate them.
- It seems that the *Dajjâl* (False Christ) will also try to misrepresent falsehood as truth in order to misguide the people. The Prophet 'Eisa ﷺ shall kill him and his associates.

175. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'At the end of time or among this nation (*Ummah*) there will appear people who will recite Qur'ân but it will not go any deeper than their collarbones or their throats. Their distinguishing feature will be their shaved heads. If you see them, or meet them, then kill them.'" (*Sahih*)

١٧٥ - حَدَّثَنَا بَكْرُ بْنُ خَلْفٍ، أَبُو بَشِيرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ، أَوْ فِي هَذِهِ الْأُمَّةِ، يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ، أَوْ حُلُوقَهُمْ، سِيمَاهُمْ التَّحْلِيْقُ، إِذَا رَأَيْتُمُوهُمْ، أَوْ إِذَا لَقَيْتُمُوهُمْ، فَاقْتُلُوهُمْ».

تخریج: أخرجه أبو داود، السنة، باب في قتال الخوارج، ح: ٤٧٦٦ من حديث عبدالرزاق به، بألفاظ مختلفة، وصححه الحاكم، والذهبي * قتادة مشهور بالتدليس (طبقات المدلسين/ المرتبة الثالثة)، وعن، وحديث البخاري: ٧٥٦٢ يغي عنه.

Comments:

Some scholars consider it a Sound *Hadith*. Shaving the heads as the distinguishing feature of the *Khawârij* does not mean that anyone that shaves his head is necessarily a *Khâriji*. It only means that they did it as a habit. Among the noted Companions, 'Ali ﷺ also used to regularly shave his head.

176. Abu Ghâlib narrated that Abu Umâmah said: “(The *Khawârij*) are the worst of the slain who are killed under heaven, and the best of the slain are those who were killed by them. Those (*Khawârij*) are the dogs of Hell. Those people were Muslims but they became disbelievers.” I said: “O Abu Umâmah, is that your opinion?” He said: “Rather I heard it from the Messenger of Allâh ﷺ.”
(*Hasan*)

١٧٦ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا شُعْبَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ يَقُولُ: «شَرُّ قَتْلَى قُتِلُوا تَحْتَ أَيْدِي السَّمَاءِ، وَخَيْرٌ قَتْلَى مَنْ قَتَلُوا، كِلَابُ أَهْلِ النَّارِ. قَدْ كَانَ هَؤُلَاءِ مُسْلِمِينَ فَصَارُوا كُفَّارًا»، قُلْتُ: يَا أَبَا أُمَامَةَ! هَذَا شَيْءٌ تَقُولُهُ؟ قَالَ: بَلَى سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

تخریج: [إسناده حسن] أخرجه الترمذي، التفسير، باب ومن سورة آل عمران، ح: ٣٠٠٠ من حديث حماد بن سلمة وغيره عن أبي غالب به، وقال: «حديث حسن».

Comments:

- The *Hadith* contains a strong condemnation of the *Khawârij*, and is categorical on the point that they are disbelievers and are of the people of Hell.
- The *Hadith* confirms the heretical nature of their beliefs for which reason they have been declared as having gone out of the fold of Islam and entered the realm of disbelief.
- Muslims fighting the *Khawârij* shall earn for themselves a higher rank and a distinctive position before Allâh.

Chapter 13. Concerning Denial By The Jahmiyyah (i.e. Seeing Allâh In The Hereafter, etc.)

177. It was narrated that Jarir bin 'Abdullâh said: “We were sitting

(المعجم ١٣) - بَابٌ: فِيْمَا أَنْكَرَتْ
الْجَهْمِيَّةَ (التحفة ١٣)

١٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ:

with the Messenger of Allāh ﷺ. He looked at the moon, which was full, and said, 'Indeed, you will see your Lord as you see this moon. You will not feel the slightest inconvenience and overcrowding in seeing Him. If you have the power not to be overcome and to say this prayer before the sun rises and before it sets, then do that.' Then he recited: "And glorify the praises of your Lord, before the rising of the sun and before (its) setting."^[1] (*Sahih*)

حَدَّثَنَا أَبِي، وَوَكَيْعٌ، ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا خَالِي يَعْلى، وَوَكَيْعٌ، وَأَبُو مُعَاوِيَةَ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا جُلُوساً عِنْدَ رَسُولِ اللَّهِ ﷺ، فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ، قَالَ: «إِنَّكُمْ سَتَرُونَ رَبِّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ، لَا تَضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا». ثُمَّ قَرَأَ: «وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ». [ق: ٣٩]

تخریج: أخرجه البخاري، التوحيد، باب قول الله تعالى: «وجوه يومئذ ناضرة... إلخ»، ح: ٧٤٣٤، ٧٤٣٥، وغيره، ومسلم، المساجد، باب فضل صلاتي الصبح والعصر والمحافظة عليهما، ح: ٦٣٣ من حديث إسماعيل به.

Comments:

- The *Jahmiyyah* sect takes its name from its progenitor Jahm bin Safwān. This heretical sect differs from the mainstream school of the People of the *Sunnah* in several conceptual matters.
- The *Hadith* affirms that the believers' seeing their Lord on the Day of Resurrection and thereafter in Paradise is an undeniable fact. This is, however, not possible in this world for the simple reason that we, with our present body and its potential, are not capable to endure seeing Allāh with our mortal eyes.
- It does not mean that the other three obligatory prayers have no significance. It only means that anyone who can regularly perform the *Fajr* and *Asr* prayers is in a better position to perform other prayers as well. It is because *Fajr* is performed at a time when a person tends to be sleepy and lazy. As for the *Asr*, it is the peak time for man's occupation with his business and other worldly activities. That is why it needs much greater effort on the part of the man to perform them on time and in congregation. Anyone who does them well can also take care of other prayers with comparative ease.
- Striking the similitude of the moon is also meant to convey the idea of Allāh's being above and aloof from His entire creation.

^[1] *Qaf* 50:39.

178. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: 'Do you crowd one another in order to see the moon on the night when it is full?' They said: 'No.' He said: 'And you will not crowd one another in order to see your Lord on the Day of Resurrection.'" (Sahih)

١٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا يَحْيَى بْنُ عِيسَى الرُّمَيْلِيُّ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَضَامُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ؟» قَالُوا: لَا. قَالَ: «لَا تَضَامُونَ فِي رُؤْيَةِ رَبِّكُمْ يَوْمَ الْقِيَامَةِ».

تخریج: [صحیح] * الأعمش كان يدلس (طبقات المدلسين/ المرتبة الثانية والتلخيص الحبير: ١٩/١، ح: ١١٨١) وعنعن، ولحديثه شواهد كثيرة، انظر الحديث السابق والآتي، ومسند الإمام أحمد: ٣٨٩/٢، وأخرجه مسلم، ح: ٢٩٦٨ من حديث أبي صالح به، نحو المعنى.

Comments:

The believers shall be able to see Allāh with as much ease as they can see the moon when it is full.

179. It was narrated that Abu Sa'eed said: "We said: 'O Messenger of Allāh! Will we see our Lord?' He said: 'Do you crowd one another to see the sun at mid-day when there are no clouds?' We said: 'No.' He said: 'Do you crowd one another to see the moon on the night when it is full and there are no clouds?' We said: 'No.' He said: 'You will not crowd one another to see Him, just as you do not crowd to see these two things.'" (Sahih)

١٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحِ السَّمَانِ، عَنْ أَبِي سَعِيدٍ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! أَرَأَى رَبَّنَا؟ قَالَ: «تَضَامُونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظُّهْرِ فِي غَيْرِ سَحَابٍ؟» قُلْنَا: لَا. قَالَ: «تَضَارُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ فِي غَيْرِ سَحَابٍ؟» قَالُوا: لَا. قَالَ: «إِنَّكُمْ لَا تَضَارُونَ فِي رُؤْيِهِ إِلَّا كَمَا تَضَارُونَ فِي رُؤْيَيْهِمَا».

تخریج: [صحیح] أخرجه أحمد: ١٦/٣، من حديث الأعمش به، وانظر الحديثين السابقين.

180. Waki' bin Hudus narrated that his paternal uncle Abu Razin said: "I said: 'O Messenger of Allāh, will we see Allāh on the Day of Resurrection? And what is the sign of that in His creation?' He said: 'O Abu Razin, do each of you not see the moon individually?' I said: 'Of course.'

١٨٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكَيْعِ بْنِ حُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ! أَرَأَى اللَّهُ يَوْمَ الْقِيَامَةِ؟ وَمَا آيَةُ ذَلِكَ فِي خَلْقِهِ؟ قَالَ: «يَا أَبَا رَزِينٍ! أَلَيْسَ كُلُّكُمْ يَرَى

He said: 'Allâh is Greater, and that is His sign in His creation.'"

(Hasan)

الْقَمَرَ مُخْلِياً بِهِ؟» قَالَ، قُلْتُ: بَلَى. قَالَ: «فَاللَّهُ أَكْبَرُ، وَذَلِكَ آيَةٌ فِي خَلْقِهِ».

تخريج: [إسناده حسن] أخرجه أبو داود، السنة، باب في الرؤية، ح: ٤٧٣١ من حديث

يعلى به، وصححه الحاكم، والذهبي.

Comments:

The phrase 'each one seeing (the moon) individually' is used to convey the idea that, notwithstanding the fact that those seeing Him shall be in multitudes, no one shall have any difficulty in seeing Him.

181. Waki' bin Hudus narrated that his paternal uncle Abu Razin said: "The Messenger of Allâh ﷺ said: 'Allâh laughs at the despair of His slaves although He soon changes it.'^[1] I said: 'O Messenger of Allâh, does the Lord laugh?' He said: 'Yes.' I said: 'We shall never be deprived of good by a Lord Who laughs.'"(Hasan)

١٨١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنَّ أَبَانَا حَمَادَ بْنَ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكَيْعِ بْنِ حُدْسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَحَّحَكَ رَبُّنَا مِنْ قُتُوبِ عِبَادِهِ وَقُرْبِ غَيْرِهِ» قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ! أَوْ يَضْحَكُ الرَّبُّ؟ قَالَ: «نَعَمْ» قُلْتُ: لَنْ نَعْدِمَ مِنْ رَبِّ يَضْحَكُ خَيْرًا.

تخريج: [إسناده حسن] أخرجه أحمد: ٤/١١، ١٢ من حديث حماد به * وكيع حسن

الحديث، جهله ابن القطان وغيره، وثقه ابن حبان، والترمذي، والحاكم وغيرهم.

182. Waki' bin Hudus narrated that his paternal uncle Abu Razin said: "I said: 'O Messenger of Allâh, where was our Lord before He created His creation?' He said: He was above the clouds, below which was air, and above which was air and water. Then He created His Throne above the water.'"(Hasan)

١٨٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ ابْنُ الصَّبَّاحِ، قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنَّ أَبَانَا حَمَادَ بْنَ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكَيْعِ بْنِ حُدْسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ! أَيْنَ كَانَ رَبُّنَا قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ؟ قَالَ: «كَانَ فِي عَمَاءٍ، مَا تَحْتَهُ هَوَاءٌ، وَمَا فَوْقَهُ هَوَاءٌ وَمَاءٌ. ثُمَّ خَلَقَ عَرْشَهُ عَلَى الْمَاءِ».

[1] The calamity that gave rise to the despair.

تخريج: [إسناده حسن] أخرجه الترمذي، التفسير، باب ومن سورة هود، ح: ٣١٠٩ من حديث يزيد به، وقال: «هذا حديث حسن».

Comments:

The word 'Amâ' occurring in the Arabic sentence *Kâna fi 'amâ* could stand for the cloud. It could also mean 'something beyond human comprehension'. In other words, the answer to the question asked would be beyond the understanding of man. Anyhow, there was probably the need to rationalize the answer or justify the text if the *Hadith* were Sound, it is not. It is in fact a Weak "*Hadith*", (according to Shaikh Albâni) which needs no rationalizing.

183. It was narrated that Safwân bin Muhriz Al-Mâzini said: "We were with 'Abdullâh bin 'Umar when he was circumambulating the House; a man came up to him and said: 'O Ibn 'Umar, what did you hear the Messenger of Allâh ﷺ say about the *Najwa*?^[1] He said: 'I heard the Messenger of Allâh ﷺ say: 'On the Day of Resurrection, the believer will be brought close to his Lord until He will cover him with His screen, then He will make him confess his sins. He will ask him: "Do you confess?" He will say: "O Lord, I confess." This will continue as long as Allâh wills, then He will say: "I concealed them for you in the world, and I forgive you for them today." Then he will be given the scroll of his good deeds, or his record, in his right hand. But as for the disbeliever or the hypocrite, (his sins) will be announced before the witnesses.'" (One of the narrators) Khâlid said: "At: 'before the witnesses' there is something

١٨٣ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ صَفْوَانَ بْنِ مُحْرِزِ الْمَازِنِيِّ قَالَ: بَيْنَمَا نَحْنُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ وَهُوَ يَطُوفُ بِالْبَيْتِ إِذْ عَرَضَ لَهُ رَجُلٌ فَقَالَ: يَا ابْنَ عُمَرَ! كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ فِي النَّجْوَى؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُلْدَنِي الْمُؤْمِنُ مِنْ رَبِّهِ يَوْمَ الْقِيَامَةِ حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ، ثُمَّ يَقْرَأُ بِذُنُوبِهِ، فَيَقُولُ: هَلْ تَعْرِفُ؟ فَيَقُولُ: يَا رَبِّ! أَعْرِفُ، حَتَّى إِذَا بَلَغَ مِنْهُ مَا شَاءَ اللَّهُ أَنْ يَبْلُغَ قَالَ: إِنِّي سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ»، قَالَ: «ثُمَّ يُعْطَى صَحِيفَةً حَسَنَاتِهِ، أَوْ كِتَابَهُ، بِسْمِينِهِ»، قَالَ: «وَأَمَّا الْكَافِرُ أَوْ الْمُنَافِقُ فَيُنَادَى عَلَى رُؤُوسِ الْأَشْهَادِ».

قَالَ خَالِدٌ: فِي «الْأَشْهَادِ» شَيْءٌ مِنْ انْقِطَاعِ.

«هُنَالِكَ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ

[1] The secret conversation that Allâh will have with His slaves on the Day of Resurrection.

missing.”^[1] “These are the ones who lied against their Lord! No doubt! the curse of Allāh is on the wrongdoers.”^[2] (*Sahih*)

اللَّهُ عَلَى الظَّالِمِينَ ﴿١٨﴾ . [هود: ١٨]

تخريج: أخرجه البخاري، التفسير، باب قوله: «ويقول الأشهاد هؤلاء الذين كذبوا»، ح: ٤٦٨٥ كما في تحفة الأشراف: ٤٣٧/٥، من حديث سعيد بن أبي عروبة به، ومسلم، التوبة، باب في سعة رحمة الله تعالى على المؤمنين ... إلخ، ح: ٢٧٦٨ من طريق آخر عن قتادة به.

Comments:

- The *Hadith* contains the affirmation of Allāh’s attribute of speech. The People of the *Sunnah* hold the belief that Allāh speaks whatever He wills, whenever He wills and, to whoever He wills; and the addressee hears Him speak.
- It speaks of a great bounty from Allāh which encourages the believers to hope for His mercy. It also mentions the disgrace of the sinners, regarding which the believers are to remain in constant fear of Allāh, since both hope and fear are the necessary ingredients of *Imān*.

184. It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘While the people of Paradise are enjoying their blessings, a light will shine upon them, and they will raise their heads, and they will see their Lord looking down upon them from above. He will say: “Peace be upon you, O people of Paradise.” This is what Allāh says in the Verse: “*Salām* (peace be on you) – a Word from the Lord (Allāh), Most Merciful.”^[3] He will look at them and they will look at Him, and they will not pay any attention to the delights (of Paradise) so long as they look at Him, until He will screen Himself from them. But His light

١٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا أَبُو عَاصِمٍ الْعَبَّادِيُّ: حَدَّثَنَا الْفَضْلُ الرَّقَاشِيُّ، عَنْ مُحَمَّدِ بْنِ الْمُتَكَدِّرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَمَا أَهْلُ الْجَنَّةِ فِي نِعْمِهِمْ إِذْ سَطَعَ لَهُمْ نُورٌ، فَرَفَعُوا رُؤُوسَهُمْ، فَأَذَا الرَّبُّ قَدْ أَشْرَفَ عَلَيْهِمْ مِنْ فَوْقِهِمْ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، يَا أَهْلَ الْجَنَّةِ! قَالَ وَذَلِكَ قَوْلُ اللَّهِ: ﴿سَلَامٌ قَوْلًا مِنْ رَبِّي تَسْبِيحٌ﴾ [يس: ٥٨] قَالَ: فَيَنْظُرُ إِلَيْهِمْ وَيَنْظُرُونَ إِلَيْهِ، وَلَا يَلْتَفِتُونَ إِلَى شَيْءٍ مِنَ النِّعَمِ مَا دَامُوا يَنْظُرُونَ إِلَيْهِ حَتَّى يَحْتَجِبَ عَنْهُمْ وَيَتَّقَى نُورَهُ وَيَبْرَكْتَهُ عَلَيْهِمْ فِي دِيَارِهِمْ».

[1] That is: ‘They say’ as visible in the Verse.

[2] *Hud* 11:18.

[3] *Yâ-Sîn* 36:58.

and blessing will remain with them in their abodes.'" (*Da'if*)

تخريج: [إسناده ضعيف] وضعفه البوصيري * الفضل الرقاشي ضعيف جداً، جرحه أحمد وغيره (تهذيب).

185. It was narrated that 'Adi bin Hâtim said: "The Messenger of Allâh ﷺ said: "There is no one among you but his Lord will speak to him without any intermediary between them. He will look to his right and will not see anything but that which he sent forth.^[1] He will look to his left and will not see anything but that which he sent forth. Then he will look in front of him and will be faced with the Fire. So whoever among you can protect himself from the Fire, even by means of half a date, let him do so.'" (*Sahih*)

١٨٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ خَيْمَةَ، عَنْ عَدِيِّ بْنِ حَارِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكَلِّمُهُ رَبُّهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ، فَيَنْظُرُ عَمَّنْ أَيْمَنَ مِنْهُ فَلَا يَرَى إِلَّا شَيْئاً قَدَّمَهُ، ثُمَّ يَنْظُرُ مِنْ [عَنْ] أَيْسَرَ مِنْهُ فَلَا يَرَى إِلَّا شَيْئاً قَدَّمَهُ، ثُمَّ يَنْظُرُ أَمَامَهُ فَتَسْتَقْبِلُهُ النَّارُ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَتَّقِيَ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَلْيَفْعَلْ».

