

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*And may the blessings and peace of Allâh
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 Allâh ﷺ

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

1. It was narrated that Abu Hurairah said: "The Messenger of Allâh 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 فَانْتَهُوا».

تخريج: [صحيح] أخرجه أحمد: ٢/٣٥٥ 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'ân confirm the assertion.
- Anything and everything the Prophet ﷺ prohibits must be avoided. Allâh 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 Allâh 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: «ادْرُونِي مَا تَرَكْتُمْ، 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)

فَخَذُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَانْتَهُوا.

تخریج: أخرجه مسلم، الفضائل، باب توقيه 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 Allâh 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.

تخریج: [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 Allâh and His Messenger." (49:1)
- The *Hadith* would also explain why 'Abdullâh bin 'Umar ﷺ, when he heard a *Hadith* from the Prophet ﷺ, neither added to it nor omitted from it anything.

5. It was narrated that Abu Dardâ' said: "The Messenger of Allâh 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 Allâh, I am leaving you upon something like *Baydâ'* (white, bright, clear path) the night and day of which are the same.'"

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

٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ الدَّمَشَقِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى بْنِ [الْقَاسِمِ بْنِ] سُمَيْعٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُلَيْمَانَ الْأَفْطَسُ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْجَرَشِيِّ، عَنْ جُبَيْرِ بْنِ نَفِيرٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَذْكُرُ الْفَقْرَ وَنَتَخَوَّفُهُ. فَقَالَ: «الْفَقْرَ تَخَافُونَ؟ وَالَّذِي نَفْسِي بِيَدِهِ لَنْصَبَنَّ عَلَيْكُمُ الدُّنْيَا صَبًّا حَتَّى لَا يُزِيغَ قَلْبَ أَحَدِكُمْ إِزَاغَةً إِلَّا هَيْبَةً. وَإِنَّمَا اللَّهُ لَقَدْ تَرَكْتُكُمْ عَلَى مِثْلِ الْبَيْضَاءِ، لَيْلَهَا وَنَهَارُهَا سَوَاءٌ».

قَالَ أَبُو الدَّرْدَاءِ: صَدَقَ وَاللَّهِ، رَسُولُ اللَّهِ ﷺ تَرَكَنَا وَاللَّهِ، عَلَى مِثْلِ الْبَيْضَاءِ، لَيْلَهَا وَنَهَارُهَا سَوَاءٌ.

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.'"

(*Sahih*)

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 مَنْصُورِينَ لَا يَضُرُّهُمْ
مَنْ خَذَلَهُمْ حَتَّى تَقُومَ السَّاعَةُ».

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 مَرَّةٍ الْحَضْرَمِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَوَّامَةً عَلَى أَمْرِ اللَّهِ لَا يَضُرُّهَا مَنْ خَالَفَهَا».

تخريج: [إسناده حسن] نصر بن علقمة الحمصي وثقه دحيم الشامي، وابن حبان، وله شاهد عند أحمد (٣٢١/٢)، 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 يَغْرِسُ فِي هَذَا الدِّينِ غَرْسًا يَسْتَعْمِلُهُمْ فِي طَاعَتِهِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢٠٠/٤ عن الهيثم بن خارجة عن الجراح به، وصححه ابن حبان (موارد)، ح: ٨٨، وقال البوصيري: «هذا إسناد 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'âwiyah 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 بْنُ كَاسِبٍ: حَدَّثَنَا الْقَاسِمُ بْنُ نَافِعٍ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ قَالَ: قَامَ مُعَاوِيَةُ خَطِيْبًا فَقَالَ: أَيْنَ عُلَمَاؤُكُمْ؟ أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَقُومُ السَّاعَةُ إِلَّا وَطَائِفَةٌ مِنْ أُمَّتِي ظَاهِرُونَ عَلَى النَّاسِ، لَا يُبَالُونَ مَنْ خَذَلَهُمْ وَلَا مَنْ نَصَرَهُمْ».

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

Comments:

- "Where are your scholars?" because there were very few senior Companions at that time."
- "...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.
- 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».

تخریج: أخرجه مسلم، الإمارة، 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 مُجَالِدًا يَذْكُرُ عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَخَطَّ خَطًّا. وَخَطَّ خَطَّيْنِ عَنِ يَمِينِهِ، وَخَطَّ خَطَّيْنِ عَنِ يَسَارِهِ، ثُمَّ وَضَعَ يَدَهُ فِي الْخَطِّ الْأَوْسَطِ فَقَالَ: «هَذَا سَبِيلُ اللَّهِ». ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ﴾. [الأنعام:

[١٥٣

تخریج: [إسناده ضعيف] أخرجه أحمد: ٣/٣٩٧ عن عبدالله 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'dikarîb Al-Kindî 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 الْحُبَابِ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ: حَدَّثَنِي الْحَسَنُ بْنُ جَابِرٍ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبِ الْكِنْدِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

[1] Al-An'âm 6:153.

narrated, he will say: 'The Book of Allâh 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 Allâh ﷺ has forbidden is like that which Allâh 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 مِثْلُ مَا حَرَّمَ اللَّهُ».

تخریج: [إسناده حسن] أخرجه الترمذي، العلم، باب ما نهى عنه أن يقال . . . إلخ، ح: 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 'Ubaidullâh bin Abu Râfi' from his father, that the Messenger of Allâh 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 Allâh, we will follow.'" (*Sahih*)

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

تخریج: [إسناده صحيح] أخرجه أبو داود، السنة، باب في لزوم السنة، ح: ٤٦٠٥، والترمذي، ح: ٢٦٦٣ من حديث سفیان به، وقال الترمذي: «حسن» وصححه ابن حبان، ح: ١٣، والحاكم، والذهبي (١٠٨/١، ١٠٩).

Comments:

- Just as compliance with the commandments of the Messenger of Allâh 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
الْعُثْمَانِيُّ: 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 اصطلحوا 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 رُمْحِ بْنِ الْمُهَاجِرِ الْمِصْرِيُّ: أُنْبَأَنَا اللَّيْثُ بْنُ 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: سَرِحَ الْمَاءُ يَمُرُّ. فَأَبَى عَلَيْهِ. فَاخْتَصَمَا 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 وَجْهَ رَسُولِ اللَّهِ ﷺ ثُمَّ قَالَ: «يَا زُبَيْرُ، اسْقِ. ثُمَّ أَحْسِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ» قَالَ: فَقَالَ الزُّبَيْرُ: وَاللَّهِ، إِنِّي لِأَحْسِبُ هَذِهِ الْآيَةَ نَزَلَتْ فِي ذَلِكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾. [النساء: ٦٥]

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

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

تخریج: 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 النَّيْسَابُورِيُّ:
حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا 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 لَهُ: إِنَّا لَنَمْنَعُهُنَّ، فَقَالَ: فَغَضِبَ غَضَبًا شَدِيدًا، وَقَالَ: أَحَدْتُكَ عَنْ رَسُولِ اللَّهِ ﷺ وَتَقُولُ: إِنَّا لَنَمْنَعُهُنَّ؟

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

Comments:

- a. 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.
- b. 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.
- c. If a show of sternness is likely to be more effective, it is all right to adopt this course of action.
- d. 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 عُمَرَ، قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ أَنَّهُ كَانَ جَالِسًا إِلَى جَنْبِهِ ابْنُ أَخٍ لَهُ، فَخَذَفَ فَنَهَا، وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهَا. وَقَالَ: «إِنَّهَا لَا تَصِيدُ صَيْدًا وَلَا تَنْكِي عَدُوًّا، وَإِنَّهَا تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ». قَالَ: فَعَادَ ابْنُ أَخِيهِ يَخْذِفُ، فَقَالَ: أَحَدْتُكَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهَا، [ثُمَّ عُدَّتْ تَخْذِفُ؟] لَا أَكَلِّمُكَ أَبَدًا.

never speak to you again.'"