تخريج: أخرجه البخاري، الرقاق، باب من نوقش الحساب عذب، ح: ٦٥٣٩، ٧٤٤٣، ومسلم، الزكاة، باب الحث على الصدقة ولو... إلخ، ح: ١٠١٦ من حديث الأعمش به.

Comments:

- The *Hadith* also contains the confirmation of Allâh's attribute of speech.
- Each person shall render his account by himself. No one in this world should, therefore, put his trust in some religious or divine person for intercession.
- Virtuous deeds are a prerequisite for deliverance from Hell-fire.
- Charity is also one of the means of securing deliverance from Allâh's punishment.

186. Abu Bakr bin Qais Al-Ash'ari narrated that his father said: "The Messenger of Allâh ﷺ said: "Two gardens of silver, their vessels and everything in them;

١٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ، عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرِ بْنِ

^[1] i.e., his good and bad deeds.

and two gardens of gold, their vessels and everything in them, and nothing between the people and their seeing their Lord, the Blessed and Exalted, except the Veil of Pride covering His Face in the Garden of Eden (*Jannat 'Adn*).” (*Sahih*)

عَبْدُ اللَّهِ بْنِ قَيْسِ الْأَشْعَرِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «جَنَّاتٍ مِنْ فِضَّةٍ، آتِيَتْهُمَا وَمَا فِيهِمَا، وَجَنَّاتٍ مِنْ ذَهَبٍ، آتِيَتْهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يُنْظَرُوا إِلَى رَبِّهِمْ تَبَارَكَ وَتَعَالَى إِلَّا رِذَاءَ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ».

تخریج: أخرجه البخاري، التفسير، باب قوله: «ومن دونهما جنتان»، ح: ٤٨٧٨-٤٨٨٠، ٧٤٤٤، وسلم، الإيمان، باب إثبات رؤية المؤمنين... إلخ، ح: ١٨٠ من حديث أبي عبد الصمد.

به.

Comments:

- The *Hadith* confirms the certainty of seeing Allāh.
- The people of Paradise, once inside their abodes, shall be able to see their Lord – the only impediment being the Veil of His Pride. But when Allāh decides to shower His benevolence and mercy upon His servants, the screen will go and seeing will be made possible.
- Countless and unmatched are the bounties of Allāh in Paradise. What we find mentioned in the Qur’ān and *Hadith* is only that which man can comprehend. Even the gold and silver in Paradise will be unlike the gold and silver of this world. They are superior beyond imagination.

187. It was narrated that Suhaib said: “The Messenger of Allāh ﷺ recited this Verse: ‘For those who have done good is the best reward and even more.’^[1] Then he said: ‘When the people of Paradise enter Paradise, and the people of the Fire enter the Fire, a caller will cry out: “O people of Paradise! You have a covenant with Allāh and He wants to fulfill it.” They will say: “What is it? Has Allāh not made the Balance (of our good deeds) heavy, and made our faces bright, and admitted us to Paradise and

١٨٧ - حَدَّثَنَا عَبْدُ الْقُدُوسِ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ قَالَ: تَلَا رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةَ: ﴿الَّذِينَ أَحْسَنُوا لِمَسْئَلِ رَبِّيَادَةٍ﴾ [يونس: ٢٦] وَقَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، نَادَى مُنَادٍ: يَا أَهْلَ الْجَنَّةِ! إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ يُنَجِّزَ كُمُوهُ، فَيَقُولُونَ: وَمَا هُوَ؟ أَلَمْ يَنْقُلِ اللَّهُ مَوَازِينَنَا، وَيَبَيِّضْ وَجُوهَنَا، وَيُدْخِلَنَا، الْجَنَّةَ وَيُنْتِجَنَا مِنْ

[1] *Yunus* 10:26.

saved us from Hell?" Then the Veil will be lifted and they will look upon Him, and by Allâh, Allâh will not give them anything that is more beloved to them or more delightful, than looking upon Him.'" (*Sahih*)

النَّارِ؟ قَالَ فَيَكْشِفُ الْحِجَابَ فَيَنْظُرُونَ إِلَيْهِ، فَوَاللَّهِ، مَا أَعْطَاهُمُ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنْ النَّظَرِ، - يَعْنِي: إِلَيْهِ، - وَلَا أَقْرَبَ لِأَعْيُنِهِمْ.

تخریج: أخرجه مسلم، الإيمان، باب إثبات رؤية المومنين ... إلخ، ح: ۱۸۱ من حديث حماد بن سلمة به.

Comments:

- a. Looking upon Allâh is the greatest and most pleasing bounty to be showered over the believers lodged in Paradise, and they will relish it more than anything else.
- b. Admittance to the Paradise, in itself a blessing, will also be the means of having the pleasure of seeing their Lord.

188. It was narrated that 'Āishah said: "Praise is to Allâh Whose hearing encompasses all voices. The woman who disputed concerning her husband (*Al-Mujādilah*) came to the Prophet ﷺ when I was (sitting) in a corner of the house, and she complained about her husband, but I did not hear what she said. Then Allâh revealed: 'Indeed Allâh has heard the statement of her that disputes with you concerning her husband.'" [1] (*Sahih*)

۱۸۸ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ تَوْسِعِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: الْحَمْدُ لِلَّهِ الَّذِي وَسِعَ سَمْعُهُ الْأَصْوَاتَ، لَقَدْ جَاءَتِ الْمُجَادِلَةُ إِلَى النَّبِيِّ ﷺ، وَأَنَا فِي نَاحِيَةِ الْبَيْتِ، تَشْكُو زَوْجَهَا، وَمَا أَسْمَعُ مَا تَقُولُ: فَأَنْزَلَ اللَّهُ: ﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا﴾.

[المجادلة: ۱]

تخریج: [صحیح] أخرجه السنائي: ۱۶۸/۶، ح: ۲۴۶۰ من حديث الأعمش به، وعلقه البخاري في التوحيد، باب قول الله تعالى: «وكان الله سميعاً بصيراً» قبل، ح: ۷۳۸۶، وانظر، ح: ۲۰۶۳.

Comments:

- a. Inclusion of this *Hadith* in this chapter is intended to confirm Allâh's attribute of hearing. It may, however, be pointed out that Allâh's attributes are totally unlike human attributes. Even the slightest sound anywhere in the universe is not outside His hearing because, like other attributes, His attribute of hearing is also limitless.

[1] *Al-Mujādilah* 58:1.

b. The Prophet ﷺ only followed the ordainments of Allāh. He never permitted or prohibited anything except by Allāh's command and permission. Therefore, he only gave the answer after he received the revelation from Allāh.

189. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: 'Your Lord wrote for Himself with His Own Hand before He created the creation: "My mercy precedes My wrath."' (Sahih)

١٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى، عَنِ ابْنِ عَجَلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ بِإِيدِهِ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ: رَحْمَتِي سَبَقَتْ غَضَبِي».

تخریج: [إسناده صحيح] أخرجه الترمذي، الدعوات، باب إن رحمتي تغلب غضبي، ح: ٣٥٤٣ من حديث ابن عجلان به، وقال: «حسن صحيح غريب» * ابن عجلان صرح بالسماع عند أحمد: ٤٣٣/٢، وانظر، ح: ٤٢٩٥.

Comments:

The *Hadith* confirms Allāh's attributes of mercy and anger. It also mentions the Hand of Allāh. It is necessary to believe in all of these, even as they are mentioned without coining similitude or imputing resemblance to anything else. It is also not right to claim or suggest that Allāh's Hand in reality symbolizes His attribute of power.

190. Talhah bin Khirāsh said: "I heard Jābir bin 'Abdullāh say: 'When 'Abdullāh bin 'Amr bin (Harām) was killed on the Day of Uhud, the Messenger of Allāh ﷺ met me, and said: "O Jābir, shall I not tell you what Allāh has said to your father?" Yahya said in his *Hadith*: "And he said: "O Jābir, why do I see you broken-hearted?" I (Jābir) said: 'O Messenger of Allāh, my father has been martyred and he has left behind dependents and debts.' He said: 'Shall I not give you the glad tidings of that with which Allāh met your father?' I said: 'Yes, O Messenger of Allāh.' He said: 'Allāh never spoke to anyone except from behind a screen, but He spoke to your father

١٩٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ وَيَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيِّ، قَالَا: حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ بْنِ كَثِيرِ الْأَنْصَارِيِّ الْحِزَامِيُّ، قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَمَّا قُتِلَ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ [حَرَامٍ]، يَوْمَ أُحُدٍ، لَقِيَنِي رَسُولُ اللَّهِ ﷺ، فَقَالَ: «يَا جَابِرُ! أَلَا أَخْبِرُكَ مَا قَالَ اللَّهُ لِأَبِيكَ؟» وَقَالَ يَحْيَى فِي حَدِيثِهِ، فَقَالَ: «يَا جَابِرُ! مَا لِي أَرَاكَ مُنْكَسِرًا؟» قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ! اسْتَشْهَدَ أَبِي وَتَرَكَ عِيَالًا وَدَيْنًا، قَالَ: «أَفَلَا أُبَسِّرُكَ بِمَا لَقِيَ اللَّهُ بِهِ أَبَاكَ؟» قَالَ: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: «مَا كَلَّمَ اللَّهُ أَحَدًا قَطُّ إِلَّا

directly, and He said: "O My slave! Ask something from Me and I shall give it to you." He said: "O Lord, bring me back to life so that I may be killed in Your cause a second time." The Lord, Glorified is He, said: "I have already decreed that they will not return to life." He said: "My Lord, then convey (this news) to those whom I have left behind." Allâh said: "Think not of those as dead who are killed in the way of Allâh. Nay, they are alive, with their Lord, and they have provision."^[1] (*Hasan*)

مِنْ وَرَاءِ حِجَابٍ، وَكَلَّمَهُ أَبَاكَ كَمَا حَا، فَقَالَ:
يَا عَبْدِي! تَمَنَّ عَلَيَّ أُعْطِكَ. قَالَ: يَا رَبِّ!
تُحْيِينِي فَأُقْتَلَ فِيكَ ثَانِيَةً. فَقَالَ الرَّبُّ
سُبْحَانَهُ: إِنَّهُ سَبَقَ مِنِّي أَنَّهُمْ إِلَيْهَا لَا
يَرْجِعُونَ، قَالَ: يَا رَبِّ! فَأَبْلِغْ مَنْ وَرَائِي قَالَ
اللَّهُ تَعَالَى: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ
اللَّهِ أَمْوَاتًا بَلْ أَحْيَاهُ عِنْدَ رَبِّهِمْ يُرْزُقُونَ﴾.
[آل عمران: ١٦٩]

تخریج: [إسناده حسن] أخرجه الترمذي، تفسير القرآن، باب ومن سورة آل عمران، ح: ٣٠١٠ عن يحيى بن حبيب به، وقال: «حسن غريب»، وصححه ابن حبان، والحاكم، وانظر، ح: ٢٨٠٠، وله شواهد عند أحمد وغيره.

Comments:

- a. One should not say to a bereaved person anything that might increase his sorrow and give him pain.
- b. The *Hadith* confirms Allâh's attribute of Speech.
- c. After a man dies he enters the next world where it will be possible that Allâh will bless him with special attributes.
- d. The *Hadith* confirms the reality of a higher rank for the martyrs.
- e. It is a proof of the high status of 'Abdullah bin Harâm, that Allâh Himself asked him to decide and say what he wanted.
- f. All links of men with this world are severed after death, and they can never go back to the world they have left behind. This categorical statement cuts at the root of the people's belief in the transmigration of souls.

191. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh will laugh at two persons — one of them kills the other, and both of them enter Paradise, for the first one fought in the cause of Allâh and was martyred, then his killer repented

١٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا
وَكَيْعٌ، عَنْ شُعْبَانَ، عَنْ أَبِي الزُّنَادِ، عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «إِنَّ اللَّهَ يَضْحَكُ إِلَى رَجُلَيْنِ يَقْتُلُ
أَحَدُهُمَا الْآخَرَ، كِلَاهُمَا دَخَلَ الْجَنَّةَ، يُقَاتِلُ

^[1] *Âl 'Imrân* 3:169.

to Allâh and became Muslim, then he also fought in the cause of Allâh and was martyred.'" (Sahih)

هَذَا فِي سَبِيلِ اللَّهِ فَيَسْتَشْهَدُ، ثُمَّ يَتُوبُ اللَّهُ عَلَى قَاتِلِهِ، فَيَسْلِمُ، فَيَقَاتِلُ فِي سَبِيلِ اللَّهِ فَيَسْتَشْهَدُ.

تخريج: أخرجه مسلم، الإمارة، باب بيان الرجلين يقتل أحدهما الآخر يدخلان الجنة، ح: ١٨٩٠ عن ابن أبي شيبة، وغيره به.

Comments:

- Allâh's laughter is an expression of His pleasure. Therefore, pleasure is also an attribute of Allâh.
- Only Allâh knows what the end of a man would be like. Even the most hardened criminal can be expected to receive Allâh's guidance at some point in life. As such it is not proper to claim, as long as a person lives, that he will not accept guidance, and as such it is not right to stop inviting him to the right path until the last breath of his life.

192. Sa'eed bin Musayyab narrated that Abu Hurairah used to say: "The Messenger of Allâh ﷺ said: Allâh will seize the earth on the Day of Resurrection, and He will roll up the heavens in His Right Hand, then He will say, "I am the Sovereign. Where are the kings of the earth?" (Sahih)

١٩٢ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى وَيُونُسُ بْنُ عَبْدِ الْأَعْلَى، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ ابْنِ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقْبِضُ اللَّهُ الْأَرْضَ يَوْمَ الْقِيَامَةِ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ. أَيْنَ مُلُوكِ الْأَرْضِ».

تخريج: أخرجه البخاري، الرقاق، باب يقبض الله الأرض يوم القيامة، ح: ٦٥١٩، ٧٣٨٢، ومسلم، صفات المنافقين، باب صفة القيامة والجنة والنار، ح: ٢٧٨٧ من حديث يونس بن يزيد به.

Comments:

- This confirms the reality of Allâh's Hand. However, it is not allowed for anyone to invent a mental picture for such attributes of Allâh. It is, instead, necessary that we believe in however much we have been told about His attributes, and not commit the mistake of likening the Divine attributes to those of the created things.
- The sky as it exists now shall cease to exist on the Day of Resurrection.

193. It was narrated that 'Abbâs bin 'Abdul-Muttalib said: "I was in Bathâ' with a group of people, among whom was the Messenger of Allâh ﷺ. A cloud passed over

١٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي نُوَيْرٍ الْهَمْدَانِيُّ، عَنْ سِمَاكِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمِيرَةَ، عَنِ الْأَخْتَبِ بْنِ قَيْسٍ، عَنِ الْعَبَّاسِ

him, and he looked at it and said: 'What do you call this?' They said: 'Sahāb (a cloud).' He said: 'And Muzn (rain cloud).' They said: 'And Muzn.' He said: 'And 'Anān (clouds).' Abu Bakr said: "They said: 'And 'Anān.'" He said: 'How much (distance) do you think there is between you and the heavens?' They said: 'We do not know.' He said: 'Between you and it is seventy-one, or seventy-two, or seventy-three years, and there is a similar distance between it and the heaven above it (and so on)' until he counted seven heavens. "Then above the seventh heaven there is a sea, between whose top and bottom is a distance like that between one heaven and another. Then above that there are eight (angels in the form of) mountain goats. The distance between their hooves and their knees is like the distance between one heaven and the next. Then on their backs is the Throne, and the distance between the top and the bottom of the Throne is like the distance between one heaven and another. Then Allāh is above that, the Blessed and Exalted." (*Da'if*)

ابن عبد المطلب قال: كُنْتُ بِالْبَطْحَاءِ فِي عَصَائِهِ، وَفِيهِمْ رَسُولُ اللَّهِ ﷺ. فَمَرَّتْ بِهِ سَحَابَةٌ، فَنَظَرَ إِلَيْهَا، فَقَالَ: «مَا تَسْمُونَ هَذِهِ؟» قَالُوا: السَّحَابُ. قَالَ: «وَالْمُزْنُ» قَالُوا: وَالْمُزْنُ. قَالَ: «وَالْعَنَانُ» قَالَ أَبُو بَكْرٍ: قَالُوا: وَالْعَنَانُ. قَالَ: «كَمْ تَرَوْنَ بَيْنَكُمْ وَبَيْنَ السَّمَاءِ؟» قَالُوا: لَا نَدْرِي. قَالَ: «فَإِنَّ بَيْنَكُمْ وَبَيْنَهَا إِمَامًا وَاحِدًا أَوْ اثْنَيْنِ أَوْ ثَلَاثًا وَسَبْعِينَ سَنَةً، وَالسَّمَاءُ فَوْقَهَا [كَذَلِكَ] حَتَّى عَدَّ سَبْعَ سَمَوَاتٍ ثُمَّ فَوْقَ السَّمَاءِ السَّابِعَةِ، بَحْرًا. بَيْنَ أَغْلَاهُ وَأَسْفَلِهِ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ، ثُمَّ فَوْقَ ذَلِكَ ثَمَانِيَةَ أَوْعَالٍ، بَيْنَ أَظْلَافِهِنَّ وَرُكْبِهِنَّ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ، ثُمَّ عَلَى ظُهُورِهِنَّ الْعَرْشُ، بَيْنَ أَغْلَاهُ وَأَسْفَلِهِ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ، ثُمَّ اللَّهُ فَوْقَ ذَلِكَ، تَبَارَكَ وَتَعَالَى.»

تخریج: [إسناده ضعيف] أخرجه أبو داود، السنة، باب في الجهمية، ح: ٤٧٢٣ عن محمد ابن الصباح به، والترمذي، ح: ٣٣٢٠، وقال: «حسن غريب» * سماك اختلط وابن عميرة لا يعرف له سماع من الأحنف.