(Sahih)

تخریج: أخرجه مسلم، الصيد والذبائح، باب إباحة ما يستعان به على الاضطیاد والعدو... الخ، ح: ۱۹۵۴ من حدیث 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).'Ribâ involved in this, except in cases where there is a delay." 'Ubâdah said to him: "I tell you a *Hadith* from the

۱۸ - 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 غَزَا مَعَ مُعَاوِيَةَ أَرْضَ الرُّومِ. فَنظَرَ إِلَى النَّاسِ وَهُمْ يَتَبَايَعُونَ كِسْرَ الذَّهَبِ بِالدَّنَانِيرِ، وَكِسْرَ الْفِضَّةِ بِالدَّرَاهِمِ. فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنَّكُمْ تَأْكُلُونَ الرِّبَا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَبْتَاعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا مِثْلًا بِمِثْلٍ، لَا زِيَادَةَ بَيْنَهُمَا وَلَا نِظْرَةَ». فَقَالَ لَهُ مُعَاوِيَةُ: يَا أَبَا الْوَلِيدِ! لَا أَرَى الرِّبَا فِي هَذَا إِلَّا مَا كَانَ مِنْ نِظْرَةٍ، فَقَالَ عُبَادَةُ: أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ وَتُحَدِّثُنِي عَنْ رَأْيِكَ! لَئِنْ أَخْرَجَنِي اللَّهُ لَا

Messenger of Allâh ﷺ, and you tell me your opinion! If Allâh 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 Khattâb 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'âwiyah. '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'âwiyah and said: "You have no authority over him; make the people follow what he says, for he is right." (*Hasan*)

أَسَايِكَ 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 مُسَاكَّتِهِ. فَقَالَ: ارْجِعْ يَا أَبَا الْوَلِيدِ! إِلَى أَرْضِكَ، فَقَبَّحَ اللَّهُ أَرْضًا لَسْتُ فِيهَا وَأَمْثَالِكَ، وَكَتَبَ إِلَى مُعَاوِيَةَ: لَا إِمْرَةٌ لَكَ عَلَيْهِ وَاحِدٍ النَّاسِ عَلَى مَا قَالَ، فَإِنَّهُ هُوَ الْأَمْرُ.

تخريج: [إسناده حسن] * قيصة 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 *Ijtihâd* (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 ؓ appreciated the position taken by him so much

that he declared to Mu'âwiyah ﷺ that 'Ubâdah 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'ân 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. 'Abdullâh bin Mas'ud said: "When I tell you of a *Hadith* from the Messenger of Allâh ﷺ, then think of the Messenger of Allâh 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: ٣٨٥/١، ٤١٥ عن يحيى به، وقال البوصيري: «هذا إسناد فيه انقطاع * عون بن عبدالله لم يسمع من عبدالله بن مسعود».

20. It was narrated that 'Ali bin Abu Tâlib said: "When I narrate a *Hadith* from the Messenger of Allâh 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 مُرَّةَ، 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: ١٢٢/١، ١٢٦ من حديث شعبة به، وقال البوصيري: «هذا إسناد 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'ân and other traditions of the Prophet ﷺ.
- b. Just as some of the Verses of the Qur'ân 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 Allâh. Traditions referring to the attributes of Allâh 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 أَحَدَكُمْ عَنِّي الْحَدِيثَ وَهُوَ مُتَكِبٌ عَلَى أَرِيكَتِهِ فَيَقُولُ: اقْرَأْ قُرْآنًا. مَا قِيلَ مِنْ قَوْلٍ حَسَنٍ فَأَنَا قُلْتُهُ».

تخریج: [ضعیف] * عبدالله بن سعید المقبري متروك (تقریب)، وله طريق آخر ضعيف عند أحمد: ٢/٤٨٣، 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 عَبَّادِ بْنِ آدَمَ: حَدَّثَنَا

to a man: "O son of my brother, when I narrate a *Hadith* of the Messenger of Allâh 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 هَذَا ابْنُ السَّرِيِّ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ قَالَ لِرَجُلٍ: يَا ابْنَ أَخِي! إِذَا حَدَّثْتَكَ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا فَلَا تَضْرِبْ لَهُ الْأَمْثَالَ.

[قَالَ أَبُو الْحَسَنِ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ الْكُرَّائِسِيُّ: حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، عَنْ شُعْبَةَ، عَنْ عَمْرٍو بْنِ مُرَّةَ، مِثْلَ حَدِيثِ عَلِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ].
تخریج: [إسناده حسن] انظر، ح: ٤٨٥.

Comments:

Abu Hurairah ؓ 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 *Ahâdith* From The Messenger Of Allâh 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 Allâh ﷺ said.' Then one evening, he said: 'The Messenger of Allâh 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 التَّوْقِي فِي الْحَدِيثِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٣)

٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنِ ابْنِ عَوْنٍ. حَدَّثَنَا مُسْلِمُ الْبَطْنِيُّ، عَنْ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنْ أَبِيهِ، عَنْ عَمْرٍو بْنِ مَيْمُونٍ قَالَ: مَا أَخْطَأَنِي ابْنُ مَسْعُودٍ عَشِيَّةَ خَمِيسٍ إِلَّا أَتَيْتُهُ فِيهِ. قَالَ: فَمَا سَمِعْتَهُ يَقُولُ بِشَيْءٍ قَطُّ قَالَ رَسُولُ اللَّهِ ﷺ. فَلَمَّا كَانَ ذَاتَ عَشِيَّةٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. قَالَ، فَتَنَزَّرْتُ 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 أَزْرَارُ قَمِيصِهِ، قَدْ اغْرُورَقَتْ
عَيْنَاهُ، وَانْتَفَحَتْ أَوْدَاجُهُ. قَالَ: أَوْ دُونَ
ذَلِكَ. أَوْ فَوْقَ ذَلِكَ. أَوْ قَرِيبًا مِنْ ذَلِكَ. أَوْ
شَيْهًا 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 '*Ashiyah*' 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.'"^[1] (*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 فَفَرَعَ مِنْهُ قَالَ: أَوْ
كَمَا قَالَ رَسُولُ اللَّهِ ﷺ.

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

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 عَمْرٍو بْنِ مَرْة، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى قَالَ: قُلْنَا لَزَيْدِ بْنِ أَرْقَمَ: حَدَّثَنَا عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: كَبِرْنَا وَنَسِينَا وَالْحَدِيثُ عَنْ رَسُولِ اللَّهِ ﷺ شَدِيدٌ.

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

Comments: 24 & 25

- It clearly shows that the Companions considered a *Hadith* something quite great and momentous. They, therefore, only narrated what they remembered well.
- 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.
- 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 عَمْرٍو سَنَةً فَمَا سَمِعْتُهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ شَيْئاً.

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

Comments:

- '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.
- 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 الْعَنْبَرِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَبَانَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّا كُنَّا نَحْفَظُ الْحَدِيثَ، وَالْحَدِيثُ يُحْفَظُ عَنْ رَسُولِ اللَّهِ ﷺ. فَأَمَّا إِذَا رَكِبْتُمُ 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'ân 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 قَرْظَةَ بْنِ كَعْبٍ قَالَ: بَعَثَنَا عُمَرُ بْنُ الْخَطَّابِ إِلَى الْكُوفَةِ وَشِيعَنَا. فَمَشَى مَعَنَا إِلَى مَوْضِعٍ يُقَالُ لَهُ صِرَارٌ. فَقَالَ: أَتَدْرُونَ لِمَ مَشَيْتُ مَعَكُمْ؟ قَالَ: قُلْنَا: لِحَقِّ صُحْبَةِ رَسُولِ اللَّهِ ﷺ وَلِحَقِّ الْأَنْصَارِ. قَالَ: لَكِنِّي مَشَيْتُ مَعَكُمْ لِحَدِيثِ أَرَدْتُ أَنْ أُحَدِّثَكُمْ بِهِ، فَأَرَدْتُ أَنْ تَحْفَظُوهُ لِمَمَشَايَ مَعَكُمْ. إِنَّكُمْ تَقْدَمُونَ عَلَى قَوْمٍ، لِلْقُرْآنِ فِي صُدُورِهِمْ هَزِيرٌ كَهَزِيرِ الْمَرْجَلِ. فَإِذَا رَأَوْكُمْ مَدُّوا إِلَيْكُمْ أَعْنَاقَهُمْ وَقَالُوا: أَصْحَابُ مُحَمَّدٍ. فَأَقْلُوا الرُّوَايَةَ عَنْ رَسُولِ اللَّهِ ﷺ، ثُمَّ أَنَا شَرِيكُكُمْ.

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

Comments:

- a. To be moved by the reading of the Qur'ân and the melting of the heart by it, is the characteristic of a true believer, and the sign of the tenderness of the heart.
- b. Along with the Qur'ân, 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.
- c. 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.
- d. 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: صَحَبْتُ

Prophet ﷺ." (Sahih)

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

تخریج: [إسناده صحيح] وأصله عند البخاري، المغازي، باب «إذ همت طائفتان منكم... إلخ»، 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
الْكَذِبِ عَلَى 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 غَامِرٍ بْنُ زُرَّارَةَ
وإِسْمَاعِيلُ 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».

تخریج: [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 Allâh, although the *Hadith* scholars would not even then accept his narrations.

31. It was narrated that 'Ali said: "The Messenger of Allâh 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 شَرِيكُ،
عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ عَلِيٍّ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكْذِبُوا عَلَيَّ،
فَإِنَّ الْكَذِبَ عَلَيَّ يُوَلِّجُ 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 Allâh 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 الْمِصْرِيُّ:
حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ ابْنِ شَهَابٍ، عَنْ
أَنْسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَنْ كَذَبَ عَلَيَّ - حَسِبْتُهُ قَالَ: مُتَعَمِّدًا -
فَلْيَتَّبِعُوا 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 Allâh 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 فَلْيَتَّبِعُوا 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 تَقَوَّلَ عَلَيَّ مَا لَمْ أَقُلْ، فَلْيَبْتَوِّأْ مَقْعَدَهُ مِنَ النَّارِ».

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

35. It was narrated that Abu Qatâdah said: "While he was on this pulpit, I heard the Messenger of Allāh ﷺ saying: 'Beware of narrating too many *Ahâdith* 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 التَّمِيمِيُّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَعْبَدِ بْنِ كَعْبٍ، عَنْ أَبِي قَتَادَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَى هَذَا الْمِنْبَرِ: «إِيَّاكُمْ وَكَثْرَةَ الْحَدِيثِ عَنِّي، فَمَنْ قَالَ عَلَيَّ فَلْيَقُلْ حَقًّا أَوْ صِدْقًا. وَمَنْ تَقَوَّلَ عَلَيَّ مَا لَمْ أَقُلْ، فَلْيَبْتَوِّأْ 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 'Abdullâh bin Zubair that his father said: "I said to Zubair bin 'Awwâm: 'Why do I not hear you narrating *Ahâdith* 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 بَشِيرٍ قَالَا: حَدَّثَنَا غُنْدَرٌ مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَّادِ 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 فَلْيَبْتَوِّأْ 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 Allâh ﷺ said: 'Whoever tells lies about me deliberately, let him take his place in Hell.'" (Sahih)

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

تخریج: [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 *Ahâdith*. A look at the reasons for fabrication would by itself indicate why the narrating of such *Ahâdith*, 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 *Ahâdith* create doubts about the infallibility of the Prophets, degrade the position of the scholars, and defile the fair face of Islam. Circulation of such *Ahâdith* is, moreover, a major factor in the prevalence of innovations in the community. Therefore, the danger of citing fabricated *Ahâdith* is clear.

Chapter 5. He Who Narrated (A Hadith) From The Messenger Of Allâh 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، عَنِ عَلِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَدَّثَ عَنِّي حَدِيثًا وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ».

تخریج: [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 قَالَا: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ 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 الثقات . . . إلخ عن ابن ابي 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 فَضَيْلٍ، عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَوَى عَنِّي حَدِيثًا وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبَيْنِ».

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: أَنْبَأَنَا الْحَسَنُ ابْنُ مُوسَى الْأَشْيَبِيُّ 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 Allâh 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 سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَيْبَةَ، عَنْ الْمُغِيرَةَ 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 *Ahâdith* 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 Allâh ﷺ is among the worst of all lies in the world.