194. It was narrated from Abu Hurairah that the Prophet ﷺ said: "When Allāh decrees a matter in

١٩٤ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ بْنِ كَامِيَسٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ

heaven, the angels beat their wings in submission to His decree (with a sound) like a chain beating a rock. Then "When fear is banished from their hearts, they say: 'What is it that your Lord has said?' They say: 'The truth. And He is the Most High, the Most Great.'^[1] He said: 'Then the eavesdroppers (from among the jinn) listen out for that, one above the other, so (one of them) hears the words and passes it on to the one beneath him. The *Shihâb* (shooting star) may strike him before he can pass it on to the one beneath him and the latter can pass it on to the soothsayer or sorcerer, or it may not strike him until he has passed it on. And he adds one hundred lies to it, and only that word which was overheard from the heavens is true." (*Sahih*)

دِينَارٍ، عَنْ عِكْرَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا قَضَى اللَّهُ أَمْرًا فِي السَّمَاءِ ضَرَبَتْ الْمَلَائِكَةُ أَجْنِحَتَهَا خُضْعَانًا لِقَوْلِهِ كَأَنَّهُ سَيْلَسِلَةٌ عَلَى صَفْوَانٍ، ﴿إِنَّا فُزِعْنَا عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾ [سبأ: ٢٣] قَالَ، فَيَسْمَعُهَا مُسْتَرْفِرٌ السَّمْعَ بَعْضُهُمْ فَوْقَ بَعْضٍ، فَيَسْمَعُ الْكَلِمَةَ، فَيَلْقِيهَا إِلَى مَنْ تَحْتَهُ، فَرُبَّمَا أُدْرِكُهُ الشَّهَابُ قَبْلَ أَنْ يَلْقِيَهَا إِلَى الَّذِي تَحْتَهُ، فَيَلْقِيهَا عَلَى لِسَانِ الْكَاهِنِ أَوْ السَّاحِرِ، فَرُبَّمَا لَمْ يَدْرِكْ حَتَّى يَلْقِيَهَا، فَيَكْذِبُ مَعَهَا مِائَةَ كَذِبَةٍ، فَتَصْدُقُ تِلْكَ الْكَلِمَةُ الَّتِي سُمِعَتْ مِنَ السَّمَاءِ».

تخریج: [صحيح] أخرجه البخاري، التفسير، سورة سبأ، باب «حتى إذا فرغ عن قلوبهم

... إلخ»، ح: ٤٨٠٠، ٧٤٨١ من حديث سفيان به.

Comments:

- Allâh's speech consists of both sound and words, which the angels are able to hear.
- Angels possess the consciousness and knowledge of Allâh's greatness and pride. That is why they affirm their lowliness and humility on hearing the Words of Allâh. In fact, it behooves man to show greater humility than the angels because he has been given greater status.
- Soothsayers and astrologers have their links with the evil spirits (satans). Soothsaying and astrology etc. are, therefore, rightly branded as satanic sciences. Muslims must not believe in them. They should even avoid studying them.

195. It was narrated that Abu Musa said: "The Messenger of Allâh ﷺ stood up among us and

١٩٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ،

[1] *Saba'* 34: 23.

said five things. He said: 'Allâh does not sleep, and it is not befitting that He should sleep. He lowers the Scales and raises them. The deed done during the day is taken up to Him before the deed done during the night, and the deed done during the night before the deed done during the day. His Veil is Light and if He were to remove it, the glory of His Face would burn everything of His creation, as far as His gaze reaches.' (Sahih)

عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِخَمْسِ كَلِمَاتٍ، فَقَالَ: «إِنَّ اللَّهَ لَا يَنَامُ، وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، وَيَرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، وَعَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، حِجَابُهُ النُّورُ، لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبْحَاتُ وَجْهِهِ مَا أَنْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ».

تخریج: [صحیح] أخرجه مسلم، الإيمان، باب في قوله عليه السلام «إن الله لا ينام... إلخ»، ح: ١٧٩ من حديث أبي معاوية به.

Comments:

- a. Sleep and rest are the needs of the creatures since they remedy the fatigue and weakness caused by work. Allâh, by contrast, is Ever Living and Sustainer of the entire creation. He is, therefore, exempt from both weariness and sleep.
- b. One of the interpretations of lowering the Scales and raising them is that He, in His infinite wisdom, decreases in this life the provision for some and increases it for others.
- c. Nothing in this mortal world can stand the glory of Allâh. That is why when Allâh manifested the splendor of His glory on the Mount of Sinai (i.e. the Tur), it could not stand it and was reduced to dust.

196. It was narrated that Abu Musa said: "The Messenger of Allâh ﷺ said: 'Allâh does not sleep, and it is not befitting that He should sleep. He lowers the Scales and raises them. His Veil is Light and if He were to remove it, the glory of His Face would burn everything of His creation, as far as His gaze reaches.'" Then Abu 'Ubaidah recited the Verse: 'Blessed is whosoever is in the fire, (i.e. the light of Allâh) and whosoever is round about it! And

١٩٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ عَمْرِو بْنِ مَرْثَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَا يَنَامُ، وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، حِجَابُهُ النُّورُ، لَوْ كَشَفَهَا لَأَحْرَقَتْ سُبْحَاتُ وَجْهِهِ كُلَّ شَيْءٍ أَدْرَكَهُ بَصَرُهُ» ثُمَّ قَرَأَ أَبُو عُبَيْدَةَ: «أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ».

Glorified is Allâh, the Lord of all that exists."^[1] (*Sahih*)

تخریج : [صحیح] انظر الحديث السابق.

Comments :

- It was not a worldly fire but, as mentioned in *Sahih Muslim*, the Light of Allâh. The Arabic expression *Hijâbuhu nur* or *Hijâbuhu nâr* means His Veil is Light or Fire.
- 'And whosoever is roundabout the fire' means the Prophet Musa ﷺ and the Angel Jibrîl ﷺ (Tabarî's Commentary, 11/165).

197. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The Right Hand of Allâh is full and that is never affected by the continuous spending, night and day. In His other Hand is the Scale, which He raises and lowers. Have you seen what Allâh has spent since He created the heavens and the earth? And that has not decreased what is in His Hands in the slightest." (*Sahih*)

١٩٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنَّ أَبَانَ مُحَمَّدَ بْنَ إِسْحَاقَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَمِينُ اللَّهِ مَلَأَى، لِأَنَّهَا بَعْضُهَا شَيْءٌ، سَحَاءُ اللَّيْلِ وَالنَّهَارِ، وَيَبْدُوهُ الْأُخْرَى الْمِيزَانَ، يَرْفَعُ الْقِسْطَ وَيَخْفِضُ، قَالَ: أَرَأَيْتَ مَا أَتَّفَقَ مِنْهُ خَلْقَ اللَّهِ السَّمَوَاتِ وَالْأَرْضِ؟ فَإِنَّهُ لَمْ يَنْقُصْ مِمَّا فِي يَدَيْهِ شَيْئًا».

تخریج : [صحیح] أخرجه الترمذي، تفسير القرآن، باب ومن سورة المائدة، ح: ٣٠٤٥ من حديث يزيد به، وقال: «حسن صحيح» * ابن إسحاق عن عن، وللحديث طرق عند البخاري ومسلم وغيرهما.

Comments:

- The *Hadith* contains the mention of "Hand" as well as "Hands" for Allâh. This is also one of those phenomena (attributes) that needs unquestioning literal faith without searching for resemblance in this world. The Qur'an speaks of the two Hands of Allâh at several places (e.g. *Sâd.* 38:75).
- This *Hadith* describes Allâh's Hand as 'right'. The Arabic text, in fact, contains the word *Yamin* that contains the sense of *Barakah* (blessing). A *Hadith* in *Sahih Muslim* (H. 1827) says that both His Hands are *Yamin*. Therefore, to describe one of Allâh's Hands as right or blessed does not mean that the other Hand is not so. The truth is that both His Hands are blessed.

198. It was narrated that 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh ﷺ say, when he was on the pulpit 'The Compeller will seize the

١٩٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ،

[1] *An-Naml* 27:8.

heavens and the earths in His Hand' and he clenched his fist and began to open and close it. Then He will say: "I am the Compeller! Where are the tyrants? Where are the arrogant?" He said, the Messenger of Allâh ﷺ was turning to his right and to his left, until I saw the pulpit moving from below and I thought: 'What if it falls with the Messenger of Allâh ﷺ on it?' (Sahih)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ، يَقُولُ: «يَأْخُذُ الْجَبَّارُ سَمَوَاتِهِ وَأَرْضِيَهُ بِيَدِهِ، - وَقَبْضَ بِيَدِهِ فَجَعَلَ يَقْضِيهَا وَيَسْطُهَا - ثُمَّ يَقُولُ: أَنَا الْجَبَّارُ! أَيُّنَ الْجَبَّارُونَ؟ أَيُّنَ الْمُتَكَبِّرُونَ؟» قَالَ، وَيَتَمَيَّلُ رَسُولُ اللَّهِ ﷺ عَنْ يَمِينِهِ، وَعَنْ يَسَارِهِ، حَتَّى نَظَرْتُ إِلَى الْمِنْبَرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ، حَتَّى إِنِّي أَقُولُ: أَسَاقِطُ هُوَ بِرَسُولِ اللَّهِ ﷺ؟

تخريج: أخرجه مسلم، صفات المنافقين، باب صفة القيامة والجنة والنار، ح: ٢٧٨٨ من حديث عبدالعزيز وغيره به.

Comments:

- a. The *Hadith* gives us an idea of Allâh's attribute of greatness and pride inasmuch as this universe, however vast it might be, is no more than a particle of dust before Him.
- b. It is allowed to make an occasional show of anger in religious sermons and admonitions.

199. Nawwâs bin Sam'ân Al-Kilâbi said: "I heard the Messenger of Allâh ﷺ say: 'There is no heart that is not between two of the Fingers of the Most Merciful. If He wills, He guides it and if He wills, He sends it astray.' The Messenger of Allâh ﷺ used to say: 'O You Who makes hearts steadfast, make our hearts steadfast in adhering to Your religion.' And he said: 'The Scale is in the Hand of the Most Merciful; He will cause some peoples to rise and others to fall until the Day of Resurrection.'" (Sahih)

١٩٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ ابْنِ خَالِدٍ: حَدَّثَنَا ابْنُ جَابِرٍ قَالَ سَمِعْتُ بُسْرَ ابْنَ عُبَيْدِ اللَّهِ يَقُولُ: سَمِعْتُ أَبَا إِدْرِيسَ الْخَوْلَانِيَّ يَقُولُ: حَدَّثَنِي التَّوَّاسُ بْنُ سَمْعَانَ الْكَلَابِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ قَلْبٍ إِلَّا بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ، إِنْ شَاءَ أَقَامَهُ وَإِنْ شَاءَ أَرَاغَهُ». وَكَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «يَا مُبَيَّتَ الْقُلُوبِ ثَبَّتْ قُلُوبَنَا عَلَى دِينِكَ» قَالَ: «وَالْمِيزَانَ بِيَدِ الرَّحْمَنِ يَرْفَعُ أَقْوَامًا وَيَخْفِضُ آخَرِينَ إِلَى يَوْمِ الْقِيَامَةِ».

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ٧٧٣٨ من حديث عبدالرحمن بن يزيد بن جابر به، وقال البوصيري: «هذا إسناده صحيح».

Comments:

- The author has included this *Hadith* to prove the attribute of the Fingers for Allāh. With regard to all such *Ahādith* the unanimous view of the pious predecessors is that we must have faith in them without imputing any kind of resemblance in them to anything in the world.
- Giving guidance is the prerogative of Allāh alone. We must, therefore, keep asking Him for guidance and steadfastness in our adhering to faith.
- Making someone high or low or enduing someone with honor and the other with disgrace, is sometimes decreed by Allāh in consequence of man's acts of commission or omission. At other times it is a test and trial from Allāh, and it is on the basis of his conduct in these tests and trials that man earns his high or low grades with Allāh.

200. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allāh ﷺ said: 'Allāh smiles at three things: a row in the prayer, a man who prays in the depths of the night, and a man who fights' I think he said, 'behind the battalion.'" (*Da'if*)

٢٠٠ - حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْمَاعِيلَ، عَنْ مُجَالِدٍ، عَنْ أَبِي الْوَدَّاءِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَيُضْحِكُ إِلَيَّ ثَلَاثَةً: لِلصَّفِّ فِي الصَّلَاةِ، وَلِلرَّجُلِ يُصَلِّي فِي جَوْفِ اللَّيْلِ، وَلِلرَّجُلِ يُقَاتِلُ أَرَاهُ قَالَ خَلْفَ الْكِنْيَةِ».

تخریج: [إسناده ضعيف] أخرجه أحمد: ٨٠/٣ من حديث مجالد به * مجالد تقدم حاله، ح: ١١ وتلميذه مجهول (تقريب): ولبعض الحديث شاهد ضعيف عند البراز.

201. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allāh ﷺ used to appear before the people during the *Hajj* season and say: 'Is there any man who can take me to his people, for the Quraish have prevented me from conveying the speech (i.e. the Message) of my Lord.'" (*Sahih*)

٢٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ عُثْمَانَ، - يَعْنِي: ابْنَ الْمُعْبِرَةَ التَّمُغِيَّيَّ - عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْزُضُ نَفْسَهُ عَلَى النَّاسِ فِي الْمَوْسِمِ، فَيَقُولُ: «أَلَا رَجُلٌ يَحْمِلُنِي إِلَى قَوْمِي، فَإِنَّ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أَبْلُغَ كَلَامَ رَبِّي».

تخریج: [إسناده صحيح] أخرجه أبو داود، السنة، باب في القرآن، ح: ٤٧٣٤، والترمذي، ح: ٢٩٢٥ من حديث إسرائيل به، وقال الترمذي: «حسن صحيح غريب» * سالم مذكور في

المندلسين (المرتبة الثانية) ولا يثبت هذا عنه، والله أعلم.

Comments:

'Appearing before the people' (i.e. his meeting the people) was in the hope of finding a person or tribe from amongst the people coming from all parts of the Arab world at the time of *Hajj* that could help him in his preachings, and thwart the designs of his opponents, so that the people could comprehend the truth and accept it.

202. It was narrated from Abu Dardâ' that the Prophet ﷺ said concerning the Verse: "Every day He is (engaged) in some affair."^[1] "His affairs include forgiving sins, relieving distress, raising some people and bringing others low." (*Hasan*)

٢٠٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَزِيرُ
ابْنُ صَيْبِغٍ: حَدَّثَنَا يُونُسُ بْنُ حَلْبَسٍ، عَنْ أُمِّ
الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ ﷺ،
فِي قَوْلِهِ تَعَالَى: ﴿كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ﴾
[الرحمن: ٢٩] قَالَ: «مِنْ شَأْنِهِ أَنْ يَغْفِرَ
دَنَبًا، وَيَفْرَحَ كَرِيًّا، وَيَرْفَعَ قَوْمًا، وَيَخْفِضَ
آخَرِينَ».

تخريج: [حسن] أخرجه ابن أبي حاتم في تفسيره، وصححه ابن حبان (الإحسان)،
ح: ٦٨٩، وحسنه البوصيري * الوزير محله الصدق، ولحديثه طرق أخرى، وله طريق موقوف في
شعب الإيمان، وعلقه البخاري في صحيحه: ٧٩٨/٨ قبل حديث: ٤٨٧٨.

Comments:

- The *Hadith* confirms Allâh's attribute of action manifested at all times without break.
- Forgiving sins is also one such matter in which there is absolutely no intermediary between man and God. Some misguided souls think that, even in this, an intermediary is an imperative necessity. Christians believe that forgiving the sins is within the domain of their popes and priests. Hîndus consider it impossible to approach God without the mediation of the Brahmins, and it is only through them that they can have their sins forgiven. The Qur'ân, on the other hand, asks in the form of a rhetorical question: "And who can forgive sins except Allâh?" (3:135), i.e., no one has the power to do it.

Chapter 14. One Who Introduces A Good Or Evil Practice

203. It was narrated from Mundhir bin Jarir that his father

(المعجم ١٤) - بَابُ مَنْ سَنَّ سُنَّةً حَسَنَةً
أَوْ سَيِّئَةً (التحفة ١٤)

٢٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي
الشَّوَارِبِ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ

[1] *Ar-Rahmân* 55:29.

said: "The Messenger of Allāh ﷺ said: 'Whoever introduces a good practice that is followed, he will receive its reward and a reward equivalent to that of those who follow it, without that detracting from their reward in the slightest. And whoever introduces a bad practice that is followed, he will receive its sin and a burden of sin equivalent to that of those who follow it, without that detracting from their burden in the slightest.'" (Sahih)

الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَنَّ سُنَّةً حَسَنَةً فَعَمِلَ بِهَا كَانَ لَهُ أَجْرُهَا، وَمِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا لَا يُنْقُصُ مِنْ أَجُورِهِمْ شَيْئًا، وَمَنْ سَنَّ سُنَّةً سَيِّئَةً فَعَمِلَ بِهَا كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا لَا يُنْقُصُ مِنْ أَوْزَارِهِمْ شَيْئًا».

تخريج: أخرجه مسلم، الزكاة، باب الحث على الصدقة ... إلخ، ح: ١٠١٧، العلم، عن محمد بن عبدالمك و غيره به.

Comments:

- 'Introducing a good practice' means that a need was being felt for an act of virtue but no one was practising it, or else introducing a good practice would mean reviving the implementation of a *Sunnah* that had since been abandoned, and when someone revived it, others also took to following it. It would also apply to the situation where one devises a new methodology for the promotion of a proven act of virtue. Declaring an action as good and giving it currency in the society on the basis of one's own subjective opinion is a form of innovation (*Bid'ah*) which will attract retribution or punishment instead of recompense or reward from Allāh.
- 'Introducing an evil practice' means a situation where a man did an evil act which was non-existent in the society. Then, taking the cue from him, others also started doing the same. The Prophet ﷺ has warned against it.
- People engaged in the work of *Da'wah* (calling people to the right path) must be on their guard lest they themselves start doing an act or inviting others to do something, on the basis of some weak or spurious *Hadith*, not proved from the sound sources. If they do so, not only will their entire labor go to waste but they shall also have to carry on their shoulders the burden of the sins of others who followed them in that act.
- Crediting the reward or punishment for deeds done by a person to his account is an automatic operation, by the will of Allāh, in which the person concerned has no say either way. It is, therefore, meaningless to argue in support of the concept of the transference of the reward of one man's actions to another. If such a philosophy of transference were accepted, then, by the same token, the transference of a person's sins to others will also have to be accepted.

204. It was narrated that Abu Hurairah said: "A man came to the Prophet ﷺ, who encouraged the people to give charity to him. A man said: 'I have such and such,' and there was no one left in that gathering who did not give him something in charity, to a greater or lesser extent. The Messenger of Allāh ﷺ said: 'Whoever initiates a good practice that is followed, he will receive a perfect reward for that, and a reward equivalent to that of those who follow it, without that detracting from their reward in the slightest. And whoever introduces a bad practice that is followed, he will receive the complete burden of sin for that, and a burden of sin equivalent to that of those who follow it, without that detracting from their burden in the slightest.'" (*Sahih*)

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/٢٥٠ عن عبد الصمد به، وقال البوصيري: «هذا إسناد صحيح» / سقط «عن أبيه» من الأصل، وزدته من تحفة الأشراف وغيره.

205. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: "Every caller who invites people to misguidance and is followed, will have a burden of sin equal to that of those who follow him, without that detracting from their burden in the slightest. And every caller who invites people to true guidance and is followed, will have a reward equal to that of those who follow him, without that detracting from their reward

٢٠٤ - حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ ابْنِ عَبْدِ الْوَارِثِ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي أَبِي عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَحَثَّ عَلَيْهِ، فَقَالَ رَجُلٌ: عِنْدِي كَذَا وَكَذَا قَالَ، فَمَا بَيَّ فِي الْمَجْلِسِ رَجُلٌ إِلَّا تَصَدَّقَ عَلَيْهِ بِمَا قَلَّ أَوْ كَثُرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اسْتَنَّ خَيْرًا فَاسْتَنَّ بِهِ، كَانَ لَهُ أَجْرُهُ كَامِلًا، وَمَنْ أُجُورٍ مَنِ اسْتَنَّ بِهِ وَلَا يَنْقُصُ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ اسْتَنَّ شَيْئًا، فَاسْتَنَّ بِهِ، فَعَلَيْهِ وِزْرُهُ كَامِلًا، وَمِنْ أَوْزَارِ الَّذِي اسْتَنَّ بِهِ، وَلَا يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْئًا».

٢٠٥ - حَدَّثَنَا عِيسَى بْنُ حَمَادٍ الْمِصْرِيُّ: أَبَانَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ سَعْدِ بْنِ سَيَّانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «أَيُّمَا دَاعٍ دَعَا إِلَى ضَلَالَةٍ فَاتَّبَع، فَإِنَّ لَهُ مِثْلَ أَوْزَارِ مَنْ اتَّبَعَهُ وَلَا يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْئًا، وَأَيُّمَا دَاعٍ دَعَا إِلَى هُدًى فَاتَّبَع، فَإِنَّ لَهُ مِثْلَ أُجُورِ مَنْ اتَّبَعَهُ، وَلَا يَنْقُصُ مِنْ أُجُورِهِمْ شَيْئًا».

in the slightest.''' (*Hasan*)

تخريج: [إسناده حسن] وضعفه البوصيري * الراوي عن أنس رضي الله عنه حسن الحديث راجع نيل المقصود، ح: ١٥٨٥.

Comments: 204 & 205

The term 'misguidance' as used here includes things like idolatry, innovation, sinful acts and all those actions that are forbidden in Islam. As such, anyone who invites the people, or persuades them, or cooperates with them in the doing of such acts, will receive the burden of sins equivalent to that of those who follow it. 'Guidance', on the other hand, includes things like believing in the Oneness of Allāh, following the Prophet's *Sunnah*, doing the obligatory duties, and avoiding all things that are sinful or evil. Therefore, anyone who invites others to the doing of such virtuous acts will receive a reward equivalent to the reward of all those who followed him in those matters.

206. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "Whoever calls people to true guidance, will have a reward equal to that of those who follow him, without that detracting from their reward in the slightest. And whoever calls people to misguidance, will have a (burden of) sin equal to that of those who follow him, without that detracting from their sins in the slightest.'" (*Sahih*)

٢٠٦ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُمَانَ
الْعُمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ،
عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ
أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ دَعَا
إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ
اتَّبَعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا،
وَمَنْ دَعَا إِلَى ضَلَالَةٍ، فَعَلَيْهِ مِنَ الْإِثْمِ مِثْلُ
إِثْمِ مَنْ اتَّبَعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَمِهِمْ
شَيْئًا».

تخريج: أخرجه مسلم، العلم، باب من سن سنة حسنة أو سيئة ... إلخ، ح: ٢٦٧٤ من حديث العلاء به.

207. It was narrated that Abu Juhairah said: "The Messenger of Allāh ﷺ said: 'Whoever introduces a good practice that is followed after him, will have the reward for that and the equivalent of their reward, without that detracting from their reward in the slightest. Whoever introduces an evil practice that is followed after him, will bear the

٢٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو
نُعَيْمٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنِ الْحَكَمِ، عَنْ أَبِي
جُحَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَنَّ
سُنَّةً حَسَنَةً [فَعَمِلَ بِهَا بَعْدَهُ، كَانَ لَهُ أَجْرُهُ
وَمِثْلُ أُجُورِهِمْ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ
شَيْئًا، وَمَنْ سَنَّ سُنَّةً سَيِّئَةً، فَعَمِلَ بِهَا بَعْدَهُ،
كَانَ عَلَيْهِ وِزْرَةٌ وَمِثْلُ أَوْزَارِهِمْ مِنْ غَيْرِ أَنْ

burden of sin for that and the equivalent of their burden of sin, without that detracting from their burden in the slightest.” (Sahih)

يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئًا.

تخريج: [صحيح] ولشواهده انظر الأحاديث السابقة من ٢٠٣ إلى ٢٠٦.

208. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ said: ‘There is no caller who invites people to a thing but on the Day of Resurrection he will be made to stand next to that to which he called others, even if he only called one other person.’” (Da’if)

٢٠٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ لَيْثٍ، عَنْ بَشِيرِ بْنِ نَهْيِكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ دَاعٍ يَدْعُو إِلَى شَيْءٍ إِلَّا وَوُفِيَ يَوْمَ الْقِيَامَةِ لِأَزْمًا لِدَعْوَتِهِ، مَا دَعَا إِلَيْهِ، وَإِنْ دَعَا رَجُلًا رَجُلًا».

تخريج: [إسناده ضعيف] أخرجه ابن أبي عاصم في السنة، ح: ١١٢ عن ابن أبي شيبة به، وقال البوصيري: «هذا إسناده ضعيف * ليث هو ابن أبي سليم ضعفه الجمهور».

Chapter 15. One Who Revives A Sunnah That Had Died Out

209. Kathir bin ‘Abdullâh bin ‘Amr bin ‘Awf Al-Muzani said: “My father told me, narrating from my grandfather, that the Messenger of Allāh ﷺ said: ‘Whoever revives a Sunnah of mine, which people then act upon, will have a reward equivalent to that of those who act upon it, without that detracting from their reward in the slightest. And whoever introduces an innovation (Bid’ah) that is acted upon, will have a burden of sins equivalent to that of those who act upon it, without that detracting from the burden of those who act upon it in the slightest.’” (Da’if)

(المعجم ١٥) - بَابُ مَنْ أَحْيَا سُنَّةً قَدْ أُمِيتَتْ (التحفة ١٥)

٢٠٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحَبَابِ: حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَوْفِ الْمُزَنِيِّ: حَدَّثَنِي أَبِي، عَنْ جَدِّي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي فَعَمِلَ بِهَا النَّاسُ، كَانَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا لَا يَنْقُصُ مِنْ أَجْوَرِهِمْ شَيْئًا، وَمَنْ ابْتَدَعَ بِدْعَةً فَعَمِلَ بِهَا، كَانَ عَلَيْهِ أَوْزَارٌ مِنْ عَمَلٍ بِهَا لَا يَنْقُصُ مِنْ أَوْزَارِ مَنْ عَمِلَ بِهَا شَيْئًا».

تخريج: [إسناده ضعيف جداً] أخرجه الترمذي، العلم، باب ما جاء في الأخذ بالسنة واجتناب البدعة، ح: ٢٦٧٧ من حديث كثير به، وقال: «حسن» * كثير تقدم حاله، ح: ١٦٥.

210. Kathir bin ‘Abdullâh narrated from his father, that his grandfather said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever revives a *Sunnah* of mine that dies out after I am gone, he will have a reward equivalent to that of those among the people who act upon it, without that detracting from their reward in the slightest. Whoever introduces an innovation (*Bid’ah*) with which Allâh and His Messenger are not pleased, he will have a (burden of) sin equivalent to that of those among the people who act upon it, without that detracting from their sins in the slightest.’” (*Da’if*)

٢١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي كَثِيرُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي قَدْ أُمِيتَتْ بَعْدِي، فَإِنَّ لَهُ مِنَ الْأَجْرِ مِثْلَ أَجْرِ مَنْ عَمِلَ بِهَا مِنَ النَّاسِ، لَا يَنْقُصُ مِنْ أَجُورِ النَّاسِ شَيْئًا، وَمَنْ ابْتَدَعَ بِدْعَةً لَا يَرْضَاهَا اللَّهُ وَرَسُولُهُ، فَإِنَّ عَلَيْهِ مِثْلَ إِثْمِ مَنْ عَمِلَ بِهَا مِنَ النَّاسِ، لَا يَنْقُصُ مِنْ آثَامِ النَّاسِ شَيْئًا».

تخريج: [ضعيف جداً] انظر الحديث السابق.

Comments:

- a. The term ‘dying *Sunnah*’ means an action or deed perfectly in order in the sight of Islam—be it an enjoined duty or a compulsory or desirable act—that was neglected by the people out of their indolence or ignorance. And ‘reviving’ it means promoting it in the society once again.
- b. The *Hadith* holds out a stern warning to those who try to promote innovations in the society and also invite others to indulge in them.

Chapter 16. The Virtue Of One Who Learns The Qur’ân And Teaches It

(المعجم ١٦) - بَابُ فَضْلِ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (التحفة ١٦)

211. It was narrated that ‘Uthmân bin ‘Affân said that the Messenger of Allâh ﷺ said: (According to one of the narrators) Shu’bah (he) said: “The best of you’ (and according to) Sufyân (he) said: “The most excellent of you is the one who

٢١١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا شُعْبَةُ وَسُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ - قَالَ شُعْبَةُ

learns the Qur'ân and teaches it." (Sahih)

-: «خَيْرُكُمْ». - وَقَالَ سُفْيَانُ: - «أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ».

تخریج: أخرجه البخاري، فضائل القرآن، باب خيركم من تعلم القرآن وعلمه، ح: ٥٠٢٧، ٥٠٢٨ من حديث علقمة به.

212. It was narrated that 'Uthmân bin 'Affân said: "The Messenger of Allâh ﷺ said: 'The most excellent of you is the one who learns the Qur'ân and teaches it.'" (Sahih)

٢١٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عُمَانَ بْنِ عَفَّانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ».

Comments:

تخریج: [صحیح] انظر الحديث السابق.

- The test of a person's excellence, in consideration with Allâh, lies in his good deeds, although the general criterion in the world is to measure up the value and worth of a person by the yardstick of his wealth, his good looks and his status in the society, which is an incorrect criterion.
- Learning and teaching the Qur'ân means learning and teaching the reading of the Qur'ân along with its rules of recitation, articulation and intonation, as well as its meaning and interpretation. And since *Hadith* is but the explication of the Qur'ân, anyone who learns the science of *Hadith* and teaches it, is also included in that roll of honors.
- A person not following the teachings of the Qur'ân has no share in that honor, as proved from other *Ahâdith*.

213. Mus'ab bin Sa'd narrated that his father said: "The Messenger of Allâh ﷺ said: "The best of you is one who learns the Qur'ân and teaches it.'" "Then he (Mus'ab) took me (the narrator) by the hand and made me sit here, and I started to teach Qur'ân." (Da'if)

٢١٣ - حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ: حَدَّثَنَا الْحَارِثُ بْنُ نَبْهَانَ: حَدَّثَنَا عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ» قَالَ: وَأَخَذَ بِيَدِي فَأَقْعَدَنِي مَقْعَدِي هَذَا، أَفْرَىءُ.

تخریج: [إسناده ضعيف جدًا] والحديث صحيح أخرجه الدارمي: ٤٣٧/٢، فضائل القرآن باب: ٢، ح: ٣٣٣٩ من حديث الحارث به، وقال البوصيري: «هذا إسناده ضعيف لضعف الحارث ابن نبهان» وهو متروك كما في التقريب، وح: ٢١١ وغيره يغني عن حديثه.

Comments :

- a. 'Āsim whose name appears in the chain of the narrators of this *Hadith* is the well known *Imām* (authority) in the science of the Qur'ān recitation.
- b. The man gifted with the capacity to do some noble work should be advised and encouraged to occupy himself in it for the benefit of the Muslim *Ummah*, as well for the sake of his own prosperity in this world and the next.

214. It was narrated from Abu Musa Al-Ash'ari that the Prophet ﷺ said: "The likeness of the believer who recites the Qur'ān is that of a citron, the taste and smell of which are good. The likeness of a believer who does not read the Qur'ān is that of a date, the taste of which is good but it has no smell. The likeness of a hypocrite who reads the Qur'ān is that of sweet basil, the smell of which is good but its taste is bitter. And the likeness of a hypocrite who does not read the Qur'ān is that of a colocynth (bitter apple), the taste of which is bitter and it has no smell."

(*Sahih*)

تخريج: أخرجه البخاري، فضائل القرآن، باب إثم من راعى بقراءة القرآن... إلخ، ح: ٥٠٥٩ وغيره، ومسلم، صلاة المسافرين، باب فضيلة حافظ القرآن، ح: ٧٩٧ من حديث يحيى . ٤ .

Comments:

- a. Both reciting the Noble Qur'ān and implementing its teachings are acts of great virtue, and are both required of all of us. Recitation being an outward quality has been likened to the sweet smell of the fruit. Implementation, on the other hand, is an internal phenomenon, since it includes qualities like deep-rooted faith, sincerity of purpose, love and fear of Allāh, as well as righteousness of conduct and piety. As such it has been likened to the taste of the fruit.
- b. Both faith and conduct of a hypocrite are sour, but his recitation of the Qur'ān could be of benefit to others. That is the reason why he is likened to a flower whose sweet smell is sensed from afar, but its bad taste makes it unfit to eat.

٢١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأَنْجُورِ، طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ، طَعْمُهَا طَيِّبٌ وَلَا رِيحَ لَهَا، وَمَثَلُ الْمُتَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُتَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، طَعْمُهَا مُرٌّ وَلَا رِيحَ لَهَا».

215. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Allâh has His own people among mankind.' They said: 'O Messenger of Allâh, who are they?' He said: 'The people of the Qur'ân, the people of Allâh and those who are closest to Him.'" (*Hasan*)

٢١٥ - حَدَّثَنَا بَكْرُ بْنُ حَلْفٍ أَبُو بَشِيرٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ بُدْبَيْلٍ، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلَّهِ أَهْلِينَ مِنَ النَّاسِ» قَالُوا: يَا رَسُولَ اللَّهِ مَنْ هُمْ؟ قَالَ: «هُمْ أَهْلُ الْقُرْآنِ، أَهْلُ اللَّهِ وَخَاصَّتُهُ».

تخريج: [إسناده حسن] أخرجه النسائي في الكبرى في فضائل القرآن، ح: ٤٥٦، والحاكم: ٥٥٦/١ من حديث ابن مهدي به، وصححه المنذري، والبوصيري.

Comments:

The term 'people of the Qur'ân' means the reciters, the memorizers and the learners of the meaning of the Qur'ân, in the light of the *Ahâdith* of the Prophet ﷺ, as well as those who apply the teachings of the Qur'ân in their daily lives, and also those who carry its message to others.

216. It was narrated that 'Ali bin Abu Tâlib said: "The Messenger of Allâh ﷺ said: 'Whoever reads the Qur'ân and memorizes it, Allâh will admit him to Paradise and allow him to intercede for ten of his family members who all deserved to enter Hell.'" (*Da'if*)

٢١٦ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ بْنِ دِينَارِ الْحُمْصِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنْ أَبِي عَمْرٍ، عَنْ كَثِيرِ بْنِ زَادَانَ، عَنْ عَاصِمِ بْنِ [ضَمْرَةَ]، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ الْقُرْآنَ وَحَفِظَهُ أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَسَمَّعَهُ فِي عَشْرَةِ مِنْ أَهْلِ بَيْتِهِ، كُلُّهُمْ قَدْ اسْتَوْجَبَ النَّارَ».

تخريج: [إسناده ضعيف جدا] أخرجه الترمذي، فضائل القرآن، باب ما جاء في فضل قارىء القرآن، ح: ٢٩٠٥ من حديث أبي عمر حفص بن سليمان القاري به، وقال: «غريب...» وليس له إسناده صحيح * وحفص بن سليمان يضعف في الحديث بل هو متروك الحديث وشيخه مجهول.

217. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Learn the Qur'ân, recite it and go to bed, for the likeness of the Qur'ân and the one who learns it and acts upon it is that of a sack filled with musk, which spreads its fragrance

٢١٧ - حَدَّثَنَا عَمْرُو بْنُ عَبْدِ اللَّهِ الْأَوْدِيِّ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنِ الْمُقْبِرِيِّ، عَنْ عَطَاءِ مَوْلَى أَبِي أَحْمَدَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَعَلَّمُوا الْقُرْآنَ وَاقْرَؤُوهُ وَارْقُدُوا، فَإِنَّ

everywhere. And the likeness of one who learns it then goes to bed with it in his heart is that of a sack that is tied up from which no fragrance comes out.'” (Hasan)

مَثَلُ الْقُرْآنِ وَمَنْ تَعَلَّمَهُ فَقَامَ بِهِ، كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِسْكَاً يَمُوحُ رِيحُهُ كُلَّ مَكَانٍ، وَمَثَلُ مَنْ تَعَلَّمَهُ فَرَقَدَ وَهُوَ فِي جَوْفِهِ، كَمَثَلِ جِرَابٍ أَوْكِيَ عَلَى مِسْكِ» .

تخریج: [إسناده حسن] أخرجه الترمذي، فضائل القرآن، باب ما جاء في سورة البقرة وآية الكرسي، ح: ٢٨٧٦ من حديث أبي أسامة به، وقال: «حسن»، وصححه ابن خزيمة، وابن حبان.

218. It was narrated that Nâfi' bin 'Abdul-Hârith met 'Umar bin Khattâb in 'Usfân, when 'Umar had appointed him as his governor in Makkah. 'Umar asked: "Whom have you appointed as your deputy over the people of the valley?" He said: "I have appointed Ibn Abza over them." 'Umar said: "Who is Ibn Abza?" Nâfi' said: "One of our freed slaves." 'Umar said: "Have you appointed a freed slave over them?" Nâfi' said: "He has great knowledge of the Book of Allâh, is well versed in the rules of inheritance (*Farâ'id*) and is a (good) judge." 'Umar said: "Did not your Prophet ﷺ say: 'Allâh raises some people (in status) because of this Book and brings others low because of it?'" (*Sahih*)

٢١٨ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنِ عَامِرِ بْنِ وَائِلَةَ أَبِي الطُّفَيْلِ عَنْ نَافِعِ بْنِ عَبْدِ الْحَارِثِ لَقِيَ عُمَرَ بْنَ الْخَطَّابِ بِعُسْفَانَ، وَكَانَ عُمَرُ اسْتَعْمَلَهُ عَلَى مَكَّةَ، فَقَالَ عُمَرُ: مَنْ اسْتَخْلَفْتَ عَلَى أَهْلِ الْوَادِي؟ قَالَ: اسْتَخْلَفْتُ عَلَيْهِمُ ابْنَ أَبِيزَى. قَالَ: وَمَنْ ابْنُ أَبِيزَى؟ قَالَ: رَجُلٌ مِنْ مَوَالِيَنَا. قَالَ عُمَرُ: فَاسْتَخْلَفْتَ عَلَيْهِمْ مَوْلَى؟ قَالَ: إِنَّهُ قَارِئُ كِتَابِ اللَّهِ تَعَالَى، عَلِيمٌ بِالْفَرَائِضِ، قَاضٍ. قَالَ عُمَرُ: أَمَا إِنَّ نَبِيَكُمْ ﷺ قَالَ: «إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ» .