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

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

42. Yahya bin Abu Mutâ' said: "I heard 'Irbâd bin Sâriyah say: 'One day, the Messenger of Allâh 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 Allâh, you have delivered a speech of farewell, so enjoin something upon us.' He said: 'I urge you to fear Allâh, 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

٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ بْنِ ذَكْوَانَ الدَّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ يَعْنِي: ابْنَ زُرَّارٍ: حَدَّثَنِي يَحْيَى بْنُ أَبِي الْمُطَاعِ، قَالَ: سَمِعْتُ الْعِرْبَاضَ بْنَ سَارِيَةَ يَقُولُ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ، ذَاتَ يَوْمٍ، فَوَعظَنَا مَوْعِظَةً بَلِيغَةً وَجِلَّتْ مِنْهَا الْقُلُوبُ وَذَرَفَتْ مِنْهَا الْعُيُونُ. فَقِيلَ: يَا رَسُولَ اللَّهِ! وَعَظْتَ مَوْعِظَةً مُودِعٍ، فَأَعْهَدَ إِلَيْنَا بَعْدَهُ. فَقَالَ: «عَلَيْكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ عَبْدًا حَبَشِيًّا. وَسَتْرُونَ مِنْ بَعْدِي اخْتِلَافًا شَدِيدًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَالْأُمُورَ الْمُخْدَعَاتِ، 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 Allâh, 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'an and *Hadith*.
- Life stories of the Rightly-Guided Caliphs are the shining examples of adherence to the dictates of the Qur'an 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-Rahmân bin 'Amr As-Sulami that he heard Al-'Irbâd bin Sâriyah say: "The Messenger of Allâh ﷺ delivered a moving speech to us which made our eyes flow with tears and made our hearts melt. We said: 'O Messenger of Allâh, 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 بِشْرِ بْنِ مَنْصُورٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ السَّوَّاقُ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ ضَمْرَةَ بْنِ حَبِيبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو السُّلَمِيِّ أَنَّهُ سَمِعَ الْعِرْبَابِضَ ابْنَ سَارِيَةَ يَقُولُ: وَعَظَنَا رَسُولُ اللَّهِ ﷺ مَوْعِظَةً دَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ. فَقُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّ هَذِهِ لَمَوْعِظَةٌ مُودَّعٍ. فَمَاذَا تَعْهَدُ إِلَيْنَا؟ قَالَ: «قَدْ تَرَكْتُكُمْ عَلَى الْبَيْضَاءِ، لَيْلُهَا كَنَهَارِهَا. لَا يَزِيغُ عَنْهَا بَعْدِي إِلَّا هَالِكٌ، مَنْ يَعِشْ مِنْكُمْ فَسِيرَى 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*)

سُتِّي وَسُنَّةُ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ،
عَضُوا عَلَيْهَا بِالنَّوَاجِدِ. وَعَلَيْكُمْ بِالطَّاعَةِ،
وَإِنْ عَبْدًا حَبَشِيًّا. فَإِنَّمَا الْمُؤْمِنُ كَالْجَمَلِ
الْأَنْفِ، حَيْثُمَا قِيدَ اتَّقَادًا.

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 (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 ثَوْرُ 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*)

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

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.

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

٤٥ - حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ، وَأَحْمَدُ بْنُ ثَابِتِ الْجَحْدَرِيُّ قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا حَاطَبَ أَحْمَرَّتْ عَيْنَاهُ وَعَلَا صَوْتُهُ وَاشْتَدَّ غَضَبُهُ كَأَنَّهُ مُنْذِرُ جَيْشٍ، يَقُولُ: «صَبَّحَكُمْ مَسَاكِمٌ». وَيَقُولُ: «بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ». وَيَقْرُنُ بَيْنَ إِصْبَعَيْهِ السَّبَابَةَ وَالْوُسْطَى. ثُمَّ يَقُولُ: «أَمَّا بَعْدُ. فَإِنَّ خَيْرَ الْأُمُورِ كِتَابُ اللَّهِ. وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَشَرَّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ». وَكَانَ يَقُولُ: «مَنْ تَرَكَ مَا لَّا فَلَإِهِلِهِ، وَمَنْ تَرَكَ دِينًا أَوْ ضِيَاعًا فَعَلَيَّْ وَإِلَيَّ».

عبدالوهاب به.

- c. The sum total of the true path is in following the Book of Allâh 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 Allâh 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 *Hadith*. 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 'Abdullâh bin Mas'ud that the Messenger of Allâh ﷺ said: "Verily, there are two things – words and guidance. The best words are the Words of Allâh, 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 عُبَيْدِ بْنِ مَيْمُونِ
الْمَدَنِيِّ، أَبُو عُبَيْدٍ: حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ
ابْنِ جَعْفَرِ بْنِ أَبِي كَثِيرٍ، عَنْ مُوسَى بْنِ عُقْبَةَ،
عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ
عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«إِنَّمَا هُمَا اثْنَتَانِ: الْكَلَامُ وَالْهَدْيُ، فَأَحْسَنُ
الْكَلَامِ كَلَامُ اللَّهِ، وَأَحْسَنُ الْهَدْيِ هَدْيُ
مُحَمَّدٍ، أَلَا 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) وعنمن، (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 يَطُولَنَّ عَلَيْكُمُ
الْأَمَدُ فَتَقْسُو قُلُوبِكُمْ، أَلَا إِنَّ مَا هُوَ آتٍ
قَرِيبٌ، وَإِنَّمَا الْبَعِيدُ مَا لَيْسَ بِآتٍ. أَلَا إِنَّمَا
الشَّقِيَّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ، وَالسَّعِيدُ مَنْ
وَعِظَ بِغَيْرِهِ: أَلَا إِنَّ قِتَالَ الْمُؤْمِنِ كُفْرٌ وَسِبَابُهُ
فُسُوقٌ، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ
ثَلَاثٍ. أَلَا وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ لَا
يَصْلُحُ بِالْحَدِّ وَلَا بِالْهَزْلِ، وَلَا يَعِدُّ الرَّجُلُ
صَبِيَّهُ ثُمَّ لَا يَقِي لَهُ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى
الْفُجُورِ، وَإِنَّ الْفُجُورَ 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 كَذَابًا».

٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خِدَاشٍ:
حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ: حَدَّثَنَا أَيُّوبُ. ح:
وَحَدَّثَنَا أَحْمَدُ بْنُ ثَابِتِ الْجَحْدَرِيُّ، وَيَحْيَى
ابْنُ حَكِيمٍ، قَالَا: 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 مُحْكَمَاتٌ هُنَّ أُمُّ
الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ﴾ - إِلَى قَوْلِهِ -: ﴿وَمَا
يَذَكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾. [آل عمران: ٧]

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

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 بَشِيرٍ، قَالَ: حَدَّثَنَا حَجَّاجُ ابْنُ دِينَارٍ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا ضَلَّ قَوْمٌ بَعْدَ هُدَى كَانُوا عَلَيْهِ إِلَّا أُوْتُوا 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 خِدَاشٍ الْمُؤَصِّلِيُّ. قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مِحْصَنِ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي عَبْلَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الدَّيْلَمِيِّ، 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» .

تخريج: [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 مَنْصُورٍ الْخِطَّاطُ، 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» .

تخريج: [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، وَهَارُونَ بْنُ إِسْحَاقَ، قَالَا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ سَلْمَةَ بْنِ وَرْدَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَرَكَ الْكُذْبَ وَهُوَ بَاطِلٌ بُنِيَ لَهُ قَصْرٌ فِي رَبَضِ الْجَنَّةِ، وَمَنْ تَرَكَ الْمِرَاءَ، وَهُوَ مُحِقٌّ بُنِيَ لَهُ فِي وَسْطِهَا، وَمَنْ حَسَنَ خُلُقَهُ بُنِيَ لَهُ فِي أَعْلَاهَا» .

تخريج: [حسن] أخرجه الترمذي، البر والصلوة، 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 Allâh. 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 'Abdullâh bin 'Amr bin 'Âs that the Messenger of Allâh ﷺ said: 'Allâh 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، وَعَبْدَةُ، وَأَبُو مُعَاوِيَةَ، وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَمُحَمَّدُ بْنُ بَشِيرٍ، ح: وَحَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَمَالِكُ بْنُ أَنَسٍ، وَحَفْصُ بْنُ مَيْسَرَةَ، وَشُعَيْبُ 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، يَنْتَزِعُهُ مِنَ النَّاسِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، فَإِذَا لَمْ يَبْقَ 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 فيصلون 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 الْخَوْلَانِيُّ، عَنْ أَبِي عَثْمَانَ مُسْلِمِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَفْتِيَ بِفُتْيَا غَيْرِ ثَبَتٍ، فَإِنَّمَا إِثْمُهُ عَلَى مَنْ أَفْتَاهُ».

تخریج: [إسناده حسن] أخرجه أبو داود، العلم، باب التوقي في الفتيا، ح: ٣٦٥٧ من حديث عبدالله 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 رِشْدِينُ بْنُ سَعْدٍ، وَجَعْفَرُ بْنُ عَوْنٍ، عَنْ 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 فَرِيضَةٌ عَادِلَةٌ».

تخریج: [إسناده ضعيف] أخرجه أبو داود، الفرائض، باب ما جاء في تعليم الفرائض، ح: ٢٨٨٥ من حديث عبدالرحمن الإفريقي به، وهو ضعيف كشيخه (تقريب)، والحديث ضعفه 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، سَجَّادٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَمَوِيُّ، عَنْ مُحَمَّدِ ابْنِ سَعِيدِ بْنِ حَسَّانَ، عَنْ عُبَادَةَ بْنِ نُسَيْبٍ، 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، فَاقِفْ حَتَّى تُبَيِّنَهُ أَوْ تَكْتُبَ إِلَيَّ فِيهِ».

تخریج: [إسناده موضوع] * محمد بن سعيد المصلوب كذاب كما قال النسائي 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، أَبْنَاءُ سَبَايَا الْأُمَمِ، فَقَالُوا بِالرَّأْيِ، فَضَلُّوا وَأَضَلُّوا».

تخریج: [إسناده ضعيف] أخرجه الطبراني كما في الجامع الصغير للسيوطي * عبدة: لم يلق ابن عمرو (تحفة الأشراف: ٣٦٠/٦)، وحاتثة 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 إِمَاطَةُ الْأَدَى عَنِ الطَّرِيقِ. وَأَزْفَعُهَا قَوْلُ - 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 يَزِيدَ 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 سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُشَيْرٍ، عَنِ الْأَعْمَشِ؛ ح: وَحَدَّثَنَا عَلِيُّ ابْنُ مَيْمُونِ الرَّقِّيُّ: حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَرَدَلٍ مِنْ كِبَرٍ، وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرَدَلٍ مِنْ إِيْمَانٍ».

تخریج: أخرجه مسلم، الإيمان، باب تحريم الكبر وبيانه، ح: ٩١ من حديث سويد بن سعيد

وغیره به.

Comments:

- 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.
- 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: أُنْبَأَنَا مَعْمَرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا خَلَصَ اللَّهُ الْمُؤْمِنِينَ مِنَ النَّارِ وَأَمِنُوا، فَمَا مُجَادَلَةٌ 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، وَيَحْجُونَ مَعَنَا فَأَدْخَلْتَهُمُ النَّارَ، فَيَقُولُ: اذْهَبُوا فَأَخْرِجُوا مَنْ عَرَفْتُمْ مِنْهُمْ، فَيَأْتُونَهُمْ فَيَعْرِفُونَهُمْ بِصُورِهِمْ، لَا تَأْكُلُ النَّارُ صُورَهُمْ، فَمِنْهُمْ مَنْ أَخَذَتْهُ النَّارُ إِلَى أَنْصَافِ سَاقَيْهِ، وَمِنْهُمْ مَنْ أَخَذَتْهُ إِلَى كَعْبَيْهِ، فَيُخْرِجُونَهُمْ 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 يُصِدِّقْ هَذَا فَلْيَقْرَأْ: ﴿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, Allâh 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]

تخریج: [إسناده صحيح] أخرجه النسائي، الإيمان، باب زيادة الإيمان، ح: ٥٠١٣ من حديث عبدالرزاق به: ١١٢/٨، 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 Allâh and intercede on behalf of their sinning brethren. Allâh 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.
- Allâh'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 'Abdullâh said: "We were with the Prophet ﷺ, and we were strong youths, so we learned faith before we learned the Qur'ân. Then we learned the Qur'ân 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 حَزَاوِرَةٌ، فَتَعَلَّمْنَا الْإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ، ثُمَّ تَعَلَّمْنَا الْقُرْآنَ، فَازْدَدْنَا بِهِ إِيْمَانًا.

[1] *An-Nisâ'* 4:40.