تخریج: أخرجه مسلم، صلاة المسافرين، باب فضل من يقوم بالقرآن ويعلمه ... إلخ، ح: ٨١٧ من حديث إبراهيم به.

Comments:

The *Hadith* only mentions the Book of Allâh. It, however, goes without saying, that in order to qualify for the title of a scholar of the Book, one also has to be well versed in the science of *Hadith*, since *Hadith* is both the theoretical interpretation and the practical application of the Qur'ân.

219. It was narrated that Abu Dharr said: "The Messenger of

٢١٩ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ اللَّهِ الْوَأَسِطِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ غَالِبٍ الْعَبْدَانِيُّ، عَنْ عَبْدِ

Allâh ﷺ said to me: 'O Abu Dharr! For you to come out in the morning and learn one Verse from the Book of Allâh is better for you than praying one hundred *Rak'ah*, and for you to come out and learn a matter of knowledge, whether it is acted upon or not, is better for you than praying one thousand *Rak'ah*.'" (Da'if)

الله بن زياد البَحْرَانِيّ، عَنْ عَلِيّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي دَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا دَرٍّ: لَأَنْ تَعُدَّوْا فَتَعْلَمَ آيَةً مِنْ كِتَابِ اللَّهِ، خَيْرٌ لَكَ مِنْ أَنْ تُصَلِّيَ مِائَةَ رَكْعَةٍ، وَلَأَنْ تَعُدَّوْا فَتَعْلَمَ بَابًا مِنَ الْعِلْمِ، عَمَلٌ بِهِ أَوْ لَمْ يُعْمَلْ، خَيْرٌ مِنْ أَنْ تُصَلِّيَ أَلْفَ رَكْعَةٍ».

تخريج: [إسناده ضعيف] أخرجه ابن عبد البر في جامع بيان العلم وفضله: ٢٥/١ من حديث عبدالله بن زياد به، وحسنه المنذري، وضعفه العراقي، والبوصيري وغيرهما * علي بن زيد تقدم حاله، ح: ١١٦ وتلميذه والعباداني مستوران.

Chapter 17. The Virtue Of The Scholars, And Encouragement To Seek Knowledge

(المعجم ١٧) - بَابُ فَضْلِ الْعُلَمَاءِ
وَالْحَثِّ عَلَى طَلَبِ الْعِلْمِ (التحفة ١٧)

220. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'When Allâh wills good for a person, He causes him to understand the religion.'" (Sahih)

٢٢٠ - حَدَّثَنَا بَكْرُ بْنُ خَلْفٍ، أَبُو بَشِيرٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ».

تخريج: [صحيح] أخرجه الطبراني في الصغير، ح: ٨١٠ من حديث معمر به، ورواه أحمد (٢٣٤/٢) عن عبدالأعلى به * الزهري عنن، وله شواهد كثيرة عند البخاري، ح: ٧١، ومسلم، ح: ١٠٣٧ وغيرهما.

Comments:

- Only a person well versed in the rules of *Shari'ah* concerning all important matters of life can achieve the blessings of this world and the next. This underlines the importance and need of acquiring the knowledge of religion.
- It also highlights the lofty position of teachers of religion. However, the only people capable of delivering this knowledge to the people after the passing away of the Prophet ﷺ are the scholars of religion. The Messenger of Allâh was himself a teacher, as the Qur'an says: "And he (the Prophet) will instruct them in the Book and wisdom" (2:129).

The term *Hikmah* (translated as wisdom), used in the Qur'an, stands for the understanding of the religion, namely the laws and rules of the Islamic jurisprudence.

221. It was narrated that Yunus bin Maisarah bin Halbas said: "I heard Mu'âwiyah bin Abu Sufyân narrating that the Messenger of Allâh ﷺ said: 'Goodness is a (natural) habit while evil is a stubbornness (constant prodding from Satan). When Allâh wills good for a person, He causes him to understand the religion.'" (Hasan)

تخريج: [إسناده حسن] أخرجه الطبراني في الكبير: ٣٨٥/١٩، وصححه ابن حبان، ح: ٨٢

Comments:

- The expression "Goodness is a (natural) habit" means that the knowledge of the straight path is already ingrained in human nature. Thus, a person possessed of upright nature has no difficulty treading the straight path.
- "Evil is a stubbornness" means that a person treading the path of sin is all the time contending with himself. The inciting soul pulls him to the ways of sin and tries to keep him from repentance, while his conscience tries to keep him from the ways of sin.

222. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'One Faqih (knowledgeable man) is more formidable against the *Shaitân* than one thousand devoted worshippers.'" (Da'if)

تخريج: [إسناده ضعيف جداً] أخرجه الترمذي، العلم، باب ما جاء في فضل الفقه علي العبادة، ح: ٢٦٨١ من حديث الوليد به، وقال: «غريب» روح بن جناح ضعفه الجمهور، واتهمه ابن حبان وغيره.

223. It was narrated that Kathir bin Qais said: "I was sitting with Abu Dardâ' in the mosque of Damascus, when a man came to him and said: 'O Abu Dardâ', I have come to you from Al-Madinah, the city of the Messenger of Allâh ﷺ, for a

٢٢١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا مَرْوَانَ بْنَ جَنَاحٍ، عَنْ يُونُسَ بْنِ مَيْسَرَةَ بْنِ حَلْبَسٍ أَنَّهُ حَدَّثَهُ، قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «الْخَيْرُ عَادَةٌ، وَالشَّرُّ لَجَاجَةٌ، وَمَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ».

تخريج: [إسناده حسن] أخرجه الطبراني في الكبير: ٣٨٥/١٩، وصححه ابن حبان، ح: ٨٢

٢٢٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا رَوْحُ بْنُ جَنَاحٍ، أَبُو سَعِيدٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَقِيهٌ وَاحِدٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ».

تخريج: [إسناده ضعيف جداً] أخرجه الترمذي، العلم، باب ما جاء في فضل الفقه علي العبادة، ح: ٢٦٨١ من حديث الوليد به، وقال: «غريب» روح بن جناح ضعفه الجمهور، واتهمه ابن حبان وغيره.

٢٢٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ عَاصِمِ بْنِ رَجَاءِ ابْنِ حَيَّوَةَ، عَنْ دَاوُدَ بْنِ جَبِيَلٍ، عَنْ كَثِيرِ بْنِ قَيْسٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ، فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا أَبَا الدَّرْدَاءِ أَتَيْتُكَ مِنَ الْمَدِينَةِ، مَدِينَةِ رَسُولِ اللَّهِ

Hadith which I have heard that you narrate from the Prophet ﷺ.' He said: 'Did you not come for trade?' He said: 'No.' He said: 'Did you not come for anything else?' He said: 'No.' He said: 'I heard the Messenger of Allâh ﷺ say: "Whoever follows a path in the pursuit of knowledge, Allâh will make easy for him a path to Paradise. The angels lower their wings in approval of the seeker of knowledge, and everyone in the heavens and on earth prays for forgiveness for the seeker of knowledge, even the fish in the sea. The superiority of the scholar over the worshipper is like the superiority of the moon over all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind Dinâr or Dirham, rather they left behind knowledge, so whoever takes it has taken a great share.'" (Da'if)

تخريج: [إسناده ضعيف] أخرجه أبو داود، العلم، ح: ٣٦٤١ باب في فضل العلم، من حديث عبد الله بن داود، والترمذي، ح: ٢٦٨٢، وقال: «وليس إسناده عندي بمتصل»، وصححه ابن حبان * داود ضعيف وكذا شيخه، وللحديث شواهد كثيرة ضعيفة.

Comments:

- Scholars of religion must either sit in the mosques in order to impart knowledge to the people, or hold sessions at conveniently located places where everyone—rich or poor, high or low—can reach them and profit by their teaching.
- It is a praiseworthy act if a man travels from one city or town to another, in order to gain knowledge from a learned man.
- All the creatures of Allâh love and pray for the prosperity of the man who undertakes a journey in pursuit of knowledge.
- It is a matter of great honor for the scholars of religion to be termed as the spiritual heirs of the Prophets. The honor, however, puts on their shoulders a heavy burden of responsibility to (i) make plain the essence of truth, (ii) invite the people to accept it, (iii) try to wean them away from falsehood

لِحَدِيثِ بَلَعَنِي أَنَّكَ تُحَدِّثُ بِهِ عَنِ النَّبِيِّ ﷺ، قَالَ: فَمَا جَاءَ بِكَ بِجَارِهِ؟ قَالَ: لَا. قَالَ: وَلَا جَاءَ بِكَ غَيْرُهُ؟ قَالَ: لَا. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أجنحتها رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّ طَالِبَ الْعِلْمِ يَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاءِ وَالْأَرْضِ، حَتَّى الْحَيَاتَانِ فِي الْمَاءِ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، إِنَّمَا الْوَرَثَةُ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا، إِنَّمَا وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَهُ، أَخَذَ بِحِطِّ وَافِرٍ».

and, (iv) never allow greed or fear to distract them from the doing of their duty. They should, in short, try to emulate the example of the Prophets of Allâh who were the embodiments of fortitude, sincerity of purpose, and commitment to their mission of preaching the message of Islam among the people.

224. It was narrated that Anas bin Mâlik said: "Seeking knowledge is a duty upon every Muslim, and he who imparts knowledge to those who do not deserve it, is like one who puts a necklace of jewels, pearls and gold around the neck of swines."
(*Da'if*)

٢٢٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَفْصُ
ابْنِ سُلَيْمَانَ: حَدَّثَنَا كَثِيرٌ بْنُ شَيْطَانٍ، عَنْ
مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى
كُلِّ مُسْلِمٍ. وَوَأَضِعُ الْعِلْمَ عِنْدَ غَيْرِ أَهْلِهِ
كَمُقَلَّدِ الْخَنَازِيرِ الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ».

تخریج: [إسناده ضعيف جداً] * حفص تقدم، ح: ٢١٦، وله طرق كلها ضعيفة.

Comments:

The expression 'Every Muslim' means both men and women, since following the laws of *Shari'ah* is the bounden duty of both sexes. It is, therefore, essential for both men and women to know the permissible from the prohibited in Islam. The Prophet ﷺ also taught the tenets of our faith and its demands to both the sexes alike.

225. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever relieves a Muslim of some worldly distress, Allâh will relieve him of some of the distress of the Day of Resurrection, and whoever conceals (the faults of) a Muslim, Allâh will conceal him (his faults) in this world and on the Day of Resurrection. And whoever relieves the burden from a destitute person, Allâh will relieve him in this world and the next. Allâh will help His slave so long as His slave helps his brother. Whoever follows a path in pursuit of knowledge, Allâh will make easy for him a path to Paradise. No people gather in one of the

٢٢٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ
ابْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ
الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَفَسَ عَنْ
مُسْلِمٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا، نَفَسَ اللَّهُ عَنْهُ
كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا
سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ يَسَّرَ عَلَى
مُعْسِرٍ، يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ.
وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ
أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا،
سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ
قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ
وَيَتَذَكَّرُونََهُ بَيْنَهُمْ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَنَزَلَتْ

houses of Allāh, reciting the Book of Allāh and teaching it to one another, but the angels will surround them, tranquility will descend upon them, mercy will envelop them and Allāh will mention them to those who are with Him. And whoever is hindered because of his bad deeds, his lineage will be of no avail to him.” (Sahih)

عَلَيْهِمُ السَّكِينَةُ وَعَشِيَّتُهُمُ الرَّحْمَةُ وَذَكَرَهُمُ اللَّهُ
فِيمَنْ عِنْدَهُ، وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرَعِ بِهِ
نَسَبُهُ.

تخریج: أخرجه مسلم، الذكر والدعاء، باب فضل الاجتماع على تلاوة القرآن وعلى الذكر،

ح: ٢٦٩٩ عن ابن أبي شيبة وغيره به

Comments:

- The *Hadith* confirms the fact that each and every action done by man shall have its appropriate reward or recompense from Allāh.
- Not all the retribution or recompense for the deeds of man is necessarily postponed by Allāh till the next world, since some of the punishment or reward is also given in this world.
- The *Hadith* holds out the inducement for such virtuous deeds as helping the believers in their hour of distress, concealing their faults and failures and doing one’s bit to create ease for his brethren-in-faith. All of this is meant to build relationships between the Muslims on the foundation of mutual love and well-wishing.
- Educational gatherings are like receptacles for the special mercies from Allāh. It is, therefore, important that one punctually attends and not miss his lessons in the Qur’ān and *Hadith* study circles, or in the religious institutions.
- It is a matter of great honor for the seekers of knowledge, that Allāh approvingly mentions them to the angels with Him. It means that the pursuit of knowledge is an important means of gaining nearness to Allāh.

226. It was narrated that Zirr bin Hubaish said: “I went to Safwān bin ‘Assāl Al-Murādi and he said: ‘What brought you here?’ I said: ‘I am seeking knowledge.’ He said: ‘I heard the Messenger of Allāh ﷺ say: “There is no one who goes out of his house in order to seek knowledge, but the angels lower their wings in approval of his action.”” (Hasan)

٢٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ
الرَّزَّاقِ: أُنْبَأَنَا مَعْمَرٌ، عَنْ عَاصِمِ بْنِ أَبِي
النَّجُودِ، عَنْ زُرِّ بْنِ حُبَيْشٍ قَالَ: أَتَيْتُ
صَفْوَانَ بْنَ عَسَّالِ الْمُرَادِيِّ، فَقَالَ: مَا جَاءَ
بِكَ؟ قُلْتُ: أُنْتَظِرُ الْعِلْمَ. قَالَ: فَإِنِّي سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ خَارِجٍ خَرَجَ
مِنْ بَيْتِهِ فِي طَلَبِ الْعِلْمِ إِلَّا وَضَعَتْ لَهُ

الْمَلَائِكَةُ أَجْنَحَتَهَا، رِضًا بِمَا يَصْنَعُ».

تخريج: [إسناده حسن] أخرجه أحمد: ٤/٢٣٩، ٢٤٠ عن عبدالرزاق به، وصححه ابن حبان (موارد)، ح: ٧٩.

227. It was narrated that Abu Hurairah said: "I heard the Messenger of Allāh ﷺ say: 'Whoever comes to this mosque of mine, and only comes for a good purpose, such as to learn or to teach, his status is like that of one who fights in *Jihād* in the cause of Allāh. Whoever comes for any other purpose, his status is that of a man who is keeping an eye on other people's property.'" (Hasan)

٢٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ حُمَيْدِ بْنِ صَخْرٍ، عَنِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ جَاءَ مَسْجِدِي هَذَا، لَمْ يَأْتِهِ إِلَّا لِيُخَبِّرَ بِتَعَلُّمِهِ أَوْ يُعَلِّمُهُ، فَهُوَ بِمَنْزِلَةِ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، وَمَنْ جَاءَ لِغَيْرِ ذَلِكَ فَهُوَ بِمَنْزِلَةِ الرَّجُلِ يَنْظُرُ إِلَى مَتَاعِ غَيْرِهِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٤١٨ من حديث حاتم بن إسماعيل به، وصححه ابن حبان، والحاكم، والذهبي، والبوصيري.

Comments:

- The purpose of building a mosque is not only to use it as a place for worshipping the One and Only God, but also to use it as a center for the propagation of Islam, and as a school for imparting and receiving knowledge and education.
- Engaging in the teaching of religious sciences is also a form of *Jihād*, since the real purpose of fighting in the cause of Allāh is to extricate the people from the misguided darkness of disbelief into the radiant light of Islam. So, if there were no centers for teaching and learning, it would be a difficult task to educate the new converts to Islam, which would nullify the very purpose of *Jihād*.

228. It was narrated that Abu Umâmah said: "The Messenger of Allāh ﷺ said: 'You must acquire this knowledge before it is taken away, and its taking away means that it will be lifted up.' He joined his middle finger and the one that is next to the thumb like this, and said: 'The scholar and the seeker of knowledge will share the reward, and there is no good in

٢٢٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ ابْنِ خَالِدٍ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي عَاتِكَةَ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ بِهَذَا الْعِلْمِ قَبْلَ أَنْ يُقْبَضَ، وَقَبْضُهُ أَنْ يُرْفَعَ» وَجَمَعَ بَيْنَ إِصْبَعَيْهِ الْوُسْطَى وَالَّتِي تَلِي الْإِبْهَامَ هَكَذَا، ثُمَّ قَالَ: «الْعَالِمُ وَالْمُتَعَلِّمُ شَرِيكَانِ

the rest of the people.'” (Da’if)

في الأجر، وَلَا خَيْرَ فِي سَائِرِ النَّاسِ».

تخريج: [إسناده ضعيف جداً] أخرجه الطبراني في الكبير: ٦٢/٨، ح: ٧٨٧٥ من حديث عثمان بن أبي العاتكة به * علي بن يزيد ضعيف جداً وكذا تلميذه.

229. It was narrated that ‘Abdullâh bin ‘Amr said: “The Messenger of Allâh ﷺ came out of one of his apartments one day and entered the mosque, where he saw two circles, one reciting Qur’ân and supplicating to Allâh, and the other learning and teaching. The Prophet ﷺ said: ‘Both of them are good. These people are reciting Qur’ân and supplicating to Allâh, and if He wills He will give them, and if He wills He will withhold from them. And these people are learning and teaching. Verily I have been sent as a teacher.’ Then he sat down with them.” (Da’if)

٢٢٩ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ: حَدَّثَنَا دَاوُدُ بْنُ الزُّرَيْقَانَ، عَنْ بَكْرِ بْنِ حُنَيْسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو. قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ مِنْ بَعْضِ حُجْرِهِ، فَدَخَلَ الْمَسْجِدَ، فَإِذَا هُوَ بِحَلْفَتَيْنِ: إِحْدَاهُمَا يَقْرَأُونَ الْقُرْآنَ وَيَدْعُونَ اللَّهَ، وَالْأُخْرَى يَتَعَلَّمُونَ وَيُعَلِّمُونَ. فَقَالَ النَّبِيُّ: «كُلٌّ عَلَى خَيْرٍ، هَؤُلَاءِ يَقْرَأُونَ الْقُرْآنَ وَيَدْعُونَ اللَّهَ، فَإِنْ شَاءَ أَعْطَاهُمْ وَإِنْ شَاءَ مَنَعَهُمْ، وَهَؤُلَاءِ يَتَعَلَّمُونَ وَيُعَلِّمُونَ، وَإِنَّمَا بُعِثْتُ مُعَلِّمًا» فَجَلَسَ مَعَهُمْ.