تخریج: [إسناده صحيح] أخرجه الطبراني في الكبير: ١٦٥/٢، 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 فَضِيلٍ: حَدَّثَنَا عَلِيُّ بْنُ نِزَارٍ، عَنْ أَبِيهِ، عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صِنْفَانِ 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 بُرَيْدَةَ، 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 يُرَى 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، وَأَنِّي 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، وَكُتُبِهِ، وَالْيَوْمِ الْآخِرِ، وَالْقَدَرِ، خَيْرِهِ وَشَرِّهِ». قَالَ: صَدَقْتَ. فَعَجِبْنَا مِنْهُ، يَسْأَلُهُ وَيُصَدِّقُهُ، ثُمَّ قَالَ: يَا مُحَمَّدُ! مَا الْإِحْسَانُ؟ قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَمَا نَأْتِكَ تَرَاهُ، فَإِنَّكَ إِنْ لَا تَرَاهُ فَإِنَّهُ بِيْرَاكَ». قَالَ: فَمَتَى السَّاعَةُ؟ قَالَ: «مَا الْمَسْئُورُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ». قَالَ: فَمَا أَمَارَتُهَا؟ قَالَ: «أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا - قَالَ وَكَيْفَ: يَعْنِي: تَلِدُ الْعَجَمُ الْعَرَبَ وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ، يَتَطَاوَلُونَ فِي الْبِنَاءِ». قَالَ: ثُمَّ قَالَ: فَلَقَيْتَنِي - النَّبِيُّ ﷺ بَعْدَ ثَلَاثٍ، فَقَالَ: «أَتَدْرِي مَنْ الرَّجُلُ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «ذَاكَ جِبْرِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ 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 Islâm here denotes the apparent acts, whose doing or not doing determines whether the person in question is or is not a Muslim. *Imân*, however, is the testimony or affirmation of the heart on which depends deliverance in the Hereafter. *Ihsân* is the highest form of *Imân*, which bestows beauty to one's acts of devotion.
- c. One must worship Allâh as though one is before Allâh, which means that the focusing of one's heart towards Allâh 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 Allâh 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'ân and *Hadith* bear testimony to this. *Al-Bukhâri* (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 Allâh'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, Allâh knows it all from before. Whatever happens now is absolutely in keeping with what Allâh 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 Allâh's wise scheme and will. So, the good or bad is only in relation to us, the creatures. Otherwise, all the actions of Allâh are the reflection of His superior prudence and wisdom, and are, therefore, absolutely good.
- h. The coming down of Jibril ﷺ with Qur'anic 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 Allâh ﷺ appeared among the people. A man came to him and said: 'O Messenger of Allâh, what is *Imân* (faith)?' He said: 'To believe in Allâh, His Angels, His Books, His Messengers and the meeting with Him, and to believe in the Final Resurrection.' He said: 'O Messenger of Allâh, what is Islam?' He said: 'To worship Allâh (alone) and not to associate anything with Him; to establish the prescribed prayers; to pay the obligatory *Zakât*; and to fast *Ramadân*.' He said: 'O Messenger of Allâh, what is *Ihsân*?' He said: 'To worship Allâh as if you see Him, for even though you do not see Him, He sees you.' He said: 'O Messenger of Allâh, 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 Allâh.' Then the Messenger

٦٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ، 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 بِاللَّهِ، 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 كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ». قَالَ: يَا رَسُولَ اللَّهِ! مَتَى السَّاعَةُ؟ قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ سَأَحَدُّثُكَ عَنْ أَشْرَاطِهَا. إِذَا وَلَدَتِ الْأُمَّةُ رَبَّتَهَا فَذَلِكَ مِنْ أَشْرَاطِهَا، وَإِذَا تَطَاوَلَ رِعَاءُ الْغَنَمِ فِي الْبُنْيَانِ فَذَلِكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ». فَتَلَا رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَادَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ» إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ. [لقمان: ٣٤]

of Allâh ﷺ recited the Verse: "Verily, Allâh, 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, Allâh 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: ٩ من حديث إسماعيل به.

Comments:

- Precise knowledge of the future is the exclusive preserve of Allâh. All matters mentioned in the Qur'anic 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 Allâh. 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 Allâh 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.
- 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.
- 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 Tâlib said: "The Messenger of Allâh ﷺ 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 الرِّضَا، عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ
مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ
أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: قَالَ

[1] Luqmân 31:34.

رَسُولُ اللَّهِ ﷺ: «الإيمانُ معرفةٌ بالقلبِ وقولٌ باللسانِ وعملٌ بالأركانِ». قَالَ أَبُو الصَّلْتِ: لَوْ قُرِيَءَ هَذَا الإِسْنَادُ عَلَى مَجْنُونٍ لَبَرَأَ.

تخريج: [إسناده موضوع] أخرجه ابن الجوزي في الموضوعات: ١٢٨/١ 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 الْمُثَنَّى، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ 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 الْمُثَنَّى قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ 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:

- 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.
- The proof of love is not in lip service but in obedience. Allâh the Glorified says: "Say (O Muhammad to mankind): 'If you (really) love Allâh, then follow me.'" (3:31)
- The real test of a person's having more love for Allâh 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 Allâh 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 Allâh 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 Allâh 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 *Salâm* amongst yourselves.'" (*Sahih*)

٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ 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 أَذَلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْتَسُوا السَّلَامَ بَيْنَكُمْ».

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

Comments:

- Imân* is an essential requirement for entry into Paradise.
- 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 *Salâm* is a good way of establishing and maintaining good relations with each other. Other *Ahâdith* 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 وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَبَابُ 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... إلخ، 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'ân 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 نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: 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، وَإِيتَاءِ 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، وَيَلْعَوُهُ 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 برمزه، 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 أضرابًا 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

الأحاديث، واختلاف الأهواء.

وَتَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ، فِي آخِرِ مَا نَزَلَ. يَقُولُ اللَّهُ: ﴿فَإِنْ تَابُوا﴾، - قَالَ: خَلَعَ الْأَوْثَانَ وَعِبَادَتِهَا: - ﴿وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ﴾. [التوبة: ٥]

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

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

تخریج: [ضعیف] أخرجه الطبري في تفسيره: ٣٢٠/٦، التوبة: ٥ من حديث أبي جعفر به، وصححه الحاكم: ٣٣٢/٢، وحسنه المنذري برمزه، 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 أضرابًا كثيرة» (الثقات).

٧١ - حَدَّثَنَا أَحْمَدُ بْنُ الْأَزْهَرِيِّ: حَدَّثَنَا أَبُو

[1] At-Taubah 9:5.

[2] At-Taubah 9:5.

[3] At-Taubah 9:11.

Allâh ﷻ 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*)

النَّصْر: حَدَّثَنَا أَبُو جَعْفَرٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ 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 ﷻ 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 ابْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ عَنَمٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ 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: أَنْبَأَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ اللَّيْثِيُّ: حَدَّثَنَا نِزَارُ بْنُ حَيَّانَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «صِنْفَانِ مِنْ أُمَّتِي لَيْسَ لَهُمَا فِي الْإِسْلَامِ نَصِيبٌ: أَهْلُ الْإِرْجَاءِ، وَأَهْلُ الْقَدْرِ».

تخریج: [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.

تخریج: [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، عَنْ الْحَارِثِ، أَطْنَهُ، عَنْ مُجَاهِدٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: الْإِيمَانُ يَزِيدُ وَيَنْقُصُ.

تخریج: [إسناده ضعيف] * إسماعيل بن عياش كان يدلس (طبقات المدلسين/المرتبة الثالثة) وعنعن * 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 رحمته الله 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*)

(المعجم ١٠) - بَابُ: فِي الْقَدْرِ

(التحفة ١٠)

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

٧٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ [الرَّقِّيُّ]: حَدَّثَنَا وَكَيْعٌ، وَمُحَمَّدُ بْنُ فَضِيلٍ، وَأَبُو مُعَاوِيَةَ. ح: وَحَدَّثَنَا عَلِيُّ بْنُ مَيْمُونِ الرَّقِّيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَمُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمُصَدِّقُ أَنَّهُ: «يُجْمَعُ خَلْقُ أَحَدِكُمْ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عِلْقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ الْمَلَكَ، فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ، فَيَقُولُ: اكْتُبْ عَمَلَهُ وَأَجَلَهُ وَرِزْقَهُ وَشَقِيٌّ أَمْ سَعِيدٌ، فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنَّ أَحَدَكُمْ 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*)

تخریج: أخرجه البخاري، القدر، ح: ٦٥٩٤ وغيره، ومسلم، القدر، باب كيفية خلق الآدمي ... 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 سِنَانٍ، عَنْ وَهْبِ بْنِ خَالِدِ الْجَمْصِيِّ، عَنِ ابْنِ الدَّبَلِيِّ، قَالَ: وَقَعَ فِي نَفْسِي شَيْءٌ مِنْ هَذَا الْقَدْرِ، خَشِيتُ أَنْ يُفْسِدَ عَلَيَّ دِينِي وَأَمْرِي، فَأَتَيْتُ أَبِي بَنَ كَعْبٍ، فَقُلْتُ: أَبَا الْمُنْذِرِ! إِنَّهُ قَدْ وَقَعَ فِي نَفْسِي شَيْءٌ مِنْ هَذَا الْقَدْرِ فَخَشِيتُ

which Allâh may benefit me.' He said: 'If Allâh 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 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. And it will not harm you to go to my brother, 'Abdullâh bin Mas'ud, and ask him (about this).' So I went to 'Abdullâh 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 Thâbit and ask him.' So I went to Zaid bin Thâbit and asked him, and he said: 'I heard the Messenger of Allâh ﷺ say: "If Allâh 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

على ديني وأمري، فحدّثني من ذلك بشيء،
لعلّ الله أن ينفعني به، فقال: لو أن الله
عذب أهل سماواته، وأهل أرضه لعذبهم،
وهو غير ظالم لهم، ولو رحمهم لكانت
رحمته خيراً لهم من أعمالهم، ولو كان لك
مثل جبل أحد ذهباً، أو مثل جبل أحد تنفقهُ
في سبيل الله ما قبل منك حتى تؤمن بالقدر،
فتعلم أن ما أصابك لم يكن ليخطئك، وأن
ما أخطأك لم يكن ليصيبك، وأنك إن متَّ
على غير هذا دخلت النار، ولا عليك أن
تأتي أخي، عبد الله بن مسعود فتسأله،
فأتيت عبد الله، فسألته فذكر مثل ما قال
أبي، وقال لي: ولا عليك أن تأتي حذيفة،
فأتيت حذيفة فسألته، فقال مثل ما قال،
وقال: ائت زيد بن ثابت فأسأله، فأتيت زيد
ابن ثابت فسألته، فقال: سمعت رسول الله
ﷺ يقول: «لو أن الله عذب أهل سماواته
وأهل أرضه لعذبهم وهو غير ظالم لهم، ولو
رحمهم لكانت رحمته خيراً لهم من
أعمالهم، ولو كان لك مثل أحد ذهباً، أو
مثل جبل أحد ذهباً تنفقهُ في سبيل الله ما
قبله منك حتى تؤمن بالقدر كله، فتعلم أن ما
أصابك لم يكن ليخطئك، وما أخطأك لم
يكن ليصيبك، وأنك إن متَّ على غير هذا
دخلت النار».

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 Allâh, 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 Allâh and fears Him, And believes in *Al-Husnâ*.^[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-Husnâ*. We will make smooth for him the path for evil."^[2] (*Sahih*)

وَكَيْعٌ؛ ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ، عَنْ عَلِيٍّ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ وَيَدُهُ عُودٌ، فَكَتَبَ فِي الْأَرْضِ، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ» قِيلَ: يَا رَسُولَ اللَّهِ! أَفَلَا تَنْكَلُ؟ قَالَ: «لَا، اْعْمَلُوا وَلَا تَتَكَلَّمُوا، فَكُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ» ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَانْفَى وَصَدَّقَ بِالْحُسْنَى فَسَنِيْرُهُ لِلْيُسْرَى وَأَمَّا مَنْ بَخِلَ وَاسْتَعْتَنَى وَكَذَّبَ بِالْحُسْنَى فَسَنِيْرُهُ 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 الآدمي... 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 Allâh'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 Allâh's mercy for, if success is to come

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

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

by Allâh'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. Allâh does not let the good done by anybody go to waste.

79. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'The strong believer is better and more beloved to Allâh than the weak believer, although both are good. Strive for that which will benefit you, seek the help of Allâh, and do not feel helpless. If anything befalls you, do not say, "If only I had done such and such." Rather say, "Qaddara Allâhu wa mâ shâ'a fa'ala (Allâh 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 الطَّنَافِيسِيُّ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ رَيْبَعَةَ 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 أَحْرَصُ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِنَ بِاللَّهِ وَلَا تَعْجِزْ، فَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَرَ اللَّهُ، وَمَا شَاءَ فَعَلَ، فَإِنَّ «لَوْ» تَفْتَحُ عَمَلَ الشَّيْطَانِ».

تخریج: أخرجه مسلم، القدر، باب الإيمان بالقدر والإذعان له، ح: ٢٦٦٤ عن ابن أبي شيبة به.

Comments:

- Physical, mental and financial strength is a gift of Allâh 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 Allâh 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 Allâh. 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 Allâh'. 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: 'Âdam and Musa debated, and Musa said to him: "O Âdam, you are our father but have deprived us and caused us to be expelled from Paradise because of your sin." Âdam 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 Âdam won the argument with Musa, thus Âdam won the argument with Musa, thus Âdam won the argument with Musa.'" (Sahih)

٨٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَيَعْقُوبُ بْنُ حَمِيدٍ 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 أَبُوْنَا خَيِّتَنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ بِذَنْبِكَ، فَقَالَ لَهُ آدَمُ: يَا مُوسَى! اضْطَفَاكَ 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.

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

Comments:

a. Musa ﷺ did not mean to put Âdam ﷺ on the dock as to why he committed the mistake, because Allâh had already condoned it. The Qur'ân 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. Âdam 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 Âdam won the argument with Musa." The repetition was meant to drive home the idea that what Âdam ﷺ did was nothing but the implementation of Allâh's decree and will.

81. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ said:

٨١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ بْنُ زُرَّارَةَ:

'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 وَخَلْقِهِ لَا شَرِيكَ لَهُ، وَأَنِّي رَسُولُ اللَّهِ، وَبِالْبَحْثِ بَعْدَ الْمَوْتِ، وَالْقَدْرِ».

تخریج: [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 * ربيعي 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 ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا طَلْحَةُ ابْنُ يَحْيَى بْنِ طَلْحَةَ بْنِ عَبْدِ اللَّهِ، عَنْ عَمِّهِ عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: دُعِيَ رَسُولُ اللَّهِ ﷺ إِلَى جِنَازَةِ غُلَامٍ مِنَ الْأَنْصَارِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ! طُوبَى لِهَذَا، عُضْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ لَمْ يَعْمَلِ السُّوءَ وَلَمْ يُدْرِكْهُ. قَالَ: «أَوْ غَيْرُ ذَلِكَ يَا عَائِشَةُ؟ إِنَّ اللَّهَ خَلَقَ لِلْجَنَّةِ أَهْلًا، خَلَقَهُمْ لَهَا وَهُمْ فِي أَضْلابِ آبَائِهِمْ، وَخَلَقَ لِلنَّارِ أَهْلًا، خَلَقَهُمْ لَهَا وَهُمْ فِي أَضْلابِ آبَائِهِمْ».