تخريج: [ضعيف] وضعفه العراقي * داود متروك وشيخه ضعفه الجمهور، وابن زياد تقدم، ح: ٥٤، وللحديث لون آخر عند الدارمي، وإسناده ضعيف لضعف الإفريقي وشيخه.

Chapter 18. He Who Conveys Knowledge

(المعجم ١٨) - بَابُ مَنْ بَلَغَ عِلْمًا

(التحفة ١٨)

230. It was narrated from Zaid bin Thâbit that the Messenger of Allâh ﷺ said: “May Allâh cause his face to shine, the man who hears what I say and conveys it (to others). There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do.”

٢٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا لَيْثُ بْنُ أَبِي سُلَيْمٍ، عَنْ يَحْيَى ابْنِ عَبَّادٍ، أَبِي هُبَيْرَةَ الْأَنْصَارِيِّ، عَنْ أَبِيهِ، عَنْ زَيْدِ بْنِ تَابِتٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَنْصَرَ اللَّهُ امْرَأً سَمِعَ مَقَالِي فَبَلَّغَهَا. قَرُبَ حَامِلٍ فَفَقِهَ غَيْرَ فِقِيهِ، وَرُبَّ حَامِلٍ فَفَقِهَ إِلَى مَنْ هُوَ أَفْقَهُ»

(One of the narrators) 'Ali bin Muhammad added to it: "There are three things because of which hatred does not enter the heart of a Muslim: Sincerity in doing an action for the sake of Allâh; being sincere towards the rulers of the Muslims; and adhering to the *Jamâ'ah* (main body) of the Muslims." (*Hasan*)

مِنْهُ» زَادَ فِيهِ عَلِيُّ بْنُ مُحَمَّدٍ: «ثَلَاثٌ لَا يَغْلُ عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ: إِخْلَاصُ الْعَمَلِ لِلَّهِ، وَالنُّصْحُ لِأَيِّمَةِ الْمُسْلِمِينَ، وَلِزُومِ جَمَاعَتِهِمْ».

تخريج: [حسن] أخرجه الطبراني في الكبير: ١٥٤/٥، ح: ٤٩٢٤ من حديث ابن نمير وغيره، ليث تقدم، ح: ٢٠٨، ولحديثه شواهد قوية عند أبي داود، والحاكم وغيرهما.

Comments:

- The *Hadith* speaks of the honor and esteem of those who engage themselves in acquiring the knowledge of *Hadith* and conveying it to others. It says that the Messenger of Allâh ﷺ himself has praised those that are engaged in this laudable task.
- The *Hadith* mentions one of the benefits of learning the *Ahâdith*, which is contained in the fact that at times it happens that a man knows the *Hadith*, but is incapable of exercising his independent judgment, or deducing the rules of *Shari'ah* that could be derived from it. But the same *Hadith* lights up with another man when it reaches him, and he is either able to draw various rules of *Shari'ah* from it, or draw more rules from it than were done by the first conveyor of the *Hadith*.
- 'Adhering to the *Jamâ'ah*' means not to create dissensions in the community, and avoid doing things that could do harm to the Muslims and good to their opponents.

231. Muhammad bin Jubair bin Mut'im narrated that his father said: "The Messenger of Allâh ﷺ stood up at Khaif in Mina and said: 'May Allâh cause his face to shine, the man who hears what I say and conveys it (to others). There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do.'" (*Hasan*)

Other chains with similar wording.

٢٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ السَّلَامِ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ ابْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ بِالْحَيْفِ مِنْ بَنِي. فَقَالَ: «نَصَرَ اللَّهُ امْرَأً سَمِعَ مَقَالَتِي فَبَلَّغَهَا، فَرَبَّ حَامِلٍ فَفَهُ غَيْرَ فِقِيهِ، وَرَبَّ حَامِلٍ فَفَهُ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ».

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا خَالِي، يَعْلَى؛ ح: وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا

سَعِيدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ ابْنِ مُطْعِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

تخریج: [حسن] أخرجه الطبراني في الكبير: ١٢٧/٢ ح ١٥٤٢ من حديث ابن نمير به * ابن إسحاق عن ابن نمير وشيخه عبدالسلام بن أبي الجنوب ضعيف، وللحديث شواهد كثيرة عند أحمد وغيره.

232. 'Abdur-Rahmân bin 'Abdullâh narrated from his father that the Prophet ﷺ said: "May Allâh cause his face to shine, the man who hears a *Hadith* from us and conveys it, for perhaps the one to whom it is conveyed may remember it better than the one who (first) hears it." (*Sahih*)

٢٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «نَضَرَ اللَّهُ امْرَأً سَمِعَ مِنَّا حَدِيثًا فَبَلَّغَهُ، فَرُبَّ مُبَلِّغٍ أَحْفَظُ مِنْ سَامِعٍ».

تخریج: [إسناده صحيح] أخرجه الترمذي، العلم، باب ما جاء في الحث على تبليغ السماع، ح: ٢٦٥٧ من حديث شعبة به، وقال: «حسن صحيح»، وصححه ابن حبان.

Comments:

- The *Hadith* contains the glad tidings that each age, even after the age of the Companions, shall have its preservers (memorizers) of *Ahâdith*, regardless of whether their number is more or less.
- Memorizing the *Ahâdith* is generally taken to mean learning them by heart, although the term would also include preserving them in black and white.

233. It was narrated that Abu Bakrah said: "The Messenger of Allâh ﷺ delivered a religious speech on the Day of Sacrifice and said: 'Let those who are present convey to those who are absent. For perhaps the one to whom it is conveyed will understand it better than the one who (first) hears it.'" (*Sahih*)

٢٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدِ الْقَطَّانِ، أَمْلَأَهُ عَلَيْنَا: حَدَّثَنَا قُرَّةُ ابْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَبْرِينَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، وَعَنْ رَجُلٍ آخَرَ هُوَ أَفْضَلُ فِي نَفْسِي مِنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: حَطَبَ رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ، فَقَالَ: «لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَإِنَّهُ رُبَّ مُبَلِّغٍ يُبَلِّغُهُ، أَوْعَى لَهُ مِنْ سَامِعٍ».

تخریج: [إسناده صحيح جليل] وأصله متفق عليه باختلاف سير، البخاري، الحج، باب الخطبة أيام منى، ح: ١٧٤١، ومسلم، القسامة، باب تغليظ تحريم الدماء... إلخ، ح: ١٦٧٩.

234. Bahz bin Hakim narrated from his father that his grandfather Mu'âwiyah Al-Qushairi said: "The Messenger of Allâh ﷺ said: 'Let the one who is present convey to the one who is absent.'" (Hasan)

٢٣٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ ح: وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا النَّضْرُ بْنُ شَمِيلٍ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ مُعَاوِيَةَ الْقُشَيْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَّا لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ».

تخریج: [إسناده حسن] أخرجه أحمد: ٥/٥ من حديث بهز به، وحسنه البوصيري.

Comments:

The expression 'Those who are absent' also includes those who, being present somewhere else at that time, were not able to hear the Prophet's word first hand. It also includes those that were to come after that period, but had the benefit of hearing the words of the Prophet ﷺ from the lips of the Companions.

235. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Let those of you who are present convey it to those of you who are absent." (Da'if)

٢٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ: أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ: حَدَّثَنِي قُدَامَةُ ابْنُ مُوسَى، عَنْ مُحَمَّدِ بْنِ الْحُصَيْنِ التَّمِيمِيِّ، عَنْ أَبِي عُلْقَمَةَ، مَوْلَى ابْنِ عَبَّاسٍ، عَنْ يَسَارٍ، مَوْلَى ابْنِ عُمَرَ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لِيُبَلِّغَ شَاهِدُكُمْ غَائِبُكُمْ».

تخریج: [إسناده ضعيف] أخرجه أبو داود، التطوع، باب من رخص فيهما... إلخ، ح: ١٢٧٨، والترمذي، ح: ٤١٩ عن أحمد بن عبدة من حديث قدامة به، وقال: «غريب» * ابن الحصين مجهول (تقريب)، والحديث السابق يغني عنه.

236. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'May Allâh cause to flourish a slave (of His) who hears my words and understands them, then he conveys them from

٢٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الدَّمَشْقِيُّ: حَدَّثَنَا مَبِشُرُ بْنُ إِسْمَاعِيلَ الْحَلَبِيِّ، عَنْ مُعَانَ ابْنِ رِفَاعَةَ، عَنْ عَبْدِ الْوَهَّابِ بْنِ بُحْتِ الْمَكِّيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ

me. There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do.'” (Hasan)

تخريج: [حسن] أخرجه أحمد عن أبي المغيرة عن معان به، وهو ضعيف لين الحديث، وللحديث طريق حسن عند ابن عبد البر في كتاب العلم.

Chapter 19. One Who Opens The Door To Good

237. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Some people open the door to good and close the door to evil, and some people open the door to evil and close the door to good. Glad tidings to those in whose hands Allâh places the keys to good, and woe to those in whose hands Allâh places the keys to evil.’” (Da’if)

تخريج: [إسناده ضعيف] أخرجه ابن أبي عاصم على اختلاف في السند * محمد بن أبي حميد ضعيف، وللحديث طرق ضعيفة عند ابن أبي عاصم وغيره.

238. It was narrated from Sahl bin Sa’d that the Messenger of Allâh ﷺ said: “This goodness contains many treasures, and for those treasures there are keys. So glad tidings to the one whom Allâh makes a key to good and a lock for evil, and woe to the one whom Allâh makes a key to evil and a lock to good.” (Da’if)

اللَّهُ ﷻ: «نَصَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالِي فَوَعَاهَا، ثُمَّ بَلَّغَهَا عَنِّي. فَرُبَّ حَامِلٍ فِئْهُ غَيْرُ فِئْيِهِ، وَرُبَّ حَامِلٍ فِئْهُ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ».

(المعجم ١٩) - بَابُ مَنْ كَانَ مِفْتَاحًا
لِلْخَيْرِ (التحفة ١٩)

٢٣٧ - حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْزُوقِيُّ: أَبَانَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ: حَدَّثَنَا حَفْصُ بْنُ عُبَيْدٍ اللَّهُ بْنُ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ النَّاسِ مَفَاتِيحَ لِلْخَيْرِ، مَعَالِيقَ لِلشَّرِّ، وَإِنَّ مِنَ النَّاسِ مَفَاتِيحَ لِلشَّرِّ، مَعَالِيقَ لِلْخَيْرِ، فَطُوبَى لِمَنْ جَعَلَ اللَّهُ مَفَاتِيحَ الْخَيْرِ عَلَى يَدَيْهِ، وَوَيْلٌ لِمَنْ جَعَلَ اللَّهُ مَفَاتِيحَ الشَّرِّ عَلَى يَدَيْهِ».

٢٣٨ - حَدَّثَنَا هَارُونَ بْنُ سَعِيدٍ الْأَيْبِيُّ، أَبُو جَعْفَرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ هَذَا الْخَيْرَ خَزَائِنٌ، وَلِتِلْكَ الْخَزَائِنِ مَفَاتِيحُ فَطُوبَى لِعَبْدٍ جَعَلَهُ اللَّهُ مِفْتَاحًا لِلْخَيْرِ، وَمِغْلَاقًا لِلشَّرِّ، وَوَيْلٌ لِعَبْدٍ جَعَلَهُ اللَّهُ مِفْتَاحًا

لِلشَّرِّ، مِفْلَاقًا لِلْخَيْرِ».

تخريج: [إسناده ضعيف] أخرجه الأصبهاني في الحلية: ٣٢٩/٨ من حديث هارون بن سعيد به، وقال: «غريب»... إلخ * عبدالرحمن بن زيد ضعيف كما في التقريب وغيره.

Comments:

Arabic phrases, literally translated here as 'keys of good' and 'locks of evil', are in fact expressions meaning 'the people who open the door of good and close the door of evil', and so on. Thus, in plain language the person possessing the keys of good is the one whom Allâh grants the ability to attract more and more people to the path of good, and block the path of evil and, thus, keep the people from falling into error. On the other hand, the person who chooses to be an associate of the Devil, would be the one who opens the door of evil through which multitudes of people go astray, and take the path of Hell. Such a man can be said to have closed the door of good on the people and kept them from taking the path of guidance.

Chapter 20. The Reward Of One Who Teaches The People

(المعجم ٢٠) - بَابُ ثَوَابِ مُعَلِّمِ النَّاسِ
الْخَيْرِ (التحفة ٢٠)

239. It was narrated that Abu Dharr said: "I heard the Messenger of Allâh ﷺ say: 'Everyone in the universe, in the heavens and on earth, prays for forgiveness for the scholar, even the fish in the sea.'" (Da'if)

٢٣٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَفْصُ ابْنِ عُمَرَ، عَنْ عُثْمَانَ بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ لَيَسْتَفِيرُ لِلْعَالِمِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ، حَتَّى الْحَيَّاتِ فِي الْبَحْرِ».

تخريج: [إسناده ضعيف] أخرجه الآجري في «أخلاق العلماء» * عثمان بن عطاء الخراساني ضعيف وكذا أبوه، وحفص بن عمر مجهول (تقريب)، وله شواهد منها الحديث السابق (٢٢٣).

Comments:

- 'Everyone in the heavens' means the angels, and 'on earth' means Allâh's creation on earth, namely animals, minerals, insects, birds and sea creatures, etc. The presence of a virtuous man on earth is a blessing for all the creatures.
- The *Hadith* confirms the high place of honor and status of teachers and preachers before Allâh. Conveyance of Allâh's Message and propagating it could be done either through word of mouth, or writing, or formal teaching, provided that the promised honor will only go to a person if he is also acting upon the knowledge he is delivering to others.

240. Sahl bin Mu'adh bin Anas narrated from his father that the Prophet ﷺ said: "Whoever teaches some knowledge will have the reward of the one who acts upon it, without that detracting from his reward in the slightest." (Hasan)

٢٤٠ - حَدَّثَنَا أَحْمَدُ بْنُ عِيسَى الْمُضَرِّيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ، قَالَ: «مَنْ عَلَّمَ عِلْمًا، فَلَهُ أَجْرٌ مِمَّنْ عَمِلَ بِهِ. لَا يَنْقُصُ مِنْ أَجْرِ الْعَامِلِ».

Comments:

It is because giving knowledge to others is also a form of preaching. The reward of one who engages in inviting others to the path of virtue has already been mentioned under *Ahādith* 205 and 206.

تخريج: [إسناده حسن] ...

241. 'Abdullāh bin Abi Qatādah narrated that his father said: "The Messenger of Allāh ﷺ said: "The best things that a man can leave behind are three: A righteous son who will pray for him, ongoing charity whose reward will reach him, and knowledge which is acted upon after his death.'" (Hasan)

٢٤١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي كَرِيمَةَ الْحَرَّانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ أَبِي عَبْدِ الرَّحِيمِ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أَنَسَةَ، عَنْ زَيْدِ بْنِ إِسْلَمَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ مَا يُخَلَّفُ الرَّجُلُ مِنْ بَعْدِهِ ثَلَاثٌ: وَلَدٌ صَالِحٌ يَدْعُو لَهُ، وَصَدَقَةٌ تَجْرِي يَبْلُغُهُ أَجْرُهَا، وَعِلْمٌ يُعْمَلُ بِهِ مِنْ بَعْدِهِ».

Another chain with similar meaning.

[قَالَ أَبُو الْحَسَنِ: وَحَدَّثَنَا أَبُو حَاتِمٍ، [عَنْ] مُحَمَّدِ بْنِ يَزِيدَ بْنِ سِنَانِ الرَّهَافِيِّ: حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ، يَعْنِي أَبَاهُ: حَدَّثَنِي زَيْدُ ابْنُ أَبِي أَنَسَةَ، عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ، عَنْ زَيْدِ بْنِ إِسْلَمَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ سَمِعْتُ رَسُولَ اللَّهِ ﷺ. فَذَكَرَ نَحْوَهُ].

تخريج: [حسن] أخرجه النسائي في الكبرى، وصححه ابن حبان، والمنذري.

Comments:

a. Children, both sons and daughters, are the priceless gifts of God. The best way to pay one's thanks to Allāh for these gifts is to give the children good education and breeding, so that they grow into good Muslims and useful

- members of the society.
- b. 'Ongoing charity' means doing things whose benefit endures for a long period of time. For instance, it is an act of ongoing charity to make provision of water to the people in a place of scarcity. Another example would be the teaching of the skills of a trade or profession to an unemployed person, so that he is able to earn his livelihood through lawful means.
- c. Teaching a branch of knowledge to someone or doing some useful scholarly work, is also an act of virtue whose reward shall endure. Works compiled by the scholars of *Ahādith* and other scholars also fall in that category; their reward shall also continue to flow to the compilers as long as the people keep benefiting by them.

242. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: 'The rewards of the good deeds that will reach a believer after his death are: Knowledge which he taught and spread; a righteous son whom he leaves behind; a copy of the Qur'ān that he leaves as a legacy; a mosque that he built; a house that he built for wayfarers; a canal that he dug; or charity that he gave during his lifetime when he was in good health. These deeds will reach him after his death.'" (Da'if)

٢٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ وَهَبِ بْنِ عَطِيَّةَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا مَرْزُوقُ بْنُ أَبِي الْهُذَيْلِ: حَدَّثَنِي الزُّهْرِيُّ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الْأَعْرَبِيُّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ، عِلْمًا عَلَّمَهُ وَنَشَرَهُ، وَوَلَدًا صَالِحًا تَرَكَهُ، وَمُصْحَفًا وَرَّثَهُ، أَوْ مَسْجِدًا بَنَاهُ أَوْ بِنَاءً لِمَنْ سَبِيلَ بَنَاهُ، أَوْ نَهْرًا أَجْرَاهُ أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ، يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ».

تخريج: [إسناده ضعيف] أخرجه البيهقي في شعب الإيمان، وصححه ابن خزيمة، وحسنه المنذري * الوليد لم يصرح بالسماع المسلسل وشيخه ضعفه الجمهور.

Comments:

The *Hadith* only mentions a few acts of virtue that would attract Allāh's mercy and form a basis for the forgiving of a person's sins and the raising of his status after his death, as though the occurrence of his good deeds were still continuing.

It may be noted that all the acts of virtue mentioned in the *Hadith* are those that the dying person had himself performed during his lifetime. Acts like the reading of the Qur'ān or performing the prayers on the dead person's behalf do not figure in the list.

243. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The best of charity is when a Muslim man gains knowledge, then he teaches it to his Muslim brother." (*Da'if*)

٢٤٣ - حَدَّثَنَا يَعْقُوبُ بْنُ حَمِيدٍ بْنِ كَاسِبٍ الْمَدَنِيُّ: حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ، عَنِ الْحَسَنِ الْبَصْرِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَفْضَلُ الصَّدَقَةِ أَنْ يَتَعَلَّمَ الْمَرْءُ الْمُسْلِمَ عِلْمًا، ثُمَّ يُعَلِّمَهُ أَخَاهُ الْمُسْلِمَ».

تخريج: [إسناده ضعيف] أخرجه المزي في تهذيب الكمال عن يعقوب به، الحسن عنن تقديم، ح: ١٧، وضعفه البوصيري.

Chapter 21. He Who Dislikes Having People Walk Behind Him

244. It was narrated from Shu'aib bin 'Abdullâh bin 'Amr that his father said: "The Messenger of Allâh ﷺ was never seen eating while reclining or making two men walk behind him." (*Sahih*)

Other chains with the same meanings.

(المعجم ٢١) - بَابُ مَنْ كَرِهَ أَنْ يُوْطَأَ عَقْبَاهُ (التحفة ٢١)

٢٤٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُؤْدَةُ بْنُ عَمْرٍو، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ شُعَيْبِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ أَبِيهِ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ مُتَّكِنًا قَطُّ، وَلَا يَطَأُ عَقْبَيْهِ رَجُلَانِ.

قَالَ أَبُو الْحَسَنِ: وَحَدَّثَنَا حَارِثُ بْنُ يَحْيَى: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ السَّامِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، قَالَ أَبُو الْحَسَنِ: وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرِ الِهْمْدَانِيُّ، صَاحِبُ الْقَفِيزِ، حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ.

تخريج: [صحيح] أخرجه أبو داود، الأئمة، باب في الأكل متكئا، ح: ٣٧٧١ عن موسى ابن إسماعيل به * شعيب هو ابن محمد بن عبدالله بن عمرو، وقوله «عن أبيه» أي عن جده عبدالله ابن عمرو كما في تحفة الأشراف (٣٠٢/٦)، ح: ٨٦٥٦) ونحوه في المستدرک (٢٧٩/٤).

Comments:

- a. It is a sign of vanity or pride on the part of a man that he walks in front and makes others walk behind him. It means that the person concerned

thinks himself superior to others and cannot bear others to walk alongside himself.

- b. Some people follow the custom that if a 'holy' man or an elderly person is sitting on a couch, they will not share the couch with him but sit on the ground. This is again a bad custom, since there is more humiliation in it than in walking behind someone.

245. It was narrated that Abu Umâmah said: "The Prophet ﷺ walked on a very hot day towards Baqi' Al-Gharqad (graveyard of Al-Madinah), and the people were walking behind him. When he heard the sound of their shoes, it affected his soul so he sat down until he made them go ahead of him, lest that make him feel too proud." (*Da'if*)

٢٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو الْمَخِيرَةَ: حَدَّثَنَا مُعَانُ بْنُ رِفَاعَةَ: حَدَّثَنِي عَلِيُّ بْنُ يَزِيدٍ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ عَنْ أَبِي أُمَامَةَ قَالَ: مَرَّ النَّبِيُّ ﷺ، فِي يَوْمٍ شَدِيدٍ الْحَرِّ نَحْوَ بَقِيعِ الْعَرْقَدِ، وَكَانَ النَّاسُ يَمْشُونَ خَلْفَهُ، فَلَمَّا سَمِعَ صَوْتَ النُّعَالِ وَقَرَّ ذَلِكَ فِي نَفْسِهِ، فَجَلَسَ حَتَّى قَدَّمَهُمْ أَمَامَهُ، لِئَلَّا يَقَعَ فِي نَفْسِهِ شَيْءٌ مِنَ الْكِبَرِ.

تخريج: [إسناده ضعيف] وضعفه البوصيري، وانظر، ح: ٢٢٨، ٢٤٥ لضعف معان وعلي ابن يزيد.

246. It was narrated that Jâbir bin 'Abdullâh said: "When the Prophet ﷺ walked, his Companions would walk in front of him, and he would leave his back for the angels." (*Hasan*)

٢٤٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ نُبَيْحِ الْعَنْزِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا مَشَى، مَشَى أَصْحَابُهُ أَمَامَهُ، وَتَرَكُوا ظَهْرَهُ لِلْمَلَائِكَةِ.

تخريج: [حسن] أخرجه أحمد: ٣/٣٠٢ عن وكيع به، وصححه البوصيري * الثوري عن عن، وحديث أبي عوانة عن الأسود شاهد له عند أحمد (٣/٣٩٧، ٣٩٨، ح: ١٥٣٥٥) وحديث شعبة (المستدرک: ٤/٢٨١) يخالفه والله أعلم.

Comments:

- a. What we learn from this *Hadith* is that it is all right, that of the people, some walk in front of the revered person and others behind him. What is forbidden is that all of them walk behind him.
- b. It is no offense to the dignity of the revered person that people walk in front of him.

Chapter 22. Taking Care Of The Seekers Of Knowledge

(المعجم ٢٢) - بَابُ الْوُصَاةِ بِطَلَبَةِ الْعِلْمِ (التحفة ٢٢)

247. Abu Sa'eed Al-Khudri narrated that the Messenger of Allāh ﷺ said: "People will come to you seeking knowledge. When you see them, say to them, 'Welcome, welcome,' in obedience to the injunctions of the Messenger of Allāh ﷺ, and instruct them in knowledge."

(One of the narrators said) "I said to Al-Hakam: 'What is 'Iqrūhum?'" He said: 'Instruct them.' " (Da'if)

٢٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَارِثِ بْنِ رَاشِدٍ الْمُصْرِيُّ: حَدَّثَنَا الْحَكَمُ بْنُ عَبْدِةَ، عَنْ أَبِي هَارُونَ الْعَبْدِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «سَيَأْتِيكُمْ أَقْوَامٌ يَطْلُبُونَ الْعِلْمَ، فَإِذَا رَأَيْتُمُوهُمْ فَقُولُوا لَهُمْ: مَرْحَبًا مَرْحَبًا بِوَصِيَّةِ رَسُولِ اللَّهِ ﷺ، وَاقْرُؤُوهُمْ».

قُلْتُ لِلْحَكَمِ: مَا «اقْرُؤُوهُمْ؟» قَالَ: عَلِّمُوهُمْ.

تخريج: [إسناده ضعيف جداً] أخرجه الترمذي، العلم، باب ما جاء في الاستيلاء بمن يطلب العلم، ح: ٢٦٥٠ من حديث أبي هارون به، وذكر كلاماً * وأبوهارون متروك، كذبه حماد ابن زيد وابن معين وغيرهما.

Comments:

- Blessed are the seekers of the knowledge as given by the Prophet ﷺ, because these are the people who have been declared as deserving of a warm welcome by the Prophet ﷺ himself. It is true that other arts and sciences do not fall in that category, yet the learning of them is also the need of the society.
- It is the duty of the scholars of religion to treat their students with kindness and love, and make them aware of the place of honor occupied by the religious sciences, so that the students feel inspired to learn them with zeal and passion, and bear with patience the hardships, if any, faced by them in their acquisition of that knowledge.

248. It was narrated that Ismā'il said: "We entered upon Hasan to inquire after him until we filled the house. He tucked up his legs,^[1] then he (Hasan) said: 'We entered upon Abu Hurairah to

٢٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ بْنِ زُرَّارَةَ: حَدَّثَنَا الْمُعَلَّى بْنُ هِلَالٍ، عَنْ إِسْمَاعِيلَ قَالَ: دَخَلْنَا عَلَى الْحَسَنِ نَعُوذُهُ حَتَّى مَلَأْنَا الْبَيْتَ، فَقَبِضَ رِجْلَيْهِ، ثُمَّ قَالَ: دَخَلْنَا عَلَى أَبِي

[1] Tucked up his legs: i.e., he was sitting with his legs stretched out in front of him, but when they entered he tucked up his legs (to sit cross-legged) as a sign of respect, good manners and giving them space.

inquire after him until we filled the house. He (Abu Hurairah) tucked up his legs and said: "We entered upon the Messenger of Allāh ﷺ until we filled the house. He was lying on his side, but when he saw us he tucked up his legs then he said: 'After I am gone, there will come to you people seeking knowledge. Welcome them, greet them and teach them.'" (*Maudu'*)

A narrator said: By Allāh! we came across some people who did not welcome us, greet us, nor teach us until we used to go to them, then they treated us rudely.

تخریج: [إسناده موضوع] معلی بن هلال كذاب، اتفق النقاد على تكذيبه.

Comments:

Shaikh Albâni has described it as a fabricated '*Hadith*'. Obviously, Al-Hasan Basri is a successor of the Companions. His only teachers were the Companions and their venerable successors. It is, therefore, hard to believe that they treated their disciples inappropriately.

249. It was narrated that Abu Hârûn Al-'Abdi said: "When we came to Abu Sa'eed Al-Khudri, he would say: 'Welcome, in accordance with the injunction of the Messenger of Allāh ﷺ, for the Messenger of Allāh ﷺ said to us: "The people will follow you; they will come to you from all parts of the earth seeking to understand the religion. So when they come to you, take care of them."' (*Da'if*)

هُرَيْرَةَ نَعُوذُهُ حَتَّى مَلَأْنَا الْبَيْتَ، فَفَبَضَّ رِجْلَيْهِ، ثُمَّ قَالَ: دَخَلْنَا عَلَى رَسُولِ اللَّهِ ﷺ حَتَّى مَلَأْنَا الْبَيْتَ، وَهُوَ مُضْطَجِعٌ لِحَنْبِهِ، فَلَمَّا رَأَى رَأَىا فَبَضَّ رِجْلَيْهِ، ثُمَّ قَالَ: «إِنَّهُ سَيَأْتِيكُمْ أَقْوَامٌ مِنْ بَعْدِي يَطْلُبُونَ الْعِلْمَ، فَارْحَبُوا بِهِمْ، وَخَيِّبُوهُمْ وَعَلِّمُوهُمْ».

قال: فَأَدْرَكْنَا، وَاللَّهِ، أَقْوَامًا، مَا رَحَبُوا بِنَا وَلَا خَيَّبُونَا وَلَا عَلِّمُونَا، إِلَّا بَعْدَ أَنْ كُنَّا نَذْهَبُ إِلَيْهِمْ فَيَجْهَرُونَ.

٢٤٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ الْعَنْقَرِيُّ: أَنَّ أَبَا سَفْيَانَ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ قَالَ: كُنَّا إِذَا أَتَيْنَا أَبَا سَعِيدٍ الْخُدْرِيَّ، قَالَ: مَرَحِبًا بِوَصِيَّةِ رَسُولِ اللَّهِ ﷺ. إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَنَا: «إِنَّ النَّاسَ لَكُمْ تَبَعٌ، وَإِنَّهُمْ سَيَأْتُونَكُمْ مِنْ أَقْطَارِ الْأَرْضِ يَتَفَقَّهُونَ فِي الدِّينِ، فَإِذَا جَاءُوكُمْ فَاسْتَوْصُوا بِهِمْ خَيْرًا».

تخریج: [ضعيف جدًا] انظر، ح: ٢٤٧.

Chapter 23. Gaining Benefit From Knowledge And Acting In Accordance With It

250. It was narrated that Abu Hurairah said: "One of the supplications that the Prophet ﷺ used to say was: 'Allāhumma, inni a'udhu bika min 'ilmin lâ yanfa'u, wa min du'â'in lâ yusma'u, wa min qalbin lâ yakhsa'u, wa min nafsin lâ tashba'u [O Allāh, I seek refuge with You from knowledge that is of no benefit, from a supplication that is not heard, from a heart that does not fear (You) and from a soul that is not satisfied].'"

(Sahih)

تخريج: [صحيح] أخرجه النسائي: ٢٨٤/٨، ح: ٥٥٣٨ من حديث أبي خالد به، وله شاهد حسن عند أبي داود، ح: ١٥٤٨، والنسائي، ح: ٥٥٣٩، وصححه الحاكم، والذهبي.

Comments:

- Beneficial knowledge for which the supplication has been made in the *Hadith*, is that knowledge which is also acted upon, since it is the virtuous deeds that are of benefit to a person not only in this world but also in the next.
- 'A supplication that is not heard' means a prayer that is not answered. 'Seeking refuge from it' means praying to Allāh to answer all of one's supplications, and enable him to articulate his supplications with all its precedent conditions, so that they are met with approval. 'A soul that is not satisfied' means a soul craving for worldly riches and fame, and position of authority. Yearning for more and more knowledge and not resting satisfied with the present, is the happy trait of a man's character. That is why we have been commanded to pray to Allāh thus: "O my Lord! Increase me in knowledge." (20:114)

251. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ used to say: 'Allāhumma, anfa'ni bima 'allamtani, wa 'allimni mâ yanfa'uni, wa zidni 'ilman. Wa'l-hamdu Lillāhi 'ala kulli hâl. [O Allāh, benefit me by that which You have taught me, and teach me that which will benefit me,

(المعجم ٢٣) - [بَابُ] الْإِنْتِفَاعِ بِالْعِلْمِ
وَالْعَمَلِ بِهِ (التحفة ٢٣)

٢٥٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ ابْنِ عَجَلَانَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ مِنْ دُعَاءِ النَّبِيِّ ﷺ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ».

٢٥١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ! انْفَعْنِي بِمَا عَلَّمْتَنِي، وَعَلِّمْنِي مَا يَنْفَعُنِي، وَزِدْنِي عِلْمًا. وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ».

and increase my knowledge. Praise is to Allâh in all circumstances].” (Da’if)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب «سبق المفردون... إلخ»، ح: ٣٥٩٩ من حديث ابن نمير به، وذكر كلامًا * موسى بن عبيدة ضعيف وشيخه مجهول (تقريب)، وليعض الحديث شواهد عند الحاكم: ٥١٠/١ .

Comments:

Alongside the prayer for grant of useful knowledge, the supplication also includes prayer to the effect that Allâh make beneficial the knowledge already granted by Him to the supplicating servant.

252. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever acquires knowledge by which the pleasure of Allâh is sought, but he only acquires it for the purpose of worldly gain, will not smell the fragrance of Paradise on the Day of Resurrection.’” (Hasan)

Another chain with similar wording.

٢٥٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ [وَسُرَيْجُ] ابْنُ التُّعْمَانِ. قَالَا: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ، أَبِي طَوَالَةَ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَعَلَّمَ عِلْمًا مِمَّا يَنْتَعَى بِهِ وَجْهَ اللَّهِ، لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ بِعَيْنِي: رِيحَهَا.

[قَالَ أَبُو الْحَسَنِ: أَنْبَأَنَا أَبُو حَاتِمٍ: حَدَّثَنَا سَعِيدُ بْنُ مَنصُورٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، فَذَكَرَ نَحْوَهُ].

تخريج: [إسناده حسن] أخرجه أبو داود، العلم، باب في طلب العلم لغير الله، ح: ٣٦٦٤ عن ابن أبي شيبة به مختصرًا، وصححه ابن حبان، والحاكم، والذهبي.

Comments:

- ‘Not to be able to smell the fragrance of Paradise’ means that the person under reference shall be far away from Paradise and, not to speak of the sight of Paradise, he shall not even get a scent of it. It so happens in the world that the scent reaches where even the sound cannot. Being so far away from Paradise obviously means that he shall straightaway go to Hell. May Allâh protect us all from this!
- Learning the religious sciences for purposes of material gains has been condemned, because a person with this characteristic would certainly misrepresent the laws of the *Shari’ah* for worldly gains, since his sole intention would be to deceive the people and get them to serve his selfish

designs. Thus, instead of guidance, he will make himself a carrier of misguidance.

- c. Acquiring the knowledge of worldly sciences with the purpose of being able to earn one's livelihood through lawful means is not included in this condemnation.

253. It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said: "Whoever seeks knowledge in order to argue with the foolish, or to show off before the scholars, or to attract people's attention, will be in Hell." (*Da'if*)

٢٥٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَمَادُ
ابْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا أَبُو كَرِبٍ الْأَزْدِيُّ،
عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ،
قَالَ: «مَنْ طَلَبَ الْعِلْمَ لِيُمارِيَ بِهِ السُّفَهَاءَ،
أَوْ لِيُبَاهِيَ بِهِ الْعُلَمَاءَ، أَوْ لِيُصْرِفَ وُجُوهَ
النَّاسِ إِلَيْهِ، فَهُوَ فِي النَّارِ».

تخریج: [إسناده ضعيف] * حماد ضعيف وشيخه مجهول (تقريب)، وللحديث شواهد عند الترمذي، ح: ٢٦٥٤.

Comments:

- a. Anyone who acquires knowledge without sincerity of intention is generally prompted by such motives as have been mentioned in the *Hadith*. His evil intention, therefore, will drive him to Hell.
- b. There are people who either want to be more and more famous among the population, and also wish that many titles are added to their names both in speech and writing. Or else their aim is to secure a high position in a religious or political organization. With these aims in view, they use various tactics for the glorification of self, and the degradation of other scholars. The main reason behind all this is their lack of sincerity.

254. It was narrated from Jābir bin 'Abdullāh that the Prophet ﷺ said: "Do not seek knowledge in order to show off in front of the scholars, or to argue with the foolish, and do not choose the best seat in a gathering, due to it (i.e. the knowledge which you have learned) for whoever does that, the Fire, the Fire (awaits him)." (*Da'if*)

٢٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَحْيٍ: حَدَّثَنَا ابْنُ
أَبِي مَرْزُومٍ: أَنبَأَنَا يَحْيَى بْنُ أَبِي بُرَيْدٍ، عَنْ ابْنِ
جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ
اللهِ أَنَّ النَّبِيَّ ﷺ، قَالَ: «لَا تَعْلَمُوا الْعِلْمَ
لِيُبَاهُوا بِهِ الْعُلَمَاءَ، وَلَا لِتُمارَوْا بِهِ السُّفَهَاءَ،
وَلَا لِتُخَيَّرُوا بِهِ الْمَجَالِسِ. فَمَنْ فَعَلَ ذَلِكَ،
فَالنَّارُ النَّارُ».

تخریج: [إسناده ضعيف] أخرجه ابن عبد البر في العلم، وصححه ابن حبان، ح: ٩٠، والحاكم: ٨٦/١، والذهبي * ابن جريج وشيخه عنعننا، وله شواهد.

255. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "There will be some people among my *Ummah* (nation) who will gain knowledge of the religion, and they will recite Qur'ân, and will say: 'We come to the rulers so that we may have some share of their worldly wealth, and we will make sure that our religious commitment is not affected,' but that will not be the case. Just as nothing can be harvested from the *Qatâd*^[1] except thorns, so nothing can be gained from being close to them except (sins).'" (*Da'if*)

(One of the narrators) Muhammad bin As-Sabbâh said: "It is as if he meant, 'except sins.'"