تخریج: 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 سُفْيَانُ الثَّوْرِيُّ، عَنْ زِيَادِ بْنِ إِسْمَاعِيلَ الْمَخْزُومِيِّ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ مُشْرِكُو قُرَيْشٍ يُخَاصِمُونَ النَّبِيَّ ﷺ فِي الْقَدْرِ، فَتَزَلَّتْ 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 عُثْمَانَ، 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 حَازِمُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ سِنَانٍ: حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ، فَذَكَرَ نَحْوَهُ].

تخريج: [إسناده ضعيف] أخرجه الآجري في الشريعة (ص: ٢١٤) على تصحيف في السند، باب ترك البحث والتنفير ... إلخ) من حديث يحيى به، وقال البوصيري: «هذا إسناد ضعيف لاتفاقهم 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 الرُّمَّانِ مِنَ الْعُضْبِ، فَقَالَ: «بِهَذَا أُمِرْتُمْ أَوْ لِهَذَا خُلِقْتُمْ؟ تَضْرِبُونَ الْقُرْآنَ بَعْضَهُ بِبَعْضٍ، بِهَذَا هَلَكَتِ الْأُمَّمُ 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 إسناد صحيح، رجاله ثقات».

Comments: 84 & 85

- 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.
- 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 حَيَّةَ، 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 فَيُجْرِبُ الْإِبِلَ كُلَّهَا؟ قَالَ: «ذَلِكَ الْقَدَرُ، فَمَنْ أَجْرَبَ الْأَوَّلَ؟».

تخریج: [حدیث صحیح] أخرجه أحمد: ٢٤/٢، ٢٥ عن وكيع به، وهو في مصنف ابن أبي شيبة: ٤٠، ٣٩/٩ * يحيى بن أبي حية ضعفه لكثرة تدليس، وأبوه مجهول (تقريب) وسيأتي 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 فُقَهَاءِ
أَهْلِ الْكُوفَةِ، فَقُلْنَا لَهُ: حَدَّثْنَا مَا سَمِعْتَ مِنْ
رَسُولِ اللَّهِ ﷺ، فَقَالَ: أَتَيْتُ النَّبِيَّ ﷺ،
فَقَالَ: «يَا عَلِيُّ بْنُ حَاتِمٍ! أَسْلِمِمْ تَسْلِمٌ»
قُلْتُ: وَمَا الْإِسْلَامُ؟ فَقَالَ: «تَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ، وَأَنَّي رَسُولُ 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 عبد الأعلى به، وقال البوصيري: «هذا إسناد ضعيف، لانفاقهم على ضعف عبد الأعلى».

88. It was narrated that Abu Musa Al-Ash'ari said: "The Messenger of Allâh 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 يَزِيدَ الرَّقَاشِيِّ، عَنْ غَنِيمِ بْنِ قَيْسٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْقَلْبِ مَثَلُ الرِّيشَةِ، تُقَلَّبُهَا الرِّيحُ بِفَلَاةٍ».

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

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 Allâh for the safety of his faith at the dying moments of his life.

89. It was narrated that Jâbir said: "A man from among the *Ansâr* came to the Prophet ﷺ and said: 'O Messenger of Allâh, 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 *Ansâri*) 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 حَمَلَتِ الْجَارِيَةَ فَقَالَ النَّبِيُّ ﷺ: «مَا قُدِّرَ لِنَفْسٍ [شَيْءٌ] إِلَّا هِيَ كَائِنَةٌ».

but it will surely come to pass.”

(Hasan)

تخريج: [حسن] أخرجه أحمد: ٣/٣١٣، ٣٨٨ من حديث الأعمش به، وصححه البوصيري، وله شاهد حسن عند أحمد وغيره، وحسنه الهيثمي في المجمع: ٤/٢٩٦.

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 Allâh.
- '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 Thawbân said: "The Messenger of Allâh 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 الْعُمْرِ إِلَّا الْبِرُّ، وَلَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ، وَإِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِخَطِيئَةٍ يَعْمَلُهَا».

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى (تحفة الأشراف: ٢/١٣٣، مختصرًا)، وأحمد: ٥/٢٧٧، ٢٨٢ عن وكيع به، وحسنه العراقي، ولبعض الحديث شاهد حسن عند الترمذي، ح: ٢١٣٩، وسيأتي هذا الحديث مكرراً، ح: ٤٠٢٢.

Comments:

- The promise of extension in one's life has been variously interpreted as (i) Life span gets Allâh'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'ân 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 Allâh 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 مَيْسَرٍ لِمَا خُلِقَ لَهُ».

تخریج: [صحيح] وقال البوصيري: «مجاهد لم يسمع من سراقه»، وله شاهد عند مسلم، القدر، باب كيفية خلق آدمي... 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 الْجَمَصِيُّ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنِ الْأَوْزَاعِيِّ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مَجْرُسَ هَذِهِ الْأُمَّةِ الْمُكْذِبُونَ بِأَقْدَارِ اللَّهِ، إِنْ مَرَضُوا فَلَا تَعُودُوهُمْ، وَإِنْ مَاتُوا فَلَا تَشْهَدُوهُمْ، وَإِنْ لَقِيتُمُوهُمْ فَلَا تُسَلِّمُوا عَلَيْهِمْ».

تخریج: [إسناده ضعيف] أخرجه ابن أبي عاصم في السنة، ح: ٣٢٨ عن ابن المصفي 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 Allâh. *Ahlu-Sunnah* (People of the Prophet's Path), however, believe that Allâh alone is the creator of all things – be they good and virtuous, or bad and evil – while man is the doer of those deeds. Allâh 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 Allâh ﷺ

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

The term *Sahâbi* (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 *Sahâbi* 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 *Sahâbi*, therefore, would be: "A *Sahâbi* 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 'Abdullâh, born in the sacred city of Makkah, two and a half years after the birth of the Prophet ﷺ. Here is his genealogy: 'Abdullâh bin 'Uthmân bin 'Âmir 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 Qahâfah, the successor of the Messenger of Allâh ﷺ as the first caliph. He joins the Messenger of Allâh ﷺ in lineage at his sixth ancestor. He is nicknamed Abu Bakr.

93. It was narrated that 'Abdullâh said: "The Messenger of Allâh 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 Allâh.'" (One of the narrators) Wakî' 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 مَرْثَةَ، عَنْ
أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «أَلَا إِنِّي أَبْرَأُ إِلَى كُلِّ خَلِيلٍ
مِنْ خَلَّتِيهِ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ
أَبَا بَكْرٍ خَلِيلًا، إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ» قَالَ:
وَكَيْعٌ: - يَعْنِي: نَفْسَهُ.