تخریج: [إسناده ضعيف] * الوليد بن مسلم «ثقة لكنه كثير التدلّيس والتسوية» (تقريب) وعن.

256. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Seek refuge with Allâh from the pit of grief.' They said: 'O Messenger of Allâh, what is the pit of grief?' He said: 'A valley in Hell from which Hell itself seeks refuge four hundred times each day.' It was said: 'O Messenger of Allâh, who will enter it?' He said: 'It has been prepared for reciters of the Qur'ân who want to show off their deeds. The most hateful of reciters of the Qur'ân to Allâh are those who visit the rulers.'" (*Da'if*)

٢٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَبَانَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ الْكِنْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ أَنَا مِنْ أُمَّتِي سَيَتَقَهُونَ فِي الدِّينِ، وَيَقْرءُونَ الْقُرْآنَ، وَيَقُولُونَ: نَأْتِي الْأَمْرَاءَ فَتُصِيبُ مِنْ دُنْيَاهُمْ وَنَعْتَرِلَهُمْ بِدِينِنَا، وَلَا يَكُونُ ذَلِكَ، كَمَا لَا يُجْتَنَى مِنَ الْقِتَادِ إِلَّا الشُّوْكَ، كَذَلِكَ لَا يُجْتَنَى مِنْ قُرْبِهِمْ إِلَّا».

قَالَ مُحَمَّدُ بْنُ الصَّبَّاحِ: كَأَنَّهُ يَعْنِي: الْخَطَايَا.

٢٥٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُخَارِبِيُّ: حَدَّثَنَا عَمَّارُ بْنُ سَيْفٍ، عَنْ أَبِي مُعَاذٍ الْبَصْرِيِّ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ عَمَّارِ ابْنِ سَيْفٍ، عَنْ أَبِي مُعَاذٍ، عَنْ ابْنِ سَبْرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَعَوَّذُوا بِاللَّهِ مِنْ حُبِّ الْحُزْنِ» قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا حُبُّ الْحُزْنِ؟ قَالَ: «وَادٍ فِي جَهَنَّمَ يَتَعَوَّذُ مِنْهُ جَهَنَّمُ كُلَّ يَوْمٍ أَرْبَعِمِائَةٍ مَرَّةً»

[1] Tragacanth, a thorny shrub.

Other chains of narrators.

قِيلَ: يَا رَسُولَ اللَّهِ! وَمَنْ يَدْخُلُهُ؟ قَالَ: «أُعِدَّ لِلْقُرَاءِ الْمُرَائِنِ بِأَعْمَالِهِمْ، وَإِنَّ مِنْ أَبْعَضِ الْقُرَاءِ إِلَى اللَّهِ الَّذِينَ يَزُورُونَ الْأَمْرَاءَ».

قَالَ الْمُحَارِبِيُّ: الْجَوْرَةَ. [قال أبو الحسن: حَدَّثَنَا حَازِمُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو بَكْرُ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ نُمَيْرٍ، قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ مُعَاوِيَةَ النَّصْرِيِّ، وَكَانَ ثِقَّةً، ثُمَّ ذَكَرَ الْحَدِيثَ نَحْوَهُ بِإِسْنَادِهِ].

حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَضْرٍ: حَدَّثَنَا أَبُو عَسَانَ، مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَمَّارُ بْنُ سَيْفٍ، عَنْ أَبِي مُعَاذٍ، قَالَ مَالِكُ بْنُ إِسْمَاعِيلَ: قَالَ عَمَّارٌ: لَا أَذْرِي مُحَمَّدًا أَوْ أَنَسُ بْنُ سِيرِينَ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الزهد، باب، ح: ٢٣٨٣ من حديث المحاربي به، وقال: «حسن غريب» * عمار ضعيف الحديث وكان عابداً وشيخه مجهول (تقريب).

257. It was narrated that 'Abdullāh bin Mas'ud said: "If the people of knowledge had taken care of it and presented it only to those who cared for it, they would have become the leaders of their age by virtue of that. But they squandered it on the people of wealth and status in this world in order to gain some worldly benefit, so the people of wealth and status began to look down on them. I heard your Prophet ﷺ say: 'Whoever focuses all his concerns on one issue, the concerns of the Hereafter, Allāh will suffice him and spare him the worries of this world. But whoever wanders off in concern over different worldly issues,

٢٥٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَالْحُسَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ مُعَاوِيَةَ النَّصْرِيِّ، عَنْ نَهْشَلٍ، عَنِ الضَّحَّاكِ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ، قَالَ: لَوْ أَنَّ أَهْلَ الْعِلْمِ صَانُوا الْعِلْمَ وَوَضَعُوهُ عِنْدَ أَهْلِهِ لَسَادُوا بِهِ أَهْلَ زَمَانِهِمْ، وَلَكِنَّهُمْ بَدَلُوهُ لِأَهْلِ الدُّنْيَا لِيَتَأَلَّوْا بِهِ مِنْ دُنْيَاهُمْ، فَهَاتُوا عَلَيْهِمْ، سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ: «مَنْ جَعَلَ الْهُمُومَ هَمًّا وَاحِدًا، هَمَّ آخِرَتِهِ، كَفَاهُ اللَّهُ هَمَّ دُنْيَاهُ، وَمَنْ تَشَعَّبَتْ بِهِ الْهُمُومُ فِي أَحْوَالِ الدُّنْيَا، لَمْ يَبَالِ اللَّهُ فِي أَيِّ أَوْدِيَّتِهَا هَلَكَ».

[قال أبو الحسن: حَدَّثَنَا حَازِمُ بْنُ

Allâh will not care in which of these valleys he is destroyed.”

(Da'if)

Another chain with similar wording.

يَحْيَى: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ مُعَاوِيَةَ النَّضْرِيِّ، وَكَانَ ثِقَّةً، ثُمَّ ذَكَرَ الْحَدِيثَ بِنَحْوِهِ بِإِسْنَادِهِ.

تخریج: [إسناده ضعيف جداً] أخرجه ابن أبي شيبة، وضعفه البوصيري * نهشل بن سعيد متروك، كذبه إسحاق بن راهويه، (وانظر، ح: ٤١٠٦).

Comments:

- The *Hadith* tells us that a man must keep an eye on the gains and losses of the Hereafter, even in matters mundane and temporal. A true believer thus sacrifices his worldly benefits for his gains in the Hereafter. Consequently, he relishes, rather than grieve over his worldly losses and sacrifices, and thus becomes secure from all worldly concerns.
- Neglecting the Hereafter has its evil consequences, even in this world, to the extent that anyone who does it, is always plagued by worries and concerns. He falls into grief at anything that he loses, while a true believer maintains his patience and fortitude for the simple reason that he hopes of a better reward in the Hereafter.

258. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Whoever seeks knowledge for a reason other than for the sake of Allâh, or intends it for a purpose other than for the sake of Allâh, let him take his place in Hell." (Da'if)

٢٥٨ - حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ، [وَأَبُو بَدْرٍ]، عَبَّادُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ الْهَنْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ الْهَنْدِيُّ، عَنْ أَيُّوبَ السَّخَيَّانِيِّ، عَنْ خَالِدِ بْنِ دَرِيكٍ، عَنْ ابْنِ عَمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ طَلَبَ الْعِلْمَ لِعَيْرِ اللَّهِ، أَوْ أَرَادَ بِهِ عَيْرَ اللَّهِ، فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، العلم، باب فيمن يطلب بعلمه الدنيا، ح: ٢٦٥٥ من حديث محمد ابن عباد به، وقال: «حسن غريب» * خالد بن دريك لم يدرك ابن عمر رضي الله عنهما.

259. It was narrated that Hudhaifah said: "I heard the Messenger of Allâh ﷺ say: 'Do not acquire knowledge in order to show off before the scholars, or to argue with the foolish, or to attract people's attention, for

٢٥٩ - حَدَّثَنَا أَحْمَدُ بْنُ عَاصِمٍ الْهَمْدَانِيُّ: حَدَّثَنَا بَشِيرُ بْنُ مَيْمُونٍ قَالَ: سَمِعْتُ أَشْعَثَ ابْنَ سَوَّارٍ، عَنْ ابْنِ سِيرِينَ، عَنْ خَدِيفَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَعْلَمُوا الْعِلْمَ لِيُبَاهُوا بِهِ الْعُلَمَاءُ، أَوْ لِيُتَمَارُوا

whoever does that will be in Hell.'" (*Da'if*)

بِهِ السُّفَهَاءَ، أَوْ لِيَتَضَرَّفُوا وُجُوهُ النَّاسِ إِلَيْكُمْ، فَمَنْ فَعَلَ ذَلِكَ، فَهُوَ فِي النَّارِ.

تخریج: [ضعیف] وقال البوصيري: «هذا إسناد ضعيف» * بشير بن ميمون متروك منهم وأشعث بن سوار ضعيف (تقريب)، وللحديث شواهد، منها الحديث السابق، ح: ٢٥٤.

260. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: 'Whoever seeks knowledge in order to argue with the foolish, or to show off before the scholars, or to attract people's attention, Allāh will admit him to Hell.'" (*Da'if*)

٢٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: أَنَّ أَبَا نَهْبُ بْنُ إِسْمَاعِيلَ الْأَسَدِيَّ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ سَعِيدٍ الْمُقْبِرِيُّ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَعَلَّمَ الْعِلْمَ لِيَبَاهِي بِهِ الْعُلَمَاءَ، وَبِجَارِي بِهِ السُّفَهَاءَ، وَيَضْرَفَ بِهِ وُجُوهُ النَّاسِ إِلَيْهِ أَدْخَلَهُ اللَّهُ جَهَنَّمَ».

تخریج: [ضعیف] قال البوصيري: «هذا إسناد ضعيف لاتفاقهم على ضعف عبد الله بن سعيد» وهو متروك كما في التقريب، وله شواهد منها، ح: ٢٥٤، ٢٥٩.

Chapter 24. One Who Is Asked About Knowledge But He Conceals It

261. It was narrated from Abu Hurairah that the Prophet ﷺ said: "There is no man who memorizes knowledge then conceals it, but he will be brought forth on the Day of Resurrection bridled with reins of fire." (*Hasan*)

Another chain with similar wording.

(المعجم ٢٤) - بَابُ مَنْ سُئِلَ عَنْ عِلْمٍ فَكْتَمَهُ (التحفة ٢٤)

٢٦١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا عَمَارَةُ بْنُ زَادَانَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَكَمِ: حَدَّثَنَا عَطَاءٌ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ رَجُلٍ يَحْفَظُ عِلْمًا فَيَكْتُمُهُ، إِلَّا أُتِيَ بِهِ يَوْمَ الْقِيَامَةِ مُلْجَمًا بِلِجَامٍ مِنَ النَّارِ».

قَالَ أَبُو الْحَسَنِ، أَبِي الْقَطَّانُ: وَحَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا عَمَارَةُ بْنُ زَادَانَ، فَذَكَرَ نَحْوَهُ.

تخریج: [حسن] أخرجه أبو داود، العلم، باب كراهية منع العلم، ح: ٣٦٥٨، والترمذي، ح: ٢٦٤٩ من حديث علي بن الحكم به، وقال: «حسن»، وصححه ابن حبان، ح: ٩٥، وله، شواهد عند ابن حبان، ح: ٩٦، والحاكم (١٠٢/١) وغيرهما.

Comments:

- Imâm Khattâbi is reported as saying: The knowledge under reference is the knowledge that is essential for each Muslim to have, for example the formula of ritual prayer, etc. The warning does not apply to the sciences of secondary importance, such as the knowledge of grammar, logic, philosophy and so on.
- Reply to a questioner may be avoided if there is reason to believe that the questioner will put that knowledge to unlawful uses.
- If questions are put to a person in order to test his knowledge, he must be given adequate opportunity to answer according to his knowledge, and no one else should try to help him in that, otherwise the very purpose of the examination will be failed.

262. It was narrated that 'Abdur-Rahmân bin Hurmuz Al-A'raj heard Abu Hurairah say: "By Allâh, were it not for two Verses in the Book of Allâh, I would never have narrated anything from him, meaning from the Prophet ﷺ, were it not for the Words of Allâh: Verily, those who conceal what Allâh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allâh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire."^[1] (*Sahih*)

٢٦٢ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ، مُحَمَّدٌ
ابْنُ عُثْمَانَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ
الرُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزِ الْأَعْرَجِ
أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: وَاللَّهِ! لَوْلَا آيَاتَانِ
فِي كِتَابِ اللَّهِ تَعَالَى مَا حَدَّثْتُ عَنْهُ - يَعْنِي:
عَنِ النَّبِيِّ ﷺ شَيْئاً أَبَدًا. لَوْلَا قَوْلُ اللَّهِ: ﴿إِن
الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ﴾
إِلَى آخِرِ الْآيَتَيْنِ. [البقرة: ١٧٤، ١٧٥]

^[1] *Al-Baqarah* 2:174-175.

تخریج: أخرجه البخاري، الحرث والمزارعة، باب ما جاء في الغرس، ح: ٢٣٥٠ من حديث ابن سعد، ومن غيره، ومسلم، فضائل الصحابة، باب من فضائل أبي هريرة الدوسي رضي الله عنه، ح: ٢٤٩٢ بغير هذا اللفظ، من حديث الزهري به.

Comments:

Ahādith reported in the Books of *Hadith* from Abu Hurairah ﷺ are more numerous than those reported by any other Companion. Reasons for this are as follows:

1. Emigrant Companions devoted part of their time to trade activities etc, in order to earn sustenance for themselves and their families through legitimate means. Moreover, most of the Helpers were cultivators, a profession which naturally took up a lot of their time. Abu Hurairah, however, belonged to the group known as *Ahlus-Suffah* (People of the Platform). He was not concerned about earning his bread. Instead, he devoted all his time to the acquisition of knowledge, by which reason oftentimes he even had to go hungry.
2. Abu Hurairah ﷺ did not seek knowledge from the Prophet ﷺ alone. He even turned to other Companions for the knowledge of *Ahādith* etc. in times when the Prophet ﷺ was either inside his house or busy with other things.
3. Abu Hurairah ﷺ enjoyed another point of distinction. The Prophet ﷺ had made a special supplication to Allāh to grant him good retentive memory. (*Bukhārī* 118 & *Muslim*: 6085). The Verses mentioned in the body of the *Hadith* speak of the sin of concealing knowledge, and the dire punishment awaiting those guilty of it, especially when it is necessary to reveal it.

263. It was narrated that Jābir said: "The Messenger of Allāh ﷺ said: 'When the last people of this *Ummah* curse the first, (at that time) whoever conceals a *Hadith* will be concealing what Allāh has revealed.'" (*Maudu'*)

٢٦٣ - حَدَّثَنَا الْحُسَيْنُ بْنُ أَبِي السَّرِيِّ الْعَسْقَلَانِيُّ: حَدَّثَنَا خَلْفُ بْنُ تَوَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ السَّرِيِّ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا لَعَنَ آخِرُ هَذِهِ الْأُمَّةِ أَوَّلَهَا، فَمَنْ كَتَمَ حَدِيثًا فَقَدْ كَتَمَ مَا أَنْزَلَ اللَّهُ».

تخریج: [موضوع] أخرجه ابن عدي وغيره من طرق عن خلف به * عبدالله بن السري لم يدرك محمد بن المنكدر، بل سمع هذا الحديث من سعيد بن زكريا المدائني عن عنبسة بن عبدالرحمن (متروك) رماه أبو حاتم بالوضع) عن محمد بن زاذان (متروك) عن ابن المنكدر به كما في المعجم الأوسط للطبراني، ح: ٤٣٢ .

264. Yusuf bin Ibrāhim said: 'I heard Anas bin Mālik say: "I heard the Messenger of Allāh ﷺ

٢٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ الْأَزْهَرِيِّ: حَدَّثَنَا الْهَيْثَمُ بْنُ جَوَيْلٍ: حَدَّثَنِي عَمْرُو بْنُ سَلِيمٍ: حَدَّثَنَا يُونُسُ بْنُ إِبْرَاهِيمَ قَالَ سَمِعْتُ أَنَسَ

say: "Whoever is asked about knowledge and conceals it, will be bridled on the Day of Resurrection with reins of fire." (Hasan)

ابْنُ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سُئِلَ عَنْ عِلْمٍ فَكْتَمَهُ، أُلْحِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ».

تخریج: [حسن] قال البوصيري: «هذا إسناده ضعيف، فيه يوسف بن إبراهيم، قال ابن حبان: روى عن أنس ما ليس من حديثه، لا تحل الرواية عنه» وانظر، ح: ٢٦٦.

Comments:

- a. The term 'concealing' as used here applies to a situation where a person knew the law of the *Shari'ah* but abstained from narrating it, for the benefit of others, without any reasonable excuse.
- b. This confirms the handing down of dire punishment for those who conceal their knowledge.

265. It was narrated that Abu Sa'eed Khudri said: "The Messenger of Allāh ﷺ said: 'Whoever conceals knowledge which Allāh has made beneficial for mankind's affairs of religion, Allāh will bridle him with reins of fire on the Day of Resurrection.'" (Da'if)

٢٦٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَبَّانَ بْنِ وَاقِدِ التَّمَنُغِيِّ، أَبُو إِسْحَاقَ الْوَاسِطِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَاصِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ دَا بٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَتَمَ عِلْمًا مِمَّا يَنْفَعُ اللَّهُ بِهِ فِي أَمْرِ النَّاسِ، أَمَرَ اللَّهُ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنَ النَّارِ».

تخریج: [إسناده ضعيف جدًا] قال البوصيري: «هذا إسناده ضعيف، فيه محمد بن داب، كذبه أبو زرعة وغيره ونسب إلى وضع الحديث».

266. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: 'Whoever is asked about knowledge that he has and he conceals it, will be bridled on the Day of Resurrection with reins of fire.'" (Hasan)

٢٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَفْصِ ابْنِ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ: حَدَّثَنَا أَبُو إِبرَاهِيمَ، إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ الْكُرَابِيسِيُّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سُئِلَ عَنْ عِلْمٍ يَعْلَمُهُ فَكْتَمَهُ أُلْحِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ».

تخریج: [حسن] الكرابيسي لين الحديث، ولحديثه شاهد عند أبي داود، ح: ٣٦٥٨، وانظر،

ح: ٢٦١ .

Comments: 265 & 266

It is also an act of sin to give out a law of *Shari'ah* without knowledge, simply on the basis of one's personal opinion. It is, however, a different matter if one gives an opinion based on one's independent judgment after he has done his best, but failed to find the answer either in the Qur'ân or in the Sunnah.